

Śrī Rudram Mantra 02

Rṣi - Ātreya; Chandas - Anuṣṭubh; Devatā - Śambhuḥ

Dhyāna-Śloka

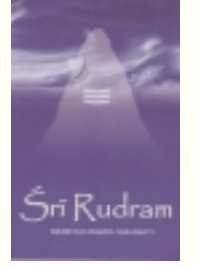
ध्यायेदेवं सस्मितं स्यन्दनस्थं देव्या सार्धं तेजसा दीप्यमानम् ।

इष्विष्वासालन्कृताभ्याम् भुजाभ्यां शूराकारं स्तूयमानं सुरौद्रेः ॥

dhyāyedevaṁ sasmitaṁ syandanasthaṁ devyā sārghaṁ tejasā dīpyamānam

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iṣviṣvāsālankṛtābhyām bhujābhyām śūrākāraṁ stūyamānaṁ suraughaiḥ ॥



May one meditate upon the smiling Lord, seated in a chariot, whose other half is *devi*, who is effulgent, who is in the form of śūrā, with his hands adorned with arrows and quiver and who is praised by the devatās.

Result for chanting the second mantra: One who chants this mantra during the day for twelve days, along with nitya-karma, gets the result of puraścaraṇa niṣṭha. This mantra is a prayer for protection during famine, drought and economic crisis in the country.

या त इषुश्शिवतमा शिवं बभूव ते धनुः॥

शिवा शरव्या या तव तया मृडय ॥ २ ॥

yā ta iṣuśśivatāmā śivaṁ babhūva te dhanuḥḥ

śivā śaravyā yā tava tayā mṛdaya ॥ 2 ॥

yā iṣu - that arrow; te - your; śivatmā babhūva - became quietened; śivaṁ babhūva - (became) quietened; te dhanuḥ - your bow; yā śaravyā - that quiver; tava - your; śiva (babhūva) - (became) quietened; tayā - with that; naḥ - us; rudra - O Lord Rudra; mṛdaya - make (us) happy.

O Lord Rudra! That arrow of yours has quietened, so has your bow quietened. So too your quiver. With these (quietened bow, arrow and quiver) make us happy.

Everything has quietened and Śiva cannot do any harm. Brahmā, Viṣṇu, Rudra is the order and as Rudra, Saṁhāra-mūrti, he is the one who takes everything unto himself. That arrow, which was so frightening to me, has no force now when do I do my namaskāra. When I seek the Lord's help I have trust in Him. The trust is so complete that there is no anxiety at all. When there is refuge, there is strength.

A child is frightened of a simple cockroach or any harmless insect and runs to its mother. In the eyes of the child, mother being infallible is going to protect him. Distrust begins to raise its head when the mother calls the father for help in panic. He calls the security!

Thus the child gets confused and gets into a painful situation. Later one discovers that except Īśvara all are fallible, if one has the exposure to this teaching.

Once the trust is there in the wake of your understanding the infallibility of Īśvara, even if that understanding is āpātata, not complete, you are connected to a source that makes you relax. Now Rudra with arrow is no more a chastiser; he is now a protector, neutralising all your pāpa.

Also, the bow has become śivam, auspicious. Before it was frightening. Now, after my salutations it is śivam, śānta-rūpam, in the form of blessing. The same bow with arrows, which were as though aimed at me, is no longer a threat. They are like that of Rāma who stood guard for Viśvāmitra. But the same bow and arrows were a terror to Tāṭaki.

Mantra 3

Ṛṣi - Svārāt; Chandas - Trivṛd Anuṣṭubh; Devatā - Śambhuḥ
Dhyāna-Śloka

स्मेराननं चन्द्रकलावतंसं गङ्गाधरं शैलसुतासहायम् ।
त्रिलोचनं भस्मभुजङ्गभूषं द्यायेत् पशूनां पतिमीशितारम् ॥

smerānanam candrakalāvataṁsam gaṅgādharam śailasutāsahāyam ।
trilocanam bhasmabhujāṅgabhūṣam dyāyet paśūnām patimīśitāram ॥

May one meditate upon the Lord who has a smiling face, who has crescent on his head, who holds Gaṅgā, who is accompanied by Umā, the daughter of (king of) mountains, who has three eyes, who has ashes and snakes as ornaments (all over the body), who is the controller and the Lord of all beings.

When you burn everything what remains is ashes alone. The wood placed in the fire, leaves behind only ash that is free from distinctions. There is no visibly distinguishable teak ash, pipul ash and so on. Like the carbon of everything that has no name and form, the ash, *bhasma*, is the Lord from whom everything has come and unto whom everything goes back as well. It is an embellishment for the Lord.

Bhujāṅga, snake, is a symbol of śakti, power. A snake has no hands and legs nor any proboscis. It moves on its stomach with its śakti. On the other hand, a centipede, which has no limbs moves slowly but with the help of a thousand legs. This śakti, symbolised by snake, is a bhūṣaṇa, ornament for the Lord. It is svabhāva, an embellishment and not an intrinsic attribute for the Lord.

This body-mind-sense complex is paśu and the Lord is Paśupati. Paśu also stands for *tamas*, dullness. The Lord has mastery over *tamas*. He is also the one who is īśitā, the ruler.

Result for chanting the third *mantra*: One who chants this *mantra* for three nights along with one's *nitya-karma*, gets purasaraṇa siddhi¹, the capacity to invoke the power of *mantra*, pāpa born of hurting a cow or Brahmin, that is, go-hatyā and brahma-hatyā will be neutralized.

या ते रुद्र शिवा तनू॒रघो॒राऽपा॒पका॒शिनी ।
तया नस्तनुवा शन्तमया गिरिशन्ताऽभिचाकशीहि ॥३॥
yā te rūdra śivā tñūraghōrā'pāpakāśinī ।
tayā nastanuvā śantamayā giriśantā'bhicākaśihi ॥3॥

yā te – which; te – your; rudra – O Rudra!; śivā tñūḥ – auspicious body; aghōrā – non-frightening; apāpakāśinī – that which reveals the blemishless ātmā; tayā tanuvā – by that body; śantamayā – which is in the form of blessing; naḥ – us; giriśantā – O Lord who remains in the words (of Vedas) and gives happiness in the form of freedom!; abhicākaśihi – reveal the truth (give knowledge).

O Lord Rudra! One who abides in the words of Vedas! May you reveal the self to us through that form of blessing which is non-frightening, auspicious and which reveals the pure self.

In this *mantra*, the Lord is presented as a giver of freedom or remover of fear for good. Here, we are looking at the Lord whose form is knowledge itself.

Often one looks upon the Lord as a chastiser. People say, 'God loves you, but be careful,' thus giving a double message. The law of *karma* does what it is expected to do. Therefore the Lord appear like a punisher. His form is only the form of law. But truly, his form is *aghora*, non-frightening, one that gives protection.

That he is with me is the realisation of a *bhakta*. Because of my prayer I have a relationship with the Lord. I realise I can never be away from him. It is only when I realise the presence of the Lord as a protector, Vedanta will work.

The āyudhās, weapons, he has, indicate his readiness to protect. His form is looked upon as apāpasya prakāśinī, revealer of ātmā, which is absolutely pure. Here, the word apāpa, blemishless, reveals his svarūpa as one not subject to pāpa and puṇya as well. Knowledge of the self is that it is the same as svarūpa of Īśvara, that is, apāpa, nitya śuddha, ever free from any blemish.

Tayā, by that kind of (svarūpa), śantamayā, which is in the form of absolute happiness, enlighten us, make us totally free from ignorance. My salutation to you; please help me see your svarūpa, the meaning of the śāstra.

The Lord is addressed as giriśanta, one who remains in the words of the śruti. You are the content, the author of śruti. I should see you as you are, by seeing the content of śruti. Remaining there in the words, you give absolute happiness and therefore you are called giriśanta^{1 2}. May you bring the words to me, make the words reveal to me. You are that blessing. Śāstra being there, we can invoke the Lord in this manner.

¹ One accomplishes purascaraṇa of a *mantra* by chanting the *mantras* as many lakhs as it has syllables. For instance, if one does *japa* of *gāyatri mantra* for twentyfour lakhs times, he would accomplish *Gāyatri-purascaraṇa*, since *gāyatri-mantra* has twentyfour syllables. Here, one gains the purascaraṇa-siddhi of this *mantra*.

² giri vāci sthitvā śam mokṣa sukham tanoti iti giriśanta –one who gives happiness in the form of freedom by abiding in the words of the śruti