

श्री रुद्रम् Śrī Rudram Anuvāka 08

Ṛṣi (for the mantras of eighth anuvāka and those of the ninth anuvāka upto nama akhkhidate ca prakkhidate ca) – Bhagavān ; Chandas – Anuṣṭubh; Devatā - Bhagavān

Dhyāna śloka (for the mantras of the eighth anuvāka and those of the ninth anuvāka upto nama akhkhidate ca prakkhidate ca anuvāka) is the same as that of the mantras of third anuvāka.

Result for the chanting of mantras of eighth anuvāka and those of the ninth anuvāka upto nama akhkhidate ca prakkhidate ca: One gains sovereignty, all wealth and the world of Lord Śiva. The result is always relative to one's position.

This anuvāka is very popular among the people who daily recite the Rudram. The famous five syllabled mantra 'namaḥ śivāya', the king among mantras, is in this section. So, the whole anuvāka is considered important.

The seventh anuvāka glorified the Lord as sarvātmaka and sarvāntaryāmi; this section presents the Lord as sarvaloka-upāsya, as one to be worshipped to fulfil all puruṣārthas—dharma, artha, kāma and mokṣa. For this the Lord is praised appropriately with special attributes.

नमस्सोमाय च रुद्राय च

Namassomāya ca ruḍrāya ca:

Salutations to Rudrā, the Lord seated with Umā is the one who liquefies and evaporates the sorrows of saṁsāra. You invoke the Lord in the manner because you want his blessings to remove your sorrow by destroying the causes, pāpās. When you call, 'O Rudra', you are calling the Lord as saṁsāra duḥkha apahartā, the remover of the sorrow of saṁsāra. Thus ruḍrāya namaḥ is a complete sentence as it is. It does not need to be complete, mentioning what do you seek. Unto that Rudra, my salutation.

Now the jijñāsu salutes the Lord in the form of Soma, for gaining mokṣa puruṣārtha. somāya ca. Soma means a particular plant or the moon. Here soma is a compound word meaning the one who is with Umā, śakti¹ The word Umā has the same three letters of a, u and m as in Om. The letters *a* and *u* are construed as manifest forms while *m* is the unmanifest form. And the Lord's svarūpa is the truth of the manifest and unmanifest, which is śuddha caitanya. Though śakti is of different types, the mumukṣu is invoking jñāna śakti of Umā to get rid of saṁsāra-duḥkha. Unto that Lord who is with Umā, my salutation.

¹ umāya saha vartate iti somaḥ tasmai—unto the Lord who is with Goddess Umā, namaḥ, salutation.

नमस्ताम्राय चारुणाय च

namastāmṛāya cāruṇāya ca

Namastāmṛāya cāruṇāya ca – Salutation to the Lord as the rising sun and the midday sun. The Lord’s blessing is a potential; one needs to tap. The Lord as sun is upāsya, worshipful. The sun is one of the eight fold forms of Lord Śiva. The Lord is visualised as the five elements, the sun, the moon and the self. The self is included in the eight-fold form; otherwise there is fear from a second thing. “Even if one sees a slight division in this (non-dual Brahman), there is fear for him.² Arjuna saw the cosmic form of the Lord, but did not include himself in it and therefore he had fear. He saw the Lord as bhaya-hetu even though he is the remover of fear. Here, the eight-fold form is Bhagavān and one is not separate from Him. This is Īśvara darśana; it is the same as svātma darśana. The self-revealing ātmā is everything and therefore one does not require seeing the Lord as separate.

The sun as one of the eight-fold forms is a manifest blessing of the Lord and hence is upāsya. How do you meditate upon the Lord in the sun? Look for the crimson sun as he rises. Be ready to welcome him. He is dinakara, day-maker and the one who appears day after day. He is called aruṇa, whose form is just after sunrise, orange in colour. One begins the day by invoking the Lord in the form of sun to gain artha, money and other securities that one seeks for the day. Again, one has to offer oblation at sunrise. Unto this special manifestation of the Lord my namaskāra.

नमः शङ्गाय च पशुपतये च

namaḥ śaṅgāya³ ca paśupataye ca

The Lord takes you to happiness, provides you with situations that give you happiness. Here kāma is the puruṣārtha. Why do we say saṅga? He is paśupati, the Lord of all beings and therefore, he is the protector of all. The Lord as kālahara and kālāgni keeps away the factors that rob your happiness and thereby protects your happiness including the limited saṁsārika-sukha such as vidhyā- sukha, vaiṣayika- sukha and yogic sukha. Salutation to the one who gives happiness and who is the Lord of all beings.

Namaḥ ugrāya ca bhīmāya ca – Ugra means śreṣṭha, the one who is the most worshipful, because the glories of all the exalted beings are from him. The Lord is bhīma, because Indra, Varuṇa and other devatās do their jobs due to fear of him. They follow the mandate of the Lord. Vāyu does his job without any murmur. He does not say, ‘I have been blowing all the time and now I want to stay put!’ The Lord is bhīma and therefore śreṣṭha. Salutation to the one who excels in glory and who is the cause of fear.

To be continued...

² udaram antaram kurute atha tasya bhayam bhavati - Taittirīyopaniṣad (2/7)

³ śaṁ sukhaṁ gamayati iti saṅgaḥ – the onewho takes you to sukha.