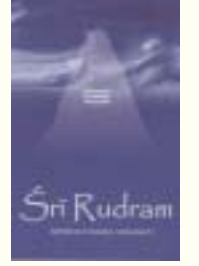


Śrī Rudram Anuvāka 02

नमस्ते अस्तु भगवन्विश्वेराय महादेवाय ।
त्रयम्बकाय त्रिपुरान्तकाय थ्रिकालग्निकालाय ।
कालग्निरुद्राय नीलकण्ठाय मृत्युञ्जयाय ।
सर्वेश्वराय सदाशिवाय श्रीमन्महादेवाय नमः ॥

namāste astu bhagavanviśveārāya mahādevāya
trayambakāya tripurāntakāya thrikāagnikālāya
kāagnirudrāya nīlakaṅṭhāya mṛtyuñjayāya
sarveśvarāya sadāśivāya śrīmanmahādevāya namaḥ ॥



namaḥ – salutation; te – to you; astu- be; bhagavan – O Lord; viśveśvarāya – who is the Lord of the universe; mahādevāya – who is the all-knowledge effulgent Lord; trayambakāya - who has three eyes; tripurāntakāya – who burnt the city of the three demons; thrikāagnikālāya - who is the basis of the three periods of fire-like-time; kāagnirudrāya - who is timeless and also the destroyer of time; nīlakaṅṭhāya - whose neck is blue; mṛtyuñjayāya - who wins over death; sarveśvarāya – who is Lord of all; sadāśivāya - who is always a blessing; śrīmanmahādevāya – who is endowed with all wealth and who is the great Lord; namaḥ - salutation.

Let my salutation be unto you, O Lord, who is the Lord of the universe, who is the all-knowledge effulgence, who has three eyes, who burnt the city of the three demons, who is the three periods of time which is like fire, who is timeless and also destroyer of time, who is blue-necked, who wins over death, who is the Lord of all, who is always a blessing, who is endowed with all wealth and who is the great Lord.

This particular mantra is not in the original Rudra but by convention it is repeated at the end of the first anuvāka.

Namaḥ te astu—May this salutation be unto you, O Bhagavan, O Lord! O Bhagavan, O Lord! Viśvasyas īsvaraḥ – (who is) the Lord of the universe. He is Mahādeva. Deva means effulgent; he is all-knowledge. The adjective mahā great is used to say that he is the Lord of all.

Trayambakāya—unto the one who has three eyes: chandra, moon, sūryā, sun and agni, fire. If the universe is viewed as the Lord's form, the effulgent luminaries like sun and moon are viewed as his eyes. The effulgent agni, fire, is his third eye.

Tripurāntakāya—Unto the one who burnt the tripuras, the city of the three asuras. Tripuras can be looked upon as the three states of experiences, waking, dream and sleep. The svarūpa of Brahman being neither in the form of sleeping nor waking nor dreaming, one is able to negate the sense of reality given to these three states.

Thrikālagni-kālāya—Unto the one who is the three periods of time which is like fire. Trikālam eva agni, the three divisions of time—past, present and future—itself is fire. The Lord is the devourer of that fire. It is not that he burns the past, present and future, but the truth of time is present. The past was present when it obtained and future will be present when it unfolds. So there is no length of time involved in the present. The present, without a length of time is his *svaūpa*.

Kālagni-ruḍrāya—Unto Rudra who is in the form of fire of time that devours everything. Time consumes everything. It is time that makes one change, grow, decline and die, to be reduced to ashes, *vibhūti* of Lord Rudra; every devotee burnt is *bhagavad-vibhūti* alone.

Nīlakaṅṭhāya—Unto the one whose neck is blue. If the Lord is the cosmos, then the blue sky is, indeed, his neck, to put it poetically.

Mṛtyuñjāyāya—Unto the one who is the victor of time. Time is the devourer of all people. The Lord consumes even that 'time'. The story of Mārkaṇḍeya portrayed in the *purāṇās* is an illustration of this fact.

Mārkaṇḍeya was born after the prayers of his parents. Lord Śiva pleased with their prayers offered a boon with certain conditions. Either the devout couple has to be content with a brilliant boy who would live only for sixteen years or one who would live long but dull and adharmic. The couple had no choice; they had to settle for the brilliant son even though he would be no more before he would complete his teenage. Mārkaṇḍeya was born bringing joy to his parents. But they were afraid of the imminent death as the years rolled by. The final day arrived.

Mārkaṇḍeya was doing *pūjā* to Lord Śiva when Lord Yama sent his messengers. Seeing Mārkaṇḍeya in the temple they did not think that he was within the boundaries of their operation. They returned to Lord Yama and reported the matter to him. Lord Yama chose to do the job himself. Mārkaṇḍeya knew his time had come. He thought, 'At least let me hold on to the Lord, the father and mother of the universe.' As Mārkaṇḍeya embraced the Lord, Yama threw the *pāśa*, noose, to get him along with the *linga*. That was a mistake; out came from the *linga* the Lord with his third eye open. Lord Yama who is *kāla*, became a heap of ashes. *Kāla* is Bhagavān's *vibhūti*. Thus the Lord is known as Mṛtyuñjāya. If you are with the timeless, time cannot touch you. If you give yourself to time, then you become a citizen of Yama's kingdom. The word Mṛtyuñjāya is illustrated in this story.

Sarveśvarāya—He is the Lord of all worlds and all beings. He is *Sadāśiva*, always pure, by whose grace one gains *mokṣa*, freedom.

Śrīmanmahādevāya namaḥ—Unto that Mahādeva who is Śrīman, my salutation. Śrī is *māyā*. Unto the Lord, my salutation.