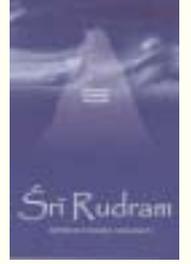


Śrī Rudram Anuvāka 02

(continued from last issue)

Mantras:

Ṛṣi (second anuvāka mantrās) - Maṇḍūkāḥ; Chandas - Mahā Gāyatrī;
Devatā - Śrī Rudraḥ



Dhyāna-ślokā

मुक्तालङ्कृतसर्वाङ्गमिन्दुगङ्गाधरं हरम् ।
द्यायेत् कल्पतरोर्मूले समासीनं सहोमया ॥

muktālāṅkṛtasarvāṅgamindugaṅgādharam haram ।
dyāyet kalpatarormūle samāsīnaṁ sahomayā ॥

May one meditate upon that Lord whose limbs are adorned with pearls, who wears the moon and Gaṅgā on his crown, who takes away all pāpās and who is seated under the wish-fulfilling tree along with Pārvatī.

There is a verse¹ written by Appayya Dikṣita that talks of how Lord Śiva is able to remove the afflictions of devotees. All that is connected to the Lord is cool—the moon, the river Gaṅgā, the snakes that are all over the Lord, the sandal paste that covers the whole body of the Lord, Haimavatī, the other half of his body, an embodiment of compassion. The Lord's abode is the Himalayas which is also cool. Hence Lord Śiva is associated with all the things that are cool. When such a cool Lord abides in his devotee's heart, how is tāpa, affliction ever possible. Tāpa means two things: heat and affliction. The Lord is one who removes the heat of afflictions.

Result for chanting the mantra of this anuvāka: removal of all forms of inner enemies. And all outside enemies become friends. One gains all forms of wealth including svamitva, self-mastery. Wealth includes the gain of four-fold qualities, sādhanacatuṣṭaya, which are necessary for gaining self-knowledge.

In this anuvāka, the mantras have two namaḥ, one at the beginning and the other at the end of the mantra.

¹ maulau gaṅgāśaśāṅkau karacaraṇatale śītalāṅgāḥ vāme bhāge dayārdrā himagiritanayā candanam sarvagātram itthaṁ śītaṁ prabhūtaṁ tava kanakasabhānātha soḍhum kva śaktiḥ citte nirvedatapte yadi bhavati na te nityavā so madiye ।

नमो हिरण्यबाहवे सेनान्ये दिशां च पतये नमः ॥ १ ॥

namo hiranyabāhave senānye diśāṃ ca pataye namaḥ || 1 ||

nam ḥ - salutation; hiranyabāhave – to the one who has hands shining with golden ornaments; senānye – to the one who leads the armies; diśāṃ – of the quarters; ca – and; pataye – the Lord; namaḥ – salutation.

Salutations to the Lord who has hands shining with golden ornaments, who leads the armies and who is the Lord of all the directions.

In this section, the three aspects of the Lord—the sarvātmatva, being content of everything, sarveśvaratva, having lordship over the entire jagat and sarvāntaryāmitva, being the presiding indweller of everything—are described and the devotee offers salutations to this particular form of the Lord.

Namo hiranyabāhave—Salutation unto him who has hands that are shining, meaning, the one who is shining. The entire body is nothing but effulgent, all-knowledge consciousness.

Senānye² namaḥ—Salutations unto him who leads an army, a commander-in-chief. Which army does he lead? His army consists of all devas, asuras, siddhas, gandharvas and manuṣyās. He is the Lord of all beings, who is not ‘lorded’ by anyone. The ādhipatya, worship, is seen in a presiding deity. Surāṇām adhipatiḥ, the Lord of devas is Indra, but here it refers to sarvasyāpi adhipatiḥ, Lord of all beings.

Diśāṃ ca pataye namaḥ - Unto the Lord of dik, all quarters, my salutation. Various devas preside over different quarters. For instance the east is presided over by Āditya, sun and south by Yama. But here the Lord is spoken of as the Lord of all quarters. This is because he is the Lord of all these gods. Vāyu is the devatā of air, but Vāyu functions because of the command of the Lord³. The Lord is senāpati and dikpati.

नमो वृक्षेभ्यो हरिकेशेभ्यः पशूनां पतये नमः ॥२॥

namo vṛkṣebhyo harikēśebhyāḥ paśūnām pataye namaḥ ||2||

namaḥ - salutation; vṛkṣebhyḥ – unto the trees; harikēśebhyaḥ – that have green leaves; paśūnām – of the beings; pataye – to the Lord; namaḥ - salutation.

Salutation to the Lord who is in the form of the trees that have fresh green leaves and who is the Lord of all beings.

² senāḥ nayatīti senāniḥ tasmai—one who leads the army is senāni, unto him

³ bhīṣmāt vātaḥ pavate — the wind blows due to the fear of this being – Taittirī yopaniṣad –

Here, vṛkṣa, tree, is ūrdhvamūla⁴, meaning it is a samsāra vṛkṣa, a tree whose root is beyond time and space. You see only the trunk of the tree but not its roots. All that you see is what is available within time and space. The avyakta, unmanifest, is not available for any sense perception. Īśvara is in the form of this tree, which has harita keśa, free foliage like a person has keśa, hair. Chandāmsi yasya parṇāni⁵..the tree of samsāra whose leaves are vedic mantras. The karma khāṇḍa portion of the Vedas keeps this samsārā tree going, like even the leaves sustain the trees. From the earth, the tree gets nourishment through its roots. As the water gets evaporated, the leaves absorb water from the earth through the roots and keep the tree going.

What keeps one's samsāra going? Karma produces result. The result produces a body which again produces karma and the cycle continues. Even in one kalpa, cycle of the manifest world, suppose one gets a chance to get a human form, one performs numerous karmas in that birth. There are various combinations of karmas forming the cause of the birth as a crab, a snail, an octopus and so on. All possible karmas for every life form exist for every jiva and they are like the leaves of the tree. They are revealed through the veda mantras because of which one comes to know these karmas, perform them and get puṇya. It keeps the cycle of birth and death going. There are other laukika karmās also. Both the vaidika and laukika karmas constitute the leaves.

The samsara tree can be felled only by asaṅga śāstra, the sword of knowledge. The tap root of this tree is Brahman. So every manifest form is the Lord alone. If one says, 'I am separate', then alone there is a samsāra tree; otherwise it is only a tree.

Paśūnām pataye namaḥ — Salutations to the one who is the Lord of paśūs. Literally, paśū means an animal; that which has two legs, four legs or more including a centipede. The human body is also included. The body of every animal is basically not different. Animals should get confused when they see a human being. They cannot understand why the two front legs are hanging down. They can get frightened and so they pick up a sense of a source of fear. Either they run away or attack. Therefore, this body has all the propensity of an animal. In fact, any medicine you take is tried on an animal first. If it works, then it should work on a human being.

He is the Lord of the body. This body is a kṣetra⁶ and the one who knows the kṣetra is kṣetrajña, the knower of the body. Lord Kṛṣṇā says in the Bhagavadgītā: kṣetrajñam cāpi mām viddi sarva kṣetreṣu, may you know me as the knower of the body in all the bodies. As kṣetrajña, he is the Lord of all the kṣetras.

⁴ Kaṭhapaniṣad 2|3|1|

⁵ Bhagavat gītā 15|1

⁶ idam śarriram kaunteya kṣetramityabhidīyate - Bhagavadgītā 13|2