

## Śrī Rudram Mantra 10

Ṛṣi - Nāradaḥ; Chandas - anuṣṭubh; Devatā - Śrī Rudraḥ

Dhyāna-śloka for the mantras ten to twelve)

उद्यत्भास्करकोटिप्रकाशं आदीप्तदहनमूर्धानम् ।

भीषणभुजङ्गभूषं ध्यायेद्विघायुघं रुद्रम् ॥

udhyatbhāskarakoṭiprakāśam ādīptadahanamūrdhānam ।

bhīṣaṇabhujāṅgabhūṣam dhyāyedvidhidhāyudham rudram ॥



May one meditate upon the Rudra, whose body is like the effulgence of crores of suns rising at the same time, whose head is all shining (tongues of fire), who has frightening snakes as ornaments and who has varieties of weapons.

One can see and enjoy the rising and setting sun but it is too bright for one to gaze at with naked eyes during the day. The Lord has the kind of effulgence of ten million suns rising at the same time meaning he is all effulgence.

He is the Lord Rudra with the upādhi of māyā that has three guṇās, powers—sattva, rajas and tamas. From the rajas standpoint he is Brahmā, the creator. From the sattva standpoint he is Viṣṇu, the sustainer and from the standpoint of tamas, he is Rudra, the one who takes back the created jagat. He is all the three with the upādhi of māyā.

The tamas in māyā is also a śakti for the Lord. Whatever seems to be a problem for us is his power. For instance tamas is problem for us, but for the Lord tamas is his śakti. Why is a snake a symbol of śakti? Because, even though a snake has no legs it moves fast and in one deadly moment of whiplash, it can paralyse and capture a rodent. It is a slithering śakti, power.

Sarvātmakatva, sarveśvaratva and sarvāntaryāmitva exist for the Lord. The Lord is all forms that exist; this is sarvātmakatva. He is the Lord of all that exists; this is sarveśvaratva. Abiding in every being he makes the being unique through his laws; this is sarvāntaryāmitva.

A despotic king once asked a scholar in one of his assemblies: “Who is greater, God or the king?” Suppose the scholar replied, “God is greater”, he may earn the displeasure of the king. If he would reply “You are greater”, then the king would ask for proof. So, the prudent scholar was silent. The king then asked a

saint who came to the assembly the same question. The saint said, “You are greater than God”. The king asked him to prove his statement. The saint said, “You can banish a citizen from your kingdom, but God cannot do that. “Why?” His kingdom is everywhere without boundaries. Where can he banish anyone”. The king had to remove his crown and scratch his head. He could because he was bald!

Result for chanting the mantras from ten to twelve: No enemies will be there, those that are outside and those that are inside as well.

The three mantras, ten to twelve, together form one mantra.

प्रमुञ्च धन्वनस्त्वमुभयोरत्रियोज्याम् ।  
याश्च ते हस्त इषवः परा ता भगवो वप ॥ १० ॥

pramuñca dhanvanastvamubhayorātriyorjyām ।  
yāśca te hasta iṣavaḥ parā tā bhāgavo vapa ॥ 10 ॥

pramuñca – untie; dhanvana – of the bow; tvam – you; ubhayorātriyō – of both ends; jyām – the string of the bow; yāśca – whatever; te – your; hastae – in the hand; iṣavaḥ – arrows; tā – them; bhāgavo – O Lord; parāvapa – keep them away from our sight.

O Lord! May you release the string at both ends of the bow. May you also keep the arrows in your hand out of sight.

Pramuñca means give up, release. The Lord here is requested, “May you release the string from both the ends of the bows”. Ārti means koṭi, end. For the dhanus there are two koṭis, ends. The two koṭis of the bow are bent and tied by a string, jyā. If only one end is untied, no arrow can be sent. The emphasis here is in tvam, you. ‘You alone can handle this bow of karma’. Lord Śivā gave a dhanus to Janaka in keeping with his karma. It was the dhanus which Rāma broke.

According to one version of Rāmāyaṇa, other than Vālmīki Rāmāyaṇa, Rāvaṇa tried to lift the bow at the svayamvara of Sītā. While lifting, one of his hands got caught in between the bow and the floor; he could not pull it out. Sītā laughed and seeing the scene came to his rescue by lifting it. Rāvaṇa went back humbled. The glory of your bow is such that you alone can handle it. Please untie the ends of the string.

Yāśca te hasta iṣavaḥ – Those arrows which are already there in your hands, parāvapa, drop them, keep them away from our sight.

<sup>1</sup> Bhagavah is in the vocative case, meaning, O Lord. In the Vedic usage the final visarga is due to the substitute of the letter ‘r’ under Pāṇini sūtrā 8.3.1 -