

## Śrī Rudram Mantra 9

Ṛṣi - Śambhuḥ<sup>1</sup>; Chandas - Triṣṭubh; Devatā - Śambhuḥ

Dhyāna-śloka

शरच्चन्द्रप्रकाशेन वपुषा शीतलध्युतिम् ।  
ध्यायेत् सिंहासनासीनमुमया सहितं शिवम् ॥

śaraccandraprakāśena vapuṣā śitaladhyutim ।  
dhyāyet simhāsanāsīnamumayā sahitaṁ śivam ॥

May one meditate upon the Lord Śiva, whose body is brilliant like the shine of the autumnal moon, cool and pleasing and who is seated on the throne along with Umā.

The autumnal moon is effulgent and at the same time pleasant. The cool rays of the moon are brilliant. One can keep one's eyes on the moon. But one cannot do this with the sun. The upāsaka imagines a form which is pleasantly effulgent.

Result for chanting the ninth *mantra*: Repeated chanting of this *mantra* will beget a good son.

नमो॑ अस्तु॑ नीलग्री॑वाय॑ सहस्रा॑क्षाय॑ मी॒धुषे॑ ॥  
अथो॑ ये अस्य॑ सत्त्वानो॑ऽहं॑ तेभ्यो॑ऽकर॑न्नमः ॥ ९ ॥  
naṁo astu nīlagrīvāya sahasrākṣāya mīdhuṣe ।  
atho ye asya sattvāno'haṁ tebhyo'karannamaḥ ॥ 9 ।

nam ḥ<sup>1</sup> - salutation; astu – be; nīlagrīvāya – to the Lord whose neck is blue (sky); sahasrākṣāya – who has a thousand eyes; mīdhuṣe – who gives the things prayed for;

atha u – further; ye – who are; asya – of this Lord; sattvānaḥ – the attendants around; tebhyḥ – to them (also); akaram - I do; namaḥ – prostration.



<sup>1</sup> For this mantra, the ṛṣi and devatā are the same, namely Śambhuḥ (Rudra). There is no separate ṛṣi mentioned. Wherever the ṛṣi is not mentioned, not known to us, then Bhagavān alone is looked upon as the ṛṣi.

My salutations unto the Lord whose neck is blue, who has a thousand eyes and who abundantly grants the desired ends to his devotees. I offer my salutation also to the host of attendants of the Lord.

Namō astu nīlāgrīvāya sahasrākṣāya – Unto the Lord whose neck is blue (sky), who has a thousand eyes, I offer my salutation. Eye here stands for sight. The words ‘hundred’, ‘thousand’ and so on, in the sacred texts, stand for countless number. The idea is there is nothing that is not seen by him. He is the one whose sight is *aparichinna*, not limited. A jīva has a limited scope of sight.

Mīḍhuṣe<sup>2</sup> namaḥ – Unto the one who showers his blessings in the form of clouds, or unto the one who grants all the desired objects for those who surrender to Him, my salutation.

We are not only worshipping the Lord but also his attendants known as gaṇās. The Lord’s śaktis are presented as śiva-gaṇās who are serving the Lord. All these gaṇās who serve the Lord are also our altars of worship. This attitude is our culture. When we go to a *Gurudvar*, we can see the scripture *Granth Sahib* is the altar.

*Granth Sahib* is the Vāṇī, words of the *guru*, the master. The Vāṇī says, ‘He (the Lord) is *eka*, one; He is *Om*; He is *sat*, the existence per se; He is the creator; He is *Om*; He is the *puruṣa*<sup>3</sup>, the being; he is *abhaya*, the one who releases you from fear and He has no cause.’ All these are Vāṇī, sacred words. The truth of these words is gained by the grace of *guru*—*guru*-prasāda. The devotees have nāmajapa like Rāmanāma and Govindanāma. After offering their prayers at the altar, as the devotees come out of the *Gurudvars*, they collect the dust of the feet (pāda reṇu) of the devotees visiting the *Gurudvar*, or the dust of their shoes, pādarakṣa-reṇu and apply it on their head. Because of this attitude, Punjab has been the most blessed bhūmi of Bhārat, where there is no beggar. If there was no food at home, one could go to the *Gurudvar* and eat.

Similarly, we worship all śiva-gaṇās also. This is said in the second line. Here the word *atha* means further. Ye asya satvanaḥ—those who are connected to Him. Tebhyaḥ, for all of them, I offer my salutation. *Akaravam*, is a word in the past tense meaning ‘I did’; it has to be understood in the sense of present tense to mean *karomi*, ‘I do’.

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<sup>2</sup> vṛṣṭidvāreṇa bhuvāḥ sektre | miha secane (iti dhātuḥ) | dāśvān sāhvān mīḍhvāmsca iti (mīḍuś śabdāḥ) nipātaḥ | (hattabhāskara) | athava prāṇatakāmavarśiṇ.

<sup>3</sup> In *Surumukhi* it is *puruk*. *Puruk* means *puruṣ*

a. *Pandits of śukla yajurveda (mādyandina sākhā)* also say *puruṣaḥ* as *purukaḥ*.

## Mantra 10

R̥ṣi - Nāradaḥ<sup>1</sup>; Anuṣṭubh - Triṣṭubh; Devatā - Śrī Rudraḥ

Dhyāna-śloka (for the mantra ten to twelve)

उध्यभास्करकोटिप्रकाशं आदीप्तदहनमूर्धानम् ।

भीषणाभुजङ्गभूषं ध्यायेद्विधायुधं रुद्रम् ॥

udhyabhāskarakoṭiprakāśam ādīptadahanamūrdhānam ।

bhīṣaṇābhujāṅgabhūṣaṁ dhyāyedvividhāyudhaṁ 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 Lord Rudra with the upādhi of māyā that has three guṇās, powers— satva 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.

Śarvātmakatva, sarveśvaratva sarvāntaryāmitva exist for the Lord. The Lord is all forms that exist; this is Śarvātmakatva. He is the Lord of all that exists; this arveśvaratva. Abiding in every being He makes the being unique through His laws; this is sarvāntaryāmitva.

A desotic 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.

प्रमु॑न्च॒ धन्व॑नस्त्वमु॒भयो॑रात्रियो॒र्जुयाम्॑ ।  
याश्च॑ ते॒ हस्त॑ इ॒षवः॑ परा॒ ता भग॑वो वप ॥ १० ॥  
pramūncā॑ dhanvānaḥ॑ tvam॒ ubhayorātriyaḥ॑ rjuyām ।  
yāśca॑ te hasta॒ iṣavaḥ॑ parā॒ tā bhagavo॑ vapa ॥ 10 ॥

pramunca – untie; dhanvaṇaḥ – of the bow; tvam – you; ubhayorātriyaḥ – of both ends; rjuyām – the string of the bow; yāśca - whatever; te – your; haste – in the hand; iṣavaḥ – arrows; tāḥ – them tā bhagavaḥ – O Lord; parā vapa – 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.

Pramunca 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 tvam, you. ‘You alone can handle this bow of karma’. Lord Śiva gave the dhanus to Janaka in keeping with His karma. It was the dhanus which Rāma broke.

According to one version of Rāmāyaṇā, other than Vālmiki i Rāmāyaṇā, Rāvaṇā 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 his rescue by lifting it. Rāvaṇā 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.

ŚivaSītā Rāvaṇā Vālmiki Rāma

upādhi māyā guṇās satva rajas and tamas Brahmā Viṣṇu jagat upādhi  
tamas māyā śakti tamas tamas śakti  
śarvātmakatva sarveśvaratva sarvāntaryāmitva sarvātmakatva sarveśvaratva  
sarvāntaryāmitva