Śrī Rudram Mantra 6

Ŗṣi - Kaṇvaḥ; Chandas - Anuṣṭubh; Devatā - Śambhuḥ

Dhyāna śloka चन्द्रार्धमोलिं कालारि व्यालयज्ञोपवीतिनम् । ज्वलत्पावकसंकाशं द्यायेद्देवं त्रिलोचनम् ॥ candrārdhamaulim kālāri vyālayajñopavītinam | jvalatpāvakasankāśam dyāyeddevam trilocanam |



May one meditate upon that Lord, who wears a crescent in his crown, who is the destroyer of time, who wears a snake as yajñopavīta, who shines like the fire which is in full blaze and who has three eyes.

Result for chanting the sixth mantra: One who chants this mantra fifty thousand times, without giving up one's daily duties, will get puraścaraṇa-siddhi of this mantra.

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अद्यवोचद्धवृक्ता प्रथमो देव्यो भिषक्।
अही १श्व सर्वोञ्जमभयन्त्सर्वोश्व यातुधान्यः॥ ६॥
adyavocadādhivaktā prathāmo daivyo bhiṣak ।
ahīmšca sarvanambhayantsarvasca yātudhānyah ।। 6 ।।
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adyavocat – may He espouse my cause; adhivaktā – one who stands by his devotees; prathamaḥ – one who is the foremost; daivaḥ- one who dwells as the inner self of devas; bhiṣak – one who removes the disease of saṁsāra; ahīm – snakes; ca – and; sarvan – all; jambhayan – destroying; sarvaḥ – all; ca – and; yātudhanyaḥ – belonging to the class of spirits

May the Lord—who stands by his devotees, who is the foremost, who dwells as the inner self of devas, who removes the disease of samsāra and who destroys all snakes and so on that harm (from the front) and all spirits and so on (that harm from behind)—espouse my cause.

O Lord! I am blessed by you because of the namaskāra and stuti. These are karmas and they will produce result to destroy my papās.

¹ yātudhānajātiḥ piśācādyapasmāra-rūpaḥ parokṣ-himsakāḥ

² छन्दिस लुह्ह्-लह्ह्-लिटः पाणिनि ३।४।६ इति लोडर्थे लुह्ह् ।

The word 'adhi' indicates pakṣa-pātatvam, partiality. For the bhakta, he, as though, has pakṣa-pāta. He overrides all rules and become adhivaktā, one who speaks in favour of his devotees. Even though all are his children, the devotee becomes one who belongs to the Lord since he invokes the grace of the Lord. Therefore, the Lord is llooked upon as though he is adhivaktā, the one who goes out of the way to help his devotees.

Fjurther, he is prathamaḥ, the foremost. Devatās are many, but he is śreṣṭaḥ. He is not another deva among the devatās. Daivaḥ means deveṣu bhavaḥ—he who obtains in the devas as their self, ātmā. He obtains in all devas and is thus antaryāmī, the indweller.

Bhiṣak means a physician. Bhagavān is the first physician who removes the disease of samsāra. "O Lord, you are the remover of all samsāra- duḥkha; I am not afraid of these devatās. You are the real physician". In the śāstrā also the Lord is called bhiṣak. What should he do?

Sarvān ahīn yātudhānyaḥ¹ ca jambhayann nāśayan—removing all the visible sources of fear such as snakes etc. and invisible source of fear like spirits, etc. We cannot objectify all these apasmāras, small devatās, spirits and so on, but we see them work, we suffer from their effect. In other words, "May you protect me from all things that bother me". Just as a snake is frightening, there are varieties of slithering problems from other creatures.

Adhyavocat² is a verb in the aorist, which is a form of past tense, to be understood in the sense of imperative mood, meaning let him espouse my cause, removing all difficulties, even going against the ruldes. No devatā is going to be against his help—he is the foremost, being the cause of everything. Let the Lord play his role as a bhiṣak and let him say 'ayam madīyāḥ', this person is mine (my devotee)'.

In the purāṇās this is called kavaca vākya. For example, as portrayed in Mārkaṇḍeya story, Lord Yama appears before Mārkaṇḍeya in order to take his life away. When Mārkaṇḍeya embraces the liṅga, Lord Yama tries to drag Mārkaṇḍeya along with the liṅga. At that time Lord Yama is chastised by Bhagavān. Once a person has sought refuge in the Lord, other devatās cannot do anything. The Lord says, 'he is madīyaḥ, mine'. Vibhīṣaṇa, the brother of Rāvaṇā, became madīya for Lord Rāma when he surendered to him. Vāli could not do any harm to Sugrīva who was taken by Lord Rāma as madīya. If Vāli had approached the Lord with proper attitude then he also would have become madīya.

Bodhāyana says that this mantra is a kabvaca, protection, because the devotee is asking for protection from all problems. The skanda-ṣaṣṭi-kavaca also protects oneself from all difficulties. It is like a dignitary wearing a bulletproof vest protecting himself from bullets. Dharma is the greatest kavaca because where dharma is, Bhagavān is. This is śaraṇāgatitattva, principle of surrender. You take refuge in the Lord and he will protect you.