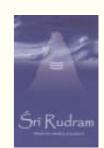
Śrī Rudram Anuvāka 02

(continued from April issue)

नमों भवस्य हेत्यै जगतां पतये नमः ॥ ६॥

namo bhavasya hetyai jagatām pataye namaḥ | | 6 | |

namaḥ - salutation; bhavasya - of the life of becoming; hetyai - to the one who is the weapon that destroys; jagatām - of the universe; pataye - to the Lord; namaḥ - salutation.



Salutation to the one who destroys the life of becoming and who is the Lord of the universe.

Bhava is samsāra that is often presented by the śāstra as jagat-vṛkṣa, the tree of universe, which we have to fell. The tree we fell is the one that we perceive wrongly. The Lordis the one who has the weapon. He is the weapon, śāstra, for the destruction of bhava¹, a life of becoming, of a jīva. Bhagavān is also called bhava, meaning the one who is in everything as the very existence.

He is the remover of bhava because He is the Lord of the jagat, jagannātha. He is the jagat rakṣaka, the protector of the world by removing bhava for the jīva.

You do not destroy the world since the world is Bhagavān and you are bhagavat svarūpa. Only ajñāna and its kārya , effect, have to be destroyed. The Lord's grace helps you destroy bhava. You cannot independently destroy bhava as you are a product of bhava. By revfealing his svarūpa, the Lord has to destroy bhava. Brahma vidhyā is Umā and He is Umāsahāya. Accompanied by Umā. Because of His grace, you gain antaḥ karaṇa pakva, maturity of mind. The grace takes you to a guru by whose teaching, the nature of the Lord is revealed. Thus Īśvara anugrahād eva jñānam, knowledge is only with the grace of the Lord and by revealing Himself, he also nbecomes the destroyer of bhava.

bhagavān bhagavat svarūpa bhava

bhava bhava

¹ bhavati tiṣṭhati iti bhavaḥ – that which exists in time is called bhavaḥ