

श्री रुद्रम्
Śrī Rudram
ANUVĀKA 10

Mantra 2:

Rṣi – Rudra in the form of Subrahmanya; Chandas – Anuṣṭubh; Devatā – Rudra in the form of Subrahmaṇya.

Dhyāna śloka

द्रुतचामीकरप्रख्यं शक्तिपाणिं षडाननम् ।
मयूरवाहनारूढं स्कन्दरूपं शिवं स्मरेत् ॥

drutacāmīkaraprakhyam śaktipāṇim ṣaḍānanam ।
mayūravāhanārūḍhm skandarūpaṁ śivam smaret ॥

May one meditate on Lord Śiva in the form of Subrahmaṇya who is mounted on a peacock, who has six faces, who holds the weapon śakti and who is effulgent as molten gold.

Result for chanting the second mantra: One gains mantra-siddhi by chanting this mantra five thousand times, preceded by one hundred eight times of prāṇāyāma. One gains good progeny, health and wealth.

या ते रुद्र शिवा तनुश्शिवा विश्वाहभेषजी ।
शिवा रुद्रस्य भेषजं तया नो मृड जीवसे ॥ २ ॥

yā te rudra śivā tanuśśivā viśvāhabheṣajī ।
śivā rudrasya bheṣajī tayā no mṛḍa jīvase ॥ 2 ॥

yā - which; te – your; rudra – O Lord Rudra!; śivā – auspicious; tanuḥ – body; viśvāhabheṣajī – is like the medicine for all afflictions at all times;

śivā – is of the nature of blessing; rudrasya – of Rudra; bheṣajī – who is of the form of medicine for the disease of saṁsāra; tayā – by that body; naḥ – us; mṛḍa – make happy; jīvase to enable us to live.

O Lord Rudra, auspicious is your form like the medicine to heal all afflictions at all times, an embodiment of blessing, who is the physician to cure the disease of saṁsāra! Bless us with your benevolent form, grant us happiness to enable us to live.

In the beginning the Lord was requested, “May you assume the form which is not frightening.” The same request is made again here. I invoke you now in that body of yours which is śivā, a blessing. By that body of yours may you bless all of us by granting happiness. Jīvase¹ means to live.

The Lord does not have a given body. Being the appropriate material cause, the whole cosmos is his body. As nimitta kāraṇa he is all-knowledge. Therefore, it is said viśvābheṣajī² the one who removes all forms of affliction like poverty, disease and so on, at all times, day after day. Even though the local medicine helps one get rid of the disease, the real remedy and physician is Vaidyanātha, the Lord. Therefore, you are the one who has śiva tanuḥ.

Your śivatva, auspiciousness, is not only because you give me desirable results now, but also unseen desirable results later. You are the most auspicious in that you grant mokṣa, freedom. Therefore, you are bheṣajī, the one who is in the form of medicine, brahma-vidhyā. Rudra is the physician for the disease of saṁsāra. Because of this reason, his body is śivā. tayā asmān mṛdaya sukhaya—By that (auspicious form) bless us always with happiness. Here we are invoking the Lord in the form of maṅgaḷa. The Lord’s form is one of blessing because both preyas and śreyas are from him. There is no wishful thinking with respect to the Lord’s blessing us with everything because the Lord is everything.

yā te rudra tanūśśivā |

śivā rudrasya bheṣajī tayā no mṛḍa jīvase

¹ jīvitum ityarthāḥ tumarthe chandasi se pratyayaḥ

² viśveṣu sarveṣu apī ahasu bheṣajī roga-dāridryādeḥ auśadhavat vināśahetuḥ — -one who is the cause of cure of diseases, poverty and so on at all times, like a medicine.