

Śrī Rudram

Anuvāka 3

The whole anuvāka is one mantra.

R̥ṣi - Śrī Rudrah; Chandas – Bṛhati; Devata - Śrī Rudrah

Dhyāna-śloka

रूपयौवनसंपन्ना मूर्तेव वनदेवता ।
पुष्पितानेकपुन्नागसहकारशिशूपमः ॥
पञ्चविंशतिनक्षत्रमयूराकृतिशेखरः ।
अकलङ्कशरत्पूर्णछन्द्रबिम्बसमाननः ॥
प्रातर्विबुद्धपद्माभं वसानं चर्म कोमलम् ।
सव्यापसव्यविधृतकृतमालाविभूषितः ॥
धराकदम्बपुञ्जेन नभिदेशप्रलम्बिना ।
आजहृष्टं प्रेक्षणीयेन प्रेक्षणीयोऽपि शत्रुभिः ॥
मधुरस्य च चार्वङ्गी कन्यालङ्कारशोभिता ।
आदर्शमूर्तिः शोभानामन्या नारीव निर्मला ॥
तस्य हस्ते धनुर्दत्त्वा शरमेकं च निर्मलम् ।
तदीयमंसमालम्ब्याशिलष्टं वामेन बहुना ॥
सुगन्धिपुष्पस्तवकमाग्रायाग्राय पाणिना ।
वीज्यमानो मन्दमन्दं वनपल्लवशाखया ॥
समावृतो बालकैश्च श्वभिश्चापि मनोहरैः ।
गच्छद्विभरग्रता दृष्टैः ध्यातव्यो जगतां गुरुः ॥
एवंरूपौ महातेजाः किरतवपुरीश्वरः ॥

rūpayauvanasampannā mūrteva vanadevatā ।
puṣpitānekapunnāgasahakāraśiśūpamaḥ
pañcaviṁśatinakṣatramayūrākṛtiśekharaḥ ।
akalaṅkaśaratpūrṇachandrabimbasamānanaḥ ॥

prātarvibuddhapadmābhaṁ vasānaṁ carma komalam ।
savyāpasavyavidhṛtakṛtamālāvibhūṣitaḥ ॥
dharākadambapuñjena nabhideśapralambinā ।
ājaṅghaṁ prekṣaṇīyena prekṣaṇīyo'pi śatrubhiḥ ॥
madhurasya ca vārvāṅgī kanyālaṅkāraśobhitā ।
ādarśamūrtiḥ śobhānāmanyā nārīva nirmalā ॥
tasya haste dhanurdatvā śaramekaṁ ca nirmalam ।



tadīyamamsamāmbvyaśilaṣṭam vāmena bahunā ||
 sugandhipuṣpastabakamāghrāyāghrāya pāninā |
 vīyamāno mandamandaṁ vanapallavaśākhayā ||
 samāvṛto bālakaiśca śvabhiścāpi manoharaiḥ |
 gacadbhiragrato dr̥ptaiḥ dyātavyo jagatām guruḥ ||
 evamrūpo mahātejāḥ kiratavapurīśvaraḥ ||

The one who has a (beautiful) form like an effulgent and young forest deity, who is like the young plants of punnāga and mango that have flowers, who wears the feather of peacock, whose face is like the spotless autumnal moon, who wears a skin dress that is soft like the lotus that has blossomed at dawn, who is decked with yellow flowers worn on his left and right side, with the kadamba flowers hanging down from the waist reaching the knees, whose sight would be enjoyed even by the enemies, who has placed his left hand over the shoulders of the effulgent Pārvatī who shines like a well ornated girl illustrating beauty, who after having placed his bow and the single arrow in her hands holds with the (other) hand a bunch of fresh flowers, smelling their fragrance again and again while being fanned by a branch full of tender leaves, who is surrounded by beautiful children and dogs, who is in the teacher of the world, who is the most effulgent, who is in the form of kirāta (a hunter like form assumed by Lord Śiva to bless Arjuna) should be meditated upon. (Dogs are the four Vedas; children are the puruṣārthās).

Result: By chanting the mantras in this anuvāka five thousand times along with a religious discipline known as prājāpatya-kṛccra¹ one will not have the fear of enemies and fear from other countries. The mantra also destroys contagious diseases pertaining to humans, animals and plantsw that spread over the entire kingdom. In other words, it destroys all forms of disease and fear.

Here, the Lord is invoked as sahamāna, one who validates and accepts if one goes to him. No matter what one had done, he condones the person. This is the idea of the whole anuvāka.

नमस्सहमानाय निव्याधिनां आव्याधिनीनां पतये नमः ॥
 nāmāssahamānāya nivyaḍdhinā āvyādhinīnām patāye namaḥ ||

nama ḥ – salutation; saḥamānāya – to the one who condones, nivyādhine – who afflicts always (the enemies); āvyādhinīnām – of afflicting deities; pataye – to the Lord; namaḥ – salutation.

Salutation to the one who condones, who afflicts the enemies always and who is the Lord of the afflicting deities.

Namaṣṣaḥamānāya – Salutation to him who condones any wrong doing (when one seeks his help with devotion). When people commit crimes, they are called pāpīs. Nivyādhinīnām— nitarām vidhyati iti, one who is in the form of afflicting people and afflicting devatās; unto the one who afflicts, my salutation. Every devatā can cause afflictions in the form of summer sun or a hurricane. He is the afflicting devatā and he is the one who helps you put up with or remove afflictions.

Āvyādhinīnām pataye namaḥ—Salutation unto him who is the Lord of all the afflicting ones. Ā samantād vidhyanti iti āvyādhinyaḥ, those who always afflict. Here, the Lord is presented as one who is always afflicting like Lord Yama. He does not have any other job. There are devatās for every disease. Each disease is caused by its own devatā. Lord Yama is not an insignificant deity. Even though his is a thankless job, he is the Lord of dharma. But Īśvara is the Lord of all the afflicting devatās. It is he who gives them the power to afflict. Being the Lord of all the afflicting devatās, you can ask him for redress.

To be continued..

¹ tryaḥam prāstastryaḥam sāyam tryaḥam adyād ayācitamtryaḥam param ca nāśniyāt prajāpatyam caran dvijaḥ - prajāpatya-kṛcra is a type of fasting where for three days one takes food only in the day and avoids supper. During the next three days, he fasts during the day and eats only supper. For three days thereafter he accepts whatever food thata comes to him unsolicited, as the Lord's gift. He takes to total fasting for the next three days (Manu-11.210).