

# श्री रुद्रम् Śrī Rudram Mantra 11

## Anuvāka11

The following four mantras are looked upon as one mantra.

### Mantras 1 to 4

Ṛṣi - Durvāsā; Chandas - Anuṣṭubh; Devatā - Śrī Rudraḥ

*Dhyāna- śloka* (for mantras one to eleven)

दंष्ट्राकरालवदनं शीषणं रक्त्रमूर्धजम् ।  
त्रिनेत्रं त्रिशिखं दीप्तं ध्यायेत् शुजगभूषणम् ॥  
*daṁṣṭrākārālavadanam bhīṣaṇam*  
*raktamūrdhajam,*  
*trinetrām trīśikhām dīptam dhyāyet*  
*bhujagabhūṣaṇam.*

May one meditate upon the Lord of fearsome form with protruding teeth, hair (shining) red, with three eyes and his trident, effulgent, adorning snakes as his ornaments.

The Lord being time itself is indicated by protruding teeth because everyone is being devoured by time. He has three eyes: past, present, future. He has the trident to destroy the three-fold time. He is one who is *dīpta*, effulgent with shining hair. The snakes he wears represent *śakti*, power.

Result for the chanting of the first four *mantras*: These four mantras take away the inner enemies. One gains *puraścaraṇa-siddhi* by chanting these mantras five thousand times after observing the fasting discipline of *cāndrāyaṇa*.

सहस्राणि सहस्रशो ये रुद्रा अधि भूम्याम् ।  
तेषां सहस्रयोजनेऽवधन्वानि तन्मासि ॥१॥  
अस्मिन्महत्यणविऽन्तरिक्षे भवा अधि ॥२॥  
नीलग्रीवाशिशतिकण्ठाष्वावा अधः क्षमाचराः ॥३॥  
नीलग्रीवाशिशतिकण्ठा दिवः रुद्रा उपश्रिताः ॥४॥

*sahasrāṇi sahasraśo ye rudrā adhi bhūmyām*  
*teṣāṃ sahasrayojane'avadhanvāni tanmaṣi* (1)  
*aṣmīnmahatyarṇave'ntarikṣe bhavā adhi* (2)  
*nīlagrīvāśśīṭikanṭhāṣṣārvā adhaḥ kṣamācarāḥ* (3)  
*nīlagrīvāśśīṭikanṭhā divaḥ rudrā upaśritāḥ* (4)

*sahasrāṇi* - the thousands; *sahasraśaḥ* - who exist in thousands of forms; *ye* - who; *rudrāḥ* - Rudras; *adhi bhūmyām* - on the earth; *teṣāṃ* - of them; *sahasrayojane* - (kept) thousands of miles away *dhanvāni* - the bows; *avatanmasi* - we make (them) as ones with untied bow-strings (through our salutation and praise); *asmin* - in this; *mahati* - vast; *arṇave* - in the ocean; *antarikṣe* - in the intermediary space; *bhavāḥ* - who exist; *adhi* - as presiding deities; *nīlagrīvāḥ* - who have blue neck; *ṣitikaṅṭhāḥ* - who have white neck too; *ṣārvāḥ* - the Rudras; *adhaḥ kṣamācarāḥ* - who are moving around under the earth; *nīlagrīvāḥ* - who have blue neck; *ṣitikaṅṭhāḥ* - who have white neck too; *divam upāśritāḥ* - who abide in heaven (in their own glory); *rudrāḥ* - Rudras

There are bows of thousands of Rudras that exist in thousands of forms on the earth; we make them as ones with untied bow-strings kept away (through our salutation and praise). We make the bows of those Rudras who function as presiding deities in this vast ocean and in the intermediary space, as ones with untied bow-strings kept far away. We make the bows of those Rudras who have blue and white neck and who are moving around under the earth, as ones with untied bow-strings kept far away. We make the bows of those Rudras who are presiding deities of heaven and who have blue and white neck, as ones with untied bow-strings kept far away.

The first few *mantras* talk about the various forms of Rudras, that is, the *devatās*. One Rudra, as Īśvara, has manifold forms as *devatās* and they act as sources of blessing and also causes of chastising. They are called *lokādhipatis*, presiding deities of various *lokas*. They are in the food, air, intermediary space, earth, trees and so on. None of them is Īśvara, unless each one understands ‘*aham īśvaraḥ*, I am the Lord.’ Indra, Varuṇa and others should know ‘I am the Īśvara.’ Here Lord Rudra is prayed to in the form of or through these various *devatās*.

*Sahasrāṇi sahasraśaḥ ye rudrāḥ* - There are thousands of places such as *bhūḥ*, *bhuvāḥ* and so on. In each place there are thousands of aspects or functions or laws. There are different laws, different forces functioning on the earth. Looking at the Lord through these various forces and manifestations, the Lord is known as *devatās*, presiding deities. There are three powers in all of us, namely, the power to know, the power to desire and the power to act. *Devatās* have these powers in a bigger measure. They are all *amśas*, part of Lord Rudra. All that is here is one conscious being alone. Therefore we have *devatās* for everything such as *grāma-devatā*, village deity, *kula-devatā*, family deity and so on. Any tribal god is also acceptable for us. Even worship of ancestors is included here.

*Teṣāṃ dhanvāni sahasrayojane avatanmasi*<sup>137</sup> - We keep their bows untied hundreds of miles away. All their bows are there to strike us which they have to withdraw. We untie the bow-strings. How? By our praises and salutations.

When the *nārāyaṇāstra* was sent by Aśvatthāmā, Kṛṣṇa came to know about it. He told all the Pāṇḍavas and their army to fall flat, offering *namaskāra* to *astra*. No one had an answer for the *astra* and therefore the only answer was to do salutation. Lord Nārāyaṇa cannot do anything, once there is prostration. *Nārāyaṇāstra* was thus made powerless. Similarly, when we chant Rudra and do salutation, these *devatās* cannot get us. Therefore here *Rudram* is called *Namakam*. *Namakam* is *stuti* and *namaskāra*.

Where do we untie the bow-string? *Sahasra-yojane*, thousands of miles away. We do not want to have even the sight of the bow. *Yojana* is a length of distance measuring about eight miles. *Sahasra-yojane* here means far away. The intention is not in measuring the distance, as wherever they are they can still strike us down. So let the *Rudram devatās* come to us; leaving the bows. Let them not string the bow to hurt us in any manner. Now the various *Rudram devatās* are described.

*Asmin mahati arṇave antarikṣe* - (the *devatās* existing) in this vast ocean and intermediary space. The vast ocean is directly perceived; the space also is object of witness perception. Therefore the word '*asmin*, in this' is used. There is a presiding deity, *devatā* for the ocean because of whom the ocean does not cross its *maryādā*, boundary. Furthermore, the aquatic life is also governed by a *devatā*. Thus there are *devatās* for different things.

All these *devatās* have come from Rudra who exists in the form of earth, middle space, time and everything else. *Teṣāṃ dhanvāni sahasrayojane avatanmasi* — we make their bows as ones with bow-stings untied, kept away through our *namaskāra* and *stuti*. In this manner they will not strike us.

*Nīlagrīvāḥ śitikaṅṭhāḥ śarvāḥ adhaḥ kṣamācarāḥ* —Those who have blue neck and white neck and who are moving around under the earth. Their necks are blue at night white during the day. They are *devatās* of day and night and they exist down below the earth, like the *agni devatā*. If there are *lokas* below the earth they are also presided over by *devatās*. In fact all that is here is Rudra.

Similarly, there are *devatās* in the heavens functioning as the presiding deities. They do their jobs because of the same Rudra. Rudra is making Indra function as Indra. All these *devatās* follow his order. *Teṣāṃ dhanvāni sahasrayojane avatanmasi* — We make their bows as ones with untied bow-stings remaining far away, through our *namaskāra* and *stuti*.

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<sup>137</sup> *Idanto masi* (Pāṇini 7.1.46) - The first person plural termination of present tense '*mas*' takes '*i*' in the Veda, making *masi*.