

Śrī Rudram Mantra 11

R̥ṣi – Nārada; Chāṇdas - Anuṣṭubh; Devatā - Śrī Rudraḥ
अवतत्य धनुस्त्व॑ सहस्राक्ष शतेषुधे ।
निशीर्य॑ शल्यानां॒ मुखा॒ शिवो॒ नस्सुमना॑ भव ॥ ११ ॥



avaṭatya dhanustvaṃ sahasrākṣa śateṣudhe ।
niśīrya śalyānāṃ mukhā śivo nassumanā bhava ॥ 11 ॥
avaṭatya - untying (the string); dhanuḥ - the bow; tvam - you;
sahasrākṣa - O one who has a thousand eyes!; śateṣudhe - O one who
has many quivers; niśīrya - blunting; śalyānāṃ - of the arrows; mukhā - ends; śivaḥ
- of auspicious form; naḥ - towards us; ssumanā - of blessing mind; bhava - be.

O Lord, one who has thousand eyes! One who has many quiveres! Untying the strings of the bow and making the edges of the arrows blunt, you may be of auspicious form and have a blessing disposition towards us.

You are the one who is śateṣudhi, having hundreds of quivers. An ordinary archer will have on his back one quiver containing a few arrows. A quiver is called iṣudhi because arrows, iṣu are kept in it. An archer has to run away when his arrows get exhausted. Arjuna's quiver never became empty because he had the blessings of many devas. But the iṣudhi that you have, O Lord, is not one but countless.

You have thousands of eyes nobody can hide from you. Nobody can do things stealthily and get away from you. One can hide only from human eyes. Neither in terms of right knowledge nor power you are wanting. You have apāra śakthi, limitless power.

The devotee now is pleading to him, 'O Sahasrākṣa, loosen the tie of the bow-string. Then blunt the sharp ends¹ of the arrows. You need not take away the arrows completely, but make them blunt, for their shining sharp ends make me shiver. Further, may you become śiva. May your ākāra, form, be śiva, pleasing to look at and bestow prosperity. May you be sumanaḥ, one whose mind is one of kindness towards us.

Īśvara is Rudra only from the standpoint of jīva karma which attracts results. Rudra with all his weapons can be a protector too. A jīva is subject to puṇya and pāpa.

¹ Mukhaḥ is Vedic expression. The word should be read in plural as mukhān.

Pure pāpa leads to birth in lower wombs and pure puṇya leads one to be devas, celestials. Everyone, even without doing anything wrong now, has old pāpas which keep unfolding in the form of small discomforts and big calamities. Therefore, the prayer is addressed to Īśvara, who is viewed as the wielder of laws and as though a wielder of weapons. The laws are the weapons and we request the Lord not to punish with those weapons. The Lord is the giver of fruits of action. This prayer being an action, the Lord has to give the result of this prayer. The prayer, thus, neutralises the pāpas and becomes a means for antaḥkaraṇa śuddhi, purity of mind.

Mantra 12

Rṣi – Nārada; Chandas – Anuṣṭubh; Devatā – Śrī Rudraḥ

विज्यं धनुः कपर्दिनो विशल्यो बाणवाꣳउत ।

अनेशन्नस्येषव आभुरस्य निषङ्गधिः ॥ १२ ॥

vijyam̐ dhanuḥ kapardino viśalyo bāṇavāꣳuta ।

aneśannaśyeṣava ābhurasya niṣaṅgadhīḥ ॥ 12 ॥

vijyam̐ – bereft of string; dhanuḥ – bow; kapardinaḥ – of the Lord; viśalyaḥ – devoid of arrows; bāṇavāꣳuta – quiver also
aneśan² – lose their destructive power; asya – of his; iṣavaḥ – arrows; ābhuraḥ – bereft of power; asya – of his; niṣaṅgadhiḥ – the scabbard.

Kapardi is a name of the Lord, meaning one who has a braided matted hair. Here the devotee is again praying for the auspicious form of the weapons of the Lord. Let the bowstring be untied. Let the arrows in the quiver become blunt. Suppose elsewhere the Lord has something sharp like a spear and so on, let them also lose their power of destruction. Let the sword also not be powerful.

Mantra 13

Rṣi – Parameśvaraḥ; Chandas – Anuṣṭubh; Devatā – Parameśvaraḥ

Dhyāna śloka for the mantras from thirteen to fifteen:

प्राणदनरसहृद्मौलिमालाकुसुमरजोरुणपादपद्मयुग्मम् ।

अनवरतमनुस्मरेद्भवान्या सह जगतां पितरं पिनाकपाणिम् ॥

prāṇadanarasahṛdmoulimālakusumarajoruṇapādapadmayugmam ।

anavaratamanusmaredbhavānyā saha jagatāṃ pitaraṃ pinākapaṇim ॥

May one meditate constantly on the Lord along with Pārvatī, the Lord who holds the weapon, pināka, in his hand, who is the father of the world and whose lotus feet appear red due to the pollen of the flowers of the garland worn by the host of devas on their heads who remain prostrating.

² The verbal form of aneśan is a Vedic usage of the past tense, in the sense of benediction. The root is nāś, to destroy/

Anavaratam means always, without any break. May one meditate on the Lord who is the father, along with mother Bhavānī, who is the parent for the entire jagat. He has the pināka, trident, in his hands. He has lotus feet that are covered with the pollen, rajasa, of kusuma, flowers. They are from the flowers of māla, garlands, which are on the head of amara saṅgha, the host of devatas who are at his feet prostrating.

Result for chanting the mantras from thirteen to fifteen: Removal of all causes of unpleasant situations.

या ते हेतिर्मीदृष्टम हस्ते बभूव ते धनुः ।
तयाऽस्मान् विश्वतस्त्वमयक्ष्मया परिबभुज ॥ १३ ॥
yā te hetirmīdṛṣṭama haste babhūva te dhanuḥ ।
tayā'smān viśvatastvamayakṣmayā paribbhujā ॥ 13 ॥

yā – which; te - your; heṭi ḥ – weapon; mīdṛṣṭama – O one who gives the desired objects to devotees! haste - in hand; babhūva - is there; te – your; dhanuḥ - bow; tayā' – by that; asmān – us; viśvataḥ - from all; tvam – you; akṣmayā – which is the cause of health; paribbhujā – protect.

O Lord, one who totally grants all desired objects! May you protect us from all difficulties with your weapons and the bow you have in your hand that are the cause of health.

Earlier we saw the meaning of mīdṛṣṭama as one who abundantly grants the desired objects of his devotees. Varṣa means shower. When you look upon the Lord as one who gives the result of every effort, he becomes a kāmavarṣin. For any action whether small or big, whether it is a physical or physiological function, or even the involuntary actions, he is the karmādhyakṣa, the presiding principle. Because of his presence alone, all actions including involuntary ones, take place. Eating is an action, a voluntary action; whereas digestion is involuntary action. Īśvara as the digestive fire assimilates the food. In eating also, Īśvara is present in the form of the power in the hands to hold and lift the food. He is in the form of food as well.

In both voluntary and involuntary actions we recognise the presence of Īśvara who is therefore addressed as mīdṛṣṭama.

We recognize the Lord as chastiser, since He is the karma phaladātā and also the protector. He need not be feared as a chastiser, for He is the law and the wielder of the law. By the act of prayer the cause of unpleasant situations can be neutralised. Therefore, the Lord, visualised with weapons, need not be feared.

Also you have dhanus in your hand. Tayā hetyā ayakṣmayā, with that bow and other weapons, protecting symbols of our health, destroy our pāpa, cause of ill-health and give us ārogya, freedom from any form of illness.