

## Śrī Rudram Mantra 14

Rṣi - Parameśvaraḥ; Chandas - Anuṣṭbh; Devatā - Parameśvaraḥ

नमस्ते अस्त्वायुधायानातताय धृष्णवे  
उभाभ्यामुत ते नमो बाहुभ्यां तव धन्वने ॥ १४ ॥

namaste astvāyudhāyānātātāya dhṛṣṇave  
ubhābhyāmuta te namo bāhubhyāṃ tava dhanvane || 14 ||

namaḥ – salutation; te – your; astu – let it be; āyudhāya – to weapon;  
anātātāya – that are at rest; dhṛṣṇave – that have the potential power to strike;  
ubhābhyāṃ – to both; uta – further; te – your; namaḥ – salutation;  
bāhubhyāṃ – to both hands; tava - your; hanvane – to bow

Oh Lord! I salute your weapons that are at rest and that have the potential of striking at me. Further, my salutations to your hands and the bow in your hand.

My salutation be to all your weapons which are at rest. Īśvarā's weapon is not separate from Him. He is nimitta-kāraṇa, the intelligent cause as well as upādāna kāraṇa, the material cause. He being the upādāna-kāraṇa, the weapon is a part of Him. The devotee says, "Even unto your weapon, my salutation". What kind of weapon is it? It is a weapon not raised against me. Anantyāya—ātata means that which is used for praharaṇa, chastising. Anātata means the opposite of it. They are the weapons that are resting in the Lord's hands. In astrology śānti, propitiation, to all the devatās is done by chanting a mantra for each devatā. When seven and a half years of Śani, period of Saturn, comes, you offer salutation to Lofrd Śani. When you do śānti to Śani, you do not seek his blessings. If he blesses, you lose your shirt! Whenever you pray to Śani, you have to ask him not to do anything that will hurt you. So too, you are praying to the weapon seeking its blessing not to hurt you.



Dhṛṣṇave—O Lord, you are someone who can use the weapons. Unto you my salutation. Or, unto the weapons that have the potential to strike me, I offer my salutation. Ubhābhyām bāhubhyām—Unto both hands, my salutation. Finally, tava dhanvane namaḥ astu, for your bow, my salutations.

### Mantra 15

Rṣi - Parameśvaraḥ; Chandas - Anuṣṭubh; Devatā - Parameśvaraḥ

परि॑ ते धन्व॑नो हेति॑रस्मान्॒वृणक्तु॑ विश्वतः॑ ।  
अथो॒ य इषु॑धिस्त॒वारै॑ अ॒स्मन्निधेहि॑ तम् ॥ १५ ॥

pari॑ te dhanva॑no hetirasmān॒vṛṇaktu॑ viśvataḥ॑ ।  
atho॒ ya iṣu॑dhistavāre॑ asmān॒nidhehi॑ tam ॥ 15 ॥

parivṛṇaktu – avoid; dhanvaṇaḥ – belonging to (set on) the bow; hetih – the weapon (arrow); asmān – us; viśvataḥ – from all; atho – further; iṣudhiḥ – that quiver; tava – your; āre – the host of enemies; asmat – our; asmat – our; nidhehi – place; tam – that

O Lord! Let the arrow that is set on your bow avoid us from all directions. Further, may you place (target) your quiver (the arrows in it) on our host of enemies.

Te dhanvaṇaḥ hetih parivṛṇaktu – O Lord, may that weapon, arrow connected to your bow, remove completely for us all our duriṭās that cause difficulties. The Lord has enough arrows in his quiver to destroy any amount of duriṭa. Therefore the prayer: ‘Strike my adversary, not me. The arrow set on your bow has now a worthy target’. This is emphasised in the following words of the mantra.

Tava yā iṣudhiḥ tām asmat āre nidhehi – Place (target) the quiver (along with the sharp arrows that are in in it) on the collection of our pāpas, Asmat is understood as asmākam sambandhini, connected to us and āre means arīṇām śatrūṇām samuhe , in the host of enemies (sitting in me in the form of papās).

*(To be continued...)*