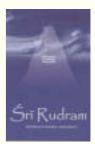
Śrī Rudram Mantra 14

Ŗși - Parameśvarah; Chandas - Anușțbh; Devatā - Parameśvarah

नमस्ते अस्त्वायुधायानांतताय धृष्णवे उभाभ्यामुत ते नमो बाहुभ्यां तव धन्वने ॥ १४ ॥ _____

namaste astvāyudhāyānātatāya dhrṣṇave ubhābhyāmuta te namo bāhubhyām tava dhanvane || 14 ||



namaḥ – salutation; te – your; astu – let it be; āyudhāya – to weapon; anātatāya – that are at rest; dṛṣṇave – that have the potential power to strike; ubhābhyām – to both; uta – further; te – your; namaḥ – salutation; bāhubhyām – 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 oppsite 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

Rși - Parameśvarah; Chandas - Anuștubh; Devatā - Parameśvarah

परिंते धन्वनो हेतिरस्मान्वृणक्तु विश्वतः । अथो य इषुधिस्तवारे अस्मन्निधेहि तम् ॥ १५ ॥

pari te dhanvano hetirasmānvrņaktu visvataķ | atho ya isudhistavāre asmannidhehi tam || 15 ||

parivṛṇaktu – avoid; dhanvanaḥ – belonging to (set on) the bow; hetiḥ – 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 dhanvanah hetih parivṛṇaktu – O Lord, may that weapon, arrow connected to your bow, remove completely for us all our duritās that cause difficulties. The Lord has enough arrows in his quiver to destroy any amount of durita. 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 iṣudiḥ 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 arīņām śatrūņām samuhe , in the host of enemies (sitting in me in the form of papās).

(To be continued...)