

श्री रुद्रम्  
Śrī Rudram  
ANUVĀKA 10

This anuvāka consists of twelve mantras. In this prayer Rudra is requested not to do certain things but grant certain other things. Since prayer is offered here, namaḥ is not mentioned. As a rule, only after namaskāra, a prayer is made.

**Mantra 1**

Ṛṣi – Pulastyaḥ; Chandas - Āstārapanktiḥ; Devatā - Bhairava Rudraḥ  
Dhyāna-śloka

आगुल्फासितकञ्चुको डमरुकाश्लिष्टो लसत्कुण्डलः

शूली कुण्डलितश्रवाः सुतिलको मञ्जुवणन्नपुरः ।

निर्लिप्तस्वकदन्तपङ्क्तिकिरणश्वेतः कपर्दी हरो

देवो भैरववेषभूषिततनुर्धर्येयो मृडानीपतिः ॥

āgulphāsītakañcuko ḍamarukāśliṣṭo lasatkuṇḍalaḥ

śūlī kuṇḍalitaśravāḥ sutilako mañjukvaṇannūpuraḥ ।

nirliptasvakadantapanikiraṇaśvetaḥ kapardī haro

devo bhairavaveṣabhūṣitatanurdhyeyo mṛḍānīpatiḥ ॥

We meditate on Lord as Bhairava, a fearsome form whose forehead is smeared with ashes, who wears a crimson robe upto his ankle, holding a drum (in one hand), a spear (in the other hand), adorned with shining earrings, whose ornate anklets ring with beautiful sound, whose pearly white teeth shine in his joyful smile, who has matted hair, who removes all pāpās (sorrow) and who is the consort of Pārvatī.

Result for chanting the first mantra: One gains mantra-siddhi<sup>1</sup> by chanting this mantra ten thousand times a day for forty-eight days, observing the discipline of fasting. One becomes free from the fear of dangerous creatures and gets relief from all types of fever. Gain of money and blessings of Bhairava are the other results of this mantra.

द्रापे अन्धसस्पते दरिद्रन्नीललोहित । एषां पुरुषाणामेषां पशूनां माभेर्मांसरो मो एषां किञ्चनाममत् ॥ । ॥  
drāpe andhāsaspatē daridrānnīlaloḥita । eṣāṃ puruṣāṇām eṣāṃ paśūnāṃ  
mābherrmā’ro mo eṣāṃ kiñcanāmat ॥ । ॥

drāpe – O Lord who gives undesirable results; andhāsaspatē – who is the Lord of all forms of food, daridrat – who has no possessions; nīlaloḥita – who is blue and red coloured; eṣāṃ – of all these, puruṣāṇām – of beings; eṣāṃ – of all these; paśūnāṃ – of cattle; mābheḥ – may you not frighten;

<sup>1</sup> Mantra-Siddhi or purascarāṇa siddhi is the gain of the blessing/power of the mantra through its devatā, which is obliged to fulfil the purpose for which the mantra is chanted.

māraḥ – (not) get destroyed; mā u – not; eṣāṁ – of them; kiñcana – any of them; āmamat – get afflicted by diseases.

O (Lord) the giver of undesirable results, the Lord of food, who has no possessions, who is blue and red coloured! May you not frighten the beings and the cattle. Let them not get destroyed or be afflicted by diseases.

He drāpe— Drāpi<sup>2</sup> is one who pushes you into ends that are not desirable; it seems that the Lord is the giver of undesirable results. It is like propitiating Lord Saturn. When you do so, he should not get pleased. If your prayer pleases him then he will give you more trouble. Therefore you have to specifically say, 'Do not give me trouble.' Here too, one prays to the Lord, 'Do not give me a birth where I will suffer.' This kind of addressing the Lord drāpe is called hetugarbhita=sambuddhi, meaning, the person is addressed keeping in mind what you want.

Again, the Lord is addressed as andhasaspate daridrat and nīlahita. Andhas is all forms of food.

Andhasapati<sup>3</sup> is the one who is the Lord of food for physical and mental nourishment, he daridrat, one who does not have any one thing as his own. He is asaṅgaḥ even though he is everything. Because he is everything he does not possess anything. Nīlahita<sup>4</sup> means the one who is blue-black and red coloured. It refers to the Lord with Umā on his side. Nilahita also refers to the one who is in the form of the cosmos.

Having addressed the Lord, the devotee makes the prayer: eṣāṁ puruṣāṅāmeṣāṁ paśūnāṁ mābheḥ—may you not frighten my people and cattle. Puruṣa refers to noth sons and daughters. By the word eṣaḥ one can refer to the entire world or only living beings or family alone. Mā bheḥ – O Lord, do not frighten these beings. Do not frighten the cattle wealth, or all the animals.

Eṣāṁ kincana māraḥ – Let not any destruction come to them. Mā u āmamat – Let them not be afflicted by any disease. By these words the devotee prays to the Lord that no harm comes to anyone. Let everyone enjoy happiness and let there be food for all.

*To be continued...*

---

<sup>2</sup> kutsitām gatim āpayati iti drāpiḥ – one who brings ends which are not desirable is called drāpi,

<sup>3</sup> Andhas annam tasya andhasaḥ andhasapatiḥ sambuddhau andhasaspate—one who is the Lord of food is called andhasapati; the vocative case is expressed as *andhasaspate*.

<sup>4</sup> umārdhadehataya ardhm nīlam ardhm lohitaṁ asya iti nīlahitaḥ – one who is blue-black and red coloured as half the body is that of Umā.