

श्री रुद्रम् Śrī Rudram Mantra 9

Ṛṣi - Bhagavān; Chandas - Tṛṣṭubh; Devatā - Bhagavān;

Dhyāna- śloka

गजचर्मावृततनुं स्फुरत्प्रहरणोज्वलम् ।
सर्वपापहरं ध्यायेद्देवं कुञ्जरभेदिनम् ॥

*gajacarmāvṛtatanuṁ
sphuratpraharaṇojvalam
sarvapāpaharaṁ dhyāyed devaṁ kuñjara-
bhedinam.*

May one meditate upon the Lord whose body is wrapped in elephant skin, who is adorned with shining weapons, who removes all *pāpas* and who killed the powerful elephant (created out of the power of *mantra* to kill him).

Once some brahmins were performing a fire ritual to get more powers. Pārvatī asked Lord Śiva to grant their wishes. Lord Śiva said, “Though I blessed them with powers they are greedy for more. They do not have any *viveka* and *vairāgya*. Pārvatī sympathised with the poor brahmins and told Śiva to make them seekers of knowledge. Śiva agreed. On the way he met Lord Viṣṇu and asked him to accompany him. Lord Śiva planned to assume the form of a *bhikṣu*, mendicant, seeking alms from the wives of the brahmins so that he would charm them and lure them away. Lord Viṣṇu agreed to be the damsel, Mohinī and disturb the brahmins. On seeing the beautiful Mohinī, all the brahmins walked away from the fire ritual following her deep into the forest. And Mohinī disappeared. When the brahmins went home they did not see their wives. With their special powers they saw a *bhikṣu* (who was Śiva) leading their women. They created an elephant and tiger by their *mantra* power to attack the *bhikṣu*. The Lord killed the elephant and wrapped its skin on him. He also killed the tiger. The brahmins realised their limitations and the limitations of more power. They prayed to the Lord for *brahma-vidyā*. Tiger stands for power and elephant for huge ego.

Result for chanting of the ninth *mantra*: One gets a good son, a good daughter, wealth and so on. One gets *mantra-siddhi* by chanting this *mantra* for nine days with five thousand chants per day along with the discipline of one *kr̥cchra*.

परिणो रुद्रस्य हेतिर्वृणक्तु परित्वेषस्य दुर्मतिरद्वयोः ।
 अवस्थिरा मद्भवद्भ्यस्तनुष्व मीढ्वस्तोकाय तनयाय मृडय ॥९॥
 pariṇō rṁdrasyā hetirvṛṇaktu paritvेषasya dur-matirāghāyoh, avasthirā
 maghavadbhyastanuṣva mīdhvastokāya tanayāya mṛḁaya (9)

parivṛṇaktu - leave; naḥ - us; rudrasya - of Rudra;
 hetih - the destructive weapons; pari - all sides; tveṣasya - of the one who is shining
 in anger; durmatih - the thought of destruction (go away from the Lord); aghāyoh
 - who wants to cause affliction; sthirā - unfailing; maghavadbhyaḥ - for us who are
 worshipping you; avatanuṣva - may you withdraw; mīdhvaḥ - O one who grants
 the boon of the devotees!; tokāya - to our progeny; tanayāya - to our sons; mṛḁaya
 - may you give happiness.

May the destructive weapons of Rudra be kept away from us. Let destructive power
 of the Lord, shining in the thought of destruction, go away from him. O Lord,
 bestower of boons to the devotees! We worship you. May you withdraw the unfailing
 weapons from us who are worshipping you. May you give happiness to our progeny
 and sons.

Hetiḥ ¹³¹ is a weapon that is used to slay. Rudrasya hetih naḥ parivṛṇaktu, may the
 destructive power of Rudra not destroy us. Tveṣasya ¹³² durmatih asmān parivarjayatu,
 may the thought of destruction in the Lord, who is shining in anger, do not harm
 us, let it go away from him. He is aghāyu,¹³³ the one who causes affliction. May his
 hanana-buddhi, the thought to cause affliction not be directed towards us.

What is the weapon for the Lord? he does not require any weapon. Your own karma
 is the weapon to the Lord to give undesirable result, now or later, through a nimitta
 - time (Saturn entering Pisces), a place, person, a truck, two- wheeler and so on.
 All these inflict duḥkha to a person. One does not really know which is going to
 cause what. Therefore the only thing one can do is pray to him. O Lord, our
 omissions and commissions are many; please extend your compassion towards us.

He mīdhvaḥ - O Lord, the one who grants boons to devotees. "O Lord, may you
 withdraw your powerful and mighty weapon. Tava hetih matiṣca sthirā, your weapon
 and thought are unfailing and powerful. Avatanuṣva, may you withdraw." Here you
 are asking the Lord for protection from unknown impending dangers, as weapons
 are spread all over, in the arteries, lungs and so on. The various means of protection
 and cure we have would work when we have the Lord's grace. Maghavadbhyaḥ
 mṛḁaya - For us who worship you, grant happiness. You are the Lord who never
 rejects the one who seeks refuge in you.

¹³¹ hanyate anayā iti hetih - that by which one is killed, any weapon.

¹³² Derived from the root tviṣa dīptau, to shine.

¹³³ aghaṁ pāpaṁ krodha-sādhanaṭvena icchati iti - one who needs pāpa (of the jīvas)
 as a means to get anger.