

## Śrī Rudram Mantra 04

Ṛṣi - Gautamaḥ; Chandas - Gāyatrī; Devatā - Śrī Rudraḥ

Dhyāna-Śloka for the fourth and the fifth mantras:

सांग्रामिकेन वपुषा प्रविराजमानं  
देवं पुरत्रयविनाशनमन्दहासम् ।  
दैत्यान्दिधक्षुमचलेश्वरचापपाणिं  
ध्यायेत् पुरारिमथ भूमिरथाधिरूढम् ॥

sāṅgrāmikena vapuṣā pravirājamānaṁ  
devaṁ puratrayavināśanamandahāsam ।  
daityāndidhakṣumacaleśvaracāpapāṇiṁ  
dhyāyet purārimatha bhūmirathādhirūḍhm ॥

May one meditate upon the Lord who is the enemy of the demons in the form of three cities, who has a smile that destroys the three worlds, who is seated on the chariot of earth, who has the arrow of Meru mountain in his hands, who is shining with a body that is ready for battle and who is desirous of burning the demons.

Result of chanting the fourth and fifth *mantras*: One wards off akālaraṇa, untimely death. By doing *japa* of the *mantra* during the day without break for twenty-one days, one attains puraścaraṇa-siddhi.

यामिषुं गिरिशन्त हस्ते विभर्ष्यस्तवे  
शिवां गिरित्र तां कुरु मा हिंसीः पुरुषं जगत् ॥ ४ ॥  
yāmiṣuṁ giriśantaḥ haste vibharṣyastave  
śivāṁ giritra tāṁ kuru mā hiṁsīḥ puruṣaṁ jagat । (4)

yām iṣuṁ - which arrow; giriśanta - O Lord; haste - in the hand; vibharṣi - you are holding; astave - to throw; śivāṁ - auspicious; giritra - O the protector of all, abiding in the words of the Veda! Tām - that arrow; kuru - make it; mā hiṁsīḥ - do not hurt; puruṣaṁ - any human being; jagat - other beings in the world as well.



O Lord! Make the arrow that you are holding in your hand ready to target, a blessing. O the protector of all, abiding in the words of the Veda, do not hurt us and other beings of the world.

By the earlier two *mantras*, *iṣṭa siddhi*, accomplishing the desired was prayed for. First, there was a prayer for worldly pleasures. Then there was a prayer for absolute happiness. Now in gaining these, there can be obstructions which are the result of one's *pāpa-karmas*. This is a prayer for the removal of all of them.

He is *giriśanta*, one who is revealed by the Vedas and one who remains in the Vedas as its very content and blesses the humanity.

Yām iṣum<sup>1</sup> haste bibharṣi – You are holding the arrow in your hand. What is the purpose? It is either for protection or destruction. The form of Lord Viṣṇu includes a *cakra*, disk and *gadā*, mace, standing as guard to protect. He is also a chastiser as *karma-phala-dātā*, as a giver of unpleasant results of one's own wrong actions. The law of *karma* being a manifestation of the Lord, He is the giver of *karma-phala*.

The Lord holds the arrow in order to throw, *astave*<sup>1</sup> at the wrong doers, to give results to those who do *pāpa karmās*. Therefore, the prayer is *tām iṣum śivām kuru*—make that (unpleasant) arrow a blessing. You are *śivaṁ karaḥ*, one who blesses. Therefore O Lord, let the arrow that you have be only for the removal of obstacles in my pursuits and not in any way to chastise me. *Mā puruṣaṁ hiṁsiḥ*, do not afflict me; *mā jagat hiṁsiḥ*, do not disturb the world.

The word *giritra* is in the vocative case. *Gir* means *pratijñā*, a promise. In the *Bhagavad Gita* (9.31) there is a promise, *kaunteya pratijānihi na me bhaktaḥ praṇaśyati*—O Arjuna! Know for certain that my devotee is never destroyed” *Tra* means one who saves those who surrender to him. O *giritra*! True to your name do what is to be done and help me achieve what I want. There are a lot of obstacles in the forms of diseases, emotional problem and so on. Please remove all of them.

### Mantra 5

Ṛṣi - Gautamaḥ; Chandas - Gāyatrī; Devatā - Śrī Rudraḥ

शिवेन वचसा त्वा गिरिशाच्छा वदामसि ।  
यथा नस्सर्वमिज्जमिजगदयक्ष्मसुमना असत् ॥ ५ ॥  
śiveṇa vācasā tvā giriśācchā vadāmasi ।  
yathā nassarvaṁijjajagadayakṣmaṁsunaṁ asat ॥ 5 ॥

<sup>1</sup> The affix 'tave' is added in the sense of infinitive, only in the Vedas like *asitum icchati iti astave*—he desires to throw.

śivena vacasā – with auspicious words; tvā – you; giriśā – O Lord of the Veda! acchā - pure; vadāmasi – we pray; yathā – in what manner; naḥ - our; sarvaṃ jagat – the entire world; it – also ayakṣmaṃ – free of diseases; sumanā – with happy mind; asat – be so.

O Lord of the Veda! We pray to you with auspicious words, in such a manner that we, thereby, become free of disease and have happy mind.

The devotee says, “I am offering this particular prayer in praise of your vibhūti, glory.” Words of praise of a person may be true or flattery. You can praise Bhagavān, but you can never flatter him. Whatever you say, will always be less than what He is. Suppose you say to Bhagavān, ‘You are all mighty and all knowledge.’ What do you know about being all-knowledge and all mighty? It is like a person who failed four times in the fourth grade praising a mathematician. How ill the mathematician feel about the praise from a person who has very little understanding about higher mathematics? One can praise Bhagavān as all-knowledge. But then any form of prayer is karma with both visible and invisible results. I, with limited knowledge, can praise the Lord as all-knowledge, all-power and so on as a form of prayer for both neutralising helplessness (visible result) and for neutralising pāpa (invisible result). So the praise of the Lord as giriśā and giritra is meaningful.

Stuti always praises the Lord with glowing words in terms of name and form. In whichever name and form you invoke the Lord in what form he blesses. If you say, ‘You are the source of grace,’ asking for grace to be at the right place at the right time, he becomes grace.

Śivena acchā vacasā vadāmasi—By the words that are auspicious and good I praise you. Acchā means nirmala, pure. It is an avyaya, indeclinable and connected with the word vacasā. With words which are pure, coming as they do from my heart, I praise you.

He giriśā<sup>2</sup> - One who abides in the form of the most sacred words of the Veda (giri). By such words I call you with my devotion and love.

What kind of stuti is it? yathā asat tathā stumaḥ. Asat means syāt, a Vedic usage of benedictive mood. Sarvaṃ api jagat ayakṣmam syāt, may the entire jagat be free from suffering, from any affliction, from disease. This can be a prayer for universal welfare. Jagat sumanā syāt, let the world be happy.

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<sup>2</sup> giri śete iti girisaḥ athavā girau girirūpeṣu vedeṣu śete tiṣṭati iti giriśaḥ vedapratipādyah he giriśa—one who resides in a hill or one who abides in the Veda, who is unfolded by the words of Veda is giriśa. O giriśa!