

श्री रुद्रम्
Śrī Rudram
Mantra 7

R̥ṣi - Atriḥ; Chandas - Tr̥ṣṭubh; Devatā - Śambhuḥ

Dhyāna- śloka

कुर्वाणं सन्निधौ देव्यां देवमानन्दताण्डवम्
हुताशनधरं ध्यायेत् तप्तकाञ्चनसन्निभम् ॥

*kurvāṇaṁ sannidhau devyāṁ devam ānanda-tāṇḍavam,
hutāśanadharaṁ dhyāyet tapta-kāñcana-sannibham ॥*

May one always meditate upon the Lord who dances in joy in the presence of Goddess Pārvatī, who holds in one hand the torch of fire and whose form is shining like the melted gold.

Result for the chanting of the seventh mantra: One gains success and longevity. One also gains *mantra-siddhi* by observing fast for three days and chanting this mantra non-stop for three nights.

आरात्ते गोघ्न उत पूरुषघ्ने क्षयद्वीराय सुम्नमस्मे ते अस्तु ।
रक्षा च नो अधि च देव ब्रूह्यथा च नः शर्म यच्छ द्विवर्हाः । ७ ।

*ārātte goghna uta pūruṣaghne kṣayadvīrāya
sumnamasme te astu, rakṣā ca no adhi ca deva
brūhyathā ca naḥ śarma yaccha dvibarhāḥ (7)*

ārāt - close; *te* - your; *goghne* - (of the form) which destroys the cows; *uta* - further; *pūruṣaghne* - of the form which destroys people like sons and grandsons; *kṣayadvīrāya* - which destroys warriors; *sumnam* - the blessing form; *asme* - to us; *te* - of you; *astu* - be; *rakṣa* - may you protect; *ca naḥ* - us; *ca* - and; *deva* - O, Lord! *adhibrūhi* - talk in favour of us; *athā ca* - further; *naḥ* - us; *śarma* - both happiness

born of objects and the ultimate happiness; *yaccha* - may you give; *dvibarhāḥ* - O one who increases both types of happiness!

O Lord of destructive forms — that destroy the cows, the people, sons, grandsons and warriors — be auspicious form, be ever with us. Further, may you favour and protect us. You are the bestower of worldly happiness and of the ultimate; may you grant both.

Ārāt -means either from proximity or from a distance — that which helps us indirectly or directly. Here we are praying to the Lord to bless us from near and far. May the Lord's auspicious form be near and his frightening form be far away. The words *goghne*, *pūruṣaḡhne* and *kṣayadvīrāya* are in the fourth case, but their meaning is to be construed as of the sixth case. *Goghna* means one who destroys cows, *pūruṣaḡhna* means one who destroys persons and *kṣayadvīra* means one who destroys warriors. The Lord destroys all of them as the Lord of time and also as the giver of fruits of *karma*. Let the auspicious form of the Lord be near us.

Anything born dies. Lord Rudra is the *saiṅhāra-kartā* and thus exercises the exhaustion of *prārabdha* in all beings. He is Rudra in whom everything finally resolves. May the destructive force of the Lord be far away and may his *prasanna-rūpa*, pleasing form ever be with us. Here you are invoking the Lord in the form of the benign happiness, the *sthiti-kartā* and not the *saiṅhāra-kartā*, the destructive form.

Suppose the *devas* ask the Lord, "How can you protect this *pāpiṣṭha* just because he asks?" Then, may the Lord speak in favour of me, *adhibrūhi*. The Lord has to say, "He is my devotee, he has the result of his prayers, grace."

Athā ¹²⁹ *ca*, further, you are the one who gives *mokṣa-sukha* and also the happiness of healthy living. Nourish us with both types of *sukha*.

¹²⁹ the lengthening of the final 'a' is Vedic exception.