

Śrī Rudram Mantra 7

Rudra in the manifest form of Āditya is praised Here.

R̥ṣi - Marutvān; Chandas - Āstārapaṅktiḥ; Devatā - Ādityātmaka
Parameśvaraḥ

Dhyāna śloka (for this and The next mantra)

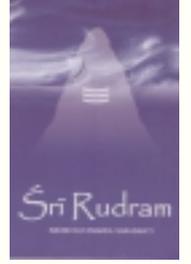
मण्डलान्तर्गतं हिरण्मयं ब्राजमानवपुषं शुचिस्मितम् ।
चण्डदीधितिमखण्डैतद्युति चिन्तयेन्मुनिसहस्रसेवितम् ॥
maṇḍalāntargataṁ hiraṇmayam brājamānavapuṣam śucismitam ।
caṇḍadīdhitimakhaṇḍaitadyuti cintayenmunisahasrasevitam ॥

May one meditate upon the One who is in the form of the orb of The sun, one who is shining, one whose body is nothing but shining rays, one who is always spotlessly pure and smiling, one who has fierce rays, whose vast brilliance is without any break, (unlike The twinkling stars) and one who is worshipped by thousands of sages.

Result for chanting the seventh and eighth mantras: One who chants this and the next mantra for sixteen days along with observing a religious rite called kṛcchra¹ gains The ability to bring the desired rains even when The season is not conducive. For rains one should actually pray to the rain god, but we can also pray to the sun, without the sun there being no rain.

असौ यस्ताम्रो अरुण उत बभ्रूसुमङ्गलः । ये चेमांरुद्रा
अभितो दिक्षु श्रितास्सहश्रशोऽवैषांश्चेड ईमज्ञे ॥ ७ ॥
āsau yastāmro aruṇa uta babhrūssumaṅgalaḥ । ye cemāṅrudrā
abhito diḁṣu śritāssaśraśo'avaiṣāṁścheḍ īmaḁḅe ॥ 7 ॥

¹ gomūtram gomayam kṣīram dadhi sarpiḥ kuśodakam ekaratropavā sāśca kṛcchram sāntapanam smṛtam, the discipline of consuming a combination of six things —five things from a cow like milk, curd, ghee etc. and grass-water —for away, followed by fasting on the next day is called kṛcchra (Manu-11.211).



asau - this; yaḥ - who; tāṃraḥ - reddish in hue; āruṇaḥ - light red in colour; ūta - then; bābhṛūḥ - golden hue; sūmaṅgalaḥ - who is auspicious; ye ce ruḍrāḥ - which Rudras; imam - this; abhitaḥ - all sides; dikṣuḥ - in the quarters; sṛitāḥ - resorted to; sahaśraśaḥ - in thousands; 'eṣāṅ - of them; Heḍaḥ - anger; īmahe - we pacify.

The same Lord (who is praised in the previous *mantras*) is this sun (in front of us) with reddish hue (at the time of rise), light red (after rise) and golden hue (thereafter). We pacify the anger of thousands of Rudras (through our praise) who have resorted to the quarters on all sides of this earth.

Previously it was said that He is *daiva*, The indweller, antaryāmi of *deavas*. Here it is being said that He is not only antaryāmi, He is every *deva*. Every devatā is Rudra. This Rudra has become many Rudras. There is no other devatā. He is the sun we see everyday. At dawn, as The sun rises, He is like a ball of fire emerging from the east. After some time, He blesses in different ways through his rays. Later, He became aruṇā, light reddish; then *babhru*, yellow that removes darkness totally. In his presence the fog, the mist as well, vanish; Therefore, He is sūmaṅgala, a blessing, bringing life on earth with rains and food.

He initiates the day and appears in various forms in the sky as tāṃraḥ, āruṇaḥ, bābhṛūḥ and sūmaṅgalaḥ. Not only that, there are other Rudras in the form of moon, stars, wind, fire and so on. Every one of them is Rudra and therefore the plural is used. Where are they? They are in the creation, in the form of so many blessings. Everything is a blessing. *Imam abhitaḥ paritaḥ dikṣu sṛitāḥ*—They remain in all directions pervading all around the earth, presiding over various forces and laws. The word 'vai' in the mantra indicates prasiddhi, the fame of these Rudras.

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