

Sri Rudram (Namakam and Chamakam)

Sri Rudram, also known as Rudraprasna, is a hymn devoted to Lord Shiva. It is part of the Yajur Veda and one of the greatest of the Vedic hymns. Sri Rudram is in two parts. The first part, chapter 16 of the Yajurveda, is known as Namakam because of the repeated use of the word "Namo" in it. The second part, chapter 18 of the Yajurveda, is known as Chamakam because of the repeated use of the words "Chame".

Rudram is divided into 11 sections called 'Anuvakas'. In the first Anuvaka, Lord Shiva as Rudra is prayed to turn away his Ghora rupa (fierce appearance) and requested to keep his and his followers' fierce weapons at bay. Having been pacified, Rudra is requested to destroy the sins of those for whom it is being chanted. Apart from being a hymn devoted Lord Shiva, Sri Rudram is also said to contain many hidden secrets (Rahasya's) in coded format. For example the verses contain coded instructions for preparing various ayurvedic medications to ward off various maladies afflicting man-kind.

This first Anuvaka is chanted to destroy all sins, obtain leadership and divine benevolence, protection from famine, freedom from fear, obtain sumptuous food, and protect cows, for absence from untimely fear of death, of animals like tigers, thieves, from monsters, devils, demons etc. It is also chanted as a protective shield (kavacha) for virulent fever, to cure diseases, fetal disorders, absolution from evils stars and bad karma or Sins, for the fulfillment of ones desires, sumptuous rainfall, family protection, blessings with good children, fulfillment of all material desires and the destruction of one's enemies.

In the second Anuvaka, Rudra is prayed to as one who pervades the earth and as the green foliage and heritage of medicinal herbs. He is asked to loosen the bonds of samsara (illusion). This Anuvaka is chanted for the destruction of enemies, possession of great wealth, getting kingdom (getting Job) and possession of intelligence.

In the third Anuvaka Rudra is described as the Lord of thieves who exists in everything. He is Sarvatma; the self of all. In this context, we who are un-enlightened have stolen the immortal status of the Self and replaced it with our own limited conception of ego. And in turn it is Lord Shiva as Rudra who will come and steal our ignorance from us, restoring us to our natural status of enlightenment. This Anuvaka is also chanted for the cure of many incurable diseases.

In the fourth Anuvaka, Rudra is described as the creator and worker of all kinds. He is the cause of both the significant and minor. This Anuvaka is chanted for the cure of karmic diseases like chronic tuberculosis, diabetics, leprosy etc.

In the fifth Anuvaka Rudra's existence in running waters is praised and his five activities are described (creation of the universe, preservation of it, destruction at the time of Pralaya, bondage in ignorance and the release of one unto moksha).

In the sixth Anuvaka Rudra is identified with time (Kalarupa). He is described as the source of the different worlds, Shrutis (Vedas) and its essence in Vedanta. The fifth and sixth Anuvakas are chanted for the expansion of one's own assets, victory against enemies, blessings for a son with the stature of Rudra, avoidance of a miscarriage and easy childbirth, averting difficulties caused by astrological planetary positions and protection of one's own son or progeny.

In the seventh Anuvaka his all-pervading presence in waters, rains, clouds, storms and its various forms are described. This Anuvaka is chanted for the increase of intelligence, improvement of health, wealth, progeny, clothes, cows, sons, education, lands, longevity and obtaining liberation.

In the eighth Anuvaka Rudra is described as He who illumines other Gods and confers powers on them. He is seen as ever present in holy rivers and He who can absolve all sins. This Anuvaka is chanted for the destruction of enemies and possession and prosperity of one's own kingdom (lands).

In the ninth Anuvaka the strength and power his attendants is celebrated because they illumine the gods and the world and control the forces of the universe. This Anuvaka is chanted for obtaining gold, a good wife, a job, and the blessings of a son who will be devoted to Lord Shiva.

In the tenth Anuvaka Rudra is again asked to shed his fury and shower benevolence by his displaying his Pinaka bow without arrows and to gracefully appear with his tiger skin on his body with pleasing countenance ready to shower boons upon his devotees. This Anuvaka is chanted for possession of wealth, cure of diseases, removal of fear, getting rid of the enmity of powerful people, absence of fear from all living beings, having the vision of Bhairava (Shiva in his most fearful aspect), absence from dangers and fears, blessings and the absolution of all sins.

In the eleventh Anuvaka Rudra's accomplishments are profusely praised and his benevolence is invoked with unconditional salutations. This Anuvaka is chanted for blessings of one's progeny, the enhancement of longevity, visiting of sacred places, and acquiring knowledge of past, present and future. After praying and identifying Rudra with everything in the Namakam, the Chamakam is recited, in which the devotee identifies himself with Lord Shiva and asks him to give him everything!!

అభిషేకప్రియుడు పరమేశ్వరుడు....!!

పరమశివునికి ఉన్న అనేక పేర్లలో " ఆశతోషుడు" ఒకటి !
ఆస్తోషుడు అంటే స్వల్ప మాత్రానికే సంతోషించేవాడని అర్థం.

అందుకే శ్రీనాథ సార్య భౌముడు స్వామి భక్తసులభుడు అని ఈ కృంద విధముగా వర్ణించాడు.

శివుని శిరమున కాసిన్ని నీళ్ళు జల్లి
పత్తిరిసుమంత నెవ్వాడు పారవైచు
కామధేనువతడింట గాడి పసర
మల్ల సురశాఖి వానింట మల్లేచెట్టు

అంటే శివుని శిరస్సుపైన కాసిన్ని నీళ్ళు జల్లి, కాస్తంత పత్తిని వేసినంత మాత్రానికే, ఆ భక్తుని ఇంట
కామధేనువు గాట కట్టిన పశువు అవుతుందట.

అలాగే దేవతా వృక్షము అయిన కల్ప తరువు ఆ భక్తుడి ఇంట మల్లే చెట్టు అవుతుందట!

ఆ స్వామి అభిషేకప్రియుడు.

ఆయుకి వివిధ ద్రవ్యాలతో చేసే అభిషేకం వివిధ ఫలితాలను కలుగ చేస్తుంది అని శాస్త్ర వచనం

శివునికి నెయ్యితో భిషేకం చేస్తే ఐశ్వర్యాభివృద్ధి కలుగుతుంది.

పెరుగు తో అభిషేకం చేస్తే కీర్తి, ఆరోగ్యం కలుగుతాయి.

తేనెతో అభిషేకం చేస్తే తేజస్సు వృద్ధి కలుగుతుంది.

చెరకు రసంతో అభిషేకం ధనవృద్ధి!

పంచధార తో చేస్తే దుఃఖ నాశనం!

కొబ్బరి నీళ్ళతో అభిషేకం చేస్తే సర్వ సంపదల వృద్ధి,

విభుతి నీటి తో చేసే అభిషేకం మహా పాపాలను నశింపచేస్తుంది.

నవరత్న జలాభిషేకం ధనధాన్య, పశుపుత్ర లాభాన్ని,

మామిడి పండ్ల రసంతో చేసే అభిషేకం చర్మ వ్యాధుల నిర్మూలనం,

పసుపు నీరు తో చేసే అభిషేకం సౌభాగ్యాన్ని కలిగిస్తాయి.

నువ్వుల నూనెతో అభిషేకేస్తే అపమృత్యువు భయం తొలగిపోతుంది.

పుష్పోదకాభిషేకం భూలాభాన్ని , బిల్వ జలాభిషేకం భోగభాగ్యాలను ప్రసాదిస్తాయి.

రుద్రాక్ష ఉదకంతో చేసే అభిషేకం ఐశ్వర్యాన్ని,

గరికి నీటి తో అభిషేకం చేస్తే ధన కనక వస్తువులు, మరియు వాహనాలను ప్రసాదిస్తుంది.

సువర్ణ ఉదకాభిషేకం దారిద్ర్యాన్ని పోగొడుతుంది.

కస్తూరికా జలాభిషేకం చక్రవర్తిత్వాన్ని ప్రసాదిస్తుంది.

హర హర మహా దేవ శంభో శంకర.

హర హర మహా దేవ శంభో శంకర.

హర హర మహా దేవ శంభో శంకర.