Sri Rudam (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, 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, Shruts (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 పరమేశ్వరు...!!

అభిషేకప్రియుడు పరమేశ్వరు

పరమశివునికి ఉన్న అనేక పేరలలో "ఆశుతోషుడు" ఒకటి!

ఆస్తోషుడుఅంటే స్వ ల్పమాప్రానికే స్ంతోషంచేవాడని అరధం.

అందుకే శ్రీనాధసారవభౌముడు సావమి భకోసుల్భుడు అని ఈకంద వి ముగా వర్ణంచాడు.

శివుని శిరమున్ కాసినిన నీళ్ళు జల్లలపత్తోర్సుమంత నెవావ డు పారవైచుకామధేనువతడంటే పస్రమల్లసురశాఖివానింటమల్లలచెట్టు అంటే శివుని శిరసుు పైన్ కాసినిన నీళ్ళు జల్స, కాస్ోంతపప్రత్తని వేసిన్ంత మాప్రానికే,ఆ భక్తోనింటకామధేనువుగా కటిున్పశువు అవుతందట.

అలాగే దేవావ క్షము అయిన్ కల్పతరువు ఆ భక్తోడంటకామధేనుగా కటిున్పశువు అవుతందట!

ఆయ్న కి వివిప్రదవాలతో చేసేఅభిషేకం వివిఫాలాలు కలుగుంది అని శాస్తస్ోవచన్ం శివునికి భిషేకంచేసేఐశ్వర్యా భివిదిధకలుగుతంది.

పెరుగుతో అభిషేకంచేసేకీర్ో,ఆరోగావాయి.

తేనెతో అభిషేకంచేసేతేజసుువదిధకలుగుతంది.

చెరక్తరస్ంతో అభిషేకంచేసేతేఉదుఃఖంధశ్న్ం.

కొబ్బర్నీళ్ుతో అభిషేకంచేసేస్రవసంపదల్వదిధ.

విభుత్తనీటితో చేసేఅభిషేకంమహాపాపాల్ను న్శింపచేసుోంది.

న్వరతన జలాభిషేకంధాన్ా,పశుపుప్రతలాభను,మామిడపండలరసంతో చేసేఅభిషేకంచరమవాస్తంటనర్మమల్నం, పసుపునీరుతో చేసేఅభిషేకంసౌభాగనిన్కల్లగిసాోయి.

నువువల్లూనేతో అభిషేకిసేఅపమతావు భయ్ంతొల్గిపోతంది.
పుష్పప దకాభిషేకం, శివారిమార్గం భూమోభానిన బిల్వ జలాభిషేకం భోగభాగా ల్ను ప్రపసాదిసాోయి.

రుప్రాక్ష ఉదకంతో చేసే అభిషేకం ఐశ్వర్య నిన గర్కి నీటి తో అభిషేకం చేసేన్ నకన్న వసుోవులు, మర్యూవాహధల్ను ప్రపసాదిసుోంది.

సువరణ ఉదకాభిషేకం అధ్రువయా నిన పోగొడుత్తంది.

కసుోర్కా జలాభిషేకం చప్రకవర్ోావా నిన ప్రపసాదిసుోంది.

హరహరమహాదేవశ్ంభోశ్ంకర హరహరమహాదేవశ్ంభోశ్ంకర హరహరమహాదేవశ్ంభోశ్ంకర.