



(203) 26-SEP-08, Triodashi Starts on: FRIDAY 26-SEP-08 03.58 P.M. Ends on 27-SEP.08 at 02.50 P.M. \*: MAKHA, Month: Kanni(PURATTASI)

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#### CHAMAKAM - SUMMARY

*Detailed analysis of Chamakam - superb garland of Prayers seeking God to bestow the choicest for day-to-day comfortable living.*

शं च मे मयश्च मे प्रियं च मेनूकामश्च मे कामश्च मे सौमनसश्च मे भद्रं च मे श्रेयश्च मे वस्यश्च मे यशश्च मे भगश्च मे द्रविणं च ३

FOREWORD - Humble analytical presentation, compiled and presented by Eshwar Gopal

The first prayer in the Vedas addressed to **Sri Rudra** occurs in the Rig Veda and it is composed by the sage Kanva Mahirishi reads as :-

कद्रुद्राय प्रचेतसे मीडुश्टमाय तव्यसे वोचेम शन्तमं हुदे  
"Kaddrudraaya prachaetasae meehdushtamaaya tavyasae  
vochaema santamam/ hrdae"

Which means that "We sing this praise from our hearts of the great Rudra - who is a pourer for the sake of peace." [Ru = means sound or to vibrate, Rudra is to pour or to cry and Rudra is to shed, to flow, to inflict]

An analysis of the Chamakam reveals in what a cogent and logical manner it proceeds and it lists out the blessings to be got from a prayer to Rudra, and prays Him to regulate and bless our life for a moment forgetting his anger. This comprises of 11 parts. The reading and chanting of Rudra is complete only when *Chamakam* is also chanted.

We are all men of the world and we would naturally like to have the best of both the worlds as the *Rudram* states. Aware of this, the **Chamakam** takes you by the hand and says "Now, look you! you do not really know what to ask and how to ask; I shall do it for you. If there is anything left over, you may add to my list" One is struck dumb after hearing the **Chamakam**, almost ashamed. Let to oneself, one's wildest imaginings would not have traversed over so wide a compass. All the good things of the earth are there. For what purpose? Not for the things themselves or the pleasures they afford; these are by no means slighted; you are asked to drink deep the cup of earthly enjoyment; "But do not stop there; do not start and end a materialist", says the **Chamakam**: "better than the pleasures of this world are those of the *Svarga* or heaven of the Gods. With these transient goods of the world you can perform sacrifices unto the Gods and reach their abodes. Hence extend your prayer thus: "Let me get this thing and that, but let it by '*yajnena kalpataam*', let me get them along with several sacrifices. So as to serve in them". Thereby you can rise in the scale of beings, from a man develop into a God. Go a step further still. Understand the secret of sacrifice that the Creator Himself is performing with regard to His creation. You will attain *Moksha* or final release and dwell in eternal happiness'.

The first *Anuvaka* can be styled the body or physical *Anuvaka*. It consists of 56 materials. Starting from *Vajashcha*, food as the foundation, it deals with the human body and its constituents - the vital airs, the organs of sense and the internal organ, the mind, and prays that all of them may be in a healthy and efficient working condition; and a long life and a comely old age; and finally for *sarirani*, birth in perfect bodies belonging to beings on the higher scale, - a sound soul, and a sound mind, in a sound body in short.

The *Chamakam* occurs in the 4th Kanda 7th *Prapataka* of the *Yajur Veda*. In the six prior *Prapatakas*, rites depending upon *parisecana* had been dealt with; in the seventh, the pouring of clarified butter into the sacred fire with a wooden ladle made of *Oudhumbari* wood, what is called by the technical name of *Vasordhara* is stated.

#### BRIEF SUMMARY OF WHAT IT ASKS FOR....

The 2nd one can be termed as "Extension of Personality" *Anuvaka* consists of 38 objects starting from *Jyesthyam cha me, adhipatyam cha may* - eminence and lordship over men and so on.

The 3rd *Anuvaka* lists 36 objects which begins with "*Sam cha may, mayascha may*", - worldly and non-worldly often Prayed for in *Rudram*.

The 4th is the "Food and Drink" *Anuvaka* which craves for grains that sustain (*urkcha may soonruthaa cha may..*) and hospitality, drinks, juices..

The 5th *Anuvaka* marks off the real bent of *Chamakam* by asking for the earth and treasures on it and inside it. (*ashmaa cha may mruththikaa cha may*).

The 6th is shortest called "Ardhendram" in which the names of 20 Vedic gods to whom sacrifices are usually offered are coupled with that of Indra as *Agnischa may indrascha may*.

The 7th indicates 29 vessels used for Soma sacrifices. The Brahmana calls the 7th and 8th as the *Yagna Ayudha Anuvakas*, for which instruments by which it is performed are prayed for.

The 9th prays for the main sacrifices including the famous Ashvamedha or horse-sacrifice along with their accompaniments and the 4 Vedas.

The 10th Anuvaka is the great dedicatory prayer. It mentions of 31 objects. It recalls the days of Vedic lifestyle of agriculture based economy prevalent at that time.

The 11th Anuvaka mentions of 42 objects, with first 17 are numbers starting from *ekaa cha may thisrashcha may* and proceeding to 33; and 18 to 30 are even numbers starting from 4 and ending with 48.

We recite Sri Rudram to lower the anger of Lord Shiva and the attacking nature of His weapons. He gets cooled and grants us everything that is prayed for in **Chamakam**. With the grace of ever-benevolent **Lord Shiva**, let our evil thoughts be replaced with noble thoughts; let our good deeds bring more peace to the world; let our helpful actions make humans to follow the righteous path. The only way to unplug ourselves from the clutches of *Samsaraa* is to surrender ourselves under HIS feet and leave everything to HIM by praying :-

त्रयंबकम् यजामहे सुगन्धिं पुष्टिवर्धनम् |  
उर्वारुकमिव बन्धनात् मुक्त्योर्मुक्षीय मामृतात् ||

We salute and respect Him who is naturally scented, Him who looks after His devotees with mercy. And him who has three eyes, and Pray and request, to move us away from the catch of death, like the cucumber separated from its stalk, and firmly put us in the path of salvation.

#### CHAMAKAM - MEANING IN TAMIL

This is the dedicatory verse of this Karma Kaanda portion. In the prior part, six Samskaras or purificatory rites like *Parisheshana* or purifying the votive offerings were prescribed. It is usual in the Vedas to yoke two Gods together in sacrifices and other rites. In this portion, Agni and Vishnu are thus joined. Chamakam may be taken to be an invocation to them, or to Rudra as it usually supplements the Rudram or simply God, since the verb in the passive merely prays: "let such and such things be granted unto me"

**Chamakam:** Om agnaavishnu sajoshasemaavardhantu vaam giraha| Dhymnairvaajeybhiraagam ||

**Meaning:** Om. Oh ye Gods Agni and Vishnu| May both of you bear goodwill to me. Let these words of praise of mine magnify you. Approach me together bearing riches and food

#### Section : 1 - The body or physical Anuvaakam - 36 Articles are prayed here

**Opinion:** 36 Articles are prayed for in this 1st Section of the Chamakam and mainly deals with Body, its physical structure, food etc. A sanskrit sloka runs: "The Body is the root or source of all Dharmas." So the 1st section can be fittingly called "Sarreeera Anuvaka" - that dealing with the body. The Hindus attach greatest importance and regard to purity of food. आहारशुद्धौ सत्वशुद्धिः -- if food is pure the mind becomes pure. This refers not only to the material external purity of food, but its inner one. Once dedicated to Gods, the food becomes nectar and lead the eater to heaven and immortality. Also it asks to be blessed with mellifluous voice, intonations of Vedic hymns, sound mind, good appetite and relish for food etc.

**CHAMAKAM:** vaajashcha may prasavashcha may prasitishcha may dheetishcha may kratushcha may paanashcha may vyaanashcha may maysushcha may chiththam cha ma aadheetan cha may vaakcha may manashcha may chakshushcha may srothran cha ma aatmaa cha may tanooshcha may sharma cha may varma cha mayngaani cha maysthaani cha may paroogmshicha may shareeraani cha may.

**MEANING:** food; and permission to give and eat food; and purity in food; and a keen appetite and relish for food; and digestion; and sacrifices which will procure me food; and proper intonation of Vedic *Mantrams*; and proper recital of the Vedic hymns; and a compelling and captivating voice; and ability for discriminatory hearing; and mental light and clarity; and attainment unto the heavens of the Gods; and proper functioning of the subsidiary airs *Pranaa*, *Apanaa* and *Vyaana* in my body; and proper functioning of the primary vital air; and knowledge born of the mind; and proper objects matters grasped by such knowledge, and the gift of eloquent speech; and a sane and healthy mind; and keen eyesight; and keen hearing; and well-functioning sense organs; and strong organs of activity; and virility; and the capacity to pat down my enemies; and a long and vigorous life; and reverend old age; and a desirable egotism; and a well-built and well-formed body; and happiness; and protection for the body; and complete bodily limbs; and well-set bones; and well-knit joints and births in high and noble bodies in future may be granted unto me who is worshipping **Shri Rudra** with reverence.

#### Section : 2 - The Extension of Personality 38 things are asked for in this Anuvaakam

**Opinion:** 38 things are sought in this *Anuvaka* which proceeds thus: Suppose a man is blessed with the perfection of body and limbs prayed for in the earlier section, what next? A man will feel the natural urge to extend one's body as it were and live in posterity; he would want to extend his dominion and control over the world, to diffuse himself and spill over a wider sphere of beneficent activity and influence. Mankind always searches for possession of talents, brilliance, excellence over everything and complete control to rule the mind, government, place, earth. The first 2 in the list request prominence and overlordship over men. Three and four curiously enough seeks for internal and external anger. As Aristotle puts it, "a man who is not getting justifiable anger is considered a coward". A deeper consideration will show that there are occasions when not to get angry argues cowardice. Hinduism never preached absolute non-violence; **Valmiki** praises **Sri Rama** for His "**Yuktha Krodhaha**" - one endowed with fit and justifiable anger. Rama lies on Dharba (Grass) bed, praying for the Seagod to appear, but the latter does not appear and Rama's "**Krodham Aaharayath Theevram**" - took hold of keen anger and dries up the sea bed when God comes running and grants him the boon He wants. This type of anger by Rama is commendable according to Chamakam. Besides this, the myth of believes by Westerners that Hinduism is an austere unworldly religion is smashed here by asking Bhukthi and Muthki, Shradda, healthy sports, well-stocked and furnished life, a good past and future. This shows the ascendancy of mind and its desires.

**CHAMAKAM:** Jayshtan cha may aadhipatyan cha may manyushcha may bhaamashcha may mashchamambhashcha may jaymaa cha may mahima cha may varimaa cha may prathimaa cha may varshmaa cha may dhraguyaa cha may vradhan cha may vrudhishcha may kreedaa cha may modashcha may jaatan cha may janishyamaanan cha may sooktam cha may sukrtan cha may vitthan cha may vaydhyan cha may bhootan cha may bhavishyachcha may sugan cha may supathan cha ma redhan cha ma rudhishcha may kluptan cha may klipthishcha may mathishcha may sumathishcha may ||

**MEANING:** Seniority and prominence among men; and lordship; and just resentments and internal anger; and the reasonable external

**Section : 3 - The Kaama or Desires Anuvaakam**  
**36 heart's desires are prayed for here**

**Analysis:** 36 desires of unsettling mind and heart is prayed for in this 3rd Anuvaakam, which can be classified as **Kaama** or Desires Anuvaakam, - it shows the internal desires of one's heart - **sam cha may mayas cha may** - in this world and in the next, phrases which we meet with in the Rudram and in the Vedas. The reader is struck not only by the richness and adequacy of the **Sanskrit** language to coin and express such nuances of thought and feeling, but the power to see life steadily, and see it whole in the such a magnificent amplitude. It can be noted here that words occur almost in pairs, the second completing and taking up what is stated in the first, are more usually balancing this world and the next, the material and the spiritual. Items 1 & 2 start with happiness in this world and next legitimate kamaas are mentioned in 3 to 5; a happy and optimistic frame of mind in 6; welfare here and hereafter in 7 & 8; charm and fame in 9 & 10; good fortune and wealth in 11 & 12; men to control and guide in 13; and to support in 14; power to preserve acquisition in 15; goodwill of world in 17 and its reverence in 18; spiritual knowledge in 19 and power to diffuse it in 20; children in 21 and 23 and absence of impediments to them in 24; holy rites in 25 and their fruits in 26; freedom from the dreaded wasting diseases in 27 and minor ailments in 28; medical aids and long life in 29; absence of enemies in 30 and absence from fear itself in 31; the blessings of sleep in 34; and an auspicious dawn with blessed day in 35 & 36. **Sam cha mayascha**, are 2 well-defined Vedic words connoting earthly and heavenly pleasures and happiness. This Anuvakam can be termed as a "**Diamond Studded Crown**" in Chamakam.

**CHAMAKAM:** sham cha may mayascha may priyam cha maynukaamascha may kaamascha may sowmanasascha may bhadram cha may srayascha may vasyascha may yashascha may bhagascha may dravinam cha may yanthaa cha may dhartaa cha may kshemascha may dhritischa may vishvam cha may mahascha may samvichcha may gyaatram cha may sooscha may prasooscha may seeram cha may layascha ma ratham cha may-a-mrutham cha may(a)yaksham cha may(a)naamithram cha maybhayam cha may sugam cha may shayanam cha may sooshaa cha may suthinam cha may.

**MEANING :** Happiness in this world; and happiness in the other world; and objects dear and pleasing to me; and things seductive; and things of the other world yearned for by me; and the happiness which arises from having well-disposed relations; and welfare and prosperity in this world; and spiritual welfare in the other world; and comfortable habitations; and fame; and good fortune; and wealth; and elders and teachers who can check, control and guide me in proper ways; and persons like my parents etc. who can act as my props and supporters; and the wit and capacity to hold fast and protect what I have already won and earned; and unshaken courage and determination under the stress of circumstances; and the goodwill of the world; and respect and honour; and spiritual knowledge of the **Vedas** and **Sasthras**; and the ability to pass on and diffuse my knowledge and the capacity to extract obedience and work from my children; and the executive ability and drive to extract obedience and work from my servants and others; and fullness of the requisites for my husbandry and agricultural operations; and the absence of any impediments for carrying out of my agricultural operations easily and successfully; and the performance of sacrifices and other rites; and the inevitable spiritual fruits of such **Sastraic Karmas**; and freedom from chronic wasting pulmonary diseases; and freedom from minor ailments; and the possession of sovereign herbs and remedies which would prolong my life; and a prolonged life free from threat of untimely death; and absence of enemies; and freedom from fear; and a way of life and conduct for me which would win approval; and appurtenances for good sleep and an auspicious and happy dawn, and a fruitful and full day may be granted unto me who is worshipping **Shri Rudra** with reverence.

**Section : 4 - The Grains, Food and Drinks Anuvaakam**  
**38 things are sought here with Grains, Food & Drinks**

**Analysis:** In order to sustain in this world, one needs to have regular intake of food. To acquire this, men wanders all over the world to keep feeding the tiny stomach. Starting with food in general, 38 things are prayed for here, which can be classified as "**Food and Drink Anuvakam**" or the "**Grains Anuvakam**" in its special aspect. Then it passes on to hospitality, to drinks like milk, juices, honey and ghee (3 to 6), eating and drinking in company (7 & 8); agriculture, rains, arable lands, trees and shrubs (6 to 12); gold and precious stones (13 & 14); then Pushtam and Pushti in 15&16; 17 to 23 deal in an interesting ascending order with all imaginable forms of cereals, millets and legume. The **Anuvakam** enters on an enumeration of 12 kinds of food grains from item 24, but it recollects itself and adds as a parenthesis in 25 & 26: It services as primary need for food and satisfaction of hunger. Grains, Millets and legume form the kings among them, the coarser and the smaller are also mentioned. **Oork cha** means food. Any food that can be enjoyed a **Bhogyam** for example.

**CHAMAKAM:** urkacha may soonruthaa cha may payascha may rasascha may dhrutham cha may madhu cha may sagdhischa may sapeethischa may krushischa may vrushtishcha may haithram cha ma oudbhidhyam cha may rayischa may raayascha may pushtam cha may pushtishcha may vibhu cha may prabhu cha may bahu cha may bhooyascha may poornam cha may poornatharam cha may(s)kshithischa may kooyavaascha may(a)nnam cha maykshuchcha may vreehayascha may yavaascha may maashaascha may thilaascha may mudgaascha may khalvaascha may godhoomaascha may masuraascha may priyamgavascha may(a)navascha may shyaamaakaascha may neevaaraascha may ||

**MEANING :** food; and courteous words of welcome and hospitality; and milk; and sweet juices and ghee; and honey; and eating in company; and drinking in company; and agricultural operations; and timely and sufficient rains; and arable and fertile fields; and a good growth of trees and shrubs that cleave the earth and shoot up; and gold; and precious stones; and children and relations possessing whom one feels full and secure; and a well-nourished and ministered body; and the excellent variety of the following kinds of cereals, legume, and millets; and their teeming; and plenty; and their profusion; and their greater profusion; and their fullness; and their greater fullness; and their non-diminution by perpetual renewal of millets; of food for me; and the absence of hunger by its satisfaction; and paddy; and barely and black gram; and sesame; and green gram; and castor seeds, and wheat and the white variety of Bengal gram; and foxtail millets and small superior paddy; and **syamakas**; and wild forest grains may be granted unto me who is worshipping **Shri Rudra** with reverence.

**Section : 5 - The Earth and its Treasures**  
**31 articles are prayed here for spiritual upliftment**

**Analysis:** It marks the turning point in Chamakam, which shows its bent order and ultimate direction -- the dedication of life in a spirit of Janaa Yagna or spiritual sacrifice. The earth and all things standing on it like stone, clay, sands, hills and mountains and all trees, creepers and vegetation on it (1 to 6); and the animals inside it (7 to 12); fire and waters (13 to 14) are asked for. Grains cultivated and uncultivated; and animals domestic and wild are next mentioned. For what? The sacrifices specify *Yagna Pashus* or beasts to be offered in sacrifice of both kinds. Then the sacrifices are rather expensive affairs. The Sastras prescribed that there should be a stock of 3 years' grain in the granaries before beginning some of the sacrifices. They prescribe rigid rules as to the qualifications of the *Yajaman* or performer. Wealth ancestral and self-earned, and the blessing of sons who can earn for themselves, and commodious houses well-furnished and well-stocked are hence listed in detail.

**CHAMAKAM:** ashmaa cha may mruththikaa cha may girayascha may parvathaascha may sikathaascha may vanaspathayascha may hiranyam cha may(a)yascha may seesam cha may thrapuscha may shyaamam cha may loham cha may(a)gnischa ma aapascha may veerudhascha ma oshadhayascha may krushtapachyam cha ma(a)krishtapachyam cha may graamyascha may pashava aaranyaascha yagyana kalpantaam viththam cha may viththischa may bhootham cha may bhoothischa may vasu cha may vasathischa may karma cha may shakthischa may(a) rthascha ma emascha ma ithischa may gathischa may||

**MEANING :** stone; and earth; and lofty ranges which are the sources of rivers; and hills and mountains; and sands; and *Vanaspathis* or lofty trees that bear fruits without blossoming; and gold; and silver; and lead; and tin; and steel; and bronze and copper; and fire; and water; and creepers; and all herbs; plants, and vegetation; and produce cultivated; and produce uncultivated and grown wild; may animals domestic and wild fit to be offered as victims be granted to me along with the sacrifices themselves which are their objective; and property hereditary and ancestral; and property in the process of being acquired by me through my personal efforts; and children with all worldly advantages and endowments; and self-earnings and separate possessions of mine; and cattle and other domestic appurtenances; and commodious and comfortable habitations to accommodate me and mine; and holy rituals and sacrifices; and the necessary credentials and capacity in me to undertake and perform the sacred rites successfully; and the fruits pertaining to them; and happiness, the goal; and the ways and means of achieving my objects and desires; and the final attainment of my goal.

**Section : 6 - Arthendram-A God - coupled with Indra  
20 Vedic Gods invoked dually together with Indra**

**Analysis:** Vedic Gods numbering 20 unto whom sacrifices are to be offered are invoked dually, the first being the particular God, along with Indra coupled as the second permanent factor e.g. Agni and Indra; Soma and Indra and so on. Either their actual presence in the particular sacrifice is prayed for or their grace and acceptance of the sacrifices. The idea of invoking two Gods in a single hymn, or in a single sacrifice to ensure greater benefits, is a recurring one in the Vedas. Why is Indra coupled with every God? The Brahmana on the Cahamakam calls this 6th Anuvakam as "*Ardhendram*" - half Indra, since in all the invocations the name of Indra comes in the latter half. Indra obtains the greater portion of the offerings than the other Gods individually. As a result, Indra is considered Yajaman - the person performing the sacrifice in the head. India is King of Gods and as such gets as tribute half the portion of the sacrificial offerings made to the Gods. Hence, the title of this is "*Arthendram*" or invocation to the Gods coupled with Indra.

**CHAMAKAM:** agnischa ma indrascha may somascha ma indrascha may savithaa cha ma indrascha may sarasvathee cha ma indrascha may pooshaa cha ma indrascha may bruhaspathischa ma indrascha may mithrascha ma indrascha may varunascha ma indrascha may thvashtaa cha ma indrascha may dhaathaa cha ma indrascha may vishnuascha ma indrascha may mayshvinou cha ma indrascha may maruthascha ma indrascha may vishve cha may devaa indrascha may pruthivee cha ma indrascha may(a)ntariksham cha ma indrascha may dhyouscha ma indrascha ma thishascha ma indrascha may moordhaa cha ma indrascha may prajaapathischa ma indrascha may ||

**MEANING :** Let the dual Gods be gracious to me; *Agni* and *Indra*; *Soma* and *Indra*; and *Savitha* and *Indra*; and *Saraswathi* and *Indra*; and *Poosha* and *Indra*; and *Brihaspathi* and *Indra*; and *Mithra* and *Indra*; and *Varuna* and *Indra*; and *Thvashta* and *Indra*; and *Vishnu* and *Indra*; and the twin *Aswinis* and *Indra*; and the *Maruts* and *Indra*; and the *Visve Devas* and *Indra*; and the earth and *Indra*; and the inter-space between the heaven and earth and *Indra*; and the heavens and *Indra*; and the 4 quarters and *Indra*; and the quarter above and *Indra*; and *Prajapathi* and *Indra*.

**Section : 7 - Yagna Aayudhaas - Anthar Anga Anuvaakam  
29 vessels used as containers of the Soma juice is sought**

**Analysis:** *Amsu* and others mentioned in this Anuvaaka occur in the *Vedic* portion relating to the Soma sacrifice and are well-known. The *Brahmanam* relating to this Anuvaka runs: The *Yajaman* performs Homan in fire to the *Yagna Aayudhas* (the vessels like *Amsu*, etc. mentioned herein), for verify a sacrifice depends on the instruments by which it is performed. The performer attains to the results of the sacrifices by sacrificing to the instruments. The instruments embody the form of the sacrifice. The vessels *Amsu*, etc. mentioned in this *Anuvaaka* are the *Antharanga* or immediate and direct means of the performance of the sacrifices. 29 vessels used as containers of the Soma juice used for a particular purpose, or on specified occasions, or dedicated to particular Gods are mentioned. The *Adhipathi* is an exception, which refers to the vessel containing the curds. This section shows how to perform a big *Yagna* and without careful handling of various elements mentioned, the *Yagna* might go haywire. This point is stressed here.

**CHAMAKAM:** agumshuscha may reshmischa may(a)daabhyascha may(a)dhipathischa ma upaagumshushchamay(a)ntharyaamascha ma ayndravaayavascha may maithraavarunascha ma aashvinascha may prathiprasthaanascha may shukrascha may manthee cha ma aagrayanascha may vaishvadevascha may dhruvascha may vaishvaanarascha ma ruthugrahascha may(a)thigrahaayascha ma ayndraagnascha may vaishvadevascha may maruthvatheeyaascha may maahendrascha ma aathiyascha may saavithrascha may saarasvathascha may poushnascha may paathneevathascha may haariyojanascha may ||

**MEANING :** Let the following vessels used in the Soma sacrifices for holding the sacred Soma juice be granted to me; The *Amsu* vessels; and the *Rasmi* one; and the *Adhabya*; and the *Adhipati* which holds the curds; and again the following vessels for holding the Soma juice - the *Upamsu*; and the *Antharyama*; and that for the dual Gods, *Mithra* and *Varunaa*; and that for the twin *Aswins*; and the *Prathiprasthana*; and the *Sukra*; and the *Manthi*; and the *Agrayana*; and the *Vaishvadeva* one (the *Visvedevas*); and the *Dhruva*; and the *Vaishvanara*; and the *Rithu Grahas*; and the *Athigrahas*; and those for the dual Gods, *Indra* and *Agni*; and that for the *Visvedevas*; and that for the *Maruts*; and that for the great *Indra*, and that for *Aditya*, the Sun-God; and that for *Savitha*; and that for *Saraswathi*; and that for *Poosha*; and the *Pathneevatha*; and the *Hariyojanas*.

**Section 8 : - Accessories for Sacrifice  
22 Bahir Anga Yagna Yagna Aayudhas - Remote Means of accessories prayed for performing Yaagnas**

**Analysis:** As stated above, 22 *Yagna Aayudhas* or accessories to the sacrifice, forming *Bahirangas*, not primary but subsidiary instruments, are

mentioned in this 8th *Anuvaakam*, which hence earns its name of "Bahir Anga Yagna Aayudha Anuvakam".

**CHAMAKAM:** idhmascha may barhischa may vathischa may dhishniyaascha may sruchashcha may chamasascha may graavaanashcha may svaravashcha ma uparavaascha maydhisshavane cha may dhronakalashashcha may vaavyayyani cha may poothabhurchcha ma aadhavaneeyascha ma aagneedhram cha may havirdhaanam cha may gruhaascha may sadascha may purodaashaashcha may pachathaascha may(a)vabhuthascha may svagaakaarascha ma ||

**MEANING :** Let the following *Bahiranga Yagna Sadhanas* or mediate ingredients necessary for the performance of sacrifices be granted to me : Dried holy sticks; and *Dharba* or holy grass; and the *Vedhi* or the narrow platform between the sacred fires; and the *Dhishniyas* or the platforms raised for the *Hotha*, etc.; and the *Sruchas* or the vessels made of *Purasa* wood used for *Homams* in *Ishti* sacrifices; and the *Chamasas* or wooden plates for pouring the *Soma* juice and drinking it; and the *Gravanas* or small pebbles used for crushing the *Soma* creeper; and *Svaravas* or wooden knives stuck in the *Yupa* or sacrificial post; and *Uparavas* or four pits each a cubit deep dug in the *Havirdhana*; and the *Adhishavanas* or two flat pieces of wood cut from the fig tree with the bark; and the *Drona Kalasha* or a vessel shaped like a mango made out of the banyan tree on which the squeezed *Soma* juice is kept; and the *Vayavyas* or the vessels made of wood and mud for placing the *Soma* juice in the *Havirdhana*; and the *Poothabrith* or the mud vessel among the *Chamasas* for keeping the *Soma* juice; and the *Aadhavaneeya* or another mud vessel for keeping the purified *Soma* juice; *Agnidhram* or a place for lighting the sacred fires; and the *Havirdhanam* or the platform for keeping the *Havis*; and the *Grihas* or the place for housing the *Yagnapathnis* or the wives of the Priests; and the *Sadas* or the platform in the *Mahavedhi* from which the *Udhagatha* and other chanted their hymns; and the *Purodasas* or the votive offerings prepared from rice; and the *Pachathas* or the place where the *Havis* is cooked; and the *Avabritha* or the ceremonial bath after the completion of the sacrifice; and the *Svagakaras* or the *Devatha Manthras* by which the Gods are invoked in sacrifices.

**Section : 9 - Yagna Siddhi**  
**21 Things are asked pertaining to Yagna Siddhi, Ashwamedham**

**Analysis:** This section expresses the trend of the Chamakam - numerous things, in fact, the entire gamut of man's desires are asked for, not for the sake of the things themselves - that would be debasing the demeaning, but यज्ञेन कल्पतां - may they be granted along with the sacrifices, or serve and prove efficacious in the sacrifices, and lift man from a brute in to God. This section fits well with the human thought that first he is asking for worldly pleasures and enjoyment, then slowly ascending to the level of Godliness. The items of *Yagna Siddhi* can be classified as : (a) 5 sacrifices starting from *Pravargya* which is preliminary to the *Soma Yaga* in the *Asvamedha* which is the king of sacrifices. (b) 6 deities (c) the *Vedas* and the *Manthras* in them (d) and starting from *Diksha* or the ceremonial dedication and embarking upon the rite to the *Avabritha* or the ceremonial bath at the end of it.

**CHAMAKAM:** agnischa may gharmashcha may(a)rkashcha may suooryascha may praanascha may(a)shvamaydashcha may pruthivee cha ma(a)dithishcha may dithischa may dhyoushcha may shakvareerangulayo dishashcha may yagyena kalpanthaamrukcha may saama cha may sthomashcha may yajushcha may deekshaa cha may thapashscha ma rthushcha may vrutham cha may(a)horaathrayorvrushyaa bruhadrathantharay cha may yagyana kalpethaam ||

**MEANING :** The sacrificial fire; and the *Pravargya* called *Gharma* performed as a preliminary to the *Soma Yaagaa*; and the *Arka Yaga*; and the *Surya Yaga*; and the *Prana Homa*; and the horse sacrifice, the greatest among the sacrifices; and the following deities - the mother earth; and *Adhithi*; and *Dhithi*; and heaven; and the quarters outspread like the fingers of the *Viratpurusha*, the Cosmic Being along with the index finger; and all these several requisites and accompaniments in sacrifices serve and prove efficacious for their several ends and purposes; and the several kinds of the Mantras in the Vedas - in the *Rig Veda*; and in the *Sama Veda*; and the *Sthoma Manthras* in the *Adharva Veda*; and in the *Yajur Veda*; and the *Diksha* or the preliminary purificatory ceremony before entering upon a sacrifice; and the penance for washing out my sins; and the proper times and seasons prescribed for the performance of the several sacrifices and rites; and the *Vrathas* or peculiar vows and observances prescribed; and continuous rains by day and night; and the two great hymns in the *Sama Veda* - *Brihath* and the *Rithanthara*, serve and prove efficacious in my sacrifices - be granted unto me who is worshipping **Shri Rudra** with reverence.

**Section : 10 - YAGNA KLIPTHI - Prayer to bestow household and agricultural items**  
**31 items are asked for in this Vedic times lifestyle and sacrifices**

**Analysis:** This 10th Section which consists of 31 items is the climax and easily the most vital ones. It offers an illuminating commentary on life in Vedic times which seems to have revolved on the twin axes of agriculture and sacrifices. Agriculture and home life revolved on cows and bulls. We find the surprising number of 20 names in the *Rik Sanskrit* vocabulary dedicated to this species from the calf in the womb to the lordly bull, and the cow that has just delivered, called the *Dhenu*, the peculiar object of affection and worship by the Hindus, symbolised by the Kamadhena, the divine mother-cow which grants all the wishes of those who approach her. Items 21 to 30 are more or less a repetition of items 13 to 29 of the 1st *Anuvaakam* with some omissions. This '*Punarukti*' or the repetition of this section is emphasised with a purpose. In *Anuvaakam I*, the items were mentioned as mere parts of the body; in this *Anuvaakam* it is to stress the purpose of the entire *Chamakam* of a *Yaga Kalpana*; "Let my life, vital airs, senses, mind, and soul be purified and spiritualised by the sacrifices I perform; if there is any Aviklipthi or imperfection or derogation in the rituals, let them be removed; "Aviklipthiysa Klipthi", the Brahmana comments. By this, the sacrifices and other rites reach out to and become the highest ones, the *Jnana Yagnas* by which one becomes a spirit-dedicated, and one realises that one is performing a sacrifice in whatever he does.

**CHAMAKAM:** garbhaashcha may vathsascha may thravishcha may thraveecha may dithyavaatcha may dithyouhee cha may panchaavishcha may panchaavee cha may thrivathsascha may thrivathsaa cha may thuryavaat cha may thuryouhee cha may pashtavaat cha may pashtouhee cha ma ukshaa cha may vashaa cha ma rushabhasch cha may vayhachcha may(a)nadvaaancha may dhenushcha ma aayuryagyaena kalpathaam praano yagyaena kalpathaamapaano yagyaena kalpathaam vyaano yagyaena kalpathaam chakshuryagyayna kalpathaagum shroothram yagyaena kalpathaam mano yagyaena kalpathaam vaagyagyaena kalpathaamaathmaa yagyayna kalpathaam yagyo yagyayaena kalpathaam ||

**MEANING :** Undelivered calves in the wombs of my cows; and calves newborn; and male 1 1/2 yearlings; and female 1 1/2 yearlings; and 2 year male calves; and 2 year female calves; and male calves 2 1/2 years old; and female calves 2 1/2 years old; and male calves of 3 years; and female calves of 3 years; and male calves of 4 years; and female calves of 4 years; and male calves of 5 years; and female calves of 5 years; and the breeding bulls; and the virgin cows; and *Rishabhas*, the lordly bulls; and the cows that have aborted; and the wagon-drawers; and the cows that have newly delivered; and may the following prove fit and efficacious for their several and peculiar purposes - long life along with sacrifices; and *Prana* air along with sacrifices; and *Apaana* air along with sacrifices; and *Vyanaa* air along with sacrifices; and the eye along with sacrifices; and speech along with sacrifices; and *Ahankara* or the egotistic "I" along with sacrifices; and may the sacrifices prove complete and turn into perfect ones in letter and spirit - be granted unto me who is worshipping **Shri Rudra** with reverence.

**Section : 11 - Benedictory Anuvaakam**

## 41 Things, Numerals and Food are Prayed

**Analysis:** While we approach the final section, this can be called as "Benedictory Anuvaakam". It prays for 41 things; (a) numerals of which 1 to 17 are odd, and 18 to 29 even and taking up the strain of food with which it began in first section, it repeats the cycle of food order, but it does not stop short as before, but traces it to the ultimate root causes. It prays for food (No.30), its production (No. 31), its repeated growth (No. 32) and sacrifice which precipitates the rains on which crops depend (No.33), and the sun which transforms the sacrificial offerings into clouds and rain (No.34), and the heaven in which the sun moves (No.35) and for that Being who pervadeth even *Vbhu* things, who is the infinite in even infinite things like the sky, time, etc. (No.36); who is born last and outlasts even after the end of all things (No.37&38); who is in the arth and hath himself become the earth (No.39 & 40); who abides in all things and is their *Adhipathi* or their Lord and protector, who is their self, and who controls all things as their Antharyami or the Inner Ruler Immortal. What do the numbers stand for? 1 to 17 are odd numbers from 1 to 33. 18 to 44 are even numbers from 4 to 44. The *Brahmana* explains it in a fanciful way : एका च मे तिस्रच मे इत्याह - देवछन्दसं वा एकाच तिस्रश्च; मनुष्यछन्दसं चतस्रश्चाष्टौ च: देवछन्दसं चैव मनुष्यछन्दसं चावरुन्धे || The text of *Chamakam* states "Grant me 1 and 3": These 1 and 3 are the *Chandus* or metres of the Gods; and favourite metres of men are 4, 8 etc. By praying for both, the votary attains all the desires favoured both by Gods and men'. And the next one runs : The *Yajamana* who performs the *Chamaka Homa* pours ghee into the fire mentioning the odd numbers till 33, for the Gods are 33, and he attains unto the Gods. Similarly, he performs Homa mentioning even numbers till 44, for the Jagadi metre hath 44 letters. Cows are *Jagadas* (a pun which means: belong to the earth) and the *Yajaman* attains cows thereby. Besides the numerals, it asks in detail for food, sacrifices of offerings to the *Adhipathi*.

**CHAMAKAM:** ekaa cha may thirashcha may pancha cha may saptha cha may nava cha ma ekaadasha cha may thrayodasha cha may pancha dasha cha may saphadasha cha may navadasha cha ma ekavigumshadishcha may thrayovigumshathishcha may navavigumshathishcha ma ekathrigumshachcha may thrayasthrigumshachcha may chathasashcha may(a)shtou cha may dhwaadasha cha may shodasha cha may vigumshathishcha may chathurvigumshathishcha may(a)shtaavigumshathishcha may dhwaathrigumshachcha may shatthrigumshachcha may chathvaarigumshachcha may chathushchathvaarigumshachcha may(a)shtaachathvaarigumshachcha may vaajascha prasavashchaapijashcha krathushcha suvashcha moordhaa cha vyagniyashchaanthyayanashchaanthyashchabhovanashcha bhuvanash-chaadhipathishcha ||

**MEANING :** The odd number one; and three; and five; and seven; and nine; and eleven; and thirteen and fifteen; and seventeen; and nineteen; and twenty one; and twenty three; and twenty five; and twenty seven; and twenty nine; and thirty one; and thirty three; and the even numbers four; and eight; and twelve; and sixteen; and twenty; and twenty four; and twenty eight, and thirty two; and thirty six; and forty; and forty four; and forty eight; and food; and production of food; and its recurring growth; and the desire and will to enjoy *Bhogas* or objects of enjoyments; and the source of all productions which is the sun; and heaven and head of all things; and that Being who pervadeth infinite categories like the sky, time, etc., and He who is born at the end of all things; and He who exists at the end of all; and who exists in the earth; and who hath assumed the form of this earth; and who existing in all things controls them as their Inner Rule Immortal.

11 - A.. SHAANTHI PAATAM - Peace prayer  
Prayer for the well-being of world and human beings  
This final section reflects the Vedic thought of "positive thinking"

**Analysis:** As we conclude in this session, different Gods and forefathers are invoked to bless us all and to offer humble benediction. The prayer mentioned here reflects Vedic thoughts of positive thinking. In a nut shell, the Prayer here throws open its mind in calling for peaceful and serene atmosphere in the world. Let our thoughts, actions and living be peaceful. Let our speech, hearing and praise be sweet; let this earth not cause me any trouble.

**CHAMAKAM:** Om idaa devahormanuryagyaneerbruhaspathirukthaamadaani shagumsishadhvishvedevaahssookthavacha(:)f pruthivimaatharmaa maa higumseermadhu manishye madhu janishye madhu vakshyaami madhu vadishyaami madhumatheem devebhyo vaachamudhyaasagumshusrooshenyaa manushyeebhyastham maa devaa avanthu shobhaayai pitharo(a)numadhanthu ||

**MEANING :** **Kamadhenu**, the divine cow discovered the hymns by which the Gods are invoked. Manu was the sacrificer. *Brihaspathi* repeated the *Sasthra Mantras* which gladden. May the *Vishve Devas* praised in the hymns and mother earth not cause me any suffering. Let me think sweet thoughts; let me perform sweet actions which bear sweet fruits; let me bear sweet offerings; let my speech and praise be sweet; let me utter words which sound sweet unto the Gods; let me utter sweet words unto men who would lend their ears. Let the Gods illumine me and render my speech sweet. Let the *Pithrus* or the forefathers feel glad and approve of me.

Om Shaanthy | Om Shaanthy | Om Shaanthy ||

[This *Pallavi* or *refrain* of all the Vedas, the words on which they end.  
It is a prayer for the cessation of the three kinds of human ills;  
(a) **Adhiyatma** or the ills brought on one's self;  
(b) **Adhibouthika** or ills inflicted by the elements;  
(c) **Adhidaivika** or the ills inflicted by the Gods.  
The cessation of all these and the attainment of that peace which passeth understanding, which is Brahman is prayed for.] ||