

Twitter Thread by Johnny Silverhand



Johnny Silverhand

@SparesofWar



Seriyana loosu. This is why I said Eelam activists are better off doing kuthu rap instead of worrying about whether Shiva is Vedic or not. Then these same people say Om Namah Shivaya. Adding Om and Nama: automatically makes it a mantra.

****Long thread alert****

Rig Veda the oldest only mentions Shiva twice. Common sense? Zoroastrianism.

— [@dwomanislavanya](#) August 31, 2021

Mantras are only found in Vedas, not in the common tongue. Anyways, her perspectives matter zilch. What is more alarming is how a proper Thirumurai vakyam such as Anbe Sivam is being twisted and appropriated for nefarious agendas and how SM is brazenly peddling the same nonsense.

Yasya nishvasitam Vedaa: yo vedebhyo akhilam jagat | Nirmame tam aham vande vidyaatirtha Maheshvaram ||

One Whose very breath is the Veda using which the entire Creation was made, I bow down to Maheswara Who purifies with His wisdom.

So, if Vedas are really His own breath, how

can one draw stupid faux ethnic identities denying His indication in the Vedas? This has no rationale even to the self-proclaimed rationalists.

Let's attempt to understand what the naama Shiva means. I believe this foundation is important before we go on to understand any Naama vaibhavam. Do note that in SD, the Naama and the Naami are indifferent. In fact, Bhaktas consider the Naama to be greater since

mere utterance of the name can confer the merits of both Saguna and Nirguna upaasana in one go. For eg, Thyagaraja Swamy says, "Naa japa varna rupama" (Aren't you the form that emerges out of my japa) in the excellent composition, Naa jeevaadhara.

Now, consider this. Raama Naama is just sound. But when you continuously chat the name, slowly you will recollect various episodes from the Ramayana and eventually your mind starts envisioning a form. So, the formless aspect of sound has eventually created a form that is easy

for upaasana. Having known this, let's go back to concept of Shiva as a Vedic diety and the Mahatyam of Shiva naama, which was propounded by none other than Sri Krishna Himself (yet we see people fighting over supremacy lol). Krishna says in the Mahabharata to Yudhisthira,

Na gathi karmanam saakya vethumesasya tatvata: |

Hiranyagarbha pramukha Deva Sendraa Maharshaya: ||

The greatness of Shiva cannot be understood neither by Brahma, Indra, or the great sages.

Every naama has both a loukika and a paaramaarthika (aloukika) meaning. Rishis have given us naamas as an easy way of emancipation. Naamas are verily mantras and are the shabda form of Brahman. Therefore, even if we don't know the aloukika artha, the benefits will not diminish.

This just like how fire burns irrespective of whether one touches it knowingly or unknowingly. From a very loukika understanding, Shiva simply means One who is auspicious. Sham karothi iti Shankara: One who does always good and mangalakaram.

Unlike what the OP ignorantly claims, Shiva naama is interspersed throughout both Nigama (Vedas) and Agama. Some are also showing dichotomy between Shiva and Rudra. However, those claims are not correct.

Shiva Purana explicitly states,

Shive trigunasambhinnai Rudro tu gunadhaamani |

Vasthutho na hi bhedosthi svarne tadbhushane tathaa||

There is no diff b/n Shiva who is beyond the three gunas and Rudra who possesses them just like there's no diff b/n gold and gold ornaments.

Since mantras are not to be taught in public, I am not writing them with swaras and intonations. For anything to be called a mantra, it needs to have 7 basic components.

Rishi, Chandas (meter), Devata (Diety), Beeja (root syllable), Shakti, Keelaka (process), and Viniyoga (use)

For Rudramprashna, the mantra nyasa goes as follows:

Aghora Rishi:

Anushtup Chanda:

Sankarshanamurthi swarupo yoshavaaditya:

Paramapurusho sa esha Rudro Devata

Namassivayeti Bijam

Shivataraya yeti Shakti:

Mahadevaayeti Keelakam

Sri Sambhasiva prasaada siddhyarte jape Viniyoga:

It is clearly evident that Nama Shivaya is in fact the bijam for Rudram. Shiva comes at several places in the chant. And depending on in which Veda and within Rudram itself, these 7 components keep changing because these mantras were likely given to different Rishis at diff times

and compiled by Vyasa in Dwapra Yuga For instance, for the mantra Ya te rudra Shiva tanuraghoraapaapakaashini |
Tayaa nastanuvaa shantamayaa girishamtaabhichaakasheehi ||

