

HREEM MANTRA_ LESSON 2

Verses 5- 10

नमः शब्दरूपे नमः शब्दरूपे namaḥ śabdarūpē namaḥ śabdarūpē Salutations to you who is the form of Shabda

नमो व्योमरूपे namō vyōmarūpē Salutations to you in the form of Vyoma

नमः स्पर्शरूपे namaḥ sparśarūpē Salutations to you who is the form of Sparsha

नमो वायुरूपे namō vāyurūpē Salutations to you who is the form of Vaayu

नमो रूपतेजोरसाम्नःस्वरूपे namō rūpatējōrasāmnaḥsvarūpē Salutations to you who is the very form of Rupa, Tejas, Rasa and Aamna

नमस्तेऽस्तु गन्धात्मिके भूस्वरूपे namastēstu gandhātmikē bhūsvārūpē Salutations be to you who is the very essence of Gandha and form of Bhū

नमःश्रोत्र चर्म अक्षि जिह्वाक्य नासास्य वाक् पाणि पद पायु उपस्थ रूपे namaḥśrōtra carma akṣi jihvākya nāsāsya vāk pāṇi pada pāyu upastha rūpē Salutations to you who is the form of ear, skin, eyes, tongue, nose (jnanendriyas), hands, feet, excretory organs and organs of generation (karmendriyas)

मनो- बुद्धि अहंकार चित्त स्वरूपे manō- buddhi ahaṅkāra citta svarūpē you who is the very form of manas- buddhi- ahankaar and chitta- (The antahkaranas)

विरूपे virūpē products of evolution (thou art) नमस्ते namastē Salutations be to you विभो vibhō all pervading (who is) विश्वरूपे viśvarūpē inclusive of all forms in this universe (who is)

Verses 5 and 6 continue to recognise the devi in the various categories that resulted due to this evolution. Evolution here specifically means a further elaboration or manifestation from the already existing category or entity. The effect therefore is contained in the cause. The various categories are produced one out of the other in order and therefore not all are produced at once. Thus we are moving into the realm of kaala or time. Dynamic Prakriti elaborates into 3 functional modes- Satva, Rajas and Tamas. Satva makes for "existence and beingness, Rajas makes for change in itself and Tamas restrains annihilation of itself through change." (Swami Tapasyananda)

From the tamas- ahankaara tattva according to Saamkhya darshana has arisen the Pancha tanmaatras often called Bhootaadi-s. These are Shabda- principle of sound, Sparsha- principle of touch, Roopa- principle of form, Rasa- principle of taste and Gandha -principle of smell. From the tanmaatras have evolved the Panchamahaabhoota-s. These are Vyoma (aakaasa- containing principle) Vaayu (transporting principle), Tej (agni - igniting principle) Aap (jala- wetting principle), and Bhoo (prithvi- grounding principle). From the rajas- ahankaara tattva have arisen the 5 karmendriyas- inner sensory systems of action. From satva- ahankara has arisen the antahkaranas (mind, intellect, sense of doership etc)and the jnanendriyas- inner knowledge gathering sensory systems.

The categories mentioned above are very difficult to translate word to word In English. However this is the manner of development. For example, the Principle of Sound (Shabda) begets the medium of space principle (aakasa) which in turn begets the sound receptor in the form of the sensory system (shrotr) which in turn designs the equipment which in man is the ear.

For devotional purpose it is enough if we are able to affirm the fact that all these evolutes which are part and parcel of the universe as well as our body-mind equipment are evolutes of Prakriti. She is then the great Creatrix.

Note

1. Fleeting thoughts= mind Selecting thoughts= buddhi doer associated thoughts= ahamkaara
deliberation of thoughts= chitta

* Please check www.ayurvedweblines.com and look up Basic Principles to see how Panchamahabhootas are relevant in healing.

End of Verses 5 & 6-Jayatu Praanjalee

रवित्वेन ravitvēna by being the sun भूत्वा bhūtvā having become अन्तरात्मा antarātmā the inner core दधासि dadhāsi supporting प्रजा prajā the people चन्द्रमस्त्वेन candramastvēna by being the moon पुष्पासि puṣṇāsi you nourish भूयः bhūyaḥ and again दहस्यग्निमूर्तिं dahasyagnimūrtiṃ in the the form of fire that burns वहन्ती vahantī you carry /transport आहुतिं āhutiṃ the offerings वा vā and as such महादेवि mahādēvi oh great devi तेजस्त्रयं tējastrayaṃ as the 3 luminaries त्वत् एव tvatta ēva you are verily

The three luminaries, sun, moon and fire are intimately connected with life. The sunlight supports, moonlight nourishes and the fire carries the individual's offerings to the cosmos. Still further we are to understand that the sun in us is the atman. The body we nourish carries this atman. Our daily pouring of energies becomes the aahuti into the internal fire- chidagni. All three luminaries are indeed indicators of the Devi herself.

End of Verse 7- Jayatu Praanjalee

Verses 8,9 and 10 cover cosmic processes that we normally identify with the Thremoorthi-s who are generally represented as male. Here however the feminine gender has been assigned to Brahma, Narayana and Rudra. It is She indeed who has taken these forms and are carrying on their respective functions. We are shown that the three are essentially feminine as Shakti is feminine. It is the Kinetic and Dynamic Energy we are praying to here. All three processes are dynamic not static.

चतुर्वक्त्रयुक्ता caturvaktrayuktā associated with the four faces लसत्सवाहा lasathamsavāhā riding on the shining swan रजः संश्रिता rajah saṃśritā resorting to rajoguna ब्रह्मसंज्ञा brahmasaṅjñā termed as Brahma दधाना dadhānā the supporter जगत्सृष्टिकार्या jagatsṛṣṭikāryā engaged in creation of the universe जगन्मातृभूते jaganmātr̥bhūtē you become mother of the universe परं त्वत्पदं param tvatpadaṃ this high state ध्यायसीशि dhyāyasīśi is to be contemplated oh ruler त्वमेव tvamēva you are indeed

The cosmic process of creation is taken up. Brahma, the creator who is shown with four faces in iconography is considered the creator of this phenomenal universe. His function is that of creation. He represents the Rajoguna evolute of Cosmic Ahankaara which in turn is begetted by Prakriti. Hence Devi Prakriti becomes the mother of this phenomenal universe for us. This is Her elevated State as the supporting shakti **Brahmaa** for us to contemplate upon.

****Please note that we have found a typo in the original. It is लसत्-हंस- वाहा lasat-hamsa- vāhā not लसंघसवाहा lasaṅghasavāhā. Kindly make this correction in the complete sthuthi portion.**

End of Verse 8- Jayatu Dunttee

विराजत्किरीटा virājatkiṛitā shining with the crown लसत्चक्रशङ्खा lasatccakraśaṅkhā bearing the chakra and shankh वहन्ती च vahantī ca and bearing नारायणाख्यां nārāyaṅkhyāṃ in the name of Narayana जगत्सु jagatsu in the universe गुणसत्त्वमास्थाय guṇasattvamāsthāya with Satvaguna as the mainstay विश्वस्थितं यः viśvasthitaṃ yaḥ who is stationed everywhere करोतीह karōtīha performs here सो अंशो अपि sō aṃśō api thus as partial manifestation देवी त्वमेव dēvī tvamēva devi, thou art indeed.

The cosmic process of maintenance is taken up here. Vishnu depicted with the discus and the conch with many a royal decoration like the crown is the one who maintains the universe. This is only a partial manifestation as it is the Satvaguna evolute of Cosmic Ahankaara. We are to consider the devi as the supporting shakti **Naaraayanaa**.

End of Verse 9- Jayatu Praanjalee

जटाबद्ध-चन्द्र- अहि -गंगा jaṭābaddha-candra- ahi -gaṅgā With mattedlocks, having the moon, serpent and
ganga त्रिनेत्रा trinētrā the three eyed जगत् संहरन्ती च jagat saṁharantī ca and dissolving the universe
कल्पावसाने kalpāvasānē at the end of a kalpa तमः संश्रिता tamaḥ saṁśritā associated with tamoguna रुद्रसंज्ञां
rudrasañjñāṁ the name Rudra दधाना dadhānā bearing वहन्ती वहन्ती wearing परशु paraśu the axe अक्षमाले
akṣamālē the japamala विभासि vibhāsi shines.

At pralaya, which occurs at the end of a kalpa, the matrix of the universe is scrambled by Rudra in order to renew creation. He is depicted as having matted locks that is decorated with the crescent moon. The river Ganga gushes from here and a serpent coils around the tuft of hair. In his hands he holds the axe and the japa mala. His forehead has the third eye. This power of dissolution is the tamoguna evolute of the cosmic ahankaara. The devi is to be considered as the supporting shakti Rudraa.

Our sense of seeing, hearing, touching, tasting, smelling, the capacity to hold, to walk, to excrete and to regenerate as well as to be able to think, to decide, to be responsible and to deliberate, all of these are the dynamic instruments of the cosmic divine as represented in our body-mind equipment. These work hand in hand with the cosmic processes of creation, maintenance and dissolution which we too invariably engage in our daily lives. We are after all part and parcel of the cosmos. The attitude we can adopt is one of acceptance and reverence and that will facilitate the proper management of our faculties.

End of Verse 10- Jayatu Praanjalee