

गन्धद्वारां दुराधर्षां नित्यपुष्टां करीषिणीम् । ईश्वरीं सर्वभूतानां तामिहोपह्वये श्रियम् ॥९॥

gandhadvārāṃ durādharṣāṃ nityapuṣṭāṃ karīṣiṇīm . īśvarīṃ sarvabhūtānāṃ tāmihōpahvayē śriyam ..9..

tām- that

śriyam- the source of auspiciousness

īśvarīṃ- who is the ruler

sarvabhūtānāṃ- of all entities

karīṣiṇīm - who is the fuel-er

nityapuṣṭāṃ - for daily growth and filling out

durādharṣāṃ- that is difficult to see

gandhadvārāṃ- just like aroma

ihōpahvayē-herewith I call upon

A beautiful picture is suggested here of the village hearth in Bharat. There the food that nourishes the whole family is cooked in the hearth with cow dung discs [ kareeshee } that are fed to the fire again and again. Human growth needs this sort of daily fueling of shree. For example a parent can hardly perceive on a daily basis even a simple change in the height of his growing youngster. This daily growth and filling out with shree is very hard to see even though we are experiencing it. It is compared to an aroma whose effects can be felt even though the aroma cannot be seen. Obviously aromatherapy is not something new for the ancients of Bharat !

A royal aspect of shriyam is also covered in this stanza. The rulership of a king affects the kingdom whether the subjects are aware of it or not. It is the ruler that determines the character of his kingdom. Here the divine shriyam, the source of auspiciousness is called the ruler of all entities. bhuta means that which has become. This refers to the constituents of this creation that came into being with the panchabhutas, the five principles. These are ākāśa- the containing principle, vāyu- the transporting principle, agni- the igniting principle, jalam- the wetting principle and pṛthvi- the supporting principle. The ruler of these bhutas is this shriyam.

The material cause of this creation and the instrumental cause of creation is one and the same. It is this shriyam. In Sanskrit works this earth we live on is also called shree.

Imagine if while uttering this stanza the homa performer offers fragrant substances or dravya into the agni !

मनसः काममाकृतिं वाचस्तत्यमाशीमहि । पशूनां रूपमन्नस्य मयि श्रीः श्रयतां यशः ॥१०॥

manasaḥ kāmamākṛtiṃ vācassatyamaśīmahi . paśūnāṃ rūpamannasya mayi śrīḥ śrayatāṃ yaśaḥ ..10..

manasaḥ- the mind

ākṛtiṃ- materialises

kāmam- as desires

vāca- words

aśīmahi- may be realised

satyaṃ- as truth

śrīḥ- auspiciousness

yaśaḥ- renown or recognition

śrayatāṃ - may be attained

mayi- by me

rūpam- in the form of plenitude

paśūnāṃ - of cattle

annasya- of food grains

We are informed of a great truth in this stanza, which we shall call " actualisation". A natural progression takes place first starting with thoughts in the mind followed by the exhibition of desires. Desires are followed naturally by words and then finally the the truth of these words are actualised.

There is also a direct relationship between the speaker and the truth of his words. When words are uttered the capacity to actualise is already inherent in them. The force of actualisation however and its intensity depends on the level of integration of the speaker. This may be the reason why the wisest amongst us speak only few meaningful words the truth of which is already there and waiting for us to discover.

The desires expressed here as a result of appropriate thoughts in the mind result in the form of the phrase - " may auspiciousness and recognition be attained by us in the material form of herds of cattle and plenty of food grains ". This is an appeal made by a community that is agrarian. Today cattle and grains represent provisions and commodities for most of us.

There are two beautiful verses from the mahānārāyaṇōpaniṣad that we are giving below for reference.

कामो -अकार्षीन्नमो । कामो -अकार्षीत्कामः करोति नाहं करोति कामः कर्ता कामः कारयिता नाहं कारयिता नाहं कारयिता एष ते काम कामाय स्वाहा ॥

kāmō -akārṣīnnamō . kāmō -akārṣītkāmaḥ karōti nāhaṃ karōti kāmāḥ kartā kāmāḥ kārayitā nāhaṃ kārayitā nāhaṃ kārayitā eṣa tē kāma kāmāya svāhā..

Obeisance to kaama that draws in. Kaama draws in. Kaama performs.I do not perform. Kaama is the responsible agent not I. Kaama is the motivator not I. To you oh kaama through kaama ( desire) I offer this oblation.

सत्येन वायुरावाति सत्येनादित्यो रोचते दिवि सत्यं वाचः प्रतिष्ठा सत्ये सर्वं प्रतिष्ठितं तस्मात् सत्यं परमं वदन्ति ॥

satyēna vāyurāvāti satyēnādityō rōcatē divi satyaṃ vācaḥ pratiṣṭhā satyē sarvaṃ pratiṣṭhitam tasmāt satyaṃ paramaṃ vadanti..

The wind blows because of truth. The sun shines in the day-sky because of truth. Truth is manifested basis of words. By truth all is concretised. Therefore they say that truth is the greatest( reality).

The verse above and the following two verses have a common pattern. The first half of the first line will be stating a discovered fact. The second half of the first line presents the appropriate personal request. The second

line indicates the details of that request. For example manasaḥ kāmāṃ ākūtiṃ is the observed truth.vācasatyaṃ aśīmaḥ is the request. paśūnāṃ rūpaṃ annasya mayi śrī śrayatāṃ yaśaḥ is the detail of the request.

कर्दमेन प्रजास्रुता मयि संभव कर्दमम् । श्रियं वासय मे कुले मातरं पद्ममालिनीम् ॥११॥

kardamēna prajāsbhūtā mayi sambhava kardamam . śriyaṃ vāsaya mē kulē mātaraṃ padmamālinīm ..11..

kardamēna-from thecreatix-mud

prajāsbhūtā-offspring( creatures) come into being

mayi sambhava- may happen to me

kardamam- the capacity to produce

vāsaya - reside

mē kulē- in my clan

śriyaṃ- source of auspiciousness

mātaraṃ- mother

padmamālinīm- adorned by lotuses

The first half of line one states the amazing observation as to the appearance of living things from mud.It is no wonder that one of the names of the creator, prajapati-brahma is kardama.Mud is a substratum that is firm and yet not rigid so that it permits growth. The request to have that same capacity to produce offspring is the request made by the homa offerer. He details this wish on behalf of his whole clan in line two. Shriyam here means wealth in the form of children and offspring. Addressing this shriyam which is also kardamam as a fully adorned mother suggests a maternal connection of this shriyam to the suppliant one

Here is a genuine wish for the welfare of the whole family. Unfortunately this fullness in family life is being torn down every day by man who is perpetuating " individualism" to the point of merely becoming slaves to a purely and exclusively economic society. His ties and obligatory fears are more to his work place rather than the family.

आपः सृजन्तु स्निग्धानि चिक्लीतं वस मे गृहे । नि च देवीं मातरं श्रियं वासय मे कुले ॥१२॥

āpaḥ sṛjantu snigdḥāni ciklītaṃ vasa mē gṛhē . ni ca dēvīṃ mātarāṃ śriyaṃ vāsaya mē kulē ..12..

āpaḥ - waters/ fluids

sṛjantu - create

snigdḥāni - attachments

ciklītaṃ- wetness

vasa - reside

mē gṛhē- in my home

ni vāsaya ca- and reside

dēvīṃ mātarāṃ- divine mother

śriyaṃ- source of auspiciousness

mē kulē- in my clan

The observed fact is that water causes the condition of wetness that makes things cling to each other. The term snigdha is therefore appropriately used to mean affection too! Chiklitam or moisture is this condition of wetness or clinging that is characteristic of love. The request is that the offerer's home be one where love thrives. This request is also made on behalf of his whole clan.

Chiklitaa in the puranas is an attendant of lakshmi that is usually posted at the entrance of the devi's inner chamber.

Here then we are seeing a legitimate request for bonding in families.

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