

The greatness of Vedic hymns and mantras

The great spirits of ancient Rishis, Sages, and Seers of the mighty Himalayas have left us with the most beautiful divinity. Its boon of wisdom enchantingly sings in hymns and mantras to inspire us here and now with glory of the Vedas to elevate ourselves to the lofty heights of the striking spiritualism unparalleled by the realm of no other beauty, divinity and serenity else where.

The Himalayas itself echoes “AUM” at the dawn and the dusk when the night meets the day and the day meets the night. The birds hold the moments still with their wonderful sounds and the eternal rhythms of nature moves the natural stream of rivers, flowing inexorably with a flight of delight from the mountain tops to the shores of the Indian oceans. The lofty chain of Himalayas, glorifies the abode of Lord Shiva in rocky ice ramparts forming the chord of Grand River Ganges. The River Ganges grants us such benign vibrations that emanate from the spiritual ranges of the Himalayan sanctities and fortify us with such exuberance. The experience of a pilgrim is filled with intimate spiritual realisations as each glimpse pours into the heart of pilgrim divine blessings of the ancient spirits of the seers and sages.

The magnificence of the Himalayas speaks to our innermost spirit of life as though God whispers: “Just as you kiss the heart of heaven here on the lofty grand peaks of the Himalayas, the divinity here embraces you almost as though I am re-assuring your spirit of life that this is all you need perceive in the vision of your heart, this is the ‘sat-chiddananada parabrahma Shiva’ (the true infinite Shiva’s spirit) in the supreme being of pure consciousness here in front of your eyes.”

Removing all the ‘isms’, all the veils, all the mirages, all the translations, all the narrations, the divinity of human is revealed as if the echoes of the snowy hills speak softly “SHIVOHAM SHIVO”, - I am the Shiva.

It is saying to the pilgrim: “Think of your soul divine as Shiva, not as a tiny individual of the “I” that may empower the worldly riches but in essence is empty of immortal bliss. Unravel the truth of your true divine inner self oh mighty one and realise the notion of the individual me as an illusion only a mirage even in the transient passage of time. Beyond this experience, the universal self the ATMAN, the self the illimitable, the infinite sea, the great consciousness of the infinite pure sky forever prevails. The waters of the limitless ocean takes the form of rivers, streams, wells, buckets, jugs, tumblers, etc...All things when submerged in form lose their identity eventually and only the grand cosmic divinity prevail that which we call existence. Existence does not change; it verily remains like the atman a seer.

Between the soul divine Prakruti (the wholesome form) and the purusha atman stands the 'manas' – the mind. Only the mind is the barrier. It is the mind which stops the divine light from dissolving the 'aham' ego and therefore, stops true divine light of lights to fully penetrate our spirit of life. The mind is constantly wondering around the impermanence and dances in the shadows of the illusions - MAHAMAYA. The mind follows mirage thinking that it is the reality of life. It is in the realisation of atman being divine that we soak ourselves in the preliminary Vedic hymn of shiva is verily the atman.

The falsity of darkness is the 'wheel of samnsahr' cycle of karma and the true light of delight is the divinity beyond words and time.

The Vedic hymns exemplify Shiva – the supreme Godhead.

“I am not the earth, I am not the water, I am not the fire, I am not the wind, and I am neither the ether. Neither is I the senses, nor all of them put together. I am not the relative entities that disappear in deep sleep. I am the pure consciousness that alone exists when all else disappears in the passage of time – oh pilgrim, that indeed I am – that shiva I am.”

“Mother, father, brother, sister, family, society, bring karma – one's individual reason to be here and now to experience life. The demi gods, the various worlds, the angels, the deities, the Vedas, the sacrifices the sacred rivers and all that bring together the causatal effects of transforming from the gross to the subtle and therefore these are elements of my nature. I am above time, reason and cause – the pure consciousness the blissful purusha-atman that alone exists then that indeed I am – I am shiva – the atman.”

Shiva is a beautiful exemplification of 'neti-neti' process of dissolving the maya adumbrated in the great Upanishads, the final beatitude after warding off the body, the mind, and the ego. Its meaning does not have dualism – only one meaning only one truth – the light of all lights and it is the delight of truthfulness, blissfulness and immortality.

The hymn of Vedas emphasises mind and ego with greater force. Habitually man the human identifies with the thoughts and mind attaching to the environment. Transformation from the attachment to detachment entails that the one begins to observe and by remaining calm over time, a closer watch over karma is possible. After controlling the thoughts, the mind the ego and detaching from the ownership of the body and the mind, one is able to shut the doors of the lower mind to the unnecessary thoughts and welcome thoughts that dispel darkness. This process of transformation elevates one into the development of true essential spiritual evolution. One immerses in the hymns of Vedas and chants the glory of being united in bliss in concord with the divinity. To understand and to realise the beautiful Shiva is to essentially become that which is verily the true divine self – Shivaya – the grand fusion of atman-Paramatma (the fusion of delight emanating from the union of soul and cosmic soul).

The Vedic hymn of self realisation states:

“Beyond the body, the mind, the intellect, the ego, the thought, the senses, the prakruti (five matters earth, water, fire, air, and ether), and pranna (the life breathe spirit of life), there manifests the un-manifest soul divine atman – that verily is Shiva the very soul consciousness and true divine bliss. Beyond the wholesome time, the shiva manifests as akaal timelessness. Shiva says: ‘I am all these and beyond the five vital airs (pancha-vayu), seven components of the body (sapta-dhattu), five sheaths (kosha), organs of actions (karma indraya), I am the subtle un-manifest shiva – the very consciousness and true divine bliss. I have neither aversion nor attachment, neither greed nor desire, neither myth nor delusion, neither jealousy nor pride, neither karma nor artha, neither yearning nor ambitions.’ The Vedic Hymn of self-realisation states that realise the soul divine bliss in graceful process of life experiences here and now on this human earth that is filled with so much impurities and chaos. Once a pilgrim leaves behind the illusions and goes forth onwards towards spiritual liberation, the Vedic hymn of celebration of the liberation of the individual from the chains of illusions enchantingly unites with mantras and rejoices the everlasting joy of spiritual happiness. When one disentangles oneself and enters into the world of such beautiful divine spiritualism without doubts, passion, associations, attachments, regrets and pride, one enjoys the mantra of ‘Bhaja Govindam’. In its depth manifests the glory of Shiva’s divinity. The Vedic hymn states that for the humble spirit of life that immerses itself in the praise of Govindam – the almighty Eishwaar and has foregone all its grammar and greed, attachments and passions, desires and illusions, when death stares in the face of such a humble spirit of life only smile and peace emanates. No fear, no confusion, nothing can alter the peace of such a beautiful state of being. Happiness sprouts just for the mere joy of chanting the praise of “EISHWAAR” (Great Almighty God – the great spirit of life).

Time flies fast, seasons may come and seasons may go, life disperses with the withering time as it should, the world a mortal earthen clay becomes; but the soul divine lights the candle of hope here and now for the mortals by leaving behind and sharing the written words of spiritual experiences. The greatness of Vedic hymns and mantras are a boon for us human in the age of falsehood to understand and to realise our own true soul divine. Eishwaar – the Great Cosmic God says in the Vedas that when a selfless pilgrim takes ten steps towards self-realisation of one’s soul divine, with a melting heart and a pure intention, such a pilgrim is embraced by SHIVA and shall be protected from fear of death. Shiva is verily the atman and within the centrifugal un-manifest atman is the delight of lights – divya jyotti- that which is the cosmic ray of truthfulness, blissfulness and eternal happiness!

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Dedicated to my wife Hasmita for her friendship, love and soul companionship.