

Composer: P.V.R. Narasimha Rao
Date: 2011 May 28

Metre: Bhujanga Prayaata (serpentine motion)

Verse:

parAshaktimAdyAM parAM bhaktivedyAM.
cidAkAsharUpAM ahaMpAshayUpAM.
jaganmUlahetuM cidAnandasetuM.
avidyAdikAntAM bhaje caNDikAM tAM..

पराशक्तिमाद्यां परां भक्तिवेद्यां ।
चिदाकाशरूपां अहंपाशयूपां ।
जगन्मूलहेतुं चिदानन्दसेतुं ।
अविद्यादिकान्तां भजे चण्डिकां तां ॥

Meaning:

Who is the Supreme Energy [parAshaktiM], who is the original being and source [AdyAM], who is beyond anything manifest [parAM], who can be understood through devotion [bhaktivedyAM], space of cosmic consciousness [cidAkAsha] is whose form [rUpAM], who is the sacrificial post/pillar [yupAM] to which is tied the rope of egosense [ahaMpaAha], who is the root cause [mUlahetuM] of the universe [jagat], who is the bridge [setuM] to the bliss of cosmic consciousness [cidAnanda], who ends [antAM] ignorance etc [avidyAdika], I pray [bhaje] to THAT [tAM] Chandika [caNDikAM].

Commentary:

This is a prayer that envisages Chandika as the supreme form of the divine Mother and sees Her as the supreme energy. This is more Vedantic in nature, focus and treatment. This sees Her as the root Prakriti rather than the externalized symbolism such as a lady with n hands, killing demons etc.

Most of the things above are stright-forward and obvious and there is no need to elaborate. The only unusual expression is "ahaMpAshayUpAM". This expression kind of came to me by itself in an inspired moment. It fits nicely from the angle of sound and shabdalanakaras, as it double rhymes with "cidAkAsharUpAM" (---Asha---UpAM!). It also fits nicely from the angle of meaning and arthalankaras. I did not dissect it too much and accepted it as soon as it came to me in a flash of inspiration.

Sacrificial animal is tied to a pillar/post (yUpa) by a rope. It is later killed and sacrificed. I am likening the egosense (sense of this is "I") to a rope. Perhaps the animal tied to it corresponds to everything we see as "mine" (e.g. body, name, fame, properties, wealth etc). It may even correspond to the very perception and experience of objective reality by the egosense. First we tie the egosense (rope) to the divine Mother (sacrificial post) and then sacrifice the animal. So divine Mother is the one we focus our mind on, as we sacrifice (let go) our sense of "mine", our conditioning and experience of the conditioned objective reality.