

ONENESS OF PARABRAHM AND SHIVA LING.

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MAHA MRITUNJAYA MANTRA: ----

(R.V.7.59.12) -- Rishi Vashishthah, Devata Marutah: Rudra, Chhanda Gayatri.]

OM. Tryambakam yajamahe
Sugandhim pushti-varadhanam
Urvarukamiva bandhanan
Mrityor mukshiya mamritat

OM. We worship and adore you, O three-eyed one, O Shiva. You are sweet gladness, the fragrance of life. You nourish us, restore our health, and causes us to thrive. As, in due time, the stem of the cucumber weakens, and the gourd if freed from the vine, so free us from attachment and death, and do not withhold immortality.

Elaboration of the *Mantra*:---

The *Maha Mrityunjaya Mantra* or Lord *Shiva Mantra* is considered extremely powerful and significant by the Hindus. Also known as the *Moksha Mantra* of Lord Shiva, chanting of *Maha Mrityunjaya Mantra* is said to create divine vibrations that heals. Devotees of Lord *Shiva* further believe that *Maha Mrityunjaya* evokes the *Shiva* within human beings and removes the fear of death, liberating one from the cycle of death and rebirth.

There are many Mantra/hymn for warding off evils like death and other suffering given in the sacred literature of the Hindu's. The *Mrityunjaya Mantra* has been extolled in sacred literature as being the best. This *Mantra* is addressed to Lord *Shiva* and is taught in the Rig Veda [7.39.12] as well as the Yajur Veda [3-60] showing that it is a Sruti received by *Maharishi Vasistha, the Kula Guru of Bhagavan Sri Ramachandra*.

Anybody can recite this mantra and attain good health, release from bondage and other problems.

These body parts are the crucial centers for the spiritual energy.

Head: - *Rishi* (Guru/teacher of the *Mantra*) is *Maharishi Vasistha*.

Devataa (the deity of the *Mantra*) - *hridaya* (heart):- In this case the *Devataa* is Lord *Shiva* addressed as "*Sri Mrityunjaya Tryambakeswara Devataa*".

Mouth: - *Channda* (meter, which is technically very specific for each Mantra).

Padas/feet: - This vedic mantra is in *Anusthup Channda* and accordingly this is a meter having four *pada* (feet) of 8 phonemes each making the entire *Anusthup* meter as composed of 32 (8 x 4 = 32) syllables. It may be noted that any change in the meter shall cause a distortion in the *Channda* and the mantra vibration shall be ruined.

“The first *pada* is *Trayambakam Yajamahe* and means – “We worship or sing the praise of Lord *Trayambaka*.”

Trayambaka is the name of Lord *Shiva* as the father of the three worlds - *Bhu, Bhuva and Svarga Lokas*. He is the father and lord of the three *mandalaas* - *Surya, Soma and Agni mandala*. He is *Maheswara*, the lord of the three *Guna*'s - *Satva, Rajas* and *Tamas*. He is the *Sadashiva*, the teacher of the three *Tatvaas* - *Atma Tatva, Vidya Tatva* and *Shiva Tatva*. He is the father (cause and source) of the three energies/*Agni* - *Aavaahaniya, Garhapatya and Dakshinagni*. He is the father of all physical creation through the three *Murti Bhuta* - *Prithivi* (solid), *Jala* /liquid and *Tejas*/radiance or *Agni* /Thermal energy. He is the lord of the three heavens created by the dominance of the three *Gunas* - *Rajas* (Brahma), *Satva* (Vishnu) and *Tamas* (*Shiva*). Know Him to be the *nirakara* (formless) *Sadashiva* as He is above this physical mode and is their *Maheswara*. This is the first foot of the *Mantra* (composed of eight syllables).”

Bija (the seed syllable that created the *Mantra* and contains the *Mantra* within itself, like the seed that creates the tree) - *Ling* - the *Jyotirlinga*.

ONENESS OF PARABRAHM AND SHIVA LING.

TRAYAMBAKKAM refers to the three eyes of Lord *Shiva*. ‘*Trya*’ means ‘Three’ and ‘*Ambakam*’ means eyes. These three eyes or sources of enlightenment are the *Trimurti* or three primary deities, namely *Brahma, Vishnu* and *Shiva* and the three ‘*AMBA*’ (also meaning Mother or *Shakti*) are *Saraswati, Lakshmi* and *Gouri*. Thus in this word, we are referring to God as Omniscient (*Brahmaa*), Omnipresent (*Vishnu*) and Omnipotent (*Shiva*). This is the wisdom of *Brihaspati* and is referred to as *Sri Duttatreya* having three heads of *Brahmaa, Vishnu* and *Shiva*. *Shakti* (the physical power of the *Mantra* like the mother) - *Pada* (feet): It is the giver of *gati* or direction. In this case the *Shakti* is *Devi Amriteswari*.

YAJAMAHE means, “We sing Thy praise”.

The second *pada* of the mantra is *Sugandhima Pushtivardhanam*. *Sugandhima* refers to the fragrance of the flower that spreads in all directions, and in a similar way *Shiva* is present in the entire creation, both animate and inanimate. In all the *bhutas* (modes of existence), in the three *Gunas* (nature of creation as being *Satva, Rajas* or *Tamas*), in the ten *Indriyas* (five *Gyana-indriyas* or senses and five *Karma-indriyas* or organs of action), in all the *Devataas* (33 *Devataas* are the source of all illumination and enlightenment) and the *Ganas* (hosts of demi-gods), *Shiva* exists and pervades as the illumine *Aatma* (soul) and is their essence.

Pustivardhanam is now being explained. That inward dwelling spirit (*Aatman*), the *Purusha Shiva* is the real sustainer of *Prakrati*/Nature (and not vice-versa as all people perceive). Starting with the *Mahatatva* (primordial state of matter/energy) to the individual parts of Creation, the entire sustenance of the physically created beings (both animate and inanimate) is done by the imperishable *Purusha*. You, I, *Brahmaa*, *Vishnu*, the *Munis*/sages and even *Indra* and *Devataas* are maintained/sustained (by the Aatma and at is Him). Since the *Purusha* (*Atma - Shiva*) is the granter of sustenance to *Prakrati* (body/nature), he is '**Pusti-wardhana**'."

The next two *Padas* (consisting of sixteen syllables) is **Urvaarukamiva bandhanan mrtyor muksiya maamrtaat** meaning – "**Prabhu!** Just as the ripe cucumber is severed from the bondage of the creeper, in the same manner may we be delivered from death for the sake of immortality (*Moksha*). *Rudra Deva* is like **Amrita** (nectar of immortality). Those who worship Him with good *Karma*, penance and repentance, meditation, contemplation, prayer or praise, will surely renewed life and vigor. The strength of truth force (in this *Mantra*) is such that Lord *Shiva* shall definitely free the worshipper from the bondage of death because *Shiva* alone is the giver of bondage and *Moksha*.

This is the *Mritasanjivani Mantra* and has the power to give back life and rescue from death and great evils. You should adore Lord *Shiva* and recite this mantra. Water sanctified with this *Mantra* should be drunk all the time.

Understanding the *Maha Mrityunjaya Mantra* is made clear as below:---

- It is important to understand the meaning of the words as this makes the repetition meaningful and brings forth the results.
- **OM** is not spelt out in the Rig-Veda, but has to be added to the beginning of all *Mantras* as given in an earlier *Mantra* of the Rig-Veda addressed to *Ganapati*.
- **SUGANDHIM** refers to His fragrance (of knowledge, presence and strength i.e. three aspects) as being the best and always spreading around. Fragrance refers to the joy that we get on knowing, seeing or feeling His virtuous deeds.
- **PUSTIVARDHANAM: Pushan** refers to Him as the sustainer of this world and in this manner. He is the Father of all. *Pushan* is also the inner impeller of all knowledge and is thus *Savita* or the Sun and also symbolizes *Brahmaa* the Omniscient Creator. In this manner He is also the Father of all.
- **URVAAROKAMEVA: 'URVA'** means "**VISHAL**" or big and powerful or deadly. '**AAROOKAM**' means 'Disease'. Thus **URVAROOKA** means deadly and overpowering diseases. (The **CUCUMBER** interpretation given in various places is also correct for the word **URVAROOKAM**). The diseases are also of three kinds caused by the influence (in the negative) of the three *Guna's* and are ignorance (*Avidya* etc), falsehood (*Asat* etc as even though *Vishnu* is everywhere, we fail to perceive Him and are guided by our sight and other senses) and weaknesses
- **BANDANAAN** means bound down. Thus read with URVAROOKAMEVA, it means 'I am bound down by deadly and overpowering diseases'.

- **MRITYORMOOKSHEYA** means to deliver us from death (both premature death in this world and from the never ending cycle of deaths due to re-birth) for the sake of *Mokshya* (*Nirvana* or final emancipation from re-birth).

MAAMRITAAT means ‘please give me some *Amritam* (life *rejuvenating* nectar). Read with the previous word, it means that we are praying for some ‘*Amrit*’ to get out of the death inflicting diseases as well as the cycle of re-birth [specially the water is given to a dying because the water (of river *Ganga* obtained at *Gangotri*) is *Amrit* for men].

In view of the multiplicity of meanings of Aapah/Jal/plasma the following extracts from Rig Veda and modern astronomy should be read. *Amrit* is water as opposed to Aapah/plasma that is poison (drunk by lord Shiva) and Soma means Cosmic Background Radiations (because the universe is created exactly as before according to the dictum *Yathaa Poorvam Akalpyat* [R.V.10.190.3] in accordance with the theory of opposites. Hence as in the following Shiva Ling is cooled by water and the same water as Soma flows out through Soma Sutra on the *Pithika*. While going around the Ling one has to go half way and the Soma Sutra is never crossed.

SHIVA LING



Sukta 1.23:--- Yaayu Chhand: Gayatri

16) “The mother like *Jal*/water is friendly for those desirous of *Yagna* and proceed on the path of *Yagna* giving strength to milk.

17) “The *Jal*/plasma situated near the *Surya*/sun is requested to sprinkled in our *Yagna*

18) “ We like the *water that our cows drink. We offer Havies to flowing water.*

19) “*Amrit* (as the opposite of poison drunk by Lord Shiva, according to the theory of opposites) *resides in Apa / Jal /* water, medicines and we are enlightened by praising it.

20) “As said by Soma: water is that element of medicines. It has the qualities of *Apa/Jal* is described as that *Jal*/water that gives *Agni*/energy and gives happiness and health (as opposed to *Jal* near *Surya*/waters/plasma that is a poison).

21) “Fill my (Rishi *Meghatithi Kanwah*) body with medicines that protects the body so that we are free from diseases and for me to have *Darshan*/sight of *Surya*/sun till eternity.

22) “**Waters!** Flush out the sins situated in you. Punish me for the bad words, feeling of hatred and false manners.

23) “Today I obtained the *Aapah* in the true sense. They have filled me with Rasa. Hey *Agni*! Come with the waters and make me glorious.

24) “Let me be glorious. me with *Praja*/performers of *Yagna* and *Vaayu*. May *Deva Gana*, *Rishi Gana* and *Indradeva* know my praises.

Sukta 5.52:-- 12) “Those desirous of waters praise them by *Chhandas* and invited the *Koop*/well/coronal holes/solar spots for thirsty *Gautam*

Sukta 5.54 : --- 2) “They (Marut Ganas)reveal themselves by their qualities. They aspire for the waters for the protection of the universe and particulate plasma

Sukta 5.55:

1) “Equipped with shining weapons, *Marut Ganas* are enveloped by with Anna/proton and electron plasma, capable of imparting youth (by infusing the corona molecular hydrogen back into the core of the *Surya*).

Sukta 5.57:--- 1) “...They are desirous of *Jal*/waters and bring *Jal* /water for the thirsty *Gautam*.

18) “O King! I cover your delicate parts by the *Kavacha*/armor. *Soma* envelops you with *Amrit*/elixir for immortality. The Devatas rejoice in his victory

The *Maha Mrityunjaya Mantra* is considered extremely powerful and significant by the Hindus and is also known as the Liberating/*Moksha Mantra* of Lord *Shiva*. Chanting of *Maha Mrityunjaya Mantra* is said to create divine vibrations that heals. Devotees of Lord *Shiva* further believe that *Maha Mrityunjaya* evokes the *Shiva* within human beings and removes the fear of death, liberating one from the cycle of death and rebirth. This is reflected in modern astronomical observations of the Sun.

When the positive forces, the *Devatas*, and the negative forces, the *Asuras*, joined together on a rare occasion to churn the ocean with a mountain to obtain the nectar of immortality they utilized *Vasuki*, the serpent [*Serpent*

means Surya/sun according to R.V. 1.164.1], as the rope. The *Devataas* pulled from one end and the asuras from the other. *Vasuki/Surya* was upset during the process of this churning, and vomited up a poison-*Halaahalaa*. This "poison" was so dangerous that none of the *Devataas* or *Asuras* wanted to go near it. It was extremely sticky and coming into contact with this poison, i.e., human *karma*, would drag the divinity down to the realms of human suffering and ego. As everyone else ran away, Lord *Shiva*, followed by *Nandi*, came forward to help as he was the only one who could counteract this deadly poison. *Shiva* took the poison into his hand and drank it, the descent of the poison was in turn stopped at His throat, by His divine consort. *Shiva* is therefore also known as the blue-throated One (*Neelakantha*) and Vishakantha (the One bearing poison in His throat). *Nandi* saw some of the poison spill out of *Shiva's* mouth and immediately drank it off the ground. The *Devataas* and *Asuras* watching were shocked and wondered aloud what would happen to Nandi. Lord Siva calmed their fears saying, "*Nandi* has surrendered

into me so completely that he has all my powers and my protection

Between the radiative zone and the convection zone is a transition layer. This is a region where the sharp regime change between the uniform rotation of the radiative zone and the differential rotation of the convection zone results in a large shear—a condition where successive horizontal layers slide past one another. The fluid motions found in the convection zone above, slowly disappear from the top of this layer to its bottom, matching the calm characteristics of the radiative zone on the bottom. Presently, it is hypothesized that a magnetic dynamo within this layer generates the Sun's magnetic field.

This phenomena in the radiative zone and the convective zone is similar to boiling water in a beaker, This also helps to elongate the life of the Surya (Mrutanjaya Gayatri Mantra :

Om : “Trayambakam Yajamahe SugandhimTustivardhanama

Urvaarukam Miva Badhanaanamrutyormukshiya Mamrataata”.

Sukta 5.55:

1) “Equipped with shining weapons, *Marut Ganas* are enveloped by with Anna/proton and electron plasma, capable of imparting youth (by infusing the corona molecular hydrogen back into the core of the *Surya*). The shining necklaces are shining on their breasts. The fast moving horses following the rules carry them on their back speedily. The chariots of *Marut Ganas* move with dexterity behind all others. .

Process that elongates the life of Surya :----

In the Sun's outer layer, from its surface down to approximately 200,000 km (or 70% of the solar radius), the solar plasma is not dense enough or hot enough to transfer the heat energy of the interior outward through radiation (in other words it is opaque enough).

As a result, thermal convection occurs as thermal columns carry hot material to the surface (photosphere) of the Sun. Once the material cools off at the surface, it plunges downward to the base of the convection zone, to receive more heat from the top of the radiative zone. At the

visible surface of the Sun, the temperature has dropped to 5,700 K and the density to only 0.2 g/m³ (about 1/10,000th the density of air at sea level) . This is the reason why the life of the Surya/Sun is prolonged.

The thermal columns in the convection zone form an imprint on the surface of the Sun The turbulent convection of this outer part of the solar interior causes a “small-scale” dynamo that produces magnetic north and south poles all over the surface of the Sun.

Granules on the photosphere of the Sun are caused by convection currents /thermal columns) of plasma within the Sun’s convective zone. The grainy appearance of the solar photosphere is produced by the tops of these convective cells

The rising part of the granules is located in the center where the plasma is hotter. The outer edge of the granules is darker due to the cooler descending plasma. In addition to the visible appearance, Doppler shift measurements of the light from individual granules provide evidence for the convective nature of the granules.

A typical granule has a diameter on the order of 1,000 kilometers and lasts 8 to 20 minutes before dissipating. Below the photosphere is a layer of supergranules up to 30,000 kilometers in diameter with lifespans of up to 24 hours.

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