

**Chandi Path, Atha Brahmadi Sapa Vimocanam - Removal of the Curses (pps 49 to 55),  
Class Transcript**

*Broadcast live from the Devi Mandir by Swami Satyananda Saraswati*

*Class Duration, 33 mins*

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**Discourse**

Om Sam Saraswati Namah. Namaste.

*Swamiji recites pages 49-55 in Sanksrit.*

Let's return to page 49. Remember, the mantras of the Chandi are so powerful and so intense that they were cursed by Brahma, Vasistha, Visvamitra and others. The Chandi Path is a tool for personal transformation. The curse says that anyone who uses this tool for personal self aggrandizement, for personal enhancement, or for personal selfish gain will not have a tool to free themselves of selfishness. That is pretty serious curse. Use the tools wisely. In order to remove the curses and use the tool wisely, we have to understand the purpose.

*Atha brahmadi sapa vimocanam - And now, The Removal of the Curses by Brahma and others*

Om Presenting the mantras that remove the curses of Brahma, Vasistha, and Visvamitra from the respected Chandi Path, as explained by Vasistha to Narada. The Lord of the Sama Veda, Brahma, is the Seer. Its purpose is the attainment of all imperishable qualities, the respected Reliever of Difficulties is the deity, the three episodes are the seed, the energy is hrim, all existence. It is the intrinsic essence of the three qualities applied to remove the curses of the Chandi and for the attainment of perfection in the object of my spiritual vow this recitation is applied. So, the purpose is for me to fulfill my spiritual vow of surrendering egotism, attachment, and selfishness at the feet of Goddess. I am going to recite these mantras to remind me of this purpose. And these mantras form the table of contents of the Chandi Path. Watch how it works.

We begin with *Om hrim rim* - Om Maya, the subtle body merging into perfection, the intrinsic nature of the seed of existence, the balance between Too Much and Too Little, may the curses of Brahma, Vasistha, and Visvamitra be removed. Now, everybody stick one finger (if you have an extra finger) into the table of contents and look at the subject matter of Chapter One - The Balance of Too Much and Too Little. The bija mantra of this chapter is hrim rim and that is maya, all of maya, all that can be perceived through senses, conceived in the mind, and known through intuition and beyond. The perfection of maya, ra is the subtle body, i is the casual body, and anusvara is perfection. The perfection of the subtle body merging into the perfection of the casual body. Those are the bija mantras, the intrinsic nature of the seed of existence. That is all

existence is joined and united in hrim rim in first chapter. Too Much and Too Little are put into balance.

Verse 2: *Om srim buddhi svarupinyai sainya nasinyai...*

Om Increase, the intrinsic nature of Intellect, the destroyer of the armies of the Great Ego, may the curses of Brahma, Vasistha, and Visvamitra be removed. Remember sha means shanti, ra means your mind, i means your heart, and anusvara means perfection. Increase in perfection of peace in your mind, in your heart, in your intuition, in your contemplations. This corresponds with Chapter Two - The Slaying of the Armies of the Great Ego, as indicated in our table of contents.

Verse 3: *Om ram rakta svarupinyai mahisasura mardinyai...*

Om Perfection of the subtle body, the intrinsic nature of desire, the destroyer of the Great Ego, may the curses of Brahma, Vasistha, and Visvamitra be removed. And let's look at Chapter Three - The Slaying of the Great Ego.

Verse 4: *Om ksum ksudha svarupinyai...*

Om Hunger, the intrinsic nature of Hunger, praised by the Gods in song, may the curses of Brahma, Vasistha, and Visvamitra be removed. Shakraadi stotram (Shakra + adi), that is Indra and others. Shakraadi stuti it is called. The praise in Chapter Four of the Gods singing the song to the Goddess.

Verse 5: *Om chaya svarupinyai dutasamvadinyai...*

Om Reflection, intrinsic nature of appearance, receiving communication from the Ambassador of Self-Conceit, may the curses of Brahma, Vasistha, and Visvamitra be removed.

This, of course, corresponds with Chapter Five – The Ambassador of Self-Conceit. Chaya is the reflection. It is compared and contrasted with the actuality. It is the reflection and the appearance. So when we look at the chaya, we are looking at the reflection, just like when you look in the mirror because She is the reality and we are the reflection.

Remember, all of the Gods and Goddess were perplexed by Sumbha and Nisumbha, Self-Conceit and Self-Deprecation. They stole all the sacrifices. Everybody did everything and said, "I am the doer, look at me." So the Gods and Goddesses all went to the Devi Mandir and sang, "Namastasyai, namastasyai, namastasyai namo namaha." We bow to you, we bow to you, we bow to you on every level of Consciousness, with fullness of our devotion, we bow to you. And then, Canda and Munda, Anger and Passion, came and they saw that beautiful lady sitting on her lion illuminating the Himalayas. They went back to Self-Conceit and said, "Hey, Self-Conceit you own everything that is worth possessing. Who is the owner? I am. So, if you are the possessor of all things beautiful, the most beautiful lady is that lady up there sitting on a lion. Oh, let her come down here and serve you and your Self-Conceit will grow and grow and grow." So Self-Conceit sent his ambassador, "Hey, Ambassador, go tell that lady to come down from that altar and sit here with me. I am a busy man. I do not have time to go there myself. I have so many things to do, so many important things that I am responsible for. I am Self-Conceit. Hey, you come down here and don't just sit there. You are wasting your time come down and sit here with me." And my Self-Conceit will grow and grow, when the Energy of All is my beloved spouse, my sakti.

Verse 6: *Om sam sakti svarupinyai dhumralocana ghatinyai...*

Om Energy, the intrinsic nature of Energy, the destroyer of Sinful Eyes, may the curses of Brahma, Vasistha, and Visvamitra be removed. And Chapter Six in the table of contents is The Slaying of Sinful Eyes.

Verse 7: *Om trm trsa svarupinyai canda munda vadha karinyai...*

Om Thirst, the intrinsic nature of desire, the cause of destroying Passion and Anger, may the curses of Brahma, Vasistha, and Visvamitra be removed. It means thirsting after something, hungering after something, just like I need food, just like I need drink. I am the same way. I need to possess all that I can. If you ask me what I want, I just want more. I am Self-Conceit. So therefore, the cause of destroying Passion and Anger, is Chapter Seven - The Slaying of Passion and Anger.

Verse 8: *Om ksam ksanti svarupinyai raktabija vadha karinyai...*

Om Patient Forgiveness, the intrinsic nature of Patient Forgiveness, the cause of destroying the Seed of Desire, may the curses of Brahma, Vasistha, and Visvamitra be removed. And Chapter Eight is The Slaying the Seed of Desire.

Verse 9: *Om jam jati svarupinyai nisumbha vadha karinyai...*

Om Birth, the intrinsic nature of All Beings Born, the cause of destroying Self-Deprecation, may the curses of Brahma, Vasistha, and Visvamitra be removed. And Chapter Nine is, of course, The Slaying of Self-Deprecation.

Verse 10: *Om lam lajja svarupinyai sumbha vadha karinyai...*

Om Humility, the intrinsic nature of Humility, the cause of destroying Self-Conceit, may the curses of Brahma, Vasistha, and Visvamitra be removed. Chapter Ten is The Slaying of Self-Conceit.

Verse 11: *Om sam santi svarupinyai devastutyai brahma...*

Om Peace, the intrinsic nature of Peace, the Gods sing a song of praise, may the curses of Brahma, Vasistha, and Visvamitra be removed. And Chapter Eleven is The Gods' Song of Praise.

Verse 12: *Om sram sraddha svarupinyai sakalaphala datryai...*

Om Faith, the intrinsic nature of Faith, the Grantor of every fruit, may the curses of Brahma, Vasistha, and Visvamitra be removed. And Chapter Twelve is The Fruits of Reciting the Chandi.

Verse 13: *Om kam kanti svarppinyai rajavara prayai brahma...*

Om Beauty Enhanced by Love, intrinsic nature of Beauty Enhanced by Love, the Grantor of Boons to the King, may the curses of Brahma, Vasistha, and Visvamitra be removed. And this beauty is very different from sundaram because the beauty that is sundar is something that is really pretty but kanti says it is enhanced by my love. I love it. I have relationship with that object and beauty becomes enhanced. It is more beautiful because of our relationship, because I love it. Chapter Thirteen is The Granting of Boons.

Verse 14: *Om mam matr svarupinyai anargalamahima sahitayai...*

Om Mother, the intrinsic nature of Mother, together with unrestricted greatness, may the curses of Brahma, Vasistha, and Visvamitra be removed. This is the Argala stotram and we go back to Argala stotram that appeared in the beginning.

Verse 15: *Om hrim srim dum durgayai sam sarvaisvarya karinyai...*

Om Maya, Increase, Durga, the Reliever of Difficulties, all together, the cause of all imperishable qualities, may the curses of Brahma, Vasistha, and Visvamitra be removed.

Verse 16: *Om aim hrim klim namah sivayai abhedya kavaca svarupinyai...*

Om Wisdom, Maya, Transformation, I bow to the Energy of Infinite Goodness, with the intrinsic nature of impermeable armor, may the curses of Brahma, Vasistha, and Visvamitra be removed. This is the kavach.

Verse 17: *Om aim krim kalyai kali hrim phat svahayai rgveda svarupinyai...*

Om Transformation, She who Takes Away Darkness, She who Takes Away Darkness, Maya, cut the ego! I am One with God! The intrinsic nature of the Rg Veda, may the curses of Brahma, Vasistha, and Visvamitra be removed. This refers to the Rgvedoktam Devi Suktam. The praise of the Goddess Who is Unity from the Rg Veda.

Verse 18: *Om aim hrim klim mahakali mahalaksmi mahasarasvati svarupinyai...*

Om Wisdom, Maya, Transformation, the intrinsic nature of She who Takes Away Darkness, the Great Goddess of True Wealth, the Great Goddess of All-Pervading Knowledge, the capacity of expression of the three qualities of Nature, I bow to the Goddess Durga, the Reliever of Difficulties. And this is the subject matter of our text, bowing to the Goddess and giving up all our darkness, falling in love with Goddess of True Wealth, becoming one with the great Goddess of All Pervading Knowledge, the capacity of the expression of three qualities (Aim Hrim Klim Camundayai Vice). We move into the essence of the Chandi.

Verse 19: *ityevam hi mahamantran pathitva paramesvvara...*

These are the great mantras that were recited by the Supreme Lord of Existence. Whoever will recite this Chandi Path in the day and in the night will become a God without a doubt. There is not the slightest doubt that whoever will sing the Path will become Divine all the time.

Verse 20: *evam mantram na janati candi patham karoti yah...*

And whoever recites the Chandi Path without knowledge or proper understanding, his or her soul will go to the darkness of hell. Of this there is no doubt. Om. Now what is that proper understanding that we want to maintain? That this is a tool for personal transformation. If I proclaim to my congregation that I am the priest of the Chandi and I will recite the Chandi so that you do not get the fruit of your karma, you just pay me some dakshina (money), I definitely have an improper understanding. My activity is inappropriate. If I sell you this mantra for my own personal gain, that is improper understanding, and my soul will go to the darkness of hell because you are no longer a fellow devotee, you are a customer. She is no longer the Goddess of the Universe. She is the means of attaining the fulfillment of my selfish desire. She is my meal ticket, instead of the Goddess I love so much. So maintain the proper understanding and recite the table of contents before we begin.

Now, let's look a little bit more closely at this table of contents.

*Om hrim rim...* In first chapter, hrim rim is the seed, that is the intrinsic nature, that is the bija mantra by means of which we put Too Much and Too Little into balance. Hrim rim is the bija mantra of Chapter One.

In Chapter Two, srim is the bija mantra. Sha means shanti, ra means your mind, i means your heart, anusvara means perfect peace in your mind and your heart. That is the tool. That is the bija mantra, that is the intrinsic nature of the Destroyer of the Armies of the Great Ego. That is how we destroy those armies.

*Om ram rakta svarupinyai...* The intrinsic nature if all my desire is ram, which is also Agni's bija. That is the bija mantra of Chapter Three, the Destroyer of the Great Ego. So by means of the purification of the divine fire, by means of purification of all of our desires, we destroy the Great Ego.

*Om ksum ksudha svarupinyai...* The hunger that means hungering, really desiring. I really want you. I really want godliness as my own. I want to ingest godliness and project godliness and submerge myself in godliness. Ksum is the bija mantra for Chapter Four where the Gods sing the Shakraadi stuti.

*Om cham chaya svarupinyai...* In Chapter Five, reflection is the means of combating the Ambassador of Self-Conceit. You know when you sit in the asana and you are chanting the Chandi and your mouths are uttering the words, the Ambassador of Self-Conceit comes and says, "Hey, Devotee, what are you doing here? Look at me. Look at all the things you can have in the world. Look at all the important things you could be doing right now. Look at your life. What are you doing this for? Pay attention to Self-Conceit. I am his ambassador." And with cham and really bowing, namastasyai, namastasyai, namastasyai, I bow to you in the gross body, I bow to you in the subtle body, I bow to in the causal body, I bow, I bow, I am bowing to you, bowing to you and looking at the reflection. The imperfection of the reflected universe, all that maya trying to pull me away. "Don't pay attention to that lady. She is the cause of the demise of your ego. Where would you be without an Ego?" And with that bija mantra, that bhava, that bhav bhakti, that attitude of devotion keep rising and rising and we combat the Ambassador of Self-Conceit.

*Om sam sakti svarupinyai dhumralocana ghatinyai...* In Chapter Six, Dhumralocana, Sinful Eyes, is quite a devious demon. He said, "Everywhere you look, you see some sinful desire. You see some selfishness propping up. Look, Oh, over there is desire, over there is another desire, over there is another desire. If you fulfill the desire, look how important you would be in the eyes of all those who see you." And remember, the Goddess uttered the mantra "Hum" and reduced Dhumralocana, Sinful Eyes, to ashes. He is also smokey eyes. When smoke gets into your eyes, you can't see clearly. All you can see is your own selfishness, the reflection of your own selfishness. She gives us the energy that allows us to combat Sinful Eyes.

*Om trm trsa svarupinyai...* Chapter Seven. I am thirsting after you. It is a sincere desire. It is not "just by the way" or just another desire on my long list. It is my first desire. I must quench

my thirst to be with you. The intrinsic nature of desire causing to destroy Passion and Anger. What am I getting passionate about? The thing I love the most. Do I desire you the most or I am just kidding myself and fooling everybody around me? This is my trishna. This is my thirst. I need you like a glass of water in the desert. The cause of destroying Passion and Anger. How can I get passionate or angry about stuff when I love you the most?

*Om ksam ksanti svarupinyai raktabija vadha karinyai...* Chapter Eight. Patient Forgiveness to myself as well as to others. I want to be patient and I want to be forgiving because you know how many times I have blown it. And you know how many times I am going to blow it in the future. I want to dust myself off, clean myself, stand up, and come back to work. I can't sit there and lament, "Oh, if only I hadn't." I have to forgive you for your incorrect judgment and I want to forgive myself as well. Please, that Patient Forgiveness is the cause of destroying the Seed of Desire.

Remember that the Seed of Desire won the boon that wherever a drop of desire falls, there and then, a new desire will be born immediately with the same energy and the same capacity to attract our consciousness and throw us into the whirlpool of delusion. Just see how *raktabija*, the Seed of Desire, works: Let's say I desire a new car. In order to get a new car, I need some money. And in order to get money, I need a job. In order to get a job, of course, I will need some education, which requires a new suit and pair of shoes. It goes on and on. Every time a seed of desire falls, another seed of desire is born immediately until "Oh my goodness!" In Chapter Eight, Kali comes and opens up her mouth and drinks up all the seeds of desire and only Kali's mouth is big enough to consume all the desires of humanity. And that is why my Lady has a big mouth! Patient Forgiveness. We forgive each other every time we fall and we forgive ourselves. Get up and don't lament and do not dwell on it. Get up and find the errors of our ways and make the corrections that are necessary. Get up and get back to work!

*Om jam jati svarpinyai nisumbha vadha karinyai...* Chapter Nine. The intrinsic nature of All Beings Born. The cause of destroying Self-Deprecation. I know all beings born make the same or similar silly mistakes that I make. All of us have blown it at one time or other. How many times can I lament and say, "If only I hadn't. If only if I hadn't. I wished it were otherwise but it is not. I was abused. I was confused. I was being used. Poor me." Now, get rid of the Self-Deprecation, becoming one with All Beings Born. Now let's progress. So this is the means *jam jati*, all beings, get one with all creation. See that the intrinsic nature of creation is to evolve towards perfection. How can I lament that I am not there yet or how can I belittle others because they are not there yet? My purpose is to continue to evolve towards that state. I am not to going to linger, I am not going to sit and beat myself up ...

*Note: Video and audio transmission for this class ended abruptly at this point.*

Om Sam Saraswati Namah. Namaste.

### **Further Information**

36 classes were held in 2008 to discuss the Chandi Path. Please visit us on the World Wide Web at <http://www.shreemaa.org/> for the other classes and for more information. The Chandi Path text used in this class can be found at the online bookstore.