

Devi Mahathmyam Rahasyam – Overview

Now that all major topics were handled already, I wasn't sure on what topic to take up next. I was debating if I should take up the second half of VR or should I come up with some other new easier topic. GG asked me to start a series on sUta saMhitA. cidAnandar had asked all of his shishyAs to read sUta saMhitA and mahAvAkhyaratnAvall at least once a year. sUta saMhitA has various sections and dimensions to it. The main areas of sUta saMhitA have already been covered in PL. If I have to give lectures on that, I would have to read them again deeply and would take some time. Thus, without any clue on what to cover, I escaped to the Grand Canyon. There, I had 3 full days in such grand vastness to contemplate on absolutely nothing. With the Grace of the GurumaNDalaM. a wonderful topic got revealed in a much different dimension.

We have covered several dimensions of vimarsha shakti during varivasyA rahasyaM - arthamayI, shabdhamayI, cakramayI, dEhamayI, and mantramayI. We also then analyzed avastApaNcakaM, shUNyaShaTkaM, and saptaviShuvaMs japakAla aspects of this vimarsha shakti. But what came across my thought during this contemplation is why did the great bhAskarA miss out of the dimension of guNAs? Isn't that an important dimension in itself? Isn't guNA one of the key dimensions through which that great shakti can be realized to help reach the state of brahmaN?

That is when the Grandness of this dimension started to unfold in the Grand Canyon! What an apt place for the GurumanDalaM to reveal its secrets!

So, the topic is going to be how the creation happened in the Guna dimension. You will finally understand where I am going with this. Before I start, I need to touch upon the GurupAduka aspects. I have mentioned this numerous times - GurupAduka is like a capsule that contains the aspects of the Guru tatvA in the form of the mantrA. The key components are the mUla dEvata mantrA, haMsa contemplation mantrAs, navanAtha bljaM, khEcarI bljaM, AnandabhAirava and AnandabhairavI bljaMs, dlkSha nAmAs of the gurUs, and finally the respective responsibilities of the GurUs.

Guru's responsibility is to assist the shishyA in proving what his true svarUpaM is. (svarUpa nirUpaNa hEtu) There ends the responsibility of the Guru.

paramagurU's responsibility is to make the shishyA understand how the pure bindu - prakAsa aspect of the brahmaN has expanded into this big Universe through its vimarsha shakti - svacCa prakAsa vimarsha hEtu.

paramEShTi Guru's responsibility is to make you release the bondages of ajnAna and become free - meaning grant you mOkSha.

So the biggest responsibility lies with the paramEShThi Guru.

Why am I bringing the GurupAduka here? The varivashyA rahasyA mostly revolved around the prakAshA and vimarshA aspects of the brahmaN. It deals with how this great vimarsha shakti has expanded into this vast Universe through various dimensions and how that one small bindu dot has become infinite. Most importantly, when you have such infinite vastness, it is natural for us to struggle on where to start isn't it? To help us get out of that problem, VR explained the various vimarsha dimensions and laid out the path to the shishyAs to at least catch hold of any of those dimensions to get back to the bindu state. Whose responsibility is this prakAshA vimarsha aspects? It is the paramagurU's area. So, when I was explaining the VR to you and whatever I am going to explain to you today, understand that the mouth and body are mine but it is truly my Guru and GG revealing these secrets out to you all out of their own avyAja karuNA.

With this introduction, let us now jump into the guNamayl dimension of the vimarsha shakti.

We all know by now that the brahmaN, in its pure bindu state is just pure light. There is absolutely nothing that it wants, there is absolutely nothing that it does, there is absolutely nothing that it cares. At this state, there is just that and nothing else. For something to exist, this has to manifest. **This manifestation is called the vimarshA or expansion.** Where is this vimarshaM ? **It is also within this prakAshAM only.** This shakti is also within this brahmaN only. Without this shakti, the brahman won't have the mere will to procreate. This shakti is the key component of all that exists. Without this shakti, we do not exist, this Universe and everything that we see, feel, eat, drink, breathe, etc cannot exist. It is only because of Her, we exist, and it is only through Her we can reach Her also. **This vimarsha shakti is the ONLY way for us.** Whether you use the bhakti mArgaM, jnAna mArgaM, kriyA mArgaM, yOga mArgaM, or x margam, or y margam, it doesn't matter. Even the basic instinct to even think of a margam is HER only. jnAna is Her, bhakti-emotion-is Her, yOgM-energy is Her, so it is all Her only. They all are Her various dimension only. We can only catch hold of one of more of Her dimensions to reach Her.

Therefore, soundaryalaharl claims in its first line - shivashaktyA yuktO yadi bhavati shaktiprabhavituM. The same concept. Without Her, it is virtually impossible for anyone to do anything.

Just like the dimensions of artha (bhUtAs), shabdha, dEha, cakra, mantrA etc, guNA is also a key dimension. Just like the five basic elements, guNA is also atomic. Just like how the elements by themselves cannot do anything but only by paNCikaraNAM creation and useful things happen, guNAs by themselves are static but only by their mixture creations happen. Just like the fact that the bhUtAs themselves sprung out of the AkAshA as the primary bhUtA, guNAs themselves sprung out of the satvA as the primary guNA.

Remember guNAs are independent atomic dimension. I am simply using bhUtAs here as a relative tatva so that it is easier for you to contemplate.

At the state of the prakAsha bindu, do those guNAs exist or not? In all our nAmAs we find nirguNA - without any guNA. Does that mean the brahman has NO guNAs or does it mean the brahman has all the guNAs but in the dormant state? Do you see the difference? If I have a SIM card in my cell phone but the connection has not been activated, I do not have any signal and I am unreachable. But that does not mean that I do not have a SIM card. It is simply in an inactivated state that is all. So, the name, nirgunA need not mean that I do not have any GunAs and it can also mean none of the gunAs are active.

Why am I trying to make this point? This is very subtle. It is like the sadAshivA state where the creation is within the creator, but the creation doesn't exist. So, there is no sRuSti but there is sRuShTi also. It is like that subtle line that I am dwelling upon.

The prakAsha bindu, which also contains the SIM card in it but in a dormant state, is the brahman. The SIM card within is the vimarsha shakti. In our loukikA state, there should be some Phone company that is needed to activate this SIM card. But in the prakAsha state, who would activate this SIM card? It is self-activated? Who is that self? Is it prakAsha aspect? NO. The prakAsha aspect does nothing. To activate that itself you need this vimarsha shakti only. So the vimarsha shakti Herself gets bored with this state of stillness for a long time and decides to self-activate its SIM card. This self-activation is called the initial spandanaM.

Now, once it self-activates, the SIM card is active - meaning vimarsha shakti is active. If that is active, it cannot sit idle anymore. It starts to engage itself in numerous dimensions to become more - that is to expand - to spread, to enhance, to manifest. All the sthUla, sUkShma, and kAraNA aspects are still within but they are there. It is very important that you understand this point.

At this stage also the sthUIA, sUkshA and kAraNA aspects of this vimarsha shakti exists within that prakAsha bindu. But it is still within this bindu. From this point onwards, I am going to separate this vimarsha shakti which is also a bindu and then dwell upon this. Why? **The prakAsha bindu anyways will be the only bindu and not change. It is the vimarsha bindu that is the key for us to contemplate upon. It is the vimarsha bindu that is going to expand and make us relate with the jagat. So, we will have to hold on to this vimarsha bindu tightly.**

So, **this vimarsha bindu - at this bindu state is the root – mUIA – Adi** or whatever you call. She is the self-activated SIM card. How can we have a sthUla representation of this mUla bindu? Within Her, she has the Will to perform panchakrUtyA - SRuShTi, sthithi, saMhAraM, tirUdAnaM, and anugrahAM. How to create? lingaM and yOnI. How to establish the path? nAgaM. So all these aspects put together has to be there in the sthUla form of this mUla Adi shakti. This vimarsha shakti, at first expanded Herself by covering the vast space with Her own tEjas.

Now, this Adi shakti, if you consider itself as a bindu, there must be other aspects of this shakti that are needed for manifestation. Since we are now contemplating on the guNa dimension of the manifestation, there has to be satva, rajO, and tamO guNA aspects. Remember I am not her

talking about the equilibrium state of these guNAs. Why? At the equilibrium state, it is called prakRuti. We are not even talking about creation yet. I am only talking about the seed state. In this vimarsha bindu itself, there has to be the seed for these three guNAs as well. Are you all with me so far?

Let us now analyze the tamO aspect of this vimarsha bindu. This tamO aspect can also be looked into sthUla, sUkShma and kAraNA aspects isnt it? After all, we are all still looking at this one bindu, and picking one dimension of that and then getting deeper and deeper into that.

This tamO aspect of this bindu is needed for jaTa vastu manifestations. In this tamo aspect, we have just jaTa vastUs, laziness, fear as a factor, ignorance, inactions etc. So if we have to represent this tamO aspect in a sthUla form, these should be taken into consideration.

Let us now analyze the satva aspect of this vimarsha bindu. This is needed for the wisdom and also the most important thing - intuitive ways to get back to the root. It can be through mantrmayl, shabdhamayl, shrutimayl, learning and also - to cut through the bottlenecks that can happen. This satva aspect are the inherent ways that are always present and anAdi too. So if we have to represent this satvA aspect in a sthUIA form, these should be taken into consideration.

The tamO aspect is needed to manifest the jaTa vastUs and the satva aspects are needed to manifest the jnAna vastUs.

Then comes the main rajO aspect. The rajO aspect again can have sthUla, sUkshma and kAraNA layers. The rajO aspect is needed for the sustainence of the jagat. The inherent desire to procreate, live, enjoy, survive, relate, sorrows to overcome, diseases to defeat, pride, ego, anger, etc are all various rajO guNa aspects that have to be represented in the sthUIA form isnt it?

We are still talking about the vimarsha bindu only. No manifestation has happened so far. Everything is still at the root state.

It is becoming difficult for me to refer to this various aspect as vimarsha bindu/Adi/mUla bindu and then the tamO aspect of this mUla bindu, rajO aspect of this mUla bindu, and satva aspect of this mUla bindu etc.

So, for easier understanding and for reference purposes, let us start to name these forms - just for our own purposes. They really dont have any forms at this state. They are still a bindu. They are still at a macro atomic state. So, I can easily name them as Root, T, R, and S. That would be easy. But since the tantra shastrAs didn't have such abbreviations, they have given lengthier names. So let us look into those names.

The mUla vimarsha bindu - which is none other than brahma vastu itself is called Adi. They liked to call anything great/good/prosperity/Anandam as lakshmi. For us, we have a problem with

that word. The moment we hear lakshmi, we think it is vishnu's wife. That is not true. Lakshmi is a name for all dEvi's similar to sundari. Is there any dEvatA who is not a sundari? So, we should first unlearn all that we have learnt through stories and learn to relate to the tatvAs first. When I say Adi mahAlakShmi. I simply refer to the root vimarsha bindu - which is nothing but the brahma vastu HERSELF. PERIOD.

At this state, there is no shiva or vishnu or brahma or anyone. No creation has started so there is nothing to sustain or destroy. So, this vimarsha bindu has nothing to do with the wife of vishnu.

The tamO aspect of this vimarsha bindu could have been easily named tamOlakshmi. Instead, she is named mahAmAyA. The satva aspect of the vimarsha bindu is named mahAvidyA. The rajO aspect of this vimarsha bindu is again named mahAlakshmi. They could have named rajOlakshmi atleast. But anyways - it is what it is.

But you understand how this hierarchy is now slowly forming.

In the root we have the brahmaN. The vimarsha bindu of this brahma vastu is Adi mahAlakShmi. The tamO aspect is mahAmAyA. The satva aspect is mahAvidyA and the rajO aspect is mahAlakShmi.

Now, we talked about the sthUIA forms of these various aspects. This is very interesting. There is absolutely no creation at this stage. It is like mahAshODashAkShari. She is in the sarvAnandamayA cakrA and in the bindu state only. The prakAsha bindu being kAmEshvarA and the vimarsha bindu being kAmEshvari. But we still have some sthUIA forms given to Her isnt it?

It is the same concept. It is the same vimarsha bindu that we are looking at. Instead of mahAshODashAkShari, we are calling Her as AdimahAlakShmi. She has a different sthUIa representation. **She has four hands. On one hand she carries pomegranate. On another she carries gadA. On the third hand she carries Shield (khEDayaM), and on the fourth hand, she carries pAnapAtraM. On Her murdhni, she sports the yOni, lingaM and nAgaM. This is the form of the Adi mahAlakShmi. There is another name for Her - mahAcaNDika.**

Let us now **analyze why these weapons and what is this yOni, lingaM and nAgaM etc?**

The four weapons are - pAna pAtraM, khETaM, gadA, and mAtulingaM. What do these represent?

Several tantra shastrAs provide different meanings for these. **RenukA mAhaTmyaM** gives shakti representations to these - **mAtulingaM is icCA shakti, gaDA is kriyA shakti, khETayaM is jnAna shakti and pAna pAtraM** is the combination of all three representing shuddhAnandaM.

There is a **puruShArtha** representation for these. **mAtulingaM** represents the **kAma**. **gadA** represents the **dharmam**. **khETaM** represents the **arthaM**. **pAna pAtraM** as **Anandam** represents the **mOkShaM**.

For several years I have not been satisfied with these representations of Adi lakShmi. When She is nothing but the brahma vastU and responsible for the initial spandana itself, representing Her with purushArthaM and shakti representation was not convincing enough for me. I have contemplated on this for several years to understand why such a mUla bindu had to be represented with such a stUla form and what could be the actual representation? When tantra shAstrAs fail to convince you, what other option do you have other than hold the feet of the GurumanDAlam?

By the Grace of the GurumaNDalaM, here is the answer that was revealed to me.

The whole form is the Adi. She represents the energy prior to the prakAsha bindu itself and resides within it. How can we relate with this? For example, we see Agni. Within Agni, there is the shakti of Agni. So we see the form of Agni and the shakti power of Agni which are inseparable within Agni itself. There was no agni form prior to the creation of agni. But can you claim that there was no Agni shakti prior to creation of Agni? No isn't it? Without the Agni shakti, Agni could not have been created. So the Agni shakti, even though is within Agni has to be outside of it also to create it.

Similarly, this vimarsha bindu which is the kArANA for all that we see as creation is inherently residing within the prakAsha brahma vastu is also responsible for the creation of the brahma vastu itself. In geometry, if we can find the measurement of one angle, the measurement of the opposite side is automatic and already measured. This is like that.

We know that She is the primordial power - Adi - mUlaM - parA shAmbhavi - which is apart from all of these and within all of these. She is the representation of the prakAsha bindu and also the vimarsha bindu - shivA and shakti. Now, the mere fact that we can separate out the vimarsha bindu and contemplate on it indicates that the initial spandana has happened. At this state, we know that the Will to create has happened which is the vimarsha bindu - icCA. In addition to that the jnANA on what to create has also happened which is the sadAshiva state. The fact that She sports the mAtulingaM with innumerable seeds within - indicates the creation separately but still with Her represents the IshvarA state. This understanding of the **suddha tatvAs of shiva, shakti, sadAshiva, and IshvarA is the suddha vidhya state** which is represented by the mahA vidhya (satva guNA representation within Her) - which is part of Her.

Next comes the suddha asuddha state of mAya tatvA. MayA Herself is represented by the mahA mAya (tamO guNA representation within Her). kala, avidya, rAga, kAla, and niyati are represented by mahAlakShmi (rajO guNa representation within Her). Then comes puruShA - This is represented by the lingaM that She sports on Her head. prakRuti is represented by the yONi. The nAgaM represents the actual bhOgaM - the manifestation of creation with all the

bhUtAs, tanmAtrAs, indriyAs, and the antaHkaraNAs. You can think of this as the Adam , Eve, and snake story as well. Adam being purushA, Eve being prakRuti, Snake as the snake.

Have we covered all the tatvAs and also beyond the tatvAs? She is tatva mayi and tatvA titamayI. Now, she created this entire jagat out of Her own spandana. Fine. But she also has to make the jlvAs understand that and make them get back to that root state. That is also Her responsibility only. The mere mortals cannot relate with these jnAnAs that easily. This is where the pAnA pAtraM comes into play. jlvAs need a carrot to perform anything. Is that a problem of the jivA? No. It is how She created the jagat. Her own niyatIs. Without the iccA for the reproduction and attachment and ignorance, this jagat would not function.

When brahma created his first four sons and they started to hear the jnAnA AdhAra dhvani coming from dakShiNAmUrthy, they shunned the jagat and sat under that Adi Guru consuming that shabdabrahma tatvaM isn't it? So if everyone became like sanakAdi riShis then how can this jagat function? So, it is Her own IIIA that is forcing us to play this role. But at the same time, She has to also show us the way to get out of that as well. This way must also use the same faculties that is forcing the jlvAs to dwell in the Universe. That same faculties that forces us to remain here must be used to get out of here.

So that same icchA on bhOga things - anityA things must be used to gain the icchA on the nityAnanda vastU. Fine. How do I differentiate between the nitya vastu and anitya vastu? I need to have the vivekaM, the discriminatory power to discard the unreal. That discriminatory power - that vivekaM is represented by gadA to establish the truth - sat. That power to shield us from the unwanted pulls and attractions that are constantly thrown at us - that vairAgya bhuddhi - cintanA - that makes us walk the path without any wavering mind - that cit - is represented by the khETayaM - shield. IF we do this, then shamAdi shatkaM and mumukshutvaM automatically follows and results in the parAnandaM - pAnA pAtraM - AnandaM. This sat chit AnandaM - brahma vastU and also the ways to reach that brahmavastU are represented by these weapons.

There is another dimension to these weapons -

mAtulingaM represents the ShRuShTi shakti, shield represents the stithi shakti, gadA represents the saMhAra shakti , mahAmAya and mahAvidhya combination represents the tirOdhAna shakti, pAnA pAtraM represents the anugraha shakti. So She is pancakRutya parAyaNA - Adi shakti.

She is the prime Goddess of DevI mAAtmyaM. She is represented in only one place in India - kohIapur mahAlakShmi. She has 4 hands, pAnA pAtraM, gadA, khETayaM, and mAtulingaM. She also has the lingaM, yONi and nAgaM in Her head.

Have we covered all the tatvAs and also beyond the tatvAs? So She is tatva mayi and tatvA titamayI. We can see Her as the total representation of everything that moves and does not move - jada vastu and jIva vastu - aNDa cara acarA - carAcaramayI. She is the great light - jyOtirmayI. She is the mahAvidya - vAngmayI, She is AnandamayI. She is spotless -

nira~jjanamayI, She is pure consciousness - cinmayI, parAtparamayI, shRI mayI, sarva aishvarya mayI -

shabda brahma mayI -

Shabdha Brahma Mayi CharAchara Mayi Jyothir Mayi Vaag Mayi
Nithyananda Mayi NiranJana Mayi Thathvam Mayi Chin Mayi
Thathva Theetha Mayi Parath Para Mayi Maayaa Mayi Sree Mayi
SarVaisvarya Mayi Sada Shiva Mayi Maam Pahi cAmuNDikE

With this we end today's session. In the next session, we will look into mahAmAyA, mahAvidyA, and mahAlakshmi and how they are split to form guNA mixtures. Until then, contemplate on this great AdimahAlakshmi - caNDikA paramEshvarI - aiM hrIM klIM cAmuNDayai viccE

GurubrahmA guruviShNu gurudEvOH mahEshvaraH |
gurusAkShAt parabrahmA tasmai shRI guravE namaH ||