

## DMR10 – Madhyama & Uttama Charithra-Shakthi-Bijam

In the last session we saw the shakti and bljaM of prathama caritraM - nandA shaktiH and rakta dantika bljaM. We also saw why they were chosen as bljaM and shakti for that charitram and how their prabhAvaMs are included in the 11th chapter of DM itself. We also saw the dhyAna shIOkam of these dEvatAs.

In this session, we will look into the shakti and bljaMs of the madhyama caritrama and uttama caritraM.

For madhyama caritraM - the dEvatA is mahAlakshmi. The shakti is shAkambhari and durgA is the bljaM.

For uttama caritraM - the dEvatA is mahAsarasvati. The shakti is bhImA and bhrAmarI is the bljaM.

Who are these dEvatAs? I did mention that the information about these dEvatAs are given in the 11th chapter itself. However, to know the detailed stories of these dEvatAs and their backgrounds, why they were formed, their prabhAvaMs etc, one must go to other purANAs - most importantly, dEvi bhAgavata purANa.

The interesting thing is, in dEvi bhAgavataM, this entire dEviMahAtmya story - right from madhukaiTabha vadaM until shumbha vadaM is provided. In fact, it provided with more details. But why is that not considered as an important pArAyaNa pAThaM or hOma kriyA? I have told numerous times that dEviMahAtmyaM should not be seen as just a story. It is a mantra and tantra vidyA. Each shIOkA reveals a mantram within and this is the reason why there are rishi chandas nyAsaM, anga nyAsa kara nyAsa, and dhyAna shIOkA for each of these shIOkAs - including uvAcAs. Since as a whole it forms a grand mAIA mantraM, there is a sapta shati nyAsaM, rishi chandas, anga nyAsaM , karanyAsaM, and dhyAnAs as a whole as well. dEvi bhAgavataM may have detailed stories - it is also a purANA like mArkaNDEya purANA but that stopped at the story level and this mArkaNDEya purAnOkta dEvi mAAtmyaM went much deeper and reveals greater inner secrets at mantra, tantrA and vEdAntic levels.

But I truly encourage all of you to read dEvi bhAgavataM - just the story part. You should read it after listening to all these dEvi mAAtmyaM rahasya lectures. Why? It would give you a different perspective of that purANA. There are 12 skandaMs and multiple adhyAyaM within each skandaM. There are several English and Tamil translations for dEvi bhAgavataM. It is a must read for all dEvi upAsakAs.

With that introduction, let us now jump into our topic of the day.

I want to pick up the story of durgA. There are two stories - one is durgA paramEshvarI who took the avatArA to kill the asurA called durgamA. The other story is durgA who took the

avatArA to kill mahiShA. Now does it make sense? This mahiShamardhiNI itself is none other than durgA paramEshvarI.

Since we all know the mahiShA story, let us look into the durgamA story.

The detailed story of durgamA is given in umA saMhitA of shiva purAnAM and kAshI kaNDaM of skanda purANam.

Once, there was this great asurA called ruru. He had a son called durgamA. In fact, ruru himself had got a boon that his son will win over dEvAs and will be undefeatable. durgamA also did the penance and received the boon that he cannot be won over any dEvAs or asurAs or men. Because of this boon, he won all the three worlds - bhU, bhuvaH, and suvah. He himself assumed the powers of Indra, Vāyu, Candra, Yama, Agni, Varuṇa and Kubera. He also took up the position of Īśāna, Rudra, Sun and Vasus. Fearing him even the great sages gave up penance. Agitated through fear for him, Brāhmaṇas ceased to study the Vedas. All sites of yajnAs were destroyed by the asurAs. Due to these non-performance of yagnAs, the rivers stopped flowing in the bhUIOka, volcanos and wild fires were there everywhere. Without water and due to fire, vegetation stopped and there was famine everywhere and people died without any food.

So, if you feel that this current kali yugA is becoming avEdic, then these are reminders for us that such times have been there in the past too and every time such calamities happen. That too, when there is danger of vEdAs vanishing away, then to restore dharmA, restore vEdAs, an avatArA will happen.

In fact, skandA mentions on how shraddhA should be towards ones own path -

1. Blessed are those who, even in adversity, forced by wretchedness, do not deviate from their path.
2. It is better to die a dignified death instead of living deviating from their path.
3. If people remain courageous even in disaster in this world and in the other one, no misery and disaster, being slighted and driven away by their courage, will touch them again.
4. He who becomes depressed at the times of adversity is ruined. Both the worlds are lost in regard to him. Hence one shall avoid dejection.
5. The rise and fall of the meritorious should be kept in mind by wise men. The path should never be abandoned. Remember that Happiness and sorrow are impermanent.

Now, the dEvAs went and prayed to ambA to help them win durgamA.

As per shiva purANA, dEvi bhagavatA etc - when ambA heard the troubles that are faced due to the atrocities of durgamA, merciful goddess revealed to them her form possessed of many eyes. The goddess with her lotus-face beaming with delight held in her four hands the bow, the arrows, the lotus and different fruits and roots. On seeing her people scorched and distressed, the goddess was dejected. With her eyes full of mercy, she cried for nine days and nights. The tears took the forms of thousands of water-currents released from her eyes. The worlds, the

plants and medicinal herbs were delighted by them. They turned into the rivers and oceans of deep waters. Vegetables, roots and fruits grew on the earth. To the learned and the gods she distributed the fruits in her hands. To the cows she gave the tender blades of grass and to others the things they deserved. All including the gods, brahmins and men were satisfied. They all praised Her as shAkambhari. Then the goddess said—“What else shall I do for you?” The gods then gathered together and said, “The people have been rendered happy and satisfied. O goddess, be pleased and redeem the Vedas taken by Durgama.”

AdilakShmi summoned kAlarAtri and asked her to goto durgamA's palace as a messenger.

kAlarAtri went to his palace and said " O durgamA, give up the wealth of the three worlds. May Indra get back the three worlds. You go to Rasātala. May all the sacred rites enjoined in the Vedas and binding on the expounders of the Vedas be performed. If at all there is a vestige of pride (in you), come on for a fight; otherwise, if you wish to live, seek refuge in Indra. I have been sent by the goddess of great auspicious features to you to convey this message. If you are indifferent to it, your death is certain."

On hearing this, durgamA got extremely furious and ordered his men to seize her and torture her to the maximum extent possible. In spite of the norm that the messengers are not tortured/killed, durgamA due to his anger towards what was conveyed ignored all that norms. Little did he know that kAlirAtri Herself can consume his whole kingdom. When the great men of durgamA's army approached to capture Her, all She had to do was do a HUMkArA and they were all reduced to ash instantly.

durgamA sent thousands of his men to capture Her and just a glance of kAlarAtri made them vanish into dust. She could have destroyed durgamA Herself but true to the norms of a messenger, she went back to bhavAni to inform what happened at the asurAs palace. In the meantime, durgamA ordered 64 of his great commanders to go and capture bhavAni and bring Her as a slave.

bhavAni created numerous shaktis as well and they all fought fiercely with those commanders and killed them all. The purAnA lists the names of all those 64 asurA commanders and the shakti sEnA names as well. durgamA comes to the battlefield and takes all mAyA forms of elephant, buffalo, mountain, rain clouds etc and ambA destroys him in all those forms and finally kills him.

All the rishis, dEvAs, and all celestial beings chant jaya vijaya ghOsha and calls Her durgA because she killed durgaman.

dEvAs then prayed to Her by praising her powers and requesting Her to be a shield for them to help them from future troubles. This shIOkA called vajra panjara shIOkA is very potent, secretive and passed on only through guru vAkhyA is attached. Anyone with chandi mantra upadEsam can chant this. This is a not a lengthy shIOkA and can be chanted within 5 mins upon practice. While I still prefer dEvi kavacaM for nitya pArAyaNaM, this durgA vajrapanjara

kavacaM has some specific uses that are mentioned in the phalastuti. Chanting this atleast once a week (may be during the weekend) with the water and then drinking the water can relieve all vAdapittakaphas, viral fevers, any stomach related ailments instantly. This is the word given by durgA Herself.

Now, you can see that for the world to thrive, for sustainance, shAkambharI shaktI is needed and durgA as mahisha mardhinI is the real caritra dEvatA and hence apt as the bljaM.

Let us look at how the dhyAna shIOkA describes shAkambharI and durgA -

शाकम्भरी नीलवर्णा नीलोत्पलविलोचना ।  
गम्भिरनाभिस्त्रिवली विभूषिततनूदरी ॥

She is blue in color. Her wide eyes appears like the blue lilly flower. Her nAbhi is deep decorated by three lines in the stomach.

सुकर्कशसमोत्तुङ्ग वृत्तपीनघनस्तनी ।  
मुष्टिं शिलीमुखापूर्णं कमलं कमलालया ॥

She has hard and round breasts and, in Her hands, she carries an arrow, a lotus flower and is also seated on a lotus.

पुष्पपल्लव मूलादिफलाढ्यं शाकसञ्चयम् ।  
काम्यानन्तरसैर्युक्तं क्षुत्तृणमृत्युभयापहम् ॥

She also carries sprouts of greens and vegetables and fruits. These have many desirable flavors and tastes and are capable of destroying hunger , thirst death and fever.

कार्मुकं च स्फुरत्कान्ति बिभ्रति परमेश्वरी ।  
शाकम्भरी शताक्षी सा सैव दुर्गा प्रकिर्तिता ॥

She also carries a bow with great lustre. This shAkaMbharI is also satAkShI and is also durgA.

विशोका दुष्टदमनी शमनी दुरितापदाम् ।  
उमा गौरी सती चण्डी कालिका सा च पार्वती ॥

She removes the sorrows and kills all the enemies and gets rid of all types of dangers. She is praised by the names - umA, gaurI, satI, canDI, kAlIkA and pArvatI.

शाकम्भरीं स्तुवन् ध्यायञ्जपन् सम्पूजयन्नमन् ।

अक्षय्यमश्नुते शीघ्रमन्नपानामृतं फलम् ॥

Those who meditates, chants , properly worships and salutes , Goddess Sakambari would be blessed with everlasting Nectar of food and drink forever.

This concept of food as the key nourishment for the sustenance of the jivAs is explained in the vEdAs as well.

In Taitriya upaNiShad, annaM is compared to brahman as it is truly the life source for the jivAs.

In bhRuguvalli, bhRugu asks his father varuNA to describe brahmaN. varUNA in turn asks him to meditate on food, prAnaM, cakShu, shrOtraM, manaH, and vAcaM and do penance on what is the source of life and due to what everything that is there is sustained and within which everything merges. This should give you the answer.

bhRugu goes and does the penance for several years and comes back to varuNA and says -

अन्नं ब्रह्मेति व्यजानात् । अन्नाद्ध्येव खल्विमानि  
भूतानि जायन्ते । अन्नेन जातानि जीवन्ति ।  
अन्नं प्रयन्त्यभिसंविशन्तीति । तद्विज्ञाय ।

Then he again asks varuNA.. please tell me about brahma. am I right in my thought process? varuNA says - do the penance again. Contemplate and know Him through that tapas.

पुनरेव वरुणं पितरमुपससार ।  
अधीहि भगवो ब्रह्मेति । तद्वहोवाच ।  
तपसा ब्रह्म विजिज्ञासस्व । तपो ब्रह्मेति ।  
स तपोऽतप्यत । स तपस्तप्त्वा ॥ १॥

So brugU goes back and does his penance again. He comes back this time.

प्राणो ब्रह्मेति व्यजानात् । प्राणाद्ध्येव खल्विमानि  
भूतानि जायन्ते । प्राणेन जातानि जीवन्ति ।  
प्राणं प्रयन्त्यभिसंविशन्तीति । तद्विज्ञाय ।

Then he again asks varuNA.. please tell me about brahma. am I right in my thought process? varuNA says - do the penance again. Contemplate and know Him through that tapas.

पुनरेव वरुणं पितरमुपससार ।

अधी॑हि भगवो॒ ब्रहमेति॑ । तद्ब्र॑होवाच ।  
तप॑सा॒ ब्रह्म॒ विजि॑ज्ञासस्व । तपो॒ ब्रहमेति॑ ।  
स तपो॑ऽतप्यत । स तप॑स्तृप्त्वा ॥ १॥

So brugU goes back and does his penance again. He comes back this time.

मनो॑ ब्रहमेति॒ व्यजानात् । मन॑सो ह्येव खल्वि॒मानि॒  
भूता॑नि जायन्ते । मन॑सा॒ जातानि॑ जीवन्ति ।  
मनः॒ प्रय॑न्त्य॒भिसंवि॑शन्तीति॑ । तद्वि॒ज्ञाय॑ ।

Then he again asks varuNA.. please tell me about brahma. am I right in my thought process?  
varuNA says - do the penance again. Contemplate and know Him through that tapas.

पुन॑रेव वरु॒णं पि॑तर॒मुप॑ससार ।  
अधी॑हि भगवो॒ ब्रहमेति॑ । तद्ब्र॑होवाच ।  
तप॑सा॒ ब्रह्म॒ विजि॑ज्ञासस्व । तपो॒ ब्रहमेति॑ ।  
स तपो॑ऽतप्यत । स तप॑स्तृप्त्वा ॥ १॥

So brugU goes back and does his penance again. He comes back this time.

वि॒ज्ञानं॑ ब्रहमेति॒ व्यजानात् । वि॒ज्ञाना॑द्ध्येव खल्वि॒मानि॒  
भूता॑नि जायन्ते । वि॒ज्ञाने॑न॒ जातानि॑ जीवन्ति ।  
वि॒ज्ञानं॑ प्रय॑न्त्य॒भिसंवि॑शन्तीति॑ । तद्वि॒ज्ञाय॑ ।

Then he again asks varuNA.. please tell me about brahma. am I right in my thought process?  
varuNA says - do the penance again. Contemplate and know Him through that tapas.

पुन॑रेव वरु॒णं पि॑तर॒मुप॑ससार ।  
अधी॑हि भगवो॒ ब्रहमेति॑ । तद्ब्र॑होवाच ।  
तप॑सा॒ ब्रह्म॒ विजि॑ज्ञासस्व । तपो॒ ब्रहमेति॑ ।  
स तपो॑ऽतप्यत । स तप॑स्तृप्त्वा ॥ १॥

So brugU goes back and does his penance again. He comes back this time.

आ॒नन्दो॑ ब्रहमेति॒ व्यजानात् । आ॒नन्दा॑द्ध्येव खल्वि॒मानि॒  
भूता॑नि जायन्ते । आ॒नन्दे॑न॒ जातानि॑ जीवन्ति ।

आनन्दं प्रयन्त्यभिसंविशन्तीति ।  
सैषा भार्गवी वारुणी विद्या । परमे व्योमन्प्रतिष्ठिता ।

This is what was realized by bhRugU as instruted by varuNA.

स य एवं वेद् प्रतिष्ठति । अन्नवानन्नादो भवति ।

This is firmly established. He becomes the annavAN and annAdO - meaning the possesor of food and the consumer of food... Like shankarA says in nirvANashatkaM - ahaM bhOjanam naiva bhojyaM na bhoktA - here it is the opposite explanation - I am the food, I am the possessor of food and I am consumer of food as well. annaM, annavAN and annAdO bhavati. This is the same as jyAtrU jnAna jyEyAnAm abhEda bhAvanaM shrIcakra pUjanaM. This is the tripurA in tripurasundarI.

महान्भवति प्रजयां पशुभिर्ब्रह्मवर्चसेन ।

One who understands this becomes mahAn - He becomes a realized person. He creates more progeny and stays in brahma varchas - lives as a jIvan mukta.

महान् कीर्त्या ॥ १॥

He attains greAt glory.

Now... after this revealing this great knowledge, this upaniShad goes on to say -

अन्नं न निन्द्यात् । तद्रतम् । प्राणो वा अन्नम् ।

Don't criticize food. That should be the vow. The prAnA - life energy comes from annaM only.

शरीरमन्नादम् । प्राणो शरीरं प्रतिष्ठितम् ।

This body is the consumer of annam only. The life energy is established in this body only.

शरीरे प्राणः प्रतिष्ठितः । तदेतदन्नमन्ने प्रतिष्ठितम् ।

This body is existing because of this life energy only. Thus annam is the basic need for existence itself.

स य एतदन्नमन्ने प्रतिष्ठितं वेद् प्रतिष्ठति ।

One who contemplates on the food and understands how this food is the basis of all that exists would realize that food is brahman. Nourishment is brahman.

अन्नवानन्नादो भवति । महान्भवति प्रजयां

पुशुभिर्ब्रह्मवर्चसेन । महान् कीर्त्या ॥ १॥

Next, it goes on as below

अन्नं न परिचक्षीत । तद्व्रतम् । आपो वा अन्नम् ।  
ज्योतिरन्नादम् । अप्सु ज्योतिः प्रतिष्ठितम् ।  
ज्योतिष्यापः प्रतिष्ठिताः । तदेतदन्नमन्ने प्रतिष्ठितम् ।  
स य एतदन्नमन्ने प्रतिष्ठितं वेद प्रतिष्ठति ।  
अन्नवानन्नादो भवति । महान्भवति प्रजया  
पुशुभिर्ब्रह्मवर्चसेन । महान् कीर्त्या ॥ १॥

Don't disregard food. That is the vow. It then equates food, water, and fire.

Then it says -

अन्नं बहु कुर्वीत । तद्व्रतम् । पृथिवी वा अन्नम् ।  
आकाशोऽन्नादः । पृथिव्यामाकाशः प्रतिष्ठितः ।  
आकाशे पृथिवी प्रतिष्ठिता ।  
तदेतदन्नमन्ने प्रतिष्ठितम् ।  
स य एतदन्नमन्ने प्रतिष्ठितं वेद प्रतिष्ठति ।  
अन्नवानन्नादो भवति । महान्भवति प्रजया  
पुशुभिर्ब्रह्मवर्चसेन । महान् कीर्त्या ॥ १॥

Make more food. It equates this earth and sky and food.

It ends beautifully thus -

अहमन्नमहमन्नमहमन्नम् । (I am the food)  
अहमन्नादोऽहमन्नादोऽहमन्नादः । (I am the consumer)  
अहःश्लोककृद्दहःश्लोककृद्दहःश्लोककृत् । (I am the maker)

अहमस्मि प्रथमजा ऋताऽस्य ।

I exist - I am the first

पूर्वं देवेभ्योऽमृतस्य नाऽभाड् ।

Even before the dEvAs. I am the core and immortal.

यो मा ददाति स इदेव मा३अsवाः ।

One who gives me away also protects me.

अहमन्नमन्नमदन्तुमा३दमि ।

I exist, the food, consumer, thus I consume myself fully.

So this equation of food to brahman has vEda pramANAM. In tantrA, this is called shAkaMbarI.

This dEvatA has Her own rishi candas, nyAsam, dhyAnaM etc. Those will be shared at the right time.

So in this session we looked into the blja and shaktI dEvatAs for madhyama caritraM - shAkambharI and durgA.

There are numerous forms of durgA - four arms, eight arms, 10 arms etc... and several of them will come as adhyAya dEvatA and we will look into those forms and their mantrAs and japa and AvaraNa kramAs later.

In the next session we will look into bhImA and brahmarI dEvatAs.

guru brahmA gururviShNu guru dEvO mahEshvaraH  
guru sAkShAt para brahmA tasmai shrI guravE namaH |