

## DMR11 – Uttama Charithra bija and shakti

We have been looking at the rahasyas of dEvi mAhAtmyaM. We saw how DM really dwells into the guNa manifestation of the vimarsha shakti. We saw how from the vimarsha bindu AdimahAlakShmI came tamO shakti mahAmAyA and satva shakti mahAvidyA. We also saw how the three mahAkAlI manifested from mahAmAyA and mahAsarasvatI manifested from mahAvidyA. We also saw how the further manifestations happened because of the guNa mixtures into rudrA and sarasvatI; lakshMi and brahma; viSNU and gaurI. We then saw how the mithunAs were formed to further mix the guNAs.

With that the prAdhAnika rahasyaM was completed.

We then started to look into the bija and shaktis of the caritra dEvatAs. We looked into nandA and raktadandikA dEvatAs as shakti and blja dEvatAs of mahAkAli. Last week, we looked into shAkAmbhari and durgA as shakti and blja devatAs of mahAlakshmi. This week we will look into the blja and shakti dEvatAs of the uttama caritra dEvatA mahAsarasvatI.

**The bljaM is bhrAmarI and shakti is bhima.**

We also saw about bhImA during the last session itself when we talked about the shAkAmbhari and durgA stories. But we will look into the tatva arthaM of bhimA as the shakti for mahAvidyA. We all know bhImA means big or expansion. What should expand? satva guNA which is mahAvidyA which is mahAsarasvatI which is related to the uttama caritraM. So the expansion of satva guNA is the shakti that is needed for the jIvA to remove the other guNAs and erase the ajnAnA. So this expansiveness of the satva guNA is represented by this bhImA shakti. This uttama caritraM is related to the self realization or mukta.

There are numerous ways to look at the mahAkAlI, mahAlakshmi and mahAsarasvatI tatvAs. As the primordial dEvatAs, one of looking can be mahAkAlI Herself removes the ajnAnA and provides the pratyag jnAnA - meaning the understanding of AtmaN. Who we really are. This is the reason why we have aiM as the bljaM for mahAkAlI because she removes the nidra - the janmAndra vAsanAs and thus the ajnAnA and results in pratyag jnAnA. We understand that we really are not the body, not the mind, not the intelligence. We are not the panca bhUtAs, nEti nEti nEti and result in cidAnanda rUpa shivOhaM shivOhaM - this jnAnaM is given by aiM bljaM itself. Then the madhyama caritra with mahAlakshmi helps us to sustain that jnAnA. We have this mokey mind that will pull us down all the time. Even if we get a true experience, this mind will raise the doubt and let us forget that experience. We really dont need enemies from outside. We are our own enemies. We struggle to evolve ourselves and we make efforts to pull ourselves down too. To avoid doing that, we have this hrIM bljaM that would help us in sustaining that pratyag jnAnaM that made us know that we are not the body, antaHkaraNa etc but truly Atman. This is mananaM and nidhidhyAsanaM. This is sadAvidyA anusaMhatiH. When we say contemplate, we need to have something to contemplate isnt it? If we have to eat, there should be some food to eat. Similarly, we need some food for thought to contemplate.

That food for thought is the pratyag jnAnaM. That contemplation - sadAvidya anusaMhatiH is the mananaM and niddhidhyAsanaM... and what is that which result from that? samAdhi or atmAnubhUti - the experiential knowledge of brahmaikya bhAvaM. dwelling in that sarvAnandamaya cakraM, We dont need the sAlOkya, sAmipA, sArUpAs. We need the sAyujyA - which is the aikhyaM with that brahma vastU and that happens when we expand. For us to attain that state, we need to expand. This expansion is the shakti. This shakti is bhImA.

During the mOksha dvAraM session, I talked about this expansion technique. There are ways to realize this oneness with brahman. One is to remove everything by negation and elimination and then look into just that one thing called brahman. The other is to consume everything that you see, feel, touch, smell, and hear, and expand yourself to everything and thus reaching the state of brahman. This technique is nothing but this bhImA shakti. I do not know how many of you still do that but those are all sure ways of getting the experience. Atleast those techniques helped me and I can only teach what worked for me.

I will explain this technique again atleast the expansion technique as that is relevant to what we are discussing today.

1. Try to do this early in the morning as it is conducive for getting into the meditative mode.
2. Close your eyes and first relate with the five senses. Remember that we need to transcend these five bhutAs, five tanmAtrAs, five karmEndriyAs, five jnAnEndriyAs, and the manO, budhi, ahaMkArA and prakRuti to dissolve the Anava malAs. That is the first step you need to do to get back to the state of shivA.
3. How do you do that? If you consciously analyze these, you will realize that the pancakarmEndriyA and pancajnAnEdriyAs are linked with the body. The manO buddhi ahaMkArA is fluid and not within the body. The pRakRuti and pancabhUtAs are outside the body. The pancatanmAtrAs are the links. Those are the only links for this entire Anava mala to exist. To dissolve this and merge this entire AnavamalaM - these 24 tatvas altogether, we just need to focus on these 5 tanmAtrAs. If I can handle them and work on them, I can master this whole Anavamala and transcend this sthUla dEvhaM.
4. How do I do that? Contemplate of each tanmatrAs seperately - one by one. give them the respect and understand the way they act. start with the ghrAna tanmAtrA. This is the easiest thing to contemplate upon. Even if your eyes and ears are closed, you can smell anything around. Remember this is how most animals get their intelligence. They survive through this ghrANa shakti only. So that is a basic power that we as pashUs also possess. So contemplate on it. Try to smell everything around. When you start to focus on just the ghrANa tanmAtrA, you will realize that you will start to ignore the other senses. They will fade away in the background. The sound and feeling etc will fade away and the smell will gain the prominence. You will start to take in all the smell that you can consume. Start consuming everything. Contemplate on the smell and the source of that smell and then try to realize that by consuming the smell, you are indeed consuming the source too.
5. After a point you will feel that everything around that is rooted with smell has been consumed and you have expanded yourself significantly. Now, it is time to move to the taste tanmAtrA. The rasA. How to contemplate on the taste when you are not tasting

anything. Start trying to contemplate on what you are able to taste. You will be amazed on how many tastes you will be able to recollect. They will sprout as you start contemplating. You will start to remember the rasagullas and pickles and everything you like and even dislike. They will all sprout and you will start to wonder. Am I now consuming these or are these already consumed that are within that are coming out. This is the knowledge you will start to contemplate upon. Anything that you already consumed do become you. They are not something other than you. You will be able to experience them the way you consumed. This is an important experience you need to contemplate upon. You will realize that you will quickly transcend the rasa tanmAtRA because you would have consumed most of them and you will start to realize your expansive state.

6. Now, move to the rUpa tanmAtRA. I am having my eyes closed. How can I see anything? You can ofcourse see more than what you can see using your gross eyes. So start seeing. Remember, seeing with eyes closed is different from imagining. Remember the rishis wrote about vAnashAstrAs with their eyes closed - they didnt imagine things. So start to see things with your eyes closed. Again as and when you start to see things and new things and the new worlds that are created and dissolved in front of you, remember they are not outside you but within you. These are not something that your gross eye submitted to your mind. These are something that are revealed from within you. Revealed from whatever that was already consumed. Don't try to look for any star trek movies. Just learn to be an observer. Simply be a witness to whatever you are seeing. After a point everything will be blank and you will realize that you have expanded yourself so much already.
7. It is time for you to contemplate on the sparsha tanmAtRA. Start focussing on the feelings. The beauty is, the moment you start contemplating on the form and focus on feeling, you will start to feel a breeze, you will feel a chill through your body, as the intensity increases, you will feel little sweat droplets along the spine indicating warmth and you will then start to feel the memories that sprout from the places you visited that were stored in you because of the touch experiences. The first touch of your baby, your mothers touch, the breeze that you felt when you went high up the mountain. The feel of the ocean waves; the sweaty heat when travelling in a rush hour train; the wind chills during the subzero days etc... all those will pass as if you are going through a memory lane. These again are proof that you have consumed all these, and you will start to realize that what you think as you is much beyond just this body and mind. You will suddenly realize that these experiences can be recreated. They will appear to be intact and fresh. They are not outside but they have become part of you. You have expanded.
8. Last, start focussing on the sound tanmAtRA. The more and more you focus, you will start hearing all the sounds that you have been storing within you all along. But you will also start to hear new sounds around. New sounds that you have become immuned to will start to reveal. You will start to hear your heart beat without even touching. You will start to feel everything within and around. You can hear the songs of the eternal world. It may appear to be halucination initially. Halucinations will wither away slowly and only real experiences will sustain. So with daily practice you will be able to confirm all these and this consumption of sound will result in greater expansion of yourself.

A daily practice of this technique will result in you experiencing the whole and become the whole. This technique - this shakti is called bhImA.

We will now look into the dhyAna shIOkA of this shakti

भीमापि नीलवर्णा सा दंष्ट्रादशनभासुरा ।  
विशाललोचना नारी वृत्तपीनपयोधरा ॥

चन्द्रहासं च डमरुं शिरः पात्रं च बिभ्रती ।  
एकवीरा कालरात्रीः सैवोक्ता कामदा स्तुता ॥

bhImA shakti is of blue in color - obviously consuming the sky and water and everything vast - is blue. She has protruding teeth that are shiny. These protruding teeth meaning I have talked about numerous times in several dhyAna shIOkAs. One of the simple meanings is - you use your own ability to cut through things. Shiny teeth meaning, But cutting things using your own ability, you would be able to reveal the one that shines - the Atman. What is your own tool that you cut? Your own critical thinking ability - the contemplation. This contemplation of the tatvAs - the shOdanaM of the tatvAs which would eventually reveal the shining Atman within is represented by this bhAsura daMShTrA.

She also has wide eyes, and heavy breasts. She holds the drum, sord, severed head, and pAna pAtraM in Her four hands. I have talked about all these weapons already. I don't know if I have talked about Damaru - the drum earlier. If I have, that is ok. Consider this as a repeat.

Damaru is shabda jnAnA. The entire vyAkhyANa and pAniNI vyAkhyA shAstrA happened because of this Damaru only. It is called the mAHEshvara sUtraM. ShivA played the Damaru 14 times and by capturing the sound, pAniNI wrote the entire vyAkhyA shAstra. A similar story is said for kAshmira shaivishaM. The root for kAshmlra shaivisam is a book called shiva sUtrAs. It is said that these sUtrAs was revealed by ShivA himself by playing the DamarU.

As a weapon, this is supposed to drive away evil and reveal the shabda brahman. While ghaNTa nAdaM and shankha nAdaM reveal the praNava jnAnAM, DamarU is considered as shabha brahmaN itself. This is why you see Damaru in the hands of NatarAjA to represent both the creation and dissolution.

She is also called EkavIrA - She is the only victorious person. Who is the victorious person?

IN the dEvi argalA stOtraM, we see rUpaM dEhi jayaM dEhi yashO dEhi dviShO jahi. This is a very famous and powerful shIOka. But see how materialistically we request to Her? Give me beauty, Give me victory; Make me popular by killing my enemies.

There is a chandI pAtha kramA called rUpa caNDi where we use just this rUpam dEhi jayaM dEhi as a saMpuTikaraNa for canDI pAthaM. If this verse is that powerful and potent, then there should be a different meaning other than this local literal meaning isnt it?

I have talked about the true meaning of this to several of you. For completion purposes, let me repeat it -

- **rUpaM** here refers to svarUpaM - Please give me the ability to realize my svarUpaM. Please give me AtmAnubhAvaM.
- **jayM dEhi** - what is jayaM - shruti claims - satyaM eva jayatE - Only the truth wins. So If I need to win, I need the truth. So give me the ability to know whatever is the truth. What is truth? brahmajnAnaM is the truth. So jayaM dEhi means - please give me brahma jnAnaM.
- **yashO dEhi** - what is yashas? Yashas means popularity. Popularity should be in good sense, it is important because it should stand beyond time. That is the meaning of yaShas. What would stand the test of time? nityatvaM - So make me realize that I am not my body, not my mind or intelligence but verily the Atman. make me realize the truth that me, as an Atman is nothing but the brahmaN, and make me realize that I am not the limiting jIvA but a nitya vastu - the brahma vastu.

How I get there when I have all these vAsanA and karmAs binding me with this body? - Now that I realize that I am that - when I have that pratyag jnAna? How can I convert that to an anubhUti? For that I need to cut off these enemies called vAsanAs and sanchita karmAs and the rajO and tamO guNAs - those dviShO - please burn them off - dviShO jahi.

Now it makes sense isnt it?

So this ekavIrA means - the only one who is victorious. We just saw that this victory and jayaM relates to the brahma vastu. So ekavIrA means brahmaN only.

She is also called kAlarAtri. We have seen the meaning of kAlarAtri already, so I am skipping it. So, for those who pray to bhimA with the names ekavIrA and kAlarAtri she would grant whatever they wish - She becomes the kAmadA.

What is our kAmA - mOkShA only. In fact, there is a secret in dEvi bhAgavataM that says - if a person is unable to attain the jivanmuktA state while he is living, then there is a secret on how to attain the mukti atleast during the time of death. This is in the 3rd skAndaM 12th chapter and the 73 - 76th shLOkAs.

यत्र यत्र स्थितः प्राणो ज्ञात्वा कालं समागतम् ।  
साधनानाम् अभावेऽपि ह्यवशश्चाति सङ्कटे ॥

यदा निर्वेदमायाति मनसा निर्मलेन वै ।

When a person realizes his end is nearing, then he should start cleansing his mind from all materialistic thoughts and keep it nirmala and then chant this shloka and contemplate on it -

"

पञ्चभूतात्मको देहो मम किं चात्र दुःखदम् ॥

पतत्वद्य यथाकामं मुक्तोऽहं निर्गुणोऽव्ययः ।  
नाशात्मकानि तत्त्वानि तत्र का परिवेदना ॥

ब्रह्मैवाहं न सम्सारी सदा मुक्तः सनातनः ।  
देहेन मम संबन्धः कर्मणा प्रतिपादितः ॥

तानि सर्वाणि मुक्तानी शुभानि चैतराणि च ।  
मनुष्यदेहयोगेन सुखदुःखानुसाधनात् ॥

विमुक्तोऽतिभयाद्धोरादस्मात्संसारसङ्कटात् ।

"

This body is made of the five elements. This body is supposed to be having happiness and sorrow. All the tatvAs within this body are destined to be destroyed and that I what I have been working on all my life. As per destiny, let this body go away. I am not bonded to this body. I am definitely not this body and I dont identify myself as one. I am not the tatvAs either. I am other than these. I am other than the guNAs too. I am the Atman that cannot be destroyed. When I am the Atman that cannot be destroyed, why should I be sad or worried? I am going to get back my freedom state - my core - the true self. I am not a saMsAri - meaning a dweller of this planet. I am always a mukta. I am always blissful. AnAdi. This body happened because of the karma bandhAs. I am free from all that and everything. This manuShya dEhaM and the joy and sorrow that were experienced are simply because of the body bondage and purva karma connection. I am now free from those horrific karmas and the resulting samsAra sankATAs.

इत्येवं चिन्त्यमानस्तु स्नानदानविवर्जितः ।

Thinking thus, he should not worry about sauchAs and other karmAs like dAnaMs etc.

मरणं चेदवाप्नोति स मुच्येज्जन्मदुःखतः ।  
एवं काष्ठा परा प्रोक्ता योगिनामपि दुर्लभा ॥

Those who gracefully leave the body with this kind of thought will be a mukta and would never be touched with any karmAs - janma dukhAs would not touch him. This kind of exit is difficult even for yOgIs.

This shows the importance of this contemplation.

That is all about bhImA shakti.

Let us now look into braHmarI.

As usual, dEvi bhAgavataM has the detailed story on this brAhmarI dEvi. It is given in dashama skAndhaM ; 13th adhyAyaM.

नारद उवाच -

केयं सा भ्रामरी देवी कथं जाता किमात्मिका ।  
तदाख्यानं वद प्राज्ञ विचित्रं शोकनाशनम् ॥

नारायण उवाच -

शृणु नारद वक्ष्यामि जगन्मातृर्विचेष्टितम् ।  
अचिन्त्याव्यक्तरूपाया विचित्रं मोक्षदायकम् ॥

nAradA asks nArAyaNA who the brAhmarI dEvi is and asks him to explain about the prabhAvaM of this dEvi.

nArAyaNa said - Hey NaradA! Listen! Let me tell you about the glory of this jaganmA. She is acintya - unthinkable. avyakta - unmanifested. mOkShadAyaka - who grants mOkShaM.

Now you understand why brAhmarI is related in uttamacaritraM? She is mOkShadAyakI. So she is the bljAM.

There was an asurA called aruNA. He did a great tapasyA of using gAyatri mantrA and in the beginning he did penance by consuming just leaves. Then with just water. Then with just air. Then with just the sun light. He did this all for a full thousand years. By the power of the mantrA, a light that is more than a 1000 sun radiated out of him and this power shook the brahma IOkA and brahma came before Him and ask him what he wants.

aruNA as usual wanted ciranjEEvatvaM for which brahma refused and asked him to ask something else. He asked "my death shall not be caused by any war, nor by any arms or

weapons, nor by any man or any woman, by any any two legged or four legged animals or any combination of them and grant me such a boon, such a large army as I can conquer the Devas."

brahmA grants the boon and immediately, aruNA takes his army and goes and captures the dEva IOkA and starts ruling all the IOkAs. He started torturing everyone and after several years Indra went to brahmA and said "We have had enough. Please find a way to get rid of aruNA". brahmA said it is impossible before the light of gAyatrI mantrA still shines through aruNA and no force in this Universe can attack a person who has the mantrA of gAyatrI as his shield.

So brahmA tells Indra to seek the advice of brUhapati. Indra requests bruhAspati to help and he comes up with an idea. bRuhAspati asks Indra to perform mahAdEvi yajnA while he will make aruNA lose the gAyatrI japaM.

bruhAspati goes as a normal riShI to aruNAs palace. The asurA is shocked that a rishi would come to his palace and he asked why would you come here? I am an asura and am supposed to be the enemy of riShis. Why brought you here? bRuhAspati said - Well... how can you be my enemy? When you have the gAyatrI mantrA in your tongue, you are a dEVA only and cannot be an asurA. So you are a rishi only. Hearing this, aruNA contemplated and said - No No... I cannot be a dEVA. If gAyatrI mantrA is the one that is making me look like a dEVA, I will stop it from now on.

So he stops chanting gAyatrI mantrA and accomplishing the mission, he goes back to Indra and then completes the mahAdEvi yajnA. mahAdEvi brAhmarI appears from the yajnA -

dEvi bhAgavataM describes her thus -

प्रादुरासीज्जगन्माता जगन्मङ्गलकारिणी ।  
कोटिसूर्यप्रतीकाशा कोटिकन्दर्प सुन्दरा ॥

चित्रानुलेपना देवी चित्रवासोयुगान्विता ।  
विचित्रमाल्याभरणा चित्रभ्रमरमुष्टिता ॥

वराभयकरा शान्ता करुणामृतसागरा ।  
नानाभ्रमरसंयुक्ता पुष्पमालाविराजिता ॥

भ्रामरीभिर्विचित्राभिरसंख्याभिः समावृता ।  
भ्रमरैर्गायमानैश्च ह्रींकारमनुमन्वहम् ॥

समन्ततः परिवृता कोटिकोटिभिरम्बिका ।

सर्वशृङ्गारवेषाढ्या सर्ववेदप्रशंसिता ।

सर्वात्मिका सर्वमयी सर्वमङ्गलरूपिणी ।  
सर्वज्ञा सर्वजननी सर्वा सर्वेश्वरी शिवा ॥

दृष्ट्वा तां तरलात्मनो देवा ब्रह्मपुरोगमाः ।  
तुष्टुवृष्टमनसो विष्टरश्रवसं शिवाम् ॥

She appeared with the brilliance of ten million suns and looked beautiful like ten millions of manmathAs. Her body was radiant with multiple colours; She wore colorful clothes; a wonderful garland suspended from Her neck; Her body was decked with various ornaments and in the fists of Her hands there were wonderful rows of black bees. HOne hand was varada hastaM another was abhaya hastaM. She is all compassionate. She was having garlands of large black bees all round. Those male and female bees singing incessantly all round Her the Hrīmkāra Mantra , kotis of black bees surrounded Her.

She is The All-auspicious Bhagavatī, praised by all the Vedas, Who is all in all, composed of all, Who is all good, the Mother of all, sarvA, sarvEshvarI, She is shivA Herself.

By looking at this great dEvatA, the dEvAs chanted the brAhmarI stutI -

देवा ऊचुः

नमो देवि महाविद्ये सृष्टिस्थित्यन्तकारिणि ।  
नमः कमलपत्राक्षि सर्वाधारे नमोऽस्तुते ॥

सविश्वतैजसप्राज्ञाविराट्सूत्रात्मिके नमः ।  
नमो व्याकृतरूपाय कूटस्थायै नमो नमः ॥

दुर्गे सर्गाद्विरहिते दुष्टसंरोधनार्गले ।  
निरर्गलप्रेमगम्ये भर्गे देवि नमोऽस्तु ते ॥

नमः श्रीकालिके मातः नमो नीलसरस्वती ।  
उग्रतारे महोग्रे ते नित्यमेव नमो नमः ॥

नमः पीताम्बरे देवि नमस्त्रिपुरसुन्दरि ।  
नमो भैरवि मातङ्गि धूमावति नमो नमः ॥

छिन्नमस्ते नमस्तेऽस्तु क्षीरसागरकन्यके ।  
नमः शाकम्भरि शिवे नमस्ते रक्तदन्तिके ॥

निशुंभशुंभदलनि रक्तबीजविनाशिनि ।  
धूम्रलोचननिर्णाशे वृत्रासुरनिमर्हिणि ॥

चण्डमुण्डप्रमथिनि दानवान्तकरे शिवे ।  
नमस्ते विजये गङ्गे शारदे विकचानने ॥

पृथ्वीरूपे दयारूपे तेजोरूपे नमो नमः ।  
प्राणरूपे महारूपे भूतरूपे नमोऽस्तु ते ॥

विश्वमूर्ते दयामूर्ते धर्ममूर्ते नमो नमः ।  
देवमूर्ते ज्योतिर्मूर्ते ज्ञानमूर्ते नमोऽस्तुते ॥

गायत्रि वरदे देवि सावित्रि च सरस्वति ।  
नमः स्वाहे स्वधे मातर्दक्षिणे ते नमो नमः ॥

नेति नेतीति वाक्यैर्या बोध्यते सकलागमैः ।  
सर्वे प्रत्यक्स्वरूपां तां भजामः परदेवताम् ॥

भ्रमरैर्वेष्टिता यस्माद्भ्रामरी सा ततः स्मृता ।  
तस्यै देव्यै नमो नित्यं नित्यमेव नमो नमः ॥

नमस्ते पार्श्वयोः पृष्ठे नमस्ते पुरतोम्बिके ।  
नम ऊर्ध्वं नमश्चाधः सर्वत्रैव नमो नमः ॥

कृपां कुरु महादेवि मणिद्वीपाधिवासिनि ।  
अनन्तकोटिब्रह्माण्डनायिके जगदम्बिके ॥

जय देवि जगन्मातः जय देवि परात्परे ।  
जय श्रीभुवनेशानि जय सर्वोत्तमोत्तमे ॥

कल्याणगुण रत्नानां आकरे भुवनेश्वरि ।

प्रसीद परमेशानि प्रसीद जगतोरणे ॥

By hearing this stuti, the dEvi was very pleased and asked what the dEvAs wanted, and they asked that they be saved from the asurA aruNA.

brAhmaRi immediately sent her sEnA of bees and even before the asurAs can figure out what is going on, the crores and crores of bees stung them and they instantly became paralyzed and were vanished in thin air.

None has seen such a short war in the history and none even witnessed what happened for such a great asura, his kingdom, his army..... all just vanished instantly.

Now, how is this ambika related to dEvi mAhAtmyaM?

Vaivasvata Manu had six sons :- viz., Karuṣa, Pṛṣadhra, Nābhāga, Diṣṭa, Saryāti, and Triśaṅku. They all went to the banks of yamuNa and did penance to Goddess brahmaAmbika and thus -

1 day consuming just fallen leaf

2nd day with water

3rd day with air

4th day with sun light

On Day 5 brahmaAmbika revealed Herself and granted the boon that they will all be Lords of Manvantaras in their next birth.

By the Grace of the Devī, the first of the princes Karuṣa became the Ninth Manu, the exceedingly powerful Dakṣa Sāvāri; the second prince Pṛṣadhra became the Tenth Manu, named Meru Sāvāri; the third prince, the highly enthusiastic Nābhāga became the Eleventh Manu, named Sūrya Sāvāri; the fourth prince Diṣṭa became the Twelfth Manu, named Candra Sāvāri; the powerful fifth prince Śaryāti became the Thirteenth Manu named Rudra Sāvāri and the sixth prince Triśaṅku became the Fourteenth Manu named Viṣṇu Sāvāri and became the celebrated Lord of the world.

These are explained well in mArkaNDEya purANA and makes the dEvi mahAtmyaM link.

Let us look at what DM describes about this dEvi -

तेजोमण्डलदुर्धर्षा भ्रामरी चित्रकान्तिभृत् ।

चित्रानुलेपना देवी चित्राभरण भूषिता ॥

चित्रभ्रमरपाणिः सा महामारीति गीयते ।

What is the tatvA of brAhmarI ? The wings of the bees is supposed to make the sound of hrIMkArA - the shAkta praNavA - the vimarsha shaktI. Hence this represents the shabda brahmaN itself. So brAhmarI as the bljaM to realize brahmaN makes super sense.

इत्येता मूर्तयो देव्या याः ख्याता वसुधाधिप ॥

जगन्मातुश्चण्डिकायाः कीर्तिताः कामधेनवः ।  
इदं रहस्यं परमं न वाच्यं कस्यचित्त्वया ॥

All these 6 mUrItIs that we saw in the last 3 sessions - they are like kAmadhEnu. This is the great secret. Just contemplating on these, would result in fulfillment of desires.

व्याख्यानं दिव्यमूर्तिनामभीष्टफलदायकम् ।  
तस्मात् सर्वप्रयत्नेन देवीं जपं निरन्तरम् ॥

Hence make efforts to do the japaM of mahAdEvi caNDikA paramEshvarI.

सप्तजन्मार्जितैर्घोरैर्ब्रह्महत्यासमैरपि ।  
पाठमात्रेण मन्त्राणां मुच्यते सर्वकिल्बिषैः ॥

Sins performed in the past 7 janmAs including brahmakatyAs will be erased just by doing the DM pArAyaNAm.

देव्या ध्यानं मया ख्यातं गुह्यात् गुह्यतरं महत् ।  
तस्मात् सर्वप्रयत्नेन सर्वकामफलप्रदम् ॥

The dhyAna shIOkAs of the 6 dEvatAs revealed in this mUrItI rahasyA is secret of all secrets. So treasure them properly and perform what is told in these accordingly.

एतस्यास्त्वं प्रसादेन सर्वमान्यो भविष्यति ।  
सर्वरूपमयी देवी सर्व देवीमयं जगत् ।  
अतोऽहं विश्वरूपां तां नमामि परमेश्वरीम् ॥

Every form is Her. She is in every cell of this jagat. Hence, I pray to Her who is vishvarUpA.

Om namaH caNDikAyai.

With this I complete the mUrItI rahasyaM of rahasya trayaM.

Guru brahmA guru viShNU guru dEvO mahEshvaraH |  
guru sAkShAt parabrahmA tasmai shrI guravE namaH ||