

DMR6 – Creation

We have been looking into the guNa dimension of manifestation for the last 4 DM Rahasya sessions. We also looked into pancIkaraNaM. Now, why did we even talk about pancIkaraNaM when we were talking about the guNA manifestation of the vimarsha shakti? vEdAntA has given specific guidelines on how the mixture took place from a pancabhUtA perspective to create this gross Universe. Should there be a similar explanation at the guNA level to create this gross Universe?

This guNA is not something that is seen as a separate entity or an element like AkAshA or agni or earth. This guNA is a quality that exist in everything. MayA for example is the satva guNA aspect. You saw how the jnAnEndriyAs are satva guNa evolution of the pancabhutAs and karmEndriyAs are the rajO guNA evolution of the pancabhUtAs.

Even though tatvAs are one dimension of explaining the Srushti process, it is impossible to explain them without including the guNAs. Similarly, when we are looking at sRuShTi process from the guNA perspective, it is impossible to explain the guNAs without the tatvAs and other dimensions - why? they all need the gross elements to act upon.

Regardless, when we are exploring manifestation from the guNA dimension, we still have to come up with a philosophy or a technique to be able to explain the creation and/or the merging process that can lead us to the Universe or back to the bindu.

We have so far seen how the vimarsha bindu - Adi mahAlakshmi took form as tamO rUpa mahAmAyA and satva rUpa mahAvidyA. We saw their dhyAna shIOkAs, their svarUpa meanings and the weapon meanings. Then, these further manifested into tamO shakti mahAkAli and satva shakti mahAsarasvatI and triguNAtmika mahAlakShmi.

We have already looked into all of these concepts, their svarUpAs, dhyAna shIOkAs, the meanings of their weapons etc. So we have reached a stage where we need to look the next stages of creation from this GunA dimension.

This ashTAdashabhujA mahAlakShmi - who is nothing but Adi mahAlakShmi looked at mahAkAli and mahAsarasvatI and said - let the process of creation begin - Each one of you, create twins - a male and a female entity that primarily represents your guNA.

From mahAkAli, came a male entity that had a blue throat, red shoulders, white body with a crescent moon on the head. The female entity was extremely beautiful, sweet voice, and white in color.

From mahAsarasvatI, came a male entity that was dark blue in color and a golden color female entity.

From mahAlakShmi herself, came male and female entities who were radiant and sitting on a lotus.

This is where the interesting part happens. When mahAlakShmi asked mahAkAli to make twins in accordance to her own gunA, it should be tamO gunA only. tamO guNA is typically represented by dark in color, immovable nature etc. But look at how the male aspect is described - dark throat, red shoulders, white body. That is not tamO gunA. But mahAkAli was supposed to make tamO gunA entities. This is where the shAstrAs gives the hint.

We have been seeing mahA mAya as tamO bindu and mahA vidya as satva bindu only. From mahAmAya came mahAkAli which was a representation of their own respective guNAs only. But when they are ready to create, when the creation becomes gross, it is not possible to make entities with just one guNA. It has to be a mixture. But how can there be a mixture when the source has just one guNA? mahAkAli has only tamO guNA and how can she come a mixture? This is why AdimahAlakShmi retained the triguNAtmika state and did not become rajO guNAtmika. Similarly, even when She manifested as asHTAdashabhuj mahAlakShmi, she did not become a rajOguNAtmika and carried forward the triguNAtmika quality.

So, when she ordered, "Let us start to create", it implied that let the trivRuttikaraNa of guNAs happen and She was also involved in this creation. She also implied to mahAkAli and mahAsarasvatI that you create the male and female aspects that primarily represents your guNA. This means that other guNAs would also be present.

Just like pancIkaraNa - the other bindus were given by mahAlakShmi to mahAkAli and mahAsarasvatI.

- When mahAkAli created the twins - She **took 2/3rd of tamO guNA from Herself and then 1/6th of rajO and 1/6th of satva guNA from mahAlakShmi.**
- When mahAsarasvatI created the twins - She **took 2/3rd of satva guNA from Herself and then 1/6th of rajO and 1/6th of tamaO guNA from mahAlakShmi.**
- mahAlakShmi herself **took 2/3rd of rajO guNA and 1/6th of satva and 1/6th of tamO from Herself and created the twins.**

This is the guNA mixture that happened.

This is why we were able to see all different guNAs in each person. This also indicates the non-equilibrium state of guNAs in creation.

mahAlakShmi looked at all the twins and started naming them. As usual, the names would give a hint to their functions and nature as well. She called the male aspect as -

brahma, vidhi, virinchi, and vidhAta.

- brahmA means - the one who came out of brahmaN.
- vidhI - fate/set of rules/one who establishes the protocols
- virinCl - Ensures the expansion.
- vidhAtA - creator.

She called the female aspects as

shrI, padmA, kamalA, and lakShmI

- shrI means prosperity, virtue, poison, bilwa tree, lotus, lakShmI, money, beauty, and mOkShA
- padmA - lotus, indicates purity. Even though it raises in mud/dirt, it raises pure without getting entangled with its own surroundings and comes out and realizes its potential as a bud and focusses its energy on the sun - the brahman and blossoms - gets enlightened. This is the symbolism of the lotus flower. Calling someone as padmA - itself means, one who is pure, and doesn't get tangled with the rAga pAshAs and always in bliss.
- kamalA - lotus is also called kamalA. But kamalA itself means the supreme one. great. mahArAjl.
- lakShmI - In this whole dEvmahAtmyaM, this name is the reason for all confusion. Everything is lakShmI. As if they lack synonyms, lakshmi is attached to everything. If this was done on purpose to confuse people... I don't know. Normal pashujanAs equate lakShmI with viShNU's wife only. But how many lakShmI's have we seen so far?? Adi lakShmI, AshTAdashabhujA mahAlakSHmI, and this lakShmI. AdilakSHmI is nothing but brahma vastU. We saw that in kohIapur mahAlakShmI. ashTAdashabhujA is the same as AdilakSHmI also but in a relatable form. She is chandikA paramEshvarI, sometimes called as ChaNdikA mahAlakShMI. This one is also called lakShmI. So, what is the meaning of lakShmI then?

There are several meanings depending on the context. Just like the word brahmaN which is used so fluidly in vEdAs, this lakSHmI is used in tantra shAstrAs. This can mean the goal, the ultimate state, unseen. So, it makes sense to use this name isnt it?

Now, she looked at the male aspect of mahakAlI and called as -

rudrA -	shankarA -
sthANu -	kapardI -
trilOcana -	

female aspect -

trayI -	vidyA -
kAmadhEnu	strI
bhAShA	svarAkSharA

Now, she looked at the male aspect of mahAsarasvatI and called thus -

viShNu	kRuShNA
hRuShIkEShA	vAsudEvA
janArdana	

female aspect -

umA	gaurI
satI	caNDI
sundarI	subhagA

I know several of you might feel - what is this? shivA is tamOguNA? and viShNu is satva guNA? and brahmA is rajO guNA? All these are just upside down from what I have always thought of !! We normally equate brahmA as real sAdhu with white beard - always old - giving boons to everyone around wearing white angavastram with golden border matching with sarasvati. Always listening to music and beautiful swans running around his garden. What a beautiful scene!! He definitely should be satva guNA and viShNU - man how tricky he was in the mahAbhAratA battle?? He fooled around with gOpikAs, always wearing tons of jewels eloping with women, naughty fellow - I can only see NTR Rama Rao - He has to be rajO guNA.. and shiva just cannot be - Can dakShiNAmUrthi be tamO guNA? is he not a complete jnAna mUrthi? Just because he is sitting at one place you call him a lazy fellow?... so our understanding of these Gods are completely shaken up by this tantra shAstrA. Are these just purANic stories or imaginations? Do these have any proper foundations?

Of course these questions and challenges should be addressed. Who else can answer this question? GurumaNDalam only has to come to rescue. The samAdhAnaM to this question is -

maitrupaniShAt or maitrAyaNI brAhmaNopaniShat from kRuShNa yajur vEda maitrAyaNi shAkha. This is a very beautiful upaniShAt where a king named bRihadrathA from ikShwaku dynasty gave away the kingdom to his son and goes to vAnaprastA and performs tapas in the forest for several years. During this time, sAge sAkAyanA visits him. brihadrathA falls in his feet and asks - "I have been told that you are a brahma jnAni and a realized one. Can you please tell me about brahman and how to experience my Atman". The sage tries to dissuade him from this question but brihadrathA sticks to his question and then the sage answers him the nature of brahman and the how the creation happened etc.

In that process, while talking about guNAs, he said -

अथ यो ह खलु वावास्य तामसोऽशोऽसौ स ब्रह्मचारिणो योऽयं रुद्रः
अथ यो ह खलु वावास्य राजसोऽशोऽसौ स ब्रह्मचारिणो योऽयं ब्रह्मः
अथ यो ह खलु वावास्य सात्विकोऽशोऽसौ स ब्रह्मचारिणो योऽयं विष्णुः
स वा एष एकस्त्रिधा भूतोऽष्टधैकादशधा द्वादशधा अपरिमितधा वोद्धृत उद्भूतत्वात्भूतं भूतेषु
चरति प्रविष्टः स भूतानामधिपतिर्बभूवेत्यसा आत्माऽन्तर्बहिश्चान्तर्बहिश्च ॥

Now then, that part of him which belongs to tamas, that, O Brahmacharins, is this Rudra.
That part of him which belongs to rajas, O Brahmacharins, is this Brahma.
That part of him which belongs to sattva, O Brahmacharins, is this Vishnu.
Verily, that One became threefold, became eightfold, elevenfold, twelvefold, into infinite fold.
This brahmaN entered all beings, he became the overlord of all beings.
That is the Atman within and without, within and without!

So, this concept has the vEdic proof as well.

Now, aShTadashAbhujA looked at all these twins and said, now let's get them married.

let rudrA get married to gaurI; brahmA get married to sarasvatI, viShNU get married to lakShmI.

What just happened? Another guNa mixture - Interesting isnt it?

rudrA with tamO guNA prAdhAnyA getting married to satva guNA prAdhAnyA gaurI.
viShNU with satva guNA prAdhAnyA getting married to rajO guNA prAdhAnyA lakShmI.
brahmA with rajO guNA prAdhAnyA getting married to tamO guNa prAdhAnyA sarasvatI.

We know rudrA is 2/3 of TamO gunA and 1/6th of satva and 1/6th of rajO correct. If that mixes with 2/3rd of Satva and 1/6th of Rajo and 1/6th of TamO, it results in 5/12th of tamO and 5/12th of Satva and 1/6th of rajO. basically from a 66%, 17%,17%, it changes to 41.5%, 41.5% and 17%.

So whatever they produce would have this foundation.

The beauty of guNA mixture is that it is not permanent. We know that from our experience itself. A person might be born with some fundamental quality. But that natural in born quality can change based on various situations and influences. Our perspective of life now is way different from what it was 20 years ago and it will be way different 20 years later too. So the sAtvic, rajO, and tamO qualities keep on changing. But the starting point is set based on our karmic baggage. What we get as the initial start up would depend on our baseline at the last moment of our previous birth plus our parents' composition at the time of conception. This is reason why even if you conceive twins, the nature differs. While a good portion might be

influenced by the parents composition, the individual jlvAs composition would get added up to set the initial foundation.

Is that important? Extremely. The attractions, pulls, and pushes that we have with others in the society and even towards material elements in this world largely depends on our own individual composition. This is the reason why it is possible to have infinite number of ways of creation. This is what the maitri upaniShad also meant when talking about the guNA mixture -

स वा एष एकस्त्रिधा भूतोऽष्टधैकादशधा द्वादशधा अपरिमितधा

One became threefold, became eightfold, elevenfold, twelvefold, into infinite fold.

This guNA mixture is what makes us have free will and gives us the potential to attain mOkshA in this janmA itself. The panckaraNa etc were of gross nature and fixed - whereas guNA is of fluid type. The initial playfield might be set - but it allows you to mould yourself and change, improve, and evolve. Without this guNA mixture, we would simply be puppets with absolutely no control over our destiny.

Let us now get back to our hierarchy. Now that they are all married - mahAlakShmi signals the start of the creation - actually she already did by raising her eyebrow and that was the initial spandanA and that is how everything started. Now the actual gross creation begins.

brahmA and sarasvatI created a massive golden egg. RudrA and gaurl using their powers, cracked open the egg. VishNu and lakShmi immediately used their powers to enter through every cEtaNacEta, sthAvarajangama vastus to sustain them. This is why brahmA as the creator is called hiraNya garbhA and his creation is called brahmANDaM. - brahmA's egg. RudrA is called the destroyer - because he cracked open the egg. What kind of destruction is this? Until this crack - it is jaTa vastu only. Suddenly some chEtanaM gets and something within starts destroying and pushing itself out. That chEtana vastU - that shaktI - that spandanA - that gives the power to the vastU within to manifest and expand itself and explore - that which enters is the jlvAtman inside the piNDANDA.

Now, I am going to read **26 shLOkAs of prAdhAnika rahasyaM**. Just by mere reading, you all would know the meaning - because we have covered all that in the past 5 sessions.

rAjOvAca -

1. You have told me about the different incarnations of Chandika. Can you please tell me the basic nature of Her.
2. Tell me who worships her, that is fit to be worshipped.

RuShiruvAca -

1. Oh king, this is a great secret which cannot be shared. But since you are a great bhaktA, I will share with you.
2. The first of all, Adi mahAlakshmi - she is triguNatmikA. She is one who can be seen and not seen as well. She has spread Herself everywhere.
3. She hold the pomegranate, mace, shield, and pAna pAtraM. She also sports, nAgaM, yOni and lingam on her crown.
4. She radiates like gold and using her tEjas, she filled the entire world. We talked about why this happened also - like the base primer coat.
5. By looking at the blank Universe, She took another darkness form (tamO guNa rUpaM) - this is the tamo bindU we had talked about.
6. Her color is like anjanaM (kAjal). She has fangs. She has large eyes, and narrow hips.
7. She holds khaDgaM, pAtraM, shiraH, khETayaM in her four hands. She is wearing the garland made of cut heads.
8. This tamO guNa shakti, asked AdimahAlakshmi - Please give me a name and actions to perform.
9. Adilakshmi said that she will give the names which will also indicate the actions.
10. mahAmAyA, mahAkAlI, mahAmArI, kShudhA, tRuShA, nidrA, TruShNA, ekavIrA, kAlarAtri duratyayA
11. These are your names and your names. Those who understands and chants these names would lives happily.
12. Then, Adilakshmi took another form - of satva guNA only. It shined like the moon.
13. She had akShamAIA, aMkushA, vINA, and pustakA. For her also Adilakshmi gave names.
14. mahAvidyA, mahAvANI, bhArati, vAk, sarasvatI, AryA, brAhmi, kAmadhEnu, vEdagarbhA, dhIshvari
15. Now Adilakshmi asked these tamO guNA and rajO guNA shaktis to create male and female aspects according to their own guNas.
16. Saying this, Adilakshmi Herself created male and female aspects that were shining like gold and seated on a lotus.
17. She called the male aspect - brahma, vidhi, virinci, and dhAtA. She called the female aspect - shri, padma, kamala, and lakshmi.
18. mahAkAlI and mahAsarasvatI also created male and female aspects and here are their names
19. From mahAkAlI came a male aspect with blue throat, red shoulders and white body sporting a crescent moon. The female aspect was white in color.
20. She called this male aspect - rudra, shankara, sthAnu, kapardi, trilOcana. The female aspect as trayI, vidyA, kAmadhEnu, strI, bhAShA, akSharA, and svarA.
21. mahAsarasvatI created a golden female aspect and a dark male aspect. Here are their names.
22. viShNu, kRuShNA, RishIkEshA, vAsudEvA, janArdhana as the names for male aspect. The female aspect was called. uMA, gaurI, satI, caNDI, sundarI, subhagA, and shivA.
23. Only those who have jnAnA can understand these concepts. Others can't even relate to these.
24. Then Adilakshmi got them married as follows - brahma to bhArati, viShNU to lakshmi, and rudra to gaurI.

25. Along with svarA, brahmA created a golden egg. RudrA along with gaurI cracked it open.
26. From the middle of this egg, arouse this whole Universe with all the tatvAs and vishNu along with lakShmI occupied all the living and non living things
27. lakshmi and kEshavA and started to do sthithi and rudrA and gaurI were doing the saMhArA action.
28. Thus, going back to your original question. It is the AdimahAlakShmI who is the root cause for everything and from Her came everything and into Her everything merges. She is the one that is called by various names.

या चण्डी मधुकैटभादि दैत्यदलनी या माहिषोन्मूलिनी
या धूम्रेक्षण चण्डमुण्डमथनी या रक्तबीजाशनी ।
शक्तिः शुम्भनिशुम्भ दैत्यदलनी या सिद्धिदात्री परा
सा देवी नवकोटिमूर्तिसहिता मां पातु विश्वेश्वरी ॥

Guru brahmA guru viShnUH guru dEvO mahEshvaraH |
guru sAkShAt para brahmA tasmai shrI guravE namaH ||