

## DMR9 murti rahasyam1 – nandajA raktadantika - 082121

We have been seeing the GuNA manifestation of the vimarsha shakti. We saw how vimarsha shakti as triguNAtmikA AdimahAlakShmI had the tamO aspect of mahAmAyA and satva aspect of mahAvidyA. We then saw how AdimahAlakshml further manifested into asHTadashAbhujA mahAlakShml and then AdimahAlakshml with mahAmAyA manifested into dashAnAnA mahAkAli and AdimahAlakShml with mahAvidyA manifested into ashTabhujA mahAsarasvatI.

We also saw how the guNA's mixed to form rudrA and bhAratI from mahAkAlI, brahmA and lakshml from mahAlakshml, viShNU and gaurI from mahAsarasvatI. AdimahAlakShml then started the GunA mixtures by getting rudrA married to gaurI, brahmA to bhAratI, and viShNU to lakShml.

We went through the prAdhAnika rahasya shLOkAs and understood the real manifestation meanings behind them.

We also saw the guNA mixture process and how this alone is the key for our free will and giving us the potential to attain mOkShA. To answer one of the questions on how to increase the satva guNA and reduce the tamO and rajO guNAs, we looked into sUta saMhitA on how sUta mahariShI explained in the jnAna khAnDA about the yamAs and niyamAs from both yOga perspective and vEdAntA perspective.

With this the key guNA manifestation rahasyAs are complete. However, we know that there are other aspects of dEvlmAhAtmyaM that need to be addressed.

There are three chaitraMs in dEvlmAhAtmyaM corresponding to each of the pradhAna dEvatAs - dashAnanA mahAkAli as prathamacaritra dEvatA. aShTadashAbhujA mahAlakShml as madhyamacaritra dEvatA. aShTabhujA mahAsarasvatI as uttamacaritra dEvatA.

Since we know that the text itself is a mantra shAstrA and there are three dEvatAs manifested here as a pradhAna dEvatA, it is common in mantra shAstrA to have proper angAs for these mantrAs.

So, there should be rishi, chandas, dEvatA, bljaM, shakti, kilakaM, and viniyogaM. There should also be proper anga nyAsaM, kara nyAsaM, and dhyAna shLOkaM.

We know the rishi, chandas, and dEvatA for each caritram and it is straight forward. But we always get curious about the bljaM, and shaktI when we do the pArAyaNaM.

Let us begin to look into those.

Several of you might have thought what about the kllakaM? Why only bljaM and shakti for these charitras? The kllakaM is common and is chanted as the angaM of the pArayaNa paddhatI itself. So we only have to address the bljaM and shakti for each of these charitrAs.

For the prathama charitrA, what is the bljaM and shakti?

nandA shaktiH; raktadantikA bljaM.

Who are these dEvatAs and why are they considered for this charitrA?

Let us first take the dEvatA nandA.

nandA also called nandajA means one who is born to nanda. Who is nanda? It is nandagOpA. Who is nandagOpA? He is yashOdhAs husband. Who is born to yashOdhA? The answer is in the purANA itself. We don't have to search mahAbhAratA for this.

वैवस्वतेऽन्तरे प्राप्ते अष्टाविंशतिमे युगे ।  
शुम्भो निशुम्भश्चैवान्यावुत्पत्स्येते महासुरौ ॥

नन्दगोपगृहे जाता यशोदा गर्भसंभवा ।  
ततस्तौ नाशयिष्यामि विन्ध्याचल निवासिनी ॥

A girl was born to yashOdhA and vasudEva took KrishNA from the jail and kept it in brindAvAN and took the girl that was born to yashOdhA to the jail. When kaMsA heard that the eighth child was born, he came to kill the child and when he lifted the child, she magically rose up and told him that She is mahAmAyA Herself and the one to kill kaMsA will come. She then vanished and settled in vindhyAchalA as vindhyavAsinI.

So this avatArA of mahAmAyA Herself as nandajA is the shakti. Since the prathama adhyAyA is mahAkAlI and she is also the manifestation of mahAmAyA only, this shakti as nandajA makes sense.

नन्दा भगवती नाम या भविष्यति नन्दजा ।  
स्तुता सा पूजिता भक्त्या वशीकुर्याज्जगत्रयम् ॥

One who worships this nandajA shakti, can control all the three worlds. Don't immediately start to think of the great powers of controlling the Universe like vitlAchAryA movie. The three worlds are nothing but our own tripuTl - object, subject, and action. Understanding that they are one and the same and having that bhAvanaM is the vashI kuryAt jagattrayaM - this jyAtru jnAna jyEyAnAM abhedha bhAvanaM is shricakrapUjanaM. Having this anubhUtl is jlvan mukta state.

Let us now look into Her dhyAna shLOkA -

कनकोत्तम कान्तिः सा सुकान्तिकनकाम्बरा ।  
देवी कनकवर्णाभा कनकोत्तमभूषणा ॥

कमलाङ्कुश पाशाब्जैः अलङ्कृत चतुर्भुजा ।  
इन्दिरा कमला लक्ष्मीः सा श्री रुक्माम्बुजासना ॥

She has a golden lustre, She wears Golden ornaments and dresses. She Herself is golden in color.

She has four hands and carries - kamalA - lotus, aMkushA - goad, pAshaM - noose, and abjA - shank.

I have talked in enough details about these weapons in other lectures and I strongly suggest that you listen to those lectures to understand the meanings of these and then see how they are applicable in this context.

She also is worshipped using the following names -

indirA, kamalA, lakShmi, shri, rukmAmbujAsana ( means seated on a golden lotus).

nandajA also has her own mUla mantrA, rishi chandas, anga nyAsaM , kara nyAsaM, and AvaraNAs as well. I will share those when the time comes. As of now, we are only looking at the tatvic aspect of dEviMhAtmyam and we will stay at that level only.

Now, let us look into the next dEvata - raktadantikA.

This is the blja shakti. Why? This raktadantikA is a combination of raktA and dantikA. I have talked about these two words in detail. raktA - the red in color and how this means creation itself was already discussed. I have also discussed about the tatvArthaM of danta - 36 tatvAs. So rakta dantikA basically means the creation and how the creation is in the form of 36 tatvAs - shivAdi avaNi paryantaM.

Since the first initial creation happened with the tamOguNA mahAmAyA - remember the base coat that we talked about with the jaTa vastUs? That is raktadantikA. Now this makes sense isnt it?

Let us now look into the details of raktadantikA. This is also given in the 11th chapter of DM.

पुनरप्यति रौद्रेण रूपेण पृथिवीतले ।  
अवतिर्य हनिष्यामि वैप्रचितांसुदानवान् ॥

भक्षयन्ताश्च तानुग्रान् वैप्रचितान्महासुरान् ।  
रक्ता दन्ता भविष्यन्ति दाडिमीकुसुमोपमाः ॥

ततो मां देवताः स्वर्गे मर्त्यलोके च मानवाः ।  
स्तुवन्तो व्याहरिष्यन्ति सततं रक्तदन्तिकाम् ॥

Again on earth, She took a fierce form to kill the asurA called vaipracittA. She killed the asurA by simply eating Him and because of that Her teeth were red in color. She herself is in the color of Dadiml flower - pomogranate flower. The dEvatAs in dvargalOkam and the humans on earth worshipped Her by calling Her raktadantikA.

Who is this vaipracitA?

In fact, vaipracitA basically means descendents of vipracitti. Who is vipracitti? As per viShNu purANA, he is the son of kashyapA and dAnu. This is why they are called dAnavAs. This vipracitti married siMhikA - the sister of hiraNyakashipu. They inturn had several sons. The sons of Viprachitti by Sinhikā (the sister of Hiraṇyakaśipu) were Vyamaśa, Śalya the strong, Nabha the powerful, Vātāpi, Namuchi, Ilwala, Khasrima, Añjaka, Naraka, and Kālanābha, the valiant Swarbhānu, and the mighty Vaktrayodhī[10].

To protect the three worlds from the tyranny of these demons, CamuNDA took the form of a fierce-some warrior goddess. She waged a war against these demons & assassinated them one-by-one in the due course of the war. Then, she drank the blood derived from their corpses & satiated her thirst for blood. While doing so, her tooth got tainted with blood & acquired the red hue of blood. Thus she procured the name 'Raktadantika', meaning, "one with blood-bathed tooth".

This is an interesting story from a tatva perspective. Remember vipracitti is born to a riShI but had a asuric mother and an asuric wife. Which means, his satva guNA composition is low and also his offsprings will also have a low satva guNA composition. But the name is very interesting. vipra means a learned person. cittA means thoughts. Since it is mentioned that he is a dAnavA - an asurA, the thoughts of this learned man did not result in further development of his understanding of brahman but resulted in more confusions and degradation. So, dEvi as raktacAmUNDA destroyed those doubts and confusions by making him understanding the shRuShti rahasyA of the tatvAs and guiding him to the path of mOkShA.

Let us now look into Her svarUpa lakShaNA -

या रक्तदन्तिका नाम देवि प्रोक्ता मयानघ ।  
तस्याः स्वरूपं वक्ष्यामि शृणु सर्वभयापहम् ॥

Let me now explain the svarUpa of rakta dantika who can dispell off all fears. Who will have fears? Those who have doubts and that too doubts about their existence and fear of uncertainty. This is the vipracitti which is not channalized properly. It is dangerous to be intelligent enough to think but not in the right direction. So when there is fear of death, fear of uncertainty, dark clouds of doubts occupying the mind - then raktadantika comes as a saviour to dispell of those fears.

रक्ताम्बरा रक्तवर्णा रक्तसर्वाङ्गभूषणा ।  
रक्तायुधा रक्तनेत्रा रक्तकेशाति भीषणा ॥

She is red in color; wears red ornaments, her weapons are red, her eyes are red, even her hair is red.

रक्ततीक्ष्णनखा रक्तदशना रक्तदन्तिका ।  
पतिं नारीवानुरक्ता देवी भक्तं भजेज्जनम् ॥

Her sharp nails, teeth are red too and hence she is called raktadantika. She takes care of Her bhaktAs the same way as a devoted wife would take care of Her husband.

वसुधैव विशाला सा सुमेरुयुगलस्तनी ।  
दिर्घा लम्बावतिस्थूलौ तावतीव मनोहरौ ॥

कर्कशावतिकान्तौ तौ सर्वानन्दपयोनिधी ।  
भक्तान् सम्पादयेद्देवी सर्वकामदुघौ स्तनौ ॥

She is as wide as the earth. She has two breasts as big as the mEru parvA. Then the description of the stanAs and what it can grant to the bhaktAs are described. I have explained in detail the inner meaning of breasts when they are mentioned in tantra shAstrA. Please refer to that recording for further information.

खड्गं पात्रं च मुसलं लाङ्गुलं च बिभर्ति सा ।  
आख्याता रक्तचामुण्डा देवी योगेश्वरीति च ॥

She carries, khagaM, pAtraM, musalaM, and halaM in Her four hands. She is also called rakta cAmuNDA and also as yOgEshvarI.

अनया व्याप्तमखिलं जगत्स्थावरजङ्गमम् ।  
इमां यः पूजयेद्भक्त्या स व्याप्नोति चराचरम् ॥

It is because of Her the entire Universe - both jaTA and ajaTa vastUs are manifested. Those who worship Her can also become one with this Universe.

भुक्त्वा भोगान् यथाकामं देवीसायुज्यमाप्नुयात् ।  
अधीते य इमं नित्यं रक्तदन्त्या वपुःस्तवम् ।  
तं सा परिचरेद्देवी पतिं प्रियमिवाङ्गना ॥

They will get everything in life and at the end attain dEvIsAyujyaM.

As said earlier, raktadantikA also has her own mUla mantrA, rishi chandas, anga nyAsaM , kara nyAsaM, and AvaraNAs as well. I will share those when the time comes.

With this, we have seen the blja and shaktIs of the prathama adhyAyaM. Let us look into the bljA and shaktIs of madhyama catritrAm in the next session.

Guru brahma gurur vShNuH gururdEvO mahArsvaraH  
gurus sAkShAt para brahma tasmai shrI guavE namaH ||