

# SHRISTI

**The flower disappears, only fragrance remains.  
If you have found the fragrance within you, you know the whole secret of  
existence.**

**Because every individual is a miniature universe.  
“Yatha bramhband tatha pinde”**

## SHRISTI (CREATION)

The true nature of kala is reflected in the continuous 'Present'. Right from the very beginning, invisible 'Jagat' has always been within kala. 'Kala, hidden in the folds of 'Maha pralay' (total annihilation) in the form of cause reappears as Shristi when, creation begins. Thus, shristi's origin can be traced. The process of creation is the result of the union of 'Prakriti and 'Purush'.

The birth of 'Shakti' is in the motion which is generated by the collision of two objects. When an animate object collides with an inanimate object, an electric current is released, which is entirely a new form. And this process is called 'creation' or to be more precise (Nirman).

'Chetana' (animation) has motion, and 'Sushupti' (profound sleep) has inertia. When 'Chetana' bangs against the 'Sushupta' (the profound sleeper) It generates motion in it. Our visible world is the result of the collision of 'Chetana' and the 'sushupta', 'Sanghata' :- (Fusion) - 'Sanghat' denotes the fusion of thoughts, words, elements and, man and woman. In this manner the new creation (whether it is of event or birth) takes place. Bramha is Chetan, and Prakriti is profound sleep. In other words we can say that chetana, is 'Bramha' and Prakriti is 'Kala'.

'Chetan' Bramha, unknowingly collided with 'Kala', Prior to this 'Kala' had an existence of its own but was devoid of 'Chetana' and was lying in apparent inertia. The moment the accidental collision occurred, it came to life and rose. "Purush" could not take his eyes away from her enchanting beautiful form. And the second time when 'Purush' looked at her with deep intense eyes, an energy ran through her entire being. There upon, they walked away in harmonious unison. When the 'Veerag' was replaced by 'Raaga' the creation of 'Nutan' (Novel) took place. The Nutan or 'novel' further, created more and more. Unless, the 'Purush' reverts to the state of 'Veerag' the process of creation will be endless.

Therefore the equation of creation is formed in the following manner.

Chetan Bramha	Purush
+	+
Kala	Prakriti

From , Kala to Mahatava  
From , Mahat- sat to Chitta  
From , Mahat Raja to Buddhi  
From , Mahat Tam to 'Ego' or Ahankar

'Atma' or soul resides in the inner core of the all mandals of chitta, Ahankar, casual body, the zone of 'Ananda' or bliss, astral Prana and suksmna prakriti. Just above Atma's mandal of light lies the circular 'Mahat chitta' Mandal. The mandal of 'Ahankar' comes next, which is followed by 'Sukmna Prana' 'mandal'. 'Prakriti Mandal' is located above the ('Sukmna Prana' - Mandal,) Finally comes the 'Bramha Mandal' which embraces all the mandal within itself. 'Bramha Mandal' is also called by the name of 'Aakash' (ether).

The 'soul' is smaller than the smallest atom and like the 'sukmna', Bramha it has its distinct identity. It has no colour of its own but wears the colours according to the tendencies of the Gunas which are present in the chitta. "Chitta Mandal" : The chitta mandal is made out of fine bright white

rays. In the 'Hridya - akash', (heart,) by virtue of Anand Kosh, it symbolizes 'Gyan' or knowledge. It assumes colours as per the vritis (tendencies), In the 'Chitta Mandal' vritis in form of waves are all the time rising. These waves evoke the sanskaras. Due to the predominance of 'Gunas' the colours of the 'Chitta Mandal' keep changing. Sometimes they appear transparent, white (satwick) while other times they look mercurial (Rajsick). When they look and as though over cast by clouds, they reflect the Tamsic 'Guna'. 'Mahat chitta' becomes chetan after receiving the rays from the Jiva-atma. The core of 'Gyan Shakti' (power of knowledge) is within the Chetan 'Maha chitta' 'Maha chitta' is the abode of 'Jiva-atma'. It's prime characteristic is 'Gyan' or knowledge. 'Atma' resides in 'Chitta' 'Raga' and 'Virag' are the contradictory states of 'Chitta'.

**Aham Mandal or Ego Mandal** : - Ego Mandal has a blue tinge and almost overlaps the 'chitta' Mandal. It is in the shapes of a chimney. Ahankar or ego is the gross form of 'Asmita (pride). Ego Mandal changes colours according to the dominant 'Gunas'. The 'Satva Guna' in the 'Aham Mandals' is blue in colour but has the greenish tinge. 'Raja' is transparent white and the 'Tam' reflects dark green colour with a blue hue.

**Suksmna Prana Mandal** : - It is composed of bright sun like rays. The 'Ahankar Mandal' is within its sphere. Intensely bright rays emanate from this 'Mandal'. The effect of 'Three Guna's is apparent in this 'Mandal'. It is white when it is under the influence of 'Sata Guna' and 'pink' when the influence of 'Raja Guna' takes over. When it is under the influence of 'Tama' it looks hazy as though covered with steam vapours, and its speed also significantly slows down.

By virtue of the effect of the 'Chetan Atma', suksmna Prana' embodies the chitta's activities. It is the massive aspect of chitta's activities. It is located above 'Ahankar' and its identity is distinctly visible. It transmits 'motion' to the entire body. Prana's activity travels from the causal body to the 'Suksmna body' and then to the gross or the physical body. In this context, the befitting analogy is the presence of the hidden sun in the red splendour of the sky.

**Suksmna Prakriti Mandal** : - Prakriti exists above the 'Suksmna Prana' in a circular shape. It is yellow in colour and is Jiva-atma casual body. It is forever associated with 'Jiva-atma'. All the 'mandals' are within it's womb. It is eternally linked with 'Jiva-atma' which is imbued with desires in the form of sanskaras. The desires do not perish even after the final dissolution, because, the Jeeva does not want to perish and the desire to live forever in this Jagat is always present. As per the favourable memories, sanskara maintains its relationship with Prakriti. And the moment it is energized by 'Chetan' it becomes prone to all the worldly pleasures of life.

**Bramha Mandal** : - The top most layer represents the "Bramha Mandal". All the other mandals are within its circumference. Despite the fact that 'Bramha' is all pervading, it exists in the form of Suksmna, Nature has, given us the capacity to perceive the 'Aakash' which is within the 'heart'. Bramha is one, and, all pervasive. It is present in the 'Innerself' of 'Jiva atma'. Bramha does not have any original colour. Nevertheless, it is visible in the form of 'pure white' colour. The Darshan of 'Bramha' is possible in the Anand - kosh's (or the section of bliss) inner most core 'Causal Body' is the other name for 'Linga shareer' (body).

Apart from Prakriti's Maha-Tatvas there are five significant 'Tantmatras' which beget other elements.

**Five Bhoots (Panch Bhoots)** : - Aakash, Air, Fire, Earth and Water.

**Five Senses** : - Hearing, touch, eyes, smell and taste. (Rasa)

**Five Kamendriyas** : - Voice, hands, feet, Upastha (the middle portion of lower limbs) and Guda (rectum) Mind is the eleventh Indriya. All the eleven Indriyas are in the conspicuous form. Beyond these, the possibility of another indriya is not there. The subtle nerves which have created these Indriyas(senses), can be felt. They are within the range of cognition. When we go inwards, gradually the cognition of words, touch, form taste and smell takes place. These five senses result from the 'Aham' (Ego) Mandal. Asmita or pride's action are the sequel of the five senses. Finally, we have to accept the fact that 'Kala' is the chief root from whence the various combinations of the three Gunas-Rajah, Tamah, and Satva, appear in different modes. Hence the process of shrusti at the initial stage

finds expression. Indriyas are born from the sat 'Ahankar' and the five Tanmantras (subtle forms of matter) are the result of the 'Tam' Ahankar. Disha (direction) and 'Kaal' (time) originate from the sky.

'Kala does not have to seek any help for creation or 'Shristi' It is self sufficient. When the reflection of 'Kala' falls on the 'Jiva' it comes under the influence and three Gunas begins to behave like the karta (doer), Bhogta (enjoyer) and the Aasakta (attached one). There after it becomes inert, and disconnected, from its divine abode 'Kala' works endlessly to free this 'Purush' from the bondage. Suksmna body provides the medium to travel from one bodily form to another. The 'Suksmna' body cannot indulge in the activities of 'Bhoga' (worldly pleasures) independently. Due to this reason it depends on the gross body for participating in the worldly joys.

When it gradually progresses to the highest stage and cognizes the 'Swaroop state' it becomes still. And 'Jiva's liberation is finally ensued from this state.

Samashti Chitta (wholeness of Chitta) is formed from the unalloyed 'Mahat' (great) satta. The smaller portion of the former is in the form of Vyasti (isolated ) chitta in the Jiva -atma Therefore, it can be concluded that Vyasti 'Chitta' is the by product of the samashti 'Chitta'. Samashti Buddhi is born from Mahat Raja and the resultant supremacy of Rajas (or the glory of Rajah Guna). The 'Buddhi Tatva' which is present in every Jiva-atma is a part of Samashti Buddhi, 'Samashti Ahankar' originates from Mahat Tama (supreme Tama). Vyasti Ahankar is the product of Samashti Ahankar. Consequently Samashti Ahankar produces results which are three fold in nature - for example Sat - Ahankar, Raja Ahankar and Tam Ahankar.

'Sat Ahankar' produces 'five Gyan 'Indriya' and 'Raja' Ahankar - begets 'five Kamundriyas .Mind', which is born from 'Satwick Raja' can work in two ways. Owing to it's two fold potential it can work in, the sphere of Gyan Indriyas, as well as Kam - Indriyas since it is, under the influence of 'Sata' and Raja equally, it is highly effective and can act very fast.

Five Tanmantras originate from 'Tam Ahankar' and have the three fold nature. The creation of 'suksmna' body or the subtle body is by virtue of the 'three fold potential' It also enables one to cognize the celestial aspect of life

'Mind Buddhi and ten indriyas when collectively fues, then, in order to retain its effect, the Tantmantrs create a new section which is known as 'Panch Tanmantri Kosh'. The collective fusion of mind, Buddhi and ten indriyas which is situated in this 'Kosh' or section is called the 'Subtle body'. This fusion looks after the faculty of knowledge and sciences.

Since the creation of 'casual body' or the (Kaaran Sharir) precedes the astral body, the 'chitta' and Ahankar along with the 'Jiva-atma' enact the different 'Bhogas' of life. In this context, 'Kala' operates as the cause in the acquisition of all knowledge.

Devas, birds, animals and man are begotten from the satwick, Tanmantras of subtle body. And the subtle body belongs to the 'Esthir' Jagat or the 'immovable Jagat. In the subtle 'body' the fundamental difference between the 'Raja' and 'Satta' does not undergo any change. The 'Suksmna body' , is endowed with the potential to expand or 'retract' itself. Suksmna bhogas (attributes) can be enjoyed by 'Tanmantras' which have the predominance of 'Raja' 'Guna'. Rest of the Gunas play the secondary role.

'Esthal Mahabhoots' (gross) are created by Tantmantras which are predoinmantly 'Tam' in nature, but the remaing Gunas are also present in subdued forms. In the five Mahabhoots which compose the bodies of humans, Devas, and Gandharvas, the supremacy of Sat Guna is present. And, 'Raja' and 'Tam' exist in a minimum quantity. The bodies of birds and animals are composed by Gunas in which Tam and Raja have upper hand. The birth of earth, planets and sub planets, is from 'Mahabhoots which have 'Tam' as the dominant factor. And the inhabitants of these places are 'Jivas' or the living entities. 'Shristi' falls into three categories - (1) Devas (2) Tiryak (3) Manush (Humans)

(1) Deva consists of Bramha, Prajapati, Indra, Yaksha, Raksha + (demons)

(2) Tiryak - Birds, animals and reptiles come within this category.

High birth is the result of high 'Sanskaras'. Man's life is considered the best because it is 'Karma' oriented and it has 'conscience', Jiva-atma and Param atma are both 'Chetan'. The only difference between the two is that Jiva-atma assumes bodily form where as Param atma is formless. Param atma is bliss incarnate but Jiva-atma does not have this quality. It is 'Chetan' but does not have the 'Anand Roop' (the form of bliss) because it is in the bondage of the body and is subjected to the fruits of his karmas.