



swAmi deSikan's
tattva traya chuLakam

Based on commentaries by
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SrI hayagrIva perumAL and swAmi deSikan - tiruvendipuram



SrI:

SrImate nigamAnta mahAdeSikAya namaH

swAmi deSikan's tattva traya chuLakam

Annotated Commentaries in English by

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(Based on the original text by VaikuNThavAsi Oppiliappan koil
U.Ve.SrI.V.N. SrIramadesikachari swamy)



tattva traya cuLakam is the 15th of the amrta ranjani chillaRai rahasyams. VaikuNThavAsi Professor A. SrInivasa Raghavan has blessed us with a superlative summary of the tattva traya cuLakam, in the previous release in this series (<http://www.srihayagrivan.org/html/ebook078.htm>). With precision and clarity, he has covered the three doctrines (tattva trayams, so that one should have an unambiguous understanding to approach SrIman nArAyaNan's sacred feet as upAyam and phalan. Only after developing such an understanding, one can banish successfully the viparIta j~nAnams that stand in the way gaining moksha sukham. These viparIta j~nAnams to be dispensed with are:

- (1) **SarIrAtma brahamam** - the thought that SarIram is the Atmaa
- (2) **svAtantryam of the Atmaa**: the thought that the Atmaa, which is the liege of the Lord is independent of Him.

aDiyEn will add annotated Commentaries on this important chillaRai rahasyam of Swamy desikan based on the blessings conferred on me by vaikuNThavAsi SrI Oppiliappan Koil mahA VidhvAn, VaikuNThavAsi V. N. SrIrAma DesikAcchAr swAmi, my mAnasIka acAryan from childhood.

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SrI devanAtha perumAL - tiruvendipuram
(Thanks: SrI Vallabhan)



ACETANAM

The three tattvams are:

- 1) acetanam
- 2) cetanan and
- 3) ISwaran.

The word acetanam refers to an entity without j~nAnam or caitanyam. Examples are a tree, stone or a clod of earth. It does not have the capability to comprehend and operate; it has neither j~nAnam or the capability to engage in acts (*kartrtvam*). Since it has no j~nAnam, it cannot enjoy sukha dukhams and therefore lacks *bhogtrtvam*.

acetanam is of three kinds:

- (1) triguNam
- (2) kAlam and
- (3) *Suddha sattvam*.

None of the three have j~nAnam and therefore qualify to be termed as acetanams.

Why is the clear understanding of the details of each of the three acetana tattvams is essential?

The comprehension of svArUpam (inherent nature: what it is and what it is not) of triguNam/prakrti helps us to have a clear grasp of the 25th tattvam (viz.), jIvan/cetanan.

When one understands the limits of kAlam, one develops the discriminating intellect about the impermanence of the riches of the world; such a knowledge will also permit us to develop ruci for parama padam, which is beyond the



influence of kAlam. This in turn will help us develop a sense of urgency to perform the rites like SaraNagati before it is too late and spare us from the cycles of births and deaths.

The precise understanding of the doctrine of the third acetana tattvam, Suddha sattvam, will permit us to recognize the Suddha sattvamaya nature of the tirumeni of the Lord, who is both upAyam (means) and upeyam (phalan and the ultimate goal of Life).

TRIGUNAM

This acetana vastu is also known as prakrti; this refers to a vastu with three guNams (attributes): sattvam, rajas and tamas. This prakrti stands in the way of comprehending the true nature (svarUpam) of bhagavAn by the cetanams.

sattvam: this is a noble guNam. This will reveal to cetanams the true state of vastus. When this guNam is dominant, it will encourage the cetanam to perform deeds conducive to the advancement of status towards moksham. sattva guNam is the cause behind humans realizing sukham.


rajas: This is a middling guNam (neither lofty or inferior). This guNam will stir up desire, sorrow and distorted knowledge.

tamas: This is an inferior (the lowest of) guNam among the triguNams. It promotes distraction, laziness, sleep/sloth and nescience/aj~nanam.

The relationship between triguNams and srshTi (Creation) as well as praLayams (deluge/destructions)

When the three guNams are of equal proportions, the great deluge (mahA praLayam) takes place and every created object enters in to the Lord's stomach for protection until the next cycle of creation (srshTi). Our Lord wills when the mahA praLayam will take place. Only then, the three guNams will stay in a state of perfect equilibrium. When the three guNams are not in equipoise, they undergo changes/variations such as mahAn, ahankAram and the like. As the





three guNams shift from ascent to descent, prakrti transforms into many kinds of vastus. There are no limits to the permutations and combinations of the three guNams and lead to the extraordinary variety in the Lord's creations (**nAma rupa prapancam**).

mUla prakrti: When the three guNams are in an equal state, this vastu is called mUla prakrti. This has no j~nAnam as an acetanam. It is however eternal (ever existent). It is here for the benefit of others. It will constantly undergo changes. It is present everywhere except in places like SrI VaikuNTham, which is Suddha sattva mayam.

vyaktam-avyaktam: When the mUla prakrti transforms in to different vastus, it is called vyaktam. When it undergoes transformation into just one vastu, it is then called avyaktam. In its transformation, vyaktam transforms in to 25 tattvams starting with mahAn and ending up with prtvI. The entire mUla prakrti does not change in to the above 25 tattvams during the phase of vyaktam. It is only a small portion that undergoes such transformations.

The way in which the different tattvams are born from mUla prakrti: The first transformation arising from the variations of the three guNams (sattva-rajastamas) is "mahAn". **manas** creates firm j~nAnam to jIvan. **mahAn** assists the manas in conferral of j~nAnam to jIvan. Therefore, mahAn is called **buddhi**. mahAn is of three kinds: If sattva guNam dominates, it is called "**sAtvika mahAn**". If rajo guNam dominates, the mahAn becomes rAjasa mahAn; dominance of tamo guNam leads to the birth of tAmasa mahAn.

ahankAram: mahAn gives birth to ahankAra tattvam. This causes the feeling state in the mind to consider the SarIram, which is different from jIvan, as Atmaa and creates the notion of "I" (aham). At that time, ahankAram assists the manas. Just as its parent, mahAn, ahankAram breaks up in to Suddha (sAtvika), rAjasa and tAmasa ahankArams due to the variations in the three guNams. The indriyams arise from sAtvika ahankAram. panca bhUtams are born from tAmasa ahankAram. rAjasa ahankAram assists both sAtvika and tAmasa



ahankArams in their activities .

Inner indriyam:

manas

Eleven indriyams are born from sAtvika ahankAram. indriyams are of two kinds: internal and external. **manas** is the only Internal indriyam. manas is the reason behind the cetanam's determination to do something, think about something and to generate all kinds of thoughts. When the thought firms up from mere willing it, then manas is called **buddhi**. manas is instrumental in making the external indriyams do their activities (vyApArams). When a man thinks of one thing as something else, then manas gets the name of **ahankAram**. When a man reflects on something, manas is associated with that. At that time, manas is called **cittam**.

manas gets involved with all kinds of external activities and gets bound to samsAram and suffers. If it could push aside the external temptations/desires and recognize the Lord as the goal to get involved with, then the very same manas helps the man perform the right kind of deeds to gain moksham.

External indriyams:

There are ten external indriyams: five karmendriyams and five j~nAna indriyams. The five karmendriyams are:

- (1) vaak for speaking
- (2) Hand for holding and lifting
- (3) Leg for walking
- (4) Mala dvAram for excretion of waste matter and
- (5) jala dvAram for removal of urine.





The five j~nAna indriyams are:

- (1) Ear for hearing
- (2) Skin for touching the objects
- (3) Eye for seeing
- (4) Tongue for tasting and
- (5) Nose for smelling.

The help of panca bhUtams for the five j~nAnendriyams:

When the j~nAna indriyam engage in their own activities, the panca bhUtams nurture and grow their power. **AakASam** assists ear; **vAyu** assists skin/sparsa indriyam; **tejas** helps eye; **bhUmi/prtvI** assists the nose. **bhUmi, jalam** and **tejas** act as poshakams (nutrients) to manas, prAna vAyu and vAk.


panca tanmAtrams: We mentioned earlier that panca bhUtams are born from tAmasa ahankAram. The five bhUtams arise from five tanmAtrams. The definition of tanmAtram is a state in which the former state is not fully transformed and the the new state has not fully come in to being. This in between state is recognized as tanmAtram. The example is the yeDu (kalilam) formation, when the milk is boiled to make curd. yeDu is the tanmAtram, the milk is the original state and the curd is the transformed state. In the case of panca bhUtams, the dravyam like yeDu is known as tanmAtrams.

The way in which the bhUtams are formed from tAmasa ahankAram via the route of tanmatram :

tAmasa ahankAram-->Sabda tanmAtram-->AkASam; the Sabda tanmAtram is a state, where the tAmasa ahankAram is not destroyed completely and the bhUtam of AkASam is not fully evolved. Thus, tanmAtram is in a state of sUkshma/intermediate bhUta rUpam. The order of formation of the panca bhUtams are:



bhagavAn is the creator of cetanAcetanams - SrI SampatkumAra perumAL - Melkote



panca bhUtam of AkASam->sparSa tanmAttram->panca bhUtam of vAyu->rupa tanmAttram->tejas->rasa tanmAttram->jalam->gandha tanmAttram->panca bhUtam of prtvI or bhUmi.

The guNams of panca bhUtams: Among the panca bhUtams,

1. AkASam has only "the guNam" of Sabda tanmAttram
2. vAyu, the next panca bhUtam has both Sabdam and sparSam;
3. tejas has Sabdam, sparSam and rUpam;
4. jalam has the four "guNams" of Sabdam, sparSam, rUpam and rasam;
5. The last of the panca bhUtam, prtvI/bhUmi has all the five guNams/ tanmAttrams: Sabdam, sparSam, rUpam, rasam and gandham.

The birth of the bhUtams has to be understood as the change in their erstwhile states. When mahAn gives birth to ahankAram, there is no new entity that comes in to being named ahankAram but mahAn transforms into ahankAram. Same situation exists for tanmAttrams and panca bhUtams.

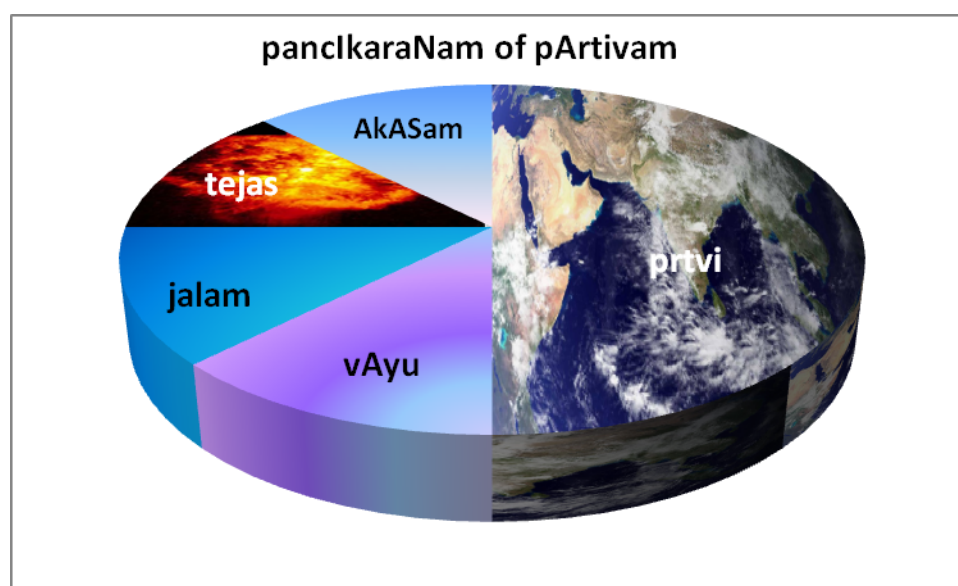
samashTi-vyashTi srshTis: The creations of the Lord from the tattvam mahAn to prtvI is known as samashTi srshTi. The creations made from the parts of mahAn are known as vyashTi srshTi.

aNDangals are innumerable: The place where we live is an aNDam. There are many such aNDams. Each aNDam has a brahman and related devAs. The aNDams are enveloped in tattvams known as AvaraNams. Inside the aNDams would be the 14 universes (lokams).

Creation of vastus through pancIkaraNam process: Lord uses the bhUtams to create various vastus. In each of the created vastus, there are amsams of all the five bhUtams. This process of creation using the panca bhUtams is understood as pancIkaraNam. Lord divides each of the 5 bhUtams into halves. He retains one half. Next, he takes the remaining halves and divides them in to



four parts ($I/2$ times $1/4=1/8$). Our Lord takes one half of a bhUtam and blends it with four of the $1/8$ part to make the whole ($1/2+1/8+1/8+1/8+1/8=1$). For instance, if half of prtvi is added to $I/8$ each of the remaining four bhUtams, we get a vastu, where prtvi is dominant. This vastu for that reason is called pArtivam (one that belongs to prtvi bhUtam). This type of blending of the bhUtams is known as pancIkaraNam. The details on the disappearance of the aNDams, the uniqueness of the 14 lokams inside the aNDams and pancIkaraNam are provided by various purANams.



There are 24 tattvams including prakruti, mahAn, ahankAram, five bhUtams, five tanmAtrams and 11 indriyams (five karmendriyams, five j~nAnendriyams and manas). The 25th tattvam is jIvan. Among these 24 tattvams, prakruti, mahAn, ahankAram, five bhUtams and five tanmAtrams form a total of 13 and become upAdAna kAraNam for the SarIram just like clay is the upAdAna kAraNam for the clay pot. The remaining 11 indriyams become countless and are linked to each men and differ in the bodies of each men. These indriyams are like gems enmeshed in a piece of jewelry.

SarIra lakshaNam: SarIram is defined by three characteristics (amsams) as it relates to the 25th tattvam (viz.), jIvan:





(1) Aadheyam

(2) vidheyam and

(3) Sesham.

SarIram is Aadheyam (abode) for the jIvan. Only when the jIvan's svarUpam is there, the SarIram can last. Therefore SarIram will always be the Aadheyam for the jIvan. SarIram will be the vidheyam for the jIvan. SarIram can stand up, exist and operate only when the jIvan wills it. Therefore, SarIram is always vidheyam for the jIvan. SarIram without j~nAnam cannot have any special purpose. The fruits of the jIvan becomes the fruits of the SarIram. Therefore, SarIram becomes Seshan for the jIvan. The SarIram possesses these three amsams and becomes the vastu recognized as SarIram. It will stay always un-separated from the jIvan until the time of death.

KAALAM

After discussing triguNam so far, let us take up the next unit of acetana tattvam, kAlam. The development of clear knowledge about kAlam is essential for our salvation. kAlam does not have the sattva, rajo and tamo guNams. kAlam is behind references such as future time, past time and present time. It is eternal and is present everywhere. It rotates like a wheel from the unit of kshaNam (second) to parArtham (Half of brahma devan's life time). All of these are units of kAlam. PramANams point out that kAlam is different from prakrti and its variations as well as from jIvan. Once an understanding of the svarUpam of kAlam is gained, there will be no need to lament over time lost in pursuit of fruitless and transient pleasures and the jIvan can seek sAdhanAs appropriate to its own svarUpam and become redeemed. The time limits of creation, dissolution (azhivu) of the various vastUs are described by the sAstrAs.

When cetanams engage in SAstram permitted acts, the Lord, who is the Master of all will blunt the horrors of kali yugam for them and make them experience the auspicious age of krta yugam. The appearance and disappearance of vastus in the samsAra maNDalam (Lord's leelA vibhUti) is under the strict jurisdiction



of the units of time. In the Suddha sattvamaya SrI VaikuNTham, kAlam has no sway. It is there but all that takes place is though the will (sankalpam) of the Lord.

SUDDHA SATTVAM:



This is the third member of acetana tattvam besides triguNam and kAlam. It is the abode of sattva guNam without any admixture of rajo and tamo guNams. The sattva guNam associated with Suddha sattvam is not like the sattva guNam in samSara maNDalam and is of special kind (vilakshaNam). There are some differences of opinion about this Suddha sattvam doctrine. Some group it among jaDa tattvams like prakrti and kAlam, which are non-luminous in nature instead of being self-luminous (svayam prakAsam). Non-luminous here means an object that is not self-luminous but needs another vastu to be cognized.

Atmaa-dharma bhUta j~nAnam - Unities and contrasts:

Points in favor of the view that Suddha sattvam is svayam prakASam (self-luminous): In this view, Suddha sattvam is classed among the self-luminous vastus like paramAtmA, His attributive knowledge (dharma bhUta j~nAnam), the jIvan and its dharma bhUta j~nAnam. All of the above five self-luminous entities do not need another (separate) j~nAnam to know them. They are svayam prakAsam. One does not need another luminous vastu to see them. They are all svayam prakAsa vastus and reveal others through their luminosity.

There are however some contrasts between Suddha sattvam and other svayam prakAsa vastus. For instance, jIvan is changeless. Suddha sattvam transforms into other entities - the trees, lakes, maNDapams and vimAnams et al in the Suddha sattvamaya SrI VaikuNTham. dharma bhUta j~nAnam is capable of revealing other vastus. Suddha sattvam can reveal itself but cannot reveal other vastus. Here it differs from dharma bhUta j~nAnam. Same is the situation in the case of Atmaa. It will reveal itself through its self-luminosity but cannot reveal other vastus. dharma bhUta j~nAnam can, not only reveal itself but can also reveal other vastus as well.





Here are some more limitations: Atmaa can gain the fruits from its revelation; dharma bhUta j~nAnam cannot gain the fruits of its own revelation for itself. It is after all an acetanam (insentient). Atmaa does not expand or contract. dharma bhUta j~nAnam of a cetanam (jIvan/Atmaa) can shrink as well as expand. The dharma bhUta j~nAnam of the Lord does not shrink or expand. It is eternally the same without variations. Therefore, we have to take in the svayam prakAsatvam of the Suddha sattvam, while admitting some of its differences from the other svayam prakASa vastus.

The alternate names of Suddha sattvam:

When one evaluates the attributes and the vaibhavam of Suddha sattvam, even the offices (sthAnams) of the lofty brahma devan appear like narakam. Since Suddha sattvam creates limitless bliss (**Anandamayam**), it is sometimes called the Supreme abode or parama padam. Suddha sattvam is also called as "**shADguNyamayam**" since it makes all the six auspicious guNams of EmperumAn become graspable by us. Suddha sattvam is made up of bhUmi, jalam, tejas, vAyu and AkASam, the panca bhUtams. **pancopanishad mantrams** used in the **bhUta Suddhi** stage of the tiruvArAdanam for EmperumAn celebrate the attributes of Suddha sattvam and hence latter is recognized as "**pancopanishadmaya**". The panca bhUtams associated with Suddha sattvam are not like the panca bhUtams in the samsAra maNDalam. The Sabdam, sparSam, gandham, rUpam and rasam in the panca bhUtams at SrI VaikuNTham will differ from their counterparts in samsAra maNDalam. They do not have any sambandham with prakruti/triguNam and exist only in SrI VaikuNTham. Suddha sattvam, which is the embodiment of these five bhUtams is also called "**panca Sakti mayam**".

These panca bhUtams of SrI VaikuNTham stay without destruction; they are eternally existent. Since the vimAnams, gopurams, divine jewelry, divine weapons, the SarIrams at SrI VaikuNTham stay as nityam (eternal and changeless) and it is for this reason, the Lord's supreme abode is saluted as nitya vibhUti (eternal wealth).

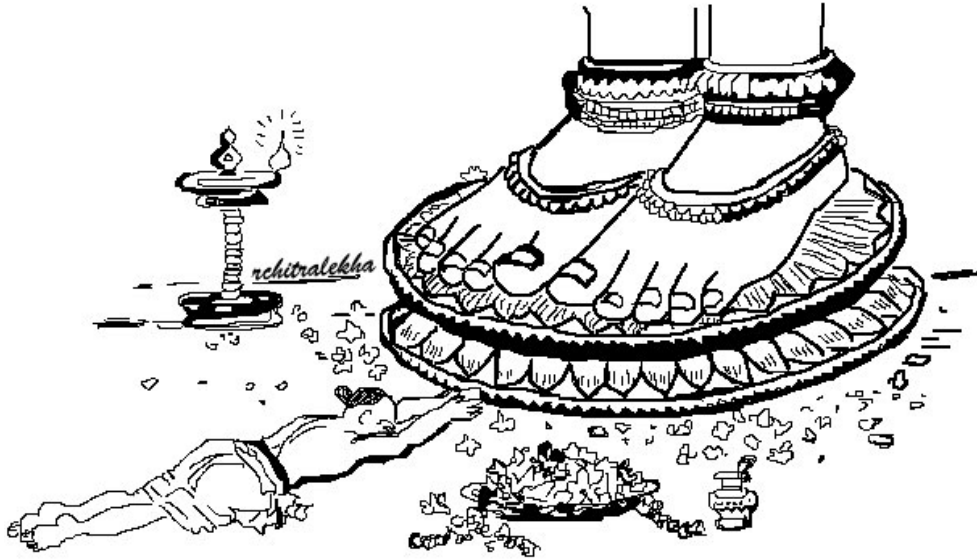




Liberated jIvans reach nitya vibhUti and enjoy kaimkaryams to the divya dampatis - tirukkacchi

The boundaries between leelA vibhUti (samSara maNDalam) and nitya vibhUti (SrI VaikuNTham):

prakrti (triguNam) is the abode of jIvans (leelA vibhUti) for experiencing their karma phalans. There is no limit to its lower boundary. Suddha sattvamaya SrI VaikuNTham (nitya vibhUti) on the other hand is the abode for enjoyment of moksha sukhAm and it has no upper boundary. Its lower boundary however is samsAra maNDalam. We have to understand SrI VaikuNTham is above prakrti maNDalam and that is where the boundary between the leelA and nitya vibhUti meet and the jIvans through performance of deeds for mokshopAyaM can access and have their permanent abode of eternal bliss, SrI VaikuNTham and engage in nitya kaimkAryam to the divya dampatis along with nitya sUris and other mukta jIvans there.



tvayi caraNou SaraNam prapadhye (Thanks :Sou R Chitrarekha)



AcAryans impart the knowledge on the tattvams - HH 45th paTTam SrImadazhagiya singar, SrIMaTham



JIVA NIRUPANA ADHIKARAM

jIvan is distinct and different from acetanams: The second of the three tattvams, jIvan, has j~nAnam. He is of atomic dimensions. He is under the vaSIkaraNam of the Lord. He has kartrtvam (i-e) He is the doer of an act. He has the ability to enjoy the fruits of his karmAs (bhogtrtvam). prakrti-kAlam-Suddha sattvam as acetanams do not have the attributes of kartrtvam and bhogtrtvam. Thus, jIvan is distinct and different from acetanams.

jIvan is distinct and different from ISwaran: jIvan is supported by the Lord and is ruled (commanded) by Him. jIvan is the eternal servant of the Lord (Seshan to sarva Seshi). EmperumAn is the substratum for the jIvan and the Master (svAmi) for the jIvan. Therefore, jIvan as a tattvam is a distinctly different, independent tattvam from ISwaran.

Differences in the svarUpam and svabhAvam of jIvans and acetanams: The svarUpam of acetanam (insentients) undergoes changes. For instance prakrti transforms into mahAn, which in turn changes to ahankAram. The svarUpam of jIvan however does not undergo any changes. While the svarUpam of the jIvan does not change, its svabhAvam can change. For instance, j~nAnam, which is the attribute of the jIvan, can shrink or blossom (experience surukkam or malarcchi). The j~nAnam of the jIvan can some times be in bloom and at other times would be shrunk. This is the case for baddha (bound) jIvans. For the mukta and nitya sUri jIvans, there would be no changes in svabhAvam like shrinking and blossoming. The j~nAnam of the mukta and nitya sUri categories of jIvans stay fully blossomed all the time.

The activities of the acetanams arise from the j~nAnam of the jIvan. For instance, a pot does not move by itself. If the buddhi of the jIvan wills it, then it will move. For acetanams, its activities arise from the buddhi/j~nAnam of the jIvans. EmperumAn's activities (seyalkaLs) in contrast arise from His sankalpam (volition/will).

Some of the deeds of jIvan happen from ISwara sankalpam alone. Some more

happen from jIvan's sankalpam synchronized with the sankalpam of ISwaran. Those activities of the jIvan that arise without the jIvan's initiative are results of the Lord's sankalpam alone. jIvan has to understand that what he wills to do follows ISwara sankalpam.

The three kinds of acetanams (prakrti, kAlam and Suddha sattvam) stay as SarIram for Atmaa. They do not become SarIram of any other entity. EmperumAn stays as Atmaa (paramAtmaa) for jIvan. jIvan stays as the Atmaa for SarIram (uyir for SarIram), while staying as the SarIram for paramAtmaa.

siddhi traya pramANam of swAmi AlavanthAr for the differences between jIvan and acetanams:

swAmi AlavanthAr has explained this doctrine in the Atma siddhi section of His SrI Kosam, siddhi trayam in the Slokam passage:

dehendriya: mana: prANAdhIbhyo anyo anyAsAdhana:

nityo vyApI pratikshetrAtmaa bhinna: svata:sukhi

Meaning:

jIvAtmA (jIvan) is distinctly different from SarIram, indriyam, manas, prANa vAyu, dharma bhUta j~nAnam. jIvan is svayam prakASakan (self luminous). He is indestructible (eternal). He has the power to enter into any acetanam. This jIvan is different in different SarIrams. He is by nature savta: sukhi/sukha svarUpan (of the nature of bliss) and is fit to receive sukham.

swAmi deSikan's expanded commentary for the above slokam (word by word):

deha indriya mana: prANadhIbhyaha anyo: jIvan is different from the SarIram made up of the union of the five bhUtams. SarIram may become lean or fat. SarI ram has hands and legs et al as its limbs. The jIvan is distinctly different from the thus defined SarIram.



Does the acetana SarIram have j~nAnam (aRivu/consciousness)?

No, the SarIram does not have j~nAnam. The SarIram is just an assembly of the five bhUtams and combination of various avayavams (limbs). If we say that SarIram has j~nAnam, then we have to concede that each of the panca bhUtams or the individual limbs have j~nAnam. That proposition in turn will necessitate the acceptance of various Atmaas, each of which is responsible for each of the five bhUtams and the avayavams in one SarIram. The idea of one jIvAtma being responsible for all bhUtams and limbs will be negated. The concept of jIvAtma extending itself as "aham" will become inappropriate. It is therefore not possible for each of the bhUtams and the limbs of SarIram to have j~nAnam independently. If these individual units that assemble to form SarIram cannot have j~nAnam, it is clear that the SarIram also cannot have j~nAnam. Because of these contradictions, it is clear that SarIram cannot have j~nAnam and therefore jIvan is different from SarIram in having j~nAnam.

indriyams are ten in number: Five karmendriyams (vAk, hand, leg, mala dvAram and jala dvAram) and five j~nAna indriyams (Ear, mouth, eye, nose and skin). These indriyams are also different from the jIvAtmA. We know that one indriyam cannot perform the act of the other. Eye cannot hear and the ear cannot see. The hand cannot speak. There is one entity, who is the operator of the functions of individual indriyams. That is the jIvAtmA, who commands and coordinates the operations of the individual indriyam. What is being said thru speech is carried out by the hand. The mastermind behind the operation of all these karmendriyams and j~nAnendriyams is therefore the jIvAtmA. He experiences the fragrance of a flower, the sound of music, the sight of a beautiful vastu. He is the receiver and the interpreter of the assigned outputs of the individual indriyams and the commander of the indriyams. The indriyams are the senders and receivers of those "signals". jIvan has the j~nAnam to make sense of all these experiences, where as the indriyams devoid of j~nAnam cannot do so by themselves. Thus jIvAtmA is different from the indriyams.

manas: jIvAtmA is different from manas just as He is different from SarIram


and indriyams. For this purpose, one has to understand the reason for existence of manas as an indriyam. jIvan has j~nAnam. jIvan cognizes first something he experiences. Thought about this experience comes later. This happens as a result of **samskAram** (association/**pazhakkam**) with the link of the original cognition. When the thought about that samskAram arises, it comes to the forefront. manas is the instrument for the jIvan to remember that samskAram. If this role was not present, there is no function for manas. manas is the tool/instrument/facilitator for memory/samskAram and jIvan is the receiver and beneficiary of that memory. From this partition in the roles, it is clear that jIvAtmA and manas are not one and the same and jIvAtmA is distinctly different from manas as well.

prANa vAyu is different from jIvAtmA: prANa vAyu is a transformed entity of vAyu. It can undergo diminution and expansion. These are changes or vikArams. jIvAtmA is nirvikAran and does not undergo any changes in svarUpam. Thus prANa vaayu that undergoes changes can not be the same as jIvAtman free from undergoing changes.

dharma bhUta j~nAnam is different from jIvAtman: What is dharma bhUta j~nAnam? This is the j~nAnam, which is never separated from the jIvan. This j~nAnam reveals the vastus of the world to jIvan. It is self-luminous and the jIvan does not need any other j~nAnam to know the different vastus. dharma bhUta j~nAnam is eternal in existence. It is a property of the jIvan that possesses it. All the three pramANams help to comprehend this dharma bhUta j~nAnam. These three pramANams are:

1. **pratyaksham**/direct perception,
2. **anumAnam**/inference and
3. **Sabdam**/Srutis.

There are many vikArams (changes) that dharma bhUtam j~nAnam undergoes. In the jIvAtmA, the abode of dharma bhUta j~nAnam, these vikArams do not



arise. The jIvan is of uniform luminosity at all times. The jIvan, who shines as the "I (aham)" and who is luminous for his own benefit is thus different from dharma bhUta j~nAnam.

The explanation of the svabhAvams of acetanam, cetanam & dharma bhUta j~nAnam:

svabhAvam of dharma bhUtam j~nAnam: acetanams like SarIram are jaDams (not self-luminous). They have to be seen with the help of dharma bhUta j~nAnam. They become visible to the jIvAtma through its dharma bhUta j~nAnam (attributive knowledge) with which it is always associated.



"Attributive knowledge shines for the benefit of another both by itself and with the help of another. Atmaa shines for its own benefit both by itself and with the help of another. When it shines with the help of another, it is for the benefit of others". This then is the subtlety (sUkshmam) about dharma bhUtam j~nAnam.

svabhAvam of jIvAtmA: jIvan will always be shining as "aham" in the self-luminous state. The thought "aham" (my body) shows that Atmaa is different from the SarIram, which is Atmaa's abode. Thus, Atmaa is fundamentally different from body (SarIram) and other things like triguNam, indriyams and panca bhUtams. The notion that SarIram is the Atmaa has to be banished as viparIta j~nAnam. The thought by jIvan that it is my body is perfectly valid and accepted by the Srutis and SAstrAs.

The usage of the word "ananya sAdhana" by swAmi AlavanthAr: The Atmaa is self-luminous (svayam prakASam) and shines like dharma bhUta j~nAnam, another self luminous entity. There may be some confusion here about Atmaa being **anya sAdhana** or **ananya sAdhana**. The distinctions between the self luminous nature of Atmaa and dharma bhUta j~nAnam (DBJ) are: The attributive knowledge (DBJ) is self luminous to the Atmaa it supports, while cognizing vastus and other jIvans. The Atmaa however is self luminous perpetually to its own self as "aham".



svayamprakASan - swAmi deSikan - tiruvendipuram (Thanks: SrI Shreekrishna)



The significance of the word nitya used in connection with Atmaa: The Atmaa may take many births one after the other and enters into different SarIrams. It is eternal (**nityam**). Its attributive knowledge may shrink or expand during the different births it takes but its' essential nature as a self luminous entity does not change. It is not called by any other names. It is still recognized as the jIvan. Atmaa remembers its previous births as it takes new bodies due to its karma vAsanais. It never ceases to exist during any one of the praLayAs (dissolution of the universe) viz. **naimittika**, **prakrita** and **Aatyantika PraLayAs**. **naimittika PraLyam** is the dissolution of the created universe during each night of brahma devan's long reign by human standards of time. During **naimittika praLayam**, all lokams except brahma lokam are destroyed. **prakrta praLaya** is the time when the grand dissolution happens at the end of the life of one brahma devan. During this praLayam, all vastus except mUla prakrti are destroyed. mUla prakrti reaches **layam** with EmperumAn. The **Aatyantika praLayam** or absolute dissolution is when the jIvan gains moksham and cuts off its samsAra bandhams. jIvan stays eternally during all these parLayams. vedam declares so. That is the significance of the word "nityam" associated with the jIvan.

jIvan as vyApi: jIvan is atomic in size and subtle; he has the capability to enter into and pervade all acetanams like SarIram. In the state of liberation (moksham and stay as mukta jIvan) and existence as the baddha jIvan, the jIvan can assume several bodies (SarIrams) by "his will, dharmaa and yogic power". In doing so, it shares some aspects of ISwaran but it is totally different from ISwaran since it is atomic in nature while ISwaran is **vyApaka svarUpi** (pervasively present everywhere). ISwaran is **vyApI** and **vibhu**. As the atom-sized jIvan enters different bodies, only his dharma bhUta j~nAnam enters and pervades and not his essential nature. The jIvan stands inside the prakrtic bodies like fire in a piece of wood and the oil in sesame seeds. "He is all pervasive; his essential nature is knowledge and he cognizes himself" as stated by vishNu purANam (2.7.28). brahma sUtrA (4.4.15) compares the presence of the jIvan inside the body (prakrtic matter) as a single lamp



existing at one place and spreading its jyoti (lustre of attributive knowledge) throughout the room.

prati-kshetram Atmaa bhinna: passage of swAmi AlavanthAr's slokam: The Aatmaa inside each of the SarIrams is different. The doctrine that the same Aatmaa is present in all SarIrams is inappropriate and wrong. If that were to be so, the j~nAnam, sukham and dukkham of inside individual SarIrams should be the same and it is known that the combination of j~nAnam, sukham and dukkham are different for different Atmaas. Further, what one Atmaa experiences in one body is not experienced by the jIvan in another body. The different jIvans in different bodies experience phalans linked to their individual karmAs. If there is only one Atmaa in all the bodies, then they should all experience the same phalan. This is not so. Hence, we have to accept that Atmaa in each SarIram is different.

jIvan is svata: sukhee: The Atmaa is recognized as the possessor of intrinsic happiness. This suggests that the essential nature of Atmaa is to enjoy fully the Lord in SrI vaikuNTham "as his birthright in as high a degree as the nitya-sUris themselves". dukkham is experienced by the jIvan due to non-intrinsic, extraneous factors like bad karmAs. As long as the jIvan is in karma lokam, he will be affected by puNya-pApams and therefore be subject to sukha-dukkhams.



Three Kinds of jIvans (*baddha*, *mukta* and *nitya jIvans*)

(1) *baddha jIvans* are those bound to samsAram.

(2) *mukta jIvans* are liberated souls freed from the samsAric bonds and do not enter the karma bhUmi again as a result of their sAdhanAs (bhakti and prapatti yogams) bearing fruit.

(3) *nityAs* or *nitya sUris* are eternally liberated jIvans, who never had any sambandham with the samsAric world.





baddha jIvans toil in samsAric world. Through their aj~nAnam, they perform karmAs, develop a ruci for them and as a result attain sambandham with SarIrams and indriyams to engage in the performance of karmAs. This link is called **prakrti sambandham**. The rows starting from aj~nAnam and reaching upto prakrti sambandham for individual jIvans are like the timeless flow of the floods of a river. It is hard to tell which one comes first. It is hard to determine which came first: avidyai (aj~nAnam or karmaa). Is it the seed or the sprout which appeared first? It is difficult to figure out. The rows of aj~nAnam and karma are **anAdhi** (timeless).

Those jIvans, who are caught up in these samsAric bonds forget their intrinsic blissful svarUpam. They forget the Lordship of EmperumAn as **sarva Seshi** and they are His **Sesha bhUtars** (liege/aDimais). They do not remember all these differences are only about the SarIram and not about the Atmaa inside. They develop SarIrAtma brahmam and mistake the Atmaa for the SarIram. They experience immense miseries like garbha vAsam, infancy, youth, old age, death, svargam or narakam thereafter. They experience tApa trayams (**AadhyAtmikam**, **Aadi boudhikam** and **Aadi daivikam**). They make the baddha jIvans suffer immensely. During such sufferings, the baddha jIvans get dim over their natural rights like bhagavad anubhavam. When these baddha jIvans transgress bhagavad SAstrams, they also receive punishments. The mukta and nitya jIvans do not trespass SAstrams (**Saashtra- ullanganam**) and therefore are not affected.

mukta jIvans through the power of their sAdhanAs get release from samsAram. The baddha jIvans become blessed with the auspicious glances of the Lord falling on them at the time, when the baddha jIvans' puNyams mature. The cetanams reflect on their state and remove their indifference and enmity to the Lord and start their journey towards Him. They seek a sadAcAryan and receive His upadeSams and recognize that they are the eternal servants of the Lord and that recognition of the relationship is their treasure and cause for all auspiciousness. After that recognition of Seshatvam to the sarva Seshi, their

Lord, they gain intense desire to serve and enjoy Him in parama padam to their heart's content. They perform one of the two upAyams (bhakti or SaraNagati yogams) fit for their status (adhikAram). Their Lord is immensely pleased with the efforts taken and wills to grant them moksham. At the end of their life in the leelA vibhUti, our Lord leads them to His supreme abode.

The mukta jIvan's dharma bhUta j~nAnam is in full bloom and the mukta jIvan engages in nitya (eternal) niravadhya (blemishless) kaimkAryams in parama padam to the divine couple on a par with nitya sUris.

The nitya sUri jIvan is an eternally liberated jIvan with no links ever to samsAram. Their j~nAnam is always in full bloom because they never do anything that displeases the Lord. Therefore they have no adverse karma sambandham. With Suddha sattvamaya tirumeni, they serve their Master in SrI vaikuNTham. Some of the nitya sUris are garuDan, AadiSeshan, vishvaksenar et al. They have duties that have an eternal span and are willed by the Lord Himself. For instance, garuDan is the vAhanam for the Lord and vishvaksenar is the commander in chief of the army of the Lord.

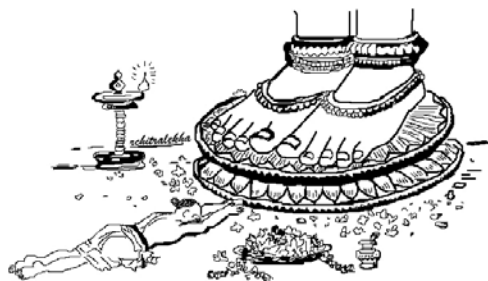
Although their duties are different, the mukta jIvans, nitya sUris and bhagavAn have the same anubhavam of bhogams at SrI vaikuNTham. bhagavAn has however unique responsibilities such as the creation and protection of the Universe and its beings. These duties of the Lord are not shared by the muktAs and the nityAs. In the anubhava rupa Aanandam of the mukta and nitya suri jIvans, there are no grades. dvaita darSanam believes there are gradations in the Aanandam of these two jIvans in SrI VaikuNTham (i-e) there is a tAratamyam, vaishNavite AcAryans disagree completely .

The jIva nirupaNam section concludes with the 26th pAyiram from amrta ranjani celebrating the teachings of AcAryAs about the jIva tattvams: "Those AcAryAs of ours have made a clear study of the tenets revealed by the vedas and have taught us that the jIvAs are of three kinds:



garuDa vAhanam at tirumala - SrI Malayappa swamy

- (1) those that wander in the world being bound by the strong ropes of multifarious karmAs,
- (2) those that have attained the world of SrIman nArAyaNa, who induced them to adopt the proper means of (their) redemption,
- (3) those shining angels (in SrI vaikuNTha) who have never been stained by even one of the eternal karmAs."





Suddha satva maya SarIran - SrI prahlAda varadan , SrIMaTham, Chembur
(Thanks: SrI V Ramaswamy)



ISWARA NIRUPANAM

His vaibhavam: The Lord of peRiya pirATTi (SrI devi), SrIman nArAyaNan, is considered as the ISwaran. He holds and bears always the entire assembly of cetanam and acetanam. He is their dhArakan by virtue of His svarUpam. This is an inherent attribute. The sustenance of the cetanams and acetanams is made possible because of the existence of His svarUpam; therefore He becomes their dhArakan. He is also the ruler/commander (niyantA) of the cetanAcetanams through His sankalpam. It is because of His sankalpam that they the rUpam of the cetana-acetana vastus, their sustenance and their operations continue. Otherwise, they will reach layam. He is the nirupAdhika Seshi or the natural chief (Seshi/Master) of the cetanams and acetanams. There is no prayojanam unique to the cetanams and acetanams. The fruits arising from their existence and activities are gained by the Lord.

He is the sarva SarIri (i-e) He is the Aatma for cetanams and acetanams and they become His SarIram. He is the kArANam for all kArya vastus. He is totally free of any blemishes and inauspicious guNams (samasta heya rahitan). He is sarva kalyANa guNa-gaNakan. By nature (svata:), He is the abode of omniscience (sarvaj~natvam), Omnipotence (sarva Saktitvam) and the place of residence of all auspicious attributes (samasta mangaLa guNa AaSrayan). He is different from all the other vastus except Himself (svetara samasta vastu vilakshaNan); He has none, who is equal to Him (tannoppArillappan) or superior to Him.

He is referred to by all Sabdams other than those used to speak about a particular cetanam or acetanam (nishkarsha-ketara-sarva-Sabda vAcyam). For instance, when we say "devadattan" or a pot, those specific words about a cetanam and acetanam refer to the ISwaran, who is the indweller (antaryAmi brahmam) of both that cetanam (devadattan) and the acetanam (the pot). On the other hand, when we say "SarIram, body and deham" in a general sense, that Sabdam does not reach all the way to the antaryAmi brahmam and point Him out. He is the One, who is worshipped by all the vaidIka karmAs (sarva



SAstrIya karma AarAdhyan). He is the recipient of all those AarAdhanams (sarva deva AarAdhanam keSavam pratigacchati). He is the grantor of all fruits of His AarAdhanam (sarva phala pradhan). He grants to those, who seek His refuge, all the four kinds of purushArthams.

He is svabhAva suhrd for all AatmAs (i.e.), He has by nature good will towards all. He is AaSrayaNIyan for mumukshus (i.e.), He is the means for refuge for those who desire moksham. He is the phalan for those mumukshus, who enjoy moksha sukham (mukta prApyan). He is the unmatched supreme object of enjoyment in every way (sarva prAkAra niradiSaya bhogyan). He is the one celebrated by the upanishads as purushottaman and shines as the top of all pramANams (valid knowledge).

Three types of kAraNam for kArya vastus and ISwaran:


For each of the kArya vastu in this world, there are three kinds of kAraNams:

- (1) upAdAna kAraNam
- (2) nimitta kAraNam and
- (3) sahakAri kAraNam.

These three kAraNams will stay as three different vastus. For instance, the vastu that is clay becomes the pot. The pot is the kArya vastu and the upAdAna kAraNam for that pot is the clay. The potter (kuyavan) shapes that clay into a pot and hence he becomes the nimitta kAraNam for the pot. For the clay to become a pot, the potter's stick is needed. The stick used by the potter then becomes the sahakAri kAraNam. Thus there are three kAraNams for each kArya vastu and these three kAraNa vastus are different.

In the case of ISwaran, there is something unique. He becomes all the three kAraNams. He is the upAdAna, nimitta and sahakAri kAraNams for all kArya vastus.





EmperumAn as upAdAna kAraNam: ISwaran is the upAdAna kAraNam for this universe (prapancam). The cetanams and acetanams existing in a sUkshma (subtle) state transform into sthUla (gross) state with name and forms (nAma rUpa prapancam). These cetanams and acetanams stay as SarIram of ISwaran both in the subtle and gross states. sampradAyam views that the brahmam having the sentients (cetanams) and the insentients (acetanams) in the sUkshma state as SarIram transform into the brahmam with the sentients and the insentients in the sthUla state. Therefore ISwaran becomes upAdAna kAraNam for prapancam.

Further, mahAn linked to prakrti transforms into ahankAram. Therefore, we say that mahAn is the upAdAna kAraNam for ahankAram. In reality, ISwaran is the antaryAmi in mahAn. Therefore, he can be considered as the upAdAna kAraNam for vastus like ahankAram.


EmperumAn as nimitta kAraNam: swAmi deSikan explains that bhagavAn becomes nimitta kAraNam for the world thru His sva-sankalpa-viSishTa vesham. ISwaran makes the sankalpam: "Let Me be many". He becomes thereafter many vastus. Just as the potter becomes nimitta kAraNam for the pot by willing to make the clay into a pot, ISwaran wills to create many objects and becomes those objects and thus becomes the nimitta kAraNam for the prapancam. Following ISwaran's command, brahma devan creates the universe and thus become nimitta kAraNam for the world. In reality, ISwaran stays as the antaryAmi brahmam and engages in acts of creation and thus becomes again nimitta kAraNam. Swamy deSikan describes Him becoming nimitta kAraNam this way: "ivan sUkshma-cit-acit-viSishta-SeshattAlE jagattukku nimitta kAraNam".

EmperumAn as sahaKari kAraNam: We say that kAlam as the sahaKari kAraNam for the creation of kArya vastus. ISwaran stays inside kAlam too as indweller and assists (sahaKaram) and therefore He becomes sahaKari kAraNam. Keeping all these in mind, vedAntAs declare that ISwaran is the three kAraNams for the creation of all the kArya vastus.



'mokshapradAyakan' - SrI PerarulAla perumAL - tirukkacchi
(Thanks: SrI Shreekrishna Akilesh)

EmperumAn's lakshaNam: ISwaran pervades everywhere. He is the abode of j~nAnam (sarvaj~nan). He is not under the control of anyone. He has no substratum (Aadharam) for Himself. He is the kAraNam for the prapancam. He is the grantor of moksham. He is the AadhAram (substrate) for everyone. He controls and rules everyone. He is the sarva Seshi (Master of all). He has all



cetanams and acetanams as His SarIram and stays inside them as paramAtmA. He is described by all words. He is celebrated by all vedAntams. He is the refuge for all the worlds and their beings. He is mediated upon by all those who long for moksha sukham. He is the grantor of all desired phalans. He is of the form of j~nAna and bliss that is pervasively present. He is never separated from SrI devi. He has these and other lakshaNams.

swAmi deSikan sums up these lakshaNams of ISwaran in his majestic way:

vibhutvE - sati - cetanatvam - ananyAdhInatvam - nirAdhAratvam - jagatkAraNatvam mokshapradhatvam - sarvAdhAratvam - sarvaniyantrItvam - sarvaSeshitvam - sarvaSarIratvam - sarva SabdavAcyatvam - sarva vedAnta vedyatvam - sarvaloka SaraNyatvam - sarva mumukshUpAsyatvam -sarva phalapradatvam - sarva vyApta j~nAnAnanda svarUpatvam - LakshmisahAyatvam - ityAdihaLum ivanukku lakshaNangAL.

Two kinds of viSeshaNams (distinguishing attributes) for ISwaran:

bhagavAn has two kinds of attributes:

- (1) svarUpa nirUpaka dharmams and
- (2) nirUpita svarUpa viSeshaNams.

svarUpa nirUpakams: Those attributes that are essential for describing the svarUpam (inherent nature) of a vastu is called svarUpa nirUpakams. You can not comprehend the vastu in its fullness without knowing these attributes. For ISwaran, the five svarUpa nirUpakams are:

- (1) satyatvam
- (2) j~nAnatvam
- (3) anantatvam
- (4) Aanandatvam and

(5) amalatvam.

Satyatvam is staying in an invariant, changeless state. j~nAnatvam is staying in the undiminished knowledge form. Ananantatvam refers to not being defined by deSam, kAlam or vastu. Aanandatvam is the attribute of staying in the form of bliss incarnate. amalatvam is staying in a state free of blemishes.

In all brahma vidyAs, ISwaran has to be meditated upon as the possessor of all these five attributes. Those who practise bhakti or prapatti yogam have to reflect upon ISwaran as the possessor of these five attributes. These five attributes are therefore known as svarUpa nirUpaka dharmams.



nirUpita svarUpa viSeshaNams: After explaining the svarUpam of a vastu, the guNams that bring out the mahimai of the vastu are known as nirUpita svarUpa viSeshaNams. After having explained the five svarUpa nirUpaka dharmams, the glories of ISwaran are brought out by His six kalyANa guNams: j~nAnam, Sakti, balam, tejas, vIryam and aiSwaryam. The subdivisions of the above guNams are souSIlyam, mAradhavam, Aarjavam et al. These all are nirUpita svarUpa viSeshaNams. SAstrAs define them and elaborate on the way in which they become fruitful.

Acts of the Lord: ISwaran creates, protects and dissolves the worlds and its entities. He pervades into all vastus and controls them. He punishes the cetanams, who trespass His commands. He blesses those who follow bhagavat SAstrams. He enters into all vastus with His svarUpam along with his six guNams.

swAmy deSikan sums up His seven acts and activities as (krtyams) as: "sarva jagat SrshTi-sthiti-samhAra-anta: praveSa-niyamana-nigraha-anugrhamas".

The State of the tattvams relating to His tirumEni:

The 22nd chapter of the first amsam of SrI VishNu purANam is known as astra bhUshaNAdhyAyam. This chapter explains the mysteries of all tattvams staying



on the Lord's body as His sacred weapons or sacred jewelry. Our Lord's body is the home of all these tattvams. This tirumEni is known as **divya mangaLa vighraham**. ISwaran is always with this sacred and auspicious SarIram.

The five kinds of tirumEni of ISwaran:



EmperumAn's tirumEni is of five kinds:

- (A) **param**
- (B) **vyUham**
- (C) **vibhavam**
- (D) **antaryAmi** and
- (E) **arcai**

param:

The para rUpam is the rUpam of **para vAsudevan** in His blissful Aananda svarUpam at SrI vaikuNTham. His form lasts forever (nityam). This form is exclusively for the muktAs and nitya sUris to worship. This paravAsudeva form has two parts (**vibhAgam**): **SAntodhitam** and **nityodhitam**.

Three views on **SAntodhitam** and **nityodhitam**

- (1) **nityodhitam** is the state for nitya sUris and mukta jIvans to worship para vAsudevan. **SAntodhitam** is the state in which the three vyUha mUrthys (**sankarshaNan-pradhyumnan-aniruddhan**) stays as vyUha vAsudevan.
 - (2) **nityodhitam** is the form of the Lord para vAsudevan enjoying both nitya and leela vibhUtis. **SAntOdhitam** is the state, when para vAsudevan leaves the enjoyment of both the vibhUtis and concentrates on the enjoyment of His svarUpam.
 - (3) **nityodhitam** is the state when para vAsudevan has the sankalpam to
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administer nitya vibhUti and SAntodhitam is the state, when He has the sankalpam to administer the duties of leelA vibhUti.

vyUham:

From para vAsudevan's rUpam arise four rUpams:

1. vAsudevan,
2. SankarshaNan,
3. pradhyumnan and
4. aniruddhan.

In each yugam, the hue of their tirumEnis would change (i.e.), the vAsudeva rUpam will have white hue in kṛta yugam, red in tretA yugam, yellow in dhvApara yugam and black hue in kali yugam. SankarshaNan's hue will rotate in the above four yugams from red-->yellow-->black to white. pradhyumnan will rotate from yellow to black, white and red. aniruddhan's rUpam will change from black, white, red and yellow.

The methodology of counting vyUhams as three: There is a tradition to remove VAsudeva rUpam from the quartet of rUpams and keep the set of three. The reason is that both para vAsudevan and vyUha vAsudevan display all the six guNams, whereas each of the other three are dominant with two of the six guNams. Hence, vyUha vAsudevan is not included in the tradition of recognizing just three vyUha mUrthys.

The two guNams revealed by each of the three vyUha mUrthys: Among the six guNams of para vAsudevan:

1. j~nAnam and balam are dominant in SankarshaNa rUpam.
2. aiSwaryam and vIryam dominate in pradhyumna rUpam.

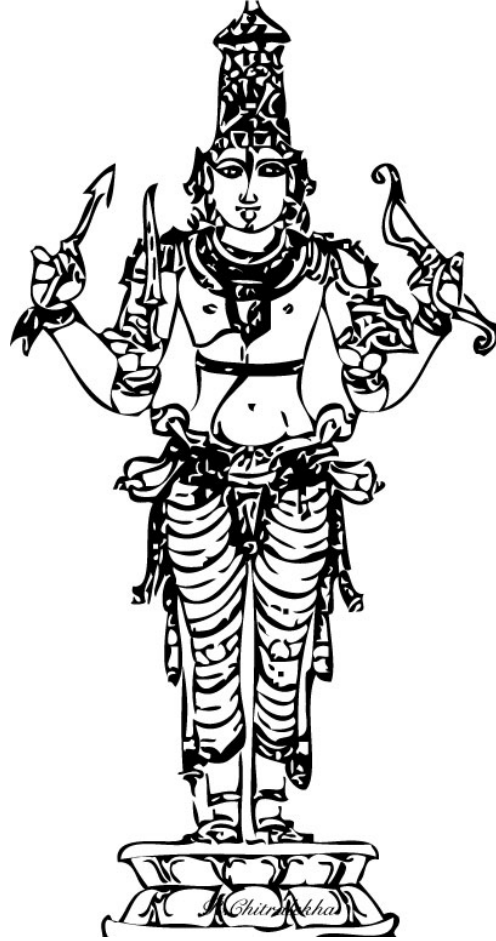


3. Sakti and tejas are revealed in aniruddha rUpam.



paravAsudeva rUpam

(Artwork courtesy of Sou R Chitralekha)



aniruddhan rUpam

The acts of the three vyUha mUrthys: Their activities are different. SankarshaNan has the responsibility for both dissolution of the Universe and protecting SAstrAs. pradhyumnan has the mission to create the world and the conductance of dharmAs. aniruddhan protects the world and generates tattva j~nAnam.

Explanation of viSAka yUpam: In SrI vaikuNTham, there is a pillar known as viSAka yUpam. From top to bottom, there are four shoots in this stambham. There are four sets of vyUha mUrthys in each of the four branches facing East, South, West and North. On each of these branches, vAsudevan sits in the East, SankarshaNan in the south, pradhyumnan in the West and aniruddhan in



the North. In the bottom most branches are the mUrthys in the state of jAgrat (Wakefulness with the operation of external indriyams); in the next branch as we move upwards are the mUrthys in the svapna nilai (dream state without operation of the external indriyams; only mind is functional); The next upper branches have mUrthys that are in the state of Sushupti (deep slumber without the activity of either external indriyams or mind); In the top most branch are the mUrthys in the turiya state (where a state of trance is experienced without even breath). pAncarAtra SAstram instructs us on how to worship the mUrthys on the viSAka yUpa stambham. The upasakan has to invoke the viSAka stambham in his heart and meditate the mUrthys on the four branches in the state of wakefulness, dream, deep slumber and trance.

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pradhymna rUpam



SankarshaNa rUpam

(Artwork courtesy Sou R Chitralekha)





The divine forms emanating out of the vyUha mUrthys:

From each of the four vyUhams, three vyUhAntara mUrthys will emerge.

1. From vAsudevan arise keSavan, nArAyaNan and mAdavan.
2. SankarshaNan is the source for govindan, vishNu and madhusUdanan.
3. From pradhyumnan arise trivikraman, vAmanan and SrIdharan.
4. aniruddhan is the source for hrshIkeSan, padmanAbhan and dAmodharan.

The activities of the 12 vyUhAntara mUrthys:

Each of the mUrthys have links to each of the 12 months from mArgazhi to kArtikai. Each of these months have links with one of the 12 sUryAs. The 12 vyUhAntara mUrthys enter into the 12 sUryAs connected to them and energize the sUryAs to perform their functions as the sUrya nArAyaNa mUrthy at the center of the orbit of that sUryan. In the 12 Urdhva puNDrams that we wear, the 12 vyUhAntara mUrthys have their roles. Their positions on the upper torso of a SrI vaishNavan, their color and weapons that they hold, the directions that they face differ (Please refer to panniru naamam ebook in the Sundarasimham series, <http://www.sundarasimham.org/ebooks/ebook18.htm>)

vibhava rUpam:

From the vyUha rUpams described below arise the 36 vibhava rUpams starting from padmanAbhan. In some counts these vibhava rUpams are 30 or 38. The daSavatArams like rAma, krshNa, matsyam, kUrmam, narasimhan belong to the vibhava rUpams. These daSavatArams have special significance since they rendered special upakArams to the world through their incarnations.

One vibhava avatAram can change into another such as vAmanan transforming into trivikraman. Both belong to the vibhava category. The kapila and paraSurAma vibhava avatArAms do not directly link to the EmperumAn. They are jIvans, where the Lord entered inside them to give special powers. They are



recognized as amSavatArams. These avatArams are not worshipped by paramaikAntis. From each of the 39 avatArams, many more would arise with passage of time. They are limitless in scope.

antaryAmi rUpam:

In the heart lotus of every jIvan, the Lord stays in a subtle form. All except skilled yogis can not see the antaryAmi brahmam.

arcA rUpam:

For the benefit of us, who reside in His leelA vibhUti, bhagavAn presents Himself as an arcA mUrthy at sacred temples without any diminution of His vaibhavam that we relate to in His para-vyUha-vibhava forms.

The five kinds of places where arcA moorthy resides:

They are:

1. svayam vyaktam,
2. saiddham,
3. Aarsham,
4. divyam and
5. mAnusham.

At svayam vyakta kshetrams like tiruvEnkaTam, Our Lord arrives on His own and takes up His residence.

saiddha kshetrams are those that are consecrated by siddhAs.

Aarsha kshetrams have been established by rshis for their worships.

divyam are kshetrams created by the devAs and

mAnusham are those constructed by the human beings.





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Divya mangaLa vighram - SrI MAIOlan, SrI MaTham





The convenience (soukAryam) of arcA: We have no disadvantage/hurdles in worshipping arcA mUrthys from the point of view of time or place compared to para-vyUha-vibhava mUrthys. For instance humans cannot enter SrI vaikuNTham for worshipping para vAsudevan with their physical body. rAma-krshNa vibhava avatArams took place such a long time ago that we cannot enjoy them as vibhava mUrthys. Only Yogis can visualize the antaryAmi brahmam. The arcA form of the Lord however is easy of access for us in the temples without deSa-kAla restrictions. We can enjoy them to our heart's content right here.

The soubhAgyams of the arcavatAram:

The SAstrAs say that the six guNams of bhagavAn (j~nAna, Sakti, bala, aiSwarya, vIrya, tejas) shine even more brilliantly in arcA rUpam in comparison with the other rUpams like param, vyUham, vibhavam and antaryAmi. The arcA tirumEni is easy to worship and as arcavatAran, He forgives all of our trespasses and comes under the sway of the AarAdhakan. He prefers the closeness to His bhaktAs thru the arcA form. He enters into the wood, stone or pancalokam used to create the arcA rUpam and becomes one with them in the Suddha sattvamaya rUpam and blends harmoniously like water blends with milk. He stays in such consecrated vigrahams eternally and with happiness. Thus the arcA rUpam is the amalgam of many soubhAgyams.

His inseparability with pirATTi in all states: In all His five states (param, vyUham, vibhavam, antaryAmi and arcA), our Lord stays with His pirATTi always. She assists Him in His activities of protecting the jIvans that seek Their sacred feet as their protection. She performs Her duties as His sahadharmiNi and assists Him in His SaraNAgata rakshaNa yaj~nam. This yaj~nam is completed each time most effectively with Her help. She takes a rUpam that befits that particular avatAram (anurUpam for Her Lord's rUpam) and pleases Him in a state of union at His vakshasthalam. pAncarAtra samhita's like lakshmi tantram (www.ahobilavalli.org - Ebooks 82 and 100; www.srihayagrivan.org - Ebooks 16 and 72) explain Her unique roles as the pirATTi of the Lord.





EmperumAn is inseparable from pirATTi - divya dampatis, tirukkacchi
(Thanks : SrI Kausik Sarathy)



Our Lord's tirumEni is SubhASrayam: When our Lord is united with His tirumEni in arca state, He is said to exist in the state of SubhASrayam. This word of SubhASrayam is made up of two words: Subham and ASrayam. Subham refers to auspiciousness and also means that it banishes all pApams and amangalams. ASrayam means easy to meditate upon. We can meditate on His tirumEni without difficulty. His tirumEni is called by vedAntins as divya mangaLa vigraham. The divyAtma svarUpam on the other hand relates to His Aatma svarUpam and is more abstract and therefore it does not lend itself easily to meditation. SubhASrayam is common to all the five rUpams of the Lord. Having SubhASraya tirumEni earns Him the title of SubhASrayan.

brahma and other devatAs are not fit for worship by a paramaikAnti:

brahma creates the universe and its objects on the command from His Lord. rudran, indran and other devatAs perform their assigned kaimkaryams and please their Lord. We cannot however worship them. They are incapable of performing their assigned duties by themselves. Our Lord enters inside them through **anupraveSam** and enables them to perform their duties. We cannot worship them thinking that the Lord has entered inside them. The reason is that these devAs are affected by their karmAs (karma vaSyALs like bhaddha jIvans). The only distinction for them is that they performed severe tapas and acquired puNyams to gain their seats and their seats have time limits even if those time dimensions are huge. They are neither mukta jIvans nor nitya sUris in status. They are still subject to the influence of their karmAs. They do not have the power to grant moksham. The mumukshus (those who desire moksham) should not worship them and seek the boon of moksham from them. mahAbhAratam and poushkara samhитай reveal this truth to us and asks us to seek the boon of moksham from the **moksha dAyaka mukundan**.

EmperumAn is the One who is worshipped through the vaidIka karmAs:

Among the 32 subdivisons of bhakti yogam, one is called **pratardana vidyai**. indran teaches this vidyai to pratardanan, who approached him for enlightenment on the sAdanai/upAsanai. indran says: "Worship the Lord, who has me as His SarIram". Here upAsanai includes indran, who is not the Principal or paramAtma. The question may arise as to whether the upAsakan will lose the aikAntyam with the Lord. Similarly, vedam at number of places use the specific names of indran, brahma devan, sUryan, Sivan et al. Would not one's focus drift away from EmperumAn if this **miSra yaj~nam** happens? Why do the vedams recommend in this manner? The answer to these doubts is this: One's aikAntyam with the Lord will not diminish by following these vedic injunctions. It is the Lord, who is worshiped by all karmAs (**sarva deva namaskAram keSavam pratigacchati**). All the worship ends at His sacred feet. indran and the other devAs have no association with such worships. They are just the inconsequential SarIram for the Lord. That is the limit of their sambandham.



There they rest. The analogy given to understand this is the case of a man having a shirt. People come and pile garlands and gold necklaces over his neck and they land on his shirt and it bears them. There, the role of the shirt is finished. The jIvan inside the body wearing the shirt is the one who is pleased with the honors and maryAdais. Similarly, the antaryAmi inside the SarIram is the One who receives the worship and therefore no inauspiciousness arises. The worshipper becomes equal in status to a **Suddha yAji** and does not suffer the consequences of being **miSra yAji**.

Suddha yAjis and miSra yAjis: In the sveta dvIpam, the true paramaikAntis reside. They perform their karmAs to the Lord without admixture of the names of the sub-gods, who are servants of the Lord. They do not invoke the name of the Lord with the sub-gods in their vaidIka karmAs. We all, on the other hand, are miSrayAjis. We place the Lord first and mix the name of devatAs like indran and perform our karmAs. Both the Suddha and miSra yAjis become equal in the eye of the Lord since the Lord is the recipient of all the ArAdhanams. For both Suddha and miSra yAjis, He is the paradevatai and they worship Him with the awareness that He (the Lord) is the ultimate receiver of our offerings from the various karmAs.

The abhinayams during the avatArams: Besides the amSavatArams, where the Lord enters into kapila and paraSurAma, there are number of direct avatArams by the Lord like rAma and krshNa. In these avatArams, sukha-dukkhams are experienced by Them like those experienced by karma vaSyALs. For instance, rAmacandran "suffers" from the separation from His devi. How can it be so for paramAtmA, who is above the influence of karmAs of either kind (pApa-puNyams)? The true situation is different. There are those with asura svabhAvam like rAvaNan. They are mahA pApis with no hope for redemption. They have to be pushed to the deep pits of narakam. It is for those purposes of punishing these dushTAs (dushTa nigramham) and protecting the meek to establish the dharmam (**dharma samrakshaNam**), the Lord takes on the vibhava avatArams as humans and acts as the One who is subject to karmAs

and sukha dukkhams. The bhagavat dveshis, who do not understand this true nature of the Lord attack Him and suffer the consequences. Lord's avatAra kAraNam is fulfilled by destroying them. The acts of the Lord as karma vaSyana are for misleading the aparAdhis (transgressors). Those acts are mere abhinayams.

Suddha srshTi and aSuddha srshTi: There are two kinds of creation: **Suddha srshTi** and **aSuddha srshTi**. Suddha srshTi is the creation without admixture of rajo and tamo guNams. It is exclusively from the use of Suddha sattva dravyams. The EmperumAn's avatArams fall under the category of Suddha srshTi. When sattva-rajo and tamo guNams are involved in the srshTi, then it is aSuddha srshTi. All creations including ours as human beings are aSuddha srshTis.

avatAra rahasyam: There are six rahasyams associated with the avatArams of the Lord. These are:

- (1) His avatArams are true and not some magic act (indra jAlam),
- (2) Even in the avatAra state, His inherent attributes do not part with Him
- (3) During the avatAra daSai, His body is entirely made up of Suddha sattvam and has no admixture of rajo or tamo guNams,
- (4) The kAranam for His avatAram is His sankalpam only and not karma viSesham,
- (5) His timing is to incarnate when dharmam weakens and adharmam is on the ascendancy,
- (6) The central phalan for His avatAram is for the rakshaNam of sAdhUs like prahlAdan.

One who understands these avatAra rahasyams will gain moksham at the end of this janmam and he will have no rebirth in the karma bhUmi. Therefore one



should comprehend clearly these avatAra rahasyams.

The reasons for Suddha and aSuddha srshTis: For both kinds of creations, nitya prakrti with its triguNams and bhagavat sankalpam are the reasons. Clay will become a pot during its creation but its svarUpam is eternal (nityam). When bhagavAn in the role of potter wills (has the sankalpam), then the creation happens. When a source/kArya vastu (clay) transforms into the end product of pot, then the sankalpam of the nitya vastu (bhagavAn) serves as the cause. These sankalpams are not nityam since they happen when needed and then they disappear (when the pot is created). That makes these sankalpams as anityams. Thus when the combination of the nitya vastus unite with the anitya (non-lasting) sankalpam, then creation happens. Both of the above are therefore the reasons for the creation. EmperumAn however is the chief reason (mukhya kAraNam) for srshTi. He alone is mukhya kAraNam because He is a svatantran (independent One) who is not under the influence of any one. vastus and sankalpams are under His control and therefore they can not be mukhya kAraNams.

The 8 roles of the Lord: He assumes 8 roles to enable the cetanams to carry out their activities: (1) kartA (2) prerakan (3) anumantA (4) sahakAri (5) sAkshi (6) phalapradhan (7) bali and (8) udAsInan.

(1) **kartA:** He enters into vastus and engages in the acts of creation.

2) **prerakan:** He gives j~nAnam to the cetanam/jIvan and commands him to initiate an act.

3) **anumantA:** When the cetanan performs an act, He executes it.

4) **sahakAri:** He takes a large part in the act of the cetanan and assists him.

5) **sAkshi:** He directly witnesses the acts of the cetanan.

6) **phala pradhan:** He grants the fruits for the acts of the cetanan.



7) **bali:** He receives the phalans of the acts of the cetanan as the Principal receiver.

8) **udAsInan:** He stays aloof from the act of the cetanan as a common kAraNam without any special association.

Depending on the nature of the act of the cetanan, the roles will vary.

The differences in the niyamanam (Command) of the Lord: Regarding the acts of both the cetanams and acetanams, there are those where bhagavAn's sankalpam is the key ingredient. Both of the cetanams and acetanams are His SarIram and His sankalpam-driven niyamanams will hence stay more or less on an equal footing. There is however a special glory regarding the niyamanams addressed to cetanams, who follow bhagavat SAstrams. He has a merciful disposition towards Saastra-vaSyA cetanams and nudges them towards AcAryAs to receive sadupadeSams and guide them towards sadgati. For the acetanams, who do not have that level of relevance for His SAstrams, it is appropriate that there is no special edge to His niyamanams to them.


The Key points to be understood:

1) **The most mukhya tattvam:** Our Lord is the key among the tattvams to be understood and revered since He has all vastus as His Sesham and SarIram and stays as the matchless delectable vastu and Master.

2) **The Most mukhya sambandham:** EmperumAn and us have many kinds of links (sambandhams). The most important among them is SarIrAtma sambandham. That sambandham is where He is our Atmaa and we are His SarIram.

3) **The most important among things to know:** He is the means (upAyam) for attaining Him and enjoying moksha sukham. He is the phalan (upeyam) to be attained through our bhakti or prapatti yogams. These two (upAya-upeyatvam) are the essentials to understand.





4) **The most important among His naamAs:** Among all the thousands of names, the name "nArAyaNan" is the most important since it incorporates inside it the message that He is the means and phalan for us.

5) **The most important among the upAyams (Means):** prapatti for moksham is the mukhya upAyam, where we choose Him as our rakshakan and lay the burden of our protection at His sacred feet.

6) **The most important among phalans:** The mukhya phalan in one's life is to perform the kaimkaryams that please His tiruvuLLam.

7) **The most important AcAryan:** The most important AcAryan is the One who performed the upadeSams on tirumantram, dvayam and carama Slokam. Clarity about the meanings of these three mantrams, unassailable determination (mahA viSvAsam) about the Lord as the rakshakan and the sense of urgency to perform prapatti arises from the upadeSams of the merciful sadAcAryAn. Hence, He is the pradhAna AcAryan.

8) **The most important among Sishyans:** Through the upadeSam of a sadAcAryan, the sishyan will gain true j~nAnam. He will not engage in acts rejected by bhagavat SAstrams. His desire/hankering for the perishable worldly pleasures would be destroyed. His bhakti will increase day by day. What can one compare this matchless bhakti? This bhakti and premai for the Lord is like the devotion of a chaste wife (**pativratai**) to her husband and turning away from any other male (**avyapacAra bhakti**). This blessed sishyan will not consider devatAntarams even in his sleep and will only be rooted in the bhakti for EmperumAn. With all these attributes, he will immerse himself in bhagavat-bhAgavata-AcArya kaimkaryams. Such a Sishyan is the most important among Sishyans (Sishya ratnam).

The primary reason for such a Sishyan to qualify for moksham is the gaining of clear knowledge about the three tattvams: cetanam-acetanam and ISwaran. The method of gaining this j~nAnam has been explained by upanishads through three examples: Cow, Milk and ghee :



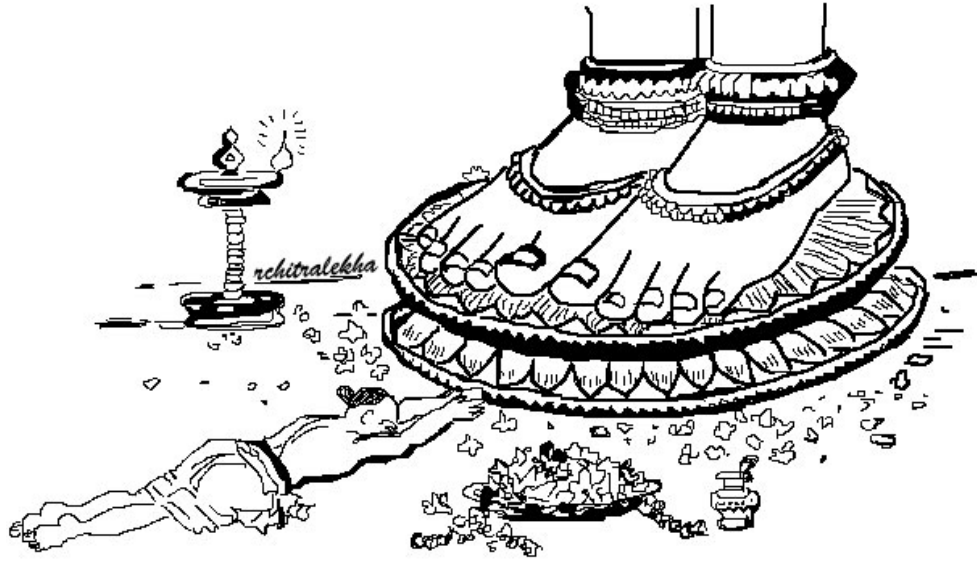
sadAcAryan guides the sishyas to the right path - swAmi deSikan
(Thanks : SrI Shreekrishna Akilesh)

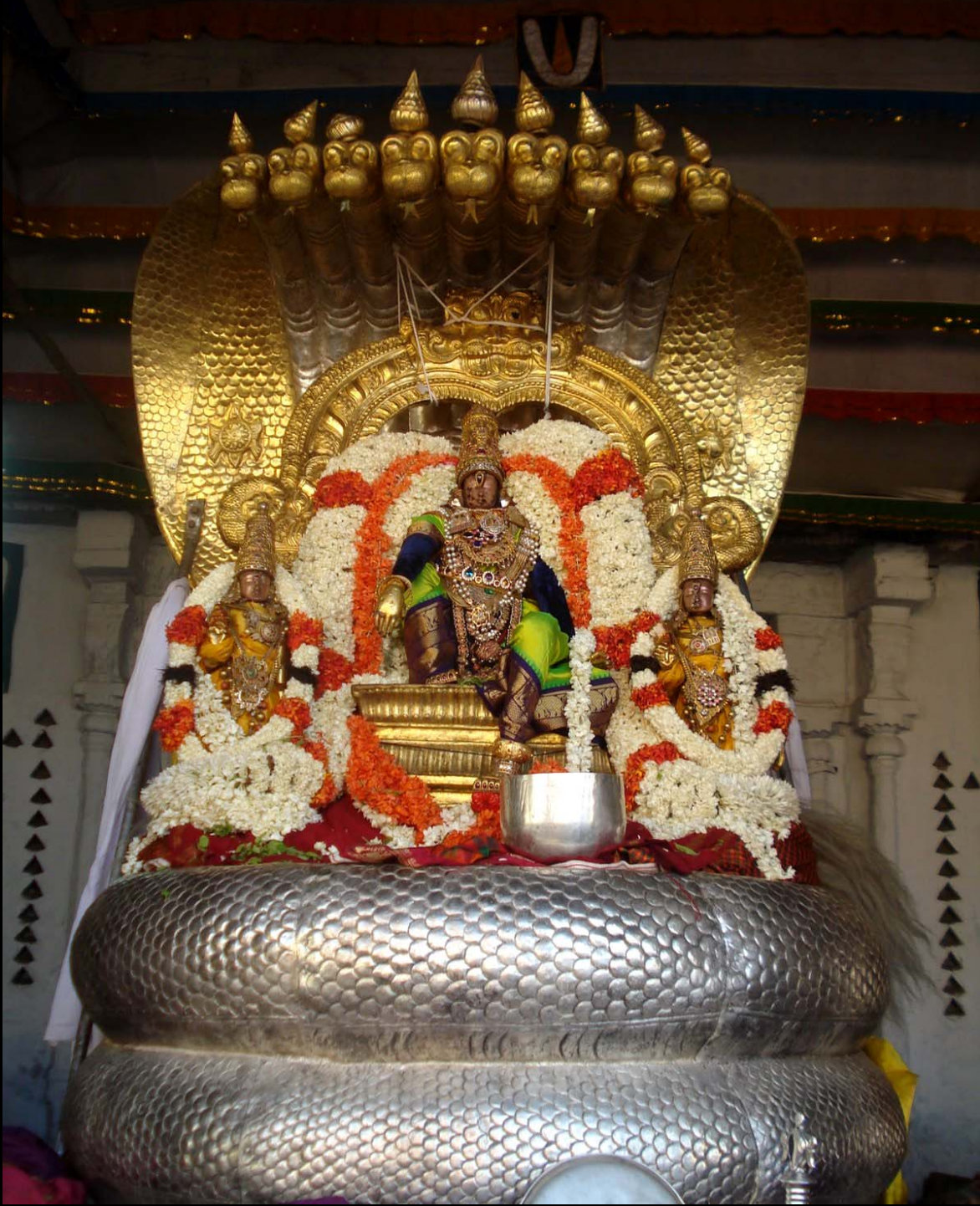
- (1) Cows are of different colors. The milk that comes out of them is however of one kind. It is like the acetana rUpa SarIrams, the devAs and the humans are different but the savrUpam of the jIvan inside all of them is of one kind.
- (2) Just as the ghee hidden in the milk is not visible to our eyes, the paramAtma (antaryAmi brahman) residing inside the jIvan is not visible to our eyes. tiruvAimozhi vaakyam "kaRanta pAluL nei pOl" refers to this sUkshma tattvam.

Concluding remarks:

When one performs prapatti/bharanyAsam/SaraNAgati after gaining a clear understanding of the svarUpa-svabhAvams of the three tattvams, there is no

reason for repenting over the past sins. It has become certain that all pApams are destroyed and the moksham is assured. Even if one performs prapatti without a clear understanding of these three tattvams, our merciful Lord will generate the right knowledge in him, give the hand of j~nAnam to that prapannan (One who performed the prapatti), lift him up, grant him the moksham in the time that he desired and make his prapatti complete (pUrNam). However much the pApams that we have accumulated, the parama karuNaa mUrthy, SrI RanganAthan showers His aruL (grace) on the prapannan and frees him from the cycles of births and deaths.





sarvAdhAra mUrthy at SrI VaikuNTham -sesha vAhanam, tirukkacchi
(Thanks: SrI Shreekrishna Akilesh)

THE SUMMATION OF THE PURPORT AND PHALAN OF THIS SRI SUKTI :

At the very end of this chillaRai rahasyam, swAmi deSikan reminds us of the uniqueness of this rahasyam through insightful nigamana pAsurams and Slokams:

(1) The rahasyArthams of the svarUpams and svabhAvams of the three tattvams are like the assembly of pearls in the ocean, which have been strung together with a golden thread and their significance (meanings) have been revealed to our ears as a rahasyam by AcAryAs and are given to you for your upliftment.

(2) Those who understand the true nature of the svarUpams and svabhAvams of the three tattvams as taught to us by our pariSuddha, kIrti mUrti AcAryAs and drink it as a cuLakam will never fall in the net of pAshaNDis (bhagavat dveshis and vipareeta j~nAnAbhimAnis).

(3) Through the sadupadeSam of our AcAryAs, we have driven away the assembly of pApams, understood clearly the meanings of the three tattvams and rahasyams and reflect on the unforgettable Lord residing in our heart lotus and think of His sacred feet as protection against the torrid tApams of the samsAram and have recognized Him as our upAyam and phalan.

(4) itIrito deSika-datta-cakshushA yathA Srutam venkaTanAthasUrinA

apakshapAtai: nipuNai: samIkshyatAm anAtmAjIvesvara-cintAkrama:

Meaning:

vedAnta deSikan obtained j~nAnak-kaNN (j~nAna cakshus) thru AcArya anugraham and composed this rahasyam of tattva traya cuLakam, as he heard from his AcAryAs. This SrI SUkti is fit to be enjoyed and reflected upon by the impartial vidhvAns without bias of one kind or the other.



(5) taraLa dhuravagAhAt tattva-dhudhAmbhurASe:

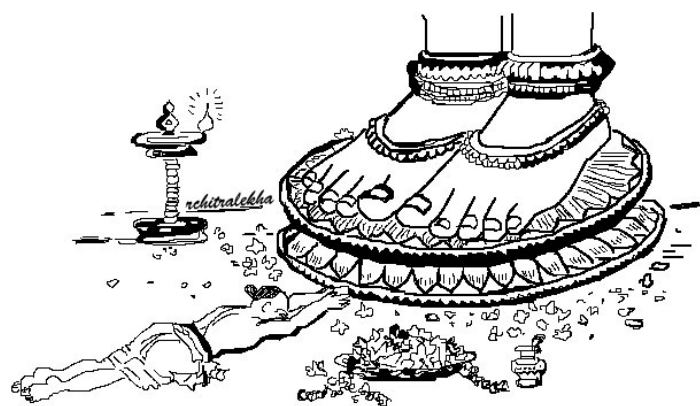
yadhamutamudhahArshIt venkaTeSo yathAvat

tadiha cuLakamAtram sAdhubhi: sAvadhAnai:

apunarupanishevyastanyamAsvAdhanIyam

Meaning:

The assembly of tattvams is like big milky ocean. For those of feeble and distracted mind (cancala buddhi), this ocean can not be entered into. Such an act is beyond conception. From that ocean, venkaTeSa kavi brought out nectarine amsams and created this rahasyam named tattva traya cuLakam. The size of it may be small like the water in the palm of one's hand but those who drink it and reflect on it will be freed from the cycles of births and deaths (no rebirth in the samsAra bhUmi) and gain moksham. This rahasyam has to be enjoyed by the righteous ones with deliberation and enjoyed slowly like tasting nectar



||namo nArAyaNA||
||swAmi deSikan tiruvaDigaLE SaraNam||

dAsan

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'tattva traya cuLakam' by a sadAcAryan is mokshopAyam

(prakrtam HH 45th paTTam SrImad azhagiya singar)

(Pic Courtesy : SrI V Ramaswamy)

