

Kalpa Sadhana of Satvik Souls

Note: The basic knowledge of tArataMya and 32 KakSha gata tArataMya of sAtvik souls is good to have. You can find those details here on Sri Purandara Ashrama site:

<http://www.sripurandaraashrama.org/dasasahitya/articles/Taratamya.pdf>

Pancha Bheda:

jlvajlvara bheda jadajada jlvajada jadajlvarindali srlvaranu atyaMta bhinna vilakshaNanu,

lakshmi mUvarindali padumajAMDadi tA vilakshaNaLenisutippaLu,
sAvadhika samashOnyaLendaritlvaranu bhajisu ||

[harikathamrutasAra PanchatanmAtra Sandhi - 7 Padya - 29]

jlvajlvara bhedha jadajada jlvajadagaLa bheda, paramanu jlvajada suvilakshaNanu endaridu nityadali,
I virinchAMDadali eLLA Thavinali tiLidaidu bheda, kaLEvaradoLaritachyutana pada aidu shIghradali ||

[harikathamrutasAra pitrugana Sandhi - 14 Padya - 24]

The above two padyAs from Srimad harikathAmrutasAra speak about pancha (5) bheda-s.

1. jlva - jlva bhedha
2. jada - jada bhedha
3. jlva - jada bhedha
4. hari - jlva bhedha
5. hari - jada bhedha

When we closely look at the first padya, we can infer 3 more bheda-s which are implicitly included in the pancha bhedaS.

"lakshmi mUvarindali padumajAMDadhi tA vilakshaNaLenisutippaLu" in the following way :

6. Sri Lakshmi - jlva bheda
7. Sri Lakshmi - jada bheda
8. Sri Lakshmi - Sriman nArAyaNa bheda

Categorization of Souls:

1. sAtvik souls : mukti yOgya (satva-satva; satva-rajasa; satva-tAmasa, rajas-satva)
2. rAjasik souls : nitya samsArin (rajOraja;rajOtama)
3. tAmasik souls : andhan-tamas (tamasa-satva; tamasa-rajasa; tamasa-tamasa)

In each of the above categories, there is tArataMya/gradation

1. Sri Brahma Devaru is highest order soul among sAtvik category
2. puranjana is highest order soul among rAjasik category
3. kali is the highest order soul among tAmasik category.

satvajIvara mAni brahmanu, nityabaddharoLage puranjana, daityasamudAyAdhipati kaliyenipa, pavamAna nityadali avaroLu karmapravarthakanu tAnAgi shrIpurushotthamana samprItigOsuga mADi mADisuva | |

[harikathAmrutasAra sandhi - 29 (aNutAratamya) Padya - 14]

tArataMya/Gradation in sAtvik Souls:

sAtvik souls are grouped into 30 kaksha-s starting from Sri brahma - vAyu - other Ruju dEvata-s in kaksha 3 and manushyOtthamAs in kaksha 32 (excluding Sri Hari - kaksha 1 & Sri Lakshmi Deviyaru - kaksha 2).

Is tArataMya only in sRujyAvasta?

Answer is no. The gradation exists in

- a) asRujyAvasta
- b) sRujyAvasta, while they are doing sAdhana to attain mukti
- c) mukti

sAdhana of sAtvik jIva-s/Kalpa sAdhana:

kakSha 3 thru kakSha 18 jIva-s are called bhakti yOgi-s

kakSha 19 thru kakSha 29 jIva-s are called jnAna yOgi-s

Note: The above category is further sub-categorized as jnAna yOgi-s and vijnAna yOgi-s

kakSha 30 thru kakSha 32 jIva-s are called karma yOgi-s

Note: We will not dwell deeper into details of bhakti, jnAna, vijnAna, karma yOgi-s

Each kakSha gata jIva will have to undergo certain braHma kalpa sAdhana to attain mukti. The details are given hereunder through references of Shri HKMS padyas:

sAdhana of jIvas between 5th kaksha & 10th kaksha:

sAdhanagaLa aparOkshanaMtara aiduvaru mOkshavanu shiva shakrAdi divijaru uktakramadim kalpasankhyeyali,

aidaleyagaivattu, upEndra sahOdaranigippattu, dwinava tvagAdhipathi prANanige,
gurumanugaLige shodashavu

|| aparOkSha tArataMya sandhi/kalpa sAdhana sandhi – Padya 45 ||

sAdhana of jIvas between 11th kaksha & 26th kaksha:

pravahamarutage hanneradu, saindhava divAkara dharmarige dasha, navasukalpavu mitrarige,
sheshashathajanarigentu, kavi sanaka susanandana sanatkuvara munigaLigELu, varuNana yuvati
parjanyaAdi pushkaragAru kalpadali,

|| aparOkSha tArataMya sandhi/kalpa sAdhana sandhi – Padya 46 ||

sAdhana of jIvas between 27rd kaksha & 32th kaksha

aidu karmaja surarige, AjAnAdigaLigIrreraDu, kalpArdhAdhikatraya gOpikAstrlyarige,
pitrutrayavu,
I divoukasa manuja gAyakaraiduvaru eradu ondu kalpa, narAdhiparige are
kalpadoLagaparOkshaviruthihudu

|| aparOkSha tArataMya sandhi/kalpa sAdhana sandhi – Padya 47 ||

A brahma pada (post) yogya jIva has to do sAdhana for 200 brahma kalpAs to be freed from linga dEha
whereas a jIva in manushyOttama category would be freed within 1 brahma kalpa itself. This indicates
that the maximum sAdhana is for a brahma pada yogya jIva and the minimum sAdhana is for a
manushyOttama jIva among sAtvik souls.

The following table shows the kaksha and their corresponding kalpa sAdhana

| KakSha | Devata-s | No. of BraHma Kalpa sAdhana |
|---------------|--|------------------------------------|
| 3, 4 | 3 - Ruju-s 4 – Ruju Patni-s | 100 + 100 = 200 |
| 5, 6, 7 | 5 - GaruDa, SheSha 6 - Krishna Shanmahishi-s 7 - SauparNi, vAruNi | 50 + 50 = 100 |
| 8 | indra, kAma | 20 + 20 = 40 |
| 9 | AhankArika PrANa | 18 + 18 = 36 |
| 10 | svAyumbhu manu, dakSha prajApati, Bruhaspati, shachi, rati, aniruddha | 16 + 16 = 32 |
| 11 | pravAha vAyu | 12 + 12 = 24 |

| | | |
|----------------------------------|---|---------------|
| 12 | vivasvAn sUrya, chandra, yama, shatarUpA dEvi | 10 + 10 = 20 |
| 13, 14, 15, 16, 17 | 13- varuNa, 14 – devarshi nArada, 15 – bhRugu, agni, prasUti dEvi, 16 – mareechi, atri, angirasa, pulastya, pulaha, kratu, vasisTha, vishwamitra, vaivasvata manu 17 – mitra, nirRuti, prAvahi, tAra | 9 + 9 = 18 |
| 18 | vishvaksEna, ganapati, ashwini devata-s (nAsatya, dasra), kubera, shESha shatastha somapAnArha-s | 8 + 8 = 16 |
| 19 | Karmaja Devata-s | 7 + 7 = 14 |
| 20, 21, 22, 23, 24, 25, 26 | 20 – paryanya, ganga, sangnya, rOhiNi, virADusha, shyAmala 21 – kUrmAdi anAkhyAta dEvata-s 22 – svAhA 23 – budha 24 – dEvaki, yashOda, nAmAbhimAni usha 25 – shanaishchara, dharA 26 – puShkara | 6 + 6 = 12 |
| 27 (i) | AkhyAta AjAnajaru | 5 + 5 = 10 |
| 27 (ii) | anAkhyAta AjAnajaru | 4 + 4 = 8 |
| 27 (iii) | gOpikA strIyaru | 3 ½ + 3 ½ = 7 |
| 28 | chira pitRu | 3 + 3 = 6 |
| 29 | dEva gandharva-s | 2 + 2 = 4 |
| 30 | manuShya gandharva-s | 1 + 1 = 2 |
| 31, 32 | 31 – kShitipa-s (mAnuSha chakravarti-s) 32 – manuShyOttama-s (tRuNa, kRumi, dvija, pashu, narOttama) | 1 |

Note:

1. There are 2 opinions about number of brahma kalpa sAdhana of kakSha 5, 6 & 7. One argument is 100 brahma kalpa and the other is 80 brahma kalpa. Let us not get into that discussion now. It's a separate subject and can be dealt through a separate thread.
2. Some vyAkhyAnakararu mention ManuShya gandharva-s (KakSha 30)+ ManuShya Raja-s (KakSha 31) have 1 + 1 = 2 Brahma Kalpa Sadhana where as some mention ManuShya gandharva-s have 2 and ManuShya Raja-s have 1 along with ManuShyOttama-s.

The general rule is half the sAdhana shown above for every kakSha gata jIva is for attaining vishESha aparOkSha (aparOkSha in svarUpa) and the remaining half is for prArabdhA kShaya. That's what the above table explains. There are some intricate details especially with bhakti yOgi-s and Ruju dEvata-s which Shri Jagannatha Dasaru and other jnAni-s talk about and we are not complicating things at this juncture by getting into those details.

Additional Details:

1. Let us consider Ruju category (kakSha 3). In one braHma kalpa, there will be 200 Ruju dEvata-s. The names of Ruju-s from BraHma (Ruju dEvata 200) to Kalki (Ruju dEvata 101) are given in kakSha tArataMya chart here (<http://www.sripurandaraashrama.org/dasasahitya/articles/Taratamya.pdf>) (http://www.sripurandaraashrama.org/dasasahitya/articles/Names_of_Rujus.pdf). The names of Ruju dEvata-s from 1 to 100 are not mentioned (or we haven't found them in shAstra-s)

| Current BraHma Kalpa | Next BraHma Kalpa |
|--|---|
| Brahma (jlva in Brahma pada/Post) | Attained Mukti |
| Vayu (jlva in vAyu pada/Post) | Moves to Brahma pada/post (200 th Kalpa sAdhana) |
| lAtavya (jlva in lAtavya pada/post) | Moves to vAyu pada/post (199 th kalpa sAdhana) |
| | |
| Kalki (jlva in kalki pada/post) | Moves to sutEja pada/post (102 nd Kalpa sAdhana) |
| ... | ... |
| Ruju pada/post 2 jlva | Moves to Ruju pada/post 3 |
| Ruju pada/post 1 jlva | Moves to Ruju pada/post 2 |
| Brahma pada yOgya jlva from asRujyAvasta | Moves to Ruju pada/post 1 that is vacant now |

Note:

- a. Brahma, vAyu, lAtavya or shESha, garuDa, rudra are posts. A Ruju yOgya jlva when occupies that post, the jlva is called with that name.
 - b. From the above chart, since Ruju jlva from pada/post 1 moved to post 2 in next brahma kalpa and since pada/post got vacant, Shri Hari will bring another Ruju pada yOgya jlva from asRujyAvasta into sRujyAvasta and place him in pada/post 1. That jlva who is brought in will be a Ruju pada yOgya jlva.
 - c. A Brahma pada yOgya jlva attains mukti only through Brahma post and not through vAyu post or lAtavya post
 - d. Same explanation holds good for KakSha 4 jlva-s and other kakSha jlva-s
 - e. One KakSha jlva cannot move into higher or lower kakSha. From anAdi (in asRujyAvasta), during samsArAvasta and also in mukti, jlva will be in the same kakSha
2. Now to better understand the same concept, let's extend the example to KakSha 5 jlva-s.
 - a. garuDa and shESha are two different posts in kakSha 5 through which a jlva, who is capable of these posts, would attain mukti.
 - b. A jlva who is capable of attaining sheSha pada would attain rudra pada before attaining sheSha pada.

| Current BraHma Kalpa | Next BraHma Kalpa |
|--|---|
| shESha (jlva in shESha pada/post) | Attained Mukti |
| Rudra (jlva in rudra pada/post) | Moves to shESha pada/post (100 th kalpa sAdhana) |
| Ugratapa (jlva in ugratapa pada/post) | Moves to rudra pada/post (99 th kalpa sAdhana) |
| | ... |
| jlva in post 1 | Moves to Post 2 |
| shESha pada yogya jlva from asRuJyAvasta | Moves to post/pada 1 that is vacant now |

- c. In the next brahma kalpa, post 1 of shESha pada is vacant. Shri Hari would fill it with a sheSha pada yogya jlva from asrujyA vasta who would do sAdhana for 98 brahma kalpa-s to reach rudra pada in 99th Brahma kalpa and in the subsequent brahma kalpa would reach sheSha pada and then would attain mukti.
 - d. Same holds good for GaruDa post
 - e. Same holds good for Krishna ShaNmahishiyaru (there are 6 posts – jAmbavati, lakShaNa, kAlindi, nIla, bhadra, mitravinda)
 - f. Same holds good for SuparNi (SauparNi) and vAruni.
 - g. A vAruNi pada yOgya jlva who has come into sAdhana during a brahma kalpa will do 98th brahma kalpa sAdhana to attain pArvati post in 99th brahma kalpa and then will move to vAruNi post in 100th brahma kalpa
3. Indra and kAma in kakSha 8 are 2 posts. Means a jlva who is indra pada yOgya would do 40 kalpa sAdhana to reach mukti and a jlva who is kAma pada yOgya would do 40 kalpa sAdhana to reach mukti after the jlva comes from asRuJyAvasta to sRuJyAvasta
 4. The same explanation holds good for all jlva-s.
 5. **Few important aspects to note here:**
 - a. All jlva-s starting from kakSha 3 through kakSha 29 are called sankhyAtaru – means there is a specific known count of jlva-s in every kakSha in a given brahma kalpa.

Example:

- (i) There are 200 brahma pada yOgya jlva-s
- (ii) There are 200 saraswati pada yOgya jlva-s
- (iii) There are (100 garuDa + 100 shESha= 200 total) pada yOgya jlva-s in kakSha 5
- (iv) There are (100 [jAmbavati]+ 100 [lakShaNa] + 100 [kAlindi] + 100 [nIla] + 100 [bhadra] + 100 [mitravinda] = 600 total) pada yOgya jlva-s in kakSha 5

(v) Etc.

- b. jIva-s in kakSha 30 thru 32 are asankhyAtaru – there is no specific count known or proclaimed in shastra-s.

Shri HKMS padya which talks about above aspect is as follows:

ELu vidha jIva gaNa bahaLa, surALi sankhyAnEma vuLLadu

- aparOkSha tArataMya/kalpa sAdhana sandhi – padya 4

Note: ELu vidha = tRuNa, kRumi, dvija, pashu, narOttama (kakSha 32), janapa (kakSha 31), nara gandharva (kakSha 30)

Note: KakSha 3 thru KakSha 29 jIva-s are amsha yukta-s and KakSha 30 thru KakSha 32 jIva-s are niramshas. We will not go into details of these in this post.

tArataMya in asrujyAvasta:

- There are infinite souls belonging to different kakshAs in asrujyAvasta who are bound by anAdi karma and triguNAtmaka linga dEha. In each brahma kalpa Shri Hari would be filling the posts which get vacated as explained above for Kaksha 3 thru 29.

- Shri Hari also gets many souls belonging to KakSha 30 thru 32 (countless - infinite) in every brahma kalpa.

- The 32 kaksha tAratamya is existent in asrujyAvastha but with the only exception that there are jIvAs belonging to different kakshAs who would hold different posts in srujyAvasta, but haven't yet attained them.

tArataMya in srujyAvasta:

In every brahma kalpa, every jIva brought to srujyAvasta during different brahma kalpAs would do sAdhana as stipulated by Shri Hari and by the end of every brahma kalpa

a. some would be ready to attain mukti along with current brahma and

b. some would be required to do some more sAdhana based on, which kaksha they are in and what post they are holding as explained above.

tArataMya in mukti:

At the end of mahA praLaya, Shri Hari would create different tatvAs, brahmAnda and all those jIvAs who had completed their sAdhana in the previous brahma kalpa along with their leader Brahma would take bath in viraja river, thus leaving linga sharIra (muktharu). Depending on their kaksha and yogyata, they would reside in different mukta lokAs thus enjoying the inner BLISS.

In mukthi, all jlvAs who had completed their sAdhana in the previous brahma kalpa would be under the leadership of brahma pada jlva of that kalpa.

There is a little variation here.

As seen in srujyAvasta,

in kaksha 3, there exists brahma-vAyu and all RujugaLu.

in kaksha 4, saraswathi-bharathi and all Ruju pathniyaruru

in kaksha 5, Garuda, Sesa-Rudraruru, Etc.

In mukti,

in kaksha 3 there is a single post that is of brahma and a single jlva holding the post.

in kaksha 4, only saraswathi

in kaksha 5, only garuDa & shESha, Etc.

Mukhya tAtvika dEvata-s:

The mukhya abhimAni dEvata-s of 24 tatva-s are mukhya tAtvika dEvata-s (kakSha 3 thru 18). There are 3,300 tAtvika dEvata-s and among them 120 are prAmukhya or padastha tAtvika dEvata-s. The details are given hereunder:

The amukhya tAtvika dEvata-s are second in command dEvata-s for niyamana tatva-s and they are in kakSha 19 thru 26 (karmAbhimAni puShkara)

| S.No. | kakSha | dEvata-s | Total tAtvika-s in 1 Brahma Kalpa (3300) | Total Padasta-s in 1 Brahma Kalpa (120) |
|--------------|---------------|--|---|--|
| 1 | 3 | Ruju gaNa | 200 Total = 200 | 1 – Brahma 2 – Vayu 3- Latavya |
| 2 | 4 | Ruju Patni gaNa | 200 Total = 400 | 4 – Saraswati 5 – Bharati |
| 3 | 5 | GaruDa pada jlva-s shESha pada jlva-s | 100 100 Total = 600 | 6 – garuDa 7 – shESha 8 - rudra |
| 4 | 6 | ShaNmahishi pada jlva-s | 6 * 100 = 600 Total = 1200 | 9 – jAmbavati 10 – kALindi 11 – nIIA 12 – bhadra 13 – mitra 14 – lakShaNa |
| 5 | 7 | suparNi pada jlva-s | 2 * 100 = 200 | 15 – suparNi |

| | | | | |
|----|---------|---|--|--|
| | | vAruNi pada jlva-s | Total = 1400 | 16 – vAruNi 17 – pArvati |
| 6 | 8 | indra pada jlva-s kAma pada jlva-s | 2 * 40 = 80 Total = 1480 | 18 – indra 19 – kAma |
| 7 | 9 | AhankArika pada jlva-s | 36 Total = 1516 | 20 – AhankArika prANa |
| 8 | 10 | aniruddha pada jlva-s suruchi pada jlva-s rati pada jlva-s dakSha prajApati pada jlva-s bRuhaspatyAcharya pada jlva-s svAyambhu manu pada jlva-s | 6 * 32 = 192 Total = 1708 | 21 – aniruddha 22 – suruchi 23 – rati 24 – dakSha 25 – bRuhaspati 26 – svAyambhu manu |
| 9 | 11 | pravaha vAyu | 24 Total = 1732 | 27 – pravaha vAyu |
| 10 | 12 | sUrya chandra yama shatarUpAdEvi | 4 * 20 = 80 Total = 1812 | 28 – sUrya 29 – chandra 30 – yama |
| 11 | 13 – 17 | 13 – varuNa 14 – nArada 15 – bhRugu, agni, prasUti 16 – 7 Rushi-s, vishwamitra, vaivasvata 17 – mitra, nirRuti, tArA, prAvahi Total dEvata-s = 18 | 18 * 18 = 324 Total = 2136 | 31 – varuNa 32 – nArada 33 – bhRugu 34 – agni 35-41 – sapta Rushi-s 42 – vishwamitra 43 – vaivasvata 44 – mitra 45 – nirRuti |
| 12 | 18 | gaNEsha kubEra viShvaksEna ashvini dEvata-s (nAsatya, dasra) Sub-Total = 5 shESha-shatastha dEvata-s: 47 maruth-s 7 vasu-s 10 ekAdasha rudra-s 6 dvAdasha Aditya-s pRuthvi dEvi Sub-Total = 71 Total dEvatas in 18 th kakSha = 76 | 76 * 16 = 1216 Total = 3352 | 46 – ganEsha 47 – kubEra 48 – viShvaksEna 49 – nAsatya/dasra Add 71 to 49 and the total number of padastha-s equal 120 |

Note:

- a. The above table is prepared to a greater extent matching a similar table in Pancha Ratna Prakashika by Shri Gorebala Hanumantarayaru of Varadendra Sahitya Mandali.
- b. There are some open questions in the table above and we need to validate it with learned scholars. Per Shri Gorebala Hanumantarayaru, the above details are covered in greater detail in prakAsha samhita and Shri Vijaya Dasara Sulaadi. I looked at the sulaadi mentioned by Shri Gorebala Hanumantarayaru but did not find minute details that are documented above. So the next source hopefully is prakAsha samhita.
- c. The count above is not considering vishvE dEvata-s (10 dEvata-s), dyAva, Rubhu in kakSha 18. I did not find any AdhAra in Pancha Ratna Prakashika as to why they should be skipped. May be because they are pitRu dEvata-s and not controllers of tatva.
- d. In spite of skipping above dEvata-s mentioned in (c), I get a total count of 3352 instead of 3300. I am 52 more than the required number. So I am not sure who else should be skipped and why.
- e. Using the other approach where we consider 80 brahma kalpa sAdhana for kakSha 5, 6, 7 and including dEvatas in (c) above (10 vishvE dEvatas, dyAva, Rubhu), takes the count to 3344 and still not exactly equal to 3300.
- f. In padasta-s, shatarUpA dEvi (kakSha 12), prasUti dEvi (kakSha 15), tAra (kakSha 17), prAvahi (kakSha 17) are not considered padasta-s since they occupy pada along with their pati-s
- g. dEvata-s in (c) are not considered in padasta-s group since they are not considered in the count of 3,300

sAdhana of karma yOgi-s : niramsha-s (kakSha 30, 31, 32)

Karma yOgi's are sAtvika yOgya jlva-s of kakSha 30 (manuShya gandharva-s), 31 (mAnuSha chakravarti-s), 32 (manuShyOttama-s) whose sAdhana is karma prAcharya; doesn't mean they don't have gnyAna and bhakti. They are default for sAtvika yOgya jlva-s but gnyAna and bhakti are miniscule when compared to gnyAna yOgi-s (vignyaAna yOgi-s) or bhakti yOgi-s. Similarly gnyAna yOgi-s will perform karma but they are gnyAna prachura-s. Their gnyAna is miniscule in comparison to bhakti yOgi-s.

Shri Jagannatha Dasarua in aparOkSha tAratamya sandhi (kalpa sAdhana sandhi) sums up the sAdhana of karma yOgi-s as follows:

hIna karmagaLiMda bahuvidha yOniyali saMcharisi-
prAMtake mAnuShatvavanaidi sarvOttamanu hariyeMba-
gnyAna bhaktigaLiMda vEdOktAnusAra sahasra janma-
anyUna karmava mADi harigarpisida naMtaradi || 5 ||

hattu janmagalalli hari sarvOttamanu, surAsura gaNArchita,
chitrakarma, vishOkanaMtAnaMta rUpAtma,
satyasatsaMkalpa, jagadutpatti sthithilayakAraNa,
jarA mRutyuvArjitaneMdupAsane gaida taruvAya || 6 ||

mUru janmagaLalli dEhAgAra pashudhana patni mitra kumAra-
mAtA pitRugaLalliha snEhagiMtadhika mAramaNanali biDade mADuva sUrigaLu,
I ukta janmava mlri,
paramAtmana svadEhadi nODi sukhisuvaru || 7 ||

As Shri Kanaka Dasaru says 'Esu kAyangaLa kalEdu embhat-nAlku lakSha jlva rAshi yennu dATi banda I sharIra', a mukti yOgya jlva in kakSha 31, 3,2, 33, after having gotten into many yOni-s (species) performing hIna karma-s (hIna karmagaLinda bahuvridha yOniyali sancharisi prAntake), may also include manuShya sharIra, finally with the anugraha of Shri Hari-vAyu-GurugaLu gets a manuShya janma where the jlva has Hari-Sarvottamatva (vAyu jlvOttamatva gnyAna) and other related gnyAna, performs vEdOktAnusAra karma and submits the same to Shri Hari. The jlva will perform such sAdhana (with advancement in gnyAna and bhakti as janma-s progress) for 1000 janmas. After these 1000 karma prAchurya janmas, the jlva gets 10 utkRuShTa gnyAna prAchurya janmas (doesn't mean he is gnyAna shUnya in the first 1000 janmas) and finally gets 3 bhakti prAchurya janmas where jlva realizes that Shri Hari alone is parama suhRuttama; the nivRutta gnyAna blossoms to the maximum extent and then gets aparOkSha (sees Bimba in svarUpa hRutkamala thru svarUpa chakShus).