

2.2 The Vyuha Murtis: SPA and Cosmic Functions

Vedas Collection

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 **Description:** Understanding the three primary manifestations of the Supreme Purusha responsible for dissolution, creation, and sustenance of the cosmos

 **Tags:** vyuha-murtis, sankarshana, pradyumna, aniruddha, vasudeva, cosmic-functions, six-gunas, sanatana-dharma, purusha-suktam

Introduction

The term "**SPA**" is used as a concise mnemonic device to represent the three primary forms of the Supreme Purusha (Narayana) in the Vyuha manifestation, which are responsible for the operations of the cosmos.

The concept of SPA relates to the **Vyuha state (Vyuha Vasudeva)**, which is the **second of the five states of Bhagavan**.



What is SPA (The Vyuha Murtis)?

The acronym **SPA** stands for the three Vyuha Murtis (forms of the Lord) that emerge from the Supreme Being when He is deployed for cosmic activities:

Letter Murti (Name) Primary Duty/Role

S **Sankarshana**  Dissolution

P **Pradyumna**  Creation

A **Aniruddha**  Sustenance or Protection

Memory Aid: If one remembers the acronym **SPA**, they can easily recall Sankarshana, Pradyumna, and Aniruddha.



How are the Vyuha Murtis Created?

The Vyuha Murtis are manifestations of the Supreme Lord, appearing during the creation process (Srishti Kramam).

The Process of Manifestation

1. Para State

Initially, the Lord exists as **Para Vasudeva** in Vaikuntha (the first state).

2. Vyuha State Transition

When Para Vasudeva determines to engage in cosmic activities, He transforms into **Vyuha Vasudeva**. This Vyuha state is where the Lord is deployed in creation, sustenance, and dissolution.

3. Bifurcation

Vyuha Vasudeva then bifurcates or splits into three forms: - Sankarshana - Pradyumna - Aniruddha

4. The Four Forms

These three, combined with Vyuha Vasudeva, constitute the **four Vyuha Murtis**:

1. Vasudeva 2. Sankarshana 3. Pradyumna 4. Aniruddha

The Hierarchy

This hierarchy demonstrates the descent of the Purusha from the highest reality (Para Vasudeva) to the active forms necessary for creation and maintenance:

Para Vasudeva (Vaikuntha)



Vyuha Vasudeva (Deployment State)



Sankarshana Pradyumna Aniruddha



Distribution of Gunas and Duties

The duties of these three Murtis are defined by the **six divine Gunas (qualities)** they possess. These qualities are distributed **two to each Murti**:

| Murti | Associated Gunas | Explanation of Gunas |
|---------------------------------------|---|--|
| ● Sankarshana (Dissolution) | 1. Jnanam 2. Balam (Knowledge) (Strength) | Jnanam: Having knowledge of all things simultaneously Balam: The ability to support the entire creation without fatigue (shrama prasanga dharanam) |
| ★ Pradyumna (Creation) | 1. Aishwaryam 2. Viryam (Ownership) (Unalterability) | Aishwaryam: Possessing control (sarva niyantritvam) and ownership over everything Viryam: Remaining unchanged and unaffected (vikara rahitatvam) despite actively engaging in all cosmological activities |
| ◆ Aniruddha (Sustenance) | 1. Shakti 2. Tejas (Power) (Splendor) | Shakti: The power to create the entire universe (sarva upadhanatva atmika) Tejas: The splendor or effulgence that allows Him to create the universe happily without relying on external assistance (asvadhina sahakari anapakshatvam) |



The Cyclic Order of Vyuha Functions

The sequence of **Sankarshana, Pradyumna, and Aniruddha** (Dissolution, Creation, Sustenance) illustrates the cyclic nature of Sanatana Dharma, contrasting with linear concepts of life.

Why This Order?

The order is crucial and reveals a profound truth:

1.  **Dissolution (Sankarshana) comes first** because for dissolution to occur, there must have been a creation preceding it, which maintains the continuous, cyclical nature of existence.
2.  **Creation (Pradyumna) follows dissolution** - From the dissolved elements, new creation emerges.
3.  **Sustenance (Aniruddha) maintains the newly created worlds** - Protection and preservation of what has been created.

Connection to Purusha Suktam

Aniruddha is particularly significant in the context of the Purusha Suktam, as the Purusha in the **fourth mantra** is denoted as **Aniruddha Narayana**, who sustains the created world.

The Quarter and Three-Quarters

The creation that Aniruddha sustains (the entire universe) is merely **one-quarter (padomshaha)** of the Lord's total creation, with the remaining **three-fourths residing in Vaikuntha**.

This profound concept means: - **25%** - The material universe we perceive - **75%** - The transcendent realm of Vaikuntha



The H₂O Analogy: Five States of Bhagavan

The five states of Bhagavan, which include the Vyuha Murtis, can be compared to the states of H₂O:

| Water State | Bhagavan's State Function |
|---|--|
|  Ice (Solid) | Para Transcendent form in Vaikuntha |
|  Water (Liquid) Vyuha | Working, deploying state (SPA) |
|  Vapor (Gas) Vibhava | Avatars (incarnations) |
|  Permeating Antaryami | Inner controller in all beings |
|  Contained Archa | Temple deity form |

Just as water (H_2O) exists in solid (ice), liquid (water), and gaseous (vapor) states, the Lord exists **simultaneously in five states** (Para, Vyuha, Vibhava, Antaryami, Archa) to fulfill different functions for the benefit of His creation.

The Vyuha State Analogy

The Vyuha state (Sankarshana, Pradyumna, Aniruddha) is the **working, deploying, and maintaining state**, akin to the liquid or gaseous form of water being used for specific purposes like drinking or steaming in a **spa** (coincidentally matching our SPA acronym!).



Summary

The **SPA** mnemonic beautifully encapsulates the three Vyuha Murtis—**Sankarshana** (Dissolution), **Pradyumna** (Creation), and **Aniruddha** (Sustenance)—who are the active manifestations of the Supreme Purusha responsible for cosmic operations. Each possesses two of the six divine Gunas (Knowledge-Strength, Ownership-Unalterability, Power-Splendor), perfectly equipping them for their respective functions.

The cyclic order—beginning with Dissolution—reflects the eternal, beginningless nature of Sanatana Dharma, where creation perpetually emerges from dissolution, is sustained, and dissolves again. This cycle occurs in the one-quarter of reality we perceive, while three-quarters of the Lord's creation remains in the transcendent realm of Vaikuntha.

Understanding the Vyuha state helps us comprehend how the Supreme Being, while remaining transcendent as Para Vasudeva, simultaneously engages in the active governance of the cosmos through these specialized forms—much like water adapting to different states while remaining fundamentally H_2O .



Reference

YouTube Link: <https://www.youtube.com/watch?v=YzCWeIKtGHU&list=PLUCe17-wlYr-zIRfRt1m6fyPy2r-wjcXj>



Acknowledgment & Disclaimer

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