

Śrī Bṛhad-bhāgavatāmṛta

by Śrīla Sanātana Gosvāmī

- ① Vairāgye
- ② Jñāna
- ③ bhajane.
- ④ Vaikunthe.

## Part 4

# Vaikuntha- The Spiritual Kingdom

## TEXT 180

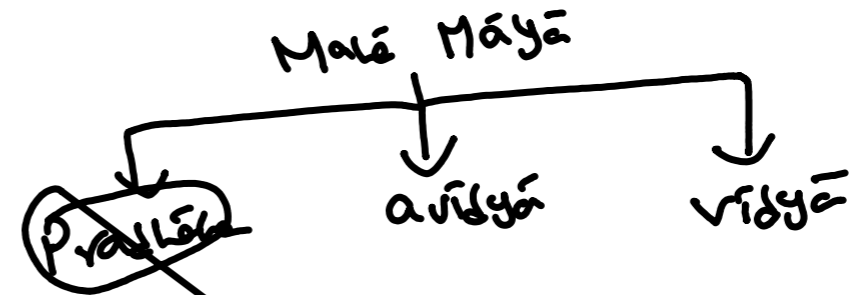
This māyā is  
the generator of  
false material creation  
She embodies falsity & ignorance.  
She creates the jīvas for  
the jīvas.

mithyā-prapañca-janani  
mithyā-bhrānti-tamo-mayī  
ato 'nirūpyānityādya  
jīva-saṁsāra-kāriṇī

This Māyā is the generator of the false material creation (mithyā-prapañca-janani). She embodies falsity and ignorance (mithyā-bhrānti-tamo-mayī), and therefore (atah) she cannot be described (anirūpyā). Non-eternal (anityā) yet primordial (ādya), she creates for the jīvas the cycle of material life (jīva-saṁsāra-kāriṇī).

Texts 180 through 182 define Māyā in terms of her identity and effects.

The created world of illusion consists of visible products and their causes, and Māyā is the mother of all of them.



She produces the illusion of material existence—the relative knowledge, ignorance, bondage, and liberation that make up the darkness of the conditioned souls who are removed from knowledge of reality.

Prakṣepātīkē śakti ← ① avidyā → a) anartham Pratyeta

āvaraṇātīkē śakti ← b) artham na-Pratyeta

Thus she causes the jīva's cycle of birth and death by expanding the force of delusion.

② vidyā → a) artham Pratyeta  
b) anartham na-Pratyeta

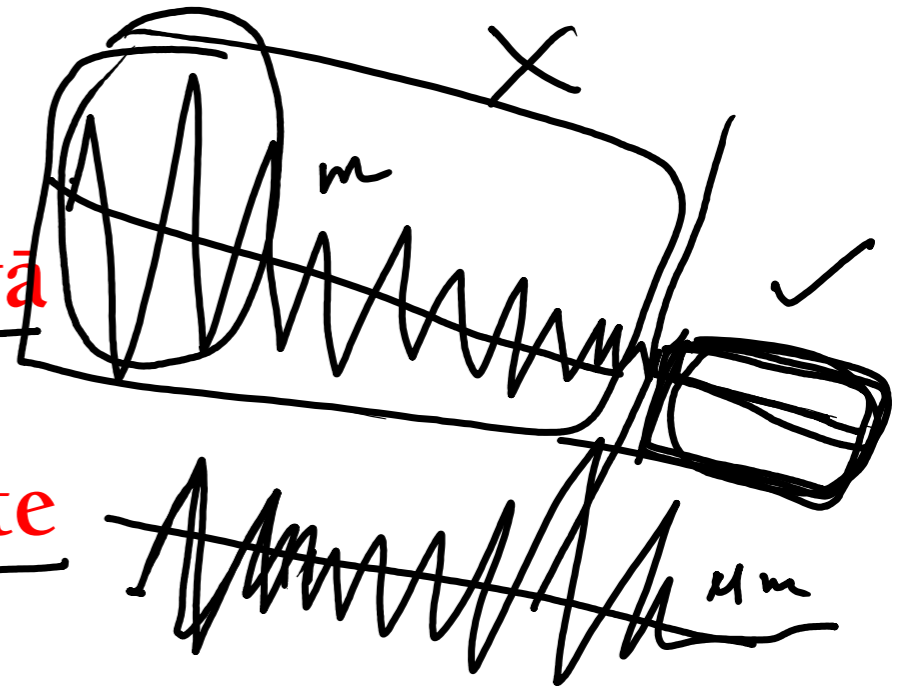
Because what she creates is illusory, her actual character cannot be identified,  
and because her influence over an individual soul ends when that soul  
achieves true knowledge, she is said to be noneternal.

But in truth she is beginningless because she is the shadow of the spiritual  
energy of the Supreme.

TEXT 181

She presides  
over the 8th layer  
covering the universe.  
And because she is not affected  
by the heavy formations of  
material creation, she is called  
as prakṛti.

aṣṭamāvaraṇasyādhi-  
ṣṭhātrī mūrtimatī hi yā  
kāryākāra-vikārasya-  
prāptyā prakṛtir ucyate



Appearing in person (mūrtimatī), she presides over (yā adhiṣṭhātrī)  
the eighth covering of the universe (aṣṭama āvaraṇasya). Because the  
transformations of material creation (kārya akāra-vikārasya) do not  
affect her (aprāptyā), she is called prakṛti (prakṛtir ucyate)

Matter is always in flux, changing from one state to another.

But because Māyā is the superintendent of this continuous transformation of matter, she herself is never subject to change.

Prakṛti → No change  
vikṛti → changes

Thus she is called prakṛti, the primal form of material existence, the unchanging intrinsic basis of vikṛti, that which changes.

māyā devī

In short, (the cause of change) is unchangeable.

Therefore when Gopa-kumāra visited Māyā in her abode within the eighth covering of the universe, she referred to herself as nondifferent from the spiritual energy of the Lord, of whom she is a separated expansion:

bhaktim icchasi vā viṣṇos  
tathāpy etasya ceṭikām  
bhaginīm śakti-rūpām mām  
kṛpayā bhaja bhakti-dām

“Or (vā) if you want (icchasi) devotion to Viṣṇu (viṣṇoh bhaktim), still (tathāpy) you should be kind (kṛpayā) and worship me (bhaja mām), the giver of devotion (bhakti-dām), for I am His maidservant (etasya ceṭikām), His sister (bhaginīm), and the embodiment of His energy (śakti-rūpām).”  
(Bṛhad-bhāgavatāmṛta 2.3.28)