

Śrīmad-Bhāgavatam

Canto Three

**With the
Sārārtha-darśinī commentary**

by

Śrīla Viśvanātha Cakravartī Ṭhākura

Canto Three – Chapter Seven

Vidura's Questions

Further enquiries by Vidura

Section-II

**Maitreya dispels all
misconceptions about Īśvara
and the jīvas
(3.7.8-14)**

|| 3.7.9 ||

maitreya uvāca

seyaṁ bhagavato māyā

yan nayena virudhyate

īśvarasya vimuktasya

kārpaṇyam uta bandhanam

īśvarya
īśvara (God) → kāraṇya
vimukta → bandhana.

Logic

Maitreya said: This māyā (iyam māyā) which cannot be understood by logic (yad nayena virudhyate), belonging to the Supreme Lord (but not his svarūpa) (bhagavatah), is the cause of deprivation and ignorance (kārpaṇyam uta bandhanam) for the jīva who has the possibility of realizing the form, knowledge and bliss of the Lord (īśvarasya vimuktasya).

This is māyā which belongs to the Lord with inconceivable powers (bhagavataḥ), and which cannot be known by logic (nayena).

This energy, being acit by nature, belongs to the Lord who is purely spiritual or cit.

The guṇas such as sattva also belong to the Lord. But Bhagavān, in his svarūpa, is without these guṇas.

Similarly the sun, though pure light, possesses clouds, darkness and snow, which are unfavorable to the light or fire.

yathaiiva sūryāt prabhavanti vārah
punaś ca tasmin praviśanti kāle
bhūtāni bhūmau sthira-jaṅgamāni
tathā harāv eva guṇa-pravāhaḥ

Just as water arises from the sun (yathā eva sūryāt prabhavanti vārah) and again enters the sun in due course of time (punaś ca tasmin praviśanti kāle), and just as animals and plants arise from the earth and enter the earth (sthira-jaṅgamāni bhūtāni bhūmau), the world made of guṇas arises from the Lord and enters him (tathā harāv eva guṇa-pravāhaḥ). SB 4.31.15

yathā nabhasy abhra-tamaḥ-prakāśā
bhavanti bhūpā na bhavanty anukramāt
evam pare brahmaṇi śaktayas tv amū
rajas tamaḥ sattvam iti pravāhaḥ

O King (**bhūpā**)! Just as (**yathā**) clouds (**abhra**), darkness, and light (**tamaḥ-prakāśā**) appear and disappear (**bhavanti na bhavanty**) in the sky (**nabhasy**) in succession (**anukramāt**), the energies of rajas, tamas and sattva (**evam rajas tamaḥ sattvam iti śaktayah pravāhaḥ**) appear and disappear in the Supreme Lord (**pare brahmaṇi**). SB 4.31.17

tam kleśa-karma-paripāka-guṇa-pravāhair
avyāhatānubhavam īśvaram advitīyam
prāṇādibhiḥ sva-vibhavair upagūḍham anyo
manyeta sūryam iva megha-himoparāgaiḥ

But although the consciousness of the Lord, who is the supreme one without a second, is never affected by material distress, by the reactions of material work or by the constant flow of nature's modes, ordinary persons nonetheless think that the Lord is covered by his own creations of prāṇa and other material elements, just as one may think that the sun is covered by clouds, snow or an eclipse. SB

10.84.33

These verses show that this is beyond logic.

Thus, the action of creating the universe takes place by māyā,
an energy of the Lord, whereas the Lord is without change in
his svarūpa.

Because of non-difference between the possessor of the śakti
and the śakti, it can be said that the Lord creates the universe.

prakṛtir yasyopādānam ādhāraḥ puruṣaḥ paraḥ
sato 'bhivyañjakaḥ kālo brahma tat tritayaṁ tv aham

Prakṛti is the material cause (**prakṛtir yasya upādānam**), the puruṣa is the foundational cause (**ādhāraḥ puruṣaḥ paraḥ**). Time, the indirect cause (**kālah satah**), is the agitator of prakṛti (**abhivyañjakaḥ**). I am all three (**brahma tat tritayaṁ tv aham**). SB 11.24.19

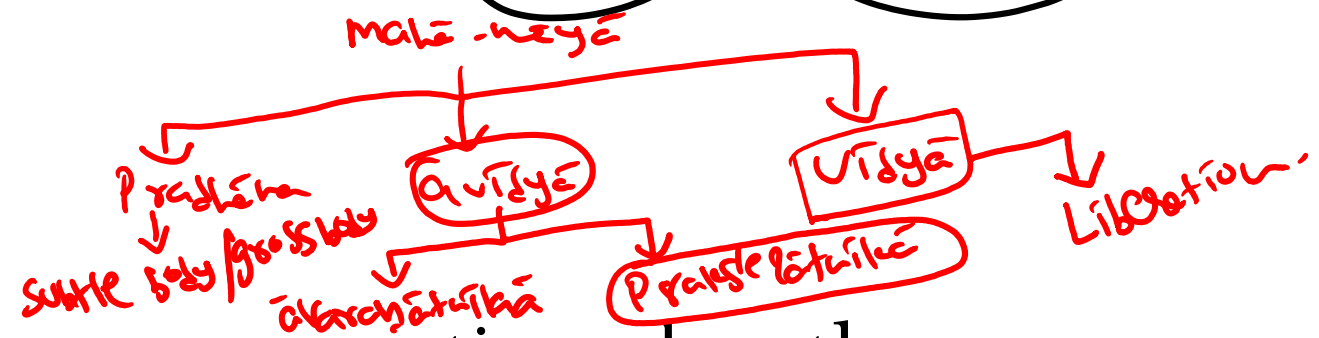
Thus the doubt concerning the Lord has been resolved.

The second line and the next verse resolve the doubt concerning the jīva.

Though the jīva has the capacity (īṣvarasya) for realizing his form of knowledge and bliss, and thus can be called free of contamination (vimuktasya), he is in a condition of deprivation (kāraṇyam) or (durbhagatvam).

Thus the jīva is in a state of bondage..

This is because of māyā, which here means avidyā or ignorance, a function of māyā.



These two, ignorance and bondage are mentioned as the cause.

The meaning is this.

You have asked how the jīva loses knowledge because of māyā.

If it is true that there is actual destruction of knowledge by māyā, then māyā, the Lord's energy, should be punished by the Lord.

But this is not the case.

One may forget that one has a jewel locket hanging over one's chest, and lament that one has lost the jewel.

Or perhaps it is like this: I get accused of theft by mistake,
though it is not my fault and get punished by the state
officials.

Because of jīva's association with beginningless ignorance, the
jīva forgets his knowledge and bliss, identifies with the body
and the body's qualities, and thus becomes (durbhagatvam).
↓ unfortunate.

If he suffers, whose fault is that?

Losing his powers by the association of ignorance, he wanders
around, like a man with a bad wife.

Because the jīva has possibility of some small amount of
power he is called īśvara in the verse.

Others explain the verse as follows.

Verse 5 refers to the Paramātmā, a form of pure consciousness, whose knowledge is unaffected by place and time.

Why does he associate with ignorance?

If this is the question, the answer is also found in this verse.

This māyā is only the bewildering potency of the Lord.

If it did not have the power to bewilder, there would be no question asked (since no one would be bewildered).

This is because (**yat**) it is contrary by its behavior (**nītyā virudhayte**).

The contrary conduct is explained.

There is a mistake (**kārpaṇyam**) in thinking that the Paramātmā is bewildered, that he is a jīva.

The one Paramātmā of pure consciousness cannot be bewildered
by māyā, but the jīva always is.

It is proper to say that Paramātmā is never bewildered.

And who can be simultaneously bewildered and unbewildered by
his own māyā?

Whoever asks such questions or concludes this by extreme
imagination is bewildered by māyā.

The paramātmā and jīvātmā are like the sun and the sun's ray,
which have the same qualities, but are also different.

One is ^{s/s} conscious and the other is a ^{jīva} conscious particle.

This is the correct conclusion.

Reflection and light rays arise from the sun and are particles
similar to the sun, They are not distinguished from the sun and
are also distinguished from the sun.

Similarly though ^{reflection} māyā-śakti and ^{Sun ray} jīva-śakti arise from the Lord, and without beginning are not separate from the Lord, by svarūpa they are different from the Lord.

pumso 'sti prakṛtir nityā praticchāyaiva bhāsvate

Prakṛti of the Lord is eternal, and shines as a reflection of the Lord. From a text of Āyurveda

Jīva-śakti is described in the śruti:

yathāgneḥ kṣudrā visphulingā vyuccarantīty evam
evātmanah

Just as a small spark from the fire wanders about, the jīva also
wanders. Bṛhad-āraṇyaka Upaniṣad 2.2.20

Gītā also says:

apareyam itastvanyām prakṛtiṁ viddhi me parām.
jīvabhūtām mahāvāho yayedam dhāryate jagad

This is ~~My inferior energy (iyam aparā)~~. But understand (viddhi tu) My superior energy (me parām prakṛtiṁ) which is different from this inferior energy (itas tv anyām). It is the jīvas (jīva-bhūtām mahā-bāho), who employ the inferior energy for their enjoyment (yayā idam dhāryate jagat).

BG 7.5