

**I. Bhagavān is the shelter of His  
mutually conflicting potencies:  
LESSON 5, TEXT 12-14**

**IV. Bhagavān's  
eternal attributes  
constitute His  
essential nature—  
*Māyā* feels shy to  
appear before  
Bhagavān:  
LESSON 8,  
TEXTS 24-28**

**THEME 2:  
BHAGAVĀN'S  
POTENCIES**

**II. Bhagavān has  
both conscious  
(*cit*) & inert (*acit*)  
potencies, which  
are inconceivable  
and intrinsic:  
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**III. Bhagavān's external potency, *māyā*'s two divisions—  
*Jīva-* & *guṇa-māyā*: LESSON 7, TEXT 18-23**

TEXT 24 & 25:  
Intrinsic/inherent or  
part of His nature

TEXT 27 & 28:  
Bhagavān is  
transcendental  
to *māyā*, who  
is shy to  
appear before  
Him

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LESSON 8: BHAGAVĀN'S  
QUALITIES [TEXT 24-28]

TEXT 26:  
Eternal &  
never  
diminish

# TEXT 24 & 25

## Intrinsic/inherent or part of His nature

TEXT 24: The key verse JīvaG cites was spoken by the personified Vedas;  
Śrīdhara Svāmī's comments thereof

*sa yad ajayā tv ajām anuśayīta guṇāmś ca juṣan  
bhajati sarūpatām tad anu mṛtyum apeta-bhagaḥ  
tvam uta jahāsi tām ahir iva tvacam ātta-bhago  
mahasi mahīyase 'ṣṭa-guṇite 'parimeya-bhagaḥ*

▪ Sa ⇒ Jīva ; yat ⇒ yasmāt  
(because); 1<sup>st</sup> use of *ajā* ⇒  
*māyā*, by whose influence  
the Jīva lies alongside her  
(*ajā*) = he embraces  
ignorance (*avidyā*)

- “Delighting in her *guṇas*” ⇒ the Jīva acquires material qualities (*sarūpatā*) ⇒ repeated cycles of birth & death.

- “Why is that?” Because You are eternally associated with unlimited opulences (*āṭṭa-bhaga*).
- *Mahasi* (in Your own glory)  $\Rightarrow$  in Your own supreme Godhood, which is filled with “eight paranormal potencies like *aṇimā* (smaller than the smallest).
- *Mahīyase* (You are exalted)  $\Rightarrow$  You are worshiped, or You’re situated. How? In immeasurable opulence (*aparimeya-bhaga*)
- Unlike in any other, Your 8 types of opulences are not limited by time and place, but are immeasurable, being completely intrinsic to Yourself.
- “*tvacam*”  $\Rightarrow$  As the snake never contacts its rejected skin cover, You never associate with *māyā*.
- Kṛṣṇa to Uddhava, “These 8 paranormal powers are inherent in Me.” [11.15.5]

- You, on the other hand, reject her, *māyā*
- Bhagavān might object, “How can I reject her, who is situated within Me? Vedas answer, “Like a snake sheds its skin, even though part of his body, You are indifferent to *māyā*, just as the owner of eternally blissful, transcendental *kāma-dhenus* (wish-fulfilling cows) is indifferent to an insignificant goat (*ajā*).
- Translation of the verse: “The illusory material nature attracts the minute living entity to embrace her, and as a result he assumes forms composed of her qualities. Subsequently, he loses all his spiritual qualities, and must undergo repeated deaths. You, however, avoid the material energy in the same way that a snake abandons its old skin. Glorious in Your possession of eight mystic perfections, You enjoy unlimited opulences.” [10.87.38]

- “If the Supreme Lord alone exists everywhere, then His qualities like omniscience should also be available everywhere, shouldn’t they?”
- The verse answers, “No, because He has concealed His divinity (*antarhita-aiśvarya*) by the vail of *māyā*, and her 3 modes (*guṇa-sarga*).
- The verse 10.87.38 clearly describes Bhagavān, His relation with the internal and external potencies, and the conditioned *Jīvas* because of their association with the material energy.
- Why is Bhagavān not conditioned by *māyā*? Because He abandons (*jahāti*) her meaning He does not associate with or engage with her for enjoyment ⇒ *Māyā* cannot influence Him. She is like the shed skin of a snake.

- Additional scriptural evidence by JīvaG (TEXT 25):
  - The key verse among the five cited: The swan incarnation of the Lord responds to the question of the 4 Kumāras, “How can a person attain liberation from the mutual bond between the sense objects and the mind?” Brahmā was unable to answer them.

भजन्ति गुणाः सर्वे निर्गुणं निरपेक्षं  
सुहृदं प्रियमात्मानम् साम्यासन्गादयो गुणाः

“All superior transcendental qualities, such as being beyond the modes of nature, detached, the well-wisher, the most dear, the Supersoul, equally situated everywhere, and free from material entanglement — all such qualities, free from the transformations of material qualities, find their shelter and worshipable object in Me.” [11.13.40]

- मां भजन्ति गुणाः सर्वे  $\Rightarrow$  “All the modes of material nature (māyā) take shelter of Me.”
- What kind of qualities are inherent in Him? Those which are “not of the *guṇāḥ* (अगुणाः or निर्गुणः )  $\Rightarrow$  Not material modes (transcendental), but are eternal
- सुहृदं प्रियं आत्मानं  $\Rightarrow$  He is the well-wisher of all, the most beloved Self meaning He is not dependent on anyone
- साम्य आसङ्ग  $\Rightarrow$  He is equal to all and absence of attachment
- निरपेक्षं, or indifferent  $\Rightarrow$  Absolute or independent, He is His own support, स्वाश्रय
- निर्गुणस्य गुणात्मः  $\Rightarrow$  The Self of all qualities, who is beyond all qualities (1.10.19)
- Lord referred to as “*guṇī*”  $\Rightarrow$  He is adorned by qualities that belong to His essential nature (*Brahma-tarka*)



## TEXT 26: Eternal & never diminish

- After enumerating 39 attributes, the following key verse was spoken by Mother Earth, in the form of a cow, to Dharma personified, in the form of a bull standing on one leg. The cow was lamenting because Krsna, who possess all wonderful qualities, had abandoned her, and thus the whole world had fallen under the grip of Kali. This incident was personally witnessed by Parīkṣit Mahārāja:

एते चान्ये च भगवन्नित्या यत्र महागुणाः ।  
प्राथ्या महत्त्वमिच्छद्भिर्न वियन्ति स्म कर्हिचित् ॥

- “.On Venerable One, these and many other exalted qualities, which are desired by those aspiring to greatness, are eternal and never diminish in the Lord.” [1.16.29]

- न वियन्ति स्म ⇒ Mother Earth stated that Lord Kṛṣṇa's qualities are eternal and do not diminish or change in time.
- JīvaG also quotes a verse from *Viṣṇu-Purāṇa*, spoken by Brahmā to King Raivata re: Lord Balarāma
  - “The divisions of time, such as *kāla* and *muhūrta*, cannot transform the qualities of the Supreme Lord.”
- Śrīdhara Svāmī: The pronoun “ete, or these” refers to 39 qualities . Besides these, there are many other exalted qualities, such as respecting *brāhmaṇas* and offering shelter to devotees, which naturally and eternally exist in the Supreme Lord. They never diminish.
- What to speak of the Lord, by His grace even His devotees acquire desirable qualities. [5.18.12]

# TEXT 27 & 28: Bhagavān is transcendental to *māyā*, who is shy to appear before Him

TEXT 27: The key verse cited by JīvaG, spoken by Varuṇadeva to Kṛṣṇa, when the Lord went to rescue His father, who had been arrested for taking bath in the Yamunā at a forbidden hour. [10.28.6]

- *namas tubhyaṁ bhagavate, brahmaṇe paramātmāne na yatra śrūyate māyā, loka-sṛṣṭi-vikalpanā*
- “My obeisances unto You, the Supreme Personality of Godhead, the Absolute Truth, the Supreme Soul, within whom there is no trace of the illusory energy, which orchestrates the creation of this world.”

- Varuṇadeva explicitly states that Brahman, Paramātmā, and Bhagavān are all free from the influence of māyā
- The 2<sup>nd</sup> verse quoted by JīvaG is by Parīkṣit Mahārāja, who requested Śuka to explain him about the structure of the cosmos
  - “When the mind is fixed upon the Supreme Personality of Godhead in His external feature made of the material modes of nature — the gross universal form — it is brought to the platform of pure goodness. In that transcendental position, one can understand the Supreme Personality of Godhead, Vāsudeva, who in His subtler form is self-effulgent and beyond the modes of nature. O my lord, please describe vividly how that form, which covers the entire universe, is perceived.” [5.16.3]
  - Neophytes, who cannot fix their mind on the transcendental form of the Lord, are advised to meditate on the Virāṭ, or Universal Form of the Lord, which is the entire cosmos as His body ⇒ Bhagavān’s personal feature is free from the material modes of nature

## TEXT 28: *Māyā* feels shy to appear before Bhagavān

- Key verse cited: Brahmā speaks to Nārada [2.5.12-13]



तस्मै नमो भगवते वासुदेवाय धीमहि ।  
यन्मायया दुर्जयया मां वदन्ति जगद्गुरुम् ॥  
विलज्जमानया यस्य स्थातुमीक्षापयेऽमुया ।  
विमोहिता विकल्पन्ते ममाहमिति दुर्धियः ॥

“I offer my obeisances and meditate upon Lord Kṛṣṇa [Vāsudeva], the Personality of Godhead, whose invincible potency influences them [the less intelligent class of men] to call me the supreme controller. The illusory energy of the Lord cannot take precedence, being ashamed of her position, but those who are bewildered by her always talk nonsense, being absorbed in the thought of, 'It is I, and it is mine.'”

- Ways in which *māyā* bewilders the conditioned souls
  - i. Hides or covers the Lord so that ignorant think Him to be an ordinary human (*avajānanti mām mūḍhā, mānuṣīm tanum āśritam...Bg 9.11*)
  - ii. Make them consider an ordinary humans to be the Supreme Person (He is not material)
- Nārada too initially thought Brahmā to be the Supreme based on watching him do the powerful secondary creation. Yet, he began to doubt as he couldn't comprehend why Brahmā had undergone severe austerities to do his creation, and saw him meditating on someone.
- Brahmā, being a pure devotee of the Lord, however, corrects Nārada by speaking the verse.

- Also cited is Brahmā's prayers to Kṛṣṇa in Brahma-saṁhitā
  - “I adore the primeval Śrī Govinda, by whose conferred power are maintained all manifested potencies found to exist, whether of virtues, vices, the Vedas, penances and all the Jīvas from Brahmā to the insignificant ant.”
- *Māyā*, however, cannot face Bhagavān, just as darkness cannot face the sun. She is not an illusion; rather, she is real
  - Sometimes the Lord's energies are compared to His wives. So *māyā* is also His wife, but her service is to delude the living entities  $\Rightarrow$  the reason why she feels ashamed to face the Lord
  - She knows the Lord to be transcendental and herself as consisting of the modes of material nature

■ Conclusive highlights of TEXT 24-28

1. Bhagavān has unlimited inherent attributes.
2. All His potencies are eternal.
3. *Māyā*, the external potency, does not influence Him.
4. Brahman, Paramātmā and Bhagavān are all transcendental to *māyā*.
5. Time has no influence on the internal potencies of the Lord.
6. Even great and powerful gods, like Indra, Varuṇa, and Brahmā, are also servants of Bhagavān, who is completely free from *māyā*.