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## LESSON 10, TEXTS 48-55: जीव-माया— INSTRUMENTAL (निमित्त-कारण) & गुण-माया— CONSTITUENT (उपादान-अंश)

- The description of Paramātmā's बहिरङ्ग-शक्ति, or the extrinsic potency. Paramātmā presides over both the तटस्थ- & बहिरङ्ग-शक्ति
- JīvaG now begins his explanation of बहिरङ्ग-शक्ति, which is तटस्थ-शक्ति's क्षेत्र, or field of action ⇒ called प्रसङ्ग-सङ्गति, or contextual correlation.
- बहिरङ्ग-शक्ति is known by different names, such as प्रकृति, माया, and दुर्गा

## TEXTS 49-53: TWO DIVISIONS OF माया

- निमित्त-कारण, or -अंश called माया, in the form the 3 modes of nature
- उपादान-अंश, called प्रधान, in the form of primordial matter
- To explain this, JīvaG cites 4 verses where Kṛṣṇa instructs Uddhava on Sāṅkhya philosophy, along with Śrīdhara Svāmī comments [11.24.1-4]

अथ ते सम्प्रवक्ष्यामि साङ्ख्यां पूर्वविनिश्चितम्।  
यद् विज्ञाय पुमान् सद्यो जाह्याद् वैकल्पिकम् भ्रमम्॥ [1]  
आसीज् ज्ञानमथो अर्थ एकमेवाविकल्पितम्।  
यदा विवेकनिपुणा आदौ कृतयुगे युगे॥ [2]

तन्मायाफलरूपेण केवलम निर्विकल्पितम्।  
वाङ्मनोऽगोचरं सत्यम द्विधा समभवद् बृहत्॥ [3]  
तयोरेकतरो ह्यर्थः प्रकृतिः सोभयात्मिका।  
ज्ञानं त्वन्यतमो भावः पुरुषः सोऽभिधीयते॥ [4]

1. “I shall now explain to you the principles of Sāṅkhya as established by the teachers of the past, realizing which a person should immediately give up the delusion of difference. [11.24.1]
  - Śrīdhara Svāmī comments: “All dualities spring forth from and again merge back into Paramātmā, who is one w/out second, thru the influence of māyā or [the combination of] prakṛti & puruṣa. For one who deliberates on this, the delusion of duality is dispelled. With this intent, Kṛṣṇa brings His discourse on Sāṅkhya, beginning with this verse.”
  - Prakṛti here = pradhāna

2. “In the period of dissolution prior to the new cycle of yugas and in the beginning, during Satya, or kṛta-yuga, when discrimination was highly evolved, consciousness (the seer) as well as presentational phenomena (the seen) were one only and undifferentiated.” [11.24.2]
- Śrīdhara Svāmī comments: “‘Atho’ is used here in the sense of total [i.e., the totality of conscious subjects together with the totality of presentational phenomena]. Here, consciousness (jñāna) refers to the seer, with which the totality of presentational phenomena (artha) in the form of the seen were only, w/out any differentiation whatsoever [अविकल्पितम्], meaning that [seer and seen] were in complete identity in Brahman.”
3. “That one great (br̥hat) undivided and singular Truth, which is beyond speech and mind, was divided into two in the form of Its māyā [the perceptible world] and Its result [the Jīvas]” [11.24.3]
- Śrīdhara Svāmī comments: “In order that the Great Brahman could become accessible to speech and the mind, It became divided into two forms, as

- Māyā and as its individuated expansion, where Māyā means ‘what is perceptible’ and the result (phala) means ‘its manifestation’.”
4. Of these two, the “presentational phenomena” (artha) refers to prakṛti consisting of two aspects [namely, cause and effect], while “consciousness” (jñāna) refers to completely different status of being, which is called puruṣa.”
- Śrīdhara Svāmī comments: “Out of these two individuated parts, तयो, one is prakṛti, which has two aspects in the form of cause and effect.

**TEXTS  
49-52**

**साङ्ख्याः PRAKṚTI ⇒ Various  
stages of modifications  
Under the influence of  
PARAMĀTMA'S TIME potency**



**MATERIAL WORLD  
⇒ Cycles of creation  
& dissolution like day  
& night**

**[11.24.1]**

**CREATION ⇒ Jīvas act  
piously or sinfully ⇒ enjoy  
or suffer, respectively**

**[11.24.3]**

**PRAKṚTI (inert) ⇒  
MĀYĀ [PHALA = Jīva]**

**[11.24.4]**

**PRAKṚTI—upādāna, or  
constituent part of māyā  
The residual karma or destiny  
(daiva) of the PURUṢA's  
conditioned state is māyā's  
nimitta or instrumental part**

**DISSOLUTION ⇒ Everything merges  
back into PRAKṚTI, which remains in  
an inactive state ⇒ Jīvas have no  
physical bodies & their residual karma  
(daiva, or destiny) remains dormant**

**PARAMĀTMA ⇒ PRAKṚTI &  
PURUṢA ⇒ they were one  
during dissolution, even in  
Satya-yuga (in sattva-guṇa)**

**[11.24.2]**

## TEXT 53: THE उपादान-अंश & निमित्त-कारण DIVISIONS OF माया

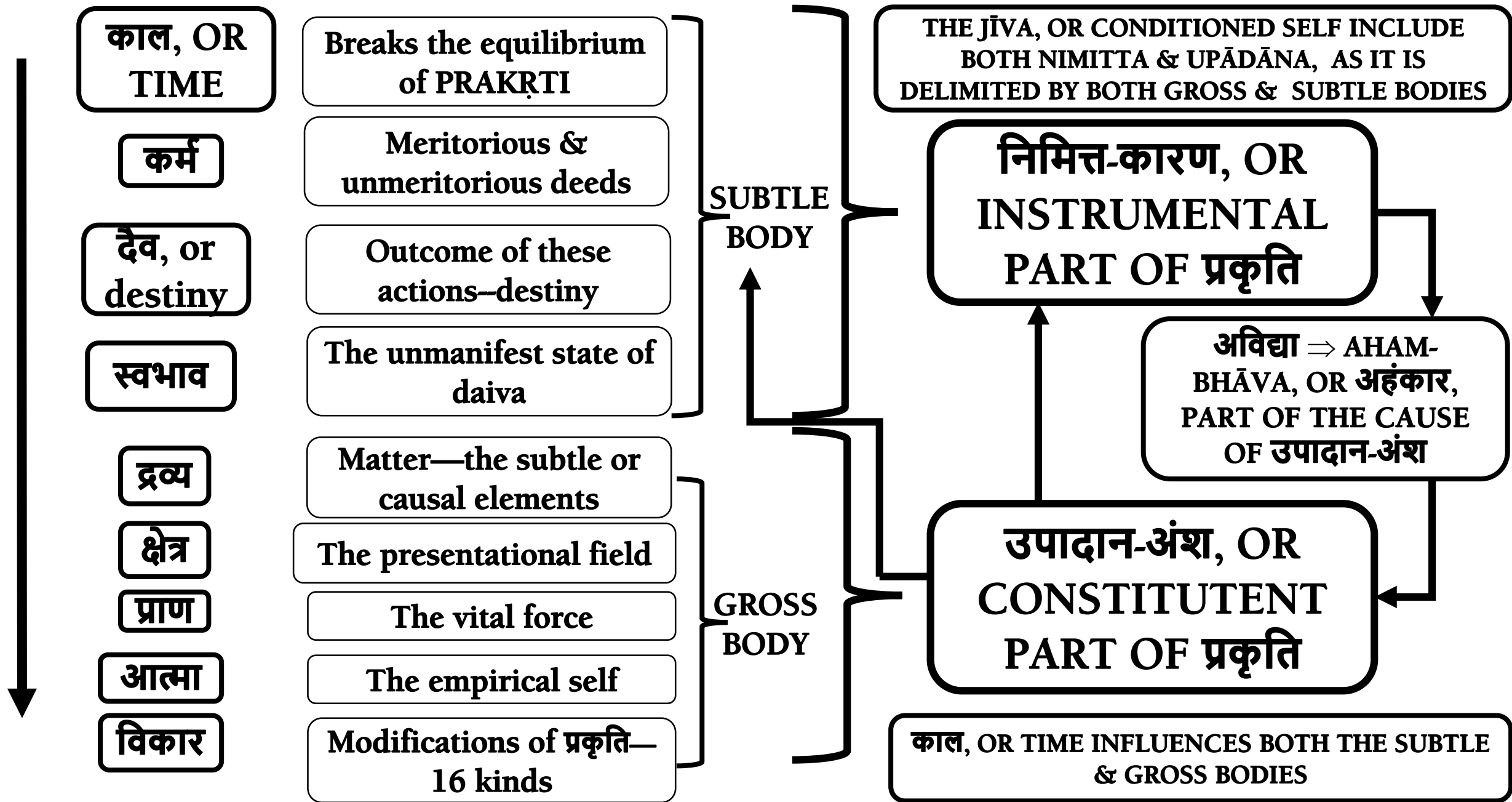
- Fever personified (Jvara) speaks to Bhagavān about the distinction between these two divisions of Māyā in the form of upādāna and nimitta, by describing their differing functions

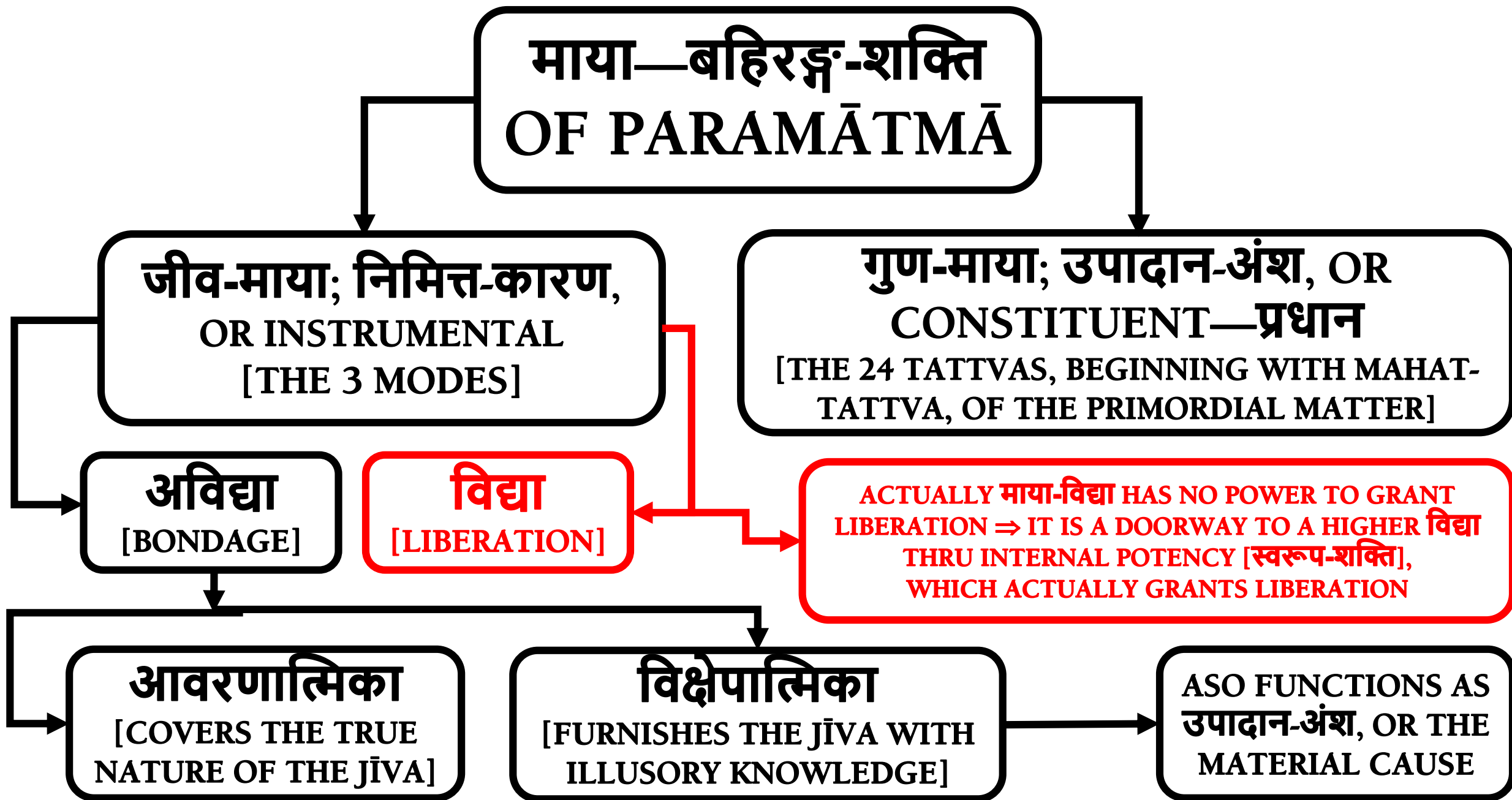
कालो दैवं कर्म जीवः स्वभावो द्रव्यं क्षेत्रं प्राण आत्मा विकारः ।  
तत्सङ्घातो बीजरोहप्रवाहस्तन्मायैषा तन् निषेधं प्रपद्ये ॥

- “Time, destiny, karma, the Jīva, innate disposition, subtle matter, the presentational field, the vital force, the empirical self (ātmā), the modifications of prakṛti, the body, the continuous flow in the form of seed and sprout—all these constitute Your Māyā. I take shelter in You, the prohibitory of Māyā.” [10.63.26]



- Śrīdhara Svāmī comments: “Time is the precipitator; previous action (karma) is the instrumental cause (nimitta); the same karma, when manifest as on the verge of delivering its fruit, is called daiva, or destiny; innate disposition (svabhāva) is made up the unconscious impressions left by karma; the Jīva is that entity to whom these attributes belong; matter (dravya) means the subtle or causal elements; the presentational field (kṣetra) is material nature (as a whole prakṛti); the vital force (prāṇa) means ‘sutra [or the first modification of prakṛti predominantly by rajas]; the empirical self [ātmā] here means ‘ego’ or ‘I-consciousness’ [ahaṅkāra].”
- Sixteen modifications (विकार) of प्रकृति ⇒ 11 senses + 5 gross elements ⇒ their combination is the body (तत्सङ्घातो) ⇒ implicated in a continuous flow or series, like that of seed & sprout (बीजरोहप्रवाह)
- Karma by the body = seed (बीज) ⇒ another body like a sprout (रोह) ⇒ the continuous flow of seeds + sprouts (प्रवाह) ⇒ the soul’s transmigration into different species of life forms due to his karma under the influence of Māyā, the prohibitory of whom is Lord Viṣṇu  
∴ I take shelter of the Lord.





## आत्मानं चास्य निभिन्नमभिमानोऽविशत् पदम् कर्मणांशेन येनासौ कर्तव्यम प्रतिपद्यते ॥

- “After that, [Rudra, the deity of] self-identity (अभिमान) entered the seat of the individuated ego (आत्मानं) [of the virāṭ-puruṣa], along with a portion of his (Rudra’s) active sense (कर्मणां) [i.e., ‘I’-awareness], by means of which the Jīva is endowed with the sense of what is to be done.” [3.6.25] ⇒ A part of series of verses [3.6.12-25]
- Śrīdhara Svāmī comments: “The word आत्मानं here means the ego (अहंकार) [of the virāṭ-puruṣa]; the word अभिमान (self-identity) [is a name for the god] Rudra. ‘Along with his active sense’ (कर्मणां) means thru the function of the ‘I’-consciousness [अहं-व्रत्ति].”
- Karma is compared to a seed only to point out its causality.
- Pradhāna, the primordial matter = kṣetra ⇒ the root of the entire constituent, or upādāna part of Māyā is only a part of Māyā. Pure Jīva is beyond Māyā.

**अहंकार, a material  
element is the  
upādāna cause**

## **विराट-पुरुष, OR THE COSMIC BODY**

**The 'I'-consciousness—sense  
of doer-ship by one of the 3  
modes is the nimitta cause**

### **अधिआत्मा**

- The psychical, or cognitive, instrument of knowing or acting
- Refers to the 10 senses & mind
- Seat, or अधिष्ठान
- 'I'-consciousness, or अहं-व्रत्ति [अहंकार]

### **अधिदैव**

- The cosmic, or higher order facilitation of sensory or cognitive operations
- Refers to the presiding deities of these senses
- अभिमान, the presiding deity who takes the seat in this अहंकार

### **अधिभूत**

- The physical function, or object
- Refers to their sense objects
- The physical function that is meant to be accomplished

## TEXT 54: THE विद्या & अविद्या POTENCIES OF निमित्त-कारण

- Kṛṣṇa explains the first two functions of the nimitta part of Māyā:

विद्याविद्ये मम तनु विद्धि उद्धव शरीरिणाम्।  
मोक्षबन्धकरी आद्ये मायया मे विनिर्मिते ॥

- “O Uddhava, know that knowledge (विद्या)” and ignorance (अविद्या) are My two forms (energies), created by My Māyā. They are beginningless and cause the bondage and release of the embodied beings. [11.11.3]
- Śrīdhara Svāmī comments: “The word ‘tanu, or forms’ here means potencies, because bondage and liberation are expanded or accomplished by them. They are created or brought about by My Māyā, being forms of Māyā’s functions. मोक्षबन्धकरी though singular, meant to be taken in the dual.”

## TEXT 55: SUBDIVISIONS OF निमित्त-कारण & उपादान-अंश

- Three-dimensional structural organization of the निमित्त-कारण portion of Kṛṣṇa's illusory potency, Māyā, as ज्ञान (cognition), ईच्छा (will), and क्रिया (action). These are spoken by Maitreya Muni to Vidura in the following verses:

सा वा एतस्य सन्द्रष्टुः शक्तिः सदसदात्मिका ।  
माया नाम महाभाग ययेदं निर्ममे विभुः ॥

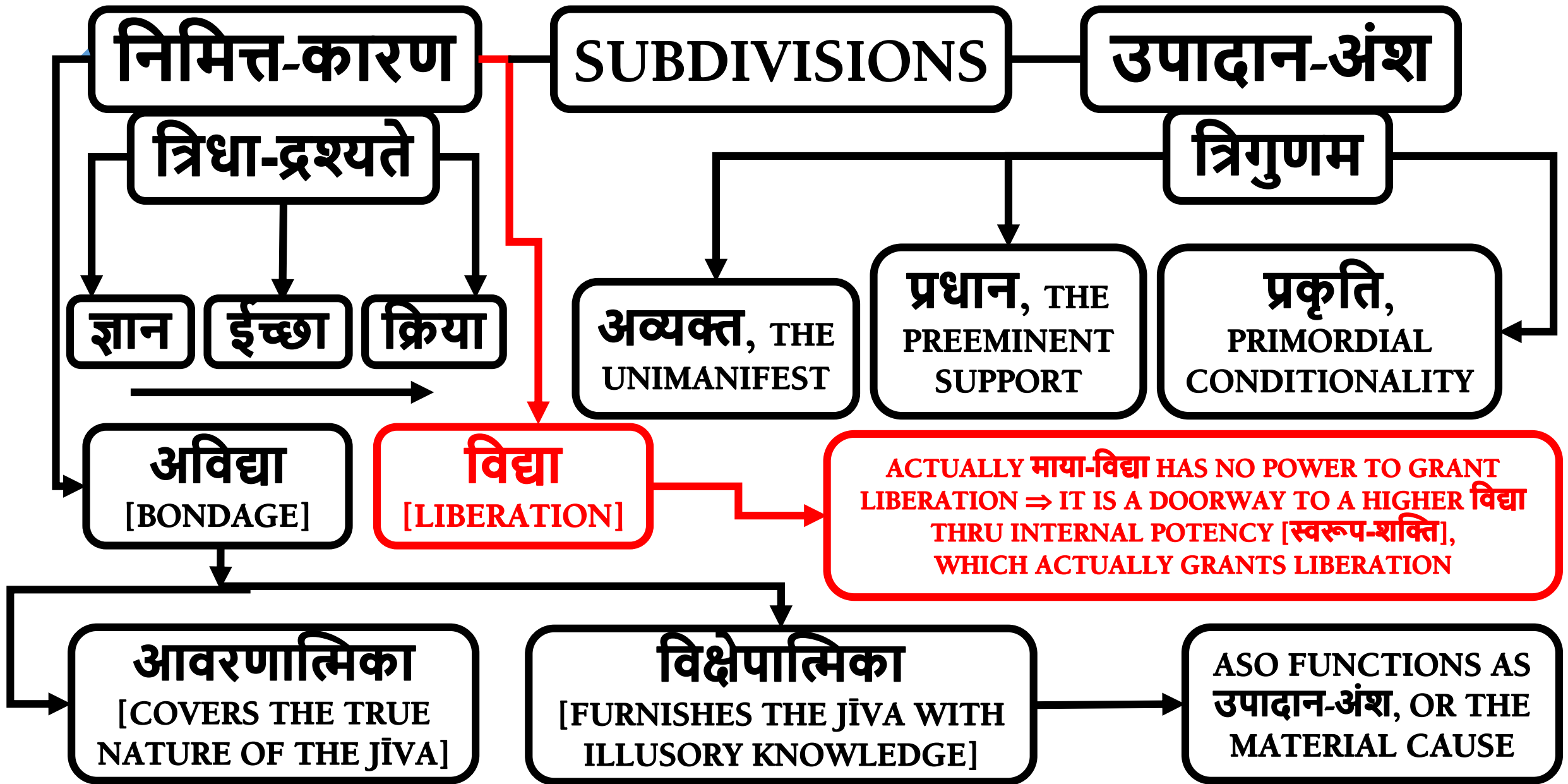
- “O greatly fortunate one, this very energy of the all-witnessing [Paramātmā], which is of the nature [of the recognition] of sat [the visible or the effect] and asat [the invisible or the cause], is called Māyā, by means of which the Omnipresent God fashions the cosmos.” [3.5.25]

- Śrīdhara Svāmī comments: “Māyā is of the nature of the ‘re-cognition’ of seer and seen. Here sat means the visible, and asat the invisible. The word ātmā [सदसदात्मिका] means having that nature. Māyā is in essence both sat and asat because it is of the nature of the ‘re-cognition’ of both.”
- Māyā in the form of Paramātmā’s will [ईच्छा]: “Prior to the world appearance, there was only Paramātmā, who is the very Self and the Regulator of all living beings. At that time the Self was not characterized by the distinction of seer and seen, since the will to manifest creation was dissolved [अनुगतौ—to enact the creation] in Him.”[3.5.23]
- Śrīdhara Svāmī comments: “The will of Paramātmā [आत्मेच्छा] here refers to Māyā, which was enfolded within Him, meaning that it was dissolved in Him.”



- Māyā in the form of Paramātmā's action [क्रिया] was cited in Text 48 : “We have described this tricolored Māyā of the Lord that creates, sustains, and dissolves the universe.” [11.3.16]
- JīvaG explains: “Paramātmā's ज्ञान, ईच्छा, and क्रिया are of two types:
  - i. Being an inherent part of His intrinsic nature: Cognition of seer & seen—ज्ञान; the intention to create the world—ईच्छा; and the cosmic influence of time (काल) and so on [क्रिया]
  - ii. Situated in Jīva, being bestowed by Him: conventional knowledge and ignorance, the desire for material enjoyment (ईच्छा), and conditional action (क्रिया)

- Now the definition of प्रधान, the उपादान-अंश part of माया  
यत् तत् त्रिगुणमव्यक्तम नित्यं सदसदात्मकम्।  
प्रधानं प्रकृतिं प्राहुरविशेषं विशेषवत्॥
  - “That which consists of the 3 modes, which is eternal, of the nature of cause and effect, and although devoid of manifest attributes is the source of the specific attributes of its effects, is called avyakta (the unmanifest), pradhāna (the preeminent support), and prakṛti (primordial conditionality).” [3.26.10]
  - As described before, निमित्त-कारण part of माया as गुणरूप, having the nature of the guṇas, whereas the उपादान-अंश part is stated to be the aggregate of the 3 guṇas. **IMPORTANT:** It is never devoid of the the 3 guṇas, either in the unmanifest or manifest states, in either निमित्त-कारण or उपादान-अंश aspects. The differentiation arises only after they are manifested by काल, or **TIME**.



# DIFFERENTIAL OPERATIONS OF ज्ञान, ईच्छा & क्रिया IN जीवात्मा VERSUS परमात्मा

## जीवात्मा [उपाधि]

**ज्ञान**—Of material sense objects  
& to the discernment of them as  
agreeable or disagreeable

**ईच्छा**—the will to enjoy or avoid  
sense objects

**क्रिया**—impels one to take action

- These are instrumental in  
bringing about the  
modifications in the उपादान

## परमात्मा [स्वरूप-शक्ति]

**ज्ञान**—In relation to the Jīva, it  
exists for creation thru Māyā, and  
the recognition of प्रकृति & पुरुष

**ईच्छा**—the intent to manifest the  
creation for His devotees.

**क्रिया**—it is in the form of time,  
which culminate into an  
imbalance in the state of  
equilibrium of प्रधान