

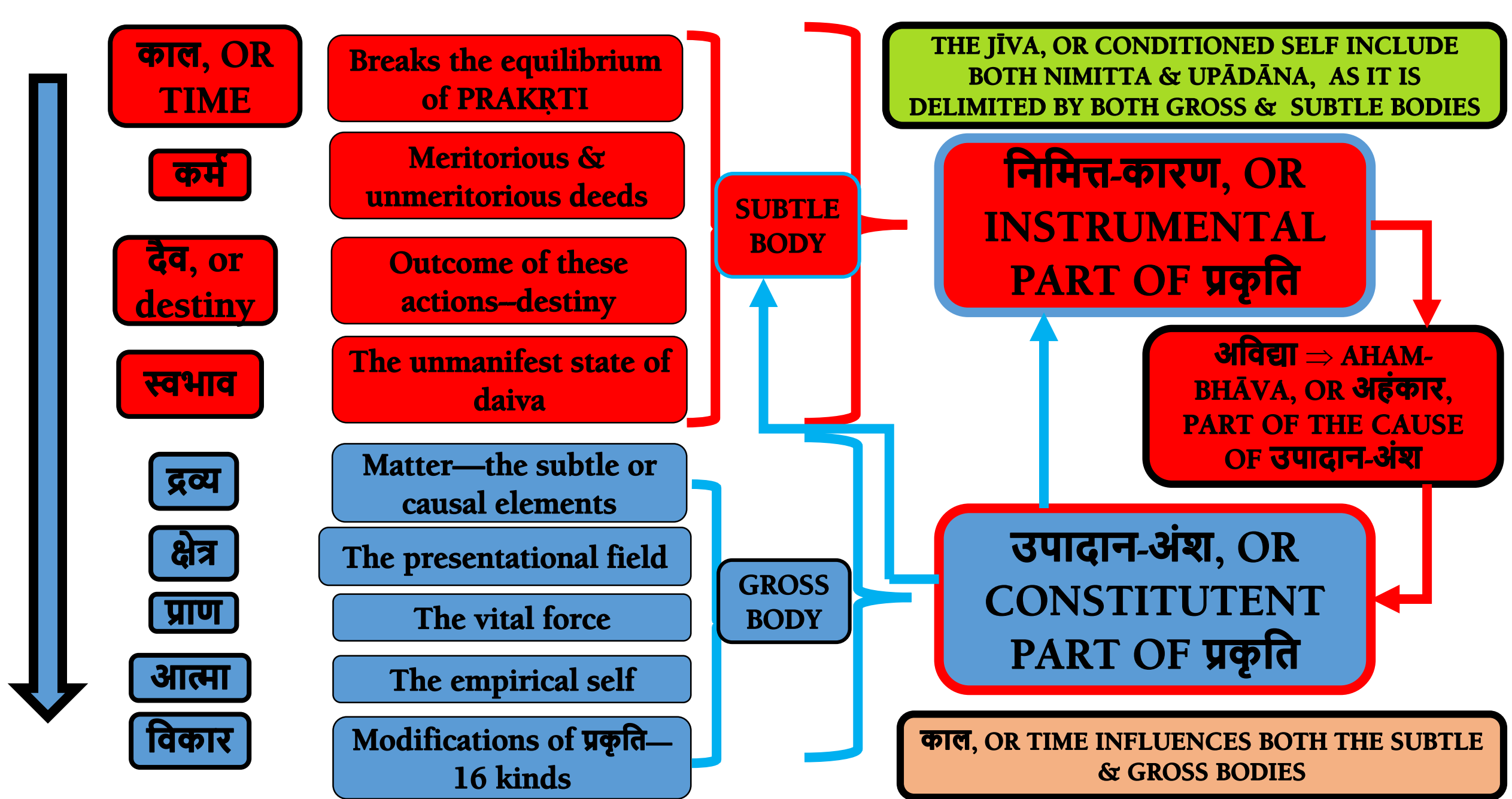
**LESSON 10, TEXTS 48-55:
MĀYĀ'S TWO DIVISIONS
AND THEIR RESPECTIVE
SUBDIVISIONS**

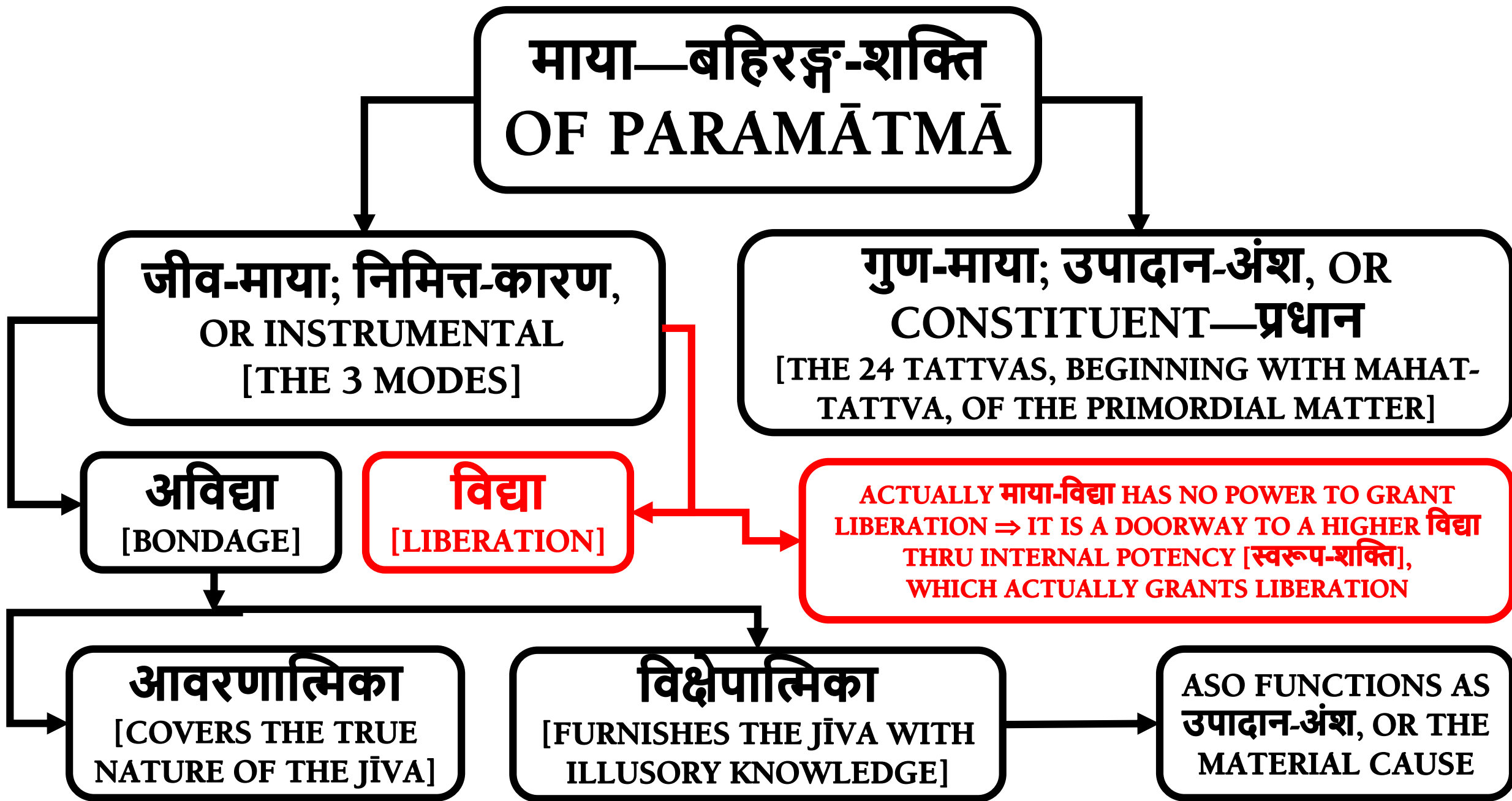
**LESSON 11-17,
TEXTS 56-81: COSMIC
MANIFESTATION IS A
PRODUCT OF ŚAKTI-
PARIṆAMA, NOT VIVARTA**

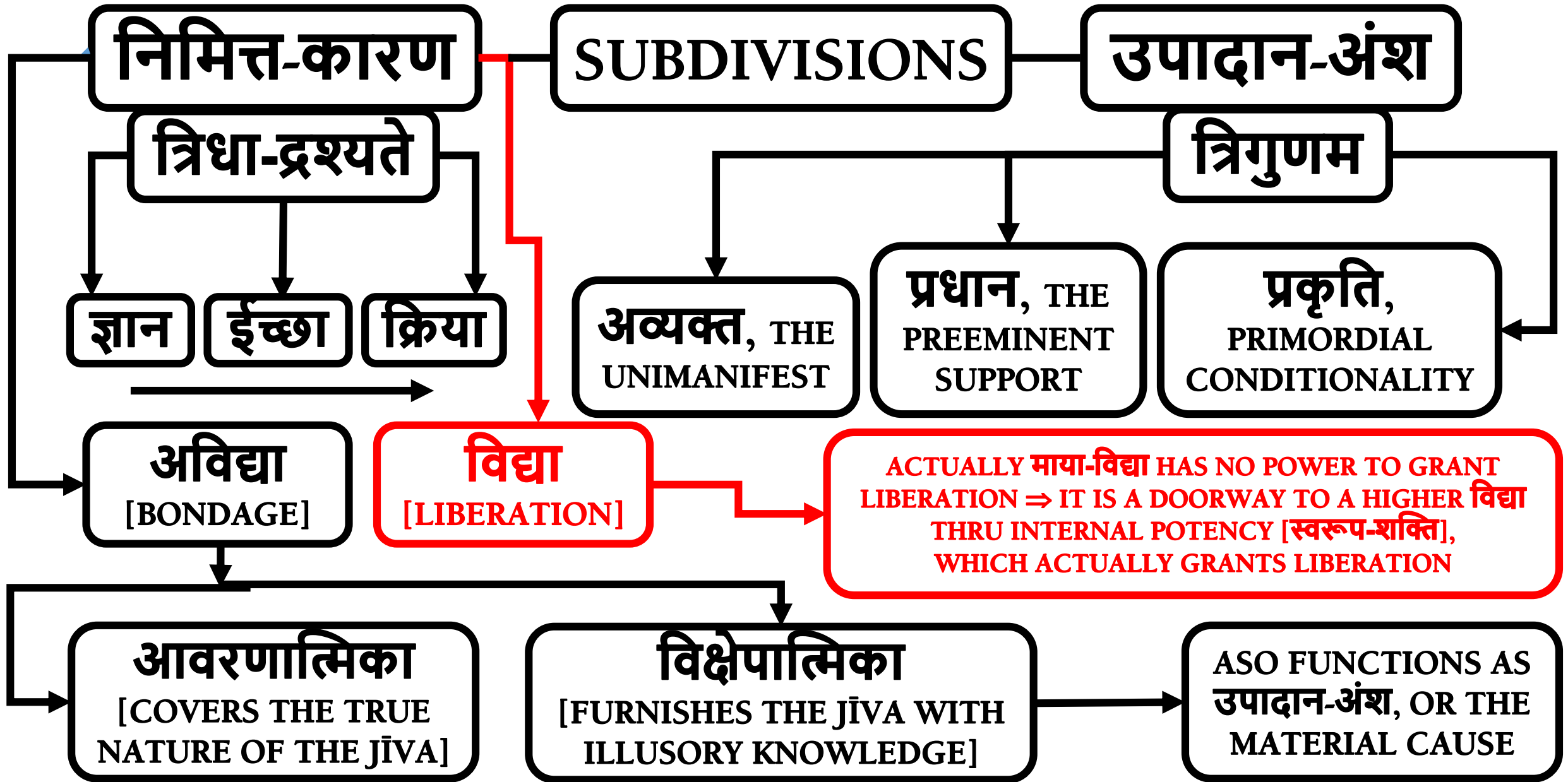
**REVIEW OF
THEME_III:
THE ONTOLOGY
OF MĀYĀ**

**LESSONS 19-21, TEXTS 93-
104: BHAGAVĀN'S
IMPARTIALITY**

**LESSON 18, TEXTS 82-92:
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**LESSONS 11 & 12, TEXTS 56-60:
PARIṆĀMA-VĀDA VERSUS VIVARTA-VĀDA**

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CAUSE EXISTS INDEPENDENT
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**LESSONS 13 & 14, TEXTS 61-69:
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**LESSON 11-17, TEXTS 56-81:
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RELATIONSHIP
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**LESSON 16,
TEXT 71-73:
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UNMANIFEST
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**LESSON 15,
TEXT 70:
PARIṆĀMA-
VĀDA**

LESSONS 11 & 12, TEXTS 56-60: PARIṆĀMA-VĀDA VERSUS VIVARTA-VĀDA

- JīvaG strongly refutes the theory of Māyāvādīs that the cosmos is a mere illusory manifestation—the **vivarta-vāda**. Rather, it is a result (**pariṇāma**), or modification of the bahiraṅgā-śakti, or the extrinsic potency of Paramātmā—**pariṇāma-vāda** ⇒ The cosmos
- On the authority of the Bhāgavatam, he establishes that the cosmos is a real effect of the real potency of Paramātmā.
- **Vivarta-vāda philosophy**: It is Brahman who appears as the cosmos thru the agency of Māyā, just as a rope appears as a snake in semi-darkness—so it is a misperception ∴ cosmos is not real. But we do feel the reality of cosmos. So the radical Advaitavādīs postulate that the cosmos is like a rope mistaken for a snake. Despite illusory perception, it can elicit fear in the mind of the beholder ∴ it is only an empirical reality to the world, but not ontological reality.

- **Pariṇāma-vāda philosophy:** JīvaG reasons that the cosmos is NOT unreal (mithyā), because it is non-distinct from its real source, Paramātmā. It is real, but undergoes cycles of manifestation and unmanifestation, in the form of creation and dissolution. Even in the state of dissolution, the cosmos still exists in its unmanifest form within Paramātmā.
- But then how to account for the immutability of Paramātmā. He is not only as the instrumental cause of the cosmos (nimitta), but also as its constituent cause (upādāna). This would seem to negate His immutability.
- JīvaG's resolution: The part that undergoes modification, Māyā, is extrinsic to Paramātmā's essential nature. At the same time, Māyā is non-different from Him—the acintya-bheda-abheda doctrine

TEXT 58: THE` WORLD IS A PARINĀMA (OR AS A RESULT) OF PARAMĀTMA-ŚAKTI

- 1. THE TRANS-RATIONAL POWER OF PARAMĀTMĀ**
- 2. THE WORLD IS REAL TRANSFORMATION OF
PRADHĀNA**
- 3. THE SUPERIMPOSITION IS ILLUSORY BUT
NOT THE OBJECTS**
- 4. PARINĀMA, NOT VIVARTA, IS THE REAL
IMPORT OF ŚĀSTRA**

PARAMĀTMĀ

- A conscious being—intrinsically endowed with diverse potencies
- The fountainhead of the material universe + the Jīvas within it
- Both the nimitta-cause [by Himself] & upādāna-cause [thru His Māyā potency] of the processes of manifestation & unmanifestation

UNMANIFEST UNIVERSE

- Remains in its subtle form as pradhāna or prakṛti
- the Jīvas w/our their gross or subtle bodies

PARAMĀTMĀ

- Endowed with SUBTLE inert & conscious energies

MANIFEST UNIVERSE

- Pradhāna ⇒ mahat-tattva ⇒ ⇒ ⇒ ...earth
- The Jīvas acquire their gross + subtle bodies

PARAMĀTMĀ

- Endowed with GROSS inert & conscious energies

LESSONS 13 & 14, TEXTS 61-69: EVERYTHING IS NON-DIFFERENT FROM PARAMĀTMA

- Thus far, JīvaG established:
 - Paramātmā is both the efficient cause (nimitta) and material cause (upādāna) as the Lord endowed with His potencies.
 - Paramātmā always remain pure.
 - What is sat-kārya-vāda? Though the effect is accepted as being nondifferent from the cause, it is not exactly the same (thread & cloth)
 - Paramātmā has inconceivable potency by which a part of Him undergoes modification in the form of the universe w/out causing any change in His essential nature.
 - The universe is non-different from Paramātmā, who is endowed. with potencies to cause manifestation of the universe

- On an empirical platform, even though effect is non-different from its cause, the cause must undergo some transformation (vikāra) as well to produce the effect. Otherwise, the cause & effect would be absolutely same. (ex: milk transformed into yogurt)
- To manifest cosmos in modifying prakṛti, however, Paramātmā remains unchanged. And JīvaG resolves this dilemma by showing that **Paramātmā has inconceivable potency**, by which a part of Him (His external potency Māyā) undergoes modification in the form of the universe w/out causing any change in His essential nature (svarūpa-lakṣaṇa)

- **PARAMĀTMĀ IS DISTINCT FROM THE CREATION GENERATED OUT OF THE MĀYĀ POTENCY, FROM MĀYĀ, AND FROM THE JĪVA**
 - The universe, the body, the sense objects, and the material elements are not independent and thus not different from Paramātmā, but Paramātmā is distinct from all these.
 - Although an effect is not different from its cause, the cause is not absolutely one with its effect. Next, JīvaG will explain that true perception depends upon the perceiver, and hence the world is viewed differently by different people.

■ PERCEPTION OF THE WORLD AS PARAMĀTMĀ'S POWER

- The Vedas personified provide 3 reasons why the universe is to be considered as non-different from Paramātmā
 - i. He is its constituent cause, particularly by His potency of “existence (sat)” Analogy: Gold is the constituent cause of the ornaments.
 - ii. Those who are devoted to Paramātmā, however, see Him in everything. They are compared to the jeweler in quest of gold.
 - iii. It is the manifestation from the Lord, who created it and then entered within it in two ways, as its unremitting cause and as the Immanent Self.

LESSON 15, TEXT 70: शक्ति-परिणाम-वाद versus विवर्त-वाद

- Thus far, JīvaG established that the universe is the result of transformation of Paramātmā's external energy, Māyā [शक्ति-परिणाम-वाद], and refuted the theory of illusion [विवर्त-वाद].
- **SUCH MODIFICATIONS DO NOT INVOLVE ANY CHANGE IN THE ESSENTIAL IDENTITY OF THE ABSOLUTE.**
- When the word “असत्,” or unreal is used for the world, विवर्त-वाद take it to mean false, or मिथ्या, while the शक्ति-परिणाम-वाद take it to mean “real, but temporary.” This is the real difference between the two.
- सत्-कार्य-वाद ⇒ the effect exists in its cause in a subtle or potential form. शक्ति-परिणाम-वाद accommodates सत्-कार्य-वाद.
- Paramātmā remains free from the defect of modification while still being both the nimitta & constituent causes of the universe.

- **OBJECTION**: However, the universe is cannot be fundamentally real (सत्) because it does not exist in all three phases of time [past, present, and future]
- **JīvaG's defense**:
 - The words, सत् & असत्, are defined in reference to existence ⇒ applied to one and the same object, signify a real but changing object ∴ the universe is sometimes called सत् and sometimes called असत्
 - “सद् एव सौम्येदम अग्र आसीत्” [छन्दोग्य उपनिषद्] Prior to its creation, THIS [“इदम्”] existed as Reality (सत्) alone. “This is because the word सत् signifies both Brahman & universe in its subtle form as the energy of Brahman, in their state of mutual oneness.” The pronoun “इदम्” (THIS) refers to manifest universe.
 - It is equated with सत्, which alone existed in the past (आसीत्), when the universe was not yet manifest. This is because the universe as effect was within its cause in a subtle form ⇒ the principle of सत्-कार्य-वाद.

LESSON 17, TEXT 74-81: THE CAUSE EXISTS INDEPENDENT OF ITS EFFECT

TEXT 74: THE JĪVA IS DISTINCT FROM THE THREE STATES OF BUDDHI

बुद्धेर्जागरणं स्वप्न सुषुप्तिरिति चोच्यते।
मायामात्रमिदं राजन् नानात्वं प्रत्यगात्मनि ॥

- “Wakefulness, dreaming, and deep sleep are said to be the 3 states of the intellect (बुद्धि). These manifoldness projected onto the indwelling self (प्रत्यग-आत्मा) is nothing but illusion, O King.” [12.4.25]

Awake (जाग्रत)
Dreaming (स्वप्न)
Deep sleep (सुषुप्ति)

The 3 states of intellect = the
3 upādhis of the pure self
(आत्मा), who presides over
them \Rightarrow conditioned Jīva

▪ विश्व
▪ तेजस
▪ प्राज्ञा

- **Wakefulness** \Rightarrow Jīva is aware of the gross body, which it can give up w/out subtle body \Rightarrow called विश्व = to enter = witness to the external world
- **Dreaming** \Rightarrow Jīva identifies with the subtle body \Rightarrow made up of तेजस (fire), or because it is a witness to dreams, which are also the products of तेजस
- **Deep sleep** \Rightarrow Jīva identifies with avidyā \Rightarrow called प्र-अज्ञा because it perceives nothing and remains as pure consciousness
- **The intellect (बुद्धि)** and its 3 states are products of Māyā, and the pure self (आत्मा) is independent of them

LESSON 18, TEXTS 82-92: MĀYĀ'S RELATION TO THE JĪVA & PARAMĀTMĀ

- Thematic discussion point of this section is the Jīva's bondage and release from Māyā. Furthermore, the universe is not a creation of the Jīva's ignorance, as per the Māyāvāda doctrine. Rather, it is a manifestation of the extrinsic potency of Paramātmā.
- There is no necessity for the Jīva's enlightenment by its release from Māyā. What is required of the Jīva is that he must give up his identification with the universe as an object of separate enjoyment. This is possible by understanding the misidentification between the ātmā and the phenomenal "I"-consciousness, or ahaṅkāra, which is a product of Māyā.

TEXTS 82-84: THE JĪVA IS COVERED BY MĀYĀ, BUT REALIZATION OF PARAMĀTMĀ ALONE CAN LIBERATE THE JĪVA, AND THAT IS THE ULTIMATE DISSOLUTION

- Vidura asks Maitreya Muni about how the bondage of the Jīva can be possible at all, when the latter is superior to Māyā. Śuka instructs:

यथा धनोऽर्कप्रभवोऽर्कदर्शितो ह्यर्काशभूतस्य च चक्षुषस्तमः।

एवं त्वहं ब्रह्मगुणस्तदीक्षितो ब्रह्मांशकस्यात्मन आत्मबन्धनः॥

- “Just as a dense cloud, though generated by the heat of the sun and made visible by the light of the sun, obstructs the eye—which is a part of the sun—from beholding the sun, so the ego, which is an attribute of Brahman [ब्रह्मगुण] and illumined by it [तद-ईक्षितो], obstructs the individual ātmā—which is an integral part of Brahman—from realizing Brahman.” [12.4.32]

- The sun can perform contrary functions—both revealing and covering. Clouds are produced by the heat of the sun, and they cover the vision of our eyes, which are also the energy of the sun. The clouds covers the object, whereas sunlight reveals it, although both are the energies of the same sun.
- When, however, the clouds are dispersed by the wind, the sun is then directly revealed. Similarly, when one gives up identification with phenomenal “I”-consciousness, which is rooted in our separate desire for enjoyment, and embraces one’s true self-identity as a servant of Paramātmā, immediate awareness of Paramātmā comes to light.

- JīvaG continues to refute vivarta-vāda by referring to Śuka, who explains further with the same analogy that the removal of such misidentification does not happen automatically or by one's own effort, but only by inquiry into Paramātmā and thru His influence:

धनो यदार्कप्रभवो विदिर्यते चक्षुः स्वरूपं रविमीक्षते तदा।

यदा ह्यहङ्कार उपाधिरात्मनो जिज्ञासया नश्यति तर्ह्यनुस्मरेत्॥

- “As soon as the cloud generated by the sun is scattered, the eye sees both its own nature as well as the sun. Similarly, when the self's adjunct [उपाधि] of phenomenal “I”-consciousness [अहङ्कार] is destroyed [नश्यति] by inquiry [जिज्ञासया] into Paramātmā, the self becomes fixed in remembrance [तर्ह्यनुस्मरेत्; of its own essential nature and of Paramātmā].” [12.4.33]
- In our conditioned state, we have no power to free ourselves, even upon being enlightened because knowledge is also part of Māyā, namely the sattva-guṇa. The problem is with the level of अहङ्कार, which is above the mind and intelligence.

- Śuka concludes his instructions:

यदैवमेतेन विवेकहेतिना मायामयाहङ्करणात्मबन्धनम्।

छित्वाच्युतात्मानुभवोऽवतिष्ठते तमाहुरात्यन्तिकमङ्गः सम्प्लवम्॥

- “When in this manner, the bondage of the self, brought about by the phenomenal ego that is a product of Māyā, has been cut with this sword of discrimination, and one becomes situated in immediate realization of the infallible Paramātmā, that state, O dear King, is called ultimate dissolution.”
- The pronoun, etena (by this) refers to the weapon of discrimination [between the intrinsic “I”-consciousness and the phenomenal अहङ्कार].
- मायामय [a product of Māyā] is an adjective of the phenomenal “I”-consciousness, अहङ्कार, used to differentiate it from the intrinsic “I”-consciousness that is part of the Jīva’s own true nature.
- The verb अवतिष्ठते means that one becomes situated in one’s own intrinsic identity.

■ Pertinent questions:

1. How can Bhagavān, who is transcendental to material nature and fully content within Himself, become involved in activities related to material nature? If He were to play, how could He do so with the material energy?
2. How can the conscious Jīva come under the illusory influence of Māyā's 3 modes?
3. Both the ātmā and Paramātmā reside in the same body, so why is it that only the individual ātmā suffers and enjoys the outcome of karma. What makes Paramātmā immune to such experience?

■ Maitreya Muni will now answer all these questions [Texts 90-92]

QUIZ: QUESTIONS/ANSWERS

- 1. How the bondage of the Jiva can be possible at all, when the latter is superior to Paramatma's extrinsic potency, Maya?**
 - It is because of the trans-rational (beyond human logic and reasoning) power of Maya that the Jiva becomes infatuated with her creation.
- 2. Because Bhagavan is fully satisfied in Himself (atmarama), what could possibly impel Him to create the cosmos in the first place?**
 - This is simply out of love for those of His devotees who could not attain perfection of their devotional service unto Him in the previous cycle and who are still lying dormant within Paramatma. So His true intent behind creation is simply to provide yet another opportunity for them to complete the course of their devotion.

3. It is the Vivartavadi contention that the Jiva's bondage is due to his ignorance; upon being enlightened of Brahman realization by the study of Vedanta and practice of meditation, austerities and penance, his illusory perception of the material world would be dissipated. However, JivaG shows that there is no necessity for such an occurrence. What is then actually needed? Explain the analogy offered in this context.

- No one can become liberated by his own endeavor. Only those who take shelter of Him can transcend His formidable Maya [Bg 7.4]. If the vision of the sun is covered with dense cloud, which is the result of the sun's own heat potency, the eyes have no power to dispel it. The sun alone can dispel the cloud. Once the cloud is dispersed and there is light, the eyes can function. Similarly, in our conditioned state, we have no power to become released from our own conditioning. Even when situated in

- Knowledge, we cannot become free, because knowledge too is a part of Maya, the mode of goodness.
- Even if one realizes that he is not the body and thus become jivan-mukta, we cannot attain freedom from ahankara-tattva, the undesirable “I”-consciousness, which remains within Maya’s domain. It is the real “I”-consciousness of the pure spirit soul that is needed.

4. How can the nirguna Paramatma associate with the gunas?

- **By the Maya that is under His shelter and which consist of the 3 modes of material nature, Paramatma regulates it** and causes the universe to become unmanifest in the reverse order [3.7.4]. He is exclusively all-consciousness [cin-matrasya], immutable and remains untouched by the gunas [3.7.2]. Even His cosmic pastimes cannot be the cause behind creation. His svarupa-Shakti is inconceivable and trans-rational. Maya is a reflection of the Lord, and thus cannot touch Him, but reflection can influence others.

5. How can the Jiva be deluded?

- It is thru Maya's two divisions, called jiva-maya and guna-maya. The first one conceals the true knowledge of the Jiva, and the second one presents the objects of material enjoyment. Even though the Jiva too is constitutively cin-matrasya, he belongs to Bhagavan's marginal potency, meaning he oscillates between the Lord's internal and external potencies. When he voluntarily turned himself away from the Lord (because of the misuse of his free will due to strong material desires independent from Bhagavan), the Jiva comes under the spell of Maya.

6. Why is Paramatma not influenced by Maya?

- If the light of the sun reflects into a person's eyes, it covers his vision and simultaneously presents a polychromatic display. But the reflection cannot influence the sun. Similarly, Maya can influence the Jiva but not Paramatma. He owns and controls Maya.

7. How does Maitreya Muni explain that the Jiva's bondage is not real; rather, it is apparent?

- “Because of Maya, the Jiva's loss of knowledge and bliss makes its appearance w/out cause or purpose. It is similar to the seer of a dream experiencing his head being cut off, which is impossible [3.7.10].
- It is not possible for the Jiva to lose his inherent nature, which is consciousness and self-awareness, and become bound by the 3 modes of material nature. Yet, by the inconceivable power of Maya, it does appear to be the case. She makes us see things that are other than the reality. The Jiva appears to be bound, though in fact, he is ever free. It is the very nature of Maya's avidya potency to keep the Jiva in perpetual darkness about reality.
- Maitreya Muni cites another analogy that of the shimmering of the moon observed in water. Similarly, the attributes of the non-self [the body], seem to belong to the self, the witness, although they do not factually exist in it [3.7.11].

LESSONS 19-21, TEXTS 93-104: BHAGAVĀN'S IMPARTIALITY & HIS INTENTION IN REGARD TO THE CREATIVE ACT

- Thus, JīvaG raises a doubt: If the Lord is the agent of such actions as protecting the demigods and killing the demons, then He must be influenced by the material modes; otherwise, how could He behave in the manner? He would be biased against the wicked and favoring saintly. If, on the other hand, these actions are done either by His expansions, or directly by Him, then it would contradict the principle that His actions and attributes are part of His inherent nature [स्वरूप-लक्षण].
- **Bhagavān acts only for the delight of His devotees**
- **Devotees are self-satisfied**
- **Bhakti exists both in the devotee as well as in Bhagavān**

JĪVAG DEFENDS BHAGAVĀN'S PARTIALITY TOWARD HIS DEVOTEES BY FIRST EXAMINING THE PSYCHOLOGY OF COMPASSION

COMPASSION = TRANSFORMATION OF HEART OR MIND [CITTA]

- Arises when heart directly contacts the misery of another
- When impelled by such compassion, the person moves to act for another's welfare

FEELS EMPATHY IN RELATION TO OTHERS' MISERY

**THIS EMPATHY IMPELS ONE TO REMOVE THE MISERY OF THOSE
WITH WHOM HE EMPATHIZES**

■ Bhagavān has no experience of material misery [Text 93.5]

यथा कण्टक-विद्धाङ्गो जन्तोर् नेच्छति ताम् व्याथाम्।
जीवसाम्यं गतो लिङ्गैर्न तथाविद्धकण्टकः ॥

- “One whose foot has been pricked by a thorn would not desire others to suffer such agony, having understood the sameness of all living beings [in regard to the experience of pain] through external signs, but not a person who has never been so pricked.” [10.10.14]
- It is the feeling of empathy that impels one to remove the misery of the person with whom one empathizes. For Bhagavān, however, such empathy is impossible ∴ He is not impelled by compassion, because to be compassionate the pain of another has to touch one’s own heart.
- For Bhagavān, who is eternally blissful and free from sin, there is no experience of material misery, just as there is a complete absence of darkness in light or an owl’s capacity to see the sun.

- **JĪVAG, TO THESE OBJECTIONS, REPLIES THAT THE PAIN AND PLEASURE OF A DEVOTEE ARE NOT MATERIAL. RATHER, THEY ARE BOTH MANIFESTATION OF BHAKTI, THE INTRINSIC POTENCY OF THE LORD** ∴ He experiences only His intrinsic potency while realizing the pain and pleasure of His devotee. Thus, the principle that He is unable to experience material pain and pleasure is not violated.
- One may object this contention based on Gajendra pastime ⇒ Wasn't the Lord able to empathize with the pain of Gajendra?
- JīvaG's response: While it is a fact that Gajendra was in material pain, Bhagavān did not rescue him out of empathy for his pain, but by his surrender in the form, "You are my only shelter." Thus, it is bhakti alone that impelled the Lord to rescue him.
- **Conclusion: The compassion of the Lord (or His pure devotees) manifests as a result of their bhakti and not because of the material suffering of the person so blessed.**