

**Lesson 9:** Understanding the message of SB by understanding the hearts of its speaker, Śuka & writer, Vyāsa (29-31)

**Lesson 13:** Understanding that devotional service is *abhidheya* & attainment of *kṛṣṇa-prema* is *prayojana* (44-49)

**Lesson 10:** The positions of *Jīvātmā* & *Māyā* relative to *Paramātmā*, or the Supreme (32-35)

**Lessons 9-13**  
**The Supercognitive**  
***Samādhi* of Śrīla**  
**Vyāsadeva (29-49)**

**Lesson 12:** The absurdity of the *Māyāvāda* theory—*pratibimba-* & *pariccheda-vāda* refuted (40-43)

**Determination**  
**of *sambandha-*, *abhidheya-*,**  
**and *prayojana-tattva***

**Lesson 11:** *Māyā*'s influence over the *Jīvātmā* versus *Paramātmā*—The *upādhis* (36-39)

# Highlights of what did we learn from Lesson 9

- Śrīla Jīva Gosvāmī helps us to understand the essential message of SB by understanding the hearts (= consciousness) of its speaker, Śukadeva Gosvāmī & writer, Śrīla Vyāsadeva (29-31)
  1. “*Prameya*” means that which is knowable as revealed by the statements from SB, the *apauresaya-sabda-pramāṇa*, or the supremely authoritative means of realizing the self-revealing, Absolute Truth.
  2. Just one verse from SB (12.12.69) and one *annuccheda* (#29) ⇒ Sūta’s glorification of Śuka
  3. Śuka’s transformation of consciousness from his blissful fixation in the impersonal Brahman realization ⇒ Had given up all other fluctuating states of the body-mind complex, including thoughts, feelings, and desires
    - Śuka’s life story from *Brahma-Vaivarta Purāṇa* ⇒ He was self-realized even in the womb of his mother, and won’t come out until after Kṛṣṇa had to personally reassure him that he would be unaffected by the Lord’s illusory potency, *Māyā*.

4. And yet, after simply over-hearing just a few select verses from SB (Kṛṣṇa's transcendental attributes including His sweet childhood pastimes in Vṛndāvana and beauty), Śuka was driven to learn the entire SB from his father, Vyāsa ⇒ Even the *ātmārāmas*, or self-realized and self-satisfied souls get irresistibly drawn by Kṛṣṇa sweetness and transcendental pastimes/attributes ⇒ The essential truths of *sambandha-*, *abhidheya-* and *prayojana-tattva* became self-evident.
5. Self-revelation of SB unto Vyāsa in his super-cognitive *samādhi*
- Jīva quotes 5 verses from SB (1.7.4-8) and just begins analyzing Vyāsa's *samādhi* revelation in 20 texts (annucchedas 30-49)
  - *Abhidheya-tattva* ⇒ Explanation of *bhakti-yogena* in terms of both as *sādhana-* and *prema-bhakti*
  - *Sambandha-* and *prayojana-tattva* ⇒ Kṛṣṇa as the Complete (*pūrṇam*), primeval (*pūrvam*), and Absolute (*yajeta puruṣam parama*) Person
  - Understanding His internal, 3-fold *Svarūpa-śakti*; marginal-*śakti* (the *jīvātmās*); and the external *Māyā-śakti*, who couldn't dare to come in front of Kṛṣṇa

# Lesson 10: The positions of *Jīvātmā* & *Māyā* relative to *Paramātmā*, or the Supreme (32-35)

Text 32: How the infinitesimal souls (*jīvātmās*) must be eternally distinct from the Supreme Soul (*Paramātmā*, or *Īśvara*)

- Jīva continues to specify *sambandha-tattva* [the essential distinction between the Supreme- and the individual-soul] so that the means (*abhidheya*) and goal (*prayojana*) become transparent ⇒ An intrinsic connection between one another in regard to the subject *Bhagavān*, or the SPG Śrī Kṛṣṇa
- The sub-divisions of Vyāsa's super-cognitive *samādhi*
  - The elaboration of *sambandha* in texts 31-43
  - The truths of *abhidheya* and *prayojana* in texts 44-48

- The exact nature of the relationship between the *Paramātmā* and *jīvātmā* is one of inconceivable unity in diversity (*acintya-bheda-adheda-tattva*), which is the basis of theistic non-duality.
- Śaṅkarācārya's *advaitavāda*, monism, or impersonalism (termed by the Vaiṣṇavas as *Māyāvāda*) doctrine explained
  - The *jīvātmās* have empirical reality or exist in conditional state only (*vyāvahārika-sattā*). In the liberated or ontological reality (*pāramārthika-sattā*), all such distinctions have no basis whatsoever, because from that dimension, Brahman alone exists.
  - Brahman & the *jīvātmā* are one and the same.
  - When Brahman contacts *Māyā*, which acts as an *upādhi*, superimposing empirical selfhood, or conditional state on Brahman (*pariccheda-vāda*)
  - When the *upādhi* in the material mode of goodness  $\Rightarrow$  Brahman = The *Īśvara*
  - When the *upādhi* in the modes of passion & ignorance  $\Rightarrow$  Brahman = The *jīvātmās*

- This state of existence is ultimately false (*jagata mithyā*), because Brahman is the only reality (*Brahmana satyam*)
- The *Īśvara* and the *jīvātmās* only appear to exist by the power of illusion (*Māyā*)
- The same deluded Brahman will be redeemed when he simply gives up his false designations (*upādhis*) on the strength of acquired knowledge of Brahman (the study of Vedānta) and practice of austerities.
- What Vyāsa had been self-disclosed in his super-cognitive *samādhi* totally contradicts *Māyāvāda* doctrine
  - The *jīvātmās* are intrinsically and eternally separated spiritual entities
  - *Māyā* subjugates only the *jīvātmās*, not Brahman or the *Īśvara*, let alone her overcoming *Bhagavān*; She couldn't even bear to face Him.
  - He also saw that God Himself is not directly involved in deluding the *jīvātmās* ⇒ Even though Kṛṣṇa being all compassionate and supremely powerful, one may ask why He won't stop His servant *Māyā* from bewildering the living entities (elaboration in text 33)

- In SB 1.7.5, the words *sammohitaḥ* (becoming deluded) and *manute* (he thinks) are applied to the *jīvātmās*, indicating that delusion and its effects—ignorance & misery—are not part of its constitutive nature
- Also, not only the *jīvātmā* is consciousness of all around him, but also conscious of the self. The analogy of a light bulb, which illuminates its surrounding and the bulb itself as well. In other words, cognitive awareness is an intrinsic aspect of the *jīvātmā*'s nature, not a temporarily acquired capacity.
- *Māyā* cannot tolerate the *jīvātmā*'s refusal (*vimukkhya*, or turning away from Kṛṣṇa) to serve her Lord, and so she covers the knowledge of such rebellious souls and imprison them (conditions them in her weapons of the 3 modes) in material bodies.
- The primordial nature and the bound *jīvātmās* are manifested and unmanifested in cycles of birth and death that is *anādi*, or from time immemorial [Jīva will elaborate this further in his *Paramātmā-sandarbhā (annuccheda 47)*].

## Text 33: The *jīvātmās* & *Paramātmā* have different relationship with *Bhagavān*'s paradoxical potency, *Māyā*

- *Māyā* is dear to and devotee of the Lord, despite the fact she deludes the *jīvas*. Moreover, she is a person and not just an energy.
- If the Lord is all-powerful and unlimitedly merciful, why does He not intervene? Why does He allow her to place obstacles and repeatedly present various allurements, on the path of the *jīvas*, even when they want to surrender onto Him, and in this way baffle one's attempts to surrender?
- In answering these doubts, *Jīva* cites SB verse 3.25.25, which explains
  - i. that devotees of the Lord associate favorably with one another and always relish speaking about the Lord's pastimes, which are tonic for the hearts and ears of the sick and weak *jīvas*, and
  - ii. that this tonic immunizes them back to a healthy condition of life, while establishing them in their constitutional identity of service to *Bhagavān*.



- The real purpose of *Māyā*
  - Kṛṣṇa has not employed her to just inflict miseries on the *jīvas*.
  - She means to chastise and then encourage them to return to *Bhagavān*.
  - The punishment she metes out serves 3 purposes:
    - i. To give them reactions for their misdeeds
    - ii. To deter them from further transgressions
    - iii. To impel them to search for a way out of this world of suffering
- The Lord's only purpose is to rehabilitate the *jīvas* in a way so that they gain liberation from *Māyā*'s clutches. He generally does not choose to come between the *jīvas* and *Māyā*. Misery is the very nature of material existence. However, He is not indifferent either to the plight of the *jīvas*.
  - He frequently descends in this world to enlighten the fallen beings on the pretext of His intimate associates, such as Arjuna and Uddava.
  - Sometimes, He appears as Vyāsa to give the message of *bhakti*.

- Once someone takes advantage of the Lord's arrangement for spiritual enlightenment and comes to the point of transcendental realization, he need not fear any further suffering for his previous misdeeds, no matter how dreadful they were.
  - The sufferings are meant for awakening them to the knowledge that will lead them to freedom from suffering and eternal life in the spiritual world.
- If the punishment inflicted on the *jīvas* is for their ultimate good, why are they also allowed to enjoy in this world?
  - Ceaseless misery is not possible. Material misery and pleasure are corrective conditions.
  - Ceaseless misery is not necessary because any *jīva* with even a rudimentary transcendental insight will realize that there is no real happiness in this material world. Without such knowledge, misery alone is insufficient to awaken a person to reality.

- In conclusion, therefore, the Lord has designed a two-part program:
  - a) punishment by His *Māyā* potency presided by a person, named Durgādevī, the superintendent of the material world; and
  - b) rehabilitating the *jīvas* by the Lord's instructions through His various incarnations, the Vedic scriptures, and His pure devotees.
  - Thus, *Māyā's* & *Bhagavān's* actions perfectly complement each other.

**Text 34: A) *Māyā* bewilders the *jīva*, but is controlled by the Supreme; and B) the *jīva* is conscious and distinct from *Īśvara***

- In SB 1.7.4, the words used to describe *Māyā's* relationship with *Bhagavān* are *tad-apāśraya*. This phrase indicates that in his *samādhi*, Vyāsa saw that *Bhagavān* supports *Māyā* and that she has no influence over Him. *Māyā* is separate from the Lord in the sense that she does NOT belong to the category of His internal potency, the *svarūpa-śakti*. However, this does not imply independence from Him.

- That *Māyā* is ashamed (*vilajjamānayā*) to appear in front of the Lord (SB 2.5.13) indicates that she is inferior both to Him and His internal potencies
  - She cannot influence Him and is fully subordinate to Him.
  - Analogy: She is compared to a maidservant who works outside the inner chamber of a king with his principle consorts
- *Māyā*, however, bewilders the *jīva* when he is not united with the Lord in *bhakti-yoga*, as the words *yayā sammohitaḥ* indicate
  - Being part & parcel of the Lord, the *jīva* is conscious by nature, and yet he is not all-powerful like God, for his potencies are limited.
  - Thus the Lord controls *Māyā*, who in turn controls the limited *jīva*
- Commenting on SB 1.7.4, Baladeva Vidyābhūṣaṇa points out that besides witnessing the self-revelation of *Bhagavān*, *Māyā*, and the *jīva*, Vyāsa also saw *kālā*, or the time energy. All these 4 are eternal, except *karma*, which is not eternal.

## Text 35: Essential distinction between the *jīva* & *Īśvara*

- Upon further analyses of Vyāsa’s super-cognitive *samādhi*, Jīva presents arguments opposing the *Māyāvāda* theory of the absolute oneness of the *jīvātmā* & *Paramātmā*
- Caitanya Mahāprabhu sternly warned those who aspire to know *Bhagavān* in truth: “If one hears the *Māyāvāda* interpretation everything comes to ruin.”
- *Māyāvāda* doctrine is supposedly based on *śruti-śāstra*, but their interpretation of the *śāstra* is grossly erroneous
  - They claim that Ultimate Reality is radically nondual pure consciousness alone, without form or attributes. Furthermore, *Māyā* cannot be defined by either existing or non-existing.
  - According to them, there are two aspects of *Māyā*: *vidyā* and *avidyā*
  - When Brahman contacts *avidyā* ⇒ it becomes *jīvātmā*
  - When Brahman contacts *vidyā* ⇒ it becomes the *Īśvara*

- In this way, the difference between the *jīva* & *Īśvara* is in terms of the *upādhis*, or the apparent limitations superimposed on Brahman by *Māyās vidyā* and *avidyā* potencies. When the *jīva* acquires spiritual knowledge and thus removes these *upādhis* from himself, he attains realizations of unlimited and undifferentiated Brahman.
- They give the analogies of sky & clay pots
  - Just as the vast sky gets limited in a pot, the unlimited Brahman seems to become limited by the *jīva*'s gross material and subtle bodies.
- How *Jīva* refutes these absurd notions?
  - He begins by establishing the essential distinction between the *jīva* & *Īśvara*
  - His first point based on Vyāsa's *samādhi*: *Māyā* controls only the *jīva* & not *Īśvara*

- There are intrinsic differences between the *jīva* & *Īśvara*
  - The *jīva*'s abilities and qualities are different from those of the SPG.
  - This difference, moreover, is not a product of illusion.
  - By constitution, The *jīva* is atomic in size, and this he is vulnerable to *Māyā*'s bewildering influence, when he disassociates from the Lord.
  - But by surrendering to *Bhagavān* by rendering devotional service unto Him, he can free himself from the shackles of *Māyā*.
  - Vyāsa saw all these in his super-cognitive *samādhi*