

LESSONS 4-6, texts 19-37, Quizzes solved

1. What is the difference between the “ATMA” and “JIVA”?
The pure, unbound, and unconditioned being is called atma, whereas the Jiva is conditioned and bound by the 3 modes of material nature.
2. What are the 3 characteristics of the Jiva mentioned explicitly by Jamatr Muni?
Knower (self-awareness), doer, and enjoyer.
3. How do Mayavadis interpret the analogy of rope being mistaken as snake in semidarkness with Maya’s two subcategory potencies?
The Brahman covered by the avarana-shakti of Maya conceal the rope, and the viksepa-shakti of Maya projects a snake. The 1st one covers the knowledge of the Jiva by jiva-maya. The 2nd one projects the objects by guna-maya.
4. What are the two strategies by which the Vaisnava schools counter the Mayavada interpretations of the rope versus snake analogy?
One is based on logic alone and the other is thru the authority of shabda (Vedic scriptures) assisted by logic.
5. What are the 3 conditional states of the intellect caused by the 3 modes of material nature?
Wakefulness (sattva-guna), dream state (rajo-guna), and deep sleep (tamo-guna). The Jiva, being the conscious entity, is the witness of these 3 states of buddhi, or intellect. The mind undergoes modifications according to the external or internal experience.
6. What are the statuses of the gross and subtle senses respectively in these 3 conditional states?
In deep sleep, both gross and subtle senses are inactive. unlike the wakefulness. In the dream state, one is not aware of the gross body, but consciousness remains connected still to the internal faculties.
7. In this regard, what is the 4th state,
Turiya, or the 4th state, or transcendental state.
8. How does Maya cover the Jiva’s inherent cognitive potency, or self-awareness?
BY HER INCONCEIVABLE POWER. Under its conditioned state, the Jiva’s jnana is covered by the avidya (or ignorance) potency of Maya, even though the Jiva has the inherent cognitive potency. The self-awareness capacity does not extend to the point of true self-knowledge, or remembrance of the Supreme Lord, and Maya exploits this shortcoming of the Jiva. Such transcendental knowledge is covered by ignorance. Analogies: 1) Sugar when mixed with mud won’t taste sweet, but still retains its sweetening nature or quality. 2) A light bulb is covered by an opaque screen—the bulb will not have lost its luminosity even if very little light can be seen.

9. By the allegorical story of King Puranjana, how do we understand the nature of the Jiva and its bondage in the material body?

The Jiva is compared to King Puranjana, whereas is conditioned intellect (buddhi) is likened to his Queen Puranjani. As a king, the Jiva has the inherent power to control or rule. However, giving rise to the notion of “I” and “mine”, he behaves just like a husband who is fully under the control of his wife. The queen, knowing well of his weakness for her sexual beauty, fully exploits him.

10. How can the Jiva be called self-luminous, since it must depend upon Paramatma? In this context, how does Jiva Gosvami (JivaG) explain the sun being self-luminous, and yet to see the sun we need our eyes?

Because the Jiva is an integrated part of, or separate entity from, Paramatma. Although the sun is an object of the eyes' perception, it does not need the light of another sun to be seen.

11. What are the two types of “I” consciousness? How does JivaG relate these to the 3 states of our consciousness (wakeful, dream and deep sleep state)?

The two types referred to the physical bodily conception of the self (not desirable) and spiritual or truly pure identity. The Jiva is intrinsically endowed with a real sense of “I.”

In the deep sleep, when the self is unaware of his gross and subtle bodies, as well as the bodily “I” consciousness is nonfunctional. However, upon awakening, the self can remember pleasant experience of his sleep. This would not be possible if there were no “I” present spiritually as witness of the state.

In the waking state, one is aware of the gross and subtle bodies, which include the bodily “I”-consciousness.

In the dream state, one is not aware of the gross body and senses, but consciousness remains connected still to the internal or psychic faculties.

12. By what understanding of an important characteristic of the Jiva, we can effectively give up our natural tendency of envy, hatred, and exploitation of others?

Because there is this real “I”-consciousness, there is a separate Jiva in each body. However, all Jivas are the same by nature. Unless we realize this unity, we will remain bound by the modes of material nature, which are the cause for experiencing envy, and exploitation of others.

13. If the Jiva is the sole source of consciousness in the body and yet is atomic in size, then how does it render the entire body conscious? Should it not affect only that part of the body in which it is present?

Because of its inherent capacity. Analogy: A light bulb that illuminates the whole room while occupying just one part of it. Same is true for the sun, which although one, illuminates the entire universe.

14. How can the Jiva be accepted as atomic, and yet Krsna refers it as sarva-gata, or all-pervading (Bg 2.24)?

It does not necessarily mean that the Jiva is all-pervading, but since it is situated within Paramatma, who is all-pervading and is dependent upon Him, the Jiva is also referred to as all-pervading. Srila VCT's explanation: Sarva-gata means that the Jivas enter into all the various forms of life according to their karma.