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**LESSONS 4-6, TEXTS 19-37:  
SVARŪPA-LAKṢAṆA OF THE JĪVA — TWENTY-  
ONE INTRINSIC QUALITIES**

# **LESSON 4, TEXTS 19-23:** **AN INTRODUCTION TO THE JĪVA-TATTVA**

- In texts 19-47, JīvaG will explain the jīva-tattva, the elements of the individual living being, who is under the regulation of Paramātmā in addition to that of the material nature (prakṛti).
- JīvaG begins with citing 4 verses from Padma-Purāṇa, and then quoting 4 more verses of Jāmātrī Muni, which paraphrase the same Padma-Purāṇa (PP) verses, [followed by supporting SB verses].

Why?

- The sage adds 3 characteristics that are not stated in PP explicitly, namely knowership, doership, and experiential capacity.
- For Vaiṣṇava, it is essential to acknowledge the jīva as eternally distinct from and subservient to Paramātmā.

- An object has two types of defining characteristics (lakṣaṇa)
  - i. Taṭastha-lakṣaṇa (extrinsic) [5.11.12] ⇒ The Jīva is conditioned by the mind, and thus bound to the material world, as opposed to ātmā, the pure, unbound, and unconditioned being
    - SO THERE IS A DIFFERENCE BETWEEN THE JĪVA & ĀTMĀ
    - The cause of conditioning is the time immemorial ignorance (anādi-avidyā) of the self's real identity, or svarūpa, which results in absorption in the mental modifications (citta-vṛtti)
  - ii. Svarūpa-lakṣaṇa (intrinsic) based on Jāmātṛ Muni's verses
    - Texts 37-44 ⇒ Nature of the Jīva integral to Paramātmā and on its oneness with and distinction from Paramātmā
    - Texts 45-47 ⇒ Various other characteristics of the Jīva

- Jāmātr Muni verses as supported by SB verses in parenthesis
  - 1) The ātmā is neither god, nor human, nor subhuman, nor is it an immovable being (a tree, mountain, etc.). It is not the body, nor the senses. It is not the body, nor the senses, mind, vital force, or the intellect. [11.3.39, distinctness of the ātmā from body, etc. ; 11.10.8, the analogy of fire and wood]
  - 2) It is not inert, not mutable, nor mere consciousness. It is conscious of itself and self-luminous; it is one form and its situated in its own essential nature. [11.13.27-28; 11.7.48; 11.3.38; 3.26.5]
  - 3) It is conscious, pervades the body, and is intrinsically of the nature of consciousness and bliss. It is the direct referent of the pronoun “I,” is distinct in each body, atomic, eternal, and unblemished.
  - 4) It is intrinsically endowed with the characteristics of knowership, agency, and experiential capacity. Its nature by its own inner constitution is to be always the unitary, irreducible remainder of the Complete Whole, Paramātmā

## SVARŪPA-LAKṢAṆA OF THE JĪVA—THE 21 INTRINSIC QUALITIES

#	QUALITY	TEXTS
1	Not a god, human, etc.	19
2	Distinct from the body, etc.	19
3	Not inert	20
4	Not mutable	21
5	Not mere consciousness, etc.	22-26
6	Conscious fo itself	27.1
7	Self-luminous	27.2
8	Of one form	28
9	Situated in its own essential nature	28

#	QUALITY	TEXTS
10	Conscious	28
11	Pervades the body	28
12	Consciousness & bliss	28
13	The referent of the pronoun “I”	29-31
14	Distinct in each body	32
15	Atomic	33-34
16	Eternal	35
17	Unblemished	35
18	Endowed with knowership	35
19	Endowed with agency	35
20	Endowed with experiential capacity	36
21	Always integral to Paramātmā	37

## ■ TEXT 20: THE JĪVA IS NOT INERT

जाग्रत-स्वप्न-सुषुप्तम च गुणतो बुद्धिवृत्त्यः ।  
तासाम विलक्षणो जीवः साक्षित्वेन विनिश्चितः ॥

- “Wakefulness, dreaming, and deep sleep are conditional states of the mental faculty (buddhi), arising out of the modes of sattva, rajas and tamas, respectively. The Jīva, however, has been ascertained to be distinct from these states, due to its being their witness.” [11.13.27]
  - While one is awake or dreaming, the mind undergoes modifications according to the external or internal experience—वृत्ति
  - In deep sleep, the subtle and gross senses are inactive, and thus there is no वृत्ति formed in the बुद्धि—सुषुप्ति-वृत्ति—in that state there is only the self-awareness of “I” ⇒ the witness of sleep is present
  - ∴ the Jīva is distinct from the 3 states of बुद्धि and thus called turīya, or the 4<sup>th</sup> state [11.13.28]

■ **TEXT 21: THE JĪVA IS FREE OF  
MODIFICATIONS, OR UNCHANGING**

विसर्गाद्याः श्मशानान्ता भावा देहस्य नात्मनः।  
कलानामिव चन्द्रस्य कालेनाव्यक्तवर्त्मना॥

- “The various states beginning with birth and ending with death are caused by time, whose course cannot be ascertained. They belong to the body alone and not to the ātmā, just as the phases of the moon.” [11.7.48]
- Time is here called अव्यक्तवर्त्मना, or that whose path is unmanifest meaning that it is imperceptible



- **TEXT 22: THE JĪVA IS NOT MERE CONSCIOUSNESS, BUT ALSO THE POSSESSOR OF THE POWER TO KNOW**
  - “Because it is the witness of the variable states (childhood, youth and so on) of the transient material body, this ātmā is w/out birth, growth, decay, or death. Although the ātmā is exclusively of the nature of consciousness, present everywhere, eternal, and invariable, it appears to assume various forms under the influence of sense perception and cognition, just as the vital force within the body, although one, appears as if many in contact with the various senses.” [11.3.38]
  - “Upon seeing prakṛti create, thru her modes, varieties of progeny with forms corresponding to those modes, he (the self), existing in this world, became immediately bewildered by prakṛti’s power to conceal consciousness.” [3.26.5]

- Kṛṣṇa says in Bg (5.15) that the jñāna of the Jīva is covered by ajñāna, and thus the Jīva is bewildered, even though it has the inherent cognitive potency to know things as they are.
- Q: How can it be covered? If sugar is mixed with mud, it will not taste sweet, although it does not mean that the sugar has lost its sweetness. Similarly, if the Jīva is intrinsically endowed with jñāna, or awareness, then even if it is covered by ignorance, it cannot become ignorant of itself as a knowing or conscious being.
- This covering is possible because of the inconceivable power of Māyā.

## ■ TEXT 23: THE JĪVA HAS POTENCIES IN ADDITION TO JÑĀNA

स यदजया त्वजामनुशयीत गुणांश्च जुषन्।  
भजति सरूपतां तदनु मृत्युमपेतभगः ॥

- “Yet, the Jīva, due to the influence of Māyā, embraces ignorance and, delighting in her qualities, adopts a suitable form (to enjoy them). He thereby suffers death, all his good fortunes being lost.” [10.87.38]
- Not only the Jīva has the intrinsic potency to know, it also has experiential capacity ⇒ it can become identified with the empirical body-mind ⇒ propensity to enjoy matter ⇒ it has also lost its inherent potencies of bliss and agency (apeta-bhaga)

# **LESSON 5, TEXTS 24-31:** **THE JĪVA'S POTENCY IS INTRINSIC**

तत्सङ्गभ्रंशितैश्वर्यं संसरन्तं कुभार्यवत्।  
तद्गतिरबुधस्येह किमसत्कर्मभिरभवेत्॥

- The Haryaśvas said: “What is to be gained in this world thru the unmeritorious deeds of a man who is unaware that he has fallen from this glory thru association with her (Māyā) and continuously follows her movements like the husband of an unchaste woman.” [6.5.15; Text 24]
- Some of the intrinsic potency of the Jīva gets lost within the grip of Māyā. It is unaware of both its true identity and capacities as an eternal spiritual being, and also is unaware of its conditional status.

## ■ “ईश्वरस्य विमुक्तस्य कार्पण्यमुत बन्धनम्”

- Maitreya Muni said, “Such is Bhagavān’s extrinsic potency (Māyā), which contradicts all logic, for the living entity, who by nature is the ruler and liberated experiences misery and bondage.” [3.7.9]
- ईश्वर generally is reserved by Paramātmā, but here it is referred to the Jīva meaning it has some power to control (body and senses), act and know; so it is not w/out potencies of its own.
- Despite, however, it becomes controlled by Māyā ⇒ not omnipotent like Paramātmā, who is always free from Māyā’s influence and is her controller.

विप्रलब्धो महिष्यैवं सर्वप्रकृतिवञ्चितः ।  
नेछन्ननुकरोत्यज्ञः क्लैब्यात् क्रीडामृगो यथा ॥

- Nārada said to Prācīnbarhi: “Being deluded (विप्रलब्धो) and cheated (वञ्चित) of his entire nature by queen Purañjanī, the ignorant king Purañjana impotently imitated his wife w/out wanting to, like a pet animal.” [4.25.62; Text 26]
- The allegorical story to explain the nature of the Jīva and its bondage in the material body. The Jīva misidentifies with his intellect [(buddhi), the notion of I and mine), which is analogous to his queen Purañjanī, he behaves like a husband who is fully under the control of his wife. He has his innate powers, such as cognitive awareness that are overshadowed when in contact with conditional intellect.

## ■ **TEXT 27: THE JĪVA IS CONSCIOUS OF ITSELF AND SELF-LUMINOUS**

- In this section, JīvaG elaborates the meaning of the words *svasmai* (to oneself, or self-aware) and *svayam-prakāśa* (self-luminous), which appear in the 2<sup>nd</sup> half of the 2<sup>nd</sup> verse of Jāmātrī Muni quoted in Text 19.
- The word “*svasmai*” must be used to make the meaning of “*svayam-prakāśa*” clear.
- The Jīva is self-luminous means that it is not dependent upon another source its revelation or realization, just as we do not need another light bulb to see a laminated light bulb.
- Q: How can the Jīva be self-luminous, since it must depend upon Paramātmā? Paramātmā is the supreme intrinsic essence of the Jīva—it is not an altogether separate entity from Paramātmā.

- Kṛṣṇa to Uddhava: “My prakṛti made of the modes produces many differences and perceptions of differences. Though prakṛti takes many forms, basically it has three: adhyātmā, adhidaiva, and adhibhūta. The eye, form, and the deity of the sun mutually depend on each other to fulfill their functions in the gross eye. Paramātmā, however, is independent, like the sun in the sky—since Paramātmā is the sole cause of the 3 factors, is different from them as their cause, and is the revealer of all 3 since He is self-revealing.” [11.22.30-31]
- Adhyātmā, adhidaiva, and adhibhūta are interdependent.
- Q: To see the sun, the eye is needed. Why then is the sun said to be independent or self-luminous? Although the sun is an object of the eye’s perception, it does not need the light of another sun to be seen.



- **TEXTS 28-31: THE JĪVA IS UNIFORM, SELF-SITUATED, CONSCIOUS, PERVASIVE, AND THE NATURE OF CONSCIOUSNESS, BLISS, AND “I” CONSCIOUSNESS**
  - Doesn't undergo any modifications + inherent potencies ⇒ **एकरूप**
  - Situated in its own essential nature ⇒ **स्वरूप-भाक्**
  - Naturally endowed with consciousness and bliss ⇒ **चिदानन्दात्मक** ⇒ an object of pure love ⇒ **Paramātmā is the real object of pure love**
  - The Jīva is intrinsically endowed with a real sense of “I,” which normally refers to the physical body.
    - During deep sleep, the self is unaware of its gross or subtle body, the senses and the internal faculties. The phenomenal (or bodily sense) “I” is non-functional at that time. [11.3.39]. In the waking state, it is aware of both gross and subtle bodies including the “I” concept. In the dream state, however, one is not aware of the gross body and the senses, but consciousness remains connected still to the internal faculties.

# **LESSON 6, TEXTS 32-37: A DISTINCT JĪVA OF ATOMIC SIZE IN EACH BODY**

- Jīva has real “I”-consciousness (Lesson 5; Texts 28-31) ⇒ Intrinsic to the self’s inherent identity ⇒ There must be separate a Jīva in each body to maintain the concept of individuality
- However, the concept of oneness of the Jīvas is contrary to the above conclusion ∴ JīvaG refers to 11.13.22-23

वस्तुनो यदि अनानात्वमनः प्रश्न ईदृशः ।  
कथम धटेत वो वक्तुर्वा मे क आश्रयः ॥  
पञ्चात्मकेषु भूतेषु समानेष्वपि वस्तुतः ।  
को भवानिति वः प्रश्नो वाचारम्भो ह्यनर्थकः ॥

- “If the substantive called the Self is utterly devoid of multiplicity, then how could a question such as this even arise to you, O brāhmaṇas? Furthermore, what particularities could possibly form the basis of my reply. Your question, “Who are you?” [if it relates to the physical body], is indeed just a meaningless sequence of words, since the bodies of the living beings are identical, constituted in reality of the five elements.” [11.13.22-23]
- The 4 Kumāra’s question to the Lord’s Swan incarnation: How one desiring liberation can untie the tight knot between the spirit soul and matter? However their first question upon the appearance of the Lord was, “Who are you?” From the Lord’s response (11.13.22), it appeared that there is no difference among the Jīvas (the oneness concept being non-different from Brahman; the Kumāra were Brahma-jñānīs)
- No difference between the questioner and the questioned. If related to the body, again no difference because all bodies are made of the same 5 gross elements. Factually, however, all Jīvas are individuals.

- Personified Śrutis  $\Rightarrow$  Different Jīvas in each body (10.87.30)
- Jāmātr Muni offers another reason  $\Rightarrow$  Different Jīvas in each body because of its atomic size  $\Rightarrow$  infuses consciousness into the whole body because of its innate quality
- Kṛṣṇa to Uddhava [11.16.11]  $\Rightarrow$  among infinitesimal things, He is the Jīva. Even being of atomic size, the Jīva has the inherent capacity by which it propagates its consciousness throughout the entire body although situated in just one part of it (ex: a light bulb). Well, scientifically though, we know that the intensity of the light diminishes over distance—it is inversely proportional to the square root of the distance. However, we don't see this relationship with respect to the soul's extension of consciousness throughout the body. How do we understand this? I don't know yet, but we must meditate on this.

- While Paramātmā is all-pervading, it is not proper to conclude that the Jīva too is all-pervading. Since it is an integrated part of Bhagavān, the part obviously cannot be all-pervading. (Text 34)
- But then JīvaG cites Bg verse 2.24, in which Kṛṣṇa refers to the Jīva as sarva-gata, or all-pervading. This questions the atomic size of it.
- JīvaG's explanation: Sarva-gata does not necessarily mean all-pervading in its own sense, but since it is situated within Bhagavān, who is all-pervading and is dependent upon Him, the Jīva is said to be all-pervading.
- VCT offers alternate explanation: The Jīva is all-pervading in the body by virtue of consciousness.
- Next JīvaG explains the Jīva's 4 characteristics: eternal, pure, the all-knowing capacity and capacity to act (Text 35)

- The Jīva is the witness of the actions of the mind and body and thus has the capacity to know—cognitive awareness is its natural characteristic, and so is its eternality.
- Bg 3.27 states that the Jīva under the bodily conception of life thinks himself the doer, although all actions are by the modes of nature. Because the body cannot act w/out consciousness, this statement is meant only in a secondary sense—thinking is also an action, which also implies will.
- JīvaG also explains that when an action is undertaken for one's own sensual pleasure, it is in material consciousness. If, however, the action is executed for the pleasure of the Lord, it is beyond material qualities (nirguṇa) ∴ action is possible even in the liberated state.

- To experience enjoyment or suffering, one has to be conscious  $\therefore$  the material body and mind, being inert, cannot be the subject of experience—it is just the feeling of happiness and misery  $\Rightarrow$  rooted in the Jīva, as puruṣa (Text 36)
- **TEXT 37: THE JĪVA IS AN INTEGRATED PART OF PARAMĀTMĀ**
  - As noted in Text 1, Paramātmā is an expansion of Bhagavān, whose purpose is to regulate the Jīva & material energy.
  - Bhagavān's 3-fold potencies: intrinsic, extrinsic (Māyā) and intermediary or marginal (the Jīva).
  - The Jīva cannot be completely 1) under Māyā because of being conscious, 2) under intrinsic potency or Paramātmā (transcendental to Māyā), because of being influenced by Māyā. Thus, the difference between the Jīva & Paramātmā is innate, both on the conditioned as well as liberated states.
  - Oneness between the Jīva & Paramātmā, however, is in the sense of Jīva being the energy and the Paramātmā being the energetic.
  - Why does then scriptures speak of both oneness and difference? Because the scriptures address both the Jñānīs (oneness) & bhaktas (difference).