

LESSONS 7-9, texts 38-47, Quizzes

1. In Bg 15.7, Krsna says the Jiva is a part of Him alone (mama eva amsah). Then why does JivaG say that the Jiva is part of Paramatma and not of Krsna?
 - **The Jiva is part of Paramatma, and Paramatma is an expansion of Krsna. Therefore, the Jiva is part of Krsna as well. [A = B; and B=C. Therefore, A must be equal to C as well]**
2. What are the 3 reasons by which JivaG establishes oneness between Jiva & Paramatma? Why is this oneness is NOT absolute though?
 - a. **Interrelationship between energetic [Paramatma] and energy [the Jiva]**
 - b. **Energy cannot exist w/out its energetic source**
 - c. **Both are of the nature of consciousness**
 - **Oneness is NOT absolute though because Paramatma instructs the Jiva; rather than other way around.**
3. And yet, what is the primary reason scriptures give for the Jiva and Paramatma being distinct as well from one another?
 - **The Jiva is controlled by Maya, whereas it is the Paramatma, who controls Maya.**
4. The reason JivaG gives for such contrasting instructions is that they are intended for two different types of spiritual aspirants. Who are they respectively for oneness or distinct, and why?
 - **Oneness is for the Brahma-Jnanis, whereas distinctness is for the devotees. This is because w/out the understanding and realization of Paramatma being the supreme and the Jiva being subordinate and subservient to Paramatma, there can be no devotion,**
5. According to the radical Advaitava doctrine, in essence both the Jiva and Paramatma are Brahman, but out of ignorance, the Jiva imagines a separate Paramatma. When the Jiva becomes realized, he transcends the conception of Paramatma. How does JivaG proves the fallacy of this doctrine?
 - **If that were true, how could one (the Lord) be the instructor of transcendental knowledge and the other (the Jiva) be His student?**
6. What are the two divisions of the Jivas with respect to their consciousness, (both being the marginal potencies of Paramatma)?
 - **One is those whose consciousness is turned TOWARDS Bhagavan [Bhagavad-unmukha], whereas that of the other one is turned AWAY from Bhagavan [Bhagavad-paran-mukha].**