

Course Orientation & Introduction

1. Auspicious inauguration to seek blessings of Śrīla Jīva Gosvāmī of Vṛndāvana, whose *samādhi* photo is shown here—so that we may hope all of us together successfully complete Module 2, as we did the opening with Module 1.
2. Acknowledgements
3. Conclusive highlights of “Thematic Essence of Tattva-Sandarbha, Module 1.”
4. What you can expect to gain by participating into this course, and thereby how you may enrich your own devotional life? The 4 essential elements, or *anubandha-catuṣṭaya*—*Śrī Tattva-Sandarbha*
5. The overview of the 7 themes of Module 2



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- 2) By the mercy of HG Neel Madhava Prabhu, the temple president, this course is being conducted under the banner of ISKCON Baltimore temple.
- 3) Thanks are also due to ISKCON Desire Tree website for allowing us to upload audio and video transcripts of our classes at no costs to us.
- 4) For their hard work, I gratefully thank my fellow organizational team members ably led by Śrī Sanjiv Keswani Prabhu—HG Sanjay Krsnachandra Das, Śrī Makarand Date, HG Suddhabhakti Devi Dasi, HG Gokulpriya Devi Dasi, HG Tulasi Charana Das, HG Gopinatha Acharya Das, and Śrī Jasmin Dawda.

Conclusive highlights of “Thematic Essence of *Tattva-Sandarbha*, Module 1.”

- SB is the foremost source of valid transcendental knowledge—*apaureṣeya-śabda-pramāṇa*
- SB is not merely a book containing valid knowledge of the Absolute Truth, or Ultimate Reality; it actually qualifies the reader and hearer to directly perceive Reality and is itself non-different from Reality.
- This conviction is indeed shared by Vyāsadeva and proclaimed decisively at the very beginning of SB (1.1.2 and 1.3.44).
- The 2nd part, Prameya-Khanda of *Śrī Tattva-Sandarbha* begins to focus on the actual meaning of SB, revealing its essence in summary by examining the vision of Reality that was self-revealed to Vyāsadvā in his super-cognitive *samādhi*.

- Why study the *Six Sandarbhas*, especially *Śrī Bhagavat-Sandarbha*?
 - The author so laboriously wrote the *Sandarbhas* specifically for those serious students who truly aspire to attain pure devotion to Śrī Kṛṣṇa, which is the supreme goal of human life. Without sincerely studying the *Sandarbhas*, it is very difficult to realize the essence of SB.
 - Jīva Gosvāmī begins with *Śrī Bhagavat-Sandarbha* by establishing the AT as the nondual supreme consciousness of eternality, existing most completely as Bhagavān, the Supreme Personality of Godhead.

What you can expect to gain in attending this course, and thereby how you may enrich your own devotional life? The 4 essential elements, or *anubandha-catustaya*—
Śrī Tattva-Sandarbha

- I. What is your own *adhikāra*, or criteria of eligibility in having the privilege of participating into this course?
 - One who is sincere and determined to regularly attend these classes (a minimum of 70% attendance record). Otherwise s/he has no business in registering for this course!
 - Based on my experience in the conduct of these online courses for the past 13 years, despite or precisely because these courses are being offered at no cost to participants, a 50-75% dropout rate is not uncommon—Apparently they've got nothing to lose!

- II. It is thru' the medium of this course on Module 2 of 6 that we try gradually to help our participants understand with due clarity how by explaining the essential message of SB, Śrīla Jīva Gosvāmī relates the subject, *Svayaṁ Bhagavān*, Śrī Kṛṣṇa to his book, “*Śrī Bhagavat Sandarbha*” (*sambandha*).
- As we learned from *Śrī Tattva-Sandarbhā* in Module 1, the essential message of SB is the Absolute Truth (AT), or the Ultimate Reality.
 - The fundamental characteristic of the AT has been described as the supreme, eternal consciousness, which is nondual, or one without the second (*jñānam-advayam*).
 - The AT manifests in three aspects as Brahman, Paramātmā, and Bhagavān, the realizations of which is in accordance with the specific eligibility of the devotee.

- III. We hope to accomplish the understanding of this relationship (*sambandha*) between the subject (Bhagavān) and Śrīla Jīva Gosvāmī’s “*Śrī Bhagavat Sandarbha*” book by the process or means of our sincere study and interactive participation into these courses with utmost determination and regularity until its due completion (*abhidheya*).
- IV. Therefore, our overall goal (*prayojana*) in offering this Module 2 of 6 course in terms of its scope and well-defined thematic objectives is to cultivate desirable intense eagerness (*laulyam*) on the part of the participants, so that they may continue moving forward with unparalleled vigor and enthusiasm to effectively complete studying all the *Six Sandarbhas* of Śrīla Jīva Gosvāmī.

The Four Essential Elements of *Anubandha-Catuṣṭaya* to inspire interest in the minds of the reader or class participant

#	The Four Essential Elements	How Jīva Gosvāmī handles in his book	How I list these in our course(s)
I	The criteria of eligibility for study of the book or course	The reader must be a devotee of Bhagavān Śrī Kṛṣṇa	Devotional sincerity = Post a minimum ~70% attendance record
II	The relation between the book or course and the subject itself (<i>sambandha</i>)	Thru' the medium of SB ⇒ <i>Sandarbhas</i> & Kṛṣṇa, the subject	Thru' the medium of our courses, understand SB's essential message ⇒ <i>Sambandha</i> between the <i>Sandarbhas</i> & Kṛṣṇa
III	The subject to be known thru' the investigative process (<i>abhidheya</i>)	Unalloyed devotional service	Sincere, regular and interactive participation with determination
IV	The goal or purpose (the value to be realized; <i>prayojana</i>)	<i>Kṛṣṇa-prema-bhakti</i>	Complete the <i>Sandarbhas</i> ⇒ Cultivate intense eagerness (<i>laulyam</i>) ⇒ Vigor & enthusiasm

An overview of the 7-Fold Thematic
Essence of *Śrī Bhagavat Sandarbha*,
Bhagavān—His Transcendental
Attributes, Abode, and Associates—
The Scope and Objectives of
Module 2 of 6

I. The Absolute Truth—Brahman, Paramātmā and Bhagavān

- A person's eligibility for Brahman or Bhagavān realization

II. Bhagavān's potencies—Broadly of 3 classes: Intrinsic, extrinsic and intermediary

- Three-fold Māyā is under Bhagavān's control
- Bhagavān is transcendental to Māyā, who feels shy to appear before Bhagavān because she bewilders *Jīvas*

III. Bhagavān's body and expansions

- Transcendental, all-pervading and unlimited—Both within and w/out the universe, unlimited forms exist within one form
- Various expansions including Paramātmā
- Though invisible, the Lord's body can be seen by His mercy—His names, forms, actions/attributes are transcendental
- Kṛṣṇa's body is transcendental and most beautiful, and so are His partial expansions, *subdabrahman*—His attire ornaments, and weapons belongs to His svarūpa

IV. Bhagavān's Vaikuṅṭha *dhāma*

- No one falls from Vaikuṅṭha; only those transcendental attain Vaikuṅṭha, which is *sat-cit-ānanda*; Dhruvaloka is also transcendental Vaikuṅṭha

V. Bhagavān's associates

- Like Him, they are transcendental and aspire to be in the company of the Lord's associates; Three-fold spiritual manifestation—Internal potency

VI. Bhagavān is the most complete manifestation of Brahman

- Kṛṣṇa advises Uddhava to transcend *Brahma-jñāna*
- Brhman is the Lord's bodily effulgence (*brahma-jyoti*)

VII. Conclusion: Catuh-Ślokī Bhagavatam IS indeed Bhagavān

- The Vedic sound reveals Bhagavān
- Śrīmatī Lakṣmīdevī is the energy and eternal consort of the Lord
- Bhagavān can be realized through devotion alone

Some of the major highlights of *Śrī Bhagavat-Sandarbha*

- The central theme is based on SB 1.2.11, especially from the 2nd line of the verse
- *vadanti tat tattva-vidas
tattvaṁ yaj jṣānam advayam
brahmeti paramātmēti
bhagavān iti śabdyate*

“Knowers of the Absolute describe it as nondual consciousness, naming it as Brahman, Paramātmā and Bhagavān.”
- Jīva’s purpose in writing this *Sandarbha* is to establish Bhagavān, consisting of a trans-empirical form possessing with inconceivable potencies, as the highest manifestation of the Absolute, superior even to Brahman.
- Although the Absolute is one and indivisible, one will realize in 3 stages of completion depending upon his capacity to realize.

- **Brahman realization (B)** \Rightarrow Realization of the Absolute Truth (AT) without perceiving any distinction between its energies and Absolute itself as the Energetic Source.
- **Paramātmā realization (P)** \Rightarrow Deeper realization of a distinction between the energies and the Energetic Source, but this distinction is limited in relation to this empirical world and the *Jīvas* in it.
- **Bhagavān realization (Bh)** \Rightarrow A still deeper realization of this distinction to include the internal, transcendental energies of the Absolute.
- There is no ontological difference between B, P and Bh. The only difference lies in the level of perception of the respective seekers
- Analogy of “blue lotus,” which has 3 components: a) The noun “lotus” itself, b) the adjective “blue,” and c) the complete phrase

- As such, even though there is no real difference between B and Bh, they are not one and the same in all respects. The difference lies in the limitation of vision of the seeker.
- B \Rightarrow “*viśeṣya*”, or that which is yet to be defined; the energies of the Absolute are its qualifiers called “*viśeṣaṇa*”
- Bh \Rightarrow “*viśiṣṭa*,” or the Absolute is perceived as inclusive of its intrinsic power \Rightarrow a complete awareness as a qualified entity (Bh as *pūrṇa-āvirbhāva* as opposed to B and P being incomplete manifestations, or *asamyag-āvirbhāva*)
- If one realizes Bh, an understanding of B is already included there, just as one who hold a blue lotus automatically sees a lotus.
- This is the reason why Jīva did not write a separate *Sandarbha* to B
- What about P? Although P, just as B, is included in Bh realization, Jīva did indeed write *Sandarbha* to P

- Just as there is no absolute difference between Bh and B, so too there none between Bh and P, the latter being a partial manifestation (*sva-amśa*) of Bh.
- In the P manifestation, the Absolute is understood as the source of creation who enters the individual *ātmās* constituting His “intermediate energy, or *taṭastha-śakti*,” catalyzes the evolution of material elements and various forms from *pradhāna*, and acts as the internal regulator and facilitator of the interface between the *ātmā* & the material elements.
- Bh means the possessors of 6 opulences in full and unlimited (Parāsara Muni)

- Bh's inconceivable potencies are broadly classified in 3 categories
 - Internal (*antaranga*, or *svarūpa-śakti*)
 - Intermediary (*taṭastha-* or *jīva-śakti*)
 - External (*bahiranga* or *māyā-śakti*)
- By virtue of His potencies, Bh manifests in 4 forms
 - i. His own essential form (*svarūpa*)
 - ii. His partial expansions (*vaibhava*)
 - iii. Conscious entities with distinct individuality (*Jīvātmās*)
 - iv. In the material elements (*pradhāna*)
- *Māyā-śakti* can never act on Bh. However, she has the power to delude the *Jīvātmās*.

- In the final section of *Bhagavat-Sandarbha*, Jīva explains that these energies have distinct personalities, names and forms.
- The internal energy of Bh also has 3 aspects:
 - *Sandhinī*, or intrinsic power of existence of Bh, and it upholds the existence of the individual *Jīvātmās* and nature
 - *Samvit* is the potency of knowledge of Bh by which He is all-knowing and which enables all others to know
 - *Hlādinī*, or the power of bliss, which bestows bliss both to Bh—who is inherently full of bliss—and to others.
- Unlike the *Jīvātmās*, the form of Bh is non-different from His nature
- Like the form of Bh, His dress, ornaments, abode, and associates are all manifestations of the *svarūpa-śakti*, the internal potency. So too His name is identical with Him.
- Jīva concludes this *Sandarbha* with the glorification of divine love, *prema-bhakti*, the only means that self-discloses Bh.