

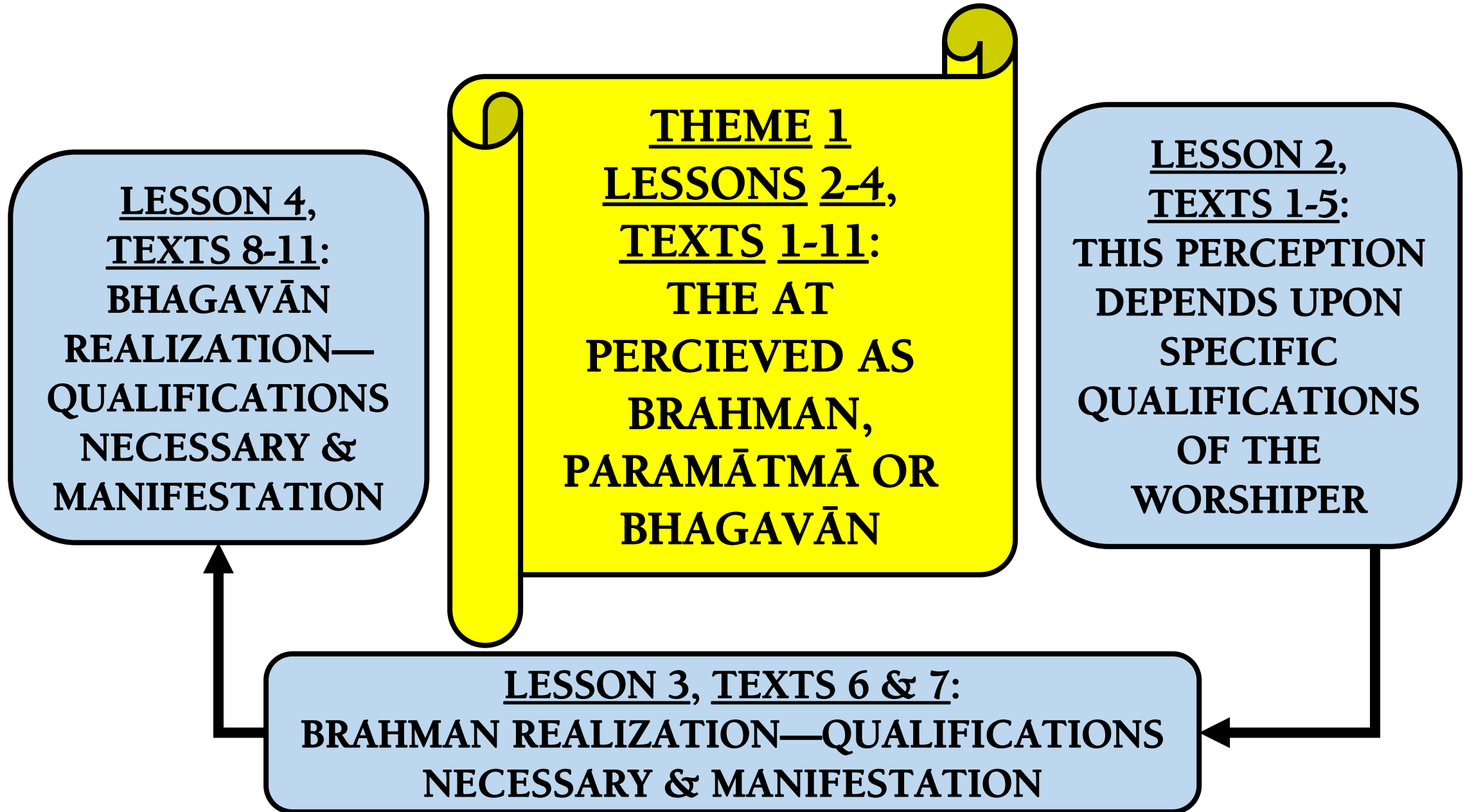
**LESSON 1 OF 24: THEMATIC OVERVIEW & INTRODUCTION OF ŚRĪ
BHAGAVAT-SANDARBHA COURSE—A TOTAL OF 7 THEMES**

**THEME 1
LESSONS 2-4,
TEXTS 1-11:
THE ABSOLUTE
TRUTH (AT)
PERCIEVED AS
BRAHMAN,
PARAMĀTMĀ
OR BHAGAVĀN**

**PART 1: FIRST 3 OF 7 THEMES
LESSONS 2-14 OF 24,
TEXTS 1-61 OF 102:
THEMATIC
REVIEW**

**THEME 2
LESSONS 5-8,
TEXTS 12-28:
BHAGAVĀN'S
POTENCIES—
INTRINSIC,
EXTRINSIC
(MĀYĀ), AND
INTERMEDIARY
(THE JĪVAS)**

**THEME 3: BHAGAVĀN'S
BODY & EXPANSIONS
LESSONS 9-14 TEXTS 29-61**



Principle	JīvaG establishes	Key SB references
The one w/out second AT in 3 aspects	Brahman, Paramātmā & Bhagavān—based on realization of the worshiper	<i>Tattva-vandanti</i> (1.2.11) as the back-bone verse for the entire <i>Bhagavat-Sandarbha</i>
The difference between Brahman & Bhagavān (Paramātmā would automatically be understood)	Unqualified v/s qualified Being or awareness <ul style="list-style-type: none"> ▪ Brahman w/out potencies ▪ Bhagavān with potencies 	5.12.11 (Jada Bharata) & 4.11.30 (Dhruva)
Qualifications necessary for Brahman or Bhagavān realization & manifestation	Brahman: Heart purified off the 3 modes (<i>sāadhanā-bhakti</i>)—w/out the Lord's mercy impossible. Bhagavān: <i>prema-bhakti</i>	Brahmā's prayers (10.14.6); 1.2.12; 8.24.38; 3.28.34-35; 2.7.47-48; 1.7.4; 2.9.10; 1.12.69; 10.27.4; 2.9.14

LESSON 3: THEMES

I] Jīva Gosvāmī cites Brahmāji's prayers to Lord Śrī Kṛṣṇa (10.14.6)

- Brahman realization is **impossible** without Śrī Bhagavān's mercy, which is invoked by engagement in *sādhana-bhakti*

TEXT 6:
The Person Eligible for Brahman Realization

TEXT 7: The Manifestation of Brahman—The 1st step in Bhagavān Realization

II] Brahmāji explains to Narāda Muni some further specifics about the Brahman feature (2.7.47-48)

PRINCIPLE: According to specific qualifications & disposition of the SPIRITUAL PRACTITIONER, the ABSOLUTE TRUTH (AT) reveals Himself in three aspects: BRAHMAN, Paramātmā, or Bhagavān

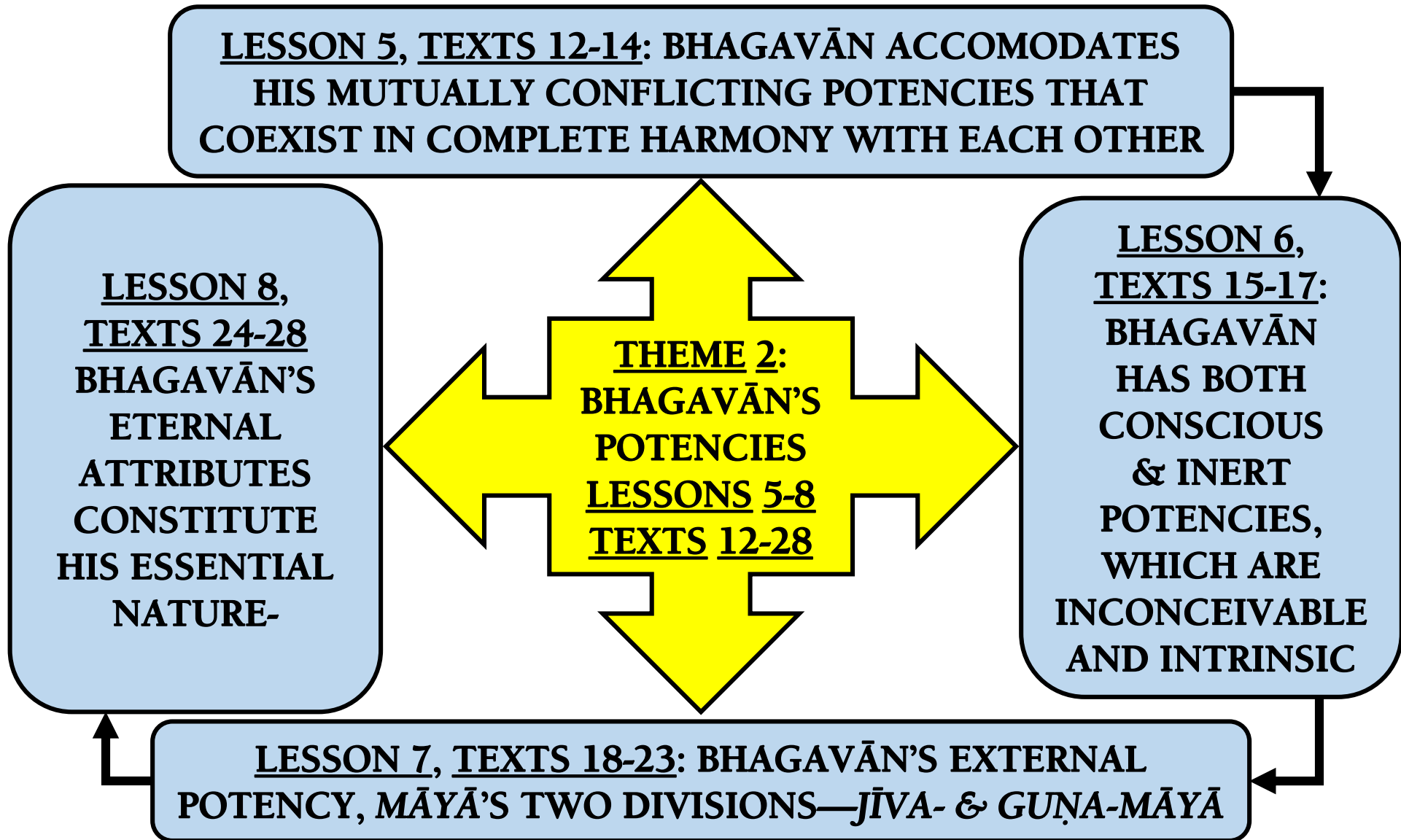


Kṛṣṇa Instructs *Catuh-*
Ślokī to Brahmāji

THEME 1,
LESSON 4,
TEXTS 8-11:
BHAGAVĀN
REALIZATION
—Qualifications
Necessary &
Manifestation

LESSON 4: Themes (Texts 8-11)

- I. *Kṛṣṇa-prema-bhakti* as the process and prerequisite for Bhagavān realization (8)
- II. While Bhagavān manifests according to the mood of the devotees, they meditate on His forms in accordance with proper hearing of the scriptures as explained by self-realized souls (9)
- III. Brahmāji exemplifies Bhagavān realization—The Lord endows Brahmāji with the vision of His topmost *Vaikuṇṭha-Dhāma* (10)
- IV. Bhagavān's attributes & potencies are part of His essential nature—They are not imposed upon Him (11)



How is it possible that Bhagavān's potencies that act in opposition to one another, and yet coexist in complete harmony within Him? Doesn't this defy logic? (TEXT 15)

- YES, according to Jīva, this is because of its **INCONCEIVABLE NATURE** and, as such, it cannot be understood by mere logic.
- Jīva cites 3.33.3 , where Devahūti speaks to her son, Kapiladeva, who she learns as the Supreme Personality of Godhead, and two *Vedānta-sūtras* that also mentions the inconceivable nature of His potencies.

Bhagavān has both conscious (*cit*) and inert (*acit*) potencies (TEXT 17)

- Jīva Gosvāmī now explains that Brahman's three natural, intrinsic potencies fall into two categories as follows:
 - Internal, or *svarūpa-śakti*
 - Intermediary, or *taṭastha-śakti* (the *jīvātmās*)
 - External, or *māyā-śakti* \Rightarrow *acit*, or inert
- } *cit*, or conscious
- This clearly opposes the theory that the AT is the formless, impotent, indistinguishable, all-pervading Brahman.
 - Rather, Brahman is the particular realization of Bhagavān in which one does not distinctively perceive His energies.

■ Jīva establishes the following conclusive points:

1. Bhagavān is a person.
2. He is naturally endowed with energy.
3. Inconceivably, His energies are simultaneously one with, and different from Him.
4. His energies cannot be subdued by anything or anyone.
5. He creates, maintains and destroys the cosmos, but is never influenced by it.
6. His energy manifests as internal, intermediary, and external.
7. Potency and potent are simultaneously inconceivably one & distinct.
8. The various energies of the Lord work in their respective domains and do not have any negative influence on Him.
9. When the intermediary energy is not in contact with the internal potency, it is covered by the external potency.
10. The external energy brings forth matter, which is inert and mutable.

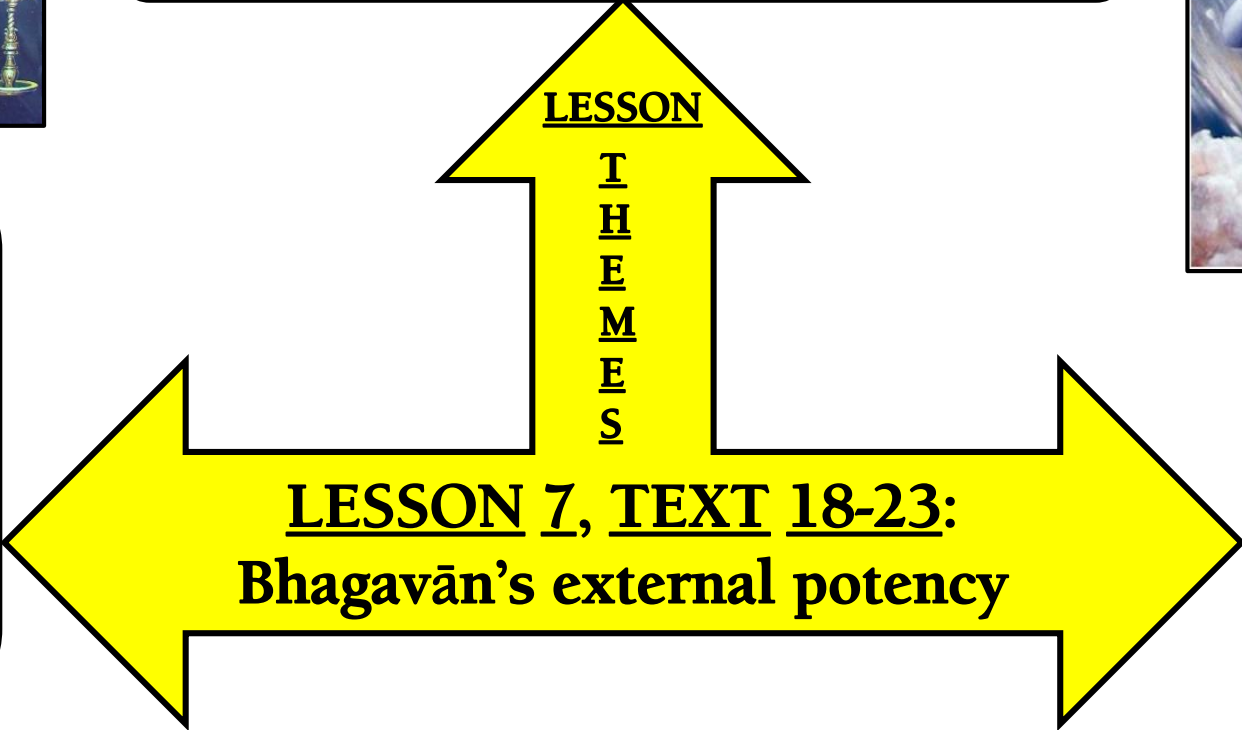


***Māyā-śakti* = The Lords power of illusion—Choose between**
← *Yogamāyā* v/s *Mahāmāyā* →
(internal v/s external potency)

TEXT 18: *Māyā*'s two divisions—*Jīva-* & *guṇa-māyā*



TEXT 21-23: *Māyā* is NOT illusory, rather real, gets activated, and controlled by Bhagavān's *cit-śakti*, or internal potency



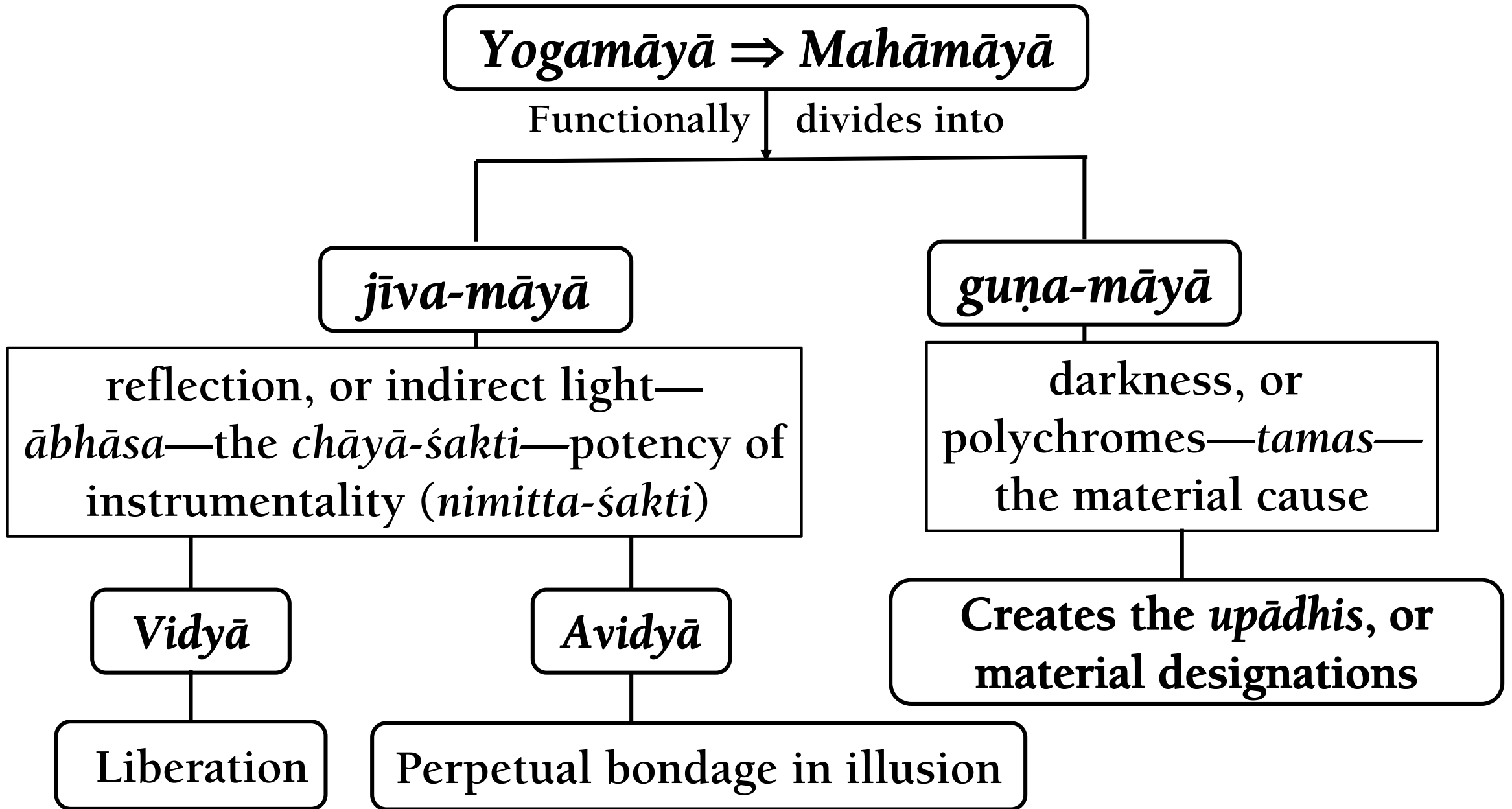
TEXT 19-20: Internal potency of the Lord is the source of all action

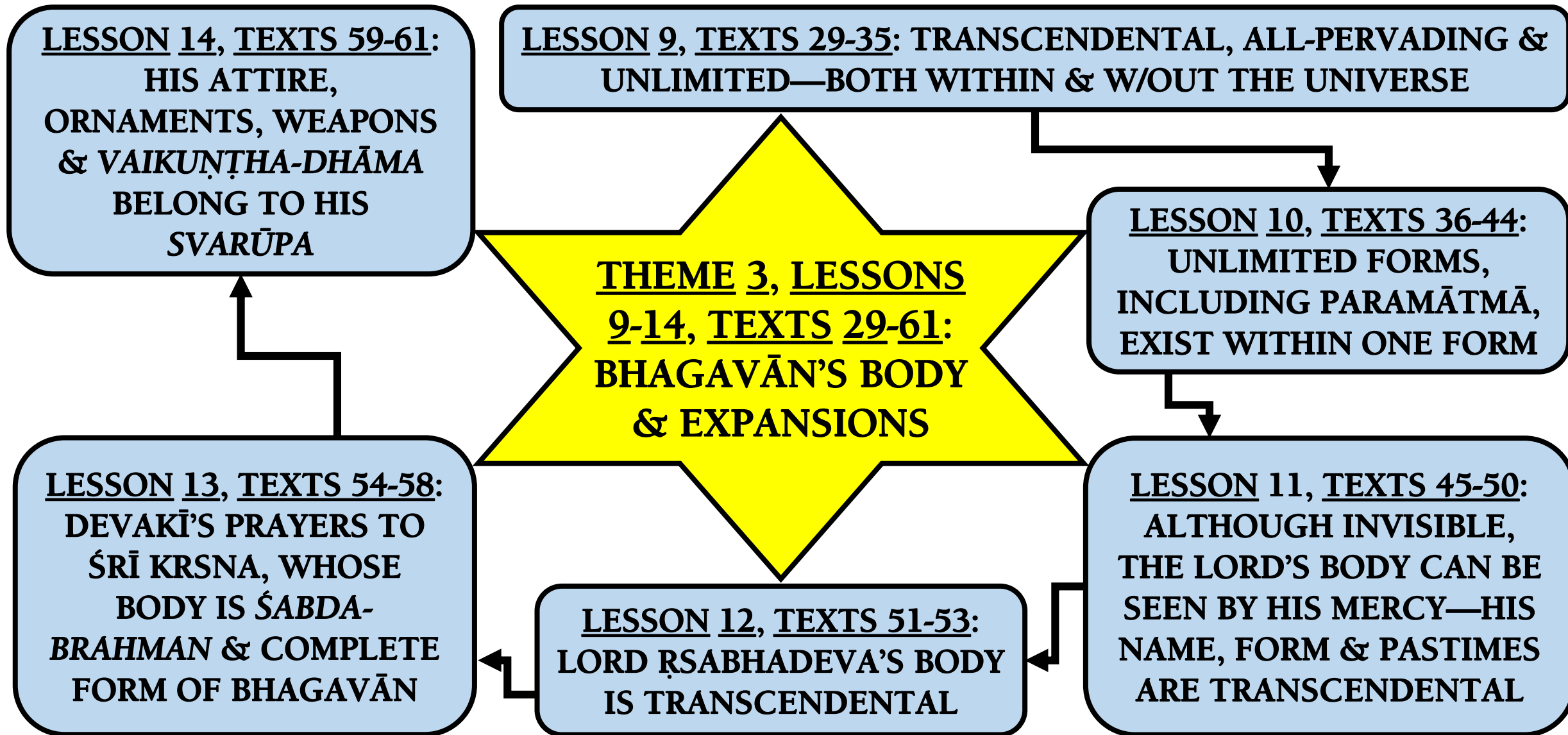
TEXT 18: *Māyā*'s two divisions—*Jīva*- & *guṇa-māyā*

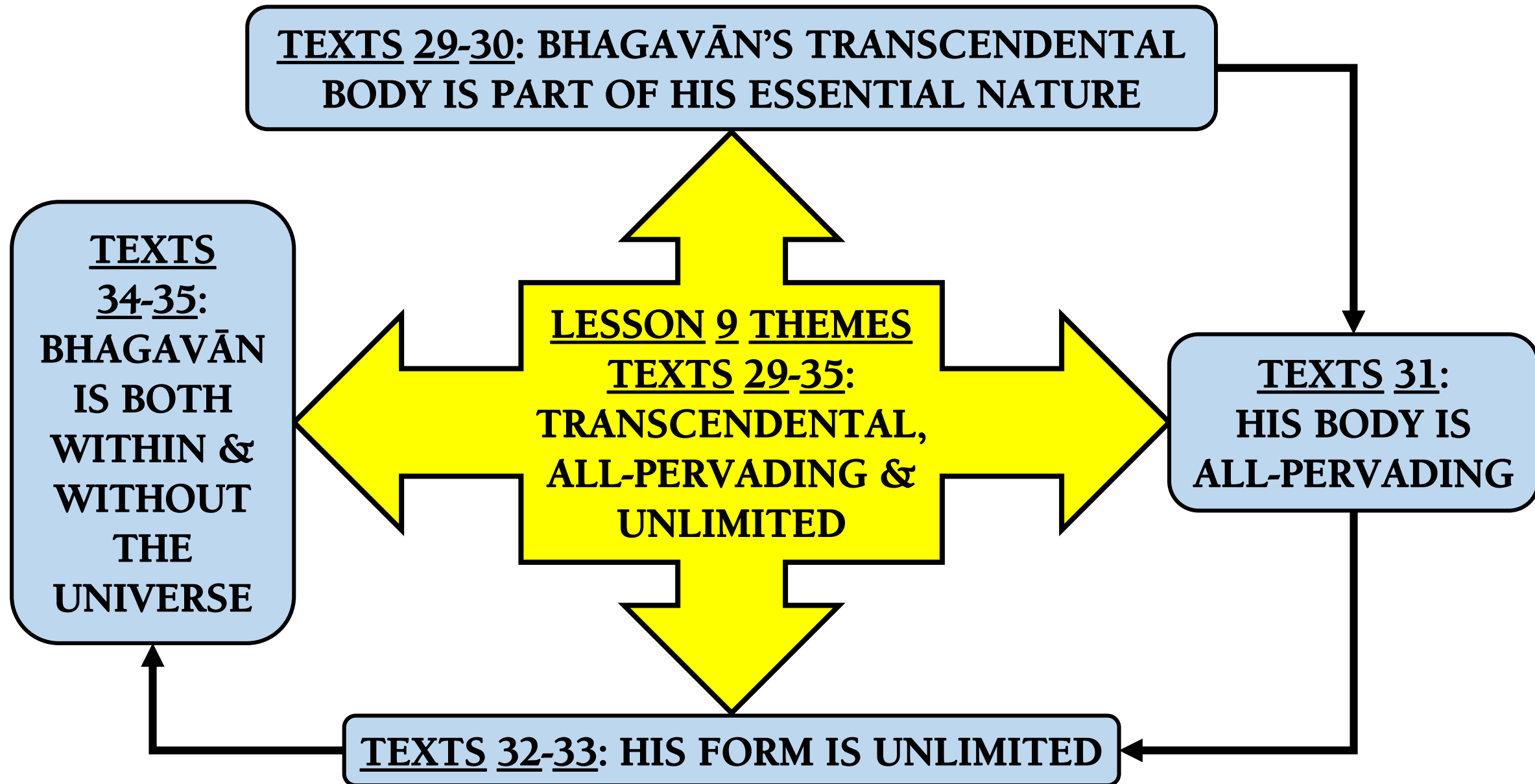
ऋतेऽर्थं यत् प्रतीयेत न प्रतीयेत चात्मनि ।
तद्विद्यादात्मनो मायां यथाऽऽभासो यथा तमः॥

- In essence, what the Lord is saying, “*Māyā* is that which is perceived when I am not seen, and is not perceived when I am seen. In other words, it is that which is perceived as external to Me.” [2.9.34]
- Basic characteristics of *Māyā*
 1. Does not exist within or w/out Bhagavān
 2. Exists outside Bhagavān
 3. She is perceived when Bhagavān is not perceived.
- *Māyā* = *aparā-śakti* (inferior) versus the *jīva* = *parā-śakti* (superior), and yet she bewilders the *jīva* ∴ *Māyā* is NOT an illusory potency (rather causes illusion into the Jiva), but real.

- *Jīva-māyā*, the feature of *māyā* that covers the *Jīva*'s true nature, or *svarūpa*
- However, it is not sufficient to cover consciousness: To intensify its perpetual bondage in illusion, *māyā* must also provide a material body, senses and sense objects for the *Jīva*'s enjoyment \Rightarrow *Guṇa-māyā* This is because all this paraphernalia is a transformation of the modes of material nature
- **Analogy:** A man goes to a nightclub \Rightarrow intoxicated (covers his intelligence like *Jīva-māyā*) \Rightarrow allured by the sense objects, such as young, seductively dressed woman (*guṇa-māyā*) \Rightarrow illusion complete







**TEXTS 36-37: KRSNA'S BODY IS ADVAYA-
BRAHMA—HE IS THE ULTIMATE CAUSE**

**TEXTS 42-44:
ALL-
PERVADING
BODY OF
KRSNA—HIS
IMPERCEPTIBLE
NATURE AS
PARAMĀTMĀ**

**TEXTS 38-41:
UNLIMITED
FORMS OF
BHAGAVĀN
EXIST
WITHIN
ONE FORM**

LESSON

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**LESSON 10, TEXTS 36-44:
UNLIMITED FORMS, INCLUDING
PARAMĀTMĀ, EXIST WITHIN ONE FORM**

**TEXTS 45-46: THOUGH ETERNAL, ALL-PERVADING & INVISIBLE, THE
DEVOTEES CAN SEE THE LORD BY HIS MERCY**

LESSON 11 THEMES

**TEXTS 45-50:
KRSNA'S BODY IS
NON-MATERIAL
MEANING ALL-
SPIRITUAL**

**TEXTS 50:
CONTRADICTIONARY
STATEMENTS
RECONCILED**

**TEXTS 47-48:
HIS NAME, FORM,
ACTIONS &
ATTRIBUTES ARE
TRANSCENDENTAL**

TEXTS 49: HIS BODILY LIMBS ARE NON-MATERIAL

TEXTS 51: THE LORD'S FORM IS THE SUPREME ABSOLUTE REALITY

**TEXTS 55:
THE PARTIAL
INCARNATIONS
OF ŚRĪ KRSNA
ARE ALSO
TRANSCEN-
DENTAL**

**LESSON 12 THEMES
TEXTS 51-54:
ŚRĪ ṚSABHADEVA—
THE EMPOWERED
INCARNATION OF
ŚRĪ KRSNA**

**TEXTS 52-53:
THE BODY OF
ŚRĪ
ṚSABHADEVA
IS TRANSCEN-
DENTAL**

TEXTS 54: DEVAKĪ'S PRAYERS TO ŚRĪ KRSNA

JivaG thus far established that the Lord's form is...

- 1) Indeed the Supreme Absolute Truth because it is eternal
 - 2) All-pervading and transcendental
 - 3) The shelter of everything
 - 4) Distinct from all gross and subtle material elements
 - 5) Beyond sense perception
 - 6) Self-luminous
 - 7) In which all the statements of the *Śrutis* find reconciliation
- This was experienced by Brahmā, who is one of the 12 *mahājanas*.

TEXTS 52-53: THE BODY OF ŚRĪ ṚSABHADEVA IS TRANSCENDENTAL

TEXT 52

- JīvaG now explains that the body of Śrī Ṛsabhaḍeva, an आवेश-अवतार, or a partial incarnation of Kṛṣṇa, is also transcendental.
- इदं शरीरं मम दुर्विभाव्यं... “My transcendental body looks exactly like a human form, but it is not a material human body. It is inconceivable...”
- Despite being a *jīva-tattva*, who is supposed to have body composed of material elements, though an empowered incarnation (आवेश-अवतार) nonetheless, here Ṛsabhaḍeva claims to have a body non-different from the AT, and calls Himself Vāsudeva, the supreme goal of life.

आवेश-अवतार

Ex: Lord
R̥sabhadeva

Empowered *jīva-tattvas*, or living entities

Exs: Nārada
Muni & the
4 Kumāras

भगवद्-आवेश-अवतार

Pervasion as the
Lord directly

Identify Himself
directly as the Lord

भगवद्-शक्ति-आवेश-अवतार

Pervasion as an upholder of one
of the Lord's potencies

Identify Himself as a
devotee of the Lord

अथ समीर-वेग-विधूता-वेणु-विकर्षण-जात-ऊग्र-दावानलसतद वनं-आलेलिहानः सह तेन ददाह [5.6.8]

- “The blazing forest fire, generated by bamboo shoots rubbing against each other amidst strong winds, engulfed and burnt the forest, along with Him.” \Rightarrow How is it that R̥sabhadeva’s transcendental body could be burnt \Rightarrow JīvaG’s explanation based on interpreting Sanskrit grammar:
 - “सह तेन ददाह, or burnt along with Him” does not necessarily mean that the fire burnt the trees along with R̥sabhadeva. Rather, the Lord accompanied the fire in burning the trees \Rightarrow While the fire burned the flora and fauna’s gross bodies, the Lord burned their subtle bodies—meaning He liberated them.
 - Further objection: Since the verse 5.6.6 states that R̥sabhadeva desired to give up His body, सह कलेवरम जिहासुः, He was burnt in the forest fire. JīvaG, however, translates here as the material world, rather than a body \Rightarrow The Lord appears and disappears—He never takes birth or dies.

- Bhagavān Śrī Kṛṣṇa is the original and complete Reality (**स्वयं-भगवान्**), and He has 3 types of expansions, which are all *Viṣṇu-tattvas*:

1) **स्वयं-रूपः** प्रकाश manifestations in Vṛndāvana & Dvārakā

2) **तद्-एकात्मा-रूपः** These expansions include His विलास forms, such as Nārāyaṇa, and स्व-अंश manifestations, such as मतस्य-अवतार

- There is no difference between Kṛṣṇa & His प्रकाश manifestations
- His विलास forms are almost equal to Him in opulence, but His स्व-अंश manifestations have less manifest power than His विलास forms.

3) **आवेश-अवतारः** Empowered *jīva-tattvas*, or living entities—the partial expansions

**TEXT 56: THE ULTIMATE OF ALL THAT IS
TO BE ATTAINED**

LESSON

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**TEXT 58:
KRSNA'S BODY
IS THE
COMPLETE
FORM OF
BHAGAVĀN**

**TEXT 57:
KRSNA IS
ŚABDA-
BRAHMAN**

**LESSON 13, TEXTS 56-58:
BHAGAVĀN'S FORMS ARE THE HIGHEST
REALIZATION**

TEXTS 59-60:
HIS ATTIRE,
ORNAMENTS
AND WEAPONS

TEXT 61:
HIS
VAIKUNṬHA
DHĀMA

LESSON 14,
TEXTS 59-61:
BHAGAVĀN'S
PARAPHERNALIA
ARE PART OF
HIS *SVARŪPA*