

**LESSONS 22-23,  
TEXTS 105-106:  
THE FIRST OF SIX  
CRITERIA—  
CONCURRENCE  
OF OPENING &  
CLOSING  
STATEMENTS**

**LESSONS 22-24,  
TEXTS 105-110,  
THEME IV: DETERMINATION  
OF BHAGAVĀN AS THE  
SUBJECT OF ŚRĪMAD  
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**LESSON 24,  
TEXTS  
107-110:  
CRITERIA 2-6  
—REPETATION,  
NOVELTY,  
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GLORIFICATION  
& LOGIC**

- THE OPENING STATEMENT CORRELATED TO BRAHMA-SŪTRAS, GAYĀTRĪ & THE TEN TOPICS
- THE CONCLUDING STATEMENT DETERMINES THE MEANING OF THE OPENING STATEMENT

- BHAGAVĀN IS THE SUBJECT REPEATED THROUGHOUT SB
- HEARING SB CULMINATES IN DEVOTION TO BHAGAVĀN
- BHAGAVĀN IS ALL ABOVE THE DEMIGODS
- BHAGAVĀN IS THE SUBJECT OF SB THRU LOGIC

- The 6-fold criteria by which one can establish the meaning (of a text) are
  - 1) the introductory (opening) and concluding (closing) statements [the prominence of Bhagavān is demonstrated],
  - 2) Repetition [अभ्यास],
  - 3) Originality [अपूर्वता],
  - 4) Result [फल],
  - 5) Glorification [अर्थ-वाद], and
  - 6) logical confirmation [उपपत्ति]

# **LESSONS 22-23, TEXTS 105-106: THE 1<sup>ST</sup> OF 6 CRITERIA—CONCURRENCE OF OPENING & CLOSING STATEMENTS OF SB PURĀṆA, WHICH IS THE NATURAL COMMENTARY OF BRAHMA-SŪTRA & GĀYATRĪ**

**TEXT 105.1: SB Purāṇa is an expansion of the Brahma-sutra (BS)  
[Garuḍa-Purāṇa]**

- The opening statement of SB correlated to
  - Brahma-sūtras [1.1.1-5] TEXTS 104.1-105.9
  - Gāyatrī [TEXT 105.10] &
  - the ten topics [TEXT 105.11]
- The concluding statement determines the meaning of the opening statement [TEXTS 105.11-106]
- Both the opening and closing statements contain the same formula [सत्यं परं धीमहि, or “Let us meditate on the Supreme Truth,” which is Bhagavān, (and not Brahman or Paramātmā)] and thus concur with each other.

## THE OPENING STATEMENT [1.1.1]

जन्माद्यस्य यतोऽन्वयादितरतश्चार्थष्वभिज्ञः स्वराट्  
तेने ब्रह्म हृदा य आदिकवये मुह्यन्ति यत् सूरयः।  
तेजोवारिमृदां यथा विनिमयो यत्र त्रिसर्गोऽमृषा  
धाम्ना स्वेन सदा निरस्तकुहकं सत्यं परं धीमहि ॥

- “Let us meditate on that Supreme Truth from whom this cosmos emanates, in whom it exists, and into whom it will be dissolved; who is concluded to be the fundamental source thru the import of all the various types of Vedic statements, be they direct or indirect; who is fully cognizant of everything and self-resplendent; who revealed the Veda, about which even great sages are perplexed, to the 1<sup>st</sup> seer [Brahmā] by way of the heart; in whom the 3-fold creation is a real emergence, just as fire, water and earth intermix with each other to produce material objects and by whose own effulgence, all deception is utterly dispelled.”

## THE CLOSING STATEMENT [12.13.19]

कस्मै येन विभासितोऽयमतुलो ज्ञानप्रदीपः पुरा  
तद्रूपेण च नारदस्य मुनये कृष्णाय तद्रूपिणा।  
योगिन्द्राय तदात्मनाथ भगवद्राताय कारुण्यतस्  
तच्छुद्धं विमलं विशोकममृतम सत्यं परं धीमहि ॥

- “Let us meditate on the Supreme Truth, who is pure, spotless, devoid of sorrow, and immortal, who in the distant past graciously revealed this peerless lamp of knowledge unto Brahmā, and then in the form of Brahmā [disclosed] to Nārada Muni, and as Nārada to Kṛṣṇa [Vyāsadeva], and again as Vyāsa to the chief of yogīs [Śuka], and then as Śuka to Bhagavad-rāta [King Parīkṣit].”

## TEXT 105.2: Inquiry signifies meditation on Bhagavān—BS 1.1.1 [अथातो ब्रह्म-जिज्ञासा]

- ब्रह्म-जिज्ञासा = सत्यं परं धीमहि, or profound and repeated meditation on the Absolute Truth, which is the Supreme Person, Svayam Bhagavān, the Original Personality of Godhead, as the goal of life. Note a sense of plurality in the word धीमहि, implies a multitude of meditators and thus refutes vivarta-vāda ⇒ Signifies that meditation on Bhagavān is not limited to a single person or group but is a universal process relevant for all times, places and individuals.

■ JīvaG thus far establishes:

1. The ultimate meaning of the word brahman is Bhagavān.
2. Bhagavān is inclusive of and superior to the Brahman and Paramātmā manifestations.
3. Bhagavān here means the original complete form, the basis of all other forms.
4. Bhagavān is superior to the demigods like Brahmā and Śiva.
5. ब्रह्म-जिज्ञासा means meditation on Bhagavān.
6. Meditation implies that Bhagavān has a form.
7. Meditation also signifies that Bhagavān's form is exquisitely beautiful.
8. The plural # in धीमहि denies the vivarta-vada of the Māyāvādis that accepts only one conscious being.
9. The plural in धीमहि implies that bhakti is a universal process.
10. Any other process w/out bhakti is futile.

## TEXT 105.3: Study of पूर्व-मीमांसा leads to inquiry into Brahman [BS 1.1.1], which is उत्तर-मीमांसा, or ब्रह्म-जिज्ञासा

- अथातो (अथ अतः), or now therefore, but here it is as “subsequence to” ⇒ Signifies that a person whose heart has become purified by the execution of fire sacrifice rituals [कर्म-काण्ड] portion of the Vedas becomes inclined to ब्रह्म-जिज्ञासा ⇒ the study of पूर्व-मीमांसा should be followed by the study of उत्तर-मीमांसा-(explained by Nārada to King Prācinbarhi by narrating the allegorical story of King Purañjana)

## TEXT 105.4: The world is real [BS 1.1.1]

- Vyāsadeva, thereafter, depicts (Bhagavān's) transcendence by the word, “धाम्ना”
- धाम्ना स्वेन सदा निरस्तकुहकं ⇒ “[Let us meditate on] Him by whose intrinsic potency of illuminance [], His Māyā potency [कुहकं] is eternally dispelled.”
- यत्र त्रिसर्गोऽमृषा ⇒ “(Bhagavān's) in whom the 3-fold creation is a real emergence”

- तेजोवारिमृदां यथा विनिमयो  $\Rightarrow$  Vyāsadeva also verifies the creation’s non-illusory nature by way an analogy: “even as fire, water, and earth intermix with each other to produce material objects  $\Rightarrow$
- Neither the world nor Brahmna can be the agent of superimposition or illusion because the world is inert and Brahmna is w/out ego or attributes.

**TEXT 105.5: Param, the object of meditation, is Bhagavān, who has form [BS 1.1.2  $\Rightarrow$  जन्मादि अस्य यतः, or from whom this (cosmos) emanates, sustains, and dissolves]**

- “Let us meditate upon that Absolute (param) from whom (यतः), this (अस्य = cosmos) appears, etc.  $\Rightarrow$  it arises from Him thru His trans-rational potency, both in His form as the constituents (upādāna) and as the agent of creation.



प्रकृतिर्यस्योपादानमाधारः पुरुषः परः।  
सतोऽभिव्यञ्जकः कालो ब्रह्म तत् त्रितयं त्वहम्॥

- “Material nature is the constituting cause [उपादान] of this reality (the cosmos); the Supreme Person [पुरुषः परः] is its substratum [आधारः]; and time, its manifestor [अभिव्यञ्जकः]. But I am Brahman, which comprehends these three [त्रितयं त्वहम्].” [11.24.19]
- Uddhava to Kṛṣṇa: “Brahmā and Śiva are merely instruments in the act of creation and dissolution of the universe, of formless time controlled by You.” [10.71.8]
- जन्मादि अस्य यतः, or from whom this (cosmos) emanates, sustains, and dissolves [BS 1.1.2] ⇒ The cosmos is not part of the Absolute’s form but a manifestation of His energy ⇒ SB is intended as an explanation of the Brahma-sutra, which are based upon the statement of the Taittirīya-Upaniṣad cited by JīvaG.

**TEXTS 105.6-7: The Absolute is known only thru the Vedic scripture [BS 1.1.3-4 ⇒ शास्त्रयोनित्वात् = (“That Brahman is the source of creation and so on is concluded from scripture) because scripture (alone) is the source of valid knowledge re: Him”; and तत् तु समन्वल्यात् = “But the truth that Brahman is knowable only thru the Vedas is due to the fact that the Vedas are consistently reconciled in Him alone”]**

- The first 4 Brahma-sūtras, renown as catuḥ-sūtrī ⇒ the most important ones providing the gist of the complete text.
- JīvaG now shows that the meaning of all 4 sutras can be found in the very first verse of SB.
- To prove God’s existence on the basis of logic alone is futile. The 3<sup>rd</sup> sutra concludes that only scripture can reveal reliable knowledge about Brahman, which is beyond sense perception. The 4<sup>th</sup> sūtra answers why it so—this is because **the Vedas are consistently reconciled [समन्वल्यात्] in Him alone.**

- The meaning of the 3<sup>rd</sup> and 4<sup>th</sup> BS expressed in SB 1.1.1 with the phrase “अनवयाद इतरतश च अर्थेषु = [The Absolute Truth upon whom we meditate, is concluded to be the fundamental source of the creation of the cosmos] from the import [अर्थेषु] of all the various types of Vedic statements, be they direct [अनवयाद] or indirect [इतरतश].”
- To refute the पूर्व-मीमांसा proponents, who may object that the execution of prescribed duties in the Vedas are to attain heaven, the 4<sup>th</sup> BS states that if one studies the Vedas with an unbiased attitude, he will come to the conclusion that both directly and indirectly the Vedas culminate only in Bhagavān. Moreover, if prescribed duties are performed w/out any fruitive desire, then one’s heart is purified and one becomes eligible to acquire faith in the Lord as the supreme goal.
- Thus, the ultimate conclusion of the Vedas is in Bhagavān alone.

## TEXT 105.8: Pradhāna is not the creator of the cosmos [BS 1.1.5 ⇒ ईक्षतेर्नाशब्दम् = अभिज्ञः in SB 1.1.1]

- In citing BS 1.1.5, JīvaG here refutes the atheistic Sāṅkhya philosophy notion that the world is created by the primordial material nature, pradhāna; they do not admit Bhagavān as the divine creator.
- The 5<sup>th</sup> BS refutes it by designating pradhāna as अशब्दम्, or that which is not validated by scriptural revelation—the cosmos is evolved thru Bhagavān’s conscious act of glancing, or seeing [ईक्षतेर्न]. His glance is inclusive of the intention of the cosmic manifestation. Pradhāna being inert, cannot be a seer.
- The Lord is omniscient, for w/out complete knowledge about the creative act and the world to be manifested, He could not bring forth the cosmos. There SB 1.1.1 uses the word, “अभिज्ञ, or omniscient” to convey the meaning of the 5<sup>th</sup> BS.

## TEXT 105.9: Bhagavān is the source of the Veda [SB 1.1.1 offers an alternative meaning to BS 1.1.3-5]

- This is to show that Brahman is not a composition of any conditional mortal being, as conceived by the academic scholars.
- BS 1.1.3 states that Bhagavān revealed the Vedas to the first seer [Brahmā] by way of the heart (not by speaking words). JīvaG points out its explanation in detail in SB 1.1.1 ⇒ “तेने ब्रह्म [the Vedas] हृदा [thru the heart] य आदिकवये [Brahmā]”
- Bhagavān is self-endowed with complete knowledge of the Veda, about which even great learned sages are perplexed [मुह्यन्ति यत् सूरयः].
- अभिज्ञ = one who is fully cognizant of everything.

## TEXT 105.10: SB 1.1.1 also provides the meaning of Gāyatrī as Bhagavān

- Gāyatrī mantra is chanted daily by the twice-born. It is said to be the essence of the Vedas as well as being called the mother of the Vedas. It contains 24 syllables and was revealed to the sage Viśvāmitra. It is found in Ṛg Veda. Initiation into the mystery of this mantra is known as 2<sup>nd</sup> birth, and the student begins the study of the Vedas after that.

#	GĀYATRĪ	SB 1.1.1
1	ॐ	जन्माद्यस्य यतो
2	भूर भवः स्वः	यत्र त्रिसर्गोऽमृषा
3	तत् सवितुर्	स्वराद्
4	वरेण्यम	परं
5	भर्गो देवस्य	धाम्ना स्वेन
6	धीमहि	धीमहि
7	धियो योनः पचोदयात	तेने ब्रह्म हृदा

# TEXT 105.11: The import of the concluding verse [12.13.19] is also in Bhagavān

## ■ The ten subjects of SB are also within SB 1.1.1

- सर्ग ⇒ primary creation
  - विसर्ग ⇒ secondary creation
  - स्थान ⇒ the sustenance of the Jīvas
  - निरोध ⇒ dissolution
  - मनवन्तर ⇒ the period of reign of the Manus
  - ईशानुकथा ⇒ narration of Bhagavān & His devotees
  - पोषण ⇒ Bhagavān's mercy in nurturing His devotees
  - ऊति ⇒ the subconscious imprints & desires for fruitive activities
  - मुक्ति ⇒ liberation ⇒ धाम्ना स्वेन सदा निरस्तकुहकं
  - आश्रय ⇒ the ultimate shelter = Bhagavān Śrī Kṛṣṇa ⇒ सत्यं परं
- जन्मादि अस्य यतः
- तेने ब्रह्म हृदा य आदिकवये
- मुह्यन्ति यत् सूरयः

योऽस्योत्प्रेक्षक आदिमध्येनिधने योऽव्यक्तजीवेश्वरो  
यः सृष्ट्वेदमनुप्रविश्य ऋषिणा चक्रे पुरः शास्ति ताः।  
यं सम्पद्य जहात्यजामनुशयी सुप्तः कुलायं यथा  
तं कैवल्यनिरस्तयोनिमभयं ध्यायेदजस्रं हरिम्॥

- “One should constantly meditate on Śrī Hari who removes all fear; who keeps Māyā away by His all-transcending nature; who oversees this universe in its beginning, middle, and end; who is the regulator of both prakṛti and the Jīva; and who, having evolved the universe and then entered it along with the Jīvas, generates their bodies and maintains them. Attaining Him, the Jīva sheds ignorance, just as when a man enters into deep sleep, he becomes unaware of his body.” [10.87.50]
- **The concluding statement [12.13.19] determines the meaning of the opening statement [1.1.1]**
  - Since the opening and closing statements are correlated, their meanings must be in harmony. Here both recommend meditation on the Supreme Truth, **सत्यं परं**, or Bhagavān who spoke **चतुःश्लोकि** SB to Brahmā, who in turn personally informed so to Nārada [2.7.51]. Sūta also confirms the same [12.13.10] ∴ It follows that the meaning of **सत्यं परं** in 1.1.1 must be Bhagavān alone, and no one else. This conclusion is further validated by the samādhi of Vyāsadeva. And then there is ŚukadevaG, who was established in Brahman-realization from birth, his heart captivated simply by hearing narration of the sweet pastimes of Bhagavān Śrī Kṛṣṇa.



## TEXT 106: Bhagavān Himself is the teacher of SB

- Now JīvaG gives the meaning of the closing statement [12.13.19]

कस्मै येन विभासितोऽयमतुलो ज्ञानप्रदीपः पुरा  
तद्रूपेण च नारदस्य मुनये कृष्णाय तद्रूपिणा ।  
योगिन्द्राय तदात्मनाथ भगवद्राताय कारुण्यतस्  
तच्छुद्धं विमलं विशोकममृतम सत्यं परं धीमहि ॥

- कस्मै = “unto Brahmā, who was seated on the lotus sprouted from the navel of Garbhodakaśāyī- Viṣṇu.
- In that very place, SB was revealed [विभासितो] to him by Bhagavān. The verb “विभासितो, meaning it was revealed” signifies that the SB was not yet composed even at that time by Him. The pronoun “ayam = this” refers to [the peerless lamp of knowledge] in the form of SB. The word “पुरा = in the distant past” means at the beginning of the first-half of Brahmā’s life.

- The compound [तद्रूपेण = in that form] means, “in the form of Brahmā.”
- The compound [तद्रूपिणा = in that form] means, “in the form of Nārada.”
- The compound [तद-आत्मना = in His own form] means, “in the form of Vyāsadeva” [He disclosed the SB] to the master of yogīs, ŚukadevaG.
- [तद-आत्मना = in His own form] also may be connected with the immediately succeeding compound [भगवद्राताय] “in the form of ŚukadevaG to Parīkṣit.
- Thus, the 3 compounds—तद्रूपेण, तद्रूपिणा, & तद-आत्मना—indicate that He revealed not only the SB condensed into the 4 seed verses, but by empowering each subsequent speaker, He revealed the complete Purāṇa.
- JīvaG then states that although out of modesty Sūta does not say, “and in the form of myself [He disclosed it] unto you,” such a statement is to be understood to complete the sense.
- Unlike Gāyatrī mantra, which is to be chanted only by a dvija [one who has undergone the उपनयन-संस्कार, SB is available to everyone
- ∴ Vyāsadeva does not disclose the full Gāyatrī mantra in its original form, but indirectly, implicit within the 1<sup>st</sup> verse, and one of the compounding verses.

# **LESSON 24, TEXTS 107-110, CRITERIA 2-6:** **REPETITION, NOVELTY, RESULT,** **GLORIFICATION, AND LOGIC**

**TEXT 107: Bhagavān is the subject repeated throughout SB—  
Criteria 2-3, repetition [अभ्यास] and novelty [अपूर्वता],  
respectively**

- The Supreme Personal Absolute in His original form and nature [स्वयम-भगवान्] is repeatedly described in SB. Therein, clear distinction between साक्षात्-भगवान् and His incarnations has been made in numerous places. This is not found in other scriptures, such as the Vedas, Upaniṣads, and the other Purāṇas.
- JīvaG, in citing the following verse, also demonstrates the 3<sup>rd</sup> criteria [अपूर्वता, or novelty].

कलिमलसंहतिकालनोऽखिलेशो हरिरितरत्र न गीयते ह्यभीक्षणम्।  
इह तु पुनर्भगवानशेषमूर्तिः परिपठितोऽनुपदं कथाप्रसङ्गैः ॥

- “Śrī Hari, the Supreme Ruler of all, the destroyer of all the impurities of Kali, is certainly not celebrated continuously elsewhere [in other scriptures]. Here [in the SB], however, Bhagavān, who has unlimited forms, is thoroughly discussed in every word in the course of different narrations.” [12.12.65]
- **TEXT 108: Hearing SB culminates in devotion to Bhagavān—**  
**Criteria 4 [फल, or result]**

पिबन्ति ये भगवत् आत्मनः सतां कथामृतं श्रवणपुटेषु सम्भुतम्।  
पुनन्ति ते विषयविदुषिताशयं व्रजन्ति तच्चरणसरोरुहान्तिकम् ॥
- “Those who drink the ambrosia of the stories [कथामृतं, or SB] of Bhagavān, the very Self of the devotees [आत्मनः सतां], filling up the cups of their ears, purify their hearts that are polluted with sense objects and attain proximity to His lotus feet.” [2.2.37]

1. Bhagavān takes His seat in the heart of a person who merely wishes to hear SB, to say nothing of one who is currently hearing it. [1.1.2]
2. Regular recitation of SB leads to resolute bhakti. [1.2.18]
3. SB is the embodiment of Kṛṣṇa after His ascent to Goloka. [1.3.43]
4. The minds of those in whom faith has been awakened in the SB become firmly fixed on Kṛṣṇa. [2.1.10]
5. Brahmā instructs Nārada to teach SB with the intention that people may develop bhakti toward Bhagavān. [2.7.52]
6. King Parīkṣit declares that Bhagavān becomes quickly established in the heart of a person who regularly hears or recites His acts of faith. [2.8.4]
7. A person will attain bhakti by hearing, studying, and deliberating on SB. [12.13.18]

## TEXT 109: Bhagavān is above all the demigods—Criteria 5 [अर्थ-वाद, or glorification]

- That which is praised the most in a book must be its principle subject. The following verse illustrates that Bhagavān is praised even by Brahmā and Śiva. He is the subject sung of in the Vedas.

यं ब्रह्मवरुणेद्रुद्रमरुतः स्तुन्वन्ति दिव्यैः स्तवैर्  
वेदैः साङ्गपदक्रमोपनिषदैर्गायन्ति यं सामगाः।  
ध्यानावस्थिततद्गतेन मनसा पश्यन्ति यं योगिनो  
यस्त्यान्तं न विदुः सुरासुरगणा देवाय तस्मै नमः ॥

- “Obeisances to that Supreme Deity, whom Brahmā, Varuṇa, Indra, Rudra, and the Maruts praise with divine hymns and thru the Vedas; whom the reciters of the Sāma Veda sing of thru the Vedas, along with their subordinate branches of knowledge, their various methods of recitation, and the Upaniṣads; whom the yogis see with minds fixed on Him in the stillness of meditation; and whose limits are unknown either to the hosts of demigods or the demons.” [12.13.1]

## TEXT 110: Bhagavān is the subject of SB thru logic—Criteria 6 [उपपत्ति, logical confirmation]

- This is to ascertain its subject matter.
- Doubt: It was established that logic is not a valid knowing in reference to the Absolute. So how can logic be one of the 6 criteria? However, this does not mean that logic is altogether w/out utility. Logic is a valuable tool to help understand the meaning of scripture.

भगवान् सर्वभूतेषु लक्षितः स्वात्मना हरिः।  
दृश्यैर्बुद्ध्यादिभिर्द्रष्टा लक्षणैरनुमापकैः ॥

- “Bhagavān Śrī Hari is indicated as immanent within all living beings thru His own self-examination. By virtue of the fact that the intellect and so on are perceptible objects of subjective awareness [दृश्यैः], the existence of a [self-luminous] seer [द्रष्टा] is concluded thru corresponding indications [लक्षणैः, pointing to such a self-luminous seer] and thru inference [अनुमापकैः].” [2.2.35]