

Course Orientation & Introduction



1. Auspicious inauguration to seek blessings of the Six Gosvāmīs of Vṛndāvana—the direct associates of Lord Caitanya Mahāprabhu—so that we may hope all of us together to successfully complete the course.
2. Acknowledgements
3. Brief introductions to get to know each other.
4. What is, why, and how to study the **Six Sandarbhas** (aka **Bhāgavata-Sandarbha**)?
5. Structure & conduct of the course: **“Thematic Essence of the Six Sandarbhas in Six Modules, beginning with Tattva-Sandarbha, Module 1.”**

ACKNOWLEDGEMENTS

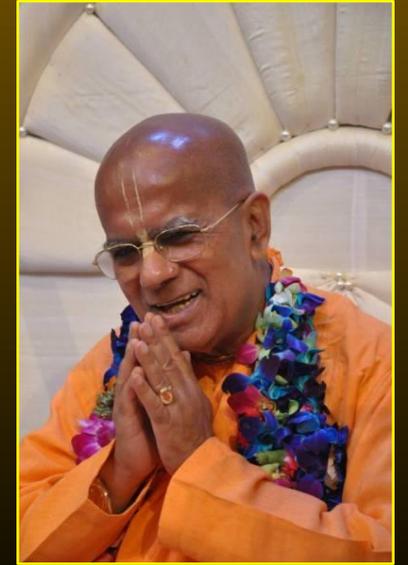
- 1) We are eternally indebted to Nirman Trust Foundation (President, Dr. C. C. Shroff) for its generous grant of \$7,500 for 3 years in support of this project on the conduct of our online course on the six sandarbhas.
- 2) By the mercy of HG Neel Madhava Prabhu (Dr. Neeraj Verma, M.D.), the temple 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, grateful thanks to my fellow organization team members ably led by Sri Sanjiv Keswani Prabhu—HG Sanjay Krsnachandra Das, HG Gopinatha Acharya Das, Sri Jasmin Dawda, Sri Makarand Date, HG Suddhabhakti Devi Dasi, and Sri Tejas Salvi.

Brief Introductions

1. Name(s): Given and spiritual; if initiated, your Guru Mahārāja's name
2. General background & geographical location
3. Your incentives, expectations, and possible concerns, if any, in signing up for this course.

My own introduction as the course facilitator

- **Name(s)**
 - Given—Chandrakant P. Giri, Ph.D. (Molecular Genetics, Georgetown University, Washington, DC)
 - Spiritual—Chāruchandra Dāsa
- **Spiritual master—His Holiness Gopāl Krsna Goswāmi Mahārāja, ISKCON** ⇒ “Learn yourself **sāstra** based on Śrīla Prabhupāda’s books & then preach to others as widely as possible!”
- **General background // Geographical location**
 - Research microbiologist // Washington, DC
 - Householder living with my wife, Rita—A son & a daughter living with their own families; Three granddaughters and a grandson
- **Contact Info**
 - 1-301-460-3121 (Home); 1-202-680-0303 (Cell or Mobile)
 - chandrakant.giri@gmail.com



The major concern of my own!

- How to keep you all together until we complete all the six modules of this course?

How to keep you all together until we complete all the six modules of this course? Why should this be my THE MAJOR CONCERN?

- Based on my last ~12 years of online conduct of Bhakti Shastra (Bhagavad-gita, Bhagavatam, Caitanya-Caritamrta and so on), it is not unusual to experience ~50% dropout rate of those who register for the course within <3-4 weeks.
- The most unfortunate part of my painful experience is that they don't even inform us their dropout status. Thus, they occupy the slot for nothing, which preclude us from having a more deserving devotees to replace these slots.

- Because our courses are being offered totally free of cost (this is because of purely preaching motive so that more and more professionals could be motivated to hear the sublime message of Lord Krsna), these dropouts tend to feel no obligation whatsoever and drop out of the course at their will without even informing us. Clearly, this defies even simply human courtesy, let alone Vaisnava etiquette.
- Therefore, we require our participants to maintain a minimum of 70% attendance record. Failure to do so would result into losing the active membership status. Unfortunately, we must strictly enforce this policy.
- If for whatever reasons, any of you must dropout of our course, I humbly urge you at the bare minimum to kindly inform us so that we could offer your slot to a more deserving devotee.
- I personally appeal this, if not for my sake, at least for the sake of Lord Krsna and His devotees. Thank you!!!!

What is MY incentive in conducting this course?

- **Bg** (18.68-69) ⇒ “One who explains this supreme secret to the devotees ⇒ **pure ds** ⇒ back to God ⇒ no one dearer to Me”
- **SB** (1.7.6-7) ⇒ Stress due to all material miseries mitigated directly by **pure ds** unto Krsna, the SPG ⇒ this fact is unknown to mass of people ⇒ Vyāsadeva compiled **SB** (didn’t compose; rather, was revealed to him in his trance) ⇒ its potency ⇒ simply by hearing **SB** properly ⇒ **Pure ds** unto Krsna, the Supreme Person ⇒ lamentation, illusion and fear ⇒ simply disappear

- CC ⇒ Lord Caitanya Mahāprabhu's mission ⇒ although non-different from Kṛṣṇa, He appeared in Kali-yuga as His own devotee ⇒ to demonstrate how to attain **kṛṣṇa-prema** simply by **Śrī-Kṛṣṇa-nāma-prema-saṅkīrtana** ⇒ freely distribute, especially to liberate fallen souls in the Age of Kali ⇒ His direct associates, the six Gosvāmīs of Vṛndāvana headed by Sanātana & Rūpa ⇒ the science of Gaudiya Vaiṣṇava philosophy to attain **kṛṣṇa-prema** ⇒ **Preaching mission**
- Śrīla Jīva Gosvāmi compiled ~400,000 verses ⇒ the **Bhāgavata-Sandarbha** ⇒ to explain proper understanding of the essence of SB ⇒ Gaudiya philosophy ⇒ **Śrī-Kṛṣṇa-nāma-prema-saṅkīrtana**

What is, why, and how to study the **Six Sandarbhas** (aka **Bhāgavata-Sandarbha**)?

- **Sandarbha** = in the context of, or the confidential meaning/essence of
- **Bhāgavata** = Śrīmad Bhāgavata Mahāpurāṇa ⇒ Explanation and deep analyses of its essential message
- According to Vyāsadeva, **SB** is an exposition of the Absolute, or Ultimate Reality and essence of the **Vedas—Vedānta-sūtra** (1.1.3).
- The Absolute Reality cannot be understood by any research study, external efforts, or an independent will
- It is self-revealing—One cannot know that is unknowable, unless the unknowable chooses to be known.

- However, when the unknowable chooses to be known, provides the intrinsic potency (**svarūpa-śakti**) in the form of unalloyed devotional service.
- Śrīla Jīva Gosvāmi's **Six Sandarbhas** help students “gain intuitive insight into Absolute Reality” (Satyanārayana Dasa), which is Śrī Kṛṣṇa, the Supreme Person. It is only through His mercy alone one can understand and attain Him.
- The student, however, must have intense desire to attain Kṛṣṇa, who then bestows upon him His **svarūpa-śakti**.
- Jīva wrote his own commentary on his **six sandarbhas** ⇒ Since both the **Vedānta-sūtra** and SB were written by Vyāsadeva, Jīva concluded that the Ultimate Reality cannot be different than that explained in SB.

The structure & conduct of the course in six modules: “Thematic Essence of the Six Sandarbhas

- 1) Tattva-sandarbha
- 2) Bhagavata-sandarbha
- 3) Paramātmā-sandarbha
- 4) Kṛṣṇa-sandarbha
- 5) Bhakti-sandarbha
- 6) Prīti-sandarbha

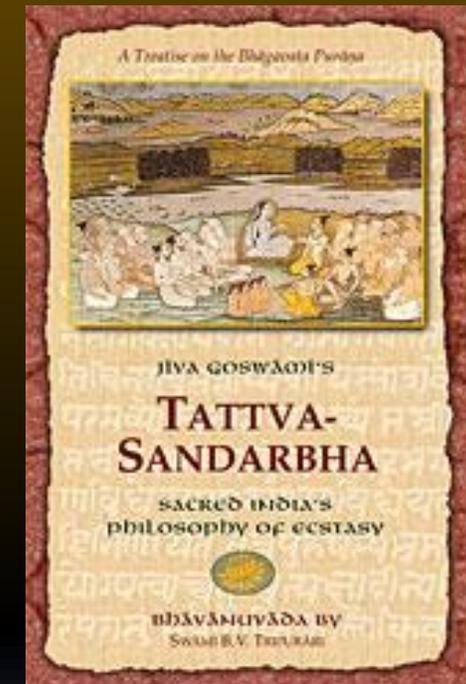
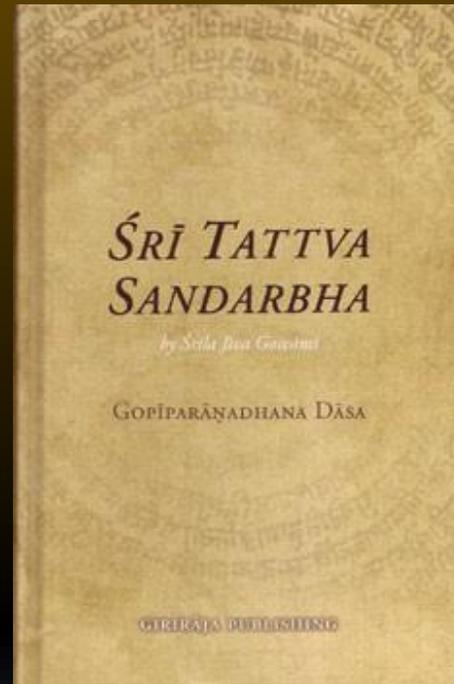
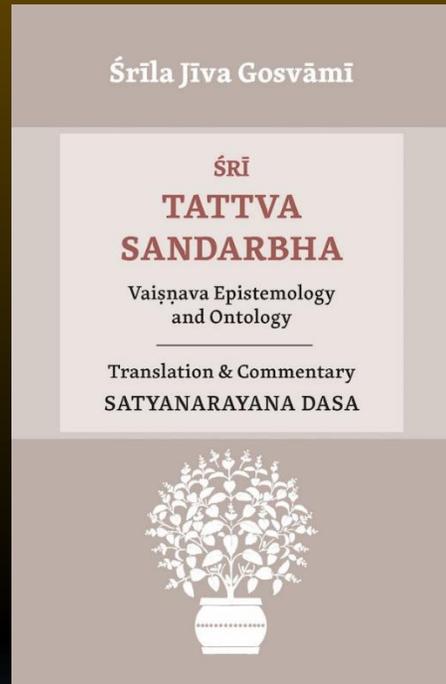
⇒

⇒ 18 lessons

~6 months/module
x 6 modules
= ~3 years

- Why study the Six Sandarbhas?
 - The author so laboriously wrote the **Sandarbhas** specifically for those serious students who truly aspire to attain pure devotion to Śrī Kṛṣṇa. Without sincerely studying the **Sandarbhas**, it is very difficult to realize the essence of SB.
 - As he clearly states at the beginning of **Tattva-Sandarbha**, Jīva presumes a prior disposition of faith & eligibility.

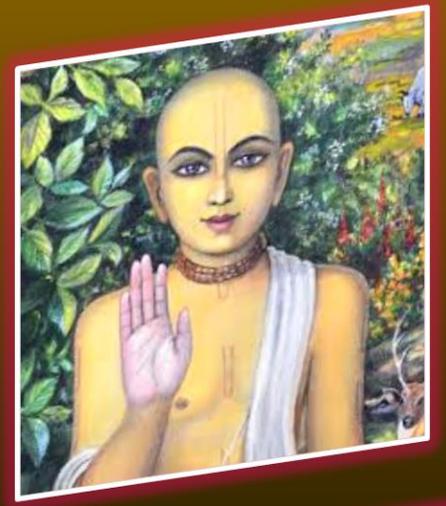
Study source of the course material—PowerPoints



<http://iskconleaders.com/seminar-on-tattva-sandarbha-vrindavan-audio-lectures-by-bhakti-caitanya-swami/>



Introduction: Brief biographical sketch of Srila Jīva Gosvāmī & an overview of the **six sandarbhas**



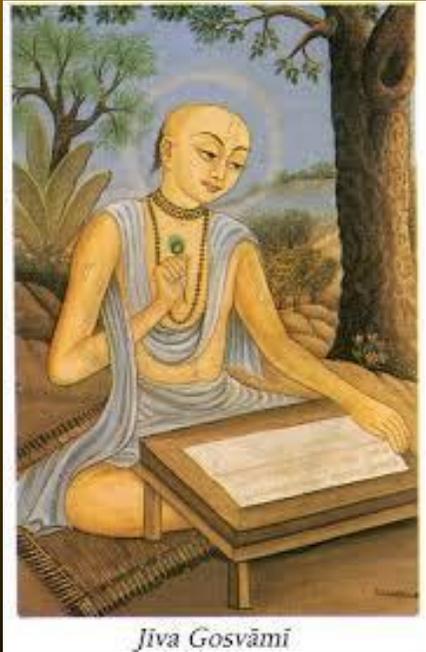
Part 2: **Prameya**, or the Object of Knowledge—
Ontology (29-63)

Tattva-Sandarbha:
Introduction to
rest of the five
Sandarbhas (1-63)

Maṅgalācaraṇa,
or Auspicious
Invocation (1-8)

Methodology of the
Six Sandarbhas
(27-28)

Part 1: **Pramāṇa**, or
Epistemological Validity (9-26)



Brief biographical sketch of Srīla Jīva Gosvāmī ("1513 - 1608")

- The son of Anupama (aka Vallabha), the younger brother of Sanātana & Rūpa Gosvāmī
- Jīva was still an infant when Anupama, Sanātana & Rūpa met Lord Caitanya Mahāprabhu in Rāmakeli Village
- Later, Jīva went to Navadvīpa to see Lord Nityānanda, who took him on circumambulation, and then ordered him to join his uncles in Vṛndāvana
- On his way to Vṛndāvana, he stopped in Vārānaṣī and studied all 6 systems of philosophy (**ṣaṭ-darśana**) under Madhusudana Vācaspati, the brother of Sārvabhauma Bhaṭṭācārya





- Considered initiated disciple of Rūpa Gosvāmī
- One of his main work is **Ṣaṭ-Sandarbha**, which explain **sambandha-jñāna**, **abhidheya**, and **prayojana**
- The first of our important **ācāryas** to write full commentary on **Śrīmad Bhāgavatam (SB)**—**krama-sandarbha**. Also wrote commentary on his own **ṣaṭ-sandarbha** ⇒ **sarva samvādinī**—essential verses of **SB**
- It was Jīva who first coined the term **acintya-bhedābheda-tattva**, the inconceivable doctrine of simultaneous oneness and different—proposed by Śrī Caitanya Mahāprabhu.

An overview of the **six sandarbhas**

1) **Tattva-Sandarbha:**

- **Tattva** = The essence of (∴ An introduction to) the **six sandarbhas**
- Establishes the authority of the SB as epistemological (evidential) means, or **pramāṇa**
- Determines the knowable (**prameya**), or ontology

2) **Bhagavata-sandarbha:** Describes **Bhagavān**, the Supreme Person, or the most complete manifestation of the nondual Absolute Reality, inclusive of **Brahman** and **Paramātmā**.

3) **Paramātmā-Sandarbha:** Describes the specific manifestation of **Bhagavān** called **Paramātmā**, the Supersoul within everything and everyone. He is both the source & ingredient of creation, whose regulation occurs automatically ⇒ ontology of the living beings & distinct potencies

- 4) **Krsna-sandarabha**: Identifies Śrī Krsna not only as **Bhagavān** but as **Svyam Bhagavān**, the Supreme Person in His own original form and essential being
- 5) **Bhakti-Sandarabha**: Explains the intrinsic nature of unalloyed devotional service, how to attain it, and how it is different from that alloyed with selfish motives. Establishes that bhakti alone is the essential and effective means in all methods of self-realization
- 6) **Prīti-sandarabha**: Describes the love of **Bhagavān**, **Prīti**, is the ultimate goal attainable in the human form of life. Following an elaborate analysis of the fundamental nature and constitution of **Prīti**, Jīva concludes that only **Prīti** \Rightarrow the state of supreme bliss (**paramānanda**)