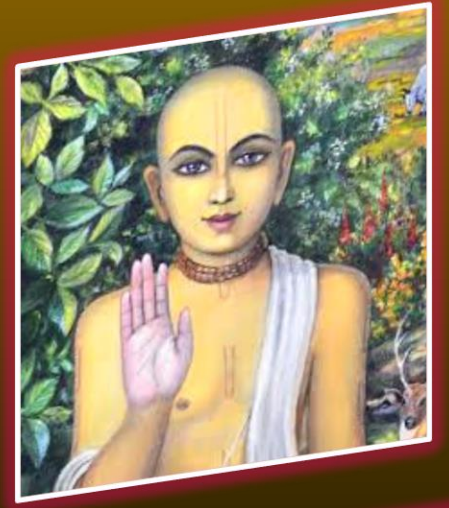




Introduction: Brief Biographical
Sketch of Srīla Jīva Gosvāmī &
Overview of the Six **Sandarbhas**



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)

Questions asked by some of the participants from our introductory class last week

- 1) About the verse **kr̥ṣṇa-varṇam̐ tviṣākr̥ṣṇam̐...** interpreted completely differently by Madhva and Ramanujacharyas which don't talk about Maha Prabhu at all...
- 2) How is the order logical? Should not it be Tattva, Paramatma, then Bhagavan, then Krishna... ? Someone quoted the famous SB verse.
- 3) Where does the Vedanta Sutrās (Govinda Bhashya) commentary of Baladeva Vidyabhushan fit in with 6 sandarbhas? If everything was covered in 6 sandarbhas why came Govinda Bhashya?
- 4) Is anuccheda and verse the same? Or there are multiple verses under one anuccheda?

(8) Homage to Śrī Kṛṣṇa, the seed conception of all the major themes packed in the **Six Sandarbhas**

(1) The inaugurator of **saṅkīrtana**—**Śrī Caitanya Mahāprabhu** (SB 11.5.32)

(2) Śrī Caitanya Mahāprabhu—the author explains SB verse 11.5.32 with his own verse

(7) Indebted to his **dikṣā-gurū** & **śikṣā-gurūs**, who helped him understand the meaning of **Śrīmad Bhāgavatam**

Lesson 2 of 18
Maṅgalācaraṇa, or
Auspicious Invocation
(Anucchedas 1-8)

Vedic culture—To seek blessings from one's deity for removal of all obstacles to the completion of writing a book on transcendence

(3) Glorifying Rūpa & Sanātana Gosvāmīs—the author's uncles & mentors, under whose order the author set out to compose the **Six Sandarbhas**

(6) Sets criteria of the reader's eligibility for entering the spirit of the **Six Sandarbhas**

(4) Recognizes his source—**Gopāla Bhaṭṭa Gosvāmī**

(5) Expresses his gratitude to **Gopāla Bhaṭṭa Gosvāmī**

Maṅgala-ācaraṇa = Invoking auspiciousness

- Why **Maṅgalācaraṇa** (what is its purpose)?
 - To remove obstacles and assure accomplishment of an undertaking, especially a transcendental project following a Vedic tradition.
- Three types and may have one or more verses
 - i. **Namas-kriyātmaka** ⇒ Offering obeisances to one's worshipable teacher(s) or deity, or both
 - ii. **Āśīr-vādātmaka** ⇒ Invoking Lord's blessings upon the readers
 - iii. **Vastu-nirdesātmaka** ⇒ Identifying the book's primary subject

Verse 1:

kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ
sāṅgopāṅgāstra-pārṣadaṁ
yajñaiḥ saṅkīrtana-prāyair
yajanti hi su-medhasaḥ

(SB 11.5.32)

“In the Age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the names of Kṛṣṇa. Although His complexion is not blackish, He is Kṛṣṇa Himself. He is accompanied by His associates, servants, weapons and confidential companions.”

- Significance of Jiva's quotation of the SB 11.5.32 (and not one of his composition) as the first of his **maṅgalācaraṇa** verses
 - His reverence for SB and to Mahāprabhu's instructions ⇒ SB as the spotless **mahāpurāṇa** & supreme scriptural authority
 - Also implies that he will show in his **sandarbhās** that SB as the culmination of **śabda-pramāṇa** = Vedic authority as the best means of understanding Absolute Truth or ultimate reality
 - Establishes Mahāprabhu as his worshipable Deity
- The **yuga-avatāras** (King Nimi's question to Yogendra Karabhājana Ṛṣi) ⇒ Bhagavān's names/complexions in His different incarnations + prescribed methods for His worship in the various **yugas** ⇒ indirectly reveals that Mahāprabhu & Kṛṣṇa are non-different as the original complete Absolute Truth = Bhagavān

- Garga Muni
 - **Satya-yuga** ⇒ White complexion ⇒ celibate ⇒ Hamsa ⇒ Meditation
 - **Tretā-yuga** ⇒ Red complexion ⇒ Viṣṇu/Yajña ⇒ Vedic fire sacrifice
 - **Dvāpara-yuga** ⇒ dark blue & dressed in yellow ⇒ King ⇒ **Catur-vyuha** (Vasudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha) ⇒ (Kṛṣṇa, the son of Vasudevaji) Vedas + **tantra**
 - **Kali-yuga** ⇒ Golden yellow ⇒ congregational chanting of the Lord's names
- Whether the Lord appears in **Kali-yuga**? Controversial
 - Lord appears only in three ages (not in **Kali-yuga**)—**Triyuga** (**purāṇic** evidence + Prahalada Maharaja (7.9.38))
 - Does appear in **Kali-yuga**, but in hidden or concealed form (Śrīdhara Svāmī)
- Interpretation of **tviṣākrṣṇam** [grammatically permissible **tviṣā-krṣṇam** (black), or **tviṣā-akṣṇam** (not black)]

- Śrīdhara Svāmī (appeared long before Mahāprabhu) ⇒ **tviṣā-kṛṣṇam** (black) ⇒ Kṛṣṇa in both Dvāpara- & Kali-yuga
- Jīva's interpretation of this verse in his **sarva-saṁvādinī**
 - As Mahāprabhu in **Kali-yuga**, but hidden form because He appeared as His own devotee
 - Explains **Triyuga's** denial in **Kali-yuga** ⇒ may apply to other **Kali-yugas** but not for the present one (28th millennium of the 7th **manvantara** of Lord's Brahma's **svetavarāha-kalpa**, when both Kṛṣṇa & Mahāprabhu appeared as the Original Personality of Godhead)
 - Mahāprabhu non-different from Kṛṣṇa, yet **tviṣā-akṛṣṇam** meaning not black, but in golden yellow complexion
- Baladeva Vidyābhūṣana's comments—Mahāprabhu's identifying features & the Lord's appearance

Verse 2: “Blackish within but golden without. He shows all His opulences, beginning with His own bodily features. In this Age of Kali, by **saṅkīrtana** and other ways of devotion, we have taken shelter of **Śrī Kṛṣṇa Caitanya**.”

- Jiva explains SB 11.53.2 in his own words
 - **kr̥ṣṇa-varṇam** ⇒ **tviṣā-kr̥ṣṇam** (or black) as internally Kṛṣṇa Himself (**antaḥ-kr̥ṣṇam**)
 - **tviṣā-akr̥ṣṇam** (not black, but golden yellow) as outwardly (**bahir-gauram**)
- Special characteristics of Lord Caitanya
 - **darśitāgādi-vaibhavam**, or He is God but not in usual ways
 - Exceedingly and unconditionally merciful to not only His devotees but also to the fallen souls in the Age of Kali
- Although Kali is the most corrupt of all ages, Lord Caitanya made it all-auspicious
- The six Gosvāmī's of **Vṛndāvana** descended with Lord Caitanya as His **pārṣadas**, or servants

Verse 3: “All glories to Śrīla Rūpa and Śrīla Sanātana in the land of Mathurā! To make the truth properly understood they are inspiring me to write this book.”

- Comments of Baladeva Vidyābhūṣana (BV)
 - Two types of **maṅgalācaraṇas** (offer blessings & pay homages)
 - “**Śrīla**” means “endowed with blessings of **Śrī**.” Rūpa & Sanātana were endowed with profound knowledge, detachment, and spiritual discipline
 - “**Jayati**” as may they be victorious ⇒ excellence beyond all other saintly persons
 - “**Tattva**” Revealed to him the AT as Bhagvān, the Supreme Person, Śrī Kṛṣṇa
 - “**Jñāpakau**” Imparted knowledge to him that is unobtainable from materially motivated teachers.

Verses 4 & 5: “One friend of theirs, a Bhaṭṭa scholar from a family of South Indian **brāhmaṇas**, compiled this book after carefully studying the writings of venerable **Vaiṣṇavas**. That 1st rendition of this work was a rough draft, with some parts in typical order, others not, and some in only suggestive fragments. And so an insignificant Jīva has carefully gone over the manuscript and rewritten it in a more systematic form.”

- Credit to Śrīla Gopala Bhaṭṭa Gosvāmī as the original author
- His background: A certain class of scholarly **brāhmaṇas**
- Biographical info in brief: The son of Veṅkaṭa Bhaṭṭa, in whose house in South India, Mahāprabhu stayed during monsoon season. The young Gopala received the Lord's association, mercy and order to go to Vṛndāvana
- No parts of Gopala Bhaṭṭa's original notes are known to exist
- Importance of authenticity and faithfulness to one's predecessors
- Jīva's mission was to complete the task what Gopala Bhaṭṭa began
 - Though Bhaṭṭa had conceived the idea & extensively researched Rāmānuja, Madhva and Śrīdhara Svāmī's work, undoubtedly it was Jīva himself, who did the bulk of the work on the **sandarbhās**

Verse 6: “Only one whose main desire is to worship the lotus feet of Lord Kṛṣṇa should read this book; everyone else I warn off with my curse.”

- Qualifications for reading Jīva’s six **sandarbhas** (**adhikāri**). He bluntly advises scholarly speculators not in devotional mood that this book is not for them because they may criticize the opinions of saintly authorities like Vyasadeva and Śrīdhara Svāmī. Thereby, they may risk committing offenses—fail to understand the sublime message of SB.
- Why is Jīva cursing (**śapathaḥ-arpitaḥ**)? “Not as unkind, cruel or fanatic as it may seem.” Rather, thereby he is preventing unqualified people from creating themselves karmic bondage. Then, why publishing the **sandarbhas**? **Vaiṣṇava ācāryas**’ way of spreading Kṛṣṇa consciousness in the Age of Kali.
- SP indeed asked, “Are we qualified to study the **sandarbhas**?” Most probably not!
- Similar restriction in **Bhagavad-gītā**—the most confidential knowledge (unless read in devotional mood, it is not going to be revealed even if one reads)

Verse 7: “Now I bow down to my initiating spiritual master and to my other spiritual masters who taught me the meaning of **Śrīmad Bhāgavatam**. And having thus bowed down, I proclaim my intent to write this encyclopedic work, **Śrī Bhāgavata-sandarbha**.”

- Vedic tradition of establishing an intent (**saṅkalpa** in performing Vedic fire sacrifices)
- **Sandarbha** defined “The wise call a composition **sandarbha**, literally meaning stringing together.” By systematically “stringing together” relevant verses from the entire 12 cantos of SB along, with his own elucidation and those of other commentators (Rāmānuja, Madhva and Śrīdhara Svāmī).
- Because in it, Jīva will explain the essential meaning.
- SP appreciates the **sandarbhas**—praising Jīva as the greatest **Vaiṣṇava** philosopher of all time

Verse 8: “In the abstract feature of pure spiritual existence, the Supreme sometimes indeed goes in the Vedic texts by the name Brahman. In the partial expansion as the Lord of creation, that Supreme regulates the **māyā** potency of material nature and exerts His control through further personal expansions. By the single manifestation of His personality called **Nārāyaṇa**, that Supreme rules sovereign in the transcendental sky, beyond this universe. May that same Supreme, **Śrī Kṛṣṇa**, the original Godhead, be pleased to grant pure love to those in the world who worship His lotus feet.

- Jīva concludes his **maṅgalācaraṇa** by praising Lord Kṛṣṇa, wishes blessings of **kṛṣṇa-prema** on His devotees, and also leads into the main discussion of the **sandarbhās**.
- The basic subject matter (**viṣaya**) of the **sandarbhās**
- The three features of the Absolute Truth as expansions of the original & fullest manifestation of Godhead, Sri Kṛṣṇa, as the Supreme Person.
- The goal of life is to attain Him as Jīva will show us
- Different words in this verse indicate the book's relationship with its subject \Rightarrow this relationship is called **vācya-vācaka-sambandha**