

Formal
organization
of the
individual
annuchhedas
[27]

Śrīla Jīva
Gosvāmī's
approach in
analyzing SB
[27-28]

Jīva's
standards
for utilizing
scriptural
evidence
[28]

Formal organization of the individual *annuchhedas* [27]

- Details of Jīva's methodology—Format modeled after the logical structure of Śrīla Vyāsadeva's *Vedānta-Sūtra*
 - The principle object of his study in the *Sandarbhas* will be selected texts of the SB ⇒ Rather than random selection, a careful consideration of the systematic intent of the SB verses' immediate and extended contexts
 - Primary source of Jīva's explanation (not solely based on his own) ⇒ Śrīdhara Svāmī's SB commentary in his *Bhāvārtha-dīpikā* as the backbone—authentic
 - Secondary source will be Rāmānujācārya's *Śrī-bhāṣya* commentary on SB
 - Won't use Māyāvāda doctrine because it is well known (rather than being rude, it is a polite excuse for not accepting Advaita explanation of SB in his *Sandarbhas*)
 - Will borrow citations from Madhvācārya's *Tattva-vāda* philosophy as source of Jīva's scriptural evidence other than the SB (see *annuchheda* 28)

Jīva's format modeled after the logical structure of Śrīla Vyāsadeva's *Vedānta-Sūtra*

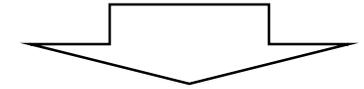
Vedānta-Sūtras ⇒
Divided into various
topics



Based on
Upaniṣadic
statements



Called *viṣaya-vākya*,
or statements to be
discussed



Jīva's explanations based
on *śāstra* explained by the
Vaiṣṇava ācāryas' *bhāṣyas*



Commentaries,
or *bhāṣyas* on
Vedānta-Sūtras



In *Sandarbhas*,
these are SB
statements

- Śrīdhara Svāmī's SB commentary in his *Bhāvārtha-dīpikā* as the backbone for Jiva's explanations of SB statements ⇒ Why?
 - Although Śrīdhara Svāmī had accepted the renounced order of life in Śaṅkarācārya *sampradāya*, which denies personal aspect of the Supreme Lord, his commentary on SB makes it obvious that he was a great Vaiṣṇava.
 - While Śaṅkarācārya himself was a great Vaiṣṇava based on composition of prayers on Kṛṣṇa's pastimes in SB, his followers developed interest in SB and wrote commentaries but from an monistic (or Advaitavāda slant) viewpoint.
 - Jus to bait these followers on the path of devotion, Śrīdhara Svāmī presented monistic opinions about some of the SB verses (analogous to a fisherman's bait to catch fish) ⇒ merely part of his preaching strategy ⇒ It does not make him Advaitavādī though as attested by none other than Mahāprabhu Himself.

- While Jīva understood Śrīdhara Svāmī's conviction and thus used his SB commentary as the backbone of *Sandarbha* explanations ⇒ However, chose not to cite the radical nondualistic explanations
- Since Jīva's intended audience is indeed Kṛṣṇa devotees (see *annuchheda* 6), he will quote Śrīdhara Svāmī's explanation "only when they accord with the conclusions of pure Vaiṣṇavism."
- This is the reason why some modern scholars rather unfairly criticized Jīva for "not" respecting Mahāprabhu.
- Jīva has already established SB as the supreme authority and thus will not deal with any opinions that contradict it.
- However, he respects the purports of Śrīdhara Svāmī insofar as they follow the spirit and intent of the SB itself.

- Secondary source will be Rāmānujācārya's *Śrī-bhāṣya* commentary on SB
 - Although the Gaidiya Vaiṣṇavas officially belong to a branch of Brahmā-Madhva *sampradāya*, they are philosophically closer to the *Śrī-sampradāya* of Rāmānujācārya, albeit with some differences with them as well
 - Concerning the nature of the finite souls, the Madhvites differ from that of the Gaidiyas in that only some *jīvas* are constitutionally in the mode of pure goodness and that only this minority are eligible for liberation from material existence.
 - With the *Śrī-Vaiṣṇavas*, however, the Gaudiya-Vaiṣṇavas differ concerning the *jīvas* after liberation

Jīva's standards for utilizing scriptural evidence [28]

- Having already established SB as the supreme *śabda-pramāṇa* for the purpose of analyzing the SB, it needs no further validation ∴ Jīva will quote other scriptures only to support his explanation.
- Whenever possible, he directly consults copies of the primary sources he cites. In some cases, however, being unable to do so, he borrowed citations from Madhvācārya.
- A possible question predicted by Gopiparandhana Prabhu: If Vaiṣṇava *ācāryas* like Rāmānujācārya & Madhvācārya are accepted as perfectly honest authorities, how is it that the followers of Caitanya Mahāprabhu disagree with some of their opinions?

- His answer: Beyond the basic qualification of honesty, spiritual authorities have *sampradāyic* degrees of realizations of their own of the Absolute Truth
 - Rāmānujās represent Vaikuṅṭhavāsīs in the mood of awe and reverence of Śrī Śrī Lakṣmī-Nārāyaṇa’s opulence and majesty. Eternally liberated residents of Vaikuṅṭhaloka mostly enjoy relationship of servitude.
 - Madhvācārya’s *Tattva-vāda* philosophy emphasized that Lord Viṣṇu is the Absolute Truth and that all the energies of creation controlled and sustained by Him are real. But, faithful to the demigods, he also postulated that they, headed by Brahmā, are necessarily the best devotees of Viṣṇu.
 - Mahāprabhu transcends both the demigods and the Vaikuṅṭhavāsīs by representing the SPG, Śrī Kṛṣṇa Himself, who is the Original Personality of Godhead in Goloka Vṛndāvana *dhama*, and from whom all the expansions, including Lord Nārāyaṇa, emanate. Furthermore, it is the gopīs of Vṛndāvana, headed by Śrī Rādhā, who render the highest devotional service to Kṛṣṇa.