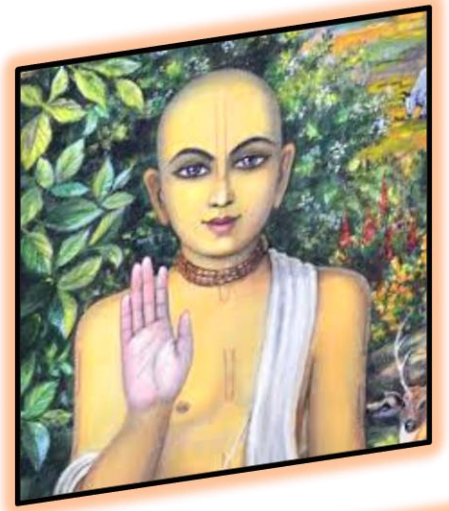




Introduction: Brief biographical sketch of Srīla Jīva Gosvāmī & an overview of the **six sandarbhas**



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

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

Maṅgalācaraṇa,
or Auspicious
Invocation (1-8)

Methodology of the
Six Sandarbhas
(27-28)

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

(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

Lesson 3) Vedic authority &
difficulties therein studying (9-12)

Lesson 8)
Methodology of
the Six
Sandarbhas
(27-28)

Lesson 7) SB is
self-authoritative
(23-26)

Part 1: *Pramāṇa-khaṇḍa*,
or Epistemological
Validity
(*Anucchedas* 9-28)

Lesson 6) SB is the essence of all
Vedic literature (19-22)

Lesson 4) *Itihāsa* &
Purāṇas are the 5th
Veda (13-15)

Lesson 5)
The distinctive
illumination of
Vyāsadeva (16-18)

Establish *anubandha-catustaya*, or the 4 prerequisites, which must be enumerated at the outset of a book, to capture the mind of a reader (6, 8)

- I. The criteria of eligibility for study of the book (*adhikāri*)
 - The reader exclusively must desire to worship the lotus feet of Śrī Kṛṣṇa (6)
- II. The relation between the book and the subject itself (*sambandha*)
 - SB is the medium by which the subject of the book (Śrī Kṛṣṇa as *Svayam Bhagavān*) is related to the book itself (8)
- III. The subject (Śrī Kṛṣṇa) to be known must be by practical means for realizing Him (*abhidheya*)
 - *tat-pāda-bhājam*, or pure devotional worship of His lotus feet (8)
- IV. The book's goal or purpose (*prayojana*) \Rightarrow *kṛṣṇa-prema-bhakti* (8)

Necessity of Epistemological Validity: The ten *pramāṇas*, or evidences (9)

- Epistemological Validity—Reliable, or infallible means of acquiring the understanding of the Ultimate or Absolute Reality \Rightarrow indispensable
 - How can we claim to know anything in truth if our means for knowing it to be flawed or uncertain? \therefore *pramāṇa*, or valid evidence or authority
- The fallibility is due to conditional state (modes of material nature) of human beings inherently subject to four defects
 - i. Delusion \Rightarrow arising from misidentification of the self as body
 - ii. Propensity to make mistakes \Rightarrow inattentiveness due to mind not fixed on a particular sense \Rightarrow unable to access the knowledge it can procure
 - iii. Cheating propensity \Rightarrow to compensate for their mistakes
 - iv. Imperfect senses \Rightarrow the 5 cognitive senses operating thru' their sense objects \Rightarrow built-in functional limitations
- The problem is further compounded because of the transcendental subject, the Ultimate Reality or Absolute Truth (Tattva) \Rightarrow Śrī Kṛṣṇa

- Ten traditional *pramāṇas*, with the first 3 important, but *śabda-pramāṇa* being most important [9, 10]
 - 1) *Pratyakṣa*, direct sense perception
 - 2) *Anumāna*, inference (sun's rising inferred by light coming from horizon)
 - 3) *Śabda*, revealed sound knowledge (scriptural)
 - 4) *Ārṣa*, the statements of an authoritative sage (but may have different opinions)
 - 5) *Upamāna*, comparison (men are similar, so what one man is like may indicate what another is like, but also may not)
 - 6) *Arthāpatti*, presumption (to indicate or suggest w/out being explicitly stated)
 - 7) *Anupalabdhi*, non-cognition of being (if something is not there it may suggest it is stolen)
 - 8) *Sambhava*, possibility
 - 9) *Aitihya*, tradition
 - 10) *Cestā*, gesture or sign

***Apauruṣeya-Śabda-Pramāṇa* ⇒ The Vedas are the only infallible means for acquiring knowledge of the transcendence [10]**

- ***Apauruṣeya*** ⇒ not of human origin (∴ free from the 4 defects of the conditioned human beings) ⇒ rather of divine origin ⇒ Self-revealed by the unknowable Supreme Lord to the 1st living entity, Brahma at the very beginning of material creation
- The schools of philosophical thoughts (*śaḍ-darśana*) accept the Vedic authority of knowledge as ***apauruṣeya***
- The Vedas are the actual source of all knowledge, both mundane and spiritual
- BV warns about ***śabda-pramāṇa*** that is not ***apauruṣeya***

- Originally one *Yajur-Veda*, but Vyasa divided into 4 *Vedas*—*R̥g*, *Yajur*, *Sāma*, and *Atharva*
- Each of the 4 *Vedas* has four subdivisions, namely

<ul style="list-style-type: none"> ■ <i>Samhitā</i> ■ <i>Brāhmaṇa</i> ■ <i>Āraṇyaka</i> ■ <i>Upaniṣad</i> 	<i>Śruti-śāstra</i> , or the revealed infallible sound knowledge that which is heard and propagated thru' disciplic succession from the very beginning of creation
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- *Itihāsa & Purāṇas* (Vedic historic narrations) ⇒ *Smṛti-śāstra*, or that which is remembered—composed by sages in tradition of explaining the meaning of the *Śruti-śāstras*. These include the six *Vedāṅgas*.

■ Difficulties in studying the Vedas

1. The unavailability of the complete text of the Vedas (<6%)
 2. Vedic Sanskrit is too complex to decipher without hearing and explained by a realized teacher in disciplic succession for common people.
 3. Even before studying the Vedas, one must study their six limbs called *Vedāṅgas*—each of them is extensive and requires serious study.
 4. The problem is further compounded by the fact that in the Age of Kali, human memory has grown weaker—formerly a student could assimilate all knowledge from his teacher simply by hearing and remembering, which is no longer possible.
- An alternative of studying the *Vedānta-sūtra*, the definitive summary of the Vedic conclusions, is not practical because of its ambiguity
 - Jīva's alternative to solve the dilemma—Study the *Itihāsa & Purāṇa* in a commonly spoken & understood (*laukika*) Sanskrit, as opposed to the Vedic Sanskrit in which the meaning of the words can be changed if mispronounced.

Brahma manifests *Itihāsa & Purāṇas*, along with the Vedas from his 4 mouths ∴ Same source (13)

Further
description
of the Vedic
nature of the
*Itihāsa &
Purāṇas* (15)

Lesson 4)
Itihāsa & Purāṇas
are the 5th Veda
(13-15)

Following compilation
of the 4 Vedas, Śrīla
Veda-Vyāsa condensed
and divided the
remaining one billion
verses into (14)

- 400,000 verses of
the 18 *Purāṇas* &
- 100, 000 verses of
Mahābhārata

- In Kali-yuga, it is impossible to correctly understand the Vedas without accepting the *Purāṇic* authority
- The message of the *Purāṇas* is to worship Lord Kṛṣṇa—*Hari-Vamśa Purāṇas*’ judgement
- Over ~600 years ago, Śrīdhara Svāmī commented on both SB and the *Viṣṇu-Purāṇa*. All 18 *mahā-Purāṇas* were spoken by Sūta Gosvāmī to the sages of Naimiśāranya headed by Śaunaka Ṛṣi, who accepted the sage’s authority
- However, just as there are difficulties in studying the Vedas in this age, the *Purāṇas* are not without difficulties either.
- *Matsya-Purāṇa* indicates 5 defining characteristics of the *Purāṇa*.
- Lord Śiva specifies the 3 divisions each with a set of the 6 *Purāṇas*, based on the 3 modes of material nature that they embody (the *Padma-Purāṇa*)
- Besides, portions of certain *Purāṇas* not only are missing, but are found with spurious substitutes.

The unique authority of the 28th Vyasa in the present *Manvantara*,
Śrīla Kṛṣṇa-dvaipāyana Vyāsa ⇒ the only Vyasa being the empowered
incarnation of Lord Nārāyaṇa (16)

Śrīmad Bhāgavatam
fulfills the criteria of
authority to
understand the
Absolute Truth (18)

Lesson 5:
The distinctive
illumination of
Śrīla Kṛṣṇa-
dvaipāyana
Vyāsa (16-18)

The 3 divisions
based on the 3
modes of material
nature ∴ The
hierarchy of the 18
Mahā-Purāṇas (17)

- The amazing mind of Śrīla Kṛṣṇa-dvaipāyana Vyāsa ⇒ The 28th Vyāsa being more qualified than other Vyāsas in the present Vaivasvata *Manvantara*
- Attested so by his own father, Parāśara Muni, the 26th Vyāsa, whose disciple was Maitreya Muni
- Gautama Rṣi's curse upon the *brāhmaṇas* to be deprived of all Vedic knowledge
- Lord Śiva tells Pārvati that the *Purāṇas* are more important than the *Vedas*—same *apauresaya* authority as the *Vedas* and faithfully explain the *Vedas* ⇒ thus revealing the higher purpose of life
- *Vedas* without the *Purāṇas* are incomplete, whereas the *Purāṇas* are complete by themselves because it explains the 4 *Vedas* in an easily understandable manner to common people in this Age of Kali (*Purāṇas* literally means *Pūrṇa*, or complete)
- Neglect the *Purāṇas* ⇒ Do not become spiritually advanced

The 5 defining characteristics of the *Purāṇas*

- 1) Creation
- 2) Dissolution
- 3) Genealogy
- 4) The period of reign of the Manus (the *Manvantaras*)
- 5) The activities of illustrious kings and enlightened sages appearing within the great dynasties

- The 3 classes of the *Purāṇas* glorify various deities, and commenters often tries to establish their own favorite among these deities as supreme arguing on the basis of logic and apparently conclusive scriptural references.
- The material mode of goodness is best (gives rise to knowledge and self-realization) among the modes. However, it is prone to contamination with the lower modes.
- *Vedānta-sūtra* is a possible alternative, since it was written by Vyāsadeva himself. But it is ambiguous and subject to contradictory interpretations.
- Caitanya Mahāprabhu accepted SB as the natural commentary of the *Vedānta-sūtra*. Jīva, therefore, proposes SB as the only viable alternative *Purāṇa*, which satisfies all the necessary criteria.

- What we need is now described:
 - Must be a *Sāttvika Purāṇa*.
 - Must be transcendental.
 - Must be explanation of all *Vedas*, *Purāṇa* and *Itihāsas*.
 - Must be based on *Vedānta-sūtra*.
 - Must be available in complete form.
- *Śrīmad Bhāgavatam* perfectly fits the bill with respect to above criteria.

I) SB is the
essence of
all Vedic
literature
[19-22;
Lesson 6]

Characteristics
of SB that
establish its
epistemological
validity [19-26]

II) SB is self-
authoritative
[23-26;
Lesson 7]

Identifying and Glorifying *Śrīmad Bhāgavatam*

SB is the natural commentary on *Vedānta-Sūtra*
& essence of *Gāyatrī mantra* [19]

Further
explanation
of the
Gāyatrī
mantra
through SB
[22]

I) SB is the
essence of all
Vedic literature
[19-22; Lesson 6]

Other
Purāṇas
glorify SB
[20]

SB establishes the meaning of *Mahābhārata* [21]

SB is the natural commentary on *Vedānta-Sūtra* & essence of *Gāyatrī mantra* [19]

- SB contains the story of its own appearance as the crowning achievement of Vyāsadeva’s literary efforts
- Various *Purāṇas* mention their relationship between SB and *Gāyatrī mantra*
- Śrīdhara Svāmī comments in his *Bhāvārtha-dīpikā* that SB begins with *Gāyatrī mantra*
- Reasons why Vyasa did not directly write *Gāyatri* in SB—Rather expressed the form & idea of *Gāyatrī* in the SB without using the actual *mantra*—except the word “*dhimahi*, or let us meditate on.”

- The Matsya-*Purāṇa* identifies SB as follows:
 - Based on *Gāyatrī mantra*
 - Full description of *dharma*
 - Narrates slaying of *Vṛtrāsura*
 - Contains 18,000 verses
- Glories of SB: “If you copy it and give it away, mounted on a golden throne on the full moon of *Bhadra* you will attain the supreme goal. It is the only book which is described as being worthy of being put on a throne of gold.”

Other *Purāṇas* glorify SB [20]

- Without directly embroiling himself in the controversy of whether the SB is the real *Bhāgavatam* and not the *Devī-Bhāgavatam* (DB), Jīva cites several statements from other *Purāṇas*, which include convincing evidence of SB being one of the 18 *Purāṇas*.
- While there are certain similarities between SB and DB (the 5 characteristics), SB has 4 distinguishing characteristics that firmly establish its identity in the *Purāṇic* statements (thus denying DB proponents' claim)
- The narrative of *Hayagrīva-brahma-vidyā* and its proper understanding.
- SB's place of honor even among the *sāttvic Purāṇas*

Similarities & differences between SB & DB

Similarities

- Twelve Cantos, 18,000 verses
- Narration of the Vṛtrāsura pastime, although subtle variations in the details
- Same glorification, but the golden lion is interpreted to mean Durgādevī's carrier

Differences

- SB begins with Gāyatrī *mantra*
- SB contains *Hayagrīva-brahma-vidyā*, and the events occurred in *Sārasvata kalpa*
- SB was first spoken by Śukadeva Gosvāmī to Parikṣit Mahārāja
- Later on spoken by Sūta to the sages of *Naimiṣāranya*

- Further identification, this time from *Skanda-Purāṇa*: More or less identical to the *Matsya-Purāṇa* verse in verse 19
 - Based on *Gāyatrī mantra*
 - Describes *dharma* in its fullest extent
 - Narrates slaying of *Vṛtrāsura*
 - *Sārasvata-kalpa* (mode of truth)—same as *sveta-varāha-kalpa*
- The same verse is also found in the *Agni-Purāṇa*
- Another *Purāṇa* (unknown, but accepted as authentic because of being quoted by Śrīdhara Svāmī)
 - It is Dadhīci Ṛṣi as Hayagrīva, or Aśva-śira, who imparts transcendental knowledge (*Hayagrīva-brahma-vidyā*, or *Nārāyaṇa-kavaca* prayers) to the Aśvinī twin brothers (the celestial physicians)
 - 12 cantos, 18000 verses

SB establishes the meaning of *Mahābhārata* [21]

- Discussion based on the *Garuḍa-Purāṇa*
 - a) SB is the natural commentary on *Vedānta-sūtra*.
 - b) It establishes the message of the *Mahābhārata*
- Is SB the 19th *Purāṇa*? Jīva explains that it is not so.
- Generally different *Purāṇas* glorify themselves, and so does SB. But it is also glorified by some of them, such as *Skanda-*, *Padma-*, *Garuḍa-Purāṇa*, etc., expected to be the rivals of SB.
- *Garuḍa-Purāṇa* establishes the meaning of *Mahābhārata*.
 - How does it determine the meaning of Mahabharata? First it says that the Mahabharata determines the significance of the scriptures. It is “heavier” than all the Vedas.

- The confidential essence of *Mahābhārata* is its glorification of Lord Kṛṣṇa, and that happens to be the entire subject matter of SB
- Originally, the *Mahābhārata* had 6 million verses, but presently on the earth only 100,000 verses exist.
- The *Mahābhārata* is more versatile than the Vedas because therein the absence of the Vedic restrictions. However, it speaks of mundane subject matter as well, which is totally absent in the SB.
- The superiority of SB, on the basis of the position of Śuka, and the elevated nature of his realization.

Śrīmad-Bhāgavatam 1.1.1

om namo bhagavate vāsudevāya

janmādy asya yato'nvayād itarataś cārtheṣv abhijñāḥ svarāt

tene brahma hṛdāya ādi-kavaye muhyanti yat sūrayaḥ

tejo-vāri-mṛdām yathā vinimayo yatra tri-sargo'mṛṣā

dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ param dhīmahi

- “*dhimahi*, or let us meditate on.”
- “*Janmādy asya yataḥ...*” is paralleled in Gāyatrī by the word “*savituḥ*”
- Normally, “*savitur*” refers to the sun, but it also has a sense of being the root of everything, as the sun is the root of life in this universe. It is actually the Supersoul within the sun-god that is referred to.
- *Tene brahma hrdā* (who revealed the Vedas to Brahmā through the heart) is paralleled in Gāyatrī by the word “*pracodayāta*,” which means to inspire the consciousness from within
- “*tri-sargo ’mṛṣā*” \Rightarrow *bhur, bhuvah, svah*
- “*svarāṭā*” (self-effulgent, not taking its power from anywhere else) \Rightarrow *devasya*, from root *deu* (to shine or be effulgent)
- *param varenyam* (supreme) effulgence of the Lord’s *brahma-jyoti*

Various commentaries establish the position of
SB [23-24.1]

Concluding
confirmation
of the unique
importance of
SB
[26.2-26.3]

II) SB is self-
authoritative [23-
26; Lesson 7]

SB
explains
its own
position
[24.2-
24.3]

Pre-eminent position of Śukadeva Gosvāmī [25-26.1]

Various commentaries establish the position of SB [23-24.1]

- SB is particularly important in the Age of Kali
 - When Śanunaka Ṛṣi questioned Sūta Gosvāmī where religion would take shelter now that Kṛṣṇa had returned to His own abode, Sūta compared SB to the sun because it shines the light of the Absolute Truth so brightly that it can dissipate the dense darkness of Kali-yuga (SB 1.3.43)
- How SB became manifest from Kṛṣṇa to Brahmā to Nārada to Vyāsa
⇒ *Catuh-Ślokī-Śrīmad-Bhāgavatam* (2.9.33-36)
- Jīva cites numerous commentaries by the *ācāryas* of various *sampradāyas*, which were known to him in the 16th century
- Hemādri's writings mention SB 1.3.43 prominently about the process of religion in Kali-yuga

- Śaṅkarācārya respected SB both by not commenting on it and by composing prayers (*Govindāṣṭaka*) based on its narrations
- The importance of the appearance of Śaṅkarācārya
 - The Personality of Godhead Govinda ordered Lord Śiva to take birth as Śaṅkara to propagate impersonalism.
 - From the Māyāvāda viewpoint, Śaṅkarācārya wrote commentaries on the Vedānta-sūtra, eleven of the principle Upaniṣads, the Bg, and Śrī Viṣṇu Sahasranāma
- Still later, the SPG appeared as His own devotee in the form of Śrī Kṛṣṇa Caitanya Mahāprabhu
 - Jīva subsequent *annuchhedas* will show inconsistencies between Śaṅkarācārya's monism philosophy and actual conclusions of the Vedas
- Madhvācārya revived the *Brahma-sampradāya*, which had become virtually indistinguishable from the Māyāvāda school of Śaṅkarācārya

SB explains its own position [24.2-24.3]

- Madhvācārya's commentary on *Śrīmad Bhāgavatam*
 - Jīva explains Madhvācārya's reason for commenting on SB
 - Śaṅkarācārya wrote poems glorifying Kṛṣṇa's pastimes as depicted in SB, but some of his followers, not understanding his true intension, took this as a license to try to interpret SB from their Māyāvāda viewpoint.
- SB as the topmost scripture and Śukadeva Gosvāmī's unique position as the speaker of the SB
 - SB is the highly condensed essence of all the *Śrutīs* and *Smṛtīs*
 - The teachings of SB rule over all other scriptures.

Pre-eminent position of Śukadeva Gosvāmī [25-26.1]

- Upon his arrival, despite he had no material credentials, Śuka was honored as Guru even by Vyāsa, Nārada Muni, Parāsara Muni, and all the greatest sages of the universe gathered over there to hear his recitation of SB to Parikṣit
- Jīva cites various references to support his claim
- Śuka's presentation of SB amazed even Vyāsa and Nārada as if they never heard SB before
- Because SB was spoken by Śuka, SB is even more glorious than any other scriptures
- SB is the very representation of Lord Kṛṣṇa

Concluding confirmation of the unique importance of SB [26.2-26.3]

- Three voices of Vedic tradition—like a ruler, like a friend, and like a lover
- Interesting situation with Śuka speaking in the presence of his guru and guru's guru
 - The customary etiquette is that a disciple should never sit higher than his teachers nor speak as an authority in their presence
 - Śuka speaking SB from an elevated seat in their positions is one of the rare exceptions
- Three reasons why SB is so great—its unparalleled author (Vyāsa), its eminent speaker (Śuka), and its elevated audience (Parikṣit, Vyasa, Nārada and all the greatest sages of the universe never gathered as before)
- The supreme position of SB

LESSON 8

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)