

PART I:
Determination of
sambandha,
abhidheya, and
prayojana—The
supercognitive
samādhi of Śrīla
Vyāsadeva
(29-49)
Lesson 9-13

Prameya-
Khaṇḍa,
or The
Object of
Knowledge
(29-63)
Lesson
9-18

PART II:
The most basic
characterization
of the Supreme
tattva in SB—
The ten topics
of SB
(50-63)
Lesson 14-18

Recap chapter 13, texts 29-49

1. The SPG is eternally self-endowed with variegated potencies in 3 categories—intrinsic, extrinsic, and intermediary.
2. The primary and original form of God (Svayaṁ Bhagavān) is Śrī Kṛṣṇa, but Kṛṣṇa also manifests innumerable other expansions.
3. Neither Kṛṣṇa's Paramātmā (the Supersoul) manifestation nor undifferentiated Brahman are independent of Him.
4. The finite *Jīvas* are distinct from Bhagavān inasmuch as they are integrated conscious parts of Him; they can never be one with Him in an absolute sense.
5. Māyā is the extrinsic potency of God, deluding those *Jīvas* who chose to turn themselves away from the Lord.
6. However, she is a devotee of Kṛṣṇa and remains always subservient to Him.

7. Māyā cannot influence Bhagavān and His intrinsic potencies.
8. The *Jīvas* can become free from the bondage of Māyā only by surrendering to Kṛṣṇa and engaging in His devotional service (ds).
9. Hearing the SB is ds unto the Lord and can thus end the *Jīvas*' miseries.
10. The bliss inherent within pure devotion to the Lord is superior to the happiness derived from Brahman realization that even highly self-realized sages (the *ātmārāmās*) become attracted to Kṛṣṇa's transcendental attributes and sweet pastimes.
11. The ultimate purpose of human life is to attain love of God, the mature fruit of ds in practice (*sādhana-bhakti*).
12. Devotion is supremely independent, just like Śrī Kṛṣṇa, and so it does not require the support of any other method of self-realization.

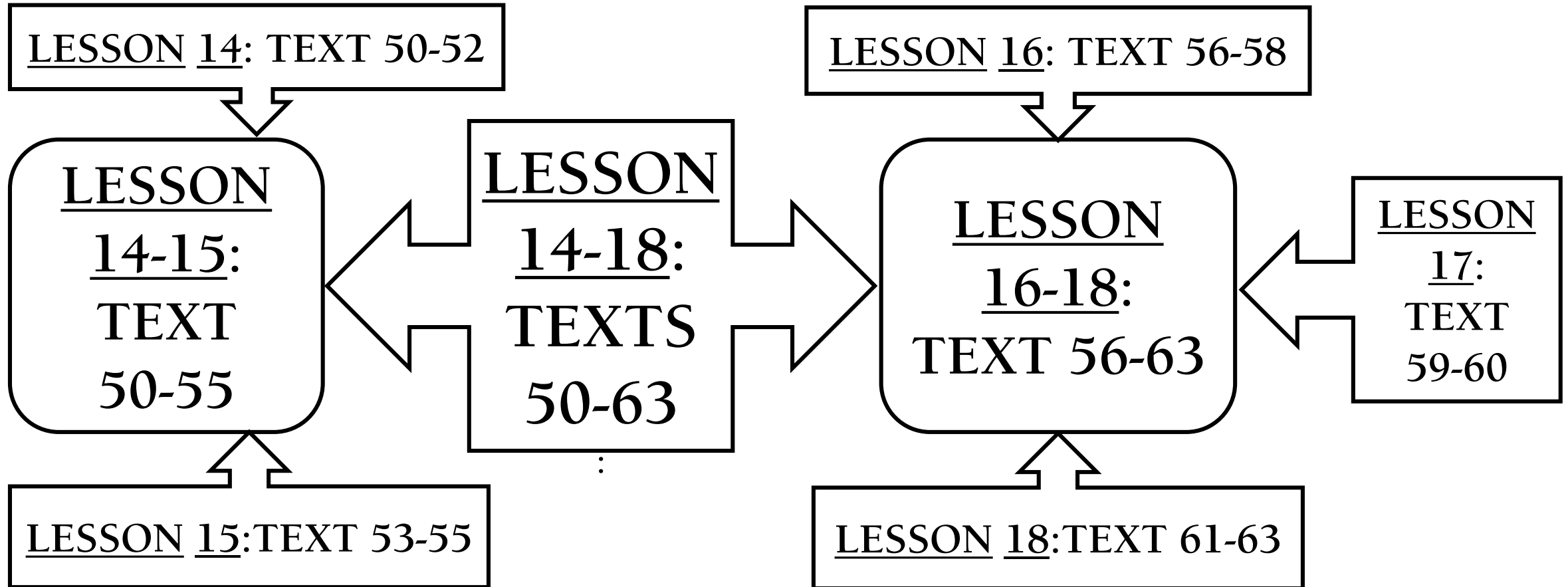
Mind-Map of *Prameya-Khaṇḍa*, Part II, Text 50-63

LESSON 14 & 15
SB's message
defined in terms
of understanding
the *Jīva* &
Supreme
Brahman
(Text 50-55)

LESSON 14-18:
The most basic
characterization
of the Supreme
tattva in SB—
The ten topics
of SB
(Text 50-63)

LESSON 16-18:
CONCLUSION:
Understanding
the Absolute
Truth by
understanding
SB's 10 topics
(Text 56-63)

Mind-Map of *Prameya-Khaṇḍa*, Part II, Texts/Lessons



Lesson 14:
The Absolute
truth is non-dual
consciousness—
The *Jīvas*
are His parts &
parcels
(Text 50-52)

SB's message
defined in
terms of
understanding
the *Jīva* &
Supreme
Brahman
(Text 50-55)
Lesson
14 & 15

Lesson 15:
Understanding
the Absolute
Truth by
understanding
the *Jīva-tattva*
(Text 53-55)

Lesson 14: The Absolute truth is non-dual consciousness—The *Jīvas* are His parts & parcels (Text 50-52)

50) The structure of the Six *Sandarbhās*—SB teaches us definitively what is the Ultimate Reality

51) Understanding non-duality

52) Objections from some Buddhists regarding the nature of consciousness—”*Tat tvam asi*” understood—
Summarizing the oneness and difference of the *Jīvas* and the Absolute Truth (*acintya-bheda-abheda-tattva*)

TEXT 50: The structure of the Six *Sandarbhas*—SB teaches us definitively what is the Ultimate Reality

- The structure of the Six *Sandarbhas*
 - Thus far, Jīva Gosvāmī dealt with *sambandha-*, *abhidheya-*, and *prayojana-tattva* in general terms thru' Śuka & Vyāsadeva's trans-empirical mode of knowing, and not thru' mundane philosophical reasoning or any sort of logical cognitive process.
 - Now this point onwards, Jīva begins to elaborate *sambandha-tattva* based on SB, which continues right thru' the end of *Kṛṣṇa-Sandarbha*, the 4th book of the series.
 - *Abhidheya-tattva* is discussed in *Bhakti-Sandarbha* (5th book), and *prayojana-tattva* in *Prīti-Sandarbha* (6th book)

- **SB teaches us definitively what is the Ultimate Reality**
 - Involves relation between the Ultimate Reality to be known (the signified, *vācya*) and the sound revelation that discloses it (the signifier, *vācaka*), which is SB
 - Jīva identifies SB verse 1.2.11 as the most definitive statement that specifies the fundamental nature of the Ultimate Reality as Nondual Consciousness (*advaya-jñāna*, or one w/out a second)
 - But how can it be convincingly explained to those who have had no direct realization of it as those of Śuka & Vyāsadeva, unless one can somehow relates to it thru' his own personally experience?
 - So this division deals with the intuition of Nondual Consciousness (the Totality) with reference to individual consciousness. This is known as *vyāṣṭi-nirdeśa*, as Jīva conclusively states in Text 56.

TEXT 51: Understanding non-duality

- Absolute Reality is nondual, or one w/out a second, which is to be known from SB 1.2.11, based on
 - i. There is no other Reality, or *tattva*, either similar or dissimilar, that is self-existent
 - ii. The nondual Absolute is supported only by its own inherent potencies
 - iii. These potencies can have no existence w/out it as their absolute foundation
- The *jñāna* in *advaya-jñāna* refers to consciousness \Rightarrow
 - Must have the characteristics of perpetual existence (*sat*) & bliss (*ānanda*)
 - Also, there is an inherent relationship between *sat* (eternal existence), *jñāna* (*cit*, or consciousness), and *ānanda* (bliss)

I) Among objects of the same class: SAJĀTIYA-BHEDA

ANALOGY ⇒ Similar-looking two chairs with same function, but each with its own individuality; a change in one will not directly affect the other

II) Among objects of different classes:

VIJĀTIYA-BHEDA

ANALOGY

⇒ A chair is different from a table in its appearance & function

III) A difference between an object and its parts:

SVAGATA-BHEDA

ANALOGY ⇒ If all the parts of a chair are scattered, the chair no longer exists

Vedic
Logic:

An object is considered NONDUAL if it is free of three kinds of difference

I) SAJĀTIYA-BHEDA: The *svāmśa* (selfsame) expansions remain non-different from Kṛṣṇa's original Self; still, while He is not dependent on Them, They are dependent on Him ⇒ No *sajātiya-bheda* type difference in KRSNA

II) VIJĀTIYA-BHEDA: Both the inert material nature & the *Jīvas* are fully dependent on Kṛṣṇa ⇒ No *vijātiya-bheda* type difference in KRSNA

III) SVAGATA-BHEDA: The Lord's body and its limbs are each fully conscious and potent ∴ non-different from Him ⇒ No *svagata-bheda* type difference in KRSNA

Vedic
Logic:

The 3 kinds of difference ⇒
DUALITY on material but not on
the absolute plane

**TEXT 52: A sect of Buddhists challenge
the nature of Nondual Consciousness—
Understanding of “*tat tvam asi*”—
Summarizing the oneness and difference of
the *Jīvas* and the Absolute Truth
(*acintya-bheda-abheda-tattva*)**

- Text 51 established the nature of the Absolute Truth as eternal nondual consciousness is challenged by a Buddhists sect namely, *kṣaṇik-vijñāna-vādīs*
 - They reason that an eternal object cannot be the cause of anything, since a cause \Rightarrow its effect. Just as milk \Rightarrow yogurt \therefore milk cannot be eternal; Similarly, the Nondual Consciousness being the cause of everything, must undergo transformation \therefore it cannot be eternal
 - Jīva Gosvāmī counters this objection by citing SB 12.13.12, instead of refuting by a logical argument \Rightarrow Unlike that of the Buddhists oneness of momentary consciousness & its objects, the nondual reality is characterized by oneness of the Supreme with the individual selves.

- The assumption on the part of the Buddhist sect is faulty
 - The *kṣaṇik-vijñāna-vādīs*' theory of reality is based on their assumption that there is no absolute, pure consciousness.
 - However, they don't know that the Absolute Reality is a person possessing *acintya-śakti*, or inconceivable potencies, through which He causes everything, while remaining unaffected Himself.
- The *vijñāna-vādīs*' view is based on a material conception of changing consciousness—Their understanding does not apply to the absolute realm.
 - While ordinarily material energy is a constant state of flux, the Lord and His internal energies are not under the same system of natural laws that govern material energy.
 - To understand the Absolute Truth, misconceptions based on material conditioning must be discarded; rather, we must hear from authentic spiritual authority based on disciplic succession.

- In text 52, Jīva Gosvāmī reestablishes that the oneness of the *Jīvas* & Brahman is not absolute
 - *Chāndogya Upaniṣad* states: “Along with this *Jīva*, I shall enter as *Paramātmā*, and create name & form.” ⇒ Clear distinction between the *Jīvas* & “I,” the speaker “God.”
- An alternative understanding of oneness
 - As energy, the *Jīvas* are part of Brahman, the whole; the idea is that in general a part is dependent on the whole and helps it function ⇒ teachings of both *Upaniṣads* & *SB*
- Correct understanding of oneness between Brahman and the *Jīvas* in regard to “*tat tvam asi*” is a fundamental step in understanding the nature of Brahman
 - Every *Jīva* directly experiences his own consciousness. *Śruti-śāstra* instructs the *Jīvas* to extrapolate from that experience some idea on the nature of Brahman.

- “*acintya bhedābheda tattva*”
 - The sun’s rays are neither completely different from the sun, for they originate from the sun, nor are they absolute with the sun, since they can be seen apart from the sun and they lack the complete potency of the sun.
 - Similarly, the *Jīvas* are completely neither one with Brahman nor completely different from Brahman. Because of this relationship, Brahman = *advaya-jñāna*, or nondual consciousness, which is the subject of SB.
- A true conception of Brahman is presented by Sūta in SB 1.2.11
 - “This nondual consciousness is called Brahman, Paramātmā, and Bhagavān.” He does not say that the Absolute Truth is also called the *Jīva*.
- Two types of *Śruti* statements about the relationship between the *Jīvas* & Brahman
 - The *Jīvas* as part of Brahman, and those indicating his oneness with Brahman.
 - The real distinction between these two types of statements is only one of emphasis on either difference (*bheda*) or nondifference (*abheda*)

- The Vedic statements describing the oneness of Brahman and the *Jīvas* serve one or more of the following purposes—there is no absolute oneness between them (To know Paramātmā, one must first understand the nature of the individual self, the *Jīva-tattva*)
 1. To distinguish both Brahman and the *Jīvas* from inert matter by pointing to consciousness as their common quality.
 2. To show that the *Jīvas* are integrated parts of Paramātmā.
 3. To teach that the *Jīvas* are dependent on Paramātmā.
 4. To indicate that by becoming an unalloyed devotee, a *Jīva* realizes his ultimate potential, becoming in a sense as powerful as the Supreme Lord.
 5. To show that conditioned life in the material world under the influence of a separatist view and ego is not the natural, healthy condition of the *Jīvas*.
 6. To show that the *Jīvas*, whether in conditioned life or in liberation, has no independence from God.
 7. To establish that Brahman is the only self-existent Reality.