

A quick recap of *pramāṇa-khaṇḍa* review [Texts 1-28]

- Auspicious invocation (*mangalācaraṇa*) [Texts 1-8]
 - Jīva Gosvāmī offers homage to his teachers and to his worshipable Deity
 - In addition, he explains why he is writing the book and defines its subject as well as the criteria of eligibility for its readers.
- Discussion of Vedic epistemology, or means of valid knowing by which the *sambandha-*, *abhidheya-* and *prayojana-tattva* can definitely be determined [Texts 9-18]
 - All conditioned humans bear 4 defects that prevent them from acquiring valid knowledge independently
 - Of the 10 means of valid means of knowing, *apaureṣeya-śabda-pramāṇa*—the sacred sound revelation of divine origin—is the best because it is identical with Absolute Reality that it signifies.

- While the Vedas are the highest authority, Jīva Gosvāmī recommends the *Purāṇas*, which, along with the *Rāmāyaṇa* & *Mahābhārata*, are the 5th Veda. This is because they, i) are now unavailable in their complete form, ii) are cryptic, and iii) can no longer be learned due to lack of authorized teachers.
- Next, Jīva Gosvāmī shows that the *Purāṇas* have the same source, authority, and nature as the Vedas. Moreover, unlike the Vedas, the *Purāṇas* are easily understood Sanskrit language and have universal accessibility.
- Nonetheless, the *Purāṇas* too are not free from limitations, such as built-in contradictions between each other, and most of them lack a proper disciplic succession.
- By the process of elimination, in Text 18, Jīva proposes SB as the most suitable *Purāṇa* for further investigation.

- In Texts 19-26, finally Jīva Gosvāmī conclusively establishes SB's epistemological validity
 - The most authoritative Vedic scripture and the ripened fruit of the desire tree of Vedic knowledge
 - It is based on *Gāyatrī*, which is the essence of the Vedas, and it is the natural commentary on *Vedānta-sūtra*.
- In Texts 27 and 28, Jīva describes his basic approach in compiling the *Sandarbhās*, what sources he plans to refer to, and his method of analysis.

Review of major highlights of *Prameya-Khaṇḍa*

1. Jīva Gosvāmī's analysis of both Sukadeva Gosvāmī's heart and of Vyāsadeva's super-cognitive *samādhi* [Texts 29-49]
 - *Svayam Bhagavān* Śrī Kṛṣṇa Himself directly revealed the Ultimate Reality, or Absolute Truth within their very hearts—the trans-empirical mode of revelation
 - This is precisely why Vyāsadeva was inspired to compile the self-revealing, SB, a proper hearing of which enables even for us in the Age of Kali to realize the Lord
2. The fundamental characteristics of the eternal, supreme consciousness, one without the second (*advaya-jñāna*)—based on the description of the 10 topics of the *Mahāpurāṇa*, SB [Texts 50-63]
 - A. Defined by Śukadeva Gosvāmī in terms of understanding the individual consciousness of the *Jiva-tattva*—*vyāṣṭi-nirdeśa*, SB Canto 2 [50-55]
 - B. Defined by Sūta Gosvāmī in the aggregate or universal terms—*samaṣṭi-nirdeśa*, SB Cantos 12 [56-63]

1) Jīva Gosvāmī's analysis of both Sukadeva Gosvāmī's heart and of Vyāsadeva's super-cognitive *samādhi* [Texts 29-49]

- Jīva proceeds with the determination of the *sambandha-*, *abhidheya-* and *prayojana-tattva* in two parallel sections
 - i. Transformation of Śukadeva Gosvāmī's, who is the original speaker of SB, consciousness before and after he gets to hear some key verses of SB that depicts transcendental attributes and sweetness of Bhagavān Śrī Kṛṣṇa. Although this analysis is in just one *annuccheda* (29), it is highly significant, because it clearly demonstrates that realization of Bhagavān supersedes that of Brahman.
 - ii. The self-revelation of the same truths from the super-cognitive *samādhi* of Vyāsadeva, the author of SB [Texts 30-49].

- The main principles derived from these two sections are summarized by Śrī Satyanārāyaṇa Prabhu as follows:
 1. The subject to be realized (*sambandha-tattva*) in SB is Śrī Kṛṣṇa.
 2. The subjective reality, Śrī Kṛṣṇa, is the original Supreme Person, Svayam Bhagavān.
 3. He is inherently self-endowed with variegated potencies, which are divided into 3 main categories—intrinsic, extrinsic, and intermediary.
 4. Māyā, His extrinsic potency, functions under His direction, but cannot control Him.
 5. The *Jīvas*, although integrated conscious parts of Paramātmā, are causelessly and beginninglessly bound by Māyā.
 6. The *Jīvas* cannot transcend Māyā by their own initiative.

7. Unconditional turning of awareness in devotional surrender to Bhagavān is the *Jīva*'s only means (*abhidheya*) of ultimate attainment.
 8. The ultimate completion (*prayojana*) of such devotional turning culminates in the pervasion of *prema*, divine love of Kṛṣṇa.
- While describing Vyāsa's *samādhi*, Jīva Gosvāmī uses logic and scriptural reference to decisively refute the two primary doctrines (of the reflection and division/delimitation of Brahman) of the Māyāvādīs. He also explains the real meaning and purpose behind the statements in scriptures describing the oneness between the *Jīvas* & Brahman. This distinction was necessary in order to self-evidently reveal the true nature of *abhidheya*- and *prayojana-tattva*.

2) The fundamental characteristics of the eternal, supreme consciousness, one without the second (*advaya-jñāna*)—based on the description of the 10 topics of the *Mahāpurāṇa*, SB
[Texts 50-63]

- Jīva Gosvāmī begins the elaboration of *sambandha-tattva* from Texts 50-63—The description of the subjective Reality is divided into two primary sections
 - i. In Texts 50-55, he demonstrates how the Supreme Reality can be understood in relation to the microcosm of the individual conscious being (the *Jīvas*). He first shows (50-52) that the subject of SB is the nondual Supreme Reality (SB 1.2.11). In 53-55, he explains the nature of the *Jīvas* being an integrated part of Brahman. He emphasize that understanding this conscious identity between the *Jīvas* & Brahman is the initial step toward realizing the Absolute Truth.
 - ii. From Texts 56 on, he examines the nature of the subjective Reality in relation to the macrocosmic or universal order by analyzing the ten topics of SB. In their descriptions of the first 9 topics, both Śuka (Canto 2) and Sūta (Canto 12) convey an understanding of the variegated potencies and activities of the 10th topic, the shelter of all (*āśraya-tattva*), Bhagavān Śrī Kṛṣṇa.

- Conclusive highlights of *Tattva-Sandarbha*
 - SB is the foremost source of valid transcendental knowledge.
 - SB is not merely a book containing valid knowledge of the Absolute Truth, or Ultimate Reality; it actually qualifies the reader and hearer to directly perceive Reality and is itself non-different from Reality.
 - This conviction is indeed shared by Vyāsadeva and proclaimed decisively at the very beginning of SB 1.1.2 and 1.3.44.
 - The 2nd part, *prameya-khaṇḍa*, begins to focus on the actual meaning of SB, revealing its essence in summary by examining the vision of Reality that was self-revealed to Vyāsadeva in his *samādhi*.