



तव कथामृतं तप्तजीवनम्  
*tava kathāmṛtaṁ tapta-jīvanam*

# Sri Krishna Kathamrita Bindu

Fortnightly email mini-magazine from Gopal Jiu Publications

Issue No. 259

Śrī Pārśva Ekādaśī

8 September 2011

Circulation 4,450

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*Composed by Sri Rasbihari Sankhya Tirtha*



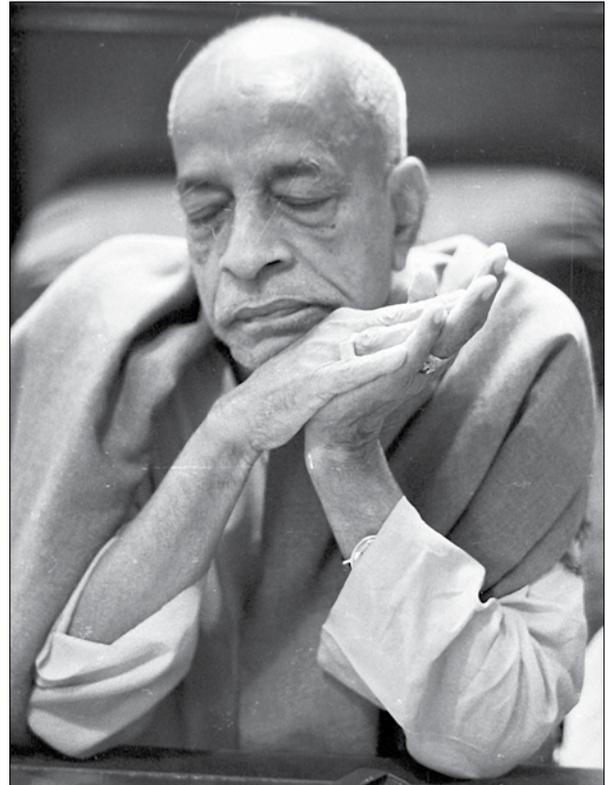
## THE GLORIES OF SRILA JIVA GOSWAMI

*His Divine Grace A. C.  
Bhaktivedanta Swami Prabhupada*

Jiva Goswami has composed six *sandarbhas*, theses — *bhāgavata-sandarbha*, *kṛṣṇa-sandarbha*, *tattva-sandarbha*, *prīti-sandarbha*, etc. I don't think they are published in English. These *sandarbhas* are so philosophically discussed that throughout the whole world there is not a single philosopher who can defy Jiva Goswami's six *sandarbhas*. (Lecture in London, 6 August 1971.)

Sri Jiva Goswami is the nephew of Sri Rupa Goswami. In the learned circles in Bengal, they say that such a big scholar and philosopher has not appeared in the past, and nobody expects a similar philosopher and learned scholar in the future. He was such a big personality, Jiva Goswami. Big, big *māyāvādīs*, they were afraid of Jiva Goswami's logic and argument to establish the *vaiṣṇava* philosophy. (Lecture on *Śrīmad Bhāgavatam* in Detroit, 13 June 1976.)

Jiva Goswami was the greatest scholar till now. Nobody can compete with Jiva Goswami's scholarship in Sanskrit and philosophy. That is the verdict of all learned scholars. The world's best philosopher and Sanskrit scholar was Srila Jiva Goswami. He happened to be the nephew of Rupa Goswami. When Jiva Goswami's father and



*His Divine Grace  
A. C. Bhaktivedanta Swami Prabhupada*

uncles left home, he was only a ten-year-old boy. He thought, "If my father and uncles have left, why shall I not leave home?" So at the age of ten years he left home and went to Benares, the seat of Sanskrit scholars. He learned there Sanskrit very nicely,

became a great scholar, and then joined his uncles in Vrindavan. (Lecture in San Francisco, 28 June 1971.)

Srila Jiva Goswami became a disciple of his uncle by proper initiation and remained with him. He was assisting his uncle, and after hearing from him he composed very scholarly compositions known as *ṣaṭ-sandarbha*. These six *sandarbhas* are recognized as the most scholarly work in the world. There is no comparison of his philosophical approach with respect to the *vaiṣṇava* school. The impersonal *brahman* is discussed there, then Krishna, *bhāgavatam*, and love of Krishna are discussed successively. In this way, all subject matters related to *vaiṣṇavism* are very elaborately discussed in the *ṣaṭ-sandarbha*. That is the greatest gift of Srila Jiva Goswami. (Room Conversation in Vrindavan, 11 March 1972.)

Instead of teaching ordinary grammar studies, Lord Chaitanya explained every sentence in such a way that every Sanskrit word and every letter was understood to indicate Krishna, the Supreme Personality of Godhead. This form of grammar was later on developed by Srila Jiva Goswami into a book called *Hari-nāmāmṛta-vyākaraṇa*, “The Grammar of the Nectar and Name of Sri Hari.” (From a purport to the song *Nāma-saṅkīrtana* by Narottam Das Thakur.)

## THE VAISHNAVAS DANCE IN ECSTASY Srila Bhaktivinode Thakura

**Who is the *ācārya* or the authority on the science of the absolute truth in the *Gauḍīya Vaiṣṇava Sampradāya*?**

Sri Jiva Goswamipad is our *ācārya* or authority on the science of the absolute truth. He was always situated under the care and guidance of Sri Rupa and Sri Sanatan. Just by hearing the name Sri Jiva Goswami, the hearts of the *vaiṣṇavas* begin to dance in ecstasy. Sri Jiva Goswami studied all the devotional literatures from Sri Rupa. Within a short time, Sri Jiva Goswami was accepted as the only *ācārya*, authority, on literature regarding the absolute truth in the *Gauḍīya-sampradāya*. Sri Jiva Goswami did not leave Sri Vrindavan *dhāma*. During his stay in Vrindavan, Sri Jiva Goswami composed twenty-five books. In the *Vedānta* philosophy there was no one equal to Sri Jiva at that time. It is said that once Sri Vallabhacharya, who belongs to the *Viṣṇusvāmī-*

*sampradāya*, showed his book, *Tattvadīpa*, to Sri Jiva. Sri Jiva pointed out many impersonal thoughts in his book. Later, Sri Vallabhacharya amended the major portion of his book according to the guidance of Sri Jiva. The *ṣaṭ-sandarbha* written by Sri Jiva is a jewel in this world. If someone properly understands the *ṣaṭ-sandarbha*, no Vedic conclusions remain unknown to him. ❀

— *Bhaktivinoda Vāṇī Vaibhava*, Volume 1, Chapter 3. Translated by Bhumipati Das. Published by Iswara Das and Touchstone Media. Vrindavan. 2003.

## HARDENING OF THE HEART

**From Srila Jiva Goswami's commentary  
on *Bhakti Rasāmṛta Sindhu***

*uttaratas tu tayor anugatau doṣāntaram ity āha yad ubhe iti. kāṭhinya-hetutvaṁ ca nānā-vāda-nirasana-pūrvaka-tattva-vicārasya duḥkha-sahanābhyaśa-pūrvaka-vairāgyasya ca rukṣa-svarūpatvāt. tarhi sahāyam vinottarottara-bhakti-praveśaḥ katham syāt? tatrāha bhakti. tasya bhakti-praveśasya hetuḥ bhaktir īritā. uttarottara-bhakti-praveśasya hetuḥ pūrvapūrvabhaktir evety arthaḥ.*

There is a fault in following the paths of *jñāna* and *vairāgya* in that these two make the heart extremely hard. The reason for this hardness within the heart is that the practice of *jñāna* requires one to examine the absolute truth by defeating various philosophies, whereas the philosophy of *vairāgya* requires the tolerance of various types of sufferings. Both these paths are by their nature dry and hard. However, one may doubt as to how one can enter into *bhakti* without assistance from these two? The answer is that in the ultimate analysis, one enters into *bhakti* by *bhakti* alone. It is *bhakti* that was executed in previous lives that leads one to enter into the advanced stages of *bhakti* in the current life.

*namu bhaktir api tat-tad-āyāsa-sādhyatvāt kāṭhinye hetuḥ syāt tatrāha sukumāra-svabhāveyam iti śrī-bhagavan-madhura-rūpa-guṇādi-bhāvanā-mayatvād iti. tasmād bhagavati nija-cittasya sārdratām kartum icchunā bhaktir eva kāryeti bhavaḥ. prādhānyena ca tathoktam śrī-prahlādena —*

*naite guṇā na guṇino mahad-ādayo ye  
sarve manaḥ-prabhṛtayaḥ saha-deva-martyaḥ  
ādy-antavanta urugāya vidanti hi tvām  
evam vimṛśya sudhiyo viramanti śabdāt*

*tat te `rhattama namaḥ-stuti-karma-pūjāḥ  
karma-smṛtiś caraṇayoḥ śravaṇam kathāyām  
samsevayā tvayī vineti ṣaḍ-aṅgayā kim  
bhaktim janaḥ paramahansa-gatau labheta.*

*atra karma paricaryā, karma-smṛtiḥ līlā-smaraṇaṁ.  
caraṇayor iti bhakti-vyañjakam tac ca ṣaṭsv apy anvitam.  
tathā samsevayā vineti vairāgyādikam api nāḍṛtam.*

Someone may object again, “Even *bhakti* consists of a rigorous path called *sādhana*. Won’t that make the heart hard?” The answer is that *bhakti* is definitely not a hardening path. Rather, it is an extremely tender path, since all its activities are centered around meditation upon the Lord’s sweet form, qualities, etc. Therefore, *bhakti* should be performed with the intention of softening one’s heart in relationship to the Lord. The great devotee Prahlad Maharaja especially mentions this in the *Śrīmad Bhāgavatam* as follows:

“Neither the three modes of material nature [*sattva-guṇa, rajo-guṇa and tamo-guṇa*], nor the predominating deities controlling these three modes, nor the five gross elements, nor the mind, nor the demigods, nor the human beings can understand your Lordship, for they are all subjected to birth and annihilation. Considering this, the spiritually advanced have taken to devotional service. Such wise men hardly bother with Vedic study. Instead, they engage themselves in practical devotional service. Therefore, O Supreme Personality of Godhead, the best of all persons to whom prayers are offered, I offer my respectful obeisances unto you because without rendering six kinds of devotional service unto you — offering prayers, dedicating all the results of activities, worshiping you, working on your behalf, always remembering your lotus feet and hearing about your glories — who can achieve that which is meant for the *paramahamsas*?” (*Śrīmad Bhāgavatam* 7.9.49-50)

In these verses, the word *karma* means worshipping the deity of the Lord, and the word *karma-smṛtiḥ* refers to remembering the pastimes of the Lord. The word *caraṇayoḥ* indicates the devotional nature of Prahlada Maharaja, and also specifies the six kinds of devotional service mentioned in the verse. By the words *samsevayā vineti*, the great devotee Prahlada Maharaja has shown a disapproval of the subordinate processes of *jñāna, vairāgya*, etc. ❀

— From the commentary entitled Durgama-Saṅgaminī Tikā on the Bhakti Rasāmṛta Sindhu 1.2.249. Translated by Hari Parshad Das from the Sanskrit available at <http://www.granthamandira.com>

## RUNNING AWAY WITH RUKMINI

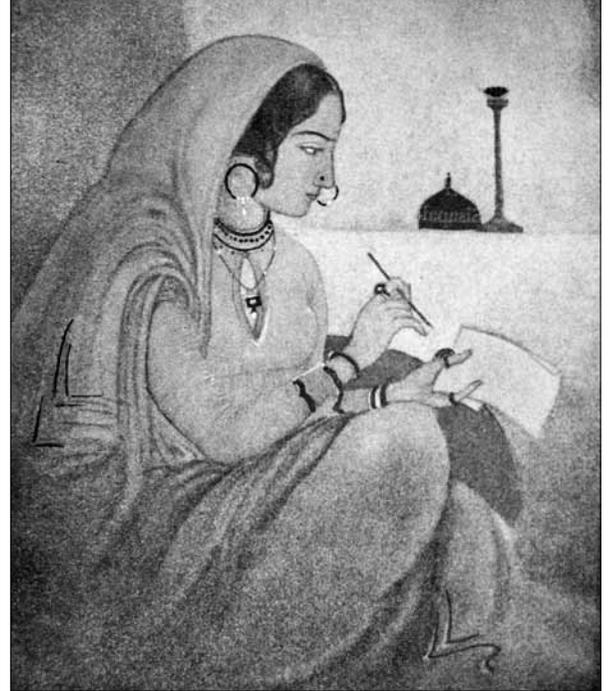
### A Song from Srila Jiva Goswami’s Gopāla-campū 2.16.41

*vraja-madhura-mādhurī-hrasita-para-kāmanam  
manasi nṛpa-vaibhavam dadhatam ativāmanam  
pariṇayana-vāñchatā-rahita-manasācitam  
agamad atha kaścana dvija-nirasurāhitam*

Krishna, who causes inauspiciousness to the demons, who makes all other desires look petty in front of the love of Vraja, who considered his royal opulence to be insignificant, and whose mind was not occupied with desires of marriage, was once approached by a certain brahmin.

*nija-nṛpati-dehajā-vacanam upasandiṣan  
sa tad-udita-cāturim amṛtam iva nirviṣan  
tam anu nijam āyayau nagara-mita-sainmadah  
avadad api tām harer abhigamana-sampadaḥ*

The brahmin spoke the message of king Bhishmaka’s daughter and simultaneously enjoyed the clever responses from Krishna, considering them to be like nectar. The happy brahmin returned to his city and related the good news of Krishna’s impending arrival.



Rukmini writes a letter to Krishna

*atha sa-sukha-bhīṣmajā muhur anamada-trasā  
dvijam amukam icchatī nija-bhavikam atra sā  
iha mahasi śailajā-paricaraṇa-dambhikā  
bhavitum atha bhīṣmajā hari-caraṇa-lambhikā*

Thereafter, Rukmini, who was delighted and who desired auspiciousness in the marriage, attained fearlessness and repeatedly paid obeisances to the brahmin. Impelled by the desire to attain the lotus feet of Lord Hari, she took to the worship of Goddess Shailaja (Durga), acting like a perfect deceiver.

*saratha-hariṇāhṛtārucadamala-rociṣā  
ripu-nicayam ācinon malina-mukhya-śociṣā  
magadha-mukha-sātrave raṇa-vimukha-bhāvake  
yudham adhita rukmavān asura-paribhāvake*

On the chariot occupied by Krishna, Rukmini appeared resplendent in his effulgence, and in turn made the faces of the enemies dark with lamentation. Thereafter, when Jarasandha, the king of Magadha, and his associates turned their faces away from the battlefield [they ran away], Rukmi began his battle against Krishna, the defeater of demons.

*vyadhita khalu rukmiṇaṁ kṛta-vapana-muṇḍakam  
na parama-jitas tathākṛta-vikṛta-tuṇḍakam  
murajid aśya nirjayan sanṛpa-caya-bhīṣmajam  
agamad atha tan niṣaṁ nagara-mita-bhīṣmajam*

Indeed, not only did Krishna shave Rukmi's head, but also deformed his face by shaving off parts of his moustache and beard. Thereby, after defeating Rukmi, the Lord returned to his city Dvaraka along with Rukmini and his associates. ❀

— Translated from the transliterated Sanskrit from www.granthamandira.org.



#### SRI KRISHNA KATHAMRITA BINDU

A free bi-monthly service provided by:

Gopal Jiu Publications

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Bhubaneswar, Orissa, India, 751015

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Gopal Jiu Publications is a branch of the International Society for Krishna Consciousness, Founder-Acharya: His Divine Grace A.C. Bhaktivedanta Swami Prabhupada.

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## PRAYERS TO SRILA JIVA GOSWAMI

By Sri Rasbihari Sankhya Tirtha



*śrī-jīvasya padāravindam atulaṁ vandāmahe sarvadā  
vānchā-kalpa-taroḥ kṛpādra manaso dīnaka bandhoḥ prabhoḥ  
śrīmad rūpa-saṁtānāṅghri kamale bhṛṅgāya mānātmano  
yena śrī-bhagavan mahattva vitateḥ siddhānta aṅgīkṛtaḥ*

To the peerless lotus feet of Srila Jiva Goswami, I offer constant obeisances. He is a desire-fulfilling tree who possesses a mind full of compassion, and is a true friend of the fallen and distressed. Always considering himself to be a beelike servant at the lotus like feet of Sri Rupa Goswami and Sri Sanatan Goswami, he contributed many conclusions in his books to spread the glories and fame of Lord Krishna far and wide. ❀

— Translated by Hari Parshad Das, from Sri Virchandra Goswami's commentary on *Śrī Śrī Gopal-Campu*. Published by Sri Lalitmohan Choudhuri.

