



तव कथामृतं तप्तजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

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Highlights

- THE LIFE AND BEHAVIOR OF SRI JIVA
His Divine Grace A.C. Bhaktivedanta Swami Prabhupada
- THE INTERACTION OF KRISHNA'S ENERGIES
Srila Bhaktivinoda Thakura
- THE FIRST ATTRACTION — PART 7
From Srila Jiva Goswami's *Gopāla-pūrva-campūḥ*, 15th pūraṇa.



THE LIFE AND BEHAVIOR OF SRI JIVA

His Divine Grace A. C.
Bhaktivedanta Swami Prabhupada

So this boy, Jiva Goswami, when he saw that his father and uncles all left home, why he should remain at home? So he also left, and he first of all went to Benares, which is called Varanasi. It is a great center for learning Sanskrit. So he finished his education in Sanskrit grammar. Specifically, he was a great scholar in Sanskrit grammar.

According to the Vedic system, the students are first of all taught Sanskrit grammar, because it is a very difficult subject. Usually one has to study grammar for 12 years, and when one is very much conversant with grammatical rules, he can read any literature. That means that after studying grammar the door is open for any other subject matter — philosophy, medicine, military, art — there are so many branches of Vedic knowledge. Generally they read literature, the *Purāṇas*, the *Vedānta-sūtras* and general literature. So Srila Jiva Goswami became a great scholar in grammar, then he studied all Vedic literatures, and after that he approached his uncle Rupa Goswami in Vrindavan. He became a disciple of his uncle by proper initiation and remained with him. He was assisting his uncle, and after hearing from his uncle he composed the scholarly books known as *Ṣaṭ-sandarbha*.

This *Ṣaṭ-sandarbha* is recognized as the most scholarly work in the world. There is no comparison to Srila Jiva Goswami's philosophical approach to the *vaiṣṇava* school. In those books the impersonal *brahman* is discussed, then Krishna is discussed, the *Bhāgavata* is discussed, and love



His Divine Grace
A. C. Bhaktivedanta Swami Prabhupada

of Krishna is discussed. In this way, all subject matters are very elaborately discussed. This is the greatest gift of Srila Jiva Goswami. One of the *sandarbha* theses is *Krama-sandarbha*, his commentary on *Śrīmad Bhāgavatam*.

Once an ordinary scholar approached Rupa Goswami and said, "I want to discuss with you about *śāstra*". Rupa Goswami could understand that this scholar was not a devotee and that such a discussion would simply be a waste of time. He inquired, "What is your purpose in discussing with me about *śāstra*?" The scholar replied, "I have discussed *śāstra* with many big scholars and I have come out victorious, so if I come out victorious after discussing with you then I will have very good name and fame."



Srila Jiva Goswami Prabhupada

Rupa Goswami could understand the scholar's view and ambition, so he told him, "All right. Without discussing, if I give you certificate that I am defeated, will that do?"

The scholar said, "Yes, that will do." So Rupa Goswami gave him in writing that, "I had a *śāstric* discussion with this man and I found myself very much inferior and defeated." The scholar was very glad to take that certificate, but when he was going away, Jiva Goswami saw him and asked, "My dear sir, what is that paper you have taken?"

The scholar replied, "Your uncle has agreed that he was defeated, so I have got this certificate. I am going."

Jiva Goswami said, "All right, let me see what he has written." So he gave him. Then Jiva Goswami said, "You have defeated my uncle, but you can discuss with me, too."

The scholar agreed and he was defeated by Jiva Goswami. The matter was informed to Rupa Goswami, "Your nephew and your disciple, Jiva Goswami, has defeated that learned scholar." Rupa Goswami superficially became a little angry, "Why did you bother?" Some people say that Jiva Goswami was rejected by Rupa Goswami on this ground, but that is not a fact. He was very glad that Jiva Goswami defeated that scholar, but he superficially said, "Why should you take so much trouble and bother? You

should've let him go with that certificate." But even if the spiritual master or senior *ācāryas* agree to be defeated, it is the duty of the disciple to see that the spiritual master and superior is not defeated. That is the instruction we get from Jiva Goswami's behavior. (Room conversation, 11 March 1972, Vrindavan.) ❧

THE INTERACTIONS OF KRISHNA'S ENERGIES

Srila Bhaktivinode Thakura

By the influence of the Lord's three energies (spiritual, marginal, and material), the spiritual world, the living entities, and the material world have been created. Within each of the three energies we find three separate propensities called *sandhinī*, *samvit*, and *hlādinī*.

By the interaction of the spiritual potency and the *sandhinī* propensity, all kinds of spiritual opulences such as the spiritual abode, spiritual forms, and spiritual paraphernalia manifest. The names, forms, qualities, and pastimes of Krishna are the work of *sandhinī*. By the interaction of the spiritual potency with the *samvit* propensity, all spiritual sentiments manifest. By the interaction of the spiritual potency with the *hlādinī* propensity, the cultivation of ecstatic love manifests.

By the interaction of the marginal potency and the *sandhinī* propensity, spiritual existence and the names and abodes of the living entities manifest. By the interaction of the marginal potency with the *samvit* propensity, impersonal knowledge manifests. By the interaction of the marginal potency with the *hlādinī* propensity, happiness derived from merging into Brahman manifests, as well as the happiness of trance attained through *aṣṭāṅga-yoga* or the happiness of being one with the Lord.

By the interaction of the material potency with the *sandhinī* propensity, the material universes (consisting of fourteen worlds, the gross and subtle bodies of the conditioned souls, their attainment of the heavenly planets, and their material senses) have been created. The material names, forms, qualities, and activities of the conditioned souls are also the result of this interaction. By the interaction of the material potency with the *samvit* propensity, the conditioned souls' thoughts, desires, imaginations, and concepts are manifest. By the interaction of the material potency with the *hlādinī* propensity, gross material pleasures and subtle heavenly pleasures manifest. ❧

— *Bhaktivinoda-vāṇī-vaibhava*, translated by Bhumipati Das. Published by Ishwar Das and Touchstone Media. Vrindavan. 2003.

THE FIRST ATTRACTION – PART 7

From Srila Jiva Goswami's
Gopāla-pūrva-campu, 15th pūraṇa

In order to pacify Vrinda, who had expressed her worry about the possibility that in the future the gopīs will be known as the wives of other cowherd men, Purnamasi continues to cite, from future writings of great sages, various glorifications of the gopīs as the eternal wives of Krishna.

Purnamasi: Therefore, as far as the aprakāṣa-līlā (pastimes in the spiritual world) are concerned, the *Brahma-saṁhitā* (5.37) too follows suit [and declares the gopīs to be Krishna's wives]:

*ānanda-cinnmaya-rasa-pratibhāvitābhis
tābhir ya eva nija-rūpatayā kalābhiḥ
goloka eva nivasaty akhilātma-bhūto
govindam ādi-puruṣam tam ahaṁ bhajāmi*

Along with the *sakhīs* (*gopīs*) who are the personified manifestations of the mellow of spiritual joy and who are his own energy-expansions, I worship the original Lord Govinda, who resides with them in Goloka and is the soul of all souls.

In this verse, the term *kalābhiḥ* clearly indicates that they are “his own” energy-expansions, and yet



Unknown artist. Basohli style, Jammu & Kashmir

the term *nija-rūpatayā* is added to enforce the fact that the *gopīs*, in the pastimes that are eternally enacted in the spiritual world, do not experience the feeling of Krishna being their paramour. Such feelings are experienced only in the pastimes that are enacted within the material world. In fact, the *Brahma-saṁhitā* (5.56) goes further and declares — *śriyaḥ kāntāḥ kāntaḥ parama-puruṣaḥ* — “The *gopīs* are his wives (*kāntā*) and the husband (*kānta*) is the Supreme Lord [Krishna].”

Therefore, there are no feelings of being each other's paramours in Lakshmi and the Supreme Lord. Also, in the *Kāśī-khaṇḍa* of the *Skanda-purāṇa*, Yudhisthir speaks the following statement, *gopī-pate yadu-pate vasudeva-sūno* — “O husband of the *gopīs*! O Lord of the Yadus! O Son of Vasudev!”

In the *Samgīta-śāstra*, too, the following statement is found, *gopī-patir ananto 'pi vaṁśa-dhvani-vaśam gataḥ* — “Even though the husband of the *gopīs* is boundless, he was captivated by the sounds of the flute.”

In the poetic creations of the future will be a *Gīta-govinda* (12.13) which will say, *patyur manaḥ kīlitam* — “[The *gopī* named Radha] bound up the mind of her husband.” Therefore, in order to demonstrate the non-difference between Radha and Lakshmi, it is said in the *Gīta-govinda* (12.27):

*tvām aprāpya mayi svayaṁvara-parām kṣīroda-tīrodare
śaṅke sundari kāla-kūṭam apiban mūḍho mṛdāni-patiḥ
itthaṁ pūrva-kathābhir anyā-manasā vikṣīpya vakṣo 'ñcalaṁ
rādhāyāḥ stana-korakopari-milan-netro hariḥ pātu vaḥ*

[Krishna says] — “O Radhe! I sometimes think that in the *svayaṁvara* ceremony where you (as Lakshmi) selected me (Narayana) as a husband, Lord Shiva was unable to obtain you and foolishly drank the *kāla-kūṭa* poison.” In this way, he gently removed the *añcala* (the portion of her *sārī* covering her breasts) of Radha whose mind was diverted and fixed his eyes at her blooming flower-bud-like breasts. May that Hari protect us all!

Elsewhere it will be described (by Lord Chaitanya) that, *gopī-bhartuḥ pada-kamalayor dāsa-dāsānudāsaḥ* — “I identify myself only as the servant of the servant of the servant of the lotus feet of Lord Sri Krishna, the husband of the *gopīs*.”

Similarly, in the *Yamunā-stotra* it will be described, *vidhehi tasya rādhikā-dhavāṅghri-pāṅkaje ratim* — “O Yamuna! Please bestow the reciter of this *stotra* with attraction to the lotus feet of the husband of Radhika.”

Also, in the *Lalita-mādhava* drama the description of Sri Radhika and others will fit this paradigm (of them being Krishna's wives in the spiritual world). In the *Ujjvala-nīlamanīḥ* this relationship will be described in clear words and the union named *samṛddhimāna-sambhoga* of the *gopīs* in the absence of any restrictions by others will also be clearly accepted in *Lalita-mādhava*.

[**Translator's Note:** In the *Ujjvala-nīlamanīḥ* (15.206), *samṛddhimān-sambhoga* is described as a type of union which happens between lovers (especially a husband and a wife) who have experienced a long separation at a distance. It is described as follows:

*durlabhālokayor yūnoḥ pāratantryād viyuktayoḥ
upabhogātireko yaḥ kīrtiyate sa samṛddhimān*

If the youthful couple is separated because of being controlled by others and it is difficult for them to see each other, when they do meet suddenly they experience the union named *samṛddhimān-sambhoga*.

An example of the same is given in the *Lalita-mādhava* when Sri Radhika sees the Krishna deity made by Vishwakarma and experiences this feeling of *samṛddhimān-sambhoga* and ends up saying that — “He is my *jīvita-bandhu* (the lord of my life).”

Srila Jiva Goswami wants to use this example and say that since this variety of *samṛddhimān-sambhoga* happens usually between a husband and a wife,

therefore in the eternal spiritual world the *gopīs* and Krishna are related to each other as husband and wife.]

Purnamasi (continues): Commenting on the phrase *ṛṣabhasya jaguḥ kṛtāni* — “The *gopīs* sang the glories of their husband.” (*Bhāg.* 10.33.21), Srila Sridhar Swami will also say that the term *ṛṣabha* means husband. In another place (*Bhāg.* 10.33.7), Sri Sukadev Goswami will directly use the term *kṛṣṇa-vadhvaḥ* — “The *gopīs* are wives of Krishna.”

The eternal relationship between the *gopīs* and Krishna is certainly the relationship of husband and wife. Sri Sukadev Goswami in his conversation with King Pariksit described the same truth to those who are completely *bahiraṅga* (unaware of the glories of the Lord) by saying that the Lord is their husband since he is the husband of everyone in the form of the supersoul in everyone's hearts. This is described as follows in the *Śrīmad Bhāgavatam* (10.33.35):

*gopīnām tat-patīnām ca sarveṣām eva dehinām
yo 'ntaś carati so 'dhyakṣaḥ kṛīḍaneneha deha-bhāk*

“He who lives as the overseeing witness within the *gopīs* and their husbands, and indeed within all embodied living beings, assumes forms in this world to enjoy transcendental pastimes.”

[**Translator's Note:** Here Srila Jiva Goswami describes that in the eternal spiritual world, the *gopīs* and Krishna are eternally related as husband and wife. However, the *Bhāgavatam* has described the truth in such a way that even those who are completely unaware of the real glories of the Lord's relationships in the spiritual world will be able to understand it. Sukadev Goswami simply said that since the Lord is the husband of everyone (because of being the supersoul), he is also the husband of the *gopīs*.] ❧

[To be continued.]

— Translated by Hari Parshad Das from the *Gopāla-pūrva-campūḥ*. Published by Sri Nityasvarup Brahmachari. 1912 A.D.

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