

Sri Krishna Kathamrita



Bindu

Issue 538

Srila Jiva Goswami Prabhupada





Sri Krishna Kathamrita Bindu

Fortnightly email mini-magazine from Gopal Jiu Publications

Issue No. 538

Śrī Saphalā Ekādaśī

19 December 2022

Highlights

• [THE ACARYA OF ALL THE GAUDIYA VAISHNAVAS](#)

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

• [THE VAISHNAVAS DANCE IN ECSTASY](#)

Srila Thakur Bhaktivinode

• [HARDENING OF THE HEART](#)

Srila Jiva Goswami

• [SRILA JIVA GOSWAMI'S JOURNEY TO VRINDAVAN](#)

Srila Narahari Chakravarti Thakur

• [PRAYERS TO SRILA JIVA GOSWAMI](#)

Sri Rasbihari Sankhya Tirtha

• [JIVASHATAKAM](#)

Sri Bhaktikinkar Sridhar



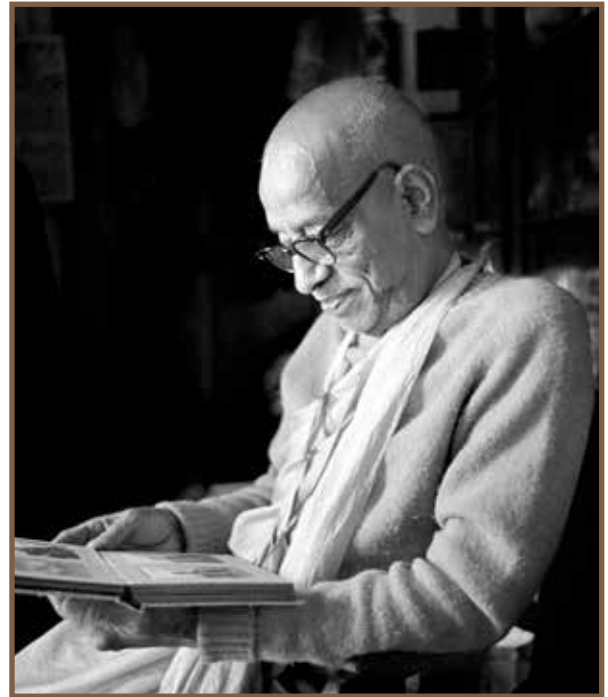
THE ACARYA OF ALL THE GAUDIYA VAISHNAVAS



His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

In the *Gaura-gaṇoddeśa-dīpikā* (195) it is said that Srila Jiva Goswami was formerly Vilasa Manjari *gopī*. From his very childhood, Jiva Goswami was greatly fond of *Śrīmad Bhāgavatam*. He later came to Nabadwip to study Sanskrit, and, following in the footsteps of Sri Nityananda Prabhu, he circumambulated the entire Nabadwip Dham. After visiting Nabadwip Dham, he went to Benares to study Sanskrit under Madhusudan Vachaspati, and after finishing his studies in Benares, he went to Vrindavan and took shelter of his uncles, Sri Rupa and Sri Sanatan. This is described in the *Bhakti-ratnākara*. As far as our information goes, Srila Jiva Goswami composed and edited at least twenty-five books. They are all very much celebrated, and they are listed as follows: (1) *Hari-nāmāmṛta-vyākaraṇa*, (2) *Sūtra-mālikā*, (3) *Dhātu-saṅgraha*, (4) *Kṛṣṇārcā-dīpikā*, (5) *Gopāla-virudāvalī*,



(6) *Rasāmṛta-śeṣa*, (7) *Śrī Mādhava-mahotsava*, (8) *Śrī Saṅkalpa-kalpavṛkṣa*, (9) *Bhāvārtha-sūcaka-campū*, (10) *Gopāla-tāpanī-ṭīkā*, (11) a commentary on the *Brahma-saṁhitā*, (12) a commentary on the *Bhakti-*

Cover: "Srila Jiva Goswami Prabhupada". Unknown artist



Srila Jiva Goswami's deities of Sri Sri Radha Damodar in Vrindavan

rasāmṛta-sindhu, (13) a commentary on the *Ujjvala-nīlamanī*, (14) a commentary on the *Yogasāra-stava*, (15) a commentary on the *Gāyatrī-mantra* as described in the *Agni Purāṇa*, (16) a description of the Lord's lotus feet derived from the *Padma Purāṇa*, (17) a description of the lotus feet of Srimati Radharani, (18) *Gopāla-campū* (in two parts) and (19–25) seven *sandarbhās*: the *Krama-*, *Tattva-*, *Bhagavat-*, *Paramātma-*, *Kṛṣṇa-*, *Bhakti-* and *Prīti-sandarbhās*. After the disappearance of Srila Rupa Goswami and Sanatan Goswami in Vrindavan, Srila Jiva Goswami became the *ācārya* of all the *vaiṣṇavas* in Bengal, Orissa, and the rest of the world, and it is he who used to guide them in their devotional service. In Vrindavan he established the Radha-Damodar temple, where, after retirement, we had the opportunity to live from 1962 until 1965, when we decided to come to the United States of America. When Jiva Goswami was still present, Srila Krishnadas Kaviraj Goswami compiled his famous *Caitanya-caritāmṛta*. Later, Srila Jiva Goswami inspired Srinivas Acharya, Narottam Das Thakur, and Duhkhi Krishnadas to preach Krishna consciousness in Bengal. Jiva Goswami was informed that all the manuscripts that had been collected from

Vrindavan and sent to Bengal for preaching purposes were plundered near Bishnupur, in Bengal, but later he received the information that the books had been recovered. Jiva Goswami awarded the designation Kaviraj to Ramachandra Sena, a disciple of Srinivas Acharya, and to Ramachandra's younger brother Govinda. While Jiva Goswami was alive, Srimati Jahnava Devi, the pleasure potency of Sri Nityananda Prabhu, went to Vrindavan with a few devotees. Jiva Goswami was very kind to the *Gauḍīya Vaiṣṇavas*, the *vaiṣṇavas* from Bengal. Whoever went to Vrindavan he provided with a residence and *prasādam*. His disciple Krishnadas Adhikari listed all the books of the Goswamis in his diary.

The *sahajiyās* level three accusations against Srila Jiva Goswami. This is certainly not congenial for the execution of devotional service. The first accusation concerns a materialist who was very proud of his reputation as a great Sanskrit scholar and approached Rupa and Sanatan to argue with them about the revealed scriptures. Srila Rupa Goswami and Sanatan Goswami, not wanting to waste their time, gave him a written statement that he had defeated them in a debate on the revealed scriptures. Taking this paper,

the scholar approached Jiva Goswami for a similar certificate of defeat, but Jiva Goswami did not agree to give him one. On the contrary, he argued with him regarding the scriptures and defeated him. Certainly it was right for Jiva Goswami to stop such a dishonest scholar from advertising that he had defeated Srila Rupa Goswami and Sanatan Goswami, but due to their illiteracy the *sahajiyā* class refer to this incident to accuse Srila Jiva Goswami of deviating from the principle of humility. They do not know, however, that humility and meekness are appropriate when one's own honor is insulted but not when Lord Vishnu or the *ācāryas* are blasphemed. In such cases one should not be humble and meek but must act. One should follow the example given by Sri Chaitanya Mahaprabhu. Lord Chaitanya says in his *Śikṣāṣṭaka* (3):

*ṭṛṇād api su-nīcena taror iva sahiṣṇunā
amāninā māna-dena kīrtaniyaḥ sadā hariḥ*

[Cc. ādi 17.31]

“One can chant the holy name of the Lord in a humble state of mind, thinking himself lower than the straw in the street. One should be more tolerant than a tree, devoid of all sense of false prestige, and should be ready to offer all respect to others. In such a state of mind one can chant the holy name of the Lord constantly.” Nevertheless, when the Lord was informed that Nityananda Prabhu was injured by Jagai and Madhai, He immediately went to the spot, angry like fire, wanting to kill them. Thus, Lord Chaitanya has explained this verse by the example of his own behavior. One should tolerate insults against oneself, but when there is blasphemy committed against superiors such as other *vaiṣṇavas*, one should be neither humble nor meek: one must take proper steps to counteract such blasphemy. This is the duty of a servant of a guru and *vaiṣṇavas*. Anyone who understands the principle of eternal servitude to the guru and *vaiṣṇavas* will appreciate the action of Jiva Goswami in connection with the so-called scholar's victory over his gurus, Srila Rupa and Srila Sanatan Goswamis.

Another story fabricated to defame Srila Jiva Goswami states that when Srila Krishnadas Kaviraj Goswami showed him the newly completed manuscript of *Śrī Caitanya-caritāmṛta*, Jiva Goswami thought it would hamper his reputation as a big scholar and therefore threw it into a well. Srila Krishnadas Kaviraj Goswami was greatly shocked,

according to this story, and he died immediately. Fortunately, a copy of the manuscript of *Śrī Caitanya-caritāmṛta* had been kept by a person named Mukunda, and therefore later it was possible to publish the book. This story is another ignominious example of blasphemy against a guru and *vaiṣṇava*. Such a story should never be accepted as authoritative.

According to another accusation, Srila Jiva Goswami did not approve of the principles of the *parakīya-rasa* of Vraja-dham and therefore supported *svakīya-rasa*, showing that Radha and Krishna are eternally married. Actually, when Jiva Goswami was alive, some of his followers disliked the *parakīya-rasa* of the *gopīs*. Therefore, Srila Jiva Goswami, for their spiritual benefit, supported *svakīya-rasa*, for he could understand that *sahajiyās* would otherwise exploit the *parakīya-rasa*, as they are actually doing at the present time. Unfortunately, in Vrindavan and Nabadwip it has become fashionable among *sahajiyās*, in their debauchery, to find an unmarried sexual partner to live with to execute so-called devotional service in *parakīya-rasa*. Foreseeing this, Srila Jiva Goswami supported *svakīya-rasa*, and later all the *vaiṣṇava ācāryas* also approved of it. Srila Jiva Goswami was never opposed to the transcendental *parakīya-rasa*, nor has any other *vaiṣṇava* disapproved of it. Srila Jiva Goswami strictly followed his predecessor gurus and *vaiṣṇavas*, Srila Rupa Goswami and Sanatan Goswami. Srila Krishnadas Kaviraj Goswami accepted him as one of his instructor gurus. 🍌

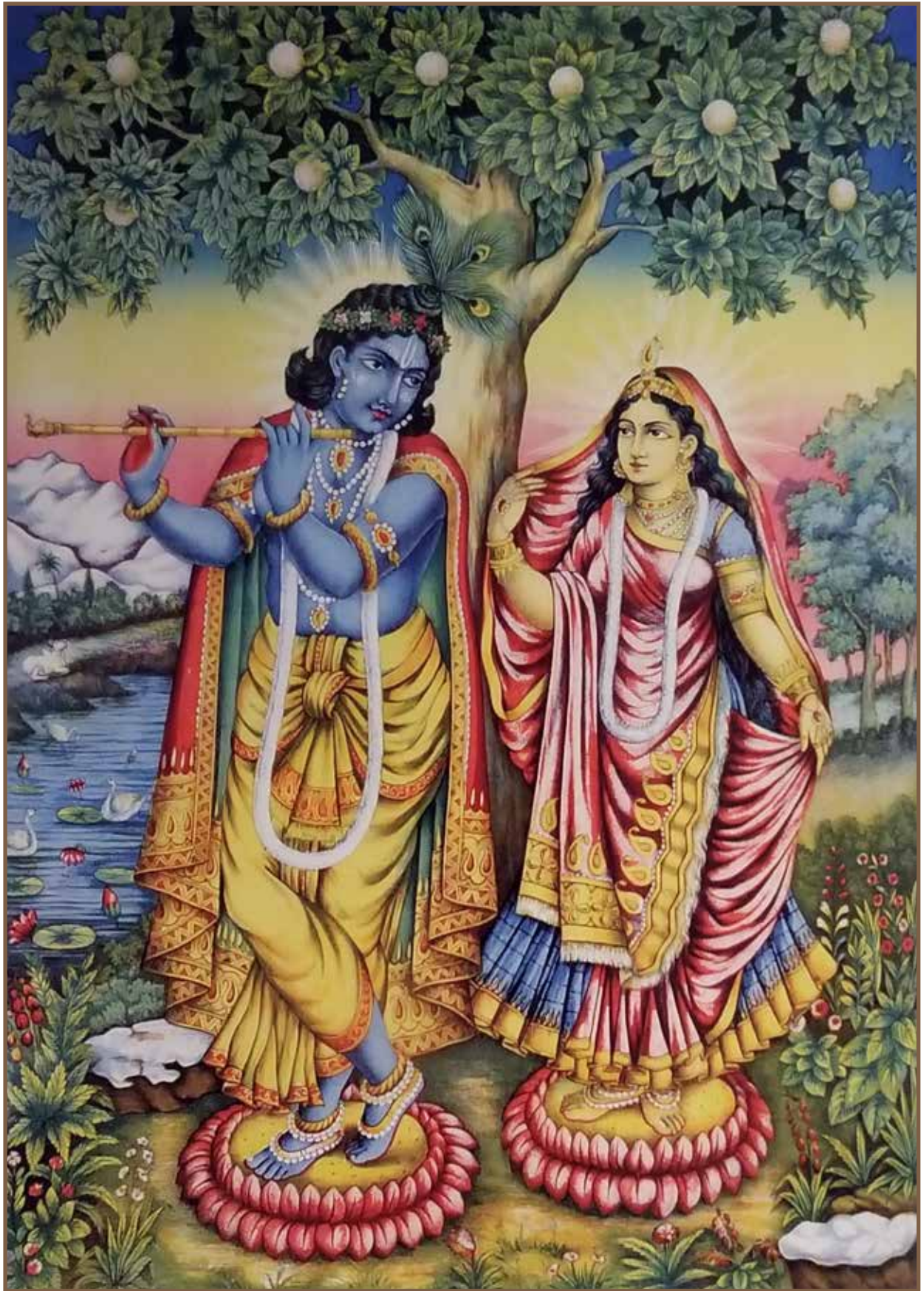
— Purport to Cc. ādi 10.85

The Vaishnavas Dance in Ecstasy



Srila Bhaktivinode Thakur

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 Dham. During his stay in Vrindavan,



Painting by Unknown artist, Kolkata, Lithograph, 1880-1900

Sri Sri Radha Krishna



Original japa mala of Srila Jiva Goswami at Nityananda Vat 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 *Śaṭ-sandarbha* written by Sri Jiva is a jewel in this world. If someone properly understands the *Śaṭ-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. (Reprinted from Bindu issue 259.)

HARDENING OF THE HEART



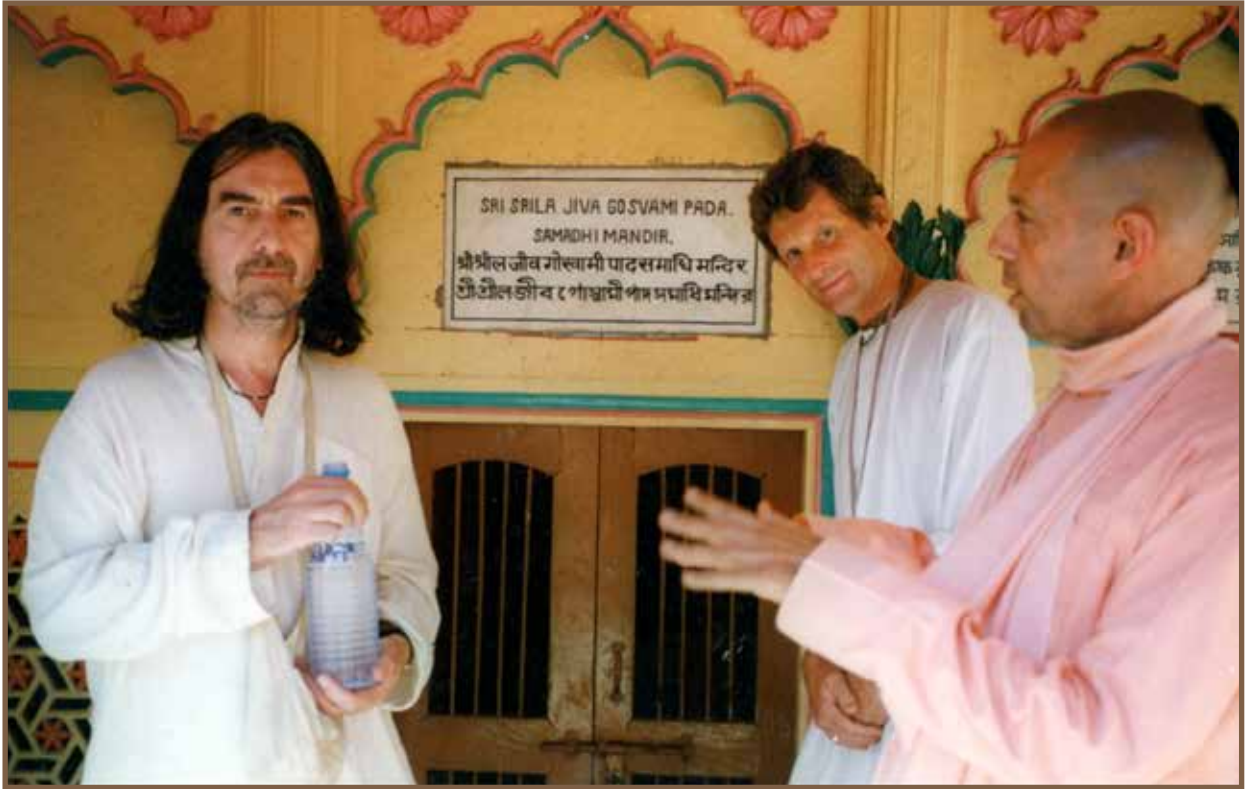
From Srila Jiva Goswami's commentary
on *Bhakti Rasāmṛta Sindhu*

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.

*nanu 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 bhāvaḥ. prādhānyena ca tathoktam
śrī-prahlādena —*

*naite guṇā na guṇino mahad-ādayo ye
sarve manaḥ-prabhṛtayaḥ saha-deva-martyāḥ
ādy-antavanta urugāya vidanti hi tvām
evam vimṛśya sudhiyo viramanti śabdāt
tat te 'rhattama namaḥ-stuti-karma-pūjāḥ
karma-smṛtiś caraṇayoḥ śravaṇam kathāyām
saṁsevayā tvayi vineti ṣaḍ-aṅgayā kiṁ
bhaktim janaḥ paramahaṁsa-gatau labheta*



Unknown photographer

Left to right: George Harrison, Shyamasundar Das, and Mukunda Goswami at Srila Jiva Goswami's samadhi in Vrindavan

*atra karma paricaryā, karma-smṛtiḥ līlā-smaraṇam.
caraṇayor iti bhakti-vyañjakam tac ca ṣaṭsv apy anvitam.
tathā saṁsevayā vineti vairāgyādikam api nādr̥tam.*

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 Prahlada 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 worshiping 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 *saṁsevayā vineti*, the great devotee Prahlada Maharaja has shown a disapproval of the subordinate processes of *jñāna*, *vairāgya*, etc. 🍌

— From the commentary entitled *Durgama-Saṅgamini Ṭikā* on the *Bhakti Rasāmṛta Sindhu* 1.2.249. Translated by Hari Parshad Das from the Sanskrit available at <http://www.granthamandira.com> (Reprinted from Bindu issue 259.)

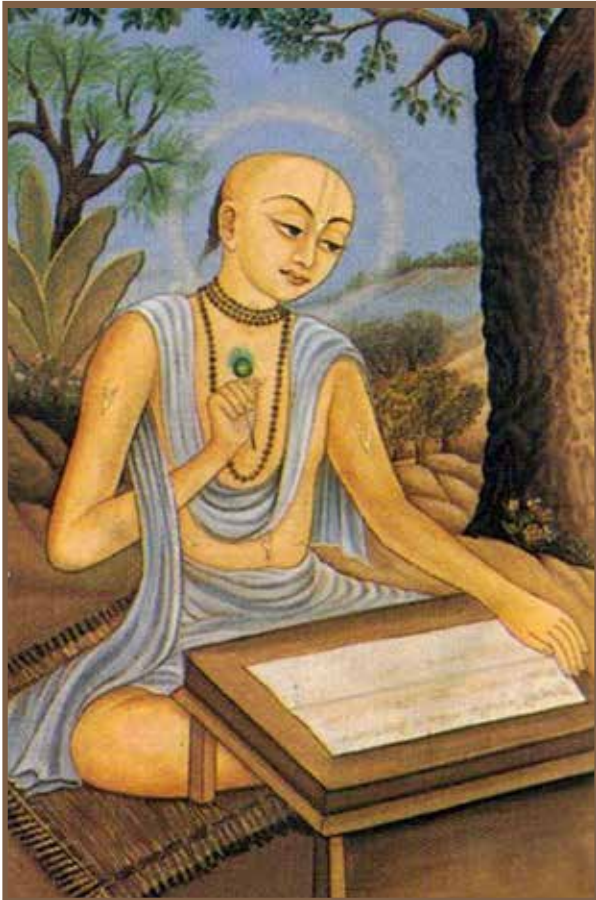
SRILA JIVA GOSWAMI'S JOURNEY TO VRINDAVAN



From *Srila Narahari Chakravarti Thakur's
Bhakti Ratnakara, chapter 1*

Sri Jiva had grown very discontented in Gauda and he was pulled by attraction to his uncles in Vrindavan. From the day of Rupa and Sanatan going to Vrindavan, a peculiar feeling began to grow in the mind of Sri Jiva, who decided to give up all pleasures regarding ornaments, beautiful clothing, comfortable beds and voraciousness, etc. In discussions of royal affairs or worldly matters he simply felt bored.

The village gentlemen, observing Sri Jiva in this perturbed state of mind, discussed the situation. Someone commented, "From the sons of Kumeradev, three became great *vaiṣṇavas* and scholars of scripture, Sanatan, Rupa, and Vallabha. I have never seen such stoicism and neutrality as exhibited by Sri Vallabha in his detachment from worldly pleasures.



Unknown artist

Srila Jiva Goswami writing

श्रीकृष्णकथामृत बिन्दु

When he died on the bank of the Ganga, his young son Jiva was stunned. But Sri Jiva also had no interest in wealth or riches. My heart breaks when I think of him. One day I saw him in a lonely place, crying bitterly."

Another person replied, "My dear friend, this is natural. It is Krishna's blessing which makes Sri Jiva behave like this. He has become very reserved and does not think of anything but *Śrīmad Bhāgavatam*, which has become his very life. He loves to swim in that ocean of happiness created by discussions about Krishna. No one dares speak anything to him but topics about Krishna. He must have met Mahaprabhu privately because I have seen him faint on the ground after crying out the name of Sri Krishna Chaitanya. My heart aches when I see him rolling on the ground, crying so bitterly that his body is soaked with tears. I cannot bear to hear his lamentations."

"My dear friends, it is certain that Sri Jiva will soon leave his house forever." "But he is merely a boy," someone argued.

"How will he tolerate the troubles of travelling from place to place."

"His love for Prabhu knows no bounds," commented another man. "He is the light of the Brahmin class," said another. "The whole village will sink into utter darkness if he leaves."

The discussion of Sri Jiva continued amongst the village gentlemen. They could not even return to their homes leaving Sri Jiva in that condition.

At the same time, Sri Jiva sat wondering when he would leave his house. One evening, he sat alone crying and singing the holy name.

Although he tried to control himself, he finally broke down and cried out again and again:

*ahe prabhu śrī kṛṣṇa caitanya nityānanda
ahe karuṇā-sindhu śrī advaitacandra*

*ahe kṛpāmaya prabhura śrī priyagaṇa
mo-hena patite kara kṛpāra bhājana*

"O my Prabhu Sri Krishna Chaitanya! O Nityananda! O my Prabhu Sri Advaitachandra, the ocean of mercy! O dear associates of Prabhu! Please be kind to this wretched fellow!" (texts 709-710)

Throughout the night his lamentation kept him from sleeping.

Once before in Ramkeli, Sri Jiva had had a dream in which he saw Mahaprabhu and his associates dancing



Photograph by Madhavananda Das

Srila Jiva Goswami's personal deity of Sri Chaitanya Mahaprabhu at his childhood home in Ramakeli

in *saṅkīrtana* and enchanting the world with a flow of love unobtainable by Lord Brahma. Tonight, he saw that same scene in his dream.

Hundreds of thousands of people came forward to join that *saṅkīrtana*. The name of Hari filled the earth and the sky.

Suddenly Mahaprabhu disappeared and as the dream faded, Jiva awoke up in a sorrowful state. Again he fell asleep and a second wonderful scene appeared in his dream.

[Narahari Chakravarti continues speaking to his readers:] I will tell you later what he saw in his dream, but now I want to acquaint you with the former history of Sri Jiva. When Sri Jiva was only a boy, he avoided playing with his friends or other activities which had no connection with Krishna.

He would make images of Krishna and Balarama, worship them with flowers and sandal paste,

and dress them with fine clothes and ornaments. When he would bow on the ground before them he would weep. He offered them various kinds of sweetmeats and then enjoyed eating the *prasāda* of the deities with his friends.

He loved the deities of Krishna and Balarama so much that even when he was alone he would play with them. At bedtime he would clasp the deities tightly to his chest and sleep. His parents could not separate their son from his deities although they thought he was merely playing. Everyone was happy to see Jiva's love for Krishna and Balarama.

Krishna and Balarama appeared before him in a dream. Sri Jiva was enchanted to see Krishna in dark blue color and Balarama in white color. They looked like Cupid and enchanted the universe with their beautiful postures. Suddenly Krishna and Balarama were replaced by Gaura and Nitai and the universe was perfumed by the scent of their bodies. Overjoyed with his vision, Sri Jiva wept and fell at the feet of the two masters. Gaura-Nityananda Rai. The twin oceans of mercy put their feet on the head of Sri Jiva and embraced him affectionately. Whatever they spoke fell like nectar on the ears of Sri Jiva. In ecstatic love, Sri Gaurasundara offered Jiva to the gracious feet of Sri Nityananda. But Nityananda repeatedly instructed Sri Jiva, "Let my Gaura Prabhu be your life and soul." When Sri Jiva bowed to their feet, they disappeared, and Sri Jiva fell into an abyss of disappointment.

When he woke from sleep, the dawn was breaking, and he prepared to leave for Vrindavan on the pretext of studying there. The people of Nabadwip knew he was going to Vrindavan. Jiva bid farewell to his followers and left Fateya with only one servant. In the ecstasy of love, Sri Jiva wandered hypnotically, arousing the curiosity of the other travelers on the road. "Who is this young man?" they wondered. "He must be a prince with a complexion of gold like a champaka flower. What a beautiful face! Just see his attractive wide eyes, nose, eyebrows, forehead, ears, and curly hair. See his neck, his chest and his nails and fingers on his lotus-like hands! How beautiful are his thighs, knees and legs." They all admired the tulasi garland hanging around his neck, and the milk-white sacred thread lying across his chest.

Ślokāmṛta

PRAYERS TO
SRILA JIVA GOSWAMI

By Sri Rasbihari Sankhya Tirtha

*śrī-jīvasya padāravindam atulaṁ vandāmahe sarvadā
vāñchā-kalpa-taroḥ kṛpādra manaso dīneka bandhoḥ prabhoh
śrīmad rūpa-sanātanāṅghri kamale bhṛṅgāya mānātmano
yena śrī-bhagavan mahattva vitateḥ siddhānta āviṣkṛtaḥ*

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.

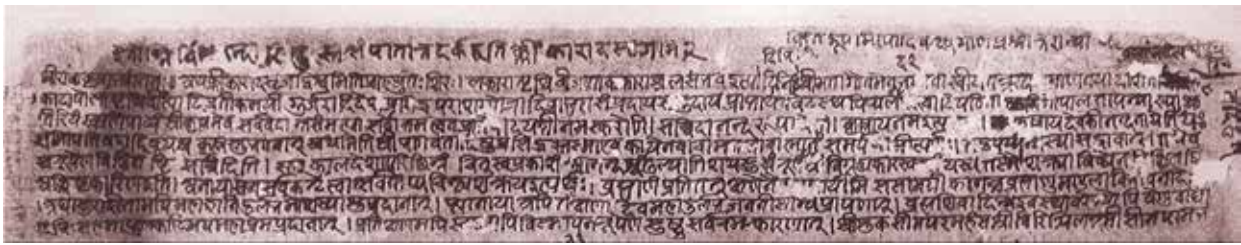
— Translated by Hari Parshad Das, from Sri Virchandra Goswami's commentary on Śrī Śrī Gopal-Campu. Published by Sri Lalit Mohan Choudhuri. (Reprinted from Bindu issue 259.)





Unknown artist. From the Jiva Institute in Vrindavan

Srila Jiva Goswami with his famous students Srinivas Acarya, Narottam Das Thakur, and Shyamananda Prabhu



Original handwriting of Srila Jiva Goswami at the Vrindavan Research Institute

Someone said, “My dear friend, I cannot take my eyes off him. I wish I could die and carry any misfortune that might befall him.”

Others said, “We cannot understand why we are feeling so perplexed to see him. We wish we can get initiated by him.”

Although the people talked, Sri Jiva didn’t pay attention to them and continued his journey, rapt in ecstasy.

When he entered Nabadwip, everyone acknowledged him, as he was the nephew of Rupa and Sanatan. Overwhelmed by Sri Jiva’s scholarship and devotional practices, the brahmins questioned him.

Sri Jiva was enchanted by the beauty of Nabadwip. That holy *dhama* covered sixteen *krośas* [32 square miles] of land with many beautiful flower gardens, tanks, forests, groves, cottages, and the banks of the Ganga.

As he wandered about, Sri Jiva saw many *vaiṣṇavas* who were happy to meet him and took him directly to the cottage of Srivas Pandit where Nityananda Prabhu and his associates were sitting. Nityananda had already foretold Sri Jiva’s arrival to Srivas, and Srivas gladly informed Nityananda when Sri Jiva was waiting outside the cottage door. Nityananda happily requested someone to call him in.

Sri Jiva’s eagerness to meet Nityanada made him cry uncontrollably and he fell humbly at the feet of Prabhu. Nityananda Prabhu affectionately placed his feet on the head of Sri Jiva. He raised Sri Jiva from the ground and embraced him warmly.

*prabhu premāveśe kahe, — ‘tomāra nimitte
āilāma śīghra eṭhā khaḍadaha haite’*

“Overwhelmed with great love, Nityananda Prabhu told him, “I have come here from Kardadaha simply to meet you.” (767)

In this way he pacified Sri Jiva in various ways and asked Srinivas and other *vaiṣṇavas* to favor him. He kept Sri Jiva in his association for some days and then requested him to go West. At the time of his departure, Sri Jiva bowed at the feet of Nityananda in

the sadness of their separation. Nityananda Prabhu put his feet on Sri Jiva’s head and affectionately embraced him.

*prabhu kahe, — śīghra vraje karaha prayāṇa
tomāra vaṁśe prabhu diyāchena sei sthāna*

Nityananda Prabhu told him, “Quickly go to Vrindavan. It is the order of Mahaprabhu that your family should be settled at that place.” (772)

Sri Jiva offered his respects to the feet of all the *vaiṣṇavas* and then left for Vrindavan. Srivas and other devotees blessed Sri Jiva in various ways.

From Nabadwip, Sri Jiva went to Kashi where he met Sri Madhusudan Vachaspati, the professor of all *śāstras*, who was as great as Brihaspati. The scholar was pleased to meet Sri Jiva and kept him at his place for a long time during which he gave him lessons on *Vedānta* and other *śāstras*.

Sri Vachaspati was so impressed by the scholarly capabilities of Sri Jiva that he glorified him throughout Kashi, and he soon became respected as the foremost scholar of *Nyāya*, *Vedānta*, and other scriptures.

From Kashi, Sri Jiva went to Vrindavan and got the mercy of Rupa and Sanatan.

*sanātana, rūpa, śrī-vallabha tina bhāi
ei tinerā caritra varṇite anta nāi*

There can be no end to the descriptions of the qualities of Sanatan, Rupa, and Vallabha. (781) 🌸

Bibliography

- Srila Narahari Chakravarti. *Śrī Bhakti-ratnākara*. English translation by Kusakratha Das. Published by Krishna Library. Alachua, Florida.
- Srila Narahari Chakravarti. *Śrī Bhakti-ratnākara*. Gaudiya Mission. Calcutta. 501 Gaurabda. Bengali.

SRI JIVASHTAKAM



Sri Bhaktikinkar Sridhar (Krishnadas)

*budha bhakta-gaṇārcita pāda-yugaṁ
para-dharma suśikṣaka-viśva-gurum
vipulī-kṛta gaurava viśva-bhuvaṁ
praṇamāmi sadā prabhu jīva-padam*

Unto the two lotus feet worshiped by learned devotees, to the bona-fide instructor of transcendence for the entire humanity, to he whose glories are spread throughout the world, to my master Srila Jiva Goswami, I offer my humble obeisances.

*dvija-varya kuloddhava-candra-pure
nṛpa-bāla śīromaṇi rūpa-dhṛtam
śīśu-keli sadā rata kṛṣṇa-guṇe
praṇamāmi sadā prabhu jīva-padam*

To the prince who is the crest-jewel born in a revered family of brahmins hailing from Chandradwip, to he who even as an infant was always immersed in the qualities of Lord Krishna, to my master Srila Jiva Goswami, I offer my humble obeisances.

*jita-komala-campaka-puṣpa-tanuin
mukha-candra-samujjvala citta-haram
suramartya-manohara-rūpa-dhṛtam
praṇamāmi sadā prabhu jīva-padam*

To he who has a transcendental body of the complexion and softness of a champaka flower, to he whose effulgent moon-like face steals away the heart, to he who possesses an exceptionally divine enchanting form, to my master Srila Jiva Goswami, I offer my humble obeisances.

*salilākta-guru-smṛti-netra-yugaṇ
tulasī kila śobhita kaṇṭha-varam*

SRI KRISHNA KATHAMRITA BINDU

A free bi-monthly service provided by:

Gopal Jiu Publications
c/o Sri Krishna Balarama Mandir
National Highway No. 5
IRC Village
Bhubaneswar, Odisha, India 751015



Email: katha@gopaljiu.org
Website: www.gopaljiu.org
Subscriptions: minimag@gopaljiu.org

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

Quotations from the books, letters, and lectures of His Divine Grace A. C. Bhaktivedanta Swami Prabhupada ©Bhaktivedanta Book Trust. All other materials, unless specified, © ISKCON Gopal Jiu Publications. All rights reserved. Blanket permission is given to redistribute Bindu in electronic or print form provided no changes are made to the contents.

*kavirāja-gaṇaiḥ parisevya-padaṇ
praṇamāmi sadā prabhu jīva-padam*

To he who is decorated with teary eyes in the remembrance of his guru, to he whose glorious neck is decorated with *tulasī* beads, to he whose feet are well-served by a host of devotee poets, to my master Srila Jiva Goswami, I offer my humble obeisances.

*guru-rūpa-sanātana dāsya-param
paramāḍṛta-vallabha-vipra-sutam
paramārtha-parāyaṇa pūjya-padam
praṇamāmi sadā prabhu jīva-padam*

To the topmost servant of his spiritual masters — Srila Rupa Goswami and Srila Sanatan Goswami, to the son of the most venerable brahmin named Sri Vallabha, to he whose feet are served by those who are exclusively attached to the highest goal of life, to my master Srila Jiva Goswami, I offer my humble obeisances.

*abhimāna samunnata citta-haram
chala-bhakti-gajāntaka simha-varam
vraja-bhakti-viśārada pūjya-param
praṇamāmi sadā prabhu jīva-padam*

To he who removes the arrogance and pride from one's consciousness, to the great lion who kills the elephant of show-bottle devotion, to the most revered expert devotee in the mood of devotion of Vrindavan, to my master Srila Jiva Goswami, I offer my humble obeisances.

*harināma-samanvita-citra-param
anusāsana śāstra su-gumphanakam
jagad-ujjvala-kīrti guṇāḍhya varam
praṇamāmi sadā prabhu jīva-padam*

To he who weaves variegated garlands of instructional spiritual literature that are replete with the names of Lord Hari, to he whose excellent glories are known all around the world, to my master Srila Jiva Goswami, I offer my humble obeisances.

*hari-bhakti-sarovara haṁsa-varam
vraja-mañjari-bhāva vilāsa-varam
karuṇākara-tāraka pātra-varam
praṇamāmi sadā prabhu jīva-padam*

To the excellent swan in the lake of devotional service to Lord Hari, to Vilas Manjari, absorbed in the mood of a *mañjari* in Vrindavan, to the foremost container and fountainhead of mercy, to my master Srila Jiva Goswami, I offer my humble obeisances. 🌸

— Translated by Hari Parshad Das. As seen in the precincts of Sri Sri Radha Damodar Temple, Vrindavan. (Reprinted from Bindu issue 259.)