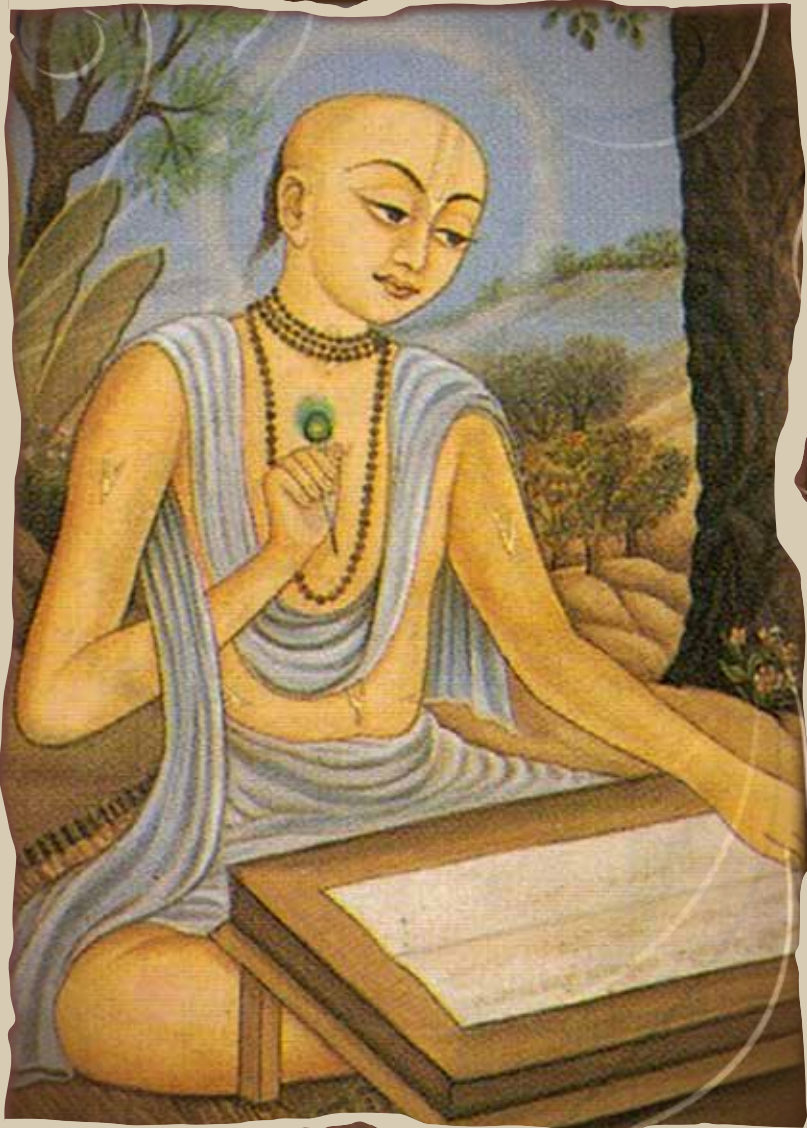


Śrīla Jīva Gosvāmī's Extraordinary Merit



Śrī Śrīmad Gour Govinda Swami



**Śrīla Jīva Gosvāmī's
Extraordinary Merit**

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Śrīla Jīva Gosvāmī's Extraordinary Merit

Śrī Śrīmad Gour Govinda Swami

A lecture given by Śrī Srimad Gour Govinda Swami on the occasion of
Śrīla Jīva Gosvāmī's appearance on 8 September 1992 in Bhubaneswar, India.

TATTVA VICARA  PUBLICATIONS

Invocation

*jaya jaya śrī-kṛṣṇa-caitanya dīnabandhu
jaya jaya nityānanda karuṇāra sindhu*

*jaya śrī-advaitadeva guṇera haila
jaya śrī-panḍita-gadādhara premamaya*

*jaya prema-bhakti dātā paṇḍita-śrīvāsa
jaya vrakeśvara mor rāḍhī haridāsa*

*jaya sārvaḥma tati viśva rāmānanda
jaya vāsudeva-ghoṣa nara nṛsīṃha*

*jaya dhanañjaya śritā rūpa-dāmodara
jaya narahari gaurīdāsa kāśīśvara*

*jaya dāsa-gadādhara śrīdhara vijaya
jaya śuklāmbhara-brahmacārī śrī-sañjaya*

*jaya bhāṭṭa-gopāla śrī-rūpa-sanātana
jaya raghunātha-dāsa duḥkhīra jīvana*

*jaya śrī-bhūgarbha-dāsa nātha śrī-rāghava
jaya raghunātha-bhāṭṭa ācārya yādava*

*jaya jaya śrī-jīvadev guṇera nidhana
jaya kavirāja-kṛṣṇa-dāsa daya lañā*

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*jaya jaya śrīnivāsa-ācārya-ṭhākura
jaya narottama dhara mahimā pratyūḍha*

*jaya jaya śyāmānanda daridra upara
śrī duḥkhīnī-kṛṣṇa-dāsa nāma pūrve jara*

*jaya jaya śrī vaiṣṇava dayāra avadhi
jaśa bara anugrahe ahe kārya śrīji*

*hare kṛṣṇa hare kṛṣṇa
kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma
rāma rāma hare hare*

*om ajñāna-timirāndhasya jñānāñjana śalākayā
cakṣur unmīlitaṁ yena tasmai śrī gurave namaḥ*

“I was born in the darkest ignorance, and my spiritual master opened my eyes with the torch of knowledge. I offer my respectful obeisances unto him.”

*śrī-caitanya-mano-’bhīṣṭaṁ
sthāpitaṁ yena bhū-tale
svayaṁ rūpaḥ kadā mahyaṁ
dadāti sva-padāntikam*

“When will Śrīla Rūpa Gosvāmī Prabhupāda, who has established within this material world the mission to fulfill the desire of Lord Caitanya, give me shelter under his lotus feet?”

*vande ‘haṁ śrī-guroḥ śrī-yuta-pada-kamalaṁ
śrī-gurūn vaiṣṇavāṁś ca*

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*śrī-rūpaṁ sāgrajātaṁ saha-gaṇa-raghunāthānvitāṁ taṁ sa-jīvam
sādvaitaṁ sāvadhūtaṁ parijana-sahitaṁ kṛṣṇa-caitanya-devaṁ
śrī-rādhā-kṛṣṇa-pādān saha-gaṇa-lalitā-śrī-viśākhānvitāṁś ca*

“I offer my respectful obeisances unto the lotus feet of my spiritual master and unto the feet of all Vaiṣṇavas. I offer my respectful obeisances unto the lotus feet of Śrīla Rūpa Gosvāmī along with his elder brother Sanātana Gosvāmī, as well as Raghunātha Dāsa and Raghunātha Bhaṭṭa, Gopāla Bhaṭṭa, and Śrīla Jīva Gosvāmī. I offer my respectful obeisances to Lord Kṛṣṇa Caitanya and Lord Nityānanda along with Advaita Ācārya, Gadādhara, Śrīvāsa, and other associates. I offer my respectful obeisances to Śrīmatī Rādhārāṇī and Śrī Kṛṣṇa along with Their associates Śrī Lalitā and Viśākhā.”

*he kṛṣṇa karuṇā-sindho dīna-bandho jagat-pate
gopeśa gopikā-kānta rādhā-kānta namo ‘stu te*

“O my dear Kṛṣṇa, You are the friend of the distressed and the source of creation. You are the master of the *gopīs* and the lover of Rādhārāṇī. I offer my respectful obeisances unto You.”

*tapta-kāñcana-gaurāṅgi rādhe vṛndāvaneśvari
vṛṣabhānu-sute devi praṇamāmi hari-priye*

“I offer my respects to Rādhārāṇī, whose bodily complexion is like molten gold and who is the Queen of Vṛndāvana. You are the daughter of King Vṛṣabhānu, and You are very dear to Lord Kṛṣṇa.”

*vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca
patitānām pāvanebhyo vaiṣṇavebhyo namo namaḥ*

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“I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They can fulfill the desires of everyone, just like desire trees, and they are full of compassion for the fallen souls.”

*namo mahā-vadānyāya kṛṣṇa-prema-pradāya te
kṛṣṇāya kṛṣṇa-caitanya-nāmne gaura-tviṣe namaḥ*

“O most munificent incarnation! You are Kṛṣṇa Himself appearing as Śrī Kṛṣṇa Caitanya Mahāprabhu. You have assumed the golden colour of Śrīmatī Rādhārāṇī, and You are widely distributing pure love of Kṛṣṇa. We offer our respectful obeisances unto You.” (Cc. Madhya 19.53)

*yad advaitam brahmopaniṅadi tad apy asya tanu-bhā
ya ātmāntaryāmī puruṅa iti so ‘syāṁśa-vibhavaḥ
ṅaḍ-aiśvaryaiḥ pūrṅo ya iha bhagavān sa svayam ayam
na caitanyāt kṛṅṅāj jagati para-tattvaṁ param iha*

“What the *Upaniṣads* describe as the impersonal Brahman is but the effulgence of His body, and the Lord known as the Supersoul is but His localised plenary portion. He is the Supreme Personality of Godhead Himself, full with six opulences. He is the absolute truth, and no other truth is greater than or equal to Him.” (Cc. Ādi 1.3)

*ādḥā kṛṣṇa-praṅaya-vikṛtir hlādinī śaktir asmāḍ
ekātmānāv api bhuvī purā deha-bhedaṁ gatau tau
caitanyākhyam prakāṭam adhunā tad-dayam caikyam āptaṁ
rādhā-bhāva-dyuti-suvalitaṁ naumi kṛṅṅa-svarūpam*

“The loving affairs of Śrī Rādhā and Kṛṣṇa are transcendental manifestations of the Lord’s internal pleasure

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giving potency. Although Rādhā and Kṛṣṇa are one in Their identity, They separated Themselves eternally. Now these two transcendental identities have again united in the form of Śrī Kṛṣṇa Caitanya. I bow down to Him, who has manifested Himself with the sentiment and complexion of Śrīmatī Rādhārāṇī although He is Kṛṣṇa Himself.” (Cc. Ādi 1.5)

*cirād adattaṁ nija-gupta-vittaṁ
svaprema-nāmāmṛtaṁ atyudāraḥ
āpāmaraṁ yo vitatāra gauraḥ
kṛṣṇo janebhyas tam ahaṁ prapadye*

“The most munificent Supreme Personality of Godhead, known as Gaurakṛṣṇa, distributed to everyone—even the lowest of men—His own confidential treasury in the form of the nectar of love of Himself and the holy name. This was never given to the people at any time before. I therefore offer my respectful obeisances unto Him.” (Cc. Madhya 23.1)

*gauraḥ sac-caritāmṛtāmṛta-nidhiḥ gauraṁ sadaiva-stuve
gaureṇa prathitaṁ rahasya-bhajanam gaurāya sarvaṁ dade
gaurādsti kṛpālu-ratra na paro gaurasya bhṛityo bhavaṁ
gaure gauravamācarāmi bhagavan gaura-prabho rakṣa mām*

“I pray to Śrīman Gaurāṅga Mahāprabhu whose ecstatic transcendental pastimes are like a river of nectar. Gaura has given the path of confidential devotional service. I will completely surrender to Gaura. Is there anyone more merciful than Gaura? I will become a servant of Gaura. I shall preach the glory of Gaura. May my Lord Gaura protect me.” (Gaurāṅga-virudāvalī by Śrīla Raghunandana Gosvāmī)

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*ājānu-lambita-bhujau kanakāva-dātau
saṅkīrtanaika-pitarau kamalāya-tāksau
visvambharau dvijavarau yuga-dharma-pālau
vande jagat priyakarau karuṇāvatārau*

“I worship Their Lordships Śrī Caitanya Mahāprabhu and Nityānanda Prabhu whose long arms extend down to Their knees, whose beautiful complexions are radiant yellow like molten gold and whose elongated eyes are like red lotuses. They are the topmost *brāhmaṇas*, the guardians of religious principles for this age, the most munificent benefactors of all living entities, and the most compassionate incarnations of Godhead. They initiated the congregational chanting of the names of Lord Kṛṣṇa.” (Cb Ādi 1.1)

*anarpita-carīm cirāt karuṇayāvātīrṇaḥ kalau
samarpayitum unnatojjvala-rasām sva-bhakti-śriyam
hariḥ purāṭa-sundara-dyuti-kadamba-sandīpitaḥ
sadā hṛdaya-kandare sphuratu vaḥ śacī-nandanaḥ*

“May that Lord, who is known as the son of Śrīmatī Śacīdevī, be transcendently situated in the innermost chambers of your heart. Resplendent with the radiance of molten gold, He has appeared in the age of Kali by His causeless mercy to bestow what no incarnation ever offered before: the most sublime and radiant spiritual knowledge of the mellow taste of His service.” (Cc. Ādi 1.4)

*śrī-kṛṣṇa-caitanya
prabhu-nityānanda
śrī-advaita gadādhara
śrīvāsādi-gaura-bhakta-vṛnda*

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“I offer my obeisances to Śrī Kṛṣṇa Caitanya, Prabhu Nityānanda, Śrī Advaita, Gadādhara, Śrīvāsa and all others in the line of devotion.”

*hare kṛṣṇa hare kṛṣṇa
kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma
rāma rāma hare hare*

*ānanda-līlāmaya-vigrahāya
hemābha-divya-cchavi-sundarāya
tasmai mahā-prema-rasa-pradāya
caitanyacandrāya namo namas te*

“O Lord Chaitanya-candra, O Lord whose form is full of blissful pastimes, O Lord whose complexion is as splendid as gold, O Lord who gives in charity the nectar of pure love for Lord Krishna. I offer my respectful obeisances unto You. I offer my respectful obeisances unto You.” (Śrī Caitanya-candrāmṛta, text 11)

Śrī Śrī Ṣaḍ-Gosvāmy-Aṣṭaka
Eight Prayers to the Six Gosvamis
by Śrīnivāsa Ācārya

(1)

*kṛṣṇotkīrtana-gāna-nartana-parau premāmṛtāmbho-nidhī
dhīrādhīra-jana-priyau priya-karau nirmatsarau pūjītau
śrī-caitanya-kṛpā-bharau bhuvī bhuvo bhārāvahantāarakau
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau*

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“I offer my respectful obeisances unto the Six Gosvāmīs, namely Śrī Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Śrī Raghunātha Bhaṭṭa Gosvāmī, Śrī Raghunātha dāsa Gosvāmī, Śrī Jīva Gosvāmī, and Śrī Gopāla Bhaṭṭa Gosvāmī, who are always engaged in chanting the holy name of Kṛṣṇa and dancing. They are just like the ocean of love of God, and they are popular both with the gentle and with the ruffians, because they are not envious of anyone. Whatever they do, they are all-pleasing to everyone, and they are fully blessed by Lord Caitanya. Thus they are engaged in missionary activities meant to deliver all the conditioned souls in the material universe.”

(2)

*nānā-śāstra-vicāraṇaika-nipuṇau sad-dharma-saṁsthāpakau
lokānām hita-kāriṇau tri-bhuvane mānyau śaraṇyākarau
rādhā-kṛṣṇa-padāravinda-bhajanānandena mattālikau
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau*

“I offer my respectful obeisances unto the six Gosvāmīs, namely Śrī Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Śrī Raghunātha Bhaṭṭa Gosvāmī, Śrī Raghunātha dāsa Gosvāmī, Śrī Jīva Gosvāmī, and Śrī Gopāla Bhaṭṭa Gosvāmī, who are very expert in scrutinizingly studying all the revealed scriptures with the aim of establishing eternal religious principles for the benefit of all human beings. Thus they are honoured all over the three worlds and they are worth taking shelter of because they are absorbed in the mood of the *gopīs* and are engaged in the transcendental loving service of Rādhā and Kṛṣṇa.”

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(3)

*śrī-gaurāṅga-guṇānuvarṇana-vidhau śraddhā-samṛddhy-anvitau
pāpottāpa-nikṛntanau tanu-bhṛtām govinda-gānāmṛtaiḥ
ānandāmbudhi-varḍhanaika-nipuṇau kaivalya-nistārakau
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau*

“I offer my respectful obeisances unto the six Gosvāmīs, namely Śrī Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Śrī Raghunātha Bhaṭṭa Gosvāmī, Śrī Raghunātha dāsa Gosvāmī, Śrī Jīva Gosvāmī, and Śrī Gopāla Bhaṭṭa Gosvāmī, who are very much enriched in understanding of Lord Caitanya and who are thus expert in narrating His transcendental qualities. They can purify all conditioned souls from the reactions of their sinful activities by pouring upon them transcendental songs about Govinda. As such, they are very expert in increasing the limits of the ocean of transcendental bliss, and they are the saviours of the living entities from the devouring mouth of liberation.”

(4)

*tyaktvā tūrṇam aśeṣa-maṇḍala-pati-śreṇīm sadā tuccha-vat
bhūtvā dīna-gaṇeśakau karuṇayā kaupīna-kanthāśritau
gopī-bhāva-rasāmṛtābdhi-laharī-kallola-magnau muhur
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau*

“I offer my respectful obeisances unto the six Gosvāmīs, namely Śrī Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Śrī Raghunātha Bhaṭṭa Gosvāmī, Śrī Raghunātha dāsa Gosvāmī, Śrī Jīva Gosvāmī, and Śrī Gopāla Bhaṭṭa Gosvāmī, who kicked off all association of aristocracy as insignificant. In order to deliver the poor conditioned souls, they accepted loincloths,

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treating themselves as mendicants, but they are always merged in the ecstatic ocean of the *gopīs*' love for Kṛṣṇa and bathe always and repeatedly in the waves of that ocean.”

(5)

*kūjat-kokila-haṁsa-sārasa-gaṇākīrṇe mayūrākule
nānā-ratna-nibaddha-mūla-viṭapa-śrī-yukta-vṛndāvane
rādhā-kṛṣṇam ahar-niśam prabhajatau jīvārthadau yau mudā
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau*

“I offer my respectful obeisances unto the six Gosvāmīs, namely Śrī Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Śrī Raghunātha Bhaṭṭa Gosvāmī, Śrī Raghunātha dāsa Gosvāmī, Śrī Jīva Gosvāmī, and Śrī Gopāla Bhaṭṭa Gosvāmī, who were always engaged in worshipping Rādhā-Kṛṣṇa in the transcendental land of Vṛndāvana where there are beautiful trees full of fruits and flowers which have under their roots all valuable jewels. The Gosvāmīs are perfectly competent to bestow upon the living entities the greatest boon of the goal of life.”

(6)

*saṅkhyā-pūrvaka-nāma-gāna-natibhiḥ kālāvasānī-kṛtau
nidrāhāra-vihāarakādi-vijitau cātyanta-dīnau ca yau
rādhā-kṛṣṇa-guṇa-smṛter madhurimānandena sammohitau
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau*

“I offer my respectful obeisances unto the six Gosvāmīs, namely Śrī Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Śrī Raghunātha Bhaṭṭa Gosvāmī, Śrī Raghunātha dāsa Gosvāmī,

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Śrī Jīva Gosvāmī, and Śrī Gopāla Bhaṭṭa Gosvāmī, who were engaged in chanting the holy names of the Lord and bowing down in a scheduled measurement. In this way they utilised their valuable lives and in executing these devotional activities they conquered over eating and sleeping and were always meek and humble enchanted by remembering the transcendental qualities of the Lord.”

(7)

*rādhā-kuṇḍa-tate kalinda-tanayā-tīre ca vaṁśīvaṭe
premonmāda-vaśād aśeṣa-daśayā grastau pramattau sadā
gāyantau ca kadā harer guṇa-varam bhāvābhibhūtau mudā
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau*

“I offer my respectful obeisances unto the six Gosvāmīs, namely Śrī Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Śrī Raghunātha Bhaṭṭa Gosvāmī, Śrī Raghunātha dāsa Gosvāmī, Śrī Jīva Gosvāmī, and Śrī Gopāla Bhaṭṭa Gosvāmī, who were sometimes on the bank of the Rādhā-kunda lake or the shores of the Yamuna and sometimes at Vaṁśīvaṭa. There they appeared just like madmen in the full ecstasy of love for Kṛṣṇa, exhibiting different transcendental symptoms in their bodies, and they were merged in the ecstasy of Kṛṣṇa consciousness.”

(8)

*he rādhe vraja-devike ca lalite he nanda-sūno kutaḥ
śrī-govardhana-kalpa-pādapa-tale kālindī-vane kutaḥ
ghoṣantāv iti sarvato vraja-pure khedair mahā-vihvalau
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau*

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“I offer my respectful obeisances unto the six Gosvāmīs, namely Śrī Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Śrī Raghunātha Bhaṭṭa Gosvāmī, Śrī Raghunātha dāsa Gosvāmī, Śrī Jīva Gosvāmī, and Śrī Gopāla Bhaṭṭa Gosvāmī, who were chanting very loudly everywhere in Vṛndāvana, shouting, “O Queen of Vṛndāvana, Rādhārāṇī! O Lalita! O son of Nanda Mahārāja! Where are you all now? Are you on the hill of Govardhana, or are you under the trees on the bank of the Yamunā? Where are you?” These were their moods in executing Kṛṣṇa consciousness.”

Śrīla Jīva Gosvāmī's Extraordinary Merit

Śrī Sanātana and Śrī Rūpa had a younger brother called Anupama, who was also known as Śrī Vallabha. Śrī Jīva Gosvāmī was the only son of Anupama. Thus these three brothers only produced one son, which was Jīva Gosvāmī. He appeared approximately between 1513 and 1523 A.D. In *Bhakti-ratnākara* it is mentioned that when Śrīmān Mahāprabhu went to Rāmakeli village to meet Śrī Rūpa and Śrī Sanātana, Śrī Jīva who was at that time a mere child, left unnoticed to have *darśana* of the lotus feet of Śrīmān Mahāprabhu. During his childhood days, Śrī Jīva Gosvāmī was staying with Śrī Rūpa and Śrī Sanātana in that Rāmakeli village.

From his very childhood he was very much attracted towards and interested in *Śrīmad-Bhāgavatam*. Within a very short time he read *vyākaraṇa* [grammar], *kavya*, *alaṅkāra*, *nyaya mimamsa*, all philosophical scriptures, *darśana-śāstra* and became very proficient on those subjects. He had received the causeless mercy of Śrīmān Mahāprabhu and, as a result of which, he possessed extraordinary merit and *śāstra-jñāna*. Within a very short time, during his boyhood days, he had acquired knowledge from all Vedic literatures and became very proficient.

His pure, holy life history was very, very great and transcendental. He remained a *brahmacārī* throughout his whole life; he never married. Śrīla Rūpa Gosvāmī was his *dīkṣā-guru* and Śrīla Sanātana Gosvāmī was his *param-guru*, great grand guru. Śrīla Jīva Gosvāmī was always a very, very faithful and obedient

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servant and disciple of Śrīla Rūpa Gosvāmī. He established the ideal life of a disciple before the whole Vaiṣṇava community.

He Learned Vedānta from Madhusūdana Vācaspati

Śrīla Jīva Prabhu travelled from Bāklācandradvīpa to Navadvīpa. There he did the *parikramā* of Navadvīpa-dhāma under the guidance of Śrīmān Nityānanda Prabhu.

After that, he went to Kāśī and he became a student of Madhusūdana Vācaspati, a student of Sārvabhauma Bhaṭṭācārya, and for a few years he studied the *śāstra* under his guidance. It is said that whatever Vaiṣṇava philosophy, Vaiṣṇava *darśana*, Sārvabhauma Bhaṭṭācārya heard from Śrī Caitanya Mahāprabhu, he gave to Madhusūdana Vācaspati. So Jīva Gosvāmī learned all those Vaiṣṇava-*siddhāntas*, *Vedānta-vicāra* from Madhusūdana Vācaspati.

He Edited Śrī Sanātana and Śrī Rūpa's Books

Then Śrīla Jīva Gosvāmī Prabhupāda went to Vṛndāvana from Kāśī, and took shelter of Rūpa and Sanātana. He studied *Śrīmad-Bhāgavatam* and all *bhakti-śāstras* (literatures on *bhakti*) from them and stayed in Vraja-maṇḍala.

I have already mentioned that Jīva Gosvāmī had extraordinary merit, and was a great scholar. Seeing this, Rūpa and Sanātana were very pleased and they gave Jīva Gosvāmī whatever books they wrote so that he could edit them. Thus Jīva Gosvāmī was editing the books written by Śrīla Sanātana Gosvāmī and Śrīla Rūpa Gosvāmī. He was such a great scholar, so proficient!

While editing these books, Jīva Gosvāmī wrote a commentary on them, known as *Durgama-saṅgamaṇī*. In 1476 Śakāb-

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da, Sanātana Gosvāmī wrote *Bṛhad-vaiṣṇava-toṣaṇī*, which is a commentary on the tenth canto of *Śrīmad-Bhāgavatam*, and Śrī Jīva Gosvāmī edited that book too. By the order of Śrī Sanātana Gosvāmī, in 1500 Śakābda, Śrī Jīva Gosvāmī wrote an abridged commentary on this *Bṛhad-vaiṣṇava-toṣaṇī*, entitled *Laghu-vaiṣṇava-toṣaṇī*. Besides this, Śrī Jīva Gosvāmī has written many, many books. At the end of this lecture a list will be given.

During his childhood, Śrī Jīva Gosvāmī only enacted the pastimes of Śrī Kṛṣṇa and Balarāma. He did not play any other games. He had very nice deities of Kṛṣṇa and Balarāma. Every day he was decorating them, doing *śṛṅgāra*, offering worship, offering *bhoga* and, with concentrated attention, without even blinking his eyes, he would look at the beautiful form of Kṛṣṇa and offer *dandavat praṇāma* to Him.

While he was studying, he was thinking of Śrī Śrī Gaura and Nitāi. Once, at night he saw in a dream that Gaura and Nitāi are Śrī Kṛṣṇa and Śrī Balarāma. The wonderfully merciful Śrī Gaura and Nitāi gave some dust from their lotus feet to Jīva Gosvāmī. They gave him their blessings and then disappeared. Then his dream broke and he woke up. Then he thought, “Oh, when shall I leave this material world, cut off this material bondage, and completely be engaged in the service of Śrīmān Mahāprabhu?”

An Ideal Disciple

Śrīla Jīva Gosvāmī was an ideal disciple. He would daily go to the Yamuna to collect bathing water for Rūpa and Sanātana. Then he would massage their heads with oil, clean the *āśrama*, do *vigraha-arcana*, cook *bhoga* for the Deities, and edit the writings of Rūpa and Sanātana.

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Śrī Vallabhācārya, the propounder of *puṣṭi-mārga*, was contemporary to Gaurāṅga Mahāprabhu. So Śrī Rūpa and Sanātana were paying him respect as *guru*, and he also was very affectionate towards Rūpa and Sanātana. Sometimes he would visit Rūpa and Sanātana. Once, Vallabhācārya came to Rūpa Gosvāmī, who offered him *dandavat praṇāma* and gave him a nice seat to sit, and then showed him his *maṅgalācaraṇa śloka* of *Bhakti-rasāmṛta-sindhu*. Vallabhācārya read it and said, “Very nice, but some little mistakes are there. I will correct it.” This was during the summer season when Vṛndāvana is extremely hot, and therefore at that time Jīva Gosvāmī was fanning Rūpa Gosvāmī with a palm leaf. He heard everything, and could not tolerate it. He thought, “What mistake is there in the *maṅgalācaraṇa śloka* of *Bhakti-rasāmṛta-sindhu* written by my spiritual master Śrīla Rūpa Gosvāmī? Vallabhācārya will correct it?”

However, at that time he did not say anything, but later when Vallabhācārya went to the Yamuna to take his bath, he also went to the Yamuna on the plea of fetching some water. He caught up with Vallabhācārya on the way. He became very angry and said, “What mistake is there in the writings of my spiritual master that you will correct? Please tell me?” Vallabhācārya pointed something out, but Jīva Gosvāmī defeated him, and showed, “No, that is not correct. What you said is wrong, and what my Guru Mahārāja has written is correct.” Hearing this, Vallabhācārya became very astonished, “This boy is a great *paṇḍita*; he is very proficient in knowledge. He has such extra ordinary scholarship!”

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Keep Up the Prestige of Guru

Vallabhācārya was a very proud fellow by nature. Once, in Jagannātha Purī Dhāma, he told Mahāprabhu that he had written a commentary on *Śrīmad-Bhāgavatam* disregarding Śrīdhara Svāmī's commentary. So Mahāprabhu chastised him and said, *svāmī nā māne yei jana veśyāra bhitarē tāre kariye gaṇana* [Cc. Antya 7.115] “One who does not accept *svāmī* (*svāmī* means husband) is a prostitute.” Therefore one should accept *svāmī*, a husband, otherwise you will be a prostitute. This is an allegorical saying. Similarly here, showing his pride, Vallabhācārya said, “I'll correct the mistake that is in the *maṅgalācaraṇa śloka* of *Bhakti-rasāmṛta-sindhu* written by Rūpa Gosvāmī”. However, Jīva, as an ideal disciple, could not tolerate it. *Guru* may tolerate it, but a disciple cannot tolerate it. That is an ideal disciple. So Jīva Gosvāmī defeated Vallabhācārya. This is the duty of an ideal disciple. He must keep up the prestige of his revered spiritual master.

Jīva Gosvāmī Defeated Keśava Kāśmīrī

Once, a *paṇḍita* called Keśava Kāśmīrī, who also was a very proud fellow, came. Having acquired some material scholarship, he challenged Rūpa and Sanātana to debate with him on *śāstra-siddhānta*. However, Rūpa and Sanātana who were great *mahātmās* were very humble; they were *tṛṇād api sunīcena*. Therefore they said, “No, no, we won't debate. We acknowledge our defeat. You are victorious. We'll give you a certificate. Here! Take it and go!” They were so humble. This is the real quality of a *sādhu*; *tṛṇād api sunīcena*.

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Then that *paṇḍita* went to Jīva Gosvāmī to get a certificate from him. Jīva Gosvāmī, who was also about to give him a certificate, asked, “What shall I write?” Then that *paṇḍita* showed him the certificates that he had obtained from Rūpa and Sanātana and said, “Just write it in the same way.” When Jīva read them, he changed his mind. “No!” He thought, “This *paṇḍita* is a very proud fellow. He should be taught a very good lesson. Definitely! Because he has disregarded my *guru* and grand *guru*, he has committed a great *aparādha*. Such a proud fellow should be taught a very good lesson, because my *guru* and *param-guru*, grand *guru*, are great *mahātmās*, *paramahamsas*. They are *ṭṛṇād api sunīcena*, much humbler than a blade of grass lying in the street. I must crush the pride of this *paṇḍita*.”

Śrī Narottama dāsa Ṭhākura has written *krodha bhakta-dveṣi jane* in his *Prema-bhakti-candrikā*; *krodha*, anger, is our enemy. A Vaiṣṇava never becomes angry, but he utilises anger in the service of Guru, Gaurāṅga and Kṛṣṇa. If someone blasphemes Kṛṣṇa and a Vaiṣṇava *sādhū*, then a Vaiṣṇava becomes angry. This is the proper utilisation of anger. So, with this logic, Jīva Gosvāmī told the proud *paṇḍita*, “Alright! Come forward! We will have a debate now. If you defeat me then I will write a certificate and give it to you.” However, Jīva Gosvāmī defeated that *paṇḍita* in the debate, took the certificates he had obtained from Rūpa and Sanātana and said, “Get out!” This is the duty of an ideal disciple.

Don't Tolerate the Blaspheming of a Vaiṣṇava

One should not misunderstand this and think that Jīva Gosvāmī was a proud fellow. No, on the contrary, he was doing the proper duty of an ideal disciple. He was *ṭṛṇād api sunīcena*.

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He was very humble; much humbler than a blade of grass. His humility was very great, but some envious *sahajiyās* could not understand this. Therefore they found fault in the character of Jīva Gosvāmī and they criticized him. However, you should understand very clearly that what he did is the duty of a real disciple. An ideal disciple cannot tolerate the blaspheming of his *guru*. By tolerating the blaspheming of one's *guru*, and just posing that one is *ṭṛṇād api sunīcena*, one is not practicing real *ṭṛṇād api sunīcena*. A disciple should not do that. If you have the ability, cut off the tongue of the person who blasphemes your *guru* or a Vaiṣṇava. That means to defeat that person. Have a debate and defeat him so that he will never say such things again. Make him mum; stop him speaking. That is the meaning of "cut off his tongue". If you cannot do that, leave that place immediately. Do not listen to the blasphemy of a Vaiṣṇava; otherwise that is also an offence. Sukadeva Gosvāmī has said in *Śrīmad-Bhāgavatam*,

*nindām bhagavataḥ śṛṇvaṁs
tat-parasya janasya vā
tato nāpaiti yaḥ so 'pi
yāty adhaḥ sukṛtāc cyutaḥ*

"One should not hear the blaspheming of the Lord and his dear devotee, a Vaiṣṇava. If one hears it and tolerates it, he will lose all his *sukṛtī*. He will fall down and go to hell."
(*Śrīmad-Bhāgavatam* 10.74.40)

So Jīva Gosvāmī acted rightly as an ideal student or disciple and established the ideal for the whole Vaiṣṇava community. One should understand this. Jīva Gosvāmī was naturally very humble, he thought himself to be an ordinary *jīva*, but he crushed the pride of Vallabhācārya.

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Rūpa Gosvāmī Acts as an Ideal Guru

After taking bath, Vallabhācārya went back to Rūpa Gosvāmī and they had a discussion, *bhāgavata-kathā*. Vallabhācārya inquired, “Who is that boy that was with you?” That boy meant Jīva. He continued, “He is not an ordinary boy. He is very, very proficient in *śāstra*. He has unfathomable scholarship.” Vallabhācārya praised Jīva Gosvāmī in this way. Rūpa Gosvāmī said, “He is my nephew.” Then Vallabhācārya left.

Rūpa Gosvāmī could understand that Jīva had been dealing harshly with Vallabhācārya. Rūpa Gosvāmī was the ideal *guru* and therefore he called Jīva and said, “We pay respect to Vallabhācārya as our *guru*. For my benefit, Vallabhācārya proposed to correct my writings. Can't you tolerate this little thing? Why do you become so intolerant? You cannot stay here. Leave this place and go back home, back to your native village. With this fickle mind you cannot stay in Vṛndāvana. When your mind is fixed you can come back to Vṛndāvana.” That was the order of *guru*. That means the ideal *guru* inflicts very severe discipline on the disciple. That is what an ideal *guru* does and Rūpa Gosvāmī acted in this way. The purport of this story is that with a fickle mind no one can stay in Vrajabhūmi or Vṛndāvana.

After receiving this order from his revered spiritual master Śrīla Rūpa Gosvāmī, Jīva Gosvāmī did not say anything. He remained silent and thought, “I have committed some *aparādha*.” Therefore he was very distressed in his mind. He paid *danḍavat praṇāma* to his *guru*, Rūpa Gosvāmī, and thought, “Alright, my *guru* has ordered me to go back home. So I must go.” While he

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was on the way, he changed his mind. He did not go back to his native place, but at Nanda-ghata he stayed in a solitary dilapidated cottage. Some say that it was in an abandoned crocodile hole. He did not take any food. He gave up eating and only cried, and cried. He cried and cried, day and night.

The local villagers went and saw that this boy was always crying, was not taking any food and had become very skinny. So they sent a message to Sanātana Gosvāmī. Sanātana Gosvāmī came and saw that Jīva Gosvāmī was in a very, very bad condition. He had become skinny, and was always crying. Sanātana Gosvāmī asked him what happened and Jīva told him everything. Sanātana Gosvāmī took him, sat him on his lap and consoled him. He took him to his own place, bathed him and gave him some food. Then he went to Rūpa Gosvāmī and told him about Jīva's condition.

As soon as Rūpa Gosvāmī heard all this, he shed tears and felt great compassion in his heart. He immediately sent someone to go and bring Jīva back. When Jīva came, he offered prostrated *dandavat praṇāma*, but Rūpa Gosvāmī immediately lifted him from the ground, embraced him, made him sit on his lap, wiped the dust from his body and consoled him. He took great care of him, where after Jīva, his dear disciple, regained his health.

This is an ideal *guru*. *Guru* inflicts severe discipline on his disciple to correct him, but he also has affection for him in his heart. Outwardly he is very hard, but inwardly he is very soft, like a coconut. A *sādhu* is like a coconut; the shell is very hard, but the content is very soft. That is how *sādhus*, *gurus*, *mahājanas* are. Thus receiving the mercy of Rūpa and Sanātana, Jīva Gosvāmī became very, very proficient in all *śāstras* and attained perfection in *kṛṣṇa-bhakti*.

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The Duty of an Ideal Disciple

There are some envious Vaiṣṇavas who find fault in the character of Jīva Gosvāmī in this incident. They say that Jīva was very proud, that he was not humble at all, but they cannot understand what real Vaiṣṇava-sevā, real guru-sevā is. I have already quoted what Sukadeva Gosvāmī has said in the tenth canto of *Śrīmad-Bhāgavatam*, “One who hears Vaiṣṇava nindā and tolerates it, he loses his *sukṛtī* and falls down and goes to hell.”

The episode of *dakṣa-kanyā satī*, Dakṣa's daughter Satī, in the fourth canto of *Śrīmad-Bhāgavatam*, teaches the same. Satī, Lord Śiva's wife, went to her father's sacrifice uninvited. She heard her father blaspheming Śiva, her husband, who is a Vaiṣṇava. Therefore she gave up her body by meditating on fire.

*chindyāt prasahya ruśatīm asatīm prabhuś cej
jihvām asūn api tato visṛjet sa dharmah*
(*Śrīmad-Bhāgavatam* 4.4.17)

That means that one who hears the blaspheming of guru, Vaiṣṇava, and tolerates it commits a great *aparādha*; an inexcusable offence. It is the duty of an ideal disciple, if he is able to do so, to cut off the tongue of the person who blasphemes and make him silent. Or if he cannot do so, he should leave that place immediately. If he cannot leave, he should finish his life. This has been stated. This is the duty of an ideal disciple, and Jīva Gosvāmī did his duty. Therefore it is not a fact that he was not humble. He was very humble. You should understand this and that Rūpa Gosvāmī simultaneously acted as an ideal guru. He

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set the example for the whole Vaiṣṇava community as an ideal *guru*, by inflicting discipline on his disciple. Therefore they are the ideal *guru* and the ideal *śiṣya*.

A Vaiṣṇava's Fame Spreads Automatically

In *Gaura-gaṇoddeśa-dīpikā*, Kavi-karṇapūra has written that Jīva Gosvāmī is Vilāsa-mañjarī in Vrajā-līlā and is *gaura-parsada*, an eternal associate of Gaurāṅga Mahāprabhu.

The glory of Jīva Gosvāmī was not limited to the Vaiṣṇava community. It went beyond that, and reached Akbar, who was the Mogul emperor at that time. The spreading of the fame of a Vaiṣṇava happens automatically. A Vaiṣṇava does not want this at all; he never runs after name, fame, adoration, prestige, *pratiṣṭhā*. *Tomara pratiṣṭhā śūkarera biṣṭhā*, it is said that for a Vaiṣṇava, *pratiṣṭhā* is considered the stool of a hog. A real Vaiṣṇava never runs after name, fame, prestige and adoration. Śrīla Mādhavendra Purī was a great devotee, a *mahā-bhāgavata*, a *paramahansa*, a dear devotee of Kṛṣṇa, Gopāla. The Gopīnātha Deity of Remuṇā, Kṣīra-corā-gopīnātha, stole *khīra* for him. He was such a great and dear devotee. He left the village before dawn, because he feared that people would come and praise him. He left, but his glory spread, running ahead of him. It ran ahead, but a real *sādhu*, a Vaiṣṇava never runs after it.

Emperor Akbar Respected Jīva Gosvāmī

Jīva Gosvāmī did not want fame either, but still it came to him. It is not a fact that Jīva Gosvāmī was hankering after it. No, he was very humble and even the Mogul ruler Akbar respected

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him. He even obtained an edict from Akbar that there would be no animal killing in Vṛndāvana. Still, from the time when it was granted to Jīva Gosvāmī, it has been in application. So there is no animal killing in Vṛndāvana. Emperor Akbar had given this order and it is still observed.

Once some Rajput kings were debating over the topic, “Who is superior, Gaṅgā or Yamunā?” It was brought to the attention of Emperor Akbar. Then the emperor said, “Call Jīva Gosvāmī. He will give the decision. He is the *ācārya*.” So Emperor Akbar sent a messenger to bring Jīva Gosvāmī to Agra, which was at that time the capital of the Mogul empire, but Jīva Gosvāmī said, “I never spend the night in any place except Vṛndāvana.”

At that time there was no fast means of transportation, no rail, no bus, no car, what to speak of airplanes. Therefore Emperor Akbar made an arrangement with horses and horsemen so that they could go and get him and bring him back on the same day before the night. Thus Jīva Gosvāmī came to Agra and quoted evidence from *śāstra*, “Gaṅgā has emanated from the lotus feet of Lord Hari, but Yamunā is *kṛṣṇa-preyasī*, she is very dear to Lord Kṛṣṇa. So, according to *rasa-mādhurya*, *rasa-vicāra*, Yamunā is superior to Gaṅgā. Yamunā’s water is superior to Gaṅgā’s water.” Everyone accepted it because Jīva Gosvāmī was the *ācārya*. Then Akbar offered him some reward, but he said, “I won’t take any money as reward, but if you want to give me something, please bring me such and such *śāstra* from Kāśī, and also some paper for writing.” That was not available at that time in Vṛndāvana. Emperor Akbar collected all these things and gave them to him. Jīva Gosvāmī was so humble. He was *nī-ṣkiñcana*. However, those envious *sahajiyā* Vaiṣṇavas, with their owl-like mentality, could not see the humility of Jīva, and they found fault in his character.

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The Three Preachers

Narottama dāsa Ṭhākura, the disciple of Lokanātha Gosvāmī, Śrīnīvās Ācārya, a disciple of Gopāla Bhaṭṭa Gosvāmī, and Syamananda, the disciple of Hridaya Caitanya, these three were the students of Śrīla Jīva Gosvāmī. They studied all the Gosvāmīs' *granthas*, the Gosvāmīs' *śāstra* from Jīva Gosvāmī. Then Jīva Gosvāmī, entrusting them with all the Gosvāmīs' *śāstra*, sent them for preaching. The six Gosvāmīs were not preachers; they were *bhajanandis*. They were doing their *bhajana* and writing books, preparing preachers. So these three, Narottama dāsa Ṭhākura, Śrīnīvās Ācārya and Syamanada were preachers and were sent to Gaudadesh, Bengal and Orissa.

Śrīla Jīva Gosvāmī's Books

Then, now, at last, I will give you the list of books written by Śrīla Jīva Gosvāmī.

1. *Hari-nāmāmṛta-vyākaraṇa*
2. *Gauna-dhātu-saṅgraha*
3. *Gopāla-virudāvalī*
4. *Śrī Bhakti-rasāmṛta-śeṣa*
5. *Śrī Mādhava-mahotsava*
6. *Dig-darśanī ṭīkā*, a commentary on the fifth chapter of *Śrī Brahma-samhitā*.
7. *Durgama-saṅgamanī*, a commentary on *Bhakti-rasāmṛta-sindhu*.
8. *Locana-rocanī ṭīkā* a commentary on *Ujjvala-nīlamanī*.
9. *Gopāla-campū* - 2 parts: *Pūrva-campū* and *Uttara-campū*.
10. *Sankalpa-kalpa-druma*

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11. The six *Sandarbhās*, *Ṣaṭ-sandarbhās*:
 - a. *Tattva Sandarbha*
 - b. *Bhāgavata Sandarbha*
 - c. *Paramātma Sandarbha*
 - d. *Śrī Kṛṣṇa Sandarbha*
 - e. *Bhakti Sandarbha*
 - f. *Prīti Sandarbha*
12. *Śrī Krama Sandarbha* a commentary on the 10th canto of *Śrīmad-Bhāgavatam*
13. *Laghu-vaiṣṇava-toṣaṇī*
14. *Śrī Sarva-saṁvādinī* a commentary on *Bhāgavata Sandarbha*, *Paramātma Sandarbha*, *Śrī Kṛṣṇa Sandarbha*.
15. *Sukha-bodhini* a commentary on *Gopāla-tāpanī Upaniṣad*.
16. *Yogasāra-stava-tīkā* a commentary on the *Padma Purāṇa*.
17. *Gāyatrī-bhāṣya* of *Agni Purāṇa*.
18. *Śrī Rādhā-kṛṣṇārcana-dīpikā*
19. *Sūtra-mālikā*
20. *Janma rāsthaka*
21. *Śrī Sthava-mala* written by Rūpa-pāda and Jīva Gosvāmī has compiled it.

These are the books by Śrīla Jīva Gosvāmī, who stayed for eighty-five years in this material world. As already mentioned he appeared on Śakābda between 1435-1445 or 1513-1523 AD and he disappeared on *śukla tṛtīyā* of *pauṣa-māsa*, in the month of Pauṣa (December–January) the third day of the bright fortnight of the month of Pauṣa in 1540 Śakābda.

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A Prayer to Śrīla Jīva Gosvāmī

In conclusion we offer a prayer to Śrīla Jīva Gosvāmī:

*śrī jīvapāda jaladesu na tasmai dina
yesamanugraha balena kṛposi saktah
śāstram budhera tala desa jala dadhanyo
dhana nidhartham hi gaura virudhata srue dha mayani*

“I am a most degraded rascal. Falling flat at the lotus feet of Śrī Jīva Gosvāmī, begging for his mercy. I will be very fortunate if I get his mercy. I am so wretched, so degraded, and have no qualification, but by the mercy of Jīvapāda I will be able to dive deeper into the deeper most region of this ocean of *śāstra* and I can collect the invaluable gems there held by Śrī Gauracandra.”

*Śrīla Jīva Gosvāmī Prabhupāda ki jaya!
Śrīla Jīva Gosvāmī Prabhupāda ki jaya!
Samavetā bhakta-vṛnda ki jaya!
Gaura-premānanda Hari Hari bol!*

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“An ideal disciple cannot tolerate the blaspheming of his *guru*. By tolerating the blaspheming of one’s *guru*, and just posing that one is *ṭṛṇād api sunīcena*, one is not practicing real *ṭṛṇād api sunīcena*. A disciple should not do that. If you have the ability, cut off the tongue of the person who blasphemes your *guru* or a Vaiṣṇava. That means to defeat him. Have a de-

bate and defeat him so he will never say such things again. Make him mum. Stop his mouth. That is the meaning of “cut off his tongue.” If you cannot do that, leave that place immediately. Do not listen to the blasphemy of a Vaiṣṇava; otherwise that is also an offence. Sukadeva Gosvāmī has said in *Śrīmad-Bhāgavatam* [10.74.80],

*nindāṁ bhagavataḥ śṛṇvaṁs
tat-paraṁsya janasya vā
tato nāpaiti yaḥ so ‘pi
yāty adhaḥ sukṛtāc cyutaḥ*

‘One should not hear the blaspheming of the Lord and his dear devotee, a Vaiṣṇava. If one hears it and tolerates it, he will lose all his *sukṛtī*. He will fall down and go to hell.’

So Jīva Gosvāmī acted rightly as an ideal student or disciple and established the ideal for the whole Vaiṣṇava community. One should understand this. Jīva Gosvāmī was naturally very humble, he thought himself to be an ordinary *jīva*, but he crushed the pride of Vallabhācārya.”

Tattva Vicara



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