



The Goswamis of Vrindavan

Srīla Jīva Goswamī

Sri Jiva Goswami

The image features two highly ornate statues of Sri Jiva Goswami. The statue on the left is white with a serene expression, adorned with intricate floral patterns in blue and pink around its eyes and a prominent orange tilak on its forehead. The statue on the right is black with a similar serene expression, also featuring floral patterns and a tilak. Both statues are surrounded by a profusion of colorful flowers, including red, yellow, and pink blooms, and are set against a background of blue and gold fabric. The entire scene is framed by a yellow banner at the top and bottom containing text.

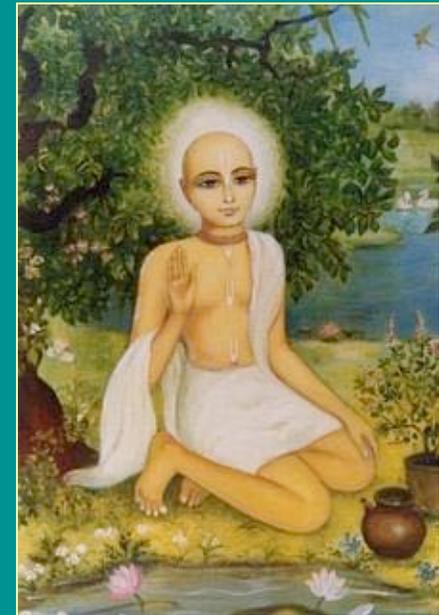
Born about 1511, son of Vallabha, brother of Rupa. Played with murthis of Krishna & Balarama



When Jiva was three or four years old, his uncles resigned from their ministerial posts at the court of Alauddin Hussein Shah (ruled 1493–1519 CE) after their initial meeting with Chaitanya Mahaprabhu (1486–1534 CE) and they decided to join his ranks as mendicants.

Bhakti Ratnagara

Hearing that his father and uncles had made their decision to work in the service of Chaitanya Mahaprabhu, the young Jiva desired to join them also.



Dream

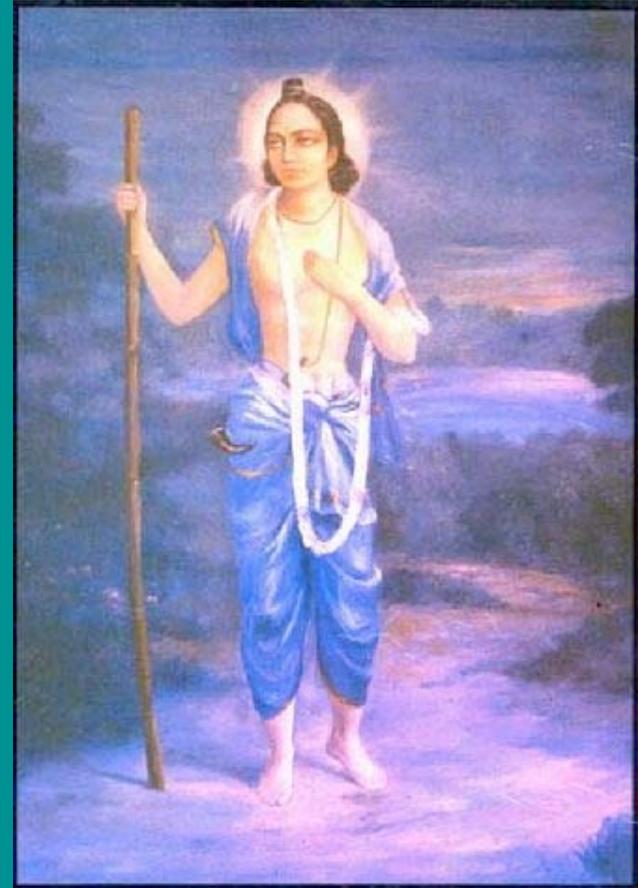


Narahari summarizes Jiva's early life story as follows: In a dream, Jiva had a vision of Mahaprabhu dancing in the midst of sankirtan.

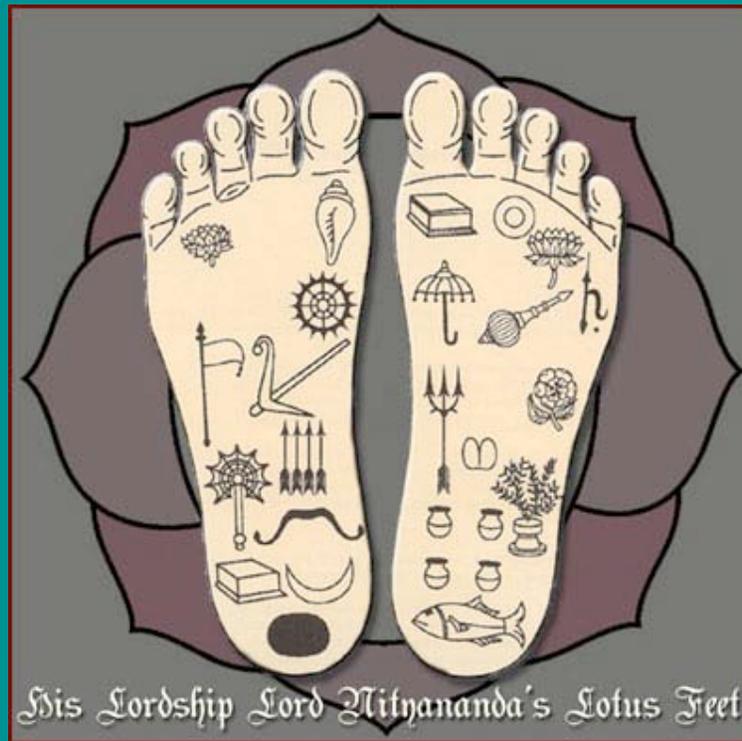


He was overwhelmed by feelings of divine love and soon thereafter left his home in Bakla Candradvipa. At age 17 he met Nityananda Prabhu at Nabadwip in the home of Srivasa Pandit and received his blessings.

- **Nityananda showed him all the places of Gaura lila around Navadvip.**
- **Unclear whether Jiva ever met Chaitanya Mahaprabhu.**



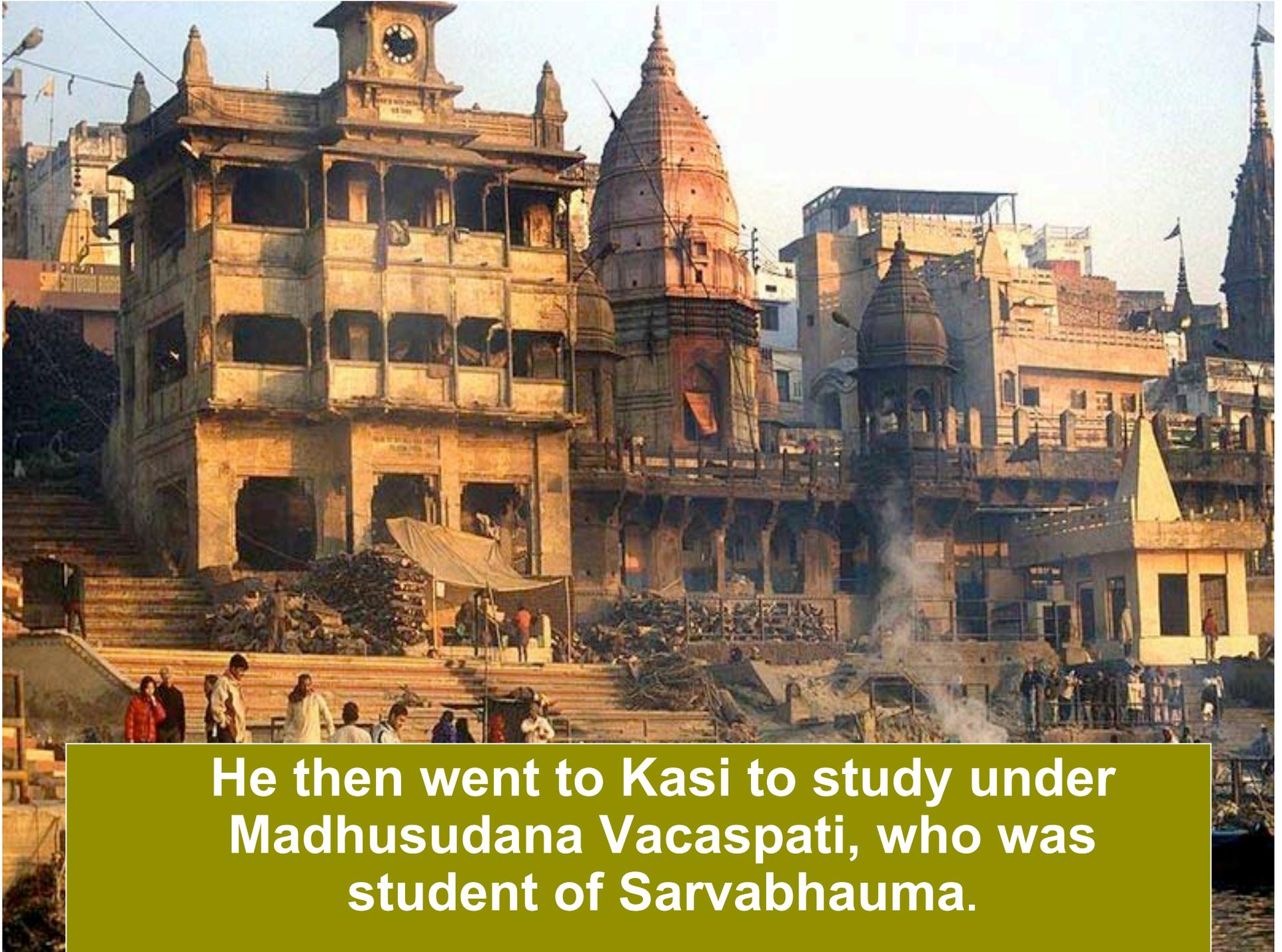
With fatherly affection, Nityananda touched Jiva's head with his feet. He showed incomparable mercy toward Jiva, lifting him from the ground and embracing him tightly.



His Lordship Lord Nityananda's Lotus Feet

Go to Vraja

After keeping Jiva there for some time with him, Nityananda Prabhu sent him off to the West... He said, “Hurry off now to Vraja. That is the place the Lord has given over to your family.” (Bhakti-ratnakara 1.765-9, 772)

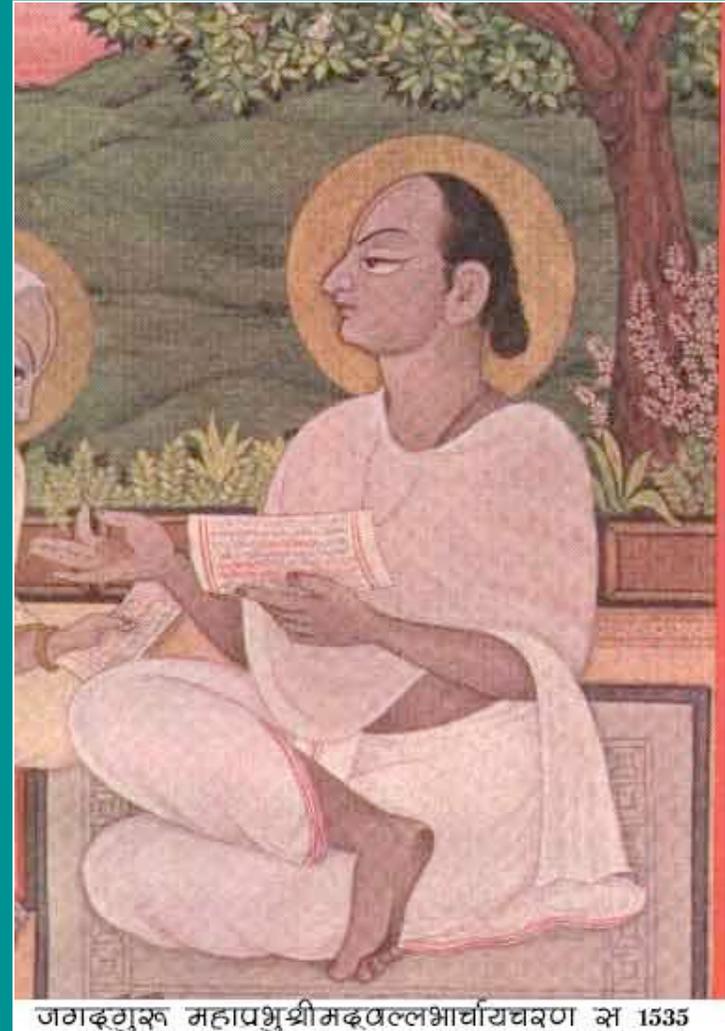


He then went to Kasi to study under Madhusudana Vacaspati, who was student of Sarvabhauma.



- Arrived in 1541 at height of Vrndavan's glory, was favorite (& youngest) of everybody
- Initiated by Rupa Goswami, & lived with him

- Discussion with Vallabhacharya, Jiva told to conquer anger
- Sanatan Reminded Rupa of Lord Chaitanya's principle, "Be kind to every JIVA."

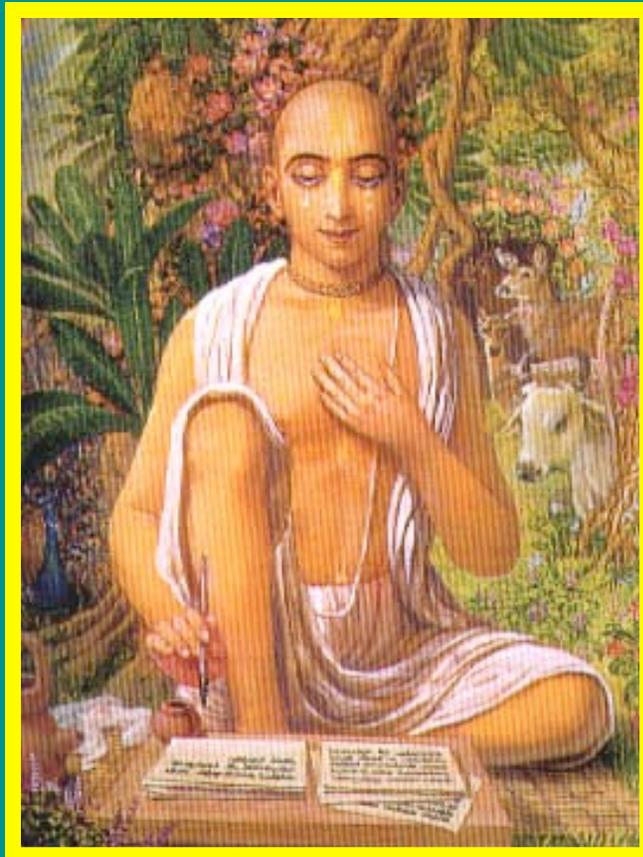


जगद्गुरु महाप्रभुश्रीमदवल्लभार्चायचरणे १५३५

It is said that a certain dig-vijayi scholar, eager to amass mundane prestige, came to Rupa and Sanatan to get their signature as an admission of defeat in debate. Jiva's gurus conceded defeat without any argument and the arrogant scholar proclaimed them to be nothing but ignorant fools. He then asked Jiva to also sign such an admission of defeat. Jiva, however, decided to take on the puffed-up Brahmin in debate in order to silence his scurrilous tongue. In this way, he preserved the integrity of his spiritual master's reputation and demonstrated the ideal behavior of one who is guru-devatatma, i.e., one who recognizes his spiritual master to be his worshipable deity and source of life.

Topmost Teacher

After the disappearance of Rupa and Sanatan, Jiva was established as the topmost teacher of doctrine in the sampradaya. He engaged everyone in the worship of Krishna through teaching the truths given by Mahaprabhu himself.



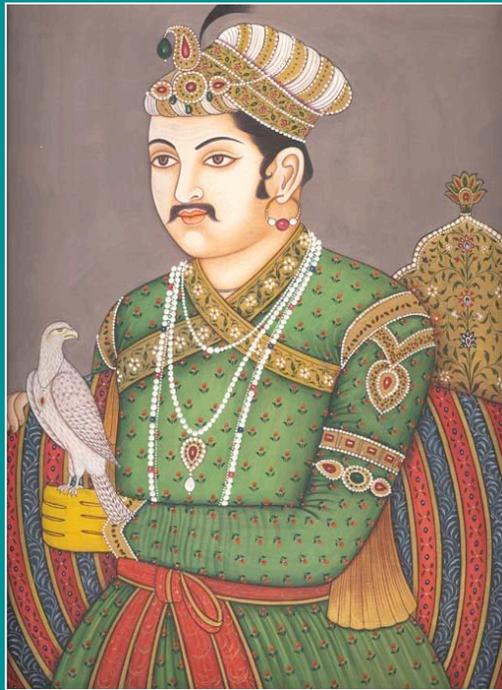
Acintya Beda Abeda Tattva

In essence, the philosophy of Achintya bheda abheda, or "inconcieveble oneness and difference", avoids the extremes of Shankara's monistic Advaita vedanta and Madhva's pure dualism (Dvaita) by interpreting the material and spiritual potencies of the Supreme Person (Bhagavan) as being simultaneously one and different with Him.



At that time (1542) he also established the Vishva Vaishnava Raja Sabha (World Vaishnava Association) and the Rupanuga Vidyapitha, an educational facility for Gaudiya Vaishnavas to study the works of Rupa and Sanatana.

Akbar

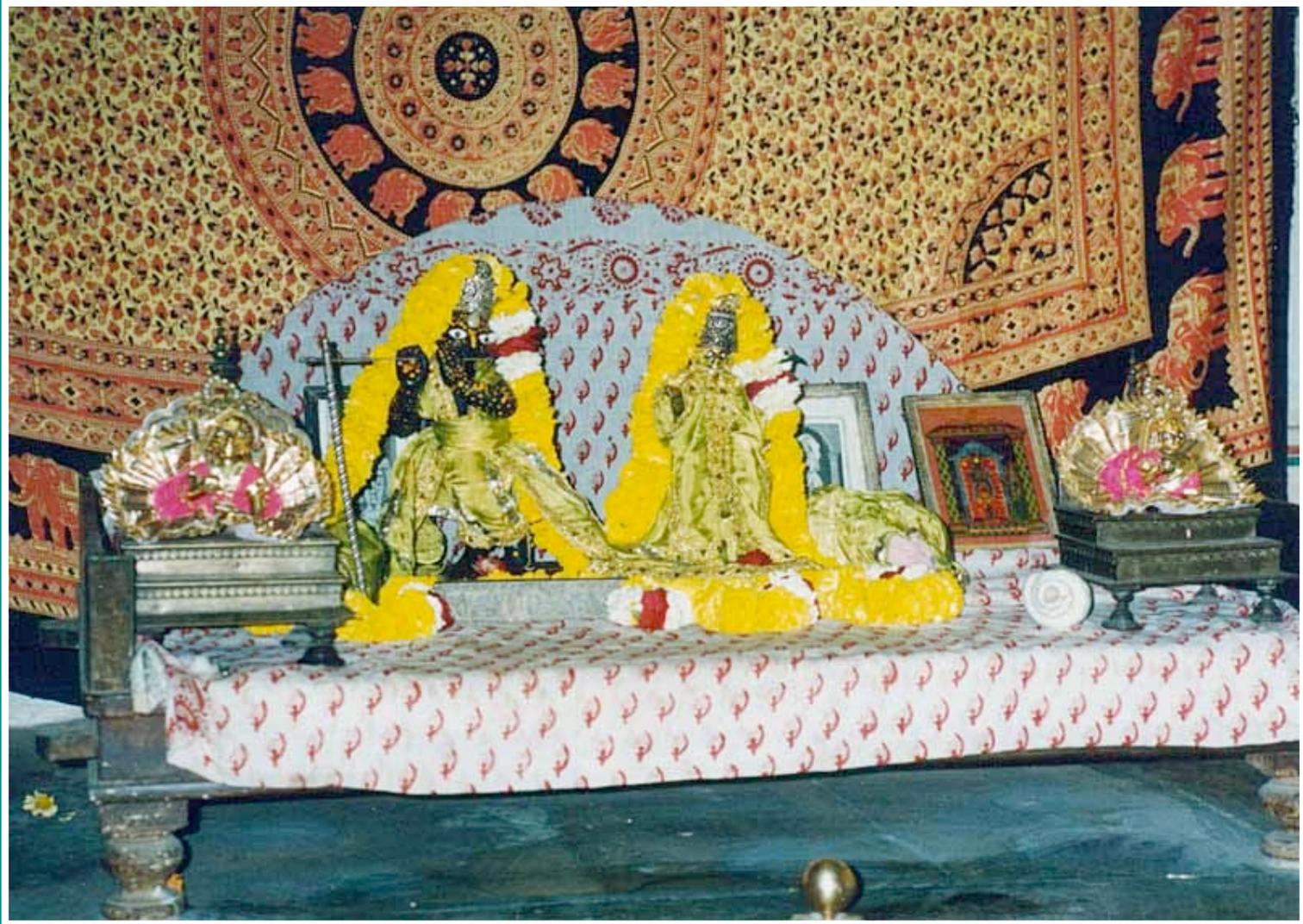


His erudition and spirituality were so famous that the Moghul emperor Akbar became his ardent admirer and donated paper for his writing.

Radha Damodar



Deity given to Jiva by Rupa, who carved it.
Temple established in 1558.

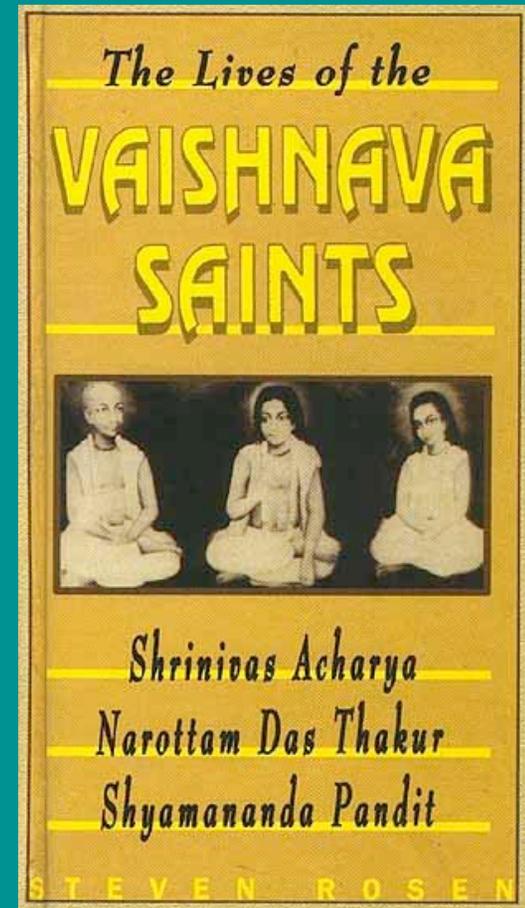


**Ma Jahnava,
wife of
Nityananda
visited him
twice with
many
followers.**



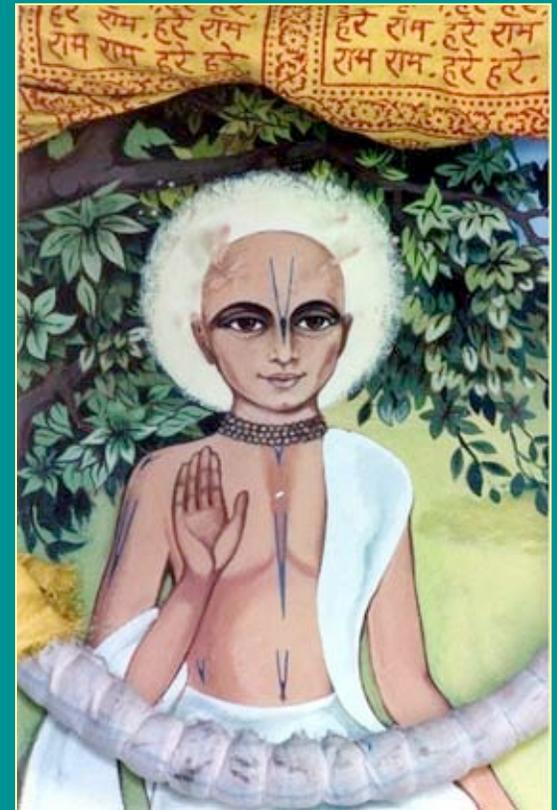
Preaching in Bengal

When Srinivas (who initiated king Virahanvira book lifter), Narottama and Dukhi Krishna Das came from Bengal, he taught them and gave them the titles Acharya, Thakur and Shyamananda. He then sent them back to Bengal with all the scriptures that had been written by the Goswamis, with instructions to preach the religion of the Holy Names and love of Krishna.



Works 25 + Books

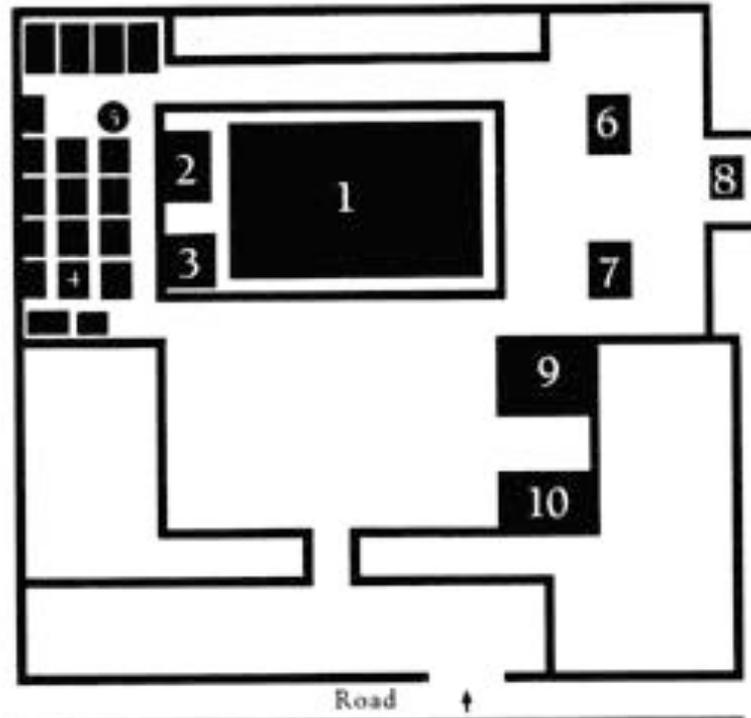
- Laid Philosophical foundation to Vaishnavism;
- Vyakarana (grammar) 3 books
- Stava (drama) 9 books
- Lila 1 book
- Tika (commentaries) 6 books
- Harinamamrta Vyakarana (names)
- Sandarbhas, (9 books)



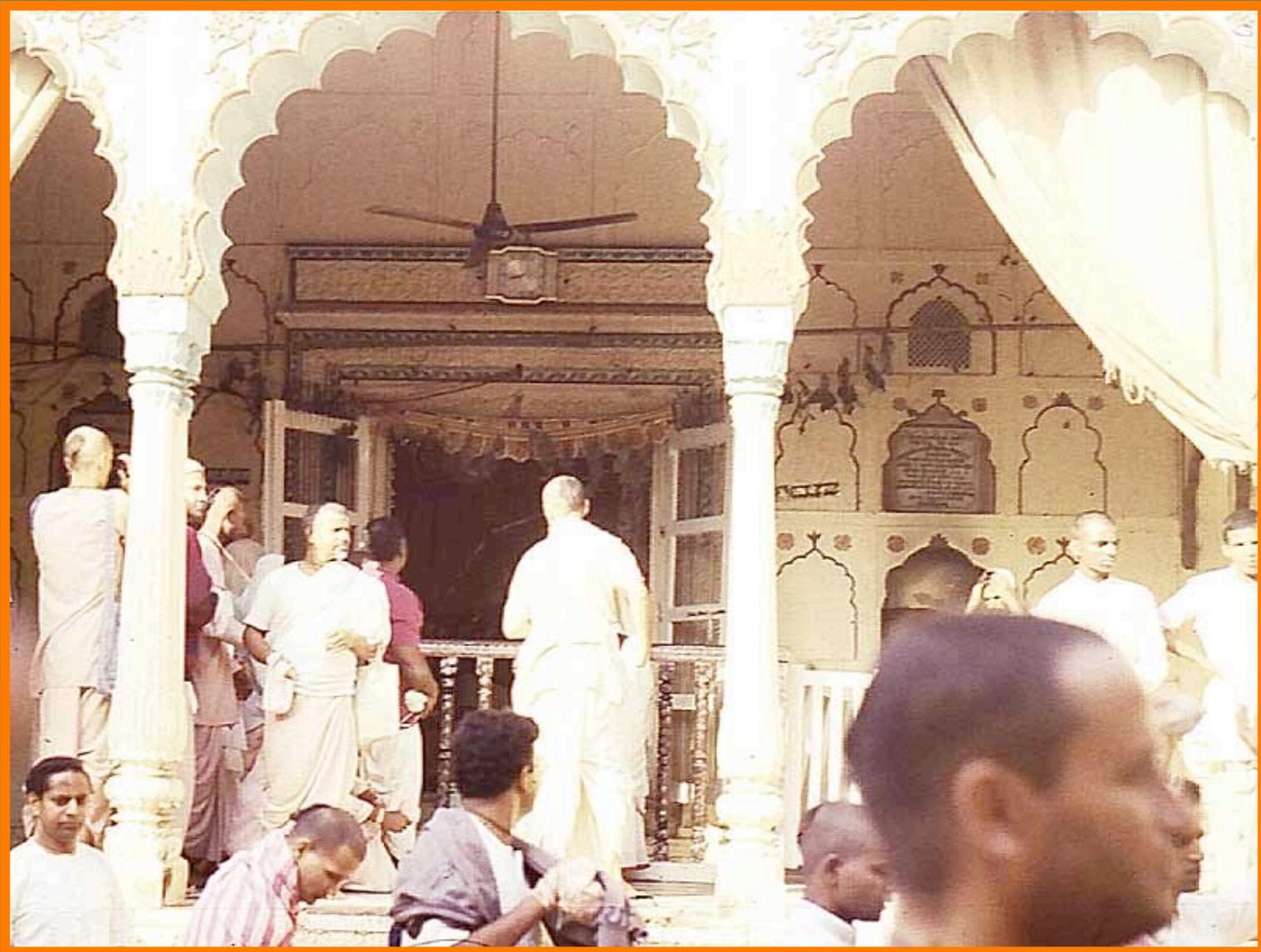
Samadhi

- Died 1608
- His deity, Radha Damodar, is still being worshiped in the Radha Damodar temple in Vrindavan. His samadhi tomb is on the grounds of the Radha Damodar temple and his bhajana-kutira is preserved in Radha Kund, near Lalita Kund.

RĀDHĀ DĀMODARA TEMPLE



1. Rādhā Dāmodara temple
2. Samādhi of Jīva Gosvāmi
3. Samādhi of Krishnadāsa Kaviraja
4. Samādhi of Bhaktisidhanta Sarasvati
5. Samādhi of King Birhambir
6. Bhajan-kutira of Rūpa Gosvāmi
7. Samādhi of Rūpa Gosvāmi
8. Samādhi of Bhurgarbha
- 9.-10. Bhajana-kutira of Śrīla Prabhupāda



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The End