



तव कथामृतं तप्तजीवनम्  
*tava kathāmṛtaṁ tapta-jīvanam*

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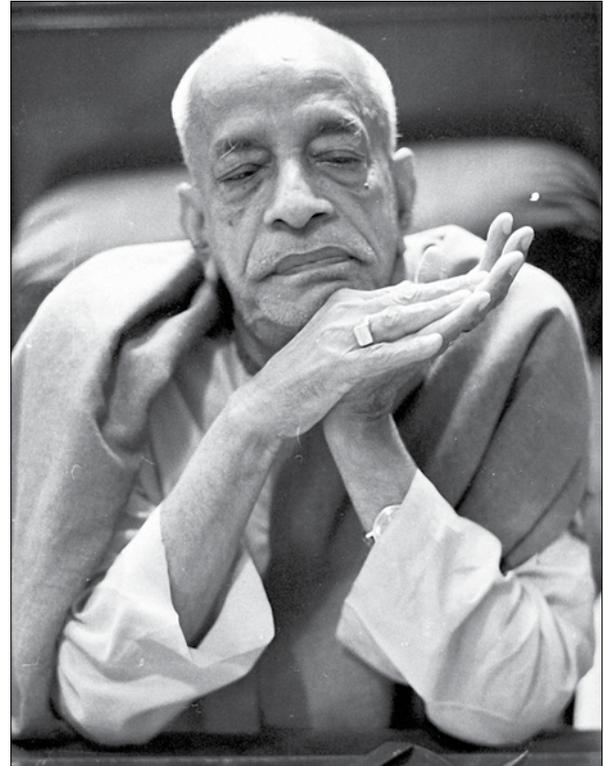
*Sri Srimad Gour Govinda Swami Maharaja*



## ALWAYS ENTHUSIASTIC

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

I am so pleased to hear from you that the book distribution has increased five times than before! Similarly, I have heard from Chicago and other places also that they are increasing five times than before. That is very encouraging to me. You are, I can understand, very enthusiastic to endeavor for big things on Krishna's behalf, and all of the new students there at our Boston center are also feeling enthusiasm from your example. That is the business of a leader: He must always be enthusiastic and inspire others to be always enthusiastic. Then he is a real leader. And that enthusiastic mood is maintained when everyone is always without fail chanting 16 rounds daily, rising early for *maṅgala-ārātrika*, reading books, preaching — in this way, by observing strictly the regulative principles of devotional life, that enthusiasm or great eagerness to have Krishna will come out. So if you are very serious to remain tightly there in our Boston center and develop it fully, I am very pleased with you for this. Advancement in Krishna Consciousness means to stick tightly to the desire or orders of the spiritual master. Because my Guru Maharaja ordered it, and I am also ordering it: Go on preaching! Spread this Krishna Consciousness all over the world! If you are taking up responsibility to work cool-headedly in this way then you understand the point of giving our energy to Krishna without any personal consideration. Try to develop



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

the Boston temple to be the most first-class temple in your country. Why only in your country, in the entire world! Recruit some educated men from the colleges and schools in Boston and train them up for our preaching mission. In this way develop the quality of your men to be surrendered servants of Krishna. That will please Krishna, and you will also feel yourself becoming happier in perfecting your life. ❀

— Letter to Trai Das. 27 December 1972.

## MAHAPRABHU'S SUPREME GIFT

### Sri Srimad Gour Govinda Swami

Krishna has many forms:

*avatārā hy asaṅkhyeyā hareḥ sattva-nidher dvijāḥ  
athāvidāsinaḥ kulyāḥ sarasaḥ syuḥ sahasraśaḥ*

The incarnations of the Lord are innumerable, like rivulets flowing from inexhaustible sources of water. [Bhāg. 1.3.26]

In *Brahma-saṁhitā* 5.46 it is said,

*dīpārcir eva hi daśāntaram abhyupetya  
dīpāyate vivṛta-hetu-samāna-dharmā  
yas tādṛg eva hi ca viṣṇutayā vibhāti  
govindam ādi-puruṣam tam aham bhajāmi*

From one original lamp many other lamps may be lit, and they will all give the same light. There is no difference in their potencies. Similarly, there is no difference between *avatāra* and *avatārī*. Krishna is the one original lamp, *mūla-dīpa-eka*, and his *avatāras* are *asaṅkhyā*, innumerable. Krishna is *avatārī*, the source of all incarnations.

*rāmādi-mūrṭiṣu kalā-niyamena tiṣṭhan  
nānāvātāram akarod bhuvaneṣu kintu  
kṣiṇaḥ svayaṁ samabhavat paramaḥ pumān yo  
govindam ādi-puruṣam tam aham bhajāmi*

I worship the Supreme Personality of Godhead, Govinda, who is always situated in various incarnations such as Rama, Nrisimha, and also many sub-incarnations, but who is the original personality of Godhead known as Krishna, who also incarnates personally. [Brahmā-saṁhitā 5.39]

Rama, Nrisimha and Vaman are *kalā*, plenary portions of the portion of Krishna. They are giving equal light, but still one is the original lamp. There is no other difference. The devotees worship the form they are most attracted to. *Rāma-bhaktas* are attracted to the form of Rama. *Nṛsiṁha-bhaktas* like Prahlada are attracted to the form of Lord Nrisimha. Those who are *Kṣiṇa-bhaktas* are attracted to the all-beautiful form of Krishna.

Hanuman is a devotee of Rama. He has developed unalloyed devotion to the form of Lord Rama. Goswami Tulasi Das was a great devotee of Lord Rama. Like Hanuman, he only wanted to see the beautiful form of Lord Rama. He didn't want to see the form of Krishna. Once he went to a Krishna temple and prayed to the deity, "Please give up your



Lakshman, Rama, Sugriva, and Hanuman

flute and hold a bow and arrow. Show me your form as Lord Rama. Then I will bow down to you." The deity immediately changed and he saw the beautiful form of Lord Rama. Then he bowed down.

### Garuda Meets Hanuman

In Dwarka, Krishna once sent for Garuda and told him, "Go and call Hanuman." So Garuda went to Hanuman and told him, "Lord Krishna is calling you to Dwarka." Hanuman was busy chanting *rāma-nāma*, "Rama, Rama, Rama, Rama." He didn't pay any attention to Garuda. Garuda repeated himself two or three times, "I have come from Dwarka. Lord Krishna has sent me. He is calling you. Please come." Hanuman didn't listen. Garuda kept repeating himself until finally Hanuman gave a great lash with his tail and Garuda was thrown into the air and fell down in Dwarka in front of Krishna. Hanuman wouldn't listen to Garuda. Garuda was morose. But Krishna could understand what had happened. Lord Krishna said, "Why did you say that Krishna was calling him? Go again. This time tell him that Lord Rama is calling." Again Garuda went there and told Hanuman, "Lord Rama is calling you. Please come." "Oh, my master is calling? All right, I will go immediately." Garuda said, "Please, sit on my shoulders. I will fly you there in a moment." "No. You go ahead. I am going. I won't sit on your shoulders." Garuda went back. Before Garuda reached there, Hanuman had already arrived. Garuda saw that Krishna

had assumed the form of Lord Rama, Balaram had assumed the form of Laksman, and Rukmini had assumed the form of Sitadevi. Hanuman was sitting there with folded hands. Krishna thought his dear devotee wants to see this form of mine, so he showed him the form of Lord Rama.

### The Supreme Form

During his travels in South India, Mahaprabhu had some discussion with the *tattva-vādis* in Udupi. Although he didn't agree with the *tattva-vādis*, Mahaprabhu accepted the Madhva *sampradāya*, which is known as the *tattva-vādi sampradāya*. Why did he accept it?

*sabe, eka guṇa dekhi tomāra sampradāye  
satya-vigraha kari' īśvare karaḥa niścaye*  
— [Cc. madhya 9.277]

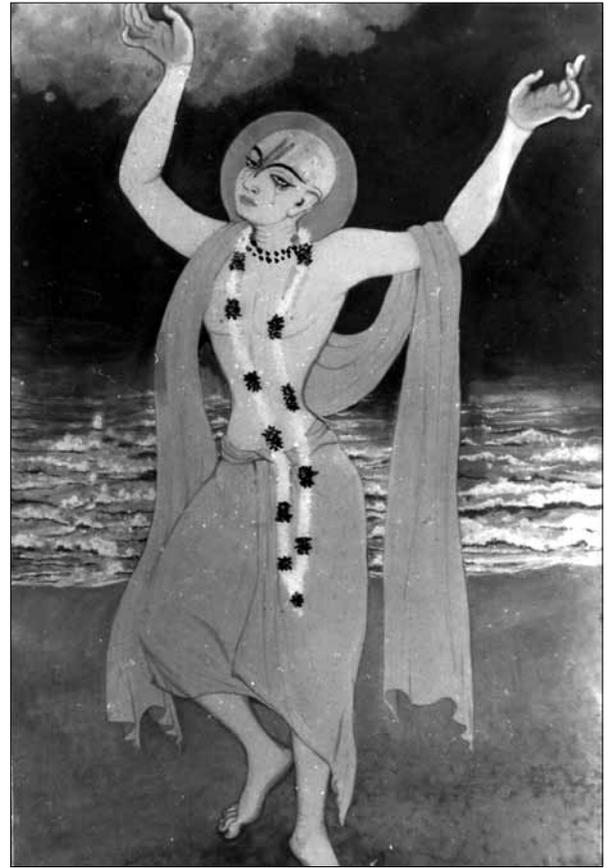
Mahaprabhu told them, “You are *tattva-vādis*. All of your philosophies are detrimental to pure devotion, *suddha-bhakti*, because they stress on *karma*. Still, I find one good quality in your *sampradāya*. You have accepted the all-beautiful form of Krishna.” In Udupi, the *Madhva-sampradāya* worships the deity of Gopal. In one hand Gopal has a rope and in the other hand is a *manthara-daṇḍa*, a churning stick. Mahaprabhu said, “My grand guru Madhavendra Puri has accepted this *sampradāya*, so I accept it.”

*Vipralambha-bhāva bhajana*, worship in separation, began from Madhavendra Puri. In the *Madhva-sampradāya* up to Lakshmiapati, the guru of Madhavendra Puri, this mood was not there. It came with Madhavendra Puri. So Mahaprabhu accepted this *sampradāya*.

### The Conclusions of Mahaprabhu

*ārādhyo bhagavān vrajeśa-tanayas tad-dhāma vṛndāvanam  
ramyā kācid-upāsanaṁ vrajavadhū-vargeṇa yā kalpitā  
śrīmad-bhāgavatam pramāṇam-amalanī preṇā pūmantho mahān  
śrī caitanya mahāprabhuḥ-matam-ideṇī tatrācāro naḥ paraḥ*

It is the conclusive opinion of Lord Chaitanya that the most worshipable form of the Lord is that of Sri Krishna, the son of Nanda Maharaja. Vrindavan-dhāma is the topmost worshipable abode. The highest and most pleasing type of worship of Krishna is done by the Vraja *gopīs*. *Srīmad-bhāgavatam* is the spotless authority on everything. And *kṛṣṇa-prema* is the fifth and highest goal of life. [Caitanya-matta-maṅjuṣā commentary on *Śrīmad-Bhāgavatam* by Srinath Chakravarti.]



Sri Prema Purushottam Gaurahari in Jagannath Puri

This is the opinion of Chaitanya Mahaprabhu and is most important. Krishna, who is the son of Nanda Maharaja, *vrajeśa-tanaya*, *gokuleśa-tanaya*, is to be worshiped. Not *vasudeva-tanaya*. Why is that? Vāsudeva is a four-handed form. He is a portion of Krishna. Krishna in Dwarka is complete, *pūrṇa*. Krishna in Mathurā is more complete, *pūrṇataralī*; and Krishna in Vrajabhumi is most complete, *pūrṇatamaḥ*. There is the positive degree, the comparative degree and the superlative degree — complete, more complete and most complete. *Vrajeśa-tanaya* is the most complete form of Krishna. Mahaprabhu says that Krishna is to be worshiped, *ārādhyo bhagavān vrajeśa-tanayaḥ*. That form is ten- or twelve-year-old *kīśora-kṛṣṇa*. Dwarkadish, Krishna in Dwarka, is a king. He has so many wives and so much opulence. But it is *kīśora-kṛṣṇa*, ten- to twelve-year-old Krishna in Vrajabhumi, that is the most beautiful form of Krishna. He is very simple, *gopa-veśa*, *naṭa-vara* — he is dressed as a cowherd boy and is the best of dancers. He is not a king. He wears a peacock feather; holds a flute, and plays with the cowherd boys. He is *trī-bhaṅga-lalita*, curved in three places.

## Not Interested in Narayan

How is he to be worshiped? Mahaprabhu says, *ramyā kācid-upāsanā vrajavadhū-vargeṇa yā kalpitā* — He is to be worshiped with pure love in the mood of the damsels of Vrajabhumi. That is the best process of worship. That is Mahaprabhu's teaching and Mahaprabhu's opinion. The *gopīs* only see that *kiśora* form of Krishna, ten- to twelve-year-old Krishna, *gopa-veśa*, *naṭa-vara*, *veṅu-kara* — cowherd boy dress, playing a flute and dancing — a very beautiful form. They never want to see any other form. They met Krishna in Kurukshetra on the solar eclipse day. Krishna had come from Dwarka. He was dressed as an opulent king. The *gopīs* dragged him to Gopapur, saying, “We don't like this form and this opulent dress. Gopapur, Vrajabhumi is there. The jungle of Vrindavan is there. The Yamuna river is there. All the *kuñjas* are there. The cows and calves are there. The cowherd boys are there. Please come.” Then they dragged Krishna's cart. This is *ratha-yātrā*. They said “We don't want to see you in this form as a king.”

For a joke, Krishna once manifested his four-handed form of Narayan in one of the *kuñjas*. When the *gopīs* who were searching for Krishna saw him, their love became shrunken. They thought,



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“Oh, it's Narayan. Let's go. We don't want to see him.” They only wanted to see *kiśora-kṛṣṇa*, the two-handed form that is curved in three places, with flute in hand, *gopa-veśa*, the cowherd boy, the extraordinarily beautiful Krishna. Srila Rupa Goswami has mentioned this in *Lalita-mādhava*:

*gopīnām paśupendra-nandana-juṣo bhāvasya kas tām kṛtī  
vijñātum kṣamate durūha-padavi-sañcāriṇaḥ rakriyām  
āviṣkurvatī vaiṣṇavīm api tanum tasmin bhujair jīṣṇubhir  
yāsām hanta caturbhir adbhuta-nicim rāgodayaḥ kuñcati*

Once Sri Krishna playfully manifested himself as Narayan, with four victorious hands and a very beautiful form. When the *gopīs* saw this exalted form, however, their ecstatic feelings were crippled. A learned scholar, therefore, cannot understand the *gopīs'* ecstatic feelings, which are firmly fixed upon the original form of Lord Krishna as the son of Nanda Maharaja. The wonderful feelings of the *gopīs* in ecstatic *parama-rasa* with Krishna constitute the greatest mystery in spiritual life. [Srila Rupa Goswami's *Lalita-mādhava* 6.54, quoted in *Cc. ādi* 17.281.]

## Rama and Mahaprabhu

With Lord Rama there is *prema*, there is love, but the highest love as manifest by the *gopīs* is not there. Hanuman had no such *prema*. It is quite absent between Lord Rama and his associates. Rama is *maryādā-puruṣottama* — he very strictly followed Vedic etiquette. He refused to accept the *munis* of Dandakaranya. When they requested that he accept them as his wives, Lord Rama refused. “No. That cannot be. In this incarnation I have this vow, *eka-patni-vrata*. I cannot accept more than one wife. And if you all accept me you will be burned to ashes by the curse of Sitadevi. Wait for the next incarnation.”

Mahaprabhu gave this highest understanding. Krishna as *gopī-jana-vallabhā*, *gopīnātha*, *gopīkānta*. Mahaprabhu is giving the highest love — *ārādhyo bhagavān vrajeśa-tanayas tad-dhāma vṛndāvanamī*, *ramyā kācid-upāsanā vrajavadhū-vargeṇa yā kalpitā*. He is giving *gopī-prema*, *rādhā-prema*. Mahaprabhu has assumed the sentiment of Radharani, *gopī-bhāva*. Therefore he is giving that *prema*. ❀

— Darshan. Mayapur. February 1991.

