

Sri Krishna Kathamrita



Bindu

Issue 569

The Combined Form of Radha and Krishna





Sri Krishna Kathamrita Bindu

Fortnightly email mini-magazine from Gopal Jiu Publications

Issue No. 569

Śrī Āmalakī-vrata Ekādaśī

21 March 2024

Highlights

• [Worship of Radha Krishna is the Ultimate Goal of the Real Worshipers of Lord Chaitanya](#)

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

• [Krishna and Gauranga](#)

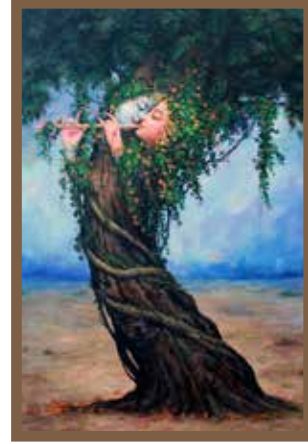
Srila Bhaktisiddhanta Saraswati Thakur Prabhupada

• [Gaura-lila and Gaura-dhama](#)

Sri Srimad Gour Govinda Swami Maharaja

• [Gaura Cries in Separation](#)

The Medieval Gaudiya Poet Balaram Das



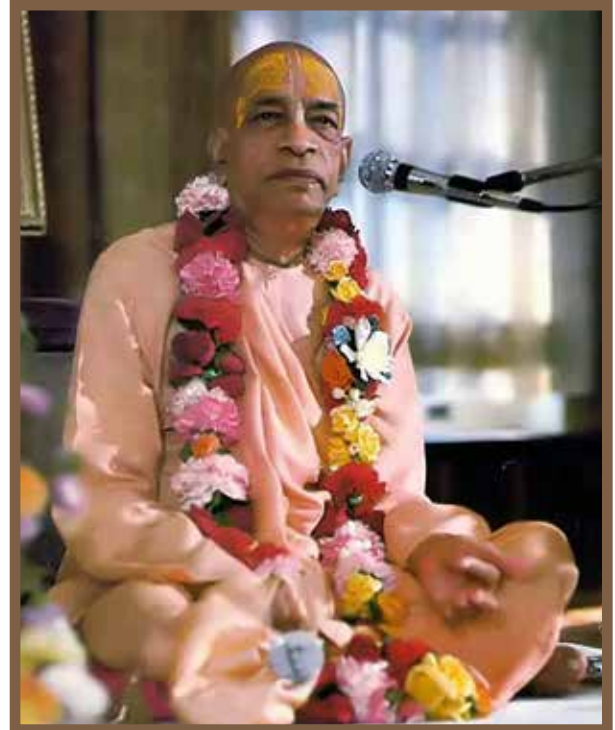
WORSHIP OF RADHA KRISHNA IS THE ULTIMATE GOAL OF THE REAL WORSHIPERS OF LORD CHAITANYA



His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

The Gauḍīya Vaiṣṇavas never differentiate between Radha-Krishna and Lord Chaitanya. They say that since Lord Chaitanya is the combined form of Radha-Krishna, he is not different from Radha and Krishna. But some misled people try to prove that they are greatly elevated by saying that they like to chant the holy name of Lord Gaura instead of the names of Radha and Krishna. Thus they purposefully differentiate between Lord Chaitanya and Radha-Krishna. According to them, the system of *nadīyā-nāgarī*, which they have recently invented in their fertile brains, is the worship of Gaura, Lord Chaitanya, but they do not like to



worship Radha and Krishna. They put forward the argument that since Lord Chaitanya himself appeared as Radha and Krishna combined, there is no necessity of worshipping Radha

Cover: Gaura-Radha-Krishna. Painting by Sachidananda Das. The original is currently in a private home in Vraja.
Above: Radha Krishna one in a tree. Painting by Hariom Singh



Mahaprabhu dances at Ratha-yātra in Jagannath Puri

SWARMS OF DANCING BUMBLEBEES

*Srila Raghunath Das Goswami's
Abhiṣṭa-sūcanam text 11*

*caitanya-candra mama hṛt-kumudaṁ vikāśya
hṛdyaṁ vidhehi nija-cintana-bhṛṅga-raṅgaiḥ
kiṁ cāparādha-timirāṁ niviḍaṁ vidhūya
pādāmṛtaṁ sa-daya pāyaya durgataṁ mām*

O moon of Lord Chaitanya, please make the lotus of my heart bloom! Please make that lotus beautiful with swarms of dancing bumblebees of meditation upon you! Please shake away the dense darkness of my offenses! O kind Lord, please make sinful me drink the nectar of your feet!

Bibliography

— Raghunath Das Goswami. *Śrī Stavāvalī*. English translation by Kusakratha Das. Found in the Vaiṣṇava Folio Archives compiled by Sri Narasingha Chaitanya Matha. No date.

— Raghunath Das Goswami. *Śrī Śrī Stavāvalī*. Sanskrit verses in Bengali characters. Published by Puri Das Mahasaya. Vrindavan. 1947.



and Krishna. Such differentiation by so-called devotees of Lord Chaitanya Mahaprabhu is considered disruptive by pure devotees. Anyone who differentiates between Radha-Krishna and Gauranga is to be considered a plaything in the hands of *māyā*.

There are others who are against the worship of Chaitanya Mahaprabhu, thinking him mundane. But any sect that differentiates between Lord Chaitanya Mahaprabhu and Radha-Krishna, either by worshipping Radha-Krishna as distinct from Lord Chaitanya or by worshipping Lord Chaitanya but not Radha-Krishna, is in the group of *prākṛta-sahajiyās*.

Srila Krishnadas Kaviraj Goswami, the author of *Śrī Caitanya-caritāmṛta*, predicts in verses 225 and 226 that in the future those who manufacture imaginary methods of worship will gradually give up the worship of Radha-Krishna, and although they will call themselves devotees of Lord Chaitanya, they will also give up the worship of Chaitanya Mahaprabhu and fall down into material activities. For the real worshipers of Lord Chaitanya, the ultimate goal of life is to worship Sri Sri Radha and Krishna. 🍌

— Purport to Cc. ādi 5.232.

Painting by B. K. Mitra. Gitapress, Gorakhpur.



Mahaprabhu speaks to the Chand Kazi in Nabadwip

KRISHNA AND GAURANGA



Srila Bhaktisiddhanta Saraswati Thakur Prabhupada

Since Sri Gaurasundara is nondifferent from Krishna, he is the sole object of the twelve rasas. The only difference between Sri Chaitanya Mahaprabhu and Lord Krishna is that Krishna is the personification of enjoyment and Sri Gaurasundara is in the mood of separation. Lord Krishna personifies the *āśraya*, and Sri Gaurangadev plays the role of Krishna's servant. The most magnanimous son of Nanda Maharaja, when combined with Sri Radha, is none other than Sri Krishna Chaitanya. Sri Gadadhar is his most intimate energy. When we accept Sri Gaurasundara as the predominating half and

transcendental entity, we also accept his energy Gadadhar as the predominated transcendental entity. 🌸

— Bhaktisiddhanta Saraswati Thakur. *Amṛta Vani*. 19.7. A collection of statements from Srila Bhaktisiddhanta Saraswati Thakur. Originally compiled in Bengali by Sri Bhakti Bhagavat Mayukha Maharaja. Translated into English by Bhumipati Das. Touchstone Media. Mumbai. 2004.

GAURA-LILA AND GAURA-DHAMA



Sri Srimad Gour Govinda Swami Maharaja

There is no difference in *tattva* between Gaura and Krishna. Krishna is Gaura, and Gaura is Krishna. However, Gaura is Krishna combined with *mahābhāva-svarūpini* Srimati Radharani. In *vraja-līlā* there are two forms — *rasarāja* Krishna and *madanākhyā-mahābhāvamayī* Srimati Radharani. But in *gaura-līlā*, there is one form. Radha combined with Krishna — that is Gaura. Otherwise, there is no difference between Gaura and Krishna. This is the *siddhānta*, conclusion. The *ācāryas* have described this:

Painting by B. L. S. Shree Radha Art, Odisha.



Sri Chaitanya Mahaprabhu is the combination of rasārāja Krishna and madanākhyā-mahābhāvamayī Radha

*'nanda-suta' bali' yānre bhāgavate gāi
sei kṛṣṇa avatīrṇa caitanya-gosāñi*

He whom Śrīmad Bhāgavatam describes as the son of Nanda Maharaja has descended to earth as Lord Chaitanya. [Cc. ādi 2.9]

In Śrīmad Bhāgavatam it is said that the son of Nanda Maharaja is Krishna. That same Krishna has now appeared as Chaitanya Gosai. Swarup Damodar Goswami has therefore said, *naumi kṛṣṇa-svarūpam* — I pay my obeisances to that Gaura, who is *kṛṣṇa-svarūpa*. (Cc. ādi 1.5)

The special characteristic of Gaura is that he is *rādhā-bhāva-dyuti-sualitam*. When Krishna accepts the mood and complexion of Radharani,

he becomes Gaura. *caitanyākhyam prakāṣam adhunā tad-dvayam caikyam āptam* — The two forms Krishna and Radha appear as one form combined together, *aikyam āptam*, as Chaitanya. (Cc. ādi 1.5)

So Krishna is Gaura and Gaura is Krishna. *Kṛṣṇa-līlā* is *gaura-līlā*; *gaura-līlā* is *kṛṣṇa-līlā*. There is no difference between *nāmī* and *nāma*, *abhinnavān nāma-nāminoḥ* — there is no difference between the name of Krishna and Krishna himself. Similarly, there is no difference between *kṛṣṇa-līlā* and *gaura-līlā*. But *pūrvasmāt parameva hanta karuṇam* — though there is no difference between *nāmī* and *nāma*, of these two the latter is more merciful than the former. (Sri Rupa Goswami's *Nāmāṣṭaka* text 6) The name of Krishna is more merciful than Krishna.



Painting by Indra Sharma. Circa 1960s.

Sri Chaitanya Mahaprabhu and Jagannath Baladev Subhadra

Unknown artist. Vintage Bengali



Sri Chaitanya Mahaprabhu's prema-nāma-saṅkīrtana

Similarly, there is no difference between *kṛṣṇa-līlā* and *gaura-līlā*, yet the latter is more merciful than the former. That means *gaura-līlā* is more merciful and relishable than *kṛṣṇa-līlā*. *Navadvīpa-līlā*, *vraja-līlā* — both are *kṛṣṇa-līlā*. There is no difference between them. The dear associates of Gaura, the *nitya-siddha pārasadas* Rupa Goswami and Sanatan Goswami, have disclosed this *tattva*.

Radhika-raman Krishna is always in Vrajabhumi, *vr̥ndāvanam parityajya padam ekaṁ na gacchati* — Krishna never goes even a single step from Vrindavan. (Unknown source. Popular saying, found in Srila A. C. Bhaktivedanta Swami Prabhupada's purport to *Bhāg.* 6.9.34.) He is always

in Vrindavan. How is it then that Krishna left Vrajabhumi and went to Mathura and then to Dwarka, thus creating *mathurā-līlā* and *dvārakā-līlā*? These two *ācāryas*, Sanatan Goswami and Rupa Goswami, have disclosed this *tattva*. They have said that *mathurā-līlā* and *dvārakā-līlā* nourish *vraja-līlā*, and that these two *līlās* are inside *vraja-līlā*.

So *vraja-līlā* is *kṛṣṇa-līlā* and *navadvīpa-līlā* is also *kṛṣṇa-līlā*. Of these two *līlās*, one is manifested, *prakaṭa*, and the other is unmanifested, *aprakaṭa*.

What is Nabadwip Dham? *Ācāryas* and *mahājānas* have said that it is a closed compartment in Vraja Dham. So Vraja Dham is of two types — *prakaṭa* and *aprakaṭa*, manifest [open] and unmanifest [closed].

MAD WITH NECTAR

Srila Krishnadas Kaviraj Goswami

yo 'jñāna-mattam bhuvanam dayātur
ullāghayann apy akarot pramattam
sva-prema-sampat-sudhayādbhuteham
śrī-kṛṣṇa-caitanyam amuṁ prapadye

We offer our respectful obeisances unto that merciful Supreme Personality of Godhead who has converted all the three worlds, which were maddened by ignorance, and saved them from their diseased condition by making them mad with the nectar from the treasure-house of love of God. Let us take full shelter of that Personality of Godhead, Sri Krishna Chaitanya, whose activities are wonderful.

— Srila Krishnadas Kaviraj Goswami's *Govinda-līlāmṛta* 1.2, quoted in *Cc. madhya* 19.54



When Sri Chaitanya Mahaprabhu departed for Vrindavan, he left behind a chadar which is still kept today at Radha Madan Mohan temple in Bhadrak, Odisha



Photo by Madhavananda Das

The large deities of Gaura Nitai were established over 500 years ago by Maharaja Prataparudra. They are worshiped to this day in Jagannath Puri at the Radha Rasikraj temple

In that closed compartment known as Nabadwip Dham, Krishna, who is *rasarāja*, the chief of all enjoyers of mellows, is feeling acute pangs of separation, *viraha*, from Radharani, and he cries and cries and cries. He had developed greed to understand the feelings of Radharani, to understand his own beauty, and to understand the happiness that Radharani feels by enjoying his beauty. He had developed these three desires and was thinking of how to fulfill them. He concluded that without accepting the sentiment and complexion of Radharani, his greed could not be satisfied. Therefore, he entered into the core of the heart of Radharani and hid himself there, and a molten gold complexion manifested outwardly. So externally he is feeling the pangs of separation, but in the heart there is union.

In that separation, *viraha*, *vipralambha-bhāva*, he chants the name of Krishna, “*hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare hare rāma hare rāma rāma rāma hare hare*”. Similarly, in *Rādhā-tantra* it is described that in Vrajabhumi, when Radharani feels acute pangs of separation from Krishna, she chants the name of Krishna. Mahaprabhu accepted the same *rādhā-bhāva* and *rādhā-kānti*. So, absorbed in *vipralambha-bhāva*, Gaura chants the *hare kṛṣṇa mahā-mantra*.

That hidden Vrindavan is Nabadwip Dham, a closed compartment in Vrindavan. Where is Nabadwip and where is Vrindavan? They are so far apart, hundreds and hundreds of miles apart. That is external. But if

SRI KRISHNA KATHAMRITA BINDU

**A free bi-monthly service provided by
Gopal Jiu Publications**

Subscribe at our website: www.gopaljiu.org

GopalJiuPublications 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.

you have an internal vision, you will see that one is inside the other, Nabadwip is inside of Vrindavan. Therefore, the *ācāryas* instruct us not to see any difference between *gaura-vana* and *vraja-vana*. We sing that song by Srila Narottam Das Thakur:

*gaurāṅgera saṅgi-gaṇe, nitya-siddha kari' māne,
se yāya vrajendra-suta pāśa
śrī-gauḍa-maṇḍala-bhūmi, yebā jāne cintāmaṇi
tāra haya vraja-bhūme vāsa*

One who accepts the associates of Lord Chaitanya as *nitya-siddhas* is certain to be elevated to the spiritual kingdom to become an associate of the Supreme Lord. One should also know that Gauda-mandala-bhumi — those places in Bengal where Sri Chaitanya Mahaprabhu stayed — are equal to Vrajabhumi Vrindavan. There is no difference between the inhabitants of Vrindavan and those of Gauda-mandala-bhumi, Sridham Mayapur. Therefore, no one should see any difference between Gaura and Krishna. 🍌

— From a *Gaura-Pūrṇimā* lecture in Bhubaneswar. 3 March 1994.



The medieval poet Balaram Das

For information about the poet Balaram Das, see Bindu issue 562.

*gorā pahu virale basiye
mukundere kahaye kāndiye (1)
kona vane mūralī vadana
kemanē pāiba daraśana (2)
dekhi āisa turite kariñe
praṇa kānde tāhāra lāgiñe (3)
gorāṅgacāndera bhāva dekhi
mukundera chalachala āṅkhi (4)
balarāma dāsa tā dekhiñe
mukundera saige cale dheñe (5)*

Somewhere in a lonely spot sat Lord Gaura, who wept as he spoke to Mukunda, saying: “In which forest is the flute-player now? And by what means may I have his darshan? Quickly go and see where he is, for my life itself longs for him!”

Mukunda’s eyes pour with tears upon seeing the *bhāva* of Gaurangachandra. Balaram Das [as he beholds the *līlā* in his meditative trance] runs along too [to find Krishna in the forest] in the company of Mukunda. (1-5) 🍌

— *Balarām Dāsera Padāvali*, Song 38. Edited by Manu Jana. M.A. PhD. Published by University of Calcutta. 1988. Translated by Jagannath Mishra Das.