

Mahaprabhu is Rādhā Kṛṣṇa Milita Tanu?

An explanation of Śrī Caitanya Mahāprabhu's svarūpa

1. From the raganuga.com-forum

Posted by: Madhava on Aug. 28 2002,02:29

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Śrī Rādhāvatara Caitanya Deva Ki jayho !!!
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Having read this, I began to reflect on the idea of "Rādhā-avatara Caitanya". The famous sloka from Svarupa Damodara's Kadaca describes the essential nature of the Caitanya-avatara:

*rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād
ekātmānāv api bhuvī purā deha-bhedaṁ gatau tau
caitanyākhyam prakātam adhunā tad-dvayam caikyam āptam
rādhā-bhāva-dyuti-suvalitam naumi kṛṣṇa-svarūpam*

"The transformations of love between Śrī Rādhā and Śrī Kṛṣṇa are manifestations of the *hladini-śakti*. These two, although one soul, have manifested in this world in separate forms since ancient times. He, who is known as Caitanya, has now manifest as Their union. Obeisances to Him, who is Śrī Kṛṣṇa Himself, beautifully endowed with the *bhāva* and lustre of Śrī Rādhā!"

The verse describes how Śrī Rādhā and Kṛṣṇa, who are one soul, have separately manifested for the sake of enjoying blissful pastimes, but who have once again manifest as one in the form of Śrī Caitanya. Svarūpa Dāmodara then specifies their union as being "Kṛṣṇa-svarūpam" who is endowed with the *bhāva* and lustre of Śrī Rādhā. In other words, Śrī Kṛṣṇa is the essential basis of the Caitanya-avatāra. The inner reasons for the descent of Śrī Caitanyadeva also yield support to this, for Kaviraja Goswami describes the three-fold inner reasons for His appearance as being the desires of Śrī Kṛṣṇa. Any thoughts?

Posted by: Advaitadas on Aug. 28 2002,06:23

Often Śrīman Mahaprabhu is proclaimed to be the Rādhā-Kṛṣṇa Milita Tanu (joint body of Rādhā Kṛṣṇa). However, this is not so in the physical sense. He is Kṛṣṇa, accepting the feelings and glow of Rādhā, not that Rādhā has physically merged or joined with Kṛṣṇa in Her entirety. Śrīla Raghunatha Das Goswami opens his Stavavali with the following auspicious invocation to Śrī Gaursundar: "The Original Personality of Godhead Śrī Kṛṣṇa became very eager to taste the nectar of His own sweetness in the mood of His dearest girlfriend Śrī Rādhā after He saw His own incomparable reflection in a jewelled mirror in Vraja". Śrīla Rupa Goswami translates Kṛṣṇa's feelings at that moment as follows in his 'Lalita Mādhava'-drama (Act VIII):

*aparikalita pūrvah kaś camatkāra-kārī sphurati mama garīyan eṣa mādhubhya puraḥ
ayam aham api hanta prekṣya yaṁ lubdha cetaḥ sarabhasam upabhoktuṁ kāmaya rādhikeva*

When Kṛṣṇa once saw His own extraordinary sweetness reflected in a jewelled wall He was amazed and said: "How unprecedented and astonishing is this deep and indescribable sweetness of Mine! Alas! When I see it even I become greedy to enjoy its sweetness, just like Rādhikā!"

*sva mādhubhya dekhi kṛṣṇa korena vicāra
ananta adbhuta pūrṇa mora madhurima; tri-jagate ihāra keho nāhi pāya sīmā
ei prema dvāre nitya rādhikā ekali; amara mādhubhyāmṛta āsvāde sakali*

When Kṛṣṇa beheld His own sweetness, He thought to Himself: "My sweetness is endless, wonderful and complete, and no one in the three worlds can find its limit. Through Her great love only Rādhikā can always relish all the nectar of My sweetness."

*darpaṇādye dekhi yadi āpana mādhubhya; āsvādite lobha hoy āsvādite nāri
vicāra koriye yadi āsvāda upāya; rādhikā svarūpa hoite tabe mone dhāya*

"When I see My own sweetness in the mirror I become eager to taste it, but I can't. After due consideration I find the only way to relish this sweetness is through the constitution of Śrī Rādhikā." (Caitanya Caritāmṛta Ādi ch. 4)

According to Śrīman Mahāprabhu's intimate associate Śrīla Svarūpa Dāmodara there were three unfulfilled desires that were the main causes for Śrī Kṛṣṇa to accept the mood and complexion of Śrīmatī Rādhārāṇī and to descend as Śrī Caitanya Mahāprabhu. It is thus described in Śrī Svarūpa Gosvāmī's notebook:

*śrī rādhāyah praṇaya mahima kīdṛśo vāṇayair vā-
svādyo yenādbhuta madhurimā kīdṛśo vā madiyaḥ
saukhyam cāsya mad anubhavataḥ kīdṛśam veti lobhas
tad bhāvādhyāḥ samajani śaci-garbha sindhau harinduh*

"How glorious is Śrī Rādhā love for Me? How does She relish My wonderful sweetness through this love? How much bliss does She experience from relishing My sweetness?" It is with these three kinds of sacred greed that Lord Hari, enriched with the feelings of Śrīmatī Rādhikā, appeared like the moon from mother Śaci's ocean-like womb!" So if Mahāprabhu were a joint figure (milita vigraha) of Rādhā-Kṛṣṇa, why would He bother or need to find out these three things, and from Whom would He be feeling separation, if Rādhā was already there united within Him?

post nr.2 - august 29, 2002

Surely the vision of Rāmānanda Rāya must have been the vision of Svarūpa Dāmodara — they were the left and the right hand of Mahāprabhu in the Gambhīrā. They did not see things differently. Svarūpa Dāmodara said '*caitanyākhyam prakāṣam adhuna tad dvayam caikyam āptam*' "Now these Two have descended in one-ness as Caitanya." He does not say '*eka*' or one,

but ‘aikya’, one-ness. If he had said ‘eka’ then yes, there was a physical one-ness. To give a mundane example (sorry for dragging everyone down), Russia and the US may be on one line politically, there is one-ness in opinion, *bhāva-gata aikya*, but they have not merged as one nation. The *tika* on this verse writes ‘*idānīm kali yuge rādhā-kṛṣṇa dvayam aikyam aptam caitanyākhyam prakāṣam avirbhūtam kṛṣṇa svarūpam naumi*’. The final words *kṛṣṇa svarūpam* is the crux of the whole verse, the axis. If Mahāprabhu were Rādhā-Kṛṣṇa instead of Kṛṣṇa, Svarūpa Dāmodara would never have written Kṛṣṇa Svarūpam. The commentator continues: ‘*kīdrk kṛṣṇa svarūpam? rādhāyaḥ bhāvaś ca dyutis ca tabhyam subalitam yuktam antar kṛṣṇa bahir gauram iti yavat*’. How is He Kṛṣṇa Svarūpa? Endowed (*subalitam*) with Rādhā’s feelings and glow, inwardly Kṛṣṇa, outwardly Gaura (*antar kṛṣṇa bahir gaura*, quoted in the Caitanya Caritāmṛta Ādi 3,80 from the Sandarbhas). Then: ‘*bhāva dyuti subalitvat aikyatvenotprekṣya*’. The one-ness expressed here is a metaphorical one (*utprekṣya=alaṅkāra=metaphor*), a one-ness of feeling and glow only. For example, it may be said: ‘His face is like the moon’ - Of course his face **IS** not the moon, it is **LIKE** the moon. Similarly, it is **AS IF** Rādhā-Kṛṣṇa have merged in Mahāprabhu, but only feeling-wise, not physically. Whatever actually appeared before Rāma Raya’s retina, only he knows, and Kaviraja, but this is the philosophical truth of it.

29 august 2002 — advaitadas: “Dear Śrī Hari. If Rādhā were nothing else but Her *bhāva*, then Svarūpa Dāmodara Gosvāmī would not have said ‘*rādhā bhāva dyuti subalitam naumi kṛṣṇa svarūpam*’ — “Mahāprabhu is endowed with the *bhāva* and *dyuti* of Rādhā.” If She was non-different from Her *bhāva* and nothing more, he would have simply said: “He is Rādhā-Kṛṣṇa in fusion.” And again, to remind you, the verse closes off with Naumi Kṛṣṇa Svarūpam, “Gaura is Kṛṣṇa”.

Posted by: Madhava on Aug. 28 2002,07:23

The following passage, appearing in the end of Śrī Rāmānanda Samvāda (Caitanya Caritāmṛta, Madhya-lilā, chapter eight), serves well to illustrate the identity of Śrī Caitanya as Śrī Kṛṣṇa who is absorbed in Rādhā-bhāva.

eka saṁśaya mora āchaye hṛdaye; kṛpā kari’ kaha more tāhāra niścaye || 267 ||
pahile dekhilūn tomāra sannyaśi-svarūpa; ebe tomā dekhi mui śyāma-gopa-rūpa || 268 ||
tomāra sammukhe dekhi kāñcana-pañcālikā; tāñra gaura-kāntyē tomāra sarva aṅga dhākā || 269 ||
tāhāte prakāṣa dekhoñ sa-vaṁśī vadana; nānā bhāve cañcala tāhe kamala-nayana || 270 ||
ei-mata tomā dekhi’ haya camatkāra; akapaṭe kaha, prabhu, kāraṇa ihāra || 271 ||
prabhu kahe kṛṣṇe tomāra gāḍha-prema haya; premāra svabhāva ei jāniho niścaya || 272 ||
mahā-bhāgavata dekhe sthāvara-jaṅgama; tāhān tāhān hoy tāñra śrī-kṛṣṇa-sphuraṇa || 273 ||
sthāvara-jaṅgama dekhe, nā dekhe tāra mūrti; sarvatra hoy nija iṣṭa-deva-sphūrti || 274 ||
sarva-bhūteṣu yaḥ paśyed bhagavad-bhāvam ātmanah;
bhūtāni bhagavatya ātmany eṣa bhāgavatottamaḥ || 275 ||
vana-latās tarava ātmani viṣṇuṁ vyañjayantya iva puṣpa-phalādhyāḥ
praṇata-bhāra-viṭapā madhu-dhārāḥ prema-hṛṣṭa-tanavo vavṛṣuḥ sma || 276 ||
rādhā-kṛṣṇe tomāra mahā-prema hoy; yāhān tāhān rādhā-kṛṣṇa tomāre sphuraya || 277 ||
rāya kohe prabhu tumi chāḍo bhāri-bhūri; mora āge nija-rūpa nā koriho curi || 278 ||

rādhikāra bhāva-kānti kori' aṅgikāra; nija-rasa āsvādite kariyācho avatāra || 279 ||
nija-gūḍha-kārya tomāra prema āsvādana; ānuṣaṅge prema-maya koile tribhuvana || 280 ||
āpane āile more korite uddhāra; ebe kapaṭa koro tomāra kona vyavahāra || 281 ||
tabe hāsi' tāñre prabhu dekhāilo svarūpa; 'rasa-rāja', 'mahābhāva' dui eka rūpa || 282 ||
dekhi' rāmānanda hailā ānande mūrccchite; dharite nā pāre deha, paḍilā bhūmite || 283 ||
prabhu tāñre hasta sparśi' korāilā cetana; sannyaśira veṣa dekhi' vismita hoilo mana || 284 ||
ālīngana kari' prabhu koilo āsvāsana; tomā vinā ei-rūpa nā dekhe anya-jana || 285 ||
mora tattva-līlā-rasa tomāra gocare; ataeva ei-rūpa dekhāiluñ tomāre || 286 ||
gaura aṅga nahe mora rādhāṅga-sparśana; gopendra-suta vinā teñho nā sparśe anya-jana ||
tāñra bhāve bhāvita kori' ātma-mana; tabe nija-mādhurya kori āsvādana || 288 ||
tomāra ṭhāy āmāra kichu gupta nāhi karma; lukāile prema-bale jāna sarva-marma || 289 ||
gupte rākhiho, kāhāñ nā korio prakāśa; āmāra bātula-ceṣṭā loke upahāsa || 290 ||
āmi eka bātula, tumi dvitīya bātula; ataeva tomāya āmāya ha-i sama-tula || 291 ||

Rāmānanda said: “There is one more doubt in my heart. In your kindness, please help me to ascertain it. In the beginning, I saw your *sannyaśi-svarūpa*, but now I see you in a blackish form of a cowherd. I see a golden doll standing in front of you, its golden complexion covering all of your limbs. In that form, you are holding a flute to your lips, and your lotus eyes are restlessly moving about, provoked by various feelings. In his way, I behold you in astonishment. O master, please tell me frankly what is the cause for this.”

Prabhu said: “You have deep *prema* for Kṛṣṇa. Please understand the nature of this *prema*. A *mahā-bhāgavata* sees in all moving and non-moving objects here and there a manifestation of his Śrī Kṛṣṇa. He does not see the forms of moving and non-moving beings, but he sees a manifestation of his *iṣṭa-deva* in them.

“He who sees a connection with the Lord in all beings within his enlightened self, and also sees all beings in the Lord, is known as the foremost of devotees.” (Bhāgavata 11.2.45 quotation)

“The vines and trees in the forest were filled with flowers and fruits, bowing down under their load, their bodies constantly showering streams of honey due to the rapture of *prema* they manifested for the Lord.” (Bhāgavata 10.35.9 quotation)

Due to your great *prema* for Rādhā and Kṛṣṇa, here and there Rādhā and Kṛṣṇa appear to you.”

Rāya said: “Prabhu, stop presenting these deep considerations. Don't steal Your own form from me! Accepting the *bhāva* and luster of Śrīmatī Radhika, to taste Your unique mellows you have descended to this world. The relishing of *prema* is your special hidden reason for appearing, while simultaneously you have filled all the three worlds with *prema*! You have personally come to deliver me. Now, give up your duplicity, why should you behave like this!”

“Smiling, Prabhu showed His *svārūpa* to Him as the king of rapturous mellows (*rasa-rāja*) and the pinnacle of emotion (*mahā-bhāva*), these two in one form. Seeing this and filled with ecstasy, unable to hold himself standing, Rāmānanda fainted on the ground. Prabhu touched him with His hand and brought him back to consciousness. Seeing Him in the clothes of a *sannyaśi*, his mind was struck with wonder. Embracing him, Prabhu pacified him, telling: “Besides you, no-one else has seen this form. You know the truth about my pastimes and rapturous mellows, therefore I have shown this form to you. My body is not golden, but it appears as such because of the touch of Rādhā's limbs. She never touches anyone but the son of the king of cowherds. My body and mind are illuminated by Her *bhāva*, and thus I taste my own sweetness. Before you

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nothing I do is hidden even if I try to conceal it, by the force of your *prema* you know it all in detail. Keep it in secret, and don't present it anywhere. My behavior is that of a madman, and ordinary people may ridicule it. I am one madman, and you are another. Therefore you and I are equal."

In regards to what Advaitadas posted, from this beautiful narration we may learn that the body of Śrī Kṛṣṇa has assumed a golden due to the touch of Śrī Rādhā's limbs, not that the limbs themselves have merged into His form.

Posted by: Madhava on Aug. 28 2002,07:33

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Could we say that Śrī Chaitanya is 'Rādhā-vesh' avatara?

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Do you mean Rādhā-vesh (Rādhā-dyuti) or Rādhā-avesh (Rādhā-bhava)? At any rate, both are true!

Posted by: adiyen on Aug. 28 2002,07:52

Yes, both.

Though 'My body is not golden, but it appears as such because of the touch of Rādhā's limbs' is an even sweeter notion!

Posted by: Madhava on Aug. 28 2002,07:53

What a divine touch-stone She is.

2. From madangopal.blogspot.com, February 8, 2009 —

Bhakta: "Prof. Dimock concludes that two become one in Mahaprabhu, Radha and Krishna."

Advaitadas: "Not only he, even most Vaiṣṇavas have that mistaken understanding. Mahāprabhu is Kṛṣṇa, accepting the feelings of Rādhā. That is quite something else from a merger. Look at it like this - your father is English, your mother is English, so genetically you are 100% English, yet for many years you have accepted the feelings and culture of India. So now are you English or Indian? You are English, accepting the mood of an Indian. If one of your parents were Indian and the other English, you would be a halfbreed, as what Dimock and many Vaishnavas misunderstand about Gaura. Gaura is Kṛṣṇa, cent percent, but He accepts the feeling of Rādhā. *rādhā bhāva dyuti subalitāṁ naumi kṛṣṇa svarūpam.*