

# Question One

## Why Is Rādhā-kuṇḍa as Dear to Kṛṣṇa As Śrī Rādhā Herself?

Śrīla Prabhupāda tells us that Śrī Rādhā-kuṇḍa is **described by great sages as the lame that is as dear to Kṛṣṇa as Rādhā Herself.** (NOI 11p)

Why is that? Let's hear a little of what "the great sages" have to say.

Śrīla Raghunātha dāsa Gosvāmī tells us,

O restless-eyed girl, **Your lake is the eternal home of You and Your beloved.** My residence is here. Here I stay.<sup>1</sup> This lake is my eternal home. It is everything for Rādhā's friends. **It is filled with the glory of Rādhā's love for Kṛṣṇa, Kṛṣṇa loves it as much as He loves Rādhā.** I pray that at this lake Lalitā's friend Rādhā may eternally enjoy pastimes before my eyes.<sup>2</sup>

Śrīla Raghunātha dāsa Gosvāmī is intimating here that Śrī Rādhā-kuṇḍa is so dear to Kṛṣṇa because it is filled with the glories of Rādhā's love for Him.

Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī gives a different perspective. His understanding is that Rādhā-kuṇḍa is as dear to Kṛṣṇa as Rādhā Herself because it continually fills Kṛṣṇa's mind and heart with remembrance of Rādhā. He says in *Śrī Govinda-līlamṛta*, Chapter 7,

*Rādhā-kuṇḍa was as dear to Kṛṣṇa as Rādhā Herself. Mādhava, the full moon of Vraja, was conquered by endless qualities of Rādhā-kuṇḍa as He continuously sported there with Radhika in deep love.*

*Rādhā-kuṇḍa filled the heart of Kṛṣṇa, the guru of all gallant men, with joy because its different qualities reminded Him of Radhika. However, this increased Kṛṣṇa's intense feelings of separation from Rādhā and made Him extremely eager to meet Her.*

*Kṛṣṇa felt overwhelmed in separation from Rādhā. While gazing at the beautiful Rādhā-kuṇḍa, Kṛṣṇa saw His sweetheart in the various features of the kunda. The cakravāka birds flirting in the water were Rādhā's breast, the foam on the water was Rādhā's pearl necklace, agitated by ripples of delight. The waves in Rādhā-kuṇḍa were just like the waves of Radhika's sweet affection in madhura-rasa. The lotus flowers resembled Kīśorī's lovely lotus face.*

*The bees buzzing above the lotuses appeared like Rādhā's elegant curly locks hanging over Her forehead. The darting humming birds (khañjana) resembled Rādhā's restless blue eyes. The sweet chortling of the swans (haṁsa) echoed the pleasant jingling of Rādhā's haṁsaka foot ornaments. Thus, Kṛṣṇa saw His beloved Rādhā in Her kuṇḍa. The*

<sup>1</sup> Śrī Vilāpa-kusumāñjalī, Text 97

<sup>2</sup> Śrī Abhīṣṭa-prārthanāṣṭaka, Text 8

*unlimited qualities of Rādhā-kuṇḍa continually filled Kṛṣṇa's mind and heart with remembrance of Rādhā's wonderful form, attributes and sweet dealings.*

**Śrīla Viśvanātha Cakravartī Thākura** speaks not only, of Rādhā-kuṇḍa, but of Rādhā-kuṇḍa and Śyāma-kuṇḍa. He explains that by approaching these lakes one directly approaches Rādhā and Kṛṣṇa.

*yayor vilokena tayoh pratītis  
tayor iva syād anubhūti-bhūtiḥ  
sākṣād-avāptiś ca tathānavādyā  
sadyo bhavaty eva vadanti vidyāḥ*

By seeing these two lakes, Rādhā and Kṛṣṇa believe They are present in them. It is as if They directly see each other there. The wise say that by approaching these lakes one directly approaches Rādhā and Kṛṣṇa.

*dvayoh sudurlabhyatayā yadi syāt  
parasparotkanṭhita-bhūri-bhārāḥ  
dvāv eva yad dvandva-samāśrayātau  
paraspara-prāpti-rasāti-siktau*

Longing to meet, but forced to remain separate, Rādhā and Kṛṣṇa assumed the forms of Rādhā-kuṇḍa and Śyāma-kuṇḍa. In this way They become splashed with the nectar of meeting each other.

*kāruṇya-mātrātīśayāj janeṣu  
svākīya-mādhurya-bharānubhūtyai  
tau sto dravantau sarasī bhavantau  
majjanti santas tad ihollasantah*

Out of great kindness to the people, so they could directly taste Their sweetness, Rādhā and Kṛṣṇa have become these two lakes. Shining with happiness, the devotees bathe in these two lakes.

— *Śrī Vraja-rīti-cintāmaṇi, 32-33, 35*

If Rādhā-kuṇḍa is Rādhā, if They are non-different, obviously Rādhā-kuṇḍa will be as dear to Kṛṣṇa as Rādhā. (This understanding also offers a very sweet and confidential understanding of Śrīla Prabhupāda's statement that *Kṛṣṇa's love for Rādhā-kuṇḍa and Śrīmatī Rādhārāṇī is the same in all respects.* NOI 11p)

**Śrīla Viśvanātha Cakravartī Thākura** offers another beautiful explanation. He tells us,

*rādhaiṅva kuṅḁaṁ dravatāṁ gatābhūt  
kṛṣṇekṣaṇānanda-bhareṇa manye  
kṛṣṇo 'pi rādheṣaṇa-moda-bhārāt  
tenaiṅva tan-nāma-guṇād dvi-kuṅḁī*

I think that when Rādhā saw Kṛṣṇa She melted with ecstasy and thus assumed the liquid state of the waters of Rādhā-kuṅḁa, and in the same way when Kṛṣṇa saw Rādhā He also melted in ecstasy and became the waters of Śyāma-kuṅḁa. In this way these two lakes bear the names and qualities of the divine couple.

*premaiva tad yugma-varasya yugmaṁ  
kuṅḁasya manye tad ihāsu dhanyāḥ  
majjanti tan majjana-mātram eva  
preṁṇīti nāmnāpi tayor dvi-kuṅḁī*

I think these two lakes are the divine couple's love. They who are fortune bathe there. Because bathing there is like bathing in Their transcendental love, these two lakes bear the names of the divine couple.

— *Śrī Vraja-rīti-cintāmaṇi, 32-33, 35*

**Śrīla Prabhupāda** encapsulates what these great souls have shared with us in a very succinct yet sweet way which, leaves no doubt about why Rādhā-kuṅḁa is as dear to Kṛṣṇa as Śrīmatī Rādhārāṇī Herself. He says, *There is no difference between Rādhā-kuṅḁa and Rādhārāṇī.....Rādhā-kuṅḁa should be respected as Rādhārāṇī Herself. That is Rādhā-kuṅḁa consciousness. Highest Rādhā-kuṅḁa consciousness.*

— Room conversation, Vṛndāvana, 5<sup>th</sup> Sept 1976