

Two Meditations on Śrī Rādhā's Love for Kṛṣṇa

When Kṛṣṇa left Vṛndāvana for Mathura Śrīmatī Rādhārāṇī became overwhelmed with *adhirūḍha-mahābhāva*, a highly advanced stage of ecstatic love which resembles the dying condition.

One day, by the plan and arrangement of Yogamāyā, the whole of Vrajabhūmi became overwhelmed with the thought, “Rādhārāṇī is dying. This time She will not survive.”

Tormented by anxiety, all the *vraja-vāsīs* ran to Nidhuvana where Śrīmatī Rādhārāṇī was lying on the ground with Her head resting on the palms of Lalitā's hands.

Her *aṣṭa-sakhīs* were sitting all around Her. They could not understand what to do. Lalitā and Viśākhā were very restless. Sometimes they were singing the name of Kṛṣṇa in the ears of Rādhā, and sometimes they would take some cotton and hold it in front of Her nostrils to test whether or not She was still breathing.

(1)

Suddenly Kuṭilā, Abhimanyu's sister came forward. She is the sister-in-law of Rādhārāṇī. Crying and shedding tears, Kuṭilā put her head on the lotus feet of Rādhārāṇī. She took some dust from Rādhā's lotus feet and put it on her head. Married ladies who are not widowed put vermilion on the parting of their hair, *śinṭhi*. So Kuṭilā put some dust from the lotus feet of Rādhā as vermilion on that *śinṭhi*.

With a choked voice she said, “O Rādhē, I am very fortunate today. I got the opportunity to put some dust from Your lotus feet on my *śinṭhi*. Today I really became *satī*, a chaste lady. I had great pride. Yes, as great as a skyscraper, *ākāśa-cumbi*. I was always proclaiming, ‘I am the only chaste lady. There are no other chaste ladies in Vrajabhūmi. All are prostitutes.’ I used to say that and I have tried my best to prove that you are a great prostitute and that You have no chastity at all. Although You married my brother, You are always running to Kṛṣṇa. So I have tried my best to prove that You are most unchaste and that I am the most chaste.

“But once a very mysterious thing happened. One day Kṛṣṇa manifested a *jvara-līlā*, as if He was very sick with a high fever. Kṛṣṇa was overcome with a disease, *sannyāsa roga*. ‘I will give up everything and take up *sannyāsa*.’ This fever had come. All were in anxiety, ‘How will it be cured? What is the medicine for You?’

‘Oh yes. I know a medicine.’

‘What is that medicine?’

‘If there is some *satī-sādhvī*, a lady who is very chaste and pure, only she can supply the medicine. Let her go to the Yamunā carrying a pot that has hundreds of holes. If she can bring back some water from the Yamunā in that pot, and not a single drop of water falls down, then that is the medicine. If you put it on My body I will be cured of this fever.’”

Kuṭilā continued, “All decided that I was the most chaste lady. I was always beating drums and proclaiming, ‘I am the most chaste lady and all others are unchaste.’ So they

said, ‘All right. Call her and give her that pot with hundreds of holes. Let her bring water from the Yamunā without spilling a single drop.’ But when I tried to do it, all the water poured out. That proved that I was not chaste at all.”

Kuṭilā admitted, “It was proved; my pride was completely crushed. That is why Kṛṣṇa manifested such a *jvara-lilā*, to crush my pride.”

“Then Rādhārāṇī was called. ‘Let us give that pot to Rādhārāṇī. Let Her bring water.’ When Rādhārāṇī went to the Yamunā to fetch water, although the pot had hundreds of holes not a single drop fell out.”

Kuṭilā continued, “So it was proved to the whole world that You are the real chaste lady, not I. Yogamāyā had created that *lilā* just to crush my pride. O Rādhe, my pride was crushed, but today I am very proud to have had the opportunity to take some dust from Your lotus feet. My life has become successful today.”

(2)

Then, from another direction, Candrāvalī came running. She was followed by her *sakhis* headed by Śaibyā. Candrāvalī came and fell flat, putting her head on the lotus feet of Rādhārāṇī. Washing the lotus feet of Rādhārāṇī with the tears from her eyes, she said, “Rādhe, I am the most condemned person in Vrajabhūmi. It is not You who are condemned, but I.”

In Vraja, everyone is condemning Rādhārāṇī.

Everyone says, “Oh, She is a prostitute. On the plea of fetching water She is going to the Yamunā only to meet with Kṛṣṇa.”

Who is not going to the Yamunā to fetch water? Everyone is going. But when Rādhā goes, suddenly She becomes a prostitute.

They accuse Rādhārāṇī in this way, but Candrāvalī said, “No, I am condemned. You are not condemned, O Rādhārāṇī. Śrī Kṛṣṇa is Your real husband. You are leftist, so sometimes Kṛṣṇa goes to my *kuñja* just to increase Your leftist mood. That is my good fortune. In that way I am related to You. Today I am very fortunate that I could put my head at Your lotus feet, O Rādhārāṇī. Though I am very eager to fulfill the desires of Kṛṣṇa, still, I am most distressed and condemned. I have become a cause of taking Kṛṣṇa away from You. Kṛṣṇa is Your husband. Sometimes Kṛṣṇa goes to my *kuñja*, but He is not happy with me. He is only happy with You. Even in dreams, He only thinks of You. He never thinks of me.”

It is said that while Kṛṣṇa is with Candrāvalī, He thinks of associating with Rādhā. He never thinks of Candrāvalī. He never gets such pleasure or happiness when He is with her.

Candrāvalī said, “This is all *līla* created by Yogamāyā. Yogamāyā has made everyone dance here in Vrajabhūmi. And, for the pleasure of Kṛṣṇa, in whatever way she made us dance, we all danced. I know it very well. Everyone here is engaged in nourishing the *līla* of Kṛṣṇa, nothing else. But today I heard that You were in a dying condition. If You give up Your body then no one in this Vrajabhūmi will survive, O Rādhe, not even a single animal. Everyone will die. Then Kṛṣṇa will never come to Vrajabhūmi. We will never see Kṛṣṇa again. Please don’t die.”