

Part Seven

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## DESCENT OF RADHA KRISHNA TO GOLAK DHAM BRINDABAN



Vista vision of Brindaban City from boat in Jamuna River.  
(Courtesy: Stock Royal- free)

[Jamuna (Yamuna) is also known as Kalindi (black)].

[cf. Old Manipuri Kirtan song in archaic Bengali: *Braje bhabe Prem bhara, Nayal kamal ansu bhara. Suni Ganga sura dhani, Kalindi Jamuna man me ashi.*

In English, thinking about Braj his (Gouranga's) heart was inundated with love; his eyes flooded with tears. Listening to the melodic sound of the Ganges brought him the memory of Kalindi Jamuna].

ShreeDam now faced-off against Radha. With reckless bravery he felt the onus was on him to rebuke Radhika. There was obvious amazement in his voice. His experience exuded both concentration and confidence. He began saying, "Radha, there is no call for you to sit a-moaning. You have become the supreme goddess of the world only because of Krishna. You

sit there and pretend not to know him. Please do not forget, if Hari wishes, he can create millions of Radha in the blink of an eye.

Such is the timeless Bhagwan Shree Krishna, who, Lakshmi, and Saraswati, for ages, dedicated their heart and soul with austere spiritual passion, so that they may be able to serve him. Such is the Bhagwan Krishna. You cannot just speak to him without any rhyme or reason and without any decorum.

While the four Vedas are having difficulties in enunciating all his sobriquets, how can you, with a woman's knowledge, pretend to understand him? Please be upstanding and pay obeisance at his feet and get yourself blessed for a fruitful life.”

Radha had enough of ShreeDam's blabbering. Fuming afire, her whole body shook up. Her tremulous and blanched lips pouted to form words in remonstrance.

She retorted: “Hey you, a big loaf, the most villainous person. Listen carefully. How dare you talk gobbledygook to me! You the devoted servant of the most devious person, have the audacity to teach me manners? I know where Krishna belongs to. I am Radha who knows you and your master very well. And you, a scoundrel, are trying to censure me! “

“Now, you nincompoop, listen to me for a change. You are showering praise upon conniving Krishna, just because you are his faithful servant. I am now going to invoke my supernatural powers to inflict punishment on you. *It is that you will surely be born as a demon.* I would like to see with my own eyes who could come and save you, and for that matter, your master.”

The silence that followed was like everybody inhaled. The atmosphere was so thick with tension that one could cut it with a knife. ShreeDam's body, in his turn now, was shuddering with fear and fury

when Radha's curse reached his ears. His response was humble but questioned her retributive justice.

ShreeDam responded, "My lady, I am not aware that I have spoken to you with harsh and unkind words. But since you have blasphemed me with far-reaching consequences, and you are in the habit of doing so on innocent people, I am also constrained to execrate a ban on you that, *you will be born as human on Earth, as a Gopi maiden in Braj. You will spend some time as the wife of Ayan. And when you meet Krishna, it will be clandestinely and illicitly, like Birja.*"

"What's more, my lady, your name will be smeared as *Kalankini* [Disgraced/shameless] in the whole Braj Bhumi. In the end, you would be separated from Krishna for one hundred years, whilst you would suffer the pang of separation until you two meet again in Golak [The celestial abode].

ShreeDam then approached Krishna and prostrated at his feet. Sobbing intermittently, he recounted all that happened.

ShreeGovind, having listened intently, began to assuage ShreeDam that he would lighten the burden of Radha's curse on him with his blessings. He said, "Though you will be born as a demon, you will conquer the 'four corners' of the earth. Eventually you will be speared to death by Mahadev's Trident. Then you will come back to me."

With Hari's soothing words, ShreeDam with tears in his eyes, bowed to Krishna and prayed that he will be happy to be reborn in the humblest of births if he will be granted to be his devotee. He took his leave.

Following Shree Dam's departure, Radha bigged up her courage. As the wind went out of her sail, she drifted to see Krishna to the other room and bewailed to him about the gravity of ShreeDam's curse with deep sighs. She talked about what went between her and ShreeDam with a grieving heart, punctuated with shrieks and sounds of extreme despair. Radha continued to talk to Krishna for a sliver of mercy.

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**After a little break, Narayan picked up where he left of with his story.**

“Oh Nard, what went between Radha and her lord, has already been mentioned earlier [in the Second Chapter] and there is no need to repeat. You may also know that the leela that Krishna played during the long one hundred years’ separation, while relieving the world of injustice, are written in detail in other puranas as well.”

“So, Nard Muni, I will now recount the rest of the stories you asked, such as how after one hundred years’ estrangement, Radha and Krishna came to meet at Prabas. And how and when the two returned to Golak [...].

*This leela of Shree Hari is as sweet as Amrit. Lucky are those who listen to it. All their woes and worries of life will be eased out.*

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## BRAHMA FELT ONE DAY FOR THE NEED TO TALK TO NARD

One day, while Nard Muni was seated at the court of Indra with other deities, his dear father Brahma called him out and said he wanted to discuss something in private. He wanted to talk of Krishna’s dalliance on one hand and his dilapidation of Radha on the other.

Brahma made Nard aware that Hari, who was once in Golak, had descended to Earth as an avatar, with all his friends and kindred folks. And after having played many a joyous pastime in Brindaban, he left for Mathura, leaving Radhika in Brindaban. From Mathura he went to Dwarka and lived happily with sixteen thousand ladies, along with his many sons and grandsons.

Brahma wondered whether Hari's memory of Radha, in his self-indulgent glee, had lapsed completely, and if he had assuredly, forgotten the end of ShreeDam's curse. In fact, it had long been past. Brahma decided that something ought to be done.

Brahma informed Nard that, In Braj, down on Earth, the flame of estrangement from Krishna for years, had been consuming poor Radha's heart and body, day and night. Weeping was her only respite and reminiscing about the past was her driving energy, which kept her body and soul together.

All the Gopi milkmaids, likewise, were restless, aspiring to live quietly, and to mind their own affairs with less clutter and less noise. Even the animals like birds [(sic) and cows were unable to dry their tears.

Krishna's parents, Nanda and Yashoda were constantly crying for Krishna. They were not aware of the time they were separated from Krishna. Their daily life became very humdrum with a blank mind.

Whilst Radharani, who had been counting the days of her condemnation [ShreeDam's curse] knew it was over a long time ago, had been uniquely noble. It is because Radha is embellished with various epithets and qualities.

Out of which three are the most dominant. The commonest is Radhika = greatest worshipper of Krishna; the second is Adya-shakti = one who has primal power, and third, Shriji = goddess of splendor.

Radha has many other attributes of energetic activity. Among them, the best known is that she brought forth the world and sustained life on Earth. She also has the power of 'darkness' with which she could bring the end of the world *again* [Pralaya in Vishnu purana].

It is only because of the curse that she had been suffering from a broken heart, due to separation from her beloved Krishna. How could a woman

be happy when her man was a wanton womaniser, wrecking many on the shoals of dissipation?

As sure as dawn, one day she was bound to know. And when she did, all hell could break loose, and she could start a Maha pralaya before it was due. It is, therefore, prudent that you Nard, pay Radhika a visit, before she went off the deep end and flipped out on account of strained credulity.

The thing to do is to take a deep breath and go out on a limb. On your own.