

Part Thirty

DESCENTION OF RADHA KRISHNA TO GOLAK DHAM BRINDABAN

Fifty-Fifth Chapter

SHREEMATI RADHIKA'S MANDATE



Radha and Ayan (Courtesy: Quora)

Shreemati Radhika spoke haltingly and in an aggrieved tone showing bitterness, looking at so many sakhis who were gathered by her side, “It is not that I do not want to speak to you my dear friends. All these years

I have been barely surviving with the hope that one day I might be able to play a Ras leela with my Lord Krishna in Brindaban.

Now I have heard that Krishna has come over to Prabas tirth, with no hint of his coming to Brindaban. The news has snuffed the flame from the small candle that had been weakly illuminating my heart. I am now convinced that, in this life Hari will never come back to Braj.

My take on this is that there is no point for me living in Brindaban even for a moment longer. But I am unfortunate in that, unlike you all, I just cannot pack up and go. How can I, the wife of Ayan, just leave without his consent?" You know Jatila and Kutila, what they are like? Do you think they will agree to it? I have been proclaimed by them all these years as an unfortunate and shameless [Kalankini] illicit lover of Krishna.

How can I openly set off to see Krishna? Though I have a general lack of purpose in life, and I have shunned all the religious and moral laws, I am bound by a previous curse that 'I can never go out of Brindaban without the consent of Ayan'. It is a long story. Let me tell you now very briefly how I, the lover of Krishna, have been staying in the house of Ayan, and why I cannot go to Prabas without his express permission."

"In his previous birth, Ayan meditated to connect with the higher source of power (Bhagwan). Being satisfied, Shree Hari came down to grant his wish. Hari said to Ayan it was enough and that he was very pleased with his devotion to him. He asked Ayan, what was it that he was wishing for?" "Ayan responded, with folded hands, "Oh compassionate Hari, if you are so condescending, I may please be granted that the mother of the Universe, and **your wife [Bharya) Shreemati Radhika to be my wife.**"

[In chapter 3, verse 38 of Shrimad Bhagavatam, Radha is very specifically described as the wife of Krishna. In most of the verses, whenever she is mentioned by name, she is usually seen as a virtuous court lady with utmost beauty and charm. Her husband Krishna is said to be in control of her love.]

“Hearing this unusual request, Shree Krishna immediately vanished without a word. The moment Hari disappeared Ayan began his meditation and spent the rest of his life without his wish being fulfilled. In his next birth, because of Hari’s kindness, he was aware of his previous birth [*Jatismar*], he meditated upside down with his head on the floor, a hundred times harder than in his previous birth. Hari came down to bless him. As Ayan did not change in his wish, Hari, quite annoyed, went back.”

“Ayan did not give up. He persisted in his meditation for a total of seven births. Now, the benevolent Govind who is deeply caring for his devotees, felt that he ought to satisfy Ayan. Hari came and stood in front of Ayan with a soft smile on his face. Then, he granted his wish but with a rider – a penalty.”

Hari said, “It is alright Ayan. Stop meditating. You can have Radhika as your wife at your next birth. You would be born at Gokul/Brindaban, in the Gopa clan, but you would be a *Nampuksakan* (eunuch). Radha would also be born to her mother Kirtida and her father Brishbhanu in Braj. Radha will stay at your home like your wife [*Bharya*].”

“Ayan heard Govind’s awkward sanction in his blessing, which was emotionally quite devastating. Although immensely disheartened, he was able to smile and wanted to show himself as someone who plays fair in a fool’s game. He was conflating two different ideas that were related to each other.”

He said, “Oh Bhagwan, you are omniscient. You must know that all the hard meditations I went through in all my births, were only for my desire to have Shreemati Radhika at my home and *only* to worship her as Laxmi. It never ever crossed my mind, to have the mother of the universe as my wife. Now you have given me this horrible boon that I would be born as a eunuch. Well, Well, Shree Hari. Since this is your stentorian dictate, Radha would certainly be my wife. But I have a condition which you may kindly grant me. That is, Radha, as my wife, should never go away

anywhere outside of Brindaban without my permission”. “Krishna listened to Ayan’s frustrated homily. He simply said, “May your wish be fulfilled” and he left.”

Fifty-Sixth Chapter

KRISHNA HAD A TALK WITH RADHA FOLLOWING HIS GRANT OF AYAN’S WISH

Shreemati Radhika, continued with her narrative. “On the way back from meeting Ayan, Govind came to see me and explained. He said, “Oh my love, in pursuance of nature’s wisdom, I have granted a boon that had been Ayan’s wish for his long and hard meditation. It was his yearning to kiss you. And it is my dharma to grant anything the great devotees set their hearts on. It is that you must be Ayan’s wife for some time.”

Radha continued, “I could not believe such a horrendous and cruel decree of Hari. I understand his mission had been uniquely noble all right. But what about poor me as the wife of Ayan? It was sinful. From the sublime to the ridiculous. I was devastated after a moment of realisation of what reality would be like.

I felt a surge of panic when everything sank in that I was going to live with Ayan as his wife. I went into a blind panic from which I could not find the exit. The intense anger I had was spiraling out of control. My stomach was churning. My chest was tightening, and I had difficulty breathing. My legs became numb and lifeless. I felt Hari had let me down like a disposable item. I felt trapped, unable to fend for myself.”

“In a little while, I composed myself and calmly asked Hari what my offence to him was so macabre, that he gave me away to be a wife of somebody? And whether it was atrocious retribution for something else?

I believe I have been forever loyal to him. And my understanding from the *parampara* (long existing custom), any woman who has been solely devoted to her husband is lauded as a *sati*.”

I said to him further, “You, my Lord, who, on the other hand, is a true dispeller of justice, the Absolute being, the Eternal law, and the Lord of Yam, have granted Ayan’s wish that I be born among the gopis of Brindaban, and to be his wife, without any compunction. I, then completely helpless, and consumed with self-pity, burst into heart-felt sobbing.”

“Seeing my distressful sight, Govind remained reassuringly phlegmatic. He smiled and said, “Radhe, it is not what you are thinking. You are not to live with him in intimacy like a man with his wife. As Ayan sought an unspeakable boon, he is to be born as a eunuch. So, my love, shy away from the uncanny thought that you would make a break from following the path of your sati dharma.

Have no worries in your heart. I would also be born at the same place in Braj as you. We would be playing all the time at every Kunj in Brindaban. I want to enjoy the *Parakiya-ras* that is not available in Golak but in Braj only.”



[The attitude of gopis towards Krishna was that of paramour love. As such, the loving affairs of Krishna with the gopis are called *parikiya-ras*. A married man who desires another wife or, a wife who desires another husband is called *Parakiya-ras*. cf. Shreemad Bhagavatam]. Radha concluded her story of how Hari gifted her to Ayan to be his wife, though with unconsummated marriage, and how

Parakiya-ras. with Krishna and married gopis (Credit: Pinterest).

she had been staying at Ayan’s house as if she had been fastened with a

rope. Radha then spoke to Brinda. “Now, Brinda, you will understand why I cannot just get away as I wish. However, I have an idea up my sleeve. I am pondering over it quietly, how I can manage to get consent from Ayan.”

Brinda Devi knew the problem. But she laughed half-heartedly. And with pleasing perversity, she politely asked Radhika. “I know you my Lady, you can spellbind any living being in the universe. What prevented you from doing that to Ayan instead of remaining distressed, unless you are in love with Ayan, and do not want to leave him. It would not be a surprise that you have fallen head over heels in love with Ayan!”

Radha replied, “We are not amused Brinda. What are you talking about? Such taunting, as if I have gone balmy? I am talking about Ayan who meditated for over seven births without food and drink, just to have me as his wife, as if I had no heart of my own, is foolproof to any illusion. Besides, after such long years, why should I deceive him on my last journey to go away from him, which is what I am entitled to do?” The duration of the curse from ShreeDam is now long past.”

On second thought Radha said, “Hold on Brinda. If you calm down for a moment, you might realise there is more than one point to my rightful trip to Prabas. I do have an ace card. I will bestow Ayan with *Dibya gyan* [quintessence of knowledge]. I will let him know who I really am, and I will let him bid a hearty proper goodbye to me. Then I, with you and all the *sakhis*, will depart for Prabas, with no guilty conscience in my heart.” With this mutual understanding, all the *sakhis* were now at ease.

Annotation from the transliterator

There is not much written about Ayan. Radha is said to have married a man called Abhimanyu (nickname Ayan) born to his mother Jatila with his siter Kutila. Ayan was a cousin sibling of Yashoda (Krishna’s adopting mother). He was a milkman, a Gopa. (Ref. Brahma Vaivita & Garg Samhita that mention him as the shadow of Krishna).

