

Part Thirty-Two

DESCENTION OF RADHA KRISHNA TO GOLAK DHAM BRINDABAN

AYAN RECEIVED BIRAAAT MURTI &
EXTOLED RADHA'S MONIKERS AS DESCRIBED BY ANANT BHAGWAN
(Shesh Nag)



Vishnu with Laxmi [consort of Vishnu] and Sheshnag (Serpent Anant).

[Brahma was created from a lotus blooming from the navel of Vishnu. Lotus is hence prominent in the Vaishnavite narrative of the beginning of cosmos and cosmology. Anant or Sheshnag with his one thousand heads, is the celestial snake on which Vishnu reclines].

Ayan, now having consumed a delicious and unexpected banquet feast, but still lost in his semi-autographical fantasy, plodded back to his quiet room, and lay in bed, thinking about the wholesomeness of Radha.

Whilst in the kitchen, Radha was entertaining Jatila and Kutila with the meal she cooked, which was Radha's ultimate act of care and affection for the family. Jatila and Kutila were swept away by the evocative display of Radha's adoration for the family.



Shesh Nag Lake in Kashmir, full of trout fish. Important Hindu pilgrimage destination. 17km from Pahalgam.

Radha fed all the sakhis and maids, but she did not eat anything and cast an illusion to them that made her look like she was eating with them. While the women folk were resting after the heavy meal, Radha came

out of the kitchen alone. She softly strolled to the quiet room where Ayan was resting. Her face wore a subtle emotional expression that was partly reverential and partly apprehensive. She walked with the elegance of an elephant, while waddling like a goose. She stood by the bed where Ayan was lying, in mute determination.

Ayan was on cloud nine, as if he was swimming in the sea of bliss. When he saw Radha by his bedside, and looked at her lotus-like eyes, he was immediately taken aback. He noticed her teary eyes that were pathetic and mournful, as if she was struggling out of a bottomless pit.

Fifty-Ninth Chapter

Ayan now, unable to endure any more of Radha's distress, enquired of her, what was it that made her heart crumble in such anguish? With eyes full of tears, he moaned, "Seeing you crying inconsolably I have a harrowing pain in my heart as though I have been lanced. Tell me, my beautiful Radhe, without any hesitation what is exactly on your mind?" You said to me a bit earlier that you would hide nothing from me. As Radha did not respond Ayan repeated his request a few times in very loving and affectionate words.

On hearing Ayan's adorable and tender words Radhika became more emotionally fragile as she imagined Krishna talking to her rather than Ayan. Ultimately, she broke down and choked as if a noose at the end of a rope was tightening around her throat. In a short while, Radha began to control her emotional flood which prevented her from uttering a single word. She moved nearer to Ayan. Then, her left divine hand touched Ayan's head. With that Radha got rid of the illusion she cast over Ayan and he became blessed with *Dibya Gyan* [Divine knowledge].

Ayan now, enlightened, literate, and armed with *Champu* [Indian genre of prose and poetry literature], could see Radha as the Universe. He conjured up the images of the sun, the moon, and other celestial planets existing in her body. The vision was followed by various other strange objects. Ayan was now confused and irrational. In the end, he was adrift.

He had a vision of Shreemati Radhika, sitting by the left side of Shree Hari. He saw her swallowing the whole creation in her mouth, after which Radha merged herself with Shree Krishna instantly. Again, he saw Radha turn around with a hearty laugh and reinstating the universe as it existed before.

When she turned around again, Radharani was standing on the left side of her Lord. Then, she embellished herself with three virtues, and stood in front of Krishna as an object of love. At one time, he saw her sticking out her red tongue, and holding a long sword as a fearsome Devi [Durga]. At other times, she would also show herself as *Nirankar*, a formless and utterly bright Brahma. And again, as an intensely dazzling *Sakar* (everyday personified form of God, Murti). [In Vaishnavite literature, there are two forms of God viz, Nirankar and Sakar].

Ayan became very frightened by these horrible sights, with all things being unreal and with a feeling of detachment from himself. His heart was pounding. He started sweating. Soon he lost consciousness. Seeing Ayan so baffled and mentally disturbed, Radhika resumed her normal human form, and with tenderness in her eyes and affection in her heart, she brought Ayan back to his normal senses. Ayan immediately got up and prostrated at the feet of Radha. Then he knelt on his knees, and with folded palms, he, so humbly, implored Radhika for her patience for just another minute more. He at once began to eulogise her in a loud and confident way. (See later).

Sixtieth Chapter

AYAN PAYS HOMAGE TO RADHIKA

Ayan was now free from all the illusions as Shreemati Radhika touched him with her left divine hand. Tears

were rolling down his chest like the beads of a broken necklace, soaking his lap. Enthused with both devotion and love, he offered his homage to Radha. Scholarly and well-lettered, he made an eloquent speech:

“Hê Radhe, you are the Absolute Being of Brahma and half of the body of Shyam. You are also the personification of human kindness and so many other epithets. I prostate to you, my lady. You are the Truth, the Reality, and the source of all the invocations (*Stuti*). You are the defender Brahma on four sides, and the Creator of the universe. Even **Brahma and the Anant Bhagwan (Shesh Nag)** had been unable to describe all your sobriquets. How can I, a frog-like creature, extol all the attributes about you! Shree Lakshmi, Shree Saraswati, Shree Indrani, and Shree Brahmani are all your other forms.”

Ayan carried on: “Janaki’s daughter Shreemati Sita, who was so illustrious, sitting on the left side of Shree Ram, and for whose sake, Shree Ram emancipated Ravan of Lanka and slayed all his dynasty, was born as Radha in Braj, and obeying the order of Lord Krishna, has become my wife. You are the mother of the universe, the true love of Shree Hari (*Harpriya*) and using your illusion you make me think of you as my wife. For this sin I have committed I will be held accountable in hell by Yam. There is no greater sinner than I. It is unforgivable and unforgettable. Oh, my lady, please have mercy on me, considering me a dimwit, who faulted unknowingly.”

Having asked for clemency, Ayan with a scarf around his neck, repeatedly prostrated at Radha’s feet. “Radha was now pleased with Ayan’s adulation, and she condescended, looking at Ayan with empathy, and said, “Do not worry about it now. You *mahasay*, are now completely free from all sins. But listen very carefully to what I am going to say to you now.

You have been rewarded for your meditation by Lord Krishna. You are also in receipt of the great divine knowledge that was unavailable to many scholars, despite their hard work. You have seen my true form. You know all the epithets about me. You will never suffer from the trials and tribulations of living in this world.

Now, the time has come for you to say a hearty and fond farewell to me. The tenure of one hundred years of ShreeDam’s curse has now passed. I cannot stay any longer at your house. Govind, on the pretext of his father’s yagna, is now staying at Prabas tirth. All the people of Braj will be going there. I will also be going with them and will take Jatila and Kutila with me, for sure. I would like to have an auspicious sight of Govind.

You can go and live at a place in the care of Govind until you die. It was this worry about you that made me cook the meal today to feed you. *The meal you had today will last until you die.* You will never be hungry and never be thirsty again.

At the end of this life, you will be able to reach Krishna as a superintendent priest (*Sadyasya*). Hurry *mahasay*, bid me your fond farewell. I cannot leave you without your consent.” Ayan said ‘Goodbye’.

