

Part Forty-Three

DESCENTION OF RADHA KRISHNA TO GOLAK DHAM BRINDABAN

Eighty-Ninth Chapter

KRISHNA MET LALITA



(L-R) Lalita Devi (L) consoling Radha Rani (Courtesy: Quora)
Artist's impression

Krishna woke up early in the morning as an egg-wash of sunlight spread over Prabas. As soon as he got ready, he went to meet Lalita by the Saraswati River to seek some advice concerning Radha. Krishna said to Lalita, "Please be attentive to me Lalita. I have a problem. King Bhishmak's daughter Rukmani, and King Satrajit's daughter Satyabhama are very keen to have a visual of Radha tonight.

I told them without Radha's consent, she could not be seen by anybody. But they insisted so much that I had to agree to organise it somehow. For this reason, and for my sake, please tell Radha to give them her *darshan* tonight.

Lalita blushed a bit to hear Govind's strange request. She queried, "What are you saying my lord? How can we show her in her present physical state? For over a hundred years she had not been eating very much and her body now is just a skeleton covered by skin. She did not care about dressing up either. She almost never brushed her hair. She completely lost interest in her appearance and fashion.

[Lalita is the oldest of Radha's eight principal gopi friends. She was Radha's constant companion. Her kunj is the largest and is located on the north side of Brindaban. She was 14 years, 8 months, and 27 days old].

"Are you my Lord, trying to humiliate my Lady Radhika, in front of these affluent daughters of powerful kings, such as Satyabhama and Rukmini, who, with their vast wealth, boast as being the most gorgeous women in this part of the world, as well as think of themselves as the favourites of your consorts?

Whatever they are, Radhika is also one of your lovers, and she would not be demeaned under any circumstances. Please go away. I do not want to hear such disgraceful requests. I will not say anything to my Lady."

ShreeGovind was not put off by Lalita's rebuff. He laughed and then with a stony face, told Lalita, "I am lost for words, Lalita. Anything nasty and everything tainted that people throw at me fits me like I am cut out for them. I do not know whom to listen to and whom not to listen to. I am reaping the consequences of having so many wives. My brain is overloaded. I cannot think straight now. That is why I have come to see you.

Please Lalita. Do me a favour. At least mention my behest to Radhika. It is then up to her to decide whether to come or not. I concur with you on all that you have just said. It is only that you are not fully aware of Radha's attributes. She will never put away my command. And, without further discussion Krishna walked away.

Ninetieth Chapter

SECRET TALK BETWEEN LALITA AND RADHA

Lalita was very annoyed and went to see Radha and told her what Krishna had said with a bit of exaggeration. Radha just smiled, which made Lalita even more annoyed. Lalita said, "It looks like you are quite happy because other consorts of Krishna want to have a darshan of you.

We know Rukmani Devi is a princess. It is known that there is none as good looking and gracious as her in this world. And we hear that the one called Satyabhama is also the most charming woman. They are dressed in the most exotic and lavish costumes. These two are like pole stars among the sixteen thousand, one hundred and eight consorts, and other favourites of Krishna.

Your Lord Krishna is arranging this circumstance to discredit you. Had it been in the olden days, they would have put it off, hiding their faces with shame inside a veil. But time has changed my Lady. Your body is now only a bag of bones. My heart breaks looking at your condition. How can you present yourself in front of these women?

Radhika appreciated the love and care Lalita had for her and knew that she was very protective of her. But she said to her with loving words and a faint smile, "Why are you so panicky Lalita, my dearest friend? Let them have a look at me if they want to. I am not in the least bothered. Today, I will tell you why. I will tell you the story of who I am. I think, therefore, I am.

"Before the creation of this universe, there was nothing in the vast space. It was an enormous dark and empty expanse. It was inky dark and there was no time. *Purnabrahman* [Absolute] Krishna was a *Nirakar* [Sanskrit, without shape or form). Later, he brought me into being from the left side of his body. Much later, with *asaraya* [assistance in Sanskrit] from me he changed into an icon (murti in Sanskrit) and came down to Golak [celestial abode] as the Lord or an *avatar* (an icon- incarnate in Sanskrit). Thereafter, with me as woman and him as man, the natural world was created, step by step.

My companions were Lakshmi and Saraswati. Their adversaries were Rukmini and Satyabhama. It is great that they want to have a look at me. But I am not sure if they will have the chance. I will be going there by the Saraswati River tonight. Please do not mind for not paying heed to you.

Because of ShreeDam I have been separated from Hari. Now the timescale of the imprecation is over. I am free, and I am thinking of going back to Golak. And tonight, if possible, I would like to be a mother. You should all also discard your human form and follow me. Having said this, Radhika went very quiet. Lalita was now at ease, with no more worries.

Anybody who has been listening to this Radha-Krishna leela will be exonerated from all the sins. Listen, oh, restless mind. It is the greatest wealth of life.

The discussion between Radhika and Lalita was out of bounds for other sakhis except the eight top sakhis. Radha with Lalita, along with other sakhis had their bath and ate their midday meals like any other day. They spent the afternoon doing odd jobs. Shreemati Radha's face was not as sparkling as it used to be. She was thinking about the night to come.

Ninety-First Chapter

THE DEPARTURE OF SHREEMATI RADHIKA FOR GOLAK (CELESTIAL ABODE)

As the sun tipped the horizon and under a limp, clear, unclouded and azure, blue sky, Radha was waiting for a signal from her Lord Krishna, while her thoughts were making the rounds of Golak. Her patience was wearing thin, but Radha remained calm and composed.

Whilst in the other part of the palace, Rukmani and Satyabhama, all dressed up in their best costumes and with expensive jewellery, were waiting anxiously for the anticipated thrill of seeing Radhika. As the night progressed and before it came to an end, they asked Krishna how long before they went to where Radha would be.

It was very late at night when Krishna along with his two consorts came over by the bank of Saraswati River. At a particular spot, he played his flute with a rural poetic and filigree sound, interrupted by the sound of 'Radha, Radha'. Hearing the flute music, Shree Radha came over with her sakhi friends towards the source of the flute sound.

The devas in heaven, knowing Shree Radha was coming back to Golak, were patiently waiting for her, and following her movements. There was a gathering of thirty-three thousand devas including Indra, Brahma, Vishnu, and Maheswar (Shiva). As per the order of Indra, they all brought their musical instruments and basketfuls of *parijat* flowers with a sweet, fruity, and sensual fragrance.

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While the whole world was intoxicated by the sound of Krishna's flute, Satyabhama and Rukmini were waiting somewhere nearby at Prabas. They were green with envy and excited at the anticipation of seeing Radha. Shree Krishna was busy alone, playing his flute with the captivating tune of 'jay, jay Radha', jay, jay Radha', standing **under a Kadamb tree**.

Hearing the soft and ethereal sound of the flute that was calling her. Shree Radhika made her way slowly towards the sound of the flute Kadamb tree with her sakhi friends.

Whilst Krishna, leaning on the trunk of a Kadamb tree, as he used to do in Brindaban, continuously played his flute, producing the melodious sound of 'jay, jay 'Radha', which enraptured the world, Shree Radhika brought out her *Tej* [Divine power of luminescence).

Thereafter, surrounded by her sakhi friends, she slowly and gracefully approached Krishna at the foot of the Kadamb tree, while the whole place was gleaming with bright illumination. The light was so dazzling that no living beings could open their eyes. Even Brahma and Shiva had to keep their eyes shut.

During this interlude, Radha, like *Nongtahng Leima* [Manipuri, thunder princess] having found Shyamsunder [beautifully dark, another name of Krishna], prostrated, and touched his feet. Govind picked Radha up and seated her on his left knee. Radha was now like a bolt of lightning.

During this hiatus, Shree Krishna left for Golak taking Radhika with him, without anyone knowing about it. Only his illusory form in '**Basudev-Krishna**' [Born to Basudev], the Lord of Rukmini, was left by the side of the sakhis.

After Radha left for Golak, Rukmani and Satyabhama opened their eyes, and saw an uptight Krishna who looked like he was not sure of himself, surrounded by the sakhis. They approached him promptly and asked him, "Where is Rajeshwari Radha?"

Govind replied, "Did you not see her? She was just here when the whole forest was brilliantly illuminated with her Tej. You must have been unable to open your eyes because of the dazzle. This was what I was telling you last night. Without her acquiescence no living beings can see her. All these women here are her sakhi friends. Their long gloomy faces are signs of disappointment that Radhika had left them.

Rukmani and Satyabhama were very disappointed. They were also very impressed by the good looks, fair complexion, and charms of the sakhis. The story of their dedication to Radhika inflamed their hearts to be her devotees. They were left there very despondent and calling 'Radha, Radha'.

Radhika granted the sakhis to see her sitting on Govind's left knee. But no one saw how Radha and Krishna went up to Golak. When Basudev-Krishna told them that Radha had returned to Golak, all the sakhis were tormented with heartbreak. With their yogic powers some of them had also left their mortal bodies and changed to divine forms. Then, they went up to Golak in the Pushpak chariot.

When Nand and Yashoda heard the news of Radhika's ascendancy to Golak, they became very mournful. It was so ordained that all the sakhis and sakhis of Brajbhumi, including Jatila, Kutila and all the living things, because of their devotion to Shree Krishna, had the fortune to be able to leave their mortal bodies and ascend to heaven. Many soared to Golak, riding in the chariots of flowers. All the devas in the sky, watching the spectacle, threw down handfuls of flowers, saying 'Dhanya ho, Dhanya ho' [be blessed, be blessed].

Seeing that everybody was leaving for Golak, Basudev-Krishna was concerned that there would be no one left for Braj. He devised a plan in which those who were still left behind and those who were not in a close circle with Radha-Krishna, were banned from going up to Golak. They were provided with good food, clothing, appropriate gifts, and sent back to Braj.

So, there came the end of Krishna Leela at Prabas. Now Rukmani's Lord, Basudev-Krishna, happy with the fulfilment of his function, returned to Dwarka with all its citizens.

This is the end of the story of the Prabas chapter of the Descent of Radha Krishna to Golak Dham Brindaban, which was penned by the illustrious poet Shishuram Das.

Author's comment.

In Shree Shishuram Das's narrative, there is some variance from **Shreemad Bhagavad** about the ascendancy of Radha and Krishna from Prabas. Das wrote that Krishna and Radha ascended to Golak from Prabas without *parikars* [entourage]. But not in Shreemad Bhagavad. In **Garg Samhita** also, Radha Krishna returned to Golak with their parikars. Only the date was different.

The date when Krishna was shot dead with an arrow by the *byadh Jara* [hunter Jara] was also the date when Radha and Krishna ascended together to Golak. For this variance I feel obligated to add a very short account

of what is mentioned in Shreemad Bhagavad and Garg Samhita in the next chapter for the benefit of the devotees. *Vide Part 44.* [Garga Samhita, Narrations of Garga is a book written by the sage Garga and deals with the life and times of Krishna].

This is Shree Hari's leela. Listening to it will exempt all your sins. Hê gullible mind. Do pay heed to the stories. It is the greatest wealth in this life.