



Jayadeva's Gita Govinda: a poem about the agony and separation of Lord Krishna and his beloved Radha

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Abstract— Love is not merely an emotion but a potent feeling everyone desires to experience. When someone falls in love, they lose control over their feelings. Some individuals love selflessly, even without any hope for reciprocation. We all wait for someone who makes us feel unique and adds extraordinary value to our lives. However, love also demands sacrifices; sometimes, our love becomes the reason for someone's pain. In love, one should not be selfish and should not expect reciprocation from the other person. Love is unconditional and knows no bounds. "If someone does not love you, you do not have to convince them to love you back. True love comes naturally when you truly care for someone. Only when someone who loves you disappears from your life do you realise their importance? In contemporary times, everyone desires to be loved and to love in return. We are all lonely people who crave love and care. No one can love someone like Radha loved Lord Krishna. "Their love is everlasting and serves as an example of true love for future generations. Their love, respect, and care for each other cannot be matched. This paper will analyse the theme of love by examining the story of Lord Krishna and his beloved Radha and their love and sacrifice for each other."



Keywords— Love, Care, Separation, Sandal Paste and Malaya Mountain.

I. INTRODUCTION

"Love beckons with a rare bouquet. Love demands you drink of it. And then love burns the tongue, the senses. Love blinds. Love maddens. Love separates. Reason from thought. Love kills. Love is methyl alcohol pretending to be ethyl alcohol" (Nair).

Love is a complex emotion that can have both positive and negative aspects. On one hand, it can represent virtues such as kindness, compassion, and affection. On the other hand, it can be associated with negative traits such as vanity, selfishness, and egotism that can lead to adverse outcomes like insanity, desperation, and arrogance. It has also been recognised as an emotion that helps people deal with challenges and make life easier. Greek philosophers identified six types of love: familial, platonic, romantic, self-love, guest, and unconditional or divine love. Modern authors have categorised different kinds of love: unrequited, empty, companionate, consummate, infatuated, amour de soi, and courtly love. Various cultures have also identified

unique forms of love, such as Ren, Yuanfen, Mamihlapinatapai, Cafune, Kama, Bhakti, Metta, Ishq, Chesed, Amore, Charity, and Saudade, which are culturally defined terms used to describe specific emotional moments that do not have an exact equivalent in the English language. According to Merriam-Webster's dictionary, love is a "strong affection for another arising out of kinship or personal ties," typically based on admiration, benevolence, or shared interests. However, it's worth noting that love often involves emotional pain and suffering. "Agony" stands for intense pain of the mind or body and is often associated with the struggle that precedes death. Love and agony are intertwined, and separation can directly affect both. 'Separation', as defined by Merriam-Webster's dictionary, refers to the act or process of separating or the state of being separated.

The Gita Govinda is a beautiful Sanskrit poem that celebrates the love between Krishna and Radha. Jayadeva, a poet from Orissa in the 12th century, wrote it. In Sanskrit, it is known as 'Gitgovindham'. The inspiration for this work

comes from the five chapters (29 to 33) of Srimad Bhagavatam, collectively known as Rasapanchadhyaayi. These chapters describe the events leading up to the 'rasleela', the great dance on the banks of the Yamuna River where each 'gopi' believes that Krishna is with her. While Srimad Bhagavatam does not mention a 'gopi' named Radha, Radha is portrayed as the very heart of Krishna in some of the other Puranas. The poem has developed the theme of 'Sringara Mahakavya' to a great extent. The primary emotion in this poem is 'sringara', which deals with erotic emotions in different moods related to the divine love between Radha and Krishna. The poet has portrayed the ecstasy of their union, the agony of their separation, and the anxious moments of waiting for each other with great sensitivity and poetic excellence. The work is divided into twelve chapters (sargas), each containing one or more prabandhas. It is a collection of twenty-four prabandhas, each consisting of couplets grouped into eights called Ashtapadis. Each Ashtapadi has a specific refrain. It has a total of 24 Ashtapadis. Each chapter may have one or more slokas in different meters of Sanskrit poetry. The Ashtapadis have been presented in many choreographic works as dance dramas.

II. BIOGRAPHICAL DETAILS OF THE WRITER

Jayadeva, a Sanskrit poet, lived in the 12th century. Although he was born a Brahmin, scholars cannot agree on the exact date and location of his birth. According to the Gita Govinda, he was born in Kindubilva village. However, scholars from Odisha, Bengal, and Mithila have determined that this is the same village as Kenduli Sasan near Puri in Orissa, Jaydev Kenduli in Birbhum district in West Bengal, and Kenduli near Jhanjharpur in Mithila. Jayadeva's parents were Ramadevi and Bhojadeva. According to temple inscriptions, he received his education in Sanskrit poetry from Kurmapataka near Konark, Odisha. He may have also studied there before becoming a teacher. After leaving for Kurmapataka, he gained experience composing poetry, music, and dance.

He is widely recognised as one of the earliest Odissi musicians. Every morning during the badashingara, the final rite of the Jagannatha temple in Puri, the 'Gita Govinda' of Jayadeva, is performed on traditional Odissi ragas and tales. This tradition has been continued since the time of Jayadeva, and the Maharis or Devadasis were the ones who performed such songs.

III. CRITICAL APPRAISAL OF THE POEM

The fourth part of Gita Govinda is known as 'Tender Krishna'. It is a love poem composed by the poet Jayadev. The poem commences with a conversation between Krishna and Radha's friend as they discuss Radha's deep emotions. In the beginning, we find that Krishna, who loves Radha intensely, sits on the banks of the Yamuna River. He is heartbroken due to being separated from Radha. Radha's friend (sakhi) meets Krishna and informs him that Radha is devastated and in immense pain after he left her. She is so miserable that she even hates the sandal paste that Krishna used to apply. She finds no relief from her suffering, not even from the cool rays of the moon. She believes the cool breeze from the Malaya Mountain, mentioned in Hindu sacred texts like Matsya Purana, the Kurma Purana, and the Vishnu Purana, is as poisonous as snake venom. Her friend (sakhi) says she becomes frail after separating from Krishna and does not want to find love again because she loves no one except him. She protects her heart with lotus flowers from Cupid's arrows, fearing for her beloved Krishna.

The poet discusses the pain that Radha experiences after being separated from Krishna. She is so devastated that she makes a bed out of Cupid's arrows, hoping that she will be able to feel Krishna's presence once again. Even though the flowers that used to bring her joy no longer hold any appeal for her, she still uses them to create her makeshift bed. When Krishna leaves Radha's life, she cries so many tears that her lovely face resembles the moon cut in half by Rahu, the god of darkness. When Lord Krishna leaves Radha, she speaks as if he is the only thing on her mind. She pleads with him, calling him "Madhava," and begs him not to leave her alone. Radha is willing to do anything to win Krishna back. When he turns away from her, even the moon meant to cool her burns her body instead. She feels so strongly about lord Krishna that even a cool breeze from the moon causes the opposite effect. It also does not seem to reduce her immense pain. Although Krishna is unattainable, Radha still tries to picture him after he left her. She experiences a range of emotions -including laughter, sadness and tears before she even sees you. Such emotions attempt to lessen her suffering.

After Krishna abandons Radha, her deep sighs ignite the fire of her emotions. She behaves like a vulnerable doe after you leave her behind, Krishna. Radha's friend continues to describe her miserable circumstances as she struggles to cope with your absence. The poet further elaborates that Radha adorns herself with beautiful jewellery, which weighs her frail body even more. She cannot bear the agony of being away from Krishna. Radha calls out to Krishna using several names, such as Keshava,

Madhava, Vamana, and Vishnu. Radha's love for Keshava was evident through her use of liquid sandal paste. However, she now thinks the scent has become harmful to her. Whenever Krishna leaves her, Radha cries so loudly that her teary eyes overflow like a lotus blooming with water from its empty stalk. After he leaves her, she looks around with weak eyes that look like flames of the fire. "Her eyes were filled with burning passion and longing for her beloved." As Radha's friend narrates Radha's whole situation to Krishna. She says she is in such a situation that she keeps reminiscing only about Krishna. Thus, her face looks like a crescent moon in the evening sky."

Radha began chanting "Hari, Hari" after Krishna left her, as she thought she would die without him. Jayadeva composed this song to cheer the hearts of his admirers with this love lyric based on Lord Krishna and Radha. When Krishna abandoned her to the cruelty of this society, she protested, sighed in agony, wailed, quaked in terror, meditated to forget about her beloved Krishna, and became distracted as "she was unable to forgive him, closed her weak eyes, fell, got up again, and fainted from her intense sorrow. Will Radha recover from this love loss caused by you"? The poet further shows how Radha's friend requests that he should meet her beloved Radha if he genuinely loves her. He might lose her if he fails to save her. There is no chance that she will make it through this love pain.

Krishna possesses the same strength as the celestial twin physicians. He can cure Radha's love fever with just a single touch of his nectarine body. Krishna's heart seems more complicated than Indra's, so he cannot heal Radha of this ailment. It is amazing how the mere thought of sandal paste, half-moons, and lotus blossoms can affect Radha's feeble body, which has been struck by love fever. She pays close attention to Krishna because only his healing power can free her from all her sorrows. She clings to life because of this. Despite a time when Radha could not survive even a moment without lord Krishna, she managed to survive after such a prolonged separation.

This poem also reflects that Krishna lifted the Goverdhana mountain with just one hand and urged everyone to take shelter to protect Gokul from Indra's heavy rain. After he rescues everyone, the gopis become so delightful that they passionately kiss Krishna's hands. It is believed that those who listen to this story may receive blessings from Krishna. He has defeated his maternal uncle Kansa and used to wear a saffron mark on his forehead that signifies purity of heart and soul and calmness.

IV. CONCLUSION

It is common for individuals to experience significant emotional pain when someone they love

suddenly leaves them without any explanation. Love can consume one's senses to the point where one may forget about one's well-being and existence. The person they love becomes so essential to them that they will give up everything for them. This emotional attachment can be challenging to overcome and can feel like a disease that lingers. The story of the goddess Radha portrays her unbearable pain of being separated from Lord Krishna. Krishna means everything to Radha; he is her entire world, and her life is incomplete without him. He is the primary reason for her existence. Nowadays, love has become conditional, and people hardly love unconditionally anymore. True love is a rare occurrence today due to various factors that make it difficult for people to form and maintain deep, meaningful connections with one another. It is worth noting that the love between Radha and Krishna is unparalleled. No one else possesses the same level of commitment and unconditional love as Radha, nor the ability to sacrifice their love for the betterment of others like Krishna. It is often said that true love involves setting someone free if you truly love them. Love is unconditional, so you should not expect anything in return if you genuinely love someone. It is not genuine love if one expects anything from anyone in return for your love.

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