

## A Comparison of Blind Love of Radha and Meera Bai on Lord Krishna Through Sarojini Naidu's *Songs of Radha* and *The Poetry of Mirabaian Anonymous*

V. Prakash

M. Phil Scholar St. Xavier's College Affiliated to Manonmaniam Sundaranar University, Tirunelveli, Tamilnadu, India

### Abstract

Valor and love are the two eyes of the Tamizhians. In the above two poems the love of a lady love is expressed. Both of the women are belongs to the northern region of our nation and they are not belongs to Tamilnadu. If they belongs to Tamil Nadu there is a chance to get marry the almighty Lord Krishna. Even though it is a myth, it is believed that Andal, a Tamil girl and one of the devotee of Lord Vishnu get married with Lord Vishnu. There lies the success of the Tamil woman. As their love enlarges the parents of the lady love starts the necessity actions for the marriage arrangements. In due course of time, there lies a quiet indifference in the regular actions of the lady love, such as fasting, sleeplessness and felt sickness continuously. One fine day the friend of the lady love, reports the secret love to the parents and then they take necessary arrangements for their marriage. At the same time the man also suffers a lot in the heart as like his love affair.

**KEYWORDS:** Love, Tamizhians, Marriage.

In ancient tamil literature, love is considered as of two kinds. They are kalavu and karpu. That in sense, kalavu means secret love and karpu denotes chaste love. Kalavuilakiyam defines about the love between the couples who doesn't get married. Here the man and his lady love, have clandestine trysts. The only person who knows about their relationship is the friend of the lady love. As their love enlarges the parents of the lady love starts the necessity actions for the marriage arrangements. In due course of time, there lies a quiet indifference in the regular actions of the lady love, such as fasting, sleeplessness and felt sickness continuously. One fine day the friend of the lady love, reports the secret love to the parents and then they take necessary arrangements for their marriage. At the same time the man also suffers a lot in the heart as like his love affair.

The Karpuilakiyam narrates about the love affair of the married couples. After getting marriage the couple becomes fond of love with one another. They rejoice in their life. There are many works in tamil literature that narrates these kinds of love. The works and writings during the sangam age give a brief account on the love and love affairs. Purananuru is a work explores the rudeness, especially the war experiences where else Akananuru expresses about the inner conflicts of the human tendencies such as emotions, love, sufferings and feelings. The *KurinciPaattu*, *MullaiPaattu*, *KalavaliNarpatu* and other collections of works named under *PatinenMelkanakkuNulgal*, a collection of eighteen different works written by various authors that explores the love in variety aspects.

Valor and Love are the two eyes of Tamizhians. Apart from this two they had another eye (in tamil 'netrikann') named "shame" as like their God's father, Lord Shiva. And deliberately they give importance on the shame. Once they felt shameful they never hesitate to finish their life. Their God Lord Muruga has fallen in love with a

girl named Valli. He also stands for his brave and majesty in Chendur where he defeated his opponent Suran. This paper presides over the love, an inner conflict of the human tendency through the images of Radha and Mirabai or Meerabai.

Sarojini Naidu, the nightingale of India, born on 13<sup>th</sup> February 1879 who belongs to the Bengali Hindi family, has an enormous contribution in literature and also in freedom struggle. She has taken participated in Civil Disobedient movement, Gandhi's Salt Satyagraha and various movements. She studied in London after completing her school education in Madras University. She married Paidpati Govindarajalu Naidu, a physician at the age of nineteen, after finishing her studies. It was the time of opposing inter-caste marriage. But they get married with the approval of both the families. The couple had five children and their daughter Paidipati Padmaja also participated in Quit India movement. She also travelled to different regions in India and delivers lectures on social welfare, women's empowerment and nationalism. She also laid a track for establishing Women's Indian Association in 1917 and was sent to London along with Annie Besant to present the case for the women's vote to the Joint Select Committee.

It was Goose who convinced Sarojini to stick to Indian themes, India's great mountains, rivers, temples, social milieu, to express her poetry. She depicted contemporary Indian life and events. Her collections of poems are published under the name *The Golden Threshold* in 1905 expresses the Indianess. *The Bird of Time* in 1912 and *The Broken Wing* in 1912 are the other notable works of Sarojini Naidu. Apart from this she also written and published *The Magic Tree*, *The Wizard Mask* and *A Treasury of Poems*.

In the poem *Songs of Radha*, the poetess expresses the experience of the love by a milk maid named Radha, who fell in love with Lord Krishna. According to the Hindu myth, Krishna is one of the avatars of Lord Vishnu. Generally human life is classified into three stages, namely the childhood, the youth stage and the age of old. Lord Krishna's life is also somewhat equivalent to this type of classification. The first stage is the childhood stage where he pranks the people in Vrindavan, at present a town in Uttar Pradesh, the place where Krishna born. He is much mischievous during his childhood days, he used to steal the ghee and butter to eat and have fun with his peer group boys.

The second stage denotes his adolescence. He is very smart and handsome. He attracts the people and cattle through his beautiful melodious music through flute. Many girls are fond on him. He becomes a playboy during this age. Everyone admires him and falls in love with him. Among them, Radha also falls in love with Lord Krishna. And the third stage of Krishna is the participation in the war Kuru-Shetra, where he preaches dharma to Arjuna.

Radha is an innocent, beautiful and charming girl, who used to carry the curd to sell at Mathura fair. She compares her curd with the white clouds and also shares that, her heart is filled with the beauty of Lord Krishna. She used to cry all over his way that who will buy her curd, but obviously no one buys it. Without her knowledge itself, she used to cry "Govinda! Govinda!" instead of crying 'curd'. On hearing this, the people in the boat and the boatman laugh at her. While going to sell it, she used to cross the river Yamuna which flows smoothly. Everyone feels happy and they all get ready to welcome the spring by singing songs and wearing saffron clothes. They pluck the newly formed buds and also dance in a happy mood.

My comrades called, "Ho! Let us dance, let us sing  
And wear saffron garments to welcome the spring.  
And pluck the new buds that are blowing."

At this juncture Radha repeated once again by shouting the name of Lord Krishna, because her heart is full of love with Lord Krishna. In her mind she hears the divine music played by Lord Krishna through his bamboo stick. And so she exposed her love by shouting the name without any intention. They mocked at her and the river Yamuna flows gaily as it is. Since nobody buys her curd, finally she used to gifts the curd for the shrine of Lord Krishna at Mathura. The shrine glitters and stands for its beauty. The sound of conch shells fulfills her desire on Lord Krishna. On seeing this she folds her hand to pray the almighty God, his love affair and she repeatedly shouts and the people assembled there wroth her again.

This song exposes the blind love of Radha who falls in love with Lord Krishna. It also gives an account on the nature and the environmental conditions of the particular place Mathura. The environmental conditions reflect the fertility and abundance through the following hints. It is often repeated that the river Yamuna flows casually. This pictures that there is a plenty of water in the perennial river that makes the land fertile. There is also mention of the spring and the buds that are going to blossoms. The Mother Nature exposes her fertile to the town Mathura.

While selling the curd, Radha the milk maid used to cry for selling it, but without her intention she cried "GovindaGovinda". This pictures that her heart is filled with love on Lord Krishna. While the people of Mathura and the boatman dances and sings for welcoming the spring season, Radha shouted Lord Krishna's name. And finally she replicate again when she notice the shrine of Lord Krishna and while she heard the sound of conch shell. Whatever she experiences, without any intention the thought of Lord Krishna evokes in her heart and starts crying the name of her lovable affair. All these explicate the strong and deep love of Radha on Lord Krishna.

*The Poetry of Mirabai*, is a collection of poems nearly consists of fifty-nine poems, of anonymous, that expresses about the love of a woman who imagines Lord Krishna as her husband. Here the devotee Mirabai or Meerabai is compared with the mythical character of Radha. The very first poem defines how the lady love has a craze on the Lord Krishna through its title itself. "I am mad with love" is the song that denotes the madness of love. The very first line itself shows the value of the love. She means that the person who gets wounded alone knows the pain of the wounds. And also adds that the jeweler only knows the value of jewel than that of any other else. She feels sickness due to love, the doctor who could cures this is her love affair Lord Krishna.

I am mad with love  
 And no one understands my plight  
 Only the wounded  
 Understand the agonies of the wounded,  
 When the fire rages in the heart.  
 Only the jeweller knows the values of the jewel,  
 Not the one who lets it go.

In another poem song, "Do not leave me" Mirabai expresses that she is a helpless woman and dedicates herself to Lord Krishna. And therefore she becomes isolated and she is in need of Lord Krishna as her companion. Without Lord Krishna, her qualities are measured, if not it becomes absurd. Once he protects the elephant from the crocodile, he is the protector, he is the strength, he is her King, he is her pride and her heart is filled with the music of Lord Krishna.

Do not leave me alone, a helpless woman.  
 My strength, my crown,

I am empty of virtues,  
You, the ocean of them.

“I send my letters” is one of the poems that depict the letters that are written by Mirabai to her beloved Lord, dearest Krishna. But she didn’t get any replies. He maintains quiet. She is ready to sweep his path. She fixes her sight on Lord Krishna still it turns blood-shot. She also delivers that she doesn’t have peace in her heart and her heart is to break. She lost his peace and sleep for days and night. She quotes that Lord Krishna is her Master and he is her only companion in her former births. And finally Mirabai ends with a question when does he arrives.

I send letters to my Beloved,  
The dear Krishna.  
But He sends no message of reply,  
Purposely preserving silence.  
I sweep his path in readiness  
And gaze and gaze  
Till my eyes turn blood-shot.

In the poem “I have found my Guru” Mirabai narrates about her own life with Lord Krishna. She found her Guru, that in sense her Lord. And at the same time she lost her own family because of the love that she had on Lord Krishna. She led a life of a refuge and starts roaming like a great sadhus. She used to sing songs that praises her Lord and also dances by snapping her fingers in various temples that are located to her nearby places. She refers her beloved, Lord Krishna as ‘Guru’ that in sense denotes that he is her ultimate life and soul to her.

The two works can also view in the feministic point of approach perceptively. The male protagonist is Lord Krishna who is mostly a passive listener and the lady love of Lord Krishna is the active protagonist in the poems deliberately. Though the women are considers as a weaker sex, they are the stronger and tougher than that of a man in heart. Though both the woman are mocked and suppressed by the male chauvinistic society they lead their life of their own and that creates an identity to them.

Both of them fall in love with Lord Vishnu. The way of their approach has slight difference. Radha loves Lord Krishna as a teenage girl. Mirabai approach is quiet differs than that of Radha, since she exposes Lord Krishna as her husband. In both the poems the love of the lady love is expressed elaborately. While Radha is a mythical character and on the other hand Mirabai is a woman who leads her life during the 1500 CE. She belongs to a Rajput family born and survived at the present Gujarat State. Both have the blind love on Lord Krishna. It is tedious process to hold the hands of a human whom the woman loves, even in the modern era. It is highly impossible to marry an avatar of a Hindu God, in better words a mythical character. Both of them are good deities but their desire slightly resembles their covetousness. The subtitle of the work *The poetry of Mirabai “Don’t forget love; it will bring all the madness you need”* pictures clearly that love will brings a madness to a human heart or soul. The word “love” is defined in the terms of oxymoron as “sweet-pain”, “harmful-pleasure” that can only be feel and it cannot be noticed by the naked eyes. Though their love is unsuccessful but it stands after many decades.

Valor and love are the two eyes of the Tamizhians. In the above two poems the love of a lady love is expressed. Both of the women are belongs to the northern region of our nation and they are not belongs to Tamilnadu. If they belongs to Tamil Nadu there is a chance to get marry the almighty Lord Krishna. Even though it is a

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