

The Parabhakti of Gopikas

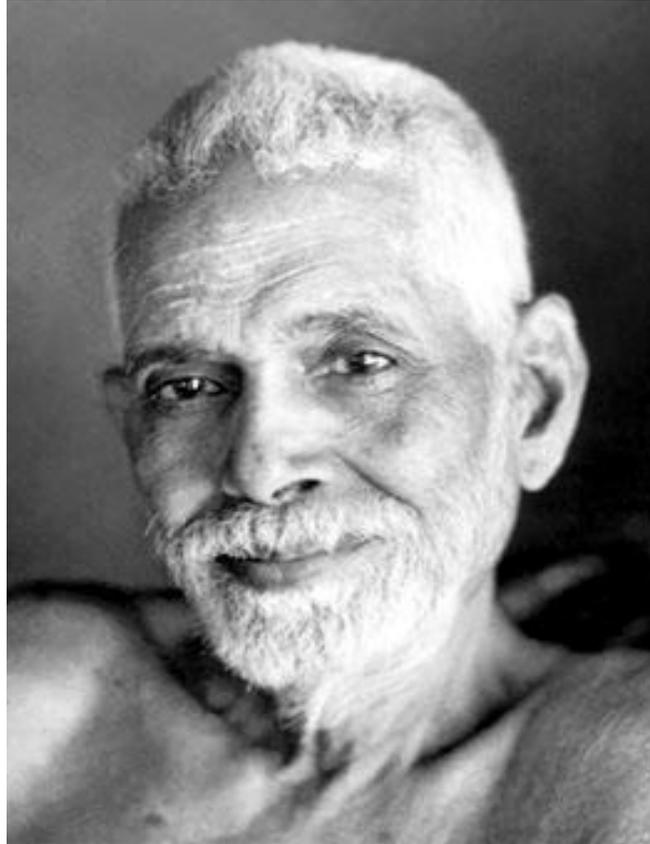


Compiled from the speeches of
Sadguru Sri Nannagaru



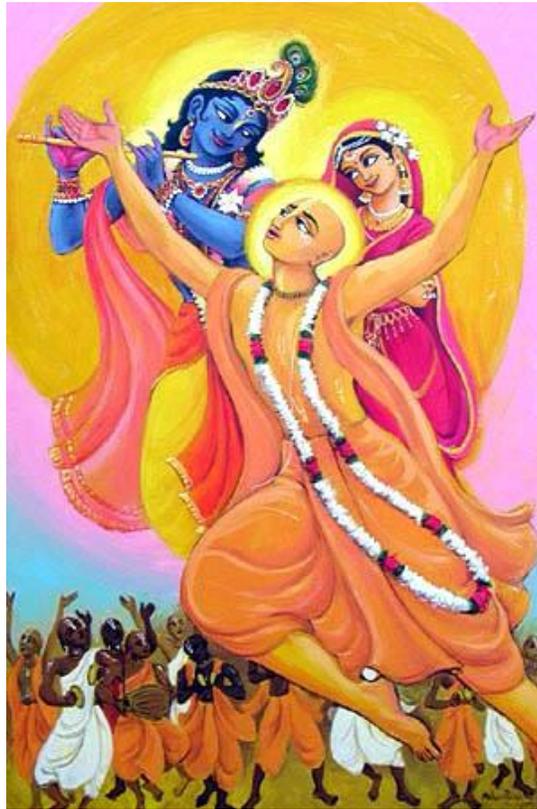
Normally we consider Knowledge as Supreme. However when we get the taste of devotion, even Knowledge seems to be insipid and we don't feel like craving for it. It is Parabhakti, the Supreme devotion.

- Sadguru Sri Nannagaru



When Bhagavan Ramana read anything about Gopikas, tears would roll down from his eyes making them completely blurred and stopped Him from proceeding further. Bhagavan said: “Much can be spoken about Jnana or Knowledge but what can one speak of Bhakti or devotion?”

**Gopikas could live without inhaling air but not
without Love for Krishna**



The Gopikas were not scholars. Sri Krishna Chaitanya was a great scholar and a sanyasin. In his last days, he said one word: "I did not attain the Love that Gopikas possessed for Lord

Krishna." Sri Krishna Chaitanya attained samadhi on just uttering the word 'Krishna'.

Still he said: "Can my Love or devotion be compared to that of Gopika's? The state of Gopikas is such that *they can live without inhaling air but not without Love for Lord Krishna*. The Concentration and Purity of Gopikas made their very life, their mind, world and their everything as Lord Krishna alone. They never cared as to what their family members would think about their intense love for Lord Krishna. Their Love transcended all the honour and dishonour in the world. I will be liberated if I possess the Love of a single Gopika. *We will get liberated even if the dust of the feet of Gopikas falls upon us.*"

**The Gopikas did not cultivate devotion but
possessed it naturally**

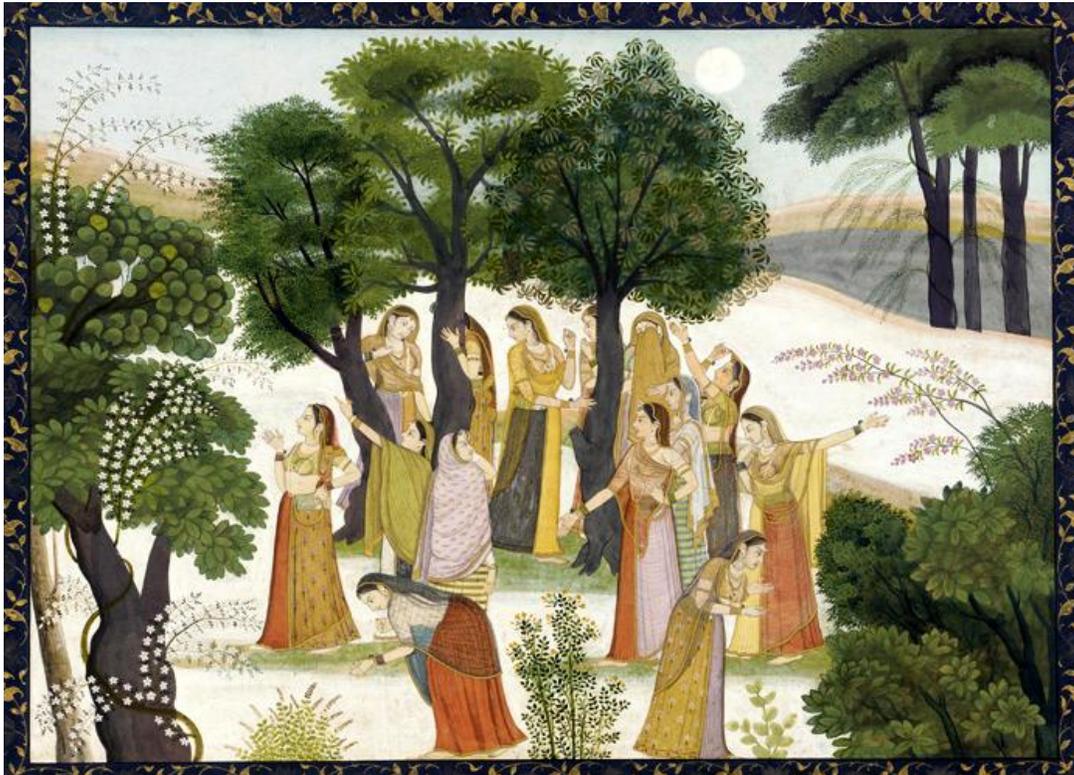


The Love of Gopikas is neither worldly nor physical. There is nothing in this world comparable to the Love of Gopikas. It is a natural Love. If one wants to transcend their ignorance and body consciousness effortlessly without an inch of suffering, it is possible only if they learn or possess the Love of Gopikas.

The Gopikas did not cultivate devotion.

They possessed it naturally.

In the constant contemplation of God we are not even aware of the advent of tendencies

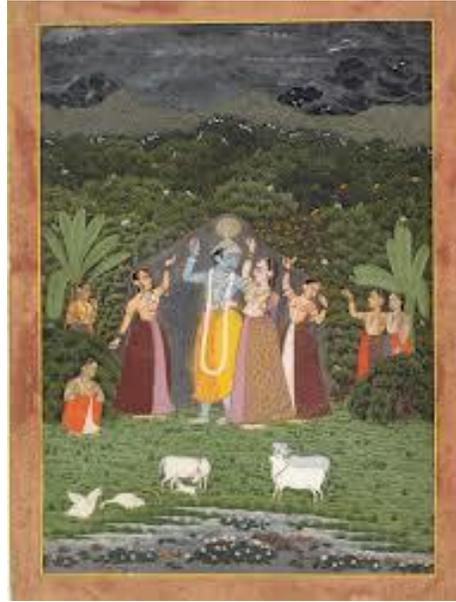


Bhagavan Ramana said: "In the process of Spiritual efforts or Sadhana, all the dust or tendencies within you emerge out. Looking at them, don't doubt whether you will attain liberation or not. Don't identify yourselves with your tendencies. If you panic, it will only

increase the strength of your tendencies. All the dust within you will vanish away if you look at your thoughts apart from you." The Gopikas said: "We only concentrate upon God and not upon our dust/tendencies. We always converse about God and chat about His playful deeds. All our dust/tendencies get washed away in this process."

In our deep sleep, if a snake crawls upon our body, we are not aware of the same. Similarly the Gopikas said: "We are in constant contemplation of God. In that process, even if any of our dust or tendencies within emerge out, we are not even aware of the same."

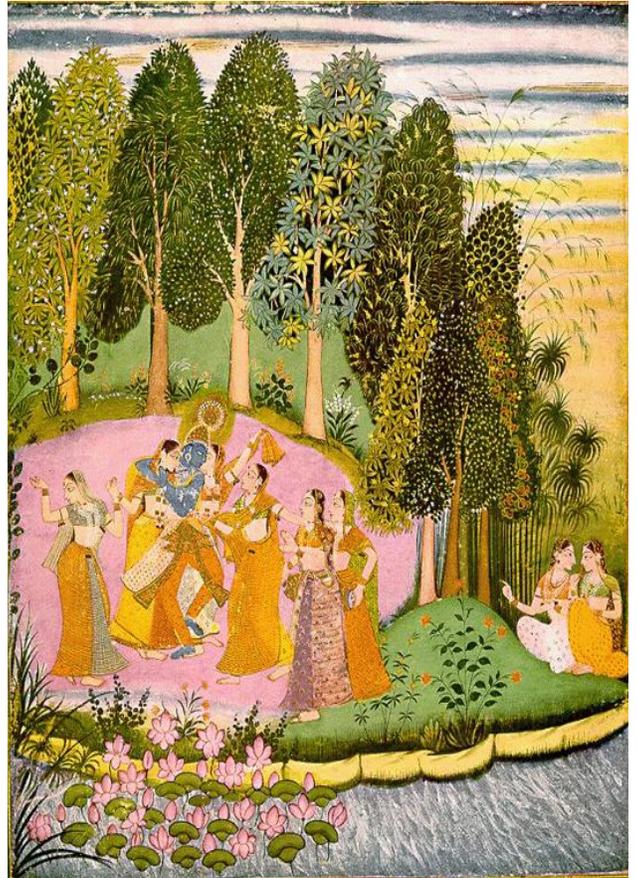
The Love of Gopikas is such that even while drinking milk, it was only the remembrance of the Lord that touched their lips. Such was their Love and devotion. Then where is the question



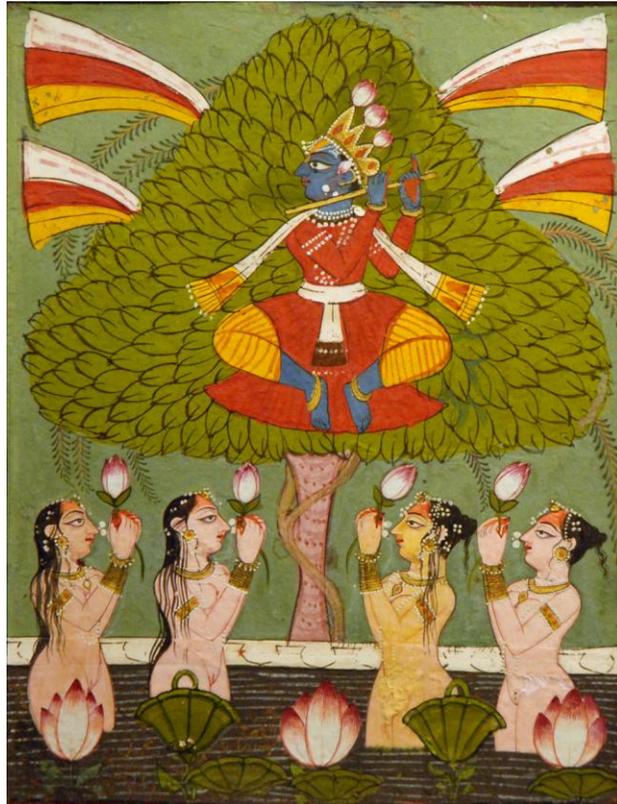
of their possessing any dust or tendencies? The path of Self enquiry states that our innate tendencies emerge out and will vanish away if one does not get identified with them. But the Gopikas said: "Leave out the identification with the tendencies. In the constant contemplation of God, we are not even aware of the advent and departure of the tendencies. In the flow of Love and devotion, all our tendencies will be washed away even if we possess any. Even then only the feet of the Lord are visible to us."

You are being loved with the same Love
that you granted us

The Gopikas said: "Oh! Krishna, what Love do we possess for you? We are dullards. It is only you who Loved us. *You are being Loved with the same Love that you granted us.* If you don't grant us Love and devotion for your feet, how can we get devotion for you? Being filled with the tendencies of Jiva, is it possible for us to have devotion for you? "



Lord Krishna abducted the body consciousness of Gopikas and not their clothes



Initially the Love of Gopikas was physical and they did not consider Krishna as the Supreme Self. Krishna observed that Gopikas still possessed body consciousness. Therefore one day when Gopikas were taking bath, He stole their clothes and climbed a tree. In spite of

repeated requests, Krishna refused to give back their clothes. Krishna consented to give back their clothes only if they come out of the river (without clothes) and pray Him. We may feel how is it that we adore such mischievous Krishna as Supreme Lord?

Even though we are Self, we still consider the body as Self. The Gopikas were devotees but still possessed body consciousness. Until we experience Self realization, the differentiation on the basis of sex is pertained. Self is sexless. Only the one who possesses body has a sex. How can the one who is bodiless possess any sex? The Gopikas asked for their clothes and Krishna rejected their request. After a long struggle, Gopikas came out of the river and prayed Him with both the hands folded to give back their clothes. Thus Krishna removed the body consciousness of Gopikas through this act.

You seem to be Krura and not Akrura!



King Kamsa sent Akrura to bring Lord Krishna from Brindavan to Mathura. When Krishna was leaving Brindavan, the Gopikas addressed Akrura thus: "Who has given you the name Akrura? You seem to be Krura (the cruel one) and not Akrura (the gentle one).

Krishna never played his flute again after leaving Gopikas



Radha said: "Oh! Krishna, you are leaving us in the same manner as people throw away their torn clothes. At least give me the flute in your memory." Krishna accordingly gave his flute to Radha. In order to forbear Krishna's separation, Radha played the flute of Krishna and thereby enabled the other Gopikas to hear Krishna's music. Thus Krishna never played his flute again after leaving Gopikas.

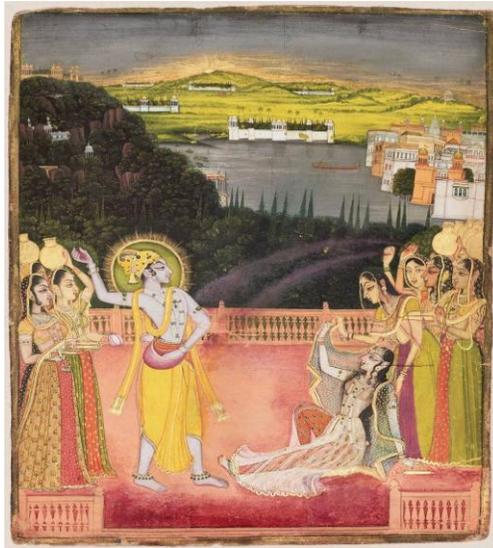
**When the mind has been given away to
Krishna, who is there to listen to your words?**



After Krishna left Brindavan and went to Mathura ie after slaying down Kamsa and after getting involved in the activities of kingdom, the Gopikas spent their time in contemplation of Krishna. Gopikas imply the Yogis in the form of women.

Once Uddhava arrived to impart Knowledge upon Gopikas. He said,"You are all anxious about Krishna. You must transcend the form to attain the formless state. You must transcend duality to attain the state of Non duality. Until and unless you transcend the gunas, you cannot attain Self Realization. All the gunas ie sattva, rajas, tamas, the likes and dislikes are within the mind. How long will you chant the name of Krishna? Krishna doesn't imply a name or a form. You must know the essence of Krishna ie., You must realize the Self."

The Gopikas replied,"You may consider yourselves to be a scholar and try to explain us about the Self Realization. But it is all waste of time. *We only have ears but not the listener to listen to your words.* You are telling us something. But there should be someone



here (the mind) to listen to your words. You may feel that you are very greatly preaching about Self but where is the listener here? It is not the ears which listen. It is only the mind which listens. *When the mind has been given away to Krishna, who is there to listen to your words.* Hence you can go back. It is only the ignorant, who think that we are mad about Krishna. But Krishna implies the Self. Don't you know this simple Truth? "

How can we give up our Bliss in return for the happiness in Vaikunta or Kailasa or heaven?



Uddhava felt that Gopikas were not understanding about the Self. Hence he started stating about Kailasa, Vaikuntha and the Heaven and all the pleasures or happiness available there. The Gopikas replied back, " We agree with you, that there is a lot of happiness

in Vaikuntha or Kailasa or the heaven but when we are experiencing a much greater Bliss than that, why at all should we bother about them? What is the worth of a paisa when compared to a rupee? Similarly *what is the worth of Vaikuntha or Kailasa or the heaven when compared to the Bliss we are experiencing?*

You can tell these words relating to Self to the appropriate audience. Suppose a child offers you a paisa in return for a hundred rupee note, will you forgo the hundred rupee note? Similarly *how can we give up our Bliss in return for the happiness in Vaikunta or Kailasa or heaven?"*

We see only Krishna even in our dreams



Uddhava replied back saying that this entire world represents a dream.

Then the Gopikas said, "Even if it is all dream, we see only Krishna in our dream. We don't view the dream as a dream. We see only Krishna even in our dreams. Whether it is the waking state or dream state, we only see Krishna." Uddhava was utterly confused as to how to reply back.

Therefore the Gopikas are but the Maharishis and Mahatmas who took the form of women. Otherwise they couldn't have replied thus.

Uddhava possessed the ego that he was a great devotee. Krishna in order to teach him a lesson, asked Uddhava to meet the Gopikas stating that he is not finding time to do the same.

Only after meeting the Gopikas did Uddhava realize that what he possessed is not true devotion. This was all the play of Krishna to reform Uddhava.

Before reaching Brindavan, Uddhava chanted: 'Hail to Lord Krishna'. But after leaving Brindavan, he chanted: 'Hail to Gopikas, Hail to Radha!'

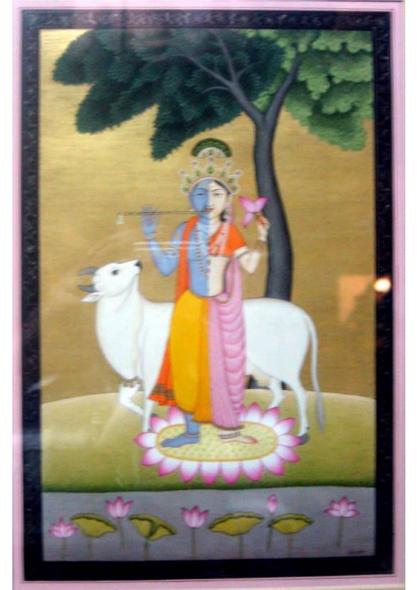
Krishna Himself incarnated as Radha



The Leelas of Radha and Krishna are visible in Brindavan. Many people say that Vyasa did not mention about Radha in the Bhagavatam and hence Radha's character is fictional. According to them Rukmini and Satyabhama existed but not Radha. But this is not true. Radha is not an illusionary character. Even Radha lived just as

we are living now. Vyasa may not have mentioned about Radha in Bhagavatam but Brahmavivardha puranam clearly mentions about Radha.

We consider Radha either as a devotee or as a lover of Krishna. We view Radha to be separate from Krishna. Radha is not separate from Krishna. Lord Krishna Himself incarnated as Radha to show us how to attain the Grace of God through Love and by concentrating the mind and intellect upon the Lord.



*Radha is the path and Krishna is the goal.
Krishna Himself incarnated as Radha to show us
how to attain Him.*

Radha is our ideal as there was no physical relationship between Radha & Krishna



Radha loved Krishna extremely and so did Krishna love her extremely. But they never had any physical relationship. Radha's Love for Krishna was beyond any limits. If Radha talked anything, it was only for Krishna's pleasure.

She did any work only if Krishna would be pleased by that work. She did not do anything that would displease Krishna. She loved Krishna only for the sake of Love. She possessed neither any material desires nor the desire for liberation in return. Therefore Radha is our Ideal. Without having any physical relationship, without having any sensual relationship and without having any worldly relationship, Radha and Krishna had infinite Love for each other. Their Love was pure, divine, un-worldly and beyond any physical limits. If we also possess the same kind of Love that Radha possessed for Krishna, we will get liberated in this very birth.

Radha, the symbol of eternal Love for Krishna



In Uttar Pradesh, Radha is given the same reverence as given to Krishna. Due to constant contemplation of Krishna, by constantly listening to His words, by visualizing Him in everything and everywhere, Radha attained a state where Radha has become Krishna Himself and Krishna has become Radha Herself. *Radha is the symbol of eternal Love for Krishna.*

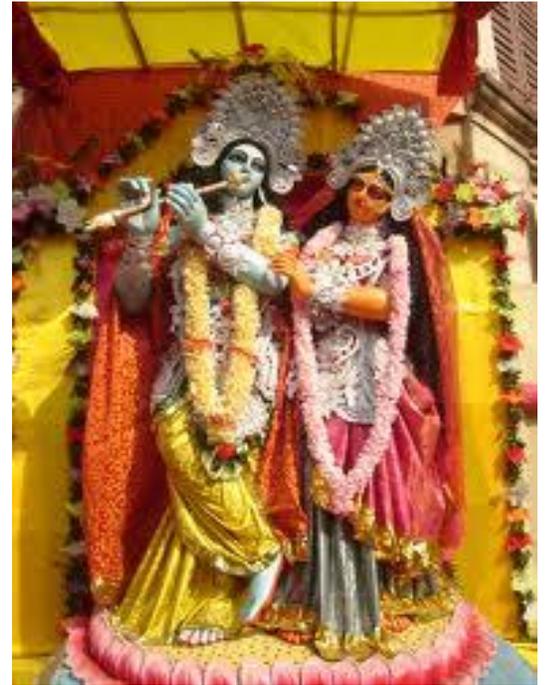
Our Mind becomes butter only when we possess the Love of Radha



Lord Krishna is named as the butter thief. Here butter refers to our mind. *Our mind becomes butter only when we possess the Love (without any expectation) that Radha possessed for Krishna.*

Radha did not control her desire as the desire itself did not arise in Her

Radha knew only the contemplation of Krishna and not of the sensual objects. It implies she did not control after the origination of desire (for sensual pleasures) but the desire itself did not arise in her. When she constantly contemplated upon Lord Krishna, how can the desire for sensual pleasures arise in her? Radha's Love for Krishna is beyond the physical and worldly limits.



Her Love for Krishna neither increased nor decreased but always remained stable.

It is a divine love. It is an endless love.

Bliss hugged the Bliss and Peace hugged the Peace



The sky exists up and the earth exists down. Suppose the sky and the earth hug each other, we would think: "What a wonderful sight it is!" When Radha and Krishna hugged each other, it looked equally wonderful. There is no tendency relating to body in it. It is beyond this world.



Radha is aware that she is not the body and so is Krishna aware that He is not the body. It is only the Self which exists. Therefore *the Bliss hugged the Bliss; the Peace hugged the Peace*. Unable to understand the same, we find fault with their relationship.

The Lord does not possess the tendency, sin and flaw relating to the nature. If we still view the same within the Lord, it indicates that we lack devotion, discrimination and discipline.

Krishna's relationship with Gopikas is true

Love and not Lust



Normally the worldly people consider Krishna's relationship with Gopikas as lust and not as love. When Krishna reached Brindavan, he was 6 years old. How can a 6 year old boy possess lust? There is a reason for Krishna having such relationship with the Gopikas.

In the incarnation of Rama, the Lord enacted as an ordinary man even though he was a divine incarnation. Until and unless he was reminded that he was a divine incarnation, he did not even realize the same. While living in the forests, the Lord visited various rishis and maharishis, took their blessings and requested them to preach Him. When Rama prostrated to the Maharishis, they used to hug Him in return. When they hugged the Supreme Lord, they used to experience an eternal Bliss and Joy. They asked the Lord a boon to enjoy that Bliss and Joy forever. Then the Lord Rama used to reply: "It is not possible in this birth. I will stay here for a day. I can't stay here forever. I have a work to carry on and hence I need to proceed further." Later when the Lord incarnated as Krishna, these Maharishis became Gopikas and hugged the Lord to experience eternal Bliss and

Joy. They did not hug Him out of lust. Hugging a woman is equivalent to hugging a coconut tree when there is no body consciousness. How can you understand the same while possessing lust? How can it be termed as lust when there is no body consciousness?

Lord Krishna was Ateendriya ie., He was beyond all the senses. Though He had senses it was equivalent to not possessing them. Therefore the one who transcended duality will remain untouched even when hugged by women. When Bheeshma (being an eternal celibate) himself did not want women, why shall the Supreme Lord Krishna require any women? The Rasa lila ie., the dance that Krishna performed with the Gopikas (married women) was only to bestow them with the Highest Bliss.



The devotion of Gopikas reached such a Supreme stage that they even rejected liberation. They were contented with devotion. They experienced and enjoyed to the maximum extent the *Joy and Bliss* contained in devotion.

-Sadguru Sri Nannagaru