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The mental agony of Gopikās without kṛṣṇa: A discussion

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Abstract

God kṛṣṇa is the most important God in Hindu religion. He is the God of love. He possessed supreme quality and he is the origin of all wealth. Kṛṣṇa had limitless power which is existed from his birth. He is known as pārthasārthī because he acted as the charioteer of Arjuna during mahābhārata war. Śrīkṛṣṇa played with gopikās which is famous as Rāsālīlā. The Bhāgavatpurāṇa describes that līlā and the mental agony gopikās in the absence of kṛṣṇa very beautifully. The mental agony of gopikās described in the tenth Skanda of Bhāgavad mahāpurāṇa. The primary focus of Bhāgavat mahāpurāṇa is bhakti and that bhakti is towards kṛṣṇa. The nectar or rasa which finds in this purāṇa, that is not seen in another text of Indian literature.

Keywords: Bhagavat purana, visnu purana, krsnopanisad, Bhagavad gita, mahabharata, svetasvetaropanisad

Introduction

Lord kṛṣṇa is the most important god in the Vedic literature among all of the gods. He is the God of love. Lord kṛṣṇa is the god of supreme which described in śvetāsvetara upaniṣad (5.6). God kṛṣṇa is the cause of Brahmā and also cause of all the Vedas. He possessed supreme quality as head of the god. It is said that 'kṛṣṇastu bhagavān svayam' (Bhāgavat purāṇa.1.3.28). He is the origin of all other incarnations and many other forms of god. He possessed all pleasures and handsome personality. The word kṛṣṇa is divided into two parts, "kṛṣ" means attraction and 'na' means the supreme delight. He attracts to all, that is the quality of his godliness. Kṛṣṇa called as devakīnandana (the son of devakī, yosadānandana (the son of yosadā), Nandanandana (the son of Nanda), Vasudeva Nandana (the son of Vasudeva), pārthasārthī (the charioteer of Arjuna). Kṛṣṇa is also known as kāliyāmardana, Bālamukunda, Govardhanadhara, and Nandagopāla.

Kṛṣṇopaniṣad described that Lord śrīHarī has taken the incarnation as gopasrī kṛṣṇa for playing his līlā. Man cannot able to realize his secret meanings due to illusion (māyā). This Jagat (creation) is covered with māyā.

Goparpo hariḥ sākṣhyānmāyāvīgrahadhāraṇaḥ/
Durbodham kuhukam tasya māyayā mohitam jagat//1

The gadā (mace) which is looked in the hand of śrīkṛṣṇa that is the goddess kālī who destroys the all enemies 'gadā ca kālikā sākṣhyāt sarvaśatrunībarhiṇī' (kṛṣṇopaniṣad, mantra. 13 Saint Nārada appeared in the form of sudāmā, Bhakti (devotion) has gained the appearance of vṛṇḍā Kṛṣṇa has limitless power and his power existed from his birth time. At that time, when kṛṣṇa was three years old, putanā, the devil took to attempt to kill him but kṛṣṇa was the success to destroy her. He is the god of god from his birth. He has not practiced any meditation or magic power but god kṛṣṇa was not such type of god. He is the god from the starting point.

A person is not only beautiful due to his beauty but also for his knowledge. The scientist or a doctor may be handsome due to his power of knowledge. Bhagavad gītā is the treasury of all bits of knowledge and became very famous as a sacred text in this world which is the original speech of Lord kṛṣṇa. Now kṛṣṇa is no more in this world in the mortal body but his speeches have existed as a moral guide for every caste of people till today.

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God possessed the supreme quality and he is the origin of all wealth. Many other rich persons are seen in this world but nobody can assert that he has obtained all wealth. No one can claim that he is the great richer than god. Kṛṣṇa had 16,108 wives and all the wives settled in a big palace which was made of marbles and decorated with precious jewels. God kṛṣṇa could able to stay with his every wife at the same time due to his divine quality. These are no other persons in this world who can able to live with his double wives at the same time. and it can possible on the part of the god who controls the universe and can take various forms at the same time.

Cause of birth of Lord kṛṣṇa

According to viṣṇu purāṇa and many other texts, kaṁsa who is the king of mathurā occupied the kingdom to move away from him from the throne. He has given imprisonment to his father, sister, and devakī and her husband Vasudeva. The earth was embarrassed by kaṁsa and many other demons. Gods approached viṣṇu to give relief from the demons. So viṣṇu assured them to take avatār as kṛṣṇa and Balarāma and give relief from such type of oppression. Lord Viṣṇu removed two hairs from his head and said to gods that the hair of mine will descend on earth and give relief to all. My black hair will be born in the eighth conception of devakī and kill kaṁsa, who was the devil kālanemī in his previous birth and my white hair will be born as Balarāma in her seventh conception.

Marriage of kṛṣṇa

Rukmiṇī is the first wife of śrīkṛṣṇa who was the daughter of Rukmāgada and he desired to marry her daughter to lord kṛṣṇa but his son Rukmī wanted to marry his sister to śisupāla who is the king of the chedi. But Rukmiṇī did not want to marry śisupāla and she sent a message to kṛṣṇa and approached him to rescue her. So lord kṛṣṇa kidnapped her and killed śisupāla. Rukmiṇī married to kṛṣṇa as per marriage proceedings and pradyumna took birth as the son of Rukmiṇī. After Rukmiṇī, Lord kṛṣṇa married to jābavatī, satyabhāmā, satyā, Bhadrā, kāindī and lakṣmaṇā. But Rukmiṇī was his chief queen among all other queens.

Kṛṣṇa was the charioteer of Arjuna

Kṛṣṇa is known as pārthasārathī because he acted as the charioteer during mahābhārata war and saved Arjuna. The image of kṛṣṇa is seen as controlling the horses in one hand a stick in another hand and in the pose of climbing the chariot. Kṛṣṇa's right hand is seen varadamudrā.

The curse of gandhārī to kṛṣṇa

After destroying of all the sons of gāndhārī, she wished to look her dead sons as the last seeing of battlefield. At that time she cursed śrīkṛṣṇa that your varṁśa (race) will be destroyed in your lifetime like ruining of my varṁśa and as per the curse of gāndhārī, śrīkṛṣṇa lost the yādhava race in his lifetime

Śrīkṛṣṇa played with gopikās and gopikās loved kṛṣṇa very much. The relation between kṛṣṇa and gopikā was like as bhakta and bhagavān (god) and the relation of gopikā and kṛṣṇa was like as the hero and heroine. That is called as Rāsālīlā. The Bhāgavata purāṇa describes that līlā and the mental agony of gopikās In the absence of kṛṣṇa very beautifully. Gopikās mental condition without kṛṣṇa is described in the tenth Skanda of Bhāgavat purāṇa

The Bhāgavata purāṇa is well known as śrīmad bhāgavat or Bhāgavata which is one of the mahāpurāṇa among all the

purāṇas in Sanskrit literature. The primary focus of śrīmad Bhāgavatam is bhakti (devotion). The Bhakti (devotion) is towards kṛṣṇa. The Bhāgavata purāṇa is sometimes called as the fifth Veda. The nectar or rasa which finds in this purāṇa, that cannot be enjoyed from other texts' tadrāsāmṛtatṛptasya nānyatra syādratiḥ kvacit' (Bhāgavata purāṇa.12.13.15). The tenth Skanda of Bhāgavata purāṇa has gained the most popularity. The real love between kṛṣṇa and gopikā is described in this Skanda beautifully and also I have described here that condition of gopikās briefly.

Kṛṣṇa occupied the relation with many more gopikās but after Rādhārānī, lalitā, viśākhā, campakalātā, chitrā, tungavidyā, indulekhā, Rangadevī, sudevī, Anurādhā this nine gopis were required the strong relationship with lord kṛṣṇa also.

Gopikā said in the absence of her lord kṛṣṇa o Prabhu, your līlākāthā (story of the past times) is equal to Amrit (sudhā). The people who are suffered from separation, this life is all wealth for them. Many more great genius devotees, poets are always praised him. He and his words can able to mitigate all the sins and heats (mental agony) and also hearing the words of kṛṣṇa gives the best welfare and the best bliss. That is the more beautiful and more sweets and also longer. They are a great giver who can able to sing his līlākāthā on earth. The description of Bhāgavat mahāpurāṇa is like this.

Tava kathāmṛtaṁ taptajīvanam kavibhirīditaṁ
kalmaṣāpaha
m/śravaṇamangalam śrīmadātataṁ bhuvī gṛṇanti te
bhūridā janāh//2

Gopis said at the time of departure from kṛṣṇa, your caraṇakamala (foot lotus) is the destroyer of all the sins of surrendered people and treasury of beauties and loneliness and whose foot lotus is served by goddess lakṣhmī. You follow the cows on this foot and also you have placed the foot on the snakes for us. Our hearts are burned due to your departure and give us mental ache to meet with you. You can mitigate our burning of hearts and give peace being placed your feet on our breasts of the heart.

Praṇatadehinām pāpakarśaṇam tṛṇacarānugam
śrīniketanam/
phaṇī phaṇārpitaṁ te padāmbujam kṛṇu kuceṣu naḥ
kṛndhi hṛccayam//3

In another place of śrīmad bhāgavata purāṇa gopikās said that, o lover, you are the only one person who can able to mitigate the all of our sorrows. Your foot lotus is the fulfiller of all desires for surrendered devotees. Goddess lakṣhmī is served that foot lotus and that is the ornament of this creation and his meditation should be has done, to whom all the objections are given. O kunjavihārī give us peace to our heart by the act of placing your foot lotus on our breasts of heart.

praṇatakāmadam padmajārcitam dhaanīmandalam
dheyamāpadī/
caraṇapankajam śantaṁ te ramaṇa naḥ
staṅśvarpayādhihan//4

Gopikās said o dear, when you went to the forest for traveling at the daytime, at that time your departure became alike yuga for us and when you returned from the forest at that time your

loving face was seen by us without closing our eye. The closing of the eye was a burden for us and its knowledge that the creator of the eye is how foolish.

atati yad bhavānanhi kānanam trutir. yugāyate tvā
mapaśyatam/
kutalakuntalam śrīmukham ca te Jada udikṣhatām
pakṣmakṛd dṛśām//5

Gopikās said in another place of Bhāgavat purāṇa in the absence of kṛṣṇa that o benevolent, your views for vrajavāsins is the destroyer of sorrows and agonies and complete welfare for the entire universe. Our heart is full of desires for your company and further gopikās said that, give us some medicine which can cure the heart diseases of your own persons.

vrajavanaukasām vyaktirangam te vṛjinnhantryalam
viśvamangalam/
tyaja manāk ca nastvatspṛhātmanām svajanahṛdrujām
yanniśūdanam//6

Gopikās said to kṛṣṇa that o lover, your foot lotus is very soft and which is placed with care on our breast by us due to the fears of injury to your soft foot lotus. That foot lotus traveled in the forest at night time secretly. Gopikā said to kṛṣṇa, we have mental agony to think about your injury which can be caused due to rocks, stones in the forest. We became senseless to think about your health position in the forest. Really gopikās are very conscious about the health condition of their universe and they have forgotten kṛṣṇa's divine qualities at that time. So they think how their lover is existing in safe. They possessed real lovely qualities towards the lover.

yatte sujātacaraṇāmbuṛham staneṣu bhītāḥ śaanaiḥ
priya dadhī mahi karkaṣeṣu/
tenātavīmatasi tad vyathate na kiṁsvit
kūrpādibhirbhramati dhīrbhavadāyusām naḥ//7

It is seen in another place of Bhāgavata and gopikā said o husband, o delightful, o mahābhujā, where are you, my friend, I am your servant who is very poor and low. Please give your Darshana and give your pleasure of relation with the body.

hā nātha ramaṇa preṣtha kvāsī kvāsī mahābhujā/
dāsyāste kṛ paṇayā me sakhe darśaya sannidhim//8

Śrīśuka said to parīkṣhita that, the mind of the gopikās became kṛṣṇamaya (all things seen as kṛṣṇa) and their talking is always related to kṛṣṇa and nothing else. Their every works and also their bodies are dedicated to kṛṣṇa. They praised the qualities and past stories of god kṛṣṇa and also their memory about the family members due to the full surrendered of the mind and body towards the lover, Lord kṛṣṇa.

tanmanaskāstadālāpāstādvicāstāstadātmikā/
tadgunāneva gāyaṅtyo nātmāgārāṇi sasmaḥ//9

Gopikās praised the qualities of kṛṣṇa and searched together to kṛṣṇa from one forest to another forest. Śrīśuka said to parīkṣhita, Bhagavān(god) has not gone anywhere and he existed in all the living and unliving objects and also he existed among the gopikās but they could not able to see him due to the power of delusion of god. Because God is omnipresent and omniscient. The simple man cannot able to see him in this normal eye. Hence gopikās could not see him

and they asked many other trees regarding his address, where god kṛṣṇa has gone.

gāyantya uccairmumeva saṁhatā
vicikyurṇmattkavad vanād vanam/
paprachchurākāśavadantaram bahirbhūteṣu santam
puṣam vanaspatin//10

Gopikā said o vīraśiromaṇī(crest jewel among the brave persons), your Art of the lower lips increases the pleasure of body relations and destroys all of the sorrows of departures. The singing flute touched the lower lips clearly. Who drinks adharāmṛt (Amrit of lower lips), The beautiful and heart touching description of Bhāgavata is like this.

suratavardhanam śokanāsanam svaritaveṇunā suṣthu
cumbitam/
etararāgavīsmāraṇam nṛṇām Vitarā vīra naste.
dharāmṛtam//11

Lord kṛṣṇa played his līlā with his devotees gopikā, which was the divine relationship and it is the highest point of human existence. He could not avoid any devotion of his real devotees. Hence lord said o my lovely gopikās, you abandoned your family members for me whose relationship was not refused by yatis. Your relation with me very clear and sinless. I can not able to debit your loan like Amara Prema (divine love which has no end) which is related time till endless time through my divine life or body. I am a loanee to you and I cannot pay your such type of loan forever

na pāraye.ham niravadyasaṁyujām svasādhukṛtyam
vibudhāyusāpi vaḥ/
yā mābhajan durjaragehaśṛnkhalāḥ saṁvṛścyā tad
vaḥ pratiyātu sādhuṇā//12

Śrīśuka said to parīkṣhita, Lord kṛṣṇa is ātmārāma and he is self-satisfied and purṇa. He is seamless and due to unsegmented, there is no other existing in him. So how can he wish kāma? He has no desires. He is purṇa brahma. But despite this, he kept relation with gopikā in alone and played a role with them. Which play is called as 'Rasa' and that gives eternal pleasure to devotees of kṛṣṇa. Bhāgavata describes this very beautifully.

rame tayā cātmarata ātmārāo.pyā khanditah/
kāminām darśayan daityam striṇām caiva
durātmanām//13

Conclusion

Really the relation between kṛṣṇa and gopikā is pious and endless. There was a relation like Bhakta (devotee) and Bhagavān (god) and also the relationship between hero and heroine. That beautiful līlā of Bhagavān is called as 'Rāsa' which story will exist in this world till the end of the creation.

Footnotes

1. Kṛṇopaniṣad.mantra-10
2. Bhāgavad purāṇa.skanda.10.chapt.31, sloka-9.
3. Bhāgavad purāṇa.skanda.10.chapt.31, sloka-7
4. Bhagavad purana, skanda.10.chapt. 31, sloka-13.
5. Bhāgavad purāṇa.skanda.10.chapt.31, sloka-15.
6. Bhāgavad purāṇa. Skanda10.chapt.31, sloka18
7. Bhāgavad purāṇa.skanda.10.chapt.31, sloka-19.

8. Bhāgavad purāṇa.skanda.10.chapt.31, sloka-40.
9. Bhāgavad purāṇa.skanda.10.chapt.30, sloka-44.
10. Bhāgavad purāṇa.skanda.10.chapt.30, sloka-4
11. Bhāgavad purāṇa.skanda.10.chapt.31, sloka-14.
12. Bhāgavad purāṇa.skanda.10.chapt.32, sloka-22
13. Bhāgavad purāṇa.skanda.10.chapt.30, sloka-35.

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