

16. Radha Is An Inseparable Part Of Krishna Even As White Colour Is An Inseparable Part Of Milk

If one knows the aspects of Atma, one can enjoy bliss. If one does not know the same, he will suffer: knowledge of Brahman leads one to merge into Brahman. This word of Sai is a statement of truth.

Pavitratma Swarupas:

Brahman alone is the truth. This is an aspect of *Atma*. Man thinks that he is an entity different from *Brahman* and gets involved in all sorts of troubles relating to his family. The life force that we see manifested in all the *jivas* is no other than *Brahman*. *Brahman* is permanent. *Brahman* is indescribable. *Brahman* is infinite. *Brahman* has the same attitude to all things around us. That it is permanent may be further expanded by stating that it has neither a beginning nor an end. Whatever is born will die, but whatever is never born has no death either. This is the first characteristic feature of *Brahman*. The second characteristic relates to the fact that it is indescribable. It is not possible for any human being to determine what it is and describe it. The third feature relates to its being infinite. All kinds of strength are present in *Brahman* to an infinite extent. Human nature, which is incapable of describing even one kind of strength, obviously cannot describe an innumerable number of types of strength. How can man, who cannot climb to the rooftop of his own house, climb to reach the heavens? How can man, who is unable to understand himself, a very limited aspect of God's creation, understand the boundless qualities of *Brahman*?

In spite of this situation, we do find occasionally that some persons feel proud of the little knowledge they have or of the trivial worldly successes they may have attained, proclaiming that God's qualities are such and such, and that God is like so and so. All the education which these persons have received deals only with the material aspects of the world. Except their ego, what other attainment of theirs gives them the right to speak about spiritual matters which do not come under the purview of their meagre knowledge? In fact, they have not the competence to speak about their own speciality. How can an individual, who has not the proficiency to expound matters which come within the sphere of what he is supposed to have learnt, speak about divinity and its sacred aspects, which relate to higher knowledge? In fact, no human being on this earth has the ability to determine and describe the nature of divinity. In fact, all the learning which a human being can acquire will be limited to any one chosen aspect of God's creation. In the context of his inability to master the same, how can he understand the innumerable aspects and manifestations of God?

One of the most striking features of *Brahman* is the ability by which, without having to take a form and without having to use a base for its manifestation, it can, even in a formless state, manifest the variety of its powers and capacities. One other feature that we should note relates to the fact that in *Brahman's* manifestations, there is nothing which we can describe as a blemish. Whatever is said, whatever is seen or done, whatever is thought of or propagated, it is all for the prosperity and the good of the people in the world. No word or action is intended for God's own good. Anything that even remotely smacks of selfishness cannot be noticed in God's thought, word or action. Whatever is uttered in the aspect of *Brahman* is truth. Whatever is done in the aspect of *Brahman* is *Dharma*. Where people accept narrow ideas and where peo-

ple conduct themselves unjustly or incorrectly, God remains only a witness to all that and has no part to play in such situations.

It is the quality of a bright lamp to shed light. In the light thus shed, many persons may be reading texts which they wish to understand. They may also perform several good deeds. They may also perform thefts in the light shed by the lamp. They may use the light as a help to themselves in doing many bad things. But, there is no great reputation which the lamp itself gains by the many scholars who benefit by reading books in the light shed by the lamp, nor is there any disrespect which the lamp acquires because of the false accounts written by people using the light or because of the thefts committed by the people under the light shed by the lamp. Whatever bad or good is done, it is not done by the lamp. In the same manner, God does not gather any praise or blemish by the good or bad done by the individuals in this world. He is only a witness to all that goes on.

The last of *Brahman's* qualities, which we should enumerate here, consists of the fact that in the entire creation, there can be found nothing which is either of the same status or parallel to *Brahman*. *Brahman* is unequalled and unique. To *Brahman*, *Brahman* is the only parallel. There is no other parallel in the entire world. Such a sacred aspect of *Brahman*, in order to do good to humanity, occasionally by its own *sankalpa*, takes a particular form and manifests itself in that form.

One of such *sankalpas* of *Brahman* is “*Ekoham Bahusyam*.” “The one and only one I am, shall be seen as if it is in many forms.” Only when we add a little curd to milk that milk gets converted into curd. The curd that we had added has also earlier come from the milk itself. We should recognise

here that the connection between milk and curd is an inextricable one. In the same manner, the capacities that are present in *Brahman* merely manifest themselves as different forms in the creation. In fact, these manifested forms are inextricably related to the unmanifested form of *Brahman*. This means that what is projected as manifested creation is only an image of *Brahman*. Creation thus manifests itself as work or *Karma*. For this, *Brahman* is the subject, object and the substance. It is the confluence of the subject, object and the act of creation that constitutes the path for man's attainment of divinity. So that creation, which originated from *Paramatma*, may go back to merge into the very source, we should accept action in the world as our duty. Action on the part of all human beings should be such that it will enable them to reach the object of creation and ultimately merge into it, "*Thath Thwam Asi*": *Thath* is *Paramatma*, *thwam* is *Prakruthi* and *asi* is devotion. The object of devotion is to bring together *Prakruthi* and *Paramatma*. However, unfortunately we do not find the aspects of *Brahman* in the created human beings around us who are the results of the *sankalpa* on the part of *Brahman*. Thus, all this creation which is a projection of *Brahman*, should be filled with the aspects of *Brahman*.

Creation, or the projection of *Brahman*, has been called *Dhara*. This *Dhara*, in order that it may ultimately merge into the creator, adopts several paths; the path of work, the path of wisdom and the path of surrender. Since all the burden of creation is being borne by *Paramatma*, the former has been called "*Bharya*" and the latter has been called "*Bharta*." The Lord who bears all the burden is called "*Bharta*" or one who bears the weight. It is the confluence of *Paramatma*, the *Purusha*; and the creation or the "*Bharya*" has been called devotion or the path of surrender. *Prakruthi* has not the strength by which to bear its own burden. In this context, the features of

Prakruthi have been given the name “*Abala*” or “one without strength.” In common parlance, this word connotes a woman. An individual who is weak and who has no strength is called “*Abala*” or a woman. Every *jiva* or every individual who is part of the created world, is in this sense a weakling or a woman. Hunger, anger, jealousy and ego are all common to men and women. Sorrow as well as pleasure are experienced in the same manner by men and women. The difference is only in name and form, but all other qualities are the same in men and women. If, therefore, we look at people from the point of view of qualities, and ignore names and forms, all are women on the earth.

On a stage, in a particular drama, several actors may put on several parts, but these parts played by the actors are not real. They are intended only for the purpose of the stage and the drama. In a girls’ college, on a stage in a drama, several parts such as a boy, an old man, a king and a queen are all put on, but in truth, all the actors are only girls. In the story, the part of a husband and the part of a wife are both played by girls. Thus, in fact, the man and the woman so appear only for the purposes of the stage; but both are women. In the same manner, the whole world is one stage and all the people are actors. They are all putting on one part or another and are acting on the stage. The only *Purusha* is God. Everyone else is a weakling or *Abala*, or a woman. This is the reason why individuals in this world are always suffering and are afflicted by one kind of sorrow or another.

In order to demonstrate to the people, the aspects which have just been described and to bring human beings into confluence with God, their creator; Krishna, who is *Paramatma*, himself, came in a human form. *Dhara*, the *Prakruthi* took the form of Radha, a position symbolising all creation. Thus, we

should regard Radha as the messenger of *Prakruthi* symbolising all that is typical in creation. She has been demonstrating many types of ideals as examples for people for the purpose of reaching the divine Lord in the form of Krishna. In all this, we should make an effort to recognise the close relationship that exists between the efforts of Radha and the responses of Krishna.

Very close to Gokulam, there used to be a place by name Vrishabhapura. Radha was living in Vrishabhapura and knew from the very beginning her being an embodiment of *Prakruthi* and her connection with *Paramatma*. Since the entire creation was only a projection of *Paramatma*, in the context of Radha signifying creation and Krishna signifying *Paramatma*, the Creator; the relationship between Radha and Krishna was one like the relationship between an object and its image. Radha, in the bodily aspect, was nine years older than Krishna. She was also a cousin sister of Nanda and thus was closely connected with Nanda. Ever since Krishna reached the home of Nanda and Yasoda, Radha's ideas began to take shape in the direction of wanting to move closer and closer to Krishna. At all times, Radha was thinking of Krishna and uttering the name of Krishna. Her daily routine was filled with work connected with Krishna. Krishna was a seven-year-old boy at that time. Every day, as soon as he got up from bed, Krishna used to take milk from his mother, walk to Vrishabhapura, and come back. The mother did not know anything about this. If the mother asked him where he went, he used to tell her that he went in search of the cows. Here, if we get a doubt whether Krishna had spoken untruth, we should remember that Krishna never spoke untruth in all his life.

To some persons amongst us, as a result of the impurities in our own minds, of the ill-conceived thoughts in us, it

may appear to be untruth but whatever Krishna spoke was always truth. When he said that he had gone in search of the cow, it was the truth. We regard the earth, according to our *Vedas*, as the cow since it yields all that man needs for his sustenance. We address them as mother earth, mother cow, mother *Veda*, and so on. In this respect, all human beings are the dear children of these three mothers. Therefore, to regard Radha, who symbolises creation, as a cow, is no untruth. In this manner, ever since Krishna was born, the thought of Radha was imprinted on his mind.

While things were going on like this, one day Radha intended to enter Brindavan to pick up some dried pieces of cow dung. She was making some attempts to enter the city and Krishna recognised that Radha was making such attempts. Since Nanda was the head of the place, a watchman was guarding the entrances at the behest of Nanda. Krishna instructed the watchman to state that only men are permitted to enter Brindavan and women are strictly prohibited from coming in. Thus, when Radha was trying to enter Brindavan on one day with her basket for collecting dried pieces of cow dung, the watchman said that no woman can enter Brindavan. Radha was utterly confused on hearing this. Smilingly, Radha asked, "Can you stay in Brindavan? If you can enter Brindavan, I can also enter." The watchman replied, "I am a man, you are a woman." Radha replied, "You are making a big mistake. In this world, Krishna is the only *Purusha*. All others are women. If you can enter, I can also enter."

In this manner, she argued with great strength and questioned the watchman by asking, "How can you call yourself a man, simply because you are wearing robes and dress appropriate to a man?" She forced her entry into Brindavan. Krishna, who was coming behind, noticed this and said that

since Radha forced her entry contrary to the orders of Krishna, and since she was a woman, she will have to pay a tax by way of penalty for disobeying his orders. Radha replied, "Oh Lord! The heart you have given me is my only property. I can return it to you by way of tax. I have neither wealth nor possessions to pay tax in any other manner. I shall gladly surrender my only belonging, namely my heart, to you." Krishna replied "Golden Radha, Brindavan has come into existence to immortalise the kind of divine relationship that exists between me as *Paramatma* and you as *Prakruthi*. Posterity will know that Krishna was always enshrined in the heart of Radha. This commitment made by me will always convey the meaning of the relationship that existed between Radha and Krishna. Where there is *Prakruthi*, there will be *Paramatma*. Where there is *Paramatma*, there will be creation. *Paramatma* and *Prakruthi* are like the object and the image. Wherever we may go, the combination and the confluence of the two aspects of Radha and Krishna will be what people can see in this world."

Students:

To regard Radha of the *Bhagavatha* as an ordinary woman, to regard Krishna as an ordinary human being, a man, and to regard the relationship between them as no more than between a man and a woman, as people generally understand, is very wrong and quite contrary to what the author of the sacred text of the *Bhagavatha* intended to convey. This relationship is the sacred relationship that exists between God and His creation. It is as inseparable as the white colour of milk is inseparable from the milk itself. The colour of the milk is white. It is not possible for us to remove the white colour from milk. If we turn milk into curds, the curd is also white. If we churn the curd and get buttermilk out of it, the buttermilk is also white. If from that buttermilk, we separate the butter, it is also white. Thus, do what you may, it is not possible to separate the

white colour of milk from the milk itself. Radha is part and parcel of Krishna even as much as white colour is part and parcel of milk. The kind of association between Radha and Krishna has no parallel in the world and cannot occur in any other instance. Today, only when we understand this and put into practice, at least to some extent, the lessons we can draw from the relationship between Radha and Krishna, will we be in a position to promote the aspects of Krishna, in their divine form, throughout the world. On the contrary, we should not regard Radha as one individual and Krishna as another individual and promote this thought based on a difference between them. This oneness of Radha and Krishna has been referred to in the bible as “Kingdom of God.” This aspect of oneness of *Prakruthi* and *Paramatma* has been referred to, in several religions, by using different words. However, to enable common people to understand the significance of Radha, our ancients have created a form and a name. But whoever, continually and at all times thinks of Krishna, is a Radha. This is an aspect and not a name. For this sacred and divine aspect of Radha, we have been ascribing several distorted meanings. Radha is no other than a faithful image of Krishna, the object. We should undertake such action as will lead us to Krishna. The Creator is Krishna. The creation is the *Prakruthi*. Action is needed to be able to cultivate divine love. As a result of the love of Krishna, we should be able to reach Him. Today, we have understood the meaning and significance of the love of Radha for Krishna. We should now be prepared to interpret all her actions against the background of such divine love.