

23. The Creator And His Act Of Creation Go On Forever

The tongue moves with great agility between the sharp teeth without being hurt. Man also should conduct himself with the same agility in this world. This word of Sai is a statement of truth.

What is seen by your eyes, what moves your mind, what awakens your body and what shapes your entire life is the creation around you. Gopala is well versed in tending the cows and looking after the cows. He can give amply. He can play and make you sing. He can move and move others. He can protect you and make you happy. This is the aspect of *gopala*. The word “*Govu*” is a Telugu word meaning the cow, and it means several other things as well. It means earth, sensory organs, heaven, speech, etc. For one aspect of cow, the aspect of mother earth is comparable. Our traditions and the *Puranas* tell us that earth has taken the form of the cow. Gopala recognised the position of Radha, who was determined to end her life on the sand dunes, and came to see her. For both *Paramatma* and His creation, there is neither a beginning nor an end. The act of creation and the creator are permanent and they go on forever. Conditions may change, times may change but divinity will never change—creator and act of creation are permanent. One aspect of the *Paramatma* is to look after the cows, protect them and ultimately have them merge in him. However, we should see the significant inner meaning of the “cows” here. Reference to mother earth is the same as a reference to the cow. Reference to the “cows” is the same as reference to sensory organs.

“Oh, Krishna! These cows are mischievous and naughty. I am waiting to hand them over to you. Today, if you agree to let my cows go and merge with you, I will be very happy.” Radha prayed to Krishna that he take her cows under his protection and give her relief. The cow has the bad habit of destroying even the best harvest of the field, in the form of *Vedas*. “In my offering this cow to you, there may be a doubt as to how you will feed this cow. I will give the feed for the cow also. I am hoping that by association with you, the bad qualities in the cow will be removed.”

We should examine and understand the inner meaning of what Radha meant when making this request. When she talks of her cows, she means her senses which have been troubling her in many ways. There is neither a chosen place nor a chosen time for such trouble. These sensory organs do not submit themselves to the effects of changing times or of changing environment. She was troubled greatly by her sensory organs. She prays “Krishna, you are Gopala and you have created these sensory organs. You alone have the mastery over these organs. That is why in *Bhagavad Gita* you have been given the name Gudakesa. The word Gudakesa means one who stands in the position of the head of the organs. The letter “Go” also means *indriyas* or organs. By requesting Krishna to look after the organs, she was surrendering to Krishna her ability to use the organs independently. She said that her ego and attachment will form good food for the cows, by which she means her sensory organs. This food will be eaten with great relish by the cows, as if it were green grass. It has always been known that the organs survive and are fed by ego and attachment. If we find that man is letting his sensory organs function without any control, his ego and attachment are responsible for this. Here we see that Radha who is in the form of *Dhara* is in the state of giving up her ego and attachment completely. In

this drama which was being played, Krishna was using Radha as an instrument to tell the people of the entire earth about this aspect of the organs. The entire creation is merely an image of Radha. Although we may notice some defects in the image because of distortions, the object itself will never have distortions, and it will try to attain perfection. In order to teach wisdom to the people at large, Krishna took Arjuna as an instrument. Just as Arjuna was an instrument in that case, Radha was a suitable instrument in this case. Through Radha, he was teaching people about the sacred aspects of devotion. It is very wrong for us to think that Radha is an ordinary woman and that Krishna is an ordinary man and whatever has been demonstrated to us to be the ordinary human connection between man and woman. Krishna used to address Arjuna as Partha. The word Partha means son of mother earth, and anyone who is a son of mother earth can be addressed by this name. *Bhagavad Gita* is not a gift that was given only to Partha or Arjuna. The contents of *Bhagavad Gita* are intended for all living beings. This will create a connection between all human beings. In the same manner, Krishna took Radha as an instrument to teach people about various aspects of devotion. In that context, when you can surrender your actions and thoughts to Krishna, you will have reached the stage of Radha. The word Radha does not, therefore, refer only to a woman. We should understand that anyone who surrenders himself to Krishna will become Radha. Krishna taught us in the *Gita* that he will protect all people, who belong to all religions, if they seek him. Radha teaches us that not only should you fill your head with knowledge and wisdom, but you should fill your heart also with intense love. She teaches us that it is better to fill your heart also with love rather than your head with knowledge. Radha is telling us that we should find diversity in divinity, which is really universal. Radha is telling us that we should surrender our sensory organs to Krishna. Otherwise, they will take you

along the wrong path. Radha is telling us that we should not believe in the transient and impermanent world. We should fix our attention on the permanent aspect of the Lord. She has been telling us that we should not believe in the world, should not fear death and should not forget God. Radha is one who has given these three main injunctions. Radha is telling us that we should, at all times, and in all the *gunas*, enjoy the bliss of the Lord. Radha is telling us that we should get rid of jealousy, particularly when we see others prosper. Radha was one who cleared the suspicions of the other *gopikas* and made them give up jealousy.

Divya Atma Swarupas:

You should make an attempt to promote the divinity that is present in you and bring it up and enjoy that bliss. You should make an attempt to elevate yourself and should not allow yourself to slip down. One can also prove that one's own experience with regard to the *Atma* is the most important. You have been told that the most important thing is God, and the material aspects come only next. But in reality, this is not quite so. God is the most important and next comes the aspect of "I," and then comes the third and last stage, namely the world. But today this has become topsy-turvy. The most important thing is the material aspect, and God is treated as the least important. The divinity in us will get exalted only in certain conditions. It is important to realise how this divine aspect in Radha was trying to reach out to others and proclaim Krishna to them. You have been listening to these sacred things day after day, and I hope that you will be able to turn over in your mind, what you have listened to, and attempt to put, at least, some of them into daily practice.