

The Fullest Revelation

[Sadananda letters to Y. 15.3.54 and 22.5.54]

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Dear Y. [...]

You are right, those who go other ways than the Path of Prema, i.e. without expecting anything in return for their spiritual efforts, are much worse than atheists, because to treat God as if He were not at all is less dangerous than to entertain any business relations with Him (?¹).

We are sufficiently selfish, but need not degrade Him to become an object of our selfish expectation for peace or rest or happiness. Of course, one thing is certain, there are *few* people, who will be able to come to a high standard of pure Prema, free from selfishness, and if they are, it is *not* the outcome of the awakening of the Self but the result of being touched by the Energy of His Grace, which alone enables one to love Him.

There can be *no* quarrel with those who have realised love for other forms of Divinity than Shri Krishna and Radha's service and Mahaprabhu. The question is: *Where* is Realisation fullest, most unrestricted, and complete and where is it less complete. Though, *subjectively*, every devotee thinks *his* realisation to be complete, *objectively*, from God's point of view, there *is* gradation and difference. The whole problem we try to see from His point of view and then we find that *all* problems of life we have to face, from the lowest to the highest, are not solved *properly* in each and every cult. We should not be satisfied with less than the fullest Revelation, the fullest form of Divinity *and* solution to all problems.

There is greatest humility in the heart of a bhakta in his realisation of Radha's service, because he really never gets to a point of satiation, but there is also full awareness of the fact that the realisation of Her seva is much superior to the realisation of love for any other form of God in any other cult. Take a great scientist. He knows he is far from having mastery of the mystery of life, and thus the real great scientists have always been very humble. This does not mean that he thinks he does not know more than a peasant who thinks the sun rises in the East and the earth stands still, though, to a peasant this *is* the highest realisation and everything else nonsense. The earth rotates – non-sense to him – but to the sun, from the sun's point of view? You need not worry for theology and philosophy, however. What you feel you must know, Vamandas will tell you.

Caitanyadeva *dances*. Why? Dance, ecstatic dance is *one* of the effects of extreme joy, spontaneously breaking down all deliberation and awareness of the outside world, even His Own Self. [...]

You need not express so much humiliation. We all are nothing, standing on the shores of the ocean of Rasa that He Himself is. Neither you nor I nor anybody's

¹ HE will not respond to anything else than Prema but we might isolate ourselves even more from His true Grace by trying to exploit Him.

mental or physical or emotional character ever changes nor helps any sublimation. On the first step we have to guard ourselves against any form of sentimentality, mental speculations, emotions, to keep the world of the centrifugal Maya and the world of the centripetal Vrindavan strictly asunder. *Later*, with due progress, the Energy of Cit, the essence-form of which Shri Radha Herself is, gets so profusely infused in the atma, that not only the atma but our whole body and mind, all emotions and mental functions get completely filled with it – just as a slab of iron in fire, kept for some time. The form of the slab, however, does *not change* in this present life. Please ask Vamandas to tell you the secret of Vritra asura – a mystic personification of demoniac nature, who is a great bhakta of Krishna – and his long fight against Indra, though not eternal, but divine personality of svarga or heaven – who is deva – but *not* a bhakta.

So as we are, we must serve and come to Him – *Radha knows what we are* and we need not worry so much about our defects, but rather worry that we have not sufficient ardent desire to love Her. Self-improvement is neither a motive, nor an index of improvement. All what we do, aspire after, in beastly life and in highest meditation, is prompted by *motives*, a purpose lurks somewhere. Highest religious motives, that we are inclined to admire so much, are all irreligious from Krishna's point of view. Just as He is purposeless, motiveless, so His Energy, so Radha, so real *Love*. And this motiveless-purposeless Love alone is able to give all the Knowledge and Wisdom needed. It is a mistake to think that we need a new system, a new philosophy, a new theology – we need only the *courage* to trust the Purposeless Love which hides itself behind – of course – a completely unknown philosophy etc. – unknown in the West *and* in the East.

Except for those who already deeply *live* in the world of the Play, who really find new and new stimulations from seeing the ancient holy Tracts – a visit to India is useless. Had the present Indian people deserved the presence of Bhaktas they would have got it. The *ideal* Bhaktas and their kirtan are no more. Perhaps if the West deserves it – the West may take to *Her* and then after 100 years the children of this Indian soil, will get back from you people what they betrayed, running after the materialistic illusions of the present West.

Yes, this world is not our home – and yet it can become *transparent*, if everything is related actually to Her and Her Love for His sake. [...]

Caitanyadeva's dance is nothing surprising, if we remember that in His Realm every step *is* dance. In His realm there is no "why". It is an expression – one of them – of *joy*. Yes, all the worlds serve Him – but they don't know it. But there are degrees of *service*. Darkness also serves the light. How otherwise the power of the light could be realised. The energy, which deludes keeps away from Him, is His energy, too, but it has no place where He Himself, from His point of view is concerned. It serves Him negatively, so to say. That's why Her bhaktas have very little regard for all the innumerable universes and their creation, evolution and dissolution, and their innumerable creators. The deluding energy has no direct access to Him, stands at a long distance from Him.

There is no question of having disregard or having pity for others who follow other cults etc. From the *subjective* point of view everybody should know and realise his own form of approaching and serving Him as the highest, just as in the

Krishna cult those who serve in the 5 rasas consider their personal rasa to be most conducive to Her and His pleasure, but from the *objective* point of view, i.e. from *His*, Krishna's point of view, there is a wide and deep *gradation* and by no means all forms of worship lead to the same goal.

Christianity; we have no reason to doubt that actual and real Christ – not what is going on to be given as “Christ” – *is the* way to God the *Father*. In relation to Him we are like children, but this father-children relation is only one of the possible forms of relation the soul can have to Him, and it implies the great danger to look at Him as the Divine Order Supplier or Department-Store Director to whom we may appeal for redress of our moral, intellectual, physical or spiritual wants and needs.

Christ has not given replies to the most burning problems of our soul and relation to God, because possibly, this was not needed or intended by this form of Divine Descent. Christian mystics have tried to express higher individual forms of their own realisations with the vocabulary of Christianity – but *actual* and real revelation expresses itself in *Words* and *Ideas* and they appear too meagre and lifeless in these mystics. Had they come in contact with Hindu Shastrams and not late classical philosophy they might have found more encouragement and scope.

Do not waste time and energy to discuss problems. *You* want the joy of Their Love and Seva on Their terms, others all want to serve God for their own sake and peace and bliss. Let them alone and carry the joy of motiveless Love for God who is all Beauty into every sphere of your home and family as His or Her Temple.

Just because you experienced such a fortunate sudden elevation, you must be all the more considerate to your family who cannot grasp what happens in you. You can win them over to respect you if you can prove that your realisation makes you a better wife, mother than you were before.

Yours always,
Sadananda