

# Self-deception or Reality

## Letter from Svami Sadananda Dasa 1.3.54

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Dear Mrs. Y.,

[...] You need not worry too much. There is no doubt that our Shriji Shri Radha will draw you and „make” you one of Her dasis, i.e. by the Energy of Grace – which is everywhere and at every time – the atma in you will realize that he is, was and will be a dasi in Their eternal realm of Vraja<sup>1</sup>.

Do not worry to realize this *in* your mind. The atma is svaprakasha, he reveals himself; he is the light and not like an *object*, which requires light to be made visible. The atma in you will realize his own nature as soon as and in the degree as the Energy of Grace makes known to him: 1. Who is Krishna. 2. What is his relation to Krishna. 3. What is his relation – if there is any – to this visible world.

As soon as the atma gets a bit of a jerk, he arises from the state of sleep or indifference, so to say, and the reaction of it is the restlessness of our heart and mind. The mind ceases to have the initiative it had so far and begins to act as urged by the atma, who is vitalized by the Energy of Grace, which later on unfolds its deeper and more powerful layers as the Energy to Love, to Understand and to Serve, and then the mind gets transformed as an iron rod gets red-hot from the contact of glowing fire.

In the beginning there is *one* great danger, and this I dared to point out in my last note, cruel as I am: We are likely to accept and relish as supernatural and spiritual what is only mental, emotional ecstasies, joys, sorrows and trances. Nobody on this earth is spared the beautiful trouble of emotion, the difference is only this: The eternal associates, where they descend on this earth, experience this trouble of having to overcome obstacles and opposition, which

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<sup>1</sup> In this early text Sadananda doesn't exactly explain what he means by this sentence. Later on he realized that he had to be more explicit in order to avoid misunderstandings. Bhaktisiddhanta Sarasvati told him he had the same experience. According to his eternal constitution, his true nature, the atma eternally is and was a dasa/dasi, an eternal servant of Krishna – even in his bound condition. But it is not until he *realises* his *potential* nature through unconditional seva for Bhagavan, that he will *truly become* His eternal servant, which he *never was* in the proper sense of the word. Cf. the last note and the text „Jiva-Tattva” on [www.sadananda.com](http://www.sadananda.com).

are put in their way by the Energy of the Divine Play<sup>2</sup>, so that the associates may have deeper and more intensive joy of serving The Divine Couple, than it were without such obstacles and obstruction. The souls who are still not fully or not at all in realization of the Truth, on the other hand, experience obstructions and opposition put in their way by the delusive energy of Mahamaya, the energy which is centrifugal and keeps those who are unwilling to serve away from realization – as long as the unwilling one chooses to be unwilling.

You are in the stage of your own realization and put questions which are an urge from within. And I am bound to reply and it is a joy. But you must excuse the diction, style and mistakes of my language and I am very unsentimental and can give only raw stone slabs. Have a look at them with Hella and Vamandas and learn to make forms out of them.

Where we are and what progress towards Their Seva we make and what was mental self-deception becomes clear to us as soon as our mental and physical existence gets into a crisis. I learned more about all this on the sickbed and operation table than by roaming in a healthy body all over this vast country. I am used to be rough towards myself and am likely to be so towards others – but for their seva's sake, not because I like or enjoy it personally.

Please, nothing, *nothing* belonging to Vraj can be understood by language, but for the transition period and to help each other in getting a little bit of interest, a little bit of a reflection of the Real Thing in our mind, comparisons, pictures, references of the world known to us are used to refer to the world not yet known to us.

Shriji Radha is said to be of a *certain* age, but She may display a figure of less, just as the Eternal Play requires. Her age is said to be – in our language – 14 years, 2 months and 15 days. Her complexion is of molten gold, the garment She wears often is called „meghambara” or „dark cloud”, it *is* – i.e. *not* a symbol – Her *lajja* or Her sense of decency, shyness. This garment which veils all Her figure is very dear to *Her*. From Her waist downward to Her feet, touching them, She wears a cloth of the colour of the early dawn: a combined colour of rose, gold and red, it *is* – i.e. *not* a symbol – Her *anuraga* or Divine Love in the phase of causing the Object of Love – i.e. Krishna – to be experienced as if She would never have heard His Name or seen Him even. This garment which touches His Own golden garment, when They happen to stand side by side, is very dear to *Him*. But remember: In Their realm, idea,

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<sup>2</sup> Yogamaya or Lila-shakti.

feeling, emotion, thought, colour, melody, works, form, place, surrounding, things, ornaments and utensils are *one*; cloth *is* idea, feeling etc. and feeling *is* cloth etc. You get a symphony of colours, ideas, things etc. [...]

Ramakrishna Mission propagates what is against *all* scriptures of *all* ages. A lemonade containing tastes of all cults on the basis of a theory that all is the same. They deny the beautiful definite forms of eternal Love which are coexistent but by no means one and the same. And we *should* be proud that in spite of our personal defects we have been chosen to belong to – from *Krishna's* point of view – the most dynamic and intensive form of His Own Self and His Own Love. And we *should* be humbler because in all eternity of Love and Dedication we shall never come to a point of satiation; every second for all eternity – here and in His realm – new gigantic efforts to Love and Serve have to be made. People who are satisfied with cheap things and promises of peace and „pension” of eternal bliss cannot be helped and will have to get their disillusionment later. [...]

Krishna by no means loves the creatures as such. He loves them in the degree His shakti of Serving Love is alive in them – otherwise they have to follow the course of the fruits of their actions through cycles of existences. We need not think of God as being sentimental regarding the sorrow of this world. Krishna Himself has nothing to do with it nor does *any prayer* – except for His love – ever reach *Him*. There are lower and *cheaper* forms of His to whom we may appeal for redress of grievances out of our own selfishness. The jiva<sup>3</sup> is a slave of his own actions, from the moment he decided to enjoy and not to Love and to Serve. But by nature the jiva belongs to Him and His Seva and Love, and when a jiva gets prepared in course of cycles of lives to accept His Grace, he will meet Him or the bhaktas who give the jiva the shakti or energy to revise his previous decision and to associate with His Seva<sup>4</sup>. [...]

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<sup>3</sup> Jiva-atma. The atma in his mundane coverings.

<sup>4</sup> Cf. note 1.

In Sadananda's corrections to Vamandas' book, „Indian Love of God”, he writes: „By its nature the atma is *meant* to serve God, but the atma by nature *is* by no means a servant of God. He becomes what he is meant for only after attaining bhakti which is not *in* him but comes *to* him by the grace of the Bhaktas. [...] People can forget only what they have. But people in the world never had bhakti and therefore cannot forget it.” „If you read or hear in any place, that bhakti or premabhakti is ‚awakened’, you always have to keep in mind that the bhakti-shakti is ‚vishnu’ in exactly the same way as Vishnu Himself. She is always and everywhere present, but becomes discernible only by virtue of the contact [...] [with] bhaktas. ‚To become revealed’ does not mean, that bhakti was inherent in the heart and that the atma possessed dormant bhakti out of himself. [...] Bhakti is God's power, not the power of the atma. [...] Bhakti as a discipline causes bhakti to manifest as sthaya-bhava [an eternal, individual relation

Always in the One seva

Sadananda

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between the atma and Bhagavan, which is not possible to lose] in the atma; please not out of the atma. The sun rises in the sky, but not out of the sky.”