

Selfdeception or Reality

Letter from Svami Sadananda Dasa to M. 1.3.54

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last changed 26.4.15

Dear Mrs. M.

I got your three letters, of 29th January, Februari 15th and 21st.

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. 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 the atma’s relation to Krishna. 3. What is the atma’s 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 are put in their way by the Energy of the Divine Play [Yogamaya], 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, 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.

As to Brinda, better Vrinda (pronounce “vrinda”; please, the accent is on “i”, though the last “a” is long!). Yes, how wonderful it is that this name came from the inner urge; Yes, keep to her guidance and Vrinda will accept you. You learn to feel like “Vrinda Manjari”. Let it be your name for the time being.

Manjari means the little beautiful top of the branch of the Tulasi plant with very tiny beautiful tender buds, which expand into blue flowers. Manjari as word means, “She who causes excitement of the mind, who churns the mind”. Vrinda means, “She who gives what is chosen, selected”. Yes, be one of the female play friends and dasis of Vrinda, be Vrinda-manjari Josefsson.

Who is Vrinda? She is the Vana devi presiding over the groves of Vrindavan, the groves and bowers in which Radha and Krishna have Their colourful plays and dances with the millions of gopis, Radha’s friends. She is as Radha of complexion of molten gold, has a blue garment and wears a necklace of white pearls. She and the hosts of friends and dasis look after the flowers, trees, birds and deer in the groves. She is older than Radha, always keen to watch that no obstacles should come in Their way, many times carrying messages to Her as sent by Him, when in the course of Their plays there happens separation, dissociation. She is His special messenger and like an elder friend and confidante of Both. She harmonises, is like a conductor of an orchestra, in the centre of Vraja.

Would you like to feel like an old retired High Court Judge I met in a grove in Vraj, with a broom in his hands, sweeping a serpentine jungle path under instructions from Vrinda, to clean the path from thorns and leaves and stones for Radha, where She hastily comes there along to meet Him somewhere? Would you like to do the seva for the safety of Her all too tender lotus like feet? Singing all the time the Name of Hari? And remembering Shri Caitanya who taught the world the service of the eternal Associate as the real path to realise the Beauty of Eternal Love?

I know you feel lonely since my dear Vamandas and Hella left you. I hurry to send this letter to give you a bit of the feeling that you are *not* alone. Best of heart to you and all your family.

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 inspite 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.

Of March 25: Yes, everything is necessary in His play, but 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 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. I am not at all well. Enough for today.

Always Yours
in the One seva
Sadananda