

Sincere Intention

2nd letter by Svami Sadananda Dasa
to M. October 29, 1955

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Dear M.,

Thank you for your two letters. I am very glad for the very good questions you have put. I give reply:

1) Why the question should arise: “If there is anything Krishna cannot forgive?” Krishna is not at all touched by what we do. He neither likes nor dislikes anybody. He is equally indifferent to what our mind, body or individual soul does. He in *no* way curtails the freedom to act, as we like. It is the proximity of the Paramatma or the all-permeating aspect of Krishna who by that very proximity causes that the mind, which accompanies the Self [atma] on his journey through endless lives, reaps the fruit of its own action.

Krishna is interested or touched only by currents, which are NOT of our human mind, soul or body, currents, which are as much beyond Maya as He Himself. These currents are the various forms of bhakti. Bhakti is His Own Energy of Knowledge and Realisation which, when it *touches* the atma, is called bhakti. *Then* only Krishna comes in and the bhakta is dear to Him. So long as this Shakti is not in the heart and does not work, Krishna cares for nothing what we do. Neither moral perfection nor degradation has anything to do with Him. *We* have to reap the fruits. But if one has got this bhakti-shakti, He looks at *that* heart and the intention of the person who really wants to love Him and He does not care at all for the imperfections of the mind, as they will disappear by themselves in the degree the person is cooperating with the force of the bhakti. Krishna cares for the sincere *intention* of the bhakta, not for the failures or defects, which are the result of the mundane nature of man.

2) Rasa is that form of bhakti, which bhakti takes when Krishna, His realm and His companions are directly experienced, not before. The person who experiences it is the atma, not the heart, soul, mind etc. of man, however perfect he may be. In *one* life a person cannot come to this stage. Experience of rasa is for those who have been so deeply touched by the current of bhakti that the individual character of the atma is fully revealed. Up till then there is only a specific “feeling” which desires: “I have heard about this and this Form and Play of Krishna. I would like to serve that and that eternal Companion of the Lord in His Lila.” This noble *greed* comes when a person has heard the Plays of the Lord and His Companions, being enabled to understand them by the force of bhakti. Bhakti on the stage of feeling, “I really am Yours”, is like a pure light. When it touches the atma with its hidden personality of its own, this pure light takes the colour of the pure characteristics of the atma-individuality and with that specific colour floods back to Him and His Parishads. Every individual atma has its from eternity inherent specific characteristics which neither change nor are they *interchangeable* with

the characteristics of another servitor of the Absolute Krishna. Thus neither Lalita becomes Vishakha nor can they become Radha etc.

In the course of one's Seva or service with the help of bhakti, the bhakta thinks he has a certain liking for a special service of a special companion of the Lord. If there is really bhakti in him, that feeling is the reflection of the nature of the atma in the mind. But none except the Guru can tell the person if it is really bhakti, which has given him that feeling or if it is his own imagination. Guru is twofold: 1. The Paramatma or the indwelling form of Krishna which guides from inside and urges the person to come in touch with – 2. such persons who are Gurus in the human form. There are distinct characteristics if it is Bhakti, which gives that knowledge or imagination. The Guru knows them and for the benefit of the adepts Rupa Goswami has written about them in his Bhakti Rasamrita Sindhu, as asked by Mahaprabhu.

3) You need not bother yourself about these rasas now, only to keep in mind that they are just the contrary of what the worldly rasas are, just as the human *form* of Krishna is just the opposite of a human *body*. The atma is a tiny particle of the stuff from which His Body consists and He and His Companions do not have, as we have, a soul or atma different from their body, but their body, mind, soul and atma consists of, are made from Pure Consciousness. The strange thing, however, is that His Companions, when His Lila or Play gets from time to time visible on earth, *feel* themselves as mere mortals, though they are not. The higher their character, the less they think they have Love for Him. Whereas man always imagines having love for Him, though we actually have hardly a shadow of it. The higher and the nearer a Companion is to Krishna, the humbler he feels.

4) It is quite against the best even in human nature to serve and to love without expecting in return even a bit peace of mind, not to talk of eternal bliss. There is a great joy experienced when one realises that for the first time since countless lives: "I do something, because He has said I should do it – for no other reason and no purpose of my own. And I cannot but do it." We are all slaves of the "I". What we do has a "why" behind it. In bhakti there is no "why" – "I must do it, I cannot but do it, why I do not know." And this energy to act and feel brings the deepest humility. Think: We have only vague glimpses of Him and His Lila. But Yashoda held Him in her lap as a baby. Can we imagine the feeling of one who moves with Him on a par, day and night? This is why we cannot grasp what rasa is or the Love of the Gopis.

Sada