

Kṛṣṇa-Karṇāmṛtam

I.104

Bilvamaṅgala

into German & commentary

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To the bhakta, each attempt to think or to do something seems meaningless, as long as *his very life is not practically and in every regard meant for the joy and pleasure of God alone*. True respect for the Divine in man, a dispassionate knowledge of our true being, makes our mission known, our aim as man: from eternity to eternity, to serve the Divine Centre of all Consciousness; and with loving, knowing devotion dedicate our lives to Him, the figure of unprecedented, supreme beauty. This is the prerequisite for a true life as man, without shame and depreciation of the value of man.

The bhakta rejoices, when the attempt is made, at least in the outer world, to eliminate arbitrariness and violence from political and social life for the sake of the coming historical future of our globe; to protect the freedom of spiritual and religious progress for the individual as well as for communities of different cults from attacks by confused fanatics of any shade, and to initiate an outward or formal brotherhood of man, based on common ethical values.

But the gigantic misconception of man, who believes, he lives and thinks, the forces of nature work and shape, the breath of history passes in and out, for his sake, for the sake of man, is like a rock on the bhakta's heart, crushing all hopes.

No one is able to let the forces, emanating from the figure of the unprecedented, supreme beauty of Godhead, the Centre of all life, Śrī Kṛṣṇa (Śrī = beauty; Kṛṣṇa = centre), shape and work in his own everyday-life, or in a firm voice, through his words and his way of thinking, make these forces discernible and perceptible to his fellow beings, who himself never endeavoured to comprehend and realise these forces, to think and to act through these forces and to please Kṛṣṇa, for the sake of His joy. How could he, when he does not even dare to assume the existence of a substantial Divine source of his own being and all other living beings.

In those days, when the most prominent representative of bhakti [the cognizant, serving love for God] in India in our times, Bhaktisiddhānta Sarasvatī, was told, that in Germany of 1934, there was no room for the cult of Kṛṣṇa-bhakti (the Caitanya cult), he, my teacher said, by this, Germany intentionally had turned away from the Centre of all existence, and a people will meet with the same fate as an individual, when it tries to turn away from the maintaining and supporting Centre of all existence. He emphasized, quickly, the individual as well as the

people will meet with its inner destruction and dissolution, as their lives had lost their meaning.

As a little particle of cosmic matter, beyond the gravitational field of its centre and detached from the relation it had till then to the attracting force of it, moves through space until it finally dissolves into dust devoid of essence, falling down onto some distant heavenly body, so is every human life and every people, who wants to live for its own sake and detaches itself from the Divine centre of all existence, Śrī Kṛṣṇa.

In an old Sanskrit work, Kṛṣṇa-Karṇāmṛtam, the verses of which are often sung by noble men in the South of India, granting comfort and strength to many true friends of God, it says:

प्रेमदं च मे कामदं च मे
वेदनं च मे वैभवं च मे ।
जीवनं च मे जीवितं च मे
दैवतं च मे देव नापरम् ॥१०४॥

premadam ca me kamadam ca me
vedanam ca me vaibhavam ca me
jivanam ca me jivitam ca me
daivatam ca me deva nāparam (104)

(Thou, oh Śrī Kṛṣṇa),
granting me Love,
granting me fulfilment of my Wishes,
granting me Feeling,
granting me Knowledge,
granting me Life,
granting me Nourishment,
granting me Light,
oh God (only Thee I seek),
and nothing else
(Only Thee I serve).

This means: You, Śrī Kṛṣṇa, the original figure of all beauty, You grant me prema or enthusiastic, ravishing, joyful love for You and the Divine in all that is. And as You grant me the highest fruit and the highest aim of life there is, You are *kāmada* or He who fulfils all I wish, because nothing else I wish, than that the power of love, emanating from You and leading to You, that originates in Your beauty, may imbue my life and be so strong, that (through me) in loving humility, it shall sprout and flourish in other people.

Nothing I want to feel (*vedanam*), except the happiness, the joy and suffering, that are allotted to me in my devotion to You, which implies experiencing Your nature and beholding Your form. And while You are thus, You are my knowledge (*vedanam*; another meaning) and my understanding. Owing to Your grace and power I cannot perceive anything as a separate entity, disconnected from You. To me, all I realise and experience, is intimately related to You – even though people around me are unaware of this, and cannot divine, that nothing takes place, if not for Your sake and to intensify Your Own being.

Your greatness and might of beauty and power (*vaibhavam*) and my own inability to think and to do everything for Your sake, and to lead other people to the same joyful experience, make me modest. Still, when I look back at my life and the different ways I tried to reach You, it seems like a miracle, it is strange and I cannot understand how, amidst the whirlpool around me and the tumult inside me, both trying to carry me away from You with terrible speed into boundless vagueness and uncertainty, that I met the power of *vaibhavam*. And it originates in You and is Your power, this magnificent attracting power, which unconsciously first, consciously later, I felt working within me. This power enabled me – against all likelihood – to fight back all obstacles, keeping my mind focussed on You and stand my ground against the current, trying to sweep me away from You.

You are my life (*jīvanam*), as in the same degree I move forward to You and can rouse the interest in others in joining into that movement towards the Centre of all being, I realise, that I live for Your sake alone. Considering my own past, a life *not* dedicated to You, seems to be like death to me. And if I were cut off from You, I would equal to a dark particle of cosmic matter, separated from the Source of all being by the centrifugal force, darting through the depths of space and soon, without having fulfilled the meaning of its life, dimming away into darkness and

non-existence, losing the little heat left in it, that did not even originate in itself.

Therefore You are nourishment (*jīvitam*) to me. Anything apart from You cannot sustain me. And sapless, dry and indigestible have become the acts and gossip of the people, who don't revolve around You. You are the light (*daivatam*), shining brilliantly. You are the perfection of male beauty. And wherever I dedicate myself to you, when I can perceive the one or the other ray of Your effulgent form, the beauty of my devotion to you shall give a pale reflection through my life, thinking and conduct.

You, oh Godhead (*deva*), are everything, and I refuse to bow to anybody else either in fear or in adoration, to let others force me to love or devote myself to anything else but You. I won't love anything but You. And for those, who are not interested in knowing or getting an idea about You, the poet put the final words: Nothing else (*nāparam*; na aparam) – implying also, that anything, being not centred around You or being separated from You, is *nothing*.

All true being is rooted in You, lives through You, originates from You and flows back to You. Who does not let himself be captured by the fascination for the objects and ideas, so easily alluring those, who are turned away from Kṛṣṇa and which they take so seriously, knows, that these things are not worth being. And – regarding them dispassionately – they are in the true sense of the word not real but just appear to be so, because they have no meaning.

The bhakta is aware that he is dreaming, when he imagines a world of man, where everybody aids and encourages each other in leading a true life for Kṛṣṇa's sake and that, in the end, he and his few scattered fellow bhaktas are destined to be quite lonesome and isolated.

At the same time he is convinced, that there is only *one* answer to all questions of his life and the lives of the others: to gain perfection in the devotion to God. In the meantime his fellow-men will unconsciously be touched by this power working in him – even if they turn away from him or are mocking at him.

And truly these very few centres of power, transmitting this power, cloaked in the strangest forms, are the ones, who are influencing the fate of mankind, without people being aware of it. Like in a parallelogram of forces, where the mass of people moves away from God and a ridiculous tiny minority really aims at and strives for Him, the resultant apparently is a movement towards higher moral and

humanitarian standards – as more than ethical and moral values and conduct cannot be induced by the little force of the very few in the masses, who reject God.

Even if the shaping of a better political and social world [after the Second World War] is not based on the deepest foundations of life, it is just what Indian philosophy calls naimittika dharma (temporary world order). For the individual as well as for mankind, a society, based on humanitarian and ethical beliefs, is a prerequisite for becoming influenced and affected by deeper and more essential motives.