

TENDER AS A FLOWER
HARD AS A THUNDERBOLT

Words of Truth and Love

SVAMI SADANANDA DASA

Into English by
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Cover photo: Svami Sadananda Dasa in Calcutta 1946

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Introduction

This book is a compilation of extracts from different texts of Svami Sadananda Dasa. Some of the texts are from originals in English, but the great majority are written in German. The title of the book is a quotation from *Caitanya-Caritamrita* 2.7.71 and describes the character of the true guru, the one who is truly existing, the premabhakta.

Sadananda

Svami Sadananda Dasa (Ernst Georg Schulze) appeared in the world in Germany in 1908. In the early 1930s he became a disciple of Shrila Bhaktisiddhanta Sarasvati who before some of his native disciples once said, “You, Sadananda, and I, we have always been together.”

In 1933 Sadananda first met Svami Hridaya Bon Maharaja, when the latter gave a lecture at the Lessing Hochschule in Berlin.

In 1934 Sadananda went to London, where Indian monks of the Gaudiya-Vaishnava Mission had established a centre, and where he soon, in the name of Bhaktisiddhanta Sarasvati, became initiated.

In 1935 he travelled with Svami Bon to India, where his guru gave him his spiritual name “Sadananda Dasa”.

After his guru’s disappearance in 1937, Sadananda worked independently of organizations, devoting himself to the seva of the

Shastrams (serving God’s Word form).

In 1954 he received sannyasa from a diksha disciple of Shrila Bhaktisiddhanta Sarasvati, by name Svami Satyabastabya Brajabasi (“Barasvami”), who used to explain the *Bhagavatam* on the bank of the river Ganges in Benares.

In 1961 he returned to Europe, where he stayed till his disappearance in 1977, and where he among other things worked on German translations from Sanskrit and Bengali. By this, in the background, he assisted his disciple Vamandas (Walther Eidlitz) with his publications, lectures and courses. Sadananda himself only gave instructions to a small circle of Swedish, German and Swiss friends in the theological principles of bhaktiyoga and he never published anything in his own name. Recently we have, however, published his text *Krishna’s Damodara-Lila*.¹

Vamandas

Vamandas, i.e., the Austrian Walther Eidlitz (1892–1976) was a successful writer even as a youth. Some time before the outbreak of the Second World War, he felt an irresistible yearning for going to India to study its ancient religion, and went there in 1938, shortly before the outbreak of the war. As his family was Jewish,

¹ (In English) printed at tryckning.nu | h:ström - Text & Kultur AB, Umeå, Sweden, 2014. This book can be ordered at www.sadananda.com.

Vamandas' wife and son were forced to flee from the Nazis, who had occupied Austria in 1938, and eventually they found refuge in Sweden. Meanwhile Vamandas, as a foreigner in India, was interned in an English-Indian camp, where he met his guru, Svami Sadananda Dasa, who in that place began his uninterrupted teaching of Vamandas.

After Vamandas' release from the internment camp, in 1946, Bhakti Hridaya Bon Maharaja gave him initiation into the Gaudiya-Vaishnava disciplic succession. A few days after his initiation in Bombay, Vamandas returned to Europe and Sweden and worked there continuously to spread the knowledge of the Shastrams, the Word Revelation, through lectures, courses and books. All this time, Sadananda assisted him with untiring devotion by providing him with material and correcting his misconceptions.

Vamandas' books

All of Vamandas' books were published under his common name, Walther Eidlitz. In *Unknown India*,² Vamandas gives a vivid description of his life and experiences during his long stay in India during the war. In *Der Glaube und die heiligen Schriften der Inder*³

² London 1952, New York 1953; Swedish edition: *Den glömda världen*, Stockholm 1948 and 1972; German edition: *Bhakta – eine indische Odyssee*, Hamburg 1951.

³ (The Faith and Holy Scriptures of the People of India), Olten und Freiburg im Breisgau 1957.

he gives a survey of Indian spirituality.

Some of these earlier books (and especially *Die indische Gottesliebe*⁴) unfortunately contain many errors, because Sadananda did not have the possibility to check his translations in advance at that time. The later books, however, and above all his work *Krishna Caitanya, Sein Leben und Seine Lehre*,⁵ give a brilliant survey of the essence of Shastric Revelation.

Livets mening och mål i indisk tankevärld,⁶ concentrates on the physical and psychological structure of man and the paths of yoga.

In spite of the mistakes Vamandas had made in the beginning, Sadananda wrote in one of his last letters to him: “Tell your friends that everything they do for you, they do for me as well.”

By his lifetime achievement Vamandas broke new ground, presenting in a European language a knowledge, which at that time was practically unknown in the West.

The majority of the following texts were addressed to Vamandas.

⁴ (The Indian Love for God) Olten und Freiburg im Breisgau 1955; Swedish translation: *Krishnas Leende*, Stockholm 1955.

⁵ Stockholm 1968; English translation: *Krishna Caitanya, The Hidden Treasure of India, His Life and His Teachings*, printed at tryckning.nu | h:ström - Text & Kultur AB, Umeå, Sweden, 2014; Swedish translation: *Krishna Caitanya, Indiens dolda skatt, Hans liv och Hans lära*, printed at tryckning.nu | h:ström - Text & Kultur AB, Umeå, Sweden, 2014. These two books can be ordered at www.sadananda.com.

⁶ Stockholm 1972; German edition, *Der Sinn des Lebens*, Olten und Freiburg im Breisgau 1974; English translation, *The Meaning of Life in the Indian World of Thought*. Downloads of all the three books are available at www.sadananda.com.

They are entirely Sadananda's own words, except for some clarifications inserted within square brackets and the titles of the texts that were selected from each text to reflect its subject.

Many of the texts are extracts from the *Corrections* that were written by Sadananda to Vamandas in 1956 regarding his book *Die indische Gottesliebe*. *The Harmonist* was a Vaishnava journal in English, published by the Gaudiya Math from 1927 to 1936, in which Sadananda wrote a few articles 1935–36.

The different reflective texts were written under a period of four decades, and we have found their topics so overlapping that we simply chose to present them in alphabetical order.

It is our hope that these revolutionizing words will be a source of inspiration and an incitement to learn more of the subjects touched upon.

For more information about Svami Sadananda Dasa's life and teachings, please visit www.sadananda.com.

A Bridge for the Atma

The most precious potential of man is that he can constitute a bridge for the *atma* in him – a bridge built on perfectly *clear* principles and an understanding of what God, the world, etc., are – a bridge that can also withstand the tide of opposition of different world views.

Letter 1957

A Homely Samsara

All human ideals depend on the empiric character of man and not the real nature of man, and because the enjoying temper of one person or group is always in disharmony and conflict with the enjoying temper of another person or group, discord naturally constitutes the character of the history of kaliyuga – a discord which is not the result of the conflict between the will to serve and the desire to enjoy as in previous yugas, where this conflict had the domination and intensification of the serving temper for its aim.

He who feels inclined to serve Krishna as He is, must serve Him without the least attention to the problems of humanity. It is not easy for a person in this age, kaliyuga, to free himself from the erroneous opinion that human society itself has some value, and to overcome the enticing influence of the loftiest ideals of justice and

humanity, so much propagated as the last hope of man in the present age.

Many are allured by the charming picture of an utopian society, each member of which wants to serve the other – in reality to secure the proper means of the utmost degrees of aversion to the service of Krishna, consisting in the desire to make this ephemeral world, at least temporarily, a place of enjoyment by the maximum elimination of the obstacles that stand in the way of such enjoyment.

It is Maya in her most deluding form who comes to make man believe that it is worthwhile to fight for a homely samsara.

Notes, internment camp in India

A Pointless Fight between One Self against the Other

If one expects wonder from the path one tries to follow – by mantras and the Guru's transmission of power, etc. – and then becomes disappointed because nothing extraordinary has happened, then this is due to incorrect teachings or misunderstanding of *correct* teachings.

The essential thing is not *what* one does and shows to others, but one's inner attitude – while outwardly, or as seen from the outside, one behaves like other people who seem to lack all interest