

You Lack the Patience for Intensive Listening

Letter from Svami Sadananda Dasa
to Vamandas and Hella
3 June 1962

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Dear Vamandas, dear Hella [...]

Why do you want to translate the chapters about the rasa [-lila]? I cannot understand this. Bha X.14, Bha X.29–33, Bhā X.46–47, Bha X.37 are the most difficult.

Translate parts of the Bhagavatam? Neither your limited understanding of Sanskrit nor your ignorance of the rasa literature, such as Sahityadarpa Karyaprakasha or Bharata's Natyashastra, will assist you in translating this. What is your motivation for doing this translation – and without using a tika, a commentary? Is it to make your readers aroused – or yourself, you who rejoice in wallowing in different forms of Maya?

You speak of noticing the “*structure*”. Do you know what a “structure” is, and in addition to that, a rasa-lila?

You have the C.C. Why don't you seriously work with some of the many verses of the Bhagavatam, especially where Radhagovinda Nath has attached Vishvanatha's or Jiva's tikas [commentaries] in *Sanskrit*? You must learn to think seriously. Then, it will take one week for you to work with one verse with tika, but then you will learn to grasp what “structures” are. You ask about the “footnote” to irshya in the CC, antya (last part), page 743. “Having abandoned them (in the accusative) and walked away, surely Krishna is now spending His time with another ramani, mistress,” – By thinking like this, irshya became manifest.” What is so difficult with the words “höy to”? You know the word “höy” = is, “to” = probably, etc. (“to”, you can find in the dictionary).

You lack the patience to receive in stillness, the interest for inner cultivation, for intensive listening, to follow the speaker's train of thought, the readiness for insightful service. You don't feel that one line, clearly lit up in your mind and correctly understood,

could be the key to Eternity. You always think of “production”, you want to “translate”. [No,] you must think out the things thoroughly, slowly, every word, every line, and free yourself from the control of the “*buddhi*”, the vasana-propelled woman, who has the man, the atma, in her power.

Do you think you could help people to find the way to Krishna and thereby to the atma through a book, through a lecture *before* you have thoroughly reflected on and understood the adhyatmaika teachings of the Bhagavatam and the *atma* have stopped brooding on the sensory objects?

Heartfelt greetings to Hella. Please read Bha. IV 25–29 now, the account with Narada’s explanations, *carefully*, word for word. None of you are qualified to read about the [the inner] lila.

Yours Affectionately,

Sadananda