

Kama has its Centre in the Sexual

Letter from Svami Sadananda Dasa

to Vamandas, Hella, Maitri

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Dear Vamandas, Hella, Maitri, friends,

I just sent you a registered air letter containing:

- 41 pages of “Man’s Psychology According to the Shastras, and the Paths of Karma, Jnana, and Bhakti”, with the changes that take place in man’s psychological structure;
- 34 pages corrections to the Hindu book [Der Glaube und die heiligen Schriften der Inder”];
- explanations to make you understand *why* you have to change these pages;
- 1 page with the commemoration days [the Vaishnava Calendar] up to Caitanya-deva’s next appearance day.

It turned out, that I repeatedly noticed that you worry about mere superficial human problems of “spiritual guidance”, which are no real problems at all. Unfortunately, it is not only your impressions from former lives but also your own past as a human being, an intellectual, a thinker and a poet that are so powerful that you don’t allow your cittam to receive a correct picture. What service of “God” actually means is so vaguely and unclearly expressed by your words in your books. If you think through these 41 pages in full clarity and realistically, it *may* be clearer for you, because pure bhakti is probably still out of reach for you. A liberal portion of jnana (psychology, theology) and vairagya must be added first, otherwise everything will go wrong.

You are so restless. You must think through, work through *one* text thoroughly, to be able to express in your *own* words which conclusions you have reached – and then check these conclusions anew and give examples in the following text you read. Because you *don’t do this*, the same fundamental questions, problems and mistakes appear over and over again.

The “*correct*” use of the sexual sense? – Bhakti wants to serve *fully concretely*, and as a minimum the following five objects: the Murti (and in addition Tulasi), the Bhakta, the Bhagavatam, Nama and Vraja, with his hands, thoughts and words.

The atma who has forgotten himself, who considers himself a human being, whose only motive is to satisfy his senses and to taste (experience) the mental images, ideas, myths, and ideals that stem from his *vasanas* (pleasure-orientated, former gross or subtle impressions), who thus has a false I as foundation, now forgets even this wretched false I and degrades himself to a *mere* beast during the sexual orgasm. Where is *the mere thought* of these five objects of service now? The mind and the bodily functions, as far as they are not consumed in *the service of these five objects*, are only used when they are absolutely necessary for the maintenance of the body and mind – and used effectively, without dwelling on them.

When bhakti has not yet touched a person, the minimal requirement is to follow the *rules* for a married life, which curtails the sex drive to a significant degree – otherwise it becomes papa [‘sin’], which darkens man’s future. The sexual act is to be performed a few days during the year only, and then as an offering to the pitris [forefathers], to receive a child – not because there is something “good” in the sexual as such, but because the wretched man enslaved by lust, cannot free himself from it.

As long as unclear, impersonal perceptions of God remain, can the realisation of what the service of God actually is *never* dawn on him; first of all, it is *to think of Him, bear Him in one’s mind, and concretely serve at least the five objects mentioned above*. He is the Lord of the *senses*. What service means with the senses, the Shastras and He Himself decide, and not erotic-mystic self-deluded individuals, enslaved by lust.

Kama has its centre in the sexual. Everything else is only a variation of this kama: the enjoyment of art, poetry, world view, philosophy, etc. Kama is *lust*, to satisfy one’s own senses – how can this accord with bhakti? *Karma-yoga* circumscribes that which is human through yajna or offering a part of one’s own enjoyment; *jnana-yoga* cuts off that which is human from the atma; and *bhakti-yoga* incinerates it completely, but this takes place as a side effect of bhakti, spontaneously, without taking any special measures.

The Shastras do not teach any *repression, suppression or sublimation*.

- The anus and penis must be used for the excretion of stool and urine to be able to use the body in the service of God, so that it can be incinerated through bhakti, i.e., these functions must be executed in such a way that they do not obstruct the will to serve (constipation, etc.);

- When the day of fasting makes the body unbearable, incapable of serving, then one may eat. It is a medicine meant to prevent worse consequences. Here and there, the sexual act may also be unavoidable, in order to prevent outbursts of neuroses, hysteria, etc., in individuals who are extremely lust-oriented.

Higher than the outer senses are the inner ones, manas higher than buddhi, buddhi higher than ahamkara, ahamkara higher than cittam, and higher than cittam the atma. Would not the satisfaction of the sexual sense prevent other senses from serving and make it altogether impossible for the subtle senses to do so? To use the other senses becomes impossible, and to an even higher degree when it comes to the mind (to think of the sexual, etc., not only the actual orgasm), when the sexual lust sets in. Does M. mean that she can sing God's Name while she has an orgasm?!

When *bhakti* seizes a person, flows through him, then everything becomes subordinated to His service, either positively, by being used as an instrument in His service, or negatively, so that it does *not* disturb the service.

That people do not understand this is your fault, Vamandas, you are to blame for this with this stupid nonsense that the marriage, for instance, becomes sacred, becomes *consecrated* through a sacrament. In karma-yoga there is a *samskara* which restricts it to a minimum, as an inevitable evil of weak individuals.

You give the accounts of Savitri, Rama, and Krishna as if they were told like this in the Shastras, as idealised mundane relations, and thereby making them to literary grub. Why do you not mention that these very Shastras give these “stories” to show that all these “ideals” are nothing, that they are given *to give rise to vairagya*. Rama, for instance, shall show the endless disaster that a man gets into when he becomes as if mad under the influence of the love for a woman (Sita); how a father perishes – how *all* human *ideals* and attempts *must* end in misery. You deceive the readers, because they *must* get the impression that this Savitri is an ideal in the Mahabharatam – and forget that *the Mahabharatam* teaches that *this ideal is nothing but delusion*, because Savitri's efforts to get a wretched clump of a body made of Mahamaya is not worth doing. The difference between Homer and Ramayanam, Mahabharatam – that you withhold is: there we have sensuous happiness – and poetry – and here we have the course of events told with the *sole* purpose to arouse vairagya, *to realise the complete* worthlessness of everything that man holds in high esteem.

What we need is – of course – not only clear insight into these things and a refusal to follow the vasanas (which stem from the cittam and enslave us to the world),

but also unprecedented courage to clearly express that man's dignity consists in gradually surrendering, gradually spending and sacrificing himself and thereby clearing the way for the atma. However, no one is asking of you personally to *confess* that you belong to the Veda school. The only thing that is required of you is to describe things as the *Shastras* say that they are and not what *you* or others imagine. At the end of your Hindu book, you give accounts of the Bhagavatam that sound exactly like taken from a book of fairy tales, because you omit all passages with statements that explain why Krishna holds Govardhana high up in the air, for example, why He wanted to arouse certain reactions in the inhabitants of Vraja, etc., etc. What you give is a story that could be found in every book written by man – and forget that every word of these statements of the Bhagavatam are full of metaphysics, depicted for the sake of the metaphysics itself and not as edifying entertainment.

Damodara-lila – in the Bhagavatam this lila is told to show how great Yashoda's love for God is in vatsalya. As the God of madhurya is higher than the God of aishvarya, and the love for the former is higher than the love for the latter, it is remarkable that Yashoda (and with her the listener) experience that the God of madhurya – the Child – as Child, is *always* unlimited in regard to space and time (beyond our maya-logic), and in spite of His making this infinity manifest to her, she only becomes strengthened in her bhakti-insight: "He is my child. I must bind Him for His sake" – and the experience of His infinitude cannot stop her. She dresses the Child every day, without noticing His infinity. Today, the infinitude will be presented before her very eyes and her love of God, the Child, lies in the fact that that she can bind Him. – This is the remarkable thing. The simultaneity (beyond maya-logic) becomes demonstrated: the form of a Child – limitation *and* infinity. *This is the reason* for giving this account, and the words of the very text say so (and not an explanation).

Here lies the difficulty for the S. Fischer Publisher. The *Shastras* do not give any *literature*, every word is full of "metaphysics", i.e., *descriptions of the nature of the Eternal Reality*, and because you always tend to give the *crudest* meaning and leave the impression that *this* would be *the* meaning (Sarasvati mantra), and that later or afterwards higher meanings were interpreted, the danger with a translation that does not express the *content* of the words and their context immediately is very great.

Man, as such is a misunderstanding, because in himself he is nothing but filth, consisting of Maya's gunas, which the atma identifies with. To be a human being, in the real sense, has *one* value only – *when he has put himself under the command of the Shastras* – to cancel himself, to sacrifice (yajna) himself, to clear the way for the atma.

The Shastras *curtail* man and his physical, mental, ‘spiritual’ being as a human who wants to enjoy, to exploit all gross and subtle things to satisfy his lust.

- **Karma-yoga** *circumscribes* man, everything human, physical, mental, ‘spiritual’, seeking gross and subtle lust.
- **Jnana-yoga** *cuts off* man – with all idealistic cultural nonsense – from the atma. This cutting off is *an end in itself*.
- **Bhakti-yoga** makes enjoyment *impossible*, because through bhakti everything is used in the service, and it completely burns up all that is called man – except the atma.

It is only when you hide away this meaning that there will be something left that *delights, enthuses, etc., man*. If you give the Shastras fully unveiled, people will stone you, not invite you. This is also one of my worries, if I could come *physically*. From your words, etc. people there have not yet understood that they, together with their so highly valued mental-spiritual depths, simply are to be cremated, burned up. They will be terrified when I open my mouth.

The light tray – Hella has completely misunderstood me – when the bhakta’s bhakti is at the stage of raganuga, he performs concrete *seva* (at least the five with Nama in the centre), with his physical body etc. i.e., bhakti seizes the senses and performs *seva* through them – and bhakti seizes *manas*, and bhakti *thinks of*, conceives of Radha-Krishna together on the throne, and around Them the sakhis etc. Some manjaris let the lights circle. The bhakta *imagines* that he prepares the light tray. – This is not mere imagination, because bhakti-cit-shakti does this, she, the shakti conceives of this, and when this conception becomes more condensed, then – at the time of death – the atma rushes to this *seva* when Radha and Krishna are together, and receives the corresponding cit-body etc. (which has nothing to do with Hella, her body and feelings, thinking etc. at all). The Italian olive oil, the candles and Mrs. H. – What are they doing here?

If Hella shall accompany you? Hard to say what is best for her pained body to do, so she can serve even more. If it is done for other reasons than spending herself in *seva*, it is in vain, well or ill.

Giridhari is small, light, a bit like the priest’s Catholic breviary; to be carried on the chest when traveling etc. My worry is to be ill with Him on my chest, to get a fit etc.

Be successful on your journey now. Have more courage to stress that which is *completely different* than that which is *similar*.

Forgive me, my hard but dear words – that which belongs to seva, I have to do.

Always, Sada