

# Kṛṣṇa-Karṇāmṛtam I.104

## Bilvamaṅgala

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To the bhakta, each attempt to think or to do something appears meaningless, as long as *every manifestation of his being does not actually and tangibly take place for the joy and pleasure of God alone*. True respect for the Divine in man, a dispassionate realisation of our true being, lets the purpose and goal of our human life be known: from eternity to eternity, to serve the Divine Centre of all Consciousness; and in loving dedication, imbued with pure knowledge, consecrate our lives to Him, the Divine Figure of unprecedented, supreme beauty. This is the prerequisite for a true life as man, without shame and depreciation of man's dignity.

The bhakta rejoices when the attempt is made – at least externally, for the sake of the historical future of our globe – to eliminate arbitrariness and violence from political and social life; to protect the freedom of spiritual and religious progress for the individual as well as for cultic communities from attacks by confused fanatics of any shade, and to initiate an external brotherhood of man.

But the gigantic misconception of man, who believes that he lives and thinks for his own sake, that the forces of nature work and shape, and the tide of history moves for his sake is felt like a rock on the bhakta's heart, crushing all hopes.

No one is able to let the forces emanating from the Divine Figure of the supreme and deepest beauty of Godhead, the Centre of all life, Śrī Kṛṣṇa (śrī = beauty; kṛṣṇa = centre), shape 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 realise these forces, to let them work in him and think and act through them for Kṛṣṇa's sake, for the sake of His joy. How could he, when he does not even dare to assume the existence of an essential Divine source of his own being and all other living beings.

In those days, when the most prominent representative of bhakti in India in

our times, Bhaktisiddhānta Sarasvatī, my Master, was told that in Germany of 1934 there was no room for the cult of Kṛṣṇa-bhakti (the Caitanya cult), he said that by this Germany intentionally had turned away from the Centre of all existence, and that 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 that the individual as well as the people quickly will meet with its inner destruction and dissolution, as their lives had lost their meaning.

Like a chunk of cosmic matter, which loses its current trajectory and connection with the centripetal force, shoots through space until it finally splits into inanimate particles, falling down onto some distant heavenly body, so is every human life and every people, who wants to live for its own sake and make itself independent of the Divine centre of all being, Śrī Kṛṣṇa.

In an old Sanskrit work, Kṛṣṇa-Karṇāmṛtam, whose verses are often sung by noble persons in the South of India, bestowing 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 देवनापरम् ॥ 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 enthusiastic, ravishing love (*prema*) for Yourself 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, leading to You, and originating in Your beauty, may imbue my life and be so strong, that in loving humility, it shall unfold and flourish in other people.

Nothing I want to feel (*vedanam*), except the happiness, the joy and suffering that are bestowed on me in my dedicated service of You, which implies experiencing Your nature and the manifestation of Your Divine form. And as You are thus, You are my knowledge (*vedanam*; another meaning) and my understanding. Owing to Your mercy and power I cannot perceive anything as a separate entity, disconnected from You. To me, everything I realise and experience, is intimately related to You – even though people around me are unaware of this, and cannot sense that nothing takes place, if not for Your sake and to intensify the experience of 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 realisation, make me modest.

Still, when I look back at my life and the different ways I tried to reach You, it appears 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, precarious insecurity and uncertainty – I met the power of *vaibhavam*. And it originates in You and is Your power, this magnificent force of attraction, 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*), for to the same degree I move forward to You and can arouse the interest in others in joining that movement towards the Centre of all being, to the same degree I realise that I live for Your sake alone. Considering my own past, a life *not* dedicated to You, appears like death to me. And if I were cut off from You, I would be like a small, dark chunk 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, 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 nourish me. And sapless, dry and indigestible have become the acts and gossip of the people who do not 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 Divine form, my own life, my thinking and conduct obtain a reflection thereof in the beauty of the dedicated service of You.

You, oh Godhead (*deva*), are everything, and I refuse to bow to anyone else either in fear or in adoration, to let others force me to love or dedicate myself to anything else but You. I will not 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 in 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 only seem to be so, because they have no meaning.

The bhakta is aware that he is dreaming when he imagines a world of man, where everyone 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 bhakta-s 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 attain perfection in the dedication 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 Divine power, transmitting this power, and in the strangest forms, are the ones who are influencing the destiny 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 small minority really aims at and strives for Him, the resultant apparently is a movement towards higher moral and humanitarian standards – because 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 is not based on the deepest foundations of life, it is what Indian philosophy calls *naimittika dharma* (temporary world order). For the individual as well as for mankind, a society based on humanitarian and ethical values is a prerequisite for becoming influenced and affected by deeper and more essential motives.