

# When This Day Will Come?

First letter by Svami Sadananda Dasa  
to M., October 29, 1955

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Dear M.,

There can be no worse mistake than to try to imagine: I *am* a gopi, or to think I should *feel* like a gopi.

Radha wears garlands of certain flowers. Vishakha makes flowers into a garland. – “How much I wished I could be engaged in my future lives to collect the most beautiful and tender flowers by daylong search in the jungle, to present them to Vishakha to arrange them into a garland. Being a little handmaid of Vishakha, I may once from a distance glance at Radha, seeing Her wearing the garland, and the next day Vishakha may give me a look of Grace, saying ‘well done’. – When this day will come?” And the heart is crying because we are human beings, and only when we have nothing but that hope in us, our willingness to serve (because now we cannot serve actually) may appeal to Radha or Vishakha and They might give us the strength to do *what we can do now* – to look on our body, mind, soul, household, children, etc., as given to us as trustees by Krishna, Who wants us to look at them without attachment.

Somebody has given you a child to look after for some days. You do it even more carefully than you do it with your own child, is it not so? Thus we make over mentally and in sincerity all to Him. But He does not take them. He takes only the *feeling* of the bhakti-heart. He leaves them with us to look at them as if they were *His* property. Then not only the attachment to these things does not grow, but we are able to shoulder our worldly responsibilities much better than anybody who does not know about bhakti and Krishna.

In our minds, however, we like to dwell, hear and think about Him and His Companions and desire to serve Them at least mentally. I, M., will never be able to serve Them directly. He has told us that we should first look on all, inclusive of our own self, as trustees of what we made over to Him. Singing, hearing, thinking about His Name and Plays and Companions in our mind, because we cannot but do so – and gradually, in me, M., the atma will be awakened and in the degree the atma gets awakened, my mind will also know who am I, what is my atma, how he will be in the Realm of His Eternal Lila.

I realise the tremendous difficulties you all there have, mostly because there are no translations of those Revelations, which deal with Lila and the seva of the Companions. You must remember people here as everywhere in the world are interested in the *ego* and its own happiness, here or after death. Nobody takes therefore interest in those things, which deal with what God is *in Himself to Himself*. All are interested in what He is or may be to us for our self's sake here or after death. The cult of bhakti is always therefore a minority cult and was never meant to be a cult for many. The longing for eternal bliss is just the opposite of bhakti. Though He does not give us any visible proof that He accepts what we feel, simply because He has said in the Revelations that He likes it if we do it, we do think, speak, sing, hear about Him and His Name, Lila, etc. We feel happy wherever we are, in the hell or wherever we may be placed.

*Our* joy does not count. The strange thing is, however, that this happiness to serve Him on His terms is interwoven with the strong feeling: I am really selfish and have no love for Him at all, and this feeling of being worthless increases in the degree we love Him. You please remember – Eidlitz must have made it clear and the Caitanya-Bhagavatam gives ample illustrations – that the Companions of the Lord, mostly speak as they would suffer in separation from Him and thereby for their own sake pray for His realisation. This is not so. Just as even in our world a man who does well to others will say: I am selfish and did it for my own self; thus the Companions speak as if *they* suffer and lament the absence of their own happiness. This is the humility inborn in Bhakti. They actually lament the absence of the chance for their service. The Gopis appear to be lamenting His absence in the forest, as if they would lose so much. But when their Love increases to what is called [Divine] madness [of prema], then they speak out what is in their hearts: we worry for *Your* sake, the fatigue [You feel] – in the forest; the stones and thorns under Your tender feet, etc.

There are two main currents: You are mine – I am Yours. The first one is fully in Radha, the second fully in the Counterplayer of Radha, Candravali (Moon-light-rays). Radha's current is individuated in eight sub-currents, each being one of the intimate girl friends of Radha. Among them Lalita and Vishakha are the foremost, Lalita a bit older, harder and stronger. Vishakha is very tender, of equal age [as Radha] and soft. Like “major” and “minor” in music. Lalita: intimate Love hidden behind pride, Vishakha: intimate Love expressed in pleading affection. Lalita the hesitant Yes, Vishakha the pleading Yes; both are Yes, though. Krishna or God expresses Himself either in His majesty or His loveliness, two extreme poles. The latter One with a bit of majesty is the Krishna of Candravali.

So long as we have not heard sufficient and have not realised the meaning of the Lilas, we must be content with understanding first that He is very Great and the opposite of all we can imagine.

The month November is specially devoted to the contemplation of a special Lila. I am sending it in few days. You know, I must cook, wash, and do all myself. I am always sick, often for weeks helpless. Believe I am trying all I can for you, by heart and thoughts. Be His bhakti with you.

Best to your family, friends, Eidlitz, etc. You will get replies to many questions in the long MSS I am preparing. I first shall write the Lila for November.

Yours always,  
Sadananda