

Acceptance of Reversals

&

Advising Others to “Say Yes to Kṛṣṇa”

SB 4.9.34

Lord Brahmā to Mahārāja Pṛthu

My dear King, do not be agitated and anxious because your sacrifices have not been properly executed due to providential impediments. Kindly take my words with great respect. We should always remember that if something happens by providential arrangement, we should not be very sorry. The more we try to rectify such reversals, the more we enter into the darkest region of materialistic thought.

Sometimes the saintly or very religious person also has to meet with reversals in life. Such incidents should be taken as providential. Although there may be sufficient cause for being unhappy, one should avoid counteracting such reversals, for the more we become implicated in rectifying such reversals, the more we enter into the darkest regions of material anxiety. Lord Kṛṣṇa has also advised us in this connection. We should tolerate things instead of becoming agitated.

SBSST

SPIRITUAL RADICAL ACCEPTANCE: SEEING TROUBLES AS MERCY MEANT TO HELP US:

"The world is temporary; no one has come to live here eternally. Wherever the Lord keeps one at any point in time, one should cheerfully stay there and accept the reward or punishment from the Lord. All rewards or punishment that come from the Lord are ordained for one's ultimate benefit....We adore the rewards that come from the Lord's illusory energy, and his punishment gives us pain in many ways. Knowing that this punishment from the illusory energy is ordained for the purpose of gaining the mercy of the Lord, devotees

do not reject it. They accept it cheerfully, and with tolerance, realizing it to be the mercy of the Lord. Those who do not understand that the troubles of this material world are actually the mercy of the Lord search again and again for material happiness and material progress, and ultimately meet with failure." - Letter from BSST

Brahma Samhita Text 54

Out of His great mercy to His devotees, He purges out, by the fire of ordeal, the root of all karma, viz., nescience and evil desires.

SB 1.9.12

Bhiṣmadeva to Mahārāja Yudhiṣṭhira

Bhiṣmadeva said: Oh, what terrible sufferings and what terrible injustices you good souls had to suffer for being the sons of religion personified. You did not deserve to remain alive under those tribulations, yet you were protected by the brāhmaṇas, God and religion.

Mahārāja Yudhiṣṭhira was disturbed due to the great massacre in the Battle of Kurukṣetra. Bhiṣmadeva could understand this, and therefore he spoke first of the terrible sufferings of Mahārāja Yudhiṣṭhira. He was put into difficulty by injustice only, and the Battle of Kurukṣetra was fought just to counteract this injustice. Therefore, he should not regret the great massacre. He wanted to point out particularly that they were always protected by the brāhmaṇas, the Lord and religious principles. As long as they were protected by these three important items, there was no cause of disappointment. Thus Bhiṣmadeva encouraged Mahārāja Yudhiṣṭhira to dissipate his despondency. As long as a person is fully in cooperation with the wishes of the Lord, guided by the bona fide brāhmaṇas and Vaiṣṇavas and strictly following religious principles, one has no cause for despondency, however trying the circumstances of life.

Thākura Haridāsa

CB Ādi-khaṇḍa 16.49-54

When Haridāsa saw the prisoners' devotion, he mercifully smiled at them.

Seeing the prisoners, Haridāsa compassionately displayed his smiling face to them.

With a curious smile, Haridāsa gave them an ambiguous blessing. "Stay there. Stay as you are now."

Unable to understand his equivocal words, the prisoners felt morose.

Shortly after, however, Haridāsa mercifully explained the meaning of his mysterious blessing.

"You have not understood the meaning of the blessings I gave, and therefore you are lamenting.

COMMENTARY

Upon seeing the all-auspicious smile of Ṭhākura Haridāsa, the imprisoned criminals became morose, not understanding that the smile was a confidential blessing in disguise. Seeing their moroseness, Ṭhākura Mahāśaya said to them, "I have blessed you with an auspicious smile. Do consider it otherwise and feel sad."

"I never award inauspicious benedictions. Carefully try to understand as I explain.

CB Ādi-khaṇḍa 16.55

"As your minds are presently fixed on Kṛṣṇa, let them stay that way forever.

COMMENTARY

Ṭhākura Haridāsa said to the prisoners, "Your present state of mind is auspicious for you, because you have received the opportunity to cultivate Kṛṣṇa consciousness by giving up endeavors for material enjoyment. Therefore always remain engaged in chanting Kṛṣṇa's names and in remembering Kṛṣṇa. If you get freedom from prison life and again indulge in sense gratification, then as a result of associating with wicked persons who are averse to the Lord you will forget the Supreme Lord. As long as the endeavor for material enjoyment is prominent in the living entity, there is no possibility for him to worship Kṛṣṇa. The goal of the material enjoyers is diametrically opposite to Kṛṣṇa. The

conditioned souls who are devoid of devotional service to Kṛṣṇa are always merged in topics related to their wives and children, which are the center of their enjoyment. If by the mercy of the Lord a person in this dangerous situation meets a saintly person, his taste for material enjoyment will be turned into taste for the service of the Supreme Lord. When one gives up the cultivation of Kṛṣṇa consciousness, then his natural material propensities will submerge him in a mire of offenses. I do not mean that you should remain suffering within this prison, but in your present condition you have the opportunity to constantly chant the holy names of the Lord. Therefore do not be distressed. The Vaiṣṇavas always bless all living entities with the words: ‘May your devotion to the Supreme Lord be fixed.’ I consider this the greatest mercy towards the living entities. Your prison life will soon be finished. Never give up your determination for serving the Supreme Lord in any condition.” [This purport also applies to the next twelve verses.]

CB Adi-Kandha 16.56-67

“Now you can all together constantly chant the names of Kṛṣṇa and think of Kṛṣṇa.

“Here you have no envy or trouble from others, so you can humbly chant and think of Kṛṣṇa.

“Otherwise if you again return to material enjoyment, by bad association you’ll forget everything about Kṛṣṇa.

“One cannot achieve love for Kṛṣṇa as long as he is engaged in sense gratification. You should know for certain that Kṛṣṇa is far away from such persons.

“The mind that is absorbed in material enjoyment is a great disturbance. Attachment for wife and children are the binding ropes of illusion that lead one to death.

“If by providence a fortunate person achieves the association of a devotee, he gives up his attachment for material enjoyment and worships Kṛṣṇa.

“In conclusion, the nature of material enjoyment is that one makes the same mistake again and again.

“Therefore I did not mean ‘Stay there in prison,’ but rather stay free from thoughts of material enjoyment and always chant the name of Hari.

“Do not even slightly lament that I gave you this blessing in an ambiguous way.

“I glance mercifully on all living entities. May you all have firm devotion for Kṛṣṇa

“Don’t worry, I guarantee that within two or three days you will be freed.

“Whether you are a householder or a renunciate—whatever you are—don’t forget these instructions at any cost.”

SB 10.14.8

*tat te 'nukampāṁ su-samīkṣamāṇo
bhuñjāna evātma-kṛtam vipākam
hṛd-vāg-vapurbhir vidadhan namaḥ te
jīveta yo mukti-pade sa dāya-bhāk*

SYNONYMS

tat—therefore; te—Your; anukampām—compassion; su-samīkṣamāṇah—earnestly hoping for; bhuñjānah—enduring; eva—certainly; ātma-kṛtam—done by himself; vipākam—the fruitive results; hṛt—with his heart; vāk—words; vapurbhīḥ—and body; vidadhan—offering; namaḥ—obeisances; te—unto You; jīveta—lives; yaḥ—anyone who; mukti-pade—to the position of liberation; saḥ—he; dāya-bhāk—the rightful heir.

My dear Lord, one who earnestly waits for You to bestow Your causeless mercy upon him, all the while patiently suffering the reactions of his past misdeeds and offering You respectful obeisances with his heart, words and body, is surely eligible for liberation, for it has become his rightful claim.

PURPORT

Śrīla Śrīdhara Svāmī explains in his commentary that just as a legitimate son has to simply remain alive to gain an inheritance from his father, one who simply remains alive in Kṛṣṇa consciousness, following the regulative principles of bhakti-yoga, automatically becomes eligible to receive the mercy of the Personality of Godhead. In other words, he will be promoted to the kingdom of God.

The word su-samīkṣamāṇa indicates that a devotee earnestly awaits the mercy of the Supreme Lord even while suffering the painful effects of previous sinful activities. Lord Kṛṣṇa explains in the Bhagavad-gītā that a devotee who fully surrenders unto Him is no longer liable to suffer the reactions of his previous karma. However, because in his mind a devotee may still maintain the remnants of his previous sinful mentality, the Lord removes the last vestiges of the enjoying spirit by giving His devotee punishments that may sometimes resemble sinful reactions. The purpose of the entire creation of God is to rectify the living entity's tendency to enjoy without the Lord, and therefore the particular punishment given for a sinful activity is specifically designed to curtail the mentality that produced the activity. Although a devotee has surrendered to the Lord's devotional service, until he is completely perfect in Kṛṣṇa consciousness he may maintain a slight inclination to enjoy the false happiness of this world. The Lord therefore creates a particular situation to eradicate this remaining enjoying spirit. This unhappiness suffered by a sincere devotee is not technically a karmic reaction; it is rather the Lord's special mercy for inducing His devotee to completely let go of the material world and return home, back to Godhead. A sincere devotee earnestly desires to go back to the Lord's abode. Therefore he willingly accepts the Lord's merciful punishment and continues offering respects and obeisances to the Lord with his heart, words and body. Such a bona fide servant of the Lord, considering all hardship a small price to pay for gaining the personal association of the Lord, certainly becomes a legitimate son of God, as indicated here by the words dāya-bhāk. Just as one cannot approach the sun without becoming fire, one cannot approach the supreme pure, Lord Kṛṣṇa, without undergoing a rigid purificatory process, which may appear like suffering but which is in fact a curative treatment administered by the personal hand of the Lord.

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### Srila Visvanatha Cakravarti Thakur Commentary - 10.14.8

Now that other processes have been rejected and bhakti accepted as the process to attain bhagavan, the process of bhakti is described. "The devotee understands that the happiness and distress that he experiences due to performing bhakti and committing aparadhas are the mercy of the Lord. It is like that father who sometimes makes his child drink milk and sometimes makes him drink bitter nima juice, and sometimes embraces and kisses him and sometimes beats him.

The devotee thinks that this is the arrangement of Lord working for his benefit. 'The lord knows and I do not know. Karma and time have no effect on the devotee, so it is his personal arrangement. By his mercy he sometimes gives me happiness and sometimes gives me distress, considering how to engage me in his service.' Yatha caret balahitam pita svayam tathatvam evarhasi nah samihitam. (as the father does what is beneficial for the son, so you are engaged in arrangements for my benefit.) sb. 4.20.31. The person who spends his life offering respects with body, mind and words to the lotus feet of the Lord like Prthu Maharaja, does not accept the suffering of austerities or other hardships. He becomes the dayabhak (recipient) of two results: liberation from material bondage and service to the lord (mukti-pada). As the inheritance from the father is the livelihood for the son, so the attainment of liberation and service to the Lord maintain the life of the devotee. And while living in this world the devotee remains fixed on the path of devotion." Bhagavatam says: drtaya iva svasanty asubhatauyadi te 'nuvidha: the jiva's life becomes successful by offering devotion to you. Otherwise the body is just like a bellows inhaling and exhaling air. Only if they become Your faithful followers are those who breathe actually alive, otherwise their breathing is like that of a bellows. 10.87.18

### Jiva Goswami Tosani Commentary - 10.14.8

The word eva should be used with words in the sentence as necessary. One should regard one's various present karmas (vipākam) as earned by one's own actions (ātma-kṛtam), and necessary to be experienced. Therefore one does not consider happiness and distress arising in those conditions. One offers respect to you with attachment, using mind, body and words in order to develop a taste for your topics, as described in verse 5.

Other types of bhakti which inculcate humility are also included.

Your lotus feet are called mukti:

sa vai mahā-bhāgavataḥ parīkṣid yenāpavargākhyam adabhra-buddhiḥ |  
jṣānena vaiyāsaki-śabditenā bheje khagendra-dhvaja-pāda-mūlam ||

Parīkṣit, the great devotee, with pure intelligence, attained liberation, in the form of the feet of the Lord having a flag marked with Garuḍa, through knowledge spoken by Śukadeva. SB 1.18.16

atra sargo visargaś ca sthānam poṣṇam ūtayah |  
manvantareśānukathā nirodho muktir āśrayah ||

In this Purāṇa there are ten topics: creation, secondary creation, protection, mercy of the Lord, material activities, the conduct of the Manus, stories of the Lord, destruction of the universe, liberation and the ultimate shelter. SB 2.10.1

In this statement, Bhagavān is the shelter (pade) of mukti, the ninth item.

Śrīdhara Svāmī also says that the shelter, Kṛṣṇa, the tenth topic is presented in the Tenth Canto: daśame daśamam lakṣyam.

You are that devotee's portion, when the father's property is divided among brothers. That devotee receives you, mukti-pada, the shelter of liberation, as his share. What use is liberation then?

Śrīdhara Svāmī says that without living (jīveta), the devotee, like the property claimant, cannot claim liberation. In this matter material intelligence is forbidden but, even without speculating, we know that the living son inherits the property. In terms of the verse, the person on the path of bhakti receives the property since he is really living. Dr̥taya iva śvasanty asu-bhr̥to yadi te 'nuvidhā: only if they become your faithful followers are those who breathe actually alive, otherwise their breathing is like that of a bellows. (SB 10.87.17)