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THE HIGHEST IDEAL OF TOLERANCE

Features

WHEN NARADA WAS CURSED

Srila Sukadeva Goswami

WHY DID NARADA TOLERATE
THE ACCUSATIONS AND CURSE OF DAKSA?

His Divine A.C. Bhaktivedanta

Swami Prabhupada

WHAT IS THE DUTY OF
A PERSON WHO IS TOLERANT?

Srila Bhaktivinoda Thakura

THE HIGHEST IDEAL OF TOLERANCE

Srila Bhaktisiddhanta Sarasvati Thakura





WHEN NARADA WAS CURSED
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Prajāpati Daksa, who was very sad at the loss of his sons, begot one thousand more sons in the womb of his wife, Pancajani, and ordered them to increase progeny. These sons, who were named the Savalasvas, also engaged in worshipping Lord Vishnu to beget children, but Narada Muni convinced them to become mendicants and not beget children. Foiled twice in his attempts to increase population, *Prajāpati* Daksa became most angry at Narada Muni and he almost fainted due to lamentation. When Daksa met Narada, Daksa's lips began trembling in anger, and he spoke as follows.

When he met Narada, his lips trembled in anger, and in great illusion Daksa spoke
 Bhāgavata Mahāvidyālaya

the following deluded words.

Alas, Narada Muni, you wear the dress of a saintly person, but you are not actually a saint. Indeed, although I am an ordinary householder [*grhastha*], I am the real saint. By inducing my sons to follow the path of renunciation, you have perpetuated an abominable injustice towards myself. These boys were not yet freed from the three debts one inherits at birth. Indeed, they had not properly consider all their obligations. O Narada Muni, O person of sinful action, you have obstructed their progress toward good fortune in this world and the next because they are still bound by the three debts, namely debts to the saintly persons, the demigods and their father. Thus hindering the progress of other living entities and yet claiming to be an associate of Lord Vishnu, you are defaming that Supreme Personality of Godhead. You needlessly created a mentality of renunciation in my innocent boys, and therefore you are shameless and devoid of compassion. How could you possibly be considered among the personal associates of the Supreme Lord?

All the devotees of the Lord but you are very kind to the conditioned souls, and always eager to benefit everyone. Although you wear the dress of a devotee, you create enmity with people who are not your enemies; or you break friendship and create enmity between friends. Are you not ashamed of posing as a devotee while performing these abominable actions?

Prajāpati Daksa continued to rant: If you think that simply creating in others a sense of renunciation will detach them from affection to the material world, I must say that unless full knowledge is awakened, simply changing dress as you have done cannot possibly bring detachment. Material enjoyment is certainly the cause of all unhappiness, but one cannot give it up unless he has personally experienced how much suffering it creates. Therefore, one should be allowed to remain in so-called material enjoyment while simultaneously

cultivating knowledge to realise the misery of this false material happiness. Then, without help from others, one will automatically find material enjoyment detestable.

Those who are convinced by others do not become as renounced as those who have personal experience. For example, although I live in household life with my wife and children, I honestly follow the Vedic injunctions by engaging in fruitive activities and thus enjoy life without sinful reactions. I have performed all kinds of sacrifices, including the *deva-yajña*, *ṛṣi-yajña*, *pitṛ-yajña* and *nṛ-yajña*. Because these *yajñas* are called *vratas* [vows], I am known as a *grhavrata* - the upholder of vows. Unfortunately, you have given me much dissatisfaction by needlessly misguiding my sons to follow the path of renunciation. This can be tolerated but one time. You have made me lose my sons once before, and now you have again done the same inauspicious thing. Therefore you are a scoundrel who does not know how to behave toward others. You may travel all over the universe, but I curse you to have no residence anywhere.

Since Narada Muni is a genuine saintly person, when cursed by *Prajāpati* Daksa he remained composed and simply replied, “*tad bādham*: Yes, what you have said is good. I accept this curse.” He could have cursed *Prajāpati* Daksa in return, but because he is a tolerant and merciful *sādhu*, he took no action.

— *Śrīmad-Bhāgavatam* (Bhāgavata Purāṇa) » Canto 6: Prescribed Duties for Mankind » Chapter 5: Narada Muni Cursed by Prajapati Daksa. Verses: 36-43.

WHY DID NARADA TOLERATE
THE ACCUSATIONS AND CURSE OF DAKSA?
HIS DIVINE A.C. BHAKTIVEDANTA SWAMI PRABHUPADA

As stated in *Śrīmad-Bhāgavatam* (3.25.21):

*titikṣavaḥ kārūṇikāḥ
suhṛdaḥ sarva-dehinām
ajāta-śatravaḥ śāntāḥ
sādhavaḥ sādhu-bhūṣaṇāḥ*
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"The symptoms of a *sādhu* are that he is tolerant, merciful and amicably disposed towards all living entities. His heart knows no enmity, he is peaceful, abides by the scriptures, and all his characteristics are sublime." Because Narada Muni is the most elevated of *sādhus*, in order to deliver *Prajāpati* Daksa he silently tolerated his curse. Sri Caitanya Mahāprabhu has taught this principle to all His followers:

*tṛṇād api sunīcena taror api sahiṣṇunā
amāninā mānadena kīrtanīyaḥ sadā hariḥ*

"One should chant the holy name of the Lord with a humble state of mind, thinking oneself as less significant than the strand of dry grass lying in the street; one should be more tolerant than a tree, devoid of all sense of false prestige and should be ready to offer respect to all others. In such a state of mind one can chant the holy name of the Lord constantly." Following the orders of Sri Caitanya Mahāprabhu, one who preaches the glories of the Lord all
Bhāgavata Mahāvidyālaya



over the world - or all over the universe like Narada - should be humbler than grass and more tolerant than a tree, because a preacher cannot expect to live an easy life. Indeed, he must face many impediments. Not only is a preacher sometimes cursed, but he may also suffer personal injury. For example, when Nityananda Prabhu went to preach Krishna consciousness to the two roguish brothers Jagai and Madhai, they injured Him and making His head bleed. Nevertheless, Nityananda Prabhu patiently tolerantly their aggression and delivered the two rogues, who became perfect Vaishnavas. This is the duty of a preacher. Lord Jesus Christ similarly tolerated even being crucified. Therefore the curse against Narada was not astonishing, and he stoically endured it.

Now, it may be asked why Narada Muni stayed in the presence of *Prajāpati* Daksa and tolerated all his accusations and curses. Was that for Daksa's benefit and deliverance? The answer is yes. Srila Vishvanatha Cakravarti Thakura says that after being insulted by *Prajāpati* Daksa, Narada should have left immediately; but he deliberately stayed to hear all Daksa's strong words so that Daksa's anger might be spent. *Prajāpati* Daksa was not an ordinary man; he had accumulated the results of many pious activities. Therefore Narada Muni expected that after delivering his curse, Daksa, satisfied and free from anger, would repent his misbehavior and thus get a chance to become a Vaishnava and be delivered from material life. When Jagai and Madhai showed aggression towards Lord Nityananda, He stood tolerantly, and therefore both brothers fell at His lotus feet and repented. Subsequently they became perfect Vaishnavas.

— *Śrīmad-Bhāgavatam (Bhāgavata Purāna) » Canto 6: Prescribed Duties for Mankind » Chapter 5: Narada Muni Cursed by Prajapati Daksa. Verses: 43, Purport.*

nityaṁ bhāgavata-sevayā

WHAT IS THE DUTY OF A PERSON WHO IS TOLERANT?

Srila Bhaktivinod Thakura

“If someone insults you, tolerate it. However, do not insult anyone yourself. Whilst remaining in this material body, you should not behave enviously towards anyone, under any circumstances. There is no doubt that lust is a place for the evil personality of Kali. However, becoming desirous in the service of Krishna is transcendental. And that is another facet of love of God. Desire for sense gratification however, is mundane. That is the place of Kali. One must give it up.”

— *Sajjana Toṣaṇī 15/2*

Is it also duty to display intolerance for other processes of religion?

“Those who blaspheme, hate, or envy other religious processes, are certainly ignorant and foolish. They are not as concerned about the goal of their own life as they are in indulging in useless argumentation.”

— *Caitanya Śikṣāmṛta 1/1*

Can the devotees with material desires become tolerant?

“Those whose devotional service is motivated by personal desire cannot conquer anger. It is not possible to conquer anger by intelligence alone for in a very short time attachment for sense enjoyment overcomes the function of intelligence, and gives anger a place in the kingdom of the heart.”

— *Sajjana Toṣaṇī 11/5*

To what extent should a devotee who chants the holy names be tolerant?

“In order to chant the holy name constantly, one should become more tolerant than a tree. One should give up envy of others and maintain proper respect for everyone.”

— *Śikṣāstaka 3*

What kind of compassion is indicated by the phrase ‘more tolerant than a tree’?

“By the phrase ‘more tolerant than a tree’ it is indicated that even though a tree is being cut it does not protest, rather it helps others by giving its shade, fruit and flowers. Similarly, the devotees of Krishna should show greater compassion than a tree by helping everyone including even enemies. Such compassion is the ornament of the non-envious devotees who constantly chant the holy names.”

—Śrī Caitanya-caritāmṛta, Antya 20, 22-24

Can an impatient person engage in the worship of Hari?

“For the practitioner of devotional service, developing *dhairya*, patience, is extremely necessary. Those who possess the quality of *dhairya* are called *dhīra*, sober. Without this quality, men become restless and impatient and cannot achieve anything. By the quality of *dhairyatva* however, a practitioner controls first himself and then the whole world.”

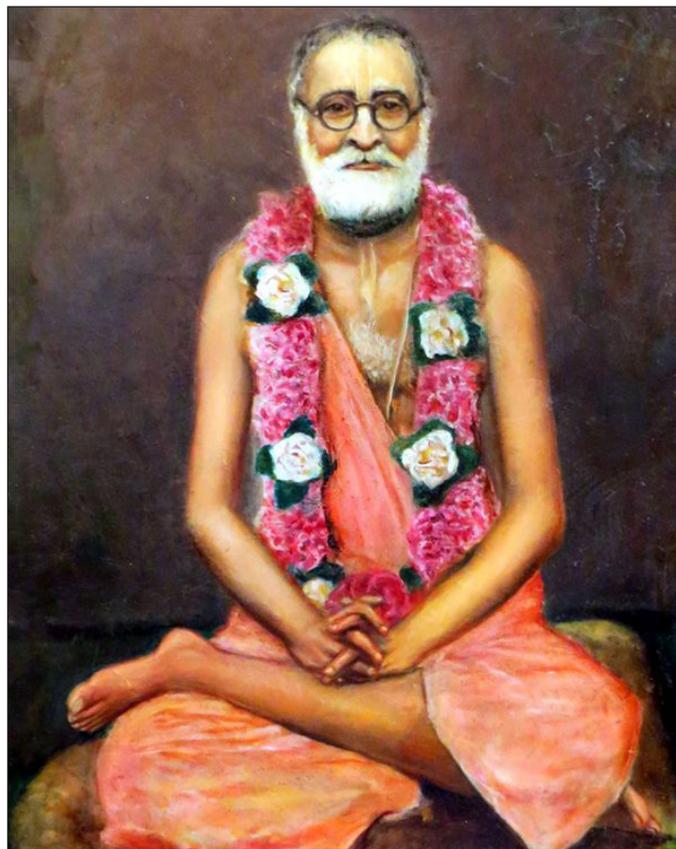
—Sajjana Toṣaṇī 11/5

IF WE DO NOT BECOME TOLERANT?

Srila Bhaktisiddhanta Sarasvati Thakura

Sri Gaurasundara taught us that in order to chant the Lord’s holy names, we must feel ourselves lower than the straw in the street. Unless we consider ourselves insignificant, we cannot call upon another for help. Only when we pray for another’s help do we genuinely consider ourselves helpless. In such a state of mind we think that without another’s help we will be unable to do anything as we would feel it impossible to do alone that which is meant to be done by five people.

Sri Gaurasundara has instructed us to chant the Lord’s names and this instruction comes to us through our spiritual master. To chant the Lord’s names means to take His help. But if while chanting we consider



Him our servant, or expect Him to do our bidding, then there is no question of actually our living with the conception, “I am lower than the straw in the street.”

An external display of humility is not necessarily genuine humility; rather it is often duplicitous cheating. Our calls will not reach the Lord if we call Him as a master calls his servants. He is supremely independent and not under anyone’s control. Unless we transform our false ego and become sincerely humble, our prayers will not reach the supreme, independent Lord.

Furthermore; we have to remember that while humbly chanting the Lord’s name, if we do not become tolerant, our chanting will remain imperfect. If we display our intolerance by being greedy for particular objects, then we are opposing the principle of humility. When we develop complete faith that the Supreme Lord is the Absolute Truth and by chanting His names we will not experience poverty, then we will have no lack of tolerance. As soon as we become greedy and become impatient or try to exhibit our own skill, we cannot call to the Supreme Lord properly.



We often think we are doing the Lord a favor by offering Him prayers. We maintain that we could have engaged in some other activity than chanting His name. Such a mentality is an example of a lack of tolerance. We need someone to protect us from such a mentality, someone to help us become lower than the straw in the street. For this reason we certainly need to take shelter of a person who will deliver us from such sinful motives. Srila Narottama Thakura says, “Lord Krishna does not reject those who worship Him under the shelter of the spiritual master. Others simply live and die uselessly.”

—*Amṛta Vāṇī - Nectar of Instructions for Immortality, Adapted and Published by Īśvara dāsa. Translated from Bengali by Bhumipati dāsa*

THE HIGHEST IDEAL OF TOLERANCE

Srila Bhaktisiddhanta Sarasvati Thakura

While considering himself an ordinary conditioned soul, forced to experience the fruit of his *karma*, Haridasa Thakura humbly said, “I was obliged to hear statements that were antagonistic to the Supreme Lord as punishment for my previous misdeeds and aversion to Him. Due to misplaced tolerance I did not adequately protest the harsh statements of persons who were averse to the Lord. That is why the Lord has awarded this punishment to me.” The Lord awards severe punishment to those who, in order to make a show of tolerance, do not protest after hearing blasphemy against the Lord and His devotees. Even hearing blasphemous words against Hari, Guru, and Vaishnava, the *prākṛta-sahajiyās* attempt to justify their abominable, mean, duplicitous nature as ‘Vaishnava etiquette,’ simply guarantees their frightful degradation. Thakura Haridasa was truly the highest ideal of tolerance, and because the members of the deceitful *prākṛta-sahajiyā* community try to artificially imitate the his tolerance, in the end they are subject to various miseries in life. Since the *mahā-bhāgavata paramahansa* Vaishnava is personally free from the habit of criticising others, he is not pressed by the

mundane urges to blaspheme or praise, talk unnecessarily or gossip. The *prākṛta-sahajiyās* however, are not situated on such an exalted platform and their endeavors to imitate him are abominable duplicity. Therefore they inevitably suffer punitive miseries. In order to teach this topic to the deceitful *prākṛta-sahajiyā* sampradāyas, Haridasa Thakura, showed himself as an ordinary person, indicating that was bound to experience fruitive results. The *prākṛta-sahajiyās* are certainly forced to enjoy the fruit of their activities, but Haridasa Thakura, the crest-jewel among liberated souls and a pure chanter of the holy names of Hari, is certainly not forced to enjoy the fruits of his activities. Srila Rupa Goswamipada has described this matter in his *Śrī Nāmāṣṭaka* (4) as follows:

*yad-brahma-sākṣāt-kṛti-niṣṭhayāpi
vināsam āyāti vinā na bhogaiḥ
apaiti nāma sphuraṇena tat te
prārabdha-karmeti virauti vedah*

“The seeds of sinful activities that in their fruition cause rebirth for are not totally destroyed despite realization of oneness with Brahman through constant meditation. However, O Lord, as soon as Your holy names manifest on the tongue (even in the partial form of *nāmābhāsa*) all seeds of sinful activities are totally uprooted. This fact is elaborately glorified in the Vedas.”

Those who, even after hearing the blasphemy of Vishnu and the Vaishnavas, display their ‘cleverness’ by posing as advanced and liberal minded devotees, on the pretext of artificial gentleness or tolerance, without understanding the real purport of *taror api sahiṣṇu*—“more tolerant than a tree” are understood to be experiencing the results of previous grave offenses they have committed. One should not consider such grievously offensive behaviour as trivial and advertise sense gratification aimed at accumulating mundane fame as worship of Hari. In order to instruct the people of the world, *jagad-*

guru Thakura Haridasa pointed out the great faults of the foolish *prākṛta-sahajiyās*, who display artificial humility, by meekly saying: “I have heard blasphemy of Hari, Guru, and Vaishnava without hesitation; therefore I am a great offender. Since I did not protest, it would have been proper if Hari, Guru, and Vaishnava had awarded me more severe punishment; but the Lord is most merciful. He awarded me only the token punishment of being inhumanely tortured by the servants of the king and thus freed me from the offenses born from being complicit in blasphemy of Vishnu and the Vaishnavas. In this way the Lord has proved Himself as causelessly merciful, which bring happiness and satisfaction to my heart.” In the *Śrīmad Bhāgavatam* (10.14.8) Lord Brahma prays to the Lord as follows:

*tat te 'nukampām su-samīkṣamāṇo
 bhuñjāna evātma-kṛtaṁ vipākam
 hṛd-vāg-vapurahir vidadhan namas te
 jīveta yo mukti-pade sa dāya-bhāk*

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

“In failing to protest the blasphemy of Lord Vishnu and the Vaishnavas I have distorted and changed the meaning and purport of this *Bhāgavatam* verse. That was my great mistake for which I suffered minor punishment at the hands of the servants of the king.”

—Śrī Caitanya Bhāgavata Ādi-khaṇḍa 16.166, 167 Gaudīya-bhāṣya
 Commentary of Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī
 Mahārāja Translated by Bhumipati Dāsa.



!! Sri Sri Nitai Gaurchandra Jayati !!

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