

Six Qualities that Enhance Bhakti

9. Dhairya - Patience

Section-III

**Manasa Vegam – The Urge of
the Mind**

It is the duty of a sober person to tolerate the urge of the mind.

↓
It is not a virtue → there has to be an endeavor

Until one is habituated to control the urge of the mind, how can one perform devotional service with attention?

↓
निश्चिंता → one has befriended the mind.

A materialist sits in the chariot of the mind and never gets relief from its various urges, except during sleep.

Even during sleep many thoughts such as good and bad dreams come

In order to regulate the urges of the mind, ṛṣis have propounded aṣṭāṅga-yoga and rāja-yoga.

↑	A	B ↓
Activities	Varnāśrama	9-fold D.S
Pramāṇa <small>measure</small>	Dharma śāstra	Bhakti śāstra
Result	Purification of heart	Ⓚ Premā

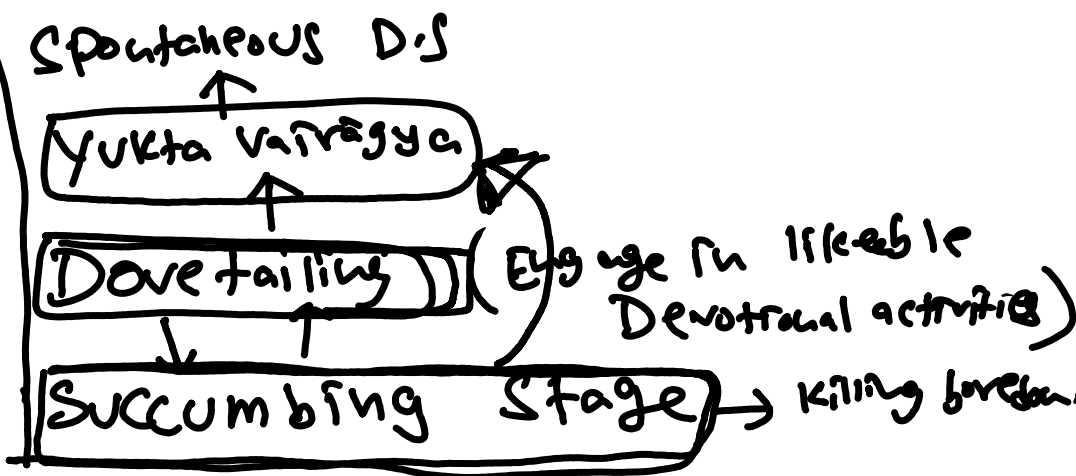
But the Lord's prescription is that one should regulate the mind from the inferior tastes by giving it a higher taste.

False Ego	True Ego
Dharmasya Saṅkalo	āhukūlyasya Saṅkalpo
Adharmasya Vajraṇa	Pratikūlyasya vajraṇa

↓ Bhakti

Those who are on the path of devotional service can easily regulate the mind.

The mind cannot remain without urges.



If urged towards spiritual subjects, the mind is properly engaged and it will not hanker for insignificant subjects.

Many people think that without ~~astāṅga-yoga~~ there is no alternative to regulate the mind.

~~NYKY~~ → Purified the heart → but so can BY
AY → controls the mind → but so can BY
✓ ~~XJY~~ → can help one attain SR → but so can BY

But Patañjali Muni has accepted that just as astāṅga-yoga regulates the mind, bhakti-yoga can also.

Meditation on the Supreme Lord as propounded by Patañjali is not pure devotional service, rather it is sakāma-bhakti, or motivated.

If devotional service is performed for the purpose of regulating the mind, then it is certainly not devoid of material desires.

Favorable cultivation of devotional service in relationship to Kṛṣṇa is the real meaning of pure bhakti.

DS → klesāśu
→ śubhā

Therefore whenever pure devotional service is performed, joyfulness of the mind automatically arises from amongst extraneous fruits.

Śrīmad-Bhāgavatam (7.1.32) states:

tasmāt kenāpy upāyena
manah kṛṣṇe niveśayet

"Somehow or other, one must consider the form of Kṛṣṇa very seriously."

If one follows this instruction, then the mind will be engaged at the lotus feet of Kṛṣṇa and it will not easily wander into other subjects.



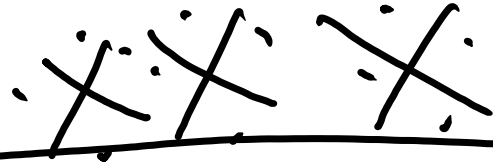
For the practitioner, the urge of the mind is regulated by pure cultivation of favorable devotional service in relationship to Kṛṣṇa.

By carefully meditating on this subject, one can know the inherent differences between yoga and bhakti.

Section-IV

**Krodha Vegam – The Urge of
Anger**

To restrain the urge of anger is compulsory for those who are thirsty for devotional service.



Anger arises when a man's lust is unfulfilled.

When one is angry the result gradually leads one to ruination.

It is said in Śrī Caitanya-caritāmṛta (Madhya 19.149):

kṛṣṇa-bhakta-niṣkāma, ataeva 'śānta'

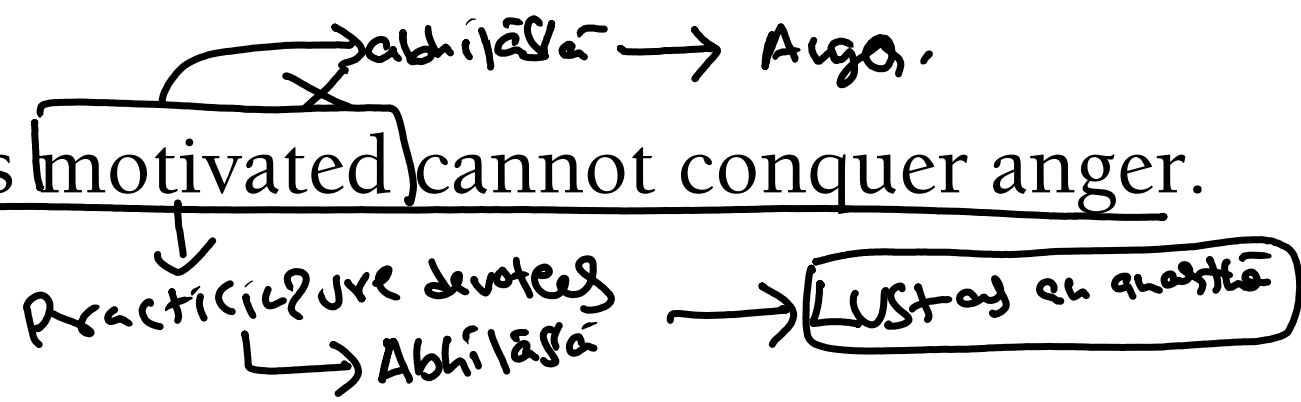
(Angry. १२९१२४)

"Because a devotee of Lord Kṛṣṇa is desireless, he is peaceful."

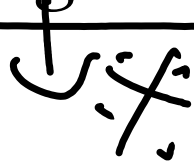
No insignificant lust can remain in the heart of one who relishes pure devotional service.

Therefore there is no possibility of anger arising in his mind.

Those whose devotional service is motivated cannot conquer anger.



It is not possible to conquer anger by intelligence alone.



In a very short time attachment for sense enjoyment overcomes the function of the intelligence and gives anger a place in its kingdom.

It is seen in the song of the Avanti brāhmaṇa from the Śrīmad-Bhāgavatam (11.23.33-35, 37, 40) that he was able to quickly control anger.

taṁ vai pravayasam bhikṣum
avadhūtam asaj-janāh
dr̥ṣṭvā paryabhavan bhadra
bahvībhiḥ paribhūtibhiḥ

"O kind Uddhava, seeing him as an old, dirty beggar, rowdy persons
would dishonor him with many insults.

kecit tri-veṇuṃ jagṛhur
eke pātram kamaṇḍalum
pīṭham caike 'kṣa-sūtram ca
kanthām cīrāṇi kecana
pradāya ca punas tāni
darśitāny ādadur muneh

"Some of these persons would take away his sannyāsī rod, and some
the waterpot which he was using as a begging bowl. Some took his
deerskin seat, some his chanting beads, and some would steal his
torn, ragged clothing. Displaying these things before him, they would
pretend to offer them back but would then hide them again.

annam ca bhaikṣya-sampannam
bhuñjānasya sarit-tate
mūtrayanti ca pāpiṣṭhāḥ
ṣṭhīvanty asya ca mūrdhani

"When he was sitting on the bank of a river about to partake of the
food that he had collected by his begging, such sinful rascals would
come and pass urine on it, and they would dare to spit on his head.

kṣīpanty eke 'vajānanta
eṣa dharma-dhvajaḥ śaṭhah
kṣīṇa-vitta imām vṛttim
agrahīt sva-janojjhitaḥ

"They would criticize and insult him, saying, "This man is just a
hypocrite and a cheat. He makes a business of religion simply
because he lost all his wealth and his family threw him out.

evam sa bhautikaṃ duḥkhaṃ
daivikaṃ daihikaṃ ca yat
bhoktavyam ātmano diṣṭam
prāptam prāptam abudhyata

"The brāhmaṇa understood that all his suffering-from other living
beings, from the higher forces of nature and from his own body-was
unavoidable, being allotted to him by providence."

That Avanti mendicant then spoke the following verse in the Śrīmad-Bhāgavatam (11.23.57):

etām sa āsthāya parātma-niṣṭhām
adhyāsītām pūrvatamair maharṣibhiḥ
aham tariṣyāmi duranta-pāram
tamo mukundāṅghri-niṣevayaiva

"I shall cross over the insurmountable ocean of nescience by being firmly fixed in the service of the lotus feet of Kṛṣṇa. This was approved by the previous ācāryas, who were fixed in firm devotion to the Lord, Paramātmā, the Supreme Personality of Godhead."

This parātma-nistā, being firmly fixed in the service of the lotus feet of Kṛṣṇa, is sometimes followed by householders like Janaka and sometimes by sannyāsīs like Sanaka and Sanātana.

In both circumstances the parātma-niṣṭā is the same.

Without this parātma-niṣṭā one cannot cross the insurmountable ocean of nescience.

Service to Lord Mukunda is the only shelter; one will be delivered by accepting that.

We can clearly see from this song of the Avanti brāhmaṇa that it is impossible to cross the material ocean by the process of yoga.

By unflinching devotion to Kṛṣṇa, everything is achieved.

One who can control the urges of speech, mind, and anger by devotional service is called dhīra.