

# Six Qualities that Enhance Bhakti

9. Dhairya - Patience

# Section-IX

Dhairya also means Patience

There is another meaning applicable to the word dhairya.

Impatience → ① sense of entitlement (or) pride.  
→ ② Lack of ~~own~~ knowledge about when to expect what in D:)

Those who engage in sādhana desire to attain the results.

Karmis hope to attain heavenly happiness by fruitive activities; jñānīs hope to attain liberation by speculative knowledge, and devotees hope to please Kṛṣṇa by their devotion.

Being impatient due to prolonged sādhana, some people fall from the path to the ultimate goal; therefore a practicing devotee who desires to achieve his goal attains that result only when he becomes patient.

"Kṛṣṇa must be merciful to me either today or after one hundred years or in some other birth.

I will take shelter of His lotus feet with determination and never leave."

This type of dhairya, patience, is most desirable for the practitioners of devotional service.

# Srila Prabhupada on Dhairya

These activities must be executed with patience.

One should not be impatient in Kṛṣṇa consciousness.

Indeed, this Kṛṣṇa consciousness movement was started single-handedly, and in the beginning there was no response, but because we continued to execute our devotional activities with patience, people gradually began to understand the importance of this movement, and now they are eagerly participating.

One should not be impatient in discharging devotional service but should take instructions from the spiritual master and execute them with patience, depending on the mercy of guru and Kṛṣṇa.

The successful execution of Kṛṣṇa conscious activities requires both patience and confidence.

A newly married girl naturally expects offspring from her husband, but she cannot expect to have them immediately after marriage.

Unrealistic expectations

Of course, as soon as she is married she can attempt to get a child,  
but she must surrender to her husband, confident that her child will  
develop and be born in due time.

---



**Srila Bhakti Rakshak  
Sridhara Maharaj  
on Dhairya**

We should not think that our path will be very smooth.

So many troubles may come from outside.

In India, when you go out in the streets with the kirtana party, so many may come and say, “You monkeys! Lal-bandara – you red-faced monkeys!”

These things must come to you from so many directions, in so many forms of hindrances and opposition.

They will come and try to affect you, to dissuade you from this path.

But, taror api sahisnuna – the example of a tree is given and that is analyzed.

If somebody does not pour any water, the tree does not say, “Oh, give some water to me!”

If anyone is coming and disturbing, snatching the leaves, cutting the branches – even cutting the whole thing, the tree is silent.

No opposition.

→ Dhairya → Tolerance to suffering which is born out of Jyoti knowledge.

We should rather try to see that insults, poverty, punishment, and unfavorable dealings are all coming to purify me.

These things are necessary and with the least punishment I am going to be released.

I have become connected with the highest object of life, but what price am I going to pay for that?

What price?

I am confident that I am going to attain the highest fulfillment of life,  
but what price is sufficient for that?

It is inconceivable.

Whatever little demand comes to be exacted from you, with a smiling  
face you have to accept that in consideration of your highest goal.

If you are really confident and you have faith in your brightest future,  
then whatever small price nature wants through these miscreants –  
that must be accepted.

→ Confidence that my future is Bright

Submissiveness and modestly – that is the law of Mahaprabhu.

Trnad api sunicena taror api sahisnuna amanina manadena – these  
things must be repeatedly preached.

Trnad api sunicena means I must not be so rigid that I may not  
accommodate others.

Taror api sahisnuna – if still someone is aggressive towards to me, I shall try to tolerate.

And amani –I must never insist on any fame from the environment, still I will always be ready to give honor to all.

With this attitude we should march on our way.

This maxim should be given a very broad circulation.

To become a Vaisnava we must be deceit-free and have discipline of this type and this comes from none other than Mahaprabhu Himself.

Once we were told that our Gaura-kisora Dasa Babaji Maharaja was doing madhukari-bhiksa and was returning to his quarters.

The people did not spare him either.

The boys were pelting him with some small stones and he remarked, "Krsna, you are cruelly dealing with me!"



I shall complain to Mother Yasoda about You.”

That was his outlook. Harmonized!

When anything came and he would say, “Oh Krsna, by philosophical calculation, without You nothing can happen. You are with these children and You are disturbing me and I shall teach You a lesson. I know how to deal with You.”

In that way, he took everything like that.

That is our beacon light to adjust with things that are apparently unfavorable.

A sweet adjustment is there.

Don't give any opposition – still opposition will come to disturb you and you must forbear.

---

You will accept them in such a way.

We should not create resistance for the environment.

If there is some attack, some undesirable things come towards me, I am to forbear that to my utmost patience.

I am to silently tolerate.

I won't harm.

Our attitude should be this – whatever comes, this is earned by my previous karma. *misdevelopment* *Law of Karma*

My previous karma has earned such an environment and it is a necessity to teach me.

*Ex: Sna*

And whenever (my teaching) will finish, the environment will change.

Whatever the circumstance, the environment may be undesirable but if we are sincere we must take it with a good motive because the Lord has sent it.

Without His sanction nothing can happen.

Not even a straw can move. I am put in such an unfavorable environment – He is seeing this thing and as soon as this necessity ends it will be removed and I shall be placed in another environment.

There is no error in His decision.

---

In the divine decision there cannot be any error.

We have to face all circumstances with such an attitude.

**tat te'nukampam su-samiksamano  
bhunjana evatma-krtam vipakam  
hrd-vag-vapurbbhir vidadhan namas te  
jiveta yo mukti-pade sa daya-bhak**

One who lives his life while joyfully seeing everything as Your mercy  
even as he experiences the adverse conditions arising from his past  
deeds, and constantly pays respects to You with his mind, body and  
words, is certain to attain your lotus feet, the object of all devotion.  
(Bhag.10.14.8)

It is our environment, our own past deeds.

I must not quarrel with what my own deeds have produced, but I must finish this effect.

It is necessary for me.

And as soon as the necessity will be finished, it will be withdrawn and I will be put in another separate environment.

We have to wait for the decision, the divine dispensation.

That will be the highest policy.

The most sacred, desirable and helpful policy is everywhere.

It will increase our faith in the Supreme.

The supreme command of all environments may come now or in the future.



This policy of a devotee will be most suitable and helpful.

Tat te'nukampam susamiksamano – the undesirable things have not  
come suddenly to punish me, but it is necessarily self-acquired and it  
will get its fulfillment and then vanish, and then I shall get another  
chance.

But if I avoid this, it may be finished for now but again it will come to  
clear my debt.

With this attitude we should face all circumstances, and that will be  
the best attitude of any progressive devotee.