

奉献者会痛苦吗？(Can a devotee suffer?)

垂丹迪思瓦密-斯利-思里玛-巴克提伟丹塔-拿拉亚那导师

香港，2008

[卡玛拉-康塔-达沙:]有人想：“我做很多服务，念诵和跟随程序，但我很痛苦。”

[圣拿拉亚那导师:] 这表示他们不是真正的奉献者。纯粹奉献者不会这样想。

[卡玛拉-康塔-达沙:] 中阶和初阶奉献者会怎么看待？

[圣拿拉亚那导师:] 初阶奉献者可能会这样想，但纯粹奉献者不会这样想。

[卡玛拉-康塔-达沙:] 圣经-博伽瓦谭第十篇，斯利拉-维思瓦那塔-查克拉瓦提导师在他的评论中写明奉献者为什么痛苦的三种原因：维持奉爱的机密性，没有根除无神论者的意见（奉爱毁灭成果罪恶，因此，奉献者没有真正的痛苦或者变老。为了保护奉爱的机密性和不干扰无神论者，内在能量优伽玛亚给予的印象是，奉献者也和凡人一样变老和死亡。）第三种原因是增加对奉爱的渴望。这正确吗？

[圣拿拉亚那导师:] 这是对的。念诵主奎师那的圣名和实践对奎师那的纯粹奉爱的奉献者没有什么果报。对于他们来说，当痛苦和麻烦出现的时候，那是主奎师那要他们变得谦卑和容忍。这些奉献者想：“噢，我很惨。”这样就会变得谦卑。奎师那亲自给他们这种痛苦。这不是他们的果报结果。

[思里帕-基利-玛哈拉佳:] 奉献者认为果报不是惩罚，是奎师那的仁慈吗？

[圣拿拉亚那导师:] 是的，他是这样想的。他认为那是来自主奎师那的仁慈。

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

[我亲爱的主，一个真诚的人等待着祢给他无限的仁慈，他耐心地受苦于自己过去的罪恶反应，用心，言语和身体向祢尊敬地顶拜，他必有资格得到解脱，因为，那已成为他的合理要求。（圣典-博伽瓦谭 10.14.8）]

他认为那是果报和奎师那的仁慈。他必须忍受他的所有痛苦，并认为：“奎师那给我这些痛苦，让我学会容忍。总是用身体，心意和言语顶拜奎师那的人是快乐的，他成为奉爱的继承者。”

[思里帕-玛达瓦-玛哈拉佳:] 如果高级奉献者在说话时，低级奉献者不需考虑地开始说话，这样做对吗？

[圣拿拉亚那导师:] 不对。

[思里帕-玛达瓦-玛哈拉佳:] 这是一种冒犯吗？

[圣拿拉亚那导师:] 这不是一种冒犯，这是无知。他必须等待。这表示他不是成长在一个良好家庭里。他没有学习适当的礼节。

[吾塔玛-奎师那-达沙:] 古鲁爹瓦，关于果报的性质：如果我有机会打某人，这表示那个人以前打过我吗？例如，如果他欠我十美元，但没有还给我，是这样吗？

[圣拿拉亚那导师:] 不，我们必须容忍，好象圣哈利达沙导师很容忍。他在二十二个市场里被人打了，但是，他没有说：“不要打我。”圣帕荷拉达导师（Prahlada）的父亲给他下毒，把他放在火里，用各种方法折磨他。但他没有想过：“我要向我的父亲报复。”这不是伟士那瓦的

礼节。

[思里帕-帕德玛那巴导师:] 如果奉献者想：“有人要来杀害我。”毕竟这个身体是古鲁爹瓦的，又如何。

[圣拿拉亚那导师:] 你们不是帕荷拉达或者僖塔-叠维 (Sita-devi)。你们必须逃跑救己。

[思里帕-达摩达拉-玛哈拉佳:] 当佳盖和玛代打主尼提亚南达帕布的时候，祂跑了，圣哈利达沙导师也跑了。

[圣拿拉亚那导师:] 高级奉献者不用跑，[参阅尾注 1] 他们知道奎师那与他们同在。他们知道主的苏达尚神碟 (Sudarsana-cakra) 会来毁灭那个人。

[亚度那塔-达沙:] 攀达瓦受到凌辱，好象他们也反抗了。这表示他们不是高级奉献者吗？

[玛达瓦-玛哈拉佳:] 奎师那使他们成为去除世界重担的工具。

[圣拿拉亚那导师:] 看到他的全部亲人，阿俊那想：“我不能够杀害他们。乞讨好过为王国和财富而战斗。我为什么要为了这个王国而战斗？”主奎师那告诉他：“你必须战斗。”祂鼓励阿俊那参战，但没有鼓励度里奥达那参战。

主奎师那是阿俊那参战的原因。此外，阿俊那参战不是为了实现自己的欲望。他不是为了攀达瓦而参战。无论我们做什么都好，都必须是取悦奎师那，不应该有任何其它的动机。

[尾注—

尼提亚南达帕布和圣哈利达沙导师不是真正地害怕。圣温达文那-达沙导师在圣典-采塔尼亚

-巴伽瓦塔里说明(中部第十三篇):

两个无赖正追赶着两位圣人，他们叫喊着：“抓住他们！抓住他们！”但是他们离他们很远。尼提亚南达说：“我亲爱的伟士那瓦，哈利达沙，我们陷入了很大的混乱中，如果我们能够活着逃脱的话，那我们将非常幸运！”哈利达沙导师回答：“噢主人，仅说有何用，按照你的建议做，我们现在面对不自然的暴力惨死。因为你，我们把奎师那的圣名传给这两个没信心的酒鬼，现在我们得到的反应和惩罚是死亡！”

主尼提亚南达和哈利达沙这样说着，跑着，愉快地笑着，那两个无赖大声地辱骂着和追赶着他们。两个酒鬼的身体又丑又胖，动作艰难，但是，他们继续地追赶着哈利达沙和尼提亚南达，叫喊着：“噢兄弟，你们能够往哪里跑？你们今天怎么逃过佳盖和玛代？你们不知道这是佳盖和玛代的地方，再呆一会，更好地熟悉这个地方。”这些话更加刺激了哈利达沙和尼提亚南达，他们叫喊着：“奎师那求我们！奎师那求我们！噢果运达！”

“哈利达沙对尼提亚南达说：“以前，主奎师那从穆斯林折磨者的残酷手下救了我，但是，今天由于我同伴的不安静本性和缺少成熟的智慧，我快要面对我的死亡了。”

主尼提亚南达回答：“你说错了，这种不安静不是我的真正本性，由于你的主人斯利-采塔尼亚的超然狂乐才出现了这种举止。”尽管他是婆罗门，他好象某些国王那样传播命令。由于他的命令，我们挨家挨户地去传播，虽然我从来没有听过任何人给予这样的命令。在执行他的命令的过程中，我们的唯一报酬是人们的苛刻辱骂话和错误的指责。如果我们不执行他的命令，我们会完蛋，如果我们执行，这种进退两难的局面是我们的答案，如果为此要责备人的话，你可以只责备我，但是，实际上，你的主人也应该分担这点！”

在两个酒醉的无赖的追赶下，两位圣人非常快乐地继续他们的嘲笑式舌战，跑着跑着，他们

跑到思里瓦沙-攀迪塔的房子方向，那两个无赖被留在后面，酒醉使他们迷惑地绕圈跑。两个无赖困惑地看了各个方向，他们不清楚那俩位圣人跑到哪里去了，因此，他们放弃追赶他们，脚步混乱地走着。

尼提亚南达和哈利达沙休息了一会之后，转过去看看那两个无赖还有没有追赶他们。他们站起来，笑着相拥之后，走去见主采塔尼亚。”]

愿主高拉赐给奉爱的快乐！

Tridandisvami Sri Srimad Bhaktivedanta Narayana Gosvami Maharaja

Can A Devotee Suffer?

(A Morning Walk)

Hong Kong: April 15, 2008

[Kamala Kanta dasa:] Some people think, “I am doing so much. I am chanting and following the process, but I am suffering.”

[Sri Narayana Gosvami Maharaja:] This means that they are not really devotees. A pure devotee cannot think like this.

[Kamala Kanta Das:] What about the madhyama (intermediate devotee), or the kanistha (neophyte devotee)?

[Sri Narayana Maharaja:] A kanistha may think like this, but a pure Vaisnava will not think like this.

[Kamala Kanta dasa:] In his commentary of the 10th Canto Srimad-Bhagavatam Srila Visvanatha Cakravarti Thakura gives three reasons why devotees suffer: to maintain the confidentiality of devotional service, and to not uproot the opinions of atheists. [Bhakti destroys prarabdha-karma, so the devotee never actually suffers or even grows old. To protect the confidentiality of bhakti and not disturb atheists, yogamaya gives the impression that Vaisnavas grow old and die like everyone else.] And the third, to increase the hankering of the devotee. Is this correct?

[Sri Narayana Gosvami Maharaja:] This is okay. Devotees who are chanting Sri Krsna’s name and practicing pure devotion to Krsna have no karma. For them, suffering and problems that come

to them means that Kṛṣṇa wants them to be humble and tolerant. Such devotees should think, “Oh, I am very wretched.” This humility will come. So, Kṛṣṇa personally gives them this suffering. It is not the fruit of their karma.

[Sripad Giri Maharaja:] A devotee thinks that karma is not punishment; it is Kṛṣṇa’s mercy?

[Sṛīla Narayana Gosvami Maharaja:] Yes, he thinks in this way. He thinks it is coming by the mercy of Kṛṣṇa.

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

[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. (Srimad-Bhagavatam, 10.14.8)]

He thinks it is both karma and Kṛṣṇa’s mercy. He should tolerate all his sufferings, thinking, ‘Kṛṣṇa has given me these sufferings for me to learn tolerance. One who is always offering obeisances to Kṛṣṇa, by body, mind, and words, is happy and becomes an inheritor of bhakti.

[Sripad Madhava Mahara:] If some senior devotees are speaking with each other, and junior devotees, without any consideration, start speaking, is this good or not?

[Sṛīla Narayana Gosvami Maharaja:] This is not right.

[Sripad Madhava Maharaja:] It is an offence?

[Sṛīla Narayana Gosvami Maharaja:] It is not an offence – it is ignorance. He should wait. It means he was not raised in a good family. He has not learned proper etiquette.

[Uttama-kṛṣṇa dasa:] Gurudeva, about the quality of karma: if I have a chance to beat somebody, does that mean that person previously beat me? For example, if he owed me \$10 dollars, but didn’t pay me back. Is it like this?

[Sṛīla Narayana Gosvami Maharaja:] No, we should tolerate, as Sṛīla Haridasa Thakura was tolerant. He was beaten in twenty-two marketplaces, but he never said, “Don’t beat me.” Prahlada Maharaja was given poison, he was put in fire, and he was tortured in so many other ways. But he never thought, “I will take revenge against my father.” This is not Vaisnava etiquette.

[Sripad Padmanabha Maharaja:] What if that devotee is thinking, “Somebody is coming to kill me.” After all, this body belongs to Gurudeva.

[Srla Narayana Gosvami Maharaja:] You are not Prahlada or Sita-devi. You should try to escape, to save your life.

[Sripad Damodara Maharaja:] Sri Nityananda prabhu ran away when Jagai and Madhai went to beat him. Srila Haridasa Thakura also ran away.

[Srla Narayana Gosvami Maharaja:] Maha-bhagavatas never run away. *[See endnote 1] They know that Krsna is present with them. They know that the Lord's Sudarsana-cakra (His disc weapon) will come and finish that person.

[Yadunatha dasa:] The Pandavas were insulted, and it seemed that they fought back. Does this mean that they are not maha-bhagavatas?

[Madhava Maharaja:] Krsna made them instruments to remove the burden of the world.

[Srla Narayana Gosvami Maharaja:] Seeing all his relatives, Arjuna was thinking, "I cannot kill them. Begging is better than fighting for a kingdom and opulence. Why should I fight just for this kingdom?" Sri Krsna told him, "You should fight." He inspired Arjuna to fight, but He never inspired Duryodhana.

Sri Krsna was the only cause of Arjuna's fighting. Moreover, Arjuna did not fight to fulfill His own desire. He did not fight for the Pandavas. Whatever we do, it should be to please Krsna. There should be no other reason.

[*Endnote –

Nityananda Prabhu and Srila Haridasa Thakura were not really afraid. It is stated in Srila Vrndavana dasa Thakura's Sri Caitanya-Bhagavata (Madhya-kanda chapter 13):

"The two rogues were now chasing the two saints and although they cried out, "Catch them! Catch them!" they were still not near them. Nityananda said, "My dear Vaisnava, Haridasa, we have got ourselves into a fine mess, we can call ourselves lucky if we come out of this alive!" Thakura Haridasa replied, "O Lord, what is the use of talking, acting on Your advice we now face unnatural or violent death. On account of You, we have given instructions on the Holy Name of Krsna to these two faithless drunkards and now we are earning our due reaction and punishment: death!"

"Speaking in this manner, Lord Nityananda and Haridasa continued to run laughing gleefully, while the two rogues chased after them, hurling loud abuse. The drunks' bodies were ugly and fat, so movement was difficult; yet, they continued to run after Haridasa and Nityananda shouting, "O brothers, where do you think you can go? How will you escape Jagai and Madhai today? You seem to not know that Jagai and Madhai move about in this area, so stay a while and get

acquainted with this place nicely." These words further spurred on Haridasa and Nityananda and they kept chanting, "Save us Krsna! Save us Krsna! O Govinda!"

"Haridasa said to Nityananda, "Lord Krsna saved me sometime back from the cruel hands of my Muslim tormentors, but today due to my companion's restless nature and lack of mature intelligence I am about to face my final end."

"Lord Nityananda replied, "You are incorrect, this restlessness is not My real nature, it is manifesting in this manner due to the spiritual ecstasies of your master, Sri Caitanya. Although He is a brahmana, He is relaying orders like some king! By His orders, we go from door to door, although I have never heard of anyone else giving such kind of orders. In the process of executing His order, our only remuneration is harsh abusive words and false accusations by the people. If we do not carry out His orders then we are finished and if we do then this present dilemma is our answer. As for blaming someone for all this, you single Me out, but in fact your master has also a share in this!"

"The two carried on their verbal mock fight with each other with great pleasure whilst still being chased by the two drunken rogues. Running, they went in the direction of Srivasa Pandita's house and the two rogues were left behind to run around in circles confused by intoxication. The two rogues were confounded looking in all directions. They had no idea where the two saints had gone; they just gave up the chase and went about shuffling.

"Nityananda and Haridasa after a little rest turned back to check if the rogues were still chasing them. They got up, embraced each other in laughter, and went to see Sri Caitanya."]

Editorial Advisors: Pujyapad Madhava Maharaja, Sripad Brajanath dasa, and Sri Prema-prayojana dasa

Assistant Editors: Hariballabha dasi and Ratna dasi

Transcriber: Vasanti dasi

Typist: Lalit Kishori dasi

Editor: Syamarani dasi