

Bhakti Sangha Bhagavatam Class

5.14.19

Verse and Translation

|| 5.14.19 ||

**kvacic ca duḥsahena kāyābhyantara-vahninā grhīta-sāraḥ sva-
kuṭumbāya krudhyati.**

Sometimes, due to bodily hunger and thirst, the conditioned soul becomes so disturbed that he loses his patience and becomes angry with his own beloved sons, daughters and wife. Thus, being unkind to them, he suffers all the more.

Purport

Śrīla Vidyāpati Ṭhākura has sung:

**tātala saikate, vāri-bindu-sama,
suta-mita-ramaṇī-samāje**

The happiness of family life is compared to a drop of water in the desert.

No one can be happy in family life.

According to the Vedic civilization, one cannot give up the responsibilities of family life, but today everyone is giving up family life by divorce.

This is due to the miserable condition experienced in the family.

Sometimes, due to misery, one becomes very hardened toward his affectionate sons, daughters and wife.

This is but part of the blazing fire of the forest of material life.

Theme

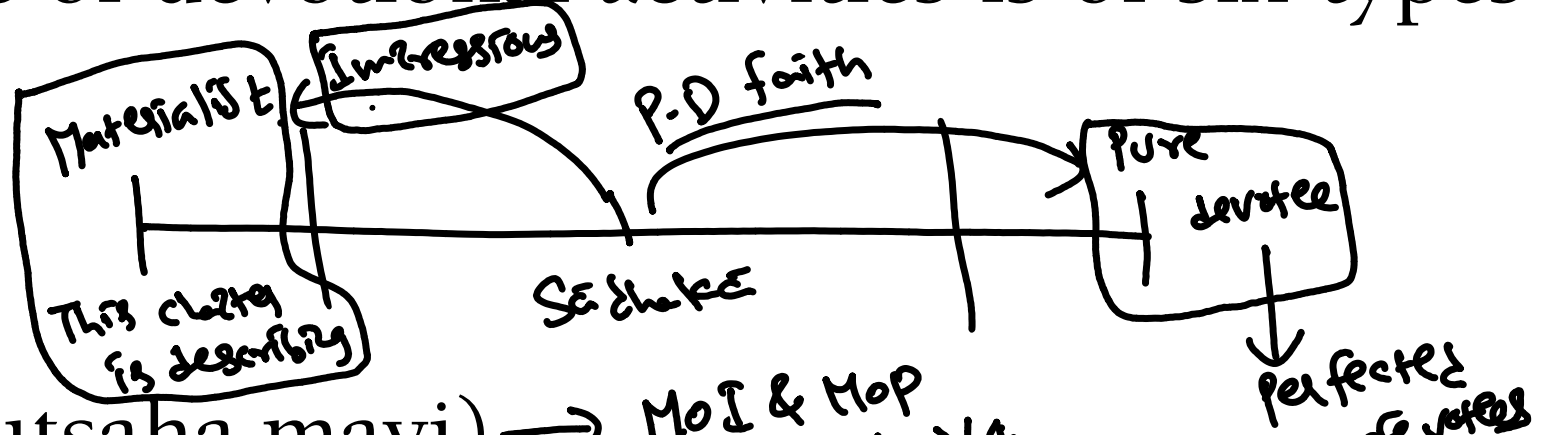
How Material Attachments
affect a Devotee's Steadiness
in Devotional Service !!!

Section – 1

Material Attachments and Unsteady Devotional Service

The Six Types (Stages) of Anisthitha Bhajan

- Unsteady performance of devotional activities is of six types (in sequential order):



- False confidence (utsaha mayi) → MoI & MoP → 64
- Sporadic endeavor (^{thick} ghana-tarala) → MoI & MoP → Material attachment.
- Indecision (vyudha vikalpa) → Too externally → Adjust the external phases for a complete overhaul.
- Struggle with the senses (vishaya sangara) →
- Inability to uphold vows (niyamakshama) → M/R attachment
- Enjoying the facilities offered by bhakti (taranga rangini).

↓
Niṣṭhā

1. Utsaha mayi

A brahmana child, having ^{Example} just begun study of the scriptures, thinks he has immediately become a learned scholar worthy of everyone's praise.

Similarly, a person just beginning devotional service may develop the audacity to think that he has mastered everything.

He is called utsaha mayi, or filled (puffed-up) with enthusiasm.

Reality always

condenses
thick

loose
thin

64



is it

2. Ghana-tarala



Regression

→ regression? → NO. → why? → BCOS he has
now come in touch
with reality.

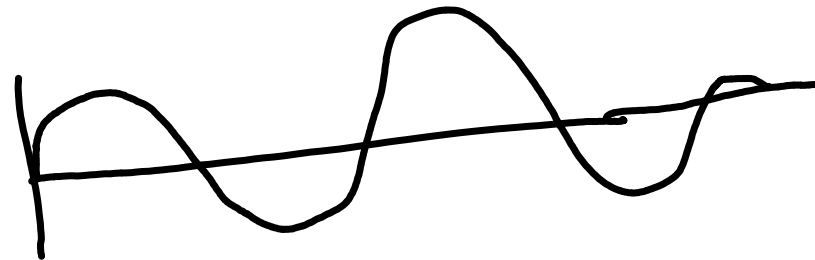
The same child sometimes becomes diligently engaged in his studies and yet, at other times, because of inability to understand the scriptures and lack of real taste, becomes negligent.

In the same way, a new devotee will sometimes practice the different activities of devotional service and sometimes neglect them.

Being sometimes assiduous and at other times negligent, his endeavor is called ghana-tarala (condensed-dilute, thick-thin).

Excessive deliberation
(∞)
speculation.

3. Vyudha vikalpa



“Shall I just spend my life happily in family life, making my wife and children Krishna conscious and worshipping the Lord?”

Or should I give them all up and go to Vrindavana and perfect myself by engaging full time in hearing and chanting with no distractions?

Shall I wait until the last stage, after enjoying all sorts of pleasures, when I have finally understood that the whole material world is simply a forest fire of affliction?

Or should I renounce right now?

Consider the following verses:

yopayāti śanair māyā
yoṣid deva-vinirmitā
tām ikṣetātmano mṛtyum
trṇaiḥ kūpam ivāvrtam

Māyā in the form of a woman (māyā yoṣid), created by the Lord (deva-vinirmitā), approaches the man gently (upayāti śanaih). One should see her as death (tām ikṣeta ātmano mṛtyum), like a well covered with grass (trṇaiḥ āvrtam kūpam iva). (SB 3.31.40)

Toleat
inter, & devotional
urges strength.

yo dustyajān dāra-sutān
suhṛd rājyaṁ hṛdi-sprśaḥ
jahaḥ yuvaiva malavad
uttamaśloka-lālasaḥ

Bharata, who longed to serve the Lord) yah (uttamaśloka-lālasaḥ),
gave up wife, sons, friends and kingdom (jahaḥ dāra-sutān suhṛd
rājyaṁ) as if they were stool (malavad), though they were touching
to the heart (hṛdi-sprśaḥ) and thus difficult to give up at a young age
(yuvaiva dustyajān). (SB 5.14.43)

So, Should I thus give up unreliable family life while still
young?

On the other hand, it is not proper to renounce
immediately.

Shouldn't I wait until the death of my old parents before
renouncing?

aho me pitarau vṛddhau
bhāryā bālātmajātmajāḥ
anāthā mām ṛte dīnāḥ
katham jīvanti duḥkhitāḥ

"O my poor elderly parents (**aho me pitarau vṛddhau**), and my wife with a mere infant in her arms (**bhāryā bālātmajā**), and my other young children (**ātmajāḥ**)! Without me they have absolutely no one to protect them (**anāthā mām ṛte**) and will suffer unbearably (**duḥkhitāḥ**). How can my poor relatives possibly live without me (**katham jīvanti dīnāḥ**)?" (SB 11.17.57)

Moreover, the scripture says:

evam grhāśayākṣipta-
hrdayo mūdha-dhīr ayam
atrptas tān anudhyāyan
mṛto 'ndham viśate tamah

Thus, because of his foolish mentality (evam mūdha-dhīh), a householder whose heart is overwhelmed by family attachment (ayam grha āśaya ākṣipta- hrdayah) is never satisfied (atrptah). Constantly meditating on his relatives (tān anudhyāyan), he dies (mṛtah) and enters into the darkness of ignorance (andham tamah viśate). (SB 11.17.58)

By such statements, the Lord depreciates such renunciation.

Therefore, for the time being, I will just work to keep my
body alive.

Later, after satisfying all my desires, I will enter Vrindavana
and engage in worship of the Lord twenty-four hours a day.

After all, the scriptures points out:

tasmān mad-bhakti-yuktasya
yogino vai mad-ātmanah
na jñānaṁ na ca vairāgyaṁ
prāyaḥ śreyo bhaved iha

Therefore (tasmād), for a devotee engaged in My loving service (mad-bhakti-yuktasya yoginah), with mind fixed on Me (mad-ātmanah), the cultivation of knowledge and renunciation (jñānaṁ ca vairāgyaṁ) is generally not the means of achieving the highest perfection (na prāyaḥ śreyo bhaved) within this world (iha).

According to this text, renunciation is a fault for the culture
of bhakti.

If it arises from bhakti itself, however, that renunciation is
not a fault but an effect (anubhava) of bhakti and
subordinate to it.

Of course, then there is the famous logic:

yad yad asramam agat
sa bhiksukas tat tad
anna paripurnam aiksat

In whatever ashram the sannyasi stayed, they always gave him more than enough to eat.

In the life of renunciation there is no worry for maintenance, so maybe I should renounce.

But on the other hand:

^{thieves}
(tāvad rāgādayaḥ stenās)
tāvat kārā-gr̥haṁ gr̥ham
tāvan moho 'n̄ghri-nigado
yāvat kṛṣṇa na te janāḥ

My dear Lord Kṛṣṇa (**kṛṣṇa**), until people become Your devotees (**yāvat na te janāḥ**), their material attachments and desires remain thieves (**tāvad rāgādayaḥ stenāḥ**), their homes remain prisons (**tāvat kārā-gr̥haṁ gr̥ham**), and their affectionate feelings for their family members remain foot-shackles (**tāvad moho aṅghri-nigado**). (SB 10.14.36)

Household life is a prison only for those who are attached, for a devotee, there is no harm in household life.

Thus shall I remain at home and engage in chanting or rather in hearing, or shall I engage in service?

Rather, as Ambarisha Maharaja remained in household life and performed all the angas of bhakti, I shall do likewise.”

In this way, the mind spends time vacillating between household life and renunciation.

When one imagines in this way all types of options, it is called vyudha vikalpa, or extensive speculation.

senses.

struggle

4. Vishaya sangara

viṣayāviṣṭa-cittānām
viṣṇv-āveśah sudūrataḥ |
vāruṇī-dig-gataṁ vastu
vrajann aindrīm kim āpnuyāt

One whose heart is absorbed in materialism is far from
obtaining devotion to Vishnu. Can a man by going east obtain
something which is in the west?

Understanding that material enjoyment is forcibly carrying him away and impairing his steadiness in serving Krishna, the devotee resolves to renounce his addictions and take shelter of the Holy Name.

But many times, his attempts at renunciation often end in enjoying what he is trying to renounce.

- Such a person is described in the Bhagavatam

jāta-śraddho mat-kathāsu
nirvinṇaḥ sarva-karmasu
veda duḥkhātmakam kāmān
parityāge 'py anīśvarah

tato bhajeta mām prītaḥ
śraddhānur dr̥ṭha-niścayah
juṣamānaś ca tān kāmān
duḥkhodarkāmś ca garhayan

Having awakened faith in the narrations of My glories (jāta-śraddho mat-kathāsu), being disgusted with all prescribed activities (varṇāśrama) (nirvinṇaḥ sarva-karmasu), knowing that all sense gratification leads to misery (veda duḥkhātmakam kāmān), but still being unable to renounce all sense enjoyment (parityāge apy anīśvarah), My devotee should remain happy (tato prītaḥ) and worship Me (mām bhajeta) with great faith and conviction (śraddhānur dr̥ṭha-niścayah). Even though he is sometimes engaged in sense enjoyment (juṣamānaś ca tān kāmān), My devotee knows that all sense gratification leads to a miserable result (duḥkha udarkāmś), and he sincerely repents such activities (ca garhayan). (SB 11.20.27-28)

Classic Symptoms of Vaidhi Sadhaka

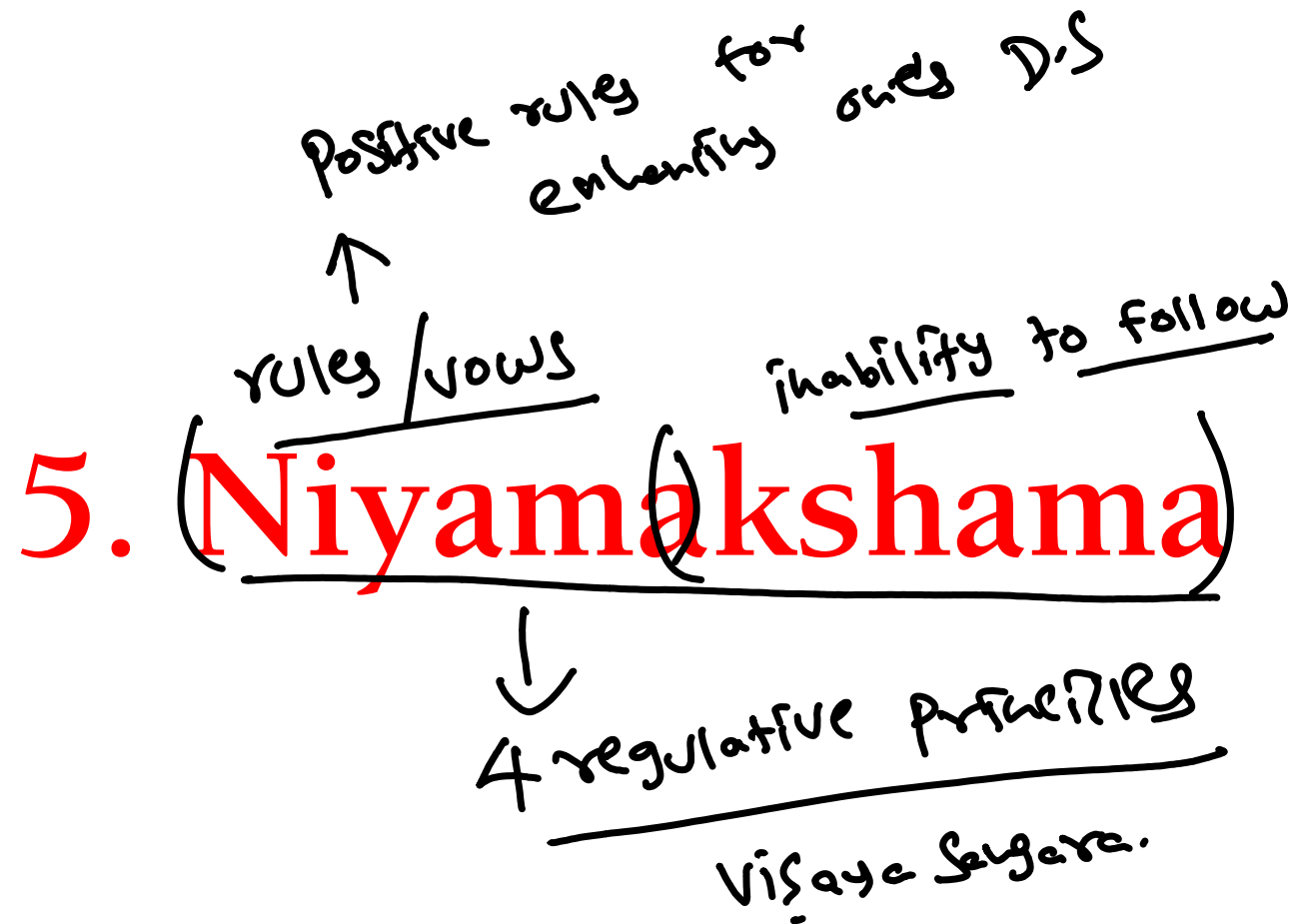
aniṣṭhita bhajeṇa kriyā

- jāta-śraddho mat-kathāsu – Has awakened faith in the process of bhakti
- nirviṇṇaḥ sarva-karmasu – Disgusted with all prescribed duties
- veda duḥkhātmakam kāmān – Understands that sense gratification leads to misery
- parityāge 'py aniśvarah – Still unable to give up sense gratification
- juṣamāṇaś ca tān kāmān duḥkhodarkāmś ca garhayan – Unable to give up sense gratification, he sincerely repents for engaging in such acts

Krsna's instructions to such Sadhakas

- tato bhajeta mām prītaḥ śraddhālur dr̥ṭha-niścayaḥ - Remain happy and worship Me with great faith and conviction

This on-going battle with his previously acquired desires
for sense pleasure, in which he sometimes meets with
victory and sometimes with defeat is called vishaya sangara
or struggle with sense pleasure.



Then the devotee will resolve, “From today I will chant such and such number of rounds of japa and will pay so many obeisances.

I will also perform services for the devotees.

I will not talk on any subject except the Lord and I will give up all association with people who talk on material matters.”

Though he makes such resolutions every day, he is not always able to execute them. (akṣana)

This is called niyamakshama or inability to follow rules.

Vishaya sangara is the inability to give up material enjoyment, whereas, niyamakshama is the inability to improve his devotional service.

When devotees advance
(with waves) Start noticing
PEOPLE ↓ Honour, respect, facilities, glorification.
↓ Head.

6. Taranga rangini
waves. Relish / enjoy

Finally, it is well-known that the very nature of bhakti is to be attractive, so all types of people become attracted to the devotee, the abode of bhakti.

And, as the old adage goes, “By the attraction of the populace one becomes wealthy.”

Bhakti produces much opportunity for material gain, worship and position (labha, puja, pratishtha).

These are weeds around the creeper of bhakti.

Performing activities, or seeking one's pleasure (ranga) amidst these
weed-like facilities, which are but small waves (taranga) in the
ocean of bhakti, is called taranga rangini, delighting in material
facilities.

*Association of Devotees is the only
way to Overcome Unsteady
Devotional Service*

Visaya Sangara

yasya yat saṅgatiḥ puṁso
maṇivat syāt sa tad guṇaḥ
svakularddhyai tato dhimān
svayūthāny eva saṁśrayet

Just as a transparent crystal takes on the colors of nearby objects (**maṇivat**), the association of a person (**yasya yat saṅgatiḥ puṁso**) determines one's qualities (**sa tad guṇaḥ syāt**). Therefore, the intelligent (**tato dhimān**) take shelter in like-minded, similarly practicing groups (**svayūthāny eva saṁśrayet**) for the sake of bringing auspiciousness and prosperity to their group (**svakularddhyai**). (**Hari-bhakti-sudhodaya**)

Visaya Sangara

asac-ceṣṭā-kaṣṭa-prada-vikaṭa-pāśālibhir iha
prakāmaṁ kāmādi-prakaṭa-pathapāti-vyatikaraiḥ
gale baddhvā hanye 'ham iti bakabhid vartmapa-gaṇe
kuru tvam phutkārān avati sa yathā tvam mana itaḥ

While here on the revealed path of devotion (**iha prakāṭa-pathapāti**), I have been attacked by the gang (**vyatikaraiḥ**) of my own lust, etc. (**prakāmaṁ kāmādi**), who have bound my neck (**gale baddhvā**) with the troublesome (**kaṣṭa-prada**) dreadful ropes (**vikaṭa-pāśālibhir**) of wicked deeds (**asac-ceṣṭā**). I am being killed (**hanye 'ham**)!" Cry out piteously like this (**iti kuru tvam phutkārān**) to the devotees of Śrī Kṛṣṇa, the destroyer of Baka (**bakabhid vartmapa-gaṇe**). O mind (**manah**), they will save you from these enemies (**avati sa yathā tvam**).

|| 3.36 ||

arjuna uvāca

atha kena prayukto 'yaṁ

pāpaṁ carati pūruṣaḥ

anicchann api vārṣṇeya

balād iva niyojitaḥ

Arjuna said: O descendent of the Vṛṣṇis (**vārṣṇeya**), by what (**atha kena prayuktaḥ**) does man engage in sin (**ayaṁ pūruṣaḥ pāpaṁ carati**), though unwilling (**anicchann api**), as if by force (**balād iva niyojitaḥ**)?

|| 3.40 ||

indriyāṇi mano buddhir
asyādhiṣṭhānam ucyate
etair vimohayaty eṣa
jñānam āvṛtya dehinam

The senses, mind and intelligence (**indriyāṇi mano buddhih**) are the seats of this lust (**asya adhiṣṭhānam ucyate**). By these (**etaih**), lust, covering the knowledge of the soul (**jñānam āvṛtya dehinam**), bewilders the soul (**vimohayaty eṣa**).

|| 3.41 ||

tasmāt tvam indriyāṅy ādau
niyamyā bharatarṣabha
pāpmānaṁ prajahi hy enaṁ
jñāna-vijñāna-nāśanam

Therefore (**tasmāt**), in the beginning (**ādau**), controlling the senses (**indriyāṅy niyamyā**), O best of the Bhāratas (**bharata rṣabha**), kill this demon (**enaṁ pāpmānaṁ prajahi**), which destroys scriptural knowledge and realization (**jñāna-vijñāna-nāśanam**).

The rule is that, by conquering the shelters of enemy, the enemy can be conquered.

The shelters of lust are the senses, the mind and intelligence, which are respectively increasing difficult to conquer.

The senses may be difficult to control, but they are easier to conquer than the other items.

Therefore, first the senses should be conquered; you should control the senses.

Kill this ferocious lust (pāpmānam).

This means that by restricting the senses, after some time the mind will become freed of lust.

Here Kṛṣṇa is stating that the senses should be controlled by proper engagement, but not stopped, and this will help control the mind from dwelling on enjoyment.

Taranga rangini

pratiṣṭhāśā dhr̥ṣṭā śvapaca-ramaṇī me hṛdi naṭet
katham sādhu-premā spr̥śati śucir etan nanu manaḥ
sadā tvam sevasva prabhu-dayita-sāmantam atulam
yathā tām niṣkāsyā tvaritam iha tam veṣayati saḥ

As long as the unchaste, dog-eating woman (**dhr̥ṣṭā śvapaca-ramaṇī**) of desire for prestige (**pratiṣṭhāśā**) dances in my heart (**me hṛdi naṭet**), how can the chaste and pure lady of love for Kṛṣṇa (**katham śucir sādhu-premā**) touch it (**etad spr̥śati**)? Therefore, O mind (**nanu manaḥ**), you should always serve (**sadā tvam sevasva**) the incomparable (**atulam**), beloved devotee commander of Kṛṣṇa's army (**prabhu-dayita-sāmantam**), who will (**saḥ yathā**) immediately (**tvaritam**) throw out the unchaste woman (**tām niṣkāsyā**) and establish the pure lady of love in the heart (**iha tam veṣayati**).

The Four Kinds of Anarthas

1. Asat Trsna – Thirst for the Impermanent

2. Hrdaya Daurbalyam – Weakness of Heart

3. Tattva Vibhrama – Misunderstanding of Spiritual Truths

4. Aparadha - Offenses

The Four Kinds of Asat Trsna

1. Desire for material objects
2. Desire for heavenly comforts
3. Desire for mystic powers
4. Desire for liberation

The Four Kinds of Hrdaya Daurbalyam

1. Envy
2. Desire for fame
3. Deceitfulness or fault-finding
4. Attachment to objects unrelated to Kṛṣṇa

The Four Kinds of Tattva Vibhrama

1. Misunderstanding one's own identity
2. Misunderstanding the Supreme Lord,
3. Misunderstandings about the process of devotional service
4. Misunderstandings related to subjects un-favourable to Kṛṣṇa consciousness

The Four Kinds of Aparadhas

1. Offences to the holy name
2. Offenses to the Lord's deity form
3. Offenses to devotees
4. Offenses to other living entities

Solution to the Four Anarthas

1. Asat Trsna – Follow NOI-2
2. Hrdaya Daurbalyam – Follow NOI-4
3. Tattva Vibhrama – Surrender and Chastity to Guru, Sadhu and Sastra
4. Aparadha – Follow NOI-1

Taranga Rangini

dadāti pratigrhṇāti
guhyam ākhyāti pṛcchati
bhunkte bhojayate caiva
ṣaḍ-vidham prīti-lakṣaṇam

Offering gifts in charity (**dadāti**), accepting charitable gifts (**pratigrhṇāti**), revealing one's mind in confidence (**guhyam ākhyāti**), inquiring confidentially (**pṛcchati**), accepting prasādam (**bhunkte**) and offering prasādam (**bhojayate caiva**) are the six symptoms of love shared by one devotee and another (**ṣaḍ-vidham prīti-lakṣaṇam**).

Visaya Sangara

|| 11.3.30 ||

**parasparānukathanam
pāvanam bhagavad-yaśah
mitho ratir mithas tuṣṭir
nivṛttir mitha ātmanah**

The disciple should learn to develop attraction for the glories of the Lord (**pāvanam bhagavad-yaśah**) through discussions with other devotees (**paraspara anukathanam**). He will experience happiness from their association (**mitho ratir mithas tuṣṭir**) and mutually they will become detached from material enjoyment (**nivṛttir mitha ātmanah**).

Taking shelter of purifying discussions where there is glorification of the Lord, one will have mutual enjoyment without rivalry (mithah ratih).

One will have happiness arising from association with other devotees.

Mutually one will become detached from material enjoyment—from one's wife and other things unfavorable for devotional development.

This means “If you are becoming detached, I also will become detached starting from today.”

The disciple should learn all of this.

Dealing with Material Attachments (Asat Trsna)

atyāhāraḥ prayāsaś ca
prajalpo niyamāgrahaḥ
jana-saṅgaś ca laulyaṁ ca
ṣaḍbhir bhaktir vinaśyati

"One's devotional service is spoiled when he becomes too entangled in the following six activities: (1) atyāhāra, eating more than necessary or collecting more funds than required; (2) prayāsa, overendeavoring for mundane things that are very difficult to obtain; (3) prajalpa, talking unnecessarily about mundane subject matters; (4) niyamāgraha, practicing the scriptural rules and regulations only for the sake of following them and not for the sake of spiritual advancement, or rejecting the rules and regulations of the scriptures and working independently or whimsically; (5) jana-saṅga, associating with worldly-minded persons who are not interested in Kṛṣṇa consciousness; and (6) laulyaṁ, being greedy for mundane achievements."

- It is most important to consider the deep meaning of this verse.
- For anyone who wants to engage in pure devotional service, it is especially necessary to follow the instructions of this verse.
- For one who neglects to follow these instructions, attaining devotion to Lord Hari is extremely rare.
- We are hereby elaborating the meaning of this verse for the benefit of those who have a strong desire to attain pure devotional service.

- In this verse six impediments to devotional service are mentioned-atyāhāra, prayāsa, prajalpa, niyamāgraha, jana-saṅga, and laulya.
- We will separately discuss each of these six items.
- In this small chapter only the meaning of the word atyāhāra is being discussed.
- Many people may think that the word atyāhāra refers only to overeating, but this is not so.

- It is explained in the first verse of Upadeśāmṛta:

vāco vegam manasaḥ krodha-vegam
jihvā-vegam udaropastha-vegam
etān vegān yo viśaheta dhīraḥ
sarvām apīmāṁ pṛthivīm sa śiṣyāt

"A sober person who can tolerate the urge to speak, the mind's demands, the actions of anger, and the urges of the tongue, belly, and genitals is qualified to make disciples all over the world."

- In this regard, the urge of the tongue is the desire to taste foodstuffs. The urge of the stomach is the desire to overeat.

Atyāhāra - Overeating or too much collecting

- If we understand the word atyāhāra in the second verse as overeating, the fault of repetition occurs in this condensed collection of essential instructions.
- Therefore it is the duty of the learned readers to find other meanings for the word atyāhāra as used by the most grave Rūpa Gosvāmī.
- Although bhojana, or eating, is the principle meaning of the word āhāra, the word bhojana also means to enjoy the objects of the five senses.

Atyāhāra - Overeating or too much collecting

- Form by the eyes, sound by the ears, smell by the nose, taste by the tongue, feeling of heat and cold, soft and hard by the touch-in this way, the five senses enjoy.
- This type of material enjoyment is compulsory for an embodied soul.
- Without enjoying the sense objects, a living entity cannot survive.
- As soon as the living entity gives up sense enjoyment, he leaves his body. Therefore, giving up sense enjoyment is only a figment of the imagination, it can never be applied in practice.

Atyāhāra - Overeating or too much collecting

- Lord Śrī Kṛṣṇa instructed Arjuna in the Bhagavad-gītā (3.5-6):

na hi kaścit kṣaṇam api
jātu tiṣṭhaty akarma-kṛt
kāryate hy avaśaḥ karma
sarvaḥ prakṛtijair guṇaiḥ

No one (**na hi kaścit**) can remain without doing activity (**jātu tiṣṭhaty akarma-kṛt**) even for a moment (**kṣaṇam api**). All are forced to engage in action (**sarvaḥ avaśaḥ karma kāryate**) by the guṇas arising from prakṛti (**prakṛtijair guṇaiḥ**).

Atyāhāra - Overeating or too much collecting

- Lord Śrī Kṛṣṇa instructed Arjuna in the Bhagavad-gītā (3.5-6):

karmendriyāṇi saṁyamya
ya āste manasā smaran
indriyārthān vimūḍhātmā
mithyācāraḥ sa ucyate

He who, controlling the action of senses (**karmendriyāṇi saṁyamya**), remains remembering those objects of the senses (**ya āste indriyārthān smaran**) in his mind (**manasā**), is bewildered (**vimūḍhātmā**), and is called a pretender (**sah mithyācāraḥ ucyate**).

Atyāhāra - Overeating or too much collecting

- Since maintaining one's life is not possible without action, one must work to maintain his life.
- If such activities are done in the mood of enjoyment, then one's qualification as a human is lost and he becomes like an animal.
- Therefore if one can transform all his bodily activities into activities favorable to the devotional service of the Lord, then that is bhakti-yoga.
- Again, the Lord says in the Gītā (6.16-17, 5.8-9):

Atyāhāra - Overeating or too much collecting

nāty-aśnatas 'tu yogo 'sti
na caikāntam anaśnataḥ
na cāti-svapna-śīlasya
jāgrato naiva cārjuna

Yoga is not possible for one who eats too much (**na aty-aśnatas 'tu yogo 'sti**), or who does not eat (**na ca ekāntam anaśnataḥ**), for one who sleeps too much (**na ca ati-svapna-śīlasya**), or does not sleep, O Arjuna (**jāgrato na eva ca arjuna**).

Atyāhāra - Overeating or too much collecting

yuktāhāra-vihārasya
yukta-ceṣṭasya karmasu
yukta-svapnāvabodhasya
yogo bhavati duḥkha-hā

If one has regulated eating, regulated walking/recreation (**yukta āhāra-vihārasya**), regulated use of organs in both material and spiritual activities (**yukta-ceṣṭasya karmasu**), regulated sleep and regulated waking (**yukta-svapna avabodhasya**), his yoga destroys all suffering (**yogo bhavati duḥkha-hā**).

Atyāhāra - Overeating or too much collecting

naiva kiñcit karomīti yukto manyeta tattva-vit
paśyañ śṛṇvan sprśañ jighrann aśnan gacchan svapan śvasan

pralapan visrjan grhṇann unmiṣan nimiṣann api
indriyāṇīndriyārtheṣu vartanta iti dhārayan

The person engaged in karma-yoga (**yuktah**), having knowledge (**tattva-vit**), understanding that the senses alone are interacting with the sense objects (**indriyāṇi indriyārtheṣu vartanta iti dhārayan**) while he is seeing, hearing, touching, smelling, eating (**paśyañ śṛṇvan sprśañ jighrann aśnan**) [Note: These are the actions of the jñāna indriya.], going, sleeping, breathing (**gacchan svapan śvasan**), speaking, excreting (through genital or anus), receiving (**pralapan visrjan grhṇann**) [Note: These are the actions of the karma indriya, except for sleep and breathing, which are activities governed by the prāṇas. Opening and closing eyes are representative of the five secondary prāṇas.], opening and closing the eyes (**unmiṣan nimiṣann api**), thinks, “I am doing nothing at all. (**naiva kiñcit karomīti manyeta**)”

Atyāhāra - Overeating or too much collecting

- Although these instructions are effective for jñānīs, still, their purport is favorable for devotional service.
- The concluding verse of Bhagavad-gītā explains about śaraṇāgati, or full surrender.
- Keeping this in mind, one should renounce fruitive activities and philosophical speculation and accept sense objects as the Lord's mercy.
- This is known as pure devotional service.

Atyāhāra - Overeating or too much collecting

- Therefore Śrīla Rūpa Gosvāmī has said in the Bhakti-rasāmṛta-sindhu (2.255-256):

**anāsaktasya viṣayān
yathārham upayuñjataḥ |
nirbandhaḥ kṛṣṇa-sambandhe
yuktaṁ vairāgyam ucyate ||**

The vairāgya of that person who employs objects suitable for devotional development (**yathā arham upayuñjataḥ**), while remaining detached from them (**anāsaktasya viṣayān**), is said to be suitable for bhakti (**yuktaṁ vairāgyam ucyate**). The objects should be persistently related to Kṛṣṇa (**nirbandhaḥ kṛṣṇa-sambandhe**). (BRS)

Atyāhāra - Overeating or too much collecting

prāpañcikatayā buddhyā
hari-sambandhi-vastunaḥ |
mumukṣubhiḥ parityāgo
vairāgyam phalgu kathyate ||

Rejection (**parityāgaḥ**) of things related to the Lord (**hari-sambandhi-vastunaḥ**) by persons desiring liberation (**mumukṣubhiḥ**), who think that these things are simply material objects (**prāpañcikatayā buddhyā**), is called useless vairāgya (**phalgu vairāgyam kathyate**).
(BRS)

Atyāhāra - Overeating or too much collecting

- The purport of these two verses is repeated in Śrī Upadeśāmṛta by the instruction to reject atyāhāra.
- The purport is that if one accepts sense objects in the spirit of enjoyment, that is atyāhāra.
- But if sense objects are accepted as the Lord's mercy and only as far as required and favorable for devotional service, then it is not atyāhāra.
- If sense objects are honestly accepted as the Lord's mercy, then yukta-vairāgya is easily attained.

Atyāhāra - Overeating or too much collecting

- Śrīman Mahāprabhu's order is to accept sense objects without attachment and chant Kṛṣṇa's name.
- Don't endeavor for palatable foodstuffs and fine clothes.
- Accept the sanctified bhāgavata-prasāda that is easily obtainable.
- This is the devotee's lifestyle.
- Whatever is required, take only that. Taking more or less will not yield auspicious results.

Atyāhāra - Overeating or too much collecting

- If the practitioner takes or accumulates more than necessary, his spiritual life will be lost due to his being controlled by material mellow.
- If he does not properly accumulate, then the body, which is his means of worship, will not be protected.
- The purport of the instruction to tolerate the urges of the tongue and belly mentioned in the first verse is this: The materialist easily becomes greedy to enjoy the finest tastes, and being afflicted by hunger, he becomes extremely agitated and enthusiastic to eat the available foodstuffs.

Atyāhāra - Overeating or too much collecting

- This is a material urge. Whenever this type of urge will arise, it should be controlled by the cultivation of devotional service.
- The injunction to reject atyāhāra mentioned in the second verse is a constitutional rule for the practitioner.
- The injunction of the first verse is conditional, and the injunction of the second is constitutional.
- There is one more thing to be said. All these instructions have two different types of applications-for the householders and for the renunciates.

Atyāhāra - Overeating or too much collecting

- Householders can collect in order to maintain their family members.
- They should earn their livelihood and save according to religious principles.
- With this savings they should serve the Lord, the devotees, guests, family members, and themselves.
- If a householder collects more than his requirement, then this is an impediment in his devotional service and in his achieving the Lord's mercy.

Atyāhāra - Overeating or too much collecting

- So saving too much and earning too much are both atyāhāra-there is no doubt.
- A renunciate will not collect at all. If he is not satisfied by the alms he obtains everyday, then he is guilty of atyāhāra.
- After getting nice foodstuffs, if he eats more than he needs, then he is guilty of atyāhāra.
- Therefore the householders and renunciates should consider these facts carefully, and after giving up atyāhāra, when they engage in devotional service they will attain Kṛṣṇa's mercy.