

Bhaktyaloka

By

Srila Bhaktivinod Thakura

Six Faults that Destroy Bhakti

1. *Atyāhāra* - Overeating or
too much collecting

Atyāhāra - Overeating or too much collecting

If he does not properly accumulate, then the body, which is his means of worship, will not be protected.

purpose of tolerating jīhvā vegaṃ & udara vegaṃ

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.

This is a material urge.

Atyāhāra - Overeating or too much collecting

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.

Atyāhāra - Overeating or too much collecting

There is one more thing to be said.

All these instructions have two different types of applications-for the householders and for the renunciates.

Householders can collect in order to maintain their family members.

They should earn their livelihood and save according to religious principles.

Atyāhāra - Overeating or too much collecting

With this savings they should serve the Lord, the devotees, guests, family members, and themselves.

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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.

So saving too much and earning too much are both atyāhāra-there is no doubt.

Atyāhāra - Overeating or too much collecting

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.

What Srila Prabhupada says
about *Atyāhāra* - Overeating or
too much collecting

Srila Prabhupada Uvaca

Human life is meant for plain living and high thinking. Since all conditioned living beings are under the control of the Lord's third energy, this material world is designed so that one is obliged to work.

The Supreme Personality of Godhead has three primary energies, or potencies.

The first is called the antaraṅga-śakti, or the internal potency.

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The second is called the tatasthā-śakti, or the marginal potency.

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The third is called bahirāṅga-śakti, or the external potency.

↓
material nature

The living entities constitute the marginal potency, and they are situated between the internal and external Potencies.

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Being subordinate as eternal servants of the Supreme Personality of Godhead, the jīvātmās, or atomic living entities, must remain under the control of either the internal or external potency.

When they are under the control of the internal potency, they display their natural, constitutional activity—namely, constant engagement in the devotional service of the Lord.

This is stated in the Bhagavad-gītā (9.13):

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mahātmānas tu mām pārtha
daivīm prakṛtim āśritāḥ
bhajanty ananya-manaso
jñātvā bhūtādim avyayam

The fortunate souls (mahātmānah), attaining deva nature (daivīm prakṛtim āśritāḥ), worship My human form with no distractions (bhajanty ananya-manaso), knowing that My human-like body is the cause of all things (jñātvā bhūtādim) and is indestructible, being fully spiritual (avyayam).

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The word mahātmā refers to those who are broad-minded, not
cripple-minded.

Cripple-minded persons, always engaged in satisfying their senses,
sometimes expand their activities in order to do good for others
through some "ism" like nationalism, humanitarianism or altruism.

They may reject personal sense gratification for the sense
gratification of others, like the members of their family, community
or society—either national or international.

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Actually, all these activities are extended sense gratification, from personal to communal to social.

These activities may all be very good from the material point of view, but they have no spiritual value.

The basis of such activities is sense gratification, either personal or extended.

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Only when a person gratifies the senses of the Supreme Lord can he be called a mahātmā, or a broad-minded person.

↓ conviction → ability.

In the above-quoted verse from Bhagavad-gītā, the words daivīm prakṛtim refer to the control of the internal potency, or pleasure potency, of the Supreme Personality of Godhead.

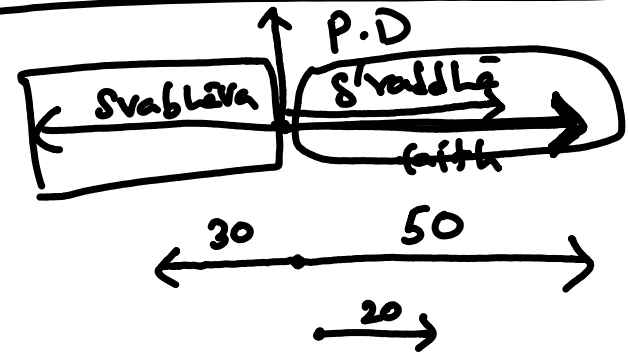
This pleasure potency is manifested as Śrīmatī Rādhārāṇī, or Her expansion Lakṣmī, the goddess of fortune.

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When the individual jīva souls are under the control of the internal energy, their only (engagement) is the satisfaction of Kṛṣṇa, or Viṣṇu.

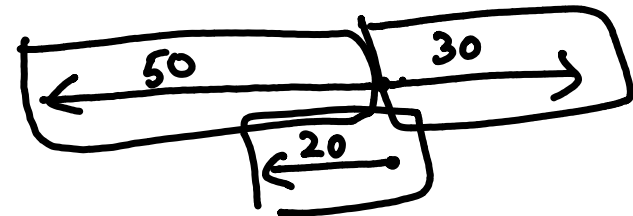
connection.

Sādhakās action (activity)



This is the position of a mahātmā.

If one is not a mahātmā, he is a durātmā, or a cripple-minded person.



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Such mentally crippled durātmās are put under the control of the Lord's external potency, mahāmāyā.

Indeed, all living entities within this material world are under the control of mahāmāyā, whose business is to subject them to the influence of threefold miseries: ādhidaivika-kleśa (sufferings caused by the demigods, such as droughts, earthquakes and storms), ādhibhautika-kleśa (sufferings caused by other living entities, like insects or enemies), and ādhyātmika-kleśa (sufferings caused by one's own body and mind, such as physical and mental infirmities).

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Daiva-bhūtātma-hetavaḥ: the conditioned souls, subjected to these three miseries by the control of the external energy, suffer various difficulties.

The main problem confronting the conditioned souls is the repetition of birth, old age, disease and death.

In the material world one has to work for the maintenance of the body and soul, but how can one perform such work in a way that is favorable for the execution of Kṛṣṇa consciousness?

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Everyone requires possessions such as food grains, clothing, money and other things necessary for the maintenance of the body, but one should not collect more than necessary for his actual basic needs.

If this natural principle is followed, there will be no difficulty in maintaining the body.

According to nature's arrangement, living entities lower on the evolutionary scale do not eat or collect more than necessary.

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Consequently in the animal kingdom there is generally no economic problem or scarcity of necessities.

If a bag of rice is placed in a public place, birds will come to eat a few grains and go away.

A human being, however, will take away the whole bag. He will eat all his stomach can hold and then try to keep the rest in storage.

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According to the scriptures, this collecting of more than necessary (atyāhāra) is prohibited.

Now the entire world is suffering because of it.