

**Bhaktyaloka**

**By**

**Srila Bhaktivinod Thakura**

# Six Faults that Destroy Bhakti

1. *Atyāhāra* - Overeating or  
too much collecting

**Commentary by Srila  
Bhakti Rakshak Sridhara  
Maharaj**

*Atyahara*

## Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Atyahara refers to whatever we collect, and also to feed oneself more than necessary.

Whatever I collect, I want a portion of that thing.

We are all busily engaged in collecting things for our sense satisfaction.

Whatever we shall require, we can transform that into sense pleasure.

## Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Generally we fix things in such a way that we can collect the maximum money and with that money we earn some sense pleasure.

Our relationship with this mundane world should not be for sense pleasure, but we should work as much as required to keep this body fit.

Money should be utilized not for sense pleasure but to satisfy our duty and the aim of our duty should not be to go downwards again but it will be for the apavarga – crossing these three necessities of life to seek for a higher purpose.

## Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Money should help us to discharge our duty and duty should be arranged in such a way that we shall inquire about our self and the environment – “Who am I? Where am I? What is my aim in life? What is real satisfaction?”

**jivasya tattva-jijnasa  
nartho yac ceha karmabhih**

A human being is meant to inquire about the Absolute Truth. Nothing else should be the goal of one’s activities. (Bhag. 1.2.10)

## Commentary by Srila Bhakti Rakshak Sridhara Maharaj

That is the only requirement for us and that should be our only aim.

That should be the object of our life.

By amassing money, the real principle is lost.

If we are not genuine, then we will be carried away by money towards the exploiting world.



## Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Money may be collected, but that must be distributed for the service of the sampradaya, for the service of the Vaisnavas.

Amassing money is a sign of deviation.

Generally the devotees should engage themselves in the subjects of the Lord, but in the Gaudiya Matha we find they are handling money, motorcars etc, but for what purpose?

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

matala hari-jana visaya-range  
pujala raga-patha gaurava-bhange

It is to show what is the raga-patha.

Generally it is thought that one must give up everything and only through internal love worship the Lord – not by external sources.

## Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Majesty and reverence are not necessary.

But here we are extensively handling the wealth of the outer world.

What is the meaning?

The meaning is to show that the raga-patha is above all.

## Commentary by Srila Bhakti Rakshak Sridhara Maharaj

The position of those that are followers of the raga-patha is very high.

They have left everything and are taking the path of worshiping Him in their heart.

All this grandeur, all reverence, everything should go to serve them.

## Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Pujala raga-patha – everything has its fulfillment if it can be connected to worshiping the feet of those that are living in that plane.

Majesty, awe, reverence, wealth – everything is only meant to serve those niskincanas who have made the Lord of love and beauty the all in all in their lives.

The whole world must learn this for its own welfare, and to teach this to the world, the Gaudiya Matha is handling all these things.

## Commentary by Srila Bhakti Rakshak Sridhara Maharaj

While in Bombay one Bengali gentleman who was an officer in the mint asked me, “You have come to collect money but you are a very rich man.”

I told him, “Yes, we say we are rich and we also say that we are beggars.

Now we must come to some understanding.

## Commentary by Srila Bhakti Rakshak Sridhara Maharaj

You say that we are very rich.

Why, because we spend money like water?

A man who has got so much money can spend his money like that.

An ordinary man would agree that this must be superfluous money; otherwise a beggar would not spend money for such purposes.

## Commentary by Srila Bhakti Rakshak Sridhara Maharaj

One who has got millions can throw away thousands for luxurious activities.

You think we have got much money.

But we say we are beggars with no money.

Still we spend money in such a way.



## Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Now the question will come whether what we spend will be for a good purpose or a bad one.

A doctor may not be wealthy, but he has got a motorcar because he can attend many patients thereby – this is not a luxury.

Generally men will think that one who has got a car or a plane must be a moneyman of high order, then only can he keep such things.

## Commentary by Srila Bhakti Rakshak Sridhara Maharaj

But for business purposes he may keep such things.

A doctor may have many patients he can visit by motorcar.

We also use things in that way.

You may think that it is superfluous to decorate the Deity, but we think that this is the fulfillment of life.

## Commentary by Srila Bhakti Rakshak Sridhara Maharaj

All good things must be used to serve Narayana.

That is our creed.

Beggars we are, but still we spend money like water – for decoration, for festivals, for distribution of prasadam.

We beg money and we spend lavishly, but not for ourselves.

## Commentary by Srila Bhakti Rakshak Sridhara Maharaj

We feel the necessity of our particular nature.

The real question is how we spend the money, not how much money we have got.

We are poor beggars; still we spend money like a rich man.

## Commentary by Srila Bhakti Rakshak Sridhara Maharaj

A rich man would be afraid to spend money like that.”

Wealth only has its fulfillment in the service of those that are above this monetary world.

The greatest goal possible is to worship the Lord and connect Him with this world.

# Six Faults that Destroy Bhakti

## 2. Prayāsa – Over-Endeavoring

## Prayāsa – Overendeavoring

If prayāsa is not given up, devotion will never arise.

The word prayāsa means endeavor, useless labor.

Spiritual life is nothing other than pure devotion unto the Supreme Lord.

Devotion cannot be defined by any symptoms other than full surrender and subordination unto the lotus feet of the Supreme Lord.

## Prayāsa – Overendeavoring

Full surrender and subordination are the natural, eternal constitutional duties of the living entities.

Therefore, only devotional service is the natural propensity or inherent occupation.

In one's inherent occupation there is no need of prayāsa; still, in the living entity's conditioned state there is need for a small amount of prayāsa in order to cultivate devotional service.



## Prayāsa – Overendeavoring

Except this little prayāsa, all other kinds of prayāsa are unfavorable for devotional service.

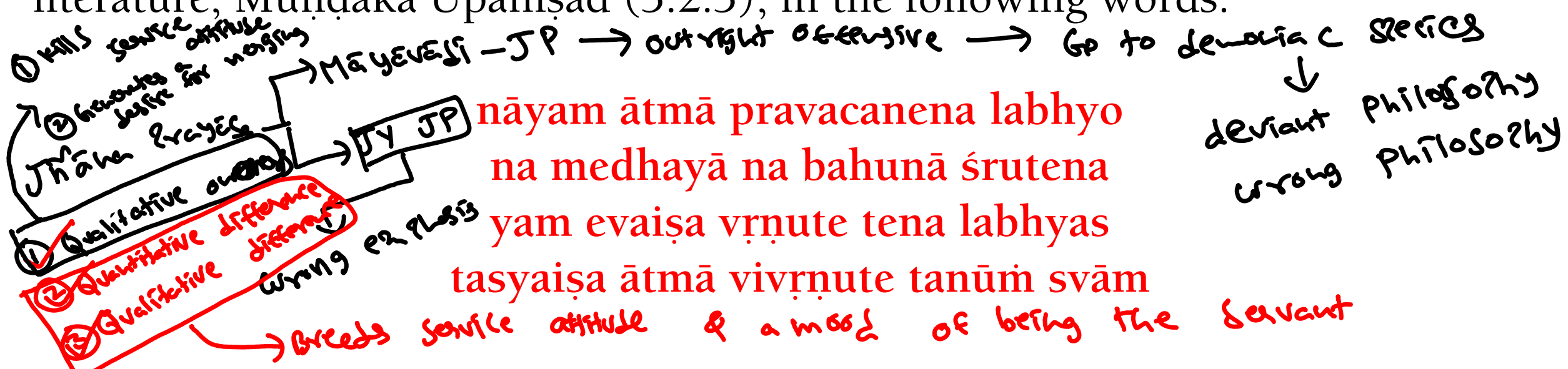
Prayāsa is of two kinds-jnāna-prayāsa and karma-prayāsa.

In jnāna-prayāsa the feeling of oneness, or kevalādvaita, arises.

This is also known as sāyujya, merging, or brahma-nirvāṇa, absorption in the Supreme.

# Prayāsa – Overendeavoring

Jñāna-prayāsa is hostile to spiritual life; this is explained in the Vedic literature, Muṇḍaka Upaniṣad (3.2.3), in the following words:



**nāyam ātmā pravacanena labhyo  
na medhayā na bahunā śrutena  
yam evaiṣa vṛṇute tena labhyas  
tasyaiṣa ātmā vivṛṇute tanūṁ svām**

"The Supreme Lord (**ayam ātmā**) is not obtained (**na labhyo**) by expert explanations (**pravacanena**), by vast intelligence (**na medhayā**), or even by much hearing (**na bahunā śrutena**). He is obtained (**tena labhyas**) only by one whom He Himself chooses (**yam evaiṣa vṛṇute**). To such a person (**tasya**), He (**eṣa ātmā**) manifests His own form (**vivṛṇute tanūṁ svām**)."