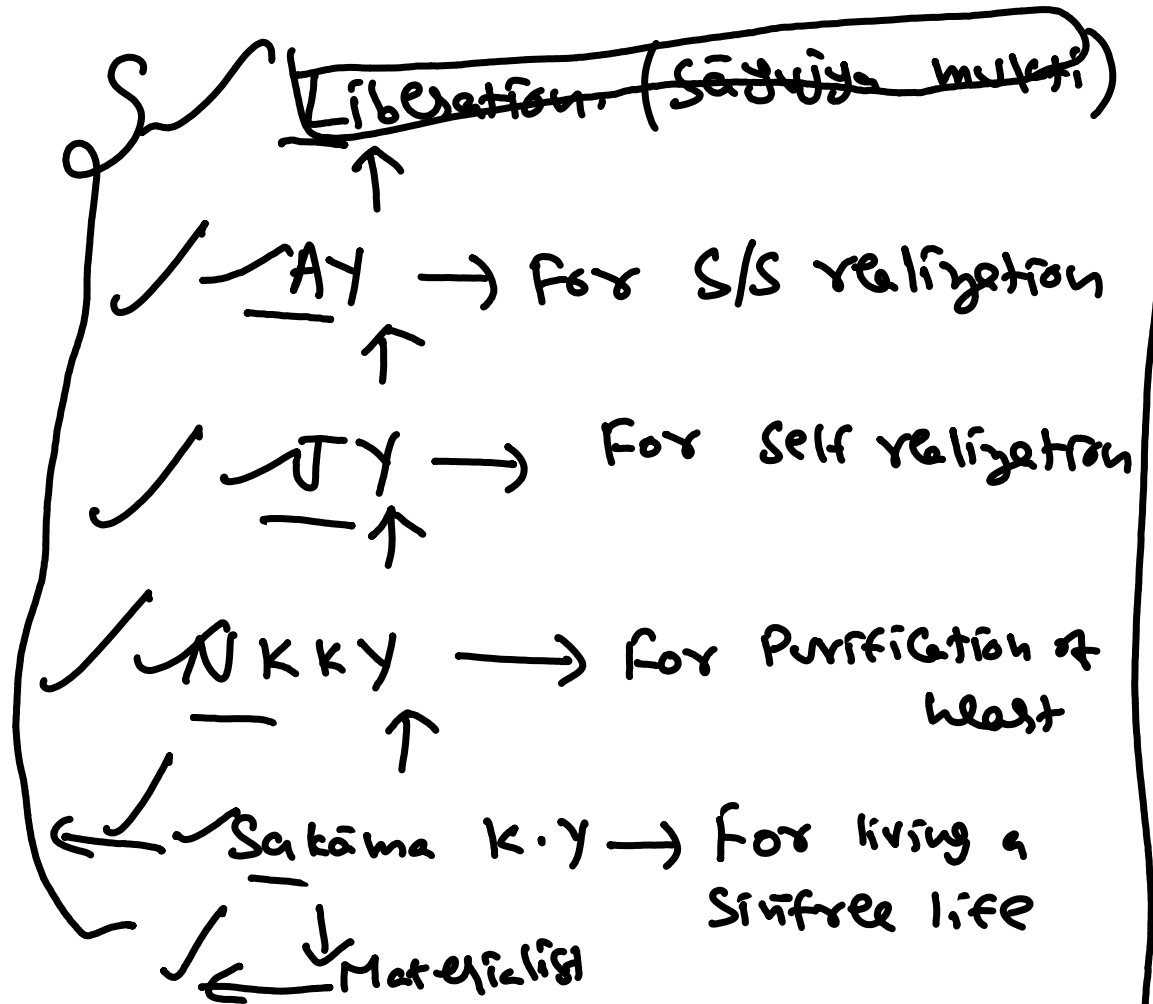


# Six Faults that Destroy Bhakti

## 2. Prayāsa – Over-Endeavoring

# Yoga ladder



# Prayāsa – Overendeavoring

The hard labor for activities like visiting holy places is prayāsa that is unfavorable for devotional service.

- ① ātma buddhi → self → body → vaiṣṇava dīśa
- ② sva buddhi → belongs to → wife, children → vaiṣṇavaś
- ③ iṅya buddhi → Rūpānubhāve → place of → vaiṣṇavaś  
congregation
- ④ Tīrtha buddhi → pilgrimage → water → śrīmatī <sup>brīh</sup> <sub>śrīmatī</sub>

If, however, one goes to the places of Kṛṣṇa's pastimes with a greedy desire to awaken his ecstatic love for Kṛṣṇa and to associate with the devotees, then this is certainly devotional service-not useless prayāsa.

Following the vows of devotional service is not useless prayāsa, they are all accepted as part of the process of devotional service.

## Prayāsa – Overendeavoring

The prayāsa for serving the Vaiṣṇavas is not prayāsa; for greed to associate with one's own peers destroys faults in the form of desires to associate with worldly-minded people.

The prayāsa for temple worship is a spontaneous manifestation of the heart's emotions.

The prayāsa for activities like saṅkīrtana is only meant to open one's heart to chanting the Lord's holy names; it is therefore extremely natural.

## Prayāsa – Overendeavoring

There is no need for prayāsa in renunciation; because when devotion to Kṛṣṇa arises in the heart, the living entity easily becomes disinterested in everything other than Kṛṣṇa.

The Śrīmad-Bhāgavatam (1.2.7) says:

## Prayāsa – Overendeavoring

vāsudeve bhagavati  
bhakti-yogaḥ prayojitaḥ  
janayaty āśu vairāgyaṁ  
jñānaṁ ca yad ahaitukam

Bhakti (**bhakti-yogaḥ**) dedicated to Lord Kṛṣṇa (**vāsudeve bhagavati**), endowed with special ~~moods~~ (**prayojitaḥ**), quickly produces (**janayaty āśu**) detachment from material goals (**vairāgyaṁ**) and knowledge of the Lord (**jñānaṁ ca**) devoid of the desire for liberation (**yad ahaitukam**).

## Prayāsa – Overendeavoring

So when one gives up jñāna, karma, and vairāgya prayāsa and engages in devotional practices, then the obstacles of jñāna, karma, yoga, and vairāgya cannot pull one down.

Therefore it is established in the Śrīmad-Bhāgavatam (11.2.42):

**bhaktiḥ pareśānubhavo viraktir anyatra caiṣa trika eka-kālah**

"Devotion (**bhaktiḥ**), direct experience of the Supreme Lord (**pareśānubhavo**), and detachment from other things (**viraktir anyatra ca**)-these three (**eṣa trika**) occur simultaneously for one who has taken shelter of the Supreme Personality of Godhead (**eka-kālah**),"

## Prayāsa – Overendeavoring

When a devotee humbly and without duplicity chants and remembers the holy names of Kṛṣṇa, then real intelligence easily awakens in this way: "I am spiritual particle, servant of Kṛṣṇa; Kṛṣṇa is my eternal Lord; surrender to Kṛṣṇa's lotus feet is my eternal nature; this world is like a traveler's rest-house; and to be attached to anything of this world will not give me eternal happiness."

Like this, a practitioner soon attains all perfection.



## Prayāsa – Overendeavoring

Jnāna-prayāsa, karma-prayāsa, yoga-prayāsa, mukti-prayāsa, as well as overendeavoring for material enjoyment, worldly achievements, and association with materialistic people are all hostile principles for one who has taken shelter of the holy name.

By these different forms of prayāsa, one's devotional service is ruined.

The prayāsa for attaining pratīṣṭhā, or fame, is the lowest of all kinds of prayāsa.

## Prayāsa – Overendeavoring

Although it is the lowest, it is unavoidable for many.

And that also should be given up by the simple process of devotional service.

Therefore Sanātana Gosvāmī has stated in the Hari-bhakti-vilāsa, the concluding verse:

## Prayāsa – Overendeavoring

sarva tyāge 'py aheyāyāḥ  
sarvānārtha bhuvāś ca te  
kuryuḥ pratiṣṭhāviṣṭhāyā  
yatnam asparśane varam

"Even if one can give up all material desires (sarva tyāge 'py), the desire for fame is very difficult to give up (aheyāyāḥ). This desire for fame, which is compared to stool (pratiṣṭhāviṣṭhāyā), is the root cause of all anarthas (bhuvāś ca te sarvānārtha kuryuḥ). Therefore, one should carefully avoid touching this stool-like desire for fame (yatnam asparśane varam)."

## Prayāsa – Overendeavoring

This instruction is extremely serious.

The devotee should follow this exclusive duty with special care.

A practicing devotee should pass his life in a natural occupation that is favorable to devotional service, and he should chant and remember the holy names with knowledge of his relationship with the Lord.

## Prayāsa – Overendeavoring

This process of worship without prayāsa again has two different kinds of applications-for householders and for renunciates.

①  
Sādhanas

② → Babji  
Bhava & Prayāsa

Making varnāśrama favorable to devotional service, the householder should pass his life engaged in devotional service free from prayāsa.

They should earn and save only to easily maintain the family members.

## Prayāsa – Overendeavoring

If they always remember that worshiping Hari is the only purpose of life, then they will never fall into illusion.

↳ RECALIBRATE → what is my goal of life?

In happiness and distress, in good fortune and bad, in waking and sleep-in every condition-worshiping Hari will quickly be perfected.

And the renunciate should not save at all.

## Prayāsa – Overendeavoring

He should maintain his body by daily begging alms and thus engage in devotional service.

They should not stay in any enterprise.

By entering into enterprise, he is at fault.

The more he worships the Lord with humility and simplicity, the more he will understand Kṛṣṇa, by His mercy.

## Prayāsa – Overendeavoring

- As stated by Lord Brahmā in the Śrīmad-Bhāgavatam (10.14.8):

tat te 'nukampām susamīkṣamāṇo  
bhuñjana evātma-kṛtaṁ vipākam  
hr̥d-vāg-vapurahir vidadhan namas te  
jīveta yo mukti-pade sa dāya-bhāk

One who earnestly waits (su-samīkṣamāṇo) for you to bestow your mercy upon him (tat te 'nukampām), all the while patiently suffering the reactions of his past misdeeds (bhuñjana evātma-kṛtaṁ vipākam) and passes his life (yah jīveta) by offering you respectful obeisances with his heart, words and body (hr̥d-vāg-vapurahir vidadhan namas te), is the rightful claimant (sah dāya-bhāk) of you, the shelter of liberation (mukti-pade).



## Prayāsa – Overendeavoring

Nothing is achieved by jñāna-prayāsa, but one can know Kṛṣṇa only by His mercy. Therefore Śrīmad-Bhāgavatam (10.14.29) says:

athāpi te deva padāmbuja-dvaya-  
prasāda-leśānugṛhīta eva hi  
jānāti tattvaṁ bhagavan-mahimno  
na cānya eko 'pi ciraṁ vicinvan

"My Lord (**deva**), if one is favored (**athāpi anugṛhīta**) by even a slight trace of the mercy (**prasāda-leśa**) of Your lotus feet (**te padāmbuja-dvaya**), he can understand the greatness of Your personality (**jānāti tattvaṁ bhagavan-mahimno**). But those who speculate to understand the Supreme Personality of Godhead are unable to know You (**na cānya eko 'pi**), even though they continue to study the Vedas for many years (**ciraṁ vicinvan**)."

## Prayāsa – Overendeavoring

If one takes shelter of the holy names with humility, then by the mercy of the Lord-without prayāsa-all knowledge of the Absolute Truth that should be known awakens within the heart of the simple devotee.

This knowledge is never attained by independent prayāsa.