

Six Faults that Destroy Bhakti

2. Prayāsa – Over-Endeavoring

Srila Prabhupada on Prayasa

Srila Prabhupada uvaca

अत्येवा → प्रयसा

Collecting and eating more than necessary also causes prayāsa, or unnecessary endeavor.

By God's arrangement, anyone in any part of the world can live very peacefully if he has some land and a milk cow.

There is no need for man to move from one place to another to earn a livelihood, for one can produce food grains locally and get milk from cows.

Srila Prabhupada uvaca

That can solve all economic problems.



Fortunately, man has been given higher intelligence for the cultivation of Kṛṣṇa consciousness, or the understanding of God, one's relationship with Him, and the ultimate goal of life, love of God.

Unfortunately, so-called civilized man, not caring for God realization, utilizes his intelligence for getting more than necessary and simply eat to satisfy the tongue.

Srila Prabhupada uvaca

By God's arrangement there is sufficient scope for the production of milk and grains for human beings all over the world, but instead of using his higher intelligence to cultivate God consciousness, so-called intelligent men misuse their intelligence to produce many unnecessary and unwanted things.

Thus factories, slaughterhouses, brothels and liquor shops are opened.

Srila Prabhupada uvaca

परिहर्षिते.

If people are advised not to collect too many goods, eat too much or work unnecessarily to possess artificial amenities, they think they are being advised to return to a primitive way of life.

Generally people do not like to accept plain living and high thinking.

That is their unfortunate position.

Srila Prabhupada uvaca

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Srila Prabhupada uvaca

Human life is meant for God realization, and the human being is given higher intelligence for this purpose.

Those who believe that this higher intelligence is meant to attain a higher state should follow the instructions of the Vedic literatures.

By taking such instructions from higher authorities, one can actually become situated in perfect knowledge and give real meaning to life.

Srila Prabhupada uvaca

In Śrīmad-Bhāgavatam (1.2.9) Śrī Sūta Gosvāmī describes the proper human dharma in this way:

(dharmasya) hy āpavargyasya

(nārtho) (rthāyopakalpate)

nārthasya dharmaikāntasya

kāmo lābhāya hi smṛtaḥ

"All occupational engagements [dharma] are certainly meant for ultimate liberation. They should never be performed for material gain. Furthermore, one who is engaged in the ultimate occupational service [dharma] should never use material gain to cultivate sense gratification."

Srila Prabhupada uvaca

① dharma

The first step in human civilization consists of occupational engagements performed according to the scriptural injunctions.

The higher intelligence of a human being should be trained to understand basic dharma.

In human society there are various religious conceptions, characterized as Hindu, Christian, Hebrew, Mohammedan, Buddhist and so on, for without religion, human society is no better than animal society.

Srila Prabhupada uvaca

As stated above (dharmasya hy āpavargyasya nārtho 'rthāyopakalpate [SB 1.2.9]), religion is meant for attaining emancipation, not for getting bread.

Sometimes human society manufactures a system of so-called religion aimed at material advancement, but that is far from the purpose of true dharma.

Religion entails understanding the laws of God because the proper execution of these laws ultimately leads one out of material entanglement.

Srila Prabhupada uvaca

That is the true purpose of religion.

Unfortunately, people accept religion for material prosperity because of atyāhāra, or an excessive desire for such prosperity.

True religion.

True religion, however, instructs people to be satisfied with the bare necessities of life while cultivating Kṛṣṇa consciousness.

Even though we require economic development, true religion allows it only for supplying the bare necessities of material existence.

**Commentary by Srila Bhakti
Rakshak Sridhara Maharaj**

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

It is mentioned in Bhakti-rasamrta-sindhu that it is prohibited to endeavor to build temples and all these things on a grand scale.

Śiṣyādy an-anubandhitvaṁ
mahā ārambhādy-anudyamaḥ

Not being attached to making disciples. Not being enthusiastic for huge undertakings.

BSS T

When our Guru Maharaja was delivering lectures on the sixty four kinds of devotion I marked that this is prohibited in Bhaktirasamrta-sindhu but he was doing the same thing.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

BSST

On a big scale he was making propaganda.

He was spending money in great quantities to construct temples and other things.

That which has been prohibited by Rupa Gosvami, our Guru Maharaja had undertaken all those things.

What would he say when this point comes up?

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

He told, “Cut your coat according to your cloth.”

This is a point of personal capacity.

One man can manage an empire and he may find time for much leisure.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

And another man cannot even manage his own family of two or five members – the whole time he is engrossed there and becomes mad to manage that family.

It is all a question of personal capacity.

Bhaktivinoda Thakura has written that there are two types of people.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

One reads and collects many things in the form of advice and understanding but cannot find the gist, the very substance of the thing.

↓
Essence

The other is the saragrahi who collects the very gist of everything and eliminates the burden.

The saragrahi is the highest class of devotee.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Externally he may be managing the government and society, but internally perhaps he is a Gopi of Vrndavana.

↙ RG & SG

There he is another. He is doing his duty.

In that way externally he is a king or he is a general. He is fighting.

→ PRM

Such a double function one may have sometimes.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

In Bhaktivinoda Thakura's Bengali translation of this verse from Upadesamrta he says, visaya-prayasa, which means a false errand, an enthusiastic attempt for something undesirable.

To prefer a life of devouring each other and disturbing each other – that is undesirable. That is maya.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

dvau bhuta-sargau loke 'smin
daiva asura eva ca
visnu-bhakta' smrto daiva
asuras tad-viparyaya'

There are two kinds of created beings in this world, godly and demoniac. Those dedicated to the devotional service of Lord Visnu are godly, and those opposed to such service are demoniac. (Visnu Purana)

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

This is in Visnu Purana. And in Gita:

dvau bhuta-sargau loke'smin
daiva asura eva ca
daivo vistaraca' prokta
asuram partha me srnu

O Partha, there are two types of people born into this world – the divine and the diabolical. I have described the divine in detail. Now listen to Me as I describe the diabolical. (Gita. 16.6)

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Asura means struggling for closer bondage, and deva means struggling towards the right direction.

There are two sections struggling here – one towards the positive, the other towards the negative.

To make oneself big at the cost of others is a concocted illusory line.

Everyone is struggling to become big but that is an illusion – that 'big' is not really big.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Real bigness is on the other side.

To become big is easy.

“I am a big man, I have something to be proud of.”

But to accept that we are nothing in the face of the Absolute, to accept ~~this creed in its true color~~, is very difficult.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

The Vaisnava is also struggling, but to be reinstated into a harmonious life.

That should be known here – all should struggle to be reinstated into the real harmony of the Whole.

Sincerely we should pray to the Lord, and we will find His help in no time.

Then, in our innermost hearts, we shall find our connection with the fundamental plane of loving service to the Sweet Absolute.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Then we shall find that the Lord of Love is Krsna, the beautiful Reality.

When a beginner is trying to conquer his senses, at that time he cannot avoid struggle.

Progress means struggle of different types.

Generally the time of trouble begins at the stage of the madhyama-adhikari

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

At the lower stage of the kanistha-adhikari, one does not measure how much devotion he is getting or not.

With a peaceful mind he is engaged in arcana etc.

But at the madhyama-adhikari stage, a real struggle begins in ones life.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

How to adjust – not only as advised by the scriptures, but also our social position, our relationship with the world, with the society, with education etc.

The tendency to preach for propaganda comes at this stage.

The madhyama-adhikari wants to extend himself and remove the difficulties in his environment and tries to convert the environment for that purpose.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

The madhyama-adhikari is a life of struggle and when he reaches the stage of uttamaadhikari, then he becomes peaceful in life.

He sees everywhere that things are going well according to the will of Krsna.

Very easily he can see the will of Krsna everywhere, so he has not much to struggle for.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

But when living in this ignorant plane of misconception, he acquires harmony by seeing both things – maya, and isvara.

anarthe pravṛttiḥ

He wants to install God consciousness, and he tries his hardest to remove the misconceptions.

anarthe nivṛttiḥ

That is a period of struggle.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Sadhana-daśa – this stage is full of struggle.

6 leave

Then when he comes to the stage of āpana-daśa, he feels peaceful in bhava-bhakti and then prema-bhakti.

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Sampatti - daśa

But there is again another struggle when he is already in lila.

That is in another plane.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

In Vrndavana there is also competition, there is also struggle.

Yasoda will think how to control this naughty child, “I failed. I can’t
manage Him.”

In this way there is some sort of a struggle, but that is produced by
yogamaya.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Prema-bhakti is also dynamic in character, not static.

Where there is something dynamic, there is some struggle.

The competition is there.

There is a play in the sakhya-rasa, two parties – one party wants to conquer another party.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

One says Krsna, another says Balarama.

That is also a struggle.

But that is purely of another type; that is transcendental play.

And in madhurya-rasa also there are several parties – Radharani's party, Candravali's party, so many parties there are.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

And the servitors of every party are to manage for their own interest, the interest of their mistress.

That type of dynamic character means some sort of struggle, a sweet struggle.

And here in this plane it is bitter.

Here we have to struggle to remove the nescience and to invite pure knowledge. → *artle - pravṛtti*

aharta nirṛti

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

This struggle is a little bitter – not only that, it is tasteless and painful
sometimes.

But when we enter that higher arena, the struggle becomes sweeter.

Lila means a sort of struggle.