

# Bhaktyaloka

- Srila Bhaktivinoda Thakura

## NOI 2

Six Faults that Destroy Bhakti

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

These 6 things increase our asat-trishna (the thirst for material enjoyment)

**Atyaharah**: over eating or over collecting

over eating causes us to over enjoy using our tongue and belly

**Prayasa**: overendeavouring to attain material things

when we over endeavour and get something, we want to enjoy it to the fullest extent

**Prajalpa**: Talking unnecessarily about material things

more we talk(or hear) about mundane things, more we want to enjoy those mundane things

**Niyam-aagraha**: being too much attached to the rules (without understanding their purpose)

**Niyam-agraha**: rejecting rules and working whimsically

**jana sanga**: associating with worldly minded people

more we associate with worldly minded persons, the more our desire to enjoy matter increases

**Laulyam**: Being greedy for mundane achievements

**1. Atyāhāra - Overeating or too much collecting**

**NOI 1**

jihva vegam ,urge of the tongue : desire to taste various foodstuff  
udara vegam, urge of the stomach: desire to over eat

These two urges already refer to over-eating.  
So atyahara does not just refer to over eating.

**āhāra = Bhojana**

**Eating**

**Enjoy the objects of the five senses**

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

**Atyāhāra = Ati+ āhāra**

over indulgence with any of the senses  
over enjoyment  
over eating

Engagement of senses in sense objects can not be completely given up because:

1. It is required for survival.
2. The material impressions stored in our mind will force us to act in a particular way.

But those activities must not be done in the mood of enjoyment.

Material life ---> Sensory engagements----> raga dwesha (like and dislike)

Spiritual life ----> sensory engagement ---> anukula for bhakti  
pratikula for bhakti

**For yoga to be suffering free, regulation is must.**

**Regulated eating (Srila Prabhupada)  
half stomach food, one-fourth water and remaining one-fourth for air**

**Regulated recreation: regulated walking**

**Regulated sleeping**

**Regulated use of organs in both material and spiritual activities**

**Accept sense objects as Krishna's mercy**

**Understand I am not the doer.**

**The senses are interacting with the sense objects during all the activities.**

**With the right understanding and for the right purpose, engage the  
senses in sense objects.**

**But only as much as required and favourable for our Krishna  
consciousness.**

**Engage them for keeping the body and mind healthy, in regulation and  
for practicing bhakti nicely.**

How should and How much should a devotee engage his senses?

Engage according to Yukta-vairagya



anāsaktasya viṣayān, yathārham  
upayūñjataḥ  
nirbandhaḥ kṛṣṇa-sambandhe,  
yuktaṁ vairāgyam ucyate

1. Detachment from sense objects

2. Only suitable objects must be utilised.  
(Utilise those objects I don't have weakness for)

3. That object must be persistently used only in Krishna's service ( and never for sense gratification)

## 4 levels of sensory engagements in KC

### 1. Stage of succumbing and getting up

We desire to use our gadgets in Krishna's service but we end up using them for our sense gratification. ex: mobile, laptop etc

### 2. Dovetailing

Particular attachment to particular things/activities.

Ex: a devotee likes to drive car but he drives to serve Lord and the devotees

### 3. Yukta-vairagya

No attachment for that thing and whenever we use that thing, we use it for Krishna's service.

ex: chamara, conchshell

### 4. Spontaneous devotional service

Only reason we engage in that activity is our spontaneous love for Krishna.  
ex: Ramananda Ray training the devadasis

→ For us some objects fall in the category of yukta vairagya, some activities in the category of dovetailing whereas we must be careful with some objects which we can utilise for our sense gratification.



Avoiding atyahara: follow the principle of yukta-vairagya.

and if some object does not fall under the category of yukta-vairagya for us, we should not try to utilise that thing in Krishna's service.

Ex: if we have weakness with internet, better is completely give it up.

If it is not possible to completely give it up then we should create fences (ex for internet, use parental control apps.)

Yukta vairagya

No vairagya

We think everything is fit to be utilised in Krishna's service but we don't see if we are fit to utilise that thing in Krishna's service.

and we end up using that thing for sense gratification.

Sushka vairagya/phalgu vairagya


Any object will bind me to this material world so I don't use any thing.

### Atyāhāra

Accepting sense objects in the spirit of enjoyment

### Solution

Accept sense objects as Lord's mercy  
only as far as required  
favorable for devotional service



If sense objects are honestly accepted as the Lord's mercy, then yukta-vairāgya is easily attained.

### What is a Krishna conscious activity?

We have to spend lot of time in preparing our consciousness for doing any activity.

When in performing any activity, the consciousness is prepared for serving Krishna.

### Honouring prasadam

Chant prasadam prayers meditating on the meaning.  
Accept that food as mercy of Lord.  
Thank Krishna for giving His remnants to attain His lotus feet.  
Glorify Lord and take prasadam thinking it to be Lord's mercy.



Chaitanya Mahaprabhu says  
Accept sense objects without attachment and chant  
Krishna's names.

Don't endeavor for palatable foodstuff and fine clothes.

Accept the sanctified bhāgavata-prasāda that is easily  
obtainable.



Whatever is required, take only that.

Taking more or less will not yield auspicious results

The lower principles must be followed first.

If someone is attached to eating outside food, it is  
recommended for him to first come to the stage of eating  
only prasad.

so he must cook palatable food and offer to Lord and come  
to the habit of only taking prasad.

Then gradually he should elevate himself to the level of  
yukta-vairagya.

