

Bhaktyaloka

Atyāhāra

**Commentary by
Srla Bhakti Rakshak Sridhara Maharaja**

Atyahara: over eating or over collecting

**The essential needs transformed into
sense pleasures**

Eating is a need but we can transform it into an act of sense gratification.

Dresses were a need to cover the body but now people wear them to look attractive.

Social media was invented as a need for communication but now people waste so much time on social media.

**Money should be utilized not for sense pleasure
but to satisfy our duty**

What is real duty?

**dharmasya hy āpavargyasya
nārtho 'rthāyopakalpate
nārthasya dharmaikāntasya
kāmo lābhāya hi smṛtaḥ
SB 1.2.9**

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

-The duty should be for crossing the three necessities of life (dharma, artha, kama) to seek for a higher purpose - panchama purushartha

**What should be the goal of one's
duty?**

**jīvasya tattva-jijñāsā
nārtho yaś ceha karmabhiḥ
SB 1.2.10**

A human being is meant for inquiry about the Absolute Truth. Nothing else should be the goal of one's works.

**"Who am I? Where am I?
What is my aim in life? What is real satisfaction?"**

After enquiring when one understands the real goal of life, he engages in those activities essential for achieving that goal.

Money can be collected but just for one purpose

Money can be collected for the service of the vaishnavas and service of the sampradaya.

But money should never be amassed.

It can be collected but we should keep utilising it in the service of Lord and devotees.

Why devotees in Gaudiya math are seen handling money?

To show others that money is meant to be utilised in the service of those who are followers of the raga path. (path of raganuga bhakti)

All the money is ultimately Krishna's money and should be utilised in their service who have dedicated their lives in serving Krishna.

We are rich and we are also beggars

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.

But for business purposes he may keep such things.

We also use things in that way.

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

All good things must be used to serve Narayana.

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

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

Bhaktyaloka

Essay 2 by SBVT

Prayāsa

Prayasa: over-endeavouring for achieving material things

Prayasa is useless labour as it has no utility in Krishna's service and no utility for our spiritual progress.

Problem with over-endeavour

- 1) It increases our thirst to enjoy material objects. To the extent we have put endeavour, to that extent we become attached and we want to utilise that thing for our enjoyment.
- 2) The very act of endeavouring takes our time away from Krishna and devotional service. That time which we could have utilised for pleasing Guru and Krishna is wasted in over endeavouring.

The definition of devotion

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

Practicing the 6 symptoms of surrender

- 1) One constantly thinks of accepting things favourable for one's Krishna consciousness, making choices which will please Guru and Krishna.
- 2) Rejecting things not favourable for devotional service, which are displeasing to Guru and Krishna.
- 3) Acting with the faith that Krishna will protect me.
- 4) Have faith that Krishna will maintain me.
- 5) complete submission of oneself
- 6) feeling meek and humble

The inherent occupation of the living entity

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

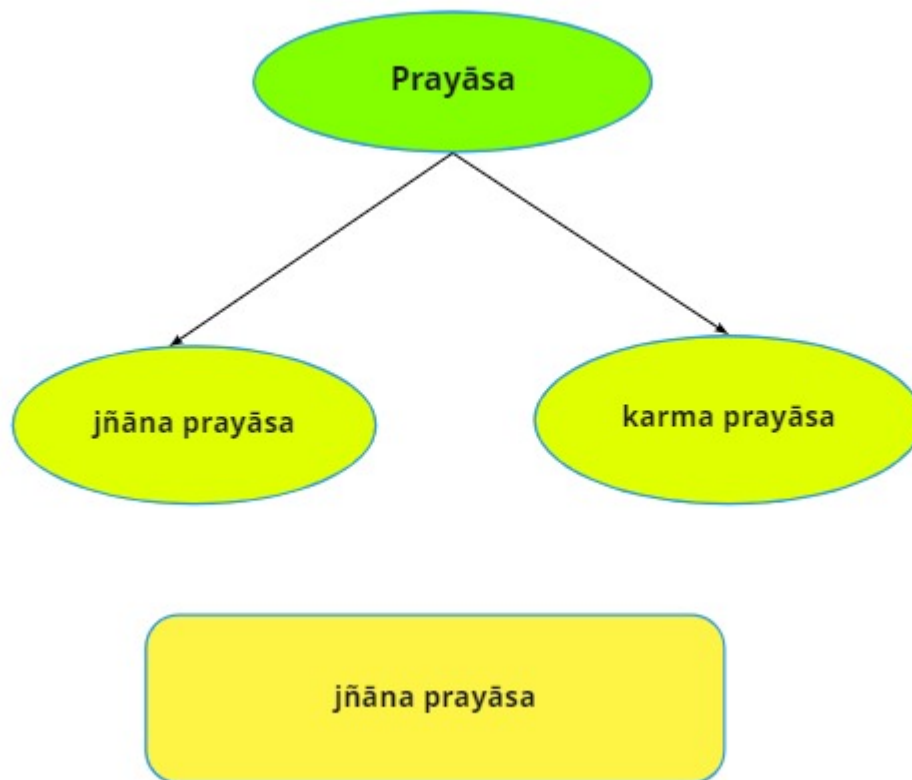
Therefore, only devotional service is the natural propensity or inherent occupation.

Favourable Prayāsa

In one's inherent occupation, there is no need for prayas or endeavour. Because it is natural to us. (like how water naturally flows from higher slope to lower slope)

But in conditioned state, there is need for a small amount of prayāsa in order to cultivate devotional service.

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



Jivas are qualitatively similar to Krishna.

But they are also qualitatively different from Krishna (Krishna has special 14 qualities which jivas don't have)

and

they are also quantitatively different from Krishna (The other 50 qualities are present in jiva only in infinitesimal amount compared to Krishna who is the source of all these qualities)

jñāna yogis : focus primarily on qualitative oneness

When qualitative oneness is emphasised, it leads to desire for sayujya and has the potential to kill service attitude.

Devotees : focus on qualitative difference and quantitative difference

This helps maintain the service attitude and gives the understanding that constitutionally our position is to always serve Krishna.

