

# Bhaktyaloka

## Essay 2 by SBVT

### Prayāsa

#### Jñāna prayāsa

To think that Lord can be attained by  
endeavour--->> jñāna prayasa

The Supreme Lord is obtained only by one whom He  
himself chooses.

Mundaka  
Upanishad  
(3.2.3)

Devotees do endeavour and sincere endeavour can  
attract Krishna's mercy.  
But their belief is that everything depends on Krishna's  
mercy.

Work as if everything depends on your endeavour.  
Pray as if everything depends on mercy.

(But the endeavour should be proportional to our  
qualification.)

## The prayasa which can purchase Krishna

### Those who

1. Throw away jnana prayas
2. Offer all respects to descriptions of Lord's personality and activities with their body, words and mind
3. Dedicate their lives to those narrations, which are vibrated by Lord and by His pure devotees.

**certainly conquer the unconquerable Lord.**

SB 10.14.3

## Devotional service should not be actually considered prayas

1. In pure state, devotional service is natural and spontaneous.
2. We have to endeavour in the beginning out of faith but over a period of time, we will realise it is our natural position. We will get taste and will not have to endeavour.

**Endeavouring to get the knowledge of Srimad Bhagavatam is not jnana prayasa**

The knowledge of Srimad Bhagavatam and other pure devotional literatures is naturally dormant in the heart of every living entity.

The essential knowledge is acintya-bheda-abheda.

This knowledge enhances the service attitude and hence is favourable.

★ Trying to understand pure devotional literatures is not jnana prayasa.

★ Studying the commentary of acharyas along with the books of Srila Prabhupada is also not jnana prayasa.

★ Accept the rules of devotional practice and knowledge of acintya-bheda-abheda tattva to be means and not the goal.

**Krishna answers Arjuna- Who is the best?  
A personal devotee or an impersonalist?**

Krishna answers : his devotee, who is engaged in bhakti yoga, is the best.

Jñāna yogis also attain Krishna in the form of Brahman but they achieve that after a long time and after encountering extreme difficulties ( it is very difficult to meditate on that which is unmanifest).

## Karma prayāsa



When one's varnashrama duties do not bring attraction to hearing the topics of Lord Hari , those activities are then considered karma prayas.



If a devotee thinks that navadha bhakti alone is not enough for spiritual progress and one has to perform certain varnashrama duties, then also it is considered karma prayas.

## Some varnashrama activities can also become devotional activity

There are some varnashrama duties which can be considered a part of devotional service.

It will be considered just a varnashrama activity if it is done in the mood of dharmasya sankalpo, adharmasya varjanam.

It will be considered a devotional activity if it is done in the mood of anukalasya sankalpo, pratikulasya varjanam.

example1: if a vaishya chooses to do business because of his varna, it is varnashrama activity. if a vaishya chooses to do business because it is favourable for his krishna conscious life then it is devotional activity.

example2: Taking a bath out of dharma is varnashrama activity, Taking bath to serve Lord is devotional activity.

## The 3 kinds of devotees

Svanistha devotees  
(Mixed devotees)



Have divided faith  
They think along with bhakti some karma has to be done.  
so they bring karma and its results within the realm of  
bhakti.

Parinisthita devotees  
(Sadhakas)



Sadhakas with pure devotional faith  
Follow those pious principles which are favourable for  
devotional life, for lokasangraha.

Nirapeksha devotees  
(Siddhas)



Perfected devotees  
Do not care for others' approval.  
Perform those activities which are favourable for  
devotional service.