

Six Faults that Destroy Bhakti

3. Prajalpa – Idle Talking

Prajalpa – Idle Talking Argument

Argument is a prajalpa that is adverse to devotional service.

All the arguments of the followers of nyāyā and vaiśeṣika are simply godless quarrels.

They do not yield any result other than wasting the mind's strength and increasing one's restlessness.

Prajalpa – Idle Talking

In the Vedas (Kaṭha Upaniṣad 1.2.9) it is said: naiṣā tarkeṇa matir apaneyā "This intelligence cannot be attained by argument."

The living entity's proper discretion is eternally established in his natural intelligence.

That discretion naturally flows towards the lotus feet of the Supreme Lord.

Prajalpa – Idle Talking

But by arguing about directions, places, mistakes, and illusions, the heart becomes tough.

Then natural discretion no longer remains.

By accepting the Vedic Daśamūla instructions and arguing accordingly, one's mind does not become wicked.

Prajalpa – Idle Talking

What is good, what is bad-when such deliberations are based on the Vedas, that is no longer prajalpa.

That is why in the Caitanya-caritāmṛta (Madhya 25.153) Śrī Caitanya Mahāprabhu has given the instruction:

ataeva bhāgavata karaḥa vicāra

"Study Śrīmad-Bhāgavatam very scrutinizingly."

Prajalpa – Idle Talking

Discussions to establish the knowledge of one's relationship with the Lord are not prajalpa.

Those who conquer the assembly by useless arguments do not reach any conclusion; therefore it is certainly one's duty to give up such logician's association.

Prajalpa – Idle Talking

This is confirmed in the Caitanya-caritāmṛta (Madhya 12.183) by Śrī Vāsudeva Sārvabhauma, who said:

^{logician} ^{jackal}
tārkika-śrgāla-sange bheu-bheu kari
sei mukhe ebe sadā kahi 'kṛṣṇa' 'hari'

"In the association of the jackals known as logicians, I simply continued to bark a resounding 'bheu bheu.' Now, from the same mouth I am chanting the holy names 'Kṛṣṇa' and 'Hari.'"

Prajalpa – Idle Talking

Those who are accustomed to discuss spiritual matters should remember the words of the [Vārāṇasī sannyāsī] as found in the Caitanya-caritāmṛta (Madhya 25.43):

paramārtha-vicāra gela, kari mātra 'vāda'
kāhān mukti pāba, kāhān kṛṣṇera prasāda

"The atheists, headed by the Māyāvādī philosophers, do not care for liberation or Kṛṣṇa's mercy. They simply continue to put forward false arguments and countertheories to atheistic philosophy, not considering or engaging in spiritual matters."

Prajalpa – Idle Talking

Source of arguments

Useless arguments arise from (envy or pride), (aversion or attachment to sense gratification), or (foolishness or self-pride.)

Quarrelsome people also become intoxicated by useless arguments.

While discussing topics of the Lord and His devotees the practicing devotee should always be careful to avoid useless arguments.

Prajalpa – Idle Talking

3. Gossip

Talking without reason about other people is extremely adverse to devotional service.

Many people talk about others to establish their own reputation.

Being envious, some people are accustomed to discuss others' character.

Prajalpa – Idle Talking

3. Gossip

The minds of those who are busy in such topics can never be fixed on the lotus feet of Kṛṣṇa.

→ Litmus test

Talking about others should be rejected in all respects.

But in the practice of devotional service there are many favorable topics that are faultless, (even though they are about others)

Prajalpa – Idle Talking

In order to completely renounce talking about others, one needs to live in the forest.

The two different types of practicing devotees are the householders and the renunciates.

Because the renunciates have no business whatsoever with sense enjoyment, they can give up talking about others in all respects.

Prajalpa – Idle Talking

But because a householder is engaged in earning, saving, protecting, and maintaining the family, he cannot completely give up talking about others. It is best for him to live in a Kṛṣṇa conscious family.

(When all ones material activities are related with Kṛṣṇa) then even his unavoidable talk about others becomes sinless and a part of devotional practice in relation to Kṛṣṇa.

Prajalpa – Idle Talking

He should not talk about others in a way that is detrimental to anyone.

He should talk about others only whatever little is necessary in his Kṛṣṇa conscious family.

He should not talk about others without reason.

Prajalpa – Idle Talking

Moreover, when a guru enlightens his disciple on some topic,
then unless he [occasionally] talks about others, his
instruction (may not be clear).

When previous mahājanas have talked about others in this
way, there is merit in such talk, not fault.

As Śukadeva Gosvāmī said in Śrīmad-Bhāgavatam (2.1.3-4):

nidrayā hriyate naktam
vyavāyena ca vā vyaḥ |
divā cārthehayā rājan
kuṭumba-bharaṇena vā ||

O King (**rājan**)! Life is wasted at night (**vyaḥ hriyate naktam**) in sleeping or in sex enjoyment (**nidrayā vā vyavāyena**). Life is wasted during the day (**divā ca**) by desiring material objects (**artha ihayā**) or supporting family members (**kuṭumba-bharaṇena vā**).

dehāpatya-kalatrādisv
ātma-sainyeṣv asatsv api |
teṣāṃ pramatto nidhanam
paśyann api na paśyati ||

Deeply attached (pramattah) to his body, children and wife (deha apatya-kalatra ādiṣu), who are like an army giving protection (ātma-sainyeṣu), though they are false (asatsu api), he sees their destruction (teṣāṃ nidhanam paśyann api) but does not see it (na paśyati).

Prajalpa – Idle Talking

Although Śukadeva Gosvāmī talks about the materialists in order to instruct his disciple, he is not considered a prajalpī.

Therefore such activities should be considered beneficial.

Again, in order to instruct His own disciples, Śrī Caitanya Mahāprabhu spoke about pseudo-renunciates in the following words from the Caitanya-caritāmṛta (Antya 2.117, 120, 124):

Prajalpa – Idle Talking

prabhu kahe,— "vairāgī kare prakṛti sambhāṣaṇa
dekhite nā pāroṅ āmi tāhāra vadana
kṣudra-jīva saba markāṭa-vairāgya kariyā
indriya carāṇā bule 'prakṛti' sambhāṣiyā"
prabhu kahe,— "mora vaśa nahe mora mana
prakṛti-sambhāṣī vairāgī nā kare darśana

"The Lord replied, "I cannot tolerate seeing the face of a person who has
accepted the renounced order of life but who still talks intimately with a
woman. There are many persons with little in their possession who accept the
renounced order of life like monkeys. They go here and there engaging in sense
gratification and speaking intimately with women. Śrī Caitanya Mahāprabhu
said, "My mind is not under My control. It does not like to see anyone in the
renounced order who talks intimately with women."

Prajalpa – Idle Talking

Unless one speaks in this way while instructing and while concluding a subject, there is no benefit for oneself or others.

Therefore when the previous ācāryas have personally set example and taught others, how will we be benefitted by acting contrary to their instruction?

Prajalpa – Idle Talking

And if one discusses in this way the improper behavior current in a religious sect or amongst the general public, then such talk is not adverse to devotional service.

Even if one sometimes talks about a particular person, there is no fault.

In the Śrīmad-Bhāgavatam (4.14.29) Maitreya Muni spoke about Veṅa Mahārāja in this way:

|| 4.14.29 ||

maitreya uvāca

ittham viparyaya-matih
pāpiyān utpatham gatah
anunīyamānas tad-yācñām
na cakre bhraṣṭa-maṅgalaḥ

Maitreya said: Thus (ittham), the sinful King (pāpiyān) straying from the path (utpatham gatah), intelligence lost (viparyaya-matih), bereft of good fortune (bhraṣṭa-maṅgalaḥ), though pacified by the sages (anunīyamānah), did not accept their request (tad-yācñām na cakre).

Prajalpa – Idle Talking

Śrī Maitreya Ṛṣi needed to speak about others in this way; he spoke to his audience to instruct them.

This is not prajalpa.

The practicing devotee normally discusses ancient history in the association of devotees.

Prajalpa – Idle Talking

Occasionally they talk about nondevotees.

Such talk is always auspicious and favorable to devotional service.

But those who talk about others while influenced by devotional impediments like envy, hatred, pride, or distinction are offenders at the feet of Bhaktidevī.

Prajalpa – Idle Talking

4,5. Debate and Fault finding

④ Debate arises only from a desire for conquest.

It is extremely abominable.

⑤ Fault-finding arises only from imposing one's own bad habits on others.

This should be given up in all respects.

Prajalpa – Idle Talking

6, 7 Speaking Falsehoods and Worldly Talk

⑥

Speaking falsehoods is another form of useless talk.

⑦

Worldly talk is completely rejected by renounced devotees.

Prajalpa – Idle Talking

6, 7. Speaking Falsehoods and Worldly Talk

Householders may accept some worldly talk that is favorable to devotional service.

If topics like archeology, zoology, astrology, and geography are devoid of God consciousness, they should be rejected.

Prajalpa – Idle Talking

- In the Śrīmad-Bhāgavatam (12.12.49-50) Śrī Śukadeva Gosvāmī has said:

mrsā giras tā hy asatīr asat-kathā
na kathyate yad bhagavān adhokṣajah
tad eva satyaṁ tad u haiva maṅgalaṁ
tad eva puṇyaṁ bhagavad-guṇodayam

tad eva ramyaṁ ruciraṁ navam navam
tad eva śaśvan manaso mahotsavam
tad eva śokārṇava-śoṣaṇam nrṇām
yad uttamaḥśloka-yaśo 'nugīyate

Prajalpa – Idle Talking

"Words (**gīrah**) that do not describe the transcendental Personality of Godhead (**yad na bhagavān adhokṣajaḥ kathyate**) but instead deal with temporary matters (**asat-kathā**) are simply false and useless (**tā mṛṣā asatīh**). Only those words that manifest the transcendental qualities of the Supreme Lord (**yad uttamaḥśloka-yaśo anugīyate**) are actually truthful (**tad eva satyam**), auspicious (**tad u haiva maṅgalaṁ**) and pious (**tad eva punyam**). Those words describing the glories of the all-famous Personality of Godhead are attractive (**tad eva ramyam**), relishable and ever fresh (**ruciram navam navam**). Indeed, such words are a perpetual festival for the mind (**tad eva śāśvan manaso mahotsavam**), and they dry up the ocean of misery (**tad eva sokārṇava-soṣaṇaṁ nrṇām**)."