

Six Faults that Destroy Bhakti

3. Prajalpa – Idle Talking

Prajalpa – Idle Talking
8. Blaspheming Devotees

Blaspheming sadhus is the source of great inauspiciousness.

If one wants to attain devotion to Lord Hari, then he should make a
vow like this: "In this life I will never blaspheme sadhus."

Devotees are sadhus.

Prajalpa – Idle Talking
8. Blaspheming Devotees

By blaspheming them, all one's virtues are destroyed.

By blaspheming the supremely pure Lord Mahādeva, Prajāpati Dakṣa, the best of ascetics, met with severe inauspiciousness.

Prajalpa – Idle Talking

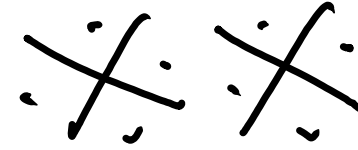
As stated in Śrīmad-Bhāgavatam (10.4.46):

āyuh śriyam yaśo dharmam
lokān āśiṣa eva ca
hanti śreyāmsi sarvāni
pumso mahad-atikramah

My dear King, when a man persecutes great souls (pumso mahad-atikramah), all his benedictions (śreyāmsi sarvāni) of longevity, beauty, fame, religion (āyuh śriyam yaśo dharmam), blessings and promotion to higher planets (lokān āśiṣa eva ca) will be destroyed (hanti).

Prajalpa – Idle Talking

The conclusion of this essay is this: Whatever prajalpa is not favorable for devotional service should be carefully given up by Vaisṇavas who are cultivating bhakti.



Amongst these instructions, the instruction to tolerate the urge to speak mentioned in the first verse-vāco vegam-is only a conditional urge.

- ① Vāco vegam → Urge to speak → conditional urge
- ② Prajalpa → Constitutional change.

Prajalpa – Idle Talking

By giving up prajalpa, the urge to speak is permanently regulated.

In order to pass one's life without sin, one should not speak anything
more than whatever little is necessary.

One need discuss only whatever is auspicious for oneself and others.

Prajalpa – Idle Talking

If one wants to discuss topics of others, it will simply be useless speech.

Therefore in the Śrīmad-Bhāgavatam (11.28.2) Lord Kṛṣṇa instructed Uddhava as follows:

Prajalpa – Idle Talking

para-svabhāva-karmāṇi
yaḥ praśamsati nindati
sa āśu bhraśyate svārthād
asaty abhiniveśataḥ

"Whoever indulges in praising or criticizing (yaḥ praśamsati nindati) the qualities and behavior of others (para-svabhāva-karmāṇi) will quickly become deviated from his own best interest (sa āśu bhraśyate svārthād) by his entanglement in illusory dualities (asaty abhiniveśataḥ)."

Srila Prabhupada on Prajalpa

Purport by Srila Prabhupada

Another impediment is prajalpa, unnecessary talking.

When we mix with a few friends, we immediately begin unnecessary talking, sounding just like croaking toads.

If we must talk, we should talk about the Kṛṣṇa consciousness movement.

Purport by Srila Prabhupada

Those outside of the Kṛṣṇa consciousness movement are interested in reading heaps of newspapers, magazines and novels, solving crossword puzzles and doing many other nonsensical things.

In this fashion people simply waste their valuable time and energy.

In the Western countries old men, retired from active life, play cards, fish, watch television and debate about useless socio-political schemes.

Purport by Srila Prabhupada

All these and other frivolous activities are included in the prajalpa category.

Intelligent persons interested in Krsna consciousness should never take part in such activities.

Commentary by Srila Bhakti
Rakshak Sridhara Maharaj

Commentary by Srila Bhakti Rakshak Sridhara Maharaj



To abuse the reign of our self-control and allow ourselves to enter into discussions of anything and everything – that is prajalpa.

Prajalpa generally becomes para-dosanusandhana – finding fault with others.

That is generally the subject matter of idle talks.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

When the ^{guard} guardian analyzes this fault within his affectionate disciple to point out and correct him with a sympathetic and graceful eye, he himself will not become contaminated if he is pure enough.

When a doctor is treating an infected patient, the infection may naturally come to him.

But if the doctor is well guarded it will not infect him as he is conscious of the poisonous nature of the disease and is very careful when he tries to remove it from ~~the body of the patient~~.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Sri Caitanya Mahaprabhu instructed Raghunatha Dasa Gosvami:

grāmya-kathā nā śunibe, grāmya-vārtā nā kahibe
bhāla nā khāibe āra bhāla nā paribe

”Do not talk like people in general or hear what they say. You should
not eat very palatable food, nor should you dress very nicely.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

amānī mānada hañā kṛṣṇa-nāma sadā la'be
vraje rādhā-kṛṣṇa-sevā mānase karibe

”Do not expect honor, but offer all respect to others. Always chant the
holy name of Lord Kṛṣṇa, and within your mind render service to
Rādhā and Kṛṣṇa in Vṛndāvana.

We must not attend to worldly talk, neither should we engage in that
– bhala na khaibe ara bhala na paribe.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Don't seek after the satisfaction of our tongue and belly, and don't try to wear any good dress to be admired by the people.

Amani manada hana krsna-nama sada la'be – give honor to all, but don't seek honor from anyone.

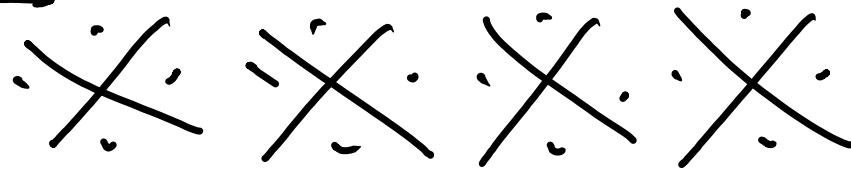
In this way we will take the Holy Name of Krsna continuously.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

We are requested to talk about the Supreme Lord, and by that process, all undesirability within us may vanish.

Speak always, and only about Krsna.

Speaking means reproducing.



When we speak something we cannot but be fully attentive.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

We cannot speak nonsense.

When we speak, we must be fully attentive.

It is difficult to have concentration within, so preaching or speaking forcibly makes us concentrate on a particular call.

It cannot be nonsense to the public.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

I must be alert in what I am speaking.

In that way, it has been selected as the highest form of means to the highest end, in this Kali-yuga especially.

But speaking must be done in a proper way:

|| 1.5.10 ||

na yad vacaś citra-padam harer yaśo
jagat-pavitram pragṛṇīta karhicit
tad vāyasam tīrtham uśanti mānasā
na yatra haṁsā niramanty uśik-kṣayāḥ

Works whose attractive verses (yad citra-padam vacah) do not sing at all (na karhicit pragṛṇīta) the glories of the Lord (harer yaśah), which purify not only the author but the whole world (jagat-pavitram), are considered (tad uśanti) by the devotees who have captured the mind of the Lord (mānasā) to be the place for crows (vāyasam tīrtham), in which the swans, living in pleasant lakes (yatra uśik-kṣayāḥ haṁsā), take no enjoyment at all (na niramanty).

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

The style, the language, etc. is very beautiful, but if you dive deep you will find no mention of the glories of the Lord.

It is lifeless.

The outward dress may be very fine and attractive.

The decoration may be very nice, but if there is something wrong with the inner substance, then what is the necessity of that?

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Rather, such words work as poison to us.

But on the other hand the outer grandeur may not be so charming,
but the very subject, the substance within, if it is nectar-like, then it is
a very desirable thing. We must try to accept that.

Ignore the ornamental, but accept the substance within – that should
be the aim of our life.

|| 1.5.11 ||

tad-vāg-visargo janatāgha-viplavo
yasmin prati-ślokaṃ abaddhavaty api
nāmāny anantasya yaśo 'ṅkitāni yat
śṛṇvanti gāyanti gṛṇanti sādhaḥ

The use of words (tad-vāg-visargo) in which, though not perfectly composed (yasmin prati-ślokaṃ abaddhavaty api), there are the names of the Lord (anantasya nāmāny) and descriptions of his glories (yat yaśo aṅkitāni) which devotees hear, sing, and again receive (śṛṇvanti gāyanti gṛṇanti sādhaḥ), destroys the sins of all people (janatā agha-viplavo).

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

The subject matter of our speech should be the Absolute. It may not be ornamented, it may not be grammatically correct, it may have some defect – it does not matter.

Grammatical mistakes and other such ornamental mistakes are overlooked by the Lord.

He reads the heart – the language of the heart is all in all.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

The theme must be about the Absolute, and we should always try to pronounce those words.

It has been advised in Bhagavatam, in those ten selected stanzas that were given by Narada to Veda Vyasa.

That is the basis of Srimad Bhagavatam as we find it now.

Speech should always concern the higher.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

It is dedicated upwards.

Vak means words, but words engaged in the service of the highest are known as urdhva-vak.

Here is tatastha, below is matter, and on the upper-side is the svarupa-sakti, the internal higher potency of the Lord.

Urdhva-vak means connection with the internal potency of the Lord.

Six Faults that Destroy Bhakti

Niyamāgraha → Niyama + agraha → reject + wht usually absorbed only in the rule + not in the presence.
→ Niyama + (agraha) →
rule

4. Niyamāgraha – Too much attachment to, or too much neglect of, rules and regulations

Niyamāgraha – Too much attachment to, or too much neglect of, rules and regulations

Niyamas, or rules, are of two kinds-vidhis, or prescriptions, and niṣedhas, or prohibitions.
dos dos

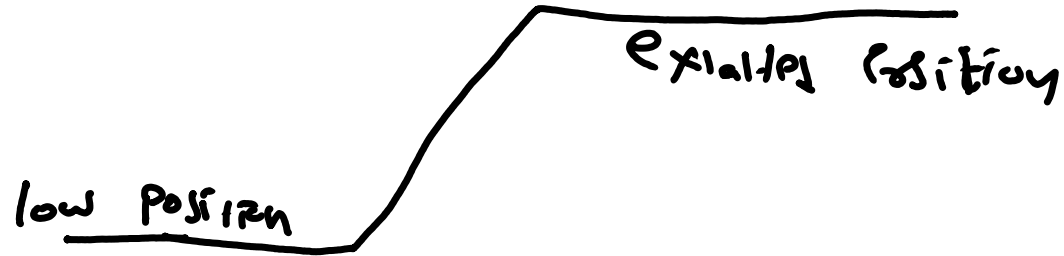
Whatever is enjoined as one's duty is a prescribed rule.

Whatever is enjoined as restricted is a prohibited rule.

Both kinds of rules are auspicious for the living entities.

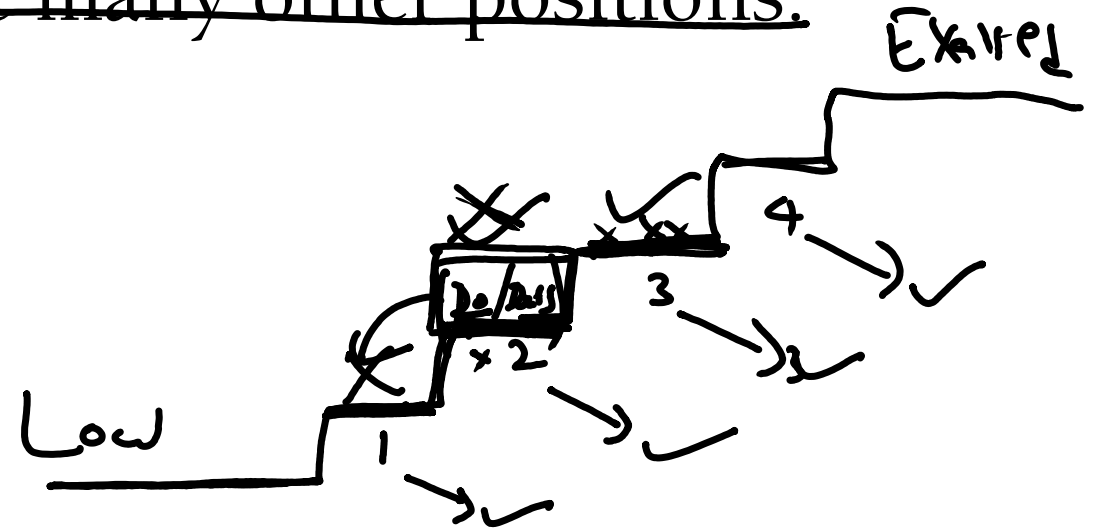
Niyamāgraha – Too much attachment to, or too much neglect of, rules and regulations

Conditioned souls are eligible to attain a very exalted position from a very low position.



Between these two positions there are many other positions.

Each position is a gradual step.



Each gradual step is a distinct level of advancement.

Niyamāgraha – Too much attachment to, or too much neglect of, rules and regulations

Each and every gradual step has different prescriptions and prohibitions.



Whenever a living entity steps to one level and stays there, he is obliged to follow the prescriptions and prohibitions of that step.

By following those enjoined prescriptions and prohibitions, one becomes eligible to attain the next step.

Niyamāgraha – Too much attachment to, or too much neglect of, rules and regulations

If one is unable to attain the next step, he falls down to a lower step.
This is called degradation.

Attaining the higher step is called advancement.

To properly follow the precepts of one's own level is called "one's
prescribed duties" or steadiness in one's own position.

Niyamāgraha – Too much attachment to, or too much neglect of, rules and regulations

Steadiness in one's own position is piety, and deviation from one's position is impiety.

Glorious act → Match b/w Qualification & appropriate prescription

Unglorious act → Mismatch b/w Qualification & appropriate prescription.

There is no other piety and impiety than this.

Therefore in the Śrīmad-Bhāgavatam (11.21.2-7) Lord Kṛṣṇa spoke these instructions to Uddhava: