

# 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

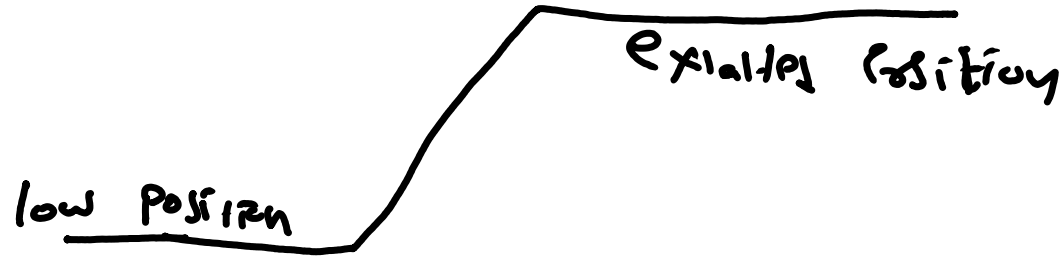
Whatever is enjoined as one's duty is a prescribed rule.

Whatever is enjoined as restricted is a prohibited rule.

Both kinds of rules are auspicious for the living entities.

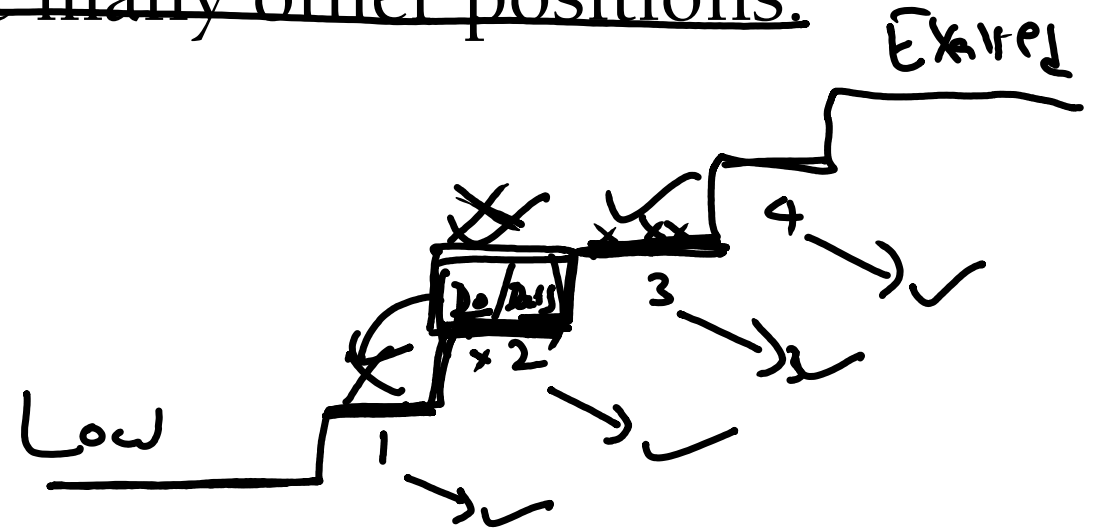
# Niyamāgraha – Too much attachment to, or too much neglect of, rules and regulations

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



Between these two positions there are many other positions.

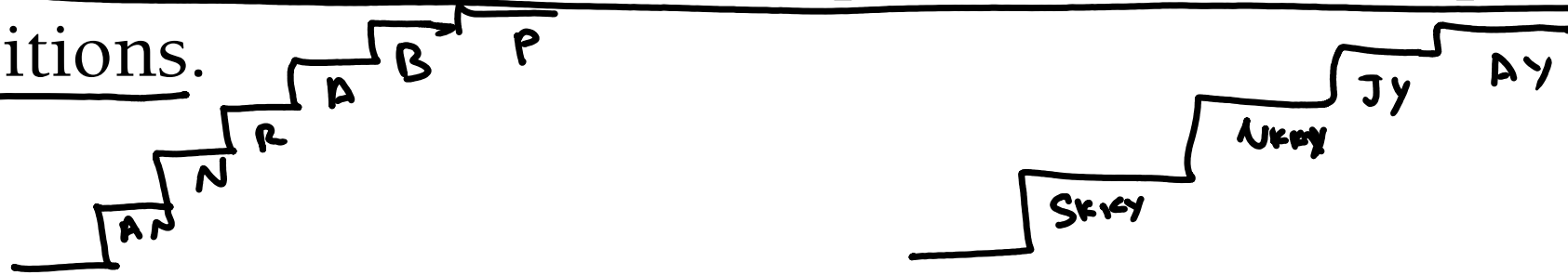
Each position is a gradual step.



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:

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

sve sve 'dhikāre yā nisthā sa guṇaḥ parikīrtitaḥ  
viparyayas tu doṣaḥ syād ubhayor eṣa niścayaḥ

deśa-kālādi-bhāvānām vastūnām mama sattama  
guṇa-doṣau vidhīyete niyamārtham hi karmanām

performing acts according to qualification.

"Steadiness in one's own position (sve sve adhikāre yā niṣṭhā) is declared to be actual piety (sa guṇaḥ parikīrtitaḥ), whereas deviation from one's position is considered impiety (viparyayas tu doṣaḥ syād). In this way the two are definitely ascertained (ubhayor eṣa niścayaḥ).

O saintly Uddhava (sattama), in order to restrict materialistic activities (karmanām niyamārtham hi), I have established (mama vidhīyete) that which is proper and improper among all material things (vastūnām guṇa-doṣau), including time, space and all physical objects (deśa-kālādi-bhāvānām)."

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Prescribed and prohibited rules are further divided into two categories—conditional and constitutional.

The living entity is pure spirit.

Constitutional level → prescriptions & prohibitions

The prescriptions and prohibitions in the living entity's constitutional position are constitutional rules.

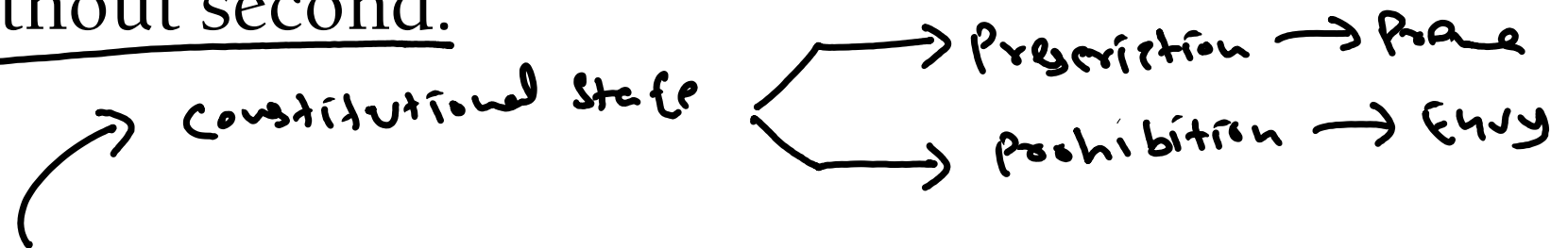


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But when the living entity is separated from his transcendental position, he accepts the designations given by the illusory energy and is entangled in this world—these are false designations.

↳ conditional → prescriptions & prohibitions

These designations are of many varieties, but the constitutional situation is one without second.



In the eternal state of the living entity, prema is the only prescription and envy is the only prohibition.

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This prescription and prohibition is subordinate to the living entity's eternal nature.

The living entity imbued with prema and devoid of envy is the shelter of eternal rasa.

Although rasa is of five varieties, still they are one undivided spiritual truth.

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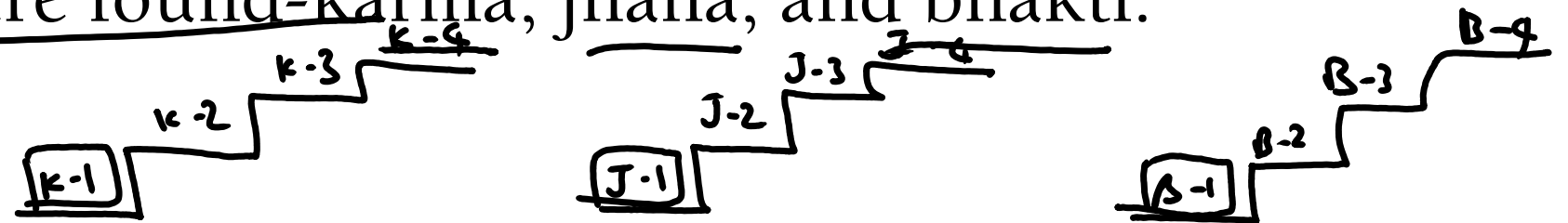
The rules of that position are not to be discussed here.

We must know only that this state is the eternal condition of the  
living entity.

Although in the conditional state the rules are of different types, still  
all the steps are divided into three principle categories.

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According to the Vedas, Bhagavad-gītā, and all the smṛtis, three principle divisions are found—karma, jñāna, and bhakti.



In each division certain prescriptions and certain prohibitions are enjoined.

- ① Rules of varṇa & āśrama
  - ② 10 types of saṁskāras
  - ③ regulative prayers.
- } Prescriptions for devotee activities.

In the karma division, the rules of varṇāśrama and the ten supplementary saṁskāras as well as regulative prayers are prescribed.

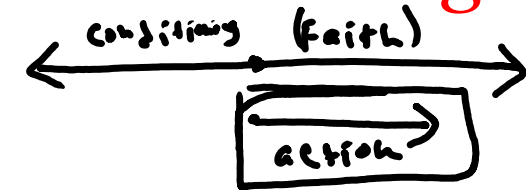
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Sins and bad habits are prohibited. → Prohibitions for Karma

In the jñāna division, sannyāsa, renunciation, detachment, and discussing matter and spirit are prescribed. → Prescriptions for J-y

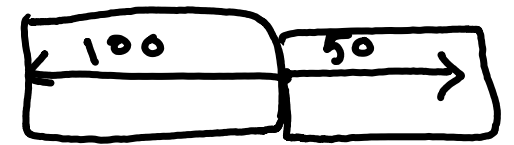
Fruitive activities, forbidden activities, and attachment to sense enjoyment are prohibited.

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→ Indifference to K, J, Y

In the bhakti division, indifference, performance of activities favorable to devotion, following the prescriptions and prohibitions of the jñāna division, and cultivating devotional service with the help of those prescriptions and prohibitions are prescribed.



→ Prohibitions on the path of Bhakti

→ Y.V



All activities opposed to the Lord, jñāna, renunciation, attachment to sense enjoyment, conclusions opposed to devotional service, and giving up action are prohibited.

Bhakti → Dev. activities fix the true ego of the jīva

Path Karma → (Samskāra) fix the false ego of the jīva. → Subservient to Lord's rule  
 Help him transcend the ego