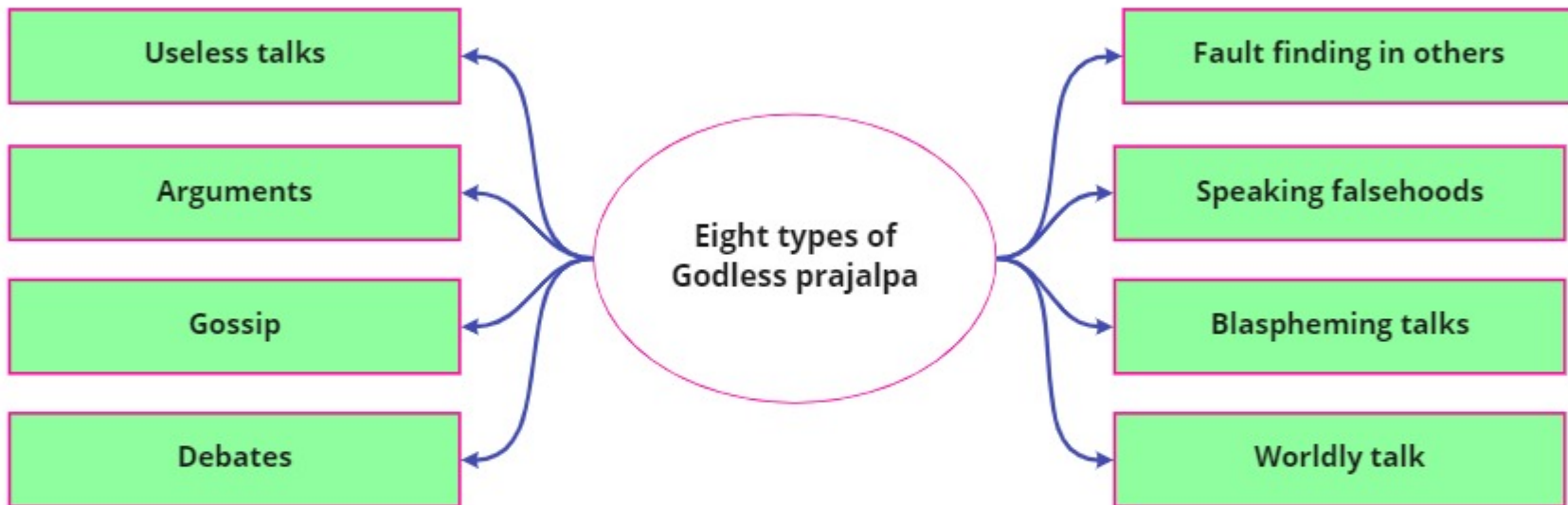


Bhaktyaloka Essay 3

Prajalpa



Arguments

argument : when (atleast) one party wants to establish its superiority and prove that they are right

simply godless quarrels

Effects of argument

Loss of mental strength

The strength of the mind gets wasted in arguments.

Leads to restlessness

If the mind is restless, how will we perform devotional service!

devotional service requires concentration and a peaceful mind

Heart becomes hardened

The natural state of heart is fluid.

In its natural state, the heart flows toward the lotus feet of Krishna.

By arguing, heart becomes harder and harder.

Arguments are born out of intense selfish attitude whereas bhakti should lead to selflessness.

Natural discretion of the jiva changes

Natural value system of the jivas is : ānukūlyasya saṅkalpaḥ pratikūlyasya varjanam

By engaging in arguments, our natural discretion changes.



Give up the assembly where useless arguments take place

Should we stop all conversations then?

No. We can converse on dasamula instructions.

Dasa Mula Tattva

Ten essential conclusions of the shastras

1. Shastras are the ultimate pramana.
They contain knowledge about sambandha, abhideya and prayojana.

2-8 : Sambandha

2. Krishna is the Supreme Absolute Truth.
3. He is sarva saktiman.
4. He is also akhila rasamrita murthi.
5. Jivas are marginal potency of Lord.
6. Those who take shelter of maya are called nitya baddhas.
7. Those who take shelter of His internal potency are nitya siddhas.
8. Krishna and His energies are both different from and identical to Him (acintya bheda abheda tattva).

9. Abhideya tattva - Pure devotional service

10. Prayojana tattva - Prema

Favourable arguments

Discussion on the conclusions of Srimad Bhagavatam.

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

ataeva bhāgavata karaha vicāra

Cc. Madhya
25.153

Study Śrīmad Bhāgavatam very scrutinizingly.

scrutiny means it will involve some discussions (either with oneself or others)

Source of arguments

Ask yourself : Why am I arguing?

Am I arguing because

of envy or pride?

of aversion or attachment to sense gratification?

of foolishness?

I am quarrelsome and take pleasure in arguing with people?

Gossip

Talking without reason about other people

Reasons of gossip

Out of envy

out of insecurity

pulling others down to establish
our superiority

Problem with gossip

The minds of such people can never be fixed on the
lotus feet of Krishna.



Talking about others should be rejected in all respects.

All these instructions have 2 different types of applications:
FOR

Householders
(Sadhakas-married or
unmarried)

live in a Krishna conscious family

Whatever we do should have some connection to Krishna- any activity if done in the mood of *anukalsya sankalpo, pratikulasya varjanam*.
then any unavoidable talk done also becomes part of bhakti.

talk about others only whatever little is necessary in his Krishna conscious family.

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

He should not talk about others without reason.

Renunciates (one who gives up home because of natural detachment at the stage of bhava)

they can give up talking about others in all respects

Favorable discussion about others



Discussing glories of acharyas and other vaishnavas

Why mahajanas and guru may sometimes talk about others?

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.

Example 1

Srila Sukadeva Goswami talks about the materialists in Srimad-Bhāgavatam (2.1.3-4).



But since it is done to instruct others, Sukadeva goswami is not considered a prajalpi.

Example 2

In order to instruct His own disciples, Sri Chaitanya Mahāprabhu spoke about pseudo-renunciates in the following words from the Caitanya-caritāmāta (Antya 2.117, 120, 124)

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..."

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.

Example 3

In Srimad-Bhāgavatam (4.14.29) Maitreya Muni spoke about Vena Mahārāja

Thus the King, who became unintelligent due to his sinful life and deviation from the right path, became actually bereft of all good fortune...

The practicing devotee normally discusses ancient history in the association of devotees and occasionally may talk about non-devotees. But this is favourable.

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

Example 4

Srila Prabhupada calling others rascals and criticizing others is purely out of compassion.

Debate

Debate arises only from a desire for conquest. It is extremely abominable.

Fault-finding

Fault-finding arises only from imposing one's own bad habits on others. This should be given up in all respects. .

Speaking falsehoods

Speaking falsehoods is another form of useless talk.

Worldly talks

Worldly talk is completely rejected by renounced devotees.

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

Words that do not describe the transcendental Personality of Godhead but instead deal with temporary matters are simply false and useless. Only those words that manifest the transcendental qualities of the Supreme Lord are actually truthful, auspicious and pious.

**ŚB
12.12.49**

