

Six Faults that Destroy Bhakti

6. Laulya - Ardent longing
or greed

Three Types of Laulya

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- The meaning of the word laulya is:

1. Restlessness

2. Greed

3. Desire

Three Types of Laulya

1. Laulya in the form of Restlessness

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- Restlessness is of two kinds:
 - a) Restlessness of the mind
 - b) Restlessness of the intelligence.

Three Types of Laulya

1. Laulya in the form of Restlessness

a) Restlessness of the Mind

1. Laulya in the form of Restlessness

a) Restlessness of the Mind

- The citta, or mind, has the propensity for following the dictates of the senses.
- When the mind follows the dictates of the senses and becomes absorbed in a particular subject, attachment or aversion arise.
- Therefore restlessness of the mind is of two types:
 - i. Restlessness due to attachment**
 - ii. Restlessness due to aversion.**

1. Laulya in the form of Restlessness

a) Restlessness of the Mind

- In Bhagavad-gītā (2.67) it is said:

**indriyāṇām hi caratām
yan mano 'nuvidhīyate
tad asya harati prajñām
vāyur nāvam ivāmbhasi**

One of the moving senses (**caratām indriyāṇām**), which the mind follows (**yad manah anuvidhīyate**), steals away the intelligence (**tad asya harati prajñām**), as wind moves a boat on the water (**vāyur nāvam ivāmbhasi**).

1. Laulya in the form of Restlessness

a) Restlessness of the Mind

- Again in the Bhagavad-gītā (3.34) it is said:

**indriyasyendriyasyārthe
rāga-dveṣau vyavasthitau
taylor na vaśam āgacchet
tau hy asya paripanthinau**

Attachment and repulsion are firmly fixed (**rāga-dveṣau vyavasthitau**) in each of the sense objects (**indriyasya indriyasyārthe**). One should not come under control of attachment and repulsion (**taylor na vaśam āgacchet**). They are the two obstacles (**tau hy asya paripanthinau**).

1. Laulya in the form of Restlessness

a) Restlessness of the Mind

- In order to regulate laulya, in the form of restlessness of the mind, one has to take shelter of goddess Bhaktidevī.
- The instruction of Bhaktidevī is this: When the cause of the mind's restlessness is sense gratification and this restlessness is the main obstacle in the practice of devotional service, then all sensual activities should be dovetailed in the service of the Lord and the attachment to sense gratification should be transformed into attachment for the Lord.
- Then the mind becomes fixed in devotional service by taking shelter of that attachment.

1. Laulya in the form of Restlessness

a) Restlessness of the Mind

- The eyes, the ears, the nose, the tongue, and the sense of touch are called knowledge acquiring senses.
- The hands, the legs, the anus, and so on are the working senses.
- When the objects of all these senses are associated within a devotional mood, then the mind becomes fixed on the Lord.
- Taste, form, smell, touch, and sound-these are the objects of the senses.

1. Lauilya in the form of Restlessness

a) Restlessness of the Mind

- One has to arouse a mood of devotion in all these objects, and enjoy them, then devotional service is cultivated.
- Among the objects of the senses, aversion should be applied on any that are unfavourable for devotional service and attachment should be applied on any that are favourable for devotional service.
- But until the restlessness of the intelligence is vanquished, how will the restlessness of the mind be checked?
- When the restlessness of the intelligence is vanquished, the mind can regulate attachment and aversion for sense objects by the strength of the intelligence.

Three Types of Laulya

1. Laulya in the form of
Restlessness

b) Restlessness of the
Intelligence

1. Laulya in the form of Restlessness

b) Restlessness of the Intelligence

- The intelligence is that which discriminates between the mind's good and bad propensities.
- That intelligence is of two types:
 - i. **Resolute Intelligence**
 - ii. **Many-Branched Intelligence**
- There is one type of resolute intelligence, and there are unlimited types of many-branched intelligence.

1. Laulya in the form of Restlessness

b) Restlessness of the Intelligence

- As stated in Bhagavad-gītā (2.41):

**vyavasāyātmikā buddhir
ekeha kuru-nandana
bahu-śākhā hy anantāś ca
buddhayo 'vyavasāyinām**

Resolute intelligence (**vyavasāyātmikā buddhih**) is only one in this process (**ekā iha**), O son of the Kurus (**kuru-nandana**). The intelligence of those who are irresolute (**avyavasāyinām buddhayah**) has many branches of action (**bahu-śākhā hy**) and unlimited desires (**anantāh ca**).

1. Lauhya in the form of Restlessness

b) Restlessness of the Intelligence

- Disturbances such as lust, desire to attain the heavenly planets, increasing activities that produce enjoyment and opulence, and rejection of the spiritual world all arise from the many-branched intelligence of irresolute persons.
- Therefore in the Bhagavad-gītā (2.44) it is stated:

**bhogaiśvarya-prasaktānām
tayāpahṛta-cetasām
vyavasāyātmikā buddhiḥ
samādhau na vidhīyate**

For those people, who are attached to enjoyment and power (**bhoga aiśvarya-prasaktānām**), whose consciousness has been deluded by that talk (**tayā pahṛta-cetasām**), the resolute intelligence (**vyavasāyātmikā buddhiḥ**) does not take place (**na vidhīyate**) in the mind (**samādhau**).

1. Lauhya in the form of Restlessness

b) Restlessness of the Intelligence

- Those whose intelligence is fixed in samādhi are transcendently situated and have steady minds.
- Their symptoms are given in the Bhagavad-gītā (2.55-56) as follows:

śrī-bhagavān uvāca
prajahāti yadā kāmān
sarvān pārtha mano-gatān
ātmany evātmanā tuṣṭaḥ
sthita-prajñas tadocyate

The Lord said: When he completely gives up (**yadā prajahāti**) all desires which arise from the mind alone (**sarvān mano-gatān kāmān**), and is satisfied with the soul alone by that mind (**ātmany eva ātmanā tuṣṭaḥ**), he is called sthita prajña (**sthita-prajñah tadā ucyate**).

1. Lauilya in the form of Restlessness

b) Restlessness of the Intelligence

duḥkheṣv anudvigna-manāḥ
sukheṣu vigata-spr̥haḥ
vīta-rāga-bhaya-krodhaḥ
sthita-dhīr munir ucyate

The sage whose mind is not grieved by the appearance of suffering (**duḥkheṣv anudvigna-manāḥ**), who has given up all desire during opportunities for happiness (**sukheṣu vigata-spr̥haḥ**), who is devoid of attachment, fear and anger (**vīta-rāga-bhaya-krodhaḥ**), is called a sthita prajña (**sthita-dhīr munir ucyate**).

- These two verses from the Gītā clarify the process of tolerating the urges of speech, mind, and anger as recommended in the first verse of Śrī Upadeśāmṛta.

1. Laulya in the form of Restlessness

b) Restlessness of the Intelligence

- Now it should be known that there are two types of intelligence:

i. **Mundane Intelligence**

ii. **Spiritual Intelligence**

i. **Mundane Intelligence:** The propensity to discriminate between good and bad under the dictation of the mind is called mundane intelligence

ii. **Spiritual Intelligence:** The intelligence to discriminate between good and bad under the dictation of the soul is called spiritual intelligence.

1. Laulya in the form of Restlessness

b) Restlessness of the Intelligence

- That is why in the Bhagavad-gītā (3.42) it is said:

indriyāṇi parāṇy āhur
indriyebhyaḥ param manah
manasas tu parā buddhir
yo buddheḥ paratas tu saḥ

It is said that the senses are supreme (**indriyāṇi parāṇy āhuh**). But superior to the senses is the mind (**indriyebhyaḥ param manah**). Superior to the mind is the intelligence (**manasas tu parā buddhih**). What is superior to the intelligence is the ātmā (**yo buddheḥ paratas tu saḥ**).

1. Laulya in the form of Restlessness

b) Restlessness of the Intelligence

- The intelligence also perversely accepts materialism only when under the control of the false ego.
- When under the control of the pure ego, in the form of identifying oneself as the servant of Kṛṣṇa, the intelligence is always naturally pure.
- Therefore the Vedas establish that the knower of the body is intelligent.
- That spirit soul is higher than the intelligence, because intelligence is only the soul's propensity.

1. Lauhya in the form of Restlessness

b) Restlessness of the Intelligence

- When a living entity realizes himself as a pure spiritual particle, then his spiritual ego, in the form of identifying himself as the servant of Kṛṣṇa, naturally arises.
- At that time the intelligence in its pure form rejects materialism and accepts spiritualism.
- At that time a living entity has no desire other than the service of Kṛṣṇa, and he rejects material desires as insignificant.
- In this position the living entity is known as sthita-prajña, transcendently situated, or sthita-dhīh, steady-minded.

1. Lauhya in the form of Restlessness

b) Restlessness of the Intelligence

- Being empowered by spiritual potency, the intelligence then becomes steady and controls the mind and heart by regulating them.
- Then the mind, under the direction of the intelligence, controls the senses by regulating them, and a favorable mood for devotional service manifests in the sense objects (indriyasya arthe).
- This is called indriya nigraha, controlling the senses in devotional service.
- Whatever arrangements are there for controlling the senses in the paths of dry knowledge and renunciation does not properly control the senses.

1. Lauhya in the form of Restlessness

b) Restlessness of the Intelligence

- In Bhagavad-gītā (2.59) it is said:

**viṣayā vinivartante
nirāhārasya dehinaḥ
rasa-varjaṁ raso 'py asya
paraṁ dṛṣṭvā nivartate**

One who refrains from eating (**nirāhārasya dehinaḥ**) also stops the sense objects from functioning (**viṣayā vinivartante**), but the desire for sense objects remains (**rasa-varjaṁ**). Having seen the ātmā (**paraṁ dṛṣṭvā**), one can stop the desire as well (**asya raso apy nivartate**).

1. Lauhya in the form of Restlessness

b) Restlessness of the Intelligence

- This is real sense control.
- One should spiritualize the senses and control them with the mind, and one should spiritualize the mind and control it with the intelligence.
- By this process, laulya, in the form of restlessness of the intelligence and mind, is vanquished.
- When the intelligence is restless, the mind cannot be fixed.
- The restless intelligence wanders—sometimes in karma, sometimes in yoga, sometimes in dry renunciation, and sometimes in dry knowledge.

1. Laulya in the form of Restlessness

b) Restlessness of the Intelligence

- To fix the intelligence in bhakti by giving up restlessness, the Śrīmad-Bhāgavatam (11.20.32-34) prescribes:

**yat karmabhir yat tapasā jñāna-vairāgyataś ca yat
yogena dāna-dharmeṇa śreyobhir itarair api**

**sarvaṁ mad-bhakti-yogena mad-bhakto labhate 'ñjasā
svargāpavargaṁ mad-dhāma kathañcid yadi vāñchati**

Everything that can be achieved by fruitive activities, penance (**yat karmabhir yat tapasā**), knowledge, detachment (**jñāna-vairāgyataś ca yat**), mystic yoga, charity, religious duties (**yogena dāna-dharmeṇa**) and all other means of perfecting life (**śreyobhir itarair api**) is easily achieved (**sarvaṁ añjasā labhate**) by My devotee (**mad-bhakto**) through loving service unto Me (**mad-bhakti-yogena**). If somehow or other My devotee desires (**kathañcid yadi vāñchati**) promotion to heaven, liberation, or residence in My abode (**svargāpavargaṁ mad-dhāma**), he easily achieves such benedictions (**añjasā labhate**).

1. Laulya in the form of Restlessness

b) Restlessness of the Intelligence

na kiñcit sādhave dhīrā
bhaktā hy ekāntino mama
vāñchanty api mayā dattam
kaivalyam apunar-bhavam

Because My devotees possess saintly behavior and deep intelligence (**sādhavo dhīrā**), they completely dedicate themselves to Me and do not desire anything besides Me (**ekāntino mama**). Indeed, even if I offer them (**mayā dattam api**) liberation from birth and death (**kaivalyam apunar-bhavam**), they do not accept it (**na kiñcit vāñchanty**).

- Considering all this, the practicing devotee should give up laulya in the form of restlessness and attain fixed intelligence in devotional service.

Three Types of Laulya

2. Laulya in the form of Greed

2. Laulya in the form of Greed

- Another meaning of the word laulya is greed.
- If greed is directed to other objects, then how can it be applied in relation with Kṛṣṇa?
- Greed should be carefully engaged in the service of Kṛṣṇa. Greed for material enjoyment should be conquered by the above-mentioned method.
- That is why it is said that persons who are overcome by lust and greed cannot become as pure through the process of yoga (beginning with yama) as they can by serving Kṛṣṇa.

2. Laulya in the form of Greed

- As stated in the Śrīmad-Bhāgavatam (1.6.36):

yamādibhir yoga-pathaiḥ
kāma-lobha-hato muhuḥ
mukunda-sevayā yadvat
tathātmāddhā na śāmyati

The ātmā (**ātmā**) constantly afflicted by lust and greed (**kāma-lobha-hato muhuḥ**) will not be satisfied (**na śāmyati**) by aṣṭaṅga-yoga and other paths (**yamādibhir yoga-pathaiḥ**) as much as by direct service to Mukunda (**yadvat mukunda-sevayā addhā**).

2. Laulya in the form of Greed

- Because śamo man-niṣṭhatā buddher "Absorbing the intelligence in Me constitutes mental equilibrium."
(Śrīmad-Bhāgavatam 11.19.36)
- By developing greed for Kṛṣṇa's service, the Vaiṣṇava's service, and chanting the holy names, there will be no greed for inferior things.
- One who becomes greedy by seeing the Vrajavāsī's service to Kṛṣṇa is very fortunate.
- By the mercy of that greed, he attains the qualification for rāga-bhakti.

2. Laulya in the form of Greed

- One's material greed is vanquished in proportion to the development of greed for rāgātmikā service.
- If one has greed for nice foodstuffs, drinks, sleeping, smoking, and drinking wine, then one's devotion diminishes.
- Greed for wine, wealth, and women is most contrary to devotional principles.
- Those who have a desire for attaining pure devotional service should carefully give up such things.

2. Laulya in the form of Greed

- Whether for auspicious things or sinful things, greed for anything not related to Kṛṣṇa is most despicable.
- Greed only in relation to Kṛṣṇa is the cause of all auspiciousness.
- The greed attained by the mahājanas for topics of Kṛṣṇa is mentioned in the Śrīmad-Bhāgavatam (1.1.19) as follows:

**vayaṁ tu na vitṛpyāma
uttama-śloka-vikrame
yac chṛṇvatām rasa-jñānām
svādu svādu pade pade**

"We never tire (**vayaṁ tu na vitṛpyāma**) of hearing the transcendental pastimes of the Personality of Godhead, who is glorified by hymns and prayers (**uttama-śloka-vikrame**). Those who have developed a taste for transcendental relationships with Him (**rasa-jñānām**) relish hearing of His pastimes at every moment (**yac śṛṇvatām svādu svādu pade pade**)."

2. Laulya in the form of Greed

- Another name for greed in relation to Kṛṣṇa is ādara, or respect.
- We will discuss this in detail later.

Three Types of Laulya

3. Laulya in the form of Desire

3. Laulya in the form of Desire

- Another meaning of laulya is desire.
- Desires are of two types:
 - i. **Desire for material enjoyment**
 - ii. **Desire for liberation.**
- Unless one gives up these two types of desires, one can not practice devotional service.

3. Laulya in the form of Desire

- Śrīla Rūpa Gosvāmī has written in the Bhakti-rasāmṛta-sindhu (1.2.15):

**bhukti-mukti-spr̥hā yāvat
piśācī hṛdi vartate
tāvad bhakti-sukhasyātra
katham abhyudayo bhavet**

How can the happiness of bhakti (**katham tāvad bhakti-sukhasya**) arise in the heart (**hṛdi abhyudayo bhavet**) when the witch of desire for enjoyment and liberation (**bhukti-mukti-spr̥hā piśācī yāvat**) remains there (**atra vartate**)?

3. Laulya in the form of Desire

- There are two types of material enjoyments-worldly and heavenly.
- Wealth, women, children, opulences, kingdom, victory, good food, good sleep, associating with women for sense enjoyment, good birth, and other pleasures are all worldly enjoyments.
- Going to heaven and drinking nectar there, as well as sense gratification free of old age are all heavenly enjoyments.
- When the heart is filled with the desire to enjoy, one cannot selflessly worship Kṛṣṇa.

3. Laulya in the form of Desire

- Therefore unless the desire for enjoyment is completely uprooted from the heart, one's progress in devotional service will be obstructed.
- In this regard, there is one thing to be said: If all these material enjoyments are favourable to devotional service, then householders can accept them without sin.
- In that case all these enjoyments are not called enjoyments, but rather they are means of progress in a devotee's life.

3. Lauilya in the form of Desire

- Śrīmad-Bhāgavatam (1.2.9-10) has stated:

**dharmasya hy āpavargyasya
nārtho 'rthāyopakalpate
nārthasya dharmaikāntasya
kāmo lābhāya hi smṛtaḥ**

Material results (**arthah**) are not suitable as the goal (**na arthāya upakalpate**) for the person dedicated to higher spiritual goals (**āpavargyasya hy dharmasya**). Attainment of material assets (**kāmo lābhāya**) is not the desire (**na arthasya hi smṛtaḥ**) of the person who is dedicated to the higher path (**dharmā ekāntasya**).

3. Lauhya in the form of Desire

kāmasya nendriya-prītir
lābho jīveta yāvatā
jīvasya tattva-jijñāsā
nārtho yaś ceha karmabhiḥ

For one who desires apavarga (**kāmasya**), sense pleasure attained from enjoying sense objects (**indriya-prītiḥ**) is not the goal (**na lābhah**) as long as one lives (**jīveta yāvatā**). The goal of life is inquiry into the highest truth (**jīvasya tattva-jijñāsā**). What is accomplished by prescribed duties is not the goal (**yaḥ ca iha karmabhiḥ na arthah**).

Another name of dharma, or occupational service, is yukta-vairāgya.

3. Laulya in the form of Desire

- Desire for liberation must be rejected.
- There are five type of liberation; namely, sālōkya—living on the same planet; sārṣṭi—having the same opulence; sāmīpya—to be a personal associate; sārūpya—having the same bodily features; and sāyujya—oneness.
- Sāyujya, liberation in the form of merging with the Lord, is hated by the practitioner of devotional service.
- Although sālōkya, sārṣṭi, sāmīpya, and sārūpya are devoid of the desire for enjoyment, still they are undesirable.

3. Laulya in the form of Desire

- As soon as a living entity becomes free from material bondage by the strength of devotion, he immediately attains liberation.
- That liberation, however, is not the principle fruit of bhakti.
- The pure love for Kṛṣṇa attained by liberated souls is the principle fruit of sādhana-bhakti.
- In this regard, the statement of Śrī Sārvabhauma Bhaṭṭācārya is appropriate.

3. Lauhya in the form of Desire

- From Caitanya-caritāmṛta (Madhya 6.267-269):
**'sālokyādi' cāri yadi haya sevā-dvāra
tabu kadācit bhakta kare aṅgikāra**

”If there is a chance to serve the Supreme Personality of Godhead, a pure devotee sometimes accepts the sālokyā, sārūpyā, sāmīpyā or sārṣṭi forms of liberation, but never sāyujyā.

**'sāyujyā' śunite bhaktera haya ghrṇā-bhaya
naraka vāñchaye, tabu sāyujyā nā laya**

”A pure devotee does not like even to hear about sāyujyā-mukti, which inspires him with fear and hatred. Indeed, the pure devotee would rather go to hell than merge into the effulgence of the Lord.”

3. Lauhya in the form of Desire

**brahme, īśvare sāyujya dui ta' prakāra
brahma-sāyujya haite īśvara-sāyujya dhikkāra**

Sārvabhauma Bhaṭṭācārya continued, "There are two kinds of sāyujya-mukti: merging into the Brahman effulgence and merging into the personal body of the Lord. Merging into the Lord's body is even more abominable than merging into His effulgence."

The purport is that the liberation of a devotee, in the form of freedom from bondage, is easily attained by the will of Kṛṣṇa.

That is why one should not pollute his endeavour for devotional service with desires.

It is the essential duty of the practicing devotee to carefully give up materialistic lahya.