

Six Faults that Destroy Bhakti

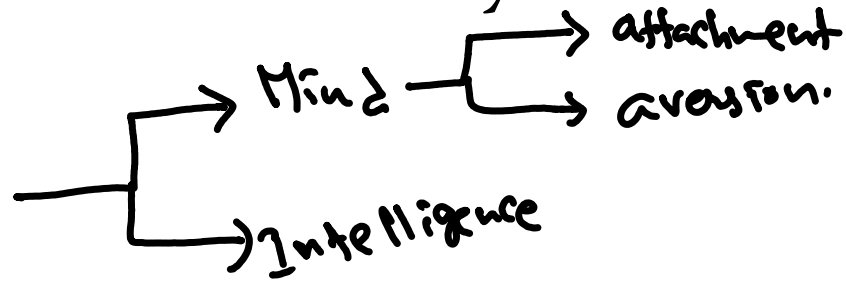
6. Laulya - Ardent longing or
greed

Three Types of Laulya

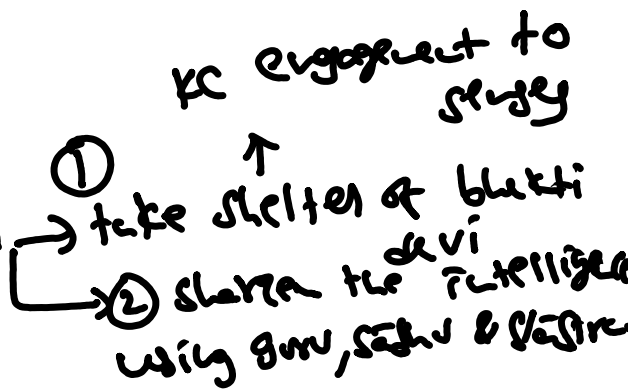
Three Types of Laulya

The meaning of the word laulya is:

1. Restlessness



→ Solution



2. Greed

3. Desire

Three Types of Laulya

1. Laulya in the form of Restlessness

1. Laulya in the form of Restlessness

Restlessness is of two kinds:

- a) Restlessness of the mind
- b) Restlessness of the intelligence.

Three Types of Laulya

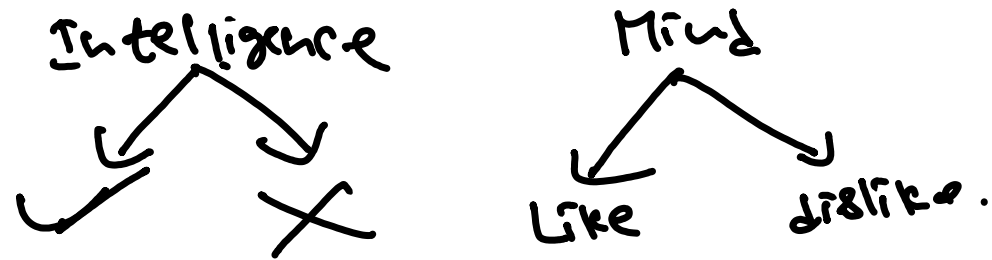
1. Laulya in the form of Restlessness

b) Restlessness of the Intelligence

1. Laulya in the form of Restlessness

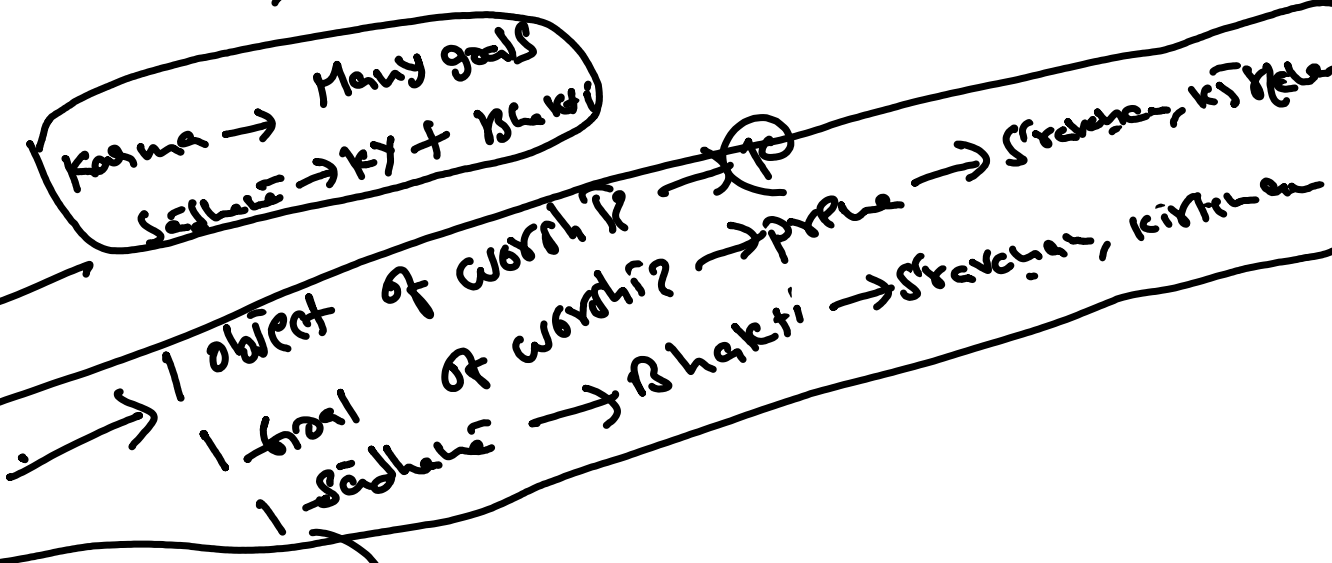
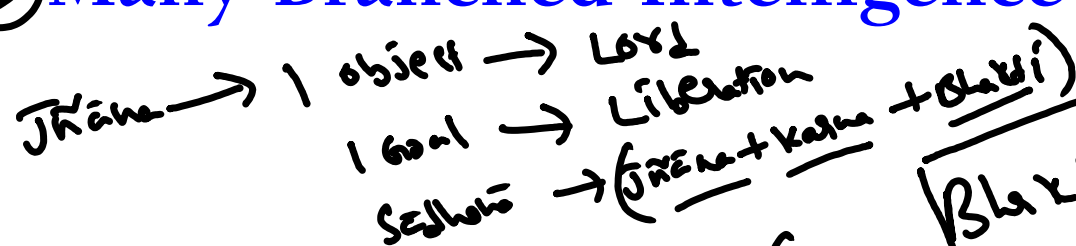
b) Restlessness of the Intelligence

The intelligence is that which discriminates between the mind's good and bad propensities.



That intelligence is of two types:

- ① Resolute Intelligence
- ② 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. Laulya 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:

1. Laulya in the form of Restlessness

b) Restlessness of the Intelligence

(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 apahṛta-cetasām**), the resolute intelligence (**vyavasāyātmikā buddhiḥ**) does not take place (**na vidhīyate**) in the mind (**samādhau**).

1. Laulya 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:

1. Laulya in the form of Restlessness

b) Restlessness of the Intelligence

Synonyms of a
self-realized person

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

desire born
out of material
illusions

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. Laulya 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**).

1. Laulya in the form of Restlessness

b) Restlessness of the Intelligence

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.

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

i. Mundane Intelligence

ii. Spiritual Intelligence

1. Laulya in the form of Restlessness

b) Restlessness of the Intelligence

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

↓ sense object

↓ sense

↓ mind

↓ Intelligence

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

Soul

↓

Intelligence

↓

Mind

↓ senses

→ sense objects

1. Laulya in the form of Restlessness

b) Restlessness of the Intelligence

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

SP. Intelligence

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 buddhir**). 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.

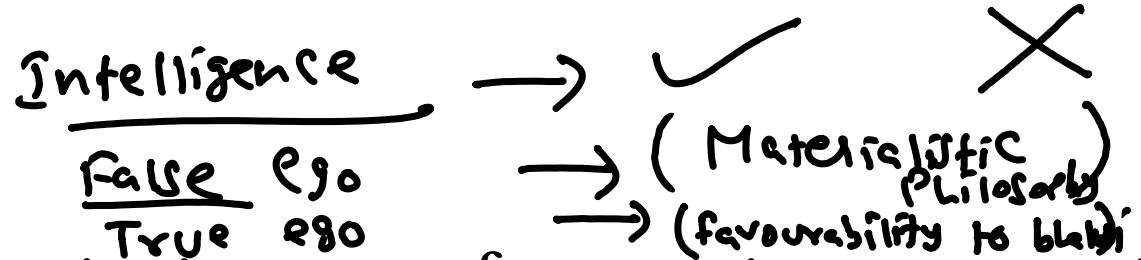
Therefore the Vedas establish that the knower of the body is intelligent.

1. Laulya in the form of Restlessness

b) Restlessness of the Intelligence

That spirit soul is higher than the intelligence, because intelligence is only the soul's propensity.

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.

1. Laulya in the form of Restlessness

b) Restlessness of the Intelligence

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.

Being empowered by spiritual potency, the intelligence then becomes steady and controls the mind and heart by regulating them.

1. Laulya in the form of Restlessness

b) Restlessness of the Intelligence

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. Laulya 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
param 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
(param dṛṣṭvā), one can stop the desire as well (**asya raso apy**
nivartate).

1. Laulya 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.

1. Laulya in the form of Restlessness

b) Restlessness of the Intelligence

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.

✓
✗
Ideology

Mind → fluctuations.

✗
✓
Ideology do do not

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

1. Laulya in the form of Restlessness

b) Restlessness of the Intelligence

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

sarvaṁ mad-bhakti-yogena mad-bhakto labhate 'ñjasā
svargāpavargam 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 (**svargāpavargam mad-dhāma**), he easily achieves such benedictions (**añjasā labhate**).

1. Laulya in the form of Restlessness

b) Restlessness of the Intelligence

na kiñcit sādhavo dhīrā
bhaktā hy ekāntino mama
vāñchanty api mayā dattaṁ
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 dattaṁ api**) liberation from birth and death (**kaivalyam apunar-bhavam**), they do not accept it (**na kiñcit vāñchanty**).

1. Laulya in the form of Restlessness

b) Restlessness of the Intelligence

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.

↓
we can engage greed in service of ① only if we are attached to ① & things related to ①.

2. Laulya in the form of Greed

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.

As stated in the Śrīmad-Bhāgavatam (1.6.36):

2. Lauhya in the form of Greed

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 aṣṭāṅga-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)

liking for P
liking for P's service

By developing greed for Kṛṣṇa's service, the Vaisnava's service, and chanting the holy names, there will be no greed for inferior things.

→ Rēṣa → Rāgānuṣa

One who becomes greedy by seeing the Vrajavāsī's service to Kṛṣṇa is very fortunate.

lobha → lobha nāyī śraḷḷē
→ only offer the service niṣṭhā

2. Laulya in the form of Greed

By the mercy of that greed, he attains the qualification for rāga-bhakti.

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.

2. Laulya in the form of Greed

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.

Whether for auspicious things or sinful things, greed for anything not related to Kṛṣṇa is most despicable.

2. Laulya in the form of Greed

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:

2. Laulya in the form of Greed

Śaṅkhakēḍī ṛṣiḥ are expressing to Śiṭa Goswāmī → Greed for (P) - ketū

vayaṁ tu na vitrpyāma

uttama-śloka-vikrame

yac chṛṇvatām rasa-jñānām

svādu svādu pade pade

"We never tire (vayaṁ tu na vitrpyāma) 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.

↓ P-D-S

3. Lauhya in the form of Desire

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

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

How can the happiness of bhakti (katham tāvad bhakti-sukhasya) arise in the heart (hr̥di 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.

3. Laulya in the form of Desire

When the heart is filled with the desire to enjoy, one cannot selflessly worship Kṛṣṇa.

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.

3. Laulya in the form of Desire

In that case all these enjoyments are not called enjoyments, but rather they are means of progress in a devotee's life.

Śrīmad-Bhāgavatam (1.2.9-10) has stated:

3. Laulya in the form of Desire

dharmasya hy āpavargyasya
nārtho 'rthāyopakalpate
nārthasya dharmāikāntasya
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. Laulya in the form of Desire

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

For one who desires ^{preñā} ~~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 (**yaś ca iha karmabhiḥ na arthah**).

3. Laulya in the form of Desire

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

↓
Occupational service
for devotees

Desire for liberation must be rejected.

There are five type of liberation; namely, sālokya—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.

3. Laulya in the form of Desire

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.

As soon as a living entity becomes free from material bondage by the strength of devotion, he immediately attains liberation.

A devotee does not desire for liberation,
but he is not deprived of liberation.

3. Laulya in the form of Desire

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.

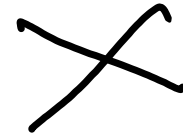
In this regard, the statement of Śrī Sārvabhauma Bhaṭṭācārya is appropriate.

From Caitanya-caritāmṛta (Madhya 6.267-269):

3. Laulya in the form of Desire

'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 sālokya, sārūpya, sāmīpya or
sārṣṭi forms of liberation, but never sāyujya.



3. Laulya in the form of Desire

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

"A pure devotee does not like even to hear about sāyujya-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. Laulya 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."

3. Laulya in the form of Desire

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 laulya.