

Six Faults that Destroy Bhakti

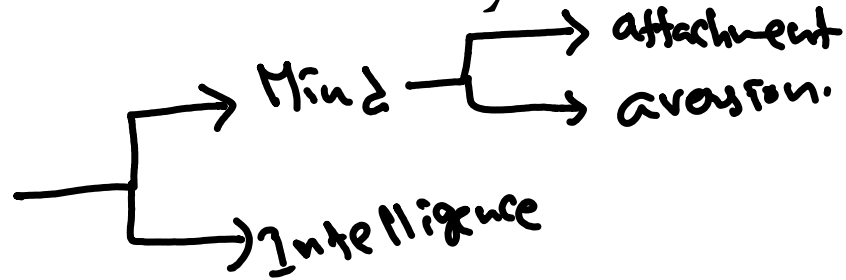
6. Laulya - Ardent longing or
greed

Three Types of Laulya

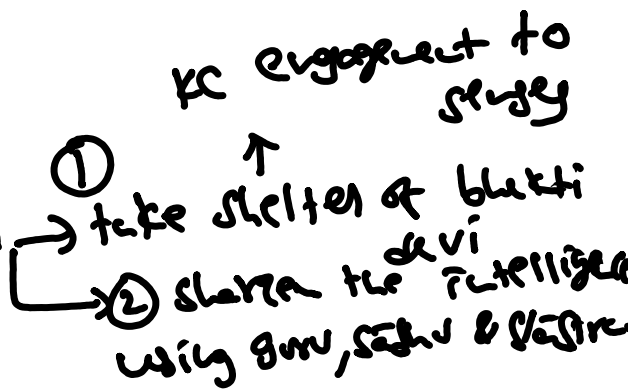
Three Types of Laulya

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:

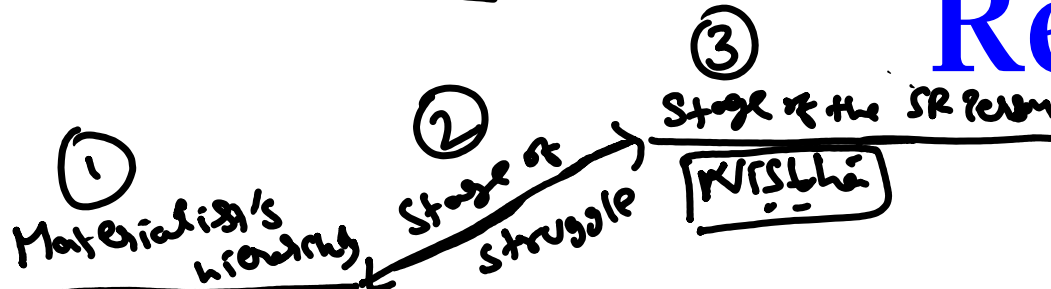
- a) Restlessness of the mind
- b) Restlessness of the intelligence.

Three Types of Laulya

1. Laulya in the form of

Restlessness

Devotee's Journey



Hierarchy of SP emotions
(perfect devotee)

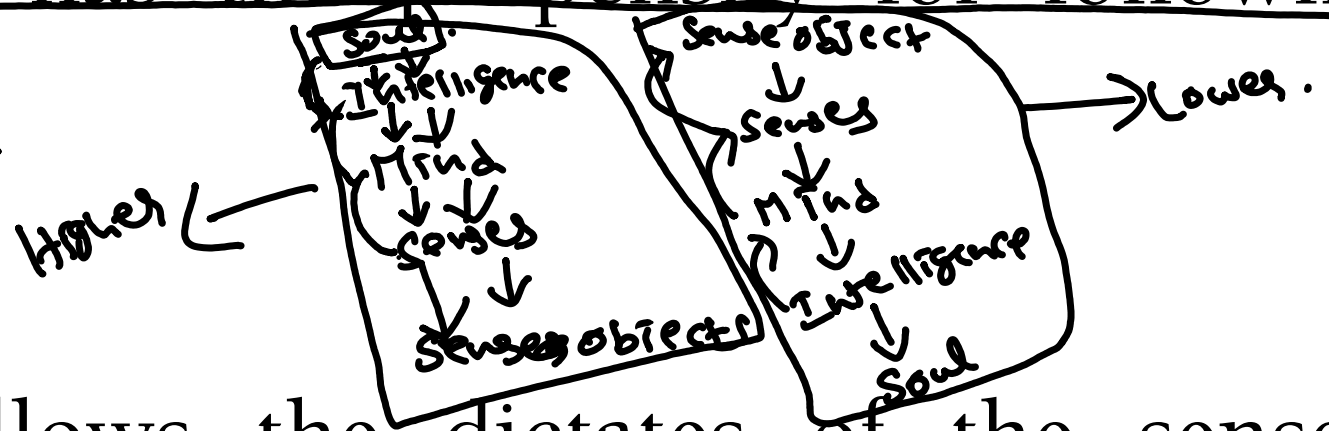
a) Restlessness of the Mind

Laulya in the form of Restlessness

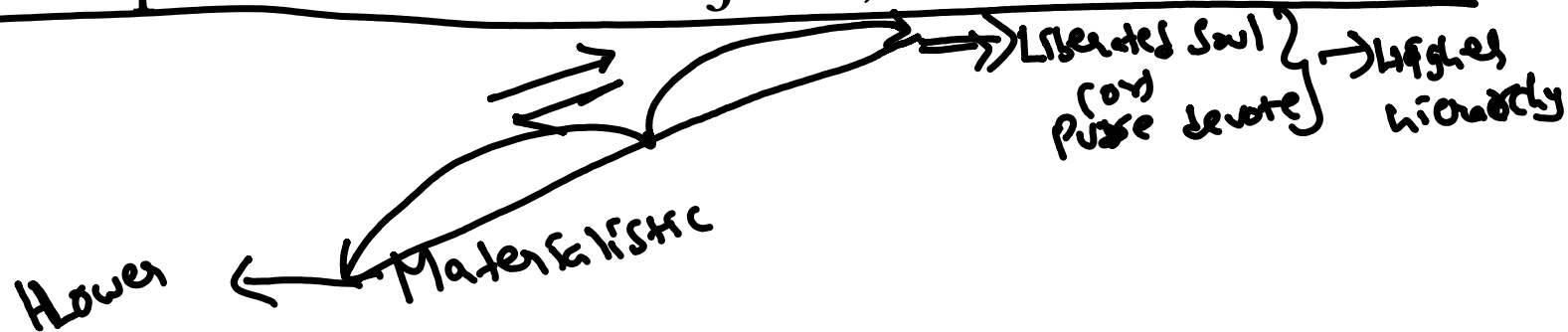
a) Restlessness of the Mind



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.



Laulya in the form of Restlessness

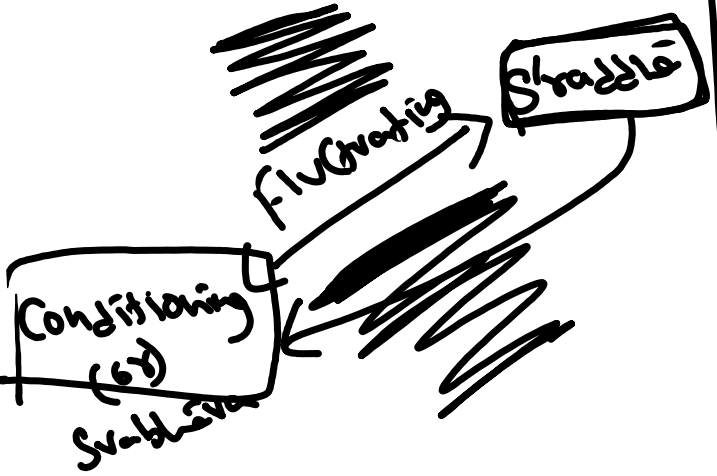
a) Restlessness of the Mind

Therefore restlessness of the mind is of two types:

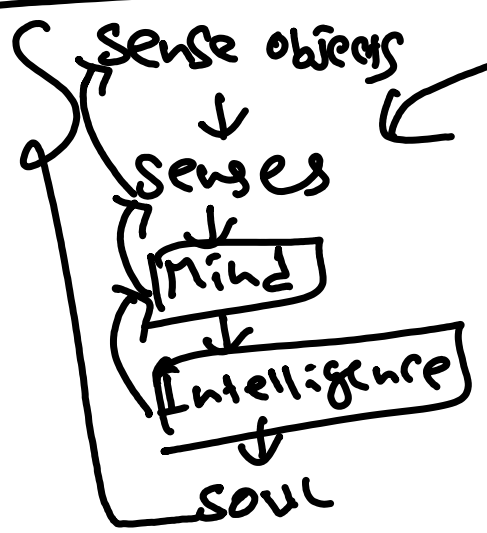
① Restlessness due to attachment

② Restlessness due to aversion.

④ Hierarchy of a Sillake



① Hierarchy of a materialist

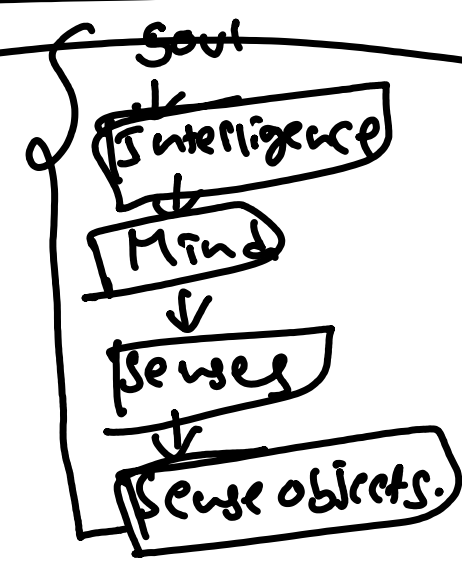


Spontaneous material emotions



②

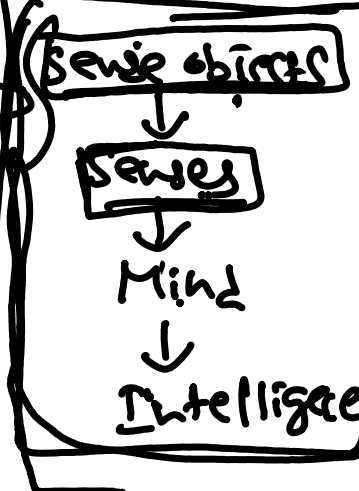
Hierarchy of a self-realized person



Spontaneous spiritual emotions



Hierarchy of a perfect leader



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).

Lauya in the form of Restlessness

a) Restlessness of the Mind

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

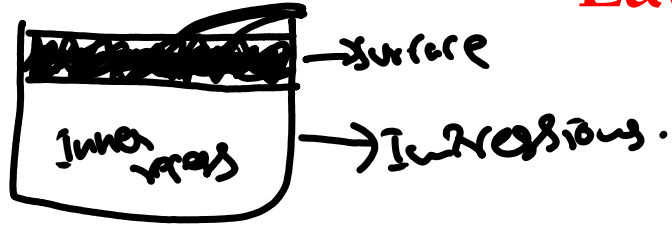
indriyasyendriyasyārthe
rāga-dveṣau vyavasthitau
tayor na vaśam āgacchet
tau hy asya paripanthinau.

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 (tayor na vaśam āgacchet). They are the two obstacles (tau hy asya paripanthinau).



Senses

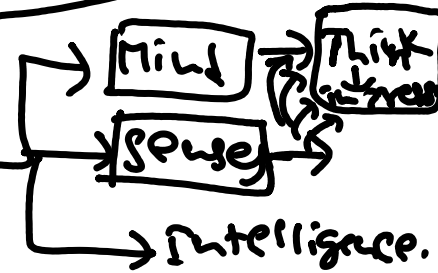
Laulya in the form of Restlessness



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.

3 places of residence of Lust



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.

Lalya in the form of Restlessness

a) Restlessness of the Mind

Then the mind becomes fixed in devotional service by taking shelter of that attachment.

The eyes, the ears, the nose, the tongue, and the sense of touch are called knowledge acquiring senses.

↓
jñānendriyāḥ

↘
karmendriyāḥ

The hands, the legs, the anus, and so on are the working senses.

Laulya in the form of Restlessness

a) Restlessness of the Mind

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.

One has to arouse a mood of devotion in all these objects, and enjoy them, then devotional service is cultivated.

Laulya in the form of Restlessness

a) Restlessness of the Mind

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.

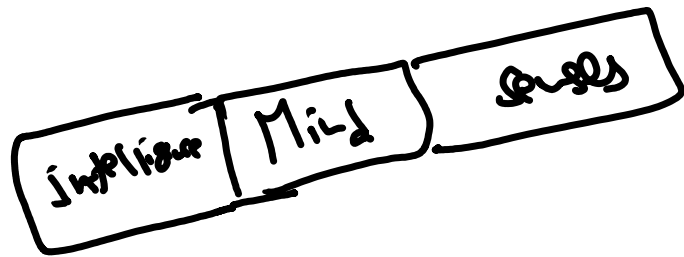
↓ role of intelligence → guiding the mind.

But until the restlessness of the intelligence is vanquished, how will the restlessness of the mind be checked?

Lauya in the form of Restlessness

a) Restlessness of the Mind

When the restlessness of the intelligence is vanquished, the mind can regulate attachment and aversion for sense objects by the strength of the intelligence.



Solution for restlessness of the mind

Give KC engagement
for the senses

Share the intelligence
through scriptures, guru &
sadhU

Three Types of Laulya

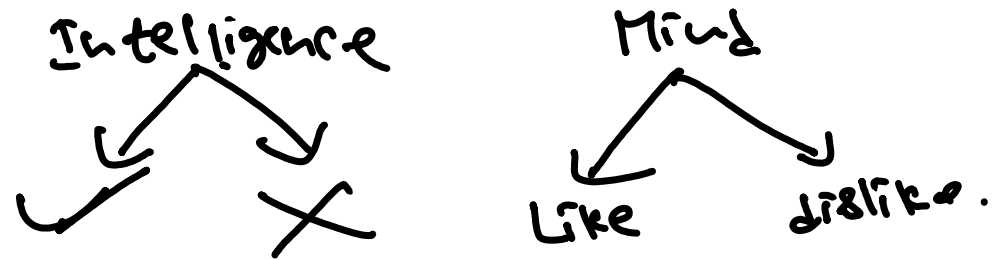
1. Laulya in the form of Restlessness

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**

Jñāna → 1 object → Lord
1 goal → Liberation
Sādhane → (Jñāna + Karma + Bhakti)

Karma → Many goals
Sādhane → KY + Bhakti

Bhakti

1 object of worship? → Prāṇa → Śrīvechā, Kīrtan
1 goal of worship? → Prāṇa → Śrīvechā, Kīrtan
1 sādhane → Bhakti → Śrīvechā, Kīrtan

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:

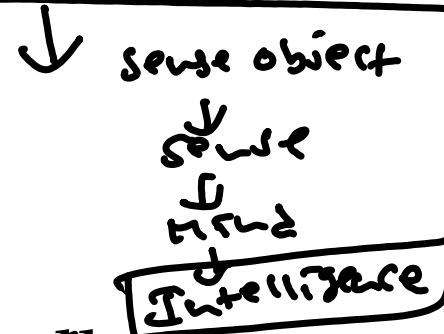
i. Mundane Intelligence

ii. Spiritual Intelligence

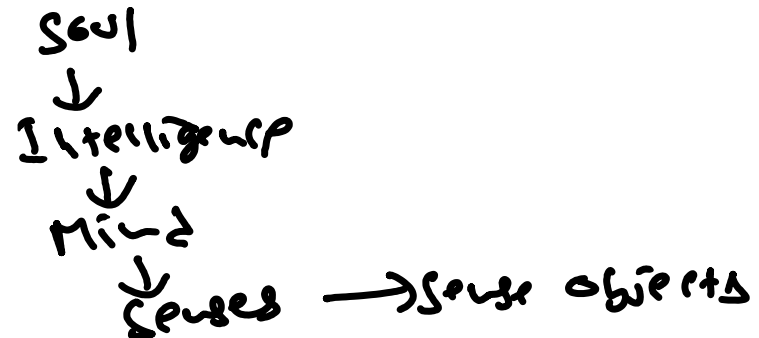
1. Laulya in the form of Restlessness

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



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:

SP. Intelligence

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

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 sah**).

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.