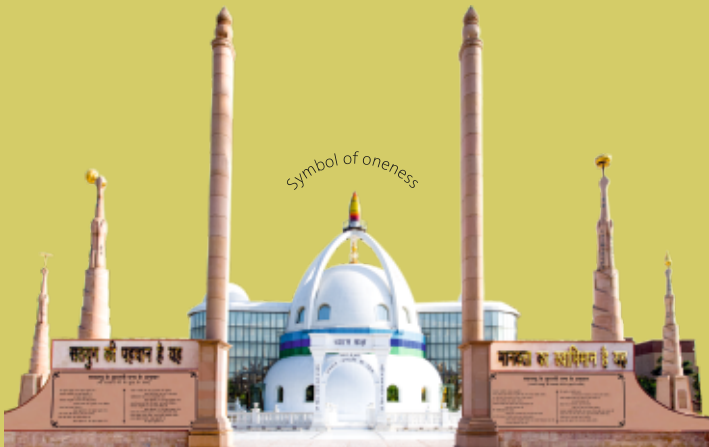




DHYAN-KAKSH
SCHOOL OF EQUANIMITY & EVEN-SIGHTEDNESS



Detachment/Renunciation



'Sada Hai Sajan Ram, Ram Hai Kul Jahan'

'Shabd Hai Guru; Sharir Nahi Hai'

SATYUG DARSHAN TRUST (REGD.)

GUIDING FORCE

“Satvastu Ka Kudarti Granth”



**“Read, comprehend, and exercise the same
to become a exemplary human being”**

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“Sada hai Sajjan Ram, Ram hai Kul Jahan”

God is Our Beloved Friend
and He is Omnipresent.

SO

Acknowledge and embrace Him and
accordingly adopt His virtuous qualities.

“Shabd hai Guru, Sharir Nahi hai”

The word of God (Shabd) is the Master
not some physical body or idol/image.

SO

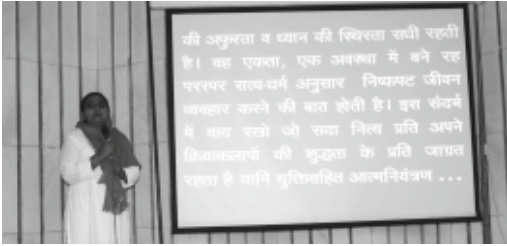
Embrace knowledge, not knowledgeable,
Anchor your faith in eternal, not the messenger

**Stand firmly on this,
remain steadfast on this eternal truth**

“OM Amar Hai Atma, Atma Mei Hai Parmatma”

“OM”, the soul is immortal
within the soul resides the Supreme.









Detachment/Renunciation





Introduction

In the context of attaining spiritual wisdom, today, we will discuss Virag/Vairagya i.e Detachment/Renunciation. Virag means Vi-Rag, meaning the absence of attachment, dispassionate, or a sense of detachment.

In this regard, if we closely observe this world, it appears that the entire creation is bound by attachment (Raga). It is from attachment that this world has originated, and due to attachment beings remain entangled in worldly desires, continuously revolving in the cycle of birth and death. Attachment seems to be their innate tendency. Therefore, breaking free from it does not seem easy.







At this point, you might ask-what exactly is Raga (attachment)?

So, understand that Raga (attachment) refers to the inclination or attraction toward something dear or pleasurable, the desire for worldly pleasures. In this context, everyone would agree that a person who experiences pleasure naturally tends to seek even more of it. This very tendency is called Raga, and its root cause is Avidya (ignorance).

Due to this ignorance suffering and distress arises in beings. They become victims of negative tendencies like jealousy and hatred and find themselves unable to free from this attachment-affected tendency. In such a state, attachment to the world repeatedly pulls their





minds toward sensory pleasures, and being engrossed in thoughts of worldly objects never find liberation from the cycle of existence.

That is why Granth proclaims:

**कोई राग मस्त कोई रंग मस्त,
कोई मस्ताना बन के राहवे।**



(सतवस्तु का कुदरती ग्रन्थ, सोपान द्वितीय,
कीर्तन न० ९)

In this context, understand that when ignorance (Avidya) i.e. false knowledge, is refined through self-knowledge (Atma-gyan), and with the help of chanting God's name in a meditating state (Naam-Dhyan), the feeling of selfless action is firmly established in the consciousness aligned with scripturally prescribed Shabda Brahm Vichar, then



through the power of devotion, the intellect becomes steady. As a result, awareness (Surat) immersed in the ecstasy of divine love, attains equanimity, contentment, and patience.

When this happens, eternal vichar means wisdom (Viveka) awakens, enabling a person to discern between the inert and the conscious, the eternal soul and ever changing nature, truth and falsehood, essence and non-essence. Through the strength of detachment (Vairagya), they renounce worldly attachments, selfishness, and material comforts, becoming capable of realizing the essence of the self (Atma-tattva). Thus, through spiritual awakening, they destroy desires and sensual urges, attain the supreme bliss of self-satisfaction and exclaim:



सरस्वती कंचन होवे नाम ते ध्यान होवे भक्ति
ते शक्ति होवे प्रेम ते मस्ती होवे ।
इहो दिल मंगदा प्रेम ते मस्ती होवे सम होवे
सन्तोष होवे धैर्य ते विचार होवे ।।
वैराग वाली डोर होवे सुरत चरणां दे कोल
होवे इहो दिल मंगदा सुरत चरणां दे कोल
होवे ।।

(सतवस्तु का कुदरती ग्रन्थ, सोपान द्वितीय,
कीर्तन न० 65)

Understanding the significance of Vairagya (renunciation) in attaining the ultimate goal of life, dear friends, let us explore the essence of Vairagya today.

Literal Meaning of Virag/Vairagya

Vairagya is the state of the mind/ consciousness (Man-chitt) that is free from attachment. In other words, it is the name of

indifference/neutrality of the mind from sensory objects, sensual urges, intense craving, worldly possessions and relationships. It is also referred to as a disinterest from worldly affairs, pleasures, or any specific matter.

It ultimately signifies a state of liberation from all worldly attachments and sensual urges. This is the highest fulfillment of life. In this state all worldly cravings completely cease, never to arise again. In this way during this state, all mental turmoil, conflicts, and dualities dissolve, and the mind becomes free from all intentions (sankalpa), attain a state of divine serenity and experiences absolute peace.



This state is similar to that of the Aptakama—the one whose desires have been entirely

fulfilled and who experiences supreme divine bliss within. Acknowledging this supreme attainment, a devotee, immersed in divine love, humbly prays before the great Lord Hanuman ji in Satvastu Ka Kudarti Granth, saying:

महावीर सिमरण करां मैं तेरा,
मिट गया भौ भरम क्रोध हाई जेहड़ा
नाले मिट गया दुनियां दा बखेड़ा,
जी मैं मन चरणां विच लावां
नी मैं एहो वर्ताव दिखावां,
जी मैं ऊपर फुल बरसावां
बलधारी तेरे चरणां दी।

(सतवस्तु का कुदरती ग्रन्थ, सोपान द्वितीय,
कीर्तन न० 13)

This state of detachment (Vairagya) is the highest step in the fulfillment of human life. It is the pinnacle of renunciation, the complete





negation of all desires, and the ultimate stage of Vairagya.

Vairagya – The Root Cause

A transformation in the mind (chitta) is the fundamental cause of detachment (Virakti). To understand this, dear friends, patiently observe your daily life.



If you look carefully, you will realize that at times, we develop a deep attachment to a particular object or person. However, suddenly, circumstances change in such a way that our attachment undergoes a transformation. Our mindset towards that once-beloved object or person shifts, meaning our attachment turns into detachment (Virakti). This transformation is known as Karan Vairagya.



After this change, we begin to realize that there is no greater suffering than craving (Trishna), and no greater joy than renunciation (Tyag). Due to this detachment the desires start fading from the mind. However, until the mind is completely free from desires, true detachment cannot be attained. In essence, the negation of the desire to possess something is what gives rise to detachment from that object.

You can understand this fact through the example of Bharat whose mind never developed a desire for the throne of Ayodhya, despite numerous efforts by his mother, Kaikeyi. Means his mind always remained detached from the kingship of Ayodhya.



In this way, in a state of detachment, a sense of indifference (Udasinta) naturally emerges



and develops in the mind and perspective of a detached person becomes impartial towards all worldly possessions of the world.

Not only this, but the situation of non obtaining an object can also be a cause of detachment. Sometimes, the failure to obtain desired object, dissatisfaction and unfulfilled cravings, lead to a state of detachment. Due to dissatisfaction or unfulfillment, there is an increasing desire to acquire a particular object. However, it is not always necessary that the desired object is always obtained. It too has its limitations.

When such a situation arises, deep disappointment arises in the unfulfilled mind, and that despair gives birth to detachment (Virakti). Considering these



various examples, it is said in Satvastu Ka
Kudarti Granth:



किसे नूं है तीव्र वैराग, किसे नूं है कारण
वैराग कोई श्वास श्वास नाम ध्यावे।
रघुनाथ जी दी पुरी दे विचों,
राम राम दी आवाज़ पई आवे।

(सतवस्तु का कुदरती ग्रन्थ, सोपान द्वितीय,
कीर्तन न० 9)

Who is a Vairagi (Renunciant)?

A person who has attachment (Raga) or deep affection (Anurag) towards the world is called Anuragi, whereas one who is detached (Virag) from it is called a Vairagi.



A Vairagi has no attraction toward sensual pleasures, so their mind naturally withdraws from worldly subjects-objects, and relationships. This means that they remain free from worldly sensual desires,



attachments-pleasures and emotional bonds becoming calm and unshaken.

In this way such a dispassionate person is devoid of attachment, delusion, and emotional clinging and maintains equanimity in all situations-whether joy or sorrow, happiness or grief, illness or suffering, honor or dishonor.

In other words, even when experiencing sufferings/sorrows in the world, no agitation arises in their mind, and they remain dispassionate to the attainment of worldly pleasures. In this way their mind does not harbor expectations, desires, greed, or cravings and remains detached from opposing sides, conflicts, and worldly disputes, maintaining a neutral stance.



This is why a Vairagi or ascetic experiences neither enemies nor friends in this world-no one feels like their own, nor does anyone seem

like a stranger. To such an even-sighted being, all appear as equal and Sthitaprajna means a person having a stable intellect treats everyone amicably and gentleness and eventually becomes victorious in overcoming all the attractions and desires of the world.

Dear friends, this is the state of detachment (Virakti), in which a Vairagi, willingly renounces their claim over worldly pleasures, material possessions or substances for the sake of a noble or righteous cause and joyfully abandon their personal gain or benefit and are recognized as true benefactors of others (Paropkari). In this regard, the greatest, most knowledgeable, most virtuous, most powerful, wealthiest, intelligent and wisest Sajjan Shri Shahenshah Hanuman Ji stand before us as the ultimate example about whom the Satvastu Ka Kudarti Granth proclaims:

जगत हितकारी हुए न्यायकारी हुए,
परउपकार ओ दुनियां ते दिखा करके
जैनुं दुनियां मन्ने नगरी ओ पूजे
अपना नाम ओ अमर कहलवा करके।।

(सतवस्तु का कुदरती ग्रन्थ, सोपान चतुर्थ,
कीर्तन न० 72)

Conclusion

From this discussion, it is clear that Vairagya (detachment) is not merely the name of abandoning an object. Rather through wisdom (Viveka) considering worldly objects as sources of endless suffering and bondage, and losing complete interest in them, as well as becoming entirely free from their associated flaws is called true Vairagya.

May you also attain this state; this is our heartfelt blessings.

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Human Values

- Contentment-Definition
- Means to develop Contentment
- Endurance-Definition
- The Practical form of Endurance
- The identity of an Enduring person and the benefits of adopting Endurance
- Truth/Truthfulness –Definition
- Means of developing Truth
- The Importance of Satsang/Association with Truth
- Importance of being a Truthful Speaker (Satyavadi)
- Dharma (Righteousness) –Definition
- Subject and Main Objective/Purpose of Dharma/Righteousness
- Surrender for the pursuit of Dharma i.e. Righteousness
- Selflessness – Definition
- Obstacles on the Path of Selflessness and Ways to Overcome Them
- Benevolence

The means of restraining the mental tendencies

- Practice
- Practice-The key to success
- Detachment
- The True Criteria of Detachment
- The Significance of Silence
- Silence and Speech
- The importance of silence in life

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