

Freedom from Worldly Desires

|| Shree Harih ||

Freedom from Worldly Desires (Vairaagya)



Tvameva Maata Cha Pita Tvameva;
Tvameva Bandhusha Sakhaa Tvameva
Tvameva Vidyaa Dravinam Tvameva;
Tvameva Sarvam Mama Deva Deva

Swami Ramsukhdas

Freedom from Worldly Desires (Vairaagya)

**Tapasaamapi sarveshaam vairaagyam
param tapah |**

Sacrifices, charity, disciplines, visiting holy places, study of scriptures, various virtuous actions, all kinds of austerities, freedom from worldly desires is the highest austerity. Through performing various religious acts (austerities) for personal gains, one can attain the heavens. However, it is only on doing these with a spirit of selflessness, that they can become the spiritual discipline for realizing God. But, freedom from worldly desires (vairaagya) only happens with the sentiments of selflessness. How can both - selfishness and freedom from worldly

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desires (vairaagya) exist at the same time? Therefore freedom from worldly desires (vairaagya) is essential and most useful for spiritual aspirant to attain the Divine. Many a times you may boast, but as long as freedom from worldly desires (vairaagya) is not there, the spiritual work will not be perfected.

Secondly, we may not know - how to speak, or have the knowledge or the practice of physical postures "asanas", but on attaining freedom from worldly desire "vairaagya," meditation and other disciplines will happen easily within. The skill in meditation will come throbbing on their own without any learning. As long as there is attraction for worldly things, and there is no love for the Lord, till then there is no freedom from worldly desire "vairaagya". **Vairaagya is where there is**

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non-existence of inner "aantarik" attraction. It is not the name of external disguise "swaang". It is the subject where there is sentiment of internal renunciation.

Vairaagya happens due to two reasons –

Suffering, fear, thoughts, spiritual disciplines and enlightenment. Of these reasons the freedom from worldly desire that comes gradually and continuously is best of all.

The freedom from worldly desire (vairaag) that comes from suffering (unhappy situations) – such as when house, wealth, wife, son, family etc. are not favorable, and when unfavorable situations come your way and where the sentiments are deeply about renouncing this world

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then that type of freedom from worldly desire (vairaagya) is called detachment due to suffering. This vairaagya that comes due to suffering is not genuine; because in that you have not had any relaxation, you received scolding, you were disrespected, you did not get what you wanted, thus the sentiments arise – why not leave the world, what is there in it? In this world there is only suffering and nothing but suffering. Such "vairaagya" can happen to anyone. Even a dog runs away when shown a stick, to save his life. Therefore this is not real "vairaagya". In this whatever boredom is there and search for favorable circumstances, it is not "vairaagya". The reason for this vairaagya is due to attraction (liking); because when the reason for unhappiness is removed, in other words, when favorable situations arise, it is difficult for the sentiments of renunciation to

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remain. If unfavorable situations do not remain, then all family members, begin to serve in a manner that is to your liking, then the freedom from worldly desire "vairaagya" is forgotten. In this only the objects are known to be the cause of unhappiness, which is one type of "vairaagya".

In this manner, the "vairaagya" that is due to suffering is not real vairagya, rather if at that time one receives good association then that very same vairagya can increase and can be the cause of quest for knowledge of Self. Therefore that too can be called "vairaagya".

Freedom from Worldly Desires (Vairaagya) due to Fear - Vairaagya that is due to fear is better than vairagya that is due to suffering. Fear of health, fear of

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rulers/law, fear of society, fear of name-fame, fear of birth-death and fear of hell – The non-existence of attractions due to various different types of fears is called "Freedom from Worldly Desires (Vairaagya) due to fear".

On indulging in sense pleasures, the body becomes weakened, diseases increase, energy and strength is exhausted, there is inertia in doing work – etc. etc. - The mind is moved away from various foods and drinks, from sense pleasures with women, and various other sense enjoyments due to fear of various afflictions. Also, due to fear that a disease may not get worse, one begins to see unwholesomeness in sense pleasures, and the mind is moved away from it, this is "Freedom from worldly desires due to fear of loss of good health."

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To move your mind away from engaging in stealing, adultery, robbery, violence etc. for fear of fines and penalties, imprisonment, punishment, death penalty etc., is called "Freedom from Worldly Desires due to fear of the Law."

Fear of caste-outcasting, material extravagance, difficulty in marriage of children, defame in society etc. and thus staying away from breaking rules (pertaining to caste etc.), due to desire for sense enjoyment is called "Freedom from Worldly desires due to fear of society."

Refraining from engaging in violence, drinking of alcohol, and going to prostitutes etc. for fear of destroying heritage, honor, and of being called and seen as lowly. On having such sentiments of leaving worldly

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enjoyments is "Freedom from worldly desires due to defame."

Where birth and death are the main reason – To remain strongly infatuated and attached to objects, actions, sentiments and individuals. Thinking that if these objects will be remembered at the time of death then accordingly the next birth will take place - this fear causes one to not have attractions for those things and activities, this is "Freedom from Worldly Desires due to fear of Birth and Death"

To come under the sway of sense pleasures, anger, greed and various modifications. Also, having the feeling that relying on various intoxicants and drugs and other substances will surely lead to hell.

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The fear of the terrifying difficulties that will be encountered in hell and feeling that the enjoyments in sense objects will be momentary here, however the outcome of this which can be gross suffering in hell that will be terrifying and long lasting. Due to such fears one moves away from sense passions and anger. This is called "Freedom from worldly desires due to fear of hell."

In this manner, the "vairaagya" that comes from fear can take on many different forms. In this the freedom from worldly desires that comes due to fear of hell is better, and more stable (sustaining) than vairaagya due to various other fears, but that too is not real (genuine) vairaagya. In this vairaagya too one does not leave the subtle attraction for sense enjoyments. Only due to fear the mind moves away from sense objects. This is freedom from worldly

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pleasures due to fear; if this fear does not remain then for this "vairaag" to remain is also difficult.

Freedom from Worldly Desires through Thinking - The "Vairaag" that takes place through thinking is far superior than the "vairaag" from fear. The meaning of "Thinking" is discriminating between real-unreal, essential-non-essential, IS- Is-not, duty-non-duty etc. From this discrimination one has to renounces from the mind, the unreal, non-essential, Is-not, and non-duty, in other words, the attraction of the mind for these things must become non-existent in these should be removed is called freedom from worldly desires through "thinking"

On indulging in sense-objects the outcome is that the attraction and

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attachment to these objects increase, which is the reason from all the suffering and there is no happiness whatsoever in the objects of pleasures. Only in the beginning there appears to be happiness. Gitaji has said –

**Yeh hi sansparshjaa
bhogaa dukhyonaya eva te |
Adhyaantvantah kaunteya
na teshu ramate budhah ||**

(Gita 5/22)

"The pleasures that are born of attachment (with objects), are only sources of pain, these have a beginning and an end, O' son of Kunti (Arjuna), no wise man finds happiness in them." (Gita 5/22)

**Vishayeindriyasanyogaad
yattdagremrutopamm |**

**Perinaame vishamiv tat
sukham rahansan smrutam ||
(Gita 18/38)**

"Happiness which is derived from the contact of senses with their objects and which is like nectar at first but as poison at the end – such happiness is said to be rajasika (of the mode of passion) ." (Gita 18/38)

If there was happiness to be found in sense objects then the many wealthy, those who enjoy indulging in sense enjoyments and those who hold high positions would all be happy. But when we get to know deeply we realize that they too are unhappy. There is no peace in objects, there never was, there cannot be and it is impossible for it to be so. On thinking deeply, every step of

the way man experiences that there is no happiness in this.

**Chaakh chaakh sab chaadityaa
maayaa ras khaaraa ho |
Naam sudhaaras pijeeye
chin baarambaaraa ho ||**

One loses their patience, attention gets diverted, peace goes away and mostly sorrow-grief-scandals come about when one engages in sense enjoyments with the mind-set of gaining pleasures. Such results are directly evident. From this one can tell that there is no happiness in sense objects. Just like when we drink water in a dream, but the thirst is not quenched, similarly, neither peace comes, nor the burning anguish goes away.

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Man thinks that if I have this much wealth, this much prosperity, then I will be at ease; however on that happening there is no peace, rather as the objects increase, their craving increases even more – **"Jimi prati laabh lobh adhikaayi."** On having wealth-family, there remains a craving for even more. "Let it be more", "let it be more" – such a sequence of events, continues to happen. If one person gets as much wealth-financial luck, as many women as there are, as many things as there are, then too all-in-all, that person will not be totally satiated by it. The scriptures say –

**Yat pruthivyaam vrihiyam
hirayam pashavah striyah |
Ekasyaapi na paryaaptmiti
matvaa shamam vrajet ||**

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The reason for this is that embodied Soul (Jeev) is a part of Paramatma (God, Supreme Consciousness). Jeev is sentient (conscious) whereas objects are inert. How can the quest, the hunger of the sentient be satisfied by the inert objects? Hunger is in the stomach, but the delicious desserts are tied to the back, then how can the hunger be satisfied? How can a hungry man's hunger go away by drinking cold water? In this manner, the jeev has a thirst for the sentient Paramatma (God), however, he wants to get rid of the thirst through inert objects! The main reason here is "avivek" (imprudence). The objects are completely incapable of wiping out the non-discrimination in an embodied soul (jeev). In other words, these objects are not able to invoke peace.

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On walking the wrong path how can one reach the right destination? If he is able to hoard and continue to be seeped in sense enjoyments for as long as the life-span of Brahmaji, then too his hunger will never be satisfied, he will never be satisfied. Peace will prevail when desires are entirely non-existent.

**Yacch kaamsukham loke yacch
divyam mahat sukham |**

**Trushnaakshaysukhasyaite naahartah
shodsheem kalaam ||**

"Whatever pleasures are gained from acquiring objects in this world, and heavenly pleasures, on acquiring all these pleasure too, it is not even a sixteenth part of the happiness that one gains from getting rid of thirst for pleasures.

**Sukham devaraajasya na sukham
chajravartinah |**

**Yat sukham vitaraagasya
munerekaantsheelinah ||**

The joy that a sage experiences living in solitude and being free from attractions, that joy neither Indra (God of rain) has, nor a Supreme king of many regions.

Saints have said a wonderful thing –

**Na sukh kaajee panditaan
na sukh bhoop bhayaan |
Sukh sahajaan hi aavasee
trushnaa rog rayaan ||**

"When the disease in the form of cravings goes away, then joy will naturally and

automatically come." As long as there is keen desire, servitude for objects, till then where is the happiness? Joy will come when servitude, keen desire, and need goes away, and these will go away when no want (desire) remains.

**Chaah gayi chintaa
mitee manuvaa beparavaah |
Jinko kachu na chaahiye
so jag saahanshaa ||**

As long as there is a want, till then worries will not end and when worries do not end, till then joy cannot be experienced.

There was a prostitute named Pingala. She was very well-known. There were many lustful and wealthy men that used to visit her and shower her with riches. However one day she waited all night but there was

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no one that came to her bringing her money. She became very dejected. At that time she saw Dattatreya in his blissful self, strolling and walking by.

On seeing him, she thought, "I am that fool, desiring pleasures and gratification from other men, in the kingdom of King Janak, who is beyond this body. What pleasure can they give me, what gratification can they give me? If they had pleasure and happiness in them, and if they were able to give me happiness, then why would they come to take from me? Those who cannot quench their own thirst, how can they quench another person's thirst? He who himself goes roaming around from door-to-door like a dog after scraps; then what pleasure and happiness can he give to others?"

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On seeing the blissful state of Dattatreya, these thoughts came to her mind and she immediately developed a detachment (freedom from worldly desires. vairaagya). She thought - "Until now I have made a grave mistake. But hence forth I do not wish to waste my priceless and precious time."

On this Shri Sukhdevaji said –

**Asha hi param dukham,
nairaashyam param sukham |
Yathaa sanchidhya kaantaashaam
sukham sushvaap pingalaa ||**
(Srimad Bhagwat 11/8/44)

"Expectation is one of the greatest sorrows and freedom from expectations is the greatest joy of all. When Pingala the

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prostitute gave up expectation from the men, then she was able to sleep in peace."

Truly speaking, expectation is the inertness of sorrows and sins. In Gita, Arjuna asked God a question that "man does not intend to commit sins, than too forcibly with whose inspiration does he commit a sin?" To this the Lord answered - **"Desires is the root cause of sins."** All those that are in prison, that are enduring the gates of hell and those who are experiencing suffering and dejection and those who in spite of not wanting have a tendency to engage in sinful acts, in all of these the main cause is the desires within. The main reason for all the suffering among all those that are unhappy in this world is only desires. Desire continues to make one suffer in every state. Just as when one does not have a child, there is unhappiness due

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to longing for a child. On birth of a child there is worries and associated suffering pertaining to their upbringing, education and marriage and on death of a child there is suffering from the feeling of void.

As long as desire remains, there will be unhappiness in every state. Just as expectation leads to everlasting suffering, similarly, having no expectation (i.e. Freedom from worldly desires, vairaagya) leads to eternal joy. If we get a very obedient wife, son, family, then too there will not be any happiness. The happiness will come from giving up desires. On having such thoughts, Pingala returned all the wealth and possessions that she had accumulated and intoxicated from new found freedom from worldly desires, she left everything and firmly resolved that I will

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only worship and meditate on God and become joyful once and for all.

**"Maivam syurmandbhaagyaayaah
kleshaa nirvedhetavah |
Yenanubandhan nirhatya
purushah shammruchhti ||
Tenaapukrutamaadaaya
shirasaa gaamyasangataah |
Tyaktvaa duraashaa sharanam
vrajaami tamdheeshravaram ||
Santusthaa shradhtyetad
yathaalaabhen jeevatee |
Viharaamyamunaivaahama
Atma naa ramanen vai ||
(Srimad Bhagwat 11/8/38-40)**

"Definitely today God is pleased with me) or else this mis-fortunate one would not have to go through such trials and tribulations that lead to "vairaagya"

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(freedom from worldly desires). Through freedom from worldly desires, man cuts off all the bonds and gains peace. Now I accept God's favor and kindness and with great reverence I bow my head and accept, leaving all sinful expectations of sense enjoyments, I take refuge of the Lord. Now whatever it is that I will receive according to what is destined , with that alone I will sustain my life and remain contented and live in faith. From now onwards, I will not look at anyone else and I will walk along with my heart's innermost Self, the beloved Lord."

If there is happiness in things then why would kings and great rulers renounce their kingdom and possessions. King Bharathari said –

**"Ekaaki nihspruha shaantah
paanipaatro digambarah |
Kad shambho bhavishyaami
karmanirmoolane kshamah ||**

"All alone, free of intense desires, mind at peace, a goblet in the hand, with no clothes O' Shambho! When will I become capable of doing away with my actions?"

It wasn't that Brathahari was only wishful of such a state where one gets rid of all actions (i.e. free from actions) , rather he achieved this state. It is clearly evident, from seeing the grammar, self-imposed disciplines in the verses, that a very beautiful literary composition was created. He was a great scholar and whatever work,

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study, practices etc. he took on, he did them with great interest.

When he took over the kingdom into his hands, he protected it with great fervor and with intense interest. At night he disguised himself in different robes to wander the streets to gauge whether the people in his kingdom were experiencing any difficulties. In this manner he looked after the people. He performed all his duties, but did not get stuck anywhere. However, when he took up renunciation, then he did not leave and go anywhere. He was most agreeable in living, dwelling wherever in a fearless state which in itself is renunciation. Everything else is fear based.

There is constant fear of disease in sense enjoyments, of fall in a kingdom, of king in his riches, of poverty in self-respect,

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of enemy in strength, of old age in beauty, of disputes in scriptures, of evil people in good qualities and of death in the body. All things are endowed with fear for man on this earth. Only that one thing "vairaagya" (free from worldly desires, dispassion) is such that it is totally free of fears!

King Brathhari had many regrets from his actions in previous states, in the end he received satisfaction only in "vairaagya" (free from worldly desires, dispassion). He was saying-

**Bhoga na bhuktaa vayameva bhuktaastapo
na tatpam vayameva tatpaaha |
Kaalo na yaato vayameva yaataastushnaa
na jeernaa vayameva jeernaah ||**

"We have not enjoyed the sense objects,

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rather the sense objects have enjoyed us.
They have destroyed us."

Even on taking birth in a good family there remains a fear of falling down. A rich man is fearful of even his son; then what to speak of fear of king! In self-respect there remains fear of poverty, and in strength there arises fear of enemy and fear of old age is well-known. In that age and state, man walks with three legs.

**Lakari pakari sukhari karmein pag panth
pare nab hare dag ri |
Nagari tanari supuraani pari, ab
lootat hai bhagari bagari ||
Na ghari bhar baith bhajyo suhari kath
koor kari jagari sagari |
Ab ri biradhaapan baat buri su ari sam
laagat hai sut ri ||**

One saint said –

**Jara kuti hoban saso kaal aheri laar |
Paav palakamein maarasi garbyo kahaa
ganvaar ||**

When old age, decrepitude, senility creeps in, one wonders what happened to that strength, that enthusiasm, that courage and vigor, where did it all go? There is great fear remaining regarding differences of interpretations in the scriptures. Expectations of different individuals cause excessive grief to the educated and learned. An ignorant person has only three main areas of grief - field of matter (adhibhoutik), regarding God (Brahma, adhidaivik), spiritual matters (adhyaatmik), however, the educated and learned have seven different areas of grief - 1) material field 2) God 3) spiritual 4) study

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of scriptures 5) fear of being insulted 6) fear of forgetting and 7) pride of scholarliness.

"Gunekhalbhayam" – where there is no examiner, when there is no one with talents, where there is no one there to appreciate the virtues, there in the midst of fools, what is our worth?

There was a great singer, who went in front of the king with his "sitar" (Indian string instrument). The king was ignorant, then what would he understand of that divine music!

On this a poet wrote -

**Re gaayak ye gaayasut tu jaanat parbeen |
Ye gaahak kadbeen ke tai leenhi kar been ||**

However many virtues you may have, but if there is no one there to appreciate or

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discern the virtues, then who will take it in?
Bharthari said - "I had lots of knowledge,
but no one took it" -

**"Bodhaaro matsargrastaah prabhavaah
smayadshitaah |
Abodhopahataashaanye jeernamange
subhaashitam ||**

In the same way one poet said -
**"Who will listen, who should I tell, if they
listen, they do not understand; To say, to
hear, to understand it all happens in the
mind's mind."**

"Kaaye krtaantadbhayam" - The
God of Death is always watching the body,
when should I make a breakfast out of it -

"Even if sense objects remain for a
long time, but one day they will definitely
leave – whether we give it up or they

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renounce us. Their separation is inevitable. But worldly men, do not renounce them on their own. When the sense objects independently, renounce them, then they experience great remorse. However, if they themselves can renounce these sense objects, then they can receive infinite bliss and peace.

On leaving these sense objects from the mind, then these same objects will begin to give one joy. Just like Rs. 10 if stolen, makes one feel sad, but if out of your own will they are donated then it gives you happiness, but in severing relationship with them, there is no difference.

If someone is leaving, then you yourself push him away and say to him – go, go away! Then there will be joy and only joy!

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There was a Jaath (a person from northern india) and his wife. Both used to fight regularly. The wife used to threaten the Jaath often saying – "now I will not stay in your house, I will go away." The Jaath thought – "She fights with me daily, she will eventually leave; she will take away with her my self-respect. Instead it is better that I leave her before she leaves me. One night when the women clearly said "tomorrow morning I will leave," then the Jaath at night standing at the entrance of his house loudly declared to all the villagers. "Now none of you try to accuse me. From today onwards, I have renounced my wife starting today. My wife has not left me, I have thrown her out. " Similarly all the objects in this world are like this "Jaathni" (wife of Jaath) , therefore renounce them from the very beginning. By renouncing

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these objects ourselves, one attains eternal peace.

"Untahu tohi tajainge paamar! Tu na taje abahi te."

With such thoughts, Brathhari said -

"A moth does not understand that on burning how much pain and suffering there can be, therefore it vehemently jumps into the fire. A fish does not realize while eating the piece of meat attached to the hook, that inside is a hook made of iron. However we all inspite of knowing this we get trapped in the adverse net of sense objects. We are unable to leave them. O' how great and how deep is our ignorance.

Many times have we seen things, many times have we enjoyed sense pleasures and seen for our selves, then too

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we are after them. The moths and other animals die only once due to association with sense objects, but we enjoy the sense pleasures and continue to die over and over again. But then too we do not become alert. Time and again we are tripping over a rock, yet we do not even remotely think about becoming careful. After all, when will we come to our senses? This body has become old, and the prime years of this life have gone away; then too you are looking at sense objects with keen desire and longing! You desire to see your grand kids and great grand kid's faces. If you see the possibility of gaining happiness from wealth, then ask a rich person. If there is notion of there being pleasure in women then ask those that have 2-3 women; if there appears to be happiness in things, then meet those who have many possessions and ask them. If there appears

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to be happiness in Kingdom, high powerful positions and in officials, then meet such persons and talk to them. Happiness is no where to be found; because happiness is only on giving up wants. It is on becoming free of worldly desires. It is said -

**"Chaa chohti Raamdas sab
neecho mein neech |
Tu to kewal Brahma thaa,
chaa ne hoti beech ||**

But those with passion filled eyes do not see anyone that is dispassionate. Wherever they see, they see only attraction and attraction only! Their point is also correct. Truly those that are free from worldly desires (dispassionate people) are very few, because –

Aadi vidhya atapati ghat ghat beet adi | Kaho kaise samjhaayiye kuan bhang padi ||

The talks are big, such as being free from all worldly desires, but on seeing objects, seeing sense enjoyments, the tongue begins to flicker back and forth. The eagle flies very high, but when its sight is on the rotting meat down below, it is nothing but attraction!

He who is a genuinely free from worldly desires (truly dispassionate) his sight becomes totally different. Great joy flows wherever a dispassionate person goes. Elaborating on the joyful state of a dispassionate person, Bharthariji says -

Why would a man that is free of worldly desires, roam the dirty streets of the cities, like a creepy crawling creature

that moves around in excrements. An ascetic used to say that "I make my mind understand to not have any desire for food-clothes, or else you will have to smell the dirty streets and time and again take birth and death." Shri Shankracharyaji said -

**"Punarapi jananam punarapi maranam
Punarapi jananiathare shayanam ||**

If man thinks about the filth of the senses objects even for a single moment, then he will feel like vomiting.

Those beings that are intensely longing for sense pleasures and remain engrossed in them consider themselves to be happy. What is the difference between such persons and crawling creatures?

A mountain and a prostitute only look beautiful from a distance. Also from a

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distance the description of a desert appears charming, but on reaching there, even the best, bravest, strongest people are overpowered and feel helpless. The bliss of a man that is freed from worldly passions can only be experienced by he who is unattached and dispassionate (virakta). God has called this world an abode of sorrow (dukhaalay) and perishable. In that which even our father and grand-father did not get any happiness, in that how can we gain happiness?

Rajjabiji was going to get married. On the way he went to meet his Guru who said to him -

Rajjabi you did an astonishing thing by tying a peacock to your head, you had come on earth for singing the glories,

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worship and remembrance of God, but ended up in permanent hell.

Rajjabi said – "Rajjabi will be truly astonishing when the world will go with him!"

Rajjabi was such that he – He received his Satguru from Dadu, and by a single word he immediately recognized, he understood and became disentangled once and for all and there remained no more of the tug-of-war.

Only one word did the work! On seeing a man that is freed from worldly pleasures, one becomes dispassionate. Dattatreya did not say a single word to the prostitute, simply by seeing him, the woman became dispassionate. This is because the

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expressions / composure of a man who is freed from worldly desires are such.

There is such joy in talks about dispassion (freedom from worldly desires), then if one truly becomes dispassionate from the heart, then what to speak of that joy? Wearing the best of clothes, applying sweet fragrance and adorning ones self, if one sits in front of a truly detached person, than there will be a feeling of discomfort. A proper form of dispassion is one which takes place through thoughts, reflection and discrimination (vivek).

Freedom from worldly desires (dispassion) that happens from spiritual disciplines is even better than the dispassion that arises from discrimination. When with your mouth and tongue one initiates reciting the name of God - "Ram

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Ram Ram Ram Ram," the body becomes filled with ecstasy and feels enraptured. The heart is filled to the brim and overflowing with love. On listening to God's divine messages, one begins to dance. In this state, even by mistake the sight does not go towards sense objects, and naturally there is dispassion (i.e. freedom from worldly sense enjoyments). The mind by great magnetic pull continuously gets drawn towards God. In his heart the joy of divine love cannot be held. He keeps repeating "Giridharlaal! Keep me as your servant! Just like Meerabai on becoming blissful in love begins to dance tying bells on her feet.

"Pag ghungharoo baandh Meera naachi re"

Intoxicated Meera, exhilarated in love begins to dance. What is the reason? She

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received the relish of "bhajan" (devotional worship and adoration) of the Lord. From a worldly perspective, the greatest of all attraction is in honor and prestige, glory and fame; but where is the concern for these things? On the contrary without fearing disgrace and bad reputation, it begins to appear pleasant. Meerabai says -

This disgrace appears sweet Ranaji! I find this scandal pleasing!

In this manner the dispassion that is developed when one engages in devotional worship and adoration, from this the attractions for objects automatically, without any effort, goes away. He who is engaged in devotional worship and adoration, do not have to make an effort to develop dispassion for things. His mind is naturally, innately without forcing, united

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with God. If we say that our mind goes all over the place, then so be it, it goes all over the place, however it does not stay on God, and if it did go towards God, then it would not return back to the world. A fly goes everywhere and sits, but never on fire. But if it were to sit on the fire, then it would not get up from there, in the same way, once the mind engages in God, then it does not go anywhere else. It becomes of the same form. Therefore for becoming dispassionate about the world and for developing love for God we must all intensely become engaged in devotional service, worship and adoration of God.

There was a devotee Dampatti. Both husband and wife were engaged in devotional service of the Lord. Their way of worshipping and adoring the Lord was that they would keep a few lentils with them.

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They would turn the "japa-mala" once and take a lentil and keep it aside. In this manner several pounds of seed would get moved aside by each person. Both husband and wife would compete as to how many pounds of lentils were moved. As one continues to engage in such devotion and adoration of the Lord, the state he reaches has been shared by Lord Krishna -

**"Vaag gadraadaa dravate yasya chintan
rudtyabheekshanam hasati kvachich;
Vilajj udraayati nrutyate cha
madbhaktiyukto bhuvanam punaati"**

While singing My name-qualities he whose throat is filled to the brim, heart tremors, who time and again in love sheds tears, sometimes laughs, sometimes leaves all shyness and shame aside and with a high pitched voice begins to sing and dance, such

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a devotee of mine purifies the three worlds.
It is said in Ram Gita that –

**Yeh sevate maamgunam gunaatparam,
Hrdaa kadaa vaa yadi va gunaatmakam |
Soham swapaadachitarenuhbih sprshan
Punati loktritayam yathaa ravih ||**

He who worships my attributeless form or sometimes he who serves and worships that which is beyond my magical attributes, the form with attributes, he is my very own Self. Just like the Sun purifies the three worlds, He too purifies simply by the touch of the dust of His lotus feet.

One can attain freedom from worldly desires even by beholding God's loving devotees that wander around blissfully-inspiring while remaining in recollection of God. In the streets that they pass through,

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dispassion and God's divine love flows like Gangaji. When one remembers devotees like Suteekshan, then dispassion takes place. God also hides and watches such devotees. Why? On seeing his devotee immersed in meditation, He too becomes joyful and begins to hide and look at them.

The inner-faculties are purified on doing spiritual disciplines. With that also one develops dispassion. This type of dispassion (detachment) is better than dispassion through thinking (vichaar).

On attaining God Realization, the freedom from worldly desires is extremely divine (alaukik). It cannot even be described; it cannot be called attachment or detachment. Such extra-ordinary dispassion is only among those great souls that have realized God. Till "Brahmalok" no

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matter how many different types of sense enjoyments one gets, there does not remain even the slightest possibility of a hint of passion arising in his inner faculty, because besides that One essence of God, there appears to be no where any relish or anything significant.

Besides the essence of Paramatma nothing remains.

To attain that state which is inexpressible in words it is essential to associate with those men that have become free from worldly pleasures and those that have realized God. By their words, their actions, we must take lessons and learn very quickly. No one has ever had any happiness from worldly objects, nor can they ever have any happiness, it is not possible for them to have happiness from

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worldly objects. By thinking so, he who is following the path of devotion, must make an effort to engage his mind in God. And in the path of knowledge, he must lift off from the mind the existence of objects and must with a firm aim keep in mind at all times and understand that it is only existence, consciousness and bliss, entirely and only Brahm, Paramatma (God) alone.

Narayana! Narayana! Narayana!

From book "Saadhan, Sudha, Sindhu" in Hindi by Swami Ramsukhdasji.

The same message is available in HINDI titled "**Vairaagya** " at:

<http://www.satcharcha.blogspot.com>