

VAIRAGYA (RENUNCIATION)

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This is the second of chausadhanas which develops from the practice of viveka and this state is brought about by certain other causes too. When we are fed up with worldly objects, after indulging in them to our hearts content we sometimes begin to feel an inward repulsion towards them. Our attention is naturally diverted towards some nobler ideal and we feel a bit awakened to Godly thought. Secondly when we have been deeply pricked by the treachery and faithlessness of the world we feel disgusted and inwardly averse to worldly things. Feeling of dissatisfaction and detachment also develops when we are in a state of bereavement on account of death of some of our dear ones. But vairagya created under such circumstances is seldom genuine or lasting. It soon disappears with the change of adverse circumstances. The feeling of vairagya actuated by sudden causes is generally short lived and changes with the change of circumstances. For though the sudden shock temporarily creates a feeling of vairagya the seed of desires and enjoyments still lies buried deep within the heart and may sprout forth immediately when it finds a congenial atmosphere. The feeling of vairagya in the real sense and with the lasting results can only be developed after thorough cleaning and due moderation.

(Source: Reality at Dawn)

Vairagya as it is commonly taken to understand to-day is only an outward show of asceticism, detachment from all world-relations and the total disregard of the duties of life. It is neither the forced physical detachment nor aversion to, or hatred for, worldly objects required in life nor any other thing of the kind. It is simply an inner feeling which turns our heart away from all that is superfluous for our normal living. Thus even an ordinary man, leading a worldly life, looking to all worldly affairs and possessing and claiming things for his requirements can well acquire the state of vairagya in his ordinary worldly life.

(Source: Efficacy of Raja Yoga)

Vairagya, in the sense of non-existence of things non-existence of things is a very difficult process for in it you have to take up the negative course and discard or reject everything that comes to your view. But if you take up the positive view and accept one thing only as real, sticking to it whole heartedly, other things will naturally fall in the background and by and by you will become unmindful of them. Consequently your attachment with them will gradually begin to disappear and you will gain vairagya by easiest means.

(Source: Reality at Dawn)

When one finds himself absorbed in some thing of the most important nature, then naturally the unimportant things will have no effect on him. This is the condition of vairagya or renunciation. Inattention as he feels towards worldly objects, does not allow his heart to be impressed by things other than those of important nature – the pious thought of realisation he now has. Many people are striving hard for vairagya or renunciation. How easily it is gained! He has no idea but of his own goal and due to that he has lost all that is not worth having.

(Source: Efficacy of Raja Yoga)

Renunciation or non-attachment is no doubt an essential stage in realization and we can never be free from the entanglements of Maya unless we cultivate non-attachment. But it does not mean severing our connection with home, the family and all worldly concerns and taking up the life of a religious mendicant. I do not agree with those who hold the view that the only means of cultivating non-attachment is to get away from home and family and retire to a solitary corner discarding all worldly ties. Renunciation effected by such forced means, is seldom found to be genuine, for it is just possible that in spite of their apparent forced detachment from the world, they may still inwardly be clinging to it.

(Source: Reality at Dawn)

We should really try to be with God and in God all the time, and never be away from Him even for a moment. When we come up to this state we are all the time in a state of Vairagya. Thus, attachment with God results in detachment from the world and that is true vairagya.

(Source: Voice Real)

Vairagya can develop very easily if one only diverts his attention towards God. On my part I do divert their attention towards the Divine and fix it but they utilise it for material purpose only. I am confident that in certain cases they keep on pulling it downwards for worldly matters. Vairagya does not in any way mean the neglect of duty, whether in respect of the world or of the Divine.

(Source: Voice Real)

Renunciation truly means non-attachment with worldly objects and not the non-possession of things. Thus a household life in which possession of things and worldly ties are indispensable is no impediment in the way of renunciation and consequently of realization, only if one is not unduly attached to the objects he is connected with. There are numerous examples of saints having attained the highest degree of perfection leading a household life all through. Renunciation is in fact a condition or an inner state of mind, which brings to our view the transitory and changing character of things and creates a feeling of non-attachment with such objects. His eyes are fixed every moment on Reality, which is unchanging and eternal, and he is free from feeling of attraction and repulsion. This is Vairagya

(renunciation) in the true sense of the term. When we have achieved this state of mind we are free from desires. We feel contented with what is available to us.

(Source: Reality at Dawn)

The end of desire means stopping of the formation of sanskaras. We need not renounce the world and go to penance in the woods. Let the material world and spiritual world go side by side, glittering equally. One cannot be a loser in any way, if doing his household duties, he brings himself up to the realisation of God as well. We should soar with both wings if we want to succeed. It is a vague idea of the people in general that God is to be searched for in the forests. My idea is that He should be searched for in the heart. One is performing the household duties and at the same time is performing the household duties and at the same time is equally busy with Godly devotion. You may say that these two things are incompatible and are contradictory to each other, but it is into the case. In the long run, Godly wisdom begins to work and one does his duty from the mind beyond.

(Source: Sahaj Marg Philosophy)