



DHYAN-KAKSH
SCHOOL OF EQUANIMITY & EVEN-SIGHTEDNESS



The True Criteria of Detachment



'Sada Hai Sajjan 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

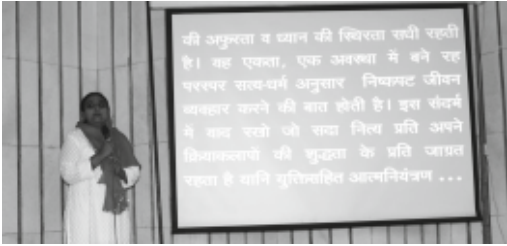
Embrace knowledge, not knowledgeable,
Anchor your faith in eternal, not the messenger

**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.










The True Criteria of Detachment




Vairagya(detachment) i.e. the state without attachment is the greatest achievement of human life because after achieving it, there is no desire to acquire any worldly object or desire and the mind becomes free from intentions (Sankalpa). Certainly, to reach this stage, immense determination of mind is absolutely necessary. What is meant to say is that if the restless/fickle mind pretends to be detached, then it cannot be considered true detachment because fickleness, in the presence of subtle craving, i.e. as soon as the opportunity arises, quickly pushes the mind into the pit of attachment. Therefore, we can say that detachment arising from the firmness







of the mind is true detachment; on the contrary, external detachment is merely a deception, that is, hypocrisy.



Elements opposed to detachment

Fickleness of the mind is a great obstacle to detachment. A steady and unwavering mind is the true guiding principle of detachment. Therefore, it is essential for the mind to be unwavering i.e. concentrated. The meaning is that the mind should not be allowed to wander here and there, in the world, under the influence of sensual desires, otherwise it becomes subjugated to the senses, keeps wandering in pursuit of worldly objects and surrenders to worldly attractions. As a result/consequently, tides of intentions and possibilities continuously arise in the mind





and weakness of the mind never allows the idea of detachment to manifest.

Dear friends, considering this fact, it has been stated in Satvastu Ka Kudarti Granth:



मन मस्त हाथी जिधर चाहवंदा है,
उधर सब भैणां नूं लै जावंदा ए
इस मन ते रहो रखवाल महाबीर जी,
तुहाडे चरणां तों जावां बलिहार महाबीर जी



(सतवस्तु का कुदरती ग्रन्थ, सोपान प्रथम,
भजन न० 17)

In this context, we believe that in today's competitive and untoward environment, it is not easy to handle the mind, but by studying, reflecting, contemplating and analysing Spiritual knowledge i.e. Shabd Brahm Vichar, as contained in the scriptures (Shastras), when followed with careful attention,





subdues the mind and helps control its fickleness. Similarly, a disciplined and controlled mind does not succumb to false attractions and temptations, even when faced with them. Instead, it remains self-content and remains in a state free from intentions (sankalp). In this way, good tendencies emerge in the mind and inferior tendencies begin to flee. The feeling of 'mine' and 'others' ends, a sense of discrimination no longer exists, that is, the dualistic state ends and equanimity is established and the truth of God's omnipresence, omniscience and omnipotence becomes apparent. Henceforth, one never acts contrary to equanimity and even-sightedness. Rather, by thoughtfully treading each step, fulfills the purpose of life.





Dear friends, you will agree that this is the ultimate goal of life. To attain this goal, hold Shabd Brahm Vichar and continuously and skillfully adore it. That is, gradually steady, calm, stabilize and control your fickle mind and senses through practice, meditation, self-knowledge, satsang (association with truth) and discipline.

Certainly, by doing so, you will not only gain victory over worldly desires, but also over the subconscious tendencies (vasanas) accumulated over countless births. In this way you will easily tread the path of detachment (vairagya) and become capable of attaining the benefit of self-realization (atma-darshan). As stated in the Satvastu ka Kudarti Granth also:



The True criteria of Detachment

Dear ones, do you believe, as per prevailing tradition, that the true criteria of detachment (Vairagya) is to renounce one's home and family like ascetics in devotion to God, or to be free from worldly attractions and attachments by living in forests or pilgrimage sites?

If that is the case, then know that this is certainly not appropriate, because in this regard, Satvastu ka Kudarti Granth says while guiding us :

कोई ढूँड रिहा तुहानूँ जंगलों में,
ढूँडे नदी नाले पहाड़।
तुहाडे मिलने की खातर हिन,
हिन ओ अव विचार, जी ओ तेरा मेरा।
तेरा मेरा, मेरा तेरा, तेरा मेरा प्यार,
जी ओ मेरा तेरा।।

कोई लिटां वधावे कोई धूनियां लावे,
कई भस्म रमा रमा गये ने हार।
तुहाडे मिलने की खातर हिन,
हिन ओ अव विचार, जी ओ तेरा मेरा।
तेरा मेरा, मेरा तेरा, तेरा मेरा प्यार,
जी ओ मेरा तेरा।।

(सतवस्तु का कुदरती ग्रन्थ, सोपान सप्तम,
भाग द्वितीय, कीर्तन न० 27)

That is, exhibiting such behavior is considered unreflective because a renunciate who turns away from his duties is regarded as an escapist. On the other hand, one who, while living in his home and family, skillfully and cheerfully fulfills all his responsibilities, remaining detached from them is known as a true renunciator. Only such a person can achieve his life's goal and bring glory to his name. In this context, ideals of all the great epoch



makers of different eras are before us, about
whom it is said:

गृहस्थी हो गये निष्कामी,
गृहस्थी हो गये ब्रह्मज्ञानी।
सार आत्मपद दी ओन्हां जानी,
हां हां आत्मपद की जानी।
सर्व सर्वत्र आपको दिखाना पड़ेगा,
दिखाना पड़ेगा।।

गृहस्थी जीवन अपना बना गये,
जीवन बना गये ओन्हां दे प्यारे।
कई जन्मा दी हरी होई बाज़ी
जित के दिखा गये ओ नज़ारे।
आप को ओही दिखाना
पड़ेगा दिखाना पड़ेगा।।

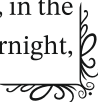
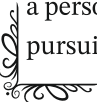
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

With this understanding, never become an



escapist. Instead, while living within your family and society, amidst various temptations that challenge the firmness of mind, keep your mind steady on the path of truth and righteousness with equanimity, contentment, endurance, and the strength of contemplation. Know that this is the highest state of detachment.

Along with this, consider sacrifice as the criterion of renunciation. This is because if one learns to sacrifice one's personal desires or pleasures for the happiness of others, detachment comes automatically. The problem here is that due to attachment, this sacrifice does not materialize, as the greed for acquiring more and more constantly troubles a person day and night. In other words, in the pursuit of becoming a millionaire overnight,









most people want to gain everything without putting in any effort.

It is this very desire that is turning humans into beasts. That is why, in this age of Kali Yuga, one appears to be celibate only out of helplessness; otherwise, most are seen as adulterers.

You will agree that this false pride, honor and glory of humans is the biggest hurdle to humanity. This is also because, in the modern competitive and provocative environment, pretentiousness dominates i.e., in the media, multi-channel, advertisements, commercialism, consumer culture, gambling trade, and amidst the mass slogans of 'Who Wants to Be a Millionaire', the questions of who will become self-knowledgeable, virtuous, or a renunciant remain unanswered.







Hence, there is a need to imbibe the high ideals of ancient culture, such as simplicity, contentment, patience, truth, and righteousness, and to advance selflessly on the path of progress-that is, to adopt an altruistic propensity. Only through this can the feeling of self-sacrifice develop, and the notion of "I" and "mine," that is, the attachment towards the self, be completely eradicated. As a result, life can be improvised.

Conclusion

In the end, dear ones, we would say that the significance of life lies in detachment from the world, not in being engrossed in it.

Attachment may provide momentary pleasure, but in resultant, it is the cause of





pain and suffering. To attain liberation from this, learn to conquer the mind by skillful chanting Naam, i.e., the word leading to self-realization. In this way, by following the Gurumat i.e. wisdom of the Guru, control the desires of the mind and cultivate detachment from worldly pleasures. Remember, this is about rising above the mire of the world, like a lotus flower, and living a more beneficial and untainted life. Believe that once your mind becomes firmly determined to live such a life, all obstacles on the path will naturally disappear, and this detachment will lead you to the meaningfulness or culmination of human life. And with supreme bliss, you will proclaim:

बलधारी जी दा नाम होश हवास भुलावे।
वैराग दी डोर सियाराम नूं निकट लै आवे॥

तुआडा नाम है भगत हितकारी।
जय बलधारी जय जय ब्रह्मचारी॥

(सतवस्तु का कुदरती ग्रन्थ, सोपान द्वितीय,
कीर्तन न० 18)

In the end, dear ones, always remember these moral sayings that one who, along with a pure intellect, consumes light, saatvik, and regulated food, renounces all worldly attachments, serves the people selflessly, restrains the mind (chitta) and senses through saatvik power of perception (dharana shakti), and controls the mind, speech, and body, while eliminating attachment and malevolence (Rag-dwesh), and takes refuge in detachment-such a



spiritual practitioner is truly worthy of merging into the Sachidananda i.e. existence, consciousness and bliss. May all of you, through dedicated practice, cultivate this state of detachment and achieve the supreme bliss of merging into Sat-Chit-Ananda-that is, existence, consciousness and bliss.

This is our heartfelt wish for you.



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SUBJECT

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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