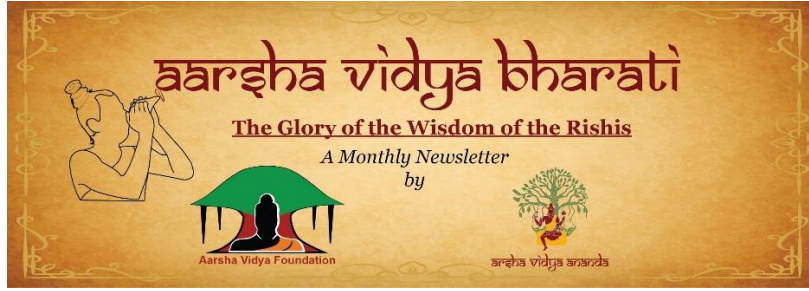

Aarsha Vidya Bharati - Aug 2022

Sravana - Bhadrapada 2079

A monthly newsletter that will bring you more happiness, more wisdom and more freedom



This is one of many articles from our monthly newsletter. Access the [Aug 2022 issue](#) or read any of [the articles](#).

Value of Values

Indriyārtheṣu Vairāgyam 9/20

By Naveen Niverthy, Pune

There are two main reasons why students of Vedanta need to understand and practice *Vairāgyam*. First, *vairāgyam* is **one of the six great virtues** used to define *bhagaḥ*, found in equal, absolute and limitless measures only in *Bhagavān*. And second, *vairāgyam* is one of the ***sādhana-catuṣṭayam***, the group of four qualifications needed for *ātmajñānam* or *mokṣaḥ*.



Vairāgyam is defined as a state of dispassion, detachment, and objectivity. It has its roots in the word *virāgaḥ* which means 'free from *rāgaḥ*'. *Rāgaḥ* means passion or attachment; binding likes and dislikes. It comes about because we are all by nature born as wanting, incomplete, lacking, inadequate and insecure people and that we need to 'do' things to overcome this; that we need to take to the pursuit of pleasure and possession of things and people to become complete again.

To become free of *Rāgaḥ* is to develop a state of mind which is calm, composed, serene and clear. **It can be achieved by practising and developing four steps:** self-awareness, inquiry and analysis, and **most importantly, a surrender to *Īśvara*** through karma yoga.

Self-awareness is our ability to recognize and understand our own emotions as well as being aware of the effect of our actions, moods, and emotions on other people. When one is under the sway of a strong emotion like desire or anger, it is important that before we get swept away by them and 'lose' our mind, we pause and recognize and acknowledge that emotion. We should be able to 'see' the emotion clearly - in us and how it reflects in others around us.

Then comes the second step: **inquiry**; asking yourself the right questions in that context. When you see that you are going to act; make a decision or say something or do something; take a pause and ask yourself - what is your intent or motivation behind that action, is it necessary, is it going to make things better, is it in your best long term interest. These questions help us take the sting out of desire. Then we are ready to take step three, analysis.

Analysis means seeing, again and again, the limitations of feeling desire & aversion, possession & loss, in making us a complete person. It is to practice seeing that everything that controls us, is subject to time and so cannot give permanent happiness. The timeless reality of our Self, its knowledge alone gives timeless happiness.

Dispassion does not mean suppression of desire. It only means that we enjoy without becoming overly dependent on the source, we do not become addicted to enjoyment.

With **karma yoga** buddhi we align our *rāga-dveṣa-s* to Dharma and offer it to **Īśvara** while accepting the results of our actions. Little by little, our *rāga* towards the karma and karma phala resolve into *vairāgya*. With dispassion, one is capable of the focused attention needed to hear the teaching clearly and undistractedly and of having the subtlety of mind required to understand it.



[Subscribe](#) | aarshavidyabharati@gmail.com | [Aarsha Vidya Foundation](#) | [Arsha Vidya Ananda](#) | [SHINE](#)