

## Dispassion.

By Jayadayal Goyandka.

### VALUE OF DISPASSION

Dispassion (*Vairāgya*) is highly essential for the seeker of final beatitude. The soul can be free only through *Vairāgya*. True *Vairāgya* gives rise to indifference towards worldly attachments or possessions and through this indifference alone one is able to meditate upon the essential form of the Divine. Real knowledge of the Divine follows in the wake of true meditation and knowledge is the gate to liberation. *Mukti* or final liberation from the bondage of births and deaths is impossible for them who do not realize the importance of *Jñāna* and non-attachment as essential steps to the absolution of the soul from metempsychosis. The knowledge which is bereft of dispassion and non-attachment is no knowledge; that is merely verbal knowledge or book-knowledge, which is the cause of bondage and never of liberation. The *Śruti* says:—

अन्धं तमः प्रविशन्ति येऽविद्यामुपासते ।

ततो भूय इव ते तमो य उ विद्याया रताः ॥

( *Īsopaniṣad* 9 )

“They enter the dark region who have given themselves up to Ignorance; the darker region enter they who devote themselves to knowledge alone.”

Such verbal *Jñānīs* take a headlong plunge in sensual enjoyments. They do not take sin to be sin and hence it is that they fall into the clutches of *Māyā* and are lost for ever. Goswami

Tulasidas has well said regarding such people:—

“Without knowing the Real Self one who has relinquished his legitimate duties,—such a soul, says Tulasī, will easily go down to hell.”\*

In fact, people are prone to embrace ignorance in the name of *Jñāna*. Hence an earnest seeker after true happiness should make it a point to acquire true and unshakable *Vairāgya*. *Vairāgya* does not consist in adopting a particular garb. To forsake one's wife, children, family, wealth, etc. on any account, to put on clothes dyed in ochre, to remove the hair or to keep matted hair, and so on, which are supposed to be an emblem of *Vairāgya*, do not constitute real *Vairāgya*. To put up a show of *Vairāgya* outwardly and to indulge in sensuous enjoyments mentally is what is called hypocrisy. Bhagavān Śrī Kṛṣṇa says in the *Gītā*:—

कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।

इन्द्रियार्थान् विमूढात्मा मिथ्याचारः स उच्यते ॥

( *III. 6* )

“Who sitteth controlling the organs of action, but dwelling in his mind on the objects of the senses, that deluded soul is called a hypocrite.”

\* ब्रह्मज्ञान उपज्यो नहीं, कर्म दिए छिटकाय ।

तुलसी ऐसी आतमा, सहज नरक मँ जाय ॥

Hypocrisy is fast gaining ground to-day. There are people who take a rigid vow of silence simply with a view to deceiving others; others fix themselves up in a particular pose to serve their selfish ends; there are still others who besmear their bodies with ashes. Again, some grow long hair on their heads, while others are always found sitting by the fire—all this simply to fill their belly—'उदरनिमित्तं बहुकृतवेशः'.

None of these external forms can be said to constitute *Vairāgya*. This should never be taken to mean that I discourage the practice of renouncing one's wife and progeny, family, possessions, sacred thread, bunch of hair on the head, etc., or bodily relinquishing one's legitimate duties. Nor do I call the vow of silence, adopting a particular pose, besmearing the body with ashes, growing long hair on the head or removing it altogether, as unscriptural or reproachable. Nor, again, do I suggest that all those who have left their hearths and homes and adopted these emblems are hypocrites. Nothing is farther from my intention than to revile or hold in contempt any person or class. I have in view those persons alone who put on appearances in the name of *Vairāgya*, simply with a view to eliciting homage from the masses and imposing on them. Those sincere seekers of the Divine Light who take to external garbs mentioned above simply as an aid to self-control, and as a means of purifying the self and pushing their *Sādhana*, are by no means to be condemned or looked down upon. Bhagavān Śrī Kṛṣṇa, too, has characterised as hypocrites only those who put up

a show of self-control but inwardly dwell upon sensuous objects. Those people who renounce sense-enjoyments mentally as well as bodily, in a spirit of true *Vairāgya* and with their mind fixed on the Lord, have been admired and eulogised in all the scriptures.

*Vairāgya* is really a great mystery and those alone who have acquired real dispassion know the secret of it. *Vairāgya* in its highest form is to be found only in those God-attained souls who are liberated even though endowed with a body,—have dived deep into the ocean of Divinity and have lost all relish for sense-enjoyments.

Bhagavān Śrī Kṛṣṇa has said in the *Gītā*:—

विषया विनिवर्तन्ते निराहारस्य देहिनः ।

रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥

( II. 59 )

“The objects of sense, but not the relish for them, turn away from an abstemious dweller in the body; and even relish turneth away from him after the Supreme is seen.”

Let us now examine the true nature of *Vairāgya*, ways to attain it, the distinguishing marks of those who are altogether free from attachment, and the fruit of *Vairāgya*. For one who is practising, *Vairāgya* can be classified under two heads: they have been called by the names of *Vairāgya* and Unshakable *Vairāgya* ( दृढ वैराग्य ) in the *Gītā*, *Vairāgya* and Ultimate *Vairāgya* ( पर वैराग्य ) in the “Yoga Sūtras,” and as *Vairāgya* and Indifference ( उपरति ) in works on Vedānta. Although there is a shade of difference in the significance of the three sets of

terms referred to above and the ideals they represent, yet there is close affinity between all these expressions. Here reference has been made to all the three terms simply to hint at the ideal commonly represented by them.

#### NATURE OF VAIRAGYA

The commentators on the "Yoga Sūtras" have classified *Vairāgya* under four heads, viz. यतमान, व्यतिरेक, एकेन्द्रिय and वशीकार and explained them at length. Their exposition is by all means reasonable and commendable. We shall endeavour in the following lines to point out in brief, according to our own poor lights, the true nature of *Vairāgya* in such a way as to make it easily intelligible to all.

*Vairāgya arising from fear:*—  
Enjoyment of worldly pleasures will eventually lead to perdition. For, enjoyment implies acquisition of enjoyable objects, which in its turn entails exertion. Every exertion, again, involves the commission of sins and the result of sin is perdition or misery. Thus, withdrawing from sensual enjoyments from fear of pain, taking the means of enjoyment to be productive of misery, is what may be called *Vairāgya through fear*.

*Vairāgya through discrimination:*—  
Objects which are supposed to have the power of gratifying the senses and thus bringing about delight, and the acquisition of which appears to give pleasure, are, really speaking, not enjoyable, nor can they bring happiness, nor again there is happiness in them. Out of sheer folly we have wrongly assumed objects full of misery, nay, misery itself,

to be happiness. That is why they appear to us as pleasurable—whereas, in reality, they are pain itself or at best a source of pain and woe. Bhagavān Śrī Kṛṣṇa says:—

ये हि संस्पर्शजा भोगा दुःखयोनय एव ते ।  
आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥

( *Gītā V. 22* )

"The delights that are contact-born, they are verily wombs of pain; for they have beginning and ending, O Kaunteya; not in them may rejoice the wise."

Even if these sense-enjoyments do not actually appear to us as transitory, they must be regarded as such and endured, says Bhagavān Śrī Kṛṣṇa:—

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ।  
आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥

( *Gītā II. 14* )

"The contacts of matter, O son of Kuntī, giving cold and heat, pleasure and pain, they come and go, impermanent; endure them bravely, O Bhārata."

Bhagavān Śrī Kṛṣṇa has put forth the fruit of this endurance in the following verse:—

यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ ।  
समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥

( *Gītā II. 15* )

"The man whom these torment not, O paragon of men, balanced in pain and pleasure, steadfast, he becomes eligible for immortality."

The Lord proceeds to tell us in unequivocal terms that a thing which is proved by reason to be non-existent does not really exist.

This is the considered view of philosophers.

नासतो विद्यते भावो नाभावो विद्यते सतः ।  
उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥

( *Gītā II. 16* )

“The unreal hath no being, the real never ceaseth to be; the truth about both hath been perceived by the seers of the essence of things ( *Tattva* ).

The *Vairāgya* which is a product of such discrimination may be called “*Vairāgya* based on deliberation.”

*Vairāgya through Sādhana*:—When a practicant, as a result of regular *Sādhana*, begins to experience an ecstasy of Divine love, and the light of Divine wisdom begins to dawn on his mind, his mind is automatically drawn away from all sensuous objects. All sorts of worldly enjoyments now appear to him as obviously painful and consequently a hindrance in the way of God-realization.

In the eyes of such a practicant, wife and children, etc., who look so attractive and delighting to a worldly-minded man, are contemptible and agonising. \* Wealth and possessions, beauty and youth, cars and conveyances, position and dignity, pomp and show, luxury and decoration, all appear to him as a pestilence, and he regards their association as a source of greater bondage and misery and, in fact, more detestable than a stinking dark dungeon. He is

---

\* This should never be taken to mean that wife and children are to be hated and despised in actual practice. A householder who is as well a seeker of the Divine should treat all with due affection and yet have non-attachment with them at heart.

as much afraid of honour and praise, regard and respect, as ordinary people are afraid of a lion or a tiger, spirits and genii, or the god of death himself ! He is awfully afraid of visiting places where there is the remotest chance of his receiving homage, respect or honour. He, therefore, keeps at a respectable distance from such places. Such things as praise and glory, honour and respect, which ordinary people receive with great exultation, make him shy, uncomfortable and miserable, as he regards them as degrading to his soul. He despises honour and praise just as we cannot bear the very sight of unholy and disgusting objects. He does not accept honour or praise even under pressure or to oblige anyone. How can one accept a thing which is disgusting to him ?

Those people who offer him honour and praise are in his eyes simple fellows doing harm to him, though having the best intentions. A foolish friend is sometimes worse than a foe. He does not, therefore, yield to their importunities for their momentary gratification. He knows that, while they will not gain anything thereby, it will decidedly tend towards his degradation. His uncompromising attitude, on the other hand, does not expose him to any blame, much less to the charge of violence. Moreover, it is not morally binding on him to yield to their importunities in this matter. Morality or religion is that abiding principle which stands a person in good stead here as well as hereafter. How can that which is prejudicial to one's secular as well as spiritual interests be

a blessing to him ? That is decidedly not honour but a great calamity, indeed. Foolish parents out of blind affection for their little child give it unwholesome food to eat and then feel miserable along with the child. Similarly, these simple-minded friends, being ignorant of the essence of things, seek to push him on the path of sin. A sensible boy will not yield to the unwholesome importunities of his parents and does not incur any sin thereby. Even parents, realizing or visualizing the consequence, do not get angry with him. On considering the pros and cons of the situation even these friends would not take offence. So thinking, he does not accept honour and praise bestowed by any one. For he knows full well that by accepting these he would be courting ruin. And he is not so self-sacrificing as to ruin himself for the sake of a little gratification of others. Even if he had such a spirit of self-sacrifice, prudence would not approve of his sacrificing his highest interests. May the Lord grant wisdom to those innocent people who out of sheer ignorance compel seekers after truth to accept honour and praise, and thus throw them into the abyss of darkness and misery.

This sort of dislike for worldly objects that one acquires through discrimination arising out of *Sādhana* is known as *Vairāgya* attained through *Sādhana*. For one who has acquired this type of *Vairāgya*, wife and children, power and pelf, honour and praise, lose all attraction and lustre, even as the moon appears lustreless and pale when the bright orb of the sun has

made its appearance in the eastern horizon.

### VAIRĀGYA THROUGH THE HIGHEST KNOWLEDGE OF BRAHMA

When the aspirant has realized God, he automatically ceases to have any interest in the various objects of the world, as they now appear to him tasteless and illusive. Then he sees no substance in anything except the all-pervading Divine principle. Just as water ceases to appear in the mirage as soon as one comes to know that it is mirage; just as to one who has woken up from sleep and recognized the dream to be a dream, the world of the dream ceases to appear as real even when called to mind; similarly, the worldly objects no longer appear as substantial and real to a seer of the essence of things. A beautiful garden conjured up by a clever sorcerer captivates the hearts of all others; but the boy with the magician, who is in the know of the secret, is not led away by it, knowing it to be illusive and false. No doubt, he is immensely delighted to see the *māyā* of his master, who is the controller of that *māyā*. Similarly, one who has acquired the type of *Vairāgya* shown above is not led away by worldly enjoyments. Such a person does not recognize even the existence of any object of sense-enjoyment; how, then, can he mistake it to be attractive or delightful. Such a person alone becomes eligible for attaining the highest status of Brahmic bliss. This is the supreme type of *Vairāgya* or stable *Vairāgya*, as it is called.

## WAYS TO THE ATTAINMENT OF VAIRĀGYA

In the light of the above exposition, aspirants should in the beginning assume that the objects of worldly enjoyment are ultimately harmful, and renounce them even from fear or disgust, taking them to be painful, nay, pain itself. Thoughts inducing *Vairāgya* will automatically arise in the mind if we repeatedly conjure up visions of dispassion, ponder on the value of renunciation, consider the real worth of the world, visit or hear tales of dead persons, deserted palaces, dilapidated buildings and ruins of houses and reflect on the fate of departed kings and monarchs and live in the company of persons who have cut off all attachment to the world and are thoughtful and wise. One should extricate the mind from the meshes of wife and children, wealth and possessions, glory and renown, honour and fame, etc., knowing them to be painful and abounding in faults of various kinds. Bhagavan Śrī Kṛṣṇa says:—

इन्द्रियार्थेषु वैराग्यमनहङ्कार एव च ।  
जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् ॥  
असक्तिरनभिष्वङ्गः पुत्रदारगृहादिषु ।

( *Gītā XIII. 8, 9* )

“Dispassion towards the objects of senses, and also absence of egoism, insight into the pain and evil of birth, death, old age and sickness. Unattachment, absence of self-identification with son, wife or home.”

If we just pause a while and take stock of things, we shall find a number

of arguments to bring home to us the fact that all worldly objects are painful. There is an aphorism in the “Yoga Sūtras”, which runs as under:—

परिणामतापसंस्कारदुःखैर्गुणवृत्तिविरोधाच्च दुःखमेव  
सर्वं विवेकिनः ।

( *Sādhana-pāda 15* )

“The wise realize that all sense-enjoyments are full of pain inasmuch as they result in pain, nay, their very presence is painful, as also their memory, and because there are conflicting tendencies in the mind.” We shall try to explain this more fully in the following few lines.

*Pain in consequence*:— A pleasure which, though appearing as pleasure in the beginning, turns out to be extremely painful in the end is said to be painful in consequence. Unwholesome food, which is palatable in the beginning but is ultimately harmful to an ailing person is an instance in point. Just as an ailing person who is given to sense-gratification takes a dainty dish which is pleasing to the palate, despite the doctor’s protest, and feels miserable, weeps and wails in the end; similarly, sense-enjoyments, though appearing attractive and pleasing in the beginning, are very painful in the end. Bhagavan Śrī Kṛṣṇa says in the *Gītā*:—

विषयेन्द्रियसंयोगाद्यत्तदग्रेऽमृतोपमम् ।  
परिणामे विषमिव तत्सुखं राजसं स्मृतम् ॥

( *XVIII. 38* )

“That which, born of the union of the senses with their objects, at first is as nectar, but in the end is like

venom, that pleasure is accounted passionate.”

The itching sensation produced in the skin by ringworm is very agreeable in the beginning when the parts affected are rubbed by the hand; but the scratches thus made eventually bring about a burning sensation which is very painful. Similar is the case with sense-enjoyments. All sense-enjoyments, whether of this world or of the next, end in pain. People attain heavenly bliss as a result of accumulated merit of a series of lives; but they, “having enjoyed the spacious heaven-world, their merit exhausted, come back to this world of death.”

ते तं भुक्त्वा स्वर्गलोकं विशालं  
क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।

Goswami Tulasidas, too, strikes a similar note when he says:—

“Sensual enjoyment is not the goal of this human existence. Even heavenly bliss is limited and painful in the end.”\*

*The agonising nature of sense-enjoyments:—*Wife, son, master, wealth and possessions and everything else is afflicting and tormenting us at every step. There is not a single object on earth which on careful thought does not appear to be painful. Moreover, when a man finds those around him in a better position, a sense of his limited means makes him envious. There is pain in procuring any object, pain in

preserving it, and pain again in losing it. It has been well said:—

अर्थानामर्जने दुःखं तथैव परिपालने ।  
नाशे दुःखं व्यये दुःखं घिगर्थे क्लेशकारिणम् ॥

One has to experience a lot of trouble in earning money, and an equal amount of worry in preserving it. Nay, one has always to burn in the fire of anxiety lest the money hoarded by him may be lost. In other words, money torments us when lost or expended and afflicts us when left behind at the time of death. In short, it is troublesome from the beginning to the end. Hence it is that it has been condemned in the above verse. Similar is the case with children, honour and fame. All these things are painful from the time we seek to obtain them till they are lost to us. There is no sensual enjoyment which does not give pain.

*Memory of objects also painful:—* Objects such as wife, husband, children, family, wealth and honour,—all that we have got, leave their impressions on the mind, so that, when they are lost, their absence makes us extremely miserable. “How prosperous I was; how handsome, well-built and obedient was my son; how faithful was my wife; how happy I was during the life-time of my husband; my fame had spread in all the corners of the world; I was a millionaire; but alas! to what a pitiable condition I have been reduced to-day! I am a penniless and forlorn creature.” Thoughts of this nature torment those who have met with reverses in life. Although there are millions and millions as destitute as he from the very beginning, they are not so miserable

\* एहि तनकर फल विषय न भाई ।  
स्वर्गउ स्वल्प अंत दुखदाई ॥

as he is. They alone who retain impressions of joy experienced at the time of enjoying sense-objects abundantly miss them when they are no longer present. This is what is meant by the term "संस्कारदुःखता".

Besides this, one thing more should be borne in mind in this connection, viz., that all sense-pleasures of this world are ever associated with pain.

*Pain accruing from conflicting propensities of the mind.*— Suppose a man expects to get a sum of ten thousand rupees if he takes recourse to falsehood, deceit, duplicity and treachery. The virtuous element in him says, "It is not good to earn money through sin; it is better to beg or even to starve than to take recourse to sinful actions." The propensity of greed, on the other hand, says, "Where is the harm? What objection can there be in telling a lie only once? An insignificant bit of greed, duplicity or treachery can do you no harm. Avail this unique opportunity to make yourself wealthy and remove the curse of poverty; then you may take a vow not to do so in future."

In this way there is a regular tussle in his mind between the good and evil propensities, and the mind is tossed hither and thither and agitated, and knows not what to do. There is no end to the agony and perturbation of his mind. Similarly, there are occasions when there is a struggle between the Sattvic and Tamasic propensities of a man. Suppose a man is playing at cards or chess. If he does not reach his house in time, his household work is likely to suffer. His Rajasic or active

nature, therefore, goads him to leave the game and go to his house, whereas his Tamasic nature draws him close to the game and does not allow him to leave it. He is thus in a great fix and becomes miserable.

Thus, if we devote some thought to these questions, it will become clear to us that all the so-called enjoyments of this world are nothing but pain. Hence we should try our level best to extricate our mind from their clutches.

These are the ways to acquire dispassion arising from fear or discrimination and are also helpful in attaining the higher type of *Vairāgya*. The following practices are specially helpful in acquiring the preliminary types of *Vairāgya*.

By constant remembrance of God and repetition of His names the impurities of the heart are gradually washed away and the heart becomes purer and purer from day to day. When the heart has become pure and stainless, waves of *Vairāgya* will naturally arise in the mind and the attraction for sense-objects will automatically vanish. At this stage deliberation becomes unnecessary. Just as a mirror is freed from dirt and becomes clearer and clearer as it is rubbed with cotton, even so the mind gets purified and illumined by constant remembrance of and meditation on the Lord, and the soul from within shines forth all the more brightly through it. In this process of self-purification even the slightest particle of dirt pricks the aspirant like a spike. Hence it is that he applies himself all the more diligently to devotion and meditation in order to wash this



blot, and eventually succeeds in obliterating it. As the heart of the aspirant gets purer and purer by constant devotion and meditation he is inspired with new hopes and strength. The remembrance of and meditation on the Lord are boring to him alone who does not know their real worth. One who has begun to understand their true worth will experience greater and greater bliss gradually and will proceed with greater enthusiasm on his Godward march in order to attain perfect bliss. Sensual enjoyments lose their very entity in his eyes. He thereby attains stable *Vairāgya* in no time. It is with the axe of this solid *Vairāgya* that the Lord has asked us to cut down the tree of worldliness with its firm roots of ego, meum and desire.

अश्वत्थमेनं सुविरूढमूल-  
मसङ्गशस्त्रेण दृढेन छित्त्वा ।  
( *Gītā* XV. 3 )

To obliterate the impressions of the world from our mind is what is meant here by cutting down the *Aśvattha* tree of worldliness. This can be easily accomplished through strong dispassion. Śrī Bhagavān further says:—

ततः पदं तत्परिमार्गितव्यं  
यस्मिन् गता न निवर्तन्ति भूयः ।  
तमेव चाद्यं पुरुषं प्रपद्ये  
यतः प्रवृत्तिः प्रसृता पुराणी ॥  
( XV. 4 )

Then alone should the quest of that Supreme Abode, viz. God, should be undertaken in all earnest (this quest consists in dwelling repeatedly in the mind on God who is Infinite Knowledge

and Truth—‘सत्यं ज्ञानमनन्तं ब्रह्म’)—after reaching which one does not come back to this mortal world. The aspirant then surrenders himself at the feet of that primal Being, Nārāyaṇa, from whom this beginningless universe has sprung forth (to grasp His true nature and to be established in Him is what is meant by surrender here). It is of those who have thus surrendered themselves to the Lord that the *Gītā* says:—

निर्मानमोहा जितसङ्गदोषा  
अध्यात्मनित्या विनिवृत्तकामाः ।  
द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञै-  
र्गच्छन्त्यमूढाः पदमव्ययं तत् ॥  
( XV. 5 )

“Shorn of pride and delusion, victorious over the vice of attachment, dwelling constantly in the Self, desire pacified, liberated from the pairs of opposites known as pleasure and pain, they tread, undeluded, that indestructible abode.”

#### THE FRUIT OF VAIRĀGYA

One who is thus conscious of God and God alone and nothing else is said to have attained irrevocable *Samādhi* (absorption) or the *Jīvanmukti* stage. The above verse describes the mental condition of such people. How such God-attained people work and behave in the world is stated at length in verses 13 to 19 of Chapter XII of the *Gītā*, which run as under:—

अद्वेषा सर्वभूतानां मैत्रः करुण एव च ।  
निर्ममो निरहङ्कारः समदुःखसुखः क्षमी ॥  
सन्तुष्टः सततं योगी यतात्मा दृढनिश्चयः ।  
मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः ॥

यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः ।  
 हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः ॥  
 अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः ।  
 सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः ॥  
 यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति ।  
 शुभाशुभपरित्यागी भक्तिमान् यः स मे प्रियः ॥  
 समः शत्रौ च मित्रे च तथा मानापमानयोः ।  
 शीतोष्णसुखदुःखेषु समः सङ्गविवर्जितः ॥  
 तुल्यनिन्दास्तुतिमौनी सन्तुष्टो येन केनचित् ।  
 अनिकेतः स्थिरमतिर्भक्तिमान्मे प्रियो नरः ॥

"He who beareth no ill-will to any being, friendly and compassionate, without attachment and egoism, balanced in pain and pleasure, and forgiving,

"Ever content, harmonious, with the self controlled, resolute, with mind and Reason dedicated to Me, he, My devotee, is dear to Me.

"He from whom the world doth not shrink away, who doth not shrink away from the world, freed from joy, anger, fear and anxiety, he is dear to Me.

"He who wants nothing, is pure, expert, passionless, untroubled, renouncing every undertaking, he, My devotee, is dear to Me.

"He who neither loveth nor hateth, nor grieveth, nor desireth, renouncing good and evil, full of devotion, he is dear to Me.

"Alike to foe and friend and also in fame and ignominy, alike in cold and heat, pleasures and pains, destitute of attachment,

"Taking equally praise and reproach, silent, wholly content with what cometh, homeless, firm in mind, full of devotion, that man is dear to Me."

Thus withdrawing our minds from this unsubstantial world and cutting off attachment with all the enjoyments of this world and the next, let us strive to the best of our ability for the attainment of the Divine.

( Kalyan )

