

Vyragyam – Detachment

Tattva Bodha defines Vyragyam as desirelessness for the pleasures of this world and the other upper worlds.

Put it in another way, it is discriminating the REAL from the UNREAL and renouncing the Unreal and adopting the Real .

In KATHOPANISHAD'S language, it is rejecting the "PREYAS" and electing the "SREYAS"

Bharthruhari, a great SAGE , compiled 100 mind boggling Sanskrit slokas , entitled "VYRAGYA SATHAKAM". which makes any one, to take up SANYASA instantly.

In Chandogya Upanishad, Narada Maharshi approaches his guru, Sanath kumara and asks for higher knowledge. The guru asks him to enumerate all he has already learnt so he can instruct him on the rest. Narada, enlists his knowledge which includes astrology, astronomy, literature, music, art, dance, grammar, logic, all the material sciences, vedas, animal and snake knowledge etc. To this Sanath Kumara replied that what he learnt was mere NAMES and missed the entire **essence** and hence taught him the atma vidya.

Sankara Charya, in a simple treatise called "BHAJA GOVINDAM" brought out the same message .

Sasthras use a familiar theme called "PRATHI PAKSHA BHAVANA" (REVERSE PSYCHOLOGY) to explain away the spiritual facts.

This process involves, first presenting the world view of happiness , the **traditional reality** (VYAVAHARIKA SATHYAM)

.Then analyzing and concluding the reverse to be the actual truth, the **Absolute Reality** (PARAMRTHIKA SATHYAM) and redirecting the individual towards the real truth.

It is important to note that Sasthras do not condemn attachment, (especially in the early stages of life) , towards the possessions and people.

What sasthras condemn is the addiction(THIRST) towards these material pursuits.

Ultimately ,of course one need absolute detachment to attain freedom.

It is like , to close the bank account, you need to pay off the debts or with draw the balance as applicable.

Similarly, to achieve total freedom, you need to clear both the papam and punyam balance and get a clearance certificate.

As long as you recognize your possessions and people are

different from you(MAMA KARA) and they can leave you with out notice in accordance to their PRARABDHA KARMA , it is acceptable to love them. This is allowed attachment.

But when you convert your people and your possessions as part of your self (AHAM KARA) and cannot accept them to be separate from you and cannot tolerate their loss, this is called excessive attachment or addiction .

This addiction is what the Sasthras vehemently warn us to avoid.

This was the problem with Arjuna also , when he treated his grand father , Bhishma , as part of himself and could not separate him as another individual. So he did not want to fight with him.

In the very first stanza of BHAJA GOVINDHAM , Sankara denounces the acquisition of material sciences (APARA VIDHYA) all our lives.

Although they are important and needed in the initial period of life, we need to understand that they do not give us freedom .

Ultimately you need to acquire PARA VIDHYA which alone makes you free from samsara..

Next , Sankara takes up the issue of acquiring money. Money is very important and sasthras recognizes this fact and allows it as long as it is earned ethically, live modestly and share it with the needy. It is the excessive thirst for accumulating money that is condemned by sasthras.

Sankara boldly proclaims that too much money is an obstacle for peace of mind.and declares that It does not give even a trace of happiness .

Sankara asks us to remember this truth constantly.

He says that we need to fear even our own son when we are too rich.

When you are able to earn money, your dependents adore you.

When your money dries up, they do not even say hello to you.

When you are alive, your relatives inquire your welfare. When the PRANA leaves the body, even the darling wife is afraid of touching your dead body.

This is the way of the world.

It is but natural to have attraction towards opposite sex and the attractive body parts. This excessive attraction towards the beauty is a delusion because on analysis we came to

realize that they are mere ugly masses of flesh, fat and blood only.

Life is unstable like a water drop on a lotus leaf. As long as it stays on the leaf, it is unsteady and dancing all the time. But when it finally falls on the water under neath, it merges with water and retains stability.

In the same way, as long as we are in samsara, the life is very turbolant . The permanent peace is achieved only when one merges with BRAHMAN.

Who is your wife and who is your son, Sankarra wants us to inquire. When analyzed, your wife is the daughter of someone else and joined you only at some time in your life. She brought with her, her own PRARABHDHA and needed to exhaust it .You should treat both as travellers and should recognize that you need to depart when you reach your destinations as dictated by the KARMA.

The son also came through you, but he is a separate individual with his own prarabdha to experience and exhaust.

Realize that all the losable things, including your money, your youth, your relatives etc. will be gone at any time without notice. They are all impermanent . BRAHMAN alone is permanent and hence try to attain Him.

Few other comments.

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Monkey story. There was a monkey which was eating the peanuts of a farmer. He tried to chase it away but the monkey kept on coming and eating the peanuts.The farmer designed a plan to teach the monkey. He fixed a pot on the ground and filled the pot with peanuts.The pot has a narrow neck which enables the monkey to put his open hands in and out. but not the closed fist. The monkey grabbed the fist full of peanuts and tried to eat but could not do so because of the narrow neck.The farmer came and started beating the monkey.The monkey would not let the grip go and hence received the banging.If only he lets the grip go, he will be free.

In the same way as long as you hold on to the people and possessions, freedom is not possible. You need to learn to let go.

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Napoleon the great, who conquered the whole world, instructed his people, to parade his coffin along the streets of the city

with his empty hands up in the air , proving to every one that he is leaving this world empty handed.and none of his achievements travelling with him.

When one dies, all the wealth acquired is left behind at home. The friends and relatives are left behind at the cremation ground.

Only the punyam and papam acquired in one's life accompanies him .

Bhartruhari, in his "VYRAGYS SATHAKAM " describes three possible destinations to the money you earned.

1.BHOGAM--(Enjoyment)-- Enjoy the wealth you acquired for your personal comforts. Feel free to enjoy all the pleasures to the fullest.

2.DHANAM--(Charity)--After fulfilling your comforts , donate freely to the needy and less fortunate.

(Do not leave too much money to the children. As Warren Buffett said, leave just enough so they still have incentive to work ,not too much so they stay idle and waste the money and also their life.)

3.NASAM--(Loss) Total waste of your hard earned money.

Sage BHARTHURHARI , sympathizes with those unfortunate souls who neither enjoyed their wealth nor donated and helped the needy.

Their money goes to the third destination – which is total waste of all his efforts in accumulating all the wealth all through his life.

DEVARAJULU NAIDU KATTA.

**Ten Commandments – Yamas,
Niyamas and ways to
Incorporate them in daily**

Life

Continuing the discussion from last week on the topic of how to put in practice the teachings of Bhagawan Ramana Maharishi and the Bhagawad Gita, Dr. Katta presented an excerpt of an audio recording of Swamiji delivered on New Year 2,000. After searching I found the text of this lecture that I have copied for your benefit. For those of you who like to listen, Ravi has posted Swamiji's recording in Advaidam website. For those who like to read, this information is presented below. Please try to practice these teachings.

Ten Commandments of Hinduism and how to follow them:

New Year: 2000 – 10 commandments

Sadhaks or spiritual seekers attend lectures, read books, and use other means such as participation in study groups to acquire spiritual knowledge. After some time, a stage is reached when many aspirants feel they have studied a lot and have a reasonably good understanding of the scriptures but are not able to implement the knowledge gained. They have the "theory" but are unable to put it to "practice". *Sadhaks* who face this problem can take up the following programme. Even others who do not have this problem can use this programme to reinforce the scriptural teaching.

This programme is a one-year project that can be renewed every year. The programme can be practiced as it is or modified to suit the needs or convenience of the individual. Since the project consists of 12 components with each component taking a month, the New Year is a good time to start this programme. This programme is essentially the practice of "ten commandments" of Hinduism – fivefold abstention (called 'yama') and fivefold discipline ('*niyama*'). These are the do's and don'ts of Hinduism.

The programme is presented in two parts. First, the *yamas*

(don'ts) and *niyamas* (do's) are defined and explained from the standpoint of practicing them. Of the two groups, our scriptures consider *yamas* to be more important than the *niyamas* and so the former is discussed first. Secondly, a method of implementation of the *yamas* and *niyamas* is presented.

The five *yamas* are *ahimsa*, *satyam*, *asteyam*, *brahmacharyam*, and *aparigraha*.

1) *Ahimsa* (non-violence) is the avoidance of violence and injury. *Ahimsa* has several aspects. The grossest form of *Himsa* is physical violence. Physical violence is not confined to beating people but includes actions such as throwing or banging things. When we begin practice on this programme, we must first pay attention to physical violence. If we feel we are already free from the weakness, we can concentrate on verbal violence – shouting or using abusive or indecent language.

2) *Satyam* (truthfulness) is primarily a verbal discipline. We maintain harmony between knowledge, motives, and words. Our words must not hide our knowledge or motives. There must be harmony between thought and word. *Satyam* is a positive attribute and yet it is listed as a *yama*. So we have to redefine *satyam* as something to be given; that is the avoidance of a *satyam*. We must emphasize more on eschewing a *satyam*, by not telling lies or speaking untruths.

3) *Asteyam* (non-stealing) literally means non-stealing. We may wonder whether this value is required for us because we are not thieves. *Steyam* is not just breaking into a house and stealing. Any unfair transaction through which we derive some benefit is *steyam*. Not paying a person his due is a form of stealing because we keep what legitimately belongs to another person.

4) *Brahmacharyam* (chastity) means having the right

attitude towards members of the opposite sex. Men must have a decent and appropriate attitude towards women and similarly women must have a decent and appropriate attitude towards men. Like *satyam*, *brahmacharyam* is a positive characteristic and yet finds a place among the *yamas*. So we must understand *brahmacharyam* as giving up all indecent and inappropriate attitudes towards the opposite sex.

5) *Aparigraha* (non-possessiveness) is the fifth *yama*. *Parigraha* means possession. *Aparigraha* is literally non-possession and must be understood as leading a simple life. There are two aspects to *aparigraha* – owning less and having the right attitude towards what little we own. We give up luxury, pomp, and show. We draw a line and limit our possessions to what is necessary. A simple living is suitable for high thinking.

We should not develop possessiveness towards the limited possessions we have. This is even more important than owning less. We should remind ourselves that what we have belongs to the Lord and is given to us temporarily for us to grow. We use our possessions with gratitude to the Lord who claim them at any time giving advance notice or not.

The five *niyamas* are *saucham*, *santosha*, *tapas*, *swadhyaya*, and *Ishwara pranidhanam*.

6) *Sacuham* (purity) means cleanliness or purity. We must first focus on gross or physical purity and later concentrate on subtle or inner purity. *Saucham* can be understood as keeping ourselves and everything around us clean. This includes our body, clothes, possessions and house. *Saucham* is not only cleanliness but also orderliness. Our house may be very clean but due to disorderliness we may have to search for anything and everything. A good maxim to follow is 'a place for everything and everything in its place.'

7) *Santosha* (contentment) means contentment or

satisfaction. *Santosha* has to be developed at two levels because life is twofold pursuit – earning and owning. Initially we aspire to earn a lot of wealth and also own many possessions. The first stage of contentment is at the level of owning. We are satisfied with our possessions and stop earning for more. Earning continues but spending decreases. Such a person produces more, consumes less and creates wealth for the community, society and nation and is called a karma yogi.

The second stage of contentment focuses on earning. We stop craving for more and more. Such a person is *jnana* yogi. Contentment at both levels of earning and owning is called *santosha* or *trupti* and should be practiced as a *niyama* meaning with a positive attitude. We think of what we have rather than what we do not have and give up beggarliness of the mind. We tell our mind that we have plenty. This is the principle of abundance.

A contented person will readily share his wealth with others. Without *santosha*, *dhanam* (charity) cannot take place. Contentment is a prerequisite for a charitable disposition.

8) *Tapas* (austerity) means austerity and like *ahimsa* and *santosha* has many dimensions. The grossest form of *tapas* pertains to physical activity. Activity is important not only from the religious and spiritual angle but also from the aspect of health. In the olden days the very lifestyle ensured that people were physically fit. Today we can consider some form of exercise. An ideal exercise is the *surya namaskar*. It is common to hear people say that they do not have time for exercise. Those who cannot spare a few minutes a day for maintaining their health today may have to spend many months later for recovering (lost) health due to sickness.

9) *Swadhyaya* (spiritual study) is the study of our scriptures and is a very important commandment. Many years ago *swadhyaya* was done by every person. It was a daily ritual known as *Brahma yagna*. Today people do not give much

importance to spiritual study. May think it is for intellectuals and those who want to take to monastic life. At the minimum we must study a few verses of the *Bhagavad Gita* everyday and reflect upon the teaching.

10) *Ishwara Pranidhanam* (surrender to God) is looking upon every experience in our lives, favourable or unfavourable, as God's will because every experience we undergo is the result of our past actions. This is called *karma phallam* and can be pleasure or pain. Behind every *karma phallam* is the law of karma and behind the law of karma is the Lord. The Lord is invisible, the law of karma is invisible but when the Lord and the law of karma function, the result is a tangible experience. So we accept every experience without resistance. And the mind is free of negative emotions and thoughts. This acceptance is called *Ishwara Pranidhanam* or *sarangati*. An inability or unwillingness to do so will produce unhealthy thoughts in the mind and lead to bitterness, anger, frustration, hatred, etc.

The ten *yamas* and *niyamas* should be practiced by all the *sadhaks*. We have no choice in the matter. Without these attributes, the study of *Vedanta* will neither be meaningful nor beneficial.

How can a *sadhak* practice the ten commandments? Aspirants may consider the following method of implementation that is designed as a one-year project. Every month we should focus on one commandment beginning with the first and proceed in order. Each commandment is important and should be given attention. Practicing the *yamas* and *niyamas* can be made effective by following a five-fold strategy: *sankalpa*, *avadhanam*, *samyama*, *simha-avalokanam*, and *vicara*.

1) *Sankalpa* (resolve) means making a resolve every day. We begin the day with a resolve that we will practice the commandment chosen for the month. During the "ahimsa" month; we will resolve firmly: Today I will practice *ahimsa*. I will

not shout at my family members, subordinates etc. We must maintain a notebook and soon after getting up we must write, ' *I will practice ahimsa today*' 24 times. We should write with a full heart, sincerity, and commitment.

2) *Avadhanam* (precaution) is especially important. The scriptures say that for a spiritual seeker, negligence is destruction. Many railway accidents occur due to negligence of simple precautionary measures. Precaution is within our capacity. We must be alert and avoid the contributory factors that make us violate the commandment. This applies even to our health. Maintaining health requires adherence to a few simple rules neglecting which we may have to face the consequences for a life time.

3) *Samyama* (restraint) comes into play when *avadhanam* fails. Violations (of the commandments) will occur, especially in the initial stages and we display the negative behavior we have been trying to avoid. The moment we realize we are using abusive language, we must strive to control ourselves. We practice restraint before the situation gets out of hand.

4) *Simha-avalokanam* (introspection) is the fourth strategy and should be done every day. At the end of the day, we look at our behaviours and determine to what extent we fulfilled our resolve to follow the chosen commandment. For every violation we must take out our notebook and write, ' *on sri gurubhyo namah*' 24 times. There are three benefits in doing so. First, it serves as a *prayaschitham* or repentance for violating the commandment. Secondly, we invoke the grace of the guru. Guru includes god because HE is the *adiguru*; the first guru is Bhagavan. Thirdly, by the grace of the guru, the circumstances or occasions that make us violate the commandment will become lesser and lesser.

Also there will be a change in our attitude. Presently we are likely to think that our violations are necessary and dictated by the circumstances. We consider them a necessary evil. But

as we progress, by the grace of the guru, we will find that we do not violate the commandments even in situations where we once thought it was necessary. Thus by the grace of guru the number of occasions that are likely to provoke us becomes lesser and lesser. We no longer violate as before thus making real progress.

The above four strategies should be practiced every day.

5) *Vicara* (study) is a powerful and the most important strategy and this involves the study of the significance of each of the commandments. It is seeing the 'value of a value'. Each month we must focus on the commandment chosen for the month. During the "*ahimsa*" month we must collect as much information as possible on this commandment and study the literature for at least an hour a week and try to understand its significance. Why is *moksha* not possible without giving up *himsa*? Why do we resort to violence-physical or verbal? What precautionary measures can we take to avoid *himsa*? Our analysis will reveal that our violent behavior is always preceded by anger. We can further analyze, why do we get angry? Is it because of certain people? How can we change our behavior (rather than expect others to change theirs) to avoid or minimize getting provoked?

Vichara can be done individually or collectively by forming and participating in study groups. Study groups meet periodically and members of the group get an opportunity to share with the other members as to how they are handling the commandments in their daily life. There can be discussions and healthy exchange of ideas that is beneficial to all the group members. Study groups inculcate seriousness and a sense of commitment towards practicing the commandment. Participation in study groups is highly efficacious and strongly recommended.

Vicara will reveal that each commandment has a gross aspect and a subtle aspect or many other dimensions. In the first

year, *sadhaks* can focus on the grossest aspect of each commandment and in subsequent years turn their attention to the subtler aspects.

Since the ten commandments consume ten months, the question arises: what should a *sadhak* do during the remaining two months of the year? In the eleventh month, the aspirant must strive to give up one bad habit – be it smoking or losing one's temper. Again, we can start from gross, physical habits and proceed to subtle weaknesses. In the last month of the year, the *sadhak* must cultivate one good habit that the aspirant would like to have. If we have the habit of criticizing others, we may want to develop the practice of giving praise where it is due. In case we have a doubt regarding what habits or attributes to focus on the last two months of the programme, we can study the sixteenth chapter of the Bhagavad Gita wherein Krishna discusses demoniacal traits (called *asuri sampath*) or negative qualities and divine traits (*daivi sampath*) or positive attributes.

I wish you a happy new year and a year where you practice these ten commandments and become a better person.

Ten Commandments of Hinduism

This is a special talk given by Swamiji on the new year day of 2000. This one hour special talk discusses the following:

- Ten commandments that should be followed by all seekers of moksha
- The practical ways of following these ten commandments

While many of us study vedanta, and are in the process of assimilating the knowledge, we struggle to apply this

knowledge during our day to day lives. Swamiji gives some very specific guidance that will help us lead a better life.

Please click on the link below and listen the teachings of Swamiji.

Ten Commandments