

Detachment – February 4, 2020

Yoga does not apply rigid rules or dogma. While there are certainly many practices and teachings, it is essentially open. It goes without saying that the Yoga does not care about the symbolism under which one adores God, neither the iconography nor the dogmas. The essence resides in how one loves and conforms his actions toward the unique God. Unlike the civil law, where action is needed, the key to the Yoga lies in one's intent, much more than what one says or does. This is true even if the intended act never happens. The intent creates Karma, all of which is forever written down in the Akashic records, and one's reaction becomes the seed of a future incarnation. These records are visible to the clairvoyant.

Great misfortune awaits the man who does not have God in his heart. This individual will karmically condemn himself to remain prisoner of the materiality and consequently to err for centuries and centuries into the suffering of the incarnation.

On the contrary the Karma Yogi will raise himself above the human condition, he will acquire mysterious supra-normal power that will give him or her control over matter. The more we control our lives and our reactions to our experiences, the better we can control our environment. Christ said that so long as we have a faith equal even unto a mustard seed, we can move mountains.

The most grand achievement will be the great Liberation by passing through the door of the 'ultra-detachment' (Paravairagya) through a final and supreme effort.

The role played by the divine love puts in great perspective the necessity of the duties toward God and the symbolism attached to each specific religion. How we manifest that love determines how and whether we receive the grace in return. One must seek, ask, communicate... in order to receive. The grace of Ishvara is key in obtaining the grace of detachment.

What is detachment? It is not doing nothing. *Laissez faire* is also not detachment. As emphasized by the great Sri Aurobindo, the Yoga does not hold or support one to run away from the requirements of life. We are in this life for a reason particular to ourselves, and must face up to it. Avoiding our life, our Karma, is not detachment. It is without question not required that we abandon ourselves to asceticism or a contemplative life that would be different from the

normal life or in negation of our terrestrial duties. We need to accept, not avoid, what life has put before us. Living a simple ordinary life in grace is more effective than shutting ourselves out from the experiences intended for us. Note that Aurobindo did allow for monastic life in exceptional cases but only temporarily (such as a retreat).

All personal intellectual rules or principles, whether in acceptance or repudiation of an idea or of others, when based on a mental rationalization alone, are totally foreign to integral spirituality. The intellectualism of societies, and even some religions, will lead many to actions based only on what one is expected to do, not what is consistent with grace. Fortunately, for the earnest seeker, after the period of expiation, normally associated with the number 40, (40 days and nights, forty years to the change of life), at one point the spiritual consciousness, from the heart, will completely pass and overshadow any possible mental activity. Thus the mental activity becomes subject to the heart's activity and thus becomes an illuminated consciousness of reason versus mere reason itself. As said by Pascal, the heart has reason that the reason will not understand, and will never understand.

All that is brought as a Karmic effect, that could create a change, ought to be accepted even though contrary to our mental view or rule, since it manifests the natural detachment and the movement of transformation. We must never deny experience, no substitute, no proxy.