

Detachment

A Few Words from the Masters



Free from desire, you realize the Mystery.
Caught in desire, you see only the manifestation.
(Sufi Saying)



Perfection does not consist in not seeing the world,
but in not having a taste or relish for it.
(Saint Francis de Sales)



Sant Kirpal Singh Ji Maharaj

Detachment and Renunciation

Detachment and renunciation are entirely distinct and independent of each other. One who is on the path of spirituality need not practice renunciation, but spirituality is not possible without detachment. Renunciation is connected with one's own fate karmas. Raja Janak, Guru Gobind Singh Sahib and many other highly evolved souls are examples of perfect detachment without renunciation. It is written in the Mahabharata that one who has renounced everything and retired into jungles is liable to the effects of his environment.

When one meets a perfect Master, then alone will he be able to understand fully the implications and the meaning of true detachment. Then he need not try to run away from the world and leave his household in order to lead a life of detachment.

In the company of a Master, the soul of a disciple imbibes the qualities of God and all other tastes in the world become insipid. The devotee is engaged in worldly pursuits, but within himself he is above their ties because of detachment. He lives in the world but he is not a man of the world. He realizes that God is the highest goal, and he forgets his world in remembrance of Him. So even while living in the world, he cannot forget Him.

The truly detached person knows that one day his own body, his house, his palace and all his worldly property – all attachments – have to be left behind, and nobody knows when this will happen. Therefore, he lives in this world in name only and gives more attention to the purification of his soul, for he does not wish to barter his soul for the sake of this world.

A Master fully imparts the true method of spiritual practice and also teaches the disciple how to live in this world without attachment. Thus the devotee earns his own living and carries on his household life within proper discipline and under set principles. The devotee also listens to the Sound Current and becomes worthy of attaining salvation.

What would happen if one were to leave his hearth and home? The mind would create new ties even in a jungle, not only with the surroundings but also with abstract desires. If one cannot be detached there, where else can it be possible? Actually, detachment is not the renunciation of the objects of the world, but is the renouncing of the strong desires by which one is attached to this world.

Even if a man should leave his house, his wife, his children, etc., the evil desires already fixed in his mind would not leave him. The mind will create conditions to ensnare him in worldly ties. As a householder, he had the ties of his house, his wife and children; and, in the jungle, the different sects, disciples, masters and other social institutional connections will take hold of him. In his home he was busy as a householder, but in the jungle he has the additional headache of living on alms. The whole trouble is with the mind. When it is pure and controlled, then only one really becomes detached. (*Philosophy of the Masters*, Book 2)



Yet another point, you must give up all your feelings of possession; karma may take from you the things which you like best - even the people whom you love most. Even then, you must be cheerful - ready to part with anything and everything. (ruhanisatsangusa.org/gemsq.htm)

If one is spiritually developed in life, he or she remains so in after-life, but if one is not so developed, how can he develop after death? We have a golden opportunity now in the human body wherein we can develop to any degree of perfection and can become detached from the things of this world. When one has developed overwhelmingly in love and devotion for the Master and has advanced spiritually so much so that he or she has become detached from worldly things, he need not return to earthly life, but will proceed onward in the inner planes with the guidance of the Master-Power residing with him. (*Spiritual Elixir*, 306)

Selections from *Morning Talks*; Righteousness-Detachment-Self Restraint

When you leave this body, you are not changed. You are what you are now. After leaving the body you cannot become a learned man. If you are attached here while living in the world, your attention will still be in the world even after leaving the body. Where will you go? where you are attached. Where should we attach ourself? The soul is a conscious entity, it should be attached to the Overself, which is all Consciousness, even in life. Then while remaining in the world, you won't be attached to the world. You will be in the world, and yet out of it. When you leave the body, you will go to the feet of the Lord...

You have to live in the world quite detached. When you want to use one faculty, use it. When you want to leave it, leave it. It is not so with you now. For that purpose, **you are given a contact with the Light and Sound Principle within you. When you get more bliss there, your outward attachments will be cut off.** Apparently, you may be living in the world, but you won't be attached to the world. You will only be making the best use of it, just like a man who goes to a garden, he enjoys and returns when he wants to, at any time. Similarly, it is most important to have such a heart which is attached to God, not to the world...

A true Master does not advise you to leave the world, but remain in it and yet be not of it. A boat remains in the water and you may be rowing in the boat, but be careful that the water does not enter the boat, otherwise you will be drowned. If the outward impressions are overflowing within you, you will be drowned in the water of the world and will have to come back again and again.

So for that very reason, an initiate is given something to start with within him. If you will be regular in devoting time, you will be attached there. You will be in the world yet out of it...



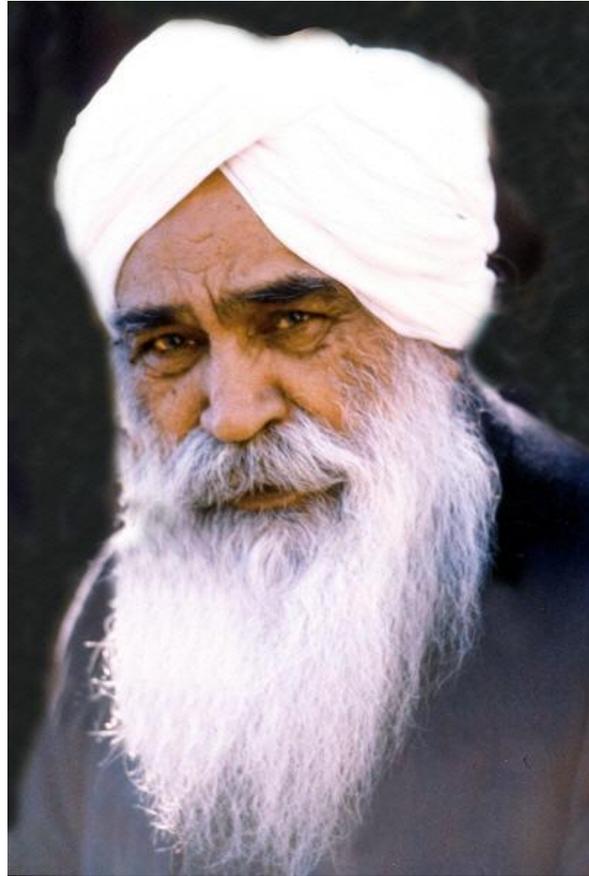
The more you advance in the earthly life, the higher will be the plane that you will go to.
(<http://www.ruhanisatsangusa.org/mt/truelove2.htm>)

The more you are developed while living here, the more of the inner journey is covered in the Beyond. ([ruhanisatsangusa.org/wayof.htm](http://www.ruhanisatsangusa.org/wayof.htm))

What you have earned in this physical life, that goes with you. You are what you are now, by merely leaving the body, you cannot become Saints. ([ruhanisatsangusa.org/godhears.htm](http://www.ruhanisatsangusa.org/godhears.htm))

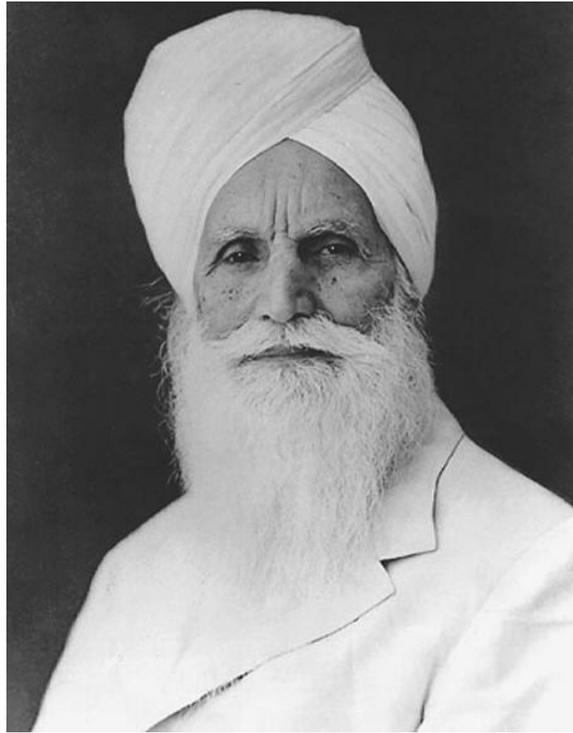
In the second category of mankind fall all persons who come in contact with a living Perfect Master, are accepted by Him, and initiated into the esoteric science of the soul, but for one reason or another, are not able to develop communion with the holy Word to any appreciable extent...

The subtle form of the Master is resplendent, and leads the spirit into higher regions. He assigns each spirit an appropriate place to which he may be entitled according to his sadhna or the practice of the holy Word during his lifetime; and He imparts to him the necessary instructions for further and fuller development on the spiritual Path. (*The Mystery of Death; Chapter IV Death in Bondage*)



Sant Kirpal Singh Ji Maharaj

Hazur Baba Sawan Singh Ji Maharaj



The first step that leads us towards our Home is detachment from the world. The transitory carnal enjoyments must be gradually discarded, for so long as they persist, the soul finds it impossible to attach itself to Nam. As you keep firmly rejecting material gratifications, your love for the world will go on decreasing.

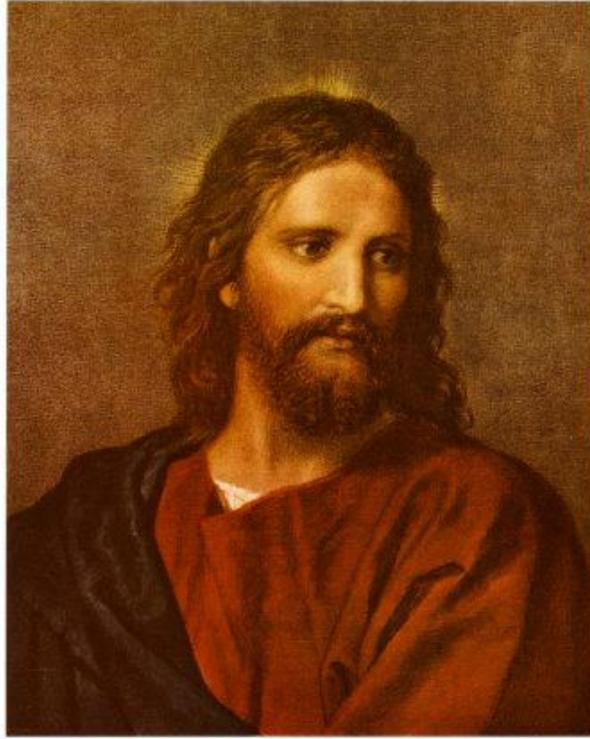
Estranged from voluptuous sensations, the mind will automatically incline towards the spiritual side, for its nature is ceaseless activity.

After getting initiation from a Master, it is the duty of the disciple to learn what pleasures are taboo and which ones do not urgently need to be curbed.

Developing love for the Master and listening to His discourses constitutes your own work. As you rise above worldly temptations and lie in complete surrender at His feet, you become free from all sins and weaknesses that impair. (*Discourses on Sant Mat*, 11)



A man who, while living in this world and doing its work keeps his mind free from it, can be said to have renounced the world; and one who, living in solitude, has his mind full of worldly desires, should be called a man of the world. (*Spiritual Gems*, letter 141)



Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal. For where your treasure is, there your heart will be also. (Jesus Christ, Matthew 6: 19-21)



Living in the World

Asvaghosha (80-150 CE)

The Dharma of the Buddha does not require a person to go into homelessness or to resign from the world, unless he or she feels called upon to do so; but the Dharma of the Buddha requires every person to free themselves from the illusion of self, to cleanse one's heart, to give up one's thirst for pleasure, and lead a life of righteousness.

And whatever people do, whether they remain in the world as artisans, merchants, or officers of the king, or retire from the world and devote themselves to a life of religious meditation, let them put their whole heart into their task; let them be diligent and energetic. And if, like the lotus flower, which grows out of muddy water but remains untouched by the mud, they engage in life without cherishing envy or hatred, and if they live in the world not a life of self but a life of truth, then surely joy, peace, and bliss will dwell in their minds.



May we live like the lotus, at home in muddy water.
(Buddha)



A strong, resolute soul can live in the world without being infected by any of its moods, find sweet springs of piety amid its salty waves, and fly through flames of earthly lusts without burning the wings of its holy desires for a devout life.

(Saint Francis de Sales)



One day a man from Mount Locam came to visit Sari al-Saqati. “Sheikh So and So from Mount Locam greets you,” he said. “He dwells in the mountains,” commented Sari. “So his efforts amount to nothing. A man ought to be able to live in the midst of the market and be so preoccupied with God that not for a single minute is he absent from God.” (Sari)



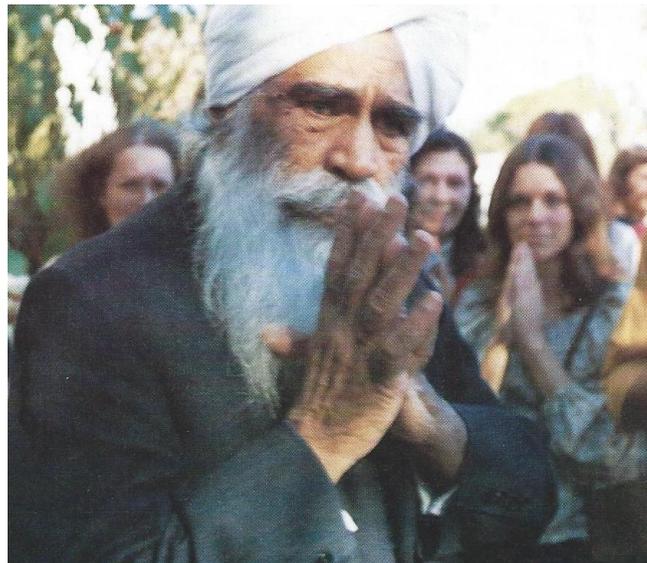
The perfect mystic is not a saintly recluse shunning all commerce with mankind, but “the true saint” goes in and out amongst the people and eats and sleeps with them and buys and sells in the market and marries and takes part in social intercourse, and never forgets God for a single moment. (Abu Sa'id Ibn Abi-L-Khayr)



Spirituality is not to be learned by flight from the world, by running away from things, or by turning solitary and going apart from the world. Rather, we learn an inner solitude wherever or with whomsoever we may be. We must learn to penetrate things and find God there. (Meister Eckhart)



Our labor here is brief, but the reward is eternal. Do not be disturbed by the clamor of the world, which passes like a shadow. Do not let the false delights of a deceptive world deceive you. (Saint Clare of Assisi)



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