Satsanga And Detachment

All things like status, authority, power or wealth can be obtained in this world, but there is one thing, which cannot be 'obtained'. It is given by God only. You can only receive it, not obtain it. You can purchase the whole world, but not Satsanga. Therefore, if you have been given the great gift of Satsanga, then be assured that you are highly blessed. Jagadguru Adi Shankaracharya recognised that Satsanga is powerful enough to ultimately awaken you from the dream of prapancha and grant you jivanmukti. As long as you are dreaming, dream only is real, the awakened is unreal to you. In this state of ignorance, the dream-life world, the aneka nama-rupa (multitude of names and forms) are behold to be real. We give great importance to them and never feel that they are all useless husks.

Shankaracharya gave an aphoristic verse: “Satsangatve Nissangatvam Nissangatve Nirmohatvam Nirmoatvam Nishchalattvam Nishchalattvam Jivanmuktih” Satsanga brings about jivanmukti in a gradual way. First it creates nissangatva (detachment). This concept of nissangatva is showing the way of achieving Yoga even in the midst of your earthly activities. As long as you are in prapancha, as long as you have not made sarvasanga-parityaga (renouncement of all attachments) and gone into pure nivritti, how do you solve this problem of having to be constantly in the midst of many – the world of names and forms – and yet keep the one Reality as Goal? How is it possible? The world of many distracts, disperses the mind, draws it out and scatters it.

Lord Krishna says; “Yogastha Kuru Karmani Sangang Tyaktva Dhananjaya – Engage in action without attachment, but at the same time, within be in a constant union with the Divine.” [Gita 2.48] “Bhagavan Se Naata Jodo Aur Prapanch Ka Sanga Todo – Attach yourself with the Lord and detach yourself from the world.” We can succeed only when we renounce our association with those things, which are grossly undivine. Renounce association with everything that has been described as asuri sampo in the sixteen chapter of Srimad Bhagvad Gita. This is a must. This is absolutely indispensable for sadhana. If you want to keep inner contact with God in the midst of vyavahara (worldly activities), you have to resolutely turn away from impure desire, greed, anger, timidity, egoism, ‘I’-ness and ‘mine’-ness. You must break away from the company of tamo-guna and rajoguna and develop sattva.

May God Bless You All!

Swami Chidananda

“Be rooted in absolute truthfulness, even at the cost of your life, with absolute honesty and integrity: for Truth is God.
One who is established in Truth can attain God”