

Selflessness

Chp from the book Yoga and Christianity by Heinz Grill

Translated Lisa Winchester

Selflessness is always connected with action. It shows in every action. Pure action without personal desire opens the sealed gate of liberation. Selflessness is possible for people, who are deeply founded in faith, for God Himself enables determination for selfless service. Selflessness is granted to people through wise interventions and purifications of fate. A youth, who stands in the stormy impulses of their efforts for personal growth, cannot yet act selflessly. Only after many crises, which lead the consciousness to the recognition of the higher powers, the inner seed of selflessness ripens into a flowering plant. The everlasting faith in God administers the blessing from the spirit-heights for pure service and action.

In the East one speaks of the law of karma. It is the law of cause and effect. Bad deeds lead to bonds and tightness in your own being, good deeds, on the other hand, create breadth and confidence. Personal life is directed according to personal circumstances. God is the innermost, he is the self, he is the immortal soul. *karma* is God's desire for purity and selflessness of humanity. God and the self of the human being are the same. From the deepest centre a person wishes illness and worries. They wish it for themselves, so that life becomes free from the personal demands of desire and taking. The pure soul is the evergreen plant of man. It manifests itself in selflessness.

Selfless service and activity in Sanskrit are called karma-yoga. It is the yoga of pure action. For people who stand in life with a consciousness of themselves, a perfectly pure act is inconceivable, because they inevitably put a claim from their body bound perception to the action. Only when they are truly and securely founded in deep knowledge about eternal divine life, which exists spiritually in the elevated self, can they carry out actions and works that are free of any personal justifications and intentions. Knowledge of the eternal divine self helps the arrested human consciousness, to recognize the high grace of untouched and perfect purity. A person, who has deeply anchored this knowledge in themselves, knows that the divine self or the immortal soul has nothing to do with outer actions and their implementation. The act or work, the movement or the performance of an action remains free from the self. This self is never involved in or tied to the action in any way. That knower, who recognizes this high, divine untouchedness of the self, enjoys the highest, blessed love, and they notice that they do not act from themselves. The body is a part of nature, which is tied to the rhythms of life with all its transformations and changes. This body acts according to the structures of consciousness.

The asana are the body exercises of yoga. They are diverse in number and can be taken up by anyone, regardless of age. The liberating and highest knowledge is that of one's own resistance. One recognizes them through right attention and natural contemplation, as the powers of the outer psychic and physical being. They form, but not the true innermost essential nature, they are not the soul and therefore not your own self. The resistance disappears through the powerful light of this inner vision. The constraints of the imposed mental consciousness give way through the immediate, determined action from the natural, spontaneous and feather-light impulse.

The psychic impressions are not the soul or the eternal, true light of the self. They are part of the light and part of the whole, but they are not the imperishable and absolute. If this discernment occurs through right concentration and judgment, the many different types of perceptible impressions, no matter in which way they are cultivated from the psychic center, serve life and growth, because they are free thoughts without the demanding claim of self-consciousness. They are creative, lively and appear to be arranged according to the rhythm of the natural movement of nature. Through this knowledge, a creative, selfless thinking, which the soul exercises describe in their practical character, is possible.

Work in general forms the constructive activity-field of human life and consciousness. If this activity is recognized as a duty, which is imposed on the human being by nature itself, then the human being will not involve his personal self-consciousness in the activity. They will indeed understand their personal psychological development in a growth process with the work, they will, however, through the right classification in the knowledge, not measure, evaluate or compare the successes. So they serve the work and

remain free from the demands of a justifying lower ego life, and the work is successful in itself.

Selfless service in life is essential for successful meditation. The further life is developed, in the sense of the spiritual self, the more beautiful each kind of work is experienced. The differences between higher and lower activities, which the worldly mind distinguishes, dissolve. One works not for oneself, but serves life. Because of this, a glorious liberation takes place from the loneliness of individuality. Meditation can blossom after the work is done. One checks, however, their motives for action, very carefully, everyday and opens their eyes so that they recognize the meaningful work. Selflessness lives in every hour. Selfless service to life is independent of time and place.

We in the West, until now, have only developed a very one-sided religious relationship. Deep devotion, inner understanding and selflessness are the foundations of religions and thus the flowers of soul and spirit development. The worlds secrets are imparted to every human being through the real experience of these inner blossoms.

If one studies the four gospels, one will be led into a world of deep devotion and inner knowledge. The scriptures, however, are very difficult to decipher, since devotion and knowledge should mature on the level of the inner man. This maturation of the inner man also means initiation to higher laws and powers.

Christ is the embodiment of cosmic-spiritual love. This love is free from human feelings of sympathy and antipathy. Universal love is a spiritual force. The four Gospels tell of the work of this spiritual power. They are also called 'Glad Tidings', because with them the power of the spirit, which is free from all painful dualities of the world, is directly proclaimed.

Devotion, inner understanding and selflessness combine to form a unity through cosmic love. Love is the principle of connection and becoming-one. Love in Christ is for the common man redemption and fulfillment after death, and for those who seek initiation, fulfillment in the present life. Each person will feel attracted to a particular discipline in life. The active person chooses selfless actions, the sensitive sentient person devotion, and those gifted in reason and wisdom have super-personal understanding. Fulfillment is bestowed upon each person, through the spirit of supra-personal love.