

Mayi ananya-yogena bhaktiḥ avyabhicāriṇī

unswerving devotion to Me characterised by non-separateness from Me

MAYI ANANYA-YOGENA BHAKTIḤ AVYABHICĀRIṆĪ Steadfast devotion to the Lord

This entire line, **MAYI ANANYA-YOGENA BHAKTIḤ AVYABHICĀRIṆĪ**, expresses the value of steadfast devotion to the Lord, devotion characterised by non-separateness from Him.

Non-separateness from the Lord can be seen in two ways.

Either, non-separateness, **ananya-yoga**, means that the Lord is not separate from me. This is a view that comes when I know the truth of the Lord, of myself, and the creation. From this knowledge I can see that the Lord is never away from me. He is I; I am never away from the Lord; I am indeed non-separate from Him.

Or, we can also say that the non-separateness is in terms of seeing the Lord as my refuge. The Lord is everything; He is my security. He is the source of my inspiration. By His laws come the results of my acts. He is the giver of the fruits of all actions, **karma-phala-dātā**.

SAMA-CITTATVA

Devotion based on the second way of looking at the Lord is very helpful in preparing my mind for self-knowledge in which I can see my total non-separateness from Him. It is through devotion to the Lord as the one who gives the results of action, that I can maintain that poise of mind called **sama-cittatva**.

Sama-cittatva, sameness of mind in the face of desirable or undesirable results, is made possible by reducing all situations to facts.

Easy to say, but how do I bring about a factual attitude toward all that comes my way?

This factual attitude, **sama-cittatva**, will come when I view all results as coming to me directly from the hands of the Lord.

Being human, my behaviour is not tightly pre-programmed by my instincts. I have been given the freedom of choice over actions. But the results of my actions are not something that I can choose.

The results come from the Lord. I can choose to act, but once I have acted, I have no further choice. I cannot prevent the result from occurring, once the act is done, and that result may or may not be the result I expected or wanted.

PRASĀDA

The result of any action is always appropriate to the action, that is, the result is in accordance with the laws of the Lord, but I do not know all of those laws.

Many laws shape the result, known laws, unknown laws, visible laws, invisible laws, while I have no knowledge or control over all the factors involved in producing a result. The actual result is always taken care of by the interplay of all the appropriate natural laws of creation.

Therefore, all results really come from the creator, the Lord.

When I view the results, from my own actions or from the actions of others, as coming from the Lord, I can have sameness of mind towards the results.

Whatever happens, I will see it as a blessing, **prasāda**, given to me from the Lord's hand. **Prasāda** distributed from the altar is always acceptable, whatever it may be. I don't question it, because it comes from the Lord.

I accept the Lord as the giver of the fruits of all actions. He never fails nor do His laws ever fail.

Therefore, towards the operation of His laws I have an attitude of **prasāda**.

This graceful acceptance of whatever comes to me from the Lord is called **prasāda-buddhi**. There is no regret; there is no failure; there is no elation; there is no depression.

The attitude is simply graceful acceptance.

NITYAM SAMA-CITTATVAM

The graceful acceptance of all results brings sameness of the mind, **nityam sama-cittatvam**, in the face of the desirable or the undesirable.

Thus **nityam sama-cittatvam** is the result of the more basic attitude of **prasāda-buddhi** which itself is grounded in a steadfast devotion to the Lord, seeing the Lord as the giver of the results of all actions.

ANANYA-YOGENA BHAKTIḤ

When we accept facts we can learn from them. Experience is a good teacher for the person with a mind clear of reactions, a mind attentive and available to be taught.

However, since there is a reaction to facts, a resistance comes without sanction of will or wisdom. When my attitude toward facts is built upon whether I like them or not, I will always be subject to mindless reactions in which all my wisdom and mental poise vanish.

I cannot programme the laws of creation to tailor the ever-changing situations to the measure of my shifting likes and dislikes. I can only, through devotion to the creator, gracefully accept situations with an attitude of interest and wonder at the environment provided by His hand for my cheerful discharge of duty and, perhaps in some cases, for some learning on my part for wiser action in the future.

When I have the attitude of non-separate devotion, **ananya-yogena bhaktiḥ**, toward the Lord, my standpoint toward myself, toward my actions and the results that come, will be a factual attitude.

ACTION - REACTION

I will see that as a human being enjoying freewill, **I can choose to act or not to act**, but the results of my actions are not subject to my choice. This understanding will free me to review the results factually and choose further actions rationally.

However, when my attitude is one of thinking that I am the cause of the results of my actions, and that the acceptability of the results of my actions is determined by what I like and what I dislike, I will have a frame of mind that leads to responding to the world with reaction and not action. **A mind in the grip of reactions loses its freedom of will to act.**

A **reaction** to a situation is an automatic response not preceded by a thoughtful decision. Automatic responses occur sometimes from a thoughtless surrender to impulses, but more often a **reaction** is born of mental habits based on likes and dislikes.

When I always respond to a situation in a manner determined by my likes and dislikes, there would be consistent **reaction**. My responses will be mechanical. I will have no control over them. When my **actions** are really **reactions**, my mind will be troubled, my experience will not teach me. Conflicts between thought and deed will bother me; painful emotions will build up; mood will be my master.

A mind graced by devotion which sees the Lord as the giver of all the results of **action** will have few **reactions** because it knows that human freedom of will is given to choose **actions** not their results.

These come from the Lord in accordance with His laws.

Moreover, because results come from Him, there never is a wrong result or a result that one does not accept. One accepts, cheerfully, with even mind, what comes from His hand.

Such a mind, **free from reactions** is quiet and receptive. It can deal with negative emotions and is master over its mood. Objective and serene, a mind such as this is ready to discover the fact of ananya-yoga, the fact of one's non-separateness from the Lord and creation.