

Choiceless Action

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Today we will discuss the topic, you can say, is choiceless action. I have told you several times about choiceless perception through the eyes, through the ears, etc., where you just perceive all the totality but don't choose anything in particular and it will be a type of meditation. Today we are going to talk on choiceless action. It is not a motivated action. It will be an action which will stem from the Universal, from the totality, from the Ultimate, from the Absolute. You may call it as God. You may call it as Atman. You may call it as Brahman. And incidentally we will be talking finally about how to annihilate our ego. The main obstacle in our realising the Lord in god realisation is our ego. Ego means our considering the body as part of me. As a vital part of me, if the body is not there, I am not there. So, the body is an integral part of me. And all the actions we are making are all ego-based. So, it is a very difficult job to erase or eradicate the ego completely. There is an easy way to try to eradicate the ego.

Now, what is our idea of liberation or moksha? We think liberation or moksha is a final end of all activities, it is a cessation of all actions. The life ends or the way of life we are having ends. And we normally consider that the final goal from one point of view I would say that liberation is not the goal, it is more or less the beginning. It is the beginning of a different kind of action in a pure life, the pure life which is based on the totality. So, we may call it the starting point. I will not call it the starting point because the final Universal or the Absolute or the Ultimate Reality is timeless and spaceless. Where is the question of time? So, any action based on it will have no beginning and will have no end. So, you cannot also call it as a beginning. Well, it is an action based on the Universal, that's all you can say. So, what happens is it is actually in the post-liberation period that the real action starts. This action

works through each individual because for outwardly, for the people, till death takes place, the body is there. So, it looks that a particular man is talking, that particular Jeevanmukta is talking. It seems that it comes from the individuality but it is only an appearance. Even though it comes through the individuality, in the pre-liberation period, it was all based on the 'I' the ego. But now, as I said, it is going to be based on a pure life, a life where there is no impurity, where everybody is equal, where there is no question that someone is inferior or someone is superior. It is a beautiful life. So, it will be based on that. So, from one point of view we can call it as a unique individuality, unique in the sense each individual is talking. So, it is not that individuality that each individual is talking from his own gunas, rajo guna, tamo guna, each one is talking in his own way based on his earlier conditioning. So, one Jeevanmukta then will not be talking like the other one. No, it is not so. It all comes from the same Source, the Ultimate Source, the Reality. So, that is the type of action you will have. The question will be how the actions during the pre-liberation period when we are supposed to be bound by Maya are marked by ego as compared with post-liberation period. So, is there any special distinguishing mark for the actions which take place after the liberation? The action after the liberation will have no compulsion. Neither from the inside you will say, "I have to do it" no question, because it is liberation. Where there is a compulsion, there cannot be liberation. So, you are free. Then how can there be a compulsion? But it takes place from the One Source, from the top Source, from the Reality. And it is a beautiful action. So, how to distinguish it? Is there any distinguishing mark? Yes. The most distinguishing mark is only one thing, i.e., there will be no reactions. Now, the word 'reaction' has got a slightly different meaning. Normally we say when you do an action now and you get the resultant paapa (sin) and the dukha (sorrow) in the next birth, you call it a reaction. Now it is not the reaction that I am going to talk about.

Anyway I would like to talk a little more about the post-liberation period, the work done by a Jeevanmukta. Ashtavakra describes how a Jeevanmukta lives, how does he act? He says "Neetaha samsara vaatena vartatey shushka parna vat" He remains like a dry leaf, a leaf which has been fully dried up. There is no more space for it to shrink or to do any action further. It is fully shrunk. It is already lying down on the floor. It cannot do anything by itself. But then there is a big wind, there is a cosmic wind because it is by the cosmic wind of action that the Lord runs the entire samsara, the entire universe. So, when the entire universe is being propelled by a force, the same force makes everybody act. If there is a big storm, even a small blade of grass that is sitting quietly could be moved hundreds of kilometres. I am told that in America houses are made of artificial pre-fabricated structures which are all joined together, and assembled together. So, early morning after a storm when the fellow gets up he finds he is 300 kilometres away from the original place. So, in the same way, it happens. "Neetaha samsara vaatena" He is being wafted by the cosmic wind of action by that Reality while running the universe. So, a Jeevanmukta is a small infinitesimal part. And so, he is also propelled in that way. Now, we are giving an example of a dry leaf. When the storm blows, the dry leaf will fly and go a hundred metres

and fall somewhere where exactly a newly-born worm is squirming on the ground because the sun is too hot. The worm is unable to bear the heat. There is nothing which can be done. This leaf goes and falls over it. And it gives it shelter and shade and you will say, "Ah, see that Jeevanmukta. What compassion! He goes and helps that worm. It is not out of his volition. It is not out of his willpower. He was made to go there and render shelter by the Lord, the Supreme Lord, the Ultimate Reality. Right? "Neetaha samsara vaatena vartatey shushka parna vatey" So, this is how a Jeevanmukta acts. And our Ashtavakra says a Jeevanmukta has no ego of his own. "Na auddhyatyam na cha kaarunyam" He is not arrogant. Arrogant means it is a question of a demonstration of one's superiority complex. "Well, I am superior to you. Who are you? You are a worm." No. He doesn't have that. He is absolutely humble. That's all. Humble to whom? Humble to nobody. He is himself the Ultimate Reality. That's all. He bows to himself. "Mahyam namo namaah" "I bow to myself." There is nobody else. "Na auddhyatyam na cha kaarunyam" He got neither compassion nor arrogance. If there is anybody other than me, then I will have to show compassion.

When there is only one Ultimate Reality, and we are all an integral part of it, that which has come and entered into each body just like the generator is there and all the bulbs are lit by the same generator. The same electricity goes and enters as light in all the bulbs. There is no separate wire for each bulb. That's all. Then if that is so, then all the bulbs should be giving you infinite wattage because my generator has got infinite wattage. So, everything should have infinite wattage. But then we find that all of them are not similar. One is a zero watt, another is a 100 watt, another is a 25 watt and yet another is a 1000 watt for TV purposes. How then the difference if it is the same electricity?

If the same divine power has come into all our bodies, we should all weep at the same time, we should all laugh at the same time and we all should be of the same capacity. It is not so. Somebody is a peon, somebody is a clerk, somebody is an officer, and somebody is a head of a big corporate body. How is this so? It is not due to any defect in the power which has come. It is all due to the defect in the bulb, the container. We are the content and not the container. If we purchase some tender fruits, the fruits are the contents and there is the container made up of tin. The tin is of no use to us. We just throw it off. Similarly, the body is of no use to a Jeevanmukta. It just looks that he is maintaining it for you and I because it is not out of his volition. It is all the thought of the cosmic body. One thought of the Supreme has become one man. Another thought has become another man. The entire billions are the billion thoughts of the cosmic Reality. And each one represents a thought of the Supreme solidified into various forms but then he has produced a body for us to work because the energy cannot work without a medium. If there is no bulb, the electricity cannot come by itself and then shine in the air. It has to come through a wire. It has to come into a bulb and then give us the light. So, it is the medium which has got the problems. It is the medium which is not pure, which is impure.

We take the case of a bulb, that which holds the entire light that come into each, the entire wattage. Each one is full. It has the same wattage as the generator but then it is not coming out. It has become a thorough miser. A miser has got a lot of money in his bank but he is not prepared to spend a pie. Not one paisa is coming out. So, similarly, the electricity is not coming out fully. It comes out a little, it comes out a little more, it comes out much more. It is because of the resistance in the bulb. Then what do you mean by resistance? The resistance means the obstacle, impediment on the way. So, what is that impediment? What is the obstacle in us which does not allow our full divinity to come out when it is inside? Well, our elders have found it. We have got mainly raaga dvesha. We have got an attachment. "This is my son. This is my grandson. He is my neighbour's grandson, he is a nuisance. He always comes and looks at us." Thus we distinguish. It is naturally all the impurities we have. If we are pure, you know pretty well it is the same electricity which is there in us, in this neighbour and that neighbour. It is the same electricity that dwells in all. It is I who is everywhere. So, where is the question of an enemy? Where is the question of attachment? Where is the question of my son? Where is the question of my neighbour's son? It is all one and the same. So, it is that special attachment to a few and a special revulsion to others. It can come to a stage of hatred. It can even go up to a stage of enmity. It is that which stands in the way. If only we can avoid it, it is a pure life. Nothing can affect it.

You see, a king had a big fighting cock. He wanted a cock fight to be held. Each of his lords had a fighting cock. So, one day he wanted all of them to be brought together to the arena and one will fight against the other. It will give them all a lot of pleasure to see. So, he wanted to train his cock so that it should win. After all, it is the king's cock. It cannot afford to be defeated by others. He gives it to a trainer who is a Sufi saint. The saint said, "Yes, I shall train it." Two months passed. "Hey, what has happened to my cock? Have you trained it?" "Sir, whenever anything comes near it, it lets out a war cry. That's bad. I have to still train it." "Hey, it is all required in a war." I don't understand this fellow. Anyway, I shall leave it to him. He is a trainer. He did not tell him anything. Another two months passed. "Hello, have you trained my cock?" "I have trained it all. Now it does not let out a war cry. But whenever something comes near it, it just bristles. I don't want it!" "What? It is very essential in a war to bristle and buck up." Anyway the trainer knows his job. He keeps quiet. Another two months passed. The trainer came. "King, my cock is now ready." "OK". Then his cock was brought, and the lords brought their own cocks. The king's cock was standing in the middle, absolutely still like a Jeevanmukta with both the eyes closed. The other cocks bristled themselves and let out a war cry and danced a war dance. The cock in the middle did not lift its eyes to look at anybody. It was there, absolutely quiet. The king was surprised. "Hey, what sort of trainer are you? He has not been trained to fight." The cocks become afraid. "It is not a cock, Sir. It is a strange animal now." If it was a cock, it would have let out a war cry. It would have bristled. It would have done a bigger war dance. A few cocks come near it. It doesn't care, absolutely unaffected. They come very near. They think of pecking it

but they are afraid. "It is a strange animal, man. It does not behave like a fighting cock at all. I think they have brought some other animal to fight with us. It is unfair. Only cocks should come and fight with us."

Then finally being afraid after their war dance and other things, they came forward a few steps and turned back to go away. The king's cock has won. And the king asks, "Hey, trainer. What sort of training have you given?" "Look here, I have trained it to be absolutely immune to anything which happens in the outer world. So, it is just like that. It is like a Jeevanmukta." And naturally nothing can affect a Jeevanmukta. No temptations. No war cries. No battles. No weapons. Nothing can affect him. He is absolutely immune to all that comes from outside. There is a proverb in the Mahabharata. "Akrodhena jayet krodham" If somebody is angry, how should you conquer it? It is only by not showing any anger in return. The moment you return anger for anger, it will grow further. It is a double anger. So, naturally it flares up. But now nothing can happen. Well, that is the way. That is the way it has to be. That is a Jeevanmukta because he is not rooted in any worldly ego. He is rooted on the totality, on the cosmic totality, on the Reality, on the Ultimate Absolute One. "Na auddhyatyam na cha kaarunyam" There is nothing, no compassion that is there to show. We think sometimes he shows compassion. "Neetaha samsara vaatena vartatey shushka parnavat" He is like the leaf that goes and falls over the worm. It automatically happens by His will. You did nothing to it. You were not even aware that there was a worm to protect. Is it not?

There is a great Mahatma on the top of a hill. There were two young boys who were anxious to meet him and put to him some spiritual questions. They started out to seek him but did not exactly know where he was. When they reached the foothill and were about to climb the hill, they saw a shepherd coming along with a number of sheep and lambs. He said, "Don't worry, come with me. I am going that way. I shall show you where the Mahatma lives." After a few steps it so happened that one of the small lambs hit itself against the rock and it began to bleed. The pain was severe, it couldn't walk. The shepherd got angry and began to whip it. By that time an old man also had joined the group. He suddenly said, "Sir, may I carry that lamb in my hand?" "Do it. Who prevents you?" After all he is a shepherd. The old man carried the lamb.

When they had almost reached the top, the old man left the lamb there and disappeared. Then after 10 or 15 steps, the shepherd told the boys, "I am going by the right path. You go left for some 20 minutes. You will come across the cave where the Mahatma lives." The two boys finally reached the cave. They were surprised to find it was the same old man who had come with them. He was sitting there. They prostrated before him and started asking spiritual questions to him. Before leaving the Mahatma, they asked, "May we ask you a question?" "Yes." "Did you carry that lamb out of compassion for it or to show, look here, how kind I am to these dumb animals?" He said, "Who are you talking about? Which lamb? I am not aware of anything like that. What are you babbling about?" He has forgotten

already. He knows nothing about it. He was not at all bothered. He was not even conscious of what he had done. It was done by the totality. That's what happens.

Now, coming back to the topic, I was telling you what is it that distinguishes the post-liberation period or moksha, a Jeevanmukta from a common man? Does he develop two horns? No. The only thing is just as ego distinguishes the common man, a Jeevanmukta has only actions and no reactions. Now, what is a reaction? Most of the actions which we all do are not actions at all. They are all reactions, say, something attractive comes in the way. When you see that, you go near the poster and see how attractive it is. "Oh my Lord. How realistic the lady depicted there looks!" He is admiring it. So your looking and admiring it is not an action. It is a reaction for the vibrations which you got from the poster. Similarly, I get jealous and so act on it. I get angry for some reason and when I came out, I saw my pet dog. When it came near me, I gave it two slaps. "Hey, don't come near me!" "I never used to do it." It is a reaction. It is not an action. I hope you understand the difference now.

So, most of our actions are not actions but reactions. The reactions stem from the ego. So that is the case before you are liberated. So, after you are liberated, there will be no reactions at all, only actions are there. If that is the case, why don't you then train yourself to do it? As a normal person, whenever possible, don't react. Whenever you hear some loud music, go away like a stone statue. Don't stop and say, "I think this is Bhairavi Raaga. Beautiful!" No. It is a reaction. So, don't react. Do only actions and shun all reactions. Then what will happen? We are dealing with the totality. We are dealing with the total Reality, the cosmic Reality, the immense Reality, the Reality without boundaries, the Reality without walls, the Reality without any border, and that being the case, everything is part of it. You just hold a small portion of it and if you try to draw it towards you, the total Reality will come towards you. You become a Jeevanmukta. So, the best way to annihilate and eradicate the ego, the body sense, the 'I am the body' sense, is to avoid all reactions. That will be the way. And as I said, when you come to the level of avoiding all reactions, you will not do any action from your side because the ego is gone. So, when the ego is not there, all actions are based on the ego, so you will not do anything. You will be simply sitting. Then what happens? It is the Ultimate Supreme Lord who runs you. He runs you. That's all. So, at that time, the action is not willed by you. The action does not happen of your volition. The action happens by itself. It is spontaneous. It is natural; it is based on the totality. And so, you don't choose. "I will do this action, I will not do this action. No choice is given because it is all done at that level. So, this becomes a choiceless action. It automatically becomes. You only stop your reactions. Everything comes by itself. Then only actions remain. And as the ego is not there, you cannot do any action by yourself. You are completely a puppet. Then all actions are done at that supreme level.

"Neetaha samsara vaatena vartate shushka parnavat" A Jeevanmukta is run by the cosmic wind, when the Supreme Reality runs the entire universe, as a part of it, his actions will take place. The actions take place through your body. So, as such it looks as if the individual is

doing. When the dry leaf went and sat over the worm, it was not out of its compassion, it is an action that stemmed from the totality. It came spontaneously. It was a natural thing based on the pure life which is full of compassion, which is full of love. In the case of reactions, the entire thing comes from outside and goes to the ego. It is the ego which is running it. But in this case, the entire thing is based on the Supreme. So, it is a natural pure life, a life where there is no jealousy, where there is no attachment, where there is no enmity, where there is no hatred. What a pure life! You are an empty pot.

So, we come to it. Thus, stop all reactions. When you stop reactions, then you are subject to spontaneous actions. Spontaneous actions stem from the entire totality. It being part of it, when you just draw it towards you, the entire totality comes. You become part of the totality. It is a beautiful life, a life that looks as if it works through individuals. It seems there is individuality but there is no individuality. The individual cannot do anything. There is no individual here at all. The container is there but it is only the content that goes into all. There is the same electricity that goes into all bulbs. For us we see differences in the bulbs but it is inhabited by the same electricity. It is in continuous contact with each other. This is the case of total choiceless action. Reaction has stopped. Reactions have disappeared. I am no more bothered from outside. My enemy comes. "That rascal!" You immediately try to grind your teeth. Nothing takes place. There is no enemy at all. Where is the individual? Where is the guna? Where is the rajo guna that makes you angry? There is no anger. There is no hatred, there is no enmity. There is no revulsion on seeing him. It is a pure love that stems from inside. It is all love from inside and it spreads everywhere. That is why wherever the Jeevanmukta lives, the entire atmosphere is free from hatred. Even natural enemies like the serpent and the mongoose live together; the cat and the dog will live together. See, in the presence of a Jeevanmukta, you see *vaira-tyaga*. It is described in Patanjali Yoga Sutra how the natural thing comes. That's all. They all live in amity. They all live in Love. It is such a love that engulfs you completely, which engulfs all that comes in its orbit. That's all. And I would say that is all. Nothing else.

****HariOM****