

A Disoriented Sense of Doership

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James: This *satsang* is based on an idea from another *satsang* (*An Ever-Present Palpable Current of Bliss*), that the doer can do whatever it wants because it is actually the self, i.e. free. The doer is free to do what it wants, no doubt, but the results of actions fructify in the *dharma* field, according to the nature of the field, which means that enlightened actions tend to produce enlightened results and unenlightened actions tend to produce suffering. In short, *Isvara* doesn't care if you are enlightened.

Seeker: Thank you, Ramji!

In some ways I've had a bit of a disoriented sense of doership the past year, and less of a sense of differentiation at times. This has made making decisions harder sometimes because I'm clear that I'd be fine with either option, assuming both were *dharmic*. I don't know if this is a common "thing." But there are apparent doings to be done and decisions to make on the *mithya* level, so basing choices on what is going to cultivate a *sattvic* mind and body is how I'm going to navigate now. You're right. Fuck *rajas* and *tamas*! I'm very sensitive to their effects on the level of mind and body. It's really not fun. *Sattva* is the way to go. *Sattva* and vigilance, as Swamiji says.

Ramji: The disoriented sense of doership is a consequence of superimposing *satya* on *mithya*. It's true that everything is fine from the self's point of view, but everything is not fine from the *jiva's* point of view. One option is always superior to another. The crazy wisdom "teachings" are based completely on superimposing *satya* on *mithya*, the idea being that, since I am beyond everything, I can do anything. Well, you can, but unless that anything is in harmony with your *svadharma*, *visesa dharma* or *samanya dharma*, the doer, enlightened or not, is going to suffer. If it wants to be happy, it has to discriminate. And, since (experiential) happiness is *sattva*, the bliss of the self reflecting in the pure mirror of the subtle body, and since more happiness is always preferable to less happiness, it behooves an individual, enlightened or not, to do actions that produce *sattva* and minimize *rajas* and *tamas*. Choosing *sattva* is choosing *sat*, consciousness, as it appears in the *mithya* world.