

Desireless Actions

(Excerpts from Satsang of Pujya Sant Shri Asaramji Bapu)

When all the bodies (physical, subtle and causal) appear unreal and the world meaningless, be sure that you have attained Self-realization.

The unreal existence of the body is revealed when the Guru uses his ultimate key. Arrows pierce the physical body while words pierce the subtle body. The words of an enemy wound the subtle body. And the Gurus' precepts burst through the causal body and enable one to realize one's inherent divinity. After that the physical body is a mere illusion.

An incident from the Mahabharata is worth quoting. Arjuna's chariot had been burnt by the celestial weapons of Karna and Dronacharya but was still intact by virtue of Lord Krishna's resolve. At the end of the war, Lord Krishna instructed Arjuna, O Son of Kunti! Remove your bow Gandiva and the quivers of arrows from the chariot and then step down yourself before I leave it. Arjuna! I say this for your good.

Arjuna immediately complied with those instructions. As soon as Lord Krishna disembarked from the chariot, Hanumanji, who was seated on the flag fixed atop the chariot, too disappeared and the chariot was engulfed in flames. The Pandavas were greatly surprised at this. Arjuna requested Lord Krishna to reveal the mystery.

The Lord replied, The chariot had already been burnt by a multitude of celestial weapons. As I was on the chariot, it was saved from being destroyed.

As the already incinerated chariot was seen only due to the Lord's resolve, similarly Enlightened Ones, having no will of their own, appear to be engaged in mundane activities, but in reality they are simply propelled by the motions of prarabdha. They have no desire whatsoever.

Ashtavakra Muni says to King Janaka, Blown by the winds of samsara, the Enlightened One moves about like a dry leaf leading a carefree life, without any desires, expectations or bondages. (Ashtavakra Gita: 18:21)

A dry leaf has no desire of its own. It flies and settles down wherever the winds carry it; similarly the Enlightened One carries out his activities without any desires in this samsara. An aspirant needs some support, but an Enlightened person needs none. They are seen to be doing things but in reality, prarabdha is the actual doer.

An ordinary person's desire is like a seed which, on finding the opportunity, will grow into a multitude of similar seeds; whereas the works carried out by an Enlightened Saint have no consequences on the plane of karma and thus are inconsequential in effect, just as a roasted seed can no longer germinate.