Are you the Doer?

I am happy to know that you begin to understand, and relax with the fact, that you are not the doer. After all nobody is really doing anything, or better to say; there is only **One** apparent doer.

However, on another Order of Reality (let’s call it 'Apparent') we are many apparent doers doing all kinds of actions. We cook food, we take shower, prepare the garden and so on so forth.

This relative or 'apparent realm' we call life is only possible in duality. For duality to operate, Reality apparently splits Itself into the (Experiencer and an Object of Experience or the Subject and the Object). We people, with the aid of our physical body plus a proper functioning mind-ego-intellect are nothing but very hungry consumers of experience "Experiencing Entities".

In order to experience duality we need time and space (duration of experience and location of objects). The whole play is just like a trick, a magic show; the scriptures call it Maya (the great deceiver). The whole Universe is just a big projection; what is non-dual becomes dual, what is a partless whole and therefore full and complete appears as scattered separate parts, where the apparent individual ends up feeling to be incomplete, inadequate, and afraid of its extinction. What is beginningless, timeless, endless, appears as a transient, temporary expression, and only for a very small moment in time (just like the waves in the ocean).

In this apparent order of Reality, the one of the ‘experiencing entity’, we all are programed to do things. The programs we have constitute what we could call our human/apparent nature. They (the programs or conditionings) are a by-product of experience, which is very much shaped by our actions, the environment and our own personal values.

All of our actions are also influenced by our previous or past actions because all actions leave behind a registration (a memory) in the mind of the apparent individual. What gets registered is the result of the action, which is either one of pleasure, of pain, or the one of indifference. As it can be understood, everyone is running around doing all kind of actions **only** to avoid pain and to get pleasure. All of our actions are driven by those registrations of pleasure and pain… they define what we call our desires and fears, our likes and dislikes.

By applying a simple and honest observation of our own day to day experience of life we can look into the dynamics of actions and their effects in the Dharma field (our environment). We will than observe that most of the time we do actions only to get what we want or avoid what we do not want, but the results are mostly not what we would expect.

Why is that so? If I do a proper and timely action, why I do not always get what I want? Why is life so unfair with me? ☺ Why I cannot fulfill my desires and avoid my fears? The answer is very simple; we have a certain relative control over our actions but **we have no control at all** over the result of our actions because the results of our actions depend not only on my actions (which are a very small part of the field), but on the entire dharma field (the whole environment).

To recapitulate, In Maya there is only One apparent partless doer, but it appears as many parts, many doers. Its existence can be experienced but it is Not Real, in the same way the sky is experienced to be blue from a day time prospective, or the earth is experienced to be flat.

The doer is part of an “apparent” order of Reality which exists in duality only (subject and object). The doer functions according to its nature, its conditioning. It is programed to do exactly what it does. It mostly wants what it wants and when it wants, and if does not get it, it gets depressed or angry. Most of its actions are for the sake of getting pleasure or avoiding pain. It believes to be in control of its actions and in most cases it even believes to have control over the result of its actions. What a joke; the will power to get what I want!! The law of attraction!!

One of the reasons why the apparent doer **only occasionally** gets what it wants is because he/she is not alone in the field. There are billions of other apparent doers out there trying to get same or similar results and there is a law of scarcity which applies for the most desirable objects (the ones most everybody want). Moreover every action creates a ripple in the field which affects everything else. Every action is influencing and modifying everything else. The Dharma field is constantly changing… nothing remains the same from one moment to another.

Even to say that the doer has a certain control over his/her action is not really accurate since the real doer behind the actions of the individual is the collective pull of all mental impressions, the collective mind or the total unconscious mind of the field.

All the memories or registrations from past experiences stored in the subconscious mind of the individual constitute his/her own pre-disposition to act a certain way. The doer may think that he/she is choosing to take a certain action but in reality he is not really doing, he is “Being Done” by his/her subconscious tendencies (residuals from past experiences which conditions ones present action).

As we can see, if we look from the prospective of the big picture we have to admit that we do not "really" have the full control over our actions, much less over the results of our actions. We all have our fix attitudes, those tendencies to respond to certain situations according to our programing, even if it produces painful and undesirable results... somehow we cannot help ourselves, we do things that we would prefer not doing, or better to say "we are done" in spite of our wishful desire of doing otherwise.

This analysis brings us into another important question; if I am not really responsible for my actions and their results, who or what is??

The answer is; The Dharma Field, the totality of all laws; physics, moral, psychological which control and regulate our entire, (highly intelligently designed) apparent Universe. Vedanta calls it Iswara, or Maya, others call it God... many names are given to indicate to this power which is the cause of this apparent creation. It intelligently runs the whole apparent show by applying its laws and a simple principle called causality. It is like a dynamic field of cause and effect in constant flux. It is impossible to find full stability in this field because it is constantly changing!!

Then, another important question needs to be resolved: If I am not in control of my actions and their results, how should I behave?

The answer is simple; if the doer wants to experience piece of mind, happiness, contentment, joy… the only course of action is to live and act in harmony with the dharma field.

The clear understanding that Iswara, God, or Maya (the Dharma field) is the one in control has a purifying effect in the subtle body of the individual which in return makes it possible for him/her to dedicate his/her actions to Iswara by acting in harmony with the field.

With this new attitude of Bakti or Devotion his/her actions will begin conforming more and more to Dharma (actions that do not hurt oneself, others and our environment). This new attitude will produce new dharmic vasanas (pre-dispositions to act in harmony with the enviroment) in the causal body.

As we can see, the simple application of this knowledge (Karma yoga) will establish new cycles of action-vasana-action. The new actions will leave fresh new registrations or impressions in the causal body and as in a vicious circle the modified causal body, will by and by purify the subtle body and qualify the individual for self-knowledge.

But again, actions conforming to Dharma (appropriate harmonious response to life’s events) are only possible if the apparent doer carefully exams his/her situation in the field and come to the clear understanding of how Iswara works. The understanding of the laws of this apparent Reality and the way it operates is the basis of Karma Yoga, the foundation of one’s spiritual life, especially if one aspires for Liberation, which is freedom from dependency on Iswara and the field.

Without a “Clear Understanding” devotion or faith is going to be blind and it will not produce a pure mind and the calm heart which is the basic requirement for Self-Inquire to produce Self-knowledge. Understanding is all!

A big hug, Nagarjuna