

---

## ACTING SPONTANEOUSLY AND HARMONIOUSLY

CHELA: This is a satsang with Gururaj Ananda Yogi, U. S. A. 1981, number 17, recorded at the Brethern Center in New Windsor, Maryland.

JAMMU: Gururaj, please tell us how we can act spontaneously in harmony with the flow of evolution as opposed to acting like animals and immediately acting on the slightest desire that arises in our minds.

GURURAJ: Beautiful. How to act spontaneously. What do we mean by spontaneity? And what governs our actions? Everyone would like to act spontaneously, and yet there is a force within us which determines our actions. What is that force? Is it the past experiences or impressions which the mind has gained which regulates every action of his? And yet every action one performs has a forerunner in the form of thought. So is thought now the expression, the primary expression, of all the experiences we have gained? Now if you are thus controlled by your past experiences, how can your actions be spontaneous?

It's a long journey. To achieve spontaneity is to be able to be here and now. And if you are not all here, you must be somewhere else. Where are you now, would be the question. Are you all there? Are you really all there? You normally say that about people who are mentally imbalanced. They say, "Oh, he is not all there." How many of us are really balanced? How many of us are really all there? And if you are not all there, how can you act spontaneously? For to be able to act spontaneously requires the totality of yourself. All actions performed by man, most of them, are not done so in totality. They act only with part of themselves. They translate a thought into its physical equivalent. That's all they do. And as we have said a moment ago, that thoughts are created by the various experiences and impressions that are so firmly rooted in our minds in this lifetime or perhaps in previous lifetimes. Depends what you believe in. So to be able to act spontaneously one thing is very necessary, and that is neutralizing oneself from all past experiences.

Now the law of action or the law of karma is based upon cause and effect. Karma could never be without cause and effect, for every cause must have its effect, and every effect produces further causes. And it goes on and on and on. Can one really stop this process? No, it cannot be stopped because the entirety of creation is based upon this process of cause and effect or else this entire universe will cease to exist. And yet we say this universe is eternal. So in this eternity every cause and effect that is produced is but a process. So man as well as everything you see around you these trees, the birds, the sun, the moon, the beautiful flowers are nothing but a process of a certain energy. And that energy is eternal, and that energy being eternal keeps this process going on and on and on.

So how do we become spontaneous if we are part and parcel of this process? There is only one way, and that way is to rise above it. To be in the world, to act in the world, and yet not be of the world, that is the secret. So as man goes on doing this being involved in everything and yet being so non attached to everything then he very automatically rises above all his actions. And yet you would be doing exactly the same things you have been doing all along. But now here you become an observer of the action. Here you become the observer of the action. Here you sense one thing: that you are not the doer. All is being done, and you with your mind and body is not the doer. So here a separation comes about, a separation between the actor and the action. A separation comes about between actor and the action. That is stage one where you, through certain spiritual practices such as chanting, for example, which most of you have gone through, where after a few rounds of the chant, the chant happens automatically. You are not chanting anymore, but you are becoming the observer of that action. So when this process becomes automatic and where thought is an action too ... Thought is an action on a subtle level. Thought is a thing. But the action, as we normally see it, is that thought, the same very thought, translated into its physical equivalent. So there is no difference between thought and action. It is the same. The difference is in degree of grossness or of subtlety.

So now when you can observe your thoughts, which meditation and spiritual practices teaches you to do, then you become the observer. And you start off first with this dualistic notion that I am not the doer. Who is the doer then? Who is the doer? When man talks of action, he normally refers to his little ego self that does. And he wants to bring his ego self into a kind of spontaneity, but to be able to do that, thought must not interfere because, as we said, thought guides the physical action. So to do something without thought to do something without thought, but not thoughtlessly, there's the rub to do something without thought but not thoughtlessly, then that action becomes a spontaneous action.

So here in such kind of action there is no pre deliberation. No pre deliberation. And you enter into a field of just knowingness because you have risen now above the little ego. You have transcended the ego self that forever intellectualizes, that forever rationalizes, that forever starts discriminating which path to take at the crossroads. And your experience could be such that you might go on the right path or else you might take the wrong road, but if you can go beyond the thinking level, the spontaneous action that you would perform would always be the right road. It will always be the right road. So here is where the separation comes in between act and the actor. A dualism comes in, and that is where we have to start. That is not the end, but just a start towards finding that inward spontaneity. Have you ever thought of your own little body, how things just work inside this body so spontaneously on its own and does not rely upon your thinking ability? The heart beats at a certain rate. The blood circulates without you being conscious of it. Billions of cells in your body work in a particular system, in a particular way of organization so your body acts spontaneously. But

when thought starts interfering, your body loses all its spontaneity. And that's where most illnesses start, for example. Through thought. Through thinking.

So To be able to be spontaneous in life, one has to become integrated, the integration between mind, body and spirit. And when these three aspects of man function in totality, you do not want to be spontaneous anymore. You do not desire spontaneity, for you are spontaneity. You are spontaneous. Every response that the world might require of you would be a response so automatic, and it would be the right response in the given circumstances. That is spontaneity. But this is not so easily achieved. The spiritual path is a path for heroes and not for weaklings. It's a path for lions, and yet that very lion, when it becomes spontaneous, becomes a lamb, so humble, so beautiful. Glorious. There lies the beauty. There lies the glory of Divinity, for Divinity too is none else but spontaneous. It is an energy that is just there. So when you too are just there, you are spontaneous.

This energy has nothing to do with this creation. Nothing to do with creation. It is just an energy which manifests itself as fire manifesting or emanating heat. It is a spontaneous process, and it emanates first the mind. So that mind expresses itself in creation. For if Divinity had thought, then it would be limiting Divinity, for all thoughts are limited, while Divinity is unlimited. So the mind starts creating in its universal form, and then through various processes, through condensation, through computations with various kinds of energies at various levels, different in degree only, when they start duplicating and replicating themselves, those, that very mind which is none else but assuming the form of thought starts concretizing itself. And in its very concretization, all these various forms are produced to which names are given. So this is John, and that is Jack, and this is Jean, and that is Joan. But are you really separate from each other? Who is Jack? Who is Jean? Who is Joan? When there is only one eternal essence that know of no name and neither any form. So although you start off dualistically, you end up in this oneness when the realization dawns that all is one. All is one. All creation is one. There's a little story about creation. A surgeon, an architect and a politician got together, and they were discussing creation. So the surgeon says that creation ... Well, Eve was born out of Adam's rib, so it was a surgical matter. So the architect says, "Well, all was chaos, and who brought order into it? It's an architectural job." And the politician says, "Yes, that's all true, but who created the chaos first?" [Laughter.]

You see, so we feel that we are in a chaotic mess. Surface only. Yes. But that is the beauty of life. An ocean will seem much more beautiful when it has its waves. Up and down and up and down. How could the ocean be beautiful if it is just flat without any motion? So appreciate the chaos. For that very chaos is created from the order, that very turbulence is created from that silence. But we do not act spontaneously when we just observe the turbulence without realizing at the same time that underlying the turbulence is the silence.

So here the greatest marriage takes place between turbulence and silence, between order and chaos, for they were never apart in the first place. Who says Divinity is just serenity? No. You are, you're putting a quality to Divinity, and every quality you put to anything must have its opposite quality too. If there is rain, there must be sun. If there is cold, there must be heat. So within the polarities man goes up and down and up and down. So if he could only regard the ups and the downs to be a play, how beautiful it would be. By realizing that the ups must follow the downs and the downs must follow the ups, then only will he act spontaneously, for then he realizes that these things are a must. Energy could never remain static, for is everything in this universe not but just energy in its varied and various forms to which we have given names? You see?

So it is the nature of energy to have motion, and we are involved in this motion. And yet through our spiritual practices we have a beautiful opportunity to go away from the turbulence of the waves and dive deep into the silence, experience the silence, and come up bouncing on the waves again. Become a surfer. Yes, become a surfer, for you could never surf if there were no waves. So you have to be on the surface to do surfing. You see? And what's wrong with that? You complain about the rocky, choppy sea. But not the surfer, he enjoys it. So why not enjoy everything, and that very enjoyment is the spontaneity we require in the present circumstances we are placed in. So everything is beautiful. Everything is beautiful.

But man keeps on complaining, complaining, complaining. What is he complaining about? Do you know? Not really his environment. No, he is complaining about his own perception of the environment. That is the real complaint, and that is the basis of all complaints and all grumbling and all moaning. Do you see? Like that. Like that. Like that.

We find that as we dive deeper and deeper to the deepest level of our mind, from the grosser to the subtler levels of our mind, the complaints we have, the grouses we have, cease. They will not cease totally or else you will not exist in this bodily form. But you will have a new perspective. You look at it from a different point of view; then you become a surfer and enjoy the waves. You see? And when you enjoy, your actions become spontaneous.

In all things that are premeditated, joy is lost. Does the flower premeditate the fragrance it is going to give off? Does the wind premeditate its melody as it blows through these leaves? No, it is an automatic creation all the time. You are creating and recreating all the time. Every breath you take is a re creation. It is a creation on its own. And then you discover eternity in a moment, and that's all that matters. This one moment. And that moment is spontaneous. That is the secret of life: to live spontaneously.

But then again if our minds are so patterned that our spontaneous actions turn out to be wrong, then what? If a person has murderous tendencies, should he just carry on, carry on killing spontaneously? That could not be justified. But spontaneity in our sense of the word is when you draw from that force within, that Kingdom of Heaven within, when you

draw from that force and add it to your outer surface action for the silence of the deep is also contained in the waves; same water. So when we do that and draw from deep within ourselves and add it to our actions, then those actions become spontaneous and conducive to the laws of nature. Do you see?

So to be able to function according to the laws of nature, the greatest spontaneity is required; and the lesser spontaneity is there, the lesser are you functioning in accordance with nature. That is why when all the effects of these little causes come, we feel it so hard. What to do? What to do to develop that understanding, to develop that understanding from the very beginning. Although you are wrong, although the action proves to be wrong, if you separate yourself from the action and say, "I'm not the doer. He is the doer." And though my action has been wrong, perhaps not to myself but to all, to the environment or all those that observe my action, still say, "He is the doer. He's teaching me something, isn't he?" For is not life not but just a school where we come to learn? Otherwise we would not be born. We would not take birth if we did not come to learn.

But everyone wants things so instantly. Instant pudding. Instant coffee. Instant spontaneity. That is not just possible without effort. Yes, so we start with effort, and effort is never spontaneous. Effort requires determination, pre meditation, until it becomes so much in us that you have effortless effort. Child learning the piano. Ping, ping, ping, it will press. And after the child, becomes an accomplished pianist, how effortless the music will flow. Beautiful melodies, beautiful symphonies. So effortlessly. So automatically. Just floating away, flowing away. And then where is the musician? Where is the instrument? They're both gone. They both disappear. Duality ceases. The player and the instrument are not there anymore. Only the music remains. That is spontaneity. That is Divinity. That is what you call God. Any label. Any label. So you are still there in your physical form, but what disappears there at that moment is the little ego self within your self. That disappears. Where you say, "I am playing. I am playing the piano. I am playing Bach's headache in E minor." You see? That "I" is gone, and when that "I" is gone, it does not recognize the instrument anymore. It is unaware of the instrument, and only the music remains in its own awareness. To be aware of awareness by awareness itself. So then you are not Jamie; you are awareness in its totality where all is felt to be one. No separation then exists, for you realize what reality then really is. There is no separation.

And science tells you this too: that every atom is connected to the next atom in this whole universe. There is nothing apart. There is no space at all from me sitting here and you sitting there. We are so connected. There is so much matter between us here that the eyes cannot perceive. Millions and millions of atoms are here in this little space connecting us. So where is the separation then? And that would guide our action. Then we will understand the true meaning of the injunction, "Do unto others as you would have done unto yourself." Then you will realize the meaning not intellectually

---

because that is a thought pattern, intellectual analysis. But when you realize, you live it. For when you find the oneness in everything with you, how can you hurt someone? You're only hurting yourself, and nobody does that. You don't hurt yourself, for everything is yourself. "I am thee, my beloved." Do you see?

That is where meditation and spiritual practices lead you to where you function as an ordinary human person. Like this very well known Zen story where the enlightened Zen master was asked, "Before you became enlightened, what did you do?" He said, "I drew water. I chopped wood. I made fire." "And after you were enlightened? What do you do?" "I draw water. I make fire. I chop wood." Same. Same. But with a totally different perspective. And that, to add on another little Zen story of the archer that used to shoot you know the story very well, I'm sure he used to shoot at the target in the darkness and always bull's eye. So his chela asked him, "How do you do this, Master?" So he said that, "The target and the arrow and I are but one. How can I miss, for the target has already been hit? What you see now is the surface action of me putting my arrow to the bow and letting it off. You're seeing the surface action, but I have reached the target already." Do you see? Do you see? So the oneness is there already, and the functioning of daily life is just but exhibiting that which is there; was, is, and always will be. And that comes from unity consciousness, and unity consciousness is total awareness. And total awareness means that you are none apart, for everything exists nowhere else but in your awareness. And that is why we say Divinity is omnipresent. So as we go nearer and nearer to Divinity, we too become omnipresent. We realize experientially, not by thought force or the mind, we realize experientially that I am divine. First you say that Divinity is in me and I am in Divinity. That is one stage. But in totality, in the final stage, you say, "I am Divinity. I am Thee, my Beloved. I and my Father are one." You see? Brahmasmi; I am Brahma. And that is the basis of spontaneity. That is the basis where every thought could materialize. Every thought you think has its physical equivalent. If you think of a million pounds, a million pounds is there. You see? It is there. But have we reached that spontaneity? Have we reached that oneness to make those thoughts materialize?

And then when you reach that oneness, then your desire is not there anymore for the million pounds; because you are the million pounds. How can you want to desire that which is you already? How can you desire the beautiful flower when you are the flower? How can you try and love someone when you are the love? That is spontaneous. That is spontaneity. The entire universe is created or manifested in this one split second and dissolves in the one split second too. Millions of universes at this very moment millions of galaxies are exploding and setting off energies for them but to gather again in a unified form to create other universes. An on going process all the time. And it all exists in this one split second. That split second is eternity. That's why Blake said "eternity in an hour." He made a big mistake. Eternity in that split second. You see?

So then you don't need to be spontaneous anymore, for then you don't act anymore. And yet you are acting. Then you find inaction in action and action in inaction. That's what the Gita means when it says that. So totally active, and you have to be totally active, all the time. Your entire body with all these millions and billions of cells floating around is in action all the time. Your mind can never be vacant unless somebody clobbers you with a club. And yet the mind would be active because those twelve billion cells up there are functioning in some form or the other. You are active when you sleep. You are active when you dream. You are active when you are awake. All activity is there all the time. But the secret is to find the inactivity in activity. And that is by being apart, by starting to observe.

[NO SIDE ONE.]

GURURAJ: A thought, a thought arises in your mind, and if you get could be a good thought or a bad thought and if you get involved in the thought, if you are involved in the thought, the thought will assume far greater proportions than what it really is. A mole hill becomes a mountain. But when through spiritual practices you are able to observe the thought, let the thought happen for spontaneity is also just a happening and then the thought loses its sting. When you start observing it. And when you become a true observer of the thought, then you become non attached to the thought. And when you become non attached to the thought, your little ego self, which is nothing but thought patterns gathered over millions of years, assumes a greater and greater clarity, a greater and greater transparency. And then the full force of that heaven within shines through. So then you live in God. You are with God. You are God. You are the light. First was the word, and the word was with God, and the word is God. You are the word. For if Divinity is omnipresent, then how can the word be apart from that which is divine. The word is but none else than vibration, and the entire universe is composed of vibrations. When it becomes congealed, it seems a solid matter to you. In a finer form and not so congealed it is thought matter. And at its subtlest level it seems so silent and yet in full motion. So even Divinity is in motion all the time. Who says God is still? No, He is not. It is a fallacy. He is totally in motion but at such a high rate of vibration that it seems still. Like a top spinning at high speed, it seems so still and yet swirling, turning. So, so even Divinity is in action all the time. And if Divinity is the word which is vibration and vibration composes this entire universe, then every action you perform is performed by Divinity. Isn't that comforting?

So you are not the doer. For Divinity is a neutral law. It knows of neither good nor bad. That is the interpretation caused by the experiences and impressions which you call your ego self. That little cloud that obscures the sun that is your ego which soon too will disperse into life giving water. Rain to feed the flowers, the trees, the grass, the food you eat. So everything is good. Everything is good. We despise and we say excretion is bad. Where does it come from? It comes

---

from your body. What is your body? Nothing but food. Made up of food. And the same excretion grows that food that makes up your body. Do you see what you are eating? [Laughter.]

You see what I am trying to point out to you is how the cycle works. How the cycle works. I'm trying to point these things out to you because I want you to know that all is one. Nothing else can exist except that one. Except that one. You write a check with six naughts. The check is valueless if you have not got the one in front of it. All the naughts are valueless, with no value. It is just the one that's important. And you are the one. You are the one. So with these little understandings first through the mind, first with intellection, with rationalization, jnana yoga and then it becomes assimilated. It's like food you eat. It's in the stomach. But when that food is digested and becomes the very marrow of your bones and your bones and your blood and everything else, that's called assimilation. And though starting with the mind and these understandings becomes assimilated, then you will find one thing. You will find that you have always acted spontaneously, but the obscuring clouds made you think or feel at that moment that you are not spontaneous. Why can everything else in this whole wide world be spontaneous and you not so? You are spontaneous. You are spontaneous. You are vibrating at that top speed level. You are still.

But all the samskaras make you think you are not, make you feel you are not spontaneous, make you think, oh, I'm bad, I'm bad, I'm bad. Keep on saying that, and you add on more to the burden. If a sick man says I'm sick, I'm sick, I'm sick, he will surely feel more ill. But if he has a little headache, he says, "Oh, what is this headache? It will pass away just now." And occupies himself into something worthwhile, that headache will go away. So most of the things in life as we know it is nothing but a creation of the mind, a creation of thought patterns forever performing in a cyclical manner, forever gaining greater and greater momentum all the time.

So to find the joy of life, to find that spontaneity, it is no creation of spontaneity. It is but just a discovery that you are in reality spontaneous. That is the process. That is what religion leads you to or any philosophy or any practice leads you to. To discover yourself. Man know thyself. And when you know yourself, you will then sit back and laugh at yourself. And you will say, "I've been spontaneous all the time, but I've discovered it now. That music flowed through my guitar so spontaneously, and I thought I was creating the music. Who am I to create the music? Pat La Mountain? Who am I to compose that? No, I am but just the instrument through which that melody flows, like the flute." You are just the hollow reed. He blows for the melody to flow through you, the instrument, so that the world could enjoy. Do you see? So Pat La Mountain, how do you separate yourself from your guitar? How do you separate yourself from the guitar? You are not the creator of that beautiful music, but you are the music. That is the realization that must dawn.

I'm repeating this from various different angles, and the purpose is this: that you must realize you are divine. So any mistake you make, that is divine too. Nothing wrong with it. You are in this process, caught up in this process of



evolution. And that very mistake was necessary and is necessary to push you on. So why shed tears? Why feel guilty about anything? Why?

Everything that happens you think is through your free will. To a certain extent, yes, perhaps, although even the little will is not free because it is the result of this patterning. But yet, it is empowered by the divine will, who knows nothing, who is not interested in black and white or heat or sun or rain. It is the eternal force, eternal energy. So if the mind has to interpret things, there is a way of interpreting it, and the way is always to see that everything is good. Nothing is bad. Nothing is wrong. That's the best interpretation. A friend or someone swears at you. So what do you do? Must you get angry? He swore at you because he was angry. You've got no right to be angry. You get angry because you allow it to affect you, because you are attached to what he has said. But if you are non attached to what he has said, it will not affect. Like that. It is just a very simple example, but everything in life should be based upon that kind of interpretation. Do you see? That kind of interpretation. Depends how we look at things. ([Coughs.] I beg your pardon.) Depends how we look at things.

These two nuns were traveling, and they ran out of petrol you call it gasoline ran out of gasoline. The car was stuck. So they needed gas. The garage was about half a mile away. They also needed a container to bring the gas to the car. So the only thing they could find in the car was a capacious chamber pot. So they took it to the gasoline station and got the gas. And they were pouring it into the car. So just at that moment some GI's were passing. So this one chap looked and stared, looked at what this nun was doing. So he said, "Madam, I might not agree with your beliefs, but I admire your faith." [Laughter.]

Yes. It all depends how we want to look at things.

We've gone more than an hour now, haven't we? We'll still carry on. Yes, just about that.

Yes, how we look at things is the secret of life and that comes about by expanding one's awareness. And that happens through spiritual practices where you look at a thing just not through a narrow perspective but through a wide angled lens. And you capture the whole picture. And when you capture the whole picture, it looks so beautiful. A little piece in the jigsaw puzzle makes no sense. It might not be nice either. But once it's made up, all the pieces made up into a picture, what a beautiful picture it is. So why only look at the pieces when man has the in born ability to look at the entire view, the entire picture. And so easily gained. For the ability is there within you already just to be uncovered, unfolded. Awareness is all there. You cannot take an ounce away from it or add an ounce to it. It is there, just requiring unfoldment. The diamond is there in all its beauty just covered by dust, and through spiritual practices, we blow away the dust so that the diamond sparkles in its pristine purity. Good.

You people must have been traveling long distances today. You must be tired. Do have a good rest this evening, tonight. And tomorrow we'll meet in the morning. OK?

\*\*\*END\*\*\*