

GITA CLASS - CHAPTER 2, PART 14

Remembering the Guru Parampara, we begin our discussion on the Bhagavad Gita, Shankara Bhashya, Chapter 2. We are on the 43rd shloka.

Kāmātmānaḥ svargaparā janmakarmaphalapradām
Kriyāviśeṣabahulāṁ bhogaiśvaryagatiṁ prati. 2.43.

WE can look at the Shankara bhashya. It says, 'te cha,' 'and they also, 'kāmātmānaḥ,' are desire-ridden.' Then Shankara explains the words in the shloka. "They are 'desire-ridden,' i.e., they are embodiments of cravings. This is, 'kāmātmānaḥ kāmasvabhāvāḥ. Kāmāparā ityārthaḥ.' The shloka says 'kāmātmānaḥ.' Here, the word 'Atma' means 'svabhāvaḥ,' ones nature. They are those who have a nature of desire. The very nature is enjoined with desire, kāmā. Then it explains further. 'Kāmāparā.' This 'those whose interest is in desires, such as attaining heaven.

This is also explained. It says, 'svargaparā.' What is their interest? It says, 'svargaḥ paraḥ puruṣārthaḥ yeṣāṁ te svargaparāḥ.' These people are heaven-bent,' for their supreme goal in like is heaven. This is explaining the second word in the shloka, 'svargaparā.' Here, the word 'para,' means the supreme goal of life. For whomever heaven is the supreme goal, they are called 'svargaparā,' heaven-bent. For them, moksha is the attainment of heaven. These are the followers of Pūrva Mīmāṃsa, the philosophy based on the Karma Khanda of the Vedas.

They also accept Moksha, Liberation. However, for them, what they consider Moksha is the attainment of Heaven. They are 'svargaparā,' or 'svargapradhānaḥ.' What do they do? It says, 'janmakarmaphalapradām karmaṇaḥ phalaṁ karmaphalaṁ janmaiva karmaphalaṁ janmakarmaphalaṁ tat pradadātīti janmakarmaphalapradā. Tāṁ vāchaṁ pravādanti ityanuṣajyate.' Here, in the 43rd shloka, We discussed the first two words, 'kāmātmānaḥ,' and 'svargaparā.' Now it is explaining the word, 'janmakarmaphalapradām.' This word must be separated and explained. There is no verb, or kriya in this shloka. If a sentence must be complete, a verb is needed. That is a rule. Then what happens? This shloka is connected to the previous shloka, as a continuance. This is called anvayam. That is why it says, 'janmakarmaphalapradām

tām vāchm̄ pravadanti.’ In the previous shloka, it said that these followers of the Karma Khanda speak flowery words. Here, the verb of speaking is connected to this shloka. The words they speak are described as, ‘janmakarmaphalapradām,’ giving rise to the fruit of karma, which is birth.’

This is a rule that Shankara is explaining. If there is no verb in a shloka. A verb from an adjacent shloka may be connected to it. This is Shankara connects these two shlokas. That is called ‘anuvṛtti,’ of ‘anusājanam.’ This is what happens here, in order to obtain the meaning. Shankara explains the phrase, ‘janmakarmaphalapradām.’ It says, ‘karmaṇaḥ phalaṁ karmaphalaṁ.’ This explains the word, ‘karmaphalaṁ.’ This means, the fruit of karma. What is the fruit of karma? It is janma, birth. ‘Janma eva karmaphalaṁ.’ What is the fruit of karma? It is birth. That is how the compound word is created, ‘janmakarmaphalaṁ.’ This is the fruit of karma, which is birth. ‘Tat pradadāti,’ that which gives this, ‘iti janmakarmaphalapradām,’ are those Vedic phrases which gives the fruit of karma, which is birth. ‘Tām vācham̄ pravadanti.’ These words are what the followers of Vedic karma speak. ‘ityanusajyate.’ This is how the shloka should be connected.

Why do they reveal these words? This is said next. This is the part, ‘Kriyāviśeṣāḥ te bahulā yasyām̄ vāchi tām̄ svargapaśuputrādyaṛthāḥ yayā vāchā bāhulyena prakāśyante.’ ‘Kriyāviśeṣabahulām̄.’ This is the first word in the second half of the shloka. This word is explained. ‘Kriyāṇām̄,’ or actions, ‘viśeṣāḥ,’ a particular feature. These Vedic karmas have numerous special facets. ‘Te bāhulām̄.’ This means, many of these features. ‘Yasyām̄ vāchi tām̄,’ for whoever speak such phrases of the Karma Khanda, ‘svargapaśuputrādyaṛthāḥ.’ Why do they perform these karmas? It is for attaining heaven, cattle, and sons, all of these. Thus, the words which describe in flowery language the rites which produce these fruits, ‘yayā vāchā bāhulyena prakāśyante.’ This means ‘by which words that reveal numerous karmas and results. This means that the words of the Karma Khanda in the Vedas reveals numerous karmas which produce fruits such as sons, cattle, and heaven.

What is the purpose of these karmas? This is said in the shloka as, ‘bhogaiśvaryagatiṁ prati,’ towards the goal of enjoyment and power. This compound word is separated in the bhashya. It says, ‘bhogaś cha aiśvaryaṁ cha bhogaiśvarye.’ This is bhoga, enjoyment, and aiśvarya, power. ‘Tayor gatiḥ prāptiḥ bhogaiśvaryagatiḥ.’ Here, bhoga refers to pleasurable experiences, and aiśvarya to

attainment such as heaven, and all kinds of prosperity. ‘Tayor gatiḥ.’ Here, gati, means attainment, or prāptiḥ. This is the attainment of these two. Bhogaiśvaryagatiḥ is the attainment of heaven, along with all of its pleasurable experiences and power. ‘Tām prati sādhanabhūtāḥ,’ the means to attaining that, ‘ye kriyāviśeṣāḥ,’ the specific karmas. These are the specific karmas for attaining desired fruits, such as heaven, along with its pleasurable experiences and power. ‘Tat bāhulām tām vāchaṁ pravadantaḥ mudhāḥ saṁsāre parivartante ityabhiprāyaḥ.’ This is ‘tat bāhulām,’ according to that, in great detail, ‘tām vāchaṁ,’ those words, ‘mudhāḥ,’ fools, ‘pravadantaḥ,’ speak. ‘Saṁsāre parivartante.’ They continue to travel in this Samsara. This is means that they continuously enter births and deaths. ‘Iti abhiprāyaḥ,’ that is the meaning of the shloka.

This means that the fruit of desire-based actions is Samsara. Through that, these karmas are rejected. These desires for the fruits of action are refuted. The mind should not go there. This is refuted in the Gita, and in several sections of the Mahābhārata. This same idea appears in several parts of the Mahābhārata, and other Gitas. All of them strongly refute karma. ‘Those are a cause for the continuance of Samsara. One shouldn’t go near such karmas.’ That is what they say. All of what is said should be paid close attention. This is speaking about the karmas in the Vedas. It is not about the ordinary, worldly actions we perform.

Wherever the Gita refutes karma, it is only in reference to Vedic karma, not worldly karmas. That is very clear. Now we can look at the shloka.

‘Kāmātmānaḥ,’ those who are interested in desires, ‘svargaparā,’ who accept heaven as the highest goal of life, ‘bhogaiśvaryagatiṁ prati,’ towards the attainment of enjoyment and power, ‘kriyāviśeṣābāhulām,’ numerous forms of Vedic karma, ‘janmakarmaphalaprādām,’ which give the fruit of karma, which is birth, ‘vāchaṁ,’ words, ‘pravadanti,’ speak. That is how the shloka should be connected with the previous one.

Kāmātmānaḥ svargaparā janmakarmaphalaprādām
Kriyāviśeṣābahulām bhogaiśvaryagatiṁ prati. 2.43.

Bhogaiśvaryaprasaktānām tayāpahṛtchetasām
Vyavasāyātmikā buddhiḥ samādhau na vidhīyate. 2.44.

Shankara says, 'teṣāṃ cha,' and for the also. 'Bhogaiśvaryaprasaktānām.' This phrase is dissected. 'Bhogaḥ kartvyaḥ aiśvaryaṃ cha iti bhogaiśvaryayor eva praṇayavatām tad ātmabhūtānām.' This explains the first phrase of the shloka. It says, 'bhogaḥ kartavyam,' pleasure must be experienced. 'Aiśvaryaṃ cha,' I must experience power.' 'Bhogaiśvaryayor eva praṇayatām,' those who are devoted only to enjoyment and power, who are only interested in these, who love only these, 'tad ātmabhūtānām.' They think about these continuously, and have interest only these, so this grows into their own nature. They become DESIRERS. The person who constantly makes his desires grow becomes the embodiment of desire. He becomes a Desirer. For those like this, it says, 'tayā kriyāviśeṣabahulayā vāchā apahr̥tchetasām ācchāditavivekaprajñānām vyavasāyātmikā sām̐khye yoge vā buddhiḥ samādhau samādhīyate asmin puruṣopbhogāya sarvam iti samādhīḥ antaḥkaraṇam buddhiḥ tasmin samādhau, na vidhīyate na bhavati ityarthah.'

First it says, 'kriyāviśeṣabahulayā vāchā,' through the words of the Vedas, which describe numerous desire-based karmas, 'apahr̥tchetasām,' there chetas, or mind, is kidnapped, 'apahr̥ta.' Their mind is immersed in karma. These people discuss the Pūrva Khanda of the Vedas, not the Uttara Khanda, which is the Upanishads. Who are these? They are DESIRERS. They are those with interest only in satisfying their desires. They are interested in enjoyments such as heaven. Therefore, these people who discuss the Karma Khanda, or the acharya who interpret these passages to the people, have not discovered the truths found in the Uttara Khanda, the Upanishads. They didn't pay attention to those. They didn't pay attention to the meaning of those words. Why? It is because their minds are ramsacked by desires. That is why. He is full of desires. He will constantly think about pleasures such as heaven.

Therefore, if someone elaborates on the Uttara Khanda, the Upanishads, and on their meanings, such a person won't understand anything. In his mind, the prompting to perform desired actions is very strong. Such people won't have any interest in hearing spiritual matters. If the mind of someone has a strong desire-tendency in any kind of subject, then there is no point in giving them spiritual instruction. Then we may ask, 'Jaiminiya was a rishi. Then why did he interpret the Vedas in that way? Why did he interpret with most importance on karma? People

who are interested in heaven alone interpret only the portions of the Vedas dealing with karmas. They completely destroy the phrases of the Vedanta.

For such phrases in the Upanishads, like 'aham brahmāsmi,' I am the Supreme Brahman, and 'tat tvam asi,' you are That, they give interpretations that praise Vedic karma. In this way, they reject the true meanings of the Upanishads. They say that these mantras praise a devata, or the fruits of karma. That is how these people commentate on the Vedas. Why is that? It is because wherever people are filled with desires, there is no point in giving instruction in spiritual matters. Why? It says, 'apahṛtchetasām,' their minds are kidnapped by desires. Shankara comments on this. It says, 'acchāditavivekaprajñānām.' There prajna, wisdom, born from discrimination, is covered, 'acchādita.' Why? It is because that wisdom is veiled by desire. That is why they interpret in this way.

We ask, 'doesn't that lead only to Samsara?' It does, but what do they do? They go to heaven, and then return to Earth. Otherwise, they attain pleasures and power here, and again after death, repeat in the cycle of birth and death. This moves them away from bad practices. It moves them away from adharma, unrighteousness. Because these are ordained in the Vedas, they are all sadkarmas, good deeds. They are dharma. Children were taught, 'yāgādi eva dharma,' karmas such as yagnas are indeed dharma.' Anyways, there are desires in their minds. The longing for pleasure is in their minds. They may perform adharma for the attainment of a desired object. Thus, through the Karma Khanda, man withdraws from adharmic acts.

In the Karma Khanda, adharmic acts are prohibited. Dharma is ordained. Then man withdraws from what is prohibited, and accepts and practices dharma. That is what the Karma Khanda is for. In the Gita, Lord Krishna says, 'gatāgam kāmakāma labhante.' They continuously come and go, through going to heaven, experiencing pleasure, etc. Through this, after the succession of numerous births in this practice, dispassion will be born within the individual. It doesn't come for everyone. This is when one's accumulation of karma becomes favorable. Through these karmas, one gains merit, punya. Through the accumulation of that merit, a few people will develop dispassion to this path. Then their mind becomes inward-faced.

Thus, these desires become destroyed through experience. When that happens, the person may develop discrimination in his or her mind. Then he can avoid following that path. When that happens, for such people, there is the Uttara

Khanda, the Upanishads. That is the second stage. The Great Sage Vyasa wrote his Brahma Sutras on these, and Shankaracharya wrote the most famous commentary on these. When both of these happens, what does one do? Thus, when the individual's interest becomes less and less focused on the merit gained through performance of Vedic karma, his attention turns to the Uttara Khanda, the Upanishads. If one must enter that path, the suitability for it is necessary. The desires must be decreased.

Shankara says, 'acchāditavivekaprajñā.' This means that one's discriminative wisdom is veiled. They never experience the resolute mind or the conviction is either Samkhya or Yoga. This is, 'vyavasāyātmikā sāmkhye yoge vā buddhiḥ samādhau samādhīyate asmin puruṣopabhogāya sarvam iti samādhīḥ antaḥkaraṇam buddhiḥ tasmin samādhau, na vidhīyate na bhavati ityarthah.'

It says, 'vyavasāyātmikā sāmkhye yoge vā buddhiḥ,' the decisive conviction, or buddhi, in either Jnana Yoga or Karma Yoga, is lacking in them. They have a decisive conviction, but it is in karma, the fruits of karma. Therefore, it is said specifically, 'vyavasāyātmikā sāmkhye yoge vā buddhiḥ.' There conviction is not firm in either Samkhya or Yoga. Then, the shloka said, 'samādhau na vidhīyate.' They don't experience Samadhi. What we think of when he hear the word 'samadhi' are the types of samadhi, such as savikalpa and nirvikalpa samadhi. However, that is not the meaning here. Here, 'samādhī' means buddhi, the inner instrument. That is the only meaning.

Therefore, they do not attain a decisive buddhi in either Samkhya or Yoga. This kind of conviction doesn't occur in their inner instrument. What is samadhi? It says, 'samādhīyate,' that in which everything is situated, placed. 'Asmin puruṣa upabhogāya,' Here 'puruṣa' means a living being. Don't think that the word 'puruṣa' means 'man' everywhere. Here, 'puruṣa' means a Jiva. It says, 'puruṣa,' the Jiva's, 'upabhogāya,' for the experiences of the Jiva. Here this means the experiences of happiness and sorrow. So, 'puruṣopabhogāya,' for the experiences of pain and pleasure for the Jiva, where these are situated, is 'samādhī.'

'Sarvam iti samādhīḥ,' wherever everything is situated, everything for the experiences of the Jiva, where is all this? 'Antaḥkaraṇam,' the inner instrument. This can also be called 'buddhi,' the intellect. The antaḥkaraṇa is where everything is situated. This refers to karma. There are 3 types of karma; prarābdha, sanchita, and

āgāmi. These 3 things are what determine the painful and pleasant experiences of the Jiva. And where are they located? They are in the antaḥkaraṇa, the inner instrument.

One performs karma, prompted by desire for the result. That karma, along with the desire behind it, creates a mental samskara, that influences the future experiences of the Jiva. This creates a samskara that will give a pleasurable experience. Like that, when one performs bad actions, prompted by desire or anger, what does that karma do? It creates a mental samskara that will produce a painful experience in the future. Those samskaras accumulate. This is how one's karma samskara is formed. That is what determines the fruit of action, the karma samskara that accumulates in the inner instrument. We separate this karma samskara into divisions, such as prarabhda, the karma that produces the present, sanchita, the karma of the past, and āgāmi, the karma we produce now.

Because these karma samskaras accumulate in the antaḥkaraṇa, the term 'samādhi' is explained as 'antaḥkaraṇam,' the inner instrument, and 'buddhiḥ,' the intellect. That is the meaning Shankara accepts in the commentary. Then the bhashya says, 'samādhau na vidhiyate na bhavati ityarthah.' 'Samādhau,' in their inner instrument, this one-pointed conviction, 'na vidhiyate,' doesn't occur, 'na bhavati,' doesn't happen, 'ityarthah,' that is the meaning of the shloka. This is true whether it is Samkhya buddhi or Yoga buddhi, whether it is Jnana buddhi or Karma Yoga buddhi. This one-pointed conviction doesn't happen. This is speaking about Vedic karmas. Worldly karmas are exactly the same. The same rule applies.

Today, these Vedic karmas have no relevance to us, so this refers to the normal, worldly karmas that we perform. This is the same thing that happens there.

There are endless Jivas immersed in karma. Then what is it that prompts the worldly man to act? It is desire. The primary inspiration to karma is desire. Because of that desire, man becomes immersed in karma. Thus immersed in desire-prompted karma, the worldly Jiva can never have the resolute conviction of the Karma Yogi. There won't be any interest in his mind for either Sankhya Yoga or Karma Yoga. This is no matter who it is, whether a sanyassi, a worldly person, a householder. There are no differences like that. There is no separation between these.

Whoever becomes immersed in karma through the prompting of desires, that is who is described. The person may show excellence in that karma. They may be people who constantly perform karma. However, the prompting behind their karma

will be desire. The actions they perform will be enjoined with desire. These are ordinary karmas. They may not desire the heaven or other things spoken of in the Vedas, but what does he do? He desires to obtain pleasure here on earth through karma. He performs actions for that pleasure. This person perform karma to obtain something. It may be for worldly pleasures. This is the same whether in the ashram or outside. That prompting behind the karma will be, 'can I gain anything from this?'

Like that, when they perform karma through the prompting of desire, they won't develop interest in spirituality. This is because they haven't gained one-pointedness. We say, 'I am performing action. I am doing seva.' There is no point in saying that. Behind that, is there desire? Is there selfish motive? Saying 'I am working for others' doesn't make the action Karma Yoga. Never will that happen. Saying that one acts for others, so it is Karma Yoga, does not ever make that action Karma Yoga. If the action must become Karma Yoga, that karma must clearly manifest all of the qualities of Karma Yoga. Even where we perform action under the guise of Karma Yoga, with the aim to obtain something, there is decisive conviction there also. That decisive buddhi will be in the karma. There will be firmness in the karma. However, there won't be any interest in any kind of spiritual sadhana, whether it is Karma Yoga or Samkhya Yoga.

We can understand this now. There are individuals who become very much immersed in karma. They won't develop interest in these kinds of matters. This means that they will never find time for such things. They will say, 'there is no time.' Why is this? Why can't they find time for other sadhanas, to do mantra japa, or to meditate? For any spiritual matter, they say, 'I have no time.' This means that it's not possible for them to spend any time. Why? Because the prompting behind their karmas will be this desire. Therefore, their mind is unable to separate from that. In the level of karma, that is very great. However, in the level of spiritual sadhana, that is very low.

So, without finding time for this, in this Karma Niṣṭhā, in karma, they become immersed. The mind is unable to have any interest in satsang, etc. However, they imagine to themselves, 'I am performing karma selflessly.' For a person who performs karma desirelessly, there will certainly be time for these things. In the Gita, Lord Krishna explains three purifying actions; yagna, dāna, and tapa. This is

sacrifice, charity, and austerity. That is a part. However, in these, there is a part for tapas as well. Then, without finding time, some simply become immersed in karma. That will never become the karma of a sadhaka. That will become a bonding karma. What happens through that karma? The person will desire several things through that karma.

When those desires go unfulfilled, his hope will be destroyed. The likes and dislikes in the mind will grow. That will spread to others, and thus create great destruction. Therefore, just be saying, 'I am acting for others,' does not ever make that action Karma Yoga. Why? It is because in his antaḥkaraṇa, there will not be any resolute conviction. If a person must perform Karma Yoga, the first thing he needs is a clear determination about what Karma Yoga is. That is what Lord Krishna says as 'vyavasāyātmikā buddhiḥ.' This is the clear determination of 'what is Karma Yoga?' There are some who hear the word 'Karma Yoga,' and then say they perform Karma Yoga. There are many like that.

Therefore, they live, '1 hour for karma yoga, then later 2 hours for karma yoga, and when the bell rings, karma yoga,' etc. This is what happens. This is because the person doesn't have any determination about Karma yoga. That isn't Karma Yoga. In the minds of the people who act so, there will be numerous desires and interests. The act along with those interests. They say, 'I perform selfless service, for the good of the world.' That is never true.

A person who acts in Karma Yoga will not create likes and dislikes through the karma. That's not all. We discussed in the previous day about the indications of the Karma Yogi. The primary indication of the Karma Yogi is that he or she can experience supreme peace in that action. Only a person who experiences supreme peace in the performance of karma can be called a Karma Yogi. Otherwise, acting for 1 hour, then 2 hours, for the good of others, without any responsibility is never karma Yoga.

Generally, in other ashrams, karma yoga means to perform action without any responsibility. This is to not have any responsibility towards the acts one performs. That is how it is. They say, 'I have nothing to gain through this. I don't desire any fruit.' Then what is it? They may do because their superiors told them to do. That is how they perform karma. That has no relationship at all with Karma Yoga.

Where does one gain correct knowledge about Karma Yoga? It is only possible to gain this from the Lord's instructions. Otherwise, it is only possible to gain this through the instructions of Mahatmas. If it is the Lord's instruction, the instructions of Mahatmas only follow this same thing. Only if one hears the instructions of a Mahatma with one-pointedness, then having reflected on that, understanding its meaning, and then performs karma will that become Karma Yoga. Before that, the person, after having finished his karma yoga for the day, enters the rest of the day's activities. That is what we see. Therefore, that is not at all karma Yoga. We must know correctly what Karma Yoga is.

For that, this Gita discusses Karma Yoga, from beginning till end. If Karma Yoga is such an insignificant thing to practice, why are there this many shlokas, this many sentences? Why must there be this many discussions? We know and perform Karma Yoga. We have attained mental purity. Then what is the need for the Bhagavad Gita? Then there is no point in hearing the instructions of the Lord. We need not perform reflection. Then we are in the next stage.

Because this is needed, we can understand, 'we haven't reached there, yet.' We haven't truly thought about what Karma Yoga really is. We must contemplate on that. For that, a very one-pointed mind is necessary, for reflection. This shloka, 'vyavasāyātmikā buddhiḥ,' is very important. Only with a mind that is one-pointed and decisive is it possible to perform Karma Yoga in the correct way. Only then will there be Yoga in one's actions. We always hear about peace and mental balance. Normally, a sadhak performs spiritual practices, becomes a Jnani, after which there is nothing left to attain. After that, there is nothing left to attain. That is the peace of the mind, the equilibrium of mind. In the process of sadhana, this peace and equilibrium of mind must be attained by the sadhak. Are these qualities in the Jnani? They are imagined in the Jnani. We think, 'these qualities are in the Jnani; peace of mind, mental stability, etc.' Why is this imagined?

This is to help the sadhana of the sadhak. This is for the sadhak to perform bhāvana on. Therefore, he imagines that the Jnani possesses these qualities. Why? In the condition of sadhana, these are necessary. They aren't necessary for a Jnani. For a Jnani, none of these are things that are needed. However, it is imagined that all of these exist in the Jnani. That is for the sadhak to identify with. In truth, it is in the condition of sadhana that all of these qualities are necessary. This 'ananda,

samāadhanam, chitta śuddhi,' etc., or bliss, mental evenness, and purity of mind, are all necessary in the level of the sadhak. He must develop these according to his progression. If it is a karma yogi, he will be still and silent. Even when he performs strong karmas, his mental stability isn't lost. He is in peace.

The trademark of mental purity is the absence of likes and dislikes. Therefore, he has mental peace. According to the amount of peace of mind that he experiences, the Karma Yoga becomes more and more manifest in his actions. That is how he becomes established in Karma Yoga. This is all foundational. According to the way one performs karma, the Karma Yoga becomes firmer. According to how firm the Karma Yoga becomes, affects the peace of mind one has. He experiences the absence of likes and dislikes. According to the growth of each of these factors, the firmness of the Karma Yoga increases. These factors are all corresponding to each other. They are cause and effects.

The performance of Karma Yoga becomes a cause for purity of mind, chitta śuddhi. However, that chitta śuddhi becomes a cause for the performance of Karma Yoga. Only a person with chitta śuddhi can perform Karma Yoga. This is because there will be this resolute conviction only where there is purity of mind. Only once this resolute conviction is attained can one truly perform Karma Yoga. Through that Karma Yoga, the chitta śuddhi is developed further. According to the growth of chitta śuddhi, the sadhak experiences peace of mind. All of these things are mutually dependant. This are matters to be known and practiced in there complete entirety. Thus, in a desirous mind, these won't take place. They will become immersed in karma, though they say it is karma yoga. Otherwise, they will say they are doing service to the world. However, for them, the true Karma Yoga doesn't occur. That is what is said here, 'samādhau na vidhiyate.' That one-pointedness, decisiveness, the determination about Karma Yoga, doesn't occur in their minds. These don't take place in a mind full of desires. That is the meaning.

Now we can look at the shloka. 'bhogaiśvaryaprasaktānām,' with a mind immersed in enjoyment and power, for them, 'tayā apahṛtchetasām,' by those words of the Vedas, there discrimination and practical knowledge is destroyed, 'vyavasāyātmikā buddhiḥ,' a resolute conviction, 'samādhau,' in the inner instrument, the mind, 'na vidhiyate,' doesn't exist.

Bhogaiśvaryaprasaktānām tayāpahṛtchetasām
Vyavasāyātmikā buddhiḥ samādhau na vidhīyate. 2.44.

Therefore, what does Lord Krishna advise to Arjuna?

Traiguṇyaviśayo vedā nistraiguṇyo bhavārjuna
Nirdvandvo nityasattvastho niryogakṣema ātmavān. 2.45.

Here is the supreme instruction to a Karma Yogi. Shankara's preface says, 'ye evaṁ vivekabuddhirahitāḥ teṣāṁ kāmātmanām yat phalaṁ tad āha.' Those without discriminative intellect, 'vivekabuddhirahitāḥ,' those whose discrimination is veiled by desire, 'teṣāṁ kāmātmanām,' for those whose minds are full of desires, 'yat phalaṁ,' what fruit is there? Therefore, the shloka says, 'traiguṇya,' etc.

Shankara then commentates on the words in the shloka. The first is 'traiguṇyaviśayaḥ.' This says, 'traiguṇyam saṁsāraḥ viśayaḥ prakāśayitavyaḥ yeṣāṁ te vedāḥ traiguṇyaviśayaḥ.' These Vedas, the Karma Khanda, reveals what is 'traiguṇyam.' This means the three gunas, sattva, rajas, and tamas. What does this mean? 'Saṁsāraḥ,' this is the Samsara of birth and death, which is the 'viśaya,' or subject of the Karma Khanda. 'Prakāśayitavyaḥ,' therefore, the Vedas reveal this. 'Yeṣāṁ te vedāḥ,' these Vedas are thus, 'traiguṇyaviśayaḥ,' consisting of the three gunas. Thus, for a person full of desires, the Vedas, or the Karma Khanda reveals the Samsara. This means it reveals karma, the fruits of karma, which lead to births and deaths. Therefore, what are the Vedas? 'Traiguṇyaviśayaḥ.' It is said that this Samsara is traiguṇyam. Why? It is because it functions through the actions of the 3 gunas. That is why Samsara is called 'traiguṇyam.' However, the Lord says to Arjuna, 'you aren't a mere karmi. You are a Karma Yogi.' 'Tvam tu nistraiguṇyo bhava Arjuna.' You must become free from this samsara, and desires. That is why Shankara says, 'niṣkāmo bhava,' be desireless, 'ityarthaḥ,' that is the meaning.

What is the Samsara? It is the embodiment of the three gunas. Therefore, Arjuna, you must become liberated from his samsara. To become liberated from samsara, means to become liberated from desires. The cause of samsara is desire. Birth and death are caused by desire. Therefore, Arjuna, you become free from

desire! Desire is the first thing in the mind that must be renounced. It isn't possible to perform Karma Yoga in its entirety if one has desire in the mind. Instead, a person understands that he has desire and wants to get rid of it; therefore, he begins to practice Karma Yoga. That is why Lord Krishna says, 'You become desireless.' This is because, what is the use of Karma Yoga for one without desire? That would no longer be necessary. However, a person who still has desire must practice karma in Yoga for removing that desire.

Then how can karma be performed yogically? That is said next. One method is to remove the desires from the mind. How can we remove the desires from the mind? That is a question. These desires are naturally and firmly within the mind. What is a means for renouncing them? 'Sankalpa prabhavam kāma.' This will be discussed in the coming section. This is because that which makes desire grow are the resolves behind them. The sankalpas of desire make the mental desires more and more firmer in the mind. How do these desire-sankalpas come? One way is through pūrva saṁskara, the tendencies left behind from past actions, or through circumstances. Both of these cause the desire-resolves to enter the mind. We previously discussed the first shloka of the Lord, 'nānuśochanti panditāḥ,' the wise do not grieve for the living or dead. Like this, when the desire-resolves become active in the mind due to either saṁskaras or external circumstances, a normal person gives them strength by developing them. How is this?

This is through sankalpa, resolve. They again create more resolves. What does a normal person do? When such desires enter the mind, he will again create more sankalpas that develop that desire. According to the growth of that sankalpa, that desire begins to become manifest through the sense organs. Then that desire culminates in being carried out by the external sense organs. Why do desire-sankalpas enter the mind? It is for the person to obtain pleasure. The Jiva desires pleasure. For the obtaining of that pleasure-experience, desire-sankalpas enter the mind, either through saṁskaras from previous actions, or through the circumstances. According to the desire-sankalpas, action takes place. As the fruit of that action, again the person attains the pleasure-experience. In this way, the Jiva rotates in a circle. Then what does it mean to renounce desire? If one develops the desire-sankalpas that arise from saṁskaras, they will continue to grow. The desire will become rooted in

the mind. Then what is the first thing needed? This is to reject the desire-sankalpas. That is the meaning of 'niṣkāmo bhava.'

'Renounce the resolves about desires. This means to reject the sankalpas that continue in the mind, after the desire-sankalpas enter it through the form of samskara, and are expressed through the external organs. Then, reject the sankalpas that inspire the sense-organs to seek the fulfillment of desire. How can one remove these? That is where the scriptures speak about viveka, discrimination. Through viveka, remove desire. Is viveka a thing that we can buy somewhere? We may go search like this. If that was true, we would be able to remove these desires, but we aren't able to do this. Then where do we obtain viveka? It is through the Guru and the scriptures that we attain this viveka. That is the only way we can gain viveka. Only through satsang can we gain viveka.

What happens to the mind in satsang. The mind brings in discrimination. This discrimination was discussed before, as 'vyavasāyātmikā buddhiḥ,' resolute conviction. Viveka is knowledge. This knowledge will be in the mind. Hearing the Guru's instructions, studying the scriptures, reflecting on the scriptures; all of these are to make this knowledge rooted. The purpose of that is to gain viveka. Only through that will it be possible to remove these desire-sankalpas. Then, the sadhak gains knowledge. Otherwise, when desire-sankalpas enter the mind, what other way will there be of stopping them? Such people won't be able to do so, because they lack discrimination, viveka. Why do they lack viveka? It is because they lack satsang. They don't listen to the Guru's instructions. Then, this hearing must be constant. Listening once or a few times isn't enough. This won't produce a strong enough samskara. That is what happens.

We listen to satsang, or the Guru's instructions, or we studying the scriptures; but that's not enough. Therefore, after doing a little of this, the person loses the seriousness behind these. His interest decreases. They become mechanical. Then it won't be possible for him to gain a firm samskara in the mind from these. And what about once one has a firm mental samskara? This creates the opposing attitude in the mind. This opposing attitude is against the accumulation of desires. Thus, what happens in the antaḥkaraṇa of a viveki? In the viveki's antaḥkaraṇa, these desire-sankalpas may enter the mind due to previous samskaras. There is no question to this. They will definitely come. They will come for one who is practicing

discrimination and for one who has firm viveka. For both, desires will come, the desire-sankalpas.

That what happens as soon as they come? Immediately, the viveka-samskara awakens. This is because he has gained this samskara of discrimination and made it firm. How? Through the Guru's instructions and satsang, etc. Once this samskara of viveka becomes firm, he is then able to destroy this desire. He can remove and destroy it. Then for gaining this samskara of viveka, and making the viveka-samskara firm in the mind, it is only possible through satsang. That is the most primary means. The other means don't have as much strength. There Shankara constantly says this. 'acchāditavivekavijñānam.' This discrimination and practical knowledge that are veiled.'

The renouncing of desire and these desire-sankalpas is only possible through viveka. If that viveka must be gained, the mind must constantly gain this knowledge. What happens in satsang? The person gains discrimination in the mind. In other words, he gains the knowledge that is opposite to the desire-sankalpas. Through constant practice, that knowledge creates a firm samskara in the mind. Having a firm samskara means that it will be asleep. It will lie asleep within the mind, and when necessary, will spring to action. When does that become necessary? It is necessary when desire-sankalpas enter the mind. Then immediately, for stopping these, this firm viveka will come. After viveka comes, it will destroy the desire-resolve. Therefore, these desire-resolves do not disturb him. How do desire-sankalpas make one disturbed? This happens when that desire is unable to be fulfilled. This creates disturbance in the mind.

Otherwise, after fulfilling the desire, discrimination comes to the mind. After discrimination, he think, 'I became a slave,' and he is also disturbed. This disturbance can occur in several ways. This happens because this samskara isn't firm within the mind. These desire-sankalpas enter the mind. What does he do? He doesn't gain discrimination, because his viveka was never made firm. That samskara never became firm. He never did any practices for that. Then, naturally, what does he do? He naturally follows the path of desires. After that, what happens? After the fulfillment of the desire, in which the desire controlled the mind, and gave the fruit of the action, within, the weak samskara of discrimination comes. When the discrimination comes again, what happens? He feels great remorse. 'My mind went

wrong! 'Didn't my mind leave my control? Oh, I had such a fall!' This kind of guilty conscience will be there in the mind. After this guilty conscience, the mind becomes disturbed. Some people have committed suicide from this. The mind can even reach there.

Then what does he do again? The samskara gain from countless lives will produce desires over and over again. The samskara of viveka within him is very small. Again, this same thing will repeat. Then, this is what is called a 'mithyāchāran,' a hypocrite. Again, in the mind, he will go the same path as before. Again, afterwards, he will regain discrimination. This is because the viveka won't come on time. It comes late. This is because that viveka samskara isn't firm. Once it comes, then there is no purpose for it. Then, he will just cry. 'Oh, how could I go this way! That shouldn't have happened! I went wrong!' Like this, he destroys his own self-confidence and cries. After several times, what will he do? 'I can't do anything in this life, so I will end it.' Several people commit suicide. It is the same cause as this.

However, what should they do when this happens? They should go sit and listen to satsang. But what do some people say? They say one should go and sit and meditate right away. While meditating, he will begin to cry, mentally numb. That meditation won't be effective. This is because meditation cannot take place for a person without discrimination. That will just turn into a circus. The most important thing is viveka, discrimination. After that discrimination, anything can come. So, gain viveka.

If one is endowed with viveka in this life, then there is no need to gain it. If a firm samskara of viveka has been produced in previous lives, then the person won't go down this path. Then, they can meditate, no problem. But what about those who don't have such a firm samskara? They will have this feeling of remorse in the mind. This is because they have some viveka, but it isn't firm. He won't be able to bring the mind under control, and will become a slave to desires. Then afterwards, he will become sad and remorseful, and cries. This cycle will be continuous. Then what must be done? If desire must be renounced from the mind, one must gain viveka through efforts. This is gained through satsang, etc.

Some may ask, 'once viveka is gained, will it constantly be in the mind?' No it won't. Why? It is because it isn't necessary for it to be in the mind. It's not necessary

for viveka to be always awake in the mind. It is enough if one has the knowledge needed for performing the action. There, viveka isn't needed. If both are there, you'll get a headache. That's not needed. All that is needed is knowledge about the action. However, whenever opposite thoughts come into the mind, then it is needed. That is where the viveka shows its strength. Then it will immediately awaken and oppose the negative tendencies. That is where viveka is needed. It isn't something that must be done consciously, through effort. It will awaken by itself, because it has been accumulated.

Through the form of prarabdha, the viveka samskara will spontaneously become active. That is the prarabdha of a Viveki. The prarabdha of a Viveki is discrimination. That awakens, and removes the desire-sankalpas from the mind. The mind becomes peaceful. Then the viveka will leave. It will look and see when there is an opportunity where it is needed. If not, it will be asleep, in the form of samskara. That samskara is what is called the spiritual samskara. That samskara keeps one on the path, without faltering, always. Therefore, the primary path is to renounce desire.

It is said, 'isn't it enough to chant a mantra when such bad desires come into the mind?' Isn't it enough to simply sit and chant one's mantra for some time?' That is a means. I'm not saying that it isn't a means. That is also a means, but if sankalpa there is firm, there will be no purpose in the japa. The sankalpa will finish the japa. Therefore, there is not much purpose in that. This depends on how rooted the desires in the individual are. If the desire-sankalpas are weak, then japa and meditation are all useful. Otherwise, the mind won't gain one-pointedness from that, and will travel to another path. He will think, 'well, let it be like this this time. I will be good the next time. If I spend my time good from now on, I will be correct.

However, he won't be able to grab hold of the mind. It will grab him, and take him along. However, if this viveka has become rooted within someone, then there is no need for practice. There is no need for practice in opposing the desire-sankalpas. This opposition will come of itself, and protect him. Other than, there is no protection. Any way you accept is fine. Any number of practices can be adopted for gaining control over desire. These can be meditation, japa, praises, karma yoga, etc. However, if these desire-sankalpas must be removed from the mind, it is possible only through discrimination. It is viveka that must destroy them. No matter what other sadhanas one practices, it is viveka alone that can oppose and remove them.

This is because once there is a modification active in the mind, there are a few ways of destroying it.

The first way is through an opposing modification that is active. When an opposing modification comes, the original modification can be destroyed. Suppose one experiences pleasure, and then later, pain. When the modification, or *vṛtti*, of pain arises, the modification of pleasure is destroyed. These are two transformations of the *antaḥkāraṇa*, which are mutually opposing. What is desire? It is a transformation of the inner instrument. For destroying that, there is nothing besides *viveka*, discrimination. That opposing modification of discrimination must come. How does that modification of *viveka* come? It comes from *samskaras*, the impressions from previous lives.

Otherwise, how is the desire modification destroyed? It may be destroyed through experience. After giving its fruit, the modification is destroyed. The fruit of desire is pleasure experiences. After the experience of any kind of pleasure, that desire will be destroyed. Otherwise, it won't be destroyed. In one case, it can be destroyed through opposing modifications. However, this isn't useful, because after the modification is overpowered, it will again come.

Suppose a desire modification comes to the mind. If at that time, one experiences any kind of intense pain, physical or mental, that desire will be destroyed. This is because there was an opposing modification. Then through the opposing modification, what occurs? It comes back in the next moment. Again, it becomes active, after the opposing modification is finished. That is its destruction.

And what about the destruction through discrimination, *viveka*? That destruction will be permanent. This is because *viveka* destroys the desire and its root. The opposing modification isn't like that. The opposing modification doesn't destroy the root, just the top. Then it will again grow, with even more strength. Therefore, the Lord tells Arjuna, '*niṣkāmo bhava.*' Be desireless. Make the mind free from desire. The Lord says this in all parts of the Gita. You must gain *viveka*, discrimination.' The things for attaining that are explained after this. It says, '*nirdvandvaḥ,*' free from dualities. This is explained. '*sukhaduḥkhaḥetu sapratipakṣau padārthau dvandvaśabdavāchyaḥ, tataḥ nirgataḥ nirdvandvo bhava.*'

The Lord says to be '*nirdvandvaḥ,*' free from all *dvandvas*, all dualities. This is an instruction given for Karma Yogis. What is the meaning of '*dvandva*?' It says,

‘sukhaduḥkhaḥetu,’ the cause of both pleasure and pain, ‘sapratipakṣau,’ mutually opposing, ‘padārthau,’ the objects. That is the literal meaning of dvandva. These are the mutually opposing objects which produce pleasure and pain. That is dvandva. For example, fame and dishonor; victory and defeat, gain and loss. What are all of these? These the causes for both pleasure and pain, and are mutually opposing. They are opposites.

However, this is relative. Sometimes the cold gives pleasure, and sometimes pain. Honor sometime gives happiness and sometimes sorrow. When one receives the adoration and respect from honor, one experiences pleasure. When that honor is lost, it becomes a cause for sorrow. How are all of these? They are related to pleasure and pain. Honor gives pleasure, and dishonor pain. Victory gives pleasure, but sometimes, due to other losses, creates sorrow. Like this, all of these give either pleasure or pain. That is why they are called dvandvas, because they are mutually opposed to each other. Thus, the Lord says, ‘nirdvandvaḥ.’ ‘Tataḥ nirgataḥ nirdvandvo bhava.’ Arjuna, become free from these dualities.’

When it speaks here about being free from these pairs of opposites, it means to have firmness of mind. Generally, it is desire, or will, that creates disturbance in the mind, when that desire is unfulfilled. This happens when we are unable to complete the karma we began according to our intention. Otherwise, if we complete the work according to our intention, this will also make the mind disturbed. As pleasure grows, it give rise to sorrow. It creates a situation for sorrow to occur. How does the mind become disturbed through pleasure?

We generally say that there is no disturbance in the experience of happiness. However, how is it that happiness becomes a cause for sorrow when it grows? Because of the increase of happiness, discrimination is destroyed. Once discrimination is destroyed after the pleasurable experience, the actions performed following this will become a cause for sorrow. That is how sukham, pleasure, becomes a cause for dukham, pain. Sukham grows, and one’s discrimination becomes lost. Once discrimination is lost, indiscrimination happens. That becomes a cause for karma, and that karma becomes a cause for sorrow.

When sukham is experienced, the mind is tranquil. There is no disturbance, no sorrow. We said that dukham, or sorrow, creates more sorrow through its continuance. This is direct. Sukham, happiness, doesn’t directly create dukham,

sorrow. That sukham destroys one's discrimination, which causes dukham. Then dukham will continue to create more and more dukham. What is sukham, happiness? That is what man desires. He desires to renounce sorrow. Through desiring happiness, what happens? When that sukham is experienced, the mind becomes tranquil. This is because we attain the object of our desire. Dukham isn't like that. Dukham, or sorrow creates disturbance in the mind, directly. Here, the Lord requests Arjuna to have firmness in both of these experiences, sukham and dukham. The mind that remains firm in either of these experiences is what is called, 'nirdvandvo.' Or this is called, 'samachitta manah,' an equilibrated mind. That mind has evenness. This is from the firmness of the mind. What is that firmness?

This is because as long as one possesses samskaras, impression from previous lives, one can only perform karma. As long as one performs karma, that karma will give some kind of fruit. What is the primary fruit of karma? That is the experiences of sukha and dukham, pleasure and pain. These may in great or small amount. No matter who it is, if they perform karma, they will constantly experience sukham and dukham. When these experiences of sukham and dukham are allowed to continue in the mind, when they are allowed to grow within, this creates the disturbance of the mind. That is the cause for disturbance.

If the mind doesn't allow the experiences of sukham and dukham which must be experienced due to samskaras to continue and grow, then that mind has firmness. Then the mind becomes under his control. That is the samatvam, the evenness of the mind. So, here the pairs of opposites that cause experiences of sukham and dukham, such as gain and loss, etc., when these create pleasure or pain within the mind, that comes as the fruit of karma. For a person who performs Karma Yoga desirelessly, these experiences of pleasure and pain will be very insignificant. For a person who performs desire-prompted karma, these experiences will be very firm-rooted.

When a person has an intense craving for something and fulfills that desire, he experiences great joy. For a person who sets out to perform a karma that is met with obstacles, his hopes will be shattered and he will be sad. At the same time, the Karma Yogi performs karma without any attachment to its fruit, without expectation, having grasped the principle that karma is necessary, and that each karma produces the appropriate fruit, with a resolute conviction. When he performs that karma, and

the external result becomes unfavorable, he doesn't create sorrow for himself in the mind.

There are two kinds of karmic results. There is an external fruit and internal fruit. Here, in spirituality, where it says, 'renounce attachment to the fruits of karma,' etc, it is not speaking about the external fruit. This should be given close attention. This is speaking about the internal fruit. This is a primary matter that should be given attention. Here, the internal fruit is the primary subject of discussion. This is because that is the fruit that affects the antaḥkaraṇa. The external result is not what effects the antaḥkaraṇa. Instead, it is the result within the antaḥkaraṇā which effects one. That is the primary subject of discussion. That must be given special attention.

We can take an example we are familiar with. Suppose we cook food. This is a matter we pay lots of attention to. What happens when we cook food? From that, a meal is made. We eat that meal. From the meal, we feel happy. Here, what is the karmaphalam, the fruit of the karma? There are two fruits. One, is the external fruit, which is the meal. The second fruit is the happiness we obtain from eating the meal. Here in the Gita, Lord Krishna says to Arjuna, 'phalābhisaṁdhi varjitaṁ,' 'be without attachment to the fruits of karma.' When this is said, it primarily doesn't speak about the external fruit. Instead, it speaks about the internal fruit.

In that karma, we prepare the food for our enjoyment. We gain satisfaction from that karma. We feel happy. Then, where does the karma and its fruit ultimately reach? It reaches the mind. Where does the happiness occur? We say, 'it occurs in the food.' No, it doesn't occur in the food. We don't feel happy just because the food is cooked. Then where is the happiness? It is the person's antaḥkarana, the mind. That is where the problem starts. Then, this creates a samskara, mental impression, which because a cause for future karma, and the experience of happiness and sorrow. All of this is within the mind. Thus, the primary fruit of karma is within the mind. To that fruit, the Lord says, 'abhisaṁdhivarjitaṁ,' be without attachment. That is what is primary.

The external fruit of karma is called the 'gauna' fruit. That is not primary. What do we say when we cook food? Prepare food without the desire for the raw rice to become cooked. That is karma Yoga. That's what we say. Cook the raw rice without the desire that it become cooked rice. That is karma Yoga. That is what some think. Give up the desire for the fruit of karma. This means to cook raw rice while

thinking, 'this must not become cooked rice.' With that attitude, perform karma. That's not all. That is what stupid people say. That is not the fruit of karma here. As far as we are concerned, that action doesn't produce any fruit. Why is that?

It is because that is an external process. Here, the person is cooking raw rice to make it cooked. This fruit isn't within the mind of the individual. There is not even a karma related to that taking place within. The karma that takes place is external. One thing that we must pay attention to is that this is a karma that sustains the individual's life. It is a life-sustaining karma. The fruit of it is to sustain life. That is where we should pay attention. That is why we said before that to perform Karma Yoga, some knowledge about it is required.

When we hear about the fruit of karma, or about renouncing the fruits of action, we generally think about the external fruits. In cooking, the fruit of the karma is to make the rice cooked. This would mean to cook the rice, while thinking, 'the rice must not become cooked.' Then how can that happen? Who can do that? If there is no desire for the fruit of the karma, then why even perform the karma? Then how can that be? Is this practical? Then how can we renounce the fruit of karma? How can we not desire the fruit of karma? Then what is the use of this? Then 100's of questions will come.

Why is this? It is because we should know clearly what the fruit of karma is. It is the same with the karma. We perform a karma externally. Suppose we cook something on the stove. What is the karma there? There are two kinds of karma. First, is the karma that happens to the Jiva, and second the karma for the object. What is meant by the word 'karma' in the practice of Karma Yoga? It refers that to the karma that occurs for the Jiva. That is the meaning of karma. This doesn't refer to the external karma of the object.

There is a karma occurring for the raw rice. What is that? The raw rice becomes cooked. That is the action that occurs. But that is not it. That is not the karma spoken of here. Instead, when that karma takes place, it is in relation to the Jiva. Jiva means the combination of mind, body, senses, etc. The primary meaning of karma is the karma that takes place in the mind. Shankara said before, 'if there are no internal karmas, there can be no external karmas.' Thus, karma refers primarily to the karmas related to the action that occur in the mind. These happen in the mind. The fruit of karma refers to the fruit produced by the mind. Here is where the

Karma Yogi must sacrifice the ego. Here is where he must have surrender to God, and to renounce attachment to the fruits of karma. Thus, primarily, the fruit of karma refers to the mental fruit of karma.

Here, the Lord spoke about being beyond all pairs of opposites. To make the mind free of the pairs of opposites, means to perform this kind of action, like cooking. Sometimes, the fruit will be according to our desire. We make the food, and it is very tasty. The cooking can happen in a good way, like this. Sometimes, it will be dry. Otherwise, the cooking won't be correct. There, the opposite result happens. In this, it is the external result that is either favorable or unfavorable. In truth, nothing happens to the Jiva from that. That just happens to the object, whether the correct result or incorrect result. The result can occur in the desired way, or not. This happens to the object, not the Jiva.

Then what happens next? What is the next fruit? Next, the person eats the food. That is the second action of the Jiva. Sometimes the eating will be favorable, or it may be unfavorable. Sometimes there will be good digestion, and sometimes bad digestion. When there is good digestion, one experiences happiness. If there is bad digestion, there will be sorrow. There, nothing in particular happens to the object. Then what happens? This happens to the Jiva. It happens for the body. That is not the primary fruit of karma. After that, it continues, and the primary fruit is in the mind. Then what happens? If there is digestion, he is happy. If there is bad digestion, sorrow. This happens in the mind. The action started externally, cooking. However, this creates several kinds of results. There are secondary results.

Suppose one burns his hand while cooking. That is a fruit of the action. That is a gauna result. Suppose the food cooked is too cool, so we put it on the stove, and it becomes hot. This creates happiness. These are gauna results. These are all matters discussed by the scriptures. These are not things I am saying from imagination. The scriptures discuss all of the different kinds of fruits from an action.

They discuss karmas and their results. There are known results and unknown results. Suppose one has a disease. This person cooks food. At that time, the heat from the food makes the sickness favorable. The sickness changes. That is an unknown result. We don't know about that result. We have never thought about how that result produces happiness, or sorrow, etc. Otherwise, a person has an eye disease, and cooks food. That action aggravates the eye condition and creates pain.

These are all ajñāta results. They are unknown to us. We never think about the connection of that karma and the result. Like this, each action has numerous results. All of these results are gauna results. The primary result of Karma Yoga is the practice of keeping the mind even. Where does the primary result come?

Through this, we can understand that there are numerous different results produced from a karma. However, the primary result, which is caused from these gauna results, is the experience of pain or pleasure in the mind. That is why Shankara said, 'sukhaduḥkhaḥetu sapratipakṣau padārthau.' Even if all karmas give results on different levels, they ultimately give pain and pleasure. That is the primary result. It is when this pain and pleasure enters the mind that we become disturbed. This disturbs the Jiva. That is the asamatvam, the lack of evenness in the mind. The Lord says to make the mind even there. That must be done consciously. It doesn't come naturally.

This happiness and sorrow happen naturally, because they are a rule of karma. What the Jiva must strive to attain is stability of mind. Stability is evenness. How does that come? How does his prarabdha come? He doesn't allow the experiences of pleasure and pain to grow in the mind. How? It is through the wisdom of discrimination. When pleasure comes to the mind, he doesn't allow to grow into more pleasure. When sorrow comes, he doesn't allow that to grow, either.

We said before that pleasure is a transformation of the mind. The mind is like water. The water's surface is composed of vibrations. What is the cause? Normally, the primary cause of this is the wind. That comes from outside. There is also the vibrations caused by the fish inside, but the wind is the primary cause. Therefore, even if you catch the fish within the mind, there will still be waves. The waves of water are a transformation. That is the same as the transformation of the mind.

What is the nature of these waves? As soon as they arise, they disappear. But as soon as they disappear, they cause another wave to form. Sometimes a strong wave can become very small. Sometimes a small wave can become a big one. These will end as small waves, and disappear. This is the same as the transformation in the antaḥkaraṇa. The modification of dukham can start as a small wave, and become a big one. This is what happens. That is how if there is any sorrow, it transforms into a big sorrow.

And what about the inner instrument of a Karma Yogi? There also, this sukham and dukham are transformations. Like the transformation of water, they are waves. However, in the Karma Yogi's mind, these waves are kept small. They remain peaceful. They will happen, but will remain as small vibrations. Waves have this kind of specialty. They cannot disappear without creating another wave. Thus, sukham and dukham are the transformations of the mind. In the mind of the Karma Yogi, these transformations create only tiny, insignificant vibrations, and disappear. That is the evenness, the samatvam, of the Karma Yogi's mind.

And what if it is not a Karma Yogi? Then these transformations will create huge waves. The mind will transform according to that. That is the unevenness of mind. What does Lord Krishna say to Arjuna? He says to be 'nirdvandva,' devoid of the pairs of opposites. Through the discrimination of the Karma Yogi, when he performs actions and experiences the modifications of sukham and dukham, he doesn't allow these experiences to continue in the mind. Those modifications become absorbed there itself, and the mind remains peaceful. That is why it is said that a Karma Yogi's mind will be peaceful. That is the signature of a Karma Yogi. There will not be huge, disruptive waves in the Karma Yogi's mind. That's why it says, 'nirdvandvaḥ bhava,' become evenminded!

How can this samatvam, this evenness be attained? It says, 'nityasattvaḥ niryoḡakṣema.' All of these qualities are corresponding to each other. If one exist, the other will also be there. If one is not, the other will not be. According to the growth of one, the other will also grow. They mutually aid each other. Here, practice is important. We said before, 'we have no control over the arising of sukham and dukham. That is spontaneous. However, the Jiva has the freedom to allow or not allow these to continue in the mind. That is what he must gain through practice. How is that practice? It is mental practice. Here it says that discrimination and practical knowledge are what aid in this. This the practical knowledge about Karma Yoga. We will continue to discuss this in the next class. Now we can look at the shloka.

**Traiguṇyaviṣayo vedā nistraiguṇyo bhavārjuna
Nirdvandvo nityasattvastho niryoḡakṣema ātmavān. 2.45.**