

AUM AMRITESHVARYAI NAMAḤ

Swami Kaivalyanandaji's Talks on Bhagavad Gita, Talk 31

Remembering the Guru Parampara, we begin our discussion on the Bhagavad Gita, Chapter 2, Verse 50

**Buddhiyukto jahātiha ubhe sukṛtaduṣkṛte
Tasmād yogāya yujyasva yoga karmasu kauśalaṁ. 2.50.**

Here there is a question. Swami mentioned a sequence; karmī, karma yogi, mumukṣu, Jñāni. We have discussed this. Swami also said that the mumukṣu is alongside the Jñāni.'

The mumukṣu is not merely alongside the Jñāni. It is just that the mumukṣu becomes a Jñāni in the perfection of that stage. Sage Vaśiṣṭa and others say that the mumukṣu is close to the state of Mukti, but still has the vestiges of vāsanās. 'Doesn't this sequence have relevance only to the time of a Vedic based society?' This is the question.

No, there is no particular period of time for this. In whatever period of time it is, this is the progression; 'A person who merely performs karma, the karma yogi, the true mumukṣu, and the Jñāni.' This has no relation to time, to any time period. The questioner asks if this only applies to the Vedic society. Why do we discuss about the time of Vedic society? It is because there is a difference in the karmas. It is not that there is a difference in the adhikāris, the types of spiritual aspirants. This classification of karmī, karma yogi, mumukṣu, etc., is a division based on the suitability of the aspirant. The difference between Vedic karmas is one thing, and differences between aspirants are separate.

The questioner says, 'in that time, a person who renounces ordained karmas wouldn't have to perform ordinary karmas.' No, that's now how it is. This question comes because we haven't correctly understood those parts. There is no meaning in saying, 'a person who has renounced ordained karmas is one who has gained chitta śuddhi, mental purity.' It is not correct ;It is not for certain that a person who has

renounced these karmas has gained chitta sudhi or mental purity. 'nitya naimittaked eva kurvano durdarakṣayam.' A person refutes ordained karmas. Then what does he do? 'Nitya naimitta ked eva.' The karmas he rejects are kāmya karmas. He rejects kāmya and niṣidha karmas, and through nitya and naimitta karmas, 'durdarakṣayam.' He performs these. Thus, 'nitya naimittaked eva kurvano durdarakṣayam.' In that time also, the karma yogi needs something to do.

Because we don't have that kind of ordained karma today, what do we do? We perform worldly karma. In that time, the karma yogi would perform nitya karmas, daily rites, and naimitta karmas, karmas related to children. In that time, there was this kind of karma. Thus, ordained karma doesn't just mean kāmya karma, karma performed for desired results. Nitya and naimitta karmas are also ordained. Thus, the karma yogi renounces the kāmya karmas, and performs nitya and naimitta karmas. In that way, he performs karma. The questioner said, 'a person renounces ordained karmas for mental purity.' In ordained karmas, there are three divisions of karmas one can perform; these are nitya, naimitta, and kāmya karmas. In that time, the karma yogi renounces kāmya karmas, and performs nitya and naimitta karmas. Then he finally renounces these.

Now what does he do? Now there are no nitya, naimitta, or kāmya karmas. Therefore, a person performs ordinary, worldly karmas for attaining chitta śuddhi, mental purity. That is the difference between the two. Thus, this progression of karmī, karma yogi, mumukṣu, and Jñāni, is divided according to the level of aspirants. This is the same in any time. There is no difference. Why? It is in the karmas where there is a difference. In that day, when we think about karma, or when the bhāṣyā discusses 'karma,' we should connect this to the nitya, naimitta, and other ordained karmas.

Like that, karmas are divided into those by mind, speech, and body. These are kāyika, through the body, vāchika, through the tongue, and manasika, through the mind. When karma is divided like this, this is connected to this Vedic society. For us, today, there are only two kinds of karmas; mental and physical. The karmas through speech were given importance because of the necessity of chanting mantras during Vedic rites. That isn't relevant to us today. For us, there are only two kinds of karma. Under physical karma, falls everything; karmas through speech, everything. Then there are manasika karmas, mental karmas.

Like this, for us, there is only worldly karmas. Today, there is no system of life-stages which follows the nitya and naimitta karmas. Today, there is no varṇa dharma either, the dharma of the classes. Therefore, today, karma refers to worldly karma, laukika karma. Therefore, the question asked, ‘doesn’t this progression have relevance only in a Vedic society?’ This is asked because of not truly understanding this. He asks, ‘in that time, a person renounced ordained karmas for attaining mental purity. A person who attains mental purity and renounces ordained karma doesn’t have to perform any kind of karma.’

In the same way, a person today who attains mental purity, chitta śuddhi, doesn’t have to perform any other kind of karma.’ This is the same.

The questioner asks, ‘however, how should a mumukṣu carry out his dharma in the system of life-stages today?’ Today, in truth, there is no aśrama dharmas, the dharmas of the life-stages. If we take the description of the aśramas according to the Smṛtis, then there is no aśrama dharmas here today. In other words, no one has any way of knowing about the dharmas of a brahmachari, according to these śāstras, which are the performance of karmas from the Vedas and Smṛtis. There is no one who knows this. Today, no one performs karmas such as the daily fire-sacrifice, the Agnihotra. The similarity between then and now is just that we accept some values that they held. Besides that, there is no similarity at all between the external practices of today and then.

What is the primary meaning of ‘brahmachari?’ The word ‘Brahma’ means Vedas, ‘tadartham.’ This means that a Brahmachari is one who accepts vows for the study of the Vedas. That is the aśrama dharma of the brahmachari. Which brahmacharis today perform study of the Vedas? There are no brahmacharis today who study the Vedas. Study of the Vedas means that the Guru chants, the disciple repeats, and thus studies. In that time, children from every class would have the sacred thread ceremony performed at the age of 6 or 7, and then begin the study of the Vedas. That is how brahmacharya came. Therefore, there is no brahmachari dharma today.

Nor is there the dharma of the gṛhastha today. Today’s ‘householders’ have no knowledge about the practices and karmas a gṛhastha is supposed to perform. There is no opportunity for them to know nowadays. We said yesterday, also, that today, there is no sanyassa dharma as well. There is no accepting alms, wandering as a solitary

monk; that dharma doesn't exist now. Thus, when we speak about the aśrama dharmas, these dharmas that are spoken of in our śāstras don't exist anymore. According to today's time, we try to imbibe the values contained in those dharmas, and perform worldly karmas. That is all that is left of aśrama dharmas. To know with what attitude we should perform these karmas, the Lord instructs Karma Yoga. All of these karmas, the laukika karmas, should be performed as Karma Yoga. This is a matter that we have already discussed.

The questioner asks, 'because one is still influenced by ego, won't the feeling of doer-ship enter the karma?' We said before, that a person who performs karma yoga is one with the feeling of doer-ship, enjoyer-ship, and Ignorance. For a person who doesn't have these, karma yoga isn't necessary. We have said this matter several times in the bhāṣyā. That matter was already said. 'Etasyāḥ buddhiḥ janmana prak.' This is said in the bhāṣyā. Here, it says, before one attains Atma Bodha, Self-knowledge, he performs karma yoga. This is something we have discussed before, this section.

Then, there it says that karma yoga is necessary for a person with doer-ship and enjoyer-ship, etc. It is natural for that person to have ahanta, ego. Then the questioner asks, 'what is the difference between the karma yogi's mental attitude and the mental attitude of the mumukṣu?' What is aimed at by asking about the mental attitude of the karma yogi? Is it the practice of the karma yogi? Or what is meant? The karma yogi is a mumukṣu. I'm not saying that the karma yogi is not a mumukṣu. If you ask, 'what is the difference between the karma yogi and the mumukṣu,' it isn't that the karma yogi isn't a mumukṣu. In truth, even the karmī is a mumukṣu. However, there is a difference in the suitability of a mumukṣu. In truth, the karmī performs karma with the desire for freedom. However, it is just that that isn't intentional. Otherwise, we can say that the mumukṣatvam of the karmī, his yearning for Liberation, is centered on goals such as attaining heaven. The yearning for freedom in the Karma Yogi is somewhat more developed than this. This doesn't mean that the karma yogi isn't a mumukṣu.

According to the amount of mental purity he attains through karma yoga, his mumukṣutvam becomes firmer. This is according to how firm his Jñāna Prāpti is, his Self-knowledge. What is that? That is true mumukṣutvam. The highest state of the mumukṣu is called paravairāgyam, supreme dispassion. Thus, there is a difference between these two states.

A true mumukṣu has obtained perfect vairāgya, dispassion. The karma yogi isn't like that. The karma yogi has desires, Ignorance, ego, and the feeling of doer-ship and enjoyer-ship. All of these exist in the karma yogi. For removing these, the karma yogi strives to perform actions as yoga, through mind and body. There is a big difference in the mental state of these two people. The mumukṣu isn't like that. A true mumukṣu is established in the practices of hearing, reflection, and contemplation of the Truth (this is śravaṇa, manana, and nididhyāsana). The karma yogi isn't like that. He is situated in the realm of karma. He performs karma along with remembrance of God and his true Self. There is a difference in the practices of both people. There is a difference in their knowledge. Thus, there are differences between these.

A true mumukṣu has reached the state of Jñāna Prāpti, attainment of Self-knowledge. There, there is no karma. That is the condition where all karmas drop away from the sadhak. There, there are no external karmas. There, importance is given to hearing, reflection, and contemplation. The karma yogi performs karma because he is unable to leave the realm of karma. This is because his saṃskāra won't allow that. According to how much mental purity he attains, these karmas slowly decrease. As these karmas decrease, he enters the level of Jñāna, Knowledge. Thus, in contrast, the karma yogi spends more time involved in karma. The mumukṣu described here spends his time in Jñāna Niṣṭhā, the path of Knowledge. This means that his time is spent in hearing, reflection, and contemplation. That is the difference that comes between these two.

One person, the mumukṣu, has true bodha, awareness of the Self. And what about the karma yogi? He practices that awareness. For him, this bodha is a practice. That is the difference. Then, the questioner writes, 'loksaṅgraham evāpi saṃpāśyan kartum arhasi.' This shloka is in the Gita, 'even considering the good of the world, you should act.' The Ramakrishna Math says, 'ātmano mokṣārtham, jagadhitāya cha.'

The questioner quotes this idea, 'ātmano mokṣārtham, jagadhitāya cha.' For the Liberation of the Soul, and the good of the world.' That is a matter Swami Vivekananda had extracted from the śāstras. It's not possible to say that this is new. This idea occurs elsewhere. In the writings of Sri Buddha, this idea occurs. 'Atmano mokṣārtham, jagadhitāya cha.' Truly, the first person to bring about that idea is Sri Buddha. In his writings, this same idea is explained. Swami Vivekananda was the first

to take this idea and spread its message. This same message is said in the Gita. We discussed this the other day. This is the shloka, 'lokasaṅgraham evāpi saṁpaśyan kartum arhasi.' Krishna says this to Arjuna, 'even seeing for the good of the world, you must act.' You must destroy adharma.'

That is necessary for sustaining dharma. At least for that you should perform karma, seeing for the good of the world.' That is what the Lord says. Like that, this was said by Swami Vivekananda; 'Atmano mokṣārtham, jagadhitāya cha.' This same passage is not found in any of the major Upanishads. There are numerous secondary Upanishads, 100's of these. I haven't examined to see if any of these numerous secondary Upanishads contain such a statement. If someone were to do this, they might find one. I haven't examined to see if this phrase is contained in any particular scripture or verse. Therefore, I'm unable to say for sure. It may be that it exists. This is because there were many Upanishads written in previous times. In our modern times, even, there are still many Upanishads.

Even after the time of Shankara, many new Upanishads were formed based on the bhashya. Like this, there is a chance that such an idea can appear in the Upanishads. All of the Upanishads haven't been published. Therefore, one should examine and see. However, this idea existed before the time Swami Vivekananda. This is in the scriptures of Sri Buddha. In several sections, this same idea comes. 'One should act for the good of the world.'

The mantra, 'lokāḥ samastāḥ sukhino bhavantu,' is contained in the Vedas itself. Still, this exact phrase, 'Atmano mokṣārtham, jagadhitāya cha,' is not to be seen in any of the Vedas or major Upanishads. This was extracted as a summary of different sections.

If we must say that this is an Upanishad mantra, it may be that it exists in some Upanishad that has yet to be discovered. That may be. Still, if we want to say that this is wrong, we should go and examine and see. We can't say that something is wrong without examining the truth. Thus, one has to examine this.

Then, we are discussing now about karma yoga. The parts coming from here can be explained to suit both karma yoga and Jñāna Niṣṭhā, the abidance of Self-knowledge. When we move forward more in the commentary, this same topic will be discussed.

Here, we discussed yesterday about sukṛta and duṣkṛta, merit and demerit. How can the karma yogi reject merit and demerit through the practice of karma yoga?

Those sections must be understood very carefully. Karma yoga itself destroys karma. This is what Shankara is going to say. Ultimately, it is Jñāna, Self-knowledge that destroys all karma samskāras. This was discussed the other day. 'Jñānāgni sarvakarmāṇi bhasmasāt kuruterjuna.' The fire of Knowledge burns to ashes all karmas.' This is in the 4th chapter. Still, the nature of karma is to prompt the Jiva towards new karmas through the creation of karma samskāras. That is the nature of karma. Karma Yoga is what destroys that nature.

The normal thinking is, 'Because performing karma produces karma samskāras, the Jiva will again fall into the net of karma.' Karma Yoga is what prevents that. What is the specialty of karma yoga? Karma Yoga destroys karmas samskāras. It prevents karma samskāras. Otherwise, it doesn't create new karma samskāras. That is what happens when karma is performed as Yoga. This karma samskāra is described here as 'sukṛtaduṣkṛte.' The word 'sukṛtam' means the samskara of merit. 'Duṣkṛtam' means the samskara of demerit. These are words connected to karma, the fruit of karma, and the karma samskāra. There are three things. 'Sukṛtam' or merit, can mean a meritorious karma. 'Duṣkṛtam' or demerit, can mean a sinful karma. Thus, these two words can be used in karma.

Like that, the words can be used in relation to the samskara of karma. 'Sukṛtam' means the mental impression of merit. This is the samskara produced from the karma that will give the fruit of the karma. This is called punya, merit. Then, 'duṣkṛtam' can also mean the samskara gained from a sinful karma, that will give the fruit of that karma.' This is also called 'pāpa,' the samskara of demerit. Then, these two words can be used in relation to the fruits of karma. 'Sukṛti' can mean a person who experiences the fruits of good deeds. This means a person who possesses 'sukṛtam.' What does this mean? It means the happiness that comes as a fruit of the performance of good karmas.

Thus, these two words can be used as meaning the fruits of karma. These words can be used differently according to various circumstances. The meaning should be understood according to the situation. 'Duṣkṛtam' is the same way. To call a person 'duṣkṛti' what does it mean? It means a person who experiences the fruit of sinful

actions, which is suffering. This is said as, 'duṣkṛtātmā,' or 'duḥkhātmā,' a person whose mind is full of suffering. All of this is said.

Thus, the karma yogi destroys both this sukṛtam and duṣkṛtam. When this is said, we can take these three meanings explained. Only if all three are taken will it be correct. What does the karma yogi do? Through the performance of that karma, these samskaras of merit and demerit, 'jahāti,' he renounces these, destroys these, rejects them. Generally, what happens? Through performing sinful or virtuous actions, the samskaras produced from these actions combine together and prompt the person to again perform either sinful or virtuous actions. Here, what happens, where it says, 'jahāti?' The karma yogi renounces this performance of virtuous or sinful karma that happens in the future. That doesn't continue to happen to the karma yogi.

And what if the third meaning is taken? This is the fruit that comes from the performance of karma; pleasure or pain. What does the karma yogi do? He also renounces that karmic fruit of pleasure and pain. Thus, these three matters are discussed in the Gita itself in several sections. Here also, that is what is aimed at. The karma yogi avoids future karmas, the karma samskaras, and the fruits of karma. The karma yogi is successful in all these three matters. We discussed this previously. The karma yogi performs karma with non-attachment. He performs karma as an offering to God. What does it mean to perform karma with non-attachment? This means that one performs karma with ātmā bhāva, identification with one's true Self. Thus, the two primary facets of the karma yogi's karma are that the karma is performed with non-attachment, and as an offering to God. Through these two, these three matters discussed become possible for the karma yogi.

What are these? In the first, the karma yogi destroys the karma samskaras. He destroys the fruits of karma. He also destroys the karmas that are produced in the future. That is the meaning of 'jahāti.' How is this possible? How does this happen in the karma yogi? We have discussed this many times. However, it may not be that everyone has understood. Among those who understood there may also be people who understood in the wrong way. They don't understand in the way the classes are taken. The question here proves it. Still asking questions are indeed good. Then I can understand how you are understanding the class. When a subject is discussed, it is natural that the person may not understand it in the way it was said. In that situation,

when the listener just remains silent, the person explaining cannot understand what the listener is understanding.

Thus, when this kind of question is asked, I'm able to understand that the person has been able to understand somewhat, but the rest was not understood. Then I understand. Then, that's the only way one can understand, how the subject is being understood. This is because these aren't matters to merely be heard. The Lord says in the end of the Gita, 'vimṛṣaitad aśeṣeṇa.' This means, 'having thought over this well, do as you feel is right.' This means that this is something to be thought about. This is a matter that must be understood through a lot of thought. How does the karma yogi destroy this sukṛtam and duṣkṛtam, merit and demerit?

That is what we discussed the previous day. It's also not enough to hear this repeatedly. After hearing this repeatedly, it will be fine only if one reflects on it by oneself. Now it has just been by hearing. A person who hears this repeatedly, without practicing reflection on this, won't gain a great benefit. We discussed the previous day. Then, when we perform karma, in the level of the karma of the karma yogi, the antaḥkaraṇa of the karma yogi is modified in two ways. One is in the gross level, and the other in the subtle level. The subtle level of transformation in the mind doesn't come to his awareness. The gross level of transformation in the mind comes to his awareness.

We gave the example of cooking. The example of cooking is given by all in the scriptures. The most forceful transformation in the antaḥkaraṇa is that of the ahanta, the feeling of 'I.' The antaḥkaraṇa is called the 'ocean of chit, consciousness.' It is like an ocean of consciousness. The bubbles in that, is ahanta, the ego. The ahanta is like the bubbles in the ocean of the antaḥkaraṇa. These transform and modify in every moment within the antaḥkaraṇa. All of this is situated in the Jiva. Thus, the Jiva becomes prompted to perform karma.

What is the meaning of 'Jiva?' The condition of being a Jiva is the state where chit, consciousness, and jaṭa, inertness, are combined. This is called the chit-jada saṁghāta, the combination of consciousness and matter. That is the Jiva. That is composed of a portion of chit, and a portion of jada. The primary portion of inertness, is what is called the antaḥkaraṇa. Thus, this is the condition where Consciousness is merged together with the antaḥkaraṇa. That is the condition of the Jiva.

In such a Jiva, this cycle of birth and death known as saṁsāra primarily depends on this antaḥkaraṇa. In that antaḥkaraṇa, there are numerous modifications constantly taking place. These are both gross and subtle. The name given to these subtle modifications is 'samskāra.' It is possible for us to know that samskara only through the fruit it gives to us. In each and every action, there is these two; chit and jaṭa, consciousness and matter. Here I am speaking to you. My mind is thinking, and the organ of speech is functioning. There are primarily two karmas taking place. Here, the activity of the body is less. However, there is activity in the mind. The organ of speech is also active. Thus, this action occurs through the actions of the mind and speech.

In this time, also, even if the other sense-active, there are two sense-organs that are active; the mind and the organ of speech. As I speak continuously, each and every thought, what is it? It is a transformation of the antaḥkaraṇa. According to that thought, what happens? Sound is produced through the organ of speech. So what is this? This is a kāyika, or physical karma. To produce external sound is a physical action, the action of the body. The organ of speech is an organ of action, a karmendriya. This is connected to the body. Therefore, in the same that there is the organ of feet, and hands, the organ of speech is an organ of karma. So this is the action of the organ of speech. That is what happens when one creates external sound.

Then what happens, as the organ of speech continuously produces sound? There will be samskaras in the antaḥkaraṇa, according to the action. These are subtle samskaras. Of what type will these karma samskaras be? What kind of action is the organ of speech performing? It is a sat karma, a good action. Because this organ is engaged in a good action, what happens at this time? The antaḥkaraṇa produces a sat samskara, a good samskara, the samskara of punya, merit.

And what about the mind? The mind will continuously think about the subject which the organ of speech is conveying. The same thought will be in the mind. There, what happens? That becomes a sat karma for the mind, a good action. What happens in the mind? A sat samskara, a good impression is produced. Then, when we say someone is speaking, there, the mind is a sense-organ, through the organ of the mind and the organ of speech, a samskara of merit is accumulated in the antaḥkaraṇa. This samskara of punya is produced there.

In the time when one is speaking like this, the person who is speaking, the Jiva, it isn't necessary to repeatedly think, 'I am speaking, I am thinking.' It is not necessary to repeatedly think, 'I, I, I.' However, what does this mean? This doesn't mean that the ahanta, the ego isn't there. This is because it is possible to make these two organs function only through ahanta, the ego. Only then can these two types of modification take place. There, ahanta is present. How does ahanta exist there? There the ahanta is continuously functioning in a very subtle level. Without the feeling of 'I' being externally manifest, it continues to function in a subtle state.

Thus, if this subtle feeling of 'I' is remembered by the Jiva, if it comes to the awareness, what happens? Then that ego becomes awake. 'I am speaking.' 'Other people are listening.' When this kind of awareness comes, when the person speaking becomes aware of the level of speaking, there the ahanta, the ego becomes clearly manifest. In this circumstance, in speaking and thinking, everyone is the same. This process occurs in the same way in the karmī, the karma yogi, the Jnani, in everyone.

However, whenever the feeling of 'I' comes to the karma yogi, when he has to remember the 'I,' this vibration of 'I' will be experienced by everyone, whether it is the karmī, karma yogi, or Jñāni. That is why we say, 'I am speaking,' 'I am eating,' etc. Thus, the awareness of oneself comes as the form of 'I.' That is why the sound comes out as that way. No matter what language we use, if we want to speak about ourself, we say 'I.' However, what is the difference? If that must be understood, one should understand how the 'I-awareness' comes. The experience of 'I' is the most subtle, primary, manifest form of the effulgence of the Supreme Consciousness. Through the experience of 'I,' the Supreme Consciousness throbs within each and every living being.

However, that effulgence isn't pure. Within that effulgence, the Jiva experiences his or her own existence. This astitvam, existence, is experienced through that. This existence, or satta, is the same as that described as 'sat-chit-ānanda.' 'Existence, Consciousness, and Bliss.' The proof of one's pure existence is the experience of 'I,' for any Jiva. Even if this effulgent throb comes from God, it is imperfect. Why is that? It is because the effulgence of this experience comes through the medium of the antaḥkaraṇa in the Jiva. This is the combination of manas, the mind, chitta, the memory, antaḥkaraṇa, the inner instrument, and buddhi, the intellect. All of this becomes a medium for this. Through this medium, the effulgent-throb of 'I' occurs in the Jiva.

This medium is jaṭa, inert. This subtle, sattvic inertness. In this throb of 'I,' we said earlier, that is the proof of one's existence. In that effulgence, there is a portion of Pure Existence, satta. There is a portion of astitvam, pure Existence. However, there is a diluting of that portion of pure existence. That mixing is the form of the experience of 'I' which comes from this effulgent throb of Consciousness. This is a form of Chaitanya, pure consciousness, as 'I.' This is a limitation to Pure Consciousness, the limitation of 'I.' This limitation is called, 'adhyaśa.' We have discussed this previously.

So, wherever we say, 'satta,' Existence, we constantly experience a limited condition of this Chaitanya, Pure Consciousness. In this experience of ours, there are two portions; the portion of Chit, consciousness, and the portion of jaṭa, inertness. The portion of Chit is what is called the awareness from this constant effulgent throb. This is the bodhāśam, the portion of awareness. From that bodhāśam, comes the form of the special experience 'I.' Then the awareness takes a form, as the experience of 'I.' That is the portion of jaṭa, inert. Both of these, being impossible to distinguish, in a single form, is what constantly throbs within as the feeling 'I.'

Thus, what happens as this Pure Consciousness throbs through the form of 'I.' Through the medium of the 'I,' this consciousness spreads and envelopes the mind, the body, and senses. Like that, the senses become full of Consciousness, and the inert body becomes full of Consciousness. There, don't confuse the word 'Chaitanya' for Prāna. Chaitanya' means 'bodha' awareness. Prāna is something else. To say that the body becomes full of Consciousness, doesn't mean that it has Prāna. These are two separate things. Pure Consciousness is one, and Prāna is something else. Prāna means energy, while Chaitanya means awareness. Some people think that these two are one thing. This is even seen in books written by pandits. So, don't think that.

Both of these are separate. Prāna means energy, and Chaitanya refers to awareness, Knowledge, chit. This chit also spreads to the Prāna. That's is how we experience that there is Prāna in the body. Why do we experience the presence of Prāna in the body? It is because Pure Consciousness is pervading within that Prāna. Thus, through the medium of 'I,' the Chaitanya pervades to the subtle realm of the antaḥkaraṇa. Then it is called 'chit.' Then it pervades the more grosser senses. Then, it pervades to the most gross body, which then becomes full of Consciousness.

Thus, the pervading of the Chaitanya, Pure Consciousness, in the body, mind, and senses, this is what is called the Samsāra of the Jiva. This is because once this Pure Consciousness pervades through the effulgence of 'I,' there, karma begins through that pervading. Where does karma begin? It begins with the prāṇa. The most subtle form of karma is that of the prāṇa. There, what does the Chaitanya do? Becoming combined with jaṭa, inertness, karma, or action, is produced.

Thus, the cause to action, or karma is the ahanta, the feeling of 'I.' That is how we say this. This is because the word 'Prāṇa' refers to an object. That is jaṭa, inert. That is not existing of itself. When we say that it is 'jaṭa,' inert, we mean that this is the most subtle form of inert. The most subtle form of matter, of jaṭa, is what we call 'energy.' In the adhyātma śāstras, this is called tanmātra, subtle jaṭa. This is energy. The most subtle form of that energy is Prāṇa. However subtle jaṭa, matter can be, the most subtle state that it can reach is that of Prāṇa.

This Pure Consciousness pervades the Prāṇa as well. This Chaitanya envelops the most subtle form of inertness, Prāṇa. That is the presence of Prāṇa that we experience. This is the condition of Jīva. What do we all say? 'I am alive.' That is what we say. What is the primary proof that someone is alive? It is that the Prāṇa is functioning. What does it mean to say, 'Prāṇa is functioning within me?' Through this subtle form of 'energy,' the Pure Consciousness becomes identified. How? Through the medium of 'I.'

The Prāṇa and the mind are composed from the same thing. What is that? It is subtle tanmātra. That becomes combined in different ratio, to create the Jīva Bhāva. In other words, the manifest form of the Jīva Bhāva is the awareness of 'I.' In the presence of this awareness of 'I,' the inert particles in a most subtle form, generally called the five elements, are combined in different ratios and are what we call Prana, the anthakarana, and the senses.

Thus, when we classify the Prana, the mind, senses, etc, what happens? The Pure Consciousness becomes identified with those. This is called elsewhere as 'chit-ābhāsa, the reflection of Consciousness. This is called 'chit-chāya,' the shadow of Chit, Pure Consciousness. This is said in several ways. That Chaitanya becomes identified with those. When that happens, the Consciousness becomes identified with the most subtle inert object of Prana, and one feels, 'I am alive.' 'Prana is functioning within me.'

Then what is the root cause to karma? Primarily, most importantly, it is this Prana. The mere presence of prana is not enough. The prana isn't able to function solely from the presence of the Jiva. Along with the reflection of this Pure Consciousness, this Prana, along with the senses, and the gross body, the Chaitanya has to become identified. Then only does the realm of karma becomes alive. This Prana is also divided into two types.

One is the Prana that sustains life for the Jiva. That is one. That sustains the body. In the body, that Prana becomes active in the functioning of the pranas within the body. That is the first. That same Prana, in another part, what does it do? This Prana, along with the reflection of Consciousness, along with the body, and senses, mind, becomes connected, and makes the Jiva pervaded in external actions.

One is the Prana that sustains the body through the necessary bodily functionings. The second is the same Prana, which becomes connected to the body, and makes the Jiva performs actions through the body, mind, and speech. We are able to truly distinguish between these in the two states of jagrata, the waking state, and śuṣupti, the state of deep sleep. What happens in the state of deep sleep?

This Prana, along with the reflection of Consciousness, pervades only in the actions that sustain the life of the body. There Prana doesn't pervade at that time to the actions through mind and body, but still there is the presence of Prana, that's why the body is sustained. And what about when one comes to the waking state? The other Prana was previously in a dormant state. In the waking state, the second kind of Prana becomes awake, and makes the Jiva pervaded in the dealings of the body and senses. Here is where karma begins.

Thus, in this waking state, the second kind of Prana pervades through the senses and body, and thus, actions take place. Here is where the level of Karma yoga becomes relevant. Where does Karma yoga begin? It begins in the most subtle throbbing of the ahanta, the ego. Through the medium of that effulgent throb, Pure Consciousness pervades everything from the mind, body, and senses, and brings them to action.

So for the Jiva, ordinarily, this process of the Prana takes place without any kind of control. Then whatever actions take place through that Prana are actions that bind the Jiva to the body, mind, and senses. That is how the second aspect of Prana functions constantly in the waking state. Through that, comes the stages of childhood,

youth, old age, etc. That is how the 6 modifications, ṣhad vikāras, occur to the Jiva. These are birth, growth, sustenance, decay, destruction, etc. These kinds of actions are the primary functioning of this second aspect of Prana. For this, for the functioning of Prana, what is the cause? It is samskara itself. It is these sukṛtam and duṣkṛtam, merit and demerit.

Thus, small portion of that Prana, pervading the body, senses, and mind, what does it do? It makes the Jiva performs these gross, external actions, which cause either merit or demerit. Thus, for the karma yogi, he has no kind of control over the first kind of activity of the Prana. Who is it that controls that? It is merit and demerit previously accumulated. That is what we call 'prarabdha.' This is the karma samskara that is the cause for this body. Thus, what is it that the karma yogi develops and control? It is the small portion of Prana. That portion which depends on the ahanta, and which makes one perform actions through pervading the mind, intellect, senses, and body; that portion is what he controls.

What does he do with this portion of Prana? The Karma Yogi avoids sukṛtam and duṣkṛtam, merit and demerit. This is the true science of Life, Jīva Shāstra. Normally when we study Jīva Shāstra, another name for Biology, we study the science of the body, not of life. Thus, our Adhyātma Shāstras, the spritual scriptures truly deal with Jīva Shāstra, the sciene of Life. This is how they speak about the Science of Life. The Jiva, relying primarily on the ahanta, the feeling of 'I,' through the connection of Prana with the body and senses, becomes put into action.

In this way, continuously active, this awareness of 'I' doesn't accumulate the merit and demerit described here. These don't occur in the karma yogi's antaḥkaraṇa. Why is that? We said this before. Ordinary people, in the level of action, rely on the ahanta in both suble and gross level, and perform action. We were going to say the difference between this and the karma yogi.

Whenever the ego is remembered for a karma yogi, that is where the difference comes. For an ordinary Jiva, what happens through the medium of the 'I-feeling?' He only remembers the ego. And what about the karma yogi? Through the medium of 'I,' he remembers the Atman, or remembers the Lord, etc. The difference is not in the external modification. It is an internal awareness only. That is the difference.

That's what I was going to say. So a person speaks. In truth, when I speak, when the awareness that 'I am speaking,' comes, or when I try to express to someone that 'I am speaking,' in truth, what must happen? Through the awareness of 'I,' it isn't the ego that one should become aware of, but portion of Pure Consciousness within me, the portion of the Atman, that one should become aware of, and one should make aware to others. This portion of Pure Consciousness is also called 'īśvarāṁśam;' a condensed portion of God. It is that īśvarāṁśa that the karma yogi grasps. That is the difference that comes in the experience of a mere karmī and the karma yogi.

The person earlier asked a question, even though unknowingly he asked this question."What is the mental attitude? What is the mental attitude of the karma yogi?" That was the question, and this is it. It isn't through the external word, but the internal experience where the difference is. Why is this? The effulgence of the awareness of 'I,' comes from the Pure Consciousness. In that, the form of 'I' is called the jaṭāṁśa, the portion that is inert. That is the form that comes to the awareness. Through that effulgence, the Pure Awareness assumes a form, and that is why we say that word 'I.' We say this externally through speech. That is a jaṭāṁśa, a portion of inertness.

What does the karma yogi do? This 'I' effulges within. It comes outside through speech. Other people hear this. What does the person who hears think? The person thinks, 'he's speaking about 'I', the ego.' The listener feels that the speaker is referring to the same ego that he knows. However, the Karma Yogi, or when a Jnani says 'I', what happens? If it is the karma yogi, this awareness is a practice, while it is firm for the Jnani, the ahaṁbodha reaches to his Inner Self and not in the inert 'I.' That is the difference between the two. This is a scientific explanation.

What do we say in normal language? When the karma yogi performs karma, wherever there is the 'I,' he remembers God. Otherwise, he says that he remembers the Atman. The meaning of that is that he doesn't reject the spontaneous effulgence of 'I.' That's not what happens. He doesn't refute this 'I.' Instead, through that modification of 'I,' what does he do? He reaches his state of Pure Consciousness, Pure Awareness. The technical term in Sanskrit for this is 'bahya samanadhikaranam'.

When an ordinary person constantly says, 'I,' this only refers to the Pure Consciousness in the inert form of 'I.' It is just the throb of the inert 'I.' In the karma yogi, that isn't what happens. In the karma yogi, when he becomes established in karma

yoga, what happens? Through the modification of 'I,' what does he do? He reaches the effulgent throb of the Atman. It isn't that he experiences this; instead he reaches there.

There what happens? There the importance isn't on the modification of 'I,'; instead it is in Chaitanya, Pure Consciousness. How is this possible? It is because he constantly tries to remember the Atman with intention. Because he meditates and identifies with his own Atman, which is non-attached, free from limitations, the embodiment of one's true existence, this is what he obtains. This is siddhi. That is the siddhi of the Jñāni. This doesn't mean to show miracles, the siddhi of the Jñāni. That is why a Jñāni is called 'siddha.'

For a mere karmī, this is a matter he is completely unaware of. For whatever reason, it will say, 'yā niśā sarvabhūtānām, 'what is night for all beings the state of darkness, is day for the Jnani. What does the karmī do? Through his continuous effort, he gets some glimpses of this. If it is the Jnani, it says, 'tasyām jagārti saṁyamī,' in that, the self-controlled one is awake. We will discuss this. In that state of Supreme Consciousness, the Jnani is constantly awake. That is the meaning.

What does the karma yogi do? The karma yogi constantly tries reach the Self, through remembrance of his true nature in the performance of karma, while trying to renounce the ego. That is just an effort. That is why the karma yogi can be either called a Jnani or an Ajnani. Because he is putting forth effort, he is Jnani. However, because that effort hasn't reached perfection, he is an Ajnani. That which separates the karma yogi's performance of karma and that of the mere karmī is this portion. Because the karma yogi practices this kind of identification with his True Self, he doesn't accumulate samskaras from the karma. That doesn't become a cause for future karma. The karma of the karma yogi doesn't cause him further delusion, like that of the mere karmī. Also, that karma won't produce happiness and sorrow in the same as the karmī.

When a mere karmī performs karma, he does this in the state of delusion, bhramam. He doesn't have even an ounce of Atma Bodha, awareness of the True Self. That karma takes place, and he experiences the fruit of the karma, in the form of samskara and in experience. Thus, the fruit of karma is experienced in the form of happiness and sorrow, as well as in the form of samskara, mental impressions. This is for the mere karmī. He is in delusion.

And what about the karma yogi? When the karma yogi performs karma, he constantly tries to obtain discrimination. He performs karma, while gaining discrimination. In other words, when he performs karma, remembering his own True Self, and the non-attachment of the Self, he gains discrimination. According to how he gains that discrimination, the delusion within him disappears.

And then what about the Jnani? There there is karma. Karmas take place, and there is the fruit of karma. There is also the experiences of pleasure and pain. However, in that case, the delusion is completely destroyed. That is the difference in these three levels. Bhramam, delusion, is completely annihilated in the case of Jnani. Through discrimination, the karma yogi constantly strives to destroy delusion. There, the delusion is getting fragmented. It is not destroyed completely but fragmented. That is the difference in these three levels.

Here, one thing we should understand, is that this awareness of 'I', the effulgent throb of 'I,' is the primary basis of all our karma. When the karma yogi thinks about himself, there is a difference. When the karmī thinks about himself, 'I,' his thoughts are based on the gross body. When 'I' is said, the karmī can only think of this body. Even if I am saying this, there will be people who are unable to understand. Why is this? This is because when we say 'I,' our awareness is strongly centered in our gross body. Some people are unable to think about an 'I' beyond that.

However, the karma yogi isn't like that. When the karma yogi thinks about himself, he doesn't think about the gross body. Instead, he thinks about his Jīva Bhāva. The karma yogi is always aware of this Jīva Bhāva. This gross body is only an insignificant, material, external instrument of this Jīva Bhava. It isn't necessary for the karma yogi to think and act a great deal about the gross body. That will be necessary for the mere karmī. The functions of a karma yogi is not related to the grossbody. Even if the external actions of the karma yogi depend on the gross body, in the level of the karma yogi's awareness, the object of focus isn't, 'how is the body functioning?' Instead, the object of the karma yogi's awareness is the level of his Jīva Bhava. Where is this Jīva Bhava? This starts from the effulgence of 'I,' and pervades the mind and senses. This is internally pervasive. That is what the karma yogi pays more attention to. It is not in the dealings of the gross body.

The dealings of the gross body take place according to material laws. However, the internal and mental activity, through the senses, takes place through samskara. These depend on the samskaras we have accumulated. Therefore, when the karma yogi thinks about himself, it is primarily about this Jiva Bhava. In other words, what does the karma yogi pay attention to? 'How is my mind? How is my samskara? What is my relation to these?' These kinds of matters are what the karma yogi thinks about and investigates. What is primary isn't the external action.

This doesn't mean that one can perform action in any way one likes as karma yoga. However, beyond that, what is it? The Karma yoga pays attention to his internal attitude towards those karmas. That is primary. That is what I said; we aren't thinking about the science of the body. Instead, it is about 'Jiva Shāstra,' the true science of life.' That is what we are discussing. That is what we are thinking of.

What happens in the action of the karma yogi? Even if he acts with the awareness of 'I,' or even if he acts without that kind of awareness, there, in the action, there won't be the same kind of identification with the ego that is seen in the mere karmī. Why is that? The ahanta, or ego of the karma yogi, isn't the same as the ahanta of the karmī. Instead, ahanta, the feeling of 'I,' is merely an instrument to remembering his true nature. The karma yogi accepts 'ahanta' as an instrument to remembering his true nature as the Atman, and remembering the qualities of the Self, such as detachment.

At the same time, how does the Ajnani use the ego? The ego of the Ajnani helps for him to become more firmly identified with the body, etc. But the karma yogi isn't like that. The karma yogi uses the ahanta to remember the Atman. This is said a little more clearly.

Thus, when the effulgent throb of 'I' occurs within, the karma yogi strives to identify with the Atman through that effulgence. That is what he does. Then, if you ask, 'in the performance of karma, can one identify with the Atman? Is it possible to know the Atman in actions?,' the answer is 'no.' That's not possible. Why is that? It is because one who performs karma is an Ajnani. We said earlier, that these opposing bhāvas exist within him. For the karma yogi, this is an effort. This is practice. If this practice isn't performed, what will happen? Within one, when the 'I' effulges within, then if one doesn't strive to remember the Atman through that, what happens? Then the ego becomes connected with the body, like in the Ajnani. Then attachment will

come, and will again become like the Ajnani. Then the karma will become like that of the Ajnani.

Thus, in the time when the karma yogi perform karma, because he remembers the Atman through the medium of the effulgence of 'I,' what happens? In truth, what happens? This identification of the ahanta, the ego and the body, becomes weakened. Whenever the ahanta becomes identified with the mind and body, in that time, the actions that are performed along with ego will produce samskaras. Those samskaras become identified with the ego.

In other words, when the Ajnani acts along with the ego, the ego becomes identified to all of the samskaras that are produced. At the same time, when the karma yogi performs karma, he doesn't allow the ahanta to become identified with the body, mind, etc. Instead, he uses that ahanta for remembrance of God. Because the karma yogi uses the ahanta in this way, the ego doesn't become identified. Therefore, even if the samskaras from the karma come to the antaḥkaraṇa, there the ahanta doesn't become identified with these. Therefore, these don't become one's own.

When the karma yogi performs karma, the samskaras produced from the karma accumulate in the antaḥkaraṇa. There is a state where these don't accumulate. Here we are speaking about when they accumulate. When the karma yogi performs karma, even if there are samskaras produce in the antaḥkaraṇa from the karma, what does the karma yogi do? That Jiva, the karma yogi, doesn't become identified to the antaḥkaraṇa through the ahanta, the ego. Because one doesn't become identified like that, those samskaras don't becomes one's own.

That is why it says that these samskaras produced from the performance of karma don't affect one who practices karma yoga. Wherever there is identification, only there can these samskaras bind the Jiva. If the ahanta doesn't become identified with the antaḥkaraṇa, then the Jiva has no relation with those samskaras. In the karma yogi, the identification of the ahanta with the antaḥkaraṇa and karma samskaras doesn't happen. Therefore, the Jiva, who is a karma yogi, has no relationship at all with those samskaras.

Why are those samskaras produced? This is because if an action is performed, it must produce a result. That is a universal law. Therefore, even when the karma yogi performs karma, there will be samskaras. Those samskaras are called 'avaśyam bhāvinī;'

they are inevitable. When those samskaras are produced, what happens to the karma yogi? Because the ahanta of the karma yogi doesn't become identified with the antaḥkaraṇa and these samskaras, those samskaras belong only to the antaḥkaraṇa. They don't become the ego's. If they become the ego's, then they belong to the karma yogi, to the Jiva. Thus, in the karma yogi, these samskaras don't belong to the Jiva.

In the ordinary way, the ahanta, alongwith the reflection of Chaitanya, becomes identified ith the body, Prana, mind, everything. To prevent this identification, called 'adhyāsa,' the kamra yogi strives to remember the Atman while performing karma. When he strives to remember the Atman, what happens, in truth? He strives to remove that identification. That identification, tadātmyam, becomes destroyed. This identification itself is awareness. This identification is what we call our 'knowledge.' This doesn't refer to any kind of action. Don't think that. When a person thinks, 'I,' and this comes to the body, senses, etc., a person thinks, 'I am a man,' or 'I am a woman.' This is tadātmyam, identification.

When this identification happens, what happens? This antaḥkaraṇa and these samskaras, all of this, come. For a person who thinks, 'I am a man,' 'I am a woman,' connected to him are the mind and samskaras. That is the complete bhāva of the Jiva. And what about the karma yogi? When the attitude of 'I' comes to the Karma Yogi, he thinks 'who am I?' 'Who am I?' 'I am not the body. I am not the mind, nor the senses. Instead, I am the embodiment of the detached Self.' That is what he strives to teach himself. That is the remembrance of the Atman, through the medium of the ahanta, the ego.

When he does this, what happens? The attitude of 'I,' doesn't become identified with the antaḥkaraṇa. It doesn't become identified with the gross body. That is why the karma yogi isn't affected by this sukṛtaduṣkṛte,' merit and demerit.

Here, what we have discussed today is Jiva Shāstra, the science of Life. This is, 'how does all of this function?' In other words, when it says that merit and demerit don't affect the karma yogi, 'how does this happen in the Jiva?' That is what we are discussing. Behind that, is a 'science.' How does that not happen? That is called Jiva Shāstra, the science of life. The science related to life, or 'Biology.' That is it. That is a mental attitude. Otherwise, it is the practice of non-attachment in performing the

karma. Without accepting that samskara, this process helps to Jiva to continuously be separated from the Samsara.

Therefore, this isn't merely a matter to be told and listened to. This is something to be thought of, grasped, and according to that, the control of mind and senses is another thing. Even if this is unclear when we hear this, when one performs reflection on oneself, it will become clear. Whoever performs reflection on this, this Jiva Shastra, science of life, will become clear to him or her. In that clarity, when a person performs karma, that karma doesn't produce samskaras. It doesn't produce samskaras that will give the fruit of karma in the future. Even those samskaras which inevitable, when they are produced, the Jiva doesn't become bound to these.

Why is that? It is because the Jiva constantly strives to reject the bhāva of a Jiva, and remain in the bhāva of īśvara, the Lord. That is the primary attitude. Because the mere karmī remains in this Jiva bhāva, he constantly performs the karmas related to a Jiva. At that time, what about a karma yogi? By remaining in īśvara bhāva, identification with Ishvara, the Lord, the karma yogi performs karmas. When this is said, the mere karmī performs karma, placing the ego before him, without discrimination, of 'what is the ahanta? What is the Atman? What is Pure Consciousness? What is inert?' Otherwise, he mistakes the ahanta for the Self, or he mistakes the Atman as existing along with the Self, and performs karma.

These kinds of misunderstanding will happen. This is seen in the philosophy of the Purva Mimamsa and others. Thus, this kind of misunderstanding is called bhramam, delusion. However, what does the karma yogi when performing karma? He knows, 'what is the ahanta, the ego?' 'What is Chaitanya, Pure Consciousness?' 'What is jaṭa, inert?' 'How does that come to the body?' 'How does the Prana come?' 'How does that affect the antaḥkaraṇa?' He understands this as a Principle.

United with buddhi, true understanding, through the effulgence of 'I,' he maintains his remembrance of the true Self. In that way, what is this Atma smarana, remembrance of the Self? For the karma yogi, that is only a remembrance, not an experience. That is why we say 'remembrance.' Where does that remembrance come from? It comes from the hearing about the Atman from the Guru and the śāstras. Sustaining that remembrance, the karma yogi performs karma.

Thus, there is difference between the two. There is a difference between 'nija smṛti,' remembrance of one's True Self, and 'nija bodha,' awareness of the True Self. The Jnani has 'nija bodha,' constant awareness of the Self. The karma yogi has 'nija smṛti,' remembrance of the Self. Some will immediately ask, 'how can remember what one has never experienced?'

Even if one hasn't had a direct experience of something, one can remember that thing through an indirect experience. The karma yogi has an indirect experience of the Atman. How is that experience? That comes through śravaṇa, hearing of the Truth. It comes through the instructions of the Guru, and the śāstras. Or, from the mental tendencies in previous births, this remembrance may come. How is this Atma Tattva in the karma yogi? It is in the form of a remembrance. This remembrance is what he tries to constantly sustain.

The word 'bhāvana' means remembrance. 'Dhyāna' means remembrance. All of these are forms of remembrance. Through sustaining this remembrance, the karma yogi performs karma. And what about a Jnani? Instead of this, it is 'nija bodha,' constant awareness of the Self that is sustained. There is no need for the Jnani to remember the Self. Why is that? It is because remembrance is only necessary where one forgets something, or misunderstands something. For the Jnani, the Self is never something that is forgotten and remembered. That is why it isn't ever necessary for the Jnani to remember the Self.

That's not how it is with the karma yogi. The karma yogi thinks about the Self through indirect experience, gained through satsang, hearing the śāstras, etc. There, the experience isn't complete. Therefore, what does he do? He remembers, or he strives to remember. According to how firm this is, his experience of that is another matter. However, in the level of practice, he practices remembrance. So, the karma yogi performs karmas along with 'nija smṛti,' remembrance of the Self, not 'nija bodha,' awareness of the Self.

Because of that, the identification of the karma yogi's ahanta with the mind, body, and senses is lessened. Therefore, that karma samskara doesn't affect the Jiva. Having thought and explained like this, this is a view of each and every level. This is an view of karma yoga. We can think and understand this in different levels. In the language of Vedānta, this is called 'utkra kriyā.' This is a process of thinking. Understand this way.

Each process is ultimately incorrect. That is what we understand. Don't think that this process is ultimately true. If there are questions in the mind, 'how does this come, how does that come?', this is a logical answer that 'this can occur.' This means 'other processes may occur.' 'Vipatti prakriyātmani.' This means that the contraction of the Inner Self is any several ways. 'Satye sachā anavasthita.' This is a way of thinking, in one level of thought. 'How does this happen?' What we discussed now was my explanation in a certain way of thinking.

Like this, there are other levels. We can think about karma yoga in different levels. That is what I mean. In whatever level it is, if we think seriously about this, it is natural that our thoughts become more subtle and deeper. That will happen. For that, the necessary patience is needed from us. Therefore, it is said, 'darśayed tu agneya buddhyā.' This was commentated on previously by Shankara. It spoke about a subtle, single-pointed buddhi, or knowledge. Through that one-pointed level of awareness, a karma yogi must approach and perform karma. That is necessary for a karma yogi. If there are defects, then it is in the karma itself.

To say truly, the means to know karma yoga is karma yoga itself. It is only possible to know karma yoga through karma yoga itself. Then, if there are any shortcomings in this knowledge, this buddhi, the cause is due to the shortcomings in the karma yogi. Thus, it's only possible to know karma yoga through karma yoga. I said before, here, there is no two separate things, 'theory' and 'practical.' Both are one thing. Here, it is not that we study karma yoga in one level, and practice karma yoga in another. After we simply try to study what karma yoga is, we won't be able to grasp karma yoga.

Why is that? It is because that must be understood through karma yoga, gradually. Thus, through the performance of karma yoga, in one's external karmas, only by that can we know clearly what karma yoga is. Otherwise, it isn't possible to study the theory of karma yoga in a class, and then go and practice it. One must understand through the practice itself. Through the practice of karma yoga, both become one. That's why it is said about any kind of yoga, 'Yogo yogena jñātavyaḥ.' This is said by Sage Vyāsa. Yoga is known only through Yoga

It's not possible to know any kind of Yoga through a separate medium. Whatever Yoga must be known, it is possible only through that Yoga. Therefore, what is the

meaning of when this is explained, and a person doesn't understand? That means that we are trying to imbibe on the level of a karmī, not that of a karma yogi. First, come to the level of a karma yogi. This means, 'practice according to one's knowledge. Then, know again, according to the practice.' Only if we go forward through such a process, can we gain true awareness of this matter. So, think more, and understand. We will continue the discussion later.

OM AMRITESHVARYAI NAMAH