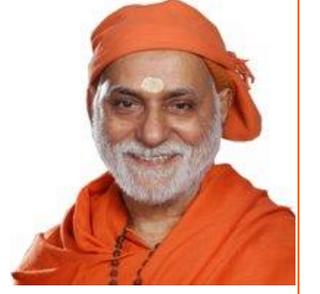


Objective Actions call for Right Understanding, Not Detachment

prabhāta-raśmiḥ

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Harih Om Tat Sat. Jai Guru.

Understand very clearly that any kind of an action is guided by the objective or the result that you are aiming at and any kind of a result will directly be proportional to the type and quality of action you have made for it. What does it mean? Actions and results are mutual; they are dependent. Action is guided by the result you want to achieve and the result is governed by the action that you perform. Now, this is a sequence and a law prevailing in the world. Because it is a sequence and a law, you cannot think of changing it. Normally we take up any activity whatsoever only with a view to achieve some result. Here is the Sanskrit sentence.

prayojanam anuddiśya na mandah api pravartate |

Even a dull fellow will not think of taking up an action except when it serves some purpose in the form of a result. So don't tell me that Bhagavadgeeta or any other scripture tells you that you should start working without any kind of an attachment for the result. Except attachment, what do you have? The right word to be used is identification with the result or disidentification with that. Even that will be a poor translation.

Every action is supposed to bring about its own designed result and it will. But between the action, during the performance and after performance, and then the appearance of the result, there are some very special factors. All these factors cannot be known, will not respond to the performer, or even the circumstances.

When will the rains come? I wanted to cultivate pumpkin, yellow pumpkin. I buried a seed. When it sprouted, I observed that it is not yellow pumpkin, it is cucumber. Arey, what happened? Did I not sow actually the right seed? I have to go into it. Now in any way pumpkin has sprouted. I want cucumber. So, without loss of time, I must sow cucumber seed. So, I will have cucumber as well as pumpkin. Suppose the pumpkin plant gives a cucumber fruit, then it is a new phenomenon. I have to go into it. So I cannot call it a pumpkin seed, nor a cucumber seed but pumcum seed. So, that is a new variety. May be I can advertise it and get a lot of bulk business also from it. So, every time an action

has to be studied. The manner in which it progresses has to be observed and when the result comes, you have to match it with the expectation or designed effort. Now, this examination is not supposed to be tampered with by any kind of a yoga or spiritual science. Let us be very clear about it.

Then what is it that Bhagavadgeeta tells us? Bhagavadgeeta tells you only this much. When the expected result occurs, do not be unduly delighted. Handle the result for whatever purpose you further want. A child is born. Get concerned about how to look after the child. You have passed the school. Think about whether you want to prosecute your studies and get the right admission. When you have completed your graduation or post graduation, decide what you are proposing to do. If you did not get campus selection, try to apply for other places and get hold of a job. Find out what are you fit for. So, every time the self examination process should be on and utilization of the result is very important. Every result has to be used, employed. What will you employ it for? So this is a constant introspection that should be there.

Then, where is that yoga element? The yoga element is only in this matter. What? **Neither the thought of the result or the arrival of a favorable or an unfavorable or a combinational result should in any way thwart or dampen your enthusiasm for further work.** While working, you must be attentive to the performance and make it proper and good. Thinking about the result, you should not get agitated which is adverse to the right performance. So, it is to have a healthy and an attuned mind. This health and attunement will come to you only through a right understanding of the very origin and the course of action and its linkage with the result. I don't know whether I am clear. That is why I brought the element. **Bhagavadgeeta doesn't tell you to be indifferent to the objective result, certainly not. It tells you only to be ready to assimilate favorable, unfavorable and combinational result.** When an adverse result comes, you should not get perturbed. So, adverse result has come. Find out whether it has come through any kind of an omission or a commission from your side or it has been a providential element.

I planted quite a few coconut trees. A very healthy tree near the roadside suddenly had an affectation of the tender leaves. What I did was I cut the tree, removed the whole – a number of coconuts were there. Then one or two others also got damaged. We tried to save it but it could not be saved. So, we planted again. Suppose all the coconut trees are going to be like this, then that is a very drastic situation; we have to think about it. Now, the government is giving some money for replanting. They came here and wanted to know how many coconut trees have been damaged. So, I was feeling why should we take money from the government? It becomes an obligation to plant again. We may or may not. We don't have workers. We don't have time. The earlier attention I am not able to give. So I said, "No we don't want anything from the government."

See, every time you have to look into your work, look into the fruition. And after fruition what will you do with the result? So, this is a constant study, examination, ongoing process. All that is required is your mind should be enriched and enlightened enough, flexible enough not to be bothered by an unfavorable or an adverse result or a favorable result. If the adverse result comes, don't be agitated.

Find out why it has come and try to do the action again with a view to avoid it or lessen the chance of it. So, this is a very active, vibrant, and matter-of-fact course of action. Don't bring words like indifference and detachment into the whole thing. You cannot be detached to your child. Suppose you have one or two children. One is a misbehaving child. What will you do? You have to think about it. "It is my child and he is misbehaving. Where can I fit him? What is to be done?" Our S's younger brother has got a son who was not able to grow with the age. The situation was very serious. They finally decided to migrate to Canada where such children are specifically taught and provided for. The whole family has migrated to Canada only for the sake of that one son. What do you say about it? When we notice an irregularity in a child, are we to cry and weep forever? What is that irregularity? What can be done about it? If in India there is no provision, let us go where it is provided for.

So I think, my dear souls, please formulate your thinking, re-think, re-think. There is a slip between the cup and the lip. I am not satisfied when you use words like indifference, detachment and all that. Please explain to yourself what do you mean by detachment. Is detachment called for or a right concern called for? I have got an unfavorable result. Why did it come? I have got an adverse result. How did it happen? Is it indifference that is called for? The mind has to be more astute, more attentive to find out what has happened. Now what am I doing? I explained it very well. Our students have not understood it. So, what shall I do? I should explain it further. I will explain it still further. Sometimes a little sternly, sometimes with softness. See, somehow the point has to be understood. If you have not understood, the failure is mine. It is not yours; it is my failure. So, this is actually the point. And then, what is this yoga element? **Yoga element is having an even attitude towards any kind of the three results.** I have written for the examination. Let me fail or pass or get distinction. I have written and the award will be for what I have written. Suppose I aspire "I must get distinction, I must get distinction. I must get distinction," This mantra japa will it give you distinction? You have already written the examination and you have written. So, let any result come; whatever is awarded. If you think you have written very well and there is an under evaluation, then you can seek re-evaluation. You must be conscious of it. It should not be made by a chance. You should be so thorough in your studies. If you have done well and there is a wrong evaluation, then you have to look for it, a right evaluation.

These are days in Kerala when I am told all the papers are valued. The teachers come and sit in a hall and they are given papers. There are supervisors and the others there and every paper is valued right sitting in the hall. They don't give it to their homes. Then they are told if any answer paper deserves very poor digital percentage or zero, immediately that is told to the supervisor. The supervisor gives the paper to another person for valuing. Similarly, when a child has got distinction, very good marks, even clear full marks, immediately that paper also is handed over to another teacher for valuation. Just see what is happening there. One paper is valued by X and he gets 60%. The same paper is valued by another teacher, he gets 35%. So the university or the teaching centres are very much concerned about this kind of a drastic variation in valuation. My dear souls, there is a lot of research in this. While you are supposed to do research, we bring the philosophy of detachment and

indifference, and try to escape. It will be a great discredit to spirituality. Spirituality is defined in this manner.

anapekṣaḥ śuciḥ dakṣaḥ udāsīno gatavyathah |

All are Geeta words. *śuciḥ* - clean, *dakṣaḥ* - very clever & dexterous. At the same time *udāsīnaḥ* - not swept by occurrences in life, occurrences in your own action and result. *gatavyathah* - you should not have any kind of a mental pain or adversity. Our mind should become like the sky. If there is an atomic explosion, the air, water and earth may be polluted but the sky will not be polluted. Why don't you understand it? Why don't you think? Cast aside your laziness. There is some substance in our Swamiji talking to us so much. Why don't you think? Why don't you bring out the tuft and the knot in your mind and heart. What prevents you from understanding a subject properly? Action and result are inseparable. Nobody can separate the two. The result is directly proportional to action and in doing the action well, any attention will not be an excess; any effort will not be an excess. So, where is the question of detachment here? It is an understanding of the three different possibilities and then getting reconciled to it.

Harih Om Tat Sat. Jai Guru.

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