

KARMIC RESULT

There are three levels involved in everything we do - the doer, the action, and the result. Usually, most people focus only on the result. They don't find satisfaction in just doing the work, but only in the final outcome. This makes the work just a means to an end, and the work depends on the final result. They work to achieve something, but they don't enjoy the work itself.

This means the doer is holding onto past impressions, the action is in the present, and the result is in the future. This division of the doer or jiva-atma into three makes work feel like a burden, and one feels like just getting it over with somehow. This is because the final result is what needs to be achieved. If you could get the final result without doing the work, you would never do the work.

Therefore, those with experiential knowledge advise doing work without expectations. Because if you focus only on the work, consider the joys and sorrows that arise from it as divine blessings, and do the work with interest, creativity will emerge, and you can create unexpected things. Even without expectations, the result will naturally come to you. Similarly, when you experience joy while doing the work, your attachment to the result will naturally decrease. This is because the joy you get after achieving the result is already available to you while doing the work.

For example, when you play Asta-Chemma (a traditional Telugu game), if you get two, you win. But no one can guarantee that you will always get what you want. It's never been possible for anyone. However, with the help of the four dices (gavvalu) you throw, there's a chance you might get what you want. When you throw the dices, there are five possible outcomes: Kanu (1), Two, Three, Chamma (4), and Asta (8). If you get two, you win, but if any of the other four outcomes occur, you lose. So, you only win when the other four outcomes support you. This means that you only win with the help of failure, and without it, you lose.

Therefore, I am telling you to transcend wins and losses, likes and dislikes. Because in this game, you need the support of four dice and five possibilities until the game is over. Understand this and every time you roll the dice, think 'I need this' and ask for the support of the others. So, if you don't get what you wanted, don't hate that result, enjoy that pain and loss, and bring equanimity to wins and losses.

Another example is when playing cricket. If the batsman expects the bowler to throw the ball at 100 km/h, he can hit it only if it comes at that speed. If it doesn't, he can't hit it. Here, expecting and imagining is causing him to not see the ball properly and miss it. If he is clear and doesn't

expect anything, or remains neutral thinking 'I can hit any kind of ball', he can see the ball properly and hit it with his bat.

Similarly, due to your fixed beliefs, opinions, expectations, and imaginations, you are unable to see the truth and reality as it is, because of the thoughts related to them swirling in your mind. This is causing you to not be present in the current moment. Therefore, while doing any task or interacting with others, don't expect anything or expect everything. Only then can you respond appropriately to their behavior, regardless of how it is. If you think deeply, you will realize that the support of all possibilities related to each task is necessarily required. Even if you hate the opposite result, the results will come, but the fear of the opposite will remain.

Even if you hate or suppress defeat, illness, anger, or other bad qualities, you may get victory, health, or peace. But the tension that the opposite may come back and trouble you will always remain. Instead, if you get victory, health, or peace with the help of defeat, illness, or anger, then the enmity with the opposites will disappear, and friendship will begin.

Karma

Karma means work, choosing to do something, and experiencing the joys and sorrows that come with it. The three types of karma - Tamo, Rajo, and Sato, are essential for our daily lives and must be performed according to the situation. Therefore, one should practice to develop equanimity towards the three qualities. For more information, read the topics 'Raga-Dveshas' and 'Inner Journey'.

However, some people fear performing karma, thinking that the consequences of karma will affect them. But a karma yogi easily overcomes this strange situation. He renounces the fruit of his actions but not the actions themselves. His duty is to gain experiential knowledge, shine like the sun with that knowledge, and share it with others if possible. He lives in this world like a sannyasi (renunciate), performing all tasks without attachment. He has no expectations from his children or people. He feels like a sannyasi himself but benefits the world like a householder. Without wanting to give up anything, he remains like a water droplet on a lotus leaf, untouched by anything. That means he fully participates in everything but remains unattached.

Doer

Many people cannot stay idle without doing something. They cannot relax and be alone with themselves for even ten minutes without doing anything. They need to engage in some activity to pass their daily life. Note that watching TV or sitting and thinking is also considered work.

One should do only as much as needed and remain neutral until then. However, many people cannot stay idle and get entangled in unnecessary matters, creating problems for themselves. They think they are doing the work, but the truth is that the work is controlling them. They are not deciding whether it's right time to do things or not. Because they can't stay without doing something.

But a yogi tries to have control over his actions without worrying about the consequences of those actions. He transcends the state of being forced to act and decides when to act. He only starts working after rising above attachment and aversion, because then he experiences independent joy. Therefore, he does not depend on the happiness that comes from actions and their consequences. Similarly, when he reaches a higher state, he becomes one with God, which is called yoga. In this state, whatever happens is divine, and he knows that he will definitely get a divine outcome.

As a result, not only he but also the entire creation rises and experiences universal welfare. Meaning, whatever happens in yoga, or whatever you do to reach God or to cultivate divine qualities, nothing sticks to you. That means, not only do new karmas not stick, but old karmas also melt away. On the other hand, if you are worldly, meaning, if you are inclined towards one of the three gunas (qualities) and hate the others, that becomes karma. As a result, sin and virtue will inevitably stick to you.

For example, Arjuna fought a war and killed people while being with God, yet he attained liberation. On the other hand, soldiers who fight for national defense with a desire for revenge may meet with death, meaning that doing good leads to bad consequences. In Arjuna's case, even though he did bad deeds, he attained liberation. This means that the outcome of actions doesn't depend on the actions themselves, but on the intention behind them. So, try to do all tasks, except for essential ones, after rising above attachment and aversion.

Prayer

If you transcend likes and dislikes, you won't need to run after anything. Because there will be no movement inside, only the silent consciousness will remain. Staying in this conscious state is what is meant by praying. But this doesn't mean there will be no actions, just that there will be no expectations. As a result, the tasks you do will be like a playful drama, without any seriousness or foolishness.

A person with expectations, a person who cannot stay without performing any action, can play a game. But if he plays, he takes the game very seriously. On the other hand, a person with a truly peaceful mind can turn work into a game. You can only play when you have no

expectations - even if you don't get anything out of it, you won't feel dissatisfied because you get the joy and satisfaction you need while performing the action.

That's why elders who are not in a state of yoga cannot play games lightly. Only children can play without expecting anything. That's why their play is innocent and beautiful. Just playing is enough for their joy. When they play, they fully participate in the game because they are always united with God. If one has the feeling that God is separate and I am separate, then one cannot fully participate in the game.

Devoid of any expectation, a child plays and moves around, not waiting for a result, fully participating in the moment. This is what it means to act without expectation. Try to participate fully in all your daily activities, without any attachment to results.

Stopping the cause of actions or tasks is what is meant by prayer. In other words, giving up the fruit of karma is what is meant by prayer. The purpose of this prayer is to be innocent and pure like a child. Only then have you truly prayed, and your prayer cannot be rejected. In fact, God enters you without you needing to pray, because you have created the necessary condition by transcending likes and dislikes. God reveals himself to you because you are beyond attachment and aversion.

So, just eat, but don't expect that it will bring you health or illness. While cooking, don't expect to make it delicious. Work, but don't expect to earn money. Because if you expect, you will only do what you know, but won't try something new. Leave the future to your God.

Initially, you will work with expectations, which is okay. If you continue your practice, accepting it, you will eventually reach a state where you work without any expectations. If you transcend your desires, meaning your likes and dislikes, your actions will cease, and when your actions cease, your connection with the present moment will happen. This connection is the door to God.

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