

The 'fruits' are the sorrows created by the endless varieties of actions performed in different modes by the egocentric mind. When an individual is attracted by any sense object, the information about its enchanting existence is brought by the organ of perception. He desires first to possess it and then hungers to enjoy it. Here he acts with his organ of action and actions must produce reactions. These are called 'fruits of actions' born out of the flowers of sense objects. The actions are of various kinds depending upon the mode in which they are performed, the triple modes being *sattva*, *rajas* and *tamas*. The fruits thus created are always sorrowful, because from the standpoint of the Absolute – the state of everlasting happiness – the little ephemeral and short-lived happiness gained through the sense objects in this welter of change (*saṃsāra*), is really sorrowful. Also, the fruits always contain seeds. Thus, the fruits of actions are replete with *vāsanās* – the seeds – for continuing *saṃsāra*.

The 'enjoyer of the fruits' is the individual who moves flitting about from one branch to another, like a bird. A fruit bearing tree is never fulfilled unless there are the enjoyers of the fruits. The *jīva*, the individuality, is compared to the bird, because it sits on the tree, enjoys its fruits and also, takes shelter in its shade. The moment it finds that the tree is no more useful to its purpose, it flies away and finds yet another tree. Similarly, the individuality in each one of us flies from body to body, from time to time when each previous body has become useless for the great purpose of its evolution.

The ego is the bird which enjoys the fruits of action born out of different activities performed under the different urges. The fruits are born out of the flowers, the sense objects; the flowers are born out of the twigs, the sense organs; the twigs belong to the branches, the *prāṇas*, the physiological functions, these in turn, take place in the trunk, the body. The body has grown because it has been steadily watered by *karma*. In the beginning, there were only two tender leaves, the desires and attachments. These came from the sprout, from the idea 'I am the body.' All

these came from the seed of ignorance, the non-apprehension of Reality caused by tamas.



अज्ञानमूलोऽयमनात्मबन्धो
नैसर्गिकोऽनादिरनन्त ईरितः ।
जन्माप्ययव्याधिजरादिदुःख -
प्रवाहतापं^१ जनयत्यमुष्य ॥ १४६ ॥

*ajñānamūlo'yamanātmabandho
naisargiko'nādirananta īritah,
janmāpyayavyādhijarādīduḥkha -
pravāhatāpaṁ janayatyamuṣya. (146)*

146. This bondage caused by the not-Self springs from ignorance and is self caused. It is described as without beginning and without end. It subjects one to the endless flood of miseries – birth, death, disease and senility.

How sorrow is the result of misconception that the not-Self (anātman) is the Self (Ātman), is explained in this verse. Non-apprehension of the post creates the illusion that there is a ghost. Non-apprehension of Reality alone creates the misapprehension that 'I am this body'.

How and where did this misunderstanding of the anātman to be Ātman arise? When did the Absolute become the relative? Such questions in terms of time and space often arise in our minds.

Ignorance is said to be self caused. It is not caused by any other cause. It is the nature of the cave to have darkness. Darkness in the cave is created by the cave. If the cave was not there, there would be no darkness. Similarly, when the Self is not known, there is darkness in the bosom. In terms of the intellect all that can be said is that this avidyā is without

^१ पाठभेद – प्रवाहपातं (*pravāhapātam*)