



Swami Shantananda:

Vasishta Guha

16-4-05

My Dear Vasu,

Hari Om. May the Bhagavan's grace be always on you. Though I am not an expert in Vedanta, let me share my views on Karma.

Speaking from the ignorant level (in worldly level in accepting this world of waking state as real), in every individual's life of action there are two portions –

(a) A portion (say 1/3rd) which is pre-destined and a portion (2/3rd) which appears to be free and independent action.

As per Newton's third law of motion, "action and reaction are equal and opposite". Every action has a re-action in the reverse direction. If I shoot a gun from the shoulder the back portion of the gun comes and hits my shoulder. This reaction is called re-coiling of gun. Similarly if we do any good or bad action in the previous birth, we have to suffer the reaction i.e. either get good rewards for good deeds i.e. get a lottery prize money or get a big promotion in the job OR get punishments in the form of diseases, being born blind, lame or other congenital problems or suffer imprisonment, loss of money etc. This reward or punishment for earlier past deeds is called prarabdha or pre-destiny. So pre-destiny is in the form of happenings, occurrences, events etc. like accidents, diseases, imprisonment, bereavement, getting a lottery amount, getting a bad name (defamation or scandal) undeservingly, thefts, promotions, etc. etc. When once an action has been done in one birth, its reaction in next birth is unavoidable and it has to be faced. When I suffer a prarabdha perhaps my parents also suffer on my account. This means that in past births the parents have also done some wrong actions and God has combined the destiny of these people together cleverly so that the parents also suffer for their past misdeeds in the pretext of the son or daughter having sufferings due to diseases etc. This is the KARMA theory as per the HINDU SCRIPTURES.

(b) The second portion of action is supposed to be (theoretically) due to free will and this action can be good or bad as you want. The result of the actions becomes the Prarabdha for the next birth and comes also as sufferings in the next birth.

By learning how the karma (action) works i.e. how and why we have fallen into the pit of sufferings and analysing its cause we gain nothing. We should be bothered as to how to remove these sufferings now and in future births too and how to avoid the pit falls. Try to get out of the pit and do not indulge in analysis why we fall into the pit. After you come out do all the research you want.

## II

Now from the level of higher knowledge, this so called waking state of life is also another dream (dream no. 2) and is not real. It is a dream drama. If you see a dream where a tiger comes and bites my leg, so long as you are in the dreaming state the tiger looked real and solid to touch. It looked as if the tiger was standing outside. Only when you woke up you found the dream was an imagination and the drama took place inside the brain of yourself who was the dreamer.

This entire world and your entire life and the life of all of us are all dream appearances inside the brain of the Cosmic Totality (you may call it God). So all your sufferings are unreal. You have only to wake up from the dream through meditation by reaching the fourth state called Samadhi State when you will know that this so called waking life is also a dream.

In this ignorant waking state also there is a method to remove future sufferings by avoiding future births. Births take place for experiencing reactions of good and bad deeds. Actually the entire dream drama (including your so called free actions of your own will) has been authored and directed by the Supreme Divine Director viz TOTALITY (GOD?). You have no power to change any scene in the drama. So whatever actions you do, do not attribute them to yourself i.e. your body-mind complex. The doer is the Cosmic Controller who has written the Drama Script and makes you act.

If once we leave off the ego-sense that I am not the doer nor the one who experiences its results then the actions done in the spirit of non-doer-ship, whether good or bad does not affect you at all. Neither the merit of good deeds nor the sin of bad deeds will adhere to you and thus you go beyond merit and sin and thus no more future births and consequent sufferings.

This KARMA theory is one on which savants have written books of hundreds of pages. I have just given you a brief summary of the main points. One may accept my views or reject them. I would not like to entertain any more doubts or supplementary question on this subject matter.

With all love and Om

Shantananda

P.S. My manuscript on 'Who am I' is being processed by Anand. Yesterday I have sent him 52 handwritten pages on Yoga Vasishta (of which 17 pages were computer printed by you). My blessings and best wishes to you.