

Teacher of teachers



Ramachandran and Lalitha Ramachandran who underwent three year Vedanta and Sanskrit Course from 2010 to 2013 are presently conducting classes at Coimbatore. They came along with their students to Pujya Swamiji to get his blessings.

Swamiji talked to them on *karma-yoga* and answered couple of questions which are transcribed and reproduced in this article.

Karma-yoga

एषा ते अभिहिता साहस्ये इदानीम् बुद्धियोगे स्तुनु, *Yogam* is there *sankyam* is also there. Both are same (in terms of final result). Each one will do each job. Whatever is meant for *yoga* is also same for *sankya*. *Sankya* means *sanyasa* and *sanyasa* means pursuit of knowledge. Doing *karma* with proper attitude is *karma-yoga*.

Karmayoga is for *moksha* so also *sankya*. एकम् साहक्यम् च योगम् च यः पश्यति स पश्यति

One cannot remain without *karma*. But the same *karma* can be converted in to *yoga* purely by attitude. *Karma* done in keeping with *dharma* coupled with proper attitude towards the *karma-palam* is *yoga*. In *dharma sva-karma-roleplaying*- is included. For each role there is script - for mother, for father, for son, for daughter etc. The role-playing script is 'to be done'. To be done means *Ishwara*. Even if it is *kamyakarma* the result is to be taken as *prasada*. Thus the *kamyakarma* also will be converted in to *yoga*. Thus all *karmas* done irrespective of *kamyakarma*, *sva-asharamakarma* or *loukikakarma* will get converted in to *yogam*.

इष्ट-अनिष्ट-उपपत्तिषु नित्यम् समचित्तत्वम् - towards desired and undesired results the equanimity is *yogam*. In our culture this is ingrained in our day-to-day life. Even in the food one gets the attitude of accepting it although it is not desired by one. The *samatva-buddhi* starts from here, even though it may not be in full measure. Still it is part of life. It is part of our culture. What is there in *Sastra* is what is in culture. *Sastra* is the basis. *Sastra's* ideas have become an integrated ingredients in culture.

With a better understanding of *Ishwara* the *samatva-buddhi* improves. As an individual I only have choice is doing *karma*. But with regard to the *karma-pala* I do not have full control. मा कर्मफलहेतुर्भूः । *Karmapala* being part of the 'order of *Ishwara*' one does not have any choice over the results - it comes.. This is one more layer in the process of *samtvam/ yogam*.

Question: What is the role of logic or *tarka* in *Vedanta*?

Answer by Pujya Swamiji: Logic means inference. Inference depends upon perception. Without perception there is no inference. Whatever the data one collect, based upon which inference or *anumana pramana* works.

What we are talking about is not what we see. It is about ourselves and not a subject matter of perception or inference. It is ME. And ME happens to be *jagat karanam*, which is not available for inference. Once *Sastra* tells, afterwards we can assimilate. Later by inference/logic we can eliminate our doubts.

Doubts are created by the mind by certain *tarka/logic*. We have to find out *sruti/sastra* supported (*sammata*) *tarka* to negate all the doubts. *Vedanta* will not work if *pramana-buddhi* is not there in it. शास्त्रस्य गुरुवाक्यस्य सत्यबुद्धिः *Satya-buddhi* is nothing but *pramana-buddhi* ... what is understood through *pramana* only is *satyam*. It is true that it has been obtained thro *pramana*.

Question: Is consciousness self-evident? Modern people talk about mystic *advaitam* where they claim a mystical experience, where-as *Vedanta* considers experience within the field of *dvaitam*.

Answer from Pujya Swamiji: For consciousness there is no need for science or *Vedanta*. Consciousness is YOU. Consciousness is and everything else is object of consciousness. If it is you, no need to search outside, no need for Science. That I am a conscious entity needs no proof from

outside. *Sastra* additionally says that the consciousness is the *jagat karanam Brhama / Ishwara* and it is eternal. It is not an epiphenomenon (a mental state regarded as a by-product of brain activity).

Everything is given - space is given, time is given and whatever that is there within time and space is given. If so where is the epiphenomenon? Neurology is study of brain - it is given. The knowledge to study neurology is given. That way everything is given.

Consciousness is also given. Between consciousness and the object of consciousness the relation is amazing -it is one of satya and mitya. Really speaking what is object is also nothing but consciousness. Really speaking there is no object - just a word and meaning. Every object is just word and meaning.

Word and meaning means it is knowledge - knowledge which is *Iswara* himself. And knowledge is consciousness. Phenomenon or epiphenomenon it is consciousness all the way. Consciousness does not require any other thing to reveal - it is self-evident. I am a self-consciousness-being is self-evident.

Question : Moksha is a cognitive understanding. But it can be known by mind alone. But it is also said it is beyond mind. Does this not contradictory?

Answer by Pujya Swamiji: ‘ mnsa @v AnugNdVym! , nEv mnsa mnute, Both statements are there in *Sastra*.

We are not trying to objectify atma. We are only negating what is not atma. What is not-atma is also conjured-up by the mind alone. It is to be removed/negated by mind alone. Mentally created problem is mentally solved – by the vision of *Sastra*. Otherwise mentally created problem cannot be solved by mind alone. Mental problem or notions are based upon some facts. Notions are not just ‘rope-snake’. They are born of certain facts created by the mind as facts. We require a different vision of the same thing which means one need to look at it differently with the *Sastra-budhi*. All the notions can thus be dismissed by this *Sastra-budhi* alone.

All these (*idam vastus- jagat*, body-mind complex, *buddhi* etc) are not *atma*, but *atma* is THIS (*aham*). For this *vritti-jnanam*, negating *idam vastu*, mind is required. After negating all what remains is the NEGATOR whose *svaroop*a is *atma* or consciousness which is self-evident. What is self-evident does not required to be objectified and hence no need for the mind. For removing the so called *avidya vritti* of *idam vastu* alone the mind is required.

Atma is limitless, *suddha-caitanyam, nityaha, muktaha* etc are all created only when one considers wrongly oneself to be limited, *jatam anityam*, bound etc. ‘I AM’ is correct. It is self-evident consciousness. Any further addition to ‘I am’ is the description of *anatma*.