

# ***Punya and Papa Karma***

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Source: <http://www.shiningworld.com/site/satsang/read/20>

**Magdolna:** Dearest Sundari, thank you for all of your extraordinary emails which are packed full of knowledge, helping me on my path of self-enquiry. The answers to my questions are perfect for me at this time. I go to bed thinking of Vedanta, if I awake during the night, my thoughts are drawn to Vedanta, and on rising the same.

**Sundari:** You are most welcome, Magdolna, always a great pleasure to hear from you. ☺

**Magdolna:** But now... time to go off into my proverbial cave to do *sadhana*!!

In verses 104 and 105 of *The Crown Jewel of Discrimination* by Adi Shankaracharya – you'll know which one – I like it where it says about spending time seeing yourself in every situation, enjoying the bliss of the self, and to live according to the results of your past actions.

**Sundari:** *Moksa* entails the continual practice of keeping the mind on the Self, although this is not a doing as such for the *jivanmukta* but the natural result of self-knowledge. Until self-knowledge is firm total dedication to self-inquiry, devotional practice and *karma yoga* is essential if *moksa* is what you are after. Taking a stand in awareness as awareness is seeing yourself in all things at all times.

As for living according to your past actions, who are you referring to, whose actions? The self does not act, nor does the *jiva*. The result of past actions are *prababdha karma*, the momentum of past actions brought about by *rajas* and *tamas*. *Prarabdha karma* is also the nature and conditioning you were born with and anything that happens to you, with or without you taking action, such as illness, accidents, good fortune, etc. This will mean either good *karma* (*punya*) or bad *karma* (*papa*) for the *jiva*. If you take yourself to be the *jiva*, then the positive or negative *karma* comes to you, so you suffer or enjoy the consequences. If you know you are the self, the *karma* may still come to the subtle body, but it does not touch you. Freedom is understanding Magdolna's conditioning in the light of self-knowledge (the *gunas-Isvara*) by identifying her likes and dislikes and then dis-identifying with them as awareness, thus rendering her binding *vasanas* non-binding and negating the doer.

**Magdolna:** As I am also reading the book *Be as You Are: The Teachings of Sri Ramana Maharshi*, which I treated myself to recently, as was the case with the book *Mystic by Default*. That's my bedtime reading. ☺ (Just thought I would share that with you.)

**Sundari:** Ramana was a great soul, a true *mahatma*. He was not really a qualified teacher of Vedanta though and made some confusing statements which were never really clarified. That is why James has written an explanation about this confusion on the home page of the website. We come across many people who have great devotion to him, which is understandable because he was a saint, but they are stuck nonetheless.

**Magdolna:** Have a glorious time in the U.S.!!!

~ With love and sparkles, Magdolna

**Sundari:** Thank you, much love and many blessings to you.

~ Sundari