



PUNYA—PAPA

Yogam - Dhyanam - Jnanam Series

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Lesson 7 PUNYA—PAPA (VIRTUE—SIN)

‘punyasya phala nicchanti papam kurvanti manava:’ Mahabharat. Everyone desires fruits of their virtuous deeds but keep on committing sins. They are unable to figure out what is punya and what is papa?

‘hasata kriyate karma rudata chanbhuyate’ says sruti meaning, we perform karma with a smile but experience the fruit of action with sorrow. We all know the fruit of sin is sorrow.

‘nalini dalamati jalamati taralam tadvajjevita mati shaya chapalam, viddhi vyadhyabhi-managrastam lokam shoka hatamcha samastam, Bhajagovindam. Just like a water drop sliding off a lotus leaf real fast, this life infected by disease and ego ends in a short time. The entire humanity is dying with sorrow says Shri Adishankaracharya. This is a well known fact.

If people think they get punya by doing action ‘karma’ then when the fruit of the virtuous deeds exhaust, they take birth as a human being or even in lower lives says sruti.

‘kshene punye martya lokam vishanti’ B.G ‘imam lokam hina taram va vishanti’ Mundakopanishat.

‘satviki punyanishpatti papotpattisccha rajasi’ Manusmriti; One who has pious or pure ‘satva’ qualities are virtuous people. One who has passionate ‘rajasic’ qualities are sin-

ners.



How to acquire satvic qualities?

‘tapasa prapyate satvam, satvatsam papyate mana:. Manasa prapyate hyatma hyatma patya nivartate:’ Mytreypanishat 1-6 Tapas leads to satvic qualities, satvic qualities makes mind pure and controlled. Such pure minded people attain self-realization and revert samsara.

‘tapyate iti tapa:’ to burn impurities in fire is tapas.

‘yogagnir dahati kshiprama shesham papa panjaram, prasannam jayae jnanam jnanannirvana mruccati||’ Ishwaragits—Kurma purana.

Sins are annihilated by-yogagni. We attain moksha with the knowledge arising out of purified body and mind by yogagni.

Rather than worrying about what karmas we are doing, it is important to observe how we are performing karmas. No matter how great the action is, if it is performed with ego of doership ‘kartrutva’ the fruit of that action will be negative.

‘yadeva vidyaya karoti shraddhaya, upanishadidam tadeva veeryavattaram bhavati||’ Chandogyopanishat 1-1-10. Any action performed with knowledge ‘jnana’, methodically with faith becomes virtuous.

‘yogat sanjayate jnanam’ Trishikhi brahmanopanishat – 16. Jnana arises out of yogam. Jnanam of the sciences devoid of yogam is not useful for moksha.

So the jnana that graces permanent bliss is punya. Virtuous activities ‘punya karma’ is the yogic karma that imparts jnana. Not having jnana is sin.

Performing the vaidika rituals, thinking they are creating punya, humanity at large is falling into this cycle of births and deaths ‘samsara’.

Ashtavakra Gita 18-61 says sin ‘papa’ and virtue ‘punya’ depends on the jnana or knowledge.

‘dehoahaviti sankalpo mahapapamti sphutam, dehoahamiti yad jnanam tadeva narakam smritam||’ Tejabindupanishat 90-96

The greatest sin is thinking that I am the body. That ignorance leads to hell says stuti.

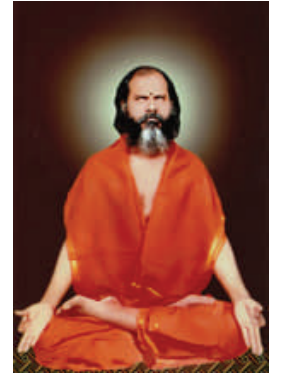
If this precious life is wasted running after activities that give punya, it is evident that next birth will be in the lower levels of existence ‘asadyoni’.



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