

**Shree Ram**

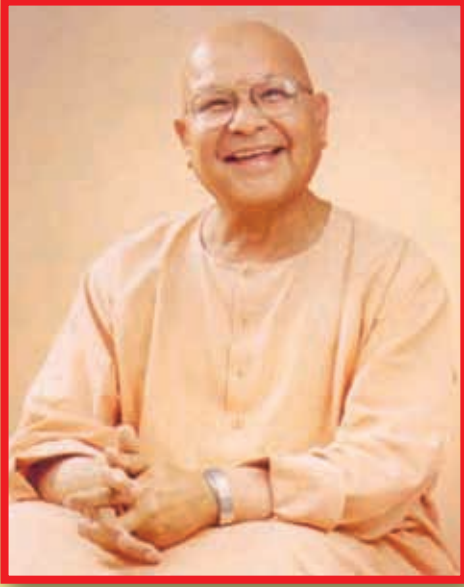
# **Spiritual Seminar**

**Swami Dr. Vishwa Mitterji Maharaj**

**(Shree Ram Sharnam, an international spiritual organization headquartered in New Delhi)**



**(Pravachan before a gathering of over 700 doctors at  
Shri Madhava Satsang Ashram, Gwalior,  
21 January 2010, 4 p.m – 5 p.m)**



### Swami Dr. Vishwa Mitterji Maharaj

Swami Dr. Vishwa Mitterji Maharaj is Head of Shree Ram Sharnam, an international spiritual organization headquartered in New Delhi. He did his first degree at Hissar and thereafter obtained a doctorate from the All India Institute of Medical Sciences (AIIMS) in New Delhi, India. He was then a Faculty Member there and was a leading Ocular Microbiologist in Asia. After twenty two years of teaching at the AIIMS, Swamiji took to the spiritual path and has since devoted himself solely to spiritual pursuits. His background as a teacher enables him to convey the spiritual beliefs of Hinduism with a scientific perspective which makes it very appealing to the younger generation, through discourses in Hindi and English. He believes in strict discipline, punctuality and does not accept any offerings, not even flowers. Even the touching of feet is not allowed. More information about Swamiji and Shree Ram Sharnam is available at [www.shreeramsharnam.org](http://www.shreeramsharnam.org)

mistake. I should have noticed this before. I have now made this mistake, I can do nothing now. Hey, Primal, Timeless Being! The kittens have no savior at this time, Other than You. Please keep my honour.' After a few days, when the potter opened the kiln, the kittens were still alive. Child Prahlad's life was transformed. He became a unique disciple (*ananya bhakta*) of the Supreme Spirit, of that Infinite Energy (*Aseem Shakti*), who never deviated. In a similar way, upon seeing the endless Grace of the Supreme Spirit, the unconditional and unreasoned compassion upon me, my life too changed dramatically.

*Sarvasbakti Mate Paramatmane Shri Ramay  
Namah: [7]*

Ladies and Gentlemen, we have bowed before the Almighty, now I bow before you all. Please accept my endless salutations ! (*koti koti pranam*). I sit in front of you as a senior colleague, you are my own, and it is on this assumption that I am here in your presence. If one has the right to love one's own, one also has the right to scold. The right to scold is only towards those who are one's own.

How did I come to be at the All India Institute of Medical Sciences (AIIMS)? I can only see the Hand of God, the Grace of Almighty behind it. I have no qualities but I cannot deny that there was unlimited Grace of the Supreme Being, similar to the one on Bhakta Prahlad, which changed my life. Prahlad was a small boy. He noticed that a potter had heated the kiln to make utensils and closed it. Prahlad realized that there were kittens in the kiln and it had been closed. He prayed soulfully to God: 'Supreme Lord! It is my

Ladies and gentlemen! I have a desire, a sincere desire— ‘Supreme Lord! May whatever has been imparted to me by Your Grace be also given to those who are here today, because they are my own?’ Ladies and gentlemen! Because you are mine, I will say what is of absolute benefit to you. The direction of your lives can change with this. May the Supreme Lord bring about this change!

How to spiritualize *karma*? How can our *karma* become the worship of the Almighty? You often say, ‘Work is Worship.’ That is a beautiful thought. Today let us talk about this. How can we spiritualize our *karma*? How can our *karma* become the worship of the Almighty? There are two aspects to worship -- one is the effort to fill the needs of the stomach; the other is worship to the Almighty. We need both type of *karmas*.

While caring for material things is essential, if devoid of worship of the Almighty (*Bhagwad Pooja*), then we are no different from animals. Such *karma* is wage labour. Such worship is even performed by birds. If you consider it seriously, what we call worship is no more than wage labour. It is similar to the labourer who breaks stones and toils on road works and receives his daily wages every evening. Those who own nursing homes are similar; we are merely superior wage laborers – performing the same task. How can we turn this labour into worship? This is the subject of today’s discussion.

We have to make our lives; becoming a doctor is not *the* goal of life. Please think and reflect that becoming a doctor will not get you liberation from the earthly cycle of life and death; it will not bring you salvation. Nor will it bring you close to the Ultimate, will not help achieve the Beatitude of life. It cannot bring you all this. The *Shastras* tell us that for all this to be achieved, you will have to do something additional. Do you think that this attainment can be achieved with the kind of life which we lead today, i.e. do you think being contented with what we have presently will allow us to achieve the aim of life? Will you attain the Ultimate? Will you be able to fulfill the aim of life? The *Shastras* do not think so. Work is worship, no doubt, but you will have to make it worship. Make your work worship and you will attain this.

Today, Arjuna has turned away from his duties. His duty is to wage war, to perform in the battle-field; he has abandoned his duty, left everything and retreated to the rear of the chariot: ‘I will not wage war. I will live by begging but will not fight those who are my own.’ This is not compassion (*karuna*). This is the inner emotion of attachment towards his own. He is reluctant to kill his own kith and kin. The *Shastras* and *Bhagwan Shree* give him the diagnosis: ‘This is not your compassion (*karuna*). If it is compassion, it is

attachment-compassion (*mohjanya karuna*), a compassion which has arisen from attachment and is inspired by attachment.

Arjuna says, 'I do not want to perform my duties (*Karma*). I am willing to beg as a *Yogi* – I will manage by begging.' *Bhagwan Shree* replies, 'No, Arjuna, I will make you a *Yogi* but not a *Yogi* who begs, but one who performs his duties.' It can be said that this message applies to all those present today. *Bhagwan Shree* says: 'by the example of Arjun, I want to make you a *Yogi* who performs his *karma* (duty, the total effect of a person's actions and conduct during successive phases of existence). You are already performing your *karma* (duty) but I want to make you a *Yogi*. How can you perform your *karma* in such a way that it becomes *Yoga*, to become the means to unite with the Supreme Being. Our actions are, by and large, not such that they would unite us with the Supreme Being. *Bhagwan Shree* will tell you the strategies by which your *karma*, which you are already performing, will become such that would grant you *nirvana* (salvation). They would not become the cause for bondage in this world. You all know the pain of the cycle of life and death better than a common man, having seen all that lies within us.

*Bhagwan Shree* does precisely this: whatever are the causes of bondage in our *karma*, He removes these causes and transforms our *karma* into *Yoga*. He takes away all the blemishes due to which *karma* become the cause for bondage, which then becomes the reason for worldly attachment. They become the reason for becoming immersed in the material world and do not allow us to become One with God. Spiritual aspirants! what is the reason for this? The sages explain: 'The principles of *karma* (*karma siddhant*) teach us that *karma* is inert or lifeless, with no inherent ability to act. The poor *karma* does not know if it is going to become the reason for bondage, if it is sinful, if it is the one which unites with God, or if it will make one a *Yogi* -- unwavering in *Yoga* (*Yoga-yukta*). The sages explain: 'The emotions which underlie the performance of *karma* determine whether it will be the cause of bondage, or of *nirvana* or salvation (*moksha*)'.

For instance, the more enemies a soldier kills on the battlefield, the braver he is considered. He is honoured with medals and awards. What is the emotion behind his act? It is the protection of the country. When he kills with that feeling, he is considered a brave man. When the same soldier returns to his village and enters into a fight with someone, breaks his teeth and draws blood – he is handed over to the police. In one act, his emotion is of enmity; in the other it is defense of the country. It is only one action, not two.

A surgeon performs surgery with a knife – heart surgery, bone surgery, stomach or laparoscopy. Whatever he may be doing, parents take their child willingly to and request: ‘Doctor Sahib! please perform abscess incision on this child.’ Accordingly, you give the incision, prescribe the medicine, take payment. If the same knife were to be used during an argument with your wife, it will drag you to the court-room. There is a difference in the sentiment: in one there is *sad-bhavana* -- the emotion of doing good for others -- and in the second there is enmity. In both acts the underlying emotion is the deciding factor - whether the *karma* will become the cause for bondage, or the means to *moksha* (liberation from the cycle of birth and death).

How does *karma* become the cause of bondage? How does it become the means to *moksha*? How does a person become a *Yogi*? The sages explain: ‘There are three paths – one is the path of temptation (*pralobhan*) - that is the worldly path; the second is the middle path where people become averse to the world, abandon their duties - ‘I will not do it.’ One is the path of luxury, the other is the path of escape. The third path is different -- it is the path of realization (awakening). If the person awakens, he becomes a *Yogi*. What kind of path is that? Spiritual aspirants! let us discuss this path at length. It is said that there are two periods in our lives-- the worldly period and the spiritual period. Let us suppose that we cannot escape either of them – we want both. Why did Arjuna become a *Yogi* ? In what wise way, with what clever means, was Arjuna able to change his *karma* ? The most intelligent act he performed was that, before leaving home, he took the Supreme Being with him. He gave Him the responsibility of the Chariot of his Life: ‘You manage the Chariot, hold the bridle – only then will I come.’ Generally, we all make this mistake. If we make a list of things we need in life, the Almighty would perhaps appear at the end of the list. God is least wanted, I reiterate that it is not so with everyone, but by and large it is applicable to the majority. Maybe at present, we are young, some are old and some are middle-aged. It is generally believed that we defer prayers to the Almighty till we are old; now is the time for work, we tell ourselves. The weakest stage of your life, its worst stage, is old age -- which in itself is a disease. Nobody can escape it, it is a compulsory stage. Many functions of the body slow down; we are unable to sit properly; we wear spectacles, hear less, digest less, and see less. Everything becomes slower. At that time, when one is incapable of doing much -- at least compared to what could be done in youth, at that stage you are planning to do such a great job – that is not the correct way of thinking!

Thus I pray to you -- Don’t waste your time any more. Awake! Awake now, move ahead, and progress! Elate yourself and change your thought



processes! The remaining *karma* will remain as such. Change the emotions behind the actions in a way that you unite with the Supreme Being. Become a *yogi*. You were being urged that our feet are on two boats- -one is the boat of the world, the other is the boat of the Supreme Being. We know what we cannot manage without Him. If we are under the illusion that we can manage without the Supreme Spirit – then this illusion will not continue for long. You will realize this yourself. Now He is most wanted in our lives; Life is incomplete without Him. When one foot is kept here and the other foot is kept there, the person will stumble. There will always be the possibility of falling. Nothing is to be done, just this is required - make the two boats one. Make them one and you will rejoice. Two boats become one. You have converted the worldly boat into a spiritual one. That is all that is needed to be done. Now you can carry more baggage, take more passengers and, without worry and fear, you can do as you choose -- on your boat!

How does one do spiritualize *karma* (*adhyatmik karma*)? What are the shortcomings associated with *karma*? The topic given to me to speak today was ‘*dava* (medicine) accompanied with prayer (*dua*).’ One needs qualifications to prescribe medicines, you are all qualified. Are qualifications not required for prayers (*dua*)? If yes -- search within yourselves - are you qualified to offer prayers? Just as you are qualified to prescribe medicines, everyone cannot prescribe medicines. Judge *Sabeb*, sitting here, cannot prescribe medicines. Only those who have MBBS, MD, MS can prescribe medicines. Just as qualifications are required to give medicines, in the same manner, qualifications are required to pray (*dua*). First, qualify yourselves and then you can do prayers. Ladies and Gentlemen! I believe that, if you think that you can separate *pooja* from *karma* -- that is not possible. To be able to do so, you will have to transform your *karma* in such a way that it becomes medicine as well as prayer. You do not have time to do this separately. What time you may be called at night for duty is unknown. If I ask you to awake at 4 am, which is the ‘Time of God’ (*Brahma Mahurta*) to ‘sit near God’, that is not possible. You will think it to be a foolish suggestion. However, one thing remains and that is our *karma*, without which and without whose performance, nobody can live. *Karma* must be performed by all. Till the time that God or Destiny do not make you incompetent to perform *karma*, it will continue. How to spiritualize our *karma*? How to change -- so that we become *Karma Yogi* and our *karma* becomes a way of worshipping the Supreme Being?

What a beautiful word -- ‘*Karma Yogi*’ – is! A *Karma Yogi* transforms his *karma* such that, as and when a seed is sown in the ground, it germinates, grows into a tree and blooms with flowers and fruits. If the same seed is roasted,

boiled and then sown, it remains a seed but does not germinate. Similarly, a rope is used to tie things. If the same rope is burnt, its shape will remain the same, but it can no longer be used to tie and becomes useless. The saints explain: 'A *Karma Yogi* makes his *karma* such that the actions have no capacity to bind them.' Spiritual aspirants! the first thing is to make your *karma* into spiritual *karma* (*adhyatmik karma*), if you want to make them divine and to offer *dua* (prayers). How should you do it?

First and foremost, you should have firm faith in the existence of the Supreme Being. It is God's grace that we are living in a country, in an environment, in which there is deep faith in God. He exists -- He is the Pure Being -- an Energy that is called the Super Power, which is a very big Power, unlike any other Power in the entire Universe. If there is anyone here who does not have faith in the existence of the Supreme Being, please give up this feeling. I request you, pray and plead and I appeal to you with folded hands.

There is a female teacher. Today, we do not know what mood she is in. She does not have faith in God. She asks a child in the classroom -- 'Look outside and tell me what you see.' She answers, 'on one side there is the playground, on the other is the garden.' 'What else can you see?', the teacher asks. 'I can see the 'sky', etc. Whatever the child could see, she narrated. The teacher asks, 'Can you see the Almighty anywhere?' The child answers, 'No, Madam, He cannot be seen.' 'Oh, since He does not exist, how can we see Him.' Another child has stood up, her class-fellow- 'Ma'am, may I ask the same student a question?' 'Yes, please ask'. The child asks: 'Can you see Ma'am?' The child answers, 'Yes, she is in front of me.' 'What all can you see?' 'Two eyes, two ears, two nostrils, long hair, *sari*', etc., etc. She described whatever she could see. The child asks, 'Can you see the teacher's intelligence or no?' The child says, 'No, that I cannot see.' The child says, 'how can you see what doesn't exist.' Ladies and Gentlemen! the outer-physical (*stbul*) can be viewed, but to see the subtle (*sukbsham*), your vision should be subtle. Then, you will be able to see. A finger can be cut but thoughts cannot be cut. Pain can be felt but not seen. Subtle --extremely subtle -- is the Supreme Being.

We all know that milk contains butter and fat, but these cannot be seen. There is a process of creation -- *vidhi* -- behind this. It has to be boiled, cooled, made into yogurt, churned and thereafter you create butter. The way each particle of milk has butter and fat within it, but it cannot be seen. Similarly, the Supreme Being is in every particle of the world, but cannot be seen. He too has methods to be seen and experienced. Adopt those

methods. May your lives be full of *sadhana*, may your lives be full of *bhakti*, may your lives be that of a *Yogi*. Then only you will be able to realize the Spiritual Being; you will realize that the Supreme Being is at every point, every moment, every-where, at every step, in every place -- Omnipresent and Omnipotent.

‘Arjuna, I want to make you into a *Yogi* who performs his *karma*.’ ‘How?’ To become a *Yogi*, what should be the emotions behind your *karma*? That *karma* underlying which lies a desire for your own pleasure, the desire for worldly pleasures -- that *karma* cannot ever become the worship of the Supreme Being. Spiritual aspirants! I guarantee that your life will start to change from today if you are able to follow some of these suggestions, make some of these a part of your life. Forget about your own happiness. If the whole world’s wealth comes to you, it will give you worldly pleasure, may give you pride, but it will not give you *moksha* (salvation). Money can only improve your domestic life – that is all. If you want further happiness – permanent happiness – what is called *sashwat sukha* – you will not get that.

Where your finger is aimed at one’s self-interest, you are doing everything for your own happiness. You are anxious to hear thanks; you want fame and your popularity to remain always. Spiritual aspirants! *karma* is done in two emotions. Swamiji Maharaj writes -- If your inner desire stretches from expecting thanks to attaining happiness in heaven, then your *karma* will become the reason of your bondage. It cannot make you One with the Almighty. Whatever is done for personal happiness is considered selfishness, which should be removed from *karma*. You may be performing your *karma* out of selfishness? Reflect on this, if this is so, please eliminate your selfishness, eliminate your desire for personal happiness. Then, for whom should you perform your *karma*? Performing *karma* is your duty: that is the reason why it must be performed.

There are children, these are sons. You are bringing them up which is very good. If your aim is that, once they grow up they will take care of you, then - - despite this being a noble *karma* -- it will be the cause of bondage for you. It will not become the means of *moksha*. ‘Bringing up my son, serving my wife and family is my duty -therefore I am doing it.’ If this is the emotion, then your *karma* will become worship.

Where there are worldly expectations, the *karma* becomes the cause of bondage. None can save you from this. A person sweeps the floor, the place gets cleaned by itself - then why make cleaning the aim? It will be cleaned by itself. Your job is to perform your *karma*, performing *karma* is your duty, you



have no right over its rewards, and the rewards are also not up to you. When God will make you famous, when you may be insulted for some reason – all this is up to Him. When all this depends on the Almighty, it does not depend upon you – why should you worry about it? If you say that our actions give us everything; all our desires are being fulfilled, then Spiritual aspirants, the *Sbastras* explain, that you should understand that whatever is your wish, that is also the wish of the Almighty. That is why your wishes are being fulfilled. In reality, there is only one wish and that is of the Spiritual Being. In accordance with that everything happens.

The second point - as Arjuna leaves home -- he takes the Supreme Being with him. Tomorrow morning when you leave your homes, please do not leave alone, take the Almighty with you. 'Ramji, please come along with me; Waheguru please come with me, Hey, God, please accompany me and stay besides me!' We need practice (*abhyas*); we need the Grace of God. The surgeon should beseech the Supreme Being to make His Art manifest itself through my hands. You will notice that the day you do so, you will not require tea or coffee after the surgery. There will be no fatigue at all. The fatigue comes from the thought that I have to do this, I did this, I performed the surgery for so many hours, saw so many patients. I will reiterate- that is manual labour -- you have worked, seen patients, been thanked, received payment for your services -- whatever work you have done, you have received wages for it. Spiritual aspirants! if you want to turn your work into worship then, you will need to remove all these ideas from your thinking. Do not wish for rewards - 'Almighty! We do not want anything. Your Grace is sufficient, we do not want rewards. Everything is Destiny (*nimit*). You are the One behind all our actions. If You stop us from doing this, can we do anything? If there anything that is happening because of my wishes?' That is the truth. The closer you grow to Him, the more peace you will feel. At the moment, there is restlessness in the atmosphere. You are doing everything. There is nothing in the world which you do not have. You are the elite, the cream of the world, cream of the country. Yet, despite all this, you have only one slogan - everything is there but there is no peace. How can peace be achieved? Unless we remove the cause of unrest / restlessness (*ashanti*), how can peace be achieved.

Abandon the desire for rewards. I can do something. I am about to do something. I am the 'doer' – eliminate this 'doer-ship' and you will achieve Peace. Keep the Almighty close to you always, keep Him within you, within every part of you. 'Supreme Spirit (*Paramatama*)! I can see Your Art manifesting itself through my hands. I treat You Cure! I can only do so much: my qualifications only allow me to do this much. I know there is no

remedy for this disease; I can only give medicines. If my medicines could cure, who would die? Cure is entirely in His Hands. Don't forget it. If you remember such things, the feeling of doer-ship, the pride of doing, what is called 'false pride' (*mithya abhimaan*)— 'I am the one who has done all this, I did this, if I had not done it, who would have done it, if I didn't do this, what then would have happened to my home', etc. — will end by itself. Behind the *karma* of the *Yogi*, there is neither worldly attachment nor hate; when there is worldly love, there is favoritism. If a son appears as an accused in front of a judge, the state of his heart is to be seen? A person wavers at that very moment. Does worldly attachment lie behind my *karma*? Does hatred lie behind my *karma*? When am I free of favoritism and when am I impartial? A *Karma Yogi* is free of prejudice. 'This is my enemy, he harmed me in this way, so I will not see him at this time, etc., etc. -- these are not the actions of a *Karma Yogi*. A *Yogi* is not affected by these things. The *karma* of a *Yogi* is not determined by worldly attachment, or hate.

I recall a story about a *Yogi*. There was a small *ashram* close to a village. A *Yogi* resided there and taught *Yoga* to the village youth, teaching them some exercises and techniques. He told them about the Supreme Being's characteristics: 'Children, keep the Almighty within you, within every part of you; stay close to the Supreme Being yourself. He is inside and outside you; He is Omnipresent. Lord Rama belongs to all. He is not part of any one sect; Lord Rama does not only belong to the Hindus. The *Sbastras* tell us that the Rama who we are devotees of, whom we worship – He belongs to the Hindus, he belongs to the Sikhs. He is everyone's: the One who belongs to everyone is Rama. The Muslims have also chanted Ram Ram: so have the Sikhs. Baba Nanak used to chant 'Ram Ram' – the *Yogi* would impart such beautiful thoughts. Today, some mischief-makers have attacked the village. The poor villagers were simple folk. Defeated, they ran to the *Yogi*. They said, '*Yogiraj*, we are in deep trouble, please protect us.' The *Yogi* replied: 'Brothers, I have never waged war. I am a *Yogi*.' 'No, Baba, please help us.' 'Okay', said the *Yogi*. This *karma* is not inspired by worldly-attachment or hate – so the *Yogi*, considering it an inspiration from God, took a sword in his hands, alighted a horse and left. He went to the Sardar and said, 'I am a *Yogi*. I have never waged war. However, due to the Lord's Inspiration, I am in front of you.' Spiritual aspirants! the *Mahatma Yogi* has left taking the Almighty with him – why then will he not succeed? Why will he not get *Kalyan*? Whoever keeps the Almighty with him, will definitely receive all success. That source of strength which gives everything is with you. This was what remained incomplete with Karna. The *Sbastras* tell us that Karna was more accomplished than Arjuna in every field, in every aspect. There was only one short-coming in his life – Arjuna kept the Source of Life, the

Supreme Power that bestows all fulfillment with him. Karna was aloof from the Supreme Power. That was the only reason behind his defeat. Otherwise, Karna, who was known as the Elder Pandava, could not have been killed by anyone.

As it happened, the *Yogi* fought: it was a mighty battle. The Sardar has fallen on the ground. The *Yogi* is ready to be-head the Sardar. At that moment, the Sardar who was on the ground, spat on the *Yogi's* face. The *Yogi* immediately threw the sword from his hand and said, 'Get up, let us fight again.' What a poignant story I am telling you. The Sardar responded: 'What kind of warrior are you? I was on the ground and you could have chopped off my head with your sword. Why did you leave me? What is the matter?' The *Yogi* responded, 'I am a *Yogi*, my *karma* is inspired by the Supreme Being. My *karma* is not inspired by worldly attachment, or hate, or revenge. I have risen above all these emotions. When you spat on my face, I was filled with hatred towards you. If I had used my sword at such a time, it would not have been the *karma* of a *Yogi*; it would have been the *karma* of enmity, the *karma* of a malevolent man. It would have been the cause of bondage, and I do not want bondage.'

Become a *Yogi* like this. Your *karma* should not be inspired by hatred, love, pride, anger or jealousy. Ladies and Gentlemen! Today many of these thoughts may appear very big to you, but they are very valuable; do not hesitate to imbibe them in your life. Don't delay anymore. Change your lives; there is much need for change. I repeat, you will gain worldly pleasures through all this, but not attain the ultimate happiness. Tomorrow onwards, start to believe that happiness is not something to partake alone; rather happiness is something to distribute. Those who give happiness to others are granted eternal happiness, the ultimate happiness by the Almighty. Those who share others' sorrows, do not get the opportunity to remember their own sorrows. Sorrows test everyone, nobody is spared. In accordance with one's *karma*, sorrows come. What is our state? Today there has been a fight with the neighbors. All conversations have ended. After a few days, the neighbor's son is on his deathbed and is very serious. Instead of sympathizing with him, you are pleased in your house. 'Just a day or two earlier, he fought with us.' We are pleased when we witness others' sorrows and are unhappy when we witness others' happiness. Our own sorrows are not less. There are many sorrows, as there are many reasons for sorrows. We have made a cause of sorrow that someone has risen above me. 'Why has he got promoted?' We do not see God's Hand in any occurrence: we are unhappy. Why don't we see God's Hand in every event? Because, we are the doers; if you remove your doer-ship, you will benefit greatly.

You are a doctor, but you are also a householder, a wife. *Devi!* you cook the meals, or you get them cooked. When you cook, your husband eats, the entire family eats. Sometimes you enquire: 'How does the fried rice taste today?' Your husband replies, 'Very tasty. I have never eaten such a tasty dish of rice before.' The reasons for asking are, so that he appreciates you. *Devi*, where such a feeling exists, you will be defeated? You have cooked the meal, fed the family, eaten yourself, the husband is pleased. If you cook the same meal with the belief – 'It is for *Thakurji* (the Lord).' You will also get *prasad*, the entire family will get *prasad*. Everyone will get food. But the thoughts have become so lofty – one was to cook for the family, to cook for yourself; the other is to cook for the Almighty and to yourself eat the *prasad* given by Him. The difference is between earth and sky! One *karma* is the reason for bondage; the other the means for *moksha*

There is one further small example. *Devi !* what is *karma yoga*? Ramu is a domestic helper, the work he performs is for his employer, but his thoughts are focused on his family. 'When will I complete my work and go home?' While he is performing his duty, his attention is focused on something else – it is attached to something else.

There was a delivery today. Someone had a son after ten years, it was a caesarian. The doctor came out and offered congratulations, 'Many many congratulations! A son is born.' Everyone is delighted, the bands are playing and sweets distributed. Two days later, the same doctor breaks the news: 'I am sorry but despite all effort, we were unable to save the child.' Grief engulfed all. The child is covered in white cloth and returned: 'kindly take your child home, another patient is expected.' The way you perform such acts as doctors -- if you perform similarly at home you are performing your duty. This is *karma yoga*.

The domestic helper Ramu is working at his employer's home, but his vision is fixed on his own family. Whatever work you do, which-ever field it may be in, you may be performing in the operation theatre, whether you are seeing patients during your ward rounds, etc. -- if your inner vision is focused upon God, it is attached to God, then this is *karma yoga*.

*Ram Ram Bhaj Kar Shri Ram, kariye nitya hi uttam kaam!  
(Chanting Ram Ram, Shri Ram, perform excellent deeds every day!)*

Whatever name you like of the Supreme Being, remember Him constantly by that name -- if you like the name Shiva, that is good, if you like Krishna

that too is good; if you like Om, that is also very good, if you like ‘God’, that too is good. If you like Ram, that is extremely good. Keep Him in your remembrance constantly.

Why should we remember Him? He will remind us: ‘*Paramatma!* everything is happening according to Your Wishes, by Your Grace, Your Strength lies behind it. No one knows when You will withdraw Your Strength, then the ladle will not move, the pen will not write.’ No one can say anything. No one can ever know. So it is wise to believe that that it is the Blessings of *Paramatma*, the Desire of *Paramatma* that lies behind everything. I am merely the instrument (*nimit*).

Ladies and Gentlemen! there is much joy in becoming an instrument (*nimit*). The car is moving. You are driving it. A child comes under it and dies. The car is never punished, even though the child came under the car, but the person driving the car is punished. It is so simple to understand. Don’t be the doer. Do not become the person who drives, be the one who is the driven, the *Karma Yogi*. Please allow me to stop here. If there is anything which you like, please follow it in your life. Leave what you do not like. Being one of your own, I pray to you with folded hands – there is much need to change our lives, which must be changed for our *kalyan* (welfare). These are worldly matters- ‘all is well, things are fine’. Everything occurs according to the fruits of our past actions (*prabodh*). You have to do this, only you can do this. Do it with immediate effect. Official languages uses the world ‘immediate action’ – Do it very soon, without any delay!

Ladies and Gentlemen! Auspicious Wishes, Blissful Wishes! You have taken an hour out of such a busy schedule, I can never forget it. Because I am very pleased that you have come here. You could have seen many patients during this time, you could have earned a lot. However, do not consider this evening’s earnings as any less. Ladies and Gentlemen! please do utilize some part of today’s earnings in your life. Please accept my endless salutations (*koti koti pranam*) and my numerous *namaskar!* So will you become *Karam Yogis?* Raise your hands – don’t be shy. (All raised their hands). ‘*Parameshwar!* our prayer is- You know all our difficulties. We do not have the time to wake up early in the morning and sit in front of You for prayer, or to sit in the evening. All our time is spent in performing the work, which You have bestowed upon us. Please make that job of ours into Your Worship.’ *Devi!* next time you leave home, pray : ‘*Paramatma!* whatever You make me do till the evening, may it all become Your Worship. I do not have extra time for prayers.’



If you pray to the Supreme Being in such a loving manner, you request Him -- but first consider Him within you, within every part of you -- He will listen to you. 'I am incapable, *Paramatma*! I am incomplete without You; I have nothing in life besides You: if I have You, I have all. If I am to achieve anything in life, it will be because of You. It will be because of Your Blessings, because You are with me -- You reside within me. Can I be an orphan, when You are there?' Question Him: 'How can I be an orphan when You are there? You are the Lord of Lords and I am an orphan with no one, how is this possible? When You are there, I am complete (*samarth*)!'

Spiritual aspirants! always keep Him with you and perform your duties. There is no necessity to do anything else. Remember Him by any name. See His Art working through your hands. Let us bow before God once more as we conclude.

*Sarvabhakti Mate Paramatmane Shri Ramay Namah: [7]*

## Glossary

*koti koti pranam* : endless / million salutations

*mohjanya karuna*: compassion born out of attachment

*Akalpurakb*: Primal, Timeless Being

*ananya bhakta* : unique disciple, who never deviates

*yukt* : unity/ oneness of your whole-self with the universe.

*yoga-yukta*: yoked to yoga/ firm in yoga

*sadhak jano*: spiritual aspirants

*upasana* : "sitting near" God

*brahma muburta*: Time of God: early morning

*satta*: power/ pure being or existence

*stbul* : physical/ material/ outer

*sukbsma*: subtle

*sarvatra*: everywhere

*Bhagwat puja*: prayer to the Almighty

*ang-sang*: within me, within every part of me

*karma sidhant*: principles of karma/ karma hypothesis

*akaran kripa*: unconditional and unreasoned compassion

*marmik*: poignant