

INTRO TO VEDANTA, cont.

Introducing a new concept, focusing on one aspect of life that permeates the teaching of the Bhagavad Gita. About our roles, responsibilities and the attitude that promotes peace and happiness. Consider the example of running an enterprise:

Roles in running an enterprise

3 Entities, or segments, that make the enterprise functional:

Owner, Trustee and Worker.

Example: Herbal doctor, creates medicine, opens shop, expands business, hires help

Owner	Trustee Operations (financials, management, etc.)	Worker
Creator of idea	Assigned major role in running the business	Hired help
Dispenses wages and rewards	Often works extra hours	Works hours expected
Rewards thoughtfully	Expectation of rewards w/ample trust in owner	Expectations weighted toward own needs
Focus: entirely the enterprise	Focus: partially business, partially himself.	Focus: more self-centric
Worries about business day and night. It's his life.	Worries during the day, but not after hours	Worries based on individual needs
Feels totally responsible	Loves the job, and partially attached	May love the job, but attached to continued employment
<i>Karmaphaladātā</i> : (the giver of results of action) one who dispenses the wages and rewards, who decides how much/when/what to give Conscious person, not inert wall.	<i>Moving to become Karma yogi</i> Begin to become a karma yogi. Less disappointed if you don't get the results. Trusting of the owner—I'll get rewards, but for now the business must be run	Not <i>karma yogi</i> , but <i>karmi</i> . Do the work, expect some actions—nothing less/more. If you get what you want, you're happy. If not, you're not.

Karmaphaladātā: can be looked at in 2 ways. First, an inert one. like a wall. When you throw a rubber ball against the wall, the ball comes back relatively predictably. The wall simply reflects your action, there's no mystery about it. Non-sentient, inert
But if the results are given not in a totally predictable way, it suggests a conscious

entity. And if the conscious entity is an owner, then you should see that the results are given thoughtfully, not arbitrarily.

Karma yoga is all about attitude. Attitude takes on a new meaning when you're given an introduction to *praptasya prapti*: now you begin to see that what you're looking for is actually very close to you. Cushions the sense of disappointment so you don't need all results right now in order to be OK. Moving from worker to trustee, your sense of *karma yoga* gets better.

Chapter 2, v. 47 (Gita's summary chapter)

*Karmani eva adhikāraṣṭe mā phaleṣu kadācana
Mā karma phala hetuḥ bhūrmā te sanghaḥ astvakarmani*

You are not the author of the results of your actions, so... so it is perfectly ok to expect results, but not to excessively worry about it, because you know that it will be taken care of.

Īśvara is the owner of the world. You and I were given the roles. Everything was given to us (choice of parents, name, health, gender, body, mind, ability, etc.).

Q: How can I do something w/out expecting results?

A: There are limited emotional energies that you have. Broadly classified into: 1) devotion to doing a good job (attention to making a contribution), AND 2) worrying about it. *Kṛṣṇa* is saying: would you please recognize that as a trustee or as a worker, given the limited emotional energy you have, you let me do the worrying and you maximize your contribution. You'll get much better results! Don't waste time in worrying about it, b/c I'm the owner, the creator. Be happy doing what you're doing. Don't be miserable waiting for the results. They may never come. Why not? Because I am not a wall, I am a conscious entity.

Dr̥ṣṭa phala: Immediate result (gross result)

Adr̥ṣṭa phala: Result for the future (subtle result)

Example: An old man was gingerly walking w/a stick. A young man runs over and pushed old man aside so he fell down, got muddy, got hurt. People admonished young man. But young man saw a bus was going to run over the old man and this act saved old man's life.

Dr̥ṣṭa phala: old man gets injured and muddy

Adr̥ṣṭa phala: old man doesn't get run over and gets to live

Debt. **Kṛtajña**: the knower of what has already happened, not forgetting what was done. *Īśvara* never forgets a debt.

Example: If someone asks to borrow \$5 and you have a \$5 and a \$100, give him the \$100—neither will forget and you'll be OK asking for payback!

Now let us see the enterprise model and apply it to our lives

Īśvara (Owner)	Jīva (Trustee)	Jīva (Worker)
Sole creator, sole owner	Trusted with responsibility for a circle of family and other relationships. Much less necessary to worry about the rest of people/world.	Dealing with the world at large
Total intelligence, total ownership. Takes everything into account	<ul style="list-style-type: none"> • Extra love and care of your circle. Do a good job of what you've been entrusted with. • Good attachment not necessary 	<ul style="list-style-type: none"> • Extra love is not necessary • → Same • Do not take ownership of your circle. Don't expect anything from them (attachment)

Have complete faith and do not worry. There is a reason why people are put into place (president, etc.). Let god take care of. Do the best you can where you can make a difference. **Maximize your contribution.**

Love vs. Attachment (not the same thing!)

Love:

- Maximum contribution and care
- Minimum worry
- Minimum expectation
- Understanding that I am not the owner

Your children belong to Īśvara. You're a **trustee** responsible for bringing them up. Give them what they need, but let them fly away. Don't lie awake worrying about them. There's only one owner in this whole world, and it is not you.

Attachment:

- Contribution held back
- Assumes ownership
- "Other" owner not recognized

Worry/anxiety comes about due to my not recognizing the non-ownership aspect

3 factors in making progress (in terms of reforming the structure of our lives)

1. *Śruti*: the scriptural authority
2. *Yukti*: makes sense to me; rational thinking; logic. Pure *yukti* not very useful. It should be consistent w/what Śruti is saying
 - a. Atheist: If god existed, I'd be able to see him.
3. *Anubhava*: my experience.
 - In the end, it should give w/your experience