

Three Sins

Normally, we believe that doing good is a meritorious deed (Punya) and doing bad is a sinful deed (Papa). But the Upanishads and Advaita say differently to this. Advaita says that three types of sins are tormenting man. One is Avidya (Ignorance). The second is Kama (Desire). The third is Karma (Action).

Not realizing my unbroken/infinite reality (Akhandā Tattva) is Avidya. That means, the knowledge that "I am everything, everything is me, there is nothing in this creation except me, I am constantly appearing to myself in many forms" is not in experience. That means, the absence of the experience that there is no diversity, what exists is only unity, is the first sin.

If the unbroken/infinite appears broken/divided, desiring to obtain it is Kama. Whenever we believe that more than one truly exists, then division, duality, and multiplicity are formed. It feels to us that there is something separate from us. Then, the desire or passion to obtain that which is separate is born. This is the second sin.

The effort made to obtain that desire is Karma. Whenever you think that something which you do not have is outside, then to obtain that which is outside, you leave your state of peace and move to make an effort. This is what is meant by Karma, this is what is meant by the third sin.

These three, becoming reasons for each other, all together have ultimately thrown us into this ocean of worldly existence (Samsara Sagara). If we want to escape this, we must first eradicate Avidya, which is the root cause of everything. If that is eradicated, it is enough. Everything else gets eradicated.

The antidote to Avidya is Vidya (Knowledge) alone. That means unbroken/infinite knowledge. That means, only when we travel from diversity towards unity, from duality (Dvaita) towards non-duality (Advaita), and become one with the state of Advaita—do we get liberation (Mukti) from these sins.

That means, realize that without becoming one with God, without taking steps towards God, without developing divine qualities, without remembering God, no matter how great a work you do, it becomes a sin.

Therefore, stopping for a while the doing of Karma with the intention of obtaining something externally, identifying the desire related to it and leaving that too, and similarly identifying the Avidya which is the cause of that desire, meaning identifying the state of ignorance that God is somewhere separate from me and leaving that too, first merge with the state of unity.

Whatever you are thinking of obtaining externally, all of them are already within you in subtle form, just like a tree exists within a seed. Therefore, if you are in the state of unity, you can very easily bring those which are in subtle form into gross form. That means, realize that the truth-resolve (Sat-Sankalpa) chosen by you in the state of unity will be fulfilled easily.

Therefore, transcending the ordinary, common knowledge that doing good is a meritorious deed and doing bad is a sinful deed, identifying that the three types of sins mentioned above are the real sins, transcending them too, becoming one with the Advaita state of "I am everything,

everything is me" which is already ready within us, know experientially that "Aham Brahmasmi", meaning "I am God".

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