

THE
PHILOSOPHY
OF

→
KARMA
←

A COMPREHENSIVE STUDY

DR. ROJALIN SWAIN



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**Dedicated
To
The revered memory of my Late Father
Mr. Murali Dhar Swain
Who has made me
What I am
At the feet
Of my Father**



PREFACE

My main aim in this work has been to give a clear, comprehensive and critical account of the different views of classical Indian, contemporary Indian and Western philosophers regarding the law of karma with multiple dimensions of action theory.

The work is based on my study of the primary and secondary sources and on my PhD thesis in the Visvabharati Shantiniketan for 5 years and I must accept responsibility for the interpretations. I have studied and contemplated for years as I reflected on my life and others around me. In this Book, I want to explore the working of karmic law. It is interesting to know how the karma affects me and others around me. The specific objectives of this book is to have a detailed study about the theory of karma and different types of karma elaborately. This book explores all verses of karmayoga in the Bhagavad Gītā as well as a detailed study of karma, rebirth, and liberation and also to get information about bhakti. This book focused on the purpose and consequences of action and how they work in reality. The questionnaire on karma and its relevance to man and the society are explained in this book.

However, I have yet to find a book on karma with all the aspects of its relevant theory and other factual aspects that can help a common person to understand the role of karma in our lives. Some books discuss about karma in relation to Jñāna and Bhakti, and some books explain the bondage and liberation in relation to karma. Unfortunately, there is no book available in the market which can help common man to understand all the aspects of karma. I hope that the presentation and designing of this book will give the readers the feel that karma is an integral part to live and will make the understanding of the deeper philosophical concepts easier to apply in day-to-day life.

ACKNOWLEDGEMENT

“THE PHILOSOPHY OF KARMA: A COMPREHENSIVE STUDY” is the outcome of almost five years of research in Philosophy.

The successful completion of this work would not have been possible without active, unsparing and painstaking guidance of my respected Supervisor Late Dr. Rekha Ojha, Assistant Professor, Department of Philosophy and Comparative Religion, Visva Bharati, Shantiniketan, West Bengal. I am grateful to her for support and guidance. In addition, I would like to offer my heart felt thanks and gratitude to her.

I take this opportunity to place on record my onerous debt to my mother Mrs. Latika Swain for her sustained inspiration without which perhaps the work could not have been the light of the day.

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I am also grateful to my two little daughters, Aditri and Srinika, who support and help me in my studies.

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I would also like to thank Bluerose publishers for their careful and insightful copy-editing, editing, flawless, and alluring printing and publishing.

Bhubaneswar

ROJALIN SWAIN

24 Febtuary, 2026

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CHAPTER-1

Introduction

Preliminary talks about karma

The doctrine of karma is known as the spiritual bent of Indian philosophy. In both the classical and modern eras of philosophical discourse, the law of karma plays an important role. The events of the world and life are retained in the law of karma.

Most classical as well as contemporary philosophers believe in the law of karma, except Cārvāka system. Karma regulates our lives. It is universally known that “every effect must have a cause”. Similarly, in Indian philosophy, it is universally known that “every karma must have a certain karmaphala, whether it is good or bad”. Like the first maxim, the second maxim cannot be avoided. So “the law of karma is known as moral causation”.

The primary motto of the law of karma is “As you sow, so shall you reap.” It is known as the inexorable law of moral causation in the sense that a good action produces good reactions, and a bad action produces bad ones. Misery or happiness (is, was, or will) results from an action. There is no chance of escape from the reactions of actions. There is no chance of destruction from reactions.

The Gītā preaches work education, which is needed in our lives. Radhakrishnan says, “So long as we lead embodied lives, we cannot escape from action. Without work, life cannot be sustained.¹ Even in Gītā, there is a description regarding this statement,

“Na hi kaścit kṣaṇamapi jātu tiṣṭhatya karmakṛt Kāryate hyvaśaḥ karma sarvaḥ prakṛti jaigurṇaiḥ”. (The Gītā 3/5).

This verse indicates that no one can exist for a moment without performing some action. The Gītā gives more importance to karma, even though the body will not be sustained without action. One has to be bound to perform an activity all the time. Regarding this statement, there is a verse in the Gītā,

“Niyataṁ kuru karma tvaṁ karma jyāyohykarmaṇaḥ Śarīrayātrāpi ca te na prasidhyedakarmaṇaḥ”. (The Gītā 3/8)

¹ Radhakrishnan, Dr. S. The Bhagvad Gītā, p. 133.

In Gītā, there is a verse regarding ‘karmaṇye bādhikaraste mā phalesu kadāchana...’² which means to do action without any attachment to the fruit thereof. However, the relevance of this statement is a matter of question. We need to know whether it is possible to perform any action without any desire for fruit. There is a solution available in Gītā through Niskāma karma, through which a person can be eligible to solve the problems in the life.

Man is considered the supreme creature in this universe. We are born with some destiny, and to reach to this destiny, we have to perform some actions. So many thinkers misconstrue actions, yet they are put and practised in everyone’s life, irrespective of caste, sex, religion, and culture. The desires to live, breathe, and die are all karmic effects that existed since the creation of mankind.

One can live each moment with action (karma). “From the Vedas to Sankara’s Vedanta, the “Doctrine of Karma” is one of the most important tenets of Indian philosophy”³. “Karma is an activity that all human beings have to perform until and unless death releases them from the body prison.”⁴ Karma is derived from the Sanskrit word “kri”, which means action. Karma may mean “conscious action”, “sacrifice”, “duty”, “self-surrender”, etc. Nobody can remain alive without performing any action. A person is bound to reap the consequences of his action. The doctrine of karma implies that a person’s karma cannot affect another person’s future. Good karmas have good consequences, while bad karmas have bad consequences.

Karma has three distinguishable components: the agent, the action, and the object. Every action must be end-specific, i.e., have inevitable consequences after it. Such action obviously binds the doer. However, by this action alone, one cannot attain liberation, which is the summum bonum of human life. So, “whatever we do, with our body, speech, or mind, will have a corresponding result. Each action, even the smallest, is pregnant with its consequences”⁵. Action regulates man’s rational, social, and moral

² Bhagvad Gītā, Chapter II, Verse 47.

³ The term *karma* comes from the Sanskrit root ‘Kr’ dhatu, which means to do something. <https://www.wisdomlib.org/definition/karma>.

⁴ WWW.SAIBABA.WS, Extracts taken from Sanathana Sarathi, April, 1998

⁵ Sogyal Rinpoche, author of The Tibetan Book of Living and Dying, Edited by Patrick

needs and moral laws (Dharma). Our duties to our society and in all stages of our life are regulated or governed by karma alone.

Action and Event

There is a difference between action and event. What a man decides to perform is known as an action, and what is caused by nature is known as an event. For example, when one raises the hands to signal something, it is termed “an action”. When the hands get raised due to accidental issues, it is termed “an event” So, “causal uniformities constitute the natural order, whereas karmic uniformities constitute the moral order. They are simply different manifestations of the same cosmic order (Ṛta), which is both immanent and transcendent”⁶. The order is immanent because it describes the nature and behaviour of every being.

The order is transcendent because of the law, whether it is animate or inanimate, mobile or immobile, etc. Such action obviously binds the doer. Each action, even the smallest, is pregnant with its consequences and cannot be revocable or violable.

History demonstrates that even when God takes human form, he is still subject to birth and death. That means, as a human being, God is also bound to do some action. So, the action applies to the human domain only because it is backed by reason, and non-human beings have no sense of reason because they are guided by instinct. Human beings act every moment. For example, talking, listening, watching, and even sleeping are actions that leave their effects on us. Moreover, there is a saying that “to live is to act, and to act is to remain bound to the consequences of action.” Therefore, karma is an important factor in human life. The process of action and reaction is associated with our thoughts, emotions, and behaviour. ‘As you sow, so shall you reap’. This single statement contains the essence of what karma is.

Gaffney and Andrew Harvey, 2002.

⁶ Mohanty, Aditya Kumar, Concepts and Issues in Indian Philosophy : First Edition: 2008. Published by the P.G. Department of Philosophy, Utkal University, in association with Elite Publications, Bhubaneswar.

“Karmendriyāni saāyamyā

ya āstemanasā smaran

indriyārthānvimūḥātmā

mithyācāraṇ sa ucyate”. (Bhagvad Gītā, 3.6)

‘He who, preventing the organs of action, only thinks of the objects is deceived as a hypocrite’.

“Yastvindriyāṇi manasā niyamyārabhate ‘rjuna

karmendriyaiḥ karma-yogam

asaktaḥ sa viśisyate”. (Bhagavadgītā 3.17)

‘Without attachment, if one can control his senses and perform karmayoga, then he is superior to hypocrite.’

There are three important aspects of action, such as the agent (Kartā), action (karma), and consequences (karmaphala). Action and consequences form a nexus. Every action has a reaction. Some actions have equal reactions. For example, reciprocal behaviour is found in most cases when there is a conflict between husband and wife, as the husband or wife irritates or becomes angry with his/her partner. If there is a peaceful atmosphere between them, pleasant behaviour is found in a husband-wife relationship. So, in such cases, we can say that action has an equal reaction if we consider modern society.

Thus, the agent owns the action but also reaps its consequences as he falls into the cycle of birth and death. Action and consequences are two sides of the same coin. Every action has an inevitable end. It is the means to fulfill some ends. Therefore, the agent plays a pivotal role in the action process. The law of karma is based on a maxim- As is the action, so are the consequences. Unless one can earn something, he cannot get something. This is an eternal law. One cannot attain perfection without action. There is a saying in Brhādāranyaka Upaniṣad 4.4.5-6,

“Now as a man is like this or like that, According as he acts and

According as he behaves, so will he be;

A man of good acts will become good, a man of bad Acts, bad;

He becomes pure by pure deeds, bad by bad deeds;

And here they say that a Person consists of desires,

And as is his desire, so is his will; And as is his will, so is his deed; And whatever deed he does, That he will reap.”

“According to the principle of karma, nothing is uncertain or capricious in the moral world”.⁷ We enjoy what we reap. Similarly, we suffer for our own actions “A man becomes good by good deeds and bad by bad deeds”⁸. So “man is a creature of will. As he believes in this world, so will he be when he is gone”⁹. Therefore, we have to do good things in our lives. “Whatever world he covets by his mind and whatever objects he wishes, for the man of pure mind, he gains those worlds and those objects; therefore, let him bhuti, manifested power, worship him who knows the atman”¹⁰. When a man does a selfish action, he binds himself to the circle of birth and death. The consequences are not our fate but the result of our own past actions. For the same reason, our suffering is the result of our actions. Like our sufferings, enjoyment is also the result of our actions. “While thus you live, there is no way by which karma clings to you”¹¹.

Upaniṣad says that past conduct and the present environment are the sole responsibility for man’s actions. Suffering, or happiness, is our creation. According to the Bhagavad Gītā, “we put our own enemy or friend”.¹² Man can have the right to choose action, but he cannot have the right to choose consequences. So, selfish action is the cause of bondage. Man can get freedom because his roots are in God. When man becomes one with God, he can achieve the highest freedom. “He who departs from this world without knowing the soul or those true desires, his part in all worlds is a life of constraint. Nevertheless, he who departs from this world after knowing the soul and those true desires, his part in all worlds is a life of freedom”.¹³ Freedom and karma are two sides of the same coin, i.e., reality.

⁷<https://ishbat.wordpress.com/2016/11/23/karma-1-0-as-explained-by-dr-s-radhakrishnan/>

⁸Brhādārṇyaka Upaniṣad., Chapter III. Verse 2.13.

⁹Chāndogya Upaniṣad, Chapter III, Verse 14.1 . See also Brhādārṇyaka Upaniṣad., Chapter, IV. 4.5.

¹⁰Chāndogya Upaniṣad, Chapter III, 1.10.

¹¹Isāvāsya Upaniṣad, Verse II.

¹² Bhagvad Gītā, Chapter VI, Verse 5

¹³ Bhagvad Gītā, Chapter II, Verse 71.

Karma has a psychological as well as a cosmic aspect. From a psychological point of view, man has the capacity for prediction and precalculation. A man can control his mental tendencies. A man can only strengthen his good thoughts and weaken his bad ones through self-discipline. From the cosmic point of view, in this world, every cause produces some effects, and at the same time, it makes some impressions on our minds. This Saṃskāra tends to repeat the outcome of what we have previously done. So, all actions bear fruit in the world and have an impact on our minds. The whole world is governed by karma. It may be said that a divine power controls the action-reaction process.

So, our future will be dependent on our actions alone. Our generation will be affected by the action-reaction process. In this regard, there is a saying in a Chinese proverb: “One generation plants the tree; another gets the shade”.¹⁴

Indian philosophy deeply believes in karmic theory. The deeds achieved by man can be good or bad. Good action leads to good results, and bad action leads to dire consequences. Regarding the consequences, there is a saying:

“Yatha dhenu sahashtreshu Vatso vindati maataram

Tatha poorva kratam karma kartaara manugachhati.”¹⁵

This verse describes how, as the calf follows his mother in between thousands of cows, in that way, Karmaphala follows the respective man in between thousands of men.

The law of karma depends on the theory of causation. The law states that every event has a cause. In karma theory, one’s own action is known as the cause, and the consequence is its effect. Action not only affects the individual but also affects the world.

Definition of Karma:-

Without different opinions, the concept of ‘Karma’ is incomplete. The chapter shall address various views on karma theory with special reference to Indian philosophy, contrasting Western and contemporary philosophers.

¹⁴Uncle Will’s Hail Town: A Long Journey 1776–1914

¹⁵ Mahabharata, Devanamdhruvanivratani. Verse 13.7.22

Classical Indian Philosopher's Views on Karma:-

Karma in Saṁhitā and Brāhmaṇas:-

In the Saṁhitā and Brāhmaṇas, karma means 'any religious act or rite'. So, it may mean sacrificial work. The Satapatha Brāhmaṇa (ŚB) 1.1.2.1 says: sacrifice is the karma: yajñovai karma: it (ŚB 1.7.1.5) calls sacrifice as the greatest of works. In Yaskasnirukta, 1-2 purusavidyāniyatvāt karma sampattimantrove: man's knowledge is uncertain. Welfare producing karmas are to be found in Vedic mantras (apauruṣavidyā).

Karma in Upaniṣads:-

In the Upaniṣad, karma may refer to ritual actions. In the Upaniṣad, karma is regarded as a moral law. The Upaniṣad teaches that a man falls into bondage due to karma and how karmas can be destroyed in order to escape the birth-rebirth cycle. Through action, one can attain liberation.

“The Bṛhadāraṇyaka Upaniṣad 3.2.3 says:

puṇyovai puṇyenakarmanābhavatipāpaḥpāpaneti: “by good deeds indeed one becomes good, evil by evil deeds”. The Bṛhadāraṇyakopaniṣad emphatically remarks that a man becomes whatever he practises and in the way he behaves¹⁶. “The Sveta Upaniṣad V.7 clearly makes the doer of an act, the bearer of the consequences of that act: Phala karma kartākṛtasyatasyai va copabhoktā.”

According to Chāndogya Upaniṣad, good behaviour results in a good birth, as Brāhmaṇa, Kṣatriya, and Vaisya, and bad conduct leads to a bad birth, as dog, hog, and Chandāla. The Kausitaki Upaniṣad says birth depends on a man's deeds and knowledge. The Kathopaniṣad allows the next birth according to the karma of the person concerned¹⁷. Vasiṣṭha Saṁhitā divides karma into two classes such as Pravartaka and Nivartaka. “The Pravartaka karma is initiated by desire and will, and every member of the Varṇāśrama system has to follow it. This karma is known as Pravartaka as it encourages a man to lead a worldly life, but when the karma is combined with Jñāna and is free from all desires, it is called Nivartaka karma.”¹⁸

¹⁶Bṛhadāraṇyakopaniṣada IV 4.5

¹⁷Kathopaniṣad II 57.

¹⁸Vasiṣṭha Saṁhitā 1.19

Karma in Mahābhārata:-

According to Mahābhārata, “a person is capable of building his own future but his birth in a particular family with all its prosperities and adversities is determined by the inexorable destiny (Daivayattam kulejanmama dayattam ca paurusam)”.¹⁹

Karma in Mārkaṇḍeya Purāṇa:-

This Purāṇa says²⁰ that man is not free from good or bad deeds without enjoying the fruits.

Cārvāka's views

The Cārvākas do not believe in the karma theory or rebirth. They believe that after death, no one can see what happens to him in the next or previous life. Because liberation has no meaning and death is the end of life. In this regard, there is a saying in Sarvasiddhānta saṁgraha that-

“There is no other world Other than this

There is no heaven and no hell;

The realm of Siva and like religions, Are invented by stupid imposters.”²¹

Jaina's views

The law of karma plays an important role in Jaina philosophy. According to the Jainas, the soul is swayamprakāśaka, which has indefinite power, knowledge, and bliss. However, due to karma, the soul resides in bondage. Bondage means the circle of birth and death binds you to come to this world repeatedly. The soul misses his real nature, according to four kasāyas, such as greed, anger, illusion, pride, and falling into bondage.

The Uttaradhyayana Sūtra²² 33.17-18 states that “the number of atoms of every Karman is infinite”, and the soul has the property of upward gravity or movement, urdhagurutva²³. Karmic particles stick in these four kasāyas. These karmic particles attract the flow of karmic matter towards the soul. According to Jainism, the inflow of karmic particles is known as Āśrava.

¹⁹Mahabharata, Resanskrit.com

²⁰Mārkaṇḍeya Purāṇa (XIV. 17)

²¹Sarvasiddhāntasaṁgraha, Verse 8.

²²Jacobi, Hermann (tr), Jaina Sutras, SBE XLV, pt. II, Delhi, 1964.

²³Jacobi, Encyclopaedia of Religion & Ethics, Edinburgh, 1954, Vol. IV, 484 b.

When they penetrate into the soul and bind it is called Baddha. Jainism talks of cultivating the Triratṇa (Right Knowledge, Right Faith, and Right Conduct) by which one can get liberation. When the inflow of karmic particles is stopped, it is called Saṃvara. Moreover, lastly, when the karmic particles are gradually worn out, it is called Nirjarā.

Jainism talks of eight types of karma: Jñānāvaraṇīya (the knowledge-obscuring karma): It conceals the correct knowledge of the soul and generates varying degrees of knowledge; Darśanāvaraṇīya (the connotation-obscuring karma): It conceals the soul's connotation quality; Vedaṇīya (the feeling of karma): it produces pleasure and pain and thereby hides the real nature of the soul; Mohaṇīya (the deluding-karma): it hides the right attitudes of the soul with regard to faith, conduct, etc., and yields passions and a variety of mental states; Āyuh (the age-karma): it determines the life-length of an individual; Nāma (the body-making karma): it deals with the personality like the kind of body, senses, health, etc.; Gotra (the family-determining karma): It determines the caste, family, etc. of an individual; Antarāya (the obstructive- karma): it prevents the inborn energy of the soul and also prevents the doing of an action, good or bad, when there is a will to do it.

There are also some discussions about Ghātiya and Aghātiya relating to these eight karmas discussed in Jainism. From this, we conclude that, as the soul is regarded as the doer of action, the soul is solely responsible for the consequences. Therefore, liberation can be attained when there is a complete disassociation of matter from the soul.

Buddhist's views:

Karma is also an important aspect of Buddhist philosophy. Buddhists believe in the doctrines of impermanency (anityatā)²⁴, momentariness (Kṣanabhaṅgavāda), non-soul (Anātmavāda)²⁵, and no-ego (Nairātmyavāda)²⁶. Karma in Buddhism rests on the doctrine of dependent origination. According to the doctrine, man's present life is the result of his past life, and the future depends upon the present. According to Buddhism,

²⁴ Sinha, J.N. Outlines of Indian Philosophy, New Central Book Agency, Calcutta, 2nd Edition, 1985, p. 82.

²⁵ Sharma, C.D. *A Critical Survey of Indian Philosophy*, Motilal Banarasidass, P.74

²⁶ Sinha, J.N. Outlines of Indian Philosophy, New Central Book Agency, Calcutta, 2nd Edition, 1985, P.86.

due to their karmas, men are not similar or identical. As a result, some are long-lived, some are short-lived, some are healthy, some are unhealthy, etc. A young truth-seeker asked Lord Buddha, ‘What is the reason behind this cause?’

The Buddha’s reply was:

“All living beings have actions (Karma) as their own, their legacy, their hereditary cause, their relation, their shelter. It is karma that modifies existence into low and high conditions.”²⁷

He then described the source of such distinctions in correspondence with the law of cause and effect. Science cannot adequately account for the fact that we are all born with congenital qualities. The nucleus is formed by our parents. They persist dormant within each parent until this inherent primal compound is stimulated by the karmic energy required to create the fetus. Karma is, therefore, the essential, speculative source of this being.

.The collected karmic dispositions, inherited in previous lives, sometimes play a far more significant role than the congenital parental cells and genes in the emergence of both corporal and incorporeal features.

According to Buddhism, five dispositions or processes (niyama) work in the physical and psychic domains.

They are:

‘Utu Niyama’

Bodily inanimate disposition, e.g., cyclic occurrences of winds and rains. The unfailing disposition of seasons, attributes of cyclic changes and events, sources of breezes and rains, nature of warmth, etc.

‘Bija Niyama’

Bodily animate dispositions, e.g., grain is produced from grain-seed; the research-based theory of chamber and genes; and the bodily similarity of twins may be assigned to this disposition.

²⁷ Sayadaw, Ven. Mahasi, The Theory of Karma, <https://www.buddhanet.net/e-learning/karma.htm>

‘Karma Niyama’

Disposition of action, e.g., good work has a good result, and bad work has a bad result.

‘Dhamma Niyama’

Dhamma Niyama means the disposition of standards such as the common event which occurs at the arrival of a Bodhisattva in his last nativity, the magnetism and other similar laws of nature and the common cause of being virtuous.

According to Buddha, volitional action is also known as karma. Volition, or determination (cetanā), is itself the agent; affection (vedanā) is itself the cultivator of the fruits of actions. Apart from these pure psychic expressions (suddhadhamma), there is no one to sow and no one to reap. “Demolished are their primeval seeds (Khina bija); egoistic wishes no longer grow,”²⁸ affirms the Ratana Sutta of Sutta Nipata.

The Samyutta Nikāya affirms:

“According to the seed that’s sown, so is the fruit you glean there from? A doer of good will gather good. Doer of evil, evil gleans, Down is the seed, and thou shalt taste the result thereof.”²⁹

According to the Buddhist doctrine of karma, one is not always coerced by an ‘iron necessity’, for karma is neither destiny nor luck forced upon us by some curious unknown power to which we must feebly submit ourselves. A person has to accept the result of his own action. Therefore, no one can distract someone’s karma to another direction. How far one distracts depends on oneself.

The Buddha said, according to Anguttara Nikāya,

“If anyone says that a man or woman must accumulate in this life according to his present accomplishments, in that case there is no reverent life, nor is a chance provided for the entire disappearance of sorrow. But if anyone says that what a man or woman accumulates in this and future lives corresponds

²⁸ Sayadaw, Ven. Mahasi, The Theory of Karma, <https://www.buddhanet.net/e-learning/karma.htm>

²⁹ Sayadaw, Ven. Mahasi, The Theory of Karma, <https://www.buddhanet.net/e-learning/karma.htm>

with his or her accomplishments present and past, in that case there is a religious life, and a chance is provided for the total disappearance of sorrow.” (Anguttara Nikāya)

Although it is stated in the Dhammapāda that “not in the airspace, nor in mid-sea, or entering an alp cave is found that place on earth where one may flee from (the outcomes of) an evil deed,”³⁰ one is not bound to atone all the past dues of one’s karma. If such were the case, liberation would be futile. Perpetual reappearance would be the adverse outcome.

The law of karma says that the fruits of an action depend upon the character of the action. If a man has committed a sin, he will have to suffer for it in hell, but if a man has committed a sin by mistake, he will get rid of it after suffering a little in this life. The theory of karma is not a personal law, and it works by itself without relying on any agent or soul. Buddha’s doctrine of karma is not mechanical because man’s present life is determined by his past karmas, and the future is free and depends on our will.

The Buddhists says about the transmigration of Saṃskāras, which transmigrates from birth to birth without the transmigration of the soul. So, they do not believe in the transmigration of the soul. “The soul is a bundle of five skandhas such as Rūpa (matter), Vedanā (feeling), Saṃjñā (perception), Saṃskāra (disposition), and Vijñāna (consciousness)”.³¹

Classification of Karma:

Karma is divided into four kinds according to distinct functions. ‘Reproductive karma’

“Every nascency is governed by a past good or bad actuation, which prevailed at the concern of death. Karma that states the subsequent birth is called reproductive karma.”³² The demise of an individual is purely ‘a provisional end of a provisional occurrence’. Though the present form ceases, another form that is neither alike nor completely distinct takes its place. According to the prospective idea-resonance produced at the time of

³⁰ Sayadaw, Ven. Mahasi, The Theory of Karma, <https://www.buddhanet.net/e-learning/karma.htm>

³¹ Chatterjee, Dutta, An Introduction to Indian Philosophy, Eighth Reprint Edition, University of Calcutta, 1984.

³² Sayadaw, Ven. Mahasi, The Theory of Karma, <https://www.buddhanet.net/e-learning/karma.htm..>

demise, the karmic energy that actuates the life flow is still viable. It is this last idea, which is literally called reproductive (Janaka) Karma, that regulates the condition of an individual in his upcoming birth. This can be either a good or a bad action.

According to the commentary, reproductive karma is that which makes cerebral accumulations and corporal accumulations at the point of conception. The germinal consciousness, which is known as patisandhi rebirth apprehension, is stated by this reproductive (janaka) karma.

There arise the ‘physic-decad’, ‘gender-decad’, and ‘foundation- decad’ (kaya-bhavavatthu dasakas), (Decad = 10 factors) in birth consciousness.

(a) The physic-decad is composed of:

The constituent of expansion (pathavi). The constituent of coherence (apo).

The constituent of heat (tajo).

The constituents of movement (vayo).

(b) The four limbs (upadana rupa):

Complexion (vanna).

Aroma (gandha).

Flavour (rasa).

Beneficial Essence (Oja)

(c) Endurance (jivitindriya) and physical (kāya)

These avinibhoga, jivitindriya, and kāya are collectively known as “physic-decad”.

Gender-decad and foundation-decad are also composed of the first nine factors: sex (bhava) and position of consciousness (vathu) correspondingly (i.e., eye, ear, nose, tongue, and body).

The gender of a person is steadfast at the very formation of a being. It is stated by karma and is not an unexpected union of sperm and ovum cells. The pain and pleasure one experience during one’s lifespan are the inescapable outcomes of reproductive karma.”

‘Supportive Karma’

“Immediately after formation until the demise moment, this karma brings forward to carry the reproductive karma. A moral adjuvant (kusala upathambhaka) karma helps in giving fitness, prosperity, pleasure, etc. to the being born with a virtuous reproductive karma. A vicious supportive Karma, on the other hand, helps in giving pain, sorrow, etc. to the being born with a vicious reproductive (akusala janaka) Karma, as, for example, to a beast of burden.”³³

‘Obstructive Karma or Counteractive Karma’

It tries to crumble, intersperse, and crimp the fruition of reproductive karma. At one hand, a person born with good reproductive karma may point to the various layouts. Thus, stopping him from enjoying the joyous consequences of his good actions. On the other hand, the non-human being born with bad reproductive karma may escort a cheerful life by getting good food and lodging, as a consequence of his good counteractive or obstructive (upabidaka) karma, which stops fulfilling the evil reproductive karma.

‘Destructive (Upaghātaka) Karma’

According to the law of karma, the prospective vitality of the reproductive karma could be abolished by a bare influential rival karma of the past, which, in search of a chance, may quite suddenly act, just as an influential counterproductive force can prevent the way of a flapping arrow and bring it down to the ground. Such an action is called destructive (upaghātaka) karma, which is more effective than reproductive and supportive karmas; it not only hinders but also demolishes the entire energy. This destructive action may also be either good or bad.

Here is an instance of Devadatta, who tried to murder the Buddha and who induced a schism in the Saṅgha (disciples of the Buddha). His good reproductive karma escorted him to the nativity in a royal family. His constant abatement and accomplishment were due to the action of the supportive karma. The counteractive or obstructive karma came into effect when he became extremely concerned about degradation because he was

³³ Sayadaw, Ven. Mahasi, The Theory of Karma, <https://www.buddhanet.net/e-learning/karma.htm>

ejected from the Saṅgha. Ultimately, destructive karma led his life to a despondent end.

According to the order of effect, karma also has four types: ‘Weighty (Garuka) Karma’. This type of karma makes its outcomes in this life or in the next life. If the outcome is good, then it is purely mental, as in the case of Jhāna (euphoria or absorption). Otherwise, it is lexical or psychic. On the unlawful aspects, there are five instantly effective odious offences (pancanantariya karma): homicide, the murder of an Arahant, the hurting of a Buddha, and the formation of a schism in the Saṅgha. Perpetual Scepticism (Niyata Micchaditthi) is also designated as one of the weighty (garuka) Karmas.

If a person develops the jhāna (euphoria or absorption) and then executes one of these odious offences, his good karma will be annihilated by the influential evil karma. The evil karma will affect his succeeding birth despite of previously obtaining the jhāna. Devadatta was perplexed by his psychic power and reached to an evil state as he hurt the Buddha and generated a schism in the Saṅgha.

King Ajatasattu would have achieved the first stage of sainthood (Sotapanna) if he had not executed patricide. In this way, the influential evil karma became a hurdle to his obtaining sainthood.

‘Proximate (Āsanna) Karma or Death-proximate Karma’ - Proximate Karma is what one does or remembers instantly before the juncture of dying. Owing to its significant role in regulating future birth, much significance is bestowed to this deathbed (āsanna) karma in all Buddhist countries. The practices of emphasising the dying man’s good deeds and inspiring him to do good things on his deathbed is still persuaded in Buddhist countries.

Sometimes a bad person may die happily and receive a good birth if he recollects or does a good act at the last moment. At times, a good person may die unhappy by immediately recollecting a wicked act of his or by bearing some displeasing thought, perhaps forced by adverse conditions.

‘Habitual (Accina) Karma’ - Habitual Karma is what one routinely executes, remembers and for which one has a great liking. Routines, whether good or bad, become second nature, leaning to form the character of a person. In this manner, at the moment of demise, unless impacted by other incidences, one generally remembers one’s routine deeds.

‘Cunda, a butcher who was keeping in the region of the Buddha’s convent, died yelling like an animal because he was receiving his living by killing pigs’.

‘Reserve or Cumulative (Katatta) Karma’- This actually means ‘because done’. All actions that are not comprised in the above-mentioned and those actions that are rather unremembered are known as reserve karma. There is another classification of karma according to the time in which effects are worked out:

Instantly Effective (Ditthadhammavedaniya) Karma. Latterly Effective (Uppapajavedaniya)- Indistinctly Effective (Aparapariyavedaniya) Disused or ineffective (Ahosi)

Instantly effective karma is accomplished in this present life. According to the Abhidhamma, one does both good and bad thing during the javana process (idea-yearning), which generally lasts for seven idea-moments. The consequence of the first idea-moment is that one may accumulate in this life itself. This is called instant-effective karma. While it does not work in the present life, it is called as disused or ineffective karma. Latterly Effective Karma means when the seventh idea-moment fails and its consequences are accumulated in the next birth.³⁴

This, too, is called defunct or ineffective karma if it does not function in the second birth. The consequence of the intervening idea- moments may take place at any time until one achieves Nibbana. This type of karma is known as indistinctly effective karma.

No one, not even the Buddhas and Arahantas, is exempted from the effect of this karma, which one may experience in the course of one’s wandering in Saṃsāra. There is no special kind of karma known as defunct or ineffective, but when any actions that do not produce its effects in the present life or in a subsequent life, those actions are termed as defunct or ineffective karma.

The consequences that take place according to these three karmas, such as evil actions (akuśala kamma), which may develop in the apperceptive planes (kammaloka), (Six heavenly planes, one human plane, four

³⁴ Sayadaw, Ven. Mahasi, The Theory of Karma, <https://www.buddhanet.net/e-learning/karma.htm>

miserable planes, such as eleven kāmāloka.) Here are only four miserable kāmāloka.

- Good actions (kuśāla kamma), which may develop in the apperceptive planes beside the four miserable planes.
- Good actions (akuśāla kamma) that may develop in the domain of formation (rupa brahmaloka). There are four Arupa Brahma Loka.”

Like other systems, they also believe ‘karma is the root cause of bondage, and liberation is possible only through true knowledge’.³⁵ “In the Dhammapāda, karma is birth, karma is death, karma is pleasure, and karma is pain’. As long as karma works, no one can claim to be free from all these afflictions”³⁶. Subsequently, all action is under slavery; it has to be gotten rid of. “When the moment of true knowledge arises, all karmas are abandoned, uprooted, and pulled out of the ground like a palmyra tree, becoming non-existent and not liable to spring up again in the future”.³⁷

According to the Buddhist philosophy, an action, influenced by attachment, desire and greed, generates the seeds of karma. It causes rebirth, but an action without raga, moha, or dvesa does not cause bondage. By practicing these eightfold paths (Right Views, Right Resolve, Right Speech, Right Conduct, Right Livelihood, Right Effort, Right Concentration, Right Mindfulness), man comes out of bondage and attains liberation, or Nirvāṇa, which is the ultimate destiny of human life.

Nyāya- Vaiśeṣika’s view:-

Similarly, in Nyāya, the law of karma also occupies a central place. According to Nyāya, man has dual characteristics, i.e., a body-mind complex. As long as there is a body-mind complex, action is necessary. According to the Nyāya system, your current life is the result of your past karma. Past karmas also influence by the body-mind complex. Every individual has a unique identity. As one thinks, so does the psyche, which changes from time to time.

Due to a lack of knowledge, one develops Rāga, Dvesa, Moha, Ahaṁkāra, thinks that this false knowledge is real, and develops feelings

³⁵Complete works of Swami Abhedananda vol. V. p. 122.

³⁶Dhammapāda, p. 335.

³⁷ Warren, H.C. Buddhism in Translations, pp. 216–17

like “me” and “mine”. This is the main cause of bondage. Some actions get a reaction immediately, while others take longer to get the consequences. People get their karmaphala in the form of pleasurable and painful lives. According to Nyāya, Adṛṣṭa (unseen power) needs to be aroused to account for karmic determinism. Due to divine will, there is harmony in the state of nature. Only through self-will can one get liberation (apavarga). Real knowledge is the cause of liberation. It is attained through steady contemplation, righteous conduct, and the practice of yoga.

Purva Mimāṃsā’s view:-

In Purva Mimāṃsā, action is equated with Dharma. A real action is sure to bring happiness sooner or later. One is bound to perform his duty. An action performed here and now may reap fruit after a long time in this life or in heaven. This generates karmic potency and known as Apūrva because it was non-existent before the action was performed.

According to Mimāṃsā, the law of karma is impersonal. It explains the karmic effect in the form of prārabdha. Every action has potency (Śakti), which determines the outcome based on the availability of suitable conditions. Mimāṃsakās talks about various types of karmas. Nitya karmas refer to a person’s daily duties. Naimitika karmas refer to the obligatory actions performed on a specific occasion. Kāmya karmas refers to the intended actions that are directed toward a particular goal. Niṣiddha karmas refer to the prohibited karmas that lead one to hell. So, according to Mimāṃsā, as every good action is rewarded, every bad action is also punished. So ‘duty has to be performed for the sake of duty’.

Advaita vedānta’s views:-

In Advaita vedānta, the law of karma occupies a paramount place. Avidyā is the root cause of bondage, and vidyā is the sole means of liberation. Kāma is born out of ignorance. Due to avidyā, the self wrongly recognises itself with the body. The nature of the body in which the soul resides is the consequence of previous karma. One performs a new action in order to experience the consequences of past actions, which renew bondage. A man is responsible for his actions. Man has the inherent quality to overcome avidyā and pursue the path that leads to the state of perfection. One can attain the highest state through prayer, worship, and the grace of God.

So, the actions done with passion lead one to bondage, and the actions done without any selfish motive lead one to liberation. According to the Advaita Vedānta, a liberated soul can act to cause collective well-being (lokasaṃgraha).

The law of karma is also considered a distinctive feature of Hinduism. According to Hinduism, every action has an equal reaction.

The doer of the action is responsible for his reaction. The action-reaction relationship is just like a cause-and-effect relationship. The law of cause and effect is an integral part of Hindu philosophy. This law is termed karma, which means “to act”. ‘As you sow, so shall you reap’ is the fundamental tenet of the law of karma.

Man is the architect of his own destiny. Karma is the root cause of embodiment. In that way, what we think, say, and do bring mental conditioning. There is nothing in this universe that is absolutely good or absolutely bad. “Good” and “bad” are value judgments made by an individual. According to the Hindu view, “good is that which takes us near to our self, and evil is that which creates a distance between us and our real self.” Hindu philosophy believes that if an individual’s action is good, then the next birth will be rewarding; if it is not, then the next birth will be punishing or may degenerate into a lower form of life. One should act in his life according to Dharma, or what is right.

The action must be end-specific, i.e., have certain consequences, to achieve something. Such action obviously binds the doer. But by this action alone, one cannot attain liberation, which is the summum bonum of human life. So how can we get liberation? For this, we have to perform those actions that help to us get Mokṣa. But which type of action do we have to take? In this case, the Bhagavad Gītā, which is known as the holy scripture of Hinduism, shows us the path to get rid of this problem. The Bhagavad Gītā spells out the secret of doing action, which is known as Niṣkāma Karma. Then, the doctrine of karma constitutes an important issue in Indian philosophy. This thesis shall address the philosophical significance of karma theory, with special reference to the Bhagavad Gītā.

The contemporary Indian Philosophers also have different views regarding the law of karma.

Contemporary Indian Philosopher's View's on Karma

Swami Vivekananda:-

He believes in the law of karma. Our past actions will determine our future. Ignorance binds man so that he forgets his true nature and performs actions with false views and notions, producing Samskaras that will be the determining factor of our coming life. As a result, a man is accountable for his actions. Through good deeds, one can attain freedom. As a result, one should be selfless and detached from one's own reactions.

Vivekananda says that "one must work like a master and not like a slave"³⁸. He emphasised the Nişkāma karma of the Bhagavadgītā. As a result, one should act without any expectation for the consequences. Vivekananda says, "He works but he works without any motive, neither for money nor for fame, nor for anything else and when a man can do that, he will be Buddha and out of him will come the power to work in such a manner as will transform the world. This man represents the very highest ideal of "karma yoga"³⁹. So, one should act with selfless motives and desires. Vivekananda defines karmayoga as "the knowledge of the secret of work"⁴⁰. He says that to attain God, one must be a Karmayogi. God has to be realised only through action.

Swami Dayananda:-

According to him, the soul is free to choose actions but dependent on God for the fruits of actions. Good deeds give the soul emancipation, and bad deeds give the soul degradation.

Sri Aurobindo:-

Though he believes in the law of karma, he does not believe that "as you sow, so shall you reap", as he observed that rational mind can't justify the concept of reward and punishment. He says that "all existence is in continuous process". Our thoughts and feelings as well as our actions have certain consequences. A man has to exercise control over his actions. Sri Aurobindo says "It is not the law of karma which determines the destiny of the soul but rather the soul which uses the law as one of its instruments."

³⁸ Vivekananda, Swami, Karmayoga (p p -131-32).

³⁹ Ibid, pp (142-43).

⁴⁰ Ibid, p-113

Man's nature and life circumstances are the result of his inner and outer activities, not some fortuitous and inexplicable things. He is what he has made of himself and the past man is the father of the man of the future. "Each man reaps what he does he suffers. This is the law and chain of karma, of action, of the work of natures, energy and it give a meaning the total force of our existence nature, character, action which is absent from other theories of life"⁴¹. He also believed that as good leads to good consequences, bad action leads to bad consequences. Sri Aurobindo says that there must be a cosmic power which knows all the actions we take. In that way, God controls our lives.

Therefore, Sri Aurobindo says, "It is not conceivable that the spirit within is an automation in the hands of karma, a slave in this life of its pastactions."⁴² Therefore, the truth must be less rigid and more flexible. If a certain amount of past karma is formulated in the present life, it must be with the consent of the psychic being. It presides over the new formation of its earthly experiences and consents not just to an outwardly compelled process, but to a secret will and guidance. The secret will is not mechanical but spiritual in nature. The guidance comes from the intelligence which can use mechanical processes which is not their subject. Therefore, it has two elements; karma as an instrument, but also the secret consciousness and will within working through the mind, life and body as the user"⁴³.

Mahatma Gandhi:

Gandhi also gave tremendous importance to the law of karma. He says that a man's present life is the result of his past actions. His thoughts, feelings, and character are all determined by his past actions. So, man is the maker of his own destiny. Gandhi also believes in the law of karma both from the metaphysical and moral perspectives. There is a saying, "Every individual is unique because of his peculiar physical and mental constitution. What an individual is now is the result of his previous actions, his habits of thinking, feeling, speaking, and acting. Man makes himself through all these diverse activities, internal and external. They appear to be insignificant separately,

⁴¹ Aurobindo, Sri, *The Life Divine*, Volume 18, P-718.

⁴² Aurobindo, Sri, *The Life Divine*, Volume 18, 1972, P-840.

⁴³ Aurobindo, Sri, *The Life Divine* Volume-18,p- 720-21

but taken together, they create the tremendous forces that shape his health, character, and his entire destiny.”⁴⁴

S.Radhakrishnan:-

Radhakrishnan believes in the doctrine of karma. Man is free to choose action, so the future is in the hands of man only. Our future will be determined by our past actions. He also says that karmas are performed by the soul. Self-determination is one's own karma. Analogically, he says, “The cards in the game of life are given to us; we do not select them; they are all traced to our past karma, but we can call as we please, lead what suit we will, and as we play, we gain or lose, and that is freedom”⁴⁵.

The concepts of “moral freedom,” “justice,” and “the agent” play important roles in the theory of karma. The deed is the consequence of an agent's action, and it also regulates our future actions. In this sense, it is both “retrospective and prospective”⁴⁶. He says that action is the moral responsibility of a man. He also believes that good action leads to reward and bad action leads to punishment. “As we sow, so shall you reap.” Good as well as bad are the consequences of our karma alone. The supreme reality, or the absolute present is present in every person. Hence, one should surrender himself to God to be saved by him from bad and good results.

There are also different views in respect of western philosophers regarding the law of karma.

Western Philosopher's Views on Karma

Immanuel Kant's view:-

The practical demands of our lives, according to Kant, compel us to expect reward for virtue and punishment for vice⁴⁷. He also says that “the virtuous can expect reward only in a religious scheme where God is said to be the moral governor or the dispenser of justice.” It is said ‘a man is born into the

⁴⁴ Dutta, Dhirendramohan, *Philosophy of Mahatma Gandhi* 1953, P-77.

⁴⁵Radhakrishnan, S, *The Hindu view of life*. P-75.

⁴⁶Radhakrishnan, S- *An Idealist View of Life* (unwin books, London, second Impression, 1974)., p-219.

⁴⁷cf. Kant's critique of practical reason and other works (Transl.), Abbott, Thomas Kings Mill (Longman, Gren Co., 1898), p.229.

world he has made⁴⁸ or to the idea of “continuity” through work”⁴⁹. When he performs initiation, he verily pours out his own self”.⁵⁰

John Hick’s view:-

“There is no arbitrariness, no randomness, no justice in the inequalities of our human lot, but only cause and effect, the reaping now of what we have ourselves sown in the past”.⁵¹

Arthur C. Danto’s view:-

He holds that “an action bearing some significance, in this context, is one which the agent himself has caused to happen and which is not merely a “basic action”⁵²”

C.G. Jung’s view:-

“What happens to a person is characteristic of him. He represents a pattern, and all the pieces fit one by one as his life proceeds; they fall into place”. According to some predestined design, whatever we say, do, or think has a result, and it may affect us either in this life or in another.

Arthur Robson’s view:-

“karma”⁵³ means “actions”, “doing”, but it is an outcome of only that we do by natural impulse, innate tendency. In other words, one’s karma is the sum of one’s habits, tendencies, mannerisms, and peculiarities of nature, as manifested in what one does.

H.P. Blavatsky’s view

He assures us that “every creature is subject to karma”⁵⁴. “No spot in the manifested universe is exempt from its sway”⁵⁵. According to H. P.

⁴⁸Satpatha Brahmana- XII.9.11 (transl.) Maxmullaried.) sacred books of the East Series (MotilalVanarasiDass, India), LXLIV, Second Edn., 1966), p.259.

⁴⁹Ibid XI, 2.2.

⁵⁰Ibid., VI.2.2.29.

⁵¹Hick, John , Philosophy of Religion, (Second ed.) (prentice Hall, India, 1978), p.108.

⁵²Danto, Arthur C,- ‘Basic Actions’ in the philosophy of action, (ed.) white, Alan R. (Oxford University Press, First Published, 1968, Repinted, 1973.), pp, 43-59. An action guides the agent’s life. In other words, the agent is totally affected by his action.

⁵³ Robson, Arthur, Look at your *karma*, Adyar: Vasanta Press, 1964,p-2.

⁵⁴ Blavatsky, H.P., The secret doctrine, (Adyar :Theosophical Publishing House, 1978) 2.361

⁵⁵.Blavatsky, H.P.,The Key to Theosophy, Joy Mills,ed (Wheaton, IL; Theosophical

Blavatsky, “the one life is closely related to the one law which governs the world of being-karma”⁵⁶ and this is “the ultimate law of the universe”. She says that “it exists from and in eternity, truly, for it is eternity itself”⁵⁷. She defines karma as “the unerring law which adjusts effect to cause on the physical, mental, and spiritual planes of being”⁵⁸. “Karma” restores disturbed equilibrium in the physical world and broken harmony in the moral world”⁵⁹. According to the Secret Doctrine, “As no cause remains without its due effect from greatest to least, from a cosmic disturbance down to the movement of your hand, and as like produces like, karma is that unseen and unknown law which adjusts wisely, intelligently, and equitably each effect to its cause, tracing the latter back to its producer.”.

Except for Chāravākās, all other systems are based on the idea that whatever the individual does, the potency in the form of pleasure or pain can be reaped in this life or in future lives. Whatever man has reaped comes in the form of Saṁchita, Kriyamāṇa, and Prārabdha karmas.

So, “Man is the maker of his own fortune” and that whatever he does or does not do, will be reflected in his present, past, or future life. Buddhists, Jainas, and Hindus believe that the real nature of the soul is free, but due to the combination of the body, it suffers or enjoys. Similarly, except for Chārvāka, all other systems hold the view of the transmigration of the soul from birth to birth.

The function of the law of karma is “to equip the individual with the body and the environment that his past career entitles him to, and the events of nature, good or bad, that form the common background of the people of an age or a country are just what is deserved by all of them according to their common moral worth”.⁶⁰

“The law of karma is interpreted as the law of conservation of moral energy.”⁶¹ According to the philosophers, the law of karma is a

Publishing House, 1981).

⁵⁶Secret Doctrine, 2.359.

⁵⁷ Ibid, 3.306

⁵⁸Blavatsky, H.P., key to theosophy (see chapter.2, n.6), p.121

⁵⁹Key to Theosophy, p.124

⁶⁰ Dutta, D.M. , Philosophical Perspectives, A Selection of Essays, Patna, Bharati Bhawan, 1971, p.93.

⁶¹ Radhakrishnan, S, Indian Philosophy, Vol.I, London, George Allen & Unwin, P.245.

conservation of moral values, merits, and demerits of actions⁶². “This law of conservation means that there is no loss of the effect of work done (kṛtapraṇāśa) and that there is no happening of events to a person except as the result of his own work (akṛtābhyāgama)”⁶³. A man’s actions whether good or bad,⁶⁴ leaves behind some sort of potency which has the power to bring the result of his actions. There is no chance of escaping from the law.

The notion of Varanashrama System that individual possesses essential qualities that establish them into certain sort of social beings i.e. Brahmin, Kshetriya, Vaishya and Sudra. Each varna’s individual have been assigned with the designated jobs referring to that varna. For Brahmin, it is teaching and circulating the knowledge, sacrificing for himself and for others; for Ksetriya, studying, enduring a life without any addiction to the sensory objects. Ksetriyas are expected to protect their countries and its people by sacrificing their lives in the battlefield; for Vaisyas, trading, farming and lending money are the main occupations and the Sudras are expected to serve the people of the three uppercaste classes without any bitterness. Karma doctrine is linked with the duties of each varna.

Qualification of a KarmaYogi:-

A karmayogi must get free from all types of egoism and negative attitudes. He should not have any greed for the fruits herein and hereafter. He should be fearless. A bashful man is unfit for karma yoga. He should have an agreeable, pleasant, and sociable nature. He should have perfect variability, mercy, and universal love; he should possess the qualities of sympathy and tolerance. He should have a balanced mind. He tends to care for others. He should live a simple life because luxurious people cannot share his possessions with others. In the words of Gītā,

“Samniyamendriyagramam sarvatra samabuddhayah Te prapnuvanti mameva sarvabhutahite rataah”.

⁶² Chatterjee, S.C. & Dutta, D.M, An Introduction to Indian Philosophy, Calcutta, University of Calcutta, Eighth Edition, 1984. P.P.15.

⁶³ Ibid., p.15.

⁶⁴. Dasgupta, S.N ,A History of Indian Philosophy, Vol.I, Cambridge, Cambridge University Press, 1922, P.72.

“Constraining and oppression of the senses, concerning everything equally, in the prosperity of all exultants, these also come to Me.” (Bhagvad Gītā, Chapter XII-4).

A karmayogi has faith in himself, God, and the word of his Guru. He should have the power of fortitude. It is not an easy job to find a real Adhikari, but if one can bear these qualifications, the other capability will come to that person by naturally when one can genuinely work in karmayoga. Prem and Sraddhā are the two qualities of a karma yogi. Therefore, ‘Work is Worship’ is the basic tenet of a karma yogi. A karmayogi extends to the Lord as an atonement (Iṣvara Pranidhāna) whatever he does via the Karma Indriyas (Organs of Action).

He does not assume even a recurrence of love, admiration, or obligation from the people whom he is helping. He must be very cautious in discouraging his motives during action. The action will be selfless and dispassionate by performing constant work with a pure heart. There are three Doṣas: Mala (dirt like greed, desire, wrath, etc.), Vikṣepa (fling of the mind), and Āvaraṇa (conceal of nescience). Mala is isolated via Niṣhkāmya Karmayoga; Vikṣepa is far away by Upāsanā; and Āvaraṇa is isolated by studying Vedic literature and knowledge. Karmayoga obtains Citta Śuddhi. It purifies the heart and orders the mind, according to Jñāna Udaya (the origin of knowledge).

Swami Ramadas says, “The action of the Karma Yogi briskly takes him very far in his spiritual transformation, and its outcome lasts a very long time. This action waives in the entire world an eternal and extreme benign effect.”⁶⁵ Accord to a true karmayogi, understanding the discreet nature of karma and adoring the infinite bliss of the Ātman are very important. The karmayogi has no affection for any sensual objects. He serves the body as a device of God, given to him to attain His purpose. The karmayogi acquires gleam through performed action, for God’s sake.

⁶⁵ Sivananda, Swami, Practice of Karmayoga, A divine life society publication, 1995 ,p-7-9.

CHAPTER-2

Law of karma vis-à-vis Nişkāma Karma

Introduction of Karmayoga

Karmayoga is a combination of two terms: karma i.e. action performed in accordance with scriptures and yoga and balance of mind and body with serenity and equanimity. Karmayoga is nothing but “the art of action.” It is the practice of surrendering your karma to the Lord’s karma and invoking the karma that will help you in achieving mokṣa. The term ‘art’ may mean one should take action happily. For example, it is the duty of a woman to cook some food for her family. As a result, she must perform this duty cheerfully and without complaining to others. However, we now see that some women regard it as a burden and are dissatisfied with this responsibility. Therefore, from this point of view, one should learn this art of action, which is known as karmayoga.

Even diseases, whether curable or incurable, shape an individual. It may be the action of the present, which is performed here and now, or the past, which has already been performed. Karmayoga plays an important role in the Bhagavadgītā, which is known as ‘Smārta Prasthāna’ in Prasthāna Traya, whose glory is unfathomable and illimitable. Man’s experience is reflected in the holy scriptures of Hinduism.

Every action is motivated by some sort of intention or goal. As a result, reason is critical in the action-reaction process. As we know, reason is applicable to human beings only. Hence, every action has some ethical considerations; otherwise, it may be regarded as a bad action. Different people react differently in the same, equal situation. For example, let us hypothetically suppose that A has borrowed some money from X, Y, and Z. In response to this, “X” might get irritated with “A” for not returning his money. “Y” might be a calm, quiet person who gives time to “A” for returning his money. “Z” might be too angry and give himself two days to return his money. In this regard, we see that the responses vary from person to person. because every individual has different attitudes, behaviours, and rational thinking. Therefore, we can say that action is related to its specific consequences.

Process of Tyāga

“Sannyāsaḥ karma-yogaśḥ cha niḥśhreyasa-karāvubhau tayos tu karma-sannyāsāt karma-yogo viśhiṣhyate” (Bhagvad Gītā, Chapter V.2).

“Anāśhritaḥ karma-phalaṁ kāryaṁ karma karoti yaḥ sa sannyāsī cha yogī cha Na niragnir na chākriyaḥ” (Bhagvad Gītā, Chapter VI.1).

“Kāmyānām karmaṇām nyāsaṁ sannyāsaṁ kavayo viduḥ sarva-karma-phala-tyāgaṁ prāhus tyāgaṁ vichakṣhaṇāḥ” (Bhagavad Gītā, Chapter XVIII.3).

The yoga of action is insolent to the renunciation of action. A Sannyāsī and a yogi is one who executes his obliged duty without resting on the consequences of action. He is also a true ascetic with a spiritual nature without any dependency on the results of his actions. The enlightened understands Sannyāsa to be the abstention from action with desire; the intelligent proclaims the cessation of the results of all actions as tyāga.

(1) Abhyāsa (Implementation)	(A) Implementation without discerning the essence
↓	↓
(2) Jñāna (Comprehension)	(B) Awake the essence
↓	↓
(3) Dhyāna (Contemplation)	(C) Attentiveness on Supreme Self
↓	↓
(4) Karmayoga (Cessation of consequence of action)	(D) Performing everything for the well-being of universe without bond

(Figure: 1)

Karma is compulsory for all. We do some action in every moment. Sleeping, sitting, and waking are also actions. So, action forms the nexus that binds humans in the form of consequences. “Your karma determines your consequences.”⁶⁶ The world is based on certain cause-and-effect relationships. Causal uniformities constitute the natural order, whereas karmic uniformities constitute the moral order. They are various expressions of the one cosmic order (Ṛta), which is immanent as well as

⁶⁶https://www.sivanandaonline.org/?cmd=displaysection§ion_id=1180..

transcendent⁶⁷. The order is immanent because it describes the nature and behaviour of every being, whether it is animate or inanimate, immobile or mobile. It is transcendent because the laws cannot be revocable or violable. “The ways of Rta (cosmic and moral order) are understood as ways of providence (niyati).”⁶⁸

In every moment, man acquires different types of experiences. When this experience is identical to causal factors, it creates bhoga, and its cause is known as karma. It is said in Daharavidyā⁶⁹ that life on earth as well as life in the separate world beyond death depends on karma, not only in its acquisition but also in its duration; when the karma is exhausted, life due to it is also terminated⁷⁰. What one does, so he becomes. A good kartā becomes a saint, and a bad kartā becomes a sinner. Merit is attained by doing good deeds, whereas sin is attained by doing sinful deeds.⁷¹

Some Instances of Action and its reaction

“In this context an old śruti is quoted accordingly to which being attached, a man together with the work, attains that result to which his subtle body or of mind is attached”.⁷² Exhausting the results of whatever work he did in this life⁷³, he returns from that world to this for (fresh) work. In this regard, I want to state that pañcāgnividyā as described in the Bṛhadāraṇyaka Upaniṣad⁷⁴ and Satapatha Brāhmaṇa⁷⁵. “It is said that Svetaketu Aruneya of Gautama Gotra went to meet Pravāhaṇa (Jaivali).”⁷⁶

“Pravāhaṇa asked the boy Did your father teach you regarding a man’s departure from this life?

⁶⁷ Mohanty A.K., Concepts and issues in Indian philosophy, published by center of advanced study in philosophy utkal university, elite publication, 2008.

⁶⁸ Mohanty, A.K. Karma , pg dept of utkal university in association with elite publications, 2004.P-20.

⁶⁹Chhandogya upanīṣad VI Śloka

⁷⁰Chhandogya upanīṣad VIII.1-6

⁷¹Bṛhadāraṇyakopaniṣad IV.4.5

⁷²The Bṛhadāraṇyaka Upaniṣad (with the Commentary of Śaṅkarācārya) by Swāmī Mādhavānanda ,Section IV, 1950.

⁷³Bṛhadāraṇyakopaniṣad IV.4.6

⁷⁴Bṛhadāraṇyakopaniṣad VI.2

⁷⁵Śatpatha Brāhmaṇa, Volume 13, Part-7.

⁷⁶Bṛhadāraṇyakopaniṣad, VI-2.2

Do you know the vyāvartana or the return?

Do you know the vyāvartana of Devayāna and Pitṛyāna?

Do you know why the other loka is not filled?

In which oblation that is offered, the water becomes the voice of a person, rises up and speaks?

How is the fifth oblation Apah called Purusa?"⁷⁷

In every moment, we do some actions. Without it, one cannot exist. Existence is the necessity of being human. Action and existence are related to each other. There is no chance of accepting non-action or inaction. So, action is the expression of existence. For example, "I am walking" "I am talking" and "I am sleeping", everything is action, and its reactions are mandatory for everyone, regardless of caste, gender, or religion.

An agent's character may be reflected in his actions. "One must act", "So, as you sow, so shall you reap" are the real things, which we suffer or enjoy in this life or in future lives. Some actions occur by chance or fructify at just the right time.

The concept of "karma" or the doctrine of "karma" is one of the significant features of Indian philosophical thought. Nothing is there in human life without action. So, action is very powerful in nature. Needless to say, karma is a broad subject that is difficult to define. "Everyone is made to act helplessly, compelled by natural instincts"⁷⁸. Nature is always active (Gītā 3/27, 13/29). As the body is an evolution of nature, a person's ego and attachments must remain active at all times. Every individual is moulded by tendencies, emotions, behaviors, and attitudes that arise from prakṛti. The root cause of bondage is prakṛti and its evolution, which binds humans to the state of affairs.

It is necessary to choose the action but not its reaction. In life, one encounters various courses of action. There is free will to opt for a confined course of action, but the reactions follow irrespective of one's will. Action

⁷⁷It is said that Svetaketu Aruneya of Gautama Gotra went to meet Pravāhaṇa (Jaivali), "Pravahana's questions". The Hindu. 28 March 2017. ISSN 0971-751X. Retrieved 8 January 2020.

⁷⁸ Duneja, Prabha, The Holy Gītā, first NAB edition: Delhi, 2014, published by RP Jain for New Age Books.

and reaction compose a seminal link. Therefore, the kartā comes under the purview of bondage only through karma. Fruition is determined by the reactions of various people. Some actions get reactions after a long time while some actions get reactions after a short span of time. Part-lives exist (khaṇḍajīvan) which can be fructified by the potential reactions (Saṁskāras) of previous actions that provided opportunities to do something good or bad. Life gives an opportunity to exhaust actions for the present, which enters an agent into karmic fetters. In this way, the Kartā's past, present, and future will be determined.

Karma serves as a bridge of continuity between the two lives. Man is a combination of mind and body. Death is a transition point between the end of one life and the beginning of another. The saṁskāras (reactive moments) are recompensed only when there is an appropriate physical structure.

Action is completely one's own; it stays with an individual irrespective of time, and place. Here is an example of 'everyman' story, which is often enacted in the form of a play: "Everyman is the protagonist. His name is connotative because he represents everyone. Everyman has everything that a mortal could cherish. He is very handsome, healthy, strong, and very knowledgeable. He is the center of attention for people around him. Being very strong, he commands the allegiance of the muscle-men and all those who grind their axes by the power of their brawn. Being very plentiful, people at large hold everyman in high esteem. He was learned and well-versed in the scriptures, and young and old alike bowed in reverence before him. Everyman lives his life with the utmost sense of fulfillment. As he reaches the age of thirty-five one fine morning, the character strength greets him, saying, "Hello! Everyman, I have come to profess my gratitude to you for all that you have done by way of making my stay with you so comfortable and meaningful.

Now I have the sense of deep regret that I have to leave you because you have passed your youth. Your body is now set to wear out and decay. Strength leaves. Everyman gets the first shock in his life and consoles himself with the wise thought that it so happens to everyone with the passage of time. Again, when he is forty-five years old (while resting), the character Beauty calls upon Everyman, and with a heavy heart says, Everyman! You have been very kind and protective toward me. You have taken enough care to ensure that my tenure is prolonged. Indeed, I have

overstayed. Now, I am constrained to leave you, as you are about to outlive your adulthood. Your body is on the wane. The ravages of time are discernible all through your body. I beg your indulgence to allow me to have a happy departure from you. Every man is deeply anguished and reconciles himself by thinking that beauty is skin-deep. It stays with one only for a short span. When every man attains the age of seventy, he comes to have an eventful encounter with knowledge. Having called upon Everyman, knowledge exclaims.

Everyman! Indeed, I had the rare privilege of being with you for so long. You have not only nurtured me with devotion but have used me for the psychic elevation and embellishment of others. My stay with you has really been very rewarding! But today, with great agony, I come to realize that I cannot be with you any more. Everyman runs into hysterics and cries out. Knowledge, you too like others! I cannot live without you. People still continue to love and adore me because you are with me. Knowledge blurts out I don't want to leave you. We are so intimately wedded to each other that one cannot live without the other. But alas! You are entering your second childhood. Who knows when the sun will set in your life? The time is not far off when you will fail to recognize your own children. Your nervous system will fail. You will lose your memory and the capacity to reason. How can you retain me? So, let us accept the inevitable.

Knowledge departs, leaving every man in a state of bewilderment. Every man breathes his last. The corpse is lying still. The disembodied soul keeps watching the body that it inhabited for so long. He is stripped of all his valuables. With a piece of cloth on his body, it is carried in a bag to the crematorium. His wife, the near and dear ones stay back, wailing and groaning. When the funeral pyre is lit Everyman exclaims, Eh! What is mine, then? Not even this body, which was me all the time and all the way until now! Everything is left behind and becomes a thing of the past, even this body! What is mine, then? There is an answer from the outer void, Everyman! It is the results of your actions, good or bad, that shall accompany you beyond the grave. The way you thought and lived your life shall determine your life ahead.”⁷⁹

⁷⁹.Mohanty, A.K, Karma, published in 2004, PG Dept. Of Philosophy, Utkal University, P-21-24.

The kind of body and the mind that ye shall have, the quantum of pleasure and pain, sense of fulfillment and disappointment, moments of elation and agony that await you in the next life shall be according to the way you have willed to live and act in the present life. You have carved out your own destiny for the future. “No one other than you is responsible for what shall follow.”⁸⁰

Death can result in the loss of both physical and cerebral memory, but some people have superfluous cerebral memory (Jāṭismaras). They keep the past in mind. It is said that such memories progressively fade into obscurity with the passage of time. The path along with the Prārabdha depends upon the conditions and the mindset of the kartā.

The past has a tentative influence on the present, but it does not definitively mould the present. The countenance, bias, one’s energy, limitations, the propensities (vṛttis), and the psycho-physical complex are determined by what has gone on in the past. Every action has a present, a past, and a future, and the future shall become a living present one day.

Here I want to introduce a case study relating to the consequences of man’s past lives.

“At Ananda Nagar, Master asks an avadhut to come close by and asks, what do you fear most?”

Baba! Sight of blood.

M- What do you like most? Seclusion, forest, and mountains. M- Do you know why?

A-No, Baba, I have just such natural likes and dislikes.

M- Of course, this is natural. You don’t understand because they owe their clarification to the distant past. Would you like to know?

Yes, Baba.

M- Sit cross-legged. Close your eyes and fix your mind on the Ista chakra (native plexus). (Taking his stick, he touches the trikoti.) I am taking your mind 120 years back in time. What do you perceive? (with little convulsions in the body) Baba, I perceive a horrible sight! A young man is

⁸⁰Mohanty, A.K, Karma, published in 2004, PG Dept. Of Philosophy, Utkal University, P-25-26.

being beaten mercilessly by three people on a small bridge. He is being stoned. His body is completely messy in blood.

M- I bring you seventy years ahead, say, to show your friends around you. Do you see anything?

A- No, Baba. It is a forest. As night has set in, nothing is visible.

M- Do you hear any sound?

Yes, I hear the feeble sound of a temple bell from a distance.

M- Follow the bell and find your direction.

A- (after sometime) Yes, Baba! Now I see a glimmer of light.

B- M-Pursue both light and sound and reach your destination.

A- Yes, Baba! I have arrived . It is an āshram in the midst of a forest.

M- Enter the āshram. See things around and report.

A- Baba! It is time for evening prayer. The whole ashram premise is reverberating with the sound of drums, cymbals, and conch shells. The monks are invoking the deity loudly.

M- That is the place where you lived in your past life. Do you see certain articles, carefully stored?

Yes, Baba. Certain kathaas. (Wooden slippers).

M- As per the structure of the āshram, if an inmate dies, the wooden slippers are preserved, and you can find your pair behind the third pillar. Do you now understand why you fear blood and love seclusion?"⁸¹

So, we come to conclusion that 'since the karmas are ours, the karmaphalas are also ours'.

The above case histories may touch on the point that it is not the medicines, behind the healing of a patient; rather, it may be the life span of a patient to live for some future period. So, one's present life may depend on his Prārabdha karma.

⁸¹ Mohanty, A K, Karma, first published in 2004 by P.G. Department of philosophy, utkal university.P-29-30.

Even God cannot escape himself from the karmic bondage if he is in human form. For example, Lord Krishna once said, “One day, he was resting beneath a tree. After seeing the foot of Lord, a hunter thought it to be a deer, shot an arrow and Krishna was dead. So, the doer is solely responsible for his action.”⁸² Here I want to introduce some case studies relating to the consequences of an action by a doer.

It is very strange that the twins reside in the mother’s womb with the same circumstances, same food, and same water, but after birth, there are so many differences in the twins’ minds and body structures. Their attitudes, behaviour, personality, and memory all differ in nature. So how could it be possible? Every person is responsible for their actions. So, the twins’ may get those things irrespective of their actions. There are some dispositions in the human mind and body that are inherent by birth due to his past lives.

Action ledgers for unmerited suffering and gratification in life. The strange fact is that one who is humble, noble, and ethical from the initial days of life, undergoes bodily suffering after adapting any deadly disease. Whereas a person who is absolutely given to the paths of venom and entirely culpable is found to live a happy and prosperous life. How do I comprehend this? In this case, one may be confused about to what extent one ought to be moral. Can we be moral? Is there any moral order that presided over by God? Is there any causality or determinism?

Let us take an example of a disease that may be caused by Prārabdha karma. Illness is of the nature of the circumstances. As an event, disease is elucidated in terms of its causal predecessor. The causal connections suggest that, given the predecessor circumstances, the disease must emerge. For example, mosquito bites are the cause of dengue. It is observed that most of the poor people in the slums who cannot afford mosquito nets or other sources of protection.

One of the interpretations of the truancy of disease might be that the body is renitent to the disease, knowingly or unknowingly which provides barriers. Here the important question is: why and how does one come to bear a physical form that is so repellent to the disease? What is required to have the opportunity to take medicine or nourishment? There may be another reason that he is poor and cannot afford a net or a mosquito repellent. Why

⁸² Dutt, M.N. (The Mahabharata(Volume-16): Mausala Parva, Calcutta: Elysium Press. 1905.

is he poor? It could be because he was born into a poor family or because of his previous actions. It may be said that due to his disposition and nature, he is just like that.

The karmic theory hints that even the actions executed in the distant past have the nature, period, and part of suffering that are predestined because of our own making. It might be rightly said that as there has to be anguish, which is nothing other than the essential reactions of the actions already executed, there are conditions leading to the disease.

Every illness has a real or possible cure. There is no such thing as an incurable disease. If a disease has no possible cure, then the disease would be an unusual incident. Everything has a cause and it can be cured or prevented. If a disease is in subsistence, the cure must have been there. Cure precedes the disease. Similarly, elucidation precedes a problem. We try to find the cure for a disease. If a problem has no solution, it may be considered a pseudo-problem. Sometimes the direction to remedy is short, sometimes tortuous, or sometimes long, resulting respectively in less suffering, no cure, and extended suffering. Experience says that a person suffering from a disease has the capability to afford treatment but fails to find the correct doctor who could prescribe the right medicine. Sometimes it may be for the wrong diagnosis or for the wrong medicine; in other words, nature generates surroundings that guide to the frutification of the Samskaras. The resultant success or failure depends on one's Prarabdha. It is often found that some diseases are cured automatically, while others can be cured with medicine. It depends on one's reaction to his actions.

One of the representative instances should be mentioned here: a renowned professor Dr. Patranaik complains of blurred vision and has his medical checkup at the All India Institute of Medical Sciences, New Delhi. He was diagnosed with a brain tumor. He is advised operation. Though prevented by his wife, he is determined to go through surgery. An economist of repute, the very energetic and committed Dr. Patranaik, conducts a national seminar at the department, goes to Delhi immediately thereafter, and goes through surgery. The operation was successful. He remains in a coma and does not regain consciousness. Doctors suggest that had he not gone for an

immediate operation, he would have lived at least seven or eight years, of course with little pressure on the eyes and sporadic headaches.”⁸³

Another instance was that of “Mr. Parida, of Bhubaneswar. When a patient is definitively diagnosed with leukemia, doctors in Bhubaneswar refer the case to the department of Endocrinology at S.C.B. Medical College in Cuttack. It is confirmed as a case of blood leukemia. At the same time, a staff doctor is also found for blood leukemia. Both of them go through biopsies on the same day. With generous donations from sympathizers and colleagues and assistance from the government, he refers to Bombay for medical care but succumbs to the disease after a few days. But Gangadhar goes through medical care at the SCB Medical College; takes medicines as prescribed. Being economically disadvantaged, he can hardly afford a good diet. It was only after a lapse of four years that his condition was found to worsen.”⁸⁴

The representative cases show that whether it is disease, suffering, or health, all are predetermined. The karmic seed will depend upon an environment that will be created by rationality, free will, and self-consciousness.

Sometimes we have seen people with very strong memories. They also have some sense of recollecting past memories. The memories that are vivid during the early stages of childhood (in the case of Jātismaras), get progressively dimmed and evaporate totally at a later stage. The mind is full of memories, impressions, and experiences that can be formed through cognition, connotation, and willingness. The mind outlives the bodily death of the individual and leaves residues in the universe in the form of psychic waves. The disposition of the mind waves of the unembodied person is steadfast by the standard of mind and bodily history of the individual. The fruits of the past generally determine the nature of the wave. Hence, we may say karma is somehow linked with memories.

The mind is not self-functional; rather, it requires a bodily base to be conveyed. The mindly waves glide in the ethereal space, anticipating a

⁸³Mohanty, A K, Karma, first published in 2004 by P.G. Department of philosophy, utkal university. P-37.

⁸⁴Mohanty, A K, Karma, first published in 2004 by P.G. Department of philosophy, utkal university. P-37-38.

befitting physical base, and deteriorate into that particular embryo, which later confirms to be a compatible medium for the retaliation of the reactions to past actions. The timing of modulation from death to new birth rests on the nature of the unembodied mind and the accessibility of a suitable embryonic base. The nature of the mind is determined by the wave it originates. The wavelength depends on the mind. In the province of spiritual state (Samādhi), the mind's wave moves in 180 degrees. The mind is so dynamic in the province of Samādhi.

As long as the mind is represented by the propensities (vṛttis), it has to have a curvature. Birth is the medium through which mind-body parallism is established. When death occurs, body-mind parallism is destroyed. Suppose an individual has had the fascinating desire to be a good artist, but in spite of the deeply rooted desire, one finds no occasion for its fulfillment. After the decomposition of the body, this prevailing desire takes the form of psychic waves and awaits an appropriate physical medium, i.e., an embryonic base, to deteriorate into. The desire to create art cannot be executed unless there is a suitable physical organ, i.e., the hand of art.

The first cell ascertains the body and mind of the adult who has the aptitude to become an artist and the inclination to be an artist. One may not find a suitable environment to be an artist and get recognition, but the unfulfilled desires get fulfilled by art for people around. Only when one enters into the act of an artist, does the vision of the artist lose its absolute reality. Actions generally owe their interpretation to the distant past. So in that case, awaiting suitable circumstances, it can be fructified in the form of Saṁchita. The repository of desire (Karmāsaya) produces the absent link between two lives.

Conscientious care is to be taken at the time of death because there is a saying, 'As is the last thought, so is the life after'. So, there are provisions to read noble books or scriptures in front of a dying person. Spiritual practice or living a righteous life is the easy way to get the absolute. "For those who perform Sādhana twice a day regularly, the thought of parampurusa will certainly arise in their minds at the time of death, and their liberation is a sure guarantee."⁸⁵

⁸⁵Supreme Command, Shrii Shrii Anandamurtii. <https://www.speakingtree.in/blog/shrii-shrii-anandamurtiji-and-his-teaching-sadhana>.

So, every desire is linked to karmic bondage and it can be materialized through the tendencies, attitudes, and personality of an individual.

The doctrine of karma

The doctrine of karma, together with the related doctrine of reincarnation, is usually supposed to be a basic factor of Indian spiritual culture”⁸⁶. Mrs.Sinclair Stevenson made certain very uncharitable remarks on the doctrine of karma in connection with the philosophy of Jainism. It may be observed in this place that the doctrine of karma is accepted not only by Jainas but also by almost every system of Indian philosophy except the materialists. One cannot account for the inequalities of life without a doctrine of action and reaction, which justifies the course of nature. It may further be pointed out that the inequalities between man and man cannot be explained by the influence of environments or by the law of heredity. The principle of justification in respect of individual joy and suffering has to be sought in some form of natural law.

The Hindus, the Buddhists, and the Jainas have accepted in their own way the scriptural and philosophical works as ‘theory of karma’. The concept of Karman is scattered throughout the Theosophical School of Thought. ‘As you sow, so shall you reap’. This aspect is sustained by theosophical society. The theosophical aspect of karma demonstrates karma is a universal law of nature, and nature is conquered by obedience.”⁸⁷

The doctrine of karma accepts presumptions like:

To overcome past karma, the soul adopts a body. The different stages of life, with the experience of joy and sorrow, through the body’s existence consciousness, are all due to the past karmas.

The stream of life and responsiveness as unveiled in mundane existence is without beginning. We do not know the starting point that it has an earlier history without which no reasonable understanding is possible. We may find any reference to the beginning of a particular cycle of time and not the

⁸⁶Mrs. Sinclair Stevenson wrote a work on Jainism entitled ‘The Heart of Jainism’, (1995),Chapter VIII, Page-205.

⁸⁷Besant,Annie, A Study in Karma Theosophical Publishing House, Adyar (Second Edition, 1917), https://www.anandgholap.net/Study_In_Karma-AB.htm

conception of the creation itself. In India, we commonly presume the destruction of the world (Pralaya) and its renaissance in a fresh cycle. Some of the school believes in the eternal stream without any starting or ending point, and there is no break in the middle of the series.

It is commonly reputed that karma has its framework, the component of ignorance or some such dismal grandiose power.

It is also thought that the destruction of karma means a state of freedom from joys and sorrows, which are the inescapable concurrents of karma.

The Lokāyata School does not believe in karma. There is a description of Vyaṣṭi and Samaṣṭi in Vedānta and Pañcarātha that, without the clarification of Vyaṣṭi karma, Samaṣṭi cannot be clarified. “The invention of dharma saṁsthāpana as found in the Bhagvad Gītā has its deportment on dharma and adharma, both viewed from the samaṣṭi or collective viewpoint.”⁸⁸

The ancient Indian materialists believed that there is no order in the universe and that karma, as a corrective force in nature, has no subsistence. The Svabhāvavādins did not consider efficient causality. The Niyatavādins hold the view that Niyati refers to the dharma, adharma, and karma of an antenatal state of actuality.

There is a description of previous “births known as Niyati earned by dharma and adharma in Suśruta Saṁhitā, which is recognized by the Niyatvādins as the cause of all”⁸⁹.

The problem of karma can be assigned to multiple factors. Karma is considered good or bad from a worldly point of view. Karma may be neutral from the spiritual point of view, which has been discussed in the Pātañjali school of coloured or colourless karma. Coloured karma may be white, black, or mixed (Śukla, Kṛṣṇa, or Mīśra). There is room for discrimination between the world and the spiritual. This aśukla kṛṣṇa (colourless karma) is held responsible for the progress of discrimination against prakṛti.

⁸⁸Gītā IV, 7-8.

⁸⁹Yajñavalkya. Patrick Olivelle (ed.). *Yajñavalkya - A Treatise on Dharma*. Murty Classical Library of India 20. Translated by Patrick Olivelle. Harvard University Press. ISBN 978-0-674-27706-9. 2019.

So, the ancient Indian literature does not accept the views of ‘karma as good or bad that lead one to the path of heaven or hell. There is also a perspective in Indian culture that the karma of the jiva is invariably dependent on God. By the directive force of God, Jiva is an act; Jiva has no freedom of wish, wisdom, or action to initiate new karma. The section of Pāśupatas⁹⁰ connotes that the final obligation of action does not rely on man.

In the Kauṣītaki Upaniṣad, there is a view that “God, as the author of the entire creation, is responsible for the nature of the moral life of the human beings, for it is stated that before sending souls down into the world of action, He discriminates between two classes: some whom he wants to raise to higher levels of perfection and some whom he wishes to throw down lower and lower.”⁹¹

Thus, good souls have good qualities with higher perfection, and bad souls suffer with evil consequences. Another angle of vision from Indian philosophers is that man considers himself the kartā due to his false identification with the material body, so he suffers. Due to ego-centric complexes, he is logically and morally responsible for the deeds. According to the famous maxim⁹², man is responsible for both pleasant and unpleasant consequences. Needless to say, the causal law of moral propriety is that the kartā and the bhoktā must be identical.

Kinds of action

Samchita, Kriyamāṇa, Prārabdha

“Action can be stated in three categories, such as Samchita, Kriyamāṇa, and Prārabdha. Samchita karma refers to all those accumulated good or bad karmas in the past or present that are due for reward or punishment, respectively. The karmic fruit may be actualized sooner or later. Kriyamāṇa karma refers to the consequences, which we get immediately. Prārabdha refers to all those actions “whose results or consequences are to be enjoyed or suffered in this life or in the next life.”⁹³Hiriyana says, “Karma is not a

⁹⁰Sarvadarśana Saṁgraha, Śaiva Darśana, PP.3-5.

⁹¹Kauṣītaki Upaniṣad, III.8.

⁹²Kartutwabhu kartutwayo: samanadhi karayam

⁹³Mohanty, A.K, Yoga, concept and practice, Utkal studies in philosophy-33, Utkal

blind mechanical law, it is essentially ethical”⁹⁴. So the person who works with perfect knowledge without attachment to fruit will be liberated and get freedom from all the miseries of life.

Pratyāyamulaka Karma and Samskāramulaka karma

Action may be of two types: Pratyāyamulaka Karma and Samskāramulaka karma. Pratyāyamulaka Karma are those that are created by cogitation and sensible desire on behalf of an individual. Samskāramulaka karma are those that act under unusual or pressured situations.

Sukla Karma and Kṛushna Karma

Actions can be classified as Sukla Karma(actions accompanied by gratification), Kṛushna Karma(actions attached to pain), or Suklakṛushna Karma (actions attached to both pleasure and pain). Actions inspired by the craving to get personal or earthly ends concern one of the first three categories, i.e., sukla, kṛushna or suklakṛushna karma. Asuklakṛushna karma is otherwise known as Niskāma karma because such actions take one behind gratification and anguish, foremost to liberation from karmic bondage. Generally, the effect remains in the form of a karmic wave (karmataranga). It is the bodily complement of karmic tendency (Saṁskāra). This karmic taranga brings negation only by a return karmic wave of the same force. When the Vāsanā is replete, one becomes discharged from the bondage of the karma. As Karmāsaya accepts a certain shape at the time of death, the actions of the present life bear fruit in the subsequent lives. So sometimes one lives with the consequences in this life or in a future life. When the desirous propensities (bhogātmakavṛttis) are realized in action without any barrier, one endures the karmic fruits of this life. When the karmic wave prompted by tamasic, vāsanā does not notice any hinderance, it drives the vāsanābhānda directly. As a consequence, the generative force (rajoguṇa) becomes operational, and one experiences the consequences of one’s action. Furthermore, in addition to the accrued vāsanās of the past, there is a fresh accumulation of vāsanāsborn out of impertinent desire, creating newer outlets and modes of enslavement for the

university, p-45-46, First edition, 2010.

⁹⁴ Prasad, Rajendra ,Karma,, Causation and Retributive Morality. Munshiram Manoharlal Publishers Pvt.Ltd, New Delhi, 1989, p.220.

self. When one acts with cosmic ideation, the reservoir of vāsanāsis totally depleted, and liberation can be achieved. The practice of cosmic ideation helps one appreciate the ONE beneath the multitudinous. Materiality, or jadatvais there until and unless one sees the many.

Nitya, Naimattika, Sahaja Karma

“Similarly, there are varieties of action such as Nitya, Naimattika, sahaja etc. Nitya means the regular religious activities. Naimittika means occasional religious activities and Sahaja means the works backed by one’s svabhāva. There is also another type of action, such as Akarma, Vikarma and Naiṣkarmya. Karma means all actions of the body, mind, and speech. Vikarma means evil action. Naiṣkarmya means the highest degree of non- action or inactivity. Akarma means the ideal actions in the Gītā. That means an action performed with detachment toward the fruit. Akarma can be taken as Niṣkāma karma or karma yoga”.⁹⁵

Sāttvika karma, Rājasika karma, Tāmasika karma

Karma may be classified as Sāttvika karma, Rājasika karma, Tāmasika karma. In Sāttvika karma, an action is performed without attachment, desire, selfish motive, etc. and is performed for the benefit of others. Sāttvika karma is the kind of karma that can be done without any desires for results. In Rājasika karma, an action is performed with desires and selfishness to get one’s own ends. It is the karma that can be done for one’s own goal. Tāmasika karma is performed in delusion without thinking of the loss, injury, problems, or suffering that follow from the action. But is it possible to perform actions like sāttvika karma? Now, people are very selfish by nature. They only think of their own comfort, pleasure and benefit. So, how should we motivate them to perform sāttvika karma?

It is also understood that those who live a spiritual life by doing good may get to see God after death. So, there is a faith for reading sacred books like Bhāgavata Purāṇa, Bhagvad Gītā in front of the person who is going to die. So that he may achieve God.

⁹⁵Narayan, K.Om& Behera, Hrudananada, An Introduction to Ethics: First Edition: 2013, Published by Mrs. Usha Raj Kumar for Kalyani Publishers, New Delhi. P-55.

“Those who perform Sāadhanā twice a day regularly, the thought of Parampuruṣa will certainly arise in their minds at the time of death, and their liberation is a sure guarantee”⁹⁶.

Srimad Bhagavad Gītā’s views on Karma

The Srimad Bhagavad Gītā is the song of Lord Krishna. It is a holy scripture that helps us to know the philosophy of action. The Bhagavad Gītā is based on the conversation between Lord Krishna and the great fighter Arjuna. When Arjuna saw his relatives on the battle field of Kurukṣetra, he was worried about how to fight against his relatives, who were his teacher, brother and uncle. Arjuna said,

“Seeing these kinsmen, O Krishna, arrayed and desirous to fight, my limbs droop down, and my mouth is dried up. A tremor comes over my body, and my hair stands on end.”⁹⁷

To answer this, Lord Krishna, the chariator of Arjuna, said that according to the demands of the situation, one has to perform his duties irrespective of any consequences. As you are a Ksetriya, it is your duty to fight. “Having regard to thine own duty also, thou ought not to waver. For a Kshatriya, there is nothing more wholesome than a lawful battle.”⁹⁸

In the Bhagavad Gītā, Lord Krishna says that everyone has some duty towards their society. For example, worship is the duty of a Brahmin. Similarly, fighting in the battle field is the duty of a kṣatriya. Relating to this, there is a verse in the Bhagavad Gītā.

“Yadṛichchhayā chopapannam swarga-dvāram apāvṛitam sukhinaḥ kṣhatriyāḥ pārtha labhante yuddham īdṛiṣham”⁹⁹

This verse says that if one should do whatever action is assigned to him and do that duty accordingly, then he will go to heaven. There may be some questions that arise in the human mind about the consequences of neglecting the assigned action. To answer this,

⁹⁶Supreme command, Shrii shrii Ānandamurtii, Shrii Shrii Anandamurtii. <https://www.speakingtree.in/blog/shrii-shrii-anandamurtiji-and-his-teaching-sadhana>.

⁹⁷ Sankaracharya Sri, The Bhagavad Gītā (Trans) by Alladi Mahadeva Sastri, Samata Books, Madras, Chapter I, 28–29 [2].

⁹⁸ Ibid., chapter II, 31.

⁹⁹B.G., II. 32.

“Atha chet tvam imam dharmyam saṅgrāmaṁ na kariṣhyasi
tataḥ sva-dharmaṁ kīrtiṁ cha hitvā pāpam avāpsyasi”¹⁰⁰

This verse says that if one does not do his assigned duty, he will commit sin.

“Sukha-duḥkhe same kṛtvā lābhālābhau jayājayau

tato yuddhāya yujyasva naivam pāpam avāpsyasi”¹⁰¹

One can attain victory, defeat, pleasure, pain, etc. by doing his assigned duty. Then he will be free from sin. Now there may be a question arising in our minds that which actions should one take. To put in another way, I want to know whether the action is inferior or superior. How could we know about this? To answer this, the Bhagavad Gītā says that

“yoga-sthaḥ kuru karmāṇi saṅgaṁ tyaktvā dhanañjaya siddhy-asiddhyoḥ
samo bhūtvā samatvaṁ yoga uchyate”¹⁰²

One should perform actions while being steadfast in yoga, which advises to renounce all attachments and be balanced in success and failure. Equanimity of mind is said to be yoga. Actions with attachment are inferior to those actions which are performed with the yoga of wisdom. Seek refuge in integral wisdom, for pitiful are those who crave the fruits of their actions.¹⁰³

“Buddhi-yukto jahātīha ubhe sukṛita-duṣhkṛite

tasmād yogāya yujyasva yogaḥ karmasu kauśhalam”¹⁰⁴

In this verse, there is a saying that “yoga is skill in action.” One liberates himself from virtues and vices by merging himself with yoga and by endowing with wisdom.

Man is a complex body-mind being who does his actions with intellect. “When intellect is brought out of delusion, one may gain the indifference of what has been heard and what is yet to be heard.”¹⁰⁵ And “this intellect

¹⁰⁰Ibid. II. 33 .

¹⁰¹Ibid. II. 38.

¹⁰²Ibid. II. 48

¹⁰³<https://www.bhagavadgitausa.com/BhagavadgitaTranslationByRadhakrishnan.htm>

¹⁰⁴Bhagavad Gītā, II.50.

¹⁰⁵Bhagavad Gītā 2.52.

became firm and steadfast in meditation, and one should attain the vision of the supreme self in yoga.”¹⁰⁶

One must have self-control over his senses, because due to our senses, we acquire pleasure and pain. “The man who broods over the objects of the senses develops attachment for them; from attachment springs up desire, and the desire (unfulfilled) ensures anger.”¹⁰⁷ “From anger arises delusion; from delusion, confusion of memory; from the confusion of memory, the loss of reason; and from the loss of reason, one goes to complete ruin.”¹⁰⁸ If reason is destroyed, then man is equal to a non-human because his thinking power will be stopped and he will go with instinct. So, it is very important to have control over our senses. As a result, he may be free from desirability and attain peace of mind. With the attainment of this peace, all his confusions, sufferings, and pain may come to an end, and by establishing tranquility in mind, he may be in a state of bliss with the deepest awareness. So, needless to say, man is wholly responsible for his peace. In this context, there is a saying in Bhagavad Gītā.

“Āpūryamāṇamacala pratiṣṭhaṃ
samudramāpaḥ praviśanti yadvat
tadvatkāmā yaṁ praviśanti sarve
sa śāntimāpnoti na kāmakāmī”.¹⁰⁹

This verse describes “As the water of the rivers enters the ocean, which though full, remains undisturbed; likewise, the man in whom all desires merge themselves attains peace, and not the one who longs after the objects of desire.”

So, everyone is made for action. One should do karma according to the Veda. Otherwise, he will incur sin because those who take action to get pleasure through their sense organs live a useless life.

¹⁰⁶ Bhagavad Gītā, 2.53

¹⁰⁷ Bhagavad Gītā, 2.62.

¹⁰⁸ Ibid, II, 62-63.

¹⁰⁹ Ibid, 2.70.

Niṣkāma Karma

Similarly, Niṣkāma karma is part of the law of karma. Niṣkāma Karma is a combined term of ‘niṣkāma’ and ‘karma’. Karma means action¹¹⁰. Niṣkāma is a composite of Nih and Kāma. Kāma means sensuous desires¹¹¹. Nih means negation or denial¹¹². Niṣkāma karma is karma without the fruit of action. Lord Krishna says that action is the easiest way to get Bhagwan. By practicing niṣkāma karma, one can detach himself from worldly possessions. Every person is responsible for the consequences of their actions in the past and present. But the dilemma is that action is both the cause of bondage and the cause of liberation. How is it possible? Niṣkāma Karma is the answer to this problem. Niṣkāma means karma without desire, karma without the hope of a result, karma with the ideation to get param brahma, karma that opens the door to mokṣa. But the problem is that without motive or intention, one cannot take action. It is possible that action without desire is impossible. To answer this, the Bhagavadgītā says that the Lord gives the rights to an agent to take action, not to the results.

“To action alone hast thou a right, and never at all its fruits; let not the fruits of action be that motive; nor let there be in you any attachment to inaction”¹¹³.

Egoistic desires make one a selfish agent. Whatever the action, good or bad, is, it is appropriate for that agent. But everyone does something for their own sake. Can we do it for all? To answer this, Niṣkāma karma teaches us that one can treat himself as a mere instrument and take action. One can completely surrender his kartābhāva and karmaphala to the Lord.

“He who is free from self-sense, whose understanding is not sullied, though he slays these people, he slays not, nor is he bound by his actions”¹¹⁴.

We come from the Lord, and we go to the Lord. Everything is his own creation and destruction. Needless to say, ‘everything is thine, not mine’.¹¹⁵ Some tasks were allotted to us by Parameśwar. We just do it by our

¹¹⁰Srimad Bhagavad Gītā, Chapter II, 6.7.8.9.

¹¹¹¹¹³Ibid.,ChapterXVIII, 24-34

¹¹²Ibid.,chapter4.9

¹¹³Srimad Bhagavad Gītā, Chapter, III, 47.

¹¹⁴Ibid, XVIII, 17.

¹¹⁵https://biblehub.com/1_chronicles/29-14.htm

svabhāvas. We are born to obey his orders. So, who am I or we? Hence, there is no question of acquiring consequences. So, when one withdraws himself from these circles, one does not expect the results.

A person should take action according to his duty. He should not take action to get results because desireless action leads one to the highest state. Even the greatest king became a model for society only because of his duty-driven actions as per norms. Even God in human form acts. Even in the Bhagvad Gītā, Lord Krishna says, I also act; if I stop to act, then the universe will be destroyed. I will be the cause of the destruction of peace and equanimity in Jiva. Lord Krishna says in the Bhagavad Gītā that lokasaṅgraha is the best karma of all. A jñāni may act in the hope of a result. But a jnani can act for the welfare of the people as a whole. From the above studies, I think that, yes, it is true that we never see God, but still, there is something that some bodies can feel that suggests some unseen supernatural power may activate everywhere and every time.

“Mayā tatam idaṁ sarvaṁ jagad avyakta-mūrtinā

mat-sthāni sarva-bhūtāni na chāhaṁ teṣhvavasthitaḥ”¹¹⁶

This verse says that ‘the whole universe is pervaded by the Lord. Every being exists in Him. This power can judge the actions of everybody and give the appropriate consequences at the appropriate time. As we know, according to Advaita, Ātman is not different from Brahman. So ‘everything is thine’. We are just instruments to act, but everything is in the Lord’s hands. We just do some tasks assigned by him. “He is the father, mother, sustainer, grandfather, creator of the Trivedas, supporter, Lord, the witness, the abode, the refuge, the well-wisher, the origin and destruction, the storehouse, and the imperishable seed of the universe”¹¹⁷. So, there is no question of acquiring consequences as He is all in all. He is Karma and Karmaphala, too. So, definitely, we have no choice. Therefore, one should completely surrender himself to God and act for the welfare of all. One should give up all his karma to Satcidānanda.

¹¹⁶Srimad Bhagavad Gītā, Chapter, IX, 4.

¹¹⁷Srimad Bhagavad Gītā, Chapter ,IX, 17–18.

Two Dogmas of the Bhagvad Gītā

Different authors have different opinions on Karma, Sakāma karma, Niṣkāma karma in Śrīmad Bhagvad Gītā. However, I found two dogmas of Gītā that:

A desireful action, an action consummated with or caused by desire for the result of action, causes bondage.¹¹⁸

A desireless action, an action consummated without or not caused by any inclination for the result of action, causes freedom.¹¹⁹

Bhagvad Gītā does not reasonably base its concept of bondage on the concept of desireless action. It lays its concept of bondage on the concept of desireful action, an action that is consummated with desire for the consequence of action. Similarly, the dogma 2 states that Bhagvad Gītā does not reasonably lay its concept of freedom on the concept of desireful action. It lays its concept of freedom on the concept of desireless action, an action that is consummated without any wish for the consequence of action. Even these two notions of desireless action and desireful action conceptually differ from each other.

From the postulation of two dogmas, Gītā does not logically lay its paradox of bondage and freedom on the paradox of action and in-action or non-action but rather on the paradox of desireful and desireless action. The paradox of desireful and desireless action reasonably lays on the paradox of the presence or absence of an element of inclination for the consequence of action.

To perform an action in a desireful way means to have a fondness for what the action is going to create. Again, to perform an action in a desireless way means to have no fondness for what the action is going to create. The concept of non-attachment action entails, in its meaning, the renunciation of action. The concept of renunciation of action contains the cessation or giving up of action, which is identical to in-action (naiskarmya), which the Bhagvad Gītā does not recommend.

The Bhagvad Gītā recommends the philosophy of action. If it was not about the state, Lord Krishnā would not have instructed Arjuna the philosophy of

¹¹⁸Bhagvad Gita, Chapter 5, verse 12.

¹¹⁹Ibid., Chapter III, verse 12.

karmayoga (the implementation of the philosophy of detached (Niṣkāma Karma)); he would have instructed him to pursue the path of non-action (akarma) or abnegation of action, which he did not do. Rather, he instructs him to pursue the philosophy of renunciation in action, which is speculatively quite distinct from the philosophy of renunciation in action. For that reason, it may be said that the paradox of bondage and freedom lies in the dichotomy of both desireful and desireless actions in the elucidated sense of the term.

It cannot be said that the Bhagvad Gītā lays its paradox of bondage and freedom on the concept of action. Both desireful and desireless actions are two distinct sub-classes of a class of actions. From this point of view, the concept of action is conceptually distinct from the sub-classes of desireful and desireless action. We cannot say that they are not logically connected; rather, they are connected in terms of genus and species. Their relationship is one of rampification. One notion implies another, which is not to say that they are not clear from each other. That means they are reasonably connected to each other. It cannot be said that there is no conceptual relation between the concepts of bondage and freedom and the concept of action because, without action, the two other concepts cannot be worked out.

The first dogma does not contend that doing an action by itself breeds bondage. Second dogma also recommends that doing an action breeds freedom when we perform it in a detached way, without any hope for the consequences of the action.

In addition, we cannot say that it recommends doing an action by itself breeding freedom. If we treat the difference between action and desireless action as identical, then it would breed freedom. However, it leads to self-contradictory mistakes. If the distinction is not maintained between actions on the one hand and the desireless and desireful actions in lieu, then one and the same action can breed both bondage and freedom, which the Bhagvad Gītā does not recommend. They are two reciprocally inconsistent notions. However, their difference cannot reasonably lie in one and the same field, that is, action. Their differences are significantly related to one another.

Anyway, if it is said that performing an action by virtue of the Bhagvad Gītā does by itself breed bondage, then it breeds bondage no matter in what

way we do it, whether we do it with or without any wish for the result of the action. Because the ground of bondage remains the same in both cases. So, we cannot abstain from the issue that doing a desireless action cannot breed bondage. If we do not acknowledge it, then it leads to self-contradictory mistakes as a desireless action is also depleted and what is depleted is said to breed bondage, which the Bhagvad Gītā does not prescribe.

As a matter of fact, the first dogma of Bhagvad Gītā does not recline the concept of bondage on the concept of action at all. It focuses the concept of bondage on the concept of desireful action, and the concept of desireful action is not only conceptually different from desireless action but also distinct from the concept of action. What detains in one case does not detain in another case.

The concept of aspiration for the fruit of action is causally dependent on the concept of action. The concept of inclination for the fruit of action always comes logically anterior to the concept of action. What comes logically anterior cannot be grounded on that which comes logically thereafter and is analytically accurate.

The Bhagvad Gītā asserts another alternative: to give up the result of all actions to the Lord. I cannot put forward the line because the concept of conferring all the consequences of all actions on the Supreme does not fall into the realm of non-attachment action with regard to the concept of desireless action that the Gītā interprets. The concept of non-attachment conceptually is the concept of renunciation for the consequence of action, and to renounce the consequence of action means to give up the result of action. It does not matter whether we offer the result of our action to the Lord or not. Therefore, all the explanations suggest that they remain intact. They stand abolished only when we hear the Gītā's explanation about the concept of non-attachment in respect of the renunciation of action, but not otherwise. Nevertheless, it would infringe on its primary thesis of the philosophy of action.

So, to abstain from the problem, it is better to acknowledge that the paradox of bondage and freedom of the Gītā logically lays on the paradox of desireful and desireless action, and the paradox of desireful and desireless action lays on the paradox of presence and absence of the component of wish for the result of action. In spite of that, they are ideally associated with each other.

Now, the question is why does the Bhagvad Gītā assume a desireful, but not a desireless action binds? There are three elements involved in it, i.e., the pretense of desiring, the desired consequence of action, and the link between desiring and the desired consequence of action. These three elements are notionally different from each other. It commits a mistake if they identify with each other. That does not mean there is no notional association between them. They are conceptually associated with each other. But their associatedness is not opposed to their distinctness because they are related to each other.

In the first alternative, if the Bhagvad Gītā asserts that it is the act of desiring intricate in the concept of desire for the consequence of action that breeds bondage, then it breeds bondage no matter what the result of action one desires, whether one desires his own interest or the interest of others. So, the Bhagvad Gītā cannot claim that the act of desiring breeds bondage only when one desires his own interest but does not breed bondage when one desires the interest of others. Because in both instances, one does the act of desiring, and the act of desiring is uttered to induce bondage. So, if it induces a good reason, it induces bondage in the desire for one's own interest as well as the interest of others. So, the basis of bondage in both cases remains the same.

The Bhagvad Gītā cannot claim that the act of desiring breeds bondage only when our action arises from our desire for the consequence of action but does not breed bondage when our action arises from a sense of duty. To do any action with a sense of duty is also a benign motive; it does not fall out of the realm of desire, and desire is alleged to be the inducement of bondage. But here it goes in opposition to the views of Bhagvad Gītā, that an action does not bind an individual if he does actions for the sake of yajña.¹²⁰, lokasaṁgraha¹²¹, mokṣa¹²². Rather, they liberate one from all sufferings, which the Bhagvad Gītā cannot claim without rejecting this assertion that it is the act of desiring that breeds bondage. Therefore, it induces bondage no matter what one desires, whether yajña, lokasaṁgraha, mokṣa, or anything or anything else. So, the aim of one desire becomes completely impertinent in this matter.

¹²⁰Srimad Bhagavad Gītā., Chapter III,9, chapter IV, 23.

¹²¹Srimad Bhagavad Gītā., Chapter III, 20

¹²²Ibid., Chapter XVIII,66.

In the second alternative, if the Bhagavad Gītā claims that the binding force of action does not originate from one act of desiring but originates from the desired result of action, then there arise few questions: why is it so? Why does it originate from some, but not all, kinds of the desired fruits of actions? The desired consequence of action is a deliberate consequence of action, which the executor of action always formulates before doing the action and believes that the action will be bearable if it is done.

Moreover, the deliberate consequence of an action may or may not correspond with the real consequence of that action. But when the correspondence between the two occurs, it occurs not because of the stuff of logic or causality but because of the stuff of fact. Additionally, the desired consequence of action is a distinctive trait of the mind. It occurs only in the psyche of the desire. While the real consequence of action is the distinctive trait of the act, it is the creative nature of the act that conveys it into an outcome. In addition, the relation that occurs between the desired and the real consequence of action is neither a consequence of causality nor a connection of logic. It is a completely hypothetical relationship.

Subsequently, the desired consequence of action always awaits the act of desiring, and it is a distinctive trait of the mind. Therefore, it is quite feasible to control the desired consequence of action by controlling the psyche through the exercise of yoga, which is not feasible in the instance of the real consequence of action. One cannot control the real consequence of an action by controlling our actions because our actions may generate several types of outcomes that may or may not correspond with what we wish to generate through an action. Once, one has performed any action, one has no control over the outcome of it. Whenever, one tries to restrain the consequence of any action by controlling it, one controls its intended consequence, not the real consequence of that action, and one may or may not get the desired consequences. It is almost completely possible, not logically.

I do not intend to say that what is deliberate cannot be the real consequence of action. I want to say that what is deliberate can also be the real consequence of an action. However, the connection that occurs between them is neither a connection of causality nor a connection of logic. It is a completely factual connection, which may or may not correspond.

Nevertheless, the question arises: regarding this, one may argue that the desired consequence of action breeds bondage as being an object of desire, it breeds bondage no matter what the object one wishes, whether the desire of his own interest or the desire of another's interest, which the Bhagvad Gītā to my mind does not recommend. It rather recommends that the aims of our wishes do breed bondage when they are the aims of one's own interest. However, when the objects of one's wish are not the objects of one's own interest but the aims of the interests of others, they do not breed bondage. They breed freedom, and freedom is contrary to bondage.

But there may be a question: why does the Bhagvad Gītā say that the aims of the four desires do breed bondage when they are the aims of one's own interest. I think Gītā has no answer for this. If the Bhagvad Gītā spoke that the wish for self-interest by itself breeds bondage, then it breeds bondage instantly when one wishes for it even before doing his action. Then the concept of bondage is completely an affair of attitude, which does not provoke Gītā as it goes against the first dogma. If the Bhagvad Gītā asserts to elude the problem that it is the real but not the desired consequence of action that breeds bondage when the action is done, then it breeds bondage not because of the circumstance of one's desiring or the desired consequence of action but because of the circumstance of one's doing of the action. If this is so, then desireless actions also breed bondage because they are already performed, and what is already done is said to breed bondage. However, Bhagvad Gītā does not assert it because it goes against the paradox of bondage and freedom.

The paradox of bondage claims that an action breeds bondage only when one does it with a wish for the outcome of action, and doing an action with a wish for the consequence of action is conceptually distinct from the sheer performance of the action. The paradox of freedom claims that an action breeds freedom only when one does it without any wish for the consequence of the action.

In addition, to state this is not equivalent to saying that it is the real consequence of action that breeds freedom. This cannot be proclaiming that it is the real consequence of action, which, on account of the Gītā, breeds one's desired consequence of action. As, the desired consequence of action always comes logically earlier than the real consequence of action we can

say that the consequence comes logically earlier cannot be grounded in what occurs logically after it.

Moreover, the connection that occurs between them is not a connection of causality. Certainly, when one wish for the consequence of action, one does not wish the real consequence of action. Even if one wants, one cannot do it before its origin. Here, we can say that a person can have desires regarding the outcome of his actions but this does not mean that he will have the desired result after his work. We see that our desired results are often distinct from the actual result of our action.

The Bhagvad Gītā recommends that it is the desire for the consequence of action that breeds bondage and to say this is not to state that it is the act of desiring which breeds bondage; nor does it mean to state that it is the desired result of action which breeds bondage. The concept of desire for the consequence of action notionally involves in its meaning, a connection of desiring and desired consequence of action; and the connection of desiring and desired consequence of action is notionally distinct not only from that of the connection of means and end, but also from that of the connection of cause and effect.

The connection of desiring and desired result of action is notionally distinct from the connection of means and end as such, because when we wish for the outcome of action, we do not manipulate our desire as a means to attain the desired consequence of action. However, this does not mean that our desire for the consequence of action cannot move one towards comprehension of the desired consequence of action. One's desire for the consequence of action no doubt does move one towards comprehension of the desired consequence of action. However, whenever one wishes for the result of action, one does not wield one's desire as a means to comprehend the desired consequence of action.

The connection between desiring and desired consequence of action is also notionally distinct from that of the connection between cause and effect in the sense that when one wishes for the consequence of action, one does not wield one's desire as a cause to generate the desired consequence of action. So, one wields his desire as a means to attain the desired end. There is no concern about it. Nevertheless, the connection that occurs between the actual and real consequences of action is not a connection between means and ends. It is a connection of cause and effect, and the connection of cause

and effect is notionally distinct from that of the connection of means and ends. The concepts of means and end are notionally related to the concept of an agency because it is the kartā's wish that gives the position of something as a means when one wields it to cause about the desired end, and the desired end is that which the kartā has a plan to execute.

When the concept of cause and effect are not related to the concept of agency which is supposed to give a base for any actions and these actions become a cause of its own causal potency and of its application. A cause can be used as a means to attain the desired result, and the effect of an action can be searched for an end. This is completely feasible because the concepts of means and ends do not conflict with the concepts of cause and effect. They are all reciprocally quite compatible. However, Bhagvad Gītā does not assert a clear difference between them. Nevertheless, one cannot argue that the connection is between our desire and the act of desiring identical with the connection between means and ends; nor can one claim that it is similar to the relationship between cause and effect.

In the third alternative, if the Bhagvad Gītā claims that it is the connection of desiring and desired outcomes of action that breeds bondage, then it breeds bondage no matter what the consequence of action one wishes, whether of his interest or of the interest of others. If it is true that the connection of desiring and desired consequence of action that breeds bondage, then it breeds bondage whether one does action with desire for the consequence of action or one does it with the desire for doing the action for the purpose of it. As the concept of desire for performing the action for the purpose of action also notionally involves in its meaning, the connection of desiring and the desired, and the connection of desiring and desired are uttered to breed bondage.

However, the connection between desiring and desired action does not logically based on the nature of the desired object. It relies on the essence of the mind of the desirer. So, the connection between desiring and desired does not alter no matter what the aim we desire, whether we wish action or the consequence of action of some particular type. It remains the same in both cases.

The Bhagvad Gītā does not recognize it without rejecting the second dogma because the second dogma claims that an action does not breed bondage when it is done with a desire for doing the action for the purpose of action.

One cannot harmonize both assertions by saying that the Bhagavadgītā's assertion of the second dogma does not notionally involve the component of desire. As the concept of desireless action (Niṣkāma karma) of the Bhagvad Gītā does not eliminate from its meaning the inclination for doing the action for the purpose of it. What it eliminates from its meaning is the inclination to perform the action for the purpose of the result of the action.

Certainly, in lieu of excluding it, the doctrine of Niṣkāma karma of the Bhagvad Gītā recommends it. The connection between desiring and desired result of action is a completely mental relation that occurs only in the mind of the desirer and not outside of his mind. If it is certain that the connection of desiring and desired outcome of action of some certain type that breeds bondage when one does the action from that standpoint, then by managing one's own desires for the result of action one should be able to manage one's bondage, which emerges out of it. Moreover, this is feasible only when one believes that the consequence of action is especially connected without desire and action; otherwise, it is not.

However, if one supposes that the outcome of action is especially connected with one's desire and action, then one should take action by way of imputation, that one should consider the aspiration for the consequence of action. This corresponds to the saying that one should take action with desire for the consequences of action, which the Bhagvad Gītā does not advise. If the result of action is especially connected with action, then no matter whether one wishes for it or not, it is subject to arise once the action is done.

Nevertheless, if the result of action is not especially related to one's desire and action, then no action can give any guarantee for its consequence, no matter what it is or in what way one does it, whether one does it with or without any wish for the outcomes of action. Then no one can be obligated by the outcomes of his action. However, if one cannot be bound by the results of his action, then the Bhagvad Gītā cannot assert that action when it is done with desire for the consequence of action, which surely binds the kartā of action to accumulate the result of his action. Bhagvad Gītā does not say that only in the case of the desired consequence of action essentially follows from the action because it goes contrary to its assertion of the second dogma.

The second dogma claims that anyone who does action without any wish for the consequence of action is certainly bound to achieve freedom from the bondage of action, which the Bhagvad Gītā cannot claim with stability without assuming that the result of action is especially related to action and every action has its own convenient outcome.

The Bhagvad Gītā cannot proclaim on this basis even if it wishes to contend that doing desireless action does not breed bondage because, in it, the dearth of the component of desire for the consequence of action makes the creative power of action completely ineffective. If the Bhagvad Gītā claims, then the Bhagvad Gītā cannot assert, as it claims that performing desireless action breeds freedom because, even for causing freedom, a desireless action must have creative power. However, if the Bhagvad Gītā claims that a desireless action does have a creative power to breed freedom, then it cannot claim that the dearth of the component of desire for the consequence of action makes the creative power of action completely ineffective.

At its best, the Bhagvad Gītā can assert that the dearth of the component of desires for the outcome of action makes the binding creative power of action completely ineffective.

In addition, to say this is not to assert that the dearth of the component of desire for the outcome of action makes the creative power of action completely ineffective. Even if, for the purpose of assertion, the Bhagvad Gītā's concept of freedom comprises only the dearth of bondage, and the dearth of bondage causally follows from the inability of action, it does not authenticate the assumption that the Bhagvad Gītā's concept of freedom is not causally related to the concept of desireless action.

In view of these arguments, the Bhagvadgītā does cannot support both the dogmas invariably that it imposes within its conceptual foundation of philosophy.

Panchatantras or Lokakathās's Views on Karma

Here I show some real facts related to action, which is based on the Panchatantras or Lokakathās.

‘Kāu khāe paṇasa bāgha mundare athā’¹²³

¹²³ Padhi, Pramod Kumar, Hitopadeshah, Kitab Mahal, 2004, P-53-55.

In some cases, we may say that, karma is linked with fate. Sometimes a person has committed a wrong action, but punishment has been given to another person, and we also found that sometimes the proof may not be in favour of the actual wrong doer and go against another person. For example, a brilliant student may not get a good job for any reason, but a weak student's fate may be so strong that he can get a job. In this case, what do we say? What shall we say? In this context, I want to say that we cannot not see our fate. It is not present physically, but it may be experienced by the person to whom the above cases have happened.

Karma is linked to behaviour. A good person behaves nicely but a bad person's behaviour is unpleasant and rude. A good teacher who has no sense of greed can impart good education to his students. His behaviour is reflected in his teaching, which can be judged by his students. However, sometimes it is seen that, teachers are money-minded. They do not give proper education to their students. They do not worry about the careers of the students. In this context, I want to say, man's behaviour reflects in his action. So, action is the socially oriented value.

“Guṇa chinhen gunia sunā chinhen baṇṭā”.¹²⁴

Karma is linked to profession and quality. It is said that we can't ignore the eye of a goldsmith to rectify pure gold because this quality is inherently present in goldsmiths. Similarly, an exorcist's eye has the sense of rectified evil's activity. These two people's profession is to see those things, and they have the quality inherent in them. In this context, I want to say, quality is judged by one's actions, and through karma, one can adore the profession.

‘jhimiti khelaru mahābhārata’.¹²⁵

Karma is linked to events. Sometime, a little statement or behaviour may start a big war. A great poet, Sarala Das, writer of Mahābharat in Odia, had written with many rhetorical terms. There was a story behind this regarding kauravas and pandavas. There was a conflict between Duryodhana and Bhima. Afterwards, that small conflict led them towards a great war (Mahābhārata). In this context, I want to say that action and events are two

¹²⁴Padhi, Pramod Kumar, Hitopadeshah, Kitab Mahal, 2004, P-34

¹²⁵ Padhi, Pramod Kumar, Hitopadeshah, Kitab Mahal, 2004, P-77.

reciprocal states. If there is action, there may be events, if there are events, there may be actions as well.

‘pahili judhare bhima hare’.¹²⁶

Karma is linked with victory and defeat. Victory and defeat are two sides of the same coin. According to the Mahabharata, Bhima was born on Satsrungha Mountain. When he was born, this mountain was cramped. He got ‘Abhisāpa’ from this crushed mountain that, Bhima would be defeated in his first war, and after listening to the conch blowing of five people, he will get victory. In this context, I have to put forth that; Bhima was given ‘Abhisāpa’ for his action alone. So ‘every action has a reaction’ can be proved.

Karma is linked to some unseen power because man proposes, God disposes. This single statement may clarify the essence of disposal. I may illustrate this as follows: sometimes planning is one thing and happening is another. In this context, I’d like to point out that nothing has ever been planned by men, but rather by the supreme power. Before the right time, any action cannot be performed. Hence, the power of time is also proven because action is also linked to time and place. That is why it must be correctly said: ‘Samaya bada balabana’.¹²⁷

Karma is also linked to conflict and understanding. In our daily conversations, we may face conflicts among ourselves because there is a lack of understanding between us.

‘Gangā boiley thibi, Gāṅgī boiley jibi’¹²⁸.

Gangā was the wife of Sāntanu. Sāntanu made an agreement with her that, whenever I call you ‘Gangā’, you stay with me, and when I call you ‘Gāṅgī’, you can leave me. Once, Gaṅgā was dropping her children into water. Santanu lost patience and began to refer to her as ‘Gāṅgī,’ which disrupted his family life. In this context, I have to put forth that, domestic violence may arises due to lack of proper understanding between the spouses. As a result, the family will be broken. We do not maintain harmony with our mind. We have no patience to create understanding or to listen to others or

¹²⁶ Padhi, Pramod Kumar, Hitopadeshah, Kitab Mahal, 2004, P-96.

¹²⁷ Padhi, Pramod Kumar, Hitopadeshah, Kitab Mahal, 2004, P-237.

¹²⁸ Padhi, Pramod Kumar, Hitopadeshah, Kitab Mahal, 2004, P-19.

to compromise the case. So here, ‘as you sow, so shall you reap’ may be proved.

Karma is also linked to health and laziness. ‘Health is wealth’. If your body becomes fit, you will be happy forever. If your body is sick, then the rest of your life will be ruined forever until it becomes fit. I want to take an example: sitting is an action, but sitting has a reaction, too. How? If we take it from a health perspective, I want to use myself as an example: when I was teaching the pupil of classes of twelfth standard only, there was eight classes per week which are assigned to me. As a result, I had to spend the majority of my day sitting on a chair. My lower back, as well as my spinal cord began to hurt after a few days. I thought that it might be due to muscle strain caused by work pressure. But it will become more painful for me from time to time. Finally, I went to the doctor, who told me that sitting for extended periods of time without walking straining my back and spinal cord. He also advised walking as it was necessary for my health. I want to say, health or wealth are all linked to action. So ‘action is all’. So ‘no one can exist for a moment without action’ may be proved.

Karma is also linked with suffering. It is the prime cause of bondage. For example, Lalit and Dibya were two best friends. Both were preparing for IIT Engineering. Lalit was a hard-working student who studied seriously and rigorously. He did not waste his time unnecessarily. He was very punctual, sincere, and honest in his study. So, he qualified the examination with good marks, got a good job, and lives happily. But Dibya was a lazy boy. He did not worry about his studies. Wasting time is his habit. He has a very dizzy character. Her mother is always worried for him and thinks about his future. But Dibya never cares for himself. He did not pass the examination and became jobless and lived unhappily. In this context, I would like to say that God gives us the power to create our destiny. As long as we work hard, we live happily. Some people are very lazy by nature. They always depend on others. Whatever you give him, he will destroy it because he does not know the necessity of anything. So, suffering will create a path for him. So ‘action is a must for all’ may be proved.

Karma is also linked with the importance of situations. One day, I was crossing a street on a bike, but suddenly, I saw traffic jam in that street. I saw some people did not let others move in that street. Some people forcefully went in front to make the traffic jam worse. I had to wait for 1.5

hours. I did not create any problems for others. I just stayed in my place without moving. Neither I made the jam nor was I responsible for that problem. Due to others' mistakes, I got late for my work and had to wait for a long time. So, in this context, situations are also created by action. Situations sometimes require us to act with or without our will. We can do it either by force or by handling situations.

Action is also linked to duty. The parents have the duty to nurture their children well as per their capacity. If they are not eligible, do not care about their duty, or are involved in other things, they may commit the sin. So, what you do in the past may lead to your present, and what you do in the present will shape your future. Therefore, one's duty will create his or her future.

‘‘Dhobāku maipa miliba Kumbhira kathā janājiba’.¹²⁹

Karma is also linked with friendship. There was cheating in an intimate friend relationship. A crocodile and a dhoba were very close friends. One day, the crocodile kidnapped the dhoba's wife. The dhoba was married again, and she was warned to be careful of the crocodile, and the real nature of her friend was tracked. In this case, the action is different, but the faith, which was shown in the action, may be affected.

‘Udhāra milile kinanti hāti Sujhile sujiba puara nāti’.¹³⁰

Some actions have an effect on the next generation. Some people are very materialistic by nature. They want to live happily. They tried to get luxuries irrespective of loan and borrowed from others. They do not think that they are incapable of returning the money due to old age or other reasons. As a result, the next generation will suffer and will be forced to repay debts for things that he did not enjoy. In this context, the idea that karma has an effect from generation to generation may be proved.

‘Punamushika bhaba’.¹³¹

Wish and desire have an impact on Karma as well. Once upon a-time, a rat lived nearby an asrama in Rshis. Once the rat went to Rshis and said that a cat attacked him to murder him. So, he requested that the Rshis bless him to

¹²⁹Padhi, Pramod Kumar, Hitopadeshah, Kitab Mahal, 2004, P-187.

¹³⁰Padhi, Pramod Kumar, Hitopadeshah, Kitab Mahal, 2004, P-206.

¹³¹Padhi, Pramod Kumar, Hitopadeshah, Kitab Mahal, 2004, P-213.

become a cat so that nobody will kill him, and Ṛshis said Tathāsthū. Then, due to fear of death, by the blessing of Ṛshis the cat was turned into a rat, then a fox, then a dog, and finally a tiger. After becoming a tiger, he was attacked by the Ṛshis who turned him into a rat. So, desire has some limitations. If somebody crossed his limit, it may not be beneficial for him. In this context, I want to say that desire or ego will lead one to a lower or higher place. So, one should be aware of the limitations of desire.

Karma is also linked with personality or individuality. Personality is one's own creation. One's personality should be judged by his education, behaviour, character, nature, and intellect as well. This was created by a person through hard work, punctuality, honesty, sincerity, etc. This is guided by one's actions.

It may be said, As is the food, so is your thought. As is your thought, so is your action.

Karma is linked with food and thought as well. Foods may be of sāttvika rajasika and tāmasika. Sattvika foods give us positive thoughts. Rajasika foods give us the wildest thoughts. Tamasika foods develop the laziness quality. Thoughts are due to the mind, and the mind acts according to thoughts. Action is prompted by thoughts.

Karma may take time to be effective, but it must be effective. I may give an example: someday a salesman comes to a person's house to sell some fruits, but that person does not buy any fruits; instead, he just asked the salesman to come inside. The person gave him a glass of juice. At that time, the salesman was really hungry. So, he had it and left that house. Some few days later, that woman suffered from a severe disease and took admission to the hospital. She had no money to pay. She was worried about her payment because only after payment she could be discharged from the hospital. When she came to the reception of the hospital to ask about her payment, she was informed that it was already paid by that salesman who became a doctor in that hospital had paid for her. So, in this sense, I want to say that, karmic debts pay in the short or long run, but it must be fructified, as may be proved here.

Karma is Laxmi. Karma is Saraswati. Karma is Durga. Karma is all. Karma is in and out. Karma is in front and behind. Karma is God (īśvar). As an old man may not be able to stand for long without a stick, without action, men cannot stand for very long.

CHAPTER-3

Karma, Jñāna & Bhakti

Introduction of Karma, Jñāna, Bhakti

Jñāna, Karma, and Bhakti yoga help us learn the lessons of life. It deals with the abilities of connotation, cognition, and affection, which are necessary for the sustenance of life. They are interdependent and mutually related, as well as exclusive. The doctrine of Karma is the basis of moral life. Action is the reflection of one's thinking, acting, believing, etc. 'One can act in order to address the exigencies of life because there is no chance available for non-action'¹³². Every Karma has some sort of Karmaphala. Karma and Karmaphala are part of the moral order. Karma and Karmaphala are the two sides of the same coin, i.e., the life process. Therefore, we may say that Karmayoga reveals the secret of taking action¹³³. At the same time, through action, one can bind himself to this world, and one can also liberate himself from this world. Man's Karma comes out in the form of pain and pleasure. As Srimad Bhagavadgita says, "One remains poised in the midst of pleasure and pain"¹³⁴.

Vedānta accepted the views of Bhagvad Gītā that 'the way of Karma is elusively subtle indeed' (IV.17). Action is part of the entire nature.

We are the creative urge of entire nature with certain capabilities to take some actions. The capabilities can be enhanced by knowledge and the volition to face any situation. 'The free will of ours is also not of our own free will'. For example, many times we plan for one destination, but it does not work properly according to our own will. So, we comprehend that it is not 'we' who do the actions; rather, actions are going to take place according to its nature. In this sense, there is a saying 'Prakarṣeṇa karoti iti prakṛtiḥ' which means that without action, nature (prakṛti) is also not nature (prakṛti). In the Bhagvad Gītā, irrespective of the circumstance, it is the nature that, through the guṇas (three attributes), carries out every act. One stupefied by self-centeredness, however, thinks himself the actor."¹³⁵

¹³²Niyataṁ kuru Karma tvaṁ Karma jyāyohy aKarmaṇaḥ Śārīra- yātrāpi catena prasiddhyed aKarmaṇaḥ. B.G III,8.

¹³³Buddhi-yukto jahātīha ubhe sukṛta-duṣkṛte
tasmād yogāya yujyasva yogaḥ Karmasu kauśalam. B.G. II,50.

¹³⁴Duḥkheṣu anudvigna-manāḥ sukhēṣu vigata-sprhaḥ
Vīta-rāga-bhaya-krodhaḥ sthīta-dhīrmunir viyate. B.G. II,56.

¹³⁵Bhagvad Gītā, Chapter III, verse 27.

Every action has an actor. There must be someone who asserts that ‘I am doing this’, ‘I am doing that’, etc. As a part of nature, his ability to know and his ability to do work are part of the creative power of nature. Due to unconsciousness, he asserts he is the executor of all these actions, which is known as *Vimūḍhātmā* (the stupid). Only such doltish ones have a sense of agency, and they alone have an action. One who identifies himself as integrally one with nature at every step of life can do all actions as a part of nature; he is not the actor of it, because he verily knows that it is nature that empowers him in a particular way and has no Karma of his own at all. Therefore, according to *Gītā*, ‘if there is Karma, it is nature that has it’. In the case of nature, it has no sense of *kartābhāva* either, and so it is not an action at all for nature. To make it clear, *Bhagavad Gītā* said, “The supreme does not produce either the notion of agency or action in respect to men nor the alliance of action and its benefit; the instinctive urge, however, strives itself.”¹³⁶

In this passage, ‘the supreme indicates Brahman. Brahman is creative and powerful in itself, not a dormant being. The nature of dynamics is always subject to change; when one state diversifies itself into another, it becomes an event. There would be power or action taking place for every event to make a transformation. Every transmutation happening in nature could be deliberated Karma, and this Karma takes place in nature. Therefore, the statement used in the above passage, the instinctive urge however strives itself, makes justification in this sense, and the definition of Karma of *Gītā* is also understood in the same sense. Brahman is always dispassionate and detached from all these Karmas, which is indicated in the verse, “By Me presiding, *Prakṛti* gives birth to both the moveable and immoveable entities; because of this, O Arjun, this changeable world revolves.”¹³⁷

In the *Bhagavad Gītā*, the concept of Karma can be defined very elaborately and scientifically as “that creative urge which causes the emergence of all existent beings is designated Karma.”¹³⁸. Every individual existence designed as an outcome of the unfoldment of the inner ingenious yearning in the imperishable Brahman is known as *Adhyātma* (*Svabhāvo’ dhyātmam uchate*). The basis of inquiry into one’s own ascertained existence denotes

¹³⁶*Srimad Bhagavad Gītā*, Chapter V. Verse 14.

¹³⁷*Ibid.*, Chapter IX. verse 10

¹³⁸*Bhagavad Gītā*. VIII.3, *bhūta bhāvodbhava karo visargaḥ Karma samjñitaḥ*

adhyātma. Every individual being is the countenance of the inner compulsion (svabhāvaḥ) of Brahman. The process of this innovative evolution or self-expression is known as Karma. Brahman, in this way of self-evolving or self-expression, is called Prakṛti, which is the causal force (śakti) for all the astonishing becoming. In this context, Lord Krishna said that he himself is the ‘ONE’ who does allactions. ‘By virtue of my prakṛti, I emanate again and again the whole aggregate of beings, subject as they are to the necessary compulsion of prakṛti’¹³⁹. Even Nārāyaṇa Guru also said, “The self alone, through māyā, does actions by assuming numerous forms.”¹⁴⁰

From these two verses, I found a person’s cognition, voluntary will, and his litigation are exclusively a gleam in the beginningless, endless, and illimitable pouring of the creative urge of the indestructible causal reality. Becoming conscious of this, in consequence, is the acquisition of non-duality through actions, which is known as Karmayoga of Gītā. So, what we call birth, death, and life are nothing but the emanation, confluence, and survival of small flutters on the façade of the perpetual ocean of causal reality as a consequence of its own Karma. This causal reality is compared to an ocean of essence in consciousness known as Samvit-sāgara, or the ocean of consciousness.

The life with Karma explained by Nārāyaṇa Guru in his Ātmopadeśa śatakam is “like waves arising in the ocean bodies one by one arise and then merge again; alas! Where is an end to this? It is the endless Karma innate in the primal ocean of consciousness.”¹⁴¹

Therefore, the methodology of action is only a ceaseless flux of action moving on everywhere. From those actions, they assess human beings from their own point of view using value concepts and communal protocols. The sinful and meritorious action is an outcome of this assessment. According to this evaluation, a sinner’s and a virtuous person’s actions can be considered good or bad. These actions are the patterns of the endless creative urge intrinsic to reality.

¹³⁹Ibid., Chapter IX. verse 8.1

¹⁴⁰Darśana-mālā, VI.1

¹⁴¹Nārāyaṇa Guru, Ātmopadeśa śatakam, verse 56.

Relationship Between Action and Knowledge

Action has a strong relationship with knowledge and devotion. Knowledge and action are not two different directions, but one involves others as both have the same aim. So, there is a saying, “Action without knowledge degenerates into sakāma karma, but action with the right knowledge leads one to niṣkāma karma.” Therefore, we cannot think of knowledge without action. Even Lord Krishna says, “Knowledge is superior to action’.

In Jñānayoga, Jñāna signifies the knowledge that helps one determine the righteous path leading to the ultimate goal (the supreme being). Jñāta, Jñāna, and jñeya are related to each other. When subject and object interact with each other effectively, empirical knowledge arises. It can be gained through experience. The connection of sense organs with objects by the order of the brain is known as experience. In the knowledge process, the self is known as the subject. One must have knowledge of oneself, through which one can attain the supreme state. “Realizing the incompleteness of empirical knowledge, Narada approaches Sanatkumara to be initiated into the order of knowledge by which one can attain immortality.”¹⁴²

Self-knowledge is the state where the ‘self’ knows the supreme or highest truth (param satyam), which is of conscious nature (chaitanyasvarūpa) and infinite bliss (paramānanda)”¹⁴³. A person who knows himself is also aware of his cosmic self. So, the real knowledge is ‘that thou art (tattvaṁ asi)’ i.e., whether it is subject or object, whatever it may be, everything is in Brahman, supreme, or Paramātmā. ‘The world is Māyā’, “everything is illusory,” can be understood by the highest knowledge. Everything is the manifestation of Satchitnanda and the ignorant people think that the universe is real, everything is peripheral, everything is differentiated, and distinction is part of the universe. Due to different psychophysical structures, a singular entity appears to be plural. When one can understand it, he loves all and has no hateful feelings towards others.

¹⁴²So’ ham, bhagvaṇ, mantra-vid evāsmi nā’ tma-vit, Śrutam hy eva me bhagavad-dṛ’sebhyaḥ, tarati śokam ātma-vid iti; so’ham...tamhovaṇ yad vai kiṇ caitadadhyā giṣṭhāḥ, namaivaitat, chhandogya.upanishad. VII.1.3.

¹⁴³Mohanty, A.K, Yoga: Concept and Practice published by the Center of Advanced Study in Philosophy at Utkal University, Vivani Vihar, Bhubaneswar, in collaboration with Elite Publications, 51/B, Mancheswar Industrial Estate, Bhubaneswar., 2010.

The doctrine of Karma is a philosophy of life. Lord Krishna says we must act, but we should restrict our action as per the directions of the Vedas. Today, society is full of crime, violence, jealousy, anger, etc. Human beings have position, power, and money, but there is a lack of love among us.

Regarding this, there is a description in Gitā, “I am the ātman that dwells in the heart of every mortal creature: I am the beginning, life span, and end of all;” “who sees his lord within every creature, deathlessly dwelling midst the mortal that man sees truly;” “whose heart is within Brahman, whose eyes in all things see Brahman equally present, who knows his own ātman in every creature, and who knows all creation within the ātman¹⁴⁴.”

Isā Upanisad talks: “The wise man beholds all beings in the self and the self in all beings; for that reason, he does not hate anyone”¹⁴⁵. As per Gitā, we knew that Brahman is situated in all beings. Then how could we behave like this? We must develop the concept of universal brotherhood in society. We are the children of God. We may be ‘ONE’. Our actions may be different, but we are all human being. The same blood is running in our veins. Hence, we should detach ourselves from lobha, māna, moha, māya etc. The sacred book says that “a man should not hate any living creature; let him be friendly and compassionate to all”¹⁴⁶. If we do not have any compassion towards others, then others will not be compassionate towards us in any critical situation. The action-reaction process is also going on in this situation. Even Gandhi said, “It is very necessary because God is in every one of us, and therefore, we have to identify ourselves with every human being without exception”¹⁴⁷. It is very unfortunate that we do not understand the real meaning of it. Even “man does not attain freedom from action (culmination of the discipline of action) without entering into action, nor does he reach perfection (culmination of the discipline of knowledge) merely by ceasing to act.

¹⁴⁴ Prabhavananda, Swami and Isherwood, Christopher, trs., The Bhagvad-Gitā Mentor Books, New York, 1954, pp. 88, 104, and 67. Subsequent references are to this edition.

¹⁴⁵ Nikhilananda, Swami, The Upanisads, Harper Torchbooks, New York, 1964, p.90.

¹⁴⁶ The Gitā, p.99.

¹⁴⁷ Bose, Nirmal kumar, selections from Gandhi Ahmedabad, 1950, p.7.

Vidyā and Avidyā

Vidyā or knowledge, may be known as the Vidyā of reality. Avidyā of ignorance may be known as the Avidyā of the empirical world. The world is the creation of God; if knowledge is prohibited until the knowledge of the world, only then does it convert into Avidyā. Knowledge differs from true knowledge from an upanisadic standpoint. Knowledge can be acquired through the external world. Real knowledge is the knowledge of the truth of supreme reality. We may not be saying that avidya is pointless because Isā Upanisad holds that, ‘through Avidyā one crosses the death and through Vidyā the eternity is achieved’. Even, Sankara says, ‘Vidyā consists of the knowledge of God (devatā) and Avidyā is involved in human activities¹⁴⁸.’ Both Vidyā and Avidyā are necessary for the attainment of the supreme state.

Similarly, the Upaniṣad talks of parāvidyā, which belongs to knowledge of reality, i.e., spiritual or higher knowledge, and aparāvidyā, which belongs to knowledge of the world, i.e., illusory or lower knowledge. Radhakrishnan, with the view of the Muṇḍaka Upaniṣad, said ‘it is by this higher wisdom and not by sacrifices or worship that one can reach Brahman. Only the sanyasin who has given up everything can obtain the highest knowledge’.

Types of Knowledge

“Sarva-bhūteṣhu yenaikaṁ bhāvam avyayam īkṣate avibhaktaṁ vibhakteṣhu taj jñānaṁ viddhi sāttvikam”¹⁴⁹

It refers, ‘Sāttvika knowledge is that knowledge by which one grasps the one enduring divine actuality as unmitigated and correspondingly present in all individual beings.’

“Prithaktvena tu yaj jñānaṁ nānā-bhāvān prithag-vidhān vetti sarveṣhu bhūteṣhu taj jñānaṁ viddhi rajas am”¹⁵⁰

It refers, ‘Rājasika knowledge is that by which one grasps all brutes and various structures of distinct kinds as dissimilar from one another’.

¹⁴⁸ Shankar Bhashya on Gita, 13.2.

¹⁴⁹ Bhagvad Gītā, XVIII.20

¹⁵⁰ Bhagvad Gītā, XVIII.21

“Yat tu kṛitsna-vad ekasmin kārye saktam ahaitukam atattvārtha- vad alpaṁ cha tat tāmasam udāhṛitam”¹⁵¹

It refers, ‘Tāmasika knowledge is that which embraces one exclusive consequence as if it were the total, without cause, without substructure in truth, and insignificant’.

Jñāna is of two types, i.e., Parokṣānubhūti (the knowledge that can be achieved through awareness, mind, and reason) and Aparokṣānubhūti (the knowledge that is achieved and experienced by the self).¹⁵²

Different Indian System’s Views on Knowledge

Charvākās says that perception is the only way through which one can get knowledge.

Buddhism says that, due to ignorance, man thinks that everything is permanent but the dilemma is that nothing is immutable. Birth is the main cause of ignorance. It speaks of the Dvādaśa Chakra, which is the continuation of (bhāva, upādāna, tṛsnā, sparṣa, vedanā, sadāyatana, nāmarupa, vijñāna, saṃskara and avidya). It binds one to the reproductive circles. The real consists in the understanding of the life process. Death is not the end of the life cycle; rather, it is the starting point of a new one. When one can overcome ignorance, he attains knowledge. “ātman is obtained by right knowledge (samyag Jñānam)”¹⁵³.

Naiyāyikas says, “Knowledge is an apprehension of objects”¹⁵⁴. They believe that, “some qualities in the generating conditions of knowledge and some problems in the generating conditions of knowledge are the causes of invalid knowledge”¹⁵⁵. They say that doubt, error, and argument are invalid in nature.

Mimāsakās believe that, ‘knowledge is valid in itself (svatahprāmānyavāda). It also believes that knowledge of the scriptures helps one to teach the concepts of ‘what one ought to do or not’ and ‘what one should do or not’. So that one may escape himself from the circle of life

¹⁵¹Bhagvad Gītā, XVIII.22

¹⁵² Dubey, Arpit kumar, The yoga of bhagvadgītā, D.K.Agency, 2022. P-104.

¹⁵³muṇḍak upanishad, 3.I.8.

¹⁵⁴Nyāya saṃhitā, 1.1.15.

¹⁵⁵Ibid, p.443

process and get liberation. Vaisheshikas said that there was a description which says that when a man is born, he is bound to action. As long as he acts, he will get the result in the form of pleasure or pain. The association of the mind and body with the soul is the main cause of bondage. Through tattvajñāna one can be eligible to get liberation.

Kumarila says, “The validity of knowledge consists in its apprehending an object; it is set aside by such discrepancies as its disagreement with the real nature of its object”¹⁵⁶.

Jainas says a man falls into bondage due to ignorance. The soul hides its real knowledge (swayamprakāśaka) due to ignorance. Jainas says that kāma, krodha, lobha, moha create āsakti in humans. This tendency helps the karmic matter flow towards the soul in the forms of āsrava (inflow), baddha (bondage), samvara (stoppage), and nirjara (wearing out). The soul realizes its real nature by practicing right knowledge, right faith, and right conduct (triratna). One can be liberated from this. So, ignorance conceals knowledge. By practicing triratna, the jiva experiences four attributes: infinite faith, infinite bliss, infinite knowledge, and infinite power. Unconditional faith in Tirthanakaras gives one the right knowledge to discriminate between real and unreal, momentary and permanent.

So according to Jainas, Karma is interlinked with Jñāna. Upaniṣad says, “All knowledge is knowledge of God”.¹⁵⁷ Knowledge may be of two types, i.e., scientific knowledge, which is under the control of Rajas and spiritual knowledge, which is under the control of sattava. Sāṃkhya says that vivekajñāna is real knowledge. Body and mind consist of three gunas i.e., sattva, rajas, and tamas, which are the inherent qualities of prakṛti. Purusa makes its journey through the mind-body complex. But due to ignorance, the self identifies itself with the qualities of prakṛti, which produce pleasure and pain.

By discriminative knowledge, only oneself is capable of overcoming the qualities of prakṛti and achieving mokṣa. Shankara says, the perfect being can be realized only by Jñāna. ‘Knowledge and action are like light and darkness’.¹⁵⁸ “Bhakti, sraddhā and yoga are the triune processes

¹⁵⁶SV., ii.53.

¹⁵⁷<https://www.iosrjournals.org/iosr-jhss/papers/Vol20-issue5/Version-7/O020578498.pdf>

¹⁵⁸ Bhagvadgītā, Chapter V, Verse 16.

culminating in self-realisation”¹⁵⁹. The eventual result can be attained through Bhakti and Jñāna.

Madhusudan Saraswati says that continuous attention (niddhidhyāsana) bears fruit when it is modulated by devotion. He also says that devotion removes all constraints from the path of knowledge and allows one to attain the blessings of God. Devotion can vanquish the ego. Jñāna and Bhakti arouse from mind and heart. Bhakti stimulates positivism, audacity, and the ability to face moments of difficulty, pain, and struggle with ease. Devotion supplements knowledge. For the well-being of others, knowledge must be shared.

Relationship Between Action and Devotion

“Bhaktiyoga is, according to Peter Bishop, a devotee’s loving devotion to a personal God as the path to spirituality”. Madhusudana Saraswati quotes a verse from Vasiṣṭha, “To suppress the mind with its egoism, etc., yoga and Jñāna are the two means. Yoga is the suppression of mental activity (vṛtti-nirodha), and Jñāna is true comprehension (saṁyagavekṣaṇam) “For some, yoga is not possible, for others, Jñāna is not possible”¹⁶⁰. “The spiritual intuition may also be helped by work and worship”¹⁶¹. There is a saying on Jñāna, “To move on the path of knowledge is as good as walking on the edge of a razor with the possibility of falling.”¹⁶²

“Gyāna pantha kripāna kai dhārā

Parata khagesa hoi nahi bārā

gyāna agama pratyūha anekā

sādhana kathina na mana kahutekā”¹⁶³

“Binu hari bhajana na bhava tariya

yaha siddhānta apela.” ¹⁶⁴

¹⁵⁹Śraddhā Bhakti dhyāna yogān , mumkṣo, vivek chudāmani, U, 46.

¹⁶⁰Commentary on the Gītā, VI, 29

¹⁶¹Ibid, IV, 42.

¹⁶²Mohanty, A.K., Bhakti ,concept& cult, utkal university, 2011, p-102.

¹⁶³Tulasi Das,Ramacharita manas, sundarkanda by Gītā Press, 2022

¹⁶⁴Kabir, Kabir Bhajanmala

Basic abstract knowledge cannot rip out ignorance. ‘Absence of devotion is the cause of bondage’¹⁶⁵. Devotion may be considered the path through which one can get out of the circle of Janma and Mṛtyu. Bhakti is gratuitous and self-validating. In Jñāna and Karma, there may be a chance of ego in man, but in Bhakti, there is no chance of ego in man.

“Nā haṁ vedair na tapasā na dānena na ce’ jyatā

Śakya evaṁvidho draṣṭum dṛṣṭavan asi mām yatha”. (Bhagvad Gītā, XI, 53).

In regards to this verse, Srimad Bhagvad Gītā holds, ‘knowledge of truth can be attained neither by devotion nor by the Vedas or any austerities’.¹⁶⁶ Ramanuja says that devotion and surrender are the gates through which one enters to attain the highest reality (the supreme).

Bhakti is an act of steady commemoration of the almighty that leads to intuitive knowledge. Nimbaraka holds that Bhakti discovers its paramount fulfillment in the perception of the supreme (Brahma Sākṣātkār). Bhakti is a feeling of oneness with God. Prapatti nourishes Bhakti, because of which God dispenses His grace, leading to Brahma Sākṣātkār. Madhva says, Bhakti and Jñāna are interrelated. Jñāna is a pre-requisite for Bhakti. Bhakti becomes matured when there is a strong relationship between ātmā and paramātmā. It gives importance on self- effort, which is necessary for the grace of God.

Different Types of Bhaktis

Vallabha speaks of two types of Bhaktis, such as Maryādā Bhakti and Puṣṭimārga Bhakti. Maryādā Bhakti shows the path of cultivation of action, knowledge, and devotion. It tries to show that one should live according to the prescriptions and prohibitions of the Scriptures. Puṣṭimārga Bhakti is the path of determined love and firm dependence on the elegance of God, which indicates the end of all worship, expiation, and knowledge. Puṣṭi is the way through which one can get Karma, upāsana and Jñāna. It is not necessary to say, Puṣṭimārga leads to saguṇa Bhakti.

¹⁶⁵NB, 98. S.B., 98.

¹⁶⁶BhagvadGītā, Chapter XI, verse 52-53

Bhakti may be classified as Sāmānya Bhakti, Gauṇa Bhakti, and Mukhya Bhakti. Sāmānya Bhakti refers to the disposition of man to feel the beauty of nature, eclipsed completely by the moment, wonder of things, events, etc. Gauṇa Bhakti refers to the qualities of sattva, rajas, and tamas. Mukhya Bhakti refers to ‘love for God being pure and pristine’.¹⁶⁷ In Rāgātmikā Bhakti, “a devotee thinks of the Lord always and does everything that he could do only because it would yield happiness to the Lord.”¹⁶⁸ A devotee may realise, “O! Lord, it is only by your grace and inspiration that I, thus, walk on your path”¹⁶⁹.

Bhakti is also of two types, i.e. Saguṇa Bhakti (Aparā Bhakti) and Nirguṇa Bhakti (Parā Bhakti). Saguṇa Bhakti is the connection with the demonstrated form of the Ultimate Reality. It can have impetus towards Nirguṇa Bhakti to associate with the utmost form of Ultimate Reality which is also the actuality of the individual self.

‘Saguṇa Bhakti’



Patraṁ puṣhpaṁ phalaṁ toyaṁ yo me bhaktyā prayachchhati tadahaṁ bhaktyupahṛitam aśhnāmi prayatātmanaḥ (Bhagvad Gītā, Chapter, IX.26)

The person who provides a bud, a bloom, or anything with devotion, Lord, can accept it.



‘Sādhya-Sādhana ekā Bhakti’



Sādhya and Sādhana both refer to Bhakti. Receiving the survival of the ultimate reality in a specific object and performing a specific set of actions (japa, smaraṇa, etc.) at a specific duration is called saguṇa Bhakti. It means that the devotee accepts the presence of God in the form of certain idol,

¹⁶⁷ Mohanty, A.K, Yoga concept & practice, utkal university, 2010,p-66.

¹⁶⁸ Bhalobasi ānanda pābāralāgi,
Bhalobasi ānanda debārolāgi. (P.S. 1041)

¹⁶⁹ Taba karuṇāya taba preraṇāye
Tomari pathe pāri chalite. (PS, 1315).

specific picture and acts accordingly. This kind of sādhnā requires a regulated and structured routine.

‘Nirguṇa Bhakti’

Yat karoṣhi yad aśhnāsi yaj juhoṣhi dadāsi yat yat tapasyasi kaunteya tat kuruṣhva mad-arpaṇam (Bhagvad Gītā, Chapter, IX.27)

Whatever one acts, whatever one provides, whatever one accords, must give offerings to the ultimate reality.



‘Sādhya-Sādhana anekā Bhakti’



In this Bhakti, one can see ultimate reality in each and every aspect or particle of the world and work for lokasaṁgraha (welfare of the people) all day, which is known as nirguṇa Bhakti. When action is worship, when each action becomes communion, one has arrived at the state of nirguṇa Bhakti.

Unconditional love for Isvara is the highest kind of devotion. It has four kinds such as mahāpuṣṭi, where the clemency removes all the barriers on the path of supreme realization. Sarvadhaka puṣṭi which not only demolishes the saṁskāras in form of bandhan but also eliminates natural, individual constraints that otherwise prevent one from getting the gracious blessings of the Bhagban. Sāmānya puṣṭi which helps one to get all the objects of his desire without apprehending the Lord in his true nature. Viśesa puṣṭi which prepares the way for apprehending the nature of the Purusottama in His original deportment (Svarūpa).

Similarly, Bhagavad Gītā said, “Those who have surrendered themselves to me do neither aspire for Kaivalya nor Yoga Siddhi”¹⁷⁰. Gaudiya Vaishnave tradition holds that devotion is consummate in itself. The highest state can be realized only by chanting and singing the name of krishnā, telling the story of His glory, flinging to the tune of kirtan and recalling Him in every action, contemplation, and affection. Study of sacred writings and meticulous practice of yoga are pre-requisites for a seeker. Bhakti may be known as Pancama Purusārtha.

¹⁷⁰Bhagavatam, XI, 14.14.

According to Rupa Goswami, Bhakti assures cogent knowledge of the truth. So, it may be considered specialized knowledge. Knowledge and action are expressive insofar as they cultivate devotion. She speaks of two types of Bhaktis, such as Sāadhanābhakti and Bhāvabhakti. Bhakti is a connecting mark from ‘part’ to ‘whole’, if we consider it as man (aṁsa) and God (aṁsi) and it can be generalized by the grace of God.

Sāadhanābhakti has two clauses: - Vaidhi Bhakti, which consists in drawing joy from chanting and intoning His glory, which develops into a gratuitous outpouring of affection towards the sovereign, is termed as Rāgānugā Bhakti. When the bond for krishnā ripens, it picks up a form of deep transmutation known as Bhāvabhakti which demonstrates differently how to look upon the profoundness of bhāva. When the devotee remains immersed in krishnā bhāva, it is known as Mahābhāva which can be considered the highest form of Bhāva Bhakti.

One may have various reasons for adopting the way of devotion. There are some who appeal to God for the covetousness of wealth. Others have described God pulling them out of pain. There are also those who pursue God in their exploration for knowledge. The wisest are those who keep constant remembrance of God with single-minded devotion. Some pursue dharma, artha, and kāma and some pursue mokṣa for emancipation. Devotion is the only way through which one can get out of Māyā. Victory over “egoness” can be obtained through God’s service and devotion.

The Bhagvad Gītā holds that, “only a zealous postulant who has control over the wayward senses and has unconditional faith in the divine can get such knowledge”¹⁷¹. One must have the thirst for attaining the highest knowledge, which may be characterized by infinite knowledge (ananta jñanam) and infinite pleasure (ananta anandam) with the proper mindset.

“Yadi manyase suvedeti daharam evāpi

nunaṁ tvaṁvettha brahmaṇo rūpam yadasya tvaṁ yadasya deveṣu atha
nu mimāṁsyam evate, manye viditam”. (Kena Upanisad.II.1)’.

This verse indicates that it has been befittingly said: “One who knows, knows not, and one who knows not, knows not.”

¹⁷¹Śraddhāvān

“Tad viddhi praṇipātena paripraśnena savayā

upadekṣyanti te Jñānaṃ jñānins tattva- darśinaḥ.” (Bhagvad Gītā, IV, 34.)

Surrender, inquiry, and service are required to obtain knowledge of reality¹⁷². To attain parā Jñāna, one must develop ātmajñāna (self-knowledge) through manana, sravana, and niddhidhyāsana. Before acting, one must have the right knowledge of the course, nature, and scope of action so that he does not fall into the birth-death process. One must choose the preference path (śreyas), i.e., what type of action I should do or not do, and not the pleasurable state (preyas), i.e., the action that gives me pleasure, whether it is a bad or worst action, that does not matter.

Eight Antaraṅga Sādhanaś to get Knowledge

According to Sāstras, eight antaraṅga sādhanaś are required to get knowledge. They are:

- (1) To distinguish between sat and asat is known as Vivek.
- (2) To know the distinction between sat and asat; to leave the asat path of detachment from samsara is known as ‘Vairagya’.
- (3) To withdraw sense organs from mana is known as ‘Sāma’.
- (4) To withdraw sense organs from sense objects is known as ‘Dama’.
- (5) To believe deeply in God and Sāstras is known as ‘Sradhā’.
- (6) To detach vrittis from samsara is known as ‘Uparati’.
- (7) To tolerate and avoid hot-cold is known as ‘Titikhya’.
- (8) No doubt in your inner-self is known as ‘Samādhāna’.

These five include samādhi sat saṁpati. The desire to be liberated from this world is known as ‘mumukhyata’. To sit down near the teacher to listen sāstras and to realize the true meaning of sāstras is known as ‘śravana’. To think of paramātmā rigorously is known as ‘Manana’ and ‘Niddhidhyāsana’. To detach from all the worldly objects to meditate on one supreme tattva is known as Tattvapadārtha saṁsodhana.

¹⁷²Tad viddhi praṇi pātena paripraśnena sevayā
upadekṣyanti te jñanamjanins tattva-darśināfi. (BG.IV,34).

“Api cedasi pāpebhyaḥ

sarvebhyaḥ pāpakṛttamaḥ sarvaṁ jñānaplavenaiva

vṛjinaṁ santariṣyasi.”¹⁷³

Refer to this verse. Even if a person is a higher kind of sinner, Lord Krishna told us that he or she can be liberated from his or her sin through perfect knowledge. Firstly, through viveka, or conscience knowledge, it starts and completes tattva or metaphysical knowledge. So that a drop of sin is not there. We can be free from sin.

Karma is connected with jñāna. We know that ‘action is the cause of bondage’. Therefore, one needs to vanish the actions in order to be liberated as fuel is resisted by fire, action will be also resisted by knowledge. The process is just like that: when fuel falls completely into the fire, it destroys the wood materials. Similarly, through metaphysical knowledge, the fire completely destroyed saṁchita, prārabdha, kriyamāṇa Karma.

“Yathaidhānsi samiddho agnir

bhasma-sāt kurute arjuna jñānāgniḥ sarva-karmāṇi

bhasma-sāt kurute tathā” .Bhagvadgītā (Chapter- IV, 37.).

Through the rise of perfect knowledge, one can definitely vanish all his accumulated Karmas and remain only paramātmā tattvas, and the knowledge that reduces all actions to ashes will remain and the Karmas will become akarmas.

Those who leave the desire to get the fruits of the action are the real sacrificers (Bhagvadgītā, 18/11). A man can detach himself from action, or rather from Karmaphala and the desire to get Karmaphalas. So, karmayoga is the easiest way to attain supreme but to attain this, one must have the qualification of a Karmayogi.

“Yogayukto viśuddhātmā

vijitātmā jitendriyaḥ sarvabhūtātmabhūtātmā

kurvannapi na lipyate.” (Bhagvad Gītā, Chapter- IV, 7)

¹⁷³BhagvadGītā, 4.36.

A karmayogi must have certain qualifications by which he can take action but does not participate in this action process. A karmayogi must have control over his sense organs, maintain inner cleanliness, keep his body under control, and have a sympathetic attitude toward others. This type of yogi can take action but cannot be involved in this process.

Needless to say, a real jñāni must be a karmayogi. A karmayogi, by withdrawing attachment, can only take action for the purification of the senses, body, mind and intelligence. As ignorance covers real knowledge, similarly, the soul's ignorance covers the real nature of swayamprakāśaka. Paramātmā do not take anyone's good or evil Karmas. As the sun reveals the nature of all objects by dispelling the darkness.

Similarly, real knowledge helps one to realize the true nature of God by dispelling ignorance. A jñāni sees paramātmā in everything and everywhere. 'He can put the same eye from a Brahmana to a Chandāla, even on all other living beings like cows, elephants, dogs, and pariahs' (Bhagvad Gītā, Chapter V, 18). A real jñāni must have the same thought toward every creature. In this regard, Sri Saṅkarāchārya says,

“Bhavādvaitwaṁ sada kuṇḍyat kriyadvitvam na kutrachit”¹⁷⁴

This verse says one should keep “oneness” with all beings in thought, not in behaviour. A yogi acts either for the fulfillment of the basic needs of life or for the lokasaṅgraha (welfare of all others). It is only the right knowledge that can enable a person to get mokṣa.

Through real knowledge, one must have control over his senses and develop detachment towards material objects. “Spiritual intuition is a union of knowledge with austerity and passion, which helps one to enjoy true peace and rest of spirit”¹⁷⁵. Even Lord Krishna says, “The knower is also a devotee and the best of them”¹⁷⁶. “He who knows me worships me”¹⁷⁷. “To know the truth is to lift up our hearts to the supreme, touch him, and adore him”¹⁷⁸

“Loke’ smin dvīvidhā niṣṭhā pura proktā mayānagha

¹⁷⁴ Tattvopadesha

¹⁷⁵ Bhagvad Gītā, IV, 35; V, 18-21.

¹⁷⁶ Ibid, VII, 17.

¹⁷⁷ Ibid, XV, 19.

¹⁷⁸ Ibid, X, 8-9.

Jñāna-yogena saṁkhyānām Karma-yogena yoginām”. Bhagvad Gītā, III,3)

Refer to this verse: Action with ignorance leads to bondage, and action with right knowledge leads to liberation’. Passion is the main cause of desire. One desire leads to another desire. Needless to say, it is one type of going-on-process. One may take birth again and again for the fulfilment of desires. So Jñāna helps to realise the supreme state (sat-chit-ānanada).

“Śhraddhāvān labhate jñānam
tat-paraḥ sanyatendriyaḥ jñānam
labdhvā parām śhāntim
achireṇādhi gachchhati”.

Referring to this verse, one can awe his mind and senses with immersed and wholehearted faith and achieve divine knowledge. The excellent path towards truth is to keep faith with an open intellect.

Every human being seeks to be in a pleasurable state and avoids being in a painful state. Man is a finite being, and he is attracted to finite love. Due to Asakti, he develops a craving for finite love. Devotion is the way, which is the point of union of Ātmā with paramātmā. “The devotees preach, ‘O! Lord, I do not know who you are; nonetheless, I love you the most’¹⁷⁹. Devotion literally means ‘love with steadfast intent’. In spiritual parlance, it means ‘convergence of one’s mind and heart towards God’.

Karma is linked with bhakti. ‘Bhakti is an emotional attachment distinct from knowledge or action’¹⁸⁰. Bhaktimārga refers to the emotional side of man, which is purely devotional in character. Emotion binds one individual to another, even one society to another. The important thing is that it attaches or makes a bond between ātmā and paramātmā or God and Man. Bhakti is open to all, the weak and the lowly, the illiterate and the ignorant¹⁸¹. So, Bhakti is the only way through which one can reach the supreme. The door of God will be opened for him who completely surrenders himself at the feet of God and sacrifices everything to God. God

¹⁷⁹ tomāye āmi naijāni tabu tomāye bhālobāsi. P.s. 3207

¹⁸⁰ Śāṇḍilya Sūtras i. 4-5 and 7.

¹⁸¹ Bhagvad Gītā, IX. 32; se also xi. 53-54.

is love¹⁸². Even Lord Krishan says, “This is my word of promise, that he who loves me shall not perish”¹⁸³.

A devotee must have the attitude of loving all and hating none, which is a prerequisite qualification for a bhakta. He sees everything as sacred. He believes that there is only one being, sattā. A devotee must feel that God resides in every being. He must be in stitaprajñā state that happiness or sorrow cannot touch him. It may be said correctly: constant remembrance of God¹⁸⁴. He must have faith that God is the witness (or Sākṣi) of all thought, all activities, God is the kartā of all Karmas, and God is presence in the empirical as well as transcendental sphere. God have created a beautiful garden, i.e., the world in which we are the tiny flowers. He must hold that ‘nothing is mine, everything is thine’.

“Bhakti is also defined as unconditional affection directed towards the Lord”¹⁸⁵. ‘It is of the nature of supreme love¹⁸⁶, which is not caused by anything extraneous (ahetuki), prompted by any extraneous desire (niṣkāma) or guided by Guṇas (nirguṇa) which is not punctuated and expressed in the form of subtle experience’¹⁸⁷. Bhakti yoga is also important tool of “emotional stewardship”

(1) Bhakta (discrete consciousness)	(A) Bhakti (procedure of unification)
↓	↓
(2) Bhagvān (Universal Consciousness)	(B) Bhakti-yoga
↓	↓
→ Unification of devotee with the lord ←	

(Figure: 2)

“Man-manā bhava mad-bhakto mad-yājī mām namaskuru mām evaiṣhyasi yuktvaivamātmānam mat-parāyaṇaḥ (Bhagvad Gītā, Chapter IX.34)

¹⁸²Śaraṇāgatavatsalah.

¹⁸³Gītā IX, 31

¹⁸⁴Dhruvasruti Isvaro- N.B.2

¹⁸⁵parāṇuraktir isvare. S.B.1.

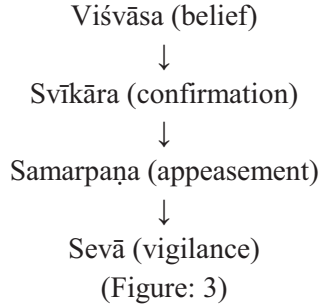
¹⁸⁶Parama premarupa, N.B.3.

¹⁸⁷guṇarahitam kāmānārahitam
sūkṣmataram anubhavarūpam N.B.54

“Man-manā bhava mad-bhakto mad-yājī māṁ namaskurumāṁ evaiṣhyasi satyaṁ tepratijāne priyo ‘si me’”. (Bhagavad Gītā, Chapter XVIII.65)

Engaging in devotion is the essence of all knowledge. Through exclusive devotion, one can achieve the ultimate destination. One should dedicate all one’s thoughts and actions to the ultimate being through complete togetherness with Him through Bhaktiyoga, which can help him achieve God-realization.

Process of Bhakti



The Concept of Upāsanā

Similarly, Upāsanā is a necessary component of Bhakti. Without Bhakti, there is no meaning to rituals, worship, or the observance of holy days. Without Bhakti, there is no significance to nature worship or image worship. A devotee has no ego-sense because he surrenders this ‘I-ness’ to the ‘Thyness’. “A devotee thinks that he is humbler than the grass, which everyone treads upon with the least scruple and notice”¹⁸⁸. “A devotee must be like a tree who endures everything”¹⁸⁹. A devotee has the attitude of giving up everything without the hope of any return. Krishna says, “Even if a man of evil conduct turns to me with a soul and entire love, he must be regarded as a saint.’ He became a soul of righteousness with a settled will. So, it is true that ‘the Lord enjoys all sacrifices and penances.’ ‘None is hate to me, and none is dear; and ‘the devotees are dear to me”¹⁹⁰.

¹⁸⁸तृणदपि सुनिचena.

¹⁸⁹Taroriva sahisṇunā

¹⁹⁰BhagavadGītā, ix, 29; xii, 14-20; see also xvi, 16.

A devotee must be a good human being. He must have a sense of humiliation. It is a delightful journey or union of a devotee with Parameswar. So, Lord Krishna says, “Fix your mind on me, enter your understanding of me, and then he or she must live with me hereafter.” Bhakti is indescribable, just “as the taste of a dumb person”¹⁹¹. A bhakta’s Bhakti expresses itself either in the form of love for God (priti) or suffering for the absence of God (viraha). A devotee must have the desire to continue the ideal that, ‘He is nothing’ because everything is the manifestation of Him (Purusottama). Therefore, complete surrender is the prerequisite qualification for true religious devotion. “God loves meekness”¹⁹². A devotee must be a niskāma karmi. He must develop the attitude of sacrifice; he should not desire for the fruits of action. ‘It is an utter self-giving to the transcendent’¹⁹³. Pleasure, pain, greed, and illusion cannot touch him because he has the tendency for calmness of mind, equanimity, tranquilly and peace.

A devotee must have the attitudes of thinking of Him (Śmaraṇa), apprehending Him (Śravaṇa), chanter of His glory (Kīrtan), proffering everything to Him (Archhanam), and showing veneration to Him (Vandanam) to remain at his lotus feet (Pādasevanam). So, unless and until we give up our worldly desires, we cannot attain absolute devotion. A true devotee has the quality of śraddhā or faith, because faith expresses itself in the bhakta’s intelligence.’ The forms that Bhakti takes are: contemplation of God’s power, wisdom, and goodness; constant remembrance of Him with a devout heart, conversing about His qualities with other persons, singing His praises with fellow men; and doing all acts as His service¹⁹⁴. “A devotee prefers to taste sugar rather than becoming himself the sugar”¹⁹⁵.

Stories related to Bhakti and Bhakta

In Purāṇas, we find different stories relating to bhakta and Bhakti. Meera Bai, a great example, was a devotee of Lord Krishna. She was a married

¹⁹¹Nārada sūtras, 51-52.

¹⁹²Nārada sūtras, 27, dainyapriyatvam.

¹⁹³Bhagavad Gītā, ix, 28

¹⁹⁴Nārada Sūtras, 16-18.

¹⁹⁵Chinihate chāināre man chini kete chāi. Mohany, A.k, Bhakti Concept & cult, utkal university, 2011,p-84.

lady, but she had no attachment to her family because she was busy in kirtan with Kṛṣṇā all the time. Nothing was disturbing her to think of her God. She believes that, there is only one Purusa, i.e., Lord Kṛṣṇa. She saw only one being, Lord Kṛṣṇa, everywhere—in every object, and in every breath. So, she loves her as a devotee, which may be known as Sāswat Prema.

Similarly, Dāsīā Bāuri, a devotee of Lord Jagannāth wants to give a coconut to Jagannāth and he went to the Puri Temple for this but there was ‘Pahada’ in temple. Therefore, he came back and he started crying in front of ‘Aruṇa Stambha’ of Jagannath Temple, puri. He said, “I had come to you to see YOU and came with a coconut to offer, but I couldn’t see you.”¹⁹⁶ In the next day, people saw that a seed was lying at that place of the coconut, and it was believed that Jagannath took this. Similarly, Gopināth was famous for stealing kheer for his devotee, and from that day on, he was known by the name ‘Khirachorā Gopināth’. So, a devotee may feel, ‘O! Lord, you are there in the tumultuous waves of the sea, also in the quietude in the forest, reverberating with the song of birds’¹⁹⁷. “You are there with me in moments of despondency and humiliation”¹⁹⁸.

Kinds of Bhakta

There are others who involve themselves in the adoration of kṛṣṇā but without affection or ardent love. There are some spiritual postulants who meditate that both knowledge and devotion are the most essential elements for realizing the supreme, which may be known as the followers of Maryādāmārga. Again, two types of Bhaktas are found in Maryādāmārga, such as Sopādhika Bhaktas, who idolize various incarnations of Viṣṇu and Anupādhika Bhaktas, who adore Kṛṣṇā as the sole aim of Bhakti because kṛṣṇā is almighty who can incarnate in His boundless plenitude. “Puṣṭi is equated with the path of grace (Kṛpā)”¹⁹⁹.

¹⁹⁶ Madala Panji, Jagannath Temple, Puri.

¹⁹⁷ uttāla sindhur tarange āchhotumi

Nirjane kujane bhareāccho vanabhūmi. (P.S.1027).

¹⁹⁸ Āchho hatāsāye hatamāne

āchho hiyābharā abhimāne. (P.S. 1299)

¹⁹⁹ Mohanty, A.K. Bhakti, concept & cult, published by centre of advanced study in philosophy, first edition, 2011

“Chatur-vidhā bhajantemām janāḥ sukṛitino ‘rjuna

ārto jijñāsur arthārthijñānī cha bharatarṣhabha (Bhagvad Gītā, Chapter, VI.16)

There is a description of four types of Bhakti: the agitated, the aspirants of knowledge, the wealth aspirants, and the person who is exposed to the ultimate reality.

Ārta (an individual who invokes God in distressed times)

Arthārthī (an individual who commonly invokes it as a custom in return for secrecy, compassed by a wish for wealth and panic over life)

Jijñāsu (an individual who invokes knowing the tattvas as a scientist or to know the core of the universe.)

Jñāni (an individual who invokes one who has exposure to pure consciousness).

“Teṣhām jñānī nitya-yukta eka-Bhaktir viśhiṣhyate priyo hi jñānino ‘tyartham ahaṁ sa cha mama priyaḥ”. (Bhagvad Gītā, Chapter, VI.17)

There is a description in this verse that among the four kinds of devotees, those who are the best and excel are beloved to God.

“Adveṣṭā sarva-bhūtānām maitraḥ karuṇa eva chanirmamo nirahankāraḥ sama-duḥkha-sukhaḥ kṣhamī” (Bhagvad Gītā, Chapter, XII.13)

“santuṣṭaḥ satataṁ yogi yatātmā dṛiḍha-niśchayaḥ mayy arpita-mano-buddhir

yo mad-bhaktaḥ sa me priyaḥ”. (Bhagvadgītā, Chapter, XII.14)

Those admirers are very dear to the Lord because they are free from animosity towards all creatures and the attraction towards ego, wealth, affection, and sympathy; they are self-controlled, compressed in thought, and committed to the Lord. Manas and buddhi are very dear to the Lord.

Features of a Bhakta:-

(1) Anapekṣaḥ (averseness)	
↑	
(2) Śuciḥ (who hold external and internal purity)	(A) Bhaktimān (filled of devotedness)
↑	↑
(3) Maunī (who has internal tranquility)	(B) Gata-vyathaḥ (devoid of anxiety)
↑	↑
(4) Yogī (Has exposure to the elevated state of consciousness)	(C) Dakṣaḥ (Idealist)
↑	↑
(5) Sarvārambha-parityāgī (Empty of ego)	(D) Śraddhānā (true-hearted)
↑	↑
(6) Sthirmatīḥ (who has a steady intellect)	(E) Śubhāśubha- parityāgī (dispassionate of vice and virtue)
↑	↑
(7) Mayyarpita-mano-buddhir yaḥ (capitulates his manas and buddhi to Supreme Reality)	(F) Matparaḥ (steadfast to me Ultimate reality)
↑	↑
(8) Satataṁ santuṣṭaḥ (pleased in all paths of life)	(G) Yatātmā (who has presided over his mind, sensation and bodywork)
↑	↑
(9) Aniketaḥ (who does not worry for any abode)	(H) Udāsīnaḥ (unaltered by the substitute)
↑	↑
→ Dṛdha-niścayaḥ (resistant and decisive) ←	

(Figure: 4)

“Ānukūlyasya saṁkalpaḥ pratikulyasya varjanam rakṣatīti viśvāso
gopṭṛtvāvaraṇamtathā

Ātmanikṣepa kārpaṇya saḍvidhā Śaraṇāgatih”. (Anirbudhkya Saṁhitā,
XXXVII, 27-28).”

This verse indicates that ‘devotion leads to saraṇāgati. The state of saraṇāgati has its different characteristics, such as the determination to do everything that nourishes one’s love for Him, avoid everything that stands in the way and entertain the unflinching faith that the divine has his protective shield and that He is the Guardian. Saraṇāgati makes room for Prapatti, which is complete surrender to oneself.

Everything in this universe has been accomplished solely through the will of the Supreme. We are only the instruments and have come to this earth to play some role in Saṁsāra Yātrā. There is a description in the Kenopaniṣad, “When Gods came out victorious in the battle against demons, ego took possession of them, and they began to glory in their achievements. Knowing this, Brahman appears in the form of Yakṣa. Gods, one after the other, are sent to ascertain who the weird creature is. When asked by Yakṣa who he is and what powers he has, Agni says, “I am Agni in deed. I am jāta-vedas, I can burn everything there is on earth”²⁰⁰. Then, Yakṣa places a blade of grass, saying, Burn.” Despite the best efforts, the blade of grass remains unscathed. Then comes the turn of the air. When asked by Yakṣa who he is and what powers he has, he replies, I am Vayu indeed. I am Matarisvan. I can blow off everything there is on earth”²⁰¹. Yakṣa placed a blade of grass before him, saying he should blow it off. Despite his best effort, the blade of grass remains unmoved, to the utter consternation of one and all. When finally, Indra approaches Yakṣa he disappears, and in his place, Umā, the daughter of Himavat, appears; When Indra seeks to know who he is, she replies, This is Brahman, to be sure, and in the victory of Brahman, indeed, do you glory thus”²⁰².

²⁰⁰ Agnir vā aham asmi ity abravīt, jāta-vedā aham asmi iti Apīdam sarvam daheyam yad idam pṛthivyām iti. Kena U.3.4.5.

²⁰¹ Vāyur vā aham asmīty abravīn mātariśvā aham asmīti. Apīdam sarvam ādadīyam yad idam pṛthivyām iti. Kena-3.8.9.

²⁰² Sā brahmeti hovāca, brahmaṇo vā etad vijaye mahīyadham iti, Tato haiva vidāncakāra brahma iti. Kena, U.- 4.1

Synthesis of Karma, Jñāna and Bhakti

Knowledge makes the path for devotion. The devotee feels that as “Lord is His, everything is His”. “O! Holder of the disc, since you are mine, anything in this world is mine. I ask for nothing for everything is with me”²⁰³. A devotee must practise renunciation in his work because the supreme reality is the only reality. One must act, but he does not get the fruit as per his wish. ‘Though I am with all, I am with none, though I do all things, I am not there in my work’²⁰⁴.

A devotee can know only his Lord. He can sacrifice his life at the feet of the Lord. He has no desire to know anything and no desire to take pleasure; he has developed non-attachment towards others. “I have nothing to know and nothing to understand because you are the end of all knowledge and understanding. If there is anything that I know and understand, it is only this”²⁰⁵. Knowledge remains mere information until it is demonstrated in action.

The yogi who performed action with the intelligence of surrendering everything to God is known as Bhaktiyoga. Karmayogis, on the other hand, are yogis who act for the good of others without expecting anything in return. Jñāna or real knowledge, helps one to discriminate between the permanent and the momentary.

The path of knowledge helps one to eradicate ego-feeling. A man must give up the false notion of doership because his self is above the mind-body duality, intellect, egoism. Self-realization is the primary aim of knowledge.

The ninth verse of the fourth discourse entitled “The Path of Knowledge” states, “He whose actions are free from all kinds of desires, whose actions must burn by the fire of Jñāna, him the wise call a sage.” He who is devoid of attachment, whose mind is established in knowledge, and who does work as a sacrifice (for the Lord)—his entire action meets away’.

²⁰³Mohara jeṇu chakradhara eṇu e saṁsāra mohara
eṇu kichhi mu na māguchhi

²⁰⁴Samasta sange sanga thai
kāhāri sangate nathāi samasta
Karma karuthāi samasta
Karmare nathāi

²⁰⁵mopāse samasta rahichhi- K.B.chap.25

In this way, action relates to knowledge. The way of knowledge helps to solve the suffering of humanity. Society would be led astray due to a lack of knowledge. Man loses his mental balance, as well as his peace and prosperity, as a result of stress and pressure in his life. It is only through proper knowledge, one can develop self-control, self-realization, duty, and love for all beings.

“It would not crush freedom or political equality, but it would give man an insight into the nature of real freedom, which is liberation and genuine spiritual equality”²⁰⁶.

The path of knowledge helps to develop the domestic, social, national, and international areas of life. Self-realization and God- realization can be done only through action. Spiritual potentiality in man can be actualized and manifested by knowledge, action, and devotion. One can experience the divinity in his own self through jñāna, karma, and bhakti.

The Bhagavad Gītā holds that, through strong determination and firm conviction, a man can attain true knowledge. A devotee is a person who has infinite faith and devotion towards God.

“Since meditation on the unmanifested Brahman is tedious and difficult, the followers of niṣkāma karmayoga, who are attached to God instead of being attached to the fruits of action, do attain God”²⁰⁷. The way of Bhakti helps the ways of knowledge and action because it helps to develop infinite faith towards the supreme and realise the relation between the individual and the supreme reality.

Bhaktiyoga advocates deep love and devotion to God’. Human beings have a general tendency to ask questions of ‘whys’ & ‘hows’, which arise from empirical knowledge (aparāvidyā). Newton says, “I have collected some pebbles from the shore when the vast knowledge of the ocean lies unexplored before me.” “A man of knowledge tends to be humbler, just as a tree laden with fruits lowers itself down”²⁰⁸.

²⁰⁶ Radhakrishnan, S., Eastern Religions and western Thought, New York, 1959, pp 33-34.

²⁰⁷ Sharma, C, op.cit., p-24.

²⁰⁸ Namranti phalino vṛkṣāḥ

Namranti gunino janāḥ. chānakya niti slokah.

“Vedeṣu yajñeṣu tapaḥsu caiva dāneṣu yat puṇya-phalaṁ

pradiṣṭam atyeti tat sarvaṁ idaṁ viditvā

yogī paraṁ sthānam upaiti cādyam”. (Bhagvadgītā 8.28).

This verse says, A person who affirms the way of devotional service is not devoid of the consequences obtained from learning the Vedas, executing offerings, undertaking grimmess, giving aid, or assimilating philosophical and fruitive activities. Simply by executing devotional service, he accomplishes all these, and at the end, he outreaches the ultimate perpetual abode.

“Mayi cānanya-yogens Bhaktir avyabhicāriṇī Vivikta deśa-sevitvam

Aratir jana-saṁsadi (Bhagvad Gītā Chapter XIII,10)

Nirmāna-mohājita-saṅga-doṣā

Adhyātma-nityā vinivṛtta-kāmāḥ

Dvandvair-vimuktāḥ sukha-duḥkha saṁjñair

Gacchanty amūḍhāḥpadam avyayaṁ tat”. (Bhagvad Gītā Chapter XV,5)

“Adhyātma-jñāna-nityatvaṁ tattva-jñānārtha

darśhanam etat jñānam iti proktam ajñānaṁ yad ato ‘nyathā’.
(Bhagvadgītā Chapter XIII,11)

A person who is free from gratification and misapprehension, has defeated the shear of bond and always exists in the true essence of themselves. He has turned away from inclinations and is extricated from the dualities of pain and pleasure to achieve that everlasting state.

The true Vidyā is knowing the ultimate reality in its true frame and always being in the true essence of self; otherwise, anything other than this is Avidyā.

“Anāditvān nirguṇatvāt paramātmāyam avyayaḥ śharīra-stho ‘pi kaunteya na karoti na lipyate”. (Bhagvad Gītā Chapter XIII, 32.)

Action does not affect the Supreme Spirit, who is without birth, without any classifications, and everlasting, and though it is within the body, it does not function.

So the features of Paramātman is:-

Anādi (without inception)	
↓	
(1) Avyakta (covert)	
↓	
(2) Avyaya (immortal)	
↓	(3) Paramātman
(3) Bhūtānāma-iśvara (steward and advocate)	↑
↓	(2) īśvara
(4) Paramātman (Supreme Cognizance)	↑
↓	(1) Consciousness
(5) Nirguṇa (without characteristics)	
↓	
(6) Aja (unborn)	
↓	
(7) Bija-cara-acara (main source of mobile and immobile)	

(Figure: 5)

Man is a combination of knowing, willing, and feeling. These three basic constituents help to develop the human nature. “The senses are said to be subtler than and hence superior to their objects; the mind is subtler than (and superior to the senses; the intellect is subtler than and superior to the mind; and the self (atman) is subtler than and superior to the intellect”²⁰⁹. This is the real knowledge that can help a person develop non-attachment towards the fruits of action. “He who is devoid of attachment free, whose mind is established in knowledge, and who does work as a sacrifice (for the Lord)—his entire action melts away”²¹⁰. Bhakti is necessary for self-realization because ‘it keeps one non- compromisingly wedded to the path of knowledge’²¹¹.

²⁰⁹Bhagavadgītā, III, 4.

²¹⁰Ibid, IV, 23

²¹¹moksakāraṇasāmagrīyām *Bhaktirevagarīyasī*, Ibid, V.31.

“Ananyāśh chintayanto mām ye janāḥ paryupāsate

teṣhām nityābhiyuktānām

yoga-kṣhemam vahāmyaham”. (Bhagvad Gītā Chapter IX,9)

The Lord will secure the person who has not already consumed and protect what they have already consumed. Devotion provides a pledge that if an individual cares for and preserves this world, correspondingly, the world cares for and preserves that individual. By worshiping and believing in someone (Īśvara) who is more powerful than us, we feel safe (ātma surakṣita) and finalized (pūrṇa), just as we feel with our parents that they have handled any situation.

Devotion is the concluding result of action and knowledge. Bhakti promotes an attitude of love and harmony. The mind can get rid of impurities through karma mārga. The nature of truth can be realised through Jñānamārga. One follows the path of happiness to get divine through the Bhaktimārga. So Jñāna, Karma, and Bhakti are also known as ‘light, love, and life’.

CHAPTER-4

Karma, Bandhan and Mokṣa

Introduction of Karma, Bandhan & Mokṣa

Karma plays a very interesting and magnificent role in the philosophy of Indian thought. Karma gives us an opportunity to rectify, convert, judge, make self-effort, and build the capacity for decision- making in our lives. Therefore, it is circular and cyclical in nature. Karma refers to the law of cause-and-effect relations. ‘As every cause has a certain effect’, similarly, every action has reaction. pāpa, puṇya, nyāya, and anyāya are classified according to one’s Karma. ‘Karma is a law of personal responsibility’²¹², because an agent is only responsible and answerable for his action. Karma is a law of retributive justice because there is no escape from the consequences of an action. In Saṁhitā, there is a description: “suffering or pain is not to be caused by good or evil actions. It may not be the person’s misdeeds but rather the misdeeds of his forefathers, and as a result we get bad results”.

The Conversation between Yajñavalkīya and Jāratkāra Ārtaḥāga

In the Bṛhadāraṇyaka and Chāndogya Upaniṣad as, there is a well- known section called “Yajñavalkīya”. This is a conversation between Jāratkāra Ārtaḥāga, a sage and a vedic rishi Yajñavalkīya. The conversation begins with the question that what does happen with a man after his death. The main question is if his every features such as his voice, breath, eyes, mind, body, hair, blood and semengo back to the different elementsof nature like fire, wind, sun, moon, water, plants, trees, speace, heaven and this earth, what will be left with person after his death. In his reply the vedic rishi forbids Ārtaḥāga from discussing this matterin public. This matter should be kept private.what we can derive from this conversation is that only the karma of a person can accompany him after his death.all the power, skills and worldly achievements will go back to naturebut only his actions can accompany him to the life after death. The vedis rishi and Ārtaḥāga actually praised the karma of a person in their conversation. From it, one can understand the idea of the transmigration of soul and karma.

Saṁkara explains that these verses may deal with the situation after the death of a liberated person and the demise of the unwitting. We find that

²¹² Healthline.com, What are the 12 laws of karma?

these verses speak about the death of ‘such a person’ (ayaṁ puruṣaḥ) and a celestial being who makes death his food. Ārtabhāga asked that what was the food for death as everything else in the nature was the food of death. Here, everything else means the perceivers (ghrahas) and over-perceivers (atigrahas), which are the foods for death. Like death, fire has the ability to destroy everything in the nature. Now water can destroy fire. Therefore, water is necessarily the Brahman and who comprehend or understand the existence of it, can overpower death.

“Yajñavalkya, said he, “when such an individual dies, what is it that does not bequeath him?” So, we can compare fire with death which can destroy everything in nature. Likewise, Brahman can be compared with water as it destroys the power of fire. Hence, Brahman is can overpower death. Now as human beings are the food of death and death is the food of Brahman, we can say that death is the connecting link between human beings and Brahman.

Birth is also anterior to the exact link. Hence, it is a total scheme that correlates everything together on questions like “What’s going on to the prāṇa (vital breath) on death”? “What would not bequeath him after death?” Yajñavalkya said, “The vital breaths are accumulated up right there.” So, air plays a vital role. The essence of effulgence (Devatā) is that it absorbs even in death. In the Upanisadic context, all Devatā’s are worked as functional consciousness, which is based on an experience of brightness.

Death is the light that demolishes everything. Water has only the capacity to absorb fire. Therefore, the continuity and novelty of life are contrasted with water. From the great waters of Brahman, all the phenomenal aspects of birth, death, and subsistence with intuitive visualization have emerged.

“Yajñavalkya said, only name relies with the person. ‘Name’ means an individuated entity that has never been seen by anyone, but everyone knows that it exists. Thus, we devote a name to it, and the interminable reality is solely formulated by us as designated by the name. In the previous passage, we came to know that, as reality denotes, names become eternal and endless.

The concept of all-gods (Viśva-devas) is also endless, as they are naming as mythological symbols of consciousness. So, the ultimate reality is pure consciousness (Cit). (For example, the different designs of ornaments do

not differ from the category of gold.) Therefore, in this sense, ‘all gods are endless.’ the devatā could be known in a more instinctively philosophical sense without considering it as the demise of an ignorant individual.

Every deportment in an individual has a conformity aspect in the universal context, as the two sides of the same coin. The human being has a counterpart called Virāt Puruṣa, the cosmic person. ‘The eyes of the individual have sun for their counterpart in the grandiose person. Vital breath has Vāyu (air), body has Pṛthvi (earth), mind has Candra (moon), ears have the four quarters, words have Agnī (fire), and hairs of the head have herbs, hairs of the body have trees, semen has water and so on’.²¹³ By the occurrence of demise of all the facets, which are nourishing the individual as the being, merge with the corresponding cosmopolitan facet yielding them obscure. The situation of an individual before demise is also of being one with the totality, but with a discrete form. This is the only difference between the two situations. This intrinsic canon or vital force that certifies life and continuity of the universe is to call Karma. For example- a dead body immersed becomes excrement for plants and trees. So, the grand flux of nature is that an individual does not emanate directly to a new individual. Rather, they first unite with the totality and new forms emanate from this. There may be some scientific pictures of the souls after death in some scriptures.

From this I make an outline that the oneness of the individual and cosmic forms of existence must be necessary for the examination of the implications of Karma and in different stanzas, I found that ‘Name’ only will persist of a person who dies. Nevertheless, I am not finding questions relating to what is the mystery of Karma. Was the Karma of the person perished? Can every individual merge with the cosmic one?

The conversation between Yajñavalkya and Ārtaḥbāga is a private which is meant to be hidden at the core of the wisdom of the Absolute (Brahma-vidyā). Interpretation of the pure creativity (Karma) of Brahman as the only residue of a person, all of these identifying factors unite with their corresponding grandiose ones, also associate the same paradox, which is known as Māyā in Vedānta. This is same paradox founded by Nārāyaṇa

²¹³Bṛhadāraṇyaka Upaniṣad, III.ii.13. as translated in Paul Deussen’s The philosophy of the Upaniṣads (educational enterprises, Calcutta, 1919), pp.304-305.

Guru that the sentence ‘the one self assuming numerous forms makes meaning is Māyā.’²¹⁴

Karma and Rebirth

Karma theory has two parts— Karma-vipāka and Punarjanma. “Karma-vipāka is the fructification of the results of accumulated Karmas, which both generates the factor that regulates the genesis of souls in various forms of life and retribution, the happiness and suffering they experience”²¹⁵. Particularly, Bhogabhumis (non-human-like animals) are regarded as retributory. The human life is based on both Bhogabhumi and Punarjanma or rebirth which means a birth that happened in the past Sometimes we hear that people are getting touched with pleasure and pain due to their past lives. Deussen refers²¹⁶ “thus to the case of a blind person he met during his Indian tour: not knowing that he had been blind from birth, I sympathized with him and asked by what unfortunate accident the loss of sight had come upon him. Immediately and without showing any sign of bitterness, the answer to his past life was ready to his lips: by some crime committed in a former birth.”

“Paritrāṇāya sādḥūnām vināśhāya cha duṣhkṛitām

Dharma- sansthāpanārthāya sambhavāmi yuge yuge”.²¹⁷

So, the possibility of rebirth may be there whether we believe or not, as there is a description found in BhagvadaGītā that even God takes birth to constitute Dharma ages after ages.

In the Bṛhadāraṇyaka Upaniṣad, references are found about death and life after death. “Just as a caterpillar, when it has come to an end. In this stanza, the caterpillar is determined for the soul, and the blades are determined for bodies. What I found is that it emphasizes the onward movement of the same reality, which gets new ones and leaves all older forms.

In Goldsmith’s example, gold is the reality that is never born or dies; only the shape or different designs can be changed. The visible forms of reality

²¹⁴Guru, Nārāyaṇa, Ātmopadeśa Śatakam, III.ii.10.

²¹⁵ Krishan, Yuvraj , The Doctrine of Karma first edition, Delhi, 1997, Motilal Banarsidass Publishers Private Limited.

²¹⁶Philosophy of the Upanisads, p. 313.

²¹⁷ Bhagvad Gītā, Chapter 4, verse 8

can be transformed into another shapes. Without affecting its inner content, the gold could be altered many times. When we shape and design new ornaments, the older forms can disappear; the old things about that object are no longer known.”²¹⁸ This creative urge is called Karma in Bhagavad Gītā. From an individual point of view, the old form of disappearance is death, and the new form of arising is the birth of an object. Therefore, the demise of a form in itself is the beginning of another. The life process goes like this. Therefore, from these two examples, the continuity of the life process has been understood, and all the changes in pattern have been understood by the examples of goldsmiths. Therefore, ‘I am gold’ is known as vidyā, and ‘I am ornament’ is known as avidyā of Vedānta. The same self exists in all beings, from a very small particle of sand to the begetter of the world. Regarding this, there is a description: “This self, being such, is Brahman indeed. It is identified with apprehension, psyche, vital breath, perception, hearing, earth, water, fire, air, space, light and lack of light, wish and lack of wish, anger and lack of anger, goodness and lack of goodness, and everything. The self exists in it as the essence of ‘this’ and ‘that’. The self becomes as accordingly one functions and behaves. Yet some say that an individual is the essence of wishes. As is his wish, so is his will. He does the deed according to his will. Whatever deed he does, he achieves.”²¹⁹ The same self is associated with Brahman, which arises in the form of vījñāna (apprehending), manas (intellectual), prāṇa (vital breath), cakṣu (perception), and śrotra (listening) in individuals in the same reality. Earth, water, air, fire, and ether are both universal and gross aspects of the same reality. This is the path of Karma inherent in the One Reality.

Many of the religious creeds believe that after demise, the soul goes to the higher regions relating to two paths: one is Deva-yāna (the path of God) that attains the world of Brahman and another is Pitṛ-yāna (the path of man) that is reborn again in the womb of a woman. The Bhagvada Gītā termed these as black paths (kṛṣṇa-gati) and white paths (śukla-gati).

By taking the same path of knowledge, we can know our own’s original source of these five-tiered creatively definite individual beings out of the indefinite reality, the absolute, or Brahman. The method of running back to the original derivation through wisdom may be represented as the path of

²¹⁸Bṛhadāraṇyaka Upaniṣad. IV.iv.3.4

²¹⁹Bṛhadāraṇyaka Upaniṣad, IV.iv.5

the gods. This is the same as the prati-prasava (giving birth backwards) of the yoga system. The complete arena is visualized as a fire sacrifice, or yajña. The forward process as well as the reward process of giving birth reach the same consciousness, or Brahman. Thus, the unrevealed reality called Brahman and the familiar entity of an individual belong to the comprehensive constructional scheme of functional consciousness. This comprehension is the essence of all wisdom. Birth, life, and death of an individual have their own roles in the cyclic scheme of yajña followed by Bhagvad Gītā.

Wisdom (jñāna) in vedānta is becoming conscious of one's own survival and the survival of the totality belonging to this cyclic process of the same consciousness or reality, which may be called Deva-yāna.

This pitṛ-yāna is much more briefly described in the Chāndogya Upaniṣad. So 'the path of god' refers to jñāni and 'the path of manes' refers to the ajñāni. An ajñāni does not know his real nature and takes wrong notions, and this happens to those who go after the rituals of Karma-mārga. Both intelligent and unintelligent people live and die in the same universe under the same laws of becoming the same reality. So pitṛ- yāna and deva-yāna are not to be taken as making up a portion of the conclusive teaching of the scriptures.

Death and birth are two sides of the same coin. It takes and leaves the body. In Dīrghātamas Sūkta of the Ṛgveda, "that which has death and that which is deathless have the same source, the desire for enjoying food; together they go downwards and upwards. Thus, they exist eternally in this world, moving around. The one is always known, and the other remains unknown"²²⁰. There is a description in Ṛgveda that even a man can attain heaven (svarga) through his meritorious action.

"May your eyes go to the sun, May your self (breath) go to the air,
May you go either to heaven or earth, According to your merits;
Or even the middle world;

²²⁰Rgveda, I, 164.38

It is there you find what is good for you, Find your place among the vegetables Along with the bodily limbs.”²²¹

In those points, I found that birth, death, life, and rebirth are all purely individual-centric. So, it may cause concern that as long as we seed the action plant, as long as we came to this world in a new mother’s womb, until and unless we finish the phala-chakra, there are many descriptions of rebirth found in the epics and Vedas. Nārāyaṇa Guru in Ātmopadeśa Śatakam, “Like waves arising in the ocean, bodies one by one arise and then merge again; alas! Where is an end to this? It is the endless Karma innate in the primal ocean of consciousness”²²². The Upaniṣad say, ‘Verily, one becomes good by good actions and bad by bad actions.’²²³ Action is the creative urge of all the living creatures. ‘Prakṛti is not prakṛti without action’.²²⁴ All living entity is evolved from prakṛti, which is the conjunction of sattva, rajas, and tamas. Brightness, darkness, and laziness are the qualities present from the beginning in every living and non-living being. It may be low or high in every being, irrespective of his nature or actions.

In this context, Lord Krishna says,

“Mayādhyakṣeṇa prakṛtiḥ sūyate sacarācaram
hetunānena kaunteya jagad vipari vartate”.²²⁵

This verse indicates, “By ME presiding, Prakṛti gives birth to both the moveable and immovable entities; because of this, this changeful world revolves”²²⁶. Birth and death are ever-going processes. It might proceed until and unless one can’t attain liberation. Perhaps we don’t know what happened after our death. We cannot not say definitely whether we would take birth again or not but there are some descriptions found in Epics, Vedas, and Purāṇa that rebirth is a new beginning of life. Every being may take birth again and again, as birth is the root cause of the possibility of rebirth.

²²¹ Rgveda, X.16.3.

²²² Guru, Nārāyaṇa, Ātmopadeśa Śatakam, verse 56.

²²³ Brihadaranyaka-Upaniṣad: Fourth Adhyāya, Fourth Brahmana

²²⁴ Krishnananda, Swami, Commentary on Bhagvadgītā, chapter 13, discourse 40, https://www.swami-krishnananda.org/bgita/bgita_40.html

²²⁵ Bhagvad Gītā, Chapter 9, verse 10

²²⁶ Bhagvad Gītā, IX, 10

Everything has both creation and destruction. Everything has a new form. I mean to say that everything in nature has a beginning and an end. It is reciprocal in nature. I put forth here some examples of the beginning and ending of things. Clay has no form until and unless it takes on a new shape and form. When we give it the form of a mug, it has a new beginning, and when we break it, it has an end. Similarly, a jewellery is destroyed when a new ornament is created, but is also born again in the form of a new ornament when another creation is there. So, rebirth is an ongoing process until and unless the Karmas get exhausted. “Until we deny the ego and get fixed in the divine ground, we are bound to the endless procession of events called Samsāra”²²⁷.

According to Vyāsa, “the acts done in former births never abandon any creature... [and] since man lives under the control of Karma, he must always be alert to ways of maintaining his equilibrium and of avoiding evil consequences”²²⁸. In addition, here, I give the example of a daughter-in-law who is always torturing her mother-in-law. She does not care about her. She does not think of her situation when she will become a mother-in-law. When her son got married, she was tortured by her daughter-in-law in the same process.

A man should always be alert to the consequences of his actions. Whether it is good or evil, Karma has certain results that cannot be avoided. Therefore, one should keep in mind the action taken by him. The temporal world tries to imitate those part of nature which it cannot express entirely. It carries the certain image of the abiding presence and tries to imitate the essence of the eternity/nature. It takes an infinite journey of time as it cannot stay forever. Therefore, the temporal world goes with the flow of life as it cannot comprehend the plentitude of life.

²²⁷Cp. Boethius: *Consolations of Philosophy*. ‘The temporal world seems to emulate in part that which it cannot fully obtain or express, tying itself to whatever presence there is in this exiguous and fleeting moment, a presence which, since it carries a certain image of that abiding presence, gives to whatever may partake of it the quality of seeming to have being, but because it could not stay, it undertook an infinite journey of time ; and so it came to pass that, by going, it continued that life, whose plentitude it could not comprehend by staying.’

²²⁸3.207.19-20. Compare 12.232.19 ff.

The Concept of Rebirth

The Concept of Rebirth is also found in the conversation between Yama and Nachiketa: “Some enter a womb for embodiment; others enter stationary objects according to their deeds and according to their knowledge”²²⁹. Srimad Bhagavad Gītā, Chapter II, Verse 22, speaks:

“Vāsāmsi sīrṇāni yathā vihāya navāni gṛhaṇāti naro’ parāṇi tatha Śarīrāṇi vihāya jīrnāny ānyāni samyāti navāni dehī”

This verse says, “As a man casting off his worn-out garments receives new ones, so the soul casting aside the worn-out bodies take to others that are new”. In this context, we came to know that each body has a certain time and period to be born and then reborn. I would also like to mention that it is meaningless to cry after the death of near and dear ones, because the dead person may be born again in the form of a new body. Our lives are just like a film and we are the actors. As long as our role is confirmed, we will act. When the film is over, we are back at home (home means: we came from God, and again we go back to HIM after the ending of the film).

Krishna told, “O Arjuna, neither here nor hereafter is there destruction for him, for none of his good deeds ever goes to perdition. Having attained to the world of the righteous and having dwelt there for eternal years, he who deviated from the path of yoga is reborn in a house of the pure and well-to-do. Else he is born in a family of wise yogis only. A birth like this is very rare to obtain in this world”²³⁰.

This verse says that yoga is the prime concern of life. Yoga helps to maintain equanimity and peace in life. A person’s good deeds cannot be lapsed. He has good consequences irrespective of family, caste and status, but we do not know whether it is possible for the materialists to think and act accordingly. It may be difficult because people are engaging themselves to earn money. They have no time to set their schedule according to this. If they will act according to the prescription and prohibition of scripture, then they may get a peaceful life. Shankara states in his sūtra, ‘it depicts the theory that a soul leaves one body along with its chief internal energy (mukhya-prāṇa), senses, mind, ignorance (avidyā), Karma, and knowledge

²²⁹Katha Upanisad, v. 7.

²³⁰Bhagavad Gītā, VI, 40-42

of the previous state of existence and attains a new one.’ Rebirth is another part of birth. Good or evil action leads to good or evil birth. The principles that control the universe are action and Karma. Birth, death, profit, and loss are the products of man’s *prārbdha* or *kriyamāṇa* Karma.

Birth and death are processes of nature. It is happening, was happening, and will happen. A body goes through childhood, youth, and old age until and unless the soul realizes his real nature. So, it can give birth again and again. Needless to say, rebirth is in process. ‘As one has birth, he must have death; similarly, as one has death, he must have been born again’ (Bhagvad Gītā, chapter II, 42–43). Those who give importance to sensuous pleasure and desire to attain *svarga*, the passion of *sakāma* Karma described in the Vedas, need only pleasure. These sweet-tongued people must take pleasure or speak of enjoyment or pleasure.

One’s birth is determined by Karma. It is only action that determines a man’s present, past, and future lives. The course of nature is also the course of action. Every action is good when expressed as a part of the course of nature or as an appearance of the self-expression of the self as karma can initiate a less-endless chain such as a going-on-process for a short and long period of time.

“Yānti deva-vratā devān pitṛn yānti pitṛ-vratāḥ bhūtāni yānti bhūtejyā yānti mad-yājino ‘pi mām”. (Bhagvada Gītā 9.25)

This verse says that one can reach the admired harbor (whether the moon, sun, or other planet) by adhering to specific Vedic postulates, which are known as *Darśa-paurṇamāsa*. These are strikingly narrated in the fruitive activities section of the Vedas, which advocates a certain worship of demigods located on disparate heavenly planets. Similarly, one can reach the *Pitā* planets by executing a certain *yajña*. Similarly, one can move to numerous ghostly planets and become a *Yakṣa*, *Rakṣa* or *Piśāca*. *Piśāca* veneration is named ‘black arts’ or ‘black magic’. There are plenty of men who exercise this black art, and they believe that it is spiritualism, but such endeavours are purely materialistic. Similarly, a virtuous aspirant who worships the Ultimate Personality of Godhead only reaches the planets of *Vaikuṇṭha* and *Krishnaloka* without hesitation. So, by reverend the demigods, one can reach the heavenly planets; by veneration, the *Pitās* reach the *Pitā* planets; or by exercising the black arts, one can reach the

ghostly planets. Here arises a question: why has the pure aspirant not reached the planet of Krishna or Vishnu?

Disastrously, there is no information regarding these sublime planets where Krishna and Vishnu live. The impersonalists talk of brahma- jyotir. The Krishna consciousness movement is therefore disseminating magnificent ammo to the entire human society, with the outcome that by purely incantation of the Hare Krishna mantra, one can become ideal in this life and return to divinity.

Even the Taittiriya Upaniṣad says that whatever emerges from the causal reality is well-made or well-done (sukṛta). Meritorious deeds are otherwise known as sukṛta. All other beings except man have to participate in the process of life with no choice of their own because only man is responsible for his actions with reasonable capacity, which is absent in any other living creatures. So, man is responsible for the good or evil action performed by him. According to the Taittiriya Upaniṣad

“Such a ohe, verily, the thought does not torment: Why have I not done the right?

Why have I done the sinful?

He who knows thus saves himself from these thoughts. For truly from both of these he saves himself.”²³¹

Those who think themselves to be the agents of an action are to be treated as sinful because they are unaware of the reality such as self-reality and self-creativity which belong to nature in an absolutist sense. There is a description in the Brahma Sutra that those who do not concern themselves with executing rituals go directly to Samyamana (the underworld). They are not eligible to go to the sun or moon worlds.

“What lies beyond shines not to the simple minded Careless, who is deluded by the glamour of wealth? Thinking, this world exists and there is no other, he falls again and again into my power.”²³²

²³¹Taittirīya Upaniṣad, II.9,1.

²³²Kaṭha Upaniṣad, II-6.

The Concept of Birth and Death

Birth and death are processes or functions similar to greeting and farewell. One has to ‘come’ and one has to ‘leave’. When there is birth, there is death, too. The occurrence of death will be continued until the occurrence of birth. Birth and death are realities. According to the Vedāntins, “everything is Māyā and Brahman is the only reality.”²³³ Due to Māyā, birth, death, and rebirth appear to be real. According to the Kaṭha Upaniṣadaa (Chapter II, 18) and Bhagvada Gītā (Chapter II, 20), “reality is never born and never dies”. So, even if no living entity exists, reality still exists. Nārāyaṇa Guru, in his Ātmopadesa Satakam,

“There is no death or birth, nor duration of life;

Neither man, gods, nor other beings, being mere names and forms;

What seems to exist is a phenomenon resembling the water of a mirage,

It does not exist; be aware”²³⁴.

When Arjun said, ‘I will not fight’ against my relatives, at that time, Krishnā said, you show distress for those who should not be distressed for, and yet think like the conversant; judicious men do not mourn for the dead or the living. It was a mistake for the soul. Because “there was never a time when I was not, or when you or these kings were not, and it is not a fact that hereafter we shall all cease to be”²³⁵.

The soul is eternal which leaves one body and takes another, then another. The soul, when it leaves the body, passes away in three stages: childhood, youth, and old age. Similarly, when it takes another body, it will also go through childhood, youth, and old age. So, it was useless or may be of no significance in terms of grieving for others. Hence, one must do the assigned duty. It is only in the hand, by the hand, and at the hand of the Supreme that the soul can be overcome or ruled out. We came to earth to do our duties, not to show grief or happiness for others in pleasurable or painful states.

²³³ Sharma, C.D, A critical survey of indian philosophy motilal banarsidass publishers, 1987, p-273

²³⁴ Nārāyaṇa Guru, Ātmopadesa Satakam, verse 78.

²³⁵ Bhagvad Gītā, Chapter II, 12.

The Vedānta system speaks of how liberation can be attained through devotion to the absolute, sacrifices, and other admirable works. For the Śruti,

“Tad ya eha ramaniyacharaṇa abhyaso ha yate ramaniyaṁ yonimāpadheyaran

Brahmanayonim ba kṣatriyayonim ba vaisyayonim batha ya eha kapuyacharaṇā

Abhyaso ha yate kapuyaṁ yonimāpaderan shrayonim ba shukatyonim ba”.

This system speaks about birth, saying that “those whose conduct, during the previous life, has been good, presently obtain good birth, such as the birth of a Brāhmin, a Ksetriya or a Vaiśya; those whose conduct has been evil, presently obtain some evil birth, such as that of a dog or a pig”²³⁶.

For the Smṛti vide,

“Varnā: Ashramākhyā Svakarmoniṣṭā: pretya karmophalamānubhūya tatah: sheseṇa viśiṣṭaatikularupayu: sruta vrutavitasukhamedhaso anma prati pdheyante .”

This verse speaks of the appendages of the different classes and of the different orders of life who are engrossed in the actions prescribed for them and, after departing this world and reaping the fruits of their actions in the other world, take rebirths, delinquent to the unenjoyed portion of their remuneration, insignificant castes and families with special semblance, durability, knowledge, deportment, property, consolation, and intelligence.

“Śruti says all persons, ethical or immoral, are equally authorized to enter the world of the moon”. “Smṛti says, ‘The person who comes with evil action comes under the custody of Yama.’” Some exceptional births, like Droṇāchārya, Sitā, Dhṛṣṭadyumna, Draupadī, may be taken independently of libations. So, every birth does not necessitate five libations to arise from the moon or to take his birth in this world. Lastly, the animal soul entered into a corn or plant and passed different stages, after conjunction, it entered into the mother’s womb and finally took the human body.

²³⁶Chhāndogya, chap.v, 10,7. ñ

Bādarāyaṇa says, after getting Brahma-Vidyā, one can attain liberation. Brahma-Jñāna (self-knowledge) can be attained by the practising of sacrifices. “He can enjoy the phalas of his sacrifices in a bright world after death.”

Karma and Time

Karma is invariably related to time. There is a conversation between the wicked fowler and the saintly Gautamī about who is responsible for the death of Gautamī’s young son, who died due to a snake bite. A series of convicts passed away. Gautamī said, “With great patience and mental tranquility, she divines the cause of her son’s demise to be the boy’s own Karma from a previous lifetime and adds that she too acted [in the past] such that my son has died [as a consequence]”²³⁷.

So consequences must be hung up until the Karmas of the past can be exhausted. Past, present, or future are related to action. Every action has pros and cons. One can achieve everything through his own self-effort. There is a law that is so inflexible that “death has been decreed for all created beings. When their hour (vidhi) comes round, all beings are removed by law (dharmena)”²³⁸. “Whether friend or foe, no one ever comes back to life having once succumbed to the power of time”²³⁹. “The fruits of Karma, whether good or evil, are said to be nullified by the iron rule of time”²⁴⁰.

Here, the important thing is to remember that time is more powerful. It never waits for anyone, nor can it stop for anyone. It is always running, irrespective of anything. When the seed is sown, it becomes a tree at the appropriate time. Until and unless time has come, no one can get any consequences for his action. So, action and time may be reciprocal with each other. Similarly, fate is an external force over which individuals have

²³⁷This is one of the meager number of instances in the Mahābhārat, where the notion appears that one person’s *Karma* influences both his own future and that of others who are closely related to one temporally contiguous with him. See 1.86.7 cited in the text above.

²³⁸7.54 (PCR); C.E.Appendix 1.8 (240-243). Cf.12.137.45-49.

²³⁹(12.149. 8-9).

²⁴⁰ Vss. 44-45. For a few of the many other passages about *kāla* as the primary causative force, consult 1.3.148-175; 2.40.5; 69.44; 3.188.99; 189.25-26; 12.26.1ff; 149.12-13; 44-45* 213.1ff;

13.1.50ff; 13.6; 14.17.7 ff.

no control, whether it can actualize or de- actualize in any particular state of just affairs. In the Uttarayāti, yayāti says, “All living creatures depend on fate (diṣṭa) and their acts are wasted; regardless of what one obtains, the wise one is not concerned, knowing as he does that his fate is stronger (diṣṭambalīyaḥ). Whether it is good or ill fortune that comes to him, it is not he but fate that brings things to pass”²⁴¹. Fate may be conceived as an instrument in collaboration with time that can be arranged by the divine arranger (Dhātṛ) to process his will in the world. In this regard, the old patriarch observes, “Time [or fate] does not raise a stick and clobber a man’s head; the power of time is just this up-ended view of things (2.72.8–11; J. A. B. Van Buitenen, trans.)”²⁴². We do not see fate.

But sometimes situations arise to demand it, and there may be fate that helps to reach the destiny. It may be due to past actions that one’s fate may be stronger or one may reap the consequences in the present. For example: - A man named Dipu, one of my relatives, is a psychotic patient. He does not know the meaning of hard work, and he has no interest in doing something for his future. It might be said that it is his fate as his father is a rich person and he is the only child of his parents. So, his future is quite secure financially. Therefore, in this context, we may say that fate is unseen but works.

“Actions are either powerful, Lacking power, or both; Thus, three types of Karma are observed: Base, moderate, or superior. Weak fate is impeded

By individual action, On the other hand, one’s action Is impeded by preeminent fate.”²⁴³

“Dhyāyato viṣhayān puṁsaḥ saṅgas teṣhūpajāyatesaṅgāt sañjāyate kāmāḥ kāmāt krodho ‘bhijāyate”.

This verse indicates that repetatively thinking of a thing leads to attachment, and it gives birth to desires. Desire is the main enemy of man.

²⁴¹Compare 12.15; C.Drekmeier, kingship and community in Early India (Stanford, 1962), pp. 150 ff;

H. Zimmer, philosophies of India, (New York, 1951), pp. 98 ff; and .A.B. Van Buitenen, “some notes on the uttara-yayāta”, Adyar Library Bulletin 31-32 (1967-68) : 617-635.

²⁴²Consult the following passages for additional references to the concept of fate: 1.109.10-11; 43.32; 45.55 ff; 71.35; 67,3-4; 3.176.26 ff; 5.159.4 (PCR); 6.76.19; 7.135.1 ff.(PCR); 8.9.3; 12.28. 18ff;13.6.1ff

²⁴³Caraka Saṁhitā, 3.3.33 ½-4.

Due to his greed, man wants to acquire more and more things in his life. So Muṇḍaka Upaniṣad holds,

‘Sa vedaitat paramam brahma dhāma yatra viśvaṁ nihitam bhāti śubhram upāsate puruṣam ye hy akāmās te śukram etad ativartanti dhīrāḥ.’²⁴⁴

This verse says, “He knows the supreme abode of Brahman, where, in its foundation, the world shines brightly. The wise men, who, free from desires, worship the person, pass beyond the seed (of rebirth).”

Karma is the cause of new Karma or new birth in a new body (Jāti). “It cannot be said that a single Karma produces many births, for in that case, when a single Karma causes many births, there would be a lack of fructification of the other Karma²⁴⁵. Vyāsadeva expresses his own view: ‘This means that the varied series of karmāsayas (bright and dark) accumulated in the course of one’s life between birth and death and arranged in order of prominence (pradhāna) and subordination (Visarjana) combine together under a single effort and cause death, and being held together (Saṁśṛṣṭā) give rise to only one birth. This birth is the assumption of a body, whose term of existence (Āyu) is determined by the same Karma, and whose experience of pleasure and pain (bhoga) is also based on the same Karma. This aforesaid Karma is called Trivipāka’.²⁴⁶ “The devadeha of Nandīśvara was really a transformation of his original human body and not the assumption of a new body after the death of the old body”²⁴⁷. In this regard, the Yogā Sūtra chapter II, verse 13 says, ‘Jāti, Āyu and Bhoga are the vipāka of Karma and may be of the nature of lābha (pleasure) or paritāpa (pain) according to whether the nature of the Karma is puṇya or pāpa. Therefore, Āyu, class, caste, varna are assigned to the man according to his action.

Obtaining unwanted items is referred to as passion (Kāmanā). The person who lives his life passionless, egoless, wildly, and less selfishly attains the state of peace. This state is known as Brāhmi State. The person who is deeply involved in this state must, at the end of his life, attain the highest perfection. Those who live in ignorance are bound to the circle of birth and

²⁴⁴Muṇḍaka Upaniṣad3.2.1

²⁴⁵Atekesu karmesu

²⁴⁶Mahabharat, anushanaparvum,p.869.

²⁴⁷nandīśvara was a boy of eight. He became a deva with a very long life. This is an instance of Karma with two fold vipākas namely bhoga as well as Āyu.

death. Ignorance is the main cause of bondage. Karma and bondage are interlinked with each other. We do action with some desire, but willing for desire is a on going-process. It never ends. Max Muller holds that the souls of men migrate after death into new bodies of living beings. This seems so self-evident that he does not trouble to assign any reasons in support of it. Srimad Bhagavadgītā holds, one should act according to Karmayoga. Only through Niṣkāma Karma, man find the way to reach his destiny, i.e., liberation.

In Upaniṣad, the tenet, which rules this universe of becoming, is called Karma. There are laws that may be moral, spiritual and physical. There is the necessity of laws in shaping our conduct and character. The law of Karma is within to the individual. The law which helps rectitude to bring exultation and ill doing to bring its compensation is the law of our existence²⁴⁸.

The universal order is a contemplation of the divine mind. The Vedic gods were viewed as the pillars of the order, Ṛta of the world. They were the escords of Ṛta. ‘God, for the Śvetāśvatara Upaniṣadaa, is the appease of Karma, Karmādhyaṣaḥ, God is law as well as love’²⁴⁹. We cannot avoid the workings of this principle. In this regard, John Mackenzie said, it is ordained to men once die, but after this the judgement²⁵⁰.

After specifying the dispersion of the associates of the human body at death, the eye of a person goes to the sun, the respiration to the air, discourse to fire, the brain to the moon, the hearing to the habitation of heaven, the body to earth, the vitality to the ether, the bristle to the plants and trees, the blood and progeny to the waters as per the discussion of

²⁴⁸Cp. The words of a fine fragment of the lost melanippe of Euripides. Dream you that men’s misdeeds fly up to heaven And then some hand inscribes the record of them Upon God’s tablets; and God, reading them Deals the world justice? Nay, the vault of heaven Could not find room to write the crimes of earth Nor God himself avail to punish them:

Justice is here on earth, had ye but eyes.

²⁴⁹Cp. St.Paul: ‘Behold therefore the goodness and severity of God.’ Romans, XI.22.

²⁵⁰ Mackenzie, John, : two religions (1950), p.112. some western philiosophers and early Christian theologicians accept the principle of rebirth.

Yajñavalkīya. After discussing the seenet of work with Ārtabhāga he said, a person becomes good by good works and bad by bad works²⁵¹.

Our existence manifested our character. The Upaniṣad speaks of detailed of a ‘man dies and is born again’²⁵². The self after death thrown off his body and take another form, whether it be of the manes, gods or any other beings. The condition of each actuality of the Ātmā is adapted and decisive by its knowledge (Vidyā), its conduct (Karma)²⁵³ in the earlier actuality. Bṛhadāraṇaka Upaniṣadaa speaks that all the organs follow the final soul, which infiltrate into the saṁjñāna and becomes consumed of cognition and consciousness²⁵⁴ i.e. Vijñāna. The outcomes of information and manifestation cling to the soul²⁵⁵.

The nescient, oblivious go next to death to sunless hellish regions.²⁵⁶ The good one goes to air, sun and moon regions²⁵⁷. The Chāndogya Upaniṣad talks of two paths— the path of the Gods (the bright) and another one is the path of the fathers (the dark). Those who custom atonement and credence never fall into the cycle of birth. Similarly, those who are existed in the domain of the fathers fall into the cycle of birth repeatatively. By studing different books, I do not find the exact answer of the question ‘what happens after death’. Therefore, birth and death occurs according to one’s Karma. However, I found that reality is reality, which is known as sat-chit-ānanda.

Karma and Brahman

As the subsistence, Brahman is behind all the manifested forms. As for the apprehension, Brahman is awake and dynamic in nature. It is the value of experience. Even the most negligible events in apprehension are assessed in terms of happiness, which is verily known as sat-chit-ānanda. When the

²⁵¹B.U.III.2.13

²⁵²See, B.U.IV,3.37-38; IV.4.1-5 AND 9.7.SEE Katha I, I 5-6.

²⁵³B.U.IV,4.2

²⁵⁴IV,4.3.

²⁵⁵CP. With this the Buddhist view that the ‘migrating soul consists of vijñāna and the other four

skandhas of vedanā (feeling), saṁjñā(perception), saṁskāra(disposition) and rupa(corporeal form).

²⁵⁶Īśā 3.Kaṭha 1.1.3.B.U.IV.4.11.

²⁵⁷B.U.V.10.1.

vivacity and vitality of the substance become self-manifest, this is known as Karmas. Man should regard his oneness with this Brahman, which is always artistic. The very same ingeniousness is demonstrated in the form of his activities too. Such is the supreme meaning of one's karmas and even of an individual's life. This appreciation generates one fully established in oneself, the self, or the Brahman, that can be liberated from all senses of vices and virtues, which is known as Mukti in the Vedānta philosophy. This is the final teaching of Bhagvada Gītā as well as Vedānta. The real knowledge of awareness is called vidyā. Through vidyā, one can attain the ultimate reality.

Karma and Belief

Sometimes, out of belief, we take an action, and in return, we fall into hazardous consequences. In this regard, I want to write the story of a greedy Brahmin and an old tiger. "Once upon a time, an old tiger brought a gold bangle into his hand at the bank of the river and asked everyone, Please bring this gold bangle. A miser man on the roadside listens and thinks Oh! It's my luck to bring it, but I think the tiger is a wild animal and cannot be trusted at all. I tried to ask the tiger, who showed your bangle, and you are a wild animal. How can I trust you? The tiger said, in my young age, I was very wild and attacked animals and ate their flesh.

As a result, his wife and son got killed. For repentance, a sādhu said, you can donate gold to someone to get rid of this sin. The tiger said, I am an old one, and my teeth and nails have been crashed. How could I eat human flesh? So, believe me, from the eight paths of Dharma Arjana, I take the non-misery path so that I want to give a golden bangle. 'Oh yes! Tigers eat humans. So, you cannot believe me. Due to this superstition, people don't believe in bad ladies but believe cow murderer Brahmins'²⁵⁸. 'I am a sādhu by studying Dharmasastras so to take good thoughts to others and donate to the right person'²⁵⁹. 'The donations that can be made at the right time, place, and person are called 'Sātvika Donation'²⁶⁰. So, in this way, he keeps faith in the roadsider, and the roadsider believes the tiger and goes for the

²⁵⁸Ityādhyanadanani Tapah Satyam Dhruti Khyama Alobha Eti Margoyam Dharmasyastabidhah Smrutah (Hitopadesha Mitralabha-10)

²⁵⁹Marusthalyam Ytha Brustih... Sādhah (Hitopadesha Mitralabha-11-12)

²⁶⁰Hitopadesha Mitralabha-16).

golden bangle into the river, and cleverly, the tiger eats him. So ‘born with nature cannot be changed’²⁶¹. The resultant outcomes from ‘Sar bathahbicharitam Karma na kartavyam’ are that before action, think about it.”

Karma and Sin

A sinner must reap his consequences at any time²⁶². “There is a jungle named Chamkabati in which a deer and a jackal are staying. The deer is looking so beautiful and moving here and there in the jungle. Once the jackal wants to eat his meat. So first, he has faith in the mind of the deer, and the deer is so innocent that he makes friendship with the jackal. They have a conversation that they will be at the deer’s house in the evening. In the evening, the jackal came to the deer house, and there was another friend of the deer named Subudhi. Who is he? The deer said that he is my friend, but the crow said it was not the right decision to make a friendship with the jackal because ‘unknowns cannot be entertained’²⁶³. Then the jackal said, from the first meeting, you are also unknown. How did you make friendship with the deer for such a long time? Latterly, the deer said, Don’t make an argument; we live all together. The crow said, Ok. Once the jackal planned to trap her and eat her flesh, but the crow helped rescue the deer, and a person could shut an arrow to the jackal, and he died. There may be justification for saying, ‘As you sow, so shall you reap’.²⁶⁴

“Sukha-duḥkhe same kṛitvā lābhālābhau jayājayau tato yuddhāya yujyasva naivam pāpam avāpsyasi.”²⁶⁵

In Bhagvada Gītā, there is a description that one can perform his duties without being fascinated by the thought of results; such a type of commitment will free him from sinful results.

²⁶¹Hitopadesha Mitralabha, 17, 20).

²⁶²Trivibarshei Striki Maseistrivih Pakher’strividineih Atyut Kateih Papapunyaeriheiba Dhalamasnuteh.

²⁶³ Trivibarshei Striki Maseistrivih Pakher’strividineih Atyut Kateih Papapunyaeriheiba Dhalamasnuteh.

²⁶⁴Agyantakulasilasyan Baso Deyo Na Kasya, Padhi, Pramod kumar, Hitopadesh p-16.

²⁶⁵ Bhagvad Gītā Chapter 2, verse 38.

Karma vis-à-vis Dream and Sleep

The second kind of ignorance is eugenically conditioned. It comes in as appetencies and repulsions become institutionalized in a culture and organized into value systems. For example, in some cases, most illiterate people speak of different traditions, customs, beliefs, and superstitions about which they think those things are mandatory to obey. But some literate people do not take such actions because they may think that those kinds of things are not good in practice because they may be useless and meaningless in nature. The different opinions arise from the inclinations and beliefs that are factions of the culture, not from basal discernment.

Cultures can shape us, but we carry the seeds of accustoming ourselves with us wherever we go. We blamed our pain on the atmosphere and conditions and thought that if we could change our conditions, we would be fortunate but the true fact is that this kind of pain is a subsidiary cause of our suffering.

The basic cause is innate ignorance and the ensuing passion for things to be different than they are. As long as hope and fear are there, dissatisfaction and unhappiness will be found. The thing we want can primarily affect our Karmas, and what could be done in the past and present will be in the future. Every action leaves karmic traces. Karmic traces are the consequences of actions that endure in mental cognizance and credit our future.

Sometimes, we see things like fear, hunger, sadness, and some horrible events in our dreams, and the experience of these events may stick in somebody's mind. Unconsciously, when we come across the situation, we may fear that it may occur again. This kind of activity leaves karmic traces, which are the result of Karma. Any attitude in any situation can leave marks in the mind.

As action decrees reactions, the reactions disseminate further karmic roots, which can bear other consequences, and so on. This is called the circle of generation and re-generation, birth-death, etc. Every experience is created by our action, was created by our action and will be created by your action. For example, if someone is very hard working and gets good marks in an important examination, we may say that this hardworking experience is due to his actions alone. If someone has the tendency to faint when they see

blood, in that case, we may say that, this tendency may be due to his past or present actions. Similarly, ‘an old patient is a good doctor’ because when someone is suffering from malaria, the person who has already suffered from this disease may give him better suggestions on how to take the right medicines.

Karma may be positive or negative in nature. If we take an example of negative Karma, we see when we are angry with somebody. These tendencies may generate negative atmospheres, and the negativity will last for a long time in our minds. So, if the person to whom the anger is directed takes any action that is unfavorable to the angry person, it may lead to conflict. It is very difficult to eradicate the negative atmosphere because each person will argue from his own position and each will think that they will correct the other. Negative action will last for a long time.

Needless to say, mental judgment is the root cause of negative Karma. As a result, the negative seeds will germinate. If we take an example of positive Karma and reside near the positive thinker, we find positive energy around him or her. If we are in angry mood due to some reason, our anger would be slowly melted by the effect of this positivity. Positive energy, spirituality, and inner peace will lead to positive actions. Accepting the apprehension of Karma, we can hold our mind to use all incidents, even the most intimate and fleeting glances, to support our spiritual exercitation.

All saṁsāric incidents are governed by karmic footprints. Dispositions, cogitations, affections, psychic images, perceptions, impulsive reactions, and identity are all functions of actions. For example, if we wake up in a depressive mood, then we have to carry out our daily activities in depressive moods. We may say that some action is aging in that case. The matters and circumstances are arranged in such a way that the emotion may be demonstrated. There may be thousands of reasons for these moods, or there may have been some dreams that occurred last night. What we experience in our day-to-day lives, the incidents in which we come across problems, come and go. These are residing in the consciousness of the mind. For most of us, the consciousness elucidates the glooms, the karmic footprints, and these reveal themselves as dreams.

The karmic footprints are like snapshots that we can catch up on from our experience in day-to-day life. Remembrances, thoughts, emotions, etc. are like clutching a photo. In the darkroom of our snooze, we amplified the

film. Some scenes are deeply enlarged in dreams because of the powerful reactions to the images. We propose this inmost activity of the mind in contact with the world and conceive that our experiences are ‘authentic or genuine’ and extraneous to our own mind. Karmic footprints are the origins of dreams. When they are exclusively depleted, these are mainly the pure brightness of awareness. There remains no film, no dreamer. Only absolute reality is there, so enlightenment is the end of dreams and is known as ‘awakening’.

Karma, Freedom, Determinism

According to Mahābhārata, a person is capable of building his own future, but his birth in a particular family with all its prosperities and adversities is determined by inexorable destiny (daivāyattam kule janma madayattam ca pauraṣam²⁶⁶). Suffering or happiness is our own creation. We are, to put it in the words of Bhagvada Gītā, our own friend or enemy²⁶⁷. There is a śloka in Bhagvada Gītā that what we do must do with determination.

“Hato vā prāpsyasi swargaṁ jitvā vā bhokṣhyase mahīmtasmād uttiṣṭha kaunteya yuddhāya kṛita-niśchayaḥ”.²⁶⁸

This passage indicates the reality of society. What we do, whether it is right or wrong, can be returned to us. If we take money from others by unfair means, the reciprocal events are ready for us by others. Once upon a time, a merchant had many properties. However, he has developed the greediness to acquire more and more. Once he wishes the Lord, ‘O! God, please give me lots of gold! What meets my hand becomes gold. In addition, he gets that wish to be fulfilled by God. In addition, he ran madly to touch things, and they became gold. Lastly, he went to his daughter happily to say those things that had happened to him and touched her, and she became a gold statue. In addition, he cried loudly and wished for God to get back his daughter, and he became a person devoid of greed. Therefore, in this case, we come to know that happiness or unhappiness is our creation.

According to Kant, the practical demand of our lives compels us to expect reward for virtue and punishment for vice²⁶⁹. John Dick says, “There is no

²⁶⁶ Mahabharata, Venisanhaar, 3.37

²⁶⁷ Bhagvad Gītā Chapter 6, verse, 5..... “Ātmaivahyātmano Vandhurātmaiva ripurātmanah

²⁶⁸ Bhagvad Gītā Chapter 2, verse, 37

arbitrariness, no randomness, no justice in the inequalities of our human lot, but only cause and effect, the reaping now of what we have ourselves sown in the past²⁷⁰, attitude of facing challenges when they come his way. So, one has to develop habitual responses to get something, develop something, or invent something.

In common parlance, one is free to act, speak and do whatever he wants. In religious parlance, freedom refers to absolute freedom. In political dominion, freedom is associated with individual liberty and is accepted to be the fundamental right of the Constitution's preamble. To be free means to work as per one's urges and desires. The freedom of a person makes sense within the field of certain criteria, whether standard, written, or unwritten. In trade and commerce, freedom applies to the axioms of commercial non-interference and laissez-faire. Freedom also refers to morality or human action. Freedom is considered an ambiguous concept by many philosophers²⁷¹.

Lenin says, "One cannot live in society and be free from it"²⁷². Nagarjuna says, "Freedom (Mokṣa) is the cessation of Karma and kleśa (acts and passions); these arise from Vikalpa (imagination); this ceases with the knowledge of their falsity (Sūnyata)"²⁷³.

Freedom distinguishes an action from an event. An event has been created by its preceding action. For example, when the fan is moved by its switch, that is an event, but when it is moved by someone's hand, that is an action. Deliberate behavior involves the determination and free will of the person. The agent was free to contemplate or not to contemplate. So, moving the fan with his hands was the consequence of his choice or will to move the fan. So free will is interrelated with human action. Awards and penalties, approval or disapproval, make sense, but only the agent (man) is frank enough to choose.

²⁶⁹Cf. Kant's critique of practical reason and other works (transl.), Abbott; Thomas Kings Mill (Longman, Green Co., 1898), p. 229.

²⁷⁰Hick, John H., *Philosophy of Religion* (second ed.) (Prentice Hall, India, 1978), p. 108.

²⁷¹ Prasad, Rajendra Freedom and Determinism," *Journal of the Philosophical Association*, Vol. IX, Numbers 33–34, 1962, p..

²⁷²Gustav A. Wetter, *Dialectical Materialism*, Routledge and Kegan Paul, London, 1958, p-389.

²⁷³The Central Philosophy of Buddhism, p. 223.

“Freedom is one of the basic postulates of morality.”²⁷⁴ Freedom is significant only when there is an option to choose or when one is free to choose. To opt means to choose one thing over another. Freedom may mean autonomy from coercive forces. The concept of autonomy becomes significant only when there are compulsions. Davidson said, Cravings and inclinations are cogently distinguishable from action. Intentional action is related to freedom. Freedom may mean freedom from opt, freedom from choice, freedom from alternatives, freedom from selection, freedom from value, etc. Freedom is a concomitant concept; intentional action is of basic concern in the philosophy of action. ‘If there were no purposeful actions, actions would attract little interest at best, and perhaps there would be no actions at all’²⁷⁵.

There is much justification regarding the notion that human beings are responsible for all their actions, but the question may be put here, whether in a deterministic way or purely free choices. According to general determinism, ‘every event is causally determined.’ A. J. Ayer said, “In what manner am I accountable for my character? Only, absolutely, in the sense that there is a causal connection between what I do now and what I have done in the past. It is only this that justifies the assertion that I have made myself what I am, and even so, this is an over elucidation since it takes no explanation of the extraneous influences to which I have been exposed. However, ignoring the outer influences, let us suppose that it is, by the way, the case that I have fabricated myself into what I am. Then it is still genuine to ask how it is that I have come to execute myself as one sort of person rather than another. If it is a hazard, then by the same contention as before, I am not virtually responsible, and it is not a hazard, we are moving back to determinism”²⁷⁶.

Possible response to this argument is that we do not see our past. What I did in the past could have been deterministic, or it could have been fate. If I take the form of a good human being, then it may be due to universal determinism. From another point of view, fatalism says, if I am to do what I

²⁷⁴ Kant’s account of reason, first published 2008. Plato.standard.edu

²⁷⁵ Davidson argues that every action is intentional under some description (1980, ch. 3); cf. Hornsby (1980).

²⁷⁶ Ayer, A.J.—Philosophical Essays (Macmillan, London, 1969, p. 276).

am to do, if it has become what it was to be, then there is no necessity to say that a person is responsible for his success and failure.

In response to these, universal determinism seems to be a blunder obstruction, for the legality of the Karma doctrine is a mere generalization of science and is not an essential basis for the interpretation of human affairs in general and their ethical behavior in particular. Secondly, the doctrine of Karma, assumed to be deterministic by some, does not support determinism at all.

The advocates of fatalism, which drafts everything into an enigmatic destiny and can likely elucidate the Karma doctrine accordingly, If I am to do what I am to do, if 'it has befit what it was to be'²⁷⁷. Then there is no sense in saying that I am responsible for my destiny. My response to this argument would be that what I am harvesting now has earlier been predestined. I would misconstrue its significance. Here, a question arises: what is the status of the logic of fatalism and determinism that can be fitted to the doctrine of Karma or not?

The logic of fatalism shows that it is destined that 'what has to happen has to happen'. There is no question of any deviation, in spite of thousands of attempts to escape the resentment of the pitiless fate. Therefore, according to this theory, all actions are fixed and final.

The outlook of determinists is that an event can only be assumed in terms of particular previous events through particular appropriate common or natural laws. However, the fatalist justifies everything via some concealed and unexplainable fate, whereas the determinist interprets the events via some earlier events or via a natural law. It is not confused with the views of predestinationists that there is some ultimate doer determining one's destiny. The moot question is: how to define 'what will be' or 'what has been cannot be changed'?

I can say it relevantly that if it is a fact that India won the cricket world cup in 1983, then it is true to say that this fact can never be changed. I can induce evidence in support of my view, which means the fact that has already taken place cannot be changed at all. Therefore, it may be said correctly, 'what has been has been'. However, how has it proved that what I

²⁷⁷Cf. Ryle, G-Dilemmas (Cambridge, 1969), pp. 15–36.

have become today was determined hundreds of years ago? That means my transformation dubious in future is not entirely ruled out. If the situation obtainable today continues to remain the same to accompany tomorrow, then I can predict the course of events to follow day after tomorrow. What do we actually do in such cases? My estimation might succeed and give accurate or probable results. However, when I say, 'I am fated to win the lottery', what I mean is that I have nothing to do here; I am not in a position to alter any situation. In this regard, Ayer said, "we shall never make objects other than they will be, we do frequently make them other than they would have been if we had behaved variously or failed to act all"²⁷⁸.

For a fatalist, each action, event, and situation are inexorable. Rather, it is compelled. Sometimes he confuses the terms 'unexplainable' and 'inexorable' because if, in spite of all her attempts, a student fails in the exam, she takes her failure to be inexorable, though actually the event is unexplainable by the feasible situations. Again, why at all is this situation inexorable?

I suppose the fatalist cannot give a logical explanation for this. Another problem is: can we decide all the happenings to us in terms of fate? If we take it from inference grounds, we cannot say whether it is inductive, deductive, or at all an inference. So, Ryle said, 'the fallacy comprises the notion of the eternal but groundless pre-existence of truths in the future tense'²⁷⁹.

Even Lucas said, "Even if we formulate that the Law of the Excluded Middle shall hold for sentences about the future, we may still condemn the inference from trivial tautology to iron necessity as turning on an illicit shift from the cautiously indefinite to the precariously definite"²⁸⁰.

In the context of Karma in relation to fate, some authors said this indomitable power of fate is one of the profound stances of Aryan consciousness, and some said fate is not muddled with Karma. Karma theory says that freedom and bondage are all feasible with our own Karma. The fatalist work draws all conclusions concerning human behavior and natural events from the supposition of an unseen force. Therefore, the

²⁷⁸ Ayer, A.J.-Philosophical Essays (Macmillan, London, 1969), P.276.

²⁷⁹ Ryle, G.Dilemmas (Cambridge, 1969), P.17.

²⁸⁰ Lucas, J.R, The freedom of will, clarendon press, oxford p.68,

Karma theory is an assumption of practical reason and is both reflective and approaching. Hence, there will be a dispute between the opinions of free will and determinism.

There may be questions: do we take free will as a deception and admit the complete conceptual system of Karma theory to disintegration? Alternatively, are we to admit ourselves to affirming that all actions are liberal actions and that the human agent is liberal to opt for any course of action? Shall we then shut our eyes to the common deterministic claim? or are we asserting that in the theoretical framework of the Karma theory, the deterministic presupposition has no place at all? How can I say that we are free in a complete deterministic system?

A habitual drunkard always beat his wife and forced her to make good food everyday. One day he killed his wife by beating her brutally. In this case, can we convince the accused husband that he was morally responsible for his action? Or tell him that it was his freedom of action to do anything? Freedom, of course, does not concern a specific gift or the power of a person.²⁸¹ It is taken in the negative sense of a lack of coercion²⁸² or interference²⁸³. It should not also contradict the objective of the agent. The agent's desire may refer to an agent's free action. Can we say in the drunkard's case that he could have done otherwise in that situation? This 'could have' may be taken to be a 'past indicative'.²⁸⁴

According to Nowell Smith, "the very occurrence that evidence for and against 'could have' assertions must be drawn from occasions other than that to which they concern is enough to show that 'he could have acted otherwise' is not a forthright categorical statement...."²⁸⁵

He defends his standpoint against Austin's view that statements made with 'can' are not forthright categoricals that affirm the existence of a state of affairs and that the notion of being able to do something, which apparently

²⁸¹Kolnai, Aurel-'Agency and freedom', the human agent, Royal Institute of Philosophy lecturers, Vol.I, 1966/7, (Macmillan, London, 1968), p.29.

²⁸²Ayer, A.J., *Philosophical Essays*, p.278. see also Ducasse, C.J. in Hooks (ed.), *Determinism and Freedom in the age of modern science*, p.167.

²⁸³Cf. Franklin, R.L.- *Freewill and Determinism*, (R.K.P, London, 1968), p.31

²⁸⁴Cf. Austin, J.L. 'ifs' and cans'- philosophical papers (second edn. oxford university press, London, 1970), pp.205-233..

²⁸⁵Nowell-smith, P.H.- *Ethics* (Penguin Books, 1954), p.276

lies at the heart of the free will problem, must be analyzed in terms of actual performance.

The drunkard would not have committed the crime had he not drunk heavily, and he would not have drunk heavily if it were not his character to do so. In the Indian view of freedom, Karl Potter said that it might be claimed that an action is free when it is not mandatory, completely decided by the agent's choice, or the agent has advanced a 'responsive appreciation' to the situation. Again, it may be argued that it is the cerebral complexes of a person. Then, how can we assert that the action is self-determined or that it effects from an utmost self-direction?

If the common deterministic model of explanation of human deportment, character, and comportment is taken into account, where is the purview for advocating that an action is free or that it results from the agent's character? Even so, it cannot be said that the agent's character is not decided by his past deeds but is one that he himself generates or characterizes.

In the case of Arjuna, Krishna said to choose any alternative course of action. Even in Buddhism, there is a saying that the freedom of a person cannot be denied at all. Kalidas Bhattacharya also speaks that the *tāmasika* being that we have no jurisdiction is unfree. *Rājasika* are produced by attachment, so they are not purely free. The *Sāttavika* action is free, which we have under our jurisdiction. He also says that not all situations, even the spiritual and moral Karmas, are predestined at all. The *saṁskāras* makes the habit formation in a person that whether action is prearranged or not? This also does not provide any satisfactory clarification of the problem.

There may be a third approach: from the agent's point of view, action may be free but contemplated and determined from the spectator's point of view. Still, it cannot solve the issue. Therefore, it is not easy to understand how human freedom and responsibility carry any importance at all. Even if the Karma doctrine is to be explained deterministically, the human agent cannot be made accountable for their actions, and thus the notion of retributive justice cannot be eternal at all. It may be said in a clean way that in the conceptual framework, each action is rigorously casually predetermined. Here may come the concept of 'prediction' but deduction from specific determining situations might be fully comprehensible in the case of natural events. However, it is not true in the case of agential moral conditions. In a strict deterministic structure, there is said that 'every

minute is determined'. How one can take the course or happening of every minute?

From this, it generalize two points: first, everything is determined in an absolute deterministic structure, so no actions or happenings are free; and second, free will or free action interlinked with past deeds cannot be contradicted, so the agent is not completely free. So, freedom may be considered a misconception. There is no fixed reason for choosing a specific course of action. Reasons are the main suppositions in support of choosing action. As karma doctrine says that the character of a kartā deciding his nature of Karma is not acquired but rather earned. A free agent can construct his disposition. For that reason, only the theory of self-effort is known as Karmavāda. Even Buddha said that freedom can be achieved through self-control. Therefore, the doctrine of Karma does not contradict freedom and never claims that man is chained by his past actions only. So, freedom is required for beneficial purpose and utilise it and so on.

Karma and Bondage

“Uddhared ātmanātmānam nātmānam avasādayet ātmaiva hyātmano bandhur ātmaiva ripur ātmanaḥ” (Bhagvad Gītā, chapter VI-5).

“Bandhur ātmātmanas tasya yenātmāivātmanā jitaḥ anātmānas tu śhatrutve vartetātmaiva śhatru-vat”. (Bhagvad Gītā, chapter VI-6).

In these verses, Lord Krishna speaks that an individual alone is the friend or enemy of themselves. Those who subjugate himself can become their own friends, and those who do not subjugate themselves can become enemies of themselves.

Bondage and Karma are interlinked with each other. At every moment of his life, a person confronts specific challenges that check his freedom. These challenges may confront family, friends, relatives, etc. These challenges may reflect on bondage (Bandha). Binding may be through natural objects, just like anatomical tensions arising from the dearth of goals—objects that can persuade basic and extracted biological drives. Similarly, binding may be through the world of the passions, just like passionate anxiety, which emanates from a lack of reciprocity as well as from our own dissipation. Bindings may be formed through cognitive anxiety emanating from a lack of self-apprehension demonstrated in

irrational anxiety, fragmentary withdrawal, or justifications. Challenges or obstacles may come in various ways; by descent- when one is descended from a prosperous family or society. The responsibility is like the relationship as a child: brother, sister, father, mother, uncle, aunt, etc.

A person has many responsibilities to keep his family healthy and wealthy. Some problems come like how to nourish, how to prepare, how to plan, how to grow, how to take responsibility, how to help others, etc. All these challenges are made to the members of a family. For example, a new-born baby is just like some mud. The mud will take that shape which you will give it. If you make it a pot, it becomes a pot. When you make it a doll, it becomes a doll. It is the most important challenge to the parents and other family members to give Saṁskāras, moral lessons, the lessons of good and bad. So that the child will be a good person, who will be beneficial for the society.

By collective action, I mean when the associations work together to develop the common norms of living, just like if a group of people works to establish a health center in their area, for which they have to make plans, go to the government for approval and collect money for a small place. So, they have to share their responsibilities, irrespective of many social issues. They have to take care of others when establishing this platform.

By the diligence of analytical techniques that eradicate the hazards of illness and other causes of congenital disaster, and for these, freedom and discipline are required to overcome these issues. To help others, one is free of bondage; however, when using certain techniques, elusive challenges that cannot be easily traced may arise. These challenges may come from the habits, which may arise new habits that may vanish or be eradicated somehow.

This circle of customs rearing customs is a part of what is known as Saṁsāra, the cycle of rebirth that is accumulated by Karma, the customs themselves. If we take a scientist as an example, he may meet many challenges when developing a new theory or invention. He had used a variety of techniques, which may or may not have been successful at the time they were invented. Hence, he has to develop the attitude of facing challenges when they come his way. So, one has to develop habitual responses to get something, develop something, or invent something.

Karma plays a vital role in the dualities between benign and harmful (labha alabha), conquering and extricating (Jaya ajaya), commendation and censure (Ninda stuti), achievement and failure (Siddhi asiddhi), and felicitous and inauspicious (Subha asubha). A person can be said to be in captivity in two senses. According to the Bhagvad Gītā, one is Karma bandha (bondage of action), and the other is Janmabandha (bondage of birth).

Therefore, action implies a decision to act, and the apparatus of the organs of action, both receptive and motor. The Bhagvada Gītā assumes that the arrangement of the senses of every individual is alike. It regards its function with respect. A sense organ does what a sense organ does²⁸⁶.

The world consists of objects in various configurations. Things are available in the context of facts. The human being acquires knowledge of such conformations. To know and to act, one has to connect his sense organs with things. Sense-object contact is necessary for all types of knowledge and action. It may be common knowledge, demonstrative knowledge, intuitive knowledge, rational knowledge, mediate knowledge, immediate knowledge, or sensitive knowledge. One is free to establish contact with things through his sense organs. One can choose whether to listen or not to certain specific objects, whether to advocate or not, whether to smell or not, and so on. Some contact generates pleasure, and some others generate pain.²⁸⁷

In every sphere, we find annoyance and adversity in life. Good, bad, or indifferent behavior binds men from one life to another with enslavement. One cannot remain always gratified. Bondage reproduces anxiety and lament. This was found in Buddha's four noble truths: "all is duhkha"²⁸⁸, i.e. frustration, sorrow.

Karma and Dharma

Everyone should do the duty (Dharma) assigned to him. Dharma, Artha, Kāma, Mokṣa are the ways to attaining liberation. Any circumstance that

²⁸⁶"An Analytical Study of the concept of Indriya," Indian Philosophical Quarterly, January, 1982, 153- 165.

²⁸⁷Bhagvad Gītā., chapter II, verse 14.

²⁸⁸The Buddha included, for example, "not getting what one wishes" as duhkha. Cf. source book. P.274.

adds to an endeavor is Dharma. The fundamental properties inherent in different objects are called Dharma. Certainty is Dharma. The divine law is Dharma. The inherent nature of things is called Dharma. The aggregation of arbitrary assertions laying down one's svaDharma as Varṇa (caste) and Āshram (different phases of life). All the standardized human activities from birth to death, from aurora to eve, are called Dharma.

Realizing the desired object is called Dharma. The ways of abolishing the corruptions, sufferings, appendages, and cravings of one's life are known as Dharma. Cravings for God-realization are called Dharma. Supreme (God) or absolute reality is the hub of all Dharmas. The consecrated rules and regulations for the casting of one's character, the governing of the mind and the apprehensions, and the accomplishment of daily duties of the laity and the clergy, like denomination, ethics, rational pursuit, political administration, caste, creed, law, one's svaDharma, conduct, etc., are called Dharma. Dharma relates to righteousness, unity and amity,

Dharma is required to maintain social equilibrium. Doing good to all and providing welfare to all is also called Dharma. Artha and Kāma have to function within the purview of Dharma. The primary goal of Dharma is freedom. Freedom from extraction, decline, and death is known as Dharma.

Dharma is the requirement for the attainment of Mokṣa. Human life is so valuable. There was a description in the scripture about birth: 'a soul (Jiva) attains human birth after taking eighty lakhs of births and deaths, i.e., thirty lakhs of births and deaths as immovable things, eleven lakhs of births and deaths as germs, ten lakhs of births and deaths as birds, nine lakhs of births and deaths as aquatic animals, twenty lakhs of births and deaths as terrestrial animals, and four lakhs of births and deaths as human beings.

After birth, it is very rare to acquire a good physique and a sharp intellect. When a person has such qualities, he must go to a guru (who has the self-realization of God) and dedicate his time to getting Mokṣa (freedom). There may arise questions like, whether it is practicable or conducive to attain Mokṣa? How can one attain liberation?

Many pertinent questions are punching at our minds. To answer this, one must follow the fourfold path (Karma Yoga, Jñāna-Yoga, Bhakti Yoga, and Raja Yoga). Man is composed of four attitudes: desirous, impressionable, reasonable, and congregatio.

Desirous aptitude is known as Karma yoga. Impression aptitude is known as Bhakti-Yoga. Reasonable aptitude is known as Jñāna-Yoga. Congregational aptitude is known as Raja-Yoga. Anyone who uses the means sincerely according to the prevailing aptitudes of his mind surely attains the goal. Freedom and liberation are the primary rights of all, irrespective of caste, color, creed and sex. Man is falling into bonds and suffering due to the forgetfulness of the true nature of the self. These four paths lead one to the midst of the circle.

The Concept of Mokṣa

Mokṣa means release from the subjection of the sensory and the individual, the limited and the confined. It is the result of self-amplification and freedom. One has to study and civilize the skill of living so that every chance in life turns out to be the possibility of stirring a step ahead towards the highest goal. It also indicates extricate.

Extricate from captivity the luscious and the individual, the confined and the finite. It is the consequence of self-amplification and autonomy. “As the flowing rivers disappear in the sea, losing their name and form, they go to the divine person who is beyond all²⁸⁹.

It is not everyone’s cup of tea to digest this easily. The definition of liberation is not confined to limited ones. We do not know what will happen after our deaths. We also do not know the correctness of the concept of heaven and hell’. But there are many passages in the Upaniṣad regarding liberation; ‘the individual is said to become one with the highest’.

Similarly, “the Praṇava is the bow, the Ātman is the arrow, and the Brahman is said to be its mark. It should be hit by one who is self-collected, and that which hits becomes like the arrow, one with the mark that is Brahman”²⁹⁰. “The Ātman becomes one with Brahman”²⁹¹. “All these become one in the highest imperishable Brahman”²⁹². “He becomes merged into the Supreme, undecaying Ātman”²⁹³. “He enters into all”²⁹⁴.

²⁸⁹Muṇḍaka Upaniṣad, iii, 2.8. See also PraśnaUpaniṣad, vi.5. Page: 237-239, S. Radhakrishnan, Indian Philosophy, Vol.

²⁹⁰Muṇḍaka Upaniṣad, ii,2.2, se also Katha Upaniṣad, ii.15.

²⁹¹Śaravat tanmayo bhavet., Muṇḍaka Upaniṣad, chapter 2, verse 4

²⁹²Muṇḍaka Upaniṣad, chapter iii, 2–7, sarva ekī bhavanti.

²⁹³Praśna Upaniṣad, chapter iv.9.

“Having attained him, the seers, content with their knowledge, their purpose accomplished, free from all desire and with full composure, having attained the all-pervading Ātman on all sides, ever concentrating their minds, enter into everything²⁹⁵.

The liberated soul feels his unity with God so intensely that he calls God the creator of the universe. “I am the food; I am the food-eater; I am the subject; I am the object; I am the two together. I am the firstborn, the destroyer of the universe, too. I am the sunlike light. I am the center of the universe, of immortal gods”²⁹⁶. So, there is no sense of particularity and no probability of Karma in the ultimate state. It appears to be endurance without consciousness, where physic is evaporated and psychic annihilated, and all are disoriented in a boundless darkness.

When Yājñavalkya describes it to Maitreyī in the words: “As a lump of salt that is thrown into the water dissolves and cannot be gathered up again, but, wherever water is drawn, it is salty, so truly is it with this great being, the endless, the unlimited, the fullness of knowledge; from these beings it came into view, and with them it vanishes. There is no consciousness after death,”

Maitreyī observes: “This speech of thine, that there is no consciousness after death, perplexes me.” It is the eternal, immutable itself, in whose flawlessness all movement is clammed up, all colorations dim, and all vibrations pass away, which is known as the contradiction side of freedom. “When the positive aspect is emphasized, the liberated soul is looked upon as a perfected individual with a status of absolute equality with the supreme soul”²⁹⁷.

According to Chhāndogya, ‘Immortality is lifting oneself up to the region of the deity’²⁹⁸. Muṇḍaka holds it to be companionship with God’²⁹⁹. So, liberation is the path through which one can overcome the janma-maraṇa chakra.

²⁹⁴ Praśna Upaniṣad, chapter i.vii. sarvam evāviśanti.

²⁹⁵ Muṇḍaka Upaniṣad, chapter iii, 2.5

²⁹⁶ Taitariya Upaniṣad, chapter iii.verse8

²⁹⁷ parman sāmīyam upaiti, Muṇḍaka Upaniṣad, chapter3.1.3

²⁹⁸ Taitariya Upaniṣad, chapter ii, verse22

²⁹⁹ Taitariya Upaniṣad, chapter iii, verse 2-6.

Some Particularities of the Liberated One

Here I put forth some particularities of the liberated or emancipated one.

Total dearth of the I illusion (Ahaṁkāra):- The sensibility of complete discreteness from the rest of the world. There is no sense of identification with ‘mine’. The liberated one must be free of happiness, pride, or blame for “own” or “others” actions. Sometimes we bear the images of ourselves and others based on some experiences. The sense of I is uploaded to our memory, which is ‘nothing but a bag of edited memories’³⁰⁰. The liberated one can be awfully acute and foresighted in worldly concerns, but his actions are not encouraged by subjective likes and dislikes.

Absence of gratuitous accustoming: Liberation is bare of gratuitous conditioning only. The liberated one is unconditioned. No emotions, no sensational feelings, will condition him. He does not forget the primal conditions of life; otherwise, he is incapable of doing his day-to-day activities.

The text book of psychology describes two kinds of conditioning: - “the basic conditionings... have, by themselves, little significance in people’s everyday affairs. What is important in human life are the emotional responses that become conditioned to certain stimuli. Many of our subjective feelings, from our violent emotions to the subtle nuances of our moods, are probably conditioned responses... Since some emotional responses to stimuli are learned, perhaps they can be unlearned”³⁰¹.

Sri Ramaṇa Maharṣi said the liberated one ‘could move about and act and speak’³⁰² and ‘could even carry on trade or business’³⁰³.

Complete non-appearance of useless thinking and accordingly escapable from suffering. “Thought comes to an end, except in its right place... (there is) complete silence, because thought has come to an end, except to function where it is absolutely necessary”³⁰⁴.

³⁰⁰Wilber, Ken, The Spectrum of Consciousness, P-136

³⁰¹Weisz and Schopler, Morgan, King, Introduction to Psychology, p.147.

³⁰²ed.) Osborne, Arthur, The Teachings of Bhagvan Sri Ramaṇ Maharṣi, In His Own Words, pp.225-6.

³⁰³Ibid, p-228

³⁰⁴Krishnamurti, J., The Wholeness of Life, pp.116 & 144-5.

“When I go for those long walks of mine, alone through the woods for one or two hours, it happens to me that not a single thought crosses my mind during all that time,” says J. Krishnamurti ³⁰⁵.

Thoughts are coming and going. We may have many thoughts in our waking state; we have thoughts in our dreams, too. As Śrī Ramaṇa Maharṣi speaks, “Thoughts can continue like other activities. They do not disturb the Supreme Consciousness”³⁰⁶.

Types of Liberation

Liberation may be of ‘Sahaja Samadhi’ or ‘Nirvikalpa Samadhi’, which is a state brought about by intense meditation and in which all thought is suspended³⁰⁷.

Sahaja Samadhi is the path of life. In this state, one is completely destitute of unwanted thinking, completely one with the world. He has no sense of conflict. Nirikalpa Samadhi (Kevala) is chiefly a momentary, hypnotic state. It is a considerable psychic feat but of no especial significance to the problem of cognitive suffering, which is the enigma of life.

Śrī Ramaṇa Maharsi distinctly speaks of two³⁰⁸. ‘Merging in reality and enduring unawareness of the universe is Nirvikalpa Samādhi. Enduring in the primal, pure, congenital state without accomplishment is Sahaja Nirvikalpa Samādhi.’

Svāmī Ānandāśram explained “When emotions occur, they are fleeting and leave no mark, like a line traced on water”³⁰⁹. The prime attitude of a sage is to maximize emotional maturity. “Man, even when possessed of knowledge, acts conformably to his inner nature; creatures follow out their inborn nature. What can coercion avail (there)?” (Bhagvad Gītā, Chapter III, Verse 33).

³⁰⁵Quoted by Carlos G. Valles S.J., unencumbered by Baggage, p.181.

³⁰⁶ed.) Osborne, Arthur, The Teachings of Bhagvan Sri Ramaṇ Maharṣi, In His Own Words, p.232

³⁰⁷Osborne, Arthur, Ramana Maharshi and the path of self-knowledge, pp.45 & 203, see also. Osborne, Arthur, The Teachings of Bhagvan Sri Ramaṇ Maharṣi, In His Own Words, pp-224

³⁰⁸Ibid, p.225

³⁰⁹ (ed. and Pub. By) Hattiangadi, Dr. G.S., Fifty Years of Bliss, P.57.

No unneeded (emotional or psychological) remembrance—the emancipated one does not bear the unneeded load of previous emotional experiences as remembrance. That does not mean that he has no memory of the past. The veritable memory does exist.

“Normally the brain is registering almost everything, like a tape (recorder). But in that state, it does not register anything) except that which is absolutely necessary to function in daily life- as a technician, a writer, and so on- but.... there is no psychological registration (Emphasis added)³¹⁰. There is non-registration of psychological reactions.... someone insults you, someone flatters you, someone calls you this or that—no registration³¹¹.

It’s curious what happens to me, but I’ve observed it again and again. I often pass through the old... grounds where I lived and worked for so many years with the intensity you all know, so that those grounds and every corner in them are full of memories of all kinds for me.

I know all this and I remember all this, and yet the fact is that whenever I pass through those grounds.... I feel absolutely nothing by way of emotion, attachment, romance, or nostalgia. The reason must be that I lived that experience to the full and it has left no residue within me. (Anthony D. Mello)³¹².

True Virtue: A person must be intact in cognition, expression, and accomplishment before emancipation. Hence, the ability to self-regulate or psyche-regulate can be a prerequisite for the attainment of liberation. In Bhagavadgītā chapter II, verse 59, sense-objects recede from the body’s owner when he ceases to feed upon them, but leave behind his relish for them; even this relish ceases after the vision of the Supreme’. ‘True virtue is a result of enlightenment, not its cause’.

Śrī Nisargadatta Mahārāj said, “True virtue can only occur after enlightenment.” Jñāneśvar said, “The only remedy to heal a wound caused by a dream is to awaken.” (Jñāneśvari, XV, 254). Radhakrishnan speaks of the difference between the teachings of Jesus and those of John the Baptist: John speaks to us of salvation through a moral life. He tells us what to do, not what to be. Jesus insists on inner transformation. John symbolizes the

³¹⁰Krishnamurti, J., *The Wholeness of Life*, p.144.

³¹¹*Ibid*, p-213.

³¹²Carlos, G. Valles S.J., *Unencumbered by Baggage*, p.183.

man of external piety; Jesus is the man of inner understanding (Luke, XVII, 20). John asks us to become better; Jesus asks us to become different, new. John the Baptist was puzzled when he heard that Jesus and his disciples ate and drank and did not fast. They plucked the ears of corn on the Sābath Day³¹³. The primal concern of the impurity is I, and when this sense of egoness vanishes, ‘purity’ must be available.

True Detachment: ‘The emancipated one is a Mahābhogi, an ‘enjoyer’ par excellence’³¹⁴. Kabir also said, ‘He is the real Sādhu, who... keeps the spirit of union in the midst of all enjoyments...’

His gratification is not conditional on the outward source to the extent that its eradication would cause anguish. If it is available, he appreciates it. If it is not, he does not worry about it. It may be said that outward renunciation is not the same as real detachment. So Srimad Bhagvad Gītā speaks, ‘inwardly (manasā) renouncing all actions (Bhagvad Gītā, V. 13). Without inner detachment, physical renunciation is not possible as if someone has greed for money but shows it as Tyāggi or Sanyasin then we can’t say that he is renouncing physically.

Jñāneśvar said to his father, ‘Real Jñāni is like a kite’s shadow, which, while touching anything, is not attached to it’³¹⁵. He has no feel for any sense of object to enjoy or suffer. There is a description in Buddhist Scriptures: ‘An Arhat has no residual thought that needs to rise up in the form of a dream’³¹⁶.

Different views on liberation:

Cārvāka’s views:-

Materialists do not believe in liberation. “Death is the end of all.”³¹⁷ The goal of human life is not liberation but rather to get the maximum amount of pleasure. An action is considered good if it produces or gets pleasure, and an action is considered bad when it creates pain. This system believes in

³¹³Radhakrishnan, S., Religion and Culture, pp- 13-14.

³¹⁴Śrī Vāsiṣṭha Saṅgraha, XXIX,43-8.

³¹⁵Subedar, Manu, Gita the Mothe, pp.311-16

³¹⁶Weeraperuma, Susunga, J.Krishnamurti as I Knew Him, p.89. (the words quoted were spoken by Adikaram, Weeraperuma’s mentor

³¹⁷Act ii.

perception. We have no awareness of our past, consciousness, or what occurs after death. So, there is no rebirth³¹⁸.

Buddhist's views:-

Buddhists theory of Mokṣa is known as Nirvāṇa. It means the state of annihilation. It is associated with a state where the glaring fire is utterly blown out. Buddha speaks of the universality of suffering³¹⁹. Whether it is an association of things you want, everything is in the state of Duḥkha. One desire creates another desire, another desire creates a new desire, and so on. Nirvāṇa, based on the four noble truths, which are corollaries of suffering, says that 'every origination is dependent on its antecedent conditions.'

'Nothing is absolute. Everything has a cause. Similarly, suffering has a cause. Enslavement or bondage in the form of misery has a cause. According to Buddha, only absolute bliss can vanish the cause, and once the cause is vanished, it cannot be resurrected. Ultimately, the suffering can be vanquished. Nirvāṇa does not preach to elude the life of Karma. Buddha was the example of the state of Nirvāṇa. All actions are not subject to janma-mṛtyu chakra rather the actions mixed with rāga, lobha, dveṣa, moha keep one bound to this cycle. Nirvāṇa is not anti-life but pro-life. Nirvāṇa is the means through which one can permanently escape this life circle. "Nirvāṇa is beyond conceptualization and reasoning"³²⁰.

Death is a passage that transforms one life series into another. Bartamāna is tenacious by the nature of life, which is due to past lives and determines the nature of life that one will live in the future. 'This being, that appears'³²¹. Total adjournment of the body (anupādhiśesa) leads to Parinirvāṇa. Life is just like this:-

³¹⁸TSP.,1869-70.

³¹⁹Sarvam dukham.

³²⁰nirvāṇa is indescribable because it is profound like an ocean, loftly like a mountain peak and sweet like honey, Milindapanha.

³²¹Asmin sati, idam bhavati.

(5) Tree	(5) Continuity of life
↑	↑
(4) Plant	(4) Ignorance
↑	↑
(3) Sprouts	(3) Passion
↑	↑
(2) Water, heat, the nutrients	(2) Born
↑	↑
(1) Seed	(1) Womb

(Figure: 6)

In this process, seed becomes tree and in the similar way, passion leads to ignorance. Similarly, actions accomplished with proper enlightenment prevent the constancy of life besides death. The formation of birth to death implied in Dvādaśa Nidhāna. Ignorance (Avidyā) having been obscured, there is no chamber for inclinations or impressions (Saṁskāra). Saṁskāras not being there, there is no latitude for embryonic consciousness (Vijnana).

As a consequence, Nāmarupa (psycho-physical organism) is not available. Similarly, it will be absent till the death. Dvādaśa Nidāna (twelve-link) is bound to the life circle.

As is the causal conditions present, so is the consequent arises. If we take an example of lamp, as long as oil, oxygen, wick present equally in the lamp, it is burning. If the lamp burns out then some elements like oil, oxygen or wick must be absent. Buddha says, when one has the knowledge of truth (dhamma), he will be escaped from birth- death circle. Nirvāṇa is a state adopted by negation of identity, suspension of relativity and absence of the slavery and misery of life. By the practice of (Astāṅga Mārga) eight-fold path one can cross the path from bondage to liberation and find way to attained Nirvāṇa.

The eight-fold steps are: - Right Views (Samyak Dṛṣṭi) comprises in cognizant denial of the erroneous aspects (Mithyā Dṛṣṭi) and awareness of four noble truth (Āryā Satya). Right Resolve (Samyak Sankalpa) is the firm determination to keep oneself invulnerable to the charms of world and surpass the dualities of appendage (rāga) and abhorrence (dveṣa).

Right Speech (Samyak Vāk) consists of practice of total confinement over the speech, so that one refrains from falsity, defamation and chatter. Right conduct (Samyak Karmānta) contains in casting one's life by the prescriptions of five primary commands, such as non-slaying, non-theiving, avoidance from sensuous intemperance, falsity and obfuscation. Right Livelihood (Samyak Ājiva) prevents one from catching to illegal means of getting bread and butter, ill-receive, ill-consumed. Right Effort (Samyak Vyāyāma) appeals for ceaseless alertness that one should avoid the unfair path and walk on the righteous path.

Right Mindfulness (Samyak Smṛti) is continuous reminiscence of the truths of life. Right Concentration (Samyak Samādhi) claims for reasonable consideration on the primary truths. One can maintain calmness of mind and illumination (prajñā) by practicing the eight-fold paths through obstinate contemplation. So, one should live, according to the art of living by getting knowledge of truth. Nirvāṇa can be consummated by self-endeavour. Therefore, Buddha admonished his followers "Be a lamp unto thyself".³²²

Jaina's Views:-

Avidyā is the root cause of falling in the circle of birth-death. Bondage makes traps in the mind. It is in the speculation of the mind (Bhāva-bandha) and karmic particles may arrest material bondage by the soul (Dravya-bandha). As a result, the real aim of the soul may be concealed by bondage. The kin, look, ideation, energy, and deficiency of sensory and motor appliances are determined by the actions in the previous life. Krodha, lobha, māna, māyā, moha (sticky substances) can attract the soul to be bound in Karma. So, the soul rests subject to temporal embodiments on account of actions that the personage executes. Attachment and aversion are there as long as the soul is closed with the body. As are the disposition and depth of desire, so are the kinds of karmic particles. The soul is like the corporeal body. As the sources of pleasure come, so do the sources of pain. Jainas says the human body is engaged as an element for the accomplishment of liberation. Samyak jñāa or right knowledge, is required for liberation. The state when the action starts to sow seeds in the soul is called Āsrava. When it bound the soul, it is called baddha. When the karmic

³²² Ātmadipo Bhava.

particles get corroded, it is known as Nirjarā. When the soul is completely detached from the body, it is known as samvara and by cultivating right faith, right knowledge, and right conduct, one can attain liberation.

Liberation can be attained through Kevalajñāna. The soul flashes in its inherent purity when the karmic trash encircling its nature is totally worn out. The highest state is perfection, eternal, beyond words; with the emerging of knowledge, one acquires omniscience. Foreknowledge is congenitally possessed by the soul. As a result, one befits ‘Sarvajna’ (apprehender of everything), ‘Sarvadarśi’ (clairvoyant of everything), and the holder of perfect knowledge (Kevalajñāna).

Liberation is not the acquisition of a new state but a renovation of the congenital state on the part of the jiva. ‘Right faith (Samyak Darśan), right knowledge (Samyak Jñāna), and right conduct (Samyak Caritra) known as ‘Triratna’ is required for Mokṣa. Faith must be preoccupied by reason. One must have unwavering faith in the doctrine and paths of Tīrthaṅkaras who encompass infinite knowledge and virtue. Right knowledge consists of having an accurate and thorough picture of reality and its functioning. Perfect knowledge can pave the way for liberation.

“Action backed by right knowledge is the potent means to attain liberation”³²³. Right conduct contains a discrimination of ways by which one can retain oneself invulnerable to felonious thoughts, words, and actions. Jaina’s principal code spells out commands for the cadger, termed as Sādhu Dharma and for the congregation, termed as Gṛhastha Dharma³²⁴. Meticulous and non-compromising in the ceremonial of the five great vows (Mahāvratas) such as the exercitation of non-violence (ahiṃsā), truthfulness (satya), non-robbery (asteya), abstention (brahmacārya) and non-tenure (aparigraha).

Laymen adopt gṛhastha Dharma or śrāvaka dharma. They are also called śrāvakas and śrāvikas or anuvratas. They are observing the twelve vows (anuvratas), digvratas (unrighteous acts), the proportion of things one

³²³Samyak jñāna kriyāvyam Mokṣah.

³²⁴ dagdhebīje yathātyantam pradurbhavati nānkuraḥ

Karmabīje tathādagdhe nā rohati bhavānkuraḥ,- (tattvārthadhigama the monks are anticipated to be Sāstra)

would use (bhogāpabhoga Parimāṇa), refraining from useless activities detrimental to others (anartha danda viramāṇa).

The vows consist of commands like not giving any suggestions for demolishing the lives of others, having bad contemplation, and not involving yourself in any bad behaviour. This indicates that one can attain enlightenment or a perfect state (jinahood) through this worldly life.

Sāṃkhya views:

Bondage is born of ignorance. Tattvajñāna (knowledge of truth) is necessitated for liberation, which is known as Kaivalya or Apaarga. Man is in suffering only because of three kinds of Duḥkha such as Ādhyātmika, Ādhibhautika, Ādhidaivika. The Ādhyātmika duḥkha refers to the bodily and psychic sufferings that one undergoes on account of possessing body and mind. The Ādhibhautika duḥkha follow from extra organic but congenital constituents like birds, animals, and other humans as well. The Ādhidaivika duḥkha are generated by extra-mundane factors such as basic constituents and non- corporal entities like demons and ghosts. Behind every pleasure is pain, because pleasure and pain are the two disparate sides of the same experiential stance. Liberation is the way through which these dualities can be overcome.

The gross body (sthūla śarīra), subtle body (linga śarīra) and self are the three constituents through which human survival is possible. Both the body and the mind are elemental due to the three qualities of sattva, rajas, and tamas (Prakṛti). Ability (buddhi), self-worth (ahaṃkāra) and remembrance (manas) are the three basic elements of the psychic body. Buddhi is the ability to discern. ahaṃkāra is the capability of interpretation. Manas is the remote control for accessing Jñānendriyas (sense-organs) and Karmendriyas (motor-organs). Puruṣa (self) is apart from pleasure and pain, which are allocated by Buddhi, Ahaṃkāra, Manas. The developing states of consciousness are assigned to the alteration of buddhi, ahaṃkāra and manas. But on account of non- differentiation, the self (puruṣa) vibes identified with buddhi and thereby rests subject to the humours of the guṇas of prakṛti. The self suffers pleasure and pain, is delighted and dismayed, as and when the manas, buddhi, ahaṃkāra endures different encounters.

When the self does not realize the differences from the not-self, it undergoes bondage. So, vivekajñāna (differentiated knowledge) can only

help to overcome the dualities. One must adhere Tattvajñāna (knowledge of truth).

There is an exhaustive adjournment of egotism and the elimination of individuality in the state of Kaivalya. Liberation comprises removing barriers that stand in the way of the demonstration of Puruṣa in its inherent glory. “Puruṣa is neither bound nor liberated, nor does it transmigrate. Bondage and liberation are true of Prakṛti in its multitudinous forms.....”³²⁵ Liberation is avoided from the trap of karmic bondage, which comes from the incorrect identification of Puruṣa with the qualities of Prakṛti. On realizing the differentiative knowledge, one beats the sense of Kartābhāva. One acquires Mokṣa here and now, even in an earthly framework; that is known as Jīvanmukti. One endures to live in the embodied state until the past Saṃskāras are completely exhausted.³²⁶

The highest state is achieved through differentiated knowledge. In the state of apavarga, cognition, affection, and conation remain absent. The liberated one, though embodied, feels no association with the body, and no new Karma gets accumulated as all Karmas lose their causal efficiency.³²⁷

Vaiśeṣika’s views:-

The law of Karma is an unbiased and irreversible principle. Each and every action resting on its nature creates goodness or badness. The entirety of the virtues and vices compose the moral desert known as adṛṣṭa (unseen power), which assures that every good action gets rewarded and every evil action gets punished. These consequences may be present in present or future lives. Desire is the main cause of bondage.

Desire leads to successive births. In view of avidyā one inclines to consider love and hatred, covets pleasure, and averts pain, neglecting the truth that there is no sheer and unalloyed pleasure. As long as the mind and body are associated with the soul, it feels, wills, and knows. The soul is neither physical nor psychic. As long as Karmas are executed, they yield the corresponding good or bad and thereby tie the soul to a future span of life, empowering it to feel the prārabdha. So, the corporal soul remains bound to the circle of pleasure and pain. The soul is detached from mind and body

³²⁵SBS, VI, 20

³²⁶Ibid, 67.

³²⁷Ibid, 67.

when it gets liberation. When the collected feedbacks of the past are totally depleted, one attains liberation. So, the life foregoing the state of Mokṣa, attendances, completes the fulfillment of all one's desires.

There is no fresh aggregation of reactions to actions and a deficiency of karmic hobbles. Birth and death continue unless the soul is detached from the mind-body structure. Liberation is the state of non appearance of experiences. It is a state structured by autonomy from apprehension (Abhayam), decline (Ajaram) and mortality (Amṛta padam). Liberation is the demolition of shackles that bind the soul and mind-body complex. Knowledge, like study or hearing about the truths they signify in the scriptures (Śravaṇa), consequent rational contemplation on them (Manana) which detects their culmination in the form of constant conception (Nidhidhyāsana) are required to overwhelm the bout of passion (Pravṛttis) and compulsions (Doṣas) that help one go on the path of liberation.

Mīmāṃsā's views: -

Classical Mīmāṃsā believes in the achievement of heaven, which is considered the supreme good wherein one delights in pure, perpetual bliss. One should act according to the scriptures so that he may easily attain heaven. However, later, Mīmāṃsā has coined the term liberation, which implies complete emancipation from the life-circle. They believe mokṣa contains overwhelming limitations of the body and its captivity to the universe of corporality and slavery. They believe that consciousness is the concomitant property of the soul. When the soul comes into contact with the body-mind complex and objects, it becomes conscious. In action, there is bondage, and by action, there is liberation.

Karma is a forced tool through which the soul enjoys pleasure and pain. Every action has some reactions. Until and unless the effects of action come into being. They endure in a frame of unseen potency (apūrva). When the right comes and obstructions are vanquished, the causal potency of the Karma gets fructified in the frame of pleasure and pain. Subsequently, action is the cause of bondage. They persist in avoiding the prohibited (Niṣeddha) Karmas. Arbitrary actions (Kāmya Karma) are also prohibited because they result in the accumulation of Karma. An obligatory action is necessary for leading a normal life. It includes daily routines like bathing, eating, and praying, as well as occasional duties (Naimitika Karmas). The Prabhakar school claims strict conformity to Vedic injunctions devoid of

any concealed objective. The dispassionate actions of Vedic injunctions are the path to the highest state.

Bhatta Mīmāṃsāka believes that dispassionate action along with cognition of truth fit the way for the state of Mokṣa. Bondage continues as long as the soul is tied to the body and the domain of matter. When the karmic Saṁskāras have been exhausted, there is no probability of reincarnation. Liberation helps to relieve the world of its pain and anguish, and the soul gleams in its own disposition without there being the probability of cultivating either amusement or abstinence any more.

Advaita Vedānta's views:-

Advaita Vedānta believes in the oneness of reality, the one without the second (Ekam advitīyam). 'That thou art'³²⁸; 'self is nothing other than Brahman'³²⁹; 'everything is Brahman'³³⁰ indicate that when man does not know the real truth, he falls into bondage. Those who do not believe in the oneness of reality can be arrested by bondage. Due to ignorance, the world appears to be real. It is the world of pleasure and pain, enthusiasm and despondency, the joys of coupling and the pains of separation. Duality disappears when one realizes the real truth of the oneness of reality. The entity in the dream turns out to be real as long as the trance continues. The trance experience appears to be unreal as soon as one wakes up. 'Truth is non-sublatable'³³¹.

Dreaming, sleeping, and waking are all unreal. Real knowledge is required for the attainment of liberation. Brahman and Ātman are the two sides of the same reality. 'Ātman is non-different from Brahman'. The differentiation is only between names and forms (Nāmarūpa). The realization of truth does not add up to the dissipation of diversities or dualities but dismissal of the sense of diversity or duality. Liberation marks the epitome of the identifying consciousness or unit-realization (Viśeṣa vijñāna).

Sat-chit-ānanda is the true nature of the soul, where truth, pure awareness, and beatitude are inherent in its glory. False knowledge is the cause of all

³²⁸Tattvamasi.

³²⁹ayamātmā Brahma.

³³⁰sarvaṁ khalu idaṁ Brahma.

³³¹Satyam abādhitam

bondage and suffering in the world³³². “The highest state is trans-empirical, self-contained, eternal, all-pervasive like the sky, immune to change, marked by absolute contentment, a complete whole, self-luminous, beyond good and evil (Transmoral), beyond the ambit of time and causality³³³.

Cogitation and litigation by the liberated cannot be subjected to ethical valuation Jivanmukta rests as the highest moral epitome. It is a state of despotic unicity. ‘Liberation is indescribable (Aniṛvachanīya) because it has no coordinates in the world of extension, duration, and causality. Shankara said, in the state of liberation, actions become spare or gratuitous.

Jīvanmukta is an ideal agent (Niṣkāma karmī) which has no sense of kartābhāva or dvaitabhāva (Duality). With the collapse of the body, one achieves Videhamukti without there being any probability of being born again and again. Bondage means the soul is bound to the duality of human structure. Due to ignorance, I (The self) assert myself as the self-esteem (Ahaṁ) allotting to myself the pleasures and pains of the physical and the delight and anguish of the psychic. With the gradual realization of truth, the feeling of diversity (Nānātva) paves the way for the knowledge of singleness.

In the state of Mokṣa, the differentiation between apprehender and apprehension ceases to exist. Just as the components of katakfruit disperse in water in the process of purifying the impurities, as a drop of water thrown on the red-hot iron ball gets lost in it after absorbing a part of its heat, as a digestive pill gets itself assimilated into the system in the process of helping in digestion, as the fire wipes itself out after burning a stack of grass, the knowledge of Brahman absents itself after removing the ignorance.’³³⁴

Prārabdha has both psychological and physical consequences. Jīvanmukta is in a physical body as long as his prārabdha and saṁchita Karma are totally exhausted. Sanchiyamāṇa doesn’t exist for the liberated one because synchronous actions do not bind him. “The life of jīvanmukta can be differentiated from the wheel of the potter, which continues to move even

³³²mithyābhimānabhramanimitta eva dukhanubhavab, (S.B. III.3.46).

³³³Idam tu pāramārthikam, kuṣastham, nityam, vyomavat sarvavyāpī, sarvavikriyanahitam, nityatṛptam nirāvayavam svayamjyotisvabhavam , yatrādharmāDharman sahakāryene kālatrayam ca nopavartate tad aśarīram Mokṣak hyam, S.B.,1.4.4.

³³⁴Siddhānta Lesa, III.

after the pot is made simply because of the prior momentum given to it by the potter”³³⁵.

In Advaita, four ways are mandatory for getting liberation. Nityānitya vastuviveka, i.e., one has to promote the art of differentiating between the imperishable (Nitya) and transient (Anitya). Ihamutārths bhogavirāga, i.e., to develop restraint over the tendency to avail oneself of the allures of life now or in the future. Samadamādi sādhanā sampat, i.e., to civilize imperturbability (Śama), endurance (Dama) and mental introspection (Sāadhanā). mumukṣutva, i.e., to upbrining ardent aspirations for liberation.

These methods assure the physic-psychic preparedness of the postulant for the attainment of Mokṣa through three processes, such as Śravaṇa, i.e., attending to the genuine discourse on the nature of accuracy or review of scriptures; Manana, i.e., reasonable reflection on them, so that the apprehension obtained otherwise develops into one’s condemnation. nidhidhyāsa, i.e., steadfast contemplation on the truths.

So, that there is modulation from discernment to entity. Mokṣa is consummated as a consequence of a steadfast and conscious attempt on the part of an agent. The process of Mokṣa is progressive (kramamukti) which accomplishes the state of liberation wherein the soul becomes one with the supreme. This state is coined as ‘Sat (truth)’ which is abādhitam (non-sublatable) when there is no duality of psyche-physic, coined as Chit (consciousness)’ and finally, it becomes rapturous existence known as ‘ānanda (bliss)’ it being the express of a boundless continuum, it is known as anantam (infinite).

So ‘ignorance is the root cause of bondage’ and ‘knowledge is the right path to reach the state of liberation. Through action, one can only get the knowledge of truth. The ethical integrity of an action depends on the extent to which it helps one overcome ignorance and reach the stage of actual enlightenment.

Visiṣṭadvaita’s views:-

Bondage is considered an affiliation of the soul (cit) with stuff or the body (Acit). Action assisted by knowledge (Jñāna) is a prerequisite to prerogative the way of liberation. Jñānakarmasamuchaya (the synthesis of knowledge

³³⁵SB. IV.1.15.

and action) is necessitated for Mokṣa. Karma, jñāna and bhakti are required for attaining liberation. When one is determined to practice din Bhakti, the actual knowledge (Innate knowledge of īśvar) emerges and the soul recognizes its own nature (Svarupa).

‘Knowledge is defined as the immediate cause of Mokṣa’, which occurs concomitantly with the rousing of bhakti. Both soul and matter (cit and acit) compose the body, with Brahman as their spirit (logus), in the position preceding the cosmos and also after decay (Pralaya), when the Ātman remains bodiless and matter rests in the subtlest form as an essential or devoted part of īśvar. Bondage occurs when the soul mistakenly construes itself as distinct and detached. This imbues the ego’s sense of sagacity.

So Kartābhāva is the root cause of suffering. The intuitive recognition of God can be attained by the total evacuation of the karmic stuff, capitulation, and the mercy of īśvar. Mokṣa is the realization of one’s indispensable identity and consonance with God and total trust in him. ‘In the state of Mokṣa, ātman becomes similar to Brahman (Brahmaprakāra)’³³⁶.

The consanguinity between Ātman and Brahman is of consistency (apṛthak siddhi). īśvar and soul are allied as aṁśī (whole) and aṁśa (part). So, from that angle, the soul has an indistinguishable relationship with God. He is distinct from the soul in two aspects, namely, that the soul is fragmentary and confined. God is in Toto, all pervasive and eternal.

God has the potential to create, but souls do not have the ability to create. Souls are ceaseless witnesses for God. There are two grades of liberated souls, namely, those who strive to gratify īśvar (God) by helping His formation and those who do not need to deteriorate to the world of action but choose to remain immersed in the speculation of īśvar.

Due to avidyā, the nature of Brahman rests concealed, just as beclouds fleetingly conceal the nature of the sun. Every soul is persuasive enough to obtain the state of liberation. Everyone can accomplish mokṣa regardless of caste, creed, or gender, provided one succeeds in civilizing the knack of devotion (Bhakti) which ensues in offering oneself to prophesy (Śaraṇagati). One should not do anything at all that would exasperate Him. We should nourish the sense of total credence in Him and earnestly pray so

³³⁶nāpi nirastāvidyasya svarūpaikya sambhavafi, Shribhāṣya, I.1.1.

that He nourishes our belief or trust in Him, empowering us to surrender ourselves absolutely.

In the liberated state, the soul lives in joyful togetherness with God. Mokṣa is achieved only by the mercy of īśvar. Kindness (Kṛpā) is required for the satisfaction of life. Everything is His Lilā (divine legislation). Creation, destruction, and preservation are happening by His will. So, kṛpā (Grace) is a prerequisite for the gratification of Mokṣa.

Swami Dayananda's views:-

“The individual who knows the nature of knowledge and ignorance both, by overcoming death through his virtuous deeds, attains liberation by true knowledge”³³⁷. According to Dayananda, the soul is discrete from the different predicaments or phrases, varieties of bodies, or five systems. An aspirant develops a detached view, a preface to all self-realizations. The postulant after liberation should exercise vairagya or the temper of detachment. He should consummate six kinds of acts known as Shat Sampatti which include,

- ‘Sama contains in confining one’s soul and ways from sin and seduction, and always working on righteousness.
- Dama comprises keeping the body and the senses away from doing ill deeds, such as infidelity, and working on self- control and living a celibate life.
- Uprati contains no way of connecting oneself with the evil.
- Titikshā comprises being befittingly unaware of all worldly applause or denouncement and indifferences to gain or cost, pleasure or pain, and flinging oneself, heart and soul, into the quests of the paths and ways of emancipation.
- Sharaddhā contains in possessing belief in the Vedas and Shastras and in the learning of those altruistic faculties of truth who are extreme scholars by goodness of having advised the above and are men of great reverence and high standards.
- Samādhāna is the compression of mind’³³⁸.

³³⁷Satyarth Prakash, p.236.

³³⁸Satyarth Prakash, p.291.

In addition to these, the postulant should exercise absolute devotion and an unwavering love for emancipation. The above-mentioned four ancillaries are known as AnuBandhas. They are,

- “Adhikari is the righteousness to become a receptacle for the holy spirit.
- Sambandha is the exhaustive knowledge of the Veda and the Shashtra and of the ways of emancipation another name for perceiving God—elucidated therein and the recognition thereof.
- Vishayee, is forming the accomplishment of God—the subject matter of all the Shastras- as the one object of one’s life.
- Prayojana, is the dispensation from all anguish and pain and the complete amusement of the great beatitude of emancipation”.³³⁹
- Above these, he describes four types of Shravana such as,
- “Shravanais to listen most carefully with a calm mind to the address or the speech of an educated man, and more so if the subject be prophesying science, because it is the most abstruse and the subtlest of all the sciences.”
- Manana is thinking over what one has caught in retirement and in deleting doubts if there be any questioning to the speaker. Questioning may sometimes be asked even in the middle of an address if the speaker and the crowd think it’s appropriate.
- Nididhyasana is When all doubts are cleared after hearing an address and meditating over it, let the inquirer enter into the better condition and see for himself, with the help of yoga, whether it is the same as what he had caught and reasoned out or not.
- Sakhshatakarana is the ensuing correct knowledge of the nature, resources, and attribute of the desired object”³⁴⁰. The above ways to attain salvation are positive.

The negative aspect of salvation is composed of five types of kleshas or pains, such as nescience (Avidyā), chaos of the soul with perspicacity (Asmitā), the love of gratification (Rāga), abhorrence to pain (Dveṣa), the

³³⁹Satyarth Prakash, pp.291-292.

³⁴⁰Ibid., p.293.

awe of death (Abhinivesha). By showing these two aspects of salvation, Dayananda said, “Let every man free himself from these five kinds of Klesha (pain) by means of the practice of Yoga and the acquisition of spiritual knowledge, the realization of God, and enjoy the supreme bliss of emancipation”³⁴¹.

He said the primary cause of dukkha is immoral action, falsity, etc. While the firm base of pleasure is truthfulness, there are other ethical activities. He said, ‘Worship is the means to achieve salvation’.

Adoration of God purifies the moral sense, and thus it becomes qualified for true knowledge. The aim of worship is that “glorification of God leads to love of God and improvement of the soul’s attributes, deeds, and nature. Prayer leads to freedom from pride and ego, provides courage, obtains divine help, and finally worship leads to the realization of the Supreme Being.

“One cannot attain salvation without atonement, deep contemplation, and modest deeds. He said, “When all the complexes of ignorance binding the heart of a living being are removed, when all his doubts are dispelled, and when all his evil deeds are destroyed, then paramatma, or God, who pervades the soul within and without, rests in him.”³⁴² The soul attains its real nature and conventionality in Brahman.

Swami Vivekananda’s views:-

According to Vivekananda, “Hear, ye children of immortality, hear, ye Devas who live in higher spheres; I have found out a ray beyond darkness, beyond all doubt. I have found the Ancient One. The way to do this is contained in the Upanisads. On earth, we die. In heaven, we die. In the highest heaven, we die. It is only when we reach God that we attain life and become immortal”³⁴³. Liberation is sameness with God. He also said the notion of freedom is the only true idea of salvation—liberty from everything, the senses, whether of pleasure or pain, from good as well as evil³⁴⁴.

³⁴¹Ibid.p294.

³⁴²<https://www.advaita-vision.org/swami-dayananda/>

³⁴³Vivekananda, swami, karmayoga, 1947, vol II P.53

³⁴⁴Ibid, p.59.

Liberation can be achieved through three types of yoga, such as karmayoga, jñāna yoga and bhakti yoga. He says Karmayoga is the best means to gain liberation. Being related to karmayoga he said, “But the life of God is infinite. Who can survive a moment, breathe a moment, if this all powerful one does not will it? He is the ever-dynamic Providence. All authority is His and within His order. Through His order, the winds blow, the sun shines, the earth lives, and death stalks upon the earth. He is all in all. He is all and in all. We can only adore Him. Give up all the results of your work; do right for its own sake; then you get non-attachment to your consequences. It will lead to perfect freedom. This freedom is indeed the goal of Karmayoga”³⁴⁵.

Freedom of will is the manifestation of indispensable freedom. Vivekananda rightly points out, “Thus we realize that all these phenomena are but reflections, divarications, or transcriptions of the one existence. Truth, bliss, and unity: my real self and the reality of everything else Then and then only is it possible to do good without doing evil, for such a soul has known and gotten control of the material from which both good and evil are manufactured, and he alone can manifest one or the other as he likes, and we know he manifests only good. This is the jivan-mukta- the living free—the goal of the Vedanta as well as of all other philosophies”³⁴⁶.

S. Radhakrishnan’s views:-

When the souls (jivas) recognize their oneness with all belongings and entities, they are liberated from incarceration caused by avidyā. The discriminating propensities evaporate from their nature, as they are enriched with the integral knowledge of identity. They join in universal harmony. “They are the rays of light that shine from the future,” drawing people out of the present gloom and obscurity. “They are the pioneers of the coming race. According to Radhakrishnan, “Selfish action is not possible for them. Ignorance and yearning have lost their support. They are dead to arrogance, covetousness, and uncharitableness.” C.P. Conger said, In the highest state, a man is integral in being, perfect in knowledge, absolute in love, and complete in will”.

³⁴⁵Ibid., Vol. I, 1946, P.105.

³⁴⁶Ibid., p.342.

Radhakrishnan said, “The world in which they live is no longer alien to them. It is amicable, not harsh. It becomes alive, cringes, and sends forth compliments.”³⁴⁷ The dominion of God, or brahmaloka is confirmed here on earth with the fraternity of these spirits. Radhakrishnan presumes in Sarvamuktior liberation for all, because all vitality is virtually divine and all are stranded in the absolute spirit (the Satchidananda). With the attainment of liberation for all, the present grandiose evolution comes to an end, the aim of history is accomplished, and the time is exceeded. The earth is conserved and transposed in the life of the spirit. Everything is accomplished with spiritual dignity. The initiation and termination of the infinite evolution converge at the absolute spirit. The free spirits actualize their oneness with the Absolute through perceptive awareness, a mere special way of knowing civilized by definite moral and spiritual coercion, or Sādhana.

Rabindranath Tagore’s Views:-

‘Liberation is the parama purusartha in the Indian value system’. He said that bondage arises from the commencement of the corporeal organism. Man is a component of the divine gleam. Bandha and Mukti are real. Divine is present in his creation. Each man is the configuration of the self (Jivātma) and the supreme soul (Paramātmā). The enjoyment of material objects. He enjoys pleasure and pain, and forgets his real nature. When the body distains itself from the supreme realization, then he suffers. And finally, it creates illusions and tensions that come under the purview of bondage. Tagore said, the highest state must be the union of the mine and the thine. Man should be instigated to positive thinking by appreciating his freedom through affection and activities without selfish desire like a jivan-mukta. Spiritual yoga is a prerequisite for attaining the state of jivan-mukta. The well-being of all is the motto of an individual. Like a bud, flowering to full bloom, the infinite in man unfolds itself to embrace the whole universe. So, he said, “marite chaina ami sunder marate- the universe is for us, and we are for the universe”.³⁴⁸

³⁴⁷ Lal, B.K, Contemporary Indian Philosophy, motilal banarsidass publication, 1973, p-285.

³⁴⁸ Sahu Bhagirathi, The New educational philosophy, published by roshan offset printers 2002 p-195-196.

CONCLUSION

The doctrine of karma is notionally associated with the idea of action and the responsive Kartā. Therefore, karma is futile without action, and the action is futile without the responsive agent.

It is not so easy to define ‘karma’ and ‘karmaphalas’. People may say that these things are not worth thinking or are superstitious in nature to believe. However, the fact is that it is not meaningless; instead, it is the actual reality. We cannot ignore it.

It is not easy to measure the scope of karma in a broader sense. To make my decision well-directed, I shall begin with pointing out the salient elements of Karma.

The five elements of karma are:

- Kartā (executor of action)
- Adīsthāna (point of action)
- Karaṇa (tools used to finish an action)
- Ceṣṭā (intellectual states and ventures like faith, idea, and aim towards action and other three conditions like (notion), Viśvāsa (trust), Vyavahāra (conduct))
- Daiva (earlier karma and its consequences)

These five elements determine the consequences of any action. However, every action rests on many elements to exhibit itself in the concluding consequence. Therefore, an individual does not have the right to opt for the desired consequences.

The eternal law of cause and effect works in all aspects of human life. All the events of nature are directed by a universal law known as the law of karma. The law of causation directs the logical order and inner harmony. All other laws of nature are subordinate to this primary law. All the physical and psychological forces in nature adhere to this grand law of cause and effect.

Na karmaṇām anārambhān naiṣhkarmyaṁ puruṣho’śhnute
na cha sannyasanād eva siddhiṁ samadhigachchhati (Bhagvad Gītā,
Chapter 3.4).

The mind continues to be captivated by possessing thoughts. Since psychological work is also a form of karma, it ties one to karmic consequences, just as physical work does. A true karma yogi must be able to work without possessing the results of his actions. This needs a culture of knowledge for comprehension. Hence, philosophic cognition is also essential for consummation in karma yoga.

Possessiveness is the initial child of Māyā. The whole Līlā is due to this attachment. ‘I-ness’ and ‘Mine-ness’ cause attachment. The whole māyayic chakra has started to revolve; we are just like slaves, and this trouble comes from this possessiveness. Karmayoga promotes a man to elevated, generous heights. One should work contentedly. It is arduous to work without possessiveness, but no Samādhi or introspection is feasible without the primary training in karmayoga. The secret of action is the teaching of the secret of life. Action is required for self-sufficiency, for self-satisfaction, and self-realization. Action teaches us to know ourselves, know ourselves with all others, know ourselves to be a part of the Supreme, be united with God, and to live according to our spiritual nature.

All your actions must be sacrificed; one must develop a universal spirit. one must develop your will and work for the welfare of all. Niṣkāma Karma is purely moral in nature. It helps to improve character with a pure heart.

Niṣkāma karma as a concept improves the idea of the morality of an agent. It maintains a harmony between the individual and society. It promotes the attitudes of beneficiaries to all. Lokasaṁgraha is the keynote of the law of karma. It also develops the concept of patience.

A man has to be patient to see the fruit of his labour because it may be waiting for him and will be actualized at the right time. The two primary purposes of karma yoga are ‘cleansing of the heart (ātmasuddhi) and surrendering to God (īśvarapatti)

“Tattva-vit tu mahā-bāhoguṇa

karma-vibhāgayoḥ

guṇā guṇeṣhu vartanta iti matvā na sajjate”. (Bhagvad

Gītā 3.28)

One can verily know the distinction between the work in bhakti and the work for sakāma karma that knows absolute truth.

Tasmād asaktaḥ satataṁ kāryaṁ karma samāchara asakto hyācharan karma param āpnoti pūruṣaḥ”. (Bhagvad Gītā, 3.19)

Referring to this verse, it can be said that one should act as a matter of duty. One should oblige to perform any action which is assigned to him/her, without thinking much about the results of that action. Thus, one attains the Supreme.

“Ye me matam idaṁ nityam anuṣṭhanti mānavāḥ śraddhāvanto 'nasūyanto mucyante te 'pi karmabhiḥ”. (Bhagvada Gītā 3.31)

To understand the concept of fruitive action, discussion of the triguṇas is also essential.

Lord krishnā speaks: “those who implement their responsibilities according to My commands and who accompany this teaching loyally, without desire, become unbound from the slavery of fruitive actions. Everyone’s nature comes out of the three Guṇas, according to Bhagvadgītā.”³⁴⁹

“Sadṛśaṁ ceṣṭate svasyāḥ prakṛter jñānavān api prakṛtiṁ yānti bhūtāni nigrahaḥ kiṁ kariṣyati”. (Bhagvada Gītā 3.34)

The three Guṇas control the senses and their objects; one should control this; otherwise, they become hurdles on the path of self-realization. Therefore, Karma Yoga provides intense intuitions to execute actions without attachment and promotes mental purity. The teachings of the Bhagavadgītā escort people towards a way of actualization where actions are not just assignments but transmuting events that help you sway your mind. Karma yoga is the perfect accomplishment (sagacity and detachedness) in actions.

“Karmaṇaiva hi sansiddhim āsthitā janakādayaḥ loka-saṅgraham evāpi sampaśhyan kartum arhasi”

“Yad yad ācharati śhreṣṭhas tat tad evetaro janaḥ sa yat pramāṇam kurute lokas tad anuvartate”. (Bhagvad Gītā 3.20,21)

“Saktāḥ karmaṇyavidvāṁso yathā kurvanti bhārata kuryād vidvāṁs tathāsaktaś chikīrṣhur loka-saṅgraham”. (Bhagvad Gītā 3.25)

³⁴⁹ Bhagvad Gītā, Chapter III, Verse 5.

The explanation of Dharma is also required in order to understand the karma theory. Rishi Kaṇāda said “That escorts Nisreyasa and Abhyudaya (supreme gladness and elevation) is Dharma. That glorifies one, and sometimes, we should take action for the sake of public welfare.”³⁵⁰ In Purāṇas, figures like Janak attained perfection through their prescribed duties. A great person may become an ideal for others only for his great works. Therefore, everyone must respect the welfare of the people. The wise man can do it without any expectations of the fruit of the action.

One can act with karmic energy. One can act with karmic energy. Selfless action is the key to serving God (sarvabhūta hita rata). The realization of a spiritual ideal can be attained through Niskāma Karma. ‘Karmayoga is the greatest of all kinds of yoga’. Lord Kṛṣṇā says A karmayogi can only get liberation from this world. A karmayogi can easily realise Brahma. Karmayoga teaches how to detach from the belongingness of objects, so that, karmic objects and karmic energy flow towards the service of others. As a result, Ahaṁ i.e. I-ness or mine completely dissolves, and the servant completely surrenders himself to the service of others. Finally, he becomes completely detached from worldly pleasure and pain and attains Samyak Siddhi or yoga Samsiddhi.

One should perform the actions with the right attitude and respect its outcomes. A true karmayogi must purify his thoughts and should develop love and compassion for everyone, whether animate or inanimate. This attitude is conducive to spread good vibe in one’s surroundings. By expanding our hearts, we can learn to sacrifice without expectation of the consequences of our actions. Thus, it enables one to reach spiritual attainment.

Through following karmayoga, we moderately learn to detach ourselves from pleasure and pain and attain freedom from the bondage of happiness and sorrow, as a result, a feeling of fulfilment is felt. When one can perform his duties sincerely and honestly, the soul attains its eternal freedom and fulfilment.

The discussion of the means of duty and responsibility is also essential to understand the concept of karma. Otherwise, the understanding will remain incomplete. The mind becomes free of fear when one can do his duties with

³⁵⁰ https://en.wikipedia.org/wiki/Vaiśeṣika_Sūtra

utmost sincerity, that empowers us to give our best without the agitation of discernment or the bondage of apprehensions. If one can do his duties with sincerity and devotion for others, then he can acquire a sense of satisfaction and accomplishment.

Karmayoga teaches one the technique of commitment and responsibility by giving his best in whatever he does. This genuine attempt makes him fortunate in whatever work he will perform in life. Annoyance, restiveness, jealousy, and ego are nothing but hurdles in our work that we attempt to finish with devotion. In the path of Karma yoga, through persistent working, we imbibe to get rid of the negative sentiments that prevent us from continue our work, and when we successfully make ourselves free from those negative feelings, our hearts will be filled with positive tremors and righteousness. The qualities like modesty, liberty, love and sympathy absolve the negative feelings. By acquiring the ability to eliminate negativity, we open our hearts to the whole universe.

According to all classical Indian systems of thought except the Carvaka, an individual can accumulate all his deeds in this life or in the future. The Law of Karma works in the entire realm of the universe (human and nonhuman) in a sacred way and breeds bondage. They contemplate knowledge and non-attached action as the prerequisite states for achieving freedom from the hurdles of karma. Karmayoga is the roadmap for professional and personal life management. It teaches the technique to analyse our inner thoughts. It enables us to decide whether our desires are our needs or our greed. If our desires can add value to world and the universe, then it is our needs. However, if it only benefits oneself, then it becomes greed.

“Rāga-dveṣha-viyuktais tu viṣhayān indriyaiś charan ātma- vaśhyair-vidheyātmā prasādam adhigachchati”. (Bhagvad Gītā, Chapter- II,64)

“Tasmād yasya mahā-bāho nigrihītāni sarvaśaḥ indriyāṇīndriyārthebhyas tasya prajñā pratiṣṭhitā”. (Bhagvad Gītā, Chapter-II,68)

“Āpūryamāṇam achala-pratiṣṭhaṁ samudram āpaḥ praviśhanti yadvat tadvat kāmā yaṁ praviśhanti sarve sa śhāntim āpnoti na kāmā- kāmī”. (Bhagvad Gītā, Chapter-II,70)

These above three verses says that a self-controlled individual can accept reality and remain at peace. The person who can hold sway over on his yearnings can stay peacefully with the inner and outer physical worlds.

“Yathaidhānsi samiddho ’gnir bhasma-sāt kurute ’rjuna jñānāgniḥ sarva-karmāṇi bhasma-sāt kurute tathā”. (Bhagvad Gītā, Chapter-IV,37)

“Na hi jñānena sadṛśhaṁ pavitramiha vidyate tatsvayaṁ yogasansiddhaḥ kālenātmani vindati”. (Bhagvad Gītā, Chapter-IV,38)

“Yoga-sannyasta-karmāṇaṁ jñāna-sañchhinna-sanśhayam ātmavantaṁ na karmāṇi nibadhnanti dhanañjaya”. (Bhagvad Gītā, Chapter-IV,41)

According to the verses, one can purify himself with the right knowledge naturally by following the practice of karmayoga. Among different paths, knowledge should be reflected in one's conduct, actions, and accomplishments. When knowledge does not cogitate in our behaviour, such knowledge comes under the category of Ajñāna and guides us towards Prajñāparādha.

One becomes a scientist by reflecting experiential knowledge in his behaviour and life. For self-upgradation, one should practice Sādhana-catuṣṭaya. Guru, Grantha, Paripraśna, and Śiṣya may carry out the means of knowledge. A real jñāni must prerequisite Śraddhā, Saṁyata, Praṇipāta for real knowledge.

“Ajñāś chāśhraddadhānaś cha sanśhayātmā vinaśhyati nāyaṁ loko ’sti na paro na sukhaṁ sanśhayātmanaḥ”. (Bhagvad Gītā, Chapter-IV,40)

If one cannot attain real knowledge, he will remain in a state of doubt and move towards destruction. He cannot reside fully and joyfully in the material world or the spiritual life.

Bhakti is the depot of Jñāna. It coordinates and integrates conflicting metaphysical theories and different origins of the spiritual trailings in order to realize the existence of God. Bhakti helps an individual to progress from a karmic life to a divine one. A bhakta, dear to the Lord, is meek, pleased and pure in mind and body, devoid of the consciousness of I-ness, ultimately bows down to the Divine, and renounces the consequences of the action.

Śrīmadbhagvadgītā is a purāṇic elucidation of Bhagavad bhakti, which contemplates bhakti as the most excellent means of realization of God. Bhakti is a means as well as an end in itself. So, it is a favoured emotion and a cultural module. Its expression is found in music, dance, art, drama, poetry and architecture.

Therefore, I can shed light on Karma, Jñāna, and Bhakti inclusively and exclusively. The Gītā teaches the methods of karma, jñāna, and bhakti, which are within us. By studying Śrīmad Bhagvad Gītā, one can know the true nature of his own desires and greediness as well as the real status of the world.

A man falls into the circle of rebirth due to his karma. The superimposition caused by avidyā is the root cause of birth and rebirth. There were a lot of Hindu mythological stories, passed down through ages, tried to show the cycle of birth and rebirth, which is somehow discussed in my thesis. Those, living in a world of Māyā, fall into avidyā, and rebirth occurs repeatedly without attaining true knowledge about the secrets of karma yoga. Here is an illustration of degradation and bondage.

(1) Human being (Kartā)	(A) Contentment (Bhoga)
↓	↓
(2) Cognizance (Manas)	(B) No conclusion to yearning (AnantaIcchā)
↓	↓
(3) Speculation (Vicāra)	(C) Although there is a restrain of the body (Śarīrasimitatā)
↓	↓
(4) Yearning (Icchā)	(D) One will belatedly repent it (Paścātāpa)
↓	↓
(5) Repression (Damana)	(E) Never Pleased (Asantuṣṭiḥ)
↓	↓
(6) Bond (Craziness to acquire something (Saṁmoha)	(F) Annoyance (Krodha)
↓	
(7) Misapprehension (Smṛti-vibhrama)	
↓	
(8) Disintegration cause (Buddhi-nāsa)	
↓	
→ Human being deteriorates (Prāṇaśyati) ←	

(Figure: 7)

The yearnings that are not beneficial to oneself and the world are not suitable for professional as well as personal life. So, regiment aspirations guide towards freedom, and unrestrained aspirations guide towards humiliation and slavery.

In Yājñavalkya and Ārtabhāga stories, there is a discussion that the creative urges of all existent beings in the universe breed to perform karma. The phenomenal world revolves cyclically due to this creative urge. I think that in order to judge the particularities of the liberated or emancipated one, the common people need to understand the concept of liberation.

Another drawback of free will and freedom is that the dispute between free will and fatalism has no particular conclusion. Sadly, the doctrine of karma is fallacious for fatalism. Fatalism is the doctrine that assumes all events are subject to fate and betide certain exigencies. Fate teaches and directs man. The fate can be unpredictable to any extent but it will always work in harmony with the law of causation. Fate meshes an account of three clusters: Avidyā, Kama, and Karma. He himself has established fate to the level of a king and abides by its order owing to his ignorance and its stuff. The fatalist's assertion therefore emerges simply from a naive faith.

So, man is free to choose any action, and through the right effort and intelligence, one can reach an exalted/ exultant/blissful future.

The doctrine of karma is diametrically contrary to the doctrine of fatalism. It instils intense fear in the people. It controls growth and evolution, whereas the doctrine of karma is an inducement to action to make one's condition better. It is a source of consolation. It assumes freedom of the will. Freedom is the core of karma. The doctrine of karma bears the most logical and analytical clarification of fate. It gives specific positive words of assurance that his present, of which he himself is the architect or the author, is fixed and irreversible. He may give his best for his future by changing his opinion, conduct, biases, and mode of behavior.

Therefore, we can say that action deals with all aspects of life, whether it is birth, death, belief, sin, rebirth, liberation, freedom, fate, etc. We can also say that in reaction process, an action is generated by a cause and in this case, we can compensate ourselves by our own actions, and accordingly, the law of retribution operates together. Karma makes disposition, and

disposition makes will. If the disposition is pure and strong, it will also be moral and strong. A person can make expeditious improvements in their spiritual path. The pure, moral, dedicated, and appealing will is bound to conquer ultimately.

However, as we believe in purāṇic writings, similarly, people may believe these above concepts by reading and knowing the facts.

To conclude, I need to point out a limitation of my research on karma and its allied theories. If I would be able to concentrate on more factual studies on the different aspects of karma, then it depicts the complete theory of the doctrine of karma. So, further research on the law of karma in Indian philosophy will open/create a new scope for future studies.

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