CHAPTER I

KARMA THEORY IN THE VEDIC LITERATURE
KARMA THEORY IN THE VEDA

INTRODUCTION:

The entire Sanskrit literature is divided into two major sections. The Vedic Literature and the Classical Literature. The vast literature is grown through in two main stages, the classical period and the Vedic period, the works allied to them. The Vedas are the Vedic ancient materials to know our culture. The vedic literature consists of the vedas and the ancillary texts attached with them.

All the momentous dogmas with full of marrow are associated in veda. From the philosophical point of view, if, we put a deep glance on Karma theory, we can find its primary root in veda. But it is admitted that whatever the status of Karma is described in upaniṣad and in some other philosophy is not so in Vedic Literature. But whatever may be, in vedic literature the Karma is elaborated in philosophical style. By analysing these views, we can say that the primary karmic thought is started from Rg-veda¹.

There were rules and regulation for the sacrificial Karma and offerings of God in pre-vedic period. When the status of Karma
became superior to God, then, the supporters of Yajña, mixed both Karma and Yajña into a unique manner. And modified Yajña into God. And formulated that Yajña is Karma and by performing Yajña, we can attain the goal. The followers of this system are known as the Mīmāṁsakas. But in Vedic tradition the belief of God developed with the growth of Yajña Karma simultaneously. In Brāhmaṇic period a prajāpati or Brāhmaṇ is placed among the ancient Gods as the superior authority. And Karma-vāda entered the mind of people to believe this prajāpati. And it is also formulated that there is no basic difference between this prajāpati and Karma. According to them the human being gets his fruit according to his Karma. (action). But the fulfiller of that goal is the monarch of Gods. Irreluctantly he does not furnish any fruit but according the style of Karma. And the profounder of this unique system in veda are the Nyāya, Vaiśeṣika, Vedānta and also post -vedic Sāṇkhya systems in which the existence of God is admitted.

So there was a union between, Yajña and prajāpati with Karmavāda in pre-vedic period.
PRIMARY STAGE OF KARMA IN VEDA

Generally the word 'Karma' stands for 'action' (Kriyā) in total vedic period. Karma includes all the authentic and casual actions in this period and the people were limited only in Yajña-Karma, rather than to find out its philosophical tendencies. The root cause of this idea was, developed by the thought that if we can satisfy the Gods by the Yajña, then we can get the result. By analysing the mantras in veda, we can conclude that, people were conscious about the righteous and unrighteous action and also they had such knowledge that by performing right action we can get good fortune and vice versa. So some how they were compelled to do right actions. On the basis of this data we can tell that the primary commencement of Karma has been taken place from Vedic rituals or Yajña-karma. Primary sacrificial action or Yajña-karma was the first base or hope of the people and on the basis of this idea the knowledge of righteous, unrighteous, vice, virtue, etc are developed. We find such a reflection in 'Yajurveda' "Oh God ! always you are encouraging everybody to do the highest deeds². But I am now going from fiction to truth"³.
According to Sūtrasāhityam, generally the unpurified persons are compelled to be out from the society, and all their rights from investiture with the sacred thread, study, Yajña etc, were discontinued. If we shall furnish a sharp look to the pre-Vedic literature, we find all the philosophical reflections in this period.

But almost the growth of this system was developed in post-Vedic period when upanisads came on rise, and later, where there was development of life and Nyāya, the logic.

Generally the Vedic seers or saints recited a lot of mantras for the pleasure of God, and also prayed for the worldly comforts. There was a great development of Yajña in Rg.Vedic period. We get such type of illustrations from Rg.Veda viz., "oh lord Agni, who performs your sacrifice is changed into moon in the sky." Yajña was one of the best medium for the satisfaction of God. Yajña was the root of the evolution. Starting from human being to God, all acquire energy and adventures from Yajña. There were appreciations for the worldly and economically prosperity behind these sacrificial ceremonies. Sacrificial action is the foremost action among all actions.
As it is mentioned in Puruṣasūkta of Rg.Veda the evolution comes out from the Yajña and in latter it is also accepted\(^{10}\).

All the vices can be removed by performing Yajña\(^{11}\). One devotee in Rg - veda tells his venerable God that, "oh God, if we committed any vice towards your friends or any harm towards your relative or any such to your neighbourings, please release us from the vice"\(^{12}\).

In ancient period the Indian thinker was a pattern of Karmavāda. In Atharva veda one sage tells, "Always I am victorious. I get a noble place on the earth. I can defeat all of my enemies and eradicate all the obstacles. And I can get victory in each and every corner of the universe"\(^{13}\). From this it is concluded that as a modification of dynamic thought gradually Karmavāda developed in Vedic period.

In another context of 'Aitareya Brāhmaṇa' it is mentioned that the person who is sitting always, his fortune is sitting. But he who standing, his fortune is standing. The person, who is falling on the ground, his fortune is to sleep and the person who is always active, his fortune is to do or act something. So always be active who is in a sleeping mood is called Kali, he who gets up is Dwāpar, he who is
standing after getting up is Tretā and the person who is always active becomes the krta yuga (Sata yuga). An active person can get the glance the taste of life. Please see the sun, and feel how active he is? So be active\textsuperscript{14}.

An ancient saint, who has faith in Karma tells that my right hand holds exertion (purusārtha) and my left hand holds fruitfulness\textsuperscript{15}. By the time the bad effect of Karma-kāṇḍa affected to this attitude of Karma. Karma-kāṇḍa became more popular during Brāhma\-\-manic period. Priests dominated over society. Ego and hatred entered into Yajña. But in previous it was not there. The meaning of Yajña is only holy deeds we find a clear definition of Yajña in Bhagavat Gītā\textsuperscript{16}. And the aim of Yajña is limited only for the attainment of heaven (Swargakāma). It is mentioned in Aitareya Brāhamaṇa that Rtwij was performing Yajña being dominated by fear -suck - wickedness (anācāra)\textsuperscript{17}. This type of Karma cannot be called of Yajña. Egoism entered into Yajña. Main limb of Yajña became killing of animal and a furious figure of Karma came forward\textsuperscript{18}. After a long time the supreme saints opposed this system of Karmavāda.
CONCEPT OF RTA

The imagination of Rta in Rgveda regarded as the root cause of Karma. The first inheritance of this world and after that the truth came out\(^\text{19}\). Now in modern age Rta is compared with uniformity of nature.

Turning to the ethics of the Rg-veda we find that the conception of Rta is of great significance. It is the anticipation of the law of Karma, one of the distinguished characteristic of Indian thought. It is the law which pervades the whole world\(^\text{20}\), which all Gods and men must obey. If there is law in the world, it must work itself out. If by any chance its effects are not revealed here on earth, they must be brought to fruition elsewhere. Where law is in disorder and injustice are only provisional and partial, the triumph of the wicked is not absolute. The shipwreck of the good need not cause despair.

Rta furnishes us with a standard of morality. It is the universal essence of things. It is the Satya or truth of things, disorder of An-Rta in falsehood, the opposite of truth\(^\text{21}\). The good are those who follow the path of Rta, the true and the ordered. Ordered conducts are called true vratas. Vratāni are the ways of a life of good men who follow the path of Rta consistency, which is the central feature of
life. The good men of the vedas do not alter his ways. When ritual grew in importance, Rta became a synonym for Yajña or sacrificial ceremony.

**NATURE AND ORIGIN OF RTA**

There is plenty of evidence to show that many debates had taken place amongst the Rśis themselves in regard to nature, origin of Rta\(^{22}\) etc.

All aspects of Rta are explained in terms of myths, in contrast to Dharma. The coming into being of Rta from 'Dakṣa' and 'Aditi' is explained best in verses 10.65.8 and 6.16.35 and it is linked with the birth of lord of Rta, who in the former case deemed to be 'Agni' and in the latter 'Varuṇa'. In the latter case\(^ {23}\), it is said that Agni as soon as he was born was installed in the seat of Rta, thus becoming its lord and dispenser on the other hand, in another verse, it is Varuṇa to whom such power over Rta is posed on\(^ {24}\). This appears to be a reference to the dispute between Agni and Varuṇa, as to whom is to be the lord of Rta.

While there are a few verses which favour Varuṇa’s authority. The bulk of the passage assert Agni’s supremacy. The best argument in favour of Varuṇa is found in Rg veda, where Varuṇa is
identified with Rta itself, by saying that 'Varuṇa's form in Rta. But in over 50 or 60 verses, it is Agni who is assured of his authority.

The Ṛg.Veda has another approach also to the problem of origin of Rta. In verse 10.190.1. This attributed to Agni's birth but here the form in which Agni comes as Rta in the result of 'Tapas' whose Tapas is not clear, but from verse 10.134.4 we may take it that it is the first 'Muni' whose Tapas produced this result. Verse 10.187.1 of Ṛg.Veda also takes of Tapas producing 'Agni' but here the purpose is causing fertility and creating progeny.

Agni then is finally accepted as the undisputed Lord of Rta and he is his seat at the centre of the universe. Though he is the Lord of Rta and its supreme dispenser, Agni achieves results by delegating powers to various other Devas. Each Deva has specified sphere of action. Where the Rta assigned to him is to be applied. Varuṇa, Mitra and Āryaman control the path of the Sun. Moon, Star, Day and Night. Saraswati or Vāk controls voice. Speech or music. Brhaspati for prayers, Gandharva for marriages, Indra for darkness, Rain and light and so on.

What is the nature (or essence) of Rta in the view of Ṛg.Veda which does not say it in so many words, but gives sufficient
indications from which we may draw appropriate inferences. Ṛta is that which introduces order into created times keeps up the system of life, and brings into existence the seasons.

Ṛta denotes the order of the world. Everything that is ordered in the world or universe has Ṛta for its principle. It corresponds to the universals of plāto.

The world of experience is a shadow or reflection of the Ṛta, the permanent reality, which remains unchanged in all the welter mutation. The universal is prior to particular, and so the Vedic seers think that Ṛta exists before the manifestation of all phenomena. The shifting series of the world are the varying expressions of the constant Ṛta. So Ṛta is called the father of all "The maruts came from a far from the seat of the Ṛta". Vishnu is the embryo of the Ṛta. The tendency towards the mystic conception of an unchanging law. What is an unstable show, an imperfect copy. The real is one with our parts and changes, while that many shift and pass. Soon this cosmic order becomes the settled will of a supreme God, the law of morality and righteousness, as well. Even th Gods cannot transgress it. We see in the conception of Ṛta a development from the physical to the
divine. \textit{R\text{\textsc{ta}}} original meant the established route of the world, of the Sun, Moon and Stars, morning and evening day and night.

Gradually it became the path to morality to be followed by man and the law of righteousness observed even by Gods. The dawn follows the path of \textit{R\text{\textsc{ta}}} the right path as if she knew them before. Whenever oversteps the regions.

Now we find the themes of \textit{Karma} in Veda in the following way.

a. The primary prosperity of \textit{Karma} is in shape of sacrificial \textit{Karma k\text{\textsc{nda}}}. Here \textit{Karma} is done only for the earthly or celestially prosperity.

b. The development of \textit{Karma-Phala} or fruitfulness and the division of \textit{Karma} into righteous and unrighteousness also included here. It has been mentioned in \textit{Satapatha Br\text{\textsc{hmana}}} that, he who does not perform right action (\textit{Karma}) with right knowledge, takes birth after birth. In accordance with \textit{Rg.Veda} person who does the rites and \textit{Yaj\text{\textsc{na}}} devotionally, gets happiness and vice versa.

c. Man gets Re-birth, according to his \textit{Karma} and also he takes birth in this earth or in some where according to his \textit{Karma-Phala}. \textit{Karma} and Re-birth are complementary to each other. \textit{Karma} is the base of Re-birth.
Whatever the ideas about Re-birth has in Veda is equal to nirukta (yāśka). When man gets the knowledge that by taking a number of birth taking rest in a number of wombs, having seen a number of father, mother and friends. He being connected with a lot of pain and sorrow takes a number of birth. But he can be released from this type of bondage, only when he will obey and perform all the duties formulated by him with love and affection, if not then he will not be free from this birth - death cycle.

We may classify the path of action in the Vedic literature into six categories, viz;\textsuperscript{33}.

a. Health and Long life

b. Heroism in the battle of life

c. Good life

d. Domestic life

e. Social order

f. Ritual

The path of action (Karmayoga) is as important, according to the Veda, as the path of knowledge (Jñānakāṇḍa). In later religious literature we find a tendency to consider action useless or as best as
a necessary evil but in the Veda action is accepted as an essential part of life.

**Karmayoga** means, primarily the acceptance of our existence on the material plane. This leads to the building up of the body and the sharpening of the mind to live a fruitfull life with health and valour and in the joy of being\textsuperscript{34}.

Secondly, **Karmayoga** accepting the battle of life and fighting. It with a will to victory and survival, survival in the Vedic sense does not apply to mere biological existence. It applies to moral and spiritual life. Hence the battle of life is the battle between good and bad. Calling up all that is most energetic and valiant in man to its service thus **Karmayoga** is based on the 'Kśhariya spirit' and the heroic outlook on life\textsuperscript{35}.

The prayer of the **Karmayoga** is therefore, a prayer for health and strength, for a perfect body and long life and for the good things of the earth. It is also a prayer for valour and power and for victory over all kinds of evil.
NOTES AND REFERENCES

1. Ayam sa sinakte yena gaurabtripra
   pimati mayaṁ dhwasanavadhi śrīta
   sa cittibhīrti hi cakāra marṭyaṁ
   vidyut bhavanti prati vavṛimṛuta. R.V. 1.164.29.

2. Orṁ, Ise twore twa vayava stha devo vaḥ savitā prarpayatu....... Y.V. 1/1,

3. Agne vratape vratarṁ cariṣyāmi taccakeyāṁ taneṁ radhyataṁ,
   idamahamanṛtatsatyamupaimi Y.V. 1/5.


5. 1.164.10. 129.10.90.10.121 - R.V.

6. Max Muller Religions of India Page 161.

7. R.V. 2.2.10.113.


9. Sa. Brā - 1.7.3.5 (Yainya vai sreshta Tama Karma)

10. Ta Brā - 6.1.


12. Ārsyaṁ Varuṇa mitryāṁ va sakhayaṁ va sadamidhram va.
    Vesāṁ va nityāṁ varuṇaraṇam va yatsimagasarcaṁva sirsathastat R.V. - 5.85.7.

13. A.V. - 615.

14. Al. Brā - 12.1.54

15. Kṛtaṁ me daśkine haste jayo me satya ahitaḥ. A.V. 7.52.8.


17. Al. Brā - 3.46, 8.11.
18. Al. Bra. - 3.3

19. Ṛtaṁ Ca Satyaṁ Ca Cavidatta Paso Dhyajayata, Phalasya va Purvastha purva namastiti Tavaryate (Śa. Bhā - 3.2.40.)


21. R.V. VII - 56.12; IX - 115.4; II - 6.10; IV - 5.5; VIII - 6.2; 12 ; VII - 47.3.

22. A.V. 1.105, 3.4.5, 6.7, 12.15.

23. R.V. 6.16.35.


25. Ā ciktan sukruṭu devau marta risadasa

Varuṇaṁa vṛtapesame dadhit孩子 preyate mahe. R.V. 5.66.1

26. Asat ca sat ca parame A‘ōman dakṣyasya janman aditeh upasthe

Agniḥ ha nāḥ Prathama yaḥ Rtaśya purve Ayani Bṛṣabhaḥ ca Dhenuḥ R.V. 10.5.7

27. R.V. 7.60.5, 3.54.6, 4.1.12 and so on.


29. Satyena Uttavita Bhumiḥ Suryena Uttavita Dyouth

Rtena Adityaḥ Tisṭhata Dibhi Somaḥ addhṛ Sritaḥ. R.V. 10.85.1

30. Rtam ca satyam cabhidatta paso dhyajayata,

phalasya va purvavastha purva namastiti tavaryate. Śa. Brā. 3.2.40

31. Plato's theory of universal is generally called realism. According to him reality consists of universals as well as particulars. Particular human beings and universal manhood are real entities. Perfect virtue perfect goodness. Perfect circles do not exist in this world of ours. We find only imperfect instances of them. But we know them to be imperfect, because we have an idea of perfect universals.

32. R.V. 10.58.
33. The call of Veda, by A.C. Bose.

34. A.V. 6.69.3.

35. R.V. 10.53.8.
INTRODUCTION:

Upaniṣad play a vital role in ancient Indian culture for describing the philosophical tendencies of human attitude. Here almost all steps are taken to clarify Karma in a logical manner.

According to some scholars the emersion of Karmavāda has been done by valuating the worldly indifferences. We notice such kind of idea in upaniṣad, still then, this type of conception is not accepted universally in upaniṣad where a lot of causes have been mentioned there we can find a union of kāla (time) with swabhāva (attitude), niyati (rule), yadrchha (free will), bhuta (past) and puruṣa (being). But Karma is not associated with these causes, as mentioned by the scholars, whether they may be the vaidikas or nonvaidikas. Then if it is not present here and not also in upanisad, then where this idea of Karma came? so some of the scholars mentioned that, this conception of Karma is acquired by the Āryas from the primitive people of India. To avoid such idea of the primitive people, Prof.Hiriyanna, quotes that, the Ātmā (soul) after death enters into the vanaspaties, are based on blind beliefs. Generally their
judgements are not valid, as the theory of Rebirth satisfy the logical and mental ability of human being.

But we cannot deny the opinions furnished by the primitive people only saying that, it based on blind belief. As the karma - vāda of Upanisad, which was not developed by the Vedic Yajñavāda and Devavāda was appreciated by these primitive people, as mentioned by the scholars.

MAIN LIMB OF THE REFLECTION OF KARMA

By analysing the Karma in upanisad, we get three categories of conceptions viz. Jñānaśakti, Echhāśakti and Kriyāśakti. No Karma can be done without having these three aspects. So these are the inseparable limbs of Karma. The action or motion of Jñānaśakti is cintan (thought), action of Echhāśakti is Vāsanā (desire) and the motion of kriyāśakti is Cetanā (action). So whatever these three powers terminated in the soul (Ātmā) is represented by these three aspects (Cintana, Vāsanā, Cetanā). Evolution is limited by some sort of rules and regulations. The scientific rule is the reaction of notion of action. As there is truth in the natural universe similarly also there are intellectual, neutral
aspects, in the spiritual universe, and we can not also deny these rules in physical world. The authentic meaning of these three aspects is *Karma* (action). The *karma-Phala* (Result of action) is the post-aspect of *Karma*, and *Karma* is the pre-aspect of *Karma-Phala*. There must be ultimate result after performing *Karma*. It is justified by itself. So it is concluded that there is ultimate result of *Cintana Vāsanā* and *Cetanā* we are bound to enjoy our *karma-Phala*. Except *Cārvak* almost all Indian systems accept this theory\(^5\).

Generally, those three are associated in *Karma*. These three are called the three *sūtra* (rules) of *Karma* by which a *karmarajju*, is (science of deeds) created. Firstly, we desire to get something. This is the first step. The thought regarding the relation to get the desired object is another step. This is the steping rules and regulations of *Karma*. There is a judgement behind each and every *Karma* and also there is a desire behind each judgement. Generally it happens that, I want, I think, I do. These three go together with the *Karma*. So we get some idea from upaniṣad that there is one *Saṁkalpa* (desire) behind every activity. This *Saṁkalpa* creates our character, nature and it also modernises our brain our brain is shaped, as we make our judgement. If we should judge flexible, then we can be
changed into generous. So through contemplation (vicāra), our character is moderated. It is mentioned in ‘Brhadāranyakopanisāṭ’, that man is popularly libidinous (kāmamaya). What ever his desires, so also his contemplations, or same as to his thought. He does his Karma in accordance with his contemplation and thought. And whatever works he does, he gets the result (Karma-Phala)\(^6\).

**MEANING OF KARMA**

Generally the word Karma stands for kriyā (activity). Again all kriyā-s of three types, viz. Bhuta (past), bhaviṣya (future), and vartamāna (present). The word Karma signifies that, to whomever we tell as the result of Karma, actually it is not separate from Karma, rather it is one of the limbs of Karma. Phala (result) is a such limb of Karma, which is interrelated to past and future. Sadness is the result of improper action, but one of the real limb of Karma, though it is experienced latter. As an injured fighter does not feel any pain, when he is under treatment. But after getting peace, he will feel the pain. Like wise man does not feel any sadness when he performs the evil deeds, but when he gets the result, his dealings creates sad for
himself. As light cannot be separated from Agni (fire), Likewise pain and bondage cannot be separated from Karma.

So Karma is named after kriyā in upanisad. Only the kriyā (activity) of present life is not Karma, but past and future activities are also included in Karma. These three activities are closely interrelated\(^7\).

**KARMA-PHALA (RESULT OF ACTION)**

In upanisad the Karma-Phala has been explained in a different way in comparison to pre-vedic period. By analysing the dogmas, we came to know that the good or bad result of Karma is not only due to external Karma-s, but the modification of internal activities (Vāsanā or saṃskāra) of individual. So the thought (Cintana), the desire (ichhā), or the action (Cetanā) of the individual has a vital role for the performance of Karma. It has been explained in 'Bṛhadāranyakaopaniṣad', the soul is a thoughtful life, he is always attracted by some sort of desires. He performs the deeds according to his desires and also gets the phala (result)\(^8\).

Here a question may arise, how the passions (Kāmanā) or inclination (Vāsanā) of one birth refers to a further generation. The solution also is done in a mysterious manner. It is mentioned in
Brhadāranyakopanisad that, Jīva (soul) incarnates life - according to the passions of Karma\textsuperscript{9}. This idea also has been cleared in 'Brhadāranyakopanisad' saying that, whose mind, where fascinated, Karma leads him to that place. So in upanisad the greatness of Karma is the attainment of Swarga (heaven and come back to this earth). Whatever the works done by a person, the one, who is fascinated by the fruit of action gets such good or bad results\textsuperscript{10}. As a fish can not proceed to the opposite direction in the flowing water. So also the Karma of future life laid forcefully on human being, soul gets happiness by doing good deeds and bad by performing bad deeds after getting life\textsuperscript{11}.

**NIŚKĀMA KARMA (DISINTERESTED ACTION)**

Starting from Vedic literature to modern period the irresistibility or inevitability of Karma has been discussed everywhere.

Already we know, there is some sort of absenceness of Niśkāmakarma in pre-vedic period. There the wishful Karma or interested Karma became so progressive that to make life prosperous and pleasurable in the spiritual universe than this physical world, the saints started praying Gods. But we find some evidence about this type of Karma (niśkāma) in upanisad. It is accepted by the
Iśāvāsyopanisād' that oath or coronation to live upto hundred years, in order to perform his duty (Karma). But not to be fascinated by the desired objects or the greeds\textsuperscript{12}. But the causal action does not bring any fruits, though this sort of Karma is totally free from inclinations (Vāsanā). Attainment of liberation without performing Niṣkāmakarma is impossible. Some upanisads tell that the wise or intellect attain swargām (Nectar) being escaped from vice and virtue\textsuperscript{13}.

So analysing the above statements, we can tell confidently that, the progress of Niṣkāmakarma is developed in upaniṣadic period, though we do not get much proofs. Still then in latter period particularly in Gītā philosophy we get much ideas about Niṣkāmakarma, which will be analysed latter.

**KARMABANDHANAM... (BONDAGE OF KARMA)**

'Karmabandhanamam' is one of the distinguished characteristics of Karma siddhānta, which is inspearable from Karma theory. Soul-body combination is called the bondage or the act of fastening. But such definition of Bondage is hardly found in
upaniṣad. But we get the genuine meaning of Bondage in upaniṣad that, good bondage by good action and bad bondage by bad action.

But question arises ultimately, what is Karma theory" How it furnishes, its own fruit? whence it came in relation to the Ātmā? These are not clearly mentioned in upaniṣad. So it is informed that the wise started such type of thinking and forcefully it came into existence. After that the saint in upaniṣadic period started such thinking. Though the karma-vandhan came into existence, still then there remained the absence of the fruitful explanation of this conception. Because the existence of soul is not eternally certain everywhere in this creation, which is adopted by upaniṣad. So how can we get the opportunity to tell soul or soulless being as eternal. According to Karma siddhānta, we have to admit the soul or soulless being as eternal. If not, then Karma has no meaning at all. As a matter of fact, among the various commentators of upanisad, we have to admit the relation of Brahma and Māyā (Avidyā ignorance) as eternal of Ādi Śankara, Also Bhāskarācārya admits truth with Brahma as immemorial, and also Rāmānuja the same Nimbārka and Mādhava also meant that the soul came into existence in accordance with his Avidyā or Karma and also admit both Avidyā and Karma as
eternal. According to vallabhacārya, as Brahman is eternal and so his work soul (Jīva) also.

So the relation of soul (Jīva) and Avidyā (ignorance) is immemorial.

CAUSES OF KARMA VANDHANAM

Avidyā is the root cause of Bondage and Mokṣa, the Liberation, can be attained through vidyā or right knowledge as mentioned in upaniṣad. The difference between transient and intransient or adventitious or inadventitious (Nītya or Anītya) will not be cleared in presence of Avidyā. Here the difference is much and egotism or self-praise is present there. Among the various causes of bondage, egotism (Ahamkāra) has a vital role.

As a matter of fact the soul (Jīva) started inclining with the senses (Indriyas), mind (Manas), intellect (Buddhi) and matter (Sarīram). The passions and the fascinations towards the worldly affairs creat bondage, due to which the human being can not be free from Re-birth. Being released from egotism man can identify the structure of Brahman, and by performing righteous action, he becomes free from all bondages, Mokṣa can be possible through the knowledge of Brahman Brahma jñāna or knowledge about
Brahman stands for Brahmabhāvanā (thinking about Brahman) i.e., to see Brahman everywhere (omni present) and to show our self in everybody. This moment is called of unitary system or complementary system. This is also called as celestial place (amṛtapadaṁ). As here the human soul (Jīvātmā) and ultimate soul (Paramātmā) came into a unitary moment. This is the unexpressed eternal peace. And the supreme intellect (param-prajñā) is the selfless volition (Smākalpa), totality of action (Cetanā) and unexpressed happiness⁴⁴.

It is mentioned in upanisad that, the knowledge or the conception of the difference between Ātmā (soul) and Paramātmā (supreme soul) is the root cause of bondage⁵⁵. But the person, who knows, I am the Brahman (Aham Brahmāsmi), he ubiquitous (Sarvarūpi) being. The Gods even cannot creat any harm of him to get the supreme soul. But the fellow, who is in ignorance, always thinks, I am different, my soul is different from the supreme soul, he always faces the cycle of birth and death⁶⁶.

So now we can put a conclusion that, the ignorance (Ajñāna), egotism (Ahamkāra), passions or inclinations (kāmanā or Vāsanā) are the eminent causes of bondage (Karma-bandhanām).
RELEASE FROM BONDAGE (KARMA-BANDHANAM)

Though the word Mukti (release) is hardly found in upaniṣad. Still then its primary meaning is signified from the terms like, i.e., Vimucyate (to be released), Parimucyate (to be released everywhere), etc. It is mentioned in Kathopanisad that, so far man does not stop the continuity of bad actions, he is unable to be comfort due to karma-bandhanamam, eventhough he may be an intellect. It is impossible to get pleasure of being one with the supreme being, but only through the intellectual activities. Strongly, it is supported by Īśavāsyopanisad delivering that, knowledge (Jñāna) is quite fearful than ignorance (Ajñāna), as the being, who follows the ignorant path (Ajñāna path), he obtained the place where full of darkness. But he who prides or careless about his knowledge, gets more than a ignorant being. What's about Mundakopanisad regarding this matter, wherever man does not concentrate upon those super natural world, where he gets birth, as a result of his karma-phala, and also does not believe that place, which is beyond Karma and which cannot be obtained by performing Karma and the amount of punyakarma (virtuous deeds). At that time the idea or
knowledge regarding soul or spirit does not seem to be superior to the life of activity (karmamaya)\textsuperscript{19}. And it is also mentioned in the same that, when man gets that eternal infinite Brahman, all of his misery - ignorance - doubt and bad result of Karma were destroyed\textsuperscript{20}. When all the passions evaporated, at that time he feels as if to be eternal or immortal (Amṛtatvam). Though lives in this earth, he feels celestial\textsuperscript{21}. The person, who knows the mind and soul inside his body, he feels eternal\textsuperscript{22}. The man, who kills the soul, he after death, enters into the world, which is full of sadness, misery and solarless place\textsuperscript{23}. In Mundākopaniṣad, it has been mentioned he, who knows that param Brahman, becomes the Brahma (Brahmavit Brahmaiva Bhavati)\textsuperscript{24}. Chāndagyopaniṣad tells as the leaves of lotus is not touched by water, similarly the spiritual being is not attached with bad deeds\textsuperscript{25}.

**THEORY OF RE-BIRTH (RE-GENERATION)**

Karma theory is meaningless, without being connected with Re-birth. All its considerations are based on Re-brith. The Jīva (soul) is compelled to take Re-birth according to its Karma. Regarding Re-birth, it is said in Brhadāranyakopaniṣad where death and after death again Re-birth is placed in a descriptive manner. It is
said here, after the passing away of soul, the Jīva (life) also passes away simultaneously, and after the passing away of Jīva, all our innate pranas also pass away simultaneously\textsuperscript{26}. All of his knowledge, actions (Karma) and pre-intellects also follow them\textsuperscript{27}. \textit{Brhadāranyakopaniṣad} estimates that, "Man again enters to this earth after getting the result of his Karma and it also occurs to the desirable persons"\textsuperscript{28}.

The doctrine of Re-birth and Karmavāda is found in an extended way in Upaniṣads. Their mutual relation is discussed in \textit{Brhadāranyakopaniṣad}\textsuperscript{29}. It is mentioned here that the future birth of the soul (being) is confirmed, according to its present Karma. If he performs virtuous deeds, then his future deeds will be in a good origin. Likewise the tradition of Karma, Re-birth to birth, Re-birth or the second birth is flown in a horrible race without any hindrances or obstacles. In some upaniṣads we notice, laying stress on the purity of the behaviour of human being in order to make, the future birth happy and prosperous. To make understand his father in \textit{Kathopaniṣad}, Naciketa tells, the unrighteous man behaves in a wrong manner. But no one can be changed into immortal or eternal by performing wrong deeds. Generally man is mortal, but he gets
again birth in order to his Karma. For the fascinations towards Naciketa, Yama says, the dull or fool thinks this world in front of him is a true one. There is nothing apart from this one. That fellow always comes to the custody of Yama, and he provides them different origin, according to their Karma. The wheel or cycle of birth and death cannot be destroyed.

Thus the Upanishads are describing the importance of Karma which refers to the good or bad actions practiced by an individual soul in his life. He has to perform the rites and has to acquaint with good deeds only to check the cycle of birth and death. The Samhitā portions and Brāhmaṇa portions of Veda are discussing about the importance of sacrifices and rites. The Upanishad portions are attributed to Jñāna. Even though the portion of Veda is describing about Jñāna then also, it is not denying the Karma theory.

Explaining the Heterodox method in Chāndagyopaniṣad it is said that, he who neither worships nor does any highest deeds (Karma) that fool or unwise always enters the cycle of birth and death. This is also supported by Brhadāranyakopaniṣad.
NOTES AND REFERENCES

1. Hiriyanna: Outline of Indian Philosophy Belvelker, History of Indian Philosophy, P.80.
2. Śwe. U - 1.2
3. Out line of Indian Philosophy, P.79.
5. Cārvak, who does not believe in the existence of God and the Supremacy of Veda, is called a Atheist. He believes in this physical world only. There is nothing except the physical world and there is nothing behind this world.
7. Br. U - 4.4.5 - 6, Chhā, U - 3.14.1
20. Bhidyate Hṛdayagranthischidyante Sarvasamsayah Kṣhiyante Cāṣya Karmani Tasmin Drste Parāvāre, MU.UP.
22. Śwe. U. - 4.20
23. Mu. U - 4.4.11.
31. Chhā, U. - 5.10.8