CHAPTER VII

KARMAS

The doctrine of karma is one of the distinguishing features of Indian thought. The history of the doctrine of karmas is as old as the Indian thought as itself. The word karma is derived from the Sanskrit root 'kṛ' which means 'to do'. Accordingly the literal meaning of 'karma' is 'activity', which is the basis of all worldly existence. The fundamental place of karma in man's life has been recognized in Indian thought since time immemorial. The Sanskrit term for volitional action is karma. It inevitably produces a result according to its nature. Good karma leads to good consequences, evil karma to evil consequences here and hereafter. As a man sows, so he reaps. C.R., says that, the birth will never occur by the end of actions. But we get rebirth when we are influenced by the actions.

Dhanyanāy vannālppinne janamamuṇṭāmooyennu
Sandeham veṇṭā karmabaddhanākayāl varum.
The people get good results to the actions in appropriate time.

Phalamiṁēne raṇṭuvīdhhamāyuṇṭām karmam
Kṛtakṛtyanmārenni mattuḷa janaṁnaḷkku
Kṛtamāyuḷḷa karmaphalānāḷaṇubbūtam.
All action is karma. Technically this word also means the effects of actions. In connection with metaphysics it sometimes means the effects of which our past actions here are the causes. But in karmayoga, we have simply to do with the word karmas meaning work. Thus the etymological meaning of this word is 'what is done' or 'an action'. Apart from this dictionary meaning, it connotes a special significance in the field of religion and philosophy. In a broad sense of the term karma includes both the physical and mental activities indiscriminately. During Vedic period, karma mainly denoted performance of Vedic sacrifice.

C.R., says that, though we are human beings we should do the actions to get knowledge. By praising of God, the action gets destroyed and we get knowledge. Then we can reach the Supreme state of bliss. All the impurities burn along with the achievement of knowledge. Thus we get the position of Yogiśvara, by the supreme devotion. We can be liberated by God's grace.

Mānuṣajanmam vannāl māṇiyāyirikkāte,
Jñānamuṇṭāvān paramānandasvarūpanām
Īsane bhajikkaṇamāvoḷamappōḷ karma-pāśanāśamām jñānolppattiyumūṇṭāyvarum.
Rāgādidoṣāṇāḷumākave naśiccīṭum
yogīndrapratāpavum bhaktiyum varddhicīṭum
bhakti varddhicāl pinne muktiyum siddhicīṭum.
bhaktavatsalanāyorīśanṭe kāruṇyattāl.

The Rg.V., declares aloud, gods befriend none but him who
has toiled or worked hard. The Rgvedic concept of 'Ṛta' signifies an
order or a law that makes for regularity and righteousness and
works in the gods, the heavenly bodies and all creatures. 'Ṛta' is an
inevitable moral order.

The Īśā.Up., also says; work and work in this world and only
doing so have a desire to live here for a hundred years. Karma is
the name for all activities which will lead to existence hereafter.
Mokṣa cannot be brought by means of action. Karma is always
based on egoism, 'karmahetuḥ karma syāt'. C.R., says that, the
three bodies which are created by Maya and action are the quarters
of Jīvātman. Jīvātman gets sorrow from the actions with desire as
dehadharma misconceiving as Ātmadharma. Body is created by the
action. The actions occur by the 'karaṇas'.

Māyākāryamāy karmajanyamāy tattvaṁṇāḷāl
Jātamāyuḷḷa tanu mūnnum jīvātmāvinu
Gehamāyirikkayāl dehadharmaṁṇāḷāyi

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Mohajālaṁṇāl kaikkoṇṭiṭṭuṭan ceyṭiṭunna
Karmaṁṇālātmadharmamennu bhāvikkakoṇṭu
Karmabandhavumunṭāy dukhavum bhavikkunnu.
Karmamkoṇṭuṇṭāyvannīṭunnitu dehaṁṇāḥum
Karmavum karaṇāṁṇaṅkalkoṇṭuṇṭākunnu.

Like an arrow shot from the bow, the body continues to reap the fruit until it expires but no new actions are accumulated.\(^{13}\)

The sacrifice which the eighteen partake in is all inferior karma, it drowns itself and those who betake themselves to it. Those fools who imagine any good in this are led again and again into the wheel of decay and death. Those men of stupid intellect who imagine 'śrauta' and 'smārta' karma as the height of religion and know to good besides, attain to heaven and having lived out their good karma, return again into this world or even into a lower one.\(^{14}\) According to C.R., the birth of human beings are illusory. Actions become a fuss when sins mix up with utilitarianism. We can enjoy maximum beatitude by the remaining virtuous which is purified from the 'doṣa'. Liberation loses, by the end of remaining virtue. The rebirth on the earth happens by the connection of virtue-sin mixture.\(^{15}\)
Martyajanmattil mithyāmayanāyirikkayāl
karmavibhramam varumanneram pāpaṅṅaḷum
nanmayāyuḷḷa puṇyattoṭu cennīṭakūṭum
doṣametrayuṇṭennālstrapuṇyam nikki
śeṣicca puṇyamanubhavikkāṁ svargattilum
śeṣicca puṇyamoṭuṇīṭum poḷ kaivalyavum
Verittu puṇyapāpamisramāṁ bandhattināl
Pinneyum bhūmanḍale vannuṭan janiceṭum
Puṇyakarmamkoṭṭevam vannīṭumariṅṅāḷum.

Śaṅkara believes in the transmigration of the empirical self (Jīva). The self is distinct from the body. It does not perish with the death of the body. Birth is union of the soul with a body. Death is separation of it from the body. 16

In Br.Up., man is indeed filled with desire. As is this desire, so is his resolution. As is his resolution, so is his action. As is his action, so is the result he reaps. Śaṅkara assumes the law of karma. Man is entirely formed of desire (kāma); according as his desire is, so is his volition; according as his volition is, so he does the works (karma); according as he does the works, so does he become. One who performs good works, become righteous. One
who commits bad works, becomes unrighteous. C.R. says that, each action is done by the Jīva and thinks, I am the body and it also unites the qualities as one, that is hidden by the 96 principles. Jīva is immured in the body by the actions done with desire. Though Jīva is pure, by the relation of action, it gets sorrow like birth.

Heyamāyirpporu dehatattvānāñṭellām
dehiyāmātmāvine sparśikkunnilleṅkuilum
nirguṇanāyiṭṭavattāl maraccirikkayā-lagguṇaṅñaḷe jīvan tanikkullonnennākki
deham ṇyānennu cinticcororo karmāṅṅaḷe
mohiyāy ceykakoṇṭu baddhanākunnū jīvan
nirmalanennākillum karmabandhanam koṇṭu
Janmādi duḥkhānāḷum vannu sambhavikkuṇṇu.

Avidyā, kāma and karma form the chain that ties the individual soul to the wheel of repeated birth and death in the variegated universe worked by origin and destruction, growth and decay.

Karmayoga teaches, do not give up the world, live in the world imbibe its influences as much as you can, but if it be for your own enjoyment's sake, work not at all. Enjoyment should not be the
goal. First till yourself and then take the whole world as yourself.\textsuperscript{20} Karma is strictly volitional action. It is based on the recognition of man's power of judgment and his capacity to choose his course of action. Karma is distinguished from instinctive action which is unintentional; from reflex action such as sneezing; and from all involuntary functions, such as respiration, digestion, and assimilation of food controlled by the autonomic nervous system.\textsuperscript{21} The significance of karma is very extensive; it comprises desire (motive), planning about the intended activity, activity proper, impressions generated by the activity and the result. Karma does not end with the activity alone; it gives rise to the impressions, which last till the result of the activity concerned is produced. Every deed leaves an impression on or forms a tendency in the mind of man. It is this tendency (samskāra or vāsanā) that inclines us to repeat the deed we have once done.\textsuperscript{22} C.R., says, the relation of action that happens to the virtue and sin is alike. The ignorant feels the relation of karma is good. The immurement by the chains of gold and iron both are immurement. We should know that the Jīva is also immured.\textsuperscript{23}

\textbf{Puṇyapāpāṅgaḷava raṇṭinnumorucole}

\textbf{karmabandhanam bhavicciṭunnu śubhātmike!}
B.G., rightly says, None remains in this world even for a moment without performing some or other action. In fact the whole world is bound by action. Swami Vivekananda explained, every thought that we think, every deed that we do, after a certain time becomes fine, goes into seed form, so to speak, and live in the fine body in a potential form and after a time it emerges, again and bears its results. These results condition the life of man. Thus he moulds his own life. Man is not bound by any other laws excepting those which he makes for himself. Our thoughts, our words, our deeds, are the threads of the net which we throw round ourselves,
for good or for evil, once we set in motion a certain power, we have to take the full consequences of it. This is the law of karma. Veṇḍantins believe that the law of karma, being an unintelligent, principle, cannot work by itself without the supervision of an omniscient, omnipotent, omnipresent being, i.e., God. The Supreme Being controls our adṛśṭa (the stock of our merits and demerits of our karmas) and dispenses all the joys and sorrows of our life in accordance with it. All actions are by birth. Virtuous actions are happiness. They always create happiness.

Karmamokkeyum janmapradameṅkillum puṇya-
Karmāṇandapradam nityamāṇandodayam

According to this every individual is responsible for his prosperity and adversity, for his elevation and degradation, for his enjoyment and suffering. There can be other factors contributing to these conditions, but they must be subsidiary. Karma is ever associated with self-determination. No volitional action is possible without self awareness.

God is the dispenser of the law of karma; he awards the fruits of actions to the creatures. He makes them happy and unhappy in accordance with their merits and demerits. The individual souls are
responsible for their actions. If they act up to the Vedic injunctions (vidhi), and refrain from prohibited acts (niṣedha), they acquire demerits. Merits produce happiness demerits produce unhappiness. God is the lord of karma (karmādhyaṅkṣa).

B.G., teaches karmayoga. We should work through Yoga (concentration). In such concentration in action (karmayoga) there is no consciousness of the lower ego present. The consciousness that I am doing this and that is never present when one works through Yoga. The result of every work is mixed with good and evil. There is no good work that has not a touch of evil in it. Like smoke surrounding fire, some evil always clings to work. We should engage in such work as brings the largest amount of good and the smallest measure of evil. C.R., says, the sinful actions also form in the virtuous actions. Sin mixes up with virtue. Both actions are the causes of the world. So that liberation is impossible and takes rebirth happens.

Iññane palataramuṇṭallo nirūpiccā-
Lennatupole puṇyam tannil pāpavumuṇṭām
Karmametrayum puṇyolkarṣamāy ceyteṅkīlum
Cemmeyāṅnatil kūṭe pāpavumuṇṭāy varum

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A karmayogi does not work best who works without any motive—neither for money nor for fame, nor for anything else. This man represents the very highest ideal of karmayoga. Those who work without any consciousness of their lower ego are not affected by evil, for they work for the good of the world. To work without motive, to work unattached, brings the highest bliss and freedom. This secret of karmayoga is taught by the Lord Śrī Kṛṣṇa in the B.G.

Therefore as here, is this world, dies out what may be encompassed by action, so is put out in the world next to this, all that may be acquired through acts of formal religion. C.R., says that, the liberation is not possible for those who do the action with desire (Kāmya karma).

Mattulla karmaññalāl muktvaniṭṭunnati-
llattīṭunnilla karmabandhanamatumūlam
Man works with various motives, there cannot be work without motive. Some people want to get fame and they work for fame. Others want money and they work for money. Others want to have power and they work for power. If a man works without any selfish motive he gains the highest. Love, truth, and unselfishness are not merely moral figures of speech. They form our highest ideal, because in them lies such a manifestation of power. He who sees inaction in action and action in inaction, is of all men, the really wise, the true ascetic; he has fulfilled all acts whatever. B.G., describes the two paths of liberation. One is the path of knowledge and the other is the path of action, the jñaṇayoga and karmayoga. The path of action is meant for those who are activists and according this system, one does all the dutiful actions without worrying for the result of the deeds done. C.R., says that, the actions with the desire of result will never give any good results.

Kṛtakṛtyanmarenñi mattulī a janaññakkku

Kṛtamāyulī a karmaphalaññalanubhūtam.

All actions should be done with the dedication to the God by the three types of karaṇas without any desire of result. These actions are 'niṣkāmakarma'.

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Trividhakaraṇaṁnaḷāle ceyyappetṭiṭum
Sakalakarmanāḷumīśvarāraṇāmāyi
Kāmyamenniye ceyṭiṭeṇamāyatu niśkāmānuṣṭhānamennariṇīṭuka varānane!

Karmas are unintelligent. They cannot produce their fruits in particular times and places without the guidance of God.\textsuperscript{42}

C.R., says that, virtue is the pathway for praising the knowledge. God's grace gets by the actions devoted to Brahman with devotion.\textsuperscript{43}

Vidyaye bhajippatināyuḷḷa mārgamatu
Nityavum pizhayāte niścalahṛdayanāy
Bhaktiyoṭupāsccu karmam ceytatin phala-
Mokkeyum brahmāraṇāmāyiṭṭusamarpīcāl
Bhaktavalsalan tanṭe kāruṇyamuṇṭāy vannu
Muktiyum bhavicćiṭumilla samśayam bāle!

Moral life is an unremitting active energizing which is never exhausted. It takes endless forms, owing to the variety of the demands of the conditions human life. This process goes on for ever, until perfect knowledge is gained, which consumes the seeds of karma and makes rebirth impossible. Freedom from subjection to
the law of karma is the end of human life. To get rid of avidyā is to be freed from the law of karma. But as long as the individual is finite, he is subject to the law of karma i.e. he always strains after an ideal which he never reaches. Morality is a stepping stone and not a stopping-place. All acts done with an expectation of reward yield their fruits in accordance with the law of karma while those done with no selfish interest, in the spirit of dedication to God, purify the mind. The empirical world is the moral sphere of retribution of the works done in previous births. The mind-body-complex is the instrument forged by avidyā intended to produce the retribution in the form of happiness and misery. According to C.R., we should discard the spirit of the body when we are enjoying the actions of previous birth existing in the subtle, gross and causal bodies. Thus three bodies are created from the worldly actions. Jīvātman gets endless sorrow by the ignorant eightfold 'doṣas' like 'rāga', etc.

Deho'hamennu karmavaśanāy tanutraya-

dehattilirikkunna mujjanmakarmaṇṇāle

bhujicaṇṇoṭuṇṇumpol dehamāyuḷḷa geham

tyajicciṭṭuṭan nijacaitanyamaṇeṣavum

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tyajiccu bandhicculoraihika karmarnalil
sphuticcu tanutrayagehadumunthaakunnu.

Innaneyavivekamayulla rogamkonetu
tinnitum duhkhamanubhavicittunnu jivan.

All the Indian systems agree in believing that whatever action
is done by an individual it leaves behind it some sort of potency
which has the power to ordain for him joy or sorrow in the future
according as it is good or bad. When the fruits of the actions are
such that they cannot be enjoyed in the present life or in a human
life, the individual has to take another birth as a man or any other
being in order to suffer them.\textsuperscript{47} Individuality is due to karma, which
is a product of avidyā.\textsuperscript{48} C.R., says that, we should enjoy the eternal
bliss by dissolving in the thoughts of Brahman without tiinking
about the body created by action as self.\textsuperscript{49}

Karmajanyamāṁ śarīraṁñāṁ ānennu māyā-
dharmamāmajñānena cinticcvalayāte

Brahmatalpparāyāyiṭṭāmatattvatteppārtyu

Nirmale! Niyyum paramānandamāyiṭeto!

The kind of world into which we are born is just the return of the
works on the doer. Śaṅkara maintains that the empirical self
transmigrates with a subtle body. It is subtle in its essence and
dimension, and capable of movement. It is transparent, irresistible,
and invisible. It has infra-sensible touch and colour. It contains the
seed of a future body in the shape of merits and demerits (karma).
The kind of body to be assumed on rebirth is determined by the
karmas acquired in the previous births. Knowledge (vidyā),
character(karma), and impression of past experience (pūrvaprajñā)
pursue the empirical self during transmigration.50

Karma, Vikarma, and Akarma

B.G., classifies karmas into karma, vikarma, akarma. Karma
is that action which binds, Vikarma that which is evil and akarma
which is non-binding.51 In another respect, karmas are classified
into sātvika, rājasa, and tāmasa. The sātvika action is that which is
performed without any desire for its result, without entertaining
love or hate for anybody and without any feeling of attachment.
The sātvika karma is the detached performance of the duty
prescribed for one according to one's status in the society. The
rājasa karma is that which is done with an egoistical feeling and
with a desire for reward. The tāmasa karma is that which is
commenced in ignorance without the consideration of one's
capacity and the possible consequences of the action.52
Karma as Puṇya, Puṇyapāpa, Puṇyapāpamīśra

According to C.R., the karma is divided into three as puṇya, puṇyapāpa, and puṇyapāpamīśra.\(^{53}\) Puṇyapāpavum miśraṁiṁśane munnāyulū; pinneyoronnu mummūnāyiṭṭu varum kramāl.

The saintly deeds or punya are three kinds such as puṇyotkarṣam, puṇyasāmānyam, and puṇyamadhyamam.\(^{54}\) Puṇyolkarṣavum, puṇyasāmānyam madhyamavum puṇyakarmaṇaḥalevam miśrakarmavum tathā.

Actions are nine in numbers as puṇyotkarṣa, puṇyasāmānya, puṇyamadhyama, miśrotkarṣa, miśrasāmānya, miśramadhyama, pāpotkarṣa, pāpasāmānya, and pāpamadhyama. Among these actions, the mixture of virtue and sin are the high level birnī of the human beings. By this high level birth we can destroy the action and get liberated by the fire of knowledge.\(^{55}\) Miśrolkkarṣavum miśrasāmānyam madhyamavum miśrakarmaṇaḥalevam pāpakarmavum tathā pāpolkkarṣavum pāpamadhyamam sāmānyavum evam karmāṇaḥ navavidhamāyuḷḷonnallo.

Ennatil puṇyapāpamīśramākunnu martya-

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Three types of 'karaṇas' separately do the actions in nine parts. We should bathe in the holy water, live along with the poor and enjoy the bliss, visit temples of the earth, revere and praise the Guru. These types of actions done by the body is known as virtuous actions.\(^{56}\)

Trividhakaraṇavum vevvere mummnānāyi
Navabhāgamāy prthak ceeyunnu karmānāle
Puṇyatīrthattil, snānam ceeyayum, sattukalo-ṭonniccu vasikkayum dāśiccu sukhikkayum,
Manniṭamanniluḷla kṣetraṅṅaḷtorum cennu
Vandiccu pradakṣiṇameceykayum pūjikkayum,
Nandiccu purupadam vandiccu bhajikkayum
Manniṭamannilellām saṅcarikkayum cemme
Vandyannārāyullavar tamme kāṇunya neram
Vandiccu namaskaricconniccu vasikkayum
Înṅane kāyattināl ceeyunna puṇyakarma-
Mennariṅṅāluminikkeṭṭālumvākpuṇyavum.
The study of sciences, B.G, Bhagavat Carita, Nāmakīrtana, Sahasranāma, chanting of names, saying of truth constantly, moderate speech etc., are virtues. So hear only that which is virtuous to the mind.\textsuperscript{57}

\begin{verbatim}
Śāstraṁaññal gītābhagavaccaritavum nāmakīrtanam sahasranāmaṁnaḷennivayellām kīrticcu paṭhikkayum nāmaṁnaḷ japikkayum vārtakal paropakārārthamāy vādikkayum caṅcalavihīnamāyuḷḷoru satyavākkum ceṅcemme mṛdulamāyuḷḷoru vacanavum mantraṁnaḷ paṅcāksarādikāḷejjapikkayum santatam sādhukkalumāyissamvadikkayum īnnane vaṭīpūṇyamennu bodhikka bāle! innimel manaḥpuṇyamulḷatu keṭṭīṭuka.
\end{verbatim}

We should know the real meaning and aim of the speech done by the mouth and also discriminatively avoid the superstitious ignorance. Helping mentality to others and thoughts of paraloka and devotion after the destruction of relations and reluctance in mind are also virtuous actions.\textsuperscript{58}

\begin{verbatim}
Nāvinālurakkunnatetonnāyatinute
Bhāvabandhāthaṁnaḷeyāvoḷam manassināl
\end{verbatim}

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Other actions are contemptuous. They cause imperfection. So we should do the virtuous actions which help the body, words, and mind. Then we get liberation through vṛttijñāna and ātmajñāna that which destructs the actions.\(^\text{59}\)

\begin{align*}
\text{Anyakarmaṅṅāḷellām nindyamaddhyamamatu} \\
\text{Nannalla janmapradamāyiṭṭu bhavicciṭum} \\
\text{Ennatukoṇṭu puṇyakarmaṅṅāḷāyuḷava} \\
\text{Tannekkāyavāṅmanassākunna karaṇaṅṅāḷ} \\
\text{Tannāle ceyyappēṭṭīṭeṇamāvolamennāl} \\
\text{Tanne vannīṭum karmanāśamāyiripporu} \\
\text{Vṛttijñānavumātmajñānavum nirantaram} \\
\text{Muktiyum siddhiccīṭumilla samśayam bāle!}
\end{align*}

**Karmas are of Three Types**

Karmas have been classified into various ways. One of the classifications is into prārabdha, sañcīta, and sañcīyamāna.\(^\text{60}\) The
prārabdhakarman are those of which enjoyment has started, the
sañcītakarman are those which are collected, and of which
enjoyment has not begun and sañciyamana are those which
determine the future. After the realization of Brahman, the last two
perish but the first one is to be enjoyed.\textsuperscript{61} The last two kinds of
karma, that resulting from previous actions (sañcita) and that whose
effects are not mature (āgāmi), will be burnt to ashes by the fire of
knowledge. None of these three kinds of karma is capable of
affecting the ascetic who has realized Brahman and lives in identity
with it.\textsuperscript{62}

They also do not come into objective existence and can be
stopped and even extinguished or resolved because the favouring
causes have been removed. The cause of the karmic causes is
avidyā, the metaphysical ignorance which concerns the nature of
Being; when it is resolved the karma vanishes and even the
prārabdha, for the jñāni-asparśin, is as if it did not exist because it
has no grasp upon his freed consciousness.\textsuperscript{63} The term karma in a
wide sense, applies to the impressions created by it. From the
foregoing account of one's karma, this includes the residual
impressions of the past and the impressions of the current actions.\textsuperscript{64}
Prārabdhakarma

Prārabdhakarma is the matured kind of karma and is therefore the current one, having taken on a physical body is a prārabdhakarma because it is a matured one. The physical body is here and one cannot destroy it. To have a child is also a prārabdhakarma because a child once it has been brought into being, cannot be sent back. The resultant of the past work that has led to the present birth. When this is worked out the body falls and videhamukti is the result. Knowing for certain that the prārabdha work will maintain this body, remain quiet and do away with thy super imposition carefully and with patience. The seeds collected and stored in the past that have actually begun to grow, i.e., the karma bearing fruit in the shape of actual events. These events are the incidents and elements of our present biography as well as the traits and dispositions of the personality producing and enduring them and they will continue to shape the present existence until its close.

By the removal of avidyā and the realization of Paramātman, only the sañcita and sañcīyamānakarmas are destroyed. Thus until and unless, the prārabdhakarma are enjoyed one has to keep this
body and if necessary, can take birth or births for the same. When the enjoyment of the prārābdhakarma is finished the physical body comes to an end and the liberated is said to be videhamukta. C.R., says that, we should know the quietly existing sukṛti as a Pañḍīt knows the Ātman, with the discrimination between things permanent and transient. The pure Pañḍīt lives in bliss by the destruction of action and relieves himself from the beginningless action.

Nityavumanityavumevamennariṇīṇātma-
Sattāyiṣṭhirippavan vidvānennariṇīṇālum.
Nirmalanāya vidvānavanaṁnaṁnadādiyāṁ
Karmabandhavum naśiccāṇandaprāptiyuṇṭāṁ.

Causing the external and internal universes which are now perceived, to vanish, and meditating on Reality, the Bliss embodied, one should pass one's time watchfully, if there be any residue of prārābdhakarma left. C.R., says that, different beings who existed on the earth by the aptitude of action. They are repeatedly in search of the birth. Jīvātman exists cyclically always as ignorant.

Janiccīṭunnu jīvanmār palataram bhūmau-
Tanukkal pūṇṭujanmam teṭunnu karmaṁnaḷāl.
None can avoid experiencing the results of one's past deeds which have started fructifying (i.e., prārabdhakarmas). It seems to imply that what is allotted can never be blotted. Fatalism thus appears to be the logical corollary to the Indian doctrine of karma. But this impression originates from the lack of the deep understanding of the doctrine. Necessity implied in the doctrine of karma pertains only to prārabdhakarmas i.e., the past deeds whose fructification has already started, and not to other kinds of karmas. By our self-efforts, we are capable of modifying the results of the sañcīta (the action which have been done in past but have not yet started fructifying.) and the sañcīyamāna (the action which are being accumulated at present) karmas.\textsuperscript{73}

The knower of Truth does no more care whether the body, spun out by the threads of prārabdhakarma, falls or remains- like the garland on a chain for his mind functions are at rest in the Brahman the essence of Bliss.\textsuperscript{74} C.R., says that, the universe comes into existence by action (karma) whereas action is from the action of five elements.\textsuperscript{75}
Previous actions as trade happen when we are known by the special intelligence with the logic of the soil created by blood and semen. After that the body is formed. Actions are the cause of creation of body like the potter making the pot. Likewise the five elements exist as creation of God. God has no obligation. The obligation is only to the action. Both the clay and the potter join together to create beautiful pot; so also the bodies but the cause is our actions (karma). In the productions of bodies, the five elements stand as the material cause and the Supreme Lord as the instrumental cause.\textsuperscript{76}

\begin{center}
Saricitam desakālasahitamāyīṭṭuḷa
\end{center}

\begin{center}
pāṅcabhūtaṇāḷ śādhāraṇa kāraṇamatum.
\end{center}

\begin{center}
Śuklaśoṇitaṇāḷāy mrīṭṭākumatinoṭu
\end{center}

\begin{center}
yuktamākkeṇamasādhāraṇa kāraṇamām
\end{center}

\begin{center}
kumbhakāravyāpāramākunna pūrvakarmam
\end{center}

\begin{center}
sambhaviccīṭum śaṅkraṇāḷumatināle.
\end{center}

\begin{center}
Mṛtsayum kulālavyāpāravumkūṭi ghaṭa-
mutbhavikkunnu yathā dehavumuṇṭākunnu.
\end{center}
Kāraṇam nimitavum pārkkumpol karmamtanne
kāraṇam kulālavyāpāramennatupole
mṛttākumupādānamīśvarasṛṣṭamāyi
varttikkum pañcabhūtasaṅcayamennākilum
kartavyamilla samsāramayamuṇṭākkuvān
kartavyam karmattinennarika varānane!

Even the prārabdhakarmas do not imply external determination. When these actions were done in the past, they were done voluntarily; it is self-determination and not external determination. Man gets at present what he learned in the past through his own actions. He is himself the architect of destiny. The doctrine of karma is not, thus, fatalism which generates the attitude of despondency; rather it is activism, which inspires hope for the future and resignation to the past.77

One who is constantly practicing meditation is observed to have external perceptions. The śrutis mention prārabdhakarma in the case of such a man, and we can infer this from results actually seen.78 The continuance of the body after realization, and its experiences during that period can only be explained by assuming that the prārabdha continues to work.79
Prārabdha work is acknowledged to persist so long as there is the perception of happiness and the like. Every result is preceded by an action and nowhere is it seen to accrue independently of action. Through the realization of one's identity with Brahman, all the accumulated actions of a hundred crore of cycles come to naught. Like the actions of the dream state on awakening.

C.R. says that, 'we should know the action as a mixture of virtue and sin which has acquired in the previous birth with the four inner organs i.e., mind, intelligence, ego, and citta. One who rejects its results and knows what the real, lives with accuracy.'

Mānasavacanadehaṁ karaṇaṁ
mūnnināluṇṭām puṇyapāpamīśramāṁ karmam
mānasamtaṁnil vicāricariṁṇavāntara-
māyirikkunna phalam tyajiccu mukhyaphalam
Bodhiccu karaṇaṁkoṇṭupajīvikkunnu;
Bodhavānvan kṛtakṛtyanāy bhavikkunnu.

Prārabdhakarma is the life-force which is bound to work itself and is exhausted only after it has discharged its effect even on living realization. Self-realization can destroy sañcitakarma but prārabdhakarma which has already borne effects cannot be
eliminated. The jñānin is free from any possibility of incurring new circle of karma but he is living on fructifying karma.\textsuperscript{83}

Prārabdha work is certainly very strong for the man of realization, and is spent only by the actual experience of its fruit; while the actions previously accumulated and those yet to come are destroyed by the fire of perfect knowledge. But none of the three at all affects those who, realizing their identity with Brahman, are always living absorbed in that idea. They are verily the transcendent Brahman.\textsuperscript{84} Even the liberated has to be in the body for the enjoyment of the prārabdha-karmans of a knower of Brahman, the past karmas, or saṅcita or accumulated karmans along with the saṅciyamāna are destroyed, but among the saṅcita-karmans only those karmans are destroyed of which enjoyment has not started and the prārabdha-karmans are to be unavoidably enjoyed of which enjoyment has commenced.\textsuperscript{85}

For the sage who lives in his own Self as Brahman, the One without a second, devoid of identification with the limiting adjuncts, the question of the existence of prārabdha work is meaningless, like the question of a man who has awakened from sleep having any connection with the objects seen in the dream
Prārabdha work can be maintained only so long as one lives identified with the body. But no one admits that the man of realization ever identifies himself with the body. Śaṅkara has given an example of potter's wheel. As a potter's wheel, when started, moves automatically and comes to rest only when its movement is exhausted, so the prārabdhakarmans of a Jīvanmukta are to be compulsorily enjoyed, the fructifying (prārabdha) karma, the past impressions that are bearing fruit in the present life. Prārabdhakarma goes on producing its effects; and yet his mind, immovably identified with the self, is not affected, free from all the ties of bondage (in which he seems still to move), he is standing firmly in the universal self. Mu.Up., expressed the words that the knot of the heart is cut, all doubts are dispelled; the karmas disappear when He who is both high and low has been beheld. 

Saṅcitakarma

The accumulated (saṅcita) karma, the stored up latent impressions of the past that will fructify in future life or lives. Saṅcitakarmans of which the enjoyment has not started, are destroyed after the real knowledge. Saṅcitakarmas are the actions which have been done in the past but have not yet started
fructifying. Those residues which were produced by acts performed in a previous life, but which remain latent during this present life are called sañcitakarman. The brāhmaṇa, having recognized that the different worlds are the outcome of the accumulated karma, feels disgusted with them because by means of what is created one cannot realize the non-created. They are the seeds of destiny already stored as a result of former acts, but which have not yet begun to germinate. Left alone, these would generate in time a set of latent dispositions, which would yield a biography, but they are still in the seed-state; they have not begun to sprout, mature and transform themselves into the harvest of a life.

Sañcīyamānakarma (Āgāmikarma)

They are the seeds that would normally collect and be stored if one were to continue in the path of ignorance basic to the present biography, i.e. the destiny not yet contracted. The Mahabharata uses the term āgāmi in place of 'sañcīyamāna' but does not make any change in the meaning. The results of acts performed during this just ending lifetime, which will mature in some subsequent lifetime in the normal course of events, are called sañcīyamāna or āgāmikarma. The sañcīyamānakarmas are the actions which are
being accumulated at present.\textsuperscript{100} Sāncīyamānakarmas are those actions which determine the future.\textsuperscript{101}

According to pūrvamīmāṃsā karmas are subdivided into nitya (everyday), naimittika (occasional), kāmya (desire-promoted) and niṣiddha (objectionable) karma. If we have to decide whether a karma is right or wrong we have to find out whether that karma is yajñārttha (for a sacrificed or puruṣārttha) (for personal benefit). Nitya (for everyday use such as snāna, sandhyā-baths and prayer) or naimittika (such as pacification of the inauspicious stars), Kamyakarma such as promoted by a desire (for a son), niṣiddha (such as means slaughter). Mu.Up., says, even karma is destroyed at the time one attains knowledge.\textsuperscript{102}

Perfect knowledge consumes the ungerminating, accumulated merits and demerits, and stops transmigration. But it cannot at once put an end to the present bodily existence because it is determined by the works of a previous birth, whose seed has already germinated and cannot therefore be consumed. The present life will continue till full retribution of these works is achieved.\textsuperscript{103} Those who have exterminated avidyā by perfect knowledge or integral experience, realize absolute freedom. They never return to
embodied existence. They gradually acquire knowledge of their identity with Brahman and attain absolute liberation. They cannot return to the world.\textsuperscript{104} C.R., says that, Jīva in the body becomes Pure and Ultimate Bliss when it brings cipher by the destruction of karma.\textsuperscript{105}

Karmattinte śūnyam varuttīṭumpol jīvan
Nirmalaṇāyi paramāṇandaṇāyīṭunnu.

The sorrows like birth etc continue as long as actions remain in the body.\textsuperscript{106}

Karmamuḷāḷavokke baddhanenuḷḷa bhāvāl
Janmādīduḥkhaṇṇālum kaikkoṇṭiṭunnujīvan.

The knower of indeterminate Brahman destroys avidyā and other afflictions, and attains absolute eternal life. His life senses, and subtle elements constituting his subtle body are dissolved into indeterminate Brahman. This is the highest state of impersonal, absolute immortality. Bondage and transmigration are due to false knowledge. They cannot be ended without perfect knowledge. Transmigration continues till the saving knowledge is attained.\textsuperscript{107} C.R., says; Ātman gets sorrow in the stagnant 'citta' when the thinking aspect stays above the mind. Sorrow also creates bad
thoughts like life is very comfortable after liberation and the sorrow go away by excellent actions. Sorrow happens to the Jīvātman. Sorrows which are Ātmadharmanas do not get relieved by excellent actions. The liberation destroys along with the destruction of the holy actions that which is acquired by actions. The liberation has no eternity and no destruction of birth takes place that which is created by actions. Actions will remain without an end. So we should sacrifice actions and achieve Ātman.¹⁰⁸

Cittattil vicāramillāyayālātmāvinu
duḥkhamuṇṭennum svābhāvikamākunnitennum
ulkṛṣṭakarmaṇāḷālī duḥkhaṇālozhiccutan
muktirāpiccu sukhiccirikkāmennumoro
duścinta bhavikkayāl duḥkhaṇāuṇṭākunnu
nityanāyuḷḷa jīvātmāvinennarikeṭo!
Duḥkhaṇāḷātmadharmanakunnaṭennālaṭu-
mulkṛṣṭakarmaṇāḷālī pokayillennum varum
karmaṇāḷkoṇṭu muktisaukhyatte varuttiyāl
karmapiṇḍyaṇaḷi naṣikkumpol muktiyum ketum
karmamkoṇṭuṇṭākunna muktiṇku nityatvavum
janmanāśavumilla karmavumōṭuṇṭīṭā.

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8. Rg.V., 4.3.11. cf. Satyapal Verma, Relevance of Indian Philosophy, p. 13.

9. Ibid, 1.1.8; 1.23.5; 1.24.9; 1.123.13. cf. Satyapal Verma, Relevance of Indian Philosophy, p. 18.


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16. *B.G.*, 2.33, 34, 37; 18.20, 22, 41; 7.27; 8.3.


27. Satyapal Verma, *Relevance of Indian Philosophy*, pp. 21-22.


33. B.G., 1.116-118.

34. Ibid, 1.247-249.

   तद्धेह कर्मचितो लोकः क्षीयते एवंेवामुत्त्र पुण्यजितो लोकः क्षीयते।

   अत्यकर्मिभ: मुक्तिनासिं संपहिष्यति।
   कर्मविनन्दनेन न चापि वियुज्यते॥


38. B.G., 4.18.
   कर्मण्यकर्म व: पश्येदकर्मणि च कर्म वः।
   स बुद्धिमान्यन्येशु स युक्त: कृत्स्नकर्मकृत्॥

39. Ibid, 2.47.
   कर्मण्येवाधिकारस्ते मा फलेषु कदाचन।
   मा कर्मफलहेतुपूर्तानि संहृगोर्वस्तवकर्मणि॥

   कृतकृत्येष्य ऋत्सनैष्येषो जैनस्तु तत्।
   कृतकर्मणां फलमनुभुतत्वं भवेत्॥

   त्रिविधोदिःद्विषेष बहुधा कर्तव्यानि।
   ---------------------------------------------------------
   ष्ठानं तद्विदि चापि ज्ञातव्यं कराने॥


   विद्यामध्युपोषितुपूर्वकतो मार्ग एषः।
   ---------------------------------------------------------
   मुक्तिर्च भविष्यति नास्त्यज सन्देह॥

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देहोऽहमनि कर्मवशागः ततुवयः

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दुःखानि सदा जीवोपयत्तुष्ट्वति तथा॥


कर्मंज्ञरीराणि चाहमस्मीति मायाः

धर्मेणाजानेन च न चित्त्वं कलेशं त्यक्त्वा॥

ग्रहातत्पप्यधारात्मानं चित्त्वित्वा।

निर्मले! त्वमपि च परमानन्दं त्रज च॥


51. B. G., 4.17.

कर्माणां हृष्टि बोद्धव्यं बोद्धव्यं च विकर्मणसं

अकर्मणस्तथा बोद्धव्यं गहना कर्मणी गति च॥


तथापि पुण्यपापमिश्रणं चेति त्रयम्।

एककर्मणि पुनः त्रितं प्राप्ते च॥


पुण्योक्ष्यं पुण्यसंसारां मय्यमवच्।

पुण्यकर्मणि चेति मिश्रकर्मं च तथा॥

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60. Satyapal Verma, *Relevance of Indian Philosophy*, p. 22.


63. *Ibid*, p. 79.


    नित्यशान्तिश्च मयां नित्यशान्तिश्च योऽन्तरक्रिया च।

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    कर्मावस्थनानु यान्त्रिक आनन्द प्राप्तात्माः च।।

71. *V.C.*, 320.


    जीवेश्च बहुविधं जन्म लभ्यते भूमौ।

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    प्राण्य जीवात्मनोबध्य सत्त्वकालेवः च।।

73. Satyapal Verma, *Relevance of Indian Philosophy*, p. 22.

74. *V.C.*, 416.


    कर्मणां भविष्यतः संसारार्थ: सर्वः।

    कर्मार्थपि पञ्चभूतयूहे भविष्यतः।।


    सत्विचित्य देशकालसहितायेतात्माः।

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    यथोद्भवति घट: तथेऽव देहश्चाभि।।

    कारणं निमित्तज्ञ यदि चिन्तयते कर्म।

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    कर्माद्यं कर्मजन्यं ज्ञातव्यं वराहने।।
77. Satyapal Verma, *Relevance of Indian Philosophy*, p. 22.

78. V.C., 445.


80. V.C., 446.


84. V.C., 453.

85. Prof. Ram Murti Sharma, *Encyclopaedia of Vedānta*, pp. 75-76.

86. V.C., 454.


92. Prof. Ram Murti Sharma, *Encyclopaedia of Vedānta*, pp. 75-76.

93. Satyapal Verma, *Relevance of Indian Philosophy*, p. 22.


परीक्षय लोकान्कर्मचितान्ब्रह्मणो
निर्वेदमायास्त्यकृतः कृतेन॥


97. Ibid, p. 442.


100. Satyapal Verma, *Relevance of Indian Philosophy*, p. 22.


102. *Mu.Up.*, 3.2.5. सम्प्रायोनमुषयो ज्ञानत्वतः कृतात्मनो वीररागः प्रशान्तः॥


104. Ibid, p. 577.


कर्मचित यदा लयं यास्यन्ति तदा जीवो॥

निर्मलभावं प्रायं परमानन्दो भवेत्॥


कर्मयंतर्वन्यं पद्धृषणमिति भावात्॥

जन्मादितुः खाल्यपिप्राप्नोति सदा जीवः॥


चिते विचारस्यभावेनात्मनस्तु दुःख-🌿

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जन्मानाशोष्यं नास्ति कर्मनाशोष्यं नास्ति॥