Chapter-3

The Doctrine of *Karma*

3.1 **Introduction**: The word *karma* is derived from the root *kr* which means 'to do.' It stands for all actions. *Karma*, thus, etymologically means an action, work, deed, activity etc. Accordingly, any action performed is a *karma*, logically, it means an effect or a consequence arising out of action.

3.2 **Creation of fate by *Karma***: According to Garg R.K.¹, the doctrine of *karma* is a natural and normal outcome of the inarticulate views of the pre-Upanisadic sages which assume a definite and articulate shape in the *Upaniṣads*. According to *Upaniṣads*, the knowledge of the *Brahman* or the *Ātman* is the sole means of release. While according to sacrificial texts, sacrifices bestow various fruits. Both these texts place the doctrine of *karma* on solid foundation by providing the necessary details regarding the destiny-fate of the embodied soul and the means of liberation from the cycle of births and deaths. Thus, the *karma* doctrine and the doctrine of rebirth are intertwined. So these topics *karma*, rebirth and destiny are inter-connected with each other according to ancient Indian culture. The subject of the thesis is "The concept of Destiny in ancient India" and so it is better to explore the topic of *karma* in more details.

3.3 **Karma in Vedas and Brāhmaṇas**: The word *karma* occurs in the *Ṛg-Veda* nearly 40 times. It means only work or deed and especially sacrificial acts. In the *Brāhmaṇas*, the word is used to mean meritorious sacrificial
work pre-eminently yajña-karma: the term used in the Samhitās for sacrificial works or yajñas is īṣṭāpūrta.

The Taittirīya Samhitā V.7.7.2 mentions that the gods are called upon to recognize a man, who after death, goes to heaven and “to disclose to him his īṣṭāpūrta—that is merit which he had accumulated through sacrifice, and liberally to the priests.”

Thus īṣṭāpūrta combines the concept of performance of religious rite-karma, and of transmigration of the soul of the performer to and enjoyment of the benefits of karma in heaven.

So here, in the Vedas, karma is mentioned on a primary level and its effects are mentioned in clear words.

3.4 Karma in Upaniṣads: In many Upaniṣads, karma is mentioned and described in number of ways. To illustrate:-

The Kauṭītaki Up. 1.2 links rebirth to a person’s karma: “Either as a worm, or as an insect, or as a fish, or as a bird, or as a lion, or as a boar, or as a snake, or as a tiger, or as some other in this or that condition, he is born again according to his deeds, according to his attainment of knowledge ... ...”

Śvetāsvatara Upaniṣad: V.7 says of prāṇādhipaḥ saṅcarati svakarmabhiḥ, "the lord of the vital breaths, that is the soul, wanders about according to its deeds." 4

Maitrī. Up. III. 1 says of the individual self thus: "the self which is affected by the bright and dark fruits of action (karma) enters a good or an evil womb ... ..." 5
From the above quotations, one gets the confirmation that at that time people knew what is *karma* and what are its effects.

3.5 *Karma in Rāmāyaṇa*: At number of places in one of the great epic of India, *Rāmāyaṇa*, *karma* are mentioned as well as its importance. Daśaratha in *Rāmā*. 2, 34. 4 (8-46) says that he has to suffer (the pain of separation from his son (*Rāma*) as in his previous birth (*pūrvam*), he must have separated many calves from the cows and slaughtered many beings.

In the *Rāmā*. 4. 21. 2, 6 it is stated: A being, on departure from the world, reaps the results of all good and evil deeds which he did for obtaining their fruits. (a) The same thing is again mentioned in different words in *Rāmā*. 6. 52. 7. *Karma* indeed is productive of all causes. The doer indeed experiences the fruits of his good and bad deeds.

(b) *Niyati* and *karma* are connected with each other. *Rāmā*. 4.24.4 says this in these words:- *Niyati* is the cause of the universe, *niyati* is the fulfillment of all *karmas*, *niyati* is the cause of all beings and of the fulfillment of their efforts. In other words, the *karmas* do not mature on their own, *niyati* makes them fructify.

(c) *Rāma* says, 'There is nobody on earth who had done so much evil as myself as one tragedy after another is constantly torturing my mind and heart. Indeed I must have done many evil deeds in my previous birth that I am facing one evil after another as a result of the maturing of my previous deeds.'

(d) Desire or intention is not required for *karma* – *pāśa*, intention is not necessary. *Rāmā*. 2. 58. 45 explains why Daśaratha had to suffer for
causing the death of a person through ignorance mistaking him to be an animal drinking water from the river.

Going through these verses, it becomes very clear that people knew what were fate and karma at time of that and here persons like Rāma, Daśaratha, etc. are mentioning about it and give reasons for that i.e. after effects of their actions. So there is no question of any doubt that people knew about fate and karma.⁶

3.6 Karma in Mahābhārata : In another one of the great epics, Mbh. fate and karma are mentioned many times.
In Mbh.3.181. 5,7 it is said, good and evil karmas are done by human beings and they experience the fruits of their own actions; how can God be the author (of those actions)?
(e) Further in Mbh. 3. 181. 25, it is said:- There (in another body) the deeds done by him always pursue him like a shadow and at the appropriate time fructify as happiness or suffering.
(f) A person always gets the reward or punishment because of his own actions. In Mbh.12. 279. 21, it is said in these words:- A person never enjoys or suffers the (consequences of) good and evil acts of another. As he does, so does he obtain or receive.
(g) Nobody can save his own skin if he has done any evil action. In Mbh. in 12. 280.10, it is said in these words:-

An uncoloured cloth can be washed or cleaned but not when it is dyed black. Even the best of men cannot get rid of an evil act done knowingly.
(h) Here the word ‘knowingly’ is written specifically to show the importance of intention.

In Mbh.12. 280 .11, one more word is added ‘prāyaścitta.’ But because of prāyaścitta one dose not become free from the bondage of karma. The śloka says: Whatever is done by oneself, he experiences its evil and good (results). A person may do expiation, but he experiences the result of two types of acts- good and evil act, and expiation (prāyaścitta) separately.

(i) The story of the boy, son of Gotamī, is discussed earlier in Mbh.13.1. 65. In that incident, it is mentioned:- Whatever acts were done by the boy (son of Gotamī) are responsible for his death. His own actions are the cause of his death, all of us are under the control of karmas.

(j) Again the importance of karma is shown in this śloka of Mbh. 13. 1. 65, with the help of upamā. Just as a potter fashions certain vessels from earth as he likes, similarly a man obtains (fruit) in accordance with the karmas done by him.

(k) The same thing is said in different words in Mbh. 13. 6. 6. The cultivator gets a crop in accordance with the seed sown. Likewise, one gets fruits depending on his good and bad deeds.

(l) This śloka of Mbh. 13. 7. 22. is very well known regarding karma. Just as a calf finds out its mother among a many thousands of cows, similarly the previous karmas pursue the doer of action.

(m) In Mbh.14.18.22, it is said: All beings invariably experience the consequences of their previous karmas.

(n) In Mbh.12. 233.11, it is said: The result of karmas is happiness and suffering, birth and death.
(o) In *Mbh*. 12. 280. 6, it is said in these words: An evil act done by oneself must bear fruit or result. The (results of that) *karma* are not experienced till the evil or pain (causing result) appears or matures.

(p) Here also the importance of intention is shown in *Mbh* 12.36.41.

Evil deeds done deliberately or knowingly are very serious: the results of an act done inadvertently or unwillingly can be impeded or obstructed, that is aborted, by expiation (*prāyaścitta*).

(q) In *Mbh*. 12.36.1, it is said that the effect of *karmas* can be neutralized by doing certain things like austerities, sacrifices and charity.

(r) A person can wash away his sins by *tapas* (austerities), *yajña karma* (sacrifices) and *dāna* (charity), provided he does not commit them again.

Again in *Mbh*.12.36.6-7, it is said: "Without doubt the murder of a saintly person can be expiated by the *āsvamedha* sacrifice. It is said in the *Sruti* that all sins can be washed away by performing the *avabhrtha* bath."

Going through all these *ślokas* of *Mbh*., one thing becomes very clear that people knew what is *karma* and its result, it can be washed away by *avabhrtha* bath.

3.7 *Karma* in the *Bhagavadgītā* (*BG.*) : *Karma* is classified into three types: *sāttvika* (detached actions), *rājasika* (actions born out of desire or passion), and *tāmasika* (actions born out of ignorance).

*Sāttvika karmas* bring happiness (*BG*.14.9) (8-a), sharpen the capacity of the body organs, produce and increase knowledge (*BG*.14.11)(b), after death lead to worlds free from impurities (*BG*.14. 14 )(c). *Rājasika karmas* make a
person to be engaged in (restless) activity (BG.14.9), (a) increase his greed, accentuate the tendency to desire and selfishness (BG.14.12) (d) and 17(e). Such persons after death are reborn in accordance with their karmas (BG.14.15) (f). Rājasika acts are the source of duḥkha, suffering (BG.14.16).

(g) Tāmasika karmas obscure knowledge or the capacity to know, make a person act without discrimination (BG.14.9)(a); when tamas dominates a person, it produces ignorance, lack of desire to engage in meaningful activity, passion and deprives him of the capacity for rational thinking (BG.14.13 (h)). After death, such a person is reborn in mūḍhayoni, that is, in forms of existence which are not endowed with the capacity to think (BG. 14.15 and 17).

(i) The Bhagavad-gītā recognizes that karmas or deeds are a binding force. It speaks of karma-bandhana BG. 2.39(j), 4.14(k), 4.41(l), 9.9 (m). Karma is the causative force in the universe; it brings about rebirth, punarjanma.

The BG. 18.60 (n) maintains that the consequences of the karmas have to be experienced “svabhāvena .... .... nibaddhāḥ svena karmayā - one is naturally bound by one’s karmas” (BG. 18.60) (n) and that the cycle of existence is a fulfillment of the law of karma: bhrāmaya sarvabhūtāni. The creatures are made to go round in samsāra (universe) in accordance with their karmas.

Karmas or actions lose their binding force when their doer maintains equanimity in success or failure, is satisfied with whatever comes his way (BG. 2.48(o), 56(p), 57(q); 12.13 (r); 14. 24 (s)) or when he gives up desire (vihāya kāmān), is without attachment (nihspṛhah) and is without any longing (nirmama) BG.2.71(t), has given up all desires born of sub-
conscious tendencies or instincts, \((sa\text{k}alpaprabhav\=an \ k\=amam tyaktv\=a, BG. 6.24 (u))\). Such actions are sterile.

As an exception to the above, \(ya\=j\=na\)-\(karmas\) (sacrificial and ritualistic acts) have no binding force, \(BG.3.9\) (v) and\(10\) (w). On the other hand, such actions bring prosperity and fulfill cherished desires, \(BG.3.10\) (w) and\(12\) (x). As \(Bhagavad-g\=ita\) is a part of the \(Mbh.\) in it also nearly the same approach with regards to \(karma,\) \(punarjanma\) and fate is seen.  

\[3.8\] Karma in Ved\=anta : \Sa\=nkar\=ac\=arya, the great Advaidin, defines in his introduction to\(Taittir.\) \(Up.Bh\=asya,\) \(karma\) as \(karmahetuh k\=ama\_{\=y} sat: K\=ama or desire is the cause of \(karma.\) In his introduction, he identifies the origin of \(karma\) as \(avidy\=a k\=ama karmop\=adamahetu;\) nescience gives rise to \(k\=ama,\) which in turn leads to \(karma.\) Again in his commentary on \(Taitti.\) \(Up.\) 1.11, he states that mental desire is the cause of \(karma.\)

In \(\Sa\=nkar\=a-bh\=asya\) on the \(Brahma - s\=utra\) 3.1.2 & 8, \Sa\=nkar\=ac\=arya says that \(karma\) constitutes the efficient cause of the origination of a new body; unexhausted or residual \(karmas\) determine the locality, caste, family shape, length of life, property, pleasure, etc. which a soul has to enjoy in consequence of those \(karmas.\)

\Sa\=nkar\=a’s \(Brahma - s\=utra- bh\=asya\) defines the ‘\(Pr\=arabdha - karma\)’ as which attains fruition within a given life-time.

\[3.9\] Karma and Vi\=si\=st\=\=advaita of R\=amanuj\=ac\=arya : R\=amanuj\=ac\=arya in his \(\Sr\=ibh\=asya\) on the \(Brahma- s\=utra\) 1.1.1 and 1.3.8 equates \(karma\) with
nescience. In his bhāṣya on the Brahma - sūtra 1.1.21 and 1.3.7, Rāmānuja-cārya equates karma with evil. He says “For to be free from all evil means to be free from all influence of karma” and that individual souls are in the “bondage of karma.” Again in his bhāṣya (1.2.1) he says that “the entire world from Brahmā down to a blade of grass is determined by special forms of karma.” Further in bhāṣya (2.1.35), he says that it is karma that produces inequality and diversity in the world. In his bhāṣya (2.1.14), he makes it very clear that the pleasures and pains that the body experiences in various states “is not due to the fact of its being joined to a body, but due to its karma in the form of good and evil deeds.” Rāmānuja-cārya cites in his bhāṣya (3.1.8):- Scriptures ascribe the caste in which a person is born to karma and birth as dogs, pigs, Cāndālas etc. to karmas. He suggests the same thing in his bhāṣya (2.3.47) that birth of a being as a brāhmaṇa, kṣatriya, vaiśya or śūdra is due to its karma.

Hence both the author and the commentators of the Brahma-sūtra have to posit a god who supervises the process so that the effect is appropriate and adequate to the cause. This god leaves scope for man’s own moral choices; he only supervises the proportionateness of the action and reaction.

3.10 Karma in Yogavāsiṣṭha Rāmāyana: Yogavāsiṣṭha Rāmāyana is one of the most important texts of the Advaita-vedānta. It identifies mental activity as the root of karma, karmabijaṁ manahspandah in III.96.11. In IV.38.2, it is mentioned that manovṛtti “mental attitude” and not physical activity is the cause of action “kartrtvā.”
Again *Yogavāsiṣṭha Rāmāyaṇa* III.54.29 emphasises that it is one's deeds "svakarmanāṁ" that determine the place "deśa," time (of birth), "kāla," his activity or profession "kriyā," his wealth "dravya" and the span of life "Āyuh" and premature death. *Yogavāsiṣṭha Rāmāyaṇa* III.54.33 again mentions that it is in accordance with one's deeds "karma-anusāreṇa" that a person experiences pain in vital organs and reaches his end. *Yogavāsiṣṭha Rāmāyaṇa* III.95.33 states that there is no place in the mountain, sky or sea where one does not experience the fruits of his own *karma*.

### 3.11 Karma in Purāṇas

Now going through some of the Purāṇas, the same information is received.

In the *Matsya-purāṇa* XXX. 12, Devayānī says: *sarvameva....... vidhānamanu vartate*, all go round (in existence) due to destiny or fate. *Matsya-purāṇa* xxxviii. 6 says: *nānābhāvi bahavo jīvaloke daivadhīnānaṣṭā-cēṣṭādhikārāḥ.......sukham hi janturyadi vāpi duḥkhāṁ daivadhīnam vindanti nātmaśaktyā* : the numerous and varied beings in this existence are subordinate to fate and cannot obtain anything by effort .... Happiness and suffering which creatures undergo are under the control of destiny and not the result of self-effort. The *Matsya-purāṇa* CLIV.153 says: "It is owing to the differences of *dharma* (good and evil acts) that differences of castes and Āśramas take place."

The *Brahmavaivarta-purāṇa* II. 24.20. 22 proclaims: a person becomes a *brāhmaṇa*, a *kṣatriya*, a *vaiśya* or a *śūdra* or an outcast (*antyaja*) due to his own *karma* (*svakarmanā*).
The Skanda-purāṇa III. 2. 5. 15 – 16 says that an evil person (durācārī) is afflicted by disease (vyādhi), is short-lived (alpāyuḥ) and is always suffering (duḥkhā - bhāk).

The Vāmana-purāṇa 12 describes the various hells (narakas) to which men go to experience their own karmas (svakarmaphala-bhogārtham 12. 2).

The Garuḍa-purāṇa 1. 221. 8 says: na dātā sukhaduḥkhānāṁ na ca harītāsti kaścanalbhūṇjate svakṛtānyevā duḥkhānī ca sukhānī ca: ‘There is no one who causes or gives happiness or suffering nor takes them away for acts done by oneself, no one else experiences the suffering and happiness arising there from.

3.12 Karmavipāka—the fruit of the action performed:- fate -destiny: The word vipāka means maturing, effect, result, consequence of actions done in the present or previous births and pursuing those who commit them through their subsequent existences. In short, it means karmaphala, fruits on maturing of actions.

In the Hitopadeśa 1.40, it is said in these words, "Whatever be the deed done, good or bad by oneself and its cause, the manner in which it has been done, the time and place at which it was done and the duration thereof, its doer will bear its consequences from the same cause, in the same manner, at the same time and place and for the same duration."

In the scriptures of different Indian religions, there is a wide unanimity regarding the definitions of karma - vipāka.

Umāsvāmi in Tattvārtha- sūtra 8.21 defines it as vipākaḥ anubhavaḥ i.e., vipāka is experiencing. His commentator Pūjyapāda in Sarvārthasiddhi
explains: prāgupacitānāna - prakāra-karma - vipākaḥ anubhavāḥ: experience of previously accumulated karmas of various types is vipāka.

Visuddhimagga x. x.18 says: kamma-vipākā vattanti vipāko kamma sambhavovipāka follows karma -vipāka is born of karma. (15)?

Īśvarakṛṣṇa in Śāṅkhyā-kārikā 44 defines vipāka as: dharmena gamanamūrdhvaṁ gamanamadhastād bhavaty-adharmena: good deeds lead to birth in heaven and bad deeds to birth in hell.

The Daśapadārthaśāstra of the Vaiśeṣikas gives a very simple definition; hita-ahita-vipāka : ripening of good and evil (which produce pleasure and pain).10

Śaṅkarācārya in his bhāṣya on Brahma - sūtra defines vipāka as : when at a time a self experiences pleasure or pain, that is generally known among people as fruition.11

3.13 Karmavipāka in the Upaniṣads: The Upaniṣads discount the utility of Yajñakarma and lay stress on the nature of actions, good and evil, and emphasize rebirth in sentient and non-sentient existence in accordance with the quality of a person’s deeds and thought. So the soul of a deceased is reborn either as worm or insect or fish, or an animal or a human being etc.

Thus the Upaniṣads establish the doctrine of karma and punarjanma. This in turn gave rise to the concept of saṁśāra, saṁsāra-cakra (46-10) of the Maitrī Up. and the Brahmacakra (11) of the Śvetāsvatara Up. (47-11). Rebirth is an aspect of saṁsāra which is perpetually fed and renewed by karmas, good and bad. The doctrine of karma marks a watershed in the development of religion and philosophy.
3.14 *Karma-vipāka –hetu*: The Buddhists called *Karma - vipāka - hetu*, the factor in creation. Again human inequality is traced to *karma*. It is due to *karma* that some people are rich, others poor, some are wise, others foolish, some have long life, others die early, some have good health, others suffer from ill health. Some are handsome and others not so handsome. The early Buddhists maintained that there is no escape from the consequences of *karma*. The karmas do not perish even after the lapse of a million years. The law of *karma* is inexorable in its character.

3.15 **The Buddhists made intention - personal responsibility the basis:**

The Buddhist made intention the basis of good and bad acts. *Karma* is called *cetanākṛta*, product of volition. In the absence of mens rea do no evil is done even though the act causes harm to another.

Further the Buddhists make an individual personally responsible for bearing the consequences of his actions. In the *Dhammapada* 165, it is said, “By oneself evil is done, by oneself one suffers. By oneself evil is undone, by oneself one is purified.”

The Buddha has said many times of suffering and inequality in human society in his discourses and he attributes them to a person’s *karma* in this and previous lives. In the *Majjhimanikāya* (iii. 4. 5. 135) the Buddha observes that indulging in or eschewing violence, anger, jealousy, niggardliness, arrogance leads to short or long life, good health or ill-health, ugliness or good looks, poverty or prosperity, birth in a low or high family.
So the Buddha avers: men’s deeds are their possessions and heritage, their parents and their kindred and their refuge. It is their deeds which divide people into high and low.

*Majjhima 56 (Upāli sutta)* says of three kinds of karmas as in other religions: - kāya kamma, vācī kamma, mano kamma : karmas of body, speech and mind. These are the ways through which a person acts. More details are given in the *Majjhimanikāya 57 (Kukkutavāsanikā sutta)*. There are these four kinds of actions: (1) actions which are dark with dark results; (2) actions which are bright, with bright outcome; (3) actions which are both dark and bright, produce both dark and bright results; (4) actions which are neither dark nor bright.

According to Buddhism, *karma* or action arises from trṣnā (attachment, craving, passion). So actions which are performed because of trṣnā are productive of consequences, actions which are detached, passionless actions, when desire has been suppressed (trṣnā-nirodha) actions are barren.

In *Aṅguttaranikāya* (I.III .33), it is said: ‘Fools perform a great or small deed out of lust, malice or delusion and there is no other cause of these actions, wise monks should eschew lust, malice, delusion, obtain knowledge and give up all ways that are the source of woe.’

In commentary on the *Dhammapada*, there is one legend:-

A blind monk in the Jetavana had trampled to death, while walking, many insects which had come out during rain. Some visiting monks on seeing this exclaimed that the blind monk had destroyed the insects and done what was not right. When they reported this transgression to the Buddha, the latter told them that the blind monk was not guilty of any offence as he did
not see the insects while walking. "Monks, they that are free from the depravities, have no thought of killing."

In the *Kuru dhamma jātaka* (276), it is narrated: *Tumhākam pānam, vadhiṃsāmiti cetanā n'atthi*, you had no intention to destroy life. Therefore, it is asserted: *cittam vinā pānāti pāto nāma hoti*: without intention there is no murder (taking of life). Again in the same text, it is said: ‘ete kilamantū’, ‘ti cittam n'atthi’ there was no intention to cause trouble to them. Hence without intention there is no deed or *karma* (*acetanakam kammam na hoti*). As the *Tittirajātaka* No. 319, says: if there be no mental evil (*mano ce na – ppadussati*), there is no flowering of the results of *karma* (*paticca – kammam na phusati*).

3.16 Not possible to get rid of karmas: Further, it is not possible to get rid of *karmas* by dint of virtue, duty, penance or righteousness. Even the Gautama Buddha failed to secure a mitigation of his *karmas* by six years of austerities. Thus the doctrine of *karma* became an inescapable law of personal responsibility and retributive justice. Early Buddhism had completed the edifice of the doctrine of *karma* and rebirth formulated by the *Upaniṣads*.

3.17 The Jaina doctrine of *karma*: The Jaina doctrine of *karma* is unique in one respect: *karma* is a material entity which is extremely subtle being atomic in character. It is this *karma* which inflows into the soul when a person acts. Accumulated *karma* in conjunction with the soul forms *kārmaṇa – śarīra*. It is this śarīra which transmigrates at death into a new body. *Karma* also exercises *bandha* or binding force which keeps the soul
tied to the body. Hence nirvāṇa or liberation can be attained by getting rid of karma: stopping the fresh inflow of karma and purging or discharging the already accumulated karma through austerities or bodily mortifications. In consequence (i) intention is not an essential ingredient of a good or bad act; (ii) restriction on new karmic activity is essential to obviate fresh generation of karma; and (iii) liquidation of the already accumulated karma can be achieved through penances and self – mortification. In short, the Jainas strongly emphasized the importance of renunciation and asceticism to stop or reduce the fresh inflow of karma and to get rid of the existing stock of karma.

The Uttarādhyayana sūtra 3.3-4 observes as under:-

The Jīva or soul sometimes is born in devaloka (the world of gods), sometimes in hell. Sometimes it acquires the body of an asura, all this happens due to karma.

The Sūtrakṛtāṅga 1.2.3.18 observes: All living beings owe their present form of existence to their own karmas: timid, wicked, suffering latent misery, they err about (in the circle of births) subject to birth, old age and death.

Jinasena in his Ādipurāṇa iv.35 says :The peculiarities that are to be seen in the limbs (principal and minor) of the creation in this universe, that is the diversity that we see in the creation, is all caused by the efficiency of karmas. In Ādipurāṇa iv. 36. Jinasena reiterates: This diversity in this world is the product of the unique nature of karmas. It is evident that the world is the product of karmas done by an ātmā and the karmas have an essential associative role.

Again Ādipurāṇa iv. 37. equates karma with the creator:
Law, creator, dispenser, destiny, previous karmas and the lord are different names of karma.

The Sūtrakṛtāṅga 2. 1. 39 makes it clear that even the most intimate relations mother, father, brother, sister, wife and children, etc cannot share the suffering that may befall a person and adds in Sūtra 1.2.1.40. One man cannot take upon himself the pains of another; one man cannot experience what another has done (his karma).

There is a verse from Kārttikeyānuprekaśā -76:- Alone he (a person) accumulates merit, alone he enjoys happiness in heaven; alone he destroys karma; alone he attains mokṣa (liberation).

3.18 Sañcita karma: Karma was divided in different categories like sañcita karma and sañcīyamāna karma. Sañcita karma means karma accumulated in the past, and sañcīyamāna karma means karma done and accumulated. There is another karma which is known as prārabdha karma. Prārabdha karma means accumulated karma which has begun to bear fruit. Prārabdha karmas are those karmas which have started bearing fruit; these are a species of sancita or accumulated karmas which have become operative. Śaṅkarācārya in his Aparokṣānubhūti 92 defines prārabdha thus: karma janmāntariyam yat prārabdhamiti kīrtitam, i.e. karma done in previous life is called prārabdha, in other words prārabdha is a sub-set of sañcita karma.
3.19 Reclassification of the karmas: The karmas (actions) performed by individuals were reclassified as nitya, naimittika and kāmya karmas, and nisiddha karmas on the basis of scriptural injunctions. Thus nitya karmas are those karmas which are enjoined in the scriptures to be performed by every individual daily such as daily bath, offering prayers in the morning and in the evening. Naimittika (occasional) karmas are rites required to be performed on certain occasions such as birth, name-giving ceremony, sacred thread ceremony, marriage and death rites. The nitya and naimittika karmas are also called vihita karmas. Kāmya karmas are entirely optional karmas or rites to be performed for achievement of any material purpose such as securing the birth of a son, causing rain etc. Nisiddha karmas also called vikarmas, they are karmas whose performance is prohibited in the scriptures, e.g., drinking liquor, violation of caste duties.

The good and evil karmas done in a life are accumulated and bear fruit in subsequent lives. These karmas were classified as saṅcita (stored or accumulated), prārabdha (such of the accumulated karmas as have begun to bear fruit) and kriyamāṇa or āgāmi-karmas, such actions as will bear fruit in future. The prārabdha and kriyamāṇa karmas both belong to the present and are performed currently but the former represents the maturation and exhaustion of previous karmas whereas the latter represents fresh karmas which will mature in future and hence their consequences will be experienced in later lives.

What is karma? To put it simply, it is an action, any action good or bad; any action, meaning that which involves a moral decision. But occasionally an unwitting action also counts for karma both for good and bad.
3.20 **Karma as janmahetu**: How did the theory of *karma* originate in India? One must not forget that the basic tenet that a man reaps the harvest of his own action is common to all people throughout the world in all the ages. But in India the theory of *karma* has the additional appendage of rebirth.

The texts, Brahmanical, Buddhist and Jaina, leave no room for doubt that they considered *karma as janma-hetu*, the cause of rebirth, *bhavāṅkura*, springing up of life, and the origination of inequality and suffering, as a means of retribution. Thus *Karma -bīja* is at the root of empirical phenomena. *Karma* is causation *par excellence*.

It was held that actions born of desire (*trṣnā*) are the source of bondage to *samsāra*, as desire or attachment, is the binding force. If one can cultivate detachment, by doing *karmas* without hankering after the results or fruits of those actions (*Karmaṇyevādhikāraste mā phaleṣu kadācana* B.G.2.47 -one can render one’s karmas sterile or barren so that their doer will not be bound to their consequences.)

3.21 **Karma a Personal Responsibility**: As per the statements by the Buddha each individual is responsible for bearing the consequences of his own actions.

The *Sāṁyuttanikāya* Text I. III. 1. 4. 6 states: The mortal being does good and evil deeds here. This is what he owns, this is what he takes when he goes (is reborn), that pursues him like a shadow.

Further the *Sāṁyuttanikāya* Text I. III. 2. 10. 9-10 says: All his property, grain, hoarded wealth, silver, and gold and his slaves, servants, and skilled workmen, he has to leave (in this world). He cannot take any of these with
him (after his death). But he takes with him his *karma* which pursues him like a shadow.

In the *Aṅguttaranikāya* Text I. III. 35, addressing the monks the Lord of Death (Yamarāja) said: My good men, it was through negligence that you did not act nobly indeed, word and thought. Verily they shall do unto you in accordance with your negligence. The evil action of yours was not done by your father, brother, sister, friends and comrades; not by kinsmen Devas, recluses and Brāhmaṇas. It was done by yourself. It is just that you will experience the fruit thereof.

The *Majjhimanikāya* avers: What it does, determines what it becomes, and the impressions which it gathers. So I say that creatures are the heirs of their own actions. Same thing is said in different words in the *Dhammapada* (165):- By oneself evil is done, by oneself one suffers. By oneself evil is undone, by oneself is one purified.

The *Suttanipāta* (666) also says the same thing:- No man’s deeds are blotted out, each deed comes home, the evil-doer finds suffering waiting for him, in the worlds to come.

The *Mahāvastu* II. 224, in the Śyāmaka Jātaka is explicit: *ca svayāṁ kṛtāṁ karmaṇāṁ phalaṁ palāyitum na śakyam* ; it is not possible to evade the results of deeds committed by oneself.

The *Dhonasākhā Jātaka* (No. 353) states: *Yādisam vapate bijam, tādisam harate phalam*. As he sows the seeds, so he reaps the harvest or fruits.

In the *Sirikāla Jātaka* (No. 382) the goddess Siri states: “Each man’s fortune and misfortune are his own work, not another’s. Neither fortune nor misfortune can a man make for his brothers.”
In the *Bodhicaryāvatāra* VIII. 33, Śāntideva says: A being is born alone and alone he dies. No one else shares his suffering. What is the use of friends and foes (those who cause obstruction or impediments)?

In the *Dhammapada* (127) it is said: Not in the sky, not in the midst of the sea, nor in the caves in the mountains, nor anywhere else on earth, is there a spot where a man may be freed from the consequences of an evil deed.

Aśvaghoṣa in the *Buddhacarita* (xx. 32) says: *syāt karma, astu phalam dhruvam*, the result of action is unalterable.

The *Avadāna-sātaka* (in 55 verses in different *avadānas*), the *Divyāvadāna* (in 9 verses in different *avadānas*) and Candrakīrti in his *Prasannapadā* ascribe to Buddha the verse: *Karmas* do not perish even after the elapse of a million years. They fructify without fail when time and environment are suitable.

Kṣemendra in the *Bodhisattvāvadānakalpalatā* 57. 31, driving the same point home, says: *Karmas* follow their doer everywhere. They follow him like a good servant who moves after a master if he goes and is in front if he stands. The bonds of *karmas* support and destroy the beings.

Kṣemendra (ibid. 159. 56) again says: Any act done even secretly must bear fruit. There is no destruction of the *karmas* and it bearing fruit.

From many more books such information can be quoted regarding *karma* and *karma-vipāka,vipāka-hetu* and *hetu-phala*. So it can be said that people at that time knew about *karma*, fate, and its fruits.

**3.22 Karma and Āyurveda:** In the ancient books on Āyurveda, *karma* is mentioned many times. And it carries the same meaning as mentioned above
in different scriptures. The most important text on Āyurveda is Caraka-
samhitā of fourth century A.D. on which there is a commentary of high
standard viz. Āyurveda- dīpikā of Cakrapāṇidatta (11th century A.D.).
Caraka- samhitā classifies karma into two groups daiva and puruṣakāra.
Caraka -samhitā III (Vimānasthāna). 3.30 defines them: daivam ātmakṛtam
vidyāt karma yat paurvadehikam. smṛtaḥ puruṣakāraṣtu kriyate
yadihāparam : what is done during the past life is known as daiva where the
effect is predetermined and what is done during the existing life is known as
puruṣakāra ---where the effect is based upon the human effort.

Caraka -samhitā (śarīrasthāna) 1.116 reiterates this idea : nirdīśṭam
daiva - śabdena karma yat paurvadehikam : the action performed in the
previous life is known as daiva. Caraka-samhitā IV 2.44 again avers :
daivam purā yat kṛtamucyte tat , tat pauroṣam yattviha karma drṣṭam : the
effect of what is done during the previous life is known as daiva. Caraka-
samhitā III.3.29 says “the......life span of individual depends upon the
strength or otherwise of both the daiva (past karmas ) and puruṣakāra
(human effort)”.

Cakrapāṇidatta in his commentary Āyurvedadīpikā explains :“the
gist of Maitreya’s objection is that it is karma that is the result of the past
action, which is responsible for the maintenance of the good health or
otherwise. Therapeutic measures adopted are useful only when karma is
favourable. Favourability of karma may bring about the desired effect even
without the prescribed therapeutic measures.” Cakrapāṇidatta in his
commentary explains: “In such cases where the patients are cured without
taking recourse to adequate therapeutic measures, certainly karma plays a
very important role but even there, if proper therapeutic cares are taken,
karma and present action would have combined effect in quickening the process of recovery.”

In Caraka-samhitā, also the effect of karma is discussed in great details, which also proves that at that time people knew and believed in it and its results.

3.23 Karma and Astrology: The science of astrology is to know about the future of a person i.e. fate-destiny.

From the ancient times, karma is mentioned in astrology at number of places. Some of them are mentioned below. The Indian astrologers mention that the grahas (planets) merely revealed or presaged the working out of the previous karmas of an individual. The Vṛddhayavana-jātaka (1.3) of Mīnarāja says: The result of former actions, which the creator has written on the forehead, are made manifest by this philosophical text (on astrology) as a lamp illuminates objects hidden in darkness.

Varāhamihira in Brhajātaka 11. 1.3 while dealing with zodiacal signs says: karmārjitaṁ pūrvabhava sadādi yattasya paktiṁ samabhivyānakti, the zodiacal signs represent the maturing or fruition of all good and bad actions, done or accumulated in previous existences. Laghujātaka 1.3 of Varāhamihira says: The śāstra reveals or manifests the good and evil effects of accumulated karmas of previous births.

Somadeva Sūri in Yaśastilaka Iv. Iv. 47, a Jain work, also says: “the science (of astrology) reveals the fulfillment, that is, consequence of good and bad karma accumulated in another birth in the same manner as a lamp lights up objects in darkness.
3.24 Karma in Subhāṣitas: To say something with force people make use of subhāṣīta in their conversation. Some of the subhāṣitas are quoted below in which karma is mentioned with force.

"So true is that every man’s evil actions always bear fruit in himself. For whatever a man sows, of that he reaps the fruit. Karma must bear fruit."\(^{12}\)

The Mahāsubhāṣitasaṅgraha\(^{13}\) states :-The person who has given the work of a poter to Brahma, the person who has thrown Viṣṇu in most disturbing daśavatāra, who has placed the vessel to beg, in the hand of Rudra and who is roaming the sun continuously, to that karma one should salute. (1)

Who bows down gods, to that Vidhi we must pray, but it gives karmaphala according to their account only, phala is under the control of karma. So there is no importance of either Deva or Vidhi. So before whom even Vidhi becomes helpless, to that karma we must worship. (2)

Someone jumps into the sea, or may climb on the mountain Meru, or win over the enemy, or serve or plough the field or do business or learn all the arts with great efforts or fly in the vast sky like a bird but what is not going to happen is not going to happen and what is going to happen according to karma is going to happen.(3)

In Subhāṣitas also, the effect of karma is mentioned giving different examples. So it can be said that the common man also knew what karma is, because people use Subhāṣitas in everyday life when they want to emphasize anything.
In the book ‘Karma,’ theosophist Mr. W.Q. Judge (86) has said “whatever action he performs, whether good or bad, everything done in a former body must necessarily be enjoyed or suffered.’ (Anugītā, III)

It is a great mistake to suppose that an individual is the mere puppet of the past, the helpless victim of fate. The law of karma is not fatalism, and a little consideration will show that it is possible for an individual to affect his own karma. “All sin has its origin in the mind. The more the mind dwells on any course of conduct, whether with pleasure or pain, the less chance is there for it to become detached from such action. The manas (mind) is the knot of the heart; when that is united from any object, in other words when the mind loses its interest in any object, there will no longer be a link between the karma connected with that object and the individual.”

It is the attitude of the mind which draws the karmic cords tightly round the soul. It imprisons the aspirations and binds them with chains of difficulty and obstruction. It is desire that causes the past karma to take form and shape and build the home of clay. It must be through non-attachment that the soul will burst through the walls of pain, it will be only through a change of mind that the karmic burden will be lifted.

3.25 Conclusion: After going through all these philosophical scriptures from Hinduism, Buddhism and Jainism, and after going through the Ayurveda and Astrology, one becomes convinced that from scholars to common man in ancient India, knew what fate is, what free-will is, karma and punarjanma. Fate is the reaction of karma in another life. That time is not known to every one. But reaction will come in the future that is certain. As the time is not
known some named it *adṛṣṭa*. Whatever one does whether it is as per his free-will or it is under the pressure of fate one does not know, and that is the very reason for the confusion. With the help of astrology, one can come to know about the future of oneself. From the ancient times, people believed in astrology and for that one can get the confirmations from the scriptures. At last, some more quotations from the east and west.

Fate, free-will and *karmas* are inter-connected. Out of free-will or according to the fate a man performs an action. As he performed the action there will be a reaction, if his intention is connected with that action. And so what he receives as reaction in the future as a fate is actually his own creation.

The *Śatapatha Brāhmaṇa* 6.2.2.27 proclaimed: *kṛtaṁ lokam puruṣo abhijāyate*, a person is born in a world made by himself.

As Bhartṛhari in *Nītiśataka* 83 says: Not only a person reaps the fruits of his *karmas* (*karmāyaṁ phalam punsām*) but his thinking is also conditioned by past actions (*buddhiḥ karmānusariniḥ*).

In the west, Paul in his Letter to the Romans said: no one is saved by his own effort.

St. Augustine said: “god worketh in us both to will and to do” and that “a man is helpless to do anything except sin.”

Luther’s imagery in describing man’s free-will is very vivid. Luther compared human will to the will of a beast of burden. The rider is either God or Satan. The beast goes where the rider wills it to go. The beast or man cannot choose the rider. This reduces man to being mere automation.

In the Times of India dt. 1st Nov.1990, New Delhi, the following words were printed.
“There once was a man who said ‘damn’
It is borne upon me that I am
An engine that moves,
In predetermined grooves,
I’m not even a bus, I’m a train.”
A man is not truly speaking, a free agent; he is a ‘prisoner’ of his own past actions.
And so it is not possible to reject the idea of fate-destiny out and out.

After going through from many corners connected with karma, one can easily say that people in India knew about destiny in details, in the ancient time.

Foot - notes

(2) S. Radhakrishanan ,Taittirīya Saṁhitā:- The Principal
(3) Kauṣātāki Upaniṣad –Bibliotheca Indica, 1861
Kauṣātāki Up. 1.2 (5-20) links rebirth to a person’s karma:
<math>sa iha kiso vān. pat' go vān, matsuyo vā, šakunir vā, šārdūls vā, varāho vā,
pāraśvā vā, puruṣo vā, anyo vā, eteṣu sthāneṣu pratyājāyate yathākarma yathāvidyam.</math>
Maitrī. III .1(7-22) says of the individual self thus :
<math>ko ayam ātām yo ayam sītāsitaḥ harmaphalai abhibhūyamānaḥ</math>
The *Rāmāyaṇa* tr. and ed. G. H. Bhatt et. al., Oriental Institute, Baroda, 1960-75 (a) *Rāmā*. 4. 21. 2, it is stated:

(a) **gunadosakṛtaṁ jantuḥ svakarmaphalahetukam.**

avyagrasadayapnoti sarvaṁ pretya śubhāśubham.

(b) *Rāmā*. 6. 52. 7.

karma caiva hi sarvesāṁ kāryāṇāṁ prayojanam śreyāḥ pāpiyasā
cātra phalaṁ bhavati karmaṇāṁ

(c) *Rāmā*. 4.24.4 says in these words.

niyatīḥ kāraṇāṁ loke niyatīḥ karma sādhanam.
niyatīḥ sarvabhutānāṁ niyogayavā kāraṇāṁ.

(d) In the appendix I No. 13. 15. 53 and No. 13. 55-56 in *Rāmā*.

are worth noting.

na madvidho duṣkrtakarmakārīmanye dvītyyo asti
vasundharāyāṁ /
śokena śoko hi param — parāya māmeti bhindanhṛdayaṁ
manaśca.

pūrvaṁ mayā nīnamabhipatānī pāpāni karmānyasaktṛ kṛtāṁ
tatrāyamadyapatito vipāko duḥkham yadaham viśāṁ.

The *Mahābhārata*- tr. and ed. V. S. Sukhthakar et. al., Bhandarkar Oriental Research Institute, Poona, 1933-69

(e) In *Mbh*. 3. 181. 5(9-47), it is said in this śloka,

karmaṇāḥ puruṣaḥ kartā śubhasyāpyaśubhasya ca svapaham tadvapāśnāti
katham kartā svādiśvarah

(f) In *Mbh*. 3. 181 25, it is said;

sadā tatrā sya svakṛtaṁ karma chāyevānugatam
phalatvathā sukhadūkhkhayor vāpi jāyate.

(g) In *Mahā*. 12. 279. 21 it is said in these words,

nāyaṁ parasya suktam duṣkṛtaṁ vāpi sevate
duroti yādṛśam karma tādṛśam pratipdyate.
(h) In *Mbh.* in 12.280.10 it is said in these words.

\[ \text{raktaṁ śodhyate vasram na tu kṛṣṇa} \]

\[ \text{prayatnena manusyendra pāpameva nibodh me.} \]

(i) In *Mbh.* 12.280.11

The śloka says:

\[ \text{svayaṁ kṛtvā tu yāḥ pāpaṁ śubhamevānūtiṣṭhati} \]

\[ \text{prāyaścitam naraḥ kartumubhayam so aśnutे prthak.} \]


\[ \text{yadanena kṛtaṁ karma tenāyaṁ nidhanaṁ gataḥ} \]

\[ \text{vināśahetuḥ karmāśya sarve karmavśi vayam.} \]

(k) In *Mbh.* 13.1.65 with the help of upamā

\[ \text{yathā mṛtyupinataḥ kartā kurute yadyadicchati evamātmakṛtam} \]

\[ \text{karma mānavaḥ pratipadyate.} \]


\[ \text{yādṛśaṁ vapate bijaṁ kṣetramāśādyā karaṇaṁ} \]

\[ \text{sukṛte dūhrste vapi tādṛśaṁ labhate phalam.} \]

(m) *Mbh.* 13.7.22 is very well known regarding karma.

\[ \text{yathā dhenuṣaharesu vatso vindati mātaram} \]

\[ \text{evam pūrvakṛtaṁ karma kartāramanugacchati.} \]

(n) In *Mbh.* 14.18.22 it is said: evam purvakṛtaṁ karma

\[ \text{sarvo jantuṁ nisevate.} \]

(o) In *Mbh.* 12.233.11 it is said:

\[ \text{karaṇaṁ phalamāpnoti sukhuddhakhe bhavābhavau} \]

(p) In *Mbh.* 12.280.6 it is said in these words:

\[ \text{pāpaṁ hi karma phalatī pāpameva svayaṁ kṛtaṁ} \]

\[ \text{tasmātpāpam na seveta karma duḥkhapalodayam.} \]

(q) In *Mbh.* 12.36.41.

\[ \text{jānatā tu kṛtaṁ pāpaṁ guru sarvāṁ bhavatyaṁ aṁaṁ} \]

\[ \text{ajñāntakhalite dohe prāyaścittam vidhiyate.} \]

(r) In *Mbh.* 12.36.6-7.
kratunā cāśvamedhena ........

kacidevam vidhānatāh

(8) The Bhagavadgītā as it is, The Bhāktivedanta Book Trust, Bombay, 1997 (reprint 8th ed.) P.690

(a) sattvāṁ sukhe saññayati rajah karmanī bhārata l
   jñānamāvṛtya tu tamah praṁāde saññayatyuta ||
   BG. 14.9 ,

(b) sarva-dvāreṣu dehe 'smin prakāśa upajayate l
   jñānam yadā tadā vidyādvivṛddham sattvaṁ ītyuta ||
   BG.14.11 ,

(c) yadā satvaḥ pravṛddhe tu pralayaṁ yāti deha-bhṛt l
   tadottama-vidāṁ lokānamalān - pratipadyate || BG 14.14

(d) lobhaḥ pravṛttirārmbhaḥ karmanāmaśamah sprhā l
   rajasyetāni jāyante vivṛddhe bharatarṣabha || BG.14.12

(e) sattvātsaññayate jñānam rajaso lobha eva ca l
   pramāda-mohau tamaś bhavato 'jñātām eva ca ||
   BG.14.17

(f) rajasi pralayaṁ gatvā karma-saṅgiṣu jāyate l
   tathā pralinastamasi mūdera-yoniṣu jāyate || BG.14.15

(g) BG.14.16

(h) aprakāśo 'pravṛttiśca pramādo mohā eva ca l
   tamaśyetāni jāyante vivṛddhe kuru-nandana || BG.14.13

(f) rajasi pralayaṁ gatvā karma-saṅgiṣu jāyate l
   tathā pralinastamasi mudha-yoniṣu jāyate || BG.14.15

(i) sattvātsaññayate jñānam rajaso lobha eva ca l
   pramāda-mohau tamaś bhavato 'jñānam eva ca ||
   BG.14.17

(j) eṣā te'bhihiśata saṅkhya buddhir yoge tvimāṁ śrnu l
buddhyā yukto yāyā pārtha karma-bandham prahāsyasi

II BG.2.39

(k) na māṁ karmāṇī limpanti na me karma-phale sprhā
tīti māṁ yo 'dhijānāti karmabhir na sa badhyate II BG.4.14

(l) yoga-sannyasta-karmānam jñāna-saṁchinna-saṁśayam
ātmavantāṁ na karmāṇi nibadhnanti dhanañjaya II
BG.4.41

(m) na ca māṁ tāni karmāṇinibadhnanti dhanañjaya I
udāśīna-vadāśīnam asaktam teṣu karmasu II BG.9.9

(n) svabhāvajena kaunteya nibaddhaḥ svena karnaṇa I
kartiṇa necchasi yanmohat kariṣyasyavasō'pi tat II
BG.18.60

(o) yoga-sthāḥ kuru karmāṇi saṅgāṁ tyaktvā dhanañjaya I
siddhy-asiddhyoh samo bhūtvā samtvaṁ yoga ucyate II
BG.2.48

(p) duḥkhesvanudvignamanāḥ sukheṣu vigata-sprhaḥ
dvīta-rāgabhayakrodhaḥ sthitadhir munir ucyate II
BG.2.56

(q) yah sarvatrānabhisnehas tat tat prāpya subhāśubham I
nābhinandati na deśeṣ tasya prajñā pratisūtītā II
BG.2.57

(r) adeṣeṣa sarva-bhūtāṇāṁ maitraḥ karuṇa eva ca I
nirmamo nirahaṅkāraḥ sama-duḥkha-sukhaḥ kṣamā II
BG.12.13

(s) samaduḥkhasukhaḥ svasthaḥ samaloṣṭāśmakāṅcanaḥ I
tulya-priyāpriyo dhīras tulyanindāmasanstutī I
BG.14.24

(t) vihaya kāmāṇyaḥ sarvāṁ pumāṁścaraati niḥsprhaḥ I
nirmamo nirahaṅkāraḥ sa śāntim adhigacchati II71 II
BG.2.71
(u) saṅkalpa-prabhavān kāmāmśtyaaktivā sarvān aśeṣataḥ I
manasaivendriya-grāmaṁ vinīyamya samantataḥ II
BG.6.24

(v) yajñārthaikārkaṃpo'nyatra loko'yaṁ karma-bandhanaḥ I
tad-artham karma kaunteya mukta-saṅgaḥ samācara II
BG.3.9

(w) Saha-yajñāḥ prajāḥ srṣṭvā purovāca prajāpatiḥ I
anena prasaviyadhvameṣa vo'śvīṣṭakāma-dhuk II
BG.3.10

(x) iṣṭānbhogān hi vo devā dāsyante yajña-bhūvitāḥ I
tairddānapradāyaibhyo yo bhūnke stena eva saḥ II
BG.3.12

(9) Yuvraj Krishan, The Doctrine of Karma, Motilal Banarasidass Delhi, P. 153
(10) Ibid. P. 172
(11) Ibid. P. 172
(12) Ibid. P. 603
(13) Mahā-Subhāṣita-Saṅgraha, Ludwik Sternbach, Vol.1-V,
Vishveshvaranand Vedic Research Institute, Hoshiarpur, 1974, 1st Ed.
brahmā yena kulālavanyamito brahmāṇḍaḥ ca brahṇaḥdare
visṛṣuryena daśāvatārgrahane kṣiptaḥ mahāsaṁkaṭe I
rudro yena kaśālapānipuṭāke bhikṣātanaṁ kāritaḥ
sūrasya bhṛmaṇti nityameva gaganā tasmāi namah karmane II (1)
naṁasyāmo devānmanu hatavidhete'pi vasagā
vidhiśvandhyāḥ so'pi pratiniyatakarmaikaphaladāh āhā!
phalāṁ karmayattamā yadi kimamarabhiṁ kiṁca vidhina
namastakarmacabhyo vidhiprapi na yebhyāḥ prabhavati (2)
majjatvamabhāṣi yātu meruśikhare satrūṇjjayatvāhave
vānīyamāṁ kṛṣīṣevanādisakāla vidyāḥ kalāḥ śikṣatu
ākāśaṁ vipulāṁ prayātu khagavaikṛtvā prayatnān bahūn
no 'bhāvyāṁ bhavatiha karamvāsato bhāvyasya nāśaṁ kutaḥ (3)