

Jivan – Mukti

&

Law of Karma

JIVAN – MUKTI AND LAW OF KARMA

Introduction :

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन।
मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥ २.४७ ॥

Thy right is to work only, but never to its fruits of action
be thy motive, nor let thy attachment be to inaction.
[Chapter 2 – Verse 47]

1) 3 types of Karmas – Thought, word, deed.

Karma means Action or Results of Action also.

2) Jiva identifies with Body / Mind / Intellect, has sense of Kartrutva and Bhoktrutva, does all actions.

3) Result of Action :

a) Sanchita Karma :

- Collection of Results of past actions from past countless Births.

b) Prarabdha Karma :

- Out of Sanchita, the fruits of action that have matured and started yielding results in present birth.
- Heat & Cold, pleasure + pain, honour and dishonour experiences.

c) Agami Karma :

- Future fruits of actions from actions performed in present embodiment.
- What happens one realises his true self as pure Awareness principle?
- When person realises his self, Sanchita and Agami Karma Phalas are Burnt by Jnanam (File closed).
- Punyam (good Results) + Papam (Bad Results) written off.
- Prarabdham Bogena Nasyati – Prarabdham ends only after experiencing them.

Vivekhoodamani :

ज्ञानोदयात्पुरारब्धं कर्मज्ञानान्न नश्यति ।
अदत्त्वा स्वफलं लक्ष्यमुद्दिश्योत्सृष्टबाणवत् ॥ 452 ॥

*jñānodayātpurārabdhāṁ karmajñānānna naśyati |
adatvā svaphalaṁ lakṣyamuddiśyotsṛṣṭabāṇavat || 452||*

Accumulated actions performed before the dawn of Knowledge (because of which this body has come about) conjured up, do not get destroyed by the Self-Knowledge without yielding their fruits...just like an arrow shot at an object. [Verse 452]

व्याघ्रबुद्ध्या विनिर्मुक्तो बाणः पश्चात्तु गोमतौ ।
न तिष्ठति छिनत्येव लक्ष्यं वेगेन निर्भरम् ॥ 453 ॥

*vyāghrabuddhyā vinirmukto bāṇaḥ paścāttu gomatau |
na tiṣṭhati chinatyeva lakṣyaṁ vegena nirbharam || 453||*

Thinking it to be a tiger if an arrow is shot at an object, it does not then stop because it turns out to be a cow. It still pierces it with full force. [Verse 453]

Gita :

नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित् ।
पश्यञ्शृण्वन्स्पृशञ्छिन्नन्नश्नन्नाच्छन्स्वपञ्श्चसन् ॥ ५.८ ॥

‘I do nothing at all’, thus would the harmonised knower of Truth think – seeing, hearing, touching, smelling, eating, going, sleeping, breathing.... [Chapter 5 – Verse 8]

प्रलपन्विसृजन्गृह्णन्निषन्निमिषन्नपि ।
इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥ ५.९ ॥

Speaking, letting go, seizing, opening and closing the eyes – convinced that the senses move among the sense objects. [Chapter 5 – Verse 9]

- Arrow shot at an object travels even if object turns to be a cow instead of tiger.
- Papa – sinful actions.
- Punya – Meritorious actions.
- Jnani unaffected because of his crystal clear perception of the unreality of the illusory world.
- Remains detached, called Jivan Mukta, liberated while living.

Agami : (Tattwa Bodha)

- Jeevan muktas meritorious agami karma (punya) accrues to those who have loved and served him. And his negative agami karma (Papa) accrue to those who have disrespected him.

Mundak Upanishad :

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।
क्षीयन्ते चास्य कर्माणि तस्मिन्दृष्टे परावरे ॥८॥

**Bhidiate hrdaya-granthih chidyante sarva-samsayah I
ksiyante casya karmani tasmin drste paravare II 8 II**

When he is seen both in the higher and the lower, the knots of his heart becomes united; all doubts are dispelled; and all his Karma is consumed. [II – II – 8]

- Knots are identification with the not self (Body / Mind / Intellect) which ties the self to not self by all doubts.
- Jivan mukta remains a non-doer and non-enjoyer of all his actions and their results.
- He does not live in the world. World lives in him.
- He is the eternal existence, unattached consciousness and immaculate bliss.

Vivekchoodamani :

यस्य स्थिता भवेत्प्रज्ञा यस्यानन्दो निरन्तरः ।
प्रपञ्चो विस्मृतप्रायः स जीवन्मुक्त इष्यते ॥ 429 ॥

*yasya sthitā bhavetprajñā yasyānando nirantarāḥ |
prapañco vismṛtaprāyaḥ sa jīvanmukta iṣyate || 429||*

One who has steady wisdom, who experiences endless Bliss, who has forgotten the phenomenal world, that person is considered a jivan-mukta, one-liberated-while-living. [Verse 429]

प्राब्धं बलवत्तरं खलु विदां भोगेन तस्य क्षयः
सम्यग्ज्ञानहुताशनेन विलयः प्राक्संचितागामिनाम् ।
ब्रह्मात्मैक्यमवेक्ष्य तन्मयतया ये सर्वदा संस्थिताः
तेषां तत्रितयं नहि क्वचिदपि ब्रह्मैव ते निर्गुणम् ॥ 454 ॥

*prābdham balavattaram khalu vidāṁ bhogena tasya kṣayaḥ
samyagjñānabūtāśanena vilayaḥ prākṣaṅcitāgāminām |
brahmātmaikyamavekṣya tanmayatayā ye sarvadā saṁsthitāḥ
teṣāṁ tattritayam nahi kvacidapi brahmaiva te nirguṇam || 454||*

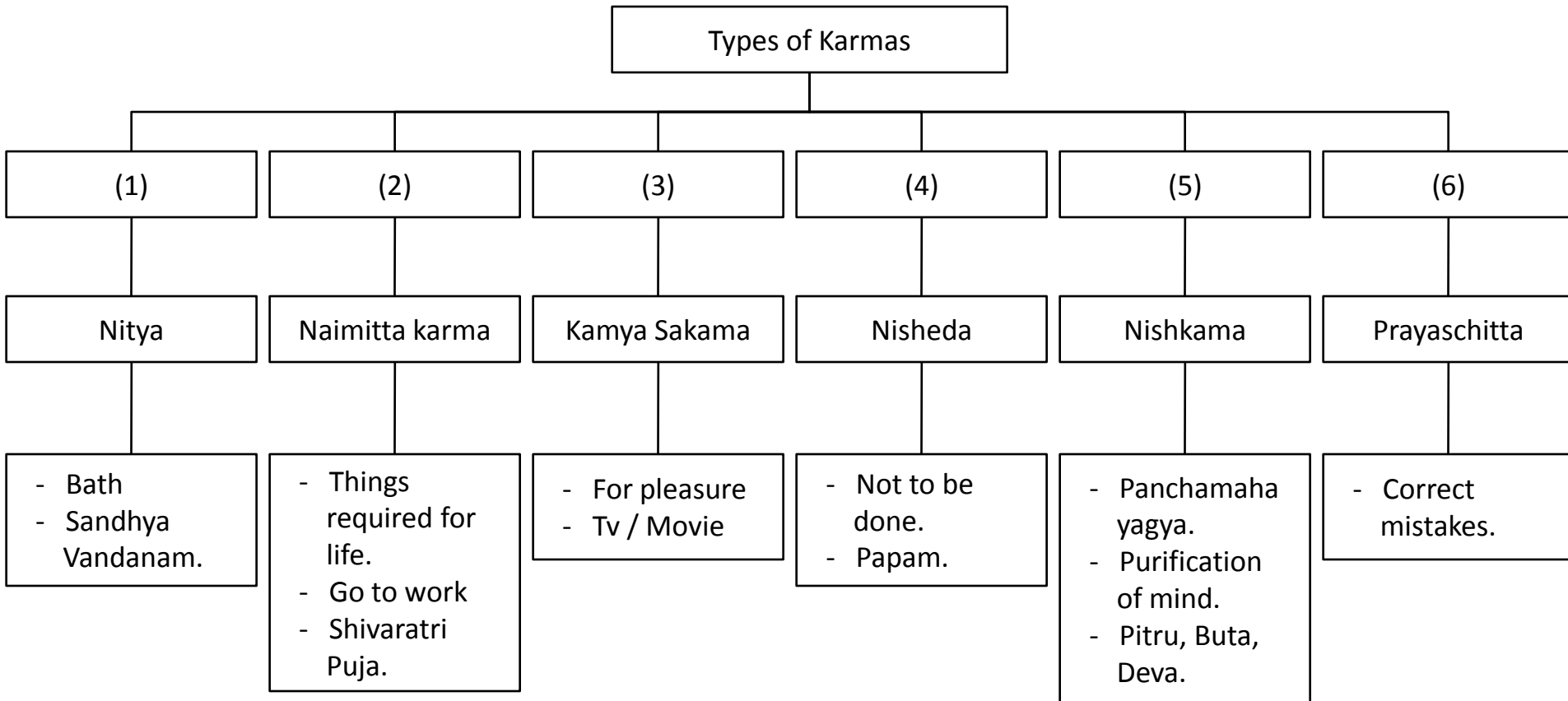
Prarabdha is very powerful indeed for the realised person and becomes nought only through the exhaustion of its fruits; while the sancita and agami karmas are dissolved in the fire of perfect Knowledge. But none of these three affect them who have realized Brahman and always live established in It. They are truly the Transcendental Brahman. [Verse 454]

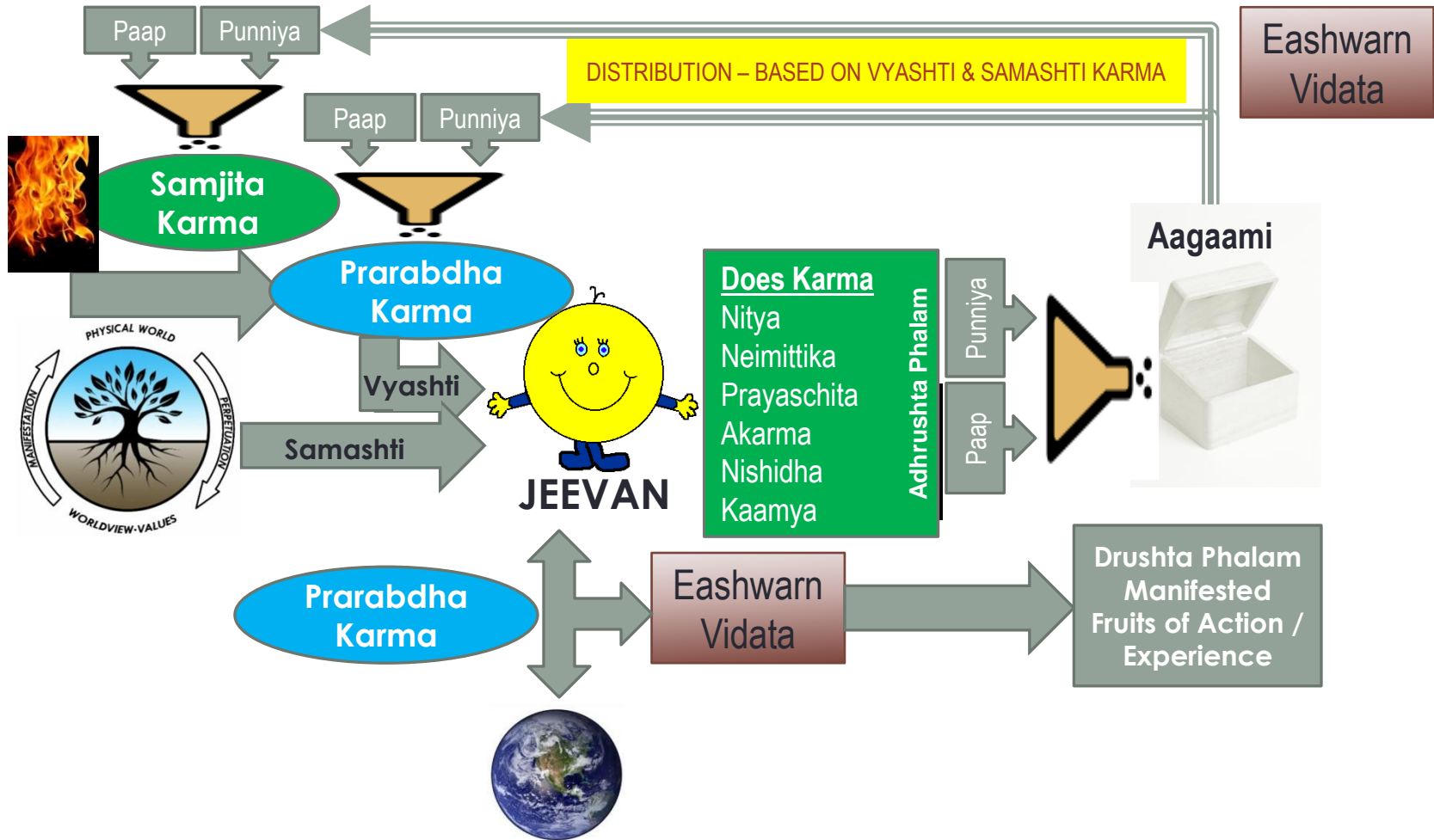
Example : Fixed Deposit

Sanchita	Prarabda	Agami
- Total deposit of 10 years	- Maturing this year	- New deposits added this years earnings.

- **Where are fruits stored?**
Causal body.
- **Example :**
Vasanas like onion smell in Hand / flowers fragrance in hand.
- Karta, Bokta Jiva alone has Punya Papam.
- Drop the results of Karma by understanding Gunateeta Purusha.

4)





5) Who suffers?

- Ahankara, the ego, suffers.

Ajnani	Jnani
<ul style="list-style-type: none">- Considers ego as self- Imagines he himself is suffering.- Ahankara is : I am Body / Mind/ Pranas / Memory...- Leads to notion of Kartrutvam & Boktrutvam.- Ahankara, source of all misery.	<ul style="list-style-type: none">- Differentiates ego from self.- Aware self is satchit Ananda.- Does not consider self is suffering.- Inner equipment has Ahankara not the self.- Ahankara is baditam, falsified.

- **Example :**

Snake with pangs removed = Falsified Ahankara.

- Jnanis deeds are spontaneously dharmic. All his actions are for Lokasangraha.
- Lion not shot – Deer shot.
- Vyashti Karma + Samashti Karma give Drishta Phalam.
- Attitude determines.
- Drishta.

6) References :

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः।
अहङ्कारविमूढात्मा कर्ताहमिति मन्यते ॥ ३.२७ ॥

All actions are performed, in all cases, merely by the qualities in nature (gunas). He, whose mind is deluded by egoism, thinks 'I am the doer'. [Chapter 3 – Verse 27]

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात्।
स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥ ३.३५ ॥

Better is one's own duty, though devoid of merit, than the duty of another well discharged. Better is death in one's own duty; the duty of another is fraught with fear (is productive of positive danger). [Chapter 3 – Verse 35]

सर्वकर्माणि मनसा सन्न्यस्यास्ते सुखं वशी।
नवद्वारे पुरे देही नैव कुर्वन्न कारयन् ॥ ५.१३ ॥

Mentally renouncing all actions and fully self-controlled, the embodied one rests happily in the city of nine gates, neither acting nor causing others (body and senses) to act. [Chapter 5 – Verse 13]

न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः।
न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥ ५.१४ ॥

Neither agency nor actions does the Lord create for the world, nor union with the fruits of actions. But it is nature that acts. [Chapter 5 – Verse 14]

ममैवांशो जीवलोके जीवभूतः सनातनः।
मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ १५.७ ॥

An eternal portion of Myself, having become a living soul in the world of life, abiding in prakrti, draws (to itself) the (five) senses, with mind as the sixth. [Chapter 15 – Verse 7]