UNIT- 14 TYPES OF KARMA

UNIT STRUCTURE

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14.1 LEARNING OBJECTIVES

After going through this unit, you will able to

- Clarify thetypes of Karma
- Discuss the concept of Kaivalya,
- Explain theSwaroop Pratishthan

14.2 INTRODUCTION

In the preceding unit, we learnt about the Antaranga Yoga and its practices through which we get the Vibhuti. This unit deals with theTypesof Karma, Kaivalya and Swaroop Pratishthan. This unit will help you to understand the importance Karmas according to Patanjali's Yoga Sutra and their relation to Kaivalya and Swaroop Pratishthan.

14.3 TYPES OF KARMA

Kleshamulahkarmasayodrstadrstajanmavedaniyah (P.Y.S.-II/12).

In this sutra, there is a reference to the laws of karma and reincarnation. It is said that in the past, present and future births we can see the afflictions. It means that one's karmas are caused by the affliction and with cessation of the

karmas the possibilities is finished, but so long as the afflictions are there, they keep on giving experiences in the present and in future births. This is because every individual has to undergo the effects of past karmas. If the karmas are to be annihilated, it becomes essentials for one to go back to their process, the karmas causeskleshas and kleshas give rise to fresh karmas. With the fresh karmas, one accumulates fresh Samskara and those Samskaras once again strengthen the cause of afflictions.

According to Patanjali the concept of karma and its types

Patanjali, in his Yoga Sutras, discusses the concept of karma, emphasizing its significance in the cycle of life and spiritual growth. Karma, derived from the Sanskrit word for "action," refers to the law of cause and effect, where every action has corresponding consequences.

Patanjali categorizes karma into three main types:

1. Sanchita Karma: This refers to the accumulated karma from all past actions, both good and bad. It represents the totality of one's actions over countless lifetimes and influences current life circumstances.
2. Prarabdha Karma: This is the portion of Sanchita Karma that is currently active and manifests in the present life. It determines one's current experiences, challenges, and opportunities, shaping individual destiny.
3. Agami Karma: Also known as future karma, this type arises from actions taken in the present. It influences future experiences based on current choices and behaviors, highlighting the importance of conscious action in shaping one's future.

Karmaasuklaakrsnamyoginahtrividhamitaresam (P.Y.S. IV/7)

The Sutras speaks about the three kinds of karmas and their effects on an average individual, but there are in fact four. The fourth one is free, uncoloured and pure. The Yogi follows this kind of action to be free from its fruits. This type of karma is propitious and auspicious. This is real ‘skill in action’ of the yogi. He becomes refined, his mind and consciousness become clear and his action

clean. He collects no impressions. All his actions are free from the seeds of reactions.

Patanjali emphasizes that through self-awareness and disciplined practice (such as yoga and meditation), individuals can understand their karmic patterns and cultivate positive actions, ultimately leading to spiritual liberation (moksha) by transcending the cycle of karma.

14.4 CONCEPT OF KAIVALYA

KAIVALYA:

The main goal of Yoga is attaining kaivalya which means Moksha or Liberation. Kaivalya is the last stage of Yoga Sadhana. When the Yogi attains the true self by detaching the bond between Prakriti and Purusha, then it is said to attain kaivalya.

Yoga sutras says,'Purusharthasunyananggunanangpratiprasabahkaivalyamswaruppratistha basitishaktiriti,'

This means that happiness or pain belongs to the body. But due to the ignorance sometimes the Atma or Purusha believes that these pain or happiness also belongs to them. This results in the Purusha being portrayed as happy or sad. However, whenever the purusha realizes his true self then he separates himself from the Prakriti and then he reaches Kaivalya.

The Yoga Sutras calls this separation between Prakriti and Purusha as "haan". Haan means destroy. Patanjali says that once the Yogi comes to know that the Purusha is different from the intellect then the investigation into self-existence comes to an end. The Yogi is adept in avoiding the habitual potencies. Hence, he is not confronted by the challenges of afflictions or pains. His path to Kaivalya is bereft of impediments. He reaches and attains liberation effortlessly. Virtues and sins donot touch a Yogi and reaches the situation in which all his actions and pains ceases to exit. He reaches a situation in which he comes to know everything by virtue of the quality of purity of mind. His knowledge too

becomes uncovered by impurities. He is bestowed with the quality on non-attachment and hence the three gunas namely Sattva, Rajas and Tamas begin to show no effect on him. It only means that the succession of changes of the various energies in him born of the three gunas gets terminated.

14.5 SWAROOP PRATISHTHAN

Swaroop Pratisthan according to Patanjali, refers to the establishment of one's true nature or essence. In the context of Yoga Sutras, particularly in the second chapter, Patanjali emphasizes the importance of self-realization and understanding one's inherent nature (swaroop). This concept is central to the practice of yoga, which aims to transcend the distractions of the mind and ego to uncover the true self.

Swaroop Pratishthan involves aligning oneself with the fundamental truth of existence, moving beyond superficial identities shaped by societal norms, desires, and experiences. It is about recognizing the distinction between the transient aspects of life and the eternal essence that resides within. This realization is essential for achieving liberation (moksha) and inner peace.

The process of Swaroop Pratishthan requires disciplined practice (sadhana), including Dhyana, ethical living (yamas and niyamas), and mindfulness. Through these practices, individuals can cultivate awareness and clarity, allowing them to witness their thoughts and emotions without attachment. This detachment aids in the gradual dissolution of the ego, leading to a profound understanding of one's true self.

Ultimately, Swaroop Pratishthan is about realizing that our essence is not defined by external circumstances but is an inherent state of being. It encourages practitioners to engage in self-inquiry and reflection, fostering a deeper connection with their authentic selves and the universe. This journey toward self-realization is a transformative path toward achieving lasting peace and fulfillment.

CHECK YOUR PROGRESS

a) How many types of Karma are described by Patanjali?

b) What is the main goal of Kaivalya?

c) What is Swaroop Pratishan?

14.6 LET US SUM UP

- Patanjali, in his Yoga Sutras, discusses the concept of karma, emphasizing its significance in the cycle of life and spiritual growth. Karma, derived from the Sanskrit word for "action," refers to the law of cause and effect, where every action has corresponding consequences.
- The main goal of Yoga is attaining kaivalya which means Moksha or Liberation. Kaivalya is the last stage of Yoga Sadhana. When the Yogi attains the true self by detaching the bond between Prakriti and Purusha, then it is said to attain kaivalya.
- The process of Swaroop Pratishthan requires disciplined practice (sadhana), including Dhyana, ethical living (yamas and niyamas), and mindfulness.

14.7. FURTHER READING

1) Saraswati,S.(1976).*Four Chapters On Freedom*, Yoga Publications Trust: Munger,Bihar, India.

14.8 ANSWER TO CHECK YOUR PROGRESS

a) Three

b) The main goal of Yoga is attaining kaivalya which means Moksha or Liberation.

c) Swaroop Pratisthan according to Patanjali, refers to the establishment of one's true nature or essence.

14.9 MODEL QUESTIONS

Short Questions

1. What are the Prakriti and Purusha?

2. What is the concept of Karma according to Patanjali?

Long Questions

1. What do you understand by Karma? Explain its Types.

2. Describe the concept of Kaivalya?

3. Discuss the term Swaroop Pratisthan according to Patanjali's Yoga Sutras.