



MOKSHA IS THE WAY TO OVERCOME THE DARKNESS TO SHINE IN LIGHT

Prof. Dr. Dhruvo Jyoti Sen*

School of Pharmacy, Techno India University, Salt Lake City, Sector-V, EM-4/1, Kolkata-700091, West Bengal, India.

*Corresponding Author: Prof. Dr. Dhruvo Jyoti Sen

School of Pharmacy, Techno India University, Salt Lake City, Sector-V, EM-4/1, Kolkata-700091, West Bengal, India.

Article Received on 21/09/2023

Article Revised on 11/10/2023

Article Accepted on 01/11/2023

ABSTRACT

Theology is the systematic study of the nature of the divine, or more broadly of religious belief. It is taught as an academic discipline, typically in universities and seminaries. It occupies itself with the unique content of analyzing the supernatural, but also deals with religious epistemology, asks and seeks to answer the question of revelation. Revelation pertains to the acceptance of God, gods, or deities, as not only transcendent or above the natural world, but also willing and able to interact with the natural world and to reveal themselves to humankind.

KEYWORDS: Kama, krodha, lobha, mada, moha, matsarya, prarabdha.

Overview: Om (or Aum) (Sanskrit: ॐ, ओम्) is a symbol representing a sacred sound, syllable, mantra, and an invocation in Hinduism. Its written representation is one of the most important symbols of Hinduism. It is variously said to be the essence of the supreme Absolute, consciousness, Ātman, Brahman, or the cosmic world. In Indic traditions, Om serves as a sonic representation of the divine, a standard of Vedic authority and a central aspect of soteriological doctrines and practices. The syllable is often found at the beginning and the end of chapters in the Vedas, the Upanishads, and other Hindu texts. In Hindu theology, arishadvarga or shadripu (Sanskrit: षड्रिपु; meaning the six enemies) are the six enemies of the mind, which are: kama (desire), krodha (anger), lobha (greed), mada (Sense of I), moha (Attachment), and matsarya (Partiality); the negative characteristics of which prevent man from attaining

moksha. Just as, the only way to remove darkness is to shine some light there, the only way to overcome Arishadvarga, which arise out of ignorance, is through the proper understanding and practice of jnana yoga, the path of knowledge. Krodha (anger), like fire, can be both dangerous, and useful if used skillfully. Moksha means freedom, liberation; from what and how is where the schools differ. Moksha is also a concept that means liberation from rebirth or saṃsāra. This liberation can be attained while one is on earth (jivanmukti), or eschatologically (karmamukti, videhamukti).

Guru Mantra: ध्यान मूलं गुरु मूर्ति पूजा मूलं गुरु पदम्। मंत्र मूलं गुरु वाक्यं मोक्ष मूलं गुरु कृपा। गुरुर्ब्रह्मा गुरुर्विष्णु गुरुर्देवो महेश्वरः। गुरु साक्षात् परं ब्रह्म तस्मै श्री गुरवे नमः।



Figure-1: Six enemies for moksha.

Prarabdha karma are the part of sanchita karma, a collection of past karmas, which are ready to be

experienced through the present body (incarnation). According to Sri Swami Sivananda: "Prarabdha is that

portion of the past karma which is responsible for the present body. That portion of the sanchita karma which influences human life in the present incarnation is called prarabdha. It is ripe for reaping. It cannot be avoided or changed. It is only exhausted by being experienced. You pay your past debts. Prarabdha karma is that which has begun and is actually bearing fruit. It is selected out of the mass of the sanchita karma." Each lifetime, a certain portion of the sanchita karma, most suited for the spiritual evolution at the time, is chosen to be worked out, during the course of the lifetime. Subsequently, this Prarabdha Karma creates circumstances which we are destined to experience in our present lifetime, they also place certain limitations via our physical family, body or life circumstances we are born into, as charted in our birth chart or horoscope, collectively known as fate or destiny (determinism).

Kinds of Prarabdha Karma: There are three kinds of Prarabdha karma: Ichha (personally desired), Anichha

(without desire) and Parechha (due to others' desire). For a self-realized person, a Jivan mukta, there is no Ichha-Prarabdha but the two others, Anichha and Parechha, remain, which even a jivan mukta has to undergo. Sanchita Karma reminds us that our present circumstances are interwoven with the choices we've made in past, emphasizing the importance of mindfulness and ethical behavior. Prarabdha Karma teaches us acceptance and resilience, as we navigate the effects of past actions with grace and understanding. Pending Karma or Prarabdha can be seen from many ways. It can be seen from Rashis or Signs and it can also be seen from the Nakshatras. Primarily, we need to check the 6th House and the position of that planet in the 6th House, the 6th Lord to see the pending Karma. I also see the retrograde planets for pending Karma. Prarabdha can be overcome by kriyaman-karma, meaning the efforts. Intense yearning is the key to spiritual practice. If there is yearning, God definitely helps in some form or the other. It eliminates the obstacles that obstruct spiritual progress.



Figure-2: Prarabdha karma.

Four types of Karma: 1. Meritful action. Karma that gives you merits. 2. Demeritful action. Action which gives you demerits. 3. Mixed action which gives mixed results. There are certain karmas which are a mixture of merit and demerit. 4. Action which gives neutral results. It is devoid of both, merit and demerit.

There are four different types of karma: prarabdha, sanchita, and kriyamana or agami. Prarabdha karma is experienced through the present body and is only a part of sanchita karma which is the sum of one's past karmas,

whereas agami karma is the result of current decisions and actions. Sanchita Karmas are the accumulated works; Prarabdha Karmas are ripe of fructiferous actions; Kriyamana Agami Karmas are current works. The big storehouse for paddy represents Sanchita Karma. Prarabdha karma is the part of sanchita karma which has to be compulsorily experienced in every birth, whatever may be the spiritual credentials of a jivatma. The story of Bharata related in the Bhagavata Purana illustrates this basic belief in karma and the cycle of birth, said Sri Kesava Dikshitar in a discourse. The Root Chakra:



Figure-3: Yoga.

Law of Karma: The root chakra, known in Sanskrit as muladhara, is located at the base of the spine. Good karma is a result of good deeds done for others, while bad karma results from intentional harm caused to others. If your actions cause lasting pain and suffering, they are regarded as negative, unvirtuous, or destructive. If your actions cause happiness, they are considered constructive, positive, and virtuous. Follow these five steps to give yourself a karmic cleanse. 1. Be grateful: for every experience, both the good and the bad. 2. Act with love: towards everyone no matter what they've

done. 3. Check your motives: and make sure they come from a place of love for self and others. 4. Watch your attitude: because negative thoughts create angry energy directed at you. 5. Forgive: It can be the hardest thing to do, but the most important in creating great karma. Panchatatva (panch + tatva) means five elements or "panchamahabhutas". These are: Prithvi (Earth), Jal (Water), Agni (Fire), Vayu (Air) and Akash (Space). The whole universe is created from these five elements. Prarabdha Karma cannot be overcome. Its fruits bitter or sweet has to be experienced!



Figure-4: Karma yoga, Bhakti yoga, Jnana yoga.

There's no other way! It's not just your Prarabdha Karma...more than your Prarabdha Karma, it's their Prarabdha Karma because of which they had to quit this world at a relatively younger age. Mild or moderate prarabdha can be overcome through individual sadhana; but severe prarabdha can be overcome only by the grace of Guru or God. Bhakti yoga (Sanskrit: भक्ति योग), also called Bhakti marga (भक्ति मार्ग, literally the path of Bhakti), is a spiritual path or spiritual practice within Hinduism focused on loving devotion towards any personal deity. It is one of the three classical paths in Hinduism which lead to Moksha, the other paths being Jnana yoga and Karma yoga. Jnana yoga (IAST: Jñāna yoga), also known as the jnana marga (jñāna mārga), is one of the three classical paths (margas) for moksha (liberation) in Hinduism, which emphasizes the "path of

knowledge", also known as the "path of self-realization". The other two are karma yoga (path of action, karma-mārga) and bhakti yoga (path of loving devotion to a personal god, bhakti-mārga). Modern interpretations of Hindu texts have yielded systems, techniques and formulations such as raja yoga and kriya yoga. Karma yoga (Sanskrit: कर्म योग), also called Karma marga, is one of the four classical spiritual paths in Hinduism, one based on the "yoga of action", the others being Jnana yoga (path of knowledge), Rāja yoga (path of meditation) and Bhakti yoga (path of loving devotion to a personal god). To a karma yogi, right action is a form of prayer. The three paths are not mutually exclusive in Hinduism, but the relative emphasis between Karma yoga, Jnana yoga and Bhakti yoga varies by the individual.



Figure-5: Theosophy.

CONCLUSION

Hindu philosophy or Vedic philosophy is the set of Indian philosophical systems developing alongside the religion of Hinduism and emerging in the Iron and Classical periods, which consists of six orthodox schools of thought (shad-darśana): Samkhya, Yoga, Nyaya, Vaisheshika, Mimamsa and Vedanta. In Indian tradition, the word used for philosophy is Darshana (viewpoint or perspective), from the Sanskrit root drish ('to see, to experience'). Hindu philosophy also includes several sub-schools of theistic philosophies that integrate ideas from two or more of the six orthodox philosophies, such as the realism of the Nyāya, the naturalism of the Vaiśeṣika, the dualism of the Sāṅkhya, the non-dualism and knowledge of Self as essential to liberation of Advaita.

REFERENCES

1. https://en.wikipedia.org/wiki/Hinduism_and_Theosophy