

## ***The Vedic Theory of Actions : In the context of Realization of Moksha***

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*The Karma word which means actions has a wider meaning in Vedic Philosophy relating to life and death. According to Vedic text “Karma” is essential to get Liberation (Moksha) How the human can realize Moksh (Liberation) depends on performer who do Karma. The environmental, natural or circumstantial causes can affect the result or reactions of karma what human does to get liberation with actions, is finally described and the medium of Karma the mid also takes as main faction between physical world and becoming Liberated.*

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Action can lead a human to bad or well. It makes wider more authentic perspective of achieving goal for human welfare. It is all to make a human liberal or in the sanctions of situations.

मन एवं कारणं बन्धनमोक्षयोः

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Human has three type of karma on different levels, one of the level of "मनस" Consciousness, second on the level of "वाणी" speaking, third on the level of "कर्म" actions. So it is called मनसा, वाचा, कर्मणा, whatever a Human thinks or opines that he speaks and makes action accordingly. Ancient Indian Philosophy presents a final statement about actions, where in Shrimad Bhagavat Geeta it is said.

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।  
मा कर्मफलहेतुर्भूर्ते माते संगोऽस्त्वकर्मणि ॥

Means Human have a prerogative to act for self-awareness and welfare but don't have rights on result. So the actions are mandatory for a goal, apart from expectation of result. It is scientific where all actions have their reactions. So naturally an action contains its own reaction. A human reacts with the help of five senses. They are the base of human building also. The whole process of this is called "Panchikaranam" is Vedic Philosophy.

"पृथिव्यप्तेजो वाय्वाकाशाः"

The five elements where meet in a special proportions there according to Vedic Philosophy five elements are base of this body. In human body there are five elements which are base of this body. In human body there are five sense organs called Mouth, Eye, Tongue, Nose, Skin. By them human cognates five senses as serially world, aspects, taste, smell, touches. When the senses are in a pure consensuses then human mind guide all action organs according to situation. Action of Pure consciousness leads towards Moksha (Liberation). The actions are counted five type in Vedic Philosophy.

"उत्क्षेपणमधक्षेपणमाकुञ्चनप्रसारणंगमनं चेति"

Throw up and below, Shrinking, Spreading, Walking are five kind of actions. It means these five type of action comprises all activity of doing un-doings, which has control of pure consciousness and realization of Moksha.

The concept of being Liberal (मुक्त) is widely described in Ancient Vedic Philosophy, where the all actions become at the level of end, there a human gets aspect of Moksha. In this context knowledge, wisdom plays an important role.

"ऋते ज्ञानान्न मुक्तिः"

Means without the pure consciousness of Wisdom there is no a Moksha. How a human becomes wise an enlightened with awareness, when it links first to mother, then father and final to a Acharya (teacher).

“मातृमान् पितृमान् आचार्यवान् पुरुषो वेद”

First a cognition of consciousness is obtained from mother then father and finally from a Acharya, with their three stages, a human get pure consciousness to act according to Vedic Philosophy to achieve liberation (Moksha)

“विद्ययाऽमृतमश्नुते”

The learning of three level with the cognition of mother, father and Acharya leads him for immortality

“सा विद्या या विमुक्तये”

Only, according to Vedic Philosophy the action which is done in the presentation or guidance of Wisdom, Pure Consciousness finally take him on way of Moksha.

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः।

एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते तेरः *Yajurveda* 40.1

It is final statement of Vedic action theory that a human should live long as active with pure consciousness, so the reaction of action will never become obstacle or hanger for human to realize Moksha liberation.

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*Yajurveda* - 40.7

