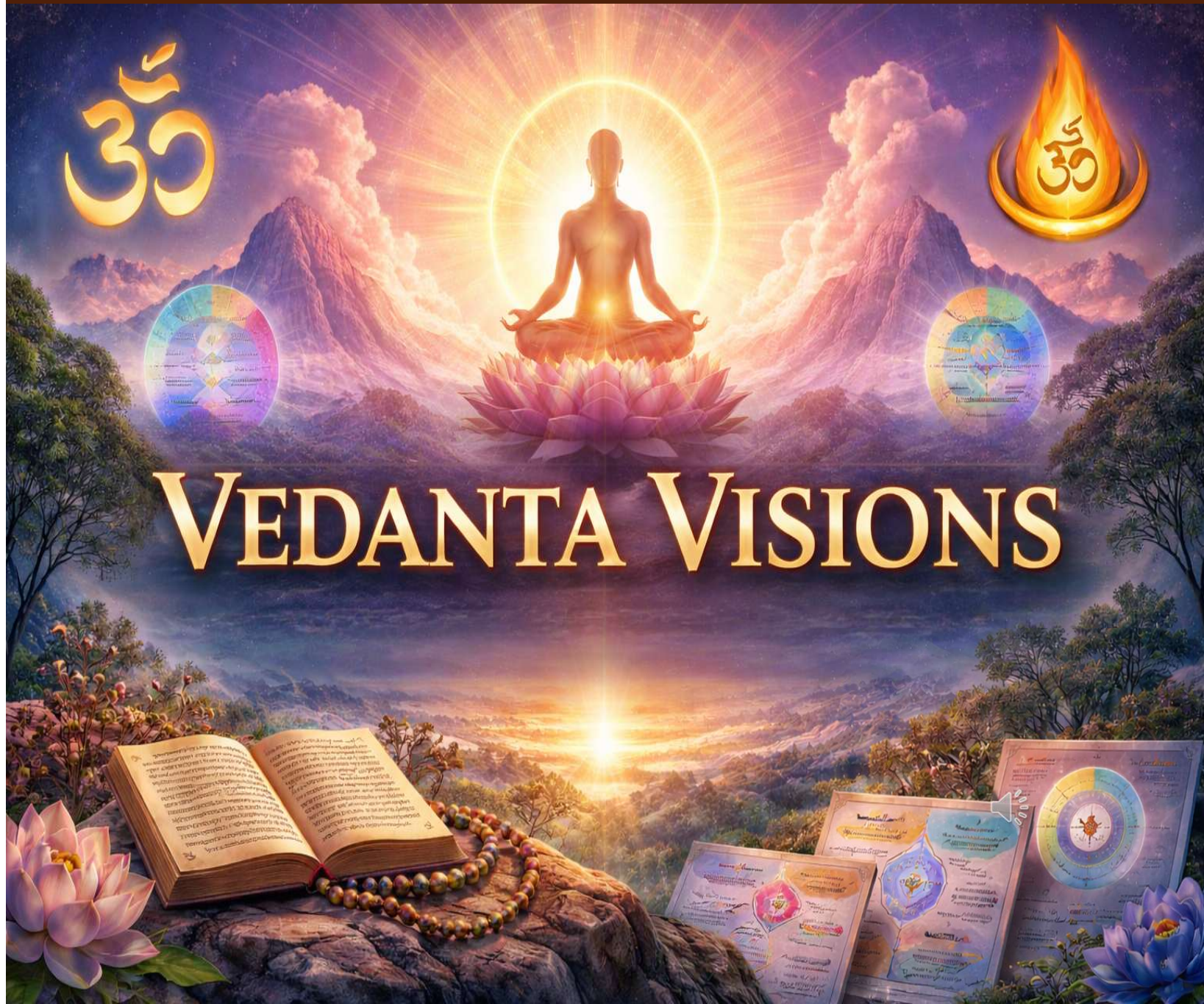


Karma and Karma Phalam



2

WHAT IS KARMA?

Karma means action.

Intentional actions performed through body, speech, or mind.

Every action produces a result.

The quality of the result depends on dharma, intention, attitude, and the manner of action.



Types of Karma

1

NITYA KARMA
Daily obligatory duties



2

NAIMITTIKA KARMA
Occasional duties triggered
by events



3

KĀMYA KARMA
Actions for desired results



4

NIŞIDDHA KARMA
Prohibited actions



5

PRĀYAŞCITTA KARMA
Corrective / Expiatory actions



4

SAKĀMA AND NIṢKĀMA KARMA

SAKĀMA KARMA

Action performed with
desire for personal gain,
success, pleasure,
or recognition.



NIṢKĀMA KARMA

Action performed without
selfish expectation of results.
Done as duty, or as an
offering to Īsvara.



References: BG 2.47, 3.19, 3.30

5

SĀTTVIKA, RĀJASIKA, TĀMASIKA KARMA

(BG 18.23–25)



SĀTTVIKA KARMA

Done with clarity, balance, responsibility, and without selfish attachment.



RĀJASIKA KARMA

Driven by ego, anxiety, ambition, and strong desire for results.



TĀMASIKA KARMA

Done in confusion, carelessness, laziness, or with harmful intent.



6

NITYA KARMA IN DIFFERENT ATTITUDES



NIṢKĀMA + SĀTTVIKA

Done as duty and offering to Īsvara.
Purifies the mind (citta-śuddhi).



SAKĀMA + RĀJASIKA

Done for gain, reward,
or recognition. Gives punya,
but keeps saṁsāra going.



TĀMASIKA

Done carelessly, mechanically,
or hypocritically. Little benefit.

7

KĀMYA KARMA IN DIFFERENT MODES



SĀTTVIKA KĀMYA KARMA

Desire pursued through dharmic means and humility. Example: praying for health, livelihood.



RĀJASIKA KĀMYA KARMA

Desire driven by greed, ambition, competition, or ego.



TĀMASIKA KĀMYA KARMA

Desire pursued through deceit, exploitation, or harm to others. Produces pāpam.

10

WHAT RESULTS COME FROM KARMA?

SAKĀMA KARMA

- Produces puṇya or pāpa
- Gives worldly or heavenly results
- Keeps the cycle of saṁsāra continuing



NIṢKĀMA KARMA

- Leads to citta-śuddhi
- Brings inner purity, maturity, and steadiness
- Prepares for knowledge (jñāna)



Niṣiddha Karma

Bhagavad Gita, Chapter 16 - āsurī Sampat

<i>Dambha</i> Pretentiousness 16-4	<i>Darpaḥ</i> Arrogance 16-4	<i>Abhimānaḥ</i> Vanity 16-4
<i>Krodhaḥ</i> Anger 16-4	<i>Pāruṣyam</i> Cruelty 16-4	<i>Ajñānam</i> Ignorance 16-4
<i>na śaucam</i> Absence of purity 16-7	<i>na ācāraḥ</i> Absence of Discipline 16-7	<i>Ahaṅkāraḥ</i> Egoism 16-18
<i>Lobhaḥ</i> Greed 16-21	<i>Asatyam</i> Absence of Trusfullness 16-7	<i>Mohāt</i> Delusion 16-10
<i>Asad-Grāhān</i> False Values 16-10	<i>Anīśvaram</i> Abscens of faith in God 16-8	<i>Cintām</i> Endless Worry 16-11
<i>Bandhaiḥ</i> Attachments 16-12	<i>DuṣpūraṃKāmam</i> Endless Desire 16-10	<i>Asūyakaḥ</i> Slander 16-18

Prāyaścitta Karma

प्रायश्चित्त कर्म



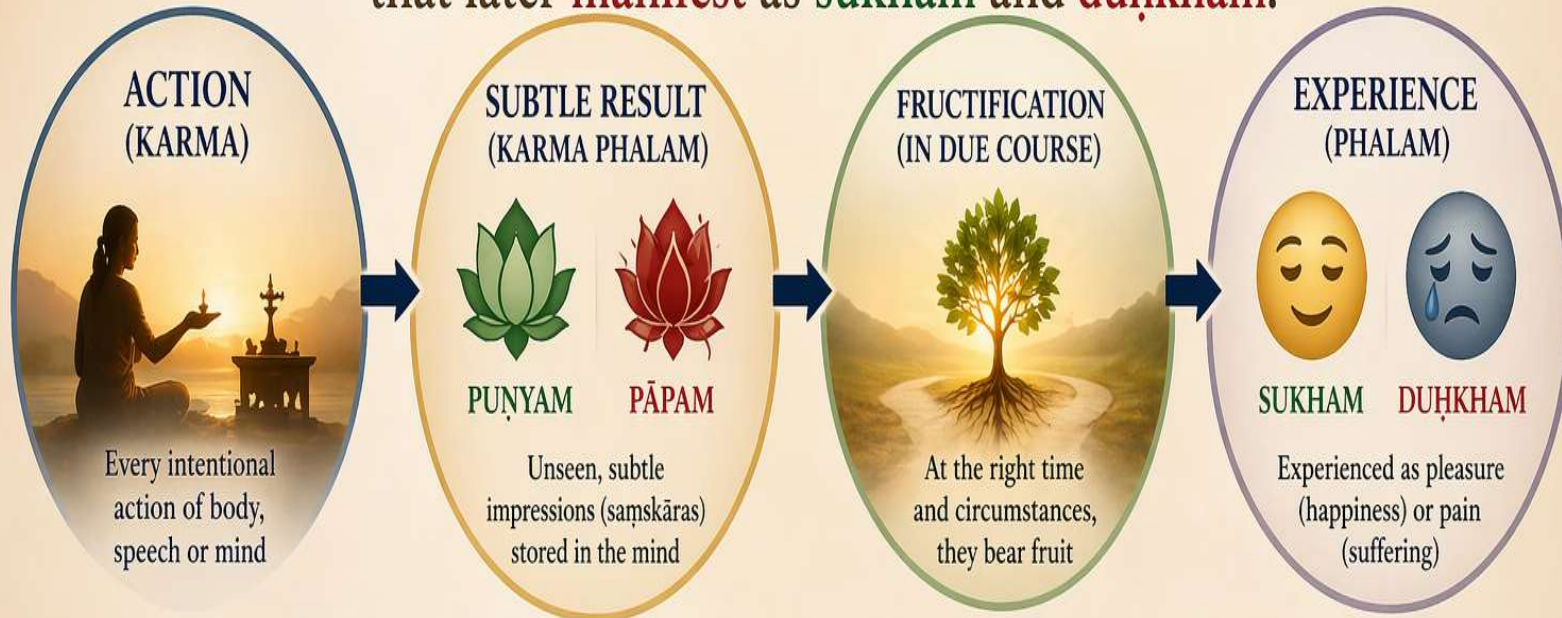
- ✓ Expiatory actions neutralize **pāpa** produced by **niṣiddha karma**, prohibited actions, or mistakes in **nitya and naimittika duties**.
- ✓ Purpose is **not punishment** but **moral and spiritual correction**.
- ✓ Through **dānam, japa, pilgrimage**, etc., it can **destroy or weaken pāpa** before it fructifies.
- ✓ However, it cannot remove **prārabdha karma** whose results must be experienced.
- ✓ Ultimately, **avidyā** (ignorance) is the root cause of **pāpa**; only **Self-knowledge** removes ignorance completely.



Puṇyam and pāpam

are not the final experiences themselves.

They are subtle **results** of action
that later **manifest** as **sukham** and **duḥkham**.



Puṇyam and pāpam are like seeds.
They are not the fruit themselves.



At the right time, they manifest as sukham or duḥkham, just like seeds become fruit.



Therefore, perform dharma, purify the mind, and transcend both sukham and duḥkham.



Understand. Act wisely. Rise beyond.



VEDANTA

— VISIONS —



Thank you for watching
Vedanta Visions.

See clearly. Live wisely.



HARIḤ OM

