

Karma and Kriya

Karma From the verbal root *karman*, denotes physical action or motion. Physically, karma is action, activity, as opposed to inaction, passivity. Its purpose is to produce change. Metaphysically, karma is both the cause and the effect of every action. Ethically, it is the law of ethical causation.

Karma is threefold: sanchita, prarabdha and kriyamana:

- *sanchita karma*: “Accumulated actions.” The sum of all karmas of this life and past lives.
- *prarabdha karma*: “Actions begun; set in motion.” That portion of sanchita karma that is bearing fruit and shaping the events and conditions of the current life, including the nature of one's bodies, personal tendencies and associations.
- *kriyamana karma*: “Being made.” The karma being created and added to sanchita in this life by one's thoughts, words and actions, or in the inner worlds between lives.

Kriya From verbal root *kri*, to do, to make, to transform, to accomplish, to create. Esoterically, kriya is the noetic process by which Fohat helps Logos to express, externalise, objectivise, materialise, reveal Eternal Thought to the perception of finite minds.

Creation [from Sanskrit *kri*, Greek *κρᾶνω*, Latin *creare*), means to make, to do, both to conceive and to accomplish, to exercise sway, to reign. The Ever-existent, which in its transcendent aspect is the eternally embracing Boundless, is the source as well as the sum total of all beings and things; hence in essence all beings and things are eternal and have never been created in the Christian sense, for they are of the very stuff, essence, and be-ness of the Boundless itself. Yet the word creation has a legitimate use in the original sense of coming forth from being into existence, not as something produced from nothing but in the ordinary sense of production of something out of something else. Creation or evolution is commenced by the intellectual energy of the Logos.

Prakriti From *pra* forwards, progression + the verbal root *kri* to make, do.



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