The law of karma is the law of causation. For example, a seed is a cause for the plant which is the effect. The plant produces seeds and becomes the cause for the seeds. It can be said that each action in thought and deed has a certain effect on who we are, and who we are to become, but in reality karma has nothing to do with a punishment or reward system. Rather, it is a natural law evolving toward balance as a whole. Karma is threefold. The first form of karma (sanchita karma) is in the seed state. This karma is dormant and has not yet started to mature and is the sum total accumulated karma from this life and past life actions. The second form (kriyamana karma) is the current day to day karma that we perform today, and are shaping, which are soon to become seeds. Consider that these latent seeds will eventually reach maturity, and sprout at a future time and life. The third form of karma (prarabdha karma) is the karma that has formed from mature seeds and is now active in our daily life. Prarabdha karma is derived from the well of sanchita karma and is the ripe fruit garnered from the seeds sown from past actions. It is also known as fate and destiny. Karma has an effect on both the microcosm and macrocosm, which implies each person in relation to the world as a whole.

Of all three forms of karma the third (prarabdha) we are most aware of because of its effect on our lives moment to moment, in the form of fears, desires, aversions, joys, sorrows, happiness, sadness, love, anger, jealousies, insecurities, hate, pain, depression, mental illness etc.. It is said that one’s whole mental outlook, the subjective world projected by the mind is karmic in nature, the consequences of past actions and thoughts. It must be remembered that these consequences are not a punishment, but are a natural evolution to a state of wholeness. Thus, there are consequences to every thought and action taking place within the framework of a human being, which affects their mental/physical condition and the planets condition as a whole as well. In real terms we are all interlinked and bound by the law of karma, and our actions and thoughts affect the world as we know it. When one is aware of karma, they are mindful of their thought process and actions, consciously working in a positive manner for their own and the world’s betterment.

Prarabdha karma is destined to run its course, but with awareness one will reduce development of dormant karmas that will reach the prarabdha state. Sanchita and kriyamana karma can be balanced, and gradually exhausted by living a diligently faithful, sincere, honest and devoted life. We can also refer to this as mindfulness, or the yoga of devotion "Bhakti," in which union with Divinity is sought. There are many spiritual methodologies that "burn the seeds of karma." Essentially, a mature spiritual practice is only to understand ones true essential nature with God, and in honest, disciplined spiritual process karma is being exhausted. I will use the analogy of burning the seeds of karma at "home", the fire ceremony. Rationally homa is viewed as a ritual of purification, therefore the term purification is commonly substituted for the term exhausting karma. In this example the homa represents the devoted practices (Bhakti Yoga) and selfless service (Karma Yoga) that burn off latent karmas. This devotion and selfless service is not isolated to the path of yoga, and it is understood that all religious traditions have methods that purify a devotee.

The one who escapes karmic burdens has exhausted all karmic impressions, transcending Bhakti (faith/devotion) and karma yoga practices (selfless-service) reaching the highest knowledge, Janna, the highest Self, or God consciousness. This is the liberated state, the culmination of a devoted yoga, spiritual or religious practice. Here the mind is a pure slate, free of karma and it's mental afflictions. God alone acts, while the liberated one in a state prior to the arising of mind, witnesses life in a detached manner free and unbound by it's joys and sorrows. Absolute love and compassion are the only attribute for a human who has attained this pinnacle of realization. In this state, it is realized that all happens accordingly through God consciousness and things transpire naturally each moment. This level of realization bares one the status of a Janna, Jivanmukta, or a Saint, a being who is liberated while living, where non-dual freedom abounds and karma is of no relevance because there is none left. At this level, one is totally absorbed in the purity of God consciousness. Here the perception of duality is lost, hence there is no self and other, no me and you, there is only unity in Divinity and all is one. Christ is a prime example of one with no karmic bonds. He is beyond the scope of karma due to his divine nature. As per Indian philosophy, samsara the cycle of birth and death has run its course! I hope this presentation was helpful!