

Besides, the example is very striking. Whatever be the quality, shape, condition, colour, etc., of the fuel pieces, when all of them are taken to the fire-place and digested by the fire, they become one homogeneous mass of ash! In the samples of ash left in the hearth we cannot recognise the ash of a particular twig as different from that of another. Similarly, all *Karmas*, it is said, good, bad, or indifferent, get burnt up in the 'Fire of Knowledge' and will become something altogether different from what they were in their cause-and-effect condition. Solid fuel having girth, weight, smell, etc., becomes almost weightless, with no specific colour except a light-greyness, when it comes to the final state of ash.

Actions leave reactions. The reactions mature at different periods of time depending upon the quality and intensity of the actions. From beginningless time, in our different manifestations, we have been, at every moment, acting in our ego-centric vanity and individuality. All those actions must have left their residual impressions and they have to be lived through.

This entire *Karma* has been scientifically considered as falling under three classifications. They are called "not yet operative" (*Sanchita*), "operative" (*Prarabdha*), and "to be operative in future" (*Agami*). When, in the Geeta, it is said that all *Karmas* are burnt down, the Lord means the entire *Sanchita* and *Agami*.