

Creation is considered as a series of acts succeeding one after another in Time, the first empty form.

Each act, active or passive, once accomplished, remains present in the state of potential that may in turn take action in future moments.

Each act is free, but influenced by the previous potentialities that manifest themselves sometimes in the active form, sometimes in the passive form. That is, for example, the man who committed a murder will not only be predisposed to commit another, but to be himself a victim of a murder.

The accumulation of these potentialities constitutes the Samskara which, for a human entity, is the very **true original sin** of which it inherits with each rebirth. The western religions have constantly emphasize this concept that we were not born free of sin. But if the Samskara diminishes, the full and complete freedom of action never succeed to abolish it. As for our responsibility, each Psyche retains by being born, the responsibility of the Samskara created by our actions in a previous existence. Similarly, the man who commits a crime in a state of intoxication does not have a diminished responsibility since he was already responsible for his drunkenness, the origin of the crime.

Karma is not a law particular to creatures considered alive and intelligent; it is a universal law applicable to Creation as a whole as in its parts. Creation, taken as a whole, has its Karma which is the common Karma of all creatures. It has a virtually infinite number of Entities, so that in it all individual free wills neutralize each other and it is subject accordingly to the Law of Great Numbers, which we have given above as a substitute for the Law of Causality of Determinism. At the level of Creation, the Law of Large Numbers, of very large numbers, gives the same practical results as Determinism and does not impose any change of process on scientific research, but it admits the possibility of exceptions concerning small numbers or individual cases.

According to the Hindu conception, Creation taken as a whole is in fact, not in law, determined by its Karma with the same rigor as by the law of Causality, but individual entities are free. The smallest “paramanou”, or ultimate element of atom, is free in its activity.

Karma universalizes responsibility; it makes it possible to consider Creation as responsible for its evolution between two “Pralayas”, and secondary communities, such as plant and animal species, as responsible for their evolution that depends on their Samskara.

On an even smaller scale, the same is true for the human communities that are peoples.

As for individual human entities, they only lack, to be absolutely free, to know it. The Karma, let's not forget, is not a Reality in itself. It is only an illusion that we adhere fully and is part of the bundle of illusions that Creation represents. This is why, according to Patandjali, the Yogi becomes the master of his karma and can annihilate it by a simple negation in order to achieve complete Liberation. His actions are then become acts without seed, that is, without karmic seed, totally outside Karma.

In terms of Morality, the doctrine of Karma leaves the full responsibility for its actions for every thinking Entity. It places the morality in the Intention, and not in terms of its results in the material world, i.e. in the Final Cause and not in the Efficient Causes.

If the doctrine of Karma is not incompatible with Reason, it cannot be demonstrated by it. It participates in the Heart as much as in the Intellect: it is a Belief system and Belief is not imposed; it is a free act.

The conclusion that we can draw from this chapter is that apart

from its practical advantages, exclusively limited to the restricted circle of our sensory knowledge, **Reason** is only a bad guide by its specious dialectic that we entrust.

Disproportionate that it may inspires us, it chains us even more firmly to the World of Illusion, which is our transitional homeland. It must be fully recognized for what it is: a useful thinking machine, nothing more.