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## **THE PSYCHOLOGY OF KARMA**

‘Karma’ has recently become a commonly-used word. Most people know that it means the law of action and reaction: the way we act create a positive or negative reaction. According to the famous saying from the Bible, “We reap what we sow,” meaning that our activities are like a boomerang, returning to us in either a positive or negative way, depending on our actions. Karma creates an imprint in our consciousness that determines our instincts, moods, and relationships.

The karma we collect during our lives blurs our consciousness and clear vision just like dust covers clean glass. As long we see the world through the glasses of our karma, our life is filled with the desire to satisfy our senses. This removes us from our original self, the pure soul, and thus our attitude and approach towards life and the world covers our original spiritual identity, keeping us in illusion.

How can we rid ourselves of the karma we carry not only from this life but from this life but from our past wanderings in this world? If these karmic reaction define our life, how can we be aware of them and use this process for own benefit? How can we clean our karma in order to get free from the cycle of repeated birth and death?

*Srimad-Bhagavatam* (5-5-5) says: “As long as one does not inquire about the spiritual values of life, one is defeated and subjected to miseries arising from ignorance. Be it sinful or pious, karma has its resultant actions.

If a person is engaged in any kind of karma, his mind is called *karmatmaka*, colored with fruitive activity. As long as the mind is impure, consciousness is unclear, and as long as one is absorbed in fruitive activity, he has to accept a material body.” As long as we don’t enquire about the spiritual values of life, we can be sure that our consciousness is under the influence of the material energy that hides reality from us.

If the eternal soul identifies itself with the material body, this is not a natural situation for him. In this confused identity, he cannot attain real self-evaluation and healthy self-confidence. From the spiritual point of view it is considered to be madness, or a very confused state of mind. This happens to everyone in the material world to some degree. In this confusion the soul turns to the enjoyment of the material world. But this is not real enjoyment for him, and the result further bondage. The goal of sense gratification is not only to alleviate one's thirst for happiness but also to hide the voice of conscience which says: "you are born to do more." Often we don’t want to face our past material activities and reap their results. Thus we take shelter in the employment of the senses, escaping from our self, although it is not real our self. Because we are under the influence of false ego, we are attached to a false mental identity that was created by our past activities. This shadow is following us wherever we go. Standing in the limelight of our life, there is a long shadow behind us and we don’t want to see that. It would be very disturbing to turn and face it. It confuses the image we have we have created of ourselves. However, sooner or later we have to face ourselves. We have to understand who we are, and why we suffer. And with the help of transcendental knowledge we have to get out of the pit that made for ourselves by our past activities.

“The effects of karma may be very old indeed. We are suffering or enjoying the results of our activities from time immemorial, but we can change the results of our karma, or our activity, and this change depends on the perfection of our knowledge. We are engaged in various activities. Undoubtedly we do not know what sort of activities we should adopt to gain relief from the actions and reactions of all these activities.” (Bhagavad-gītā, Introduction)

The transcendental process of Krishna consciousness ensures a method for spiritual aspirants by which they can get to know their real, spiritual self, and become free from karmic reactions collected both in past and present

lives. This process teaches us to live in this world in such a way that we don't collect more karmic reactions. If we learn the art activity, then our activities will not bring more bond- age but liberation. Let us not forget: we are born for more!

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## **THE MAJOR FACTORS FOR MOTIVATION IN MODERN TOURISM**

Technology has changed drastically our way of life within the past few decades, and what was impossible yesterday is possible and easy now. Modern transport enables people to reach all, without exception, tourist destinations. The Internet allows everyone to plan a trip, choose a hotel, a better price and the place they want to visit. And still people can virtually see the place of the desired trip, lay out the future route and be sure that the trip will be successful [1].

Many people like to travel, but there are people who may have doubts whether they need to "throw" money for a trip and who are afraid to abandon their daily routine and typical pastime [2].

The following arguments provided in this research work will help to make sure that travel is worthwhile.

*1. Ability to discover the beauty of the surrounding world.* Different places of the earth are different because of climate, animal and plant world. Therefore, the journey will help you see the whole multifaceted world.