

## ***Karmayoga and Kalchakra in Beckett's Waiting for Godot: Explorations in Hindu Mythology***

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This paper talks about the symbolic significance of Godot and the different stages of the lives of Vladimir and Estragon. It explores the various aspects of time and the circle of *karma* in the context of the Hindu concept of *Karmayoga*, *Sankhya* philosophy and *Kalchakra*. According to *Sankhya* philosophy, nature is composed of three forces called, in Sanskrit, *Sattva*, *Rajas*, and *Tamas*. These as manifested in the physical world are what we may call equilibrium, activity, and inertness. *Tamas* is typified as darkness or inactivity; *Rajas* is activity, expressed as attraction or repulsion; and *Sattva* is the equilibrium of the two. Initially the play reflects the *tamsic* state, which is the result of ignorance. Next, Vladimir and Estragon become active after getting the message about the arrival of God, which reflects the *rajsic* state. The realization of the motive of their ultimate existence reflects *Satwa*. The fundamental existential base of Vladimir and Estragon is *Kaal* and *Karma*. Vladimir and Estragon know that waiting is a temporary engagement but somehow their waiting continues without culmination. Time is passing, the wheel of time never takes anything with itself, and it never gives place to anyone in its journey. The wheel turns from one place to another, turns from one road to another and lives the life of continuity. As the time passes, the wheel becomes weak by numberless burdens of time's tyrannies. The journey never ends, incidents never stop, one wheel goes, and another wheel comes upon the road of life. Man feels entrapped in the world of activity. The very important theme of *Karma Yoga* is not focused on renouncing the work, but again and again Krishna focuses on what should be the purpose of activity. Krishna mentions in the following verses that actions must be performed to please the Supreme, otherwise these actions become the cause of material bondage and cause repetition of birth and death in this material world:

"To action alone hast thou a right and never at all to its fruits; let not the fruits of action be thy motive; neither let there be in thee any attachment to inaction." (Radhakrishnan *The Bhagavadgītā* 119)

### **Short Bio:**

I work as Assistant Professor of English in Govt. Degree College, Dharampur, Distt.-Solan, Himachal Pradesh (India) . I have done my PhD in English Literature from Himachal Pradesh University, Shimla. I have also done a Masters in Journalism and Mass Communication. I have published three poetry books, entitled: *Little Life, Long Journeys; Some Drops from Dalit Desert* and *Dalit Ashru*. I have also published three research books, entitled: *Caste and Gender Hierarchies* and *Feminist Explorations* and *Exploring Caste*. I recently published a seventh book: *Lotus Rises in Mud*. I have been actively involved in the field of research through participation in national and international conferences and I have contributed more than sixty papers of national and international acclaim. I am currently working in the field of literature, in analysing caste, class, gender and various issues related to marginalised sections of society. I have been given State Level Award by Akhil Bharatiya Harijan League for contribution in the field of Dalit literature. I am associated with many literary groups and I am actively involved in poetry festivals.