

Karma Cola a Commentary on Commodification of Indian Spirituality: A Contemporary Evaluation

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Abstract

Indian culture is rich and diverse and is, therefore, unique in its own way. Its ethos is highly complex due to its diversity in which spiritualism is one of its richest features. Humans, by the virtue of their God fearing nature, have been observed taking spiritualism as a panacea for all human sufferings. Answers to this abstract complexity may be difficult to acquire in totality, nevertheless, one may look for them in the ideologies of karma and self-realization as depicted profoundly in the Bhagwad Gita. However, misguidance and misinterpretations of this complex belief on the part of fraudulent spiritual teachers are plenty, and they have not only damaged the individuals but have also brought a bad name to Indian culture. Gita Mehta, in her book Karma Cola: Marketing the Mystic East., condemns the western karma seekers of the 1960s for rushing to India as a short cut to achieve the spiritual bliss, as well as impartially exposes the maneuvers of Indian pseudo-spiritualists. This paper, through Mehta's book Karma Cola, studies the import of the ancient Indian beliefs of karma and nirvana. It explores the reasons of the aforesaid miscomprehension and misuse. As in the postcolonial era, growth has become synonymous to co-existence of countries; there is also an attempt to investigate this issue from cross-cultural point of view. The present study has a contemporary relevance as the cases of fake gurus are still not uncommon in Indian society.

Key Words: Karma, Bhagwad Gita, culture, spiritual values, pseudo-spiritualist

Introduction

Spiritualism is one of the richest features of Indian culture incorporating in it features like *karmic* philosophy, self-renunciation, self-realization, yoga, penance, love, kindness and so on. Although explanations to this abstract complexity may be difficult to acquire, one may look for them in the philosophies of *karma* and self-realization. The *Bhagvad Gita* guides man to perform his *karma* without any desire for the fruit or the result as the latter is only in the hands of God. *Karma*, a Sanskrit word, means 'action' and refers to all voluntary deeds as well as the influences that occur due to those deeds. Although the majority of Indian faiths stand on varied footings, the concept of *karma* is basically similar. According to Hinduism, *karma* refers to a person's deeds which may be either good or bad and it is our *karma* that decides what we earn in this life and may be in the next life. Lord Krishna explains in the *Bhagvad Gita*: "... perfection is attained not by ceasing to engage in action but by doing all actions as a divine offering, imbued with a spirit of non-attachment and sacrifice" (Sivananda 2000, p. 30). He asserts that *karma* is essential for everyone whether the person has achieved perfection or he/she is striving for perfection, therefore, one should perform all duties without any attachment. Lord Buddha, whom Swami Vivekanand called "the ideal Karma-Yogi" said, "Do good and be good. All this will take you to freedom and to whatever truth there is" (*Karma Yoga* 2013, pp.130-131). Jainism propounds *karma* as an independent natural phenomenon that "admits no God to bestow favour or frown: the law of *karma* works automatically in shaping one's lot" (Upadhye 2007, p. 83). According to the observation of *Sri Guru Granth Sahib*: "Karma is the fruit of the deeds of the individual. This is the karma which determines the intimation of the Pure Being in this life or the separation of soul and admits the doctrines of Karma and reincarnation as the facts of nature" (Indianetzone 2015).

In brief, almost all the religious sects of India accept that any action, whether in thought or deed, is *karma* if it produces an effect. Subhamoy Das rightly equates the concept of *karma* to the action-reaction theory of Newton. He explains: “The theory of karma harps on the Newtonian principle that every action produces an equal and opposite reaction. Every time we think or do something, we create a cause, which in time will bear its corresponding effects” (2019). However, Western philosophy is founded on the principle that we only live once, therefore, we must strive to achieve everything we can in this lifetime. Hence, the right-or-wrong view of morality-based concept is difficult for the Westerners to comprehend.

The present paper explores the ancient Indian principles of *karma*, renunciation, *maya*, mysticism and *nirvana*. It studies how and why they were misunderstood by the Western faith seekers and in what manner misused and marketed by fake Indian *gurus*. The paper also aims at exploring the relevance of this issue from the point-of-view of contemporary society and multiculturalism.

Karma Cola: Marketing the Mystic East

Gita Mehta’s book, a non-fiction, was a result of her annoyance at the Western belief, prevailing specially during nineteen sixties and seventies, that immediate spiritual enlightenment could be obtained just by coming to India and finding the nearest *guru* and *Karma* is simple enough to be “explained by anybody, anywhere and to anyone” (Bande 2008, p.48). *Karma Cola* ridicules the maddening rush of the Westerners who flocked into India in the sixties to explore India’s *karmic* powers, along with Indian pseudo-spiritualists who marketed the mystic concepts for their personal gains. The appearance of Hippies in America was followed by the music bands like *Beatles* and *Rolling Stones*. These groups consisted of teenagers, who wanted change and believed in simplicity and brotherhood.

Shallow Gurus and Hollow Seekers

The Hippies were confused and they did not know what they wanted and their movement waned soon. Nevertheless, their place was gradually taken by big players who started marketing India at a higher rate and with a dangerous speed. The first chapter of the book, “Reinventing the Wheel”, reports the change from “the hallucinations of the drugged visitors to the more realistic and calculated moves of the new global approach” (Bande 2008, p.51). Driven by self-interest, ground was set for those who spent thousand dollars in arranging conferences, conducted camps and marketed tourism. ‘The World Conference on the Future of Mankind’ was organized in *Vigyan Bhawan*, avenue known for “Establishment seriousness” (*Karma Cola* 1993, p. 11). At the same venue, another conference was hosted by ‘The Pacific Area Travel Association’ on “the problem of selling India to the world” (12). A seven week seminar was arranged on “*Kundalini* meditation” by Swami *Muktananda* to a large international gathering expecting “the direct transmission of cosmic energy from guru to the devotee” (12). All the conferences and seminars, maneuvered to sell “fabulous India” (12), had grand topics like ‘Truth, Justice and Spirituality’, ‘Moral Values and the Future of Mankind’, ‘Meditation and Dedication’ and many more (12). Not only Indian *yogis* and *brahmcharis* but also delegates from Nigeria, Rumania, Poland, Australia, South America, Germany, Britain, Canada, Indonesia, the United States, the Netherlands, France, and the United Nations addressed the conferences. Supreme Court judges, heads of philosophical departments, journalists, film stars, income tax-officials, nuclear physicists, cabinet ministers, meteorologists and maharajas (12) – all were discussing the meaning of *karma* and significance of moral action. However, their deliberations were ridiculously shallow and their ideas were absolutely vague. Thus, the East affirmed its spiritual powers and the West its dollar powers, both were using each other’s services in a superficial atmosphere. “We thought they were neon. They thought we were profound. We knew we were provincial. Everybody thought everybody else was ridiculously exotic and everybody got it wrong” (5).

The hollow approach of the seekers was ideally matched with the shallowness of the *gurus* who had prepared specific programmes for their followers. Gita Mehta describes various humorous yet painful experiences of the *ashrams*. Without naming she talks about a Maharishi who offered

‘Transcendental Meditation’ courses at his centre in Switzerland (*Karma Cola* 108). He gave individual mantras to his disciples for attaining peace and if a particular mantra did not work, he smartly changed it. To the intellectuals, he explained atom and particle theory contained in our doctrines, “Then perhaps you will understand that even your particle is not what you think.... particle is only shakti. It is only energy” (*Karma Cola*, p.108). The two scientists were not able to understand him when he said, “Come gentlemen. Let us join hands. It is Kalyug. The Age of Darkness. We have no time to wait thirty or forty years to find the right words” (109). He did not explain the age of darkness, shortage of time and the right words. In another *ashram* the author found that the oft-joking *guru* gave new enlightened names to his devotees. When he gave his discourse, the narrator at once realized that he was only “an intellectual snob” who “dropped only the heaviest names, Jesus, Marx, Mahavira....Fritz Perls” (29) on the believers. The listeners were non-plussed with those complex words and one of them requested the narrator to just sit down and “be” and understand each other without speaking and let their energies overlap. Kalaamani states: “Being’ as a state of pure consciousness is but somewhat intelligible, overlapping energies between the *guru* and the disciple or between disciples are enigmatic” (1997, p. 129). For the Indian mind these spiritual ideals are sacred safeguards but for the occidentals they were useful short cuts, unusual pastime or painful experiments. Superficial comforts like changing names or wearing saffron robes provided thousands of depressed souls a refuge from the death’s door but it was difficult to say for how long? In another *ashram* she found that disciples were asked to beat each other, make love, or do whatever came to their mind. Thus, shattered in body and spirit, sick and insane, the seekers either suffered in India or ended up in some asylum in their native country. Then there was “reincarnation meditation” (40) in which the seekers were supposed to stare in the mirror without blinking or noticing their tears flowing down the cheeks. After about half an hour, the past life of a person would start appearing in the mirror in a series of images. There the narrator learnt how it proved to be dynamite for a girl who actually saw that she had been the mother of her husband and went crazy: “Nobody, not even the *guru*, could make her snap out of the guilt of how she was an incestuous mother having children from her own son” (40). If the superficial approach of the Western seekers was annoying, the ambiguity and greed of the East was equally perplexing. The readers are puzzled at the absurdities going on in the *ashrams* whether worshipping a five year old, candy eating boy as God or the *guru*’s use of disciples for sex.

A superficial reconciliation of skepticism and mysticism can be seen at ‘the World Conference on the Future of Mankind’. While discussing ‘Science and Spiritual Wisdom,’ an American student questions, “Sir? Isn’t science leading us deeper and deeper into the possibility of total self-annihilation?” However, the reply adds more to his confusion, “Don’t live in the shadow of death, young man....Let us say there is a nuclear holocaust....It will cleanse the world” (*Karma Cola*, p.17). The American student nodded sagely and for the first time he tried to understand the moral significance of nuclear war. One of the *gurus* who enjoyed the reputation of being the thinking men’s *guru* wrote in an Indian magazine, “Everything is perfect. But also the Third World War is coming! That’s going to be perfect, too!” (103). The author gravely thought that the disciple was sitting on a volcano and if it erupted, he would die in his meditation tasting the deathless. In the words of Laxmi Parasuram:

These *Gurus* take upon themselves to guide their disciples...through meditation and self realization, and the disciples submit themselves to the inscrutable logic of their *gurus* which often takes them round the bend (1991, p.234).

Gita Mehta strongly believes that the basic problem with the Western enthusiasts was they faced the trauma of unresolved religious, social and cultural crisis, the conflict between reason and unreason, consumerism and faith. They did not endeavor to resolve the crisis rather they wanted to escape from them and look for instant solutions. Many *nirvana* seekers admitted it candidly: “The fact is I didn’t really come here to get here. I sort of drifted here to get away from there” (*Karma Cola*, p. 64) confessed an American. A Swiss banker turned *sadhu* disclosed that he was tired of dollars, dinars, telephones and telex and he came to India to overcome his boredom, “the simple answer to the whole movement is that we come here to get unwired. Where else *is* there to go?” (78). An Italian countess who was “old and lonely” (107) hoped to get a mantra from the Maharishi to find peace. The French girl living in the jungles near Delhi University reached India via Turkey and she recalls the time when she ran away from her home because her mother was more concerned for her neighbours than she was for her. The others are equally truthful in their confessions when they admit that they wanted to escape

from that terrible world where “everyone is mind-fucking everyone else. We left home to get away from that shit.” (33). There was a popular notion prevalent among such people that “India can turn nausea into serenity” (102) and the young people came to India to escape dissatisfaction, sickness, boredom and purposelessness resulting from materialism. Unfortunately India had become “the new magnet for the new despair” (78). According to Elena Borghi, the unusual approach to Indian philosophy had deeply influenced European romantics as well:

Finding their world to be a slave of machines and industrialization, a place that had lost its spirituality and was eternally running after the myths of social success and richness, Romantic writers and scholars took refuge in the so-called “Orient”, which they considered the cradle of wisdom, religion, erudition, philosophy and peace (2009).

The East and the West

A true mystic experience is one of bliss, a source of eternal happiness, which one experiences after gaining spiritual insight into things. It is “a state of deep sleep or dreamless sleep when there is no contact with the senses, intellect or mind. Only after waking the self is able to recognize that it had experienced peace and bliss in that state” (The three states 2014). It comes in the same category as *Satyam Shivam Sundaram* i.e. truth, godliness and beauty or *sat-chit-anand* – ‘sat’ is truth, ‘chit’ is consciousness and ‘anand’ is bliss. Lord Krishna in the *Bhagvad Gita* states: “Supreme bliss verily comes to the Yogi whose mind is quite peaceful, whose passion is quieted, who has become Brahman, and who is free from sin” (Sivananda 2008, p. 56). The mystic experience cannot be felt without self-realization and to realize the true nature of the self, tremendous effort and continuous practice of contemplation and yoga are required. Swami Vivekananda feels, “The touch of the soul can paint the brightest colour even in the dingiest places; it can cast a fragrance over the vilest thing; it can make the wicked divine....” (*I am a Voice* 2005, p. 74). Since there are perceived similarities between the ecstasy experienced through the mystic experiences and the awareness produced by hallucinogens, mystic experience is not easily understood by the West. Moreover, the Indian *gurus* made it a practical joke. It is rightly said in the *Upnishads*, “Sacred knowledge in the hands of fools destroys” (*Karma Cola*, p. 28). In reality, these conmen (tricky *gurus*) forced the gullible Westerners into believing their lure of *maya* and *karma* and persuaded them to part with their possession. Once, such a *guru* remarked, “Religion is not for the poor” (69).

In fact, an Indian mind differs from an average American and European mind in its approach towards the philosophy of life and religion. As, S Radhakrishnan also observes:

In the history of human culture Asia and Europe represent two complementary sides; Asia the spiritual and Europe the intellectual. Occasionally the two streams met with mutual advantage (*East and West* 1949, p.43).

For Westerners, it appears, the study of philosophy is not of much importance to the common people, rather it is studied

as an end in itself....In India, on the contrary, philosophy is not regarded primarily as a mental gymnastics, but rather, and with deep religious conviction, as our salvation (*moksha*) from the ignorance (*avidya*) which forever hides from our eyes the vision of reality (Coomaraswamy 2013, p. 2).

For Indians, philosophy is the key to understand life as well the means to attain goals rather for analyzing and discussing it. The visitors did not have deep solace that comes to Indians with the knowledge that everything we perceive is an illusion – a view inherent in the Hindu conception of *maya*. As a result, nothing is permanent in this world. “All is illusory, subject to constant change.... As Brahman is permanent and unchangeable and is for all times... we see an illusion due to a process called Maya” (Sanyal 2002, p.137). *Parmatma* or the Creator is unchangeable and so is its part *atma* or soul that dwells in all human beings. It is because of *maya* or illusion that we are not able to recognize the Absolute. It was very difficult for the Westerners to grasp the Hindu concept of *maya* and the *gurus* did not help the tourists attain the consolation that comes from the Oriental approach of viewing the superfluity of the world. They were, in fact, too shallow to understand the queries of the disciples. The young seekers were open to every *sadhu's* every suggestion. An Indian painter described the whole scenario of the lifestyle of these seekers vigorous yet hallucinatory: “It’s the shuttle....We have all been

buggered by the shuttle. Shuttle diplomacy. Shuttle religion. Shuttle fantasy. And at what price? Your reason? Your religion? Your health?” (*Karma Cola*, p.18).

The basic purpose of the Eastern religious education is to eradicate narcissism which is very difficult for the West to give up. Unfortunately, *karma* was used as a bad choice for narcosis. In *Karma Cola*, people from all over the world are discussing the meaning of *karma* and the other aspects of spirituality according to their convenience as “an international spiritual currency” (Kaalamani 1997, p.128). Thousands of disciples from America and Europe came from a profoundly dogmatic culture, the dogma like mathematics – beginning with zero in order to proceed. On the other hand, Indian culture is pragmatic. It gives freedom to its followers to follow any path to reach the Absolute. Jung was right when he warned the Occidentals who were supposed to be staying in India. He maintained that the Westerners who were trying to follow Indian culture but were still living in the Western air had forgotten the basic difference between the Eastern and themselves. He explained, “It is quite possible that India is the real world, and that the white man lives in a mad house of abstractions....perhaps the real life, life as it was meant to be, the life of the earth” (Quoted in Ellwood 1999, p. 48). According to the writer, the white man cannot survive in real life without those abstractions. If a white man lives in the mad house of abstractions, we live in the madhouse of distractions. However, we call our distractions

Bhakti Yoga, the meditation of adoration, *Hatha Yoga*, the meditation of physical endurance, *Tantra Yoga*, the meditation of the senses, *Guru Yoga*, Enlightenment through the Teacher(*Karma Cola*, p.186).

Gita Mehta in *Karma Cola* describes how the Westerners damaged themselves by using Western ideas to interpret Eastern culture. “To go from the monomania of the West to the multi-mania of the East is a painful business,” (35), observes Gita Mehta.

Shocking Results

The writer also reveals some disheartening outcome of this novel tradition of *Guru-Shishya* (pupil) nexus. The Hindu gods became ‘cool’ watching unresponsively the devotees heating dope at a burning clay wick-lamp and *nirvana*, which in its original sense means identification with the Absolute Being, was commoditized. The results were devastating. The people who came to India in search of peace were often found living in a very filthy environment. The book describes how certain *gurus* exploited their foreign flocks as cheap labor, sexual targets and sources of income. The Western *nirvana* seekers assumed love to lust, meditation to hallucination, *sanyas* to living in filth, *Shiva-Linga* to a sex symbol and *Karma* to anything. Many pilgrims innocently bought *malas*, beads, incense, rose, jasmine etc. and did not know what to do with them. They believed if a Western seeker became Hindu minded and died, the probable cause of his death was considered to be his/ her “Hindu mindedness” (164). As a result, many were dying or being killed by the *Tantrics* in the name of philosophy. As far as problems were concerned –East and West – both miserably failed to understand each other and they reduced the Eastern mystic principles into metaphysical soft drink like Coca-Cola.

High anxiety and drug addiction were another appalling outcome. These holy places got transformed into centers of drug-smuggling and beaches of Goa into open air brothels and other anti-social activities which became a nuisance for the administration and the locals. The French Consul made a shocking revelation to the author that these people did not even hesitate to sell the dead bodies of their children to get money for drugs:

What kind of world do we live in? Where parents sell the dead bodies of their own children for cash! And what will they do with the cash? Buy drugs. Some for use, some to sell to other unfortunates like themselves (*Karma Cola* 132).

Most of the villagers, who could not be convinced to take smallpox vaccine because of their distrust of chemicals, had become dependent on drugs owing to their contact with a large number of international visitors. Rave parties replaced the full-moon parties on Goa sea shores and trance music took place of guitars and soon it became a worldwide phenomenon. The Indian concepts of *karma*, salvation, *nirvana*, teachings of the *Bhagvad Gita*, the *Upnishads*, as well as those of the great sages, significance *Shiva-Linga*, *Kali* drinking blood were all reduced to childish nothingness.

Contemporary Relevance

Gita Mehta wrote *Karma Cola* in 1979, but her explorations on the Indian society are quite relevant to the contemporary culture as well, as spirituality is still being exploited by pseudo-spiritualists. However, it is ironic that the land of the Orientals, branded in the colonial era as uncivil and dirty, suddenly became a land of enlightenment in the 60s. India had been a victim of illegitimate use by aggressors and imperialists, while the post-colonial India is no exception. But, this time the faith finders are mainly Indians who are not able to keep themselves away from the lure of fake sages. In addition to showing short cuts to peace, their *ashramas* have become centers of crimes like violence, murder, sexual abuse and money laundering. The Orissa High Court, recently in March 2020, has expressed its concern about such practices:

A fake guru creates a belief in the disciple that he has supernatural power and, therefore, plays upon the religious sentiments and misleads the disciple....and in this process the disciple is destroyed forever (H.C. Worried *The Telegraph* 2020).

They are, in reality, conmen misguiding their followers for short term gratifications. Some of them are seen going beyond the limits of commoditization. A saint advertises his Godly aura on social media and website by declaring himself the savior of mankind as predicted in one of the prophesies of Nostradamus. Some fake saints “project themselves as “spiritual doctors for all mental ailments offer their deformed ‘personality’ not their spirituality” (Naveen Mehta 2018, pp.17-18). The disciples are equally to be blamed, especially Indians as tradition of spirituality is not new to them. However, the ultimate victims are no one but the believers and the nation. Above all, India’s global reputation gets at stake as situations like these denigrate Indian culture. Gita Mehta, through ordinary characters like the sweeper woman has explained and clarified Indian spiritual concepts with the purpose of making people realize their essence.

The Westerners who came to India in the 60’s were gullible as trans-cultural migration tends to give rise to the problem of blind imitation. In an interview to *The Illustrated Weekly of India*, Gita Mehta referred to the shock the Occidentals got when they couldn’t find salvation: “It was a sad misreading of the goals and a desire of other civilization” (The Politics of Colonialism 1989, p. 28). The author has depicted very well how copying another culture without understanding it can be disastrous. She explains in another interview to John Walsh:

I hope when young Indians read this book, they’ll be scared into realizing that if they become too imitative of mass culture... you’re going to get homogeneity. And the moment India becomes homogeneous; it’ll be all over for the whole world, because we’re the last truly bio-diverse place on earth (Karma Chameleon 1997).

Surely, if India loses its heterogeneity - the soul of India’s identity - not only as a nation but also as a civilization, Indians may get exiled in their own country. Rabindranath Tagore also affirms: “Imitation is like dressing our skeleton with another man’s skin, giving rise to eternal feuds between the skin and the bone at every moment” (Quoted by S Radhakrishnan in *Rabindranath: A Centenary Volume*, 1992, p. xxiii). The problem is more pertinent in today’s globalized world. Adopting a cultural aspect without logic and reason may have disastrous effects on the followers as well as on the society.

Moreover, the gold rush of the Westerners in search of Indian spirituality has not ceased. Hare Krishna Movement, better known as International Society for Krishna Consciousness (ISCKON), is one of such platforms that attracted hordes of foreigners towards Indian spirituality. Gita Mehta does not give any reference to it in *Karma Cola* due to reasons best known to her, although the influx of Westerners that she talks about and the Hare Krishna Movement were almost contemporaries. The movement was launched in New York in 1960s in the form of spreading Lord Krishna’s consciousness based on Hindu scriptures the *Bhagvad Gita* and the *Bhagvat Puran*. Today, including Indians, there are thousands of foreign followers across the globe with more than 500 temples and Centres in India and abroad. “It arose out of next to nothing in... has become known all over the West. This, I feel, is a sign of the times and an important fact in the history of the Western world” (A.L. Basham 2014).

Although ISCKON has not been bereft of criticism and controversies, the movement’s growth and presence for more than fifty five years on international stage is itself a proof of its reliability among the Western faith seekers. Unlike the misguiding *gurus* mentioned in *Karma Cola*, the crusade has projected a positive image of the Indian spirituality.

Conclusion

Although, Gita Mehta's focus in *Karma Cola* is not on the possibilities of bringing different ethnic groups together, perhaps, as globalization was not in vogue in 1960s, she does point at the likelihood of the proximity of the West and the East (*Karma Cola*, p.51). The delineation of Gita Mehta's notion can further be extended to incorporate the contemporary vision of multiculturalism. Now, as the society is gradually shifting to a global set up, cross cultural transactions are becoming more common. The time is ripe for nations to exchange not only the commercial and technical know-how, but also to grasp one another's cultural nuances with a positive sensibility. In fact, it can be observed that the modern day IT multinationals are playing a pivotal role in bringing different cultures of the world together. Along with thousands of technocrats, India has given to the West CEOs of some of the leading IT companies. There are examples of Western managers coming to India not only to explore its strong IT prospects, but also for its rich spiritual potential. Timothy Cook, Apple CEO, visited India in May 2016 when he said, "India is home to one of the most vibrant and entrepreneurial iOS development communities in the world" (1). What is noteworthy about his visit is that he started it by "paying obeisance at the famed Shree Siddhivinayak temple" (2016, p. 1) in Mumbai. Nothing can be better in 21st century than separate cultures coming together for global advancement. Edward Said, the post-colonial and cultural critic, in his book *Culture and Imperialism*, also talked about the prospects of multiculturalism. He takes into consideration that survival is essentially about contacts and not about isolated individualities. Said asserts on "human interdependence on a world scale" (1993, p.401) and admonishes to situate personal identities "in a geography of other identities, peoples, cultures, and then to study how, despite their differences, they have always overlapped one another ..." (401). He further argues: "No one today is purely *one* thing. Labels like Indian, or woman, or Muslim, or American are no more than starting-points, Survival in fact is about the connection between things" (407-8).

Today one can see cultures coming together, at regional as well as at global level, in the mode of mutual exchange of trends and ideas. This is also the appeal of the global world for a serene co-habitation and of the oft quoted ancient Indian maxim "*Vasudhaiva Kutumbakam*" that is, the earth is one family. But at the same time, it has to be borne that in this redefined association of technology and culture and the so called neo-colonialism, nations have to learn to keep each other's liberty and autonomy intact, and guard against unmindful imitations. Multiculturalism would provide a *karmic* relevance to the nations and a genuine *nirvana* of peaceful co-existence to the world at large, metaphorically resulting in an effective compounding of *Karma* and *Cola*.

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