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WESTERN *FATE* / *DESTINY* VS. EASTERN *KARMA*

Summary. The purpose of the research is to define the etymological layers and notional components of the concepts of *FATE*, *DESTINY* and *KARMA*, to determine their shared and unique traits, to detect their integral zone and to define the conceptual domains within which the concepts extend. The concepts of *FATE*, *DESTINY* and *KARMA* can be considered the object of this research. The names of the concepts of *FATE*, *DESTINY* and *KARMA* – *fate*, *destiny* and *karma*, accordingly – are the subject of the research. In an age marked by unprecedented global interconnectedness, ideological pluralism, and existential uncertainty, the comparative study of concepts such as *FATE*, *DESTINY* and *KARMA*, rooted respectively in Western and Eastern philosophical traditions, emerges as profoundly relevant. By the method of continuous sampling, the material of the research was obtained from lexicographic sources and discourse fragments presented in electronic resources. The cross-cultural and linguistic examination of the concepts of *FATE*, *DESTINY*, and *KARMA* provides valuable insight into how different cultures conceptualize causality, human agency, and the unfolding of life. Though united by the overarching idea that existence is shaped by forces beyond immediate control, these concepts diverge in cultural origin, semantic evolution, and domains of application. *FATE*, rooted in Greco-Roman mythology and Latin language, reflects notions of impersonal inevitability, cosmic determinism, and divinely governed outcomes. *DESTINY*, while overlapping with *FATE*, conveys a greater sense of personal purpose, (historical) mission, and spiritual calling, emerging from the Latin root denoting «firm establishment» and shaped by Christian thought. *KARMA*, by contrast, originates in Sanskrit and underpins many Eastern religious systems, emphasizing moral causality whereby one's intentional actions generate future consequences across lifetimes. Unlike *FATE* and *DESTINY*, which externalize agency, *KARMA* places responsibility within the individual. Collectively, these concepts reflect the richness of cultural worldviews and demonstrate how language encodes diverse philosophical understandings of human life.

Key words: cognitive linguistics, concept, destiny, eastern culture, fate, karma, western culture.

Introduction. In today's increasingly interconnected and multicultural world, cross-cultural research into conceptual systems is of critical importance. Concepts are not merely linguistic tokens but carriers of cultural knowledge, values, and worldviews [1; 2]. Investigating how different cultures conceptualize fundamental notions, such as *fate*, *destiny* and *karma*, reveals the underlying cognitive frameworks through which societies make sense of experience. In an era marked by global migration, intercultural dialogue, and the need for transnational cooperation, such research fosters mutual understanding and helps bridge epistemological and communicative gaps.

Previous research. Scientific and philosophical perspectives on the concepts of *FATE*, *DESTINY* and *KARMA*. The concept of *FATE* has long occupied a central place in Western thought, literature, and religious imagination. Rooted in the Latin term *fatum*, meaning «that which has been spoken» or «a prophetic utterance» [3], the notion of fate originally implied a divine or cosmic decree that governs the course of human life. In classical antiquity fate was personified by mythical figures who spun, measured, and cut the thread of life [4; 5]. Even the gods themselves were believed to be subject to fate, highlighting its absolute and impersonal authority [4; 5]. In medieval and early modern Christian theology, fate was reinterpreted through the lens of divine providence and predestination, generating complex tensions between moral responsibility and divine will [6]. In modern secular culture, fate has often been reimagined through existential, psychological, and literary lenses as chance, tragedy, inevitability, or even poetic justice [7]. The concept of *FATE* in Western culture is not only a philosophical abstraction but also a culturally embedded linguistic construct that reveals how societies understand life's uncertainties and constraints.

From a linguistic standpoint, the study of the concept of *FATE* is crucial for understanding how cultural beliefs and philosophical ideas become encoded in language. Language not only reflects how people perceive the world, but also shapes, how they experience and conceptualize it [2; 8; 9].

The concept of *DESTINY* holds a profound place in Western intellectual and spiritual traditions, often intertwined with but subtly distinct from *FATE*. While *FATE* is typically portrayed as impersonal, inevitable, and externally imposed, *DESTINY* in Western culture tends to imply a more teleological, purposive, and sometimes personally meaningful path, a journey toward a foreordained outcome that aligns with one's potential or calling [7].

Etymologically, the word *destiny* stems from the Latin *destinare*, meaning «to make firm» or «to establish» [3]. In Christian tradition, *DESTINY* evolved into a concept often associated with divine providence, moral responsibility, and personal fulfillment [10; 11]. In contrast to the stoic fatalism associated with *FATE*, *DESTINY* in many Western narratives suggests a sense of inner purpose and agency, though still operating within a broader metaphysical or divine framework. In modern secular contexts, *DESTINY* continues to appear in literature, psychology, and everyday language as a way of articulating life direction, existential meaning, and one's perceived calling.

From a linguistic standpoint, the study of *DESTINY* provides a window into how different cultures express and conceptualize ideas of purpose, future, and self-realization [1; 12]. Additionally, comparative linguistic analysis can reveal how the Western idea of *DESTINY* differs from related notions in Eastern traditions (such as *karma*), enriching our understanding of global conceptual diversity.

The concept of KARMA occupies a foundational place in the religious and philosophical traditions of the East. Originating from the Sanskrit root *kr* (कृ), meaning «to do», «to act», or «to make», the word *karma* (कर्म) literally means «action» or «deed» [3]. However, in its broader metaphysical sense, karma refers not only to actions themselves but to their moral and existential consequences [7]. In classical Eastern thought, KARMA is conceptualized as a law of moral causation, according to which every intentional action generates effects, either in this life or in future rebirths [13; 14; 15]. KARMA is seen as a natural law governing cause and effect across lifetimes, influencing the continuity of consciousness [13; 14].

From a linguistic and cognitive perspective, the study of KARMA is essential for understanding how Eastern cultures structure moral reasoning, temporal thinking, and notions of selfhood. Unlike the Western concepts of FATE and DESTINY, which often imply external imposition or divine orchestration, KARMA is profoundly agent-centered: one's current circumstances are shaped by one's own past volitional actions [7; 14].

The cross-cultural investigation of the concepts of FATE, DESTINY and KARMA through a linguistic lens offers valuable insight into how diverse cultures encode and conceptualize fundamental notions of causality, agency, and the human condition. Language functions not merely as a vehicle of expression but as a cognitive and cultural framework that both reflects and shapes distinct worldviews. Analyzing these concepts allows for the tracing of their semantic development and the identification of nuanced conceptual variations across traditions. Such linguistic inquiry enhances intercultural understanding, illuminates the plurality of moral and philosophical reasoning, and critically challenges presuppositions of conceptual universality.

The **purpose** of the research is to define the etymological layers and notional components of the concepts of FATE, DESTINY and KARMA, to determine their shared and unique traits, to detect their integral zone and to define the conceptual domains within which the concepts extend. The concepts of FATE, DESTINY and KARMA can be considered the **object** of this research. The lexemes *fate*, *destiny* and *karma* are the names of the concepts FATE, DESTINY and KARMA, and are synonyms according to the thesaurus dictionaries [16; 17; 18; 19]. The names of the concepts FATE, DESTINY and KARMA – *fate*, *destiny* and *karma*, accordingly, are the **subject** of the research. In an age marked by unprecedented global interconnectedness, ideological pluralism, and existential uncertainty, the comparative study of concepts such as FATE, DESTINY and KARMA, rooted respectively in Western and Eastern philosophical traditions, emerges as profoundly **relevant**. These ideas, though originating in distinct metaphysical frameworks, continue to shape individual and collective understandings of human agency, moral responsibility, and the nature of life's unfolding. By tracing the conceptual trajectories and cultural embodiments, such a study fosters cross-cultural dialogue, encourages ethical reflection, and illuminates the diverse ways in which humanity has sought to reconcile the mystery of existence. By the method of continuous sampling, the **material** of the research was obtained from lexicographic sources and discourse fragments presented in electronic resources.

Methodology and Research Methods. This study adopts a linguistic approach to conduct a comparative analysis of the selected concepts, focusing particularly on the culturally embedded mean-

ings they convey. Language functions as a central medium through which societies articulate, organize, and assign significance to core ideas. Informed by the principles of cognitive linguistics, the research proceeds from the premise that linguistic expressions mirror how individuals conceptualize reality through culturally shared cognitive frameworks [1; 2; 8]. Within this perspective, concepts are not regarded as static or universal constructs; rather, they are dynamically shaped and continually reinterpreted through the lived experiences, worldviews, and value orientations of specific linguistic communities [9; 12].

The present study employs a multi-method approach, including: etymological analysis of the lexemes *fate*, *destiny* and *karma*, names of the concepts under investigation; examination of dictionary definitions to establish their conventional semantic scopes; semantic analysis supported by illustrative examples sourced from electronic linguistic corpora and databases; identification of both shared and distinct features of the concepts; delineation of their conceptual integral zone; specification of their conceptually unique traits; and mapping of the broader conceptual domains within which each concept functions.

Presentation of the main material.

1. The concept of FATE.

1.1. The etymological analysis of the lexeme *fate* – the name of the concept FATE. The English noun *fate* entered the language in the late 14th century, passing into M.E. from O.F. *fate*, and ultimately deriving from the Latin *fāta*, the neuter plural of *fātum*, meaning «a prophetic utterance», «oracle», or «divine decree» [3; 20]. This Latin term stems from the verb *fārī*, «to speak», and thus originally referred to that which had been spoken, especially, by divine or supernatural authority. The deeper linguistic root of *fārī* lies in the P.I.E. root *bha-* (2), which carries the fundamental meaning «to speak» or «to tell» [3; 20]. In classical Latin, *fātum* first signified a divine pronouncement, but gradually came to denote both the predetermined destiny of an individual and the impersonal force responsible for shaping it. The plural form, *fāta*, also came to represent the personified Fates – mythical figures who determined the course of human life [3; 7; 21]. By the early 15th century, the word *fate* had become established in English, encompassing meanings such as «one's appointed lot» or «supernatural governance of events» [3; 20; 21]. Around 1580, it began to refer more specifically to the mythological Fates – Clotho, Lachesis, and Atropos – who spun, measured, and cut the thread of life [4; 7]. By the mid-17th century, the term acquired connotations of inevitability and unchangeable finality, while the narrower sense of «a final outcome or death» emerged around 1768 [3; 21]. This etymology demonstrates how a single word can trace a rich tapestry of linguistic, cultural, and conceptual evolution, from divine speech to human destiny.

1.2. The notional components of the concept of FATE. The domains of realization. Below is a detailed synthesis of the diverse definitions of the noun *fate* – the name of the concept FATE – as presented in reputable English-English dictionaries and encyclopedias [7; 20; 22; 23; 24; 25; 26]. These definitions collectively reflect the various dimensions of the term *fate*. Each meaning is supported by illustrative data drawn from lexicographic sources and discourse examples retrieved from electronic corpora, using a continuous sampling methodology to ensure representativeness and contextual depth:

1. predetermined course of events / fixed lot in life / unavoidable future / destiny: «*When an inner situation is not made conscious, it appears outside as fate*» / Carl Jung/ [27];

2. final outcome or consequence / karmic consequence / inevitable result: «*All things are subject to decay and when fate summons, monarchs must obey*» /John Dryden/ [27]; «*Fate is a sempiternal and unchangeable series and chain of things, rolling and unraveling itself through eternal sequences of cause and effect, of which it is composed and compounded*» /Chrysippus/ [27];

3. death or destruction / fatal end / doom / adverse outcome: «*The people made worse off by slavery were those who were enslaved. Their descendants would have been worse off today if born in Africa instead of America. Put differently, the terrible fate of their ancestors benefitted them*» /Thomas Sowell/ [27];

4. supernatural force controlling events / divine will or providence / power beyond human control: «*The aim, if reached or not, makes great the life: Try to be Shakespeare, leave the rest to fate!*» /Robert Browning/ [27]; «*There is no such thing as accident; it is fate misnamed*» /Napoleon Bonaparte/ [27];

5. personified agent of destiny (e.g., the Fates) / mythological governing force: «*Just because the Fate doesn't deal you the right cards, it doesn't mean you should give up. It just means you have to play the cards you get to their maximum potential*» /Les Brown/ [27]; «*Talent and intelligence never yet inoculated anyone against the caprice of the Fates*» /J. K. Rowling/ [27];

6. agent / cause of a specific end: «*But I also think all of the great stories in literature deal with loneliness. Sometimes it's by way of heartbreak, sometimes it's by way of injustice, sometimes it's by way of fate. There's an infinite number of ways to examine it*» /Tom Hanks/ [27];

7. moral / cosmic justice: «*Thy fate is the common fate of all; Into each life some rain must fall*» /Henry Wadsworth Longfellow/ [27]; «*I do not believe in a fate that falls on men however they act; but I do believe in a fate that falls on them unless they act*» /Buddha/ [27];

8. (poetic) irony: «*Irony is the sense of humor of fate*» /Twila Vernon/ [28].

The concept of FATE manifests across various domains, each highlighting distinct facets. Below is a classification of the domains within which the meanings of the term *fate* – the name of the concept FATE – are realized: PHYLOSOFY (1, 6), EXISTENTIALISM/DETERMINISM (3), (SPIRITUAL) METAPHYSICS (2, 4, 7), POETICS (8), MYTHOLOGY (5). The etymology and semantic evolution of the noun *fate* reveal a rich journey from its Latin origins as a «divine utterance» to its contemporary meanings encompassing destiny, inevitability, and cosmic justice. Over centuries, *fate* has expanded from signifying supernatural decrees and personified mythological agents to including notions of predetermined life courses, final outcomes, moral consequences, and even poetic irony. This multifaceted conceptual development underscores FATE as a complex, culturally embedded construct that bridges divine authority, human experience, and literary expression.

2. The concept of DESTINY.

2.1. The etymological analysis of the lexeme destiny – the name of the concept DESTINY. The English word *destiny* emerged in the mid-14th century, having entered M. E. via O. F. *destinée*, the feminine past participle of *destiner*, which conveyed meanings such as «purpose», «intent», «fate», or «that which is destined» [3; 7]. This French term traces its origin to the Latin verb *destinare*, meaning «to make firm», «to establish», or «to appoint» [3; 20]. In Latin, the prefix *de-* served as an intensifier, while *stinare* derives from *stāre*, «to stand», reinforcing the idea of something fixed or firmly determined. In its earliest English usage (circa 1400–1470), *destiny* referred to

an overruling necessity or a firmly established outcome, often understood as an inevitable sequence of future events [3; 20]. Over time, it expanded to encompass both the general notion of predetermination and the specific life path awaiting individuals or societies, frequently invoked in mythological narratives and philosophical reflections [3; 20]. The etymological development of the term illustrates a shift from a concrete sense of establishment to a more abstract idea of a purposeful, unalterable future, highlighting the lasting relevance of *destiny* in religious, literary, and cultural thought.

2.2. The notional components of the concept DESTINY.

The domains of realization. The term *destiny* is multifaceted, with various meanings. Below is a detailed list of the meanings based on authoritative and respected English-language dictionaries, encyclopedias, and philosophical sources [7; 20; 22; 23; 24; 25; 26]; each meaning of the term *destiny* – the name of the concept DESTINY – is supported by an example that demonstrates its practical application:

1. predetermined course of events / inevitable future / one's appointed or foreordained future / preordained lot in life / outcome that is bound to happen / hidden but inevitable future / inescapable life trajectory / unalterable outcome: «*You can't connect the dots looking forward; you can only connect them looking backwards. So, you have to trust that the dots will somehow connect in your future. You have to trust in something – your gut, destiny, life, karma, whatever. This approach has never let me down, and it has made all the difference in my life*» /Steve Jobs/ [29]; «*It is a mistake to look too far ahead. Only one link of the chain of destiny can be handled at a time*» /Winston Churchill/ [29];

2. fate as shaped by a higher power / supernatural power guiding human affairs / power believed to control future outcomes / cosmic or divine plan / fortunes predetermined by universal law / irresistible force shaping life: «*Bottom line: God will not allow any person to keep you from your destiny. They may be bigger, stronger, or more powerful, but God knows how to shift things around and get you to where you're supposed to be*» /Joel Osteen/ [29]; «*Destiny is not designed by mere mortals like us. It is crafted by God*» /Rodrigo Duterte/ [29];

3. calling in life / personal or collective mission: «*Love is our true destiny. We do not find the meaning of life by ourselves alone – we find it with another*» /Thomas Merton/ [29]; «*Sometimes being a friend means mastering the art of timing. There is a time for silence. A time to let go and allow people to hurl themselves into their own destiny. And a time to prepare to pick up the pieces when it's all over*» /Octavia E. Butler/ [29];

4. historical or national purpose (e.g. «manifest destiny»): «*Manifest destiny was on the march, and it was unfortunate that Mexico stood in the path*» /Winston Churchill/ [30];

5. ultimate end or goal: «*I don't know what your destiny will be, but one thing I know: the only ones among you who will be really happy are those who will have sought and found how to serve*» /Albert Schweitzer/ [29]; «*Nothing brings me more happiness than trying to help the most vulnerable people in society. It is a goal and an essential part of my life – a kind of destiny*» /Princess Diana/ [29];

6. karmic unfolding: «*According to the karma of past actions, one's destiny unfolds, even though everyone wants to be so lucky*» /Sri Guru Granth Sahib/ [31];

7. spiritual path or divine assignment: «*The decision to serve a mission will shape the spiritual destiny of the missionary, his or*

her spouse, and their posterity for generations to come. A desire to serve is a natural outcome of one's conversion, worthiness, and preparation» /Russel M. Nelson/ [29].

The concept of DESTINY is expressed across five domains, integrating ideas of inevitability with purpose, transcendence, and identity, whether applied to individuals, societies, or cosmic processes; each emphasizes different aspects of its meaning: PHYLOSOFY (1), METAPHYSICS (2, 6), HISTORY (4), EXISTENTIALISM (3, 5), SPIRITUALITY (7). The etymological and semantic evolution of the term *destiny* reveals its transformation from a concrete notion of firm establishment in Latin to a richly layered concept signifying predetermined purpose, often under divine or cosmic influence. The diverse meanings of *destiny*, as evidenced by authoritative sources and real-life quotations, unfold across conceptual domains, each capturing a distinct facet of human experience. This multidimensionality underscores the enduring relevance of *destiny* as a cultural and linguistic construct, reflecting both individual and collective efforts to make sense of life's unfolding path within temporal, moral, and transcendent frameworks.

2. The concept of KARMA.

2.1. The etymological analysis of the lexeme karma – the name of the concept KARMA. The word *karma* originates from the Sanskrit noun *karman* (कर्मन्), which means «action», «work», or «deed», and, by extension, refers to the moral consequences that follow from such actions [3; 20]. The term appears around forty times in the *Rigveda*, where it initially referred to ritual acts, but later, in the *Upanishads* and subsequent philosophical literature, its meaning expanded to encompass ethical and spiritual dimensions [32; 33]. *Karman* is derived from the Sanskrit verbal root *kṛ* (कृ), meaning «to do», and ultimately traces back to the P.I.E. root **kwer-* meaning «to make» or «to form» [3]. During the Vedic period, *karman* primarily signified ritual performance, but by the time of the *Upanishads*, it came to express a principle of moral causality – one becomes good through good deeds and evil through evil ones [32]. In Hindu, Jain, and Buddhist traditions, *karma* evolved into a central doctrinal concept, describing the law of moral cause and effect that governs rebirth, spiritual liberation, and ethical accountability [3; 20; 32]. The etymological development of *karma*, from concrete action to a profound cosmological principle, illustrates the deepening conceptual richness found in Indian thought. Its entry into English in the early 19th century marks the transmission of this multifaceted idea into Western discourse, where it retains both its literal and moral implications. Ultimately, the linguistic and philosophical history of *karma* reflects that an action is not merely a deed, but a force shaping the trajectory of existence across time and lives.

3.2. The notional components of the concept KARMA. The domains of realization. The following is a comprehensive collection of definitions of the word *karma* – the name of the concept KARMA, drawn from the most respected English–English dictionaries and reference works [7; 20; 22; 23; 24; 25]. Together, these definitions reveal the term's rich and multifaceted semantic scope, reflecting its varied meanings and uses across Hinduism, Buddhism, and broader philosophical, metaphysical, spiritual, and religious contexts:

1. moral cause and effect / accumulated ethical consequences / psychological consequence / result of intentional action / natural consequence of behavior: «What we have done, the result of that comes to us whenever it comes, either today, tomorrow, hundred

years later, hundred lives later, whatever, whatever. And so, it's our own karma. That is why that philosophy in every religion: Killing is sin. Killing is sin in every religion» /Maharishi Mahesh Yogi / [34]; «A man is born alone and dies alone; and he experiences the good and bad consequences of his karma alone; and he goes alone to hell or the Supreme abode» /Chanakya/ [34];

2. sum of a person's actions: «Problems or successes, they all are the results of our own actions. Karma. The philosophy of action is that no one else is the giver of peace or happiness. One's own karma, one's own actions are responsible to come to bring either happiness or success or whatever» /Maharishi Mahesh Yogi/ [34];

3. determinant of future rebirth: «My mother made me believe in reincarnation, in karma. If I live a good life, I believe I will be reincarnated as a higher being. If I live a bad life, I believe I will be reincarnated as a lower being» /John Barnes/ [34]; «Every single unfortunate thing that happens, including, for instance, the murder of my parents, I am responsible for. I am responsible for being the son of two people who got murdered. I didn't cause their murder. But if I'm suffering because of it, it's my karma that I have manifested in this lifetime in this particular set of circumstances» /Patrick Duffy/ [34];

4. ethical force influencing destiny / invisible moral force: «Attachment and aversion are the root cause of karma, and karma originates from infatuation. Karma is the root cause of birth and death, and these are said to be the source of misery. None can escape the effect of their own past karma» /Mahavira/ [34];

5. fate resulting from past actions / unseen influence of past conduct: «Things don't just happen in this world of arising and passing away. We don't live in some kind of crazy, accidental universe. Things happen according to certain laws, laws of nature. Laws such as the law of karma, which teaches us that as a certain seed gets planted, so will that fruit be» /Sharon Salzberg/ [34]; «But life inevitably throws us curve balls, unexpected circumstances that remind us to expect the unexpected. I've come to understand these curve balls are the beautiful unfolding of both karma and current» /Carre Otis/ [34];

6. cosmic balance / spiritual justice / divine or universal justice / metaphysical feedback / law of moral retribution: «There's a natural law of karma that vindictive people, who go out of their way to hurt others, will end up broke and alone» /Silvester Stallone/ [34]; «I'm a true believer in karma. You get what you give, whether it's bad or good» /Sandra Bullock/ [34]; «Just try to do the right thing, and that's immediate karma: 'I feel good about myself.'» /Linda Thompson/ [34];

7. spiritual energy or aura / energy created by deeds: «I don't have any reason to hate anybody; I believe in good karma and spreading good energy» /Vanilla Ice/ [34];

8. karmic debt: «Bad karma is the spiritual debt one has accumulated for one's mistakes from all previous lives and this life. It includes killing, harming, taking advantage, cheating, stealing, and more. On Mother Earth, when you buy a house, you take out a mortgage from a bank. This mortgage is your debt to the bank. You pay every month for fifteen, twenty, or thirty years to clear your financial debt. In the spiritual realm, if you have bad karma, you may have to pay for many lifetimes to clear your spiritual debt» /Zhi Gang Sha/ [35].

The concept of KARMA is realized across several interrelated conceptual domains, each emphasizing distinct aspects of its semantic structure and cultural function. Based on the meanings listed,

Table 1

The comparative table of the meanings of the lexemes *fate*, *destiny*, *karma* – names of the concepts of FATE, DESTINY and KARMA

Semantic scope	<i>fate</i>	<i>destiny</i>	<i>karma</i>
Predetermined course of events	fixed lot, unavoidable future	inevitable future, unalterable outcome	as result of past actions
Supernatural / cosmic force or control	divine will, supernatural force	cosmic plan, supernatural power	invisible moral force, cosmic justice
Moral or ethical causality	implicit	partially	core meaning: moral cause and effect, ethical force
Consequence / result / final outcome	final consequence, doom	ultimate end or goal	accumulated results of intentional actions
Personal mission or life path	rare/indirect	calling, spiritual path	life shaped by own actions and ethical trajectory
Historical / collective role or destiny	–	historical purpose (e.g. manifest destiny)	–
Mythological or personified agent	the Fates (e.g., Clotho, Lachesis, Atropos)	–	–
Energy / aura	–	–	energy created by deeds
Irony / poetic tone	poetic irony	–	–
Determinant of rebirth	–	–	central in Eastern philosophies

the domains can be classified as follows: ETHICS/PHYLOSOFY (1, 2), SPIRITUAL METAPHYSICS (3, 4, 5, 6, 8), SPIRITUALITY (7). The collected definitions of the term *karma* demonstrate its extensive semantic richness and conceptual depth. The term encompasses a spectrum of interrelated meanings, ranging from the principle of moral causality and psychological consequence to metaphysical notions such as karmic debt, spiritual energy, and cosmic justice. These definitions show that *karma* functions not only as a key ethical and religious concept in Eastern cultures and traditions but also as a broader cultural metaphor for accountability, transformation, and the unseen forces shaping human destiny.

4. Comparative analysis of the concepts of FATE, DESTINY and KARMA: the shared and unique traits, conceptual overlaps and distinctions. The etymological analysis of the terms *fate*, *destiny*, and *karma* reveals both shared and distinct trajectories shaped by their respective cultural and linguistic origins. While *fate* and *destiny* arise from Latin roots *fatum* ("what has been spoken") and *destinare* ("to make firm"), and center on ideas of divine decree and fixed outcomes, *karma* derives from the Sanskrit *karman*, rooted in action and moral causality, emphasizing the consequences of one's deeds rather than a preordained plan. All three share an underlying concern with the unfolding of human life, yet they diverge in agency: *fate* and *destiny* imply external determination, whereas *karma* emphasizes self-generated consequences within a moral framework. Collectively, their etymologies illuminate contrasting worldviews: one oriented toward divine will, the other toward ethical action and spiritual accountability, offering a rich comparative foundation for philosophical and linguistic inquiry.

The comparison of *fate*, *destiny*, and *karma* (see table 1) reveals both converging and diverging zones rooted in different metaphysical traditions. *Fate* and *destiny*, both of Greco-Roman and Christian origin, emphasize the preordained unfolding of life, often under the control of supernatural or impersonal cosmic forces. They differ in tone: *fate* frequently connotes fatalism and finality, while *destiny* often carries purposeful or aspirational undertones, especially in historical and existential contexts. In contrast, *karma*, of Sanskrit origin, places agency within the individual, framing life events not as imposed from without, but as ethical consequences of past actions, often extending across lifetimes. Unlike *fate* and *destiny*, *karma* introduces such senses as moral causality, spiritual energy,

and karmic debt, which are largely absent in the Western terms. While all three terms imply the shaping of life beyond immediate control, *fate* and *destiny* stress external determinism, whereas *karma* highlights internal causation and spiritual responsibility, illustrating a fundamental divergence between Western and Eastern worldviews regarding agency, justice, and the architecture of human existence.

The concepts of FATE, DESTINY and KARMA share the fundamental idea of life being shaped by forces beyond immediate control, yet they diverge in their domains of realization and cultural inflections. All three operate within the domains PHYLOSOFY and METAPHYSICS, where questions of causality, purpose, and cosmic structure dominate. However, FATE uniquely engages with MYTHOLOGY and POETICS, reflecting its roots in classical personifications and literary symbolism, while DESTINY extends into the domain HISTORY, emphasizing purposeful development. KARMA, distinctively grounded in ETHICS and SPIRITUAL METAPHYSICS, prioritizes moral causality, psychological consequence, and the internal shaping of future experience through action. While FATE, DESTINY and KARMA converge around ideas of inevitability and life's unfolding path, they are distinguished by their cultural origins, domains of application, and underlying models of agency – external and divine in FATE, purposeful (and sometimes collective) in DESTINY, and internally driven in KARMA.

Conclusions. The cross-cultural and linguistic study of the concepts of FATE, DESTINY and KARMA offers profound insight into how diverse civilizations interpret causality, agency, and life's trajectory. All three revolve around the idea that human existence unfolds under the influence of forces that exceed immediate control, yet they diverge in cultural roots, semantic development, and domains of their realization. FATE, grounded in Greco-Roman mythology and Latin etymology, emphasizes impersonal inevitability, cosmic determinism, and poetic or tragic resolution, often governed by divine will or mythological figures. DESTINY, while overlapping with FATE, carries a stronger sense of personal calling, purposeful design, and historical or spiritual mission, emerging from a Latin root denoting «firm establishment», and developed further in Christian traditions. In contrast, KARMA, of Sanskrit origin, remains central to Eastern religious and ethical systems, signifying action-driven causality where one's volitional deeds shape

future outcomes and rebirths through a metaphysical law of moral balance. While FATE and DESTINY often locate agency outside the individual, in divine decree or cosmic design, KARMA locates responsibility within, aligning moral action with spiritual consequence. Together, these concepts not only exemplify the diversity of cultural worldviews, but also demonstrate how language encodes complex ontologies that define the human condition.

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Давиденко І. Концепти ДОЛЯ / FATE / DESTINY та KARMA / КАРМА: західна та східна традиції

Анотація. Метою дослідження є визначення етимологічного шару та понятійних складових концептів FATE, DESTINY та KARMA, встановлення їхніх спільних і відмінних ознак, інтегральної зони перетину, а також окреслення концептуальних доменів, у межах яких ці концепти реалізуються. Об'єктом дослідження виступають концепти FATE, DESTINY та KARMA; предметом дослідження слугують лексичні зазначення лексем *fate*, *destiny* та *karma* – імен концептів FATE, DESTINY та KARMA, відповідно. В епоху, що позначена безпрецедентною глобальною взаємодією, ідеологічним плюралізмом та екзистенційною невизначеністю, порівняльне вивчення таких концептів як FATE, DESTINY і KARMA, укорінених відповідно в західній та східній філософських традиціях, набуває особливої актуальності. Методом безперервної вибірки матеріал дослідження було отримано з лексикографічних джерел та фрагментів дискурсу, представлених в електронних ресурсах. Міжкультурний та лінгвістичний аналізи концептів FATE, DESTINY та KARMA дає змогу

глибше осмислити, як різні традиції концептуалізують причинність, зумовленість людського життя та траєкторію буття. Попри спільне уявлення про підпорядкованість людського існування вищим або неконтрольованим силам, зазначені концепти суттєво різняться за культурним походженням, семантичною еволюцією та сферами реалізації. FATE, що бере початок у греко-римській міфології та латинській традиції, уособлює безособову неминучість, космічну зумовленість та божественне передбачення. DESTINY, хоча й перетинається з FATE, виражає більш індивідуалізовану спрямованість: життєве покликання, історичну чи духовну місію. KARMA має санскритське походження та є ключовим поняттям у східних релігійно-етичних системах, де означає моральну причинно-наслідкову зумовленість: кожна навмисна дія формує майбутнє – як у цьому, так і в наступних життях.

На відміну від FATE та DESTINY, що акцентовані на зовнішньому джерелі зумовленості людського життя, KARMA покладає відповідальність на саму людину, інтегруючи її дії з моральною відповідальністю. Разом ці концепти репрезентують багатство культурних світоглядів і демонструють, як мова кодує складні філософські уявлення про людське буття.

Ключові слова: доля, західна культура, карма, когнітивна лінгвістика, концепт, східна культура.

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