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THE THEORY OF KARMA IN INDIAN PHILOSOPHY

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ABSTRACT

In classical Indian doctrine, the doctrine of karma is regarded to be one of the most essential and abecedarian doctrine. Among all the school of Indian doctrine, it's only the Cārvāka who does not believe in the doctrine of karma. In numerous seminaries of Indian persuasions, karma is nearly connected with the idea of rebirth. The law of karma holds that every action, physical or internal, has its own issues which must be faced either in this present life or in the lives to come. When we perform good deeds, it refers to good karma and unborn happiness and bad karma results when we do bad conduct or deeds. Karma is always maintained in the religious, ethical, artistic and philosophical studies of the Hindus, the Jainas and the Buddhas. These systems use this doctrine so as to unfold different cases that are set up both in the living and the non-living worlds. They admit that the root cause of thrall is karma and ignorance. In all the system of Indian Philosophy i.e. both in the orthodox and the heterodox seminaries, the doctrine of karma differs. therefore, in this paper I'm going to discuss about their characterization of the doctrine of karma that differs from one school to another.

KEYWORDS: *Jaina, Rebirth, Karma, Heterodox and Religious*

In Sanskrit, the term 'Karma' means 'action' and this term is used to indicate those action that are done by particular choice as well as the forces that crop from these acts. In corresponding to classical Indian doctrine, the term karma is responsible for the whole chain of revitalization, causes and effect. Also, the notion of Saṁsāra, mukti, revitalization are nearly connected with the doctrine of karma. Under the law of karma, the wrong, the hardening influence of reiteration which undermines the effective freedom of the tone in the conscious, sub-conscious and unconscious mind of mortal beings are included. So, the mortal mind lacks the capability to detect himself free from the goods of their conduct. The once life is the morning of the present as well as for the future. But karma differs from one person to another. therefore, these arguments imparts that how people are bound to clear their all conduct of fortune or the joyfulness that the person is entering pleasure is the result of his own karma. In the light of Pratītyasamutpāda i.e. dependent fabrication, Buddha also tries to explain that " whatever we're is because of once action " Buddha gave this proposition to show the non-eternal character of the world i.e. attachment is the cause of all miseries everything in anthropocentric and the non-anthropocentric world will dissipate sooner or latterly.

Therefore, the transmigration of soul is insolvable. For Buddhism, everything that exists in the world is tentative, dependent and relative and thus, it's subject to birth and death. Also, they do not admit that karma is the regulated by God because God does not determine the moral value of our conduct. For Buddhism, karma is possible without involving any endless conscious agency, i.e. Ātmā. In order to serve the law of karma, there's no need of any external agency because it itself governs the relation of action and its fruit without involving any external agent. According to them, soul is a pack of five Skandhas, i.e. matter feeling, perception, disposition and knowledge. According to Buddhism there's no identity of doer and the experiencer. It admits that a person may not get the result of his action because he's perishable. Also, it claims that a man may get some result which might not be the result of his action. So, because of this reason, allocation of responsibility can not be fixed mechanically in Buddhism. In Buddhism, it's consider that karma is nothing but it's birth, death, pleasure, pain. It also admits that so far as karma operates no bone can annunciate to be free from all this suffering. Since there's no freedom in any of the action, it has to be got relieve of. So, as soon as true knowledge emerges, all karmas are abandoned and come missing and are not likely to appear again in future.[1]

So far as the theory of karma is concern, the perception of Hinduism and Buddhism are relatively same. For Hinduism, Karma designate to a person's deeds which may be good or bad. therefore, a person's, is responsible for a series of cause and goods and Lord Krishna bandied this gospel in Bhagavad Git ā. Further, it admits that karma determines the revitalization and reincarnation. In this environment Hinduism points out that revitalization proceeds from a man's desire to enjoy the worldly pleasure and satisfaction. therefore the soul which is immortal goes by leaving one body and enters another. Hinduism states that, the person seeks deliverance after numerous births. Hinduism differs from Buddhism on the conception of revitalization as the after negates the actuality of an immortal soul or ' ātmā'

Jainism believes that the conception of karma does not calculate on any moral director of the world i.e. God. It admits that the conception of karma is an impersonal law which acts by itself without involving any external agency. So, there's no need of

[1] *S.M Rizwanah, Theory of Karma as a Dogma of Indian Philosophy, IJIMS, pp.575-576*

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any godly agency to produce karma phala because karma phala automatically follows from karma without demanding any agency. The Jainas considers that through the action of body, speech and mind, karma is produced technically. In discrepancy with Buddhism, Jainism admits that the agent of action i.e. tone is endless and also, it's beyond product and destruction in its substance. The fruits of karma do not quietus before its doer experience it. The doer of action receives the fruits of his action sooner or latterly. The Jainas states that an existent is entirely responsible for his birth, death and suffering because whatever the individual receives is because of his once action. The person who performs good action gets good result and the person who performs bad action gets bad result. So far as proposition of karma is concern Jainism differs from Hinduism. For Jainism, karma is a subtle matter which is not distinguishable and which demolish the soul from its spiritual height. But for Jainism and Hinduism, karma is not subtle matter and it can understand as non-material or without form.

The Jainism holds that in the name of karma phala whatever we suffer or enjoy is something as material pain or pleasure. According to Jainism, karma is considered as a special kind of material particle which is real but not metaphysical. Karma enters into the soul and binds it with the body. It also admits that karma particle enters into the souls and gathered in it depending upon the good and bad action. Jainas also considers that the soul in its intrinsic nature have infinite faith, infinite knowledge, infinite bliss and power. All the souls have consciousness but depending on the obstacle of karma the degree of their consciousness differs. For Jainism, it is impossible to perform an action without a doer. When we destruct karmic particles of the soul, there is possibility of Mukti in Jainism but still, the soul dissociation from karma is never conceived as impossible. Through right knowledge, right faith and conduct the soul can be dissociated from karma and body. Jainism admits that when the soul gets fatigued from the karmic particles by means of right knowledge.

The Jainism holds that in the name of karma phala whatever we suffer or enjoy is commodity as material pain or pleasure. According to Jainism, karma is considered as a special kind of material flyspeck which is real but not metaphysical. Karma enters into the soul and binds it with the body. It also admits that karma enters into the souls and gathered in it depending upon the good and bad action. Jainas also considers that the soul in its natural nature have infinite faith, horizonless knowledge, horizonless bliss and power. All the souls have knowledge but depending on the handicap of karma the degree of their knowledge differs. For Jainism, it’s insolvable to perform an action without a doer. When we destruct karmic patches of the soul, there's possibility of Mukti in Jainism but still, the soul dissociation from karma is no way conceived as insolvable. Through right knowledge, right faith and conduct the soul can be separated from karma and body. Jainism admits that when the soul gets fatigued from the karmic patches by means of right knowledge.[2]

Sāṁkhya accepts the difference of kartā and bhokā. It indicates that this school coincides with Buddhism but it disagrees from the other Indian school like Nyāya, Vaiśeṣika, Mimāṁsā, and Vedanta. Samkhya admits that prakṛti i.e. and unconscious being, performs an action but it does not obtain the result of her action because the result of her action is fulfilled by a conscious being i.e. Puruṣa or self who is not capable of performing an action by giving its own nature. For this school, karma is the function of Guṇas of prakṛti and it does not matter whether the karma is good or bad or indifferent. It also admits that on one hand a man who performs good action goes to heaven and on the other those who performs bad action goes to hell. Also it states that karma does not lead to liberation but it always leads to bondage. This is because liberation is not possible by karma but it is also possible through knowledge and it does not matter whether the action is performing in an attached manner or unattached manner.So far as theory of karma is concern Yoga differs from Sāṁkhya. Yoga point out that God is not governed by karma because God is higher than the law of karma. But God does not preserve a moral order of the entire universe because God does not punish or reward us based on our merit or de-merits of action. In this regard, yoga accepts Buddhism, Sāṁkhya and Jainism but it disagree with Nyāya-Vaiśesikạ. For Nyāya Vaiśeṣika, God is the moral administrator of the universe. They also admits on the doctrine of karma cannot function itself, so it depends on God. So, it is the God who maintained a moral order of the entire universe and he reward or punish according to our merits or de-merits of actions. The word “karma” is something used to denote not only to an action but it is also used to denote the result of action. These two words i.e. action and the result of action are not separable even if these two words differs from each other. The relation between them is a constant relation and the fruits produce by them are of three-fold. So, it provides the agent a suitable reward or punishment and also it prescribes the doer’s nature. In classical Indian philosophy, that action which puts impression or tendency in the doer is called as saṁskāra and here mimāṁsā calls it as Apūrva. For Mimāṁsā, Apūrva is an unseen power and they believe in the theory of karma as an Apūrva. Mimāṁsā conceived Apūrva as a link between the action and its result. So, in the action, Apūrva is the causal potency which directs to its fructification. [3]

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[2] *S.M Rizwanah, Theory of Karma as a Dogma of Indian Philosophy, IJIMS, pp.576-577*

[3] *S.M Rizwanah, Theory of Karma as a Dogma of Indian Philosophy, IJIMS, p.578*

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possible by karma but it's also possible through knowledge and it does n't count whether the action is performing in an attached manner or unattached manner.So far as proposition of karma is concern Yoga differs from S āṁkhya. Yoga point out that God is n't governed by karma because God is advanced than the law of karma. In this regard, yoga accepts Buddhism, Sāṁkhya and Jainism but it differs with Nyāya-Vaiśesikạ. They also admits on the doctrine of karma cannot serve itself, so it depends on God. So, it's the God who maintained a moral order or discipline according to our graces of conduct. The word "karma" is commodity used to denote not only to an action but it's also used to denote the result of action.

Sāṁkhya, Advaita Vedañta admits that through karma, mokṣa is insolvable. It points out that it's only possible through knowledge. It says though karma enables us to purify our mind but it does n't direct us to emancipation. Also it admits that mokṣa is possible without karma but mokṣa is n't possible without knowledge. According to R āmānuja, due to ignorance and karma the soul gets united with the body. He also says in order to get emancipation; the soul must be free from all the obstacles of karma and it's possible only when there's a harmonious combination on action and knowledge. He admits that we can get emancipation only by the grace of God. So, for him no emancipation is possible without the grace of God. Also he added that indeed if we perform our action in an unattached way, there's no possibility of emancipation if there's no God's grace.

The doctrine of karma is conceptually connected with the idea of exertion i.e. kriya and the idea of exertion is also conceptually connected with the idea of a conscious agent. So, karma is insolvable without the exertion and the exertion is also insolvable without the conscious agent. The doctrine of karma and its assertion believe in the transmigration of soul and the karmic patches. Those who believe in the transmigration of soul and the karmic patches also believe in saṁsāra. This is because transmigration of soul and a karmic flyspeck are possible only in saṁsāra. We also find that the doctrine of karma is n't only abecedarian studies of Hinduism but also of Buddhism and the Jainism. To them, the law of karma is conceived as a moral law which corresponds to the law of occasion. Each and every study words and acts of a person are judge in the scale of eternal justice. So, our present life is the result of the karmas of our once life and also, it'll figure out our unborn life too.[4]

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