

Karma Doctrine Vis A Vis Niyativada

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DOCTRINE OF DETERMINISM

The doctrine of Determinism believes that the cycle of reincarnation of the soul was determined by precise and nonpersonal cosmic principle called Niyati, destiny or fate, and is completely independent of person's action. It also elucidates that all events including moral choices are determined by previously existing causes. Makkhali Gosala, philosopher and initiator of "Niyativada" doctrine and "Ajivika" sect deemed that all endeavours to bring change in one's life are doomed to be futile and any attempt to escape the inevitable has to end in failure. One attains Omniscience and Inner Perfection and eventually becomes fully liberated, when one receives sanctions of ordination and the accumulated 'Karman' is exhausted. The causal relation within the world, especially pertaining to human action and retribution for one's act is severed. He deemed, "What has to happen in this way cannot happen in another way". Determinism, in context with philosophy is "Niyativada" and proposes that all living being become defiled, afflicted and sinful without any cause or causal condition. There is no deed performed by human being which could influence future births or determine the course of their lives.

Doctrine of Niyativada contemplates that all animate, living, breathing beings; all souls are without power, strength, vigour. They are instead developed by destiny which is predetermined concurrence of factors of own nature. Further suggests that nothing can change the course of events and its predetermined future including future birth and the moment of final liberation. Niyativada propagates a philosophy of austerity and ascetic practices. One can therefore question that if one cannot change the course of one's life even through extreme religious practices, they necessarily become purposeless, because everything that befalls a person happens without his or her participation. Similarly, as one becomes liberated the circumstances of final emancipation are beyond one's control, without apparent prior endeavour on one's part. The link between penance, self-mortification and meditation on one hand and liberation on the other hand becomes severed once and for all. There seem to be no palpable link between one's deeds and one's future, there should be no moral constraints on human actions. The differences between Moral law 'Dharma' and immoral 'Adharma', is blurred as unrestrained pleasures of life, immortality, impurity unaccountability is practiced. He later termed Mahavir Swami's exposition of moral law sinful. Gosala

believes in Niyati (destiny), Swabha(nature), and Sangati(change) resulting in possible Parinam (result). This culminates in the course of time as SamsarSuddhi and final Salvation which all living beings are destined is under the impact of Niyati, Destiny.

KARMA DOCTRINE

Karma Doctrine believes, 'Soul' as the possessor of "Anant Gyan" infinite knowledge; "AnantDarshan" infinite perception; "Anant Sukh infinite bliss and "AnantVirya" infinite energy in its inherent, ideal dormant and dynamic state. Soul is intrinsically pure, conscious and realises the dynamic nature of the same and its association with the Karma is from beginning of time till eternity. These inherent qualities of the soul get obstructed and defiled by Karma. The ideal pure state of soul is overlaid by Karma thus obscures the soul's natural quality of Infinite Vision, Infinite Knowledge, Infinite Power.

Karmas are derivatives of Karman particles. Karman particles are non-living, fine particles scattered all around us and all over universe are invisible to microscope too. This matter when in cluster of innumerable particles are called Karman Vargana. When you act with passions like attachment, greed, anger, ego and deceit, the KarmaVargana are attracted to your soul, these KarmaVargana are called Karma. Karma we accumulate is due to Mithyatava (false belief), Avirti (no restrained and lawless life), Pramad (carelessness and laxity of conduct) and Yog (activities of mind speech and body) and "Kashay" (greed, anger, ego and deceit). This Karma bandh can be dissolved by very simple measures and changes in our life. Karma and are classified as "Ghati Karma and "Aghati Karma.

"Ghati Karma"; "Gyanavarniya Karma, "Darshanavarniya Karma, "Antaraya Karma" and "Mohaniya Karma" are the "Ghati Karma it obstructs the true nature of the soul while they are attached to it. The Ghati Karma directly affects the 'Soul' power by impeding its perception. The 'Soul' exhibits its true nature when the Ghati Karma is destroyed. As our Siddhas and Arihant have been successful in destroying this Ghati karma we too can attain Moksh when this Karma is destroyed. Aghati Karma; "Ayushya Karma, "Naam Karma, "Gotra Karma and "Vedaniya Karma are Agati Karma and affects the body in which the soul resides. "Agati Karma are responsible for reborn of souls physical and mental circumstances, longevity, spiritual potential and experience of pleasant and unpleasant situations. Our soul is caged in some form of body experiencing pain, suffering. Only the Siddhas and Arihant are formless, experiencing ultimate bliss. We will focus on Ghati Karma as they are the ones which we can steer in our life, and so will elude from discussion about Agati Karma.

Karmic consequences are unerringly certain and inescapable, no divine grace can save the person from experiencing them. Austerity and self-control can help to modify or alleviate the consequences of Karma and there is no option but to bear the fruits of Karma with Equanimity. Our soul has achieved this body form after 84 lakh birth as various life forms, it would be wisest thing to put all our efforts to follow the right faith to achieve the right Knowledge. But to our dismay we do notice that free will is becoming most common way of life, today we are losing greater values to materialistic way of living. Virtues as contentment, satisfaction seems alien to today's times where we are consumed by

materialism. Imparting the right knowledge is most important duty of wise. Education that enhances the greatness of these virtues, make atmosphere conducive to imbibe will be valued. Karma theory with this perspective and comprehending the same is imperative. Relevance of Karma and existence of soul seems a distant concept, but these great concepts and philosophies of Karma theory can be instrumental in bringing small changes in our behaviour attitude and thoughts and action. We can revolutionise our life by amending and modifying our actions leading to transformation and great changes in our Karmic cycle thereby bringing our soul a step or two closers to salvation, if so desired.

“Gyanavarniya Karma”, Karma that obscures the knowledge are accumulated when disrespect is shown towards knowledgeable person, articles that gives knowledge as books. Engaging in religious studies during inauspicious time, spreading wrong lessons, against the scriptures. Engaging in religious studying without faith in the words, wisdom and philosophy preached. We can elude ourselves from this Karma by following easy and basic practices in our daily life, they are; Avoid showing any disrespect towards knowledgeable person, articles that gives knowledge as books. One should also avoid indulging in studying during inauspicious time. avoid spreading wrong lessons, avoid speaking against the scriptures, instilling complete faith in the words and wisdom of knowledgeable person, evading any indulgences in destruction of articles that lend knowledge, averting in having ill feelings towards person who gives knowledge, steering away from creating obstruction for a person who is procuring knowledge, eluding in having any pride for the knowledge that one possess, recognition and due credit is conferred on the knowledgeable person from whom one procure knowledge.

2. “Darshanavarniya Karma, are the perception obscuring Karma. We can steer away from Darshanavarniya karma by looking at the above said principle in the right perspective and lead a life whereby we avoid accumulation of the Gyanavarniya Karma.

3. “VedaniyaKarma”, Feeling producing Karma; Practicing Guru bhakti, forgiveness, compassion, Vraat and Yog are ways to avoid Vedaniya Karma Bandh. Worshipping our reverend Guru, Sadhu and Sadhviji, avoiding any ill feelings towards all beings, forgiving all for their faults, compassion and charity to all needy, and following the Pratyakhyan are ways to avoid Vedaniya Karma Bandh. Avoid criticising Gurus, hatred towards any person, insulting or showing disrespect towards any person are also to be practiced. Any acts of violence by our speech, action or thoughts are also primary mean to avoid Vedaniya Karma.

4. “Mohniya Karma”, Deluding Karma are further classified as “Darshan Mohaniya Karma” and “Charitra Mohaniya Karma”. “Darshan Mohniya Karma” can be avoided when one leads life following principles prescribed by Jineshwar Bhagwan. To lead a life contemplating of retirement from worldly affairs, and engaging in activities and thoughts for Moksh only. Absolute restrain must be observed in from using the money that is meant and allotted for religious activities and temple activities. It is imperative to stay away from criticism, insult or hatred and implicating false allegations towards Thirthankar, Sadhus and Chaturvidh Sangh.

“Charitra Mohniya Karma”; A person, who lives a life in equanimity, without sixteen passions (Kashaya), six emotions (no Kashaya) and three Veda, in the Samayak state, is free from Charitra Mohniya Karma. It is not so easy to follow these principles but we can always strive to be as close to evading ourselves in indulging in frivolous activities.

“Aniguhia Baal viriyoa, Parakammai Joa Jahutamaotoa.

JunJai Aa Jahathamam, Nayavoa ViriaYaroa.”

We learn from the eight Gatha of "NanamiDansanami", where we contemplate about thirty-six code of conduct (achar) as referred in Atichar. Living our life by aligning the practices with our consciousness is to recapitulate the soul's spiritual upliftment.

KARMA DOCTRINE VIS A VIS DETERMINISM

Thirthankar Mahavir Swamy believed that every truth is relative and every proposition is likely to be true from a particular perspective, thereby accepting the truth from all the theories, synthesised all theories by looking into all the angles, not rejecting any proposition he formulated the doctrine of “Samvay”. He believed “Kaal” (Time), “Swabhaav” (Intrinsic nature), “Niyati” (determinism, free will), Purusharth(efforts), and Karma (Prakrati, internal cause) are five causes to every action and is named “Samvay”. The major components of Samvay are;

1“Kalavada” believes all events occur according to its own time and according to its own nature. The fruit bearing tree will bear its fruits once it has ripened, so does the events in one's life fructifies only when the time is ripe, human endeavour is therefore fruitless.

2. Swabhavavada, the belief that the progression and deterioration of any event to its own nature and thereby believes that no one can change the basic nature and objects of the universe, a theory of intrinsic nature.

3. Free will and exertion also bring about change, also rejecting the theory that one can act of his own freewill and chalk out his own path. (Niyativada)

4. One can mitigate the rigour the result of the past, by one's own efforts. (Purusharth)

5. Believes in Karma of the previous birth bring fruits in present and future births too. (Karma) and are the profound connection between action and causes.

Niyati” is thus one part of the “Samvay “as preached by Mahavir Swami and not the Only reason for events to happen. Recognising the soul's capacity to change the future by the virtue of its pure conscious dormant quality, Tirthankar Mahavir Swami rationalised the theory Karma. realising that we are reaping the fruits of our own actions ones acts and deeds of this and previous birth and this also determines the subsequent births, Jainism emphasises on ‘Purusharth’ i.e. relying to a great deal on one's own efforts and initiatives Relating some events that have happened as that of World War, it is not so difficult to relate that it was a devastating thought and mindset of a single person that led to catastrophe that Jews and world at large faced. Free will or the Deterministic attitude of Hitler to annihilate a race from the face of earth led to World War. But could it be destiny or Karma of previous and this birth that

millions perished and millions survived. The story of a lady who puts her life along with that of her family at risk, to save lives of Jews around her from the movie “Zoo Keepers Wife” a real life story during the Nazi oppression was an inspiration to write this paper. So, was it a cruel fight or ‘Free Will’ of a dictator against the Karma of the people who survived the Holocaust? We will find many similar real-life experiences; we observe in our day to day life. If it is only free will then the efforts of the mighty German Army would have been absolutely successful in their goal to wipe out a complete race. Indeed, it is the destiny of the souls to survive and destiny of people to be instrumental in risking all they had to save many.

This correlation we observe in most events of our life and that of others. Life is a beautiful synthesis and synchronisation of these various elements which get woven in day to day event. Free will is important, but with freedom comes responsibility, responsibility to use the freedom to transform your thoughts and dreams to great and benevolent deeds, actions, being instrumental in bringing changes for the betterment of community at large. Extreme caution therefore needs to be exercised in making responsible choice when free will is to be exercised. ‘Free Will’ was exercised by Gosala when he initiated his own sect, Ajivika against Mahavir Swami, little did he realise that he missed a great opportunity to achieve Salvation. Gosala’s ego and pride diminished his will to surrender his ego to Mahavir Swami whom he followed to be accepted as his disciple for six long years. This led to confrontation and subsequent desertion from Mahavir Swami. Can we then say that it was his destiny, his Karma to be rejected by the Lord in spite of his fervent requests? This was in contrast to, complete surrender of Guru Gautam the greatest scholar and most knowledgeable person towards Mahavir Swami in a very brief encounter. Gautam Swami was a Brahmin and a few years younger to Mahavir Swami, but he surrendered his pride, ego and knowledge at the feet of Mahavir Swami. Was it the destiny of soul of Gautam Swami to be accepted and then be Gandhar of Mahavir Swami? Subsequent dissolution of all his Karma Guru Gautam Swami attained Kewal Gyana and Moksh thus liberating his soul from the cycle of life and death.

Our soul is equipped with unlimited dormant energy, when efforts are put by individual it is possible to achieve salvation. This is most relevant time to ponder on issues related to our soul. We are at the most comfortable state when compared to previous generations. We live in all comforts and are blessed with abundance of information at our disposal. Effective transformation of this information to knowledge, and knowledge to wisdom is of prime importance. Wisdom being made instrumental to leading a purposeful life and making salvation of our soul as prime objective of this human life can be not so difficult task.

Counselling and treating children, young and adults brave through emotional, psychological, mental problems and traumas of life through the cross section of society has been a life changing experience. One marvels at weft and warp of life; how complex and simple it is or can be. It is imperative to notice the unlimited grace of Lord on all of us and his blessings in term of Karma. Moksh or salvation thus seems an easy task if we consciously try to always be an observer of the events that are unfolding in our lives. When we practice alienation of self from the events around us, maintaining the status of an observer, rather than being a doer of acts. This attitude can help us craft a beautiful relationship with self as now you are not finding faults at self or others but are in the state of glad acceptance, thus we don’t build “Karma” and leads to salvation. Doctrine of Determinism also believes in exhaustion of

Karman that can lead to Salvation; thus, it seems that Karma is an integral part of all Doctrines. Accepting the theory that action is due to a cause is also an integral part of Karma Doctrine. To conclude I cannot resist mentioning the seamless compassion Tirthankar Mahavir Swami had for all of us which is reflected in the following verse;

"Krutaparatheypi Jane, Krupa Manthar Tarayau:

Irshad BashpadrayauBhadram, SriVirJin Netrayau:"

27 gatha of Saklahrath Stotra, which is a Chartuvisti Jin Namaskar,

When explained means Sri Prabhu Mahavir looks with compassion and with tears in his eyes at an offender, such is kindness and mercifulness of Lord for us. Gosala followed Mahavir Swami for six long years missed unlimited compassion of the Lord. The compassion of Mahavir Swami who has said sees the culprit and the humble soul with equal compassion. Was it his Karma that in spite of following Lord for six long years he missed the chance to achieve salvation? Theory of determinism too acknowledges that omniscience can be achieved when 'Karman' is exhausted.

Living a life with awareness that our soul the possessor of infinite energy, consciousness, and knowledge is different from our body. One can attain salvation when our soul reaches the stage of infinite purity and our inner consciousness is free of choices. Remembering the "Siddha" and "Arihant" and moving away from all conscious state by establishing the self in its conscious state, the state where the soul seeks no alternatives it is in its own, away from all worldly thoughts.

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