

1: Basic Buddhism: The Theory of Karma

Theory of Karma - Content: 1. Gahana Karmano Gatihi: 2. The Law of Karma (Action) 3. Distinct Features of the Law of Karma.

By Annie Wilson Posted In: That is the basic karma theory. Everything that you think, feel and do is recorded in the cosmic hard-drive. As time progress the data are retrieved and result of those data are calculated and gradually manifested in life. Upon it are all creatures that are subject to birth, death, and rebirth. Round and round it turns, and never stops. It is the wheel of cosmic consciousness. As long as the individual self thinks it is separate from cosmic consciousness, it revolves upon the wheel in bondage to the laws of birth, death, and rebirth. The karma principle affirms that the universe will respond to your actions, thoughts and desires, in this life and or the next. As it does, so it becomes; by doing good it becomes good, and by doing evil it becomes evil, it becomes pure by pure acts and bad by bad acts. And others, however, say that a person consists of desires. And as is his desire, so is his will; and as is his will, so is his deed; and whatever deed he does, that he will reap. So much for the man who desires. In Hinduism there are primarily of four kinds of karma. Sanchita Karma Accumulated actions – Arrows in quiver: Sanchita Karma is the result of all karma accumulated in this life and in all other previous lives. It is the accumulation of bad karma and good karma. At this level good karma does not cancel the effect of bad karma. These karmas are yet to be resolved. This is like arrows in quiver. Aagami Karma Future Karma – Arrow is about to discharge Aagami Karma is the portion of sanchita karma that are just taken for sprouting. It is like an arrow that is ready for discharging. Gradually, if the conditions and the environment is suitable aagami karma will be converted into prarabdha Karmas. These karmas are like arrow in the bow. Praarabdha Karma Karma is about to act – Arrow is discharged and on the fly Prarabdha Karma are the part of sanchita karma, that are in the process of manifestation and to be experienced through this life. Prarabdha Karmas is like an arrow which has already left the bow. Which are on the sky and about to hit the target. Arrows just hit the target. The degree of doership is the degree of experience. The reaction to these experience creates new karma. Hindu saints have developed many meditation techniques to kill or dissolve the effect of aagami Karma. Through dream awareness one can know the subconscious mind. Subconscious mind is the store house of the aagami karma. Life provides hundreds of opportunities and challenges. It is up to us how we react to them. If our response is peaceful, and humble, the burden of aagami karma reduces. Our aware choices play an important role to guide the aagami karmas. However, stopping the effect of praarabdha karma requires real understanding of subtler aspects of yoga, spiritual power and will power. Effect of all karma can be eliminated only by Self knowledge and Om meditation. The raft of Brahman is Om. Silent Japa of Om with meditation on its meaning will help one to cross the ocean of Samsara, i. Doing good karma not necessarily immediately erase the effect of old bad karmas. However, good karma will help you in long run to erase the effect of bad karma. Good karma always act as a protection and do not allow bad-vibration to enter. Here, granthi means knots, networks or obstacles. These knots, are the link between matter and spirit. Knots enhances the sense of ego. Three knots together constitute the ignorance, and act as an wall for spiritual progress. Brahma Granthi is related to the physical body, to the world of survival, and physical pleasures. Vishnu Granthi is related to the astral body and to the world of attachment and emotional bondage. Rudra Granthi is related to the causal body and to the world of pride, ideas, visions and intuition. There is nothing else worthwhile thinking, nothing else worthwhile possessing, because nothing worthwhile exists, other than This. Therefore, O son of Kunti, perform your prescribed duties for the happiness of all, and in that way you will always remain free from bondage. Insights and Inspirations by Dr. Tattvabodha By Sri Adi Sankaracarya.

2: Theory Of Karma | Books For You

The theory of Karma is the application of the law of cause and effect to moral experience. The law of karma means that all actions good or bad, produce their consequences in the life of the individual who acts, provided they are performed with a desire to the fruits thereof.

Causes of Karma Jainism and God in Jainism In Jainism , "karma" conveys a totally different meaning from that commonly understood in Hindu philosophy and western civilization. Hence the karmas are the subtle matter surrounding the consciousness of a soul. When these two components consciousness and karma interact, we experience the life we know at present. Jain texts expound that seven tattvas truths or fundamentals constitute reality. Bandha bondage - mutual intermingling of the soul and karmas. Samvara stoppage - obstruction of the inflow of karmic matter into the soul. Nirjara gradual dissociation - separation or falling off of part of karmic matter from the soul. Each of the latter traditions, however, developed practices in basic contradiction to such belief. In addition to shrardha the ritual Hindu offerings by the son of deceased , we find among Hindus widespread adherence to the notion of divine intervention in ones fate, while Buddhists eventually came to propound such theories like boon-granting bodhisattvas, transfer of merit and like. Only Jainas have been absolutely unwilling to allow such ideas to penetrate their community, despite the fact that there must have been tremendous amount of social pressure on them to do so. Karma operates as a self-sustaining mechanism as natural universal law, without any need of an external entity to manage them. Thus, to even think evil of someone would endure a karma-bandha or an increment in bad karma. In Jain theology, a soul is released of worldly affairs as soon as it is able to emancipate from the "karma-bandha". Nirvana represents annihilation of all karmas by an individual soul and moksha represents the perfect blissful state free from all bondage. In the presence of a Tirthankara, a soul can attain Kevala Jnana omniscience and subsequently nirvana, without any need of intervention by the Tirthankara. Even the Tirthankaras themselves have to go through the stages of emancipation, for attaining that state. Jainism treats all souls equally, inasmuch as it advocates that all souls have the same potential of attaining nirvana. Only those who make effort, really attain it, but nonetheless, each soul is capable on its own to do so by gradually reducing its karma. Always present together in varying mix and degrees, these three qualities of maya bind the soul to the body and to the earth plane. Above these three qualities is the eternal time. These activities are called "karma". The underlying principle is that karma is the law that brings back the results of actions to the person performing them. This life is likened to a field in which our karma is the seed. We harvest exactly what we sow; no less, no more. This infallible law of karma holds everyone responsible for what the person is or is going to be. Based on the total sum of past karma, some feel close to the Pure Being in this life and others feel separated. Like other Indian and oriental schools of thought, the Gurbani also accepts the doctrines of karma and reincarnation as the facts of nature. Every deed is tracked by deities and spirits. Appropriate rewards or retribution follow karma, just like a shadow follows a person. In the third stage of karma doctrine development, ideas of rebirth based on karma were added. One could be reborn either as another human being or another animal, according to this belief. In the third stage, additional ideas were introduced; for example, rituals, repentance and offerings at Taoist temples were encouraged as it could alleviate Karmic burden. The Chinese term "de" or "virtue" is reserved for what might otherwise be termed "good karma" in Buddhism. Karma is understood as the source of all suffering - what Buddhism might refer to as "bad karma". This is ordinary karma. Falun Gong states that karma is the reason for suffering, and what ultimately blocks people from the truth of the universe and attaining enlightenment. Others say Matthew 5: Ownby says Falun Gong is differentiated by a "system of transmigration", though, "in which each organism is the reincarnation of a previous life form, its current form having been determined by karmic calculation of the moral qualities of the previous lives lived. They no longer met the requirements of the Fa at their given levels in the universe, and thus had to drop down. Those who fail to return will have no choice but to reincarnate , with this continuing until they amass a huge amount of karma and are destroyed. Since Li believes that "karma is the primary factor that causes sickness in people", Penny asks: Li also states that "An everyday person needs to take

medicine when he gets sick. This controversy is also referred to as the moral agency problem; [] the controversy is not unique to karma doctrine, but also found in some form in monotheistic religions. Are crimes and unjust actions due to free will, or because of forces of karma? Or, should one blame oneself for bad karma over past lives, and assume that the unjust suffering is fate? The schools of Hinduism, such as Yoga and Advaita Vedanta, that have emphasized current life over the dynamics of karma residue moving across past lives, allow free will. Not only is one affected by past karma, one creates new karma whenever one acts with intent - good or bad. If intent and act can be proven beyond reasonable doubt, new karma can be proven, and the process of justice can proceed against this new karma. The actor who kills, rapes or commits any other unjust act, must be considered as the moral agent for this new karma, and tried. If something goes wrong "such as sickness or failure at work" the individual is unclear if karma from past lives was the cause, or the sickness was caused by curable infection and the failure was caused by something correctable. As with the karma-and-free-will problem above, schools that insist on primacy of rebirths face the most controversy. Their answers to the psychological indeterminacy issue are the same as those for addressing the free will problem. This transfer is an exchange of non-physical quality just like an exchange of physical goods between two human beings. The practice of karma transfer, or even its possibility, is controversial. It defeats the ethical foundations, and dissociates the causality and ethicization in the theory of karma from the moral agent. Proponents of some Buddhist schools suggest that the concept of karma merit transfer encourages religious giving, and such transfers are not a mechanism to transfer bad karma. In Hinduism, Sraddha rites during funerals have been labelled as karma merit transfer ceremonies by a few scholars, a claim disputed by others. The problem of evil is a significant question debated in monotheistic religions with two beliefs: The problem of evil is then stated in formulations such as, "why does the omnibenevolent, omniscient and omnipotent God allow any evil and suffering to exist in the world? Relevant discussion may be found on the talk page. January Further information: Western culture , influenced by Christianity, [5] holds a notion similar to karma, as demonstrated in the phrase " what goes around comes around ". Christianity Mary Jo Meadow suggests karma is akin to "Christian notions of sin and its effects. This results in better emotional hygiene and reduced karmic impacts. Such peak experiences are hypothetically devoid of any karma nirvana or moksha. In this conception, karma was a precursor to the Neopagan law of return or Threefold Law, the idea that the beneficial or harmful effects one has on the world will return to oneself. Taimni wrote, "Karma is nothing but the Law of Cause and Effect operating in the realm of human life and bringing about adjustments between an individual and other individuals whom he has affected by his thoughts, emotions and actions.

3: Karma - Wikipedia

The Law of Karma (Action), Distinct Features of the Law of Karma, Paradox in Law, Ignorance of Law is no Excuse, What is Karma, Kriyaman Karma, Sanchit Karma, Prarabdha Karma, Once caught in Karma, never try to escape, Let Rascals rejoice now, Prarabdha (Destiny) is irrevocable and unavoidable, Method of.

The law of karma means that all actions good or bad, produce their consequences in the life of the individual who acts, provided they are performed with a desire to the fruits thereof. Now if some good or bad actions are thus found to produce certain good or bad effects in the present life, it is quite reasonable to maintain that all actions will produce their proper effects in this or another life of the individuals who act. The Law of karma is this general moral law which governs not only the life and destiny of all individuals but even the order and arrangement of the physical world. But on the psychological level the law of karma affirms the freedom of the self. Freedom is a real possibility and the individual can control his desires and direct them in a proper channel by virtue of his discrimination and reason. Life is not a meaningless accident but a continuous process. Process means change or becoming. Life consists of events and their inter-relations. In a sense the whole life is one complete event of which relations are parts or partial aspects. Change however is not mere change, it is development. It is not a mere passage or transition from one stage of being to another. The very character of life as process means that each successive step or moment of the process is modified by all that has gone before and in its turn modifies all that comes after it. This is true of all life-physical, vital and psychological. Life is governed by two principles – Desire fulfillment and Law of Karma. Desire is the most potent force in our life and early or late all our desires get fulfilled. We get whatever we desire and work for, but at the same time we have to undergo the good or evil effects of our deeds in accordance with the strict principle of retribution. This principle of retribution is known as the Law of Karma. All our voluntary acts which affect others agreeably or disagreeably are rewarded or punished in accordance with the strict law of justice or Karma. This law of karma is just and properly maintained; cosmic justice demands that there should be strict and equitable retribution in nature since there is an arrangement in it to keep balance of actions and reaction. Hence no one can escape or evade the good or evil consequences of his deeds accruing to him. If he does not meet the consequence in life here and now, he can meet in some other life, for life is vast and varied. The ego also does not die out completely. The doer of the deeds does never vanish into nothingness. There would be chaos and rule of injustice in the universe, if one were to cease to exist without having undergone the consequences of his deeds. Death is only a change in our life; it shuts the physical world from us and awakens us into a subtler world. Why are we drawn to this physical world? It is because we have entertained many desires connected with this world which still remain to be fulfilled, and because we have to undergo the consequences of the deeds done in our previous lives on this plane. Our desires and our record of deeds bring us back to the physical plane. Life here presupposes a life there to account for the inequalities of circumstances. Pre-existence and post-existence are implied in the law of Karma. Rebirth or reincarnation is not only a postulate, but a fact. Some of the Western thinkers of modern times like Shirley have appreciated these two doctrines of Karma and reincarnation as worthy of acceptance. The law of Karma proclaims that we get what we give, we reap what we sow. Man has power to act but his power ends with the act committed. The effect of the act cannot be altered, annulled or escaped. The theory of Karma is the application of the law of cause and effect to moral experience. Fatalism or determination is a misrepresentation of the theory of Karma. It can be overcome by efforts of this life, if they are sufficiently strong, just as the course of old habits can be counteracted by the cultivation of new and opposite habits. Not in action but in desire, not in action but in attachment to its fruit lies the binding force of karma. An action is performed with a desire to enjoy its fruits, the soul is expectant and nature replies to it, it has demanded and nature awards. So every cause is bound to its effect, every action to its fruit, and desire is the cord that links them together. If this could be cut as under the connection would cease and when all the bonds of the heart are broken then the soul is free. The wheel of cause and effect may continue to turn but the soul remains unaffected. Our desires are innumerable and unlimited. Many of them conflict with each other. We have to choose some and reject others. Man is a rational

being and is endowed with a power of discrimination and control; with the help of this power he should bring about an order in the realm of desires. Some of them are for enjoyment of the pleasures of the world while others are for moral perfection and spiritual freedom. Indian thinkers realized that the whole of human life should not be dedicated to pursuit of wealth and pleasure, for the real man, the spirit within becomes atrophied by them alone. The Kathopanishad classified all the desires under two heads namely, the preya, pleasant ones and the shreya, good ones. The Upanishad emphasized that the latter should be preferred to the former. The Indian thinkers did not altogether connive at the accumulation of wealth and enjoyments of pleasure, for they knew that acquisitiveness and sex were very powerful drives of man. But they also knew that unbridled enjoyment of sensual pleasures would lead to bodily exhaustion, disease and social inharmony. Hence they have to be guided and controlled by Dharma, that is, by righteous means and moral principles such as truth, honesty, self-control, fellow feeling and moderation. The Indian thinkers knew that the law of Karma is at the bottom of law of Moral order, a law that makes for regularity and righteousness and works in all times and climes. This inviolable moral order is termed Rita in the Veda. This idea gradually shaped itself into the Mimamsa concept of Apurva, the law that guarantees the future enjoyment of the fruits of rituals performed now; into the Nyaya-Vaisesika theory of adrashta the unseen principle which sways over the material atoms and brings about subjects and events in accordance with moral principles; into the theory of dependent origination or pratitya samutpada of Buddhism and finally into the general concept of Karma accepted by all Indian systems. The law of Karma works ingeniously in the building up of the human individual. The mental images he generates will be mostly of the form of passion and hence the psychic images will be violent and short lived rather than strong and far-reaching. According to the composition of the mental images, steady and sustained thought will form. Each individual has his own consciousness crowded with these mental images, and all these mental images he carries away with him when he passes through death into the other planes. Mental images which have been constantly repeated with aspiration become tendencies of thought-grooves into which mental energy runs easily and readily. Hence is the importance of not letting the mind drift aimlessly and many insignificant objects idly creating trivial forms and letting them dwell in the mind. These will persist and form channels for future outpourings of mental force which will be led to meander about on low levels, running into the accustomed grooves as the paths of least resistance. The mental images stored up by the memory as the experiences through which the individual has passed during his earthly-life, will also have to be worked on by individual. The individual during his successive earth-lives is constantly led by desire to rush after some attractive object and in his pursuit he dashes himself against Law and falls bruised. Many such experiences teach that gratification sought against Law are but series of pain, and the memory of past experiences asserts itself as conscience. It cries aloud its forbiddance when the astral body would carry the individual into enjoyment which is determined to the higher pursuits of the soul. Here the will to obey sets the individual in line with the Divine Will on the higher planes, gives him the joy of fuller knowledge of God in nature, of self conscious accord with the law of life and self-conscious co-operation in the work of evolution. Thus the Law of Karma, working with mental images, transforms aspirations and desires into capacities, repeated thoughts into tendencies, will to perform into actions, sound experiences into wisdom and painful experiences into conscience. The Law of Karma, that works in all its might on the physical, mental and moral planes, ceases to be all-powerful on the spiritual plane. On the religious level, Karma loses its might and assumes an attitude of surrender to God. Mukti or spiritual freedom would be impossible if divine justice functioned through mathematical rigour of the law of Karma. Religion therefore requires that the legal concept of Karma should be transformed into the religious concept of Kripa. Kripa or the grace of God transfigures the rigorous law of Karma and becomes the redemptive principle of religion. From this point of view even the law of retribution has redemption as its inner motive, for the law of retribution does not inspire any hope of Mukti or salvation, while the law of redemption leads to salvation. The dualism between karma and kripa cannot be overcome by mere ethics or ethical religion. The seriousness of the moral consciousness and the reality of the sinfulness of sin fail to bring out the spontaneity and freedom of the divine life. This defect is removed by the loving nature of God who is the ruler as well as the redeemer. The individual soul achieves his spiritual freedom by immediate contact with God. The whole discussion of the theory of Karma, in its last analysis,

amounts to this that Karma is the result of knowledge, that it is the spontaneous expression of real understanding. By knowledge is meant the appreciation of the truth that God is the all-doer, without this appreciation no Karma, no moral activity is worth recognizing. Those who hold that Karma is prior to knowledge on the supposition that it gives purity of mind labour under the false sense of agency. It is the possession of knowledge that makes out morally pure. The thought of individual doership is a case of illusion for God is the all-doer. The appreciation of the all-doership of God does not make an individual inactive but makes him full of activity. Hence to think that an individual is the doer is to arrest activity. Karma or activity of the individual becomes free and spontaneous only when he realizes that it is the supreme energy which works through him. This does not negate the individual, only negates the illusion of personal doership which restricts the range of activity. There are some Existentialists who separate essence from human existence and assert that there is no God and no objective value. But it is difficult to realize how and to whom I am still responsible especially when there is no standing I to bear the burden. It is good to be reminded that in our real existence we enjoy an inner subjective Being, call it God or Truth which in its depth cannot be reached or represented by any generality.

4: The Theory of Karma - Shivayoga

Understand more about karma and get a free book. You will find answers to the above questions and gain additional insights via the book titled "Science of Karma." Many interesting facts of becoming free from Karmic bonds have been revealed in this book. You will gradually unveil more life-changing secrets.

The theory of Karma is a fundamental doctrine in Buddhism. This belief was prevalent in India before the advent of the Buddha. Nevertheless, it was the Buddha who explained and formulated this doctrine in the complete form in which we have it today. What is the cause of the inequality that exists among mankind? Why should one person be brought up in the lap of luxury, endowed with fine mental, moral and physical qualities, and another in absolute poverty, steeped in misery? Why should one person be a mental prodigy, and another an idiot? Why should one person be born with saintly characteristics and another with criminal tendencies? Why should some be linguistic, artistic, mathematically inclined, or musical from the very cradle? Why should others be congenitally blind, deaf, or deformed? Why should some be blessed, and others cursed from their births? Either this inequality of mankind has a cause, or it is purely accidental. No sensible person would think of attributing this unevenness, this inequality, and this diversity to blind chance or pure accident. In this world nothing happens to a person that he does not for some reason or other deserve. Usually, men of ordinary intellect cannot comprehend the actual reason or reasons. The definite invisible cause or causes of the visible effect is not necessarily confined to the present life, they may be traced to a proximate or remote past birth. According to Buddhism, this inequality is due not only to heredity, environment, "nature and nurture", but also to Karma. In other words, it is the result of our own past actions and our own present doings. We ourselves are responsible for our own happiness and misery. We create our own Heaven. We create our own Hell. We are the architects of our own fate. Perplexed by the seemingly inexplicable, apparent disparity that existed among humanity, a young truth-seeker approached the Buddha and questioned him regarding this intricate problem of inequality: It is Karma that differentiates beings into low and high states. Certainly we are born with hereditary characteristics. At the same time we possess certain innate abilities that science cannot adequately account for. To our parents we are indebted for the gross sperm and ovum that form the nucleus of this so-called being. They remain dormant within each parent until this potential germinal compound is vitalised by the karmic energy needed for the production of the foetus. Karma is therefore the indispensable conceptive cause of this being. The accumulated karmic tendencies, inherited in the course of previous lives, at times play a far greater role than the hereditary parental cells and genes in the formation of both physical and mental characteristics. The Buddha, for instance, inherited, like every other person, the reproductive cells and genes from his parents. But physically, morally and intellectually there was none comparable to him in his long line of Royal ancestors. He was certainly a superman, an extraordinary creation of his own Karma. According to the Lakkhana Sutta of Digha Nikaya, the Buddha inherited exceptional features, such as the 32 major marks, as the result of his past meritorious deeds. The ethical reason for acquiring each physical feature is clearly explained in the Sutta. Depending on the difference in Karma appears the difference in the individual features of beings as beautiful and ugly, high-born or low born, well-built or deformed. Depending on the difference in Karma appears the difference in worldly conditions of beings, such as gain and loss, and disgrace, blame and praise, happiness and misery. Although Buddhism attributes this variation to Karma, as being the chief cause among a variety, it does not, however, assert that everything is due to Karma. The law of Karma, important as it is, is only one of the twenty-four conditions described in Buddhist Philosophy. Refuting the erroneous view that "whatsoever fortune or misfortune experienced is all due to some previous action", the Buddha said: Thus, for those who fall back on the former deeds as the essential reason, there is neither the desire to do, nor effort to do, nor necessity to do this deed, or abstain from this deed. If the present life is totally conditioned or wholly controlled by our past actions, then certainly Karma is tantamount to fatalism or determinism or predestination. If this were true, free will would be an absurdity. Life would be purely mechanistic, not much different from a machine. The only difference lies in the two words God and Karma. One could easily be substituted for the other, because the ultimate operation of both forces would be identical. Such a fatalistic

doctrine is not the Buddhist law of Karma. According to Buddhism, there are five orders or processes niyama which operate in the physical and mental realms. Utu Niyama - physical inorganic order, e. The unerring order of seasons, characteristic seasonal changes and events, causes of winds and rains, nature of heat, etc. Bija Niyama - order of germs and seeds physical organic order, e. The scientific theory of cells and genes and the physical similarity of twins may be ascribed to this order. Karma Niyama - order of act and result, e. As surely as water seeks its own level so does Karma, given opportunity, produce its inevitable result, not in the form of a reward or punishment but as an innate sequence. This sequence of deed and effect is as natural and necessary as the way of the sun and the moon. Dhamma Niyama - order of the norm, e. Gravitation and other similar laws of nature. The natural reason for being good and so forth, may be included in this group. Citta Niyama - order of mind or psychic law, e. Every mental or physical phenomenon could be explained by these all-embracing five orders or processes which are laws in themselves. Karma as such is only one of these five orders. Like all other natural laws they demand no lawgiver. Of these five, the physical inorganic order and the order of the norm are more or less mechanistic, though they can be controlled to some extent by human ingenuity and the power of mind. For example, fire normally burns, and extreme cold freezes, but man has walked scatheless over fire and meditated naked on Himalayan snows; horticulturists have worked marvels with flowers and fruits; Yogis have performed levitation. Psychic law is equally mechanistic, but Buddhist training aims at control of mind, which is possible by right understanding and skilful volition. Karma law operates quite automatically and, when the Karma is powerful, man cannot interfere with its inexorable result though he may desire to do so; but here also right understanding and skilful volition can accomplish much and mould the future. The Buddhist aims at the final destruction of all Karma. The Pali term Karma literally means action or doing. Any kind of intentional action whether mental, verbal, or physical, is regarded as Karma. It covers all that is included in the phrase "thought, word and deed". Generally speaking, all good and bad action constitutes Karma. In its ultimate sense Karma means all moral and immoral volition. Involuntary, unintentional or unconscious actions, though technically deeds, do not constitute Karma, because volition, the most important factor in determining Karma, is absent. Having willed one acts by body, speech, and thought. The exception made in their case is because they are delivered from both good and evil; they have eradicated ignorance and craving, the roots of Karma. This does not mean that the Buddha and Arahantas are passive. They are tirelessly active in working for the real well being and happiness of all. Their deeds ordinarily accepted as good or moral, lack creative power as regards themselves. Karma does not necessarily mean past actions. It embraces both past and present deeds. Hence in one sense, we are the result of what we were; we will be the result of what we are. In another sense, it should be added, we are not totally the result of what we were; we will not absolutely be the result of what we are. The present is no doubt the offspring of the past and is the present of the future, but the present is not always a true index of either the past or the future; so complex is the working of Karma. It is this doctrine of Karma that the mother teaches her child when she says "Be good and you will be happy and we will love you; but if you are bad, you will be unhappy and we will not love you. Karma and Vipaka Karma is action, and Vipaka, fruit or result, is its reaction. Just as every object is accompanied by a shadow, even so every volitional activity is inevitably accompanied by its due effect. Karma is like potential seed: Strictly speaking, both Karma and Vipaka pertain to the mind. As Karma is mental so Vipaka is mental of the mind. It is experienced as happiness, bliss, unhappiness or misery, according to the nature of the Karma seed. As we sow, we reap somewhere and sometime, in his life or in a future birth. What we reap today is what we have sown either in the present or in the past. The Samyutta Nikaya states: Happiness and misery, which are the common lot of humanity, are the inevitable effects of causes. From a Buddhist point of view, they are not rewards and punishments, assigned by a supernatural, omniscient ruling power to a soul that has done good or evil. Buddhism, which emphatically denies such an Almighty, All merciful God-Creator and an arbitrarily created immortal soul, believes in natural law and justice which cannot be suspended by either an Almighty God or an All-compassionate Buddha. According to this natural law, acts bear their own rewards and punishments to the individual doer whether human justice finds out or not. There are some who criticise thus: He is born rich on account of his good Karma. So, be satisfied with your humble lot; but do good to be rich in your next life.

5: Theory of Karma by Hirabhai Thakkar

*On the Theory of Karma [R.S. Sethi] on www.enganchecubano.com *FREE* shipping on qualifying offers. The theory of karma harps on the Newtonian principle that every action produces an equal and opposite reaction.*

A similar term is karmavipaka, the "maturation" [9] or "cooking" [10] of karma: Karma and karmaphala are fundamental concepts in Buddhism. It is a beginningless and ever-ongoing process. Hereby the ongoing process of rebirth is stopped. Karma[edit] The cycle of rebirth is determined by karma, [15] literally "action". Intention cetana I tell you, is kamma. Actions, then, must be intentional if they are to generate karmic fruits. Right view and Parable of the Poisoned Arrow The real importance of the doctrine of karma and its fruits lies in the recognition of the urgency to put a stop to the whole process. Anatta and moral responsibility According to the Buddhist tradition, the Buddha gained full and complete insight into the workings of karma at the time of his enlightenment. The Sammyutta Nikaya makes a basic distinction between past karma P. Karma in the early canon is also threefold: Development of Karma in Buddhism Various Buddhist philosophical schools developed within Buddhism, giving various interpretations regarding more refined points of karma. Early Indian Buddhism[edit] Origins[edit] The concept of karma originated in the Vedic religion , where it was related to the performance of rituals [82] or the investment in good deeds [83] to ensure the entrance to heaven after death, [82] [83] while other persons go to the underworld. Pre-sectarian Buddhism The concept of karma may have been of minor importance in early Buddhism. The doctrine of karma met these exigencies, and in time it became an important soteriological aim in its own right. This possession itself is momentary, but continually reproduces a similar possession in the succeeding instant, even though the original act lies in the past. Through such continual regeneration, the act is "possessed" until the actualization of the result. Good and bad deeds performed are thus said to leave "seeds" or traces of disposition that will come to fruition. The rebirths of bodhisattvas after the seventh stage S. If the act lasted till the time of ripening, the act would be eternal. If the act were terminated, how could the terminated produce a fruit? Karma in Tibetan Buddhism In Tibetan Buddhism, the teachings on karma belong to the preliminary teachings, that turn the mind towards the Buddhist dharma. Otherwise, loving others, receives love; whereas; people with closed hearts may be prevented from happiness. East Asian traditions[edit] This section uncritically uses texts from within a religion or faith system without referring to secondary sources that critically analyze them. Please help improve this article by adding references to reliable secondary sources , with multiple points of view. The story of the koan is about an ancient Zen teacher whose answer to a question presents a wrong view about karma by saying that the person who has a foundation in cultivating the great practice "does not fall into cause and effect. He is then able to appear as a human and ask the same question to Zen teacher Baizhang, who answers, "He is not in the dark about cause and effect. The Zen perspective avoids the duality of asserting that an enlightened person is either subject to or free from the law of karma and that the key is not being ignorant about karma. The traditional import of the karmic conditioning process, however, is primarily ethical and soteriologicalâ€”actions condition circumstances in this and future lives. These proposals fall under the rubric of Buddhist modernism. Wright, a scholar specializing in Zen Buddhism, has proposed that the doctrine be reformulated for modern people, "separated from elements of supernatural thinking," so that karma is asserted to condition only personal qualities and dispositions rather than rebirth and external occurrences. It is time for modern Buddhists and modern Buddhism to outgrow it" by revising or discarding the teachings on karma.

6: Jainism Resource Center - Articles

This book, the Theory of Karman in Indian Thought, outlines how the different schools have worked with the problem of Karma from the Upanishads, the Tantric sects to the ancient Jain scholars. The Jainas for instance call for the extinction of karma as essential to the attainment of salvation.

Karma, as a word, has been used very loosely. The karma meaning in Sanskrit is to perform a deed or action. It includes actions that we do, not only through our body, but also through speech and mind. Some have referred to karma meaning an echo of the past and also say it creates the future. Karma A brief video in which Pujya Niruma explains the unique science of how karma our actions of entire life is bound. Would you be surprised if you learned that? The reason for continuing in the cycle of birth and death is Karma. The experiences of pain and pleasure are the results of Karma that has been charged or collected in the past life. One negative deed does NOT get offset by another positive deed; both will deliver their results individually. After attaining the knowledge of Self, you can be engaged in normal activities, stay in a blissful state, not bind any karma meaning, you will attain full enlightenment eventually. One attains final liberation moksha only when all Karmas are destroyed. Revered Dadashri, through very simple language, gives us the following key understandings on the theory of Karma: Fruits of Karma are not punishment or retribution, but simply, consequences of our inner intents. The seeds of Karma are sown in the past life and give their fruits in this life. Who gives the fruits of these Karmas? Karma meaning that it ripens into our experiences when the appropriate conditions come together. The key reasons for charging of Karma are the inner intent behind the action and ignorance of the Self. If you have any questions or are looking for solutions to any problems, we can guide you. Please send us an email and we will get back as soon as possible. We are our own Karmic projection We are our own Karmic projection: For endless lives, one has been responsible, wholly and solely. A lot of people recognize that whatever they experience is their own projection. As a result, they try to change that projection, but are unsuccessful. This is because the projection is not solely in their hands. Talks about changing the projection are correct, but does one have the independent ability to do so? Yes, one does, however, only to a limited extent. The major portion of this control is not in your hands. Only after attaining the true knowledge of Self, does one become independent; but until then, it is not quite so. If this is the case, then? How do I use this knowledge to achieve my goals? Can I purify or unwind negative imprints of Karma before they come into fruition? Can I continue doing my normal activities, not bind new Karmas, and yet be able to experience the blissful state of the Self? Is there an easy and practical way to liberate myself from karmic bondages from endless past lives? Understand more about karma and get a free book. You will gradually unveil more life-changing secrets. You will also learn about the different kinds of Karma and techniques to unwind past Karma, wash away negativity and experience inner peace in this life. To obtain a free copy, click here. Get started on this spiritual journey to eternal bliss Understanding the theory of Karma will help to understand its science and mechanism. But the Question would remain: How to get started on this journey towards liberation? The essential step to get started on this spiritual journey to eternal bliss is to discover your True Self by attending the Gnan Vidhi, a 2-hour scientific process of Self-Realization. This happens when the Gnani Purush makes you aware of your own True Self. After that, new karmas do not bind and old karmas continue to discharge. When all the karmas have discharged, you will attain final liberation. It has to be experienced to be believed! To watch the experiences of some of those who have been through the process of Self Realization, click here.

7: Karma Meaning | Karma Definition |What is Karma | What Does Karma Mean

Theory of Karma. The "Theory of Karma" is a major belief in Hinduism, Ayyavazhi, Sikhism, Buddhism, and Jainism. All living creatures are responsible for their karma - their actions and the effects of their actions. Karma is the law of moral causation. The theory of Karma is a fundamental doctrine in Buddhism.

Theory of Karma By Anop R. Vora Jain religion is one of the ancient religions of India and has a lot of material devoted to the theory of karma in its holy scriptures just as some of the other religions do. I hope that the people belonging to faiths other than Jainism would find some ideas in this article close to those preached by their own saints and consider using them in their daily lives. Several eastern religions have expressed the same idea in different ways. In any case, I think this simple saying contains the essence of human wisdom. And it is the same cause and effect relationship on which the scientific and technological world is based. The question then is: If the cause and effect relationship is so powerful in the material world we live in, why should it not be just as powerful in the spiritual world? The literal meaning of the Sanskrit word Karma is deeds, including thoughts and words. However, according to Jainism, Karmas are invisible, fine particles of matter prevailing all around us just like the air particles. Our souls attract these karmas through activities related to mind, body and speech. This means every time we get angry, we attract karmas, every time we kill some one, we attract karmas, every time we deceive someone or become greedy, we attract karmas. These karmas form layers upon layers over our souls and keep us from realizing our true potential. As the theory goes, the true nature of soul is pure, crystal clear and full of true knowledge. However the karmas keep the soul away from the truth and make it go through the cycles of birth and death. A worldly soul remains under uncertain condition- at one moment it gets closer to the truth, the next moment it starts doubting it. Strength and duration of the Karmic bonds layers: The strength and duration of karmic bonds are very much dependent on the intensity of our passions kashayas. In other words, our motives at the time of performing any good or bad acts determine the strength and duration of the bondage of karma. Thus motive counts a lot in Jainism: For example, a person killing a deer intentionally is producing a karmic bond much stronger than a person killing insects unintentionally while walking. Both involve an act of killing but the impact is substantially different with regard to the acquisition of karma. There are 8 different types of Karmas: This karma prevents the soul from acquiring true knowledge and keeps us ignorant just as a blindfold keeps us from seeing. How can we improve our lot unless we know what we are? Darshan means faith or perception. This karma prevents us from having a rational, common-sense approach towards our lives and surroundings. This karma makes us experience either the sweetness of physical happiness or the bitterness of misery. This karma, like too much alcohol, confuses all the human faculties and makes us forget what is right and what is wrong. It makes the souls bewildered and perplexed. This karma determines the life spans of all living beings. This karma determines the looks, skin, form etc. This karma determines the family and status of our birth. This karma prevents us from doing a good deed or undoing a bad action when there is a desire to do it. For example, we may want to give donation to a charity but this karma might put obstacles in our path and stop us from doing so. The Jain system has further sub-divided these eight karmas into sub classes designed to account for almost every conceivable experience that a living being could have in a life time. All interactions between the worldly souls and other entities of the world are guided by these karmas. This is true of humans as well as other living beings. The same rules apply to all worldly souls. These karmas keep us trapped in the cycles of birth and death, happiness and unhappiness. Is there a way out? Jain religion is proactive in this area. The solution lies in following this two step process: 1. Stopping Samvar and 2. Shedding Nirjara Samvar means stopping the inflow of karmas, Nirjara means getting rid of the past karmas with the practice of these virtues: Non-violence Ahimsa , Truth Satya , Non-stealing Achaura , Purity of body, mind and spirit Brahmacharya , and Non-possessiveness Aparigrah and by using self-restraint and discipline in daily lives. Is there anyway to validate this theory? Since the subject falls in the area of spiritualism, the validity is rather difficult. We can only observe some concrete examples in day-to-living and establish some connection between cause and effect: Looking at two extreme examples: However direct correlation between evil deeds and agony or the

direct opposite of it within the same life span is difficult to establish in many cases. If we believe in the life after death and believe that every one has to pay a price for his evil deeds either now or later, then karma theory holds good nicely. The theory does not seem to contradict our common sense; each person has to decide for himself and understand the real meaning of karma theory through study and experience. If the Cause and effect holds good in our daily material lives, then the theory of karma must hold good in our spiritual lives. Motives count a lot in Jainism. Hence the very heavy emphasis on pure thoughts in this religion. They can be stopped by good conduct and proper mental activity. The karmic accounts can be settled by practicing the virtues of truth, non-violence, austerity, discipline and self sacrifice.

8: Theory of Karman in Indian Thought PDF e-book on Karma

Karma is a spiritual law. It is equivalent to Newton's Third Law of Physics, "For every action there is an equal and opposite reaction." In Sanskrit the word karma means "actions" or "deeds." Good karma brings good result and bad karma brings bad result. That is the basic karma theory.

9: Theory of Karma

What is Karma F or every action you take there will be a reaction in the future. This is the law of Karma. Whatever activity we do, good or bad, brings us good or bad reactions.

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