



## **A Comparative Study of Jainism and Vedant Darshan in Aspects of Karma Yoga.**

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### **Abstract**

The word Karma is derived from the Sanskrit word "Kri" meaning to do; all actions are Karma. This word also means the effects of actions. All actions have consequences, and the word "Karma" is derived from the Sanskrit word "Kri," which means action. This phrase also refers to an action's results. The karma principle is easy because of the third law of motion in physical sciences such that every action has an equal and opposite reaction given by scientists Newton. In this research paper types of karma is explained in context of Jainism and Vedanta Darshan . In Jain philosophy there are harming and non harming Karma whereas in Hindu Philosophy there is vihit karma (prescribed by scriptures) and nishiddh karma (forbidden by scriptures).

**Keywords:** Karma Yoga, Jainism, Vedanta Darshan, Yoga.

### **Introduction**

#### ***Karma According To Jainism***

There are other various classification of Jain philosophy. They are harming (ghātiyā) and non harming karmas (aghātiyā) Gyanavaran karma, Darshanavaran karma, Mōhaniya karma, Ayu Karma, Nam Karma, Antaraya Karma Vedaniya Karma and Gōtra Karma. Ghātiyā Karma is divided into Vedaniya karma , Ayu Karma , Nama karma and Gōtra Karma. Whereas aghātiyā karma is divided into Gyanavaran karma, Darshanavaran karma, Mōhaniya karma and Antaraya

Firstly, there is Gyanavaran Karma. Many of the karmas we carry out improve our agyan, or ignorance, by adding a blinding layer to our gyan, or wisdom. These are the karmas that cause us to become uninformed and lose our wisdom. We may observe that not every living thing in the world has an equal capacity for knowing. The cause is that each person completed various levels of Gyanavaran karmas in their previous life. For individuals who have committed more Gyanavaran karmas in prior lives, God bestows less wisdom. They possess a greater capacity for ignorance. On the other side, God bestows knowledge to individuals who have committed fewer Gyanavaran karmas in previous lifetimes. Their ignorance is lower since their Gyanavaran Karma is less blinding. Gyanavaran karmas more or less determine the extent of our knowledge, yet this category of karma cannot aid us in acquiring the Gyan that bestows Moksha. There is no other method for such gyan outside yoga sadhana.

Darshanavaran Karma is the second category. We are made to see deception through delusion by this kind of Karma. We are unable to see the truth when we are deluded. For instance, we might mistake a rope that is laying on the path when we are travelling in the dark for a snake. Although it is actually a rope, we gave it the appearance of a snake because we couldn't tell what it really was. It is known as Bhranti Darshan to establish the false identity of a snake in a rope. We carry out Darshanavaran karmas throughout our lives, and the quantity of these acts decides how much delusion will influence our intellect in the next incarnation.

The third category is called Mōhaniya Karma. We all have a greater or lesser degree of affinity to the world. We can obtain Mōksh if we can unite as one without attachment. But because of our devotion, we continue to be bound to Samsar, which is a worldly form of servitude. Karmas Mōhaniya bind us to the outside world. All the karmas we may have committed in this life out of a desire for the things of this world or an attraction to their pleasures are Mōhaniya karmas. Our attraction to the world will be proportional to the Mōhaniya karmas we committed as the result of such karmas in the afterlife. As a result, our attraction to the world will increase if we have performed more Mōhaniya karmas and decrease if we have performed less Mōhaniya karmas. Everyone should be able to comprehend what the Scriptures say about this issue, but many people don't care what the Scriptures say or how they can get better. Additionally, they are unaffected by the teachings of the scriptures because they committed numerous Mohaniya karmas in previous lifetimes.

Ayu Karma is the fourth classification. Ayu represents age. The length of our lives in the next world is influenced by a variety of karmas. Not all karmas act in this way. We do say, "May you live to be a hundred," even if not everyone does. People can live longer than even a hundred years, but they can also live shorter lives. Why are there variations in the maximum ages at which humans can live? It's not because God gives forth different amounts of grace. The karmas we committed in our previous life determine our age.

The fifth division is known As Nām Karma. The species name is indicated here by “Nām.” We all have a name and a form. Personal names and forms are only found in people. While other living things also have shape, we do not know if they can identify one another by name. Our pet dogs and cattle, for instance, do occasionally get names. These two traits, species name and form, are present in every gross body. The species into which we shall be born in the future life depends on the Nam karmas we commit in the current life.

The Gótra Karma category is the sixth one. These decide what our “Gótra” will be in the hereafter. “Gótra” means “lineage.” In India, our past lives’ karma will therefore determine whether we are born a Brahmin, Kshatriya, Vaishya, or Sudra in the next. It may be necessary for us to be born into a mixed lineage if our Gótra karmas have not been good. Gótra karmas serve as the foundation for our social gradations. No matter how much we work to eliminate these differences, the idea of achieving lineage according to karmas will always exist. This principle won’t disappear just because we don’t think it exists. This will endure because it is scientific. All of Karma’s laws are eternal and unalterable.

Vedaniya Karma (Feeling Relating to Karma) refers to the karmas that cause us to feel happiness, pain, or both in this life. These fall into one of two categories: (1) Pleasure-related (Shätā Vedaniya) Karma: – Pleasure-pertaining (Shätā Vedaniya) Karma refers to Karma that is connected to happiness or pleasure. Pain-Relating Karma (Ashätā Vedaniya): Pain Pertaining (Ashätā Vedaniya) Karma refers to Karma that is related to resentment, dissatisfaction, or pain. This karma can be compared to a razor-sharp blade or dagger coated in honey, which tastes pleasant but also has the potential to cut or hurt the tongue. Pain Pertaining (Ashätā Vedaniya) Karma is obtained through inflicting pain on others, tormenting them, killing them, making them anxious, and generally making their lives unpleasant. To collect Pleasure Pertaining (Shätā Vedaniya) Karma, one must be compassionate toward all living things, refrain from harming others, make them happy, assist them, provide them with security and tranquilly, and share with and comfort them.

### ***The Antaraya Karma***

The five ways that Antaraya-karma impedes the jiva’s energy (virya) are as follows:

Dana Antaraya-karma makes it difficult to give alms. When it is in operation, even though there is someone deserving of the present, a person who understands the value of giving and has something to share is unable to do it.

Receiving is hampered by labha Antaraya-karma. Even though a nice provider and an acceptable gift are there when it is in operation, a person cannot accept a gift.

Bhoga Antaraya-karma prevents one from fully appreciating something that can only be consumed once (such as eating drinking).

Upabhoga Antaraya-karma prevents one from enjoying anything that can be utilised repeatedly (such as a dwelling, clothing, women).

The willpower is hampered by virya Antaraya-karma. Even a strong, mature man cannot bend a blade of grass when it is in operation.

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## **Karma According To Vedanta Darshan**

Everything we have ever done, spoken, thought, or caused has been karma, as is everything we are thinking, saying, or doing right now. Vedant Darshan texts categorise karma into three categories.

Prarabdha, sanchita, and kriyamana or agami are the three types of karma. Agami karma is the outcome of current choices and acts, whereas Prarabdha karma is experienced via the current body and is only a portion of sanchita karma, which is the sum of one's past karmas.

### ***Sanchit Karma***

Sanchit karmas are all the karma that a person has committed in this life as well as all of his previous lives, up until the very end, and whose consequences have not yet manifested. Sanchit karmas have a significant impact on a person's personality, intellect, and mentality. A person is motivated to carry out Sattvic, Rajasic, or Tamasic deeds in this life. Good Sattvic activities are motivated by Sattvic Sanchit karmas, while bad ones to bad action. Sanchit Karma are Like an arrow fired from an archer’s bow, Once the arrow has exited the bow, the archer has no control over it. A Karma that has been performed once turns into a Sanchit Karma; the performer no longer has any control over it and will eventually have to deal with its consequences.

### ***Prarabdha Karma***

Prarabdha karmas are those Sanchit karmas that must be performed during this life. They are all part of the collection of Sanchit karmas. No one’s current life comes to an end without their experiencing the consequences of their past lives. As long as Sanchit karmas are in balance and the soul must continue to take birth in diverse species to experience their fruit, Prarabdha karmas continue to generate life after life. Prarabdha Karma continues to follow the person until all of its consequences have been experienced. Even death does not arrive until Prarabdha Karma has been completed.

### ***Kriyamana Karma***

Kriyaman Karma refers to the Karma that is currently being performed and is currently in progress. As soon as it is entirely accomplished, it enters the Sanchit karmas storage. The subsequent Kriyaman Karma is the one that begins. When that is finished, it too turns into Sanchit Karma. In this way, karma

continues to flow through man's life in an infinite cycle, and ever fresh Kriyaman karmas continue to form. Purushartha, or endeavour, is the continual performance of fresh Kriyaman karmas. Man continues to undergo new Purushartha in addition to the rewards of Prarabdha Karma.

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### Conclusion:

The concept of Karma was found in Rigveda. Various aspects of Karma is described in Indian philosophy. Karma According to fruits, Vedanta darshan, Patanjali Yogasutra, Isha Upanishad, Bhagavad Gita and various yoga Upanishad. There are some research done in comparison of karma yoga in context of Buddhism. . Psychologists are attempting to understand the circumstances and elements that contribute to a happy and fulfilling existence. The goal of one paper is to better comprehend the Karma Yoga path and the behavioural practises that it entails in order to help people find work and a fulfilling life. The Bhagavad Gita is actually replete with guidance on the philosophy of cause and effect, holding the doer accountable for the results of his actions. The Gita does not exonerate anyone of the repercussions resulting from the discharge of their tasks, even though it counsels detachment from the avarice of selfish gains in carrying out one's accepted duty.

We discovered that a non-attached (Anasakt) guy is someone who not only appreciates his health but also enjoys his existence in order to talk about the impact of karma on health. He enjoys a blissful life of inner fulfilment. Future studies on Karma-Yoga might try to gather information from various sources and at various times. Last but not least, Karma-Yoga is applicable everywhere.(Gandhi 1980).

According to Mulla and Krishnan (2006), Karma-Yoga had a good relationship with responsibility and life happiness. Adhia et al. (2010a, 2010b) deduced from an experiment that interventions involving the yoga way of life (which included lectures on Karma-Yoga) resulted in an improvement in emotional intelligence and a significantly lower rate of job burnout in people. Similar to this, Waelde, Thompson, and Gallagher-Thompson (2004) found that exposing the family carers of dementia patients to a yoga meditation programme resulted in a significant reduction in their levels of despair and anxiety while increasing their perceived self-efficacy. Additionally, spirituality in the workplace has been linked to improved worker attitudes (Kolodinsky, Giacalone, & Jurkiewicz, 2008; Milliman, Czaplewski, & Ferguson, 2003; Pawar, 2009; Rego & Cunha, 2008).

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