

Quintessence of Karma and Rebirth in Bhagawat Geeta in Comparison with Buddhism and Jainism

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Abstract

Rebirth is clearly associated with the doctrine of Karma and the two are basic presuppositions of Indian thought and also considered to be postulate of Indian Philosophy. Rebirth is a corollary of the principle of Karma. Study of the doctrine of Karma and transmigration reveals that karma is at the root of the cycle of birth and death in Samsara. All the Indian religions believe in the concept of karma and its connections with next birth. Hinduism, Buddhism, Sikhism, and Jainism all believe in karma and its doctrine is common to most of the philosophical systems of Indian thought. The Bhagavad Geeta describes special mention in this connection. Thoughts and actions react upon the individual soul according to whether the motive is constructive or destructive. By successful reincarnations, the Buddhistic wheel can be transformed into an ascending spiral. In Jainism Karma is conceived as something essential materials which get attached to the soul just as dust get attached to the cloth. Hence the highest goal of Jainistic philosophy is to get rid of all old Karmas and stop influx of any new Karma . Bible also says: “As you sow , so shall you reap” In Bhagavad Geeta we get analogical descriptions about karma and rebirth. Rebirth is conditioned by the karmas of previous lives good karmas will yield a happier birth , bad karmas will produce one which is unhappy . The theory of karma is thus linked to that of rebirth .

Keywords : Karma, rebirth, Geeta, Buddhism, Jainism .

While notions of karma and rebirth are present in various times and places, this discussion will focus on religious and philosophical positions usually associated with Hindu, Jain, and Buddhist perspectives.

Man is conditioned being subject to the law of causation and cycle of birth and death . The karma accumulated determines its existence for the next life . The root cause of binding karma is desire as propagated by Buddhism and Jainism, and so by Hinduism . But its' cessation leads to liberations of soul. Another problem with 'Vibhu' theory of Hindu doctrine has some difficulty in explaining the limitations has some difficulty in explaining the limitations of soul's experience. If the soul is in fact at all the time everywhere , how does it come to undergo the experience of only one individual being at a time ??? How karma is connected with rebirth? What is the difference between rebirth and reincarnation?

In Bhagavad Geeta (2/47) Shree Krishna speaks of nishkam karmayoga “ karmanee badhikarostema falesu kodachana II” Then how karma is to be performed ? Again he vindicates “ Jatosso hi dhrubomarittu” and goes in details about the transformation and rebirth of beings apart from the celestial ones upto the common beings. Then in which way is salvation possible?

The specific parameter of problems to be examined are as follows :-

- * Is karma the root cause of rebirth?
- * What happens after death and rebirth?
- * How to gain Moksha from the cycle of birth and death?
- * Is there any life after death?
- * In which way to justify the immortality of soul?
- * Does the theory of rebirth in Geeta differ from Buddhism and Jainism?

Karma (Sanskrit) means action having its equivalent as kamma (Pali) and in its earliest usage refers specially to the action done with the hope of gaining something . A simple definition of karma might be that it is “ a theory of rebirth based on the moral quality of previous lives”. Karma is often described as a casual , even inexorable law such that ethically significant actions (good or evil) have corresponding results in this life or in a future life .

Historian A.L Basham argues that karma is conscious by its absence in the Vedas and that only brief references are found in the early Upanishads. By contrast , Eric Frauwallner and

J.C Helesteman say that there is a straight line of development of the karma doctrine from the Vedas down to the period of Buddhism . The Upanishad and Buddhism have basically identical ideas on rebirth : beings are, by ignorance , desire and will entangled in an ongoing process of repeated birth and death conditioned by actions (karma) .

It is important to identify appropriate methodologies for the purpose of achieving the objectives identified. My research is going to be experimental in nature . In executing the purpose Ramanand sagar's shree Krishina has helped to focus on action and rebirth while watching on T.V . Some sages from ISKCON and Ramakrishna mission have inspired me to collect data not any from scriptures but also from social media . A researcher cum professor has suggested me to prepare questionnaire and take interview from the yogis in this connection . Participation in Gita Olympiad organised by Gouranga Institute of Vedic Education has helped to expatiate the rebirth theory based on karma .

Owing to this very research area people in general will be motivated to do good actions and abjure the path of evil one. Shakespeare's dictum : "The evil that men do lives after them"(Julius Caesar) is going to be highlighted especially before the leaders and the ministers who are bent on accumulating assets depriving and dodging the public . The whole nation is at the critical juncture in the post-pandemic situation wherein men in general are badly in need of peace and prosperity while intaking psychological and spiritual instauration . In this regard Shree krishina's divine advice : "Yoggaratharath kuru karmoni" or "Bahuni janmanl by ataanini me tobo cha Arjun" is going to usher in the cra of liberal actions to gain salvation from the cycle of birth, death and rebirth .

All the tradition seem to agree that actions for the past determine the present and future state of being . The mechanic of rebirth and reincarnations are complex. The stories of rebirth give voice to the ethics of nonviolence, the keystone of Jain and Buddhist and Hindu religious practice . This transmigration_ is_regulated by the accumulated karmas which have yet to mature and fructify. The cycle of rebirth and process of thought formation are one and the samething . All share the assumptions fully separated from ritual. In Bhagavad Geeta Shree Krishna elucidates this criteria to Arjuna through narrative dialogue and states that being are to undertake the affiliation of birth and death and again rebirth until and unless salvation 'Moksha' is gained . In the broader sense all the tangles of karma and rebirth get ended at the time when 'Jiva is free from 'Papa(sin) and 'Punya' (virtue) and ultimately meets the super-soul , in Milton's word " To justify the ways of God to Man".

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