CONCLUSION
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In the previous pages, we have seen an analytical study of Karma that, different systems are agreed on Karma Siddhānta from their own point of view whether it is avoidable or unavoidable. Their opinions flow in the following way:-

The idea of the institutions of the Vedic sacrifices were nothing except the performance of Karma. As we have discussed the intention behind the performance of Karma and more over this sacrifice was in favour of partifularisation instead of Universalisation. As there was the craving for the attainment of heaven. More over people were self-conscious for their self prosperity. In fact this sacrifice gradually became unvirtuous because of the commencement of the sacrifice of the animals.

During the time of Upanisad, people had the idea of Sakāma and Niṣkāma Karma. They understood the actual meaning of Karma and they had the idea of birth, Re-birth, bondage, which happens due to the potentials of the human beings. In Upanisadic period, we get the actual meaning of the word Karma that is the cause of the sorrow, pain aversion etc.

The idea of Loka and Paraloka in the Rāmāyana, that has been done by Vālmiki, cleanly shows the proof of Karma Theory. The present should not be forgotten in the spell of the future, that has been shown by the Karma Siddhānta of the Rāmāyana. Not only the Son, but also Father is aquinted with fruit of action. A clear cut definition of Son, we get in the context of Karma in the Rāmāyana.
Karma is of no different, except the nature of the expression of
God, that we get in the Mahābhārata. The concept of fourfold
human goals has well connected with Karma. The imagination of
Swarga, Naraka and Paraloka shows the consistency of Karma.
Here Karma is the accusation. Everything happens due to Karma.

The holy book Gītā, has and also has not denied the law of
Karma. It does not say the denial of Karma, but accepting it, it tells
that a person should avoid all the negative aspects of Karma. We
get the different varities of Karma in Gītā. The difference between
Sakāma and Niṣkāma Karma is noticed here. The welfare of
mankind is an essential quality of Karma Theory.

Nyāya philosophy mentions the independency of the agent in
performing Karma. But for the result he is dependent. The
unavoidability of Karma-Phala is not possible. It accepts God, as the
bearer of the result.

The Paramāṇuvada (atomic theory) that has been thrown by
Vaiśeṣika Philosophy presents five types of Karma. It has analysed
the eternity of Karma and Karma-the cause of one’s body.

Though Sānkhya philosophy does not say so much about
Karma Theory as it is the science of knowledge still it tells about the
direction of Dharma (virtue) and Adharma (Vice) and the attainment
of Heaven.

Yoga Darśana, present Īśwara as not doing any action,
because of the absence of the convictions, viz., Avidyā (Ignorance),
Rāga (Attachment), Dwēsa (Aversion) etc. It establishes four
varieties of Karma that a man should accept according to his own
effort.
Mimāṃsā philosophy, which is considered to be the philosophy of Karma presents the Theory of ‘Apūrva’, which is the actor between the action and the fruit. Four varieties of actions are noticed here. Result will follow according to the adoption of Karma.

The forgetfulness of one’s existence happens due to the presence of Karma. It profound two types of Karma, that produce the Karmic Bondage. Jain philosophy establishes the concept of Karma as the source of evolution. In the exposition of Karma, we noticed the concept of Ahimsā (non-violence) and Himsā (Violence) has no difference with the concept of Karma.

The Doctrine of Dependent origination is the root cause of birth and death in Budhism. Alike Vedānta, it accepts ignorance as the root cause of suffering. It discusses the various aspects of Karma. For the performance of Karma, Dhyāna (Penance) is essential.

The only philosophy, that denies the presence of all except the presence of the physical body is known as Carvaka philosophy. No soul, No God, No Law of Karma is there. Our present body is enough for us. Do not try for any Super-natural entity.

The Vedas, Mimāṃsā Philosophy and other systems expose that man can be free by performing Karma, Viz., Vedic Sacrifices. But Śankara denies it in the concept of free will. Man only can be free, when he realizes himself. Before that he is free only apparently when law of action works out birth after birth, a Man cannot be called as a free one.

When other systems tell the performance of karma brings the Karmic Bondage, and is the hindrance for the self realization. Śankara does not deny the performance of Karma. Any person can
do his own duty being devoid of ego and selfishness. For that he has mentioned even the Sannyāsies (renouncers) can do the altruistic actions. More over he has mentioned the two fold way for liberation. The person who is qualified from the childhood, he can try for self-realization but the person who is not qualified should adopt the path of Pravṛtti Dharma (path of action) for the purification of mind. Without being purified, a Man cannot enter into the path of Sannyāsa (Nivṛtti Dharma).

More over, Śankara also has not denied Karma for the ordinary people. They can do it, according to the Āśramavyavastha and Varnāsrāma Vyavasthā. But only thing, that Śankara sort of ego, selfishness, vice, attachment, harmfulness. Śankara mentions the root cause of Karma is Avidyā and Avidyā comes because of the past impressions.

Now we can summarise Śankara's Idea of Thought in the following way:-

1. The World is filled with attachments and aversions etc. and is like a dream; it appears to be real as long as one is ignorant, but becomes unreal when one is awake.
2. Ignorance produces perishable results that rise with the dawn and die with the dusk.
3. All beings are by nature pure consciousness itself. It is due to ignorance that they appear to be different from it.
4. Faith, devotion and the yoga of meditation-these are mentioned by the Vedas as the immediate factors of liberation in the case of a seeker, who ever abides by these,
gets liberation from the bondage of the body, which is the conjuring of ignorance.

5. The fire of knowledge, candled by the discrimination between these two, burns up the effects of ignorance together with their root.

6. The illusion of Samsara is due solely to an illusory notion and is not an absolute reality.

7. I am the greatest of those who have realised the self, I am the enjoyer of the realization of my own bliss. I am He whose glory is realised as 'I' by all beings down to the children and the illiterate.

8. I am free from sorrow, attachment, malice and fear; for I am other than the mind. For it is written in the Upanishad, "He is without breath and without mind, pure, higher than the high and imperishable".

9. I am the good of all powerful elements, being greater than they. I am devoid of emotions generated by the God of Love.

10. Everything is produced by ignorance and dissolves in the wake of knowledge.

11. The law of action is not an obstacle for those, who practice for self realization, but it should be from the Vedantic point of view. More over the idea of Karma has been left to the decision of the practitioner.