

THE JAIN THEORY OF KARMA.

THE word *Karma* (कर्म) is derived from the Sanskrit root *Kri* (कृ) to do. Its literal meaning is therefore "whatever is done" by means of body, mind and speech of a man or animal. According to the Jain technicality it is defined as:—

"The real cause of causes from which all actions emanate."

The soul, therefore, on account of this very cause, migrates through all forms, from the darkest region of *Nigode* and stones, through plants and all kinds of animal bodies, through men of various characters, passes the *yonis* of *Devas* and *Nārakis* until it reaches perfect enlightenment and enters *Nirvāna* by annihilation of that cause which has manifested all good and evil deeds throughout.

In order to explain the Theory of *Samyoga*, or the connection of *Jiva* (soul) with *Pudgala* (matter), it is essentially necessary to call one the Spiritual, and the other a Material force; the qualifications of the former being beyond all conception and imagination (*Anubhavic*), while manifestations of the latter are apparently conceivable.

Pudgala, as a distinct material substance, separately exists in its minutest (*Sūkshin*) form, *Paramānu* pervading the whole *Akāsa* in a variety of *Skandhas*, classified only in relation to *Jiva*, who attracts, repels, and is attracted and repelled, by the affinity and antipathy which the latter possesses from the time (unknown) of its previously combined existence. That action and reaction are called *Karma*—good and evil. The combination of the soul (*Jiva*) with matter (*Pudgala*) and *vice versâ*, being *Anādi*, is a mysterious problem left entirely to the natural course which has no beginning, but an end in only the ultimate dissolution of the two; the former in due time submerging into Eternity, and the latter left behind as lifeless body or bodies, to be decomposed and again made ready to be combined, adopted in various forms and *Skandhas* by other *Jivas* in their respective migrating course.

All the *Skandhas* of the *Pudgala* are formed from its primitive factor the *Paramānu* or the Atom (eternal in itself), in its *Sūkshin* state, visible and invisible to the human eye, by its tendency to attract and be attracted towards others to form *Dwanik-Skandha* (combination of two), *Trinuk-Skandha* (combination of three), *Chatuk-Skandha* (combination of four), and so on up to *Asankhyā-Predesi-Skandha* (combination of innumerable atoms), and lastly the *Ananta*-Predesi-Skandha* (combination of unlimited amount of atoms).

Out of these *Skandhas* formed naturally according to the respective magnetism and affinities of their own, *Jivas* manifest attraction and repulsion towards them and they towards *Jivas*, thus resulting in their respective combination and separation to form the *Will* (*Bhāva*) and distinctions of other *Prakritis*; the former governing the latter by their

* *Ananta* is technically used here to denote the quantity in excess as compared to the *Asankhyā*—innumerable.

spiritual strength in their subjective state, while the latter also very often predominating on account of their bulk and gravitation. This attracting force is called *Dharmāsti-kāya*, and the repelling force is named *Adharmāsti-kāya*. These forces likewise pervade the *Akāsa* or Space which gives support (*Adhāra*) to life (*Jiva*) and matter (*Pudgala*), and the relative course of action and manifestation of each other in the long run, gives an idea of what is called *Time*, treated as a separate *Dravya* (substance).

Dharma (attracting force), *Adharma* (repelling force), *Akāsa*, (space), *Jiva*, (life), *Pudgala* (matter), and *Kāla* (time), are the *Khatdrahya*, of the six substances on which the whole Jain system of philosophy is founded.

Karma is nothing but an active demonstration and real manifestation of the whole material world divided into eight main divisions classified in *Varganas* or groups.

These *Varganas* or groups consisting of a variety of *Skandhas* of various magnitudes, are better understood by the name of *Mūla-Prakritis* or the principal agents which are constantly at work with *Jiva* to uplift and suppress them, till He (the *Purusha*), liberates himself from the so-called net or bondage (*Bandha*).

I. *Gyanāvarni*—Accumulation of *Skandhas* which cover the knowledge of the soul, *viz.*, the intellectual faculties which are developed by their repulsion (*Kshaya*).

II. *Darsanāvarni*—Accumulation of *Skandhas* which over-shadow the power of introvision or internal sight. A clear perception of things is gained when these give way.

III. *Vedni*—Accumulation of *Skandhas* governing the physical nature by interfering with the health of the person thus causing all sufferings and enjoyments, creating all diseases, &c., and when partly done away with are productive of good health and regularity in the system.

IV. *Mohini*—Accumulation of *Skandhas* forming the basis of affection and passions and thus governing the whole moral nature, which when obscure and bad does not give way to see the Truths within and without, and becomes the cause of all sorrows and pains.

V. *Ayu*—Accumulating *Skandhas* which are thus proportionately gathered to fix a limited time or age of each separate individual existence. In the lower classes of beings it is quite obscure and unaccountable (*Abyakt*) while in the higher orders it is measured by *breathings* which when expired cause privation of body from the soul.

VI. *Naam*—Accumulation of *Skandhas* or (*Nirmān*), attracted to form the physical nature and the bodily organizations, the color and beauty, &c., of the various classes of beings, rational and irrational, visible (*Bādar*) and invisible (*Sūkshma*).

VII. *Gotra*—Accumulation of *Skandhas* which are attracted to attain high and low births, positions, and occupations.

VIII. *Antarâya*—Accumulation of *Skandhas* attracted to form the basis of interference and obstacles in the way of worldly success, governing partly the moral and partly the physical nature. When repulsed they give freedom, and render the soul liberal in its actions.

GULAL CHAND.

(To be continued.)

DISSATISFIED THEOSOPHISTS.*

OCCASIONALLY we read that some one has publicly withdrawn from the Theosophical Society, yet we can safely calculate that for every one who thus withdraws, a hundred ~~are~~ more join the Society and *the work moves on*. So has it been: so will it be. Most members of the T. S., joined because its declared objects seemed worthy of espousal. They are equally worthy now. This being the case, and realizing the value of Theosophic truths to us as individuals who have received them, and to the many who have not, yet who are hungering for such truths, would it not be well to put aside our suspicions and personal prejudices, and join hands with the majority of earnest and honest workers in the T. S., for furtherance of the objects which it seeks to promote?

Even were we to suppose that certain deceptions had been practised in the past, by two or three prominent Theosophists, the basic objects which the Society seeks to further, would remain unchanged.

Belief in Mahatmas is by no means necessary to membership in the T. S., and if members are dissatisfied with the official management of the Society, they are at liberty to present their grievances at any of its conventions, and instruct their delegates to labor for any desired reform.

The T. S. is not under despotic sway. "Presidential action is subject to the approval of the General Council," and Col. Olcott stated before its last assembly,—“I do not wish to remain President one day longer than my services seem necessary for the best interests of the Society.”

Surely, if the ardour of our adherence to any cause is lessened by the adverse criticism of a mistaken public opinion, the depth of our devotion to the cause may well be questioned. Leaving a Society, and hurling sweeping accusations and ignoble insinuations against it, and its founders or leaders, while *still professedly cherishing its essential principles*, will, on calm reflection, hardly seem the wisest method of promoting its reform, or of advancing its acknowledged truths.

W. A. ENGLISH.

Reviews.

MAGAZINES.

Lucifer.—September, 1895. “On the Watch Tower” discusses the Chinese Missionary troubles from a common-sense stand-point, notes the tone of the British press, and quotes a resolution which was moved at a public meeting where Mr. Lewis Appleton lectured on “Missionary Enterprise in China.”

The resolution expressed “profound sympathy with the relatives of the victims, and “horror and indignation at the perpetrators of the outrages,” &c. But an amendment was finally moved—

“That this meeting regrets exceedingly that English and American Missionaries will persist in going to China and attacking the ancient and highly developed, and orthodox religion of the Chinese.”

As the vote on this was a tie, the chairman turned the scale in favor of the amendment.

The Bishop of Ripon is next quoted as presenting “a higher conception of social duty,” in a late sermon. Following this are some very pertinent comments.

A quotation from the *Vahan* containing Mrs. Besant's remarks concerning membership in other Theosophical Societies than the one of which Col. H. S. Olcott is the President-Founder, may also be found in our “Cuttings and Comments” of this issue of the *Theosophist*.

The common “travesties of Eastern faiths,” by Western teachers is next discussed. It is shown that the original meaning of “Nirvâna,” even before the origin of Buddhism, was simply—the death of “passion,” not the annihilation of the individuality, (see Prof. Max Müller in *Nineteenth Century*—May 1893).

Referring to Ceylon news concerning Mrs. Higgins *Girls' School and Orphanage*, it is mentioned that—

“On August 14th, the foundation-stone of the rooms that are to serve as dormitories for the girls and as a library, was laid by Mrs. Higgins, assisted by Mrs. W. de Abrew. These rooms are to be solidly built, and roofed with tiles, and will form part of the main building. Accommodation has also been provided for friends visiting Colombo.”

Some statistics concerning cremation are next given,* and the spread of Theosophical study among Hindus is noticed.

Mr. Mead's treatise on “Orpheus,” Mrs. Besant's two excellent articles—“The Doctrine of the Heart” and “Karma,” “Two Houses,” by Ivy Hooper, “Early Christianity and its Teachings,” by A. M. Glass, and “Unpublished Letters of Eliphas Lévi,” (translated by B. K.), are each continued.

“The Rationale of Life,” by Charlotte E. Woods, is “A paper read before the Bristol Lodge of the T. S.” It contains much that is valuable and carefully thought out.

“Eastern Psychology” in a brief yet highly suggestive Monogram; the subject being treated in its relation to education,—especially the education of

* [A letter to Editor “Madras Mail,” Reprint.]

* (See present issue of *Theosophist*, “Cuttings and Comments” for further remarks on this subject.—Ed. Note).

ed with Indian literature, who will not fail to test his list of colours with those used in the worship of the higher *dévatās* and the ceremonial invocations of spirits of the lower orders. His statement that inanimate objects, such as stones and rocks, the members of the vegetable kingdom and the animals have each their auric envelopes as well as man, is fully borne out by the reports of Baron Reichenbach's 'sensitives' on the universal prevalence of the odic incandescence in the several kingdoms (*vide* his "Dynamics of Magnetism, Electricity, etc., etc." Ashburner's Trans. Ed. 1851, pp. 251 *et seq.*), and of the fact that plants as well as minerals divide themselves into two groups of which one is odically (*i. e.*, aurically) positive, the other negative. The Baron reached the generalisation that "where nature is least busy—where the growing activity is slackened, negativity prevails—where propulsion shows itself, positivity." Applying this to the human aura, it should follow that the more intensely active is any phase of character the more intense should the aura be seen to be, the more passive the phase of character, the more subdued the colour. Taking this for granted, for the sake of argument, we should then expect that a man's character should betray itself in the relative brightness or dimness of the auric colours which belong to the various aspects of character. It remains for us to try to discover by fuller observations by many more observers what colours absolutely indicate the higher and lower qualities of soul, mind and heart: and here opens out a wide field of profitable research. Our Indian readers will do a most useful service by sending us for publication extracts from the *Shāstras* and other works, translations of passages which bear upon the present question. The *Tantras* ought to be the most promising branch to examine. The *Atharva Veda* has, we believe, an injunction against coming within the distance of two cubits of a patient suffering from certain diseases, because the maladies are likely to be communicated to one. This, of course, would mean that they would pass through the two auras when they touched and interblended; and that this would occur when the two individuals—each with an auric envelope of one cubit's radiation—came within two cubits' distance of each other. The recent experiments of the learned Colonel De Rochas, Director of the *Ecole Polytechnique*, of Paris—which we were permitted by him recently to verify—have a most distinct bearing upon the existence of this human aura. In fact, Dr. Baraduc, of Paris, has shown us a collection of photographs, taken in the dark with the help of a powerful electrical apparatus, which go to prove its existence and its capacity to be affected and modified by the exercise of human will-power.

One more observation may be made before dismissing the subject for the present. Various observers have noticed that the aura of an Adept is not only silvery bright and intense, radiating infinitely farther into space than the aura of ordinary men, but is constantly pulsating and arranging itself into geometrical figures. Whether this actually occurs or not we cannot say; perhaps it is but an impression made upon the

spiritual vision of the seer. Yet it seems strange that such should be the case: the more natural inference would be that these geometrical figures actually form themselves in that divinely pure aura. Can it be that this explains the meaning of Plato's aphorism that "God geometrises?" Can it be that these geometrical manifestations in an aura as pure as that of the Universal Principle, whose pulsations beget all forms in objective Nature, show us how to understand the mysterious occurrence of identical geometrical arrangements of matter in the mineral, vegetable and animal world? Are these concrete presentations that we find in visible matter, in a word, the physical outcome of the connection with *A'kāsha* of the primal geometrical arrangements which pulsate in the Divine Mind?

O.

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(Concluded from page 114).

THE eight Varganas or *Mūlaprakritis* previously noted are again sub-divided into 158 *Uttaraprakritis* as follows:—

First—The *Gyānāvāri-Mūlakarmaprakriti*. is divided into five *Uttara-prakritis* which cover the five kinds of self-knowledge or its sources—the intellectual faculties, *viz.* :—

1. *Mati-Gyānāvāri*—Skandhas which cover that portion of the permanent knowledge (*Jnāna*) of the soul, which is to be derived direct from the *Mati*, *Buddhi* or Intellect. Its improvement being due to the removal of those dark Skandhas from the intellect by cultivation, thus attaining higher and higher development of various faculties.

Vyanjanāvagrah, *Arthāvagrah*, *Ihā*, *Apaya* and *Dhārnā* are the five stages at which the intellect respectively touches and pauses in relation to the five senses and the mind during the course of sensation produced by touch of sense with the object.

2. *Sruti-Gyānāvāri*—Skandhas covering that portion of causal and literal knowledge, which is derived by means of hearing (*Sruti*) or Study of Books (*Adhyayana*) or letters (*Akshara*) being the channel or medium to convey the ideas and thus remove the ignorance.

3. *Avadhi-Gyānāvāri*—Skandhas which are obstacles to the internal sight of objects at a far distance. This Psychic faculty or the occult power is attained more and more as these Skandhas are removed (*Kshaya*) by cultivation and development of the higher sphere of mental and moral discipline.

4. *Manpariyāya-Gyānāvāri*—Skandhas which interfere with the occult power of thought-reading of men and animals of higher class (*Sangi*) which remains proportionately undeveloped in the different classes of beings of the present age.

5. *Kevāla-Gyānāvāri*—Skandhas which are obstacles to the attainment of Perfect Enlightenment of the Soul. The *Kairālyā* (Clairvoy-

ance) obtained when the soul is yet under bondage of body is called *Sayogi-Bhavasth*; while the same continued till the end approaches, and thereafter remaining with the liberated soul, is termed *Ayogi-Bhavasth* and *Abbavasth* or *Siddh-Kaivalya* respectively.

No distinction of any kind in the last is to be made when the pure spirit is set free and liberated, and there is nothing but Enlightenment beyond all description.

Second.—The *Darsanâvarni-Mûlakarma-prakriti* is again divided into four Darsans (perceptions) and five Nidras (kinds of sleep). When the senses meet the objects, a sensation is produced, and the same has to pass certain degrees before it arrives at a correct understanding.

(1) *Chakshu-Darsanâvarni*—Obstacle to the perception of objects through the organic sense of sight.

(2) *Achakshu-Darsanâvarni*—Obstacle to the perception of objects through other organic senses of the body.

(3) *Avadhi-Darsanâvarni*—Obstacle to the perception of objects at a great distance beyond the reach of sight.

(4) *Kevala-Darsanâvarni*—Obstacle to the perception of the full description of the objects and feelings of men and animals of their present, past and future state. When the obstacle is removed the object is seen in the light of knowledge like a ball on the palm of the hand (*Hastâmalakavat*) all round.

The Five Nidras (kinds of sleep) are:—

(1) *Nidra*—The ordinary temporary sleep.

(2) *Nidrâ-Nidra*—The mesmeric state for a lengthy period.

(3) *Prachala*—The somnambulistic state.

(4) *Prachala-prachala*—The same in its prolonged and higher state.

(5) *Stânardhi*—The same reaching the stage to the power of going to fight in battle during sleep and returning to bed.

Third.—This class of *Vedini-Karma* is again sub-divided into two kinds, viz.:—

(1) *Sâtî-Vedini*—Skandhas giving the way to secure and enjoy a healthy constitution.

(2) *Asâtî-Vedini*—Skandhas interfering with the soundness of health—physical and mental.

Fourth.—The *Mohini-Karma* is divided into 3 kinds of *Darsana-Mohini* and 28 kinds of *Charitra-Mohini*.

(1) *Darsana-Mohini* is the dark affection for objects which keeps the soul in obscurity and prevents belief in reality, or truth. It is sub-divided as follows:—

(a) *Samyaki-Mohini*—that which stands in the way of good faith and pure belief.

(b) *Misra-Mohini*—that which partly gives faith and partly keeps the soul in faithlessness.

(c) *Mithyat-Mohini*—that which keeps the soul in total darkness as regards believing the true nature of self, matter and other *Tatvas*.

(2) *Charitra-Mohini* is formed of passions and moral prakritis which are real obstacles to a knowledge of the truth and interfere with the enjoyment of free-will and liberty of soul. The following are the sixteen *Kashâyas* (passions) (1) *Krodha* (anger); (2) *Mâna* (pride); (3) *Mâyâ* (malice); (4) *Lobha* (covetousness) each of these, according to duration is termed *Anantânbandhi*, i.e., lasting for ever; *Pratyâkhyâni*—lasting for six months. *Apratyâkhyâni*—lasting for a fortnight and *Sanjivalana*, lasting for a moment only.

The nine No—*Kashâyas* are:—

(1) *Hâsyâ* (Love or laughter); (2) *Rati* (pleasure); (3) *Arati* (sadness); (4) *Bhaya* (fear); (5) *Soka* (sorrow); (6) *Dugancha* (hatred); (7) *Purushaveda* (sexual and mental manliness); (8) *Striveda* (sexual and mental cowardice); (9) *Napumsakaveda* (sexual and mental neutrality).

Fifth.—The *Aya-Karma* or the age or time to which all animated beings live till they cease to exist in their respective individualities. In the lower Order of beings it is *Abyakt* (unaccounted for), while in those of higher classes, viz., *Narakis* (Inhabitants of hell), *Devas* (celestial bodies), *Tiryanchas* (animals), and *Manushya* (man), it is reckoned by the number of breathings which form the vitality as connecting link between soul and body.

The age or time of living in a single birth differs with the state of each individual being according to his other Karmic effects, and is not without its connection with other Prakritis, the Skandhas which must also be proportionately reserved for the same period except in case of accidental or voluntary suicide (*Upakrama*) when the result of the other prakritis must accordingly be deferred to a future birth while the present individuality ceases to exist.

Sixth.—The *Nâma Karma* is divided into forty-two sub-prakritis in all mainly relating to

14 *Pindaprakritis* (groups).

8 *Pratyeka* (single).

10 *Tras* (movables) and

10 *Sthâvars* (immovables).

The following are the 13 *Pindaprakritis*.

1. *Gati*—The spheres of existences in which soul transmigrates.

(a) *Narakis*=Hell.

(b) *Tiryanchas*=Animals.

(c) *Devas*=Celestial beings.

(d) *Manushya*=Man.

(2) *Jâti*. Distinctions of classes, castes, orders and families.

(a) *Ekindris*—Those possessing only the sense of touch.

(b) *Beindris*—Those possessing touch and taste.

(c) *Tenidris*—Those possessing touch, taste and smell.

- (d) *Chaitindris*—Those possessing touch, taste, smell and sight.
 (e) *Panchendris*—Those possessing touch, taste, smell, sight and hearing.

(3) *Tanu* or *Sarira*—The bodies which different classes of beings separately possess.

(a) *Vaikrya*—The astral bodies of Narakis and Devas.

(b) *Abarak*—The Linga *Sarira* or the astral body—the double of the external frame.

(c) *Tejas*—The *Sūkshma* or minute particles which form the *Sthūla* or apparent body.

(d) *Karman*—The *Sūkshma* or minute particles which go to form the limbs, beauty, color, &c., of the body. The *Skandhas* of the last three constantly accompany the soul after death during the whole of its transmigrating period causing formations of different sorts of frames in each separate birth.

(4) The six *Upāngas* or parts of the body, viz., head, hands, feet, &c.

(5) The fifteen kinds of *Bandhana* or joints as connecting links between one part of the body and another.

(6) The five kinds of *Sanghāta* or the vacuums relating to the five kinds of bodies.

(7) The five kinds of *Sanghayan* relate to the various kinds of muscles and their attachments—whether with or without ligaments, &c.

(8) The five kinds of *Samsthāna* or the forms and shapes of the bodies.

(a) *Samchaturasra*—equal from one end to the other.

(b) *Nigrodh*—having upper part heavier than the lower.

(c) *Sādi*—having lower part heavier than the upper.

(d) *Bāman*—crooked and short.

(e) *Hendak*—shapeless or irregular.

(9) The seven kinds of *Varna* or Colors.

(10) The two sorts of *Gandhas* or Smell; agreeable—disagreeable.

(11) The six kinds of *Rasas* or Tastes, viz., sweet, sour, pungent, &c.

(12) The seven kinds of *Sparsa* or Touches, viz., heavy, light, cold, hot, rough, smooth and cracked.

(13) The four kinds of *Anupūrvi*, or the Instincts or Tempers of animals, men, Devas and Narikis which lead souls to adopt direct means of rebirth.

(14) The two kinds of *Vihay Gati* or indirect inclinations towards good and bad futurity.

The following are the eight kinds of *Tras*.

(1) *Tras*—The movable.

(2) *Badar*—The visible.

(3) *Paryapta*—The full growth and completeness in physical form of organization of senses.

(4) *Pratyak*—having one life in one body.

(5) *Sthira*—having no part of the body loose or broken, but attached to its own place.

(6) *Subha*—attended with favourable circumstances.

(7) *Saubhaga*—attended with prosperity and success.

(8) *Suswara*—possessing a melodious voice or a ear for music.

(9) *Adiṣya*—Lovely and affable.

(10) *Yusas*—Famous.

The 10 qualities of the succeeding *Sthavarṇam Karma* are contrary to the above.

Seventh—The *Gotra-Karma* by the effect of which all animated beings obtain their respective positions according to the various species and families to which they belong. High and low birth of a man in his different characters is due to this *Prakriti*.

Eighth—The *Antaraya-Karma* is a bar to the material enjoyments in life by being attended with obstacles to earning money, bestowing charity, or acquiring power; and keeps one aloof from the pleasures derived from the different worldly pursuits. It is divided into 5 classes. The above are the eight main classifications with their 158 sub-divisions of the *Karma prakritis*, as believed by the *Jains*—treated here only nominally. Their connection with the different classes of *Jivas* in their respective variations to produce their respective effects in time, are the subjects forming other discourses under separate chapters, and throw more light on the entire movements of all living beings with full descriptions of their causes and effects.

The soul being subject to it, and *vice versa*, from time *Anādi* after undergoing the trials of a variety of births and deaths, in the long run at last succeeds in throwing it aside and sets itself free to merge into Eternity and the Blessedness of *Nirvāna*.

GULAL CHAND.

“THE PSYCHIC POWERS AND FACULTIES OF THE CHRISTIAN SAINTS.”

AT the present period of our 19th century developement, many minds are searching into the truth of what is termed supernatural ‘powers,’ i. e., powers and faculties that lie outside the everyday experience of the multitude. This search, in truth, is not so much for the powers themselves, as for the evidence they bring—when well authenticated—of some life, some consciousness, that is not limited to the purely material world. Many of the earnest seekers desire to lift the veil that shrouds their horizon and thus to catch some dim glimpses into the promised land spoken of by Poets and Prophets, by Seers and Saints of all ages. A land in which the body no longer hampers the soul; for the soul is there free from fleshly fetters.

It is worth while then, in such a search, to investigate all evidence, that religious histories place within our reach, of such lives in which

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means the admission or the assumption of various kinds of mutually opposite qualities in one object, as for example existence, non-existence, eternal existence and momentary existence. Every object is existent by its own nature and non-existent in the form of another object : transient in the form of a bangle, ear-ring, and other articles, and everlasting in the form of gold or clay and other original things. This is known to all. The subject has been treated of in detail by Haribhadrasuri in his *Anekantajayapataka*. Those who wish to learn more should read *Karma grantha*, *Tatvartha Sutra*, *Lokaprakasavishesha* and other works.

XI

THE JAIN THEORY OF KARMA

CHAMPAT RAI JAIN.

The doctrine of *Karma* is an integral part of religion, and is preached, in some form or other, by almost every rational creed. It is in Jainism, however, that one finds it placed on a scientific basis, and explained on lines of rational thought.

To understand its nature, it is first of all necessary to know that Jainism is the science of bliss which enables its votaries to attain to the status and dignity of *Paramatman* (God), who is the ideal of perfection for man to aspire to. Jainism maintains that spirit and matter are two of the ultimate substances in nature, that is to say that they are both separate and distinct from each other and are both eternal, uncreate and indestructible. So far as matter is concerned, we are all more or less familiar with its attributes, but spirit is characterised by consciousness, and is the substance (*dravya*) which knows and feels.

Looked at from the standpoint of its real nature, every spirit, or soul, is endowed with infinite capacity for development in respect of knowledge and bliss and other divine qualities, but studied from the view point of evolution, the individual soul is involved in the impurity of sin which debars it from the enjoyment of its natural perfection and divinity. The bearing of these two points of view on each other is precisely the field covered by the doctrine of *karma*, which is the subject-matter of the present article.

We shall begin our study with the natural properties of spirit, and see how far the claim that the soul is endowed with omniscience and bliss is a well-founded one. To begin with bliss, a little reflection suffices to demonstrate that the soul cannot but be blissful by nature, since happiness is a condition which arises only from within its own constitution. Obviously, no such thing as happiness exists anywhere outside in the world, so that if we were to search for it, outside our own souls, from now to the end of the world, we should be only looking for a mare's nest. It is true that the objects of the senses exist outside us in the world, but it is no less true that none of them constitutes happiness, which, as said before, is purely and simply a state of our own consciousness. That this is so will become evident to any one who will but take the trouble to ascertain the source of the feeling of happiness or joy which we feel when we pass successfully through some trying ordeal, e.g., a university examination. The question is: whence arises the feeling of exhilaration which is experienced on the receipt of the telegraphic message assuring of us our success? Does it arise from the peculiar size or colour of the paper on which the message is scribbled? No, for most obviously neither the paper nor its size nor even its colour is capable of producing a similar effect on another being. Neither would the very same paper be productive of joy in our own case should the message it conveyed be a disappointing one. Perhaps happiness is contained in the language or words of the message itself? But even this proves to be a false surmise, for unless one believes the statement of fact conveyed to be true one would not experience the feeling characteristic of joy. What, then, is joy, and whence does it arise?

Analysis reveals the important fact that joy is nothing

other than an inalienable attribute of the soul itself, so that it only arises from within our own being. Reflection also discloses the fact that happiness arises only with the cessation of some irksome obligation, task, duty or burden, and then only for so long as another task or burden is not imposed on the soul. The lawyer who feels joy on his being called to the bar begins to experience a very different kind of feeling so soon as he desires to reap the practical benefits of his success.

The principle to be deduced from these facts is that happiness is the natural state of the soul which is marred or manifested according as the individual consciousness is agitated and swayed by desires or freed from their influence. The soul is, then, a pure embodiment of joy, which is realizable and realized fully only when all its desires are destroyed.

The same is the case with knowledge, which, like happiness, consists in the states of our own consciousness. For nothing like knowledge has a concrete existence in the outside world, so that our awareness of things is primarily the awareness of our own states. Reflection, no doubt, reveals the fact that these states of consciousness are caused by the external stimulus operating on the soul, the living principle or consciousness, but it is clear that the sense of awareness itself is actually a state of our own being, and is only invoked from within. Neither the senses of a knowing being nor the stimulus from without constitute knowledge in any sense of the term. The eye contains no more awareness within it than the lens of a photographic camera, nor is the current of vibrations that impinge upon it charged or loaded with knowledge any more than the rays of light which being reflected reproduce an inverted image of their source on the ground glass. The truth is that

the soul is a substance which nature has endowed with awareness, and it knows and feels its conditions and states. The photographic apparatus is not so endowed with the capacity to know and feel its modifications, and is consequently devoid of knowledge and conscious states.

Now, since nothing that is not proved to exist can be admitted to be existing, and since all that is provable is knowable, it follows that knowability is an attribute of existence. Hence, all things are knowable, that is to say, that that which will never be known to anybody at all must be non-existent. But what is known to one soul is also knowable by another, there being no difference between one soul and another in respect of the natural properties of the soul substance. It follows from this that each and every soul possesses the power to know all things, so that knowledge unlimited by time and space must be attributed to every living being, however much that knowledge might remain unmanifested owing to individual circumstances and conditions; in plain terms, every soul is omniscient by nature.

Nature has also endowed* every soul with immortality, for souls are simple things, not made up of parts which might disintegrate or fall apart. The simplicity of the soul is evident from the fact that it is pure consciousness in essence,

*Like modern Science, Jainism does not believe in the existence of a creator, holding that if nature could produce such a being—(otherwise we should have a maker of our supposed creator, and another maker of that maker, and so forth *ad infinitum et absurdum*)—there is nothing surprising in its producing a world that is self-sufficient and capable of progress and evolution. This simply means that if a creator can be supposed to exist without having been created by any one, it implies no violation of the laws of thought to posit a world which is self-sufficient and self-existing.

so that if it were made up of parts, it would be a compound of many consciousnesses. But this is directly falsified by facts of observation, since no one has yet perceived many consciousnesses functioning in his being. All our conscious experiences, it is necessary to note, are individualistic; there is not the faintest trace of a congregational unity in our feelings, willing, memory, inference and the like in which our life truly consists. If many consciousnesses combined to form a being, there would be not one act of perception, but many, corresponding to the number of parts of which a soul might be composed. We, therefore, conclude that the soul is a simple, and hence an indestructible substance; in plain language, it is immortal by nature.*

The decreeing of Blissfulness, Omniscience and Immortality in favour of the soul is tantamount to declaring it to be its own God, since these are the principal attributes of Divinity. But the question is: why are not these divine properties manifested in the being of each and every soul, considering that they are its own properties and have not to be acquired from outside itself?

In order to be able to formulate an answer to this all important question, we must acquaint ourselves with what we have termed the point of view of evolution, which is concerned with the matters involved in the problem. Looked at from this particular standpoint, the soul is a re-incarnating ego which passes from "life" to "life" in an unbroken succession, till nirvana be attained. This is evident from the fact that the soul is immortal by nature, so that it must have had a past, however much it might be ignorant of it in its present incarnation. The nature of memory, of the causes that obstruct it and of the process

*For a fuller explanation of the nature of the soul, see *The Key of Knowledge* and *The House-holder's Dharma* by the present writer.

of its recovery have been explained in the *The Key of Knowledge* to which the reader is referred in this connection. But when even the events of a few moments back are forgotten and cannot be re-called by us, what is there surprising in our inability to recollect anything of a past which has been since followed up by wholesale constitutional changes in our existence? Immortal by nature, the soul must have been in existence throughout the beginningless eternity of time in the past, just as surely as it will continue to exist in the future.

But the soul could not have existed in the past as a pure spirit, for in that case it would be impossible for it to be born in the world. As said in *the Practical Path*:-

"In respect of the causes of ensoulment of a *jiva* (soul) in the body of matter it is to be observed that in its natural purity the soul is the enjoyer of perfect wisdom, unlimited perception, infinite power and unbounded happiness, which, in the absence of a restraining force or body of some kind, must be deemed to be manifested in the fullest degree in its nature. The idea of such a perfect being descending to inhabit a body of flesh and thereby crippling its natural unlimited perfection in a number of ways is too absurd to be entertained for a moment. It follows from this that the soul did not exist in a condition of perfection prior to its present incarnation, and that the existence of some force capable of dragging *jivas* into different wombs is a condition precedent to their birth in the several grades of life. But how shall we conceive force operating on a soul and dragging it into an organism, if not as the action of some kind of matter? It is, therefore, clear that the soul must have been in union with some kind of matter prior to its birth in any given incarnation."

It is the influence of matter, then, which is responsible for all those conditions of the soul which are not natural to a pure spirit. For the fusion of substances always results in the limitation or suspension of their pure natural functions, *e. g.* hydrogen and oxygen which are deprived of their gaseous nature so long as they remain locked up in the embrace of each other, as water. But it is not a case of actual destruction or annihilation of attributes, because the separation of substances is marked by the immediate restoration of their natural properties in full.

We may now formulate a reply to the all-important question which necessitated the present investigation from the standpoint of evolution: the divine attributes of pure spirit are not manifested in the case of an unredeemed, that is to say, an unemancipated soul because of its union with matter, which, combining with it, prevents it from exercising its natural function. The union of spirit and matter is always fraught with pain and misery for the soul even under the best circumstances, though in some rare cases moments of pleasure preponderate, for a time, over those of pain, owing to the fruition of good *Karmas* (meritorious deeds).

The fusion of spirit and matter results in the production of eight different kinds of forces, namely:—

- (1) those which obstruct knowledge (*jnanavaraniya*),
- (2) those which interfere with perception (*darsanavaraniya*),
- (3) those that obstruct right beliefs of faith (*mohaniya*),
- (4) those that regulate the experiences of pleasure and pain (*vedaniya*),
- (5) those which are responsible for the organising of the different kinds of bodies and bodily limbs (*nama karmas*),
- (6) those that determine the duration of life (*ayuh karmas*),
- (7) those that determine the *gotra*—lineage etc.,—of the individual (*gotra karmas*), and

(8) those which interfere with the doing of what is desired and prevent effectiveness generally (*antaraya karmas*).

Observation shows that these are the only eight particulars in respect of which living beings differ from one another, though there are many sub-divisions of *karmic* energies under each head. Of these eight kinds of forces, those that obstruct knowledge, perception, faith (that is to say right convictions or beliefs) and power are called *ghatiya karmas*, because they obstruct, limit or suspend the operation of the natural functions of the soul-substance. The others are called *aghatiya* (*a*=not+*ghatiya*=obstructive), because they do not interfere with the natural attributes of the soul, but are concerned with the organising of the different kinds of bodies and with matters and things—longevity, status, etc., etc.—that depend on them. The bondage of the soul consists primarily in the former, because they are inimical to its well-being, and though the latter also stand in the way of one's reaching nirvana, they are as it were, only the off-spring of the former on whose destruction they come to an end in due course of time, like the flame of a lamp on the consumption of its oil.

How are these *karmas* engendered? and how may they be destroyed? are the next important problems in the metaphysics of Life. These are the questions which have given rise to what are technically known as *tattvas* (essential or ultimate points, *i. e.*, subjects).

The *tattvas* are seven in number, and arise naturally in the course of investigation. Deliverance of the soul from the power and forces of 'sin' being the end in view, the first thing to know is the nature of that which is to be freed—whether it be capable of being liberated? Whether it will survive the operation? etc., etc. The very first point for study, then, is the nature of the soul, which, for

that reason, constitutes the first *tattva*—*jiva*.

The next thing to know is the nature of the material of which the chains of captivity are made—whether they can be destroyed? whether their destruction be desirable? and the like. The second *tattva*, accordingly, is what is known as *ajiva* (literally, the non-living, or not-soul).

The next thing to know is: how comes the *ajiva* to approach or encroach upon the *jiva*? This is called *asrava*, which is consequently our third *tattva*. The next point is the determination of the principle or law which regulates the forging of *Karmic* bonds. This is *bandha* (bondage) and covers such matters as the duration, intensity, etc., of the forces of *Karma*.

The fifth and the sixth *tattvas* are called *samvara* and *nirjara* respectively. The first of these is concerned with the stoppage of fresh *asrava*, and the second, with the destruction of the existing bonds. Taken together, they deal with the method of liberating the soul from the thralldom of *Karma*. The seventh *tattva* is concerned with the nature of the resulting state of freedom or liberation—*moksha*. Whether it be a condition to be desired? what is the status of the liberated Soul? and all other similar questions which have a bearing upon the conditions of existence in *nirvana* fall under this head.

These are the seven *tattvas*, and they cover the entire field of enquiry. The *jiva* is held in captivity by the companionship of *ajiva*, and is undergoing all kinds of suffering and pain. How may this fatal companionship be terminated?—is the one problem of Life which is to be solved. Religion is the SCIENCE which concerns itself with the solution of this problem, and the *tattvas* are the heads or essentials of knowledge under which the subject naturally divides and presents itself for treatment. They

are the only subjects the knowledge of which counts for our well-being; he who does not know them, might know much, but he knows nothing worth knowing.

As for the nature of these *tattvas*, we have already dealt with the first and the second of them, and the seventh has also been discussed to a certain extent by necessary implication. Of the remaining four, the third and the fourth relate to the union of spirit and matter and the fifth and the sixth to their separation from one another. We shall take up these remaining *tattvas* one by one and explain them as briefly as we can.

The third *tattva* is *asrava*, which signifies the influx of matter towards the soul. Obviously, spirit and matter must come together before they can become fused with one another. This coming together, that is the influx of matter towards the soul, is what is known as *asrava*. The law which governs it is as follows: *All actions of embodied living beings, whether mental or physical including speech, are accompanied by an influx of matter towards the soul.*

This is fully borne out by observation which shows that the soul is affected by all its actions, mental, physical and those of speech. This is proved by the fact that our consciousness takes cognizance of them, that is to say it may become aware of them. But before it becomes aware of them it is necessary that they should produce a modification of its substance, in other words, a characteristic change in the state of the knowing consciousness. Now, since action at a distance is impossible in nature, the modification of the state of our consciousness must be due to a material agent reaching the soul and affecting, *i.e.*, modifying the states of its consciousness. To put the same argument in different words, the soul's awareness of its actions presupposes the inflow of a material agent towards it.

Now, since apart from matter is no other substance to enter into interaction with spirit, the material agent that flows towards the soul with every thought, word and deed must be matter itself. Hence the above Law of *asrava*.

It will be, however, noticed that this rule of interaction between the two most important substances in nature is only concerned with the influx of matter towards the soul; it has nothing to do with the further question whether an impression be actually made on the individual consciousness, for that depends on one's attentiveness to the incoming stimulus. The effect of want of attention on the part of the soul is apparent in the case of food, when its relish is not noticed or enjoyed in the least. The physiology of taste seems to indicate that while the bulk of food passes into the stomach through the gullet, some finer particles of its relish reach the soul through the glands of taste and the nerves connected with them, enabling it to feel and enjoy the taste of each morsel. But the relished particles must be there all the same whether the soul attend to them or not. This is clearly indicative of the fact that they do not combine with the soul except when they find the door open and the chamber-maid of the soul waiting to take them into the presence of her mistress. This maid-in-waiting is attention, which signifies interest of some sort or other—whether it indicate the merest wish to know or the most passionate longing to embrace and enjoy. It follows from this that the fusion of spirit and matter cannot take place unless the soul be first thrown into an attitude of desire, signifying its readiness to receive and embrace the intruders from without, who readily combine with it. This gives us what might be termed the second law of interaction between spirit and matter which might be formulated in the following terms: *The fusion*

of spirit and matter cannot take place, except when the soul is thrown into a condition of expectancy, i.e., weakness.

The fusion of spirit and matter, as already stated, is always fraught with evil consequences for the soul, and prevents its natural properties from manifesting themselves. In union with matter, the soul resembles a pond, fed by three channels (to correspond to the three sources of *asrava* namely, mind, speech and body), in which changes constantly occur in consequence of the influx and evaporation of water, for while fresh *asrava* of matter is constantly taking place on the one hand, the old material is being consumed in the natural course. This is due to the fact that no compounds are absolutely eternal in nature, so that wherever there is a combination of two or more things, they must fall apart in due course of time, owing to the operation of physical laws.

We may now proceed to a consideration of the fourth *tattva*, that is *bandha*. It will be evident to all thinking minds with reference to this *tattva* that while the fusion of substances is restrictive of their natural function, new properties are brought into being by virtue of their union. This holds good also in the case of the companionship of spirit and matter. Of the eight kinds of the *karmic* forces already described, the *ghatiya karmas* mark the limits imposed by the association of matter on the soul-substance, while the *aghatiya* ones are the off-spring of a soul impregnated by the element of the other than itself. The *aghatiya karmas* comprise all those divers energies which are responsible for the making of the different kinds of bodies and bodily limbs, and those that regulate the experiences of pleasure and pain, as well as those that determine the term, or duration, of the lease of life and the status of the individual in his tribe and class.

All these forces reside in what is technically known as the *karmana sharira* (literally, the body of *karmas*), which is a compound of spirit and matter. This *karmana sharira* is the vehicle of transmigration, and passes from life to life. There are periodic changes taking place mechanically in the constitution of this inner body or vestment of the soul, and the form and conditions of the next incarnation of life are determined by the new set of energies which arise in consequence of these changes. This is how nature forces the fruit of its actions on the soul, which the soul has no power to resist, except with the help of *dharma* (religion). No judge or magistrate is required nicely to adjust and determine the rewards and punishments merited by living beings: they adjust themselves, most accurately, mechanically. The *karmana sharira* is modified by action, and itself determines the type and conditions of the next incarnation. As Mr. J. L. Jaini observes ("Outlines of Jainism," p.29)

" It is not fate, nor even predestination : but it is the ever continuous balancing of the different accounts that we keep with the forces of life. There can be no mistake, no suppression, and no evasion. The credit and debit sides go on automatically; and whatever is due to us is paid us ungrudgingly and without demand. The continuity cannot be broken by change of house : the debts of London are not extinguished by going to Berlin : nor is the liquidation suspended till the Day of Judgment. The *karmas* are not extinguished simply because we give up the body called A. When we are dead as A, the *karmas* must still bear full fruits. The *karmas* constitute the *karmic* body; and it drags us into another state of being."

What is this *karmic* body, the *karmana sharira*, which plays such an important part in the scheme of transmigration? we have already said that it is the compound of

spirit and matter, the effect of the union of soul and *karmas*, the resultant of its actions. It is invisible to the eye, though it is the summation of our character, what we are and what we have been. It is also the seed of rebirth the determining factor in the life to come—what we shall be. Its absence will make it impossible for the soul to incarnate in flesh and blood; for he who is free from the crippling companionship of matter must be pure divinity in actual manifestation, and there is no power in nature which can drag a God into bondage and transmigration.

The next *tattva* is *samvara*, which signifies the stoppage of *asrava*. When the influx of fresh *karmic* material has ceased, it becomes easy to destroy the existing bonds. The process of the destruction of *karmic* bonds is known as *nirjara* which is the point covered by the sixth *tattva*. Taken together, both *samvara* and *nirjara* aim at the liberation of the soul from the condition of bondage, installing it on the coveted Central Seat in the Temple of Divinity in Nirvana.

The principle underlying both these *tattvas* is a corollary to the second of the two great laws of interaction between spirit and matter, as formulated above. As the fusion of spirit and matter takes place by virtue of *desire*, the giving up of individual desires clearly is the one and the only means of freeing the soul from the impurities adhering to it. For this, both *samvara* and *nirjara* consist in rules of conduct which enable the soul to destroy its bonds by controlling its desires. The soul that is anxious for speedy liberation must, therefore, apply itself to subjugate its animal nature, instead of wasting its opportunity in dancing attendance on or vainly appealing for help to some real or imaginary god or goddess.

As for the rules of conduct laid down for the eradi-

cation of the animal nature, the space at our disposal does not admit of our describing them in detail. They can be studied in other works which deal with the subject scientifically. The main thing to note in this connection is that there is a given order, a graduated series of steps, so to speak, which must be followed, if steady progress is to be maintained. As said in the Householder's Dharma (Intro: p XLV): "Renunciation, that is the withdrawal of attention from the outside world, the giving up of all worldly pursuits and undertakings, the abandonment of all desires, then, is the principle of success on the spiritual path. But the question is, how to develop the spirit of renunciation in such a way as to ensure its persistence? Erratic action will not do: the top cannot be reached by haphazard jumps and flights in the air. A ladder must be found which will take one, step by step, to the top, and save all the falls and bruises consequent on them."

Jainism furnishes just such a ladder as will enable the distressed soul to rise from the gutter of wretchedness and sin to the high and the sublime status and dignity pertaining to Divinity; but it must be *lived* to be productive of good. There is no good in upsetting the order given; that will only result in suffering and pain. To quote again from the Householder's Dharma: "It is well to know that Jainism is not the product of a finite mind whose conclusions might be overruled by others endowed with better judgment and understanding: it is the Truth revealed by the Omniscient *Tirthankars*, every single detail of which has been confirmed by the experience of a countless number of *Siddhas* (Perfect Souls) and Saints. Its agreement with reason is indicative of its rational nature, but not suggestive of an origination from a finite human intellect."

The effect of *samvara* and *nirjara* is the complete

removal of the particles of matter adhering to and in union with the soul, which being accomplished the *jiva* (soul) is left as a pure spirit, *whole*, effulgent and worshipful, like pure, shining gold separated from the impurities of alloy. This is *moksha*, the seventh and last *tattva*. The Saved One now rises up to the topmost part of the universe, called the *Siddha Sila*, and resides there for ever, possessed of all divine attributes—omniscience and the like—and in the full enjoyment of unbounded, unabating bliss. This is nirvana, the attainment to the ideal of perfection and joy.

Such is the Jaina theory or doctrine of *karma*, which, for obvious reasons, has been described with the utmost brevity in these pages. Jainism, it will be seen, does not recognise any god or goddess to be appeased or propitiated for one's good, but approaches the subject in the spirit of pure science, investigating and dealing with it on lines of cause and effect throughout. Of all the creeds now prevailing in the world Jainism is the only religion that places the doctrines of *karma*, transmigration and salvation on a scientific, and therefore thoroughly rational basis. Some of the other creeds, indeed, have no idea whatsoever of what the bondage of the soul might signify, and there are others that openly preach to the contrary. Those amongst the remaining systems that profess to preach the doctrine know little or nothing about it on lines of scientific thought, and exhaust themselves in elaborating fanciful theories of their own which are beside the point, and which only tend to make the confusion worse confounded. The 'elaborate' doctrines of others, no doubt, at times seem to approach the Jaina conclusions, but they only proceed upon vague generalities and wordy abstractions. Unscientific at core, they too betray their intellectual poverty if carefully probed and examined.

XII

MR. N. SWAMINADA'S "GOSPEL OF GRACE"

S. SANKARANARAYANAN

Mr. Swaminadha's book "The Gospel of Grace" will be hailed by the public as a grand achievement of the object for which it is intended. It is an efficacious nostrum administered to the sceptics and agnostics, and it vociferously calls upon all people to revere and worship God in order to obtain salvation and to get a glimpse of the Omniscient. In our opinion the book possesses the rank of an independent system as many other Indian systems of philosophy. It partakes the common characteristics of most of the other systems, and aims at the same ideal through the same means—life as misery and pain, and liberation the end and goal. The ideal may be best expressed by a quotation from his own book: ".....He hates human life and its dreadful monotony: he longs to be crucified in the Lord who is the father of heaven and earth, who hails from amidst the holy hills, whose temple is the human body, and whose permanent abode is the heart of the true devotee." (Sect. 65.)

Our first glance through the book has impressed us very highly, and as many of the Indian Systems this book has the Upanishadic, Sankhyan, Gita, Buddhistic, and Jaina elements strangely intermixed, but mixed with an adeptitude to make them subserve the artistic unity of the whole. The note of pantheism that is the prominent characteristic of the Upanishads is found in the very beginning of the

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THE JAIN AND THE BHAGVAD-GĪTĀ THEORIES OF KARMAN

A COMPARATIVE STUDY

Dr. B. S. AGNIHOTRI,
Mithila Institute, Darbhanga

(An Article read at the Oriental Conference, Lucknow, 1951.)

The theory of Karman has been put forward by the most eminent philosophers of ancient India to offer a satisfactory solution of the riddle of the origin of the sufferings and the destiny of lives. The Sūtrakāra Bādarāyaṇa resorts to Karma theory to avoid the faults of Vaiṣamya-Nairghṛṇya and Kṛtapraṇāśa-Akṛtābhyāgama. Gītā has its own theory of Karman and so too the Jains. In all the oriental philosophies, Karma-theory and the existence of Saṃsāra as without beginning and end, have been considered essential and accepted as the two fundamentals. Jain philosophers have in addition to these two points, a special contribution of their own to make pertaining to Karman and it will be of some interest to have a brief survey of Jain Karma-theory and to compare the same with the Gītā theory of Karman.

The Ātman in Jain Philosophy is pure Jñāna, pure Darśana and it is consciousness pure, supreme and complete. But somehow that Ātman is in bondage, assumes the nature of Jīva, experiences the fruit of Karman, goes through the succession of births and deaths and finally attains Mokṣa through the elimination of Karman. Bondage is due to wrong belief, vowlessness, carelessness, passions and the vibrations in Ātman through body, speech and mind. By these, Karman goes on accumulating. Bondage is defined as the mutual entrance into each other's spheres of the soul and the Karman. When soul is attacked by the passions like anger and love he takes on the Pudgala particles. These pudgalas are matter and they put the soul into bondage due to his Karman, like an iron ball taking in it heat particles. Another illustration is of spilling of oil. If oil is spilt on a piece of cloth, dust easily adheres to it. The piece of cloth here represents soul; oil represents those by which Karman is acquired like wrong belief, vowlessness, passions and such like. The dust represents Pudgala. The third illustration is of water and milk. Karman unites with soul as water with milk and the soul so united with Karman is called the soul in bondage. Soul being fettered by

Karman and sullied by the contact with Ajīva, undergoes continuous rebirths and is forced to dwell as Jīva and has on that account to undergo sufferings of the worries of the world. The soul is then in bondage, has a wrong belief, is busy with many activities and smeared by the dust of Karman due to attachment.

Karman in Jain Philosophy is of the nature of Pudgala, a complex of matter imperceptible to the senses. It enters into the sphere of soul through Āśrava, like water flowing into a boat through the holes caused in it. That Karman impedes the progress of the soul. Karman is defined in Jain philosophy as that which impedes soul's progress. It may not be anything what layman understands by matter. Yet it is essentially physical. It is that by which the progress is impeded. It is a hindrance to the soul's achieving of the salvation. The cause of bondage is all Kārmic matter in the form of wrong belief, vowlessness etc. Pleasure and pain are matter. Prosperity and adversity are matter. And the soul is affected by all these.

Karman is not Amūrta but Mūrta. It has shape and this is proved by saying that all Amūrta things can neither do us good nor harm. The Sky, they say, is Amūrta and does neither evil nor good to us; but Karman inflicts on us pain or pleasure. It is, therefore, Mūrta. All the eight kinds of Karmas are material and Mūrta. What we call pain or pleasure is the fruit of their maturity.

The association of the soul with Karman is in consequence with the inflow of Karman from the time without beginning. If it is supposed to be with beginning then in the primary stage, it should be supposed, that Jīvas anyhow got associated with the Karmas and fell in bondage. But such a proposition would lead to the rebirth of the liberated souls also, which is not in keeping with the philosophical goal. Hence association of the soul with Karman is Anādi. The Jīvas act in diverse ways, enjoy the fruit of their actions in the life to come, and thus are the births and deaths.

Karman has power to hide the real nature of Jñāna and Darśana. This power is called Āvaraṇa Śakti. The soul in his natural form is omniscient, possessed of absolutely undifferentiated cognition; he has superiority over joy and grief; has eternal life and equality in rank with all the other Jīvas. All these natural qualities become infected by Karman which hides and produces in soul certain conditions by which he is put into the cycle of birth, growth and death. The soul's natural efficacy disappears and he remains bound to the matter. He then goes on gathering every time new matter and performs new Karmans. The Karmic matter then takes

the form of Jñānāvaraṇīya and Darśanāvaraṇīya Karma and obscures the real nature of the soul.

The chief doors by which the Karmans enter into the Jivas are ignorance, attachment, anger, pride, deceit and greed. By these and by false belief, the soul unites with the worldly things by body, mind or speech. There is however a way to do away these Karmans of the Jivas,—Karmans, either auspicious or inauspicious. Firstly, no new Karmans should fall to the lot of the Jīva. The Jains consider for this reason, the principle of Samvara (checking of the Karmans) and Nirjara (shedding of Karman) as of supreme importance. Means are laid down to stop the ingress of Karmans by not making any use of the body, speech or mind and to burn the already acquired Karmans by performing austerity. The former discipline consists of showing absolute indifference to body and its needs. The Jain Sādhu, in order to do nothing that may lead to Karman, goes to any hill, does absolutely nothing and awaits death avoiding any movement. By this the influence of Karmans is completely worked out and the soul is freed from his bondage and sufferings.

The concept of Mokṣa is "Total annihilation of Karmans done by mind, speech and body." It is absolute actionlessness leading to Mukti. It is said:

विलीनाशेषकर्माणि स्फुरन्तमतिनिर्मलम् ।

स्व ततः पुरुषाकारं स्वाङ्गगर्भगतं स्मरेत् ॥ ज्ञानार्णव ३५.२९

Relieved of all the Karmic matter, soul ascends straight to the summit of the world as a gourd rising to the surface of water from bottom when it is freed from mud. Once this region, beyond Loka, is reached there is no return to this world and no interruption to bliss. The recognized discipline, leading to Mokṣa, consists in showing absolute indifference to body and its needs. Only by becoming an ascetic, can one practise this discipline which leads but to death. The ascetic sits in silence, meditates on Ātman, does nothing at all and after the mortal coil is left, becomes free from all the sufferings. Like the ascetics, the householders also attain Mokṣa after death if they lead a pious life. The king Bharata is an example of this. Such Siddhas are called the Gṛhaliṅga-Siddhas.

The following are the important points pertaining to the Karma-theory in Jain philosophy:

1. Karman has Āvaraṇa Śakti. It hides the real nature of knowledge and belief.
2. Karma-particles enter into the soul and unite with him like the particles of water and milk forming one substance only. Karman

is Mūrta, a complexus of very fine matter. It is associated with soul. This association is from time without beginning. Yet this association with Karman can be completely done away with.

3. Karman enters into the soul through the Kaṣāyas which are of the form of activities of mind, body and speech. By actionlessness is stopped the inflow of Karman and the already acquired Karman is also eliminated.

4. Complete annihilation of Karman is Mokṣa.

It will now be of some interest to have a comparative investigation of the Jain theory of Karman with the Gītā view on it.

The Bandha is defined in Jain philosophy as 'सकपायत्वान् जीव कर्मणो योग्यान् पुद्गलानादत्ते । स बन्धः । The Jains are perfectly right when they say that the association of the Pudgalas with the soul is due to Kaṣāya. It is similarly said in Yoga-vāsiṣṭha: "पदार्थवासनादादयं बन्ध-इत्यभिधीयते". In the definition of Bandha, Jains lay special stress upon vāsanās, inclusive of the Kaṣāyas which are of the nature of anger, pride, delusion and greed. If, however, we compare the two definitions of bondage कायवाङ्मनःकर्मयोगः स आश्रयः and सकपायत्वाज्जीवः कर्मणो योग्यान् पुद्गलानादत्ते स बन्धः, the former seems to imply that any Karman done through body, mind or speech has power to enter into the soul and bind him. But the latter definition conveys the sense that not any or every Karman, but only the one done through the instigation of the Kaṣāyas has the power to bind the soul. The latter definition of bondage seems to be more intelligible and it is similarly said elsewhere too "मिथ्यादर्शनाविरतिप्रमादकपाययोगा बन्धहेतवः । The elucidation of bondage namely, that Karman is binding if it is done through the instigation of Kaṣāyas and not otherwise is significant and full of meaning. The Lord, in Gītā, has divided Karman into Karma, Akarma and Vikarma. To him Karma is an action which requires to be done being ordained. The acts like sacrifice, gifts, or practice of austerity are Karmas and one can never relinquish them. The Lord says:

यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत् ।

यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥ १८.५

About the performing of the respective duties by the four castes, He further says.

स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः ।

स्वभावनियतं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ १८

Akarma is that form of Karma which if done without attachment to the fruit of action, is as good as having not done. By abandoning attachment to the fruit of the actions, Karma assumes the nature of

Akarma and the doer remains unaffected even though he does the Karma. Doing of the Karma should, therefore, be of that nature where one hopes for no fruit of actions.

Vikarma is that Karma which one performs being impelled by desire, and attaches also to the fruit thereof. Secondly relinquishment of Karma from delusion or from physical suffering or from fear, is Vikarma. Lastly, actions done through delusion, egoism or without regard to the capacity and consequences, are Vikarma. The Lord is in favour of doing Karma and Akarma and never the Vikarma, because the Vikarma alone has the power to bind the soul to Saṁsāra. This Vikarma corresponds to the Karma done through Kaṣāya according to Jain philosophy. A similar view, namely, that bondage is due to attachment is stressed in the following stanzas:

जो सोडु गेहमावो तहिमणरे तेण तस्स रयबंधो ।
णिच्छपदो विण्णय्यं ण काय चेडुहाहिं सेसाहिं ॥
अज्झवसिदेण वंधो सत्ते मारेहिमाव मारेहिं ।
एसो वंध समासो जीवाणं णिच्छय णयस्य ॥ समयसार २६०-२७४

According to Jain view Karman is a complexus of a very fine matter which is imperceptible to the senses. It enters into the soul and causes great changes in him. Karman is Mūrta. It is physical and of the nature of Pudgala.

This view of Karman is hardly tenable. Ātman is conscious and spiritual entity, imperceptible in nature and extremely potential. He receives impressions from external something and retains those in the form of either attachment or aversion (Rāga or Dveṣa). These impressions are subtle in nature and express themselves towards outward physical objects on account of their merit of either giving pleasure or pain. This conscious entity along with the inner and dynamic constitution caused by these external impressions, is called Prakṛti or Svabhāva or the inborn nature and by the virtue of this, one cannot remain actionless even for a moment. He is helplessly driven to action even against his very desire to remain actionless. Karma has its source in this very quality born of nature. The inner consciousness retains impressions received from outside, and further actions spring up from these retained impressions. The Lord says,

कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः । भ. गी. ३.५
प्रकृतेः त्रियामाणानि गुणैः कर्माणि सर्वशः । ३.२७
प्रकृतेर्गुणसंमूढाः सज्जन्ते गुणकर्मसु । ३.२९
अथ केन प्रयुक्तोऽयं पापं चरति पुरुषः ।
काम एष क्रोध एष रजोगुणसमुद्भवः ।
इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते ।
स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा ३-३६, ३७, ४०
कर्तुं नेच्छसि यन्मोहात्करिष्यस्यवशोऽपितत् । १८-६०

The Lord in Bhagvad-Gītā describes Karman (activity) as something born out of the nature of impressions left upon consciousness due to either Rāga or Dveṣa form the external objects. This Karma's leaving of impressions upon consciousness is similar to Yāga-karma's leaving behind it Apūrva, after the Yāga-kriyā is over. Mīmāṃsā-śāstra says: "यथाऽङ्गारजन्यमोष्णं शान्तेष्वपि अङ्गारेषु जलेऽनुवर्तते तथा यागजन्यमपूर्वं नष्टेपि यागे कर्तव्यमन्यनुवर्तताम् । तस्मादस्त्यपूर्वम् ।" The Lord, therefore, exquisitely told Arjuna to pin down his activities of intelligence and mind on Ātman, who is of the nature of consciousness.

The conscious self expresses itself through intelligence and mind whose functions we call as psychological. These two, the intelligence and mind, change themselves into sensory activities on account of the impetus received by them from the external objects. From consciousness down to sensory activities, the whole process is conscious. The outer entity gives impetus to senses and the impressions caused thereby are carried to the soul through mind and intelligence. These impressions received by the soul are reverted to psychic and sensory activities, consequently giving rise to Karmas. This vicious circle makes soul perform actions. The only way to detach actions from the soul is the realization of the Absolute Entity.

Actions cannot directly associate themselves with soul because they are transitory and relating to physical objects, while the soul is conscious entity. Actions give rise to some invisible power not physical; that power has the capacity to connect itself with soul. This after-effect in the form of power, left by the Karmas is variously named in different systems of philosophy. Mīmāṃsakas call it Apūrva. Vedāntins call it Prārabdhā. Naiyyāyikas call it Dharmā-dharma. Vaiśeṣikas call it Adṛṣṭa and the Paurāṇikas call it Puṇyapāpa. This invisible power somehow acts upon, and binds the souls to Saṁsāra. Śaṅkarācārya takes objections even to such a position of the sentient undergoing modifications due to the power left by the actions. He, therefore, assumes the soul's affectation due to an intermediary called Avidyā, which is non-existing from the viewpoint of the highest truth. To Śaṅkarācārya Avidyā circumscribed by the Karmas is the cause of the soul's inequality. The soul does actions because of his being induced to do so by the latent impressions left on him due to his attachment or aversion to external objects. This position of Avidyā may not be tenable to the other systems of philosophy, yet one thing is clear that it is impossible for the physical Pudgalas to enter into the sentient being—the Soul—and cause great change in it. Only the after-impressions, left in some form or other on the soul, can associate and affect him. The Jain's

argument, that Karma should be regarded as Mūrta, of the nature of Pūdgala and not Amūrta, of the nature of the "after-impressions" in the form of desires and passions for the external object leading to actions on that account, because these impressions or powers have no capacity to bind the soul and put him in bondage being on par with the Amūrta Akāśa which has no capacity to contact itself with anything, is refuted by saying that the character of the Vāsanās—the after-effect of the actions that are done—is quite different from the character of Akāśa. Akāśa, though Amūrta, has the power to give space to things and it carries sound. So too, the after-impressions of the Karmas, and not the Karmas themselves nor the physical Pūdgalas, have the power to contact with the soul. This disparity of the two Amūrta things should not be doubted on account of the inherent nature of things which we must assume on the basis of the actual perceptible result.

The beginninglessness (Anāditva) of Samsāra and also of Karman is accepted by almost all the philosophers.

The Jains are of the opinion that Karma has power to hide the real nature of Jñāna and Darśana. They say: "ज्ञानावरणेन कर्मणा चनघनतरघनतमेनावृतोऽयं जीवः शारदशशधरकरनिकरनिर्मलतरोऽपि मन्दमन्दतरमन्दतमज्ञानो भवति तेन पटोपमं ज्ञानावरणं कर्मोच्यते।" The Karmas that put veil are called the Jñānāvaraṇīya and the Darśanāvaraṇīya Karma and by these the soul's original efficacy is lost and he remains bound to this Samsāra.

Now, the nature of Jñāna entirely depends on the nature of things. ज्ञानं तु केवलं वस्तुतन्त्रमेव। It is of the nature of Prakāśa (light) and only the ignorance and darkness (Mūḍhatva) born out of ignorance have the power to cover Jñāna. When this knowledge is obscured by Ajñāna and Mūḍhatva born of it, then Jiva performs actions depending on some kind of energy existing in the Person's mind which has the Rajas element prominent in it. Karman is the after-effect of the obscuration of Jñāna. It cannot put veil on Jñāna. Ajñāna alone can obscure Jñāna. The Lord says in Bhagavadgītā: "अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः।" This Ajñāna though finite, seems to cover the entire field of the self who is infinite, hiding him from the mind of the experientialist. Ajñāna gives rise to Tamas which is of the form of inertia, heedlessness, indolence and sloth. When Ajñāna, and Tamas born of thereof are destroyed by the realization of the Self, then only Kēvala-Jñāna shines. The Lord says: ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः। तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम् ॥ ५.१६. Jains think, doing of an action to be something of the nature of evil, what obscures the nature of real Jñāna and Darśana and therefore should be relinquished by remaining completely

actionless. The Lord in Gītā seems to take the reverse view of it. Taking Jain view as if an assertion He says:

“स्वाज्यं दोषवदित्येके कर्म माहुर्मनीषिणः।” १८.३१

and refutes by saying that Karman done with reason (Buddhi) everywhere unattached is no longer defective and binding. Performing of Karman without attachment is superior to doing no action at all. Ajñāna, giving rise to Tamas, hides knowledge; then one performs action by one's own very nature and even if one does not desire to perform action through delusion or sloth, one does it helplessly because Prakṛti goads him to do so. In order that such action should not be binding to the doer, it should be done without any attachment to the fruit thereof. Performance of action without attachment to the fruit or dedicating the same to the Lord leads one to the eternal and indestructible abode rather than be binding to him to this chain of Samsāra. Gītā is positively in favour of doing action without attachment to the fruit. The Lord says: “स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभतेनरः। स्वभाववियतं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥” १८.४५, ४७. The Jain philosophy holds contrary view of actionlessness.

In order to ward off Karman, Jain ascetics sit in silence without moving their hands or feet and doing nothing at all. This results ultimately in death. By this it is supposed that the evil effect of action is warded off and salvation is attained. Against this it can be said that the nature of action is such that it is neither negated by remaining silent nor are the remnants left by the actions completely warded off. It is only by the realization of Ātman that the Karmas are burnt. As the burning fire reduces the fuel to ashes, so too does the fire of wisdom reduce all actions to naught. And the knowledge of Ātman can be had by removing Avaraṇa in the form of ignorance and the resultant Tamas. Gītā therefore says that by the realization of Ātman ignorance and Tamas should be removed. To do action without any attachment, is superior to doing no action at all. And if one poses that he is observing a vow of actionlessness, he is styled as “Mithyācārah”, a pretender or a hypocrite. Gītā says: “संन्यासः कर्मयोगश्च निश्चयेऽसकरोऽयम्। तयोस्तु कर्मसंन्यासात्कर्मयोगो विशिष्यते।” The following four reasons are adduced in support of the above statement. Without attachment should the action be performed as one's duty; for, by performing actions without attachment, man varily reaches the supreme. Secondly, action is superior to inaction. Iśopaniṣad says, “Even while doing deeds here, one may desire to live hundred years. Thus in thee and not otherwise than this it is, that the deeds adhere not the man”. Thirdly, the whole world is bound by action; for that sake should the actions be done free from attachment. Fourthly, no one can really remain actionless. The in-

herent qualities make a person act even unwillingly rather than make him remain actionless. The actions should, therefore, always be performed without any attachment.

The Jain-concept of Mokṣa is "complete annihilation of actions."
"कृत्स्नकर्मक्षयो मोक्षः."

We have seen that even according to Jain philosophy, Bandha (bondage) is not caused only by mere actions but by those actions which are associated with Kaṣāyas. It is said: "मिथ्यादर्शनाविरतिप्रमादकषाययोगाबन्धहेतवः ।" Therefore not the Kṛtsnakarmakṣaya but the Kṛtsnakaṣāyakṣaya appears to be the real nature of the means of the attainment of Mokṣa. It is similarly said:

रागद्विषय दोषद्विषय कसायकर्मसु चेव जे भावा ।

ते ममदु परिणमन्तो रागादी बंधदे चेता ॥ समयसार ३०४

and so long as the soul does not follow the external and internal renunciation and repentance, till then he is bound. If he knows the real nature of Ātman, he becomes Mukta. This concept of Mokṣa is even supported by Hemacandra who says:

अयमात्मैव संसारः कषायेन्द्रियनिर्जितः

तमेव तद्विजेतारं मोक्षमाहुर्मनीषिणः ॥ योगशास्त्र ४.५

To call Mokṣa "Kṛtsnakarmakṣaya is to put cart before the horse—the truth being that Jīva by the ethical and meditative practices attains realization and the natural outcome of this is the complete destruction of the Karmas. The Lord says:

यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन ।

ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥ ४.३७

If we take the Vedānta view on actions, then according to Brahma-sūtrakāra and Advaitavedāntis, not all the actions done by the Jīvas are extinguished by the realization of the self. If by Mukti all the Karmas are to burn and Jīva to enjoy immediate salvation with no connection whatsoever with the world, then, the Vedāntins tell us, that there would ensue absence of a Siddha to impart the knowledge of Ātman to people. They say: (आत्म)-ज्ञानस्यानारब्धकर्मनाशकत्वे स्वातन्त्र्यमस्तु नत्वारब्धे कर्मणि । आरब्धस्य प्रवृत्तफलत्वात् । यदि आरब्धस्थितिर्नाभ्युपगम्येत तदोपदेष्टुरभावाद्द्विद्यासंप्रदाय उच्छिद्येत । न तावदविद्वानुपदेष्टेति वक्तुं शक्यम् । विद्वांस्तु वेदनसमय एवमुच्यते इति को नामोपदेष्टा संभवति । तस्मान्नाऽऽरब्धयोर्नाशः ॥ Hence not all the Karmas but only those whose effect has not begun giving fruit, are destroyed. If this view is not accepted by the Jain philosophers, then the Jain-Āgamas, which they say, have come from the Siddhas, would never come into existence at all, it being a Karma by speech on the part of those who are liberated and

yet after liberation related the knowledge of the Ātman. This view, namely, the remaining of the Prārabdha Karma after one has secured the Ātmasākṣātkāra, may or may not be acceptable to Jain philosophers, yet the right attitude appears to be that by knowledge of Ātman one attains salvation and then all his Karmas are destroyed and never that the Karmas are first destroyed and then that the knowledge of Ātman is gained and salvation attained. The destruction of the actions is the natural outcome of the attainment of Salvation.

Lastly, when the Jain philosophers admit of the class of the Gṛhalinga Siddhas like king Bharata, the whole propriety of remaining absolutely actionless for the attainment of Mukti, is lost. The Īśāvāsyopaniṣad and the Gītā views, therefore, that man should always remain performing actions, seem intelligible and within the reach of the ordinary man. They say:

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः ।

एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥

तस्मादसक्तः सततं कार्यं कर्म समाचर

असक्तोऽह्याचरन् कर्म परमाप्नोति पूरुषः ॥

religious, metaphysical, psychological, and ethical points of view. The problem has indeed many other aspects that need to be discussed in future conferences.

Dr. Northrop in his keynote address, "Towards a More Comprehensive Concept of the Person," emphasized the need for the proper epistemological synthesis of the Western conceptual formulation of the legal idea with the Eastern existential and intuitive understanding of the person in his immediacy. Dr. Peter Bertocci pointed out that the essence of personality lies in freedom and willing, that the person is a creator, within limits, of himself in a context determined by natural law, and that God's creation out of nothing means the novelty of the creative personality. Dr. Karl H. Potter took up the idea of free choice, and, showing that choice implies the pre-existence of the chooser, argued for beginningless pre-existence, an idea which, he said, was developed in a variety of ways by Indian philosophies, particularly Jainism. Dr. Troy Organ showed that in both India and the West there are lines of thought for which the self is a discovery from one point of view and a creation from another and that both points of view are important and necessary. Dr. Alburey Castell showed that the self, the "I," is neither process, nor activity, but an agent, and has to be understood as such. Dr. P. T. Raju brought together the traditional epistemological, psychoanalytic, and the Indian approaches to the problem and said that the Upaniṣadic understanding of the self in terms of its three states—dream, waking, and deep sleep—has its peculiar advantage in that the self can then be grasped naturally in its detachment from all three and the apparent conflict between phenomenology and existentialism can be reconciled. Dr. H. B. Smith gave a survey of the doctrines of the self in the history of Islamic thought and pointed out their great variety. Dr. I. R. Faruqi spoke on Mutazilla, Dr. I. Q. Baig on Ibn Arabi, Dr. Archie J. Bahm and Dr. K. Venkata Ramanan on Buddhism, and Dr. A. K. Sarkar on the Vedānta. Dr. James Norton compared the *Book of Job* and the *Bhagavad-gītā*. Dr. Richard Hocking explained how we cognize persons as distinct from things.

In his public lecture on "Love, Self, and Contemporary Culture," Dr. Richard McKeon showed how love, compassion, and tolerance are necessary for the person in the contemporary world. Dr. Paul Tillich spoke on the "Immortality of the Self." He said that what is immortal is not a ghost but something like what the Indian thinkers conceive as the self. We can think of salvation only as divine participation and can speak no further about it except in symbols. Dr. Sterling M. McMurrin in his concluding address summarized the ideas presented and discussed in the Conference and stressed the need for concern for the person in contemporary times. He advocated conferences in which problems such as "The Self in Politics," "The Self in Economics," etc., should be discussed. A culture in which the self is lost or distorted or its essential nature violated can be immensely harmful to man.

All the sessions were open to both the students of the College and the public. They were well attended by educators, teachers, students, men of the Church, and the general public. The attendance varied from one hundred to about sixteen hundred. The primary aim of the Conference was not merely to enable the conferees to challenge one another but to arouse interest in East-West philosophies and cultures.

The proceedings will be published in book form.

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by Husserl to denote only a grade of consciousness higher than that of the consciousness in natural reflection, but one to which the most "real" essences of the world are present. To "re-create" the world from the ground of these essences is to own absolute certainty about the universality of that re-creation, and about its syntactic, semantic, and pragmatic laws. Moreover, such a re-creation would never be susceptible to questioning from any scrutinizing agency. In short, the re-constituted world would be beyond all skepticism, exercised by one's intellect and understanding, since these very processes are "seen" now with a certainty and transparency never met with before.

Yoga discipline does not put forward any epistemological plan for the "re-constitution" of the world. This is clearly due to the fact that its exponents were exclusively keen on finding an answer to the riddle of suffering, which, they believed, accrues solely from man's relationship to the world. Husserl takes every precaution against his method's reaching a distrust in the reality of the empirical world. He is constantly held back from as subjectivistic a transcendentalization as the one which has pushed *yogins* toward "superconsciousness"—the abode of final liberation. Strictly speaking, therefore, *yoga* boldly carries Husserl's transcendental reduction to its inevitable logical end.

T. G. KALGHATGI

The Doctrine of Karma in Jaina Philosophy

WE FIND IN THIS LIFE that persons who have the same means for enjoying happiness do not get the same type of happiness. Misery comes in unequal ways. This difference cannot be without some cause which is not seen. This unseen cause is *karma*. Misery in this life is too much of a fact to be ignored. It is also true that there is abundant inequality in the status and experiences of individual men, which is inexplicable by empirical methods of inquiry. It is necessary to explain this inequality. *Karma* provides this explanation.

"*Karma*" etymologically means "work," but became associated with the after-effects of actions, both physical and psychical. Every living being (*jīva*) is constantly active, expressing its activity in the three functions of body, speech, and mind. These activities leave behind traces of after-effects in physical and psychic forms. Every action, word, or thought produces invisible and transcendent effects, as well as visible effects. Under certain conditions it produces certain potential energies and forces the visible effects in the form of reward or punishment. The invisible effect of an action remains in potential form after the visible effect has disappeared. Actions performed in this life are causes of a future life, and the present life is the result of actions performed in a previous life. Thus the chain of life is connected in the series of actions and their realized effects. The *karma* doctrine involves the idea of an eternal metempsychosis.¹

The Jainas have a realistic view of *karma*. It is a very complicated theory, including many classifications and detailed analyses. It has existed from pre-Buddhistic times. The idea of pollution of the soul due to *karma* has been largely allegorical in other religious philosophies of India, while the Jainas "have adopted it in the real sense of the word" and worked it out into an

¹ Helmuth von Glasenapp, *Doctrine of Karma in Jaina Philosophy*, G. Berry Gifford, trans., Hiralal Kapadia, ed. (Bombay: The Trustees of Bai Vijibai Jivanlal Panalal Charity Fund, 1942).

original theory.² The Jaina conception of *karma* must have been completely developed after a thousand years of Mahāvira's *nirvāṇa*. The *Sthānāṅga*, the *Uttarādhyayana-sūtra*, and the *Bhagavati-sūtra* contain a general outline of the doctrine, and the details have been worked out in the *Karma-grantha*, the *Pañca-saṃgraha*, and the *Karma-prakṛti*. In working out the details, there have been two schools of thought: (1) the Āgamikas and (2) the Karma-granthikas.

Jainism is, in one aspect, dualistic. The universe is constituted of two fundamental categories: living (*jīva*) and non-living (*ajīva*). The soul (*jīva*) has been described from the noumenal and from the phenomenal points of view. From the pure and ultimate point of view, the soul is pure and perfect. It is characterized by hormic energy (*upayoga*). It is simple and without parts. It is immaterial and formless.³ It is characterized by pure consciousness (*cetanā*). From the phenomenal point of view, the soul is described as possessing four life forces (*prāṇas*).

The soul comes into contact with the external world (*ajīva*). It is active, and its activity is expressed in three forms—in body, in speech, and in mind. This is called *yoga*. *Yoga* brings its after-effects in the form of karmic particles, which veil the pure nature of the soul. Souls are contaminated by *karma*, which is a foreign element, and are involved in the wheel of life and death (*saṃsāra*). This contamination is beginningless, though it has an end. It is difficult to say how and when souls got involved in the wheel of *saṃsāra*. Caught in *saṃsāra*, the soul forgets its real nature, and its effort to search for the truth is obscured by the passions. The inherent capacity of the soul for self-realization is also obstructed by the veil of *karma*.⁴ It is subjected to the forces of *karma*, which express themselves, first, through the feelings and emotions and, secondly, in the chains of very subtle kinds of matter invisible to the eye and all ordinary instruments of knowledge. It is then embodied and is affected by the environment—physical, social, and spiritual. Thus, various types of soul existence come into being.

Karma, according to the Jainas, is material in nature. It is matter in a subtle form and is a substantive force. It is constituted of finer particles of matter. The kind of matter fit to manifest *karma* is everywhere in the universe. It has the special property of developing the effects of merit and demerit. By its activity due to contact with the physical world, the soul becomes penetrated

² *Ibid.*, p. 15.

³ *Dravya-saṃgraha*, II.

⁴ Umāsavāti, *Tattvārthadhigama-sūtra*, J. L. Jaini, trans. (Arrah: The Central Jaina Publishing House, 1920).

with particles of karmic body (*karma-śarīra*), which are constantly attached to the soul until the soul succeeds in freeing itself from the body.

"Nowhere has the physical nature of *karma* been asserted with more stress than in Jainism."⁵ A moral fact produces a psychophysical quality, a real and not merely a symbolic mark, affecting the soul in its physical nature. This point of view has been worked out in detail in the form of mathematical calculation in the *Karma-grantha*. The Jaina tradition distinguishes two aspects: (1) the physical aspect (*dravya-karma*) and (2) the psychic aspect (*bhāva-karma*). The physical aspect comprises the particles of *karma* accruing to the soul and polluting it. The psychic aspect is primarily the mental states and events arising out of the activity of mind, body, and speech—they are like the mental traces of the actions, since we experience the mnemonic traces long after the experienced conscious states vanish. Physical *karma* and psychic *karma* are mutually related as cause and effect.⁶ The distinction between the physical and the psychic aspects of *karma* is psychologically significant, since it presents the interaction of the bodily and the mental due to the incessant activity of the soul.

This bondage of the soul to *karma* is of four types, according to its nature (*prakṛti*), duration (*sthiti*), intensity (*anubhāga, rasa*), and quantity (*pradeśa*).⁷

Karma can be distinguished into eight types:

- (1) *jñānāvaraṇīya*, that which obscures right knowledge;
- (2) *darśanāvaraṇīya*, that which obscures right intuition;
- (3) *vedanīya*, that which arouses affective states such as feelings and emotions;
- (4) *mohanīya*, that which deludes right faith;
- (5) *āyu-karma*, that which determines the age of the individual;
- (6) *nāma-karma*, that which produces various circumstances collectively making up an individual existence, such as the body and other special qualities of individuality;
- (7) *gotra-karma*, that which determines the family, social standing, etc., of the individual;
- (8) *antarāya-karma*, that which obstructs the inborn energy of the soul and prevents the doing of good actions.

Each kind of *karma* has its limits in time, within which it must exhaust itself.

The influx of *karma* affects the soul in various forms and produces certain types of "aura" or colorations about it. This coloration is the *leśya*. But this

⁵ H. von Glasenapp, *op. cit.*, Foreword by Zimmerman.

⁶ Vidyānandi, *Aṣṭasahasri*, Varṇasidhara, ed. (Sholapur: R. N. Ghandhi, 1915).

⁷ *Karma-grantha*, III.2. (Atmanananda Jaina Granthamala, 85).

coloration does not affect the soul in its pure nature. The color of the reflection does not belong to the soul. When the soul becomes free from karmic matter and reaches the *Siddha*-hood, it becomes free from this foreign element of coloration.

Leśya is of two kinds—*dravya leśya* and *bhāva leśya*. *Dravya leśya* refers to the karmic material affecting the organism. *Bhāva leśya* refers to the psychic conditions affecting the organism and thereby radiating the color, which may be called transcendental coloration.

There are six *leśyas*: (1) black (*kṛṣṇa*), (2) blue (*nīla*), (3) dove grey (*kapota*), (4) yellow (*pīla*), (5) pink (*padma*); and (6) white (*śukla*). For instance, a man who is wicked and cruel gets the black *leśya*. A man who is affected by anger and envy and who loves pleasure gets the blue *leśya*. One who is base and dishonest has grey. On the contrary, a well-disciplined man develops the pink *leśya*. One who has subdued the passions has yellow. One who is engrossed in meditation of the “dharma” and truth has the white *leśya*. But the fully liberated souls have no *leśya* at all.

Karma is substantive force. As said above, it has the property of developing the effects of merit and demerit. The karmic particles build up a special body (*karma-śarīra*), which does not leave the soul until its final emancipation. *Karma* has its psychic effects also; “*bhāva-karma*” is immediate to the *jīvas*, while *dravya-karma* belongs to the body.

There are five classes of karmic conditions. On account of the rise (*udaya*), suppression (*upaśama*), annihilation (*kṣaya*), suppression and annihilation (*kṣayaopaśama*), and psychological effects (*pariṇāma*), the soul has five conditions of thought and existence.⁸ In the usual course of things, *karma* takes effect and produces results—the soul is then said to be in the *audayika* state. *Karma* may be prevented from its operation for some time. In this state, *karma* is still present, like fire covered by ashes—the soul is then said to be in the *auśamika* state. When *karma* is annihilated, the soul is said to be in the *kṣayika* state. The fourth state is the mixed state—suppression and annihilation. The last, the unconditioned, state leads to *mokṣa*.

The aim is to seek freedom from the miseries of this life, to seek deliverance. But the path to liberation (*mokṣa*) is long and endless. We have to free ourselves from the *karma* that has already accumulated and see that no new *karma* is added. The soul becomes bound by the constant flow of *karma*. This state is bondage (*bandha*). Mental states, such as passion, attachment, and aversion, which prepare the ground for the binding of the soul by *karma*, are

⁸ Kunda Kundācārya, *Pañcāstikāyasāra*, A. Chakravarti, ed. (Arrah: The Central Jaina Publishing House, 1920), 62.

called psychic bondage (*bhāva-bandha*); and the actual binding by the particles of *karma* is material bondage (*dravya-bandha*). When passions overcome us, the particles of *karma* become attached to our souls and bind them (as a heated iron ball, when immersed in water, absorbs water).

The first step to emancipation or the realization of the self is to see that all channels through which *karma* has been flowing into the soul have been stopped, so that no additional *karma* can accumulate. This is referred to as the stoppage of the inflow of *karma* (*saṁvara*). There are two kinds of *saṁvara*: that which is concerned with mental life (*bhāva-saṁvara*), and that which refers to the removal of karmic particles (*dravya-saṁvara*). This stoppage is possible by self-control and freedom from attachment. The practice of vows, carefulness, self-control, observance of ten kinds of *dharma*, meditation, and the removal of the various obstacles, such as hunger, thirst, and passion—these will stop the inflow of *karma* and protect us from the impurities of fresh *karma*. Here, right conduct (*cāritra*) is of indispensable help.

The next important task is to remove the *karma* that has already accumulated. The destruction of *karma* (*nirjarā*) is of two types: the psychic aspect of the removal of *karma* (*bhāva-nirjarā*) and destruction of the particles of *karma* (*dravya-nirjarā*). *Karma* may exhaust itself in its natural course when its fruits are completely exhausted. In this, no effort is required. The remaining *karma* has to be removed by means of penance (*aviṣāka-nirjarā*). The soul is like a mirror which looks dim when the dust of *karma* is deposited on its surface. When *karma* is removed by destruction, the soul shines in its pure and transcendent form. It then attains the goal of *mokṣa*. The particles of *karma* which can be removed by effort (*ghāti-karmas*) are removed first. The particles of *karma* which have exhausted themselves (*aghāti-karmas*), such as life or birth (*āyu*), name (*nāma*), class (*gotra*), and affections (*vedanīya*), still have to disappear. Then, last of all, is the final or supreme state, that of disembodied perfection (*ayogi-kevala*).

The influx of *karma* affects the soul and brings bondage. The soul's activity (*yoga*) is due to its inherent energy (*vīrya*). The infinite energy of the soul expresses itself imperfectly, by which energy *karma* accumulates and affects the soul, and this imperfect expression of energy is responsible for the various processes of karmic matter.

Karmic matter undergoes various processes due to the different types of activity. The *Pañca-saṁgraha* describes eight processes of the expression of energy (*karma*) in its limited form. These processes lead to corresponding karmic processes. The soul activates karmic matter at every moment of its worldly existence and assimilates it with different types of *karma*, which ex-

press themselves in due course and bring about the disabilities and defilement of the soul.

The influx of *karma* (*āśrava*) into the soul and the soul's consequent bondage involve processes such as (1) transformation (*sankramaṇa*) of one type of *karma* into another; (2) endurance of *karma* for a certain time (*sattā*); (3) endurance without producing effect (*abādhā*); and (4) coming into effect (*udaya*). Transformation is a process by which the soul transforms the nature, duration, intensity, and extent of one type of *karma* into those of another.⁹ This transformation is generally restricted to the change of one sub-type of *karma* to another sub-type of the same kind. For instance, the soul can transform *karma* producing pain into *karma* producing pleasure. Also, it can transform sense-perception (*cakṣu-darśana*) into intuitive experience without the help of the senses. A person having right intuition can transform the *karma* leading to perversity to one leading to partially right or wrong intuition.¹⁰

But not *any* *karma* can be transformed into *any* other. One cannot transform *karma*-obscuring intuitive experience into *karma*-obstructing conduct or into *karma*-determining life-duration. This explanation would seem to be scientifically plausible and logically acceptable. By comparison, we know that electrical energy can be transformed into heat or light. Transformation of one *karma* into another requires energy, and this energy is determined by the degree of purity of the soul. A person having a perverse attitude cannot convert his perversion-producing *karma* into the mixed kind, because the person with wrong belief is not pure and is therefore not capable of such transformation. Conversely, a person with right belief cannot easily transform his *karma* into any of the pure forms.

Transformation of *karma* may also affect the increase, decrease, duration, and intensity of the function of *karma*.¹¹ Jainas have worked out a detailed analysis of these processes with a view to explaining the process of the operation of *karma*. *Karma* may be made to express its effect prematurely. By this process, souls attract back the karmic particles which are to fructify later. *Karma* is made to realize its effect prematurely. Through gradual subsidence and destruction of *karma*, the soul reaches the state of perfection, wherein all *karmas* are removed and no additional *karma* accumulates. The inherent energy of the soul thus achieves perfect expression.

⁹ *Karma-prakṛti*, "Bandhanakarāṇa": "*sankramyante . . . nyakarmarūpatayā vyavasthītāḥ prakṛti-sthity-anubhāga-pradeśā anyakarma-rūpatayā vyavasthāpyante yena tat anukramaṇam.*"

¹⁰ *Ibid.*, "Saṅkrama-karāṇa," I.

¹¹ *Ibid.*, "Bandhana-karāṇa": "*Saṅkramaṇam tadbhedaivevadvarṭanā-pavartane, te ca karmaṇām sthityānubhāgāśraye.*"

It is possible that one who is free from energy-obstructing *karma* may still continue to act in this world. The enlightened one is perfect. He may continue to work for the welfare of all creatures. But his is a purely detached activity, and is therefore free from any contamination leading to the coloration (*leśya*) of his soul.

The analysis of *karma* and the involvement of the soul in the wheel of *saṃsāra* due to the impact of *karma* on it raise a more fundamental question, as to how the soul, which is immaterial and simple, is affected by material *karma*. Some seem to think that such a contact between contradictory entities is logically difficult to accept. But souls are imperfect because the particles of *karma*, which are foreign to the nature of the soul, enter into the soul and cause great changes in it. The karmic matter produces in the soul certain conditions, as a medical pill produces manifold physical and psychic effects.¹² In the state of bondage, the soul is infected with a kind of susceptibility to come into contact with matter. This susceptibility finds expression in affective states. Through *yoga*, the soul puts into motion the material substratum of its activity, and fine particles of matter are drawn to unite themselves to become *karma* and enter into union with the soul. This mixing is more intimate than that, e.g., between milk and water, or between fire and an iron ball.¹³ The matter, once it has entered the soul, separates itself into a great number of particles (*karma-prakṛti*), with varying effects. Their number and character are determined by the conduct of the soul. If the activity is good, the soul assimilates good *karma*; if it is bad, there is bondage of *karma*.

The soul's embodiment in the wheel of *saṃsāra* is an empirical fact, and the beginninglessness nature of this bondage is also a fact—some would call it a presupposition. The problem as to how the immaterial soul gets mixed with *karma* and is involved in the empirical life has been considered from different points of view. Schools of philosophy have analyzed it on the basis of their various metaphysical views.

For the Buddhist, the soul is psychophysical in nature. Nescience (*avidyā*) is the seed of worldly existence; and nescience is formless, like consciousness, for, according to the Buddhists, the formless alone can affect the formless. The material (*rūpa*) cannot affect the formless (*nāma*). But the Jaina contends that emancipation would then not be possible, as the seed for the emancipation would be within consciousness itself. The Yogācāra school of Buddhism avoids this difficulty by making the physical world unreal. But the Jaina is a realist and asserts the reality of the material world. He says that it is consistent to

¹² *Karma-grantha*, II.68b.: Umasāvatī, *Tattvārthadhigama-sūtra*, VIII.25.

¹³ H. von Glasenapp, *op. cit.*, Introduction.

believe that the material world affects the mental, as, for example, consciousness is affected by intoxicating drugs.

The Nyāya-Vaiśeṣika believes that conditions of bondage belong to the soul and that an unseen potency expressing itself in merit and demerit belongs to the soul. Passions such as anger and greed condition the bondage of the soul. But the Jaina points out that, as passions are qualities of the soul, conditioning its bondage, they must be rooted in something material, for the conditions of the passions must be distinct from the qualities of the soul.¹⁴ There is no bondage without interaction between spirit and matter; and there is no interaction without bondage. According to the Jaina, worldly existence is possible in the relation of identity-cum-difference between the spiritual and the material. The Nyāya-Vaiśeṣika regards merit and demerit as arising out of the activity of body and mind, though it does not accept any form of identity between spirit and matter. The Jaina does not accept this interpretation.¹⁵

The Sāṅkhya-Yoga presents a duality between *puruṣa* (self) and *prakṛti* (Nature). The conscious principle is involved in the evil of the world, though it does not belong to it. The *puruṣa* is not really affected by the changes in the world. The spiritual is kept ever aloof from the material, and conditions of worldly existence lie in the nature of *prakṛti*. But the Jaina finds this position difficult to accept, since worldly existence is a state of bondage and, as such, presupposes a fall from the principle of pure consciousness.

For the Vedāntin, the world is only empirically true, and *karma* belongs to empirical existence and is therefore an illusion.

The Jaina philosopher bases his realistic stand on experience and avoids absolute conceptions of the soul and of *karma*. The soul is affected by the influx of *karma*. The change effected in the soul is affected by the influx of *karma*. The change effected in the soul is determined by the nature of the karmic matter, and the nature of *karma* is in turn determined by the passions. Similarly, the nature of the passions is determined by the nature of *karma*. This is a reciprocal relation affecting the soul and matter. In this conception, the distinction between material *karma* and psychic *karma* is very significant. Every act brings with it after-effects in both the physical and the psychic aspects. The material *karma* and the psychic counterpart are related as cause and effect.¹⁶ In a passage of the *Karma-grantha*, a question regarding the cause of karmic influx has been raised: How is it possible that particular particles of

¹⁴ Prabhācandra, *Prameyakamala mārtanḍa* (Bombay: Nirṇaya Sagar Press, 1941), p. 243.

¹⁵ *Ibid.*

¹⁶ Vidyānandi Swamy, *Tattvārtha-śloka-vārttika* (Bombay: Nirṇaya Sagar Press, 1918), p. 447.

karmic matter entering the soul can transform themselves into various forms of *karma*? This is possible through the mysterious power of the soul and through the peculiar quality of matter itself. Matter of one form is transformed into another—water is transformed into clouds and then into rain. Why, then, cannot the matter of *karma* affecting the soul be transformed into different types of *karma*? We are then told that no further discussion is necessary.¹⁷

The discarding of rational argument in this connection is justified, because Jainism does not pretend to have attained this doctrine by rational means.¹⁸ It is not through the limited comprehension of an average man that the view has been presented, but rather on the authority of a *kevalin* (man of supreme wisdom).

The *karma* theory has been found by some to be an inadequate explanation of the inequalities prevalent in life. It is suggested that the theory suffers from serious defects:

1. *Karma* leads to the dampening of the spirit, and men suffer the ills of life with helpless equanimity simply because they feel it is beyond their power to change the course of their life since it is determined by *karma*. *Karma* leads to fatalism. It does not give any incentive to social service. The general apathy of an Indian toward natural, social, and political evils is mentioned as an example of the effect of *karma* on life.

This is an overstatement of a fact, if not a misstatement. It is not true that the *karma* theory gives no incentive to social service. Jaina ethics is based on service and sacrifice, although on the highest level one transcends social morality. The five basic vows to be observed by the ascetic and the layman imply the recognition of the dignity and equality of life. Schweitzer maintains that the attitude in ancient Indian thought was one of negation of the world and life. Still, the problem of deliverance in Jaina and Buddhist thought is not raised beyond ethics. In fact, it was the supreme ethic. The deliverance from reincarnation is possible through purity of conduct, "and the soul cleanses itself from the besmirching it has suffered and frees itself altogether from it. What is new, then, in Jainism is the importance attained by ethics"—an event full of significance for the thought of India.¹⁹ Also, *karma* is not a mechanical principle but a spiritual necessity.²⁰ It is "the counterpart in the moral world of the physical law of uniformity."²¹ Unfortunately, the theory of *karma* be-

¹⁷ *Karma-grantha*, II, 78-79.

¹⁸ Glasenapp, *op. cit.*, Introduction.

¹⁹ Albert Schweitzer, *Indian Thought and Its Development*, Mrs. Charles E. B. Russell, trans. (New York: Henry Holt and Company, 1936), pp. 82-83.

²⁰ S. Radhakrishnan, *Hindu View of Life* (Paperback ed.; London: George Allen & Unwin Ltd., 1960), p. 73.

²¹ S. Radhakrishnan, *Indian Philosophy* (London: George Allen & Unwin Ltd., 1941), I, 224.

came confused with fatalism in India when man himself grew feeble and was disinclined to work.²² Still, the importance of *karma* as after-effects of our action and determining the course of life cannot be easily underestimated. *Karma* has to be seen as a principle involving an explanation of action and reaction. The fatalistic theory of life was presented by Mokkali Gośāla, a contemporary and rival of Mahāvīra. He said that happiness and misery are measured out to one, as it were, in bushels. The duration of life and the transmigration of souls have their fixed forms. No human effort can change them. Mahāvīra and the Buddha opposed Gośāla most vigorously.

2. It is also said that the *karma* theory is inconsistent with individual freedom of the will. "It does not guarantee true freedom to the individual which is essential to his moral progress."²³ *Karma* works as the inexorable law of causation in an essentially mechanical way. And, against the background of the caste system, the boon of individual inequality becomes a curse. "If *karma* had not to work with caste (*varṇāśrama-dharma*), a wrong idea of the self and transmigration, we might reconcile *karma* with freedom." As it is, it is not possible. The theory in its entirety cannot escape the charge of "determinism" from the point of view of higher morality.²⁴ Older Buddhism and Jainism were much concerned with defending the self-regulative character of *karma*; salvation was essentially through self-reliance; and there was fear of the antinomian tendencies of the notion of reliance on others (e.g., the Lord).²⁵ The answer to the charge of fatalism is that by our own efforts we can annihilate existing *karma* and neutralize its effects.

It is difficult to determine the nature of this objection. We are told that, from the point of view of higher morality, the *karma* theory cannot escape the charge of determinism. Yet, the objection is determined by and based on the individual's status in a particular caste. This is more a charge against the caste system than a criticism of the *karma* theory. The objector appears to confuse the essential with the accidental. It is a fallacy of *ignoratio elenchi*. The caste system is a sociological problem and is not essential for understanding the nature and operation of *karma*. In fact, determinism is here interpreted in a narrow sense as a mechanical operation of *karma* to produce its effects, as does the law of gravitation. The present condition and nature of an individual are determined by his past *karma*, and yet, the individual is free to

²² S. Radhakrishnan, *Hindu View of Life*, p. 76.

²³ C. S. Paul, *The Suffering God* (Madras: Christian Literature Society of India, 1932), p. 60.

²⁴ *Ibid.*

²⁵ Ninian Smart, *Doctrine and Argument in Indian Philosophy* (London: George Allen & Unwin Ltd., 1964), p. 164.

act in such a way as to mold his own future by reducing or destroying the existing *karma*. The present is determined, but "the future is only conditioned."²⁶ In general, the principle of *karma* reckons with the material in the context in which each individual is born.²⁷ "But the spiritual element in man allows him freedom within the limits of his own nature."²⁸ There is room for the lowest of men to rise higher and purify his self. Attempts have been made to reconcile the Law of *Karma* with the freedom of man. *Karma* is compared to a fire which we can, by our own effort, fan into a flame or allay. Human effort can modify *karma*. For the Jaina, such a saving of the soul is possible by one's own efforts. The grace of God has no place in Jaina ethics. Self-effort in the direction of purification of the soul is the one way to perfection. A thief, for instance, undermines his own character and being every time he commits a theft. No amount of prayer and/or worship will erase the effect that has been accumulated, although it may create a mental atmosphere for eliminating such future possibilities. Jainas have therefore given a detailed theory of conduct, distinguishing it into two grades: that of the ascetic (*muni*) and that of the householder (*śrāvaka*).

3. It has been objected that the *karma* theory connects action and its consequences in a rather mechanical way. In its mechanical aspect, it mistakes the means for the end. In this, it is presumed that repentance is the end, and paying the due penalty is only a means. It is said that the *karma* theory over-emphasizes the retributive aspect of punishment.

But, here again, we find a confusion between ends and means. Repentance has its place in life, but it is not the end to be achieved. Repentance does purify the mind and has the effect of a catharsis, and it is thus a means for the future development of an individual. Even as a means, it is not all. The Jaina theory of *karma* emphasizes that by individual effort at moral and spiritual development one can reduce the intensity of *karma*, suppress its effects, or even annihilate it. We have seen that, by suitable effort, one can transform the energy of one form of *karma* into that of another,²⁹ as we can transform electrical energy into that of heat or light. Repentance is not to be taken as the final end. It only creates an atmosphere for moral effort toward self-realization. It is at best a powerful psychological means which helps in the attainment of spiritual perfection. If repentance were sufficient to lead to purification, the after-effects of past actions could not be accounted for, nor

²⁶ S. Radhakrishnan, *Hindu View of Life*, p. 75.

²⁷ *Ibid.*

²⁸ *Ibid.*

²⁹ *Karma-grantha*, II.

can they be explained away, as that would be contrary to the laws of physical and moral nature.

4. The *karma* doctrine implies that evil is a finite offense that can be made good by private, temporary punishment. It presupposes that we can make good effects of evil which is entirely beyond our power.

It is also said that the dominant impression that one gets of the *karma* doctrine is that the individual is in the grip of power, which, heedless of his own wishes, is working out the burden of an immemorial past.³⁰

Pringle-Pattison holds that the whole emphasis of the *karma* theory is on retribution. There is nothing redemptive in its operation, and "the process becomes an endless one, leading to no goal of ultimate release." He quotes Deussen and says that expiation involves further action which in turn involves expiation, and the process is endless. The clockwork of requital, in running down, always winds itself up again, and so on in perpetuity.³¹ Accumulation of merit may ease a future life, but it will not suffice to effect release from the wheel of life. Even when a new world follows after the Deluge in the cycle of worlds, it does not start with a clean balance sheet, since the operation of will proceeds from the point where it was suspended.³² *Karma* only perpetuates the curse of existence.³³ So, the *karma* doctrine "seems open to the criticism to which the vindictive theory of punishment has been subjected in modern times."³⁴ To conceive this universe as primarily a place for doling out punishment is to degrade it to the level of a glorified police-court.³⁵

The dominant note in this objection is that to make good our evil is beyond our power, and the emphasis on the retributive element in the doctrine of *karma* makes this world frightful and miserable, like "a glorified police-court." But this is far from the truth. It is not beyond our power to improve our states of existence. The Jainas have shown that self-effort can shape the future—the present is with us, and the future is in our hands.

The retributive theory is a more consistent theory of action and reaction, and not merely of punishment, than the reformatory theory. Man gets what he deserves; and to withhold it would be an injustice to him, unless he makes the effort on his own to modify the effects of his actions. The reformatory theory may be full of noble and fine sentiments; it may be comforting to be

³⁰ Sigfrid Esborn, *The Christian Doctrine of Salvation* (2nd ed.; Madras: The Christian Students' Library, 1958), p. 68.

³¹ A. Seth Pringle-Pattison, *The Idea of Immortality*, Gifford Lectures (Oxford: Clarendon Press, 1922), p. 125.

³² *Ibid.*

³³ *Ibid.*, p. 119.

³⁴ *Ibid.*

³⁵ *Ibid.*, p. 120.

told that, by the grace of God, we shall be better. But that destroys the individuality and dignity of an individual and makes him a tool in the hands of a higher power. We refuse to be treated as things. Moreover, it is good to tell men, though it is unpleasant to do so, that they alone are responsible for their present state. To put the responsibility on the individual is a hard truth. As Radhakrishnan says, *karma* is not so much a principle of retribution as one of continuity.³⁶

5. Some have said that the doctrine of *karma* leads to unbridled individualism. It fails to see that we all belong to a community, that there is what is called "joint *karma*," corporate evil and guilt. It allows the fortunate ones to boast of their "self-merited happiness."³⁷ Explanation for inequality is referred to "vicarious suffering. . . ." Ethical justice is to be found in the crucifixion of Christ, and the Cross is a symbol of his taking over the sufferings of men upon himself so as to lighten their suffering.

But, according to the Jainas, and also other Indian thought except the Cārvāka, self-realization is to be attained through moral effort, which is essentially social in content. Jaina ethics is essentially social in its significance. *Mokṣa* is to be attained through the practice of goodness, charity, compassion, and humility, although *mokṣa* is attained by one who practices the virtues and follows the three noble paths (right belief, knowledge, and action). It is, therefore, more accurate to say that the *karma* theory awakens a man to his responsibilities to himself and to others and does not make him isolated and self-centered.

6. Furthermore, *karma* does not imply a hedonistic outlook on life, as has been charged. The reward for pleasure is not a life of pleasure, nor is pain the punishment for sin. The theory is not to be confused with the hedonistic theory or the judicial theory of rewards and punishments.³⁸ Pleasure and pain are determinants of animal experience, but for human life the end to be attained is nothing short of perfection. Man's effort is to be directed to the attainment of this highest end. The universe is, in the words of Keats, "a vale of soul-making" and not a pleasure garden.

The *karma* theory is an explanation of the moral justice of the universe. It is the conception of an all-controlling law of natural retribution which links together the successive earth-lives of each individual soul. For the modern European votaries of the *karma* theory, "It is not the mechanical idea of an

³⁶ S. Radhakrishnan, *An Idealistic View of Life* (London: George Allen & Unwin Ltd., 1929), p. 218.

³⁷ Sigfrid Esborn, *op. cit.*, p. 70.

³⁸ S. Radhakrishnan, *An Idealistic View of Life*, p. 219.

identical soul-substance passing from body to body, but the mystical idea of suffering with and for others" that forms the real attraction of the doctrine. And that may be perhaps the true explanation of its ascendancy in the East as well.³⁹

Judged by historic standards, the *karma* theory has done much to raise man's status and to wean him from coaxing gods through sacrifice and prayer. It insisted on individual expiation and emphasized the moral continuity of life here and hereafter.⁴⁰

Karma is, in fact, a striking answer to the "fathomless injustice of the nature of things" and it appeals "to the overpowering sense of the necessity of justice." "The conception of an all-controlling law of natural retribution which links together the successive earth-lives of each individual soul both satisfied my sense of justice and threw light on the problem of seemingly unmerited suffering."⁴¹

Having discussed the arguments and counter-arguments in the logical justification of the doctrine of *karma*, we may say that, from the real point of view (*nīśoaya-naya*), full logical justification of the doctrine is neither possible nor necessary. It is the expression of the highest knowledge and experience of the seers. Ultimately we must accept it on authority.

³⁹ A. Seth Pringle-Pattison, *op. cit.*, p. 122.

⁴⁰ C. S. Paul, *op. cit.*, p. 67.

⁴¹ Edmond Holmes, *The Quest of an Ideal*, p. 98, as quoted in A. Seth Pringle-Pattison, *The Idea of Immortality*, p. 120.

DAYA KRISHNA

Adhyāsa—A Non-Advaitic Beginning in Śaṅkara Vedānta

Adhyāsa, the superimposition of one thing upon another which is essentially different from it, is a concept common to all schools of philosophy, Indian or Western. If there is such a thing as error, then there is such a thing as *adhyāsa*, for it is merely another name for error or, rather, an analytically explicative description of what happens whenever any such thing as error occurs. *Adhyāsa*, then, is not peculiar to Śaṅkara Vedānta. It could not possibly be so. The only distinctive peculiarity it could have is the specific content of what it would regard fundamentally as *adhyāsa*, that is, error. *Adhyāsa*, in this sense, would be peculiar to each system, depending upon what it regards as the most basic error from which all the rest necessarily flow. The fundamental *adhyāsa*, or error, of one system would not, then, be the same as that of another system, since, in that case, the two systems would become identical.

Adhyāsa, therefore, is not one but many, even though there be a formal similarity among all of them. Each is a superimposition of something upon something else, but what is superimposed on what is the real source of differences among the different *adhyāsas*. What would, for example, be an *adhyāsa* for the Śāṅkhya could not be so for Śaṅkara Vedānta, if it be construed in strictly Advaitic terms. The reason, obviously, lies in the fact that, for the Śāṅkhya, the ultimate reality consists of two absolutely disparate entities, while, for the Advaita Vedānta, reality is an absolute identity which, therefore, precludes the assertion of any difference whatsoever. The assertion of an ultimate difference is the central contention of the Śāṅkhya, while the absolute denial of all ultimate difference is the hard core of the Advaita assertion. This is important, for the Śāṅkhya will not remain Śāṅkhya if it admits the corrigibility of ultimate difference. Equally, the Advaita Vedānta

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and assimilated whatever is conducive to its adaption and relevance to the times. This is its wonderful flexibility. It is like a living organism; so it could assimilate and grow. This was the reason why it did not petrify as some closed religions did. It has changed its front but never its ground. Hinduism is not a country without a capital, nor is it a formless lump of creeds and sects with no central doctrine to hold them. It is a citadel with a ring of outworks, intricacies, but inter-related. The works are being added and altered from time to time. The moral ideals have evolved through ages, in the response to the social demands of the age and, Dharma, i. e. the Hindu moral ideal is not a static compound laid down for all times. It has grown with the times. It has grappled with the central problem of the age, and combines tradition and modernity in such a way as to assure progress for all. The late poet W. H. Auden wrote "the duty of the present is neither to copy, nor to deny the past, but to resume it". Churchill in a fateful hour of England's history uttered a great truth. He said "Of this I am quite sure that if we open a quarrel between the past and the present, we shall find that we have lost the future".

Annie Besant, years ago, saw the significance of Hinduism. She writes: "Make no mistake. Without Hinduism India has no future. Hinduism is the soil into which India's roots are struck and, torn out of that, she will inevitably wither, as a tree torn from its place...But let Hinduism vanish and what is India? A geographical expression of the past, a dim memory of a perished glory. Her history, her literature, her art, her monuments, all have Hinduism written across her."

THE CONCEPT OF KARMA IN JAINISM AND BUDDHISM

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It is almost a truism to say that conditions in life are not equal for all men nor uniform for each man. The question why conditions should differ in the lives of men has exercised the minds of men everywhere from the beginning of time. It redounds to the credit of the Indian mind that it has been able to offer a solution to this problem in its concept of *Karma*. Indian philosophers down the ages with the single exception of the Cārvaka have uniformly believed in the operation of the law of *Karma* and also devised means for extrication from its operation. In the present essay, the concept of *Karma* is submitted to a close analysis from the ontological and ethical points of view in Jainism and Buddhism.

I. KARMA IN JAINISM

Jainism believes in the soul's transmigration and its governing principle - *karma*. The souls, according to Jainism, are real and indefinite in number. They possess in their pure state, infinite knowledge of things in their generality (*ananta-darśana*), as well as infinite knowledge of things in all their details (*ananta-jñāna*).¹ They also possess infinite bliss (*ananta-sukha*), and infinite power (*ananta-vīrya*).² These inborn qualities of the souls are obscured in embodied souls. The factor that obscures the inborn qualities of the souls is known as *karma*. Jainism holds that the individual soul is the agent of actions and the experience of the results of actions. It does not admit that the individual soul is unalterable by nature. It is subject to expansion and contraction according to the dimensions of the physical body with which it is associated for the time being. Contamination of soul by *karma* is beginningless.

Karma according to Jainism, does not mean work or deed. It is only an aggregate of material particles which are very fine and are imperceptible to the senses.³ The entire cosmos is full of these material particles, or *kārmic* matter. The soul under the influence of passions (*Kaśāyas*) is always possessed of *yoga*, that is, activity expressed in three forms, in body, in speech, and in mind.⁴ The mental states and events arising out of the activity of mind, body and speech of the soul under the influence of passion, make the soul attract the *Kārmic* - matter towards it. These mental states and events are known as *bhāvāśrīvā*. There results then, the actual influx or infiltration of the *Kārmic* - matter into the soul; and this is known as *dravyāśrava*.⁵ The *kārmic* - matter thus caught by the soul enters, as it were, into a chemical combination with it; and, it is transformed into eight kinds of *Karma* and forms a kind of subtle body known as *Kārmaṇaśarīra*.⁶ This clings to the soul in all its migrations. The actual connection of the *Kārmaṇaśarīra* with the soul is like the sticking of dust on the body of a person who is besmeared all over with oil.⁷ It may be added here that the mental states and events which make the soul attract the *kārmic* - matter towards it, represents the psychic aspect of *karma* and the *Kārmaṇaśarīra* represents the physical aspect of *Karma*. These two are mutually related as cause and effect.⁸

We said that the *kārmic*-matter caught by the soul is transformed into eight kinds of *karma* and forms a kind of subtle body known as *kārmaṇaśarīra*. The eight kinds of *karma* are :

- i. that which obscures the infinite knowledge of the soul of all things in detail (*jñānāvaraṇīya-karma*).
- ii. that which obscures the infinite knowledge of the soul regarding the things in their generality (*darśanāvaraṇīya-karma*).
- iii. that which gives rise to feelings of pleasure and pain in the soul (*vedaṇīya*).
- iv. that which deludes one from distinguishing what is right and what is wrong (*mohaṇīya-karma*).
- v. that which determines the age of the individual (*āyuh-karma*).
- vi. that which accounts for the body and other special qualities of individuality (*nāma-karma*).

- vii. that which determines the family, social standing etc., of the individual soul (*gotra karma*), and.
- viii. that which obstructs the inborn energy of the soul and prevent the doing of good action.⁹

Each *Karma* is produced by action good or bad or indifferent belonging to body, mind and speech; and so the *karma* gives rise to pleasure or pain or indifferent conditions which the individual soul experiences.

When a particular *karma* has thus produced its effect, it is liquidated; but in the case of ordinary men fresh *kārmic*-matter is finding its way into the soul owing to its activity of body, mind and speech. Thus the soul continues to have its mundane existence. When the *karma* determining the age of the soul in a particular birth ceases, then there results death, that is, dissociation of the soul from the physical body. The soul then together with its *Kārmaṇaśarīra* assumes a new body.

Thus there is the continuation of the beginningless cycle of transmigration.

The goal of life is to restore the soul to its original nature of infinite knowledge, infinite bliss, and infinite power. And, this is liberation. The first step to liberation is to stop the influx of new *kārmic*-matter into the soul. The stoppage of the inflow of new *kārmic* - matter into the soul is known as *saṁvara*. This is possible by self-control and freedom from passion. The practice of 'right conduct' (*samyakcarita*) which is characterized by five vows namely :—

- (i) not to injure any living being (*ahiṁsā*).
- (ii) not to utter falsehood (*satya*).
- (iii) not to steal (*asteya*),
- (iv) to lead a celibate (*brahmacārya*), and
- (v) to renounce the world (*aparigraha*),

is of indispensable help in this direction. This is followed by right faith (*samyagdarsana*), that is, unshaken belief in the Jaina scriptures and their teaching which would dispel doubt that retard spiritual progress, and by right knowledge (*samyagjñāna*)

which means knowledge of the principles of Jaina religion and philosophy. These three, namely, right faith, right knowledge, and right conduct are the three precious principles of life (*triratna*).¹⁰

In order to practice right conduct characterized by five vows, the aspirant should have strict control over the activities of body, mind, and speech (*gupti*). He should be extremely careful in walking, receiving alms, etc., so as to avoid any harm to any life (*samiti*). He should observe ten kinds of *dharma*, namely, forgiveness, humility, straightforwardness, truthfulness, cleanliness, self-restraint, austerity (internal and external), sacrifice, non-attachment, and celibacy. He should meditate on the transitoriness and the misery of the world. He should conquer through fortitude all pains and discomforts that arise from hunger, thirst, heat, cold, etc., and he must observe penance - external and internal. Of these, the former refers to fasting and the latter to meditation on the religious truths. Another kind of meditation known as pure meditation is admitted to be the penultimate stage of liberation.¹¹ It may be added here that Jaina writers hold that the five vows alone are sufficient as the other steps recommended only repeat in different way the basic principles of these five.¹²

The aspirant, who, free from passion, acts in strict compliance with right conduct stops the inflow of any new *kārmic*-matter into the soul. This is as it should be; for, passion is the cause of amalgamation of *kārmic*-matter into the soul. There is yet another view which holds that this kind of action free from passion produces *karma* which, however, lasts for one moment and then is annihilated.¹³ Whatever it may be, the matter that is of profound importance here is that there is no accumulation of any new *karma* in the case of one who observes the five great vows free from passion. It must be added here that these five vows are recommended for ascetics and in the case of the layman, the last two of the vows are replaced by the vows respectively of chastity and strict limitation of one's wants. And the life of the layman with emphasis on the observance of five vows is considered to be the preparatory stage to the life of the ascetic.

The next important step for liberation is to remove the *karma* that has already been accumulated. This is known as *nirjara*. Accumulated *karma* can be removed either by reaping their results or by penances (probably fasting and meditation) before they start

yielding their results. Of these, the former requires no conscious effort on the part of the soul and hence it is called *akāma-nirjara*. The latter is attained by active effort and therefore it is known as *sakāma-nirjara*.¹⁴ The soul is then dissociated from its *kārmic* accompaniment and flies up to its permanent abode at the summit of a *lokākāsa*. It is then characterized by infinite knowledge, infinite bliss, and infinite power. It is a liberated soul.

Thus Jainism admits *karmā* to be the cause of transmigration and the chief aim of a man is to get himself disentangled from *karma* and thereby to restore his soul to its pristine nature of infinite knowledge, infinite bliss and infinite power.

II. KARMA IN BUDDHISM

Like all other systems of Indian thought with the exception of the Cārvaka, Buddhism also admits the doctrines of *karma*, *rebirth*, and *mukti*. Buddha was eminently practical in his teachings as 'deliverance from pain and evil was his only concern...'¹⁵ He taught the four Noble Truths, the implication of which is that life is an evil and the chief aim of which is to show how it can be overcome. The Four Noble Truths are:

(1) Life is evil: Birth is painful, old age is painful, sickness is painful, death is painful, sorrow, lamentation, dejection, and despair are painful. Contact with unpleasant things is painful, not getting one's wishes is painful.¹⁶ This truth strikes a note of pessimism and it implies that life which is full of pain and suffering can be overcome in the stage of *nirvāna* which can be attained here and now, if one so wills.

(ii) Ignorance or *avidyā* is the source of evil: Evil springs forth from ignorance regarding the true nature of the self. According to Buddhism, the self is not different from the body-mind complex as is commonly understood. There is no self other than the body-mind complex or human personality. This consists of five factors (*skandhas*) one of which is the physical body (*rūpa*) and the remaining are the different phases of mind (*nāma*). These are (i) *vedanā* - sensation or feeling of the momentary emotional state, (ii) *samjñā* - perception; (iii) *saṃskāra* - differentiation, disposition, inclinations, and volitions - the congeries of mental faculties and propensities which together make up one's awareness; (iv) *viññāna* all that we ordinarily mean by consciousness or cognition.¹⁷ The blend of these five *skandhas* or the psycho-physical organism stands for the phenomenal ego or the self. Each of these Five Skandas

changing at every moment. It stands to reason, therefore, that the whole the phenomenal ego, of which the five are component parts must likewise be changing and impermanent. The phenomenal ego - the illusive 'I' changes every moment and the apparent sameness of the notion 'I' is merely its continuity. It is the clinging to this false self as a result of our ignorance of its real nature, that explains all the misery of life as it is commonly believed.¹⁸ Life's evil is thus caused by ignorance of the true nature of the self. This causation is explained in the form of twelve links known as the 'chain of causation'. (i) the first of these is the ignorance of the ignorance of the true nature of the self. (ii) This gives rise to *samskāra*¹⁹ - desire, aversion, and infatuation with reference to objects. (iii) Then there arises *viññāna* consciousness in respect of these objects, (iv) Dependent upon the consciousness arises the psycho-physical organism (*nāma-rūpa*), (v) From this arises the six-fold realm of the senses; (*sāḍāyatena*) (vi) This accounts for the contact of the senses with objects (*sparsa*); (vii) Then there arises sensation of happiness, etc. (*Vedanā*); (viii) dependent on the sensation of happiness arises the determination to preserve happiness, etc. This is known as *trṣṇā*; (ix) There then arises activities or deeds relating to mind, body, and speech (*upādāna*); (x) This gives rise to *dharma* and *adharma* or merit and demerit (*bhāva*); (xi) dependent on this is the rise of the new five skandhas (*jāti*); and (xii) dependent on this there arises decay (*jārā*), death (*marāṇa*), grief (*śoka*), lamentation (*paridevanā*), and mental affliction (*durmanasta*).²⁶

This chain of causation extends over a period of three lives. The first two factors belong to the past; "birth", "decay and death", to the future; the intermediate eight to the present.²⁷

In this chain of causation, ignorance (*avidyā*) and selfish craving for happiness, etc., (*trṣṇā*) are considered to be the primary cause of human existence and, subsequently suffering. 'Ignorance is the main cause out of which false desire springs. When knowledge is attained, suffering is at an end. Ignorance and false desire are the theoretical and the practical sides of the one fact.'²⁸ It is the craving or desire (*trṣṇā*) born out of *avidyā* that leads to performance of deeds (*karma*).

karma in Buddhism does not mean any deed, but only these deeds that spring from one's will. The latter gives rise to two kinds of *karma* relating to body and speech. Will—ill or good is a

karma of the mind; and this mental *kāma*, that is, will should necessarily be present as the basis of bodily and vocal *karma*. The merest bad thought or good thought whether carried into effect or not would be a *karma* of the mind. It will be clear from this that will is the most important factor in the formation of one's *karma*. This point is of profound importance because deeds that are not willed, as in the case of an *arhat*, cannot be considered as *karma* at all for him.

karma relating to body and speech which springs forth from will is two-fold as that which is seen or known (*viññapti*), and that which is not seen or known (*aviññapti*). Man's will must find expression either through body or speech. In the first case, it is called corporally informative (*kāya-viññapti*), and in the second case it is called vocally informative (*vāg-viññapti*). *Aviññapti* is only the after-effect of a particular act. When a good or bad deed is performed, there must be an intermediary between the performance of the deed and the experience of its results; this *aviññapti* is that intermediary and it resembles the concept of *apūrva* of the *pūrva-mīmāṃsā* school. It may be admitted that a bad thought or a good thought, if not carried into effect leaves its after effect in the form of *aviññapti*. Deeds performed with strong exercise of will (*tivra-cetanā*) alone can produce *aviññapti*; and deeds performed with a low exercise of the will (*mṛdu-cetanā*) does not generally produce any *aviññapti*. But forbidden acts like killing, etc., although committed with a low exercise of will produce *aviññapti*. This *aviññapti* follows the empirical ego-the illusive 'I' from life to life and makes it liable to the consequence of the deeds carried out by it. It may be added here that in the chain of causation we find that *karma* or *upādāna* gives rise to merit and demerit. We may, therefore, take this *aviññapti* - the after-effects of *karma* relating to body, mind, and speech as representing merit and demerit. And it is this *aviññapti* that remains as the force in virtue of which every action or deed is invariably followed by a reaction. The doctrine of *karma* is only the law of cause and effect in the moral sphere.

The doctrine of re-birth is a necessary and a logical corollary of the doctrine of *karma*. It, however, involves the doctrine of the immortality of the soul. Buddha denies an immortal soul and so, logically he denies the rebirth of the soul. But he does not deny the rebirth or the continuity of the psychic processes such as feelings, ideas, emotions, the will, character, etc. He holds that

rebirth is firmly rooted in the cause known as *trṣṇā* which has *avidyā* as its root cause. This *trṣṇā* remains in the Five Skandhas. After the final fall of the body, this *trṣṇā*, in order to continue its working, enters some other suitable material. Thus there arises a new living being. This process of arising and passing away continues as long as *trṣṇā* and its cause *avidyā* exist. This *trṣṇā* prompts the phenomenal ego to perform deeds—good or bad. Every deed done facilitates its repetition. In due course it becomes a habit and naturally influences one's character. One who acts will get accustomed to acting well and thus he becomes good and *vice-versa*. This phenomenal ego or the blend of the Five Skandhas at the moment of death has certain character; and it is this character that finds a suitable material in the next birth. "There is no transmission of thy Self or individualized personality, but there is for certain, re-birth of thy mind and character. Thy thought-forms and deed-consequences reappear, just as the stanza uttered by a teacher is reborn in the disciple who repeats it." "This rebirth goes on till the cause, namely, the *trṣṇā* exists. It comes to this: good deeds and consequently good character at the moment of death lead to a favourable rebirth and *vice-versa*."

There is one objection regarding the doctrine of rebirth in Buddhism. And that objection is: the 'I' consciousness or the phenomenal ego which contains the after-effects of *karma* does not pass over to another birth. The man who performs the *karma* and the one who inherits it are not identical. The doctrine of rebirth, as interpreted by the Buddhists, seems to be opposed to natural justice.

This objection has not been satisfactorily answered. Surama Das Gupta, however, points out: 'there is no permanent self, but a plurality of selves born at moments constituting one series, and in this series the events and karmas happening before are determining the next ones. Thus there is continuation of rebirths.'

The second Noble Truth teaches that *avidyā* leads to *trṣṇā* which leads to *karmic* activity and which, in turn, brings about the cycle of births and deaths.

The Third Noble Truth is: Evil can be overcome. So long as ignorance remains we have desire and when desire ceases, the effects, *karma* and rebirth cease. One must, therefore, labour with all one's strength to remove the ignorance.

The Fourth Noble Truth is: Right knowledge is the means of removing evil.

Enlightenment about the true nature of the self removes ignorance. In order to achieve the enlightenment, Buddha taught the Noble Eight-fold Path as follows: 'Now this monks, is the noble truth of the way that leads to the cessation of pain: this is the noble eight-fold way; namely, right views, right intention, right speech, right action, right livelihood, right effort, right mindedness, right concentration.' When enlightenment arises, *avidyā* ceases to exist and as a result of it *trṣṇā* also is annihilated. Deeds happen as long as there is the will to do deeds. The will disappears in true knowledge. One who has such an enlightenment is called *Arhat*. He continues to live till the effects of former *trṣṇā* and *karma* are exhausted. In this stage, he performs deeds without any trace of egotism. Hence it is incapable of producing any new birth.

The doctrine of *karma* thus occupies a prominent place in Buddhism.

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5. *Ibid.*
6. James Hastings: *Encyclopaedia of Religion and Ethics*, Vol. 7, p. 469.
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8. Vide T. G. Kalghatgi: *Karma in Jaina Philosophy*. (Philosophy East and West for July-October 1965), p. 231.
9. *Ibid.*
10. M. Hiriyanna: *Outline of Indian Philosophy*, p. 165.

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16. S. A. Burtt: *The Teachings of the Compassionate Buddha*, p. 30.
17. See Aradaser Sorabjee N. Wadia: *The Message of Buddha*, p. 82.
18. M. Hiriyanna: *The Essentials of Indian Philosophy*, p. 75
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19. *samskāraḥ-rāga-dveṣa-mohādayaḥ, Bhāmatī* on BSB, II, ii, 19
20. *vastu-viśayavijñāp:iḥ vijñānam*, *ibid.*
21. *sparsādvedanā sukhādikā*, *ibid.*
22. *vedanāyām satyām kartavyam tat sukham punarmayā iti adhyavasānam tṛṣṇā bhāvati*, *ibid.*
23. *upādānam vākkāvaceṣṭa*, *ibid.*
24. *bhavaḥ bhavati asmājanma iti bhavaḥ dharmādharmau*, *ibid.*
25. *taddhetukaḥ skandhaprādurbhāvaḥ jātiḥ janma*, *ibid.*
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27. Das Gupta: *History of Indian Philosophy*, Vol. I, p. 91 n.
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