

Essays on Sāṃkhya and Other Systems of Indian Philosophy

Parts I & II

ANIMA SEN GUPTA



***Munshiram Manoharlal
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FOREWORD

I have great pleasure in writing a foreword to Dr. Anima Sen Gupta's book "Essays on Samkhya and Other Systems of Indian Philosophy."

Dr. Anima Sen Gupta is one of the most brilliant thinkers of India : she is working as a Reader in Philosophy at the Patna University. She is already wellknown as a writer on Samkhya System of Indian Philosophy.

In the present volume, she has collected some of her valuable papers and articles on various topics of Indian and comparative philosophy, published in various journals. A perusal of the book will reveal to the reader, how penetrating, clear and critical approach she has got to Indian thought. She is one of the very few Indian women today who have devoted their lives exclusively to philosophy. Her writings bear the stamp of maturity and sobriety—rarely seen in the writings of young authors.

I appreciate very much her view that "philosophical endeavours should not stop at the intellectual discovery of truth alone : it should inspire a man to reach a state of enlightenment thereby transforming his behaviour and outlook upon the world."

I congratulate the author on this excellent publication. I am sure she will bring out more books on Indian philosophy.

Atreya Niwas
P. O. Hindu University
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Dr. B. L. Atreya
(Padmabhusan, Knight Commander :
Darshanacharya)

RE-BIRTH AND KARMA

[The problem of re-birth and karma has been agitating the minds of wise people from time immemorial. Why are we born? Where shall we go? What is our fate after the death? These are the basic queries of the human mind. The author of this article asserts that no scientific solution universally acceptable is possible in regard to this problem; and so long as science cannot prove beyond doubt that consciousness is nothing but a product of physical elements, the belief in re-birth and karma cannot be wholly discarded.—Editor]

The law of karma and the theory of re-birth have been accepted as axiomatic truth by all systems of Indian Philosophy except the Cārvāka School. This is due to the fact that philosophers of this country (excepting Cārvākas) have always admitted that the spiritual being is the essential being of man. The shell of flesh and blood is only an artificial adjunct that gets attached to a soul due to avidyā karma. It is because of this shell that the individual soul appears as a worldly-being in a pitiable condition and goes through a process of birth and death, bondage and sufferings till it realises its own true nature and dissociates itself permanently from the psycho-physical organism which is either Māyika or Prākṛitika in nature. Indians in fact, believe in the evolution of the soul from ignorance to knowledge, from an inert condition (Jaḍakalpa) of existence to a fully illuminated state and this evolution needs re-incarnation, times without number. The spiritual life which is the Life Immortal does not supersede the natural life immediately as if by magic. This regeneration needs spiritual culture which cannot be completed in one birth. The unveiling of the immortal man, the birth of the spiritual from the psycho-physical is the true salvation and purpose of life and this purpose of life can be fulfilled only through the continuous efforts of different lives. The soul

which is nothing but pure consciousness, is eternal. It cannot die and cannot be born. It is always there at the background of the psycho-physical life..

There are, of course, differences of belief among different schools of Indian Philosophy regarding the journey of the soul between a death and a birth and also regarding the number and kinds of bodies and the processes of transmigration, still the idea of the continued identity of the soul through different migrations is common to all.

Some explain the *utkramaṇa* of the soul with the help of the non-physical *sukṣma śarīra* and *liṅga śarīra*. Some, again, do not introduce any kind of subtle body to explain the journey of the soul; but all the schools of thought believe that the soul must undergo numerous births, gathering experience from the different strata of life. This belief in re-birth has not, however, been adhered to dogmatically by the different schools of Indian Philosophy. They have collected evidences from life and have based the theory of re-birth on sound arguments. The following are the main arguments which have been put forward by different schools in favour of the theory of re-birth and karma :

(A) Even a newborn baby shows the instinct of sucking and fear of death which the baby has not experienced in this life. The instinctive urges (which are unlearned) are nothing but *samskāras* or impressions of previous lives. A new born baby is not an entirely new creation. It had its past lives when it had performed this action. Impressions are already stored up in its mind. So, as soon as the baby sees the mother's breast, this *samskāra* is immediately aroused and it helps the baby to preserve its life.

Indian Philosophers do not believe that human beings are born with blank minds on which nothing remains written. On the other hand, the belief, here, is this that an individual is

always born with *samskāras* which are nothing but accumulated thoughts of the past lives, in subtle forms. A man can easily understand all the things of the present life which fit in well with the predominating *samskāras* of his mind. This is why we often find that although the preceptor teaches the same thing to a number of his disciples, all are not capable of grasping the thing in the same manner. Everybody understands the problem in the light of the dominant *samskāras* of his mind. Prajāpati taught the same lesson to Indra and Virocana but they grasped it differently in accordance with the different *samskāras* of the mind. There is, then, the instinctive fear of death. The fear of death cannot be inherited from the parents because the children are born before the death of the parents. The fear of death, therefore, must be the experience of the individual and because the individual is still living, he must have acquired it in his previous lives.

(B) Following the upaniṣadic traditions all systems of Indian Philosophy, except the Cārvāka system, believe that bondage is due to karma. It is the mind in its impure state that leads us to perform action and thereby creates a snare of repeated existence for ourselves. The present life of a living individual is nothing but the inevitable consequence of his own accomplished efforts. The life of an ignorant man remains confined to the sphere of the law of karma and the realm of karma is nothing but the realm of re-birth.

The law of karma holds that every action in ordinary human-life springs from desire and results in impressions which become the seeds of future activities and desires. In other words, we can say that every action is followed by corresponding reaction and this law of action and reaction is called the law of karma or the law of cause and effect. So long as a man remains bound to this law of karma, he performs various activities and goes on weaving his own cobweb of birth and death.

The belief in the law of karma is necessary to explain inequalities of life. Persons, born of the same parents and

brought up in the same environment, attain different grades of success in life. Some are learned, some idiots; some are happy, some miserable.

Moreover, we often find that persons who are doing vicious actions are rolling in wealth whereas persons who are scrupulously honest are living in extreme poverty. Are all these inequalities man-made and removable? Sometimes we find that even though a person does not suffer from any ill of life, still he is not happy. He is so formed that inspite of his best efforts, he cannot enjoy anything. Even a psycho-analyst fails to cure many of his patients.

Why is it so?

The ancient Indian Philosophers have tried to explain these apparent riddles of the expirical life with the help of the doctrine of karma and re-birth. Man is the maker of his own life. At every moment, he is creating his future life by means of his present actions. There is nothing like a fate or destiny making us happy or miserable inspite of ourselves. Our fate is nothing but the accumulated traces of our own avidya-karma. Since it is the karma that determines the kind of birth that an individual is going to have in the worldly condition of his existence, conceptions of the eternality of the soul, karma and re-birth are very closely connected. If one believes in the eternality of the soul or in the law of karma or in both, he has got to believe in the doctrine of re-birth. The law of karma holds that an individual has got to reap the fruits of his own karma; but the fruits of all the actions which an individual does in a life are not enjoyed by him in that particular life. So, he has to come again again to reap the fruits of all his actions.

Vātsāyana has said in his commentary on sutra 4-1-10 :

“He for whom Rebirth consists of the birth of one entity and destruction of another entity would be faced with the absurdity that one entity would be deprived of the fruits of his deeds while another would be saddled with the fruits of acts not done by him”

(English translation : G. Jha.)

According to Vācaspati Misra, too, we have got to admit that re-incarnation takes place according to the law of karma. If the experiences of pleasures and pains do not depend on the actions of the past lives, then there is no sense in following the instructions of the scriptures. If an individual can enjoy happiness even without doing good actions in any of his lives, then why should he perform scriptural rites which can be done with great difficulty ?

We have already seen that according to Indian tradition, svarupolabdhi is the result of spiritual evolution or gradual progress. This is a sādhanā or spiritual culture which has got to be extended over many lives. In the state of ignorance, the individual remains in an inert condition (jāḍakalpa). He then remains interested merely in the body and its needs. All bodily needs are felt and controlled by biological propensities and the individual is incapable of feeling the presence of the soul in him. To get up from this sleep of ignorance and to feel that the individual in his real nature is something different from and superior to its physical covering, is not an easy task. But the goal of human life is to reach this stage. So, the individual has to struggle hard in different lives so as to be able to know fully what he really is.

It has been pointed out by the followers of Yoga-philosophy that yogins by concentrating on the impressions in this life can go backward to the experiences of their previous births. In this way, memories of the past lives can be revived. This super-normal act of the yogins proves conclusively the doctrine of re-birth.

(C) Man, as a moral agent, can never be satisfied if he is told that like unconscious stones and bricks, he, too, has originated from a combination of material particles and that his life, too, is guided merely by physical and chemical laws. Everybody finds satisfaction in the thought that his life is purposeful and that he has come here to fulfill some end of superior value. In fact, a human body cannot be compared with the unconscious body of a stone. There is an important point of

difference between the two. The stone does not emerge from the action of the germ cells but a human body does. Hence, what is true of a piece of stone cannot be true of the human being.

This, in brief, is the Indian view of karma and re-birth. Now, let us discuss some of the objections which are generally advanced against this theory.

Objections

The modern science of psychology teaches that instincts are not the traces of the individual's own experiences of the past lives ; rather, they are the inherited dispositions or racial habits which prompt the possessor to behave in certain specific ways in relation to certain specific objects. These instincts undergo changes along with the progressive changes of a particular race. They become well-differentiated and more in number because the original ones gradually send out more and more branches. Hence, instincts are really products of evolution and they can be satisfactorily explained by heredity and evolution without the help of the theory of re-incarnation. The instincts of the successors are the habits of their predecessors and not of their own making. In successive generations, the tendency to acquire the useful habit of the prior generations becomes stronger and stronger and finally the habit will not have to be learnt at all. Certain brain structures will also be formed accordingly and will be passed on from generation to generation.

According to some critics, the fear of death is not instinctive and it does not establish the theory of re-birth. No body is willing to lose any of his belongings because the pleasure and happiness of his life depends on them. The desire to enjoy pleasure is a natural desire. Just as dresses, house, wealth etc. are the upakaraṇas of a man's pleasure, in the same manner his body is his bhogāyatana. Without the body, one is not in a position to enjoy the pleasures of his life. It is no wonder that since worldly-pleasure is valued so much, the fear of losing it due to death or destruction of the body is expressed so prominently in the life of a man.

Further, a belief in karma and re-birth is not necessary to explain the unequal distribution of happiness and sorrow and the differences in temperament, tendencies and inclinations. Persons born of the same parents differ in tendencies and inclinations due to environmental differences. No two children born in different years enjoy the same environmental influences.

Moreover, the law of Nature is to produce variety and multiplicity. It is *svabhāva* of *Prakṛti* that there should be differences in Nature, that there should be differences in man.

Lastly, the theory of origin of life which has been established by biological science does not agree with the theory of re-birth. According to the science of biology, reproduction in the sphere of living beings, takes place in two ways (1) sexually and (2) asexually.

In the case of No. 1, a new life is produced when a sperm from the male body fuses its chromosomes with those in the mature egg-cell of the female body. Due to fusion, the hereditary material of the offspring is formed by the hereditary materials contributed by two parents. (Transmission of acquired characteristics is a controversial issue).

In the case of No. 2, the living being divides into two or splits itself into different pieces. Here, the new living being has the same chromosome material as that of its single parent.

In both the cases, however, the body of offspring is formed by the division of cells. Since, the germ-cell contains all the material in its structures called chromosomes, one may be inclined to think that the germ-cell is the *jīva*. But this cannot be the Indian view because according to Indian view, *jīva* is indivisible whereas the germ-cell of the body undergoes divisions.

"The alternative hypothesis of a disembodied soul entering into the cell at every instance of cellular division is quite unnecessary by the fact that the dividing parts were already instinct with life". (Swami Śvarananda : Does the soul incarnate ?)

In the case of sexual reproduction, a single parent is giving birth to its offspring by dividing itself into parts. If a star-fish is divided into parts, then each part develops a new individual by growing automatically new arms and limbs. How are we to explain this type of origination with the theory of re-birth and karma ? The soul of the parent star-fish cannot be divided into parts. Nor can we say that a subtle body attached to a new soul was waiting to enter into the offspring star-fish. This is because the part which became the offspring was alive even when the division was taking place.

Regarding *yogaja jnana* it can be said that these experiences have not been scientifically proved as yet. So, the fact that a yogin can know the facts of his past lives by means of *saṁyama* is still a miracle and is not widely accepted. The fact that has not been proved conclusively as yet cannot be advanced as proving a hypothesis.

Objections met

All these objections, no doubt, provide us with good material for thought. Before we proceed to solve these difficulties, we should make an attempt to understand clearly the natures of the subtle-body, the *jīva* and the *soul*.

By soul, we mean nothing else but illuminating consciousness. To say that the soul is deathless is nothing but to hold that the negation of consciousness can never be thought of. This is because *caitanyābhāva* (negation of consciousness) can be conceived of only with the help of *caitanya*. Pure self-revealing consciousness has no origination or decay, no birth or death. So the question of rebirth does not arise in regard to pure consciousness which is beyond the sphere of karmic influences. Who, then, undergoes the processes of birth and death ? It is the worldly soul which is a mixed category of *cit* and *acit* that falls in the snare of karma and moves round the cycle of birth and death. *Jīva* is consciousness qualified by *antaḥkaraṇa* or consciousness reflected in *antaḥkaraṇa*. The *antaḥkaraṇa* portion of the *jīva* is *acit* and this *acit* portion of the *jīva* can possess three different states. (1) The unconscious state of the *antaḥkaraṇa* contains

vāsanās and saṃskāras of the previous lives in subtle forms. (II) The conscious state which is created at every moment by our perceptions, inference etc., (III) The super conscious state when the mind becomes steady and pure and is in a position to know the past, present and the future and also the subtle and the gross. Ordinarily the conscious state is influenced by the unconscious one and the knowledge that arises in the conscious level is always limited in nature. In Western Psychology, instincts have been described as racial habits but in India all these urges are regarded as the individual's own habits of thought and action of the past lives.

Life-stream is flowing in innumerable currents and each one of these currents is undergoing expansion and contraction ; when a particular current contracts, its gross cover falls off and when it again expands it does so with the help of a fresh cover. Light remains in a very subtle form in the subtle wires of electricity. In this state, the light is not visible to us. Light is, however, manifested when a bulb is used. Antaḥkaraṇa too is formed of a very subtle stuff. So, the activities which are taking place in the antaḥkaraṇa are also very subtle. So, these subtle activities need a gross physical body to get manifested. This gross body is formed of the germ-cells.

The germ-cell cannot be regarded as the soul because the germ-cell is constantly undergoing changes whereas pure consciousness is unchangeable. The germ-cell is, in fact, the upādhi of consciousness. The body which is composed of the germ-cells contains not only the so-called inherited dispositions, but it also contains consciousness. The germ-cells cannot make up the personality of a person unless they are imbued with consciousness. Let us admit that the so-called saṃskāras are nothing but the hereditary materials inherited either from the parents or from the race; but the question still remains : where does the consciousness come from ? Does the consciousness of parents split up and enter into the body of the offspring ? This cannot be, because consciousness is indivisible. If the whole of the consciousness of parents enter into the body of the

offspring, then the parents will cease to have consciousness which is never the case. So, the body of the offspring is imbued with consciousness from some other source. In other words, the body of the offspring gets associated with a different consciousness (i. e., with a different soul). If this is so, then the theory of re-birth is virtually accepted. Science has admitted that the germ-cell contains hereditary material. According to some schools of Indian Philosophy, non-physical saṃskāras of the citta remain in a subtle cover composed of the subtle tanmātras. This subtle cover is known as the subtle body. The gross body formed of the germ-cells helps the subtle body to work.

The subtle body and the saṃskāras contained therein are the changeable and movable acidamśa of the jīva. It is this unconscious portion that actually passes from life to life getting associated with different gross bodies. The subtle body is devoid of gross materiality (Sthūla-bhautikatva) as it is not covered by annamaya kośa. The subtle physical elements or tanmātras which make up the subtle body are less solidified. The tanmātras which are āhamkārika in nature are capable of movement. The organs, etc., which remain in the subtle body remain merged in the liṅga. When a man dies, his thought energy in the form of saṃskāras do not get scattered in space; but this energy remains stored up in the subtle body. Of these saṃskāras, those which are in a position to find expression in a different personality enter into the sperm of that person who possesses like tendencies. So long as the sperms remain in the body of the father, they remain enlivened by his consciousness; but when they come out of the body of the father, they lose connection with the consciousness of the father. In that case the sperm that has become associated with a subtle body and consequently with a soul acquires potency to fertilise the egg-cell of the mother's body. The remaining sperms being dissociated from the consciousness of the father die immediately. The fertilised egg-cell, then, gradually transforms itself into the form of a human body.

The subtle body which is an intermediary structure between the soul and the gross body is a sheath of energy. So, as energy, it is capable of entering into the body of a human being.

The Nyāya-system has not accepted the subtle body as the intermediary between the soul and the gross body. According to this school, it is the atomic mind of the *jīva* that passes from life to life. The *samskāras* and *vāsanās* remain stored up in the bound-soul. It is the mind that enters into the sperm of the father and creates the *bhogayatana* of the particular *jīva* associated with it.

The hereditary tendencies cannot explain the "why" of the birth of man (why is a man born in a particular environment?) This "why" becomes intelligible to us only when we believe that a man is born in a particular setting because he has to reap the fruits of his actions of previous lives. In other words "it is the law of karma that can give at least a satisfactory explanation regarding the *why* of the origin of life.

In the case of the star-fish too, it can be said that its body is the *upādhi* of its consciousness. To become many from the division of one individual is the process of reproduction adopted by Nature in the case of such animals. Here also, each part will become associated with a subtle body which is fit to work through it.

Again, to say that variety is the law of nature is not enough. If we say that all combinations of different things and consequent production of multiplicity is taking place as a matter of course (*svabhāva-vāda*), then there will remain no scope for human initiative and action. Nature, is automatically bringing about changes. The individual will not have to work hard to gain knowledge. Crops will grow by natural powers inherent in the seeds. Farmers will not have to do anything to raise crops.

We cannot of course, deny the influence of the environment. Children generally form their conduct by imitating the thoughts and actions of the older members of their family. Still the difficulty is not solved. The question may still be asked : why does the environment change in a manner which brings about definite changes in the structures and behaviours of two

children, though parents try their level best to keep the environment same for them? So long as this *why* is not explained fully in terms of purely physical conditions, we shall have to believe in the law of karma and re-birth. To say simply that change is the law of nature is not enough. We must find out the creative force that inspires Nature to undergo changes in various ways and we must also prove that this creative force is purely physical and non-mental in nature and origin.

It is a fact that we are incapable of knowing the mystical experiences of the *yogins*; because these experiences take place in the super-conscious state of the mind. We cannot know directly the experiences of ordinary minds also. The mind of A works in a way which is different from that of B. Still, when B says that he is having such and such experiences in his mind, A readily accepts them although A cannot perceive directly B's mental states. (A may not even know that such states can arise in the mind of a man.) Then, why should we hesitate to accept the reports of the *yogins* who have reached a super normal state of experience which is entirely different from the normal mental state? Why should we expect that we should be able to test the validity of yogic knowledge with the perverted structure of our ordinary mind?

In fact, the problem of re-birth and karma is a very old one, the solution of which has been disturbing the minds of the wise people from time immemorial. The questions,—“Why are we born? Where shall we go? What is our fate after death?—are the basic queries of a human-mind. These were the questions which disturbed the mind of Naciketas who wanted to have their solutions from the God of Death.

Truly speaking, these questions can be solved only individually by one's own thinking in accordance with his own temperament and inclinations. No scientific solution, universally acceptable is possible in regard to this problem; but so long as science cannot prove beyond doubt that consciousness is nothing but a product of physical elements, the belief in re-birth and karma cannot be wholly disregarded.

Yoga

As Philosophy and Religion

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AS A HUMBLE TOKEN
OF DEEPEST REGARD AND GRATEFULNESS
TO THE
MAHARAJA SIR MANINDRACHANDRA NUNDY
K.C.I.E.
WHOSE NOBLE CHARACTER AND SELF-DENYING CHARITIES
HAVE ENDEARED HIM TO THE PEOPLE OF BENGAL
AND
WHO SO KINDLY OFFERED ME HIS WHOLE-HEARTED .
PATRONAGE IN
ENCOURAGING MY ZEAL FOR LEARNING AT A TIME
WHEN I WAS IN SO GREAT A NEED OF IT

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CHAPTER IX

THE THEORY OF KARMA

THE *vṛttis* are called the *mānasa karmas* (mental work) as different from the *bāhya karmas* (external work) achieved in the exterior world by the five motor or active senses. These may be divided into four classes: (1) *kṛṣṇa* (black), (2) *śukla* (white), (3) *śuklakṛṣṇa* (white and black), (4) *aśuklākṛṣṇa* (neither white nor black). (1) The *kṛṣṇa karmas* are those committed by the wicked and, as such, are wicked actions called also *adharma* (demerit). These are of two kinds, viz. *bāhya* and *mānasa*, the former being of the nature of speaking ill of others, stealing others' property, etc., and the latter of the nature of such states as are opposed to *śraddhā*, *vīrya*, etc., which are called the *śukla karma*. (2) The *śukla karmas* are virtuous or meritorious deeds. These can only occur in the form of mental states, and as such can take place only in the *mānasa karma*. These are *śraddhā* (faith), *vīrya* (strength), *smṛti* (meditation), *samādhi* (absorption), and *prajñā* (wisdom), which are infinitely superior to actions achieved in the external world by the motor or active senses. The *śukla karma* belongs to those who resort to study and meditation. (3) The *śuklakṛṣṇa karma* are the actions achieved in the external world by the motor or active senses. These are called white and black, because actions achieved in the external world, however good (*śukla*) they might be, cannot be altogether devoid of wickedness (*kṛṣṇa*), since all external actions entail some harm to other living beings.

Even the Vedic duties, though meritorious, are associated with sins, for they entail the sacrificing of animals.*

The white side of these actions, viz.: that of helping others and doing good is therefore called *dharma*, as it is the cause of the enjoyment of pleasure and happiness for the doer. The *kṛṣṇa* or black side of these actions, viz. that of doing injury to others is called *adharma*, as it is the cause of the suffering of pain to the doer. In all our ordinary states of existence we are always under the influence of *dharma* and *adharma*, which are therefore called vehicles of actions (*āśerate sāṃsārikā puruṣhā asmin nīti āśayaḥ*). That in which some thing lives is its vehicle. Here the *puruṣhas* in evolution are to be understood as living in the sheath of actions (which is for that reason called a vehicle or *āśaya*). Merit or virtue, and sin or demerit are the vehicles of actions. All *śukla karma*, therefore, either mental or external, is called merit or virtue and is productive of happiness; all *kṛṣṇa karma*, either mental or external, is called demerit, sin or vice and is productive of pain.

(4) The *karma* called *aśuklākṛṣṇa* (neither black nor white) is of those who have renounced everything, whose afflictions have been destroyed and whose present body is the last one they will have. Those who have renounced actions, the *karma-sannyāsis* (and not those who belong to the *sannyāśāśrama* merely), are nowhere found performing actions which depend upon external means. They have not got the black vehicle of actions, because they do not perform such actions. Nor do they possess the white vehicle of actions, because they dedicate to *Īśvara* the fruits of all vehicles of action, brought about by the practice of *Yoga*.

Returning to the question of *karmāśaya* again for review,

* Compare *Pañcāśikha*, *śvalpasāṅkaraḥ saparihārah sapratyavamarṣah*, *Tattvakaumudī*, 2.

we see that being produced from desire (*kāma*), avarice (*lobha*), ignorance (*moha*), and anger (*krodha*) it has really got at its root the kleśas (afflictions) such as avidyā (ignorance), asmitā (egoism), rāga (attachment), dvesha (antipathy), abhiniveśa (love of life). It will be easily seen that the passions named above, desire, lust, etc., are not in any way different from the kleśas or afflictions previously mentioned; and as all actions, virtuous or sinful, have their springs in the said sentiments of desire, anger, covetousness, and infatuation, it is quite enough that all these virtuous or sinful actions spring from the kleśas.

Now this karmāśaya ripens into life-state, life-experience and life-time, if the roots—the afflictions—exist. Not only is it true that when the afflictions are rooted out, no karmāśaya can accumulate, but even when many karmāśayas of many lives are accumulated, they are rooted out when the afflictions are destroyed. Otherwise, it is difficult to conceive that the karmāśaya accumulated for an infinite number of years, whose time of ripeness is uncertain, will be rooted out! So even if there be no fresh karmāśaya after the rise of true knowledge, the puruṣa cannot be liberated but will be required to suffer an endless cycle of births and rebirths to exhaust the already accumulated karmāśayas of endless lives. For this reason, the mental plane becomes a field for the production of the fruits of action only, when it is watered by the stream of afflictions. Hence the afflictions help the vehicle of actions (karmāśaya) in the production of their fruits also. It is for this reason that when the afflictions are destroyed the power which helps to bring about the manifestation also disappears; and on that account the vehicles of actions although existing in innumerable quantities have no time for their fruition and do not possess the power of producing fruit, because their seed-powers are destroyed by intellection.

Karmāśaya is of two kinds (1) Ripening in the same life *dr̥ṣṭājanmavedanīya*. (2) Ripening in another unknown life. That puṇya karmāśaya, which is generated by intense purificatory action, trance and repetition of mantras, and that pāpa karmāśaya, which is generated by repeated evil done either to men who are suffering the extreme misery of fear, disease and helplessness, or to those who place confidence in them or to those who are high-minded and perform tapas, ripen into fruit in the very same life, whereas other kinds of karmāśayas ripen in some unknown life.

Living beings in hell have no *dr̥ṣṭājanma* karmāśaya, for this life is intended for suffering only and their bodies are called the *bhoga-śarīras* intended for suffering alone and not for the accumulation of any karmāśaya which could take effect in that very life.

There are others whose afflictions have been spent and exhausted and thus they have no such karmāśaya, the effect of which they will have to reap in some other life. They are thus said to have no *adr̥ṣṭā-janmavedanīya* karma.

The karmāśaya of both kinds described above ripens into life-state, life-time and life-experience. These are called the three ripenings or *vipākas* of the karmāśaya; and they are conducive to pleasure or pain, according as they are products of *puṇyakarmāśaya* (virtue) or *pāpakarmāśaya* (vice or demerit). Many karmāśayas combine to produce one life-state; for it is not possible that each karma should produce one or many life-states, for then there would be no possibility of experiencing the effects of the karmas, because if for each one of the karmas we had one or more lives, karmas, being endless, space for obtaining lives in which to experience effects would not be available, for it would take endless time to exhaust the karmas already accumulated. It is therefore held that many karmas unite to produce one life-state or birth (*jāti*) and to determine also its particular duration (*āyush*) and experience

(bhoga). The virtuous and sinful karmāśayas accumulated in one life, in order to produce their effects, cause the death of the individual and manifest themselves in producing his rebirth, his duration of life and particular experiences, pleasurable or painful. The order of undergoing the experiences is the order in which the karmas manifest themselves as effects, the principal ones being manifested earlier in life. The principal karmas here refer to those which are quite ready to generate their effects. Thus it is said that those karmas which produce their effects immediately are called primary, whereas those which produce effects after some delay are called secondary. Thus we see that there is continuity of existence throughout ; when the karmas of this life ripen jointly they tend to fructify by causing another birth as a means to which death is caused, and along with it life is manifested in another body (according to the dharma and adharma of the karmāśaya) formed by the prakṛtyāpūra (cf. the citta theory described above) ; and the same karmāśaya regulates the life-period and experiences of that life, the karmāśayas of which again take a similar course and manifest themselves in the production of another life and so on.

We have seen that the karmāśaya has three fructifications, viz. jāti, āyush and bhoga. Now generally the karmāśaya is regarded as ekabhavika or unigenital, i.e. it accumulates in one life. Ekabhava means one life and ekabhavika means the product of one life, or accumulated in one life. Regarded from this point of view, it may be contrasted with the vāsanās which remain accumulated from thousands of previous lives since eternity, the mind, being pervaded all over with them, as a fishing-net is covered all over with knots. This vāsanā results from memory of the experiences of a life generated by the fructification of the karmāśaya and kept in the citta in the form of potency or impressions (saṃskāra). Now we have previously seen that the citta remains constant in all the

births and rebirths that an individual has undergone from eternity ; it therefore keeps the memory of those various experiences of thousands of lives in the form of saṃskāra or potency and is therefore compared with a fishing-net pervaded all over with knots. The vāsanās therefore are not the results of the accumulation of experiences or their memory in one life but in many lives, and are therefore called *anekabhavika* as contrasted with the karmāśaya representing virtuous and vicious actions which are accumulated in one life and which produce another life, its experiences and its life-duration as a result of fructification (vipāka). This vāsanā is the cause of the instinctive tendencies, or habits of deriving pleasures and pains peculiar to different animal lives.

Thus the habits of a dog-life and its peculiar modes of taking its experiences and of deriving pleasures and pains are very different in nature from those of a man-life ; they must therefore be explained on the basis of an incipient memory in the form of potency, or impressions (saṃskāra) of the experiences that an individual must have undergone in a previous dog-life.

Now when by the fructification of the karmāśaya a dog-life is settled for a person, his corresponding vāsanās of a previous dog-life are at once revived and he begins to take interest in his dog-life in the manner of a dog ; the same principle applies to the virtue of individuals as men or as gods (IV. 8).

If there was not this law of vāsanās, then any vāsanā would be revived in any life, and with the manifestation of the vāsanā of animal life a man would take interest in eating grass and derive pleasure from it. Thus Nāgeśa says : “ Now if those karmas which produce a man-life should manifest the vāsanās of animal lives, then one might be inclined to eat grass as a man, and it is therefore said that only the vāsanās corresponding to the karmas are revived.”

Now as the vāsanās are of the nature of saṃskāras or impressions, they lie ingrained in the citta and nothing can prevent their being revived. 'The intervention of other births has no effect. For this reason, the vāsanās of a dog-life are at once revived in another dog-life, though between the first dog-life and the second dog-life, the individual may have passed through many other lives, as a man, a bull, etc., though the second dog-life may take place many hundreds of years after the first dog-life and in quite different countries. The difference between saṃskāras, impressions, and smṛti or memory is simply this that the former is the latent state whereas the latter is the manifested state ; so we see that the memory and the impressions are identical in nature, so that whenever a saṃskāra is revived, it means nothing but the manifestation of the memory of the same experiences conserved in the saṃskāra in a latent state. Experiences, when they take place, keep their impressions in the mind, though thousands of other experiences, lapse of time, etc., may intervene. They are revived in one moment with the proper cause of their revival, and the other intervening experiences can in no way hinder this revival. So it is with the vāsanās, which are revived at once according to the particular fructification of the karmāśaya, in the form of a particular life, as a man, a dog, or anything else.

It is now clear that the karmāśaya tending towards fructification is the cause of the manifestation of the vāsanās already existing in the mind in a latent form. Thus the Sūtra says :— "When two similar lives are separated by many births, long lapses of time and remoteness of space, even then for the purpose of the revival of the vāsanās, they may be regarded as immediately following each other, for the memories and impressions are the same" (*Yoga-sūtra*, IV. 9). The *Bhāṣya* says : "the vāsanā is like the memory (smṛti), and so there can be memory from the impressions of past lives separated by

many lives and by remote tracts of country. From these memories the impressions (saṃskāras) are derived, and the memories are revived by manifestation of the karmāśayas, and though memories from past impressions may have many lives intervening, these interventions do not destroy the causal antecedence of those past lives" (IV. 9).

These vāsanās are, however, beginningless, for a baby just after birth is seen to feel the fear of death instinctively, and it could not have derived it from its experience in this life. Again, if a small baby is thrown upwards, it is seen to shake and cry like a grown-up man, and from this it may be inferred that it is afraid of falling down on the ground and is therefore shaking through fear. Now this baby has never learnt in this life from experience that a fall on the ground will cause pain, for it has never fallen on the ground and suffered pain therefrom ; so the cause of this fear cannot be sought in the experiences of this life, but in the memory of past experiences of fall and pain arising therefrom, which is innate in this life as vāsanā and causes this instinctive fear. So this innate memory which causes instinctive fear of death from the very time of birth, has not its origin in this life but is the memory of the experience of some previous life, and in that life, too, it existed as innate memory of some other previous life, and in that again as the innate memory of some other life and so on to beginningless time. This goes to show that the vāsanās are without beginning.

We come now to the question of unigenitality—ekabhavikatva—of the karmāśaya and its exceptions. We find that great confusion has occurred among the commentators about the following passage in the *Bhāṣya* which refers to this subject : The *Bhāṣya* according to Vācaspati in II. 13 reads : *tatra dṛṣṭājanmavedanīyasya niyatavipākasya*, etc. Here Bhikṣhu and Nāgeśa read *tatrādṛṣṭājanmavedanīyasya*

niyata vipākasya, etc. There is thus a divergence of meaning on this point between *Yoga-vārttika* and his follower Nāgeśa, on one side, and Vācaspati on the other.

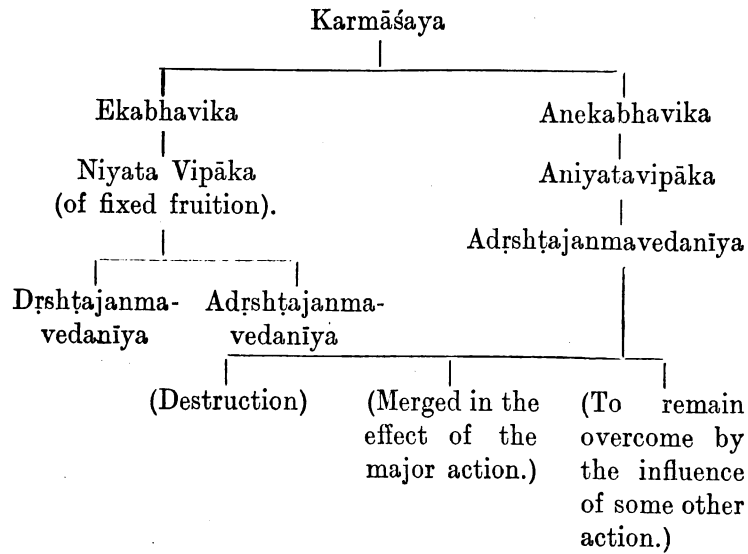
Vācaspati says that the *dr̥ṣṭājanmavedanīya* (to be fructified in the same visible life) karma is the only true karma where the *karmāśaya* is *ekabhavika*, unigenital, for here these effects are positively not due to the karma of any other previous lives, but to the karma of that very life. Thus these are the only true causes of *ekabhavika karmāśaya*.

Thus according to Vācaspati we see that the *adr̥ṣṭājanmavedanīya* karma (to be fructified in another life) of unappointed fruition is never an ideal of *ekabhavikatva* or unigenital character ; for it may have three different courses : (1) It may be destroyed without fruition. (2) It may become merged in the ruling action. (3) It may exist for a long time overpowered by the ruling action whose fruition has been appointed.

Vijñāna Bhikshu and his follower Nāgeśa, however, say that the *dr̥ṣṭājanmavedanīya* karma (to be fructified in the same visible life) can never be *ekabhavika* or unigenital for there is no *bhava*, or previous birth there, whose product is being fructified in that life, for this karma is of that same visible life and not of some other previous *bhava* or life ; and they agree in holding that it is for that reason that the *Bhāṣya* makes no mention of this *dr̥ṣṭājanmavedanīya* karma ; it is clear that the *karmāśaya* in no other *bhava* is being fructified here. Thus we see that about *dr̥ṣṭājanmavedanīya* karma, Vācaspati holds that it is the typical case of *ekabhavika* karma (karma of the same birth), whereas Vijñāna Bhikshu holds just the opposite view, viz. that the *dr̥ṣṭājanmavedanīya* karma should by no means be considered as *ekabhavika* since there is here no *bhava* or birth, it being fructified in the same life.

The *adr̥ṣṭājanmavedanīya* karma (works to be fructified

in another life) of unfixed fruition has three different courses : (I) As we have observed before, by the rise of *asūklākṛṣṇa* (neither black nor white) karma, the other karmas—*śukla* (black), *kṛṣṇa* (white) and *śuklākṛṣṇa* (both black and white)—are rooted out. The *śukla karmāśaya* again arising from study and asceticism destroys the *kṛṣṇa* karmas without their being able to generate their effects. These therefore can never be styled *ekabhavika*, since they are destroyed without producing any effect. (II) When the effects of minor actions are merged in the effects of the major and ruling action. The sins originating from the sacrifice of animals at a holy sacrifice are sure to produce bad effects, though they may be minor and small in comparison with the good effects arising from the performance of the sacrifice in which they are merged. Thus it is said that the experts being immersed in floods of happiness brought about by their sacrifices bear gladly particles of the fire of sorrow brought about by the sin of killing animals at sacrifice. So we see that here also the minor actions having been performed with the major do not produce their effects independently, and so all their effects are not fully manifested, and hence these secondary *karmāśayas* cannot be regarded as *ekabhavika*. (III) Again the *adr̥ṣṭājanmavedanīya* karma (to be fructified in another life) of unfixed fruition (*anīyata vipāka*) remains overcome for a long time by another *adr̥ṣṭājanmavedanīya* karma of fixed fruition. A man may for example do some good actions and some extremely vicious ones, so that at the time of death, the *karmāśaya* of those vicious actions becoming ripe and fit for appointed fruition, generates an animal life. His good action, whose benefits are such as may be reaped only in a man-life, will remain overcome until the man is born again as a man : so this also cannot be said to be *ekabhavika* (to be reaped in one life). We may summarise the classification of karmas according to Vācaspati in a table as follows :—



Thus the karmāśaya may be viewed from two sides, one being that of fixed fruition and the other unfixed fruition, and the other that of dṛṣṭājanmavedanīya and adrṣṭājanma-vedanīya. Now the theory is that the niyatavipāka (of fixed fruition) karmāśaya is always ekabhavika, i.e. it does not remain separated by other lives, but directly produces its effects in the succeeding life.

Ekabhavika means that which is produced from the accumulation of karmas in one life in the life which succeeds it. Vācaspati, however, takes it also to mean that action which attains fruition in the same life in which it is performed, whereas what Vijñāna Bhikshu understands by ekabhavika is that action alone which is produced in the life immediately succeeding the life in which it was accumulated. So according to Vijñāna Bhikshu, the niyata vipāka (of fixed fruition) dṛṣṭājanmavedanīya (to be fructified in the same life) action is not ekabhavika, since it has no bhava, i.e. it is not the

production of a preceding life. Neither can it be anekabhavika ; thus this niyatavipākadrṣṭājanmavedanīya action is neither ekabhavika nor anekabhavika. Whereas Vācaspati is inclined to call this also ekabhavika. About the niyatavipāka-adṛṣṭājanmavedanīya action being called ekabhavika (unigenital) there seems to be no dispute. The aniyatavipāka-adṛṣṭājanmavedanīya action cannot be called ekabhavika as it undergoes three different courses described above.

YOGA PHILOSOPHY OF PATAÑJALI

CONTAINING HIS YOGA APHORISMS WITH COMMENTARY OF VYĀSA
IN ORIGINAL SANSKRIT, AND ANNOTATIONS THEREON WITH
COPIOUS HINTS ON THE PRACTICE OF YOGA

BY

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FOREWORD
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APPENDIX C

THE DOCTRINE OF KARMA*

The activities of the body for its sustenance, its span of life, its mutations and its death are directly perceivable phenomena. So are the mental processes such as volition and imagination, feelings of attachment and aversion, and of pleasure and pain. Had all these been due to external causes alone, the natural sciences could have explained them away. But it is a fact established by experience and direct observation that mutations of the body and mind are due as much to internal as to external causes.

Of how many types are these internal causes? Where are they to be found? How do they produce the effects? Do we have any control over them? If we have any, how is it exercised? To discuss the nature of these fundamental queries and to furnish answers to them is the subject matter of the doctrine of Karma (action).

One cannot regulate or modify an occurrence unless one knows its cause. Fever is directly experienced by all. But no step to cure it can be taken unless its cause is known. From a study of the doctrine of Karma we come to know of the basic causes of the mutations of our body and mind. We also have evidence to prove that all the experiences of an individual, be it suffering in hell or the attainment of Nirvāṇa, are entirely due to his own actions.

A distinctive feature of the doctrine of Karma is to establish, with cogent reasons, that the law of cause and effect holds good as much in its case as it does in the case of the natural sciences. That is why blind faith or agnosticism or fatalism has no place in it. It should be borne in mind that like the natural sciences, the doctrine of Karma enunciates general laws governing actions and their effects. The physical science gives us the general law that cloud is formed out of water vapour and that rain is produced by clouds. It will, however, be well-nigh impossible to determine exactly how many inches of rainfall a particular spot will have at a particular time. To ascertain this an enquirer will have to take into account and examine so many factors that the exercise will not be worth

his while. Similarly the doctrine of Karma lays down some general principles from which we can derive sufficient knowledge to enable us to lead a balanced life. The aspirant for Mokṣa (liberation), who has firmly grasped the principles of Karma, can truly control his self and acquire, in the words of the Upaniṣad, the competence of being the 'master of his self'.

Definition Of Karma

Continuous activities of the mind, the sense-organs, the organs of action and the vital forces of the body, e.g. cognition, volition, maintenance of body etc., which bring about their mutations are called Karma. Karma is of two kinds : (a) acts done by an individual out of his own free will or those that he performs being induced by the impulse of some particular organ, there being some amount of resistance on his part to the impulse, and (b) acts done by an individual either unconsciously or being under the complete control of some dominant organ or some exciting cause. Karma of the first kind is called *Puruṣakāra*. Karma of the second type is called *Adṛṣṭaphala Karma* (not caused by Karma of present life) and *Yadṛchchhā Karma* (regulated by chance or fortuitous assemblage of external causes). The act which an individual may or may not perform at a particular moment is *Puruṣakāra*. On the other hand the activities which are innate within us and which we are destined to perform are *Adṛṣṭaphala Karma*. Many of our mental activities are *Puruṣakāra* while most of the actions of the animals fall under the category of *Adṛṣṭaphala Karma*. *Puruṣakāra* is the attempt to overcome one's innate tendencies.

Will is the basic or principal Karma. It can arise from cognition of a knowable (in the form of a new cognition or recollection). Desire that is related to definite mental ideation is *Samkalpa* or volition. Will may, in turn, give rise to cognition and *Samkalpa*. All the actions of the body and the different organs are also caused by will. Of them cognition is the association of the mind with the sense-organs. Will, in association with the organs of action and the vital forces, is *Kṛti* (efferent impulse) that activates the organs of action. The activities of the vital forces in the sub-conscious or unconscious level also occur in association with the mind as stated in the Upaniṣad : "Kṛti or the efferent impulse reaches the body when excited by the mind."

Since the will of a Yogin can stop the flow of thoughts (cognition, imagination, etc.) arising spontaneously in the mind, they may be said to have been caused by will. Any voluntary will repeatedly translated into

action changes into an involuntary one and arises spontaneously in the mind. Automatic activities of the vital forces and organs of action can be stopped by means of Haṭha-yoga by conscious effort. Hence although they are involuntary, yet basically they are not independent of the will. Thus will is the principal Karma. Volition which acts, and to the extent it acts, independently of us, being entirely under the control of Saṁskāras or latencies, is Adīṣṭa or Bhogabhūta Karma (Karma arising out of previous latencies). Similarly will, which acts (and to the extent it acts) under our control, overcoming the latencies, is Puruṣakāra.

Just as earth is the material of which earthen pots etc. are made, so is will the ingredient of Karma or Karma itself. Will, though continuously being transformed into activity, exists as all living beings do from time without a beginning.

The term Bhoga or experience denotes (a) all involuntary actions, and (b) experience of pleasure and pain. All actions, entirely subservient to Saṁskāras (previous latencies), constitute experience or Bhoga. Although Bhoga is called Karma, it is Puruṣakāra or action prompted by free will that is acknowledged as the principal Karma. All involuntary actions (e.g. actions of the heart etc.) are part of the inherent physical functions that commence with birth and are concomitant with experience associated with the fruition of Karma.

The three Guṇas (Sattva, Rajas and Tamas) are always in a state of flux—one overwhelming the other two. This is the root cause of the mutations which the Bhūtas and the organs (both internal and external) constantly undergo. All the organs including the mind are nothing but particular combinations of the three Guṇas. Mutation implies change in those combinations. Inherent mutation not under one's control is called Bhoga or Karma due to previous latencies. The voluntary but compulsive activities which an individual has to perform owing to his physical existence are examples of Bhoga.

With the help of Puruṣakāra an individual can accelerate, control or divert into a different channel this flow of inherent modifications of the faculties. As the line of demarcation between light and darkness is indiscernible, so is it between Puruṣakāra and the innate and involuntary activities, but their extremes are distinct and different.

The aforesaid activities are again of two kinds according to the time taken by them to fructify : (a) activities which are performed and which fructify during the same life and (b) Karma that will fructify in a future life. The latter may belong to the present life or to any previous life.

According as it gives us pleasure or pain, Karma is divided into four

kinds : (a) white, (b) black, (c) white-and-black and (d) neither white nor black. Karma that begets happiness is white ; that which produces pain is black ; that which gives us both happiness and misery is white-and-black, and that which leads to neither happiness nor sorrow is neither white nor black.

Karma is further classified under the following heads : (a) fruit bearing Karma, the results of which are already manifest, (b) fresh Karma that are being performed in the present life and (c) accumulated Karma, the results of which have not become manifest.

Saṁskāra Or Latent Impressions Of Karma

The impression of every act or feeling is retained in our mind by its retentive faculty. Having seen a tree we can go on thinking about it after shutting our eyes. This proves that after looking at an external object (the tree in this case) we can retain its impression in our mind. The impressions of the activities of the hand and other organs of action are similarly retained. The subtle impression of a thing stored up in the mind is its latency. The impressions of all things seen, done or felt are retained as Saṁskāras and it is for this reason that we can recall them later on. The latency of Karma is also usually referred to as Karma.

It is true that certain events or things cannot sometimes be properly recalled, but this is an exception which proves the rule. In cases in which they cannot be properly recalled, there exist reasons for such lapse of memory. The reasons for lapse of memory are : (a) perception or conception not being very keen, (b) lapse of considerable time, (c) change of condition or environment, (d) confused ideation and (e) absence of proper exciting cause. If these causes hampering recollection are absent and if all or any one of the following factors, *viz.* keenness of perception, the intervening period being not very long, like condition of the mind, distinct (especially made clear by Samādhi) cognition, presence of suitable exciting cause, are or is present, all impressions retained in the mind can be recollected.

Like living beings, latencies exist from time without a beginning. They are of two kinds : (a) those which result in recollection alone and (b) those which produce three types of consequences, *viz.* birth, longevity and experience. Saṁskāras by which birth, longevity and experience are given particular shapes and forms, are latencies of past recollection or memory. Latencies which are so modified as to become the force behind the organs, internal and external, leading to manifold activities and modifying more or less the nature of the organs as well, are Trivipāka

(capable of producing three consequences). The latencies which result in recollection alone are called *Vāsanā*. They originate from the feelings of physical existence, span of life and experience (of pleasure and pain). The *Trivipāka Saṁskāras* are called *Karmāśaya*. Both *Puruṣakāra Karma* and *Bhogabhūta Karma* (Karma not associated with free will) belong to the category of *Trivipāka Karma*.

Karmāśaya

All organs, external and internal, have a natural tendency to act. An individual's present actions are to some extent modified by latencies of his previous actions. This latent force behind the organs is *Karmāśaya*. It is three-fold and is what (a) manifests itself in birth, (b) determines the body's span of life and (c) produces experiences of pleasure and pain. If an individual acts in a certain life according to his previous experience or performs fresh acts, the impressions of both of these go to form the latencies from which follow similar activities. Thus only the power to act is not *Karmāśaya*; it is innate in us. In each life, however, this power is modified by latencies of fresh acts and thus the *Karmāśaya* (potential energy) is formed. If we pour water into a pitcher or a glass, the water takes the shape of the container. *Karmāśaya* may be likened to water and *Vāsanā* to the container which gives the ultimate shape to our Karma.

The *Trivipāka Karmāśaya* manifests itself in a particular birth of an individual with the help of some of the *Vāsanās* which have accumulated from time without a beginning till that particular birth. *Karmāśaya* is uni-genital, *i.e.* formed in one life and that too mainly in the life immediately preceding the present one. The latencies of Karma performed in a particular life, being more prominent than those of previous lives, form the seed of the next life. This seed is *Karmāśaya*. That *Karmāśaya* is uni-genital is the general rule; in actual practice, however, some of the active latencies of previous lives may be incorporated in the present *Karmāśaya*, while some of the latencies of Karma done in that particular life during which the *Karmāśaya* is formed may, being dissimilar in nature, be left out and remain stored up.

Latent impressions of Karma normally performed by an adult do not fructify in the case of those who die in their childhood. They remain as such and therefore go to form the *Karmāśaya* for the next birth. This is another exception to the rule that *Karmāśaya* is uni-genital.

Karmāśaya is the aggregate of manifold latencies of Karma. They may be *Punya* (those attended by pleasurable consequences) or *Apunya*

(those leading to painful consequences), or *Miśra*, *i.e.* mixed (those leading to consequences both pleasurable and painful). Among those latencies some are primary and others secondary and supplementary to them. The dominant *Karmāśaya* which takes effect first and marks off the broad outlines of the next existence is the primary one. The weaker *Karmāśaya* which functions as supplementary to the dominant *Karmāśaya* is the secondary one. Primary or dominant *Karmāśaya* is formed out of acts repeatedly done or out of the intensity of feelings arising out of them. Other *Karmāśayas* are secondary ones.

Karmāśaya in its entirety reveals itself at the time of one's death. Immediately before the soul leaves the body, latencies of all Karma done during lifetime flash at once, as it were, across the mind. All primary and secondary latencies appear, at that moment, properly arranged according to their character and strength. Latencies of previous lives which are similar in nature also join the main stream, while some latencies of acts done during that lifetime, being dissimilar in nature, remain subdued. Since they appear simultaneously in a single moment they are formed, as it were, into a lump (the whole and the parts being cognised in one and the same moment). Thus concentered, the latencies form the potential energy or *Karmāśaya*. Formed immediately before death, this *Karmāśaya*, or the aggregate of *Samskāras*, becomes, on the dissolution of the existing body, the cause of the construction of a new body conforming to its nature. Thus *Karmāśaya* becomes the cause of the next birth.

At the time of death cognizance, being withdrawn from external things, is turned entirely inward. And on its being concentrated on internal objects, the individual gets a clear and distinct knowledge of them. Cognition of internal objects means recollection of all past deeds and feelings. During one's lifetime the power of knowledge is limited by the feeling 'I am the body'. With the disappearance of that feeling at the time of death, the power of cognition becomes unlimited. This explains why and how an individual is able to recollect, at the time of finally relinquishing his body, all the events of his life in one and the same moment. One should remember that memory of whatever one is doing now*, will arise in one's mind at the time of death. Vyāsa's commentary on the subject is given in *Sūtra* 13 of Book II. If latencies of beastly acts predominate in the *Karmāśaya*, *Vāsanā* for a beastly life will be revived and the individual will be born a beast. Similarly he will get a celestial or a purgatorial body according as the divine or the evil impul-

*Here the actions include both the mental and the physical activities done conjointly with the mind.

ses predominate in the Karmāśaya. One should therefore remain absorbed as far as practicable in meditation on God and His attributes in order that high and noble impulses may be dominant in the Karmāśaya at the time of one's death.

Vāsanā

The feelings of pleasure and pain of an individual, like all his actions, leave lasting impressions in his mind. Impressions of the nature of the body he is invested with and its duration are also formed. All these latent impressions are Vāsanā.

We recollect experience of pleasure and pain. The Saṁskāras which give shape to feelings of pleasure and pain are their Vāsanās. Through the activities of the organs of the body latent impression is formed of the indistinct cognition of the shape and nature of those organs as also that of the duration of life. These three types of subliminal imprints are called Vāsanā.

Vāsanā results only in Smṛti (memory). Smṛti shaped by Vāsanā becomes the matrix, out of which through Karmāśaya, evolves fresh Karma and fruits thereof. From our experience of a particular feeling of pleasure emanates Vāsanā for that kind of pleasure. And although it does not create any new object of pleasure it shapes anew a feeling of pleasure quite similar to what was experienced before. Inherent attachment following recollection of that pleasure induces further action.

Vāsanā is of three kinds, being related to birth, span of life, and experience. Vāsanā of experience can again be experience of either pleasure or pain. There is another type of feeling which is neither pleasurable nor painful, e.g. feeling of health or of stupefaction. In a healthy state there is no distinct feeling of either pleasure or pain, but the state is desirable to the individual. In an inert state of the mind also there is no feeling of either pleasure or pain, but the state is undesirable. The mould-like impression of all the components of the body is the Vāsanā of birth, while impressions of the duration of the body in each life constitute the Vāsanā of span of life. Vāsanās of pleasurable and painful experiences can be explained in this way : pleasure and pain are the outcome of special types of activities of our body and mind. Such activities are moulded by subliminal imprints or Vāsanās and are cognised as either pleasurable or painful feelings in the conscious level. Imprint may imply either an ordinary impression or a mould-like impression ; it should be borne in mind that Vāsanā is the mould-like imprint of our experiences.

Broadly speaking, Vāsanās relating to birth are of five types : (a) celestial, (b) purgatorial, (c) human, (d) animal and (e) vegetal. If a living being or Jiva is born successively in each of the five classes, his mind comes to cognise in turn the nature and characteristics of all the organs belonging to each particular body. The subliminal mould-like imprint of such cognitions is Vāsanā relating to birth.

Vāsanās relating to span of life may be innumerable ranging from the life-span of Hiraṇyagarbha, the Lord of the universe, to that of a micro-organism which exists for an infinitesimally small period.

As the mind exists from time without a beginning so do the Vāsanās. On account of this they are also countless. It may therefore be taken for granted that Vāsanās relating to all types of existence, longevity and experience exist in the mind of every living being.

Vāsanā is revived by appropriate Karmāśaya. It is with the support of Vāsanā so stimulated that Karmāśaya manifests itself, i.e. becomes productive. Vāsanā may be likened to the mould and Karmāśaya to the molten metal poured into it. Alternatively, one may look upon Vāsanā as the channel through which, like water, flows the Karmāśaya.

How is it that a man, because of bestial acts performed in his previous life, is born a beast ? A man is incapable of performing all the activities of an animal body ; he can only perform some of the major bestial acts. The latencies of such acts revive the inner Vāsanā relating to the animal body. With the aid of such Vāsanā Karmāśaya manifests itself in an animal body. Otherwise, the latent impressions of a human body cannot ever produce an animal body.

Fruits Of Karma

When the latent impression of certain action comes up to the manifest state and begins to fructify, the resultant changes in the body and its organs are regarded as the fruits of that action. Of these, Vāsanā results in moulding of the recollection, and Trivipāka Karma becoming manifest, produces the body, its longevity and the experience of pleasure and pain. As mentioned earlier, some of the fruits of Karma become manifest in the same birth and others in a future birth. A portion of skin if repeatedly rubbed becomes hard and a corn is formed. In other words, the nature of the skin changes owing to the act of rubbing. This is an example of Karma fructifying in the same birth. The fruits of Karma which are prevented from becoming manifest in the present life by fruits of other Karma (which have already started fructifying)

are examples of the other type, *i.e.* they become manifest in a future birth.

The external and internal organs of the body originate from their respective underlying forces, the power of cognition is modified by the latency of cognition and the body is maintained by the vital forces pervading all the organs. The organs, the power of cognition and the body that become manifest are but given different shapes and character by the latencies of Karma ; they are not actually 'created'. Like the wind which does not create the cloud but changes its shape continuously, latency of Karma merely transforms and gives shape to the body and its organs when they come into being.

As mentioned before, fruits of Karma or manifestations of the Karma Saṃskāras are of three kinds, *viz.* birth, span of life, and Bhoga or experience of pleasure and pain. Bodies of living beings, with differences in nature and form as determined by the manifestation of different organs, moulded by their Saṃskāras, constitute the fruit of the latency of birth. Span of life means the period of time during which a body exists and experiences pleasure and pain. This is regulated by the latency of longevity or by some external cause. The feelings of pleasure and pain and of stupefaction, which result from corresponding latencies, constitute Bhoga.

It has been mentioned earlier that both Puruṣakāra and Bhogabhūta Karma go to form the Karmāśaya. All efforts for the maintenance of the body, working of the mind without volition and in dreams, and all the activities of a subtle body are examples of Bhogabhūta Karma. The latencies of such actions form Karmāśaya which, in turn, reproduces similar actions.

Jāti (Birth Or Assuming The Body In A Particular Species)

Jāti or assuming the body in a particular species is mainly the outcome of latencies of Karma which relate to the maintenance of the body and which are not associated with free will. If the quality of Karma of a Jīva is befitting the type of his species, its latencies will produce a similar body in his next birth. But if the Karma is modified by Puruṣakāra or by environment, its latencies will produce a different kind of body. Species are innumerable because of the fact that the worlds of living beings are varied and countless. It is, therefore, possible that innumerable types of living beings inhabit those different and countless worlds.

The body is basically of two types, *viz.* subtle and mundane. Inhabitants of heaven and hell have subtle bodies. The three earthly species

of human, animal and vegetal beings have mundane bodies. Tamas Guṇa is predominant in the vegetal while Sattva Guṇa is dominant in the human species. The animal species extend over a wide range, bordering on the vegetal at the lower end and on the human at the higher.

Differences in the development of mind, sense-organs, organs of action and the vital forces (the Prāṇas) account for the difference in the species. The vital forces of the vegetals are the most developed. Among the animals certain organs of action and the lower sense-organs are more developed. In the human species the mind, the vital forces and all other organs are more or less equally developed. The mind and the sense-organs are more developed in subtle bodies.

When the underlying forces of the organs are so modified by the Karmāśaya as to partake of the nature of a particular class of body, the Jīva is born in that species. Latencies of specific acts, integrated in the Karmāśaya, modify and give particular shapes to the different organs. Karma is thus the cause of change from one class of body to another.

From time without a beginning there have been countless mutations of our mind and in the years to come there may be innumerable such mutations. In every mind lie hidden countless mould-like impressions of organs (Vāsanā) and impregnated by the dominant Karmāśaya they manifest themselves in a body akin to them. A block of stone contains material for many types of images that can be carved out of it. Similarly any one of the many types of Liṅgas (dispositions) which exist in our mind as subliminal imprints may manifest itself in a body when revived by an appropriate Karmāśaya. The example of a block of stone is fully applicable in the case of manifestations not experienced before, *e.g.* a person established in Samādhi, or a divine being, but not so much in the case of Vāsanā. A book, on the other hand, is a better illustration of Vāsanā. A closed book containing, say a thousand pages, appears at a first glance as a solid object, but when it is opened two pages of printed matters become visible. Here the opening of the book is the specific external cause. Similarly innumerable Vāsanās lie stored up in our mind, as it were, in a lump, yet each remaining distinct and separate, any one of which may be revived by a suitable Karmāśaya. A mind established in Samādhi is, however, something which could not have been realised in a previous birth (because the person attaining it would not have been born again). As an image has to be carved out of a block of stone by chipping off the superfluous parts, so also has the liberated mind to be attained by discarding the afflictive impediments. Freedom from afflictions is its chief characteristic ; to attain it one has to acquire nothing new, he has only to discard all worldly attachments.

If the organs through which the Karmāśaya reproduces itself be similar to the preceding body, the individual is born in the same species. If, however, a human being makes excessive use of those organs which are dominant in an animal and makes minimum use of the organs which are undeveloped in such animal body, then he is born an animal.

After the dissolution of the material body, the Jīva usually assumes a subtle body for the following reason. In dream as well as in wakefulness one's mind can carry on its activities independently of one's body. Such activities are different from those that activate the body. Mental activities like volition etc. can go on even when the body is inert, and they being entirely mental their latencies produce just after death a subtle body in which the mind predominates.

The subtle body is of two kinds : (i) celestial and (ii) purgatorial. If Sattva Guṇa predominates in the Karmāśaya, the Jīva assumes a subtle body which is pleasurable. That is celestial. Predominance of Tamas Guṇa leads to a purgatorial subtle body which is painful. After having experienced the pre-determined quantum of pleasure or pain in a subtle existence, the Jīva is born again with a material body.

Among the subtle celestial bodies are the Devas of the higher category, who on account of having attained Samādhi do not assume the mundane body. They attain liberation on completion of the residual work of purifying the mind in the course of their subtle existence. For this reason their bodies are described as a combination of Bhoga and Puruṣakāra and not of Bhoga alone.

Unbalanced development of the different organs is the reason why a Jīva assumes a body in which he experiences pleasure and pain but has no free will. With some of his organs more dominant than the others, all his activities are performed in complete subordination to those dominant organs, and as explained earlier such activities fall in the category of Bhogabhūta and not of Puruṣakāra.

The mind is dominant in the subtle bodies residing in heaven and hell. It is mentioned in the Śāstras that whenever a will arises in the mind of a celestial being it is at once fulfilled. If one of them wishes, for example, to go to a place a hundred miles away, his subtle body would immediately be there. This does not happen in the case of human beings in whom mental powers and the powers of locomotion are evenly balanced. Even when the desire is there, a man would ponder and may or may not act as he thinks fit. But one with a celestial body being subject to unbalanced mentation (the wish getting fulfilled as soon as it arises in the mind) has no such power to refrain from an act. In accor-

dance with the rule mentioned before, his efforts will be involuntary or Bhoga.

Compared to the celestial or the animal body, the human body is found to possess an evenly balanced set of organs and this enables it to combine both experience and free will.

Āyus Or Span Of Life

The period during which a body exists and experiences pleasure and pain is called Āyus or span of life. Since Āyus determines the period of time during which the other two fruits of antecedent Karma (*viz.* Jāti and Bhoga) are experienced one may argue that it should be included in them. What, then, is the reason for treating it as a separate item? We have seen that fruits of Karma follow from the accumulated latencies of such Karma. Latencies of birth result in birth and latencies of acts relating to experience (of pleasure and pain) produce only experience. But whether the body of the Jīva will last for a short or a long duration depends on the latencies of a special kind of Karma relating to Āyus, which is determined at the time of birth. The fruit of such latencies is the span of life.

Span of life of a subtle body may be much longer than that of a mundane body. Manifestation of the latency of sleep marks the end of a subtle body. Mind being dominant in the subtle body, mentation is its life and its end comes as soon as mentation drops below the conscious level, mind becoming inert as in a dreamless sleep.

As already mentioned, Āyus is generally determined at the time of birth. This may, however, be varied by one's subsequent Karma. The practice of Prāṇāyāma etc. prolongs the duration of one's life, while the shortening of the life span is also caused by one's own Karma in that very life. Ignorance or negligence of rules of health leads very often to prolonged sickness. On the other hand, persons suffering from chronic illness often perform acts which are favourable to long life. These may bear fruit in a future life if prevented from fructifying in the present existence.

A multitude of persons may perish simultaneously in a shipwreck or in an earthquake. A cosmic catastrophe would lead to the death of all living beings on the earth. Such universal destructions have occurred in different ages in the past. Death of large number of persons in a single moment, in the same manner and as a result of the same calamity may make one wonder as to how this happens. We are all living in this universe and as such we are governed by its laws. Our activities are,

to some extent, regulated by them. In us lie dormant latencies which may cause all sorts of suffering and all forms of death. Afflictions such as the identification of self with the body, passion, hatred etc., which are the root causes of all our misery and pain, are also ever present in our mind. To give an example, a person dies as a result of his own Karma, but that event will excite the latency of attachment in his parents and cause them misery and suffering. In such cases the feelings of pleasure and pain that are experienced are really the fruits of the individual's own Karma. The only difference is that the latency lying dormant does not fructify by itself unless and until it is excited by a powerful external factor. External factors are obviously not regulated by our Karma.

Discriminative knowledge acquired by *Puruṣakāra* annihilates latencies of all Karma and the individual can thereby transcend the laws of the universe. When all the fluctuations of the mind are stopped by *Samādhi*, the knowledge of the universe disappears and the individual is no longer governed by its laws.

Many hold the view that all activities cease for ever once their fruits have been fully experienced. But they fail to realise that the individual continues to perform fresh activities while experiencing the fruits of antecedent latencies. Fresh *Karmāśaya* and *Vāsanā* are thus formed which keep the cycle of Karma ever on the move. It is only by stopping all mental fluctuations through Yoga that Karma including its latencies can be totally destroyed.

Bhoga Or Experience

Experience of feelings of pleasure and pain constitutes the result of latencies of Karma called *Bhoga*. Events that are desirable produce in us feelings of pleasure and those that are disagreeable give us pain.

Every living being desires happiness. Therefore acquisition of what one desires and being spared from what one detests, are the two causes of pleasure. Its opposites give us pain. Acquisition here means conjunction of the desired object with the I-sense. Such acquisition may be either inborn or manifested later, and may be brought about either by self or by external causes. It is of the first kind when we get what we desire by virtue of our own superior intelligence, discrimination and proper effort ; or fail to do so owing to our imperfect intelligence, error in judgement or wrong effort. It is of the second type when our inherent qualities like godliness, absence of envy, non-injury, etc. inspire feelings of amity, benevolence and the like in others ; or the opposite qualities like envy, violence, etc. induce feelings of hatred, non-co-operation, etc. in

others. This explains why some persons are universally liked while others fail to arouse any sympathy in their fellow men.

Adequate power is a prerequisite for fulfilment of one's desires. As mentioned earlier, every effort of the organs is Karma. Every Karma has its latency, and accumulated latencies of Karma repeatedly done become potential energy which enables the individual to do it proficiently. For example, inscribing the alphabet repeatedly makes perfect the art of handwriting. Modifications of the power of organs arising out of Karma are of three kinds, *viz.* *Sāttvika*, *Rājasika* and *Tāmasika*.

Mind being the master of all external organs is superior to them. The sense-organs are superior to the organs of action, which in turn are superior to the vital forces. Excellence of a species varies with the degree of development of the superior sense-organs. The more developed the superior faculties of a *Jīva*, the subtler is their power of reception. Hence a *Jīva* born in an advanced species can enjoy greater happiness.

As the states of mind such as wakefulness, dream and (dreamless) sleep, caused by the three *Guṇas*, move in a cyclic order, so move constantly and cyclically different types of fluctuations of mind caused by the *Guṇas*. The period of manifestation of *Sāttvika* fluctuations can be extended and more pleasure derived therefrom by performing many acts of the *Sāttvika* type. Preponderance of *Sāttvika* manifestations can be brought about by regular practice ; it cannot be gained at once.

Efforts of the organs of the body engaged in various activities result in feelings of pleasure and pain. Latencies acquired from activities of previous lives also produce such feelings, mostly in an indirect way. Adequate strength to attain what one desires, or the lack of it, stems from such latencies and fresh acts following therefrom produce feelings of pleasure and pain.

If from an event or a circumstance a person experiences pleasure or pain, then only can he be said to have experienced the fruit of Karma and not otherwise. Suppose we remain unmoved when a certain person abuses us, in that case we do not experience the fruit of Karma, only the person who has abused us commits a nefarious act. The fruit of Karma cannot therefore affect one who can rise above feelings of pleasure and pain. If an individual can immobilise all organs including the vital forces by *Samādhi*, he transcends the other two fruits of Karma as well, *viz.* birth and span of life.

Virtuous And Vicious Acts

In Yoga-sūtra IV.7, Karma has been divided into four classes accor-

ding as its fruits are pleasurable and / or painful. They are : (a) black, (b) white, (c) black-and-white and (d) neither black nor white. Black Karma is unalloyed sin or Adharma, and the remaining three are generally called *Punya Karma* or meritorious acts.

Karma that results in excessive pain is black Karma. Karma that produces both pleasure and pain is called black-and-white. White Karma results in great pleasure. And Karma which leads to neither happiness nor sorrow and which goes against the flow of mutation caused by the three *Guṇas*, is neither black nor white.

The activities which bring prosperity here and hereafter or those which lead to liberation of the soul are Dharma (virtuous acts). This is the accepted definition of Dharma. Of these, acts which are conducive to prosperity here and hereafter are white and black-and-white, and those that lead to *Nirvāṇa* are neither white nor black. The last named are called *Parama Dharma* (acme of virtuous acts). It has been said that the realisation of *Puruṣa* by Yoga is *Parama Dharma*.

As mentioned in *Yoga-sūtra* II.3, five-fold false cognition or *Avidyā* is the root of all our afflictions. From this point of view Karma may be classified under two categories : that which is opposed to *Avidyā* (and which thereby destroys our afflictions) is Dharma and that which strengthens and maintains *Avidyā* (thereby adding to our afflictions) is Adharma.

Commendable virtuous practices enjoined by all creeds, if scrutinised, will be found to be opposed to *Avidyā* and include (1) devotion to God or to a great soul, (2) redressing others' distress, (3) self-restraint, (4) eschewing passions like anger, attachment etc. Worship brings about calmness of mind. Calmness means getting rid of the fluctuations, *i.e.* weakening the effect of *Rajas*. This leads to turning inward and gradually cutting off all connections with the phenomenal world for realisation of Self. Constant meditation on God as a repository of all virtues also enables one to imbibe those divine qualities. Relieving others' distress can be brought about by charity, voluntary service, etc. These proceed from self-abnegation and elimination of attachment to wealth and are thus contrary to *Avidyā*. Anger, attachment, etc. are constituents of *Avidyā*, and eschewing them amounts to an anti-*Avidyā* act. So also is self-restraint as it means severing connections with the external world. Thus anti-*Avidyā* is the one common trait in all acts of *Parama Dharma*. Manu, the ancient law giver, has thus enumerated the ten fundamental acts of merit : contentment, forgiveness, self-restraint (practice of non-injury by body, mind and speech, is the principal restraint), non-covetousness, cleanliness (physical and mental), subjugation of all organs, clear intellect, *Vidyā* (self-knowledge), truthfulness and absence of anger.

He who possesses these qualities is said to be established in Dharma and is always happy. But one who is advancing on the path of Dharma, *i.e.* engaged in observing the practices with a view to imbibing them is not happy in all respects. Devotion to God does not find a place in the list probably because Manu considered it as the best means to imbibe all the virtues, or, it may have been included in *Vidyā*.

Yama, *Niyama*, compassion and charity have also been designated as acts of merit. Going through the list of Yama and *Niyama* as given in *Yoga-sūtras* II.30 and II.32, it is apparent that all of them together with kindness and charity are opposite to *Avidyā* and lead to one's happiness here and hereafter. Their opposites strengthen and support *Avidyā* and result in misery and sorrow.

Practices like austerity, meditation on God, non-injury, amity, etc. do not require any external materials for their observance and they do not inflict any harm on others. They are white acts and their outcome is unmixed happiness. Acts like ritual sacrifices, in which doing harm to others is inevitable, produce pleasure mixed with pain. The elements of restraint, charity, etc. in ritual sacrifices constitute Dharma.

According to the *Śāstras* performance of certain ordinary commonplace acts is supposed to yield exceptional results. For instance, it is stated that if an individual takes a dip at a particular place of pilgrimage he is not reborn. These cannot obviously be true, for they are contrary to the law of cause and effect and in this particular instance it goes against the basic teachings of the *Upaniṣads*. Some seek to justify them by saying that the law of cause and effect is subservient to the will of God, who is the ultimate dispenser. The correct attitude should be not to take them literally but only as exaggerated eulogies.

Samprajñāta and *Asamprajñāta* Yogas and all the practices that are conducive to their attainment are neither white nor black. Their performance yields the highest result, *viz.* permanent peace (*i.e.* cessation of all mental fluctuations for all time to come) and for this reason they are called the acme of virtue.

Latencies of the first three kinds of Karma incite our organs and activate them, but latency of Karma of the *Yogins*, which is neither white nor black, brings about cessation of all activities of the mind and external organs. As explained under *Yoga-sūtras* I.1 and I.2, Yoga is of two kinds : *Samprajñāta* and *Asamprajñāta*. Ordinarily the mind is distraught or stupefied or restless. But if one constantly practises the habit of recollecting one and the same subject, the mind develops the power of remaining fully occupied with it. Such fixity of mind is the state of one-pointedness. The cognition of the principles or *Tattvas* by

direct perception or inference attained in a fluctuating mind, does not last for long owing to the inherently distracting nature of the mind. So long as that disposition remains intact the individual once behaves wisely in an enlightened manner, at other times he acts differently like a person with false cognition. But the wisdom attained by a person with a one-pointed mind remains manifest as long as he wishes it to be so. For in that state the mind acquires the habit of ever remaining fixed on the thing it wants to cognise. Realisation of the Tattvas by the one-pointed mind in which recollection of them has been established is called Samprajñāta-yoga. That Prajñā, which culminates in discriminative knowledge, destroys the latencies of all afflictive Karma in the following manner. Suppose an individual has latency of anger hidden in his mind. Though ordinarily he may realise that anger is a thing to be discarded, yet at times its latency results in emotions of anger. If, however, he cognises in a one-pointed state of mind that anger is fit to be discarded, then that cognition remains permanently ingrained in his mind. That is, if there be any cause of anger, that cognition being immediately recollected will not allow the emotion of anger to be roused. And if that emotion can never become manifest, then it must be admitted that its latency has been destroyed by true knowledge. In this way all evil and harmful latencies are destroyed by Samprajñāta-yoga.

Since sleep is a Tāmāsa manifestation of the mind, it makes one oblivious of one's own Self. A Yogin, established in Samprajñāta-yoga, is therefore above both (dreamless) sleep and dream (which is a kind of involuntary thinking). The body, however, needs some rest. This is provided by keeping the body at rest and the mind engaged continuously on recollection of Self. It is said that Lord Buddha used to take rest in this manner for an hour or so. And if they so wish, Yogins can remain without sleep for days together in the state of Nirodha-samādhi.

When all latencies, even those of Samprajñāta-yoga, are destroyed by discriminative enlightenment (Viveka-khyāti) and when by supreme detachment the Yogin does not want cognition of even the pure I-sense to remain, mutation is completely stopped by the cessation of all modifications. That is called Asamprajñāta-yoga. Then the mind merges into the unmanifest and liberation is attained. In the mind wherein the arrested state is firmly established, even the latencies of the Karma which is being done cannot fructify, not to speak of accumulated latencies of previous Karma. As a wheel set in motion keeps on rotating for some time out of its own inertia, so also the Karma of such a person having started fructifying, gradually becomes attenuated and then vanishes for ever.

Fructification Of Karma—Internal And External Factors

We have so far dealt with the subject of Karma primarily from the point of activities performed by the living being, why and how he acts under the impulse of his past latencies and by exercising his own free will, and how he is affected by their consequences. These are the natural fruits of his Karma. At the root of almost all acts, however, there are both intrinsic and external factors. Activities of living beings may be caused by favourable or unfavourable external events and the environment; and the feelings of pleasure and pain that are experienced as their consequence are called fruits of Karma caused by external factors. Fruits of Karma are therefore divided into the above two heads. This is explained with the help of the following illustration. Let us take the case of an individual becoming angry. Manifestation of the emotion of anger in accordance with previous latency is a natural fruit of his Karma. Being angry he hurts another person. That is also a natural fruit of Karma. But the reaction he meets with from the person whom he hurts (who may abuse him, beat him up, or even kill him or simply let him go) is an example of consequence of Karma caused by an external factor. It is not a direct fruit of the individual's Karma and is beyond his control. Consequences arising out of the application of social rules and statutory regulations are examples of this type of fruits of Karma. Social rules and penal laws vary from country to country and from age to age. For instance, an act of stealing may be punishable by imprisonment, cutting off the hands of the thief, etc.

Following the rule of cause and effect, three consequences (*viz.* birth, span of life and experience of pleasure and pain) are produced by our Karmāśaya. They are the real and distinct fruits of Karma. It has been shown earlier that external factors activate some of our bodily organs and produce certain results. In some cases the effects caused by the efforts of our organs are influenced and modified by external factors. But the view that all external phenomena are caused by our own Karma and they occur only to enable us to enjoy or suffer their good or bad effects is contrary to the doctrine of Karma. Such a view has no rational basis.

Fruits of Karma caused by external factors are not fully within our control. Feelings of pleasure and pain are cognised by one's 'I'. One part of the 'I' stands for the inner instruments of reception (the mind, mutative ego, pure I-sense) taken collectively and the other part is the body. It is because of the dual character of the 'I' that we use expressions like, 'I am fat' or 'I am lean' on the one hand, and 'I have a feeling of attachment', 'I am peaceful', 'I am restless', on the other.

The mind in association with appropriate latencies is the root cause of the body. But the body is physically made of the five gross elements. For this reason, just as the mind can control the body, so also its material constituents, the five gross elements, have the power to control and modify it. And because of the existence of the 'I am the body' feeling, external factors, *viz.* the gross elements acting on the body, influence the mind as well. Since the external factors cannot be entirely controlled or modified by an individual, their results are unpredictable.

From the standpoint of an individual's latencies, such consequences are irregular in as much as they are not the natural fruition of Karma. External factors that produce the consequences, however, follow their own law of cause and effect. To cite an example, soil having been washed away from the side of a hillock, a boulder becomes loose and topples down. This is clearly in terms of the laws of nature. A certain person may happen to be underneath the toppling boulder and get knocked down by it. From the point of his latencies, this effect is abnormal. As a result of the accident, he may die or lie bedridden for the rest of his life and prolonged sickness may gradually change his disposition. Chronic, incurable diseases may similarly produce such effects. Effects brought about by external factors are therefore abnormal and irregular.

Sufferings caused by ailments are to a large extent beyond our control. If an individual suffers for not observing the rules of health, his suffering is his own doing. But there are certain ailments which are caused by external factors over which we have no control. Persons leading a pious life may also suffer such ailments. All bodies are prone to disease and decay; assumption of a mundane body and its continued maintenance is the effect of the affliction called *Asmitā*. One who has invested himself with a mundane body cannot claim immunity from them, even if one practises virtues like non-injury, truthfulness etc. But a virtuous man with a *Sāttvika* bent of mind will not be perturbed like the common man.

In order that we may not be unduly disturbed by external factors, we deliberately take certain well thought out measures which are also Karma of the precautionary type. By that, effects caused by external factors may, to some extent, be regulated. Most of us do take some such precautionary measures.

A storm in the sea is not caused by an individual's Karma but the decision to sail or not to sail in such storm lies with him alone. Similarly, the desire to assume the mundane body and to experience concomitant feelings of pleasure and pain undergoing the cycle of births in a world in which almost everything is left to chance, is the result of our own Karma.

From this standpoint it may be said that all our internal and external

experiences follow directly or indirectly from our own acts and permanent deliverance from them can also be attained by efforts of our own. That effort is nothing but the practice of Yoga accompanied by a strong *Puruṣakāra* or free will.

Application Of The Rules Of Karma

Much, however, remains to be said about the application of the rules mentioned before. A popular conception of fruition of Karma is: 'As we sow, so we reap.' That is, if an individual commits theft, murder, etc. these recoil on him in the same form. The natural fruition of Karma is, however, not so straightforward. This can be apprehended if we examine each of the virtuous and sinful acts enumerated before.

Let us first take up *Ahiṃsā* (non-injury) and its opposite. Non-injury means not to hurt any living being. By simply not hurting others one does not perform any act as such, one merely refrains from the particular type of act that causes injury to others. Feelings like amity, compassion, non-anger, etc. lie at the root of the practice of non-injury. Latencies of those feelings in the person who practises amity will accumulate and in the long run bring him happiness by inducing reciprocal feelings in others.

One's antecedent Karma is not the only factor responsible for one's being wronged, met with violence or killed. The pigeon often falls a prey to the hawk. This does not mean that the pigeon has committed an act of killing in its previous life. Its weakness and inability to defend itself account for its being overpowered by the hawk. To cite another example, a burglary is committed in the house of a particular person; from this it does not follow that he committed a similar act of dacoity in his previous life. Amassing of wealth, inadequate security measures etc. are the main reasons for its occurrence. Most cases of theft occur because of negligence. Many so called well meaning persons suffer insult and ill treatment because they cannot properly defend themselves.

Lord Buddha observed: 'Those who are shameless, dare-devil, arrogant, roguish and who declaim the good qualities in others live in comfort, while modest, non-attached and wise persons suffer.' How is it that sinners live in comfort and the good and the pious suffer? In order to understand the significance of the above statement it will be necessary to have a clear idea of the following concepts.

Besides the specific acts of piety constituting it, Dharma in its broad sense includes knowledge, power and detachment. Adharma similarly includes false cognition, lack of power and attachment. Knowledge

means right cognition of true things and principles. Power means adequate strength to attain one's desired object. Renunciation implies non-attachment. It is clearly seen that happiness results from these qualities. But all of them are not present at the same time in all persons. For instance, the burglar has adequate physical strength and proper knowledge of the art of stealing. If, on the other hand, lack of power in the form of inadequate physical strength and false cognition in the form of unwariness exist in the householder, he is easily overpowered by the burglar. A person attains his objective in those directions in which his powers are excellently developed. Some person may have mental strength but may lack physical power. This explains why all persons are not happy in all respects.

It has been explained before that owing to the effects of Karma caused by external factors, persons treading the path of virtue (but not as yet established in it) suffer in many cases while others engaged in sinful acts appear to be happy. How then do we justify the well known saying 'Dharma triumphs over everything?' It is like this. Triumph of Dharma implies its triumph in the psychic sense, i.e. triumph over false cognition or Avidyā, which lies at the root of all miseries. From the material standpoint, however, this may mean failure in many respects. For instance, it is not possible for a man treading the path of virtue to triumph over his enemy by killing him in the battlefield. He may also be deprived by others of an inherited kingdom. A person established in virtue will, however, remain unperturbed at such a turn of events. To acquire wealth and power or to lord over others is against his ideal. His aim is to renounce all wealth and worldly power. In the eyes of common people he may appear as a failure but in fact he will remain invincible. Victory means depriving the opponent of his desired object. In this case, his desired object is renunciation and nobody can deprive him of it.

If an individual can combine qualities such as sufficient knowledge, power, devotion to duty, courage, etc. with a desire for enjoyment, hankering after fame and some amount of selfishness, he is likely to win success in the material world and enjoy pleasure for some time. It is not possible to achieve that kind of success by means of unalloyed white (virtuous) acts. But such acts help the individual in eradicating the root cause of all miseries, the consequence of which is permanent elimination of all sorrow. That is the *summum bonum* of life for everybody, be he virtuous or vicious. And this proves that Dharma ultimately triumphs.

APPENDIX D

THE CONCEPT OF TAPAS

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The concept of Tapas needs explanation since the word has been used in different contexts in different meanings. It implies generally a severely disciplined life that a man voluntarily takes up for the purpose of achieving an end. From the time of the Upaniṣads we see the word used in the sense of a highly painstaking process of fulfilling a self-projected purpose. In the Epics and the Purāṇas several episodes have been narrated where people, with a strong determination, undertook a long course of hardships (mainly physical) and also meditation to achieve an end they wanted.

In philosophical context Tapas has implied much more than mere physical endurance. It has meant a course of life and conduct involving mental, moral and emotional discipline for realising the truth of the world and man himself.

In Indian thought there has been a systematic inquiry into the nature of man. Philosophers have not been satisfied with the empirical notion of the ego or the 'I' that underlies all human experience. The body and the mind and the personality conditioned by these, keep on changing, but the immutable reality of man is believed to lie in an unchangeable, deathless existence. Therefore the idea is that behind the changing mental states there is the unchanging, pure being and pure consciousness which sustains and holds together all the fleeting states of experience, and yet is above them all. There has been difference of views as to the ultimate nature of this reality. It may be an absolute universal Being or several units of pure consciousness or God or Godhead, behind all sentient living beings giving them their reality in the phenomenal world. But it has been agreed that the ultimate reality is of a transcendental nature. This is behind all, sustains all and yet is above everything that exists. This is the highest truth, the self of man of which ego or the 'I' is merely an indicator.

This truth has been rationally established by an analysis of man's