

## SUBHASHITA (सुभाषित)

( Various quotations aiding the Eternal Wisdom ).

### ON KARMA (कर्म)

In this issue of *Prashamarati* a very very brief sketch is given of the Theory of *Karma* as postulated in the *Jain* Scriptures. It is of interest to read another succinct statement of the same topic which is found in *Potanjali's Yoga Sūtra*, which is in accordance to the postulates of the *Sāṅkhya* philosophy. There are less then a dozen *Sūtras* that cover this vast topic and they are reproduced below.

समाधिभावनार्थः क्लेशतनूकरणार्थश्च ॥ २-२ ॥

*Samādhi-bhāwanārthaha Klesha-tanū-karaṇārthashcha. 2-2.*

2-2. These [ namely *Tapa* ( तप - penances ) *Swādhyāya* ( स्वाध्याय - study ), *Ishwara Pravidhāna* ( ईश्वर प्रणिधान - total submission to God ) as given in *Sūtra 2-1* ], are practiced for acquiring habitual *Samādhi* (which has been described at length in the first section of the *Yoga Sūtra* ) and for attenuating the *Kleshas* ( क्लेश; - an imperfect translation is "distractions" ( to *Sāmādhi* ) ).

अविद्यास्मितारागद्वेषाभिनिवेशाः क्लेशाः ॥ २-३ ॥

*Awidyāsmītā-rāga-dweshābhiniweshāhā Kleshāhā. 2-3.*

2-3. The *Kleshas* (distractions) are: *Awidyā* (अविद्या - ignorance), *Asmitā* (अस्मिता - the sense of being), *Rāga* (राग - attachment), *Dweshā* (द्वेष - aversion ), and *Abhiniweshā* (अभिनिवेश - fear of loss of life ). [ Note: all these translations are imperfect,

but the following six *Sūtras* make their meaning clear.] (In *Sāṅkhya* terminology these are also called *Tamas*, (तमस), *Moha* (मोह), *Māhāmoha*, (महा मोह), *Tāmisra* (तामिस्र), and *Andhatāmisra* (अन्धतामिस्र) respectively. Moreover, sixty – two subdivisions of these are given – which are not explained here for reasons of brevity)

अविद्या क्षेत्रमुत्तरेषां प्रसुप्ततनुविच्छिन्नोदाराणाम् ॥ २-४ ॥

*Awidyā Kshetram-uttareṣaṃ Prasupta-tanu-wichchhinno-dārāṇām.* 2-4.

*Awidyā* (Ignorance) is the source of those that follow (i.e. the remaining four *Kleshas*), whether they be in dormant (प्रसुप्त), attenuated (तनु), overpowered (विच्छिन्न – when one which is more dominant keeps the other suppressed), or expanded condition (उदार). (Hence *Awidyā* is the soil and by remaining in it, the other give rise to painful results of bondage).

अनित्याशुचिदुःखानात्मसु नित्यशुचिसुखात्मख्यातिरविद्या ॥ २-५ ॥

*Anityāśhuchi-duhukhānātmasu Nitya-shuchi-sukhātma-khyatir-awidyā.* 2-5.

2-5. *Awidyā* (Ignorance) is taking that which is: (1) changing and perishable (अनित्य) as being changeless and everlasting (नित्य) (e.g. one's worldly possessions when one considers them as everlasting). (2) impure (अशुचि) as being pure (शुचि) (e.g. one's body when one considers it as holy, or doing violence etc. when one considers it as leading to some good). (3) painful (दुःख) as being plea-

surable (सुख) (e. g. the sensual excitements when considers them, without proper examination, as pleasurable).  
 (4) Non-*Ātmā* (अनात्मा) as being the *Ātmā* (आत्मा) (e.g. the body, the senses, the mind etc., when one considers them as the *Ātmā* (आत्मा)).

दृग्दर्शनशक्त्योरेकात्मतेवास्मिता ॥ २-६ ॥

*Drig-darshana-shaktyor-ekātmatewāsmitā. 2-6.*

2-6. *Asmitā* (the Sense of being) is the blending together, as it were, of the powers that know with the instruments thereof.

(Explanation: The Ultimate source of knowledge, the real seer is the *Purusha* within. When the instruments through which the *Purusha* sees such as the mind or the senses through which the mind works, are indentedified with the *Purusha*, and all is seen as if blended in one, this process is called the Sense of being. When by the force of ignorance the internal "I", as it were, becomes assimilated with the external objects, there arises the feeling of egoism, the cause of all pain and distraction.)

सुखानुशयि रागः ॥ २-७ ॥

*Sukhānushayi Rāgaha. 2-7.*

2-7. The slightest attachment of the mind towards that which leads to worldly pleasures (*Sukha*-सुख) is *Rāga*.

दुःखानुशयि द्वेषः ॥ २-८ ॥

*Duhukhanushayi Dweshaha. 2-8.*

2-8. The slightest aversion of the mind towards that which is thought to lead to pain (*Duhukha* - दुःख) is *Dwesh*.

स्वरसवाही विदुषाऽपि तथा रूढोऽभिनिवेशः ॥ २-९ ॥

*Swarasawāhī Widusho-pi Tathā Rūdhō-bhiniweshaha. 2-9.*

2-9. The innate and deep fear of death which is so natural that it maintains its own momentum, and which

is also seen in the very learned (as among ordinary mortals), is called *Abhiniweshā*.

**क्लेशमूलः कर्माशयो दृष्टादृष्टजन्मवेदनीयः ॥ २-१२ ॥**

*Klesha-mūlaha Karmāshayo Drishṭādrishṭa-janma-wedanīyaha. 2-12.*

2-12. *Kleshas* are the roots of that which lead to *Karma* (i.e. कर्माशय - which is *Punya* (पुण्य - Virtue) or *Pāpa* (पाप - sin), (i.e. the pure (शुभ) (*Dharma*) or impure (अशुभ) (*Adharma*) activities) and these (i.e. the *Karmāshaya* - कर्माशय - *Punya* / *Pāpa*) are to be experienced in the seen (this) and the unseen (future) lives.

**सतिमूले तद्विपाको जात्यायुर्भोगाः ॥ २-१३ ॥**

*Sati-mūle Tadwipāko Jātyāyur-bhogāhā. 2-13.*

2-13. When these roots are present (i.e. the *Karmas* are there), the fruition (of these *Karmas*) consists in *Jāti* (जाति) - i.e. whether one is born as a human/animal/bird/insect/plant/*deva* (a denizen of heaven)/*naraki* (a denizen of hell) etc., *Ayusha* (आयुष - i.e. life - span) and *Bhoga* (भोग - the experiences in the world of senses and objects).

**ते ह्लादपरितापफलाः पुण्यापुण्यहेतुत्वात् ॥ २-१४ ॥**

*Te Hlāda-paritāpa-phalāhā-Puṇyāpuṇya-hetutwat. 2-14.*

2-14. These above mentioned fruitions will be experienced as pleasurable (सुख) or painful (दुःख), depending on whether the cause is *Punya* (पुण्य - Virtue) or *Pāpa* (पाप - Sin).

Four more verses are given pertaining to the topic of *Karma* (कर्म), - which goes to indicate among other things, the concept of the “*Karman* body” (which is referred to in the translator's note).

द्रव्याणि तिष्ठन्ति गृहेषु नार्यो,  
विश्रामभूमौ स्वजनः स्मशाने ।  
देहश्चितायां परलोकमार्गे,  
कर्मानुगो याति स एव जीवः ॥

*Drawyāṇi Tishṭhanti Gruhesu Nāryo,*  
*Wishrāma-bhāmāu Swajanaha Smashāne;*  
*Dehash-chitāyām Paraloka-mārgē,*  
*Karmā-nugo Yāti Sa Ewa Jīwaha.*

The wealth and possessions are left behind at home,  
The womenfolk come only till the gate of the compound,  
The menfolk remain standing at the burning ghat (स्मशान),  
The dead body remains inside the pyre (चिता);  
And the same *Jiwa* (जीव - Being), led by his *Karmas*,  
goes along the road to the other world (परलोक मार्ग).

कर्म जीवं च सश्लिष्टं परिज्ञातात्मनिश्चयः ।  
विभिन्नीकुरुते साधुः सामायिकशलाकाया ॥ ४-५२ ॥

*Karma Jīwaṃ Cha Sashlishtaṃ Parignātātma-nishchayaha,*  
*Wibhinñī-kurute Sādhuhu Sāmāyika-shalākāyā. 4-52.*

4-52. Just as one separates by a thin road (शला) two substances which have become mixed with each other, that *Sādhu*, who, has come to know the pure nature of the *Atmā*, completely separates by his *Samāyika-wrat* (सामायिक, i. e. *Samatwa*/समत्व - which, as mentioned earlier, can be translated as a blend of equipoise and contentment), the *Karmas* (कर्म) and his *Jiwa* (जीव) which are totally glued to each other.

मनः कपिरयं विश्वपरिभ्रमण लंपटः ।

निर्यत्रणीयो यत्नेन मुक्तिमिच्छुभिरात्मनः ॥ ४-३९ ॥

*Manaha Kapiṛayaṃ Wiśwā-paribhramaṇa Lampaṭaha,  
Nīyantraṇīyo Yatnena Muktimichchhu-bhirātmanaha. 4-39.*

4-39. He who wishes to get the Freedom (from the bondage of *Karmas*), should with effort control the mind, which is like a monkey - who by his nature wanders everywhere.

(Source : Shri Hemachandracharya's *Yoga Shastra*)

निपानमिव मण्डूकाः सरः पूर्णमिवाण्डजाः ।

शुभकर्माणमायान्ति विवशाः सर्व संपदः ॥

*Nipānamiwa Maṇḍūkāḥ Saraha Pūrṇamiwāṇḍajāḥ,  
Shubha-karmāṇa-māyānti Wiwashāḥ Sarwa-sāmpadaha.*

When the pond is full, the frogs come to it,  
When the lake is full, the birds come to it,  
In a like manner, he, whose *Atmā* is full of the pure  
(शुभ) *Karmas* (कर्म), all wealth automatically comes to him.

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(Source : Many of the available commentaries on the *Yoga Sutra* were referred - e. g. those of M. N. Dwivedi, *Swami Vivekananda*, *Swami Omananda Tirtha*, Prof. Kaniya, and the classics of Shri Vyas, Shri Vignana Bhikshu and Shri Vachaspati Mishra )

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