

THE CONCEPT OF KARMA AND REBIRTH

By Thich Minh Dieu, Ph.D.

This chapter comprises of the sources on *Brahmanical* System. Here specific reference will be made two early *Upaniṣads*, namely, the *Brhadāraṇyaka* and *Chāndogya Upaniṣad* in order to apprehend the doctrine of *karma* and rebirth which is very clearly mentioned in these sources. To keep on this direction, on the account of the Buddha's discourse,¹ the theories of action held by his predecessors and contemporaries will be presented.

The doctrine of *karma* represents moral responsibility from different points of view, of course *Brahmanical* doctrines where mostly interested in permanent and eternal reality. In that respect, *ātman* and *Brahman* where approved of the research. Psycho-physical personality came into the picture as secondary proof. Consequently, the problem of individual human responsibilities did not come out as an important philosophical issue.²

¹ D. Sāmaññaphala Sutta, Sutta No. 2, trans. from the Pāli by Maurice Walshe (1987,1995).

² EB. Vol. VI, p. 108.

It is true that the concept of *karma* and *rebirth* is complex and comprehensive. Different school³ has different point of view for example, *Mīmāṃsā* system has got ritualistic point of view. On the other hand, *Jainism* emphasizes on biological-determinism considering body as dirty material. The concept of *karma* was connected with the Vedic law of '*Ṛta*' as well as with '*Dharma*'. In Buddhism the terms like '*cetanā*' and '*saṅkhāra*' are very close to the concept of *karma*.

I.1. Karma in the ritual

In the *Brahmanical* System, the concept of *karma* usually closely associated with ritual. In the *Mīmāṃsā* the word *karma* or *karman* as got much importance for example, *Yajña-karma* meaning ritualistic duty. It is connected with *śraddhā* (belief), *dakṣiṇā* (gifts) and *dāna* (alms) etc. instead of individual morality among human beings were not

³ K.K. Mittal said: " The concept of *Karma* is so differently interpreted by the each school that it would perhaps, be right to speak of doctrines of *Karma* rather than that of a doctrine of *Karma*." (see: Kewal Krishan Mittal (1990). '*Perspectives on Karma And Rebirth*', Delhi: Dept. of Buddhist Studies, University of Delhi, p. 1.

regarded as the ritualistic duties for gods.⁴

1.2. Karma as the laws of *Rta* and *Dharma*

The law of '*Rta*'⁵ was the law of universe, while the law of "*Dharma*"⁶

⁴S. Radhakrishnan (5th rpt. 1999). *Indian Philosophy*, Vol. I, New Delhi 110020: Rekha Printers Pvt. Ltd. p. 374-375.

⁵ See ER. Vol. 12. p. 480-481 for detailed statement

⁶ ER. Vol. 4th. p. 329, **Dharma and *Rta* in the Vedic period**: The oldest sense of the word-which appears as early as the *Rgveda* (c.1200 BCE), usually as *dharma*-signifies cosmic ordinance, often in connection with the sense of natural or divine law. As such, it is closely related conceptually to the Vedic notion of *Rta*, the universal harmony in which all things in the world has a proper place and function. The two terms differ in meaning in that whereas *Rta* in an impersonal law, *Dharma* characterizes those personal actions that engender or maintain cosmic order. The *Rg-Veda* typically discusses such sustaining actions as those pertaining to the gods, especially *Mitra* and *Varuna*, who are said to separate the day from night, regulate the seasons, and make the rains fall from the skies.

While the expression *adharma* ("against *dharma*") does not appear until a few centuries later, the germ of the idea lies in the term *an-ṛta* ("against *Rta*"), a synonym in the *Rg-Veda* for *asatya*, "untruth," in the sense of "unreal". This suggests the notion that improper action leads to the fall of the universe into unreality, and thus to non-being. The implication here in that in classical Vedic literatures *dharma* carries ontological weight: being arises out of proper activity while improper action leads to non-being. This ontological aspect leads to the normative notion

implied in human phenomena. Both concepts are enclosed relation to the concept of *karma*⁷.

The ancient Indian seers recognized a cosmic order as the foundation of their ethics which is called '*Rta*'⁸.

In Veda-s, the cosmic sense of '*Rta*' as Natural Law developed gradually into the social sense of '*Rta*' as Moral Law. This development of '*Rta*' as Moral Law became a salient feature of Vedic thought. '*Rta*' was the "*summum bonum*"⁹ around which the whole Vedic religion and society was modeled. *Rta* represents not only a universal standard of morality

that, in the *Samhitā* literatures, *dharma* is the system of activity that guides the world in such a way that *Rta* is not violated. This means that each of the gods has a personality that, although each is different, is intrinsically in harmony with the natural world.

Prof. R. D. Ranada said: "The word '*dharma*' which it introduces is a very significant word. It is the earliest trace of a theory of *karma*" (see: A Constructive Survey of Upanishadic Philosophy, by R.D. Ranade (2nd ed. 1964), Poona:)

⁷ In this respect, karma is considered as the law of nature.

⁸ Vyanjana (1992). *Therāvada Buddhist Ethics with Special Reference to Visuddhimagga*, Calcutta: Punthi Pustak. p. 11

⁹ This belongs to Latin's term meaning highest good or the law of ethics.

but the Hymns lay down certain duties as the concrete manifestation of *Ṛta*.

Basically, *Ṛta*, in the Vedic period, was understood to be an universal law or an impersonal law. This law includes the cosmic events. The gods find their ability¹⁰ to create the world precisely in their ability to recognize the principle of *Ṛta*. Furthermore, the law of *Ṛta* allows human beings access to the powers that drive the universe itself.

¹⁰ Max Muller said: "Nearly all the gods have epithets applied to them, which are derived from this *Ṛta*, and which are meant to convey the two ideas, first, that the gods founded the order of nature, and that nature obeys their commands; secondly, that there is a moral law which man must obey, and for the transgression of which he is punished by the gods." See F. (Max Muller (1964), *Lectures of the Origin and Growth of Religion as Illustrated by the Religion of India*, Varanasi 2: the Indian Press (Pvt.) Ltd, p. 237.)

This notion is also in agreement with G.S.P. Misra's point of view. In his *Development of Buddhist Ethics*, Misra considered *Ṛta* like "an objective norm" which was the basis of all order, cosmic as well as moral. He went further that "Vidyāranya, the commentator of the *Rg-Veda*, has explained *Ṛta* as 'the mental perception and realization of truth' (*mānasam yathārthasamakalpanam*). "The human will must seek to follow this ultimate law which is discoverable from *Satya* or truth." (G.S.P. MISRA, *Development of Buddhist Ethics*, Delhi 110055: Munshiram Manohrlal Publishers Pvt. Ltd., 1st ed. 1995, p. 11.)

In the same manner, "as early as the *Rg-Veda* the "proper action" is connected to the gods' ritual activity, and, to a lesser extent, their ascetic practices. In *Rg-Veda* 5. 63. 7, for example, the terms *Ṛta* and *dharma* appear together in association with *vrata* ('vow, religious rite'): "You, *Mitra* and *Varuna*, through the creative powers of the gods, protect the ceremonial vows [*vrata*] with actions which uphold the world [*dharma*]. Through cosmic order [*Ṛta*] you rule over the whole universe. You placed the sun in the heavens, like a shining chariot." This suggests that the Vedic poets not only saw an efficacious connection between primordial cosmic order and the gods' power to maintain that order, they also understood that such sustaining power resides at least in part in the performance of ceremonial actions."¹¹

Ṛta is on the other hand, also maintained as the universal truth that gives effective strength to Vedic ritual practices, it is also the beam and pillars for proper social organization. If the gods or men, for that matter were to go against the structures of *Ṛta*, they would then be said to be *an-ṛta* meaning 'crooked, wrong, untruth'. Therefore, even

¹¹ ER. p. 329

the gods must obey the laws of *Ṛta*, let alone human beings. This notion again verifies that *Ṛta* is maintained as an impersonal law in Vedic period.

The term '*dharma*' is also a sense of word which appears as early as the *R̥gveda* (c. 1200 BCE) and means cosmic ordinance, often in connection with the sense of natural or divine law. As such, it is closely related conceptually to the notion of *Ṛta*. However, the two terms differ in meaning in that whereas *Ṛta* is an impersonal law, *dharma* characterizes those personal actions that engender or maintain cosmic order.¹²

In his *Ethics of the R̥g-Veda* S. Radhakrishnan said: "we find that the conception of *Ṛta* is of great significance. It is the anticipation of the law of *karma*, one of the distinguishing characteristics of Indian thought. It is the law which pervades the whole world, which all gods and men must obey. If there is law in the world, it must work itself out. If any chance its effects are not revealed here on earth, they must be brought to fruition elsewhere...

Ṛta furnishes us with a standard of morality. It is the universal essence of things. It is the *satya* or the truth of

¹² Vyanjana (1992). *Therāvada Buddhist Ethics with Special Reference to Visuddhimagga*, Calcutta: Punthi Pustak, p. 11.

things. Disorder or An-*ṛta* is falsehood, the opposite of truth (R.V., vii. 56. 12; ix. 115. 4; ii. 6. 10; iv. 5. 5; viii. 6. 2; 12; vii. 47.3.) The good are those who follow the path of *Ṛta*, the true and the ordered. Ordered conduct is called a true *vrata*. *Vratāni* are the ways of life of good men who follow the path of *Ṛta* (R.V., ix. 121. 1; x. 37. 5). Consistency is the central feature of a good life. The good man of the Vedas does not alter his ways. *Varuṇa*, the perfect example of the follower of *Ṛta*, is a *dhṛtavrata*, of unalterable ways. When ritual grew in importance, *Ṛta* became a synonym for *yajña* or sacrificial ceremony."¹³

Vishwanath Prasad Varma bears the same view with S. Radhakrishnan when she states: "The Vedic poets and singers adhered to the belief in *ṛta*- the cosmic law of harmony and order. This order was recognized not merely as a mechanical uniformity but as proceeding from a superior moral and beneficent force¹⁴symbolized by the god *Varuṇa*. In

¹³ S. Radhakrishnan, *Indian Philosophy*, Vol. I, New Delhi 110020: Rekha Printers Pvt. Ltd. 5th rpt. 1999, p. 109-110.

¹⁴ According to A.A. Macdonell, *Vedic Mythology* (Strassburg, Verlag von Karl J. Trubner, 1897), pp. 11, 13, 26, 101, 120., *rita* contains in it the germs of the law of *karman* or the unalterable law of producing effects (see: Vishwanath Prasad Varma, *Early Buddhism and Its Origins*, Delhi-110006:

the Vedas we also find reference to the *vrata* of *ṛta* (or *rita*) followed by the gods... The ritualistic cult of the sacrifices was an exemplification at the religious and practical level of the belief in a universal moral order of *ṛta* and *satya*."¹⁵

The laws of "*Ṛta*" and "*Dharma*" are manifested in the moral order of universe and human phenomena respectively. They were regarded as the primordial doctrines of *karma*.

I.3. *Karma* as sacrifice and *tapas*

At the time of the composition of the *Brāhmana-s*, the fundamental laws of the universe (*Ṛta* and *Dharma*) were understood to be reflected not only in the gods' actions, but, more importantly, in the human priest's performance of rituals (*yajña-karma*) prescribed in those texts and designed to ensure a person's well-being in the world to come.¹⁶

During the age of the *Brāhmana-s*, the growth of the sacrificial cult helped in bringing out the implications of the concept of *karma*. According to the *Brāhmana-s*, the performance of sacrifice is principal virtue which would be

rewarded by the attainment of heaven.¹⁷ In them faith in Gods is shifted to faith in sacrifice. In short, sacrifice has been treated as a sort of mechanical power. When the sacrifice is correctly manipulated it gives the sacrificer majesty over anything or anyone in the heaven or on earth.¹⁸

The idea of the imperishableness of *karman* is also developed in this period. The *Śatapatha Brāhmana* states that punishment is inflicted according to one's deeds.¹⁹

The Sacrificial performance (*yajña-karma*), in the long run, is a mode of *karma*, this action (*karma*) contents three aspects:

- (1) It is a causal link between man and power of gods.
- (2) This action manifests man's wish and asks for the help of gods
- (3) Due to the deeds (merit or demerit) are stored up somewhere for his next existence.

On the other hand, austere practice (*tapas*) is also intentionally

Munshiram Manoharlal Publishers Pvt. Ltd., 1st ed. 1973, p. 212, footnote No. 3).

¹⁵ Vishwanath Prasad Varma, *Early Buddhism and Its Origins*, Delhi-110006: Munshiram Manoharlal Publishers Pvt. Ltd., 1st ed. 1973, p. 212-213.

¹⁶ ER. Vol. 4, p. 329-330.

¹⁷ Vyanjana (1992). *Therāvada Buddhist Ethics with Special Reference to Visuddhimagga*, Calcutta: Punthi Pustak, p.13

¹⁸ *ibid.* p. 13.

¹⁹ Vishwanath Prasad Varma (1st ed. 1973). *Early Buddhism and Its Origins*, Delhi-110006: Munshiram Manoharlal Publishers Pvt. Ltd. p. 214

played an important position for helping practitioner to obtain merit and good existence. The *Veda*-s also emphasized on the supremacy of *tapas*. This term originally meant fervour and physical heat. But soon later it was used to indicate the endeavors in the approach of moral restraint and voluntary suffering of pain. In the *Atharvaveda (brahmacāri sūkta)* it is represented that due to sensual restraint and disciplined life (*tapas*), a Vedic student can attain the state of unbinding. Thus, in the Vedic literature, *tapas* was of a moral meaning.²⁰

Western Indologists generally seem to hold that the concept of rebirth in this earth is not seen in the Vedic source. However, the indologists are divided into two on this matter.

Of first group, Oldenberg, Macdonell, Sylvain Levi, Bloomfield, and Hopkins hold that “the idea of *Punarjanam* is developed only in the *Āraṇyaka*-s and the *Upaniṣad*-s. After death, according to the Vedic poets and bards, the souls are supposed to have residence in the world of *Yama*.”²¹

²⁰ Vishwanath Prasad Varma, *Early Buddhism and Its Origins*, Delhi-110006: Munshiram Manoharlal Publishers Pvt. Ltd., 1st ed. 1973, p. 214.

²¹ *Ibid.* p. 161

Specially, R. D. Ranade²² writes: “The transmigratory doctrine took place at the end of *Brāhmaṇa*-s.” He repeated this idea thus: “The idea of transmigration seems conspicuous by its absence in the major part of the *Rigveda*,”²³ Deussen strongly emphasizes that “In no Vedic text earlier than the *Upaniṣads* can the doctrine of the soul’s transmigration be certainly traced.”²⁴

Of second group, Böhtlingk, Ernst Windisch, Pischel, Geldner, and Krishan²⁵ hold that “the concept of *punarjanam* is found in the *Rg-Veda* and *Brāhmaṇa*-s.”²⁶ Specially, Krishan points out some accounts of the doctrine of transmigration and rebirth in the Vedic source as follows:

In *Rg-Veda* I.164.30 it is said that the soul of a dead being keeps on moving, by its inherent power, from one mortal body to another (*jīvo mṛtasya*

²² R. D. Ranade, “A Constructive Survey of Upanishadic Philosophy”, Poona: No pub., 2nd ed. 1926, p. 81.

²³ *Ibid.* p. 105

²⁴ Paul Deussen, “*The Philosophy of The Upaniṣads*”, Delhi 7: Motilal Banarsidass Publishers, rpt. 2000, p. 317.

²⁵ Yuvraj Krishan, *The Doctrine of Karma*, by Delhi: Motilal Banarsidass, 1997, p. 12.

²⁶ Vishwanath Prasad Varma, *Early Buddhism and Its Origins*, Delhi-110006: Munshiram Manoharlal Publishers Pvt. Ltd., 1st ed. 1973, p. 161.

carati svadhābhiḥ amartyaḥ martyena syoniḥ).

In *R̥g-Veda* I.164.38 it is asserted that the immortal (*amartyaḥ*), that is, the soul, of a mortal (*martyaḥ*) being, moves back and forth, or in lower and upper sphere through its inherent power (*śvadhā*).

R̥g-Veda IV.54.2 states that god *Savitā* grants successive existence (*anūcīnā-jīvitā*) to human beings.

R̥g-Veda VI.70.3 describes that “the pious man” is born in his offspring (*prajābhiḥ prajāyate*).

In *R̥g-Veda* X.14.8, the soul is said to meet *Yama* and the Fathers in the highest heaven and after getting rid of imperfections, it unites with or assumes a body to dwell (*gachasva-tanvā*).

R̥g-Veda X.16.4 relates that a prayer to *Agni* to take the departed to the world of those who performed good works (*tābhiḥ vaha enam sukṛtām u lokam*).

I.4. Punarmṛtyu and Punarjanma in Brāhmaṇa-s

The germs of the concept of transmigration of the soul appear in the *Brāhmaṇa-s* specially the *Śatapatha Brāhmaṇa* (SB) 1,2,3,4, embodies a obvious allusion to the concept of transmigration.

In the *Brāhmaṇa-s*, the concept of *punarmṛtyu* (re-death) is essentially similar to the concepts of transmigration and *punarjanma* (rebirth).²⁷ SB II. 3.3.7 maintains that the gods are imperishable, “unbinding from death”. Beings who are born in the gods’ abodes have to repeat death unless one performs *agnihotra* (fire-sacrifice) which will unbind him from *punarmṛtyu*.

In the same manner, in the *Taittiriya Brāhmaṇa* (TB) III. 11.8, and *Aitareya Brāhmaṇa* (AB), the altar of fire is regarded as the sacrificial means for man to conquer death (*punarmṛtyu*).²⁸

I.5. Karma in two Upaniṣad-s (Bṛhadāraṇyaka Upaniṣad and Chāndogya Upaniṣad)

The *Upaniṣad-s* represent an abstract approach in their expression of the doctrine of *karma*. On the one hand, the *Upaniṣad-s* form and support *karma* as a moral law of good and evil which establishes the foundation of Indian ethics. On the other hand, they state that *karma* is a bond and show how *karmas* can be demolished or how one can release from karmic binding force.

²⁷ Yuvraj Krishan. *Doctrine of Karma*, Delhi: Motilal Banarsidass Publishers, 1997, p. 16.

²⁸ Ibid. p. 14.

In the *Upaniṣad-s*, *karma* occurs as a law of compensations and retribution for good and evil acts. This law supersedes the *yajña karma* or sacrificial performances of the *Brāhmaṇa-s* for achievement of human wish for material prosperity and physical well-being. This law also interprets the cosmic phenomenon of happiness and stress, inequality and suffering among human beings as a consequence of *karmas*.

According to *Upaniṣad-s*, all *karmas* are deemed to be bad in the ultimate sense: it is a bond and source of bondage pertaining to the cycle of transmigration and rebirth.²⁹ Because of body, one gets suffering. In order to escape this suffering of transmigration, one should concentrate on the non-bodily self.³⁰

In *Bṛhadāraṇyaka Upaniṣad* (BU) and *Chāndogya Upaniṣad* (CU), the theory of action differs from the one that holds up in the sacrificial teaching of the *Brāhmaṇa-s*. Because action in BU and CU relates to the knowledge about the reality of eternal *ātman* and *Brahman* whereas that in *Brāhmaṇa-s* refers to belief in ritual performance. The knowledge in BU and CU is derived from inner reflection on

understanding the law of nature as well as metaphysical thought of *ātman* and *Brahman*. Therefore, *karma* in those *Upaniṣad-s* has reference to rational action rather than ritual performance. Fire-sacrifice is considered as righteous deed in *Brāhmaṇa-s*. According to BU, if one performs fire-sacrifice simply by belief without understanding the reality of *ātman* then although he performs it many thousand years he will get nothing.³¹

Ātman controls and conducts man's mental and physical phenomena. Besides, man's *karma* is determined by his desire: "a man resolves in accordance with his desire". From desire, one goes to act. If his desires are good he turns out to be good and he turns out to be bad person by bad action:

"Yathāakāri yathācāri thahā bhavati sādhuakāri sādhu bhavati, pāpakāri pāpo bhavati punjaḥ puṇyena *karmaṇā* bhavati, pāpaḥ pāpena."

"what a man turns out to be depends on how he acts and on how he conducts himself. If his actions are good, he will turn into

²⁹ CU. 8.12.1

³⁰ *ibid.*

³¹ BU. 3.8.10.

something good and into something bad by bad action.”³²

Desire is the tool for man to form *karma*, the way makes people enter the cycle of death and rebirth. In order to rule out *karma*, BU 4.4.7 tells to cultivate desirelessness which takes one from mortal state to immortal one. When one is fully in the state of non-desire, he is identical with Brahman. CU 7.26.2 and CU 8.4.1 show another way to unbind from death, sorrow... that one should awake *ātman*.

The notion of human-self has considered as the centre of all problem.³³ Reference may be made to BU. at 2.4.4 and 4.5.4,5 as conversation between the sage *Yājñavalkya* and his wife *Maitreyī* as a similar conversation occurs in Buddhist text³⁴ between the King *Pasenadi* and his wife, the queen *Mallikā*. Both sources carry the same message that ‘self’ or ‘soul’ controls the human emotion, attitudes, behaviors, and personality.

“S_±vatthinid_±na_½. Tena kho pana samayena r_±j_± pasenadi kosalo mallik_±ya deviy_± saddhi_½

uparip_±s_±davaragato hoti. Atha kho r_±j_± pasenadi kosalo mallika_½ devi_½ etadavoca– ‘atthi nu kho te, mallike, kocañño attan_± piyataro’_{ti}? ‘Natthi kho me, mah_±r_±ja, kocañño attan_± piyataro. Tuyha_½ pana, mah_±r_±ja, atthañño koci attan_± piyataro’_{ti}? ‘Mayhampi kho, mallike, natthañño koci attan_± piyataro’_{ti}.

Atha kho r_±j_± pasenadi kosalo p_±s_±d_± orohitv_± yena bhagav_± tenupasa^akami; upasa^akamitv_± bhagavanta_½ abhiv_±detv_± ekamanta_½ nis²di. Ekamanta_½ nisinno kho r_±j_± pasenadi kosalo bhagavanta_½ etadavoca– ‘idh_±ha_½, bhante, mallik_±ya deviy_± saddhi_½ uparip_±s_±davaragato mallika_½ devi_½ etadavoca_½– ‘atthi nu kho te, mallike, kocañño attan_± piyataro’_{ti}? Eva_½ vutte, bhante, mallik_± dev² ma_½ etadavoca– ‘natthi kho me, mah_±r_±ja, kocañño attan_± piyataro. Tuyha_½ pana, mah_±r_±ja, atthañño koci attan_± piyataro’_{ti}? Eva_½ vutt_±ha_½, bhante, mallika_½ devi_½ etada voca_½– ‘mayhampi kho, mallike, natthañño koci attan_± piyataro’_{ti}. Atha kho bhagav_± etamattha_½ viditv_± t_±ya_½ vel_±ya_½ ima_½ g_±tha_½ abh_±si– ‘Sabb_± dis_± anuparigamma cetas_±, nevajjhag_± piyataramattan_± kvaci; eva_½ piyo puthu att_± paresa_½, tasm_± na hi_½se paramattak_±mo’_{ti}.”

³² BU. 4.4.5.

³³ M. Mūlapariyāyavagga sutta (The Root of All Things), sutta No. 1, trans. from the Pāli by Bhikkhu Ñāṇamoli (1960) & Bhikkhu Bodhi (1995).

³⁴ S. vol. i, trans. from the Pāli by Mrs. Rhys Davids, London: PTS, rpt. 1993, p. 101-102. This matter subject seems to be happened in the King’s thought in previous suttas of the same *Kosalasamyuttam*.

“When the Exalted One (the Buddha) was once at *Sāvattihī*, The King, the *Kosalan Pasenadi*, happened to be upon the upper terrace of his palace with *Mallikā*, the queen. And he asked her: ‘Is there now anyone dearer, *Mallikā*, to you than the soul?’

‘There is no one, sire, is there anyone dearer than your soul?’

‘Nor to me either, *Mallikā*, is there any one dearer than my soul.’

Then the king went down from the terrace and sought the Exalted One and told him of this talk.

And the Exalted one understanding the matter uttered in that hour this verse:-

The whole wide world we traverse with our thought,

And nothing find to man more dear than soul.

Since aye so dear the soul to others is,

Let the soul-lover harm no other man.³⁵

From the BU. 2.4 and 4.5.4,5 we have:

Having heard the question: ‘What was the point in getting something that would not make her

immortal?’ from his wife *Maitreyī*, *Yājñavalkya* said in reply: “You have always been very dear to me, and now you speak something very dear to me! Come and sit down. I will explain it to you. But while I am explaining, try to concentrate.” Then he spoke:

“Sā hovācā maitreyī. Yenāhaṃ nāmṛtā syāṃ kimahaṃ tena kuryāṃ, yadeva bhagavānveda tadeva me bṛhīti. (3)

Sa hovāca yajñyavalkyaḥ. Priyā batāre naḥ satī priyaṃ bhāṣase. Ehyāssva. Vyāhhyāsyāmi te. Vyācakshāṇasya tu me nididhyāsasveti. (4)

Sa hovāca. Na vā are patyuh kāmāya patiḥ priyo bhavatyārmnastu kāmāya patiḥ priyo bhavati. Na vā are jāyāyaiṅ kāmāya jāyā priyā bhavatyātmanastu kāmāya yāyā priyā bhavati. Na vā are putrāṅṅ kāmāya putrāḥ priyā bhavantyātmanastu kāmāya putrāḥ priyā bhavanti. Na vā are vittasya kāmāya vittaṃ priyaṃ bhavatyātmanastu kāmāya vittaṃ priyaṃ bhavati. Na vā are brahmaṅṅ kāmāya brahma priyaṃ bhavatyātmanastu kāmāya brahma priyaṃ bhavati. Na vā are

³⁵ S. vol. i, trans. from the Pāli by Mrs. Rhys Davids, London: PTS, rpt. 1993, p. 101-102.

kśhatrasya kāmāya kśhtraṃ priyaṃ bhavatyātmanastu kāmāya kśhtraṃ priyaṃ bhavati. Na vā are lokānāṃ kāmāya lokāḥ priyā bhavantyātmanastu kāmāya lokāḥ. Priyā bhavanti. Na vā are devānāṃ kāmāya devāḥ priyā bhavantyātmanastu kāmāya devāḥ priyā bhavanti. Na vā are bhūtānāṃ kāmāya bhūtāni priyāṇi bhavantyātmanastu kāmāya bhūtāni priyāṇi bhavanti. Na vā are sarvasya kāmāya sarvaṃ priyaṃ bhavatyātmanastu kāmāya sarvaṃ priyaṃ bhavati. Ātmā vā are draṣṭavyaḥ śrotavyo mantavyo nididhyāsītavyo maitreyi. Ātmano vā are darśanena śravaṇena matyā vijñānenedaṅ sarvaṃ viditaṃ. (5)"

"One holds a husband dear, you see, not out of love for the husband; rather, it is out of love for oneself (*ātman*) that one holds a husband dear. One holds a wife dear not out of love for the wife; rather, it is out of love for oneself that one holds a wife dear. One holds children dear not out of love for the children; rather, it is out of love for oneself that one holds children dear. One holds wealth dear not out of love for wealth; rather, it is out of love for oneself

that one holds wealth dear. One holds the priestly power dear not out of love for the priestly power; rather, it is out of love for oneself that one holds the priestly power dear. One holds the royal power dear not One holds the Whole dear not out of love for the Whole; rather, it is out of love for oneself that one holds the Whole dear."³⁶

So, both conversations are connected with the self in Buddhist text and *Upaniṣad*-s reference to the immortal state. However, we may remark the both passages can be connected with ethical teachings.

Terms: '*Brahman*' and '*ātman*' are regarded as two pillars of edifice of *Upaniṣadic* philosophy. Literally, the word Brahman, means 'growth', 'expansion', 'evolution', 'development' 'swelling of the spirit or soul'³⁷, is derived from the root '*√brh*' meaning 'to grow' or 'to burst forth'. The *ātman* meaning 'breath,' came to apply to whatever constitutes the essential part of anything, more particularly of man, i.e. his self or

³⁶ BU. 2.4,3,4 and IV.5,3,4,5. trans. from the Sanskrit by Patrick Olivelle, *The Early Upaniṣads*, Delhi: Munshiram Manoharlal Publishers, 1st ed. 1998, p. 121

³⁷ SED. p. 737

soul. This is to say that the *Upaniṣad-s* superseded the original sense of these two terms from the literal perspective to the ontological one. Eventually, the core meaning of *Brahma* came to be the absolute source of external world (macrocosm) whereas that of '*ātman*' is the internal self of man (microcosm). It is remarkable that though these terms differ from their original meaning, through the vicissitudes of *Upaniṣadic* speculation, they came to be prevailingly used as synonymous-each embracing as the eternal source of the universe including nature and man.

In CU and BU, the dogmatic soul's transmigration is accepted as a definite fact. The BU 4.4.2 speaks of *Prāṇa* (vital force, *ātman*) departing from one body to another endowed with perception. And the metaphor of this soul's transmigration is fully depicted in BU 4.4.3. Soul transmigrates from this form to another.

"Tadyathā tṛṇajcāyakā tṛṇasyāntaṃ
gatvānya
kramamākramyātmānamupasañhar
ati. evamevāya mātmedaṅ śāṛiraṃ
nihatyāvidyāṃ gamayitvānya
mākramamākramyātmānamupasañhar
ati."

"It is like this. As a caterpillar, when it comes to the tip of a blade of

grass, reaches out to a new foothold and draws itself onto it, so the self (*ātman*), after it has knocked down this body and rendered it unconscious, reaches out to a new foothold and draws itself onto it."

And the BU 4.4.4 expresses it like the example of a goldsmith molding gold into newer and different forms. This is to illustrate that a soul (*ātman*), after death of an individual, assumes new form, that of a *Gandharva*, or of a god...

Besides, the early *Upaniṣad-s* cosmologically divided the universe into three worlds: the world of humans, the world of ancestors or fathers, and the world of gods.³⁸ Process of soul's transmigration as we observe from the text that: man's 'breath' considers keeping survival body, when a man is departing from his body, his life-breath (*prāṇa=ātman*) departs with him. And as his life-breath is departing all his vital functions (*prāṇa*) departs with it.³⁹ Rebirth which connected with ritual and knowledge. At the time of death, life-

³⁸ EU. p. 57: BU. 1.5.16

³⁹ BU. 4.4.2, trans. from the Sanskrit by Patrick Olivelle, '*The Early Upaniṣads*', Delhi: Munshiram Maroharlal Publishers, 1998, p. 119. "As he is departing, his life-breath departs with him. And as his life-breath departs, all his vital functions depart with it."

breath departs together with his vital functions.

1.6. Karma and soul's transmigration in Jainism

The *Jaina-s* rejected the metaphysical notion of *ātman*. They do not allow the *Brāhmanical Śraddha* ceremonies,⁴⁰ still they had the imperishable notion of *ātman* or soul. However, *Jaina-s* believe that due to previous *karma*, the *ātman* is so eventually bound with *karma* and the soul become impure and it is to be purified.⁴¹

Among six non-Buddhist teachers who were contemporaries with the Buddha as mentioned in *Sāmaññaphala Sūta*,⁴² *Mahāvira* appeared to be the only one admitted the notions of cause and condition, self-effort, moral responsibility

⁴⁰ EB. Vol. V. p. 610 b.

⁴¹ Wendy Doniger O'Flaherty, '*Karma and Rebirth in Classical Indian Traditions*', Delhi: Motilal Banarsidass Publishers, rpt. 1999, p. 218. See footnote no. 2. "Jain regards karma as material"

⁴² Its English translation is 'The Fruits of the Homeless Life'. King Ajātasattu of Magadha, who gained the throne by parricide, comes to one by one of those six non-Buddhist teachers with the question: What are the fruits, visible here and now (in this very life) of the life of renunciation? He got disappointedly with indirect answers by their thoughts then come to the Buddha with the same question he has already posed in vain to non-six teachers. The Buddha tells him, and then goes on to speak of the higher benefits, the various meditative states, and finally true liberation...

and doctrine of *karma*. Thus, his notions can be designated as "action-theory" (*kammavāda*), "activity-theory" (*kiriyavāda*) and "effort-theory" (*viriyavāda*).⁴³

Both the Buddha and *Mahāvira* hold the doctrine of human action but they have described different ways of life. The Buddha holds the doctrine of action with intentional and psychological perspectives whereas *Mahāvira* adopts that with biological-deterministic perspective.⁴⁴

Dogmatically, *Jaina-s'* *karma* is partly similar to Buddhist's *kamma* in classification. For example, white *karma* or *kusala karma*, black *karma* or *akusala karma*; physical *karma*, verbal *karma* and mental *karma*⁴⁵ are held by both: *Buddhists* and *Jaina-s*.

There is no doubt that *Mahāvira* subscribed to a doctrine of *kamma*. However, the question is: How did he conceive of *kamma*?

On the base of the Buddhist sources we will understand *Jaina*-teaching of *kamma* and rebirth. *Mahāvira* held the theory of human action. According to

⁴³ EB. Vol. VI, p. 108

⁴⁴ David J. Kalupahana, '*Ethics in Early Buddhism*', Honolulu: University of Hawaii Press, 1995, p. 21.

⁴⁵ M. Suttas No. 57 & 58, trans from the Pāli by Bhikkhu Ñāṇamoli (1960) & Bhikkhu Bodhi (1995).

him, there are three sorts of *kamma* (action) viz. bodily, verbal and mental. The most important feature of this theory of action was bodily action.⁴⁶ It is *Mahāvīra* considered that bodily action being observed under public verification objectively. The mental actions of a person would be excluded for they are not publicly observable.⁴⁷ Due to that he created his theory of human action with relevance to human soul or *ātman*. Originally, *ātman* is pure and luminous in its instinctive nature. Owing to one's

actions and his rebirth in the cycle of *Samsāra*, it turns out to be gradually defiled by adventitious *kammic* particles. Therefore, it is needed to remove *kammic* particles in *ātman*. There are two ways of practice. One directs at getting rid of the already accumulated particles. The other intends to prevent the influx of new particles. Practically, in order to apply these theories into practice. *Jaina-s* held to culture self-mortification. It is said that severe austerities can wear away evil deeds which they had performed in the past.⁴⁸ Thus, a *Jaina* is restrained with fourfold self-restraint.⁴⁹

Besides, *Mahāvīra* opted for a more physical explanation of action

⁴⁶ M. II, Upāli sutta: Sutta 56, trans. from the Pāli by Bhikkhu Ñāṇamoli (1960) & Bhikkhu Bodhi (1995), Boston (USA): Wisdom Publications, p. 478: "Of these three kinds of rod*, fiend Gotama, thus analyzed and distinguished, the Nigaṇṭha Nātaputta describes the bodily rod as the most reprehensible for the performance of evil action, for the perpetration of evil action, and not so much the verbal rod and mental rod."

*Rod=*daṇḍa* (p): according to Bhikkhu Bodhi's interpretation, '*daṇḍa*', originally a stick or staff, acquires the meaning of rod as an instrument of punishment, and subsequently comes to mean punishment or infliction itself, even without reference to an instrument. Here the idea seems to be suggested that the *Jains* regarded bodily, verbal, and mental activity as instruments by which the individual torments himself by prolonging his bondage in *samsāra* and torments others by causing them harm. See: '*The Middle Length Discourses*', English translation by Bhikkhu Ñāṇamoli (1960) & Bhikkhu Bodhi (1995), Boston (USA): Wisdom Publications, p.1255.

⁴⁷ David J. Kalupahana, '*Ethics in Early Buddhism*', Honolulu: University of Hawaii Press, 1995, p. 22.

⁴⁸ M. I, Cūḷadukkhakkhandha Sutta: Sutta 14, trans. from the Pāli by Bhikkhu Ñāṇamoli (1960) & Bhikkhu Bodhi (1995), Boston (USA): Wisdom Publications, p. 187-88. The Nigaṇṭha Nātaputta said to Nigaṇṭha (his disciples) that: "Nigaṇṭhas, you have done evil actions in the past; exhaust them with the performance of piercing austerities. And when you are here and now restrained in body, speech, and mind, that is doing no evil actions for the future. So by annihilating with asceticism past actions and by doing no fresh action, there will be no consequence in the future. With no consequence in the future, there is the destruction of action. With the destruction of actions, there is the destruction of suffering. With the destruction of suffering, there is the destruction of feeling. With the destruction of feeling, all suffering will be exhausted."

⁴⁹ D. Sāmaññaphala Sutta, Sutta No. 1, trans. from the Pāli by Maurice Walshe, Boston (USA): Wisdom Publications, 1987,1995, p. 97.

rather than a psychological analysis. He was unwilling to make any inquiries into the nature of action, the background in which it is performed. *Mahāvīra* believed that any bodily, vocal and mental actions, whether intentional or unintentional, will produce the same consequences for which the agent of action is responsible. This enabled him to formulate a one-to-one relationship between action and consequence.

“If a savage puts a man on a spit and roasts him, mistaking him for a fragment of the granary; or a baby, mistaking him for a gourd, he will not be guilty of murder! ... If anybody thrusts a spit through a man or a baby, mistaking him for a fragment of the granary; puts him on the fire and roasts him, that will be a meal fit for the Buddhas to breakfast upon ... Well-controlled men cannot accept your denial of guilt incurred by (unintentional) doing harm to human beings ... It is impossible to mistake a fragment of the granary for a man; only an unworthy man can say it.”⁵⁰

It seems that *Jaina-s* hold strict determinism when they considered past

karma as deterministic *kamma* so it can not be changed. Here is the evidence quoting from the *Vappa Sutta*⁵¹ will explicate this statement.

“... Atha kho bhaddiyo licchavi yena bhagav± tenupasa^akami; upasa^akamitv± bhagavanta½ abhiv±detv± ekamanta½ nis²di. Ekamanta½ nisinno kho bhaddiyo licchavi bhagavanta½ etadavoca–

“Suta½ meta½, bhante– ‘m±y±v² sama^o gotamo ±vaµµani½ m±ya½ ,01 j±n±ti y±ya aññatitthiy±na½ s±vake ±vaµµet²’ti. Ye te, bhante, evam±ha½su– ‘m±y±v² sama^o gotamo ±vaµµani½ m±ya½ j±n±ti y±ya aññatitthiy±na½ s±vake ±vaµµet²’ti, kacci te, bhante, bhagavato vuttav±dino, na ca bhagavanta½ abh³tena abbh±cikkhanti, dhammassa ca anudhamma½ by±karonti, na ca koci sahadhammiko v±d±nup±to g±rayha½ µh±na½ ±gacchati, anabbhakkh±tuk±m± hi maya½, bhante, bhagavantam±ti?”

“Etha tumhe, bhaddiya, m± anussavena, m± parampar±ya, m± itikir±ya, m± pipakasampad±nena,

⁵⁰ Quoted in David J. Kalupahana, *Ethics in Early Buddhism*, (Honolulu: University Hawaii Press, 1995), p. 23.

⁵¹ A. Vol. ii, *Mahāvaggo*, *Vappasutta*, trans. from the Pāli by F. L. Woodward, London: PTS, rpt. 1992, p. 207.

m± takkahetu, m± nayahetu, m±
 ±k±raparivitakkena, m±
 diµµhinijjh±nakkhantiy±, m±
 bhabbar³pat±ya, m± 'sama°o no
 gar³'ti. Yad± tumhe, bhaddiya,
 attan±va j±neyy±tha– 'ime dhamm±
 akusal±, ime dhamm± s±vajj±, ime
 dhamm± viññugarahit±, ime dhamm±
 samatt± sam±dinn± ahit±ya dukkh±ya
 sa½vattant²'ti, atha tumhe, bhaddiya,
 pajaheyy±tha."

"... At that time *Vappa* the *Sakyan*, a disciple of the Unclothed (*Nigaṇṭha Nātaputta* or *Mahāvīra*), went to visit *Moggallāna* the Great, and coming to him, saluted the venerable *Moggallāna* the Great and sat down at one side. As he sat thus, the venerable *Moggallāna* the Great was saying this to *Vappa* the *Sakyan*, disciple of the Unclothed:

'There may be someone here, *Vappa*, restrained in body, speech and thought owing to the waning of ignorance and the arising of knowledge. Now, *Vappa*, do you see any cause owing to which the *āsavas* (defilement) causing pain might flow in upon that man at some future time?'

'Sir, I do see such a reason. There may be in this case a certain previously done evil deed, whose

fruit has not yet ripened. Owing to that the *āsavas* causing pain might flow in upon that man at some future time."

1.7. The teaching of the six non-Buddhist teachers

According to the Buddha, the doctrine of those teachers are not systematic and they contradict the doctrine of *kamma* and rebirth. For example, *Makkhali Gosāla* has got self-contradiction. He says: "There is no cause and condition, and beings are defiled without cause and condition..."⁵² This is nothing but nihilism. Still he says that "There are eight stages of human progress."⁵³

Let us consider the view of the non-Buddhist-teachers in search one by one.

- (i) *Pūraṇa Kassapa* refuses cause and condition; and individual responsibility of action good or bad.⁵⁴ He does not believe in

⁵² D. *Sāmaññaphala Sutta* (The Fruits of the Homeless Life), Sutta No. 2, trans. from the Pāli by Maurice Walshe, Boston (USA): Wisdom Publications, 1987,1995, p. 95.

⁵³ D. *Sāmaññaphala Sutta* (The Fruits of the Homeless Life), Sutta 2, trans. from the Pāli by Maurice Walshe (1987,1995), p. 95.

⁵⁴ *Ibid.* p. 94; S. vol. I, trans. from the Pāli by Mrs. Rhys Davids, London: PTS, rpt. 1993, p. 90; & S. Vol. v, trans. from the Pāli by F. L. Woodward,

kamma-vipāka (retribution). He has the doctrine of *akiriyavāda* (non-activity school) as the text states:

“Eva½ vutte, bhante, p³ra°o kassapo ma½ etadavoca– ‘karoto kho, mah±r±ja, k±rayato, chindato ched±payato, pacato p±c±payato socayato, soc±payato, kilamato kilam±payato, phandato phand±payato, p±°amatip±t±payato, adinna½ ±diyato, sandhi½ chindato, nillopa½ harato, ek±g±rika½ karoto, paripanthe tiµµhato, parad±ra½ gacchato, mus± bha°ato, karoto na kar²yati p±pa½. Khurapariyantena cepi cakkena yo imiss± pathaviy± p±°e eka½ ma½sakhala½ eka½ ma½sapuñja½ kareyya, natthi tatonid±na½ p±pa½, natthi p±passa ±gamo. Dakkhi°a½ cepi ga°g±ya t²ra½ gaccheyya hananto gh±tento chindanto ched±pento pacanto p±c±pento, natthi tatonid±na½ p±pa½, natthi p±passa ±gamo. Uttarañcepi ga°g±ya t²ra½ gaccheyya dadanto d±pento yajanto yaj±pento, natthi tatonid±na½ puñña½, natthi puññassa ±gamo. D±nena damena sa½yamena saccavajjena natthi puñña½, natthi puññassa ±gamo’ti. Ittha½ kho me, bhante, p³ra°o kassapo

sandiµµhika½ s±maññaphala½ puµµho sam±no akiriya½ by±k±si.”

“*Pūraṇa Kassapa* said: “Your Majesty (King *Ajātasattu*), by the doer or instigator of a thing, by one who cuts or causes to be cut, by one who burns or causes to be burnt, by one who causes grief and weariness, by one who agitates or causes agitation, who causes life to be taken or that which is not given to be taken, commits burglary, carries off booty, commits robbery, lies in ambush, commits adultery and tells lies, no evil is done. if with a razor-sharp wheel one were to make of this earth one single mass and heap of flesh, there would be no evil as a result of that, no evil would accrue. Or if one were to go along the south bank of the Ganges killing, slaying, cutting or causing to be cut, burning or causing to be burnt, there would be no evil as a result of that, no evil would accrue. Or is one were to go along the north bank of the Ganges giving and causing to be given, sacrificing and causing to be sacrificed, there would be no merit as a result of that, no merit would

London: PTS, rpt. 1994, p. 107. *Pūraṇa Kassapa* is considered as *ahetu-vādo* (the person who doesn’t believe in the law of condition origination).

accrue. In giving, self-control, abstinence and telling the truth, there is no merit, and no merit accrues.”⁵⁵

(ii) *Makkhali Gosāla* or *Ājivika* teacher who also can not believe in *kamma-vipāka* still he mentions various kinds of *karmas*. Like *Pūrana kassapa* he did not accept self-effort⁵⁶. Whether the fool or the wise hopelessly obtain what he has done.

Makkhali Gosāla believes that one has to go to different rebirth before liberation. This view is against the law of cause and effect. The Buddha does not accept his view.⁵⁷ From the text we have his teaching as follows:

⁵⁵ D. *Sāmaññaphala Sutta* (The Fruits of the Homeless Life), Sutta 2, trans. from the Pāli by Maurice Walshe, Boston (USA): Wisdom Publications, 1987, 1995, p. 94.

⁵⁶ S. Vol. I, trans. from the Pāli by Mrs. Rhys Davids, London: PTS, rpt. 1993, p.90.

⁵⁷ A. Vol. I, trans. from the Pāli by F. L. Woodward, London: PTS, rpt. 1989, p.29-30 & 265f. The Buddha said: “Monks, I know not of any other single person fraught with such loss to many folk, such discomfort to many folk, with such loss, discomfort and sorrow to *devas* and mankind, as *Makkhali*, that infatuated man.

Just as, monks, at a river-mouth one sets a fish-trap (*kipan*), to the discomfort, suffering, distress and destruction of many fish: even so *Makkhali*, that infatuated man, was born into the world, methinks, to be a man-trap, for the discomfort, suffering, distress and destruction of many beings.”

“Eva½ vutte, bhante, makkhali gos±lo ma½ etadavoca– ‘natthi mah±r±ja hetu natthi paccayo satt±na½ sa½kiles±ya, aheth³, 01 apaccay± satt± sa½kilissanti. Natthi hetu, natthi paccayo satt±na½ visuddhiy±, aheth³ apaccay± satt± visujjhanti. Natthi attak±re, natthi parak±re, natthi purisak±re, natthi bala½, natthi v²riya½, natthi purisath±mo, natthi purisaparakkamo. Sabbe satt± sabbe p±°± sabbe bh³t± sabbe j²v± avas± abal± av²riy± niyatisa^agatibh±vapari^oat± chasve v±bhij±t²su sukhadukkha½, 02 papisa½vedenti. Cuddasa kho panim±ni yonipamukhasatasahass±ni sammhi ca sat±ni cha ca sat±ni pañca ca kammuno sat±ni pañca ca kamm±ni t²°i ca kamm±ni kamme ca a¹¹hakamme ca dvaµµhipapipad± dvaµµhantarakapp± cha¼±bhij±tiyo amµha purisabh³miyo ek³napanāñ±sa ±j²vakasate ek³napanāñ±sa paribb±jakasate ek³napanāñ±sa n±g±v±sasate v²se indriyasate ti½se nirayasate chatti½sa rajodh±tuyo satta saññ²gabbh± satta asaññ²gabbh± satta niga^oµhigabbh± satta dev± satta m±nus± satta pis±c± satta sar± satta pavuµ±, 03 satta pavuµasat±ni satta pap±t± satta pap±tasat±ni satta supin± satta supinasat±ni cull±s²ti mah± kappino, 04 satasahass±ni, y±ni b±le ca pa^oite ca sandh±vitv± sa½saritv± dukkhassanta½ karissanti. Tattha natthi “imin±ha½ s²lena v± vatena v± tapena v± brahmacariyena v± aparipakka½ v± kamma½ parip±cess±mi, paripakka½ v±

kamma½ phussa phussa byanti½
kariss±m²'ti heva½ natthi. Do°amite
sukhadukkhe pariyantakate sa½s±re,
natthi h±yanava¹hane, natthi
ukka½s±vaka½se. Seyyath±pi n±ma
suttagu¼e khitte nibbephiyam±nameva
paleti, evameva b±le ca pa°ite ca
sandh±vitv± sa½saritv± dukkhassanta½
karissant²'ti."

'*Makkhali Gosāla* said: "Your Majesty, there is no cause or condition for the defilement of beings, they are defiled without cause or condition. There is no cause or condition for the purification of beings, they are purified without cause or condition. There is no self-power, there is no power in humans, no strength or force, no vigour or exertion. All beings, all living things, all creatures, all that lives are without control, without power or strength, they experience the fixed course of pleasure and pain through the six kinds of rebirth. There are one million four hundred thousand principal sorts of birth, and six thousand others and again six hundred. There are five hundred kinds of *kamma*, or five kinds (according to five outward of sense), and three kinds (of thought, word and deed), and half-

kamma (half-action in thought only), sixty-two paths, sixty two intermediary aeons, six cases of human-kind, eight stages of human progress, four thousand nine hundred eight million four hundred thousand aeons during which fools and wise run on and circle round till they make an end of suffering.

Therefore there is no such thing as saying: 'By this discipline or practice or austerity or holy life I will bring my un-ripened *kamma* to fruition, or I will gradually make this ripened *kamma* go away. Neither of these things is possible, because pleasure and pain have been measured out with a measure limited by the round of birth-and-death, and there is neither increase nor decrease, neither excellence nor inferiority. Just as a ball of string when thrown runs till it is all unraveled, so fools and wise run on and circle round till they make an end of suffering."⁵⁸

(iii) *Ajita Kesakambāli* seems to hold the doctrine of materialism-cum-

⁵⁸ D. Sāmaññaphala Sutta, Sutta No. 2, trans. from the Pāli by Maurice Walshe, Boston (USA): Wisdom Publications, 1987, 1995, p. 95.

nihilism. He believes in all living beings composing of four great elements only viz. earth, water, fire and air. When one dies these four elements will dissolve into individual element. He also held no holy life, no moral and immoral behaviors, no *karma* and *kamma-vipaka*, no future life. Briefly speaking, *Ajita kesakambālī* has wrong view as follows:

“Eva½ vutte, bhante, ajito kesakambalo ma½ etadavoca– ‘natthi, mah±r±ja, dinna½, natthi yimpha½, natthi huta½, natthi sukataḍḍakka±na½ kamma±na½ phala½ vip±ko, natthi aya½ loko ,01, natthi paro loko, natthi m±t±, natthi pit±, natthi satt± opap±tik±, natthi loke sama°abr±hma°± sammaggat± ,02 samm±papipann±, ye imañca loka½ parañca loka½ saya½ abhiññ± sacchikatv± pavedenti. C±tumah±bh³tiko aya½ puriso, yad± k±laªkaroti, pathav² pathavik±ya½ anupeti anupagacchati, ±po ±pok±ya½ anupeti anupagacchati, tejo tejok±ya½ anupeti anupagacchati, v±yo v±yok±ya½ anupeti anupagacchati, ±k±sa½ indriy±ni saªkamanti. ¼sandipañcam± puris± mata½ ±d±ya gacchanti. Y±v±¼±han± pad±ni paññ±yanti. K±potak±ni aµµh²ni bhavanti, bhassant± ±hutiyo. Dattupaññatta½ yadida½ d±na½. Tesa½ tuccha½ mus± vil±po ye keci atthikav±da½ vadanti. B±le ca

pa°ite ca k±yassa bhed± ucchijjanti vinassanti, na honti para½ mara°±’ti.”

‘Ajita Kesakambālī said: “Your Majesty, there is nothing given, bestowed, offered in sacrifice, there is no fruit or result of good or bad deed, there is not this world or the next, there is no mother or father, there are no spontaneously arisen beings, there are in the world no ascetics or Brahmins who have attained, who have perfectly practiced, who proclaim this world and the next, having realized them by their own super-knowledge. This human being is composed of the four great elements, and when one dies the earth part reverts to earth, the water part to water, the fire part to fire, the air part to air, and the faculties pass away into space. They accompany the dead man with four bearers and the bier as fifth, their footsteps are heard as far as the cremation-ground. There the bones whiten, the sacrifice ends in ashes. It is the idea of a fool to give this gift: the talk of those who preach a doctrine of survival is vain and false. Fools and wise, at the breaking-up of the body,

are destroyed and perish, they do not exist after death.”⁵⁹

(iv) *Pakudha Kaccāyana* maintains that all things exist without cause and condition. He negates one’s responsibility. He puts forth seven eternal elements viz. earth, water, fire, air, ease, pain and soul. These elements exist independently. *Pakudha Kaccāyana* teaches immoral and non-causal principle.⁶⁰ The text describes whole picture of his doctrine as follows:

“Eva½ vutte, bhante, pakudho kacc±yano ma½ etadavoca– ‘sattime, mah±r±ja, k±y± akaµ± akaµavidh± animmit± animm±t± vañjh± k³µaµµh± esikaµµh±yiyµµhit±. Te na iñjanti, na vipari°amanti, na aññamañña½ by±b±dhenti, n±la½ aññamañña±ssa sukh±ya v± dukkh±ya v± sukhadukkh±ya v±. Katame satta? Pathavik±yo, ±pok±yo, tejok±yo, v±yok±yo, sukhe, dukkhe, j²ve sattame– ime satta k±y± akaµ± akaµavidh± animmit± animm±t± vañjh± k³µaµµh± esikaµµh±yiyµµhit±. Te na iñjanti, na vipari°amanti, na aññamañña½ by±b±dhenti, n±la½ aññamañña±ssa sukh±ya v± dukkh±ya v±

sukhadukkh±ya v±. Tattha natthi hant± v± gh±tet± v±, sot± v± s±vet± v±, viññ±t± v± viññ±pet± v±. Yopi ti°hena satthena s²sa½ chindati, na koci kiñci ,01 j²vit± voropeti; sattanna½ tveva ,02 k±y±namantarena sattha½ vivaramanupatat²’ti.”

‘Pakudha Kaccāyana said: “Your Majesty, these seven things are not made or of a kind to be made, uncreated, unproductive, barren, false, stable as a column. They do not shake, do not change, obstruct one another, nor are they able to cause one another pleasure, pain, or both. What are the seven? The earth-body, the water-body, the fire-body, the air-body, pleasure and pain and the life-principle, these seven are not made... Thus there is neither slain nor slayer, neither hearer no proclaimer, neither knower nor causer of knowing. And whoever cuts off a man’s head with a sharp sword does not deprive anyone of life, he just inserts the blade in the intervening space between these seven bodies.”⁶¹

(v) *Sañjaya Belaṭṭhaputta* was a skeptic. His statement is included among the “endless equivocators” or

⁵⁹ D. *Sāmaññaphala Sutta*, Sutta No. 2, trans. from the Pāli by Maurice Walshe, Boston (USA): Wisdom Publications, 1987, 1995, p. 96.

⁶⁰ *The Sāmaññaphala Sutta and its Commentaries*, tr. from the Pāli by Bhikkhu Bodhi (1989), Sri Lanka: Buddhist Publication Society, p. 74.

⁶¹ D. *Sāmaññaphala Sutta*, Sutta No. 2, trans. from the Pāli by Maurice Walshe, Boston (USA): Wisdom Publications, 1987, 1995, p. 96.

“eel-wrigglers” who are incapable of taking a definite stand on the vital philosophical questions of the day.⁶² The following quotation depicts his view:

“Eva½ vutte, bhante, sañcayo belamhapputto ma½ etadavoca– ‘atthi paro lokoti iti ce ma½ pucchasi, atthi paro lokoti iti ce me assa, atthi paro lokoti iti te na½ by±kareyya½. Evantipi me no, tath±tipi me no, aññath±tipi me no, notipi me no, no notipi me no. Natthi paro loko ...pe... atthi ca natthi ca paro loko ...pe... nevatthi na natthi paro loko ...pe... atthi satt± opap±tik± ...pe... natthi satt± opap±tik± ...pe... atthi ca natthi ca satt± opap±tik± ...pe... nevatthi na natthi satt± opap±tik± ...pe... atthi sukatadukkaµ±na½ kamm±na½ phala½ vip±ko ...pe... natthi sukatadukkaµ±na½ kamm±na½ phala½ vip±ko ...pe...atthi ca natthi ca sukatadukkaµ±na½ kamm±na½ phala½ vip±ko ...pe...nevatthi na natthi sukatadukkaµ±na½ kamm±na½ phala½ vip±ko ...pe... hoti tath±gato para½ mara°± ...pe... na hoti tath±gato para½ mara°± ...pe... hoti ca na ca hoti tath±gato para½ mara°± ...pe... neva hoti na na hoti tath±gato para½ mara°±iti iti ce ma½ pucchasi, neva hoti na na hoti tath±gato para½ mara°±iti iti ce me assa, neva hoti na na hoti tath±gato para½ mara°±iti iti te na½

⁶² *The Sāmaññaphala Sutta and its Commentaries*, tr. from the *Pāli* by Bhikkhu Bodhi (1989), Sri Lanka: Buddhist Publication Society, p. 9.

by±kareyya½. Evantipi me no, tath±tipi me no, aññath±tipi me no, notipi me no, no notipi me no’ti.”

‘*Sañjaya Belaṭṭhaputta* said: “If you ask me: ‘Is there another world?’ if I thought so, I would say so. But I don’t think so. I don’t say it is so, and don’t say otherwise. I don’t say it is and I don’t say it is not. If you ask: ‘Isn’t there another world?’ ... ‘both ?’...

‘Neither?’... ‘Is there fruit and result of good and bad deeds?’ ‘Isn’t there?’... ‘Both?’... ‘Neither?’... ‘Does the *Tathāgatha* exits after death?’ ‘Does he not?’... ‘Both?’ ... ‘Neither?’ ... I don’t not say it is not.”⁶³

Even though the doctrine of *karma* and rebirth existed and accepted by *Vedic* and *Non-Vedic* teaching before Buddhism born in India. However this doctrine didn’t seem to fix its structure and thought but more or less alternated from the *Veda* to the *Upaniṣadic* period. It is important to note that at the Buddha time, there were many thinkers from *Śramaṇism*⁶⁴

⁶³ D. Sāmaññaphala Sutta, Sutta No. 2, trans. from the *Pāli* by Maurice Walshe, Boston (USA): Wisdom Publications, 1987, 1995, p. 97.

⁶⁴ This term derives from the word ‘śramaṇas’ (*pāli*: *samañña*) meaning ascetics who dedicate their homeless life for seeking the truth. Especially, those ascetics lived in their association (*saṅgha*) for practice their own doctrine differed from the *Brahmanical* one. This we can see in Buddhist

and *Brahmanism* reconsidered the traditional teachings in which the doctrine of *karma* and rebirth was reinterpreted and highlighted in the new perspectives. Peculiarly, the Buddha restated this teaching in psychological and philosophical approaches.

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