

業（カルマ）

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ベールン卿の言に「不義にして利得多からば罪人有徳の君子なるべし」とある。（不義にして富めるものあり。天道果して是歟非歟の意。最も安全な道德の根柢は善因に善果、惡因に惡果、瓜の蔓に瓜、茄子に茄子と、同類が同類を引く因果であらねばならぬ。然し世間では必ずしもそうは行かぬ。徳者が苦しみ、惡人が榮える。徳が罰せられ、惡が賞せられる。此に神の正義が疑はれるのである。約百記にはこの問題を明白に且つ雄辯に示してゐる。正直な人は常に悪く言はれて不幸の目標にされ、惡人は却て幸運に恵まれると云ふことが争ふべからざる事實と認められる。約百は正直であつた。神は巨萬の富と美しい妻と愛らしい子供等と國の主權とを與へた。彼よりも幸福な人は世に考へられなかつた。所でサタンが神に近づいて約百の正直や神に對する愛は願望が満足せら

れた悅樂の故である。若しも幸福が無くなるやうな試練に逢はせたなら、屹度神を咒ふだらうと云うまく持ちかけて神へ話し込んだ。神は約百の廉直と神聖を試みるために直に財産と子供等とを取り上げてしまつた。約百は然し何も不平を云はず。只「主は與へ、主は取り去りたまふ、主の御名は讃むべきかな」と云つてゐた。

サタンは出鼻を挫かれて神に云ふやう、「もつと骨身にこたへるやうな苦痛を與へたらきつと神を咒ひませう。」すると腫物が約百の身體に、頭から足の尖まで一面に出來た。彼はもう安眠ができない。體を死物狂ひに搔いてゐた。哀れな彼は生れた日を咒つた。然し何等神に對する抗議の語は彼の唇から出なかつた。こうした忍耐を見て彼の妻は怒つた。怒のあまり叫ばざるを得なかつた。「貴君はこれでも聖者らしい顔をせねばなりませんか。」

神を咒つて死になさい。」この巧妙な暗示は不滅の女性と云ふ性格を生ずるやうになつた。而してこれ婦人の天然自然に不正義と云はばどんな形でもたとひ神から來たとしても反對する性格を代表するものである。約百自身でなく約百の妻が神の不平等を非難する第一人者であることは深き哲學的な根ざしをもつものである。極めてよく似た性格を私は印度の叙事詩に發見します。それは後に申します。

約百はかく忍耐してゐたが、その友人がやつて來てこれは神の怒が恐らく無意識になされた彼の罪の上を下されたものに相違ないと云ふやうな説教をした時に、この時ばかりは本當に腹を立てた。人間は本來清淨ではない。約百自身も決してこの例外ではなく不淨である。神のみが完全に只正義の外の何ものでもあり得ない。この點に於て決して神に罪を犯したことを知れないことを知り、且つ神は理由もなしに罰を下すと知る約百は永遠永劫と云ふものに對して挑戦する。その言語は人類の唇から迸り出たものでは最も熾烈を極めたものであり、無辜のもの

の辯護と不正義の非難を遺憾なく云ひ立て、居る。神は約百の抗言を嘉し、彼の前に身を現じ、神の計畫は不可思議にして測るべきに非ざること、只論議なく深き畏怖もて受納せられるべきを了解せしめた。約百は跪きて悔い、且つ神の道は人間の悟性を超え、只神祕として尊敬すべきことを認める。

それ故に聖書の結論は不正義に服従すべきこと、且つ地上には悪人も榮え善人も窮すると云ふ不愉快な事項を神祕として考ふるにある。

地上の民族の中で或る一民族のみがこの問題を合理的に解決せんと試みる。即ち知られ證明された多數の事物に適合するやうにする。吾人は只一度この世に生を受けると信じてゐるのに、印度では個體の生命は無限なりとの格言が行はれる。生じたるものは滅すとはその格言の半分であり、他の半分は即ち滅するものは再び生ずると云ふのである。これが真ならずと云ふならばその時止むことを知らぬ宇宙の輪轉の車は忽然として停止するであらう。如何なるエネルギーの一原子もこの世界に加減

し得ず(世界は生なく滅なく只轉變があるのみだから)と
 のことが真であるからである。この物質界を支配する因
 果の法則はその鐵のやうな把握で精神の世界、道德の世
 界をもつかんでゐる。何物も原因からの結果ならざるも
 のはない。たとひ盲目的な運命の勝手氣儘のむら氣から
 出たと見えるものも必ずその定まる種子から出て來た結
 果に外ならぬ。或ものは生れながらに賢にして美、且つ
 富み、他のものは愚にして醜、且つ貧乏である。吾人は
 不正義に對して叫ぶ。印度の人は正義を讚める。何とな
 れば不正義に對する賢、美、富を見ても前生の善業の報
 償となす一方に正義に對する愚、醜、貧を見ても前生の
 惡業の責罰を明かに認めるからである。正義の進む道程
 は動くこと遅く、完成には長い時間を要する。若しもそ
 れが只一生の間だけに局られるならば、而して只短かい
 一段階の終極のみで判断せられんか、正義の道程は動も
 すれば正義の道程とは見えないでもあらう。或は不正義
 の道程が混入すべきやも計られない。印度の人は死して
 後或る不定數の時の間、生れかはることを信じ、惡に對し

それ自身を果し盡す時間を與へ、善に對し最後の勝どき
 を擧げる時を認める。絶対正義のこの考へ、この遍在に
 對する信念、彼等はこれをカルマと呼ぶのであつて、印度
 人の精神界を貫く完全な部分をなすものである。而して
 最も高貴な哲學宗教の體系を印度に建設したのである。
 佛教から若しカルマの觀念を除くならばその全機構は土
 崩瓦解するであらう。吾人はダンマバダ(法句經)に於て
 「空にも海にも山巖にも惡業の果から身を匿す如何なる
 場處もあることなし」とあるのを知る。聖書にも「罪は
 匿されず」と云ふ一節はある。然しこれらの經典の文は
 みな神の全能を讚美するものであり、神から何ものも匿
 されないと云ふ意味である。然るに佛教教理は人格的の
 神を許さない。隨て惡人の責罰は因果の法則即ちカルマ
 に依つて定まるのである。

この思想の雰圍氣の中には吾人が約百記の中にかくも
 明瞭に見出し得る問題もはや存在しない。人の道德上
 の責任は完全であり、而して自身の不幸を責めるものは
 彼自身の他のものでなく、自身の幸福を讚め稱へるもの

も亦彼自身である。

さて印度の人々にすら約百ヨブもあり約百ヨブの妻もある。そのカルマの觀念は梵と我との觀念に容易に連絡するのである。即ちそれは抽象的なる非人格の神である。然し只哲學者のみがかゝる神で満足する。一般の人々は人格神を要求し、人格化によりてカルマはその絶對無限の力を失ふのである。

マハーバーラタ物語の中に吾人は印度の總ての宗教教理の反映を見るのである。而してそれ故に人格神を認め、カルマの力を限定する凡俗の教理を見出すのである。ユドシトヒラは正しい聖なる人格である。(マハーバーラタ物語の中バーンヅ五王子の長兄、眞實と正義を以て知られる。)そのカルマからして彼は幸福と繁榮の他の何ものをも期待せぬ誓である。然るにそれにも拘らず彼の上には不幸そのものが落ちかゝつて來た。然し彼は何の不平をも訴へなかつた。この點彼の方が約百よりも遙かに忍耐強いのである。彼は云ふ、「宗教は忍である。供犠も忍である。吠陀も忍である。教理、眞理、過去、現在、

苦行、純潔、總ては忍である。この世は忍を蝶番てつぱんとして回轉する。若しもこの世界に母なる大地を模して忍耐する人々なくば平和といふものはないであらう。何となれば戦争は短氣の産みし娘である。吾れは苦しんでゐるが、決して憐れまるべきものではない。よく忍耐してゐる。併し吾が従弟のドゥルヨーダナ(ドフリタラーシユトラの長子。マハーバーラタはバーンヅ五王子とドゥルヨーダナとの戦争の物語で、結局同族間に十八日間にも互る劇しい戦争を惹起し、多くの人々は殺された)は吾が國土を支配し、貪婪と憤怒に食はれてゐる。蓋しそは彼は忍耐を知らぬからである。一方に吾れは忍耐する、故に彼は不正にして吾は正しい。忍耐と哀愍は徳者の永遠の法則であり、吾れは只これのみに従順であらう。

ユドヒシトヒラの妻ドラウパデーは恰も約百ヨブの妻に相當する。私はこれを印度に於ける約百ヨブの妻の妹と呼んでゐるが、彼女は神に對する抗議の言辭と、カルマの存在に就ての懷疑の語で對へて云ふ。それは莊麗な詩であり、且つ如何に印度人がその宗教を捨て去り、恰うど

キリスト教徒のやうに感じ且つ語るかの好適例である。

私の引用する次のすばらしい一節は梵文からの直接譯である。「云ふ所によれば、吾等の業カカルは人の運命を決定する。而して唯一の本質的な永遠の一物であると云ふ。然し吾れはこの世に於て若し人が聖にして溫和、忍耐にして慈悲深くありて而も幸福ならざるものを見る。不幸は汝の上に来た。その不幸は單に人力で支持すべきでなく、而も實際汝はそれに相當しない。何となれば今も昔も汝には徳より貴きものはなく、生命よりもそれは尊いのである。汝が、正義のために王たり、正義のために生きたりしを梵の神々も知つてゐる。正義のためには今も尙ほ汝の兄弟や汝の妻なる吾をさへ犠牲となすに躊躇せぬ。吾は聖者の云へる語を聞いた。『正義を守る王は正義に護らる』と。然しこれは汝の場合にてはなかつた。只善に向けられた汝の思想は人の影が彼に従ふやうに正義を逐うて行く。汝は決して汝の目下のものを辱使しなかつた。汝の同輩に對しては云ふまでもない。況んや汝の長者をや。汝が王位に登るや、汝は誇の何たるかを知らなかつ

た。汝は常に神を敬へり、僧に歸依せり。常に婆羅門を供養せり。最後の解脱を求めて俗人なると未得道者なるとを顧慮しなかつた。富める時は黄金の皿を以て供養せり。吾れはそれを卓上に供へたり。今や汝は總てを失へり。吾は鐵の皿にて森に棲む聖者に食を供養す。曾て爲さざるべからずして汝の爲さざりし供養ありしや。曾て施與をなさずとの批難ありしや。正しき、溫和なる、やさしき、眞實なる汝のごとき人にして博奕の惡徳に押し流され、王國財産武器汝の妻なる吾をさへ失へりと考ふる時に吾心はよろめく。古代の傳説に入は神の手中にあるあやつり人形なりと云へるはまことか。人は幸福と不幸とを支配し能はざるか。善と惡とのまゝに神が推し進めるに随つて天堂地獄に行く外無力なるか。絲に繋がれた鳥、絹絲に貫かれ眞珠、鼻を通された牛、河岸に生へた樹木の大水にさらはれる如く、人は自身の主と自らを呼び能ふ瞬間すらなきか。只受動的に、盲目的に、神の計畫が彼の上に働くのみなるか。

「神は足音を忍ばせてそつと人の中に入りこみ、彼を業カカル

の中に囚にする。その善悪は神が行爲者である。然し彼は如何に彼自身變裝すべきかを知る。誰も彼だと云ふことを見つけ得ぬ位巧妙に變裝する。お、怖ろしき幻マヤの細かい網よ、それに於て主は人間を囚人となす。人々は酒に酔ひしれて互に殺し合ふ。吾々が木を木で、石を石で、鐵を鐵で破壊するやうに。而して少くともそれらは固定した無感覺の事物であり、又實にあゝ主なる神、生存者、吾々が父の父と禮拜する主なる神は衆生の自から動く人々を他の人々によつて摧破するではないか。全能力、その法則はむら氣を認める。人々を遊ぶこと、恰も小兒が玩具を集めたり散らすが如くならず。否神は實にその衆生に對して父母の如くに振舞はず、恰も憤怒に動かさるゝものゝ如く取扱ふ。人若し彼からその例を取らば驚くべきではないか。徳あり、品行正しく、溫和なる人飢餓に苦しみ、重罪人は富む。吾が心はよろめく。吾れ汝を見る時、ユドヒシユトヒラよ、汝は不幸の目標となり、ドウルヨーダナは繁榮し幸福である。吾れ神を罵らざるを得ず。かゝる大なる不正義あればなり。誰かか、

る大なる不正義の價を拂ふものぞ。誰にても業をなせし以上その果を刈り取らねばならぬとならば神こそ先づ以て罰せらるべきものである。そうでなくして若しその代りに惡をなしてその責を負はずとならば獸のやうな方が第一の唯一の原因であり私は只弱きものゝ運命に泣く外致方がない。」

かくて印度それ自身は驚くべきカルマの信仰にも拘らず、正しき人の苦惱と惡人の繁榮が良心を曇らせ、懷疑と烈しい抗議とを引起した。然しカルマは印度の最高の觀念である。人の行爲の正しき報償に對する信仰を失ふならば危険極りなきものである。印度の詩人が親族、友人、知己は吾々の遺骸を送つて墓地までは來てくれる。それからは彼等は各自の方向へ散つてしまふ。只我々の長い死の旅に墓の彼方まで我々に伴ふものは我々の善惡の業であるカルマと云ふが、このことを忘れたならば危険である。而してレオナルドは印度の詩人に應じて云ふ。

「善く過せし一日は我等に樂しき眠を恵み、善く過せし一生は我等に樂しい死を恵む。」

十四年六月九日午後三時
於大谷大學講堂二講演 (通譯者 泉 芳 環)

“KARMA”

by H. E. C. Formichi.

Lord Bacon states that “if to be vicious were profitable the only sinner would be the virtuous man.” The safest foundation that one can give to morality is the demonstration of the fact that whoever does good reaps good, and whoever does evil reaps evil. A similar cause produces a similar effect; a seed, that particular plant and no other. And yet we too often see the virtuous man suffer and the wicked prosper in the world, we see virtue punished and vice rewarded. Hence the doubt as to God’s justice. The Book of Job in the Bible presents the problem very clearly and eloquently. It recognizes as an indisputed fact the continuous scandal of the honest man, being made a target of ill-fortune and the wicked man being favoured with good fortune. Job is an upright man and God blesses him with wealth, a good wife, loving children, authority over his countrymen. A man happier than he cannot be conceived. Satan hears God and insinuates that Job’s honesty and love to God are dependent on his enjoying the satisfaction of every wish but that if he were put to the trial of losing his happiness he certainly would curse

“KARMA”

God. In order to test Job's integrity and holiness God deprives him at once of his wealth and of his children. Job doesn't complain of anything and says : " the Lord has given, the Lord has taken away : let the Lord's name be blessed."

Satan, who has been discomfited, says to God : " do torment his bones and his flesh and he certainly will curse you." Suddenly an ulcer invades Job's body from tip to toe he cannot sleep any longer and believes to find relief only in desperately scratching his skin. The poor man curses the day of his birth but no word of protest against God comes out of his lips. So much endurance and patience makes his wife angry and she cannot help exclaiming : " are you still sticking to your saintliness ? Curse God and die." This masterly hint has given birth to an immortal feminine character that has got no name but which represents woman's natural rebellion against any form of injustice, even if it comes from God; It is deeply philosophical that Job's wife and not Job himself should be the first in denouncing God's iniquity. A strikingly parallel feminine character I have found, as I am about to prove, in the Indian epic.

Job loses his temper only when some friends dare persuade him that God's wrath must certainly have been provoked by the sins he has, perhaps unconsciously, committed. Man is by nature impure and Job himself cannot be but impure ; God only is perfect and cannot be but just. At this point, Job, who knows that he never offended God and that God punishes him without

any cause, challenges the Everlasting with words which are among the most fiery ones human lips ever uttered in defence of innocence and in denunciation of injustice. God is pleased with Job's protest, reveals Himself to him and makes him understand that divins designs are unfathomable and must be accepted without discussion and with the deepest awe. Job falls on his knees, repents and acknowledges that God's ways are beyond human understanding and must be revered as a holy mystery.

The conclusion of the Bible is, therefore, that we have to submit it to injustice and to consider as a mystery the sad and revolting occurrence that lets us see the wicked man prosper the virtuous man suffer on this earth.

Among all the peoples of the Earth, one only tries to the problem rationally, that is, to make it fit into the number of things that can be known and proved. While we believe that we live only once, in India it is an axiom that the lives of individuals are infinite. That everything that is born must die is only half of the axiom. Should the other half namely, everything that dies is reborn, not be as true as the former, then the never-halting wheel of the Universe would suddenly stop, if it is true that no atom of energy is ever added or lost in this world which experiences neither creation nor annihilation, but only transformation. The law of causality, which holds sway over the physical world, holds in its iron grip even the spiritual and moral world. Nothing

happens which is no the effect of a cause. Those things which seem arbitrary whim of blind fortune are nothing less than the fruits borne by their respective seeds one man is born intelligent, handsome, rich ; another is stupid, ugly and poor ; we cry out against injustice ; the Indians praise justice, because they see in the intelligence, beauty and wealth of the former, the retribution of the good deeds of his previous life, while the stupidity, ugliness and poverty of the latter a clearly the just punishment of his evil behaviour during his previous life. The course of justice which moves slowly and needs for its accomplishment, vast spaces of time, if it is restricted to the narrow span of only one life-time and judged at the end of only one short stage, may therefore appear not as the course of justice, but of injustice. The Indians believing that man dies and is reborn an indefinite number of times, give to evil, the time to exhaust itself, and to good, the time to triumph. This conception of absolute justice, this faith in the omnipotence of action of "karma," as they call it, becomes an integral part of the Indians' mentality and constitutes the base of the most aristocratic philosophical and religious systems of India. If you take away from Buddhism the idea of the "karma" its whole edifice will crumble. We read in the Dhammapada : "there is no spot either in the air, or in the sea, or in the mountainous crags where man hiding himself can rescue himself from the bad effects of his bad action." In the Bible we find also passages telling us that sin cannot be hidden, but these passages all aim at glorifying the omnipotence of

God to whom nothing can be concealed, while the Buddhist doctrine admits of no personal God and the punishment of the wicked depends on the law of causality, of Karma.

In this atmosphere of thought the problem which we find so clearly set in the book Job is no longer existent. The moral responsibility of man is entire and he has no one to blame but himself for the evil which befalls him, no one to praise but himself for the good that comes his way.

Still, even the Indians had their Job, and had their own Job's wife. The concept of Karma is easily associated with the idea of brahma and âtma, that is, with the abstract and impersonal god. But only a philosopher can be satisfied with such a god; the common folks need the personification of the divinity and through this personification the karma loses its absolute and boundless powers.

In the Mahâbhârata we find the reflection of all the religious doctrines of India and therefore, also of those popular one which admit of a personal god and limit the power of Karma. Yudhiṣṭhira is a just and holy man, from his karma he ought to expect nothing but happiness and prosperity, instead of that, nothing but evil befalls him. Not a complaint escapes his lips and from this point of view he is even more patient than Job. He says: "Religion is patience, sacrifice is patience, the Veda is patience, doctrine, truth, past, present, asceticism, purity all are patience,

This world hinges on patience. If in the world there were no patient people who imitate Mother earth there would never be peace because war is the daughter of impatience. I am not the one to be pitied, who suffer and am patient, but my cousin Duryodhana is who has usurped my kingdom and is devoured by greed and rage. It is just because he is in the wrong that he finds no patience, and it is because I am in the right that patience comes to seek me out. Patience and compassion are the eternal law of virtuous men and this only will I obey!

Yudhisthira's wife, Draupadi, who is the counterpart of Job's wife and whom I call the Indian sister of Job's wife replies with words of protest against God and of doubt as to existence of karma. It is a piece of sublime poetry and an example of how the Indians can cast off their religious mentality, and feel and talk like Christians. I will quote the following magnificent passage which is a direct translation from the Sanscrit-text: "It is said that our actions determine the destiny of Man and are the only essential and eternal thing but I see that in this world one does not prosper if one is saintly mild, patient and merciful. A misfortune has befallen you which is barely supportable by human strength and in truth you do not deserve it, because, both now and in the days of yore, nothing was dearer to you than virtue, not even life. The brahmins, the very gods, know that you reigned for justice and lived for justice. For justice you would sacrifice even now your brothers and even me your wife. I heard the sages say that a

King who defends justice is, in his turn, protected by justice ; but this has not come true in your case. Your thoughts, which are only directed towards good, follow justice as every man's shadow follows him ; you never ill-treated your inferiors, your equals and much less your superiors, and when you ascended a powerful throne, you did not know what pride was. You have always honoured the gods, the demigods and the priests, you always fed the brahmins, whether they were householders or anchorites in search after their final deliverance. When you were rich you had them fed from platters of gold and I myself served them at table, and even now that you have lost everything, I have offered food on iron plates to the penitents who live this forest. Is there any sacrificial practice which you have ever omitted, any charity which you can be accused of not having done ? I feel my mind reeling when I think that a straight, mild gentle, modest, truthful man like you has let himself be carried away by the vice of gambling to the extent that you lost your kingdom, goods, arms and me, your wife. Is the ancient traditions perchance true, which defines man a puppet in the hands of God ? Man has no sway in the making of his own happiness or unhappiness, but he ascend to heaven or is plunged into hell according to whether God pushes him towards good or evil. Man, like a bird tied to a thread, like a pearl running on its silken string, no more or less than a bull chained by its nose, or a tree which, growing on the river bank, is carried away by the rushing current, man has not a moment in

which he can call himself his own master; but he passively and blindly carries out God's design on him.

God stealthily penetrating into man, enslaves him into doing noble or base actions of which He is the author, but He knows how to disguise Himself so well that no one is capable of detecting Him. Oh, the terrible power of the close net of illusion in which the Lord keeps human beings prisoners; who, intoxicated, kill one another! As we split wood with wood, and stone with stone, and with iron we split iron and at least these are all immovable insensible objects, so also, alas, the Lord God, whom we adore as Self-existent, as Father of our fathers, crushes sensitive self-moving men by means of other men. The Omnipotent, whose law sanctions whim, plays with men as a child who gathers and scatters his toys. No, in truth, God does not behave towards His creatures as a father or mother, but treats them as if He were moved by wrath. Is it surprising if men take their example from Him? When I see virtuous, moral, modest people suffering from hunger, and felons rolling in abundance my mind reels; when I see you, Yudhis-thira, the target of adversity and Durydhana prosperous and happy. I cannot forbear blaspheming the Lord who allows such gross injustice. And who will pay the price of such gross injustice? If it is true that whoever has accomplished an action must reap its fruits, God alone will have to be punished. If instead, whoever committed the evil action is not responsible for it, then brute

force in the supreme and only primary cause and nothing is left to me save to weep over the fate of the weak."

So in India itself, notwithstanding the wonderful belief in "karma," the spectacle of the just man's sufferings and the felon's prosperity scandalizes consciences and provokes doubts and violent rebellions. However, the Karma remains one of India's loftiest concepts. It would be disastrous to lose faith in just retribution of one's actions, disastrous to forget that as an Indian poet says, relatives, friends and acquaintances accompany our mortal remains far as the cemetery, and then go back each to their various pursuits: what only remains to keep us company in our journey beyond the grave are the effects of our good and bad deeds.

And Leonardo echoes the Indian poet: "as a well-spent day blesses us with a sweet sleep, so a well-spent life blesses us with a sweet death."