

KARMA VIGNAYAN

(Karmic Theory in Jainism)

Main points of pravachans

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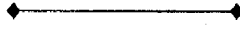
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Introduction



- ❖ Upon achieving infinite knowledge (*Keval gnyan*) *Tirthankara Bhagwans* defined and developed the principles and foundations of the Jain religion. This resulted in two events:
 - 1) Clear definition and recording of Jain religious rationale and philosophy, and
 - 2) Establishment of the *Chaturvidh Sangh* consisting of responsible and respectable followers of the Jain religious principles and teachings of *Tirthankaras*.
- ❖ At first, *Tirthankaras* totally immersed the *Gandharos* (leader disciples and scholars of *Tirthankaras*) in their teachings and philosophies. The *Gandharos* then spread the *Tirthankaras'* teachings of the Jain religion to the *Chaturvidh Sangh*. The teachings were spread through "*Dvaadshangi*". "*Dvaadshangi*" or '14 Agamas' are the main scriptures detailing the *Tirthankara Bhagwans'* teachings and philosophies of the Jain religion.
- ❖ The Jain philosophy, which describes a way of life for all living beings and offers a very valid and rational explanation of the working of the world, is detailed in the 14 *Purva*. One of the 14 *Purva* is *Karma Pravada Purva*, which contains a very detailed study of *Karma Vignyan*.
- ❖ In this Shibir, we will discuss the key points on Jain *Karma Vignyan* theory.
- ❖ To understand the Jain *Karma Vignyan* theory it is necessary to have an understanding of selected other aspects of Jain philosophy: 1) Six Substances (*Chha dravya*) 2) Nine Principles (*Nav tattvas*) and 3) Six Characteristics (*Chha sthan*) of the soul. It would be difficult to understand *Karma Vignyan* without first having a basic understanding of these subjects.
- ❖ The Nine Principles (*Nav tattvas*) of Jainism are: *Jiva* (Life), *Ajiva* (Without life), *Punya* (Virtue), *Paap* (Sin), *Ashrava* (Influx of *karma*), *Samvar* (Stoppage of *karma*), *Bandh* (Attachment of *karma* to the soul), *Nirjara* (Removal of *karma* from the soul) and *Moksha* (Liberation). These are closely connected with the principles of *Karma Vignyan* in one way or another.
- ❖ In order to understand the science of *Karma*, we must also understand the characteristics of a living being (one of the six substances as per Jain scriptures): 1) It has a soul 2) The soul in its purest state possesses infinite knowledge, vision, power and bliss 3) It attracts *karma* 4) It bears the fruits of the attached *karmas* 5) It can attain *moksha* and 6) There are ways to achieve *moksha*.
- ❖ Jainism does not believe in God or a Supreme Being as the creator and prime mover of the world. Jainism believes that this concept would raise too many questions and create further doubts. The concept of a Supreme Being which is almighty, powerful and compassionate can be negated or disproved. Therefore, Jainism places greatest importance on the relationship between living beings and the actions and effects of *karma*. Accordingly a very detailed dissertation on this topic is included in Jain religious scriptures.



- ❖ Principles and philosophies of the Jain religion relate to our way of life. The ultimate aim of these principles is to guide us to live an ideal life. The first steps towards achieving spiritual liberation is to gain in depth understanding of life and the reasons behind the events in our lives, and based on this knowledge, to decide the ideals of life.
- ❖ There are 2 types of *jivans* (lives): 1) *Dehamukta jivan* and 2) *Dehayukta jivan*
- ❖ *Dehamukta jivan* is life of the souls liberated from the cycle of life and death, who have infinite knowledge, perception, bliss and strength (*Anant gnyan, Anant darshan, Anant anand* and *Anant shakti*).
- ❖ *Dehayukta jivan* is life of the worldly beings trapped in the mundane cycles of life and death. The *dehadhari* (bodily) souls are associated with the worldly lives. These souls form attachments to *karmas*.
- ❖ Jain religious philosophies have divided the body of *dehayukta jivas* (Worldly beings) into five categories: 1) *Audarik* body 2) *Vaikreya* body 3) *Aharak* body 4) *Tejas* body and 5) *Karman* body. Of the five beings, the last two, that is *tejas* and *karman* body, are the fine layers on the soul which are attached to worldly beings since eternity. The soul is freed from *tejas* and *karman* body when it achieves *moksha*.
- ❖ The worldly living beings and *karma* are inseparable. Due to the association with *karmas*, living beings are imprisoned and unhappy. Only when the bond with *karma* is broken will living beings attain *moksha*.
- ❖ According to Jain philosophy, there are three stages of development of our souls: 1) *Bahiratma* (Material) soul 2) *Antaratma* (Spiritual) soul and 3) *Parmatma* (Liberated) soul. The ultimate objective of Jainism is to liberate one's soul from the endless cycles of life and death and attain infinite knowledge. Those souls who do not understand or accept this philosophy are known as *bahiratma* souls. Those souls that understand, accept and genuinely attempt to follow Jain philosophies are known as *antaratma* souls. Those souls that understand and successfully follow these principles and achieve freedom from karmic attachment as well as the worldly cycles of life and death are known as *Parmatma*.
- ❖ To achieve a state of *Parmatma*, one needs to completely free the soul of any attachment and relieve the soul of all *karmas*. For this reason, the Laws of *Karma* prominently feature in all major Jain philosophies and principles. These Laws of *Karma* are widely discussed and analysed in many major Jain religious books, compilations and lectures.



Key Points

- ❖ Jainism believes that living beings, as well as the society they reside in, have been in existence for all of eternity. Due to the relationship that these living beings share with *karma*, they have been in constant attachment since eternity.
- ❖ The soul has a bondage to karmic matters (*Pudgala*) since eternity. The worldly soul (*jiva*) is covered by karmic matter just as gold is covered by earth. Both retain their original substance and properties in spite of the covering and external appearance.
- ❖ All occurrences in life, good or bad, have karmic matter (*pudgala*) as the main influencing factor. All living beings bear the fruits of their *karma*.
- ❖ Nobody else gives happiness or sadness to a living being. All living beings are responsible for their own *karmas* and its consequences. Just as the body feels discomfort when foreign particles enter the body, the soul experiences strong discomfort when *karma* attaches to the soul. Thus negative *karmas* are the cause of all discomfort and disease of the soul.
- ❖ It is very difficult but not impossible to come out of the cycle of *karma*. Living beings who want to free themselves from the shackles of the *karma* cycle need to ensure that they do not attract new *karmas* (*samvar*) by leading austere lives and diminishing the *karmas* already attached to the soul (*nirjara*).
- ❖ We need to understand how *karma* attaches to the soul if we want to stop attracting new *karma*. All living beings are so engrossed in their worldly lives that they yield to their weaknesses in various situations and as a result attract *karmas*.
- ❖ All activities of mind, body and speech will result in attachment of karmic matter (*pudgala*) to the soul, a process known as *Karma Bandh* (Bondage). *Karma bandh* has four aspects: 1) Quality of *karma* (*Prakruti bandh*) 2) Duration of attachment of *karma* to the soul (*Sthithi bandh*) 3) Intensity of karmic attachment (*Ras bandh*) and 4) Quantity of *karma* matter (*Pradesh bandh*).
- ❖ We do not necessarily have to bear the results of all our *karma*. Therefore it is necessary to understand the distinction between:
 - 1) *Nikachit karma* (Rigid or invariable) and
 - 2) *Anikachit karma* (Variable).
- ❖ *Ashubh karma* (Negative *karma* or sin) becomes *nikachit* if a negative action is severe and results in serious consequences with no remorse on the part of the doer (Eg. King Shrenik during his hunting trip).
- ❖ *Shubh* (Virtuous) *karma* becomes *nikachit* if the good deed results in great benefits and also induces appreciation on the part of the doer (Eg. Shalibhadra).
- ❖ The *karma* attached to the soul never shows its results immediately. It remains inactive but attached to the soul for a period of time known as *Abadhakaal*. During this *abadhakaal* period, the intensity, duration and the nature of *karmas* can be modified through moral awareness, right beliefs and observance of vows etc.

- ❖ Some of the modifications during *abadhakaal* are *Sankrama karana* (Modifications within *karma* sub-types), *Udirna karana* (Premature manifestation of *karma*), *Udvaratana karana* (Increase in duration and intensity of existing *karma*) and *Apvartana karana* (Diminution in duration and intensity of *karma*).
- ❖ *Karmas* can be divided into three categories: 1) *Bandhyaman karma* – Bondage of *karmas* to the soul (*bandh*) 2) *Prarabdh karma* – Results of *karmas* at maturity (*Udaya*) and 3) *Sanchit karma* – *Karmas* which lie dormant on the soul (*Sattagat*).
- ❖ The eight *karmas* obscuring the virtues of the souls are:
 - 1) *Gnyanavarniya Karma* - Affect the power of perfect knowledge
 - 2) *Darshanavarniya Karma* - Affect the power of perfect vision & faith
 - 3) *Vedaniya Karma* - Affect the happiness of the soul
 - 4) *Mohaniya Karma* - Create delusions on the true nature of the soul
 - 5) *Naama Karma* - Create a body with limitations
 - 6) *Gotra Karma* - Affect caste, social standing and family
 - 7) *Aayushya Karma* - Affect span of life
 - 8) *Antraya Karma* - Affect the natural quality and energy of the soul
- ❖ *Karma bandh* falls into two categories: 1) *Punya karma* (virtuous) - *Karmas* that bring happiness and prosperity in life and 2) *Paap karma* (sin) - *Karmas* which bring unhappiness and difficulties. The impact of *punya* and *paap karmas* can be further divided based on the intensity and intention of the action giving rise to the karmic attachment:

Karma Bandh and Anubandh (Intensity)

TYPE	IMPACT	EXAMPLE
Punya nu bandhi Punya Karma	Fly sitting on rock sugar	Shalibhadra
Paap nu bandhi Punya Karma	Fly sitting on honey	Mamman Sheth
Punya nu bandhi Paap Karma	Fly sitting on rock	Puniyo Shravak
Paap nu bandhi Paap Karma	Fly sitting on waste mucus	Kaalsaukarik Butcher

- ❖ All actions of the mind, body and speech generate *karma bandh*. At the same time, the intensity of the positive or negative thoughts guiding the action generate *karma anubandh* (*karma* impact and intensity). This is the traditional guiding principle since eternity.
- ❖ Positive or negative *karma bandh* depends on the physical action whilst the intensity and impact depends on the mental thoughts during the physical action.
- ❖ After *karma* attaches to the soul, the mental thoughts related to that *karma* have a significant impact on the intensity of the *karma*. After the *karma* attachment, if the *jiva* is constantly rejoicing about his actions, the intensity of the *karma* is amplified. However, if the *jiva* is regretful of his actions, the intensity of the *karma* is reduced. Therefore, the *jiva* should show remorse for *paap karmas* and appreciation for *punya karmas*. This is the reason why *karma anubandh* is given more importance than *karma bandh* in Jainism.

- ❖ Religious beliefs and practices and the soul are above *karma*. *Karma* is inanimate whilst living beings are soulful, with faith and knowledge. Though *karma* is a powerful matter, with strong faith and the right knowledge, the *karmas* can be detached. Rather than being overwhelmed by the Laws of *Karma* and becoming weak and scared of life, one should overcome the impact of *karmas* by practicing correct religious beliefs and practices, exercising self control and maintaining awareness.
- ❖ The bond between soul and *karma* has existed since eternity. However, this bond is not endless. By relentlessly exercising Jain beliefs and practices, one can end the bond between soul and *karma*. This is why knowledge of *Karma Vignyan* is important.
- ❖ If *karma* is our luck, then awareness and capabilities of our soul is the tool. For example, in a game of cards, whilst the cards dealt are a matter of destiny, we can be victorious with the cards dealt to us by utilising our skills and capabilities.

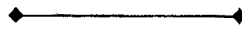
Impact of Eight *Karmas* on our Lives

- ❖ The Laws of *Karma* influence the actions of all living beings in their daily lives. In simple language, these have been classified as *paap* (sin) and *punya* (virtue)
- ❖ *Punya karma* will bring spiritual happiness to the soul and will also provide material wealth and comforts. *Paap karma* will bring unhappiness and difficulties and will also reduce knowledge and understanding of religion.
- ❖ The impact of *punya* (*shubh*) and *paap* (*ashubh*) *karmas* can be threefold:
 - 1) Prosperity and happiness for all living beings.
 - 2) Difficulties and sadness for all living beings.
 - 3) Suppression of the true nature and characteristics of the soul.
- ❖ *Karmas* can be classified into eight categories:
 - 1) ***Gnyanavarniya karmas*** affect the soul's absolute knowledge.
 - Individuals are unable to get the right knowledge even though they may have the desire and enthusiasm. They are unable to digest and understand what is being taught.
 - Individuals tend to be simpletons, may be deaf or dumb, may have less developed brains and may suffer from weak memory and weak minds etc.
 - 2) ***Darshanavarniya karmas*** affect the soul by creating delusions in our minds.
 - Individuals cannot correctly visualize the ultimate goal and purpose in life.
 - Individuals are susceptible to blindness, may have weak eyesight and often experience diseases of the eye.
 - Individuals may be always sleepy, may sleepwalk and are often in a sleepy stupor.
 - 3) ***Vedaniya karmas*** affect the soul's capacity to attain absolute bliss. *Vedaniya karmas* have two distinctions: 1) *Sata Vedaniya* (Peaceful and serene) and 2) *Asata Vedaniya* (Agitated and violent).
 - *Sata Vedaniya karmas* will result in material comforts, wealth and good health.
 - *Asata Vedaniya karmas* will result in a great deal of difficulties in life and ill health.

- 4) **Mohaniya karmas** affect the soul's ability to achieve absolute happiness.
- Individuals may become unpleasant, overcome by jealousy and greed. Negative characteristics create indecisiveness and inability to choose the right path.
 - Individuals may lack the ability of self-realization. One's faults are intensified.
- 5) **Naama karmas** affect the soul's ability to achieve perfect appearance. There are two types of *naama karmas*: 1) *Shubh* (auspicious) and 2) *Ashubh* (inauspicious).
- *Shubh Naama karmas* result in a beautiful body, keen five senses and a melodious voice. Individuals will get respect in society, good luck and happiness.
 - Individuals with *Shubh Naama karma* can also become *Tirthankaras*.
 - *Ashubh Naama karmas* result in an unhealthy body, unpleasant voice and an ugly shape. Individuals will get little or no respect in society and may be the object of ridicule, insult and criticism.
- 6) **Gotra karmas** affect social standing. There are two categories of *Gotra karma*:
- 1) *Uchha* (upper) *Gotra* and 2) *Niçhā* (lower) *Gotra*.
- Upper *Gotra karma* result in being born into a family of high standing with good cultural values.
 - Lower *Gotra karma* result in being born into a family of poor standing facing a lot of hardships and unhappiness.
- 7) **Aayushya karmas** impact the life cycles.
- One has to go through the cycles of life and death. *Jiva* goes through the life cycles of hell (*Narak*), animal (*Tiryanch*), human (*Manusya*), and godly (*Dev*).
 - Depending on the *karma*, one will have to go through periods of difficulties and hardships as well as prosperity.
- 8) **Antraya karmas** affect the infinite power and energy of the soul.
- Individuals may not be able acquire wealth and happiness or give donations.
 - Individuals may not have the will to perform religious practices.



Reasons for Attracting the Eight *Karmas*



- ❖ There are four main reasons or actions which result in *karmas* attaching to the soul (*karma pudgala*), collectively known as *Ashrava*.
- 1) **Mithyatva**: Lack of belief in religious practices, disrespect and criticism of learned *Gurus* and saints, inability to accept or understand the concept of *moksha* and the path to achieve that result
- Individuals should have faith and interest in the principles shown by *Tirthankaras* who with their infinite knowledge, compassion and purity have shown the way to achieve *moksha*. The inability to do so is *mithyatva*.
- 2) **Avirati**: Lack of self control, inability to exercise restraint over the five senses and the mind

- 3) **Kashaya**: Actions resulting from anger, pride, deceit and greed
 - 4) **Yoga**: Change in our minds, thoughts, character and actions resulting from auspicious and inauspicious events
- ❖ The actions to resist the four causes of *karma* inflow are known as *samvar*.
 - ❖ *Samvar* can be as follows: 1) *Samyaktva* (Righteousness) 2) *Virati* (Self-restraint) 3) *Upsham* (Suppression of negative values) and 4) Control over mind, thought and action



Understanding Actions Resulting in the Eight *Karmas* in our Daily Lives

1) Actions resulting in *Gnyanavarniya karmas*:

- Criticism of knowledge and the learned
- Preventing others from attaining knowledge
- Showing envy towards intellectuals
- Insult and misuse of knowledge (*ashatna*)

2) Actions resulting in *Darshanavarniya karmas*:

- Criticism, harassment and insult of the virtuous
- Doubting religion and its teachings
- Criticism of monks
- Viewing inappropriate events
- Misuse of the *Sangh's* assets

3) Actions resulting in *Vedaniya karmas*:

Sata Vedaniya karmas

- Taking care of parents and elders
- Bringing happiness to the lives of others
- Donations and services to the needy

Asata Vedaniya karmas

- Harassment of others
- Causing distress, hurt and anger in others
- Causing harm to others
- Making others cry

4) Actions resulting in *Mohaniya karmas*:

- Lack of religious faith
- Indulging in activities that please the five senses
- Showing anger, pride, deceit or greed
- Being too sad or too happy
- Showing disinterest, dislike or lack of faith in religion and religious bodies

5) Actions resulting in **Naama karmas**:

Shubha Naama karmas

- Keeping simplicity in our thoughts, words and actions
- Keeping a cool temperament
- Living a respectful life
- Leading a compassionate life, wishing for the health, happiness and prosperity of all beings

Ashubha Naama karmas

- Remaining rigid and insensitive
- Having pride in our qualities
- Making fun of the handicapped (deaf, dumb, etc)
- Wishing ill of others

6) Actions resulting in **Gotra karmas**:

- Having pride in caste, ancestral background, beauty, strength, penance, knowledge and wealth

7) Actions resulting in **Ayushya karmas**:

- Hell - Inflicting violence on five-sensed creatures, wishing extreme ill of others, accumulating too many material objects, being a non-vegetarian, committing sins on a grand scale
- Animal – Lying to deceive others, breaking the trust of others, cheating others etc
- Human and Godly – Showing self-restraint, practicing the *shravak's* code of conduct (twelve essential principles), practicing penance, showing self-control during difficult times, engaging in religious activities

8) Actions resulting in **Antraya karmas**:

- Creating difficulties in giving donations
- Preventing others from gaining happiness
- Overindulging in food
- Misusing or destroying good things in life
- Creating obstacles and preventing religious people from practicing their beliefs



Ghati Karma and Agathi Karma



❖ The following four *karmas* are *Ghati karmas* because they have the powers to destroy the true nature and virtues of the soul:

- 1) *Gnyanavarniya karmas*
- 2) *Darshanavarniya karmas*
- 3) *Mohaniya karmas*, and
- 4) *Antraya karmas*

❖ The other four *karmas* are *Aghati karmas* because whilst they do not destroy the true powers and virtues of the soul, they create many obstacles in our daily lives.

- 1) *Vedaniya karmas*
- 2) *Naama karmas*
- 3) *Gotra karmas*
- 4) *Ayushya karmas*

❖ Some of the factors determined by the four *aghati karmas* are:

- Where will the soul be in the next life?
- Will one be born in animal form or as a human being in the next life?
- Will one be born in an upper class family or a family of poor standing in the next life?
- Will the soul face prosperity or obstacles in the next life?

The Factors Causing Creation of Karma

❖ There are definite factors causing all events occurring in this world. These cause factors can be divided into two categories:

- 1) **Material factor** – The material from which the event has been created
- 2) **Cause factor** – The factors and circumstances which have gone into creating the event

❖ Eg. A potter making an earthen vase. The clay used to make the earthen pot is the material factor. The potter, the potter's wheel and shaping tools etc are the factors utilized to make the lump of clay into a vase so these are known as the cause factors.

❖ By the same analogy, for the soul to attain *moksha*, the soul is the material factor and factors such as religious practices and penance etc needed to attain *moksha* are the cause factors.

❖ Belief in the material factor or cause factors in isolation of the other is insufficient. *Moksha* cannot be attained if the soul is not deserving of it. Further, *moksha* cannot be attained where the soul deserves it but the cause factors of purity, religious practices and righteous action are not present.

❖ The *karmas* bonded to the soul do not come to light or mature without a cause factor. The cause factors that result in *karmas* eventuating are *Dravya* (Material), *Kshetra* (Location), *Kaal* (Era), *Bhaav* (Inner feelings) and *Bhav* (Life).

❖ *Bhaav* and *bhav* have a more significant and important impact on *karmas* eventuating than *dravya*, *kshetra* and *kaal*.

Dravya vipaaki karma

❖ *Vipaak* means eventuation of *karma*. Material also plays a role in the fruition of Karma. For example, if a teetotaler were to drink alcohol, he would lose control of his senses and behave irrationally. His behaviour would be boisterous and shameful. In this way the material, alcohol, was the cause factor for *Ashubh Gyanavarniya karma* eventuating.

❖ Since material plays a role in *karmas* eventuating, the Jain religion recommends a modest, bland and simple vegetarian (*Sattvik*) diet. A spicy and rich (*Tamsik*) diet which includes meat leads to *ashubh karmas* eventuating. A *tamsik* diet can also impact on the severity of *karmas*.

Kshetra vipaaki karma

- ❖ Like *dravya*, *kshetra* (location) can also be the cause of *shubh* or *ashubh karmas* eventuating. Proper and auspicious locations can result in *punya karmas* (virtuous) eventuating. If we are in an inauspicious or negative location, whilst *punya karmas* may exist, attached to the soul, they will not eventuate. Only *paap karma* will eventuate.
- ❖ As location impacts on *karmas* eventuating, our religion strongly advocates pilgrimages and visits to spiritual centers and temples. Location plays a strong role in *paap* and *punya karmas* eventuating and in the reductions of *karmas*.

Kaal vipaaki karma

- ❖ Era and timing also plays a role in *shubh* and *ashubh karmas* eventuating and in the reduction of *karmas*. This is why it is imperative and critical to determine auspicious times when performing the ceremonies of *Diksha* (Renouncing to monkhood) and *Prathistha*.
- ❖ A soul can attain *moksha* during the fourth *ara* (era) but not during the fifth *ara*.
- ❖ Whilst a soul can attain *moksha* from *Mahavideha Kshetra* in the current *ara*, no one will attain *moksha* from *Bharat Kshetra*. This again highlights the importance of *kaal* and *kshetra* in *karmas* eventuating.

Bhaav vipaaki karma

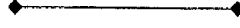
- ❖ The impact of inner feelings as a cause factor plays a stronger role in *karmas* eventuating and showing their impact as compared to *dravya*, *kshetra* and *kaal* cause factors.
- ❖ Feelings from the heart, whether pure or bad, have a strong impact on our *karmas* eventuating and can also impact on the *karmas* of another person eventuating. That is why our religion strongly emphasizes the importance of gaining blessings from our parents, elders and religious teachers, and not any 'ill-will' from any living beings.
- ❖ The kindness, faith and pure feelings of *Tirthankaras* can impact the *ghati* and the *aghati karmas* of many living beings. Otherwise, how could the *Gandharas* preach the religious and holy scriptures from *Tripadi*? How else can one explain a complete revolutionary change in the feelings of *Chandkaushik* and *Goshalo*?

Bhav vipaaki karma

- ❖ *Bhav* is more powerful than the other four cause factors. *Bhav* can make a tremendous difference in *karmas* eventuating. Change of *bhav* has a significant effect in *karmas* eventuating. All living beings should be cautious and careful that they do not fall into *ashubh bhav* (a miserable form of life). Whilst a living being has infinite knowledge in *dev ghati*, this knowledge only remains until the end of that life. In the next life, if the soul enters *manushya* or *tiryanch ghati*, that infinite knowledge does not exist.
- ❖ Change of *bhav* will impact on *Gnyanavarniya karma*. Similarly if a living being moves from a *manusya* life form to a *dev* life form, even if born with limited knowledge, the change in the life form will impact upon *Gnyanavarniya karma* so that infinite knowledge is acquired.



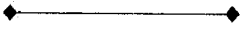
Ways to Create *Punya* or Virtuous *Karma*



- ❖ It is generally expected that living beings will attempt to secure release from *paap karmas*. Importantly, the Jain religion that living beings must also secure release from *punya karmas*. In order to secure release from *paap karmas*, at the first instance we need to build up *punya karmas*. Eventually we will also have to secure release from *punya karmas*. Whilst *paap karmas* are the iron handcuffs, *punya karmas* are like golden handcuffs. Both are restraints that prevent us from attaining *moksha*.
- ❖ Whilst we normally incur attract both *punya* and *paap karmas* in the course of our daily lives, *punya karmas* are important because they ensure that we have happiness, health, wealth and prosperity in our daily lives. How then do we build up *punya karmas*?
- ❖ The scriptures have shown us the following nine *punya karma*-building activities:
 - 1) *Anna punya* - Feeding hungry living beings
 - 2) *Jal punya* - Providing water to thirsty living beings
 - 3) *Vastra punya* - Donating essential clothing to the needy
 - 4) *Sthan punya* - Donating or providing land, building or property to the needy
 - 5) *Shayan punya* - Providing beds, bed sheets, comforters etc to the needy
 - 6) *Man punya* - Auspicious thoughts, wishing success and happiness upon others
 - 7) *Vachan punya* - Speech that helps others secure success and happiness
 - 8) *Kaya punya* - Physical activities resulting in success and happiness for others
 - 9) *Namaskar punya* - Honouring religious leaders, parents, elders and well-wishers



Karma Nirjara (Elimination)



- ❖ It is absolutely necessary to eliminate all eight *karmas* attached to the soul to attain *moksha*. The soul achieves purity (*Siddhatva*) only when all *karmas* attached to the soul are extinguished. Therefore, the *karmas* attached to the soul (*Sanchit*) must be detached. The process by which all the *karma pudgala* attached to soul detaches from the soul is known as *nirjara*.
- ❖ There are two ways *karmas* can be detached from the soul. One way involves the *karma* eventuating and showing its impact in an individual's life. Thereafter, the *karma pudgala* detaches from the soul. This process is known as *Vipaakodaya*.
- ❖ The other way involves the *karma* eventuating without showing its impact. Here, the soul bears the consequences silently without knowing (*Anaayasa*) and the *karma* detaches from the soul. This process is known as *Pradeshodaya*.
- ❖ Where living beings act but not with the intention to eliminate their *karmas*, the *karmas* eventuate and then detach from the soul in their own time. This is known as *Akaam nirjara*.

- ❖ The processes whereby living beings put in efforts, with the intention to eliminate *karmas*, through penance and prayers etc, result in a significant number of *karmas* detaching from the soul. This is known as *Sakaam nirjara*.
- ❖ According to Jain scriptures there are twelve types of *sakaam nirjara*. Of these, six are known as *Bahaya tap* (External penance) which discipline the human body against passions and desires, and six are known as *Abhyantar tap* (internal penance) which purify the soul.

Six Types of Bahaya Tap

- 1) *Annsahaan* – Abstaining from consuming any food
- 2) *Unnodari* – Reduction in the quantity of food normally consumed
- 3) *Dravya Sankshep* – Limiting the number of food items or material used
- 4) *Ras Tyaag* – Complete abstinence from eating juicy or tasty foods, therefore preventing any attachment to the taste of food
- 5) *Kayakalesh* – Undergoing voluntary physical hardships or denying physical comforts to the body
- 6) *Salinta* – Controlling the activities of the five senses and the mind

Six Types of Abhyantar Tap

- 1) *Prayaschit* - Repentance
- 2) *Vinay* - Politeness and humility in our behaviour towards teachers and elders
- 3) *Vaiyavacch* – Caring for other human beings
- 4) *Swadhyaya* - Studying and listening to religious scriptures
- 5) *Kausagga* – Where activities of the mind, body and speech are withdrawn
- 6) *Dhyan* - Religious meditation



Karma is Physical Matter



- ❖ *Karmas* that are attached to the soul are specific and microscopic particles called *pudgala*. *Pudgala* is matter that can be joined (*puran*) or separated (*gala*). Clusters of matter that have form, colour, shape, touch, taste, smell, size and other similar properties are known as *pudgala*.
- ❖ Jain philosophy notes that the entire universe has six *dravyaa* or substances and *pudgala* is one of them. *Pudgala* refers to all matters in the universe, including all minute, subtle, unexplained and less understood atomic particles. These particles can be of both positive and negative nature but have similar natural properties. *Karma* is also one such microscopic atomic particle. In *Karma Vigyan* this particle is referred to or called *Pudgala*.
- ❖ By practicing the aforementioned twelve *taps*, through penance or by strong religious faith, all *karma pudgalas* can be detached from the soul in the process known as *nirjara*. With *nirjara*, the relationship between the soul and *karma pudgala* existing since eternity comes to an end. The soul regains its original property and attains *moksha*.





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