

BY

Dr. B Sriniketan Bhandari

The Science of Reincarnation,
The Toll of Karma

**THE SCIENCE
OF
REINCARNATION,
THE TOLL OF KARMA**

BY

DR. B Sriniketan Bhandari

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The Science of Reincarnation, The Toll of Karma

About the Author

Dr. Bhandari has obtained two Master's degrees, one in Chemistry and another in Chemical Technology and Engineering. Dr. Bhandari received his Ph.D. in Biochemistry from the University of Adelaide, Australia.

Dr. B. Sriniketan Bhandari has acquired more than 30 years of experience within the engineering, science & medicine fields. He has published several research articles in peer reviewed journals in national and international journals. He has developed several products in scientific research, pharmaceutical & healthcare fields.

Besides his dedicated association with science & medicine, he is closely associated with astrology and philosophies including his birth environment as being born in the Jain family. He is well known to answer tens of thousands of questions based on astrology. His zeal to understand the basic concept of Karma in day to day life events lead to understand the science of reincarnation is very deeply rooted from Jain point of view.

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PREFACE

Life is full of experiences, either pleasant or painful. Occasionally, we can explain an event but not at all the times. Modern science has made a progress during last several years. Science has no doubt made our day to day life comfortable but has its own limitations to explain most of the problems we face in our day to day life.

I observed very closely various events since last several years but I was unable to understand and explain with the help of science and technology. Only the aspects of karmas, the universal laws of actions could explain my most of the queries. I thought this experience may be helpful to many who seek truth with an open mind rather than biasness based on literature and the faith in which they are involved.

This book answers the basic questions such as: What's the goal of life? Is it to eat, enjoy and die or something else? Why I am here? Who directs my activities inspite of the fact that no matter how hard I try to go other way I can't? How actions we perform shape our this and other lives? Insight in to such questions one can get by understanding the law of Karma that is the law of actions we perform every moment. It does not matter whether these actions are

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committed mentally, verbally or physically. Once the actions are performed, the resulting fruits shape our events of life which directs other actions to come and play. The result is an endless process of reincarnation. The cycle of life and death. The cycle of pleasures and pains.

This book describes the fundamental cause of Karma or the origin of Karma. This gives rise to eight different major families of Karma. These Karma direct all the physical and spiritual activities of soul and body in this and subsequent lives to come. These Karma pollutes the soul and forms a bond with soul and soul is in servitude where it loses its omnipotent powers. The endless process and mechanisms of reincarnation are discussed. Very simple methods which do not require to consult, read or practice any other philosophy are discussed with its merits in relation to Karma. Practice of such effective ways leads one to be free from the grip of Karma. Soul attains enlightenment only when it is free from either good or bad Karma particles. This leads to a state of freedom also known by various names such as Moksh, Nirvan, salvation or liberation.

I attempted to make this writing as simple as possible to give the insight into various forms of Karma and ways to get absolute freedom for

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soul. Wherever possible, I included analogy with science to understand this science of reincarnation. I hope readers find this book interesting and find answers to many unexplainable questions they have every day. Once we understand this science of reincarnation, our experiences will be helpful in directing soul to achieve its goal, the absolute freedom or Moksh/Nirvan where there is nothing but the absolute happiness.

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ACKNOWLEDGEMENTS

This book is dedicated in the memory of Acharya Shri Sushil Muniji who instigated me to write on Karma for the benefit of humanity. I am grateful to all those great souls who inspired and directed me from time to time to better understand and experience the impact of Karma as well as the validity of the process of reincarnation very closely.

I am grateful to my grand father Shri S.R. Bhandari and my father Dr Budh Raj Bhandari from whom I inherited the basic principles of Karma. I wish to express my thanks to my all family members specially my wife Veena and my sons, Dr Hanul and Dr Naumit for their encouragement, patience and discussions from time to time about Karma and their impact in a day to day life.

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DEDICATED TO

Acharya Shri Sushil Muniji

(1926-1994)

Acharya Sushil Muniji often called by his loving followers as Guruji has dedicated his life for promoting peace through non-violence. Guruji left his home at the age of seven to become a monk. Guruji founded number of organizations for the purpose of upliftment of humanity through non-violence.

From years 1953 to 1994, he actively participated in various conferences which include, World Religion, meditation and non-violence. Guruji worked very hard without any reservation for establishing a universal harmony among all philosophies and faiths. He traveled all over the globe to achieve his goal. During this process he met several world leaders.

Guruji established a perfect learning place for mediation, peace through non-violence at New

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Jersey near the Popconos mountains. The place is
Siddhachalam meaning abode of great souls.

Guruji inspired me during my visit in 1989 to
Siddhachalam to write a book on Karma with some
analogy with modern science. His spiritual guidance
from time to time will always be remembered by us.

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INTRODUCTION

Our life is full of good and bad events. Some people are happy and some are unhappy. This happiness or unhappiness may or may not even be related to the actual events. Some times you have a dream and the next morning you feel happy or unhappy although the events in the dream are not related to you physically. You help someone and in return you get problems instead of thanks as a reward!

A criminal may not be caught while an innocent person may be behind bars. Someone meets with an accident and still survives whereas a healthy person dies while at home without any apparent clinical reason. We can cite several such examples from our day to day life and we start to wonder why this happens at all.

A simple logic is not good enough to explain these questions and several other questions including why one child is intelligent and the other is not even if they are from the same parents? One child is honest whereas the other is not although both have the same parents. Hyder Ali was born in an ordinary family and he rose from a soldier to a powerful king. He was one of the richest persons in the world with many well guarded forts, soldiers

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and jewels, etc. On the other hand, his son Tippu Sultan, who was born just as rich lost it all! Why? We can find several such examples from history. Logic may only take us to a path with so many assumptions but far from the actual truth.

Is there any way we can answer these questions honestly? The basic or fundamental problem is that we try to find the explanation by means of the technology we know, or by means of our limited knowledge and experience. We are biased to accept the experience of others due to various reasons. In other words, we try to explain all phenomena the way we want to because of the availability of the sources and totally ignore other possibilities. This is because those phenomena do not exist in our knowledge of dictionary. The common reaction is why not prove it or where the proof? Take an example: One plus one is two by common day to day life mathematics. But I say this is only part of the fact because one plus one is also zero. Most of the people would say it is not true because of the lack of the whole fact. Fortunately, I will prove it to you as follows:

You will agree that the following equation is true:

$$(+1)^2 = (-1)^2$$

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Take the square root of both sides which is permissible in our mathematics and we get:

$$\pm(+1) = \pm (-1)$$

Take away or cancel \pm sign on both sides of the equation and this is also common in our day to day mathematics, we get:

$$+1 = -1$$

Now transfer -1 from the right side to the left side and we get according to the mathematics:

$$+1 + 1 = 0$$

$$\text{Or, } 1 + 1 = 0$$

So you see that one plus one is zero but we do not understand the absolute meaning of this truth, we ignore it or we do not want to believe it. We just think that one plus one is two because it serves our purpose or the way we want to understand and use it according to our choice. May be one day when we explore the meaning of such equations, we will be able to appreciate more and use it for our day to day life. Let us consider an example of the discovery of the air we breathe daily. Before oxygen was discovered, were we not breathing oxygen all the time? Has this oxygen not existed

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before? Sure it existed before and we did not create this in the laboratory for our survival. Let us ask another question, Is it true that before Copernicus and others discovered the solar system, planets did not exist? Obviously, it is not correct. We have only discovered the phenomenon which is already in existence in nature by means of the technology to explain certain facts.

Consider some other examples, the programs we watch every day on television. These programs are in the form of electromagnetic waves. These electromagnetic waves travel from the broadcasting stations everywhere and with the help of technology are converted back to pictures that we can watch. These waves are traveling in the atmosphere in our universe everywhere, even right through you, me and everyone. We have a device or an instrument in the form of a television set to capture them or receive them and convert these electromagnetic signals in the form of picture images. Does this mean we created the phenomenon of electromagnetic waves? Or have we just discovered and learned how to make the best use of this kind of power? A room or place without a television set does not mean that these invisible waves are not traveling through the place. In a similar manner there are several phenomena yet to be discovered which are already in existence

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but we need the way to demonstrate them and learn how to use them. It is only our lack of knowledge, experience and expertise that we do not understand every thing completely. We pretend to know everything but we are not honest enough to accept fundamental fact that our knowledge is not perfect. Our ego does not allow us to accept this fact. We do not have enough courage to accept the truth. We think we know everything and try to explain every question by means of limited knowledge. This is the reason that we cannot answer the questions which perturb the minds of millions of people from century to century. We are not yet free from unhappiness, sorrows, diseases, and still distinguish and use the terms rich-poor, intelligent-dumb, my country-your country, race of the people, man-woman etc. Our society is full of such type of discrimination.

Let us try to understand this concept by some other angle. Some people work for 10 to 14 hours a day and hardly make enough money to support their family whereas another person hardly works a few hours a day and does not know what to do with the huge amount of money? A person who has real zeal for knowledge, who has an aptitude for scientific research does not even get an opportunity to implement valuable and unique and original ideas. Whereas, other person who even does not

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know the meaning of research, who has even no interest in research, but is expert enough to manipulate, may be considered as the greatest scientist to carry out the stolen ideas of others! Such people are even allowed to get huge amount of money funds to perform research. Such people are even well known leaders and lead other personnel who are real scientists. Such people even get all the award and honors which they do not deserve in the first place.

There is no wonder that we have no answer to diseases like cancer, kidney, heart, brain, or lungs etc inspite of the fact that so many people are working in these areas. But why not all the deserving people with original ideas are not allowed to solve and answer these fundamental questions? Why honesty, experience and expertise is not accountable and not appreciated? Why there is no reward for such deserving people? Why such people have such a hard time to even get a simple job? Is there any rational explanation behind such kind of questions?

One may argue that one person is more competitive than the other one or one is more intelligent than the other one to be successful. But this kind of explanation does not hold true or good for a long period of time if you are ready to

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make impartial judgments. One may ask, competitive in what? In dishonesty or manipulation? Yes, I do agree that deserving people lack these qualities because the effort and energy of such people are directed towards problem solving rather than spending every moment to plan for crookedness. And people who practice malignant ideas and thus deserve to be prosecuted by law are never caught, why? I can cite several such examples from our day to day life. If there is any reasonable explanation to this then we could stop making distinctions in our day to day life.

In addition to above questions there are other fundamental questions, like why some one should suffer from diseases at all inspite of all the remedies we pretend to have to cure diseases? We have the basic question why one should be involved in good or bad actions? Is there any law which governs these actions without any involvement or partiality? The answer is "yes", but it is not the law made by humans because human laws are made by human societies for their own convenience. These laws are made to protect their own interests. But in spite of one sided laws these human made laws are full of imperfections. This is the reason we have problems as discussed above and such as why an innocent person can proved to be guilty and a guilty person can be proved to be innocent. Is this

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a perfect judgment? If human laws are perfect and free from partiality one might expect the same punishment for a soldier who kills another soldier in an enemy's country. The same punishment should be for a person who kills another person or animals or any living form of life. Instead of having the same punishment we have different punishments or no punishment at all. Instead a soldier becomes a hero and is welcomed by the whole country although no one looks at how many lives have been taken by this person.

Whether it is a person, an animal, plant or any life form, if life is taken it should be considered as "killing" and there should be no reward for this. A killing is a killing no matter if it involves human, animal or any known or unknown life form. But human laws do not have the same judgment because they are made to protect their own interests and may have no feelings or respect for other life forms.

Consider this example in some other context. Soldiers from a powerful army go to the land of their enemies. Their mission is to destroy their enemies by use of weapons containing toxic chemicals, radioactive materials, biological materials and similar destructive materials. This is all done in the name of humanity. This is a very vague term because

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whatever is destroyed is not humanity no matter what nature it is. Naturally, during this process only some of these soliders are exposed to hazardous chemical dust and environment resulting from use of such weapons. In a time to come these soldiers suffer from several diseases of known and unknown nature. In real life, every one is more sympathetic, caring and loving to these hero-soldiers.

Several questions arise from such actions. Does it occur to any one what happened to those people who were considered as enemies in the war? These people although enemies, are not these people human beings? Are not these millions of people exposed with hazardous waste, dangerous chemicals, radiations, microorganisms etc? Will not these people suffer in huge number? Will it not their water, food, air, environment is polluted with toxic compounds? Is this the definition of humanity? Is this humanity to protect our interests and kill millions of innocent people and animals who do not agree with views of each other? The effect of such kind of actions is not temporary but it is long lasting. Perhaps it might take generations to overcome the effect of polluted environment? But, what right we have to destroy the environment and several generations of the future have to pay for this who are not yet born. What's the justice for such actions? It does not matter who did it and why? The truth is or

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outcome is that such actions resulted in loss and suffering of millions of lives. Thus, the human made laws suffer from imperfections.

One may ask another question regarding other forms of life. Why the same law should apply for other forms of life? What's the big deal if you kill an animal? Let us approach this point from a different angle.

Consider you have a pet dog or a cat and someone kills it. How would you feel? Would you not take that person to court for justice? If you would, why? But you would not fight for the killing of other animals because it does not concern you directly. It is a well known fact that animals do have a life force working in their bodies the same way as we do. If you look at the genetic information you will find that it is very similar to humans.

Recently many of the genes have been discovered by scientists. These genes possess the informative force to control the life form on this planet. You would be surprised to compare the building blocks of life force, the DNA sequences of different animals and human beings. A gene whether from a human being or from an animal will have a very similar DNA sequence of homology. This may be one of the reason that why lots of animals are

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used in the laboratories for studies. If they are so different, then why use animal models for these studies because these models will be useless or will not yield any information. But this is not so.

Consider an ant which is considered to be one of the lowest form of life. Most people would think that these small creatures do not deserve to live. If you think very carefully and analyze the facts about ant, the truth will be surprisingly. One will find that ants are very social creatures and they work in coordination. They have atleast a strong sense of taste and smell. They are expert in picking a crystal of sugar from a heap of several other things. It could be due to their smelling ability or through thinking capacity. They collect food items of their own choice. Why do they have to collect food? They think that what will happen if they donot get next time and thus they start storing. This means they have a sense of time dimension as well as have thinking ability. They are thus smarter although very small in size.

Take other example of birds. Who teaches them to build beautiful nests? They build even without help of computers, precise instruments and tools. Can we make a replica of such nests even by copying? This is more than a bird's instinct to build

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nest. Why one should ignore bird's ability and expertise as an architect?

**IMPARTIAL UNIVERSAL LAWS, THE LAWS OF
KARMA:**

We use and kill thousands and thousands of animals in the name of knowledge which is thought to be ultimately beneficial in curing human diseases. We torture many many animals by several means. For example injecting various drugs and chemical compounds so that they will develop tumors, cancer, diabetes, kidney failure, disturb immunity systems and so many other diseases. Is there any law which gives the same punishment for killing? Although an act of violence is involved in killing a human being and an animal is the same but the punishment or justice is only one sided. Do you consider this a fair treatment? You know the consequences if a human being injects another human being with an injection of a drug to cause a malignant tumor, then why not the same consequences applied to animal models. This is because we think that we know everything and try to overlook other forms of life and we do not have respect for them.

You might have also heard several times that a killer is walking on the streets after killing people but

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due to lack of evidence no punishment can be given by human laws. On the other hand an innocent person is behind bars because of manipulated or fabricated evidence. Not only this there are several other examples which can be cited including those of helping hands which are always full of troubles whereas a trouble maker is being admired, honored and rewarded by every one.

Various philosophies from east, mainly: Jainism, Buddhism and Hinduism go beyond the human made highly imperfect laws and explain these questions beautifully by the independent and impartial law of 'Karma', the law of actions. Whatever we do, our actions are always and always associated with two fundamental ingredients. These two basic ingredients are attachment and jealousy. We are like a photographic film and once this film is exposed with rays of attachment and jealousy, it imprints the impression of actions or the 'Karma' forever. To obtain the normal photo after the film has been exposed with the light, we go through developing, fixing and printing processes. Now a days the processing of photographic film is all automatic and it is a very instant process. However, the impression of Karmic ray(s) to our soul, also known as 'Atma' in eastern philosophy, would result in a physical body in the form of a print through the process of birth and death which is similar to

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developing and fixing of normal photographic film. This is just like a photo film which has to go through various chemicals and it loses its identity (death) and giving rise to a print or finished product (birth).

Now this photographic print can not be changed by any means unless you destroy it. Whenever you have exposed the film with the light of a subject, the picture or an object will be seen in the form of a physical picture. In the same way once 'Atma' or soul has been exposed with Karmic Particles of one's action then final product is the birth of a new physical body. There is no way one can escape unless you destroy it completely. This will not be so simple. We will address this issue latter on.

POLLUTION OF SOUL BY KARMA:

The phenomenon of Karma is such that it imparts or it produces illusion and pollutes the soul or the 'Atma'. This is just like various chemical industries producing toxic gases and polluting our earth's atmosphere. The fuel which we use to drive our automobiles also produces enormous amount of toxic gases which in turn interacts with the atmosphere's ozone layer causing severe consequences to the planet earth. The result is an acid rain which increases number of skin cancer due to interaction of ultraviolet radiations etc. We use

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various products in our day to day life which also pollute the Earth. Thus pollution can result by various ways.

The Karma thus pollutes the Atma by various different ways and gives rise to results which are altogether different to one another. Once the Earth is polluted its qualities are different. For example due to acid rain, the soil becomes acidic and this is not suitable for the growth of plants, or to support life of plants, or the fertility of the land will decrease significantly and it will not support life of plants. After making it suitable by neutralizing this effect, the soil may be good enough for re-use. In the same way or with a similar process, once Atma is contaminated by Karmic Particles it is not suitable for a particular type of physical body. In order to make it suitable, Atma has to go through a process which makes it suitable for a particular physical body. This process is the process of life and death until Atma is perfect or the same as before. When the soil is contaminated with various chemical agents, it is not suitable to support nutrition for plant growth. When Atma is contaminated with Karmic Particles, it stops the soul from performing good actions and these polluting Karma now makes Atma to function as a slave. In other words, at this stage Atma is not independent. Atma is then not guided by its own inherent characteristics or power but rather

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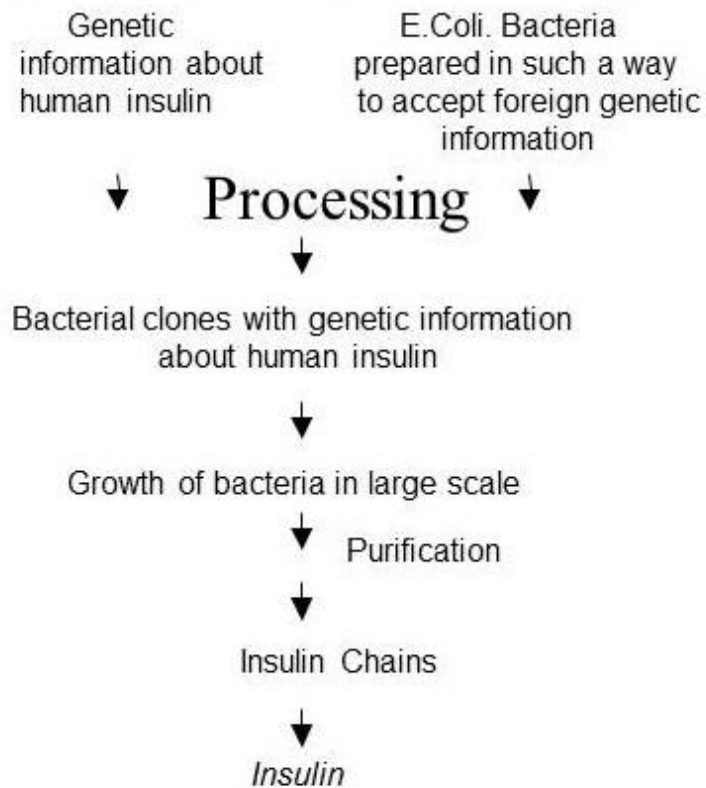
motivated or forced according to the instructions by Karmic Particles. We can understand this by simply taking a scientific example. Consider a human gene which is subjected to a regulation by a certain hormone or a chemical compound. The genetic element which is responsible for the effect of this hormone is isolated. This DNA or genetic information is inserted into a bacteria by genetic manipulations known as gene cloning, resulting in the construction that will be subject to the regulation by genetic element. Thus, now this genetic element will guide or direct the bacterial genetic process. This is how we manufacture insulin.

The human genetic information of insulin is inserted into bacteria and now on industrial scales these bacteria or clones produce insulin chains. This is shown as an illustration which explains it clearly in FIGURE 1. In this illustration, genetic information about insulin is the directing factor for E. Coli bacteria to manufacture or produce insulin. One can thus try to understand how Karma, the person's own actions may be the key factor in regulating the life. Once the gene is integrated in bacteria, it is now part of the bacteria to produce insulin and so thus the Karmic particles do. The main difference is that as a human being one has a choice to make decisions so that karmic particles may be removed. A similar

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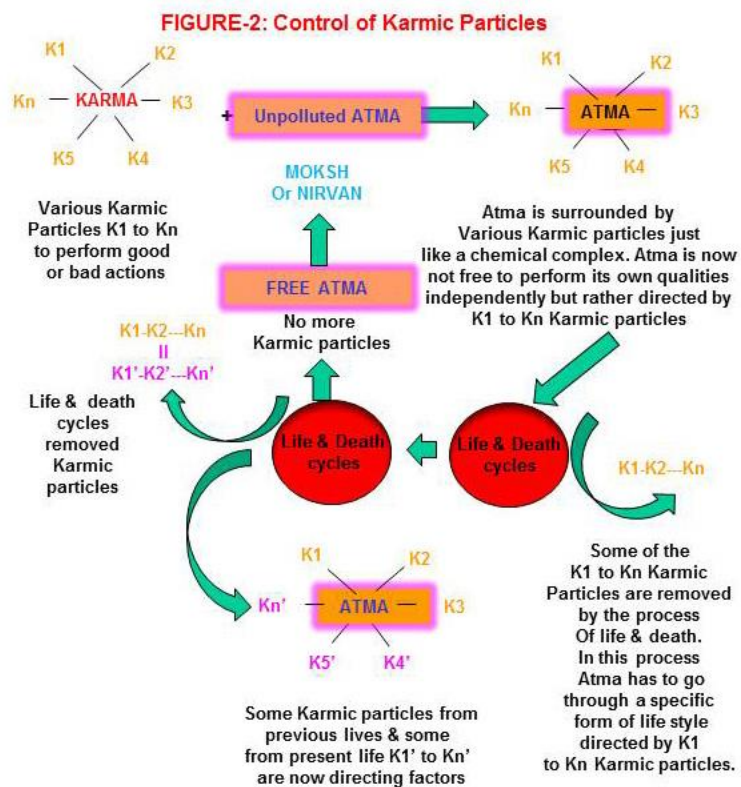
comparison is illustrated below about the concept of
Atma and Karma as illustrated in FIGURE 2 and 3.

FIGURE-1: Transfer of Karmic information



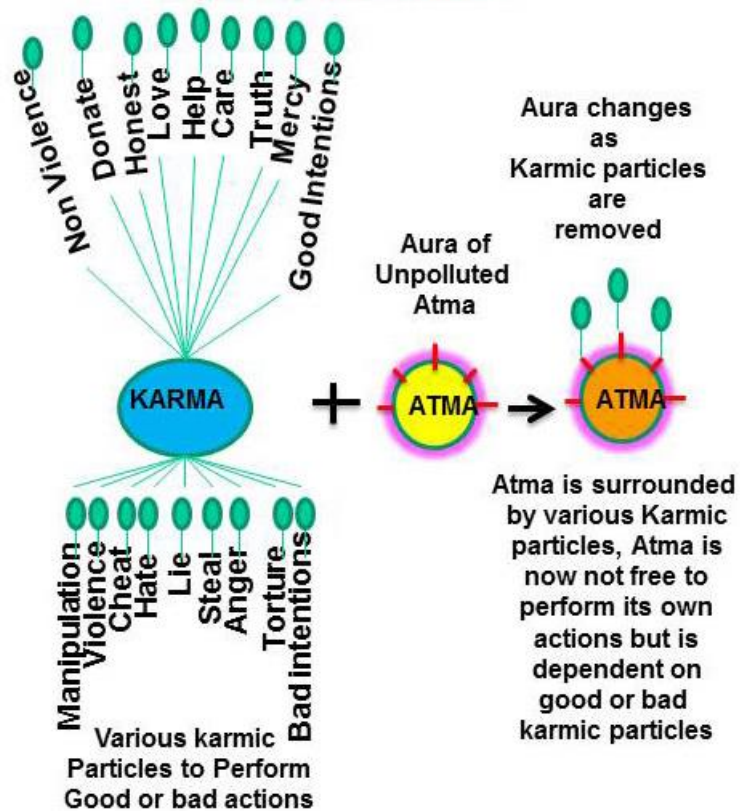
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This gives an idea of role of binding of major eight types of Karma to Atma and the process of reincarnation with Free will of Atma.



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FIGURE-3: Freewill of Atma



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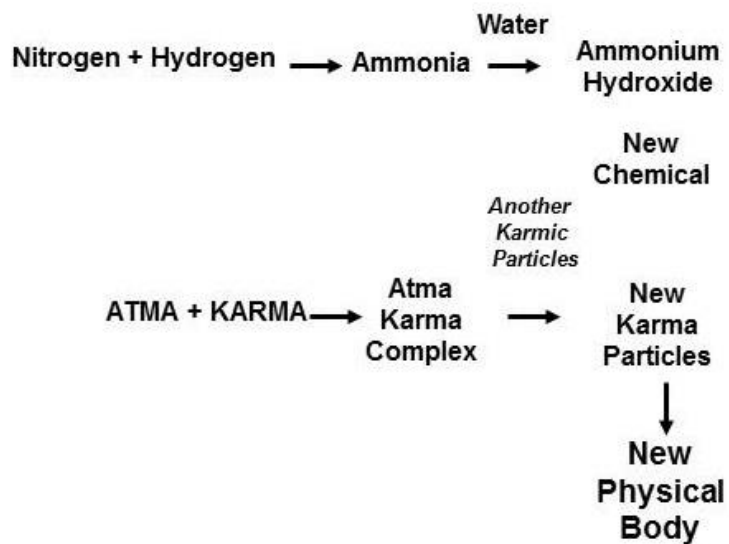
Now coming back to the phenomenon of pollution of Atma by various Karmic Particles, these Karmic Particles make it dependent and thus now they come in power to control Atma. In this way Atma no longer can make a distinction between good or bad. Atma loses its control to have sound judgment. These Karmic particles thus cause a state of confusion. This is just like an alcoholic who thinks that everything is right or a power frick thinks that he is born to rule and control the whole world. Atma under these conditions or under such a situation is directed by passions namely, 'Raga' and 'Dwesh' - that is attachment and jealousy, respectively. At this stage, Atma starts to define the terms according to its own choice. It defines sorrow and happiness under the direction of Karmic Particles.

A glass half full of water may cause happiness and unhappiness to two different people with a positive or negative approach, respectively. One person may be happy by thinking that the glass is at least half filled with water, an ingredient of satisfaction is involved without affecting any one else. Whereas, the other person may see or view the same glass in a different way by saying it is only half filled thus an ingredient of greed is involved which may affect others. In this example views of both persons are correct but these views appear to be

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different to each other. Thus, the truth is motivated by two basic ingredients. The experience of happiness or unhappiness is only for a short period of time. These feelings no longer exist for a long interval of time but they leave the impression on soul in the form of Karmic particles for a long period of time. It is a very stable bond. It is not like writing on waves of ocean. Let us compare this with some chemical compounds that we know from our basic chemistry which is illustrated in FIGURE 4:

FIGURE-4: Karma & physical bodies



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In above example, hydrogen as a Karma has reacted with nitrogen as a soul only for a short period of time but the product as ammonia is for a long long time. This ammonia now comes in contact with water as another Karmic Particles producing another compound whose physical form is all together is different than others. Karmic Particles when attached to Atma or Atma has not been charged with Karmic Particles is thus no longer the same as before. In above example we know the physical and chemical properties of nitrogen, hydrogen and ammonia are all together different. Nitrogen is a gas and hydrogen is very combustive whereas ammonia is known as tear gas or a gas which produces tears by affecting the eyes when exposed to it.

Now a question arises as to how long this Karmic bondage is for? What's the result? These Karmic actions may act or come to play their role only when the proper environment is present. They act only when the proper time has come. They are subjected to time dimension. For example, in above example ammonia will be smelled or will produce tears when we are exposed with this compound. But if the same ammonia is in a closed container, nothing will happen to our nose or eyes or lungs. The mode of action or results of Karmic particles are not as simple as most of us think. The

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same ammonia when come in contact with water particles forms ammonium hydroxide, a common detergent we use in our house. In a similar way, once Atma is polluted with Karma, it changes its physical body and this is thus an endless process.

INGREDIENTS FOR KARMA:

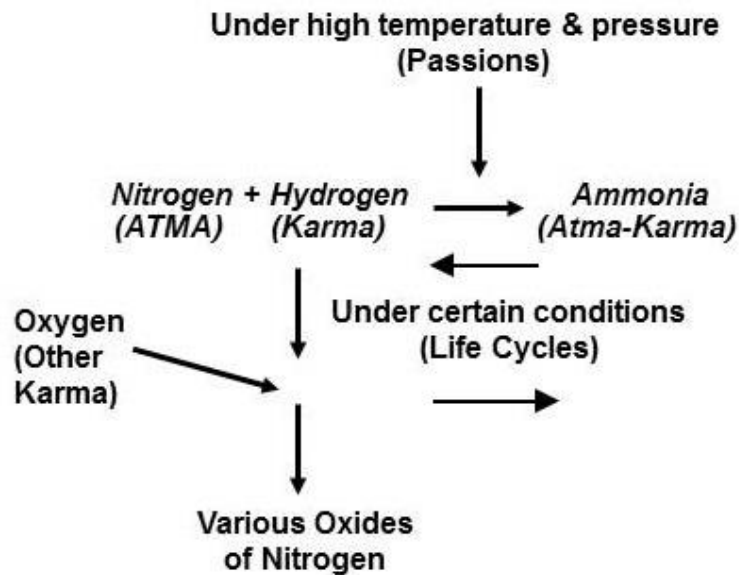
In this universe when we are exposed with basic ingredients producing an Atma-Karma complex then this motivation or illusion or bondage leaves behind "Sanskar", the impression or the imprint. This process goes on until Atma is free from this bondage. It is an endless process like the chemical reaction between nitrogen and hydrogen to produce ammonia. This ammonia under certain conditions may again be dissociated into nitrogen and hydrogen. This nitrogen is again available for reaction with hydrogen or other chemicals. With oxygen forms nitrogen oxides. This is illustrated in FIGURE 5.

In this example, ammonia or the bondage between nitrogen and hydrogen is formed under certain conditions. In an Earth's atmosphere, this bondage is by means of lightning and in the laboratory by means of high temperature and pressure. But conditions of dissociation are not necessary to be the same as the production of

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ammonia. Once ammonia is dissociated, its component nitrogen is available for production of ammonia or hundreds of different chemical compounds.

FIGURE-5: Atma with other various Karma



This is thus an endless process like the seed and the plant. If the seed is there, it will germinate. Once it germinates it will produce a plant if the conditions are

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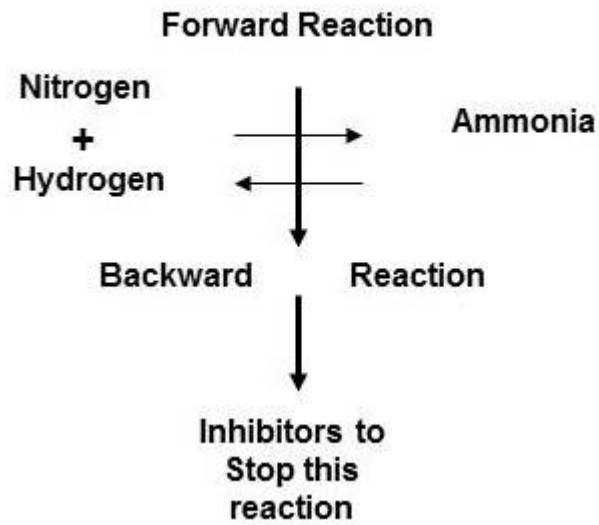
proper. Only an environment or physical condition has to be defined for the actions to be played. The potential effects of Karma is very, very wide and powerful. A nitrogen molecule can form hundreds of compounds with other chemicals and so does Atma. With several Karmic Particles Atma can form different types of bondage. We may classify Karma in at least two groups :

1. 'Dravya' Karma or the actions which are associated with matter.
2. 'Bhava' Karma or the actions which are associated with attachment and jealousy.

The active ingredient or cause of Karma is intention. When Matter is associated with Karma that is Dravya Karma, it leads to Bhava Karma and Bhava Karma or actions associated with intentions lead back to Dravya Karma. In otherwords, it is some sort of reversible reaction till the circle of life and death is broken. For example, nitrogen and hydrogen forms ammonia. Ammonia may then dissociate back to its components nitrogen and hydrogen as illustrated in FIGURE 6. In this reaction, if you add some other component which prevents the dissociation of ammonia, then this reaction will be stopped so that this cycle is broken.

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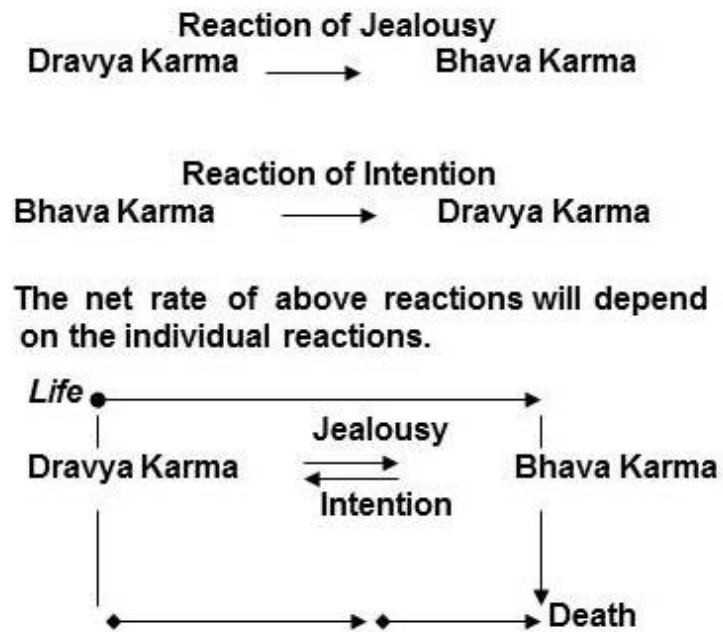
FIGURE-6: Karma STOP



Similar mechanisms we can think for Karma in order to understand as illustrated in FIGURE 7. Such reactions will be stopped only when the cycle of life and death is broken. This means that the matter-associated actions committed before (in previous life or lives) start reacting like chemical reactants under proper environment or suitable conditions.

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FIGURE-7: Intention & jealousy controls karma



This leads to Bhava Karma like jealousy, anger, meanness, etc. Then in turn, it produces Dravya Karma. This process is going for a long long time or say it is an infinite process but can be stopped completely. We can consider another

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example of formation of water by the combination of oxygen and hydrogen.

Oxygen + Hydrogen  Water

The water under certain conditions will dissociate back into oxygen and hydrogen molecules. This process will go on until we do something so that it cannot happen. This can be achieved by the following ways:

- 1) Do not provide the proper conditions to form water.
- 2) Do not provide the conditions necessary for the dissociation of water to its ingredients.

Once reaction is in process, take away either oxygen or hydrogen by any means. Same is true for our Karmic particles. Let us consider an example of Sanskar Karma. Suppose two children are born as twins. According to our present knowledge, genetically they are very similar. Due to some reason these twins are separated to two different families. Thus, the environment of their growth will be different. One family practices doing good actions whereas the other has no values for the goodness and considers that moral and social values

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are a sign of weakness. In this way both children will learn differently from their parents about moral and social behavior and act accordingly. Such practice becomes a part of their personality.

In this way Atma of both children will be bonded with different Karmic Particles which is going to matter a lot in coming lives. The future births will depend on the accumulated Karma of previous lives and the acquired Karma of present life. The child who got an environment which made him to believe in performing good acts is not by a chance. The Karma responsible for creating environment are Sanskar Karma. The Sanskar Karma are thus dependent on previous lives. The actions which are performed in this life will be Sanskar Karma for next lives. In short, we can say that the person has a good or bad Sanskar Karma depending on the type of environment which is responsible for progress of soul's goal.

Atma with the association of Karma or with the direction of actions divides each and every item in this universe into two major groups:

1. The first group is favorable (liking) to Atma.
2. The second group is not favorable (disliking) to Atma.

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To understand this, we have to consider some examples of our day to day life. If some one is helping you then you might say this person is a friend. You will have thus liking for this person because you have received favor from this person. Whereas other person might not help you or creates obstacles in achieving your goals, then this type of activity you will classify as unfriendly activity. Thus, depending on your personal or matter-associated gains or favors, you will divide this into two groups as a friend and an enemy or good and bad.

Atma never decides whether it is favorable or unfavorable to existing life forms or other matter or, say in a broad sense, other than oneself. But for sure it differentiates each and every thing whether it is living or non-living into two forms, the good-bad or favorable-unfavorable. This is not the end of the process. This liking and disliking directs towards attachment for those which are favorable. The course of this process leads towards actions to destroy completely those that are unfavorable. This Raga or attachment and Dwesh or jealousy gives birth to the action known as desire.

The desire then attracts various Karma molecules which finally produces endless

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suffering. This process is like 'catch 22' and it is not impossible but difficult to come out from this.

In this way as long as Atma is under the direction of Raga and Dwesha, that is, attachment and jealousy, each and every action is supervised by these Karmic Particles governed by Raga and Dwesha. These Karmic Particles are thus capable of producing tighter bond with Atma. These Karmic Particles, in other words, force Atma to become their slave. The Karma are then no longer under the control of either Atma or any other power. These Karmic Particles neither require any assistance nor any direction to produce results. It is a chain reaction like an atomic bomb. Once the reaction is triggered, there is no way you can stop it and the final result is devastation.

NATURE OF FOOD WE EAT DIRECTS KARMA:

Let us consider some other example of a person who is drinking alcohol. As we know, alcohol does not require any one's direction or assistance to produce madness to the drinker. The property of alcohol itself is sufficient to cause madness. Instead of ethyl alcohol if the person drinks methyl alcohol then the property of methyl alcohol is just sufficient to produce toxic results. Thus, the property of anything is important. Alcohol produces madness

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or toxicity and on the other hand milk is a source of nutrition. Food and water relieves someone from hunger and thirst. The point I wish to make is that all these matter-associated items do not require anyone's assistance to produce results. They act independently. This is the reason why Karma particles or actions are matter-associated and have the power to function without anyone's direction. Then this will raise a question, what can a living thing do? This question is specially important because Karma is the only deciding factor. Every living entity has the freedom to perform actions or Karma, but Karma has the complete control to produce the results. Once a life-force has been associated with Karma then the life-force loses its control over the results to be produced by those actions that is directed by Karma .

From above example we can conclude that even food we eat plays an important part in accumulation of Karma. This fact has long been realized and practiced. Food is divided in to three groups:

- (1) Tamsik, that means producing excitement to the five senses of human beings. This food thus helps in accumulating bad Karmic Particles.
- (2) Satvik, that means helping controlling five senses of our body, and

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(3) Rajshik, that means a blend of above two classes. Spiritual upliftment has been associated with Satvik food.

If some one kills an animal, a process of taking life is involved. The animal meat is thus bonded with actions of killing. Various Karmic Particles, for example anger, insecurity, desire, ego, helplessness etc are involved. This food when is consumed will excite five senses and thus is likely to lead the eater in performing acts which are not under the control of eater. The actions will now be directed by the type of food taken. This is one of the reason that a student who wants to practice Yoga is to practice first controlling the diet or the food. Without Satvik food, the practice of Yoga is incomplete. It is like a bud being is cut and put into water to bloom but the fragrance of the flower will be different than it is on the tree itself.

One of the basic principles of Ayurveda system of medicine practiced in India for thousands of years is that when you eat you should not think about any thing else except eating. One should be free from anger, depression or mental stress, etc., because they impart various actions to your food. If your mind is at a peaceful stage while eating then the same food becomes very nutritive and healthy. Our body produces various chemicals including

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hormones, etc., at various times. This depends on the particular situation. Under a state of stress certain other chemical compounds may be produced. These chemical complexes have thus the potential to react with other existing chemicals in the body which in turn might also interact with various nutrients while eating.

To understand this phenomenon further we can consider an example of reaction between molecules of hydrogen and oxygen. These two different molecules under certain conditions form different compounds. Hydrogen and oxygen combines to form water which is an important constituent to support life forms.

1) Hydrogen + Oxygen -----> Water

[Important constituent to support life-forms]

Also hydrogen and oxygen under different conditions forms hydrogen peroxide which is a highly toxic compound.

2) Hydrogen + Oxygen ---> Hydrogen Peroxide

(Toxic Compound)

The properties of water and hydrogen peroxide are all together different although the

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starting molecules are the same. This is also true similarly for Karma. Whatever the good or bad intentions are to be associated with Atma, the resulting karma in turn produce good or bad results.

THOUGHTS AND SOUL-KARMA BOND:

Bondage of Karma to Atma is mainly due to association or the coordination of various factors. These mainly include interaction of desire, speech and physical body. These Karmic Particles are led by or directed by desire, speech and the physical body are infinite. The actions thus produced could be good or bad. The undesirable Karma performed by the association of the physical body are various which include violence, meanness, stealing, hurting, torturing, etc.

On the other hand, the desirable Karma or those actions performed by the help of the physical body include mercy, helping others, respect for all life forms etc. False and hurtful words are the undesirable action of speech whereas truthful and sweet words are the good actions performed by speech. By way of speech, we communicate with others. We can express our actions with good or bad words. Words have power to cause happiness or unhappiness. Some words may make you friendly whereas some other words which you don't

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like may make you angry. Speech is thus considered to be a powerful tool for causing Karma. The way you speak in the form of words has originated from the thinking process.

Thinking is also considered to be the prime cause of such Karma. In this way Karma is also being formed by thoughts. In this respect it is not necessary to hurt or kill some one by action of physical body or by action of mouth in the form of speech. Just a thought to kill or hurt someone is sufficient to account for bad Karma. A mere thought can sometimes lead to an act of killing. The thoughts to help or care for someone are the good actions or Karma performed mentally although it has not been achieved physically. Good deeds give rise to good Karmas whereas sins lead to bad Karma.

Thoughts are the fundamental ingredient for Karma driven by the physical body and its associates with the help of intention. To understand this more clearly, I would like to mention about the story of a king. Long back there was a king who was very selfish and who had imposed several taxes on his people. One night he had a dream in which he learned he was going to die after a week. When he woke up he was scared. He asked advice from his wise ministers and saints. He wanted to know how

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he could go to heaven because he did not do even the smallest good action to be entitled for going to heaven. Everyone suggested he should start performing good actions and open his treasure to the public. The king had only a week to live so he started giving lot to charity and his belongings to everyone. A day before the week was to be finished, he asked the same advisers what do you think of me now? Where will I go after death? Everyone's response was that he would be going to heaven. In the evening, the king was going for hunting and he went into a deep forest. He was very happy. In the forest he saw a person deep in meditation. The king thought to ask him the same question he had asked several people before. The person came out of his meditation and saw the king sitting next to him. The king said that during the last week he had spent his time and treasure helping people. He said he had helped more people than he could count. He had done so many good things. Now he wants to know where he shall go after death? The person or yogi was very calm and quiet. The king asked again can't you tell me the answer? Yogi said you will go to hell.

One can imagine what king was going through after hearing this! The king was obviously very, very angry and he said to the Yogi that he is entitled to go to heaven because he did so many good things

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and you are saying just the opposite to this, why? The Yogi replied that your thoughts for going to heaven made you perform these actions which you did not mean. This single thought is just sufficient to take you to hell. We can see how thoughts are powerful. Whatever actions are either good or bad the main driving force is thoughts.

We can understand this concept further by taking an example of a doctor who practices medicine. The doctor is involved in the surgery of a patient. This could be done with two different intentions. The doctor is performing surgery because the patient is suffering from pain and it does not matter whether the patient has the money to pay or not.

In the second case, the doctor takes only those patients who can pay the fee and it does not matter whether the patient is capable of paying or not. In the first case, even if the patient dies during surgery, the doctor is bonded by Punya Karma or good Karma because the intentions or thoughts involved were to cure the patient. On the other hand, even if the patient gets better, the doctor is still bonded by Papa Karma or bad Karma because in this case the intention was not the humanity but to get a fee for the operation. These Papa & Punya Karma arise due to involvement of bad and good thoughts.

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MEANS FOR SOUL KARMA BOND:

Bondage of soul or Atma by Karma particles is due to two reasons. These two reasons are pleasures and yoga. All other reasons are subdivisions of these two. The Karma bonded by pleasures and yoga are known as Sampriyayik Karma whereas the absence of pleasures are called Eryapathic Karma. We will try to understand this concept as follows:

If we can consider or visualize Atma as a clean wall, and pleasures as gummy material or cement, and yoga as air, the essential ingredient to support life, then we can easily understand the bondage of Karma. As long as on the clean wall of Atma, gummy material is pasted, the dust of Karma will be cemented or glued to Atma. This dust of Karma has come from the storm of Yoga. The dust of Karma will be stable or non stable. Or, this means whether it will be strongly or loosely bonded. This act of bondage to the wall of Atma will depend on the cementing material. If you stick a piece of paper with water to the wall of your living room it will come off by itself or it will come off when you turn on the fan. But if you paste the same paper with gum, then it will form a tight bondage to the wall and it will not come off easily no matter how long your fan in the living room is on. This tells the quality of

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the bonding material used in pasting the paper. As long as the clean wall of Atma has been pasted with gummy material, dust of Karma will come and stick to it.

It really does not matter whether the dust of Karma is good or bad. Of course, if the cementing material of pleasures is taken away from Atma, the wall of Atma will be dried and no more sticking of dust to wall will happen. The process of coming and going of Karmic dust particles will not be stopped but it would no longer stick to Atma in the absence of the cementing material of worldly pleasures. This is the only difference between Sampryayik Karma and Eryapathic Karma.

The process of movement of Karma particles depends on the power of Yoga, but the tightness of the bondage is dependent on the intentions of the pleasures. A stage can be achieved when pleasures have no control over Karma particles or in other words pleasures no longer exist. If this happens, then it is impossible for Karma particles to contaminate Atma. Not only this, you would not experience them.

Due to right practice of Yoga or because of the achievement of the spiritual power, Karma particles will come in contact with the soul but would not stay

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to interfere in the process of upliftment of soul. It is just like when a glass tube is siliconised it will no longer be contaminated with water when it comes in contact. This is because glass is coated with a thin layer of silane material or, when a piece of iron metal is coated with rust inhibiting compounds then water or any other material will not cause rust to the piece of metal. Or, if some one does not know how to swim but goes into water with swimming suit will not drown in water although the person is surrounded by water. In a similar way one may imagine that soul is being protected by the coating of the spiritual power with the practice of Yoga so that Karmic particles will be retarded by this coating.

By this time we should start thinking about the main or prime reason of the process of birth and death. What's the need for this cycle to happen? If you think carefully, you would find that the directional force behind this cycle of life-death are the pleasures and intentions. Otherwise, this process will not happen at all. Yoga is crippled in the presence of pleasures and comforts. But when pleasures cease to end or they do not have any control over Atma, then Atma is free from Karmic Particles. This

stage of Atma has well been described in literature and is known as the perfect Atma.

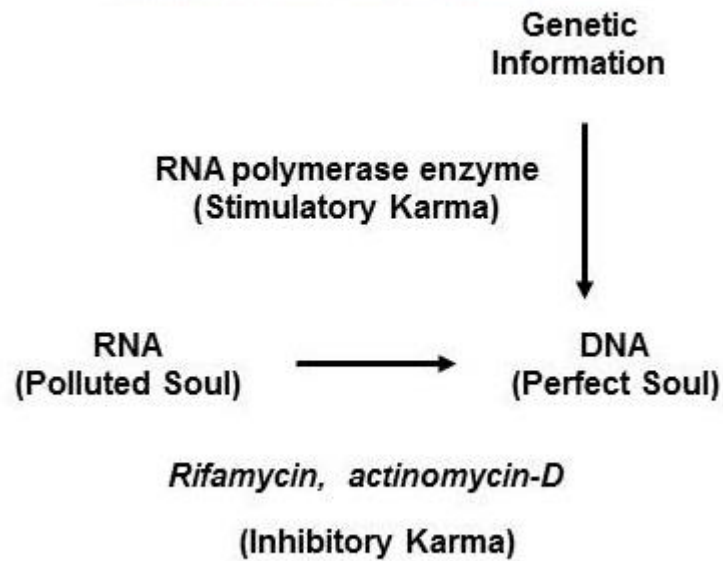
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Thus, the Karma may be either that which pollutes the Atma, that which prevents the Atma from becoming perfect, or, that which cannot pollute the Atma. The Karma which are responsible for preventing the Atma from being perfect can be called inhibitory Karma. On the other hand, those Karma which help Atma to attain its final goal or destination are called stimulatory Karma. It is like a chemical reaction. In chemical reactions whenever a catalyst is present, reactions will go faster and in the absence of a catalyst, the reaction will go with a slow rate whereas in the presence of inhibitory compounds reaction will not go further. Let us understand this concept by taking an example:

Ribonucleic acid or more commonly known as RNA is the essential part of our genetic structure. This RNA is transcribed to what is known as DNA (deoxyribonucleic acid). This transcription of genetic information is achieved by the enzyme called RNA polymerase. The transcription of RNA to DNA is completely inhibited by compounds such as rifamycin, actinomycin-D, etc. We can thus designate in our example, RNA as polluted soul, DNA as perfect Atma whereas enzyme RNA polymerase as stimulatory Karma and inhibitors like rifamycin, actinomycin-D as inhibitory Karma, and is depicted in FIGURE 8.

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FIGURE-8: Polluted to perfect Atma



The Karma which destroys the infinite powers of wisdom, knowledge, etc, of the soul are inhibitory Karma. In the above example, the extent of inhibition of the reaction for the transcription of RNA to DNA will depend on the amount or concentration of the inhibitory compounds, the inhibitors.

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Depending upon the concentration of these inhibitory substances, one can get a complete inhibition or a partial inhibition of the reaction. In a similar way we can think the extent of action by inhibitory Karma which does not allow the soul to achieve its perfection. Thus, we could have partial inhibitory Karma or those Karma which completely inhibit the process of conversion or transformation of a polluted soul to a perfect soul.

We know that the very low concentration of antibiotics will not have any effect on transcription of RNA to DNA in the above example. Similarly, some Karma may not cause much damage to the process of upliftment of Atma to become perfect Atma or they do not play any significant role for the soul to achieve its goal known as Moksha or Nirvana, that is, free from the cycle of birth and death. Although such Karma come in the path of Moksha they could be easily destroyed by various stimulatory factors so that they no longer contribute in the inhibitory process.

MAJOR EIGHT TYPES OF KARMA:

In order to understand the various forms of Karma we should consider the known facts. A human being born in various parts of the Earth might have different features, color, physique, etc. We have

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thus various races of humans although we classify humans belong to one group. Whereas, bacteria belonging to another group and we reserve the term plant for different form of life. Thus, although Karma may be of one type but their extent of participation will be totally different. Even twins who share various similarities act differently. Such a quality of Karma has resulted because of different intentions and thinking process from individual to individual who is associated with different work activity. We know that process of thinking is limitless. One can close the eyes to not see anything or lie down so that one is physically not involved in the work process and a stage of resting is achieved. But the process of thinking is not easy to control even during sleeping, eating, talking or any other activity.

Thoughts are changed several times just in a moment. Just imagine how many human beings are existing on this earth that will give so many or infinite combinations of intentions resulting from thoughts alone! We have only considered human beings but what will happen if we include several life forms capable of involvement in such activities. The number of combinations will be infinite or countless which cannot be counted by any present computer technology. This undoubtedly will give rise to several Karma although all have resulted due

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to the process of thinking. The extent of results arising due to Karma is thus dependent on the nature, time, and place of the particular work activity or performance by the life form.

In order to simplify the actions of Karma, we will classify them in mainly 8 different following forms:

1. Gyana Varna
2. Darshna Varna
3. Vedniya
4. Mohniya
5. Ayushya
6. Nam
7. Goytra
8. Antraya

We will try to understand a little bit more the meaning of the above mentioned Karma as follows:

1. Gyana Varna (**Consciousness associated inhibitory karma**): These Karma particles interfere

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with memory tissues of the life form and inhibits the process of consciousness. Just like storm clouds cover the bright sunlight, the Karma particles which inhibit knowledge or wisdom are Gyana Varna. We can sub classify knowledge in five types and thus Karma which covers knowledge particles are five types and are the following:

- a. Matigyana varna: Associated with wisdom.
- b. Shrutagyana Varna: Associated with hearing.
- c. Avadhigyana Varna: Associated with time dimension.
- d. Manna pryarya gyana varna: Associated with thoughts and distance.
- e. Kewal gyana Varna: Associated with absolute knowledge. This type of knowledge is the highest form of knowledge which one would like to achieve.

Due to interaction of various forms of above Karma particles, a life form can enjoy or suffer. I have seen various practical examples which can only be explained by Karma theory. For example, a person attains the position of a departmental head or chief. And, as a professor the person is supposed to be very knowledgeable in the field of interest. But what I have seen is the person has not even

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common sense and behaves like an illiterate. Due to various good Karma particles accumulated during previous lives, the person has thus obtained the good official or academic position but due to Gyanavarna Karma which interferes with memory tissues as said above the person is ignorant of the knowledge and associated activities. On the otherhand, I have seen persons who have not achieved any high position or an academic rank as they deserve but possess tremendous amounts of knowledge. This is because of lack of the gyana varna particles and more specifically matigyana varna Karma.

Some people are gifted with telepathy which cannot be explained by any branch of science. This is due to the absence of manna pryarya gyana varna Karma particles. The fruits of these Karma particles will depend on the extent of Karma particles. Some people hear very well even in the old age and some cannot even as in the childhood because of the activity of the shrutagyana varna Karma particles. Due to the Avadhigyana Karma particles, most loose ability to predict the future or what's going to happen in relation with time which covers present, past as well as future. In the absence of Kewal gyana Karma, the person possess the gift of absolute knowledge. There is no boundaries or walls of any kind for such people. They

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know every thing. Because of absence of this Karma, such people are masters of the Universe. Such type of examples are rare to find in present time.

We can thus see the importance of Gyana Varna Karma and their results when they come in to action. One might say that all memory related functions are classified in this group of Karma. Thus, diseases related to memory and brain are indication of operation of such Karma.

2. Darshna Varna (**Karma blocking five senses & self realization**):

Those Karma which inhibit the process of self realization by the Atma are classified as Darshna Varna Karma. Consider an example from our own physical body. Skin on the body stops us from seeing through to various organs and their functions. Thus, the conclusion is that the skin is in the way of seeing the organs. Here the skin is the symbol of Darshna Varna Karma whereas the organs represent Atma. Darshna Varna Karma is further classified in nine different groups as follows:

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a. Chakshuna Varna: Those Karma which are hindrance to the functioning of the eyes to see something.

b. Achakshuna Varna: Those Karma which come in the way of normal feelings of the function of all senses of the body except eyes.

c. Avadhi Darshna Varna: Those Karma which stops the knowledge to see objects through distances without help of any equipment.

d. Kewal Darshna Varna: Those Karma which inhibit the path of perfect self realization or absolute knowledge.

e. Nidra: Those Karma which are in the way of normal sleep.

f. Atinidra: Those Karma which are in the way of sound sleep.

g. Prachna: This class of Darshna Varna Karma is associated with sitting while sleeping.

h. Prachna-Prachna: This group of Karma is associated with walking while sleeping.

i. Sat Yangradhi: This name is associated with those Karma where during sleep any powerful

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work is performed that otherwise could have been impossible to perform while awake.

The last five groups of sleep are indicative that Darshnavarna Karma are in effect.

3. Vedniya Karma (**Pleasure/pain associated Karma**): The feeling of suffering is termed as vedniya. It could be due to either happiness or sorrow. The Karma which arises due to feeling of suffering caused by happiness is called Sata Vedniya Karma, whereas, Karma resulting due to sorrow or unhappiness is termed as Astvedniya' Karma.

4. Mohniya Karma: This term is reserved for those Karma which arises due to attachment. The attachment is like an alcoholic under the influence and thinks that everything is right. It is of two types:

- a. Darshan Mohniya Karma and
- b. Charitrya Mohniya Karma

We will try to understand these terms more carefully as follows:

- a. Darshan Mohniya Karma (**Inhibitors of self discipline & Spiritual awakening Karma**):

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These Karma inhibit the process of spiritual awakening. The fundamental understanding of perfect knowledge takes the path of what is known as Moksha or Nirvan, that is, free from the cycle of birth and death. It could be further classified in the following three sub-groups:

i) Mithyatva Mohniya Karma: Any Karma caused by attachment concerning truthful or untruthful matters. For example, someone is ignoring the truth and projecting untruthful ideas because of the attachment associated with desire to gain something. This projection of untruth due to attachment associated with personal gain of any kind is termed as Mithyatva Mohniya Karma. Suppose someone invites you for a job and projects in such a way which gives you a feeling without doubt that the person is going to share everything whenever required. But what happens when you accept the job and start working? You hardly get even a single thing to share. Or, consider an other situation where you are given assurance that you will get financial reward or any other kind of reward after you have achieved some preset goal. But afterwards, you are not given this reward.

Thus, any kind of untruthfulness where the intention is to get gain by any unfairness is Mithyatva Mohniya Karma.

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ii) Samyak Mithyatva Mohaniya Karma: The faith in truth as well as untruth is termed as Samyak Mithyatva Mohaniya Karma. The idea is to gain something even by telling the intention of achievement.

iii) Samayaktva Mohaniya Karma: The functioning of Mithyatva Mohaniya Karma as well as Samyak Mithyatva Mohaniya Karma leads towards the path which takes away from the spiritual uplifting. Thus, the process leading the development of those Karma which takes away from the path of spiritual awakening is caused by Samayaktva Mohaniya Karma.

b. Chartriya Mohaniya Karma:

These Karma are associated with one's self discipline. The main reason for these Karma to act is due to various passions. The basic ingredients are anger, pride, illusion, desire for sex, greediness and attachment. These elements can combine with each other in different proportions. The reaction leading to passions is catalyzed by the following desires:

i) Hasya: This makes one laugh.

ii) Rati: This leads toward attachment and liking.

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iii) Arati: This leads towards disliking and develops feelings of envy, apprehension and bitterness.

iv) Soka: This produces the feeling of sorrow.

v) Bhaya: This makes one scared.

vi) Jugussa: This produces hate.

vii) Striveda: This produces the desire of having sex with man.

viii) Purushaveda: This makes the desire of having sex with woman.

ix) Napusunkveda: This produces the desire of having sex with both man and woman.

All these groups and subgroups of Mohniya Karma inhibits the path of self realization by the soul. It interferes forcefully with the inherent power of absolute knowledge which every soul possess. Not only this, such a process is the major producer of desires which stops the development of spiritual discipline. This process is so strong that it gives rise to those Karma to be disposed of for a long time. To get rid of such Karma few rebirths are not sufficient. Thus, these Karma are the cause of the cycle of birth and death for a long,

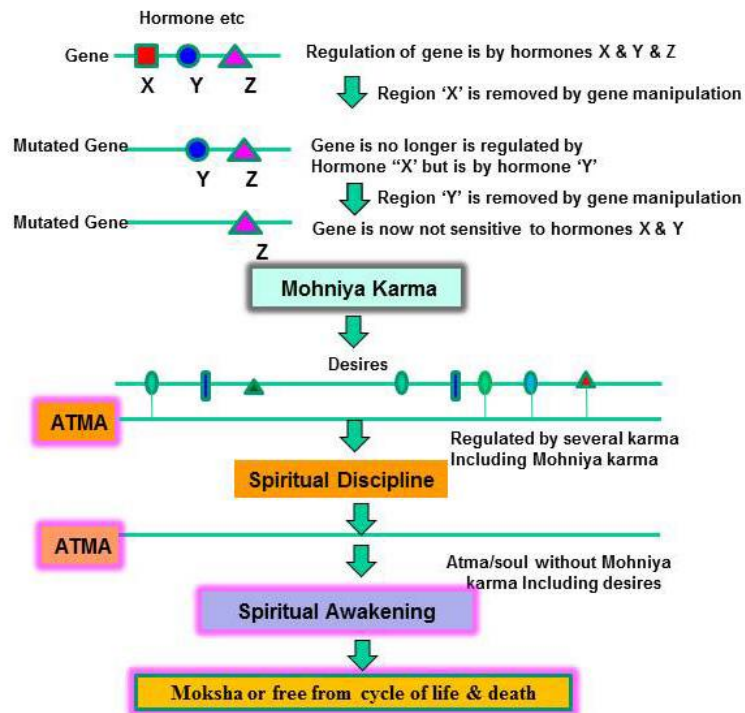
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long time. The passions and desires control the regulation of the path of self realization responsible for the spiritual upliftment of the soul. To understand this process, consider an example from our own body system. How it works? The genes responsible for maintenance of various metabolic and other functions are regulated by several mechanisms. Hormones are one of the most important gradient which are known to regulate genes. Even a single particular hormone is capable of regulating several genes.

There are some regulatory regions or places in the gene which are governed by such a given hormone. If these regions or places are removed from the particular gene by a process that is known more commonly as gene manipulation, then this gene will no longer be subjected to regulation by this hormone. In the latter case, you can say that the mutated gene is not sensitive to the hormone anymore. In a very similar fashion, we can imagine that the various desires can act as regulatory regions or places for the regulation of Mohniya Karma. Thus, Mohniya Karma causes a process in the soul similar to that caused by changes in regulatory regions of the gene. This process of course is the development of the spiritual discipline and right conduct. This is shown in FIGURE 9.

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FIGURE-9: Free from cycle of life & death



5. Ayu Karma:

This name is associated with the span of life. Due to these Karma, one gets a different form of

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life. Life form could be any type. There are millions of life forms and depending on the extent of the power of Ayu Karma life form changes, one can be free from a particular form of life only by the phenomenon of death. The present form of life we have is due to these Ayu Karma and there is no way out.

6. Nam Karma (**Karma that directs functions of physical body & species for reincarnation**)

This class of Karma is responsible for classifying various forms of species for life to exist. The life form could be human, animal, bacterial, plant or any other living or non living form. It is like an artist who paints several different paintings with a few colors and a brush. The quality of each color and the way it is painted gives several different paintings which are altogether different to each other.

With the help of Nam Karma, mother nature designs various forms of life. Whatever astonishing phenomenon we see everyday in various life forms has resulted due to Nam Karma. Ancient Jain Agam literature has clearly classified Nam Karma into several classes and subclasses. Without going into much detail, we shall mention only the 42 classes of Nam Karma as follows:

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1)Gati Nam Karma:

One of the four forms of life that can be achieved by the soul directed by Gati Nam Karma. These four forms are as follows:

- a. Manushya or human
- b. Triyanchi or animals/birds
- c. Dev or Gods, residing in the heavens
- d. Narki or those who live in the hells

2. Jati Nam Karma:

Due to these type of karma, the form of life could be attributed to single cell or species with one sense to species with various senses.

3. Sarira Nam Karma:

Under the guidance of these Karma, the soul acquires one of the five different bodies.

4. Angopang Nam Karma:

These Karma lead to the formation of organs of the particular body system. One can have a defective body, undeveloped organs or perfect

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handsome and beautiful body depending on the extent and severity of the Angopang Nam Karma.

5. Bandhan Nam Karma:

This term is related to those Karma which are associated with the soul from previous births to future births. Thus, these Karma are tightly bonded to the soul.

6. Sangat Nam Karma:

This type of Karma organizes the various functions of the body in an order to function properly.

7. Sanghan Nam Karma:

The firmness of the skeleton and structure of the body depends on Sanghan Nam Karma.

8. Sansthan Nam Karma:

These Karma directs the physique of the body. Thus, no two bodies are identical as no two forms of Sansthan Nam Karma are same. Even twins although look similar will have some differences in the physique.

9. Varna Nam Karma:

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The color of the body to be acquired is directed by this group of Karma. Thus, we have people with various complexions.

10. Gandh Nam Karma:

These Karma produce a specific odor in the body.

11. Ras Nam Karma:

This class of Karma directs the liking and disliking for anything.

12. Sparsh Nam Karma:

Specific sensation is produced on touching is governed by this class of Karma.

13. Aanupurzi Nam Karma:

These Karma directs the soul to a particular destination in space where a new body is to be obtained.

14. Vihayogat Nam Karma:

Movement and walking performed by the body is dependent on these Karma.

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Above of the 14 groups of Nam Karma have several subgroups. Following are the rest of Nam Karma:

15. Aguru Lagu Nam Karma:

Our body is not as heavy as metal and not as light as cotton, air or snow flakes. This is due to this class of Nam Karma.

16. Upgat Nam Karma:

This class of Karma produces sorrow and pain by organs of our body.

17. Paradhan Nam Karma:

Body organs and parts do not produce sorrow to others is directed by this class of Karma. This means that due to this Karma some one is not hurting due to involvement of physical body in any way to others.

18. Aatpnam Karma I:

This type of Karma produces bright colored aura to the body.

19. Aatpnam Karma II:

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This Karma produces soothing colored aura to the body.

20. Vchavas Nam Karma:

Breathing is governed by this group of Karma or a maintenance of rate of respiration is controlled by these Karma.

21. Nirman Nam Karma:

Muscular tone of the body organ is controlled by this Karma.

22. Tirthanker Nam Karma:

This is the most extraordinary Karma. Because of its direction, the soul attains the title of Tirthanker and is worshipped in all the 3 worlds. The word Tirthanker is used for those great souls who establish Dharma, that is "humanity to do good".

These Karma have 10 Tras Daska and 10 Sathawar Daska types. These are the following:

Tras Daska Karma :

1. Tras Nam: This controls and protects the body from torture.

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2. Badar: This makes the body firmer than normal.

3. Paryapta: At the time of rebirth, this Karma makes one's body perfect, mentally and physically.

4. Prateya: One body is directed only by one soul.

5. Sathirs: This class of Karma maintains various body parts and organs in their place.

6. Subha: This brings prosperity.

7. Subhaga: This brings beauty.

8. Susawar: This type Karma control sweet and pleasant voice.

9. Aadeya: Under the influence of these Karma one can have magnetic personality.

10. Yagha Kirthi: This produces fame.

Sathavar Daska Karma:

1. Sabhavar: This produces torture and suffering to the body.

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2. Sukhaghna: This produces imbalance to the body.

3. Aparyapna: Produces imperfect body, mentally as well as physically.

4. Sadhasan: Body can be directed or acquired by more than one soul.

5. Asthir: Do not protect the body towards normal maintenance of organs and parts.

6. Asubh: These Karma are in the way of prosperity.

7. Durbhay: Makes one's body ugly or not beautiful.

8. Dusawar: Directs unpleasant voice.

9. Avadeya: Personality under these Karma are not magnetic and has no influence over others.

10. Akirthi: This inhibits the process of fame.

Thus these 10 Sthavar Karma are just opposite to 10 Tras Daska Karma.

In this way we get 42 types of Nam Karma. These Nam Karma play an important role in

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designing the body, in making different shapes or physique and to carry soul to the place of its new birth. In addition, there are many other functions performed by Nam Karma as outlined above including physical performance of the body parts and organs, color, voice, etc., Nam Karma's functions are wide and thus it has the maximum number of groups and subgroups compared to other types of Karma.

7. Gotra Karma (**Karma that controls birth in a specific family & place**):

No matter in which country you belong, there has always been distinction between families or division system or standard of living. Thus we can at least classify Gotra Karma in two groups.

- (1) Superior division and,
- (2) Inferior division, or (a) Superior family and (b) Inferior family.

Someone is born in a good and well known family or in a family which is not known is directed by those Karma known as Gotra Karma. This makes a lot of difference to the growth and development of the body.

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Consider an example, two people complete their education from a well-known university and from a university which is not known. The person who has obtained a piece of paper or certificate from a good university will be preferred by any employer rather than the person with even more qualities from other university which is not even very well known. This will certainly make latter person unemployed for a longer period of time and thus interfering with his future prosperity.

I have come across many, many such real examples during last several years. Thus, Gotra Karma influences one's prosperity and future environment by taking birth or involvement with good and bad or known and unknown family. This is one of the basic causes where people are distinguished and discriminated in every corner of the Earth and there is no way to stop it because it is due to Gotra Karma earned during previous lives.

8. Antraya Karma (**Karma that blocks prosperity & fame**):

Several times you might have observed that you like to do something and to achieve something but you can't. No matter how hard you try you are unsuccessful. It does not matter whether the goal is

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good or bad, you are pulled back from the final success.

It also does not matter whether you are very close to the point of achievement of success but finally are unsuccessful. This is all directed by the class of Karma known as Antraya Karma. These are mainly of five following types:

a. Danatrya Karma: This is related with charity. Under the influence of these Karma one cannot give or offer or spend for charity in spite of the fact that the person has a great desire for charity.

b. Labhantrya Karma: This is associated with gains and profits. Thus these Karma create or put obstacles in the way of acquiring gains or profits.

c. Bhogantraya Karma: These Karma are linked to enjoyment. These Karma direct to put obstacles in the path of enjoying life.

d. Upbhogantraya Karma: There are several items which can be used again and again but this class of Karma inhibits this process. It is process of recycling.

e. Viryantrya Karma: It is associated with the vital force of the body. These Karma impart

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obstacles in the functioning of the vital energy of the body.

To summarize, we have 8 major groups of Karma and these are a) Gayanavarna, b) Darshnavaran, c) Vedniya, d) Mohniya, e) Ayu, f), Nam, g) Gotra, and h) Antraya Karma are called Destructive Karma. In other words, these Karma inhibit the path of spiritual development. The other four groups of Karma do not participate in inhibiting the above path. We can thus understand how important are the Karma & their wide and diverse performances in governing and shaping life form.

All physical, chemical, genetical or materialistic as well as spiritual performances of life force are thus governed by Karmic particles. These Karmic particles are very well organized and work without any discrimination. Let us consider an example. Someone kills someone knowingly or unknowingly.

Violent Karmic particles have thus been involved. Human laws punish the person and execute by death. Again, violent Karmic particles have been involved. According to Karmic particles both are the same. When you take water from Atlantic ocean or Pacific ocean, or from a river or a pond and then break the force joining the water by passing a high

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electric current, you will always and always get hydrogen and oxygen as the outcome.

In above example, life has been taken away from some one knowingly or unknowingly means. In one case to satisfy laws made by human beings for their own security. Thus two different persons represent water from different sources, killing is the electric current and the production of hydrogen and oxygen particles represent the same violent Karmic particles.

Suppose you kill some animal or plant or bacteria and take life away. Again violence is involved giving rise to violent Karmic particles. Since Karmic particles do not discriminate and violence is violence the results ought to be similar. Again human made laws to punish a human being for killing another human being but not the animal. Obviously human laws are made to satisfy their own selfish goal but the force field of Karmic particles is so profound and wide that nobody can penetrate this force including human made laws. The extent of the karmic force field may be different depending on the starting material.

In order to understand this consider an example. You take a large amount of water to pass electric current, you can get large number of hydrogen and

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oxygen molecules and with a small number of water molecules you will expect to get a small number of hydrogen and oxygen molecules. Thus, the severity of the force field of Karma will be directed by intention and other factors as discussed above.

PROCESSES THAT DIRECTS KARMA FRUITS:

It is important for us to understand different nature of Karmic particles under Karma organization. These are mainly 10 types and are the following:

1. Bandha:

This signifies the bondage of Karma with soul and thus produces various basic ingredients. These ingredients are nature, time and its limitation, influence and extent of working.

2. Uttakarshan:

This process produces an increase in results due to Bandha Karma mentioned above.

3. Apakarshan:

This process is opposite of Uttakarshan. This produces a decrease in bondage of time and its limitations as well as a decrease in results during this process. Let us try to understand this process.

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Sometimes we observe that someone stops performing sinful acts and starts thinking and doing good acts. This could happen by itself or with the association of someone. Consider that someone's food is based on meat and animal products. When an animal is killed, the Karmic particles of violence and suffering are transited to this food. It may be healthy food as far as protein, carbohydrate, vitamin and mineral content is concerned. But this food is not suitable for spiritual upliftment according to the standards of spirituality. Such food is classified as Tamsik food or that which increases activity of passions etc. Due to association of someone else, this person understands the phenomenon and decides to have Satvik food that is suitable for spiritual awakening. The reason is not based on the health issue because most of the people will become vegetarian as they are forced to do so due to health reasons. In this case killing or eating killed animal products is not involved and thus violence is not involved. In this way bad Karma are not forming and the person is in the process of accumulating good Karma based on simple and honest understanding which do not take away someone's life. This good thinking and acts produces a direct effect on the bad Karma acquired previously. Because of this effect the time boundary limitations and power to do bad acts is reduced

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significantly. This is known as Apkarshan Karma. Just opposite to this process is Uttakarshan Karma.

In contrast to above example, if I discuss the impact of Karma to several others who would like to continue the way to be involved in accumulating bad Karma is the example of Uttakarshan Karma. Because even with help of someone, such people cannot overcome such Karma accumulated during previous lives.

Suppose a chemical A decreases the regulation of the specific enzyme from 100% to 70% and at the same time there is another chemical B which has the potential to increase the regulation of the same enzyme from 100% to 500%. When the latter compound is present in combination to the chemical A then the net resultant effect will be an increase in the regulation of the specific enzyme reaction. These chemicals A and B are bad and good Karma respectively and the enzyme is the life form to perform the particular function. Thus by the mere presence of chemical B will certainly lead to the proper function of the enzyme in a forward direction and the process is Apkarshan. This is because the time to perform a particular chemical reaction will be reduced compared to when only chemical A is present which reduces the efficiency or the normal reaction.

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4. Sata:

The question now to be asked is when do the different Karma starts to perform their part? Is it an instant process or it is developed by something else? To understand such questions, we have to understand the phenomenon which is known as Sata or existence. When an act has been performed does not matter whether it is good or bad, the Karma are performed. As soon as Karma are formed they do not give the results right away. The difference in time between their formation and their production of results is termed as time of existence of Karma or life of Karma.

Consider a chemical reaction Chemical A is converted into a chemical B by an enzyme E

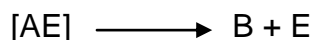
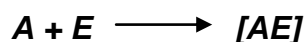
Enzyme E



A will not be converted into B as it looks. The mechanisms of conversion is complex. First, A has to form a complex [AE], with enzyme E and then depending on the availability of this complex it will consequently dissociate into chemical B and enzyme E is then free to bind subsequently to another molecule of A to again form the complex AE.

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This process will go on until the concentrations of A is reduced or is no more available to be converted into B. We can represent this fact from our basic chemistry as follows:



In order to understand Atma in relation to Karma we can similarly represent the above chemical reactions as illustrated in FIGURE 10.

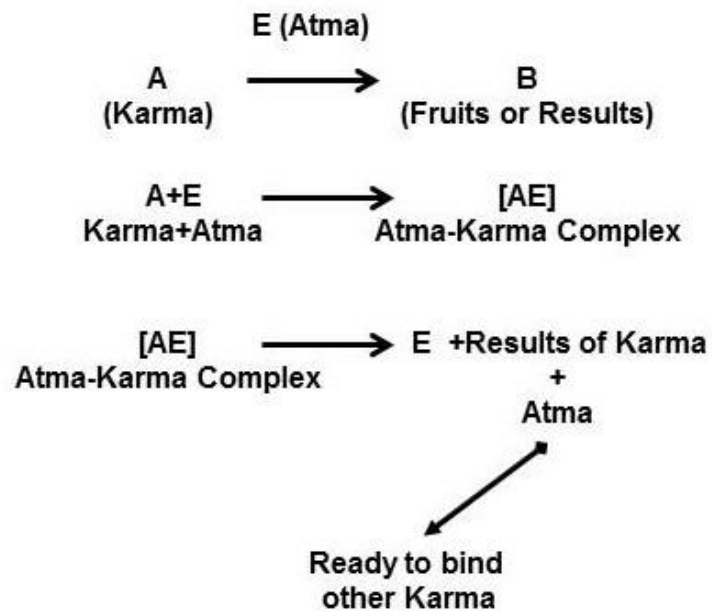
Thus, a definite time is involved to form the complex [AE] and the results will depend on the life of the [AE] or the stability of the complex [AE]. This is our fundamental basis of enzymatic reactions in biochemistry and this is thus also well applied to Karma. In biochemistry we refer to the time required to convert A to B by enzymes as rate of reaction and according to Jain scripts we call the time of conversion of Karma to exert their results as "Avadhi Kal."

The above mechanism clearly shows that the results of Karma are experienced only when time of complex [AE] is over that means it is ready to produce results. The time after an act has been performed and at the time when Karma starts

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producing results, Karma are always associated with the Atma or soul.

FIGURE-10: Bondage of Karma with Atma



Once Atma has experienced the results, then it is free from Karmic Particles A and thus available or

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again ready for forming other forms of Karma-complex. Thus this seems to be an endless process. In Jain scripts, the stage of existence of complex [AE] or association of Karma with Atma is called as "Sata."

The time of enjoying the fruits of Karma will thus depend on Sata. This time frame can vary a lot depending on nature of Karma as in above example, from chemical reactions, the life of complex [AE] could be one millionth of a second to even hours. Suppose a killer murders a person. There are several possibilities as far as law and justice is concerned. Some are as follows:

(1) the killer can be caught and based on evidence can be convicted,

(2) the killer is not convicted based on insufficient evidence,

(3) the killer is not caught at all,

(4) killer is convicted as in (1) above but dies before the period of conviction starts.

Except as in (1), what will happen about justice to the victim? And even justice is done what will happen to possibility in (4)? According to justice of Karma, killer will have to get fruits of such actions somewhere and some time. This somewhere has to

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be some other life otherwise where would be the justice? The time frame will depend on accumulation of other Karma.

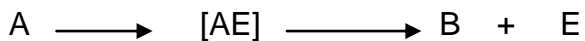
5. Udaya:

This word means when results of Karma are to be examined by the soul. As we have discussed above, when [AE] dissociates to B (results of Karma) and E (Atma), then Atma is free from these Karma. Thus Atma has to experience the results of the Karma to be free.

6. Udirna:

Let us consider the above example again as :

Enzyme E



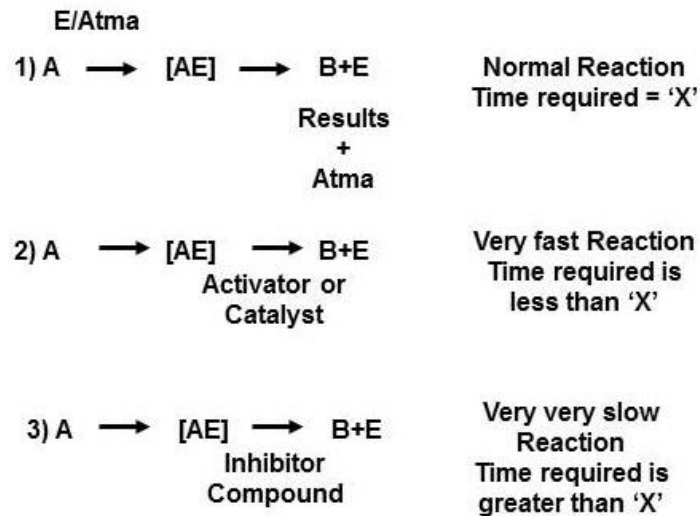
(Karma) \longleftrightarrow (Results) (Atma)

In a chemical reaction the time of conversion of A to B can be retarded by adding a compound known as an inhibitor. Or, the rate of reaction can be reduced due to interference by various other processes. Also conversely, rate of reaction can be accelerated by adding certain specific compounds or by other variations in the reaction

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conditions. Jain scripts describe this phenomenon of reducing the time for experiencing results of Karma as Udirna. In this process the results of Karma will be experienced earlier than their expected time. The process to reduce the time limitation of experiencing Karma is known as Apkarshan. We can represent these processes which are illustrated as in FIGURE 11.

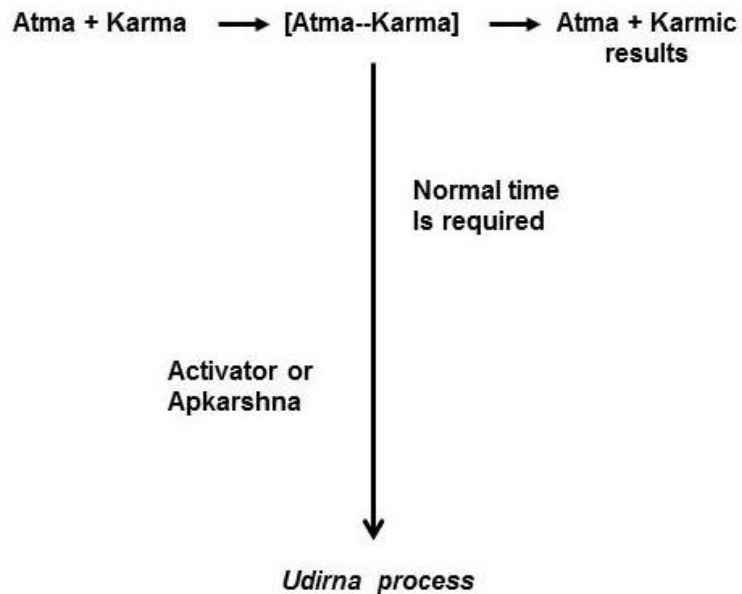
FIGURE-11: Karma & Time process



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The above fact from biochemistry books has been represented in Jain scripts for Karma (A) and Atma (E) as illustrated in FIGURE 12. Consider an example from day to day life's observation about the process of maturation of fruits. Fruits take their set normal time to ripen but

FIGURE-12: Time of karma fructification



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by using various processes like exposure to gas or heat, the time of ripening is reduced from weeks to days. This process is thus Udirna and the heat or gas treatment or any other similar agents causing this process to happen is referenced as Apkarshana. Due to Apkarshana, lifetime is reduced and we call as Lakmiritiyu or unnatural death. Jain scripts says this phenomenon is Udirna of AyuKarma.

7. Sankram:

A particular Karma has various different groups and subgroups. One particular subgroup of Karma can be converted into other subgroup of Karma but in the same subgroup. This phenomenon is known as Sankram. This process could best be understood by taking examples from the principles of genetics. By genetic manipulation we can insert some foreign genetic materials to a mouse. This mouse may be more efficient in his working habits due to insertion of foreign genetic material but the mouse is still a mouse. It is not that we have converted the mouse to a monkey or some other form. Thus, out of a major group of Karma, one cannot be changed to other 7 forms of Karma.

The nature of Karma can be converted to some other nature but the group as a whole is not

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exchangeable. There are two exceptions to this phenomenon and these exceptions will also help us to understand the complexity of Karma. Firstly, Ayukarma group cannot be changed. For instance, once a complex of Atma to Ayukarma particles has been formed leading to say a human life, then it cannot be converted into the way by which it could result into any other species like mouse or rat or a plant etc. Secondly, Darshan Mohniya cannot be changed into Charitrya Mohniya' Karma or vice-versa. Consider another example, milk can be converted to say, yogurt, butter, lactic acid, etc., but it cannot be changed or converted into an apple juice or an orange juice.

8. Upsana:

This is the process when results of Karma are diffused by a mechanism so that it is no longer able to produce its actual results. For example, take a magnet and put it under a piece of wood. This magnet is now not as effective as before to attract iron particles as it would do without the barrier. Jain scripts call this process as Upsana.

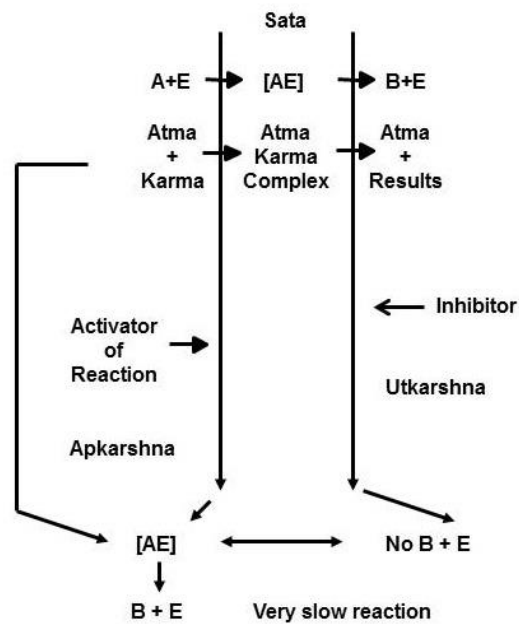
9. Nidhati: A particular group of Karma cannot be changed into another group (sankram) and Karma cannot produce their results is known as Nidhati.

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10. Nikachna:

The bondage of Karma with Atma is so tight that it stops the process of Utkarshana, Apkarshna, Sankarman, etc as discussed above. We can summarize these phenomena as in FIGURE 13.

FIGURE-13: SATA or Existence



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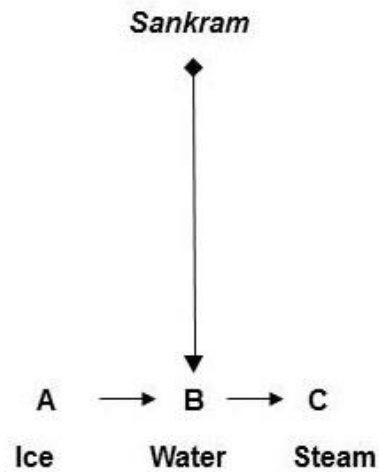
Take another example. Ice, water and steam. All have the basic ingredients hydrogen and oxygen but all three have different properties. For example, ice is cold whereas steam is hot. These three can be converted from one to another form by changing temperature, pressure etc. This is an example to understand Sankram Karma. The physical form of ice, water or steam can be interchanged but can not be changed to an apple or banana or some other product. This is illustrated in FIGURE 14:

Now various fundamental questions arise. What's the choice, if the bondage of Karma is so tight which is an endless process? Are we directed completely by Karmic particles? Is there any light free of Karmic particles at the end of the tunnel of life? All Karmic particles have certain affinities & certain limitations or boundary lines. It represents a boundary surrounded by a specific area. A person caught for robbery may come out of prison after years whereas another person committed crime of killing someone may be in the prison for more than 20 years. Now in each case because of the extent of the crime, the punishment is different. One person has a boundary for 5 years and other has more than 20 years in above example. So in other words, one person may come and do whatever he desires

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after 5 years whereas the other person has this choice only after more than 20 years.

FIGURE-14: Different physical bodies



In the same way, Karmic particles have their own boundaries. You can roam around this boundary for a specific period of time and then you are free. This means Karmic particles do not stop

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performing further acts depending upon the factor known as 'free will'. It could be defined as the factor which everyone possess. In above example, people who with either 5 or more than 20 years of boundary due to the extent of Karmic particles have free will to perform their acts in addition to what they are paying for the past.

Let us understand this by another different example. A person becomes the President or Prime Minister of a powerful country. Because of past good Karmic Particles, the person has to achieve this high status for a specified period of time and this is the boundary of Karmic particles. Now because of free will, the person may engage in performing three different acts:

- 1) To do nothing to hurt or please anyone,
- 2) To perform good acts during this time - for example solving problems of their own country, help other countries, perform work on the basis of humanity and involvement in peace missions, etc.
- 3) To perform all undesirable and un humanitarian actions, become dictator, helping in the manufacture of weapons, etc., and involve countries into war.

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Thus, because of free will, actions in 3 different ways may be performed which will determine the bondage with next or future Karmic particles. The extent of these acts will depend on the extent of free will. Being an achiever at the highest chair, you can do whatever you want; thus lots and lots of free will say 100%. Whereas having an average personality, you hardly have that much free will to involve all countries into a war or peace.

Efforts should be made to be free from Karmic particles which are either good or bad in nature, or at least bad. The choice should be not to accumulate any or be involved in any good or bad Karmic particles. There are various ways you can destroy Karmic particles which we will consider later. But first consider, what are the advantages of the destruction of Karmic particles.

Any Karmic particles which mutate, decrease or destroy Karmic powers of Atma are not desirable. By overcoming or being free from these specified Karmic particles, a specific energy is produced to help in the path of development of the soul or spiritual development. We can summarize the results in the absence of the eight Karma as follows:

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1. Power of unlimited knowledge is produced and experienced when Atma is free from Karmic Particles known as Gyana Varna.

2. Power of unlimited realization of truth is achieved and experienced when Atma is free from Karmic Particles known as Deeshna Varna.

3. Unlimited happiness is experienced when Atma is free from the bondage of Karmic Particles known as Vedina.

4. Spiritual awakening, the major reason associated with Moksha or liberation of soul, a salvation or Nirvana, is experienced when Atma is free from the direction of Karmic Particles known as Mohniya.

5. Mortality is gifted when Atma is free from Karmic particles called Ayushya Karma.

6. Free from criteria of being one of different species happens when Karmic particles called Namkarma are no longer associated with the Atma.

7. Free from criteria of being born or associated with a good or bad family is when Atma is free from Karma known as GotraKarma.

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8. Tremendous power, wealth and prosperity is achieved when Atma is free from Karmic particles called Antraya.

PROCESS OF REINCARNATION:

Karmic particles are very powerful in causing the process known as reincarnation. Atma or Soul is of such a type of matter that can neither be created nor destroyed but is still capable of causing results. It is just like an enzymatic reaction in which substrate chemicals are converted into products by the help of enzymes. In this case enzymes are active just like a catalyst. Internal and external factors create a lot of energy disturbances which are constantly produced and destroyed. This process ultimately leads to reincarnation. If it was not possible then all classes of life form might have attained the same energy levels and reincarnation might not have been possible. Not only this, the feeling of good, pleasures and enjoyments in life and suffering might not be possible due to good and bad deeds.

If we think carefully, we would observe the ultimate fact that nothing is stationary. Everything is moving and moving. There is not a single moment which is not changing and so also biological and nonbiological processes. Our biological cycle of life is also changing that's why we have the term 'age'.

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Our cells also have a certain age beyond which they are not capable of functioning. Even planets, mountains, and the sea have age. If you watch a stone for years and years you will find for sure various chemical and physical changes caused by many environmental factors. If you leave a car for several days, the battery might not function and the car may not start. The battery has thus life. Thus this process of change is reincarnation or new birth. In other words, any difference in shape of matter from the previous state is reincarnation. Among various changes relative to time, the most distinct change is of the matter Atma. Atma, when it changes from one body to another body, is mostly referred to as reincarnation.

According to Jain scripts, the life cycle operates only when Ayukarma particles are active. During a life time we enjoy or suffer due to the Karmic particles accumulated previously. When the Karmic particles for a specific body are availed for a particular life, then Atma has to leave the present body and transit to a new body. Before death, the life form has already been assigned a particular time span of life for next birth. This commitment is due to the Karmic particles unless the cycle of birth and death is broken during the present life by any means. The present life continues as long as Ayukarma pertaining to present body are the

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directing factor and are active. When these Ayukarma particles do not remain any more, then the soul has to leave the body. At this moment new Ayukarmic particles become active and come into an action by the process of a birth of a new form of life.

Ayukarma particles may be spent by two different ways. We call these two different ways as natural and unnatural process to spend Ayukarma particles. If the Ayukarma particles come in to an action at their preassigned time or right time, we call that time the natural way. On the other hand when Ayukarma particles come into effect before their specified time, we call this second process as unnatural death or an accidental death. There are various reasons to cause this unnatural or an accidental death and they are as follows:

1. too much happiness or sorrow or depression,
2. by use of weapons,
3. eating too much food or by starvation,
4. killing by animals,
5. sudden stroke due to any natural cause like flood, fire, earthquake, tornado, accident, etc.,

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6. biting by snakes or poisonous creatures and,

7. stopping of breathing by any unnatural means.

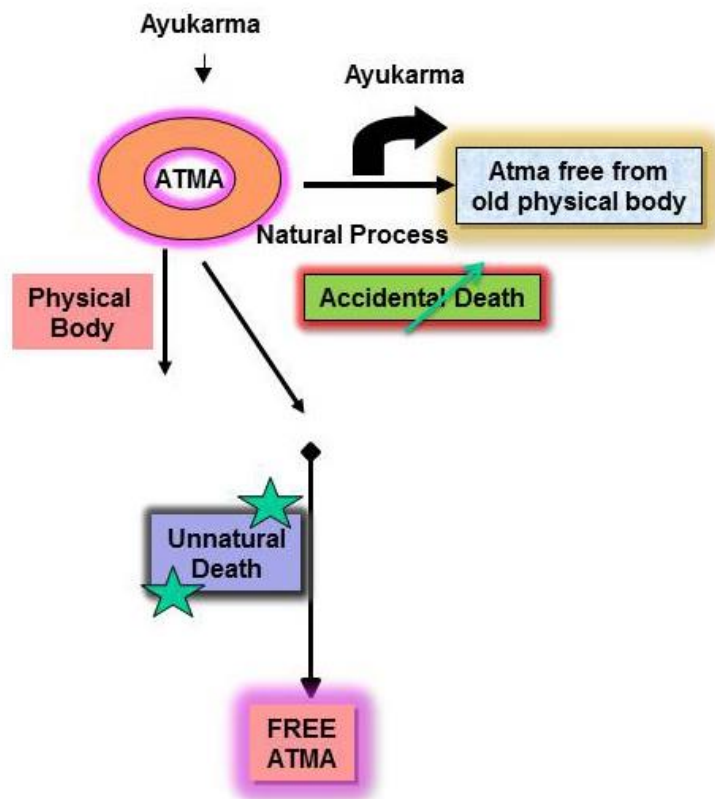
Due to these unnatural causes, life span may be reduced significantly. This means the time for particular life to be availed was although fixed for a long time interval but was availed quickly by unnatural means. For example, it might take a few minutes for sugar to dissolve in cold water but the same amount of sugar in hot water will dissolve quickly. Sugar is body, water is death and normal temperature of water is normal cause to lose identity of sugar that is death. Here we could consider high temperature of water as an unnatural cause or quick way of dissolving sugar in water. We can illustrate this as in FIGURE 15:

We have seen that some people die quickly and some take longer time to die than others with a similar cause of death. Quick death is known as Samohiya Maran, and slow death is called Asamohiya Maran. After death Namkarma particles attached to Atma comes into action and thus decide the form of species to be born. In this way, Nam Karma directs Atma for its new destination. In particular, Anupurvi Nam Karma particles decide

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the new destination for Atma and leads to the place of
new birth.

FIGURE-15: Atma free from Ayu Karma



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The migration or motion or the transit of Atma from one body to another body is called Vighraha Gati. At the time of this Vighraha Gati or the time between two physical stable bodies, two different types of bodies are present. These two bodies are Tejash and Karman. The latter body is used for the exchange of soul between two stable physical bodies and it takes the soul to the place of the new body to be acquired. Once the soul has reached its new destination, then it has to create its own new universe. There are six processes involved for the creation or synthesis and are the following:

1. Aharbaryapti: Depending on the Karma Particles, the perfection of power for the adoption of Karmic radiations suitable for synthesis of new physical body is known as 'Aharbaryapti'.

2. Sarir Prayapti: Power for synthesis of new body.

3. Indriya Prayapti: Perfection of power to create all the senses so that they can accept the new Karmic radiations and functions accordingly to new body.

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4. Swachochavas Prayapti: It is related with breathing action. This power is responsible for the following functions:

i) acceptance of new Karmic Particles related to breathing.

ii) conversion of these Karmic Particles to breathing, and,

iii) functioning of the breathing process.

5. Bhasha Paryapti: It is related to language and speech. This power is responsible for accepting Karmic Particles related to language and its conversion into speech suitable for the new body.

6. Man Paryapti: This involves the thinking process the 'Manovargha' Karma Particles are accepted and are then converted into brain power so that the thinking process can function.

At the place of reincarnation, the soul thus acquires the above mentioned powers. Thus this process imparts the new body with all the energy and force necessary for its functioning according to the soul's Karma power. Various different Karmic particles are thus transited or inserted into a new body suitable for the soul with attached particles. These particles synthesize or prepare the new

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body suitable for the new life form with various Karmic particles. The extent of these powers has its own limitations according to the life form. A life form with one sense has four of the six above mentioned powers whereas a life form with two or five senses have five and upto six of the above mentioned powers. With the help of these powers, the soul synthesizes its new body and various senses to live. The soul acquires these powers within 45 minute after leaving the physical body and then it starts slowly, slowly to its new place or new physical body. However, Devas or Gods and Narkas or life-form in hell has a different way of birth. According to Jain scripts, there are three types of birth as follows:

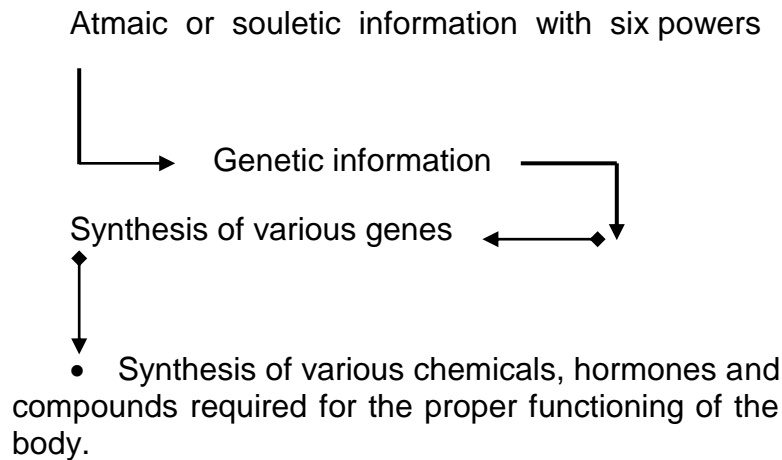
I) Garbha: This means, birth through pregnancy and this process involves fertilization of egg by sperm coming from the parents. Human life forms and various animal life forms have to go through this form of birth.

ii) Sammrchi: Birth of various insects and worms come under this class which do not have to go through the process as mentioned above.

iii) Uppapat: Birth of Gods and Narkas that is birth in heavens and hells respectively is by this process.

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We can summarize some of the above process as follows:



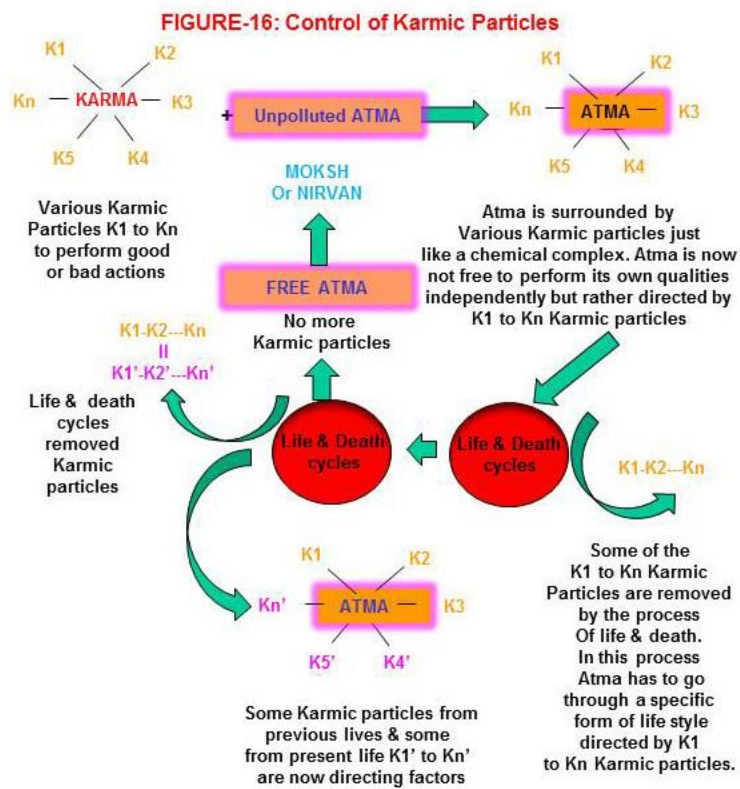
We shall now summarize some of the various Karmic process as illustrated in FIGURE 16.

WAYS TO STOP REINCARNATION:

We have discussed about various forms of Karma and their impact and function. As long as life exists, there is suffering and pleasure based on the quality and extent of Karma. This seems to be an endless process. In this way there is no escape from Karma. Then several fundamental questions strike to our mind. Is there any way one can be free

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from the clutches of Karmic particles forever? What one can do or practice to achieve this goal? Has any



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one practiced such way(s) before?, etc. etc. We will try to understand and answer such questions based on Jainism.

Let us first define the term "JAIN". This word is derived from the word "JINA", means to conquer. Naturally, question to be asked is, conquer what? We are not talking about those people and those nations who tried to conquer land and people. Several examples from our history can be cited for such actions. We can still cite several examples from our present history too. Such people and nations have used violence as a means to achieve their goal. Such people used army and weapons to satisfy their ego and pride. Such people have misinterpreted the words like humanity and peace. In order to save their own life or their own security, they have taken millions of lives of innocent ones. Such actions and means have been used in the name of peace, democracy and religion.

You can easily see and observe those who are mass producer and suppliers of weapons talk about peace. How one can justify such actions as a peace where a life is taken? Can this be really classified as victorious? One can conquer by violent means for a short time but effects of such actions will be felt for ever according to Karma. But here we are talking about those souls who because of their actions

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attained the title of greatness. These are those souls who conquered the ultimate bondage between Karma and soul or Atma to become free from any physical sufferings or pleasures. The existence of Karma is suffering and thus life itself is suffering. The real freedom is thus to become free from such process. The ultimate true freedom is to be free from the cycle of life and death that is reincarnation.

The freedom does not mean to have a license and an authority to take away someone's freedom, land, property, earnings and savings of life time and life. Freedom does not mean to make other slaves. This is the path of selfishness. This is temporary. The fruits as pleasures will be for a short time but the bond of Karma will be very strong whose effects will be long lasting. One has to pay the toll for such ride if not in this life but many more lives to come. There is no excuses and no forgiveness.

Consider an example from history. Ashok, the emperor of India in 6 BC. In a war of Kaling more than 100,000 lives were taken. At the end of the war, he was very happy and proud of himself. He was celebrating his victory over his enemies. He thought that he has conquered every thing. No one is like him. Then a Buddhist monk came to his palace and took him to the battlefield where bodies of

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thousands of people were lying on the ground. Many dead, many wounded and many in the process of dying. There was nothing but torture, suffering, pain and death. Buddhist monk asked " Oh great Ashok, tell me who is responsible for their pain, suffering and death?". Buddhist monk asked another question, "Oh Ashok, you are the greatest conqueror, you can do any thing, can you give them their lives back?". The happiest Ashok become very sad. He found himself in the clouds of misery. He found his limitations.

Ashok got the enlightenment from the Buddhist monk. He realized that although he won the war but he lost every thing. May be for a moment he felt victorious but due to such actions which he had committed caused suffering and pain for those people and their families. He brooded over the turning phase of life, its reality and its limitation. He realized that he is not going to live for ever then why so much suffering and pain to others? He himself has bonded strongly to Karma for sufferings for millions of people directly or indirectly. Ashok return to his palace with great grief and sadness. He was very restless. There was no way he could fix this incidence. History tells us that Ashok changed completely from that moment. He announced Buddhism, the practice of non-violence like Jainism, to be practiced in his kingdom. He opened his all

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resources to serve humanity rather than to make others slaves. He did great work at that time for humanity. In spite of his great work with all good intentions he died with great depression. This is because that he wanted to do more and more good work but life and time do not wait for any one.

In this unique example, soul has formed very strong bond between extraordinary good as well as bad Karma. This type of karmic bond is thus governing factor for other reincarnation. Such bonds will determine the extent of free will that is, limits to do its action of own choice. This will not allow the soul to be free from the cycles of death and births. Since then, Ashok has reincarnated several times. One should not be surprised that his soul has lots of depressions. He wants to continue his great good work for humanity but his hands are always tied with limitations due to extent of free will. This will continue till this soul is free from those bad actions committed several centuries back. Once his soul is free from previous bad karma, the soul will then acquire more free will to continue work of his choice and allow him to travel through the right path of liberation.

There have been several souls who are liberated from the process of reincarnation. Jainism, describes about those 24 great souls in our present time who have not only conquered the cycle of

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death and life but they have also revealed the secrets of this enlightenment to establish the path for benefits for every one who is interested to get this freedom. This path is available in reach of every one rather than a property or patent of some one. Such great souls are known as "Tirthanker". One of the meaning of Tirth is "Dharm", that is to do good or the right path and "Ker" means who does it. In short, this means one who has found the path and has established for others to follow. These great souls have attained the absolute knowledge and by this they have shown the path of liberation to others.

About 2700 years ago, the 23rd Tirthanker named Parasnath came. With his spiritual practices, he obtained perfect knowledge. He prescribed following path for those who want to be free from miseries and sufferings:

1. Ahimsa: "A" stands for "non" and "himsa" stands for violence. Ahimsa thus means non-violence. This means non-injury to any one. This word is not restricted to human beings but it applies to all life forms, Whether it is plant, animal, virus, bacteria, any known or unknown life form in the universe. It does not matter whether it is Earth, water, air or space related. Injury of any form for example: mentally, physically or by actions is a violence. This consists from by thought, speech and

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actions. It emphasizes "live and let live". One has no right to consider others as inferiors. It thus offers a peace plan not for the purpose of ruling others on a gun point or on a threat of nuclear bombs but on the basis of equality a respect for each other and every life form. This does not interfere with the preservation of the balance of harmony in the universe. A practice of such a principle can lead to a path of true freedom, the MOKSH or freedom from reincarnation, the ultimate aim of life. The ultimate elixir of the universe and the ultimate happiness. The practice of such path establishes the universal love, universal friendship, the universal forgiveness as well as the universal fearlessness. One should not be surprised that the concept of vegetarianism has roots from the principle of Ahimsa, the non-violence.

2. Sutra: This means to speak truth.

3. Asteya: This means not to steal. In other words, it emphasizes that not to take which is not given. Or, donot take away which is not yours.

4. Aprigraha: This life is associated with worldly materials. This does not mean that all belongs to you and one has a right to use or dispose it according to his choice. The idea is that it should be available to every one. Thus one should not be attached to

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these possessions. One should realize that those items which belong to us today were in the possession of someone else yesterday or in past and will be the property of some one else in the future. If this is correct then why to have so much attachment for such items. This is the cause of greed and opens the gate for other passions. This is known as "Aparigraha" which means non-attachment or minimize the possessions.

We can describe this with a beautiful story. Outside the king's palace, there was standing a traveler, a stranger who traveled to this place from far. There were guards outside the king's palace. The stranger was asking the guards that he wants to stay in the motel pointing towards king's palace. One of the guard said, it is a king's palace and not a motel and pointed a motel across the street. But the stranger was insisting on staying in the motel which was in fact the king's palace. Argument went on and finally the king was informed about this stranger. The traveler was brought to the king.

The stranger repeated the same thing as he had told the guards outside the palace. The king said that it is his kingdom and he is the king of this land and this is a palace not a motel. The stranger looked at him with a smile and said what a wonder! King asked, what? The stranger said that same

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words were spoken when he visited last time to this place by another person who was sitting at the chair (throne) where you are sitting now. King replied: Oh that, that was my father. Stranger again laughed and said it is interesting. King was surprised and asked what is that so interesting? Stranger said, I was told same words even before I visited this place by some other person. King replied: that must be my grand father. There was no need for the stranger to say any thing further. King came down from his throne as he realized that this place is really a motel because persons change every time but the place and belongings are the same. He realized that it really does not belong to him. All his pride was gone. King said to the stranger that this is your motel, you can rest here and I am going out. Then the king left his palace and the stranger followed him. King requested the stranger to take him along.

The idea we can get from the above conversation is that whatever we are, we should not be attached or indulge in worldly items. Such possessions are temporary. These materials are the property of every one and one should learn to share them. This gives the firm roots to the concept of charity and its hidden power. One can share his time and wealth for social cause to perform and maintain work of common interest such as

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hospitals, libraries, schools, roads, for relief efforts, helping needy and homeless people etc.

Thus, these four principles of 23rd Tirthanker were followed by Jains. Then 24th Tirthanker, Mahaveer came about 257 BC. He was born as a prince but his quest for truth made him restless. He wanted to know the cause of all sufferings. What one can do to achieve peace and everlasting happiness?. The way to true freedom that is free from the cycle of life and birth. He left all comforts and a flourishing kingdom to search for the answer. With 12 years of great spiritual and penance practices his soul become free from the dust of his all previous bad karmic particles. He obtained what is known as kewal gyan, the absolute knowledge. He found the answer for his every question.

With this type of knowledge one can know the past, present as well as future, the time dimension. There is no more mystery about time or any thing. One can know all about the universe. One can know the intentions, nature and actions of each and every species in the universe at any time whether it is from the Earth, heavens or hells. This gives absolute power whose boundaries are infinite and beyond our imagination. After obtaining this extraordinary knowledge when his all previous bad

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karmic particles were wearied out by his penance practices and self discipline, he got the truth.

But Mahaveer was still not free from other type of karma. These karma were good in nature. These were the good actions he committed in several of his previous lives. What will happen to them? Unless this bond is broken, he can not be free from the cycle of birth and death. He was thus left with a tremendous freedom of will. He thus used this freedom of will for the benefit of society. He preached all over the continent for next 30 years. He traveled a lot on his bare feet and at the age of 72 years when the bond of all his good karma and soul was broken, he attained what is aim of every one's life, freedom from the clutches of reincarnation. Because of the demand of the time he added one more principle to four principles of 23rd Tirthanker Parasnath as discussed above. This is the principle of practicing celibacy or chastity. Till today Jain monks follow these five principles - the nectar of absolute knowledge.

Mahaveer found the root cause of all the problems. One of the fact is simply nothing but the ignorance of the truth. Because of manipulation of this factor one is in the clouds of passions. We have discussed earlier that these passions are nothing but cement, glue or a bonding material for

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soul where karma can attach. These passions are mainly greed, anger, untruthfulness, pride etc. These passions give birth to many karmic particles. In other words these passions are the gateway for Karmic particles to "Jiv", the "self" or the Atma. This Jivsatva is the essential ingredient of life force. This is eternal. We can define this as a supreme form of consciousness which when associated with matter and Karma forms a physical body. This "self" in the form of a body in association with various Karmic particles guides the basics of a particular life species. This "self" thus trans-migrates from body to body or moving from several different lives, an endless process.

Mechanism of Reincarnation:

In order to understand the mechanisms of reincarnation that is interaction of soul, matter and Karmic particles, we will try to simplify this science of reincarnation by following seven principles from Jainism:

1. Jiv: Soul, Atma, consciousness.
2. Ajiv: Matter which is not soul, opposite to Jiv.
3. Asrav: Inflow of Karmic particles towards soul.

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4. Bandh: Bondage between Karmic particles and soul.

5. Samvar: Stoppage of inflow of Karmic particles towards soul.

6. Nirjar: Weakening of bondage between Karmic particles and soul.

7. Moksha: Free from cycle of death and life. stoppage of reincarnation.

We will try to understand these seven principles in a simple way without going into them deeply. Universe consists of mainly two active components. These are: 1. Soul or Jiv and 2. physical matter that is not soul. Jiv is spiritual in nature whereas Ajiv is opposite to Jiv. The fundamental properties of these two constituents is that Jiv can exist without Ajiv but Ajiv always likes the company of Jiv. Ajiv has five ingredients to offer to Jiv and these are :

1. Dharma: The medium of motion.

2. Adharma: The medium of rest or stationary.

3. Akasha: Space, visible or invisible.

4. Pudgala: All physical contents of the universe, the matter.

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5. Kala: Time

Thus, all physical matter is ruled by Ajiv. This consists of all the physical constituents we can see, for example, planets, stars, mountains, solid and liquid matter, light etc. And those which we can not see are also included in Ajiv for example, mobile and non mobile phenomenon, gravity, gases, energy, sound, darkness, heat etc. It has been recently hypothesized that what matter we can see in the universe is only about 5 to 10 % of all the matter and we do not know the where about of the rest of the matter.

On the other hand Jiv is the other component of the universe. Unlike Ajiv, Jiv is not a physical matter rather it is supreme form of consciousness, an energy or the life force which is invisible. This energy is different in different bodies. The nature of this ingredient is infinite. It can act independently. It does not require the assistance of any other ingredient. Jiv has infinite power. It does not have any shape. Ajiv generates all material particles such as passions to act as a glue to soul. This process facilitates the interaction of karmic particles to soul and opens the doors for more and more inflow of karmic particles towards soul. This process is like a dam full of water with a tiny hole where it allows little water to flow out initially. With time, hole

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gets bigger and bigger which allows more and more water to flow out. If it is not repaired in time it is the cause for the collapse of the dam. One can say these passions are like a hole in the dam of soul surrounded by water as Karmic particles.

These passions mainly greed, deceit, pride and anger from the family of "Rag Dwesh" that is attachment and jealousy. Once they take over, then soul which is in material body starts losing control over its natural physical powers. These powers or properties include power of speech, power of sense organs, power of mind and power responsible for the activities of physical body. These activities are responsible for various Karmic particles which form a tight bond with the soul. This phenomenon is known as "Asrav". The quality of this type of bond determines the functional activity of the soul. Interaction of these physical parameters determines the nature of a physical body or what we call as a birth. As a result, 3 major qualities are assigned to soul with body which are as follows:

1. Subject to birth.
2. Subject to growth.
3. Subject to Death.

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We can classify all births as follows:

1. Sthaver Jiv
2. Tras Jiv
3. Samjani Jiv

The meaning of "Sthaver" is which is stationary or devoid of motion. Under this class of birth, we have various organisms depending on their origin of birth which include: earth-bodied, water-bodied, air-bodied, fire-bodied and plants. This group thus contains microorganisms, viruses, bacteria, fungi and vegetables. Soul has its own limitations in this type of life form because of Karmic particles. Soul loses its natural quality such as motion or mobility. It is now dependent on some other forces for motion but it still retains its strength, respiration, a sense of touch as well as span of its life according to this physical body. This group thus contains one sense as a sense of touch. We can also call it as one sense life form.

The meaning of "Tras" is related to pain. In this group of life, there is a feeling of pain. We have souls with physical bodies with two to five senses. Starting from lowest like worm who has two senses: a sense of touch and a sense of taste. The

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next one is those souls with bodies having three senses like an ant who has a sense of touch, sense of taste and a sense of smell. Then comes life form with four senses : touch, taste, smell and vision. Under this class we have an example of bee. Lastly, animals and human beings come under five senses life forms. These five senses are : touch, taste (tongue), smell (nose) , vision (eye) and hearing (ear). With the gift of these five senses, souls in these bodies are capable of its own mobility and thus do not have to depend on some other physical matter.

The category "Samjani Jiv" is related to wisdom. Under this we have those souls who possess not only bodies with five senses but they have an ability to use mind. In this way such souls can distinguish between what is wrong and what is right. Example in this class of births are mainly those living in all the seven heavens and seven hells.

Thus Karma particles and its bondage to soul determines the type of physical body, birth/death and its activity. These Karma particles may be good, bad or have no effect. The bond formed as a result of good Karma and good actions gives rise to fruits of pleasures, happiness and the extent of freedom of choice or freedom of will for desired activity. Whereas a bond formed due to association

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of bad Karma bears fruits of sufferings, unhappiness, sadness, pain and a very limited freedom of choice or freedom of will to act on desired activity. On the other side, the neutral Karma has no effects on feelings such as pleasures or pain. Performing Karma with no motives or intentions helps to loosen the Karmic bonds with soul and thus leads some one towards the path of Moksh or ultimate freedom.

ULTIMATE FREEDOM FROM CYCLE OF LIFE & DEATH, THE MOKSH/NIRVAN:

In this context I must mention that it is not easy to perform neutral Karma. One will be involved in either good or bad Karma as long as life exists. Since there is no choice, it is better to be associated with people involved in good actions rather than with others. In this way there will be a chance or an opportunity to have association and company of good souls in other lives. With such association atleast there is a reward of good Karma as fruits. To get rid of any association with bad Karma is to forgive those souls who become a cause of pain and sufferings. In this way atleast these bad oriented karma and souls will not accompany at any other time or in other life time. With the concept of

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forgiveness and not involved in any actions with such souls, one is free from the aura of bad Karma as well as from such souls. These souls will thus determine their own destiny and you will not be the cause of their pain and sufferings.

We have discussed in great detail about various forms of Karma and their role in shaping the process of reincarnation. The first step to be free from Karma is to stop the flow of coming of new Karma particles. This is like repairing a hole in the dam full of water till you can think of fixing it permanently. In this process, the repairing of polluted Atma/soul from Karma is to practice self control, forgiveness and practice of several virtues as briefly mentioned below:

In order to free from the transmigration of soul from body to body or from one life form to another life form, the simple and easiest way is to practice to be honest, to practice truth. Because ignorance of truth gives rise to all passions which in turn produces Karmic particles. To stop inflow of Karmic particles towards soul, one has to practice the following:

1. Samayak Gyan: This means to practice right knowledge.

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2. Samayak Darshan: This means to practice right faith.

3. Samayak Charitya: This means to practice right conduct.

Unfortunately, we are living in a world and environment where we practice none of these and we have no values in our lives for such practices. Take any literature and philosophy, they are polluted from time to time by people with their selfish motives. The essential meanings of such texts have been misinterpreted and distorted. We all have our own meanings which could satisfy our passions rather than to give correct and unbiased interpretations.

Practicing truth and honesty which is not corrupted by any one can solve many problems. This depends on individual rather than to blame some one else. This practice open the doors where the bond between soul and Karmic particles becomes weaker and weaker. This practice is classified as one of the "Tapas", meaning penance. This helps in wearing out of previous Karmic particles. No matter what happens, a simple practice of truth uncovers the path of enlightenment. Once the bond due to karmic particles of several lives to self looses its strength,

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the self within the body shines. This indeed gives to ultimate perfect knowledge. This is limitless and no one else is in charge of it except the soul itself. This is the knowledge whose boundaries are infinite. This is the knowledge which has no parameters to be perceived by a selfish and manipulative life force. Its powers are beyond imagination.

The practice of the five fundamental principles: non-violence, truth, non-stealing, honesty, non-attachment to worldly possessions and celibacy in association with right knowledge, right faith, and right conduct is the only effective way of stopping the attraction of new Karma and dissolving the previous karma from past several lives.

One of the major problem in our society is that we consider ourselves omnipotent without knowing the depth of the meaning of this word. The reality is that we are unable to distinguish between good and bad. We are biased and discriminating in every term of life. In this process we forget other visions and possibilities because in our mind we already have preconceived notion that every one else is wrong. A story can be cited to illustrate this simple fact to prove that truth is always relative to different views.

Seven blind were passing through a forest. An elephant came in their way and each one of

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them had a chance to feel the elephant. By evening they were tired and sat under a tree to take rest. They started talking about their experiences and describing the elephant. The first blind who felt it by touching near elephant's leg, described the elephant as a pillar. Then second blind said, no ! you are not right, the animal is like a pipe. Because his experienced was based on the elephant's trunk he touched. Third blind said: you both are wrong, elephant is like a huge hill. The experience of the third blind was based on the fact that he touched the elephant's body. And so on. Every one has his own fact and truth about the elephant and none of them was ready to accept others view. They were fighting with each other. Fortunately a traveler was also passing through the forest and he asked why you blinds are fighting? Blind told the whole incidence. Traveler then said, you are all right and all wrong. He continued, if you combine all of your views then you will get the whole truth about the elephant.

This principle is known as "Anekantvad" in Jainism. This principle thus accommodates each of the view point although each one of them appears to be contradictory to each other. It depends on the view point of the individual which indeed is dependent on the external factors like time, place, nature and person himself. This universe has

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infinite truths and without knowing this we can never say any thing with certainty. This fact can again be understood by a simple example of a glass which is half filled. One viewer will say it is half filled where as other viewer will say opposite to this that it is half empty. Both are right. Thus this approach accommodates different view points and observations of all the human beings and species.

One can easily ask, what's the use of such principle when every view is uncertain. There is a practical need for such approach to maintain harmony in the universe. A practice of this assures a respect for all others. This process thus does not allow passions like pride and ego to interact with soul and form a Karma a cause for further reincarnation process.

By practicing such simple principles, a stage comes when the self/Atma or soul shines. The Atma attains perfect knowledge where the doors of limitless faith starts. This in turn makes available to the soul unbounded bliss and infinite power. This is the power which breaks the bond between spiritual and material forces. The soul becomes free from all mighty material, causes and forces. The soul thus breaks all physical forces and becomes "Siddhatma", the perfect soul which resides at top of the cosmic space which is infinite, empty and devoid

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of all the physical or material forces. You can call this space as an anti-matter. This is nothing but the true freedom. The freedom from the cycle of painful life and death. The freedom from the transmigration of soul to assume various body forms. The freedom to become free from all pain, sufferings, happiness and pleasures. This infinite independent freedom is called Moksh, liberation, Nirvan or salvation.

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