

INTRODUCTION

Jain philosophy can be described in various ways, but the most acceptable tradition is to describe it in terms of Tattvas or fundamentals. They are:

1. **Jiva (soul):** All living beings are called Jivas. Jivas have consciousness known as the soul, which is also called the atma (soul - chetan). The soul and body are two different entities. The soul can not be reproduced. It is described as a sort of energy which is indestructible, invisible, and shapeless. Jainism divides jivas into five categories ranging from one-sensed beings to five-sensed beings. The body is merely a home for the soul. At the time of death, the soul leaves the body to occupy a new one. Tirthankaras have said that the soul has an infinite capacity to know and perceive. This capacity of the soul is not experienced in its present state, because of accumulated karmas.
2. **Ajiva (non-living matter):** Anything that is not a soul is called ajiva. Ajiva does not have consciousness. Jainism divides ajiva in five broad categories: dharmastikay (medium of motion), adhamastikay (medium of rest), akashastikay (space), pudgalastikay (matter), and kala (time).
3. **Punya (results of good deeds):** By undertaking these wholesome activities, we acquire punya or good karmas. Such activities are: providing food or other items to the needy people, doing charity work, propagating religion, etc. When punya matures, it brings forth worldly comfort and happiness. Digambar consider "Punya" as part of Asrava.
4. **Pap (results of bad deeds):** By undertaking bad activities, we acquire pap or bad karmas. Such activities are: being cruel or violent, showing disrespect to parents or teachers, being angry or greedy and showing arrogance or indulging in deceit. When pap matures, it brings forth worldly suffering, misery, and unhappiness. Digambar consider "Pap" as part of Asrava.
5. **Asrava (influx of karmas):** The influx of karman particles to the soul is known as asrav. It is caused by wrong belief, vowlessness (observing no vows), passions, negligence, and psychophysical activities. Such an influx of karmas is facilitated by mental, verbal, or physical activities.
6. **Bandh (bondage of karmas):** This refers to the actual binding of karman particles to the soul. Bandh occurs, when we react to any situation with a sense of attachment or aversion.
7. **Samvar (stoppage of karmas):** This is the process by which the influx of karman particles is stopped. This is achieved by observing samiti (carefulness), gupti (control), ten fold yati-dharma (monkhood), contemplating the twelve bhavanas (mental reflections), and parishaha (suffering).
8. **Nirjara (eradication of karmas):** The process by which we shed off karmas is called nirjara. Karmas can be shed off either by passive or active efforts. When we passively wait for karmas to mature and give their results in due time, it is called Akam Nirjara. On the other hand, if we put active efforts for karmas to mature earlier than due time, it is called Sakam Nirjara. Sakam Nirjara can be achieved by performing penance, repentance, asking for forgiveness for the discomfort or injury we might have caused to someone, meditation, etc.
9. **Moksha (liberation):** When we get rid of all the karmas, we attain liberation or moksha.

Now, let us use a simple analogy to illustrate these Tattvas. There lived a family in a farm house. They were enjoying the fresh cool breeze coming through the open doors and windows. The weather suddenly changed, and a terrible dust storm set in. Realizing it was a bad storm, they got up to close the doors and windows. By the time they could close all the doors and windows, much dust had entered the house. After closing all of the doors and windows, they started cleaning away the dust that had come into the house.

We can interpret this simple illustration in terms of Nav-Tattvas as follows:

- 1) Jivas are represented by the people.
- 2) Ajiva is represented by the house.
- 3) Punya is represented by worldly enjoyment resulting from the nice cool breeze.

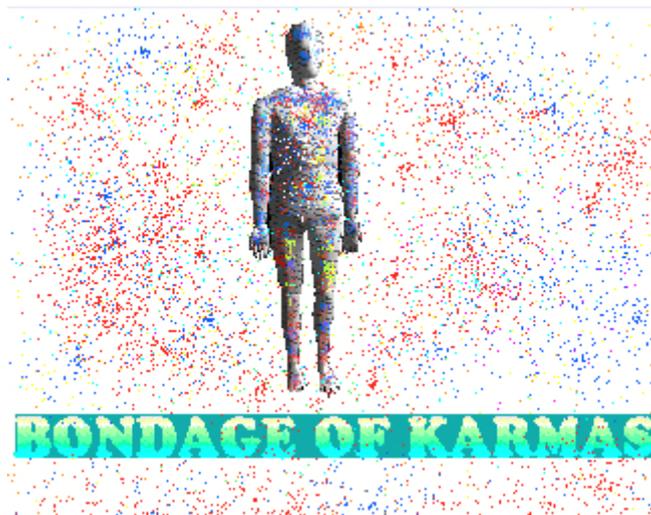
- 4) Pap is represented by worldly discomfort resulting from the sand storm, which brought dust into the house.
- 5) Asrava is represented by the influx of dust through the doors and windows of the house which is similar to the influx of karman particles to the soul.
- 6) Bandh is represented by the accumulation of dust in the house, which is similar to bondage of karman particles to the soul.
- 7) Samvar is represented by the closing of the doors and windows to stop the dust from coming into the house, which is similar to the stoppage of influx of karman particles to the soul.
- 8) Nirjara is represented by the cleaning up of accumulated dust from the house, which is similar to shedding off accumulated karmic particles from the soul.
- 9) Moksha is represented by the clean house, which is similar to the shedding of all karmic particles from the soul.

Bondage of Karma (Bandh) THEORY OF KARMA

As a student, you have seen that some students do very well in class even when they don't study, while others struggle to maintain their good grades in spite of studying very hard. In the same way, you might have heard that for some people the money come easily, while others cannot even find a job. You might have also heard that some people stay sick all the time, while others never get sick. You might have heard someone lives over hundred years, while someone dies as a young child. Everybody is looking for an answer to these strange disparity. Some may say it is the God's will, others may say it is his luck, and so on. The Jainism says every thing happens due to the result of our past doings. You reap what you saw and no God or someone else can make this happen or change.

We and only we are the reason for our suffering or happiness. This can be explained by the theory of Karma. Therefore, it is very important that we understand this process very clearly. It also explains what karmas are, why and what role karmas play in our life (with soul), and how do we accumulate different kinds of karmas as well as how we get rid of them.

If you sit back and think, then you will realize that you are doing something all the time. Sometimes you might be talking or listening if you are not doing anything physically or you might be thinking. So you are always busy doing something. This is our nature. These activities may involve harm to others or help to others. We do not realize that everything we do brings karmas to our souls. When these karmas are mature that is when they are ready to depart form the soul that process results into happiness or suffering in our lives. This is how the karmas are responsible for our happiness or suffering



Karmas are the derivatives of the karman particles. The Karman particles are made up of the non-living matter (pudgals). They are scattered and floating all over the universe (Lok). They are very very fine particles and we are neither able to see them with our eyes or with the regular microscope. A cluster of such innumerable karman particles is called a karman vargana. The karman varganas is one of the eight kinds of pudgal varganas. The karman vargana has the most subtle particles. When the soul acts with a passion like aversion or attachment; or anger,

greed, ego, or deceitfulness, it attracts these karman varganas to itself. When these karman varganas get attached to the soul, they are called karmas. Karmas are classified into eight categories depending upon their nature. The karmas can be good (punya) or bad (Pap). The good karmas are the result of good or pious activities while the bad karmas are the result of bad or sinful activities.

PROCESS OF THE BONDAGE (BANDH) OF THE KARMAS

Once again as said earlier, whenever, we think, talk or do something, karman varganas are attracted to our soul, and get attached to it and these karman varganas are then called the karmas. This process is also called the bondage of karmas to the soul. When our activities are unintentional or without any passions, these karmas are called the Dravya Karmas. On the other side, when our activities are intentional or with passions, like anger, ego, greed and deceit these karmas are called the Bhava Karmas. The passions work as the gluing factors, and that is why the bhava karmas stay for a longer time with the soul while dravya karmas fall off almost immediately and easily from the soul.

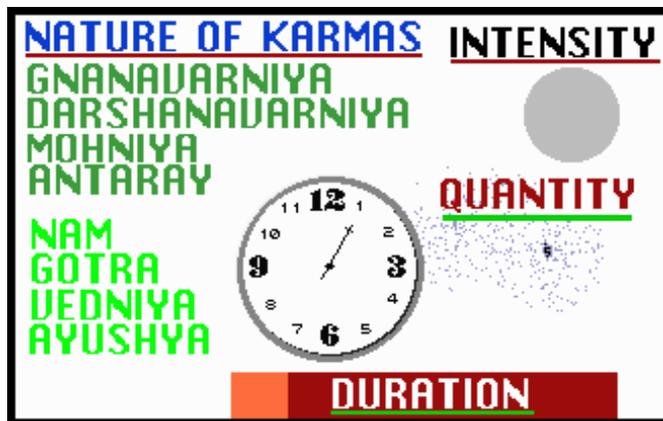
Our activities are:

1. physical,
2. verbal or
3. mental

We further do these activities in three different ways,

1. We do the activities ourselves,
2. We ask someone else to do for us, or
3. We encourage someone else to carry on these activities.

Thus, in different combinations, we do our activities in nine different ways that cause bondage of the karmas to the soul. At the time of the bondage of karmas to the soul, the following four characteristics are determined about the karmas. They are:



What Kind of (Nature) Karmas will these be?

- I. How many Karma particles (Quantity) will attach?
- II. How long (Duration) will these karmas stay with soul?
- III. How strong (Intensity) will be the bondage of these karmas?

The nature and the quantity of the bondage of the karmas depend on the vigor of activities while the duration and the intensity of the bondage of the karmas depend on the intensity of the desires behind those activities.

I) NATURE OF THE BONDAGE OF THE KARMAS

Depending upon the nature of the results of the karmas, they are grouped into eight types. They are:

1. Knowledge-Obscuring (Jnanavarniya) Karma
2. Perception-Obscuring (Darshanavarniya) Karma
3. Obstructive (Antarāy) Karma
4. Deluding (Mohniya) Karma
5. Feeling-Producing (Vedniya) Karma
6. Body-Determining (Nam) Karma

7. Status-Determining (Gotra) Karma
8. Age-Determining (Ayushya) Karma

These eight karmas are also grouped into two categories,

1. Destructive (Ghati) Karmas
2. Non-destructive (Aghati) Karmas

Ghati means destruction. Those karmas that destroy the true nature of the Soul are called destructive or ghati karmas. Those karmas that do not destroy the true nature of the soul, but only affect the body in which the soul resides are called non-destructive or Aghati karmas. The first four types of karmas from above list are destructive (ghati) karmas, and last four are non-destructive (aghati) karmas.

II) THE QUANTITY OF THE BONDAGE OF THE KARMAS

If the physical vigor of our activities is weak, then we accumulate smaller number of karman particles, but if the physical vigor is stronger, then we accumulate larger number of karman particles on our soul.

III) DURATION OF THE BONDAGE OF THE KARMAS

Duration of the karmic particles on the soul is decided by how intense are our desires at the time of our activities. If the desire for the activity is mild, then the duration of the bondage will be for a short time, but on the other side if the desire is stronger, then the duration of the bondage will be for a long time. The minimum time could be a fraction of a second and a maximum time could be thousands or even millions of years.

IV) INTENSITY OF THE BONDAGE OF THE KARMAS

The intensity of karmas depends upon how intense our passions are at the time of our activities. The lesser the intensity of our passions, the less strong is the resulting bondage; the greater the intensity the more stronger the resulting bondage.

The intensity of the bondage of the karmas to the soul is described in four different levels.

1. Loose Bondage: This would be like a loose knot in the shoe string which can easily be untied. Same way, the Karmas which are attached loose to the soul could be easily untied (shed off) by simple thing like repentance.
2. Tight Bondage: This would be a tight knot which needs some efforts to untie it. Same way, the Karmas which are attached tight to the soul could be untied (Shed off) with some efforts like the atonement.
3. Tighter Bondage: This would be a tighter knot which needs too much efforts to untie it. Same way, the Karmas which are attached tighter to the soul could be untied (Shed off) with special efforts like the austerities.
4. Tightest Bondage: This would be a knot which could not be untied no matter how hard you work at it. Same way, the Karmas which are attached so tight to the soul would not shed off by any kind of efforts but we would have to bear their results to shed off.

There are the few terms, which we should know, are related to the bondage and the manifestation of the karmas.

1. Bandh means when the bondage of the karmas to the soul happen.
2. Uday means when the karmas mature at their own set time and manifest their results. (As the karmas mature and give the results they fall off the soul.)

3. Udirana means when the karmas are brought to the maturity prior to their set time of maturity with the active efforts like penance, active sufferings, etc.
4. Satta means when the karmas are bonded with the soul in the dormant form and are yet to mature.
5. Abadhakal means the duration of the bondage of the karmas to the soul. It starts from the time of their bondage to the soul until their maturity.

Many of us do nothing special but just wait for accumulated karmas to mature (to produce their results) and fall off thinking that they can't do anything about them. But by understanding udirna, we should realize that we can do something to our accumulated karmas. We don't have to wait for them to fall off themselves if we want to accelerate our progress. Because, we can get rid off accumulated karmas ahead of their due time by special efforts. This means we have a control on our own destiny (to liberate) and it is us not God or someone else who decides when that will happen. Now it may be more clearer why many people follow austerities or take up monkshood or nunhood.

Living Being (Jiv -Soul)

In Jainism, Jiva and soul are more or less described synonymously. When the spiritual or psychic status is described it is referred to as the soul, and when the physical structure is described, it is called Jiva.

The jiva which grows, decays, fluctuates, varies, eats, sleeps, awakes, acts, fears, rests, has knowledge and perception, attempts to self defend, and reproduces. These and many more qualities of the jiva are obvious through a physical body when the soul is present in it but when the soul leaves these qualities cease. These qualities are external features and consciousness (chetan) is the basic inner feature of the soul. This also makes it clear for us that the body and the soul are separate entities.

Since the soul is flexible, it pervades the entire body it occupies. For example, the same soul can occupy the body of an ant or an elephant. Such bodies stay alive as long as there is a soul. A live body, or rather, a body with a soul is described here as a Jiva.

Jivas are categorized in two groups:

- Liberated or Siddha Jiva
- Non-liberated or Sansari Jiva.

Liberated souls have no karmas and therefore, they are no longer in the cycle of births and deaths. They do not live among us, but reside at the uppermost part of this universe called Siddhashila. They are formless and shapeless, have perfect knowledge and perception, and have infinite vigor and bliss. All Siddhas are equal, and there is no difference in their status.

On the other side, non-liberated (worldly) jivas have karmas, and are continually going through the cycle of birth and death. They experience happiness and pain and have passions, which in turn cause the soul to wander more. Except for the jiva of Arihants, non-liberated jivas have limited knowledge and perception.

Jivas are found on earth, as well as in water, air, and sky, and are scattered all over the universe. Human beings, celestial beings, infernal beings, animals, fish, birds, bugs, insects, plants, etc. are the most common forms of Jiva with which we can easily relate. However, Jain scriptures state that there are 8.4 million species of Jiva in all. They are known by the senses they possess. There are five senses in all, namely touch, taste, smell, sight, and hearing. Different types of Jivas possess one or more of these senses.

Based upon the number of senses and mobility, Jivas are classified into different categories.

Based on mobility, all Jivas are divided into two broad categories:

- Non-mobile or Sthāvar Jiva - those that can not move on their own and have only one sense.
- Mobile or Trasa jiva - those that can move on their own and have two to five senses.

(A) Non-Mobile (Sthavar Jiva, Single Sensed Being, or Ekendriya Jiva):

Jivas having only one sense, the sense of touch are called Ekendriya. They are further divided into the following five sub-categories.

1. Prithwikāya or Earth Bodied Jiva: Seemingly inanimate forms of earth are actually living beings, e.g. clay, sand, metal, coral, etc. They have earthly bodies, hence the name prithwikaya which is derived from the Sanskrit term for earth, which is prithwi.

2. Apkāya or Water Bodied Jiva: Seemingly inanimate forms of different types of water are living beings. Examples are dew, fog, iceberg, rain, etc. They have water bodies, hence the name apkāya which is derived from the Sanskrit term for water, which is ap.

3. Teukāya or Fire Bodied Jiva: Seemingly inanimate forms of different types of fires are living beings. Examples are flames, blaze, lightening, forest fire, hot ash, etc. They have fire bodies, hence the name teukaya which is derived from the Sanskrit term for fire, which is tejas.

4. Vāyukāya or Air Bodied Jiva: Seemingly inanimate forms of air are actually living beings. Examples are wind, whirlwinds, cyclones, etc. They have air bodies, hence the name vayukay which is derived from the Sanskrit term for gas, which is vāyu.

5. Vanaspatikāya or Plant Bodied Jiva: It is well known that plants grow, reproduce, etc., and they are accepted as living beings. Trees, plants, branches, flowers, leaves, seeds, etc. are some examples of plant life. The Sanskrit term for plant is vanaspati and therefore such jivas are called vanaspatikāya jiva.

A plant life can have one or more souls in a single body and, depending upon this, plant life is further divided into the following two sub-categories:

Pratyek Vanaspatikāya Jiva:

Pratyek means each or one. Such plant life have one soul in one body. Therefore, they are called pratyek vanaspatikāya. Trees, plants, bushes, stem, branches, leaves, and seeds, etc., are all examples of pratyek vanaspatikāya jiva.

Sādhāran Vanaspatikāya Jiva:

Sādhāran means common. In such plant life many souls occupy the same body making this type of plant life multi-organic. Therefore, such plant life is called sādhāran vanaspatikāya jiva. This kind of plants life have an infinite number of souls in one body are called "Anantkāya". Roots such as potatoes, carrots, onions, garlic, beats, etc., belong to this category.

(B) Mobile (Tras Jiva, Multi Sensed Being, Bahu Indriya) Jiva:

Mobile jivas have two, three, four or five senses and are divided into the following categories:

Two Sensed Beings (Beindriya Jiva):

Two sensed beings have the senses of touch and taste. Examples are shells, worms, insects, microbes in stale food, termites, etc.

Three Sensed Beings (Treindriya Jiva):

Three sensed beings have the senses of touch, taste, and smell. Examples are bugs, lice, white ants, moths, insects in wheat, grains, and centipedes, etc.

Four Sensed Beings (Chaurindriya Jiva):

Four sensed beings have the senses of touch, taste, smell and sight. Examples are scorpions, crickets, spiders, beetles, locusts, flies, etc.

Five Sensed Beings (Panchendriya Jiva):

Five sensed beings have all the five senses of touch, taste, smell, sight, and hearing. Examples are human beings, cow, lions, fish, birds, etc.

The following are four sub-categories of the Panchendriya Jivas.

1. Nāraki (Infernal) - Jivas living in hell,
2. Tiryancha (Animals) - elephants, lions, birds, fish, etc.,
3. Dev (Celestial) - heavenly beings,
4. Manushya - Human beings.

Among the five sensed beings some have minds and some do not. Those having a mind are called sangni panchendriya and those without a mind are called asangni panchendriya.

Among all of these Jivas the most worldly happiness is found in the celestial being, while the most worldly suffering is found in the infernal beings. Neither celestial nor infernal beings can take any vows. They cannot attain salvation during that life. Animals possess limited restraint only and, therefore, they also cannot attain salvation directly. The human state of existence is the most preferable to attain salvation, because during that life one can use logic to the fullest extent, can perform austerities, can live with restraint. Thus, only through this human phase can a jiva attain salvation or Moksha.

All jivas have special attributes related to the body such as paryāpti (power) and pran (vitality). The inert substance or ajiva does not possess any such quality. The following is the discussion relating to paryāpti and pran.

Paryāpti:

Paryāpti means a special power through which the jiva takes in matter (pudgals) like food and converts it into separate kinds of energy. There are six kinds of paryāptis:

- (1) Ahar (food) (2) Sharir (body)
- (3) Indriya (senses) (4) Shwasochchhwas (respiration)
- (5) Bhasha (speech) (6) Man (mind)

When the life of a jiva is over, the soul along with tejas and karman bodies leaves the current body and acquires a new body. As soon as a jiva is born, the first thing it does is consume food. The jiva, with the help of Tejas body, digests the food. After this, the jiva gradually attains the power of a body and the power of senses. The activities of consuming the food, developing the body, and forming and strengthening the sense-organs goes on continuously. The body is formed in a duration called the Antarmuhurt (within 48 minutes). Next, the jiva, receives the matter of respiration, which allows it to acquire the power of respiration and eventually the power of mind.

The ekendriya, one sensed jivas have (1) Ahar, (2) Sharir, (3) Indriya, and (4) Shwasochchhwas Paryāptis. The beindriya, the treindriya, the chaurindriya and the asangni panchendriya jivas also possess (5) Bhasha paryāpti in addition to the above four. The sangni panchendriya jivas also possess (6) Man paryāpti in addition to the above five. Depending upon the development of the paryāptis the jivas are also classified as (1) Paryāpta Jiva, (2) Aparyāpta Jiva. The paryāpta jiva means that their corresponding paryāptis have developed to their fullest capacity. The aparyāpta jiva means that their paryāptis are not developed to their full capacity.

Pran (Vitality):

Depending upon the development of the Jiva, there are up to ten kinds of prans or vitalities present in each jiva. These vitalities are:

- 1) Sparsh-Indriya (Touch): The ability to feel the sensation of touch
- 2) Ras-Indriya (Taste): the ability to taste
- 3) Ghran-Indriya (Smell): the ability to smell
- 4) Chakshu-Indriya (Vision): the ability to see
- 5) Shruvan-Indriya (Hearing): the ability to hear
- 6) Mano-bal (Mind): the ability to think
- 7) Vachan-bal (Speech): the ability to speak
- 8) Kaya-bal (Body): the ability to move the body
- 9) Shwasochchhwas (Respiration): the ability to inhale and exhale

10) Ayushya (Longevity): the ability to live

The Ekendriya jivas possess only four prans:

(1) Touch (2) Respiration

(3) Body (4) Longevity

The beindriya jivas possess six prans. They possess the taste and speech vitality in addition, to the above four prans.

The treindriya jivas possess seven prans. They possess the smell vitality, in addition, to the above six prans.

The chaurindriya jivas possess eight prans. They possess the vision vitality in addition to the above seven prans.

The panchendriya jivas are divided into two groups: (1) The asangni (non-sentient) jivas, whose minds are not developed and (2) The sangni (sentient) jivas, whose minds are fully developed.

The asangni panchendriya jivas possess nine prans. They possess the hearing vitality in addition to the above eight prans.

The sangni panchendriya jivas possess ten pranas. They possess mind vitality in addition to the above nine prans.

The reason we need to know these prans is because any injury, no matter how little it may be to any of these prans, is considered himsa (violence). When himsa is done by us, our soul accumulates the bad karmas or pap (sin). Therefore to prevent accumulation of karma observe ahimsa (non-violence) related to all of these ten prans for all the categories of the Jivas. The first vow of non-violence is very important for the householders, monks and nuns. Now you may understand why we say "Ahimsa Parmo Dharma" (nonviolence is supreme religion), because by observing ahimsa we are protecting the vitality of the soul.

The summary of number of paryaptis and prans in various Jivas.

| Abilities | Paryaptis | Prans |
|---|-----------|-------|
| Ekendriya - those having one sense | 4 | 4 |
| Dwindriya - those having two senses | 5 | 6 |
| Treindriya - those having three senses | 5 | 7 |
| Chaurindriya - those having four senses | 5 | 8 |
| Asangni Panchendriya- those having five senses without a mind | 5 | 9 |
| Sangni Panchendriya- those having five senses with a mind | 6 | 10 |

Eradication of Karma (Nirjara)



The word Nirjara is made up of "Nir" and "Jara". Nir is prefix while Jara means to fall off. Hence, in the Jain philosophy Nirjara means falling off, destruction, or removal of karmas from the soul. In the discussion of asrav and samvar, we gave the illustration of boating. Let us again go over that example which also explains how nirjara works. Let us pretend,

as if you went boating. You were having a good time and suddenly noticed the water rising on the floor of boat. You immediately felt that the boat had a hole and if leak was not sealed the boat would sink. So, the first thing you did was to find a hole and then seal it so that new water would stop coming in. Then, you started pouring out the collected water so that the boat would be dry again. This removal of water is called a nirjara. Karmas are accumulating to the soul through asrava. These karmas cover the attributes of our soul, and the removal or destruction of these karmas is called Nirjara.

The more effective the nirjara, the faster the attributes of the soul will shine. Once all the karmas are shed off, the soul will go to the salvation and then it will be able to exhibit all its attributes in a full capacity. In fact, as we are constantly accumulating and stopping karmas, we are also to some extent shedding off karmas too. In respect to quantitative shedding off, nirjara is grouped into two kinds:

1. Desh (limited) Nirjara, and
2. Sarva (total) Nirjara.

In **Desh Nirjara** there is limited shedding off of the karmas. This is experienced by all while suffering from adversity or performing austerities, or prayers etc. This shedding off is done during all the stages of all gunasthanaks.

Sarva Nirjara is the total shedding off of the karmas and occurs right before the soul is liberated. Whenever the soul becomes a Kevali, it has shed off all the ghati karmas forever, but still has to shed off the aghati karmas. The rest of the aghati karmas are shed off forever right before the soul is liberated and achieves the salvation. These liberated souls are called Siddhas.

When karmas mature they show their results and once these results are experienced completely the karmas are considered shed off. Nirjara can also be divided into two kinds by the process of shedding off of the karmas. They are:

1. Akam Nirjara,
2. Sakam Nirjara.

When karmas mature automatically at their due time they cause suffering accordingly. Thus, we have no control on the timing and intensity of such suffering and we have not put any special effort or shown special desire or intention to suffer on our side. Once the supposed suffering is over then those karmas which caused this suffering are considered shed off. This natural process of maturity and shedding off of the karmas is called Akam Nirjara. Example:

When someone suffers from hunger not voluntarily or willingly but due to unavailability of the food then those karmas which caused these suffering will be shed off passively.

On the other side when karmas are brought to maturity ahead of their due time by special efforts, voluntarily or willingly to give their results, then those karmas will be shed off sooner than expected. Thus, we have a control on this process and this active process to shed off the karmas prematurely is called Sakam Nirjara. Example: When we perform fasting (not eating) voluntarily and willingly even though the food was available in abundance, then we brought out suffering actively ahead of the time which in turn will shed off the karmas prematurely.

Therefore in akam nirjara, conditions for shedding off of the karmas are ripe, and karmas exhaust themselves after producing their results. When karmas lose their bondage in this way, it is called swathaha, self-destruction. In sakam nirjara, the destruction of karmas occurs ahead of their natural time by special efforts, by means of tapas (austerity), That is called Upayanirjara, initiated destruction.

Our life is a live drama consisting of accumulating the karmas and shedding off of the karmas. This drama never stops till we reach salvation. Depending upon what kind and with what intensity we commit sinful activities (pap), nirjara may be easier or harder. In order to simulate the process of nirjara, different examples are given to show how easy or hard it would be to remove dust or a stain from an article of clothing.

The dust from the dry clothes can be easily removed by just shaking it.

It becomes a bit harder to remove the dust if the clothes was wet.

It becomes much harder to remove the dust if the clothes was oily.

It would be almost impossible to remove a stain from the clothes when it is from a coal-tar and would have to throw away the cloth.

Same way, from these examples, you can imagine how simple or how complicated a process of nirjara can be. In some instances, one would have no choice but to bear the results of one's karmas. This last kind of karmas are called nikachit karmas. At this time, it would be wise to remind us that nirjara is done most effectively by humans only, because other destinies have their own limitations. But for humans, the limitations are set by humans only.

The special efforts to destroy karma is done through Tapas or austerities. Austerity means restraint, which is done willingly by giving away some of the bodily comforts to discipline our mind from passions and pleasures. Austerities are performed at various occasions and in various different ways. All austerities have their own uniqueness. Austerities may be performed at two levels:

1. Physical manner or
2. Psychic manner.

In the physical manner the person performs the austerity, but does not have the inner desires to change his or her life and therefore, it is just a physical act. While in the psychic austerity the person controls his or her inner desires along with performing a physical act. Unless the austerities are performed in psychic manner, they do not produce the much needed results. After all, the whole purpose of austerities is not just to simply make the body suffer, but to change our desires. Once that happens the person will be on the path to spiritual uplift. Austerity is part of right conduct.

Austerities are categorized into two groups:

1. External, and
2. Internal.

External (Bahyantar): External austerities are noticed by others because they have a greater component of physical than psychic manner.

Internal (Abhyantar): Internal austerities are not noticed by others because they have a greater component of psychic than physical manner.

Each of these two austerities are further divided in six types:

External (Bahyantar)

Fasting Completely (Anasan),

Partial Fasting (Unodari),

Limiting the number of items of food (Vruti Sankshep),

Limiting desired tasty food (Ras parityag),

Bodily Endurance (Kayakalesh),

Controlling of the Senses (Pratisanlinata).

Internal (Abhyantar)

Atonement (Prayaschit),

Politeness (Vinay),

Serving others (Vaiyavachch),

Giving away (Vyutsarg),

Spiritual study (Sajzaya),

Meditation (Dhyan).

External Austerity

Fasting Completely (Anasan):

Anasan means fasting, renouncing food and water, etc., for a day, for many days or throughout one's life. One day of total fasting is called upavas. Fasting completely until death is done when life is close to an end. Such fasting is considered very auspicious and is called Physical Anasan.

Bhav Anasan refers to the total control of our inner desires for a short or a long time. If this austerity is cultivated then only we will be able to strive for spiritual uplift.

Partial Fasting (Unodari):

Unodari means eating less than what one's hunger is. The Jain dharma prescribes thirty-two handfuls of food per day and in order to perform this austerity, one may eat a few handfuls less than the prescribed amount.

Bhav Unodari means to limit our desires to some extent. It may be more difficult to do this than to control them totally, but once this starts then we will be able to limit our desires for the things in our daily life.

Limiting the number of items of the food (Vruti Sankshep)

In Vruti Sankshep, we put a limit on the number of items we may eat during a single sitting or throughout the day.

Bhav Vruti Sankshep means to limit our desires for some part of a day or a whole day. This austerity will help us to control our desires so that our mind will keep from wandering.

Limiting desired tasty food (Ras Parityag)

Ras Parityag means to renounce tasty foods which one likes very much. It can be done partially or in total for a short time or prolonged period of time.

Bhav Ras Parityag is more difficult to perform than the other austerities because in this we limit our most desired thoughts. An austerity of this nature will help us to control our passions even in the most tempting situations.

Bodily Endurance (Kayakalesh)

Kayakalesh means to stand or sit in a particular posture for a long period of time. This austerity may cause pain, but one should ignore the pain.

In Bhav Kayakalesh one stands firm in controlling passions even if temptations are great.

Controlling of Senses (Pratisanlinata)

In Pratisanlinata one controls all types of senses in order to prevent pleasant and unpleasant temptations. In order to perform this austerity one may stay in isolation for one or more nights.

In Bhav Pratisanlinata one controls oneself from lying, telling the distorted truth, or from participating in sensual activities. Thus this austerity helps to control passions like anger, pride, deception, and greed.

INTERNAL TAP

Atonement (Prayaschit)

In Prayaschit, one asks for forgiveness for the various errors of commission and omission, the faults and sins committed knowingly or unknowingly. This austerity may be performed in the presence of a monk or nun or can be done alone. Prayaschit helps us to reflect upon ourselves in a way that leads to self correction. Even for a small fault we begin to say " Michchami Dukkadam."

Humility (Vinay)

One must cultivate humbleness towards everyone. This austerity leads to tolerance and sympathy towards others and helps us to overcome ego and anger.

There are four types of Vinay:

1. Jnan Vinay - One should be humble and respectful to those who are superior in knowledge and wisdom.

2. Darshan Vinay - One should be humble and respectful to those who have acquired the true insight of religious principles.
3. Charitra Vinay - One should be humble and respectful to those who have good morals and follow religious principles.
4. Mana Vinay - One should pay respect and be humble to all saints who help others in their spiritual uplift.

Serving others (Vaiyavachch)

Vaiyavachch means serving religious teachers, ascetics, virtuous people, sadhus, colleagues, and companions with devotion. One should especially render services to the sick and weak. Though this austerity seems to be external activity it makes a person humble and serves the purpose of overcoming ego and hatred.

Giving away (Vyutsarg)

In Vyutsarg, not only one gives away sinful physical activities but also gives away sixteen different inner passions.

Spiritual Study (Svadhyay)

Svadhyay means to study scriptures or can also mean to understand the self. Through study we try to answer the questions: who am I? Who should I be? Through Svadhyay we realize that a soul is a pure thing. This will lead us to contemplate on the question: what am I doing in this body? Thus, study will lead you to be a pure soul. This study is divided into five levels:

When one starts reading the scriptures it is called Vachana.

While reading some doubts may arise and trying to resolve them is called Prachana.

After understanding what is right and contemplating on it is called Anupreksha.

After realizing what is right, one should contemplate on it again and again so one can stay in focus. This repetition is called Amnaya.

After learning what self is one should teach others the same. This is known as Dharmopadesh.

All five of the above are external svadhyay, but they will lead us to do internal svadhyay about the self. Thus, one will acquire right perception and right knowledge which will lead to right conduct and will open up the path to ultimate liberation.

Meditation (Dhyan)

Dhyan means concentration of thought. This concentration could arise from intense passions like attachment, lust, or animosity or from the search for the truth and from absolute detachment towards worldly affairs.

Dhyan is divided into four categories:

1. Arta dhyan,
2. Raudra dhyan,
3. Dharma dhyan,
4. Shukla dhyan.

In arta dhyan a person reflects on the i) loss of dear ones (Ishta Viyog), ii) development of a new relationship with an undesirable or unpleasant person (Anishta Samyog), iii) physical illness (Roga chinta) and iv) future planning (Agrasochoa or Nidanartha).

In raudra dhyān one is absorbed in taking total revenge for some damage or loss caused by others. There are four types: i) Hīsanubāhndhi, ii) Mrīshanubādhi, iii) Steynubāndhi, and iv) Samrakshanubāndhi.

Both arta and raudra dhyān lead to accumulation of bad karmas and therefore art and raudra dhyān should be avoided.

Dharma dhyān means reflecting on the ways and means towards realization of self.

Shukla dhyān means reflecting on the purity of the soul.

Dharma dhyān and shukla dhyān lead to the removal of karmas. Therefore, for the purpose of nirjara we shall contemplate on dharma dhyān and shukla dhyān. If contemplation on dharma dhyān is at the highest level then we can completely destroy Mohaniya karma and within 48 minutes of the destruction of Mohaniya Karma, Jnanavarniya, Darshanavarniya and Antarāy Karmas are also destroyed and one becomes a Kevali.

Other Austerities (Tapasyas)

There are some other common external austerities. They are:

1. **Navkarsi:** One must take food or water forty minutes after sunrise. Even the brushing of one's teeth and rinsing of once mouth must be done after sunrise.
2. **Porsi:** Taking food or water three hours after sunrise.
3. **Sadh-porsi:** Taking food or water four hours and thirty minutes after sunrise.
4. **Purimuddh:** Taking food or water six hours after sunrise.
5. **Avadh:** Taking food or water eight hours after sunrise.
6. **Biyasan:** Taking food twice a day sitting in one place while taking food.
7. **Ekasan:** Taking food only once and sitting in one place.
8. **Ayambil:** Taking food only once in one sitting. The food should not have any taste and spices and should be boiled or cooked. Also, one shall not use milk, curds, ghee, oil, and green or raw vegetables.
9. **Upavas:** One must not take any food for twenty four hours starting from sunrise to sunrise the next day.
10. **Tivihar upavas:** One may drink only boiled water during upavas.
11. **Chauvihar upavas:** One does not even drink water during upavas.
12. **Tivihar:** After sunset no food or juice shall be taken, but one may take only water until sunrise the next day.
13. **Chauvihar:** After sunset no food or water is taken until sunrise the next day.
14. **Chhath:** Upavas for two consecutive days.
15. **Attham:** Upavas for three consecutive days.
16. **Atthai:** Upavas for eight consecutive days.
17. **Masakshaman:** Consecutive upavas for one month.
18. **Navapad oli:** During every year for 9 days starting from the 6/7th day of the bright fortnight until the full moon day in Ashwin and Chaitra months, one does Ayambil. This is repeated for the next four and half years. These ayambils can also be restricted to only one kind of food grain per day.
19. **Varshitap, Vardhaman, and visasthanak tap,** etc.

In Ekasan, Biyasan, Ayambil, or upavas one drinks boiled water only and that too only between sunrise and sunset. It is better if one can do a chauvihar or tivihar on the night before starting these austerities. If any of the austerities allow food, one shall not take raw vegetables, underground roots, and raw grains while performing such austerities.

Influx of Karmas (Asrav)



Asrav means inflow and according to Jain philosophy defined as the inflow of karmas to the soul. The influx of karmas occurs at every second in life. It is this process that keeps our souls wandering in this universe and prevents it from being free. Let us say that you went boating and were having a good time. Suddenly, you noticed water spurring from the floor of the boat. What would go through your mind? What would you do? The first thing that would go through your mind

is that there is a hole, let me fix it before the boat sinks. You may be lucky if it was just one hole, but there could be more than one. In the same way, we know that karmas are accumulating to our souls through one or more of our activities and unless we stop them they are going to choke our souls.

Asrav can be described as two types.

1. Physical or Objective
2. Psychic or Subjective

The physical type refers to actual activities which lead to the inflow of karmas. The psychic refers to mental engrossment in such activities.

There are forty-two ways through which the soul is exposed to the inflow of karmas. Of the forty-two, five are senses, four are passions, five are avratas, three are yogas, and twenty-five are activities. The first seventeen of these are regarded as the major ones, while the other rest twenty-five are the minor asrava.

These asrav can also be named in eighteen different forms (sins), such as; violence, falsehood, stealing, sexual activity, possessiveness, anger, ego, deceit, greed, attachment, hatred, quarrelsomeness, false accusations, divulging someone's secrets, backbiting, taking delight in committing sins, being unhappy with religious acts, lying maliciously, trusting false belief, religious teachers, and religions.

In Jainism, karmas enter due to following five reasons:

1. Wrong Belief (Mithyatva),
2. Vowlessness (Avirati),
3. Passions (Kashayas),
4. Negligence (Pramad),
5. Psycho-physical activities (Yoga).

Mithyatva (False Belief):

Mithyatva means wrong attitude, wrong taste, wrong activities, and lack of faith in the nine fundamentals (tattvas) explained by the Jinas. Mithyatva also means not having interest and faith in the path of Moksha shown by the Jina, but having interest and faith in a so called path of Moksha expounded by ignorant and unenlightened people. In other words, instead of having faith in the Arihants, great spiritual heads, and a great dharma, those with mithyatva believe in a short cuts shown by people or religions without true deep knowledge of fundamentals.

The false preceptor is one who does not act according to the great vows such as non-violence (Ahimsa), Truth (Satya), Non-stealing (Asteya), Celibacy (Brahamcharya), and Non-possessiveness (Aparigraha). He keeps wealth and woman, and approves of such actions. He does not abide by the code of conduct of monks. Such a person is a false spiritual head.

The false religion, is that which is devoid of samyaktarshan (the right faith), samyaktjan (the right knowledge), and samyakcharitra (the right character). A false religion does not explain the true nature of jiva and ajiva. A false religion deems it right to enjoy sensual pleasures, to have passions, and to commit sins.

Having faith in such a false spiritual head and dharma; having partiality for them and interest in them constitute false belief or mithyatva.

The five kinds of mithyatva:

The Anabhogik Mithyatva (Total ignorance):

This is a state of ignorance in which one cannot distinguish between good and bad, or true and false doctrines. This state is also present in all the jivas that do not have a mind. Such jivas range from the Ekendriya up to the Asamjni Panchendriya (do not possess a mind).

The Abhigrahik Mithyatva (Fanatic false faith):

This refers to those having a fanatic faith and interest in a false dharma (religion). In such a state one believes that their dharma is the only right one, even though its propagator may have derogation like attachments, hatred, and violence, etc.

The Anabhigrahik Mithyatva (Accepting other faiths without comparing their qualities):

In this state people are simple; they are not extremists. People in this state believe that all religions are equal even though other religions may not be observing principles like Ahimsa and truthfulness. They do not completely accept celibacy, non-possessiveness, or anything which is not offered, etc. How can we consider them equal when they do not follow these principles to the full extent?

The Abhiniveshik Mithyatva (Insistence in false faith):

State in which one knows that his or her religion is not right, but continues to live in accord with that faith.

The Samshayik Mithyatva (Skepticism):

State in which there is doubt or skepticism about the dharma expounded by the Jina.

False belief is the greatest enemy of the soul. Because of mithyatva, one can not have faith in the fundamentals (tattvas), the path of Moksha, Tirthankars, Arihants, spiritual heads and dharma. One will have a strong interest in the sinful activities like violence and sensual pleasures. As a result of this, man moves farther away from a noble dharma. All the devotion and austerities carried out through various previous lives become wasted on account of the excitement caused by sins and sensual enjoyments. We should discard mithyatva which is the basic cause of our distraction from true religion.

Avirati (Vowlessness)

Avirati means the stage of vowlessness during which one has no restraint from doing or contemplating upon bad things. Unless we take a vow to restrain or cut our association with any undesirable activities, all such activities will bring bad karmas to our soul. By taking a

vow, we are saying that we will not have anything to do with these activities. In this way, we will not accumulate any bad karmas related to such activities.

Passions (Kashayas)

Kash means Samsar and Aya means gain. Therefore, kashayas means that which helps to gain or keep the jiva in samsar. In other words, kashayas are those things which keep Jivas in the cycle of births and deaths. Kashayas are also called passions and refer specially to anger, ego, deception, and greed. These passions have many forms such as attachments, hatred, enmity, hostility, arrogance, craftiness, trickery, lust, greed, and possessive propensity, etc. While fun, sorrow, delight, excitement, fear, disgust, abhorrence and sexual craving, etc., provoke kashayas. They themselves are not kashayas, but are rather referred to as nokashayas.

Anger, greed, deception, and ego are further subdivided into four types depending upon their severity: The four types are:

1. Severe (Anantanubandhi Kashaya),
2. Moderate (Apratyakhyan Kashaya),
3. Mild (Pratyakhyan Kashaya),
4. Slight (Samjwalan Kashay).

Anantanubandhi Kashay

This kashay binds the soul to endless worldly lives (samsar). It adds bondage and impels the cycle of life and death to go on forever. This kashay dwells in person who lives in false belief or Mithyatva . The jiva, under the influence of this kashay, commits very violent sins and has very severe attachments and hatred towards others. On account of the influence of this kashay, the jiva commits sins without realizing what is right and what is wrong, and carries out evil actions without any fear. This kashaya undermines righteousness or samyaktva which in this context means faith in religious fundamentals, tattvas. Therefore, it is necessary to realize that a sin is a sin and should be considered an ignoble action. In this respect, when one destroys the Anantanubandhi kashaya, one will develop the right faith in the tattvas and will develop Samyaktva. If Anantanubandhi Kashaya arises it will destroy the faith and will throw the jiva down from the level of Samyaktva to Mithyatva or false belief.

Apratyakhyan Kashay

Sins like violence should not be committed. Though jivas know and realize this truth, they have not developed the strength to discard such sinful activities. In other words, the idea that a vow should be taken or restraint should be used to discard these sins does not arise. Even if one desires to take such vows, the apratyakhyan kashay would paralyze such desires. When this kashaya surfaces, it even drags those who are observing partial restraints to a level of no restraints (vowlessness). Under the influence of this kashay, the jiva, in spite of knowing it, becomes so inactive and apathetic that he or she cannot even say, "I will take a vow to refrain from this sin of this magnitude".

Pratyakhyan kashay

Pratyakhyan Kashaya does not oppose partial restraints, vows, or pachchakhanas (accepting a vow to discard sins), but it eclipses the idea of total vows. Even though the first two extreme kashayas are gone, and faith and a desire to take total vows may appear, this kashaya still proves harmful towards acceptance of the total vows. During the effect of this kashaya, even though jiva may realize that violence is a sin and would like to abstain totally from committing such sins, he or she will only be able to restrain partially. Violence towards the sthavar jivas may continue but when this kashaya is destroyed, suppressed, or both one can totally restrain from causing violence to all lives. Therefore, depending upon the effect of this kashaya person may follow partial or total vows.

Samjwalan Kashay

At the point when this is the only kashaya left, the soul has dropped passions greatly in severity to the level of slight passions. At this level a person may either suppress this kashaya or destroy it completely. When this kashaya is suppressed, it will appear as if the jiva is devoid of any attachment or hatred, but such a state does not always last for long. Within the next half antah muharat (twenty-eight minutes), the jiva will fall prey to newly surfacing kashayas, and may regress all the way back to the influence of anantanubandhi kashaya. On the other hand, if this kashay is completely destroyed then, the soul will arise to the true non-attached stage from which there is no rolling back. Therefore, when all samjwalan kashayas are destroyed this jiva will become a Kevali. Thus it can be seen that even a slight kashayas holds the Vitragata (status of equanimity) as a hostage.

Pramad (Indolence)

Pramad means that soul is inactive in contemplating on its own form. Pramad is caused by five things:

1. Arrogance,
2. Sensual cravings,
3. Passions,
4. Sleep,
5. Engaging in gossiping.

It may be described that the pramad is also caused by eight other things:

1. Attachments,
2. Hatred,
3. Ignorance,
4. Doubt,
5. Illusion,
6. Forgetfulness,
7. Harmful activities of the mind, body and voice
8. Not caring for, and not having enthusiasm for any religious activities.

If there is slight indolence (pramad) when a person has discarded all sinful activities and is initiated as a monk or a nun, then that monk or nun is called a Pramatta (one who is under the impact of pramad). When a monk or nun discards gross pramad he or she is an Apramatta monk or nun. Even after one becomes an Apramatta, passions may arise, but they will be very subtle. Thus, these passions can be destroyed or controlled. At such a time, the jiva will be strongly awakened. Therefore, a very small degree of passion is not called pramad. When the jiva transcends from this state of spiritual awareness, the vitrag state appears. Consequently, senses are the cause for passions and passions lead to one's downfall.

Senses:

Senses are so slippery that if we are not vigilant, they get involved into what is happening around us and provoke our passions. Passions in turn may drag our souls from spiritual path. Let us understand how the five senses can hinder our spiritual progress.

Hearing:

A person may become involved in listening to sensual songs, music or talk and may spend so much time in it that he or she may not be able to concentrate on doing the necessary things. One should listen to religious sermons and devotional songs which help to improve our conation, cognition, conduct, and ultimately lead us to liberation.

Sight:

People spend so much time watching television that involves violence, sensual or demoralizing episodes, or MTV which increase one's lust and makes the mind more violent. Instead, one should spend time watching moral episodes and sermons by monks and nuns if available which would, in turn, also increase our conation, cognition, conduct and lead us to liberation.

Smell:

We should not be engrossed in pleasures of perfumes and scents that will increase our lust as well as other's lust. Such engrossment will bring the downfall of all parties involved. We should also be reminded that there is a great deal of violence involved in the creation of such products. Some people pluck flowers to smell, but they forget that they have caused a death. Nonetheless, such is violence. For these reasons, one should keep desires low, and stay away from such things.

Taste:

Many people eat meat because they consider meat to be a tasty food. Sometimes people overlook the violence involved in meat production. A similar incident occurs when some one drinks liquor. Even though, some may say we do not drink too much, we hear cries about driving while intoxicated. Not only do these people harm themselves, but they cause many innocent lives to be lost. There are many unwanted incidents occurring in the society due to the influence of the sense of taste. In order to prevent such occurrences, let us control our taste and stay away from such things. Let us learn to live on simplistic tasteful food so that austerity like Ayambil can easily be performed.

Touch:

What do kissing, hugging, or even shaking hands bring to our minds? They bring sensual pleasure and increase our lust and therefore, we should avoid these things. We can greet a person by saying "Jai- Jinendra" with folded hands.

Yoga (Psychophysical Activity)

In Jainism, yoga means psychophysical activities. In other words, the thoughts, the words, and the physical activities of the jiva are called yogas. There are fifteen types of activities. If these activities are meritorious, the soul gathers auspicious karmas, and if they are demeritorious, the soul gathers inauspicious karmas.

The Manoyoga (the activity of the mind) is divided into four subtypes:

Satyamanoyoga - thinking about an object or its condition for what it is. For example: "Right knowledge, right faith, and right conduct action would lead to Moksha."

Asatyamanoyoga - thinking about a thing or its condition, in such a way which is contrary to what it truly is. For example: "Right conduct is not necessary for Moksha."

Satyashatyamanoyoga (mixed activities of the mind) - thinking that something may have some truth, but not the whole truth, or may have some falseness, but not totally so. For example: "Knowledge itself is enough to attain Moksha".

Vyavaharmanoyoga - thinking about something which is of a general nature. In this the truth or falseness, does not matter very much. For example: "Let me tell Ramesh that it is nine o'clock because if he does not get ready, he will be late." "Let me tell Bhavesh, it is lunch time even though there is half hour more to go."

The Vachan yoga (the activity of the speech) is divided into four subtypes:

Satyavachan yoga - speaking the truth about an object.

Asatyavachan yoga - telling lie about an object.

Satyashatyavachan yoga (mix vachan) - saying something that may have some truth and some falseness.

Vyavaharvachan yoga - refers to casual words like; "You may go. You may come in, etc."

The Kaya yoga (the activity of the body) is divided into seven subtypes which are related to the following five types of bodies:

The human beings, animals and birds have the audarik body.

The heavenly beings and the inhabitants of hell have the vaikriya body.

The highly spiritual monks, who have mastered the shastras (fourteen poorvas) go to Samavasaran when they need clarification of their doubts where Lord Arihant is giving a sermon, by creating a special extra body called the aharak sharir. Their real body stays with them wherever they are.

The tejas body gives energy to the whole body.

The karman body carries the imprints of karmas to the next birth.

When the soul departs from the current body, at the time of death, the tejas and karman bodies go with it to the next life.

Kaya yoga means the activities of these bodies, any organs, or any sense organs of all jivas. The seven types of kaya yogas are divided into:

Two Audarik Kaya yoga - (1) Mishra Audarik, and (2) Pure Audarik,

Two Vaikriya Kaya yoga - (1) Mishra Vaikriya, and (2) Pure Vaikriya,

Two Aharak Kaya yoga - (1) Mishra aharak, and (2) Pure Aharak, and

One Karman Kaya yoga.

Mishra Audarik Kaya Yoga: As a jiva is reborn in the next life, a new body is not ready at the very first moment, but the body is formed with the help of the Karman sharir, a collection of karmas, and with Audarik Pudgals. This activity is called the Mishra Audarik Kaya Yoga.

Pure Audarik Kaya yoga: Whatever activities that occur after the body has been fully formed are called the Audarik Kaya Yoga.

The same is for:

Mishra Vaikriya Yoga, and 4) Pure Vaikriya Yoga,

Mishra Aharak Yoga, and 6) Pure Aharak Yoga.

Karman kaya Yoga: When the soul (jiva) travels to the next life, it first goes straight up and then, it usually turns twice. When the soul turns for the first time, it does not have any connection with a body because it has just discarded its current body and has not reached its

next. At that time, the activity of the soul is due to the Karman body. This activity is called the Karman Kaya Yoga.

All together there are 15 yogas. These activities could be the auspicious ones or the inauspicious ones. Truthful activities relating to religious principles are auspicious activities. Untruthful activities relating to religious principles are inauspicious. We attain punya (merit) by means of auspicious yogas and papa (demerit or sin) by means of inauspicious yogas.

Different activities:

The following twenty-five activities cause influx of karmas, and one should take care to avoid them:

1. Kayiki activity: When carefree physical activities cause injury.
2. Adhikarniki activity: When someone engages in the activity of creating or supporting the instruments or weapons of violence.
3. Pradvesiki activity: When someone is causing injury due to anger.
4. Paritapaniki activity: When someone acts in grief and sorrow, causing others grief or sorrow.
5. Pranatipatiki activity: When someone kills or injures any part of the body.
6. Arambhiki activity: When someone begins activities which would cause injury. For example: building a house, or tilling a farm, etc.
7. Parigrahiki activity: Activities which cause hoarding of grains, cattle, wealth, and other material things.
8. Mayapratyayiki activity: When someone is causing injury by way of deceptive activities.
9. Mithyadarshanapratyayiki activity: When someone acts contrary to the path shown by the Jina and follows a false faith.
10. Apratyakhaniki activity: When one carries on activities without taking their vows.
11. Dristiki activity: When one looks at someone else with lust, hatred or attachment.
12. Spristiki activity: When one touches or hugs or kisses someone else with lust.
13. Prativityaki activity: When one reacts to unrelated matters.
14. Samantopanipatiki activity: When one enjoys praise for possessing wealth.
15. Naishastriki activity: When one causes injury or death on the job due to compulsion or command from a superior.
16. Svahastiki activity: As an employer, when one commands an employee to perform any action which may cause injury.
17. Ajnanpaniki activity: When one acts contrary to the Jina's teaching while thinking he or she is a wise person.
18. Vaidaraniki activity: When one unjustly speaks ill of another person in order to defame others.
19. Anabhogiki activity: One should be very careful when voiding urine or defecating bowel movements, etc.
20. Anavakanksapratyayiki activity: When one shows disregard to and disbelief in the effectiveness of laws of life and conduct as proclaimed by the Jina.
21. Prayogiki activity: When one does not control mind, speech, and bodily movements as taught in the Jain Scriptures.
22. Samudayiki activity: When one acts with such wide implications that all eight karmas become attracted. For example, many people go to see acts of violence such as hanging, and have thoughts which make them wonder why it is taking so long to hang someone.
23. Premiki activity: When a person does things under the influence of deceit and greed.
24. Dvesiki activity: When a person does things under the influence of pride and anger.
25. Iryapahiki activity: Any passionless movements or activities.

Un-Auspicious Results (Pap)

PUNYA AND PAP

Why are some people live in more favorable situations than the others? Why are some rich, while the others struggle? Why do some suffer more sickness than the others? Why is science unable to explain all these questions? The answer to such a disparity lies in the understanding of the punya and the pap. What are the punya and the pap? A punya is earned when our activities are good and comforting to others while a pap is earned when our activities are bad and cause suffering to the others. When the punya mature or give the result, it brings worldly happiness and comfort, and when the pap mature or give the result, it brings nothing but the worldly suffering.

Now, it would be obvious that what we see in the world is nothing other than the result of our past actions. Knowing this would remind us that our activities should be wholesome if we want happiness and comfort in life, otherwise we should be ready to accept the unhappiness and discomfort. When talking about the activities, people mostly think of physical activities, but we should not forget that verbal expressions, and mental thoughts are also considered the activities. For this reason, not only our physical activities be wholesome, but our speech and thoughts should also be pure. We should also remember that we accumulate punya and pap (karmas) by asking someone else to do something for us or by encouraging someone else to do something.

Lord Mahavira's message is "Live and let live". Everybody desires to live and enjoy the comforts of life. Therefore, we should not come in the way of anyone seeking the same. If we can properly understand the implications of this message, it will go long way in molding our attitude towards other creatures. But, around us we see and hear that many people hunt or fish and they eat meat, chicken, fish, eggs, etc. Some meat eating people argue that they do not actually kill animals or these creatures were created for our food. Therefore, eating meat or other animals foods would not affect them. However, they do not realize that by eating meat or other animal foods they are directly or indirectly instrumental in killing animals, birds, fish, etc., The more they eat, the more killing there will be. They are not realizing that their direct as well as indirect actions bring pap or punya. Unfortunately, because most of paps do not show their results immediately, the people do not care about the consequences.

We also hear about the riots in which people plunder, hit, and kill the others and set fire to the shops, the homes, and buildings. By doing so, they put a lot of people through unnecessary suffering. These people undertaking such heinous activities may think that they are getting even; however, they fail to realize that by causing suffering to others they themselves will have to suffer the consequences of their evil acts at some point, if not in this life, then in coming lives.

Consequently, our actions should not involve disturbing the comforts of other living beings, hurting or killing them in any way, directly or indirectly. By providing comfort and security to others, we gain punya. Punya brings happiness during this life or following lives. On the other hand, if we cause suffering or unhappiness to the others then we acquire Páp. Such Páp brings the unhappiness in this or future lives. Let us understand from the following examples how we accumulate the punya and the pap.

1. A long time ago a poor widow had a young son. She had to work hard to provide for herself and her son. Once, there was a day of a great festival and neighboring families prepared the tasteful pudding of milk and rice called kheer in order to celebrate. The neighborhood kids were enjoying the kheer, and seeing this the poor boy went to his mother and asked her to make the kheer for him too. He did not realize that his mother did not have enough money to buy the milk, rice, and sugar needed for making the kheer. The mother tried to explain the situation, but the boy started crying for the kheer.

2. The mother could not tolerate his crying, so she said, "Don't cry, my son, I will make the kheer for you." She went to the neighbors and borrowed some milk, sugar and rice and made the kheer. She served the kheer in an earthen plate, and told him to wait until it had cooled. Then she left to get the water from the well.
3. While the kheer was cooling, a monk came to the boy's home to ask for the alms (to get a food). The boy felt very happy and invited the monk to come in. While he was serving the kheer, all the kheer slipped into the monk's bowl. The boy did not regret this, but instead felt very happy to that he could offer the food to the monk. After the monk left, he ate whatever kheer was stuck to the plate and the pot. His thoughts did not change. He had offered the kheer to the monk willingly; therefore, he earned tremendous punya. As a result of this punya, in his next life he was born into a very wealthy family with all luxuries. His name was Shalibhadra. Shalibhadra during his life realized what life is all about. He renounced the luxuries of life, and uplifted his soul by becoming a monk of Lord Mahāvira.
4. There lived a butcher in Magadha city. He enjoyed his job. One day, King Shrenik decided that there would be no more killing in the city. All the killing in the city stopped except for this butcher's killing. When he was asked why he did not observe King Shrenik's order, he said he loved killing and could not stop. King Shrenik decided to put him in a dry well so that there would be nothing for him to kill. To everyone's surprise, the killing did not stop there either. The butcher made animals from wet clay and then pretended to kill them. Since, he was enjoying killing so much, he accumulated pap (bad karmas) that gave rise to a situation where he has to suffer again in his next life.

From these two stories, we learn that if we want happiness and comfort, then we should offer comfort to others. As the saying goes you reap what you saw.

The following is a list of some activities that can bring comfort to others and can ultimately provide the same for us. They are:

- 1) offering food to the needy (only vegetarian food)
- 2) offering clothes to the needy
- 3) helping the sick
- 4) helping others to acquire knowledge
- 5) giving charity (be sure that the money is used for a good cause)
- 6) helping parents, brothers, sisters, grandparents, and others in need
- 7) helping animals or organizations that help animals
- 8) studying religion and following its precepts in our daily lives
- 9) worshipping Tirthankaras like Lord Mahāvira.

Here is a list of some of the activities that can cause discomfort to others and can ultimately cause discomfort to us. They are:

- 1) being cruel or violent to the others including the humans, animals, birds, bugs, etc.
- 2) killing the humans, animals, birds, bugs, etc.
- 3) showing disrespect to parents, teachers or others

- 4) speaking harsh words or planning violence
- 5) not following the religious principles in the daily life
- 6) being angry or greedy
- 7) being arrogant
- 8) to be deceptive.

Stoppage of Karma (Samvar)



Literally, Samvar means blocking. Samvar, in the theory of karma, means blockage or stoppage of the inflow of karmas to the soul. It is the opposite of asrav, which means the inflow of karmas. In the discussion of asrav, we gave the boating example which also explains how samvar works. Let us pretend as if we went boating. We were having a good time and suddenly noticed water rising on the floor of the boat. We immediately felt that the boat had a hole and if the leak was not fixed

the boat would sink. So, the first thing we did was to find the hole and seal it so that new water would stop coming in. This stoppage of water coming in is called samvar. A similar situation is that of our soul which is wandering in worldly affairs. We have so many holes (activities) through which karmas are flowing in at all the times. We talked about these holes when discussing asrav: wrong beliefs, vowlessness, passions, indolence, and psychophysical activities. These activities allow karmas to become attached to the soul. Once we have realized the effects of such activities, we need to work towards overcoming them so that we can stop new karmas coming in before they further sink the soul.

Samvar can be described in two types:

1. Physical or Objective,
2. Psychic or Subjective.

The physical refers to the actual shutting of our activities which leads to stoppage of the inflow of karma particles. The psychic means consciously striving to stop our passions which prevents direct inflow of karmas by mental activities as well leading us to stop physical and verbal activities.

Samvar is of 6 kinds, namely:

1. Samiti (Careful)
2. Gupti (restraint)
3. Yati-dharma (dharma of a sadhu)
4. Bhavanas (mental reflections)
5. Parisaha (sufferings)
6. Charitra (conduct)

These 6 types of Samvar will be effective and real only if they are carried out with a firm faith in the commands of the Jina. Therefore, Samyaktva is deeply and intimately connected with Samvar. Through Samyaktva, the asrav called wrong belief or mithyatva are completely blocked and stopped. By means of Samyak charitra and yati-dharma, the asrav called vowlessness is blocked. By means of gupti, bhavanas, and yati-dharma the Asrav called Passions are blocked. By means of Samiti, Gupti, Parisaha, etc., physical, verbal and mental activities and Pramad are blocked. By means of Charitra, the Asrav called vowlessness, passions, psychophysical activities can be blocked.

Samiti (Careful)

Samiti actually means Sam + iti = Samiti or the right use. Examples include, having the right objective, spiritual awareness, the proper discipline, and spiritual vigilance and caution. In this manner, there are 5 subtypes of samiti:

Irya Samiti: (Careful movements): This means to move cautiously and carefully, and looking closely on the ground so that no jiva might be harmed or killed. A sadhu observes this more carefully and that is why he does not walk around unnecessarily. He walks on the path which minimizes the violence to the least. Rather than walking on the grass or insects a sadhu would take an alternate route in order to minimize the violence caused by him, even if the alternate route was longer. A layman should also keep this in mind and should be careful while walking. They don't wear shoes so that there is less injury to the organism on the ground.

Bhasha Samiti: (Careful speech): One should limit or completely avoid speaking anything which may provoke violence, flattery, condemnation, gossip, etc., or use words that may cause harm to others. One should not inflict pain by using words which are filthy or abusive. One should also limit or deter uttering unpleasant and thoughtless ideas which are contrary to the principles taught by the Jina or speech that can provoke wrong belief. One's words or speech must be kind and gentle. If anyone has confessed to a sadhu about his wrong activities or sins, then the sadhu must not speak about this to others. This samiti also reminds us that one must not frighten anyone by speech or words, make a mockery of anyone, or preach a false doctrine.

Eshana Samiti: (Careful about taking food): Caution must also be paid about all matters relating to food. Sadhus should go for alms to various houses and should take a small portion of allowable food from each place so that the layman, from which the food is taken, does not have to cook again. Also sadhus should not take any raw vegetables, raw seeds or any food which has been in contact with living beings, including those taken from a burning stove, oven, or even a refrigerator. A sadhu should not go for alms if it is raining and should not accept any food brought to him. There are forty-two faults which sadhus must avoid while accepting alms. A layman should also refrain from committing a sin in the offering of food to sadhus. All intoxicated and forbidden foods are not to be taken by either sadhus or laymen.

Adan Bhand Matta Nikshepna Samiti: (Careful about putting cloths and other things on) A sadhu should take the utmost care, before using clothes, to make sure that there are no insects in the folds which may be crushed, hurt, or killed. Care must be taken before taking and putting away vessels, books, or sitting down, etc. Similar precautions should also be taken by laymen.

Parishtapanika Samiti: (Careful about disposal of excreta): One should be very careful about how, and where one disposes of trash, refuse, or excretions so that no harm is done to even the minute insects or bugs. A monk must never keep either food or water overnight, but must rather dispose off them carefully as mentioned above.

Gupti (Restraints)

Gupti means restraint. Samiti helps us to regulate our physical and verbal activities, while gupti helps us to further restrain or curb activities of mind, speech, and body. There are 3 types of guptis:

Mano Gupti. (Restraint of the activities of the Mind): One must restrain extreme grief, anger, joy, and anxiety (Asatkalpanaviyogi). One must restrain oneself from the effects of love and hate, and pain and pleasure (samatabhavini). One must be restrained and think steadily, not of external things, but of one's own soul.

Vachan Gupti. (Restraint of speech): One must restrain speech by observing a vow of silence (Maunavalambi) for a certain number of days or by speaking as little as possible and only when absolutely necessary (Vakniyami).

Kaya Gupti. (Restraint of physical activities): One must be careful and should restrain one's physical activities as per rules laid down in the scriptures (Yathasutracestaniyami).

Parishaha

The 22 parisahas pertain to the enduring of hardship and while doing so remaining in a state of serenity and equanimity so that all karmas may be destroyed. These are more prominently followed by sadhus and sadhvis. There are 22 types:

Hunger. A monk must not accept food which is blemished and prepared with any one of the forty-two faults, even if he has to go hungry.

Thirst. A monk should not take unboiled water, even if he has to go thirsty.

Cold. Even when it is cold a monk should not wish for heater.

Heat. Even when it is hot a monk should not wish for fan or aircondition.

Insect bites. If a monk is bitten by an insect while he is meditating, he should not brush it away or become irritated, but should bare it calmly.

Clothes. A monk must accept whatever clothes he may receive.

A monk must bare evil words told to him.

A monk must bare kicking and beating.

A monk must bare diseases.

A monk must sleep on a wooden flat bed or coarse grass.

A monk must not take a bath.

A monk must wear torn clothes but should not ask for new clothes.

A monk should not experience shame or helplessness while going for alms from door to door.

If a monk does not get alms, then he should not become worried and, on the contrary, should think as though he has been given a chance to perform austerity.

A monk should not become attracted towards the beauty of women.

A monk should not become disturbed by hardship while meditating in a cemetery.

A monk should not become agitated even when there is the suffering or grief.

A monk should not become proud while being honored.

A monk should not become irritated when getting pricked by thorns, etc.

A monk must should not feel sorry for not attaining knowledge even after good efforts.

If a monk is ignorant and can not read, he should not become depressed. He must think of karmodaya and must keep his pursuit of knowledge alive.

A monk must try to understand the message of the Jina and should never doubt it.

Ten Duties of Sadhus

Sadhus observe the following great duties to the fullest extent, while householders follow them from a lesser degree to fullest extent.

Kshama (forgiveness)

Namrata (politeness) and Laghutha (meekness)

Saralata (simplicity)

Nirlobha (absence of Avarice)

Tap (internal and external austerities)

Samyama (controlling senses)

Satya (avoiding condemnable speech)

Shaucha (mental purity)

Aparigraha (non-possessiveness)

Brahamcharya (celibacy)

The Twelve Bhavanas Or Contemplation:

Bhavana means the contemplation, through which you motivate your soul to carry out lofty reflections. There are 12 types:

Anitya Bhavana:

All external substances including the body are transitory (Anitya). They are perishable and therefore, we should not have attachment for them.

Asharan Bhavana:

Human beings are experiencing tremendous agitation. When death occurs and the soul has to leave the body there is no one who can save a jiva who is helpless. Wealth, family etc. have to be given up at such a time. No worldly things can provide refuge so why should we depend upon them.

Samsar Bhavana:

In the cycle of samsar, i.e. births and deaths, mother can become wife; wife can become mother; and an enemy can become a friend; etc. How futile is samsar ? We should not have attachment for it.

Ekatva Bhavana:

"I am alone, I was born alone, I will die alone, I am sick alone, I have to suffer alone, I have to experience the karmas which I have earned, alone." Therefore, one should be cautious and keep away from the attachment and hatred.

Anyatva Bhavana:

"This body is transitory and it is different from me. I am the soul which is not perishable. While body is perishable. Even wealth, family etc., are not mine. They are different from me, therefore, I discard attachment for all these things."

Asuchi Bhavana:

"This body is made up of impure substances. It is being nourished by impure substances. I will discard my attachments for this body and engage myself in self-discipline, renunciation, and spiritual endeavors."

Asrava Bhavana:

Thinking on inflow of karmas. All causes that create the inflow of karmas should be discarded.

Samvar Bhavana:

Samvar means blocking of the inflow of karmas. One must contemplate on Samiti, Gupti, Yati-dharma etc. One must carry out these activities and try to reduce or stop the new bondage of karma.

Nirjara Bhavana:

Nirjara means to shed off whatever karmas we have. One must think of the benefits that accrue from each of the 12 kinds of Tapas or the austerities which cause nirjara. One must contemplate on these austerities in order to destroy sins.

Lokasvabhava Bhavana:

Lokasvabhava means one must contemplate on the three Lokas, namely: 1) the upper world, 2) the middle world, 3) the lower world, and also the whole universe filled with souls and pudgals.

Bodhidurlabh Bhavana:

One must contemplate on how difficult it is for the souls that are wandering aimlessly in four stages of existence in the Samsar to attain the Jin dharma. There should not be even the slightest negligence in observing the religion propagated by the Jina."

Dharma Bhavana:

"Oh: Arihant Bhagwan, the omniscient, has expounded an excellent Shruta Dharma and Charitra Dharma. I will engage myself in these Dharma." One should carry out this contemplation again and again.

Non-Living things (Ajiv)

Anything that does not have the life or a consciousness is Ajiva. Ajiva literally means without a soul and therefore, they cannot accumulate any karmas. They have no birth, death, pleasure, or pain; they are achetan (inert). Examples of Ajivas are: a box, car, fan, television, photo frame, iron, watch, etc.

The Jain Philosophy has divided Ajivas into the following five categories:

- (1) Dharmastikay (Medium of Motion).
- (2) Adharmastikay (Medium of Rest).
- (3) Akashastikay (Space).
- (4) Pudgalastikay (Matter).
- (5) Kal (Time).

1.DHARMASTIKAY

Dharmastikay is formed from two words: Dharma + Astikay. The term Dharma here does not refer to religion, but means the medium of motion. Astikay means collection of spaces.

Dharmastikay denotes the medium of motion for things in the universe. In the absence of this medium, Jivas and other things would be unable to move. This medium prevails in lok, but is absent in alok.

2. ADHARMASTIKAY

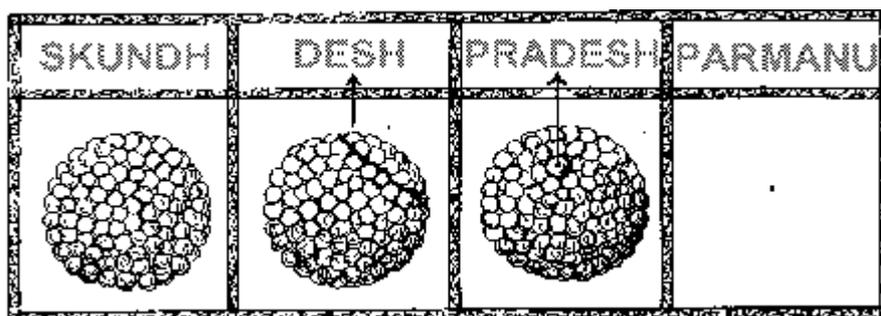
This term is also formed of two terms: Adharma + Astikay. Here again, Adharma does not refer to a lack of religion, but rather it means the medium of rest. In the absence of this medium, jivas and other things would continuously move. This medium also prevails in lok, but is absent in alok.

3. ÄKÄSHTIKAY

Äkäshtikay is formed of two words: Äkähsh and Astikay. Whole space in the universe is called Äkähsh. In Jainism, Akash is divided into two parts: Lokakash (Lok) and Alokakash (Alok). Jiva, Pudgal, Kal, Dharmästikäy, and Adharmästikäy exist only in Lokäkähsh. Alokakash is an empty space and does not contain any Jiva, Pudgal, kal, Dharmästikäy, and Adharmästikäy.

4. PUDGALASTIKAY

The word Pudgal is made up of two terms: Pud means addition and Gal means division. In other words, what continuously changes by addition and/or division is called the Pudgal or the matter. All the matters in the universe are called Pudgals.



A pudgal has the form or a shape. A pudgal can be experienced by touching, tasting, smelling, or seeing. Like Jiva, Pudgal is also mobile. The karman particles that attach to our souls are the pudgal. Pudgal can only be divided and subdivided to a certain extent. This indivisible smallest part of pudgal is called Paramānu. A paramānu is much more minute than even an atom. When a Paramānu is attached to the main pudgal, it is called a Pradesh. These sub-atomic paramānus are too minute to be detected by normal vision, but they can be combined. Thus, when a paramānu is combined with other paramānus, they are called a skandha. A part of a skandha is called the desh. Such skandhas may be large or small. Small skandhas may be invisible to the eye, but they can be seen when the combinations are larger.

KAL

Kāl means time, which brings forth changes. A child becomes a young person, a young person becomes an old person, and the old person dies. In other words, something which is new becomes old, worn, and torn with the time. All of these changes involve the time. The past, present, and future are the different modes of the time and are measured in terms of the years, months, days, hours, minutes or seconds. For all practical purposes a second happens to be the smallest measurement of time. Jainism however, recognizes a very tiny measurement of time known as samay which is an infinite small part of a second.

The following are the measurements of the time as adopted by the Jainism:

Indivisible time = 1 Samay

(finest units of measurement)

Countless Samayas = 1 Ävalikä

16777216 Ävalikäs = 1 Muhurt

30 Muhurtas = 1 Day and night

15 Days and nights = 1 Paksha

2 Pakshas = 1 Month

12 Months = 1 Year

Countless years = 1 Palyopam

10 Crores of Crores of Palyopams = 1 Sägaropam

10 Crores of Crores of Sägaropams = 1 Utsarpini or 1 Avasarpini.

1 Utsarpini + Avasarpini = 1 Kälchakra (One time cycle).

Liberation (Moksha)

Moksha is the 9th fundamental element of Jain Tattvas. Moksha means liberation from the bondages of karmas. So to go to moksha or to be liberated one has to get rid of all eight karmas. When Mohaniya, Jnanavarniya, Darshnavaraniya and Antaray karmas are removed completely, the soul exhibits its true nature by surfacing Kevalgnan or Omniscience; Kevaldarshan or Omnivision; Vitrag, and Omnipotentness. At this time there is no more attachment or haltered for anyone or for any activity. And, at the time of ending of current life one would completely get rid of rest of the four karmas, namely Nam, Gotra, Vedniya and Ayushya karmas and one's soul would obtain Moksha. Once soul obtains Moksha, it stops wandering in this universe and is free from the cycle of birth and death. Moksha is also known as salvation or liberation.

Just as balloon tied with heavy weight will sink in swimming pool, but as soon as the weight is removed balloon will come to the surface; in the same way when soul is freed from the bondage of all karmas, soul in its natural form moves upward to the top of universe and reaches to Shiddha-shila or abode of the liberated souls.

The ultimate goal of anybody who follows the path of Jin will be one to attain Moksha just as Mahavir, other Tirtahnkars and Jins did it.