

Quotations From Scriptures:

*Selections From Acharya Umasvati's TATTVAARTH SUTRA*¹

Introduction

Acharya Umasvati's TATTVAARTH SUTRA presents a systematic and comprehensive view of the seven aspects of reality, relating to the basic principles of Jainism. The first five chapters essentially deal with the first two aspects of reality, souls (JEEV) and matter (PUDGAL). The third aspect of reality, influx of karmic matter toward soul (AASRAV), is the subject of the sixth and seventh chapters. The eighth chapter describes the bondage of karmas.

Chapter 8. Bondage Of Karmas

Continued from October 2009 issue

Classification Of Karma (continued)

Subclasses of deluding karma:

DARSHANACHAARITRAMOHANEYYAAKASHAAYAKASHAAYAVEDANEYYAAKHYYAASTRID
VINAVASHODASHABHEDAHAH SAMYAKTVAMITHYAAATVATADUBHAYAANYAKASHAAYA-
KASHAAYAU HAASYARATYARATISHOKABHAYAJUGUPSAASTREEPUNNAPUMSAKAVE-
DAAH ANANTAANUBANDHYAPRATYAAKHYYAANAPRATYAAKHYYAANASANJVALANAVI-
KALPAASHCHAIKASHAH KRODHAMAANAMAAYAALOBHAAH [8-9]

The two categories of deluding karma are: perception-deluding karma and conduct-deluding karma. Perception-deluding karma has three subclasses with respect to rational perception, irrational perception and mixed perception. Conduct-deluding karma falls into two categories relating to passions and quasi-passions. There are sixteen grades of

¹ Based on the following commentaries on TATTVAARTH SUTRA:

TATTVAARTH SUTRA by Acharya Umasvati, commentary by Pandit Sukh Lal Sanghvi, English translation by K. K. Dixit, published by L. D. Institute of Indology, Ahmedabad, 1974.

TATTVAARTH SUTRA by Acharya Umasvati, commentary by Pandit Phool Chandra Siddhantacharya, published by Varni Granthmala, Varanasi, 1949.

TATTVAARTH SUTRA by Acharya Umasvati, commentary by Pandit Mohan Lal Shastri, published by Saral Jain Granth Bhandar, Jabalpur, 1983.

Reality, English translation of Acharya Pujya Pad's SARVAARTHASIDDHI by S. A. Jain, published by Vir Sasana Sangha, Calcutta, 1960.

'That Which Is', a commentary on TATTVAARTH SUTRA by Dr Nath Mal Tatia, published by Harper Collins, 1994.

MOKSHASHASTRA, VIMAL PRASHNOTTARI TEEKA by Aaryika Syaadavaadamati, published by Bharatavarshheeya Anekaant Vidvat Parishad, 2004.

passion (KASHAAYA) and nine types of quasi-passion (AKASHAAYA). Thus there are twenty-eight subclasses of deluding karma.

Deluding karma beguiles rational perception and rational conduct to varying degrees. Thus it falls into two broad categories: Perception-deluding karma (DARSHAN MOHANEYA KARMA) and conduct-deluding karma (CHAARITRA MOHANEYA KARMA).

Perception-deluding karma has been divided into three subclasses: Deluded perception (MITHYAATVA MOHANEYA), mixed perception (MISHRA MOHANEYA) and partially rational perception (SAMYAKTVA MOHANEYA). In this context, the word 'perception' (DARSHAN) implies insight, intuition, discreetness and discrimination.

Deluded perception involves total disregard for aspects of reality. The worldly being is totally irrational, blindly follows the concepts that are illogical and contrary to common sense. The individual indiscreetly rests his/her faith in various precepts.

Mixed perception includes both irrationalism and rationalism. In certain instances, the individual exhibits total disregard for logic and common sense and in other instances, he/she is rational and endeavors to grasp the concepts of reality.

Partially rational perception is the beginning of an individual's spiritual advancement. The individual attains rational perception to a certain degree by discarding blind adherence to knowledge and concepts acquired without scrutiny. This deportment gradually blossoms into a firm conviction in the aspects of reality as studied and observed, and ascertained through logical thinking.

Conduct-deluding karma has been divided into twenty-five subclasses, sixteen related to passions (KASHAAYA) and nine related to quasi-passions (AKASHAAYA). As described above in the commentary of aphorism 8-1, the four passions are anger, pride, intrigue and greed. Each one of the passions can have varying degrees or gradations. However, the scholars of scriptures have delineated four varieties of each passion: incessant (ANANTAANUBANDHI), minor-vows-impeding (APRATYAAKHYAAN, intense), major-vows-impeding (PRATYAAKHYAAN, mild) and slight (SAMJVALAN). Thus there are sixteen (four times four) varieties of passions. The nine varieties of quasi-passions are frivolity (HAASYA), indulgence (RATI), disinterest (ARATI), grief (SHOKA), fear (BHAYA), disgust (JUGUPSA), and three kinds of sexual orientation (VED, male, female and mixed). Corresponding

to sixteen passions and nine quasi-passions, there are twenty-five subclasses of conduct-deluding karma.

Needless to say that passions blemish the conduct of a worldly being. It corrupts the propitious qualities, such as nonviolence, modesty and contentment, of an individual. The intensity and duration of karmic bondage depend on passions. The efficacy of passions decreases from incessant to slight. Thus passions of incessant variety lead to the bondage of intense and enduring karmas, while passions of slight variety cause the bondage of lenient and short-lived karmas. Similarly, minor-vow-impeding passions are more efficacious than major-vow-impeding ones. If the passions are more intense, the individual is incapable of imbibing basic human virtues by adopting the minor vows of nonviolence, truth, non-stealing, purity of body and mind, and non-possessiveness. On the other hand, an individual who practices the basic human virtues has minimal passions and can easily adopt the major vows.

Subclasses of life-span-determining karma:

NAARAKATAIRYAGYONAMAANUSHDAIVAANI [8-10]

Infernal (NAARAKI), subhuman (TIRYANCH), human (MANUSHYA) and celestial (DEV) states of existence relate to the four subclasses of life-span-determining karma.

Life-span-determining karma is responsible for a worldly soul assuming infernal, subhuman, human or celestial state of existence at the end of its present life. It essentially determines the duration of the state of existence in question. Life-span-determining karma is a body-influencing karma. So the physique-determining and status-determining karmas operate in conjunction with it. The body and status of a worldly being is in conformity with its state of existence.

There is a unique feature of life-span-determining karma. Unlike other karmas, its influx does not occur every moment of one's life. Rather, its bondage occurs only once during the lifetime of a living being. The bondage of life-span-determining karma happens sometime during the last third of one's life but the individual is not aware of the event.²

Subclasses of physique-determining karma:

GATIJAATISHAREERAANGOPAANGANIRMAANABANDHANASAMGHAATASAMSTHAANA
SAMHANANASPARSHARASAGANDHAVARNAANUPOORVYAGURULAGHOOPAGHAATAP

² The Jaina Path Of Purification by Dr. Padmanabh Jaini, published by Motilal Banarsidass, Delhi, 1979, page 126.

ARAGHAATAATAPODYOTOCHCHHVAASAVIHAAYOGATAYAHPRATYEKASHAREERA-
TRASASUBHAGASUSVARASHUBHASOOKSHMAPARYAAPTISTHIRAADEYAYASHAHKEER
TISETARAANI TEERTHAKARATVAM CHA [8-11]

Subclasses of physique-determining karma are states of existence (GATI), species (JAATI), bodies (SHAREER), anatomy (ANGOPAANG, primary and secondary organs), formation (NIRMAAN), adhesion (BANDHAN), ingraining (SAMGHAAT), constitution (SAMSTHAAN), bone-structure (SAMHANAN), touch (SPARSH), taste (RAS), smell (GANDH), color (VARNA), identicalness (AANUPOORVYI), balance (AGURULAGHU), susceptibility (UPAGHAAT), initiative (PARAGHAAT), warmth (AATAP), luster (UDYOT), respiration (UCHCHHVAAS), gait (VIHAAYOGATI), individual or shared body (PRATYEK or SAADHAARAN SHAREER), mobile or immobile (TRAS or STHAAVAR), attractive or repulsive personality (SUBHAG or DURBHAG), melodious or harsh voice (SUSVAR or DUHSVAR), auspicious or inauspicious (SHUBHA or ASHUBH), light or heavy (SOOKSHMA or STHOOL), sufficient or deficient body (PARYAAPTI or APARYAAPTI), stable or unstable system (STHIR or ASTHIR), desirable or undesirable (AADEYA or ANAADEYA), famous or infamous (YASHAHKEERTI or AYASHAHKEERTI) and characteristics of TEERTHAKAR (TEERTHAKARATVA).

The function of physique-determining karma is to effect the formation of physique (features of the body - its structure and functions) appropriate to the state of existence (GATI) of the living being. Thus it is like a blueprint for building the body of a living being in the new birth. The physical features of different life forms, hellish beings, animals, humans and celestial beings, are varied. Humans live on the earth, birds fly, plants are rooted and fish live in water. Thus their bodies have different requirements for survival. Thus ancient Jain thinkers and scholars have come up with insightful details of physique-determining karma.

There are forty-two subclasses of physique-determining karma as follows:

States of existence (GATI) [4 subtypes]: As stated above, a worldly soul exists in four states: infernal, subhuman, human and celestial.

Species (JAATI) [5 subtypes]: The five species of worldly beings are: one-sensed beings, two-sensed beings, three-sensed beings, four-sensed beings and five-sensed beings.

Bodies (SHAREER) [5 subtypes]: As described in aphorism 2-36, the gross (AUDAARIK), the transformable (VAIKRIYIK), the assimilative or projectionable (AAHAARAK), the luminous (TAIJAS, electric or

energetic) and the karmic (KAARMAAN) are the five kinds of bodies of the worldly beings.

Anatomy (ANGOPAANG, primary and secondary organs) [3 subtypes]: Anatomy relates to gross, transformable and assimilative (projectionable) bodies. These bodies have skeletons and various organs, which are formed according to states of existence and species of the living beings.

Formation (NIRMAAN) [1 subtype]: Composition of appropriate organs is the purview of formation-determining karma.

Adhesion (BANDHAN) [5 subtypes]: Adhesion refers to the bonding of material particles acquired by a worldly being into its body. For example, the freshly acquired karma particles are incorporated into the karmic body. Corresponding to the five types of bodies, adhesion had five subtypes.

Ingraining (SAMGHAAT) [5 subtypes]: Ingraining involves stuffing the material particles in a body and strengthening it. It is of five subtypes consonant to the five types of bodies.

Constitution (SAMSTHAAN) [6 subtypes]: It determines the stature of a being. It has six subtypes: symmetrical (SAMACHATURASRA), round like a banyan tree (NYAGRODHAPARIMANDAL), slender at the top and wide at the lower half (SVAATI), long slender limbs but small torso (KUBJ), short limbs but larger torso (VAAMAN), and, disproportionate and deformed features (HUND).

Bone-structure (SAMHANAN) [6 subtypes]: Bone-structure-determining karma is responsible for bones and their joints in the body. The joints involve bones, tacks and tendons. The six subtypes of joints, in decreasing order of strength, are:

VAJRAVRISHABHANAARAACH, VAJRA-NAARAACH, NAARAACH, ARDHANAARAACH, KEELIT and ASAMPRAAPTAA-SRIPAATIKAA.

Touch (SPARSH) [8 subtypes]: Heavy, light, smooth, rough, cold, warm, sticky (like oil) and arid (like ashes).

Taste (RAS) [5 subtypes]: Bitter, sharp like ginger, astringent, sour and sweet.

Smell (GANDH) [2 subtypes]: Pleasant and unpleasant.

Color (VARNA) [5 subtypes]: Black, blue-green like emerald, red, yellow and white.

Identicalness (AANUPOORVI) [4 subtypes]: Identicalness entails maintaining the form during propulsion through space. It has four subtypes corresponding to the four states of existence.

- Balance (AGURULAGHU) [1 subtype]: Balanced body, neither too light nor too heavy.
- Susceptibility (UPAGHAAT) [1 subtype]: Prone to self-annihilation.
- Initiative (PARAGHAAT) [1 subtype]: Predisposed to face others and exigent situations.
- Warmth (AATAP) [1 subtype]: Having a warm body.
- Luster (UDYOT) [1 subtype]: Having a lucent body.
- Respiration (UCHCHVAAS) [1 subtype]: Capacity to breathe.
- Gait (VIHAYOGATI) [2 subtypes]: Movement through space - flight in sky. Two subtypes: Graceful or clumsy.
- Individual or shared body (PRATYEK or SAADHAARAN SHAREER) [2 subclasses, 2 subtypes]: An individual body for a living being; a number of living beings sharing one body.
- Mobile or immobile (TRAS or STHAAVAR) [2 subclasses, 2 subtypes]: Having capacity to move from place to place; fixed in one location like trees and plants.
- Attractive or repulsive personality (SUBHAG or DURBHAG) [2 subclasses, 2 subtypes]: Appealing or loathsome character.
- Melodious or harsh voice (SUSVAR or DUHSVAR) [2 subclasses, 2 subtypes]: Pleasing or hoarse voice.
- Auspicious or inauspicious (SHUBHA or ASHUBH) [2 subclasses, 2 subtypes]: Attractive or repellent appearance.
- Light or heavy (SOOKSHMA or STHOOL) [2 subclasses, 2 subtypes]: Slim or light as air; massive or weighty like a ball of iron.
- Sufficient or deficient body (PARYAAPTI or APARYAAPTI) [2 subclasses, 2 subtypes]: Possessing completely developed limbs, and, capacities of nourishment, body, senses, respiration, speech and thought; underdeveloped limbs and body.
- Stable or unstable system (STHIR or ASTHIR) [2 subclasses, 2 subtypes]: Consistent bones, tissues, blood and other characteristics of physical system; inconstant characteristics of body.
- Desirable or undesirable (AADEYA or ANAADEYA) [2 subclasses, 2 subtypes]: Exhilarating or drab features.
- Famous or infamous (YASHAHKEERTI or AYASHAHKEERTI) [2 subclasses, 2 subtypes]: Prominent or notorious.
- Characteristics of TEERTHANKAR (TEERTHAKARATVA) [1 subtype]: The status of a TEERTHANKAR is unique. Consequently, TEERTHANKARS possess inimitable physique.

Thus there are ninety-three subtypes of the forty-two subclasses of physique-determining karma. These determine the characteristics of bodies of humans, animals, plants, infernal beings and celestial beings.

Subclasses of status-determining karma:

UCHCHAIRNEECHAISHCHA [8-12]

Subclasses of status-determining karma are high-status-determining and low-status-determining.

There are two kinds of status, high (superior) and low (inferior), which result from the fruition of status-determining karma. In society, different individuals have different shades of status ranging between high and low. In many instances, people judge the status of a person by his family, wealth, education and power. However, in this context, the status is related to the character of an individual. An individual who follows the code of ethics, which is essentially identical in all religions, eastern or western, is deemed to maintain a high status. This is indeed the consequence of status-determining karma. Further, one can change one's status-determining karma, just like other karmas, through self-endeavor, by modifying one's mental state and one's environment (pseudo-karmas), which serve as instrumental causes.

It should be pointed out that all forms of living beings possess status-determining karma. However, the lower forms of life are not able to modify their status. They depend on their animate and inanimate environment (pseudo-karmas) for any change in their existence.

Subclasses of obstructing karma:

DAANALAAABHABHOGOPABHOGAVEERYAANAAM [8-13]

Subclasses of obstructing karma are beneficence-obstructing (DAANAANTARAAYA), accomplishment-obstructing (LAABHAANTARAAYA), direct-delectations-obstructing (BHOGAANTARAYA), indirect-delectations-obstructing (UPABHOGAANTARAAYA) and potential-obstructing (VEERYAANTARAAYA).

The five subclasses of obstructing karma, corresponding to the five attainments (LABDHI) of beneficence (DAAN), accomplishment (LAABH), direct delectations (BHOG), indirect delectations (UPABHOG) and potential (VEERYA, which is also implies willpower, energy and endeavor), are:

Beneficence-obstructing karma impedes charity even when the individual knows the merit of donation.

Accomplishment-obstructing karma inhibits gain of one's fruits of labor.

Direct-delectations-obstructing karma does not allow a person to enjoy foods and drinks - things that are used only once. It prevents contentment, and can be called contentment-obstructing karma.

Indirect-delectations-obstructing karma prevents the enjoyment of objects and things, such as clothing and dwelling that are used over and over again. It prevents appeasement, and can be called appeasement-obstructing karma.

Potential-obstructing karma impairs willpower and prevents an individual from achieving his/her full potential regarding spiritual progress.

The above definitions of subclasses of obstructing karma exhibit that, to a large extent, obstructing karma involves external animate and inanimate entities. This is expected in view of the fact that obstructing karma, although it is a soul-influencing karma, operates in conjunction with life-span-determining, physique-determining and status-determining karmas. Further, it may lead to feelings of pleasure and pain, the function of feeling-producing karma.

Although the obstructing karma relates to external entities, it plays a significant role regarding spiritual advancement. Beneficence and accomplishment elevate the mental state, which, in turn, cause the influx of auspicious karma, resulting in a state conducive to spiritual progress. Direct and indirect delectations are essential for one's well-being, which is needed for making an endeavor for self-improvement - physical as well as spiritual. A worldly being has to embrace self-endeavor to elevate its spiritual status. The potential-obstructing karma prevents a worldly soul from embarking on the path to liberation.

Duration of Karmas

Maximum duration of the first three and obstructing karmas:

AADITASTISRINAAMANTARAAYASYA CHA TRINSHATSAAGAROPAMKOTEEKOTYAH
PARAA STHITIH [8-14]

The maximum duration of knowledge-obscuring, perception-obscuring, feeling-producing and obstructing karmas is thirty KOTEEKOTEE SAAGAROPAM.

SAAGAROPAM, as defined in the scriptures, is an extremely long period of time. One KOTEEKOTEE is the number one (1) followed by 14 zeros. Thus the maximum duration of knowledge-obscuring, perception-obscuring and obstructing karmas is immensely long. As stated above, the duration of karmic bondage is determined by passions. An individual needs to indulge in grievously intense passions to obtain karmas having such long duration. Scriptures state that only a grievously irrational person endowed with fully developed senses and strong mind is capable of having passions that cause the influx of such perdurable karmas. However, the maximum duration of desirable life-span-determining karma is also secured by an individual with rational perception. Indeed, only individuals possessing rational perception, rational knowledge and rational conduct can acquire maximum duration of celestial-life-span-determining karma.

Maximum duration of deluding karma:

SAPTATIRMOHANEYASYA [8-15]

The maximum duration of deluding karma is seventy KOTEEKOTEE SAAGAROPAM.

The deluding karma is more perdurable than knowledge-obscuring, perception-obscuring, feeling-producing and obstructing karmas.

Maximum duration of physique-determining and status-determining karmas:

VIMSHATIRNAAMAGOTRAYOH [8-16]

The maximum duration of physique-determining and status-determining karmas is twenty KOTEEKOTEE SAAGAROPAM.

Maximum duration of life-span-determining karma:

TRAYASTRIMSHATSAAGAROPAMAANYAAYUSHAH [8-17]

The maximum duration of life-span-determining karma is thirty-three SAAGAROPAM.

Minimum duration of feeling-producing karma:

APARAADVAADASHMUHOORTAA VEDANEYASYA [8-18]

The minimum duration of feeling-producing karma is twelve MUHOORTA.

MUHOORTA is forty-eight minutes. Thus the feeling-producing karma has a wide range of duration, from twelve MUHOORTA to thirty KOTEEKOTEE

SAAGAROPAM. Influx of karmas with minimum duration of bondage occurs in the slight delusion (SOOKSHMASAAMPARAAYA) stage of spiritual development because passions are extremely mild and transient in that stage.

Minimum duration of physique-determining and status-determining karmas:

NAAMAGOTRAYORASHTAU [8-19]

The minimum duration of physique-determining and status-determining karmas is eight MUHOORTAS.

Minimum duration of the rest of the karmas:

SHESHAANAAMANTARMUHOORTAA [8-20]

The minimum duration of the rest of the karmas is up to one MUHOORTA.

Intensity of Fruition of Karmas

Definition of fruition of karmas:

VIPAAKONUBHAVAH [8-21]

Intensity of fruition of karmas relates to the magnitude and extent of experiences resulting from them.

Consequences of karmas are characteristic and divergent corresponding to the kinds of passions that engendered their influx and bondage. At the time of binding, the potency of fruition of karma depends on the intensity of passions, and on personality (DRAVYA), environment (KSHETRA), time (KAAL) and experience (BHAAV). If the mental state of the individual is propitious, then favorable karmas, such as pleasant-feeling-producing, human-life-span-determining and high-status-determining, assume greater intensity of bondage and unfavorable karmas, lesser intensity. On the other hand, if the individual has inauspicious thoughts and feelings, then unfavorable karmas assume more intense fruition and favorable ones, acquire lesser efficacy. It should be noted that the mental state of an individual is greatly influenced by his/her animate and inanimate environment. These serve as instrumental causes (NIMITTA KAARAN) or pseudo-karmas (NOKARMA).

Some transformations of karmas, relating to duration and fruition are:³

³ Please see 'Scriptural View Of The Jain Theory Of Karma, Studies In Jainism: Reader 2, pages 124-125.

Premature operation (UDEERANAA): Through proper thoughts and endeavor, a worldly being can induce certain karma particles to manifest their consequences before their predetermined period. This is called premature operation.

Augmentation (UDVARTANAA or UTKARSHAN): Augmentation implies increase in the duration and intensity that is secured through the thought activity and endeavor of the worldly soul.

Diminution (APAVARTANAA or APAKARSHAN): Diminution is decrease in the duration and intensity that is secured through appropriate thought activity and endeavor.

Mutation (SAMKRAMAN): Mutation is defined as the conversion of one subclass of karma into another, achieved by the worldly being through the regulation of mental activities of self. Mutation can occur only between the subclasses of same kind of karma. For example, unpleasant-feeling-producing karma can be changed into pleasant-feeling-producing karma, and vice versa. Similarly, sensory-cognition-obscuring karma can be converted into literal-knowledge-obscuring karma. Exceptions to this are the four subclasses of life-span-determining karma. For example, life-span-determining karma for subhuman state of existence cannot be converted into that pertaining to any other state of existence. Further, no subclass of perception-deluding karma can be transmuted into any subclass of conduct-deluding karma and vice versa.

The above discussion indicates that, for most part, the fruition of karmas associated with a worldly soul is not predestined, and that it can be modified through appropriate thought process.

Nature of fruition:

SA YATHAANAAM [8-22]

The nature of fruition follows the kind (nature) of the karma.

The consequences of karmas suffered by a worldly being correspond to their respective nature. For example, due to the fruition of literal-knowledge-obscuring karma, the worldly being is impeded from securing knowledge related to words, signs and symbols. Similarly, the fruition of perception-deluding karma leads to blind faith, irrational concepts and neglect of reality as perceived through one's own study and experience, and so on and so forth. Evidently, prior to fruition, the nature of karmas can be changed through mutation.

Shedding of karmas upon fruition:

TATASHCHA NIRJARAA [8-23]

The karmic particles are shed by the worldly soul upon fruition.

After the worldly soul experiences the fruits of karma, the material karmic particles become disassociated from the soul. This kind of partial shedding of karma is called inconsequential shedding (AKAAM NIRJARAA), as it does not lead to spiritual advancement of the worldly soul. As stated above, this kind of shedding of karmas takes place continually for all worldly souls. In the process of fruition of karmas, the worldly beings indulge in activities (YOGA) and passions, and so they acquire fresh karmas. The consequential shedding of karma (SAKAAM NIRJARAA) is jettisoning of karmas by the worldly being through austerities and penance, without maturing and fruition.

Quantity of Karmic Bondage

Mechanism of karmic bondage:

NAAMAPRATYAYAAH SARVATO YOGAVISHESHAATSOOKSHMAIKAKSHETRAVAGAAHASTHITAAH SARVAATMAPRADESHESHVANANTAANANTAPRADESHAAH [8-24]

Extremely fine particles of matter, infinite in number, interpenetrate the iotas of every soul in every birth. On account of the activities of body, speech and mind, these material particles become associated with the soul and are transformed into the various kinds of karmas.

Every worldly soul, in every birth, incessantly actuates affiliation of various kinds of karmas on account of activities (YOGA). Extremely fine particles of matter that share the space with iotas of soul become associated with the soul and are converted into eight kinds of karmas and their subclasses, such as knowledge-obscuring, conduct-deluding and potential-obstructing, depending on the nature of thought activity of the worldly being. Thus the karmas associated with the soul carry the imprints in coded form of the physical, verbal and mental activity of the living being during the bonding of karmas. The amount of karma particles depends on the extent of activities and the kinds of karmas depend on the nature of activities. The quantum of karmas being bonded at a given instant fills every iota of the soul.

The generic meaning of 'karma' is activities such as talking, laughing, jumping, eating and drinking. However, the implication of 'karma' in the Jain literature is different. Worldly souls indulge in activities on account of their affiliation with material bodies and karma particles, which cause the oscillations of their iotas. These activities involve attachment and

aversion, love and hatred, and, likes and dislikes, which cause the influx of fresh material particles. These have been designated as 'karmas' in Jain scriptures. To be specific, the material particles associated with the soul as various kinds of karmas are called material karmas (DRAVYA KARMA), while mental states constitute abstract karmas (BHAAV KARMA). The material karmas are imprints of abstract karmas.

Meritorious karmas:

SADVEDYASHUBHAAYURANAAMAGOTRAANI PUNYAM [8-25]

Pleasant-feeling-producing karma and, beneficial life-span-determining, physique-determining and status-determining karmas are called meritorious (PUNYA) karmas.

The ultimate goal of a worldly soul is freedom from all karmic bondage. From this point of view, all karmas are undesirable. Karmic bondage can be eliminated by adopting rational perception, rational knowledge and rational conduct (aphorism 1-1). Rational conduct entails practice of austerities and penance, which can be adopted only by humans with perfect physique and state of mind. Thus the fruition of certain karmas is essential for spiritual progress. From this point of view, some subclasses of karmas are meritorious. The meritorious karmas are subclasses of the body-influencing karmas, namely, feeling-producing, life-span-determining, physique-determining and status-determining. A worldly soul may eventually achieve a position conducive to the practice of austerities and penance due to the fruition of these meritorious karmas, and embark on the path to liberation.

There are forty-two subclasses/subtypes of meritorious karmas. These include pleasant-feeling-producing karma, human, subhuman and celestial life-span-determining karmas, human and celestial states of existence, five-sensed being, five kinds of bodies, three kinds of anatomy, symmetrical constitution, VAJRAVRISHABHANAARAACH type of bone-structure, congenial touch, taste, smell and color, identicalness for human and celestial forms, balance, initiative, warmth, luster, respiration, congenial gait, mobile, heavy, sufficient, individual body, stable system, auspicious, attractive personality, melodious voice, desirable, famous, formation, characteristics of TEERTHANKAR and high-status-determining.

Remember, fruition of pleasant-feeling-producing karma does not necessarily relate to a life of luxury and material comfort. Many individuals in such situations are seen to have considerable stress and affliction. An individual enjoys genuine happiness by realizing the nature

of one's worldly existence and having feelings of contentment. The individual has a proper attitude - a serene frame of mind. Such mentality, coupled with good physique and high status, is essential for practicing austerities and performing penance that lead to shedding of karmas.

Demeritorious karmas:

ATONYATPAAPAM [8-26]

All the rest are said to be demeritorious (PAAP) karmas.

Evidently, all four soul-influencing karmas, knowledge-obscuring, perception-obscuring, deluding and obstructing, which beguile the intrinsic attributes of soul, are demeritorious (PAAP). Further, unpleasant-feeling-producing karma and, unfavorable life-span-determining, physique-determining and status-determining karmas are demeritorious karmas.

Endnote:

The above discussion indicates that in addition to spiritual aspects, the Jain theory of karma presents highly sophisticated views of metaphysics. The material karmas carry the imprints of thoughts and activities of worldly souls. Their bondage, transformations and fruition represent the mutual interactions between soul and matter, which occur due to the mental states of a worldly being. By modifying one's mental states, one can modify the fruition of karmas. This shows that the soul is the master of the course of its worldly existence.