



Jain Concept of Punya and Pāp Karma

Pravin K. Shah
JAINA Education Committee
Jain Study Center of North Carolina
509 Carriage Woods Circle
Raleigh, NC 27607-3969
Website: www.jaina.org
e-mail: education@jaina.org
Tele - 919-859-4994



Concept of Jain Karma

Dravya Karma, Bhava Karma and Nokarma

Dravya
Karma

Physical karmic particles which are attached to a soul or not attached to any soul.

Generally following terminology is used

Karma – particles attached to soul

Karma particle – not attached to soul

Bhava
Karma

A reflection of the soul or the state of the soul at every moment. It is not a physical particle but a form of our soul (Paryäya) such as angry soul or greedy soul or a happy soul.

No-karma

Everything else in the universe other than Soul and Karma particles.

This includes our physical body, physical mind, words, smell, sound, color, house, furniture, and all other items we come across in the universe.



Jain Karma Theory

Both Dravya Karma and No-karma are Nimitta causes (catalytic agents) of Bhava Karma

Bhava Karma is the nimitta cause of new Dravya Karma which attach to the soul.

In this process No-karma are not being affected. They are just present in their own state.

Both Dravya Karma and Bhava Karma follow Nimitta Naimittic Relationship



Jain Religion Definition

Acquiring Karma and their Consequences

Bondage of karma occurs due to the soul's Mithyätva (illusion or ignorance of proper knowledge), Avirati (vowlessness), Pramāda (spiritual laziness), Kashāya (anger, ego, deceit, greed etc.) and Yoga (activities of the mind, body, and speech).

In other words

Karma bondage occurs only due to the presence of Mohaniya karma meaning:

- Darshan Mohaniya - which is Mithyätva and Chāritra Mohaniya Karma - which is Kashāya or a lack of spiritual conduct

Under normal circumstances we will never be free of karma because at every moment we remove some old karma and acquire some new karma.



Types of Dravya Karma

Mohaniya Karma	Deluding Karma obscures blissful nature of Soul or Samyak Conviction (faith), Samyak Knowledge, and Samyak Conduct of the Soul
Jnänävaraniya Karma	Obscures Infinite Knowledge of the Soul
Darshanävaraniya Karma	Obscures infinite Perception of the Soul
Antaräya karma	Obstructs infinite Power and Energy of the Soul
Vedaniya Karma	Creates Favorable or Unfavorable Physical Environment for the Soul (healthy body or unhealthy body)
Näm karma	Physical Body and Physique Determining Karma
Gotra karma	Status Determining Karma
Äyu karma	Life Span Determining Karma



Punya and Pāp Karma

Process of Bondage and Separation of Karma

At every moment all 8 categories of (4 Ghāti and 4 Aghāti) karma together produce their results and then they get separated from the soul.

At every moment 7 of 8 categories of new karma are attached to the soul and only once in a life time a soul acquires Äyu (age determining) karma of the next life

Only the Mohaniya karma is responsible for the bondage of new karma of all 8 categories.

Darshan Mohaniya - Mithyätva

Chäritra Mohaniya - Kashäya and non-spiritual conduct together

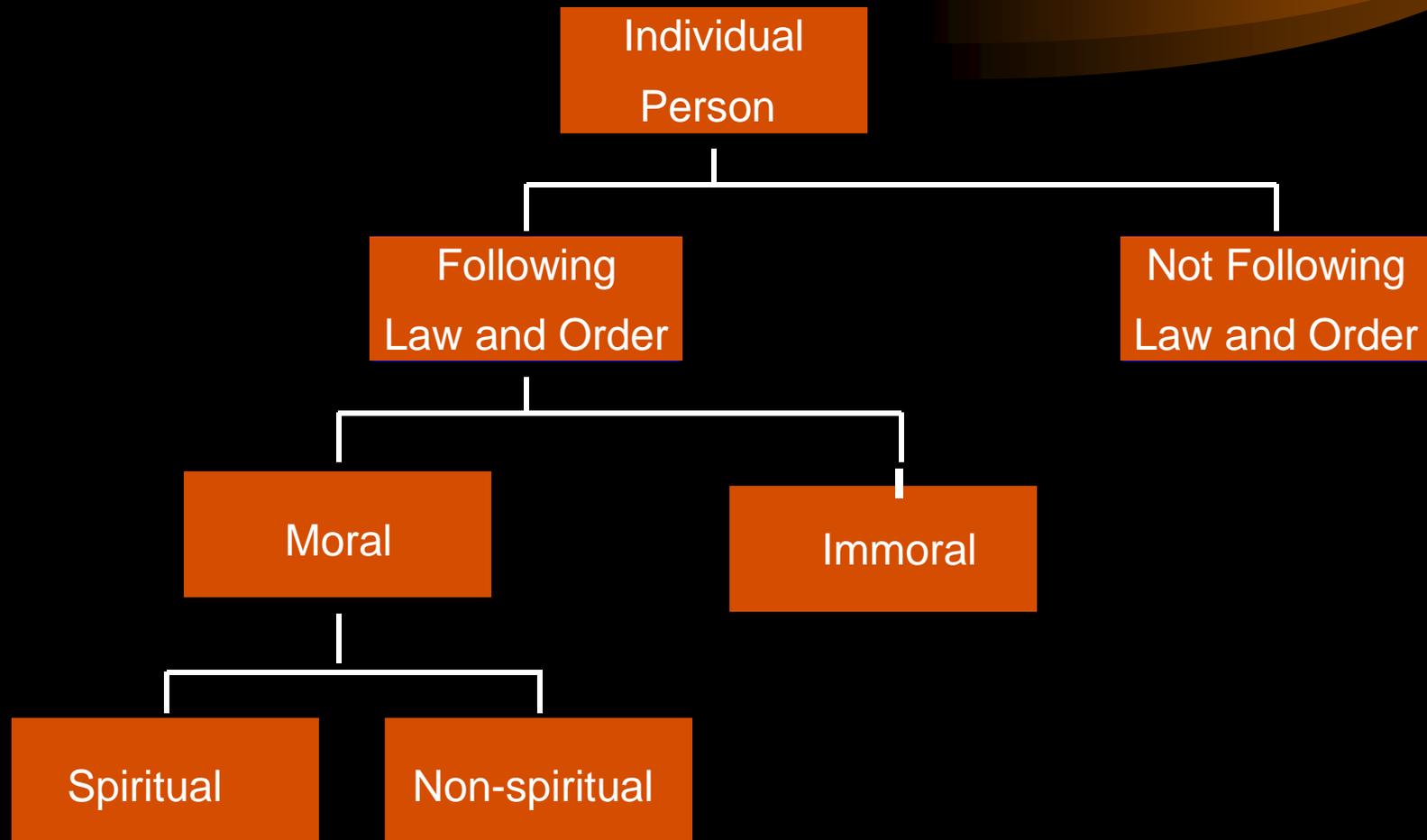
In the absence of Mohaniya karma, no new karma are attached to the soul even though the other karma; Jnänävaraniya, Darshanävaraniya, Antaräya, Vedaniya, Näma, Gotra, and Äyu Karma are present.

In the absence of Mohaniya Karma, theoretically one can say that Iryäpathic Karma are being attached to the soul due to activities of body, speech, and mind.

However these karma have no power to degrade a person spiritually and hence they are not considered in this spiritual aspect of the presentation.



Morality vs. Spirituality





Punya and Papa Karma

Punya or Pious Karma

We acquire Punya Karma when we perform or reflect upon virtuous activity with or without a feeling of self-satisfaction and its accomplishment.

At maturity of Punya Karma, they produce a favorable environment conducive to spiritual life such as human life, healthy body, comfort, moral family etc.

A person may use such circumstances to progress spiritually or a person may use it to increase his power, fame, luxury, and comfort.

This depends upon the person's free will or self determination (Purushārtha) and his proper understanding of true religion.



Punya and Pāp Karma

Pāp or Sinful Karma

We acquire Pap or sinful Karma when we perform or reflect on any non-virtuous activities such as violence, dishonesty, stealing, not behaving chastely, attachment to worldly objects, anger, conceit, deceit, lust, revenge, and having impure thoughts.

When the Pāp karma produce result - they create an unfavorable environment such as unhealthy body, birth in non-human life, or non-virtuous families, which may bring misery, discomfort, unhappiness, and dissatisfaction.

Under such an environment, it is extremely difficult to progresses spiritually.



Karma Relationship

Ghāti/Aghāti Karma and Punya/Papa Karma

All Ghāti karma subdue the innate qualities of the soul and hence all categories of Ghāti karma are classified as Pāp or sinful karma.

Only Aghāti karma that are responsible for the physical environment of a living being are classified as the result of Punya karma or Pāp karma.

Punya Aghāti Karma produce a human life, a healthy body, high social status, and a longer life span

Papa Aghāti karma produce an unhealthy body, a shorter life span, low social status, poverty, birth in hell, or as an animal, insect, or in a vegetative state or similar categories.

In summary all Punya Karma are Aghāti karma while Pāp karma belong to both Ghāti and Aghāti karma.