THEORY OF KARMA (PART 2)

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:

| 3. Obstructive (Antarāy) Karma | 7. Status-Determining (Gotra) 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 our desires are 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 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.

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 clearer why many people follow austerities or take up monkshood or nunhood.