

Jain Tattvas and Philosophy of Karma - Part 4

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Punya (Virtue)

The influx of karmic matter due to good activities of the mind, body, and speech with the potential of producing pleasant sensations is called punya or virtue. Activities such as offering food, drink, shelter, purifying thought, physical and mental happiness result in producing punya karma.

Paap (Sin)

The influx of karmic matter due to evil activities of the mind, body, and speech with the potential of producing unpleasant sensations is called papa or sin. Activities such as violence, untruth, theft, unchastity, attachment to objects, anger, conceit, deceit, lust result in producing papa karma.

Samvara (Stoppage of Karma)

The method that stops fresh karma from attaching to the soul is called samvara. This process is a reverse process of asrava. It can be accomplished by constant practice of:

Right belief

Observance of vows

Awareness Passionlessness

The peacefulness of vibratory activities

Jain literature explains 57 practical ways, a person can stop the influx of karma.

5	Samitis	Carefulness
3	Guptis	Preservation
10	Yati Dharma	Religious Virtues 1
2	Bhavna	Reflections or Thoughts
22	Parishaha	Subduing of Suffering
5	Charitra	Conduct

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Five Samitis (Carefulness): Samitis purify the actions

Irya Samiti	Proper care in walking
Bhasha Samiti	Proper care in speaking
Eshna Samiti	Proper care in begging
Adana Nikshepa Samiti	Proper care in taking and keeping
Utsarga Samiti	Proper care in disposing of waste

Three Guptis (Preservations): Guptis prohibits sinful activities

Mano Gupti	Proper control over Mind
Vachan Gupti	Proper control over Speech
Kaya Gupti	Proper control over Body

Ten Yati Dharma (Religious Virtues):

Kshama	Forbearance, Forgiveness
Mardava	Modesty, Humility
Aarjava	Straightforwardness, Candor
Saucha	Contentment
Satya	Truthfulness
Samyam	Self-restraint, Control of Senses
Tapa	Austerity, Penance
Tyaga	Renunciation
Akinchanya	Non-attachment
Brahmacharya	Celibacy, Chastity

Twelve Reflections (Thoughts, Bhavna, or Anupreksa):

Anitya Bhavna	Impermanence of the world
Asarana Bhavna	No one provides protection
Samsara Bhavna	No permanent relationships in the universe
Ekatva Bhavna	Solitude of the soul
Anyatva Bhavna	Separateness
Asuci Bhavna	Impurity of the body
Asrava Bhavna	Influx of karma
Samvara Bhavna	Stoppage of the influx of karma
Nirjara Bhavna	Shedding of karma
Loka Bhavna	Transitoriness of the universe
Bodhi-durlabha Bhavna	Unattainability of the right faith, knowledge, and conduct
Dharma Bhavna	Unattainability of true preceptor, scriptures, and religion
Reflections on Universal	

Friendship (additional reflections):

Maitri Amity
Pramoda Appreciation
Karuna Compassion
Madhyastha Equanimity

To be continued...