

THEORY OF KARMA

The impact of Karma and pudgalas on the soul is deep. The relationship between the soul and Karma is without beginning. Though Karma becomes inert, it envelops the soul in the form of an energy. It is not correct to think that the soul was pure once, and that later it became enveloped in Karmas. The soul and Karma have been bound together always and that has no beginning. Of course, it is possible to prevent new Karmas from entering the soul. Jain darshan believes that Karmic particles are a physical substance that is everywhere in the universe. The Karmic bondage occurs as a result of the two processes, Ashrava and Bandh. Ashrava is the inflow of karma. The karmic influx occurs when the particles are attracted to the soul on account of Yoga. Yoga is the vibration of the soul due to activities of mind, speech and body. However yoga alone does not produce bondage. The karmas have effect only when they are bound to the consciousness. This binding of the karma to the consciousness is called Bandh.

But it is also possible to discard and destroy the karmas that have collected to the soul and are clinging to it. Gold is found mixed with rocks. In the mines, they cut the rock, take out the pieces and by various physical and chemical processes, pure gold is separated from these pieces of rocks. In the same manner, even the soul can be made bright and pure by discarding and destroying all karmas. It is possible to discard and destroy the karmas that are seated in it exercising an unnatural sway over it and it is possible to deliver the soul from their power. When the terror and impact of all the karmas are discarded, the original radiant form of the soul shows itself.

DRAVYA KARMA AND BHAV KARMA:

The whole universe is packed with the fine karmic material particles. Only when they get attracted towards the soul through its activity and stick to it, they are designated as karma. The karmic material particles bound with the soul are called Dravya Karma, while the internal mental state of attachments, aversion etc. are called Bhav Karma. The soul in its impure and perverse state is the doer of Bhava karma as also of Dravya karma. Bhav karma cause Dravya karma and Dravya karma cause Bhav karma. They are mutually related as cause and effect just as the seed and the sprout are.