

LESSON 07

KASHAYAS

The word kashaya (passions) can be broken down into kasha, meaning worldly life and aya, meaning gain. Thus the literal meaning of kashaya is to gain worldly life again. This means that as long as we have the kashayas, the cycle of birth and death will continue. There are four types of kashayas namely: krodha (anger), mana (ego), maya (deceit), lobha (greed). These four can be grouped into two categories: 1) rag (attachment), 2) dwesh (hatred). Rag is formed from maya and lobha and dwesh is formed from krodh and man.

Spiritually, our goal should be to get rid of worldly life and become liberated. But, when we grow attachment, hatred or passions for worldly objects, we hinder the spiritual progress of the soul. Until we are under the influence of passions, our intellect becomes irrational, we become vicious by nature. Thus, the passions are the greatest enemies of the soul and we should save ourselves from their influences. Affinity, affection, hostility, dislike, or disgust, etc., are the roots of passion. We develop affinity or hostility for things due to our distorted attitude, ignorance, and false perception and knowledge. We, humans, are opportunistic and when we are deprived of what we want then we react with anger. In the same way, if we do not get the fame we think we deserve, our ego hurts and we react accordingly. Therefore in reality even the anger and ego are caused by the liking and liking is nothing but one form of an attachment (rag). In other word, attachment is the single root of our all passions. So, those who have conquered attachment that means they don't have any attachment have conquered everything. It is for that reason that the Lord Jina is called Vitragi, one who has no attachment.

Passions are caused by the maturing of previously accumulated Mohaniya Karma. Therefore, instead of reacting with more passion to the situations we should stay tranquil or calm in order to break the cycle which causes the new karmas. Our aim should be to stop the new karmas from coming in and get over the effect of old karmas calmly. If we can do that, the door to the liberation will open.

The four passions:

- 1) **Anger (Krodh)**
- 2) **Ego (Man)**
- 3) **Deception (Maya)**
- 4) **Greed (Lobha)**

ANGER (KRODHA)

When anger flares we lose our sense of judgment. The virtues like love and forgiveness are destroyed. The anger triggers if someone acts against our wish, if someone causes obstacles in the fulfillment of our desires, or if someone breaches our trust. Everyone wants to stay away from those who become angry easily. Due to anger, friends become foes. No one wants to help an angry person, nor does anyone love him. The anger nourishes revenge and therefore, instead of an angry nature we should have a forgiving and peaceful nature. Not only is anger harmful in this life, but it can bring the bitter consequences into our next lives too. Sometimes, the virtuous people become angry, but

they immediately calm down and ask for forgiveness from the people involved. In such situations, that is the right way to act and we should do the same. This way, the sin caused by anger would be removed. We should cultivate virtues such as forgiveness, penance, and repentance.

EGO (MANA)

One who is full of ego loses his sense of judgment and politeness. A proud man invites his own destruction. We can obtain the knowledge only if we are humble. Humility brings good thoughts where there is no room for the pride or ego. Humility is at the root of religion and it is rather difficult to develop religious feelings as long as ego exists.

DECEIT (MAYA)

Deceit is responsible for a dishonest life. Due to deceit one loses friends. Honesty helps to realize the truth. A deceitful person has little understanding of religion.

GREED (LOBHA)

A greedy person is not satisfied with what he has. To get more, a person may use all the means without caring for the others. We should not forget that our gain is someone else's loss. Greed prevents us from giving and sharing. We should be content with what we have and only accumulate to meet our needs. We should develop the habit of helping others by offering what we have. Greed destroys the peace and happiness while caring brings them back.

Each one of these is further sub-divided into four types, depending upon their intensity. They are:

- 1) **Anantanubandhi Kashaya**
- 2) **Apratyakhyan Kashaya**
- 3) **Pratyakhyan kashaya**
- 4) **Samjwalan Kashaya**

ANANTANUBANDHI KASHAYA

This kashaya binds the soul to endless worldly lives (samsar). It adds bondage and thrusts the cycle of life and death to go on forever. This kashaya hangs about in person who lives in false belief or Mithyatva. The jiva, under the influence of this kashaya, commits very violent sins and has very severe attachments and hatred towards others. On account of the influence of this kashaya, the jiva commits sins without realizing what is right and what is wrong, and carries out evil actions without any fear. This kashaya undermines righteousness or samyaktva which in this context means faith in religious fundamentals, tattvas. Therefore, it is necessary to realize that a sin is a sin and should be considered an ignoble action. In this respect, when one destroys the Anantanubandhi kashaya, one will develop the right faith in the tattvas and will develop Samyaktva. If Anantanubandhi Kashaya arises it will destroy the faith and will throw the jiva down from the level of Samyaktva to Mithyatva or false belief.

APRATYAKHYAN KASHAYA 1234

Sins like violence should not be committed. Though jivas know and realize this truth, they have not developed the strength to discard such sinful activities. In other words, the idea that a vow should be taken or restraint should be used to discard these sins does not arise. Even if one desires to take such vows, the apratyakhyan kashaya would not let you fulfill such desires. When this kashaya surfaces, it even drags those who are observing partial restraints to a level of no restraints (vowlessness). Under the influence of this kashaya, the jiva, in spite of knowing it, becomes so inactive and apathetic that he or she cannot even say, "I will take a vow to refrain from this sin."

PRATYAKHYAN KASHAY

Pratyakhyan Kashaya does not oppose partial restraints, vows, or pachchakhanas (accepting a vow to discard sins), but it would not let you think the idea of total vows. Even though the first two extreme kashayas are gone, and faith and a desire to take total vows may appear, this kashaya still proves harmful towards acceptance of the total vows. During the effect of this kashaya, even though jiva may realize that violence is a sin and would like to abstain totally from committing such sins, he or she will only be able to restrain partially. Violence towards the sthavar jivas may continue but when this kashaya is destroyed, suppressed, or both one can totally restrain from causing violence to all lives. Therefore, depending upon the effect of this kashaya person may follow partial or total vows.

SAMJWALAN KASHAY

At the point when this is the only kashaya left, the soul has dropped passions greatly in severity to the level of slight passions. At this level a person may either suppress this kashaya or destroy it completely. When this kashaya is suppressed, it will appear as if the jiva is devoid of any attachment or hatred, but such a state does not always last for long. Within the next half antah muharat (twenty-eight minutes), the jiva will fall prey to newly surfacing kashayas, and may regress all the way back to the influence of anantanubandhi kashaya. On the other hand, if this kashaya is completely destroyed then, the soul will arise to the true non-attached stage from which there is no rolling back. Therefore, when all samjwalan kashayas are destroyed this jiva will become a Kevali. Thus it can be seen that even a slight kashayas holds the Vitragata (status of equanimity) as a hostage.

There are nine No-kashayas (pseudo-passions) which trigger our passions. They are:

- 1) **Hashya** - laughing or joking
- 2) **Rati** - pleasure for sensual activities
- 3) **Arati** - displeasure for sensual activities
- 4) **Shock** - sorrow
- 5) **Bhaya** - fear
- 6) **Jugupsa** - disgust
- 7) **Prurushved** - cause of sexual desires for women
- 8) **Strived** - cause of sexual desires for men
- 9) **Napumsakaved** - cause of sexual desires for both men and women

Manifestation of no-kashayas decreases as spiritual uplift begins. Therefore, we should be careful not only of kashayas, but of no-kashayas, too.

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