

LESSON 13

BONDAGE OF KARMA (KARMABANDH)

The bondage of karma happens when person's actions are influenced by one or all of the followings:

- 1) False Belief (Mithyatva)
- 2) Vow less (Avirati)
- 3) Passions (Kashayas)
- 4) Carelessness (Pramad)
- 5) Psycho-physical activities (Yoga).

Under the influence above factors the karman particles flow to the soul and they do not fall off right away but occupy same space along with Atma Pradesh and this process is called the bondage of karmas to the soul (karmabandh).

The bondage of karman particles is called Physical Bondage (Dravya Bandh) while psychic changes happening to the soul (like Anger, ego, deception, greed, liking, disliking, etc...) is called psychic bondage because soul is suppose to be free of such feelings.

As described in earlier lesson of theory of karma four different things are decided about the karma when the bondage occurs. They are its

- 1) Nature,
- 2) Quantity
- 3) Duration and
- 4) Intensity.

It is interesting to know that most of time we accumulate 1 to 7 types of karmas all the time while Ayushya Karma is accumulated only at 2/3 to 1/3 junctions of life time and not before that. If we do not accumulate then, then it is accumulated at 2/3 to 1/3 junctions of time left till we die. Ayushya Karma is not accumulated if it is the last life of Tirthankaras or Arihants or Kevalis.

It should be noted that not all particles bonded for a particular karma at a given time will have same duration or intensity and therefore when same karmas mature they will come into fruition at different times with same or different intensity as the case may be. Therefore one can say that karmas bonded may have shades of duration and intensity in a sense that some part of it may mature earlier in this life and other part may be later in next lives.

Most of the time when the fruition of karmas happen we either dislike the pain or like a pleasure but we must remember that the feeling of this liking or disliking becomes once again the root cause of more new karmas. Therefore to stop domino effect fruition of older karmas and bonding of new karmas we should bear the results without liking or disliking that is in equanimity. Then only new karmas will not be accumulated and if that happens, we will ultimately not be accumulating new karmas as well as we will be

getting rid off old karmas and Liberation will happen. Liberation, salvation or Moksha is nothing but the state of free of all karmas.

There are the few terms we should know about the bondage and the manifestation of the karmas. They are:

1. Bondage (Bandh)

Bondage means occupying of the karman particles along with the Atma Pradesh (soul).

2. Fruition (Uday)

Fruition means when the karmas mature at given time to manifest their results. (As the karmas mature and give the results they fall off the Atma Pradesh (soul).)

3. Premature Fruition (Udirana)

Premature fruition means when the karmas are brought to the maturity prior to their time of maturity with the active efforts like penance, active sufferings, etc.

4. Dormancy (Satta)

Dormancy means when the karmas are bonded with the Atma Pradesh (soul) in the inactive form and are yet to mature.

5. Incubation Period (Abadhakal)

Incubation period means the duration of the bondage of the karmas to the soul from the time of their bondage to the time of maturity.

6. Transformation (Sankraman)

Transformation means transforming of karma from given type of karma to another type of karma before their maturity happen. These transformations are not possible between main eight types of karma, but can happen between subtypes of karmas.

7. Non- Transformable (Nikachit)

Non-Transformable means these karmas can not be transformed at all amongst the subtypes. The soul must suffer the fruition of these karmas.

8. Increase in intensity and duration of karma (Utkarshan)

It means before the maturity of karmas happen intensity as well as duration of dormant karmas can increase.

9. Decrease in intensity and duration of karma (Upkarshan).

It means before the maturity of karmas happen intensity as well as duration of dormant karmas can decrease.

Most of us think that once the karma bondage happens we can not to do anything to karmas and decided to wait till they give results. This is half true in the sense that we can not do anything to those karmas which have matured (uday) and giving their results but many things can happen with karmas while they are still in dormant stage with soul. We don't have to wait for them to give results and fall off themselves if we want to accelerate this progress. We can get rid off accumulated karmas at Atma Pradesh level ahead of their due time to give results by special efforts (udirna). This means we have a control on our own destiny (to liberate from karmas) and it is us not God or someone else who decides when that can happen. When this happens person does not feel its results but they are silently going away. This happens if we repent, perform austerities or do meditation, etc.

Similarly if we were hostile while accumulating karmas but thereafter we realized our faults and stayed calm then and if given enough time those bad karmas like Ashata Vedniya Karma can transform to Shata Vedniya Karma. Or other way around if accumulated Shata Vedniya Karma while being calm but happened hostile later on then those Shata Vedniya Karma can transform into Ashata Vedniya Karma. Same way we can increase the duration and intensity of karmas or decrease the intensity or duration of karmas.

We must remember that there are some bondages which regardless of what we do thereafter they do not get transformed or change and have to bear their results in the way they were accumulated. This happens only when those karmas were accumulated in extreme extra ordinary conditions.