

LESSON 16

GHATI KARMA PART 02

In previous lesson we discussed Knowledge Obstructive Karma and now we will discuss next one.

2) Darshanavarniya (Perception obscuring) Karma

In speaking of knowledge, it was understood to be detailed knowledge. Before we know a thing in a detailed way there is the stage where we simply see, hear, or otherwise become conscious of it in a general way without going into its ins and outs. We simply know it as belonging to a class. For example, we may know it as a horse, for instance, without going into any further details as to its individual characteristics. This is the first stage of knowledge. It may be called undefined knowledge or indefinite cognition (darsana). If this stage is not experienced there can be no knowledge of the thing. The second karma (the energies) in question affects any of our activities, which prevent this first stage of knowledge. They would be such states as sleep, trance, weakness in eyes, ears, etc., in which the senses do not work and the very first stage of knowledge by the senses is prevented. According to the Jain teachings sleep is not absolutely necessary in order to be healthy and happy, otherwise permanent omniscience could not be reached. This karma is called Darshanavarniya Karma.

Darshanavarniya Karma diminishes the powers of our perception through the eyes, ears, nose, tongue, and skin to the extent that we may not be able to see well, hear well, smell well, etc. It also makes us sleepy. There are nine sub-types of Darshanavarniya Karma:

- i) Chakshu-Darshanavarniya (Vision perception obscuring) Karma
- ii) Achakshu-Darshanavarniya (Non-vision perception obscuring) Karma
- iii) Avadhi-Darshanavarniya (Far sight-perception obscuring) Karma
- iv) Kevali-Darshanavarniya (Perfect perception obscuring) Karma
- v) Nindra (Light sleep producing) Karma
- vi) Nindra-Nindra (Deep sleep producing) Karma
- vii) Prachala (Sound sleep producing) Karma
- viii) Prachala-Prachala (Exceedingly intensive sleep producing) Karma
- ix) Styanarddhi Nindra (Somnambulistic sleep producing) Karma

Some of the effects of Darshanavarniya Karma are blindness, inadequacy of the senses, sleepiness, swooning, and sleepwalking.

Darshanavarniya Karma is accumulated on account of condemning the principles of religion, disrespecting the virtuous, and trying to find the faults in other peoples perception.

Worshipping faithfully, having faith in the Jinas, and being respectful to the spiritual teachers and religion sheds off Darshanavarniya Karma. In order to avoid accumulating these karmas we should not insult sadhus, sadhvis, shrawaks, or shrawikas. We should also be humble followers of the Jain Religion, help others to follow it, and be alert and work for the peace of the four-fold (sadhus, sadhvis, male and female householders) Jain

order.

Once our Darshanavarniya Karma is shed off completely, we will develop Kevaldarshan and become Anantdarshani. Arihants and Siddhas perceive everything that is happening now, happened in the past, and will happen in the future, all at the same time.