

LESOON 18

GHATI KARMA PART 04

In previous lesson we discussed Knowledge Obstructive, Perception obscuring and Obstructing Karma and now we will discuss next one.

4) Mohniya (Deluding) Karma

The karma, which infatuates us so that we cannot distinguish between right and wrong belief, is called (Darsana-Mohaniya). Because of this we are prevented from acting rightly is called Charitra-Mohaniya Karma. Thus there are two chief kinds of these forces first, that which obstructs our faculty of realizing and relishing the truth, and secondly, that which in its operation makes us unable to act rightly.

Mohniya Karma creates doubts about religion and spiritual teachers and destroys faith in the Jina. It obscures right belief and right conduct of the soul. Mohniya Karma causes attachment and hatred and passions such as anger, ego, deceit, and greed. Of all the karmas, Mohniya Karma is the most dangerous and the most difficult to overcome. Once we overcome this karma, the salvation or liberation is guaranteed. There are twenty-eight sub-types of Mohniya Karma:

A) Darshan (Belief disturbing) Mohniya Karma

- a) Mithyatva (Disbelief causing) Mohniya Karma
- b) Mishra (Mixed belief causing) Mohniya Karma
- c) Samyaktva (Correct belief causing) Mohniya Karma

a) Mithyatva (Disbelief causing) Mohniya Karma. Under the influence of this karma the person does not believe in the truth at all when it is presented to him. Because of this the person is entirely under the rule of delusion; what is false seems true to him, and what is true seems false. One of the objects of philosophy and religion is to wake us up from our delusions.

b) Mishra (Mixed belief causing) Mohniya Karma

The second, Mishra (Mixed belief causing) Mohniya Karma infatuates us so that we cannot distinguish between right and wrong belief. Because of that we doubt the truth after we have believed it; we believe for some time and then there is doubt; we are vacillating. When this karma is active we just let the truth pass by without either liking it or disliking it. The state is a sort of indifference; whereas when Mithyatva (Disbelief causing) Mohniya Karma is active, we positively dislike the truth.

c) Samyaktva (Correct belief causing) Mohniya Karma

The third, Samyaktva (Correct belief causing) Mohniya Karma makes us believe in the truth most of the time, yet at certain times we feel that there is still something more to be known; there is just a little vacillating in this state.

We now talk about those karmas which in its operation makes us unable to act rightly. It is this kind of force in us that covers up the heart and makes us unkind, unsympathetic, and, when intense, even cruel. Each one of this karma is of an intoxicating nature. They are:

B) Charitra (Right conduct disturbing) Mohniya Karma

It is divided in two categories

- 1) Kashayas
- 2) No-Kashayas

Kashayas: They are further divided in four categories.

- 1) Anger (Krodha) Mohniya Karmas
- 2) Ego (Mana) Mohniya Karmas
- 3) Deception (Maya) Mohniya Karmas
- 4) Greed (Lobha) Mohniya Karmas

Each of above is further divided into four categories each:

- I. Anantanubandhi (Right conduct hindering) Anger (Krodha), Ego (Mana), Deception (Maya), and Greed (Lobha) Mohniya Karmas
- II. Apratyakhyan (Partial renunciation hindering) Anger (Krodha), Ego (Mana), Deception (Maya), and Greed (Lobha) Mohniya Karmas
- III. Pratyakhyan (Total renunciation hindering) Anger (Krodha), Ego (Mana), Deception (Maya), and Greed (Lobha) Mohniya Karmas
- IV. Samjwalan (Complete right conduct hindering) Anger (Krodha), Ego (Mana), Deception (Maya), and Greed (Lobha) Mohniya Karmas

Anger causes us harm or hurt others. Pride causes us to ignore the sanctity of life of others and we consider them as inferior beings. We ignore or overlook good qualities in others. Due to deceitfulness our thoughts are different. We speak differently and our words do not coincide with our actions. Greed causes us to accumulate and in doing so we forget the needs of others. Anger, pride, deception, greed cause us to ignore the sanctity of life in all living beings and not necessarily in human beings only.

No-Kashayas

- I. Hashya (Laughing causing) Karma
- II. Rati (Liking causing) Karma
- III. Arati (Disliking causing) Karma
- IV. Bhaya (Fear causing) Karma
- V. Shock (Sorrow causing) Karma
- VI. Jugupsa (Disgust causing) Karma
- VII. Strived (Sex desire for man causing) karma
- VIII. Prurushved (Sex desire for woman causing) Karma
- IX. Napumsakaved (Sex desire for both man and woman causing) Karma

The out of nine remaining no-kashaya karmas, Hashya Karma makes us take things lightly. We laugh at people, joke with others and doing so we may not even realize that

we are hurting someone. Rati and Arati make us react either to like or dislike when we are facing different situations or meet with people. Bhaya, shock, and Jugupsa in various ways keep us preoccupied and diminish our capacity to do things rightly. The three the sex passion keeps us entangled in cycle of sexual attachment.

Some effects of Mohniya Karma include attachment, hatred, envy, contempt, misery, infatuation, longing, ecstasy, anger, greed, ego, and deception.

Mohniya Karma is accumulated on account of treating gods and preceptors with the contempt, having a deep attachment and hatred, lamenting and weeping, becoming over excited, being irritable, furious, greedy, egoistic, deceptive, etc.

Observing virtues such as honesty, humbleness, contentness, and straightforwardness can shed off Mohniya Karma. In order to avoid Mohniya Karma, we should do the prayers, go to the upashraya to worship spiritual teachers, and perform austerity everyday.

When we rid of Mohniya Karma completely we become Vitragi. After this point the soul never becomes angry, proud, greedy, pleased, displeased, happy, sad, or afraid. A Vitragi soul has no attachment or hatred for anyone. Once Mohniya Karma is destroyed, Jnanavarniya, Darshanavarniya, and Antraya Karmas are destroyed within forty-eight minutes and Kevaljnan, Kevaldarshan, and Anant Virya are all achieved.