

In this life we see so many different people; some are prettier than others, some live longer than others, etc. What is the cause of such imbalance? The answer to that question is effects of karmas. Karmas are grouped into two groups; 1) Ghati (Destructive) karmas and 2) Aghati karmas (Non- destructive). Ghati karmas obstruct the true nature of the soul while Aghati Karmas affect only the body in which the soul resides. As long as we have Aghati karmas, our souls will be caged in some kind of body and we will have to experience pain, and suffering in many different forms. Only the pure souls, Siddhas are formless and experience ultimate bliss. We should all strive for this stage.

The Aghati Karmas are:

Vedniya (Feeling-producing) Karma

Nam - Body-determining Karma

Gotra - Status-determining Karma

Ayushya Life-span determining Karma

Vedniya (Feeling producing) Karma

Vedniya Karma is responsible for all the pleasure and pain we feel. These are distinguished from feelings of anger, fear, greed, sex passion, etc., because feelings of pain and pleasure as meant here does not hinder the progress of the soul to attain omniscience. Some of the effects of Vedniya Karma are good health, happiness, sickness, sorrow, etc.

Vedniya Karma is divided into two sub-types:

Ashata (unhappiness causing) Vedniya

Shata (Happiness causing) Vedniya

Ashata Vedniya Karma is built by causing pain to others, harassing others, killing others, causing others to worry, and by making others miserable.

Shata Vedniya Karma is built by making others happy, helping others, giving others protection and peace, and sharing with and comforting others.

Vedniya Karma can be shed by offering comfort, kindness, help, protection, and peace to others.

When we get rid of Vedniya Karma completely our souls attain infinite bliss. The pure soul has no disease, pain, sorrow, boredom, or uneasiness and is ever blissful.

Nam (Body determining) Karma

Nam Karma determines what type of body the soul will have, and what it will look like.

Nam Karma is divided into one hundred and three sub-types. The major groups are:

Gati (Existence determining) Nam Karmas

Jatinam (Number of senses determining) Nam Karmas

Sharir (Body determining) Nam Karmas
Angopanga (Chief and parts of bodies determining) Nam Karmas
Samhanan (Firmness of Joints determining) Nam Karmas
Samsthan (Figure determining) Nam Karmas
Bandhan (Different bodies binding) Nam Karmas
Samghatana (Different pudgals of bodies binding) Nam Karmas
Varna (color determining) Nam Karma
Gandha (Odor determining) Nam Karma
Ras (Taste determining) Nam Karma
Sparsha (Touch determining) Nam Karma
Anupoorvi (Direction determining) Nam Karma
Vihayogati (Movement determining) Nam Karma
Tirthankara (To be Tirthankara determining) Nam Karma
Shubh (Pleasant result producing) Nam Karma
Ashubh (Unpleasant result producing) Nam Karma

Some effects of Nam Karma are beauty, ugliness, good fortune, misfortune, prosperity, adversity; honor, and dishonor. One may be born as a dev, human, bird, animal, a plant, or hellish beings on account of Nam Karma.

On hundred and three sub-types of Nam Karma are also grouped in two broad groups:
Shubh (good) Nam Karma.
Ashubh (bad) Nam Karma.

Shubh Karma is acquired by being kind to all people, being gentle and helpful, maintaining good conduct, and leading a simple life. Those who strictly follow the discipline and rules of religion earn Dev-gati Nam karma. Those who are charitable, merciful and perform religious activities earn Manushya Nam Karma. Those who acquire Tirthankar Nam Karma become Tirthankars in life after next.

Ashubh karma is acquired by making fun of people who are ugly or short or by showing off our physical strength or structure. Being proud of physical beauty, power, caste, intelligence, knowledge, and wealth also build Ashubh Nam karma. Those who cheat and deceive others earn Tiryancha Nam Karma.

Those who are violent and kill others earn Hellish Nam Karma.

Nam Karma can be shed off by always being kind, loving, generous, and patient and by admiring those who are beautiful and those who are not. The observance of purity also helps to shed Ashubh Nam karma.

When we get rid of Nam Karma completely, our souls become Arupi. In this state the soul is freed from its body and becomes formless.