

LESSON 17

BAD (INAUSPECIOUS) DEEDS

As we discussed in previous chapter, we have noticed some people in more favorable situations than the others. Some are rich, while the others struggle. We have also noticed that some suffer more sickness than others. The science is not able to explain the underlying causes for these questions. The answer to such a disparity lies in the understanding of our good and bad deeds (punya and the pap). Our good deed like comforting others brings us punya while a bad deed earns suffering. So, when the good deeds mature or give the result, they bring worldly happiness and comfort, and when the bad deeds mature or give the result, they bring nothing but the worldly suffering.

Now, it would be obvious that whatever suffering we see in the world is nothing but the result of our own past actions. Knowing this would remind us that our activities should be wholesome if we do not want unhappiness and discomfort in life. When talking about the activities, people mostly think of physical activities, but we should not forget that verbal expressions and mental thoughts are also considered the activities. For this reason, not only are our physical activities should be wholesome, but our speech and thoughts should also be pure too. We should also remember that we accumulate pap (karmas) by asking someone else to do something for us or by encouraging someone else to do. Thus our activities are done in nine ways: physical (to do, to ask someone to do, or to encourage someone to do something); verbal (to do, to ask someone to do, or to encourage someone to do something); and thinking (to do, to ask someone to do, or to encourage someone to do something).

Lord Mahavira's message is "Live and let live". Everybody desires to live and enjoy the comforts of life. Therefore, we should not come in the way of anyone seeking the same. If we can properly understand the implications of this message, it will go long way in molding our attitude towards other creatures. But many do not realize this and go for hunting or fishing or they eat meat, chicken, fish, eggs, etc. Some meat-eating people argue these creatures were created for our food or they actually do not kill them but buy food from stores. Therefore, eating meat or animal's flesh would not affect them. However, they do not realize that by eating meat or flesh of animals they are directly or indirectly instrumental in getting animals, birds, fish, etc., killed. The more they eat, the more killing there will be. They are not realizing that their direct as well as indirect actions bring pap. Unfortunately, because most of papas do not show their results immediately, the people do not care about the later on consequences.

We also hear about the riots in which people plunder, hit, and kill the others and set fire to the shops, the homes, and buildings, etc. By doing so, they put a lot of people through unnecessary suffering. These people undertaking such heinous activities may think that they are getting even; however, they fail to realize that by causing suffering to others they themselves will have to suffer the consequences of their evil acts at some point, if not in this life, then in coming lives. Consequently, our actions should not involve disturbing the comforts of other living beings, hurting or killing them in any way, directly or indirectly.

It seems papa should bring nothing but discomfort or suffering when matured but

depending upon the mental attitude of a person who performed inauspicious activities papas could be of one of these two types:

- 1) Punyanubandhi Pap and
- 2) Papanubandhi Pap.

Punyanubandhi Pap: This kind of pap is built when our activities may look inauspicious but there will be some auspiciousness along with it. So when they mature we will get unfavorable condition but then there will be some favorable situation. This favorable situation would lead us to perform some good deeds or auspicious and spiritual activities. So here our soul will lead to some purification. This will be a win situation in losing circumstances.

Papanubandhi Pap. This kind of pap is built when our activities are inauspicious all around. There is not even a slightest auspiciousness in our activities. So when papanubandhi pap matures we will perform more inauspicious activities which will lead us to accumulate more pap only. So our soul will get more impure. This will be a totally losing situation.

Punyanubandhi Pap – Story of Thief, Rohinikumar

There was a young man Rohinikumar born in the families of thieves. As he grew up he joined his father's tradition. Whenever they robbed the town or rich person, not only they kept some money for themselves but they spent rest of money with poor and needy people. One day his father told this young Rohinikumar that whenever you are on the road or for that matter any places do not listen to this necked monk (Mahavira). Father was afraid that if his young son listens to Mahavira, Rohini may change and not carry on his tradition. He did not want his tradition to die. So, on his death bed Rohini promised his father that he would not listen to what Mahavira is preaching.

Rohini carried on his profession so well, no one could catch him. Abhaykumar, the prince and son of King Shrenik kept trying to trick him but they could not succeed. One day, in very short notice, he was supposed to go for big theft. His co-workers told him that if they take a shorter route then it would be better but Mahavira was preaching on that route. And, if they take other route which is longer then that would leave them very short time to finish the theft and that may put them in danger of getting caught. There was a dilemma for Rohini what he should do. If he went on path where Mahavira was there then he had to break his promise to his father and if he selects the second path then he would risk his life. At last he decided that he would go on the path where Mahavira was but he would cover his ears with his hands so that he would not hear Mahavira's words. He started on his way. Everything was going the way he thought, but as he was crossing in front of Mahavira his foot got stuck with splinter. He was in the puzzle that if he took splinter out then he would have to take his hands off his ears and in that case Mahavira's words may fall on his ears. He decided that he would just keep walking and ignore the splinter. He kept on walking with splinter for a while, but, pain got unbearable and he could not go any further. He told himself that it would take only a few seconds to get splinter out and how much difference it can make for listening a few words. He took

hands off his ears and took out the splinter and put them back. While doing so he heard Mahavira describing the celestial abode. He heard Mahavira saying that "Celestial beings do not have shadows and they do not walk on the ground that means their feet do not touch the ground and their flower necklace does not droop." Rohini smiled and said to him, "Is this what Mahavira is teaching. There was no reason for me to suffer from pain."

He reached the town. While in process of theft he got caught this time. He was taken in Jail. He was asked many questions about himself but he would not tell them who he was. So Abhaykumar decided to trick him. Abhaykumar got him drunk and he passed out. Before Rohini can wake up Abhaykumar put him in the bed in a very nice, big, and decorated hall like a celestial hall. There were many pretty young girls dressed like goddesses were waiting on him. When he was awaking up from intoxication, these goddesses asked him, hey Lord what kind of good deeds did you do that you are born among us. They wanted him to trick him so that he might say I had not done any good deeds but on the contrary I had done bad work as a thief. He was puzzled and could not believe where he was. He asked these goddesses where am? They replied that he was born in celestial abode and he would have nothing but the fun now. All his wishes would be fulfilled. He really started wondering that this must be a dream. Then suddenly he remembered the words of Mahavira that there is no shadow of people in celestial abode and they do not walk on ground and the flowers in their necklace do not wither. But here all of these things were just opposite. He immediately got alert and realized that this is a trap. So now he started to fake. He started telling how good he had done and he was not surprised to have all these. Abhaykumar could not get him to confess his bad deeds. Abhaykumar had to let him go. So this way a few words from Mahavira saved his life. Rohini, now, was amazed and started thinking that if a few words could save his life what would happen if heard him more. He went where Mahavira was and very patiently listened to his sermon. He was so impressed that he expressed his desire to renounce this worldly life and to become a monk. But he told Mahavira that he has one unfinished business which he had to finish. As soon as he finished that he would come back and accept diksha. Rohini went to King Shrenik's court. He stood up and asked permission to talk. He described what all he had done so far. Abhaykumar and King Shrenik were surprised to hear this. His soldiers rushed to catch him. He said wait let me finish first. He told whole his experience about Mahavira and he also told him that he was renouncing his worldly life and he came just to confess his acts. King Shrenik and Abhaykumar felt very proud of him and king pardoned him of all his crimes. And, when he became monk they bowed down to him. He carried out austerity for rest of his life and went to heaven.

So here you can see that though he was robbing the people, but at the same time he was helping a needy people so though he accumulated pap but since there was some elements of good he got exposed to Mahavira in his life which saved him from being in Jail and he became a monk. So this pap is called punyanubandhi pap where he would suffer but he would still have a chance to uplift himself.

Papanubandhi Pap - Butcher Kalsaurik

There lived a butcher in the city where King Shrenik was living. This butcher enjoyed his job and would not give up for anything. One day King Shrenik went to listen to sermon

from Mahavira. After the sermon was finished, he asked Mahavira that where would he be born in next life. Mahavira told him that he would be born in first hell. He was surprised to hear this. Mahavira explained him that this was due to his deed as hunter before he started following him. He asked can this be changed. Mahavira told him four solutions and among them one was to stop this butcher stop butchering for one day. So King went to this butcher and asked him to stop butchering for one day. Butcher refused. King Shrenik thought that he would not be able to butcher if he is removed from his place and put him in a deep well. He put him in deep well where floor mud was just wet but no water. King Shrenik was happy that he could accomplish one condition Mahavira told him. Next day he went to Mahavira and asked him where would he go now if he died? Mahavira said that he would still go to first hell. King Shrenik did not understand why? He asked Mahavira to explain this. Mahavira said that the butcher he put in the well never stopped butchering. He explained that though butcher was not killing real animals but what he was doing is that he was making clay animals and then killing them. So in reality he never stopped killing. But the story is that though butcher got a chance to stop killing for one day, he could not do so because his karmas were papanubandhi pap which lead him to more papas.

Here is a list of some of the activities that can cause discomfort to others and should be avoided. They are:

- 1) Being cruel or violent to the others including the humans, animals, birds, insects, etc.
- 2) Killing the humans, animals, birds, insects, etc.
- 3) Showing disrespect to parents, teachers or others
- 4) Showing disrespect to monks and nuns
- 5) Showing disrespect to knowledge
- 6) Not following the religious principles in the daily life
- 7) Speaking harsh words or planning violence
- 8) Being angry or greedy
- 9) Being arrogant
- 10) Being deceptive