

# Navnat Vanik Association (UK)

## Paryushan Celebrations 2013



Friday, 6 September 2013

### **Day 5 (Morning) – The karmic boomerang**

Many religions of the world believe that everything that happens in this world is done by God. Bhagwan Mahavir teaches us that whatever happens in our life is because of our karmas.

We do a lot of things in our life based on "muhurat" and other such beliefs. But Bhagwan Mahavir said that if by eating certain types of foods or performing certain rituals all our work could be done, then everyone would be doing that. But that is not the case. Because life doesn't perform according to time or food, but according to one's karma.

Believe in your karma and trust in it.

Bhagwan has explained to us that there are 8 types of karma that control our life and destiny:

**Jnanavarniya Karma** - This type of karma covers the aatma - the gyaan of the aatma. So even if you study hard, you can't remember. This can only be removed by being inspired and in the influence of a gyaani. It is a false belief that these karmas can be cleared by just eating almonds!

**Darsanavarna Karma** - This karma blocks our senses and intuition.

**Vedaniya Karma** - There are two types of this karma - sata

vedaniya, and asata vedaniya. We believe that when we fall ill, it is the medicine that cures us. Because we eat healthy, we never fall ill. Truth remains that if your sata vedaniya karma are strong, then you will experience good health even in difficult times. And if your asata vedaniya karma are strong, then even in the best of times, you will experience ill health. The medicine, food, healthy living are just "nimit" (instrument) that enable your karma to perform it's action.

Mohaniya karma - This is a karma we are all too familiar with. It is our attachment with people and things, and the most difficult to resolve.

Ayus karma - This is the karma of life. It defines the length (ayush) of a human being. The way a divo withers away as soon as the oil runs out, similarly when the ayus karma runs out, life also ends.

Nama Karma - Because of this karma, one gets recognition and fame. Sometimes it happens that you do all the hard work, and someone else takes all the credit. This is because their nama-karma is strong. The quality of your skin is also controlled by your nama-karma. It also controls the structure of your body. There are people whose eyes, or ears, or nose are not properly formed or misplaced - this is because of a weak nama-karma.

Gotra Karma - This has two karmas - uccair (high), and nicair (low). Depending on which gotra a person is born in, they live that quality of life. And that is dependent on what types of actions they did in the past to build their karmas.

Antaraya Karma - This type of karma blocks the energy of a jiva. There are different types of Antaraya karma which hinders receiving gifts or doing charity or sense of enjoyment.

The combination of these karmas is what defines our life and the quality of our life. These karmas are our doing - no one else is responsible for it. And depending on what karmas we bind, we live that kind and quality of life. Even the tirthankaras were not absolved from suffering because of their karmas, and it took them many lifetimes to clear their karmas to reach moksha.

The most difficult of the karmas is mohaniya karma, and when this quietens, the bliss of the aatma shines through. There are so many karmas that are sleeping or dormant, but we trigger them before

their time. And they impact us at the wrong time.

Pujya Tej Sahebji implores us that for once, let's try to fully believe in the power of our karmas and try to live our life. If we are able to do it, we will experience a different magic that is simple and joyful. Then the world will not affect you and you will find immense peace within yourself.

Tej Sahebji illustrates the point of karmas through a story. A robber tries to rob a merchant's house, but realises that the wall is made of wood. And if he knocks the wood, people will wake up. So he gets hold of a carpenter, and offers him 10 times what he earns in a day. All he asks him to do is to make a hole in a wall. The carpenter doesn't know what the hole is for or what the consequences will be. Night falls, and the carpenter reaches the place. He thinks that since he's being paid such a huge amount, he will create the hole in the shape of a lotus flower to prove his worth. He creates the hole and then asks the robber what he's going to do next. The robber tells him his plan to rob the rich merchant. The carpenter offers to go inside on his behalf and get the loot. The robber agrees, and the carpenter starts to enter the house through the hole. As soon as he does, the merchant wakes up and starts to beat him and pull him inside. From the outside, the robber starts to pull the carpenter's leg outside. And in the midst of all this, the carved petals of the lotus flower start digging inside the carpenter's stomach. Moral of the story - you are the only one who can bear the fruits of your karma. No one else.

So, if everything happens because of karma, then why make any effort in life? Why not let karmas do their job?

[Answer to this in the next lecture, and if you can't read it, then you can blame your karmas!]

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### **Day 5 (Evening) – The importance of making effort**

Whatever happens in our life, whether happy events, sad events, ill health, good health, successes, failures are all due to our karmas. What we sow, we reap - whether it be in this lifetime or the next.

Out of all the karmas, mohaniya karma is the most difficult to resolve and shed because it comes in many forms and at any time. In the most subtlest form, one can attract mohaniya karma. And when one sheds this karma, then the path to moksha becomes easy.

The mind says let me have some fun. Aatma says do some sadhna. The mind says let me travel the world. Aatma says start the journey within yourself.

The mind says let me accumulate. Aatma says leave it and free yourself.

The battle between the mind and the soul carries on thus, and inevitably the mind always wins. We need to make our aatma strong and uplift it above the mind. Only then can we be free from the shackles of the fickle mind.

What you do today can come back for repayment even after 25 lifetimes. Until its time comes, the karma remains dormant. But one way or another, that karma will have to be repaid and cleared. The longer that karma remains dormant, the stronger that karma becomes. So Bhagwan Mahavir teaches us that as soon as we bind any karma, we must do Pratikraman and repent for it. Only then can we break the impact of that karma.

So, if everything happens because of karma, then why make any effort in life? Why not let karmas do their job? And who does the karma?

Because of our own ignorance of the aatma, we bind karmas. The aatma is under intoxication and asleep. But as soon as the aatma awakens because of self-realisation, the karmas stop binding. So to awaken the aatma, we have to get gyaan - knowledge. And that is attained through effort. So once we start making effort and understanding our dharma, imbibing our dharma, we start to change our perspective of the world. Good, bad, happy, sad, have no meaning and everything becomes the same. At that point, one gets in touch with the aatma and it awakens. And when the aatma awakens, karmas stop binding itself to the aatma.

If we make some lime water and it turns out very sour, we add sugar to neutralise the taste. If we add a little extra sugar and it becomes sweet, then we need to add more lime to balance it again. And in exactly the same manner, our aatma binds karma and sheds karma all the time. But it never releases itself completely from the cycle of karma.

Everything in our life happens because of our karma. And we bind karmas because of our ignorance. So the path ahead is simple for us. But will we choose to walk on it?