



# KASHAYAS

ANGER | GREED | EGO | DECEIT

## PASSIONS IN JAINISM



THE MESSAGE OF PARYUSHAN IS WINNING OVER THE INNER ENEMIES SUCH AS KASHAYAS - (PASSIONS), AVERSIONS AND DESIRES.

THIS PARYUSHAN, LET US EACH DAY FOCUS ON ONE PASSION TO FURTHER OUR SPIRITUAL JOURNEY.



Kashayas – Passions in Jainism are the main cause of Karma bondage. Passions distort the true nature of the soul. As long as passions are present, the soul will remain in the endless cycle of birth and death. The word Kashaya can be broken down into “Kash”, meaning worldly life and “aya” meaning gain. Therefore, Kashaya means to gain worldly life again and again.

Indulging in passions gives the soul karmas that come into effect in present life or be carried forward into the next life. To bear the consequences of the previously acquired karmas is mandatory – even Tirthankaras cannot escape this.

- “By renouncing passions, the soul attains the state of complete freedom, the state beyond attachment and aversion (Vitarāga). On attaining the state of non-attachment and non-aversion, the soul becomes indifferent to worldly pleasure and pain” (US 29 - 36)

There are four types of Kashayas namely: Krodha (anger), Mana (ego), Maya (deceit) and Lobha (greed). (A good way to remember these is to use the acronym AGED - Anger-Greed-Ego -Deceit).

- .Anger (Krodha), pride (Māna), deceit (Māyā), and greed (Lobha) add to demerit (Pāp). He, who is desirous of his own well-being, should completely give up these four passions. (DVS 8-36)
- .One should suppress anger by tranquility. Pride should be replaced by humility. Deceit should be avoided through straightforwardness. One should overcome greed through contentment. (DVS 8- 38)





- **If anger and pride are not controlled, and if deceit and greed are allowed to increase, then these four evil passions serve to water the roots of the tree of transmigration (Samsär, cycle of birth and death). (DVS 8-39)**

Kashayas are usually grouped into two categories: attachment (raag) and hatred (dwesh). Raag includes deceit (maya) and greed (lobha) whilst dwesh includes anger (krodha) and ego (mana). Raag and dwesh bring about the bondage of eight-fold karmas and considered to be bhava-karma. The root cause of raag - dwesh is moha (passions / infatuation). Acãrya Haribhadra suggests that like anointing body with oil, karmic particles are deposited on the soul, similar to how dust particles are deposited on anointed bodies.



## **ANGER (KRODHA)**

Caused by hatred , anxiety, adversity, animosity towards something or some one

## **GREED (LOBHA)**

Desire to acquire and possess more and more

## **EGO (MANA)**

Caused by excessive pride, arrogance, desire to be appreciated and favoured or to secure privileges from others

## **DECEIT (MAYA)**

Deceitful behaviour to advance wealth, power, fame, prestige etc, and the illusion taht these things give happiness & will remain for ever



In addition to the above mentioned four main Kashayas, Jainism states that there are nine pseudo-passions or sub-passions called No-Kashayas, which are responsible for generating and the intensification of the four main passions of anger, greed, ego and deceit. These nine are:

- 1. Hasya (Laughter)
- 2. Rati (Improper liking)
- 3. Arati(improper dislike)
- 2-3 Emotions of happiness or unhappiness are founded upon the experience of favourable or unfavourable circumstances that in turn are the product of our past karmas (Shätä and Ashätä Vedaniya Karmas). Jainism suggests equanimity in both circumstances.
- 4. Shoka (Grief/sorrow) – loss of a loved one
- 5. Bhaya(Fear) – Fear of authority, enemy, next life, loss of wealth, loss of life due to an accident, not being able to earn a livelihood, death, and loss of reputation.
- 6. Jugupsa (disgust /contempt)
- 7 -9 – Sexual passions for female (Streeveid); male(Purushveid) and bisexual(Napusankveid).

