

LESSON 21

GUNASHTANAK PART 02

A gunasthanak means the stage of the spiritual development of the soul in connection with the controlling Mohniya and other karmas. There are fourteen different gunasthanak levels. Up to three Gunasthanak had been discussed in earlier chapter. To capture the names of earlier Gunasthanaks, they are:

- 1) Mithyatva Gunasthanak (the stage of false beliefs with intense raag and dwesh)
- 2) Sasvadan (the stage of having tasted the righteousness)
- 3) Samyak-Mithyadrashti (Mishra) (the stage of fluctuation between the false and right belief)

Now we are going to discuss fourth gunasthanaks and up:

- 4) Avirati-samyakdrashti (the stage of the right belief but no renunciation) Gunasthanak
By having an absolute faith in the nine fundamentals (tattvas), the jiva acquires the right belief. When soul reaches to this stage, it has either suppressed, eliminated or the combination suppression and elimination of five types of Mohniya karmas namely Mithyatva Mohniya and four types of Anantanubandhi Mohniya Karma [of krodha (anger), mana (conceit), maya (deceit) and lobha (greed)]. This state of the soul is called samyaktva. Even after realizing the samyaktva the soul is not out of the woods, because in this stage the soul is still under the influence of Apratyakhyan-Mohniya karma and other karmas which prevents him from performing any austerities. In this stage, the jiva still exhibits moderate anger, conceit, deceit and greed. He understands and reflects on the soul, but can not pledge to restrain him from vices or harmful activities and cannot renounce the worldly things.

Samyakdrashti jiva possesses the following virtues:

- I. Sama - Natural tranquility of the passions
- II. Samveg- Discrimination between the right and the wrong
- III. Nirved- Disliking of sensual pleasures
- IV. Anukampa- Compassionate and generous to everybody
- V. Astikya- Firm Faith in the truth about the soul and the body

In short, at this stage even though person knows what is right and wrong for, he would not be able to take any further steps in the direction of the self-discipline and spiritual endeavors. Once jiva reaches to this stage the liberation is sure but time factor and number of rebirths are uncertain. As Apratyakhyan Mohniya karma is either suppressed or eliminated or both by the jiva, it moves to the fifth gunasthanak stage. The celestial beings can reach only up to this stage.

- 5) Deshvirati (the stage of the right belief with the partial renunciation) Gunasthanak
Desh means some aspect, partial or limited and virati means renunciation. The jiva in this stage makes a partial renunciation and may practice one to twelve anu-vratas and the other austerities. At this stage, jiva is still under the influence of Pratyakhyan Charitra Mithyatva Mohniya karmas, which prevent it from the total renunciation. By more contemplation, Pratyakhyan Mohniya karma is either suppressed, eliminated or both by the jiva, it moves to sixth gunasthanak stage. Some animals can reach up to

fifth gunasthanak. Once the jiva reaches to this stage then, the liberation occurs in minimum of next 3 lives to maximum of next 15 lives.

- 6) Sarvavirti (the stage of the right belief with the total renunciation)
Sarva means total and virati means renunciation. In this stage, people totally renounce the worldly affairs and adopt the path for the spiritual uplift. They do not have anything to do with the social or cultural life. They are known as monks and nuns. They follow the five major vows. Here they are still under the influence of subtle passions called Sanjvalan Charitra Mohniya karma and no-Kashaya Mohniya karmas like laughing, like disliking, fear, grief or disgust, etc. These no-Kashaya karmas cause some carelessness in their life and that is why this stage is also called Pramatta samyati. Samyati means sadhu and Pramatta means carelessness. This and subsequent stages can be reached only during human life. Actually speaking this stage is the beginning of the real spiritual life.
- 7) Apramatta samyati (the stage of the total renunciation and no carelessness)
At this stage sadhu's and sadhvi's minds are set towards the liberation. They are much focused and alert to their cause. They conform very strictly to the principles of the self-discipline. They do not entertain any sinful thoughts and do not commit any kind of sinful actions. At the end of this stage, Samyaktva-Mohniya karma is either suppressed or destroyed but not both.