

LESSON 22

GUNASTHANAK PART 03

A gunasthanak means the stage of the spiritual development of the soul in connection with the controlling Mohaniya and other karmas. There are fourteen different gunasthanak levels. Up to seven 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)
- 4) Avirati-samyakdrashti (the stage of the right belief but no renunciation)
- 5) Deshvirti (the stage of the right belief with the partial renunciation)
- 6) Sarvavirti or Pramatta samyati (the stage of the total renunciation)
- 7) Apramatta samyati

Now we will discuss eight and other gunasthanaks

- 8) Nivritti-Badar or Apoorva Karan (the stage of an extraordinary efforts)

In this stage, a few extraordinary things happen which have never happened in this way. They are:

- I. Reduction of time of Karma (Sthitighat),
- II. Reduction of intensity of Karma Rasghat,
- III. Shifting of karmas to mature even earlier (Gunashreni),
- IV. Transformation of older bad karmas to good new karmas (Guna Sankraman),
- V. Unusually reduced time of bondage of Karmas (Apoorva Shtitibandh).

Sthitighat means the time of maturation for the karmas is reduced to a shorter period. These way karmas would get over faster.

Rasghat means the intensity of the karmas is reduced to a lower level from earlier state.

Shifting of karmas to mature even earlier (Gunashreni) means karmas whose maturation time have been made shorter are moved to mature still in further shorter time.

Transformation of older bad karmas to good new karmas means first transforming older bad karmas to good karma and then joining them with new good karmas.

Unusually reduced time of bondage of Karmas means (Apoorva Shtitibandh) means the bondage of the new karmas in this stage is of very shorter duration compared to otherwise.

Because of these extra ordinary activities, this stage is also called Apoorva Karan. Apoorva Karan means never happened before. Even though above process happens in

other stages, it does not happen in this magnitude. This stage lasts for less than 48 minutes (Antarmuhurt).

The soul gets ready for next stage to progress either in suppressive progression (Upasham shreni) or destructive progression (Kshapak shreni) even though Samyaktva-Mohniya karma had been suppressed to some extent earlier. In Upasham shreni Samyaktva-Mohniya karma is suppressed completely. In Kshapak shreni Samyaktva-Mohniya karma is destroyed completely. In suppressed state, karmas pretend as if they are not there and that is why we do not see their effects. But within 48 minutes unfavorable situations trigger them to surface and they produce their effects that can bring down the soul to lower level than it may be at that time, while any event can not trigger destroyed karmas because they are not there. Therefore our goal should be Kshapak shreni and not Upasham shreni. In Kshapak shreni the soul advances further up without coming back to a lower level. Once the jiva reaches to Kshapak shreni then liberation occurs either in the same life or within the next three lives.

9) Anivritti-Badar Samparay (the stage of almost passionless state)

In this stage the passions become so feeble that it can be said that the soul is almost free from the passions. This stage also lasts for 48 minutes (Antarmuhurt). By the end of this stage Anger, ego, and deceit Sanjvalan Mohniya karmas are either suppressed or destroyed. During this and next stage the soul who is in the upasham shreni can destroy the suppressed Mohniya karma and change to the Kshapak shreni.

10) Suksham Samparay (the stage of the subtle greed)

When a jiva reaches at this stage, all the passions are either suppressed or destroyed except Sanjvalan (very subtle) greed Mohniya karma. By the end of this stage, even the subtle greediness is also either suppressed or destroyed. If the greed is suppressed then the soul advances to the eleventh stage, but if it is destroyed then the soul advances to the twelfth stage and further up.

11) Upashant Kashaya - Chhadmastha Vitrag (the passionless state by the suppression)

When the soul reaches at this stage all the sub-classes of Mohniya karmas are suppressed and it pretends as if it has no attachment or hatred. So the soul, in this stage, is called Chhadmastha Vitragi. This is temporary, because the suppressed Mohniya karma would be triggered to react to something around him within a maximum period of forty-eight minutes (Antarmuhurt) or minimum of one samay. Awakened passions would bring down the soul from 11th to 10th stage. If soul is not vigilant it can fall further down, even up to 1st stage. During the fall the soul can stabilize itself on any stage and start up again either in suppressive or destructive style. The soul, in the same life, can rise only two times in suppressive style and one time on destructive style (according to karma granth).

12) Kshina Kashaya - Chhadmastha Vitragi- (passionless stage)

When the jiva reaches at this stage, it has destroyed all of its Mohniya karma and therefore soul is now free of passions like attachment or hatred. From this stage onward the soul is forever Vitragi in a true sense. This is soul's one of the true

attribute. After reaching this stage, even though the Jiva is active, it does not accumulate the karmas as usual because the gluing factors like attachment and hatred are absent. Therefore, the incoming karmas come to the soul for one samay, stays for next one samay and falls off in next one samay. Once the jiva reaches to this stage it does not fall from here, rather within next forty-eight minutes it destroys the remaining three ghati karmas namely Jnanavarniya, Darshanavarniya, and Antraya karmas and advances to thirteenth stage. Once the jiva has reached at this state, it attains the liberation at the end of this life itself.

13) Sayogi Kevali (the stage of the omniscient with activities)

At this stage, the soul is completely free from all four ghati karmas. The soul is called omniscient. The Jiva in this stage is called by different names like Arihant, Jina, and Kevali. It is called Sayogi because the mental, verbal and the physical activities are still active. The soul also exhibits its other three attributes namely perfect knowledge, perfect perception, infinite power. Some of these Arihants restore Jain Sangh and are called Tirthankaras. Along with some other differences about this stage, Svetambara sect believes that man and woman both can reach to this stage while Digambara sect believes that only the man can reach to this stage.

The jiva attains liberation by the end of this life by destroying the remaining four aghati karmas.

14) Ayogi Kevali (the stage of omniscient without activities)

Ayogi State is the final step towards the total liberation from this worldly existence. During this jiva destroys the remaining four aghati karmas. During this stage the soul withdraws from all verbal and physical activities. This stage is very short period lasting long enough to say only five short vowels. As soon as this time is over, the soul leaves this body and is liberated forever. When that happens, the soul is said to have attained Nirvana, Moksha, Salvation or Liberation. Thereafter the soul remains in its pure state forever at Siddhashila, at the tope of Universe.