
CONCEPT OF *SAMAYAK DARSHAN* RIGHT BELIEF IN JAIN DHARMA, THEIR RELATION TO HUMAN BEINGS

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Abstract

The most important aspect of a human being is the right belief or faith. Faith is the trust in the entity of the universe, i.e., the trust in truth, in the right god/dev, in the right scripture/shashtra, and in the right preceptors/guru. If a person has trust in the right belief, has the right path in his life, and if society also has the right faith, they will get the right path. Samayakdarshan, or right belief, expresses that right faith is a basic element of any theory, principle, or practice. It is the philosophy to achieve the universal goal of life. The characteristic of vision is not self-oriented, but it is for the welfare of living and non-living simultaneously. In the preview of samayakdarshan, or right faith, the crux of vision should be in the preview of justice for everyone.

1. Introduction

The concept of *samayakdarshan* is a part of *ratantray* divided into three parts which have the ultimate goal to attain liberation of a soul.

- a. Samayakdarshan*
- b. Samayakgyan*
- c. Samayakcharitra*

The study of samayakdarshan is the study of right faith in the right god or dev, the right scripture or shashtra, and the right preceptors or gurus. This can be further elaborated on in the right faith or right vision in life. The word samayak means right. If anything is right, everything is right. In the view of spiritual thought, samayakdarshan/right belief is a gateway to attaining the liberation of the soul from the samsara/world or the stoppage of wandering of the soul into 84 million destinies. On the other

hand, in the view of normal life, samayakdarshan, or right belief, is a gateway to the right path of life with the right thoughts by which the right knowledge and right conduct can be obtained.

If life is on the right path, people can come out of materialism and personal thirst without thinking about the quality of life and only think about earning in any way. The vision of people nowadays is to make the maximum profit without considering others' lives, environments, or other wrong practices. The result is violence, criminalization, exploitation, extortion, and degrading human values.

Hence, the study of samayakdarshan or right belief is necessary to understand and follow both ways, i.e., the way of liberation or the way of right vision.

2. *Samayakdarshan / Right belief*

2.1 Concept of *samayakdarshan/ Right belief*

Darshanmatamvinaschitiratmparigyanamishyateybodha I

Sithiratmanicharitramkiuteatibhoyebhavatibamdha II¹

Samayakdarshan/right belief is the affection with a soul. Getting the right knowledge is enlightenment or awaking knowledge. Stability in a soul on we can say that absorbed in adoration of soul. These cannot be a reason for the bonding of any karmic matter with a soul. Hence a soul can get a path of omniscience or liberation. The living beings having faith in real god, real scriptures, and real preceptors are *samayakdrashti/* righteous belief person. *Samayak darshan* is without three kinds of Mudata (sinful activities based on wrong belief) and eight kind of pride, and associated with eight types of component.

Acharya Umaswamy in the second verse describe the concept of *samayakdarshan*.

Tattvarthashridhanamasamayagdarshanam²

Belief in on conviction in things ascertained as they are being write belief or The substances should be known as they are known as tattavas. The ascertainment of entity is tattavarth with our trust or firm belief having right vision is *samayakdarshana* which is also of two types.

- a. Saraga i.e. with attachmenti
- b. Vitraga i.e. without attachment

Tannisargadadadhigammad va³

3. Right belief is attained by

- Nisargaja, in born-intuition, or independency of precept for others. It is developing without any guidance or being self-oriented, having prasama (calmness, without anger), samvega (without fear and attaining liberation), anukampa (kindness with all human beings), and astikaye (faith in the soul, karama, rebirth, and karma doctrine), i.e., being born.
- Adhigamaja, or externally born intuition, is the acquisition of knowledge from another source called nimmita. This type of right faith is due to the reading of right scripture, the darshan of JinendraDev, and the Jain sant.
- Right belief by having the faith in seven Tattvas/ principles

Jivaajeevasarava-bandha-samvara-nirjara-mokshatattavanam II⁴

There are seven realities in the world Jiva/soul, Ajiva/ nonliving beings or non-soul, Asarava/influx, Babdha/ bondage, Samvara/ stoppage, Nirjara/ shedding or dissociation, and Moksha/ liveration or salvation.

- i. Jiva/soul: The world, in reality, has two types of real things. One is a living being, and another is a non-living being. Jiva/soul are the living beings who have consciousness, by which a living being feels pleasure, misery, hearing, etc. are manifestations of consciousness.

1. AcharayaAmrit Chandra Suri (1992), in *Tathvarthsar (Verse 216)*, DharmDarshanVigyanSodhPraksan translated by UpadhayaKanknandi, Page 45.
2. AcharayaAkalankadeva ninth edition (2013), in *TatthvarthVartikaa, BhartiyaJnanpith*, translated by Prof. Mahendra Kumar Jain Verse 2, Page 19, Chapter 1.
3. AcharayaAkalankadeva ninth edition (2013), in *TatthvarthVartikaa, BhartiyaJnanpith*, translated by Prof. Mahendra Kumar Jain Verse 5, Page 28, Chapter 1.
4. AcharayaAkalankadeva ninth edition (2013), in *TatthvarthVartikaa, BhartiyaJnanpith*, translated by Prof. Mahendra Kumar Jain Verse 4, Page 24, Chapter 1.

- ii. Ajiva or non-living beings: Any entity, Karman vargana, energy, or parmanu particles without consciousness are called ajiva or non-living beings, which are also called pudgala or matter.
- iii. Asarava/Influx: Influx of karmic particles is influx. Or influx is the movement of karmic particles that rises either due to merit or demerit species with the Atama Pradesh or space points of the soul. The space is occupied with parmanu, i.e., the smallest particle or sub-atom; the smallest indivisible part of matter, or pudgal, is influx.
- iv. Bandh/bondage: The bonding of karmic matters or subatoms with space points of the soul is called bandha. The bandh is the cause of the transmigration of the soul from one birth to another and also the cause of sorrow and happiness.
- v. Samvara/stoppage: The stoppage of karmic particles towards the space point of the soul is called samvara.
- vi. Nirjara/Dissociation: Partial or ekdesh, any state shedding or dissociation of karmic particles from the space points of the soul, is called nirjara.
- vii. Moksha/liberation: The complete dissociation of karmic matter from the space point of the soul is called liberation. The absence of all eight types of karmic particles from the soul is liberation. After liberation, the soul is free from transmigration and will be without death or birth.

KanavayaPadathajivajivatanama cha punnpavdugam I

AsavasamavaranijarbandhaMokhoYahontitte II⁵

The Paap/ demerit and Punya / merit species added to seven realities make nine type of padarth/ material object.living beings relation with non-living beings due to rise of merit and demeriet species with all five other tattavas/entities.

Namasthapanadravayabhavtastannyasaha I⁶

Right faith get aspects and entry of trust by the Naam/name of an entity, staphana/ representation or symbols, /dravayasubstance, and aspects of actual state.

- a) Name/ naam – A name without thinking quality, activities, and substance is called name positioning/nikshepnikshape.
- b) Symbol/ staphanikshep – Imagination of any specific person or matter is called symbol/nikshep or representation are of two types similar and non-similar. -.
- c) Substances/ dravayanikshep - Attainment of past specific qualities are shown in present is dravayanikshep.
- d) Aspect of actual state/ bhavnikshap – Representation of any specific object in the present state is called bhavnikshep.

Right belief is of three types

- a. Opshamika/ Subsidential right faith- Due to the absence of karmas against right faith i.e., absence of three prakarti/species of darshanmohaniya karma (Mithyatava, Samayakmithyatav and samayakprakarti) and absence of four species of charitamohniya karma (krodha/anger, Mann/pride, Maya/illusion, Loabh/greed).
- b. Chayopshamika/ Destruction cum subsidential right faith- partial or ekdeshabsense (one part) of all seven species of darshan and charitamohniya karma
- c. Chayika/ Destructional right faith- Absence of all seven species of darshan and charitamohniya karma.

Right belief of ten types

- i. Agayasamayakdarshan/commandment-based right faith It is with physical and spiritual realities/tattavas by commandment of Jinedradev/right god only. It is due to the without listening of right scripture by subsidence of faith deluding karma.
5. AcharayaNemichandraSidhantChakravarti fifth edition (2010), in GommatsarJivkanda, BhartiyaJnanpith, translated by Dr A. N. Upadhye&Pt. Kalash Chand, Verse 621, Page 861.
 6. AcharayaAkalanakadeva ninth edition (2013), in TatthvarthVartikaa, BhartiyaJnanpith, translated by Prof. Mahendra Kumar Jain Verse5, Page 28, Chapter 1.

- ii. Marg samayakdarshan, or path-based right faith, is the taking of the right path of the Ratantraya path of liberation.
- iii. Updeshsamayakdarshan, or sermon-based right faith It is due to the biographical stories of 63 shalakupurus, or great persons.
- iv. Sutra samayakdarshan/Aphorism-based Right Faith: It is due to the listening of aphorism described by saints in light of jinagam.
- v. Beejsamayakdarshan/seed syllable-based right faith: It is due to the knowledge of rare subjects, i.e., jiva, ajiva, etc., through real seed syllables.
- vi. Samchepsamayakdarshan, or non-details-based samayakdarshan, is due to the lack of detailed knowledge of nature and realities.
- vii. Vistarsamayakdarshan, or details-based right faith, is due to the listening of twelve primary scriptural texts of jinagam.
- viii. Arthsamayakdarshan/meaning-based right faith: It is due to the understanding of meaning B of the secondary scriptural texts of jinagam.
- ix. Avagdhasamayakdarshan, or deep right faith, is due to the knowledge of the primary and secondary scriptures of jinagam.
- x. Paramavagadhasamayakdarshan, or Supreme Deep Right Faith, is due to the predilection developed in real and imagined realities, which is the real path of omniscience.

1. Right belief has eight specific qualities

- i. Samvega, or fearfulness towards suffering, is following or worshipping without any fear with enthusiasm in dharama.
- ii. Nirveg/Detachment: detachment with body, belongings, and pleasure.
- iii. Atam-Ninda/Condemnation: Repentance and condemnation over the defect of one's own.
- iv. Atam-graha/Censure: Repentance and condemnation over the defect in front of the preceptor.
- v. Upsham/Subsidence: prevention of ourselves from passion, i.e., anger, greed, pride, illusion, etc.
- vi. Bhakti/Devotion: prayer or puja of five parmeshthies or five most esteemed beings.

- vii. Vatsalaya and astikaye (selfless affection): affection with religious people having faith in the soul, karma, merit, demerit, heaven, hell, and rebirth.
- viii. Anukapa/ Compassion- Compassion towards all type of living beings.

2. Right belief is without

1. Three Mudhta/Imbecility-

- a. DevMudhta/ Deitel idiocy – Faith in Kudev with raga/attachment and dvesh/aversion to get the belongings
- b. Gurumudhata/ Perverse idiocy - Faith in sadhu having belongings, anger, violence and kudharama/ cult.
- c. LokMudhata/ Popular idiocy- River bath, jumping from mountains, heaping of sand and stones, and follow the unethical rituals

2. Eight mada/pride- Having the pride due to belongings and goodness is of eight types

- a. Gyanmada/ Knowledge pride
- b. Puja, Prathisthamuda/ Pride due to worship
- c. Kulamada/ High family status pride
- d. Jatimada/ High caste pride
- e. Balmada/ Strength of body pride
- f. Ashwarayamada/ Pride of belongings i.e. money, servant, house etc.
- g. Tap mada/ Pride of austerity
- h. Roopmada/ Pride of beauty

3. Six Anayatan/place of wrong belief

- a. Kuguru/ Sadhu with Belongings or Kashay/passi
- b. Kudev/ Dev with raga and dvesh
- c. Kudhrama/ Faith in religion having non liberation
- d. Follower of Kuguru
- e. Follower of Kudev
- f. Follower of Kudharama

4. Right belief has eight dosh/deficiency

5. SamayakDarshan has eight deficits.

- a. Shanka/ Doubt: Doubt in Dev, Shashtra, Guru
- b. Ankabsha/ambition: Ambition to achieve belongings
- c. Vichiktsa/Thrapy: Disgust with the dirty body of Sant
- d. Mudhrasshtai/Wrong Vision: Faith in Path with Untruth and Delivered by Cult
- e. Anopguhan or apparent other fault: defame the fault of saints and religious persons.
- f. Asthikaran/Unstability: Don't be a stable religious person who deviates from religion.
- g. Avatsalaya/Non-Affection: Don't have affection with persons of the same religion.
- h. Apravhana/wrong publicity: defame religion with the wrong action or publicity.

6. Right belief has eight elements reverse to eight deficiencies-

- a. Nishankit/ no doubt,
- b. Nikanshit/ no ambition,
- c. Nirivichitsa/ Affection with dirty body of sant
- d. Amooddhrashti/ Faith in right path
- e. Upgohan/ Hide other fault
- f. Sithikaran/ Stablity in religion of others
- g. Vatsalaya/ Affection with same religious person
- h. Prabhavana- Publisity of dharama

Right belief is the faith in right god, right scripture, and right preceptors

7. Right God

The real god is an individual who possesses the following qualities:.

The individual is devoid of 18 flows as follows:

1: hunger, 2: thirst, 3- Disease, 4- sorrow, 5- birth, 6- Death, 7: Old age, 8- Fear, 9- Pride, 10: Attachment, 11- Aversion, 12: Delusion; 13: Anxiety; 14: Disliking! 5: sleep, 16: wonder, 17: sweating, and 18: weariness.

- The individual or a soul who is non-attached or vitragi
- The individual or a soul who is omniscient (Mokshatava
- The individual or a soul who is sermonised for the welfare of all (hitopadeshi

The above flaws are not found in a real god called Arahantas or Siddhas.

8. Real Scriptures

The real scriptures are those which have 28 basic attributes.

- a. The scriptures are stated by real gods.
- b. The scriptures are stated or written by Peal preceptors.
- c. The scriptures are non-contradictory with valid thoughts and cognitions having direct perceptions and interference.
- d. The scriptures describe the real truth about *seventattavas*/substances.

Having the above qualities scriptures are called real scriptures.

9. Right Preceptors

The real preceptors are the individual who hastwenty-eight basic attributes/ *mulaguna*, thirty-twointerruptions, das dharma/ ten dharma, Threeguptiya, twenty-two *parishay*, Twelve *anupreksha*, Twelve vows/tap, *Dhyan*, *sallakhna*.

A-Twenty-eight basic attributes/*mulganas*-

Twenty-eight basic attributes consistof Five complete vows/ *mahavrata*, five carefulness/ *samitties*, Control over five senses/ *indriyas*, six daily essential duties/ *avashayaka*,

- 1- six daily essential duties/ *avashayaka*,
 - (i) Hand-plucking of hairs at head and mouth/ *keshlunchana*,
 - (ii) Nakedness/ *digamber*, Non-bathing/ *Asnana*,s
 - (iii) Sleeping on hard ground/*bhushayana*,
 - (iv) Non-tooth-brushing/ *Adantdhavana*,
 - (v) Taking food in standing posture/ *Sithibhojana*,
 - (vi) Single-dieting in a day/*Ekbhukti*.

- 1- Five complete vows/*mahavratas*- The real preceptors/*sant* followed five complete vows which are defined as the renunciation of activities are causes of attaining liberation from karmic vermiform. The five vows are as follows-

- (i) Complete vow of non-Violence/ Ahimsa mahavrata-

Kuljonijivamagganathanaesyjanaunnjivana I

Tassaramabhaniyattanaparinamo hoi padhamvadama II⁶

Non-violence activity with passion for mental, physical, and mental activity is called ahimsa. The vow of non-violence is described as abstinence from violence, without any injury in ten vitalities for all living beings present in the world. There are five feelings of a complete vow of non-violence

Vad-mano-guptiyaaryadannikshapan-samityalokitpan I⁷

- (a) VachanGupti/Speech attitudes of restraint,
- (b) Manogupti/ mind attitudes of restraint,
- (c) Iryasamiti/ carefulness of waking,
- (d) Adan nikshapanasamiti/ carefulness of picking and placing,
- (e) Eshdasamiti/ carefulness of seeing the food in natural light.

(ii) Complete vow of truth/ Satyamahavrata-

Raganavadosanavamohabhasparidamama I

Jo PajahadisahasayaVidiyavama hoi tassave II⁸

Speech only truth or speech which doesn't give any pain to any living being in the world. The renunciation of speech from any wrong feelings talking only truth is called a complete vow of truth. There are five feelings of a complete vow of truth.

Krodha-lobha-bheerutav- hasaya- pratayakhananayanuvichibhadashapancha I⁸

- (a) Krodhtyag/ restraint of anger,
- (b) Lobhtyag/ restraint of greed,
- (c) Hasayatuag/ restraint of joy,
- (d) Bhayatyag/ restraint of fear,
- (e) Anubchibhashana/ Impeccable speech.
- (f) (iii) Complete vow of non-stealing / Acharya mahavrata-

Gamey vanayareyvarannayvapachhiunaparmathama I

Jo muchidigahanabhavamatidiyavadamahoditassava II⁹

Not taking or non-accepting of a non-giving entity is called a complete vow of non-steal. There are five feelings of a complete vow of non-stealing.

Shunyagar-vimochitavas-paroparodhakaran-bhakshayshudi-sadharamavisamvada I⁹

- (a) Shunuagaravasa/ stay in a deserted place,
- (b) Vimochitavasa/ stay in free/left by others house,
- (c) Paroparodhakaran/ stay in a house without thinking ownness.
- (d) Bhakshayshudi/ bagging as per rule
- (e)) Sadharamavisamvada/ don't argue with other saints about using tools.
- (f) (iv) **Complete vow of celibacy/ BrahamcharyaMahabrata-**

Datuduanaechiruvamavamchabhavamanivattaytausu I

Mehunasannvivijjiyaparinamoahavaturivadam II¹⁰

- (g) This vow is a completely renunciation of sex or enjoyment with any person. There are five feelings of a complete feeling of the complete vow of celibacy.

Striragkathasharvana-tanmanoharangnirikshana-purvratanusmarana- varsheyashtarasa- swasharira-samaskartyagapanch I¹¹

- (h) (a) Steriragkathasharavanatyag/ restraint of reading and listening of erotic stories having attachment of woman.

7. Acharya Kundkund Swami third edition (2013), in Kundkund Bharti, Shri 1008 Shri Muni TeethankaraSamavsharanaSubratnath, translated by Dr. PannaLal in Niyamsara, Verse 56 Page 176.
8. Acharya Kundkund Swami third edition (2013), in Kundkund Bharti, Shri 1008 Shri SubratnatteerthanaraSamavasharana, translated by Dr. PannaLal in Niyamsara, Verse 57 Page 176.
9. AcharayaAkalankadeva ninth edition (2013), in TatthvarthVartikaa, BhartiyaJnanpith, translated by Prof. Mahendra Kumar Jain Verse 4 , Page 126, Chapter 7.
10. AcharayaAkalankadeva ninth edition (2013), in TatthvarthVartikaa, BhartiyaJnanpith, translated by Prof. Mahendra Kumar Jain Verse 5, Page 126, Chapter 7.

- b) strimanoharamgnrikshanatyag/ restraint of pathogenic seeing of woman with, attachment
- (c) Purvratanusmaranatyag/ restraint of enjoyment in past with belongings and woman.
- (d) vryasayasharasatyag/ Restrain of food encouragement or desire of sex or enjoyment/
- (e) Swasharirasamskartyag/ Restraint of self-cremation.
- (v) Complete vow of renunciation of attachment/ Prigrahatyagmahavrata-

Savassimagaythanamachagoniarvakhabhavanapuvvama I

Pancmavdamidi diva avlogantojugappamanama hi II¹²

The renunciation often external and fifteen internal possessions are called the vow of renunciation of attachment. The refusal of anything which is not useful for preceptors/sants. There are five feelings of the complete vow of renunciation of attachment.

Manogyamanogaygeynendriyvishaya-raga-desha-varzanana-pancha I¹³

8. Acharya Kundkund Swami third edition (2013), in Kundkund Bharti, Shri 1008 Shri Muni SubratnathTeerthankaraSamavshareana, translated by Dr. PannaLal in Niyamsara, Verse 58 Page 176.

9. Acharya Akalankadeva ninth edition (2013), in TatthvarthVartikaa, BhartiyaJnanpith, translated by Prof. Mahendra Kumar Jain Verse 6, Page 126, Chapter 7.

10. Acharya Kundkund Swami third edition (2013), in Kundkund Bharti, Shri 1008 Shri Muni SubratnathTeerthankaraSamavasharana translated by Dr. PannaLal in Niyamsara, Verse 59 Page 176.

11. Acharya Akalankadeva ninth edition (2013), in TatthvarthVartikaa, BhartiyaJnanpith, translated by Prof. Mahendra Kumar Jain Verse 7, Page 126, Chapter 7.

12. Acharya Kundkund Swami third edition (2013), in Kundkund Bharti, Shri 1008 Shri Muni SubratnathTeerthankaraSamavasharana translated by Dr. PannaLal in Niyamsara, Verse 61 Page 176.

- (a) Manigya and amanogyasparshatyag/ restraint of attachment and aversion touchiness,
- (b) Manigya and amanogya rasa tyag/restraint of attachment and aversion of tastefulness,
- (c) Manigya and amanogyagandhatyag/ restraint of attachment and aversion of odour feelings,
- (d) Manigya and amanogyachashutyag/ restraint of attachment and aversion of beauties,
- (e) Manigya and amanogyatyag/ restraint of attachment and aversion of good and bed sound.

2- Five carefulness/Panchasamiti

Five carefulness is to act rightly or vigilantly. There are five types of carefulness.

- (i) The carefulness of walking/ Iryasamitti–

Pasugmaggana diva avlogamtojugappmanama hi I
Gachaipurdosamanoeryasamidihaveytassa II¹⁴

The sitting and walking in a way that no living beings get any harm or injury called carefulness of walking.

- (ii) The carefulness of speech/ Bhasasamitti –

Paysunnahaskkkasnidappppsamsiyamavayanama I
Parichattasaparahidamabhasasamidivadamtasayam II¹⁵

To speak consistent with canon, non-opposing the later or new facts is called carefulness of speech. IT also consists devoid of defects like roughness, harshness, and piercing of the heart, etc.

- (iii) The carefulness of scrutiny of foods/ Eshanasamitti –

KadkaridanumdanrahidamaTahaypasugamapasathama cha I

13. Acharya Akalankadeva ninth edition (2013), in TatthvarthVartikaa, BhartiyaJnanpith, translated by Prof. Mahendra Kumar Jain Verse 8, Page 126, Chapter7.
14. Acharya Kundkund Swami third edition (2013), in Kundkund Bharti, Shri 1008 Shri Muni SubratnathTeerthankaraSamavasharana translated by Dr. PannaLal in Niyamsara, Verse 61 Page 176.
15. Acharya Kundkund Swami third edition (2013), in Kundkund Bharti, Shri 1008 Shri Muni SubratnathTeerthankaraSamavasharana translated by Dr. PannaLal in Niyamsara, Verse 62 Page 177.
16. Acharya Kundkund Swami third edition (2013), in Kundkund Bharti, Shri 1008 Shri Muni SubratnathTeerthankaraSamavasharana translated by Dr. PannaLal in Niyamsara, Verse 63 Page 177.

Dinnamapatayanabhattamasambhuttieshanasamidi II ¹⁶

The carefulness of scrutiny of food is to take the food of houses of families devoid of condemnation by the public. There should be no defilement due to death and birth and fault. Sant will take food avoiding the life of living beings by scrutiny of them in natural light and taking food avoiding 46 defects, 32 interruptions, and 14 filth defects.

- 46 defects/ dosha –

- (a) **Particularised food defect/ auddeshika** –

When a votary/ grastha offers food to a saint prepared by a donor with particularised intention like heretics.

(b) Over-addiction Defect/ Adhyadhi –

When a saint is suddenly coming for food the addiction of cooking extra rice grains or other products in the cooking vessel.

(c) Mixing defects/ Puti –

Mixing defects is intentional missing of sterilizing food unsterilized food and vice-versa.

(d) Feeding together defects –

When they offer the food even sterilized along with heretics.

(e) Placement Defect/ Sthapita –

When the offer of food kept in own house taken to another house after taking it out from the cooking vessel.

(f) Oblationary Defect/ Bali dosha -

When they offer the food to a saint, prepared for oblations to evil spirits, serpents, and family deities.

(g) Overtime defects / prabharta –

When an offer of food to a saint beyond the prescribed time for food.

(h) Manifestation Defect/ Praduskara –

When offering food to a saint with the cleaning of feeding vessel by ashes or taking out food from one place to another place.

(i) Purchase based Defect/ Kritatara –

When food offers to a saint by a votary, the food is purchased from outside the votary's house after the arrival of the saint.

(J) Loaning Defect/Pramarsaya –

When a saint arrived at votary's house the food was offered by loans from others.

(k) Exchange Defect/ Pravarta –

When food offer to a saint prepared from exchange material.

(l) Brought out defect/ Abhighata –

When food offer to a saint brought out from three to seven houses in a row is acceptable. But beyond this prescribed limit is a brought out defect.

(m) Uncovering defect/ Udbhinna –

When food offer to a saint the material like medicine, ghee, and sweet, etc. these food items kept in sealed vessels opened only when the saint arrived at the votary's house.

(n) Laddering Defect/ Malaraohona –

When food offer to a saint at that time food brought from another floor via ladder or steps in the presence of the saint is called a Laddering defect.

(o) Out of fear Defect/ Acchedya –

When food offers to a saint out of fear like if a king threatens a votary that if you nor offer food to a saint, you will be punishable.

(p) Secondary donor Defect/Anisartha –

When food offered to a saint by the secondary votary is not owned by him or not permitted by the primary owner to offer.

(q) Nursing Defect/ Dhatari –

When a saint receiving the food with the instruction that the donor follows the five-fold nursing and guiding the child like a nurse. Votary will encourage them to offer the food to a saint.

(r) Messenger Defect/ Duta –

When a saint receiving the food by telling someone's message while wandering towards some places.

(s) Prognostication Defect/ Nimmita –

When a saint receiving the food after telling the good or bad effects of eight omens like Distinguish mark on the body or voice etc.

(t) Introduction Defect/ Ajiva –

When a saint receiving the food after pleasing the donor by telling the family, caste, profession, Power, and austerity.

(u) Favourable words defect/ vanipaka –

When a saint receiving the food through favorable speeches for the donor.

(v) Medication defect/ Chiktsa –

When a saint receiving the foods by pleasing the donor through his medication.

(w) Passion based defect/ Kasaya –

When a saint receiving the food through four passions of anger, pride, deceit, and greed.

(x) Pre-Praising Defect/ pyrvasanustati –

When a saint receiving the food by praising the donor like you are glorious, prosperous, etc

(y) Post-praising Defect/ Paschatstuti –

When a saint receiving the food and thereafter praising the food donor.

(z) Allurement of learning defect/ Vidhaya –

When a saint receiving the food by alluring the donor about the teaching of the various learning to him.

(za) The allurement of the learning of spells/ Mantra vidhaya –

When a saint receiving the food by alluring the donor about the teaching of the learning of spells.

(zb) Magical powder defect/ anjanachurna –

When a saint receiving the food through the offering of magical or medical powder.

(zc) Magic Defect/ Mulakarama –

When a saint receiving the food by telling the donor about any magical device or magical tools.

(zd) Doubted Defect/ shankita –

When a saint receiving the foods with a doubt four-fold food has been cooked devoid of particularisation defect.

(ze) Smearred Defect/ Mrashita –

When a saint receiving the food by the hand of the donor smeared with ghee and oils etc.

(zf) Kept Defect/ Niksipta –

When a saint receiving the food kept on non-sterilized animate earth, water, ground, and plant leaves, etc.

(zg) Covered Defect/ Pihita –

When a saint receiving the food offered by the donor by covering the food with unsterilized or sterilized heavy material.

(zh) Mal-behaviour Defect/ Samvyavaharana –

When a saint receiving the food from the donor who offers it out of fear or respect by pulling the clothes or dragging food vessels.

(zi) Wrong donor Defect/ Dayaka –

When a saint receiving the food from an unclean donor having a drink, disease, breastfeeding woman, etc.

(zj) Mixed food Defect/ Unmishra –

When a saint receiving the foods by donor mixed with unsterilized food material with seeds, plants, and water, etc.

(zj) Raw or unsterilized food Defect/ Apainata –

When a saint receiving the food by donor not cooked well on fire or water, not treated with cloves.

(zk) Besmeared Defect/ Lipta –

When a saint receiving the foods by the donor from wettened hand or vessel with unsterilized water.

(zl) Propped Defect/ Chotita –

When a saint receiving the food from a donor dropping the milk and other food items by hand.

(zm) Combinatory Defect/ sanyozanadosha –

When a saint receiving the food by a donor the food is mixed with hot water or other food product with cold water or other food product.

(zn) Over Quantity food Defect/ Pramana –

The saint will take two-part of the stomach with solid food, one part with potable drink and one part keep empty. Violating this general rule is called over quantity food defect.

(zo) Lust fire Defect/ Angara dosh –

When a saint receiving the food from a donor eating with wantonness.

(zp) Mental suffocation Defect/ Dhumadosha

When a saint receiving the food from a donor eating undesirable foods with mental condemnation while taking the food.

-36 Interruption/ antaraya –

(a) Crow Dunging/ Kaka –

When a saint receiving the interruption of food by dunging by the birds like crow, duck, etc.

(b) Smearing with impurities/ amedhya –

When a saint receiving the interruption of food due to smearing of body parts like feet.

(c) Vomiting/ chadi –

When a saint receiving the interruption of food due to vomiting in the process of food intake.

(d) Stopping/ rodhana – When a saint receiving the interruption of food due to

Anybody stopped the food intake.

(e) Blood/ rudhira – When a saint receiving the interruption of food due to the thesight of blood or pus from any donor.

(f) Tears/ Ashrupata – When a saint receiving the interruption of food due to the tears of self or any other donor.

(g) Touching below knee/ Januadahparsinga –

When a saint receiving the interruption of food due to the touching of the hand below the knee by any of the donors.

(h) Touching above knee/ januupraivyaktikarm –

When a saint receiving the interruption of food due to the touching of the hand above the knee by any of the donors. When a saint receiving the food interruption of food due to the touching of the hand below the knee by any of the donor.

(i) Going out with head below Navel/ Nabhiadhonirnirgamana –

When a saint receiving the interruption of food due to going out to the kitchen where donors go by bending one's head below the navel.

(j) Taking the renounced food/ Pratakhayatasevana –

When a saint receiving the interruption of food due to taking food which is not in the ownership of the donor.

(k) Sight of the killing of creatures/ jantuvadha -

When a saint receiving the interruption of food due to seeing the killing of rat etc

(l) Food-seizing by crows etc. /kakadipindaharana – When a saint receiving the interruption of food due to the seizing food by a crow or other birds.

(m) Fall food from the hand/ grasapatana –

When a saint receiving the interruption of food due to the falling food from the hand of the saint while taking the food.

(n) Auto dying of creature in hand/ panijantubadha –

When a saint receiving the interruption of food due to falling of any vessel or dying of any creature like ants etc.

(o) Sight of Flesh etc./mansadidarsana –

When a saint receiving the interruption of food due to the sight of flesh, alcohol. And the dead body of five sensed living beings.

(p) Crossing by the five sensed living being between feet/ padantarapraninirgamana-

When a saint receiving the interruption of food due to the crossing of any five sensed living beings between the feet like rat etc.

(q) Super human Infliction/ devadiupsaraga –

When a saint receiving the interruption of food due to any infliction by the deities or subhuman beings.

(r) Fall of the food vessel/ bhajanasampata –

When a saint receiving the interruption of food due to the fall of food vessel from the hand of the donor.

(s) Excretion/ Uckera –

When a saint receiving the interruption of food due to coming out excretion from the stomach while taking food.

(t) Discharge/ Prasarvana –

When a saint receiving the interruption of food due to urinal discharging during the intake of food.

(u) Entry into the house of defied people/ abhojayagrahapravesha –

When a saint receiving the interruption of food due to the entry into the house of the donor not obeying.

(v) Falling/ patana -

When a saint receiving the interruption of food due to falling with tiredness, fainting, etc.

(w) Sitting/ upvesana –

When a saint receiving the interruption of food due to sitting down during the food taking due to weakness or illness.

(x) Biting/ Sadansha –

When a saint receiving the interruption of food due to biting by dog or cat etc while intake the food.

(y) Touch of Ground/ Jaminchuna –

When a saint receiving the interruption of food due to touching the ground with hands in the food giving process.

(z) Spitting/ nisthivana-

When a saint receiving the interruption of food due to the coughing or spitting in between the food intake.

(za) Picking by the hand/ karenakincitgrahana –

When a saint receiving the interruption of food due to the picking of any food product from the ground in between the food intake.

(zb) Coming out the warm from stomach/ udarakirminirgamana –

When a saint receiving the interruption of food due to the small or big worms coming out from the stomach in between the food intake.

(zc) Hitting/ prahara –

When a saint receiving the interruption of food due to the hitting by someone to others in between the food intake.

(zd) Village burnibg? Gramadaha –

When a saint receiving the interruption of food if the village gets fire in between the food intake.

(ze) Picking up by feet/ Padanakincitgrahana –

When a saint receiving the interruption of food due to the picking of something from the foot in between the food intake.

-14 filth Defect/dosha

Scriptures have admitted 14 filth defects as follows

- (a) Nails
- (b) Soft hair
- (c) The dead body of creatures like ante
- (d) Bones
- (e) Outer skin od grain like yava
- (f) Fine particles in rice grain like sursari
- (g) Pus
- (h) Blood
- (i) Leather
- (j) Meat
- (k) Seeds
- (l) Fruits

(m) Roots

(n) Tube

(iv) Adana-nikshepnasamitti/ Carefulness in picking and placing –

Pothaikamandalaiamaganavisaggaysupayattaparinamo I

Aadavananikhayvansamidihodittiniditadhaa II¹⁷

When a saint picks and places things with proper care by the eyes and cleaning by picchi/peacock feather tool with the feeling then no living beings will be hurt or injured.

(v) **Partisthapnasanitti/ Carefulness of disposal of excretions –**

Paasugbhumipadasegudheyrahiyeparoprohaana I

Aadavananikhayvansamidihodittiniditathada II¹⁸

When a saint toileting excretion like feces and urine etc., with proper care of hard ground and sanitized place with the carefulness of harming of living beings.

3- Control of five senses/ Indriyanirodh -

When exercises the control over the objects of five senses of touch, taste, smell, sight, and hearing or restraint towards sensualism.

4- Teen guptiya/ three attitudes of restraints/self-guard –

There are three attitudes of restraints manogupti, vachangupti. And kaya gupti

(a) Mano gupti / Attitude of restraint of mind

Kalusmohasannaragaddaosaiasuhabhavanama I

PariharoManaguttivavaharnayanaparikahiyam II²⁰

To involve in mental activities like depravity, delusion, consciousness, Attachment, and aversion in auspicious activities by restraining them is called the attitude of restraint of mind.

(b) Vachangupti/ Attitude of restraint of speech.

Thirajchorbhattkahadivyanasspavheyuss I
PariharovachanguttiAliyadiniyattinayanama II¹⁹

To involve in speech activities in the cause of demerits like woman, ruler, thief, and food description in the speech by restraining them is called attribute of restraining of speech.

(c) **Kaya gupti/ Attribute of restraint of Body –**

BamdhancedammaramaAakunchanatahapadsarnadiya I
Kayakiriyaniyattainidditadhakayaguttatti II²¹

To involve in body activities in body-related activities like Tiding, punching, beating, Spread, and shrink by restraining them is called attribute of restraining of body.

Tatavarathshradhrdanamsamyakdarsjanam II

Belief in substances and their models that they have the right faith. Belief on conviction in things ascertain as they are also called right faith. Tattvarath has the tattava and artha. Tattavas are the nature of the substances. The categories of truth are also defined as tattavaArtha is defined as ascertainment about an entity. Hence tattavarth is ascertaining entities as they really are. Darshanam is looking or we can say is the vision, or in the context of spiritual purification, it has taken as belief or faith. Hence faith in spiritual purification with all entities in nature with a clear vision as called samyakadarshanama.

This rightness is the nature of a soul and faith in all living beings and non-living beings. Hence the purification of feeling towards soul or other entities/ substances with a clear vision is called right belief. Right faith is defined in jaindharam as having faith real god, real scriptures, and real preceptors. The right faith is to taken truth accurately in seven tattavas and nine entities/ pradarth.

Bhayvisanamalvivizzayasamsarsareerbhognivivno I
Atthgunasammagoodaganasudhoohupanchparamgutto II
Maymunhmanayadanamasamkaibasanbhaymaiaram I
Jaysimchaudaladeynasamtityahontisadithathi II²³

17. Acharya Kundkund Swami third edition (2013), in Kundkund Bharti, Shri 1008 Shri Muni SubratnathTeerthankaraSamavasharana translated by Dr.PannaLal in Niyamsara, Verse 64 Page 177.
18. Acharya Kundkund Swami third edition (2013), in Kundkund Bharti, Shri 1008 Shri Muni SubratnathTeerthankaraSamavasharana translated by Dr.PannaLal in Niyamsara, Verse 64 Page 177.
19. Acharya Kundkund Swami third edition (2013), in Kundkund Bharti, Shri 1008 Shri Muni SubratnathTeerthankaraSamavasharana translated by Dr.PannaLal in Niyamsara, Verse 67 Page 177.
20. Acharya Kundkund Swami third edition (2013), in Kundkund Bharti, Shri 1008 Shri Muni SubratnathTeerthankaraSamavasharana translated by Dr. PannaLal in Niyamsara, Verse 66 Page 177.
21. Acharya Kundkund Swami third edition (2013), in Kundkund Bharti, Shri 1008 Shri Muni SubratnathTeerthankaraSamavasharana translated by Dr. PannaLal in Niyamsara, Verse 68 Page 177.

A right faithed living being do not have 44 types of defects, which are as follows.

1. Eight garva/ pride
2. Six anayatana/ non abodes
3. Seven Vyasana/ addictions
4. Five aticharas/ Partial transgressions
5. Three Mudhata/ idiocies
6. Eight Shankas/ flaws
7. Seven bhaya/ Fears

Eight Pride- The feeling of eight fold pridness are the flaw in right faithed living beings.

- 1- Knowledge/ gyana pride
- 2- Respect/puja pride
- 3- Family/ kula pride
- 4- Physical strength/bala pride
- 5- Super accomplishment/ ridhi pride
- 6- Austerity/ tapa pride
- 7- Personality/sharira.

Six non abodes- Flaws of six non adobes stopped right faithfulness of living bings

- 1- Perverse deity/ kudeva
- 2- Perverse scripture/ kushashatra
- 3- Perverse Preceptors/ kguru
- 4- Followers of perverse deity/ aradhakbhaya

- 5- Perverse austerity/ ashaaradhak
- 6- Perverse austerities/ Pralovahanaradhak.

22. Acharaya Akalankadeva ninth edition (2013), in TatthvarthVartikaa, BhartiyaJananpith, translated by Prof. Mahendra Kumar Jain, Verse 2, Page 19 Chapter 1.

23. Acharya kunkund first edition samvat2049, in Rayanasar, Lalit Kala Printers Jaipur translated by Brahamacharidharamchandshastri verse 5/7.

The bodies are of five types:

- a. Gross (*audarika*) Body
- b. Transformable/Protean (*vaikrayika*) Body
- c. Conveyance (*aharaka*) Body
- d. Luminous (*tejasa*) Body
- e. Karmika (*Karmana*) Body

Seven addictions/ vyasana – Seven addictions are a big flaw in right faithfulness of living beings.

1. Gambling/ Juakhelana- Any type of gambling in any form.
2. Non vegetarian eating/ Mans khane – Eating the body of any living beings in any way or type.
3. Drinking alcohol/ Sura pan- Drinkiny any type of alcohol in any formation.
4. Hunting/ Shikarkhelna- Kolling of any type of sub human beings or any living beings.
5. Going to prostitute/ Veshyagaman – going to any type of prostitute for physical contacts.
6. Theft/ Chorikarna- Steel anything which is not in your possession
7. Contacts to other Woman/ Parstrigaman- Physical contacts with Another wife instead of your wife.

Five partial transgressions

fiveAtichar are as follows-

- a. Shanka/Doubt- Doubt in The theory of Tattava by Jain Dharam

- b. Kانشa/Ambition – Ambition of belongings by worship of dharama
- c. Vichiktasa/ Disgust with muni/sant – Disgust with physical condition of muni
- d. Anyadrashtipransha/Praise of other- Praise of persons on wrong path by heart
- e. Anyadrashtisanstav/Praise of others- Praise of person on wrong faith by mouth

Three idiocies- There are three idiocies in the flaw of Right faithd living beings.

- 1- Popular idiocy/ LokMuadhata- The popular idiocy is to believe in false ritual beliefs like by bathing in river liberation can be obtained.
- 2- Deity idiocy/ Deva mudhata- The deity idiocy is to worship or offer services to deities infested with attachment and aversion with the hope of getting good belongings by their blessing.
- 3- Perverse idiocy- The perverse idiocy defined as to follow, respect, and appreciate those teachers, preachers, and saints who are involved in violence, harming others and attachment possessions.

Conclusion

Hence, the right belief is faith in right development, right Scriptures, and right preceptors. The ultimate goal of a person having the right belief is to attain liberation, or to come out of the transmigration of their soul from one birth to another. Right belief is also a path to live the life as a person or society with ethics, vision to live a life without any sin, or thinking welfare about all. Persons or any society having the right belief have a vision to retain the originality of nature and think about the betterment of all living beings. Persons with the right belief are without any pride, greed, anger, or illusion. Their goal is to develop a peaceful society with a helping attitude, without affection for belongings, and to think about moving away from a materialistic world. The stories of righteous developers, righteous scriptures, and righteous preceptors motivate society to live with merit, away from sins, away from humiliating others, respect every living being, and earn money without any harm to society, organisations, countries, or any living beings. The persons who are also away from seven addictions, i.e., gambling, eating meat or hunting, consuming alcohol, prostitution, theft, and living in relation to other women, are able to constitute a society with powerful culture and ethics, away from any cruelty or exploitation, and preserve nature as it is. The right-faith persons are living with



dharma, especially in the light of Jain tenants and the life and discourse of the right preceptors. The life and conduct of preceptors/right gurus is the ideal life for the society by which peace, apology, love, having mercy to all living beings, and donation to needy persons are within their capacity. Every living being has a right to live with happiness, and society or organisations should think about the development of people, complete the requirements of others, and take social responsibility, especially towards needy people. Hence, people having the right belief develop society, organisations, and governments with an attitude to the welfare of all sections of society, nature, and the environment, giving them the right to live a peaceful life. The influx of right belief is justice for all living beings.