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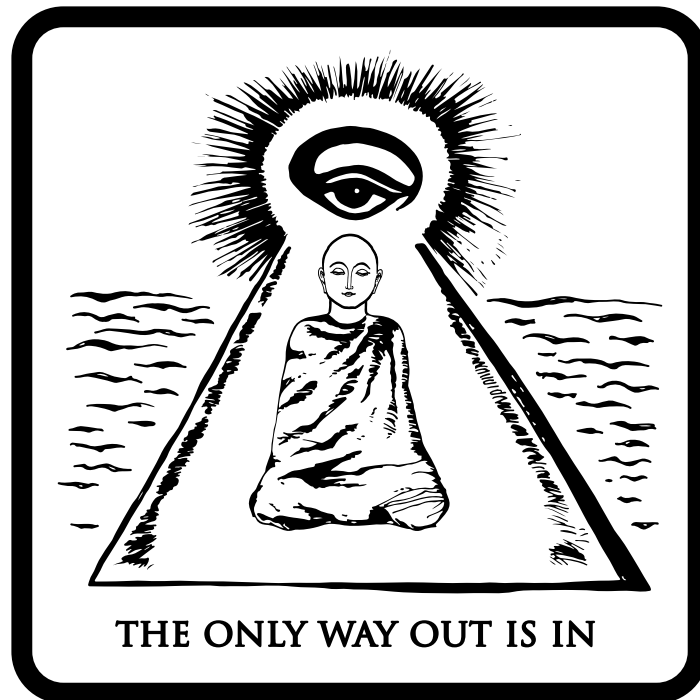
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# SAMKIT

Faith - Practice - Liberation



Amit B. Bhansali



# SAMKIT

Faith - Practice - Liberation



## Samkit: Faith - Practice - Liberation

“Proefschrift ter verkrijging van de graad van doctor aan Tilburg University op gezag van de rector magnificus, prof.dr. E.H.L. Aarts, in het openbaar te verdedigen ten overstaan van een door het college voor promoties aangewezen commissie in de aula van de Universiteit op dinsdag 1 september 2015 om 16.15 uur door Amit Bhanuchandra Bhansali, geboren op 9 december 1962 te Bombay, India.”

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# General Introduction

## 1. Intended content and perspective

Leadership plays a crucial role in the success story of any organization. In order to be an effective manager, one must have specific leadership qualities. For the leader of a nation, a company, or any other organization, there may be various sources of inspiration. For a company based primarily on Jain principles some of the fundamental guidelines are derived from ancient Jain scriptures. In those texts we find theories, concepts, ideologies, ordering mechanisms, and worldviews that had evolved over time, through ages of reflection and lived experiences.

Jainism, however modest in the number of its adherents, has been a treasure trove for the finer points of accountable behaviour. Its system of ethics has no parallel in other value systems as to its lofty ideals and logical consistency. Basic virtues all cohere in a worldview of dazzling clarity: causality, *karma*. Jain teachings insist on this coherence: right behaviour is intrinsically linked with right perception and right knowledge.

On the work floor and in domestic life the seemingly endless inhibitions, restrictions and self-reflections that govern **behaviour** may be the most conspicuous of the three domains, but it is important to state at the very outset that Jain ethics (the **prescriptive** domain) are fundamentally intertwined with the other two domains, the **perceptive** and the **cognitive**.

The present work is not written from the standpoint of a traditional scholar, just looking at the object and talking about it with other scholars, without further commitment to the substance of what is said. On the contrary, the work is written from the standpoint of engaged practice, in which what is talked about must be evidenced in what is done. For a Jain businessman in particular, practice is never divorced from philosophy, causality, soteriology, teleology and the ultimate order of things. In this vein, the author becomes what is called ‘reflective practitioner’, who reflects on the ideals, which drive good practice. Good practice, i.e. ethically determined enlightened behaviour, should be constantly questioned and thus related back to that inner balancing act that every deeply religious person needs to return to.

One of the ubiquitous tensions that adherents of such a profoundly causal system face, and thus also the present author, is the discrepancy between crystal-clear but almost unattainably high standards for right conduct, on the one hand, and the messy, entangled, multidirectional and multivocal

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\* According to M. Monier Williams, *Sanskrit-English Dictionary* (edition 1974, p. 1181), *samy-añc* = going along with or together, turned together or in one direction, combined, united (...), entire, whole, complete, all (...), turned towards each other, facing one another, lying in one direction, forming one line (as footsteps), correct, accurate, proper, true, right; on the same page of the dictionary *samyaktva* (often short for *samyagdarśana*; see also the variant *samkit* on the title page) is glossed as **right perception or insight**, with a reference to *ratna-traya*, the same three gems or jewels often referred to in this dissertation.

ways of the world, on the other hand. This arena of conflicting interests is especially evident in business life. By constantly going back to ancient prescriptions ('prescribed religion'), and by regularly reflecting mindfully on one's present status, even a businessman should, in theory, be able to navigate the opposed currents between the whirl of worldly existence (*saṃsāra*) and ultimate enlightenment or liberation (*mokṣa*).

The approach, in this dissertation, follows a path that is quite unusual in the current Western academic climate. By focusing on *samyaktva* (translated here as 'enlightened perception') it wants to reveal the author's sources of inspiration, the tradition he belongs to, and the lofty ideals on which he models his own behaviour. This is done in an extensive first section, the author's basic demonstration of mastery if you wish, nearly three hundred pages long, and divided into four chapters.

The first chapter describes how the author himself tries to come to his own understanding of *samyaktva*, using his own words and associative reasoning, but explicitly from within the Jain belief system. The patient reader, provided that he/she is not deterred by the often enumerative and maybe for outsiders apparently pedantic character of Jain religious discourse, is invited to take, as it were, an intimate look into the 'kitchen' of Jain reasoning, oral didactics and internalized tenets.

The second chapter of the first section continuous in the same vein, albeit more directed to the topic of ultimate liberation from worldly existence. This movement is crucial for the underlying research question of the present thesis: **how are the worldly ways (*vyavahāra*) reconciled with the ultimate goal and perspective (*nīścaya*)?** The answer is not directly expressed on the lines, but more between the lines: by constantly interrelating the three 'gems': right perception, right knowledge and right conduct. By the constant textual reiteration that final liberation should be one's only goal, today's readers (let alone non-Jain business partners) may be overwhelmed by the utterly wary world-negating view as formulated by Jain teachers, be they ascetics or householders: mundane life seems to be filled to the brim with *mithyātvā* (error, falseness, thus 'false belief') necessitating endless rounds of rebirth. The law of *karma* may be fair, but it is also merciless, even more so when *karma* is understood to include all mental acts as well, thus exposing all mental 'flaws' such as hidden intentions, double agendas, secret desires etcetera, as being karmically detrimental and binding. Existence, the bare fact of existence, is a predicament.

The third chapter contains some tentative conclusions, and is followed by an appendix with major textual quotes and a bibliography of all primary sources used by the present author to study the concept of *samyaktva*.

In the author's original conception, this extensive first section could have been the whole piece, a demonstration of mastery of the topic by reading and rating authoritative texts, trying to come to an understanding of *samyaktva* from within the Jain belief system, and culminating in an internal conversational (re)construction of how the worldly ways are reconciled with the ultimate goal and

perspective. Realizing, however, that this demonstration, authoritative and reflective as it may be within the system, could and should also speak to other circles of human practice, such as other religions and business, it was decided to add two more but smaller sections. Section two forms an interlude between prescriptions and practices. It is called a dialogical interlude not only because it forms a stepping stone between the elaboration on the ‘enlightened perception’ in section one and the attempt at corporate responsibility in section three, but also because it is most literally a dialogue. The first type of dialogues, termed the religion dialogues, are structured encounters with authorities of other religions (i.e., other than Jainism). The second type of dialogue is with the author himself, as both a Jain and a businessman.

The religion dialogue engages with the question how authorities of five other religions, namely Buddhism, Christianity, Hinduism, Islam, and Judaism, think and talk about a few basic concepts in every religion, namely soul and faith, and the link between external (such as ritual) expression and faith. This is done by asking these questions to five selected authority figures in a simple straightforward manner, and by noting their response, without further discussion. This is a form of triangulation, but without the discursive dialogue that is often connected to that concept. One might rather call it open questionnaire. It thus puts the preceding engagement with one of the central concepts in Jainism into a modestly comparative perspective.

The business dialogue, on the other hand, communicates to the reader the business voice behind the religious voice, and simultaneously the ethically inspired voice behind the practitioner’s voice. After a tentative conclusion this forms the bridge to section three on the ideals and practice in Corporate Social Responsibility.

This section three – strongly advocated by the supervisors – focuses on how the author’s own itinerary of leading a family life and running a worldwide diamond business could serve as persuasive evidence of the possibility to actually ‘do’ as much as possible the principles that were expounded and reflected upon in the first section. There was no need in that case to have a student ask questions or do interviews with the actor to get to grips with that evidence, because the author himself is the actor. Yet, because the presentation of such evidence is Self-referring anyway, the section started with a modest form of externalization, namely dialogical interviewing by a third informed agent, one on how Jain ethics relate to family life and business (in diamond industry) in a more general sense, but not alienated from the author’s personal and lived experience, and a second, more descriptive one, on how these principles may lead to Corporate Social Responsibility, and sustainability in particular. These reflective interviews are then followed by a thorough real-term description of how the notion of sustainability actually supports the business strategy of the author’s own business, Rosy Blue, and how this is gradually extended to the topic of children’s rights, and is implemented step by step in the broader world, not only at the level of a nation, namely Belgium, but even at the level of the United Nations, or the Global Compact. The purpose of this section, it should be very clear, is NOT to make a comparative study of similar initiatives in other businesses, or to

even give an overview of such initiatives, but to give a very concrete example of the mere possibility of real action in a direction as expounded and reflected upon in the first section. Thus a learning by prototype, rather than by representative sampling.

However, before starting the actual elaboration of what we just announced, let us first pause for a moment, and reflect briefly on the genre of inquiry that we engage in when writing a book with this content and perspective.

## **2. The genre of this inquiry**

The genre of the present inquiry, broadly speaking, is what currently would be called social constructionist and generative, rather than positivist and foundational. Such a qualification may sound strange at the beginning of a book that for the most part consists of readings and reflections on sacred texts from Jainism, and that only after three hundred pages of such inquiry engages in a small guided conversation with a few other religions, and finally in a demonstration of how such a way of life can be realized or implemented in the strategy and actual running of a worldwide business. This would be no paradox, but a real contradiction if it were not that the study of Jainism itself is meant as praxeology, or as a theory and set of methods that can be used to achieve certain goals and thereby help to ‘create’ the world, even if only to sustain it. Jainism is not presented here as a description of the laws of gravity of how we move forward in our social life and moral life, spontaneously without any possibility to intervene, but on the contrary, as an invitation to move in a certain direction, by telling us, within the logic of its own story, what conditions must be kept in mind to make those steps. That is truly a social constructionist stance, or one that acknowledges that what we call the real and the good is a product of the community of practice in which we live and work, and that the language we use to talk about it is actually the one that creates that world (e.g., Gergen, 1994, 1999, 2009). And yes, the language sounds normative at moments, as having a kind of ‘must’ within the logic of its own genre, but it is not orthodox, in the sense of trying to eliminate other stories as having no right to exist, or that should be killed to feel safe and clean in one’s own invitational story. On the very contrary, the preservation of life in all its forms, including other living people with different views, is at the heart of Jain thinking, and is also the space that allows for imperfection in one’s own attempts to move forward in the ‘right’ direction.

It is not the place here to review the history of human thinking and science that led scholars to such a social constructionist and generative view on inquiry. Moreover, that has been done already many times before by other accomplished scholars in the human and social sciences, and not the least by Kenneth Gergen, who was just mentioned above. Other scholars can be mentioned as well, such as Berger and Luckman (1966), or McNamee and Hosking (2012), etc. It is an irony of fate, however, that precisely the same cultural condition that is often cited as the cradle of this new way of thinking, namely the postmodern condition, was also the condition that allowed the present author to write this book and include other people’s voice in it. By postmodern condition is simply understood the

condition of increased connectivity between people from various places and cultures, by traveling or other forms of interaction, especially electronic ones, that make the monopolization of the good and the real a lot more problematic than ever before in human history. Within seconds, nowadays, voices from all over the world can enter one's room, not only to do business, but also to think about life, family, and even religion. The previous modern times had more a fixed place and time, and when there were clashes, the power of the most dominant party, in weapons or numbers, often solved the issue, the verdict of the real and the good for all. It was the period of belief in only one kind of voice, that of the individual expert, using rational methods of observation and understanding, measurement and science. Relations came later, as unavoidable consequences of individuals who do not know it all perfectly, and, thus, must interact somehow to get back to objectivity, because when subjects disagree, something must be wrong, they must be partially or totally subjective. In a social constructionist view on knowing and understanding, however, relations come first, it is by our engaged interaction with one another that we actually create the real and the good, whereby language is not just the instrument to describe meaning that existed before, but is actually the relational vehicle that creates meaning. Once we understand that meaning is constantly in the make, by doing things together, by talking to each other, we also understand that the study of meaning is inherently historical, in the sense that everything we say or write about it, actually helps to create the corpus of what we talk about. Any book that talks about books, becomes part of the corpus of books that we may talk about, and so it may never end. Mathematicians sometimes call this the theorem of incompleteness, it is even theoretically impossible, let alone practically doable, to be complete in reflecting upon oneself. So, we better embrace the thing that cannot be avoided anyway, and choose for trying to improve the world, or do something, rather than just say what is, with the belief that it always was like that and always will be like that, without any responsibility to engage. The social constructionist perspective on the good and the real is sometimes accused for being amoral, for putting everything in question, but it is just the opposite: by recognizing that the good and the real is a product of our own engaged interaction with one another, we actually make meaning, any meaning, moral, and the question only becomes what interactions we want to attain and sustain, and with whom and for whom.

### **3. Methodological implications**

This shift from mirroring to making, as Gergen (2015) recently called this in a paper on the emergence of postmodern research, has far-reaching consequences for what one is supposed to do, or can do to produce significant research. The prototype of an 'enlightened' researcher in previous modern times is that of an individual astronomer, looking up at the skies with a telescope, so that parts of the universe become visible that ordinary mortals cannot see, and then measure exactly what happens in time and space, to establish, usually after long periods of time, a law that says what happens, and will continue to happen even long after humanity has expired. No subjectivity, no contribution of the observer to what is there, only look and see, and report, correctly, in numbers. Newtonian mechanics. Yet, within that branch of science, it soon became evident that just look and

see and report is not merely a message from the stars, but has contributions in it from the way in which we look and speak and do things together. There is light, and doing astronomy during the day does not yield the same results as in the night. So, include light in the story. Then there are lenses, both in the telescope and in the body, eyes. Then there is chemistry in the eyes, and in the transportation of what happens in the eye via neurons to the brain. Even that takes time, and the place in the brain where the neurons go to determines whether we see stars, or smell them, or even hear them (if the neuron of the eye would arrive in the auditory center of the brain), and then we combine all these signals, to form a picture or gestalt, and finally there is the 'concept' of a star, and last but not least, a book written on astronomy, in a certain language and in a certain cultural context. So, in the end we do not know where our understanding of the star really comes from. Did the star speak to us, and were we predisposed to understand what it said, not in Latin anymore, as before, but in English, or is the star the product of our own meaning-making interactions in which we do things together and create a referential reality, called stars and the universe. This bottom-up way of accounting for our understanding became even more compelling in the study of the smaller parts of the universe, the micro-micro-micro parts, that can be seen only by touching them with a force that is larger than the one we look at, so that even the innocent act of seeing is actually an act of severe intervention. One does not need to be a specialist in quantum mechanics to understand this image of uncertainty, if seeing is dancing with what is seen, then we actually include our dance in speaking about our partner. And this is even more so when the object of our understanding is the other subject, because how can we get access to what one thinks or feels without some form of communication, and preferably in a language that the other person understands, because if not, the interview cannot even start, let alone produce significant results, unless we consider 'missing data' as significant results anyway, say of indicating the ignorance of the person we want to speak to. One can go on with pointing at and reflecting upon this interventionist way of constructing knowledge, but the bottom line question is what to do in concrete research. The major implication was and is that the image of the non-interventionist passive objectivist, predisposed to merely say in numbers and in Latin or English what is out there, has lost its power, not only in the world of science as a whole, but particularly in science that is more an art, namely that of studying culture. Culture, by its very definition, is something that is cultivated, and studying culture is for sure an act of contributing to it, of doing something in it. To understand culture, one cannot but take part in it, and this has led to what nowadays is called 'participatory action research'. This term was originally coined by Kurt Lewin (1946), a German psychologist who fled the Nazi regime in the late thirties, and started a line of interventionist research in the United States, concerned with democratic forms of leadership and helping communities to adapt to new circumstances. His mantra was that the people themselves must be included in the programs of change, rather than that some external agent or researcher would merely impose it on them. To make a long story short, this led to more and more so called 'qualitative' research methods, or 'mixed' methods, as they are more often called nowadays, opening space for reading and understanding texts, rather than just take measures, allowing for engaged participatory action research without a pre-established hypotheses, but more with what one would call hope or love or belief, previously seen as properties of religious or parental engagements,

rather than those of modern science. The forms of expression can also be different, not only written books with a pre-established structure, like if it were sonatas in music, but eventually with the form of art, drawings if you wish, and even theatre or other 'performative' ways of making a point.

And of course there is also the possibility of 'doing' religion, or 'doing' ethics in the form of creating and sustaining a business in a complex world, as production of 'persuasive evidence'. All these variations are acceptable forms of doing significant research nowadays, and can be read in various books that emerged from the social constructionist perspective, such as Reason and Bradbury (2001), probably the first handbook on action research, and also in Denzin and Lincoln (2011), probably the most authoritative handbook on qualitative research at the moment. The new criterion of significance in that type of research is not so much the statistical improbability of what is said, but the degree of engagement, or what it serves, and for whom, and, of course, the more people who can be served, the better, or the more significant. The present book includes many of these variations, to begin with the personalized reading and rating of classic and current texts in Jainism, hermeneutics if you wish and no measurement, then a small triangulation with experts in other religions, and then the persuasive evidence of a personalized account of business in an ethically inspired direction. Let us now look at this in more detail. The first section, that on *Samyaktva*, first.

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## **A reader's key to the text on Samyaktva**

The study of sacred texts and their commentarial traditions can take many forms. The present author bypasses the various contestations of which texts constitute canonical Jain scripture for which sect, and uses intrinsic criteria in his selection of relevant text passages. Not content with the wide-spread attitude that one can gain merit and rub off obstructing karma by performing good deeds or even having someone else perform good deeds, nor with the soothing lay-person's statement that one need not really understand the recited texts – listening to the entire recitation would be merit enough – he sets off on another course.

He focuses on one particular key notion, samyaktva, throughout the available texts, and attempts to come to an ever deeper understanding of it by listening attentively to what the various scriptural sources may have to add to the basic interpretations. This turns out to be an ambitious enterprise. Its rich outcome is presented in two long chapters: preliminary understanding (1.1.1) and advanced study (1.1.2). In chapter four (1.4) the treasure trove of Jain textual sources referred to in the two preceding chapters is opened up in full detail. We find, at a glance, three main categories of canonical texts used in this section: samyaktva in the Śvetāmbara Āgamas, in the Digambara Āgamas, and in philosophical texts. In the subsequent bibliography all references are arranged in alphabetical order.

Well aware of the density and complexity of his chosen subject, the author made various choices to accommodate the reader and ease communication. He uses the popular transliteration instead of the academic one: āgama is spelled as aagama; sūtra as suutra; and pakṣī as pakshii.

In order to keep the quoted text clearly distinguished from explanatory interpretations he uses double accolades: shukla pakshii {light hues of the soul}.

SECTION 1:  
From Faith to Liberation

# Introduction to Section 1

The present work has four chapters describing Samyaktva. A brief overview:

## Section 1:

### Chapter 1.1:

- 1.1.1 The present work begins formally with the mangalaacharana {religious incantation}. The Namokaara Mantra, {five-fold salutation to the five worthies} is followed by a brief explanation of what constitutes dharma. This is followed by a quick introduction to the 24 Tirthankaras, explanations of the development of Jainism; the wheel of time; tirthas and Tirthankaras; a brief account of the life of Lord Mahavira; a description of the Jain Aagamas; the true nature of the soul; qualities of the soul; the eight types of the karmas and what the supreme goal of life ought to be.
- 1.1.2 Samyaktva has been explained and defined. Synonyms of samyaktva have been given in detail.
- 1.1.3 The attributes of samyaktva have been given, along with detailed definitions supported by scriptural evidence.

### Chapter 1.2:

- 1.2.1 It has been explained that the three jewels of enlightened perception, enlightened knowledge and enlightened conduct together constitute the path of liberation.
- 1.2.2 The 25 types of false beliefs (mithyaatva) have been explained here.
- 1.2.3 The origin and attainment of samyaktva have been described here.
- 1.2.4 Explains how easy or difficult it is to attain samyaktva. Also briefly describes the internal reasons and external reasons that cause the emergence of samyaktva in the soul and the role of the five labdhis {spiritual attainments} in the rise of samyaktva in the soul.
- 1.2.5 Describes the sojourn of the soul from the darkness of false belief (mithyaatva) to the illumination of samyaktva. It sheds light upon the process through which a living being capable of attaining liberation progresses on the spiritual path. Philosophical concepts like bhavyatva {ability to attain liberation}; abhavyatva {congenital inability to attain liberation}; pudgala-paraavartana {time it takes for a living being to take birth in every corner of the universe}; krishna pakshii {dark hues of the soul}; shukla pakshii {light hues of the soul}; the changes in the soul, when it is in the last stages of the pudgala-paraavartana kaala; moha vijaya {the conquest of delusion}; yogadrishti {dispositional changes in the soul}; apunarbandhakatva {freedom from the most enduring form of delusion}; maargaabhimukha {seeker capable of walking on the path of straightforwardness}; maargapatita {seeker who has already commenced the suppression and annihilation of karmas that brings about this straightforwardness}; maargaanusaarii {seeker whose suppression and annihilation of karmas is about to reach its acme}; the process of granthi-bheda {shedding karmas from the soul}; yathaapravrittikarana {specific disposition of the soul which helps it shed

delusion-causing karmas}; apuurvakarana {heightening of strength, vigour and purity of the soul's disposition}; apuurva sthitighaata {destruction of the iotas of 7 types of karmas from the soul} ; rasaghaata {destruction of the ability of the soul to generate auspicious and inauspicious dispositions}; guna-shrenii {sequential diminution of karmas from the soul}; sthitibandha {fixing of duration of the bondage of a particular set of karmas} and anivritti karana {spiritual stage gained through diminution of karmas from the soul} have been explained. The soul crosses all the above-mentioned stages and attains upashama samyaktva {samyaktva attained through suppression of obstructing karmas}. The categorisation of souls based on the 3 punjas {multitudes} is explained. This is followed by a chart outlining the circumstances under which samyaktva is attained.

- 1.2.6 Explains samyaktva from the transcendental and empirical viewpoints. Other classifications of samyaktva such as saraaga samyaktva {samyaktva blemished by attachment and aversion} and viitaraaga samyaktva {samyaktva free from all attachment and aversion}; kaaraka samyaktva {where the conduct of the seeker reflects his deep-rooted faith}; rochaka samyaktva {which arises due to deep and spontaneous faith in the teachings of the Jinaas}; diipaka samyaktva {ability to inculcate samyaktva in others while remaining in darkness oneself}; upashama samyaktva {based on the suppression of obstructing karmas}; kshaayika samyaktva {based on the annihilation of obstructing karmas}; kshayopashama samyaktva {based on the suppression-cum-annihilation of obstructing karmas}; vedaka samyaktva {attained just before the complete annihilation of deluding karmas}; saasvaadana samyaktva {extremely fleeting samyaktva remaining while falling from the 11th gunasthaana to the 1st gunasthaana}; paudgalika samyaktva {where delusion-causing karmas may still be experienced}; apaudgalika samyaktva {where delusion-causing karmas are no longer experienced}; dravyasamyaktva {purification of delusion-causing karmas}; bhaavasamyaktva {deep and everlasting faith in the teachings of the Jinaas} have also been presented lucidly. This is followed by the ten categories of samyaktva as presented in Shvetambara and Digambara scriptures. These categories denote different types of samyaktva.
- 1.2.7 Describes the eight limbs of samyaktva. Just as the body is made up of limbs, samyaktva too is made up of various limbs. The eight limbs together constitute samyaktva. They are as follows: (i) nihshankitaa {faith in the teachings of the Jinaas}, (ii) nishkaanshataa {no desire to gain something by following the teachings of the Jinaas}, (iii) nirvichikitsatva {lack of doubt in the path of the Jinaas}, (iv) Amuudhadrishti {correct understanding in the teachings of the Jinaas}, (v) upabrimhana {expand the faith}, (vi) sthiriikarana {help others stabilize their faith}, (vii) vaatsalya {spontaneous affection for co-religionists} and (viii) prabhaavanaa {spreading the glory of the Tirthankaras}. These eight limbs are described in detail.
- 1.2.8 Gives the 67 proclamations of vyavahaara samyaktva {samyaktva from the empirical point of view} and the 12 doors of disquisition to these 67 proclamations. These doors of disquisition ensure that important information related to samyaktva is conveyed properly. The 67 proclamations are explained lucidly.

- 1.2.9 Describes who may attain samyaktva. The importance of samyaktva; the method of accepting samyaktva; the fruits of samyaktva; the changes that the seeker undergoes after having attained samyaktva and the lifestyle of one the seeker who has attained samyaktva are all described briefly in this sub-chapter.
- 1.2.10 Describes the overall conduct of one who has attained samyaktva. It gives information on how the seeker who has attained samyaktva speaks, conducts himself, how he lives, how he thinks, etc. and how all this is different from the actions of deluded persons.
- 1.2.11 Describes Samyaktva as an unparalleled art of living. A person may know all the worldly arts. But unless he has attained samyaktva, he is incomplete. In the absence of samyaktva, everything else comes to naught. Once samyaktva is attained, life becomes joyous and peaceful.
- 1.2.12 The impact of samyaktva and the changes it brings about are described here. Examples are given to illustrate the point.
- 1.2.13 This sub-chapter underlines the central importance of samyaktva in every aspect of spiritual life. Various examples are given to underscore the point.
- 1.2.14 This sub-chapter talks about how samyaktva may be protected and preserved. Going forward, samyaktva has to be purified by giving up the 25 imperfections that vitiate samyaktva. Staying away from these 25 imperfections ensures the purity and continued presence of samyaktva.
- 1.2.15 Explains briefly the 14 gunasthaanas {indicators of spiritual purity}. It describes how the soul rises from the 1st gunasthaana to the 4th and attains samyaktva. Then rising sequentially from the 4th on the basis of its purity, it attains the state of perfection in the 14th gunasthaana. The entire journey of the soul, from the 1st gunasthaana to the 14th, has been described succinctly in this sub-chapter.

### **Chapter 1.3: Some tentative conclusions**

### **Chapter 1.4:**

Prakrit and Sanskrit citations have been given, establishing where the term ‘samyaktva’ is found in Jain scriptures. These citations have been given along with an English translation. These citations cover both Shvetambara and Digambara scriptures, as well as other philosophical texts. In all, 63 citations have been provided.

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## **1.1: Samyaktva: Preliminary Understanding**

### **1.1.1 Mangalaacharana**

**Namo Arihantaanam  
Namo Siddhaanam  
Namo Aairiyaanam  
Namo Uvajjhaayaanam  
Namo Loye Savva Saahunam**

**Eso pancha namokaaro, Savva paava ppanaasano  
Mangalaanam cha savvesim, Padhamam havaii mangalam**

Obeisance to **the Arihantas**, who have attained omniscience  
Obeisance to **the Siddhaas**, who have attained liberation  
Obeisance to **the Aachaaryas**, who are the leaders of the ascetics and the lay community  
Obeisance to **the Upaadhyayas**, who are the masters of the ascetics  
Obeisance to all **the Saadhus** in the world, they are the ascetics who walk the path of liberation

Reciting this five-fold salutation destroys all sins.  
It is the most auspicious amongst all that is auspicious.

This is the daily prayer of all Jains. All Jains, irrespective of their denomination, recite this prayer, as the one who internalises it shall attain pleasure and bliss in this world and the next, and shall achieve liberation.

### **What is Dharma?**

It is imperative to understand what Dharma truly is. This term has been misunderstood and misused for centuries. Dharma is neither a creed nor a cult. It does not belong to any one person or group of persons. Dharma does not teach one to discriminate against a certain group of people based on their race, nationality, ethnicity, endogamous group or faith. Dharma is not the chattel of any race or gender or group of people. Dharma is the true nature of a person or an object.

Dharma can be described in many ways. Lord Mahavira described it as, ‘**Vatthu sahaavo dhammo**’. The basic attribute of a substance is its dharma. For instance, heat is the basic attribute of fire. Coolness is the basic attribute of cooling. Similarly, the basic nature of the soul is perception, knowledge and conduct, thus its Dharma.

Thus, the simplest definition of dharma is:

Dharma is that mindset and code of conduct which uplifts, illuminates, purifies and enlightens us. Another way to look at Dharma, is to consider the four aspects of life that a soul channelize their energies into; such as Dharma, Arth (materialistic pleasures), Kaam (sensory pleasures) and Moksh (liberation). Out of these four, Arth and Kaam are worth discarding, where as Moksh should be the final goal and Dharma, the means of achieving this goal.

## **What is Jain Dharma?**

There are two words we shall examine:

1. Jain
2. Dharma

The followers of Vishnu are called Vaishnava. The followers of Shiva are called Shaiva. The followers of Buddha are known as Buddhists while the followers of Christ are known as Christians. Hence, the followers of the Jinaas are known as Jain. And the religion they follow is known as Jain dharma.

**The normative code of conduct adumbrated by the Jinaas in order to beautify life and to purify and enlighten the soul is known as the Jain dharma.**

## **Who is a Jina?**

The promulgator of the Jain dharma is a Jina. Derived from the root 'ji', the word Jina means a victor.

Liberation is the supreme goal of human life. Attachment and aversion are great impediments on the path of liberation. Both are our internal enemies for they compel the soul to remain immersed in the cycle of transmigration (rebirth). Attachment and aversion are not entities by themselves. They are merely dispositions of the soul. Attachment and aversion hurt and blemish the soul. Since they harm the soul and cause it to have negative dispositions, they are seen as enemies of the soul. Desire, anger, arrogance, artifice and avarice are also enemies of the soul since they prevent the soul from realising its true nature. But all of them arise from the roots of attachment and aversion. A Jina is one who has conquered all these enemies. A Jina is also known as Arihanta {destroyer of enemies}, Arhat {destroyer of enemies}, Viitaraaga {supremely detached}, Sarvagna {all knowing}, Parameshthii {supremely beneficial one} and Tirthankara {fordmaker}.

After having walked that path themselves and attaining enlightenment, the path of spiritual conduct that the Jinaas taught is the true path of salvation for all those who wish to attain liberation. Since the path was taught by the Jinaas, it came to be known as the Jain dharma. Jains follow this path. However, the path is open to any spiritual aspirant. Race, ethnicity, faith, gender and status have no bearing. Jainism is for anyone who chooses to follow this path.

## **Sequential Progress of Jainism**

The Jain faith is unique and completely different from the other faiths in the world. Jainism has its unique and original philosophy. Its doctrine is unique and unmatched across the religious spectrum of the world. The Jain code of conduct has been practised for thousands of years, and has a sovereign understanding of the universe. It is called Anekaantavaada. Anekaantavaada helps the observer to comprehend every entity in the universe in a new, unexplored and holistic manner. It enables the observer to discern any substance in its entirety.

There is no specific date to mark the beginning of Jainism. There is no one founder of this eternal ocean of wisdom. Perhaps, if it were possible to point out the beginning of time, it would be possible to know the beginning of Jainism. Jainism is eternal. It ebbs and flows with the ascension and decline of the cycle of time.

## **Wheel of Time**

The cycle of time may be divided into two parts: ascending and descending. Jains term them as utsarpinii (ascending) and avasarpinii (descending) respectively. The utsarpinii era brings growth and progress. The avasarpinii era brings decline and sorrow. Mankind experiences steadily increasing joy, strength, wisdom and life span in the utsarpinii era. In the avasarpinii era, mankind experiences steadily declining joy, strength, wisdom and life span. Both eras are cyclic in nature. One follows the other as night follows day. Together, they complete the wheel of time.

The wheel of time is divided into six aaraas (eras). The ascending and descending cycles of time have six eras each. They are known as under:

1. Sushama-Sushama {era of extreme pleasure}
2. Sushama {era of pleasure}
3. Sushama-Dushama {era of pleasure tinged with sorrow}
4. Dushama-Sushama {era of sorrow tinged with pleasure}
5. Dushama {era of sorrow}
6. Dushama-Dushama {era of extreme sorrow}

We are currently living in the dushama era (the 5th aaraa) of the descending time cycle.

## **Tiirthas and Tirthankaras**

Jains worship the Tirthankaras who are fordmakers. They establish the ford of liberation, cross it themselves and show the path to others.



The Dharma Tiirtha {ford of religion}, also known as the Sangha, comprises of the following pillars:

Monks (sadhu), nuns (sadhvi), laymen (shraavak) and laywomen (shraavikaa).

This four-pillared sangha is established by the Tirthankara.

Once the Tirthankara attains liberation, he leaves his body behind while his soul ascends to moksha. The Tirthankara is supremely detached and does not come back to the earth. He does not take rebirth in the world. Jainism politely rejects the concept of gods taking rebirth to fix things on earth. If souls living in this world work towards spiritual upliftment and remain immersed in their soul, they attain liberation and become Tirthankaras themselves.

Jainism is very clear that once a soul sheds all its karmas and attains liberation, it shall remain free from karmas forever. This is why a liberated soul never comes back in this world. It permanently remains in a state of supreme bliss in moksha.

24 Tirthankaras take birth in the ascending time cycle, and 24 Tirthankaras take birth in the descending time cycle. This time cycle has also had 24 Tirthankaras. Lord Rishabhadeva is the first and Lord Mahavira is the last.

The names of the 24 Tirthankaras are as under:

1. Lord Rishabhadeva/Adinatha
2. Lord Ajitanatha
3. Lord Sambhavanatha
4. Lord Abhinandanathanatha
5. Lord Sumatinatha
6. Lord Padmaprabhu
7. Lord Suparshvanatha
8. Lord Candranatha
9. Lord Suvidhinatha/Pushpadanta
10. Lord Shitalanatha
11. Lord Shreyansanatha
12. Lord Vasupujyanatha
13. Lord Vimalanatha
14. Lord Anantanatha
15. Lord Dharmanatha
16. Lord Shantinatha
17. Lord Kunthunatha
18. Lord Aranatha
19. Lord Mallinatha
20. Lord Munisuvratanaatha

21. Lord Naminatha
22. Lord Neminatha
23. Lord Parshvanatha
24. Lord Mahavira

All 24 of them established the ford of Dharma in their respective times and showed people the true path of attaining liberation. They built a society with four pillars – monks, nuns, laymen and laywomen and established normative rules of behaviour. Each of the Tirthankaras based their teachings on the five poles of nonviolence (ahimsa), truthfulness (satya), non-stealing (achaurya), celibacy (brahmAachaarya ) and detachment from worldly possessions (aparigraha). At different times, the Tirthankaras' teachings are called by different names. But their gist remains the same.

The Tirthankaras' teachings are also known as

- Nirgrantha Pravachana {teachings of those who are free from all biases}
- Jina Vaanii {the speech of the supremely victorious ones}
- Arhat Dharma {the religion of the supremely venerable ones}
- Viitaraaga Dharma {the religion of the supremely detached ones}
- Jain Dharma {the Jain religion/the religion of the supremely victorious ones}

They are best known all over the world as the Jain religion.

## **Lord Mahavira**

Jina Mahavira is the last Tirthankara of this descending time cycle. Currently, we live in his era. Hence, Jains believe that they are living under the spiritual leadership, discipline and guidance of Lord Mahavira.

Mahavira was born in 599 BCE (Monday, 27 March, 599 BCE) and attained liberation in 527 BCE. Gautama Buddha (founder of Buddhism), Lao Tse (founder of Taoism), Confucius (founder of Confucianism) and Socrates (one of the founders of Western philosophy) were his junior contemporaries. Mahavira was born on the 13th day of the bright half of the moon in the lunar month of Chaitra, 599 years before the birth of Jesus Christ.

Mahavira was born in a princely Kshatriya {warrior class} family in what is now known as Bihar. His father was King Siddhaartha and his mother was Queen Trishalaa. He was named 'Vardhamana' {thriving}.

When he reached the age of 30, Prince Vardhamana decided to give up his homely life and took the five major vows of a Jain ascetic on the 10th day of the dark half of the moon in the lunar month of Kaartika, 569 years before the birth of Christ (Monday, 29 December, 569 BCE). Mahavira practised

the most intense asceticism, meditation, self-control and penance. He practiced silence and remained calm and unperturbed in the face of the greatest adversity.

As a result of this, he attained supreme detachment (viitaraaga) and omniscience (kevala gynaana) on the 10th day of the bright half of the moon in the lunar month of Vaishaakha, 557 years before the birth of Christ (Sunday, 23 April, 557 BCE). On the very next day, Monday 24 April, 557 BCE, he established the dharma tiirtha {ford of religion} and the fourfold sangha. He taught the world the path of liberation. His teachings survive to this day. The sangha he had established has also passed the test of time. Mahavira travelled to various places, teaching the path of liberation to all. He had eleven main disciples, known as ganadharas. In addition, he had 36000 nuns and 14000 monks as his disciples. Besides them there were 159,000 laymen, 318,000 laywomen and many more staunch followers.

At the age of 72, Mahavira left his mortal coil and his soul ascended to moksha. He was enlightened and had shed all his karmas. He attained the supremely blissful state of liberation at Pavapuri on the 14th day of the dark half of the moon in the lunar month of Kaartika, 527 years before the birth of Christ (Tuesday, 15 October, 527 BCE).

## **Aagamas**

The scriptures of the Jains are known as Aagamas.

Each Tirthankara teaches his pupils the tripadii {three-step instruction}, which ensures that they master the 12 angas {segments} of the Jain teachings (Aagamas). They master the Aagamas quickly because of their own pursuit of true knowledge in past lives and because of their own annihilation and suppression (kshayopashama) of knowledge impeding (Gyanaavaraniya) karmas.

Aagama means the teachings of the aapta purusha {supremely trustworthy, absolutely authoritative perfect soul}. They comprise of the sermons of the Jinaas. The usual topics covered in them are karma, dharma, knowledge, soul, merits, demerits and moksh. Studying the Aagamas helps attain shruta gynaana {scriptural knowledge}. Currently, the Sthanakavasi tradition of the Shvetambara Jains considers 32 Aagamas to be authentic while the Murtipujaaka tradition of the Shvetambara Jains considers 45 Aagamas to be authentic.

In the times of Lord Mahavira, there was no tradition of writing down scriptures. They were remembered in the most ancient way – the oral tradition. With the passing of time, the tradition of memorising and remembering vast texts began to wind down and 980 years after the salvation of Lord Mahavira, the Aagamas began to be written down.

The names of the 32 Agamas are as under:

1. Aacharanga Suutra
2. Suutrakritaanga Suutra (Suyagdaang Suutra)
3. SthaanaangaSuutra
4. Samavaayaanga Suutra
5. Bhagavatii Suutra
6. Jnaataadharmakathaa Suutra
7. Upaasakadashaa Suutra
8. Antakriddashaang Suutra
9. Anuttaraupapaatika Suutra
10. Prashnavyaakarana Suutra
11. Vipaka Suutra
12. Aupapaatika Suutra
13. Raajaprashniya Suutra
14. Jiivaabhigama Suutra
15. Prajnaapanaa Suutra
16. Jambudviipapraghnapti Suutra
17. Chandrapraghnapti Suutra
18. Suuryapraghnapti Suutra
19. Nirayaavalikaa Suutra
20. Kalpavatamsikaa Suutra
21. Pushpikaa Suutra
22. Pushpachuulikaa Suutra
23. Vrishniidashaa Suutra
24. Dashavaikaalika Suutra
25. Uttaraadhyayana Suutra
26. Nandii Suutra
27. Anuyogadhvaara Suutra
28. Brhatkalpa Suutra
29. Vyavahaara Suutra
30. Nishiitha Suutra
31. Dashashrutaskandha Suutra
32. Aavashyaka Suutra

## True Nature of the Soul

“Who am I?”

**“I am the soul. I am immutable. I am indestructible. I am eternal.”**

~ Pravachansaara by Aachaarya Kundkunda, Verse 162 (Page 67, Gems of Jain Wisdom, Author: Dasrath Jain, Publisher: Keladevi Sumati Prasad Trust (Delhi), year 2008)

The soul is a substance. A soul, which is attached to karmas is known as jiiva {living being/life monad}. The soul has endless attributes. It is sentient. It is conscious. It is formless and yet it can expand and contract itself. The chief attribute of the soul is knowledge and cognition. Consciousness is its lakshana {indentifying and unique trait}. By nature, the soul is the knower and the seer. Eternal happiness resides inside it.

Despite being different from the body, the soul occupies the body in its entirety. The soul of a living being extends to its whole body. The soul embodies (sat) existence, (cit) consciousness and (aananda) bliss.

It is beyond the capacity of the human mind to calculate the number of souls present in the universe. Each soul is eternal, unique, sovereign and independent. The number of souls in the universe is constant. Each soul has existed since the beginning of time and shall continue to exist in eternity. The soul experiences joy and sorrow.

The soul may be divided in two categories:

1. Siddha {perfected souls}
2. Chadmastha/Sansaarii {souls bound by karmas and stuck in the cycle of transmigration}

Perfected souls (Siddhaas) reside in moksha. The worldly (Sansaarii) souls exist in different parts of the universe. They are found existing in different categories and exist as different classes of living beings. Worldly beings exist in four gatis such as hellish beings (Naraka), sub-humans (Plants and animals), humans and celestial beings (Deva). They are found occupying the 24 dandakas and can be born as any one type of living being from among 8.4 millions possible types of living beings.

Worldly souls are burdened with 8 types of karmas (Knowledge-obscuring, perception-obscuring, delusion-causing, impediment-causing, emotion-determining, life-span-determining, status-determining and form-determining karmas). As they are bound by karmas, worldly souls keep taking birth after birth.

Perfected souls are free from these eight types of karmas and hence remain blissfully in moksha. They are free from the cycle of birth and rebirth. Since their souls are pure, they are known as parama-aatmaa {supreme/transcendental soul}.

Jain texts have shown the path of purification, through which worldly souls can attain perfection through true insight, rational knowledge, rational conduct and rational penance. These perfected souls reside in moksha, enjoying permanent, unending and unrivalled bliss.

## **Qualities of the Soul**

Omniscience, omni-perception, uninterrupted bliss, true insight, supreme detachment, state of eternity, formlessness, masslessness and eternal bliss are all qualities of the soul. These qualities exist in all souls. They manifest themselves in all their glory in liberated souls. In worldly souls, these qualities are obstructed by the eight types of karmas. These eight karmas compel the living being to remain stuck in the cycle of transmigration.

The eight types of karmas are as under:

- Gynaanaavaraniya {knowledge-obscuring} Karmaa
- Darshanaavaraniya {perception-obscuring} Karmaa
- Vedaniya {emotion-determining} Karmaa
- Mohaniya {delusion-causing} Karmaa
- Aayu {life-span-determining} Karmaa
- Naama {form-determining} Karmaa
- Gotra {status- determining} Karmaa
- Antaraaya {impediment-causing} Karmaa

**Of all these karmas, the most lethal is the delusion-causing karma (Mohaniya karma).** It is the root cause of transmigration. In a manner of speaking, it is the leader of the other seven karmas. Once delusion is conquered, the other karmas can be annihilated easily. This karma causes false belief and false or perverted belief in religion leads to continual transmigration. If you desire liberation, you must attain rational perception, rational knowledge, rational conduct and rational penance. It is these four attainments that lead to liberation.

Delusion-causing karma is difficult to conquer because its roots go deep down into our psyche. This karma has 28 genres, which are known as the 28 prakritis of mohaniya karma. The most obdurate of them all is the ‘mithyaatva-mohaniya prakriti’ {genre of delusion caused by false belief}. This genre by itself is also called ‘mithyaatva’ {false belief}.

**Mithyaatva means false belief, false views, false understanding, faith in false gods, false scriptures, false teachers and their teachings, confusion between what is right and what is wrong, mistrusting true gods, true scriptures and true preceptors.**

Mithyaatva is found in souls from the beginning. Mithyaatva is the key reason for raaga {attachment} and dvesha {aversion}. It causes living beings to wander in sansaara, taking birth after birth. **Of the eighteen sins, the Jinaas have declared mithyaatva to be the most lethal.** It is therefore imperative to destroy mithyaatva.

The conduct of those who suffer from the cancer of mithyaatva is irrational and capricious. This is because their beliefs and priorities are all wrong. They are constantly hovering on the borders of rational and irrational behaviour and their false belief system and warped sense of values causes them great grief and disappointments. Their constantly aberrant, preposterous, unstable and unreasonable desires make sure they keep taking birth after birth, chasing a rainbow of happiness that does not exist. Each abortive attempt at gaining sensual pleasure pushes seekers deeper into the quagmire of misery. And further strengthens their mithyaatva.

There are 25 categories of mithyaatva. At all times, one or more types of mithyaatva is constantly harming the soul. Samyak darshana {true insight/rational perception/right faith/true understanding} can only be attained by destroying mithyaatva.

**Mithyaatva may be understood as false belief/irrational perception. And Samyag darshana (Samyak darshana) is true belief/true faith/true insight/rational perception.** Once the belief becomes true, all other things fall in place. The knowledge and conduct of the person also becomes true. And then the living being can take great strides on the path of liberation.

Hence, it is extremely important for all of us to give up our false beliefs and embrace the path of samyaktva. **Samyaktva is also known as Samkit.** Once samyaktva is attained, the living being is certain to attain liberation within the time frame of an ardha-pudgala-paraavartana {half of the total time it takes for a living being to take birth in each corner of the universe}. Samyaktva is the doorway to liberation. It may be understood as the ticket to liberation. Lord Mahavira attained samyaktva in his birth as Nayasara. It took him another 27 reincarnations before he attained liberation as Mahavira, the twenty-fourth Jina.

- **How is the most important quality of the soul “samyaktva” attained?**
- **What are its benefits?**
- **Who attained it when?**
- **How may one recognise “samyaktva”?**
- **What are the categories and subcategories of “samyaktva”?**

These are the topics that I shall attempt to cover in this section.

## The Supreme Goal of Life

If you were to ask anyone who has deep faith in religion, what the supreme purpose of life is, he would say that it is the attainment of liberation. Even one who is enjoying the varied sensual pleasures of life in this world and in the heavens says that liberation is the true aim of life. He knows that sensual pleasures are ephemeral and deceptive. They are finite and always end in sorrow. Lasting happiness is one that is free from raaga {attachment} and dvesha {aversion}, independent of all external factors and will arise only when the soul is free from all destructive karmas. It is this happiness that we must all aim for. For it is not dependent on any external factor. It is independent, unique and unmatched.

Once, Lord Mahavira was asked to explain the nature of this world and if there was a way to overcome the cycle of rebirths? On this **Lord Mahavira explained concisely that attachment and aversion were the root causes of transmigration (cycle of birth and rebirth). And viitaraaga {supreme detachment} was the only way out of it. Each time we feel the emotions of attachment and aversion, our stay in this temporal world (samsara) increases. Hence, it is not the temporal, physical world that causes karmic bondage, but it is our attachment to it.** It is our own feelings of like and dislike, which are also known as vikaara bhaava {harmful, deviant, defective, agitated, contorted dispositions of the soul} or vibhaava {excited and emotional state of the soul}. Hence, seeds of worldly bondage arise from our soul. The external world is the result of such bondage not the cause.

If we look at the example of Lord Mahavira, he was in this world but internally detached from it. And Goshalaka (was the ascetic originally became disciple of Lord Mahavira and later became against him.), despite having formally renounced the world, was in the world because the inner detachment was missing. He was full of raaga and dvesha.

**It is a vicious circle: inner cravings and emotions lead to external bondage and rebirth in samsara. And the rebirth in external samsara causes further inner cravings and emotions, which lead to further rebirth in samsara.**

Ultimately, the existence of avid desires, passions, ambitions, attachments, aversions, likes, dislikes, delusions, aspirations, cravings, fascinations, fervour, fondness, hatred, greed, fancies, frenzy, hankerings, hunger, inclinations, infatuations, itch, lasciviousness, lechery, libido, liking, love, lust, manias, motives, needs, proclivities and propensities in our hearts is samsara.

**‘Je gune se aavatte’.** ~ Samyagdharshana; (Page 6, Author: Ashokmuni, Publisher: Diwaakarjyoti Karyaalaya, Byaawar (Rajasthan), year 1981)

All sensual desire is samsara. The weakness for sensual gratification is samsara.



Once it is understood that sansaara is the root cause for all the sorrow and grief resulting in living beings experiencing birth after birth, the next question that arises is: How to get rid of sansaara? It would be a grave folly to commit suicide in order to attain liberation from sansaara. Suicide would result in rebirth in another form. Liberation will remain a distant dream. He shall remain stuck in the transmigration rut taking birth again and again in sansaara. Giving up the body in this manner cannot possibly lead to liberation.

How then, does one attain liberation? Can one become free from sansaara while remaining in sansaara? The answer is simple.

**Just as sansaara is caused by our internal desires, the cessation of sansaara, liberation is also brought about by our inner disposition. Just as attachment and aversion lead to sansaara, the cessation of attachment and aversion leads to liberation.**

For instance, let us imagine that you are walking through a shopping mall. The stores display hundreds of varieties of merchandise. Just seeing them will not make you own the merchandise! If you begin window-shopping, will the shopkeeper gift you his merchandise? No. Unless you step inside the store, ask the price and offer payment, the merchandise cannot be yours. You will not be able to possess it or use it.

Similarly, this world is also a shopping mall. And as long as you remain indifferent to all the things present therein, you will remain detached from them. The moment you begin to like and dislike things, try through the means of mind, speech and body to acquire them, you will become attached to them. Remain supremely indifferent and none of the plethora of substances present in the world will be able to affect your soul in any way. And as long as you remain supremely indifferent to worldly substances, no power in the world shall be able to bind you.

Lord Mahavira has shown us a great path. Even if you live in the world, as long as you remain indifferent to it, you will be untouched by it. Your sequence of birth and rebirth shall come to an end.

**“Na lippaye bhavamajje vi santo, jalena va pokkhariniipalaakham.”**

~ Uttaraadhyayana Suutra; Verse 32.34 (Page 291, Author: Lilambai Mahasatiji, Publisher: Gurupraana Foundation, (Parasdharm, Ghatakopar) Mumbai, year 2009)

Despite living in sansaara, remain detached. Just as the lotus blossoms in the midst of filth and mud but remains impervious to it, the soul not besmirched by attachment and aversion cannot be bound by the external world.

Just as it is futile treating the stomach if your head is paining, it is futile being nice from the outside if deep down inside, you are seething with anger, arrogance, artifice and avarice. As long as you cannot rid yourself of all desire and passion, you will not attain liberation no matter what you do.

The four passions of anger, arrogance, artifice and avarice are the seeds of sansaara.

Attachment and aversion are included in the passion.

**“Raago ya dosho ya kammibiya”** ~ Uttaraadhyayana Suutra; Verse 32.7 (Page 280, Author: Lilambai Mahasatiji, Gurupraana Foundation, (Parasdham, Ghatakopar) Mumbai, year 2009)

Attachment and aversion are the primary causes of the inflow of karmas to the soul. Hence, the more you work on inner cleansing, the closer you get to liberation. When you ensure that you remain indifferent to the causes of sansaara, you are getting closer to liberation. Thus, the more strongly you draw away from mithyaatva, attachment and aversion and attain an equanimous (unperturbed and unagitated) state of the soul, the closer you are to liberation and your soul will increasingly start craving for liberation.

The innermost disposition (bhaava) of the soul and liberation (mukti) are closely related. From the absolute point of view (nishchaya naya), the soul is always free from karmas, but from the practical point of view (vyavahaara naya) soul is covered with karmas due to its behaviour while in sansaara, but when the soul sheds all passions and attachments (become viitaraaga) then only it attains liberation, and then it resides atop the siddha-shilaa {stone plate that separates moksha, the abode of liberated souls, from the rest of the universe}.

When one resides in the world, one is either in the shubha upayoga {auspicious disposition of the soul} or the ashubha upayoga {inauspicious disposition of the soul}. Either way, it attracts more karmas. The karmas attracted will be positive karmas if its dispositions are auspicious and negative karmas if its dispositions are inauspicious. In either case, the person remains stuck in sansaara. But when the soul attains the pristine disposition {shuddha upayoga} it becomes detached and equanimous and does not bind any karmas. In fact, it begins to shed previously bound karmas and attains liberation.

In reality, attaining liberation is the basic nature of the soul. Ask any living being, it will say that it prefers freedom to bondage. In fact, as long as it is in sansaara it keeps trying to attain freedom (dravya mukti). For instance, if you try to block the path of an ant, it will run around until it finds an opening, and then escapes. It will try its level best to ensure its own safety and liberty. Same way when the living being becomes focused on spiritual freedom, it will make the utmost efforts to attain liberation from the cycle of sansaara. Such is the freedom-loving nature of the soul.

Whether focused on the mundane and gross or on the subtle and spiritual, each living being hates bondage. When the living being is focused on the mundane, it craves for physical freedom. When the living being is wise enough to focus on the supreme spiritual self, it seeks liberation from the bondage of sansaara. In both cases, freedom is sought and cherished. When a soul attains true realisation, it tries to share its insights with all living beings.

**Liberation means that the soul experiences such sovereign, unfathomable, unrivalled bliss in remaining immersed in itself that it remains eternally immersed in its own true innermost self. This is exactly what liberation is.**

Such supreme, eternal and unrivalled bliss cannot be attained by taking birth anywhere in the world. Even those living beings who live in heaven and enjoy enviably long lifespans, have a fixed lifespan. Once it runs out, they die and are reborn again in sansaara, having to face the same disappointments and sorrows as the rest of us.

**True religion is one that helps the soul attain the eternal bliss of liberation. It is known as the samyak marg {true path} or samyak dharma {true religion}.**

Thus, the basic nature of the soul is to seek liberation.

Stuck in the ocean of transmigration, living beings take endless birth and rebirths experiencing varied joys and sorrows in each birth. At one point in time, they do a reality check of themselves and realise that the only things worth pursuing is liberation. They keep searching for the path, and once they are on the right path, they attain liberation.

**This right path is known as the Jain religion. It is the only way to attain liberation and everlasting bliss. Every soul, which has walked on this path, has attained liberation.**

Going forward, I shall try to explain this path and how one may walk on it.

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### **1.1.2 The Meaning and Definition of Samyaktva**

The term ‘samyak darshana’, written as ‘samyag darshana’ or as ‘samyaktva’, (‘samkit’ in Gujarati) is extremely important in the philosophical and spiritual realm.

Let us first understand the term ‘darshana’ {perception/insight/faith/belief/philosophy}. Once this term is understood well, the term ‘samyak darshana’ can be understood clearly.

As per the dhaatu paatha of the ‘Vaiyaakarana Siddhaanta Kaumudi’, the term ‘darshana’ traces its etymological roots to the term ‘dasha prakshane’. Hence, the term ‘darshana’ may be understood as: ‘That which facilitates perception, that through which perception takes place and that in which perception is done.’ ~ Samyagdharshana; (Page 182, Author: Ashokmuni, Publisher: Diwaakarjyoti Karyaalaya, Byaawar (Rajasthan), year 1981)

This is a seminal understanding of the term ‘darshana’ and leads to many meanings – darshana {perception/vision}, darpana {mirror}, dharma {faith/religion/philosophy}, upalabdhi {understanding/obtainment/attainment/accomplishment}, buddhi {wisdom/intelligence/discernment/judgement}, shastra {scripture/text}, svapna {dream}, lochana {eyes}, varna {colour/appearance}, desha {place/country/nation/state} and many more.

**“Darshanam darpane dharmopalabdhya buddhishaastrayoh.**

**Svapnachanayoshchaapi darshanam varmadashayoh.”**

~ Samyagdharshana; (Page 182, Author: Ashokmuni, Publisher: Diwaakarjyoti Karyaalaya, Byaawar (Rajasthan), year 1981)

Seeing with the eyes is also ‘darshana’. But this seeing is very ordinary and takes places in the normal course for worldly beings. Hence, it cannot be considered as being the key to the path of liberation. For the average person, ‘darshana’ means seeing with the help of one’s eyes. But Jain seers provide a second meaning for the term. They say that ‘darshana’ also means seeing when the eyes are closed. That kind of perception involves seeing, contemplation, meditation, reflection, intuition and deduction. It is a whole process by itself, almost a separate category of ‘darshana’ itself. This is how Jain seers explain the term ‘darshana’.

When we see with the eyes, we cannot even see the gross object in its entirety. For instance, when seen from a distance, a tar road looks like a thick black line. If you were to put one grain of rice in thousands of tons of wheat, will you be able to see it, even if you were to observe it from up close? Answer is no, Hence, it would be incorrect to call that kind of seeing as ‘spiritual perception’. For this kind of seeing, learned saints and ascetics of the past have used the term gross vision. The term ‘darshana’ means observing minutely. Merely seeing with the eyes is also perception but of a gross order. It does not imply any depth in understanding.

Hence, true perception is not merely seeing with the eyes or the other senses, but seeing with complete concentration, involving all the faculties of the mind as well as the senses – seeing the subtle along with the gross and obvious.

**“Aalokaastu chakshuraadinimittatvaat sarvasansaarijiiva saadhaaranatvaanna mokshamaarge yukta.”**

~ Sarvaarthasiddhi; Verse 1.11(paragraph) (Page 7, Author: Aachaarya Pujoyapada, Publisher: Bhartiya Gyaana Pith Prakashan, Delhi, year 1989 4th edition)

What we think is reflected in our conduct. As per the quotation, one sees what one wants to see, external vision is determined by one’s mindset. If one’s heart is full of universal compassion, amity and friendship, one cannot see any enemies in the outside world.

When Lord Mahavira was asked who his enemies were, he said:

“I have no enemies. I am friend with all living beings.” ~ Samyagdarshana; (Page 4, Author: Ashokmuni, Publisher: Diwaakarjyoti Karyaalaya, Byaawar (Rajasthan), year 1981)

There were many who were opposed to Lord Mahavira but Lord Mahavira never considered his opponents to be his enemies. Gautama Ganadhara was his most ardent follower and foremost devotee, and Makkhali Goshalaka, his most vituperous critic. However he did not discriminate between them. This is because of his inward perception. His inner disposition was one of supreme detachment and hence he did not see anyone as his opponent, rival or enemy. This tranquil inner disposition is the true ‘darshana’ {perception}.

Samyak darshana {enlightened perception} is the path of liberation. Hence, the word ‘darshana’ here is not restricted to drishti {vision}. It extends to ‘nishchaya’ {conviction, resolution and certainty}. Vision could be right or wrong. One’s convictions could be right or wrong. Hence, the word ‘samyak’ {appropriate/correct/right/true/laudable/worthy of praise/rational/enlightened} is used as a prefix to the word ‘darshana’ {vision/conviction} to denote enlightened perception of an object, free from the flaws of wrong understanding, partial understanding, misunderstanding, misapprehension, etc.

As the inner vision awakens, external understanding also undergoes a transformation. Hence, the seeker begins to develop and sharpen his discriminative knowledge, realising the distinctness of his self from others, and experiencing his true self. This is the true dharma, the true religion. This is the onset of enlightened perception, on the basis of which he can clearly distinguish between his acts of mind, speech and body which help him in his quest for liberation and which hinder him in his quest. With profound clarity and insight, he gives up all activities of mind, speech and body, which come, in the way of his spiritual quest.

Evidently, there can be no lasting peace or serenity without the clarity and insightfulness that comes with enlightened perception.

When the mirror reflects a speck of dirt on our face, we do not clean the mirror. We clean our face. Similarly, the flaws that blight our external conduct shall cease to exist once we attain purity of the inner vision. Innate spiritual purity makes the ocean of transmigration seem as sweet and fragrant as the ocean of milk (kshiirasaagara). In Jainism, this kind of inner purity, oneness with the self and internal transformation is known as samyaktva/samyakdarshana/ or samkit {enlightened perception}.

Why is today's man so miserable, so disappointed and full of worry? He is like that because he lacks enlightened perception. He does not see things and persons as they are. He lets his senses decide things for him. He considers that inflow and bondage of karmas as a cause of happiness, and views the stoppage of fresh karmic inflow and the shedding of karmas from the soul as causes of pain and sorrow. For him, righteousness is a burden and hedonism is a way of life. Religion is outdated, pointless and joyless. He exists for the sake of sensual indulgence and constantly craves sensuous delectations. Since his understanding of religion is lopsided, he heads unheedingly towards spiritual downfall rather than upliftment.

Spiritual purity and enlightenment go hand in hand. They cannot exist in mutual exclusivity. One cannot attain enlightenment without a pure heart, mind and soul. As one's enlightened perception increases, the heart becomes purer. In fact, inner purity commences when enlightened perception is sought. The two are concomitant and increase in proportion with each other.

### **How does Samyaktva Work?**

One who has enlightened perception (samyaktva) tries to look beyond the obvious and seeks the root cause of any problem that he may encounter. Once he finds out the root cause, he calmly balances it with respect to the reality of the world as enumerated by the Jinaas and resolves the issue after meditation and inner reflection.

This passionate resolution of conflict, through serenely reflecting upon the issue helps everyone. Calm inward reflection can arrive at the truth, even if it is hidden behind a thousand curtains. This reflection helps forge the path of divinity. In fact, this approach is a religion by itself. It is the basic nature of the soul and the tried and tested way of conflict resolution in the right manner.

Enlightened perception is the first step on the path of liberation. This spiritual journey is complete once enlightened conduct is accomplished. Any journey, which begins with enlightened perception, is bound to succeed!

When one's perception is enlightened, success is certain because one sees reality in all its vastness, dynamism and manifestations. Hence, one who has enlightened perception gives up all preconceived notions, false ego, biases and attachments. He becomes one with the truth and attains a state of blissfulness. He is now a 'samyakdrishti' {a soul which has achieved enlightened perception}.

### **Which characteristics lead to the attainment of Samyaktva?**

These are the characteristics that help the soul attain samyaktva:

1. When one frees oneself from old beliefs and biases. One whose glasses are opaque cannot see what is present in front of him. The open mind, unblemished by any preconceived notion is most likely to attain samyaktva.
2. When the person gives up all indolence and immerses himself in the pursuit of the ultimate truth.
3. When the person is not addicted to anything worldly – be it living or non-living. Our attachment shuts down our mind and our heart – and stops us from perceiving the truth.
4. When the soul feels friendship and amity towards all living beings in the universe. Any stray feelings of enmity and hatred distort one's perception of reality and prevent one from attaining samyaktva.
5. When the soul is fearless. The fearless mind is capable of taking the path of truthfulness. Fear impairs judgement and prevents clarity of mind. A mind cluttered by fear is incapable of perceiving the vastness of reality.
6. When the soul is free from attachment towards anyone or anything. Attachment for one's family, community, sect or tradition makes it difficult to perceive the truth.
7. When there is complete confidence in the method of inner contemplation.

The root of the term 'darshana' is 'drisha' which means to see. Hence, there is no lexical or syntactical reason to understand 'darshana' as faith. Than why Jainism has described 'darshana' as faith?

The answer to that is, since we are seeing things from the point of view of liberation, terms shall be considered from that point of view only. Hence, the term 'darshana' denotes seeing things in such a manner that then develops complete faith in them, and everything else seems false. Hence, 'darshana' is taken to denote 'faith/belief' in Jainism. As they say – seeing is believing! This is why Jain seers explain the term 'darshana' as 'shraddhaa' {faith/belief}, ruchi {abiding interest}, sparsha {touching upon a subject} and pratiiti {deep and unshakeable faith}.

Ancient Jain teachers have explained the term 'darshana' in depth.

**“Darshanashabdena nijashuddhaatmashraddhaanaruupam samyakdarshanam graahyam”**

~ Samyagdharshana; (Page 191, Author: Ashokmuni, Publisher: Diwaakarjyoti Karyaalaya, Byaawar (Rajasthan), year 1981)

Take the term ‘darshana’ to denote deep and abiding faith in one’s own true self, also known as samyaktva.

**“Darshanamapi jiivaastikaayasamupajanitaparama shraddhaanameva bhavati”**

~ Samyagdharshana; (Page 191, Author: Ashokmuni, Publisher: Diwaakarjyoti Karyaalaya, Byaawar (Rajasthan), year 1981)

The deep unshakeable faith in the pure, unblemished state of the self is known as ‘darshana’ {perception}. When there is complete faith in the reality (as described by the Jinaas) from the absolute viewpoint, when the entire focus is on the innermost self and when all discriminative knowledge leads to the inner self; that stage of spiritual achievement is known as enlightened perception (samyakdarshana).

**“Naanena jaanai bhaavam, dansanena ya saddahai”**

~ Uttaraadhyayana Suutra; Verse 28.35 (Page 156, Author: Lilambai Mahasatiji, Publisher: Gurupraana Foundation, (Parasdham, Ghatakopar) Mumbai, year 2009)

**Enlightened knowledge helps to know a substance while enlightened perceptions helps develop faith in it.**

Evidently, the term ‘darshana’ means ‘samyakshraddhaa’ {unshakeable faith acquired through teachings, study and contemplation} and ‘yatharthanishchaya’ {enlightened understanding of absolute reality}.

‘Darshana’ is an attribute of the soul. ‘Mithyaa darshana’ {false faith} is its impure form and ‘samyak darshana’ {true faith/enlightened perception} is its pure form.

The adjective ‘samyak’ when used before the word ‘darshana’ denotes that the faith/perception is right, correct, accurate, appropriate and true. Thus, the term ‘samyak’ in this context means pure or true.

One who has samyaktva {enlightened perception/right faith/true insight/correct belief} shall call a cow a cow and a horse a horse. One who has mithyaatva {false faith/deluded perception/incorrect belief} may also call a cow a cow and a horse a horse. But this pertains only to the gross. When it comes to the subtle, the difference in understanding between a samyakdrishti {one who has enlightened perception} and a mithyadrishti {one who lacks enlightened perception} becomes evident.

A samyakdrishti will see a cow or a horse as a living being, just like himself. He knows that they are sentient beings and experience happiness and sorrow just as he does. Above all, he knows that there is no difference in the souls of a cow, a horse and a human being. This is why, a samyakdrishti takes



utmost care to not hurt or harm any other living being. Thus, he sees all living beings as ‘aatmavat sarvabhuteshu’ {a living being just like himself}.

On the other hand, a mithyaadrishti will see the cow and horse differently. He will treat them as animals since he judges people by their body alone. So he will treat the cow and horse like animals and not really bother with treating them humanely. In his opinion, the soul of a human is different from that of an animal and the two cannot be compared.

Thus, a samyakdrishti and mithyaadrishti shall see the important things differently, despite the similarity in their gross perception. The samyakdrishti will see things exactly as they are, in their entirety, in the correct context while the mithyaadrishti will flounder about, never really seeing the underlying meaning.

This is why the adjective ‘samyak’ before the noun ‘darshana’ denotes enlightened/correct/appropriate /true/accurate/right perception.

Birth as a cow or a horse is a physical manifestation of the soul. It is temporary. The true nature of the soul shall remain the same, notwithstanding the physical manifestation. The soul is eternal. Since time immemorial, it has manifested itself in different forms and shall continue to do so in future as well. Thus, one who is ‘samyakdrishti’ knows that the soul living in ‘vibhaava’ {non-self disposition, affected by delusion, passions and desires} can attain ‘svabhaava’ {own true disposition, unaffected by delusion and free from passions and desires} and achieve liberation.

Why is the adjective ‘samyak’ placed before the noun ‘darshana’? This is because the adjective adds special meaning to the noun. When one’s ‘darshana’ {perception} becomes ‘samyak’ {true}, it becomes a spiritual gem. Not all ‘darshanas’ are true. Some are false as well. Walking on the path, which is not ‘samyak’, shall not lead to liberation. Thus, traversing the true path shall lead to liberation while traversing the false path shall lead to further transmigration.

**“Dansane duvihe pannatte, te jahaa sammadansane chevamichhaadansane cheva”**

~ Sthaanaangaa Suutra, Verse 2.1 (Page 49, Author: Lilambai Mahasatiji, Publisher: Gurupraana Foundation, (Roylark Society) Rajkot, year 2000)

In the spiritual world, only true (samyak) darshana can lead to liberation. This is because if one’s ‘darshana’ does not focus on the inner self, one cannot attain liberation. Knowledge is a constant attribute of the soul. But when that knowledge ignores the inner self and focuses on the external world, both living and non-living, then the knowledge becomes false. Knowledge can only become ‘samyak’ when focuses on the self. The same principle applies to conduct as well. One who is immersed in his inner self has ‘samyak’ conduct (from the absolute viewpoint) which one who is immersed in the external world has false (mithyaa) conduct. This is why, it has been famously stated by Aachaarya Umasvati (Tattvaarthasuutra, Verse 1.01) that samyak darshana {enlightened/true

perception}, samyak gynaana {enlightened/true knowledge} and samyak chaaritra {enlightened/true conduct} together constitute the path of liberation. Perception, knowledge and conduct are known as the three jewels when the adjective ‘samyak’ is added to them. Verily, ‘samyakdarshana’ is the means to see the universe and the self in the true way.

**“Yathaavastu tathaagynaanam sambhavatyaatmano yatah  
Jinairambhaaim samyaktvam tatkshamam siddhisaadhane”**

~ Samyagdarshana; (Page 195, Author: Ashokmuni, Publisher: Diwaakarjyoti Karyaalaya, Byaawar (Rajasthan), year 1981)

The Jinaas have described enlightened perception as the ability of the soul to perceive things exactly as they are. Enlightened perception enables the seeker to attain self-realisation and liberation.

Enlightened perception is like a pair of spectacles, which prevents us from seeing things partially (ekaanta). It helps us see things from multiple points of view (anekaanta). Thus, enlightened perception helps us realise that nothing is exclusively permanent or exclusively impermanent. Everything is nityanityaatmaka {permanent as well as impermanent}. Something may be impermanent from a certain point of view, but not from all points of view! Similarly, something may be permanent from a certain point of view, but not from all points of view!

For instance, any substance is permanent from the point of view of its intrinsic attributes. But its manifestations may change. Hence, the substance is permanent from the dravya {substantial viewpoint} and impermanent from the paryaaya {manifestational} viewpoint. ‘Samyakdarshana’ takes both these viewpoints into consideration. Hence it is translated as ‘enlightened perception’.

**Spiritual texts have divided the world and its substances into three categories:**

1. **Gneya** {worth knowing. Understanding right as right and wrong as wrong}. For example: food, clothing, shelter
2. **Heya** {should be given up/avoided, as it will take one away from the path of liberation}. For example: Violence, lies, deceit, treachery, indolence, passions, attachment and aversion
3. **Upaadeya** {worth adopting and internalising optimally as it is central to liberation}. For example: non-violence, truth, non-stealing, celibacy, non-possessiveness, forbearance,

One who has enlightened perception is capable of discriminating between the ‘gneya’ {worth knowing}, the ‘heyra’ {worth giving up} and the ‘upaadeya’ {worth practising in one’s life/which shall lead to liberation}. Thus, he can easily give up the ‘heyra’ and internalise the ‘upaadeya’. He will consider things carefully and decide rationally. He will study and analyze things carefully and

not make decisions based on emotion, passion, bias or habit. Nor will his decision be influenced by fear or favour. This is why, when he gives something up, he shall shed karmas. On the other hand, one who is motivated by likes, dislikes and passion shall not be able to shed karmas, even if he gives up something from heya category, since his motivating factor is emotion which leads to the inflow of karmas in the soul.

One with enlightened perception takes up something; he shall not do so for the sake of it, or to impress others, or for any material gains. If he adopts something, he shall do so because he realises that it is important for his liberation. Hence, he will take up the vow in a clearly reasoned and dispassionate manner for he knows that if the motivation for abstaining for something is wrong, then despite abstaining from it, he shall still bind karmas instead of shedding them.

The ‘gneya’ {worth knowing} teaches us what ‘heya’ {worth discarding} is and what ‘upaadeya’ {worth practising diligently} is. Gneya teaches us that do not give up the ‘heya’ without knowing what it is. And do not adopt the ‘upaadeya’ without understanding what it is and how it helps one attain liberation. One who has enlightened perception takes rational decisions based on true insight and correct understanding of ‘heya’ and ‘upaadeya’.

Thus, the enlightened seeker knows that heya is worth discarding, gneya is worth knowing and upaadeya is worth internalising.

Enlightened perception from the absolute viewpoint:

**“Svatattva-paramatattveshu heyopaadeyanishchayah  
Sanshayaadinirmuktah sa samyakdrishtiruchyate”**

~ Samyagdarshana; (Page 195, Author: Ashokmuni, Publisher: Diwaakarjyoti Karyaalaya, Byaawar (Rajasthan), year 1981)

One who considers the sva-tattva {his own soul} to be ‘upaadeya’ {immerses himself in it}; and considers para-tattva {external objects, both sentient and insentient} to be ‘heya’ and is free from doubt, delusion and confusion is said to have {samyakdarshana} enlightened perception.

Just like the sun and its rays, samyakdarshana {enlightened perception} and samyaggyana {enlightened knowledge} are concomitant. The purpose of knowledge is to know everything exactly the way it is. And the purpose of enlightened perception is to discriminate between known objects and categorize them on the basis of kartavya {doable} and akartavya {avoidable} and heya {worth discarding} and upaadeya {worth adopting}. Knowledge is part of the soul. From the beginning, in fact, consciousness, perception and knowledge are the defining and indivisible attributes of the soul. However only enlightenment brings about the ability to discriminate between the heya {worth discarding} and upaadeya {worth adopting}.

### **“Samyakdarshana-gynaana-chaaritraani mokshamaargah”**

~ Aachaarya Umasvati's 'Tattvaarthasuutra', Verse 1.01 (Page 4, Author: Pandit Shukhlalji, Publisher: Gujarat Vidyaapith, Ahmedabad (Gujarat), year 1930 1st edition)

Enlightened perception, enlightened knowledge and enlightened conduct together constitute the path of liberation.

In his pioneering 'Sarvaarthasiddhi' commentary on the 'Tattvaarthasuutra', 5th century Jain seer Aachaarya Pujiyapada explained the Sanskrit word 'samyak' as that which denotes exact knowledge of reality and deep rooted faith in it. (Sarvaarthasiddhi, Verse 1.01)

As per Sanskrit grammar, the word 'samyak' has three main meanings.

1. Prashasta {praiseworthy}
2. Sangata {proper}
3. Shuddha {unblemished/undiluted}

When we take the term 'samyak' to mean 'prashasta', the term 'samyak darshana' shall denote laudable/praiseworthy faith. But when is faith praiseworthy or laudable? When it is not blind! When faith is based on indiscriminative knowledge, non-obstinate views and is focused on seeking the truth, it becomes 'prashasta' {praiseworthy/laudable}.

Another Jain seer has described the word 'prashasta' as under:

### **“Prashasto moksho'virodho vaa prashamasamvegaadi lakshana aatmadharmah”**

~ Samyagdharshana; (Page 201, Author: Ashokmuni, Publisher: Diwaakarjyoti Karyaalaya, Byaawar (Rajasthan), year 1981)

Prashasta has two meanings:

1. Moksha {liberation}
2. Five dispositions of the soul that lead to liberation such as shama {tranquillity, calmness, rest, equanimity, quietude, absence of passion}, samvega {desire of liberation}, nirveda {complete indifference, disregard of worldly objects}, aasthaa {deep faith} and anukampaa {compassion}.

In scriptural terms it is said that until perception deluding karmas are not suppressed or annihilated and the resultant pure, delusion-free disposition felt by the soul, enlightened perception is not achieved.

When perception is prashasta {most suitable for liberation because it is accompanied by tranquillity, desire for liberation, indifference to the material world, strong and unshakeable faith in the path of liberation and deeply rooted universal compassion} it becomes appropriate and pure and the soul attains enhanced purity. This purified soul is known as 'samyakdrishti' or enlightened soul.

Another meaning for 'samyakdarshana' is 'a-vipariita' {not contradictory}. Hence, samyakdarshana signifies seeing things exactly as they are.

Contradictory, conflicting, contrasting, incompatible, irreconcilable, inconsistent, antithetical, converse, clashing, contrary, at variance, at odds, different, differing, divergent, dissimilar, unlike, unlike, disagreeing, opposed, opposing, poles apart, polar, obverse, oppugnant understanding of any scripture shall lead to heightened delusion and increased distance from enlightened perception. This kind of contrary view is not easy to cure. But when a person understands the truth and develops correct faith in the understanding of the scriptures, he attains enlightened perception and progresses on the path of liberation.

When we take the meaning of the Sanskrit word ‘darshana’ to be faith, the adjective ‘samyak’ is added before it. ‘Samyak vishvaasa’/‘samyak darshana’ {true faith} helps the seeker to attain liberation. The presence of enlightened perception helps the soul realise its eternal attributes of infinite perception, infinite knowledge, infinite bliss and infinite power. When there is a threat to life, or any serious problem that a person faces, it is this true faith and true experience of the soul that enables him to remain steadfast on the right path.

When the great ascetic Gajsukumara had to face tremendously painful and life-threatening adversities, he remained immersed in his self owing to his true faith, and unaffected by external afflictions. Thus, he bore the difficulties without losing his inner calmness and without any resentment or hatred towards the perpetrators of the atrocities. His lack of attachment and aversion under extreme duress led to his liberation.

Thus, enlightened perception or true faith does not merely take the person on the path of liberation. It also helps him remain firmly on the path despite the adversities that he has to confront. His steadfastness and equanimity in the face of extreme hardship and misfortune help him shed karmas from the soul and attain liberation that much quicker.

Jain seers relate the story of a famous ascetic to illustrate how true faith helps the seeker get rid of ignorance, nescience and doubt and helps him attain enlightened knowledge.

There was a great ascetic, a learned Aachaarya who had several disciples, many of whom were knowledgeable, wise and immersed in penance. One of his disciples was a simpleton. The Aachaarya would make great efforts to teach him the scriptures, but learning any scripture was beyond the capabilities of the simple fellow. The disciple himself was sad as he realised and regretted his own intellectual limitations. His guru once asked him, “My child, why are you so sad? You have renounced your household and family to become a Jain ascetic. It is not appropriate for one who walks in the path of the Jinaas to remain so engulfed in misery.”

The glum student said, “O noble master, you are quite right. There is no reason for me to be unhappy here. I should rejoice at the opportunity to serve at your feet. But what can I do? I deeply regret my inability to learn the scriptures. I am sad because I do not understand the scriptures and despite many attempts, cannot comprehend them. Please bless me so that I too may attain some knowledge.”

The aachaarya said, “Please do not worry, I shall give you a very short and simple suutra {aphorism} which encompasses the entire scripture. It is – ‘maa rush, maa tush’ {no dislikes and no likes}.”

The poor student could not even remember such a short aphorism! Instead of ‘maa rush maa tush’, he recited it as ‘maastush’. He had understood its meaning though. And he had complete faith in the teachings of his preceptor. Since his guru had given it to him, he put his heart and soul into reciting it constantly. So much so, that he immersed himself in it. Since he already understood its meaning, the immersion was complete. He internalised the meaning of the original suutra – maa rush maa tush {no dislikes and no likes} and became detached. **Real power lies not in words but in one’s faith in them.** And he had not only understood the meaning but had developed deep-rooted faith. He already possessed enlightened perception. Hence, he had absolutely unshakeable faith in his own soul, in his guru and in the efficacy of the teachings of his guru. He knew that his preceptor’s teachings would purify his soul completely. His correct understanding of reality, complete faith and devotion and constant meditation upon the meaning led to his self-realisation.

Rather than the literal meaning of the suutra, he reflected upon the fact that just as a grain of lentil was different from its husk, his soul was different from its sheath – the body. When one removes the black husk, the white grain of the lentil is seen. Similarly, when the flaws of likes and dislikes/ attachment and aversion/love and hate are removed, the pure unblemished nature of the soul shall emerge. Thus, even though the disciple had not understood the literal meaning of the aphorism, by contemplating upon its inner meaning and by having unshakeable faith in the inner meaning, he removed the cloud of karmas from his soul and attained omniscience. His being a simpleton was not in any way an obstruction to his attaining omniscience!

This disciple is known in Jain universal history as ‘Maastush Muni’. His life is a shining example of the importance of true faith. ~ Samyagdarshana; (Page 7, Author: Aachaarya Ramchandrasurisverji Maharaj, Publisher: Sanmarg Prakashan Ahmedabad, year V.S. 2036)

Jain scriptures give several synonyms for the term ‘samyakdarshana’:

1. samyak darshana
2. samyaktva
3. samyakdrishti/samyak drishti
4. samyakvishvaas/samyak vishvaas
5. samyaknishthaa/samyak nishthaa
6. samyakprateeti/samyak prateeti
7. samyakshraddhaa/samyak shraddhaa
8. samyakrauchi/samyak ruchi
9. samyakbhakti/samyak bhakti
10. samyakaasthaa/samyak aasthaa
11. sambodhi
12. sadbodha

**All these words convey the same meaning, that is Faith/belief/insight/perception, and can only be samyak {enlightened/true} if it focuses on liberation.**

Whenever anything needs to be done/performed/carried out for the purpose of attaining liberation, the term ‘samyak’ is used as a prefix to denote its teleological purpose and to understand its significance. For instance, four components of human endeavour are essential to attain liberation – perception, knowledge, conduct and penance. The meaning that emerges when we add the prefix ‘samyak’ {enlightened/ focused on the path of liberation} to these four words (perception, knowledge, conduct and penance) constitutes the true path of liberation.

One who truly understands, practices and attains samyak chatushtaya {enlightened perception, enlightened knowledge, enlightened conduct and enlightened penance} achieves liberation.

Jainism believes in the oneness of the goal and the means to get there. Hence, the means of liberation – samyak chatushtaya – and the goal – liberation – are both equally pure and true. This is why the means – samyak chatushtaya – are so appropriate and important for achieving the final goal – liberation.

**Here one question arises, that what is the Difference between Knowledge and Enlightenment?**

The learned Aachaarya Abhayadeva Suuri (11th century CE) wrote in his famous commentary on the Sthaanaanga Suutra that enlightenment arises from inclination and knowledge is the reason for it.

**“Taha tatruui sambham roijjau jena tam naanam”**

~ Samyagdharshana; (Page 211, Author: Ashokmuni, Publisher: Diwaakarjyoti Karyaalaya, Byaawar (Rajasthan), year 1981)

**Deep-rooted interest in tattva {absolute reality} is samyak darshana {enlightened perception} and the knowledge that enables it, is samyak gynaana {enlightened knowledge}.**

In the spiritual world, the meaning of the word ‘shraddhaa’ {faith/belief/trust/confidence} is explained as under:

**“Shrat – satyam dadhaatiiti shraddhaa”**

**That which holds and believes in the truth is shraddhaa.**

Here, ‘shraddhaa’ means knowing the truth, believing in it and having faith in it forever, irrespective of the circumstances.

‘Darshana’ means delving deeply into the reality of any substance. First, there is perception, then there is faith. Perception observes closely and then decides. Faith not only accepts the decision made by perception, it internalises it. This is the only difference between perception and faith.

Broadly speaking, the two terms, ‘darshana’ and ‘shraddhaa’ are mutually complementary. ‘Nishthaa’ means comprehending, accepting and realising the truth exactly as it is. Enlightened perception means being able to clearly distinguish between jada tattva {non living substance, whether corporeal or incorporeal} and chetana tattva {living substance, i.e. the soul}. Enlightened perception understands things exactly as they are, and has faith in the trueness of its analysis.

The words shraddhaa {faith/belief}, pratiiti {deep, well-reasoned and unshakeable faith}, vishvaas {confidence/trust/reliance}, ruchhi {abiding interest}, aasthaa {confidence in/high regard for}, nishthaa {true comprehension and acceptance of reality and lasting faith in it} are all synonyms of samyak darshana {enlightened perception}. They mean more or less the same thing. But when you look at them analytically, you will find that there are subtle differences in their meaning. All the words may be seen as different points in the journey of enlightened perception.

First of all, one has shraddhaa {faith/belief} in a certain substance. With time, the shraddhaa ripens into pratiiti {deep, well-reasoned and unshakeable faith}. This pratiiti matures into vishvaas {confidence/trust/reliance}. Once vishvaas sets in, ruchhi {abiding interest} is developed. When ruchhi hits its peak, aasthaa {confidence in/high regard for} enters the picture. With constant reflection, aasthaa metamorphoses into nishthaa {true comprehension and acceptance of reality and lasting faith in it}. This journey is completed when enlightened perception is accomplished. Each component of this journey conveys faith and trust and it is necessary for each component to be samyak {true/right/appropriate/correct/rational} else the seeker shall remain stuck in transmigration. Without ‘samyak’, shraddhaa can turn into blind faith; pratiiti shall turn into mithyaa {false} pratiiti, vishvaas into false vishvaas, ruchhi into misguided ruchhi, aasthaa into false belief and nishthaa into delusion and fallacy.

Hence, it is critically important to truly understand the meaning, depth and scope of the term ‘samyak’ for the seeker of liberation.

The oldest Jain scriptures use the word ‘drishti’ instead of ‘darshana’. Prakrit texts such as the ‘Uttaraadhyayana Suutra’ and Sanskrit texts such as ‘Tattvaarthasuutra’ take ‘samyakdarshana’ to mean ‘tattvaartha shraddhaana’ {belief in the categories of truth}. (Aachaarya Umasvati’s ‘Tattvaarthasuutra’, Verse 1.02)

Later Jain texts describe darshana as deep and abiding faith in the Arihantas, their teachings and in the mendicants who follow in their footsteps. They do so from the vyavahaara naya {empirical viewpoint}. From the transcendental viewpoint, samyakdarshana means the ability to distinguish between the soul and the non-soul.



Jainism has used several symbolic terms to denote samyakdarshana, viz.

1. tattva saakshaatkaara {evident/perception/realisation/experience/appearance before oneself of the truth}
  2. aatma saakshaatkaara {intuitive perception/realisation/experience of the soul}
  3. antara bodha {intuitive perception/realisation/experience of the inner self}
  4. aadhyaatmika drishtikona {spiritual perspective}
  5. shraddhaabhakti {deep faith and devotion}
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### **1.1.3 Samyaktva: Definition and Attributes**

Samyaktva or enlightened perception is such a vast topic that despite being thematically one, it becomes many when seen from diverse viewpoints. In the past many Jain thinkers have defined samyaktva in so many different ways using so many linguistic tools and symbols that if one were to take them all literally an immensely confusing picture would emerge. But a nuanced contextual understanding will indicate that they are describing the same thing albeit from different viewpoints to differing audiences at different points in time located in different regions. There is no internal contradiction in the varied definitions of the word ‘samyaktva’ given in multitudinous Jain texts over the centuries.

The Aagamas, believed to be the exact recordings of the divine teachings of the omniscient and supremely detached Jinaas, form the basic substratum for all Jain writers, irrespective of the era in which they write and irrespective of their target audience. Various Jain writers over the centuries studied the Aagamas and composed texts based on them, in a language and style accessible to their immediate audiences. Hence, the essential doctrine found in each text may be traced to the Aagamas. It represents the truth as understood by the writer and explained to his target audience in a manner most readily comprehensible to them.

Jain thinkers have used both viewpoints – nishchaya {absolute/transcendental} and vyavahaara {practical/empirical} to describe samyaktva. Not only have they used both viewpoints to describe it, they have written that both viewpoints are valid and true.

**“Shuddham yadaatmano ruupam nishchayenaanubhuuyate**

**Vyavahaaro bhidaa dvaaraanubhaavayati tatparam”**

~ Adhyatmasara verse 18.10 (Page 177, Author: Upadhyaya Yashovijaya, Publisher: Adhyaatma gyaana Prachaarak Mandal, Baroda, year 1994)

Samyaktva has been described as the means to liberation. Both liberation and bondage are connected with the soul. They have no real connection with the body and its sense organs. Liberation and bondage are directly linked to the disposition of the soul. Thus, samyaktva is a quality of the soul.

**“Prabhaanairmalyashaktinaam yathaa ratnaani bhinnataa**

**Gynaanadarshanachaaritramlakshanaanaam tathaadatmanah”**

~ Adhyatmasara verse 18.7 (Page 177, Author: Upadhyaya Yashovijaya, Publisher: Adhyaatma gyaana Prachaarak Mandal, Baroda, year 1994)

When liberation is the true nature of the soul, samyaktva too has to be the true nature of the soul.

**“Akshaagynaanam ruchirmohaadehaadavritam cha naasti yat**

**Aatmanyasminshiivibhuute tasmaadaatmeva tatravam”**

~ Upasakadhyayana Kalpa Verse 21.234 (Publisher: Bhartiya Gyaana Pith, Varanasi, year 1964)

When the soul is liberated, the sensory organs cease to perceive anything, delusion ceases to create any desire and the body does not move. Hence, perception, knowledge and conduct are all connected with the soul and not with the body.

Here, it is important to understand that many people who may not have perfect knowledge of the scriptures can still have samyaktva. Their samyaktva may not be evident from the gross or vyavahaara viewpoint. But from the subtle viewpoint, it exists. This is why, in the ‘Panchavastuka’ nishchaya samyaktva {subtle enlightened perception from the absolute/transcendental viewpoint} is described as ‘shuddha aatmaparinaama’ {purity of the soul’s disposition}.

What is ‘shuddha aatmaparinaama’? It is the pure disposition of the soul wherein the soul remains ‘aatmapratyaksha’ {immersed in itself} and does not taint itself with any feelings of likes and dislikes. This is why Aachaarya Hemachandra has also described the three jewels of samyaktva as being one with the soul in his ‘Yogashastra’.

**“Aatmaiva darshana-gynaana-chaaritraanyathavaa yateh**

**Yattadaatmaka evaisha shariiramadhishtati”**

~ Yogashastra (Author: Aachaarya Hemchandraji, Publisher: Mahavira Jain Vidyaalaya, (Gowaaliyatank) Mumbai, year 1949)

The soul of the renunciant seeker is samyak gynaana, samyak darshana and samyak chaaritra {enlightened perception, knowledge and conduct} since the soul and the three jewels (samyak darshana, etc.) are one and the same.

As per Jain philosophy, the three jewels (samyak darshana, etc.) are the chief attribute of the soul. These three jewels make up the parama tattva {supreme real}. The soul is faith, the soul is knowledge and that which follows the true conduct is also the soul. The soul develops deep and unshakeable faith in itself after meditating upon itself.

The attributes of deep and unshakeable faith in the deva {Tirthankaras}, guru {preceptors who follow the five major vows as described by the Tirthankaras} and dharma {the teachings of the Tirthankaras} are seen as definitive indicators of vyavahaara samyaktva {enlightened perception from the practical/empirical viewpoint}. But this can only be true when the soul has deep and unshakeable faith in itself, its true nature and distinctness from the body.

Else, when the soul has experienced itself.

Else, when the soul has deep and lasting faith in itself.

If that element of self-realisation is removed, mere faith in just dev, guru, and dharma, and the teachings of the Jinaas would be insufficient criteria to signify the presence of samyaktva.

In short, vyavahaara samyaktva cannot exist in isolation. Unless there is self-realisation (nishchaya samyaktva), the soul shall not progress on the path of liberation.

**Without self-realisation, just faith in the Jain scriptures and in the teachings of the Jain saadhus and saadhvijiis, while commendable, cannot lead to liberation. Hence, it is not known as pure, unblemished faith. (Lack of self-realisation is the blemish in such faith.)**

In effect, the most important faith of all is faith in the soul - faith in its existence, faith in its true nature and faith in its distinctness from the body. That is true faith.

The soul is the most important substance in the whole universe. Deep, unshakeable faith in the existence and true nature of the soul is the final goal of all spiritual endeavours. In this universe, filled with billions and trillions of substances, only the soul is capable of enlightenment, omniscience and liberation. Only the soul can become a Tirthankara. Only a soul can become a Siddha {liberated being residing in moksha}.

The first necessary requirement for nishchaya samyaktva {enlightened perception from the absolute/transcendental viewpoint} is the experience of the self, faith in the self and a correct understanding of its true nature.

In the ‘Yogasara’ it is written that there are two main reals in the universe – jiiva {sentient/living being} and ajiiva {insentient/ non-living thing, corporeal or incorporeal}. He who understands these fundamentals comes under the category of jiiva. When he sheds all attachment and aversion, he attains liberation.

Absolute self-realisation does not occur until there is deep and unshakeable devotion towards the Tirthankaras (dev), towards the preceptors who attempt to walk on the path of the Tirthankaras (guru), and the teachings of the Tirthankaras, which explain the true nature of the nine substances (nine tattvas) which illustrate and explain the relationship between the soul and karmas (dharma). Correct faith in, knowledge of and conduct as per these elements is the means to self-realisation. Without faith in the Tirthankaras, the preceptors and the teachings of the Tirthankaras, there cannot be faith in the nine (in someway they can be counted as seven also) substances as explained by the Tirthankaras. And without faith in these elements, how will one know them, realise them and internalise them? How then would be liberation be attained?

In truth, deep and unshakeable faith in the Tirthankaras, the preceptors who attempt to walk on the path of the Tirthankaras, and the teachings of the Tirthankaras is crucial as they are the nimittas {catalysts} of self-realisation.

Unless there is deep and unshakeable faith in the soul and its true nature, one's mind remains immersed in the external mundane world. Interest in one's own true nature begins when one begins to do things in a detached manner, without attachment or aversion.

When one attains a calm and dispassionate disposition one crosses the bridge from pravritti {activity/exertion/indulgence/application/attachment to the external world} to nivritti {inactivity/abstinence/rest/repose/detachment from the external world}.

Detachment helps the seeker choose the path of goodness over evil. To achieve this, the soul takes the shelter of right dev, right guru and right dharma. At this juncture, the samyaktva of the soul shall be known as 'saraaga samyaktva' {enlightened perception not free from likes and dislikes}.

To express it simply, first the path of saraaga samyaktva is taught. Using this as the starting point, faith is developed in viraaga samyaktva {enlightened perception devoid of attachment and aversion}. Thus, saraaga samyaktva contributes to viraaga samyaktva.

In other words, vyavahaara samyaktva is the stepping-stone to nishchaya samyaktva. He who has vyavahaara samyaktva, has some element of nishchaya samyaktva in his soul.

In his 'Panchaastikaaya saara', Aachaarya Kundakunda has written that vyavahaara samyaktva is the seed for nishchaya samyaktva. As the foreign elements of attachment and aversion depart from the soul, it progresses on the path of nishchaya samyaktva. As there is progress on the path of nishchaya samyaktva, faith in nishchaya samyaktva increases proportionately.

**Thus, after understanding the attributes of samyaktva, one has to reflect upon them.**

Let us first ponder upon vyavahaara samyaktva {enlightened perception from the practical/empirical viewpoint}. Jain scriptures have described a number of attributes to vyavahaara samyaktva. But the two key attributes of vyavahaara samyaktva are as under:

1. yatharth shraddhaana {insightful faith on the substances as explained by the Tirthankaras}
2. deva-guru-dharma shraddhaana {deep and unshakeable faith in the Tirthankaras, in the preceptors who follow in the footsteps of the Tirthankaras and the teachings of the Tirthankaras}

One who has the above two attributes is said to have samyaktva. Hence, these two attributes are seen as the key attributes of vyavahaara samyaktva.

The oldest example of yatharth shraddhaana has been cited in the Uttaraadhyayana Suutra and the Tattvaartha Suutra.

**“Tahiyaanam tu bhaavaanam sambhaave uvaesam**

**Bhaavenam saddahatassa sammattam tam viyaahiyam”**

~ Uttaraadhyayana Suutra; Verse 2.28.15 (Page 142, Author: Lilambai Mahasatiji, Publisher: Gurupraana Foundation, (Parasdham, Ghatakopar) Mumbai, year 2009, 2nd edition)

Enlightened perception is the deep and unshakeable faith in the true nature of the teachings of the Jinaas.

**“Tattvaarthashraddhaanam samyakdarshanam”**

~ Aachaarya Umasvati's 'Tattvaarthasuutra', Verse 1.2 (Page 9, Author: Pandit Shukhlaalji, Publisher: Gujarat Vidyaapith, Ahmedabad (Gujarat), year 1930 1st edition)

Enlightened perception is the deep and unshakeable faith in the categories of truth as explained by the Jinaas.

This attribute has been explained in different ways by various Digambara and Shvetambara texts:

**1. “Tattvashabdo bhaavaasaamaanyavaachii, tasya bhaavastatattvam yo'rtho yathaavasthit sthaa tasyabhavanimityarthah.**

**Aryat nishchiyate ityarthah. Tattvenaarthastattvaarthah. Athavaa**

**tattvamevaarthastattvaarthah. Tattvaarthasya shraddhaanam tattvaartha**

**shraddhanam samyakdarshanam”**

~ Sarvaarthasiddhi; Verse 2.10(paragraph) (Page 6, Author: Aachaarya Pujiyapada, Publisher: Bhartiya Gyaana Pith Prakashan, Delhi, year 1989 4th edition)

The word 'tattva' means the true nature of a substance. Tattva means knowing a substance exactly as it is. It is the meaning of a word that defines it. It helps determine what the word denotes. Thus, when 'tattva' {true nature of a substance} and 'artha' {true meaning} come together, the word 'tattvaartha' is formed. The true and insightful faith in the true nature of a substance, which arises from the pure disposition of the soul, is known as 'tattvaartha shraddhaana'. This is known as 'samyaktva'.

**2. “Jiivaajjiivaasavabandhasamvarao nijjaraa tahaa mukkho.**

**Nayaai sattatachyaaaim saddahantassa sammattam.”**

~ Vasunandi Shraavakaachaara Verse 10 (Page 72, Author: Aachaarya Vasunandi, Publisher: Bhartiya Gyaana Pith, Kashi, year 1952)

There are seven tattvas {substance} – jiiva {soul/living being}, ajiiva {non-living being/insentient manner/corporeal or noncorporeal}, aasrava {inflow of karmas in the soul}, bandha {bondage of karmas with the soul}, samvara {cessation of further inflow of karmas into the soul}, nirjaraa {shedding of karmas from the soul} and moksha {liberation}. Deep and unshakeable faith in these substances is samyaktva.

### 3. “Tattatthasaddhaanam sammattamsaggaho na eyammi micchhattakhaovasama”

~ Panchaashak Verse 1.1.3 (Page 11, Author: Aachaarya Haribhadrasuri, Publisher: Pachaashak Samiti, Navsari, year V.S.2034)

Samyaktva is the realisation of and faith in the substances owing to the suppression or annihilation of delusion.

### 4. “Jiivaadisaddahanam sammattam jinavarehim pannattam

**Vavahaaraa nicchhayado appaanam hodi sammattam”**

~ Darshana Prabhruta Verse 20 (Page 31, Author: Aachaarya Kundakunda, Laadmal Shataveer Jain Digambar Mandir, Mahaveerji, (Rajasthan) year V.S.2494)

The Jinaas have stated that deep and unshakeable faith in the seven substances as enumerated by them is known as vyavahaara samyaktva {enlightened perception from the practical/empirical viewpoint}. Realisation of, faith in and experience of the self is known as nishchaya samyaktva {enlightened perception from the absolute/transcendental viewpoint}.

### 5. “Sammattam saddahanam bhaavaanam tesimadhigamo naanam.

**Chaarittam samabhaavo visayesu viruudhamaggaanam.”**

~ Panchastikayasara, Verse 107 (Page 274, Author: Aachaarya Kundakunda, Shantinagar Jain Sidhdhaant Prakashini Sansthaa, (Shantiveernagar) Mahaveerji, (Rajasthan), year V.S.2021)

Samyak darshana is belief in the substances, as they exist. Samyak gynaana is knowledge of the substances as they are. Samyak chaaritra is the detached disposition, unblemished by attachment and aversion. All three are found in those who know the path.

### 6. “Jiivaadi saddahanam sammattam”

~ Bruhad Dravayasangraha Verse 3.41 (Page 148, Author: Aachaarya Nemicandrasuri, Publisher: Srimad Rajchandra Ashram, Agaas, year 1966)

Enlightened perception is the deep and insightful faith in the substances as enumerated by the Jinaas.

### 7. “Etaishvadhyavasaayo yothaishu vinishchayeta tattvamiti

**samyadarshanametachya”**

~ Prashamarati Prakarana Verse 222 (Page 81, Publisher: Jaindharma Prasaaraka Sabha, Bhavnagar, (Gujarat), year V.S.1988)

The firm conviction that the substances as enumerated by the Jinaas are completely true and correct is known as samyaktva.

Thus, the scriptures state that perceiving substances exactly as they are and having faith in this perception is samyaktva from the vyavahaara {practical/empirical} point of view. And after knowing these substances correctly, the perception of the self that takes place is samyaktva from the nishchaya {absolute/transcendental} point of view.

Let us examine what these ‘tattvas’ {substances} are:

The Sanskrit word ‘tattva’ means ‘tasyabhaavah’ {the real state}. Hence, the true nature of a substance is its ‘tattva’ {truth/essence/true nature/real state/essential/inalienable and defining attribute}. Hence, ‘tattva’ is the real, true, inalienable, essential and defining attribute of a substance.

It would be incorrect if we were to define samyaktva as faith in the ‘tattva’. This is because the term samyaktva comprises of both – tattva and artha. Having faith only in tattvas would lead to false belief. Because each and every element in the universe has its own essential, inalienable and defining attribute known as its true nature. Having faith in each and every element in the universe would lead to utter confusion and spiritual chaos!

Also, if we were to define samyaktva as ‘artha’ there would be a problem as ‘artha’ means several different things, viz. - for the sake of; on account of; on behalf of; for; cause; motive; reason; advantage; use; utility; thing; object; object of the senses; substance; wealth; property; opulence; money; the mansion of wealth; personified as the son of Dharma; affair; concern; to go to one’s business; take up one’s work; action; having to do with wanting; needing anything; meaning; notion; manner; kind; prohibition; prevention; price; relating to a thing or object; material; significant; resulting from or based on the possession of a thing; etc.

Hence, we will have to streamline the meaning of ‘artha’ in order to understand it in the context of samyaktva. This is why learned seers have defined samyaktva as the belief in the aspects of reality (tattva + artha) that is, substances understood exactly as they are.

Other Indian philosophical systems have understood the word ‘tattva’ differently. They use it to denote dravyatva {essence}, gunatva {possession of qualities or attributes} and karmatva {the state or effect of action/the state of being an object}. Hence, having faith in all tattvas would mean having faith in the teachings of all the philosophical systems! That would not be in line with Jain doctrine. And false beliefs lead to transmigration, not liberation. Hence it is crucial to have true, correct and proper beliefs so that the soul transcends delusion and attains enlightenment.

Hence, a complete definition of samyaktva would involve not only knowing the ‘tattvas’ as they are but also involve having faith in those that are salvific. Unless the path of liberation is understood correctly, there can be no samyaktva. Samyakdarashana primarily denotes that the path of liberation is seen/perceived and ascertained correctly. Samyaggyana denotes that the path of



liberation is known thoroughly. Samyakchaaritra denotes that one's conduct is in accordance with one's enlightenment and conforms to the teachings of the Jinaas.

Having faith in tattvas that are not salvific – that do not lead towards liberation would be pointless. There are innumerable substances in the universe – in which ones must we have faith? And which ones should we not have faith in? The answer is to have faith in the substances, which lead to our salvation. Hence, samyaktva may also be defined as faith in those substances, which lead to one's liberation/salvation/state of non-manifestation.

**The next question that arises logically is – faith in which substances can lead to salvation?**

If one would choose to have faith in that which pleases him, would that lead to salvation?

For instance, a child might love eating sweets. Will eating sweets help him attain liberation? An adult might love money. Will earning money lead to his salvation? Someone may be fond of sensual pleasure. But will seeking sensual pleasure earn him liberation? Following this train of thought shall lead to the inculcation of false belief and delusion.

So to understand properly about the right faith in right substance, vyavahaara samyaktva {enlightened perception from the practical/empirical viewpoint} has been described as under:

**“Jinapannattam tattam, jinavarehim pannattam**

**Jinavaro dvaaraa pragnapta, jinottakatattveshu”**

~ Samyagdharshana; (Page 230, Author: Ashokmuni, Publisher: Diwaakarjyoti Karyaalaya, Byaawar (Rajasthan), year 1981)

The substances explained by the Jinaas are the true substances on which one should have faith. Evidently, the 7 tattvas {substances}, 9 padaarthas {substances}, 6 dravyas {reals} and 5 astikayas {eternal reals} are not a figment of imagination. They have been adumbrated by Jinaas who are supremely detached and omniscient. Hence, there is no reason for them to tell a lie or be mistaken. Hence, their teachings are accurate and appropriate for all times.

The supremely detached and omniscient Jinaas have adumbrated the substances and reals because they play a role in the seeker's liberation:

- Having faith in them, having a correct understanding of them, knowing them thoroughly well and remaining immersed in the self – these are the key steps in the attainment of liberation.
- Not having faith in them, not understanding them, not knowing them and not remaining in the self can lead to continued transmigration.

The substances and reals as described by the Jinaas may be divided into two broad categories:

1. jiiva {self/soul/life monad/sentient being}
2. ajiiva {non-self/non-soul/inert matter/insentient matter}

A question may arise that:

What if a person understands the substances and reals according to his own intellect, has faith in them, develops a detailed understanding of their various attributes and qualities and can deliver excellent lectures on them? So much so that he helps others imbibe samyaktva! Would it be correct to assume that such a person has samyaktva?

The wise seers who composed the scriptures opine that such a person shall not be considered to have samyaktva unless he has a truly deep and insightful understanding of the substances and reals as explained by the Jinaas. Such a person must know that the jiiva {soul/self/life monad} is the key substance and all other substances and reals are catalysts for the jiiva to attain liberation.

Such a person shall be considered to truly have samyaktva when he can discriminate between the substances or reals based on whether they are upaadeya {salvific and hence worthy of emulation}, gneya {worthy of knowing} or heya {worthy of discarding}. Further, he must give up the heya, know the gneya and follow the upaadeya. And, his passions must be mild. His sensual desires must be minimal. He must strongly desire emancipation. He must feel a sense of distaste and disillusion for the mundane world. He must be deeply compassionate towards all living beings. His commitment to the truth must be total. When all these qualities come together with deep and lasting faith in reality, such a person may be considered to have vyavahaara samyaktva.

**“Bhaavenam saddahantassa sammattam tam viyaahiyam”**

~ Uttaraadhyayana Suutra; Verse 28.15 (Page 142, Author: Lilambai Mahasatiji, Publisher: Gurupraana Foundation, (Parasdham, Ghatakopar) Mumbai, year 2009)

When faith comes from within, without any doubt or misgivings, it is known as samyaktva.

Just having faith in reality but not seeking spiritual emancipation does not qualify for samyaktva. Only one who focuses on the inner self and desires emancipation can be considered as having samyaktva.

Thus, we have shed light upon one of the two main aspects of vyavahaara samyaktva. Let us look at the second aspect.

The second aspect has been described differently in the Digambara and Shvetambara scriptures.

Let us first look at the main aspect as per each tradition:

### **Shvetambara tradition**

**“Arihanto maha devo, jaavajjiivam susaahuno guruno  
Jinapannattam tattam, ia sammattam maye gahiyam”**

~ Gunsthaana Mokshnaa Sopaan (Page 74, Author: Dr. Ketaki Shah, Publisher: Dariyaapuri Jain Samiti, (Navrangpura) Ahmedabad, (Gujarat) year 2010)

For as long as I live,

The Arihantas {fordmakers} shall be my true god.

The monks who have taken the five major vows shall be my preceptors.

And reality as taught by the Jinaas {fordmakers} shall be my creed.

This is my understanding of samyaktva {enlightened perception}.

### **Digambara tradition**

**“Attaagama tacchaanam saddahanaado havei sammattam”**

~ Aachaarya Kundakunda's 'Niyamasaara'; Jeevadhikaar: Verse 5 (Page 19, Publisher: Digambar Jain Trilok Sansthaan, (Hastinaapur) Merat, (UP) year 1985)

Samyaktva {enlightened perception} is firm conviction in the supreme souls, the scriptures and the true nature of tattvas {reals}. Those who are unblemished and free from all flaws and passions and have attained omniscience are the supreme souls. They are the trustworthy supreme lords {aapta}.

Both these definitions, one Shvetambara and the other Digambara, do not match completely, but in essence, they are saying the same thing. However in terms of semantics, they are stating two different things. The Sanskrit word 'aapta' means one who is unblemished, free from all flaws and passions, has attained omniscience and is the trustworthy supreme lord. Who else could be the 'aapta' other than the Tirthankaras? Aagamas mean texts based on the teachings of the Jinaas. The teachings of the Jinaas, the scriptures of the Jains, describe reality as seen and understood by the Jinaas themselves.

Thus, by combining the seminal definitions of samyaktva found in both traditions, we may conclude that the attributes of samyaktva are as under:

- deva shraddhaa - firm conviction in the Jinaas/Arihantas/Tirthankaras
- guru shraddhaa - firm conviction in the monks who follow in the footsteps of the Jinaas/Arihantas/Tirthankaras
- dharma shraddhaa - firm conviction in the religion based on the teachings of the Jinaas/Arihantas/Tirthankaras
- shaastra shraddhaa - firm conviction in the scriptures based on the teachings of the Jinaas/Arihantas/Tirthankaras

Learned seers of both traditions, Shvetambara as well as Digambara, have kept the above four aspects in mind while defining the word samyaktva. Thus:

**“Yaa deve devataabuddhirgurau cha gurutaamatih**

**Dharme cha dharmadhih shuddhaa samyaktvamidam uchyate”**

~ Aachaarya Hemacandra’s ‘Yogashastra’, Verse 2.2 (Page 20, Publisher: Mahaveer Jain Vidhyalaya, (Govaliatank rd) Mumbai, year 1949)

Firm conviction in the true god, in the true preceptor and in the true religion is an attribute of pure samyaktva.

**“Naastyarhat paro devo, dharmo naasti dayaam vinaa**

**Tapah param cha naigranthyametad samyaktvalakshanam”**

~ Pujiyapada Shraavakaachaara, Verse 14

~ Samyagdharshana; (Page 248, Author: Ashokmuni, Publisher: Diwaakarjyoti Karyaalaya, Byaawar (Rajasthan), year 1981)

Samyaktva is firm conviction that there is no god greater than the Arihantas, no religion greater than compassion and no preceptor greater than the Jain renouncer who is immersed in penance and self-control.

**“Nijjayadosam devam savvajiyaanam dayaavaram dhammam**

**Vaajjiyagantham gurum mannadi so husaditthi”**

~ Kartikeyanupreksha, Verse 317 (Page 224, Author: Svami Kartikeya, Publisher: Srimad Rajchandra Ashram, Agaas, year 1960)

The attributes of samyaktva are – acceptance of the flawless, supremely detached ones as the true gods; acceptance of the religion that espouses compassion towards all living beings as the true religion and acceptance of unattached monks as the true preceptors.

**“Hinsaarahiye dhamme atthaarahadosa vajjiye deve**

**Nigganthe pavvayane saddahanam hoi sammattam”**

~ ‘Moksha Prabhrta, Verse 90 (Page 578, Author: Aachaarya Kundakunda, Publisher: Laadmal Jain Shantiveer Digambar Jain Mandir, Mahaveerji, (Rajasthan) year V.S. 2494)

Samyaktva is firm conviction in the non-violent religion, in the Jinaas who are free from eighteen flaws and in the teachings of the undetached monks.

**“Attaagamatacchaanam jam saddahanam sunimmalam hoi**

**Sankaadidosarahiyam tam sammattam muneyavvam”**

~ Vasunandi Shraavakaachaara, Verse 6 (Page 72, Author: Aachaarya Vasunandi, Publisher: Bharatiya Gyaanpith Prakashan, Kashi, year 1952)

Firm unblemished conviction, free from all doubts, in the aapta {the Jinaas}, the Aagamas {the Jina’s teachings} and tattva {the reals of the universe as explained by the Jinaas} is known as samyaktva.

**“Aaptaagamapadaarthaanaam shraddhhaanam kaaranadvayaat**

**Muudhaadyapodhamashtaangam samyaktvam prashamaadibhaak”**

~ Upasakadhyayana Kalpa, Verse 2.48 (Publisher: Bhartiya Gyaanpith, Varanasi, year 1964)

The firm conviction that arises due to both internal and external factors, on the veracity of the aapta {the Jinaas}, the Aagamas {the Jina’s teachings} and padaarthas {the substances of the universe as explained by the Jinaas} free from the three muudhataa {follies} and with all eight angas {limbs of samyak darshana} is known as samyaktva. It has attributes such as prashama, samvega, etc.

Samyaktva is firm conviction in the Arihantas, in the religion taught by them, in the path of liberation they prescribed, in the preceptors who follow in their footsteps and in the substances that the Arihantas taught.

Thus, vyavahaara samyaktva {enlightened perception from the gross/practical/empirical viewpoint} has two chief qualities:

1. tattvaartha shraddhaana {deep faith in reality as described by the Jinaas}
2. deva, shaastra, guru and dharma shraddhaana {deep faith in the Arihantas, in their scriptures, in the preceptors who walk in the footsteps of the Arihantas, and in the religion adumbrated by the Arihantas}

In the famous Digambara Jain exegetical text, the Dhavala commentary by Aachaarya Virasena, on the ancient Jain text ‘ShatkhandAagama’ {Scripture in Six Parts} composed by Aachaarya Pushpadanta and Aachaarya Bhutabali, it has been eloquently explained that there is no difference between the two definitions of samyaktva given above. It is stated therein that deva, shaastra, guru and dharma are all part of ‘tattvaartha’ {overarching reality of the universe as described by the Jinaas} and therefore deva, shaastra and guru are a subset of the ‘tattvaartha’ as they too are part of this universe.

Now, the question that confronts us is this:

Faith in the true god is an essential component of samyaktva because it implies that there is no faith in the false gods and hence there is an absence of delusion. But this component is not enough on its own. It is conceivable that one may have firm conviction in the true gods –Arihantas – and yet fail to comprehend the ‘tattvaartha’ as explained by the Jinaas. In which case, one would still lack samyaktva. Only when one has firm conviction in the Jinaas, in their teachings, in the monks who follow in their

footsteps, in the religion established by the Jinaas and in the ‘tattvaartha’ explained by the Jinaas can one be said to truly possess ‘samyaktva’ from the gross/practical/empirical point of view.

Hence, we may state that the above two chief qualities of samyaktva, viz.

1. tattvaartha shraddhaana {deep faith in reality as described by the Jinaas}
2. deva, shaastra, guru and dharma shraddhaana {deep faith in the Arihantas, in their scriptures, in the preceptors who walk in the footsteps of the Arihantas, and in the religion adumbrated by the Arihantas}

Should be considered to have a cause and effect relationship with each other and having faith in them together may be considered as ‘vyavahaara samyaktva’.

Another question that arises is that what if one has deep faith in the Jinaas and knows their profound qualities but does not have firm conviction in their teachings? Will he be considered to have samyaktva?

Without knowledge of and deep unshakeable faith in the teachings of the Jinaas, mere faith in the Jinaas is tantamount to blind faith. And blind faith does not lead to samyaktva. Samyaktva is therefore translated into English as ‘enlightened perception’ signifying a high degree of insight, wisdom and comprehension. Samyaktva is never translated as ‘blind faith’ which would be an antithesis of the rational, informed comprehension that samyaktva signifies.

Unless one realises that the soul and the body are different, the soul is sentient while the body is insentient and they are together only as a result of karmic bondage, he shall never attain samyaktva. One who identifies with the body shall never attain samyaktva. As a result, he shall never attain liberation. No spiritual progress is possible without identifying with the soul. The essence of the ‘tattvaartha’ as explicated by the Jinaas is that the soul is self and the body is non-self. Or, the soul is mine and the body is not. Hence, I have to immerse myself in the soul in order to attain liberation. So if one is a true devotee and follower of the Jinaas, he has to identify with the soul and not the body. If he identifies with the soul, he has samyaktva. If he identifies with the body he does not have samyaktva.

To conclude, firm unshakeable faith and deep conviction in the Jinaas who have internalised reality and become omniscient and in their teachings leads to Samyaktva, which breaks the cycle of transmigration and helps the soul attain liberation.

**“Adakkhu va dakkhuvaahiyam saddhasu”**

~ Suutrakritanga Suutra, Verse 1.2.3.11 (Page 165, Author: Yuvaachaarya Madhukarmuni, Publisher: Aagama Prakaasana Samiti, Byaawar, (Rajasthan) year 1982)

**One who has not seen, ought to have faith in the one who has seen (and experienced).**

Rather than worshipping people, the Jain faith worships qualities. Jains believe in ‘guna puja’ {adoration of the qualities of a person} rather than ‘vyakti puja’ {personal worship}. This is why, Jains recommend that each and every soul which has attained viitaraaga {supreme detachment} and kevalgyaan {omniscience} is worthy of worship because of these two qualities. Owing to these qualities, all omniscients teach the same thing. This is because the truth is eternal and unchanging. And those who are supremely detached have no reason to hide things or lie. And those who are omniscient know the truth. Hence, they always speak the truth, the complete absolute truth. They may express it using different viewpoints because language itself as a medium of communication has its own limitations. But the truth is one and the Jinaas know it and try to communicate it through their divine sermons known as ‘divya dhvani’. The Jinaas only give these sermons after attaining omniscience. Hence, their teachings are accurate and unblemished. This is why it is recommended that the seeker should have firm, unshakeable faith in the teachings of the Jinaas. Then, the seeker will not be troubled with doubts over who is the true god, which is the true scripture and who is the true preceptor. All Jinaas enjoy the same supreme detachment and omniscience. Hence, their teachings are the same. All of them related the reality of the universe and showed the path of liberation. Hence, one must have faith in them; in their teachings and in the path they follow. The Jinaas and their path are present. It is for the seeker of liberation to have faith in them.

Jainism attaches equal importance to faith and intelligence in the path of progress. Intelligence and wisdom help locate the true path and faith gives one the courage of conviction that helps one remain steadfast on that path without deviating.

Faith should not be mistaken to be blind faith. Once you learn something, it is important to first evaluate it with your intelligence and then keep faith in it. This type of faith will lead one towards success and will keep developing stronger from within.

For the novice, faith in the preceptor is invaluable. It is extremely important to have the guidance of a truly detached teacher for a newcomer. Just as one lamp lights another when it is kept close to it, one enlightened soul can help another. The newcomer’s journey on the path of self-emancipation becomes less intimidating and arduous if the path is lit by his spiritual master’s wisdom.

Faith in lots of different gods, and lots of different gurus cannot be considered ‘samyaktva’.

Lots of people claim to have deep faith in their deva {god}, guru {religious preceptor} and dharma {religion}. But that is not sufficient for attaining samyaktva. The followers of other religions also claim to have faith in their own deva, guru and dharma. But, firm conviction in their soul being a unique eternal entity, separate from the body and capable of attaining eternal bliss, is missing. This is why their faith is not tantamount to samyaktva.

Lasting conviction occurs when deep faith in dev, guru, and dharma leads to firm conviction in the soul, in its attributes and in its ability to attain liberation by itself. Self-realisation shall strengthen faith in dev, guru, and dharma. Thus faith focused on the self is supremely beneficial from the point of view of salvation/emancipation/liberation.

**In truth, deva {Jinaas}, guru {preceptor} and dharma {religion} are not the end, but the means to the end. They are saadhanaa {means to achieve the goal} not the saadhya {goal}. Liberation is the saadhya. They are external catalysts that push the soul forward on its journey of spiritual emancipation. At the end of the day, it is the soul that has to attain liberation. And at that point of time, the soul is its own god and preceptor and aatma-bhaava {self-immersion} is its religion.**

In order to fully comprehend the terms ‘deva’, ‘guru’ and ‘dharma’, let us now examine each of them under the light of the different scriptures.

### **Deva {God}**

In vyavahaara samyaktva, deva is the Arihanta or the Aapta. Amongst the respectable substance, deva comes first. Indian tradition has conceived god in many different ways. In the Vedic tradition, one who has great supernatural power is known as deva. And he is considered to be the giver of boons and the granter of blessings. Thus, the Vedas considered Indra {lord of the skies}, Varuna {lord of water}, Agni {lord of fire}, Vaayu {lord of wind} and others to be gods and recommended worshipping them in order to get material benefits. Thus, religion at that point in time entailed detailed and sincere worship of these gods who, when appeased, would bless their worshipper with a great deal of worldly joys.

Later developments in the Vedic stream led to the Puraanic concept of the godhood of the trinity – Brahma, Vishnu & Mahesha, and the various incarnations they took in order to rid the earth of its problems and save their devotees from various dangers. The central idea was to worship the trinity in any one of their myriad manifestations in order to attain a peaceful and joyous life. The focus was on devotion rather than liberation.



It has been written in the Shrimadbhagavadgita that,

**“Yadaa yadaa hi dharmasya glaanirbhavati Bhaaratah  
Abhyutthaanadharmasya taadaatmaanam srijaamyaham  
Paritraanaaya saadhuunaam vinaashaaya cha dushkritaam  
Dharmasansthaapanaarthaaya sambhavaami yuge yuge”**

~ Shrimad Bhagavadgita, Verses 4.7 & 4.8 (Page 80, Author: Vaishyamuni, Publisher: Geeta Press, Gorukhpur, (UP) 13th edition, year unknown)

O Bharata, whenever religion faces destruction and defeat  
And evil begins to reign, I manifest myself.  
I have appeared in several different eras, in order to  
Protect the good, punish evildoers and establish righteousness.

In the Yoga school of philosophy, God has been described as one who has always been free from all regret, sorrow, karmic bondage and passions. He has always been detached. God is a distant entity like the Pole Star, constant but unreachable. His devotees must follow in his path but they can never become like him.

Jain philosophy considers the Arihantas to be worthy of deep respect and devotion. But they too had to put in great effort to break out of the cycle of transmigration. Before attaining liberation, they took birth as various life forms. At a certain point in their wanderings in sansaara, they annihilated all attachment and aversion through diligent and focused efforts and became supremely detached Arihantas. Subsequently, they taught that the soul could free itself from the cycle of transmigration by snapping its ties of attachment and aversion and ridding itself of all passion, and attain the perfected state of liberation. They taught that others too could attain what they had attained.

**Jain doctrine does not consider the Arihantas to be bestowers of blessings and givers of boons. Nor does it consider the Arihantas to be manifestations of the one godhead. Jainism only worships those who have conquered all attachment and aversion and free from the 18 doorways of sin (18 paapsthaanaka).**

Jainism describes the attributes of a Deva as under:

**“Sarvagyno jitaraagaadidoshastrailokyapuujitah  
Yathaasthithaarthavaadii cha devo’rhanparameshvarah”**

~ Yogashastra, Verse 2.4 (Page 21, Author: Aachaarya Hemacandra, Publisher: Mahaveer Jain Vidhyalaya, (Govaliatank rd) Mumbai, year 1949)

God is that Arihanta and supreme lord who is omniscient, who has conquered defects such as attachment and aversion, who is worshipped in the three worlds (heaven, hell and middle earth) and

who explains things as they are.

**“Aaptenochhinnadoshena sarvagynanaagameshinaa**

**Bhavitavyam niyogena naanyathaa hyaaptataa bhavet”**

~ Ratnakarandaka Shraavakaachaara, Verse 5 (Page 10, Author: Aachaarya Samantabhadra, Publisher: Muni Sangh Swaagat Samiti {Sagar}, Madhya Pradesh, year 1986)

As per tradition, an aapta {authoritative figure/god} must necessarily be free from any defects, must be omniscient and he must teach the scriptures. Else, he would not be an aapta.

An Arihanta is one who is possessed of audaarika {gross physical} body, has annihilated the four ghaati karmas {karmas which impede omniscience} and has eternal knowledge, eternal perception, eternal strength and eternal bliss and preaches the dharma {religion/doctrine/true nature of substances}.

**“Sarvagynam sarvalokesham sarvadoshavivarjitam.**

**Sarvasatvahitam praahuraaptamaaptamatauchitaah.”**

~Upasakadhyayana Suutra, Verse 2.49 (Page 15, Publisher: Bharatiya Gyaanpith Prakashan, Varanasi, year 1964)

The aapta {final authority/master/leader} is one who is omniscient, lord of the three worlds, free from all defects and desires the well being of all living beings in the universe.

**“Chhuhatanhabhiiruroso raago moho chintaa jaraa ruujaa micchuu.**

**Sedam khedam mado rai vimhiyaniddaa januvvego.**

**Nissesadosarahio kevalanaanaaiparamavibhajudo.**

**So paramappaa ucchai tadvivariio na paramappaa.”**

~Niyamasaara; Verse 7 (Page 24, Author: Aachaarya Kundakunda Publisher: Shantiveer Digambar Jain Sodh Sansthaan, (Hastinaapur) Merat, (UP) year 1985)

One who is free from the defects of hunger, thirst, fear, anger, attachment, delusion, anxiety, old age, illness, death, perspiration, regret, arrogance, likes, astonishment, desire to sleep, birth and restlessness; is omniscient, is the supreme, transcendental soul – Paramaatmaaa. One who does not have the above qualities, is not Paramaatmaaa. Jainism holds that worshipping celestials who are not free from sensual desire is a sign of mental weakness.

Jainism focuses on spirituality. It believes that one should only have faith in and worship one who is complete, has attained omniscience through the acme of enlightened perception, knowledge and conduct and is completely free from the tentacles of transmigration.

Thus, it behoves the seeker to have faith in such a supremely detached omniscient being.

## **Guru {Preceptor}**

The next highest person in the spiritual hierarchy for the seeker is the preceptor. Each one who has attained enlightenment makes a vow to himself.

Only the true ascetic, who walks in the footsteps of the Jina shall be my master.

The Aavashyaka Suutra has listed the 36 qualities of a true preceptor.

**“Panchamindiyasamvarano tava navaviha bambhecharam guttidharo.**

**Chauvvihaakasaayamukko ia atthaarasagunehim sanjutto.**

**Panchamahavvayajutto panchavihaayaara paalanasamattho.**

**Panchasamia tigutto chhattiisa guno guru majjha.”**

~ Jain Tatva Prakaash; Verse 3 (chapter) (Page 90, Author: Aachaarya Amulakhrushi, Publisher: Laxmi Pustak Bhandaar, (Gandhimarg) Ahemdabad, (Gujarat), year unknown)

One who has 18 qualities – (has conquered the 5 senses, practices celibacy in all 9 possible ways and is free from the 4 types of passions). In addition he follows the 5 major vows, is capable of following the 5 types of conduct, practices the 5 carefulness and 3 self-controls is my guru.

**“Mahaavratadharaa dhiiraa bhaikshamaatropajiivinah.**

**Saamaayikasthaa dharmopadeshakaa guravo mataah.”**

~ Yogashastra, Verse 2.8 (Page 22, Author: Aachaarya Hemacandra, Publisher: Mahaveer Jain Vidhyalaya, (Govaliatank rd) Mumbai, year 1949)

The learned ones who observe the five great vows, who live only on alms, who are immersed in equanimity and who preach the Jain religion are true preceptors.

The true monk follows the rules of asceticism very strictly. He does not keep any possessions with him, apart from what is deemed and unavoidable by his ascetic tradition. He does not eat after sunset or before sunrise. He always travels on foot. He eats only what is offered to him. He does not involve himself in any monetary matters. He follows the rules of his ascetic lineage with regards to speech, food intake, movement, placing of things and disposal of bodily waste.

Only the ascetic who follows the above code of conduct may be called the true preceptor. Such an ascetic follows the rules himself before expecting others to follow those rules. For the impact of one who practices what he preaches is far greater than one who does not follow his own teachings.

The Prakrit word ‘samana’ has been used to describe a Jain ascetic. This word lends itself to three Sankrit terms:

1. Shramana – one who is self reliant
2. Shamana – one who has quelled desire
3. Samana – one who is equanimous towards friend and foe

Only the monk who follows all the vows as per his ascetic tradition, is self-reliant, has quelled desire and has attained equanimity may be considered as the true preceptor.

It is important to realise that even the most exalted and experienced preceptor cannot be anything more than a guide to his pupils. He can only show the way. The pupil shall have to make the efforts. The preceptor can only show him the way. He cannot walk with him.

The true preceptor cannot suck the poison of passions from his pupil’s souls. Only the pupils can free themselves from passions. The pupils have to understand the path, have faith in it and purify their soul through their own efforts. Only then will they be able to attain liberation.

### **Dharma {Religion}**

For one who has attained samyaktva, dharma is the third pillar of the liberation triumvirate. Dharma has been explained in the ‘Yogashastra’ as under:

**“Durgatiprapatapraanidhaaranaaddharma uchyate.**

**Samyamaadidarshavidhah sarvajnokto vimuktaye”**

~ Yogashastra, Verse 2.11 (Page 22, Author: Achaarya Hemacandra, Publisher: Mahaveer Jain Vidhyalaya, (Govaliatank rd) Mumbai, year 1949)

Dharma has its name because it rescues humans from durgati {rebirth as subhumans, hellish beings}. The omniscient ones have explained that dharma consists of tenfold virtues and leads to liberation.

The religion propagated by the Jinaas is the only true dharma worthy of praise, adoration and worship. One who knows everything is known as omniscient {omni = everything, scient = knower}. One who is supremely detached is known as viitaraaga. The supremely detached ones never lie.

**“Yiitaraagaa hi sarvajnaa mithyaa Na bruvate kvachit.**

**Yasmaattasmaad vachasteshaam tathyam bhuutaarthadarshakam.”**

~ Samyagdarshana; (Page 266, Author: Ashokmuni, Publisher: Diwaakarjyoti Karyaalaya, Byaawar (Rajasthan), year 1981)

One who is viitaraaga {supremely detached} and sarvagna {omniscient} shall never lie. Hence, their words always reflect the truth.

Dharma has been described as a ‘kalpavriksha’.

**“Saddarshana mahaamuulam saddayaajalasinchitam.**

**Gynaanavrittimahaaskandham kshamaadishaakhashobhitam.**

**Daanaadipallavopetam dhyaanapushpam jineshvaraah.**

**Svargamukti phalaadhyam cha dharma kalpadrumam jaguh.”**

~ Bhattaraka Sakalakirti’s ‘Prashnottara Shraavakaachaara’, Verse 3.105 – 106

~ Samyagdarshana; (Page 266 & 267, Author: Ashokmuni, Publisher: Diwaakarjyoti Karyaalaya, Byaawar (Rajasthan), year 1981)

The Jinaas have said that dharma is like a kalpavriksha/kalpadruma {wishfulfilling tree}. Samyaktva is its root. True compassion is the water that gives it life. Enlightened knowledge is its trunk. The ten types one can follow dharmas are its branches. Generosity is the leaf. Meditation is the flower. Rebirth in heaven and finally liberation are the fruits of this tree.

Dharma is that power which can uplift a downtrodden person. There is true dharma wherever there are samvara {stoppage of karmic inflow into the soul} and nirjaraa {shedding of karmas from the soul}. When samvara and nirjaraa reach their acme, new karmas do not attach themselves to the soul and old attached karmas leave the soul and then the soul attains liberation.

The truth is that the soul immerses itself in itself. Its entire awareness is submerged within itself. When the soul looks inwards, it realises the supreme truths of the universe as adumbrated by the Jinaas. This is because the truth is present inside each and every soul.

It is an overt attribute of dharma that it takes one from impurity to purity; from sorrow to joy; from deluded self to true self; from death to immortality.

Today, mankind has split life and dharma from each other. Dharma ought to be a part of one’s daily life. Where there is consciousness, there is dharma. Dharma is the true nature of the soul. Hence, one cannot say that dharma should be confined to the temples and should not be made applicable to the place of work. Dharma is universal and eternal. It should be followed everywhere. Conduct divorced from dharma is bound to end in tears and sorrow.

And those who think that practising dharma is only necessary during the time one is saying one’s prayers or only during the time one is in the temple or saying the rosary, are misguided. Dharma should be practised every waking moment. Not even a second should be spent without dharma.

Today we have successfully compartmentalised dharma into convenient modules. Hence, we practise dharma while praying, while carrying out rituals in the name of dharma, while practising equanimity for a short, pre-specified period of time. But for the rest of the time, our lives are bereft of dharma. This has led to hypocrisy and sham. We have restricted dharma to sectarianism, symbolism,

empty rituals and use it as a platform to show off our wealth and to indulge in social climbing. Lord Mahavira had asked the rhetorical question, “Where is dharma?” He then answered the question, “Dharma lies in non-violence, self-control and penance.” (Dashavaikalika Suutra, Verse 1.02)

**As per the Uttaraadhyana Suutra, when asked the advantages of firm conviction in religion, Lord Mahavira said that, “Deep and lasting faith in dharma leads to detachment from worldly pleasures. They do not seek pleasure at the expense of others. It becomes their second nature to give solace to others even at the expense of their own happiness. Only then do they become true practitioners of religion.” Thus, deep faith in the religion leads to true understanding and practise of the teachings of the religion. ~ Samyagdarshana; (Page 270, Author: Ashokmuni, Publisher: Diwaakarjyoti Karyaalaya, Byaawar (Rajasthan), year 1981)**

When man becomes free from fear, avarice, inducements, material comforts, attachment and aversion, remains immersed in his self and his conduct reflects non-violence, self-control and penance, it is said that he has firm conviction in Jainism.

### **Shaastra {Scripture}**

After having determined who the true god is, who the true preceptor is and what the true religion is, let us now examine what the true scripture is.

**“Aaptogyamunullanghyam adrishteshtavirodhakam.**

**Tattvopadeshakrit saarvam shaastram kaapatha-ghattanam.”**

~ Ratnakarandaka Shraavakaachara, Verse 9 (Page 21, Author: Aachaarya Samantabhadra  
Publisher: Muni Sangh Swaagat Samiti {Sagar}, Madhya Pradesh, year 1986)

A holy scripture is the instruction by the absolute authority (the supremely detached omniscient one). It is inviolable. It is beyond any contradictions. It teaches the truth. It is universally valid. It averts the erring path.

In truth, shaastras record the teachings and realisation of the absolute authority. And these teachings are of universal benefit.

The shaastra has been defined thus in the Prashamarati Prakarana of Aachaarya Umasvati:

**“Yasmaad raagadveshoddhatachittaan samanushaasti saddharme.**

**Santraayate cha dukkhaacchastramiti niruchyate sadbhih.”**

~ Prashamarati Prakarana, Verse 187 (Page 68, Author: Aachaarya Umasvati, Publisher: Jain Prasaarak Sabhaa, Bhavnagar, year V.S.1988)

Those texts, which correctly inculcate the true dharma in people whose hearts are overflowing with attachment and aversion and save them from grief are called true shaastras by the wise ones.

True shaastras are directly connected to the soul. Their chief function is to help the soul attain eternal perception, eternal knowledge, eternal conduct, eternal power and eternal bliss. They do this by helping the soul rid itself of the veil of ignorance and delusion that impedes its eternal qualities.

**“Saasijjai tena tahim vaa neyamaayaa va to sattham.”**

~ Visheshaavashyaka Bhaasya, Verse 1.1384 (Page 492, Author: Aachaarya Jinabhadraagani Kshamashramana, Publisher: Bhadrakar Prakaashan, (shahibaug) Ahemdabad 3rd edition, year V.S.2053)

The text, which helps the soul follow enlightened conduct and realise its true nature is known as a shaastra.

**“Jam socchaa padivajjanti tavam khantimahisayam.”**

~ Uttaraadhyayana Suutra; Verse 1.3.8 (Page 71, Author: Lilambai Mahasatiji, Publisher: Gurupraana Foundation, (Parasdham, Ghatakopar) Mumbai, year 2009)

Shaastra is that text, upon hearing, which enlightens the seeker's soul and helps him immerse himself in penance, equanimity and non-violence.

The question that arises before the seeker is that there are many texts in the world. Even within the Jain religion, there are two streams – the Digambara and the Shvetambara. Which texts may be considered Authoritative?

This conundrum was bound to occur in the fifth cosmological period of time as per Jainism (5th aaraa).

This is why the omniscient Lord Mahavira said:

“Whether a shaastra is true or not depends on one's own perception. If the seeker looks inwards and has discriminative knowledge and sound intuitive judgement, any text in the world shall serve his needs adequately. But if the seeker is adamant and immature, deluded, desires sensuous gratification, is selfish and full of attachment and aversion, even the best and most enlightened of shaastras become false scriptures for him.” ~ Samyagdarshana; (Page 274, Author: Ashokmuni, Publisher: Diwaakarjyoti Karyaalaya, Byaawar (Rajasthan), year 1981)

In essence, whichever shaastra you have faith in, you have to develop firm conviction in it with the help of discriminative knowledge and intuitive wisdom. Do not let passions, biases, delusion and blind faith cloud your vision whilst choosing the right text. Do not consider what is yours to be right

without examining it thoroughly and dispassionately. **Rather than the attitude of ‘what is mine is right’ adopt the attitude of ‘what is right is mine’.** Examine facts carefully to ascertain the truth for yourself. Once you find the true path, walk ahead on it fearlessly.

Thus vyavahaara samyaktva is like external clothing. It helps in external identification. To an outsider, one who demonstrates vyavahaara samyaktva may be identified as being enlightened from the empirical viewpoint. What about internal identification?

Having dwelt on vyavahaara samyaktva, let us now ponder upon nishchaya samyaktva {enlightened perception from the absolute/transcendental viewpoint}.

The scriptures define samyaktva as under:

**“Tattvaarthashraddhaanam samyakdarshanam”**

~ Aachaarya Umasvati’s ‘Sarvathsiddhi’ ‘Tattvaarthasuutra’; Verse 1.2 (Page 6, Publisher: Bharatiya Gyaanpith Prakashan, Varanasi, year 1944)

Enlightened perception is the correct, unbiased and accurate understanding and perception of the reality of the universe.

The scriptures define nishchaya samyaktva as under:

Perception is being able to discriminate between the self (the soul) and the non-self (the body, passions, emotions, etc.)

Both these definitions when taken together tell us that whatever is ‘heya’ {should be given up/avoided as it will take one away from the path of liberation} is ‘para’ {non-self} and whatever is ‘upaadeya’ {worth adopting and internalising optimally as it is central to liberation} is ‘sva’ {self}.

Here, the term ‘sva’ is used inclusively to mean, “I am the soul. Stoppage of the inflow of fresh karmas and shedding of old previously bound karmas from the soul are both intrinsic to my nature. Liberation is the acme of my spiritual path and I shall attain it when I realise my inner qualities fully. Liberation is the only natural state of the soul.” ~ Samyagdarshana; (Page 276, Author: Ashokmuni, Publisher: Diwaakarjyoti Karyaalaya, Byaawar (Rajasthan), year 1981)

Similarly, the term ‘para’ is used inclusively to mean, “All that is non-sentient is ‘para’. All that is external to the soul is ‘para’. All inflow and bondage of karmas with the soul is ‘para’. Inflow and bondage do not belong to the soul. They are not a part of the true nature of the soul. Hence, they do not belong to the soul and therefore should not be identified with.”



Thus, nishchaya samyaktva is the profound realisation that:

1. one is only the soul and not the body
2. stoppage of karmic inflow is intrinsic to one's nature
3. shedding of karmas is intrinsic to one's nature
4. the soul attains liberation once it fully realises its intrinsic nature
5. inflow of karmas into the soul and bondage of karmas with the soul are external to the soul's basic nature and hence do not belong to the soul

**Thus, the internalisation of the difference between the self (soul) and the non-self (external to the soul) is nishchaya samyaktva.**

Only when one attains a modicum of spiritual solace can one realise that he is only the soul and not the body. Without knowing who the self is, it is impossible to know what the non-self is.

Detachment from all external objects can only come about when the soul has nishchaya samyaktva, where the soul has internalised the 'sva-para bheda vigynaana' {the unceasing and flawless ability to distinguish between the self and the non-self}. ~ Samyagdharshana; (Page 276, Author: Ashokmuni, Publisher: Diwaakarjyoti Karyaalaya, Byaawar (Rajasthan), year 1981)

If truth be told, till the time the seeker cannot unceasingly and flawlessly distinguish between self and non-self, 'sva' and 'para', sentient and insentient, it cannot be said that he has samyaktva.

**It is common practise to describe samyaktva as the 'guna' {attribute} and the soul as the 'gunii' {holder of the attribute}. But in reality, the attribute and its holder are one. Samyaktva is nothing but the unblemished disposition of the soul.**

One remains firmly in samyaktva is known as 'sva-samaya-sthita' {immersed in his true self}. One who has samyaktva {is enlightened} is immersed in his true self. And one who is immersed in the external world is known as 'para-samaya-sthita' {immersed in non-self objects/the external world}. Those who are immersed in the external world are deluded/have false beliefs. They do not possess samyaktva.

Commonly, firm conviction in the true god, true preceptor and true religion is known as vyavahaara samyaktva. But vyavahaara samyaktva is the means to the end. The end goal is to attain the unblemished nature of the soul.

The seeker who confines himself to having deep faith in the true god, true preceptor and true religion and does not try to move farther along the path of liberation by realising his own true nature(soul) makes little spiritual progress.

This is why Lord Mahavira stated that:

**“Purisaa tumameva tumam mittam”**

~AachaaraangaSuutra, Verse 1.3.3.4 (Page 127, Author: Lilambai Mahasatiji, Gurupraana Foundation, Rajkot, (Gujarat), year 1999)

O soul, you are your own true friend.

**“Aayaa saamaaiye”**

~ Bhagavati Suutra, Verse 2.1.9.5 (Page 294, Author: Ghaasilalji Maharasaheb, Shaastrouddhaarak Samiti, Rajkot, (Gujarat), year 1962)

You are your own ‘saamaayika’ {specified period of voluntary equanimity}

From the absolute/transcendental viewpoint, the Tirthankara seated in the samosharana {divine assembly ground where all classes and types of living beings assemble to hear the divine sermons of the Jinaas} is not the body of the Tirthankara but simply a manifestation of the pure flame of flawless and unblemished omniscience and omnipercption that reside in a Jina’s soul. But it takes an enlightened soul to perceive the Jinaas in this manner. That enlightened soul is the true god, true preceptor and true dharma. The external true god, true preceptor and true dharma are merely catalysts for the realisation of the inner true god, true preceptor and true dharma. Being catalysts, they are external. Howsoever revered they may be, they are catalysts. They do not form the substratum of one’s own soul. Hence, they cannot play a bigger role in one’s attainment of enlightenment. Only the soul can be the substantive cause of its own enlightenment.

Hence, from the absolute/transcendental viewpoint, considering one’s own unblemished soul to be the true god, true preceptor and true religion is samyaktva.

**“Vishuddhagynaanadarshanasvabhaave nija paramaatmaani yadruchiruupam samyakdarshanam”**

~ Samayasaara taatparyavriti, Verse 2.8.10

~ Samyagdarshana; (Page 278, Author: Ashokmuni, Publisher: Diwaakarjyoti Karyaalaya, Byaawar (Rajasthan), year 1981)

Unwavering interest in the unblemished nature of one’s soul – flawless knowledge and perception – is known as samyakdarshana {enlightened perception}.

Unwavering interest in the unblemished nature of the soul is the key characteristic of samyaktva.

**“Shuddhajiivaastikaayaruchirupasya nishchayasamyaktvasya”**

~ Aachaarya Padmaprabha's commentary on the Niyamasaara, Verse 3

~ Samyagdarshana; (Page 279, Author: Ashokmuni, Publisher: Diwaakarjyoti Karyaalaya, Byaawar (Rajasthan), year 1981)

Unwavering interest in the unblemished nature of the soul is the key characteristic of nishchaya samyaktva {enlightened perception from the absolute/transcendental viewpoint}.

**“Aatmamaatraruchih samyakdarshanamokshahetukam”**

**Tadviruddhamatimithyaadarshanam bhavahetukam**

~ Amarabharati, page 1, August 1972,

~ Samyagdarshana; (Page 279, Author: Ashokmuni, Publisher: Diwaakarjyoti Karyaalaya, Byaawar (Rajasthan), year 1981)

Focused and unwavering interest in the true nature of the soul is samyaktva and is the primary cause of liberation. As opposed to this, focus on external substances (both sentient and insentient) is false belief and leads to further transmigration.

The state of paramaatmaaa {supreme self} is that transcendental bliss which is experienced when the soul distances itself from attachment and aversion. This state of paramaatmaa is upaadeya {worth adopting and internalising optimally as it is central to liberation} in all ways. And the desire to attain this state of paramaatmaa is known as samyaktva.

**“Appaa appammirao sammaitthii havei phudu jiivo”**

~ Jina Suutra, Verse 2.63

~ Samyagdarshana; (Page 279, Author: Ashokmuni, Publisher: Diwaakarjyoti Karyaalaya, Byaawar (Rajasthan), year 1981)

The inward focus of the soul is the clearest indication of the presence of samyaktva.

An important question arises here:

Many religions accept the existence of the eternal soul. Does this mean that all those religions have been founded by enlightened men?

This is answered eloquently in the ‘Panchaadhyayii’:

**“Na syaadaatmopalabddhirvaa samyakdarshanalakshanam.**

**Shudhaa chedasti samyaktvam na chetshuddhaa na saa sudrig”**

~ Panchadhyayi, Verse 2.215 (Page 222, Author: Kavi Rajamalla, Publisher: Ganeshvarni Digambar Jain Sansthaan, Varanasi, (UP), year 1986)

The key attribute of samyaktva is not merely accepting and knowing the soul. It is only when the

unblemished and flawless soul is accepted and known that one may be said to have samyaktva. Else, if one accepts the flawed soul as one's own, one cannot be said to have samyaktva.

Attaining the unblemished soul means that the soul has attained the stage of perfection where its awareness is unblemished by attachment and aversion and external objects. It may also be understood as the ascertainment of flawless knowledge and consciousness/intelligence.

Samyaktva is a distant goal until and unless there is firm conviction in the pure and unblemished nature of the soul. The seeker achieves the pure and unblemished nature of the soul once he realises that:

- He is the soul, not the body
- He is different and distinct from the body
- Artifice, delusion, the feeling of mineness with external entities, attachment and aversion are all caused by ignorance and delusion which pervert the soul's disposition and encumber it with passions and sensual desires
- He realises that the soul's natural disposition is tranquillity and serenity
- He realises that ignorance and delusion cause the soul to lose its natural disposition and descend into the four passions of anger, arrogance, artifice and avarice which extend his stay in the snakepit of transmigration

He realises that he will be freed of all desires and passions, likes and dislikes once he rids himself of ignorance and delusion.

Freed from ignorance and delusion, he shall attain the pure unblemished nature of the soul.

Once the seeker attains pure unblemished samyaktva, he is absolutely certain that death happens to the body, not to the soul. The soul is eternal and is characterised by existence, consciousness and bliss. The seeker becomes fearless and unaffected by the possibility of death.

Here is an inspiring story from Jain history:

Once upon a time, an old man approached a learned Jain preceptor and head of a group of Jain ascetics. He told the preceptor that he would like to take the ascetic vows and become his pupil. He also complained that he had met several other heads of Jain ascetics and asked them to accept him as their pupil but each of the heads declined citing his age. He was disappointed that the heads of ascetics had denied his request on seeing his physical age and had paid no attention to his strong commitment.

The Jain preceptor was a realised soul and a kindly and wise man. He accepted the old man as his ascetic disciple. The old man now began his study of the scriptures. The preceptor asked him to memorise an aphorism. Despite sincere efforts, the old man could not manage. Two or three days passed and he was still unable to memorise the aphorism.

A lay scholar used to live opposite the place where the community of ascetics was staying. The lay scholar observed that the old novice was struggling to memorise even one aphorism. (Jain ascetics are expected to memorise hundreds if not thousands of aphorisms composed in Prakrit and Sanskrit). Seeing his plight, the scholar began making fun of him. He caustically commented that, “A battered old parrot cannot be taught new words”. [In India, parrots are commonly kept as pets since they easily learn to imitate human language and keep repeating the words spoken around them, often to hilarious effect.] After saying this, he placed a wooden pestle for beating out rice in front of the old man and started pouring water in it.

Seeing him pouring water inside the wooden pestle, the old novice asked, “What are you doing, o panditji {lay scholar}?” The obnoxious lay scholar replied that he was watering the wooden pestle in order to turn it back into a live tree full of branches, leaves and fruits. When the old novice asked him how could it be possible for an old wooden pestle to be turned back into a live flowering tree? The lay scholar nastily replied that if the old novice thought he could become a scholar in his old age, why couldn't he turn the wooden pestle back into a tree?

Hearing this, the old novice was disheartened and he approached his preceptor, saying that it was a folly for him to seek to study the scriptures in his old age since he was struggling to memorise one aphorisms. [Scriptural study is one of the most important duties of Jain monks and those who are unable to do so are viewed with derision. Not every monk can be a scholar but monks are expected to commit to memory a few hundred aphorisms, which are relevant to their day-to-day activities.] The old novice said that he would no longer attempt to learn the aphorism.

His preceptor tried to explain his aged disciple that the comparison with the wooden pestle was irrelevant, inadequate, irrational and completely incorrect. He explained that the pestle was inanimate and insentient and that the disciple was sentient. The novice had a soul.

He told the novice that, “The soul is neither young nor old. It does not die. It is eternal. The soul is intrinsically endowed with qualities such as eternal knowledge, eternal perception and others. It is an embodiment of knowledge. The pestle needs to bring in external forces in order to mill seeds and pulses. But you have to bring out your inner qualities. You are your own strength. Your soul is always illuminated by the lamp of knowledge and is completely unaffected by bodily age.”

Hearing this, the old novice was deeply inspired and developed faith in his self. Confidence regained, he applied himself to his studies with renewed gusto. He was now convinced of his soul's true nature. He had realised the boundless capacity of his own soul. His constant study weakened his knowledge-obscuring karmas (Gyaanaavarniiyaa karma), which fell away, and the old novice became a very fine scholar. This transformation occurred when the old novice became convinced of his own soul and its immense capabilities. ~ Samyagdarshana; (Page 282, Author: Ashokmuni, Publisher: Diwaakarjyoti Karyaalaya, Byaawar (Rajasthan), year 1981)

Identifying with the body which is a common mistake made by all newcomers to the field of spirituality. Nishchaya samyaktva arises when the seeker ceases to make this error and realises that only the soul is his, the body is external. Such a person can sense the boundless light of his soul, which is encased by his body but does not form a part of it. As the seeker advances, he can perceive his transcendental self when he looks inwards. Therefore, pondering upon the pure unblemished soul is nishchaya samyaktva.

When the seeker attains self-realisation, he begins to see his body as a means to attain salvation. It is merely an instrument to him. He does not sully his soul by identifying with the body or other external objects. His identification with the soul is so strong that he will choose his soul over his body every time someone asks him to choose one over the other. When faced with a life-threatening situation, he will calmly give up his body and remain serenely immersed in his soul. For him, the body has ceased to be of any importance. Only the soul matters.

The ancient Jain seer, Aachaarya Sthuulibhadra had won over his sensual desires. He was skilled at remaining immersed in his inner self. He stayed for four months in the home of a courtesan called Kosha. He was surrounded by debauchery and sensuousness but remained completely unaffected by it because his awareness was firmly fixed on his inner self.

Each and every spiritually awakened person remains focused on his inner self.

A blind man may not be able to see a needle but he can still feel its prick. Similarly, shouting from rooftops that the soul exists shall not help one experience the soul or attain samyaktva. But experiencing the pure soul and staying with that experience is truly samyaktva.

**Question:** With the attainment of samyaktva, it is said that a person considers all non-self objects to be heya {worth giving up}. Hence is it obligatory for him to become a monk?

OR

**Question:** Does only a monk who follows the path of samyak darshana, samyak gynaana, samyak chaaritra and samyak tapa attain true samyaktva?

**Answer:** Considering non-self objects to be heya {worth giving up} and considering the soul to be upaadeya {worth accomplishing} is concomitant with samyaktva. One who has samyaktva considers false beliefs to be false belief. But owing to the rise of chaaritra-mohaniya karmas {conduct-deluding karmas}, he cannot take up the five major vows of asceticism. He does what he can, to the limit of his abilities. But his conviction is firm.

This concept is explained eloquently in the ‘Dharmasangraha’:

**“Jam sakkai tam kiirai jam na sakkai tayammi saddahanam**

**Saddahamaano jiivo vachchai ayaraamaram thaanam”**

~ Dharmasangraha, Verse 2.1.21 (Page 81, Author: Upaadhyaya Maanvijayaji, Publisher: Jain Vidyaa Shaalaa Trust, Ahmedabad, (Gujarat), year V.S.2029)

**Follow the rules of conduct to the fullest extent of your ability. Where you are unable to follow, keep the faith. Faith itself can lead you towards the exalted state of liberation, which is free from death, sickness and old age.**

### **Samyaktva and its Unblemished State**

Whenever we talk about samyaktva, we talk about how it should be pure, unblemished and unsullied by attachment and aversion. And only unblemished samyaktva is true samyaktva. Is it possible for all to attain this state of samyaktva?

Only the supremely detached ones can attain unblemished samyaktva. Souls from the 4th stage of spiritual development (gunasthaanaka) to the 10th stage of spiritual development (gunsthaanaka) are not absolutely free from the flaws of attachment and aversion. Not being omniscient, it is not possible for their samyaktva to be blemishless. They are seekers. They have saraaga samyaktva {enlightened perception, which is not free from attachment}. They seek spiritual perfection so that they may be freed from the tenuous bonds of attachment and aversion. Unblemished samyaktva can only be attained in the 12th gunsthaanaka.

But it is the seeker in the 4th gunsthaanaka who needs unblemished samyaktva. In the absence of unblemished samyaktva, how could the knowledge and conduct of the seeker be unblemished?

This is a conundrum that each seeker must confront. It is not possible to attain unblemished samyaktva in this day and age. In this situation, should the seeker persist with his efforts to attain liberation? Or should he give up thinking that without unblemished samyaktva nothing can be attained on the spiritual front?

**As per Jain doctrine, it is not correct to think that only unblemished samyaktva can help the seeker attain his spiritual goals. It is not obligatory for the seeker to have unblemished samyaktva at the outset of his spiritual journey. But it is necessary for the seeker to correctly understand unblemished samyaktva and have deep and unshakeable faith in it. He must know the reasons and causes of false faith and delusion; and the reasons and causes of samyaktva. He remains away from the causes of false faith and he retains his samyaktva. Whether such a seeker is a householder or an ascetic and despite his samyaktva being blemished by attachment and aversion, he truly has samyaktva. This is because he can correctly discriminate between mithyaatva {false faith} and samyaktva and stays away from the causes of mithyaatva {false faith}.**

Had it been impossible for the soul to progress without faultless samyaktva, why would the Jain seers state the soul lying between the fourth gunsthaanaka {stage of purity of the soul} and the tenth gunsthaanaka as being samyaktva {possessing samyaktva}? Also, had it been impossible for the soul to progress without faultless samyaktva, no soul would ever attain liberation!

The truth is that whenever the seeker attains samyaktva, the presence of attachment and aversion in his soul ensures that sinful and sensual acts are indulged in. Evidently, these acts harm the soul. At this stage, it is possible that seeker may doubt the teachings of the Jina. However, either through his own resources or through external council, he realises his folly, learns what caused it and strengthens his faith in the teachings of the Jinaas. His very faith and interest in knowing the truth ensures that he reattains it.

As his samyaktva progresses on the path of purity, his knowledge and conduct become purer in the same proportion. Attachment and aversion weaken their stranglehold of his soul. This in turn causes his perception and insight to become purer. Thus, progressing on the path of perceptual purity, the seeker attains the 12th, 13th and 14th stages of spiritual development {gunsthaanaka}.

**As per the Aavashyaka Niryukti, the cleaner the water, the more clearly it reflects an image. Similarly, as attachment and aversion lessen their hold on a soul, the soul becomes purer. The seeker can truly experience increased self-perception. His interest in realising the ultimate truth becomes stronger and stronger and his experience and knowledge of the ultimate truth become deeper and more lasting.**

As long as the seeker has not achieved omniscience, it is impossible for him to attain the immaculate samyaktva, which is completely free from all attachment and aversion. Thus it is difficult for him to realise the transcendental truth. Despite this, the Aacharaanga Suutra says that if a seeker, despite not being omniscient, is without malice and deceit, has equanimity, is keen on attaining samyaktva, has a pure disposition and a pure heart, is unbiased and genuinely seeking the truth; ascertains something or someone in a rational and detached manner and considers it to be samyak, then the person or thing (book) is samyak for that person even though in the eyes of the omniscient ones it may not be so. It is imperative for such a seeker to have deep unshakeable faith in, know well and walk on the path of supreme detachment.

Provided the seeker is using it to benefit all living beings and find out the true path of salvation samyaktva may make even flawed knowledge into true knowledge.

Owing to this reason, knowledge is valued because it leads to samyaktva and firm conviction in the absolute reality as taught by the Jinaas. In fact, this firm conviction is known as samyaktva.

Samyaktva has been defined differently in different Jain texts. Thus, samyaktva is defined as:

- Firm conviction in the 7/9 substances (7/9 tattvas) as adumbrated by the Jinaas.
- Firm conviction in the aapta {supreme authority, the omniscient Jina}, Agama {scriptures based



on the teachings of the Jinaas}, tattva {transcendental reality} and dharma {religion/belief system/true nature of a substance}.

- Deep faith in the Jinaas, in the preceptors who follow in the footsteps of the Jinaas and in the religion based on the teachings of the Jinaas.
- Experience of the self.
- Deep rooted ability to discriminate between the self and non-self.
- Firm conviction and abiding interest in the soul
- Firm conviction in the true nature of the self (sva-ruupa)

Despite the dissimilar words, attributes, indicators and varying definitions used to describe samyaktva, the difference between them is more lexical than real. All of them indicate the same thing. One should realise that the sentient soul is different from the insentient body, have firm conviction and deep unshakeable faith in this realisation. This will help them shed the bondage of karmas and attain liberation.

**Samyaktva is the means to liberation. Only the soul can attain liberation. Not the body. Hence, samyaktva is the religion of the soul. It is not the religion of the body or of any corporeal substance. Hence, it should not be tied down to one particular religion, community, sect or group of people. It is neither caste nor creed. It is simply the path of liberation.**

When the seeker does not let samyaktva remain the religion of the soul and drags it down to the gross level, the seeker begins to focus on sectarian tradition rather than liberation. Thus, the seeker believes his sectarian tradition and familiar customs and rituals rather than his own soul. Such a person cannot bring himself to accept the self-focused reality of samyaktva. For him, the belief of his sect or creed becomes his own defining belief.

This is why, one learned seer wrote that,

**“Seyambaro vaa aasambaro vaa buddho vaa taha ya anno vaa.**

**Samabhaavabhaaviappaa lahai mukkham na sandeho.”**

~ Samyagdarshana; (Page 298, Author: Ashokmuni, Publisher: Diwaakarjyoti Karyaalaya, Byaawar (Rajasthan), year 1981)

Without any doubt, the soul, which has internalised equanimity shall certainly attain liberation, irrespective of whether the seeker is a Shvetambara, Digambara, Jain or Buddhist.

Another learned seer wrote that:

**“Sangho kovi na taarai katto muulo taheva nippiccho.**

**Appaa taaraii appaa tamhaa appaa vi jhaanehi.”**

~ Samyagdarshana; (Page 298, Author: Ashokmuni, Publisher: Diwaakarjyoti Karyaalaya, Byaawar (Rajasthan), year 1981)

No ascetic tradition, whether the kaashthaa sangha, the muula sangha or the nishpicchha sangha can grant liberation to the mendicant, only the soul can attain liberation. Hence, develop firm conviction in the soul.

Samyaktva is not transferrable. It cannot be granted to someone. Nor can it be inherited like a family heirloom. In his lifetime, Lord Mahavira ptly described the worldly soul as well as the transcendental soul, bondage as well as liberation, merit and demerit, inflow of karmas and cessation of the inflow of karmas. But he never gave anyone samyaktva. Even Jain monks, who motivate others to take up the vows, and in a manner of speech, grant them the vows, cannot grant anyone samyaktva. Samyaktva is the inner effulgence, the inward faith. It can only arise inside. The teachings of a preceptor may act as a catalyst in the attainment of samyaktva, but samyakta comes from the inside.

Samyaktva is a lamp, which cannot be switched on from the outside. It comes on on its own. Any external object could serve as the catalyst.

**Samyaktva is an art. It can be accomplished by any seeker, irrespective of his religion, caste, creed or clothing. He can recognise the truth, accept it unhesitatingly and live in this world untouched by false belief and delusion, just as the lotus\* lives in water, detached, calm and full of joy.**

**\*The petals of a lotus, despite growing in water, are not wet, as water droplets do not stay on them. They flow down. Hence, the lotus remains dry despite its watery home. Similarly, one who has samyaktva may live in this world and yet remain unaffected by it.**

## **1.2: Samyaktva: Advanced Study**

### **1.2.1 Three Gems of Enlightenment as Means of Liberation**

As explained earlier, we shall accept that liberation is the final destination of the soul, and there is a way to reach that destination. That way is known as the Jain way. Now the question that faces the seeker is, how does one achieve the goal of liberation? Irrespective of the scale of the task, any task we undertake requires using the correct means. So first of all, we make efforts to understand the means thoroughly. Only then can we use the means appropriately and attain the desired result. Since the accomplishment of the most humble and mundane tasks requires utilisation of appropriate means, the accomplishment of liberation would require us to examine with great depth and seriousness the means to attain it.

Despite having eternal capacity each soul is suppressed by the weight of karmas. The innate capacity of the soul shall help achieve liberation. And in order to awaken this capacity, we shall examine the best means and method of awakening it. Just as a tiny seed has the capacity to grow into a mighty tree, each soul is capable of attaining liberation. But just as a seed needs nurturing, the right soil, water, sunlight and fertiliser, the soul needs to make appropriate focused efforts to awaken its innate qualities of eternal knowledge, eternal perception, eternal bliss and eternal vigour. These qualities are present in every soul and they can be brought to the fore through saadhanaa {appropriate focused efforts}. Many seekers realise that in order to attain liberation, they need both, the means and the end. But often, the seeker confuses the means with the end and therefore is unable to attain the desired result – liberation. Many seekers focus on the end but make mistakes in the means. Others get so attached to the means that they forget the end! Both types of seekers fail to attain the desired result.

For instance, a seeker wishes to attain liberation. But he thinks that carrying out havanas {offering an oblation with fire}, yagynas {fire sacrifice} and balii {propitiatory offering of animals} shall help him attain liberation. Hence, his focus on the end is correct, but the means that he has chosen are wrong. Such a seeker shall never attain liberation. He shall remain stuck in sansaara {transmigration}.

On the other hand, a seeker takes up the vows of the ascetics and follows them really well. But in the end what he seeks is not liberation. Instead, he seeks worldly pleasures and sensual delectations in this world and in the heavens. He too shall never attain liberation since the end he has chosen (sensual fulfilment) is not conducive to liberation.

Thus, it is imperative that the seeker comprehends the means (saadhana) as well as the end (saadhya) clearly. Any seeker who wishes to practise the highest form of asceticism and spiritual practices should first ascertain the teleological purpose behind his spiritual endeavour. Once he is clear that he wishes to make the effort in order to attain liberation, and then uses the appropriate end towards this goal, he shall certainly achieve his goal of liberation.

Jain thinkers have stated that there should be only one goal for the seeker – liberation. And they have written that the three jewels of enlightenment are the appropriate means for accomplishing this end. Here is what Aachaarya Umasvati has said:

**“Samyak-darshana-gynaana-chaaritraani-moksha-maargah.”**

~ Aachaarya Umasvati's 'Tattvaarthasutra', Verse 1.01 (Page 4, Author: Pandit Shukhlalji, Publisher: Gujarat Vidyaapith, Ahmedabad (Gujarat), year 1930 1st edition)

Enlightened perception, knowledge and conduct together constitute the path of salvation.

All the souls in the past who have attained liberation, be they Tirthankaras, their primary disciples or the heads of the ascetic communities, have talked about the three jewels as the appropriate means to attain liberation. They have not only talked about the three jewels, they have internalised and practised these three jewels in their own lives. In future also, they will give the same teaching. Follow the three jewels if you wish to attain liberation. Learned seers have described the three jewels as the embodiment of religion.

If practised correctly, these three jewels can offer us complete freedom from transmigration.

This is what Aachaarya Samantabhadra wrote:

**“Saddrishtigynaanaavrittaani dharmam dharmeshvaraa viduh**

**Yadiiya pratyaniikaanii bhavanti bhavapaddhatih”**

~ Ratnakarandakashraavakaachara, Verse 1.3 (Page 6, Author: Aachaarya Samantabhadra Publisher: Muni Sangh Swaagat Samiti {Sagar}, Madhya Pradesh, year 1986, 2nd edition)

The leaders and masters of the dharma, the Tirthankaras have said that enlightened perception, enlightened knowledge and enlightened conduct constitute dharma. And their opposites, false perception, false knowledge and false conduct constitute delusion and lead to transmigration.

The question that begs an answer is, if the matchless treasure of the three jewels is present in latent form in each and every soul, why is the world living in such misery?

The answer is, that very few realise that the three jewels are present inside their own souls. Even amongst those very few, not many know how to awaken the three jewels lying in their own souls. Not knowing and not understanding the three jewels means that many seekers who wish to attain liberation are deprived of a chance to do so as they make wrong choices. Mistakenly, they choose the wrong path and consider it to be true. They consider false knowledge to be true knowledge leading to liberation. But that knowledge, devoid of samyaktva, is false knowledge. And it causes them to remain in transmigration.

Just as a seed requires appropriate soil, appropriate climate, appropriate sunlight, enough air, enough water and enough fertiliser to grow into a tree, the soul requires appropriate means and appropriate end in order to attain liberation. In the absence of the appropriate means and the appropriate end, the seed will remain barren. Similarly, in the absence of both, appropriate means and appropriate end, the seeker's soul shall never be able to attain liberation.

For salvation, the soul itself is the appropriate soil. Dharma is the appropriate seed. The three jewels of enlightened perception, enlightened knowledge and enlightened conduct nourish the seed.

Dharma is the true nature of the soul. It is the effortless immaculate disposition of the soul. One may then say, "All the attributes of the soul are its dharma. And a soul has innumerable attributes. Thus, will the soul have innumerable dharmas?"

~ Ratnakarandakashraavakaachara, (Author: Aachaarya Samantabhadra

Publisher: Muni Sangh Swaagat Samiti {Sagar}, Madhya Pradesh, year 1986, 2nd edition)

The answer is, there is no problem in this statement. The soul has innumerable attributes from different perspectives. From a certain perspective, it has certain attributes. All the attributes may be clubbed together under the rubric 'three jewels'. The three jewels are innately capable of holding and producing innumerable attributes. Just as wealth enables a person to buy many things to decorate his home, the three jewels enable the soul to possess many attributes.

## **Dharma**

From the nishchaya {transcendental/absolute} viewpoint, dharma cannot be confined to any one nation, community or sect. It is ignorance to confine dharma to any one substance or entity. Dharma is the true nature of the soul. It is the immaculate disposition of the soul. It exists in the soul. Dharma is not the name of any object. Dharma is the innate dispensation of the soul representing its emotional and conative aspects. This is why the three jewels embody the true dharma.

The three jewels exist in the soul. Liberation is also in the soul. There is nothing that has to be brought in from the outside. The soul requires nothing except to bring out dharma that is present inside, with the help of the three jewels.

In the following pages, we are going to understand samyaktva. In order to understand samyaktva better, we shall first examine what false belief is. It is important to know what mithyaatva {false belief} is, because purity can be attained in both ways. By adopting the truth, and by giving up falsehood. So let us first examine what mithyaatva is.

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### **1.2.2 Nature of Mithyaatva**

The commentary on the Sthaanaanga Suutra (verse 10.734) defines one aspect of mithyaatva {belief in falsehood} thus: ‘To not understand the true nature of something or to understand it wrongly.’

In his Yogashaastra (chapter 2), Aachaarya Hemachandra defines the second aspect of mithyaatva, wherein false gods are considered true, false preceptors are considered true and false religion is considered true.

Just as a blind man is unable to see colours, a person who suffers from mithyaatva cannot correctly understand the 9 substances which are jiiva {sentient living being}, ajiiva {non-living material object}, aasrava {inflow of karmas into the soul}, bandha {bonding of karmas with the soul}, punya {merits}, paapa {demerits}, samvara {stopping the inflow of new karmas to the soul}, nirjaraa {shedding karmas from the soul} and moksha {liberation}. He may know these substances by name, but he will never be able to understand them correctly. Like an intoxicated person, his perception and comprehension of reality will always be hazy and flawed.

Just as even the tiniest portion of poison when mixed in milk can be lethal, even the slightest mithyaatva does not allow the living being to leave the first gunsthaanaka {first of the 14 stages of purity of the soul}.

**“Suutroktasyaikasyaa parocanaadaksharasya bhavatinarah.**

**Mithyaadrishtih suutra hi na pramaanam jinaabhihitam.”**

~ Commentary on verse 22, Prajnaapanaa Suutra

~ Gunsthaana Mokshnaa Sopaan (Page 42, Author: Dr. Ketaki Shah, Publisher: Dariyaapuri Jain Samiti, (Navrangpura) Ahmedabad, (Gujarat) year 2010)

If there is disinterest/lack of belief in even one letter of the aphorism given by the Jinaas, it makes a person mithyaadrishti {deluded} because the teachings of the Jinaas are completely true.

A living being cannot begin walking on the path of liberation unless he is completely free from all mithyaatva.

Amongst the 18 paapa Sthaanaka {18 ways of sinning} ‘mithyaatva shalya’ {the thorn of false belief} is the 18th and most grave. Once mithyaatva is destroyed, the preceding 17 types of sin are weakened. It is known as ‘mithyaatva shalya’ (shalya means thorn) because false belief is indeed a thorn in the side and causes untold harm to the soul.

**“Na mithyaatva samam shatruh, na mithyaatva samam visham.**

**Na mithyaatva samo rogo, na mithyaatva samam tamah”**

~ Gunsthaana Mokshnaa Sopaan (Page 43, Author: Dr. Ketaki Shah, Publisher: Dariyaapuri Jain Samiti, (Navrangpura) Ahmedabad, (Gujarat) year 2010)

**There is no enemy like false belief. There is no poison like false belief.**

**There is no disease like false belief. There is no darkness like false belief.**

Mithyaatva does not let one perceive the true nature of the soul. Hence, one who has mithyaatva may never realise the soul. Hence, the disease of transmigration (bhava roga) is never cured and the living being remains stuck in this world, blinded by delusion (moha) and taking birth after birth.

It is said in verse 98 of the Vairagya Shataka that,

**“Michchea ananta dosaa, payadaa disanti navi guna lesaa.**

**Taha viya ta ceva jiivaa, ho mohandha nisevanti.”**

~ Vairagya Shataka, Verse 98

~ Gunsthaana Mokshnaa Sopaan (Page 43, Author: Dr. Ketaki Shah, Publisher: Dariyaapuri Jain Samiti, (Navrangpura) Ahmedabad, (Gujarat) year 2009)

Evidently, delusion has endless flaws and no good qualities whatsoever. Despite this, those caught in the web of desire seek refuge in delusion. How tragic!

Karma Granthas (Jain scriptures specifically focussing on the law of karma as taught by the Jinaas) describe mithyaatva as the false, distorted and misguided aberrant dispositions rising in the soul as a result of the presence of mithyaatva-mohaniya karmas in the soul.

The commentary on the Brhad-Dravyasangraha describes a mithyaadrishti living being as:

One who has false belief has an incorrect, inaccurate, perverted and reverse belief in the true nature of the soul, in the six dravyas {substances}, seven tattvas {reals} and nine padaarthas {reals} as taught by the Jinaas from the point of view of naya {partial viewpoint} and pramaana {comprehensive viewpoint}. Such a person suffers from the three muudhataas {follies} and the twenty-five doshas {flaws}.

Just as an intoxicated person cannot see straight, and a person wearing yellow glasses sees everything tinged with yellow, a deluded person sees everything incorrectly. His false belief ensures that all his perception, knowledge and conduct are deluded. He sees the substances of the soul as the substances of the non-soul! Just as a person suffering from high fever does not appreciate the taste of a sweet juice, one suffering from the delusion of false belief does not appreciate the teachings of the Jinaas. Inherent mithyaatva causes him to go away from true religion.



In the Suutrakrita Suutra, is said that, “One who accepts and understands the concepts of loka – aloka {universe & non-universe}, punya – paap {merit & demerit}, jiiva – ajiiva {living being & non-living substance}, dharma - adharma {medium of motion & medium of rest}, bandha – moksha {bondage and liberation} as explained by the Jinaas is a samyak drishti {has true perception}. One who does not, is a mithyaadrishti {has false perception}.

The reason why mithyaatva is known as the greatest and most grave of all sins is that mithyaatva causes the living being to take birth in nigoda {most rudimentary form of vegetable life in which an infinite number of souls live together and die together sharing a submicroscopic common body}. The lifespan of living beings living in nigoda is extremely short. Within the time it takes for a human to blink his eyes, a denizen of nigoda completes 17.5 lifetimes! Once a living being is reborn in nigoda, he lives infinite lifetimes there, constantly taking rebirth in nigoda for millions of years. Very rarely, through shedding of karmas without any intelligent effort (akaama nirjaraa), may a living being escape the unending cycle of rebirth in nigoda. It would be as rare for a living being to escape from nigoda, as it is for a pebble lying in the bottom of a river to be swept away from the river.

The conduct of a mithyaadrishti {one who has deluded and false perception}

- A mithyaadrishti person does not have faith in the true god, the true scripture, true preceptor (guru) and true dharma. Instead, he has faith in false gods, false scriptures, false preceptors and false dharma.
- A mithyaadrishti person thinks that it is good to commit the 18 types of sins.
- A mithyaadrishti person does not believe in karma, dharma, punya {virtue/merit}, paap {sin/demerit}, this world and the next world.
- A mithyaadrishti person does not believe in the 9 tattvas {substances}.
- A mithyaadrishti person is crazy about the temporal world and the sensual pleasures it offers.
- A mithyaadrishti person does not fear the wages of sin, nor does he fear rebirth in hell.
- A mithyaadrishti person does not like to listen to religious discourses, nor does he have any faith in them, nor does he consider putting religious teachings into practise.
- Just as a thirsty deer wandering in the forest is likely to believe in a mirage of water, a mithyaadrishti person is likely to consider the truth to be false and falsehood to be true. Because of this, he keeps wandering in the vicissitudes of transmigration.
- A mithyaadrishti person has fierce passions, to the extent that even infinite lifetimes cannot extinguish the flame of his anger, arrogance, artifice and avarice (anantaanubandhii kashaaya).
- A mithyaadrishti person depends on external persons and objects for his happiness. For instance, he searches for happiness in wealth. And looks for happiness in family life. He does not realise that true happiness lies in immersing oneself in the soul.
- A mithyaadrishti person identifies with his body. He cannot distinguish between soul and body.

## Descriptions of Mithyaatva found in the Aagamas

**“Anabhiggaahiyakuditthi”** - [Uttaraadhyayana Suutra, verse 28.29] and [SthaanaangaSuutra, verse 2.23]

This covers the two types of mithyaatva known as Abhigrahika {seized up} and Anaabhigrahika {naturally occurring}.

**“Micchattaabhinivesehi”** - [Bhagavati Suutra, verse 9.33.54 - 9.33.60] and [Aupapatika Suutra, verse 2.56.61]

This covers the abhinivesha {clung to} type of mithyaatva.

Sanshaya mithyaatva is referred to in the Upaasakadashaa Suutra, where the atichaaras {transgressions} of samyak darshana are mentioned.

Kupraavachana mithyaatva finds mention in Uttaraadhyayana Suutra 23.93 where it says that,

**“Kuppavayanapaasandii, sacce ummagga patthiyaa  
Sammaggam tu jinakkaayam, esa magge hi uttame”**

~ Uttaraadhyayana Suutra; Verse 2.23.63 (Page 53, Author: Lilambai Mahasatiji, Publisher: Gurupraana Foundation, (Parasdham, Ghatakopar) Mumbai, year 2009)

All those who believe in the mithyaatva known as kupraavachana {false teachings} are heretics who believe in heresy. They are following the wrong path. Only the path taught by the Jinaas is the truth path. All other paths are false.

Verse 1.26 to 1.28 in the Anuyogadvaara Suutra clarify that mithyaatva may take the form of laukika mithyaatva {false belief related to the world}, lokottara mithyaatva {false belief related to afterlife} and kupraavachana mithyaatva {false belief arising from listening to false teachings}.

Verse 10.66 of the Sthaanaanga Suutra clearly mentions the 9th to the 18th forms of mithyaatva (from the 25 types of mithyaatva).

Verse 2.1.4 of the Sthaanaanga Suutra mentions the 19th to the 21st forms of mithyaatva (from the 25 types of mithyaatva).

Verse 3.3.54 of the Sthaanaanga Suutra mentions three types of mithyaatva - akriya mithyaatva {false belief arising out of inaction}, avinaya mithyaatva {false belief arising out of irreverence} and agnyaana mithyaatva {false belief arising out of ignorance}.

**“Tivihe micchatte pannatte, tam jahaa akiriyaa, avinaye, annaane”**

~ Sthaanaanga Suutra; Verse 3.3.54 (Page 238, Author: Lilambai Mahasatiji, Gurupraana Foundation, Rajkot, (Gujarat), year 1999)

There are 33 types of ashaatanaa described under the rubric of ashaatanaa in the Aavashyaka Suutra. They give a clear picture of the type of false belief known as ‘ashaatanaa mithyaatva’ {false belief arising out of contempt}.

Verse 10.1.734 of the Sthaanaanga Suutra mentions ten types of mithyaatva.

1. To consider true religion (dharma) to be false (adharma).
2. To consider false religion (adharma) to be true (dharma).
3. To consider the true path (maarga) to be false (kumaarga).
4. To consider the false path (kumaarga) to be true (maarga).
5. To consider living beings (jiiva) to be non-living beings (ajiiva).
6. To consider non-living beings (ajiiva) to be living beings (jiiva).
7. To consider true monks (saadhu) to be false monks (asaadhu).
8. To consider false monks (asaadhu) to be true monks (saadhu).
9. To consider liberated (mukta) beings to be unliberated (amukta).
10. To consider unliberated (amukta) beings to be liberated (mukta).

### **Mithyaatva from the Point of View of Origin**

Aachaarya Pujoyapada has described mithyaatva from the point of view of origin in his excellent commentary on the Tattvaarthasuutra, known as the Sarvaarthasiddhi.

1. Nisargaja Mithyaatva {inherent false belief}
2. Paropadeshapuurvaka Mithyaatva {false belief imbibed from external sources}

Nisargaja Mithyaatva: {inherent false belief} arises out of mithyaatva mohaniya karma {karmas causing false belief because of delusion}. It is present since birth. Even those living beings that

live in nigoda have this kind of false belief. This is because all living beings have the attribute of perception and knowledge. And unless the living being attains samyak darshana, its attributes of perception and knowledge will know falsehood. **Hence, one can either have mithyaatva or samyaktva. And mithyaatva is inherent in all jivas until and unless they attain samyaktva {true insight/true perception/rational perception}.**

Paropadeshapuurvaka Mithyaatva: {false belief imbibed from external sources}

This is also known as ‘arjita mithyaatva’ {obtained false belief}. It is the false belief that arises out of listening to and having faith in false sources. The sources could be religious sermons, religious texts or anything else.

**Obtained false belief can manifest itself in two ways:**

1. Those who had inherent false belief (nisargaja mithyaatva), strengthen their false belief through obtained false belief.
2. Those who had attained samyaktva {true insight/true belief/true faith/rational perception} but lost it due to listening to and having faith in false sermons.

**Obtained false belief (arjita mithyaatva) has 4 divisions and 363 sub-divisions.**

1. Kriyaavaada: Belief that liberation can be attained by carrying out certain rituals. It has 180 further sub-divisions.
2. Akriyaavaada: Belief that liberation can be attained by doing nothing. It has 84 sub-divisions.
3. Vinayavaada: Belief that liberation can be attained by showing respect to all religions and their leaders. It has 67 sub-divisions.
4. Agynaanavaada: Belief that liberation can be attained through ignorance of and indifference to reality. It has 32 sub-divisions.

**There are two types of mithyaatva with respect to reality.**

1. Absence of faith in reality: Occurs through ignorance and nescience
2. Faith in falsehood: Occurs when a person is confused and rudderless and looks to false sources for guidance

## **Other learned Aachaarya have divided mithyaatva in two different types:**

1. Viparyaatmaka Mithyaatva
2. Anaadhigamaatmaka Mithyaatva

Viparyaatmaka Mithyaatva means vipariita shraddhaa {having faith in that which is untrue}. For instance, considering non-existent things to be true.

Anaadhigamaatmaka Mithyaatva means {not having faith in that which is true}. For instance, considering the 9 realms as explained by the Jinaas to be untrue because of the inability to discriminate between what is true and what is false.

## **The Sthaanaanga Suutra classifies mithyaatva in five ways:**

1. Abhigrahika Mithyaatva {false belief arising out of clinging to one's traditional viewpoint}
2. Anaabhigrahika Mithyaatva {false belief arising out of indiscriminately accepting all doctrines to be true}
3. Aabhiniveshika Mithyaatva {false belief arising out of self-righteousness}
4. Saanshayika Mithyaatva {false belief arising out of doubting the Jinaas}

## **“Bhagavadvachanapraamaanyasamshaya prayuktah shaastraarthasamshayah saamshayikah.”**

~ Commentary on verse 8 of Dharmapariiksha

~ Samyagdharshana; (Page 81, Author: Aachaarya Ramchandrasurisvarji Maharaj, Publisher: Sanmaarg Prakaashan, Ahmedabad (Gujarat), year V.S. 2051, 3rd edition)

The fourth type of mithyaatva is known as Saanshayika Mithyaatva, arising out of doubt. It signifies doubting what has been written in the Aagamas. The nature of the doubt is such that the person ends up doubting the very teachings of the Jinaas!

Even a samyakdrishti soul can sometimes doubt the subtle implications of the teachings of the Jinaas. It is not impossible. And it is not that such a situation means that the soul has lost its samyaktva. Owing to the presence of gynaanaavaraniya karmas {knowledge-obstructing karmas}, it is not always possible for the soul to understand the finer points of the Jinaa's teachings. Also, certain things need to be accepted on faith. Because of this, sometimes even souls, which have attained samyaktva doubt certain things. This is not unheard of! Unless the soul annihilates all seven types of mithyaatva mohaniya karmas {perception deluding karmas} and attains kshaayika samyaktva {samyaktva attained through annihilating all seven types of perception deluding karmas}, minor doubts shall keep appearing owing to the rise of mithyaatva mohaniya karmas.

Even extremely advanced Jain ascetics, who have reached the sarvavirati gunasthaanaka (6th gunasthaanaka), at times, experience a doubt about the subtle meaning of a certain aspect of the Jain doctrine. But they effortlessly quell their own doubts because they know that the teachings of the Jinaas are absolutely authentic and they have deep unshakeable faith in them.

Hence, saanshayika mithyaatva means doubting the teachings of the Jinaas. A samyakdrishti who suffers from hubris experiences this type of doubt.

It is the nature of false perception that a person suffering from it cannot discriminate between truth and falsehood. Such a person thinks that he is always right. He fails to understand that he should be on the side of truth rather than expecting the truth to side with him!

A person should always remain calm, until he has completely understood absolute reality.

Saanshayika mithyaatva is not found in abhavya jiivas {living beings inherently incapable of attaining liberation}. Because those who have this type of mithyaatva may doubt a certain aspect of the Jinaa's teachings but do not consider their teachings to be entirely false! On the other hand, an abhavya jiiva has no doubt in his mind regarding liberation... He is firm in his conviction that liberation does not exist.

## 5 Anaabhoga Mithyaatva {false belief arising out of ignorance}

Anaabhoga means complete absence of thought, ignorance and nescience.

Bhavya jiivas {living beings inherently capable of attaining liberation} can have all five types of mithyaatva.

Abhavya jiivas {living beings inherently incapable of attaining liberation} can have only two types of mithyaatva—Abhigrahika {mithyaatva due to clinging to one's traditional belief} and anaabhogika {mithyaatva due to ignorance}.

From a certain point of view, Anaabhigrahika mithyaatva {arising out of accepting all doctrines jain or non jain to be true} is preferable to Abhigrahika mithyaatva {arising out of clinging to one's traditional beliefs} since such a person is open minded and there is always the possibility that he will be exposed to the true doctrine and develop faith in it. On the other hand, one who has Abhigrahika mithyaatva shall never receive the true doctrine since he has a closed mind. The person who has Anaabhigrahika is quick to learn from a wise monk as he does not insist on clinging to old beliefs.

These five categories of mithyaatva cover all types, varieties and genres of mithyaatva. It is not necessary that all mithyaadrishti people have all five types of mithyaatva. It is possible that a

mithyaadrishti has only one type of mithyaatva. In fact, it is impossible to have all five types of mithyaatva simultaneously. But it is possible that a person sheds one type of mithyaatva and experiences another type of mithyaatva.

Of the five types of mithyaatva, four are interchangeable. They are – Abhigrahika, Anaabhigrahika, saanshayika and anaabhogika. But the fifth type, Aabhiniveshika, arises only when samyaktva is gained and then lost. Hence, only bhavya jiivas suffer from Aabhiniveshika mithyaatva since only they can gain samyaktva.

The scriptures explain one who has Abhigrahika mithyaatva do not believe in six absolute truth:

**“Natthi na niccho na kunai kayam na ve’ei natthi nivvaanam.**

**Natthi ya mokkhovaa aabhiggaahiassa chha viappaa.”**

**“1. Naasteyavaatmaa 2. Na nitya aatmaa 3. Na kartaa 4. Kritam na vedayita**

**5. Nasti nirvaanam 6. Naasti mokshopaaya ityaabhigraahikasya,**

**chaarvaakaadidarshanapravartakashya**

**parapakshaniraakaranapravrittadravyaanuyogasaaranmatyaadigranthaprasiddhaah**

**shadvikalpaah te cha sadaah. Naastikyamayaanaamabhavyaanaam vyaktaah eveti**

**kastesaamabhigrahiikatve samshaya itibhaavah.”**

~ Dharma Pariksha, verse 9

~ Samyagdharshana; (Page 15, Author: Aachaarya Ramchandrasurisvarji Maharaj, Publisher: Sanmaarg Prakaashan, Ahmedabad (Gujarat), year V.S. 2051, 3rd edition)

The scriptures have related six types for Abhigrahika mithyaatva:

1. rejects the existence of the soul
2. accepts the soul but rejects its eternity
3. rejects that the soul is its own doer
4. rejects that the soul has to bear the consequences of its actions
5. rejects the existence of liberation
6. rejects the possibility of attaining of liberation

These doubts may be entertained by both bhavya and abhavya jiivas.

## 1. Abhigrahika Mithyaatva

When a person insists on a particular viewpoint without examining reality in all its aspects, denying reality and insisting that the path one has been born in, is the right one. He is known to suffer from Abhigrahika mithyaatva. In this case, ignorance and obstinacy manifest themselves simultaneously.

## 2. Anaabhigrahika Mithyaatva

To consider all religions to be equally true and to consider all faiths, preceptors and scriptures to be equally true without examining them critically, is known as Anaabhigrahika mithyaatva.

## 3. Aabhiniveshika Mithyaatva

When a person insists that his own viewpoint is right, despite knowing that he is wrong, he is said to have Aabhiniveshika mithyaatva

## 4. Saanshayika Mithyaatva

Doubting the teachings of the Jinaas is known as saanshayika mithyaatva. For example: doubting that the five astikaayas exist exactly as per the teachings of the Jinaas.

## 5. Anaabhoga Mithyaatva

Absence of rational thinking, flawed perception due to delusion and total ignorance lead to anaabhoga mithyaatva.

Including these 5 types of mithyaatva, we have a total of 25 types of mithyaatva.

They are listed in serial order as under:

1. Abhigrahika Mithyaatva
2. Anaabhigrahika Mithyaatva
3. Aabhiniveshika Mithyaatva
4. Saanshayika Mithyaatva
5. Anaabhoga Mithyaatva
6. Laukika Mithyaatva
7. Lokottara Mithyaatva
8. Kupraavachana Mithyaatva
9. Considering living beings (jiiva) to be non-living beings (ajiiva)
10. Considering non-living beings (ajiiva) to be living beings (jiiva)
11. Considering true monks (saadhu) to be false monks (kusaadhu).
12. Considering false monks (kusaadhu) to be true monks (saadhu).
13. Considering liberated (mukta) beings to be unliberated (amukta).
14. Considering unliberated (amukta) beings to be liberated (mukta).
15. Considering true religion (dharma) to be false (adharma).
16. Considering false religion (adharma) to be true (dharma).



17. Considering the true path (maarga) to be false (kumaarga).
18. Considering the false path (kumaarga) to be true (maarga).
19. Teaching less than the path of the Jinaas
20. Teaching more than the path of the Jinaas
21. Teaching that which is the reverse of the Jinaa's teachings
22. Avinaya mithyaatva {false belief arising out of irreverence}
23. Akriya mithyaatva {false belief arising out of inaction}
24. Agynaana mithyaatva {false belief arising out of ignorance}
25. Ashaatanaamithyaatva {false belief arising out of contempt}

Of these 25 types of mithyaatva, insentient living beings can only suffer from one kind of mithyaatva, known as the anaabhoga mithyaatva while sentient beings can suffer from all 25 types of mithyaatva. This is because insentient beings cannot go through the process of deduction, and are unable to form conclusions of their own. Only sentient beings can do so. Hence, only sentient beings can get rid of their false belief and attain samyak darshana. On the other hand, insentient beings, like their sentient beings, suffer from mithyaatva-mohaniya karmas. Hence, they can suffer from anaabhoga mithyaatva.

**Here a very important question arises:**

**When mithyaatva causes such lasting and critical damage to the soul, why is it considered as one of the 14 gunasthaanaka {stages of spiritual development of the soul}?**

1. Those who are in the first (primal) state of spiritual development, also known as the mithyaatva gunsthaanaka, have false perception, false knowledge and false conduct. Because of the presence of mithyaatva mohaniya karmas, they wrongly understand the teachings of the Jinaas. However, due to the presence of a modicum and perception and knowledge, they can perceive and recognise gross objects like humans and animals. And all living beings, even the most inferior beings living in nigoda, have the sense of touch through which they can perceive hot and cold, rough and smooth, dry and wet, etc.

All living beings have at least the most infinitesimal quantum of knowledge. Had it not been for this, living beings would cease to be sentient and qualify as insentient matter!

The ancient seers have explained this clearly:

**“Savvajjiivaanampi ya nam akkharassa (pajjavakkharassa) anantabhaago niccugghaadio.**

**Jai puna sodavi aavarijjaa tenam jiivo ajjivattam paavijjaa.”**

~ Nandii Suutra, verse 42 (Page 488, Author: Ghaasilalji Maharasaheb, Shaastrouddhaarak Samiti, Rajkot, (Gujarat), year 1958)

Each living being, in its capacity of knowing, knows at the very least, the infinitesimal part of a letter. If it were to not know even that much, it would cease to qualify as a living being and would be classified as an insentient, non-living being.

Because of this capacity of knowledge, irrespective of how minute it may be, mithyaatva is seen as the most basic stage of spiritual development.

2. Owing to the presence of mithyaatva, none of the qualities of the soul manifest themselves. Hence, to show that the living being has the absolute lowest category of realisation, mithyaatva is considered to be the first gunsthaanaka and a person with mithyaatva is considered to belong to the first stage of spiritual development. One sensed-beings, defective-sensed beings, insentient five-sensed beings and bhavaabhinandii five-sensed beings {living beings who love remaining in sansaara} belong to the first gunsthaanaka {stage of spiritual development}.

3. Samyaktva cannot be found where there is no desire to free oneself from the cycle of transmigration. But it is not necessary that samyaktva be present where there is a desire to free oneself from the cycle of transmigration. One who has interest in liberation is certain to attain samyaktva. But mere desire to attain liberation cannot give birth to samyaktva. One can have mithyaatva and still cherish a desire to attain liberation. Hence, the concept of gunasthaanaka has been mooted.

4. It cannot be stated that living beings whose mithyaatva {false belief} is very less and who have first class qualities like generosity, compassion, charity, the desire to break free from the cycle of rebirth, the desire to seek liberation and other fine qualities; and have entered the 'charamaavarta kaala' {final period before liberation}, seek liberation owing to the lightness of their mithyaatva, and believe that liberation can only be attained through dharma, do not consider the true god to be the true god, the true preceptor to be the true preceptor and the true religion to be the true religion. Such souls may believe in the true god, true preceptor and the true religion. But they have not yet realised that only the true god is god and all others are false gods. Nor have they realised that only the true preceptor is preceptor and all others are false preceptors. Nor have they realised that only the true religion is religion and all others are false religions. Such souls are unable to discriminate between the true and the false and hence also believe in false gods, false preceptors and false religions. Yet this kind of souls have progressed to the level that they atleast believe what is true also, thus mithyaatva gunasthaana has been adumbrated from their point of view.

5. Even those mighty living beings that have restricted their mohaniya karmas to a finite number (apunarbandhaka jiivas) are categorised under mithyaatva, hence it is known as a gunasthaanaka.

6. Gunasthaanaka has been mooted to indicate where the spiritual progress of the soul. It begins at the bottom, with mithyaatva. Attributes can be of two varieties - Asti {extant} and Naasti {absent}. Mithyaatva is a negative attribute. Since beginning less time, souls remain in the cycle

of transmigration. They remain in the vibhaava state {perverted disposition} of mithyaatva all this time. Each and every substance has certain attributes. A living being survives because it has the attribute of being a living being. Due to this, mithyaatva has been classified as the first gunasthaanaka.

7. Jains believe that a living being can bind karmas for the maximum duration of 70 krodaakrodiisaagaropama {70 crores of crores of innumerable years}. When that living being has only 1 crore of crore saagaropama karmas left, he can attain samyaktva. This development and progress of a jiiva can only take place when he is in the mithyaatva stage, hence mithyaatva is considered to be the first gunsthaanaka.

## **Mithyaatva Gunasthaanaka**

1. **Lakshana {characteristics/indicators}**: As per verse 9 of the Gunsthaanaka Vivarana Chaupaaai, owing to the rise and ascendance of mithyaatva mohaniya karmas {karmas causing delusion leading to false belief}, a person considers false gods, false prophets, false teachers and false religions to be true. A person in this stage is known to belong to the mithyaatva gunsthaanaka {at a spiritual stage of development where false belief is predominant}. Such a person, who is ignorant of the true god, true preceptor and true nature of religion is in the primary stage and ignorance is predominant in him. Those who belong in the mithyaatva gunsthaanaka have insufficient, exaggerated and contrary faith in, exposition and comprehension of the teachings of the supremely detached Jinaas.
2. **Hiina Praruupanaa {insufficient exposition}**: To falsely assume that the soul is as small as a grain of rice when in reality the soul can expand to accommodate the entire body.
3. **Adhika Praruupanaa {exaggerated exposition}**: To consider a single living being to be prevalent all over the universe.
4. **Vipariita Praruupanaa {contrary exposition}**:
  1. To believe that the soul comes into being when five elements viz. earth, water, fire, wind and the sky come together and that it destroyed when these five elements cease to exist.
  2. Incorrect, insufficient and exaggerated understanding of the nine substance enumerated by the Jinaas (jiiva, ajiiva, aasrava, bandha, punya, paapa, samvara, nirjaraa and moksha).
5. To believe that the body is **vyaapaka {all-pervading}**.
6. **Prakriti {types}**: In the mithyaatva gunsthaanaka, all 28 types of mohaniya karmas {delusion causing karmas} are in ascendance.
7. **Phala {consequence}**: The living being who remains in the darkness of mithyaatva keeps wandering in the ocean of transmigration, being reborn in or another gati {the four gatis are: human, subhuman, hellish being and heavenly being}, 24 dandaka {further classification of life form based on the destiny of the living being} and in one of eighty four lakh possible yonis {forms of life} and can never break out of sansaara.

### **1.2.3 Origin and Attainment of Samyaktva**

It is extremely important to know the origin of samyaktarshana, how it is achieved and how it may be attained.

In this eternal world, the attainment of samyaktarshana or samyaktva or bodhi or shraddhaa is the most difficult and rare. Why is it so difficult to attain samyaktarshana? All Jain scriptures say in one voice, that the process of attaining samyaktarshana is extremely difficult.

The first requirement for attaining samyaktarshana {true insight/true realisation/true perception/rational perception/right faith/right belief} is that one should be a cognate five-sensed (sangni panchendriya). This is because an incognate living being cannot possibly attain samyaktva.

According to the Kaartikeyaanupreksha, verses 284 - 287, the soul has spent many eons in nigoda. Emerging from nigoda, it is reborn either as an earth-bodied being or a fire-bodied living being or a wind-bodied living being or a water-bodied living being...or as a plant. All these are one-sensed living beings, incapable of moving on their own. Hence, they are known as sthaavarakaaya jiiva {stationary-bodied living beings}. It is extremely rare and exceedingly difficult to emerge from these life forms. In fact, progressing from the one-sensed life forms to the higher life forms is as rare and precious as getting your hands on a wish fulfilling gem! But the soul that does emerge from those life forms is then born as trasa jiiva {living being capable of movement}. He is usually born as a two-sensed being, three-sensed being or a four-sensed being. To attain birth as a five-sensed being is extremely difficult, exceedingly rare, excruciatingly arduous and quite extraordinary. If, due to some past good deeds (punya karmas), the soul is born as a five-sensed being, it is born as an incognate five-sensed being (asangni panchendriya jiiva). Not being cognate, it will not have a mind and therefore be utterly incapable of distinguishing between self and nonself, good and bad, what ought to be accomplished (kartavya) and what ought never to be done (akartavya). Hence, it will not be capable of attaining liberation.

Even supposing that living being has exceptionally strong merits (punya karmas) and is born cognate, it will be born as a carnivorous being such as a cat, dog, lion, etc. Such a living being has no chance of becoming a liberated soul. Generally speaking, it is extremely rare for a cruel, carnivorous being to attain samyaktva. This is because such beings are always inclined towards violence and sin. They are born with a sinful disposition (paapa parinaama) that remains constant throughout their lives. They lead violent lives and are reborn in the bottomless pit of hell, which is full of physical and mental torture and extreme sorrow. How will they attain samyaktva in there? After a long, long period of time, they emerge from hell and are reborn as violent carnivores and live through similar sorrows. Their souls are so tightly bound by karmas that forget about samyaktva; even the most basic distinctive knowledge {viveka} is missing. Thus, the living being keeps reincarnating as a non-human, living in agony and grief, dying of sorrow and pain and being reborn to the same agony

and grief. Such a being is foolish, shallow, incapable of intelligence and wisdom, and suffers lifelong from misery, sorrow and pain.

As time passes, the soul owing to the annihilation of its karmas that impede birth as a human being attains purity, which enables him to be born as a human. Now perhaps it can be realised how difficult it is to attain human birth!

What is the result of attaining the human body? To be a true human being, and further to attain samyaktva, are extremely difficult. There are many who are born as humans, but their acts are more suited to the cruellest animals. They have false belief and lead lives of sin and indulgence.

Even though it is extremely difficult, exceedingly rare and extraordinarily serendipitous to be born as a human being, to be born in a land where true dharma is followed and is rarer. And even if one is born in a place where dharma is followed, in a family, which follows the dharma correctly, it is still difficult indeed to stay away from the human shortcomings of an insatiable hunger for wealth and sensual pleasures. Thus it is very, very rare and extremely fortunate for a soul to turn away from the voluptuous embrace of worldly pleasures and seek the company of sages, the teachings of the Jinaas and wish to walk in the footsteps of the Jinaas.

Despite attaining human birth and wealth, some people are constantly ill. For one who constantly suffers from debilitating disease, it is impossible to have a good positive disposition, humanitarian and deeply ethical approach. And even supposing that the person is meritorious enough to have a positive outlook and deeply ethical approach, how will he put into action the teachings of the Jinaas when his health does not permit him to? It would be extremely, extremely rare for such a person to practise the teachings of the Jinaas (Kaartikeyaanupreksha).

Today, many people, despite listening to religious discourses and spending time with true monks, are encumbered by superstition and false belief. They follow the wrong path as they have locked away their discriminative knowledge and are bereft of the true and deep understanding of the reality of the universe (tattva shraddha). This is why it has been said that,

**“Aahacchasavanam laddhum saddhaa parama dullahaa.**

**Soccha neyaauyam maggam, bahave paribhaassaim”**

~ Uttaraadhyayana Suutra; Verse 1.3.9 (Page 72, Author: Lilambai Mahasatiji, Publisher: Gurupraana Foundation, (Parasdham, Ghatakopar) Mumbai, year 2009)

If one is truly fortunate, one may even hear a religious discourse. But to develop deep and true faith on the Jinaas, their teachings, their preceptors and their dharma is extremely difficult and rare. Many people listen to the perfectly logical path of liberation as taught by the Jinaas, but owing to the strength of their delusion, they cannot follow it and lose their way.

Despite making efforts, those who remain deluded in their lives, are likely to remain deluded in their next life as well. This is explained in the next verse:

**“Micchaa dansanarattaa saniyaanaa u hinsagaa ia je maranti jiivaa tesim puna dullahaa bohi.”**

~ Uttaraadhyayana Suutra; Verse 2.36.256 (Page 444, Author: Lilambai Mahasatiji, Publisher: Gurupraana Foundation, (Parasdham, Ghatakopar) Mumbai, year 2009)

One who has false belief and nidaana {seeks worldly favours as repayment for deeds of piety, self-control and penance} and whose soul is full of violence while he is on his deathbed is extremely unlikely to attain rational perception and enlightenment in his next life.

Also, as per the Uttaraadhyayana Suutra (verse 15.18), one who loses samyaktadarshana after having attained it once finds it extremely difficult to attain it again.

If one who is fortunate enough to be born as a human does not practise any self-control and penance, he loses the opportunity to attain samaadhi yoga {deep immersion in the self}. Such a person remains addicted to the pursuit of sensual pleasure and, devoid of samyaktadarshana, he remains in transmigration for a long time. It is almost impossible for such a person to attain samyaktadarshana.

As per the Uttaraadhyayana Suutra (verse 36.259), any living being who experiences such deep primeval passion that his soul darkens to the blackest shade while he breathes his last, is extremely unlikely to be blessed with true teachings and true insight in his next birth. Hence, once samyaktadarshana is lost, it is extremely unlikely and difficult to regain it.

This is why Tirthankara Rishabhadeva told his 98 sons that,

**“Sambujjhai kim na bujjhah, sambohi khalu pecha dullahaa.**

**No huuvanamanti raaio, no sulabham punaraavi jiiviyam.”**

~Sutkritanga Suutra, Verse 1.2.1.1 (Page 111, Author: Yuvaachaarya Madhukarmuni, Publisher: Aagama Prakaasana Samiti, Byaawar, (Rajasthan) year 1982)

**“O souls worthy of attaining liberation. Make efforts to attain true understanding. Why don’t you? The nights that are spent, are lost forever and it is extremely difficult to be blessed with the life of an ascetic again.”**

Why do true teachings and comprehension become inaccessible to one who has lost samyaktva?

Samyakdarshana is exceedingly difficult to gain for the first time. But to regain it after losing it is equally difficult. And Jain scriptures explain the reason for this. This sentence is found in the scriptures – **“bohi hoi sudullahaa tesim”**

~ Uttaraadhyayana Suutra; Verse 1.8.15 (Page 148, Author: Lilambai Mahasatiji, Publisher: Gurupraana Foundation, (Parasdham, Ghatakopar) Mumbai, year 2009)

- attaining samyakdarshana will become extremely difficult for such a person.

The Sthaanaanga Suutra gives five reasons why it is difficult to regain true counsel (sambodhi) and enlightened perception (samyakdarshana), once lost:

1. Passing untrue, disparaging, indiscreet and irresponsible comments on the Jinaas.
2. Passing untrue, disparaging, indiscreet and irresponsible comments on the dharma taught by the Jinaas.
3. Passing untrue, disparaging, indiscreet and irresponsible comments on Aachaarya s and Upaadhyayaas.
4. Passing untrue, disparaging, indiscreet and irresponsible comments on the fourfold Jain order
5. Passing untrue, disparaging, indiscreet and irresponsible comments on heavenly beings who have practised impeccable penance and celibacy in their past lives.

The Sthaanaanga Suutra gives five reasons for the ready accessibility of true counsel (sambodhi) and enlightened perception (samyakdarshana):

1. Devoutly worshiping and singing praises of the Jinaas with a true heart
2. Devoutly worshiping and singing praises of the dharma taught by the Jinaas with a true heart.
3. Devoutly worshiping and singing praises of Aachaarya s and Upaadhyayaas with a true heart.
4. Devoutly worshiping and singing praises of the fourfold Jain order with a true heart.
5. Devoutly worshiping and singing praises of the heavenly beings who have practised impeccable penance and celibacy in their past lives with a true heart.

### **1.2.4 Attainment of Samyaktva: Easy or Difficult?**

The question here arises: Is the attainment of samyaktva easy or difficult? Let us answer it briefly.

One who has conquered ignorance, false belief and delusion, or one whose ignorance, false belief and delusion are diminished, or one whose ignorance, false belief and delusion have subsided can attain samyaktva easily and promptly.

Attaining samyaktva is extremely difficult and unlikely for one who has not freed himself from the trap of ignorance, the bonds of false belief and the veil of delusion; has great arrogance and is in the grip of tremendous passion.

Some people spend years listening to religious discourses and serving learned monks. Others spend several lives listening to discourses and spend all their time with learned teachers. Despite that, they do fail to attain samyaktva and samyaggyana. They remain where they were. Some people were fortunate enough to spend time with and stayed with Lord Mahavira. Despite that, they never washed away their karmic dirt, never purified their souls and remained stuck in the state of ignorance and delusion. Look at Goshalaka! He spent six years in the company of Lord Mahavira. And yet he remained in the darkness of ignorance. He could never break out of it and hence could never attain samyaktva.

Now that we have seen how difficult and rare is the attainment of samyaktva, let us examine what exactly samyaktva is and how it may be attained.

Samyaktva does not imply that ‘darshana’ {perception} was missing from the soul and now it has been created. The soul always has ‘darshana’. It is never bereft of it. It is part of the inherent qualities of the soul.

The soul does not give rise to a new substance. Perception is always present in the soul. When the perception of the soul is purified, it becomes samyak {rational/true/enlightened}. When the perception of the soul is deluded, it is known as mithyaa darshana {false/irrational/prejudiced/incorrect/faulty/flawed/unreal perception}.

Essentially, the attainment of samyaktva is not the attainment of a new quality. It is the emergence of this fundamental quality of the soul, which is always present in the soul, albeit in dormant form. Hence, samyaktva may be defined as “Perceiving, recognising and understanding that which is constant and eternal in its truest, purest and highest form. Aachaarya Kundakunda’s ‘Darshana Prabhrta’; Verse 20, “Atthapaahuda verse 20” (Page 31, Publisher: Laadmal Jain Shantiveer Digambar Jain Mandir, Mahaveerji, Rajasthan, year V.S. 2494)



And when one does that, one has attained samyakdarshana.

The next question that arises is that:

Does samyakdarshana arise on its own? Or does it require an external agent? In other words, does a person attain samyakdarshana on his own, or does some evolved person, guru or scripture grant him samyakdarshana?

The answer is this: In truth, no evolved person, guru or scripture can grant samyakdarshana or create anything new in the seeker. But they can help the seeker realise the truth and help him develop faith in it. The Jinaas, the evolved persons who emulate themselves, gurus and scriptures can make us aware of the vast innate perception and knowledge that our soul carries in itself.

An illustration to explain this:

A person walks inside his own home from outside. His home is in darkness. Nothing can be seen. There are many things lying at home but nothing is visible. Now the person turns on the light. The entire home is brightly lit! Not only has the darkness vanished, all that was lying at home is now visible, accessible, perceivable. Has the light created anything new? No. But it has helped the man see for himself what lay within his home.

Similarly, the Jinaas, enlightened teachers and Jain texts do not create any new substance in our consciousness! But they help us get rid of the darkness of nescience and delusion. The seeker already possesses the treasures of infinite perception, knowledge, conduct, strength and bliss. The Jinaas, enlightened teachers and Jain scriptures simply help the seeker realise this.

Another illustration:

There is a very poor beggar who lives in a dilapidated hut. Unknown to him, the ground beneath his hut is full of countless precious gems. A certain astrologer informed him of this wealth lying buried in the ground beneath his hut. Now will the beggar remain a beggar? No! He will seek the vast treasure lying deeply buried beneath his own hut. The beggar is no longer a pauper. He is now a rich man. Instead of begging for alms, he now gives alms to the poor.

Substitute the beggar for a seeker, and the hidden treasure lying beneath his home with samyakdarshana. This should make it clear the role that external factors play in one's attainment of it.

The soul is full of infinite qualities. Because we do not know them, we have become slaves of sensual pleasure. We go about seeking sensual pleasures but end up getting stuck in the quagmire of transmigration. The more we run towards external pleasures, the deeper we sink in misery.

The soul is overflowing with knowledge, perception and bliss. Since we do not know this, we consider ourselves to be poor, helpless and unsupported by anyone. Since eternity, we have been undermining ourselves, wallowing in self-pity and considering our lives to be worthless. But the day we truly realise our true eternal selves, we shall attain a real and correct understanding of who we are. Delusion, false belief and ignorance shall fall away and we will be able to experience the dawn of samyaktarshana. This is the emergence of samyaktarshana.

The moment samyaktarshana is attained, the seeker realises that he is only the soul and nothing else. He realises that he has endless strength and eternal consciousness. He is immortal, beyond life and death. He knows that the mortal coil (body) may grow old, decay and die. But he himself is the soul: intangible, eternal, immortal, and infinitely strong. Truly speaking, realising all this is samyaktarshana.

The soul is unchanged since eternity. It has never become and cannot ever become non-soul. It has never ceased to exist. It has never become greater or lesser. Despite this, worldly beings are wallowing in misery. Why?

Once we know that the soul is eternal, immortal, supremely powerful, infinitely strong and indestructible, there should be no longing or desire left in us. Nevertheless, we hanker for sensual pleasures and material wealth and remain perennially dissatisfied with our lot. Why?

There are two reasons for this:

1. We do not truly believe or have faith in the eternal nature of the soul, its immortality.
2. We do not truly believe that our soul has eternal strength and vigour.

Knowing about the immortality and infiniteness of the soul and actually believing in them are two different things.

Even belief in the immortality of the soul is not enough if there is no belief in the infinite strength, perception and knowledge of the soul. One who does not have belief in the infinite strength, perception and knowledge of the soul is incapable of using that strength despite possessing it.

Knowing and believing with full faith and complete confidence in the infinite strength, perception and knowledge of the soul is the divine attainment of samyaktarshana.

The Jinaas, the teacher and the scriptures help one realise the infinite strength, perception and knowledge of the soul. Just as an unlit lamp only needs to be lit once before giving off its own light, the Jinaas, the preceptor and the scripture try to ignite the fire of self-knowledge in the soul,

which is otherwise immersed in mundane desires. In the language of the devout, this is known as prabhu-kripaa {divine blessing}, guru-kripaa {teacher's blessing}. The scriptures also are a strong catalyst in the attainment of samyakdarshana.

**Question:** How can one assess whether one has attained samyakdarshana or not?

**Answer:** This is a question that merits some thought since it is difficult for samyakdarshana to perceive itself. Samyakdarshana may be invisible to the senses. But it can be experienced. But who would be the experiencer?

Only knowledge can answer this question.

Once this knowledge is inculcated, and once self-awareness awakens, everything becomes visible and is easily understood.

When one experiences a deep-seated desire to know the truth in all its aspects, when one is strongly convinced in the infinite qualities of the soul, when one's vision turns inwards and all external objects seem worthless, then, one may be assured that he has attained samyakdarshana.

The foundation stone of samyakdarshana is the ability to distinguish between the sentient and the insentient. It is this ability to distinguish that helps us experience the true nature of the soul.

Attaining samyakdarshana is difficult but not impossible since samyakdarshana is not an external entity; it exists within the soul. It is obstructed by delusion and false belief. This veil of false belief and delusion needs to be set aside and samyakdarshana shall emerge on its own.

Internal and External Reasons for the Dawn of samyakdarshana

### **Internal Reasons**

The suppression/annihilation of perceptual delusion-causing karmas (darshana-mohaniya karmas).

Amongst all variants of delusion-causing karmas, perceptual delusion-causing karmas are the worst enemies of samyakdarshana and till the time they exist, they impede the dawn of samyakdarshana.

Samyakdarshana is a quality of the soul. But since time eternal, due to the presence of perceptual delusion-causing karmas, it has remained dormant. Hence, the living being is more interested in material and sensual pleasure. He takes no interest in doing things that lead to spiritual purification

and in teachings that lead to salvation.

When the time is right, and the soul is (relatively) close to attaining liberation, perception delusion-causing karmas subside momentarily and aupashamika {temporary, caused by the suppression of the causes that obstruct} samyakdarshana is attained. Such attainment of samyakdarshana is known as attainment due to internal reasons.

## **External Reasons**

There are several external factors that lead to the attainment of samyakdarshana: some attain it through learning the Jain doctrine, others attain it through seeing the majesty of the Jinaas. Yet others attain it by seeing the divinity of the demi-gods (deva) who serve the Tirthankaras, and some others attain it through remembering their past lives. (Jaati smaran Gyaana)

Samyakdarshana is attained when internal and external factors come together. Just as an intoxicated person starts seeing things clearly once his intoxication wears off, one suffering from perceptual delusion starts seeing things clearly once his perceptual delusion is suppressed/annihilated. Then, all his illusions and misconceptions and false beliefs fall away and he takes great strides in the right direction.

Some learned preceptors say that samyakdarshana is obstructed by perceptual delusion-causing karmas (darshana-mohaniiya karmas). As well as intensely passionate behavioural delusion-causing karmas (chaaritra-mohaniiya karmas).

When the two types of delusion-causing karmas, perceptual delusion-causing karmas and behavioural delusion-causing karmas are suppressed/annihilated/part-suppressed and part annihilated, when intuitive knowledge-obscuring karmas are suppressed/annihilated/part-suppressed and part-annihilated, when strength-impeding obstruction-causing karmas are suppressed/annihilated /part-suppressed and part-annihilated, then the true nature of the soul is experienced.

In the opinion of a certain learned Jain Aachaarya , the soul must have the following three qualities in order to qualify for samyakdarshana.

### **1. Aasanna Bhavyata {Proximity of Liberation}:**

Certain souls walk in the path of the Jinaas and destroy passions. At the same time, they earn merits and continue to be kind, wise and gentle people. Over lifetimes, such persons develop such spiritual qualities that they come close to attaining liberation. Such souls have all the internal qualities and external factors in place. For instance, the samavaaya {assemblage/coming together} of the five factors of dravya {substratum}, kshetra {area}, kaala {time}, bhaava {motivation/disposition} and

purushaartha {effort}. For a soul to attain samyakdarshana, it must be a bhavya soul {a soul capable of attaining liberation}. Thus, it becomes to right dravya. The soul must be in the right place (kshetra) at the right time (kaala) have the right motivation (bhaava) and make the right effort (purushaartha). As a result of this, nothing will come in their way and they are certain to attain samyakdarshana, which is followed by omniscience {kaivalya}.

Samyakdarshana may be attained by a living being belonging to any of the four gatis {stations in life/states of existence} such as deva gati {celestial being}, manushya gati {human being}, tiryancha gati {sub-human being like amoeba, plant, insect, bird, animal, reptile, amphibian, etc.} and araka gati {denizen of hell}.

## **2. Dormancy/Absence of Knowledge-Obscuring and Other Karmas:**

Knowledge-obscuring karmas (Gyaanavarniia karma), strength-obscuring karmas (antaraaya karma), perception deluding karmas and incessant, extremely intense, ardent passions (anantaanubandhii karmas) block the dawn of samyaktva. When these are suppressed/annihilated/partially suppressed and partly annihilated, samyaktva dawns.

## **3. Sangnitva {Cognitive Ability}:**

A living being which has a mind is known as a sangni {has a mind and the ability to think and make decisions} living being. Only a living being who has intelligence and is capable of rational thinking can listen to, understand, accept and internalise the teachings of the Jinaas. Only such a person can distinguish between the heya {worthy of rejection}, the gneya {worthy of investigation} and the upaadeya {worthy of emulation}. Only such a being is capable of attaining samyaktva.

All worldly living beings are distributed in the four gatis {states of existence}. Of them, some have the six paryaaptis {core competencies} while others do not.

All those living beings, irrespective of their gati, who have a dravya mana {mind} and the six paryaaptis {core competencies} are capable of attaining samyaktva. They are capable of pure, intelligent consciousness and cognitive operation.

As a corollary, all worldly living beings, irrespective of their gati, who do not have a dravya mana {mind} and do not have the six paryaaptis {core competencies}, are incapable of attaining samyaktva. They are irretrievably deluded and utterly incapable of rational thought. They lack the core competencies needed to acquire samyaktva. They wallow in the most desperate, tragic and painful circumstances and their disposition reflects the constant, heart-breaking agony of their existence.

Even a living being who has a mind (is a sangnii), has a blemishless disposition {parinaama} but

lacks the six core competencies (paryaaptis), he cannot attain samyaktva despite being in a state receptive to samyaktva as he lacks the ability for rational thought that only the competencies would have equipped him with. This is because he does not have the ability for cognitive thought that would have made it possible for him to dwell upon the teachings of the Jinaas and imbibe them.

Contemplation on the eternal teachings of the Jinaas (tattva vichaara) is essential for samyaktva.

This is why it is said that one who is sleeping cannot ever attain samyaktva (because his mind is not delving into the teachings of the Jinaas).

Thus, the attainment of samyaktva requires the full alertness of both, dravya {capacity} and bhaava {current application}.

To conclude:

Living beings belonging to any of the four states of existence (gatis) can attain samyaktva provided they are:

1. Bhavya {the aptitude for attaining liberation}
2. Sangni {cognitive ability}
3. Paryaaapta {have core competencies necessary for attaining liberation}
4. Manda kashaaya {have mild passions}
5. Vishuddha {have spiritual purity}
6. Jaagrita {spiritually aware}
7. Gynaana-Upayogii {have cognitive ability}
8. Shubha Leshyaa {auspicious hue of the soul\*}
9. Karana Labdhi\*\* {ability to effect spiritual gain and liberation}

\*Jain doctrine states that souls have various hues depending on the purity of disposition of the person...the purer the person, the lighter the hue of his soul. Pure souls have white or pale yellow hues. The more blemished the person, the darker the hue of his soul. The souls of ardent, intensely hateful, vengeful and violent persons have a dark hue. Extremely passionate and violent people have

deep red, dark blue, dark grey and black hued souls. Hence, white and pale yellow are considered to be auspicious hues while deep red, dark blue, dark grey and black are considered to be inauspicious hues.

**\*\*Labdhis** are unique spiritual and mystic attainments that help the soul progress further on the path of liberation. Jain doctrine does not believe that these labdhis should be pursued. They occur spontaneously as the soul progresses on the path of spiritual perfection.

It may be stated that there are many souls in the world but very few can attain samyaktva.

Only those who have the sufficient spiritual attainments (labdhis), core competencies (paryaaaptis) and cognitive ability {sangnaa} and who have suppressed/annihilated/partly suppressed and partly annihilated the seven karma-prakritis {sub-classes of karmas that obstruct the dawn of samyaktva} attain samyaktva either entirely through their own efforts (nisargaja) or through guidance from the Jinaas, preceptors and scriptures (adhigamaja).

### **What Happens before Samyaktva is Attained**

It is important to understand the process of the attainment and dawn of samyaktva. Since time immemorial, karmas have obstructed the soul's qualities. These karmas may broadly be divided into eight categories:

- 1) gynaanaavaraniya: knowledge-obstructing
- 2) darshanavaraniya: perception-obstructing
- 3) vedaniya: sensation-causing
- 4) mohaniya: deluding
- 5) aayushya: life-span determining
- 6) naama: body-forming
- 7) gotra: class of birth determining
- 8) antaraaya: obstruction-causing

Of all eight types of karmas, it is the mohaniya karma {delusion causing karma} that is the most lethal. It has been called the head of the army of karmas. Until the mohaniya karmas are in ascendance, the other karmas are also in ascendance.

There are two aspects to mohaniya karma, both lethal to the soul seeking liberation.

1. Darshana-mohaniya karma: causes deluded perception
2. Chaaritra-mohaniya karma: causes deluded conduct

Jain scriptures describe the two aspects of mohaniiya karma as its two powers. They are:

1. Darshana-moha: deluded perception

2. Chaaritra-moha: deluded conduct

The second power follows the first one. If the first power is strong, the second one will be strong. If the first one is weakened, the second too shall be weakened. Both powers are lethal for the soul seeking liberation as they do not allow it to see the truth and act on it.

Darshana mohaniiya karma is further categorised into 3 sub-categories, and chaaritra mohaniiya karma is further categorised into 25 sub-categories. First four of chaaritra mohaniiya karma are perception deluding while rest are conduct deluding. Together with 3 sub-categories of darshana mohaniiya karma and first four sub-categories of chaaritra mohaniiya karma, total seven form an iron covering that stops the soul from attaining samyaktva. In order to attain samyaktva and samyakchaaritra, one has to pierce this iron covering.

### **Importance of five Labdhis {spiritual attainments} in attaining samyaktva**

The capacity of attaining samyaktva is known as 'labdhi'. 'Labdhi' means spiritual attainment. The soul has five kinds of dispositions. These are known as 'labdhis' {attainments}.

**1. Kshayopashama Labdhi:** The ability that helps the soul take birth in a sentient five-sensed body, realise what is beneficial and distinguish it from that which is harmful to the soul is known as the Kshayopashama Labdhi. This ability can appear in a human child when he/she becomes eight years old. Hence, even a child of that age can begin walking on the path of liberation.

**2. Vishuddhi Labdhi:** Vishuddhi is the unique unblemished state of the soul. This unblemished state is achieved once the soul remains firm in its desire to move away from material wealth and pleasures and feels indifference to worldly objects and to life. Such a person questions who is himself, and seeks answers to philosophical and existentialist questions such as what is the purpose of life, what causes birth and death, what causes pleasure and pain, what causes transmigration, etc.

**3. Deshanaa Labdhi:** is the capacity of getting the opportunity of learning at the feet of spiritual masters and making good use of that opportunity by listening to sermons that explain the reality of the world, understanding them and pondering on them.

**4. Praayogya Labdhi:** is the capacity of taking birth as a five-sensed being along with mind. These four labdhis are fairly common. All five-sensed sentient living beings can have them. Having them is no guarantee of attaining samyaktva. In fact, even abhavya jiivas {living beings who are utterly incapable of attaining liberation} can have the first four labdhis.



**5. Karana Labdhi:** one who has this labdhi is certain to attain samyaktva. And it appears only when a person is about to attain samyaktva. It is the most extraordinary of labdhis and the rarest of rare people have it. The disposition of one who has this labdhi becomes very fine and is certain to attain samyaktva very soon. In fact, samyaktva dawns within 48 minutes of having attained this labdhi.

Going forward we will examine who can attain samyaktva? How can it be attained? And when does it appear?

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### **1.2.5 From the Darkness of Mithyaatva to the Light of Samyaktva**

Now we should try and understand how the living being progresses from false belief (mithyaatva) to samyaktva and what changes in the karmic load attached to the soul bring about this transformation. Let us first understand the capacity of the living being:

#### **Bhavya and Abhavya Jiivas**

In order to attain samyaktva, the living being has to first give up all false belief. Souls have two kinds of belief - false belief (mithyaatva) and enlightened belief (samyaktva). Evidently, both mithyaatva and samyaktva cannot stay together in the soul. Hence, in order to attain samyaktva, the soul must give up all mithyaatva {false belief}. Having said that, not all living beings can give up false beliefs. This is why living beings have been placed in two categories by the omniscient Jinaas.

1. Bhavya {capable of attaining omniscience and liberation}
2. Abhavya {incapable of attaining omniscience and liberation}

And this capability (or incapability) is the most inherent and fundamental (paarinaamika) disposition (bhaava) of the soul. The disposition is eternal (anaadi). Each and every soul in the universe is either bhavya or abhavya. A bhavya soul cannot turn into an abhavya soul. Similarly, an abhavya soul cannot turn into a bhavya soul.

Bhavya: is inherently and potentially capable of attaining omniscience and liberation. A bhavya soul can give up all false belief, no matter how deep rooted it may be and can walk undaunted on the path of liberation and attain liberation.

Abhavya: is inherently and potentially incapable of attaining omniscience and liberation. An abhavya soul cannot give up false belief, no matter how well he is taught or how flawless his conduct is. He cannot walk undaunted on the path of liberation and shall never attain liberation. His disposition is towards sansaara and can never be turned away from material desires towards spiritual upliftment. Hence, such a person remains stuck forever in the quagmire of sansaara.

All the living beings that attain omniscience and liberation are bhavya.

The scriptures explain the terms ‘bhavya’ and ‘abhavya’ with an example.

Bhavya living beings are like the fertile woman who has intercourse with her husband and gives birth to a child. On the other hand, abhavya living beings are like the infertile woman who, despite intercourse with her husband, cannot conceive a child.

## Time/Kaala/Samaya

Now, before we understand how a bhavya living being can attain samyaktva, let us examine two important concepts - 'kaala' {a fixed or right point of time/measure of time/section of time} and 'samaya' {appointed or proper time/opportune time/right moment}. Upon understanding these two concepts, we shall understand the importance of getting close to samyaktva.

**Pudgala paraavartana kaala:** Imagine touching each and every space point in the entire universe! The length of time you need to spend in transmigration, in order to take birth a sufficient number of times to touch each space point present in the universe, is mind-boggling. That length of time is longer than the time it takes for the wheel of time to rotate umpteen times, going through infinite ascending periods (utsarpinii) and descending periods (avasarpinii) and living through the lifespans of infinite series of 24 Tirthankaras (chauviisii). This vast and infinite tract of time is known as pudgala paraavartana. Jains believe that time is infinite, without any beginning or end. Time is divided into infinite but equal time cycles (kaala-chakras). Every time cycle is further sub-divided into two equal halves. The first half is the progressive cycle or ascending order, called utsarpinii. The other half is the regressive cycle or the descending order, called avasarpinii.

Jains divide time as under:

1 samaya = minuscule, indivisible, finest, most minute iota of time

Innumerable samayas = 1 avalikaa

16777216 avalikaas = 1 muhuurta = 48 minutes

30 muhuurtas = 24 hours (one day + one night)

Innumerable years = 1 palyopama

10 kodaakodii palyopama = 10 crores of crores of palyopamas = 1 saagaropama

10 kodaakodii saagaropama = 10 crores of crores of saagaropamas = 1 utsarpinii/1 avasarpinii

1 utsarpinii + 1 avasarpinii = 1 kaala-chakra (1 time cycle)

Infinitekaala-chakras = 1 pudgala paraavartana kaala

## The Journey of the Soul

In the rarest of rare cases, the living being who has lived since beginningless time in nigoda form, due to the automatic and effortless shedding of karmas, is reborn in one of the four gatis (classes of birth in sansaara) - either as a heavenly being, or as a human being, or as a sub-human being or as a denizen of hell. He is first born as a one-sensed sub-human being and then goes off the evolutionary ladder to be born as a five-sensed sentient being. It takes him infinite time to reach there from nigoda.

Progressing from ‘akaama nirjaraa’ {effortless/spontaneous shedding of karmas from the soul}, and loosening tightly bound karmas, when the living being desires on his own to listen to a religious discourse, it is known as ‘**shravana sanmukhi kaala**’ {the time when one desires to listen to religious discourse}. The extent of this time is two Pudgala Paraavartana Kaala. (To give you an idea of the magnitude of this time frame, it is in excess of infinite wheels of time.)

From there, with steadily increasing purity of the soul’s disposition, the living being comes to the point where it is only ‘one & a half Pudgala Paraavartana Kaala’ away from attaining liberation. Now, the soul is keenly motivated to walk on the path of righteousness and follow the teachings of the Jinaas. This period is known as the ‘**Maarga Sanmukhi Kaala**’ {period when one feels motivated to walk on the path of righteousness}.

From that point on, as time passes, the living being comes to the stage where it is only ‘**one Pudgala Paraavartana Kaala**’ away from liberation. The being now enters the ‘**Dharma Yauvana Kaala**’ {period when faith is blossoming forth}. Since this is the last period before liberation, it is also known as the ‘**Charamaavartii Kaala**’ {the final period before liberation}. As a corollary, the period previous to this is known as the ‘Acharamaavarta Kaala’. Since the soul is, at that point in time, stuck in the ocean of transmigration, it is known as the ‘**Bhavabaala Kaala**’ {period when faith is in infancy}.

Moving ahead from here, when only ‘**Half Pudgala Paraavartana Kaala**’ remains, the soul’s disposition (bhaava) undergoes a change... His leshyaa {hue of the soul} reflects this and lightens in colour from dark shades to light shades.

**Krishna Pakshii:** One whose hue of the soul is of a very dark shade (Krishna pakshii) will have to suffer in transmigration for more than ‘half Pudgala Paraavartana Kaala’ before he attains liberation. Both bhavya {those capable of attaining liberation} and abhavya {those incapable of attaining liberation} living beings find themselves in this stage. However, only some bhavya living beings give up the darker dispositions and make tracks on the path of liberation. Once a bhavya living being gives up the darker hues of the soul {krishna pakshii} and takes on lighter hues {shukla pakshii} he never slides back to the darker hues again.

**Shukla Pakshii:** Only bhavya souls can become shukla pakshii {have light hues of the soul}. And once they do become Shukla Pakshii, they will not stay in transmigration for more than ‘half Pudgala Paraavartana Kaala’. Within that time, they are certain to attain liberation. After attaining the Shukla Paksha, the soul attains samyaktva {enlightened perception} within a duration that ranges from less than 48 minutes to slightly less than ‘half Pudgala Paraavartana Kaala’.

One who has attained samyaktva is known as ‘**Parita sansaarii**’ and attains liberation well within ‘half Pudgala Paraavartana Kaala’.

**Point to note: The living being is ‘Krishna Pakshii’ or ‘Shukla Pakshii’ depends on the ‘kaala’. Not on whether the soul has samyaktva or not.**

In brief, bhavya living beings enter the ‘charamaavarta kaala’ {final period before liberation} if they are to attain liberation within ‘one Pudgala Paraavartana Kaala’. If not, they remain in the ‘acharamaavarta kaala’ where liberation is a distant goal.

Abhavya living beings who love indulging in worldly pleasures are known as ‘**Bhavaabhinandii**’ {those who welcome transmigration}. They show eight distinct characteristics (lakshanas).

As mentioned in 14 gunsthaanaka by Shree Chandrashekhar maharaashaaheb:

**“Kshudo lobharatidino matsari bhaywaana shath.**

**Agno bhavaabhinandi sthaanishfallaarambha sadagata.”**

~ Gunsthaana Mokshnaa Sopaan, Verse 2 (chapter), (Page 45, Author: Dr. Ketaki Shah, Publisher: Dariyaapuri Jain Samiti, (Navrangpura) Ahmedabad, (Gujarat) year 2010)

1. Shallow
2. Avaricious
3. Poor
4. Envious
5. Fearful
6. Fraudulent
7. Ignorant
8. Indulges in pointless violence

Thus, one who is steeped in sensual indulgence welcomes loves and praises transmigration and is completely caught up in sensual cravings. Such a deluded person is truly foolish and stupid.

Such persons, who are very far indeed from liberation, have no concept of liberation. Just as when one suffers from indigestion even tasty sweets cannot tempt one, one who suffers from ingrained deluded perception and a flawed disposition of the soul does not seek or desire liberation. The ingrained flawed disposition is a result of the intense feelings of attachment and aversion that we carry from birth to birth.

### **Distinct characteristics of the soul when it is in the last Pudgala Paraavartana Kaala:**

When the living being eases into the last Pudgala Paraavartana Kaala, it undergoes the following changes in order to get rid of its ingrained flawed disposition.

**“Duhkhiteshu dayaatyantamadvesho gunavatsu cha.**

**Auchityaatsevanam chaiva sarvatraivaavisheshatah.”**

~ Yogadrishti Samuchchaya, Verse 32 (Page 146, Author: Aachaarya Haribhadra Suri, Publisher: Jain Dharma Prasaarana Trust, Surat (Gujarat), year 2000)

Compassion towards those in grief, absolutely no aversion towards the wise and the virtuous, and constant righteousness are the attributes of those who are in the last pudgala paraavartana kaala.

Thus, the soul's bhaava mal {dispositional flaw} decreases significantly in the last pudgala paraavartana. But it does not mean that all dispositional flaws vanish when one enters in the last pudgala paraavartana! But it is definite that all dispositional flaws will finally get shed during this period. The flaws shall be finally shed during that time period. This is because in the acharamaavarta kaal one's consciousness is undeveloped and unexpressed. And one whose consciousness is undeveloped and unexpressed cannot achieve anything significant. For instance, the consciousness of a new-born baby is undeveloped and therefore it cannot achieve anything significant while it is still an infant.

When born as an acharamaavarta kaal birth, it is not possible for the living being to practise religion, as his soul has not ripened in terms of time and salvific ability.

When born as a charamaavarta kaal {the last incarnation phase of the soul, at the end of which the soul will be liberated}, his understanding of religion matures and therefore, he becomes a youth from the point of view of religious awareness. His soul has ripened in terms of time and salvific ability.

Here, one needs to realise that after having spent innumerable pudgala paraavartna kaalas {humongous periods of time found in Jain scriptures, impossible to express in terms of digits} lost in avyavahaara raashi {nigoda, where the soul does not even have a body of its own and is unable to transmigrate in one of four states – hellish being, human being, subhuman being and celestial being and remains stuck in a state of limbo}, the soul comes into the vyavahaara raashi {where the soul is born with a body and can transmigrate in one of four states – hellish being, human being, subhuman being and celestial being} only when one soul leaves the vyavahaara raashi and attains liberation. The only criterion that determines which soul will escape from nigoda is the soul's own destiny. Hence one living being in vyavahaara raashi (where the soul comes in the cycle of transmigration and it becomes possible for it to attain liberation) should be thankful to the souls who have attained liberation (moksha).

One thing is certain: only those living beings are motivated to attain liberation who are bhavya {capable of attaining liberation} and whose time left in transmigration is equal to or less than one pudgala paraavartana kaala. Those living beings who are bhavya {capable of attaining liberation} but whose time left in transmigration is greater than one pudgala paraavartana kaala do not realise that:

- Liberation is the greatest goal of all
- Religion is the means of attaining liberation
- One should use the means of religion to attain the goal of liberation

Even in the case of a soul who is in the charamaavarta stage, he might have to live through several lifetimes. But religion shall remain accessible to him. Religion helps him lessen his karmic load. Certain instrumental causes may lead to the soul attracting karmas in this stage, but it will shed them too. This cycle of attracting karmas and then shedding them may be repeated several times.

## Victory over Delusion

Samyaktva is inversely proportionate to delusion. The lowest stage of spiritual development is known as the first gunsthaanaka or the mithyaatva gunsthaanaka. This stage is known as the **Bahiraatmaa** stage, where the living being identifies with the body. All souls in this stage do not have exactly the same level of spiritual development. The levels of delusion suffered by the soul vary from person to person. Some are highly deluded, others are less deluded and yet others suffer from very mild delusion.

Progress is the nature of the soul. As delusion departs from the soul, its samyaktva is strengthened and it progresses spiritually. It passes through various stages of spiritual progress like acharamaavartakaala, charamavartakaala, ardhapudgalaparaavartanakaala, parita-samsaarii, apunarbandhaka, yogadrishti, etc.

Having understood these terms, let us follow the progress of the soul to higher stages.

## **Yogadrishhti**

As long as the soul is affected by false belief, it remains uninterested in spiritual progress. As the soul frees itself from false belief, its disposition and thought processes change. It becomes inclined towards spirituality and salvation. This change has been classified into eight different stages by the learned Aachaarya Haribhadra. The eight stages are as under:

1. Mitraa
2. Taaraa
3. Balaa
4. Diipraa
5. Sthiraa
6. Kaantaa
7. Prabhaa
8. Paraa

Of these eight stages, the first four represent the various stages of apunarbandhaka mithyaatva. These four stages experience false belief and ignorance of true knowledge. The latter four stages represent salvifically advanced stages like samyaktva {enlightenment}, desha virati {stage of partial vows}, sarva virati {stage of major vows} and kshapaka shrenii {lasting spiritual progress} leading to liberation.

The former four stages come under false belief but despite that, they are included in the yogadrishhti as they are instrumental in taking the soul towards samyaktva.

## **Apunarbandhaka**

This term means that the soul shall be free from the longest lasting form of delusion. The longest lasting form of delusion can last for as long as 70 krodaakrodii saagaropama {70 crores of crores of innumerable years}.

As per the Yogashataka, the stage where one does not commit sins with great hatred, does not remain immersed in deeply harrowing transmigration, and remains staunchly ethical in all his conduct vis-a-vis family life, mundane life, religious life, etc. is known as the apunarbandhaka stage.

On entering the charamaavarta stage, souls experience a lessening of their false belief.

When it is only possible for that particular soul to bind delusion causing karmas of 70 krodaakrodii saagaropama {70 crores of crores of innumerable years} twice more, the soul is known as **“Dvibandhaka or Dvisakritabandhaka”**.



When it is only possible for that particular soul to bind delusion causing karmas of 70 krodaakrodiisaagaropama {70 crores of crores of innumerable years} only once more, the soul is known as “**Sakritabandhaka**”.

When that particular soul shall never ever bind delusion causing karmas of 70 krodaakrodiisaagaropama {70 crores of crores of innumerable years} it is known as “**Apunarbandhaka**” {the soul that shall never bind the maximum extent of delusion causing karmas}.

**In verse 18 of the Dharmasangraha, living beings that have mild false belief and fall in the category of apunarbandhaka are known also as religious people.** Thus, it is possible for those who fall under the first gunsthaanaka to have religion, even though it is in the form of an anushtana {performance/undertaking}.

Thus, given time, the apunarbandhaka soul who has reached the charmaavarta stage can practise religion. This is why the apunarbandhaka soul is also known as ‘Aadidhaarmika’ {belong to the pre-dhaarmika stage}.

**It is not necessary that this person must necessarily be a Jain. Owing to the presence of mild false belief, such a person could follow another faith instead of Jainism. Irrespective of his religious practices, such a person shall be known aadidhaarmika since his internal attachment and aversion are very mild.**

In the Yogabindu, it is written that since the apunarbandhaka souls do not have uniform development of soul and uniform levels of false beliefs, they resort to the teachings of different religions in order to purify themselves.

In the apunarbandhaka stage, when the soul pursues granthi-bheda, it can attain three specific stages:

1. Maargaabhimukha
2. Maargapatita
3. Maargaanusaarii

Maarga {the path} means travel along the straight path – straightforwardness.

A snake may slither its way forward but its progress is linear because its habitat is straight. Similarly, the mind of the seeker may run amok from time to time but if it is free from artifice and other passions, the seeker progresses on the right path. He progressively imbibes noble attributes. The suppression and annihilation of karmas that brings about this straightforwardness in the seeker’s soul is known as ‘maarga’.

The seeker who is capable of walking on this path of straightforwardness is known as **‘Maargaabhimukha’**.

The seeker who has already commenced the suppression and annihilation of karmas that brings about this straightforwardness is known as **‘Maargapatita’**.

When the suppression and annihilation of karmas is about to reach its acme – charama yathaapravrittikarana – the seeker is said to be **‘Maargaanusaarii’**.

The ‘Dharmasangraha’ text describes the progress of the soul in the charmaavarta kaala stage who is in the first gunsthaanaka as under:

1. Apunarbandhaka: A soul which shall never again bind delusion causing karmas of the duration of 70 krodaakrodii saagaropama years
2. Maargaabhimukha: A soul which is on the abovementioned path of karmic suppression and annihilation
3. Maargapatita: A soul which is on the abovementioned path of karmic suppression and annihilation and has made further progress
4. Maargaanusaarii: A soul whose annihilation and suppression of karmas is about to reach its acme – charama yathaapravrittikarana

These are the four stages of the first gunsthaanaka.

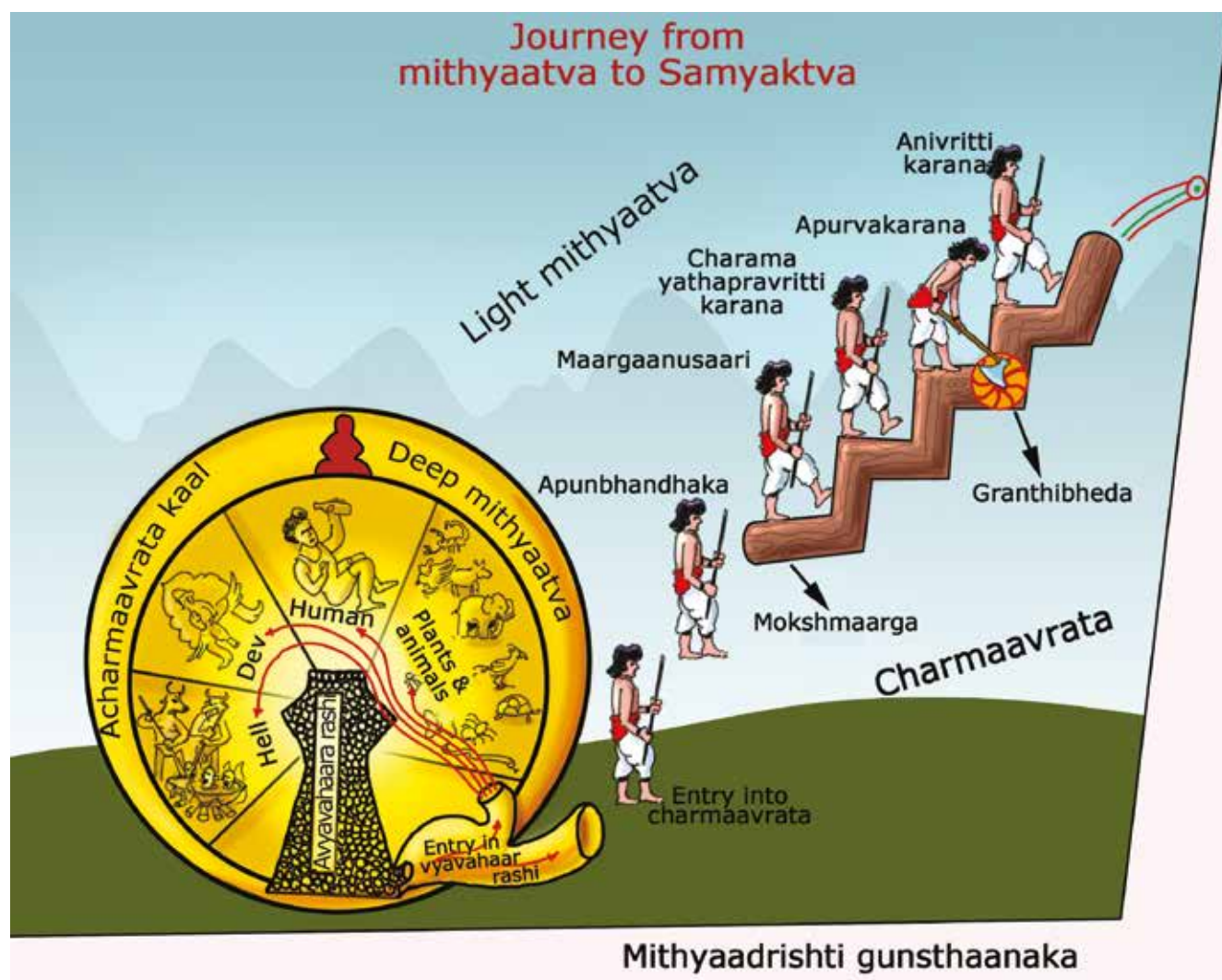
Mataantara (different view): One view is that the maargaabhimukha and maargapatita stages of the soul are attained only after the apunarbandhaka level has been reached. This view has been adumbrated in the commentary to fifth aphorism of Aachaarya Haribhadra’s ‘Panchasuutra’. In his commentary on 253rd verse of the ‘Upadeshapada’, Aachaarya Municandra has supported this opinion.

The alternative view is that the maargaabhimukha and maargapatita stages of the soul may be attained before the apunarbandhaka level has been reached. An anonymous commentator mentions this view on verse 179 of Aachaarya Haribhadra’s ‘Yogabindu’. But the commentator has also refuted this view. In the 3rd verse of the third chapter of the ‘Panchashaka’ this alternative view has been supported.

In the second, third and fourth verses of the 14th Dvatrimshika of his ‘Dvatrimshad Dvatrimshika’, Upadhyaya Yashovijaya has accepted both points of view and connected them by stating that the maargabhimukha and the maargapatita stages are considered to have been attained before the soul attains the level of apunarbandhaka in order to differentiate them from the level of apunarbandhaka. Hence, in Upadhyaya Yashovijaya’s opinion these stages come in the category

of dharma adhikaara. This is because these stages lead to the attainment of the apunarbandhaka stage.

See Picture 1:



~ Karma Granth (1-6), (Part 2, Page 39, Publisher: Sri Ohmkaara Saahitya Nidhi, Paarshvaktinagar, Highway Rd. Bhiladi -385530 (Banaaskaathaa), Gujarat, year V.S. 2052)

### **The Procedure of Granthi Bheda {shedding karmas from the soul}**

Attachment and aversion are the main causes of karmic bondage. Both of them are manifestations of delusion. At the acme of delusion causing karmas, the presence of the quartet of anantaanubandhii {the most fierce and lasting} passions (anger, arrogance, artifice and avarice) gives birth to the dreadful knot of attachment and aversion, which is incredibly strong and impossible to unravel. This knot impedes the dawn of samyaktva in the soul. Hence, karma granthi is the clouded disposition of the soul caused by attachment and aversion. This fiercely clinging clouded disposition of the soul is generated by delusion causing karmas and nurtured by knowledge-obscuring karmas,

perception-obscuring karmas and obstruction-causing karmas. All four of these karmas are known as ‘ghaatii karmas’ since they obstruct the dawn of samyaktva in the soul.

On taming its most fiercely held passions, when the soul attains the power to destroy the primary impact of delusion, it is known as “Granthi bheda” in the karmashaastras {part of the Jain canon that specifically deals with the inflow, bondage and shedding of karmas}.

Granthi bheda is the spiritual battle that each soul must do. Attachment and aversion are on one side of the battlefield, and the innate strength of the soul on the other. In this battle, sometimes attachment and aversion win. At other times, the soul is the victor.

The knot of karmas (karma granthi) is a result of the flawed and impassioned dispositions of the soul. The disposition of the soul known as apuurvakarana fights the knot of karmas. Hence, one disposition of the soul (apuurvakarana) destroys another disposition (karma granthi) of the soul!

Thus, we arrive at three conclusions:

1. Karma granthi is a disposition of the soul and it can only be destroyed by another disposition of the soul known as Apuurvakarana.
2. The disposition that shall destroy the disposition of karma granthi should be completely opposite.
3. The disposition that shall destroy the disposition of karma granthi should be even more intense and powerful than the disposition of karma granthi.

The disposition of karma granthi can only be destroyed when all three conditions are met.

The victor of this battle with the karma granthi has to cross several levels before attaining samyaktva. This journey has been eloquently described in Jain texts such as Visheshaavashyaka Bhaashya, Karma Grantha, Gommatasaara, Yogashaastra, Sthaanaangaa Suutra Tiikaa, etc. The levels that the soul has to cross are as under:

- Yathaapravrittikarana
- Apuurvakarana
- Anivrittikarana

Let us understand each of them sequentially.

### **Yathaapravrittikarana**

The maximum duration of karmas is annihilated as soon as the soul reaches this stage. Any mundane pleasure can become a source of sorrow if we are not careful. The only way to make one escape is to rise above the desire for mundane pleasures and to seek liberation instead. Once the seeker is deeply

convinced of this, it may be said that he has truly understood the teachings of the Jinaas. From then on, it may be stated that his unblemished yathaapravrittikarana has commenced. And it is this trait that shall help him shed innumerable times innumerable karmas from his soul.

When the maximum duration of delusion causing karmas is 70 krodaakrodii saagaropamas (mohniia karma), the maximum duration of the other three ghaatii karmas {karmas that impede the soul from attaining salvation} viz. knowledge obscuring karmas (gyaanavarniia karma), perception obscuring karmas (darshanaavarniia karma), obstruction causing karmas (antaraaya karma) and one non ghaatii karma ie.health obscuring karma (vedaniia karma) is 30 krodaakrodii saagaropamas. The maximum duration of body forming karmas (naama karma) and status determining karmas (gotra karma) is 20 krodaakrodii saagaropamas and the maximum duration of lifespan determining karmas (aayushya karma) is 33 krodaakrodii saagaropamas.

Excepting lifespan causing karmas, when the maximum duration of other karmas is reduced to slightly less than 1 krodaakrodii saagaropama, the soul experiences a spontaneous upsurge in its strength. The unique disposition engendered by this upsurge is described by Jain scriptures as yathaapravrittikarana.

Expressed differently, yathaapravrittikarana is that specific disposition of the soul, which helps it shed the delusion causing karmas from its soul, which have been present in the soul since beginningless time.

As per the Karma Grantha, the Visheshaavashyaka Bhashya and in the Digambara tradition the term yathaapravrittikarana is substituted with the term adhapravrittikarana.

In his Yogadrishtisamucchaya, Aachaarya Haribhadra suri describes yathaapravrittikarana as under:

**“Yathaapravrittikarane charamelpamalavatah.**

**Aasannagranthibhedasya samastam jaayate hyadam.”**

~ Yogadrishti Samucchaya, Verse 38 (Page 165, Author: Aachaarya Haribhadra Suri, Publisher: Jain Dharma Prasaarana Trust, Surat (Gujarat), year 2000)

In the last stage of yathaapravrittikarana, the soul is beset by few flaws. Hence, the soul is about to accomplish granthibheda.

The Visheshaavashyaka Bhashya gives an example to explain the yathaapravritti stage.

There was a river, which flowed downwards from the mountain. Since it was flowing down from the mountain, its waters flowed in great speed. This caused the rocks and stones lying at its bottom to collide with each other at speed and this constant clashing made the stones smooth and well rounded.

This smoothness and roundedness did not come in one day. It took many years for the rocks and stones to turn into smooth round pebbles. The smoothest and roundest stones called shaligrama (ammonite fossils) were picked up by humans and worshipped. Just as the constant rush of water shapes raw stones into smooth and well-rounded shaligramas, the vicissitudes of time and the sorrows of transmigration carry the soul to a stage where its attachments and aversions become less fierce.

Thus, the stage of the soul where the passions are very mild is known as ‘yathaapravrittikarana’.

The literal meaning of yathaapravrittikarana is as follows:

- Yathaa – as shown in scriptures
- pravritti – dharm kriyaa
- karana – to do

There are two categories of yathaapravrittikarana.

#### 1. Saadhaarana {Ordinary}

The living being who has Saadhaarana Yathaapravrittikarana cannot make great spiritual progress. His resolutions are weak. Even an abhavya soul {one who is innately incapable of attaining liberation} experiences Saadhaarana Yathaapravrittikarana infinite times because it does the yathaapravritti karana only from the dravya {gross} point of view.

#### 2. Vishishta {Special}

In the case of Vishishta Yathaapravrittikarana, the soul attains so much capacity and ability that it can emerge from the darkness of nescience and can see a slim ray of light. The soul in this stage has still not attained samyaktva. But it has now reached a position where a slim ray of light is visible.

As per Verse 5 of the Karma Grantha Part 2, Karma Prakriti Part 6, the soul in mithyaatva is close to breaking through the bondage of granthi, but cannot break through. It is still going through a process of constant purification.

The Visheshaavashyaka Bhashya gives the example of grain lying in a granary. A little grain is added to the granary from time to time. But large amounts of grain are withdrawn constantly. Thus, in effect, the sum total of grains stored in the granary keeps diminishing.

Similarly, the soul keeps shedding karmas owing to anaabhoga. Concomitantly, it binds a few karmas. In this manner, it attains ‘granthi desha’ {sheds karmas from the soul} and the deluded

person reaches a stage where the duration of its seven karmas apart from lifespan determining karmas is slightly less than one krodaakrodii saagaropama years.

We need to understand this in depth.

For example:

One krodaakrodii saagaropama = 110 samaya

Less than one krodaakrodii saagaropama = 98 samaya

Extremely minute part of a palyopama = 12 samaya

Antamuhuurta of yathaapravrittikarana = 10 samaya

We have seen above that a living being in the deluded stage can, through the disposition of yathaapravrittikarana, reduce the duration of seven types of karma (but cannot affect the eight types of karma – lifespan determining karmas) from their maximal duration to less than one krodaakrodii saagaropama = 98 samaya. When the living being achieves this, he is known to have achieved ‘granthi desha’.

The soul, which has achieved ‘granthi desha’ and is destined to ascend achieves the disposition of yathaapravrittikarana and remains in it. He progressively attains dharmalaghutaa and accomplishes dravya shruta {gross scriptural knowledge} and dravya chaaritra {gross ascetic conduct}. Some of these beings are reborn in the high graiveyaka heavens. They can also master nine of the fourteen Purvas {Purvas are mystical texts, believed by Jains to be lost forever}. In order to attain all this, they must achieve ‘granthi desha’.

In the process of acquiring true knowledge and thoroughly practising the right conduct, some of these beings shed enough karmas so that they practise perfect ascetic conduct from the external perspective. In addition to all this, if they were to gain shuddha bhaava {unclouded immaculate disposition of the soul} then they can easily attain liberation.

### **Abhavya Jivas {souls intrinsically incapable of attaining liberation}**

Lacking shuddha bhaava {unclouded immaculate disposition of the soul} they do not gain the true fruit of ascetic conduct – liberation. At best, they attain rebirth in the high ‘graiveyaka’ heavens. And even there, in the heavens, they do not enjoy the available sensual pleasures as much as they could have, owing to their omnipresent attachment and aversion. Not only that, but during their birth in heaven, their attachment and aversion leads them to bind extremely strong negative karmas

(demerits) which ensures that they remain stuck in the sorrowful cycle of transmigration.

Thus, ‘abhavya’ {souls intrinsically incapable of attaining liberation} souls, despite accomplishing ‘granthi desha’, mastering the scriptures and taking the external vows of an ascetic, cannot ever break out of the cycle of transmigration. It is pitiable that ‘abhavya’ souls, by their very nature, cannot ever attain ‘apuurvakarana’. Nor can they ever attain liberation.

### **Durbhavya Jiva {soul intrinsically capable of attaining liberation but remaining in transmigration}**

Such living beings are innately capable of attaining liberation. However, their liberation is distant. At the current moment, they are not prepared for it. Their time is not ripe. So even if they manage to accomplish ‘granthi bheda’ they cannot attain the stage of apuurvakarana {where unrealised potential begins to come to fruition}.

### **Bhavya Jiva {soul intrinsically capable of attaining liberation}**

Even those souls, who are capable of attaining liberation, only accomplish granthi bheda and rise higher when their bhavitavyataa {destiny} and other qualities fall in place.

The opportunity to attain apuurvakarana arises several times in one’s lifetime. Even abhavya living beings who are innately incapable of attaining liberation get endless opportunities to attain apuurvakarana. One who has accomplished granthidesha can remain in that stage for a maximum duration of innumerable years. If he cannot make further progress in that duration, he shall fall back to his earlier stage of regression. Remaining in the stage of granthi desha does not mean that he will necessarily progress further on the ladder of spiritual progress.

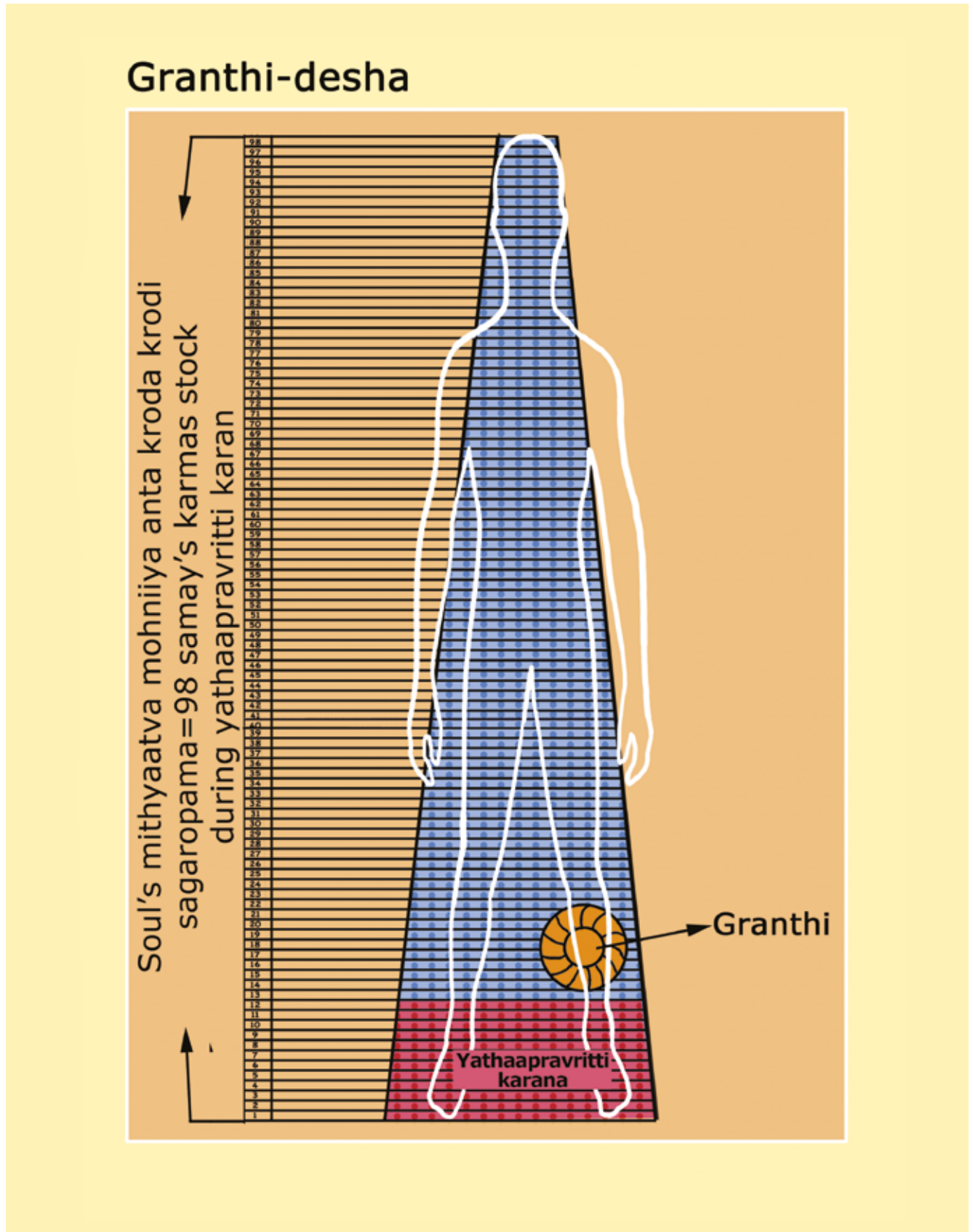
**When the duration of karmas bound to his soul is slightly less than one krodaakrodii saagaropama, he is exposed to the Namokara Mahamantra. Whenever he starts falling back from the stage of granthidesha, he loses the Namokara Mahamantra and consequently binds heavier and more intense karmas.**

### **Aasanna Bhavya Jiva {soul intrinsically capable of attaining liberation who are close to attaining liberation}**

Here, the soul which is innately capable of attaining liberation comes close to attaining liberation. It progresses further after shedding each nisheka {agglomeration of karmas} per samaya through experiencing it (vipaakodaya). And when only one antamuhurta less 10 samayas of the total duration of yatharthapravrittikarana remains, the viirya {strength and vigour} of the soul springs forth and the soul enters the stage of apuurvakarana.



See Picture 2:



~ Karma Granth (1-6), (Part 2, Page 45, Publisher: Sri Ohmkaara Saahitya Nidhi, Paarshvaktinagar, Highway Rd. Bhiladi -385530 (Banaaskaathaa), Gujarat, year V.S. 2052)

## Apuurvakarana

After crossing the stage of yathaapravrittikarana, the soul reaches the stage of apuurvakarana through increased purity. The strength and vigour of the soul further increases, becomes firmer and attains splendour. This stage of the soul is known as apuurvakarana.

Apuurvakarana means that the soul experiences a heightening of strength and vigour and the purity of its disposition increases manifold to a level that has never been experienced before. Apuurvakarana means the disposition that has never been experienced earlier. Apuurvakarana is also known as nivrittikarana. This is because all those living beings that accomplish granthi bheda have dispositional commonality.

The soul that has reached this stage experiences heightened strength and vigour and this leads to a hitherto un-experienced purity of disposition. If such a soul makes strong and focused efforts, it will be able to break through the strong and virtually intractable bonds of attachment and aversion.

**Granthi means a knot. Just as a knot in a bamboo shaft is difficult to break through, the knot of attachment and aversion is difficult to break through. The soul, which can break through this knot, can rise to attain samyaktva.**

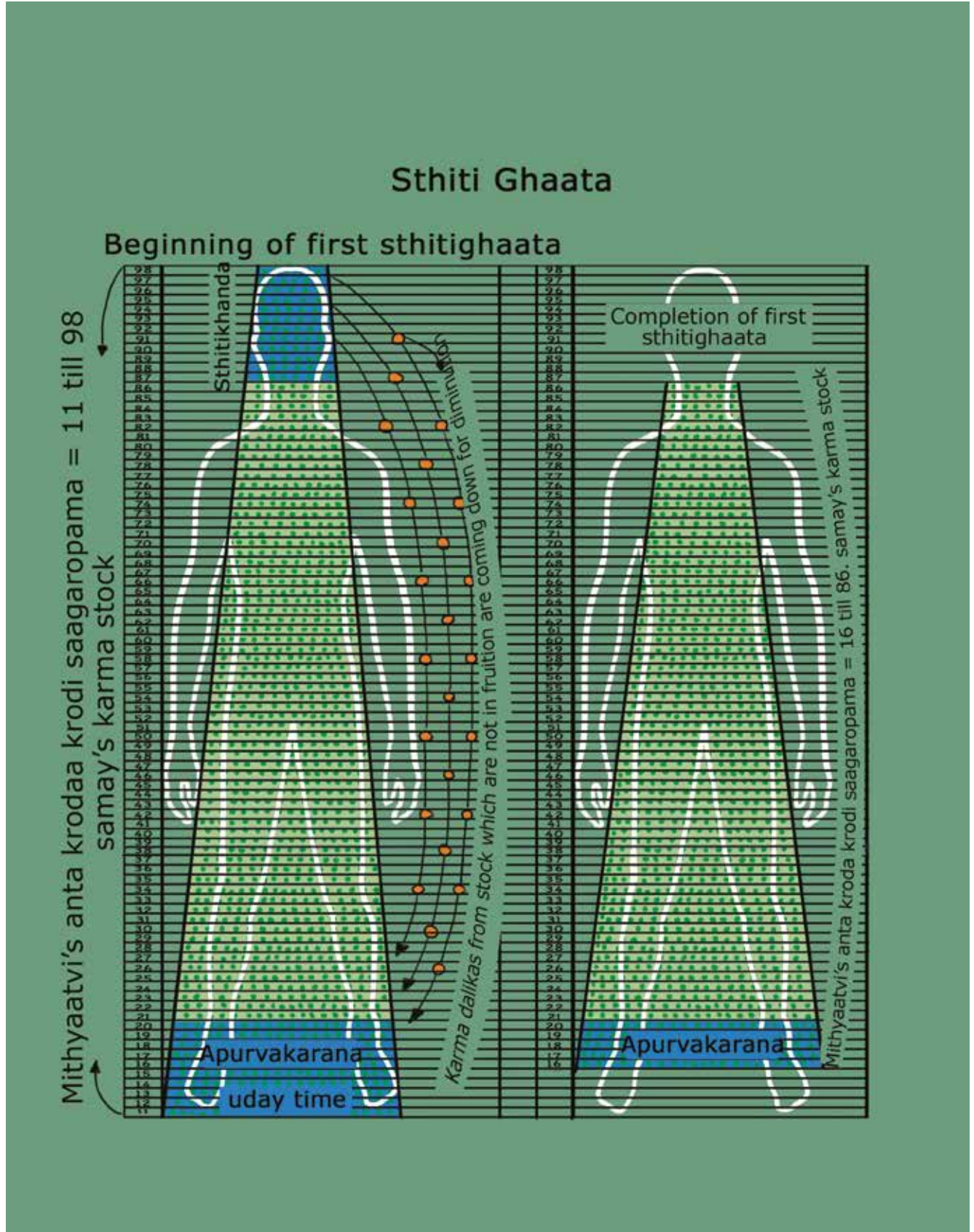
As soon as the stage of Apuurvakarana is reached, the soul begins four acts, which it had never done previously. They are:

1. Apuurva Sthitighaata
2. Apuurva Rasaghaata
3. Apuurva Gunashrenii
4. Apuurva Sthitibandha

Let us understand each of them properly.

**(1.) Apuurva Sthitighaata** – is the destruction of the nishekas (arranged lines of karma dalikas) of the seven karmas except the lifespan determining karma due to apavartanaakarana {the capability of the soul to lessen/take away bonded karmas, reduce their intensity and their duration}. In this destruction, minimum destruction of karmas will be for the tiniest innumerable portion of palyopama time, and if maximum than the destruction of karmas to the extent of hundreds of saagaropama time.

For example: See picture 3:



~ Karma Granth (1-6), (Part 2, Page 47, Publisher: Sri Ohmkaara Saahitya Nidhi, Paarshvaktinagar, Highway Rd. Bhiladi -385530 (Banaaskaathaa), Gujarat, year V.S. 2052)

1 antaramuhuurta of apuurvakarana = 10 samayas

1 antaramuhuurta of sthitighaata = 5 samayas

1. The first time the soul takes karma dalika from top part of nisheka say nos. 98 to 87 (in total 12 nisheka) and puts it in bottom part of nisheka.
2. The second time, higher quantum of dalikas is transferred from the top part of the nisheka to the bottom part of the nisheka compared to the first time.
3. The third time, still higher quantum of dalikas than earlier time is transferred from the top part of the nisheka to the bottom part of the nisheka

And so on, ad infinitum

In this manner, on an ascending scale, dalikas are transferred from the top part to the bottom part of nishekas. When the duration of sthitighaata - an antaramuhuurta lasting 5 samayas – is completed, not a single dalika remains in nishekas 98 to 87. Hence, within the duration of the antaramuhuurta = 5 samayas (the innumerably tiny part of a palyopama), the duration of 12 samayas sthiti of karmas are destroyed. This is known as **prathama sthitighaata**. Along with this, during every samaya, dalikas from the bottom half of nishekas are being experienced and destroyed in normal course. This is why when the antaramuhuurta of a sthitighaata (5 samayas) is completed, the karma dalikas of the lower 5 samayas (from 11 to 15) and the karma dalikas of the upper 12 samayas (from 98 to 87) are destroyed.

Therefore, when the first sthitighaata reaches completion, only the duration of 16 to 86 samayas remains in the nishekas. The other samayas are annihilated.

In the same manner, when the second sthitighaata reaches completion, the duration of the lower 5 samayas of the nishekas (from 16 to 20) and the duration of the upper 12 samayas of the nishekas (from 86 to 75) are destroyed. The sthitisatta {duration} of the nishekas that remains is from 21 to 74 samayas. This is when apuurvakarana comes to a close.

**NB We have given only two sthitighaatas as an example. In reality, thousands of sthitighaatas occur in apuurvakarana.**

**(2.) Apuurva Rasaghaata** – Occurs when the karma skandha {karmic particles} bonded with the soul experience a disposition known as ‘kashaayayukta leshyaajanya’ {passion caused by the shade of the soul} which causes the fruition of either shubha bhaava {auspicious disposition} or ashubha bhaava {inauspicious disposition} in greater or smaller quantities. The ability of the soul that

causes these dispositions is known as 'rasa' {emotion/mood/frame of mind}. The destruction of this 'rasa' is known as 'rasaghaata' {destruction of the ability of the soul to generate auspicious and inauspicious dispositions to occur}.

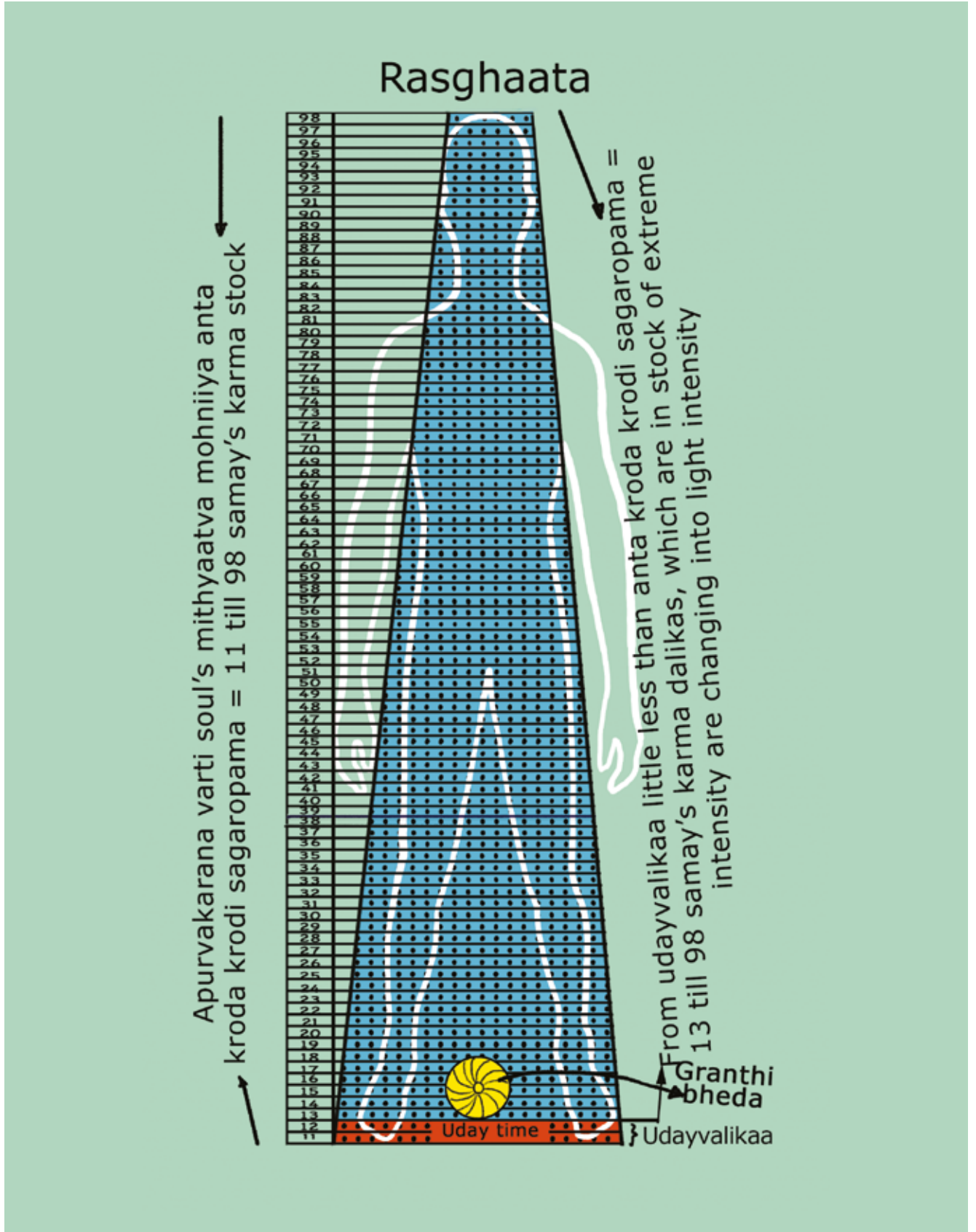
The nature of unauspicious karmas which are bound (in satta) are so intensified, that each karmic particle has infinite times more rasa than that found in all the living beings in the universe. (It is a way to explain the intensity of karmic rasa.)

**NB Here we have to bear in mind that the structure of the nishekas of ashubha karma prakriti {the nature of inauspicious karmas} is such that there is no destruction of rasa in the karmas, which are already in fruition (already in uday). However, there is destruction of rasa in the karmas that shall come into fruition later (still in satta).**

Of this rasa, when one tiny infinitesimal portion remains while the remaining part is destroyed within one antaramuhutra {a period of time less than 48 minutes}, it is known as **prathama rasaghaata**. Dvitiya rasaghaata (second rasaghaata) occurs when, from the remaining portion of rasa, one tiny infinitesimal portion remains while the remaining portions are destroyed within one antaramuhurta.



For instance, let us assume that, See picture 4:



~ Karma Granth (1-6), (Part 2, Page 48a, Publisher: Sri Ohmkaara Saahitya Nidhi, Paarshvaktinagar, Highway Rd. Bhiladi -385530 (Banaaskaathaa), Gujarat, year V.S. 2052)

Particles of rasa infinite times more than that of all the living beings in the universe = 100,000 rasa particles

An infinitesimal part of this quantum of rasa = 100 rasa particles

Assuming that among those karmic particles which have not yet attained fruition (udayaavalikaanyuuna, still in satta), each karmic particle within the parameter of antakrodaakrodii saagaropama, ie. Within the duration of 13 to 98 samaya's nishekas, one has 100,000 rasa particles. Dividing the karmic particles into groups of 1000 particles each, it is divided into 100 groups. Allowing one group (consisting of 1000 particles) to remain and annihilating the other 99 groups within 48 minutes is known as **prathama rasaghaata**.

After this, one group (consisting of 1000 particles) remains. Dividing from the remaining one group of karmic particles into groups of 10 particles each; it is divided into 100 groups again. Allowing one group (consisting of 10 particles) to remain and annihilating the other 99 groups within 48 minutes is known as **dvitiiya rasaghaata**.

**NB We have shown only two rasaghaatas to illustrate our point. In reality, thousands of rasaghaatas take place while one sthitighaata reaches completion.**

**NB The antaramuhurta {time period less than 48 minutes} of a sthitighaata is far greater than the antaramuhurta of a rasaghaata. This is because several thousands of rasaghaatas take place in the duration of a sthitighaata.**

### **(3.) Apuurva Gunashrenii**

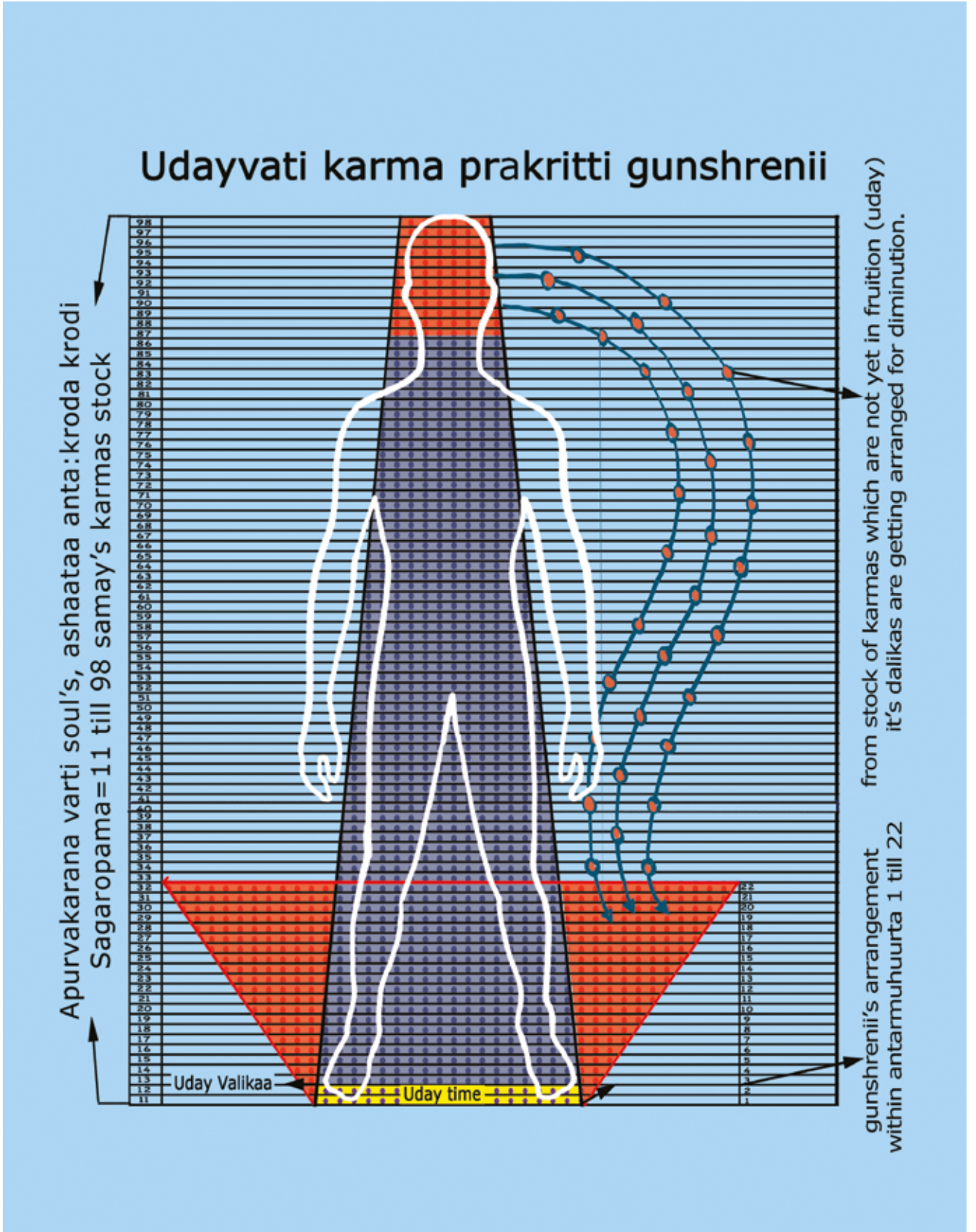
Shrenii means sequential progress

Guna means quality, attribute

Gunashrenii means the sequential diminution of karma dalikas by the process of apavartanaakarana, which are in stock. In case of karmas already in fruition (uday), this diminution shall occur while they are still in fruition (uday). In case of karmas that shall come into fruition later (stii in satta), this diminution shall take place as soon as they come into fruition (uday). Within one antaramuhurta the karma dalikas which are in stock (satta) are taken from there and are arranged next to the karma dalikas which are in fruition (uday) and which are going to come in fruition very quickly (still in satta but going to come in uday very soon). The arrangement happens in a way that karma dalikas arranged next to karma dalikas which are not yet in uday are in greater number than the ones which are arranged next to karma dalikas which are in uday.(see picture 4, its like V formation).

This process is call gunashrenii. (Arrangement of the karma dalikas)

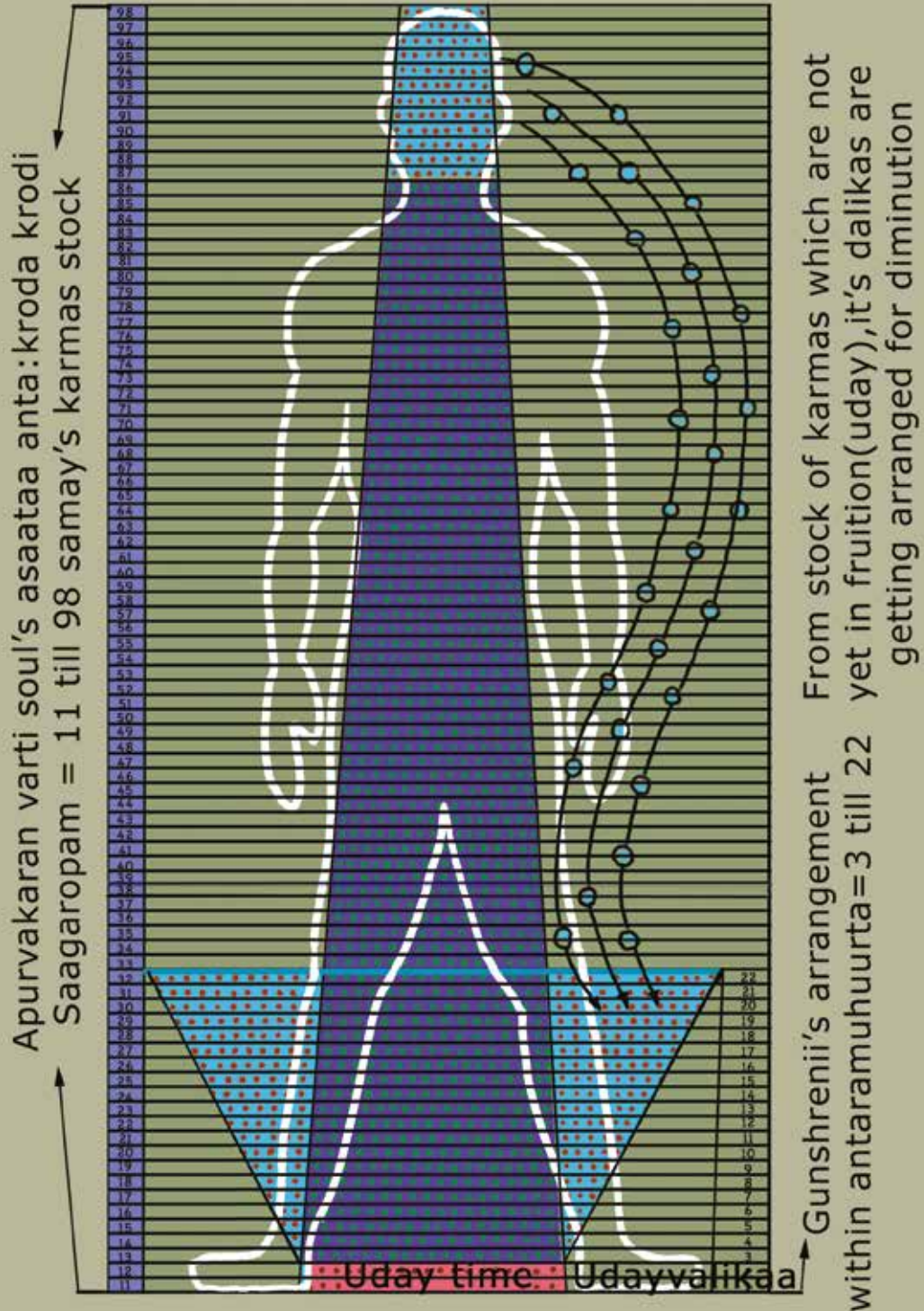
For example, See Picture 5 and Picture 6:



~ Karma Granth (1-6), (Part 2, Page 48b, Publisher: Sri Ohmkaara Saahitya Nidhi, Paarshvaktinagar, Highway Rd. Bhiladi -385530 (Banaaskaathaa), Gujarat, year V.S. 2052)



## Anudayvati karma prakriti's gunshrenii



~ Karma Granth (1-6), (Part 2, Page 48c, Publisher: Sri Ohmkaara Saahitya Nidhi, Paarshvaktinagar, Highway Rd. Bhiladi -385530 (Banaaskaathaa), Gujarat, year V.S. 2052)

Antaramuhurta of the creation of a gunashrenii = 22 samayas

Udayavalikaa = 2 samayas

At the time of sthitighaata, karma dalikas picked up in the first samaya are arranged in the nishekas numbering 1 to 22 by the living being within one antaramuhurta in the case of karmas which are in fruition (uday, see picture 5). In the case of karmas, which are not in fruition (still in satta, see picture 6), they are arranged from the third samaya to the end of the antaramuhurta, i.e. arranged between the 3rd to the 22nd nishekas. Some in the first samaya, some (a minuscule fraction of those that went in the first samaya) in the second samaya and some (an even more minuscule fraction of those that went in the first samaya) in the third samaya; are arranged in the nishekas as per the number of samayas. Thus, within the duration of 22 samayas, the living being arranges karma dalikas innumerable times from the earlier samayas into the following samayas. (Like V formation)

Then, the karma dalikas picked up in the second samaya are arranged in the udayavati karmaprakriti within the 2nd and the 22nd samayas. In case of the anudayavati karmaprakritis, the karma dalikas are arranged between the 4th and the 22nd samayas.

The karma dalikas picked up in the third samaya are arranged in the udayavati karmaprakriti within the 3rd and the 22nd samayas. In case of the anudayavati karmaprakritis, the karma dalikas are arranged between the 5th and the 22nd samayas.

And so on.

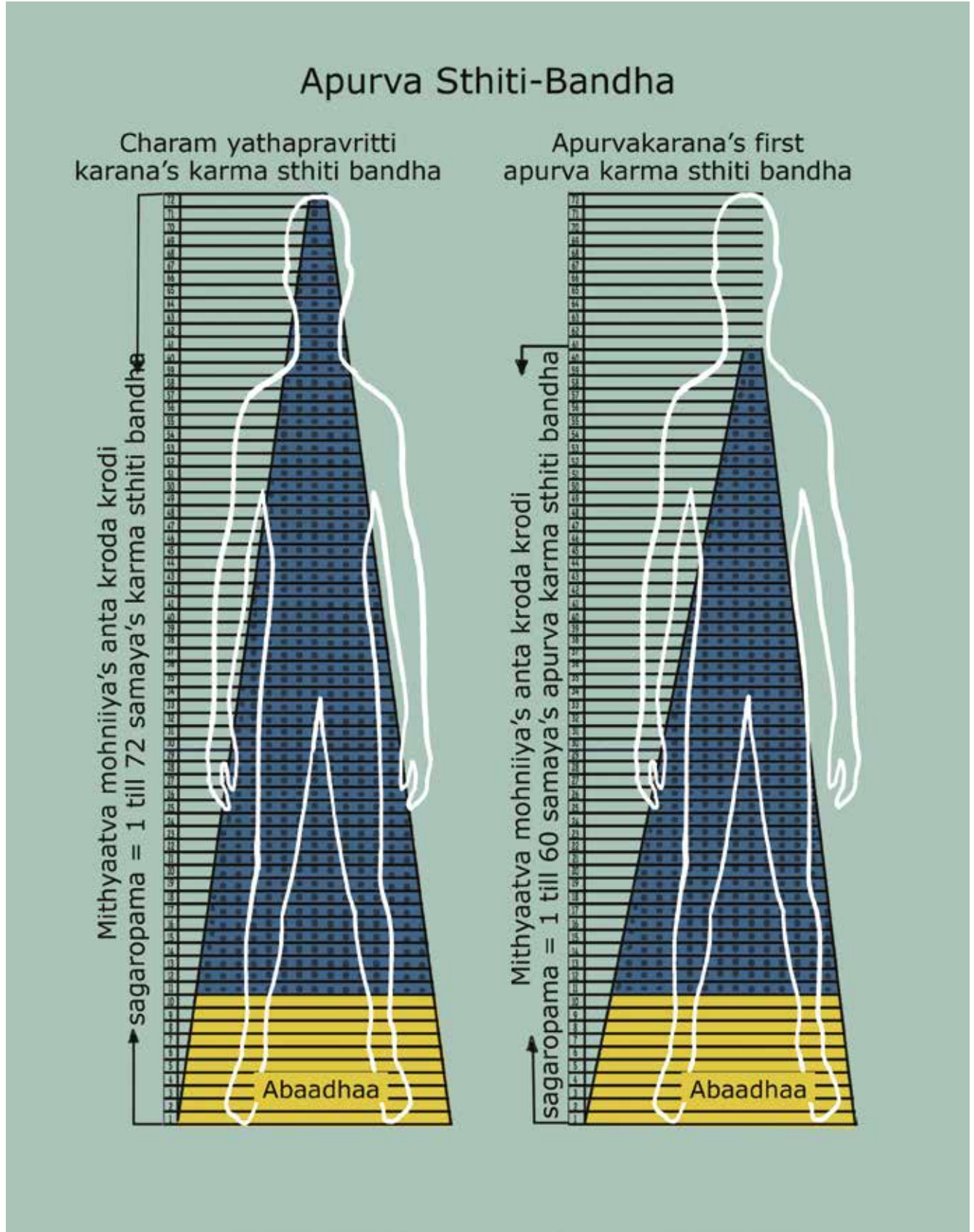
**NB Please bear in mind that just as each karma dalika which has emerged from the bottom part (from uday part) of the nishekas is experienced and is annihilated per samaya, the antaramuhurta of the gunashrenii keeps on decreasing. This is because the antaramuhurta of the gunashrenii is 22 samayas. Hence, karma dalikas cannot be arranged more than 22 samayas.**

**(4.) Apuurva Sthitibandha** – The kind of little sthitibandha {fixing of duration of the bondage of a particular set of karmas} that has never occurred before is known as apuurva sthitibandha.

Sthitibandha is caused by the rise of passions in the soul. As the passions become more and more intense, the sthitibandha keeps on increasing. (The duration of karmic bondage keeps on increasing as a function of the increased intensity in passions). As a corollary, the sthitibandha decreases when the passions become milder. As per this rule, the soul, which is rising upwards owing to the lightness of its passions, and has now reached the apuurvakarana stage, keeps decreasing the duration of his relatively newer karmic bondage. The decrease that takes place is like the infinitesimal part of a palyopama.

The duration of one sthitibandha is an antaramuhurta.

For example, See Picture 7:



~ Karma Granth (1-6), (Part 2, Page 50, Publisher: Sri Ohmkaara Saahitya Nidhi, Paarshvaktinagar, Highway Rd. Bhiladi -385530 (Banaaskaathaa), Gujarat, year V.S. 2052)

Let us assume that the antaramuhurta of apuurvasthitibandha is 5 samayas.

**NB The antaramuhurta of sthitighaata and apuurvasthitibandha is exactly the same, as they begin and end together at the same time.**

At the end part of yathaapravrittikarana, the living being enters the stage of apuurvakarana by reducing the sthitibandha {duration of bondage} of knowledge –obstructing (gynaanaavarniia karma) and six other types of karmas, except the aayushya karma to 72 samayas (within 1 krodaakrodii saagaropama).

During 1 to 5 samayas (the infinitesimal part of a palyopama), the living being binds karmas of a duration of 60 samayas (72 – 12 samayas).

During 6 to 10 samayas (the infinitesimal part of a palyopama), the living being binds karmas of a duration of 48 samayas (60 – 12 samayas).

Here, only two sthitibandha is explained but in reality thousands sthitibandha happens in the given period. And each sthitibandha gets smaller and smaller than the previous ones, thus reducing the new karmic bondage on soul.

This way from the first samaya of apuurvakarana, **sthitighaata, rasghaata, gunshrenii and sthitibandha** begins. Granthi bheda also commences at that point in time. Following this, laghukarmii jiivas {living beings who have bound less karmas} break open the hard-to-dislodge granthi {knot} of attachment and aversion, which has remained in their souls since time immemorial. The emergence of their apuurva viiryollaasa {never before witnessed surge of the strength and power of their soul} which is axelike in its sharpness, rips open the knot of attachment and aversion and ensures that the living being enters the stage of anivrittikarana within an antaramuhurta (the third karana).

**Question:** Can a living being who has reached the stage of apuurvakarana regress and fail to attain samyaktva?

**Answer:** A living being who has reached the stage of apuurvakarana cannot regress and fail to attain samyaktva. But, it is not necessary that the living being who has reached the stage of apuurvakarana shall attain samyaktva instantaneously. By itself, apuurvakarana is not sufficient for the attainment of samyaktva. This is because through apuurvakarana, the living being destroys the most strongly entrenched attachment and aversion but the mithyaatva mohaniia karmas {delusion causing false belief} are still in fruition (uday). Unless they are quelled, the living being cannot attain samyaktva.

## **Anivrittikarana**

When all souls who had entered the stage of granthibheda together attain the same spiritual disposition, they may be said to have entered the stage of anivrittikarana.

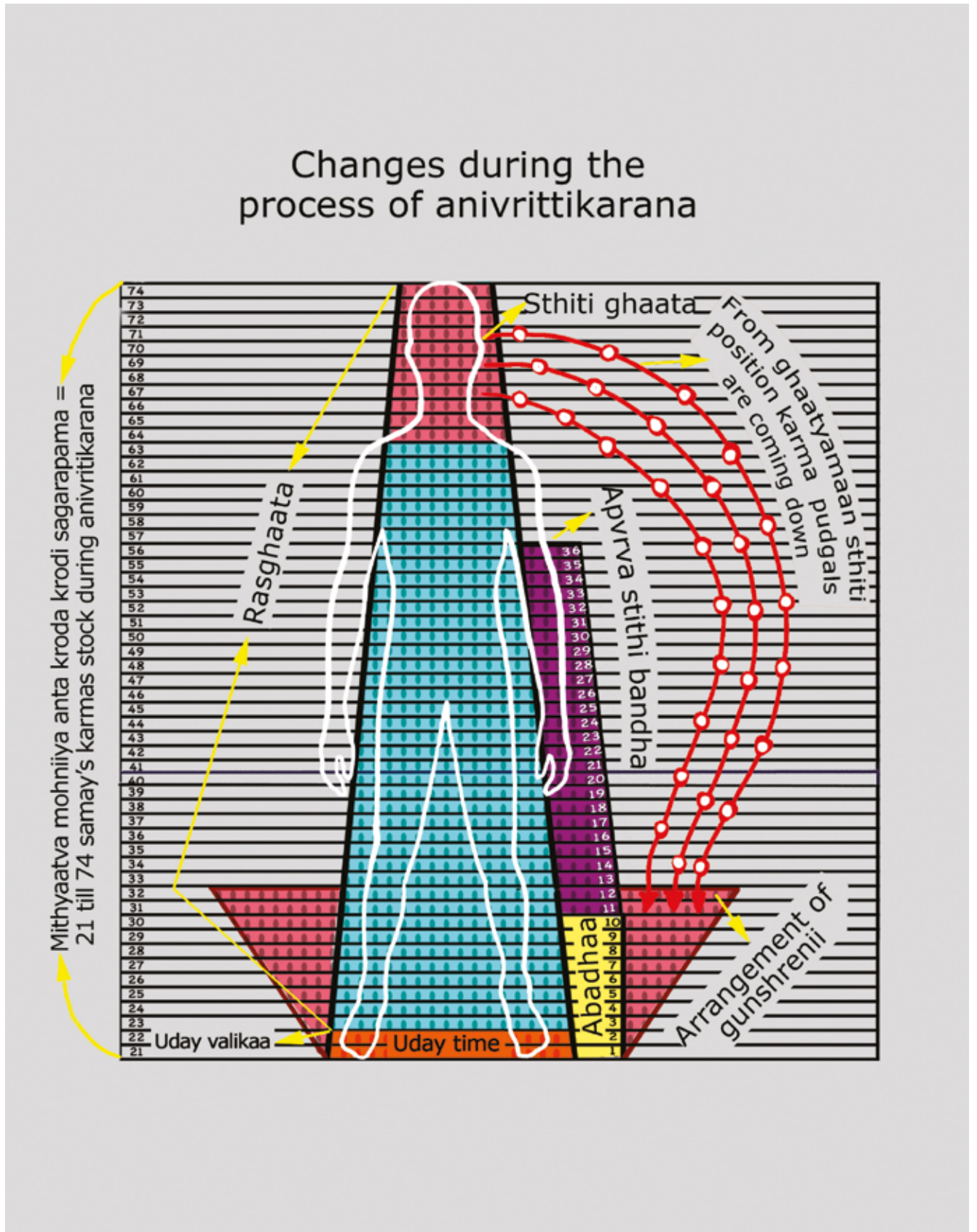
Nivritti = means having different spiritual disposition

Anivritti = means having same spiritual disposition

The soul in the stage of anivrittikarana keeps moving forward because he is still continuing the process of sthitighaata, rasaghaata, gunashrenii and sthitibandha, all at the same time.



See Picture 8:

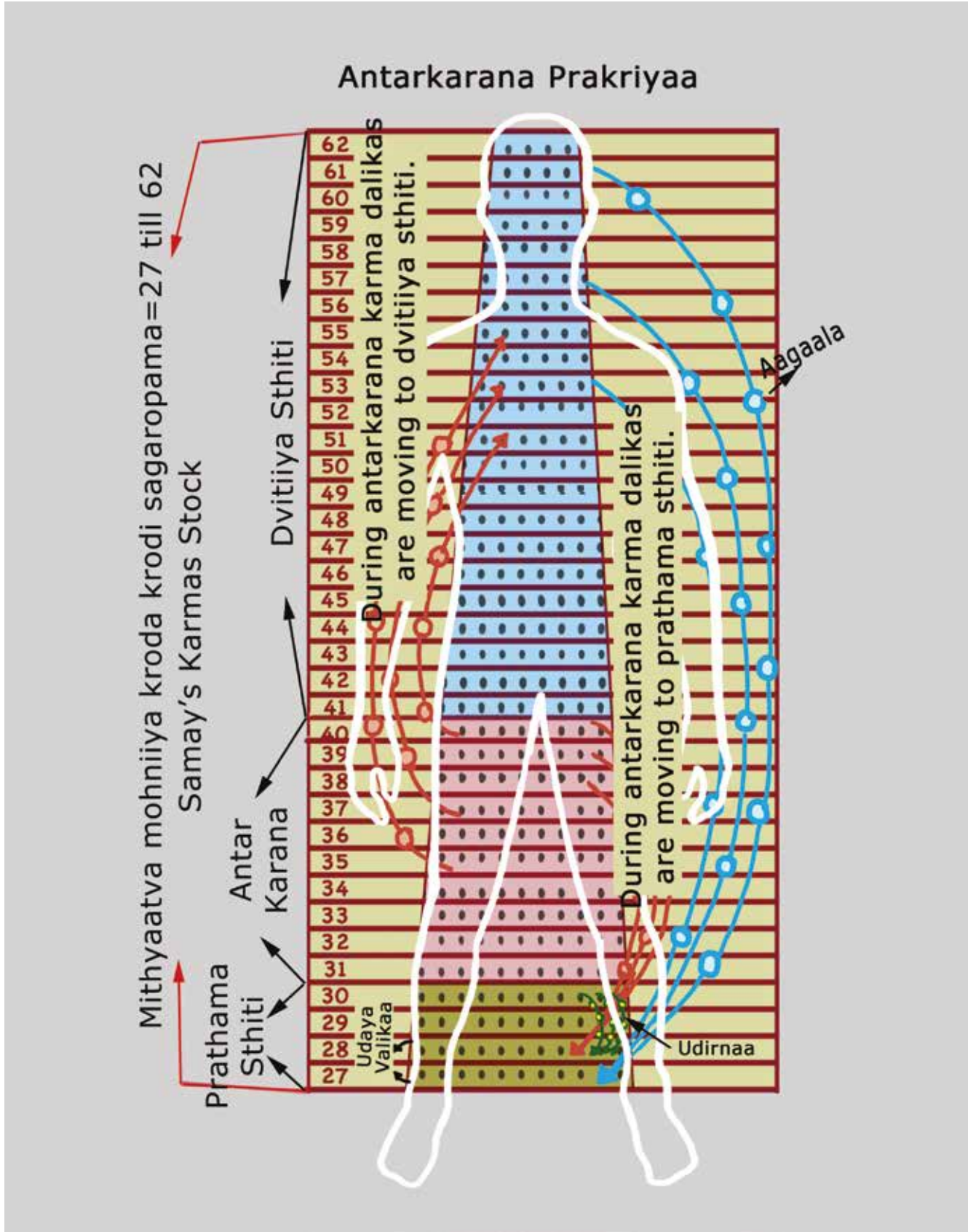


~ Karma Granth (1-6), (Part 2, Page 51, Publisher: Sri Ohmkaara Saahitya Nidhi, Paarshvaktinagar, Highway Rd. Bhiladi -385530 (Banaaskaathaa), Gujarat, year V.S. 2052)

- He cuts down the duration of karmic bondage of karmas bound to his soul through sthitighaata
- He lessens the intensity of inauspicious karmas bound to his soul through rasaghaata
- He experiences an infinite quantum of karmas and decreases the duration of freshly bound karmas by the infinitesimal part of a palyopama through gunashrenii.
- Less and less fixing of duration of the bondage of a particular set of karmas by the process of sthitibandha.

When a great deal of time has passed during the antaramuhurta of anivrittikarana and only a tiny infinitesimal part remains, the soul achieves 'Antakarana'.

For example, See Picture 9:



~ Karma Granth (1-6), (Part 2, Page 52, Publisher: Sri Ohmkaara Saahitya Nidhi, Paarshvaktinagar, Highway Rd. Bhiladi -385530 (Banaaskaathaa), Gujarat, year V.S. 2052)



Let us assume that the antaramuhurta of anivrittikarana is equal to 10 samayas. Here, we have taken the antaramuhurta of the three karanas (Yathaapravrittikarana, Apuervakarana and Anivrittikarana) to be of the same duration. But in reality, the three antaramuhurtas are progressively tinier and tinier.

Let us assume that several finite parts of anivrittikarana are equal to 6 samayas.  
And that one finite part of anivrittikarana is equal to 4 samayas.

Udayavalikaa is equal to 2 samayas.

After 6 samayas have passed from the antaramuhurta of anivrittikarana and one finite part (= 4 samayas) remains, the living being commences the act of antakarana.

**Antarakarana** {emptying out}

Antara = empty space

Karana = activity

Thus antarakarana is the activity that the living being carries out when it is in the finite part of anivrittikarana (antaramuhurta) = 4 samayas + antaramuhurta which is equivalent to 10 samayas. Here, it lifts the dalikas of false belief (mithyaatva mohniia) from their respective nishekas (arrangement of karma dalikas) and scatters them above and below thus freeing the space in soul from false belief (mithyaatva mohniia). This activity is known as antarakarana.

At this point in time, the soul is inducing the karma dalikas from the first level stock (which are in satta but are in frontline to come in uday) of false belief (mithyaatva mohniia) into premature fruition. This is known as **“Udiiranaa”** {inducing karmic particles to manifest their consequences before their predetermined period}.

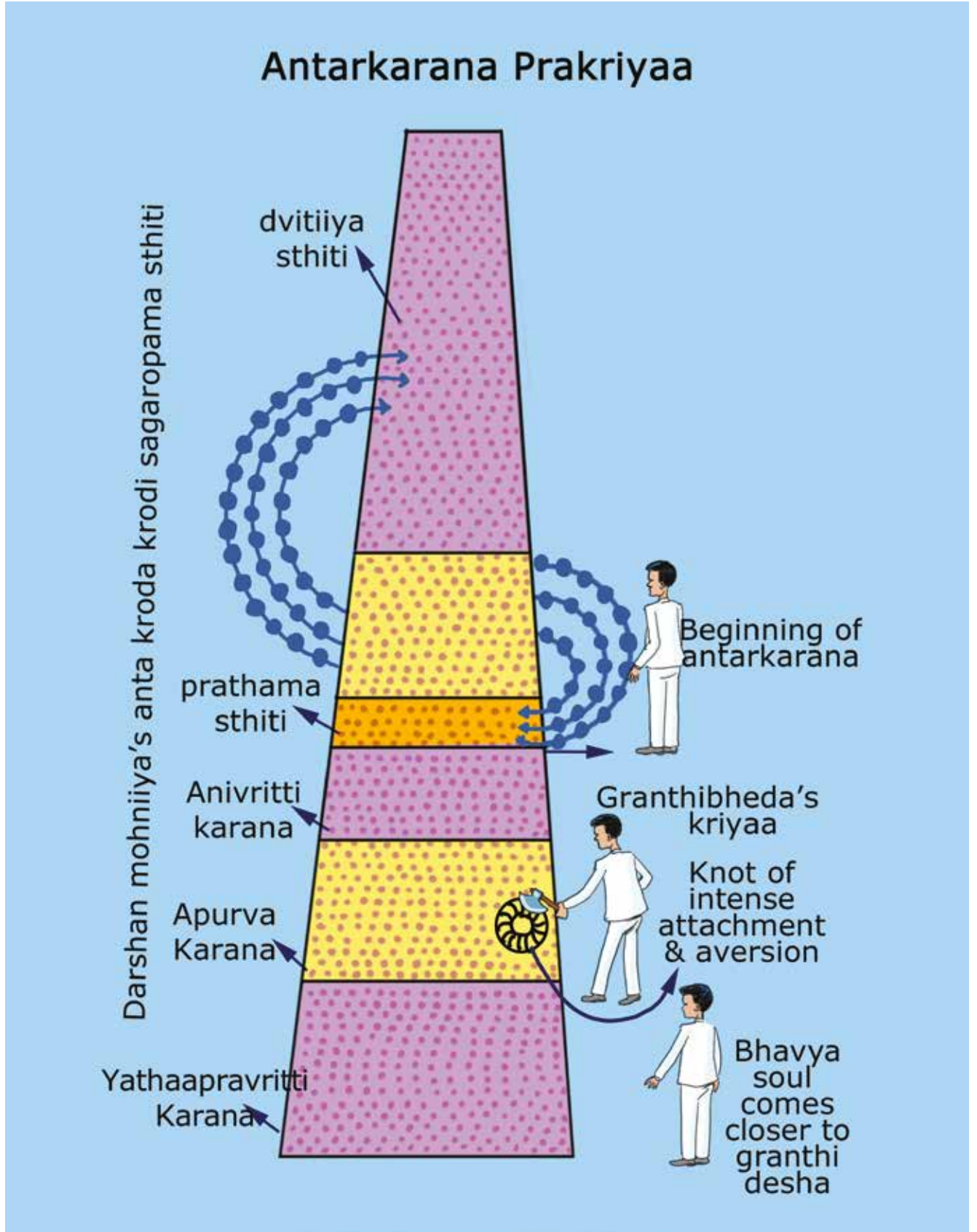
Also, at the same time, the soul is inducing the karma dalikas from the stock (which are also in satta but which are behind the first level stock and are going to come in uday later) of false belief (mithyaatva mohniia) by the process of udiiranaa. This is known as **“Aagaala”**.

**“Antarakaranakrite sati tasya karmanah sthitidvayam bhavati”**

~ Karmastava (Karmagranth part 2) (Page 52, Author: Aachaarya Shri Devendrasursvar Maharaj (translated by Ramyarenu), Publisher: Shri Ohmkaara Saahitya Nidhi, Banaskatha (Gujarat), year V.S.2052)

When the act of antarakarana is completed, the presence of mithyaatva-mohaniia karmas {false belief causing deluding karmas} is reduced to two sections. Of these, the lower section is known as **prathama sthiti** or **niicha sthiti** and the upper section is known as **dvitiiya sthiti** or **uccha sthiti**.

See Picture 10:

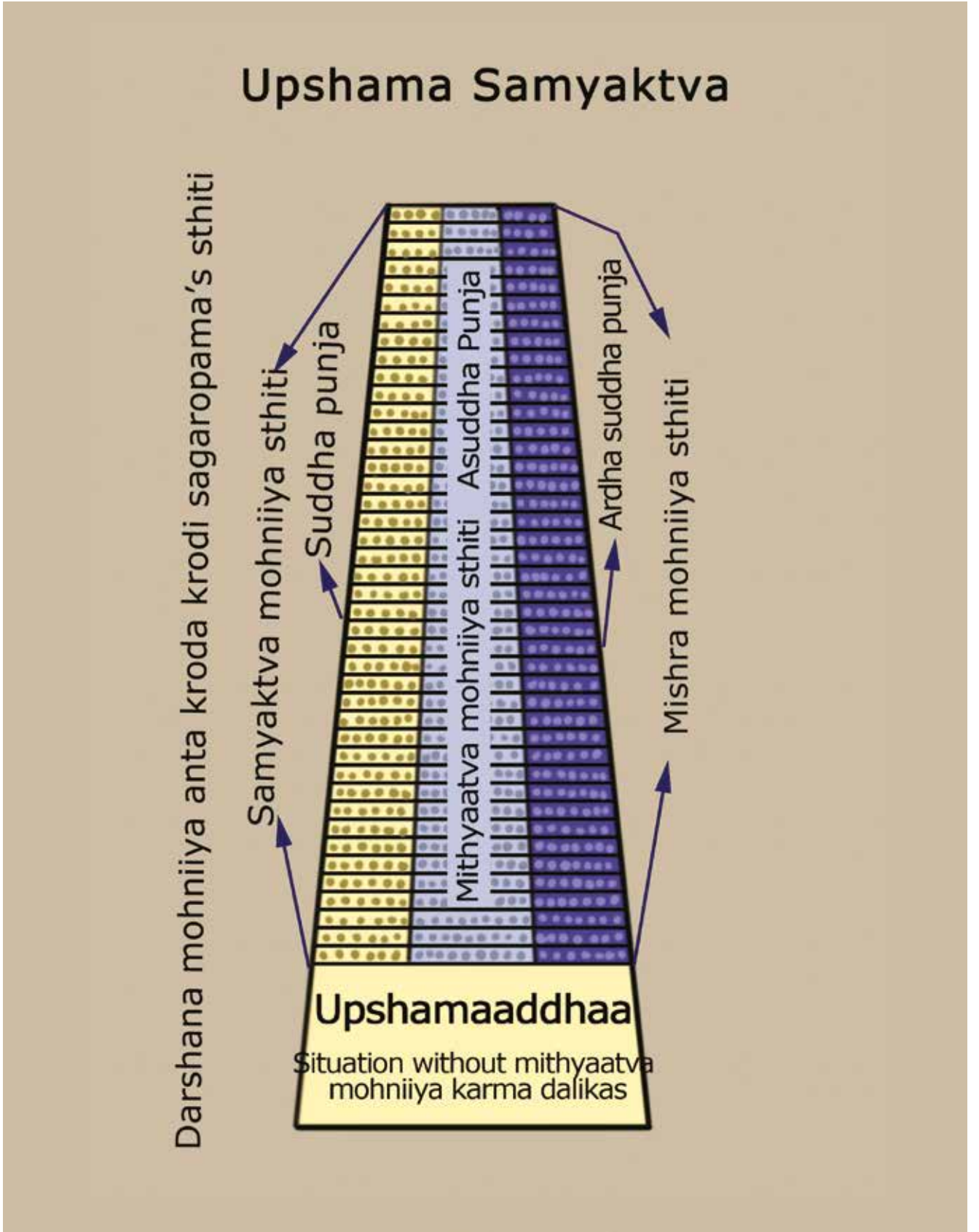


~ Karma Granth (1-6), (Part 1, Page 108, Publisher: Sri Ohmkaara Saahitya Nidhi, Paarshvaktinagar, Highway Rd. Bhiladi -385530 (Banaaskaathaa), Gujarat, year V.S. 2052)

The duration of the prathama sthiti is of an antaramuhuurta {less than 48 minutes} and the duration of the dvitiiya sthiti is of slightly less than krodaakrodii saagaropama {an inordinately enormous division of time, the duration of which is incomprehensible to the average mind and cannot be expressed in mathematical terms}

Thus, juxtaposed between the prathama sthiti and dvitiiya sthiti {the central section between the upper and lower sections}, there exists an oasis of purity known as **Upashamaaddhaa**, which is not vitiated by the presence of false belief (mithyaatva mohniia). In simple term the space is created in soul where the mityaatva mohniia karmas are not present and are cleaned out.

See Picture 11:



~ Karma Granth (1-6), (Part 1, Page 112, Publisher: Sri Ohmkaara Saahitya Nidhi, Paarshvaktinagar, Highway Rd. Bhiladi -385530 (Banaaskaathaa), Gujarat, year V.S. 2052)

On completing the procedure of antarakarana, every moment, the soul is experiencing and destroying the karma dalikas remaining in the nishekas of the lower section through fruition (which are in uday). At the same samaya, he is suppressing the karma dalikas present in the upper section (which are in stock). Suppression or subsidence of a karma means that that particular karma will be unable to come to fruition or increase in quantum for a specific period of time.

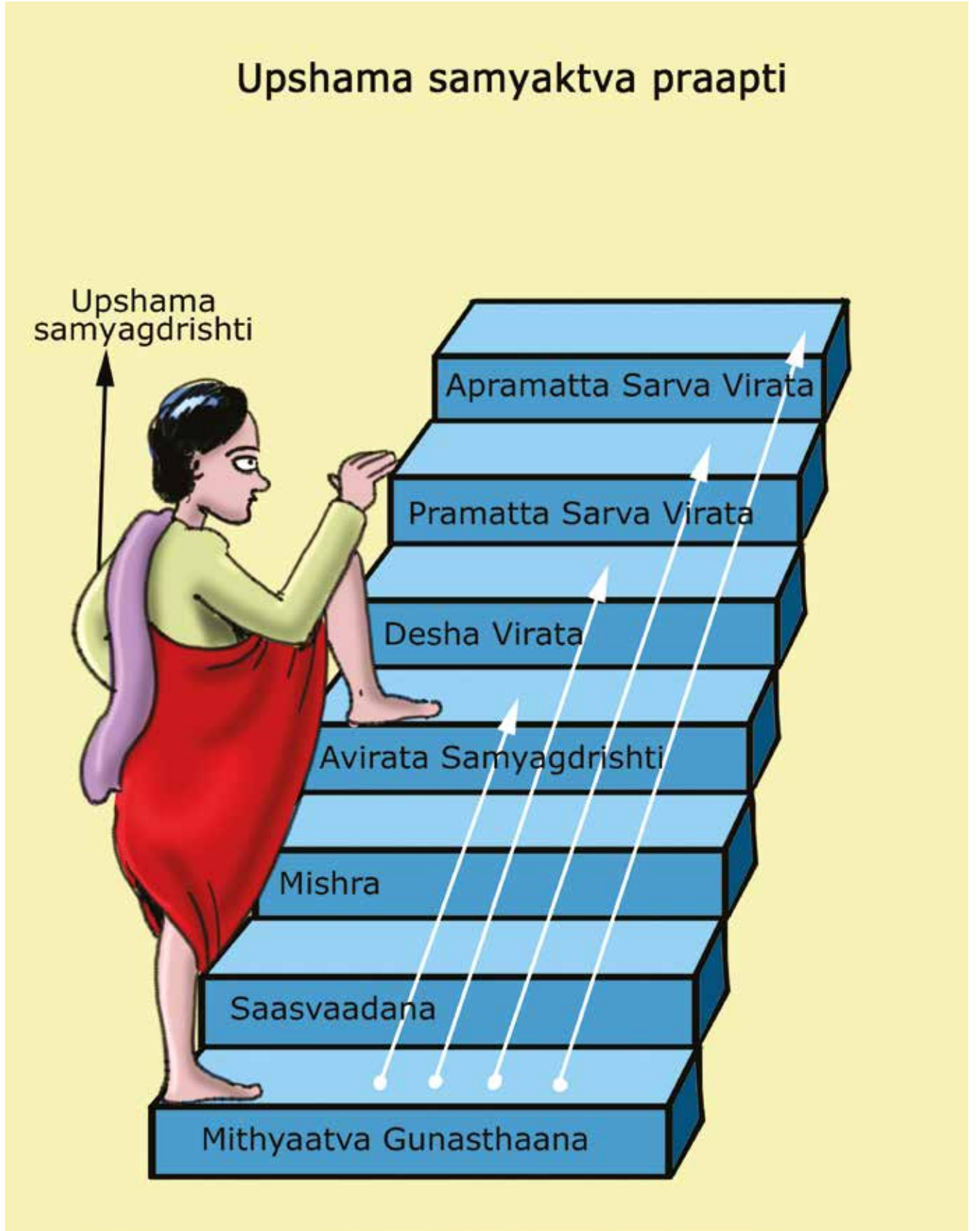
Suppression is temporary while annihilation/destruction is permanent. Suppression of karmas may be understood with an example. When one sprinkles dust with water, it does not rise. That is suppression. The cause remains but is held in check for a short period of time.

When karmas in the prathama sthiti {in the lower section} are destroyed after experiencing them or by bringing them into fruition prematurely, the emergence of bondage of mithyaatva mohaniya karmas {false belief causing deluding karmas} ceases. Simultaneously, all the karmas in the dvitiiya sthiti {in the upper section} are suppressed.

After the stage of anivrittikarana is crossed, the soul enters upashamaaddhaa. Just as the greatest forest fire will abruptly come to a halt when it runs out of incendiary materials, when the soul crosses the stage of anivrittikarana and the soul enters upashamaaddhaa, which is free from the dalikas of mithyaatva, the soul attains **Upashama samyaktva**, where false belief (mithyaatva mohaniya) is dormant.



See Picture 12:



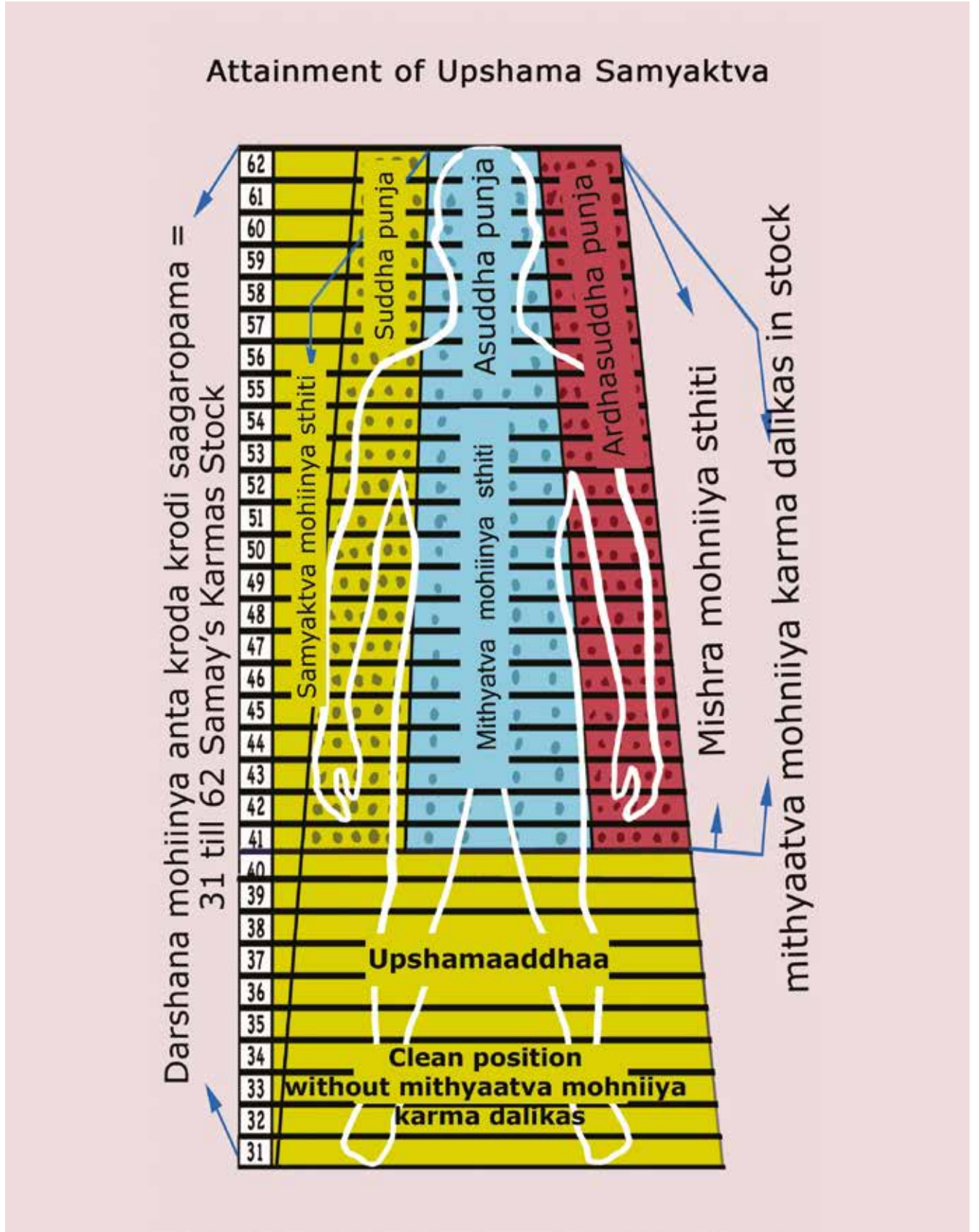
~ Karma Granth (1-6), (Part 2, Page 45, Publisher: Sri Ohmkaara Saahitya Nidhi, Paarshvaktinagar, Highway Rd. Bhiladi -385530 (Banaaskaathaa), Gujarat, year V.S. 2052)

The soul that attains the stage of upashama samyaktva is in such raptures of joy, that his delight exceeds that of a blind man who is blessed with vision.

As soon as upashama samyaktva is attained, the soul from first gunsthaanka goes to the fourth gunsthaanaka {stage of spiritual purity}.

The soul that has attained upashama samyaktva is bound to experience the rise of mithyaatva mohaniya karmas due to presence of mithyaatva mohaniya karma, which are still in stock, but yet suppressed. The antahkrodaakrodii saagaropama duration of the dalikas of mithyaatva mohaniya karmas which are still in stock gets categorised in “Three punjas” {heaps/ masses/quantities/ multitudes} on the basis of the purity of their disposition (adhyavasaaya)

See Picture 13:



~ Karma Granth (1-6), (Part 2, Page 53b, Publisher: Sri Ohmkaara Saahitya Nidhi, Paarshvaktinagar, Highway Rd. Bhiladi -385530 (Banaaskaathaa), Gujarat, year V.S. 2052)



## **Punja one**

Punja one is so pure that it brings about the riddance of mithyaatva. This means that the living being progresses from the stage of Upashama {suppression of karmas} to the stage of kshayopashama {annihilation –cum–suppression of karmas}. Which means that the living being remains in the 4th gunsthaanaka {stage of spiritual progress}

## **Punja two**

Punja two is partly pure and partly impure. Hence, the results it engenders are mixed. The living being who experiences punja two reaches the 3rd gunsthaanaka {stage of spiritual progress}

## **Punja three**

Punja three is impure. It causes the living being to experience the rise of mithyaatva. Hence, it leads to relegation to the 1st gunsthaanaka {stage of spiritual progress}

Hence, the status of the punja that remains at the end of the duration of the antaramuhurta of upashama samyaktva {enlightenment due to the suppression of false belief causing karmas} determines the further progress (or regress) of the soul.

Here, it is important to understand that one can only become a true ascetic or a true lay seeker after one has crossed the threshold of granthibheda and acquired not only samyaktva but also the disposition to give up the mundane world either partly (desha-virati) or fully (sarva-virati). Any soul, which has attained desha-virati {partial renunciation} or sarva-virati {complete renunciation from worldly activities} is certain to have crossed the threshold of granthibheda. For renunciation is not merely an act. It is the attainment of a certain disposition (suddh bhaava). The formal act of full renunciation (sarva-virati) or partial renunciation (desha-virati) is one thing, while the attainment of a spiritual status befitting that renunciation is quite another.

Ideally, the act of renunciation should be so perfect, so thorough, so heartfelt and so unequivocal that it ought to result in vastly increased spiritual purity. There should be congruence between the act of renunciation and the rise in the dispositional purity of the soul. But this congruence is very rare. Very often, there is great variance between the external act and the internal disposition of the person. Hence, on the face of it, one may witness activities that would befit an ascetic or an advanced lay seeker. But in reality, the spiritual disposition of that ascetic/advanced seeker may be starkly different from his external conduct. Similarly, the activities of samyaktva and the spiritual disposition of the soul are two different entities.

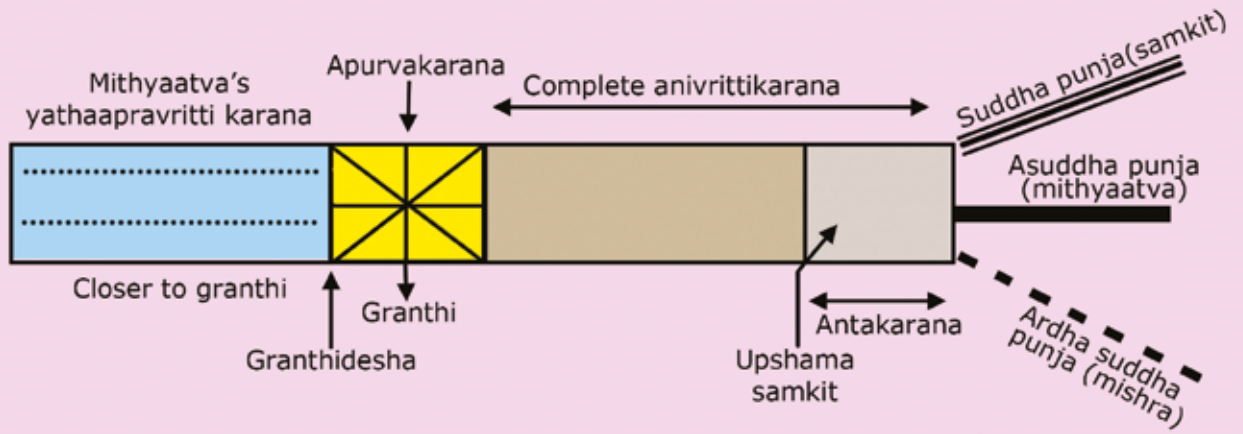
Here, we have discussed yathaapravrittikarana, apurva karana and anivritti karana. They are all indicators of the internal disposition of the soul. ‘Karana’ means the disposition of the soul.

This is why, one cannot presume upon seeing the acts of major renunciation or partial renunciation that the renunciant has reached the requisite stage of spiritual purity.

The importance of formal routines and rituals lies in the fact that once the required stage of spiritual purity is attained, the routines and activities ensure that the stage of spiritual development of the soul is not squandered. For instance, it may be possible for a person who has partial renunciation that he may reap the spiritual benefits of one who has taken the complete renunciation. But it is not possible to sustain that spiritual benefit without taking up the vows of complete renunciation oneself. (To maintain bhaava one must maintain kriyaa also)

Thus, one should make focussed efforts (purushaartha) to attain samyaktva, to understand fully the extreme difficulties in attaining and knowing all the modalities associated with samyaktva.

See Picture 14:



~ Gunsthaana Mokshnaa Sopaan (Page 57, Author: Dr. Ketaki Shah, Publisher: Dariyaapuri Jain Samiti, (Navrangpura) Ahmedabad, (Gujarat) year 2010)

Like: Upalabdhi {availability}, Praapti {attainment}, Utpatti {origin} and Prakriya {process}.

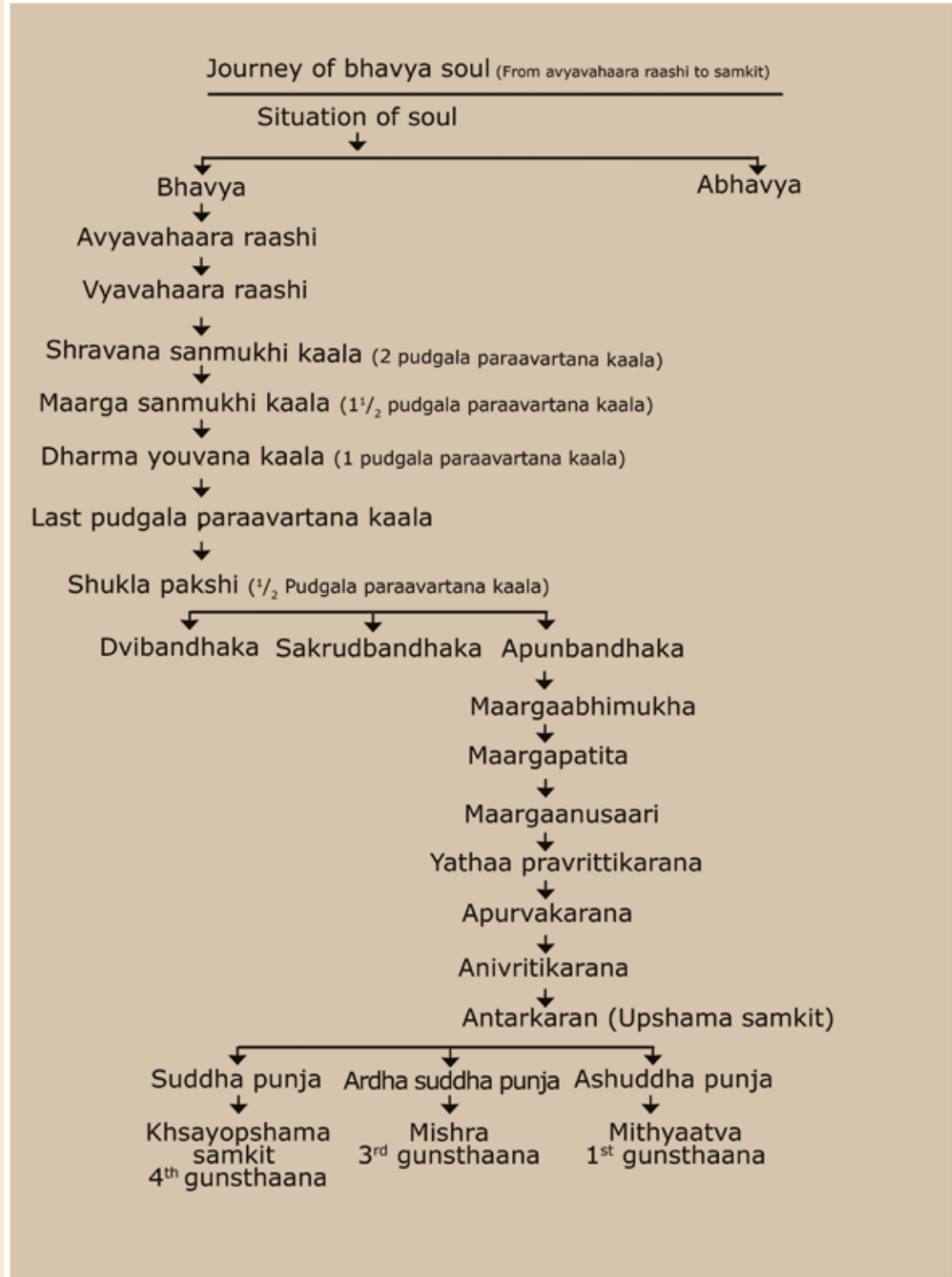
On this path, one should not only consider the first time that samyaktva was attained but also consider samyaktva that was lost and then regained. As per example 1 - kshaayika samyaktva {enlightenment attained through annihilation of the obstructing karmas} and example 2 – kshaayika vedaka samyaktva {enlightenment attained just before the complete annihilation of the obstructing karmas}, cannot be achieved by one who is attaining samyaktva for the first time. They can only be achieved by one who had attained samyaktva earlier but then lost it and is on the threshold of regaining it.

Whenever samyaktva is attained/regained, for the first time/second time, it shall be attained as per one of the twelve circumstances given below, which are different ways of attaining samyaktva.

Circumstances under which Samyaktva is attained:

	Kshaya {annihilation}	Upashama {suppression}	Kshayopashama {annihilation-cum-suppression}	Udaya {rise}
1. kshaayika samyaktva	7 darshana saptaka {karmas that obstruct samyaktva}	—	—	—
2. Upashama samyaktva	—	7 darshana saptaka {karmas that obstruct samyaktva}	—	—
3. kshaayika vedaka	6 {four anantaanubandhi karmas}+ mithyaatva mohaniya + mishra mohaniya	—	—	1 {samyaktva mohaniya}
4. upashama vedaka	—	6 {four anantaanubandhi karmas}+ mithyaatva mohaniya + mishra mohaniya	—	1 {samyaktva mohaniya}
5. kshayopashama vedaka	—	—	6 {four anantaanubandhi karmas}+ mithyaatva mohaniya + mishra mohaniya	1 {samyaktva mohaniya}
6. kshayopashama vedaka	—	1 {mishra mohaniya}	5 {four anantaanubandhi + mithyaatva mohaniya}	1 {samyaktva mohaniya}
7. kshayopashama vedaka	—	2 {mithyaatva mohaniya + mishra mohaniya}	4 {four anantaanubandhi }	1 {samyaktva mohaniya}
8. kshayopashama vedaka	4 {four anantaanubandhi}	—	3 {darshanatrika}	—
9. kshayopashama vedaka	5 {four anantaanubandhi karmas + mithyaatva mohaniya}	—	2 {mishra mohaniya + samyaktva mohaniya}	—
10. kshayopashama vedaka	6 {four anantaanubandhi karmas}+ mithyaatva mohaniya + mishra mohaniya	—	1 {samyaktva mohaniya}	—
11. kshayopashama vedaka	4 {four anantaanubandhi}	—	2 {mithyaatva mohaniya + mishra mohaniya}	1 {suukshma udaya of samyaktva mohaniya}
12. kshayopashama vedaka	5 {four anantaanubandhi + mithyaatva mohaniya}	—	1 {suukshma udaya of samyaktva mohaniya}	1 {samyaktva mohaniya} + suukshmatara udaya

See Picture 15:



### **1.2.6 Samyaktva from the Nishchaya and Vyavahaara Viewpoints**

As we have seen earlier, seeing the soul, knowing the soul and living in the soul constitute dharma. However, dharma cannot be lived through the soul alone. Our conduct must reflect our faith. Hence, in order to attain the true enlightened conduct, we need to imbibe dharma both internally and externally. Hence, samyaktva also has two facets: external and internal.

The body is the external facet of samyaktva. The soul is the internal facet of samyaktva. The seeker after liberation needs to tackle both facets in order to attain samyaktva. Without addressing the external aspect, purity of conduct cannot be achieved. Without tackling the internal aspect, purity of the soul cannot be maintained.

**The external aspect of samyaktva is “Vyavahaara samyakdarshana” i.e. deep, reasoned and lasting devotion towards deva {the form makers}, guru {preceptors who follow the five major vows} and dharma {religion/faith} and the seven/nine substances (nine tattvas) as taught by the Jinaas.**

**And the internal aspect of samyaktva is “Nishchaya samyakdarshana”, i.e. when the soul attains such a high degree of purity that after realising the truth, one’s faith in it is total. One develops a natural inclination to remain firm in one’s belief of the soul, thus experiences the soul in its true form.**

Nishchaya Samyakdarshana is blocked by the following seven aspects of mohaniya karma. They are also known as darshana saptaka:

1. Mithyaatva Darshana Mohaniya {false belief because of perception-obstructing karmas}
2. Mishra Darshana Mohaniya {confused belief because of perception-obstructing karmas}
3. Samyaktva Darshana Mohaniya {true belief tampered by perception-obstructing karmas}
4. Anantaanubandhi Krodha {very intense anger}
5. Anantaanubandhi Maana {very intense arrogance}
6. Anantaanubandhi Maayaa {very intense artifice}
7. Anantaanubandhi Lobha {eternal avarice}

The surest indication of the attainment of nishchaya samyakdarshana is that the soul understands its true self. Such a soul masters bheda gyaana {discriminative knowledge}; can distinguish between the soul and non-soul; has begun to lose interest in external objects; remains immersed in the self for increasingly longer periods; and is progressively losing all interest in and affection for his own body.

The experience of the pure, unblemished soul is beyond any classification. It cannot be compartmentalised or classified. Such a soul considers its unblemished self as the true deva, true

guru and its pristine disposition as the true dharma. It realises that the knowledge-embodying soul of an Arihanta or Siddha is the true deva. It knows that the pure dispositioned soul of an Aachaarya, Upaadhyaya or Saadhu is the true guru. Such a soul intuitively knows that true dharma lies in the internalising of samyak darshana, samyak gynaana and samyak chaaritra. And it intrinsically knows that nishchaya samyadarshana is realised when one's consciousness remains immersed in one's own true self.

It is absolutely certain that true nishchaya samyadarshana cannot be realised until and unless one thoroughly knows the consequences of the interaction of soul with karmic matter and has faith in the teachings of those who explain these consequences - deva, guru and dharma. **It is impossible to have faith in the path if one does not have faith in the shower of the path.**

This is why in the Panchastikaayasaara, Aachaarya Kundakunda has said that vyavahaara {practical} samyaktva is the seed for nishchaya {absolute} samyaktva.

**“Tesdaam mithyaadarshanodayaapaaditaashraddhaanaabhaavasvabhaavam bhaavaantaram shraddhaanam samyadarshana shuddhachaitanyaruupaatpatatvavivishya biijam”**

~ Aachaarya Kundakunda's Panchastikayasara

~ Samyagdarshana; (Page 310, Author: Ashokmuni, Publisher: Diwaakarjyoti Karyaalaya, Byaawar (Rajasthan), year 1981)

Vyavahaara Samyaktva indicates a disposition free from false belief and deep belief in the teachings of the Jinaas, including the nine substances (nine tattvas) and the true nature of reality. Vyavahaara samyaktva is seminal for the attainment of an unblemished state of consciousness, which is the true description of the realised soul.

**Evidently, nishchaya samyaktva is the goal and vyavahaara samyaktva is the path.**

Vyavahaara samyaktva is absolutely essential for those who wish to attain the first step on the ladder of liberation.

Once the soul attains the heights of nishchaya samyaktva, vyavahaara samyaktva automatically fades away.

Clearly, it is impossible to attain nishchaya samyaktva without its practical counterpart (vyavahaara samyaktva). But vyavahaara samyaktva is only relevant if it focuses solely on the attainment of its absolute counterpart (nishchaya samyaktva).

At the end of the day, both vyavahaara and nishchaya samyaktva focus on the true unblemished nature of the soul, rid the soul of karmas and help it attain liberation.

## Two Classifications of Samyaktva - Saraaga and Viitaraaga

Of the many ways of analysing and classifying samyaktva, here is one method based on the spiritual level of the person.

1. Saraaga Samyaktva {realised soul but not free from attachment}
2. Viitaraaga Samyaktva {realised soul free from all attachment}

Since samyaktva by itself is neither attached nor detached, how do these categories arise? They arise on the basis of the presence of attachment in the soul. If the soul with samyaktva has attachment and passion, it is called saraaga samyaktva. If the soul with samyaktva is free from all attachments and passions, it is known as viitaraaga samyaktva.

Samyaktva may be realised upon the suppression/annihilation/part-suppression part-annihilation of the three categories of perception deluding karmas and the four categories of intense passion related to anger, arrogance, artifice and avarice. However, the attainment of samyaktva does not guarantee freedom from passion. This is because samyaktva is attained through suppression/annihilation of perception-deluding karmas (darshana mohniia) while passionlessness is achieved through the suppression/annihilation of conduct-deluding karmas (chaaritra mohniia).

Hence, one who has saraaga samyaktva displays attachment and aversion, likes and dislikes despite his samyaktva. This is because he has not yet suppressed/annihilated his conduct-deluding karmas (chaaritra mohniia). In mitigation, it must be admitted that one who has saraaga samyaktva usually displays a clear preference for auspicious activities and for sure dislikes unauspicious activities.

Since the soul cannot get rid of attachment even up to the tenth gunsthaanaka {level of spiritual development}. Hence, the samyaktva of soul upto the tenth gunsthaanaka is known as saraaga samyaktva.

Hence, in the Sarvaarthasiddhi commentary on the Tattvaarthasuutra, Aachaarya Puujyapaada wrote that,

**“Tadda dvividham saraaga-vitraagavishayabhedaata”**

~ Sarvaarthasiddhi; Verse 1.2.12 (paragraph) (Page 7, Author: Aachaarya Puujyapaada, Publisher: Bhartiya Gyaana Pith Prakashan, Delhi, year 1989 4th edition)

The samyaktva of a seeker who is not free from attachments is known as saraaga samyaktva. The samyaktva of a seeker who is free from attachments is known as viitaraaga samyaktva.



Gatha 21.227 of the Upasakaadhyayana Suutra says that,

**“Saraaga-vitraagaatmavishayatvaadda dvidhaa smrutamm.”**

~ Upasakadhyayana Kalpa, Verse 21.227, (Page 108, Publisher: Bhartiya Gyaanpith Prakaashan, Delhi, year 1944)

From the perspective of the attached and detached soul, samyaktva is split into saraaga samyaktva and viitaraaga samyaktva.

Let us now examine the attributes of saraaga and viitaraaga samyaktva:

**“Samveg-prashamaastikiyakaarunya vyaktalakshanamm.**

**Saraagam patupabhigyeymupeksha lakshanam param.”**

~ Amitagatishraavakaachara, verse 2.66

~ Samyagdarshana; (Page 316, Author: Ashokmuni, Publisher: Diwaakarjyoti Karyaalaya, Byaawar (Rajasthan), year 1981)

Aachaarya Amitagati explains the attributes of saraaga and viitaraaga samyaktva as under:

The samyaktva that displays the qualities of prashama {suppression}, samvega {desire for liberation}, aasthaa {faith} and karunaa {compassion} is known as ‘saraaga samyaktva’ and the samyaktva that does not display these qualities and in fact displays a quality completely different from these (although all of the above qualities are very good, yet they still have kind of attachment connected and in viitaraagataa there is no attachment, even to the good qualities.), i.e. viitaraaga {supreme detachment} is known as viitaraaga samyaktva.

The question that may arise is that since a sense of devotion and faith (shubha raaga) towards the true god, true preceptor and true religion is seen as an indicator of samyaktva, should we then consider samyatkva to be the cause of devotion and faith (shubha raaga)?

The answer to this is: Attachment is present in the living being well before the dawn of samyaktva. As samyaktva draws closer, the living being experiences a lessening of attachment. And the direction of this attachment undergoes a change. Earlier, the attachment was towards family and possessions. Now, this attachment shifts towards the true god, true preceptor and true religion.

Despite that, at the end, one has to ascend towards viitaraaga samyaktva {supreme detachment}.

Aachaarya Shivakoti explains the difference between both types of samyaktva:

**“Tatra prashasthraagasahitanam shraddhanan saraaga samyakadarshanam.**

**Raagadvayrahitaanam ksheenmohaavaranaanaam vitraagasamyadarshanam.”**

~ Commentary on “Bhagavatii Aaraadhanaa” verse 1.50 (Page 96, Author: Aachaarya Shivaarth, Publisher: Jain Sanskrutti Sanrakshak Sangh, Sohlapur (Maharashtra), year 1978)

The samyaktva of those with laudable attachment (prashasta raaga) is known as saraaga samyaktva. The samyaktva of those who are free from both laudable and reprehensible attachment (prashasta and aprashasta raaga) is known as viitaraaga samyaktva.

Hence, we may clearly state that samyaktva is not the cause of attachment. In fact, samyaktva is central in the lessening of attachment.

**How can we discriminate between these two types of samyaktva?**

Samyaktva pertains to the soul. It is not a concrete substance that can be perceived by the senses. But the qualities of prashama {suppression}, samvega {desire for liberation}, aasthaa {faith} and karunaa {compassion} that are evident in those who have saraaga samyaktva are quite clear for all to see. Living beings from the 4thgunsthaanaka to the 10thgunsthaanaka, can look inwards, assess their spiritual qualities and realise for themselves that they are samyakdrishti. Also, others may deduce that such a person is a samyakdrishti based on his display of the abovesaid spiritual qualities, which are evident in conduct. This type of samyaktva is known as ‘saraaga samyaktva’.

Now, let us look at those souls who have attained the 11thgunsthaanaka {level of spiritual advancement} and above. The samyaktva they possess is known as viitaraaga samyaktva. It takes on the form of spiritual purity. This is because such living beings are free from the flaw of conduct deluding karmas (charitraa mohniia). Hence, they do not experience prashama {suppression}, samvega {desire for liberation}, aasthaa {faith} and karunaa {compassion} which arise as a result of the presence of passions and delusion. Hence, they know for sure about their own samyaktva. They can directly experience it. Because they have rid their soul of delusion – whether through suppression (upashama) or annihilation (kshaya), their soul is pure.

The commentary on the Dravyasamgraha says that,

**“Triguuptaavastha lakshana viitaraagasamyaktva prastaave”**

~ Commentary on “Dravyasamgraha”

~ Samyagdarshana; (Page 319, Author: Ashokmuni, Publisher: Diwaakarjyoti Karyaalaya, Byaawar (Rajasthan), year 1981)

The state of complete control of mind, speech and body is indicative of viitaraaga samyaktva.

Hence, viitaraaga samyaktva is accompanied by complete control of the mind, speech and body. Hence, there is no question of the existence of prashama {suppression}, samvega {desire for liberation}, aasthaa {faith} and karunaa {compassion}.

The Taatparyavritti commentary on the Samayasaara says that,

**“Saraagasamyakdrishtih sannah shubhakarma katritvamm munnchati  
nischayachaaritraavinaabhaavi.**

**Viitraagasamyakdrishtibhurtva shubhashubhsarvakarmakatritvam cha munnchati.”**

~ Samayasaara Taatparyavritti, verse 97-125-13

~ Samyagdarshana; (Page 320, Author: Ashokmuni, Publisher: Diwaakarjyoti Karyaalaya, Byaawar (Rajasthan), year 1981)

In the case of saraaga samyaktva, the seeker gives up reprehensible attachment (but is not free from laudable attachment). Whereas in the case of viitaraaga samyaktva, the seeker is free from all sorts of attachments, whether laudable or reprehensible.

One would like to underline that samyaktva does bring about an enhanced and enlightened perception of the presence of the soul. This is common to both saraaga and viitaraaga samyaktva. Essentially, samyaktva may be understood as an enlightened perception of the soul and of universal reality. And this is experienced in common by both, saraaga and viitaraaga samyakdrishtis. The only difference in the samyaktva experienced by the saraaga and viitaraaga samyakdrishtis is the presence or absence of emotions such as of prashama {suppression}, samvega {desire for liberation}, aasthaa {faith} and karunaa {compassion} , which are found in those who have saraaga samyakdarshana. Those who have viitaraaga samyaktva enjoy the pure blemishless nature of their soul without any cloudy presence of emotion and feeling.

Both saraaga and viitaraaga samyakdrishti beings are free from perceptual delusion (darshana-mohaniya). Hence their understanding of and deep faith in the teachings of the Jinaas is equal. This is verified by the immortal suutra of the Tattvaarthasuutra – ‘tattvaarthashraddhaanaam samyakdarshanam’ (Tattvaarthasuutra verse 2). **So, the conduct of a saraaga samyakdrishti and a viitaraaga samyakdrishti may be vastly different. But their level of enlightenment (samyaktva) is the same.**

Aachaarya Akalankadev has explained the attributes of viitaraaga samyaktva as under:

**“Saptaanaam karmaprakritinaam aatyantike’pagame  
satyaatmavishudhdhimaatramitradda viitraagasamyaktvamityuchyate.”**

~ Tattvaartharaajavaartika - 1.1.2.10 (paragraph) (Page 22, Author: Aachaarya Akalankadev, Publisher: Bhaartiya Gyaana Pith, Kashi (UP), year 1953)

The unblemished nature of soul, which is experienced when all seven natures of perceptual delusion (darshana mohaniya), are annihilated is known as viitaraaga samyaktva.

The commentary on Aachaarya Nemicaandra's Dravyasamgraha categorises saraaga and viitaraaga samyaktva on the basis of nishchaya {absolute} and vyavahaara {practical} viewpoints and states that,

**“Shudhdhajivaadi tattvaartha-shradhdhanalakshanam saraagasamaktvabhidhaanam vyavahaarsamyaktnam vigneeyam...**

**viitraagacharitraavinabhootam**

**viitraagasamyaktvabhidhaanam. Nischayasamyaktvam cha gyatavyum.”**

~Dravyasamgraha commentary verse 41.177.12

~Samyagdarshana; (Page 321, Author: Ashokmuni, Publisher: Diwaakarjyoti Karyaalaya, Byaawar (Rajasthan), year 1981)

Saraaga samyaktva is known as vyavahaara samyaktadarshana and viitaraaga samyaktadarshana is known as nishchaya samyaktadarshana. Saraaga samyaktadarshana is signified by deep and lasting faith in the teachings of the Jinaas on the soul and other concepts. Viitaraaga samyaktva cannot exist without supremely detached conduct.

Now, there is a difference of opinion amongst many learned Jain seers on this point. The learned commentator on the Dravyasamgraha wrote that viitaraaga samyaktava could not exist without viitaraaga conduct. If we were to accept this as completely correct, we would find it difficult to accept that the Tirthankaras, while they were laymen, as well as Bharata Chakravarti, Rama, the Pandavas, King Shrenika, and others had achieved nishchaya samyaktva, which has been stated in many of our scriptures. But as per the same scriptures, they did not have viitaraaga conduct. They were not even ascetics at that point in time. Hence, it is problematic to accept the above verse of the commentary.

However, we may safely state that viitaraaga samyaktva is definitely present wherever there is viitaraaga conduct. But it is not necessary that viitaraaga samyaktva is always accompanied by viitaraaga conduct. It may exist where there is no viitaraaga conduct.

In order to clarify this, let us see this situation from the perspective of karmic bondage. Samyaktva is attained through the suppression/annihilation/part subsidence-part annihilation of three types of perceptual delusion karmas (darshana mohaniya) and four categories of unending passions (anantaanubandhi kashaaya). It is the most pure modification of soul-perception. It can be perceived right from the 4th gunsthaanaka. Hence, it may be argued that right from the 4th gunsthaanaka, the presence of samyaktva can be seen. And, the argument may be taken further to state that samyaktva means the presence of a certain amount of viitaraagataa, if not complete, then partial. Hence, owing to the presence of partial viitaraagataa, the samyaktva may be termed as viitaraaga samyaktva.

## **Gynaana-Chetanaa {the ability to know}**

Many scholars believe that the ability to know (Gyaana Chetanaa) can only exist in those who have attained viitaraaga nirvikalpaka samyaktva {supremely detached enlightened perception, which is free from all dilemmas and has risen beyond the realm of thought}. And that this ability to know (Gyaana Chetanaa) cannot exist in those who have attained saraaga vikalpaka samyaktva {attached enlightened perception which is not free from dilemmas and has not risen beyond the realm of thought owing to the attachments present in the soul}.

**But this is not true.** Just as fire is inseparable from the heat it generates and they cannot be split from each other; similarly, the soul and knowledge are one. In fact, the soul is the very embodiment of the nature of knowing. Knowledge is the very nature and defining attribute of the soul. Hence, to say that the ability to know does not exist in those who have saraaga samyaktva is incorrect. Just because saraaga samyaktva has attachments, that does not take away the soul's fundamental quality of knowing and knowledge. The flaw of attachment prevents the soul from attaining ideal conduct (yathaakhyaata chaaritra) but certainly does not impede its samyaktva.

Hence, we may state that both saraaga and viitaraaga samyaktva are not free from the ability to know. Hence, we may divide samyaktva into two on the basis of the presence/absence of attachment in the soul of the person who has it: saraaga and viitaraaga.

But both saraaga and viitaraaga samyaktva are free from the three types of folly regarding the true god, true preceptor and true faith. Both are free from the eight types of pride regarding birth status, family status, etc. Both are free from faith in the false god, false preceptor and false faith and its followers. Both have no faith in the aayatana pillars of false faith. Both are free from the eight flaws of doubt, expectations, etc. Both are free from twenty-five types of false beliefs.

## **Categorising Samyaktva**

Man is an independence-loving creature. Desire that arises out of free will is known as inclination. In Hindi, the term 'ruchi' {inclination} is known as 'dilchasp' and 'pasandagii'. In English, synonyms for inclination are: like, bent, desire, affection, appetite, aptitude, bias, disposition, leaning, penchant, predilection, predisposition, preference, affection, propensity, attraction, fondness, liking, partiality, persuasion, pleasure, proneness, slant, taste, urge and soft spot. One takes an interest in that which one likes. And one's acts are based on one's likes and dislikes, interests and passions.

As per the Shvetambara scriptures, those who seek samyaktva show ten types of inclination. Scriptures of the Digambara tradition also talk of the ten types of inclination found in the seekers of samyaktva and categorises samyaktva into ten types based on that.

The nomenclature used by Digambaras and Shvetambaras varies in some cases.

The Sthaanaanga Suutra calls these ten inclinations as a part of saraaga samyaktva. This is because inclination is a kind of desire. And the presence of desire means that viitaraagataa {supreme detachment} is not present. The viitaraaga ones are free from all desire. Hence, their samyaktva is free from all desire. However, those seekers, whose delusion-causing karmas are active, have saraaga samyaktva. They display the ten inclinations.

**“Dasavihe saraagasammanannasanne pannate, tam jahaa-nisagguvaesarui aanarui, suttabiyaruimeva.**

**Abhigama-vitthaarrui, kireyaa sankheva dhammarui.”**

~ Sthaanaanga Suutra verse 10.3 (Author: Lilambai Mahasatiji, Publisher: Gurupraana Foundation, (Parasdham, Ghatakopar) Mumbai, year 2009)

One whose delusion-causing karmas are not yet suppressed or annihilated, has saraaga samyaktva which may be placed in ten categories. These are nisarga ruchī {natural, effortless, spontaneous faith}, upadesha ruchī {inclination arising out of faith in sermons}, aagynaa ruchī {faith in accepting what is said by the supremely detached Jinaas}, suutra ruchī {faith which arises through deep and sincere study of the scriptures}, biiija ruchī {an all-encompassing faith that arises out of deep study and internalisation of one word or one letter of the scriptures as taught by the Jinaas}, abhigama ruchī {faith which arises after understanding the essence of the scriptures}, vistaara ruchī {faith which arises after exhaustively studying and understanding the Jain scriptures}, kriyaa ruchī {faith that arises after practising appropriate conduct as prescribed by the Jinaas}, samkshepa ruchī {faith that arises in one who is neutral to all religions but develops deep and everlasting faith in the Jain religion after internalising one verse or sentence of the Jina's teachings} and dharma ruchī {faith that arises in one who has faith in the Jain scriptures and practices conduct as specified in them}.

The Digambaras perceive this phenomenon from a different perspective. They define them differently. This can be observed from the following:

**“Aanaa-magga-uveso, sutta-biya-sankheva-vithaaro**

**atthaavagaadh-mahaagaadham sammattam jinabhasiyam u dasahaa.”**

~ Sudrishti Tarangini verse 5

~ Samyagdarshana; (Page 328, Author: Ashokmuni, Publisher: Diwaakarjyoti Karyaalaya, Byaawar (Rajasthan), year 1981)

Samyaktva as explained by the Jinaas falls in ten categories:

1. Aagynaa samyaktva {which arises out of obedience to the preceptor}
2. Maarga samyaktva {arising out of deep faith in the path of liberation which consists of the three gems of samyak darshana, samyak gyaana and samyak charitra}
3. Upadesha samyaktva {arising out of faith in the sermons}
4. Suutra samyaktva {arising out of faith in the teachings of the Jinaas which are explained in the Jain scriptures}
5. Biija samyaktva {arising out of faith in one letter of the teachings of the Jinaas}
6. Samkshepa samyaktva {arising out of a brief introduction to the teachings of the Jinaas}
7. Vistaara samyaktva {arising after a deep and sustained study of the teachings of the Jinaas}
8. Artha samyaktva {arising after one has properly understood the gist of the teachings of the Jinaas, even though one may not have studied the scriptures themselves}
9. Avagaadha samyaktva {arising after deep, sustained study and perfect comprehension of the scriptures through mati Gyaana and shruta Gyaana}
10. Mahaagaadha samyaktva/paramaagaadha samyaktva {arising after deep, sustained study and perfect comprehension of the scriptures through avadhi Gyaana and manahaparyaaya Gyaana and kevala jnana}

This is also explained in the Tattvaratharajavartika of Aachaarya Akalankadev.

**“Darshanaarya dashadhaa-aagynyaamaargopadeshaSuutrabijasamkshepa-vistaaraarthavagaadharaparmaa vagaadharuchibhedaatta.”**

~ Tattvaartharaajavartika, (Author: Aachaarya Akalankadev, Publisher: Bhaartiya Gyaana Pith, Kashi (UP), year 1953)

In the Gommatasara Jivakanda, aagynaa samyaktva is explained as that which arises when there is deep unshakeable faith in the teachings of the Arihantas, or the preceptors of his lineage, and deep unshakeable faith in the scriptures adumbrated by the Jinaas. In certain cases, when the Seeker is not very knowledgeable himself; he will have faith in the teachings of his teacher, who may even have related false beliefs. But because the seeker has faith in the teachings of the Jinaas, his faith in the false teaching of his teacher will still be considered as samyaktva (this is because the focus of the seeker is completely on true deva, guru and dharma).

The Digambara tradition considers aagynaa samyaktva and the other nine types of samyaktva falling in the ten categories of samyaktva, to be entry-level samyaktva. The Shvetambara tradition considers them to be saraaga samyaktva.

## **Kaaraka, Rochaka and Diipaka Samyaktva**

People have faith in several things, but the degree of faith varies from person to person. Some people actually follow the teachings of those whom they have faith in. Others have faith but their conduct does not reflect their faith. Yet others can profess faith, teach faith to others but are utterly incapable of imbibing that faith themselves.

Thus, from these perspectives, samyaktva has been categorised as:

Kaaraka, Rochaka and Diipaka.

Verse 2675 of the Visheshaavashyaka Bhaashya specifies this:

**“Kaaraaga-royaga-divaagamahavaa...”**

~ Visheshaavashyaka Bhashya, Verse 2.2675 (Page 389, Publisher: Bherumal Kanaiyaalal Kothari Religious Trust, Chandanbala, (Walkeshwar) Mumbai, year V.S.2040)

Samyaktva can be placed in three categories, kaaraka, rochaka and diipaka.

1) Kaaraka samyaktva: the external and internal causes through which enlightened perception may be imbibed, namely self-control, penance and equanimity. In other words, it is that category of samyaktva where the conduct of the seeker reflects his deep-seated faith.

2) Rochaka samyaktva: enlightened perception, which has arisen due to deep and spontaneous faith in the teachings of the Jinaas. This kind of perception does not require logic, debate or dialogue in order to manifest. Here, the faith is strong but is not reflected in the conduct of the seeker. This kind of samyaktva is found in those who fall under the category of the fourth gunsthaanaka {nominal classification of soul based on their purity and relative distance from false beliefs and passions. For instance, the further the soul is from false belief and passions, the higher the gunsthaanaka.} Souls who have rochaka samyaktva can and do differentiate between the auspicious (shubha), the inauspicious (ashubha) and the pure (shuddha). They seek to attain the pure state of disposition (shuddha bhaava) but due to the rise of conduct-deluding karmas, (chaaritra mohaniya karmas), they are unable to do anything to attain the higher disposition. They do realise the transitory nature of the world and are fully aware of the true path of liberation. Not only that, they are desirous of liberation. But they do nothing to attain it! Because of the capricious nature of their karmas, they are unable to walk on the path of liberation as specified by the Jinaas. King Shreniika is a good example of an enlightened man unable to follow the teachings of the Jinaas. He was thoroughly conversant with the path of liberation and was keen to attain liberation. But his conduct-deluding karmas (chaaritra mohniia) prevented him from taking up the vows of self-control and penance. Such a perilous state may be compared to the mental state of Duryodhana (legendary Kuru king in the Mahabharata who fought on the wrong side and ended up losing everything, including his life).



He said:

**“Jaanaami dharmam, na cha me pravrruttihi.**

**Jaanaamyadharmam na cha me nivrruttihi.”**

~ Samyagdharshana; (Page 335, Author: Ashokmuni, Publisher: Diwaakarjyoti Karyaalaya, Byaawar (Rajasthan), year 1981)

I know the true path of righteousness but cannot act upon it. I know the path of falsehood but cannot stop myself from walking on it.

3) Diipaka samyaktva: the ability to inculcate enlightened perception in others while remaining in darkness oneself. Just as a lamp lights the space around it but sits on darkness itself, a seeker who has this category of samyaktva remains in spiritual darkness himself but awakens the samyaktva in others. He spreads enlightenment by explaining the teachings of the Jinaas in a clear and precise manner through sermons and through his writings. Ironically, his utterances, which spread enlightenment among others, fail to have any effect on his own soul. He cannot enlighten himself, nor does he have true faith in the teachings of the Jinaas. Jain scriptures talk about Aachaarya Angaramardaka, who had false beliefs and delusion but his sermons were the instrumental cause in many others attaining enlightenment.

Hence, the first two categories of samyaktva talk about those who have attained samyaktva themselves while the third category talks about those who help others attain samyaktva.

Diipaka samyaktva is a category of samyaktva only by name; in reality the seeker who has diipaka samyaktva does not have any samyaktva. The only reason why diipaka samyaktva is categorised with the other two types of samyaktva is because it is instrumental in the achievement of samyaktva by others.

### **Categories of Samyaktva based on Degree of Permanence**

Both traditions of Jainism: Digambara and Shvetambara categorise samyaktva on the basis of degree of permanence.

**1. Upashama Samyaktva:** When the karmas, which impede samyaktva, are merely suppressed, the degree of permanence is lowest. It is known as upashama samyaktva.

**2. Kshayopashama Samyaktva:** When the karmas that come in the way of samyaktva are partly suppressed and partly annihilated. Here, samyaktva impeding karmas are more lastingly shed and hence the degree of samyaktva is higher. Some karmas have only been suppressed and they could become active again soon. Other karmas have been annihilated and they shall not hold back the soul from attaining samyaktva.

**3. Kshaayika Samyaktva:** When the karmas that obstruct samyaktva are annihilated completely, the resultant samyaktva is permanent. This is the highest degree of samyaktva. This kind of samyaktva, once attained, is never lost. Because all the karmas that could possibly impede samyaktva have been permanently destroyed.

It is said that the three classes of darshana-mohaniya karmas {perception-deluding karmas} and the four most intense anantaanubandhi {causing eternal karmic bondage} classes of chaaritra-mohaniya karmas {conduct-deluding karmas} prevent us from attaining samyaktva. The three classes of darshana-mohaniya karmas {perception-deluding karmas} are as under:

1. Samyaktva Mohaniya – karmas that dilute and degrade samyaktva but do not destroy it.
2. Mishra Mohaniya – karmas that partly delude samyaktva
3. Mithyaatva Mohaniya – karmas that bind false beliefs to the soul

The four most intense anantaanubandhi {causing eternal bondage} classes of chaaritra-mohaniya karmas {conduct-deluding karmas} are:

1. Anantaanubandhi Krodha - intense anger, deep enough to cause eternal karmic bondage
2. Anantaanubandhi Maana - intense arrogance, deep enough to cause eternal karmic bondage
3. Anantaanubandhi Maayaa –intense artifice, deep enough to cause eternal karmic bondage
4. Anantaanubandhi Lobha –intense avarice, deep enough to cause eternal karmic bondage

Of these seven classes of karmas, with the exception of the samyaktva mohaniya karmas, the presence of the other six classes is enough to deter the emergence of samyaktva in the seeker. Only the samyaktva mohaniya karmas are such that despite their presence, the seeker may attain samyaktva. This is because even though this class of karmas obstructs samyaktva, it degrades it rather than destroys it. It compromises the purity of samyaktva but does not jeopardise its existence in the soul. On the other hand, the other six classes ensure that the soul does not attain samyaktva. The seeker who has samyaktva mohaniya karmas can still have deep faith in the reals as adumbrated by the Jinaas.

Now let us study the categories of samyaktva based on degree of permanence:

**1. Upashama Samyaktva** {enlightened perception attained through suppression of deluding karmas} This type of samyaktva is fleeting and comes into being when the three classes of perception-deluding (darshana mohaniya) and the eternal bondage causing degree of four passions (anantaanubandhi kashaaya) are suppressed. These seven factors are also known as darshanamoha saptaka {the seven factors that cause delusion of perception}.

Upashama means becoming quiet (assuagement, alleviation, stopping, cessation, relaxation, intermission, tranquillity of mind, calmness and patience). Just as murky water may be purified by using alum, which causes dirt in the water to subside and clean water to appear above, when the darshana moha saptaka are suppressed, the disposition of the soul becomes pure and upashama samyaktva is attained. But just as stirring the water will cause the dirt lying below to come on the top again, when the mind is agitated by false belief and passion, the soul's disposition becomes impure and upashama samyaktva is lost.

When this samyaktva is in existence, it is as pure and immaculate as the most permanent sort of samyaktva – kshaayika samyaktva. But unlike the latter, when faced with darshana moha saptaka, it ceases to exist. Whereas kshaayika samyaktva does not cease to exist, come what may. It is unaffected by anything.

The Kashayaprabhrita explains upashama samyaktva thus:

**“Uvasaamagao cha savvo nivvadhaado tahaaniraasao”**

~ Samyagdarshana; (Page 339, Author: Ashokmuni, Publisher: Diwaakarjyoti Karyaalaya, Byaawar (Rajasthan), year 1981)

One who has attained upashama samyaktva can suppress (remain unaffected by) any calamity or affliction, while he remains in the state of upashama samyaktva.

By its very nature, upashama samyaktva is fleeting. As per scriptures, it cannot last for more than 48 minutes at a stretch. After that period of time, the suppressed karmas come back into fruition (uday) and the upashama samyaktva is lost. And the seeker falls back into one of the three kinds of moha {delusion} called mithyaatva moha, mishra moha and samyaktva moha.

The shortest time period between two episodes of upashama samyaktva (having it first, than loosing it and again regaining it) is less than 48 minutes and longest gap is half a pudgala-paraavartana kaala.

In one lifetime if upashama samyaktva is attained than it would be minimum of one time and maximum of two times at the most. In complete sansaar cycle upashama samyaktva may be attained a minimum of one time and maximum of five times.

Upashama means suppressing karmas in such a manner that for the duration of upashama samyaktva, the karma does not come into existence and fruition (uday). While a karma is being suppressed, it does not come into fruition (uday) and its potency bears no effect.

**2. Kshaayika Samyaktva** {enlightened perception attained through annihilation of deluding karmas} When the darshana moha saptaka {mithyaatva mohaniya, mishra mohaniya, samyaktva mohaniya, anantaanubandhi krodha, anantaanubandhi maana, anantaanubandhi maayaa and anantaanubandhi lobha} are completely annihilated, the disposition thus attained is known as kshaayika samyaktva. Once attained, it is never lost. Other classes of samyaktva may be lost, but this class of samyaktva is permanent.

The duration of kshaayika samyaktva is saadi ananta {with a beginning but endless}. It is attained only once in complete sansaar cycle. And once attained, liberation is certain within the next three or four births. Another view holds that such a soul attains liberation in five births. Kshaayika samyaktva is the highest form of samyaktva is difficult to attain.

Following points shows how one can attain liberation.

### **Liberation in Three Births**

Birth 1 - Attains kshaayika samyaktva

Birth 2 - Reborn in heaven or in hell. (Rebirth in hell takes place only in case that person's rebirth was fixed before his attainment of kshaayika samyaktva. In case the person's rebirth is fixed after his attainment of kshaayika samyaktva, he will never be reborn in hell.)

Birth 3 – Reborn as a human and attains liberation in this birth

### **Liberation in Four Births**

Birth 1 - Attains kshaayika samyaktva

Birth 2 - Reborn as a human or animal/bird/insect/reptile/amphibian with a lifespan of innumerable years (Rebirth here takes place only in case that person's rebirth was fixed before his attainment of kshaayika samyaktva. In case the person's rebirth is fixed after his attainment of kshaayika samyaktva, he will never be reborn in these categories.)

Birth 3 – Reborn in heaven

Birth 4 - Reborn as a human and attains liberation in this birth

## **Liberation in Five Births**

Birth 1 - Attains kshaayika samyaktva

Birth 2 - Reborn in heaven or hell

Birth 3 – Reborn as a human in the fifth era (where it is impossible to attain liberation, this happens only because one's time is not yet matured to gain liberation)

Birth 4 - Reborn in heaven

Birth 5 - Reborn as a human and attains liberation in this birth (This time reborn in the place where liberation is possible).

The soul who has attained kshaayopashamika samyaktva can progress to the stage of kshaayika samyaktva provided he constantly keeps purifying his disposition. Kshaayika samyaktva is only attained in the era when omniscients are present on this earth. The seeds of kshaayika samyaktva are laid during birth as a human being. The complete attainment of kshaayika samyaktva is only possible during birth as a human being. In between, the living being may be reborn in any of the four gatis {classes of worldly beings – as a human, as a hellish being, as a celestial being or as a sub-human (plant/animal/bird/insect/reptile, etc)}. And, irrespective of the gati of his birth, the living being completely annihilates his remaining quantum of the deluded false belief causing karmas. Only after complete annihilation of the deluded false belief causing karmas will he attain kshaayika samyaktva.

The living being has to be at least eight years of age in order to attain kshaayika samyaktva. Also, the living being has to be born with the vajra-vrishabha-naaraacha-shanghayana {the strongest skeletal structure possible with incredibly strong bones and joints}.

The ShatkhandAagama, the Lati Samhita and other Jain scriptures of the Digambara tradition write about the emergence of kshaayika samyaktva:

**“Khaaiye sammato jattha puna jina kevalam tammi”**

~ Samyagdharshana; (Page 342, Author: Ashokmuni, Publisher: Diwaakarjyoti Karyaalaya, Byaawar (Rajasthan), year 1981)

Kshaayika samyaktva is attained when the seeker is in the presence of the Tirthankaras, other omniscients and shruta-kevalis {scripture omniscients}.

Kshaayika samyaktva is attained by those who devoutly place themselves at the feet of the Tirthankaras and other omniscients.

Kshaayika samyaktva can only be attained in presence of kshayopashama samyaktva. In absence of kshayopashama samyaktva one cannot ascend on kshapaka shrenii (thus cannot attain kshaayika samyaktva).

As mentioned above, if the soul's next birth is not destined before attaining kshaayika samyaktva than it is liberated within the current life. One attains kshaayika samyaktva only in presence of kshapaka shrenii, but if the soul's next birth is already destined than after annihilating seven classes of darshana mohiniya karmas {perception-obstructing karmas}, it is not able to ascend the kshapaka shrenii, so this kind of kshapaka shrenii is known as "khanda kshapaka shrenii."

It is possible that after ascending on kshapaka shrenii one annihilates anantaanubandhi krodha, maana, maayaa, lobha. But, as it has not yet annihilated mithyaatva mohaniya, the anantaanubandhi krodha, maana, maayaa, lobha reappears again. (The reason here is because this kind of annihilation is called "**temporary annihilation**") {This is stated on page 11, gunsthanaka swarupa, Sudharma Jain Samkit, byawar}.

The soul whose next birth is not destined, ascends on kshapaka shrenii, annihilates all seven classes of darshana mohiniya karmas {perception-obstructing karmas}, attains kshaayika samyaktva, then annihilates all chaaritra mohaniya karmas, and finally annihilates the remaining three ghaati karmas and in the span of antamuhruta attains omniscience.

### **3. Kshayopashama Samyaktva {enlightened perception attained through part-annihilation and part-suppression of deluding karmas}**

Of the seven classes of darshana mohaniya karmas {perception-obstructing karmas}, some are in fruition (uday) and others are dormant (Upashama). When the ones, which are in fruition (uday) are annihilated and the ones which are dormant (Upashama) are suppressed, the disposition so attained is known as kshayopashama samyaktva.

#### **Kshayopashama samyaktva from the doctrinal point of view (from the view point of siddhaanta):**

From the doctrinal viewpoint, a living being who has kshayopashama can be reborn in any of the four classes of birth – hellish, sub-human, human and heavenly. When a person with kshayopashama samyaktva is born as a hellish being, he may take birth in any of the first six hells. When he is reborn as a human, he could either have a lifespan of numerable years or of innumerable years. When he is reborn as a sub-human, he could either have a lifespan of numerable years or of innumerable years, and when he is reborn as a heavenly being, he could be born in any of the four classes of heavenly beings.

When living beings bind their next birth while they have saatichaara kshayopashama samyaktva {kshayopashama samyaktva with minor transgressions}, they are reborn as heavenly beings like bhavanapati, etc. But they are not reborn as vaimaanika celestial beings (higher level of heaven).

The maximum duration of this type of samyaktva is as much as 66 saagaropama. Hence, if the living being does not attain liberation in this duration, he is certain to descend to mithyaatva.

### **Kshayopashama samyaktva from the Karma Grantha point of view:**

From the viewpoint of the Karma Granthas, living beings with kshayopashama samyaktva can only be reborn as vaimaanika celestial beings (higher level of heaven).

If the kshayopashama samyaktva is lost, then the living being can be born in any of the four gatis {classes of beings}. But as long as kshayopashama samyaktva is present, the living being can only be reborn as a vaimaanika celestial being.

The maximum duration of this type of samyaktva is 66 saagaropama. After which the soul shall descend to the mishra gunasthaana for an antaramuhurta {less than 48 minutes} and then ascend immediately afterwards. On ascending, it binds kshayopashama samyaktva for a maximum duration of 66 saagaropama. Thus, a total of 132 saagaropama can be the absolute maximum extent of kshayopashama samyaktva. If the living being does not make an effort and attain liberation in this duration, it is certain to descend to mithyaatva.

This is the key difference between doctrinal texts (sidhaanta) and Karma Granthas, as per page 19 of Aachaarya Chandrashekhara's '14 Gunasthaanaka'.

In the entire cycle of transmigration, kshayopashama samyaktva can be attained numerable times. In a single birth, kshayopashama samyaktva can be attained between 2000 to 9000 separate occasions. The souls of heavenly beings and hellish beings attain kshayopashama samyaktva within one antaramuhurta of accomplishing paryaaapti {core competencies particular to their station}.

The souls of sub-human beings can attain kshayopashama samyaktva within two to nine days of accomplishing paryaaapti {core competencies particular to their station}. They attain this either through jaati smarana gyaanaa {where the soul remembers its past lives} or through listening to a religious discourse.

Ordinarily, eight years is the earliest age at which humans can attain samyaktva.

Heavenly beings can attain samyaktva either through jaati smarana gyaanaa or through listening to a religious discourse or through seeing the splendour of the Jinaas or on seeing the riddhis {mystical attainments} of Indras {kings of heaven} and other celestial beings.

Celestial beings belonging to the nine graiveyaka\* heavens attain samyaktva through jaati smarana Gyaanaa.

\* The higher heavens, situated in the ‘neck’ region of a stylistic representation of the universe as a standing human being are known as the graiveyaka heavens. The word ‘graiveyaka’ is derived from the Sanskrit word ‘griivaa’ meaning the neck.

Hellish beings residing in the first three hells attain samyaktva either through jaati smarana gyaanaa or through discourse {when the demi-gods who punish hellish beings remind them or when hellish beings discuss things with each other} or while undergoing the various painful afflictions meted out to hellish beings.

Hellish beings residing in the last four hells attain samyaktva either through jaati smarana gyaanaa or while undergoing the various painful afflictions meted out to hellish beings.

Prashnottara shraavakaachaara has explained the nature of samyaktva in the following manner:

**“Shatprakritishamenaiva samyaktvodayakarmanaa.**

**Kshaayopashamikam viddhi praardhvasvacchodakopamam.”**

~ Prashnottarashraavakaachaara

~ Samyagdharshana; (Author: Ashokmuni, Publisher: Diwaakarjyoti Karyaalaya, Byaawar (Rajasthan), year 1981)

Kshayopashama samyaktva is attained when there is fruition (uday) of samyaktva mohaniiya and the annihilation of mithyaatva mohaniiya {mithyaatva-causing deluding karmas}, mishra mohaniiya {part-samyaktva and part-mithyaatva-causing deluding karmas}, anantaanubandhi krodha {incessant anger}, anantaanubandhi maana {incessant arrogance}, anantaanubandhi maayaa {incessant artifice} and anantaanubandhi lobha {incessant avarice} in case they are in fruition (uday); and their suppression in case they are dormant (Upashama).

The process through which, in the duration of this type of samyaktva, samyaktva mohaniiya karmas are made to rise and then annihilated is known as the rasodaya {rise of the essence of} or vipaakodaya {rise of the effect of} of samyaktva mohaniiya karmas. The lion’s share of mithyaatva mohaniiya karmas and mishra mohaniiya karmas is suppressed. The ones that are not, are converted into samyaktva mohaniiya, made to rise and then experienced. There is no rise of the essence of or the effect of suppressed mithyaatva mohaniiya karmas and mishra mohaniiya karmas. The remaining mithyaatva mohaniiya karmas and mishra mohaniiya karmas, which are converted into samyaktva mohaniiya karmas and rise, are known as the pradeshodaya {rise without any impact} of mithyaatva mohaniiya karmas and mishra mohaniiya karmas.

Similarly, a large part of the four anantaanubandhi kshaayas {the incessant passions of anger, arrogance, artifice and avarice} is suppressed. The part that is not suppressed is converted into apratyakhyanaavaraniya kshaayas {passions that obstruct partial renunciation}, made to rise and



then experienced. This process is known as the pradeshodaya {rise without any impact} of the four anantaanubandhii kashaayas.

**This is the reason why in the duration of kshayopashama samyaktva, the rasodaya of samyaktva mohaniya karma, the upashama and pradeshodaya of the four anantaanubandhii kashaayas {the incessant passions of anger, arrogance, artifice and avarice}, the upashama and pradeshodaya of each of mithyaatva mohaniya karma and mishra mohaniya karmas takes place.**

### **Meanings:**

**Rasodaya** {rise of the essence of}: To convert karmas to a form which may be made to rise and then experienced is known as rasodaya.

**Pradeshodaya** {rise without any impact}: The nature of karmas which cannot be made to rise and then experienced in its original form, but gets converted to the opposite nature and then to make them rise and experience them is known as pradeshodaya.

To understand the Kshayopashama samyaktva is like comparing to the water that is cleaned by removing lot of mud from it, but some part of mud is still present at the bottom. Such is the nature of Kshayopashama samyaktva. This type of samyaktva has three flaws, chala {impermanent}, mala {dirt} and agaadha {shallow/loose/not dense}.

Question: Despite the differences in upashama, kshaayika and kshayopashama samyaktva, are there any similarities between them?

Answer: Despite their different attributes, and even though they arise out of different circumstances, when they are in fruition (uday), their impact is the same. The samyaktva they offer is the same in terms of its grasp of reality and quality of enlightenment. All three are similar in terms of faith.

Question: Can kshaayika samyaktva only be gained in the presence of kshaayopashamika samyaktva?

Answer: Kshapaka shrenii {sequential rise through annihilation of karmas} is the shrenii where ghaatii karmas {omniscience obstructing karmas} are annihilated. In this sequence, the seven types of darshana saptaka {perception obstructing karmas} are annihilated completely. After that, remaining chaaritra mohaniya karmas {conduct obstructing karmas} are annihilated. Thus, mohaniya karmas are completely annihilated. Subsequently, all types of gynanaavaraniya {knowledge obstructing karmas}, darshanaavaraniya {perception obstructing karmas} and antaraaya {impediment causing karmas} are annihilated completely. Hence, kshaayika samyaktva is indispensable for one who wishes to attain liberation. And in order to attain kshaayika samyaktva, one has to take the kshapaka shrenii. Even a soul in the 4th or 5th gunasthaanaka can take the

kshapaka shrenii. It is imperative to possess the first type of shanghayana {extremely sturdy type of physique} and some other attributes. Also, one needs to be at least in the 4th gunasthaanaka to take the kshapaka shrenii.

A soul in the 1st gunasthaanaka who has had mithyaatva since beginningless time, can attain upashama samyaktva or, according to another opinion, kshayopashama samyaktva. But he can never attain kshaayika samyaktva directly.

In exceptional cases, it has been observed that a soul in its last birth, at the last possible time, emerges from beginningless mithyaatva attains Upashama samyaktva by suppressing the mithyaatva followed by the kshaayopashamika samyaktva and then attains kshaayika samyaktva and ascends on kshapaka shrenii, annihilates all remaining 21 types of chaaritra mohaniya karmas, annihilates the remaining three ghaati karmas, and at the end of its life span, annihilates the remaining four aghaati karmas to attain liberation. It is possible that all this can take place within an antaramuhurta {within 48 minutes}.

**The point being made here is that of the three types of samyaktva, kshaayika samyaktva can only be attained through the kshapaka shrenii. And one cannot take the kshapaka shrenii in the absence of kshaayopashamika samyaktva.**

Kshaayopashamika samyaktva is attained and lost many times in each birth. But once samyaktva has been attained by a soul, it is certain to reattain kshaayopashamika samyaktva, take the kshapaka shrenii, attain kshaayika samyaktva and attain liberation within the duration of an ardha-pudgala-paraavartana- kaala {the time it takes for a soul to take in and use up half the available karmic matter in the universe}.

Other than the above three categories, there are two more types of samyaktva. They are known as:

#### **4. Vedaka Samyaktva {enlightened perception attained just before the complete annihilation of deluding karmas}**

Vedaka samyaktva is attained when the seeker is experiencing the last vestiges of samyaktva mohaniya karmas while on his way to attaining kshaayika samyaktva. It is categorised in three ways:

(1). kshaayika vedaka samyaktva – is achieved when there is annihilation of mithyaatva mohaniya, mishra mohaniya, anantaanubandhi krodha, anantaanubandhi maana, anantaanubandhi maayaa and anantaanubandhi lobha and the fruition (uday) of samyaktva mohaniya karmas.

(2). upashama vedaka samyaktva – is achieved when there is suppression of mithyaatva mohaniya, mishra mohaniya, anantaanubandhi krodha, anantaanubandhi maana, anantaanubandhi maayaa and anantaanubandhi lobha and the fruition (uday) of samyaktva mohaniya karmas.

(3). kshayopashama vedaka samyaktva – is achieved when there is annihilation-cum-suppression of mithyaatva mohaniya, mishra mohaniya, anantaanubandhi krodha, anantaanubandhi maana, anantaanubandhi maayaa and anantaanubandhi lobha and the fruition (uday) of samyaktva mohaniya karmas.

The duration of vedaka samyaktva is of less than the tiniest fraction of a second. And it occurs only once in all possible lifetimes. This is because vedaka samyaktva is the gateway to kshaayika samyaktva, which is attained only once and is permanent. Vedaka samyaktva is necessarily followed by the attainment of kshaayika samyaktva.

**5. Saasvaadana samyaktva** [Extremely fleeting enlightened perception remaining while falling from the 11th gunasthaana {level of spiritual enhancement} to the 1st gunasthaana {level of spiritual enhancement} which is known as mithyaatva gunasthaana {lowest possible spiritual level where there is complete false belief}]

When the seeker is falling from the 11th gunasthaana to the 1st gunasthaana, there is the tiniest remnant of samyaktva, which is experienced for an extremely brief period of time – less than the tiniest fraction of a second. This is known as saasvaadana samyaktva. It is caused when the seeker which has attained the 11th gunasthaana on the basis of the suppression (Upashama) of the four anantaanubandhi kashaayas of anger, arrogance, artifice and avarice suddenly experiences the return of these four anantaanubandhi kashaayas. This leads to his fall from the 11th gunasthaana to the 1st gunasthaana.

sa + aayasaadana = saasaadana

aaya = income/inflow

saadana = destruction

Hence, aayasaadana or aasaadana is that which destroys the income of upashama samyaktva.

Along with the rise of anantaanubandhi kashaayas

The soul, which is in upashama and is experiencing the rise of the four anantaanubandhi kashaayas, is known as saasaadana samyakdrishti.

This stage is immediately followed by mithyaatva.

In reality, both vedaka samyaktva and saasaadana samyaktva are intermediate stages of samyaktva. Vedaka samyaktva appears when the soul is on the way to achieving kshaayika samyaktva. Saasaadana samyaktva appears when the soul is descending towards complete mithyaatva.

## **Other Variants of Samyaktva**

### **Saadhya and Saadhana**

Saadhya is the final destination. Nothing more remains to be achieved after the destination is reached. And once the destination is reached, it cannot be lost.

Saadhana is the means to get there. From that point of view, upashama samyaktva and kshaayopashamika samyaktva are the means {saadhana} and kshaayika samyaktva is the final destination {saadhya}. Because nothing more remains to be achieved after it is attained. And once attained, it cannot be lost.

### **Paudgalika Samyaktva and Apaudgalika Samyaktva**

Paudgalika samyaktva is the enlightened perception where samyaktva mohaniya karmas may still be experienced. Kshayopashanika samyaktva falls in this category since in this case, the samyaktva mohaniya karmas may still be experienced.

Apaudgalika samyaktva is the enlightened perception where samyaktva mohaniya karmas are no longer experienced. Kshaayika samyaktva and Upashama samyaktva fall in this category since in this case, samyaktva mohaniya karmas are no longer experienced. In the case of kshaayika samyaktva, samyaktva mohaniya karmas have been annihilated. Hence, there is no question of experiencing them. In the case of upashama samyaktva, samyaktva mohaniya karmas have been suppressed. In both cases, samyaktva mohaniya karmas are no longer experienced.

### **Dravya Samyaktva and Bhaava Samyaktva**

Dravya Samyaktva is the purification of mithyaatva karmas. Bhaava Samyaktva is the deep and lasting unshakeable faith in the teachings of the Jinaas.

Thus, samyaktva has been categorised into dravya and bhaava, kaaraka, rochaka and diipaka, nishchaya and vyavahaara, naisargika and adhigamika, paudgalika and apaudgalika. All of these categories exist only to explain what samyaktva truly is.

The essence of samyaktva is deep faith and understanding of all the reals in the world. As it is said in the second aphorism of the Tattvaarthasuutra, ‘tattvaarthashraddhaanaam samyakdarshanam’. Deep and lasting faith in the teachings of the Jinaas and a complete acceptance of reality as it exists is the key to the attainment of samyaktva.

## Samyaktva from the Point of View of Origin

The redoubtable Aachaarya Umasvati has written that,

### “Tanniisagaardadhigamaaddha”

~ Tattvaarthasuutra, Verse 1.3 (Page 9, Author: Aachaarya Umasvati, Publisher: Gujarat Vidyaapith, Ahmedabad (Gujarat), year 1930 1st edition)

Samyaktva originates in two ways. Spontaneously and upon studying.

Nisargaja Samyaktva: Nisargaja means, that which occurs in nature, on its own. Freely and spontaneously. Without making any effort to achieve it.

When one attains samyaktva on one's own, without the help of any external catalyst, help, guidance, sermon, teaching or discourse, through one's own self-realisation, it is known as nisargaja samyaktva. This kind of samyaktva does not require any external factors. The soul realises it by itself. And the true viewpoint enlightens the inner being of the seeker. This lamp of self-realisation, self-awakening is also known as enlightenment or enlightened perception. The soul is the nimitta {catalyst} as well as the upaadaana {substantial cause} in the attainment of this kind of samyaktva.

In the auto-commentary to the Tattvaarthasuutra, Aachaarya Umasvati explains that the soul has the conative attributes of knowing and seeing. These attributes are intrinsic, inalienable and inseparable from the soul. This is why they are known as the lakshanas {inalienable attributes} of the soul. Since eternity, the soul has been stuck in the cycle of transmigration and experiences sorrow and happiness based on the karmas it has bound through its own attachment and is reborn innumerable times as a human, demigod, subhuman being or hellish being. Because of its own attribute of knowing and seeing, the soul, despite having false beliefs since eternity, achieves the unprecedented and incomparable act of attaining samyaktva on its own, without the help of any external catalyst. **In this case, the soul itself is the saadhaka {seeker}, the saadhya {the final destination} and the saadhana {means to achieve the destination}. This kind of samyaktva is known as nisargaja samyaktva.**

From the absolute (nishchaya) viewpoint, when the soul realises itself through its own substantial cause (upaadaana kaarana) then nirgaja samyaktva is said to have been achieved.

A question that may arise in the mind of the reader is that in the case of nisargaja samyaktva, as there is no need of external nimitta for attaining samyaktva. But was there any need of nimitta in previous births, which helped one to attain samyaktva in the present birth.

There are two opinions in this matter.

(i) One school of thought believes that while the soul does not come across any catalyst in the life in which it attains nisargaja samyaktva, but in a previous life, the soul is certain to have benefited from

the teachings of a realised soul.

This means that in this life, the seeker may have attained nisargaja samyaktva owing to having benefited from the concurrent presence of the right substance, right location, right time, right motivation and bhava ruchi sampatti. Hence, the seeker attains nisargaja samyaktva and perceives reality exactly as it is. Such a person has, in a previous life, heard a sermon from a Tirthankara or from a realised soul. Else, he has meditated upon a Tirthankara. Else, he recalls something from a previous birth where he came across an enlightened monk. One of these factors that have occurred in a previous life has a role to play in his attaining nisargaja samyaktva in this life. This is why, the seeker is not lost in the jungle of dilemma and realises his soul.

It may also be stated that, nisargaja samyaktva is that self-realisation which came about without the assistance of any external factor at the time of its attainment.

(ii) The other school of thought holds that nisargaja samyaktva may be attained without the help of any external factor in this life or in any previous lives. They believe that the soul has been in transmigration since time eternal. While enduring the consequences of its karmas, it sometimes experiences a disposition which is unparalleled and unprecedented and with the help of which the soul, on its own, without the help of any external factor, destroys its mithyaatva mohaniya karma {karmas that cause the delusion of false belief} and attains samyaktva.

We may take the example of Marudevi mataa, the mother of Lord Adinatha. She had not met with any external catalyst. And she had never heard any discourse from a Jina or an enlightened soul. Nor had she studied any scriptures based on the teachings of the Jinaas. Nor had she pursued any spiritual quest. Right from the time it had emerged from nigoda, her soul had not heard any sermon or teaching on how to attain liberation. Despite all this, as per Shvetambara scriptures, in her last life when she was the mother of Lord Adinatha, she attained enlightenment, omniscience and liberation while seated on the back of an elephant!

This example is cited by those who opine that the attainment of nisargaja samyaktva does not require any previous exposure to the Jain doctrine. Neither in the life in which samyaktva is attained, nor in a previous life. It is the soul's own innate capacity that is the substantial as well as catalytic cause in the attainment of nisargaja samyaktva.

Hence, these are the two schools of thought on this subject. Both schools of thought are supported by various learned Aachaarya s.

One may harmonise the two schools of thought in the following way, using the example of Marudevi mataa, mother of Lord Adinatha.

While seated on the back of an elephant, Marudevi mataa saw Tirthankara Adinatha in his samosharana {divine platform upon which the Tirthankaras give their sermons} and saw the hundreds of Indras {kings of celestial beings} serving the Tirthankara with great devotion and humility, and this scene helped her attain samyaktva. But ultimately, she attained the samyaktva, through the substantial ability of her own soul to attain and hold samyaktva. So even though her having seen Tirthankara Adinatha may have been a factor, ultimately she attained samyaktva on her own.

Thus, one may harmonise the two schools of thought.

**Adhigamaja Samyaktva:** Samyaktva which is attained with the help of external factors such as the teaching, inspiration or guidance of a preceptor, study of scriptures or any other external means is known as adhigamaja samyaktva.

In his auto-commentary on the Tattvaarthasutra, Aachaarya Umasvati gives many synonyms for adhigama {to read, to study, to discover}. He gives the following terms:

Abhigama {to go near, to approach, to get, to undertake, to gain}, Aagama {scriptures that record the teachings of the Tirthankaras}, nimitta {catalyst}, shravana {listening, hearing}, shiksha {teachings, education}, upadesha {teachings, sermon, discourse}

Thus, the samyaktva which is attained with the help of external catalysts, the teachings of others, by listening to the teachings of the Tirthankaras and by reading and studying the scriptures which record their teachings is known as adhigamaja samyaktva.

In other words, the samyaktva, which is attained because of an external factor is known as adhigamaja samyaktva.

Just like in the case of nisargaja samyaktva, the upaadaana shakti {intrinsic ability of the soul} to attain samyaktva and svaruupa shuddhi {clarity of self-perception} is absolutely essential. But the presence of external factors is also required in the case of adhigamaja samyaktva.

**Samyaktva from the perspectives of nishchaya naya {absolute/transcendental viewpoint} and vyavahaara naya {practical/empirical viewpoint}**

Nishchaya naya believes if a person has true understanding and true faith, how can virati {desire to give up the trappings of worldly life} not be there? Hence, if there is no virati, it may be said that the understanding and faith are both false. Had there been true understanding and faith, how could so much anger, arrogance, artifice and avarice coexist with it? If a person has true understanding and faith, attachment towards worldly pleasures and aversion towards worldly sorrows should also not be there.

A person's conduct ought to reflect his understanding and faith. In fact, if the conduct is not appropriate, the understanding and faith shall be considered to be false. Thus, the nishchaya naya only considers the great souls who have attained the 7th gunasthaanaka, apramatta samyata, to be samyakdrishti. It considers the souls who are in the 4th, 5th and 6th gunasthaanakas to be mithyaadrishti.

In contrast, vyavahaara naya believes that souls who are in the 4th, 5th and 6th gunasthaanakas are samyakdrishti.

Vyavahaara naya believes that if a person indulges in anger, arrogance, artifice and avarice but does not enjoy it; if he knows in his heart that these passions are harmful and should be given up; if he knows very well that the nature of reality as explained by the Jinaas, who are the eternal benefactors of all living beings, is absolutely correct and beyond all doubt; and if he is inclined to walk on the path described by the Jinaas, he is a samyakdrishti. Deep unshakeable belief in the teachings of the Jinaas is a worthy quality. Taking this belief into consideration, it may be stated that such a person is a samyakdrishti even though he may be unable to put his belief into practice owing to the rise of chaaritya mohaniya karmas {conduct deluding karmas}.

One should not ignore true understanding and faith simply because a person's conduct does not reflect it. Instead, such a person should be encouraged to improve and purify his conduct.

For instance, many businessmen continue with their businesses but with the intention of winding up one day. They gradually slow down their trade activities and when they decide the time is right, they wind up. A samyakdrishti is like those businessmen who are running their businesses with the intention of winding up one day. A true samyakdrishti is determined to give up worldly life, even when he finds himself in a situation where he is unable to do so. A true samyakdrishti has no attachment or fondness for worldly life. He is constantly looking for an opportunity to give up worldly life.



### **1.2.7 Eight Limbs of Samyaktva**

Let us now examine the eight limbs of samyaktva. Just as limbs are essential for the body to function, the limbs of samyaktva need to be in excellent shape for the attainment of samyaktva.

Even if a person has attained samyaktva, if one of the limbs of samyaktva are missing, then his samyaktva is significantly flawed.

The UttaraadhyayanaSuutra states the eight limbs of Samyaktva thus:

**“Nissankiyam-nikkhankhiya-nivvittiginchaa-amoodhdhitthiya-uvavooha-thirikarane-vachchalla-pabhaavane-attha.”**

~ Uttaraadhyayana Suutra; Verse 2.28.31 (Page 151, Author: Lilambai Mahasatiji, Publisher: Gurupraana Foundation, (Parasdham, Ghatakopar) Mumbai, year 2009)

The eight limbs of samyaktva are nihshankitaa {faith in the teachings of the Jinaas}, nishkaanshataa {no desire to gain something by following the teachings of the Jinaas}, nirvichikitsaa {lack of doubt in the path of the Jinaas}, Amuudhadrishiti {correct understanding in the teachings of the Jinaas}, upabrimhana {expand the faith}, sthiriikarana {help others stabilize their faith}, vaatsalya {spontaneous affection for co-religionists} and prabhaavanaa {spreading the glory of the Tirthankaras}.

These eight limbs of samyaktva add great lustre to the conduct of the seeker of liberation who has attained samyaktva. One who inculcates these eight limbs in his life shall benefit from the manifestation of samyaktva in his life.

Let us therefore examine the eight limbs individually.

#### **1. Nihshankitaa {undoubting faith in the teachings of the Jinaas}**

Shanka means fear and doubt. One who has attained samyaktva is free from seven types of fear. They are:

1. Aaloka bhaya {fear of worldly mishaps}
2. Paraloka bhaya {fear of the other world}
3. Aadaana bhaya {fear of deprivation}
4. Akasmaat bhaya {fear of accidents}
5. Vedanaa bhaya {fear of physical agony}
6. Apayasha bhaya {fear of ignominy}
7. Marana bhaya {fear of death}

Fearlessness is a prominent aspect of the life of one who has attained samyaktva. Religion, culture and truthfulness cannot co-exist with fear.

Fear arises from an inability to understand, realize and have faith in the immense strength and indomitable nature of the soul. Fear is a weakness of the mind, which leads to doubt and drags the soul into the quicksand of mithyaatva {false beliefs}.

Fearlessness keeps the seeker on the straight and narrow path even when faced with the most adverse circumstances. The fearless seeker does not give up the path of Tirthankara's teachings and remain immersed in his own soul.

**It needs to be mentioned that 'fearlessness' does not mean that the seeker will not be afraid of anything! It means that the seeker will not feel any fear that could adversely affect his samyaktva.**

In a manner of speaking, all souls who have attained samyaktva, whether they are ascetics or laypersons, fear sinful conduct. But that is a good quality to have. The fearlessness that is implied here refers to being free from any apprehensiveness that could lead to a loss of samyaktva.

#### 1. Aaloka bhaya {fears connected with this world}

Worldly fear is the first type of fear. The soul, which has attained samyaktva does not suffer from any kind of fear regarding his family, community, country, sect, caste, etc. Nor does he fear losing his wealth and property, or the loss of a loved one because he is deeply convinced of the transient nature of all such worldly relationships. He knows that his soul is the only thing in the universe that is truly his. Everything else, including his body, does not belong to him and can be taken away from him at any time. He has realized that only his soul is his own and that he cannot ever be separated from it. He does not fear losing any worldly object or loved one, since he knows that they are not his.

By thinking steadfastly on these lines, the seeker does not fear the occurrence of any loss. Thus, one who has samyaktva never fears mishaps or the occurrence of sorrowful/unpleasant situations.

2. Paraloka Bhaya (fears connected with the other world or arising from other being): One who has samyaktva never fears any living beings. He realises that he is only the soul and not the body and his soul is eternal. Nothing and no one can destroy it or harm it in any way. The soul is its own boss. It is its own doer. He is aware that whatever sorrow one has to face in worldly life is a result of one's own karmas. No one else is to be blamed for it. With this mindset, he remains fearless.

Fearing the circumstances of one's next birth is also known as paraloka bhaya. One who suffers from this sort of fear is constantly worried about what would happen to him in his next birth. He is afraid

of being born in hell or as a sub-human being. He is afraid that he might not take birth in heaven. One who has attained samyaktva does not suffer from any such apprehensions. His thoughts are that if he does good deeds in the current life, there is no reason to fear rebirth. As per the karma theory, I shall reap what I sow. Why be afraid? He ponders upon discharging his duties, does not fear the consequences thereof.

3. Aadaana Bhaya (fears connected with shelterlessness): Aadaana means shelterlessness or the loss of a valued object or thing. One who has samyaktva does not worry about who would be his protector. Nor does he worry about being offered food (if he is a monk) or help. He knows already that in this world, there is no shelter. No one can protect/preserve or kill/harm another. The soul can defend itself. He also knows that when his sins are ascendant, no one can save him from having to endure their consequences. He will bear them fearlessly and with equanimity.

One who has samyaktva shall never lie or deceive anyone, even when compelled to do so by one who has offered him shelter. He is not afraid of losing his job or losing his shelter/support. He is fearless, brave and truthful.

4. Akasmaat Bhaya (fear of accidents): One who has false faith is always fearful of accidents. This is because he is not convinced of the eternal nature of the soul. He has no faith in the eternal attributes of the soul, which are immutability, indestructibility and immortality. On the other hand, one who has samyaktva never fears any accidents because he knows that the soul is indestructible and immortal. In the worst-case scenario, he could lose his mortal coil (physical body) and gain a new body (rebirth). And even that can take place only if he has committed such karmas. So, he remains free from fear.

5. Vedanaa Bhayaa (fear of pain and disease): The pains one has to endure when one is ill; the symptoms one has to bear before illness manifests itself fully and the sorrowful meditation that one goes into when one is sick, are all forms of vedana bhaya.

One who has attained samyaktva remains unperturbed by disease, which he knows is caused by his own karmas. Even if he gets himself treated by a medical doctor, he is clear that the body is only required because it helps one practise the faith and remain immersed in it. He knows that all the diseases in the world reside in the body and are brought about by karmas. And that all the illnesses manifest themselves on the body, not on the soul. And because he is samyakdrishti, he can differentiate between the soul and the body. He remains focused on the soul.

6. Apayasha Bhaya: Is the fear of loss of reputation, bad publicity and destruction of one's external image amongst his peers. The average person may commit a lot of misdeeds in order to build and maintain this reputation, which he knows is based on lies and half-truths. He will try all the tricks in the book in order to maintain the reputation, and live in fear of being exposed as a cad and losing his

rep. However a samyaktishti realises that fame or defame are both temporary. And if he is defamed, he realises that it is due to his past karmas and therefore never fears losing his reputation. He will not bend his principles or be dishonest to save his image.

7. Marana Bhaya: Death is the cessation of the five senses, mind, speech and body, strength, respiration and life span. This is the most petrifying of all fears. It never leaves the minds of ordinary people. It is the most hated, most feared and most detested event in the world. No living being on earth, irrespective of his circumstances, wishes to die. So terrific is the fear of death that people are willing to give up anything in order to save their lives, their possessions, their property and their loved ones. Principles and values stand no chance when death triggers the survival instinct in people. Thus, the fear of death is the greatest and most horrifying fear in the minds and hearts of people.

But a person who has samyaktva does not fear death. He is deeply convinced that death happens to the body and not the soul. He sees death as an intermission, not the end. For him, death is a comma in the endless chain of life. Not a full stop.

One who has attained samyaktva has truly defeated death.

**“Sacchassa aanaaye uvattithaye mehaavi maaram taraii”**

~ AchaaraangaSuutra, Verse 1.3.3 (Page 128, Author: Lilambai Mahasatiji, Publisher: Gurupraana Foundation, Rajkot (Gujarat), year 1999)

In the presence of truth, the wise person who has attained samyaktva can cross the bridge of death and attain immortality.

The samyaktishti is a brave indomitable warrior in the face of death. And he who is free from these seven fears is truly nishankitaa {free from all fear and doubt}.

The other meaning of nishankitaa is doubtlessness. Doubting the teachings of the Jinaas, the importance of the vows, the veracity of the Tirthankaras indicates that the person either lacks samyaktva or has flawed samyaktva.

It is thus said in the AchaaraangaSuutra,

**“Tameva saccham niisankaj jam jinehim paveiiyam”**

~ AchaaraangaSuutra, (Author: Lilambai Mahasatiji, Publisher: Gurupraana Foundation, Rajkot (Gujarat), year 1999)

One who never doubts the teachings of the Jinaas despite facing the most calamitous circumstances where a mountain range starts shaking or the most unbelievable circumstances – like fire turning

cold – and knows that the reality is exactly as per the teachings of the Jinaas, is said to have accomplished nishankitaa.

For the one wishes to attain samyaktva, it is obligatory to have deep unshakeable faith in the saadhya {destination}, saadhaka {seeker} and saadhana {measures to reach the destination}. Nishankitaa is firm belief in the teachings of the Jinaas and considering them to be right and true.

## **2. Nishkaanshataa {no desire for worldly gains from spiritual endeavours}**

This is the second limb of samyaktva. Nishkaanshataa means remaining firmly in one's own soul, which is of the nature of bliss and being completely unaffected by any external desires or temptations.

It means not expecting or desiring sensual delectation and material wealth in this life or in the next as a result of the penance, self-control, name recitation, meditation, service to others, renunciation, vows, ascetic conduct that one has followed in this life.

Desire is known as 'kaankshaa'. Desiring material wealth and sensuous pleasures in lieu of one's ascetic conduct is known as kaankshaa.

Practising the vows and doing penance in order to attain material wealth and mundane pleasures is considered to be great folly in Jainism. It is seen as a flaw in the samyaktva and an obstruction in the path of liberation.

This is why the Suutrakritaanga Suutra says that,

**'Se hu chakkhuu manussaanam je kankhaaye ya antaye.'**

~ Suutrakritanga Suutra, Verse 1.15.14 (Page 445, Author: Yuvaachaarya Madhukarmuni, Publisher: Aagama Prakaasana Samiti, Byaawar, (Rajasthan) year 1982)

One who has conquered desire and expectations is the visionary, leader and guide to all other men and women.

The Ratnakaranda shraavakaachaara, thus explains the attributes of nishkaanshataa: "The Jinaas say that worldly pleasure is a function of karmas and is fleeting. It causes great inflow of sin and brings with it great sorrow. Disinterest in such worldly pleasure and realisation that it is false pleasure is known as nishkaanshataa, one of the eight limbs of samyaktva."

Uttaraadhyayana Suutra; Verse 28.31 (Page 156, Publisher: Sudharma Sanskriti Rakshak Sangh, Jodhpur, year V.S. 2065)

Thus, nishkaanshataa means that while practising good deeds and appropriate moral conduct, one should not desire worldly benefits. Nor should one consider the meritorious karmas that arise out of good deeds to be their own.

### **3. Nirvichikitsaa {not doubting the efficacy of ascetic conduct}**

Having no doubt about the results of ascetic conduct is known as nirvichikitsaa.

The term vichikitsaa means doubting the efficacy of religious conduct. Hence, being free from this shortcoming is known as nirvichikitsaa.

One who practices religious conduct because he desires some material benefits from it, is bound to be burdened by the weight of his own expectations. This makes him lose patience. He is no longer firm on the path of religious conduct and fails to attain the end result of all religious conduct – liberation.

One who is samyakdrishti is firmly convinced that there is a consequence to each and every action. Whether he does good or bad, all his deeds of omission and commission, mind, speech and body, shall carry karmic consequences. Thus, religious conduct carried out with a pure heart is certain to bring about the appropriate result.

Certain scholars define nirvichikitsaa as not feeling disgust at the bodies of Jain monks who are enjoined by religious laws to never bathe, never brush their teeth, etc. Jains believe that the body by its very nature is a carrier of filth and impurities. But the soul itself is pure. The body, despite being impure, houses the soul, which is intrinsically pure. Hence, one should not feel disgust, revulsion, nausea, loathing, dislike or horror for the body and instead reflect upon the noble attributes of the soul. This is true nirvichikitsaa. It is an essential attribute of samyaktva.

1) Feeling disgust, horror and revulsion towards the secretions of the body, its illnesses and impurities and considering religious acts to be beyond ones capacity is known as vichikitsaa. To be free from this feeling of loathing towards the body and its impurities is known as nirvichikitsaa.

2) The body is full of impurities and waste matter. But great ascetics, spiritual masters and renunciates use the body as a means to immerse themselves in meditation, self-control and penance. They take basic minimum care of the body as it is a vessel for them to reach their destination, but do not decorate it. There is no room for bodily vanity in their lives. Nirvichikitsaa is not feeling any disgust or revulsion upon seeing their unbathed bodies and their unkempt appearance. One who has samyaktva is a worshiper of good qualities. He ignores outward appearances and instead focuses on spiritual qualities.

3) Vichikitsaa is praising oneself and criticising others. Considering oneself to be superior to others is also vichikitsaa. One who has samyaktva transcends such vichikitsaa. Nirvichikitsaa is the arrogance and hubris free disposition of the soul.

4) A person may, owing to the fruition of his demeritorious karmas, fall sick, reek of filth. He may be unbathed. One who has samyaktva does not feel any revulsion or horror upon seeing such a person. He feels compassion for all. Knowing that living beings are subject to the vicissitudes of karma, he will serve even such a dishevelled person with great love and compassion. This is the quality of nirvichikitsaa.

#### **4. Amuudhadrishhti {Proper understanding of the doctrine}**

Muudha means false / inaccurate / misguided / deluded / wrong / foolish / uninformed / unenlightened.

Drishti means perception/faith/understanding/vision/belief.

Hence, one who has faith in falsehood is known as a muudhadrishhti. Similarly, one who considers false preceptors to be true, false gods to be true, false faiths to be true is a muudhadrishhti. One who does not suffer from such misguided faith in falsehoods is known as an amuudhadrishhti.

One who has samyaktva has an absolutely crystal clear understanding of the reals of the universe. He knows who the true gods are, who the true preceptors are and which one is the true religion. He is truly an amuudhadrishhti.

The Dashavaikalika Suutra says that,

#### **“Sammaaditthii sayaa amuudhe”**

~ Dashavaikalika Suutra, verse 10.7 (Page 285, Publisher: Akhil Bhartiya Jain Sanskruti Rakshak Sangh, Jodhpur (Rajasthan), year 2009)

One who has attained samyaktva is always free from false understanding.

The scriptures have related many types of falsehoods. They are:

- 1) Loka Muudhataa
  - 2) Deva Muudhataa
  - 3) Guru Muudhataa
  - 4) Shaastra Muudhataa
- And many others

These falsehoods have been explained as under:

### 1) Loka Muudhataa

**“Aapagaasaagarasnaanamucchayah shikataashmanaam  
Giripaato’agnipaataashcha lokamuudham nigadyate”**

~Aachaarya Samantabhadra’s ‘Ratnakaranda shraavakaachaara’, Verse 22 (Publisher: Muni Sangh Svaagata Samiti {sagar}, Madhya Pradesh, year 1986)

Bathing in rivers or the ocean, making heaps of sand and stones, throwing oneself from a cliff, jumping into a fire are considered to be acts motivated by worldly falsehood.

All these acts of folly come under loka muudhataa. These acts have been committed in the name of religion, gods and goddesses, social custom and family tradition. These acts are fuelled by superstition and the lack of correct understanding of religion.

### 2) Deva Muudhataa

Worshiping gods and goddesses who are not free from attachment and aversion, in order to gain their benediction for worldly profits is known as deva muudhataa.

Many people in the world, full of delusion and false belief, worship false gods and prophets, who are themselves not free from attachment and aversion, in order to gain material munificence from them in the form of kingdoms, wealth, women, sons, ornaments, precious clothes and luxuries. Such people also carry out animal sacrifices in order to appease those deities.

Such deluded people fail to realise that those who are themselves wrapped in attachment and aversion cannot grant anything to others. Those who are themselves sinners cannot offer emancipation to others.

Only those who have samyaktva realise the folly of worshiping false gods and false prophets. They stay away from such worship.

### 3) Guru Muudhataa

One who has not freed himself from the three major obstructions to liberation – maayaa {artifice/deceit}, mithyaatva {delusion/false belief} and nidaana {desire to attain material wealth through spiritual acts} cannot be a true guru. One who is immersed in aarambha {violence}, parigraha {attachment to worldly objects, both sentient and insentient} and indriya vishaya {sensuous pleasures} cannot be a true guru. Considering such a person to be a true guru is known as guru muudhataa.



**Merely judging a person by his oratorical skills and linguistic ability to be a guru is folly. A true guru may or may not be a skilled speaker. He may or may not have a powerful vocabulary. But he will most certainly be free from artifice, delusion, false belief, material and sensual desires, violent conduct and worldly attachments.**

One who has samyaktva realises this and does not indulge in worshiping false preceptors. He will not be swayed by glibness and the gift of the gab. He realises that a true preceptor will have a very high standard of ethical conduct. One who lacks such conduct should not be treated at par with those who do.

#### 4) Shaastra Muudhataa

Only that text which takes one on the path of liberation and helps the soul attain realisation may be known as the true scripture. Many deluded persons consider certain texts to be true in order to study the mantras and stygian secrets given therein. The knowledge and mantras that can help you enhance your current life but do nothing to help you in your eternal life, are of no use. The information that they convey is incapable of leading the reader to liberation.

The one who has samyaktva absorbs only that which is necessary to attain liberation. He does not bother with other texts that teach black magic and other stygian sciences, the study of which leads to material gains.

Thus, one who is amuudhadrishti shall not be perturbed or led astray by the various texts he reads which talk about miracles and magical feats. He understands the true nature of this earth and the theory of karma and can successfully discriminate between what is good for his soul and what is not.

### **5. Upabrimhana {Enhancement of spiritual strength}**

Upabrimhana means expansion, enhancement, strengthening and nourishing the soul. It means making sure that the strength of the soul is not compromised or weakened in any manner. In other words, the qualities that ensure that the three jewels of samyak darshana {enlightened perception}, samyak gyanana {enlightened knowledge} and samyak charitra {enlightened knowledge} are not weakened and are not lost due to laxity in one's conduct.

In place of upabrimhana, the term upaguuhana has also been used by certain scholars. Upaguuhana means covering or hiding.

If a fellow devotee commits a mistake, take him to one side and explain the falseness of his action(s). Try to help him so that he emerges from the vortex of self-destructive behaviour. Do not humiliate that person in front of others. Nor should you censure him publicly or berate him angrily. Counsel him sagely and discreetly. And once he emerges from such wrong behaviour, help him distance

himself from it. Once he has distanced himself from negative behaviour, bury the hatchet and forget about the wrongdoing. This is the essence of upaguuhana.

Often, the behaviour of the ascetics is taken to be a good reflector of the character of the community. Hence, the bad behaviour of one religious leader is enough to sully the name of the religion and all its followers.

One who has samyaktva considers it his duty to conduct his life in such a manner that the fair name of his religion is not sullied. Such a person ensures that false rumours and criticisms of his religion are not circulated. He takes care to ensure that his religion is projected in the right way. This quality of his is known as upaguuhana.

#### **6. Sthitkarana {Steadying the wavering faith of a fellow practitioner}**

Owing to reasons like a tremendous rise in passion, owing to keeping bad company or owing to trying circumstances like abject poverty, grave illness, gross humiliation, prolonged exposure to false belief, exposure to alleged miracles by practitioners of other faiths and other reasons, even those who have samyaktva may be momentarily engulfed by circumstances into believing false doctrines. Such people, whether monks or laymen, lose their way at times and need to be counselled discreetly and brought back on the true path. Bringing them back on the true path, in line with the teachings of the Jinaas is known as sthitkarana or sthirikarana.

It often happens that people give in to temptation and give up the true path. It is the duty of one who has samyaktva to counsel such a person wisely and help him back on the path of the Jinaas.

Also, helping fellow-practitioners of the faith whose finances are in a precarious position, or are facing some difficulties, which are forcing them to step away from the true path is also known as sthirikarana or sthitkarana.

The Digambara tradition of Jainism gives two subdivisions of sthitkarana:

- A) sva-sthitkarana - ensuring that I stay on the path of the Jinaas. To explain our own self to stay on them
- B) para-sthitkarana - helping others stay on the path of the Jinaas. To explain others to stay on the right direction and not to deviate from it due to any kind of attachment or momentary pleasures.

## **7. Vaatsalya {Spontaneous affection and compassion for co-religionists}**

Vaatsalya means affection or tenderness (esp. towards offspring), fondness or love. Vaatsalya is free from expectation and selfishness. In this context, vaatsalya means spontaneous love and affection for co-religionists. Just as a mother loves and protects her child without any expectation and does not look for personal gains from the relationship, one who has samyaktva harbours such feelings of unselfish love for his co-religionists. His generosity towards them is unblemished by feelings of ego, desire and selfishness.

Vaatsalya has commitment and affection. It is the fondness for religious scriptures.

To serve the Jinaas, the five supreme beings (navkar mantra), the religion, the ascetics, the lay community who are co-religionists and the teachings of the Jinaas encapsulated in the religious scriptures is to show true vaatsalya. If any one of the above is threatened, the person who has attained samyaktva should be ready to protect them with all his might.

To hold the ascetics and nuns in high esteem and in deepest affection, the way one holds one's own immediate family, is to show vaatsalya towards them.

The Digambara tradition of Jainism gives two subdivisions of vaatsalya:

- A) sva-vaatsalya – love and compassions towards one's own soul in order to ensure that it stays firmly on the right path
- B) para-vaatsalya - love and compassions towards others in order to ensure that it stays firmly on the right path

## **8. Prabhaavanaa {promulgation and promotion of the Jinaas' teachings}**

Prabhaavanaa means promulgation and promotion. Religious prabhaavanaa involves establishing the importance of religion and helping more and more souls attain liberation.

Prabhaavanaa of the true faith is done by explaining the true religion through one's knowledge and one's conduct and helping them develop firm conviction in the teachings of the Jinaas. No prabhaavanaa could be higher than helping others attain samyaktva.

Aachaarya Samantabhadra has explained prabhaavanaa as under: "The darkness of ignorance blights the hearts of worldly beings. This darkness should be removed by the light of the truth of the Jinaas' teachings. To make efforts in this direction is known as prabhaavanaa."

Uttaraadhyayana Suutra; Verse 28.31 (Page 156, Publisher: Sudharma Sanskriti Rakshak Sangh, Jodhpur, year V.S. 2065)

Prabhaavanaa is of two types:

Sva-prabhaavanaa and Para-prabhaavanaa

### **Svaprabhaavanaa**

To enlighten oneself in the lamp of one's own ratnatraya {the three jewels of rational perception, rational knowledge and rational conduct} and to make progress on the path of spiritual purification is known as svaprabhaavanaa.

### **Paraprabhaavanaa**

To light the lamp of true faith in the hearts of others is known as Paraprabhaavanaa.

The Shvetambara Jain tradition talks about eight categories of people who carried out tremendous praaavanaa of the Jain faith. The eight categories are listed below. These categories indicate how widely and differently the prabhaavanaa of faith can be carried out.

1. Praavachanika
2. Dharmakathika
3. Vaadi
4. Naimittika
5. Tapasvii
6. Vidyaasiddha
7. Rasaadisiddha (siddha prabhavaka)
8. Kavi

#### 1. Praavachanika

He has mastered the scriptures and internalised the deepest and most subtle teachings of the Jinaas. He can speak in a manner that is suited to the times and brings tremendous praise for the community. Aachaarya Vajrasvami is remembered for his exceptional powers of pravachana {doctrinal discourse}.

Aachaarya Vajrasvami's good looks and calm conduct had so deeply impressed a young woman called Rukmini that she insisted upon marrying him. She threatened self-immolation if she were not married to him. Aachaarya Vajrasvami gave a brilliant discourse on the Jain doctrine which touched her deeply and motivated her to not only give up her insistence on marrying him but inspired her to take up the vows of a Jain ascetic herself.

Upadhyaya Yashovijaya composed the 67 Bol {67 Declarations} on Samyaktva in Gujarati. There, he described the Praavachanika Prabhaavaka as,

**“Vartamaan shrutanaa je arthano, paar lo guna khan.”**

~ Samkitno sang muktino rang (Page 203, Author: Aachaarya Vijay Kirtiyashsurisvarji Maharaj  
Publisher: Sanmarg Prakashan, Ahmedabad (Gujarat), year V.S.2063 2nd edition)

One who has completely mastered the entire corpus of extant Jain scriptures and is a repository of good qualities.

## 2. Dharmakathika

One who has the kathana labdhi {mystic ability to motivate people through recounting a parable}, knows how to motivate people through narrating tales of aakshepanii, vikshepanii, samvega {desire for liberation} and nirveda {complete indifference to worldly life} and helping them make their faith firm in Jain teachings.

It is said that,

**“Dharmikthii te biijo jaaniye, Nandishena pare jeha.**

**Nij upadeshe re range lokne, joje hridaya sandeha.”**

~ Samkitno sang muktino rang (Page 203, Author: Aachaarya Vijay Kirtiyashsurisvarji Maharaj  
Publisher: Sanmarg Prakashan, Ahmedabad (Gujarat), year V.S.2063 2nd edition)

Just as Nandishena narrated a fable in his discourse, which not only held the attention of his audiences but also clarified all their doubts; one with enlightened perception promotes his beliefs through narrating fables and parables.

## 3. Vaadii

He is the debator who engages the followers of other faiths in debate and defeats them. Thus, he brings glory to the Jain faith.

Aachaarya Munisundara was a famous Jain scholar. He debated with Brahmins and defeated them in a public debate. After that, his ruler Daftar Khan awarded him the title of ‘Vaadiigokulasanda’.

Aachaarya Mallavadi also made his name as a debator and pedagogue. It is said about him that,

**“Vaadii triijo re, tarkanipuna bhanyo, Mallavadi pare jeha  
raajadvaare re Jayakamalaa vare, gaanjato jima neha  
dhana dhana shaasana mandana munivaraaa.”**

~ Samkitno sang muktino rang (Page 204, Author: Aachaarya Vijay Kirtiyashsurisvarji Maharaj  
Publisher: Sanmarg Prakashan, Ahmedabad (Gujarat), year V.S.2063 2nd edition)

In 827 CE (884 Vikrama Samvat) in the court of Shiladitya, Aachaarya Mallavadi defeated Buddhist scholars in a free and fair debate. He highlighted the innate rectitude and vigour of the Jain doctrine and formal Jain logic. He also composed the legendary text, ‘Dvaadashaara Nayachakra’ and established forever the supremacy of Jain doctrine.

#### 4. Naimittika

A naimittika is a person who can, on the basis of his deep study, predict future events based on certain signs of nature that only he can perceive. Such a seer makes unfailingly accurate predictions. However, he does not provide astrological services to everyone! Nor does he share his knowledge with everyone. It is said that giving an unworthy person the knowledge of nimitta shaastra {the science of making predictions based on one’s perception of certain signs of nature, like the shape of a cloud, etc.} is a sin, since such a person could misuse that knowledge to create war and strife.

It is said that,

**“Naimittio nimittam kajjammi paunjaye niunam”**

~ Samyaktva Saptati, verse 34

~ Samyagdarshana; (Page 360, Author: Ashokmuni, Publisher: Diwaakarjyoti Karyaalaya, Byaawar (Rajasthan), year 1981)

Those seers who use their knowledge only for the furtherance of the faith are known as prabhaavakas of the Jain faith.

Aachaarya Bhadrabahu, the last shruta kevali of this time era, was a tremendous naimittika prabhaavaka of the Jain faith. Apart from his wondrous spiritual achievements, Aachaarya Bhadrabahu is known as the Author: of the powerful ‘Uvassargaharam Stotra’, which he composed in order to protect the Jain community from the depredations of Marakii (lethal disease).

Bhadrabahu was the elder brother of the famed astrologer Varahamihira. Varahamihira had made several accurate astrological predictions in order to impress the rulers and public of his era. In order to malign his elder brother Bhadrabahu and his faith, Jainism, Varahamihira spoke maliciously about his brother to the king. When Bhadrabahu got wind of this, he used his deep knowledge of nimitta gyanana to prove Varahamihira wrong and establish the supremacy of the Jain faith.

#### 5. Tapasvii

Those who have attained true insight and knowledge, practise self control and penance, stay away from the three shalyas {thorns in the path of liberation} – maayaa {artifice}, mithyaatva {false belief} and nidaana {the desire to gain temporal benefits from spiritual activities} – are a source of pride for the entire Jain community.

**“Tapaguna ope re rope dharmane gope navi jina aana  
aashraya lope re navi kope kadaa pancham tapasii te jaana.”**

~ Samkitno sang muktino rang (Page 204, Author: Aachaarya Vijay Kirtiyashsurisvarji Maharaj  
Publisher: Sanmarg Prakashan, Ahmedabad (Gujarat), year V.S.2063 2nd edition)

Muni Vishnukumara is rightly famed for his terrific deeds of penance. Through his penance, he saved the Jain community from the maleffects of Namuchi’s misdeeds.

#### 6. Vidyaaprabhaavaka

Those who protect the Jain community through their knowledge of esoteric sciences are known as Vidyaaprabhaavaka.

Baput Aachaarya is known as a vidyaaprabhaavaka. He used his mastery of mantras to defeat a Buddhist ascetic in Kutch and paved the way for the resounding success of Jainism in Kutch and Gujarat.

**“Chhattho vidyaa re mantrano balii jima shri vayara muniinda”**

~ Samkitno sang muktino rang (Page 204, Author: Aachaarya Vijay Kirtiyashsurisvarji Maharaj  
Publisher: Sanmarg Prakashan, Ahmedabad (Gujarat), year V.S.2063 2nd edition)

#### 7. Siddhaprabhaavaka (Rasaadisiddha)

Siddhaprabhaavakas use their supernatural powers to help promote the Jain faith. Their powers include but are not restricted to invisibility, aerial travel, astral travel, etc.

Aachaarya Padalipta is the best known amongst siddhaprabhaavakas. He answered some extremely freakish and weird questions raised by King Muranda of the kingdom of Pataliputra and raised the profile of the Jain community.

**“Siddha saatamo re, anjana yoga thii jim Kaalika Muni chanda”**

~ Samkitno sang muktino rang (Page 204, Author: Aachaarya Vijay Kirtiyashsurisvarji Maharaj  
Publisher: Sanmarg Prakashan, Ahmedabad (Gujarat), year V.S.2063 2nd edition)

Similary, Aachaarya Kalika also became a siddhaprabhaavaka.

#### 8. Kavi

Kaviprabhaavakas are the writers of the community. They crystalised the profound and magnificent teachings of the Jinaas to beautiful poetry. These gifted pen wielders internalised the doctrine of the Jinaas and reproduced it in the most aesthetic manner using words and phrases skilfully to convey the teachings of the Jinaas in a manner that people from all epochs could easily comprehend.

Aachaarya Siddhaasena Divakara is one of the finest examples of a kaviprabhaavaka. His compositions were so brilliant that many kings became devotees of Jainism after reading his works. Aachaarya Siddhaasena served the cause of Jainism most effectively through his nuanced writings that appealed the masses as well as the classes.

**“Kaavyarasa sudhaarasa madhur arthabharyaa dharma hetu kare jeh.**

**Siddhaasena pare raajaa rijhave atthamavarakavi the.”**

~ Samkitno sang muktino rang (Page 204, Author: Aachaarya Vijay Kirtiyashsurisvarji Maharaj  
Publisher: Sanmarg Prakashan, Ahmedabad (Gujarat), year V.S.2063 2nd edition)

Siddhaasena was such a fine kaviprabhaavaka that kings would donate their kingdoms on listening to each verse composed by him.

King Vikramaditya ascended his throne thanks to the guidance of Aachaarya Siddhaasena Divakara and ruled in a just and wise manner that raised the profile of Jainism across the land.

**Thus, those who bring glory to the Jain faith through their unique skills and gifts are known as prabhaavakas.**

Such prabhaavana purifies one’s samyaktva. It helps those who do not have samyaktva to attain samyaktva and purifies the samyaktva of those who have already attained samyaktva.

These are the limbs of samyaktva.

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### **1.2.8 Sixty-seven Proclamations of Vyavahaara Samyaktva**

A great deal of information on samyaktva has been given in the 67 Bol {proclamations} on samyaktva. One who follows one or more than one of the given 67 proclamations is considered to have samyaktva from the vyavahaara naya {empirical viewpoint}.

Vyavahaara Samyaktva is defined as firm conviction in the true lord, the true preceptor and the true faith from the empirical viewpoint. Only one who has metaphysical knowledge can say whether a certain person has nishchaya samyaktva {enlightenment from the transcendental viewpoint} or not.

Only the one who has suppressed/annihilated/partly suppressed and partly annihilated the following can surely be said to have attained samyaktva:

- anantaanubandhii krodha {intense anger}
- anantaanubandhii maana {intense arrogance}
- anantaanubandhii maayaa {intense artifice}
- anantaanubandhii lobha {intense avarice}
- samyaktva mohaniya { samyaktva + delusion}
- mishra mohaniya {part samyaktva + part mithyaatva + delusion}
- mithyaatva mohaniya {mithyaatva + delusion}

There are 12 doors of disquisition (categories) to the 67 proclamations on Vyavahaara Samyaktva {enlightenment from the empirical viewpoint}

1. **Saddahanaa Dvaara** {Door of Firm Conviction} - through which samyaktva is attained and maintained.
2. **Linga Dvaara** {Door of Identity} – through which samyaktva is recognised.
3. **Vinaya Dvaara** {Door of Humility} - through which samyaktva is attained and maintained.
4. **Shuddhataa Dvaara** {Door of Purification} – through which samyaktva is purified.
5. **Lakshana Dvaara** {Door of Recognisable Attributes} – through which samyaktva is recognised.
6. **Duushana Dvaara** {Door of Impurity} – through which samyaktva is corrupted/lost.
7. **Bhuushana Dvaara** {Door of Gemlike Perfection} – through which conduct of the mendicant becomes so extraordinarily perfect that it brings glory to the faith.

- 8. Prabhaavanaa Dvaara** {Door of Glorification} – conduct that glorifies the faith.
- 9. Aagaara Dvaara** {Door of Exceptions} – Extraordinary circumstances may sometimes compel seekers of liberation to take steps that are not quite in line with the attainment of samyaktva. This door helps people who are compelled to take such steps safeguard their samyaktva.
- 10. Jayanaa Dvaara/Yatna Dvaara** {Door of Vigilance} – constant vigilance that helps safeguard samyaktva.
- 11. Sthaanaanga Dvaara** {Door of Levels} – through which one may ascertain one's level of samyaktva.
- 12. Bhaavanaa Dvaara** {Door of Innate Disposition} – through which one's samyaktva becomes stronger and purer.

These 67 proclamations are a collection of information that indicates which doors lead to the increase of samyaktva and its purification, and which doors lead to the loss of samyaktva and its dilution. They show how one's samyaktva may be purified. They outline how samyaktva may be recognised. They explain the basis of samyak darshana. They shed a great deal of information on samyaktva in a concise manner.

The seeker should follow the instructions given in the proclamations. They should adopt the recommendations made in the proclamations and give up what has been proscribed by the proclamations.

Let us now study the 67 proclamations in depth.

#### **1) Four Saddahanaa:**

- 1) Paramattha Santhavo = Realising the transcendental meaning (paramaatha) and understanding the inner meaning of the teachings of the omniscient Jinaas
- 2) Suddittha Paramattha Sevanaa = Serving under the true preceptor who has realised the transcendental truth
- 3) Vaa Vi Vaavanna = Staying away from pretenders who have lost their samyaktva
- 4) Kudansana Vajjanaa = Keeping a distance from those who belong to a different faith and not praising those who are devoid of true faith

**These four proclamations appear in the Uttaraadhyayana Suutra:**

**“Paramatthasanthavo vaa suditthaparamatthasevanaa vaa vi  
vaavannakudansanavajjanaa ia sammattasadahanaa.”**

~ Uttaraadhyayana Suutra; Verse 2.28.28 (Page 149, Author: Lilambai Mahasatiji, Publisher: Gurupraana Foundation, (Parasdham, Ghatakopar) Mumbai, year 2009)

## **2) Three Insignia {Linga}:**

These are evident in the behaviour of one who has attained samyaktva.

### **1) Shrutaanuraaga {love and devotion towards Jain scriptures}**

Just as the youth are crazy about parties and sensual indulgence, one who has attained samyaktva {enlightened perception} is enthusiastic about listening to scriptural sermons.

### **2) Dharmaanuraaga {love and devotion towards the Jain dharma}**

Just as a starving man would be thrilled to be able to wolf down an unlimited quantity of khiira {traditional Indian sweet made of milk, sugar, rice, almonds and saffron}, similarly, one who has attained samyaktva listens to the teachings of the supremely detached Jinaas and takes great pleasure in paying obeisance to the Jain dharma.

### **3) Devaguru Vaiyaavaccha {serving God and the preceptor}**

Just as an illiterate person would be delighted at the opportunity to learn and would be willing to serve his teacher hand and foot, one who has attained samyaktva would be thrilled to be able serve the Jinaas and the preceptors who follow in the footsteps of the Jinaas.

## **3) Ten Vinaya:**

Vinaya means the propriety of conduct. Deep respect and lasting devotion towards the true god (Tirthankaras), the true scriptures (the scriptures which record the teachings of the Jinaas), the true teacher (ascetics who have completely renounced the world and taken the 5 major vows) and the true dharma (Jainism) leads to the attainment of samyaktva.

Vinaya towards samyaktva requires faith, belief, trust, devotion, commitment, adoration, honour, reverence and high esteem for the supremely detached Jinaas, detached preceptors and the religion taught by the omniscient Jinaas.

The Bhagavati Suutra describes 10 types of Vinayas. They are:

1) Arihanta Vinaya - veneration, devotion and reverence for the embodied omniscient teachers.

2) Siddha Vinaya - veneration, devotion and reverence for liberated omniscient beings.

- 3) Aachaarya Vinaya - veneration, devotion and reverence for the pontiffs of the Jain order.
- 4) Upadhyaya Vinaya - veneration, devotion and reverence for the preceptors of the Jain order.
- 5) Sthavira Vinaya - veneration, devotion and reverence for all the ascetics of the Jain order who follow the five major vows. There should be heartfelt adoration of those who belong to these five padas {categories} and they should be worshiped and praised with great fervour and devotion.
- 6) Kula Vinaya - veneration, devotion and reverence for a certain Aachaarya and his disciples.
- 7) Gana Vinaya - veneration, devotion and reverence for any Aachaaryas and their disciples.
- 8) Chaturvidha Sangha Vinaya - veneration, devotion and reverence for the entire Jain order of monks, nuns, laymen and laywomen.
- 9) Dharmika Kriyaa Vinaya - veneration, devotion and reverence for religious activities.
- 10) Saadharmika Vinaya - veneration, devotion and reverence for one's co-religionists.

Those who practise the vinaya of the above ten categories purify their own samyaktva.

The Aavashyaka Suutra says something similar:

**“Inameva niggantham paayavanam saccham...  
samsuddham savva dukkhaanamantam karanti.”**

~ Samayik Pratikraman Sutra, Verse 5.27 (Page 119, Publisher: Sudharma Prachaar Mandal, Ahmedabad (Gujarat), year 1999, 3rd edition)

One who attains darshana vinaya {reverence, respect and adoration for pure enlightened perception} purifies his own samyaktva.

The Uvavaaia Suutra also explains the same thing.

#### **4) Three Shuddhataas {Purities}:**

Three types of purities purify and refine one's samyaktva. They are:

- 1) Man Shuddhataa – purity of the mind.
- 2) Vachana Shuddhataa – purity of speech.
- 3) Kaaya Shuddhataa – purity of conduct.

It is said that

**“Manavaayaakaayaane suddhi sammattasohinii tattha.”**

~ Bhagavati Shataka, Verse 25.7

~ Samyagdarshana; (Page 472, Author: Ashokmuni, Publisher: Diwaakarjyoti Karyaalaya, Byaawar (Rajasthan), year 1981)

One should diligently follow the eight types of prescribed conduct related to purity of samyaktva and contemplate upon them through mind, speech and body

**“Ayamaauso. Esa atthe, esa paramatthe, sese anatthe”**

~ Samyagdarshana; (Page 473, Author: Ashokmuni, Publisher: Diwaakarjyoti Karyaalaya, Byaawar (Rajasthan), year 1981)

O blessed one, this is the truth. This is the supreme truth. All else is falsehood.

## **5) Five Lakshanas:**

There are five distinctive attributes (lakshanas), which signify the presence of samyaktva. The presence of any one of them signifies the presence of samyaktva.

### **1) Sama – equanimity**

The characteristics of an equanimous person are:

- Calmness and tranquillity.
- Being unperturbed by the existence and presence of friends and enemies, happiness and sorrow, good fortune and ill fortune.
- Not allowing the rise of anger, arrogance, artifice and avarice in one's soul.

### **2) Samvega – desire for emancipation/fear of transmigration.**

The characteristics of one who has attained samvega are:

- Firm unshakeable desire for liberation.
- Mind occupied with thoughts of renunciation.
- Deep-rooted wish to free oneself from the ocean of transmigration.

### 3) Nirveda - complete indifference to and disregard of worldly objects.

The characteristics of one who has attained nirveda are:

- Indifference to sensual indulgence.
- Disregard for objects of sensual pleasure.
- Deep-rooted desire to renounce the world and attain liberation.

### 4) Anukampaa – spontaneous compassion.

The characteristics of one who has attained anukampaa are:

- Empathy with and sympathy for those who are troubled.
- Desires to alleviate the sorrow of his own and others' souls.

Such a person realises that his own soul deserves compassion also, since he too is stuck in the quicksand of transmigration.

### 5) Aasthaa – firm conviction.

The characteristics of one who has attained aasthaa are:

- Deep and unshakeable faith in the teachings of the Jinaas.
- Deep and unshakeable faith in the scriptures.
- Deep and unshakeable faith in the nine substances (nine tattvas) as adumbrated by the Jinaas.
- Considers the benefit or harm to his own soul and to the souls of others before taking any action.

## 6) Five Duushana (Vitiations):

In order to keep one's samyaktva pristine, one has to stay away from those things, which vitiate one's samyaktva.

The following vitiate and corrupt one's samyaktva:

1) Shankaa {doubt}: Doubt in the teachings of the Jinaas may be resolved through the knowledge gained from a preceptor and by studying the scriptures. On doing this the soul progresses on the path of emancipation. Knowledge-obscuring karmas may impede our understanding certain aspects of the teachings of the Jinaas. It may well be that some recondite aspects of the Jain doctrine defy our correct comprehension. But this does not mean that one should doubt the teachings of the Jinaas! One should have firm conviction that every word written in the scriptures is correct. Whether one comprehends them or not, one must have faith in the teachings of the Jinaas.

Verily, the aphorism stated by the Jinaas is the hallmark of truth.

**“Suutroktasyaikasyaapyarochanaadaksharasya bhavati naroh mithyaadrishhti”**

~ Yogashaashtra, Verse 2.17 (Page 25, Author: Aachaarya Hemchandraji, Publisher: Mahavira Jain Vidyaalaya, (Gowaaliyatank) Mumbai, year 1949, 2nd edition)

Disinterest and disbelief in even one letter of the scriptures is tantamount to losing one's samyaktva and relapsing into mithyaatva {delusion}.

2) Kaankhaa – desire to gain material benefit from spiritual endeavour: Sometimes, one is led astray by other belief systems. Seeing some of the razzmatazz of other faiths, one may expect material benefit from spiritual endeavour. The Jain faith lays great importance on the concept of anaarambha {staying away from violence}. Jainism asks its followers to stay from all types of violence. The calm simplicity of Jainism may sometimes seem less glamorous than the loud festivities of other faiths. Those who are attracted to other faiths on account of their pomp and show are guilty of the flaw known as kaankhaa.

3) Vitigichhaa – lack of belief, doubt: He whose conviction is wavering, looks for immediate effects (gains) of his worship. If he cannot find quick results, his faith will lessen.

Jainism believes that each human being is responsible for his own actions of thought, word and deed. **Jain doctrine clearly states that you reap what you sow.** keeping this in mind, the seeker should carry out their spiritual practices with the firm conviction that they will help him attain realisation and liberation. He should not have any doubt in this regard.

He should be absolutely certain that whatever he has to face today is the result of his past deeds. And what he is doing today shall bear fruit at a later date. This should be his mindset when he carries out spiritual activities. And he should carry out all his spiritual acts with a pure heart.

4) Parapaasanda Prashansaa – One who donot believe Jain path is true and will lead to liberation. On the contrary they believe in false faith and praise them. There are 363 types of false faiths. These false faiths reject the Jain path of purification either or fully or partly. They also try to proselytise their beliefs:

There are four major types of parapaasanda prashansaa:

1. Kriyaavaada – belief in the efficacy of rituals alone.
2. Akriyaavaada – denial that any act can help the soul attain liberation.

3. Vinayavaada – absence of the ability to discriminate between the good and the bad gives rise to the desire to play safe, which leads to practising a religion that is well liked by everyone.
4. Agnyaanavaada – belief that ignorance is the true religion and hence considers ignorance to be the supreme spiritual achievement.
- 5) Parapaasanda santhavo – learning and keeping in touch with the 363 types of false philosophies. Keeping in touch with wrong eventually influence one's mindset. So Jain religion says that it's better not to stay in contact with such or else may result in one's downfall.

Atichaara is the occurrence of a clouding of the pure disposition of the mind and the consequent depetion/corruption of samyaktva. Atichaara is caused by doubt in the teachings of the Jinaas. It occurs as a direct result of the rise of mithyaatva mohaniya karmas. It is an inauspicious disposition of the soul. It causes the dilution/depletion/corruption/loss of samyaktva. The moment one's mohaniya karmas come into fruition (uday), they cause this atichaara and as a consequence, the soul increases its journey of transmigration.

- One who indulges in shankaa {doubt} causes harm to the self.
- One who indulges in kaankhaa {desires temporal gains from spiritual activities} causes harm to the self.
- One who indulges in vitigichhaa {lack of belief} causes the complete loss of everything he has gained.
- One who indulges in parapaasanda prashansaa {praise of a false/deluded faith} not only drowns in the ocean of transmigration, he causes others too, to drown in that ocean.

## 7) Five ornaments:

Ornaments add to the glory of the faith. Just as gold ornaments add beauty and grandeur to the physical appearance, the five ornaments of the one who has attained enlightened perception add to the lustre of the person himself but also to the entire Jain community.

The five ornaments of Jainism are:

1. Kushaltaa {fit/competent/able/skilful/clever/conversant}
2. Prabhaavaka {prominent/powerful/influential}
3. Vaiyaavachi {one who delights in serving the true ascetics}
4. Sthiratvadaayii {who helps others become steadfast/firm/committed/stable}
5. Dhairyavaan {firmness, constancy, calmness, patience, gravity, fortitude, courage}

1. Kushala – One who is kushala is adept at working for the greater glory of the cause. He understands samyaktva well. He is conversant with meditation, atonement, etc.



2. Prabhaavaka – He disseminates the teachings of the Jinaas. He organises various programs and functions to promote the cause of Jainism. He tries his best to firmly establish Jainism. He is constantly trying to help Jains and works towards the upliftment of the entire Jain community. Prabhaavanaa is the effort to bring glory to the Jain faith and its community of followers.

3. Vaiyaavachi – He is delighted to help the entire Jain community and to serve its cause to the best of his ability.

Some Aachaaryas hold that vaiyaavritya means going physically to each place where the 24 Jinaas experienced the most important stages of their lives and serving that centre of pilgrimage.

Others hold that vaiyaavritya means serving the ascetics (sadhu, saadhviji). And helping all co-religionists.

Primarily though, the term vaiyaavritya is understood as serving the ascetics.

4. Sthirataadaayii – He is glad to help steady the faith of others. He does so skilfully and in a manner that is free from boorishness and hubris. One who has attained samyaktva is not perturbed or swayed from his path despite being tested by hellish beings, celestial beings, humans and animals. Not only that, he deftly ensures that others around him also remain firm in their samyaktva.

He remains unperturbed and unaffected by the worship of other gods and other religions. He remains unswayed by the pomp and show of other religions. When faced with the visual appeal and grandeur of other faiths, he contemplates that only through samyaktva can the ultimate goal of liberation be realised. He thus remains firm in his samyaktva.

**“Chaaritryaane bhagne’pi gunamaanikyapuurite.**

**Tarantyeva mahaambhodhau samyaktvaphalakagrahaat.”**

~ Samyagdarshana; (Page 479, Author: Ashokmuni, Publisher: Diwaakarjyoti Karyaalaya, Byaawar (Rajasthan), year 1981)

Even after a ship sinks, the traveller can cross the ocean by taking shelter on a wooden plank of the ship. Similarly, even when a person is unable to follow the proper conduct of a Jain monk owing to various reasons, if he manages to retain his samyaktva, he will be able to cross the ocean of transmigration.

5. Dhairyavaan – He accomplishes tasks that help the entire Jain community very efficiently and patiently.

Thus, one who has samyaktva can add to the grandeur of his faith by imbibing these five ornaments. One who is endowed with these five ornaments adds immensely to the lasting glory of the Jain faith.

## 8) Prabhaavaka:

One who has attained samyaktva can encourage many others to follow the teachings of the Jinaas through his own impeccable conduct and through the five ornaments. He adds to the prominence of the Jina's teachings in the following ways:

1. Pravachana prabhaavaka – One who masters the entire extant scripture from his guru and shares it with others and helps them imbibe it
2. Dharmakathaa prabhaavaka – One who relates the four types of religious tales in such a fine manner that attracts and influences his listeners. The four types of dharmakathaas are:
  - a. Aakshepinii dharmakathaa
  - b. Vikshepinii dharmakathaa
  - c. Samvega-jananii dharmakathaa – stories that encourage the desire for emancipation.
  - d. Nirveda-jananii dharmakathaa – stories that encourage loathing for temporal life.
3. Vaadii prabhaavaka – One who defeats others in debate and establishes the supremacy of the Jain doctrine.
4. Naimittika prabhaavaka – One who can foresee the future and uses this special knowledge to promote the cause of Jainism.
5. Tapasvii prabhaavaka – One who practices tremendous acts of penance and brings renown and admiration for the Jain faith. He may fast for a month or practise various types of penance such as varshii tapa, siddhi tapa, 20 sthaanaka, oli, etc.
6. Vidyaa prabhaavaka – One who attains mastery over various esoteric skills and uses them to bring glory to his community.
7. Vrata prabhaavaka – One who brings glory to his faith by practising the four forms of vows, which are:
  - a. brahmAachaarya {vow of celibacy}
  - b. raatri bhojana tyaaga {vow to eat in the daylight only}
  - c. liilotrii tyaaga {vow to give up all green vegetables}
  - d. sachitta jala tyaaga {vow to give up drinking unboiled water}

8. Kavi prabhaavaka – One who brings glory to the Jain faith by composing beautiful poetry and conveying the essence of the Jina's teachings through great poetry, great singing and by encouraging others to sing/hum/recite poetry glorifying the Jinaas.

By promoting the Jinaas and their teachings, people attain proximity with the religion and its sublime teachings. They attain a true and proper understanding of the religion. They imbibe a sense of reverence for the religion. Within one birth, such people become sulabha bodhi. Hence, without holding back, all must promote the teachings of the Jinaas.

Fasting and following various vows is the best way to promote the teachings of the Jinaas. This has been said in the Uttaraadhyana Suutra as well.

### **9) Six aagaaras:**

There are six exceptional circumstances when it is no longer possible to follow one's vows. Other than these, one must follow the vows one has taken with utmost sincerity and the firmest commitment. In fact, when one takes a vow, he is allowed to take into account these six aagaaras {exceptional circumstances}.

1. Raajaabhiyoga
2. Ganaabhiyoga
3. Balaabhiyoga
4. Devaabhiyoga
5. Gurunigraha
6. Vrittikaantaara

1. Raajaabhiyoga: If one has to pay respects to the gods of another faith under duress, either upon being threatened by the ruler/government of the nation with expulsion from the country or with the death penalty, it is known as raajaabhiyoga and it is considered an exceptional circumstance.

NB If one pay respects to the gods of another faith in order to further one's vested interests, it is not considered an exceptional circumstance.

2. Ganaabhiyoga: If one has to pay respects to the gods of another faith under duress, due to pressure from one's endogamous group, one's community, one's peers or one's work associates, it is known as ganaabhiyoga and it is considered an exceptional circumstance.

3. Balaabhiyoga: If one has to pay respects to the gods of another faith under duress, being under threat of physical violence, it is known as balaabhiyoga and it is considered an exceptional circumstance.

NB Ideally, one should not be swayed under pressure and adverse circumstances should bring out one's courage. One should be firm and unshakeable like Mount Meru (strong like mountain) in one's faith. Since few possess the strength of character to withstand the use of force, balaabhiyoga is considered an exceptional circumstance.

4. Devaabhiyoga: If one is compelled to pay respects to the gods of another faith by mystic and esoteric forces such as demigods or goblins, it is known as devaabhiyoga and it is considered an exceptional circumstance.

5. Gurunigraha: If one is compelled to pay respects to the gods of another faith by one's parents, teachers, preceptor it is known as 'gurunigraha' and is considered an exceptional circumstance.

6. Vrittikaantaara: If dire financial straits or business circumstances compel one to pay respects to the gods of another faith or serve the gods of another faith under monetary duress, it is known as 'vrittikaantaara' and is considered an exceptional circumstance.

NB These six exceptions exist to protect one's samyaktva. This should only be used under conditions of extreme duress, extreme physical danger or extreme penury. As far as possible, one should be firm in one's beliefs and vows and not look for excuses to break them. And if extraordinarily unpropitious circumstances compel one to use and/or take the shelter of the aagaaras, one should remain circumspect, cautious and careful at all times to ensure that one's samyaktva is not lost.

This has been explained in the Upaasakadashaanga Suutra.

## **10) Six Yatnas (Jayanaas):**

One has to observe certain precautions/efforts/exertions and take great pains to protect the sanctity of one's samyaktva. These precautions are known as 'yatna' in Sanskrit, 'jayanaa' in Prakrit and 'jatan' in Hindi. These fall in six broad categories:

1. Aalaapa: One with the intention to learn religion should not speak unnecessarily to the follower of another faith (the reason is because one might get influence with the theory of other religion and may fall). On the other hand, such a person should speak to followers of his own faith without even being asked to do so! He always makes efforts to establish a dialogue with those who follow his own faith, in order to strengthen his own and others' samyaktva.

2. Sanlaapa: One with the intention to learn religion should not speak unnecessarily to the follower of another faith (the reason is because one might get influence with the theory of other religion and may fall) repeatedly. On the other hand, such a person should speak repeatedly to followers of his own faith without even being asked to do so! He always makes efforts to establish a dialogue with those who follow his own faith, in order to strengthen his own and others' samyaktva.

The difference between aalaapa and sanlaapa is, in sanlaapa it is mentioned not to repeat the same mistake again and again.

Here is a scriptural quotation shedding more light on aalaapa-sanlaapa.

**“No khalu me bhante, kappaii ajjappabbhiam, annautthiye vaa annautthiyadevayaani vaa annutthiyapariggahiyaani cheiyaaim yaa vandittaye vaa namansittaye vaa, puvvim anaalattena aalavittaye vaa sanlavittaye vaa tesim asanam vaa paanam vaa khaaimam vaa saaimam vaa daau vaa anuppadaaum vaa.”**

~Upaasakadashaanga Suutra, Verse 1-61 (Page 45, Author: Lilambai Mahasatiji, Publisher: Gurupraana Foundation, (Parasdham, Ghatakopar) Mumbai, year 2009)

The layman Aananda attained samyaktva in the presence of Lord Mahavira. He then took the 12 vows of a layman. And then exhibited the firmness of his grihiita samyaktva {imbibed enlightened perception} by saying, “O venerable one, from today onwards, for the rest of my life, I cannot imagine paying obeisance to any community outside of the nirgrantha sangha {supremely detached community headed by Tirthankara Mahavira}, to any god outside the supremely detached Jinaas, or to any doctrine other than that of the supremely detached Jain doctrine. To speak to the followers of another faith even without being invited to speak by them, to speak to them constantly or to consider them as my spiritual preceptors and offer them the four types of food, or to venerate them and offer them a higher seat or to rise when they leave or to worship and venerate them in any way is not appropriate for me.

Thus, the layman Aananda showed the strength and firmness of his samyaktva and maintained its sanctity.

3. Daana: One should make donations to the followers of another faith out of compassion not because one considers them to be one’s spiritual preceptors. One should make donations to one’s spiritual preceptor with deep veneration and to one’s co-religionists with a sense of love and affection that arises out of identification with them.

4. Maana: One should never venerate the follower of another faith with religious devotion. One should always venerate and honour one who has attained samyaktva.

5. Vandanaa: One should never pay obeisance to the follower of another faith with religious devotion. One should pay obeisance and honour one who has attained samyaktva.

6. Gunagaana: One should never sing the praises of the follower of another faith with religious devotion. One should sing the praises of one who is truly noble and virtuous. One should venerate the virtuous and detached ones and honour them with great devotion. One must always exercise caution before honouring someone.

Especially when it comes to honouring someone who belongs to another faith, one should exercise caution. There is no compulsion to praise the laudable qualities of a person. One may appreciate them in one's heart. But one need not state one's appreciation in public. This can be understood better with an example:

A robber makes a commendable donation. The donation is genuine and made with sincerity. But because the money has been earned through robbery, one should not praise that donation in public or else one will be understood to be an associate of the robber. Also, it will create a harmful precedent, as the signal that will go out to society is that it is okay to steal and rob people as long as you donate some of that ill-begotten wealth.

In the same manner, one should not praise the beauty of a sex worker. Beauty is good to have, but one who praises the beauty of a harlot cannot be a virtuous person!

Thus, one may appreciate good qualities found in bad places but one should be careful while voicing one's appreciation. For instance if a criminal has some good qualities, one should not express it in public for fears of aiding and abetting his crimes. One may express one's appreciation of his good qualities without disclosing the identity of the person. Similarly, one should not publicly praise the good qualities of one who is spreading delusion. This is to make sure that others may not fall for his smooth talk and get ensnared by his deluded doctrine. This would perhaps lead to the loss of samyaktva – either the other person's or one's own.

Qualities that are found in the appropriate place and person should be praised. But the good qualities found in a deluded person are not truly qualities – they are mere appearance, fallacious appearance of qualities. Hence, to praise them would be detrimental to one's samyaktva.

It is part of pramoda bhaavana {delightful contemplation, one of the four primary contemplations} to delight in the good qualities of others. But to praise the good qualities of inappropriate people is detrimental to one's samyaktva. Taking pleasure in the true qualities of others strengthens one's samyaktva. But praising good qualities found in deluded persons hurts one's samyaktva.

**The difference between a good man and a bad man is, that both of them know right from wrong but the good man always chooses the right path while the bad man chooses the wrong path.**

It is entirely possible that a deluded person may have some redeeming features – but they are not praiseworthy. One who has samyaktva may delight in those redeeming features/good qualities, and he may even be inspired to inculcate those good qualities in his own life. But because public praise of those qualities may lead to publicity for his deluded path, he refrains from praising those qualities in public. This is not done from any feeling of dislike, revulsion or hatred for the person concerned, but merely to safeguard his own and other's samyaktva.

The learned ones say that samartha aatmaa {accomplished souls} may follow a different set of rules. Such a person, whose samyaktva is flawless and firmly established, is free to go anywhere and discuss religion and philosophy with anyone. He may even enter into debates on this subject with the followers of other religions. This is because such souls have firm unshakeable conviction and they are capable of bringing deluded persons on the right path.

In truth, there is no one worthy of praise in this universe except the Siddhaas {liberated omniscient beings} and the Arihantas {embodied omniscient beings}. The Aachaaryas {heads of the four-fold community}, Upaadhyayaas {teachers of the Jain ascetics} and Saadhus {ascetics who follow the five major vows}, who lead their lives in accordance with the teachings of the Jinaas are worthy of praise. The laymen and laywomen who focus on the path of liberation and practise appropriate conduct are also worthy of praise. Those who have absorbed the teachings of the Tirthankaras, praise only those who are walking on the path of the Jinaas.

Praise of those who do not walk on the path of the Jinaas leads to the world's ignoring the truly worthy ones and such praise shall not help anyone cross the ocean of transmigration. Instead, it will lead to their drowning in the ocean of transmigration. Whenever one is praising good qualities, one must make sure that one's praise should not lead to the strengthening of false beliefs.

Hence, it is said for persons who have attained samyaktva, that even if they sin, they accrue minor bondage of karmas ( the reason is that they have no intention to do sin and they know that it is wrong, but they are obliged to do due to various reason, including the reason being fruition (uday) of charitra mohniia karma). This is stated in the 36th gatha of the Vanditta Suutra while describing samyakdrishti jiivas {persons who have attained enlightened perception}.

This information is also given in the Upaasakadashaanga Suutra.

## **11)Six Bhaavanaas:**

These six contemplations help strengthen one's samyaktva. Whenever we forget the importance of samyaktva and start thinking that samyaktva is not so important that its absence would impede our spiritual progress, these six contemplations help us come back on the straight and narrow path of samyaktva. Here are the six contemplations (bhaavanaas).

### **1. Samyaktva is the root of the tree of dharma**

Using the analogy of a tree, if the sum total of all righteous conduct and meditation is seen as the tree of dharma, samyaktva is the roots that nourish this tree and hold it firm. A tree grounded firmly by its roots shall not be uprooted in the strongest gale. And as long as the roots remain strong, the tree bears flowers and fruits. The tree of religion, represented by true knowledge and true conduct, is

held firmly by the roots of samyaktva. If the roots are firm, no act by demigods or demons or humans can affect the tree adversely. Even the most adverse circumstances and climatic conditions cannot destroy the tree as long as its roots remain strong. If the tree of dharma, whether ascetic dharma or layman's dharma, has developed strong roots of samyaktva, the fruit of liberation shall arrive quickly!

This is the first contemplation.

## 2. Samyaktva is the gateway to the city of dharma

Using the analogy of a city, samyaktva is the gateway into the city of dharma. Just as a city needs very solidly constructed unbreakable doors for its own protection, one's dharma needs the protection of firm samyaktva. Very solidly built strong gates of a city deter her enemies from attacking the city. Similarly, firm conviction in the teachings of the Jinaas and unshakeable samyaktva deters the enemies of delusion-causing karmas, false faith-causing karmas and indolence from entering the city of dharma.

This metaphor may be used in another way as well. One can only enter the city of dharma through the gateway of samyaktva. Either way one looks at it, samyaktva makes a fine gateway for the city of dharma!

This is the second contemplation.

## 3. Samyaktva is the foundation of the palace of dharma

Using the analogy of a palace, samyaktva is the strong foundation of the palace of dharma. Just as a physical palace needs to be constructed on very strong foundations, the palace of dharma needs to be constructed on the strong foundation of samyaktva. Just as a palace with a strong foundation can remain for hundreds of years and endure the brunt of the forces of nature without falling apart, the seeker who is firm in his samyaktva can withstand the vicissitudes of life without compromising his samyaktva. When samyaktva is strong, the seeker is strongly motivated to be true to his vows. When samyaktva is weak, the seeker may not be able to remain firm in his vows.

This is the third contemplation.



#### 4. Samyaktva is the basis of the world of dharma

Samyaktva is the basis of dharma, which takes the form of enlightened knowledge and conduct. If we have to live in this world, we shall have to take the support of samyaktva. As we know, enlightened perception can survive without knowledge and conduct. But knowledge and conduct cannot remain without enlightened perception. Hence, enlightened perception or samyaktva is said to be the basis of the world of dharma.

This is the fourth contemplation.

#### 5. Samyaktva is a vessel to contain dharma, which finds expression in knowledge and conduct

Just as milk, yoghurt, juice and other liquids cannot be held without a vessel. Dharma, which finds expression in scriptural knowledge symbolised by the 12 Aagamas, and conduct which is free from all forms of violence, can only be contained in the vessel of samyaktva. If the vessel is inappropriate, the contents are lost.

This is the fifth contemplation.

#### 6. Samyaktva is a treasury to keep safe the muula gunas {fundamental qualities} and the uttara gunas {supplementing qualities}

Just as all sorts of valuables are stored safely in the treasury, the treasury of samyaktva safely holds gems like the muula gunas {fundamental qualities such as non-violence, truth, non-stealing, chastity and non-attachment to worldly possessions} and the uttara gunas {supplementing qualities such as pinda-vishuddhi, the five carefulnesses, the three controls, the three guna vratas or multiplicative vows and the four shikshaa vratas or disciplinary vows}. The treasury of samyaktva ought to be very strong and robust in order to keep safe all the wonderful treasures stated above. The treasury should be well protected from the thieves of doubt and delusion. Else, the thief of delusion could break in. This is the sixth contemplation.

### **12) Six Sthaanakaas {universal truths}:**

The soul is the abode of samyaktva. The one who doubts the existence of his soul cannot attain/sustain samyaktva. Six Sthaanakaas or universal truths have been stated to fortify the firmness of samyaktva.

### 1. Universal Truth One: The soul exists.

Being non-corporeal, the soul cannot be perceived by the senses. Only those who are omniscient may perceive the soul. But all of us can experience the soul. The existence of the soul may be proved by first person experience and through the teachings of the scriptures. The fact that we exist, we feel happiness or sorrow, are enough to experientially prove that the soul exists.

Evidence of the soul may also be found at the level of knowledge. The knower of happiness and sorrow, desire, fear, etc. is the soul. This is known through inference. The Aagamas give the doctrine of ‘**Ege aayaa**’, which serves as concrete scriptural evidence for the existence of the soul.

Hence, one should not think that the soul does not exist.

### 2. Universal Truth Two: The soul is eternal

The soul is eternal from the absolute viewpoint, which takes into consideration the potential qualities of a substance. The soul is free from creation and destruction. It has always existed and shall live forever. It is indestructible. It goes through various transitory manifestations because it is bound by karmas. Hence, it keeps taking birth in the four gatis – as a hellish being, as a sub human being, as a human being, as a celestial being. When it attains the fifth gati, i.e. liberation, the soul fully realises its eternal qualities and is known as the perfected soul (siddha aatmaa). Till the time the soul attains the perfected state, it is eternal from the transcendental or absolute point of view and transient from the empirical or practical viewpoint. Which means that while it is eternal from the substantial point of view, it is transient from the manifestational standpoint as its manifestations keep changing constantly.

### 3. Universal Truth Three: The soul is the doer of its deeds

This is inferential. It is therefore said that,

**“Kattaa suhaasuhaanam kammaana kasaayajogamaaihim.**

**Miudanda chakka chiivara-saamaggivasaa kulaalu vva.”**

~ Samyagdarshana; (Page 497, Author: Ashokmuni, Publisher: Diwaakarjyoti Karyaalaya, Byaawar (Rajasthan), year 1981)

Just as a potter makes a pot using raw materials like clay, a stick and a wheel, the soul binds auspicious and inauspicious karmas because it harms other living beings owing to its passions, actions of mind, speech and body, delusion and senses.

#### 4. Universal Truth Four: The soul is the bearer of its deeds

The entire world believes that, “You reap what you sow” and “What you do comes back to you”. The doctrine of karma works on a similar principle – you reap the fruits of your actions. It has never been possible to pass on the benefits of one’s acts to others. Whether knowingly or unknowingly, whether auspicious or inauspicious, the consequences of actions have to be born by the one who carried out those actions. No one else can bear the consequences of those actions.

#### 5. Universal Truth Five: Liberation exists

The soul that focuses on its inner self and accomplishes enlightened perception, knowledge and conduct annihilates all karmas and one day attains the perfected state of liberation where it lives forever in a beatific state, unembodied, omniscient and completely free from all bondage.

Liberation is final. It is eternal. It is not a transient state. When the soul is bound by karmas, it keeps wandering in sansara, taking birth in one of the four gatis. But when it attains liberation, it achieves a state, which is completely different from anything it experienced previously in any of the four gatis. That state of being is known as ‘moksha’ where the ‘siddha’ or perfected souls reside forever in a state of boundless eternal bliss. Souls, which have attained liberation, do not have to come back in the world. They are free from the cycle of transmigration. This state is *saadi-ananta* {has a beginning but no end} from the point of the individual soul which has attained liberation but *anaadi-ananta* {beginningless and endless} from the point of all souls in existence.

Jainism states that ‘moksha’ exists at the very top of the universe.

#### 6. Universal Truth Six: Liberation is possible

As stated earlier, liberation exists and it is possible to attain it. It is in one’s hands to attain liberation. One has to attain it himself. No one else, no god or goddess can get one liberated. No god or goddess can say ‘*tathaastu*’ {amen} and liberate anyone. Only the soul can be its own substantial cause of its liberation. However, the true god, the true preceptor and the true faith show the path of liberation to the seeker. Thus, they can be the instrumental cause for a soul’s liberation.

The Jinaas stated that each soul may attain liberation on its own. Enlightened perception, enlightened knowledge and enlightened conduct exist in each soul. The soul has to make focused efforts to rid itself of bound karmas which cast a pall over the innate qualities of the soul.

The trio of enlightened perception, knowledge and conduct are the way to attain liberation. They are the cause. Liberation is the result.

Constant meditation upon the six universal truths (six Sthaanakaas) shall help the soul attain samyaktva. And once attained, meditation upon them shall help the soul retain, sustain, strengthen and purify its samyaktva. These six Sthaanakaas are the basis of Jain theism.

Thus, from the vyavahaara naya {empirical/practical viewpoint}, Jain scriptures present the 12 gateways and 67 proclamations that help identify samyaktva.

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### 1.2.9 Who can Attain Samyaktva?

**Following attributes are needed for attaining samyaktva:**

1. Bhavya jiiva {souls capable of attaining liberation}
2. Bhava sthiti ni Paripakvataa = One transmigration is limited (One's time is ripe to attain).
3. Any 5 sensed being from the four gatis who has six paryaaptis {adequacies}
4. Anyone who has either of the good three leshyaas {shades of the soul determined by its spiritual level}. The good three leshyaas are white, lotus pink and yellow. They indicate a higher stage of spiritual purity associated with mild passions and actions that minimise harm.
5. Saakaara Upayogavanta (mind always remain in stage of subh, positive thoughts)
6. Awakened (awakened spiritually)
7. Anyone whose disposition is purified through constant reflection on the anityaadi twelve and maitriiaadi four bhaavanaas {contemplations}.
8. Anyone whose passions are extremely mild
9. One who is immersed in the indicative factors of samyaktva i.e. shama, samvega, nirveda, anukampaa, aasthaa, etc.

Only a person with the above qualifications can attain samyaktva. Souls filled with hatred and vengefulness cannot accomplish liberation. **One can only become a true seeker on the path of liberation when one's heart is free from any desire to harm anyone and desires the well being of all living beings.** Flawless non-violent conduct can only come about when the soul has risen above all aversion, dislike and hatred is imbued with a feeling of friendship and fraternity for all. Hence, it is extremely important for the seeker to imbibe these qualities.

### **Importance of Samyaktva**

There are four accomplishments, which lead to liberation. They are:

1. Samyak darshana {enlightened perception}
2. Samyak gynana {enlightened knowledge}
3. Samyak charitra {enlightened conduct}
4. Samyak tapa {enlightened penance}

In this Samyak darshana is the most important. This is because in the absence of samyaktva, perception, knowledge and conduct are insufficient to lead to liberation. It is said in the Uttaraadhyayana Suutra that

**“Naadansanissa naanam, naanena vinaa na hoonti charanagunaa.**

**Agunissa natthi makkho, natthi amokkhassa nivvaanam.”**

~ Uttaraadhyayana Suutra, Verse 28.30 (Page 150, Author: Lilambai Mahasatiji, Publisher: Gurupraana Foundation, (Parasdham, Ghatakopar) Mumbai, year 2009)

No knowledge without perception, no conduct without knowledge, no freedom from karmas without conduct and no liberation without freedom from karmas.

**“Antomuhuttam mittampi phaasiyam hujja jehim sammattam.**

**Tesim avaddhapuggala-pariyatto ceva samsaaro.”**

~ Gunsthaana Mokshnaa Sopaan (Page 73, Author: Dr. Ketaki Shah, Publisher: Dariyaapuri Jain Samiti, (Navrangpura) Ahmedabad, (Gujarat) year 2010)

Any soul, which has been touched by samyaktva for one antermuhrut (a period of 48 minutes), is certain to attain liberation within ardhapudgala kaala of sansaara. Hence, the attainment of samyaktva, however fleeting, is an assurance that the soul shall attain liberation. One who has attained samyaktva shall attain liberation either in the same birth or within innumerable births.

**“Abhavyaanaam janaanaam ca. Nivrittirna kadaachana.**

**Asamyaktvam jinenoktam. Na bhuuto na bhavishyati.”**

~ Gunsthaana Mokshnaa Sopaan (Page 74, Author: Dr. Ketaki Shah, Publisher: Dariyaapuri Jain Samiti, (Navrangpura) Ahmedabad, (Gujarat) year 2010)

Abhavya souls {souls intrinsically incapable of attaining liberation} never attain liberation. This is because they are inherently incapable of attaining samyaktva. And at no point in time in the past, present or future has any soul attained liberation without samyaktva.

**“Na samyaktvasamam kinchitraikaalye trijagatyapi.**

**Shreyo’shreyashcha mithyaatvasamam naanyattanubhuutaanaam.”**

~ Aachaarya Samantabhadra’s ‘Ratnakarandakashraavakaachara’, Verse 34 (Page 73, Publisher: Muni Sangh Swaagat Samiti {Sagar}, Madhya Pradesh, year 1986, 2nd edition)

In all the three worlds and in all the three modes of time (past, present and future) there is nothing more beneficial to all the living beings than samyaktva. And there is nothing more harmful to the soul than false belief (mithyaatva).

This is the importance of samyaktva.

## **Method of accepting vyavahaara samyaktva {empirical samyaktva}**

**“Arihanto mahadevo, jaavajjiivam susaahunno guruno.**

**Jina pannattam tattam, iya sammattam maye gahiyam.”**

~ Gunsthaana Mokshnaa Sopaan (Page 74, Author: Dr. Ketaki Shah, Publisher: Dariyaapuri Jain Samiti, (Navrangpura) Ahmedabad, (Gujarat) year 2010)

As long as I live, I shall remain firm in my samyak {enlightened} conviction that the Arihantas are the true God, the true monks are my preceptors and the teachings of the Jinaas are the highest reality.

## **Fruits of Samyaktva**

Spiritual and temporal benefits concomitant with Samyaktva:

### **Spiritual Benefits**

1. Rebirth-causing false belief is destroyed.
2. The period of transmigration of one who has attained samyaktva is limited.
3. One who has attained samyaktva may attain liberation withing the following periods of time:  
Quickest – within 48 minutes of attaining samyakta  
Longest – within ardhapudgala paraavartana kaal.
4. Continued increase in knowledge, perception and conduct.

### **Temporal Benefits**

1. Humans and animals/birds who have retained their samyaktva at their time of death shall be reborn as a chariot-dwelling demigod in the heavens (vaimaniik deva).
2. Celestial beings and hellish beings who have retained their samyaktva at their time of death shall be reborn as humans.

At the time of attaining samyaktva, if the seeker has not yet bound his immediate next rebirth, than he shall remain unaffected by the following:

- i) He shall not take birth in hell.
- ii) He will not be born as a plant, animal, bird or fish.
- iii) He shall not be born as a mansion-dwelling deva. (Bhavanpati deva)
- iv) He shall not be born as a deva who lives like a ghost (Vaanvyantar deva)

- v) He shall not be born as a jyotishka deva
- vi) He shall not be born as a woman
- vii) He shall not be born as a eunuch

### **Changes that take place in a person upon attaining samyaktva**

Upon attaining samyaktva, the seeker experiences a hitherto unknown inexpressible spiritual bliss. Each space point in his soul is immersed in this spontaneously arisen bliss. He can actually experience the distinctness of his soul with his body. He realises the fleeting nature of worldly wealth, material possessions, worldly relatives and indeed of the body itself. This causes his bondage of attachment and aversion to weaken.

**“Samyakdrishti jiivado kare kutumb pratipaal.**

**Antarthii nyaaro rahe, jem dhaav khilaave baal.”**

~ Gunsthaana Mokshnaa Sopaan (Page 73, Author: Dr. Ketaki Shah, Publisher: Dariyaapuri Jain Samiti, (Navrangpura) Ahmedabad, (Gujarat) year 2010)

One who has attained samyaktva takes care of his family as part of his moral responsibility but is not attached to them. He does not consider himself to be the doer and does not think himself to be their keeper. His conduct reflects a fear of sinning.

An unmarried girl lives in her parent's home and considers it to be her own. After she is engaged to be married, she continues to live in her parent's home until she is married. But after her engagement, she no longer considers her parent's home to be her own. Instead, she considers her husband's home to be her own. This is despite the fact that she has lived in her parent's home for years and has always considered it to be her own. Her attachment to her parents' home is lessened and her yearning to live in her husband's home is greatly increased.

Similarly, upon attaining samyaktva, a person undergoes internal change. He is drawn towards vows, ascetic conduct and meditation. If circumstances hold him back from taking the formal vows of a renunciant, he remains at home and fulfils his familial duties but his internal disposition is towards mendicancy. He only wishes to attain liberation. This is the innermost disposition of those who have ascended to the fourth gunsthaanaka {level of spiritual purity}.

### **Everyday life of one who has immersed himself in samyaktva**

He begins his morning reciting the names of the five supremely beneficial beings (Navkar Mahamantra). He accepts that there are only four shelters in this transmigratory world – the Arihantas, the Siddhas, the Saadhus and the religion of the Jinas. He worships the 24 Jinas. He contemplates upon the 20 Jinas who resides in the Mahavideha Kshetra. He recites the Namokara



Mantra, and recollects the great favour bestowed by the four pillars of the Jain community – sadhu, saadhvi, shraavaka and shraavikaa. This is followed by a study of the nine substances (nine tattvas) as taught by the Jinaas. His study strengthens his faith in their teachings. Whenever possible, he seeks to interact with saadhus and saadhvis. He listens to the recital of the maangalika {chanting of the Namokara mantra by Jain ascetics} and studies Jain scriptures. He then pays his respects to his parents and greets his co-religionists with the salutation ‘Jay Jinendra’ {victory to the Jinaas}.

**“Te dhannaa sukayatthaa te, suraa te vi pandiyaa manuaa.**

**Sammattam siddhiyaram, sivino vi na mailiyam jehim”**

~ Atthapaahuda, (moksha pahuda) verse 89 (Page 577, Author: Aachaarya Kundkunda, Publisher: Laadmal Jain Shantiveer Digambar Jain Mandir, Mahaveerji, (Rajasthan), year V.S. 2494)

He is worthy of praise, he is accomplished, he is brave, he is wise who has not sullied his samyaktva, even in a dream. He has followed the path of samyaktva flawlessly and experienced spiritual bliss.

Essence: Samyaktva means accepting the nature of a substance exactly as it is. Having absolutely no doubt in the teachings of the Jinaas is samyaktva.

**“Tameva saccham niisankam jam jinehim paveiyam”**

~ AachaaraangaSuutra, (Author: Lilambai Mahasatiji, Publisher: Gurupraana Foundation, Rajkot (Gujarat), year 1999)

What the Jinaas have adumbrated is the absolute truth. It is beyond doubt.

One who has attained samyaktva is constantly using his discriminative knowledge. Despite being a part of the external world, his internal faith is unblemished. It remains constant.

When samyaktva is attained the soul’s disposition is necessarily pure (shuddhopayoga). Although the duration of this pure disposition may be very brief, but even after this duration, samyaktva remains. After that whether the seeker is experiencing auspicious disposition of the soul (shubhopayoga) or inauspicious disposition of the soul (ashubhopayoga), his samyaktva shall remain.

For instance, when an actor is playing the role of a beggar, and doing a very good job of it, he does not forget that he is only playing that role and that in reality he is an actor. Even when he is begging for money as part of his role, he realises that he is enacting that part and that in real life he is an actor, not that beggar. The actor does not need to remind himself of this constantly. He knows who he is. Similarly, after one who has experienced his soul even once, his firm conviction in his gynaanakapanaa {innate ability to see and know} is constant.

This is the everyday life of one who has attained samyaktva.

### **1.2.10 Conduct of one who has attained Samyaktva**

It is absolutely certain that there is nothing more beneficial to the soul than samyaktva. Aachaarya Samantabhadra wrote in his Ratnakarandaka shraavakaachaara that,

**“Na samyaktvasamam kinchita traikaalye trigatyapi.**

**Shreyo’shreyashcha mithyaatvasamam naanyat tanuubhritam.”**

~ Ratnakarandakashraavakaachaara, Verse 1.34 (Page 34, Author: Aachaarya Samantabhadra Publisher: Muni Sangh Svaagata Samiti {sagar}, Madhya Pradesh, year 1986)

In the three periods (past, present and future) and in the three worlds (hell, earth and heaven), there is nothing better than samyaktva. And in the three periods and in the three worlds, there is nothing worse than false belief.

Samyaktva enables one to see all the substances in the universe exactly as they are. The perception of one who has attained samyaktva is so pure that despite living in the cesspool of the transmigratory world, he remains as unsullied as a lotus.

This has been explained in the Samanasuttam as under,

**“Jaha salilena na lippai kamilinapattam sahaavapayadiye.**

**Taha bhaavena na lippai kasaayavisaehim sappuriso.”**

~ Samanasuttam, Verse 2.18.9-227 (Page 74, Publisher: Yagna Prakaashan Samiti, Baroda, (Gujarat) year 1976)

Just as water does not cling to the petals of a lotus, the worthy person who has attained samyaktva remains unaffected by the passions and sensual desires of the temporal world. He is detached from the external world even though he lives in it.

One who has attained samyaktva has internalised the difference between ‘sva’ {self} and ‘para’ {non-self}. Such a person attains a sense of detachment. Thus, even though he may be indulging all five senses, he is not doing it with any attachment. He is firmly convinced that sensual pleasures do not merit indulgence. He knows that it is only his conduct-obstructing karmas (charitra mohaniya karma), which are causing him to indulge his senses. He lives in this temporal world, which is full of desire and passion and yet he remains untouched by it. He knows that sensual delectation and indulgence end in sorrow and do not lead to liberation. Thus, he lives in the material world but does not lose himself in it. Indifference to sensual pleasures characterises the life of one who has attained samyaktva.

One who has samyaktva indulges in sensual pleasure, which has come to him on account of previous karmas. But because he is detached, he does not attract new karmas.

Here is an example to illustrate this point:

A businessman employs a manager to run his business. This manager runs the entire business and keeps his books perfectly. But in his heart he knows that the business does not belong to him. He knows that someone else owns the business. He is only acting on behalf of the owner. He does what his employer asks him to do. Hence, he is unaffected by what happens to the business. He is not upset if the business makes a loss and is not elated when the business makes a profit. He knows that nothing belongs to him.

This is the kind of detachment a samyaktishti soul has towards sansaar.

Attaining samyaktva does not free the person from the consequences of his actions. He is surrounded by sensual delectations and even succumbs to them. But he does not allow himself to become arrogant, does not feel attached to his karmas, and does not consider himself to be the doer. He knows that previously bound karmas have caused him great setbacks but he also knows that dwelling on them would result in more karmic inflow.

Thus, the life of one who has attained samyaktva may be compared to that of a manager who runs the business for someone else and is detached to it.

The AchaaraangaSuutra makes a similar point,

**“Na sakkaa rasamasaaum jihaavisayamaagayam  
raagadosaa u je tattha te bhikkhuu parivajjaye  
na sakkaa kaasamave-eum phaasavisayamaagayam  
raagadosaa u je tattha te bhikkhu parivajjaye.”**

~ AchaaraangaSuutra 2.3.15.134-135, (Page 127, Author: Lilambai Mahasatiji, Gurupraana Foundation, Rajkot, (Gujarat), year 1999)

It is not possible that one cannot perceive the good or bad taste when one eats or drinks something. But the mendicant (who has samyaktva) does not feel attachment or aversion towards that taste. In the same way, the body feels the sensation of touch whenever it comes in contact with something. But the mendicant (who has samyaktva) does not feel attachment or aversion towards that touch.

Similarly, the five senses perceive substances. The one who has samyaktva perceives them but does not feel attachment and aversion towards them and remains in equanimity. Even if he feels attachment or aversion, it is only very briefly. He does not remain immersed in attachment and aversion for a long period.

Most certainly, the one who has samyaktva is clear in his thoughts that his body, his senses and all external substances do not belong to him. They are not him. He is different from them. He is the soul characterised by consciousness. Time and karmas cannot change his svaruupa {own true nature and attributes}. Karmas are inert. These inert substances do not have the capacity to bind the infinitely powerful soul. But whenever the soul goes from self (remaining immersed in itself) to non-self (turning its attention outward) via the mind, it experiences attachment and aversion and the infinitely powerful soul is bound by inert karmas. Whenever the soul looks outward and becomes sense-driven, gets attracted to the body and other external substances, it binds more and more karmas.

This is what goes through the mind of one who has samyaktva. Even if he slips into attachment and aversion, it is only very briefly. He binds a few karmas and comes back into his self. As far as possible, he keeps his mind detached from external substances.

It has been said in the Prashnavyaakarana Suutra that,

**“Veitaa mukkho natthi aveitaa”**

~ Prashnavyaakarana Suutra, 1st Aasrava Dvaara

~ Samyagdarshana; (Page 88, Author: Ashokmuni, Publisher: Diwaakarjyoti Karyaalaya, Byaawar (Rajasthan), year 1981)

There is no choice but to bear the consequences of one's actions.  
Only after bearing the consequences can one be free from them.

The samyakdrishti soul {which has attained enlightened perception} understands this perfectly. He knows that he shall have to bear the fruits of any newly bound karmas, and shall not be able to attain liberation without suffering the consequences of those karmas. This is why he remains in equanimity in the face of favourable or unfavourable circumstances, the consequence of meritorious or unmeritorious deeds. He remains tranquil while enduring the effects of past karmas and does not bind new karmas.

In the same way, he remains indifferent to sensual pleasures if they come his way as the fruits of his past deeds. His indifference to bhoga {delectations} turns them into abhoga {non-delectations}. His samyaktva ensures this. He believes that irrespective of the current circumstances, his soul is imprisoned by karmas. And whether the cage is gilded with gold as a consequence of meritorious deeds, or it is made of iron bars as a consequence of unmeritorious deeds, a cage is a cage. He retains his equanimity and looks to escape this cage.

**To recap: the fruition (uday) of past karmas is not in one's hands but whether one wants to bind new karmas or not is in one's hands. The samyakdrishti soul knows this really well and therefore makes efforts to ensure that he binds the least possible karmas in his life.**

He is careful to ensure that his soul remains free from attachment and aversion. And if it does experience attachment and aversion, he tries to undo the damage through acceptance and heartfelt atonement. With the power of samyaktva, the soul can free itself from karmic bondage.

The cessation of this bondage is known as liberation and the continuance of this bondage is known as transmigration. The samyakdrishti has realised this truth.

Souls cannot free themselves from bhogaavalii karmas {karmas that they are bound to experience under any circumstances}, but samyakdrishti souls free themselves from attachment to these bhogaavalii karmas and hence suffer from very less new karmic bondage as a consequence of their bhogaavalii karmas. While bearing the consequences of their karmas they give up the tendency that leads to attachment and aversion.

This is the only way to rid oneself of the seed of karmas. It is to weaken and destroy the tendency that leads to attachment and aversion. It has been said in the Manu Smriti that,

**“Samyakdarshanasampannah karmabhirna nibadhyate  
Darshanena vihiinastu samsaare pratipadyate”**

~ Manusmriti, Verse 1.6.74 (Page 521, Author: Aachaarya Samantabhadra Publisher: Ganganath Paumal Publication, Delhi, year 1992)

One who has attained kshaayika samyaktva {lasting samyaktva} does not bind new karmas. But who does not have samyaktva remains in transmigration owing to constant inflow and bondage of new karmas.

The subtle reason behind this is the fact that spiritual purity is an ongoing process that begins in the fourth gunasthaana {stage of spiritual elevation} and reaches perfection in the thirteenth and fourteenth gunsthaanakas. When the key reasons of karmic bondage, attachment and aversion, cease, the soul may do actions and yet remain free from the consequences. This stage is known as ‘**Akarma sthiti**’. In this situation, only the old karmas remain. The soul shall attain liberation once the old karmas are shed.

Attachment and aversion are ubiquitous in this world. The waves of the ocean of transmigration are constantly crashing against the embankments of the mind. If the embankments are weak, the waves shall smash them every time. And if the embankment is strong, the storms of the ocean of transmigration shall not be able to affect it.

Bharata Chakravarti was immersed in the ocean of transmigration. He was surrounded by wealth and glory. But despite all the pomp and glory, the wealth and the power, he was not attached to the sensual delectations that came his way. They did not affect him in the least. He was in sansaara because his bhogaavalii karmas remained but he was experiencing them in a completely detached

manner. Owing to his lasting samyaktva, all his activities were endowed with samyak gynaana {enlightened knowledge}. He lived with his vast family but despite that his disposition was detached and he was free from the bondage of attachment and aversion.

**Lord Mahavira has said clearly in the Uttaraadhyayan Suutra that, irrespective of where one may live, in the forest or in a palace, the samyakdrishti remains equanimous.**

The mind of a samyakdrishti is like gold. The mind of a mithyaadrishti {one who has false belief} is like iron. If left in water, iron begins to rust. But if you leave gold in water, nothing happens to it. The mind of a samyakdrishti is very strong. His perception is unblemished. Hence it remains free from the rust of attachment and aversion.

Aachaarya Kundakunda has said that,

**“Sammattasalilapavaaho niccama hiya pavahaaye jassa  
kammam baaluyavaranam naasaye tassa”**

~ Darsana Prabhrutam, verse 7 (Author: Aachaarya Kundakunda, Shantinagar Jain Sidhdhaant Prakashini Sansthaa, (Shantiveernagar) Mahaveerji, (Rajasthan))

If one's heart overflows with the water of samyaktva, the dirt of bound karmas is washed away and his spiritual purity goes on increasing.

Both samyakdrishti {enlightened} and mithyaadrishti {deluded} people observe and live in this transmigratory world. But there is a huge difference in the way they perceive things and in the way they behave. Even if both of them have the same amount of wealth and glory, how they use it and how they perceive it is markedly different.

The samyakdrishti is certain that even though he lives in this world, there is no need to run away from it. He knows that there is nowhere to run to. He is surrounded by sansaara from all sides.

**Thus, samyaktva teaches the most important art of all, to live in sansaara but remain unaffected by it. One lives in sansaara but sansaara need not live inside one. If sansaara lives inside one, he shall never be able to escape it, no matter where he turns.**

Living in sansaara or observing it does not harm the soul as long as one does not submerge in it. Knowing about sansaara is not harmful. It is being attached to it that is harmful. One who has samyaktva looks at it purely as a knower and seer.

One who lacks samyaktva seeks to experience sansaara and wants to remain involved in it. He feels attachment and aversion towards it and all things pertaining to it. He is on a downward spiral. He is stuck in the web of joy and sorrow.

In contrast, one who has samyaktva is indifferent to sansaara. He is headed upwards. He remains free from the web of worldly joys and sorrows.

The soul, which has samyaktva enters and exits life without being bounded to it. It does not remain tied down like a prisoner. He sees things as they truly are (dravya drishti) and does not see things as they currently appear (paryaaya drishti). Dravya drishti means being able to see the true nature of a substance. Paryaaya drishti means only seeing the current manifestation of a substance. The soul, which has samyaktva knows that dravya {basic attribute} is eternal while paryaaya {temporary manifestation} is transitory.

Let us understand this through an example:

Suppose you have a rare and beautiful flower vase made of glass. Your domestic help brings her 8-year-old child with her one day as there is no one to look after him at her home. The child accidentally breaks the beautiful flower vase. You get mad at him and slap him. You get mad at your domestic help and hurl abuses at her. You are really upset about the breaking of your vase. It stays on your mind.

What if the same precious vase were broken by your grandson? You would neither be so upset nor would you feel such intense anger. In fact, you would forget about the flower vase and check to see that your grandson was not injured by the shattered glass. You would not be concerned about the vase. But instead be filled with concern for your grandson.

Thus, your behaviour would be different for your domestic help's son and your own grandson. Why? Both are living beings. Both are souls. The reason is that we are looking at their current manifestations (paryaaya) and allowing that to determine our response towards them. Therefore, we displayed affection and attachment towards one soul (the grandson) and aversion and dislike towards another soul (the domestic help's son).

The samyakdrishti knows that all souls are the same. Each soul is capable of becoming god. Realising this, the samyakdrishti does not lose his equanimity in such a situation. He is aware that it is the nature of material substances (pudgala) to part and come together. The material particles that formed the flower vase today shall form something else tomorrow. Hence, he knows that one should not hurt the soul, which is eternal for the sake of a material substance, which is transient in nature. This is why when the vase is broken by his grandson or domestic help's son, in either case he remains calm. For such a person, anger is rare and easily conquered.

Bharata Chakravarti fought several wars in order to win the six continents and establish himself as the emperor of the world. He caused so much of strife and bloodshed. And despite that, he attained omniscience and liberation in the very same life. Did he not bind karmas owing to the wars he fought? Jainism believes that Bharata Chakravarti had flawless samyaktva. This is why, he

attained liberation in the same birth in which he had fought wars and conquered the world. He meditated upon his soul for a duration of less than 48 minutes and attained omniscience. This is because those who are samyakdrishti are detached during the fruition (uday) of karmas and bear the consequences thereof with calm equanimity. Hence, they do not bind very intense karmas, which would necessitate a great deal of suffering. Through deep meditation and the highest form of immaculate meditation (shukla dhyaana) their karmic bonds fall away.

Aachaarya Amitagati wrote in his Amitagatishraavakaachaara that,

**“Paapam yadarjitamanekabhavairdurantaih samyaktvaetadakhilam sahasaa hinasti.  
Bhasmo karoti sahasaa trinakaashtharaashim kim norjitajjala shikho dahanah  
samriddham.”**

~ Amitagatishraavakaachaara, Verse 2.87 (Page 42, Author: Aachaarya Amitagati, Publisher : Mulchand Kishandas Kapadia Digambar Jain Pustakaalay, Surat, year V.S.2015)

**Just as the rising flames of fire immediately consume dry grass and logs of wood, the fire of samyaktva quickly devours all the sins earned over several lifetimes.**

In his everyday life, the samyakdrishti gains many such benefits. No substance is good or bad by itself. It is our perspective that makes it good or bad. Hence, the principle of samyaktva declares that one should never think of possessing or destroying all the substances in the world. Remain only the detached knower and seer. Flaws and benefits belong not to a substance but to the viewer's own point of view. If we keep indulging in attachment and aversion, we shall never escape the clutches of transmigration. But get rid of attachment and aversion and karmic bondage shall come to a halt. Once that is done, the samyakdrishti finds peace and freedom even while living in sansaara.

This world is like a river filled with the slippery dirt of desires and passions. This dirt causes the river to turn into a lethal whirlpool. The average worldly being gets trapped in this whirlpool very quickly. There are three deadly whirlpools in the river of sansaara. They are, svajana {family and loved ones}, svadhana {personal wealth and the quest thereof} and svatana {the body}. All three are outsiders but the deluded soul considers them to be its own and remains stuck in transmigration because it keeps fighting for them and never experiences the cessation of sorrow.

One who has attained samyaktva remains unaffected by all three whirlpools - svajana, svadhana and svatana.

1. Svajana {family and loved ones} - Despite living with his family and loved ones, he realises that they are 'para' (they are there for this life only and when it is over all will depart separate ways) and he is not strongly attached to them. He plays his role in sansaara and remains unaffected by all that surrounds him.
2. Svadhana {personal wealth} - The average man is so obsessed with money that he is ready to



commit any crime for it - from theft to robbery to murder to unethical and immoral behaviour. Little does he know that the fleeting joy brought by his wealth shall turn into a raging inferno of sorrow. And he shall have to burn with it. The samyakdrishti realises this. So he works hard to make a living and earn wealth. But he does not let avarice get the better of him and does not indulge in unethical conduct to make wealth. He remains indifferent to whatever wealth he earns, and tries to donate his wealth to worthy causes.

3. Svatana {one's own body} - The average man knows that the soul and the body are distinct entities sharing the same space. He knows that the soul will leave the body one day and yet, in his eyes, the body is the centre of the universe. He thinks that the body is eternal. Since he identifies with his own body, he spends day and night working extremely hard in order to buy material objects for his body to enjoy. He is willing to take a great many lives for the preservation and beautification of his own body. For him cleaning and decorating the body is the most important activity. He is obsessed and spends hours serving it. By chance if he spends an hour carrying out religious activities he thinks that he is doing a great deal for the benefit of his soul. This is the kind of intricate delusion he lives in. In stark contrast, the samaygdrishti knows that the soul and body are different and is concerned with good health and fitness of the body in order to use it to practise austerities. He knows that the healthier one is, the better one can carry out religious activities. Even if such a person takes part in routine worldly social activities, he is only doing this to play his role as the dutiful son/father/husband/brother/friend and is detached from worldly activities.

It is said in the Dashavaikalika Suutra that,

**“Khavanti appaanam mohadansino”**

~ Dashavaikalika Suutra, verse 6.62 (Publisher: Akhil Bhartiya Jain Sanskruti Rakshak Sangh, Jodhpur (Rajasthan), year 2009)

One who has samyaktva remains neutral to substances that he likes and destroys his bound karmas. He considers his own body to be an external substance. He is ready to give it up if it comes in the way of his spiritual progress. Thus, the samyakdrishti remains dry even though he lives in the lake of transmigration.

It has been said in the AachaaraangaSuutra that,

**“Sammattadansii na karei paavam”**

~ AachaaraangaSuutra, Verse 1.3.2.1 (Page 112, Author: Lilambai Mahasatiji, Publisher: Gurupraana Foundation, Rajkot (Gujarat), year 1999)

Samyakdrishti does not commit the sin (sin of false belief).

Samyaktva helps the spiritual uplift of the soul from from the 4th gunsthaanaka to the 14th gunsthaanaka. Hence, one who attains samyaktva keeps a distance from attachment and aversion. Their deep faith in and commitment towards the teachings of the supremely detached Jinaas they do not bind fresh sinful karmas.

It may perhaps happen that because the samyakdrishti is not omniscient, it may be misled into considering taking up a false and inauspicious path. It could even be possible that the samyakdrishti walks on the false path. But when his illusion gets shattered he gives up the wrong path, and starts walking on the right path.

The samyakdrishti perception is always focused inwards. He is constantly immersed in the pure state of consciousness. This is why all his activities of walking, talking, sleeping, sitting, eating and drinking are characterised by viveka {discriminative knowledge} and jatna {diligent following of non-violence}. He is always careful to stay away from sin.

It has been said in the Dashavaikalika Suutra that,

**“Jayam chare jayam chitthe jayamaase jayam saye.**

**Jayam bhunjanto bhaasanto paavakammam na bandhai.”**

~ Dashavaikalika Suutra, Verse 4.8 (Page 70, Author: Aachaarya Swayambhavsuri, Publisher: Akhil Bhartiya Sudharma Jain Sangh, Jodhpur (Rajasthan), year V.S.2066)

He who walks, stands, sits, sleeps, eats and speaks with viveka {discriminative knowledge} and jatna {Diligent following of non-violence} does not bind sinful karmas.

Thus, after attaining samyaktva, taking care to ensure that it remains pure, and remaining constantly alert and focused on it in one's thoughts and reflection and meditating upon it leads to the shedding of all eight types of karmas from the soul.

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### **1.2.11 Samyaktva: The Incomparable Art of Living**

Everyone wants to live. No one wishes to die. Whether it is humans or animals, birds, hellish beings, celestial beings, insects or reptiles, everyone takes great pleasure in living. From the spiritual point of view, there are two kinds of living.

1. Letting time pass by
2. Living blissfully

Thinking that this body is “myself” (not able to identify that soul and body are separate) is the cause of transmigration. The one who has attained bodhi {the right teachings} or is capable of receiving and giving bodhi to others, realises that he is not the body and all the substances in the universe are not his. They are non-self objects or external objects. But till the time one’s focus remains on sensual pleasures, he feels no motivation to look in the right direction.

Once the right perspective is attained, the living being shall find happiness wherever he resides, whether in heaven or in hell. He will feel blissful even when faced with sorrow, will turn autumn into spring and will be at peace even when put under duress. This art of living is known as samyaktva. It is said to be “mangala” (auspicious). As it helps the soul traverse the ocean of transmigration. There is no other “mangala” higher than this.

In this chapter, we shall reflect upon samyaktva as an art of living. Owing to the fruition (uday) of karmas, life is replete with joys and sorrows. There is never only joy or only sorrow. Sometimes, the wind of peace and contentment blows. At other times the storm of discontent knocks you over.

One who has mithyaatva {false belief regarding the soul} turns despondent when faced with sorrow. On the other hand, when things go his way, he goes wild with joy and develops arrogance.

But one who has samyaktva remains calm and equanimous in situations of joy as well as sorrow. He does not turn despondent when he experiences sorrow and does not go overboard when he experiences joy. Equanimity has become the basic nature of his soul. In fact, he experiences joy even in adverse situations. Even if one who has samyaktva is reborn in hell, his soul experiences the joy of tranquillity.

On the other hand, one who has mithyaatva is restless even in favourable situations. Even if he is reborn in heaven, his innate jealousy, aversion, and delusion will ensure that his stay there will gain him no joy.

Even when surrounded by sorrow from all four sides, the soul with samyaktva remains at peace and nullifies the malafide effects of sorrow causing karmas. He has comprehended the primacy of inner joy over external comforts.

There was once a demigod (deva) called Sangama who had mithyaatva and was a contemporary of Lord Mahavira . When he heard praise for Lord Mahavira's equanimity in the face of grief and suffering, he began to envy Lord Mahavira . His arrogance made it difficult for him to digest that a mere human had far more patience and equanimity than the demigods themselves. He decided to test Lord Mahavira's patience and serenity. He came to earth from the heavens and for nine months continued to cause Lord Mahavira many afflictions and discomforts. He was trying to extinguish Lord Mahavira's flame of lasting samyaktva. He failed. In fact, flame shone stronger and brighter. Even while Sangama busied himself tried to heap pain and misery, Lord Mahavira 's soul was filled with compassion thinking of the consequent misery Sangama would experience on account of his cruel deeds. This is because Lord Mahavira's samyaktva was so strong that it was impossible for the strongest and wildest storm to extinguish it.

The moral of the story is that Lord Mahavira's life was constantly illuminated by samyaktva. His art of living - samyaktva - enabled him to destroy the enemy of karma.

For the one who has samyaktva, sorrow is a great teacher. For him, sorrow is a lesson learned. It serves to awaken him from the stupor of delusion and false belief. Grief and adversities teach the samyakdrishti person that you reap what you sow. He realises that he has to deal with the consequences of his past deeds. He knows that the consequence of one's actions have to be borne sooner or later. It is pointless feeling miserable. It is pragmatic to bear the consequence now, for it is always better to tackle adverse karmas now rather than in future. He knows that:

**“Kadaana kammaana na mokkha asti”** {there is no liberation without bearing the consequences of one's deeds}.

~ Gunsthaana Mokshnaa Sopaan (Page 191, Author: Dr. Ketaki Shah, Publisher: Dariyaapuri Jain Samiti, (Navrangpura) Ahmedabad, (Gujarat) year 2010)

When the soul experiences immaculate disposition and begins annihilating karmas rather than merely suppressing them, even the horrors of hell cannot perturb it.

It has been said in the Saarasamucchaya, **‘It is better to possess samyktva and go to hell rather than lack samyaktva and go to heaven.’** ~ Samyagdarshana; (Page 103, Author: Ashokmuni, Publisher: Diwaakarjyoti Karyaalaya, Byaawar (Rajasthan), year 1981)

This is because there is sorrow even in the heavens for those who lack samyaktva. Aatma-gynaana {knowing the self} is the only true bliss. Once it is attained, the mendicant may live anywhere. Because he understands this principle thoroughly, he remains tranquil while experiencing the fruits of his actions. And going forward, does not bind any new karmas.

There is a secret to this equanimous understanding. Only those who have attained samyaktva know this.

The soul, which has not attained samyaktva is deeply disturbed by sorrow and gets crazy when faced with joy. Whenever faced with joy or sorrow, he deludedly thinks that a certain person or a certain object has given him joy or sorrow. He then develops attachment or aversion for that person or that object. By this kind of actions he binds more karmas to his soul.

The soul, which has attained samyaktva looks not at the nimitta {instrumental cause} of sorrow but at the upaadaana {substantial cause} of sorrow. Knowing that attachment and aversion cause inflow of karmas which inturn cause sorrow, he stays clear of attachment and aversion towards any person or object. Thus, not binding new karmas. Where the mithyaadrishti person blames the instrumental cause for his troubles, the samyakdrishti person blames the substantial cause (his own self and his past karmas) for his grief.

Lord Mahavira had asked the same question to the entire world when he said that,

**“Dukhe kena kade?”**

Everyone talks about sorrow and tries to find a solution for it  
But can someone tell me where sorrow came from?

Mahavira’s listeners were quietened by this question and asked him to adumbrate the answer. He said,

**“Jiivena kadam pamaahanam”**

~ Bhagavati Suutra (Author: Ghaasilalji Maharasaheb, Shaastrouddhaarak Samiti, Rajkot, (Gujarat), year 1962)

The soul itself has given rise to sorrow through its indolence.  
Internalising this helps the soul cross the ocean of transmigration. It blocks the inflow of new karmas and breaks the cycle of transmigration.

When a samyakdrishti is asked to describe the nature of the soul, he has only one answer:

**“The world is what it is. Neither sorrow nor joy can personify it. The soul sees things based on its own perception. The world appears to one as per one’s own understanding of it. But the fact of the matter is that joy and sorrow do not exist in this world. They exist in one’s own innate perception. One who has samyaktva knows that whether one experiences joy and sorrow depends on oneself and realising oneself (own soul) is certain to attain liberation.”**

~ Samyagdharshana; (Page 107, Author: Ashokmuni, Publisher: Diwaakarjyoti Karyaalaya, Byaawar (Rajasthan), year 1981)

Transcendental bliss is experienced when the soul attains its true nature, unburdened by karmas. Desire, anger, arrogance, artifice and avarice, the five senses, intoxication and wantonness,

attachment and aversion are not part of the true nature of the soul. They have come in contact with the soul on account of karmic particles. The soul becomes purer when these karmic particles are shed. When all karmas are shed, the soul becomes pure, flawless and unblemished.

Since the samyakdrishti has a clear understanding, he accords the greatest importance to self-purification and tries to remain focused on spiritual cleansing.

Sorrow does not stay for long in the lives of those who have accomplished the art of samyaktva.

Aachaarya Amitagati has explained this beautifully in the following verse:

**“Naiva bhavasthitivedini jiive,  
darshanashaalini tishthati dukham.  
Kutra himasthitirasti hi deshe,  
griishma divaakara diidhiti diipte”**

~ Aachaarya Amitagati

~ Samyagdarshana; (Page 108, Author: Ashokmuni, Publisher: Diwaakarjyoti Karyaalaya, Byaawar (Rajasthan), year 1981)

Just as the coldest snow cannot withstand the heat of the summer sun,  
Sorrow cannot remain in the life of one who knows the reality of the world and has attained samyaktva.

In truth, a samyakdrishti knows the art of tackling sorrow. Even if grief and sorrow revisit him owing to past karmas, his calmness and serenity ensure that the cloud of grief passes quickly.

It has been said in the AacharaangaSutra that,

**“Je egam jaanai so savvam jaanai”**

~ AacharaangaSutra, Verse 1.3.4.2 (Page 131, Author: Lilambai Mahasatiji, Publisher: Gurupraana Foundation, Rajkot (Gujarat), year 1999)

He who knows one (the soul) knows everything.

Two rivers are described in the Jambudvipapraghnapti Sutra (one of the 32 canons). One is known as Unmagnakalaa {Impenetrable River} while the other is known as the Nimagnakalaa {Penetrable River}. River Unmagnakalaa throws out anything that falls in its waters. While River Nimagnakalaa accepts everything that falls in its waters.

The samyakdrishti and the mithyaadrishti may be compared to these two rivers. Like the River Unmagnakalaa, the samyakdrishti throws out anything that could cause it to lose its equanimity. Like the River Nimagnakalaa, the mithyaadrishti accepts everything that could cause it to lose its

equanimity and indulge in attachment and aversion. The samyakdrishti gets rid of attachment and aversion causing thoughts and remains free from such distractions. He does not sully himself by retaining vikaara {deviant thoughts} and remains pure and unblemished. Even if, by chance, some karmic particles were to enter his soul, the samyakdrishti shall endure their consequences calmly and get rid of them quickly. Thus, the samyakdrishti's art of living ensures that his soul remains constantly free from the blemish of attachment and aversion. And if the soul is blemished by attachment and aversion, it makes efforts to keep moving in the direction of purity.

Thus, the soul of a samyakdrishti is enlightened by shuddha bhaava {immaculate disposition}. He is adept in the skill of enduring the fruits of past karmas and not binding new karmas. He is well versed in this art.

Both samyakdrishti {enlightened} and mithyaadrishti {unenlightened person with false beliefs} persons eat. The samyakdrishti person eats only to maintain his body since he needs the body to carry out his religious and contemplative activities. The mithyaadrishti person eats primarily for the taste. But also to strengthen his body in order to indulge all the more in sensual delights. In the same way, samyakdrishti and mithyaadrishti persons approach everyday acts like dressing up, going out, seeing things, smelling things, touching, speaking, etc. very differently. The samyakdrishti is careful to make sure that his soul does not suffer (of binding new karmas) in whatever he does. He weighs every act on the criteria of viveka {discriminative knowledge}, vairaagya {indifference to worldly life}, tapa {penance} and saiyama {self-control} before doing it. He ensures that his acts of mind, speech and body do not transgress these criteria. The mithyaadrishti person lacks this nuanced understanding. He sees everything through the spectacles of agynaana {nescience}, mithyaatva {false belief}, moha {delusion}, raaga {attachment}, dvesha {aversion}, etc. and then acts.

Mithyaatva is like poison. Samyaktva is like nectar. Mithyaatva harms the soul. Samyaktva always helps the soul. The perception of the samyakdrishti is always nectarous (focused on liberation). He sees the souls of people. He sees goodness wherever he looks. The perception of the mithyaadrishti is poisonous and he sees flaws wherever he looks.

Here is a story to illustrate the point;

Once the Pandava king Yudhishtira asked his younger brother Arjuna to find him a bad and cruel person in the city of Dvaraka who could be punished. Arjuna searched the entire city of Dvaraka and came back saying that despite looking all over the city, he could not find a single bad and cruel person. He saw one person helping an old man cross the road and another man beside a well filling buckets of water for all the ladies in the queue for water. He also saw a man helping another man plough his field. He told his brother that wherever he went, he saw only good qualities in others. He said that, this is the kind of populace Dvaraka has, and he could not find a single person deserving punishment.

Yudhishtira then asked Duryodhana (his younger cousin and eldest of the Kaurava princes) to find one good person in the city of Dvaraka. Duryodhana searched the entire city of Dvaraka and could not locate a single good person! Disappointed, he returned to Yudhishtira and said that he was unable to locate a single good person in the city of Dvaraka. He said that he saw flaws in each and every person. He could not find a single person who was full of good qualities and free from all flaws.

This story indicates that **“Jevī drishti tevī srishti”** {we see the world according to our own perception and biases}. Through this story, it is easy to understand the difference between the perceptions of a samyaktishti and a mithyadrishti. A soul, which has samyaktva sees good qualities everywhere and he will find good qualities wherever he goes. A soul, which lacks samyaktva, i.e. mithyadrishti enjoys searching for flaws. The samyaktishti only looks at the souls of people, and finds each and every soul as the storehouse of good qualities. This is why a samyaktishti finds good qualities wherever he goes. On the other hand, the mithyadrishti only looks at the manifestations of the soul. Not the soul itself. What is more, he enjoys looking for the flaws in that manifestation. Hence, one person (the samadrishti) keeps looking at the good qualities of the soul and makes spiritual progress. While the other person (the mithyadrishti) focuses on the manifestation and thus remains stuck in the cycle of transmigration.

Thus, difference in perception leads to a huge difference in the soul’s disposition. It also leads to difference in conduct.

The Sun is a centre of illumination. Many planets and satellites revolve around it. The Sun gives light to all the planets and satellites that revolve around it. Samyaktva is also a source of illumination. The good qualities of ahimsa {nonviolence}, satya {truthfulness}, vrata {vows}, tapa {penance}, niyama {code of conduct}, daana {charity} revolve around it like satellites revolve around the sun. Till the time the Sun of samyaktva keeps illuminating them, the qualities remain pure and wholesome. And if the Sun of samyaktva dims, these qualities shall become impure and flawed. They will become vikrita {disfigured} and vishama {unsuitable}.

Samyaktva is the quality of the soul. Just as one cannot discriminate between a thief and a good man in the darkness, without samyaktva we cannot discriminate between what is ours (the soul) and what is not ours (the body, material wealth, relatives, etc.).

The samyaktva-based art of living has the power of perceiving the soul, and discriminating between what is beneficial for the soul and what is harmful, what is suitable for the soul and what is unsuitable.

In the same way, the Panchadhyayi and the Lati Samhita compare samyaktva to the Sun and state that,



**“Tatrollekhas tamodareriva rashmibhih.**

**Dishah prasaada (prasatti) maaseduh sarvato vimalaashayaah.**

**Dringah mohopashame samyadrishtairullekha eva sah.**

**Shuddhatvam sarvadesheshu tridhaabandhaapahaariyat.”**

Pachaadhyayi uttaraardh-382.383

Lantisahitaa-3 verse 37.38

~ Samyagdarshana; (Page 112, Author: Ashokmuni, Publisher: Diwaakarjyoti Karyaalaya, Byaawar (Rajasthan), year 1981)

Just as the rays of the Sun spell the end of darkness and joy spreads in all four directions,  
The sunrise of samyaktva dispels the darkness of deluded perception (darshana mohaniya).  
And immaculate bliss emerges in the soul.  
This bliss is capable of ridding all regions of the soul from all types of karmic bondage.

Samyaktva is an attitude to life. Attitude determines conduct.  
It has been said in the Bhagavadgita that,

**“Shraddhaamayodayam purushah yacchriddha sa eva sah”**

~ Shrimad Bhagavadgita, Verses 17.3 (Page 246, Author: Vaishyamuni, Publisher: Geeta Press, Gorukhpur, (UP) 13th edition, year unknown)

Man is full of faith. He becomes what he has faith in.  
Difference in perspective leads to difference in conduct. One’s views on life form one’s character.  
And this is how one’s life takes shape.  
Normally, the focused efforts made by a soul, which has attained samyaktva are towards annihilating conduct deluding (charitra mohaniya) and other types of karmas. As long as the samyaktva is flawless, the soul’s focus remains on shedding karmas. This is why, the soul of a samyakdrishti bears the consequences of the fruition (uday) of conduct deluding karmas with such equanimity that the annihilation and suppression of karmas becomes progressively easier.

Samyaktva is the birthplace of happiness, peace and bliss.

Samyaktva is an art. It is not worldly. It is spiritual. It is imperative to develop this art in order to develop the finest qualities of the soul. There may be several substances, each of them intrinsically valuable. But when they are arranged skilfully, their collective and individual value is greatly enhanced. The qualities of nonviolence, truthfulness, forgiveness, compassion, moral conduct, satisfaction are wonderful in themselves. But when the soul is touched by samyaktva, its faith, devotion, determination, interest and focus on them is strengthened manifold. This increases the importance of these qualities. And these qualities cannot be sullied by attachment, aversion, desire, anger, avarice and selfishness. They remain in their pure form. Along with this, such a soul is freed from all desires, wishes and expectations related to this world or the next.

During a play, many scenes are presented on stage. Someone loses and someone wins. But the audience is not affected by the fortunes of the protagonists. This is how the samyakdrishti conceives real life - as a play in which he is merely the audience. **There are many scenes enacted on the stage of life, some are favourable and others are unfavourable. But the samyakdrishti as audience is neither elated with joy nor despondent with sorrow upon seeing the various situations that develop on stage.**

Thus, the samyakdrishti sees everything in the universe and categorises it in one of three categories: heya {worthless, contemptible and pointless}, gyneya {worth knowing well} and upaadeya {worth emulating}.

Samyaktva is like an ointment for the eyes because if it is applied, the darkness of ignorance is dispelled. The inner eyes are opened. This enables a person to truly see and understand his own qualities. Having done that, the person can enhance these qualities.

Mithyaatva is a terrible disease. He who suffers from mithyaatva remains impervious to all spiritual knowledge, cannot be motivated towards renunciation or indifference to worldly desires and to sermons that could lead to his emancipation. But that soul shall remain indifferent to liberation.

He who suffers from mithyaatva shall never break through the cycle of transmigration irrespective of how strictly he follows the ascetic vows. Samyaktva is the only medicine for the ailment of transmigration. The attainment of samyak darshana {enlightened perception} by a person ensures that that person's gynaana {knowledge} and chaaritra {conduct} also become samyak {enlightened}. Samyaktva works like an elixir. Once the seeker's perception becomes samyak, the seeker can ensure that his knowledge and conduct also become samyak and he attains liberation.

Samyaktva is the creed of consciousness. It is the religion of the soul. It is not the faith of the body or other material objects. A person may belong to any country, caste, class, religion or sect. All this has no connection with samyaktva. In order to attain samyaktva one must have firm conviction, spiritual strength, and deep unshakeable belief in the true nature of the soul, its attributes and intrinsic qualities.

No one can inherit samyaktva. A father may will his worldly property to his offspring. But he cannot grant his child samyaktva. For the son of a doctor to become a doctor, he shall have to study very hard and gain the degree on merit. Similarly, the son of a samyakdrishti shall have to make sincere and focused efforts in order to attain samyaktva for himself. He cannot inherit his father's samyaktva. Nor can samyaktva be bought with money. It is something that can only be attained through one's spiritual evolution.

Samyaktva is the supreme friend of the soul. Friend here means 'facilitator'. When the soul is curious about the journey of salvation, it is samyaktva that gives confidence to the soul to embark

on that journey. Once the samyaktva begins helping, the transmigration of the soul becomes limited and within an ardhapudgalaparaavartnakaala {the amount of time required for a soul to take in and use up half of the available karmic matter in the universe}, the soul shall attain liberation.

There is no greater friend of the soul than samyaktva. It keeps the soul away from sinfulness and from taking the wrong path. It takes the soul on the journey of viveka {discriminative knowledge} and helps it develop the correct viewpoint. Thus, because it takes the soul on the right path and keeps it away from the wrong path, samyaktva is the supreme friend of the soul.

Aachaarya Amitagati has called samyaktva as the supreme brother and supreme friend in the following words:

**“Darshanabandhorna parobandhurdarshanalaabhaanna parolaabhah.**

**Darshanamitraanna param mitram darshana saukhyaanna param saukhyam.”**

~ Amitagati shraavakaachaara, Verse 2.85 (Page 42, Author: Aachaarya Amitagati, Publisher : Mulchand Kishandas Kapadia Digambar Jain Pustakaalay, Surat, year V.S.2015)

Of all brothers, samyaktva is the best brother. Out of all gains, samyaktva is supreme profit. Among all friends, samyaktva is the finest friend. Amongst all joys, samyaktva is greatest joy.

Samyaktva has a special quality. It motivates the soul to shed karmas in order to enhance itself. The soul may enjoy the luxuries and pleasures of a celestial being due to its past meritorious deeds. The soul may relish the pleasure of high status. But the samyakdrishti does not shed karmas for worldly gains. He uses his samyaktva to avoid developing attachment and aversion towards all substances in the universe. He genuinely and sincerely makes efforts to progress in this world and the next. This leads to stoppage of new karmic inflow and shedding of old karmic bonds.

It has been said in the Upaasakaadhyayana Suutra that,

**“Mahaatmaagana samyaktva ko hii samast aihika paaralaukika unnati va moksha kaa prathama kaarana bataate hain.”**

~ Upaasakaadhyayana Kalpa 2

~ Samyagdarshana; (Page 119, Author: Ashokmuni, Publisher: Diwaakarjyoti Karyaalaya, Byaawar (Rajasthan), year 1981)

Samyaktva is the primary cause of temporal and spiritual progress and finally liberation, said by the wise ones.

Today's man is stuck in many problems. Right from the micro level to the macro level. He looks outwards to resolve these issues. At times, it may appear from the outside that the problem has been

solved. But mostly, the problem remains unresolved. When one's meritorious deeds are not strong and not in plentiful one can work as hard as is possible, but the problems remain where they are and defy a solution.

The samyaktishti gets to the root cause of all these problems. He focuses only on preventing the inflow of new karmas in the soul, and not on the catalyst of the problem. And works to ensure that the root cause of the problem goes away. This way, the problem shall resolve itself. (If you remove the cause, the effect will cease to exist).

Let us understand this through an example:

In a wealthy merchant family, the father and son had a major disagreement. The father was not a risk taker. And the son was convinced that big risks had to be taken in order to expand the business. The father and son would argue about this everyday. Sometimes, they would both get excited and fight with each other. The son would agree with his father for a couple of days and then go back to his own views. Their arguments were affecting their home life.

The father was convinced that his son would never listen to him. So he pondered deeply on the problem and went to its root cause. Considering his son's basic nature, ability and character, he concluded that there was no way his son would listen to him. And that till the time he did not acquiesce, they would keep fighting and their differences would vitiate their home life. So he allowed his son to take risks on a limited amount. He saw two advantages in this decision.

1. If his son succeeded, their business would gain.
2. If his son failed, he would not broach the topic again.

Plus, he was always there to back his son. So he got to the root cause of the problem and found a solution. Instead, had the father acted in a bossy manner and never allowed his son to take the initiative, the problem would remain unsolved. And every two days, there would be a fight between the father and the son.

A mithyaadrishti {one with false beliefs} would have behaved in a domineering manner and forced his son to obey him. Being a samyaktishti, the father examined the root cause and found a lasting solution. The moral of the story is that the father disregarded the nimitta {incidental cause} of the problem - the son's desire to take a risk - and worked instead on the upaadaana {substantial cause} his son's ability and solved the problem.

Our past karmas play a huge role in increasing our transmigration. They create circumstances and situations in our lives, which cause us to bind more karmas through likes and dislikes, attachment and aversion. Going forward the new karmas too would have to be endured. Thus, the cycle of transmigration continues inexorably. The samyaktishti observes this and resolves situations in such a manner that new karmas are not bound as a consequence of having to bear the consequence of previously bound karmas. This is why samyaktva has been called the granter of bliss in this life and the next and the chief reason for liberation.

For the very same reason, Aachaarya Amitagati has praised the fortune of the samyakdrishti in the following words:

**“Sudarshanam yasya sa naa subhaajanah sudarshanam yasya sa siddhibhaajanah.**

**Sudarshanam yasya dhiivibhuushitah sudarshanam yasya sa shiilavibhuushitah.**

~ Amitagatishraavakaachaara, Verse 3.82 (Author: Aachaarya Amitagati, Publisher : Mulchand Kishandas Kapadia Digambar Jain Pustakaalay, Surat, year V.S.2015)

~ Samyagdarshana; (Page 120, Author: Ashokmuni, Publisher: Diwaakarjyoti Karyaalaya, Byaawar (Rajasthan), year 1981)

One who has samyaktva is the most elevated person. Only he merits liberation.

He has appropriate knowledge. He has good moral conduct.

Thus, one who has the incomparable art of living known as samyaktva, lives blissfully, joyously and peacefully in this world and the next.

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### **1.2.12 Impact of Samyaktva and the Changes It Brings About**

To say that someone has attained samyaktva is an empirical statement. In reality, of all the endless qualities of the soul, the quality of perception can be experienced by the soul itself.

What was inside has emerged. What was hidden is now visible. When we see it from this point of view, perception is the quality that allows the soul to perceive itself correctly, which it had not managed before owing to the presence of karmas, which had obstructed perception. The light of perception influences external life as well. It causes external changes in the nature and conduct of the person. These external changes indicate the internal changes that have taken place in the soul. Hence, these external changes help us gauge whether a soul has attained samyaktva. Of course, this assessment is based purely on the empirical viewpoint. From the transcendental viewpoint, only the omniscient ones can assess whether or not a soul has attained samyaktva.

The presence of samyaktva in a person's soul impacts every aspect of his life be they social, financial, cultural or political.

One who lacks samyaktva tends to blame others for the misfortunes that befall him. Thus, he will blame god, fate and other instrumental causes. He does not consider the root cause of misfortune.

One who has samyaktva does not blame others like god, fate and other instrumental causes for the misfortunes, which may come his way. He knows that they are caused by his own karmas and he is the substantial cause for them. He reflects on his own actions and tries to bear grief as equanimously as possible. He tries to undo the mistakes that he has made and tries to make the best of the circumstances. He does not bind more karmas by indulging in saturnine meditation (aarta dhyaana) and tempestuous meditation (raudra dhyaana). And even if he does indulge in saturnine (aarta) or tempestuous meditation (raudra dhyaana), it is for a very brief duration.

The purushaartha {focused effort}, which is endowed with samyaktva is pure, focused towards liberation and inward looking. Such is the impact of samyaktva that the various efforts made by the seeker to attain liberation such as practising nonviolence, truthfulness, vows, asceticism, charity, penance, good conduct, etc. are unblemished and focused towards liberation. The presence of samyaktva in the soul causes the flow of thought to take the direction of supreme detachment, desirelessness and indifference towards worldly existence. There is no more desire for material benefits. Hence, the presence of samyaktva purifies each activity.

Samyaktva helps the seeker remain focused on results. If the samyakdrishti does not carry out religious activities all the time, it is not deliberate, but because it is not possible to carry out religious activities 24 hours a day. Even if the samyakdrishti spends relatively less time carrying out religious activities, his desire to remain immersed in the dharma is constant. Even when he is in the middle of a worldly activity, his attention does not stray from his dharma.

His internal dialogue is that, “I am weak and therefore unable to commit 24 hours a day to religious activities. But I hope that there will be a day when I shall be able to commit 24 hours a day to religion.”

~ Samyagdarshana; (Page 363, Author: Aachaarya Ramchandrasurisverji Maharaj, Publisher: Sanmarg Prakashan Ahmedabad, year V.S. 2036)

This desire is always present in his heart.

A samyakdrishti shall never agree that it is acceptable to indulge in unethical conduct when it concerns worldly life and that ethical conduct should be confined to the temple and in religious gatherings. Even if he indulges in unethical conduct (due to past karmas), he is fully aware that his conduct is unbecoming and that one's conduct should always be ethical. Even when he outwardly acts in deeply sinful conduct, his innate awareness ensures that his inner disposition is not deeply cruel or exceedingly violent.

Even when in the throes of overindulgence (avirati), if the seeker remains free from mithyaatva {false belief}, he remains aware of the fact that overindulgence shall prolong his worldly stay and that is absolutely a bad thing. The seeker who has attained samyaktva shall never think that it is worthy to indulge in physical pleasures.

The samyakdrishti may commit sins but his intrinsic disposition is never sinful. Just as an expert businessman may knowingly accept a deal in which he will make a loss, a samyakdrishti may commit sins but he will always be clear in his mind that sinfulness should not be indulged in. A person who has attained such clarity of perception shall remain in sansaara if he has to but he shall always be aware of the ultimate reality and remain alert to the pitfalls of worldly life. It may be possible that one who has attained deep insights into ultimate reality (tattva gynaana) fails to attain a state of non-indulgence (avirati) owing to his past karmas (charitra mohaniya karmas) but he shall certainly be endowed with a sense of indifference towards worldly pleasures.

Samyaktva is the first and supreme power of the supremely detached Jinaas. The Jinaas harnessed the power of samyaktva to banish the enemies of attachment, aversion, desire, anger, etc from their lives. The samyakdrishti uses the same power of the Jinaas - samyaktva - to vanquish his internal enemies . He focuses on accomplishing absolute, permanent samyaktva thereby increasing his spiritual strength, which he uses to shed karmas and move in the direction of liberation.

Pandit Ashadhara explains the impact of samyaktva in the following verses:

**“Paramapurushasyaadyaa shaktih sudriga varivasyataam.  
Nari shivaramaasaachiikshaam yaa prasiidati tanvatii.  
Krtapara pura bhransham kliptaprbhyudayam yayaa.  
Srijati niyatih phalaabhoktriikrita trijagatpati.”**

~ Anagaara Dharmaamrita, Verse 2.68 (Page 163, Author: Pandit Ashadhara, Publisher: Bhartiya Gyaana Pith Prakashan, Delhi, year 1944)

O seekers of liberation, seek to accomplish samyaktva.  
Which is the primary strength of the transcendental soul.  
It strengthens your desire for liberation  
And is free from the flaws of doubt, etc.  
Attaining samyaktva will save you from rebirth as a one-sensed being, etc.  
Which are the result of mithyaatva  
And shall take you on the path  
Which culminates in the headship of the three worlds - liberation.

The impact of samyaktva is so all pervading that if the seeker binds his next birth after attaining samyaktva, he shall not be born as the following:

1. Naarakii: Hellish being
2. Bhuvanapati: Mansion-dwelling celestial beings
3. Vaanavyantara: Peripatetic celestial beings
4. Jyotishii: Stellar/luminous celestial beings
5. Tiryanca: Sub human beings such as insects, birds, plants, animals, fish, etc.
6. Strii: A woman
7. Napumsaka: A eunuch

[As per page 137, Thoka 10 “Gunsthaanaka”]

The Panchasamgraha explains the impact the samyaktva in the following verse:

**“Chhasu hetthimaasu pudhavisu joisi vana bhavana savvaitthiisum.  
Baarasa micchuvavaaye sammaaitthii na uvavannaa.”**

~ Panchasamgraha, verse 1.193

~ Samyagdarshana; (Page 124, Author: Ashokmuni, Publisher: Diwaakarjyoti Karyaalaya, Byaawar (Rajasthan), year 1981)

One who has samyaktva is not reborn in the lower six hells, jyotishii deva {stellar celestial being}, vyantara deva {peripatetic celestial being}, bhuvanapati deva {mansion-dwelling celestial being}, female tiryanca {sub human species of beings living on earth}, female human nor as a female devi. One who does not have samyaktva is born in the above categories. Such is the impact of samyaktva.



In case the samyakdrishti had bound rebirth before attaining samyaktva, it is possible that he/she may have bound rebirth in hell. But even in hell, his own sins and misdeeds shall pain him more deeply than anything he could possibly suffer in hell. His anguish over his misdeeds shall scathe him far more deeply than the punishment inflicted on his body in hell. This is due to his understanding about the reality after attaining samyaktva.

**“Jyotishkavyantaratvam cha kudevataam sarvaa striyam.**

**Bhaavanatvam na gacchati vaahanatvam sudrishtayah”**

~ Prashnottarashraavakaachara, verse 11.83

~ Samyagdharshana; (Author: Ashokmuni, Publisher: Diwaakarjyoti Karyaalaya, Byaawar (Rajasthan), year 1981)

Owing to the influence of samyaktva, the soul is not born as a bhavanavaasii {mansion-dwelling}, vyantara {peripatetic} or jyotishii {stellar} type of deva {celestial being}. Nor is he born in the lower strata of vaimanika devas {empyrean celestial beings} such as kilvishika {menial} or aabhiyogika {prosecutors} categories. Nor is he born as a female of the species in the celestial, human and subhuman classes of beings.

Till the time the samyakdrishti attains complete viitaraaga {transcendental detachment} he feels an unselfish love for his society, his motherland, the world, his endogamous group, his faith and the followers of his faith. His love is prashasta {laudable} since it is the result of affection, compassion, amity, tenderness, equanimity and delight in the goodness of others that his soul is endowed with. It is certain that only the soul which is free from the malefic effects of anantaanubandhii {incessant} anger, arrogance, artifice and avarice and has either annihilated, suppressed or part-annihilated and part-suppressed the samyaktva mohaniya {partially enlightened perception}, mithyaatva mohaniya {deluded perception} and mishra mohaniya {mixed perception}. Such a situation causes the samyakdrishti who has not yet attained omniscience to earn merits (punyas).

**Question:** If attachment and affection are bad, then is the prashasta {laudable} attachment that a samyakdrishti feels appropriate for the spiritual progress of the soul?

**Answer:** The final goal of the samyakdrishti is viitaraaga {transcendental detachment}. And the samyakdrishti only journeys on the path of liberation. But till the time the soul attains complete and absolute viitaraaga, he shall have to occupy his mind somewhere. If he does not channel his attention on laudable avenues, they will run into unworthy avenues and further harm his soul. Hence, in order to save oneself from unworthy attachment, it is better to divert one's consciousness towards the meritorious. Shubha raaga {laudable attachment} shall strengthen the punya {quantum of merits} accrued by the soul. As punyas are the harbingers of favourable situations, joy, wealth, position, etc., the samyakdrishti with shubha raaga shall experience these situations without actively seeking them. Favourable situations shall help speed up his spiritual journey and convert adverse conditions into profitable situations.

This has been explained by Pandit Ashadhara in the following verse:

**“Vrikshaah kankino’pi kalpataravo graavaa’pi chintaamanih  
punyaad gaurapi kaamadhanurathavaa tannaasti naabhuunna vaa.  
Bhaavyam bhavyamihaanginaam mrigayate yajjaatu tad bhrikutim  
samyakdarshanavedhaso yadi padacchaayaamupaarcchanti te.  
Simhah phairubhih stambho’gnirudakam bhiishmah phanii bhuulataa  
paathodhih sthalaamanduko manisashchaurashcha daasa’unjasaa.  
Tasya syaad grahashaakiniigadaripupraayaah paraashchaapadas  
tasmaanaa’pi viyanti yasya vadate sadrishtidevii hyadi”**

~Anagaara Dharmaamrita, Verse 2.66-67 (Page 162-163, Author: Pandit Ashadhara, Publisher: Bhartiya Gyaana Pith Prakashan, Delhi, year 1944)

If the soul were to seek the shelter of Brahma-like samyaktva, its punya shall cause:  
A thorny Babuul tree to turn into the wish-fulfilling Kalpataru tree;  
An ordinary stone to turn into the wish-fulfilling Chintamani gem;  
And an ordinary cow to turn into the wish-fulfilling Kaamadhenu cow.  
For the great soul endowed with samyaktva,  
A terrifying lion shall slink away like a fox  
A rutting elephant shall become as still as a pillar  
A rampaging fire shall turn into water  
A poisonous serpent shall turn into a garland of flowers  
The sea shall turn into land  
Chains of bondage shall turn into a necklace of pearls  
And a thief shall turn into a servant.  
What more can be said about the goddess of samyaktva,  
Except that reciting the name samyaktva is enough  
To quell evil planets, ghosts and goblins,  
Illnesses, enemies and adverse circumstances.

It has been stated in the Ratnakarandaka shraavakaachaara that,

**“Amaraasuranarapatibir yamadharapatibhishcha nuutapaadaambhojaah  
drishtya sunishchitaarthaa vrishachakradharaa bhavanti lokasharanyaa”**

~ Ratnakarandaka shraavakaachaara, Verse 1.39 (Page 80, Author: Aacharya Samantabhadra  
Publisher: Muni Sangh Swaagat Samiti {Sagar}, Madhya Pradesh, year 1986, 2nd edition)

Because of their samyaktva, they become the bearers of the dharma-chakra {the wheel of dharma} and shelter to all the living beings in the three worlds. Their lotus-like auspicious feet are praised by the kings of celestial beings, kings of infernal beings, and kings of mortals as well as the leaders of monks.

A Tirthankara is well above any worldly wealth or position, any merit or any symbol of wealth, power, status or prestige. One can become a Tirthankara only on the strength of samyaktva. And samyaktva is the cause of joy, wealth and fame in the lives of humans as well as celestial beings.

This is corroborated by other texts as well:

**“Ojastejo vidyaaviiryayashovriddhi vijayavibhavasanaathaah.**

**Maahaakulaa mahaarthaa maanavatilakaa bhavanti darshanapuutaah.”**

~ Ratnakarandaka shraavakaachaara, Verse 1.36 (Page 76, Author: Aachaarya Samantabhadra Publisher: Muni Sangh Swaagat Samiti {Sagar}, Madhya Pradesh, year 1986, 2nd edition)

Those who have become pure through samyaktva are endowed with vitality, a bright appearance, knowledge, valour, increase in fame, joy, victory, grandeur and are protected. They come from a noble family, possess a great deal of wealth and are an ornament to all of humanity.

**“Amutrasaara samyaktva jaat punyaphalaad dhruvam  
manujatve cha jaayante khagaadinripasevitam”**

~ Prashnottarashraavakaachaara, verse 11.76

~ Samyagdarshana; (Page 211, Author: Ashokmuni, Publisher: Diwaakarjyoti Karyaalaya, Byaawar (Rajasthan), year 1981)

Samyaktva is the essence of the next world. It is caused by constant merits. The human who attains it (samyaktva) shall be worshipped by everyone, be it birds or kings.

**“Sayagdarshanashuddhaa naarakatiryangnapumsakastriitvaani  
dushkula vikritaalpaayuridaridrataancha vrajanti na’apyavratikaa”**

~ Ratnakarandakashraavakaachaara, Verse 1.35 (Page 74, Author: Aachaarya Samantabhadra Publisher: Muni Sangh Swaagat Samiti {Sagar}, Madhya Pradesh, year 1986, 2nd edition)

Despite not following the vows, those who are purified by samyaktva are not reborn as inhabitants of hell, as animals, hermaphrodites or women. They are not born into a low family, or as cripples. They are not poor or short-lived.

Samyaktva is a divine perspective that enables one to distinguish between truth and falsehood, beneficial and harmful. From the spiritual point of view, if an animal has samyaktva, it is like a demigod. And in the absence of samyaktva, a demigod is like an animal.

This has been explained in the periodical ‘Antarnaad’ as follows:

**“Samyaktarshana sampannaah pashavo’pi suraa mataah  
samyaktarshanahiinaaste pashavo hi suraa api”**

~ Antarnaad (Page 1, Author: Upadhyaya Amara Muni, Publisher: Amar Bharti, Virayatan (Bihar) December 1972)

In the presence of samyaktva, an animal is like a demigod (deva). In the absence of samyaktva, a demigod (deva) is like an animal.

In reality, being an animal or a demigod has nothing to do with the body. A demigod is one who is endowed with the divine perspective. From the spiritual point of view, only souls, which have samyaktva are endowed with divine perspective. Whether the soul, which has samyaktva has the body of an animal, a human or a demigod is of no importance. The presence of samyaktva in an animal renders its divinity. Demigods residing in heavens who lack samyaktva drown themselves in sensual pleasures and remain in saturnine meditation (aarta dhyaana). Hence, they are reborn as one sensed beings. Indubitably, in the absence of samyaktva, a living being is like a beast.

The impact of samyaktva is such that once attained, the soul shall never be reborn in the lower 6 hells. The soul which has samyaktva shall never be reborn as a bhavanapati {mansion-dwelling}, vyantara {peripatetic} or jyotishika {stellar} type of deva {celestial being}.

But if this is true, why was King Shreniika, who had attained lasting (kshaayika) samyaktva, reborn in the first hell? And why was Nanda Maniyaara, despite being a shraavaka {ideal Jain layman}, reborn as a frog? And why was Lord Mallinatha, in his last life, born as a woman? How could this be possible? It has been explained thus in the Aavashyaka Niryukti:

**“Sammaaditthii jiivo gacchaaii niyamam vimaanavaasisu  
jaha na vigaya sammatto, aha navi badhaayupuvvam cha”**

~ Aavashyaka Niryukti

~ Samyagdarshana; (Page 130, Author: Ashokmuni, Publisher: Diwaakarjyoti Karyaalaya, Byaawar (Rajasthan), year 1981)

Souls, which have attained samyaktva are most certainly reborn as empyrean celestial beings provided they had samyaktva at the time they bound their next birth and not lost it.

In all three of the above cases - King Shreniika, Nanda Maniyaara and Lord Mallinatha - they had bound their rebirth at a point in time when their souls lacked samyaktva. King Shreniika had bound his next rebirth before he attained samyaktva. Nanda Maniyaara, despite being a shraavaka, had experienced tremendous longing for a tiny well that he had built while following the vow of paushadha {36 hour fast observed in a diligent manner while staying in a religious place} and thus lost his samyaktva. Lord Mallinatha, it is believed, had practised a little artifice while practising penance along with his friends in an earlier life and hence was reborn as a woman.

The Jain faith perceives the light of the transcendental soul in the poorest and most downtrodden of people, irrespective of their caste and creed. From the nishchaya naya {transcendental viewpoint}, each soul is intrinsically pure. There is not a single soul, which attained samyaktva through its own efforts and then failed to reach exalted status. This is corroborated by the Bhagavadgita in the following verse:

**“vidyaavinayasampanne braahmane gavi hastini.**

**Shuni chaiva shvapaake cha panditaah samadarshinah.”**

~Shrimad Bhagavadgita, Verses 5.18 (Page 98, Author: Vaishyamuni, Publisher: Geeta Press, Gorukhpur, (UP) year V.S.2063, 13th edition)

The wise one does not discriminate between the learned and humble Brahmin, the cow, the elephant, the dog and a chandaal {cemetery worker}.

Seen from the viewpoint of the soul’s own nature, all souls in the world are similar. But from the spiritual viewpoint, the soul, which breaks the bondage of false belief, ignorance and delusion and attains samyaktva begins its upward journey (which culminates in liberation) and the soul which remains stuck in the darkness of false belief, ignorance and delusion begins its downward journey (and remains stuck in the web of transmigration).

A chandaal {cemetery worker} who attains samyaktva is worshipped by the demigods (deva) and a monk who lacks samyaktva is considered to merely be a dravya saadhu {a monk who follows the external vows but is bereft of the spiritual realisation that leads to liberation}.

Here is a story that appears in the Aradhana Katha Kosha, volume 1, story 24:

The chandaal {cemetery worker} called Yamapaala attained samyaktva on seeing the monk Sarvaushadhi. He realised the true nature of the soul and took the lifetime vow of abstaining from all violence on the 14th day of each month. Behaviour during adversity is the truest indicator of how strong a person’s commitment to his vows is. Yamapaala also had to face adversities. He was asked by his King Paakashaasana to hang a wealthy merchant called Dharma who was extremely violent and cruel, on the 14th day of the month. Since Yamapaala had taken a vow to commit no violence on the 14th day of the month, he refused to obey the King’s order. Angered by his refusal, the King decided to punish him and decreed that Yamapaala, along with the merchant Dharma were to be dropped in a crocodile-infested pool. The crocodile immediately devoured the sinful merchant. But Yamapaala’s samyaktva and the steadfastness with which he had held on to his vow impressed many celestial beings who rescued him from the crocodile infested waters, placed him on a throne and bathed him with consecrated water. After ritual anointment, they worshiped him with gold and jewels, clothed him in divine clothes and stood before front of him with folded hands and sang his praises.

This is why it has been said that,

**“Maatango yamapaalako gunarataidevaadibhih puujitah”**

~ Aradhana Katha Kosha, Verse 1.24.31

~ Samyagdharshana; (Page 133, Author: Ashokmuni, Publisher: Diwaakarjyoti Karyaalaya, Byaawar (Rajasthan), year 1981)

If a man belonging to the most downtrodden caste remains firm in his vows, the very gods shall worship him.

All this is a miracle of the divine quality of the soul - samyaktva. Its influence ensured that Yamapaala, was steadfast in following his vows and that demigods who appreciate good qualities rescued him and sang his praises.

Samyaktva strengthens the focus of man on the transcendental state of the self. It enables the soul to see its own true nature of being gyaanasvaruupa {embodiment of knowledge} and paramaatmaa svaruupa {embodiment of the supreme self}. Contact with samyaktva helps the soul realise that even if it is currently living in a sinful state, it shall one day attain the state of liberation. This realisation helps the person to gradually walk on the path of liberation.

Example: King Paradeshi has been described in the Rayapasenia Suutra (one of the 32 canons). It is fascinating how the extremely volatile and violent Paradeshi turned into an extremely calm and gentle person. There was a time when Paradeshi's sword would constantly be busy killing people mercilessly. He killed humans and beasts with such cruelty and gusto that both his arms were always covered in the blood of his victims. Their helpless cries of mercy did not affect him. Pity and compassion did not exist for him. Thus, he had killed innumerable beasts and humans in his life. His entire life changed upon coming into contact with the Jain Muni Keshikumara. In the company of Muni Keshikumara, his life took an amazing U-turn. The cruel and violent King Paradeshi was so becalmed that his entire being was suffused with pity and compassion. His wife Queen Suryakanta poisoned him. Upon discovering this, he remained calm and unruffled. It is impossible to have such deep equanimity, blissfulness and tranquillity in the soul without samyaktva. There were no traces of anger or hatred on his face. He felt no desire for vengeance. Earlier, his soul was shrouded in the darkness of delusion. After having learnt from and understood the true nature of the soul under Muni Keshikumara, King Paradeshi attained samyaktva. Thanks to samyaktva, he could truly experience the qualities of peace, equanimity and joy.

This is a miracle of samyaktva alone. Because of samyaktva, a paapaatmaa {sinful soul} deeply entrenched in delusion and artifice could become a dharmaatmaa {soul immersed in religion}. The accomplishment of samyaktva and true realisation completely changed King Paradeshi's sinful and violent life.

Owing to samyaktva, a soul does not bind new karmas. Also, the soul sheds old karmas. It has been said in the Atthapaahuda that,

**“Sankhijjamasankhijjagunam cha samsaarimerumattaanam.**

**Sammattamanucharantaa karenti dukkhakkhayam dhiiraa”**

~Chaaritra pahuda, Atthapaahuda, Verse 19 (Page 68, Aachaarya Kundkunda Publisher: Laadmal Jain Shantiveer Digambar Jain Mandir, Mahaveerji, (Rajasthan) year V.S. 2494)

Those calm and patient people who walk on the path of samyaktva shed numerable karmas.

Those calm and patient people who walk on the path of samyaktva as well as follow the conduct taught by the Jinaas shed innumerable karmas. Subsequently, they annihilate sorrow.

If numerable shedding of karmas may be compared to a grain of mustard, innumerable shedding of karmas may be compared to the Mount Meru.

Jainism says that in its ignorance, or out of delusion, the soul may make the mightiest blunders. But the effulgence of samyaktva is enough to destroy the darkness of nescience. Samyaktva helps the soul attain confidence in itself. Feelings of regret and inferiority vanish. It purifies the soul through heartfelt repentance and atonement. It is this samyaktva that reassures the soul that, **“O soul, do not dwell upon your past mistakes, do not cry over them and do not remain anchored to them. It is futile do so. Accept your shortcomings. Atone for them. Attain your own true nature and immerse yourself in it.”** ~ Samyagdharshana; (Page 136, Author: Ashokmuni, Publisher: Diwaakarjyoti Karyaalaya, Byaawar (Rajasthan), year 1981)

To attain samyaktva, it is essential to have firm conviction in the true devas (Arihantas and Siddhaas), the true preceptor and true religion. But they are the instrumental causes. The substantial cause of the attainment of samyaktva is ‘aatma darshana’ {self-perception/self realisation}. When a person thinks of all living beings as being like himself, he is living the ideal of **‘Appasamme mannijja chhappakkaaya’** {all six types of living beings are like myself} and **‘Aatmavat sarvabhuuteshu’** {all entities are like my own soul}. In this situation, he feels that the happiness and sorrow of all living beings is like his own happiness and sorrow. This is what is known as ‘aatma darshana’ or ‘aatma drishti’ {self-perception}. A soul, which has accomplished this, is awakened to the sorrows of others. He does not hurt or harm others in any way. In fact, the desire or tendency to hurt or harm others is extinguished in him. He realises that,

**“Tumansi naama tam cheva jam hantavvam ti mannasi”**

**You are the same as the one you wish to kill.**

The above words are inscribed in the heart of the samyakdrishti. A person who has accomplished this stage has no enemies and no ‘others’ (Everyone is ‘his’. There are no strangers and no enemies).

The Jinaas have said that, ‘**Ege aayaa**’. The souls of all living beings are similar. This is the stage of clear perception of the soul, this is the advaita bhaavanaa {non-duality}. It is the beauty of samyaktva that a person who attains samyaktva sees all other living beings as he sees himself. This serves to block sinful tendencies. (If you see others as yourself, how could you harm them?)

The fourth gunsthaanaka {stage of spiritual development} is the first level of samyaktva. Without crossing the fourth gunsthaanaka, the soul cannot reach the fifth gunsthaanaka. This means that until and unless the soul learns to discriminate between truth and falsehood, heya {worth forsaking} and upaadeya {worth adopting}, beneficial and harmful through the means of samyaktva, even the pursuit of nonviolence and truth cannot be fully accomplished.

There exists nothing in the universe, which could break apart the soul. The soul exists in its unitary form wherever it resides, irrespective of body, gender, appearance or life form.

Life exists in myriad forms. One person is a saint while the other is a sinner. One living being is a human, another is a beast. One is dark, the other is fair. One who has attained samyaktva does not discriminate between them. He sees only the souls (aatma tattva) of others. Using the transcendental viewpoint, he finds them all to be equals.

Aardakkumara, Chandakaushika, Nandishena, Arjunmaalii, Meghakumara are amongst the many great men who saw the light but then lost their way because of delusion causing karmas. But Lord Mahavira did not hate them or reject them. He adumbrated the doctrine to them again and awakened their souls. Once again, the light of consciousness and self-awareness lit up their souls.

Similarly, the samyakdrishti does not hate or loathe one who is a sinner, corrupt, fallen or has bad conduct. And he is firmly convinced that such persons can be reformed because he has realised that all souls are similar and that each of them has the spark of divinity.

The samyakdrishti knows that to call anyone bad or fallen is a great insult not to the person but to his soul. It is a disregard of a soul, which is potentially as pure as the transcendental souls. The samyakdrishti has firm conviction in the invincible soul and his mind is constantly occupied with nonviolence, empathy and compassion.

The samyakdrishti realises the true nature of consciousness, which is the ultimate, unchanging truth. He can perceive this vast continuous consciousness. The nature of the soul is the same. Each soul feels happiness and sorrow in the same way. The basic molecules of water are the same, but when combined in different fashion, they take on different forms. Similarly, at the fundamental level, all souls are the same. There is no difference in them. If they look different, it is because of the presence of certain karmas. Thus, the samyakdrishti does not differentiate between souls based on their external differences, as he knows that all souls are equal innately.



It has been clearly said in the AchaaraangaSuutra that,

**“Na kinhe, na niile, na lohiye, na haalidaddhe, na sukkille... na itthii na purise”**

~ AchaaraangaSuutra, Verse 5.6 (Page 112, Author: Lilambai Mahasatiji, Publisher: Gurupraana Foundation, Rajkot (Gujarat), year 1999)

From the point of view of the soul, all living beings are the same. All have the same form. All have the same consciousness. Differences in colour, gender, class, etc. are all external. They are differences of outer form. They have nothing to do with the soul. Whether a person is dark or fair, female or male, layman or ascetic, basically he is a soul.

Liberation is attained when, thanks to samyatkva, the soul develops the pristine ability to perceive souls as they are. Till the time the soul keeps discriminating between people, it has vikalpa buddhi or bheda buddhi {proclivity to focus on the external} and shall not attain liberation.

Samyaktva causes the gynaana chakshu {eyes of inner knowledge/true wisdom} of the samyaktishti to open. Birth in the four gatis {categories life forms} of hellish beings, sub humans, humans and celestial beings does not reflect the true nature of the soul. Birth in the four gatis is caused by karmas. And the gatis are not permanent. A soul may take birth in different gatis at different points of time in its existence. Samyaktva helps the soul realise that its own true nature is that of a knower and seer. It is indestructible. Thus, the samyaktishti soul knows the qualities of the transcendental soul. And confidently progresses in that direction.

In the field of spirituality, self-confidence and firm conviction in the ability of one's own soul are essential. Only through them can the soul move forward on the path of knowledge, conduct and penance. Samyaktva gives rise to this self-confidence. Aided by self-confidence, the samyaktishti is not led astray. He does not crave material wealth and does not become a slave to sensual cravings and imagined worldly pleasures.

Lord Mahavira perceived even Goshalaka, who had tried very hard to kill him, with an unprejudiced eye and did not fail to appreciate the innate qualities of his soul. He told his disciple Gautama that, “You are seeing his external form. Instead, see his soul. His soul has the same capacity as mine. One day, he too shall become pristine, enlightened and attain liberation.

The flame of omniscience that you see in me also exists in Goshalaka. But it is dormant now.”

~ Samyagdarshana; (Page 145, Author: Ashokmuni, Publisher: Diwaakarjyoti Karyaalaya, Byaawar (Rajasthan), year 1981)

**Thus Lord Mahavira taught us that if we were to cut across the external appearance, name and form and directly perceive the inner flame, we would find good qualities in each person.**

Samyaktva awakens the qualities of gunaanuraaga {appreciating the good qualities of others} and gunadarshana {perceiving the good qualities of others} in the soul. One who has samyaktva always perceives others with gunadrishti {ability to appreciate the good qualities of others}.

Hence, he has no attachment or aversion towards anyone or anything. To add to this, samyaktva exerts its influence on his ability to perceive his own true nature. This is why, all his acts lead to nirjaraa {shedding of karmas from the soul}.

Karmayogi Krishna had attained samyaktva. He never saw bad qualities and only saw the good qualities in others. Once while he was passing through the streets of Dvarika atop his elephant, a demigod (deva) who wanted to test the firmness of his samyaktva placed the rotting corpse of a dog in his path. The corpse was stinking terribly. Krishna's bodyguards and other soldiers were unable to tolerate the stench of the rotting body and placed a cloth over their noses and crossed the body in a huff. Upon seeing the corpse of the dog (inspite of rotting body and intolerable smell), Krishna reflected that the teeth of the dead dog were beautifully white and even. Everyone was amazed on seeing Krishna's guna-darshana-vritti {ability to genuinely appreciate the good in another}. The demigod (deva) who had chosen to test Krishna's samyaktva saw that Krishna had passed his test with flying colours. He appeared in front of Krishna and apologised to him for having questioned his samyaktva.

Thus, the samyakdrishti finds something good and admirable in every flaw.

The samyakdrishti also has to struggle. He struggles not with a person but with his negative quality. **'Hate the sin, not the sinner'** is a teaching given by Lord Mahavira. Mahatma Gandhi fought the battle for independence on the basis of this teaching. He always maintained that he had no hatred or anger towards the British. He said that they were like his friends, and would help them if needed. His struggle was with the exploitative, unfair imperialistic policies of the British, not with the British themselves. He unequivocally fought against the policies of the British imperialists but did not feel any attachment or aversion towards individual Britishers. He was clear that his quarrel was with the policies, not with individuals and he stuck to this attitude throughout. That he succeeded in the end is a tribute to the gunagraahii {appreciating good qualities in others} approach, which is a characteristic of the samyakdrishti. This approach believes in **'Je saaruu e maaruu'** {what is right shall be my choice} rather than **'Je maaruu e saaruu'** {what is my choice is always right}.

Various religions and sects insist that their teachings and their scriptures describe the highest truth. When Lord Mahavira was asked which among the beliefs and scriptures of the world was the right one and which ones were wrong, he replied that, "Rather than assessing the truth and falsehood in the various religions, consider the point of view of the person. If the person's perspective is pure, draws life from samyaktva (true perception), is uncoloured by the spectacles of attachment, aversion, arrogance and passion and is unbiased, impartial and generous, for him any scripture or belief is samyak. On the other hand, if a person's perspective is impure and is coloured by the

spectacles of passions, attachment and aversion, biased, selfish and ungenerous, for him even a scripture or belief, which is samyak will turn into false belief.

This is underscored by the following gatha,

**“Eyaaim michhaditthisa micchattapariggahahiyaaim micchaasuyam,  
Eyaaim cheva sammaditthisa sammattapariggahiyaaaim sammasuyam.”**

~ Nandi Suutra, verse 8.6, (Page 212, Author: Lilambai Mahasatiji, Publisher: Gurupraana Foundation, Rajkot (Gujarat), year 1999)

For the mithyaadrishti {one who has false belief}, any scripture will turn into a mithyaa {falsehood promoting} scripture, as he will only derive false beliefs from it. For samyakdrishti {one who has enlightened perception}, any scripture will turn into a samyak {enlightened} scripture, as he will only derive enlightenment from it.

This is the impact of samyaktva. It turns a mithyaa scripture into a samyak scripture!

All it needs is truth in the heart, remaining in the self, a perception free from attachment and aversion, and for such a person, all the scriptures in the world are true. All of them are worthy of emulation. And if such vision is missing, even those scriptures, which are known for being samyak {enlightened} and being the very embodiment of truth, shall remain mithyaa.

The light of samyaktva helps a soul reading a mithyaa scripture derive only samyak teachings from it. The darkness of mithyaatva ensures that even a samyak scripture shall yield only mithyaatva.

Lord Mahavira’s teachings were illuminating and enlightening for his disciples Gautama and Sudharma. But the same teachings served to cause hatred in Goshalaka and Jamaali. Lord Mahavira’s teaching was the same to all of them but while Gautama and Sudharma were focused on the purity and truthfulness, Goshalaka and Jamaali were filled with attachment, aversion and egoism. This amply illustrates the impact of samyaktva, which helps the soul find the right path.

In the presence of samyaktva, when the heart is free from all attachment and aversion, waves of pristine disposition rise in the soul. Even though the waves do not reach their acme, since they are waves of shuddha bhaava {pristine disposition}, karmas are shed from the soul effortlessly. Also ‘samvara’ {cessation of new inflow of karmas} is the most efficient watchman and guards the gateway of the heart. It prevents both auspicious and inauspicious karmas from entering the soul.

This change has come about thanks to the impact of samyaktva.

### **1.2.13 Central Pre-eminence of Samyaktva**

Ratnatraya or the three jewels denote samyak darshana {enlightened perception}, samyak gyaana {enlightened knowledge} and samyak chaaritra {enlightened conduct}. Of these, samyak darshana or samyaktva is of primary importance.

Many people memorise large tomes of scripture. They master even the minutest aspects of the scriptures. They can answer the most difficult questions based on the scriptures. They are awarded high degrees with regard to their knowledge. But if this vast knowledge is bereft of samyaktva, then all their knowledge is as good as ignorance. If their attitude is selfish, hedonistic, materialistic and if they are social climbers, know that their knowledge is not samyak since they lack samyaktva {enlightened perception}.

Similarly, if a person practices a great deal of penance and asceticism, and takes up austerities for extended periods but seeks the luxuries of heavenly birth or material compensation like status, high rank, fame and acclaim; then his conduct is not samyak. He is motivated by the desire for acclaim, status, rebirth in heaven, etc. His focus is not on purifying the soul through penance.

The teleology behind stating this is to emphasise that knowledge and conduct without samyaktva cannot help the soul attain liberation. The soul shall not be able to put an end to its transmigration. Bhattaraka Sakalakirti wrote that,

**“Darshanena vinaagyaanamagyaanam kathyate budhaih  
Chaaritram cha kuchaaritam vratam punsaa nirarthakam  
Adhishthaanam bhavenmuulam harmyaadiinaam yathaa tathaa  
Tapo-gyaana-vrataadiinaam darshanam kathyate jinah”**

~ Prashnottarashraavakaachara

~ Samyagdharshana, (Author: Ashokmuni, Publisher: Diwaakarjyoti Karyaalaya, Byaawar (Rajasthan), year 1981)

The wise ones have called knowledge without samyaktva as ignorance. And conduct without samyaktva is known as unworthy conduct. In the absence of samyaktva, even penance is pointless. The Jinaas state that just as it is essential for a building to have a strong foundation, penance, knowledge and austerities must be built on the foundation of samyaktva.

**What is implied that samyaktva alone, without renunciation, penance and knowledge is better than renunciation, penance and knowledge without samyaktva.** Because without samyaktva, there is mithyaatva {false belief}. Hence, the renunciation, etc. are blemished by false belief.

The learned ones say that the monk who has samyaktva as well as practices the austerities shall attain liberation. But if a monk is unable to perform penance and austerities but is firm in his

samyaktva, he shall certainly attain the wealth of an Indra {king of celestial beings} or become a Jina. Such is the importance of samyaktva.

Lord Mahavira explained the primacy of samyaktva as under:

**“Natthi charittam sammattavihuunam dansane u bhaiyavvam  
Sammatta-charittaaam jugavam puvvam cha sammattam  
Naadansanissa naanam naanena vinaa na hunti charanagunaa  
Agunissa natthi makkho natthi amokkhassa nivvaanam”**

~ Uttaraadhyayana Suutra; Verse 2.28.29-30, (Page 149-150, Author: Lilambai Mahasatiji, Publisher: Gurupraana Foundation, (Parasdham, Ghatakopar) Mumbai, year 2009)

True conduct cannot exist without samyaktva. But samyaktva can exist without true conduct. Sometimes both conduct and samyaktva exist together. But samyaktva is required before conduct.

Knowledge without samyaktva is no true knowledge. Without true knowledge there is no true conduct. There is no liberation without true conduct. And there is no eternal and blissful existence without liberation.

It is evident from the above two verses that the seeker cannot progress on the path of liberation without samyaktva.

It has been clearly stated in the Gynaanaarnava that,

**“Praapnuvanti shivam shashvaccharanagynaanaavishrutaah  
api jiivaa jagtyasminna punardarshanam vinaa”**

~ Gynaanaarnava, Verse 6.58 (Page 96, Author: Aachaarya Shubhachandra, Publisher: Paramshrut Prabhaavak Mandal, Agaas, year 1981)

In this world, one can earn fame on the basis of his knowledge and conduct. But if he lacks samyaktva, he shall not attain liberation.

The Upaasakaadhyayana reiterates that samyaktva is the primary reason for liberation.

**“Drishtihiinah pumaaneti na yathaa padamiipsitam.  
Drishtihiinah pumaaneti na tathaa padamiipsitam.”**

~ Upaasakaadhyayana Suutra, verse 237, (Page 116, Author: Aachaarya Somdevsuri, Publisher: Bhartiya Gyaana Pith Prakashan, Delhi, year 1944)

Just as a blind person cannot reach where he wants to be, one who lacks samyaktva cannot achieve liberation.

## **Knowledge without samyaktva is not true knowledge**

Wish is a kind of desire. It can be with desire and material cravings. Only the deep and lasting desire to know the true nature of the soul is known as samyaktva. It is the only pure manifestation of consciousness. Only he who is without attachment can be said to have true tattva ruchi {desire to know the true nature of reality}. Interest in knowing more about the temporal world is incompatible with samyaktva.

Let us understand this with the help of an example:

Once, a Jain layperson introduced the scholar Francis Oliver Lumbuck to a learned Jain monk. Lumbuck was a soft-spoken contemplative gentleman who was a scholar of theosophy and philosophy. He had great command over Sanskrit and Prakrit. His conversation was peppered with appropriate citations from Uttaraadhyayana Suutra, AacharaangaSuutra, Bhagavati Suutra and Kalpa Suutra. Evidently, his study of Jainism was extensive. Despite his wide scholarship, he was deeply interested in knowing the ultimate reality. Whenever he got the opportunity, he would immerse himself in discussions on reality.

The learned Jain monk addressed the scholar and said that since he was such a fine scholar of the ancient Jain scriptures, and had spent so much time contemplating and reflecting upon ahimsa {non-violence} and anekanta {doctrine of the many-sidedness of reality}, he must certainly be a vegetarian. The scholar smiled and admitted that he had not given up meat eating.

The monk then asked him why he had studied the Jain scriptures. The scholar replied that he had studied Jain scriptures and philosophy in order to become a recognised scholar on the subject. And find employment in his country as a good teacher. The monk was astounded on hearing how deeply the scholar was interested in knowing the ultimate reality.

The scholar could use his finely honed logical ability to answer the most difficult questions on Jainism. But his interest was not directed towards his soul's liberation. It was motivated by worldly factors. This example is sufficient to show us that in the absence of samyaktva, any knowledge is merely information.

Just as a spoon dipped in various tasty foods shall never experience the taste of any; one may have studied the scriptures deeply and be skilled at commentating upon them, but if one lacks samyaktva, one shall never know the ultimate reality

What a profound thought!

This is why “It is one thing to have the knowledge and quite another to be firmly convinced of it.” Knowledge gained merely to attain recognition, earn money or establish one's intellect or show off one's scholarship can never help the soul attain liberation. That kind of the knowledge is tainted with

worldly desire and the passion of avarice. How could it possibly help the soul? ~ Samyagdarshana; (Page 27, Author: Ashokmuni, Publisher: Diwaakarjyoti Karyaalaya, Byaawar (Rajasthan), year 1981)

Hence, Aachaarya Amritachandra wrote that,

**“Tatraadau samyaktvam samupaashrayaniiyamakhilayatnena.**

**Tasmin satyeva yato bhavati gynaanam charitram cha.”**

~Purusharthasiddhyupaaya, Verse 21 (Page 97, Author: Aachaarya Amritachandra. Publisher: Paramshrut Prabhaavak Mandal, (Zaveri Bazar) Mumbai, year V.S. 2000)

Of the three, first one must focus thoroughly on attaining samyaktva by all means possible because only in the presence of samyaktva can knowledge and conduct be samyak.

This is the pre-eminence of samyaktva!

### **Inadequacy of donation, vows and penance in the absence of samyaktva**

Without samyaktva, acts of charity, adherence to vows and the performance of penance yield inadequate results because of the absence of lakshya shuddhi {appropriateness and purity of the goal} and aashaya shuddhi {appropriateness and purity of intention}. In the presence of samyaktva, acts of charity, adherence to vows and the performance of penance yield fabulous results.

The Aupapatika Suutra of the Jains and the Puranas of the Hindus describe many ascetics who undertook the most severe forms of penance. One ascetic would eat only dry grass and leaves. And sleep on a bed of thorns. Others would remain standing for days. Some would ignite fires on five sides and stand in the centre. Yet others would remain standing in water during winter. Others would hang upside down from the branch of a tree. Even today, one can find such ascetics. They punish the body severely. They torment the body. Despite taking such extreme pains, such penance has been called as baala tapa {the uninformed penance of a child} as it is bereft of appropriate discriminatory knowledge, appropriate insights and deep faith in and understanding of the true reality of the universe.

This is why Lord Mahavira said that,

**“Tesim pi tavo na suddho nikkhanta je mahaakulaa.”**

~Suutrakritanga Suutra, Verse 8.24 (Page 352, Author: Yuvaachaarya Madhukarmuni, Publisher: Aagama Prakaasana Samiti, Byaawar, (Rajasthan) year 1982)

The penance of those who are born in high status families are sometimes impure (Without samyaktva).

This is because people born in high profile families take the vows of asceticism amidst great pomp and show. Often, they practise penance in order to be revered by others. Even after renouncing the world they have not been able to forget their social status. Hence their penance is without samyaktva and it is impure.

Why is this so? Let us see further:

**In the war of aatma saadhanaa {self-realisation}, one is battling neither the body nor the senses. Instead, one is battling one's vikaaras {internal flaws} and doshas {internal defects}.**

As long as your vikaars and doshaas remain in you, you cannot be uplifted. Only medicine for this is to gain samyaktva. Without samkyaktva, the strictest and most diligent penance becomes as baal tapa. Certainly, performing strict penance shall add to the stature of the renunciant and bring him fame and glory. It could also gain him rebirth in heaven. But liberation cannot be attained without samyaktva.

The point being made here is that in the presence of samyaktva, truthfulness, non-stealing, celibacy and non-attachment to material wealth are all fruitful. All vows and austerities of one who has samyaktva are fruitful and extremely effective. Because samyaktva has true faith in the efficacy of vows and austerities as a means to reduce karmic bondage. If the same vows and austerities are practised without samyaktva, they render inadequate results and cannot become the cause for spiritual advancement.

**Question:** What is the status of knowledge and conduct in the absence of samyaktva?

**Answer:** The example of Aachaarya Angaaramardaka is famous in the Jain scriptures. He was a very senior Aachaarya of that era. He had great presence and charisma, tremendous intellect and the gift of the gab. He indulged in showing off his intelligence. Despite having all this, he lacked the prerequisite of spiritual advancement - samyaktva. In spite of being a guru, he had no faith in the existence of the soul and the path of liberation. He was not convinced that liberation existed or was possible. He practised a great deal of penance and indulged in an outward show of devotion. But it was an act. Merely performed to impress others. The teleological purpose of his spiritual journey was not self-purification, shedding and annihilation of karmas. Instead, he craved worldly pleasures, fame, personal glory and universal acclaim. On the outside, there was the pretence of great penance and self-control. But there was nothing outside. It was all external. He could wax eloquent on the inflow of karmas, the stoppage of inflow, karmic bondage and liberation. But it was all verbal. Not from the heart. Until dharma remains an external entity and does not touch the soul, renunciation is merely an act, not a true dissociation with worldly ties. Such renunciation may be described as renunciation from the empirical viewpoint (vyavahaara) but from the transcendental viewpoint (nischaya), it is merely an act without any real internal impact on the soul.



Aachaarya Angaaramardaka was not without external knowledge. He had dravya charitra {he followed the prescribed conduct for a monk without firm conviction in the teachings of the Jinaas}. In the absence of samyaktva, his knowledge and conduct could not help him on the path of liberation. He was known as an abhavya soul {soul utterly incapable of attaining liberation despite following the code of conduct for Jain monks in the most diligent manner possible owing to lack of samyaktva and its innate inability to attain samyaktva}. This is what is being sought to be explained in this example.

The Panchadhyayi says something similar:

**“Yat punardravyachaaritram shrutagynaana vinaa’pi drig.**

**Na tattvagynaanam, na chaaritamasti, chet karmabandhakrita.”**

~Panchadhyayi, verse 2.769 (Page 334, Author: Pandit Raajmal Publisher: (Page 272, Publisher: Ganeshvarni Digambar Jain Sodh Sansthaan, Varanasi, year 1986)

In the absence of samyaktva, mere external conduct and knowledge do not know the ultimate reality, do not appropriate conduct and merely cause karmic bondage.

In the above case, both knowledge and conduct are present but in this case, both shall cause karmic bondage. Thus, there is no importance of knowledge and conduct if samyaktva is missing.

**Samyaktadarshana makes knowledge and conduct samyak.**

Samyaktva is what makes knowledge and conduct samyak. After one’s perception becomes samyak, his knowledge and conduct also become samyak. In fact, it may be safely stated that samyaktva gives rise to abhuutapuurva {unprecedented} knowledge and conduct. The shuddhopalabdhii {attainment of the pure state} of knowledge only appears when samyaktva is attained. And the highest form of correct conduct, known as shuddha bhaava {pristine disposition}, only occurs once the soul attains samyaktva. Hence, samyak darshana is the cause of the knowledge and conduct becoming samyak. This is the uniqueness and importance of samyaktva.

We may conclude that wherever the lamp of samyaktva is lit, the darkness of ignorance vanishes. Both false belief and nescience disappear from the soul which has attained samyaktva.

Aachaarya Amitagati tries to establish this with sound reasoning,

**“Samyaktvaadhyushite jiive na agynaanam vyavatishtate.**

**Bhaasvataa bhaasite deshe tamarah kiidrishii sthiti.”**

~Amitagatishraavakaachaara, Verse 2.68 (Page 37, Author: Aachaarya Amitagati, Publisher : Mulchand Kishandas Kapadia Digambar Jain Pustakaalay, Surat, year V.S.2015)

How can darkness remain in a country where the Sun is shining?  
Similarly, souls lit by the dazzling white Sun of samyaktva  
Do not remain in the darkness of ignorance.

Evidently, darkness departs the moment samyaktva appears. Let us understand this with an example:

Indrabhuti Gautama was a great scholar. He was very proud of his intellect. On hearing the divine speech of Lord Mahavira, Indrabhuti's arrogance vanished. His doubts vanished. They were replaced by firm conviction. And he achieved that which he had not yet achieved. Lord Mahavira gave him the tripadii (the knowledge of the tripadii is given by the thirthankar to his disciple. The disciple takes this knowledge and creates the Aagams (12 angas)). The knowledge of tripadii drove away Indrabhuti Gautama's arrogance and false belief. The attainment of samyaktva drove away his false beliefs and his mithyaa gynaana {knowledge tainted by false belief} turned into samyak gynaana {enlightened knowledge}. The knowledge which had hitherto added to his arrogance to the fore now drove him towards self-realisation and focusing on his own consciousness. The emergence of samyaktva turned Gautama's mithyaa gynaana into samyak gynaana. It became the cause of his and others' spiritual upliftment. Samyaktva changed his perception from adhomukhii {headed downwards} to uurdhvamukhii {headed upwards}. And the Brahmin Indrabhuti Gautama became the first ganadhara {chief disciple} of Lord Mahavira's sangha {group of followers}.

All this is thanks to the advent of samyaktva.

The purport of citing the above example is to underline that as soon as Indrabhuti Gautama understood the tripadii, he arranged the teachings of Tirthankara Mahavira into 12 limbs (angas). This is the power of samyaktva! When the perception becomes samyak, everything can be perceived directly and correctly. Even things that had seemed odd before, begin to make sense. Samyaktva has the ability to turn knowledge into enlightened knowledge.

### **Of the four accomplishments, the accomplishment of samyak darshana is the most vital**

Jain scriptures teach the four types of aaraadhanaa {accomplishments}:

1. Darshana Aaraadhanaa {the accomplishment of samyak darshana - enlightened perception}
2. Gynaana Aaraadhanaa {the accomplishment of samyak gynaana - enlightened knowledge}
3. Chaaritra Aaraadhanaa {the accomplishment of samyak chaaritra - enlightened conduct}
4. Tapa Aaraadhanaa {the accomplishment of samyak tapa - enlightened penance}

Of these four accomplishments, darshana aaraadhanaa is the first. On the path of liberation, all four accomplishments are equally important. But darshana aaraadhanaa has been accorded primacy because without samyaktva, the accomplishments of knowledge, conduct and penance cannot lead to liberation. In fact, in the absence of samyaktva, mere knowledge, conduct and penance could lead to further transmigration. In contrast, in the presence of samyaktva, knowledge, conduct and penance lead to liberation. This is why, the accomplishment of samyak darshana has been given primary importance.

### **Samyaktva purifies and adds lustre to knowledge, conduct and penance.**

In truth, the accomplishment of samyak darshana is the key to enhancing, purifying knowledge, conduct and penance. The latter three accomplishments become accomplishments only when accompanied by samyaktva.

This is confirmed by the Bhagavati Aradhana,

**“Nagarassa jaha duvaaram muhassa chakkhu tarussa jaha muulam  
Taha jaana susammattam naana-charana-tavaanam”**

~ Bhagavati Aradhana, Verse 3.735 (Page 465, Author: Aachaarya Shivaarth, Publisher: Jain Sanskrutti Sanrakshak Sangh, Sohlapur (Maharashtra), year 1978)

Know that samyaktva is as crucial for knowledge, conduct and penance as a gate is for a city, as eyes are for the face and as roots are for a tree.

### **One cannot defeat the enemy of karma without the eyes of samyaktva**

How could a vision challenged person defeat the armies of his enemies? Similarly, how could one defeat the armies of karmas, delusion, artifice and false belief without having the vision granted by samyaktva? One can only win if one sees correctly, i.e. has samyak darshana.

Where the enemy is not recognised as being the enemy, nor is he seen as being the enemy, how can he be defeated? Hence, the eyes of samyaktva are necessary to win over the enemy of karmas.

Just as samyaktva is primary among the ratnatraya {the three jewels - samyak darshana, samyak gyaana and samyak chaaritra}, it is also primary in dharma {faith/all activities which lead to liberation}, saadhanaa {diligent practise} and aaraadhanaa {accomplishment}. Samyaktva is as important to dharma as roots are to a tree. Just as a tree is dependent on its roots, all activities of dharma, saadhanaa and aaraadhanaa depend on samyaktva. Let us examine this in more detail.

If the root of a tree is bitter, its fruit shall also be bitter. If one wants sweet and tasty fruits, one will have to improve the roots. Samyaktva is the root of the tree that is dharma. If samyaktva is the root, the tree prospers and becomes strong and gives sweet fruits. Samyaktva lies at the root of all religions.

Roots are the key to the growth and strength of a tree. The roots draw and absorb nutrition for the tree. If the roots wither away and die, all the water in the world shall not bring them back to life. Even life giving sunshine and healthy breeze cannot save that tree. Nothing can save that tree from storms and whirlwind because its roots are dead.

It has been said in the Dashavaikalika Suutra that,

**“Muulaau khandhappabhavo dumassa khandhaau pacchaa samuvinti saahaa.**

**Saahappasaahaa viruhenti patta taosi puppham cha phalam raso a”**

~Dashavaikalika Suutra, Verse 9.2.1 (Page 249, Author: Aachaarya Swayambhavsuri, Publisher: Akhil Bhartiya Sudharma Jain Sangh, Jodhpur (Rajasthan), year V.S.2066)

The roots of a tree give rise to its trunk. Later, from its trunk emerge the branches. From the branches and sub-branches emerge leaves, flowers and fruits and flavours.

This applies to the tree of dharma as well. The tree of dharma has innumerable branches. Truthfulness, non-violence, compassion, mercy, forgiveness, service to others, satisfaction, chastity, non-attachment to worldly goods, non-stealing, etc. are branches of the tree of dharma. The branch of non-violence has innumerable sub-branches. The branch of truthfulness has innumerable sub-branches. The branch of chastity has several sub-branches. Good qualities are the flowers of the tree of dharma. Self-immersion and Liberation is the fruit of the tree of dharma. But this concerns the abundance of the tree of dharma. The question that arises is that what has given such abundance and excellence and perfection to the tree of dharma? What is the basis of this verdant affluence?

Aachaarya Kundakunda answers this:

**“Dansanamuulo dhammo uvaittho jinavarehim sissaanam.**

**Tam souuna sakanne dansanahiino na vandivvo”**

~ ‘Darshana Prabhritha’, “Atthapaahuda” Verse 4 (Author: Aachaarya Kundakunda, Publisher: Shantiveer Digambar Jain Mandir, Mahaveerji, (Rajasthan) year V.S. 2494)

The Jinaas taught their disciples that samyak darshana is the root of dharma.

Hear this with your ears and never pay obeisance to those who lack samyaktva.

Samyak darshana {enlightened perception} is the root of dharma. If samyaktva is present, the tree of dharma shall keep growing. And dharma shall remain constant, alive and strong.

The tree of dharma, which is upheld by strong roots of samyaktva is impervious to the storms and whirlwinds caused by bad thoughts, false doctrines and bad company. Till the time the roots of samyaktva are firm, the branches of truthfulness, non-violence, self-control, penance, etc. shall

flourish. And one day, the fruit of liberation may be attained.

When is all this possible? When the roots of samyaktva are strong and steady. In the absence of the roots of samyaktva, the tree does not remain firm for a long time. None of limbs remain steady for a long time.

This has been described as under by Aachaarya Kundakunda.

**“Jaha muulammi vinatthe dumassa parivaara natthi parviaddhi.**

**Taha jinadansanabhatthaa muulavinatthaa na sijjhanti.”**

~ ‘Darshana Prabhrta’, “Atthapaahuda” Verse 10 (Auhtor: Aachaarya Kundakunda, Publisher: Shantiveer Digambar Jain Mandir, Mahaveerji, (Rajasthan) year V.S. 2494)

Just as a tree with dead roots does not flourish

Those who lack the roots of teachings of the Jinaas cannot attain liberation.

In conclusion it may be stated that truthfulness, non-violence, self-control and penance can only remain where there is samyaktva. These qualities cannot remain in the absence of samyaktva. The path of asceticism and the lay path, both remain pure and blemishless in the presence of samyaktva.

Whenever any householder chooses to follow the ‘shraavaka dharma’ {the lay path} and decides to practise the 5 anu vratas {minor vows}, the 3 guna vratas {multiplicatory vows} and the 4 shikshaa vratas {disciplinary vows}, he/she has to first accept samyakdarshana. This is because samyakdarshana is the foundation of the layman’s dharma.

### **Samyaktva is the foundation of penance and renunciation**

The Aupatika Suutra describes several ascetics. Lord Mahavira called their asceticism as baala tapa {the uninformed penance of a child}. Any penance, which is carried out without a goal and which is not accompanied by self-realisation or samyaktva is known as baala tapa.

This is why it has been said that,

**“Maase maase u jo baalo kusaggena tu bhunjaye.**

**Na so suyakkhaayadhammassa kalam agghai solamsi.”**

~ Uttaraadhyayana Suutra; Verse 9.44 (Page 171, Author: Lilambai Mahasatiji, Publisher: Gurupraana Foundation, (Parasdham, Ghatakopar) Mumbai, year 2009)

If one has not attained samyaktva and through it knowledge of the eternal qualities of the soul, one could practise 30 day fasts upon 30 day fast and break the fasts by consuming only as much food as would remain on the pointed edge of a blade of ‘kush’ grass; and yet he would not attain even the fraction of the dharma of the soul.

Frankly speaking, if one lacks samyaktva, one's penance counts as baala tapa because he is wandering aimlessly in the dark. In the darkness of ignorance.

Aachaarya Amitagati thus commented on those who lack samyaktva but practise penance,

**“Sudarshaneneha binaa tapasyaamicchati ye siddhikarii vimuudhaah.**

**Kaankshanti biijena binaa pi manye krishim samriddhaam phalashaaliniim te”**

~Amitagatishraavakaachaara, Verse 3.84 (Page 72, Author: Aachaarya Amitagati, Publisher : Mulchand Kishandas Kapadia Digambar Jain Pustakaalay, Surat, year V.S.2015)

One who seeks to attain liberation through penance alone, without samyaktva, is like the farmer who expects a bumper crop without planting seeds.

The dreams of such people are never fulfilled.

One who cannot perceive himself, cannot answer the questions - Who am I? Where have I come from? Where shall I go from here? Am I insentient or sentient? Such a person cannot practise the dharma. In the absence of samyaktva, the seeker who has chosen to walk on the path of dharma is blind. He cannot discriminate between shreya {worthy}, ashreya {unworthy}, good or bad.

This has been explained in the Prashnottarashraavakaachaara as under:

**“Netrahiinaa yathaa jiivaa ruupam jaananti naiva cha.**

**Drishtihiinaa athaajneyaa deva-dharma gunaagunam”**

~Prashnottarashraavakaachaara

~Samyagdharshana, (Author: Ashokmuni, Publisher: Diwaakarjyoti Karyaalaya, Byaawar (Rajasthan), year 1981)

Just as a vision challenged person cannot perceive the form of things, one who lacks samyaktva cannot know the true nature of the true god and the true dharma. Nor can he differentiate between the good and the bad.

One who lacks samyaktva is known as blind in philosophical terms. He is unable to know whether he is walking on the right path or not. One who is blind in terms of being unable to perceive his soul cannot walk on the path of dharma. Hence, samyaktva is the root cause of religious conduct. True self-realisation is the basis of dharma.

## **Samyaktva is at the root of spiritual accomplishment**

For the layman, saamaayika {period of quiet contemplation}, paushadha {36 hour fast carried out in a religious environment, away from the home}, japa {saying the rosary}, tapa {penance}, dhyaana {meditation}, kaayotsarga {remaining still in one position for a fixed period of time}, praayaschitta {atonement}, bheda gynaana {discriminatory knowledge}, svaadhyaaya {study of the self/study of scriptures} are all means of saadhanaa {diligent practise} for the purpose of attaining liberation. Samyaktva is the basis for all of them. All these practices flourish in the presence of samyaktva. These practices may vary from location to location, from time to time, and are shaped by individual circumstance and ability. But the basis for them, the faith in them, or the motivating factor behind them does not vary. The sequence of these practices may vary, for instance, one person may follow saying the rosary with penance. And then carry out self-study. Also, the rituals associated with these practices may vary. But if samyaktva is strong, the seeker shall never forget samvara {blockage of karmic inflow into the soul} and nirjaraa {shedding of karmas from the soul}. If the roots of samyaktva disappear, everything shall fall apart. But if the roots of samyaktva are pure, safe, strong and undiluted, then the external conduct remains safe on it. But if the roots are shaky, the conduct and the thinking go haywire. The conduct and thought processes becomes impure and diluted by false belief.

## **Samyaktva is the primary centre of saadhanaa {diligent efforts}**

Samyaktva lies at the centre of all diligent efforts made in the field of spirituality. Irrespective of how all compassing and vast the field of diligent efforts is, it has to remain constantly in touch with its primary centre.

In warfare, the army that stays in constant touch with its command centre wins the war. For instance, if an army keeps advancing and unfortunately loses contact with its command centre, it jeopardises its own chances of victory. This is why a good general remains alert and maintains constant contact with the command centre.

It is the same in the field of spirituality. The seeker who remains immersed in samyaktva through every pore of his being, through his perception, through his intellect and through his inner self shall be able to win over the blemishes of anger, etc. and shall find success in his spiritual endeavours. This is why it is crucial that no matter which kind of diligent effort we do, our link with samyaktva should remain unbroken.

## **Samyaktva is the first instrument on the path of liberation**

The doors of liberation are open for anyone who has attained samyaktva while living as a layman. Liberation is very far away for an ascetic who remains immersed in delusion, artifice, attachment, lust and sensual desire and is bereft of samyaktva.

Without any doubt, samyaktva or true perception or true faith is the first means on the path of liberation, whether the seeker is a monk or a layman. Accompanied by samyaktva, the seeker's laymanship or asceticism brightens. Hence, in order to progress on the path of liberation, it is necessary to first attain samyaktva.

### **Samyaktva is the basis for increase in good qualities**

Compassion, pity, unselfishness, straightforwardness, truthfulness, gentleness, self-control, penance, renunciation, chastity, equanimity and satisfaction are the good qualities in the life of a seeker.

**Question:** What is the basis for the purification and enhancement of the above qualities?

**Answer:** Samyaktva is the basis of purification and enhancement of the above qualities.

Only through samyaktva can the above qualities become more refined and enhanced. It may be noted that samyaktva does not give birth to these good qualities, which are intrinsic to the nature of the soul. They are preserved in the soul. But samyaktva polishes these qualities and cleanses them of their flaws. It is like alum, which cleanses water when inserted in it.

Samyaktva is a spiritual trait which, when developed completely (through annihilation of the karmas that impede samyaktva), lasts forever. In the presence of samyaktva, all other qualities turn from downfall to upward journey. With the advent of samyaktva, a person's focus shifts from material things to spiritual goals. Friendship, amity, wisdom, equanimity, compassion, forgiveness, pity - all these qualities become meaningful in the presence of samyaktva. They are fruitful and lay result in the attainment of liberation. All these qualities help the soul purify and cleanse itself. Hence, it can be stated with certainty that samyaktva is the basis of the purification, enhancement and protection of all good qualities.

### **Samyaktva is the gateway to the temple of saadhanaa {diligent efforts}**

Samyaktva is the gateway to the temple of diligent efforts towards self-purification. Samyaktva is the one and only doorway to the temple of diligent efforts towards self-purification. Just as you need one or the other door to enter a temple or a palace, samyaktva is the only door to enter the temple of spirituality. The soul is the chief deity of the temple of spirituality. First and foremost, samyaktva describes the true nature of the soul. There after, samyaktva demonstrates how one should worship the soul-deity and how to enhance its good qualities.



**“Dvaaram muulam pratishthaanam aadhaaro bhaajanam nidhih.**

**Dvishatkasyaasya dharmasya samyaktvam paarikiirtitam”**

~Aachaarya Umasvati. Tattvarthabhashya

~Samyagdharshana, (Page 60, Author: Ashokmuni, Publisher: Diwaakarjyoti Karyaalaya, Byaawar (Rajasthan), year 1981)

Samyaktva is proclaimed as the gateway to the 12-fold path (12 vrats) of the lay follower (shraavak's). It is the basis, the foundation, the reservoir and the treasury of the layman's path.

### **Samyaktva is the first reason for liberation**

Contemplating on the subject, it is evident that samyaktva is the starting point on the journey of liberation. Liberation means permanent freedom from all karmic bondage. Karmic bondage is caused by attachment, aversion, delusion, false beliefs, ignorance, etc. Since the attainment of samyaktva leads to penance, name recitation, periods of equanimity, meditation, the following of vows and rules designed to ensure non-violent conduct, the samyaktva is a cause for the shedding of karmas. The soul sheds bound karmas in proportion to the absence of attachment and aversion from the basic disposition of the soul. Hence, we may state that samyaktva is the primary cause of liberation. It is the game changer which takes the soul on the path of liberation and helps it progress on the path.

### **Samyaktva is the license for liberation**

Samyaktva is the immersion of the self in the shuddha bhaava {pure, blemishless, immaculate and pristine disposition}. This is beyond any argument. Samyaktva helps the seeker develop deep unshakeable faith in the pristine disposition. Consequently, the seeker first begins to lose interest in ashubha bhaava {inauspicious disposition} and later in shubha bhaava {auspicious disposition}. Many people think that shubha bhaava {auspicious disposition} is dharma and the cause of liberation. But from the doctrinal perspective, the auspicious disposition is concomitant with the flaw of attachment. Because it is a positive form of attachment, it leads to the inflow of meritorious karmas (punya) and not demeritorious karmas. However, the inflow of any kind of karma is harmful to the soul. It cannot cause the shedding of karmas and the attainment of liberation. A soul, which lacks samyaktva and has false belief, but has good conduct and a huge stock of punya, can rise upto the ninth graiveyaka heaven. Its lack of samyaktva causes its downfall as soon as its stock of punya is exhausted and the soul descends from heaven to be reborn either as a living being in nigoda {category of life where the lowest forms of life reside in endless numbers without any hope of release by self-effort} or as a plant of some variety. Hence, even auspicious dispositions lead to worldly transmigration not liberation. A pristine disposition is the one and only cause for liberation. Of those who lack samyaktva many ignorant people remain stuck on the auspicious disposition and seldom rise beyond it. Subsequent to the attainment of samyaktva, the seeker intrinsically develops a keen interest in the pristine disposition. And this interest in pristine meditation is truly the license to attain liberation. One who has attained samyaktva even once, his stay in transmigration becomes limited.

In other words, he is licensed to attain liberation.

It has been stated in the Dharmasamgraha that,

**“Antomuhattaamittampi phaasiam hujja jehim sammattam.**

**Tesim avaddha puggala pariyatto cheva samsaaro”**

~Dharmasamgraha, verse 2.21

~Samyagdarshana, (Page 61, Author: Ashokmuni, Publisher: Diwaakarjyoti Karyaalaya, Byaawar (Rajasthan), year 1981)

Those who have attained samyaktva even for a period less than forty-eight minutes, the extent of their transmigration shall not exceed the ardhapudgala paraavartana kaala {half the time it takes for one soul to be born and lead a life in every possible nook and cranny of the universe}.

### **Samyaktva as the basis of attaining liberation**

The three gems {enlightened perception, enlightened knowledge and enlightened conduct} are the three means for attaining liberation. But in the absence of enlightened perception, knowledge and conduct alone cannot attain liberation for the soul.

The following verse shall underline the importance of samyaktva:

**“Kim bahunaa bhaniyenam je siddhaa naravaraa gaye kale.**

**Sijjhihahi je vi bhaviyaa tam jaanah sammamaahappam”**

~Aachaarya Kundakunda’s “Mokkha Pahuda”, verse 88

~Samyagdarshana, (Page 61, Author: Ashokmuni, Publisher: Diwaakarjyoti Karyaalaya, Byaawar (Rajasthan), year 1981)

No need to elaborate. All the great men who have attained liberation in the past, and all those who shall attain liberation in future, have done so due to the greatness of samyaktva.

Thus, the above verse describes the basis of attaining liberation and states that all those who attained liberation in the past and all those who shall attain liberation in future have done so on the basis of samyaktva.

### **Samyaktva is the foundation of the palace of spiritual seeking**

The taller the building, the deeper and stronger its foundation. If the foundation is extremely sturdy, the building shall stand firm in the face of excessive rainfall, stormy weather, etc. Samyaktva is the foundation. The stronger the foundation of samyaktva, the less likely the person be swayed by superstition, doubts, pointless rituals, knowledge tainted with false belief, arrogance, delusion, jealousy,

hatred, deceitful and fraudulent behaviour, desire for fame, exhibitionism, bombast, etc. Hence, the foundation of samyaktva is crucial to save oneself from the abovementioned flaws.

The Nandi Suutra describes samyaktva as foundation of the Mount Meru of the Jain community:

**“Sammadansana var vaira dadharuudhagaadhaavagaadhapedhassa.**

**Dhammavarararyana mandiyachaamiyar mehalaagassa”**

~Nandi Suutra, verse 1.12, (Page 9, Author: Lilambai Mahasatiji, Publisher: Gurupraana Foundation, Rajkot (Gujarat), year 1999)

(Sangha - the four-limbed Jain community made up of monks, nuns, laymen and laywomen is compared to Mount Meru). Samyaktva is the strong, sturdy and firm foundation of the bejewelled Mount Meru of the sangha. The mountain ranges of knowledge and conduct are built upon this strong unshakeable foundation.

The above verse emphatically declares that samyaktva is the foundation of the palace of spiritual seeking.

### **Samyaktva is the sinha-dvaara {chief gate} of spiritual upliftment**

Samyaktva exists in the form of an extremely fleeting hazy perception in the second and third gunsthaanakas. But it is transient and does not stay. In the second and third gunsthaanakas, samyaktva is extremely fleeting. But samyaktva stays for a longer period of time in the fourth gunsthaanaka. If the seeker manages to remain in the fourth gunsthaanaka for an extended period of time, and remains focused on spiritual uplift, he can progress right up to the penultimate thirteenth gunsthaanaka. Just as a student who has cleared his matriculation

Examination (O levels) can study further and achieve a Masters degree and Doctorate, the seeker who has attained samyaktva can keep progressing further and attain the ultimate fourteenth gunsthaanaka and achieve liberation. This is why samyaktva has been called the sinha-dvaara {chief gate} of spiritual upliftment. The advanced gunsthaanakas of spiritual development are open only to those who have samyaktva.

### **Samyaktva is the nourishment for those who seek completion of the soul's journey**

The soul reaches its perfected state in the fourteenth gunsthaanaka. Hence, the fourteenth gunsthaanaka is the final destination on the journey of spiritual perfection. This journey begins at the fourth gunsthaanaka. And samyaktva provides the nourishment required for this journey. Samyaktva gives true guidance to the seeker. It helps the soul distinguish between self and non-self. Just as the traveller needs to carry food during his journey, samyaktva provides the seeker with the spiritual nourishment he needs in order to progress to the higher gunsthaanakas.

## **Samyaktva helps the soul begin perceiving itself**

Today, many people have forgotten the true nature of their souls, which is called ‘aatmashrii’, because they are so entangled in vibhaava {false disposition} and parabhaava {foreign disposition}. This ignorance causes them grief and pain. Let us understand this with the help of an example:

There was the son of a rich man who had no clue that he was the son of a rich man. He begged for a living and led a wretched life. The moment he learnt that he was heir to great wealth, he laughed at the beggar’s life that he had led. He was ashamed of the life that he had led. He ceased living the life of a beggar. Such is the life of a mithyaa drishti person {one who has false faith}... The mithyaadrishti is unaware of his ‘aatmashrii’ {the boundless wealth of his soul made up of its good qualities} and hence seeks the most fleeting pleasure from the senses. And considers sensual pleasure to be true pleasure. After attaining samyaktva, one stops seeking sensual pleasure. Thus, knowing the self takes one on the right path. The only requirement is knowledge of the self through samyaktva. He who knows the self through samyaktva can lead a blissful life.

Upadhyaya Yashovijaya wrote that,

**“Endrashrii sukhamagnena liilaalagnamivaakhilam.**

**Sacchidaananda puurnena puurnam jagadveksyate”**

~Gyaanasaar, Verse 1, (Page 1, Author: Upadhyaya Yashovijayaji, Publisher: Aaraadhanaa Bhavan Jain Sangh, Mumbai, year V.S. 2030)

‘Aatmashrii’ is overflowing with the wealth of good qualities. One should recognise this, contemplate upon the soul, know it thoroughly and never consider oneself to be unfortunate or poor. One who realises this ‘aatmashrii’ experiences indescribable knowledge and bliss. Despite living in this mundane world, he lives an incredibly blissful life.

But until the ‘aatmashrii’ has been located, experienced and internalised, the living being keeps hankering after sensual pleasure. He begs himself for sensual delectation. This is because he has no idea of the eternal bliss and eternal power, which reside in his soul. He is unaware of the eternal knowledge and perception, which lie in his soul. All these attributes are the wealth of the soul. They are already present in the soul. They need not be brought from somewhere. Or borrowed from someone. All one needs to do is remove the obstructions that prevent the soul from manifesting its true qualities.

There are many who have completely misunderstood completeness. They think that having wealth, influence, power and prestige is completeness. But these things have nothing to do with the soul. They are connected with materialism and therefore fickle. Money is the most fickle of all. A person may be wealthy today but there is no guarantee that he shall retain his wealth the following day. Similarly, fame, influence, power and prestige are transient. They can disappear without a trace.

Any quality that belongs to the soul remains immersed in it. One who has realised the soul and thus attain completeness of the soul never loses it. Only through samyaktva can the seeker attain completeness of the soul.

### **Samyaktva is the launching pad for spiritual ascent**

Since beginningless time, the soul has been troubled by the demons of anger, arrogance, artifice and avarice and the slings of attachment, aversion and delusion because it is ignorant of its true nature and because of its mithyaatva. Such a soul is fast asleep in delusion. Within seconds, innumerable thoughts, feelings and dispositions appear and disappear from the soul. Their constant presence in the soul causes great upheavals and disturbances in the soul. Just as rains drive away the heat of parched land, the attainment samyaktva in the soul becalms the upheavals and dilemmas that one normally has to endure.

Each of these passions, dilemmas, and inappropriate dispositions can be further classified innumerable times. The tangible external world is tiny. The intangible internal world is immense. Realised saints have placed great emphasis on spiritual upliftment as the way to escape from the terror of wrong dispositions and false dilemmas. Spiritual uplift helps the soul do away with wrong dispositions and false dilemmas. Unless one's soul is awakened, it cannot rise from the stage of inappropriate disposition to the stage of auto-immersion. Until then, it is impossible to free itself from wrong dispositions and false dilemmas. Uplift of the self is spiritual upliftment. This is samyaktva. Only samyaktva can trigger this spiritual upliftment. Only samyaktva can free one from the terrors of ignorance and wrong disposition.

### **Samyaktva is the source of boundless power and confidence**

Samyaktva is the art of knowing the difference between the self and the non-self. Using this art, the soul can free itself from all worldly bonds. Then, he will not have to experience any anxiety and sorrow. The attainment of samyaktva strengthens the faith in the soul and its immortality, eternity, omnipotence, consciousness, indestructibility and permanence. It helps the person realise that birth and death are of the body, not of the soul. All worldly interaction is caused by the body. And they end with the death of the body. The person who has attained samyaktva, realizes that he is the soul and nothing and no one else belongs to him. He now knows that his soul is like the soul of a liberated being. This dridha pratiiti {unshakeable faith}, sahaja vishvaasa {spontaneous and effortless faith} and sahaja bodha {spontaneous and effortless understanding} is attained only due to samyaktva. Samyaktva is the source of this kind of unshakeable faith and confidence in reality. One whose life is enlightened by samyaktva rids his soul of the darkness of nescience. His soul becomes enlightened by the torch of unshakeable faith. His unshakeable faith is the gift of samyaktva.

## **Samyaktva as the basis for a divine life**

A person becomes a true human when he rises above his demonic and beastly tendencies. When he attains samyaktva, his life becomes divine. Let us understand how:

Demonic and beastly tendencies impede spiritual progress. These tendencies are found in people who are full of hatred, desire, anger, avarice, delusion, deceitfulness, artifice and arrogance. When a person rises above these flaws, he becomes more human. He lives and let's live. He realises that just as he feels joy and sorrow, so do others. Such a person can rise to the extent of attaining the maargaanusaarii qualities. But the person who attains samyaktva transcends humanity and rises to the level of divinity. After attaining samyaktva, he considers all living beings of the world to be like himself. He becomes very keen to help others in their times of need. So willing is he to help others in times of grief, danger and difficulties that he does not care about his own life. Hence, samyaktva is the basis of divinity. Samyaktva has its own eternal strength. This is all about the divinity that samyaktva brings about.

Samyaktva has many other important qualities. Only samyaktva has the power to break the beginningless series of births and rebirths. Samyaktva has the ability to turn the darkness of life into the light of enlightenment. Samyaktva has the unsurpassed ability to turn the slow, stagnant pace of temporal life into the fast pace of spiritual progress. Just one moment of samyaktva is enough to destroy innumerable cycles of birth and death.

Prashnottarashraavakaachaara has said the following on the person who has attained samyaktva:

**“Dhanyaaste purushottamaah sukritino lokatraye puujitaah.**

**Saarsaara-vichaara-maargachaturaah paapaarividhvansakaah.**

**Saaram sarvagunehagehamasamam saddarshanam ye shriyaat.**

**Muktvaa sarvasukham nridevajanitam yaatyeva muktyaalayam.”**

~Prashnottarashraavakaachaara, verse 11.108

~ Samyagdharshana, (Author: Ashokmuni, Publisher: Diwaakarjyoti Karyaalaya, Byaawar (Rajasthan), year 1981)

He is exalted, he is the finest amongst men, he shall be worshipped in all three worlds.

He is wise in dwelling upon the fruitful and the fruitless and has chosen the right path.

He has destroyed the enemy of sinfulness.

He has taken shelter in samyaktva, the repository of all that is good and true and noble.

After enjoying all the pleasures of worldly and celestial life,

He shall certainly attain liberation.

## **Samyaktva is the primary means to purify flawed consciousness**

Without samyaktva, a person cannot purify flawed consciousness. Attachment and aversion sully one's consciousness. The seeker corrects this through samyaktva. Through his own pure disposition, he blocks flawed consciousness and sheds impure thoughts from his soul.

Just as sadness is a parabhaava {extraneous disposition} of the soul, happiness too is a parabhaava {extraneous disposition} of the soul. When one has a vast stock of punya karmas {meritorious karmas}, one experiences more happiness than sadness. Such a person may be reborn in the heavens. And when one has a vast stock of paapa karmas {sinful karmas}, one experiences more sadness than happiness. Such a person may be reborn in the hells. Whoever has attained samyaktva realises that both happiness and sadness are extraneous dispositions. He thus remains in a state of equanimity, which is his own true disposition. By remaining in equanimity, he sheds karmas. Hence, anything that takes the consciousness from its external focus into its internal focus is samyaktva.

## **The seeds of becoming the supreme self lie in samyaktva**

Since samyaktva was attained, the seeds of becoming the supreme transcendental self have been sown in the soul. The soul, which has attained samyaktva becomes praiseworthy. It is certain to attain the supremely detached disposition that shall help it attain the transcendental state of supreme bliss. After attaining supreme bliss, nothing else remains to be achieved.

**Question:** After attaining samyaktva, does the living being attain liberation automatically? Or does he have to make special focused efforts to do so?

**Answer:** One has to make focused and diligent efforts to attain samyaktva. One has to make even more diligent efforts to retain samyaktva. Subsequently, the seeker has to make increasingly perfect efforts in terms of purifying his knowledge, conduct and penance in order to purify his soul. Some seekers quickly begin the journey of self-purification after attaining samyaktva and attain the bliss of liberation. But this is not true for all those who have attained samyaktva. Many living beings need to make specialised efforts after attaining samyaktva. If the efforts are carried out without complete attentiveness, or if certain types of karmas come into fruition (uday), the soul may lose its samyaktva for a while. But it is certain whoever has attained samyaktva once, even though momentarily, shall most definitely attain liberation.

The explanation for this is as follows: the seeds of the supreme state are sown in his soul of one who is deeply and unshakably convinced of the pure soul that he is. Samyaktva is the seed and the supreme state of the soul, when omniscience is achieved, is the tree that grew from it.

Whenever one wishes to grow a tree, one plants a seed. One does not plant a tree! The small insignificant-looking seed contains a large verdant tree within its tiny body. At the appropriate time,

this seed shall give birth to a mighty tree, which shall give pleasant shade and sweet fruits to others.

Samyaktva too is a tiny seed. It is hidden in the inner self. When one starts making focused and diligent efforts, this seed shall turn into the magnificent tree of omniscience and liberation. This seed of samyaktva is enriched by yama {vows} and saiama {self-control}.

Aachaarya Amitagati has explained this eloquently in the following verse:

**“Vivadharmānaa yamasamyādayah pavitrasamaktvagunena sarvadaa.**

**Phalanti hridyaani phalaani paadapaah dhanaudakenaivaamalaapahaarinaa”**

~Amitagati shraavakaachara, (Author: Aachaarya Amitagati, Publisher : Mulchand Kishandas Kapadia Digambar Jain Pustakaalay, Surat, year V.S.2015)

Just as rainfall from the clouds cleanses a tree, gives it life and sweetens its fruit, the clouds of samyaktva wash away the dirt of false belief, ignorance and other flaws from the soul. They strengthen the positive traits of following the vows and practicing self-control, thus ensuring the enrichment of samyaktva.

**Samyaktva is the root cause of pristine, diligent and focused efforts**

Samyaktva is required to ensure that diligent efforts to uplift the soul remain free from the defects of selfishness, avarice, fear, temptation, desire, arrogance, pretentiousness, artifice and anger. If the perception is samyak, speech and actions shall follow suit. If the motive behind the diligent and focused efforts is not clear, not generous, is not all encompassing, not pious and is not based on sound judgement, than thoughts, words and actions shall not be truthful and pure. False belief engenders impure, untrue and flawed acts. It causes false speech. If the perspective is truthful and blemishless, the resultant thoughts and words shall also be truthful and blemishless. Hence, it may be stated without any doubt that samyaktva is the basis of blemishless focused efforts towards liberation. Where there is samyaktva, there is stillness and calmness of the mind. The thinking faculty becomes decisive and attains the transcendental state. Without samyaktva, false understanding cannot be destroyed. Without samyatkva, the mind remains wavering and allows itself to be dictated to by desire.

This is why Lord Mahavira said that,

**“Dhammo suddhassa chitthai”**

~ Uttaraadhyayana Sutra; Verse 1.3.12 (Page 77, Author: Lilambai Mahasatiji, Publisher: Guruprana Foundation, (Parasdham, Ghatakopar) Mumbai, year 2009, 2nd edition)

Dharma is the pure unblemished disposition.



Before commencing diligent and focused efforts for spiritual enhancement, purify your perspective. Define the purpose of your soul. Ensure that your mind is still. Make sure that your conviction is rock steady and not wavering. Dharma can only remain in a pure heart.

When you wish to dye a cloth, you need to wash it first else the new colour shall not appear uniformly. Similarly, purify your heart before you commence on the journey of self-purification. This may be done by washing it with the soap of samyaktva.

In conclusion it may be stated that if the soul is properly cleansed, it is naturally inclined towards non-violence, truth and other religio-spiritual practices. To one suffering from fever, even a sweet drink shall seem bitter. Until his fever goes away, he loses all interest in food. Similarly, one who is suffering from the fever of false belief shall not appreciate the sweet drink of religious discourse, philosophy, etc. He shall pronounce it bitter and take no interest in it. He shall have absolutely no interest in the food of spirituality. When the fever of false belief shall subside upon taking the medicine of samyaktva, the seeker shall feel great interest in philosophy, religious teachings, religious doctrine and the true nature of the soul. The very presence of samyaktva ensures that flaws like fear, temptation, arrogance, pretentiousness, etc. do not raise their ugly heads. The focused and diligent efforts of one who has samyaktva are pure and are free from karmic bondage-causing dispositions. Such efforts are called enlightened efforts. Hence, samyaktva is the foundation of blemishless spiritual practice.

### **Samyaktva is the basic controller of spiritual strength**

There are two types of power in this world:

1. Bhautika Shakti {temporal power}
2. Adhyaत्मika Shakti {spiritual power}

Bhautika Shakti {temporal power} works in the external world. They help develop the external world, help the attainment of sensual pleasure. But equally, they can cause despair, trouble and disaster. Today, many powerful nations in the world, on the strength of their colossal temporal powers, are bullying weaker nations and causing war and strife. They try to annex small nations to their own nation to further increase their own strength. Hence, spiritual power must serve as a control over the rampant abuse of worldly power. Numerous superpowers have come and gone. They used their power to spread terror and mayhem. Since they had no spiritual inclination, they spread violence and destruction.

Ravana and Brahmadata Chakravarti were extremely brave and resourceful rulers. They were defeated by worldly forces. They were annihilated. This is why it is essential that worldly power is controlled by spiritual power. Else, it is easy to become infatuated and become its slave. But if it is mitigated by spirituality, the seeker is able to realise the insubstantial nature and possessions and can become detached to them.

## **Samyaktva is the first stage on the path of becoming a Jina**

Becoming a Jina is the culmination of the seeker's path. This is achieved in the 13th and 14th gunsthaanakas. Here, the soul attains supreme detachment and hence becomes a Jina. The first step in this journey is knowing your inner self and knowing samyaktva/samyakdarshana.

It is the 4th gunsthaanaka. Here, the seeker attains firm conviction in the pure qualities of his soul. The soul looks inwards and immerses its consciousness in itself. The path of becoming a Jina commences from here. This path is known as Jainism. **When the seeker has made partial progress on the path of become a Jina, he is known as a Jain. When he completes the journey, he becomes a Jina.**

The purer one's perspective, the more flawless one's inner self, the purer his samyaktva. When the soul immerses itself completely within itself, it becomes a Jina. **Dharma is immersing oneself in one's self.** Becoming a Jina is the acme of this journey of self-immersion. Samyaktva is the first stage of self-immersion. Hence, samyaktva is the harbinger of supreme detachment. It heralds the emergence of self-realisation. This is why it has been said that,

**“Je je anshe re niruupaadhika pano te te anshe re dharma.**

**Samyakdrishti re gunathaanaa thakii jiiva lahe shivasharma.”**

~Samyagdarshana; (Page 77, Author: Ashokmuni, Publisher: Diwaakarjyoti Karyaalaya, Byaawar (Rajasthan), year 1981)

To the extent that the soul attains niruupaadhikataa {moves from external focus to internal focus}, it comes closer to dharma, to its own true nature and to becoming a Jina. The soul arises from the gunsthaanaka where samyaktva is first attained (the fourth gunsthaanaka), constantly purifying itself till it finally becomes a Jina and attains liberation.

The teleology behind giving all these illustrations is to establish that samyaktva is the essence of dharma and the seeker's path.

## **Samyaktva is far more profitable than ruling the three worlds**

If one were to compare the benefits of samyaktva with the benefits of ruling the three worlds (heaven, earth and hell), the benefits of samyaktva far overrule the profit of ruling the three worlds. Overlordship of the three worlds is only for a finite period of time. Once the meritorious run out, the seeker will be back to square one. On the other hand, samyaktva is lasting and results in the attainment of liberation.

Overlordship of the three worlds is fleeting. None of the means of sense gratification are permanent. They are all fleeting. The pleasure of being a ruler, the wealth of a ruler, the luxurious lifestyle of a ruler and all its trappings are transient. Until and unless the seeker,

realising the otherness of external substances, rids himself of attachment to all external substances, even the overlordship of the three worlds shall give him no everlasting joy. One who has attained samyaktva is an emperor even though he may be poor in worldly terms. This is because he has overlordship of the spiritual realm, which is vastly more precious and important than the overlordship of the material world. On attaining even partially, the four eternal qualities of the supremely detached ones, namely eternal perception, eternal knowledge, eternal bliss and eternal vigour, his perception, intelligence, mind, speech and actions move towards the path of liberation. It is definite that he shall one day attain the boundless kingdom of liberation. What could possibly be greater or more profitable than that?

Lord Mahavira gave up his palace and its attendant riches. He possessed nothing. And yet he had the greatest possible wealth of all, samyaktva. He owned the great, indivisible empire of the soul. Overlordship of the three worlds is fleeting. But overlordship of the kingdom of the soul is permanent. And samyaktva, the enabler of this overlordship is lasting.

The wealth of the three worlds is external wealth. It does not belong to any one person forever. However, the inner wealth of the soul, samyaktva, belongs and remains with the soul forever. External wealth serves no purpose other than increasing one's karmic bondage.

### **Samyaktva is the supreme gain**

Impelled by delusion and ignorance, worldly people desire material possessions. They consider possessing material wealth to be supremely gainful. But can those material possessions lead one to the path of salvation? No, material possessions never help the soul attain spiritual wealth. Instead, attachment towards material wealth impedes the soul's progress and drags it down to the lowest levels.

The things that we hold dear to us are truly enemies of our spiritual progress. For a deluded person, possessions harm his spiritual progress since he remains attached to them. In contrast, the attainment of samyaktva can never be harmful to the soul. The soul, which has attained samyaktva sheds extremes of anger, arrogance, artifice and avarice and purifies itself.

Samyaktva destroys extreme desire and extreme passion and creates a world of equanimity for the soul to inhabit. Samyaktva cools down the burning heat of extreme attachment and aversion, helping the soul relax in the cool stream of unrivalled peace.

### **Unobtainable gains become possible through samyaktva**

In the light of samyaktva, the soul internalises the difference between the sentient and the non-sentient and begins to value the sentient over the non-sentient. It no longer gives importance to transient worldly possessions and the external dispositions. This is when the soul realises through samyaktva that it has learnt to value the sentient over the insentient and this ability has helped it gain

hitherto unobtainable spiritual insights. I already had the treasure of sentience, but samyaktva has helped me assess it, appreciate it, develop firm conviction in it and give it the importance it deserves.

All the religious texts in the world talk about accepting the truth. The Ishavasyopanishad says that,

**“Hiranmayena paatrenaa satyasyapihitam mukham.**

**Tattvam puushannapaavrinu satyadharmaya drishtaye”**

~Ishavasyopanishad, verse 15

~Samyagdarshana, (Author: Ashokmuni, Publisher: Diwaakarjyoti Karyaalaya, Byaawar (Rajasthan), year 1981)

The mouth of truth is blocked by a vessel of gold. O Puushana, will you uncover it so that the true dharma becomes visible to all?

Today, there are many who obfuscate the truth with the lustre of gold. They value gold more than they value the truth. But the spiritual ones say that once you have seen the truth, you have attained everything. Nothing remains to be attained. If one has spent five or six decades in leading a spiritual life but not yet succeeded in the quest for truth, one has gained nothing. Gaining things other than the truth hold no value for the soul. But if the soul has attained samyaktva, everything it attains thereafter is valuable. But if samyaktva is not attained, all the efforts come to naught. They only lead to further transmigration.

In reality, once samyaktva is achieved, nothing else remains to be achieved. Many people may state that knowledge and conduct still need to be attained. But the learned ones have repeatedly said that knowledge and conduct are already present in the soul. They are impeded by ignorance and false belief. They express themselves fully when samyaktva is attained. They are now known as samyak gynaana {enlightened knowledge} and samyak charitra {enlightened conduct}. Hence, there is nothing else that needs to be accomplished. One need not make any great preparations for attaining the knowledge and conduct. Samyaktva has the capacity to gain everything. This is why it may be stated without any fear of contradiction that one who seeks the boon of samyaktva has effectively sought the boon of liberation, which is the logical destination of samyaktva.

## **Samyaktva is an inexhaustible treasure**

The Prashnottarashraavakaachaara has called samyaktva a treasure. It says,

**“Praaptam janmaphalam tena samyaktvam yena sviikritam.**

**Nidhaanamiva loke’asmin bhavyajiivena saukhyadam”**

~Prashnottarashraavakaachaara

~Samyagdharshana, (Author: Ashokmuni, Publisher: Diwaakarjyoti Karyaalaya, Byaawar (Rajasthan), year 1981)

One who has attained samyaktva has crowned his life with success. Samyaktva is the greatest treasure in the world and the source of bliss.

Aachaarya Shubhachandra’s ‘Gynaanaarnava’ states that samyaktva is the inexhaustible treasure.

**“Atulasukhanidhaanam sarvakalyaanabiijam.**

**Janana jaladhipotam bhavyasatvaika paatram.**

**Duritataru kuthaaram punyatiirtha pradhaanam.**

**Pibata jitavipaksham darshanaakhyam sudhaambum.”**

~Gynaanaarnava, Verse 6.59, (Page 96, Author: Aachaarya Shubhachandra, Publisher: Paramshrut Prabhavak Mandal, Agaas, year 1981)

Samyaktva is the incomparable, inexhaustible seed of all that is noble, generous, beneficial and auspicious. It is a ship to cross the ocean of transmigration. It is an axe to destroy the trees of sinfulness. It is the chief ford of merits (punya karmas). It is the elixir that helps the seeker defeat the opponents of false belief and ignorance.

This verse is sufficient to underline the great attributes, which are present in samyaktva. Hence, there should be no hesitation in describing samyaktva as an inexhaustible treasure.

## **The wealth of samyaktva can only be attained when there is cessation of sinfulness**

One who has attained samyaktva does not desire the inflow of fresh karmas. He stays away from lies, deceit, injustice, stealing, unethical behaviour and other acts of sinfulness. Even if he commits a sin by mistake, he exercises his viveka {discriminative knowledge}. He is only interested in that which is free from sinfulness and karmic inflow. Else, in acquiring that which liberates one from all desire for sinfulness. He considers material wealth to be like dust when compared to the magnificent wealth of liberation, which can only be attained through samyaktva. He does not like any activity, which causes fresh inflow of karmas. He believes in stopping the inflow of demeritorious karmas. The samyaktva of such a person has been described in the Ratnakarandakashraavakaachaara as under:

**“Yadi paapanirodho’anyasampadaa kim prayojanam?**

**Atha paapaashravo’astyanya sampadaa kim prayojanam?”**

~‘Ratnakaranda shraavakaachaara’, Verse 1.27 (Page 65, Author: Aachaarya Samantabhadra, Publisher: Muni Sangh Svaagata Samiti {sagar}, Madhya Pradesh, year 1986)

**If the inflow of demeritorious karmas has been stopped, of what use is any other wealth?**

**But if the inflow of demeritorious karmas continues, of what use is any other wealth?**

One who has attained samyaktva knows that wealth earned through injustice, unfairness, dishonesty, etc. shall lead to rebirth in hell. This is because of the inflow and bondage of demeritorious karmas that was concomitant with the earning of the wealth. At times, owing to the annihilation-cum-suppression of gain-obstructing karmas and enjoyment-obstructing karmas (both are part of antaraaya karma), one may attain material wealth, but he who has attained samyaktva realises that such wealth is dependent on other factors, is fleeting and the cause of great bondage and hence does not become attached to it. He remains indifferent to it. Thus, one who has samyaktva considers material wealth, which comes at the cost of the inflow and bondage of karmas, to be heya {worthy of giving up/avoiding as it will take him away from the path of liberation}.

**Attaining samyaktva is like attaining Chintaamani, the wish-fulfilling gem**

Learned seers have compared samyaktva to the Chintaamani {wish-fulfilling gem}, Kalpavriksha {wish-fulfilling tree} and Kaamadhenu {wish-fulfilling cow}. Aachaarya Sakalakiirti has used all three similes to describe samyaktva:

**“Samyaktvam yasya bhavyasya haste chintaamani bharvet.**

**Kalpavriksho grihe tasya, kaamagavyaanugaaminii”**

~Aachaarya Sakalakiirti, ‘Prashnottarashraavakaachaara’, verse 11.54

~Samyagdarshana, (Author: Ashokmuni, Publisher: Diwaakarjyoti Karyaalaya, Byaawar (Rajasthan), year 1981)

For one who is capable of attaining liberation, attaining samyaktva is like attaining the chintaamani {wish-fulfilling gem}. It is like having the kalpavriksha {wish-fulfilling tree} growing in his backyard. Or like the kaamadhenu {wish-fulfilling cow} following him wherever he goes.

The Chintaamani is a fabled gem that fulfils all wishes. The Kalpavriksha is a special tree that fulfils all desires. The Kaamadhenu is a cow, which can be milked anytime. All three are extremely important and desirable and valuable from the material point of view. But from the spiritual viewpoint, they hold no value. Samyaktva contains the good qualities of all three together. Samyaktva is the spiritual gem. The soul itself is the Kalpavriksha and Kaamadhenu is the attainment of samyaktva. It accompanies the soul forever.

It has been said in the Gynanarnava that,

**“Saddarshanamahaaratnam vishvalokaikabhuushanam.**

**Muktiparyanta kalyaana daanadaksham prakiirtitam.”**

~Gynaanaarnava, Verse 6.53, (Page 96, Author: Aachaarya Shubhachandra, Publisher: Paramshrut Prabhavak Mandal, Agaas, year 1981)

Samyaktva is the great gem. It is the jewel of the world.

It is renowned for its skill in inspiring the soul to attain liberation.

He who has samyaktva thinks that since he possesses the Chintaamani gem, he need not worry about anything.

Just as the man who discovered the formula to attain the wish-fulfilling cow, the wish-fulfilling tree and the wish-fulfilling gem would enjoy the greatest pleasures on earth, the man who attains samyaktva enjoys the transcendental bliss of liberation.

**Gaining samyaktva is like gaining the Kalpavriksha**

Samyaktva has been compared to the wish-fulfilling tree. It is said of the wish-fulfilling tree that anyone who sits beneath it and thinks of something in his mind, his wish is fulfilled immediately. Similarly, the spiritual desires of one who has attained samyaktva are definitely fulfilled.

In his Prashnottarashraavakaachaara, Aachaarya Sakalakiirti compares samyaktva to a supreme kalpavriksha and describes each part of it eloquently:

**“Jinavaravacho muulastattvasaskandha piithah,**

**sakalagunapayodhi vardhinto vrittashaakhah.**

**Akhillasamiti-patrapushpabhaaro’vataannah,**

**shivasukha phalanamro drishti satkalpavrikshah”**

~Aachaarya Sakalakiirti. ‘Prashnottarashraavakaachaara’, verse 11.107

~Samyagdharshana, (Author: Ashokmuni, Publisher: Diwaakarjyoti Karyaalaya, Byaawar (Rajasthan), year 1981)

Samyaktva is the ideal wish-fulfilling tree. The teachings of the Jinaas are the roots of this tree.

The nine substances (nine tattvas) are the pedestal of this tree. This tree is nourished by the sprinkling of the waters of all good qualities like, forgiveness, compassion, excellent conduct, satisfaction, humility, not doubting the teachings of the Jinaas, not seeking temporal gains through spiritual endeavours, etc. The five samitis {carefulnesses} and the three guptis {controls} are the

leaves and flowers of this tree. And liberation is the fruit of this tree. All these components ensure the excellence of the kalpavriksha of samyaktva. Whoever sits beneath the wish-fulfilling tree of samyaktva and seeks liberation, shall soon attain liberation.

Just as people seek ripe fruits from a tree, those who seek liberation seek the fruit of liberation from the tree of samyaktva.

### **Samyaktva is a great yoga**

The Kartikeyanupreksha has given several similes for samyaktva. Let us explore them:

**“Rayanaana mahaarayanam savvajoyaana uttamam joyam.**

**Riddhiina mahaariddhii sammattam savvasiddhiddhayaram.**

**Sammatta gunappahaano devindanarinda vandio.**

**Chattavayo vi ya paavai saggasuham uttamam viviham”**

~Kartikeyanupreksha, verses 325-326, (Page 229-230, Author: Swami Kumar, Publisher: Paramshrut Prabhavak Mandal, Agaas, year 1960)

Samyaktva is the greatest of gems. The most advanced of all yogic methods. It is the greatest riddhi {accomplishment} of all. It helps the seeker attain the highest state of perfection. One, whose samyaktva is strong, is worshipped by celestial kings (Indra) as well as worldly kings. Even if he does not follow all the vows, his firm samyaktva shall ensure that he enjoys the myriad pleasures of this world and the other.

### **Samyaktva ensures rebirth as a human for the animal who has attained it**

At times, animals too can attain samyaktva. A kind and compassionate animal may attain samyaktva. But a cruel and violent man cannot attain samyaktva. This is why the wise ones have specified that even if a living being is an animal by form, he could be a human being in animal form, if he practises compassion, has attained samyaktva, can achieve shuddhopayoga {the highest state of awareness, which is unblemished by attachment and aversion} and can perceive itself. In stark contrast, a human being who has false belief, whose mind and heart are full of desire, anger and other flawed external dispositions; and considers those external dispositions to be his own, is a beast in human form.

In essence, he who has attained samyaktva is as good as a human being, despite being in animal form. The Aagama Gynatadharmakathanga Suutra (one of the 32 canons) gives the example of an elephant who had attained samyaktva. Subsequently, his compassion towards all living beings led to his rebirth as a human.



Here is the story:

In his past life, the Monk Meghakumara had been an elephant named Meruprabha. He was the leader of a group of 500 elephants. Once, there was a fire in the jungle and its beasts began running wildly in panic. To save them, Meruprabha - the lord of elephants - prepared a marumbhumandala {flat piece of ground} and a maandalaa {a circle}. All the animals and birds of the jungle stayed in the open within the periphery drawn by Meruprabha. The place was jam-packed with birds and animals. There was no place to squeeze in another bird or animal. But just then, a tiny rabbit hopped in. Since there was absolutely no place within the circle, he went and sat exactly on the spot just vacated by Meruprabha since he had raised his foot to scratch an itch. When Meruprabha was about to plant his foot back on the floor, he learnt that an innocent rabbit had occupied the space exactly where his foot had been. Now, had the elephant put his foot down not caring about the consequences, he would have certainly killed the rabbit which would have been crushed to death under the heavy foot of the elephant. Out of compassion for the tiny rabbit, Meruprabha kept his leg raised for over 20 praharas {a division of time about 60 hours long}. As the jungle fire died out, all the creatures gradually left the periphery drawn by the elephant king. Even the rabbit went away. When Meruprabha tried to place his foot on the crowd, it was so stiff that he could not maintain his balance and he collapsed. There, remaining indifferent to the intense physical agony he had to endure, Meruprabha remained calm and tranquil and died peacefully.

The Authors of the scriptures write that,

**“Tam jaitaava tumam mehaa tirikkhajoniya bhaavamuvagayenam  
apadiladdha sammattarayanalambhena se paaye naanaanukampaaye  
jaava antaraa cheva sandhaariye, no cheva nam nikkhitte”**

~Gynatadharmakathanga Suutra, verse 1.138 (Page 80, Publisher: Gurupraana Foundation, Rajkot, year 2004)

O monk Meghakumara, despite being born as an animal, your samyaktva and your deep compassion ensured that you kept your foot raised in order to save a life. As a result of this great act of merit, you were born as a human. And that too, the son of King Shreniika. Hence, your samyaktva was the cause of your rebirth as a human being.

**The attainment of samyaktva is the achievement of a special light**

The light of worldly lamps can be extinguished. But the lamp of samyaktva, especially of kshaayika samyaktva {attained through annihilation of samyaktva-obstructing karmas} can never be extinguished. In fact, its radiance keeps on increasing.

He who attains samyaktva experiences greater pleasure than a congenitally blind man would on

being granted 20-20 vision. And why not? He who has spent an eternity in the darkness of false belief, why would he not be overjoyed on experiencing the illumination of samyaktva? He would be thrilled!

Upon attaining the divine illumination of samyaktva, no part of life remains unlit. After attaining samyaktva, a person's inner life glows with the radiance of enlightenment. When samyaktva provides the light, there is no scope for fear in the seeker's life. He unhesitatingly walks on the right path. He ceaselessly takes great strides on the path of liberation. He considers samyaktva to be the supreme goal and is constantly engaged in endeavours to attain it.

This has been explained in the Lati Samhita (Author: Ashokmuni, Publisher: Diwaakarjyoti Karyaalaya, Byaawar (Rajasthan), year 1981):

Samyaktva is the true endeavour, samyaktva is the supreme goal.  
Samyaktva is the transcendental light. It is the highest penance.

Samyaktva is the transcendental light on the spiritual path. It dispels the darkness of false belief and emanates the radiance of true knowledge. This is why it is known as the supreme light.

Samyaktva is the true endeavour, as the seeker walks on the path of samyaktva and makes diligent and focused efforts to attain it. He who traverses the path of enlightenment suppresses all his worldly desires. Hence, samayktva is the highest penance.

Thus, samyaktva is the true endeavour, the supreme goal, the transcendental light and the highest penance.

### **Transcendental gains of attaining samyaktva**

Question:

**“Dansanasampannayaae nam bhante! Jiiva kim janayai?”**

Answer:

**“Dansanasampannayaa enam bhava micchatta cheyanam karei param na vijjhaayai  
param avijjhamaane anuttarenam naanadansanenam appaanam sanjoyemaane  
sammam bhaavemaane viharai.”**

~Uttaraadhyayana Suutra; Verse 2.29.62 (Page 210, Author: Lilambai Mahasatiji, Publisher: Gurupraana Foundation, (Parasdham, Ghatakopar) Mumbai, year 2009, 2nd edition)

Question: O lord, what is the gain in attaining samyaktva?

Answer: By attaining samyaktva, the seeker destroys false belief, which is the root cause of transmigration. He destroys ignorance. Hence, the radiance of his knowledge does not diminish. He internalises true knowledge and perception in the glow of his knowledge. The seeker attains samyaktva and immerses himself in the true attributes of his soul like knowledge.

This has also been stated in the AachaaraangaSuutra:

**“Je anannadansii se anannaaraame. je anannaaraame se anannadansii”**

~AachaaraangaSuutra, verse 2.6.5 (Page 95, Publisher: Gurupraana Foundation, Rajkot, year 1999)

He who has attained unrivalled perception (samyaktva) remains immersed in the transcendental self. And he who remains immersed in the transcendental self has attained unrivalled perception.

**He who attained samyaktva is certain to attain liberation.**

The soul where samyaktva appears is certain to attain liberation one day. There is no doubt about this.

Liberation means permanently shedding all karmas from the soul. When samyaktva is attained, the seeker rises above indolence and is in a state of constant awareness. The soul binds karmas to the soul when the activities of mind, speech and body are tainted with passion, attachment and aversion. Karmic bondage does not take place in the absence of attachment and aversion. Thus, the soul, which has attained samyaktva is saved from binding more karmas.

The soul, which has attained samyaktva remains unaffected by sorrow, difficulties, trials and tribulations. It retains its tranquillity and sheds old karmas. Thus, the soul, which has attained samyaktva one day sheds all four classes of ghaatii {omniscience-obstructing} karmas. The remaining four aghaatii {karmas which do not obstruct omniscience} karmas are shed when the natural life span of the body is over. After shedding all eight types of karmas, the soul attains liberation and is known as Siddha {perfected}, Buddha {enlightened} and Mukta {freed from the bondage of transmigration}. Thus, samyaktva leads to liberation.

The Bhagavati Aradhana attests to this:

**“Laddhunam ya sammattam muhuttakaalayavi je parivattanti  
tesimanantaananta na bhavadi sansaaravaasaddhaa”**

~Bhagavati Aradhana, Verse 1.52 (Page 97, Author: Aachaarya Shivarya Publisher: Jain Sanskriti Sanrakshaka Sangh, Sohlapur, year 1978)

One who attains samyaktva even for a moment, and then loses it, shall not live in transmigration endlessly.

He who has attained samyaktva even for a fraction of a period less than 48 minutes, his stay in transmigration shall be less than an ardhapudgala paraarvartana kaala {the amount of time required for a soul to take in and use up half of the karmic matter available in the universe}.

The Kshapanasara explains the number of lives the soul has to take after it has annihilated all perception-deluding karmas (darshan mohniiya karma).

Kshaayika samyaktva, which is attained when all perception-deluding karmas have been annihilated completely, is never lost. It is permanent. Once all perception-deluding karmas have been annihilated completely, the soul attains liberation in either the same birth, or the third birth that follows. In very rare cases, if the soul has bound the birth of a human or sub human and is born in the time period of bhoga bhuumi {realms of enjoyment}, the soul shall attain liberation in the fourth birth. Certainly no later than that.

The Tattvartharajavartika commentary by Aachaarya Akalanka on Aachaarya Umasvati's Tattvaarthasuutra presents a subtle analysis on this topic. It states that he who does not lose his samyaktva after attaining it, is certain to attain liberation within a maximum of 15 births and a minimum of three births.

The Vasunandishraavakaachaara clarifies this further:

**“Anne u sudevadattam sumaanusattam punopuno lahiuuna.**

**Sattatthabhavehim tao karanti kammakkhayam niyamaa”**

~Vasunandishraavakaachaara, Verse 269 (Author: Aachaarya Vasunandi, Publisher: Bharatiya Gyaanpith Prakashan, Kashi, year 1952)

One whose samyaktva is not lost, are born seven times in excellent celestial beings (deva) and eight times in humans, in total maximum 15 times before they shed all karmas and attain liberation.

All the above citations underline the importance and benefits of attaining samyaktva.

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### **1.2.14 Samyaktva: Firmness, Protection and Purity**

Samyaktva is the pure disposition of the soul. If the soul attains kshaayika samyaktva, its disposition remains constant. It does not alter. There is no fluctuation, tarnishing or slackening in the disposition.

But if the soul attains kshaayopashamika samyaktva or aupashamika samyaktva, its dispositions can fluctuate, get tarnished or slacken. In these cases, the disposition of the soul is never constant since the samyaktva in these cases is never constant and keeps coming and going.

At such a time, it is essential to do the following in order to sustain, protect and purify one's samyaktva:

1. One should increase one's own knowledge as well as help others in increasing their knowledge.
2. One should use one's discretion and speak truthfully, pleasantly, briefly and beneficially.
3. One should remain calm in the face of adversity and never compromise on the truth.
4. One should practise contentedness even in the most trying circumstances.
5. One should attain a clear understanding of the reality of the universe.
6. One should constant reflect upon the following:  
May my beginningless false belief of considering sensual pleasure to be true bliss, be destroyed.  
May there be an end to my sensual cravings.  
May I seek spiritual bliss.  
May I stop desiring non-self objects.  
May I be freed from desire, covetousness and envy.
7. The desire to gain non-self objects causes agitation. This agitation destroys self-perception and causes the disease of transmigration. Giving up the desire to acquire non-self objects results in peace and tranquillity. It is the only way to increase the good qualities of the soul.
8. One should ponder upon the following:  
May I truly understand absolute reality.  
May my delusion disappear.  
May all my biases vanish after I have understood absolute reality.  
May I lose my lack of interest in understanding absolute reality.  
May I develop great and lasting interest in understanding absolute reality.
9. One should seek the following:  
May my misguided faith in the false gods, false preceptor and false faith go away.  
May I always consider the supremely detached Jinaas as my true gods.  
May I always consider the ascetic who has accomplished right knowledge, right perception, right conduct and right penance; is unattached and does not have any possessions, as my true preceptor.  
May I always consider the faith which is personalised by the five vows and distancing itself from sensual desires as my true faith.  
May I accomplish self-realisation through worshipping the above three entities by following in their footsteps.  
May I attain my true, eternal, everlasting self, which is distinct from the body and all external dispositions.

He who, by immersing himself in the above contemplations, attains firmness in his samyaktva and rational ability, becomes ‘sthitaprajna’ {firm in judgment and wisdom, calm and contented} as per the ShrimadBhagavadgita and ‘sthitaatmaa’ {soul in a state of equanimity} as per the AacharaangaSuutra.

To achieve all this, it is essential to steep the mind in samyaktva. For this, one has to ceaselessly follow the code of conduct for samyaktva. This is both necessary and important if one wants to retain one’s samyaktva.

### **Protecting one’s Samyaktva**

In this world, whatever is extremely precious and essential has to be protected with great diligence and alertness in order not to lose it.

Similarly, in the spiritual world, the most important thing for the soul is ‘samyaktva’. Samyaktva is attained with great difficulty and is equally difficult to retain. It is the key to unlock the safe of liberation. If we were to lose the keys, we would never be able to achieve liberation.

Now that we have emphasised the importance and preciousness of samyaktva and underlined how hard it is to attain it, let us examine how one may attain and protect samyaktva.

We have discussed earlier as to how samyaktva may be attained. But in order to understand how to safeguard samyaktva, we need to know precisely what we need to safeguard from. Which is the thief, which could steal our samyaktva?

Mithyaatva {false belief} is the one impediment to samyaktva. Just as darkness obstructs light, mithyaatva obstructs samyaktva.

Hence, it is extremely important to save ourselves from mithyaatva. True knowledge and conduct cannot be attained while mithyaatva exists in the soul. Mithyaatva pollutes our vows and our self-restraint. In fact, it nullifies them. Mithyaatva turns a person’s thinking, faith, interest, insight, ascertainment and convictions in the wrong direction.

It has been written in the Bhaktaparigyna Prakirnaka that:

**“Na vi tam karei aggii, ne a visam kinhasappo a.**

**Jam kunai mahaadosam tivvam jivassa micchatta”**

~Bhaktaparigyna Prakirnaka, verse 61 (Page 18, Author: Aachaarya Virbhadra, Publisher: Harshpushpamrut Granthmala, Halar (Gujarat), year 1986)

Deeply entrenched false belief harms the soul far more than fire, poison and a black cobra ever could.

The Suutrakritanga Suutra states that unworthy people suffer from the disease of false belief and remain stuck in transmigration.

### **Purity of Samyaktva**

Achieving samyaktva is the most difficult thing in the world. This is why the supremely detached Jinaas and learned seers gave instructions on how to retain and protect the purity of samyaktva and how to keep one's soul away from the blemishes that come with errors of understanding and errors of conduct and how to immediately cleanse the soul of any flaws and false beliefs that may have crept in.

The Aavashyaka Suutra cautions the seeker thus:

**“Samanovaasaenam sammattassa pancha aiyaaraa peyaalaa jaaniyavvaa na samaayiravvaa”**  
~Aavashyaka Suutra – Pratikramana Suutra; chapter 5 (Page 39, Publisher: Dariyapuri aathkoti Sthanakwasi Jain Sangh, (Chipaapol) Ahmedabad, year 1997)

The layman must know about the five flaws in samyaktva but should not commit those flaws himself. In spiritual life, purity of perception occupies a central place. Without purity of perception (samyaktva), neither knowledge nor conduct can be blemishless. In the absence of purity of perception, even penance loses purity.

Purity of perception has described as the most important reason in earning birth as a Tirthankara.

**“Darshanavishuddhiravinayasampannataa shiilavratashvanatiichaaro’**

**bhiikshnajnaanopayogasamvegau shaktitastyaagatapasi saadhusamaadhir**

**vaiyaavrityakaranamarhadAachaarya bahushrutapravachanabhaktirAavashyakaapari-**

**haani maargaprabhaavanaa pravachanavatsalatvami tiTirthankaratvam che”**

~Aachaarya Umasvati's 'Tattvaarthasuutra', Verse 6.24 (Page 384, Publisher: Yashovijayji Jain Sanskrit Paathsala, Mehsana, year 1979)

The causes of influx of karmas, which cause rebirth as a Tirthankara are:

Purity of perception, reverence for individuals in pursuit of spiritual upliftment, practise of the ethical code without any transgression and with extremely mild passions, steadfast pursuit of the knowledge of reality, firm conviction that the pursuit of physical pleasures is the root cause of painful worldly existence, charity as per one's capacity, penance as per one's capacity, service to ascetics in the pursuit of enlightenment, relieving the sufferings of the virtuous, devotion to the Jinaas, devotion to the sages who preach, devotion to the sages who study the scriptures, devotion to true religious

discourses, regular performance of the six essentials, exemplary spiritual practise the enhances the reputation of the path of emancipation and fervent adoration of the truly virtuous.

The Bhagavati Aradhana describes the importance of flawless samyaktva as under:

**“Suddhe sammatte avirado vi ajjedi titthayaraanam  
jaado du senigo aagamesim aruho avirado vi”**

~Bhagavati Aradhana, Verse 1.739 (Page 466, Author: Aachaarya Shivaarth, Publisher: Jain Sanskrutti Sanrakshak Sangh, Sohlapur (Maharashtra), year 1978)

If the unrestrained seeker has flawless samyaktva, he can earn the karmas that cause birth as a Tirthankara. King Shreniika shall be reborn as an Arihanta on account of his flawless samyaktva.

The Tattvaarthasuutra names sixteen contemplations that are essential in order to earn the karmas that cause birth as a Tirthankara. Of these sixteen, the contemplation of flawless perception (free from the 25 flaws of mithyaatva as per the Jain Aagamas), which is necessary in order to purify one's soul has been considered the most important as per Jain spiritual texts (as per verse 159.4 of the commentary on verse 38 of Aachaarya Nemicandra's Dravyasamgraha).

The Moksha Pahuda explains the importance of samyaktva in the following words:

**“Dansanasuddho suddho, dansanasuddho lahei nivvaanam  
dansanavihiina puriso na lahai tam icchiyam laaham”**

~Athapaahuda, (moksha pahuda) verse 39 (Page 522, Author: Aachaarya Kundkunda, Publisher: Laadmal Jain Shantiveer Digambar Jain Mandir, Mahaveerji, (Rajasthan), year V.S. 2494)

A soul whose samyaktva is blemishless, is considered pure. The soul, which has attained samyaktva will be liberated. Those who lack samyaktva do not attain their desired goal.

The Uttaraadhyana Suutra opines that:

**“Sammadansanarattaa aniyaanaa sukkalesamogaadhaa  
iya je maranti jiivaa tesim sulahaa bhava bohii”**

~Uttaraadhyayana Suutra; Verse 2.3.264 (Page 444, Author: Lilambai Mahasatiji, Publisher: Gurupraana Foundation, (Parasdham, Ghatakopar) Mumbai, year 2009)

Those who are one with samyaktva, seek no worldly benefits and are immersed in shukla dhyana {immaculate meditation free from the flaws of attachment, aversion and passion} are extremely likely to attain true understanding after death.



The greatest reward of unblemished samyaktva is explained as under:

**“Atichaaravinirmuktam yo dhatte darshanam sudhih  
tasya mukti samaayaati naakasaukhyasya kaa kathaah”**

~Bhattaraka Sakalakirti's 'Prashnottarashraavakaachara', Verse 11.94

~Samyagdharshana; (Author: Ashokmuni, Publisher: Diwaakarjyoti Karyaalaya, Byaawar (Rajasthan), year 1981)

What can one say of heavenly pleasures? Liberation itself seeks the wise one who has attained unblemished samyaktva.

Only in the presence of samyaktva can the modes of right conduct such as non-violence, truthfulness, non-stealing, chastity and non-hoarding become meaningful in terms of religion. Not otherwise. This has been explained below.

Which basically means that dharma can only be gained through unblemished perception and appropriate conduct, which is consonance with the norms of non-violence, truthfulness, non-stealing, celibacy and non-hoarding.

To understand this better, let us consider appropriate conduct, which is consonance with the norms of non-violence, truthfulness, non-stealing, celibacy and non-hoarding. If it is not accompanied by samyaktva, it cannot be dharma. Yes, such conduct shall certainly gain punya {merits} for the practitioner. And these merits shall bring all sorts of worldly and material pleasures to the practitioner. He could also be reborn as a celestial being! But because of the absence of samyaktva, the practitioner could find it extremely difficult to take birth in the Jain faith, develop an interest in the faith and tread on the path of purification. Hence, there is a difference between gaining merits and gaining samyaktva.

It is extremely important to know the definition, attributes and true nature of the purity of samyaktva. Different seers have given different attributes to the same phenomenon.

1. Aachaarya Pujiyapada in his 'Sarvaarthasiddhi' commentary on Aachaarya Umasvati's 'Tattvaarthasuutra' has said that deep and unshakeable faith and abiding interest in the path of liberation as explained by the Jinaas, accompanied by the eight limbs of samyaktva together constitute purity of perception.

**2. “Dansanam sammaddansanam tassa visujjhadaa...timuudhaabodha- atthamalavadiritta  
sammadansanabhaavo dansanavisujjhadaa naama”**

~Samyagdharshana; (Author: Ashokmuni, Publisher: Diwaakarjyoti Karyaalaya, Byaawar (Rajasthan), year 1981)

Darshana means samyaktva. The purity of samyaktva is determined by the absence of the eight types of muudhataa {false cognition}, eight types of mada {arrogance} and eight categories of mala {filth}.

3. To be free from the three philosophical follies (muudhataa), to be free from doubts and desires in the path of liberation as taught by the Jinaas, to be free from revulsion towards renunciants who are practising detachment from their bodies, to not praise other paths, to have no desire to meet those who belong to other paths are some of the indicators of the purity of samyaktva.

4. One who has a strong desire to know the seven tattvas {substances as enumerated by the Jinaas}, who has an abiding and blemishless affection for the teachings of the Jinaas is said to have unblemished perception.

5. The differing levels of purity of aupashamika samyaktva {achieved by suppression of perception-deluding karmas}, or purity of kshaayopashamika samyaktva {achieved by part-suppression and part-annihilation of perception-deluding karmas} or kshaayika samyaktva {achieved by annihilation of perception-deluding karmas} is also known as purity of samyaktva.

6. The bliss achieved when flaws like doubting the teachings of the Jinaas are overcome is also known as purity of samyaktva.

7. In his Tatparyavritti commentary on the Aachaarya Kundakunda's 'Pravachanasara', Aachaarya Amritachandra has described the attributes of one who has attained purity of perception.

**“Nijashuddhaatmaruchiruupanishchayasamyaktvasaadhakena muudhatrayaadi panchavimshatimalarahitena tattvaarthashraddhaanalakshanena darshanena shuddhaa darshanashuddhaah purushaah.”**

~Aachaarya Amritachandra's Tatparyavritti commentary, verse 82.104.18

~ Samyagdharshana; (Author: Ashokmuni, Publisher: Diwaakarjyoti Karyaalaya, Byaawar (Rajasthan), year 1981)

The perception which is based on deep and unshakeable faith in the teachings of the Jinaas makes focused efforts to attain nishchayasamyaktva {transcendental samyaktva}, which means a lasting desire to remain in the true nature of the unblemished soul. He who is free from the three philosophical fallacies (muudhataa) and the twenty-five philosophical flaws (dosha) and has attained pure perception is known as darshana shuddha {one who has attained flawless perception}.

Thus, understanding the true nature of the purity of samyaktva, the seeker must remain constantly vigilant and make great efforts to purify his samkyaktva.

## **Path of Purity as per Shvetambara tradition**

The Uttaraadhyayana Suutra says,

### **“Dhammo suddhassa chitthai”**

~ Uttaraadhyayana Suutra, Verse 1.3.12 (Page 77, Author: Lilambai Mahasatiji, Publisher: Gurupraana Foundation, (Parasdham, Ghatakopar) Mumbai, year 2009)

Dharma can only remain in the pure soul.

To keep the soul pure, one's perception needs to be pure. The Uttaraadhyayana Suutra advises how samyaktva may be kept pure.

### **“Chauvviisatthaenam dansanavisohim janayai”**

~ Uttaraadhyayana Suutra, Verse 2.29.11 (Page 172, Author: Lilambai Mahasatiji, Publisher: Gurupraana Foundation, (Parasdham, Ghatakopar) Mumbai, year 2009)

People can attain purity of perception by worshipping the twenty-four Tirthankaras.

When faith towards the Arihantas becomes strong and pure, the seeker can worship the Jinaas with unparalleled devotion (ananya bhakti bhaava), without any vested interest, only to purify his soul. Such worship is tremendously useful for purifying one's samyaktva.

## **Path of Purity as per the Digambara tradition**

As per the Digambara tradition, many texts state that purity of perception may be attained when the twenty-five philosophical flaws (dosha) are overcome. One should keep one's soul away from the twenty-five defects regarding samyaktva as they corrupt the true nature of the soul.

The twenty-five philosophical flaws are given as under:

1. Deva Muudhataa {folly in recognising the true god}
2. Shaastra Muudhataa {folly in recognising the true scripture}
3. Guru Muudhataa {folly in recognising the true preceptor}
4. Kula Mada {conceit regarding one's family}

#### 5. Jaati Mada {conceit regarding one's caste/class/endogamous group}

Even if one has samyaktva, if one becomes conceited about one's family or caste, it can corrode one's samyaktva. Especially if one condescends to others or insults others on the basis of family and caste. Jainism does not give any weightage to family or caste. Jainism gives weightage only to good qualities (gunas).

#### 6. Bala Mada {conceit regarding one's power}

Bad enough to be conceited about one's strength and power, if one misuses it to harm others or abuse their rights and privileges, one can sully one's own samyaktva.

#### 7. Ruupa Mada {conceit regarding one's looks}

Pride in one's appearance can lead to attachment, delusion and obsession. The appearance belongs to the body and not soul. Hence, it is non-self. Attachment to non-self leads to karmic bondage. Also, if we focus on the external, we cannot focus on the internal – the soul. This could lead to impurities in one's samyaktva.

#### 8. Tapa Mada {conceit regarding one's penance}

Conceit in one's ability to practise penance to the extent not possible for others, and considering one's own penance as being superior and more praiseworthy than that of others are examples of tapa mada which are responsible for the downfall of the soul. Such ill-conceived arrogance harms one's samyaktva.

#### 9. Laabha Mada {conceit regarding one's profitability and material status}

Wealth is gained due to the suppression, part-suppression and part-annihilation or annihilation of the karmas that impede profits (laabha antaraaya karmas). It is quite silly and pointless to be conceited about one's wealth. Anyone can become wealthy if his karmas that impede profits are either suppressed/part-suppressed and part-annihilated or annihilated completely. Wealth does not lead to liberation. But arrogance due to wealth leads to inflow and bondage of a great deal of harmful karmas with the soul. One is distracted from the path of liberation. And this leads to the sully of one's samyaktva.

#### 10. Shruta Mada {conceit regarding one's knowledge}

Spiritually, it is extremely harmful to be arrogant about one's knowledge. This arrogance leads to complacency and hubris. Such a person begins to think that he knows everything and considers his contradictory and false thoughts to be correct.

Mankkhali putra Goshalaka was a contemporary of Lord Mahavira . His arrogance led him to believe that he was omniscient and Lord Mahavira was not! This extreme arrogance led to his downfall. His story is well known to us all. Such conceit with respect to one's knowledge sullies one's samyaktva.

11. Aishvarya Mada {conceit regarding one's wealth}

Great wealth gives rise to great conceit. Wealth comes about because of past karmas. If one is obsessed with it, one will be unable to earn the true wealth – spiritual purity. If one's priorities are not clear, one can quickly become really attached to the dirt of material wealth. And then one forgets the true path, the true religion and true faith. And samyaktva is lost.

These eight types of conceit sully samyaktva. They are the root cause of quarrels, tensions, sorrow and obsessive behaviour.

Aachaarya Samantabhadra has written that,

**“Smayena yo'anyaanatyeti dharmasthaan garvitaashayah.**

**So'tyeti dharmamaatmiiyam na dharmo dharmikairvinaa”**

~Aachaarya Samantabhadra, 'Ratnakarandakashraavakaachaara', verse 26

~Samyagdharshana; (Author: Ashokmuni, Publisher: Diwaakarjyoti Karyaalaya, Byaawar (Rajasthan), year 1981)

He who insults other religious people out of arrogance, is in reality insulting his own faith. No faith can survive without its followers. Evidently, arrogance and conceit do not help the soul. They lead to its downfall.

An aayatana is a sanctuary or shelter. Therefore, an anaayatana is a concept or place or person which is a non-shelter on account of its being inherently false/deluded. In order to protect and purify one's samyaktva, one needs to stay away from the six anaayatanas.

Those who have samyaktva but choose to spend their time with those who have mithyaatva {false faith}, who get into discussions and debates with them, who welcome them, risk the danger of losing the right path. Hence, it is both pragmatic and gainful to stay away as much as possible from all manifestations of false faith. The six anaayatanas are given below:

12. Mithyaa Darshana Anaayatana {the non-sanctuary of false perception}

13. Mithyaa Gynaana Anaayatana {the non-sanctuary of false knowledge}

14. Mithyaa Chaaritra Anaayatana {the non-sanctuary of false conduct}

15. Mithyaa Drishti Anaayatana {the non-sanctuary of one who has false faith}
16. Mithyaa Gyaanaii Anaayatana {the non-sanctuary of one who has false knowledge}
17. Mithyaa Chaaritruii Anaayatana {the non-sanctuary of one who has false conduct}

Samyaktva has eight limbs. They are nihshankitaa {faith in the teachings of the Jinaas}, Nishkaanshataa {no desire to gain something by following the teachings of the Jinaas}, nirvichikitsaa {lack of revulsion in the path of the Jinaas}, Amuudhadrishti {correct understanding in the teachings of the Jinaas}, upabrimhana {expand the faith}, sthiriikarana {help others stabilise their faith}, vaatsalya {spontaneous affection for co-religionists} and prabhaavanaa {spreading the glory of the Tirthankaras}.

These eight limbs are the good qualities of samyaktva. Traits in direct contrast to the eight limbs are flaws in samyaktva. They sully samyaktva. They pollute the blemishless mirror of samyaktva. They spoil and pervert samyaktva. The eight flaws are as follows:

18. Shankaa Dosha {the flaw of not having faith in the Jinaas' teachings}
19. Kaankshaa Dosha {the flaw of seeking worldly gains by following the teachings of the Jinaas}
20. Vichikitsaa Dosha {the flaw of harbouring revulsion towards ascetics who are detached from their bodies and therefore do not bathe, brush their teeth, etc.}
21. Muudhadrishtitva Dosha {the flaw of ignorance or incorrect understanding of the teachings of the Jinaas}
22. Anupabrimhana or Anupaguuhana Dosha {the flaw of not expanding the faith}
23. Asthiriikarana Dosha {the flaw of not helping others stabilise their faith}
24. Avaatsalya Dosha {the flaw of not feeling spontaneous affection for co-religionists}
25. Aprabhaavanaa Dosha {the flaw of not spreading the glory of the Tirthankaras}

How shankaa {doubt}, kaankshaa {desire}, vichikitsaa {revulsion} and muudhadrishtitva {ignorance and incorrect understanding} sully samyaktva has been explained in the five atichaaras {transgressions} of the 67 Bol {proclamations} of Vyavahaara Samyaktva {samyaktva from the empirical/practical viewpoint}.

Similarly, he who does not raise his voice against the criticism of the true path of the three jewels of samyak darshana, samyak gyaanaa and samyak chaaritra.

He who does not help a seeker remains firm on the path of samyaktva.

He who does not feel a spontaneous and selfless affection towards co-religionists despite seeing their plight and being capable of helping them.

He who does a disservice to the religion, which enables its adherents to attain liberation. He gives the religion a bad name and publicly decries the religion, calling it worthless.

People who fall into the four above-mentioned categories are inimical to samyaktva. They sully, undermine and corrode samyaktva.

It is because of these reasons that it is extremely important to give up the 25 defects regarding samyaktva.

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### **1.2.15 Liberation through Samyaktva**

The soul has unending qualities. The key amongst them are knowledge, perception and conduct. The qualities are part of the inner nature of the soul. They are purified when the soul becomes pure and sullied when the soul loses its purity.

The rise and fall of the purity of the soul with respect to the purity of its qualities like knowledge, etc. is measured in terms of gunasthaana {stages of spiritual development}.

Gunasthaana may also be understood as under:

1. Gunasthaanas are the graded stages of spiritual progress
2. Gunasthaanas are the stages reached by the soul through the appearance of good qualities
3. The omniscient supreme souls have defined gunasthaanakas as indicators of the disposition of the soul, which is experiencing the effects of the rise, suppression, annihilation, suppression-cum-annihilation of delusion-causing karmas.
4. Aachaarya Nemichandra defined ‘gunasthaanaka’ in verses 3 and 8 of his ‘Gommatasaara’ as being the fluctuating stages of the faith and conduct of the soul caused by moha {delusion} and yoga {the sum total of the actions of mind, speech and body}.

Thus, the gunasthaana is the indicator of the true nature of the qualities of the soul, which have arisen. Ordinarily, qualities like knowledge, etc. have endless aspects. Hence, there ought to be endless gunasthaanas. But since these aspects would be incomprehensible to the normal human, fourteen gunasthaanas are used to explain the endless aspects in brief, from the gross point of view.

Of these fourteen gunasthaanas, the first three are in the avanata {under-developed} stage. And the next eleven are in the unnata {upright and lofty} and praagatishiila {developing} stage.

The term ‘fourteen jivasthaana’ {stages of living beings} found in fourth aphorism of the fourteenth chapter of the Samavayanga Suutra is better known as the ‘fourteen gunasthaana/gunasthaanaka.’



**“Kammaavisohiimagganam pahuccha chaudasa jiivatthaanaa pannattaa tam jahaa micchaaditthii, saasaayana, sammamicchaaditthii, sammaditthii, aviraya sammaditthii, virayaaviraye, pammattasanjaye, appamattasanjaye, niyattibaayare, aniattibaayare, suhumasamparaaye, uvasaamaye vaa khavaye vaa uvasantamohe, khiinamohe, sajogii kevalii, ajogii kevalii.”**

~Samavayanga Suutra, verse 14.4 (Page 72, Author: Lilambai Mahasatiji, Publisher: Gurupraana Foundation, (Parasdham, Ghatakopar) Mumbai, year 2009)

From the point of view of the means of purifying one's karmas, fourteen jiivasthaanas have been promulgated. They are as under: (see picture number 17)

1. Mithyaadrishti {stage of delusion and false belief}
2. Saasaadana samyakdrishti {extremely fleeting samyaktva}
3. Samyakmithyaadrishti/mishra {partly enlightened and partly deluded perception}
4. Avirata samyakdrishti {vowless enlightened perception}
5. Virata-avirata/desha-virata samyakdrishti {enlightened perception with partial vows}
6. Pramatta-sainyata {enlightened perception with major vows but blemished by indolence due to conduct-deluding karmas}
7. Apramatta-sainyata {enlightened perception with major vows unblemished by indolence}
8. Nivritti baadara {enlightened perception with major vows unblemished by indolence, with new thought activity but with mild passions}
9. Anivritti baadara {enlightened perception with major vows unblemished by indolence, with advanced thought activity but with mild passions}
10. Suukshma samparaaya {enlightened perception with major vows unblemished by indolence, with advanced thought activity but with the extremely mild passion of avarice}
11. Upashaanta moha {enlightened perception with major vows unblemished by indolence, with advanced thought activity, the extremely mild passion of avarice has been suppressed}
12. Kshiina moha {enlightened perception with major vows unblemished by indolence, with advanced thought activity, the extremely mild passion of avarice has been annihilated}
13. Sayogii kevalii {active omniscient}
14. Ayogii kevalii {inactive omniscient}

‘Karmastava’ which is the second amongst the series of texts known as the karma granthas, the fourteen gunasthaanas are explained as under:

**“Micche saasana miise aviraya dese pamatta apamatte.**

**Niatti-aniatti suhumo’vasama-khiina-sajogii-ajogii gunaa”**

~Karmagranth, verse 2.2 (Page 250, Publisher: Yashovijayji Jain Sanskrit Paathsala, Mehsana, year 1979)

The gunasthaanakas are mithyaatva, saasaadana, mishra, avirata, deshavirata, pramatta, apramatta, nivritti, anivritti, suukshma, upashama, kshiina, sayogii and ayogii.

Aachaarya Nemichandra Siddhanta Chakravarti has named the fourteen gunasthaanas in verses 9 and 10 of his ‘Gommatasara Jivakanda’. Muni Kanakasoma, who’s ‘Gunasthaana Vivarana Chaupaaai’ is the key point of reference for this thesis, has also named the gunasthaanas in verses 3, 4 and 5 of his book.

Thus, here is the list of the fourteen gunasthaanas, which depict the spiritual progress of the seeker.

1. Mithyaatva Gunasthaanaka
2. Saasvaadana Samyakdrishti Gunasthaanaka
3. Mishra (Samyakmithyaadrishti) Gunasthaanaka
4. Avirata Samyakdrishti Gunasthaanaka
5. Deshavirata Gunasthaanaka
6. Pramatta Sainyata Gunasthaanaka
7. Apramatta Sainyata Gunasthaanaka
8. Nivritti Baadara (Apuurva Karana) Gunasthaanaka
9. Anivritti Baadara (Anivritti Karana) Gunasthaanaka
10. Suukshma Samparaaya Gunasthaanaka
11. Upashaanta Moha Gunasthaanaka
12. Kshiina Moha Gunasthaanaka
13. Sayogii Kevalii Gunasthaanaka
14. Ayogii Kevalii Gunasthaanaka

Now that we are familiar with the names of the gunasthaanakas, let us see how one may climb the ladder of these gunasthaanakas. Also, let us examine the relationship of each gunasthaanaka with samyaktva.

### **1. Mithyaatva Gunasthaanaka:**

Earlier, we have observed and studied mithyaatva mohaniiya karmas {false belief causing deluding karmas}. Owing to the mithyaatva mohaniiya karmas, one considers false gods to be true gods, false preceptors to be true preceptors and false faiths to be true. This tendency of having faith in falsehood is known as mithyaatva. Here, one is in the primary stage of ignorance and is not aware of the true nature of god, preceptor and faith. This gunasthaanaka is characterised by insufficient faith or contrary faith in the teachings of the supremely detached omniscient Jinaas. Their belief in, comprehension of and contact with the teachings of the Jinaas is marred by delusion and false belief.

This gunasthaana experiences the rise of all 28 types of mohaniiya {delusion-causing} karmas.

The main thing to be understood about this gunasthaanaka is that the soul is here because of ignorance and the false faith, which is the consequence of ignorance.

## 2. Saasvaadana Samyakdrishti Gunasthaanaka:

This gunasthaanaka is only experienced by the soul, which is falling from the eleventh gunasthaanaka {upashaanta moha} to the first gunasthaanaka {mithyaatva}. This gunasthaanaka is never experienced while rising from the first gunasthaanaka because **one who has eternally been living in mithyaatva, upon being touched by samyaktva for the first time always rises to the fourth gunasthaanaka.**

The main characteristic of this gunasthaanaka is that it has not yet lost samyaktva completely and has not yet absorbed the full impact of mithyaatva.

When a person who belongs to the fourth, fifth or sixth gunasthaanakas experiences the rise of anantaanubandhii kashaaya {passion so fierce that even infinite lifetimes cannot extinguish the flame of anger, arrogance, artifice and avarice}, he loses his samyaktva and descends towards the first gunasthaanaka (mithyaatva). While he is descending and not quite reached the first gunasthaanaka, he is said to be in the saasvaadana gunasthaanaka.

The rise of anantaanubandhii kashaaya definitely brings about the rise of mithyaatva {false belief}. For instance, if a person who has just eaten kheer (sweet dish), but vomits immediately afterwards, he shall still be able to taste the remains of the kheer on his tongue along with the taste of vomit. Saasvaadana samyaktva can be compared to that lingering taste of kheer on his tongue after vomiting. And vomiting signifies the loosing of samyaktva.

In other words, while vomiting samyaktva, the aftertaste of samyaktva remains. This aftertaste is known as saasvaadana samyaktva.

From the point of view of prakriti {genres of karmas}, this gunasthaanaka experiences the rise of 4 genres of anantaanubandhii kashaaya and the suppression of 3 genres of darshana mohaniya karmas. Else, the part suppression part annihilation of the four genres of anantaanubandhii kashaaya and the suppression of one genre of mithyaatva mohaniya karmas. There is a rise of the remaining 21 genres of mohaniya karmas. Consequently, in right place and in right circumstances, such a person shall certainly attain liberation within an ardha pudgala paraavartana kaala {the time it takes for a soul to take in and use up half the available karmic matter in the universe}.

One who has upashama samyaktva shall experience the fall to saasvaadana samyaktva minimum once in a lifetime and maximum twice in one lifetime. And over all lifetime before attaining moksh one can experience maximum 5 times or it is also possible not to experience at all.

This is the gunasthaanaka of downfall. No one rises from this gunasthaanaka. This gunasthaanaka is experienced by those who had attained upashama samyaktva and were in the fourth gunasthaanaka, but are descending to the first gunasthaanaka and experiencing the rise of the four types of anantaanubandhii karmas but not yet the rise of mithyaatva mohaniya karmas. Hence, this gunasthaanaka is known as the 'saasvaadana gunasthaanaka'.

### 3. Mishra (Samyakmithyaadrishhti) Gunasthaanaka:

The rise of mishra mohaniya karma, which impacts both samyaktva and mithyaatva is known as mishra gunasthaanaka. During the rise of mishra mohaniya karmas, the seeker does not experience either attachment or aversion towards the Jain religion. Here, the person does not think that only the faith taught by the supremely detached Jinaas can be the right one. Nor does he think that the faith taught by the Jinaas is the wrong faith or is untrustworthy. Thus, the mishra gunasthaanaka stands for a neutral attitude towards both samyaktva and mithyaatva.

Here, there is a rise in the four genres of the anantaanubandhi karmas and a rise in the mishra mohaniya karmas. Together, these give rise to the mishra disposition, which is equally neutral towards samyaktva and mithyaatva. Further, in this gunasthaana, mithyaatva moha {the delusion of false belief} is suppressed, there is an absence of samyaktva mohaniya karmas but the other 21 genres of mohaniya karmas {delusion causing karmas} are in the active mode.

This gunasthaana may be experienced by the souls, which are on the upward journey from the first gunasthaana to the fourth gunasthaana. Conversely, this gunasthaana may be experienced by souls, which are on the downward journey from the fourth gunasthaana to the first gunasthaana.

However, it is not necessary that all souls on the upward or downward journey through the gunasthaanas experience the third gunasthaana.

The difference between souls which are coming on the upward journey from the first gunasthaana and those which are going on the downward journey from the fourth gunasthaana to the first is that for the soul which is rising upwards, its disinclination towards mithyaatva is lessened while in the case of the soul falling downwards, its inclination towards samyaktva is declining. Hence, in the first instance, only the disinclination is lessened, the inclination was never there. In the second instance, the inclination is lessened, the disinclination was never there.

Since both inclination and disinclination do not exist in this gunasthaana, it is known as the mishra gunasthaana. It is also known as half pure devotion.

Here, it is important to note the living being, which has remained in mithyaatva forever, does not directly rise to the third gunasthaana (as explained before, person for the first time attaining samyaktva will only go directly from first gunasthaana to fourth gunasthaana). He can only reach the third gunasthaana if he has ever, in some incarnation, touched samyaktva in previous life.

This gunasthaana is considered as upward rising, as one has full opportunity to attain samyaktva from here (by going from first to third and then upward to fourth gunasthaana).

#### 4. Avirata Samyakdrishti Gunasthaana:

This gunasthaana is known as the launching pad for liberation. The soul reaches this gunasthaana by annihilating/suppressing/suppressing-cum-annihilating the four types of anantaanubandhii passions and the three genres of darshana mohaniya {perception-deluding} karmas, which together make up the darshana saptaka {the seven karmas, which affect perception} and attaining tattvashraddhaa {belief in reality as per the Jinaas'teachings}. Having attained samyaktva in this manner, he still cannot practise any penance or self-control (due to chaaritra mohniya karma). Hence, this gunasthaana is known as the avirata samyakdrishti gunasthaana (virata means doing penance and self control and avirata is the opposite). While the soul is in this gunasthaana, there is no visible change in its external conduct. However, its internal nature undergoes a drastic change.

We have seen and learnt earlier of the person who knows the nine realms from the point of view of substance, place, time and disposition. He knows everything about penance – from the navakaarashii to the six-month long penance. He has faith in penance and understands it thoroughly. Despite that, he cannot practise it. This is typical of the fourth gunasthaana.

- A person in this gunasthaana understands well and has firm conviction in the true God, true preceptor and true religion.
- He knows the true scriptures and has deep faith in them.
- He considers all external substances to be different from his soul.
- He considers his own soul to be characterised by perception, knowledge and conduct.
- He has firm conviction in the fact that the soul is constant, eternal and unending.
- He has deep unshakeable faith in the Tirthankaras and their teachings.
- He considers worldly desires to be heya {worthy of giving up} but is incapable of giving them up.
- He has attained samyaktva but has not ceased indulging in violence and other acts of sinfulness. Hence, he is avirati.
- If the disposition of his soul becomes extremely pure, he can bind rebirth as a Tirthankara from this gunasthaana.

The gunasthaana achieved when the seven genres of mohaniya karmas are either suppressed or annihilated or part-annihilated-part-suppressed is known as the avirati samyaktva gunasthaana. The remaining twenty-one genres of mohaniya karmas are active in this gunasthaana.

- Kshayopashama Samyaktva is defined as the samyaktva which arises when the soul annihilates whichever genres of seven perception-obscuring karmas are rising and suppresses the perception-obscuring karmas which are not active and are in stock (sattaa). The soul attains Kshayopashama Samyaktva innumerable times.

- Upashama Samyaktva is defined as samyaktva, which arises when the soul suppresses all genres of perception-obscuring karmas. The soul attains Upashama Samyaktva only five times in the entirety of its eternal existence.
- Kshaayika Samyaktva is defined as the samyaktva, which arises when the soul annihilates all genres of perception-obscuring karmas. The soul attains Kshaayika Samyaktva only once in the entirety of its eternal existence because once it is attained, it is never lost.

The unique advantage of this gunasthaana is that if the soul binds his next life while he is in this gunasthaana, he shall certainly attain liberation within a maximum of 15 and a minimum of 3 births.

This gunasthaana accommodates souls with all three types of samyaktva, upashama samyaktva, kshayopashama samyaktva and kshaayika samyaktva.

Once the soul has touched this gunasthaana, it ends its journey of transmigration within half a pudgala paraavartana kaala {the time taken by a soul to take in and use up half the available karmic matter in the universe}.

## **5. Deshvirata Gunasthaanaka:**

The acceptance of partial vows and renunciation is known as deshvirati.

The soul reaches this deshvirati gunasthaana by annihilating/suppressing/suppressing-cum-annihilating the seven darshana saptaka {the seven karmas which affect perception} and suppressing-cum-annihilating the four apratyakhyanaa varaniya kashaaya (obstructing partial renunciation, part of charitra mohniya karma).

- One who has kshaayika samyaktva, annihilates seven types of perception deluding karmas and part-annihilates-part-suppresses four types of apratyakhyanaa varaniya kashaaya to reach the fifth gunasthaana.
- One who has kshaayopashamika samyaktva, part-annihilates-part-suppresses original seven types of perception deluding karmas plus also four types of apratyakhyanaa varaniya to reach the fifth gunasthaana.
- One who has upashama samyaktva, suppresses seven types of perception deluding karmas and part-annihilates-part-suppresses four types of apratyakhyanaa varaniya kashaaya to reach the fifth gunasthaana.

Here, owing to the rise of the pratyakhyaanavaraniya kashaayas {passions, which obstruct complete renunciation}, the soul cannot take the path of complete renunciation. However, he is deeply motivated to walk on the path of complete renunciation.

The soul in this 5th gunasthaana knows the nine reals from the point of view of substance, place, time and disposition. He knows everything about penance – from the navakaarashii to the six-month long penance. He has faith in penance, understands it thoroughly and practices it to the fullest extent of his ability. From a solitary pratyakhyana {act of renunciation} to following all 12 vows of the ideal layman (shraavaka 12 vratas), and the 11 pratimaas he does them all. He can also take the vow of sallekhanas {voluntary death through gradual fasting}.

From here one may fall back to lower gunsthaanak but he can rise back. This occurrence of falling and rising can happen 2/9 thousand times in one lifetime (internal disposition). And can attain liberation in a minimum of 3 and a maximum of 15 rebirths.

If a soul binds his next rebirth while remaining in the 5th gunasthaana, he shall be reborn in next life in any of the 12 vaimaniik devlok.

In this gunasthaana, the soul is unable to take the major vows of a Jain ascetic but is capable of remaining at home and practice saamaayika {fixed period of equanimity} and the vows along with samyaktva. In short he can be shraavak but not able to take diksha.

## **6. Pramatta Sainyata Gunasthaanaka:**

He who has chosen to deliberately avoid sinful conduct is known sainyata {controlled}. However, owing to the rise of pramaada {indolence} in this stage, it is known as the ‘pramatta sainyata gunasthaanaka’.

The soul reaches the pramatta sainyata gunasthaana by annihilating/suppressing/suppressing-cum-annihilating the 7 darshana saptaka {the 7 karmas which affect perception} and suppressing-cum-annihilating the 4 apratyakhyanaavaraniya {obstructing partial renunciation} and the 4 pratyakhyanaavaraniya {obstructing complete renunciation} kashaaya.

- One who has kshaayika samyaktva, annihilates 7 types of perception deluding karmas and part-annihilates-part-suppresses 8 types of (4 apratyakhyanaavaraniya {obstructing partial renunciation} and the 4 pratyakhyanaavaraniya {obstructing complete renunciation}) kashaaya to reach the sixth gunasthaana.
- One who has kshaayopashamika samyaktva, part-annihilates-part-suppresses all 7 types of perception deluding karmas and part-annihilates-part-suppresses 8 types of (4 apratyakhyanaavaraniya {obstructing partial renunciation} and the 4 pratyakhyanaavaraniya

{obstructing complete renunciation}) kashaaya to reach the sixth gunasthaana.

- One who has upashama samyaktva, suppresses 7 types of perception deluding karmas and part-annihilates-part-suppresses 8 types of (4 apratyakhyanaavaraniya {obstructing partial renunciation} and the 4 pratyakhyanaavaraniya {obstructing complete renunciation}) kashaaya to reach the sixth gunasthaana.

The soul in this 6th gunasthaana knows the nine reals from the point of view of substance, place, time and disposition. He knows everything about penance – from the navakaarashii to the six-month long penance. He has faith in penance, understands it thoroughly and practices it to the fullest extent of his ability.

From here one may fall back to lower gunsthaanak but he can rise back. This occurrence of falling and rising can happen 2/9 hundred times in one lifetime (internal disposition). A soul in this gunasthaana can take liberation either in the same life or within a maximum limit of 15 rebirths.

At the minimum, a soul in this gunasthaana can take rebirth in the first heaven and maximum in the ninth graiveyaka\* heaven.

\*The higher heavens, situated in the ‘neck’ region of a stylistic representation of the universe as a standing human are known as the graiveyaka heavens. The word graiveyaka is derived from the Sanskrit word ‘griivaa’ meaning the neck

The souls in this gunasthaana are all ascetics. They follow the 5 major vows, the 10 teachings of the yati dharma {the duty of the renunciant}, the 5 samitis {carefulnesses} and the 3 guptis {controls}. They have the 27 gunas {qualities} of a Jain monk. They conquer the 22 parishahas {afflictions} and forsake the 20 transgressions of ‘asamaadhi’.

## **7. Apramatta Sainyata Gunasthaanaka:**

The monk who is free from the 5 indolences (5 pramaadas) of mada (arrogance), vishaya {desire}, kashaaya {passion}, nidraa {sleep} and vikathaa {gossip/passion arousing tale} is said to be in the apramatta sainyata gunasthaanaka.

The soul reaches the apramatta sainyata gunasthaana by annihilating/suppressing/suppressing-cum-annihilating the 7 darshana saptaka {the 7 karmas which affect perception} and suppressing-cum-annihilating the 4 apratyakhyanaavaraniya {obstructing partial renunciation} and the 4 pratyakhyanaavaraniya {obstructing complete renunciation} kashaaya.



One who has kshaayika samyaktva, annihilates 7 types of perception deluding karmas and part-annihilates-part-suppresses 8 types (4 apratyakhyanaavaraniya {obstructing partial renunciation} and the 4 pratyakhyanaavaraniya {obstructing complete renunciation}) of kashaaya to reach the seventh gunasthana.

One who has kshaayopashamika samyaktva, part-annihilates-part-suppresses all 7 types of perception deluding karmas and part-annihilates-part-suppresses 8 types (4 apratyakhyanaavaraniya {obstructing partial renunciation} and the 4 pratyakhyanaavaraniya {obstructing complete renunciation}) of kashaaya to reach the seventh gunasthana.

One who has upashama samyaktva, suppresses 7 types of perception deluding karmas and part-annihilates-part-suppresses 8 types (4 apratyakhyanaavaraniya {obstructing partial renunciation} and the 4 pratyakhyanaavaraniya {obstructing complete renunciation}) of kashaaya to reach the seventh gunasthana.

Apart from this, the votary has to renounce the 5 pramaadas (mentioned as above) in order to attain this gunasthana.

The soul in the 7th gunasthana knows the nine reals from the points of view of substance, place, time and disposition. He knows everything about penance – from the navakaarashii to the six month long penance. He has faith in penance, understands it thoroughly and practices it to the fullest extent of his ability.

A soul in this gunasthana can take liberation either in the same life or within a maximum limit of 15 rebirths.

At the minimum, a soul in this gunasthana can take rebirth in the first heaven. At the maximum, a soul in this gunasthana can take rebirth in the anuttara vimaana\* heaven.

\* The highest level of heaven.

The duration of the 7th gunasthana is only of one antaramuhurta {a measure of time less than 48 minutes}. However, the 6th and 7th gunasthanas are concomitant and their duration can be as short as an antaramuhurta {a period of time less than 48 minutes} to as long as a period slightly less than a crore purvas.

## 8. Nivritti Baadara (Apuurva Karana) Gunasthaanaka:

The gunasthaanaka where the simultaneous innate dispositions of two people are varied and there is a rise of the baadara sanjvalana {of an extremely short duration} kashaaya, is known as the nivritti baadara gunasthaanaka.

In other words, one who has attained the first stage of pristine meditation (shukla dhyaana) and at each moment, through his ananta guna vishuddhi {infinite purity of attributes} has accomplished the five tasks of apuurva karana, i.e. sthitighaata, rasaghaata, gunashrenii, gunasankramana, sthitibandha and attained a purity of disposition which he had never possessed earlier, is known to be in nivritti baadara gunasthaanaka.

We have seen that sthitighaata, rasaghaata, gunashrenii, gunasankramana, sthitibandha were also accomplished in the 4th gunasthaanaka. But gunasankramana etc in this gunasthaanaka is of much higher level and never experienced before.

guna = innumerable

sankramana = metamorphosis (change from one kind to another)

Hence, gunasankramana is achieved when the minute particles of karma give up their original nature and take on the nature of the karma that is being bound. This metamorphosis of one type of karma into another is known as gunasankramana.

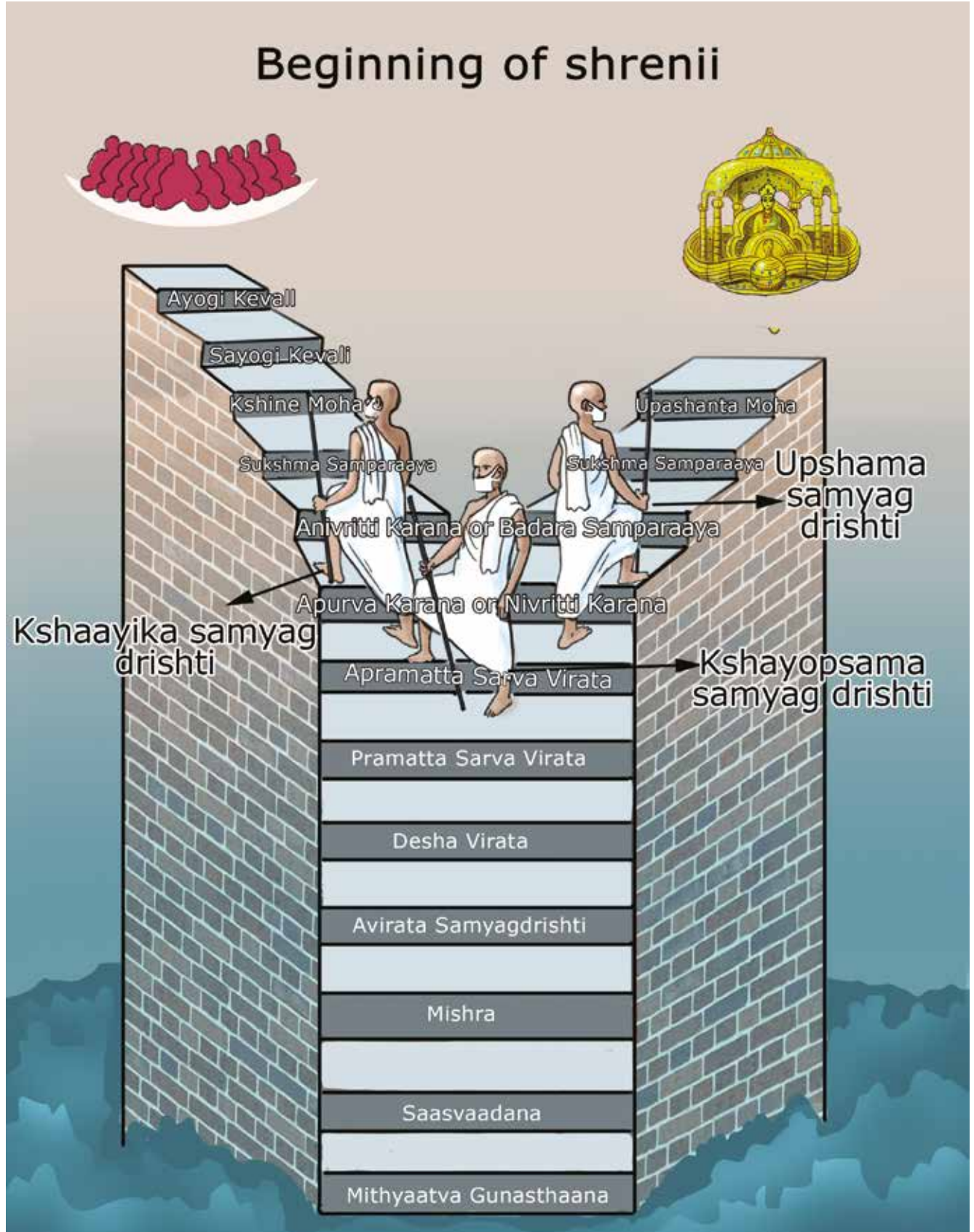
In this gunasthaanaka, innumerable inauspicious karmas metamorphose in ascending order into auspicious karmas, which are being freshly bound.

One who has kshaayika samyaktva, and has annihilated 7 types of perception deluding karmas and part-annihilated-part-suppressed 8 types (4 apratyakhyanaavaraniya {obstructing partial renunciation} and the 4 pratyakhyanaavaraniya {obstructing complete renunciation}) of kashaaya, can either rise in the upashama shrenii {progress based on the suppression of obstructing karmas} or the kshapak shrenii {progress based on the annihilation of obstructing karmas}.

One who has upashama samyaktva, and has suppressed 7 types of perception deluding karmas and part-annihilated-part-suppressed 8 types (4 apratyakhyanaavaraniya {obstructing partial renunciation} and the 4 pratyakhyanaavaraniya {obstructing complete renunciation}) of kashaaya can only rise in the upashama shrenii {progress based on the suppression of obstructing karmas}.

The apuurva karan, which was experienced during attainment of samyaktva (4th gunasthaanaka) was very extraordinary and had no precedent. But apuurva karan, which takes place in the 8th gunasthaanaka is even more extraordinary. This is because from this 8th gunasthaanaka, the soul can either rise in the upashama shrenii {progress based on the suppression of obstructing karmas} or the kshapak shrenii {progress based on the annihilation of obstructing karmas}.

See Picture 16:



~ Karma Granth (1-6), (Part 2, Page 64, Publisher: Sri Ohmkaara Saahitya Nidhi, Paarshvaktinagar, Highway Rd. Bhiladi -385530 (Banaaskaathaa), Gujarat, year V.S. 2052)

One who has kshaayopashamika samyaktva, either suppresses the 7 types of perception deluding karmas if he is ascending in upashama shrenii or annihilates them if he is ascending in kshapak shrenii.

In case of suppression, the perception deluding karmas remain in a state of suppression while the soul ascends to the 9th, 10th and 11th gunasthaanaka. On reaching the 11th gunasthaanaka, the soul remains there for the stipulated duration of the 11th gunasthaanaka, and then, owing to the rise of perception deluding karmas (which were only suppressed), the soul begins its rapid descent and can fall all the way to the 1st gunasthaanaka.

In case of annihilation, the soul keeps annihilating its perception deluding karmas and ascends to the 9th, 10th and 12th gunasthaanakas. It will skip the 11th gunasthaanaka and will ascend directly to the 12th gunasthaanaka from where the soul will never fall. In fact, from here on, its liberation is ensured. Owing to vardhamaana parinaama {progressively purer dispositions}, it keeps ascending. The 8th gunasthaanaka is attained a minimum of once and a maximum of four times in the life of the extraordinarily advanced ascetic seeker. In many lifetimes, it is attained a minimum of two times and a maximum of nine times.

Souls in this gunasthaanaka attain liberation either in the same birth or maximum will attain in 3 births. If one dies while being in this gunasthaanaka than will be born in anuttara vimana. (Highest level of heaven, it is mentioned in gunsthaana vivaran chopai, verse 22)

The Apuurva Karana stage is accomplished twice by the soul. The first Apuurva Karana stage is accomplished at the end of the 1st gunasthaanaka, where it breaks through the granthi {knot} of perception deluding karmas (darshan mohiniiya karma) either through suppression or through part-suppression-part-annihilation or through annihilation and attains samyaktva.

The second Apuurva Karana stage is accomplished at the end of the 8th gunasthaanaka, which will result in annihilation of charitra mohiniiya karma and will end in attaining keval gyaana.

## **9. Anivritti Baadara (Anivritti Karana) Gunasthaanaka:**

Where more than one living being is experiencing the same disposition, and there is a rise of baadara sanjvalana kashaayas {gross passions of an extremely short duration} is known as the anivritti baadara samparaaya gunasthaanaka.

nivritti = variation in purity

anivritti = uniform purity

In this gunasthaanaka, the simultaneous dispositions of those who belong to this gunasthaanaka, are uniformly pure. Hence, this gunasthaana is known as Anivritti Karana Gunasthaanaka.

baadara = gross

samparaaya = the rise of kashaaya

As compared to the soul in the 10th Suukshma Samparaaya Gunasthaanaka, the soul in the 9th Gunasthaanaka experiences the rise of gross passions. Hence, the gunasthaanaka of such souls is known as the anivritti baadara samparaaya gunasthaanaka. The 5 apuurva actions, i.e. sthitighaata, rasaghaata, gunashrenii, gunasankramana, sthitibandha are continuously taking place.

Karma Prakriti {types of karmas}: The soul which has ascended by annihilating karmas shall, in this gunasthaanaka, annihilate with the exception of sanjvalana lobha {avarice of a very short duration}, the following 12: the subsidiary passions of haasya {ridiculing others/laughter}, rati {fondness for sensual activity}, arati {displeasure in sensual activity}, bhaya {fear}, shoka {sorrow}, durgancchaa {disgust}, strii veda {sexual cravings for a male}, purusha veda {sexual cravings for a female}, napunsaka veda {sexual cravings for a hermaphrodite}, sanjvalana krodha {anger of a very short duration}, sanjvalana maana {arrogance of a very short duration} and sanjvalana maayaa {artifice of a very short duration}. Apart from these 12, the earlier 15 (which are mentioned in explanation of 8th gunsthaanaka) are also annihilated. Hence, a total of 27 karma prakritis {types of karmas} are annihilated.

The soul, which has ascended by suppressing karmas shall, in this gunasthaanaka, suppress with the exception of sanjvalana lobha {avarice of a very short duration}, a total of 27 karma prakritis {types of karmas}.

Sanjvalana Lobha {avarice of a very short duration} is the only type of mohaniya karmas {delusion causing karmas} that remains. It is extremely weak. Only a very tiny portion of the most gross sanjvalana lobha remains in ascension. Since there isn't complete cessation of passions, this gunasthaanaka is known as the anivritti baadara samparaaya gunasthaanaka.

Guna {attribute}: The soul in this gunasthaanaka is without flaws. It is free from artifice. It is free from sensual desire. It knows the nine substances (nine tattvas) through the points of view of dravya {substance}, kshetra {place}, kaala {time} and bhaava {disposition}, through the shortest penance to the half-yearly penance. He has faith in them and practices them to its fullest capacity.

Phala {consequence}: This gunasthaanaka may be accomplished at least once and at the most four times by the highly advanced monastic seeker. Over multiple lives, this gunasthaanaka may be accomplished a minimum of once and a maximum of nine times by the highly advanced monastic seeker.

One who has accomplished this gunasthaanaka attains liberation either in the same birth or maximum within three births.

Gati {birth}: If the person dies while in this gunasthaanaka, he is reborn in one of the five anuttara vimaana heavens.

### **10. Suukshma Samparaaya Gunasthaanaka:**

When there is only the most minor, negligible rise of sanjvalana lobha kashaaya {avarice of an extremely short duration} left in the soul, it is said to be in the suukshma samparaaya gunasthaanaka {gunasthaanaka where is minuscule quantum of passion left}.

Karma Prakriti {types of karmas}: With the exception of sanjvalana lobha {avarice of a very short duration}, the remaining 27 types of mohaniya karmas {delusion causing karmas} have either been annihilated or suppressed.

The soul, which has been annihilating mohaniya karmas rises directly from the 10th gunasthaanaka to the 12th gunasthaanaka. The soul, which has been annihilating mohaniya karmas is in the kshapaka shrenii {sequential rise through annihilation of karmas} and hence does not rise to the 11th gunasthaanaka which is reached only by souls rising through suppression of karmas.

The soul, which has been suppressing mohaniya karmas is in the upashama shrenii {sequential rise through suppression of karmas} and hence rises only to the 11th gunasthaanaka and not beyond it. After remaining in the 11th gunasthaanaka, it falls and may reach directly to the 1st gunasthaanaka. Guna {attribute}: It knows the nine substances (nine tattvas) through the points of view of dravya {substance}, kshetra {place}, kaala {time} and bhaava {disposition}, through the shortest penance to the half-yearly penance. He has faith in them and practices them to its fullest capacity.

Phala {consequence}: This gunasthaanaka may be accomplished at least once and at the most four times by the highly advanced monastic seeker. Over multiple lives, this gunasthaanaka may be accomplished a minimum of once and a maximum of nine times by the highly advanced monastic seeker.

One who has accomplished this gunasthaanaka attains liberation either in the same birth or maximum within three births.

Gati {birth}: If the person dies while in this gunasthaanaka, he is reborn in one of the five anuttara vimaana heavens (as per the Bhagavati Suutra, verse 25.7.3).

## 11. Upashaanta Moha (Viitaraaga Chhadmastha) Gunasthaanaka:

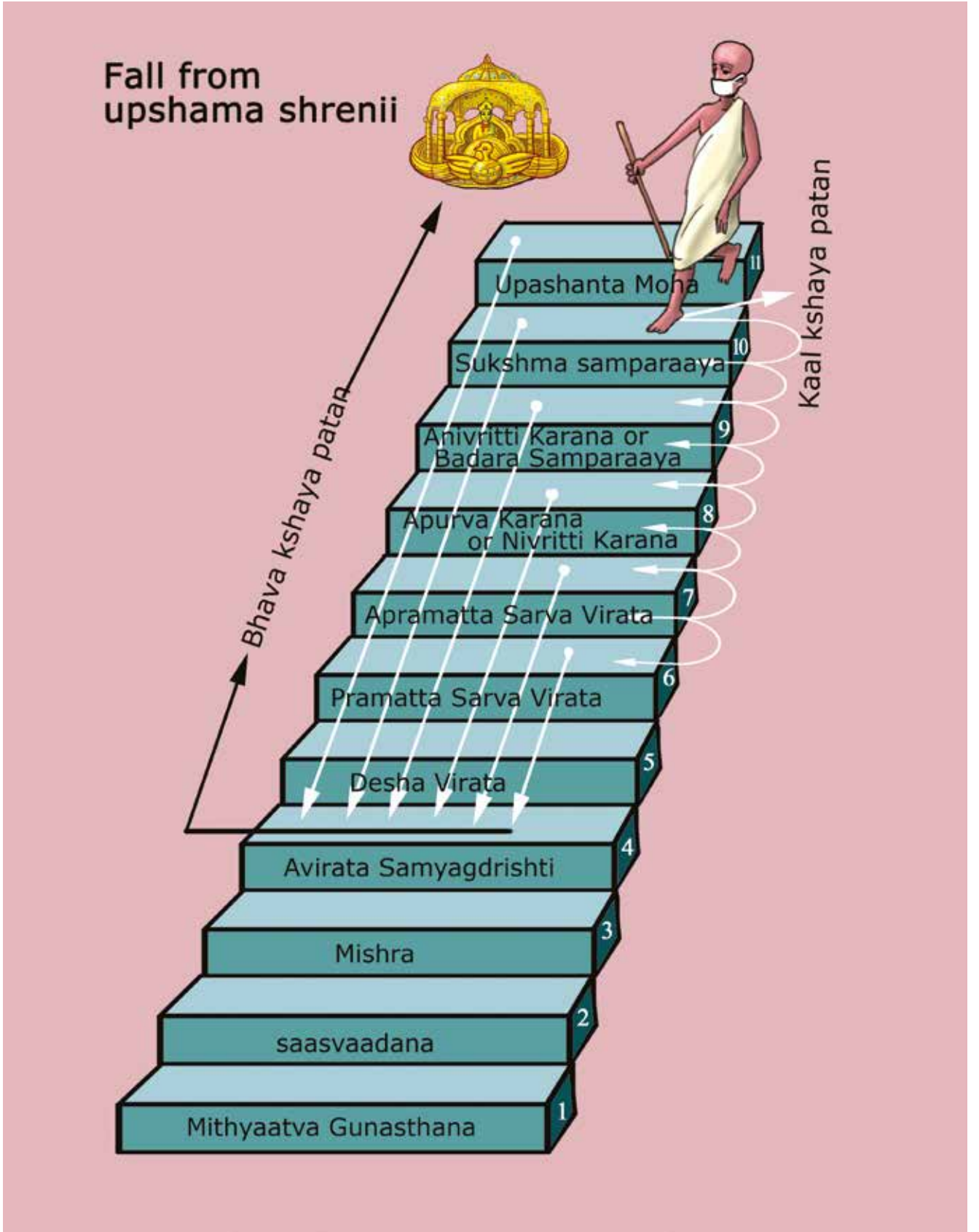
Suppression of karmas may be understood with the example of the embers of a fire lying beneath a pile of ash. They may be dormant but the moment they are fed with oxygen, they ignite. Similarly, when the soul completely suppresses all 28 types of mohaniya karmas {delusion causing karmas}, it becomes viitaraaga {beyond all vestiges of attachment and aversion} but because it has not annihilated three types of ghaati karmas {karmas that prevent the soul from attaining omniscience} which are gynaanaavaraniya {knowledge-obstructing} karma, darshanaavaraniya {perception-obstructing} karma and antaraaya {impediment-causing} karma, it is known as 'Viitaraaga Chhadmastha' {supremely detached but non-omniscient}.

From eight gunasthaanaka, one who has upashama samyaktva, and has suppressed 7 types of perception deluding karmas and part-annihilated-part-suppressed 8 types (4 apratyaakhyaanaavaraniya {obstructing partial renunciation} and the 4 pratyakhyaanaavaraniya {obstructing complete renunciation}) of kashaaya, rise in the upashama shrenii {progress based on the suppression of obstructing karmas} would climb to ninth, tenth and end up on this gunsthaanaka.

In the first moment of this gunasthaanaka, the remaining passion of sanjvalana lobha {avarice of an extremely short duration} is suppressed and thus all 28 types of mohaniya karmas are completely suppressed till all types of mohniya karma are suppressed one is known as vittaraaga, but when the time of this gunsthaanaka is over the mohniya karmas which were suppressed will come back to fruition (uday), hence he is certain to fall back to lower gunasthaanaka, even can go back to first gunsthaanaka (mithyaatva). One can never go up to higher gunsthaanaka to become omniscient.



See Picture 17:



~ Karma Granth (1-6), (Part 2, Page 81, Publisher: Sri Ohmkaara Saahitya Nidhi, Paarshvaktinagar, Highway Rd. Bhiladi -385530 (Banaaskaathaa), Gujarat, year V.S. 2052)



Guna {attribute}: The soul in this gunasthaanaka knows the nine substances (nine tattvas) through the points of view of dravya {substance}, kshetra {place}, kaala {time} and bhaava {disposition}, through the shortest penance to the half-yearly penance. He has faith in them and practices them to its fullest capacity.

Phala {consequence}: This gunasthaanaka may be accomplished at least once and at the most twice by the highly advanced monastic seeker. Over multiple lives, this gunasthaanaka may be accomplished a minimum of twice and a maximum of four times by the highly advanced monastic seeker.

One who has accomplished this gunasthaanaka attains liberation within three births at the maximum.

Gati {birth}: If the person dies while in this gunasthaanaka, he is reborn in one of the five anuttara vimaana heavens.

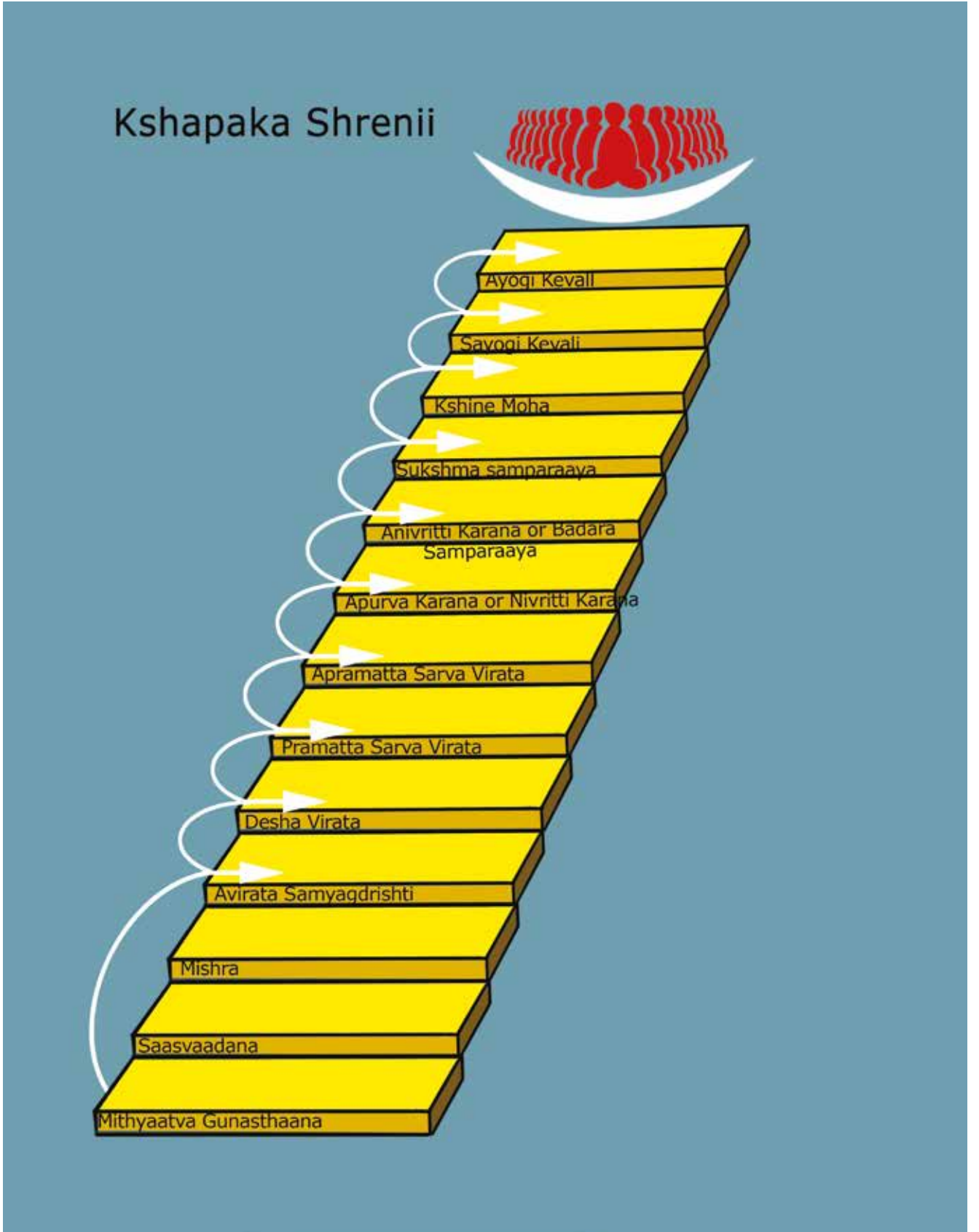
## **12. Kshiina Moha (Viitaraaga Chhadmastha) Gunasthaanaka:**

This gunasthaana is known as the kshiina moha gunasthaanaka as all 28 types of mohaniya karmas {delusion causing karmas} are completely annihilated here.

Because of the complete annihilation of mohaniya karmas, this gunasthaanaka is known as viitaraaga {supremely detached} chhadmastha. But three ghaati karmas {karmas which prevent the soul from attaining omniscience} are still present, thus it is known as ‘Viitaraaga Chhadmastha’ {supremely detached but non-omniscient}.

Only those souls, which have ascended using the kshapaka shrenii {sequential rise through annihilation of karmas} can attain this gunasthaanaka. Souls, which have ascended using the upashama shrenii {sequential rise through suppression of karmas} cannot attain this gunasthaanaka nor the ones that lie above it.

See Picture 18:



~ Karma Granth (1-6), (Part 2, Page 83, Publisher: Sri Ohmkaara Saahitya Nidhi, Paarshvaktinagar, Highway Rd. Bhiladi -385530 (Banaaskaathaa), Gujarat, year V.S. 2052)

Gati {birth}: If a person attains this gunasthaanaka, is certain to attain liberation in the same life. Upon reaching this gunasthaanaka, there is no death. Nor is there descent to a lower gunasthaanaka.

### 13. Sayogii Kevalii Gunasthaanaka:

Here, the soul attains kevala gynaana {omniscience}, kevala darshana {omniperception} and remains with auspicious activities of mana {mind}, vachana {speech} and kaayaa {body}. Hence, the soul is known as Sayogii Kevalii.

At the very first moment of this gunasthaanaka, the soul completely annihilates all gynaanaavaraniya {knowledge-obstructing} karma, darshanaavaraniya {perception-obstructing} karma and antaraaya {impediment-causing} karma and hence attains omniscience and omnipercception. In other words, the soul becomes all-knowing and all-seeing.

Here, the soul remains with ten bolas {proclamations}:

1. Sayoga {with activity}
2. Sashariira {with body}
3. Kevala Gynaana {omniscience}
4. Kevala Darshana {omnipercception}
5. Yathaakhyaata Chaaritra {conduct conforming to perfect purity}
6. Kshaayaka Samyaktva {samyaktva attained through annihilation of karmas, hence permanent samyaktva}
7. Shukla Dhyaana {pristine meditation}
8. Shukla Leshyaa {luminous white shade of soul}
9. Subh yog {auspicious activities of mana (mind), vachana (speech) and kaayaa (body)}
10. Panditaviirya {supreme form of energy}

The lifespan of one who is in this gunasthaana is as short as antara-muhuurta {less than 48 minutes} and can be as long as ‘slightly less than one Puurva Koda’ years.

The soul in this gunasthaana is instrumental in the liberation, enlightenment and happiness to many living beings. Subsequently, the soul ceases all activities of the mind, speech and body and ascends to the 14th gunasthaanaka.

#### **14. Ayogii Kevalii Gunasthaanaka:**

Where all activities, whether gross or subtle, of the mind, speech and body of the soul have attained the stillness of the immovable Mount Meru, it is said to be in the Ayogii Kevalii Gunasthaanaka.

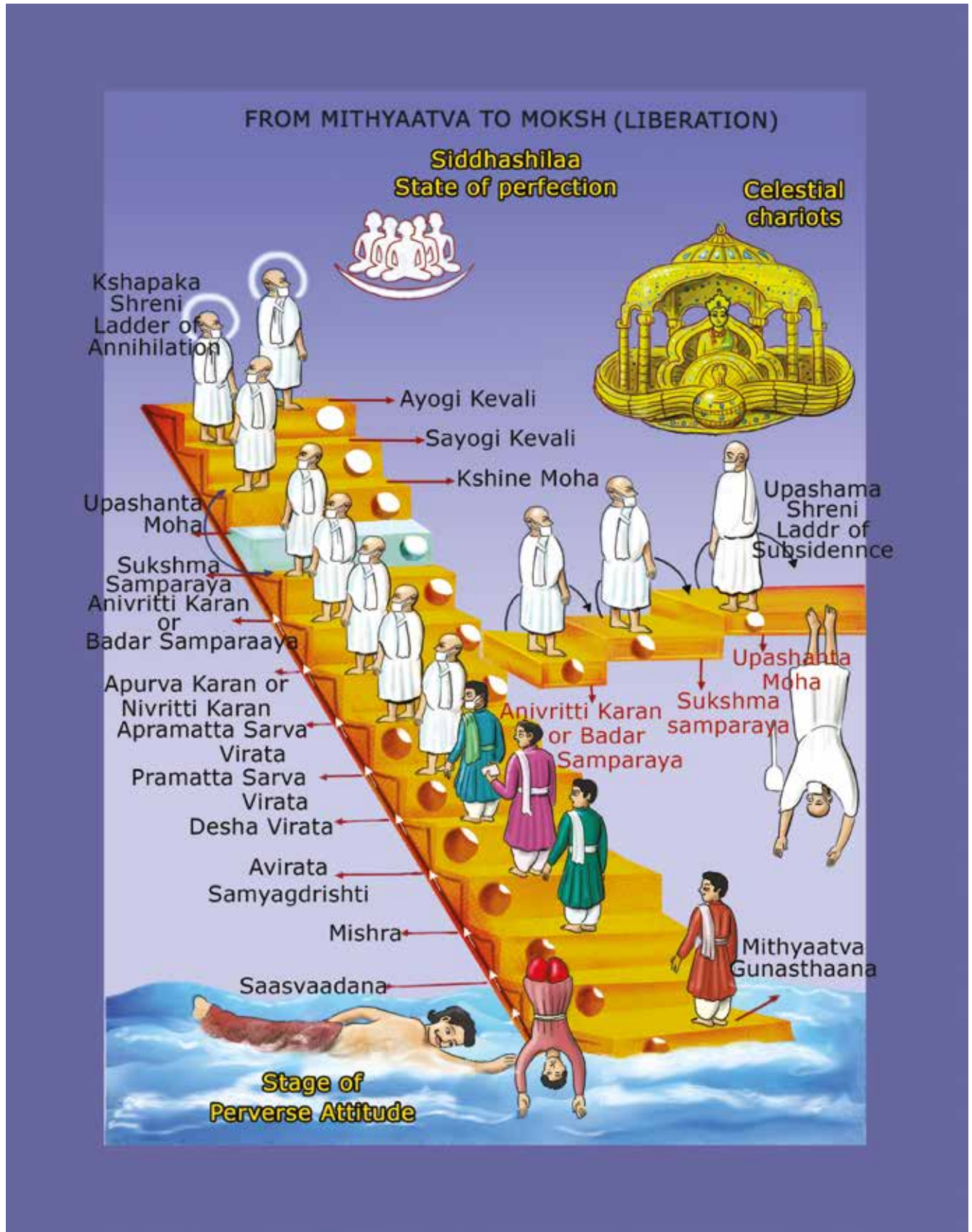
When all activities of the mind, speech and body cease, the soul attains the ‘ayogii’ or ‘shaileshii’ state. All the sections of the soul cease activity. This is known as ‘shaileshii karana’ {the last stage of an ascetic’s worldly life}.

Here, the soul rids itself of all activity. The duration of this gunasthaanaka is so short, that within the duration it takes to pronounce the first five short vowels of Sanskrit (a, i, u, rr, lr), the soul sheds its mortal coil and attains liberation, ascending to the acme of the universe, known as moksha where it shall reside forever in a state of avyaabaadha sukha {eternal bliss}.

The soul sheds its audaarika {gross physical}, tejasa {formed of light and heat} and kaarmana {karmic} body and using the gati {modes of progress} known as samashrenii, riju, uurdhva, and asprishyamaana it reaches the top of the universe in the shortest unit of time conceivable, known as 1 samaya, and resides there in eternal bliss.

The journey of the soul, commencing from the vyavahaara raashi {within the cycle of the transmigration} to liberation {permanently beyond the cycle of transmigration} ends on this pleasant note.

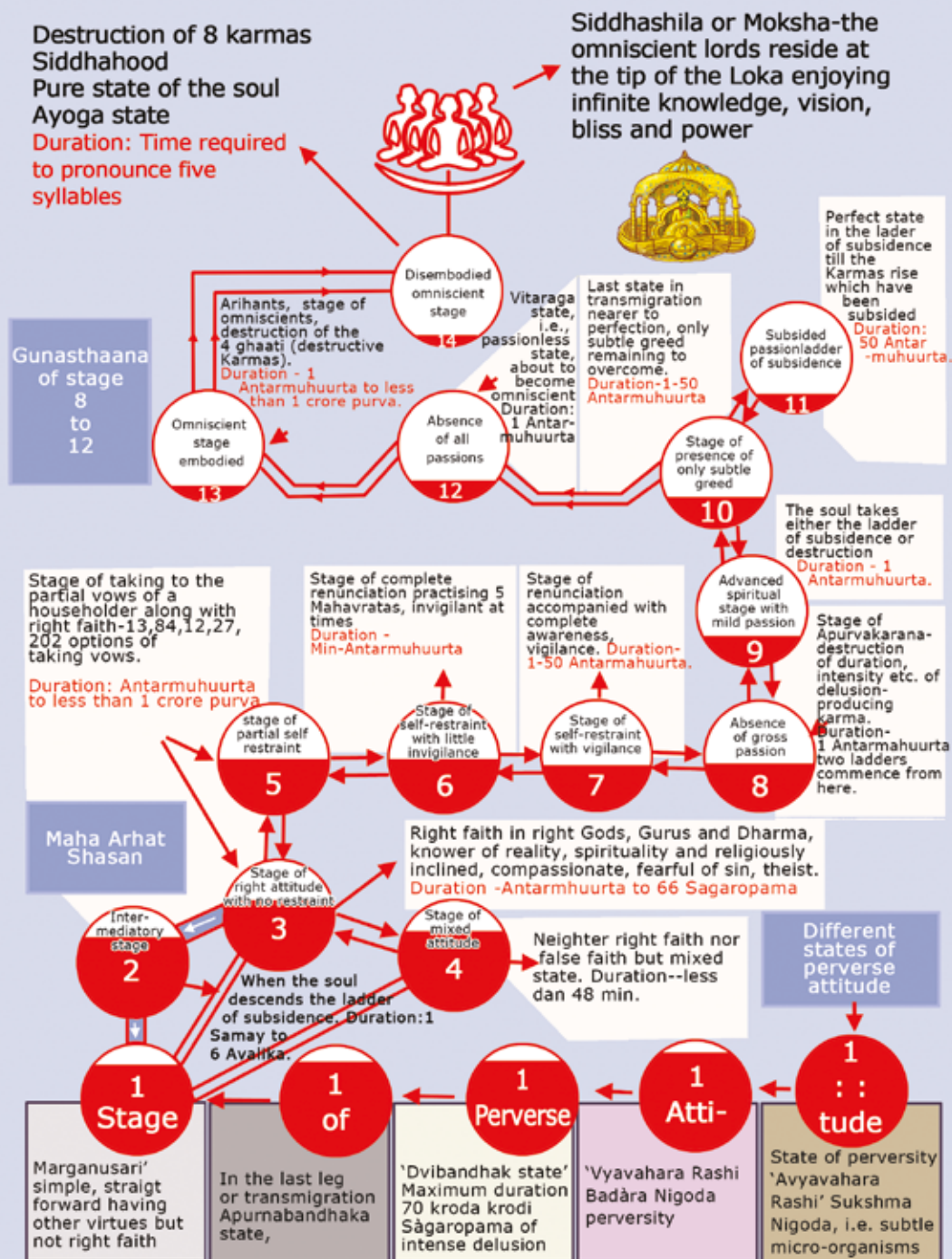
See Picture 19 and 20:



~ Karma Granth (1-6), (Part 2, Page 31, Publisher: Sri Ohmkaara Saahitya Nidhi, Paarshvaktinagar, Highway Rd. Bhiladi -385530 (Banaaskaathaa), Gujarat, year V.S. 2052)



## Fourteen Gunasthaanas



~ Karma Granth (1-6), (Part 2, Page 30, Publisher: Sri Ohmkaara Saahitya Nidhi, Paarshvaktinagar, Highway Rd. Bhiladi -385530 (Banaaskaathaa), Gujarat, year V.S. 2052)

**JAI JINENDRA**

(PRAISE TO ALL ENLIGHTENED SOULS)

### **1.3: Some tentative conclusions on Samyaktva**

Whether Jainism is regarded as an archaic system of which the historic form is only the latest manifestation, or as a system that started with its present founder, Mahāvīra, is a matter of perspective that needs not detain us here. The depth and systematic vastness of the texts used in the preceding chapters speak for themselves. The sacred scriptures are usually called Āgamas (precepts) or Siddhāntas (treatises). Jainism, however, is broken into sects due to disagreement as to the number and type of scriptures accepted as authoritative. But regardless of the number and type which a particular sect or sub-sect accepts, very few Jains are deeply versed in their scriptures. There are various reasons for this. One of those is that most know nothing of the Prakrit vernacular of the original documents, or of Sanskrit, the main language of the commentaries.

The present author set out to illustrate, closely following his sources, how enriching knowledge of such texts can be. Right perception is considered crucial. All Jains, from early childhood on, become socialized into a life-world in which karma is the determining factor, but only few receive systematic training in its minutiae. In a winding trajectory through the rich textual heritage the usual precept ‘right perception’ comes to life and becomes ‘enlightened perception’. This starting point, right perception, is one of the three gems, together with right knowledge and right conduct; by polishing it to perfection it becomes enlightened perception.

Today many may find all these detailed enunciations cumbersome and pedantic, but they indicate an astonishing depth of observation and progressive distinction. The right way of looking at things, from a Jain perspective, is a process. It goes through distinct stages. In order to rate one’s progress (or one’s backslidings, errors, and illusions) close attention is needed: how pure is my present state of consciousness, how one-pointed my attitude, how honest my self-image?

By way of a tentative conclusion to this textual quest we have to take a closer look at the setting against which the drama of karma is acted out. Much in the karma-grantha texts deals with the intricacies of the karmic mechanism. The karmic process is distinguished into four aspects, namely influx of karma, resulting bondage, duration of that effect of bondage, and fruition. If uncontrolled, this is a recipe for endless cycles of rebirth. Most religions, in the face of the law of cause and effect, bring in a layered reality: even though one has to be a good person, there is a divine plan of love and grace and forgiveness that mitigates the causal severity. Classical Jain tradition, however, is straightforward: fair but relentless. Its casuistry is famous. Its generations of teachers have fine-tuned the idea of karma into a coherent doctrinal system. Yet, being more than a worldview that would quite generally but vaguely explain the human condition, it is a soteriological system. It offers a way out of the endless rounds of karmic bondage, not by any external intervention, but by man’s gradual self-emancipation. Experiencing karma as an intricate web in which most humans are hopelessly entangled, world-renouncing teachers produced an antidote of infinitely refined stages of insight, faithful surrender, and conduct. Popular coloured illustrations of such ‘trajectories of purification’



are contained in this thesis, but those who have the persistence to go through the various text passages on samyaktva will benefit from the crucial nuances that the Sanskrit and Prakrit languages are capable of. What emerges is a cartography, a map that indicates the meandering of our perceptions, the lapses of virtue, the fallacies, the delusion. Simultaneously it shows, as in a maze, how one can proceed, how to weigh one's present state, how to determine progress step by step until, finally (in I.2.15), liberation through samyaktva dawns. The 'mind map' displaying a psychologically advanced insight into the human condition – so taken for granted and considered normal, yet so wrought with hopelessly entangled knots caused by karma – then becomes a map of increasingly enlightened perception.

Such an extensive study of samyaktva is an exercise in itself. In this thesis the long tour from mithyātvā, false view, to samyaktva (or samkit in the author's Gujarati), right view, has a value of its own, yet it is also brought into a dynamic relation with quotidian existence. For those in Jainism who are not ascetics, i.e., the majority, daily life is the arena, the test case, the learning curve. And this is how we now proceed, through a dialogical interlude (section two), which brings an encounter between ideals and practices of representatives of other religions with managerial perspectives from the author's company, to an engaged discussion about putting ideals into practice, in section three.

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## **1.4: Samyaktva: Relevant passages in the canonical texts**

### **1.4.1 Samyaktva in Shvetaambara Aagamas**

#### **1. “Sammaditthii sayaa amuuthe.”(1)**

One who has attained samyaktva {enlightened perception} is always free from ignorance. It is folly to feel desire, attachment, aversion towards external objects and people. One who has enlightened perception is free from such folly. He is constantly on the alert against developing attachment and aversion.

#### **2. “Samattadansii na kareii paavam.”(2)**

One who has enlightened perception does not sin. [Sin pertaining to wrong perception.]

#### **3. “Je ya’buddhaa mahaabhaagaa viiraa asamattadamsino.**

**Asuddham tesim parakkamtam saphalam hoii savvaso.**

**Je ya’buddhaa mahaabhaagaa viiraa samattadamsino.**

**Suddham tesim parakkamtam aphalam hoii savvaso.”(3)**

The truthful, non-violent and pious conduct of one who is highly renowned, admired and lauded for his bravery but does not know the true nature of the soul, the essence of dharma and lacks enlightened perception, shall remain imperfect and shall result in the inflow of additional karmas rather than the shedding of karmas from the soul.

In contrast,

The truthful, non-violent and pious conduct of one who is highly renowned, admired and lauded for his bravery and knows the true nature of the soul, the essence of dharma and has enlightened perception, shall be perfect and shall result in shedding of karmas from the soul and liberation.

#### **4. “Eyaaim micchaaditthisa micchhattapariggahiyaaim micchaasuyam.**

**Iyaaim cheva sammaditthisa sammatta pariggahiyaaim sammasuyam.”(4)**

All true scriptures like the Aachaaraanga Suutra become false scriptures for the deluded ones. But for one who has enlightened perception, the same scriptures become true scriptures. In fact, even false scriptures become true scriptures for the one who has attained enlightened perception. [The scriptures remain the same, only the interpretation is different between deluded and enlightened one]

#### **5. “Tam jaii taava tumam jahaa tirikkhajoniya bhaavanuvagayenam.**

**Apadiladdha samattarayanalambhenam se paaye paanaapukampaaye jaava antaraa cheva sandhaariye no cheva ne likkhitte.”(5)**

Lord Mahavira has said that, “O Megha muni, you were born in the tiryancha yoni {sub-human category of living beings} at that point in time. Despite that, owing to your apratilabdha samyaktva {effortlessly attained enlightened perception} you had such deep and bottomless well of compassion in your soul that you kept one leg raised and never put your foot down in order to not hurt any living beings that could be crushed under it. Owing to this profound compassion, you were born as a human being to a father such as King Shreniika.”

**6. “Aatta paasai savvaloye.”(6)**

One who has enlightened perception sees the whole world as he sees himself.

**7. “Damsanasampannaya ae nam bhante. Jiive kim janayai?**

**Damsanasampannaya ae nam bhava micchattacheyanam karai param na  
vijjhaayai,  
param avijjhaane anuttarenam naanadamsanenam appaanam samjoyemaane  
sammam bhaavemaane viyarai.”(7)**

Question: What is the advantage of enlightened perception?

Answer: One who has fully attained enlightened perception destroys delusion and ignorance, the root causes of transmigration. The lamp of his knowledge can never be extinguished. And its light enables him to lead a life of enlightenment. This is the advantage of enlightened perception.

**8. “Je anannadarsii se anannaaraam.**

**Je anannaaraame se anannadamsii.”(8)**

One who looks inwards, remains focused inwards.

One who remains focused inwards, looks inwards

**9. “Naanena jaanai bhaave, damsanena ya saddahai.”(9)**

One knows things through knowledge but develops faith in them through enlightened perception.

**10. “Tahiyaanam tu bhaavaanam sabbhaave uvaagsanam.**

**Bhaavena samdrihantassa sammattam tam viyaahiyam.”(10)**

Deep and unshakeable faith in the explanation of the nine substances (nine tattvas) as per the scriptures is known as enlightened perception. Know it as enlightened perception.

**11. “Arihanto mahadevo jaavajjiivam susaahuno guruno.  
Jina pannattam tattam ia sammattam maye gahiyam.”(11)**

The Arihantas are my gods. The true monks are my preceptors. The teachings of the Jinaas are the true dharma. This is my eternal truth. This is my enlightenment.

**12. “Nisaggauvaesaruii, aanaarui suttaviiyaruimeva.  
Abhigama-vitthhaararuii, kiriya-samkheva-dhammaruii.”(12)**

One who has enlightened perception has ten spiritual desires

1. Nisarga ruchi {natural, effortless, spontaneous faith}
2. Upadesha ruchi {faith in sermons}
3. Aagynaa ruchi {faith in accepting what is said by the supremely detached Jinaas}
4. Suutra ruchi {faith which arises through deep and sincere study of the scriptures}
5. Biiija ruchi {an all-encompassing faith that arises out deep study and internalisation of one word or one letter of the scriptures as taught by the Jinaas}
6. Abhigama ruchi {faith which arises after understanding the essence of the scriptures}
7. Vistaara ruchi {faith which arises after exhaustively studying and understanding the Jain scriptures}
8. Kriyaa ruchi {faith that arises after practising appropriate conduct as prescribed by the Jinaas}
9. Sankshepa ruchi {faith that arises in one who is neutral to all religions but develops deep and everlasting faith in the Jain religion after internalising one verse or sentence of the Jina’s teachings.}
10. Dharma ruchi {faith that arises in one who has faith in the Jain scriptures and practices conduct as specified in them}

**13. “Nissankiya – nikkankhiya – niviyitigancchhaa amuudhaditthiya.  
Uuvavuuha – thiriikarane – vacchajala – pabhaavane attha.”(13)**

Enlightened perception has eight limbs:

1. Nihshankataa {faith in the teachings of the Jinaas}
2. Nishkaanshataa {no desire to gain something by following the teachings of the Jinaas}
3. Nirvichikitsaa {lack of disgust for Jain ascetics who do not bathe, etc.}
4. Amuudhadrishti {correct understanding in the teachings of the Jinaas}
5. Upabrimhana {desire to strengthen the faith}
6. Sthiriikarana {help others stabilize their faith}
7. Vaatsalya {spontaneous affection for co-religionists}
8. Prabhaavanaa {spreading the glory of the Tirthankaras}.

**14. “Micchadamsanarattaa saniyaanaa u himsagaa.  
Ia je maranti jiivaa tesim puna dullahaabohim.”(14)**

Those who are not free from delusion, false faith, violence and the desire for material gains from spiritual endeavour are extremely unlikely to attain enlightened perception in their next life.

**15. “Na vi tam karei aggii ne a visam kihna sappo a.  
Jam kunai mahaadosam tivvam jivassa micchattam.”(15)**

Severe delusion harms the soul far more severely, intensely and lastingly than fire, poison or a black cobra.

**16. “Samanovaasayenam sammattassa pancha aiyaaraa peyaalaa jaaniyavvaa na  
samaachariyavvaa...”(16)**

It is important to know the five possible mistakes in the enlightened perception of a layman but one should not commit those mistakes!

**17. “Chauvviisatthayenam damsanavisoem janayai.”(17)**

One may attain purity of perception by worship and adoration of the 24 Tirthankaras {fordmakers}.

**18. “Paramatthasanthavo vaa, suditthaparamattha sevanaa vaa vi.  
Vaavannakudansana vajjanaa ima sammatta saddahanaa.”(18)**

Do this to ensure the purity and unblemished state of your enlightened perception: Worship the true nature of reality; learn from those who have realised the true nature of reality and stay away from delusional faiths whose perception and conduct are flawed.

#### References chapter 1.4.1:

- (1) Dashavaikaalika Suutra; Verse 10.7 (Page 453, Publisher: Gurupraana Foundation, Rajkot, year 2002)
- (2) Aachaaraanga Suutra; Verse 1.3.2.1 (Page 112, Publisher: Gurupraana Foundation, Rajkot, year 1999)
- (3) Suutrakritaanga Suutra; Verse 1.8.22-23 (Page 296, Publisher: Gurupraana Foundation, Parasdham, Ghatakopar, Mumbai, year 2009)
- (4) Nandii Suutra; Verse 41 (Page 484, AAachaarya Ghansilalji maharasaheb, Publisher: Jain Shastra uddharak Samiti, Ahmedabad, year 1958)
- (5) Gynaataadharmakathaa Suutra; Verse 1.138 (Page 80, Publisher: Gurupraana Foundation, Rajkot, year 2004)
- (6) Suutrakritaanga Suutra; Verse 1.12.18 (Page 359, Publisher: Gurupraana Foundation, Parasdham, Ghatakopar, Mumbai, year 2009)
- (7) Uttaraadhyayana Suutra; Verse 29.61 (Page 516, Yuvaachaarya Madhukarmuni, Publisher: Aagama Prakaasana Samiti, Byaawar, Rajasthan, year 1984)
- (8) Aachaaraanga Suutra; Verse 2.6.5 (Page 95, Publisher: Gurupraana Foundation, Rajkot, year 1999)
- (9) Uttaraadhyayana Suutra; Verse 2.28.35 (Page 156, Publisher: Gurupraana Foundation, Rajkot, year 2004)
- (10) Uttaraadhyayana Suutra; Verse 28.15 (Page 149, Publisher: Sudharma Sanskriti Rakshak Sangh, Jodhpur, year V.S. 2065)
- (11) Gunsthaana Mokshnaa Sopaan (Page 74, Author Dr. Ketaki Shah, Publisher: Dariyaapuri Jain Samiti, (Navrangpura) Ahmedabad, (Gujarat) year 2010)
- (12) Uttaraadhyayana Suutra; Verse 28.16 (Page 150, Publisher: Sudharma Sanskriti Rakshak Sangh, Jodhpur, year V.S. 2065)
- (13) Uttaraadhyayana Suutra; Verse 28.31 (Page 156, Publisher: Sudharma Sanskriti Rakshak Sangh, Jodhpur, year V.S. 2065)
- (14) Uttaraadhyayana Suutra; Verse 36.263 (Page 418, Publisher: Sudharma Sanskriti Rakshak Sangh, Jodhpur, year V.S. 2065)
- (15) Bhaktaparijnaa Prakiirnaka; Verse 61 (Page 35, Muni Dipratna Sagarji, Publisher: Aagama Deep Prakashak, Sahpur, Ahmedabad,)
- (16) Aavashyaka Suutra – Pratikramana Suutra; chapter 5 (Page 39, Publisher: Dariyapuri aathkoti Sthanakwasi Jain Sangh, Chipaapol, Ahmedabad, year 1997)
- (17) Uttaraadhyayana Suutra; Verse 29.9 (Page 177, Publisher: Sudharma Jain Sanskriti Rakshak Sangh, Jodhpur, year V.S. 2065)
- (18) Uttaraadhyayana Suutra; Verse 28.28 (Page 155, Publisher: Sudharma Jain Sanskriti Rakshak Sangh, Jodhpur, year V.S. 2065)

### **1.4.2 Samyaktva in Digambar texts**

1. **“Saddrishti-gynaana-vrittaani dharmam dharmeshvaraa viduh.  
Yadiiya-prayatniikaani bhavanti bhavapaddhati.”(1)**

The Jinaas, who are masters of the faith, have said that enlightened perception, enlightened knowledge and enlightened conduct are the true embodiment of faith. Further, they have said that false perception, false knowledge and false conduct are the causes of transmigration.

2. **“Tatraadau samyaktvam samupaashraya niiyaakhilayatnena.  
Tasmit satyeva yato bhavati gynaanam charitram cha.”(2)**

One should focus single-mindedly on attaining enlightened perception because one's knowledge and conduct become enlightened only if one's perception is enlightened.

3. **“Sammattarayana bhatthaa jaananta bahuvihaaim satthaaaim.  
Aarahanaavirahiya bhamanti tattheva tattheva.”(3)**

One who is unenlightened is bound to remain stuck in the ocean of transmigration despite knowing many scriptures, since he lacks accomplishment.

4. **“Nagarassa jaha duvaaram muhassachakkhuu tarussa jaha muulam.  
Taha jaana susamattam nana-charana-tavaanam.”(4)**

Just as an elegant gate is the glory of a city; eyes are the glory of a face and roots are the glory of a tree; enlightenment is the glory of knowledge, conduct, self-control and penance.

5. **“Damsanamuulo dhammo uvahattho jinavarehim sissaanam.”(5)**

The Jinaas told their disciples that enlightenment is the root of religion.

6. **“Kim bahunaa bhaniyenam je siddhaa naravaraa gaye kale.  
Sijjhihahi je vi bhaviyaa tam jaanai sammamaahappam.”(6)**

What more can be said? Just understand that all those great men who have attained liberation, and all those who shall attain liberation in future, have done so on the basis of their enlightenment.

**7. “Na samyaktvam kinchit traikaalye trijagatyapi.**

**Shreyo’ashreyashcha mithyaatvasamam naanyattabhuubhritaam.”(7)**

In all three worlds, in the past, present and future, there is nothing as beneficial as enlightenment. And in all three worlds, in the past, present and future, there is nothing as harmful as false faith.

**8. “Ityevam jnaatatattvo’sau samyakdrishtininjaatmadrik.**

**Vaishachike sukhe jnaane raagadvesho parityajet.”(8)**

The enlightened one enjoys the bliss of self-realisation. Hence, he rises above sensual pleasures, attachment and aversion.

**9. “Sankhijamasankhijagunam cha samsaarimerumattaam nam.**

**Samattamanucharantaa karenti dukkhakkhayam dhiiraa.”(9)**

The wise and dispassionate ones who walk on the path of enlightenment destroy the measurable and immeasurable karmas that are the result of mundane existence. They also destroy the sorrows that arise out of those karmas.

**10. “Rayanaanam mahaarayanam savvajoyaana uttamam joyam.**

**Riddhina mahaariddhi, sammattam savvasiddhiyaram.”(10)**

Enlightened perception is the greatest of all gems. Of all spiritual remedies like mantras and meditation, enlightened perception is the greatest remedy of all. The remedy of enlightened perception is ideal for the attainment of liberation. Enlightened perception is the greatest of all supernatural powers. It empowers one to achieve everything.

**11. “Tattvaarthashraddhaanam samyakdarshanam.”(11)**

Enlightened perception is the correct, unbiased and accurate understanding and perception of the reality of the universe.

**12. “Jiivaajjiivaasavabandhasamvaro nijjaraa tahaa mokkho.**

**Eyaaim sattatacchaaim saddahantassa sammattam.”(12)**

Enlightened perception is having understanding-based faith in the seven substances – jiiva {living being}, ajiiva {non-living being}, aasrava {inflow of karmas}, bandha {bondage of karmas}, samvara {cessation of inflow of karmas}, nirjaraa {shedding of karmas} and moksha {liberation}.



**13. “Jiivaadisaddahanam sammattam jinavarehim pannattam.**

**Vavahaaraa nicchayado appaanam hodi sammattam.”(13)**

The Jinaas have said that complete and unshakeable faith in the seven tattvas such as jiiva {living being} and others is enlightened perception from the practical point of view. Experiencing the true nature of the soul and having complete and unshakeable faith in it is enlightened perception from the absolute viewpoint.

**14. “Jiivaadisaddahanam sammattam ruuvamappano tam tu.**

**Durabhinivesavimukkam naanam sammam khi hodi sadi jamhi.”(14)**

Deep and unshakeable faith in the seven tattvas such as jiiva {living being} and others is enlightened perception. Enlightened perception is the true nature of the soul. Enlightened perception leads to enlightened knowledge, which is free from misconception, doubt, misunderstanding and befuddlement.

**15. “Sammattam saddahanam bhaavaanam.”(15)**

The absence of false faith, false understanding and false perception of reality is enlightened perception.

**16. “Chhaha davva nava payatthaa panchatthii satta taccha nidditthaa.**

**Saddahaii taana ruuvam so sadditthii muneyavvo.”(16)**

The Jinaas have explicated the six dravyas, nine padaarthas, five astikaayas and seven tattvas. One who has deep unshakeable faith in them has enlightened perception.

**17. “Attaagamatacchaanam saddahanaado havei sammattam.”(17)**

Enlightened perception comes about when there is deep unshakeable faith in the aapta purusha {the Jinaas}, the aagamas {the Jina’s teachings} and tattva {the reals of the universe}.

**18. “Naastyarhata paro devo dharmo naasti dayaam vinaa.**

**Tapah param cha nairgranthyametat samyaktvalakshanam.”(18)**

There is no god greater than the Arihantas {those who have destroyed four ghaati karmas, the root of transmigration}, there is no religion greater than compassion and the detached monk who carries out penance and self-control is the greatest preceptor. Having this kind of faith is enlightened perception.

**19. “Nijjeyadosam devam savvajivaanam dayaavaram dhammam.  
Vajjiyaganthamca gurum, jo bhannadi so hu sadditthi.”(19)**

The one with true enlightened perception knows that only the flawless supremely detached Jinaas are the supreme gods, the compassion-focused religion is the supreme religion, the detached monks who is free from biases is the supreme preceptor.

**20. “Himsaarahiye dhamme atthaarahadosavajjiye deve.  
Nigganthe pavvayane saddahanam hoi sammattam.”(20)**

Enlightened perception is having deep, unshakeable faith in the non-violent religion, in the gods who are without eighteen flaws and in the preceptors who teach the path of liberation.

**21. “Attaagama tachchaanam jam saddahanam sunimmalam hoi.  
Sankaadi dosharahiyam tam sammattam muneyavvam.”(21)**

Know that deep and unshakable faith, free from doubt and other flaws, in the aapta {Tirthankaras}, in the aagama {teachings of the Tirthankaras} and in the tattva {reality as described by the Jinaas} is unblemished enlightened perception.

**22. “Shraddhaanam paramaarthanaamaaptaagamatapobhritaam.  
Trimuudhaapodhamashtaangam samyakdarshanamasyam.”(22)**

Enlightened perception is deep and unshakeable faith, free from the three follies and comprising of eight limbs. Also deep faith in the aapta {the Tirthankaras}, in the aagama {teachings of the Tirthankaras} and in the renunciant ascetics who are immersed in self-control and penance, in order to attain the supreme goal, i.e. liberation.

**23. “Sarvajnam sarvalokesham sarvadoshavivarjitam.  
Sarvasatvahitam praahuraaptamaaptamatauchitaah.”(23)**

One who is omniscient, is lord and master of the entire universe, is free from all defects and is the well-wisher of all living beings in the universe is known as the aapta {supreme authority - Tirthankara}.

**24. “Nijjayadosharahiyo kevalanaanaaiparamavibbhavajudo.  
So paramayyaa ucchai tavvivariio na paramappaa.”(24)**

Paramaatmaaaa {supreme soul} is one who is free from all defects and has all the supreme grandeurs, such as omniscience. One who does not have these qualities cannot be called Paramaatmaaaa {supreme soul}.

**25. “Vishayaavashaatiito niraarambho’aparigraha.**

**Gynaanadhyaanataporaktastapasvii sa prashasyate.”(25)**

Only the ascetic who is free from all sensual desire and ambition, does not indulge in any form of violence or possessiveness, remains immersed in the pursuit and dissemination of knowledge, in meditation and in penance is worthy of praise and adoration. He is the true ascetic.

**26. “Aaptojnamanullanghyamadrishteshtavirodhakam.**

**Tattvopadeshakritsaarvam shaastram kaapathaghattanam.” (26)**

The true scripture is taught by the true god (Tirthankara), is free from all internal and logical inconsistencies relates the true nature of reality is beneficial for all living beings. It decries false beliefs.

**27. Vyavahaara Samyaktva and Nishchaya Samyaktva**

One attribute of enlightened perception from the practical viewpoint has been described as ‘tattvaarthashraddhaanam samyagdarshanam’ The ‘Tatparya Vritti’ commentary on the ‘Pancastikaya’ has explained this in one verse.

**“Mithyaatvodaya janitavipariitaabhinivesharahitam samyagdarshanam.”(27)**

Enlightened perception means freeing oneself from the false beliefs that arise owing to the rise of delusion, attachment and aversion.

**“Bhuuyatthenaabhigadaa jiivaajiiava ya punnapaavam cha.**

**Aasavasamvaranijjarabandho mokkho ya sammattam” (27)**

Samyaktva is knowing the nine substances (nine tattvas) - jiiva {soul}, ajiiva {matter}, punya {merit}, papa {demerit}, aasrava {inflow of karmas in the soul}, samvara {stoppage of inflow of karmas in the soul}, nirjaraa {shedding of karmas from the soul}, bandha {bondage of karmas with the soul} and moksha {liberation} from the unblemished viewpoint.

**28. “Jiivaadisaddahanam sammattam, ruuvamappano tam tu.”(28)**

Enlightened perception is deep and unshakeable faith in the seven tattvas {reals} as taught by the Jinaas. Enlightened perception is the true nature of the self.

**29. “Saptaanaam karmaprakritiinaam aatyantike’pagame  
satyaatmavishuddhimaatramitarad viitaraaga samyaktvamityuchyate.”(29)**

Supremely detached enlightened perception is the immensely perception of the soul that arises when the seven forms of perception deluding are annihilated completely.

**30. “Yenaamshena sudrishtistenaamshenasya bandhanam naasti.  
Yenaamshena tu raagastenaamshenasya bandhanam bhavati.”(30)**

A soul is free from the inflow of karmas to the extent that it has enlightened perception and attracts the inflow of karmas to the extent that it has attachment and aversion.

**31. “Aanaa-magga-uvaeso, sutta biiya sankheva vitthaaro.  
Atthaavagaadha-mahaagaadha sammattam jinabhaasiyam u dasahaa.”(31)**

The Jinaas explain that enlightened perception arises because of 10 reasons:

1. Aagynaa samyaktva = arises when there is complete faith in the supremely detached and omniscient Jinaas
2. Maarga samyaktva = arises when one follows/familiarizes oneself with the path of the supremely detached and omniscient Jinaas
3. Upadesha samyaktva = arises when there is complete faith in the teachings, discourses and sermons of the supremely detached and omniscient Jinaas
4. Suutra samyaktva = arises through deep and sincere study of the scriptures
5. Biija samyaktva = arises when deep study and internalisation of one word or one letter of the scriptures as taught by the Jinaas
6. Sankshepa samyaktva = arises after a concise but meaningful study of the scriptures
7. Vistaara samyaktva = arises after exhaustively studying and understanding the Jain scriptures in great detail
8. Artha samyaktva = arises after understanding the essence or kernel of the scriptures
9. Avagaadha samyaktva = arises after deepened comprehensive understanding of the teachings of the Jinaas
10. Mahaagaadha samyaktva/Paramaavagaadha samyaktva = is fathomless, profound and indelible. It arises after the soul attains extremely deep, extremely comprehensive and absolutely deep-rooted understanding and realization of the Jinaas’ teachings.

**32. “Naangahiinamalam chhettum darshanam janmasantatim.  
Na hi mantro’ksharanyuuno nihanti vishavedanaam.”(32)**

The mantra that helps cure snakebites loses its efficacy if it is recited incompletely or incorrectly. Even one missing syllable from the mantra renders it ineffective. Similarly, samyaktva {enlightened

perception} comprises of eight limbs. Even one missing limb renders it incomplete, insufficient and incapable of freeing the soul from the bondage of endless rebirths.

**33. “Samveonivveo nindana-garuhaa ya uvasamo bhattii.**

**Vacchala anukampaa atthunaa hunti sammatte.”(33)**

Enlightened perception has the following eight attributes:

- 1 Samveg {desire for liberation}(samvega)
- 2 Nirved {disregard for worldly objects and relations}(nirveda)
- 3 Nindaa {disgust for one’s own spiritual shortcomings}(nindaa)
- 4 Garuhaa {self-censure for one’s spiritual shortcomings}(ghrihaa)
- 5 Upasama {suppression of passions and sensual desires}(upsama)
- 6 Bhakti {devotion towards the Jinaas}(bhakti)
- 7 Vaatsalya {spontaneous affection for co-religionists}(vaatsalya)
- 8 Anukampaa {compassion}

**34. “Dansanasuddho suddho dansanasuddho lahedi nivvaanam.**

**Dansanavihiinapuriso na lahadi tam icchiyam laaham.”(34)**

Only one who has flawless enlightened perception is truly flawless. Only he can attain liberation. One who does not have enlightened perception cannot attain the desired benefit – liberation.

**35. “Gahiduuna ya sammattam sunimmalam suragiriiva nikkampam.**

**Tam jhaane jhaaijjhai saavaya. Dukkakkhayatthaaye.”(35)**

O laymen, first attain pure and flawless enlightened perception, which is as unshakeable as Mount Meru. Then immerse yourself in it. Thus, you shall annihilate all your sorrows.

**36. “Te dhannaa sukayatthaa, te suuraa te vi pandiyaa manuyaa.**

**Sijjhihahi je vi bhaviyaa tam jaanaha sammamaahappam.”(36)**

Those who have not sullied their enlightened perception even in their sleep are worthy of praise, adoration and admiration. They are truly brave and they are true scholars.

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### **1.4.3 Samyaktva in Philosophical Texts**

#### **1. “Samyak-darshana-gynaana-chaaritraani-moksha-maargah.”(1)**

Enlightened perception, knowledge and conduct together constitute the path of liberation.

#### **2. “Samanovaasaga dhammassa muulavatthu sammattam.”(2)**

Enlightened perception is the key factor in the spiritual journey of a layman.

The Jinaas have described enlightened perception as that accomplishment which helps a person see things exactly as they are; and which helps them realise their own soul.

#### **3. “Prashasto moksho’virodho vaa prashamasamvegaadi lakshana aatmadharmah.”(3)**

The true nature of the soul has the following attributes:

- 1 Prashasta {praiseworthy}
- 2 Moksha’avirodha {compatible with liberation}
- 3 Prashamatva {tranquillness}
- 4 Samvega {desire for liberation}
- 5 Aastikya {piety}
- 6 Karunaa {compassion}

#### **4. “Samyak jiivastadbhaavah samyaktvam.”(4)**

Enlightened perception is becoming one with the true nature of the self.

#### **5. “Sammadiddhi amohii sohi sabbhaavadansanam bohii. Avivajjau suddiitthi evamaai niruttaaim.”(5)**

Synonyms for samyaktva {enlightened perception}

‘Samyaktva’ {enlightened perception} is also described as:

- 1 Samyakdrishti {enlightened perception/true insight}
- 2 Amohii {free from delusion}
- 3 Sohi {purity of insight/vision/perception}(suddhi)
- 4 Sabbhaavadansanam {correct comprehension of the Jina’s doctrine}  
(suddha bhav darshan)
- 5 Bohii {enlightenment}(bodhi)
- 6 Avivajja {correct understanding}(aviparita bodha)
- 7 Suddiitthi {correct perception}(suddha dhrishti)



**6. “Ruchirjinoktatattveshu samyakshraddhaanamuchyate.  
Jaayate tannisargena guroradhigamena vaa.”(6)**

To have a liking for and an abiding interest in the principles explained by the Jinaas, is the definition of enlightened perception which arises either spontaneously or through learning it from a teacher.

**7. “Yaa deve devatabuddhirgurau cha gurutamitih.  
Dharme cha dharmadhih shuddhaa samyaktvamidamuchyate.”(7)**

Flawless enlightened perception consists in recognizing the deity (Jina) as the true deity, the preceptor as the true preceptor and the teaching as the correct teaching.

**8. “Kaaraaga – royaga – diivamahavaa...”(8)**

Enlightened perception is of three types:

- 1 Kaaraka samyaktva {where the external and internal causes of enlightened perception - namely self-control, penance and equanimity - are imbibed}
- 2 Rochaka samyaktva {enlightened perception, which has arisen due to deep and spontaneous faith in the teachings of the Jinaas. This kind of perception does not require logic, debate or dialogue in order to manifest.}
- 3 Diipaka samyaktva {ability to inculcate enlightened perception in others}

**9. “Darshanavishuddhira vinayasampannataa shiilavratashv anatichaaro’ bhiikshnam  
jnaanopayoga-samvegau shaktitas tyaga-tapasii sandha-saadhu-samaadhi-  
vaiyaavrittyaakaranam arhat-Aachaarya -bahushruta-pravachanabhaktir  
aavashyakaaparihaanir maargaprabhaavanaa pravachanavatsalatvam iti  
tiirthakrittvasya”(9)**

The influx of Tirthankara name-karma is caused by these sixteen observances:

1. Darshana vishuddhi {purity of enlightened perception}
2. Vinaya sampannataa {humility}
3. Anatichaara shiilavrata {obeying the ascetic code of conduct without any transgression}
4. Abhiikshna gynaanopayoga {persistent cultivation of knowledge}
5. Samvega {desire of liberation}
6. Shaktitah tyaga {charity as per one’s capacity}
7. Shaktitah tapasyaa {penance as per one’s capacity}
8. Sangha-saadhu-samaadhi {establishing peace and harmony in the monastic order}
9. Vaiyaavritti {serving nuns and monks strictly according to the scriptures}
10. Arhat-bhakti {pure devotion to the Arihantas – the adorable ones}
11. Aachaarya -bhakti {pure devotion to the spiritual master}
12. Bahushruta-bhakti {pure devotion to learned monks}

13. Pravachana-bhakti {pure devotion to the scripture}
14. Aavashyaka अपरिहार्यता {unfailing performance of compulsory duties}
15. Maarga prabhaavana {proper practice and promotion of the spiritual path}
16. Pravachana vatsalatva {adoration of the learned ascetics in the scripture}

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SECTION 2:  
A Dialogical Interlude

## **2.1. Dialogical triangulation as a method**

As said already in the general introduction at the beginning of this book, the methods of inquiry that one can use to produce significant results in postmodern qualitative research, are quite diverse, but they all seem to have one factor in common, namely reflection, or the use of some ‘mirror’ by which we can look at ourselves, and ask “what happens when I share this with other people, what do they think about it, and what can possibly be done next”. The methods of such reflection are quite diverse as well. One might even say that ancient hunters who painted their hunt of the day on the wall of their cave were doing this as well, that is put what happened on the wall, look at it, and discuss it with their peers, or with their children, without the danger of getting killed in real action. Today we do not use such walls anymore, let alone in caves, but blackboards, mostly in schools, or blackberries, if not theatre and movies, and even multimedia-performances to ‘imagine’ the past and possibilities for the future. It also becomes obvious, when we look at mirroring and reflecting in this way, that the language of reflection that is created in this way also offers us the language of looking forward, or to ‘make’ the future. Thus, reflecting is also a way of doing things together that may have an impact on what will come next, in just the same way as holds for meaning making in general: when we imagine together that this is a table and not a chair, we intent to sit ‘at’ it, and not ‘on’ it, and so we ‘make’ happen what we said it ‘is’, or ‘being’ turns into ‘becoming’. So, reflection is far from innocent, but a way of inviting the future as well. Artists always knew this, because the way they paint the revolution of the past is definitely not a still-life, but films the scenario for the one to come, or to sustain.

The method that is used here to look back here, and by implication also to look forward, is called dialogical triangulation. Triangulation simply means that other people are actively invoked in the sense-making, and dialogical refers to a style of conversation in which the other is also treated as subject with equal rights to speak as I do. One immediately sees the difference with a traditional modernist survey in which the other is forced to answer in a format that I impose on the other’s mind, like when I say: answer this question on a scale from 1 to 10, and I will then interpret what that means, without giving you a chance to explain. This is typically what happens in traditional diagnostic research, namely force such instruments on the speaker, and take the enforced answers as mirror of the other subject’s mind. One of the first in psycho-diagnosis to question the validity and usefulness of such an imposed approach was a Dutch psychologist, Hubert Hermans, who launched a whole new tradition called “Dialogical Self Theory” (e.g., Hermans & Kempen, 1993), in which the dialogical aspect of how we live, not only in direct overt conversation with other people, but also in internal conversations with ourselves, is taken as the starting point. This also fits in a constructionist tradition, sometimes called the ‘narrative turn’, meaning that our cognitions about the world and ourselves is not just a number on a scale, but actually a story we carry with us, and tell again and again to other people and to implicit interlocutors in ourselves. Ken Gergen, to whom we referred already in the general introduction, is often quoted as one of the major protagonists in that movement. Another voice that is also well known in that movement is Michail Bakhtin, a Russian

philosopher of history and religion, who lived in the first half of the previous century, and who wrote, for example, a work called “The dialogic imagination” (e.g., Bakhtin, 1981). It is not the purpose here to review the birth and further development of that movement, but to simply put it on stage, and justify that, in approaching the theme of religion and ethics by such a dialogical method of triangulation, we are doing something that is well established and recognized as method of inquiry in humanities and social and behavioral sciences in the current postmodern area.

## **2.2. Faith and practice in religion**

This part is a dialogical construction of the relation between faith and practice in (mainly) the author's own religion and life, but with an outlook on similar issues in other religions as well. This latter aspect, however, namely other religions, will be more systematically addressed in the next part, part 2.3. The present part is designed in the form of a semi-open interview, but in such a way that both the voice of the interviewer, T, and that of the interviewee, R, are intertwined. What comes out is actually a product of the two together, of the focus and framing induced by T, and the responsible refocusing and reframing by R, and vice versa. It seems appropriate, therefore, to start with the carefully crafted introduction and questions that T sent to R beforehand, because that in itself was a supplement to the author's extensive text on Jainism, and prior conversations on what this might mean for practice, or for going from in vitro to in vivo, as it was called in these prior conversations. Here is the first focusing and framing induced by T beforehand:

### ***Introduction to the interview***

Jainism is one of the oldest living religions in the world. Believed by their adherents to be over 3000 years old, it has its own distinct heritage of religious scriptures, arts, rituals and ethics. Originating in India, although small in number, it also boasts one of the most successful and enduring business communities worldwide. Most Jains follow a highly ethical code of conduct, and it may well be that their strong family and community values, their generous philanthropy, and their high sense of self-discipline demonstrate the critical importance of culture and community to lasting business success (Bilefsky 2003; Cort 2001; Jain 2011; Jaini 2002; Sangave 1997; Shah 1996 and 2007). Other areas in which the Jain cultural-religious heritage has lately been profiled are ecology and sustainability (Chapple 2002; Singhvi 2002).

One of their biggest successes is considered the contemporary diamond industry. In the eyes of outsiders it was perceived that, 'out of nowhere', they came to dominate the world trade in diamond polishing in the relative short span of fifty years. In the Wall Street Journal of 27 May, 2003, this was given the following expression: "Indians Unseat Antwerp Jews as the Biggest Diamond Traders." Apart from Antwerp, there are some 40,000 Jains in the UK alone, forming the largest concentration of Jains outside India, a considerable portion of which consists of Jains originating from East Africa. In North America and Australia, too, many Jains have come to occupy leading positions. In Asia, apart from their home country India, they have a particular presence in cities such as Singapore and Hong Kong.

Business practices cannot be isolated from their wider social and cultural contexts. Max Weber's classic study on Protestant work ethics (1930; 2001) is a much cited example. The professions Jains choose are often determined by their values and moral principles. Entrepreneurs are encouraged to detach themselves from profit and success, and are constantly reminded of a higher moral purpose



in life. Business is ideally practiced with strong qualitative criteria such as mutual trust, human capital, charity, corporate responsibility and sustainability. Very often, Jain entrepreneurs involve themselves directly in their local communities, and become role models for their workers and for other entrepreneurs with whom they do business. Many businesses are family-owned and have been so for generations, thus allowing social networks to become resources of strength, support and solidarity.

In the case of Jains, the forces of globalization helped them to expand over a much larger geographical space and market size. However, retaining culture-specific values under such conditions is trying for any community, and Jains have not been exempt from such processes. In particular the young generation is affected: those who are born and raised in super-diverse urban spaces where actual encounter with their Jain identity tends to be limited to the domestic sphere and, possibly, community centres. Modernity and travel lead to significant transformations for all. Traditional values may thus be eroded, such as when ostentation and display may overrule the basic value of charity, as is sometimes seen in the recent boom in Jain temple construction, both in India and internationally. Traditionally, merchant guilds were organically connected with temple compounds, and vice versa, thus illuminating the deep connection between ascetic ideals, householders' codes of conduct, craftsmanship, principles of enduring business and intra-generational family life. In some cases, communities reproduce themselves elsewhere in the world along these lines, but in other cases such coherence is missing, individuals estrange and distance themselves from inherited values, and prefer to blend with majority cultures.

Although Jainism traditionally values text-based scholarship very highly, the canons are not easily accessible to the contemporary reader for various reasons. One reason is the lack of systematic training in ancient languages like Sanskrit and Prakrit, as well as in the vernaculars in which major commentaries were written. Another reason is the nature of the scriptures: their pedantic enumerative character, resulting in long lists of ontological and ethical sub-categorizations, may present a well-ordered well-polished universe to the earnest spiritual seeker – a priceless diamond indeed – but does not sit easily with today's audiences used to instant consumption, entertainment and participatory media. On the other hand, Jainism has drawn the attention of a select group of Western scholars, interested in their textual and artistic traditions, as well as a growing number of reflective practitioners in business, corporate integrity, environmental sciences, animal rights, social-environmental responsibility and comparative ethics.

However fascinating some of these encounters prove to be, it is now time, in my opinion, to move ahead. Field studies should analyze individual family businesses and their particular culturally specific practices in India (such as Engelshoven 1999; Westwood 2000) and in diaspora (such as Poros 2001; Roos 2014). Contemporary studies on corporate social responsibility, sustainability and fair trade could gain significant insights from communities which have stood the test of time and geography. One of the basic requirements for such practice-based investigations is a mutual acknowledgement (between investigator and practitioner) that there is a dynamic and creative loop

around culturally specific ideals, norms, principles and advertised prescriptions, on the one hand, and the multidirectional forces and interests of actual workflow decisions, on the other.

The questions I have phrased for the interview with Amit Bhansali, Managing Director of Rosy Blue in Antwerp, have as their point of departure the academic distinction between ‘prescribed’ and ‘lived’ religion (Orsi in Hall 1997). The distinction between prescription and description, therefore, is the first, overall, gradation. The high ethical standards of Jainism have, for a large part, been determined by ascetics, as reflected in most canonical and commentarial literature. Most lay followers trying to bring such lofty ideals into practice in ever more refined and purified behaviour, will acknowledge that their own goal should be lowered to the more modest householder’s code of conduct, and will adopt common-sense views. This is the second gradation, a creative tension between the ascetic’s norms and the householder’s norms. The third gradation is the creative tension between community-internal established codes of conduct and dealings with/on a multicultural multidirectional workflow.

- ***My first question addresses prescribed and lived religion:***

Why is, in your personal opinion and experience, right view, right faith or enlightened perception (samyaktva, samyagdr̥ṣṭi, samyagdarśana) so central to your worldview, your identity as a Jain, and as a businessman? You started the process of writing your dissertation with a selection of texts on ‘right view’. In what way does ‘right view’ guide ‘right conduct’? And could one use the long list of the ‘wrong beliefs’ (mithyātva) as a very practical daily what-not-to-do checklist? And then, when one is constantly on guard against those 25 types of false views (the not-enlightened perceptions), how does this translate to your actual quotidian behavior and practice, or what the two American authors referenced above, call ‘lived’ religion? Would you compare the term vyavahāra (the domain of good practice, secular/worldly behavior) to the term ‘lived’ religion, or is vyavahāra still a norm, a code of conduct instead of actual and lived behavior? If so, is Jain religion, even for a layman, ideally a 24/7 awareness? In other words, how ‘liveable’ is Jain lived religion?

- ***My second question addresses ascetic ideals and the layman’s code of conduct:***

In your presentation of ‘right faith’ as the core and essence, you take the great preceptors of Jainism and the commentaries as the basis of authority. Please explain how ultimate concerns, such as final liberation (mokṣa, mukti) in the Jain worldview, when firmly believed in, and serving as the highest ideal, may be cherished alongside the – chaotic, messy, distracting, sometimes heartwarming but often tiresome – life as a family man, a business man with huge responsibilities, a man with substantial means and assets? How could the two ever be reconciled? Is there an internal contradiction in all that, and how are you supposed to cope with that?

- ***My third question addresses actual practice on the workflow:***

In an ideal world we would be able to take time to consider all our decisions and resulting behavior carefully. In actual life things are far more hurried, blurred, and ambiguous. Having grown up in a Jain family and community in India and later in Europe, and now having business relations all over the world, how do you actually make accountable decisions? How do lofty values such as *ahiṃsā* and ultimate concerns such as *mokṣa* survive the daily business battle, the multiple stakeholders, the often opposing interests, the greed and vanity and showmanship of international/multinational business life? What actually guides you in your so-called *nīścaya* (determination, clarity, spiritual certitude) when dealing with multiple stakeholders and various (often conflicting) interests at stake? How are compromises reached and justified? Are spiritual accountability, social accountability and corporate accountability the same, and if not, what criteria are used in initiatives, negotiations, decision making? How much room is there for a clean conscience, for a serving type of leadership, and for fair trade in terms of karma and *āśrava*'s (the subtle influx of karmic particles through any thought, wish, action, imagination, feeling etc.) at all? How could one ever do it right on all accounts?

## ***Interview***

The first steps then in the actual interview were attempts to coordinate T's intentions with those picked up by R, or as R said:

“Yes, I fully understand it is not an exam, but, in a nutshell, a question about how two worlds may or may not go together. On the one hand, there is Jainism, its principles, a religion with all that is mentioned in it, what is good, what is bad, what is faithful, what is not faithful, all the points. And, on the other hand, you have normal life, the day to day life, family in the world, the worldly life, and in which, from a certain viewpoint, you are considered a successful businessman. So how do you bring one and one together, are you living two separate lives, like if you had two characters, like a schizophrenic, sometimes moving from this life into that life, depending on your state of mind, or do you bring parts of one life into the other? How are you living this, what is the feeling, is it difficult or easy to live this way. What is happening?”

“Yes, we are on speaking terms”, T responded, and “what I would like to begin with is to note that, indeed, you have quite an emphasis on these ideals in your expression of graphics, not only on your website, but also clearly in your department here, because when I entered, I could see the symbols of sustainability, ethics, etc. on some of the company charts on the wall. In other words, it is really a value for you. But what I noticed is that, on your company's website, there is nothing about Jainism at all. Yet in the first and most extensive part of your thesis, you decided to write about Jainism from a deeply religious point of view. So that is why we should talk about it. Because on the one hand there is the display of ethical values in the company, the ideals to be put into practice, and on the other hand there is this intense scholastic engagement with the Jain scriptures with their extremely high ideals”.

This was immediately picked up by R, and actually in the direction of the thesis itself, namely from religion to practice, and not vice versa, or as R said:

“My whole thesis was initially about Jainism, and I gradually melted down to how we are. Because, whenever I explain Jainism, I make clear that it is not merely a religion of course, but a way of life, or something that cannot be separated from how you live. The thing that is left separate is that you do not follow that way of life. It somehow came to a point where I could see how I should live daily life and run my business by encountering the Jain principles that are so much in front of us. That is how it started with me, thus a main focus on Jainism, and try to elaborate the teaching of Jainism first. A book or thesis like that has not been written yet. There are books on true faith in Jainism or on *Samkit*, but these are written by Gurus. But putting all texts together, from Canons to everything else, has not been done yet, at least not to my knowledge. I have a huge library of Jain books, and I constantly collect the ones I know. It has always been my wish to have something that is really ‘studied’, and is the most useful thing. I just finished the interview on Islam, and there they say that faith and conduct go hand in hand, that is very clear in their mind. If you are not able to act in line with faith, you are not faithful, period. That is what they have in their books, the Koran and Hadith. Jainism is not exactly like that, faith is one thing and action the other, but they are both coming from a reason called *Karma*. I can be faithful, but physically or mentally not strong enough to perform those actions. But that does not mean that I am not agreeing with what is there. It’s like understanding the study, but not being able to remember it. That does not mean I do not understand. So action and faith are divided in Jainism, very clearly. So, you cannot, based on someone’s action, say that he is faithful or not. So, that is how I began, religion and then try to bring it in action”.

“Is there a particular reason”, T replied “why you left any reference to Jainism out in the official presentation of your company? You could say, for example, that Jainism is not just a religion but also an ethnicity or a culture. However, there is no reference to this at all in your public relations material of your company”.

“No, there is no particular reason”, R replied “other than keep the religious aspects of Jainism, in which there may be two ways of life. Either, you go one way, in which there are, say 90% religious principles but only 10% in real action, or the other way, a very ascetic way, in which I would have taken *Diksha* [initiation], and would have become a monk. But then I would not be sitting here, and that proves of course that my physical and mental strength is not the one I need for that direction”.

“But is that your norm or an ideal?”, T asks, on which R firmly replies “No, even though it is the best possible route for the upheaval of the soul, I definitely do not have the strength or character to follow that path. It is full of difficulties”.

“But what about laypeople, who also have a right to existence? Is there not an ascetic way for those people as well, say a householder way of life? Maybe such a way of life could be completely natural, and perhaps it offers its own opportunities, and has its own merits?”

“Sure, correct”, R replies “When the Lord created society, it was actually based on four kinds of people: Ascetic man, ascetic lady, man in the household, and lady in the household, and it is agreed upon in Jainism that not every soul can live as an ascetic at all times, because that is extreme and only for people who have already acquired that disposition. So, you can be part of the worldly life, but do things that will gradually bring you closer to the possibility that one day you will be able to lead the ascetic life that may bring you the wanted liberation of the soul. So, yes, I can live a family life, do business, look after many things, but what is important from a Jainist perspective is that I do it as good duty as I can, but without my emotions in there. The philosophy of *Karma* is more with thinking and intention, rather than with the action per se. That is why Jainism gives us the example of a Lotus flower, with roots in the mud, but yet remaining so pure. When you live like a lotus, you live in the worldly part, yes, but the worldly part, the mud say, should not be inside you. So that is how doing business is conceived in Jainism, but it is not mentioned on my site. It is not necessary in Jainism that everybody follows that path exactly, but there is one thing in Jainism on which we all agree, namely to not kill, and harm as little as possible, to not lie, not cheat at all, and these are the basic principles of our company. So, I have done many things for which a CEO in a public company would be fired, namely for not looking purely at the bottom line or profit of the company. For example, this is ten years ago, we have a huge land, a forest, in Goa, India, and the government wanted to turn that forest from green zone to construction zone, for the expansion of the city, which would have made 100 million euro. But we told our partner not to do it, that we were not ready to do this, because that would have meant killing so many trees. So, we did not take the money, and sold it and let go. The reason was ecology, animals in the forest, killing trees. Our business call was based on that, but if I had been the CEO of a public company, I most likely could not have taken that decision, because I would have needed to go for the best financial result for the company”

“So, do you see it as a benefit then that your company is more family like, in which you are surrounded by peers who subscribe to more or less the same values?”

“Oh, definitely, if I would be running a public company, I would probably have had to resign, or bend my principles, one of these would have happened for sure”.

“But working in Europe, and all over the world, with partners from different cultures, that might pose dilemmas now and then, I suppose”.

“Yes, I’ll tell you. We have a factory in Thailand, and we have one in China. I am ready to pay extra salary for them to have vegetarian meals, we do not want our people to have non-vegetarian meals in our factories. In Thailand it worked, maybe because they are closer to Hinduism and buddhism in Thailand. In China, however, it did not work, they did not want to. So the question is, what to do, this is the dilemma I face. I cannot do something about it today, the factory is there and I cannot just close it, but we are now building a new factory in the middle of India, so the day that factory is fully operational, I will close the one in China. One reason for doing this is also the high

labor cost in China, so it is not only the principle that brings me to that, but it suits me to enforce my principle as well. So, I do not need to think twice about closing or not. Once my company's requirements are met elsewhere, I will close it."

"Ok, I understand, but can you do this on your own, autonomously, or do you have to justify this before many other people around you?"

"No, I am autonomous, as long as the company's requirements are fulfilled, I can do what I want. If I would tell my partners about my moral concerns, they would all agree. My family is based on that".

"Your family in Asia is probably sufficiently informed about your ideas, but what about Europe?"

"Well I do not have any factory in Europe, I only have an office here. People here bring their own lunch and eat it. My intention is very clear. I give them a job, and consider this as doing something good for society. We have about 5000 direct employees, and 10 to 15.000 indirect ones. If you include their families, that amounts to 40.000. I feel good about that, but I cannot ask all those 40.000 to walk on the same principles as I walk on. It's not possible. As long as I do my duty to society, I would say that my job is done. What they do with the salary I pay them is something I cannot control. I have to stop. And this is where a lot of dilemmas between principles and running a company come in: you have to stop somewhere. You cannot just follow everything, otherwise you cannot run the business anymore".

"Knowing where to stop is like life experience, after so many years you probably know when to stop. But I also know that boundaries are fluid, so that in some cases you draw the line earlier, and in other cases you may expand it a little. I mean flexibility."

"Absolutely, you need to be flexible. For example, not until my factory in Central India, where everything for vegetarian food is available, is ready, can I let go the factory in China. That's flexibility, I have to bring in my principle that it has to run as well. We had issues in India as well, but we needed to go on, because otherwise I would have had to stop the business. It is a combination of three things, impose the principle, be flexible, and do nothing with it."

"And there are certain regions in the world in which those principles are more acceptable than in other regions, and does that define your choice of location?"

"Absolutely. And in this regard, China was one of the worst locations we took. They understand the least. Europeans understand much more. Americans also understand more. In China it's very simple. We have a joke: when they go to a restaurant, except a fan and a table, they eat everything. I have to live with that. There is guilt in me. I have had to live with that guilt, and I am extremely happy that I have got a chance to move out, and go to Central India. That means that even with pain and cost we're going through. It's worth it."

The next question went even further in probing the dilemma between principle and real action:

“I do understand. However, this is all about human resource, on where to locate the business, on whether to have vegetarian meals or not, but there is also something a step preceding this, especially mining, because mining is a very destructive act. We know from Indian history that Jain jewelers did not come out of nowhere: apart from lawyers and politicians, they have been in diamond trade and polishing for a long time, and when one travels through India, and also through Africa, one can see what mining does to a landscape, it can kill, can give the feeling that all beauty, the natural abundance of life on the surface of the earth, is destroyed, even by superficial mining, let alone deeper one. So, how could, within Jainism, past and present, be justified that diamond is a clean thing?”

“Yes, as per Jain principle, by mining or any agricultural work you are definitely killing a lot of animals. Even the smallest ants, you are killing thousands and thousands of them. I agree. But there is a line between what you do and what you cannot do, because at the end of the day, whatever you do, it has some of these effects”

“Well, every life is to some extent at the cost of someone else’s life!”

“Jainism believes that every life, the small one in the ground and your own soul, are the same. So, how can you kill another soul? We are eating vegetarian food, all kinds of vegetables that also have a life. The question then is: why eat this? What we do is minimize as much as we can, minimize as much as we can to survive and continue on that base. Now, coming back to business, the point there is that the possible end is very far, if it does not come quickly, because you have to keep growing, growing ... That means that you get yourself a bit away from your principles to manage those parts, there is no doubt about that. My father, at the age of 56, said that he had enough, retired and left. We have a huge piece of land in Mozambique. My sons wanted it together with our partners. I said I don’t want. I do not want to have anything to do with agriculture, even though we are family, me and my sons. I said I do not want to bring this money to my family, you just take the money for yourself, IF you make any. So, in things like that, I have, at my age, started to put a brake on myself, because I said: enough is enough! One day my sons will take over everything from me, so that I can enjoy what I want to enjoy, not that I do not enjoy my situation now, I certainly do, but at the cost of harming something, and I do not want to count this as enjoyment. So if that day comes, and it may eventually come soon, and you say that I have to excuse for what I do now, I have to admit, yes, there is no excuse. I agree that what is done is wrong, but believe that it was the least of wrong. There are thousands of other things that I could have done, and that would have been much worse. So, it is the lesser devil, it’s not pure, I do agree”.

“Let it be clear that what I just asked is not a judgment, it was just an attempt to tease out the internal dilemma – we all have dilemmas – from various perspectives, and how you deal with that in your business. You made it quite clear that there is a line, and that you like to draw it where your sons do not, or not yet. Others may draw the line even tighter than you do. So, you see this as a ‘personal’ boundary, it is you who decides where your morals and conscience draw that line”.

“Yes, I decide even for my family. My daughter’s wedding is coming up soon, and we are supposed to have a party, but we are not allowed to have drinks, and as you know, youngsters, nowadays, when they have a dance party or so, and are not allowed to drink anything, they do not enjoy it very much. So, I said that under those conditions I do not want to have the party at all, and canceled it. Now, my children and their friends of their own age level will simply go out together, and have fun, but we will not be part of it. That is how I took my call. And realize that this was about my daughter’s wedding, very emotional, and yet I did not want to bend, and they all agreed and wanted me to be like this. They did not want to break the principles, and so we did, when I see it is not the end of the world, I say: so be it”

At this point, a third interlocutor, more familiar with the details of the company, intervened:

“I do remember another example, from a few years ago, when I started working here. We had an employee, P, a woman whose daughter was caught by cancer, and had maximally one more year to live. I think that in virtually every company, somebody like that who wanted to visit her daughter in the hospital every day would lose her job within a month. But not here. It was a very difficult situation, because her husband was also without a job. So, you decided to say OK, I will continue to pay your salary, but you do not need to come to office”.

At that moment an employee, K, enters the office and exchanges some business information with R, after which R says:

“You see, K is a very ethical boy, extremely so. Now, suppose he does something, say drink, which he knows is wrong, and one day will leave it, that for me would already be a positive point. The problem comes when the guy does not know what he is doing wrong, and then I always quote Jesus Christ, whose last words on the cross were: forgive them, God, because they do not know what they are doing. This makes clear that the root of all problems is now having knowledge. If you know that your consciousness will one day bring you to the right line, but you do not know what that line is, how can you ever be on that line? This is what we strongly believe in our principles”.

To stretch the argument even further, a fourth interlocutor, also present at the interview, intervened:

“You have been very successful, so far, in your business. So, you have some degree of freedom to make decisions without losing ground. Have you ever faced the problem of having to make decisions that touch the fundamental continuity of the business, and yet wanted to stay in line with Jain principles?”

“Yes, in 2008, the crisis. I was praised, and let me tell you that the nature of what you see now in me, and what you would have seen in 2007 and before, is very different. Normally, I’m extremely pro-business, very prone to risk, but after 2008 I changed completely, I really turned 180 degrees,



because at that moment I saw the essence of the value of what you have versus what you don't have, and what may happen if you don't have. I got all kinds of thoughts, how I would survive, if I would be able to start lying to survive, because at that time all kinds of excuses were needed, to your banker, to your suppliers, to everyone. Excuses about why you are not doing what you are supposed to do. The world was at a stand-still, there was nothing one could do, not sell anything, nor buy anything. So, what to do in such circumstances? Lie, or go and tell them straight that you need six more months. These things happen in business. Another very important thing: we were obliged to take a call to reduce 20% of the people in India, or to ask them for overtime, so that everybody could maintain part of their salary, but not fire anybody. We had the lowest portion of people fired in that period, in 2008. And in Antwerp, we hardly had to let 4 to 5 people of our staff go in that same period, which felt hard in our consciousness, but at least there was the consolation that there is a social structure that supports them”.

“And not to forget”, the third interlocutor, more familiar with the details of the business, added “we looked carefully at the list, at the family situation of the person involved, before a call to let them go was taken. And the next step was to also look carefully at our relationships outside the industry, to see if we could broker them to find a new job. And they all did”.

“Yes, we did that on our own initiative”, R replied

“Today, what is happening”, R continued “is that before I add one more person, I think 10.000 times, because I know that I do not want to fire anybody. God forbid that times like that may come back in our lifetime, because it is too heavy, to run a company with so much at stake, with all the stakeholders looking at your answer.”

“This is truly wonderful”, the fourth interlocutor said “because one rarely hears in business schools that one should think twice before hiring new people, and that one should think about what may happen when the day comes that you may have to fire them, if you can really afford that in your heart. It is usually the opposite, namely think of the pleasure of hiring, but not of what may happen later”.

“So, it is not only corporate responsibility”, the first interviewer T said “that has guided you in your reaction to those people, but personal responsibility, namely that those you have taken in cannot just be thrown out like that. Once they are in, there is this feeling of responsibility to them, not only as individual, but also to other persons, like in India and Thailand, I would say to almost the entire family, grandparents, and so on. Because in those circumstances you are not only paying salary to one person, but maybe up to fifteen persons or so. Is that correct?”

At this point, R really got excited and started a relatively long monologue:

“Yes, you are so correct. It is very difficult to fire people there, especially over the age of 40, because they are in the middle of their family dilemmas. Their children go to university or college, or they are trying to create careers for them, say get their daughters married, and lose their job at that time would be a disaster. So it is very difficult for us, there is no way that we can let them go without finding a new job for them. One of my biggest dilemmas now is what to do if I want to retire, and would have to close my Indian operations. What I do with the 500 people in my office. Only the factory that I just told you about, in Central India, counts 2000 people. Where do these people go when we want to close it? Now, at one point, we were actually thinking of closing it. Government regulation simply says, give them X amount of their salary, and they can go, legally. So, we were thinking of giving them the equivalent of one year salary, so that a full year they would not have to worry about the day of tomorrow, even without working, and might find a new job before the end. Fortunately, we did not have to come to that, and we could continue the factory. But that was our dilemma. It was so much on top of my mind, because the implications are huge. I read a book on a lady that was HR manager at IBM, in the period that they were changing from a hardware company to a software company, and had to fire about 30.000 people, across the world, but especially in Europe, and the lady was from France. She had to do the job, from Paris, and tells in her book how people of 40 to 50 years old came to her, and begged at her feet, crying, to not be fired. She finally went in depression herself, and was no longer able to do the job. It is the most difficult job. America has created the hire and fire system, with people at the top who think like that. Today, as we read in magazines, restricting can happen in bunches of 10.000 people at once, but if you can take them out at once in those numbers, and production remains the same, then, I ask, why did you hire them in those numbers in the first place?”

“In Christianity”, the fourth interlocutor replied “one would say: do not do to other people what you would not want other people do to you”

“In Jainism”, R replied “it is precisely the same, in this regard it is 100% the same”.

“Would you dare to say”, the fourth interlocutor replied “that, in Jainism, it is maybe even somewhat stronger, because you value life so much, and do not want to destroy any life, not even that of animals, let alone that of other people that you look at as if they were yourself”

“In Jainism, R replied “we believe all life is the same”.

“I do not know many CEO’s from Christian background”, the fourth interlocutor continued “that would go so far. They might speak about it, but when it comes to action, they might just close their eyes, and simply do hiring and firing. It must be very hard in reality to do what you just said, or walk your talk”.

“There is no doubt”, R replied, “when I make a new business plan and put things on paper, to see what I need more to increase my bottom line with X percent, and I don’t do it, that is the cost I am paying. When it comes to cases like that, if may do what I did in 2008, that is fire to the minimum, but reduce some of the high level managers’ salary. They did accept. Said, OK, do not give us 3 or 4 months, but let not go lower level employees go. In the upper echelons, it does not mean that much whether a one year salary is given fully or half, but at the lower level it does, it touches the bare livelihood. This we constantly negotiated, and we found a solution”.

T was curious: “Would you say that there was more solidarity with their colleagues because they could see your solidarity with them? Could it work like this that when you apply principles of solidarity, that they also do this among themselves?”

“Yes”, R said “because at the end of the day everybody saw the human side of it, and felt that the reason I was doing it this way was not to make more profit for myself. See, I could cut everybody’s salary to have more bottom line in my pocket as a company, but that was not the reason. That year was a very peculiar year, we simply had to survive, and the question was: how to survive”

“I am very curious now”, T replied, “if ever the word religion or ethical principles was used in that period as means to represent or justify yourself, or that you kept everything low key and just said to yourself, that is me, and that is how I want to run my business, without giving it the name of high ethical principles. So, keep it off the record”.

“Yes, religion was never part of it, and it never came up in any discussion. What did come up was general morality, like that you do not want to see somebody suffer, or go through pain. A guy that gets fired goes through pain, and why in those bad days would you want people suffer more?”

“But what about this in a cluster business”, T replied “in which there are employees from various places in the world, with different backgrounds and different ethical values. You might not be understood equally well in all those places, you already gave the example of China. What does it do, for example, for you here in Antwerp? In some places you might be understood easier, with less words, and in others you might have a double duty. How do you see this?”

“Let me first say”, R replied “that what you said, that people that from the same background as me will understand it better is right. For example, especially in Belgium, people, according to me, have not seen 10% of what real problems in the world are. And it is extremely fortunate for them to have seen so little. Young people here, I can see, think that there is a huge garden behind the Government, and that money is falling from trees, so that they can grab it without working. They believe that very strongly. And I don’t blame them, because they were educated like that. They do not know the evenings when there is no food on the table, they have never seen that. So, for them to understand that, instead of putting hundred people out, it would be better to cut the salary for all of

them with 10%, would be very difficult, but for people who are coming from the same background, that is a lot easier. Again, I do not blame them, because they have no real knowledge of the problem, and so I do not feel negative towards them. If they do not have real knowledge, how can I explain so they understand? But I did manage to somehow get them understand, and they did not argue, they all accepted to cut their salary, the higher levels more than the lower ones, so that the rest could stay. In many companies, you know, the 60-40 or 80-20 rule applies, that is that about 80% of the salary is for about 20% of the people. You can use that to your advantage, because it is clear that a reasonable cut at the top can leave many at the bottom intact. So, knowing this helps, but you are right, I could not have done it in every society. We do hire in various cultures. Only in Antwerp we have 10 to 12 different nationalities. So, I could never have done it to all of them, because not all of them are educated”.

“Would you dare to say”, the fourth interlocutor added “that because employees sense that you hire them carefully, that is because they can mean something to the real clients, and not because you want to augment yourself, eventually in competition with other CEO’s, so that you already think in advance what to do if there are problems in the business, that your employees are also more client-oriented, simply because they sense they are protected by you on substantive grounds?”

“See”, R replied “we try to run a family kind of corporation. Now, we seriously believe that we do not see that family character at the top, among the real partners, but that it also boils down to the entire company level. We have 57 people working here in Antwerp. I know virtually all of those people personally. I know exactly what job they do. I keep track of that, whether they are doing their job properly or not. Sure, they may have a bad day, in which they cannot do better because they have some problems, at home or elsewhere, that may happen. But if I have a job that requires say, 3 people, I would take 2.5, so that they are fully occupied, and the rest I would put in automation. Many companies do the opposite, if they have a job that requires 3 people, to hire 3.5, to cover for absence or illness. We do exactly the opposite”

“But that does not lead to burn-out”, the fourth interlocutor replied “because there is a supportive climate”

“Yes”, R replied “they know that a lot depends on their actions. We are a trading business, so they have to be very active all the time. You might think it is like on the floor on the stock exchange, where people are extremely busy, and are totally exhausted at night. Their careers are like that of athletes or footballers, ten or twelve years and it is over. In our company, it is not like that. But we are not a big company either, in which if you do not do things today properly, it will not affect the whole. Yes, it does. We are in between, so people do what they are supposed to do in their own time, that sense they all have, and it’s not like in America, as you see in movies, that if you do not do it properly instantly, that you are fired. In our company, it is not like that. So they are also grateful”.

“But you do apply the concept of TRUTH”

“Yes”, R replied “I do not give them tasks with fear in their mind that they might lose their job. They are put on a task with a sense of responsibility”

“Thus, reasonable instead of unreasonable targets”

“Yes, of course, If I put someone on a task with unreasonable targets, and threaten to fire him if he does not reach the target, then I cannot ‘not fire’ him when he does not, and so I would play with myself, and he or she would not take me serious anymore. The intention is to get the work done, not to fire anybody. So, I have to first assess the time needed for a certain work, and only then can I assign it as a reasonable target. It makes no sense to assign something that cannot be done”.

“A good example”, the second interlocutor replied “of how an ethical perspective can actually lead to good business in an economic sense of the word”.

“What I am saying”, R replied “is that without threat of firing one can reach the same productivity as with threat. That is what I am saying”.

“All this provided that you are credible to the people involved”

“There are some people”, R said “and I am not saying the word is ‘rosy’, that I can live without. Other people in the company know that. But let’s say somebody is there for twenty years, and is middle age. Then there is a dilemma. What I do then is see if he or she can be taken from that job, and be put on another job that fits the company’s and the person’s needs. People respect that, and understand when I say I have no other choice but do that. I will not fire somebody just like that, otherwise I lose my credibility and they will fear it may happen to them as well”

“Let’s go back to jewels” T proposed. “I feel some contradiction, or creative tension if you wish, because contradiction sounds normative, between what is said on the website about diamonds as luxury, as something that fits greed, desire and prestige, because that is what the market demands, and on the other hand the inclination to ascetic life, or the question why we would need all that luxury. Another point is the issue of sustainability, because just like with fossil fuel, we are exhausting a limited resource. So, I read both on the website, plus some other reports as well, that you are concerned about whether after fifty years you will still be able to do this business, because just as in the case of fossil fuel, there may be no diamonds anymore to be mined. These are two points about sustainability. How do you feel about them?”

“Well”, R honestly replied “Concerning the expansion of greed, I do agree, but the business of diamonds is actually transformed, not in something for investment, but in something to express love

from one to another, say in a couple, or between father and daughter, etc. That is what is invested in diamond jewelry, all the ads are like that in the world. You are right, there is greed in this business too, but much less than the other part. We see that in our clientele, there are many newcomers. There are second-timers as well, but that is in a very small segment of society, usually the very rich one. For the rest they are newcomers, buying a wedding ring, or engagement ring, etc. So it is not like putting food in a refrigerator or storage, to take it out only when the price is right to make benefit. Diamonds are nowhere like that.

“OK” T replied “they would probably use gold for that, not diamonds”.

“Indeed, no diamonds. You do not see diamonds on the stock marked like you see for other commodities. That is not where the price of diamonds comes from”.

“But coming from a society in which women are supposed to bring a dowry with them when they marry, one might say that in some societies it is a kind of safety for the future, something that in fact one can hoard, or that at least one possesses and can put in a bank safe so that, if you divorce, or if your husband dies, you have as a security for the future. And if not used in this lifetime, it can eventually be passed on to daughters. So, from a traditional viewpoint it would make sense that a girl, or woman, when she engages or marries, or gets a baby, is given diamonds. In such traditional societies, it could indeed be a material safeguard for a woman”.

“And that’s why traditional societies do in fact have more eye for buying jewelry than non-traditional ones. Europe is the least traditional market compared to India, China, and Far East, they all are higher in this regard. If you look at the history of kings and queens in the world, they all sit on gold and wealth like rubies, sapphires and diamonds. So, in their society, it is not all about showing off, but indeed also about preserving wealth for rainy days, sure”

“And especially for women!”

“Absolutely, because in the place where I am from, Palanpur, the Mahadjan, 150 years ago, had introduced a law that any girl, when she marries, should receive 32 grams of gold from the boy’s side. That was a lot of money at that time. Only the girl herself had right on those 32 grams, nobody else, so that when she divorced or became a widow, she could have the 32 grams and live her life”

Then T continued: “I also would like to ask a question, if I may, about temple building. In former times there was an organic relation between the workers and the temple, the ascetics and believers who came to the temple, the school that was preaching, etc. Now, critics say, this organic relationship is disappearing very quickly, as well in India as in other places where Jain communities are forming, like in Antwerp, Hong Kong, New York. Because of this loss of organic relation – I am playing the role of the devil’s advocate – a kind of showmanship is taking over, show how rich one is, how good one is as citizen, by building a prestigious temple, by making it bigger than your temple, etc.”

“Let me tell you”, R replied “Jainism has a few different sects. Like in Christianity you have protestant, catholic and orthodox, or whatever. Jainism has too. I belong to a sect that does not believe in temples.”

“As an outer building you mean”

“As a temple, where the worshipping of God takes place. You know, in a temple they do Pujaa, with flowers and all kinds of things. We are more like Jain Protestants, more spiritually oriented, whereas temple people are more like Christians, more action-oriented if you wish. We do not need to have the body of Christ, but only to visualize it, and if we do pay reverence to a statue of God, it is just to focus ourselves, but without any belief that this is really God. You cannot have a God that just sits there, because in our view God is already in the liberation place. There are two main sects in Jainism, one that does not wear clothes, at least men. They say that is how God lived 2500 years ago. Women wear clothes. These are the people that became acetic. There are still about 800 of them, the hardcore. They strongly rely on soul and nothing else. Then there is a parallel sect that wears white clothes, and this has two divisions, one of which I follow. When we sit in the hall, we do Pujaa, and we are very careful about killing, we do not worship statues, no lights, no candle burning, nothing, because that resorts to killing beings. And then there is still another group, which is the temple group you talk about, and I agree that in their mind temple building is like a display of having more money, because they think that building a temple is a very good thing to do. I’m not saying that building a temple is bad, but there are thousands of better things you can do with money in helping society. We do not express our different views so openly, because otherwise one has a religious war. We cannot tell that somebody’s faith is wrong. I know and preach that one should only try to see what the consciousness of the soul says before doing anything. If the Jain principle says to not kill anything, then do everything to minimize the killing, or do not kill at all. The religious activities of clever people, then, should at least include the activities of not killing. Don’t mind for other things. But some people understand, some don’t. Sometimes the Jains outside of India are more Jain than those inside. For example, there are 45.000 Jains in London, who left India two or three generations ago. So they have not seen the new values, and what they carry with them is from three generations ago, and the just do the old things. Now, concerning temples, I think you should not build a temple in a city where every street has one already. That would not be justified”.

“But a temple is not just for worship, it may also be a symbol of community?”

“But you don’t need three temples in one street, and that is what is happening”.

“But imagine they would not have a community place, they would get disconnected from Jainism, would lose their language, their culture. So a temple is not just a ‘religious’ place”.

“I agree”, R replied, “but what is happening, if I may correct, is that people use the temple

too much in the action sense and not enough in the knowledge sense. There is no place where is explained what is true religion, it is more a matter of ‘go to church’, sit and pray. But the essence of going to a church is not understood this way. It is something that you were told by your mother, and so you do it’.

“What about meditation” T finally asked

“This is very much part of Jainism in India. You can do it privately, but the problem is to get the right knowledge. I am giving lectures every Saturday myself, to about fifty or sixty people, and I see so little knowledge, it is amazing how little knowledge people may have. In the beginning you would think that they are very religious, because they go to the temple. But the knowledge behind it may be virtually nil”

And here the first interview on the relation between Jain religion and ethics in a more general sense ended, and what we see is that, in the author’s mind, it all boils down to sound knowledge that provides us the guiding principles to do things right, but realizing that there is a constant dilemma between what one can really do in life and what knowledge tells us to do. The latter only ascetics can do more or less correctly, whereas an engaged person in real life can only move in that direction. The good intention is crucial, even when action is imperfect. Choosing the least of imperfect action, given the circumstances, is then what one should do, but without crossing certain basic borders.

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## **2.3. The religion dialogue**

In the previous part, there was already an occasional comparison with other religions, but very little. The main focus was on the relation between faith and practice in the author's own life, and therefore also own religion. This part extends the contours of triangulation even further, and engages in a relatively structured interview/dialogue with informed representatives of five other religions, namely Buddhism, Christianity, Hinduism, Islam, and Judaism. The purpose is not to interrogate them, but to hear their voice and get pertinent information regarding a concept that seems to be of concern in their religion as well, namely of that of right faith. To do this, a standard set of seven questions was created, and submitted to them during the

The questionnaire is as follows:

**Question 1:** Does your religion believe in the soul?

If so:

- a. What does the soul mean?
- b. Who created the soul?
- c. Where does the soul come from?

**Question 2:** Where do people (souls) come from and where do they go when they die?

**Question 3:** What is your definition of faith?

**Question 4:** Who has faith?

**Question 5:** Is it possible to say that one person has more faith than another person? Are there any visible signs of this?

**Question 6:** Which of the following people is more religious and why?

- a. Person A carries out a lot of religious actions (prayer, visits to religious places, etc.) but does not follow the religion's principles in his daily life.
- b. Person B follows the religion's principles in his daily life but does not carry out many (or any) religious actions.

**Question 7:** If a person has an equal amount of belief in all religions, does that person have faith?

## BUDDHISM

Interview of Dr Supriya Rai, a practising scholar of Buddhism living in India. Supriya Rai is a Lecturer at the K J Somaiya Centre for Buddhist Studies, Mumbai. Her areas of interest are Buddhist meditation, Central Asian Buddhism, particularly the works of Kumarajiva, and Buddhist Ethics. She is currently working on a comparative study of the Visuddhimagga and the Sravakabhumi section of the Yogacarabhūṣaṣṭra.

### **1. Does your religion believe in the soul?**

**If so:**

- a. What does the soul mean?**
- b. Who created the soul?**
- c. Where does the soul come from?**

If by soul we mean something that is independent, eternal and has a substantial nature of its own then Buddhism does not accept such a concept. The doctrine of *anatta* is important in Buddhism and it is understood at various levels: that all phenomena originate dependent upon causes and conditions and as such cannot have an independent self; that the skandhas and indeed any aspect of oneself which one may consider constitutes “self” can be seen to be arising and passing away, in which case the “person” is actually constituted by *santana* - a continuity or series of arising and ceasing mental and physical complex that is propelled by karma.

*Anatta* is one of the three marks of all existence; the other being *anicca* and *dukkha*. Soteriologically they are understood as follows: there cannot be a self - whatever we consider self or belonging to it only brings *dukkha*, because it is *anicca*.

### **2. Where do people (souls) come from and where do they go when they die?**

There being no soul, the Buddhist view is that karma conditions the continuity of the psycho-physical entity in repeated rounds of birth and death.

### **3. What is your definition of faith?**

### **4. Who has faith?**

### **5. Is it possible to say that one person has more faith than another person? Are there any visible signs of this?**

While doubt is considered a hindrance in Buddhism, too much faith is also not encouraged. *Saddha* must have its basis in reason and understanding. To embark on the path, one needs faith - in the enlightenment of the Buddha. As the path is cultivated, faith deepens as the fruits of practice become evident. At the first of the four stages on the path to becoming an *Arhat*, that of stream entry or *sotapanna*, faith becomes unshakeable.

**6. Which of the following people is more religious and why?**

- a. Person A carries out a lot of religious actions (prayer, visits to religious places, etc.), but does not follow the religion's principles in his daily life.**
- b. Person B follows the religion's principles in his daily life but does not carry out many (or any) religious actions.**

There are a number of instances in which the Buddha critiques the performance of empty rituals. The *Sigalovada Sutta* begins with the Buddha coming across a young Brahmin, Sigala, who is worshipping the six directions in accordance with his father's instruction and the Buddha then describes to him the true or more meaningful way in which the directions can be worshipped - by leading an ethical life and worshipping parents (east), teachers (south), wife and children (west), friends (north), servants and employees (nadir) and ascetics and Brahmins (zenith).

Obviously the emphasis is on ethical conduct and compassionate action and not on mere religious observance. Having said that, motivation has an extremely important role to play and the Buddha says it is *chetana* which determines *karma*. For motivation to be pure, understanding the *dharma* as well as practice and mind training is essential.

**7. If a person has an equal amount of belief in all religions, does that person have faith?**

As regards to faith, the Buddhist view has been described above. This question poses a number of problems from a Buddhist perspective and I have tried to address them below.

Right view or *samma ditthi* is the first factor of the Noble Eightfold Path. Although this is attained as a result of observing ethical conduct and *bhavana* or meditation practice, it is placed at the top of the list because it is only with right view that meditation can lead to liberating insight. It is said to operate at two levels: at a mundane level it is a conceptual understanding of the Buddha's teaching. Ultimate right view arises as a result of practice, when it is the experiential dimension of the teachings.

To the extent that Buddhism refutes the notion of a soul or describes all phenomena as a series that continually arise and cease, dependent on causes and conditions, the Buddhist path is essentially one that addresses the fundamental cognitive error man makes when he relates to the world within and outside and assumes these phenomena to be in some way permanent or enduring.

Given such a path, to have 'equal amount of belief in all religions' is not strictly possible, especially if the path described relates to God, any underlying unifying principle or any concept of a soul. It may be pointed out that Buddhism itself has many schools which developed in India and across Asia is found in a bewildering variety of liturgy and practices. Dissemination of Buddhism, particularly to China, also resulted in the assimilation of the *Dharma* according to local culture. The diversity amongst Buddhist schools - in terms of emphasis on some aspect of the *Dharma* or a text, the religious practice or the method of meditation - did result in mutual critique but in the end they were unified by their acceptance of the enlightenment of the Buddha and the understanding of

a continuing historical and philosophical tradition. Tibetan Buddhists describe four seals of *Dharma* which are the hallmark of the tradition: all compounded phenomena are impermanent, all emotions are painful, all phenomena are empty and *nirvaana* is beyond extremes. If these principles are found in any teaching, then they can be accepted as Buddhist.

Buddhists are primarily encouraged to practice compassion and they can co-exist harmoniously with any tradition. On an ethical level, there is concordance of ideas and teachings with most religions. But there is a very clear delineation of the path to *nirvaana*, which marks a distinction. To be Buddhist is to recognise this difference and respect it, without letting it be the cause of division with one's non-Buddhist brother.

## CHRISTIANITY

Interview of Cardinal Gofried Danneels, a practising scholar of Christianity living in Belgium.

Cardinal Godfried Maria Jules Danneels (born 4 June, 1933) is a Belgian cardinal of the Roman Catholic Church. He served as the Metropolitan Archbishop of Mechelen-Brussels and the chairman of the episcopal conference of his native country from 1979 to 2010. He was elevated to the cardinalate in 1983. His resignation at the age of 75 was accepted by Pope Benedict XVI on 18 January, 2010.

### 1. Does your religion believe in the soul?

If so:

- a. What does the soul mean?
- b. Who created the soul?
- c. Where does the soul come from?

According to Christianity, the soul exists and is created by the intervention of God. The soul and the body are two separate entities both having their own importance. However, the soul has more weightage as it has spirituality with it.

The difference between the soul and life is that the former has spirituality while the latter is without spirituality. This is why Christianity considers difference between humans that have soul and animals and plants which have only life.

A soul can use brain. It is supernatural and capable to understand and act having a free will. There is no free will of animals and plants. They are directed by instinct, not having the freedom of choice. For example, when you show a piece of chocolate to a dog, it will grab and eat it due to body instinct, a human being, on the other hand can choose not to eat it.

## **2. Where do people (souls) come from and where do they go when they die?**

When someone is born, it is the beginning of human life. The soul is created in the embryo. It is constant and eternal. When someone dies, the soul detaches itself from the body and waits in the spiritual world till the end of time. At the end of time, on Judgement Day all the souls go back into their original bodies, and are then presented in front of God who judges them to go either to heaven or hell depending on their deeds. Following the resurrection, bodies are destroyed as the soul continues its journey. There is no principle of reincarnation accepted by Christianity.

## **3. What is your definition of faith?**

Faith is possibly the single-most important element of the Christian life. Hebrews 11:6 states, “And without faith it is impossible to please God, because anyone who comes to him must believe that he exists and that he rewards those who earnestly seek him.”

## **4. Who has faith?**

Faith is to believe in Christ (son of God) who is the message carrier from God. It is about the acceptance of the gospel (New Testament) as well as the Torah (Old Testament).

## **5. Is it possible to say that one person has more faith than another person? Are there any visible signs of this?**

Faith is not a question of quantitative measurement. There is no instrument which could monitor who has faith. Only God knows the intensity of faith.

Faith is about acting and praying. If you are a good man, you have to accept the truth and act accordingly.

## **6. Which of the following people is more religious and why?**

- a. Person A carries out a lot of religious actions (prayer, visits to religious places, etc.), but does not follow the religion's principles in his daily life.**
- b. Person B follows the religion's principles in his daily life but does not carry out many (or any) religious actions.**

In the above examples person A is a hypocrite while person B is a faithful person, because, although person B may have his reasons not to perform religious actions, he believes in the words of Jesus keeping the code of conduct as an essential element in daily life.

## **7. If a person has an equal amount of belief in all religions, does that person have faith?**

Every religion has a common ground of certain principles that consider stealing, lying, killing, adultery, et cetera as a sin. One who inherently believes in all religions, believes in these principles. Based on this, such a person ends up being faithful as his belief lies in the crux of the 10 commandments. Such a person is better off than one who does not follow any religion.

## **HINDUISM**

Interview of Gaivaiya Svami Shri Bhakti Jeevan Das, a practising scholar of Hinduism living in India.

### **1. Does your religion believe in the soul?**

**If so:**

- a. What does the soul mean?**
- b. Who created the soul?**
- c. Where does the soul come from?**

Yes. According to our belief, the soul is eternal. No one has created the soul just as no one can destroy it.

### **2. Where do people (souls) come from and where do they go when they die?**

As per, in the Vaishnav religious the Shrimad Bhagavad Gita, Lord Krishna explains what the soul is to Arjuna in verse 2.20. He says,

“The soul does not have birth or death. It is not like the soul was there before and in future it isn’t going to be there. Therefore, it is void of birth and death. It exists since forever, it is eternal, it is constant and there has been no creation of it. On any kind of bodily destruction, the soul is not affected or destroyed. Neither has anyone created the soul, nor can anyone destroy it.”

This is explained in another paragraph from the same text, verse 2.23.

“No weapons can infiltrate and kill the soul. Fire cannot burn it, Water cannot drown it and Air cannot dry it.” Both these verses explain the existence of the soul.

We believe in rebirth. We believe in the existence of 84 lakh types of lives. In accordance to the karma and doings, the soul is born again. Verse 2.22 of the Shrimad Bhagavad Gita, explains the concept of rebirth: “Just as humans give up old and worn out clothes, the soul gives up on the old and worn out body and procures a new one.”

### **3. What is your definition of faith?**

Faith is synonymous with trust. Trust is faith.

### **4. Who has faith?**

As per the Shrimad Bhagavad Gita, only a person with faith can procure knowledge.

### **5. Is it possible to say that one person has more faith than another person? Are there any visible signs of this?**

A trustworthy/trusting person is a person who is faithful. You can come to know from a person's way of talking and way of application of the faith in their life.

### **6. Which of the following people is more religious and why?**

- a. Person A carries out a lot of religious actions (prayer, visits to religious places, etc.), but does not follow the religion's principles in his daily life.**
- b. Person B follows the religion's principles in his daily life but does not carry out many (or any) religious actions.**

A person who does religious actions like the prayer etc., but does not follow the religious principles in his life is called a superficial devotee; someone who is a devotee only by name.

One who, owing to unavoidable circumstances, cannot do prayers etc. but follows the religious principles regularly is the real devotee.

### **7. If a person has an equal amount of belief in all religions, does that person have faith?**

To give up on one and hold on to another is not true devotion/ true faith. Keeping faith in your own religion while maintaining respect for another and moving ahead is the sign of a true devotee.

# ISLAM

Interview of Mr Ahmed Azzouz, a practising scholar of Islam.

## **1. Does your religion believe in the soul?**

**If so:**

- a. What does the soul mean?**
- b. Who created the soul?**
- c. Where does the soul come from?**

The Islamic faith believes in the existence of the soul that is divine.

God has created the soul. However, it should not be mistaken as a part of Him, as that would equate every individual to Him. The soul is a sole entity, individually residing in a separate body.

God is eternal and has been there since the inception of time as the source of life. No one can trace the start. He is the Creator of the world, the body and the soul.

The holy book of Islam, the “Quran”, states no correlation between the soul and animals. Since God does not judge animals, they are neither categorised into heaven nor into hell. The Islamic faith believes that animals and plants are created by God to serve humans and should not be used for pleasure, sport or over-consumption. The “Hadith” is a report of the teachings and sayings of Prophet Muhammad (PBUH). It informs the community forming behaviour of animals, asking humans to be merciful towards them.

## **2. Where do people (souls) come from and where do they go when they die?**

As humans approach death, the body is destroyed and angels take the soul from the body to the “World of Dead”. There, they wait for the “Judgement Day”. As souls wait, the good ones get a glimpse of heaven while the others don’t. A tiny, invisible part of the body remains intact so as to be used to recreate it on Judgement Day.

On Judgement Day, God reunites each soul with its respective body. At the moment of Judgement, God questions the doings of the human through his life, his youth, his finances and its usage, his knowledge and its usage, his body and how he took care of it. (Islamic faith believes that since the body is a gift of God, hurting or killing it is a cardinal sin.)

Judgement Day is supposed to be a long day as everyone’s deeds are evaluated. Good souls are comfortable waiting as compared to the sinners who find it extremely painful and tiring. Islamic faith believes that God is merciful if the balance of deeds is good and in contrast punishes those who have been bad.

To receive His judgement each person has to cross a narrow bridge that is built over hell towards paradise. Those who have done well, easily reach their destination; others fall off the bridge into hell while waiting for paradise.



### **3. What is your definition of faith?**

The Islamic definition of faith comes from two sources: “the Quran” and “the Hadith”. Both have the same six fundamental aspects of faith. (However, “the Hadith” lists them in the same verse, while “the Quran” mentions them in different verses.)

Faith is to believe in

- i. God
- ii. His Angels
- iii. His Books
- iv. His Prophet
- v. Judgement Day
- vi. Destiny

Devout Muslims believe in all of the above six fundamentals; if otherwise, the person is understood to have no faith. The Holy Books are the “Quran”, the “New Testament”, the “Torah” and the “Psalm of David”.

### **4. Who has faith?**

Belief and good deeds are always mentioned together in the same verse of “the Quran”. This leads to the conclusion that if a person has belief/faith, but doesn’t reflect it on his deeds, then his faith is challenged.

A believer in the six fundamental aspects of faith (God, His Angels, His Books, His Prophet, Judgement Day and Destiny) that are listed in “the Hadith” and in “the Quran”, is supposed to be the one who has faith.

### **5. Is it possible to say that one person has more faith than another person? Are there any visible signs of this?**

Muslims believe that no person has the right to point to another’s faith. However, it is possible to conclude that one person can be more faithful over another based on his actions.

Verses in the Quran help in judging the faith in a person. The Quran talks about how people who have faith perform good deeds versus those who don’t. This derives from the Islamic belief that faith without action is incomplete. In other words, the stronger the faith, the more good deeds that person carries out. And vice versa: the more a person lies or is dishonest, the weaker his faith. As “truth” comes from God, a person who lies, avoids the truth or cheats, has doubts in his faith

**6. Which of the following people is more religious and why?**

- a. Person A carries out a lot of religious actions (prayer, visits to religious places, etc.) but does not follow the religion's principles in his daily life.**
- b. Person B follows the religion's principles in his daily life but does not carry out many (or any) religious actions.**

This is a complex question to answer as it depends on the intentions of an individual.

A person who carries out religious actions, but doesn't believe in daily application of the religious principles and behaviour to be important (Is he going to the mosque for the culture and the status of being seen there?) is not a true Muslim. A true Muslim is one who takes the principles of the faith as one, taking religious actions and good deeds hand in hand.

Another person has good principles that make him more compassionate towards himself and the world around him but owing to unavoidable circumstances is unable to carry out religious actions. The question is, why doesn't he make the time to pray? As per the Quran the devil refused to obey God when he was asked to kneel to Adam. By not making the time to pray, that individual is also refusing to obey God. Is his refusal because he believes prayer isn't important or does he believe that God hasn't commanded it? Prayer doesn't have to take a long time. It can be as short as just five minutes. But if he is not praying because he does not believe in God's commandment then he is no better a Muslim than the one who does not take principles of faith as one. However, if his belief is strong in God but cannot pray due to external circumstances then his faith is superior to that of the former.

**7. If a person has an equal amount of belief in all religions, does that person have faith?**

It is very difficult to consider every religion as being equal. Many points of other religions are contradictory with the Islamic faith. In Islam, we believe in one God, for example; Hindus believe in many Gods. These are two contradictory points and cannot be kept on the same platform. However, there has to be respect for other faiths. We can debate beliefs and work together because many principles may be common, but it is not possible to comment that all religions are equal.

## JUDAISM

Interview of Rabbi Josef Weiss, a practising scholar of Judaism, based on the views of his religion.

### **1. Does your religion believe in the soul?**

**If so:**

- a. What does the soul mean?**
- b. Who created the soul?**
- c. Where does the soul come from?**

All created beings in this world have a godly life force. For humans this life force is called ‘soul’.

We believe that God created Adam by blowing life force into a body made from earth. It’s this life force that gives life to the body. The name ‘Adam’ comes from the Hebrew word for ‘earth’ (adamah [CM1]).

Everything, from the lowest life form in the physical world, has a Godly life force that keeps it alive. Each of the four levels – Minerals (domem), Plants (tsomeach), The Life / animals (chay) and Speakers / humans (medaber) – receives as much life force as they need to remain alive and fulfil the tasks and mission for which they were created. Speakers (in other words, human) are the only ones who have ‘free choice’ between right and wrong. They can choose to use their godly life force in its intended way to positively fulfil their godly mission in this world or they can choose to veer from their godly appointed tasks and follow their selfish desires. Crossing the boundary from right (positive) to wrong (negative) is called ‘sin’. The Hebrew word for sin (aveira) literally translates into English as ‘crossing over’.

Most souls are not new. When a soul doesn’t complete its mission, it is divided into two parts. The part that has fulfilled its mission moves onto the next step, while the part that hasn’t accomplished its goal is reincarnated into a new body. The reincarnated soul ‘spark’ in the new body doesn’t remember the success or failure of the older body, and starts from a clean slate. This process of reincarnation continues until the soul’s mission has been completed.

### **2. Where do people (souls) come from and where do they go when they die?**

Soul, or life force, comes from God and is also referred to as the ‘godly spark’ within us. If we think of the body as being a candle, the life force is the flame, which always flickers, trying to return to its godly source.

The only difference between a living and a dead body is the presence of soul: when a body dies, the soul has left the body to go to a higher spiritual level (afterlife) but the body remains and

decomposes back to its physical source, the earth (adamah). This highlights the existence of the life force (soul). Its presence (or lack of) is the only thing that changes between a dead and a living body.

The reason people aren't consciously aware of the presence of their soul is because God wants us to have a 'free choice'. If people were able to recognise their vainness and consciously see that their entire existence is only possible because of their godly life force, people would not be able to choose freely and would act similarly to robots, fulfilling their godly mission.

When the soul leaves the body's limitations, it returns to its source. The purpose of the soul's journey is to enable the soul to reach an even higher spiritual level after each mission.

At the source, the soul and its past life (thoughts, speech and actions) are viewed and scrutinised. A good soul leads to a higher spiritual level, one of the infinite number of levels within Paradise. Reaching higher levels requires increasing levels of purity. A tainted soul needs to be purified and cleansed so it is able to enter the spiritual realms of paradise and receive and absorb new revelations. Jews believe that it is worth 70 years of suffering in this physical just to experience one moment of Paradise. Hell is the cleansing place for souls that allows them to enter the lofty spiritual levels of Paradise. However, sometimes a person's actions are too evil and corrupted that they obstruct the soul from entering the lofty levels of Paradise, instead condemning it to the pit of destruction.

### **3. What is your definition of faith?**

We are used to thinking of faith as a strategy for people who can't think for themselves. King Solomon wrote, "The fool believes everything, the wise man understands". True faith, however, is an innate conviction, a perception of truth that transcends, rather than evades, reason. It might sound contradictory, but wisdom, understanding and knowledge can enhance true faith.

Nevertheless, faith is not based on reason. Reason can never attain the certainty of faith. Faith is more than just understanding something. Faith is more like seeing something for yourself. When you accept something based on logic and reasoning, your acceptance can be proven wrong by better logic and reasoning. However, when you 'see' something for yourself, it is more difficult to be convinced that you didn't see it.

Faith leads you to accept and follow God's commandments, even when they defy logic you understand.

Individuals must constantly work on expanding their level of understanding and faith. Yesterday's beliefs can become today's logic and today's belief can become tomorrow's understanding. Because understanding infinity is beyond our limited capabilities, we can only try to grasp the concept that for every level of understanding and belief, there is another level to follow. It is an infinite game. King Solomon said, "I used to think I'd be able to understand and fully grasp God's infinite commandments but I'm as far now as I was when I started".

#### **4. Who has faith?**

Everybody is born with faith. Babies are born with faith: faith that his mother will nurture him and provide what he requires. Faith is a natural part of each person. A person with faith follows and obeys the commandments, even if he doesn't (fully) understand them.

#### **5. Is it possible to say that one person has more faith than another person? Are there any visible signs of this?**

Faith needs to be nurtured and cultivated so that a person's beliefs transcend to a deeper and innate level.

There are many levels of faith, from superficial to deep. A person with a superficial level of faith can act in contradiction to his beliefs. A person's faith may be separate from his attitude and actions. The Babylonian Talmud describes how a thief also believes in God: on the brink of his forced entry, as he is about to risk his life and the life of his victim, he cries out in all sincerity, "God help me!". The thief has faith that there is a God to hear his cries, but he doesn't realise that while God might be able to provide for him, he is breaking God's will by stealing from others. For faith to positively influence him, he needs to nurture it until it permeates into his whole being.

This also explains why people can appear to be strong believers of a particular faith to outsiders, but their daily actions are in contradiction to this view.

#### **6. Which of the following people is more religious and why?**

- a. Person A carries out a lot of religious actions (prayer, visits to religious places, etc.) but does not follow the religion's principles in his daily life.**
- b. Person B follows the religion's principles in his daily life but does not carry out many (or any) religious actions.**

The Jewish religion is all about putting belief into action. There are two types of actions: between man and God (the Creator); and between man and his fellow human beings. For a person to be able to relate to the Creator, he must first excel in the second type of action.

This is because we live in a world of action. A person can say that he will support the poor and needy, but if this isn't followed by action then the poor will starve to death. In other words, action is required to achieve something and good thoughts and prayers are not considered to be an action.

Judaism believes that if a person knows that he has to act and has the required knowledge from study and prayer, but nevertheless acts in the opposite way, then it is worse than a person who misbehaves because of a lack of knowledge. This is because the knowledgeable person knows the 'rules' and can distinguish between good and bad, yet still continues in his/her negative actions.

This desecrates God's name, giving outsiders the wrong impression that following God's path results in negative behaviour.

From this reasoning, Person B is more religious.

**7. If a person has an equal amount of belief in all religions, does that person have faith?**

God gave a specific mission to every individual when they were given their life force. If everyone carries out their mission, we will all live harmonious lives in a harmonious world. If you think about a body, each limb has a particular function. It's only when each limb fulfils its task and works in harmony with the other limbs that the body functions properly. In a similar way, every created thing has a particular function.

We are coming towards the end of fulfilling God's mission to make this world a more spiritual and lofty place, which will reveal God's presence in our physical mundane world.

Not all beliefs are the same. Some beliefs drastically differ from others, therefore it is not possible to believe in all religions simultaneously.

The atheist, or non-believer, has a God. It is himself. The idolater, at least, understands there is something greater than himself

## CONCLUDING REMARKS

The religions considered in the present thesis are categorised on a simple understanding of the terms ‘God’, ‘divine intervention’, ‘soul’, ‘life’ and ‘body’. Despite differing with each other on the reason behind the creation and existence of the universe, most religions agree to the existence of the above elements.

To develop a clearer understanding of these differences, I developed a questionnaire consisting of basic but fundamental questions to be asked of practising scholars of the 5 religions mentioned in this chapter. I have stated their answers as they were told to me.

In order to imbibe a nuanced understanding of the similarities and differences between these religions, let us collate the information and draw conclusions on its basis.

First of all, let us classify religions based on their origin and central tenet.

Three major world religions – Judaism, Christianity and Islam - originated from the Middle East. All three are Abrahamic religions, believing in monotheism. This supreme deity, this one God sent his messenger on earth to preach his message to mankind. This messenger could either be his prophet, (like Moses and Mohammed) or his son, (Jesus).

All three Abrahamic religions believe in a scripture known as the ‘Torah’ (Old Testament). Since the Torah outlines the major principles and the underlying philosophy behind the religion, the fundamental concepts followed by the three Abrahamic religions are similar. Hence, they have a great deal in common with each other, not only in terms of philosophy and theology, but also in terms of secular practices, mythology, shared history, common geography, etc.

Unlike these three religions, Jainism, Hinduism and Buddhism originated in India. Their understanding is significantly different from the trio of Abrahamic religions.

Hinduism accepts the existence of more than one God. Buddhism accepts the Buddha as the ultimate master and some even as a supreme being. Jainism believes that every soul is capable of apotheosis.

Now, let us compare the answers given by practising scholars of these religions:

### **Question 1: Does your religion believe in the soul?**

Summary of Answers to Question 1: Judaism, Christianity and Islam are aligned in their understanding of the soul. They believe that every soul is created by the direct intervention of God. They are clear that although souls have been created by God, they are not a part of God and cannot ever become one with God. Nor can they become Gods themselves.

Furthermore, they believe that the souls of humans and animals, birds, plants, etc. are different. They believe that while the souls of humans have spirituality and free choice, the souls of animals, birds, plants, etc. lack this and in fact, that animals, birds, plants, etc. were created to serve humans.

Asian religions like Hinduism and Jainism believe that the soul is eternal. It can neither be created nor be destroyed. They believe that the souls of all living beings are the same and they do not discriminate on the basis of species. They also believe that killing or harming anyone is a great sin because each soul is similar and enjoys the same right to live. This has led to a reverence for all life and thus the practice of vegetarianism and nonviolence.

Buddhist philosophy is different. While Buddhism places great importance on nonviolence, vegetarianism is not equally emphasised in Buddhism. The Buddha did not accept the eternal nature of the soul. Instead, he stated that all existence is constantly undergoing change. This principle is known as '*kshanikavaada*'.

## **Question 2: Where do souls go when they die?**

Summary of Answers to Question 2: Judaism, Christianity and Islam are aligned in their understanding of life after death. They believe that since God has created each soul, only he has the right to pass judgement upon them. When a person dies, his soul and body are separated. His soul remains suspended in a spiritual realm until the day of judgement, when God passes judgement on all souls, depending on their actions, and decides which souls shall go to heaven and which to hell. The reason why the followers of these three religions bury their dead is because they believe that on the day of judgement, the souls shall be united with their bodies when they stand before God, awaiting his Last Judgement. The *rising* of the *dead* on the day of the *Last Judgement* is known as resurrection.

Both Hinduism and Jainism believe in the theory of karma. Jains believe that depending on the actions of each soul, it is born again in one of four *gatis* {forms of life viz. (i) Human form, (ii) sub-human form, (iii) celestial being and (iv) denizen of hell}. Thus, the concept of reincarnation is central to both Hindu, Buddhist and Jain worldviews.

Both Hindus and Jains believe that once the soul departs its mortal coil, it shall never re-enter it. Depending on the karmas attached to it, it shall enter a new body. The old body, made up of inert matter, shall disintegrate. So Hindus and Jains cremate the dead body rather than burying it.

Buddhism believes in the impermanence of all existence. However, Buddhist doctrine adumbrates that action and reaction continue to take place in the form of transmigration, which by itself is punishment enough for the psychophysical entity.



### **Question 3: Who may be considered to have faith?**

Summary of Answers to Question 3: Faith is the fundamental pillar of any religion. Faith is essential since the phenomena explained in any religion are beyond direct comprehension by the rational human mind. Hence, faith is the key. Some humans are more curious than others. Their queries regarding religion often take them on the path of conflict with established belief systems. If such people lose faith, they turn into agnostics or atheists.

To sum it up, all religions are clear that deep faith in the teachings of the founder/God/preceptor is the cornerstone of being a religious person. If they lose faith, they lose their religion.

All religions hold that the strength and firmness of one's faith determines how close one is to God or one's ultimate goal (liberation).

One may, of course, judge the strength of a person's faith by considering his actions. But one can only see the manifest actions of a person. One cannot possibly perceive the driving force behind the action. In religion, motivation and action are given equal weightage.

Within certain limited parameters, belief in all religions is possible as the moral code prescribed by religions is similar. All religions proscribe violence, lies, stealing, adultery and greediness and count them as sins.

However, the philosophical framework of all religions is very different from each other. For instance, belief in the theory of karma and reincarnation cannot go hand in hand with belief in the Last Judgement. Both doctrines contradict each other.

As far as adhering to the principles of morality is concerned, we may argue that deep faith in principle may encourage its followers to lead ethical lives.

However, when it comes to doctrine, each person has to believe in what he thinks is right and continue playing his role in the world, taking care to ensure that his existence does not harm others.

The complex mind possessed by humans is a mixed blessing. It helps them figure out some of the most complex riddles of nature. At the same time, the mind can create havoc if left unbridled. Hence, the mind ought to be disciplined. Since the overarching structure of religion attaches great importance to obedience and discipline, it mandates a code of conduct for its followers to ensure their moral conduct. This is why, on the basis of the interviews, religious belief may in principle encourage and enable humanity to come to both deeper insights (such as the *samyaktva* elaborated in Section one) and accountable behavior (the corporate and environmental responsibility indicated in Section three).

## **2.4. Ideology and practice in business**

Most fields of human activity are subject to opposing tensions, but business may be one of the most pregnant ones in this regard. This is visible already at the level of management science in general, in which the image of the rational human being, trying to maximize utility by rational, often mathematical tools of decision making, is presented as icon of the good entrepreneur, the one we should all aim for, at least when properly educated. There are few books in economics that do not start with that mantra, and then describe what to do exactly to reach that goal. The more complex the environment, the more complex the theory, sometimes literally, using complexity theory as model, rather than simple linear equations. This view on business-life, and human decision making in general we might say, has been shaken tremendously by the emergence, the last few decades, of something called ‘behavioral economics’, or a way of looking at economic behavior from a more ‘descriptive’ standpoint, or trying to see what people actually ‘do’ rather than say what they should do, ‘prescriptive’, and then find out that they don’t do exactly what they say, or do not walk their talk. The factor that probably most contributed to this shift in perspective was the fact that a psychologist, namely Daniel Kahneman, was awarded the Nobel prize in economics in 2002, for his thorough research of human decision making, indicating that we use a lot of heuristics and biases in our understanding of the world, and by implication also in our decision making. Besides in many articles, most notably in one he wrote together with Tversky (e.g., Kahneman and Tversky, 1979), this has recently been written down in a persuasive book, called “Thinking fast and slow” (Kahneman, 2012), that even won several popular prizes. The fascinating thing, however, looking back at this shift from prescriptive to descriptive, is that economics actually started as what was called ‘a moral science’, or one that has to do with human affairs in all its aspects, not only mathematical modeling of rational decision making, but also ethics, politics, etc., and even religion. It is no coincidence that even the University at which this book will be presented started as a school in economics with the explicit purpose to educate managers for industry and public affairs in a Christian, mainly Catholic tradition, reason for which there was so much philosophy in the curriculum. This has changed over time, philosophy became replaced by mathematics, but is coming back in now via the route of behavioral economics. The dilemma of norms and practice was voiced very eloquently by one of the leading psychologists in the field of organizations, who recently died, the Harvard psychologist Chris Argyris (1987), who coined the term “espoused theory”, and contrasted this with “theory in use”, or the difference, even in science, between the ideological and the practical. This tension has even increased over time, mainly as a result of globalization, and the open door properties of social media. Over the years, various inspection panels, in banks, or major industries, even small industries, have sprouted like mushrooms, and have more than ever created a kind of transparency culture, not only critical for getting ‘permission to stay in business’, but also for reputation management in the unforgiving market. This is very nicely described in a recent dissertation, defended at Tilburg University, entitled “Policing the World: Accountability Mechanisms for Multilateral Financial Institutions and Private Financial Institutions” (van Putten, M., 2006). The author, Maartje van Putten, was for several years member of the European

Parliament, and later member of the Inspection Panel of the World Bank, precisely to check social implications of investments world-wide. Remarkably, she started as a journalist, interested in children's rights, and writing about it in newspapers, a topic that will return later in the Section three of this book, when Corporate Social Responsibility becomes the focus of discourse, and children's rights the central part of it. Van Putten's thesis, just like the present one, was born out of practice, and describes the actual development of institutions, albeit mostly in the financial sector, that are concerned with ethics in reality rather than in mere theory. A similar thesis, not so much in the financial sector, but more in large corporations in general, was presented by Jane Seiling, entitled "Moving from Individual to Constructive Accountability" (Seiling, 2005), and showing, also by means of interviews, how CEO's of large corporations would very much like to use 'constructive' accountability (work together toward a good solution, rather than check individuals afterwards, with name, blame, and shame), but admit that, even though they consider this the most desirable world, they still feel compelled to do it the old way, because that is what normative systems still require. We will come back on this 'constructive' way of doing things later, in Section three, when things that are really done in Rosy Blue are discussed in more detail, and when we look at how a constructionist perspective can inform and inspire us in that endeavor. We now look first at the challenge of 'doing' ethics in business through the lens of a dialogical interview.

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## **2.5. The business dialogue**

This part is again the construction of a view on something, in this case the challenge of combining practice with ideals in business, by means of a communicative instrument, called dialogical interview with the author of this book, and in which the author's own experiences and challenges form the core of the discussion. The interview was held by an interlocutor who was herself quite informed about the ongoing business in the field in question, so that responses could only be frank and not seeking to escape. The questions are printed in large.

How would you define CSR?

When I speak about defining sustainability, I strongly believe you need a holistic approach. The problem or (opportunity) of being responsible is that you can't be responsible for just one element of what you do in your business. If one business activity within your company is not done responsibly or is not prioritized, then all the good things you're doing elsewhere are discredited. You have to be responsible throughout your business in business social and environmental areas. In the diamond and jewelry industry that requires a strong cooperation with all the partners in the value chain from mining to retail.

Respect for the law is, of course, a prerequisite. I like to add that CSR is a process that is value driven and that is where I believe my faith comes in. I believe one's work life is imbued with one's faith. In practice it comes back to responding to a critical question- How would you manage your company if no rules or regulations existed in the world?

How does faith come in?

Faith is a powerful motivator but it is important for me to mention that it's not that religious people always make better ethical decisions. But it is interesting to see that for many people, faith gives them the strength to do what's right, even when it means risking everything – their career, financial security, or family reputation. Again I look at my father who is my true inspiration on this journey.

Historically, it can be demonstrated that the impact of faith on the social responsibility of our company Rosy blue can be traced directly to the religion and character of my father and his uncle and how they integrated their value system into our corporation's identity and operations. Their decisions were significantly influenced by the Jain religious principles at the foundation of their personal lives. Basic values such as honesty, transparency, responsibility, fairness and integrity that are common to most religions are also included in Jainism.

In my opinion sustainable business is fundamentally about relationships. Our company sees itself as the center of a network of long-term, win-win relationships with employees, customers, suppliers

and communities where we operate. Our company's value lies in its ability to strengthen and enhance all of those relationships and try to reconnecting our company success with social progress. As Michael Porter also stated in Harvard's Business Review in 2011: "the solution of corporate social responsibility lies in the principle of shared value, which involves economic value that also creates value for society by addressing its needs and challenges."

I also think faith shapes and informs our company's value system, ethics, character, leadership, and my attitude toward work and my people who work for me. It is about taking my responsibility in my current life and being committed to good citizenship- a dignified life for all. It was interesting for me to read about the "Evangelii Gaudium" (11), an important wake-up call from the Holy Father. He calls upon us all, including corporate leaders, to roll up our sleeves and begin the important work of making the resources for a better quality of life more accessible and available for the hundreds of millions currently living without life's basic necessities. This is neither capitalistic nor socialistic nor communistic. It is both a moral and spiritual call. I believe I need to take my part of that responsibility as I believe that this is part of my greater meaning in life. My father who co-founded the company also taught me this. So coming back to the question of de- fining CSR and connecting it to my faith, it's both actually about practicing Jain principles in my business life. Because that is what Jainism says, because Jainism is one of the few or maybe the only religion that does not actually have a conversion. Jainism is a lifestyle, every minute, you will come across a point where you will have to make a judgment call, what is right and what is wrong. In my business life and implementing CSR I also need to keep this in mind. That can be quite challenging.

Challenging? With the Guiding Principles for Business and Human Rights, endorsed by the United Nations Human Rights Council in 2011, businesses are increasingly expected to measure and mitigate their social and environmental impact, tackle their supply chains and play a responsible role in society. What is your view on this role of business?

Yes challenging as the boundary between government and businesses remains important today but their interconnections are changing. Where governments fail, there is a need to engage private actors to set good examples or work more closely with governments and nongovernmental organizations (NGOs) to understand the real human rights issues out there and, more importantly, to find balanced, constructive solutions that make sense. Overregulation will not be sustainable but that does not mean companies should have a free ride. Governments can be "enablers" and "promoters" of sustainable growth but a pragmatic approach is needed. For business, understanding their human rights exposure and addressing potential human rights violations is an important responsibility. Taking Responsible seriously means that we can and should improve the quality of life for all communities wherever we operate across the value chain. Reality on the ground can be an eye-opener. As you can read in our CSR reports, we have had challenges however we wish to be honest about what went wrong, how we are establishing corrective actions and learning continuously along the way

So do you really believe sustainability is an investment?

Yes! The fallout from the near financial meltdown of 2008 was, and continues to be, a shrill reminder to how unethical companies vanished overnight due to mysterious balance sheets and company viability, causing immediate unemployment for thousands and a loss of billions of dollars. Unethical behavior creates serious consequences. It's about creating trust. It takes a long time to build the brand of a company and create confidence with all stakeholders, but that trust can quickly disappear too.

What I do see is that many times the process toward sustainability starts with risk management and focuses initially on just getting through the audits. But eventually, people do see that these processes contribute to more efficiency and quality management systems throughout their organization. Of course, there are also stricter legal requirements evolving. I do believe in voluntary commitment from the top that drive change.

There are key questions that have to be answered: How do you look after your product in a responsible way? How do you treat your employees? How do you manage your working conditions, especially in countries where there is a weak legal framework? What is your impact on the local community where you operate? What about environmental impact? How can you innovate within your factories and create added value?

At Rosy Blue, we have noticed that there is a business case to develop in this process. We should not forget that we are a labor- and capital-intensive industry. Polishers, after all, are the true artists of the diamonds. Healthy and motivating workplaces contribute to employee retention. Of course challenges remain with wages in Thailand and China evolving very fast. We will have to find the right balance within the supply chain to create shared value. But to recapitulate why we should invest in sustainability: product integrity, reputation, access to capital, risk management, employee retention, innovation of processes and services.

Is the diamond industry behind other industries in this movement?

Traditionally, the more environmentally sensitive industries like chemicals, oil and gas and energy, were the ones that started initiatives in relation to CSR. Shell is one example but another good example one is Umicore. It shows that hard work and continuous innovation in sustainability pays off. Also in the consumer products market, you see excellent models such as Unilever, IKEA, L'Oreal, Puma, Nike. Again, it's all about evolution.

Today, you see that Nike leads in sustainable product innovation, leads in supplier transparency... Over a decade ago, they were hit hard in the media. Every company can have its challenging moment. Look at what's happening to Apple, and we all use Apple products. It is so easy to criticize

companies. This process of sustainability takes time and engagement with all stakeholders is key to progress.

As for the diamond industry, I don't think it's about being behind. I believe it's about an evolving, maturing process. We have come a long way and we are moving forward step by step. We should not forget that many of the businesses in this industry are family businesses that already are working hard to see to it that the next generation can take over. That attitude reflects a long-term vision and contributes to sustainability, but I do believe an extra gear is needed.

The establishment of the Responsible Jewellery Council (RJC) is an excellent step, but more cooperation is needed at every level within the industry. We can still avoid duplication in auditing practices. Many of us are using the same subcontractors and together we can encourage our supply chain to move forward. An example in this area is the implementation of the Dodd-Frank Act (14). More and more customers and suppliers are working intensively together. Our industry is based on trust and we need to protect our reputation at all times.

It is my firm conviction that a sustainable diamond industry leads to strengthening our competitive advantage in comparison to other choices consumers can make. Business-driven corporate sustainability can help stimulate consumer demand.

Your CSR strategy is focused on prioritizing a children's rights perspective? Has this been a strategic step or are you driven by philanthropy?

Let me take you back to the year 1933 when my father was born in a small town Patan, in the State of Gujarat. Like many of India's children, his life was far from divine. His mom passed away when he was 2 years old, 3 years later he lost his dad.

Survival was his only option. He could stay with a family member but as they already had a big family it was challenging to live with them, so it was decided he would go to boarding school. He disliked this boarding school so much that he started to work at a workshop of a diamantaire at the age of 14. He was working long hours for 30 cents a month while one needed 50 cents for very basic food needs. It was total exploitation. He went many days without food and beaten with a stick if he did not perform up to expectations.

I was curious. I needed to understand how he got through. So I did ask him: 'How did you manage?' He responded: "I had no other choice. You need to be determined and move forward. It is about survival and hard work; to try to learn and earn a little bit more." And so he did, he developed such an expertise that other diamantaires knew that when they brought their diamonds to him, he could transform them to a beautiful polished diamond.

Eventually, after 7 years, he had saved enough money – 400 Euros, to start a business partnership with Arun Mehta – his nephew who wanted to sell the diamonds that my dad was cutting. So they started a company called: B Arunkumar, which is presently Rosy Blue. Now you will probably think, why this story. Although the example of my father's exploited and humble beginning turned out to be a successful and happy life; not every exploited child will have the same fate. We must agree that children should not be exploited in any circumstances. Yet children's rights are a very complex issue which needs an umbrella approach that takes into account the range of cultural, political, economic and educational factors of a society. The time for children is now!

Children's rights were ranked as the third most important human rights issue for 2012 by the Institute for Human Rights and Business. Children under 18 years account for almost one third of the world's population. In many countries, children and youth make up almost 50% of the national population. As a businessman but also as a father and grandfather I want to take my responsibility up as every excluded child represents a missed opportunity. When society fails to protect its children it loses the social, cultural and economic contributions they could have made.

There is no discussion that companies in all regions and for decades have made important contributions to the rights of children and their well-being– often in the form of philanthropic initiatives that support, for example, education and health. At the same time, abuses still continue in all countries.

Times have changed and philanthropy is no longer enough. Now that the United Nations in 2011 has explicitly recognized corporate responsibility to respect human rights with the Ruggie framework and ISO 26000 highlights the need for special attention to vulnerable groups including children, companies must take steps to ensure that they are also respecting children's rights in their direct operations, in their supply chain and in communities they impact. Let me be very clear, I don't want to highlight a philanthropic point of view in defining CSR for Rosy Blue. When I hear companies speak about all the social projects they support or their corporate giving policy, I think that is great but I think that is a normal thing to do, the more you earn the kinder you need to be. And maybe a company will start with looking for a more strategic approach in their philanthropy activities... and that is all fine too but I see clearly another quite challenging picture when implementing a child rights perspective in your operations.

Can you give a concrete example?

Let me ask you a question? What is the right approach? Let me share 2 examples of different companies A and B. Company A uses all different unethical methods to maximize profits including hiring children without any protection and exploiting them. Yet supports philanthropic initiatives to prove to the outside world that they do care and take responsibility. Company B follows strictly the law and international guidelines. It has no child labor or exploitation and manages its operations



beyond compliance. Respect for human rights including children's rights is at the heart of the operations. Yet this approach has impact on the bottom line and they start having problems as they do not stay competitive towards other players who break the rules and maximize profits.

So how do you tackle this? And then I have not even discussed the complexity of the supply chain? How can you engage your suppliers and help them to realize their responsibilities? And there is still one more dilemma that remains unsolved. On one hand governments have developed regulations in a way they believe what acceptable ethical behavior is all about. What would your response be to a 13 year old boy who comes to your factory asking for work? He has 2 brothers and one sister and his mother is a widow. The family has no protection by the government, no social security, no basic living standard. The only option for the mother is her son to work to survive. What would you do?

And what about the role of governments and NGO's, how can we connect and develop action plans incorporating the development of children into long term partnerships? Are we not forgetting sometimes that respecting children's rights is a shared responsibility?

Any final comments to this interview?

Luckily I believe and I am an optimist, every step forward is important. The bottom line is that without leadership commitment change will not happen. Actions speak louder than words. The fact remains that children's rights continue to be inadequately protected in the world. It is also clear that two firms are not alike. Legal compliance is the starting point for all but from there each company has to make its own conscious decision how to start to address the issues relating to the principles? Companies need to ask: What is our sphere of influence? Where do we need to rethink our business model?

Children's are everyone's business. The leaders, inventors, decision-makers and innovators of tomorrow are the children of today. Respecting and supporting children's rights is preserving the best future of society. As Mary Robinson, former UN High Commissioner for Human Rights has said: "Human rights are inscribed in the hearts of people; they were there long before lawmakers drafted their first proclamation."

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## **2.6 Some tentative conclusions**

This entire section was about triangulation, in one way or the other, using questionnaires, or interviews, but in every case with dialogical intentions, that is to let the voice of the other speaker come through with the same respected authority as the one who asks or reacts. No prejudice, let alone orthodox refutation. That does not mean that the protagonist, the author of the thesis, is not committed to his own belief and worldview, but it is with the full realization that there are also other views that can co-exist with the ones held by himself and his community. In fact, the principle of social constructionism, namely that meaning is what we create together, in communities of practice that morally engage people who belong to it, to so create the good and the real, is at the heart of this section. It is amazing to see how collective engagement with good intention and, as far as possible, good knowledge, is basis for the various conceptions of good faith in the various religions. They may have different view on what happens with the soul, whether it returns or not, and in what form, but good intention and being engaged rather than be purely abstract and detached seems crucial for all of them. In retrospect, we recognize in this also the principle of good ethics, and even of good management in its various forms of corporate responsibility, whether it be quality control, risk management, or careful investment, namely being engaged and informed. The question then only is, engaged with whom and for what. Nowadays we say that globalization forces us to care about the earth and life, because we are interrelated and can ‘see’ or ‘feel’ the consequences of things we do, not only for us, but also for our neighbors on the other side of the ocean, or vice versa, what they do, and has consequences for us. In fact, a century old belief in the value of all what lives can bring us to the same conclusion, even before we use Internet or travel the world. The postmodern condition, however, brings it right in our backyard. It is well known that systems of quality control work best for people who are personally and collectively engaged in the system, like pilots who fly their plane and definitely feel the consequences of hitting a mountain a split second earlier than customers in the back of the plane. So, their quality control, or concern for customers if you wish is Self-serving, the unity between the rest of the community and the actor is virtually perfect. Therefore, they are very much motivated to do things right, and fear no name, nor shame, nor blame when sharing what they think they should do, and put it in rules or protocols. These rules and protocols are not externally imposed, but self-invented, and therefore carrier of their own motivation. There is no difference between rule-based and principle-based, they are psychologically the same. The discussion about imperfection in life and business, following the principle of good intention and good knowledge, that is expounded here, seems to follow that same line. It is not by externally imposed rules of corporate responsibility that ethics about responsible agency and business pop up, but by connectedness with other people and life in general. Not surprisingly, then, children’s rights appear on center stage, because if one thing is generative by definition, it is the continuity of life in the form of next generations: children. This will now be the focus of the third part, namely demonstrate by prototype the possibility to engage in that direction, and inspire to further development in that direction, or generative research as expounded in the general introduction to this book.

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SECTION 3:  
Corporate Social Responsibility:  
Ideals and Practice

### **3.1. Corporate Responsibility: an introduction**

For more than half a century, there has been increasing pressure on corporate organizations to balance social and environmental aspects along with economic prosperity. This has led to the evolution of corporate social responsibility (CSR) and other related areas, such as corporate sustainability (CS), business ethics, corporate citizenship, and stakeholder management.

Despite longstanding debates about CSR, until now there has been little agreement over its definition, due to:

- Differences in national and cultural approaches to business
- Differences in espoused motivation for CSR – doing it because it is morally correct, or doing it because it makes good business sense
- Differences in disciplinary backgrounds, perspectives and methods

Although hundreds of definitions of corporate social responsibility have been published, the one we refer to in this section has been developed by the European Commission as “the responsibility of enterprises for their impact on society” (1). The Commission encourages that enterprises “should have in place a process to integrate social, environmental, ethical human rights and consumer concerns into their business operations and core strategy in close collaboration with their stakeholders”.

**Guidelines and Principles that the Commission’s CSR strategy is built upon:**

- ī United Nations Global Compact <sup>(2)</sup>
- ī United Nations Guiding Principles on Business and Human Rights <sup>(3)</sup>
- ī ISO 26000 Guidance Standard on Social Responsibility <sup>(4)</sup>
- ī International Labour Organization Tripartite Declaration of Principles concerning Multinational Enterprises on Social Policy <sup>(5)</sup>
- ī OECD Guidelines for Multinational Enterprises <sup>(6)</sup>

The past five years CSR has grown up and has become a mature issue in terms of how companies are thinking about it with boards of directors taking it seriously. CEO’s like Howard Shultz (of Starbucks), CEO Marc Bolland (of Marks & Spencer), Paul Polman (of Unilever), and Mark Parker (at Nike) see it being central to their company’s future. It’s gotten more grown up in that it is something that is designed to influence core business such as product development & Innovation and marketing, and deliver real business value. There’s still a long way to go, but more and more there are a lot of examples of CSR’s impact. CSR can make a difference, not only in creating a better world, but also stronger, more resilient business.

As Amit Bhansali is the Managing Director of a family business Rosy Blue NV(7), we wanted to understand if his family business has a higher level of social responsibility due to his faith, and if so, what are the underlying explanatory factors in his views that help to define CSR, in which areas does his family business engage in CSR?

The first approach to this question was by means of a dialogical interview that is described in section II, 2.5 “The business dialogues”. In there Mr Bhansali explains in a candid way his views and intentions in this regard. This is, we might say, the Self-reporting part of the story: explain to a trusted and informed interlocutor what is on one’s mind and what one hopes for. We now move to the substantial part, not that what is on one’s mind is not substantial, on the contrary, it may be the core of the matter, but by substantial we mean what is really done in the business, what is set in place and in motion, in collaboration with other visible and less visible partners.

The role of a CEO in the decision-making process of a family business is a complex one. He or she operates in an organizational environment that reflects demands from internal and external stakeholders. He or she also interacts with other family members and non-family members of the organization that influence his or her behavior. The decision-making process is finally also tempered by the CEO’s personal characteristics, such as his or her values, beliefs, needs and proficiency that may influence how he or she reacts to organizational, environmental, and responsibility demands. Personal values of the decision-maker instigate the dominant level input into the decision-making process (8) (Fritzsche, 1991), and could be a predictor of decision outcomes(9 (Barnett and Karson, 1987). Because of this, it is highly probable that religion plays a significant role in the decision outcomes of individuals whose personal characteristics are shaped by their religious orientation. The study of religion often investigates beliefs, rituals, and practices, and how they manifest themselves in various spheres of life, including the workplace. Often leaders wish to live in a holistic life that integrates, among other things, faith and work. In this following section, we want to explore how Amit Bhansali’s views on CSR, as reported in the dialogical interview in the previous section, has actually worked out concretely in the corporate strategy and the focus on children’s rights(10).





Amit Bhansali and his father Bhanuchandra Bhansali  
(Mumbai, 2014)

### **3.2 The social constructionist approach: an introduction**

As said already in the general introduction, the genre of the inquiry that inspires the current study of the relation between the ethical stance of the CEO and the practical ‘doings’ in the corporation can be characterized as postmodern and social constructionist. Among other things, that means that it is generic, or demonstrates and engages in real action, and includes others. Let us briefly summarize a few characteristics of that type of research as Ken Gergen expounded them himself in a lecture on social constructionism in a conference for practitioners and academics in 1996 in Taos, New Mexico (cited by Sailing, J, 2005, p. 247). In what he called “A family of Criteria for Social Constructionist Practices”, he listed the following ones:

1. Centrality of Language (vocabulary of emotions). Is the practice sensitive to the centrality of language in creating the sense of the real and the good? Is it also sensitive to the limitations of language alone in creating realities. There are multiple realities (I come out from many realities). Does it recognize the potential of vocabularies, rhetoric, etc., in the creation of the good and the real. Does it recognize the potential for multiple constructions of self, for multiple voices of the person?

2. Language as performative (i.e., when we are sensitive to the use of language, we should also realize that different accounts can draw people together, but eventually also force them apart, generate hierarchies, suppress, coordinate).

3. Does the practice take into account the notion of constructed reality, does it promote reflection on the historical and cultural (or local) constitution of what counts as real and good?

4. Does the practice enables language to be employed in generating more promising futures? Realities and ethics as functional/dysfunctional.

4. Does the practice recognize the need for shared realities and ethics, but also the limitations of consensus in relationships?

5. And last but not least, does the practice share its own premises and limitations with others?

Various parts of this list of characteristics were already demonstrated in the preceding part. The existence of particular words and stories, carrying their own meaning and implications in local, cultural and historical context was amply demonstrated in section I. The possibility of similar or different interpretations in other religions, and the value of triangulating with them in various forms, from directed questions to open dialogical interviews on matters in life, religion and business, was demonstrated in the second section. We now move toward a seemingly contradictory form, namely that of making clear how thoughts and ideas are put down in strategy, and even normative documents, such as the Guidelines and Principles that the corporate strategy is built upon. Is this not in

contradiction with the bottom-up concept of making realities together? No, that would be same mistake as the notion that social constructionism implies that anything goes, and, therefore, is amoral, whereas, in fact, it is just the opposite, namely that ‘because’ we make meaning together by how we do things together in linguistic forms of interaction, it is moral ‘always’, or loaded with social implications of what we ‘mean’. The same is the case with Guidelines and Principles, because they are products of human construction, and as such, help us direct our actions, but, can also be reconstructed again and again, and so working ‘with’ them actually becomes ‘make’ them. This was eloquently expounded in a doctoral dissertation, written by Johannes Strickwerda, entitled “Organisatie-advisering: wetenschap en pragmatiek” (Organisational Consulting: science and pragmatics), when he said “An organization is a human construction. A construction which is seen as objective and unchangeable because of the need for certainty and the establishment of routine, which must be presented as such for reasons of efficiency, but which can always be changed by human intervention” (e.g., Strickwerda, 1994, p. 260). The remarkable fate of this dissertation is that the author, while writing it, also triangulated his views with other people, academics and practitioners, in a Taos conference, namely that of 1993, and used a great deal of that triangulation in the text of the dissertation (o.c., pp. 195-205), or in other words did much the same as done already in the first two parts of this text, and as will be done further in the present section. It is worthwhile to note the closing sentence of that thesis “The insight that an organization is a human construction provides the management consultant with the necessary ‘active’ attitude towards the phenomenon of the organization. Organizations are always changeable. Organizational change must be tackled not at the level of the individual, but via the administrative instruments. One condition is, however, that the management if both willing and able to change its view of the world and man, and hence causality relationships. The complementary role of the consultant lies in the fact that one can help to establish the causality relationship, associated – at that moment – with an ambition and context, more objectively and to codify it coherently in the institutions or the organization” (o.c., p 262). This is precisely what the next part of this section is about, namely help to establish the causality relationship that is associated with ambition and context in a more codified version, not by a consultant, but by the CEO, in collaboration with other stakeholders, including family and even (inter)national organizations.

### **3.3. CSR in Rosy Blue**

#### **3.3.1 About Rosy Blue**

##### **A. The Diamond Pipeline from Mine to Consumer (11)**



#### **Exploration**

Diamonds are found all over the world with companies investing in exploration, always looking for a new, substantial source.

#### **Formation**

Diamonds are beautiful, mysterious and rare. They survive an incredible journey to reach us, a journey that may have begun as long as 3.3 billion years ago. They are created when carbon is put under immense pressure and temperature deep within the earth, at distances of 250 miles or more. One of nature's most unique and dazzling gifts, diamonds come from two types of deposits. Primary deposits generally consist of diamond-bearing 'pipes' of a volcanic rock called 'kimberlite'. From deep in the earth these deposits were carried to the surface in molten rock, known as magma. Secondary deposits, also referred to as alluvial, were formed as a result of erosion of material from primary deposits and contain diamonds that have travelled some distance from their original source. Even though world diamond production has tripled since 1980, diamonds remain a scarce resource. More than 12,000 kimberlite deposits have been found worldwide in the last 25 years, yet fewer than 1% have contained enough diamonds to make them economically viable. Geologists utilise many methods in diamond exploration, including satellite surveys, reconnaissance sampling and drilling in the ground. Some diamond producing countries include Botswana, Canada, Namibia, Russia, South Africa, Australia, and Tanzania.

#### **Mining**

Diamonds come from two types of deposits; each type requires special mining techniques. Primary deposits, in which diamonds are contained in kimberlite pipes, require open pit or underground mining operations. Secondary deposits are defined as diamonds that have travelled from their original location due to erosion. These require alluvial mining, which uncovers diamonds in riverbed, coastal and marine/undersea locations.

Regardless of the way diamonds are mined, enormous investment and technical skills are necessary to construct, maintain and operate a mine. In open pit and underground mines, the ore is crushed to uncover the diamonds. Coastal mining involves the excavation of sand to find diamonds. Undersea mining entails drilling into the seabed to recover diamond-bearing gravels. Riverbed mining is often on an informal, smaller scale, and is also known as artisanal digging, and involves the most basic of equipment, such as sieves and pans, to find diamonds.

Over the years there have been many amazing diamond discoveries. Some of the most famous include:

- The Cullinan - found in South Africa in 1905, it remains the world's largest gem-quality diamond, weighing 3,106 carats uncut.
- The Tiffany - discovered in the Kimberley Mine around 1877, this 287.42-carat diamond was turned into a 128.54-carat yellow cushion cut with 90 facets. It is the icon for Tiffany and Co.
- The Golden Jubilee - unearthed at the Cullinan mine in South Africa in 1986, this 755.50-carat fancy yellow-brown diamond is now the largest cut diamond in the world, weighing 545.67 carats.
- The Jonker Diamond - at the time of its discovery in 1934, this 726-carat diamond was the fourth largest gem-quality diamond ever found. In 1977, it was sold for a reported \$2,259,400.

### **Sorting**

Once mined, rough diamonds are delivered to sorting experts who categorise and assign a value to them. It is here that industrial quality diamonds, which are small, lower quality stones, are identified. These industrial diamonds are then used in equipment such as drill bits and lathes.

Those diamonds that are of gem quality are classified into thousands of categories based on size, shape, quality and colour. The majority of diamonds fall within a range of standard colours from colourless to faint yellow or brown tints. Almost all rough diamonds have some distinguishing marks, known as inclusions, which make each one unique.

### **Manufacturing**

After being cut, polished and categorised, diamonds are then sold via one of the 24 registered diamond exchanges (also known as 'bourses') located around the world or, direct to wholesalers or diamond jewellery manufacturers.

Manufacturers craft diamond jewellery commissioned by a retailer or other jewellery designers. They may also create jewellery – designed by in-house teams – and sell it direct to retailers. Transforming loose diamonds into jewellery takes great skill, creatively and technically.

Diamond manufacturers create pieces with all kinds of precious stones and metals. The most popular setting is the solitaire, for rings, earrings or pendants. But there are countless exciting designs that can be found in retailers around the world.

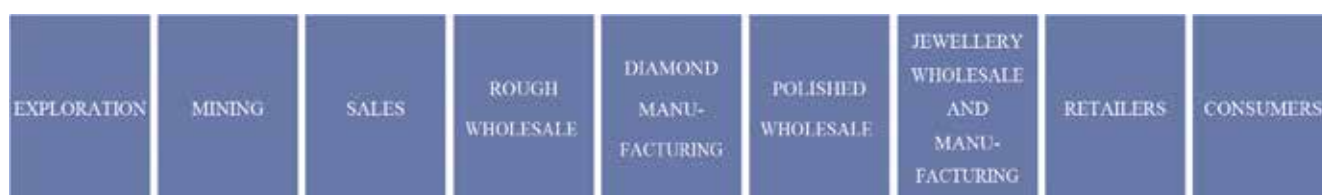
## Retail

No gemstone expresses human emotions more powerfully than a diamond. It may be because of their rarity, may be because they have been around for billions of years, or it may simply be because of their unique beauty and universal appeal.

For hundreds of years, diamonds have been given to celebrate important moments in people's lives such as engagements, weddings, anniversaries and the birth of a child. Today, more and more diamonds are being bought as symbols of independence and success.

Whatever the occasion, there are thousands of jewellery retailers around the world providing many styles from which customers can choose the perfect diamond design.

## B. Positioning Rosy Blue in the diamond supply chain



The Rosy Blue Business Alliance is one of the world's foremost diamantaires, with a long and distinguished history of excellence in the diamond industry. One of the business alliance entities began trading as B Arunkumar more than 50 years ago and continues to be a leading, trusted and successful player in the Indian diamond industry. Thanks to a global marketing arrangement, several entities now operate in 14 countries around the world under the Rosy Blue Alliance umbrella. Each company within the business alliance seeks to build the Rosy Blue brand.

The Rosy Blue Business Alliance is composed of:

- > Rosy Blue (India) Pvt Ltd and its subsidiaries in 5 countries, covering 19 entities, hereafter called Rosy Blue (I) (Rosy Blue India)
- > Rosy Blue Investments Sàrl and its subsidiaries in 12 countries, covering 23 entities, hereafter called Rosy Blue (NI) (Rosy Blue Non-India)

Rosy Blue (I) and Rosy Blue (NI) are legally independent from one another and constitute the Rosy Blue Business Alliance. Rosy Blue is a common trade name used by a network of Business Alliance entities, which are distinct, privately owned and independently managed.

## **Rough diamond procurement**

Our close relationship with the world's premier diamond mining companies, including De Beers Global Sightholder Sales (DBGSS) and Alrosa, means we can depend on an unrivalled supply of rough diamonds. This means we can assure our clients of a consistent, regular supply of stones well into the future.

The rough procurement and polished diamond divisions off the respected alliance entities are in continuous, open communication. This enables us to tailor our procurement as tightly as possible to the real-time demands of our customers.

## **Diamond manufacturing**

Our reputation is built on our manufacturing capabilities. We have key production centres around the world, combining the traditions of diamond craftsmanship with the world's most advanced cutting and polishing technology. We manage our production with an advanced series of internal control mechanisms to drive quality and maintain the integrity of the pipeline. Our state-of-the-art factories are both efficient and innovative, benefitting from constant upgrades to improve our production and ensure it continues to meet the highest technical standards. Our production ranges from rounds (from 0.005pts to 10cts+) to calibrated princess diamonds (from 0.03pts to 10cts+) as well as a wide variety of fancy shapes. We continually innovate, developing and investing in our manufacturing technology and processes to maintain our leadership position in the global diamond industry.

Today, the Rosy Blue Business Alliance has evolved a value-driven approach to manufacturing, aiming at every stage to maximise the value of the rough stone through superior makes and special cuts, from speedier delivery and from ever more accurate projections of demand. From large programmes of fine makes to distinctive special cuts, our aim is always to deliver what the customer needs.

## **Polished diamonds and distribution**

The Rosy Blue Business Alliance is known worldwide as a market-maker in polished diamonds. By combining our own manufactured diamonds with polished stones sourced from the open market, we ensure a consistent depth of inventory to meet the needs of our many different clients.

Our clients are a diverse group, ranging from the world's most prestigious international brands to large chain retailers catering to every price point, as well as small, speciality jewellers. As one of the world's largest diamantaires, we are one of the few companies that can consistently meet the diverse needs of our client base.

The scale of our international manufacturing and procurement operations means we can offer a comprehensive range of high-quality polished diamonds. We are able to meet orders swiftly, efficiently and to exceptionally high standards.

We have teams of key account managers across the world buying and selling specific weights and qualities of polished stones. These experienced specialists are also in close touch with our rough diamond procurement operations, allowing them to quickly pass on details of a customer's requirements. This means our rough procurement experts can focus on sourcing the stones to meet those needs, creating an unusually responsive and client-centred pipeline.

### **Jewellery manufacturing and distribution**

At every stage of the manufacturing process, product quality is the essential first step towards our ultimate goal, which is to bring outstanding service and added value to all our clients. Inter Gold is the jewellery manufacturing arm of Rosy Blue (I) and is itself one of the largest diamond jewellery companies in the world. Our marketing and distribution network spreads across the globe, with special expertise in the United States, Europe, Japan and Asia Pacific, each zone backed by a local service desk.

### **Retail**

Orra, Rosy Blue I's retail chain in India, has 35 shops selling a full range of diamond jewellery and offering a one-stop-shop experience for the customer.

### **Our people**

We foster an inclusive culture that encourages leadership, excellence and innovation in our employees.

The Rosy Blue Business Alliance is known for its exceptional diamond manufacturing expertise and customer service and it is the dedication, knowledge and excellent performance of our staff that continue to make our alliance great. We view diversity in the broadest sense and have drawn our workforce from 27 countries, across cultures, genders, religions, languages and social backgrounds. This mixture of talents and innovative ways of thinking helps us reach customers and communities around the world.



Global Presence of the Rosy Blue Business Alliance



Rosy Blue Non-India (NI)

Country	Diamond cutting or polishing	Diamond grading	Diamond polished sales/buying office	Diamond rough sales/buying office	Diamond sorting	Holding Co.	Jewellery manufacturing with gold	Jewellery retail	Jewellery trading	Administration
Armenia	•	•	•	•	•					•
Belgium	•	•	•	•	•					•
China	•	•	•		•		•			•
Hong Kong			•	•	•	•	•		•	•
Israel			•	•	•					•
Japan			•		•				•	•
Luxembourg						•				•
South Africa			•	•	•	•				•
Sri Lanka	•	•			•					•
Thailand	•	•			•					•
UAE			•	•	•				•	•
USA			•		•				•	•

Rosy Blue India (I)

Belgium									•	
Hong Kong			•	•			•			•
India	•	•	•	•	•	•	•	•	•	•
UAE			•	•						•
USA									•	•

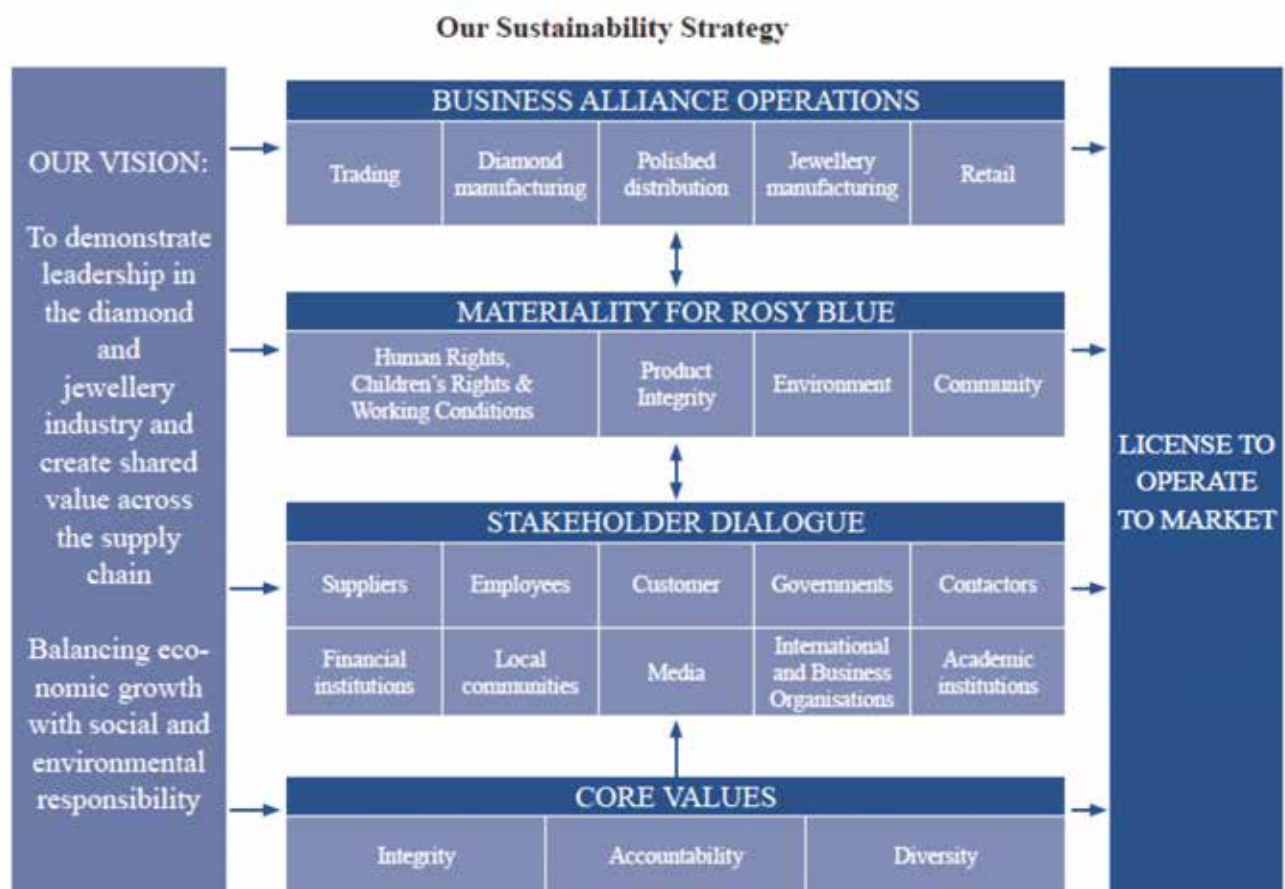
### **3.3.2 Our vision of Sustainability**

We strive to be the global leader in the diamond and jewellery industry and this demands that we return strong financial results. But leadership is not only about results, it is about balancing interests. We are convinced that Rosy Blue can only be commercially successful over the long term if we balance economic growth with social and environmental responsibilities.

To help achieve our vision, we have adopted a growth strategy that prioritises 4 areas of greatest relevance in sustainability for our operations:

- i Respect for Human Rights, Children's Rights and Working Conditions
- i Product integrity
- i Community empowerment
- i Environment

Around the world, we will continue to build knowledge and strengthening our capabilities in the above areas with our customers and suppliers to address their business needs and support their strategic objectives.



## Core values

Our sustainability strategy is rooted in our core values: integrity, accountability and diversity. It is built on more than 50 years of heritage, achievements, and lessons learned.

- i Integrity: we strive to do what is right and what we say we will do.
- i Accountability: we are keen to deliver the same promise of trust and craftsmanship to all our customers around the world.
- i Diversity: we embrace the diverse characteristics of all people who work with us and respect their dignity.



## Drivers of our CSR strategy

Our strategy is to integrate CSR in a systematic way, into all parts of our operation. Integrating CSR into our operations will help us reduce costs, manage risks, minimize our impacts, attract and retain talent and strengthen our brand and business overall. CSR is the compass that ensures we grow in a responsible way.

## How we are organised - global yet local

The Rosy Blue Business Alliance operates in 13 countries. As such, each alliance entity is confronted with different challenges based on the local context in which they operate. All across The Rosy Blue Business Alliance we take a global yet local approach: we work together on a global level to develop our strategic approach while we acknowledge the local diversity within our operations. A CSR liaison meeting is periodically held between all alliance entities to collaborate on promoting CSR activities and to share knowledge and best practices across the operating companies. In general, we have enhanced collaboration with the alliance entities as well as through the regular exchange of the updated information on mutual CSR-related activities.

As a strategic measure with long-term consequences, sustainability management is a task for all the alliance entities around the world. Accordingly, a Corporate Affairs department is at the core of the leadership structure. It holds responsibility for the alignment and steering of our global sustainability strategy. It defines objectives and initiatives, adopts new regulations and adjusts policies and monitors their implementation.

At a local level a high degree of individual autonomy and responsibility is given to the local compliance officers to tailor global, all-encompassing directives to local national and cultural needs.

Local experts in each entity receive instructions concerning compliance to their respective entity. Random checks are made regularly and reports from such checks are filed and kept locally accordingly. Strict monthly reporting on well-defined indicators is required all over the alliance entities. Whenever internal standards are not met, these issues are directly reported to the Directors and to the local Management Board, where a corrective plan is agreed upon. In close coordination with the Corporate Affairs Department, the relevant CSR-AML compliance team will manage the necessary corrective actions accordingly. Progress reports are sent back to the local Management Board until the required level of compliance is reached.

Through strong cooperation between the local teams and the Corporate Affairs department and with our local CSR-AML experts throughout the alliance entities, everybody is continuously working to establish and maintain a comprehensive compliance structure. This dual partnership motivates local innovation on CSR initiatives while maintaining and benefiting from Alliance Entities synergies.



### 3.3.3 Defining Materiality

#### A. Stakeholder Dialogue

We engage on an on-going basis with industry associations, civil society, government, customers and the academic world. We meet them in multi-stakeholder initiatives, the most important ones being the Responsible Jewellery Council and the Organisation for Economic Co-operation and Development – Forum on Responsible Mineral Supply Chains(12).

Through constructive engagement, we

- i Prioritise key issues and develop our corporate responsibility policies.
- i Deepen our understanding of stakeholder expectations and interests: they bring about the best insight to the challenges we all have an interest in addressing.

The topic of human rights in the supply chain and product disclosure were high on the agenda.

	Key issues for our stakeholders	Some examples of the way we engage
<b>Suppliers</b>	<ul style="list-style-type: none"> <li>- Market capacity</li> <li>- Operational excellence</li> <li>- Ethical business practices</li> <li>- Liquidity assurance</li> <li>- Supplier standards</li> </ul>	<ul style="list-style-type: none"> <li>- Direct dialogue on top and management level</li> <li>- Social and financial internal and external audits</li> <li>- Terms of business with strategic suppliers</li> </ul>
<b>Employees</b>	<ul style="list-style-type: none"> <li>- Safe working environment</li> <li>- Inclusive and supportive company culture</li> <li>- Work-life balance</li> <li>- Rewarding remuneration</li> <li>- Career development</li> </ul>	<ul style="list-style-type: none"> <li>- Implementation of strong ethical corporate culture</li> <li>- Plant-based intranet sites</li> <li>- Newsletters and publications</li> <li>- Training toolkits on business ethics and code of conduct, and awareness programmes</li> <li>- Trade union relations</li> <li>- Social internal and external audits</li> </ul>
<b>Contractors</b>	<ul style="list-style-type: none"> <li>- Business capacity</li> <li>- Business ethics</li> <li>- Chain of custody</li> </ul>	<ul style="list-style-type: none"> <li>- Formal undertaking</li> <li>- Business partner code of conduct</li> <li>- On-site visits</li> <li>- Face to face meetings</li> <li>- External audits</li> </ul>
<b>Customers</b>	<ul style="list-style-type: none"> <li>- Products with the highest standard of quality and integrity</li> <li>- Adequate product disclosure</li> <li>- Competitive pricing</li> <li>- Secured supply</li> <li>- Ethical business practices</li> <li>- Product and info security</li> </ul>	<ul style="list-style-type: none"> <li>- Fairs and marketing events</li> <li>- Individual account management</li> <li>- Updates on market dynamics</li> <li>- Impact assessments such as working with clients on the risks of mixing synthetic diamonds with natural diamonds and their impact on our business</li> </ul>
<b>Governments &amp; International Organisations</b>	<ul style="list-style-type: none"> <li>- Social and economic development</li> <li>- Employment opportunities</li> <li>- Attracting investments</li> <li>- Kimberley Process</li> <li>- Legal compliance</li> <li>- Ethical business practices</li> </ul>	<ul style="list-style-type: none"> <li>- Formal dialogues</li> <li>- Conferences and speaking engagements</li> <li>- Lead Member United Nations Global Compact</li> </ul>



	Key issues for our stakeholders	Ways of engaging with our stakeholders
<b>Local Communities</b>	<ul style="list-style-type: none"> <li>- Employment opportunities</li> <li>- Environmental concerns</li> <li>- Community empowerment</li> <li>- Ethical business practices</li> </ul>	<ul style="list-style-type: none"> <li>- Corporate social investment projects</li> </ul>
<b>Financial Institutions</b>	<ul style="list-style-type: none"> <li>- Legal compliance</li> <li>- Return on investment</li> <li>- Stable liquidity</li> <li>- Corporate governance</li> <li>- Risk management and due diligence</li> <li>- Transparency and liability — AML</li> <li>- Corporate responsibility management</li> </ul>	<ul style="list-style-type: none"> <li>- Regular face to face meetings</li> <li>- Risk assessments and risk management</li> <li>- Site visits</li> <li>- Sharing results of social and financial internal and external audits</li> </ul>
<b>NGOs</b>	<ul style="list-style-type: none"> <li>- Human rights</li> <li>- Health and safety, working conditions</li> <li>- Environmental concerns</li> <li>- Social and economic development</li> <li>- Ethical business practices throughout our value chain</li> </ul>	<ul style="list-style-type: none"> <li>- Dialogue through representative organisations such as the Responsible Jewellery Council</li> <li>- Partnership Social Accountability International</li> </ul>
<b>Media</b>	<ul style="list-style-type: none"> <li>- Industry challenges and developments</li> <li>- Social and economic development</li> <li>- Ethical business practices</li> <li>- Transparency and dialogue</li> </ul>	<ul style="list-style-type: none"> <li>- Press releases</li> <li>- Interviews</li> </ul>
<b>Business and Representative Organisations</b>	<ul style="list-style-type: none"> <li>- Long-term industry vision</li> <li>- Developing and maintaining sector standards</li> <li>- Responsible business practices</li> <li>- Industry reputation management</li> <li>- Product innovations</li> <li>- Product integrity</li> </ul>	<ul style="list-style-type: none"> <li>- Active involvement in the Responsible Jewellery Council</li> </ul>
<b>Academic Institutions</b>	<ul style="list-style-type: none"> <li>- Knowledge sharing</li> <li>- Data market dynamics</li> <li>- Building talent</li> </ul>	<ul style="list-style-type: none"> <li>- Several speaking engagements: Antwerp Management School and University of Geneva</li> </ul>

### Some examples of outreach

- > The London Bullion Market Association/London Platinum and Palladium Market Precious Metals Conference – Rome
  - Side event LBMA & RJC Responsible Gold Forum – OECD Due Diligence Implementation
- > RJC Outreach Seminar – Mumbai
- > Sustainable Luxury Forum – Geneva
- > World Child & Youth Forum – Stockholm
- > Global Compact Leaders' Summit – Architects of a better World – New York
  - Side event – Children's Rights are everyone's business
- > Global Compact Network Belgium and Global Compact Network India – Mumbai
- Business Case of Corporate Social Responsibility

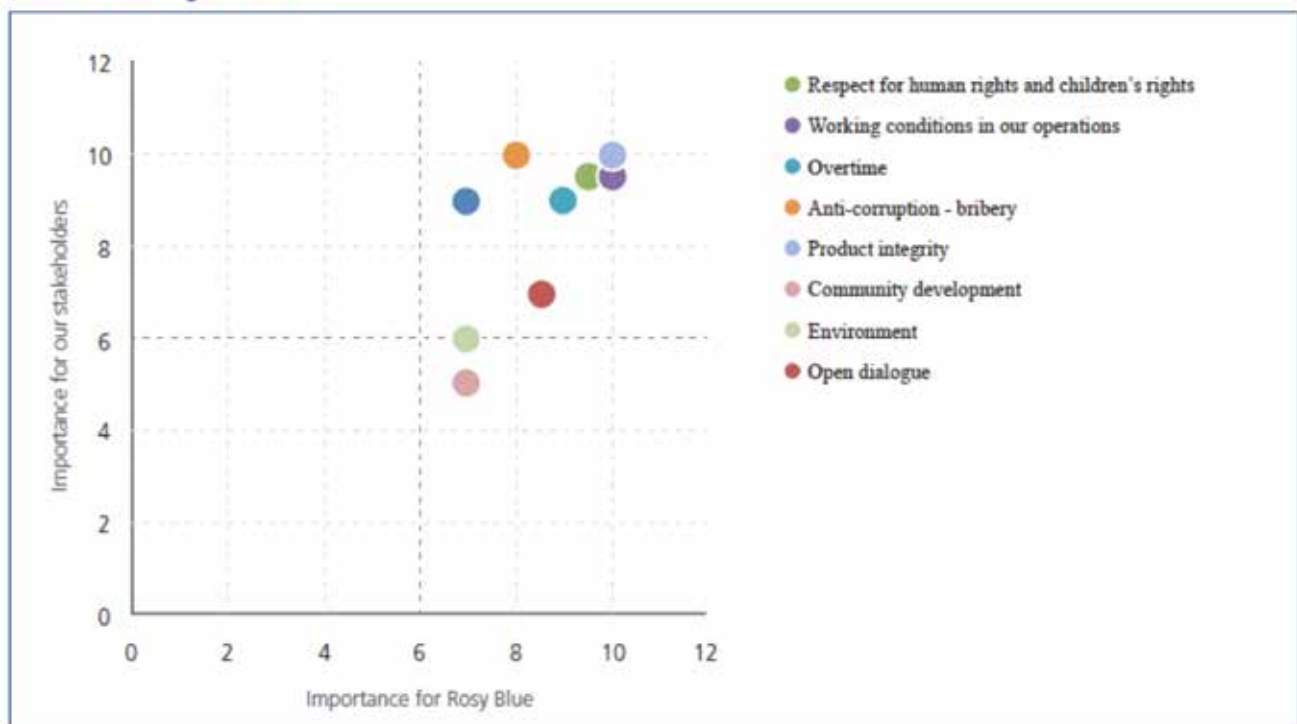
## B. Our Priorities

We assume responsibility for the impacts of our decisions and operations. Here is an overview of where our core activities take place, and where the issues are most critical. Through our active engagement with other players along the entire chain, we exert influence to encourage them to take their share of responsibility. Together, we can make the diamond and jewellery industry more sustainable.

	Sphere of Influence			Impact of Rosy Blue							Sphere of Influence
				Direct Control							
●●●: Level of importance	FORMATION AND EXPLORATION	MINING	SALES	ROUGH WHOLESALE	DIAMOND MANUFACTURING	POLISHED WHOLESALE	JEWELLERY WHOLESALE AND MANUFACTURING	JEWELLERY TRADING	RETAIL NETWORK*	END CONSUMER	
Human rights and working conditions	●●●	●●●	●	●	●●●	●	●●●	●	●	●	
Product integrity	●●●	●●●	●●●	●●●	●●●	●●●	●●●	●●●	●●●	●●●	
Community development	●●●	●●●	●	●	●●	●	●●●	●	●	●	
Environment	●●●	●●●	●	●	●●	●	●●●	●	●	●	





Our sustainability priorities are determined by the importance of the issues that surround our core operations, crosschecked for their relevance and priority level with our stakeholders. These stakeholders have been involved in various instances to give us their opinion on these topics on what we do and where to act.

### Stakeholder priorities



## Our Priorities

Based on the materiality process of 2014, eight topics have been found relevant to address. These topics can be grouped under four categories.

	Topic	Why is it material?	Challenges ahead
	Respect for human rights, childrens' rights and working conditions	<p>We employ over 5000 people, mostly in manufacturing operations in countries where legal frameworks might fall short to ensure a decent living standard. Providing decent working conditions contributes to community development, and protects human and childrens' rights.</p> <p>With more than 29 nationalities working together, we build a multi-cultural, profitable and sustainable business.</p> <p>Open dialogue across cultures and functions contributes to a healthy work environment.</p>	<ul style="list-style-type: none"> <li>• Remaining a competitive leader while continuously adopting higher standards</li> <li>• To manage overtime by sound planning of our operations with our customers</li> </ul>
	Product integrity	<p>Responsible sourcing is the basis of our licence to operate and building consumer confidence.</p> <p>We must continue to train on our code of conduct that includes anti-bribery and corruption.</p>	<ul style="list-style-type: none"> <li>• To convince all the industry players to take their responsibility in ensuring a transparent supply chain</li> <li>• To make sure that synthetic diamonds are not mixed with natural diamonds</li> <li>• To pursue our efforts in the implementation of the Dodd Frank Act Section 1502 to build good practices in the value chain</li> <li>• To develop audit programmes that do not duplicate efforts</li> </ul>
	Environment	<p>Our factories require energy and water to transform rough diamonds into polished stones.</p> <p>The daily shipments of diamonds by air and the travels of our people around the planet contribute considerably to carbon emissions.</p>	<ul style="list-style-type: none"> <li>• To improve our monitoring and reporting system to finetune the analysis of our impacts, where they matter</li> </ul>
	Community development	<p>We operate in regions where often the state cannot offer the needed social protection.</p> <p>Rosy Blue can bring a positive contribution to the wellbeing of communities, especially in educational needs.</p>	<ul style="list-style-type: none"> <li>• To find the appropriate partners to leverage our efforts</li> <li>• To measure the impact of our contributions</li> </ul>



### 3.3.4. Our Commitments

Rosy Blue is committed to consistently improve its business and operating practices across the value chain and the markets it serves. This is why we engage explicitly in a series of international initiatives which we believe help us progress towards a meaningful social responsibility, tackling the issues most material to our business operations.

The following table highlights the link between the Global Compact Principles and the Responsible Jewellery Council's Code of Practices and the connection with the Best Practice Principles developed by De Beers diamond mining company(13).

Topic	GLOBAL COMPACT PRINCIPLES	BEST PRACTICE PRINCIPLES	RJC CODE OF PRACTICES
Legal compliance		*	*
Human rights	Principle 1, 2	*	*
Business partners		*	*
Kimberley process and system of warranties		*	*
Bribery, anti-corruption, facilitation payments and gifts	Principle 10	*	*
Product integrity		*	*
Labour rights and working conditions	Principle 3, 4, 5, 6	*	*
General employment terms		*	*
Working hours		*	*
Remuneration		*	*
Non-discrimination, discipline and grievance practices	Principle 6	*	*
Child labour	Principle 5	*	*
Forced labour	Principle 4	*	*
Freedom of association and collective bargaining	Principle 3	*	*
Health & safety		*	*
Environmental management	Principle 7, 8, 9	*	*
Hazardous substances		*	*
Waste and emissions		*	*
Community engagement		*	*
COMMITMENTS BY ROSY BLUE	Signatory since 2008	Participant and audited annually since 2007	RB NI is certified since 2011 RB I is certified since 2013

### Best Practice Principles

Rosy Blue is a client of De Beers Global Sightholder Sales (formally known as Diamond Trading Company), contractually obliged to abide by the De Beers Best Practice Principles. We are audited annually since 2006 and we have been found to be compliant to this proprietary programme.

The BPP Assurance Programme is a systematic means of monitoring the compliance of the De Beers Group of Companies, Sightholders, substantial contractors and, where relevant, their business partners in the diamond industry with the BPPs. It has been developed to provide evidence to supply chain partners, consumers and other interested stakeholders that the exploration, extraction,

sorting, cutting and polishing owned or controlled by the De Beers Group of Companies or by Sightholders, are undertaken in a professional, ethical and environmentally friendly and accountable way. The BPP Assurance Programme \* comprises a management system and set of assessment tools, a key element of which is self-assessment using the BPP Workbook. The information provided by completing the BPP Workbook measures compliance with the BPPs systematically, in accordance with the BPP Requirements.

The BPP Requirements incorporate best practice measuring and reporting standards, such as the standard of Social Accountability International (SA8000) and the Global Reporting Initiative (GRI).

For example, the requirements of the BPPs to provide proper working conditions and to ensure the fair treatment of individuals means in practice that the BPPs require freedom of association, adherence to standards relating to health, hygiene, overcrowding, working hours and safety hazards, and the elimination of the use of child labour, discrimination, and forced or bonded labour. This guidance is rooted in the labour standards of many countries and the International Labour Group/Entity/Facility (ILO). The reporting guidelines and performance indicators of the GRI are used to produce BPP Workbooks, which help to provide assurance to a range of different stakeholder groups.

Critically, the BPP Assurance Programme provides a means of checking compliance with requirements relating to anti-money laundering and terrorism financing activities, as well as independent monitoring to ensure that the obligations of the Kimberley Process are satisfied.

### **Responsible Jewellery Council (14)**



The Responsible Jewellery Council is an international not-for-profit standards setting organisation, co-founded by Rosy Blue (NI) and 13 other organisations in 2005 (ABN AMRO, BHP Billiton/ Dominion Diamonds, Cartier, World Jewellery Confederation, Diamond Trading Company, Diarough, Jewelers of America, National Association of Goldsmiths (UK), Newmont Mining, Rio Tinto, Signet Group, Tiffany & Co and Zale Corporation. RJC Members are committed to promoting responsible ethical, human rights, social and environmental practices in a transparent and accountable manner throughout the industry. Their commitment aims to reinforce consumer and stakeholder confidence in diamond, gold and platinum metals and jewellery products.

Over 500 companies and trade associations have joined the initiative, representing the whole supply chain, from mine to retail. Rosy Blue NI has been actively involved from the start at Board and Committee levels.

The Council has developed the RJC Member Certification system. All Commercial Members of the RJC are required to be audited by accredited, third party auditors to verify their conformity with the RJC's Code of Practices and become certified under the RJC Member Certification system within two years from joining. Rosy Blue NI was certified in November 2011 and Rosy Blue I was certified in July 2013, both for 3 years. The RJC Code of Practices underwent its first review during 2012-2013. Currently Rosy Blue NI is in the process of recertification.

The RJC strongly supports the Global Compact initiative and has embedded its ten principles in the RJC Code of Practices for Member Certification.

### **The United Nations Global Compact**



In 2008, Rosy Blue joined the United Nations Global Compact (UNGC), a voluntary framework for businesses committed to aligning their operations and strategies with 10 universally accepted principles in the areas of human rights, labour, the environment and anti-corruption.

In 2011 Rosy Blue became member of Global Compact LEAD. This platform does not represent a “seal of approval” or endorsement by the United Nations. is designed to challenge highly engaged companies in the UNGC to reach further than the 10 principles, to experiment, and to share learnings – both successes and failures. As a LEAD member, we have concentrated our efforts on the following topics:

Children's rights and business principles in Belgium – together with Telenet, RB (NI) initiated and took leadership of a multi-stakeholder Children's Rights and Business Principles forum. It was launched in December 2012 in Belgium. More information you will find in section 3 on bringing a child rights lens to sustainability.

## UN Global Compact principles

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### Principle 1

Businesses should support and respect the protection of internationally proclaimed human rights; and

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### Principle 2

Make sure that they are not complicit in human rights abuses.

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### Principle 3

Businesses should uphold the freedom of association and the effective recognition of the right to collective bargaining;

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### Principle 4

The elimination of all forms of forced and compulsory labour;

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### Principle 5

The effective abolition of child labour;

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### Principle 6

The elimination of discrimination in respect of employment and occupation.

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### Principle 7

Businesses should support a precautionary approach to environmental challenges;

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### Principle 8

Undertake initiatives to promote greater environmental responsibility; and

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### Principle 9

Encourage the development and diffusion of environmentally friendly technologies.

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### Principle 10

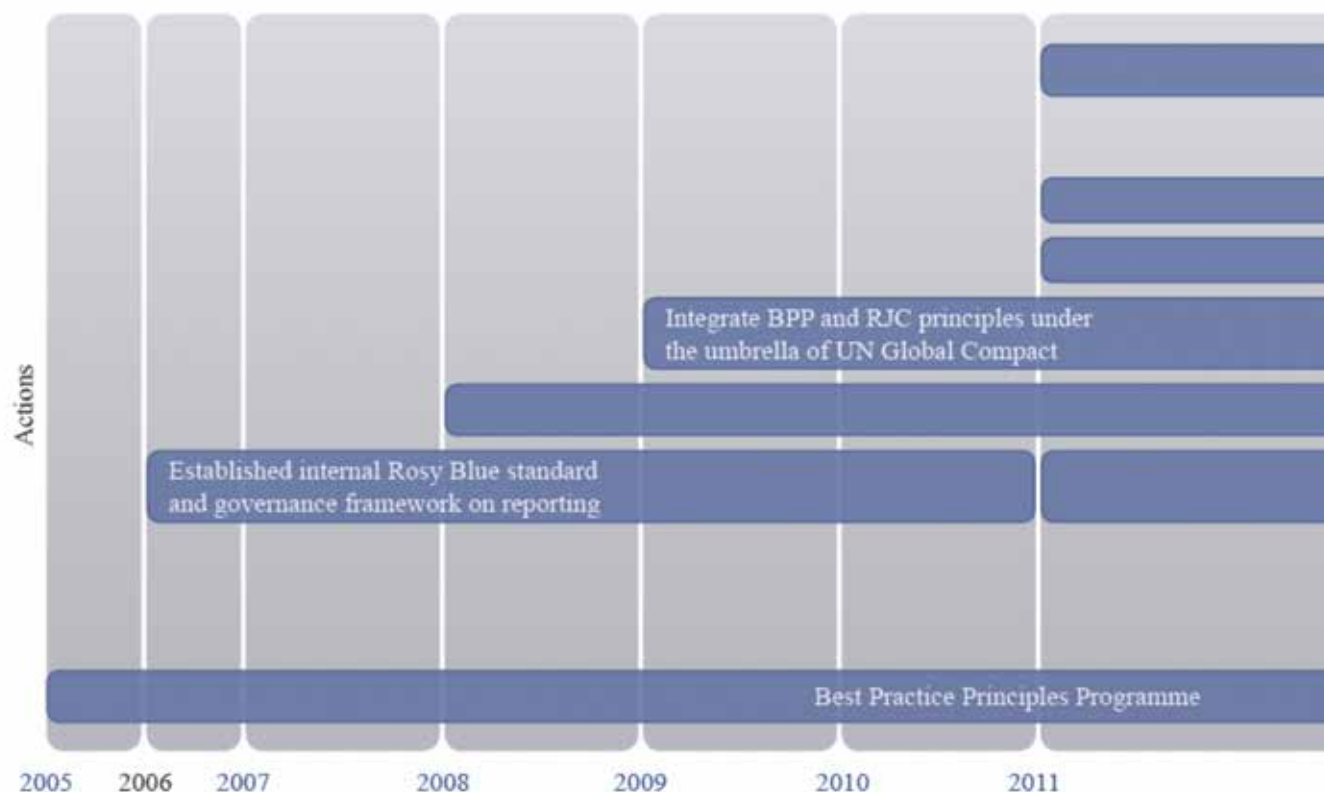
Businesses should work against corruption in all its forms, including extortion and bribery.

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### 3.3.5 Evolving in our Sustainability Roadmap

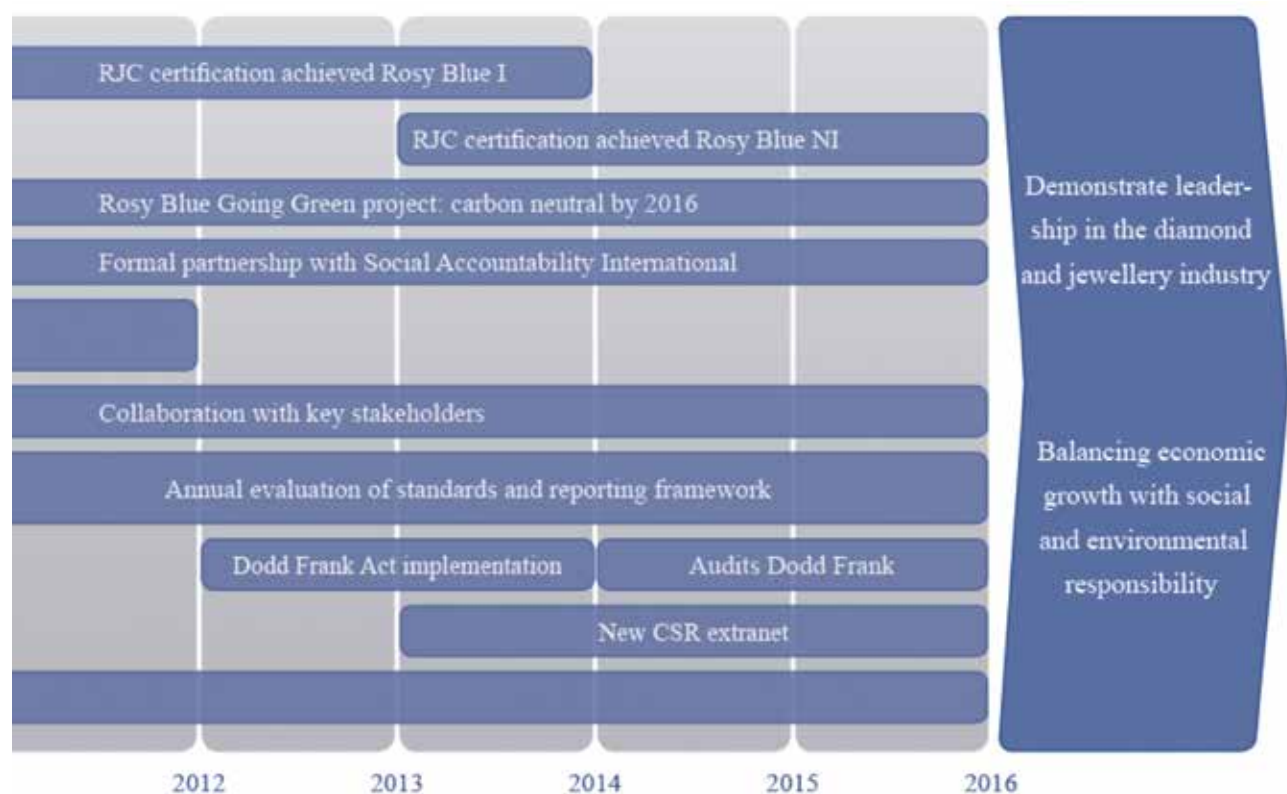
#### Growing our business brings additional challenges

This roadmap sets out our exciting journey for the sustainable growth path of the Rosy Blue Business Alliance. While our approach has matured considerably, we must continue to strengthen our systems and processes.



<b>2005</b> <ul style="list-style-type: none"> <li>&gt; Start De Beers Best Practice Principles Programme</li> <li>&gt; Founding membership of Rosy Blue (NI) in the Responsible Jewellery Council</li> </ul>	<b>2006-2007</b> <ul style="list-style-type: none"> <li>&gt; CSR Strategy decision</li> <li>&gt; Appointment internal CSR Committee</li> <li>&gt; Establishment of internal Rosy Blue Standard</li> <li>&gt; First global training seminar</li> </ul>	<b>2008</b> <ul style="list-style-type: none"> <li>&gt; Launch CSR information management system</li> <li>&gt; On-site internal pre-audit visits</li> <li>&gt; Membership of the UN Global Compact</li> <li>&gt; Establishment external CSR Advisory Committee</li> </ul>
<b>2009</b> <ul style="list-style-type: none"> <li>&gt; RJC pilot project</li> <li>&gt; First CSR Report</li> <li>&gt; Second global training seminar</li> </ul>	<b>2010</b> <ul style="list-style-type: none"> <li>&gt; SAI case study at the Global Compact Leaders Summit</li> <li>&gt; Active member of the Global Compact Human Rights Working Group</li> <li>&gt; Second CSR Report</li> </ul>	<b>2011</b> <ul style="list-style-type: none"> <li>&gt; Membership of Global Compact LEAD</li> <li>&gt; Partnership with Social Accountability International</li> <li>&gt; Rosy Blue (NI) RJC Certified full scope</li> <li>&gt; Launch of Rosy Blue Going Green</li> <li>&gt; Membership of Rosy Blue (I) to the RJC</li> <li>&gt; Third CSR Report</li> </ul>





#### 2012

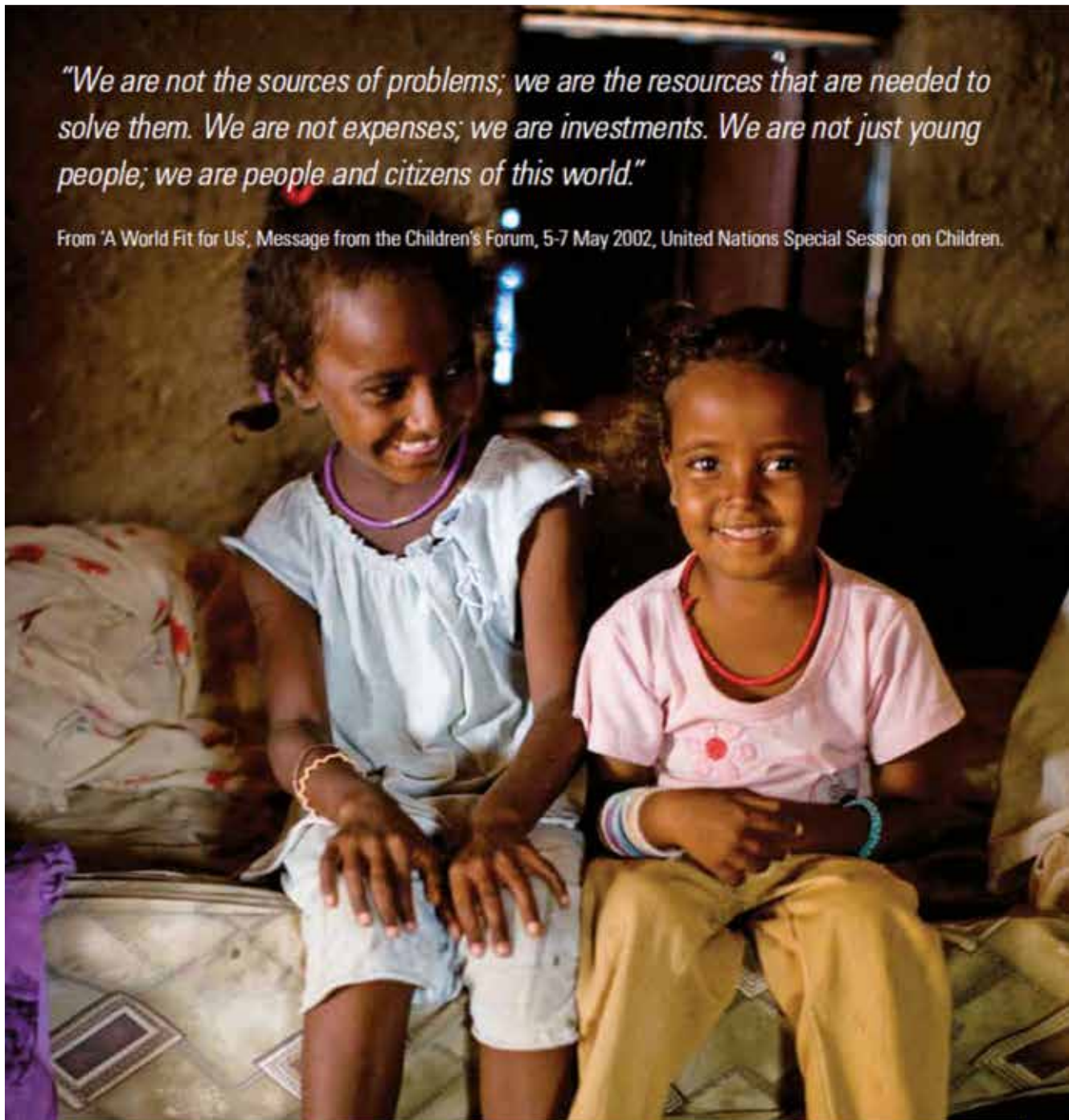
- > Start certification process RJC full scope Rosy Blue (I)
- > Preparation of factory in China for SA8000 certification
- > Dodd Frank Implementation pilot project with Signet
- > Formal commitment on Children's Rights at LEAD meeting in Davos
- > Risk analysis on Children's Rights and Business Principles in key operations
- > Launch Children's Rights and Business Principles Forum in Brussels/public private partnership
- > Awareness campaign on environmental impact local sustainability officers
- > Environmental impact analysis of two factories
- > New reporting format developed on environmental indicators
- > Development of advanced online sustainability reporting interface and business partners platform
- > Communication on Progress Report 2012

#### 2013

- > RJC certification Rosy Blue (I)
- > Dodd Frank implementation (18 months of cooperation with Signet)
- > Pilot project on enhancing integrity measures on protecting the natural diamonds supply chain
- > Launch new CSR extranet
- > Training and capacity building with SAI in China – SA 8000 audit decision revised
- > Redefined scope on environment
- > Active engagement on Children's Rights and Business Principles

#### 2014

- > Preparation recertification RJC
- > Further finetuning reporting and extranet

A photograph of two young girls sitting side-by-side on a patterned rug. The girl on the left is wearing a light blue sleeveless top and a purple beaded necklace. The girl on the right is wearing a pink t-shirt and a red beaded necklace. Both girls are smiling at the camera. The background is slightly blurred, showing an indoor setting with some furniture.

*"We are not the sources of problems; we are the resources that are needed to solve them. We are not expenses; we are investments. We are not just young people; we are people and citizens of this world."*

From 'A World Fit for Us', Message from the Children's Forum, 5-7 May 2002, United Nations Special Session on Children.

#### Children in Fact

- There are 2.2 billion children under 18 years old in the world - this is almost one third of the world's population.
- Adolescents, age 10-19, represent 18 per cent of the total population.
- 1 billion children are deprived of one or more services essential to survival and development.
- 2 million children under age 15 worldwide are living with HIV.
- 215 million children are engaged in child labour.
- 101 million children are not attending primary school.
- 51 million children are unregistered at birth.

For more statistics on children, see <http://www.childinfo.org/index.html>

### **3.4. Children's Rights**

One does not need to be an expert in the dynamics of the human soul to understand why children's rights were of such importance in the Business Strategy of Rosy Blue, as part of CSR. In fact, it is said literally in the Business Dialogue that opens the CEO's soul to us, when he answered the question of whether this strategic choice is driven by philanthropy. The answer was without any further detour or hesitation: "Let me take you back to the year 1933, when my father was born in a small town Patan, in the State of Gujarat. Like many of India's children, his life was far from divine. His mom passed away when he was 2 years old, 3 years later he lost his dad. Survival was his only option". What follows now is a description, in very concrete terms, of how this existential story of identity, embedded in a religiously and ethically driven world view, has become a visible and codified form of strategy of a major corporation, run by this father's son, about 80 years later. The description will be factual and detached.

Developed by UNICEF(15), the UN Global Compact and Save the Children – the Children's Rights and Business Principles (the Principles) are the first comprehensive set of principles to guide companies on the full range of actions they can take in the workplace, marketplace, community and environment to respect and support children's rights.

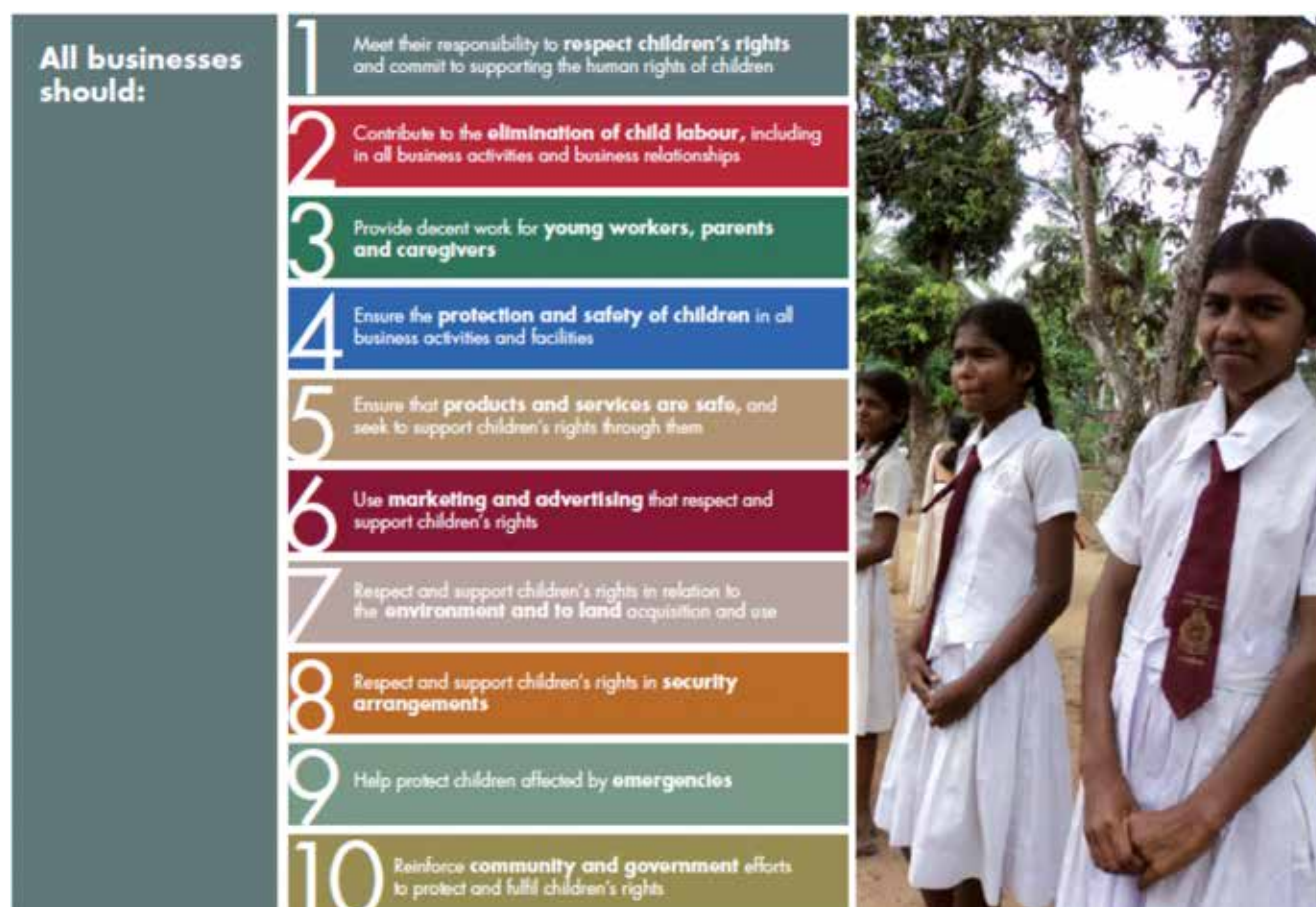
The Children's Rights and Business Principles are the result of an international multi-stakeholder consultation process that was conducted throughout most of 2011. Consultation was conducted with children, business, investors, trade unions, civil society, governments, academics, and UN entities. More than 600 people participated in face-to-face meetings that took place in 10 cities (New York, London, Copenhagen, Dubai, Shanghai, Beijing, Nairobi, Buenos Aires, Istanbul, Geneva), or through online consultations. An online feedback channel was launched by the Business and Human Rights Resource Centre. Additionally, several thousand people were reached in the initiative's efforts to build awareness of the Principles in advance of their official release.

The Children's Rights and Business Principles are ten principles that call on business everywhere to respect and support children's rights throughout their activities and business relationships. They identify actions that all business should take and are encouraged to take to maximize the positive impacts and minimize the negative ramifications that their activities may have on children.

The Principles are derived from the Convention on the Rights of the Child and reinforce key international instruments like ILO Conventions on child labour, and soft law instruments like the UN Global Compact and the Guiding Principles on business and human rights. They also reiterate standards in codes and initiatives in areas such as marketing and child protection. In this way, they seek to connect the dots, bringing together in one place standards that have already existed for some time. The Principles are thus built on existing standards, initiatives and best practices related to business and children, and seek to fill gaps to present a coherent vision for business to maximize



the positive impacts and minimize negative impacts on children. In doing so, the Principles help to elaborate both expectations of, and opportunities for business, in relation to children who are frequently and often overlooked as stakeholders of business.



The Principles encourage business to implement core actions by considering the impact on children of all their activities and their relationships related to the workplace, marketplace, community and the environment.

- i **Principle 1** – Principle 1 is about how companies can integrate children's rights into core business strategy and operations; and the business case for considering children. It outlines three core actions to be taken to achieve the corporate responsibility to respect children's rights – policy commitments, due diligence measures and remediation. It also encourages all businesses to go beyond respect for children's rights to the next steps of supporting and promoting children's rights.

These actions are based on four basic principles of children's rights – survival and development; concern for their best interests; participation and freedom of expression; and equal treatment regardless of their status such as race, gender or disability. The remaining

- ii **Principle 2, 3 and 4** (child rights in the workplace) – including issues of child labour, young workers, supporting parents and caregivers, as well as child protection and safety.

- i **Principles 5 and 6** – Children’s rights in the marketplace; and how business can respect and support children’s rights when developing products or services; and in marketing and advertising.
- i **Principles 7, 8, 9 and 10** – Business and children’s rights as it relates to issues of environment and land use, human rights and security issues, actions in emergencies – conflict and natural or man-made disasters; and supporting efforts by government and civil society to fulfil children’s.

**A. Two key concepts here are “respect” and “support”:**

**RESPECT** means avoiding the infringement of the human rights of others and addressing adverse impacts that may occur. In short, don’t cause harm and “you break it you bought it” so if your firm has caused harm to human rights, the minimum required is that you’ll fix the situation and stop future harm from occurring as a result of your operations, products, services or business relationships. Avoiding harm to human rights is the minimum required of all businesses everywhere whether or not they are participants in the Global Compact.

**SUPPORT** means additional voluntary actions going beyond respect for human rights to make a positive contribution to the advancement of human rights. When we speak of support or promotion of human rights, we are speaking of mostly outwardly oriented actions that increase the business’ positive impacts on society.

We see a trend in a growing number of companies that deliberately and explicitly are taking these kinds of actions. Business action in support of human rights can be through core business activities, social investment or strategic philanthropy, public policy engagement or advocacy, and/or working in partnership and other collective action, including with other businesses and other societal actors.

Many companies have grander aspirations and visions of the role of their business in society than avoiding harm and are thus keen to go beyond just respect for human rights by also supporting/promoting the enjoyment of human rights, especially in ways that are relevant to their business. This is actively encouraged. Likewise, stakeholder expectations often extend to the belief that companies can and should make a positive contribution to the realization of human rights where they are in a position to do so. And there can be strong business reasons for doing so, including securing the social license to operate, boosting employee morale and employee and brand loyalty, developing or expanding new markets, spurring innovation in products and services etc.

The important thing to know about support for human rights though is that it cannot be a trade-off for not respecting human rights in other areas. Support for human rights is encouraged and welcome, but it cannot be a substitute for harm to human rights that a business may be causing or contributing to. This is important because philanthropy has been the area that many businesses have focused on

as their contribution to human rights. However, that is no longer seen as enough whether a company is in the UN Global Compact or not. One of the innovations of the Children's Principles is that they include for each of their principles, provisions on respect and support for children's rights.

**B. Rosy Blue reaches out and takes leadership  
in the launch of the Principles in Belgium.**

After the international release of the Principles in London on 12 March 2012, a series of national launches and initiatives followed. As the Rosy Blue Business Alliance strongly believes that these Children's Rights and Business Principles create a framework and give rise to opportunities for companies and other stakeholders to engage and work to respect and support children's rights on a local level or in their global supply chain, the Rosy Blue Business Alliance made a formal commitment to His Secretary General Ban Ki Moon at the LEAD meeting at the World Economic Forum in Davos in January 2012, to promote the Children's Rights and Business Principles in Belgium and abroad. As a result a Children's Rights and Business Principles forum was launched by a public-private multi-sector working group at the Egmont Palace in Brussels in December 2012. The event reached out to over 200 participants from business, the public sector and civil society.

During the UN Global Leaders' Summit 2013 in New York, Belgium will plead in favour of a greater attention for children's rights in business strategies and activities. Amit Bhansali participated in the United Nations Global Compact Leaders' Summit, which took place in New York. The theme of the Summit was "Architects of a Better World" (16). The Summit was chaired by UN Secretary General Ban Ki-moon. It brought together leaders from the business world, civil society, the United Nations and governments, as well as from 100 Global Compact networks, including the Belgian network. The purpose of this gathering was to offer a new global concept for corporate sustainability as well as a framework for the contribution of the business world to the implementation of the Millennium Development Goals. Her Majesty the Queen of Belgium attended together with Mr. Didier Reynders, Deputy Prime Minister and Minister of Foreign Affairs of Belgium. A panel discussion, "Children's rights are everyone's business", involving Belgian and international CEOs including Amit Bhansali was organized by the Global Compact Network Belgium, in close cooperation with UNICEF, the UN Global Compact, and the Permanent Representation of Belgium to the United Nations. It addressed the central question of the respect of children's rights in the promotion of sustainable development. HM the Queen and Minister Reynders were also present at the launch of the "Children's Rights and the Business Forum" initiative, on December 3, 2012, at the Egmont Palace in Brussels

Since 2014 a Children's Rights and Business Principles Committee(17) is appointed within the governance structure of the Global Compact local network Belgium where Rosy Blue is an active participant.

## Vision of this Committee

The business community in Belgium embed the Children's Rights and Business Principles in its business strategy, operations and corporate culture

## Mission-statement

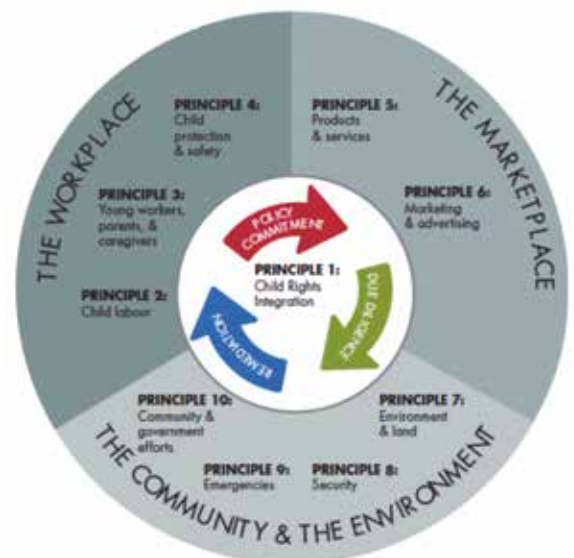
- ï Significantly increase the awareness of children and youth as critical stakeholders of business;
- ï Recognise the positive power of businesses large and small in implementing the Children's Rights and Business Principles;
- ï Advocate that businesses by contributing in creating a healthy, strong community, as well as a more sustainable and inclusive market, strengthen their reputation and their brand recognition;
- ï Organise a forum for the business community together with governments, civil society, academia and other stakeholders in order to share information and experiences, compare good practices and develop concrete actions;
- ï Measuring, reporting and communicating



## C. The Principles in Action

### The First Step - Commitment

For the Rosy Blue Business Alliance commitment is a natural step. The best interests of children have always been at the centre of our community investments. For over 50 years we have built capacity as well as infrastructure mostly in the communities where we have operations. We build eye clinics; distribute educational material, support schooling logistics, develop health programs etc. But social investments and philanthropy are not enough. As a company we must take more actions. This is why in January 2012, during the Global Compact LEAD meeting at the World Economic Forum in Davos the Rosy Blue



Business Alliance reconfirmed its commitment to do an extra effort and promote the Children's Rights and Business Principles in Belgium and abroad. The result of the commitment is the launch of the Children's Rights and Business Principles Forum in 2012 in Brussels and the establishment of a committee within the governance structure of the Global Compact Network Belgium that promotes the principles in Belgium.

### **The Second Step - Assessing your impact on children's rights**

The question the Rosy Blue Business Alliance has asked itself is how and where we can make a substantial difference in the lives of children. Looking at our operations, we believe principle 1,2,3,4 and 10 are the most relevant for our business and we recognize that the following groups of children are affected Workers, either as direct employees or hired indirectly in the supply chain

- Domestic workers of employees
- Employees children
- Citizens and members of the local community
- Children who may be put at risk through the supply chain from mining to retail

In order to really determine what the Rosy Blue Business Alliance can do to protect children's rights, it is important to have a clear picture of the risks involving them in the countries where we have operations. That is why we asked external guidance from Maplecroft, one of the leading global risk researching agencies, to help us understand our potential impacts on children in the workplace, marketplace and community in China, India, Sri Lanka and Thailand. These data give us a clear picture on the potential risks and opportunities to Rosy Blue's operations and help us make the right strategic decisions.

### **The Third Step - Integration and Action**

Let us take the example of Rosy Blue's operations in Thailand. Looking at some of the facts highlighted in the Maplecroft(18) due diligence report on Thailand, we noticed that Thailand represents a high risk for children. Approximately 7.7% of Thailand's children under 15 years are working of which 20,000 children labour on the streets. Immigrants and poor families rely heavily on the income from child labour. The majority of children trafficked from neighbouring countries like Laos and Cambodia are found employed in agriculture, domestic work, fish processing, street vendors and garment production. Women and girls belonging to ethnic minorities and from poor rural areas are most vulnerable.

In Thailand, 10, 8% of the population live in extreme poverty and many families survive only on the bare minimum, causing an adverse impact on access to education and other basic services. AIDS is a big issue in Thailand. Children affected are often neglected or abandoned and girls are particularly vulnerable to the pervasive sex tourism.



In addition, natural disasters represent an extreme risk to children's rights, where the poorest communities are the most vulnerable. With an estimated nine million people affected by floods in 2011, efforts to reduce levels of poverty are likely to stall in the short to medium-term.

Thailand has not ratified all of the main international labour rights and health and safety standards conventions, thus presenting a higher risk to businesses operating in or sourcing from the country. Furthermore, poor working conditions are common due to the poor enforcement of existing labour regulations. The country has one of the highest incidences of long working hours in the world and fails to provide effective and comprehensive protection of young workers.



Rosy Blue Diamond Co. Ltd. was established in Phitsanulok in 1989. It operates a diamond cutting plant employing around 770 workers. Over the past 15 years this factory has been taking actions that build and support children's rights. To improve and protect the rights of children through our operations we support the parents in their role as caregiver, providing decent work with an adequate living wage and good working conditions.

Before the revision of the legal minimum wage by the Thai government, for years the Rosy Blue Business Alliance already had a salary package into place that rewarded our people 40 to 60% more than the national minimum wage. It is good that the government has uplifted the wage structure as we strongly believe that if families have decent income, children have better chances for access to education, wellbeing and development.

To help in this journey this factory opted for the SA 8000 management system, which is one of the world's first auditable social certification standards for decent workplaces, across all industrial sectors. The factory has achieved certification since 2006 onwards until 2012 as a new factory was being built. Since end of 2014 the factory is operational and we are preparing ourselves for recertification SA8000.



The factory also goes beyond compliance to maintain its excellent health and safety records. The Ministry of Labour granted the factory an impressive award for having operated for seven million hours with zero accidents.

The Rosy Blue Business Alliance tries to support its employees in meeting both their work commitments and family responsibilities. Sixty percent of the employees in our factory are women who benefit

from a number of family-friendly programs:

- There is an on-site nursery to assist employees when they need help with child-care during work hours
- A special program is also in place to allow mothers to continue breastfeeding upon returning to work
- General guidance and assistance is given on personal, financial, and health issues
- An annual 'children's day' is organized when the children of workers can visit their parents in their workplace and learn about what they do
- Underprivileged employees are provided housing renovations
- Scholarships to employee's children are promoted as basic education remains a challenging issue hampering the future development of Thai children

All these actions show to be very beneficial for local women and girl's rights as women are often the main caregivers. Beyond the workplace, the Rosy Blue Business Alliance collaborates and partners up with local NGO's and local governmental agencies, on projects that respect the local community and their culture. Initiatives such as planting 60,000 trees, awareness programs on HIV/AIDS, support disaster relief initiatives, and anti-drug and tobacco education can rely on our support. These are just a few examples of how the Rosy Blue Business Alliance is implementing children's rights within the community where we have operations.

#### **The Fourth Step - Reporting**

As the Rosy Blue Business Alliance is member of the UN Global Compact, we communicate on our performance to our stakeholders on a regular basis through our Report to Society and this Communication on Progress report (18).

The Rosy Blue Business Alliance does recognize that reporting on progress in children's rights implementation is new to us and that until now, we have not set up a reporting framework specifically on Children's Rights to show progress. That is why we continue to actively participate in the Committee to learn from and de-bate with peer companies and experts on issues and opportunities regarding the Children's Rights and Business Principles



## The Fifth Step - Remediation

Remediation aims to enshrine one of the core rights of the Convention on the Rights of the child – child participation. As a company, the Rosy Blue Business Alliance believes it is important to develop a complaint mechanism and processes for transparency. In Thailand we organize this last step through an informal work committee for wellbeing.

## Rosy Blue Diamond Co. Ltd Award Overview

ĩ Best Factory in Labour Relation Practice, from Labour Ministry of Thailand:	2004
ĩ Best Factory in Benefit and Welfare, from Labour Ministry of Thailand	2004
ĩ Best Factory in National Occupational Safety and Health	2005
ĩ Best Factory in Female Living Standards, from Labour Ministry of Thailand	2005
ĩ Zero accidents in seven million working hours, from Labour Ministry of Thailand	2003-2010
ĩ Outstanding achievement labour relations and welfare for five consecutive years, from Labour Ministry of Thailand	2005-2010
ĩ Thai Labour Standards Award 8001, from Labour Ministry of Thailand	2007
ĩ AIDS Standard Organisation's recognition for best management practices, from Thai- land Business Coalition on AIDS (TBCA)	2009
ĩ Excellent Establishment on Labor relations and welfare 10 years consecutives is- sued by Ministry of Labor, Thailand (Mr. Chalerm Ubamrung) dated 13th September 2013	2004-2013
ĩ Outstanding of performance Zero accident by Ministry of Labor, Thailand (Mr. Chal- erm Ubamrung) dated 23rd August 2013	2013
ĩ Best practice – Anti drug in workplace North region level by Princess Ubonrat Rajkan- ya dated 25th December 2012	2013
ĩ Green Industry commitment Level 1 by Industrial department by Deputy of Industry Ministry (Mr. Witoon Simachokdi)	2013
ĩ Best practice in Occupational Health and safety (shield) by Issued by Prime minister of Thailand (Miss Yingluck Chianawat) dated 3rd July 2013	2013
ĩ Outstanding of performance Zero accident by Ministry of Labor, Thailand (Mr. Jirasuk Sugandhajati) dated 8th August 2014	2014
ĩ Excellent Establishment on Labor relations and welfare 10 years consecutives issued by Ministry of Labor, Thailand (Mr. Jirasuk Sugandhajati) dated 20th August 2014	2014
ĩ National Occupational Safety and Health Award in the year 2014 at 28th National Safe- ty Week, awarded by (Mr. Panich Jitjang) dated 3rd July 2014	2014
ĩ Green Industry commitment Level 2 by Industrial department by Deputy of Industry Ministry (Mr. Witoon Simachokdi)	2014
ĩ Award the AIDS response Standard Organisation Certification ASO Thailand - Silver, accredited by The Thailand Business Coalition on AIDS and Network of Labor and Communities for Dev. Association (Northern Branch) dated 28th March 2014 effective till 28th March 2016	2014-2016





### **3.5. CSR: some tentative conclusions**

Business can have positive and negative impacts on virtually all human rights, the basic rights and freedoms that we all have by virtue of being human. For this reason, the United Nations Global Compact calls on businesses everywhere to support and respect internationally proclaimed human rights as its first principle. In recent years, important progress has been made in the level of understanding across all types of societal actors on the challenges and opportunities that human rights pose for businesses of all sizes, sectors and geographies.

The Guiding Principles on Business and Human Rights endorsed in June 2011 by the UN Human Rights Council and the UN Protect-Respect-Remedy Framework that they elaborate are helpful in explaining the differentiated roles that governments, businesses and other actors play with regard to human rights, adding much needed conceptual and operational clarity. Among other things, they reinforce that it is governments' role to protect human rights and business' role to respect human rights. The Guiding Principles are also helping to accelerate efforts by business to make the management shifts required to ensure that human rights are respected.

The Global Compact's annual implementation survey, which consistently receives over 1,000 corporate respondents around the world, reveals that human rights remains one of the most challenging areas of corporate sustainability. With so much human suffering around the world, there are no shortages of calls on business, as well as opportunities, to take action to improve the situation. The first priority must be to ensure that businesses do not cause or contribute to human rights abuses, and are not involved through their operations, products or services.

An increasing number of businesses are recognizing that innovative core business approaches, strategic social investment, public policy and advocacy, and public private partnerships and other forms of collective action can yield business benefits as well as advance human rights.

The growing consensus that human rights are an important concern and opportunity for business everywhere is a key priority for the UN Global Compact. In addition to the moral case, there is a strong business case for human rights. For instance, global sourcing and distribution means that companies need to be aware of potential human rights issues both upstream and downstream. Further, companies that operate globally are visible to a large-scale audience as a result of advances in communications technologies. Addressing human rights issues positively can bring rewards at the site level, within local communities, and within the broader global commons in which companies operate. Businesses should consider their potential impact on all rights as a strategic part of their business essential to long-term sustainability.

In addition to the Guiding Principles, we have seen an increase in practical guidance for companies on how to respect and support the human rights of particular groups and in specific

contexts. For instance, in March 2010, the UN Global Compact and UN Women(19) launched the Women's Empowerment Principles – Equality Means Business (WEPs). Informed by real-life business practices and input gathered from across the globe, the WEPs provide seven steps for business on how to empower women in the workplace, marketplace and community. Similar to the Women's Empowerment Principles, the UN Global Compact teamed up with UNICEF and Save the Children in June 2010 to provide guidance for business on Children's Rights.

The Children's Rights and Business Principles are the first comprehensive guidelines for companies on the range of actions they can take to respect and support children's rights. Currently, no such Principles exist to guide business on the full range of actions they can take. The Principles present business, civil society, trade unions, government, National Human Rights Institutions (NHRIs), academia, children, adolescents and other stakeholders with an unprecedented opportunity to join forces in an effort to enable the private sector to become a more positive force for children.

Whether in the workplace, marketplace or community, the Children's Rights & Business Principles will maximize the positive impacts and minimize the negative ramifications that their activities may have on children. The business community has enormous potential to impact children's lives – both positively and negatively and can make an important contribution towards the realization of child rights not only through its own practices and policies, but also by using its influence to change negative attitudes, policies and institutions.

While the culture of corporate responsibility has broadened considerably in recent years, a child rights perspective is often absent during discussions regarding the human rights responsibilities of business. The Children's Rights and Business Principles seek to fill this gap. By inviting businesses to support these principles, the Children's Rights and Business Principles Initiative provides businesses with an opportunity to become a more beneficial force for children, maximizing their positive impacts and minimizing the negative ramifications their operations, products and marketing practices may have on children. Children not only represent the future customer base, but they have the potential for becoming future employees, suppliers and leaders.

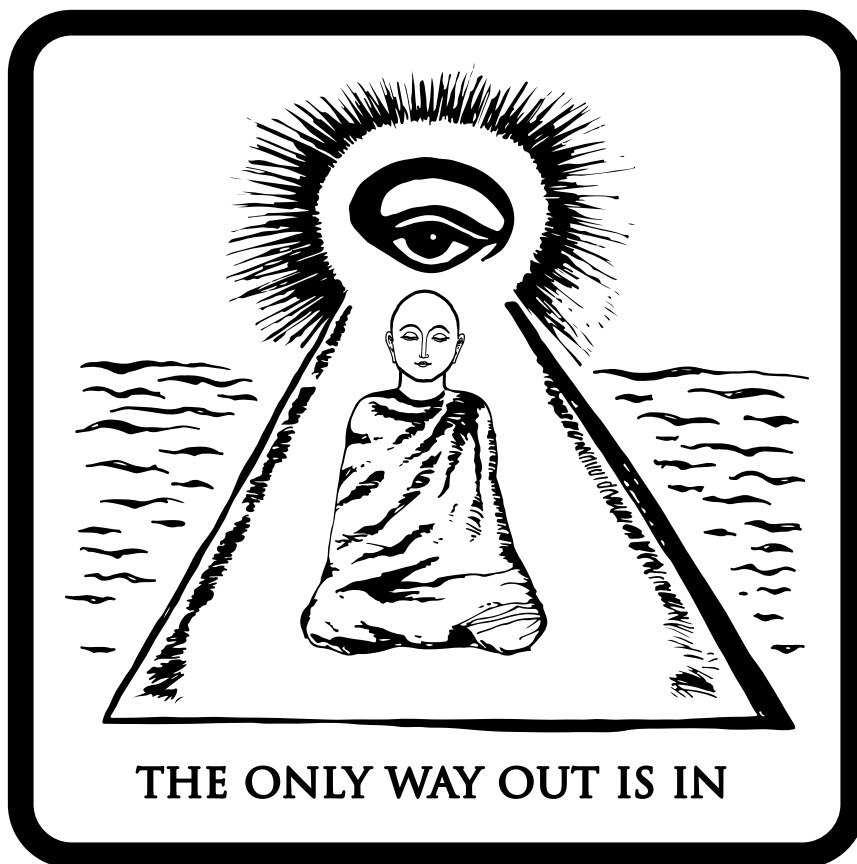
Aside from the moral imperative of protecting children, the Principles also make sound business sense – a good corporate reputation acts as a magnet to attract consumers, investors, employees, suppliers and other sound business partners.

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