CHAPTER-VII

The picture of faiths and philosophies
Chapter VII
Religion and Philosophy

It has been already pointed out that the works of Puspadanta are religious in character and that they contain in them ample material of philosophical and practical doctrines of the Jaina and the non-Jaina religions. The Tirthankaras, after they obtained perfect knowledge, wandered in various parts of the country and preached the tenets of the Jaina religion. The people asked them questions on religious matters which were answered by them. Similarly many Jaina monks delivered religious sermons to the people on various occasions. It is mainly through such preachings and sermons of the Jaina Tirthankaras and monks, through the conversations and disputes that took place between persons following different faiths and through personal descriptions of the Jaina monks that the poet has introduced and set forth various philosophical and practical doctrines of different faiths. A comprehensive review of them will be taken in this chapter.

1) Jaina Philosophy.

In Jaina metaphysics the whole universe has been divided into two categories on the basis of consciousness. The two categories are: the soul (Jīva) and the non-soul (Ajīva). The soul possesses consciousness (cetana) while the non-soul does not. The second category is again divided into 1) the matter (Pudgala), 2) the principle of motion (Dharma), 3) the principle of stationariness (Adharma), 4) the space (Ākāśa) and 5) the time (Kāla). These five, and the principle of soul, are recognised as six substances (Dravyas) in Jainism. Excepting the time-substance the remaining five are called magnitudes (Astikayas). Puspadanta

(1) MP. 10.9.2, etc.
(2) MP. 11.54. For fuller exposition, see Dravya-Sangraha, verses 15-27.
(2A) Dravya-Sangraha, verse 25.
mentions the six substances and five magnitudes at various places and expounds them in the following way.

The Soul (Jīva).

In his reply to a question regarding the state of a soul, sage Mātisāgara said to king Ajitañjaya that whatever has consciousness is called Jīva. The Jīva, he pointed out, is the embodiment of knowledge and in the absence of this living principle of soul, all actions of a physical body are not possible. Tīrthāṅkara Neminātha gives more details about the substance of the soul in his answers to the questions put to him by Vasudeva Kṛṣṇa. Kṛṣṇa asked him 'Is the soul momentary? Is it nitya (permanent) and one? Does it stay in the body? Is it free from Karmas? Is it consciousness or not? Is it the product of the four elements? Is it nirguṇa, niśkala and nirvīkāra? Does it perform actions or is it simply passive? By whose power - of Iśvara or the Karmas - does it move in the cycle of births and deaths? Is it of the same size of an atom or all-pervading? Is it the Lord of the universe?''

Now, these questions represent the different views held by different systems. Tīrthāṅkara Neminātha contradicts the non-Jaina views among them and states the Jaina conception of the soul in the following manner. He replied 'If the soul is momentary and changes constantly, how does one know the store of wealth which one has deposited somewhere before many years? How can there be origination and destruction of one who is absolutely eternal? If there is only one soul, who enjoys the happiness in a heaven and misery in a hell? If it is the product of four elements, how does it

(3) MP. 18.10.9; 37.16.5; 80.3.12, etc.
(4) MP. 37.16.1, 80.3.10, etc.
(4A) MP. 23.15. See also 18.10.2; 80.3.4.
(5) MP. 89.7-8.
come to possess intelligence? If it is without activity, how does it come in contact with matter? If the soul wanders in a cycle of births and deaths in accordance with the will of Siva, then all ritual is useless! And again if the soul is of the size of an atom, then how is the whole big body of an elephant living? 'The soul' the Tirthankara pointed out, 'is, in fact, without beginning and end, possessed of qualities, subtle, the doer of its own actions or karmas, the enjoyer (of the fruits of its own Karmas), is of the same size as the body which it exists in and has the tendency to go up when freed from the particles (of karmas):

"Jīvu anāṁihanu guṇavantaṁ suhūmam sakṛmamkārāo/ Bhottaṁ gattamettu rayacattāṁ uddhagā bhaqārāo/"

The conversation between the police-officer and a Jaina monk named Sudatta in the Jasaharaçariu (3.19 to 3.23) deals with the relation between the soul and the body. The police-officer's questions embody the views of the Carvaka school of thought. The Jaina monk answered all the questions and clearly brought out the Jaina conception of the soul. His answers are no more than a detailed exposition and elucidation of some of the characteristics of the soul given in the above quoted couplet. To bring out all the implications of their conversation, a short summary of the same is given below.

When the police-officer met the monk, the latter blessed the former with dharma, guṇa and mokṣa. The police-officer who was following the life of pleasures, did not show respect for the monk. He said to the monk that in his own religion of warriors a bow was the dharma, a string of the bow, the guṇa and a release of an arrow

(6) MPr 89.8.1-2, cf Pancastikaya, I 27-28; Dravya-Sangraha, verse 2.
(7) Cf. the dialogue between Paesi and Kesi Ganadhara, found in the Rayapasepiyasutta, the second Upānga of the Jaina canon.
to kill an enemy, the moksa. He further told the monk that the real happiness consisted in enjoying the pleasures of senses and therefore in his opinion the penances were fruitless physical tortures. The officer, who held that the body and the soul are one and that there is nothing like soul-substance in the world again said to the monk, "The horn of a cow is not milked. How can a shade be obtained without an umbrella? So also who gets liberation in the absence of the soul-substance? The soul and the body are one. Just as the fragrance of a flower is not different from the flower, so also the soul is not different from the body. Just as the fragrance disappears with the destruction of the flower similarly the soul is destroyed with the destruction of the body. The soul is not seen coming or going on its path but it is seen growing in the womb as a compound of blood and semen."

The Jaina monk in his answers told the police officer that he firmly believed that the soul and the body are two different things and that he wanted to separate the soul from its karmas by the practice of meditation and penance and thus to effect the liberation of the soul. The physical body, the monk pointed out, is without consciousness and the soul which is an embodiment of consciousness comes to possess it (i.e., the body) on account of its karmas. The physical body moves with the help of the soul like the cart yoked with bulls. The movement of the body in the absence of soul is as impossible as the movement of a cart in the absence of bulls. Further, the soul can be separated from the body just as the fragrance of campaka-flower can be separated from the flower by mixing it (i.e., the flower) with oil. As to the invisibility of the soul the monk said, "just as a sound which comes from a distance is not seen (by eyes), but is perceived when it

---

(8) JC. 3.21. 9 ff.
falls on the ear, similarly it should be known that the soul is perceivable by subtle knowledge.

The police-officer further asked, 'then who carries the soul into different Yonis (nuclei)? The monk replied, 'the results of the karmas are very strong. Just as iron is drawn by magnet, so also the soul is carried to four states of existence on account of its own Karmas'. The monk further points out to the police-officer that the soul contracts and expands in accordance with the karmas which are of eight kinds. Becoming a Kunthu (a small insect), then again it can acquire the size of an elephant. It is of the same size as the body it exists in. It does not possess the qualities of touch, taste, smell, and colour. It is formless'. But on account of its karmas it comes to possess mundane body and experiences the qualities of touch etc. through the material senses.

The soul, Puṣpadanta points out at another place through sage Matisāgara, understands things with the help of the subjective and objective senses. The objective or the physical senses are used by the soul like a brush by a painter. Further, the soul contracts auspicious and inauspicious karmic particles in accordance with its thought-activity.

**Souls - Mundane and Liberated.**

The souls are infinite in number and they are classified into two groups (i) the mundane souls and (ii) the liberated souls. The major portion of the religious sermon of Tīrthāṅkara Rāṣṭhranātha is devoted to the description of the souls of these two kinds.

The mundane souls are those that are wandering on account of their karmas into eighty-four lacs of nuclei or the four states of existence namely the hellish, sub-human, human and celestial.

---

Puspadanta describes in detail the mundane souls found in the four conditions of existence with reference to their abodes, embodiments, developments, vitalities, bodies (shape, extent and kinds), senses (shape and capacity), duration of life, kinds of birth and nuclei, sex inclinations, sexual and other enjoyments, Upapāda, Udvartana soul-quests, spiritual stages and bondage of karmas. In short, he describes them with reference to the famous twenty Prarūpānas. The contents of Puspadanta's description are very similar to those in the twelfth chapter named Paryāptyadhikāra of Vaṭṭakera's Mulācāra. Our poet thus seems to follow Vaṭṭakera.

The liberated souls on the other hand are those which have destroyed all the karmas (of 148 kinds). They stay at the top of the upper world, which is termed as the eighth earth. They are never born in a cycle of births and deaths again. They possess eight qualities.

The non-soul (Ajīva).

Matter: It has five characteristics of touch, taste, smell, colour and form or shape. It is distinguished into atoms (Paramāṇus) and molecules (Skandhas). The following six conditions of the matter are recognised (1) Sthūla-sthūla, gross-gross, e.g., earth, (2) Sthūla, gross, e.g., water, (3) Sthūla-sūkṣma, gross-fine, e.g., moon-light, (4) Sūkṣma-sthūla, fine-gross, e.g., fragrance, colour etc., (5) Sūkṣma, fine, e.g., particles of matter which can become karmas and (6) Sūkṣma-sūkṣma, fine-fine. This is very fine matter.

---

(14) MP.10.9.3-11. 30.7. (15) MP. 11.30.8-11. 33.29.
(16) MP.9.15.8-10; 18.10.11; 3.7.16.6 etc. See Samatta-pañca-damsa-viriyasaḥ hūma tāhevā avagahanaḥ/ Agurulahumavbbhāham adhā-guna honti Siddhanām// Siddhabhakti - 20.
(17) MP. 11.34.7b-35. 6. etc.
Principle of motion (Dharma) and principle of stationariness (Adharma). The functions of these two substances are to help motion and stationariness respectively. Both these substances have no form and do not possess the qualities of touch, taste, smell and colour. They pervade the entire universe, i.e., the Loka-kāsa.

Space (Ākāsa): The substance which accommodates things is called space. It is formless and infinite in Pradesa. It has been divided into universe (Loka) and non-universe (Aloka). The latter does not contain anything in it; it is void.

Time (Kāla): The substance which brings about changes or modifications (Vartana) in things of the universe is called time. It has no form and is without the qualities of touch, taste, smell and colour. The time substance is described thus from the Niścaya point of view. But from practical point of view (Vyavahāra) the time has been divided in different ways. In the first, the time is divided into past, present and future. Secondly, the time is divided into many divisions beginning from Samaya, the smallest unit of time, to Kalacakra, the wheel of time, which is the highest unit. The various divisions of time from Samaya to Kalacakra are described by Puspadanta in detail. He also refers to another way of division in which the time is divided into the Avasarpini (a period of material and spiritual decrease) and the Utsarpini (the opposite of the former) each of which is again divided into six divisions namely the Susama-susama, the Susama, the Susama-duṣama, the Dusama-susama, Dusama and the Duṣama-duṣama.
The universe is constituted of the six substances described above. Puspadanta often makes references to the common characteristics of these substances. In Jainism the differentia of substance is *sātrīvālakṣaṇaṃ*. This sātra or existence is said to possess three qualities of origination, destruction and permanence: *Utpādavyaya-dhṛāvyayuktāṃ sat*. Accordingly, it is held that the existential substance though it undergoes origination and destruction constantly remains the same throughout. This peculiarity of the substance is attributed to it on account of its possession of qualities or attributes and modifications (*Gaṇaparyāya-vaddravyaṃ*). The qualities are its inseparable features which bring permanence to it while the modifications refer to its various forms which constantly suffer change and thus bring about origination and destruction, e.g., the gold as a substance (i.e., its qualities that entitle it to be called gold) remains the same for all the time while it may assume various forms such as a pot, a crown or a bangle which go on changing. Puspadanta refers to these different characteristics of the substance when, for example, sage Sivagupta in his sermon to Rāma and Lākṣmāṇa says:

![Vedantic script]

(24) T. S. 5. 29.
( + ) MP. 79. 6. cf. Jg. 3. 25. 5-6.
The seven principles (Sapta-tatmas).

Jiva and Ajiva (described above) along with Asrava, Bandha, Samvara, Nirjarā, and Mokṣa form the seven principles of Jainism. And with an addition of the principles of Puṇya (merit) and Pāpa (demerit) to them we get the nine entities (Nava Padartha). Puspadanta mentions the seven principles and nine entities repeatedly. The information scattered throughout his works in connection with the principles other than Jiva and Ajiva can be described in the following way.

Asrava, the flow of Karma, is caused by the enjoyment of the objects of the five senses, false belief and indifference. At some places he mentions the five doors of the influx of karma, e.g., Hīṃsā (violence), Asatya (falsehood), Adattādāna (stealing), Parigraha (possession) and Maithuna (sexual pleasure). Similarly he mentions five causes of Bandha (the bondage of karma) which are enumerated by the gloss on the text as wrong belief, vowlessness, carelessness, passions, and activities. Umasvati mentions the same five causes of the bondage: Mithyādarśana-viratipramādakāsatayoga Bandhahetavāḥ. The passions are of four kinds (Caūkasāya) viz., anger, pride, deceit and greed each of which again is of four kinds, namely, Anantānubandhi, Apratyākhyāna, Pratyākhyāna, and Saṅjvalana. Thus there are sixteen kinds of passions (Solahavihakasāya). In "Caūbhīṁna caūviha caūkasāya", the two latter terms refer to the sixteen passions while the first term

(28) T. S. 1. 4. (29) MP. 18. 10. 10; 80. 3. 13 etc.
(30) MP. 18. 10. 12; 37. 16. 8 etc. (31) MP. 7. 13. 3.
(32) JG. 4. 15. 3. (33) MP. 18. 10. 6.; 80. 3. 11 and JG. 3. 17. 9.
(34) Cf. Mula. 8. 46. (35) MP. 37. 16. 2. etc. (36) T. S. 8.
(37) MP. 80. 3. 6; NE. 1. 12. 5; JG. 3. 17. 7. (38) MP. 18. 14. 4.
(39) MP. 37. 15. 7.
(i.e., Caūbhīṇṇā) has been explained by the gloss on the term as Manda-Mandatarā-tivra-tivratarasvabhāvaiścaturdhā bhīnāḥ. The activities (Yogas) are of three kinds in number viz., physical, verbal and mental.

The karmas bound with the soul have four aspects, viz., Prakṛti, Sthitī, Anuphāga and Pradesā. In Prakṛti (i.e., nature) the karmas are mainly of eight kinds as Jñānavarāṇiya etc. The poet describes in detail the eight kinds of karmas with their various sub-divisions. The tenet of six Lasyās (Chahalesa) however refers to the varying aspects of the soul-vibrations affected by passions and which are designated as thought paints. The thought paints are six in number viz., blue black, gray, yellow, pink and white.

In Jaina philosophy, the description of the two principles of Āsrava and Bandha constitute the description of the theory of karma and thus it is concerned with Psychology. These two principles describe how the karmas constantly flow into the soul, get bound, with it and cripple its intrinsic qualities of Anantadarśana, Anantajñāna, Anantasukha and Anantavirya. The next two principles of Samvara and Nirjarā explain how the soul can get freedom from the karmas to obtain its natural qualities and attain perfection or Mokṣa.

The Samvara (the stopping of the inflow of karmas), Puspadanta describes, is brought about by closing the doors of the inflow of karmas. This includes the practice of many vows. The Nirjarā, the destruction of acquired karmas, is said to be of two kinds, viz.,

(40) MP. 37.15.4; 80.3.5. (41) MP. 7.13.12; 37.15.8.
(42) MP. 37.16.6 etc. Vide T.S. 8.4.
(43) MP. 7.13.4-11; 11.30.9-31.15. cf.T.S.8.5-13.
(44) MP. 18.10.9; 37.16.4 etc.
Akama-nirjara and Sakama-nirjara. Just as the fruits of trees are ripened in two ways i.e., by normal process or by artificial method (kalea shaya uvam - MP. 7.15.3b) so also the karmas get ripened and fall down (i.e., destroyed) when their duration ends or their fruition and destruction may even be brought about earlier with the help of penances and austerities. The former kind of destruction is called the Akama-nirjara while the latter one, the Sakama-nirjara. Thus it will be seen that the principles of Samvara and Nirjara are concerned with the practical life of the Jains. The moksa (liberation) the seventh principle, is the perfect condition of the soul free from all kinds of karmas. It is called the fifth Gati. The two states of this of existence of life recognised are i) Arhat, in which the soul still possesses the body and ii) Siddha in which even the body is discarded by the soul.

Besides this the poet often mentions some following tenets of Jaina logic and epistemology (1) Pana nanaim, five kinds of knowledge viz., Mati, Sruta, Avadhi, Manah-Paryaya and Kevala (2) Caupiha Pamaa, the four kinds of Pramaa. It is strange that the poet mentions four Pramaas as against the two namely Pratyaksa and Paroksa recognised in Jainism, (3) Sattabhangi, Eyaneya-viyapapanaya-naya, Atthi-naitthi: these terms refer to the seven modes of predication recognised in the Jaina system of logic. (4) Satta-naya, the seven Nayas or view-points. (5) Caupiha nasu, the four aspects of consideration namely, Naama Sthapana, Dravya and Bhava.

(45) MP. 7.14.16; 37.15.1; 80.3.4 etc.
(46) MP. 37.15.1; NR. 9.12.11-12. (47) MP. 37.15.11.etc.Vide T.S.1.9.
(48) MP. 37.15.6. (49) Vide T.S.1.10-11.
(50) MP. 37.7.3 etc. (51) MP. 37.6.7. etc.
(52) MP. 79.6.8. etc. (53) MP. 80.3.13.Vide T.S.1.33.
(54) MP. 37.15.8; 80.3.6; Vide T.S.1.5.
2) Practical doctrines of the Jaina religion.

The practical doctrines are concerned with the description of Sāmya Chārita (right conduct) recognised as one of the three jewels necessary for the obtainment of Mokṣa or Nirvāṇa. The other two jewels are Sāmyagdarāna (right belief) and Sāmyagjñāna (right knowledge). Puspadanta mentions the three jewels often. In fact in the following two lines he strikes the key-note of the Jaina religion through sa^e Pihitaśrava. He says:

शम्भव बहिष्यम परम जर तत्त्वतिप्रितिध्यावाश्च
पाण्डाध्यु लुक्ता मुणाय विषय वि ब्रमणाणवावाश्च

Jainism holds that the doctrine of Ahimsā (non-violence) alone is the highest Dharma. Ahimsā forms the basis and the sine qua non of the Jaina conduct of life and secondly, the right belief, right knowledge and right conduct together are said to constitute the path of liberation. In this connection it should be noted that Umasīti opens his Tatvārthadhiṣṭhīma-Sūtra with a statement about the path of Mokṣa similar to the one given by Puspadanta. He says, 'Sāmyagdarāna jaśīnacharitrāṇi mokṣamargah.' The Sāmyagdarāna is defined as the belief in the principles preached by the Jaina Tīrtha-karas. Puspadanta mentions the eight requisites of the right faith, viz., Nīḥsānka, Nīḥsāneka, Nirvicikitsa, Amūḍhadrṣti, Upagūhana, Sthitikaraṇa, Vatsalya and Prabhavana and also alludes to the eight qualities such as Samvega, Nirveda etc. of a person having right belief. The right knowledge signifies the through understanding of

(1) MP. 18. 10.3; 37.15.2 etc. (2) NK. 9.13. 13-14.
(3) T.S. 1.2; Darśana-prabhṛta, 19; Mokṣaprabṛta, 90.
(4) NK. 9.12; JG. 8.11-16; Vide, Caritra-prabhṛta, 7; Mūla-cāra 5.4; RKS, 11-18. Vasunandi's Śravakacāra, 48.
(5) NK. 9.12.5; Vide Vasunandi's Śravakacāra, 49.
the principles. The right conduct, however, is described with reference to the life of householders and the life of ascetics or monks. The first is called Srāvakadharma or Sāgaradharma while the second is called Munidharma or Anagaradharma. Puṣpadanta's references to the practical tenets concerning the life of Jaina householders and ascetics can be described in the following way:

**Srāvakadharma - Householders' duties.**

Puṣpadanta mentions the **twelve vows** of a Jaina householder, which for example, are described by Achārya Kundakunda as:

- The five Anuvratas (the lesser vows) also called Āgaravayas and Gharavayas, the three Guṇavratas and the four Śikṣāvratas have been mentioned separately also. The five lesser vows are: Āhimsā, Satya, Āsteya, Brahmacarya and Aparigraha. Now, there are differences of opinion among the Jaina authors about the enumeration of the three Guṇavratas and the four Śikṣāvratas which are collectively called seven Śilavratas. Puṣpadanta's description of the householders' duties show that he is following the tradition of Kundakunda. According to his description the three Guṇavratas would be (i) Digvratā,

---


(7) MP.37.16.11 etc. Vidē Ṛuvalasa-vihiṁ Gihi-dhammaṁ, Uvāṣagadasās (1930) I,12.

(+ See also RKS.50; and Haribhadra śrāvakaprajñapti, 6.

(8) MP.80.3.8. (9) MP.37.16.1. (10) NK.1.12.3.

(11) MP.37.15.4; 80.3.5. (12) 80.3.6, etc.

(13) NK.4.2. See also T.S.7.1-2 and Čharitra-prābhṛta, 23.

(14) Householder's Dharma, pp. 81-85.

(15) MP.19.4; NK.4.2; JG.3.30-31. Cf. Čharitra-prābhṛta, 24-25.
(2) Bhogopabhogaparimāṇa and (3) Anartha-dāṇḍavrata and the four Śikṣavratas would be (1) Sāmāyika, (2) Prosadhopavāsa, (3) Atithi-Sāmvibhāga and (4) Sāmlekhanā or Sannyāsamaraṇa.

Besides these twelve vows, the other vows of a householder mentioned by the poet are (1) not to take food at night (Ratryabhojana), (2) abstention from honey, flesh, wine and five kinds of Udumbara fruits, (3) not to move in a rainy season and (4) listening to the scriptures (Srutaśravaṇa). The description of householder's duties in the NK. and the JC. contain the description of the ceremony of offering gift of food etc. to a monk by the householder. The ceremony is connected with the Atithisāmvibhāgavrata.

The poet describes that the donee is of three kinds viz., Eupatara, Apatara and Supatara. The last is again of three kinds viz., Adhama, Madhyama and Uttama. The poet then describes the fruits of gifts and the method in which the donor should honour a guest in nine modes such as receiving, giving higher seat etc. A similar description of the ceremony occurs in the Mahāpurāṇa in connection with the gift offered by prince Sreyānasa to Tīrthaṅkara Rāsbhanātha.

Four kinds of gifts viz., Abhaya, Āhara, Ausadha and Sastra are also mentioned.

The householder's life has been divided into eleven stages according to their physical conditions and mental attitude. These eleven stages are called the eleven Pratimās of the householder.

---

(16) These are regarded as eight mulagunas of a Jaina householder by Somadeva in his Yāsastilaka, NK. 4.3; JC. 3.31.4-8.
(18) MP. 9.8.3 mentions seven qualities of a donor such as Sraddhā Bhakti etc.; cf. Vasunandi's Sravakācāra, 224.
(20) MP. 9. 7-8.
(21) Vide Vasunandi's Sravakācāra, 233.
Puspadanta often mentions them and expounds them twice. The eleven Pratimas are: 1) Darsana, 2) Vrata, 3) Samayika, 4) Prashadhopavasa, 5) Sacittatya, 6) Ratryabhojana, 7) Brahmacarya, 8) Arambhatya, 9) Parigrahatyaga, 10) Anumatiyaga and 11) Uddistatyaga. The householder in the eleventh Pratima is called Utkrsta-Sravaka.

Munidharma

In the description of the life of Bahubali as a monk Puspadanta alludes to the twenty-eight Mulagunas of the ascetics, which comprise five great vows, five careful activities, five kinds of control of senses, six necessary activities, periodical shaving (Lauc), nudity (Acelaktva), not-bathing (Asana), Sleeping on a ground (Ksisitayana), not to clean teeth (Adantadhavana), to eat food in a standing position (Sthitibhojana) and taking food once a day (Ekabhakta). The five great vows which are called Mahavratas (Mahavaya), Anagaravratas (Anagaravaya), or Rsi-vratas (Isivaya), the five careful activities (Samiti) and the six necessary activities (Avasaya, SK. Avasyaka) are mentioned separately also.

---

(22) MP. 18.10.13-14; 37.16.10; NK. 1.12.6; JC. 3.17.15 etc.
(23) MP. 19.5. and JC. 4.9.1-10.
(25) MP. 18.7.9-10.
(26) For fuller exposition, see Mulacara, Chapter I.
(27) Mp. 19.10.6; JC. 3.17.9 etc.
(30) MP. 37.16.1.; NK. 1.12.3 etc. (31) MP. 18.10.8 etc.
Further, the twenty-eight hardships (Parisahas) which the monk has to bear and conquer in order to preserve his equanimity, the ten-fold qualities of Kṣama, Mārdava etc. which are to be practised by him to conquer the passions, the twelve Anuprekṣas or meditations such as Adhruva (transitoriness), Āsarana (shelterlessness) etc. which add to the intensity of Vairāgya (detachment) and the three Guptis (physical, verbal and mental) are now and then mentioned and at times expounded. Penances are the chief means of the destruction of karmas. They are two-fold, external and internal, or twelve-fold (i.e., six kinds of each external and internal penances). The six external penances are (1) Anāsana, (2) Avamodarya, (3) Vṛtti-parisākhyāma, (4) Rasaparityaga, (5) Viviktāsāyāsana and (6) Kāyaclesa. The six internal penances are (1) Prāyaścitta, (2) Vinaya, (3) Vaiyyāvrtya, (4) Svādhyāya, (5) Vyutsarga and (6) Dhyana. The Vinaya, Vaiyyāvrtya, Svādhyāya and Dhyana are of five ten, five and four kinds respectively.

Besides these doctrines, Puṣpadanta shows his familiarity with some other tenets mentioned below which one comes across in Jaina works describing the duties of ascetics or monks.

(A) :-(1) Five kinds of Achara, viz., Jñānācāra, Darsānaśācāra, Cāritrācāra, Tapācāra and Viryācāra, (2) nine-fold celibacy, (3) twelve Pratimās of monks, (4) thirteen types of good conduct, (5) sixteen types of

---

(32) MP.18.7.1-8; 37.17.8 etc. T.S.9.9.
(33) MP.18.10.15 etc. See T.S.9.6.
(35) MP.37.15.2; N.K.1.12.3 etc. See also T.S.9.4.
(36) MP. 37.15.1 etc. (37) MP.37.16.12 etc.
(40) MP.37.15.8. (41) MP.37.16.8. (42) MP.37.15.10.
(43) MP.37.15.7; J.C.4.9.11-13.
(44) MP.9.13.6; 37.15.10 etc. Vide Mulacara chapter 5.
(47) MP.18.11.1 etc.
expressions, (6) eighteen types of Samparaya, (7) twenty-five Bhavanás (five Bhavanas of each of five great vows) and (8) twenty-seven qualities of a monk (Yati-gunas). (3) The monks are said to avoid (1) three Gauravas, (2) four appetites or instincts (Sañjña), (3) seven fears, (4) eight prides, (5) thirteen Kriyasthanas, (6) fourteen impurities, (7) fourteen knots, (8) fifteen Pramādas or flows, (9) seventeen types of indiscipline, (10) eighteen kinds of Dosa, (11) twenty causes of Asamādhi (absence of mental tranquility), (12) twenty-one impure and sinful acts (Ekkavisa savala), (13) thirty causes of infatuation and (14) thirty-one types of impure acts.

3) Čārvaka Philosophy.

Puspadanta mentions Čārvaka Philosophy, i.e., Brhaspati, the founder of the materialist school of thought popularly known as Čārvakamata, Lokāyata and Nāstikavada. At one place the principles of this school are called the doctrine of Purandara, i.e., Indra. In the Mahāpurāṇa we come across a criticism of the doctrines of this philosophy by Swayambuddha the minister of king Mahābala. Mahāmati another minister

---

(48) MP. 18.11.4. etc. (49) MP. 18.11.5 etc.
(50) MP. 18.11.9. vide T.S. 7.3-9. (51) MP. 18.10.11. etc.
(52) MP. 18.10.4. etc. (53) MP. 18.10.5. etc.
(54) MP. 18.10.10. etc. (55) MP. 18.11.11. etc.
(56) MP. 18.11.1 etc. (57) MP. 18.11.2 etc.
(58) MP. 18.11.2. etc. (59) MP. 18.11.3 etc.
(60) MP. 18.11.5. (61) MP. 37.17.6. (62) MP. 18.11.6 etc.
(63) MP. 18.11.7 etc. (64) MP. 18.11.12 etc. (65) MP. 18.11.13.
(1) MP. 47.13.11; NK. 9.11.2 and JC. 3.24.1. etc.
(2) Vide, Sarva-Darsaṇa-Saṅgraha, p. 2.
(3) Pāurandariya vitti, MP. 20.18.19b.
of king Mahābala and a follower of the Cārvāka school, stated his doctrine before the king like this: the four elements earth, air, fire and water have neither beginning nor end. These are eternally existent and have not been created by anyone. Whenever these four elements conglomerate, marks of cetanā (consciousness) become visible. Life comes into existence in the elements as an intoxicating power develops in the combination of raw-sugar and flour-water. There is thus no separate existence of the soul from the body. Further, there is no other life after this life and therefore a man should indulge in activity necessary for his present life only.

Mahāmati states further that a man could reach or find out another person by inquiring about the latter's house and by the help of his senses. But how can a soul, he asks, go to heaven in absence of such senses? He then asks, what merit was acquired by one stone that it was worshipped while what sin was committed by another one that people threw dirt upon it? Where can there be a soul if the four elements do not exist?

Minister Svayambuddha who was a Jaina householder of mature intellect, criticises the above doctrines and by implication established the existence of a soul. He points out that the personality of a man is constituted of two elements, viz., the physical body and the consciousness. The phenomenon of consciousness, he says, cannot be explained by the materialist school by giving the analogy of the development of an element of intoxication in a combination of substances such as raw-sugar etc. In the world, he points out, like produces like. Then how can the four elements earth etc.

(§) MB. 20.17. For a fuller exposition of the Cārvāka Philosophy, see Sarva-Darśana-Saṅgraha, pp. 2-15.
produce life, a thing quite different from them? Further, the four elements are of a contradictory nature. Fire is extinguished by water which is itself evaporated by fire. The nature of air is dynamic while that of the earth is static. How can these four elements be combined to produce life? Again, if the elements combine without the help of Jīva and form themselves into a body, then let there be a body in a jar where a concoction of herbs is kept; in other words, living bodies may come into being even in test-tubes.

As to how the soul goes to heaven he points out that the soul goes to heaven on account of its karmas just as iron moves towards magnet. Then referring to the question as to why one stone is worshipped and the other hated, he says that the happiness, misery, love, hatred etc. can be experienced by a soul and not by a lifeless stone and therefore the question of past merit or sin in the case of stones is out of place.

Puppadanta also mentions that Suraguru (i.e., the materialist) does not recognise the element of space. Now, some of these tenets are repeated by mentioned in the Nāyakumāracarī and the Jasaharacarī. The discussion between the police-officer representing the views of a materialist and Saketaka, a Jaina monk, on the subject of the existence of soul and the relation of soul with body, found in the Jasaharacarī (3.19-23) is important and interesting. It has been already summarised in the beginning of this chapter.

The theory of materialists that the perception is the only source of knowledge and that liberation is a myth, is also criticised.

References:
(5) MP.20.18.1-11.
(6) MP.20.18.12-19.5.
(7) MP.47.15.11a.
(8) See 9.11.1-6.
(9) See, 3.19-23.
(11) NK.9.14.6b.
4) **Buddhism.**

Puspadanta mentions Buddha or Sugata the founder of the Buddhist religion and criticises the Kṣanikavāda and Sunyavāda of the Buddhist philosophy. The views of Citracula and minister Sambhimamati can be said to represent the doctrine of Kṣanika-vāda. Citracula points out that all things of the world are impermanent and they go on changing in every moment. Sambhimamati denies the existence of a permanent soul and says that (the man) which we see, is merely a collection of different Skandhas (i.e. groups) of changing elements. The citta (i.e., mind) originates and suffers decay in every moment but it remembers things for a long time on account of Vaśana (or citta-samskaras i.e., psychic impressions).

Svayambuddha etc. who are the followers of Jain philosophy do not accept the above doctrines. It is pointed out by them that the things are permanent from substantial point of view and changeable on impermanent from modificatory point of view. In the world no substance is without continuity e.g. the grass and the water that enter into a cow's belly, turn into milk. Again, the relation between the cause and the effect in certain cases is such that the latter follows only during the subsistence of the former. For example the cow and the milk or the lamp and the lamp-black. In such cases...

(12) MP. 47.13.8. etc. (13) NE. 9.11.7.
(14) MP. 61.16.8b. (15) MP. 20.19.8-10.
(16) References to the theory of impermanence are found at many places in the Pali Tripiṭaka e.g. vide Dhammapada, Maggavagga, 5 and 7; Samyutta-nikāya, Amicasutta (p. 330) etc.
(17) According to Samyutta-nikāya, Vajirasutta (p. 113) and Milinda-pañhā, chapter II (p. 30) the name soul is a conventional one given to five aggregates or Pānicaskandhas viz. Rūpa, Vedana, Saṅjña, Samakāra and Vijnana. It is in the same way as the name 'Ratha' is given to the aggregate of its different parts.
if the cause had passed away, the effect would not follow. Similarly continuous knowledge is not possible in a being completely decaying and renewing every moment; for example, a man gone out could not return to the same spot if he did not continue essentially to be the same man nor can he lay his hand on a thing which he had previously kept somewhere nor could he remember the pains he had experienced six months before. Further, the doctrine of Vasana (citta-samskara) can not be put forth to explain the memory. It can be asked 'is Vasana not momentary? Or is it something different from those groups of changing elements (which form the different constituent parts of a man)?

The following views of Citracula and Mativisala seem to refer to the doctrine of Sunyavada. Citracula says that the world, which we see, does not exist. It manifests like a dream. Truly, it is Sunya. Similar views are held by Mativisala also. Moreover, he points out that the terms Guru, Sisya, Dharma etc. are used for conventional purposes only but really speaking, the soul, body, heaven and hell do not exist. They are all illusory. Therefore, in his opinion, a person who practises penance and tortures his body being desirous of heavenly pleasures and afraid of hell is a fool like a jackal and a Tittibha bird. The jackal throws away a piece of flesh in its possession and runs after a fish. But it loses both things because the fish escapes into water and in the meanwhile, the piece of flesh is carried away by a kite. The Tittibha bird, which is apprehensive that the sky might fall, rests with its legs raised up to support the falling sky.

(18) MP.20.19.11-20.5; 61.17.2-4; NK.9.5.7-10; JC.3.26.3-5a.
(19) MP.61.16.9-10. (20) MP.20.20.7-21.3.
These views are criticised by Vajrāyudha and Svayambuddha. But their criticism is not important. In Nāyakumaracariu, 9.5.11b-13, however, the Jaina monk Pīhitāsrava in his criticism of Sunyāvāda asks that if everything were void what is the propriety of such practices of Buddhist monks as a control of senses, tousuring the head, wearing (yellow) garments and sapta-ghaṭi-bhojana?

5) The Sāṅkhya doctrines.

The authorship of the Sāṅkhya Sūtras is attributed by the Jaina tradition to Marici, the grandson of Tīrthāṅkara Rābhānātha. Marici is described as a Tridandī and the first of the Pārvīrājaka ascetics. He preached the Sāṅkhya doctrines to his disciples Kapila and others. The twenty-five principles and the Sāṅkhya conception of the soul are referred by the Jaina monk Pīhitāsrava in the following lines:

\[
\text{किरियाविज्जित पिरस्मी दुःख संयु ग्रहिता किं पार्र बन्ध।} \\
\text{विषु विकिरियो कालयुपशीनि विगृहकिष्को किं बद्धवधिष्क।} \\
\text{विषु विकिरियो कालिवध बार्यं गुञ्जा किं भन सर्व प्रायं।} \\
\text{पश्चात् मूर्द्धं पंच गुणं पारं विदायं पंच तंकः।} \\
\text{मूर्द्धं कुष्ठिक्षुरक विषु ग्रहिता संयुक्त।} \\
\]

Thus the Jaina monk denies the Sāṅkhya theory that the Puruṣa (i.e., the soul) is indifferent (udāśina). Jainism holds that the soul is doer of its own actions.

(21) MP. 61.17.5-6. 
(22) MP. 20.21.4-8. 
(23) MP. 27.12.5-10; 95.5.4-14; For the mention of Kapila, see, MP. 47. 13.10; NK. 9.11.7. 
(+ NK. 9.10.9-13; For the twenty-five principles of Sāṅkhya philosophy see Sāṅkhya-karika, 3 and 22.)
6) The Vedanta philosophy.

Puspadanta refers to the Brahmavada and criticises the doctrine of one unchangeable pure self pervading all bodies alike. According to Jainism the soul is eternal (nitya) as well as changeable (anitya). It is eternal from the substantial point of view while it is changeable from the modificatory point of view. It also holds that the souls are infinite in number. Pihitaśrava and Sudatta the two monks following the Jaina philosophy criticise the Vedantic conception of one unchangeable pure self pervading all bodies. They say that different beings perform different contradictory actions at one and the same time e.g., while one laughs the other weeps; while one stands the other moves and so on. Now, if there were one soul for all living beings then such things would not happen. Therefore there are as many souls as the living beings and not only one soul. Secondly, the soul cannot be absolutely unchangeable or eternal because if it is so, then such stages as childhood, youth, old age, dying and surviving are not possible.

7) Saivism.

Puspadanta has repeatedly criticised some of the important tenets of Saiva philosophy. It has been already pointed out in the first chapter describing the life of the poet that the poet might have been a follower of Saiva religion like his parents who were then converted to the Jaina Faith. Secondly, the times in which Puspadanta lived (i.e., the 10th century) was the period of conflict between Saivism and Jainism. With these facts in background, the poet's references to the philosophy and practices of the Saivas is more important. His attack is directed against (i) the conception, of Siva as the creator and the destroyer of the universe, (ii) Siva

(24) MP. 47.13.Bb.  
(25) JG. 3.25.4-9, etc. (26) NK.9.10.2ff; JG.3.25.6ff.  
(27) Vide, Yaśastilaka And Indian Culture by Handiqui, p. 346.
as a directing force and (iii) Siva as the author of the sacred scriptures.

1) Tirthankara Raabhanatha in his criticism of the creatorship attributed to god Siva, first points out to Bharata that the space thickly populated by Jiva and Ajiva, is called universe. It is uncreated, eternal, endless and exists by its nature. Then he asks that if the substances such as earth etc. that constitute the universe did not exist previously then where did Siva get them from? In the non-existence of the substances Siva cannot create anything because nobody can create something out of nothing. Secondly, Siva, who is said to have no desires, is beyond activity, devoid of karmic dirt and passions of love and hatred—why should he indulge in the thought of creation?

Similarly, the theory which propagates that Siva created the universe out of himself cannot be accepted because the agent and the material on which the agent acts e.g., the pot-maker and the lump of earth, cannot be one; they are distinct and different. Secondly, the material (e.g., a lump of earth) cannot form itself into another object (e.g., a pot). It requires the agency of a third one. Thus Siva cannot be a material cause of the universe. He (Isvara) cannot be a Nimitta-karana also because he is regarded Nitya.

Against the conception of Siva as a destroyer of the universe it is said,

विराणिंपकु मण्डल पृथ्विकोपु जह एह बीरक्ष कीर्ति तास।
जह समल विः पृथ्वितिलकित करव स्वारसंव स्वरूपित परह।
पृथ्वि पातु ताः समेयमाणु धार्मिक प्रज्ञान किं कर्माणु।
जह विप्र काल दृष्टा विवरण सिंहु तो किं क्यातिन्द्रवर्ण मंडु।

(28) MP. 20.1.8-20.2.4.
The doctrine of Siva as the moving or directing force (Preraka) of the universe is not accepted by Jains. If the soul moves in the world in accordance with the wishes of Siva, Rṣabhanātha points out, all the ritual and penance are useless for nobody knows the doings of Siva. It can not be held that Siva directs the destinies of souls according to latters' karmas because he is seen destroying even good people at the time of universal destruction.

iii) Siva who is described as Niskala or Nirguna cannot be regarded as an author of the Saiva scriptures. Even in his corporeal aspect he is unfit for such a task because of his indulgence in various passions. The words of Siva cannot be accepted as Pramāṇa:

```
viṣṇu viṇākṣu viṇāpirāṇagāmavādu ।
svayam vī samāśita nātariṣṭu ।
viṣṇu vṛddha krauṇḍa paila práṇu ।
viṣṇu vṛddha krauṇḍa paila práṇu ।
```

Besides this, the inconsistencies in the personality of Siva noted by Jaina monk Pihitaśrava in the following lines are noteworthy. The monk says:

```
ti vī samāśita dūḥkṣyakacchā ॥
viṇākṣu kī pārās vājūcchā ॥
viṇākṣu kī parājanapudvāḥ ॥
```
Further, the stories of Jamadagni and prince Kamaṭha contain some satire on the practical life of Saiva ascetics.

8) Kaula-dharma.

The followers of Kula or Kaula-dharma were the devotees of Śiva. This school may be regarded as a grosser form of the Saiva and the Tantric cults. The school, according to Puṣpadanta, holds that the five elements earth, water, fire, air and space are identical with Brahma, Viṣṇu, Rudra, Isvara and Śiva respectively and that

(+ ) NK.9.6.3ff. (30), MP.65.10-14 and 93.9.8-12.18.

(31) The gloss is not uniform in its notes on the term Kaula.

The notes given of that term are Cārvāka (MP.11.17.3), Mīmāṃsaka (MP.47.13.9) and Vedānti (MP.79.7.9).

(32) Vide, Waśastilaka And Indian Culture, p.354.

(33) NK.9.6.1-3 and JU.3.23.10b-11b.
the ultimate end of life (liberation) consists in having union with Siva.

In some Mss. of the Jasaharacariu we come across a description of one Kaulacārya named Bhairavananda. But this part of the work has been proved to be an addition made by another poet named Gandharva in 1308 A.D.

9) The Brahmanical religion.

Puspadanta has not exempted Brahmanism from his criticism. He has very often attacked the Apauruṣeya theory of the origin of the Veda, the Vedic sacrifices, the Brāhmaṇas' acceptance of gifts, their indulgence in flesh and wine, the funeral rites (Srāddha), bathing at holy places and a number of other orthodox beliefs and superstitions of popular Hinduism.

The story of Sagara, Sulasa, Madhupingala, Parvata, Vasu and Narada, which we come across in MP.69. Sandhi, is one of the many stories invented by the Jain authors for the purpose of discrediting the Vedic religion. The story illustrates the Jain attitude and mentality in regard to the Brahmanical scriptures. It is shown in this story of our Mahāpurāṇa that the composition of Veda and the preaching of animal sacrifices therein were the deeds of one Kalāsura in the form of a Brahmana named Salāṅkayana who wanted to take a revenge upon king Sagara and his queen Sulasa. The Brahmana with the help of his magical power showed to king Sagara that the beings sacrificed in fire attain godhood. Sagara, who believed in him, sacrificed his dear wife Sulasa. In his endeavour the Mahakalāsura was helped by another Brahmana named Parvata.

(34) MP.79.7.9-10; NK.9.14.5b-6a.

(35) JC.1.5.3-1.8.17.
(36) JC. Intro. pp.17-18. There is a great similarity between the claims for great power made by Bhairavananda of the JC. and those made by Bhairavāhada of Rajasekhara's Karpuramanjari.
(37) Vide Yaśastilaka and Indian Culture by Handiqui, pp.380-381.
Narada, a follower of the Jaina Faith, attacks the Brahmanical views of Parvata in the following manner.

If the Veda is Apauruṣeya i.e., self-existent and not composed by any person, did it originate by itself in the sky? How do the Aksaras, Bindu, Artha and Chanda come into existence in the absence of a man who should create them with his intelligence? To believe that the Veda is Apauruṣeya, is as good as to believe in the existence of a sky-flower.

Thus Narada points out that the Veda cannot be Apauruṣeya. He further points out that the Veda seen by sages and regarded as carrying the highest meaning, preaches the killing of animals, crushing of bones, cutting of skins and piercing of hearts. Such a Veda, he says, is a sword in disguise.

At MP.26.7.10-12 the poet says that the root (Viu' (Sk.Vid) is widely known to mean 'to know', so the term Veda means knowledge. Accordingly the Veda should preach kindness to creatures and therefore those books which preach the doctrine of himsā (violence) cannot be called Veda but a karavala (sword).

Narada continues his attack further. He says that if the Hotṛ, Jāṭṛ, Karṭṛ and Dāṭṛ of the sacrifice become gods then why the butchers, the fishermen and the eaters of flesh are condemned to bad existence and not regarded with godhood in their future life? If the sacrificed animals go to heaven and are believed to be obtaining the ultimate good of life, one should sacrifice oneself with one's wife and sons to obtain the heaven to enjoy celestial pleasures. If water is really holy why does it become impure urine? If bathing in the Ganges destroy sin then the fishes living therein also obtain liberation! If ignorance falls off by besmearing a body with mud then a swine moves in a heavenly car! If a deer-skin is a mark of highest Dharma then the deer is the most superior one in the world!
If one gets merit by the use of Darbha-grass, why does the flock of deer which is fed upon Darbha-grass wander in the worldly existence and does not obtain heaven?

Nārada then says by preaching that the purity accrues from water, mud, skin and Darbha-grass, the Brāhmaṇa kills animals and fills his belly. Nārada then ridicules the practices of touching a cow and Pippala-tree and looking into ghee in the morning, which, the Hindus believe, are the causes of destruction of sins. In the end he points out that the 'Yava' (a kind of grain) which cannot germinate and therefore known as 'Aja' was recommended to be offered in sacrifice to obtain peace, but (Brāhmaṇas like) Parvata had interpreted it (i.e. Aja) to mean Chelaya (i.e., a goat) and sanctioned killing of goats in sacrificial fire. Thus the doctrine of animal sacrifice (himśā) was the business of cunning persons like Parvata.

The ceremony of funeral rites (Sraddha) and the doctrine of Dana (gift), the poet points out, are also the works of Brāhmaṇas to fill their stomach. How is it possible, he asks, that the Brāhmaṇa should eat here and the Pitr should get satiety in heaven on that account?

Conclusion.

From the above description it will be seen that, in his works, Puspadanta has dealt with almost all the essential tenets of Jainism. He has tried to describe the principle of soul in detail. He seems to have been greatly influenced by Umasvati, Kundakunda and Vattakera. He mentions Dhavaṭā and Jayadhavaṭā by name. His method of mentioning certain tenets of Jainism arranged in consecutive and increasing numbers from one to thirty-two found in MP. 18.10-11 and 37.15-16 is noteworthy.

(38) MP. 69.32-33. (39) MP. 7.8.11; JC. 3.5.8-9; 3.9.7-8; 3.13.1-7. (40) MP. 48.18-19. (41) MP. 1.9.5b.
on account of its similarity with such a method in the Uttarādhyāya-
Sūtra, XXXI. At several places he has taken an opportunity to mention
and criticise certain important tenets of Ārāmaka philosophy, Buddhism,
Sāṅkhya philosophy, Vedānta philosophy, Śaivism, Kaula-dharma and
Brahmanical religion. His attack is often directed against the doct-
trines of Śaivism and some such tenets as Vedic sacrifices, funeral
ceremonies etc., of the Brahmanical religion. In the criticism of the
views of the rival systems he generally resorts to stock objections
and present the Jaina view on the topics under consideration.