

The Jains against the Materialists

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approx. date	title	reference
?	<i>Śṛṅgāraśataka</i> of Bhartṛhari	Kosambi 1948
~ 500 CE?	<i>Yuktyanuśāsanam</i> of Samantabhadra	Mukhtāra 1951
~ 650 CE	<i>Pramāṇavārttika</i> of Dharmakīrti	Gnoli 1960
~ 750 CE	<i>Tattvōpaplavasimha</i> of Jayarāśi	Franco 1987
~ 780 CE	<i>Siddhiviniścayavivaraṇa</i> of Akalaṅka	Jain 1959
~ 780 CE	<i>Tattvasaṅgrahapañjikā</i> of Kamalaśīla	Krishnamacharya 1926
~ 810 CE	<i>Pramāṇavārttikālaṅkārabhāṣya</i> of Prajñākaragupta	Sāṅkṛityāyana 1953
~ 830 CE	<i>Ādipurāṇa</i> of Jinasēna	Jain 2004 [1950]
~ 900 CE	<i>Nyāyamañjarī</i> of Jayanta	Gaurinath 1982–1984
~ 900 CE	<i>Āgamaḍambara</i> of Jayanta	Dezső 2005
~ 940 CE	<i>Satyasāsanaparīkṣā</i> of Vidyānandin	Jain 1964
959 CE	<i>Yaśastilakacampū</i> of Sōmadēva	Sundarlal Shastri 1989, Śivadatta and Parab 1903
~ 990 CE	<i>Pramēyaratnamālā</i> of Anantavīrya	Jain 1927
~ 1500 CE	<i>Śrutasāgarī Ṭikā</i> on Āśādhara's <i>Jinasahasranāma</i> by Śrutasāgara	Jain 1954

Direct sources:

- 🌿 **Vidyānandin** (especially his *Satyasāsanaparīkṣā*, which is often quoted word-for-word, and which is the source of many of the verses quoted in the *Yaśastilaka*)
- 🌿 **Prajñākaragupta** (especially his commentary on the *Janmāntarasiddhi* section of the *Pramāṇavārttika*, 1.34–35; see Franco 1997)
- 🌿 **Jinasēna** (Mahāmati in *Ādipurāṇa* 5 is a parallel character to Caṇḍakarman, and there are verbal parallels with Sōmadēva's *Upāsakādhyayana*)
- 🌿 **Dharmakīrti** (although he could have gotten the verses cited from other sources)

Indirect sources (?):

- 🌿 **Bṛhaspatīsūtras** (quoted by almost everyone, but very unlikely to have been directly available to Sōmadēva)
- 🌿 **Jayarāśi** (quoted by Vidyānandin and Anantavīrya often, and maybe even by Akalaṅka; could well have been available to Sōmadēva)
- 🌿 **Jayanta** (Vṛddhārambhin in the *Āgamaḍambara* is a parallel character to Caṇḍakarman; possibly his *Nyāyamañjarī* was known to Vidyānandin?)

Non-sources (?):

- 🌿 **Haribhadra**, who talks about materialism in many places (*Lōkatattvanirṇaya*, *Ṣaḍḍarśanasamuccaya*, *Samarāiccakahā*), but he belonged to the wrong religion. (Piṅgaka in the *Samarāiccakahā* could have been a parallel character to Caṇḍakarman.)

Note that I found that Śrutasāgara quotes much of this passage in *Śrutasāgarī Tīkā* p. 224, usually with better readings. I *suspect* that Puṣpadanta, the Apabhramsha poet and a slightly later contemporary of Sōmadēva, knew of the latter's *Yaśastilaka*, since there are elements of his treatment of the debate between Mahāmati and Svayambuddhi in his *Mahāpurāṇu* (a rendition of Jinasēna's *Ādipurāṇa*) that cannot be explained from his utilization of Jinasēna alone.

SUGATAKĪRTIḤ — [...] ēvaṃ ca satī kēśōlluñcanataptaśīlārōhaṇa-
kēśadarśanāśabrahmacaryādayaḥ kēvalam ātmōpaghātāyaiva.
tad uktam —

so KM; Sundarlal Shastri reads *nāśavināśa* and suggests केश के दिखाई देने पर भोजन का त्याग.

vēdapramāṇyaṃ kasyacitkarṭvādaḥ
snānē dharmēcchā jātivādāvalēpaḥ
santāpārambhaḥ klēśanāśāya cēti
dhvastaprajñānāṃ pañcaliṅgāni jāḍyē

quoted from *Pramāṇavārttika* (*svārthānumāna* chapter) v. 340 (*pāpahānāya* for *klēśanāśāya*; *prajñānē* for *prajñānam*)

idam ēva ca tattvam upalabhyālāpi **nīlapaṭṭena** —

payōdharabharālasāḥ smaraviḥhūrṇitārdhēkṣaṇā
kvacit salayapañcamōccaritagītabhaṅkāriṇīḥ
vihāya ramaṇīr amūraparamōkṣasaukhyārthinām
ahō jaḍimaḍiṇḍimō viphalabhaṇḍapākhaṇḍinām

[Taking some readings from the *Satyaśāsanaparīkṣā*.]

quoted from (?) *Satyaśāsanaparīkṣā* p. 15 (*kvacinmalaya* for *kvacitsalaya*; *bhaṅkāriṇīḥ* for *ḍaṅkāriṇaḥ*; *bhaṇḍa* for *bhaṇḍi*)
Handiqui (1968: 441) suggests identifying this person with a poet named Nīlapaṭṭa cited in the *Saduktikarṇāmṛta*.

strīmudrām jhaṣakētanasya mahatīm sarvārthasampatkarīm
yē mōhādavadhīrayanti kudhiyō mithyāphalānvēṣiṇaḥ
tē tēnaiva nihatyā nirdayataram muṇḍīkṛtā luñcitāḥ
kēcit pañcaśikhīkṛtās ca jaṭinaḥ kāpālikās cāparē

quoted from *Satyaśāsanaparīkṣā* p. 15 (*nirvāṇa* for *sarvārtha*, *bhaṣmīkṛtā* for *muṇḍīkṛtā*)

in turn **quoted from** *Śṛṅgāraśataka* 113, p. 45 (*jayaṭīm* for *mahatīm*, *mūḍhāḥ* for *mōhād*, *pravihāya yānti* for *avadhīrayanti*, *nagnīkṛtā muṇḍitāḥ* for *muṇḍīkṛtā luñcitāḥ*)

If all this is the case, then pulling out your hair, standing on heated stones, [...] celibacy, and so on is just torturing yourself. As has been said:

There are five signs that stupidity has prevailed over insight:
thinking the Vedas are an authority; saying that anything has a creator;
seeking merit in taking a bath; taking pride in the doctrine of caste;
and undertaking austerities to remove distress.

And **Nīlapaṭṭa** has expressed this very same state of affairs:

Moving slowly because of the weight of their breasts,
casting alluring sidelong glances, sometimes singing
the fifth note [...] — these beautiful women
the heretics spurn, vainly and stupidly,
seeking a happiness, liberation, that is immaterial and distant,
loudly proclaiming their own idiocy.

Those idiots who seek after bogus results
and foolishly disdain the great treasure
of Kāmadēva, sealed by woman —
some of them pull out their own hair,
some of them stand between five fires,
and some become skull-carrying ascetics.

CANḌAKARMĀ — sādhv āha khalu sugatakīrtiḥ. yataḥ —

paśyanti yē janma mṛtasya jantōḥ
paśyanti yē dharmam adṛṣṭasādhyam
paśyanti yē 'nyam puruṣam śarīrāt
paśyanti tē nīlakapītakāni

Sundarlal (p. 156) takes this as "seeing yellow things as black and black things as yellow" (भ्रमवश नीलक (नीलवर्णवाली वस्तु) को पीतक (पीतवर्णवाली) समझते हैं और पीतवर्णवाली वस्तु की नील वर्ण वाली समझते हैं)

tataś ca prāṇāpānasamānōdānavyānavyatikīrṇēbhyaḥ kāyākāra-
pariṇatisankīrṇebhyō vanapavanāvanipavanasakhyēbhyaḥ
piṣṭōdakaguḍadhātakīpramukhēbhya iva madaśaktiḥ parṇacūrṇa-
kramukēbhya iva rāgasampattis tadātmakāryaguṇasvabhāvatayā
caitanyam upajāyatē.

probably **adapted from** *Satyaśāsanaparīkṣā* p. 15: *kāyākārapariṇatēbhyaḥ tēbhyaḥ piṣṭōdakaguḍadhātakīsaṁyōgān madaśaktivān, snāyulābūdāṇḍāṅguṭhāṅguli-prayatnācchraṇaramaṇīyakavaṇitavac ca tadātmakam caitanyam jāyatē*. For *tadātmakam* and *tadātmakāryaguṇasvabhāvatayā* see *dēhātmikā* below.

Compare *Mahāpurāṇu* 20.17.4: *gulajalapīṭṭhahim mayasatti jēma ~ bhūṣu jīu sambhavaī tēma*.

tac ca garbhādīmarāṇaparyantaparyāyam atītaṁ sat pādapāt pati-
taṁ patram iva na punaḥ prarōhati.

probably **adapted from** *Satyaśāsanaparīkṣā* p. 15: *tac ca garbhādīmarāṇaparyantaṁ jīva ātmā ityādi vyapadēśabhāk pravartatē. garbhāt pūrvakālē maraṇād uttarakālē ca tadabhāvaḥ*.

tathā ca paralōkinō 'bhāvāt paralōkābhāvē

[KM: *tathā ca paralōkabhāvē*, Sundarlal: *tathā ca paralōkābhāvē*]

probably **quoted from** *Satyaśāsanaparīkṣā* p. 15: *tataḥ paralōkinō bhāvaḥ, paralōkinō 'bhāvāt paralōkasyāpyabhāva*.

This is probably originally from the *Bṛhaspatīsūtras* (Bhattacharya 2011 [2002]: IV.2); see *Āgamaḍambara* p. 170 and *Tattvōpaplavasīmha* p. 228.

jalabudbudasvabhāvēṣu jīvēṣu, madaśaktipratijñānē ca vijñānē

[*Śrutasāgarī* has *ca vijñāna*; Sundarlal and KM don't.]

probably **quoted from** *Siddhiviniścayavivaraṇa* p. 283: *jalabudbudavaj jīvāḥ, madaśaktivad vijñānam*; see also *Ādipurāṇa* 5.32 *jalabudbudavajjīvāḥ*; 5.30 *cētanā* [...] *madaśaktivat* and *Vārtikālāṅkāra* p. 54: *madaśaktivad vijñānam*

This is probably originally from the *Bṛhaspatīsūtras* (Bhattacharya 2011 [2002]: I.9)

Very well said, Sugatakīrti. After all:

Those who see the birth of a dead being,
who see *dharmā* as what is to be accomplished by invisible forces,
who see a person other than the body —
those people are hallucinating.

And for that reason consciousness arises from water, air, earth and fire when they make up a complex transformation in the form of a body, and when they are passed over by the five breaths, just like the power of intoxication arises from flour, water, jaggery, and *dhātakī*, and just like a rich red color arises from betel leaf, lime powder, and areca nut, and it does so insofar as it is either identical to, an effect, of, or a quality of those material elements.

And that subsists from birth until death. When it's gone, it never returns, like a leaf fallen from a tree.

And thus, given that because there is nothing that goes to the next world, there is no next world,

and given that individual lives have the nature of bubbles in water,
and given that consciousness is like the power of intoxication,

kimarthō 'yaṁ lōkasyātmasapatnaḥ prayatnaḥ.

tad apahāyāmīṣāṁ jīvanmṛtamanīṣāṇāṁ manīṣitam ētat
kuśalāśrayair āśrēyam.

[Śrutasaṅgarī: kuśalāśrayair; Sundarlal: kuśalāśrayair; KM: kulāśrayair.]

yāvaj jīvēt sukhaṁ jīvēn nāsti mṛtyōr agōcaraḥ
bhasmībhūtasya śāntasya punarāgamanam kutah

[KM, Sundarlal: śāntasya; Śrutasaṅgarī: kāyasya.]

quoted from *Satyasāsanaparīkṣā* p. 15 (*dēhasya* for *śāntasya*).

A traditional verse often cited in connection with materialists (Bhattacharya 2011 [2002]: Śl.7); cited in *Tattvasaṅgrahapañjikā* p. 17, *Nyāyamañjarī* 1.388 and 2.257 (the latter in the discussion of the views of the *suśikṣitāś cārvākāḥ* = Udbhṭa?); *Viṣṇudharmōttarapurāṇa* 108.18–19.

why do people do these things that simply hurt themselves?

It would be much better, if your heart is still working, to forget about the wisdom of those guys whose greatest idea is a living death, and abide by the following:

One should live comfortably
as long as one lives.
Nobody is beyond the reach
of death. When someone is
at rest, and turned to ashes,
how can they ever come back?

BHAGAVĀN — [...]

Sundarlal: *bhagavān*; KM: *bhagavan*.

tadaharjastanēhātō rakṣōdrṣṭēr bhavasmṛtēḥ
bhūtānanvayanāj jīvaḥ prakṛtijñāḥ sanātanaḥ

quoted from *Satyasāsanaparīkṣā* p. 18; see also *Ādipurāṇa* 5.70
(*jātyanusmaraṇāt*).

also in the *Upāsakādhyāyana* (*Yasastilaka* ch. 6); also quoted in *Pra-*
mēyaratnamālā, p. 187

prṭhivyādivad ātmāyam anādyanidhanātmakāḥ
madhyē sattvāt kutas tattvam anyathā tava sidhyati

The individual self is eternal
and the knower by nature, because of
(1) the desire that a newborn baby has for the breast;
(2) the observation of Rākṣasas;
(3) the recollection of past lives;
(4) the fact that it cannot arise from matter.

Just like the material elements,
this self is without beginning or end,
because it exists amid them:
what other conclusion could you come to?

kāyākārēṣu bhūtēṣu cittam vyaktim avāpnuvat
tadātmagūṇakāryatvaih prakalpēta yadi tvayā
jalān muktānalaḥ kāṣṭhāc candrakāntāt payahplavaḥ
bhavan vyajanatō vāyus tattvasaṅkhyāṁ vihāpayēt

[Sundarlal *kāṣṭhāc*; KM *kaṣṭāc*. For *tadātmagūṇakāryatvaih* see *dēhāt-mikā* below.]

adapted from *Satyaśāsanaparīkṣā* p. 16 (*prthivyātmakacandrakānta-sūryakāntakāṣṭhaviśēṣēbhyō jalānalayōr utpattēḥ, pradīpajala-viśēṣābhyāṁ prthvīrūpāñjanamuktāphalayōḥ, prthvīviśēṣatālavṛntādēr vāyōḥ sāksādvīkṣaṇāt*)

jalādiṣu tirōbhūtā durvarādēs tadudbhavē
dharādiṣu tirōbhūtā cittācittam apīṣyatām

[Not entirely clear to me yet.]

pumṣi tiṣṭhati tiṣṭhanti śarīrēndriyadhātavaḥ
yānti yātē 'nyathaitāsāṁ sattvē sattvaṁ prasajyatām

viruddhagūṇasaṁsargād ātmā bhūtātmakō na hi
bhūjalānalavātānām anyathā na vyavasthitiḥ
vijñānasukhaduḥkhādiguṇaliṅgaḥ pumān ayam
dhāraṇēraṇadāhādiharmādhārādharādayaḥ

maybe an echo of *Satyaśāsanaparīkṣā* p. 16 (*sō 'yam ātmā harṣa-viśādādyanēkākāravivartaḥ*), p. 17 (*dhāraṇēraṇadravōṣṇatārūpēṇa bhūtasādṛśyābhāvāt*).

If you were to postulate that consciousness becomes manifest when matter takes the form of a body, on account of its being identical to it, a property of it, or an effect of it, then you would have to eliminate matter itself from your list of elements, since a pearl comes from water, fire comes from wood, liquid comes from the *candrakānta* stone, and air from a fan.

You might say that they are hidden in water and so on. But since durvara and so on originate from that as well, they would have to be hidden in earth and so on. And in that case you would have to accept both what is conscious and what is not.

While a person abides, the elements of his body and faculties abide, but they go when he goes: in fact, given the existence of these elements otherwise, the existence [of the individual soul] should follow as a consequence.

The self is not material because it cannot arise from things that have contrary qualities [to it]. Otherwise, there would be no difference [between it] and earth, water, fire, and wind. This person is recognized by the properties of awareness, pleasure, pain, and so on, whereas they are the basis for properties such as heaviness, forward motion, burning, and so on.

atha matam —

pittaprakṛtir dhīmān mēdhāvī krōdhanō 'lpakāmaś ca
prasvēdy akālapalitō bhavati narō nātra sandēhaḥ

[Partial parallels, e.g., in the *Pārāśarahōraśāstra*.]

tan na pravaram —

vṛddhihānī yathāgnēḥ stām ēdhōtkarṣāpakarṣataḥ
pittādhikōnabhāvābhyān buddhēḥ samprāpnutas tathā

[*yathāgnēḥ stām ēdhō* Sundarlal; *yathāgnēstāmēdhau* KM]

gurūpāsanam abhyāsō viśēṣaḥ śāstraniścayē
iti dṛṣṭasya hāniḥ syāt tatha ca tava darśanē

kutaścīt pittanāśē 'pi buddhēr atīsayē kṣaṇāt
kutaḥ prabhavabhāvō 'tra syād bījāṅkurayōr iva

maybe an echo of *Satyaśāsanaparīkṣā* p. 16 (*bījādēr aṅkurādēr api
tattvāmtaratvaprasaṅgāt*).

buddhiṁ prati yadīṣyatē pittasya sahakāritā
kā nō hānir bhavatv ēvaṁ nālavṛddhau yathāmbhasaḥ

ēvaṁ ca satīdam na kimcīt

dēhātmikā dēhakāryā dēhasya ca guṇō matiḥ
matatrayaṁ samāśritya nāstyabhyāsasya sambhavaḥ

quoted from *Vārtikālaṅkāra* 2.378 (p. 53)

tattvajñānaṁ ca jalādijñānaṁ ivāvihitānuṣṭhānaṁ na bhavati
saṁsāratṛṣṇōpaśāntikaraṇam.

You might think:

A man with a bilious constitution might be wise,
clever, rascible, with a low libido,
sweaty, and prematurely gray. Have no doubt about it.

That's not great.

Just as the increase and decrease of a fire
come from the addition and subtraction of fuel,
in the same way, the increase and decrease of intelligence
would have to come from a higher or lower quantity of bile.

When it comes to learning texts, studying with teachers
and practice are what makes the difference:
but that, which we observe, would be given up on your view.

Now if intelligence were to somehow increase,
even if for just a moment, while bile diminished,
then how could you say that one is the source of the other,
as in the case of a seed and a sprout?

If you maintain that bile merely assists with respect to intelligence,
that does no damage to our position, just like water
with respect to the growth of a stalk.

And if this is the case, the following is something, isn't it?

On any of these three views —
that intellect is itself the body,
that it is an effect of the body,
or that it is a quality of the body —
practice would be impossible.

And knowledge of reality is not an instrument for overcoming the thirst for continued existence if it is not put into practice, just like the knowledge of water and so on.

asañjātata-darthakriyārambhaḥ samadhigatētikartavyō 'pi kṛṣṭilava
iva na saṁyujyatē phalaiḥ.

[read *kuṣṭilava*?]

anāyāsyakāyaṁ sēvaka ivātmavān api na labhatē parāṁ padavīm.
tataś ca —

tattvaṁ gurōḥ samadhigamya yathārtharūpaṁ
tadbhāvabhāvanamanōrathanirvṛtātmā
āyāsyā kāyaṁ anavadyatayā tapōbhīr
jantuḥ paraṁ padam upaiti yathā kṣitīśaḥ

Someone who doesn't even begin purposive action toward it, even if he under-
stands the procedure, will not experience the results, just like an actor.

But without exerting one's body, even if one has a self, one will not obtain the
highest state, just like a servant. And for that reason:

Having learned of the way things really are from a teacher,
having exerted his body with asceticism and satisfied his soul
[...] a being reaches the highest position,
just like a king.

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