

The Essence of the Sāṃkhya II

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(THE THIRD CHAPTER)

(The opponent questions;) Now what are the primordial Matter and others from which the soul should be discriminated? (The author) replies;

“They are the primordial Matter (*prakṛti*), the Intellect (*buddhi*), the Ego-tizing organ (*ahaṅkāra*), the subtle Elements (*tanmātra*), the eleven sense-organs (*indriya*) and the gross Elements (*bhūta*) in sum just 24.”

The quality (*guṇa*), the action (*karman*) and the generality (*sāmānya*) are included in them because a property and one who has property are identical (*dharma-dharmy-abhedena*). Here to be the primordial Matter means directly (or) indirectly to be the material cause (*upādānatva*) of all the modification (*vikāra*), because its chief work (*prakṛṣṭa kṛtiḥ*) is formed of transformation (*pariṇāma*),—thus is the etymology (of *prakṛti*). The primordial Matter (*prakṛti*), the Capacity (*śakti*), the Unborn (*ajā*), the Principal (*pradhāna*), the Unevolved (*avyakta*), the Dark (*tamas*), the Illusion (*māyā*), the Ignorance (*avidyā*) and so on are the synonyms¹⁾ of the primordial Matter. For the traditional scripture says;

“Brāhmī (the Speech) means the science (*vidyā*) and the Ignorance (*avidyā*) means illusion (*māyā*)—said the other. (It is) the primordial Matter and the Highest—told the great sages²⁾.”

And here the *sattva* and other three substances are implied (*upalakṣita*) as the state of equipoise (*sāmyāvasthā*)³⁾. (The mention is) limited to implication

1) *brahma avyakta bahudhātmakam māyeti paryāyāḥ* (Māṭh. ad SK. 22), *prakṛtiḥ pradhānam brahma avyaktam bahudhānakam māyeti paryāyāḥ* (Gauḍap. ad SK. 22), 自性者或名勝因或名爲梵或名衆持 (金七十論 ad. SK. 22).

2) Not identified yet.

3) *sattva-rajas-tamasāṃ sāmyāvasthā prakṛtiḥ* (SS. I. 61.).

in order to warding off the produced *sattva* and others. And the state of equipoise is to say the un-produced state (*akāryāvasthā*) i. e. the state not accumulated (*asamhanana*) by the relation of diminution and addition (*nyāna-dhika-bhāva*). On the contrary what consists of the Great and others consists of produced *sattva* and others, never be in the un-produced state. Therefore this (un-produced state) is excluded (in the Great and others). It is said 'implied' in order to prove the state of the primordial Matter even in the uneven state. But the meaning of the limit of what is implied is extracted by saying 'un-produced'⁴⁾. One should not fancy that the primordial Matter, (though) consisting of *sattva* and others, has excelled (*atirikta*) *sattva* and others (on the other hand). 1) For it is denied in the Sāṃkhya Sūtra that *sattva* and others are properties (*dharmatva*) of the primordial Matter, because they are the natures of the primordial Matter;

"Sattva and the others are not properties of it, because it consists of them⁵⁾."

and 2) for it is said also in the Yoga Sūtra and the commentary upon it⁶⁾ that the constituents (*guṇa*) are nothing but (the nature of) the primordial Matter. Further 3) for it is useless to think that the primordial Matter is different from the constituents when (we think that) the result is produced only from them. As regards the words 'the constituents of the primordial Matter and so on' one should understand that it is like (to say that) trees of forest. But a sentence which (teaches that) *sattva* and others are the production (*kārya*) of the primordial Matter by saying;

"*sattva*, *rajas* and *tamas* have been constituents of the primordial Matter⁷⁾."

certainly intends (to mean) that they are the produced *sattva* and others having the Great principle as their cause, because (otherwise) this (sentence) contradicts the words that the constituents are eternal. For it is heard

4) The meaning is not quite clear. Is something wrong with text?

5) SS. VI. 39.

6) cf. Yoga Sūtra II. 18.

7) Bhāgavata P. XI. 245, see Sāṃkhyapravacanabhāṣya p. 37, l. 36.

(in the heavenly scripture) that the creation of the Great and others comes from the uneven (state; *vaiṣaṃya*) of the constituents. And this uneven state, as they have kinds (*jāṭiya*) and movings (*valana*), is the transformation which is possessed of the fruit called light (*prakāśa*) and others excluded from the other constituents and is suitable for a practical usage (*vyavahāra*) of *sattva* and others. One should think that the view (*pakṣa*) of 28 principles⁸⁾ also is justified by this (statement). And it is known in the heavenly scripture that the uneven state is nothing but a usage of *sattva* and others, e. g.

“In the beginning this (world) was darkness (*taṃas*) alone. When impelled by the Highest it moves on to unevenness. That, verily, is the form of passion (*rajas*). That passion, indeed, when impelled, moves on to unevenness. That, verily, is the form of goodness (*sattva*)⁹⁾.”

And the three beginning with *sattva*, though being substance (*dravya*), are called with the word *guṇa* (quality), as they are independent (*anāśrita*), material cause (*upādāna*) and so on, because 1) they have qualities (*guṇa*) of pleasure (*sukha*), brightness (*prakāśa*), lightness (*lāghava*), calmness (*prasāda*) and others and 2) have conjunction (*saṃyoga*), separation (*vibhāga*) etc. (each other)¹⁰⁾ and 3) assist (*upakaraṇa*)¹¹⁾ and 4) bind (*bandhaka*)¹²⁾ the soul, like the sense-organ (is called) *indriya* and other (cases). On the other hand the constituents are expressed as having pleasure, misery and fainting (*moha*) as their natures, because the property and the owner of the property are inseparable (or identical; *dharma-dharmy-abheda*), as in the case that the mind is (expressed as) having consideration (*saṅkalpa*) as its nature. Among them *sattva*, though having pleasure, calmness, brightness and many other properties, is chiefly called of pleased nature. Thus also *rajas*, though having misery, foulness (*kaluṣya*), rise (*pravṛtti*) and many other properties,

8) Adding three *guṇas* to the ordinary 25 principles.

9) Cf. Maitr Up. V. 2.

10) *saṃyoga* and *vibhāga* are included in *guṇa* in the Vaiśeṣika school.

11) *guṇa* can mean ‘co-efficient’.

12) *guṇa* also means ‘rope’.

is chiefly called of miserable nature. As well as *tamas*, though having fainting, covering (*āvaraṇa*), hindering (*stambhana*) and many other properties, is chiefly called of faint nature. Only these properties are the definitions (*lakṣaṇa*) of these (constituents). And the appellations (*saṃjñā*) of *sattva* and others are significant (*anvartha*). For, by the etymology that *sat* means the being (*bhāva*) and *sattva* the being highest (*uttamatva*), the highest (*uttama*) assistant of the soul as chief (*prādhānya*) property is the meaning of the word *sattva*. And the intermediate (*madhyama*) (assistant of the soul) is the meaning of the word *rajas*, because it joins affection (*rāga*). And wickedness (*adharma*) is the meaning of the word *tamas*, because it joins wickedness and covering. and everyone of these *sattva* and others makes innumerable modifications (*vyakti*). For Sāṃkhya Sūtra says;

“Through the properties of lightness etc. the constituents agree with, and differ from each other¹³⁾.”

In this sūtra, indeed, many *sattvas* agree with (*sādharmya*) by lightness etc. (and) just with which *rajas* and *tamas* disagree (*vaidharmya*). In this way by movement (*calatva*) etc. and heaviness (*gurutva*) etc. many *rajas* and *tamas* (agree with). Thus both (*rajas* and *tamas*) are described. Further, if the three beginning with *sattva* were no more than a modification each, these three must be said to be all-pervading (*vibhu*), because (in that case) the heavenly scripture (must) teach the simultaneous creation (*sr̥ṣṭi*) of many worlds (*brahmāṇḍa*) and others. And also it is not possible that the results (*kārya*) have an endless variety (*vaicitrya*). One should not say that these would be variety due to the variety of conjunction (*saṃyoga*), because it is not possible that these all-pervading three constituents have variety of conjunction by themselves, and because there is no other substance which can cut them in pieces. Therefore *sattva* and others are the endlessly modifiable substances. Among them, however, the word triad (*tritva*) is proved by three limiting conditions (*upādhi*) which divide the *sattva*-ness and others, just like the word ‘nine substances’ in the Vaiśeṣika school. And

13) SS. I. 128.

these *sattva* and others are properly of atomic (*aṇu*) and (at the same time) all-pervading size, because otherwise it is inconsistent (*virodha*) with the word that the nature of *rajas* is moving, and because to be the cause of ether (*ākāśa*) is suitable for all-pervasion, further because it is not reasonable that the results are limited while all the substances as their causes are all-pervading.

(The opponent questions;) Thus are the earthen (*pārthiva*) atom and others already spoken by Vaiśeṣika, (therefore) the primordial Matter is superabundant (*ayāta*). (The author replies; This is) not (correct), because (their assertion is) distinguished from ours (in the following point) that (according to them) to be earth etc. cannot be in the causing substances by want of the smell and other qualities. This is told in the Viṣṇu Purāṇa and others;

“The unevolved (*avyakta*) cause is the preeminent (*pradhāna*), the primordial Matter, subtle, eternal and of existent and un-existent nature (*sad-asad-ātmaka*).—that is related by the most excellent sages. This is devoid of sound (*śabda*) and touch (*sparsa*), not connected with form (*rūpa*) etc., (consisting) of three constituents, the origin (*yoni*) of the world and also without original production (anādi-prabhava)¹⁴.”

and so on. The inference of smell (*gandha*) etc. in the causing substances (*kāraṇa-dravya*) according to Vaiśeṣika, however, is refuted by us in the (Sāṃkhyapravacana) bhāṣya¹⁵.

(The opponent questions;) Now even if so, there will be a ruin (*kṣati*) of your settled doctrine (*siddhānta*) on undividedness (*aparicchinmatva*), singleness (*ekatva*) and inactivity (*akriyatva*) when the primordial Matter has a form of both atomic and all-pervading *sattva* and many other modifications. (The author replies; This is) not (correct), 1) because we denote the undividedness only by its being the primordial Matter in the form of causing substance, just like the smells can (be said to) pervade the earth (only) by its scentedness (*gandhatva*). and 2) because our settled doctrine on the all-pervasion

14) Viṣṇu Purāṇa I. 2. 19; I. 2. 20c-d; I. 2. 21a-b; cf. Sāṃkhyapravacanabhāṣya p. 32. & Vāyu Purāṇa IV. 18-21.

15) Ad Sāṃkhya Sūtra I. 62, I. 65, etc.

of the primordial Matter can be reasonable only by the all-pervasion of ether and other material causes (*prakṛti*). Further 3) because the non-existence of division (*bheda*) alone is the meaning of the word singleness (*eka*) as the soul and creation are absolutely different. For thus is understood from the heavenly scripture;

“One unborn¹⁶⁾.”

Moreover 4) because the destitution (*rāhitya*) of the determination (*adhyavasāya*), self-conceit and other acts can only means inactivity. (Finally) 5) because otherwise the shaking (*kṣobha*) of the primordial Matter taught in the heavenly and the traditional scriptures¹⁷⁾ becomes unreasonable. On the other particularities (*viśeṣa*) connected with the primordial Matter one should look at (my Sāṃkhyapravacana) bhāṣya¹⁸⁾.

The inference (on the existence) of the primordial Matter is as follows; 1) The Great and other results whose natures are pleasure, misery and fainting are the results of the substance whose nature is pleasure, misery and fainting. 2) Because their natures are pleasure, misery and fainting. 3) Like clothes etc., bed to be made and others. And the heavenly and the traditional scriptures are the reasonings which favor (*anugrahaka*) this (inference). Thus the particularities of the induced (*sāmānyato 'numita*) primordial Matter should be understood through precept (*śāstra*) and fitness (with reasoning; *yoga*), because an inference has nothing but generality (*sāmānya*) as its object¹⁹⁾.

(The opponent questions;) The consisting of pleasure and others (*sukhādika*) is experienced (*upalabhyate*) only in the inner (part), what proof (*pramāṇa*) which must have example is on the pleasure and others in the outer things? (The author) replies; The consisting of pleasure and others in the objects is proved as the internal organ (*antaḥkaraṇa*) is the cause (*hetu*) of pleasure and others, and not the highest-ness (*uttamatva*) and others connected with

16) Śvet. Up. IV. 5.

17) Cf. Sāṃkhyapravacanabhāṣya p. 58 (ad SS. I. 124).

18) Ad Sāṃkhya Sūtra I. 61. 75~6, 25~35 etc.

19) Cf. Vyāsa ad Yoga Sūtra I. 25.

form (*rūpa*) and others only is the restrictive (cause) to produce pleasure and others, because the highest-ness and others, when being in the form of genus (*jāti*), incurs the mixture (*sāṅkaryā*) of genus with blue-ness, yellowness and others, and because owing to the difference of the time the modification of form on single (thing) can produce pleasure and misery. Hence to possess pleasure and others means no more than to consist of the highest-ness and others. Moreover it is proper that a pleasure on object comes, like the notion (*pratyaya*) of a jar's form, also from the notion of the pleasure on woman, on sandal-wood and so on. But the further (explanation) should be called upon (my Sāṃkhyapravacana) bhāṣya. Thus is the primordial Matter examined.

The Great-principle (*mahat-tattva*) will be examined (from now). From the primordial Matter the Great-principle called the Intellect (*buddhi*) is produced. It has the name Great (*mahat*) because it unites goodness (*dharma*) and other qualities eminent in their forms—and this exactly is its definition. The Great, the Intellect, the Understanding (*prajñā*) and others are its synonyms²⁰). Thus also is said in the Anugītā²¹;

“The Great, the Soul (*ātman*), the thought (*matī*), Viṣṇu, the Conquering (*jiṣṇu*), Śiva, the Powerful (*vīryavat*), the Intellect, the Wisdom (*prajñā*), the Perception (*upalabdhi*), Brahman, the Resolution (*dhṛti*) and the Memory (*smṛti*).—By expressing these synonyms the great soul is told. (He has) hands and feet everywhers, and eyes, heads and mouths everywhere (too), (also) ears everywhere—he, having pervaded all (the things) in the world, stands. Attaining to the minuteness (*aṇiman*) and the lightness (*laghiman*) (he is) the ruler (*iśāna*), the light (*jyotis*) and is imperishable (*avyaya*). And the someone who are endowed with knowledge (*jñāna-vat*) are moderate (*alubdha*) and have subdued their wrath. All of them are emancipated and arrive at the Great-principle, too. He is very Viṣṇu who

20) *mahān buddhir āsuri matiḥ jñānam prajñā* (Gauḍap.), *mahān buddhir matiḥ prajñā saṃvitti khyāti citi smṛtir āsuri hari haraḥ hiraṇyagarbhaḥ* (Māṭh.) 大者或名覺或名爲想或名遍滿或名爲智或名爲慧 (金七十論).

21) Aśvamedha 40. 2, 11. cf. 14. 416-420.

has been the mighty Self-existing (*svayambhū*) in the original creations (*adi-sarga*)."

Here the word of being Brahman, Viṣṇu and Śiva is due to non-discrimination of the fact that it is because the three deities are placed upon the Great as conditional limitation (*upādhi*) by three portions (*aṃśa*) beginning with *sattva*. This is said in the Viṣṇu Purāṇa²²⁾;

"Endowed with (the qualities) *sattva*, with *rijaś* and with *tamaś*, the Great is threefold."

Also in the Matsya Purāṇa²³⁾;

"But the Great-principle is born from the primordial Matter with modification (*saṁkāra*). The Great is that from which the discernment (*khyā-ti*) of the worlds rises ever. From the agitated (*kṣobhyamāna*) constituents three deities are learnt (*viśajñire*). Three deities, Brahman, Viṣṇu and Maheśvara (Śiva) are in one embodiment (*mūrti*)."

It shows minuteness and other states of being (*bhāva*), because the property and the owner of the property are inseparable (*dharma-dharmy-abhedāt*). Although expecting Brahman and Śiva, the Great appears first only as a form of Viṣṇu. Therefore it is said by (the second) half (of the last stanza of the Anugītā quoted above) that 'very Viṣṇu'. This (Viṣṇu) is nothing but the Great-principle, being transformed (*pariṇata*) by the combination (*sambheda*) with *rajaś* and *tamaś*, and exists (*sat*), though for a minute, being united with the conditional limitation, the property and others of the individual souls (*vyastijīva*), because the Sāṃkhya Sūtra said;

"The Great becomes the reverse in consequence of (noxious) influence²⁴⁾."

The function of the Great-principle is ascertainment (*adhyavasāya*) chiefly and exclusively. The Great-principle is a germ state of internal organ (*antaḥkāraṇa*) which consists of a triad of the Great, the Egotizing Organ (*ahaṅkāra*) and the Thinking Organ (*manas*). In this respect the precept on the order of the creation;

22) I. 2. 34.

23) III. 16-17.

24) SS. II. 15.

“From the primordial Matter (proceeds) the Great; from the Great, the Egotizing Organ²⁵⁾.”

and so on is justly the means of correct knowledge (*pramāṇa*). As only the fact, on the contrary, that the results in general have their causes is proved by inference (*anumāna*), the inference cannot determine (*avadhāra*) either the creation is in the order beginning with gross elements (*bhūta*) or in the order beginning with internal organ, because there is no distinct mark (or means of proof, *liṅga*). We show in the (Sāṃkhyapravacana) bhāṣya²⁶⁾ that the means of proof, on the contrary, favored by the heavenly and the traditional scriptures in any way is in the order beginning with the Great. The Great-principle has been examined.

(Now) the Egotizing Organ will be examined. From the Great-principle the Egotizing Organ arises, from the Egotizing Organ (many arise) like branches (of a tree). It has the name Egotizing Organ because its function is self-conceit (*abhimāna*), like the name ‘potter (*kumbhakāra*)’. This is nothing but the definition (of the Egotizing Organ). Its synonyms are described in the Kūrma Purāṇa²⁷⁾;

“The Egotizing Organ is remembered as the self-conceit, the doer (*kartr*) and the thinker (*mantr*). Also as the soul (*ātman*), body-owner (*dehin*) and, verily, the life (*jīva*) from which everything arises.”

And this Egotizing Organ is the cause of threefold result because it is threefold. This is said in the Kūrma Purāṇa²⁸⁾;

“This Egotizing Organ is (threefold, i. e.) the modifying (*vaikārika*), the vigorous (*taijasa*) and of the origin of element (*bhūtādi*) relating to *tamas*, and has arisen from the Great. From the vigorous will be sense-organs (*indriya*), from the modifying ten deities (*deva*). Among them the mind (*manas*) the eleventh is of both natures by its own quality (or constituent, *guṇa*). On the other hand the creation of gross (*bhūta*) and subtle elements

25) SS. I. 61.

26) Ad Sāṃkhya Sūtra II. 10.

27) I. 4. 19.

28) I. 4. 18, 22-23.

(*tanmātra*) has been a production (*prajā*) of the origin of element.”

‘Modifying’ means ‘of *sattva*’. ‘Vigorous’ means ‘of *rajas*’. ‘By its own quality’ means ‘by the eminence (*utkarṣa*) in a form of assistance (*sāhāyya*) on organ’s functions’. ‘Of both natures’ means ‘having the natures of both knowing (*jñāna*) and acting (*karman*) organs’. For by the (following) heavenly scripture ;

“I had my mind directed to something else, I did not hear²⁹⁾.”

and so on it is proved that the mind cooperates (*sahakārin*) with both knowing and acting organs. And the deities of eleven sense-organs are ;

“The Direction (*diś*), the Wind (*vāta*), the Sun (*arka*), Varuṇa, Aśvins, the Fire (*vahni*), Indra, Viṣṇu (*upendra*), Mitra, the Love (*kāma*) and the Moon (*candra*)³⁰⁾.”

The Egotizing Organ has been examined.

(Now) sense-organs and others will be examined. First the mind arises from the Egotizing Organ. For in the Mokṣadharma and others ;

“From the affection to sound of one who has reflected upon (*bhāvita*) the soul the ear is born. In the same manner, from the affection to color (and form; *rūpa*) the eye, by the desire of taking smell (*gandha-jighṛkṣā*) the nose³¹⁾.”

and so on it is taught that the sense-organs are the results of the affection and others as a function of the mind. And from this Egotizing Organ preceded by the will (*saṅkalpa*) ten sense-organs and five subtle elements are produced. There is no settled order between sense-organs and subtle elements because there is no relation of cause and result (between them). There is no subordinate relation of cause and result among these sense-organs because there is no means of proof (*pramāṇa*). On the contrary there is

29) Ś. Br. XIV.

30) Not identified. The Subāla Up. 5 shows the deities of organs as follows ; eye—arka, ear—diś, nose—pṛthivī, tasting organ—varuṇa, skin—vāta, manas—candra, buddhi—brahman, ahaṅkāra—rudra, citta—kṣetrajña, speaking organ agni, hands—indra, feet—viṣṇu, pāyu—mṛtyu, upastha—prajāpati. Aśvins may the deities of mose, mitra pāyu and kāma upastha.

31) Mokṣadharma 7758 (Śānti 213, 16), cf. Sāṃkhyapravacanabhāṣya p. 79. 1. 15.

(the subordinate relation of cause and result) among subtle elements. That is as follows; Like the subtle element of touch which has the quality of both sound and touch is (produced) from the subtle element of sound in the order which will be told later, just so gradually by the increase of each constituent, three other subtle elements are produced from each previous subtle element, because it is said in the commentary on Patañjali's (Yoga Sūtra)³²⁾ that each constituent increases gradually in subtle elements. Next from these five subtle elements five gross elements are born. Among them the order, that from the Egotizing Organ five subtle elements arise and through the medium of them the gross elements (arise), is told in the Kūrma, Viṣṇu and other Purāṇas. E. g. in the Kūrma Purāṇa³³⁾ (the creation is given) in the following course;

“But the origin of element in its way of changing (*vikurvāṇa*) has created verily the subtle element of sound. The hollow (*susira*) ether (*ākāśa*) is originated from this and has characteristics (*lakṣaṇa*) of sound. On the other hand the ether in its way of changing has created verily the subtle element of touch. The air (*vāyu*) is originated from this and its quality is considered to be touch.”

and so on.

(The opponent questions;) If so, as the four gross elements, ether and others, also begin (to produce) other principles, your settled doctrine that they can only change (*vikṛitva*) will ruin by their turning into the state of material cause (*prakṛitva*). (The author replies; This is) not (correct), because it is thught in the Purāṇas that the ether and others can be the causes of touch and other subtle elements only by the support (*uṣaṣṭambha*) of the Egotizing Organ. Now the origination (*utpatti*) of twenty-three principles have been described thus. Among them, having excepted the five gross elements and having included the Egotizing Organ in the Intellect, what consists of seventeen³⁴⁾ is named the internal body (*liṅga-śarīra*), because it is the place of manifestation (*abhivyakti*) for the soul (*ātman*) like

32) II. 19.

33) I. 4. 24~25.

the fuel for fire. And this (internal body), having arisen at the beginning of the creation (*sarga*) for all the persons (*puruṣa*), remains until the end of the ordinary universal destruction (*prakṛta-pralaya*). And only by this (internal body) the metempsychosis (*saṃsaraṇa*) of individual souls (*jīva*) between this and that worlds takes place. And the vital air (*prāṇa*), with a function (*ṛtti*) different from the Intellect, is described not separately from the internal body. The five subtle elements are the substratum (*āśraya*) of this internal body, because it is impossible for the extremely subtle (body) to go another world without substratum like a paiting and others (are impossible without a wall)³⁵. And at the beginning (of a creation) this internal body produces nothing but the single one (*eka*) which is the conditional limitation (*upādhi*) of the Self-existent (*svayambhū*). It has indeed the one who has a gross body (*sthūla-śarīra*) called *virāj* (splendor) to be explained later. And then the individual (*vyāpti*) internal bodies, which are the conditional limitations of the individual souls and are the parts of them, are distinguished from the (*virāj*), like an internal body of a son (is distinguished) from the internal body of his father. This is said by the author of the (Sāṃkhya) Sūtra;

“The distinction of individuals depends on the difference of works (previously done)³⁶.”

Also it is said by the Manu (Smṛti);

“On the other hand, having united these six subtle limbs (*avayava*) of immense vitality (*amitajasa*) with his own portions (*ātma-mātra*), he has created all the beings³⁷.”

34) The internal body is said to consist of 1) 7 (*mahat, ahaṅkāra, 5 tanmātras*) by Paramārtha ad SK 40, 2) 8 (*mahat, ahaṅkāra, manas, 5 tanmātras*) by Gauḍapāda ad SK 40, 3) 13 (?) by Paramārtha in his version of SK 41, 4) 17 (*mahad-ahaṅkāra, 5 tanmātras, 11 indriyas*) by Vijñānabhikṣu ad SS III. 9 and here, and 5) 18 (*mahat, ahaṅkāra, 5 tanmātras, 11 indriyas*) by Māṭhara, Vācaspatimiśra ad SK 40 and Aniruddha ad SS III. 9.

35) Cf. SK 41 & SS III. 12.

36) SS. III. 10.

37) Manu Smṛti I. 16.

‘Six’ means six sense-organs and implies the whole (*samasta*) internal body. Likewise the Self-existent, having united the ‘subtle’ i. e. very little (*alpa*) limbs of his own internal body with ‘his own portions’ i. e. with the intelligence (*cetana*) being his own parts, has created all the breathing beings (*prāṇin*). This is the meaning. The internal body has been examined.

The origination of the gross body (*sthūla-śarīra*) will be told (from now). In the middle of the tenfold Great-principle the Egotizing Organ arises, in the middle of the tenfold Egotizing Organ too the ether (*vyoman*), in the middle of the tenfold ether too the air (*vāyu*), in the middle of the tenfold air too the fire (*tejas*), in the middle of the tenfold fire too the water (*jala*), in the middle of the tenfold water too the earth (*prthivī*) arises, this (last one) is just a germ (*bīja*) of gross body. And the very this in a form of the earth is transformed as the form of the essential germ (*bīja-maṇḍa*). In the middle of this covering (*āvaraṇa*) over the earth in the tenfold form of egg the gross body of the Self-existent with fourteen worlds (*bhuvana*) as its nature is originated just from his will (*saṅkalpa*). Due to his very body the Self-existent is called Nārāyaṇa. This is said by Manu with regards to the Self-existent;

“He, having meditated, with intent to create the various sorts of procreation (*prajā*) from his own body, has first created only the water (*ap*), (then) has thrown the seed (*bīja*) into it. It has become an egg made of gold radiant like the sun, he himself has been born in it as Brahmā, a paternal grandfather (*pitāmaha*) of all the worlds. He indeed is the first corporeal one, he indeed is called the Man (*puṛuṣa*). He is the original maker (*adī-kartṛ*) of the beings, he has come into being as Brahmā at the beginning. The water is proclaimed as Nārās (because) the water is verily an offspring of Nara (mankind). This (water), which formerly is the place of refuge (*ayana*) for him, is therefore prescribed as Nārāyaṇa³⁸.”

and so on. And, as the individual men (*vyasṭi-puruṣa*) are differentiated from this very original man (*adī-puruṣa*) and at last dissolve into it, no one but

38) Manu Smṛti I. 8-10.

he is the single soul (*eka ātma*)—so is designated (*vyavahṛyate*) in the heavenly and the traditional scriptures. Therefore it is not inconsistent with the heavenly and the traditional scriptures (to say), according to the designation, that nothing but Nārāyaṇa is the soul of all the beings. And then this Nārāyaṇa with a body of Virāṭa has created the Self-existent called the Four Faces (*Brahmā*) upon the Mt. Sumer located at his own navel like a ear-ring made of lotus, next through the medium of it he created the other individual bodies up to inanimated beings (*sthāvara*), too. Likewise the traditional scripture runs;

“Together with the results (i. e. the elements) arisen from his body and these instruments (i. e. the sense-organs), the land-knowers (*kṣetra-jñā*, i. e. the individual souls) have been born from the limbs (*gātra*) of this wise one (*dhīmat*)^{39).}”

But the fact that the heavenly scripture teaches the manifestation (*āvirbhava*) of the Four Faces from lotus-like navel, ear, eye and others of Nārāyaṇa, the Viṣṇu, should be considered as only at daily creations by different world-duration (*kalpa*). For it is possible that the slept deities, having entered into and combined with the Nārāyaṇa's body, are manifested from Viṣṇu in course of the Four Faces and othes only at the daily (*dainandina*) dissolution, not at the original creations (*ādī-sarga*). Only the daily dissolution takes place by playful love-quarrel (*līla-vigraha*) because it is a copulation (*śayana*). Thus concisely they are twenty-four principles (*tattva*), their form of creation and their purpose (*prayojana*) have been described. Where the one is born from the other, there the one can exist only by filling up (*āpūraṇa*) of the other. Therefore the destruction (*saṃhāra*) of the one can be only into the other too, for the (Mahā-) bhārata and other said;

“When the one principle is born from the other, this (principle) dissolves completely (*pravilīyate*) into the other. They dissolve in reversed order (*pratiloma*) and are born in constant continuation (*uttarottara*)^{40).}”

39) Padma P. V. 3. 156. cf. Sāṃkhyapravacanabhāṣya p. 90, 11. 30-31. ad SS III.

10. Read *karaṇaiḥ* for *kāraṇaiḥ*.

40) Mahābhārata, Śānti. 306, 31.

These gross transformations are shown in order to discriminate the unchangeable (*kūṣastha*) soul from (other) twenty-four principles. Their other subtle transformations at every moment are described in the traditional scripture thus;

“Indeed the beings exist and do not exist perpetually. It is not seen because of the subtlety due to the indefinably rapid time⁴¹⁾.”

Therefore all the unintelligent things (*jaḍa-vastu*) are said to be not existent (*asat*) all the time absolutely (*paramārthatas*). And consequently the cowards about misery should see that only the soul, when having disaffected (the affection), can be the absolute reality (*paramārtha-satya*)⁴²⁾. This is said in the Anugītā;

“Rising from the unevolved seed, the Great one (*mahat*) consisting of stem (made) of the Intellect (*buddhi*), with branch of the great Egotizing Organ, with sprouts and caves of the sense-organs. With twigs of the gross elements and with side branches of the subtle elements (*viśeṣa*), always leafed, always in flower, producing good and evil results subsisting all the living beings, the divine Tree (*brahma-vṛkṣa*) is eternal. Having known this, having cut (this) with the most excellent word of the thorough knowledge (*tattvena jñānena*) and having attained the imperishability (*akṣaratā*), he relinquish to die and to be born⁴³⁾.

End of the Chapter on the Self-nature of the Primordial Matter and Others, the Adversaries against the Discrimination in ‘the Essence of the Sāṃkhya’ written by celebrated Vijñānabhikṣu.

End of the Former Part of ‘the Essence of the Sāṃkhya’.

41) Bhāgavata Purāṇa 11, 22, 42. cf. Sāṃkhyapravacanabhāṣya p. 129, 1. 1-2, ad SS V. 56.

42) Isn’t it a Buddhistic way of thinking with pure Buddhistic terms?

43) Aśvamedha 35, 20-23.