基 'S STATEMENT ON SĀMKHYA

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Hsüan Tsang (600-664), the greatest translator of the Chinese Buddhist canon, was supposed to tell his pupils what he had been informed about heretic views during his stay in India. 基, his disciple, introduces a well arranged view of Sāṃkhya in his commentary on the Vijñaptimātratāsiddhi. He may have learned the conceptions of the Sāṃkhya system not only from the Suvarṇasaptati translated into Chinese by Paramārtha already long before his days, but also from his teacher Hsüan Tsang. Not having been himself to India, 基's information on the unprecedented Sāṃkhya views must be taken from his teacher. The Sāṃkhya portion of his commentary (Taisho vol. 42 p. 252b) is as follows:

"There is a heretic called Kapila. This means brown because his hair and face are all brown. Now all the western noble brāhmaṇas are of brown color. People called them the brown-colored sages¹⁾. After years a chief of the disciples, the leader of eighteen sects²⁾, is named Vṛṣa which means 'rain'. As he appears while it rains, he is called so. This rain-group is named Vṛṣagaṇa³⁾. Sāṃkhya in Sanskrit means count, the counting of knowledges. As the counting is the basis to measure things, they assume it as the name (of their school). They begin their argument with counting, so they are called Sāṃkhya. Their argument brings on counting, in this meaning too they are called Sāṃkhya⁴⁾. Those who write or learn the Sāṃkhya texts are called Sāṃkhyaists. (see J. Takakusu; *Life of Vasubandhu*, JRAS. 1905 Jan.).....According to the Suvarṇasaptati they assert twenty-five principles which are succinctly arranged into three or four groups, but twenty-five in detail. That text runs thus; three

¹⁾ A reproduction from 吉藏 's com. on the Śataśāstra (Taisho vol. 42 p. 244a).

²⁾ do. vol. 42 p. 243a. The number 18 may be an analogy to that of Buddhist sect.

³⁾ Cf. Yogācārabhūmi p. 119 & Abhidharmakośa p. 301 etc.

⁴⁾ Cf. com. on the Śataśāstra (Taisho vol. 42 p. 245a).

in succinct arrangement viz. 1) the product (vikāra), 2) the primary matter (prakrti) and 3) the soul⁵⁾. The products are intermediate twenty-three principles. Being products of the primary matter, they are called products. The primary matter is darkness (tamas)6). Now it is named the primary matter, but its old name is darkness. Now it is called the chief (pradhāna) too. When not producting mahat and others yet and abiding solely in its own range, it is called the own nature (自性). When producing mahat and others, it is called the excellent nature (勝性), because its function increases and becomes excellent. The soul is the spiritual self (神我). Four divisions are as follows: 1) the root and non-product. The primary matter can produce mahat and others, so it is called the root. It is not produced from the other (principle), so it is called the non-product. 2) The product and non-root. One says sixteen principles viz. eleven sense organs and five gross elements⁷). Another says that only eleven sense organs are produced from others. These are called the non-root, because they can not produce others. 3) Either the root or the product. One says seven principles viz. mahat, ahankāra and five tanmātras. Another says twelve adding five mahābhūtas. These are (called either the root or the product) because these are produced from others and can produce others. 4) Neither the root nor the product is the soul. The principles in detail are twenty-five viz. 1) prakṛti, 2) mahat, 3) ahankāra, 4) five tanmātras, 5) five mahābhūtas, 6) five buddhīndriyas, 7) five karmendriyas, 8) manas and 9) puruṣa—these nine stages are divided into twenty-five principles. Question: How the primary matter can be the cause producing various things? Reply: Because of the combination of three constituents⁸⁾ it can produce the principles. Three constituents are (as follows): sattva in Sanskrit means living being or courage. Here it means courage. rajas in Sanskrit means subtle. A fur of ox, a dust and so on are all called rajas. It is named the dust too. Here it means dust. tamas in Sanskrit means darkness—darkness of dull darkness. Three constituents should

This is the scheme of the Suvarnasaptati (commentary portion).

⁵⁾ 我知 is surely a missreading of the Sāmkhya-kārikā 2d.

⁶⁾ Cf. Mait. Up; 冥初 (Śataśāstra; 過去現在因果経).

⁷⁾ prakṛti—mahat—ahankāra—tanmātra—mahābhūta.

be named the courage, the dust and the darkness⁹⁾. Incidentally old versions named them dyed, gross and black (in the Mahāparinirvāṇa Sūtra, Taisho vol. 12 p. 840c), now they are called yellow, red and black. Old versions named them joy, sorrow and darkness¹⁰⁾, now they are called affection (raga), hatred (dvesa)and stupidity (moha). Old versions named them sukha, duhkha and moha (in the Suvarnasaptati etc.), now they are called sukha, duhkha and upekṣā¹¹⁾. The opponent questions: Is this soul the doer or the effected? Reply: Because it receives artha, which means the object, it understands the object. The soul is the knower, while the others can not know, because the soul uses what are already evolved from the primary matter. They are evolved gradually. As the primary matter exists from the first, is not made (asamskrta), is eternal, can only produce others and is never produced from others, the soul, by originating mentality, uses the objects. First the primary matter produces mahat. mahat means increase. As the mark of the primary matter increases, it is named the Great (mahat). It is also called buddhi, samvitti, vyāpin (?), mati or praiña (according to the Suvarnasaptati ad 22). The great produces the egotism (ahankāra). It is called egotism because the primary matter, giving rise to function, observes the soul and knows that the soul must use the object. (It is called bhūta-)ādi, vaikrta or taijasa¹²). Some say that the egotism produces ten viz. five gross elements and five subtle elements. The five gross elements are pṛthivī, ap, tejas, vāyu and ākāśa. There is one thing which is named ākāśa. It does not mean non-existence or the form in the world of unproduced

⁸⁾ Cf. Suvarnasaptati stanza 20a.

⁹⁾ Obviously in Sāṃkhya system however sattva means 'good', rajas 'activity' and tamas 'ignorance'. Didn't 基 know that his teacher Hsüan Tsang has rendered them correctly in his translation of the com. on the Catuḥśataka by Dharmapāla (Taisho vol. 30 p. 190b)?

¹⁰⁾ 喜憂闇 if they are taken from the Suvarṇasaptati st. 12, they must be *prīti*, *aprīti* and *viṣāda*.

¹¹⁾ 基's interpretations are absolutely wrong, because sattva does not mean yellow (which Śvet. Up. says white), three constituents have nothing to do with Buddhist terms rāga, dvesa and moha, and tamas never means upekṣā.

¹²⁾ According to the Suvarnasaptati ad st. 22 we should supply 或名大 before 初 and 脂膩 is obviously a scribal error for 焰熾.

voidness (asamskrta-sūnya). The five subtle elements are śabda, sparśa, rūpa, rasa, and gandha13). Others say that the egotism produces the five subtle elements only and the five subtle elements produces the five gross elements, then the five gross elements produce the eleven sense organs. In order that the soul uses them, (the egotism) first produces the five subtle elements¹⁴). mā (in the tanmātra) means exclusive. Not from other than this (egotism) the elements and the sense organs are produced¹⁵⁾. To bring this system to a conclusion. 1) rāpa causes tejas, tejas causes the sense organ of eye and the eye does not see tejas but sees $r\bar{u}pa$. 2) $\dot{s}abda$ causes $\bar{a}k\bar{a}\dot{s}a$, $\bar{a}k\bar{a}\dot{s}a$ causes the ear and the ear does not hear ākāśa but hears śabda. 3) gandha causes prthivī, prthivī causes the nose and the nose does not smell prthivi but smells gandha. 4) rasa causes ap, ap causes the tongue and the tongue does not taste ap but tastes rasa. 5) sparśa causes vāyu, vāyu causes skin and the skin does not feel vāvu but feels sparša16). On this point there is another interpretation of the system. Another says that the five subtle elements being in union produce the five gross elemens and the five gross elements being in union produce the five sense organs. Five karmendriyas and manas are produced by the union. To function the five subtle elements one uses eleven organs, but the eleven organs can not exist by themselves, they are produced from the five gross elements. Because, though being production in Buddhist doctrine, they are productive in this system. Eleven principles are produced and not root according to the latter interpretation. In India there is one more contention. When eleven organs are produced, first the five organs of perception are produced. The five organs of perception are eye, ear, nose, tongue and skin. Next the five organs of action are produced. The five organs of action are speaking organ, hand, foot, anus and the organ of generation¹⁷). Among them the speaking organ is mou-

¹³⁾ prakṛti—mahat—ahankāra—tanmātra—indriya

This seems to be a scheme little different from the one given above note 7.

¹⁴⁾ prakṛti—mahat—ahankāra—tanmātra—mahābhūta—indriya This, already given above, is taken from the Śataśāstra.

¹⁵⁾ This explanation of the word tanmātra is of course wrong.

¹⁶⁾ Cf. 吉蔵 's com. on Śataśāstra (Taisho vol. 42 p. 245c).

th, tongue etc. to speak. Among them hand and foot are small parts of skin. because the skin previously said (in the organs of perception) is the whole skin (around a body) but now (hand and foot) are parts. Furthermore, having special functions, anus and the organs of generation are commented on separately. Last manas is produced. The Suvarnasaptati says that it has sankalpa as its nature 18). Some say that its nature is corporeal mind 19). The soul has the thinking (cit, cetana) as its nature. As a logical consequence they maintain as follows: the soul is the thinking (substance) and three constituents are the cause of metempsychosis, so the soul distracted by the produced (from the primary matter) cannot be emancipated. Having known the transiency of the produced twenty-three principles, being disgusted with them and practicing the true Way (to emancipation), the primary matter become dissolved and does not produce the principles, then the soul is liberated. Twenty-three principles form their own natures through the union of three constituents, sattva and others. All of them exist as real and imperishable beings, but their transformation is designated as transient. First from the primary matter they are transformed into being, afterwards when destroyed they come back to the primary matter. They only disappear and appear, they are called transient not because their natures are destroyed afterwards into nothing. Their natures are of the primary matter and not of other nature. They are real and not temporary. All of them are known through direct perception and used by the soul. Thus the following two become clear: 1) (They are) real (entities) and 2) known through direct perception."

The unique points that 基 has reported are as follows: 1) A new type scheme of evolution of the principles given in note 13), 2) He clearly arranged the nine stages. 3) He indicated the difference between 自性 (prakrti) and 勝性 (pradhana). 4) Of his renderings 神我 and 語具 seem to be better than Paramārtha's 人 and 舌. But his critiques against old versions are almost always wrong.

¹⁷⁾ As the translations of pāyu and upastha 小便処・大便処 are quite wrong.

¹⁸⁾ Cf. Sāmkhya-kārikā 27.

¹⁹⁾ Cf. com. on the Śataśāstra (Taisho vol. 42 p. 245c).