

基 'S STATEMENT ON SĀMĀKHYA

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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).

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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 (*rāga*), hatred (*dveṣa*) and stupidity (*moha*). Old versions named them *sukha*, *duḥkha* and *moha* (in the Suvarṇasaptati etc.), now they are called *sukha*, *duḥkha* and *upekṣā*¹¹⁾. 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 (*asaṃskṛta*), 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*, *saṃvitti*, *vyāpin* (?), *mati* or *prajñā* (according to the Suvarṇasaptati ad 22). The great produces the egotism (*ahaṅkāra*). 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*, *vaikṛta* or *taijasa*¹²⁾. 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. Suvarṇasaptati 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 *pṛti*, *apṛti* and *viśāda*.

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*, *dveṣa* and *moha*, and *tamas* never means *upekṣā*.

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

13) prakṛti—mahat—ahaṅkāra—tanmātra—indriya
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 mahābhūta

16) Cf. 吉藏'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 Suvarṇasaptati says that it has *saṅkalpa* as its nature¹⁸). Some say that its nature is corporeal mind¹⁹). 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 (*prakṛti*) and 勝性 (*pradhāna*). 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. Sāṃkhya-kārikā 27.

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