Pañcādhikaraṇa, a Sāṃkhya teacher

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The Yuktidīpikā¹⁾ presents to us a new *parampara* of Sāṃkhya teachers;Hārīta-Vārddhali-Kairāta-Paurikā-Rṣabheśvara - Pañcādhikaraṇa - Patañjali-Vārṣagaṇya-Kauṇḍinya-Mūkā'dika..... (p. 145)

They have been unknown²⁾ to us except for Vārṣagaṇya. Among the teachers unknown till then Pañcādhikaraṇa, as far as can be observed, is the most important and his fragments are preserved most. Followings are tentative translations of the fragments which came to my attention.

[sense organs & instruments]

- 1) “bhautikānī 'ndriyānī” 'ti Pañcādhikaraṇa-matam. (p. 91)

“the sense organs consist of matters.”

- 2) “daśa-vidham” iti Tāntrikāḥ Pañcādhikaraṇa-prabhṛtayaḥ. (p. 112)

“ten-fold³⁾ (is instruments).”

- 3) “(karaṇānām mahtī svabhāvā-'tivyṛttiḥ pradhānāt,) sarvā parata” iti Pañcādhikaraṇaḥ. (p. 91)

“(the faculty of instruments surpasses by its nature the Primary Matter, and) all (of their faculties) come from others (i. e. objects).”⁴⁾

[knowledge]

- 4) “Karaṇam nirlikhita-svarūpam śūnya-grāma-nadī-kalpam. prākṛta-vaikṛtikāni tu jñānāni prerakā-'nga-saṃgrhītāni pradhānād āgacchanti ce” 'ti Pañcādhikaraṇaḥ. (p. 91)

“the instrument is of nature (easily) to be scratched, like a vacant village

1) Ed. by R. C. Pandeya 1967, Delhi, the pages of which present author cites. Formerly ed. by P. Chakravarti, Calcutta 1938.

2) Patañjali does not seem to be identical with the author of the Yoga Sūtra, cf. S. Takagi; *The Early teachers of Sāṃkhya and Their Thoughts*, JIBS. vol. X. no. 1. pp. 74~5.

3) Cf. SK. 25 & 32.

4) Cf. SK. 31.

or an empty river. But the innate and the acquired knowledges are received by the limbs of director (*buddhi*?)⁵⁾ and arrive at the Primary Matter.”

- 5) yaḥ Pañcādhikaraṇa-pakṣaḥ “prākṛta-vaikṛtānām jñānānām pradhāna-vac chuṣka-nadī-sthānīyā-’ntaḥkaraṇe bāhye ca preraka-jñānā-’mśaka-kṛta upanipātaḥ, tathā sāttvika-sthity-ātma-kṛtam apratyayasā ’vasthānam” iti. (p. 96) “the innate and the acquired knowledges occur as being made to be a portion of the director’s knowledge on both inner and outer instruments together with the Primary Matter which are (, as it were,) in the state of a dried up river. Likewise (the maintenance that a knowledge is) made to be of the steady nature of *sattva* is the stand-point of a diffident one.”

- 6) Pañcādhikaraṇasya tāvat “dvididhaṃ jñānaṃ prākṛtikaṃ vaikṛtikaṃ ca. prākṛtikaṃ trividhaṃ—tattva-sama-kālaṃ sāmśiddhikam ābhiśyandikaṃ ca. tatra tattva-sama-kālaṃ saṃhata’s ca mahāms tattvā-’tmanā mahati pratyayo bhavati. utpanna-kārya-kāraṇasya tu sāmśiddhikam ābhiśyandikaṃ ca bhavati. sām-siddhikam yat saṃhata-vyūha-sama-kālaṃ niṣpadyate, yathā paramarṣer jñānam. ābhiśyandikaṃ ca saṃśiddha-kārya-kāraṇasya kāraṇa-’ntareṇa ’tpadyate. vaikṛtaṃ tu dvididhaṃ sva-vaikṛtaṃ para-vaikṛtaṃ ca. sva-vaikṛtaṃ tāraḥ. paravaikṛtaṃ siddhy-antarāṇi. āha ca—

tattva-samaṃ vaivartaṃ, tatrā ’bhiśyandikaṃ dvitīyaṃ syāt,

vaikṛtaṃ atas tṛtīyaṃ śāṭ-kaśīkama etad ākhyātam.

atra tu tattvair saho ’tpatty-aviśeṣāt sāmśiddhikam abhedaṇā ’ha—

vaikṛtaṃ api ca dvididhaṃ, sva-vaikṛtaṃ tatra tāraḥ bhavati,

syāt sapta-vidhaṃ para-vaikṛtaṃ svatārā-’di nirdiṣṭam.

iti. yathā jñānam evaṃ dharmā-’dayo ’pī” ’ti. (p. 123)

“knowledge is two-fold, viz. innate and acquired. (Again) the innate (knowledge) is three-fold, viz. 1) simultaneous with the principles, 2) spontaneous and 3) surplus. Among them, 1) the simultaneous with the principles means that (when) the Great (is) accumulated (it) becomes a conception in the Great as the nature of this principle. 2) On the other hand the one who has produced the effect from the cause⁶⁾ has the spontaneous and the surplus.

5) *buddhau prayacchanti* (SK. 36).

The spontaneous is effected simultaneously with the orderly arrangement of forming one's body, such as the knowledge of a great sage. 3) The surplus is produced by other cause to the one who has fully attained the effect from the cause⁶⁾. On the other hand the acquired is two-fold, viz. 1) the acquired by himself and 2) the acquired by others. 1) The acquired by himself is *tāraka*⁷⁾, and 2) the acquired by others are the other accomplishments⁷⁾. And (the following is) said.

'The simultaneous with the principles is revolving, (and) among them the surplus will be the second, then the spontaneous (will be) the third which is called the one made of six sheaths.'⁸⁾

On this point, however, he told the spontaneous as identical because it is not different (from the simultaneous) in point of being produced together with the principles.

'The acquired is two-fold too, which is declared (as follows). Among them the acquired by himself is *tāraka*, (and) the acquired by others are seven, viz. *svatāra*⁹⁾ and so forth.'

As the knowledge so are the good and others, too."

[body]

- 7) Pañcādhikaraṇasya tāvad "vaivartaṃ śarīraṃ mātā-pitr-saṃsarga-kāle karaṇā-⁷⁾viṣṭaṃ śukra-śoṇitam anupraviśati. tad anupraveśāc ca kalalā-⁷⁾di-bhāvena vivardhate. vyūḍhā-⁷⁾vayavaṃ tū 'palabdha-pratyayaṃ mātur udarān niśṛtya yan dharmā-⁷⁾dharman ṣaṭ-siddhy-upabhoga-kāle kṛtau tad-vaśād avati-ṣṭhate. yāvat tat-kṣayāc charīra-pātas tāvat. yadi dharma-saṃsṛtaṃ karaṇaṃ tato dyu-deśaṃ sūkṣma-śarīreṇa prāpyate, tad-viparyayāt tu yātanā-sṭhānaṃ tiryag-yoniṃ vā, miśrībhāvena mānuṣyam. evaṃ ātivāhikaṃ sūkṣma-śarīraṃ indriyānāṃ dhāraṇa-prāpaṇa-samārthaṃ nityaṃ bāhyenā 'pāyinā pariveṣṭyate parityajyate ca." (p. 121)

6) This seems to mean the one who has corporeity.

7) Cf. coms on SK. 51; Yoga Sūtra III. 54

8) *ṣaṭkauśika*; rudhira (blood), māṃsa (flesh), snāyu (sinew), śukra (semen), asthi (bone), majjan (marrow). Cf. coms. ad SK 39 & Yogabhāṣya III. 29.

9) *sutāra* (ka), according to the coms on SK 51 etc.

“The revolving body, when mother and father have union, has reached the organ and then enters into sperm and flood. And having entered into them the (revolving body) increases in a state of embryo and others. Further having developed its limbs and obtained the consciousness the (body) goes out from mother’s belly and exists by force of the good and the evil made in the time when it experiences the six accomplishments¹⁰. It lasts until the down-fall of the body due to the destruction of these (goods and evils). If the organ wanders towards the good, then it attains the celestial place in (the form of) subtle body. On the contrary (it attains) the place of torment or animals due to the reversed (i. e. the evil), (and it attains) the human (nature) due to the mixture. Thus the transmigrating subtle body is capable of holding and leading the organs, is eternal, is wrapped and is abandoned by perishable external (objects).”¹¹

Pañcādhikaraṇa, according to the *paramparā* in the Yuktidīpikā, is a predecessor of the teacher of Vārṣagaṇya who certainly is earlier than the Mahābhārata and Nāgārjuna¹² (A. D. 150 ca.). He is said to belong to Tantra school (frag. 2), though he maintains that the sense organ consists of matters (frag. 1) like Yoga school¹³. The instruments (*karaṇa*) are ten according to his assertion (frag. 2). Does he disapprove the *manas*, *ahaṅkāra* and *buddhi* as instruments? No, he mentions *antaḥkaraṇe bāhye ca* in his fragment 5. He might hold the sense organs (*indriya*) to be ten-fold, not the instrument (*karaṇa*) as the Yuktidīpikā seems to report, though he disagrees with Īśvarakṛṣṇa who counts organs to be eleven (SK. 25). *preraka* in fragments 4 and 5 alludes

10) *ṣaṭ-siddhi*, not mentioned in other Sāṃkhya texts !

11) Cf. SK.39.

12) Nāgārjuna refers to Vārṣagaṇya in his commentary on the Daśabhūmika-sūtra (Taisho. vol. XXVI. p. 31c).

13) “That the sense organs consist of matter is of Yoga (school), and that the sense organs do not consist of matter is of Sāṃkhya (school).” (Nyāyavārttika ad NS I. 1. 29). The Yoga Sūtra, however, does not remark distinctly this view. In contrast with this fact Nyāya school is said to assert this view according to the commentary on the Sāṃkhya Sūtra II. 20.

for certain to *buddhi*, the producer of *karaṇa*, or to the primary Matter (*pradhāna*) with some possibility. The agent of metempsychosis consists mainly of *karaṇa* (frag. 7).

Each of *jñāna* etc. is considered to have two stages and five subdivisions as follows;

bhāva	{	prākṛtika	tattva-sama-kāla
			sāṃsiddhika
			ābhiṣyandika
	{	vaikṛtika	sva-vaikṛtika; tāraṇa
			para-vaikṛtika; svatāra, etc.

Three older commentaries on the Sāṃkhyakārikā; 金七十論, Gauḍapāda and Māṭhara, divide *pratyaya-sarga* into parallel three, sāṃsiddhika, prākṛtika and vaikṛtika, which are changed into two by Pañcādhikaraṇa who is succeeded by Vācaspatimiśra in his Sāṃkhyatattvakaumudī. Explanation on body (frag. 7) agrees on the whole with that of the comments on SK 39.

In sum Pañcādhikaraṇa does not seem to have an assertion quite different from so-called classical Sāṃkhya, though being somewhat Yogaic in a view on the materials of organ and unique in six *siddhi* doctrine.

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