

Twenty-five hundred years of Buddhism. - Foreword by S. Radhakrishnan.

Publications Division, Ministry of Information and Broadcasting, Govt. of India - Introduction to Sanskrit Literary Criticism

Dependent Origination - The Indo-Tibetan Tradition 189

roughly correspond to the two selves, supreme and individual, of the early Upaniṣads, which stem from the *Īg-veda*; although Buddhism does not call those halves of "perception" "selves" or a higher and a lower self, and in fact only counts "perception" (*viññāna*) once to be the third member of Dependent Origination.⁴⁸

To carry the comparison further, just as "perception" in Buddhism was shown above to be the seed of phenomenal life, in the Sāṃkhya system it is *buddhi* or *Mahat* that is the initial evolute, inaugurating the phenomenal series. In Buddhism, the "reconnecting perception" (*pratisamudhī-viññāna* of the Abhidharma tradition) first arises as the "appropriating consciousness" (*adhiṇa-viññāna* of the *Theravāda* tradition), i.e., the vision of the phenomenal abode (the future parents); this is rather close to the Sāṃkhya *Mahat* as a field knower (*Īśvara*)—the first creation (*śarga*) of the *Amṣatā* (of the *Mahābhārata*). Thus the first half of "perception" has the role in Buddhism of establishing the initial division into subject-object by perceiving an object, as does the Sāṃkhya *buddhi* which cognizes "darkness" and which in *Sāṃkhya-Sūtra* No. 23 has the function of "ascertainment" (*adhyavayaṇa*).

The reconnecting "perception" then falls into the womb as the fruitional consciousness (*vipāka-viññāna* or *jīvaśānti*), rather close to the Sāṃkhya *ahamkāra*—the second creation of the *Amṣatā*. The second-half *viññāna* is followed by name-and-form and the six sense bases, just as in Sāṃkhya the *ahamkāra*, according to *Sāṃkhya-Sūtra* No. 24, through its function of creation (*abhinna*) gives rise to the various organs and elements constituting the body. According to the *Vijñaptirāśādhī* the beings take the *adhiṇa-viññāna* ("store consciousness") as their "I" (*from abhyanāman āmanāna or sa adhiṇa-viññāna āmanāna*) because of its continuity and homogeneity, but one should not take it as a "self."⁴⁹ This text of Yogācāra Buddhism thus makes it equivalent to "calling 'I'" (*ahamkāra*), but insists that one should not call it that way.

Now reverting to the first two members of Dependent Origination I shall continue the comparison with the Sāṃkhya in a

⁴⁸WATMAN, "Buddhist Dependent Origination", p. 202.

⁴⁹LOUIS DE LA VALLÉE POULSEN, *Vijñaptirāśādhī*, Tome I, pp. 150 and 151.

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Bhabatosh Bhattacharya for reading the printed sheets and making suggestions and pointing out misprints. The venerable monk was lodged in the pleasure garden and shown exceeding reverence and courtesy.

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