

ON THE FORMATION OF A SHORT PROSE *PRATĪTYASAMUTPĀDA SŪTRA*

Noritoshi ARAMAKI

While engaged in undertaking the reconstruction of the formative process of the *pratītyasamutpāda* formula in Early Buddhism, I realized the necessity to establish the text-strata of the verse and prose sūtras relevant to my subject. One of the fundamental theses I am trying to put forward is that the development of the constituent fundamental concepts such as *tṛṣṇā*, *nāmarūpa*, *viññāna* etc. in verse sūtras must precede the formative process of the *pratītyasamutpāda* formula itself, starting with the simple three- or five-membered up to the complete twelve-membered in prose sūtras. Therefore my study on the *pratītyasamutpāda* formula will consist of two parts: the first part proposes to trace how the constituent fundamental concepts originate and develop through the strata of verse sūtras, while the second part is concerned with how they are combined finally to formulate the twelve-membered formula in prose sūtras. Obviously the first undertaking is more ambitious, if not hazardous, than the second, since so far verse sūtras have scarcely been investigated with respect to the development of philosophical or doctrinal concepts traceable therein. My contention here is that exactly this neglect of verse sūtras in philosophical or doctrinal studies has hindered the penetrating understanding of early Buddhist philosophy to such an extent that almost all the fundamental concepts of Early Buddhism must have been accepted as nothing more than the dogmatic concepts which had long been fixed and are as such prevalent in prose sūtras.

Having started to trace the occurrences of the constituent fundamental concepts in verse sūtras, I am becoming more and more confident that their origin and development must indeed be interpreted from the contexts of their occurrences in verse sūtras, but here has emerged a serious difficulty: how to

stratify verse sūtras so that I may trace the origin and development of the constituent concepts on a solid philological basis and at the same time how to establish the developing lines of the fundamental concepts in verse sūtras so that I may stratify them around the well-established lines of their development therein traceable. Here is a vicious circle and I must be able to break it somehow. I am of the opinion that prior to establishing a general stratification of the entire verse sūtras and a general developing line of Buddhist philosophical concepts therein, I can only accumulate piecemeal evidence, philological, philosophical or otherwise, which may establish, however partially, the textual relationships among the relevant verse sūtras and at the same time the conceptual development of certain concepts occurring therein. In this paper I propose to concentrate my attention upon those concepts which are constituent of the *pratītyasamutpāda* theory in the early prose *pratītyasamutpāda* sūtras and to find out their developing line from one of the oldest verse sūtras—possibly one of the Buddha's words, if ever such could exist!—through the strata of the relevant verse sūtras up to the prose *pratītyasamutpāda* sūtras. The starting-point of my present attempt reversely to pursue the earlier development of the constituent concepts of the *pratītyasamutpāda* theory is a short prose *pratītyasamutpāda* sūtra, SN 12. 38 (ii, 65): SĀ-A 14. 19 (no. 359) which has so far scarcely attracted the attention of scholars, but nevertheless which, together with the other related sūtras, contains the most fundamental concepts, *nāmarūpa* and *viññāna*. The following study into the precedent development of the constituent concepts of the *pratītyasamutpāda* theory through the strata of verse sūtras is designed as a necessary procedure for interpreting the philosophical meaning of the concept *pratītyasamutpāda* defined by the interdependence of the two fundamental concepts, *nāmarūpa* and *viññāna*.

In the following I will divide my discussion into the two parts.

Part 1: The formation of the *pratītyasamutpāda* theory defined by the interdependence of *nāmarūpa* and *viññāna* in the early prose *pratītyasamutpāda* sūtras, mainly of the Nidānaṣamyutta of SN

(discussed in this paper).

Part 2: The origin and development of the constituent concepts of the *pratītyasamutpāda* theory, especially of *nāmarūpa* and *viññāna*, in the strata of verse sūtras (to be continued on another occasion).

Although these two parts are arranged in the reverse order, the discussion within each part cannot but be in the progressive. Accordingly what I am attempting here in this paper is first to identify the constituent concepts of the *pratītyasamutpāda* theory in the early prose *pratītyasamutpāda* sūtras and then secondly to trace those constituent concepts in the strata of verse sūtras starting from the oldest stratum of the Buddhist sūtras—probably the verses from the golden mouth of the Buddha himself.

PART 1: THE FORMATION OF THE *PRATĪTYASAMUTPĀDA* THEORY

In my present opinion the formative process of the *dvādaśāṅgapratītyasamutpāda* formula has its starting-points in the two short prose *pratītyasamutpāda* sūtras, one on the concept *trṣṇā* (SN 12. 66: SĀ-A 12. 9, no. 291: Nidānasamyukta 9) and the other on the concepts *viññāna* and *nāmarūpa*, the latter of which will be discussed here in this paper in some detail, the former being reserved for another paper. This short prose *pratītyasamutpāda* sūtra on the concepts *viññāna* and *nāmarūpa* develops in two directions: firstly in the direction of analyzing how the *viññāna* conditions the *nāmarūpa* to be reborn in the next life incurring the universal conglomeration of sufferings; and secondly in the direction of analyzing how the *nāmarūpa* conditions the *viññāna* to experience the fruits of previous *karmans* in this life. The development in the first direction results in the *caturāhāra*- and the *caturviññānasthiti*- theories, and that in the second results in the *pratītyasamutpāda* theory defined as the conditioning of the *ṣaḍāyatanas* on the *ṣaḍviññānakāyas* and further as the interdependence of the *viññāna* and the *nāmarūpa*.

§ 1 *The Formation of the Caturāhāra and the Caturvijñānasthiti Theories*

In the shortest and probably original version (as represented in the Chinese version) the short prose *pratītyasamutpāda* sūtra, SN 12. 38 : SĀ-Ā 14. 19 (no. 359) runs as follows :

*yañ ca...ceteti yañ ca pakappeti yañ cānuseti ārammaṇam etaṃ hoti viññāṇassa t̥hitiyā / ārammaṇe sati patit̥thā viññāṇassa hoti / tasmim̐ patit̥thite viññāṇe virūl̥he āyatim̐ punabbhavābhiniḃbatti hoti / āyatim̐ punabbhavābhiniḃbattiyā sati āyatim̐ jarāmaṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti / evam etassa kevalassa dukkhakkhandhas-
sa samudayo hoti /yato ca...no ceva ceteti no ca pakappeti no cānuseti ārammaṇam etaṃ na hoti viññāṇassa t̥hitiyā / ārammaṇe asati patit̥thā viññāṇassa na hoti / tad appatit̥thite viññāṇe avirūl̥he āyatim̐ punabbhavābhiniḃbatti na hoti / āyatim̐ punabbhavābhiniḃbattiyā asati āya-
tim̐ jātijarāmaṇaṃ sokaparidevadukkhadomanassupāyāsā nirujjhanti / evam etassa kevalassa dukkhakkhandhassa nirodho hoti ti /*

...If there is anything considered, conceived and subconsciously attached to, here becomes the object, upon which depending the *vijñāna*- continues to exist [in the *augha*-]; if there is such an object, the *vijñāna*- has the stand [to stay in the *augha*-]; if the *vijñāna*- has the stand [to stay in the *augha*-] and continues to grow, there arises a new reborn existence in the next life; if there arises a new reborn existence in the next life, there accumulate old age, death, griefs, lamentations, sufferings, dejectednesses and desperations. Thus there arises the universal conglomeration of sufferings in this world. ...If, on the contrary, there is nothing considered, conceived and subconsciously attached to, here becomes no object, upon which depending the *vijñāna*- continues to exist;Thus there perishes the universal conglomeration of sufferings in this world.

This very simple *pratītyasamutpāda*- sūtra expounding the three-membered formula *vijñāna-jāti-jarāmaṇa*- has a variation-sūtra of the immediately

succeeding stage of development which replaces the “*āyatim punabbhavābhini-bbatti*” by the “*nāmarūpassa avakkanti*” and thus expounds the augmented four-membered formula *viññāna-nāmarūpa-jāti-jarāmarāṇa-*, SN 12. 39 : SĀ-A 14. 20, no. 360 :

*yañ ca...ceteti yañ ca pakappeti yañ cānuseti ārammaṇam etaṃ hoti viññāṇassa t̥hītiyā / ārammaṇe sati patit̥thā viññāṇassa hoti / tasmim̥ patit̥thite viññāṇe virūl̥he nāmarūpassa avakkanti hoti / *nāmarūpassa avakkantiyā sati āyatim̥ jātijarāmarāṇam̥ sokaparidevadukkhadomanassupāyāsā sambhavanti / ...* /*

...If there is anything considered, conceived and unconsciously attached to, here becomes the object, upon which depending the *viññāna-* continues to exist [in the *augha-*]; if there is such an object, the *viññāna-* has the stand [to stay in the *augha-*]; if the *viññāna-* has the stand [to stay in the *augha-*] and continues to grow, the *nāmarūpa-* enters upon [the womb of a mother in the next life]; if the *nāmarūpa-* enters upon [the womb of a mother in the next life], there accumulate (re-)birth, old age, death, griefs, lamentations, sufferings and desperations....

When these two very simple *pratītyasamutpāda-* sūtras are really one of the two starting points of the development of the *pratītyasamutpāda-* formula, as I am now arguing, there is no doubt that they presuppose some fundamental concepts in currency which must have been inherited from the preceding traditions either of Buddhist (verse) sūtras or of ascetic verses commonly shared by Jainism, etc. : 1) the *ārammaṇa-* and *patit̥thā-* consisting of anything *cetita-*, *pakappita-* and *anusayita-* upon which depending the *viññāna-* continues to exist, 2) the *viññāna-* which continues to exist even after death and brings forth the new saṃsāric existence to be reborn, 3) the *nāmarūpa-* which appears in the earliest stage of rebirth perhaps as the deepest underlying layer of the new saṃsāric existence, and 4) the anxiety toward the *jarāmarāṇa-* etc. Where have they come from? Before I undertake to answer this question, it is, I think, advisable to confirm that these two seemingly negligible *pratītyasamutpāda-* sūtras really initiate the formative process of the fundamental concept *pratītyasamutpāda-* defined as the *viññāna-* and the *nāmarūpa-* in their

interdependence. Let me try to suggest that these two *pratītyasamutpāda*-sūtras develop into the *caturāhāra*- and the *caturvijñānasthiti*- theories by further analyzing how the *vijñāna*- in its dependence upon the *ārammaṇa*- and *paṭiṭṭhā*- conditions the *nāmarūpa*- to be reborn and that they develop into the *pratītyasamutpāda*- theory by further analyzing how the *nāmarūpa*- thus reborn to be the *ṣaḍāyatana*s conditions the *ṣaḍvijñānakāyas*.

It is easy to recognize the close relationship and the probable precedence of the two *pratītyasamutpāda*- sūtras above quoted to one of the simplest *caturāhāra*- sūtras, SN 12. 64 (ii, 101): SĀ-A 15. 12 (no. 374) (cf. also E. Waldschmidt, Ein Fragment des Saṃyuktāgama aus den Turfan-Funden, M 476, in *Von Ceylon bis Turfan*, S. 280 f.) due to their common vocabulary and phraseology. The *caturāhāra*- sūtra runs as follows:

... *cattāro me ... āhārā bhūtānāṃ vā sattānāṃ tṭhitiyā sambhavesinaṃ vā anuggahāya / katame cattāro / kabalimkāro āhāro oḍāriko vā sukkhūmo vā phasso dutiyo manosañcetanā tatiyā viññānaṃ catuttham /*

...

*kabalimkāre ce ... āhāre atthi rāgo atthi nandi atthi taṇhā paṭiṭṭhitam tattha viññānaṃ virūlham / yattha paṭiṭṭhitam viññānaṃ virūlham atthi tattha nāmarūpassa avakkanti atthi yattha atthi nāmarūpassa avakkanti atthi tattha saṅkhārānaṃ vuddhi / yattha atthi saṅkhārānaṃ vuddhi atthi tattha āyatim punabbhavābhiniḍḍatti / yattha atthi āyatim punabbhavābhiniḍḍatti atthi tattha āyatim jātijarāmaranaṃ *sokaḥparidevadukkhadomanassaḥpāyāsā**

phasse ce ... āhāre

manosañcetanāya ce ... āhāre ...

viññāne ce ... āhāre ...

...

kabalimkāre ce ... āhāre natthi rāgo natthi nandi natthi taṇhā appaṭiṭṭhitam tattha viññānaṃ avirūlham / yattha appaṭiṭṭhitam viññānaṃ avirūlham

... yattha natthi āyatim punabbhavābhiniḍḍatti natthi tattha āyatim jarā-

*maranaṃ *sokaḥaridevadukkhadomanassūpāyāsā**

phaṣṣe ce ... āhāre ...

manaṣāñcetanāya ce ... āhāre ...

viññāṇe ce ... āhāre ...

... .. There are four kinds of aliment which enable sentient beings either continuously to live on when they have been reborn or [newly] to nourish [the embryos of themselves] when they are desiring to be reborn. What are the four kinds of aliment? [They are] 1) edible food, coarse or refined, 2) experience [, unpleasant or pleasant], 3) [volitional] conception in mind and 4) *viññāna-*. ... If there is greed for, pleasure in and desire for edible food, then the *viññāna-* has the stand [to stay in the *augha-*] and continues to grow. When the *viññāna-* has the stand [to stay in the *augha-*] and continues to grow, then the *nāmarūpa-* enters upon [the womb of a mother]. When the *nāmarūpa-* enters upon [the womb of a mother], then the *saṃskāras* or the *karmans* accumulated in latency are activated. When the *saṃskāras* accumulated in latency are activated, then there is reborn the *saṃsāric* existence in the next life. When there is reborn the *saṃsāric* existence in the next life, then there are rebirth, old age, death, griefs, lamentations, sufferings, dejectednesses and desperations in the next life.

If [there is greed for, pleasure in and desire for] experience [, unpleasant or pleasant], then ...

...

If [there is greed for, pleasure in and desire for volitional] conception in mind, then ...

...

If [there is greed for, pleasure in and desire for] *viññāna-*, then

...

If [, on the contrary,] there is no greed for, no pleasure in and no desire for edible food, then the *viññāna-* has no stand [to stay in the *augha-*] and does not continue to exist.

... ..

Textually there is no doubt that the two short *pratītyasamutpāda*-sūtras have developed into this perhaps earliest *caturāhāra*-sūtra, as the common expressions underlined above clearly indicate. What, then, is the motive for the new development of the oldest *pratītyasamutpāda*-sūtras in this direction? These sūtras, the *pratītyasamutpāda*- as well as the *caturāhāra*-sūtras, are all concerned with the problem how the *viññāna*- has the stand and continues to grow so that the *nāmarūpa*- enters upon the womb of a mother in the next life and there old age, death etc. incur. The *viññāna*- in its dependence on the *ārammaṇa*- or anything considered, conceived and unconsciously attached to in the former corresponds to the *viññāna*- with greed for, pleasure in and desire for the four *āhāras*, edible food, experience, consideration in mind and *viññāna*- in the latter. I think that if the *viññāna*- in its dependence on the *ārammaṇa*- is analyzed with respect to the *ārammaṇa*- of the desire being at work in the *viññāna*- and driving it onward or, in other words, if the *ārammaṇa*- of the *viññāna*- is identified with that of the desire being at work in the *viññāna*- and driving it onward, then there results the *viññāna*- with greed for, pleasure in and desire for the four *āhāras*, edible food, experience, consideration in mind and *viññāna*-; the *viññāna*- in its dependence on the *ārammaṇa*- is here interpreted as continually growing by the driving force of the desire for the four *āhāras*. In some *caturāhāra*-sūtras (SN 12. 64 : SĀ-A 15. 14, no. 376, SN 12. 64 : SĀ-A 15. 16, no. 378 etc.) the *viññāna*- with desire for the four *āhāras* is illustrated by the sunshine entering from the eastern window and reflecting on the western wall of a building or by a painter drawing on a wall; if there is no wall, the sūtras say, then there cannot be any reflection or a painter cannot draw in the air. These illustrations also seem to support my thesis that the *viññāna*- in its dependence on the *ārammaṇa*- has developed into the *viññāna*- with desire for the four *āhāras*, since we can recognize the element of the *ārammaṇa*- in the illustration of the wall in these *caturāhāra*-sūtras. Now can we also explain, by referring to the preceding tradition of verse sūtras, the necessity that the *viññāna*- in its dependence on the *ārammaṇa*- should thus be interpreted as being driven by the *trṣṇā*- or desire for the *caturāhāras* and especially for the *viññāna*- in the next life? I think I can.

The development of the two short *pratītyasamutpāda*-sūtras into the *caturvijñānasthiti*-theory is theoretically more direct and more evident. The fundamental *caturvijñānasthiti*-sūtra SN 22. 54: SĀ-A 2. 7 (no. 39) runs as follows (cf. also L. de La Vallée Poussin, Documents sanscrits de la seconde collection M. A. Stein, Fragments du Saṃyuktāgama, *JRAS*, 1913, p. 569 f.):

... .. *pañcimāni ... bijajātāni / katamāni pañca / mūlabijaṃ khandhabijaṃ aggabijaṃ phalabijaṃ bijabijañ ceva pañcamam / ... imāni cassu ... pañca bijajātāni akhaṇḍāni apūtīni avātātapahatāni sārādāni sukhasayitāni pathavi ca assa āpo ca assa api nu imāni ... pañca bijajātāni vuddhiṃ virūlham vepullam āpajjeyun ti / evam ... / seyyathā pi ... pathaviḍhātu evaṃ catasso viññāṇatthitiyo datthabbā / seyyathā ... āpodhātu evaṃ nandirāgo datthabbā / seyyathā pi ... pañca bijajātāni evaṃ viññāṇam sāhāram datthabbam / rūpupayaṃ vā ... viññāṇam tiṭṭhamānaṃ tiṭṭheyya rūpārammaṇam rūpapatittham nandupasevanaṃ vuddhiṃ virūlhiṃ vepullam āpajjeyya / vedanupayaṃ vā ... viññāṇam tiṭṭhamānaṃ tiṭṭheyya / ...*
saññupayaṃ vā ...
saṃkhārupayaṃ vā ...

...
yo ... evaṃ vadeyya aham aññatra rūpā aññatra vedanāya aññatra saññāya aññatra saṃkhārehi viññāṇassa āgatiṃ vā gatiṃ vā cutiṃ vā upapattiṃ vā vuddhiṃ vā virūlhiṃ vā vepullam vā paññāpessāmī ti netam thānaṃ vijjati / rūpadhātuyā ce ... bhikkhuno rāgo pahino hoti rāgassa pahānā vocchijjatārammaṇam patitthā viññāṇassa na hoti /
vedanādhātuyā ce ...

saññādhātuyā ce ...
saṃkhāradhātuyā ce ...
viññāṇadhātuyā ce ...

tad apatitthitam viññāṇam avirūlhim anabhisāṅkhārañ ca vimuttam / vimuttattā thitam thitattā samtusitam santusitattā na paritassati / aparitassam paccattaññ eva parinibbāyati /

...

There are five kinds of seed in this [ordinary] world. What are the

five? [They are] 1) the root in the function of seed, 2) the trunk in the function of seed, 3) the shoot in the function of seed, 4) the fruit in the function of seed and 5) the seed in the function of seed.
 If these five kinds of seed in this [ordinary] world are [respectively] not destroyed, not rotten, not damaged by wind and heat, ripen in season and bedded safely and [here] are the earth [to nourish them] and the water [to moisten them], then do these five kinds of seed continue to exist, grow, and become bigger? Yes [, they do so]. Just as the earth-element, so are the four *viññānasthitis* to be considered. Just as the water-element, so are the pleasure and the greed to be considered. Just as the five kinds of seed, so is the *viññāna-* accompanied by the *āhāras* (according to the Pali tradition) [or accompanied by the *ādāna-* (according to the Sarvāstivāda tradition observable in Chinese materials)] to be considered. Either in so far as being engaged in the *rūpa-*, the *viññāna-* continuing to exist will continue to exist; having the *rūpa-* as its *ārammaṇa-*, having the *rūpa-* as its *patitthā-* and being fostered by the pleasure [in the *rūpa-*], the *viññāna-* continues to exist, grow and become bigger. Or in so far as being engaged in the *vedanā-*, ...

...

Or in so far as being engaged in the *saṃjñā-*, ...

...

Or in so far as being engaged in the *saṃskāra-*, ...

...

If anyone should say, "I propound that the *viññāna-* comes, goes, passes away, is reborn, continues to exist, grows or becomes bigger, regardless of the *rūpa-*, the *vedanā-*, the *saṃjñā-* and the *saṃskāra-*," there is no reason for such [an assertion].

Once a bhikṣu's greed for the *rūpa-* element is relinquished, the *ārammaṇa-* ceases to exist and the *viññāna-* loses its *patitthā-* [continually to exist].

Once a bhikṣu's greed for the *vedanā-* element is relinquished, ...

Once a bhikṣu's greed for the *saṃjñā-* element is relinquished, ...

Once a bhikṣu's greed for the *saṃskāra*- element is relinquished, ...

Once a bhikṣu's greed for the *viññāna*- element is relinquished, ...

Now the *viññāna*- which has lost the *patitṭhā*-, does not continue to exist and does not activate the activities [to produce the fruits of *karmans*], is liberated; because [it is] of the liberated essence, [it] is constant; because [it is] of the constant essence, [it] is satisfied; because [it is] of the satisfied essence, [it] never desires; because [it] never desires, [it] realizes the perfect *nirvāṇa*- within itself

...

There is no doubt that the two short *pratītyasamutpāda*- sūtras quoted above have developed into this important *caturviññānasthiti*- sūtra by analyzing more exactly how or under what conditions the *viññāna*- in its dependence on the *ārammaṇa*- continues to exist, grow and become bigger: the *viññāna*- in its dependence on the *ārammaṇa*- is, more exactly to analyze, the *viññāna*- accompanied by the *āhāra*- or the *ādāna*- which is nourished in the state of being engaged in the *rūpa*-, the *vedānā*-, the *saṃjñā*- or the *saṃskāra*- and is moistened by the pleasure and the greed for these, just as the five kinds of seed which are, in so far as they are living, nourished in the earth and are moistened by water; only the *viññāna*- which is engaged in these deepest underlying layers of a saṃsāric existence and has the pleasure and the greed for them continues to exist, grow and become bigger: accordingly once the *viññāna*- is liberated from the pleasure and the greed for them and ceases to be driven by the pleasure and the greed for them, it loses its *ārammaṇa*- and *patitṭhā*- and ultimately realizes the *nirvāṇa*- within itself; the *viññāna*- is indeed the deepest underlying layer of a saṃsāric existence and continues to exist in the saṃsāric *augha*-, in so far as it is driven by the pleasure and the greed for the other deepest underlying layers, but on the other hand it realizes the perfect *nirvāṇa*- within itself, once it is liberated from the pleasure and the greed for them.

Then does the preceding tradition of verse sūtras offer the explanation for the necessity that the *viññāna*- in its dependence on the *ārammaṇa*- should thus be interpreted as the *viññāna*- with the pleasure and the greed for the

other four deepest underlying layers (which are termed “*skandhas*” or ‘trunks’) and is thus illustrated by the vegetable seed? I think it does.

§ 2 *The Formation of the Pratityasamutpāda Theory*

As has been discussed so far, the development of the two short *pratitya-samutpāda*- sūtras into the *caturāhāra*- and the *caturvijñānasihiti*- theories is fundamentally motivated by theoretical and soteriological motives: more exactly to analyze how or under what conditions the *vijñāna*- in its dependence on the *ārammaṇa*- continues to exist, grow and become bigger, especially so as to be reborn and bring forth the *nāmarūpa*- in the next life; this is, in short, the problem how the *vijñāna*- conditions the *nāmarūpa*- and the answer for this problem is the discovery of the desire *trṣṇā*- for the *caturāhāras* or, that is the same thing in substance, the greed *rāga*- for the other four deepest underlying layers which is hidden deep in the *vijñāna*- and drives the *vijñāna*- on and on ever toward the saṃsāric existence.

Now here emerges a new problem: if thus the *vijñāna*- continues to exist and brings forth the *nāmarūpa*- as the new body in the rebirth on the condition that one is not liberated or, in other words, is enveloped by the ignorance *avidyā*- and is driven by the desire *trṣṇā*-, then how is this reborn *nāmarūpa*- related to the *avidyā*- and especially to the *trṣṇā*- within this life and how can one being endowed with one’s *nāmarūpa*- be liberated from the *trṣṇā*-, so that one may no more be endowed with the *nāmarūpa*- in the next life? This problem inevitably leads to the problem of how the *nāmarūpa*- conditions the *vijñāna*-, because the *trṣṇā*- is hidden deep in the *vijñāna*- and is driving the latter on and on. I recognize the first step of the endeavour toward answering this new problem in the cardinal *pratityasamutpādasūtra* SN 12. 19 (iii, 23): SĀ-A 12. 12 (no. 294): Nidānasamyukta 12. To quote the text of the Sanskrit Nidānasamyukta which, together with the Chinese version, represents a version nearer to the original:

avidyayā nivṛtasya bālasya trṣṇayā saṃyuktasyaivam ayam bālasyaśruta-vataḥ pṛthagjanasya savijñānakāḥ kāyaḥ samudāgataḥ / ity ayañ cāsyā

saviññānakah kāyo bahirdhā ca nāmarūpam / evaṃ dvayam / dvayaṃ khalu pratītya sparśah / ṣaḍ imāni sparśāyatanāni yaiḥ spr̥ṣṭah spr̥ṣṭo bālo 'śrutavān pṛthagjanaḥ sukhaduḥkham pratisamvedayati / ato vā punar upādāyaitesāṃ vānyatamena / katamāni ṣaṭ / cakṣuḥ sparśāyatanam śrotram ghrāṇam jihvā kāyo manaḥ sparśāyatanam //

avidyayā nivṛtasya paṇḍitasya tṛṣṇayā saṃyuktasyaivam ayam paṇḍitasya saviññānakah kāyah samudāgataḥ / ity ayañ cāsyā saviññānakah kāyo bahirdhā ca nāmarūpam / evaṃ dvayam / dvayaṃ khalu pratītya sparśah / ṣaḍ imāni sparśāyatanāni yaiḥ spr̥ṣṭah spr̥ṣṭah paṇḍitaḥ sukhaduḥkham pratisamvedayati / ato vā punar upādāyaitesāṃ vānyatamena / katamāni ṣaṭ / cakṣuḥ sparśāyatanam śrotram ghrāṇam jihvā kāyo manaḥ //

iti ... ko viśeṣah ko 'bhiprāyah kiṃ nānākaraṇam bālapaṇḍitayor mamāntike brahmacaryavāsāya /

yayāvidyayā nivṛtasya bālasyaśrutavataḥ pṛthagjanasya yayā ca tṛṣṇayā saṃyuktasyāyaṃ saviññānakah kāyah samudāgatas tasya sā ca avidyā aprahīnā sā ca tṛṣṇā aparikṣiṇā / sa tasyā avidyāyā aprahāṇāt tasyās ca tṛṣṇāyā aparikṣayāt kāyasya bhedaṭ parammaraṇāt kāyopago bhavati / sa kāyopagaḥ san na parimucyate jātijarāvyādhiramaṇaśokaaparidevaduḥkhadaurmanasyopāyāsebhyah / na parimucyate duḥkhād iti vadāmi / tat kasmād dhetoḥ / nācārṣīd bālah pūrve brahmacaryeṣaṇāṃ samyagduḥkhakṣayāya duḥkhasyāntakriyāyai / tasmāt sa kāyasya bhedaṭ parammaraṇāt kāyopago bhavati /

... //

yayā nv avidyayā nivṛtasya paṇḍitasya yayā ca tṛṣṇayā saṃyuktasya saviññānakah kāyah samudāgatas tasya sā ca avidyā prahīnā sā ca tṛṣṇā parikṣiṇā / sa tasyā avidyāyāḥ prahāṇāt tasyās ca tṛṣṇāyāḥ parikṣayāt kāyasya bhedaṭ parammaraṇān na kāyopago bhavati / sa na kāyopagaḥ san parimucyate jātijarāvyādhiramaṇaśokaaparidevaduḥkhadaurmanasyopāyāsebhyah / parimucyate duḥkhād iti vadāmi / tat kasmād dhetoḥ / acārṣīṭ paṇḍitaḥ pūrve brahmacaryeṣaṇāṃ samyagduḥkhakṣayāya duḥkhasyāntakriyāyai / tasmāt sa kāyasya bhedaṭ parammaraṇān na kāyopago bhavati /

... //

Having been enveloped by ignorance and been possessed by desire, an ordinary man, dull and unlearned, is thus endowed with his body here [experiencing] with the [six] *viññānas* [, five perceptual and one conceptual]; therefore the *nāmarūpa-* for him is this body here [experiencing] with the [six] *viññānas* and the external [objects being experienced] and thus [the *nāmarūpa-*] is the twofold [experiential bases, subjective and objective]. It is, indeed, conditioned by [these] twofold [experiential bases] that there arises the experience. For the experience there are six kinds of experiential bases here and now which or some of which or any one of which experiencing, in every moment, an ordinary man, dull and unlearned, enjoys his personal feelings, pleasant as well as unpleasant. What are the six kinds [of experiential bases]? They are the eye [and the colour-and-shape] as the experiential base, the ear [and the sound], the nose [and the smell], the tongue [and the taste], the body [and the touch] and the conceptual mind [and anything conceived] as the experiential base.

Having been enveloped by the ignorance and been possessed by the desire, an intelligent man is [as well] thus endowed with his body here [experiencing] with the [six] *viññānas*; therefore the *nāmarūpa-* for him is this body here [experiencing] with the [six] *viññānas* and the external [objects being experienced] and thus [the *nāmarūpa-*] is the twofold [experiential bases, subjective and objective].

...

...

Such being the case, what shall be the distinction, what shall be the [respective] purport and what shall be the difference between a dull [ordinary] man and an intelligent man with respect to the pure brahman-wise practice in my saṃgha?

...

...

[The Bhagavat answers by himself :] Having been enveloped by the ignorance and been possessed by the desire, an ordinary man, dull and

unlearned, is endowed with his body here [experiencing] with the [six] *vijñānas*; [here in this life] his ignorance has not yet been relinquished and his desire has not yet been annihilated; because his ignorance has not yet been relinquished and because his desire has not yet been annihilated, he receives his [new] body after [the time of] his death when his body has been destroyed. Receiving his [new] body, he is not liberated from birth, old age, disease, death, griefs, lamentations, sufferings, melancholies and desperations; he is not liberated from sufferings. Thus I declare. What is the reason for this? Because the [ordinary] man, dull [and unlearned], has not, ever since the past, practiced the pursuit of the pure brahman-wise practice in order rightly to annihilate the sufferings and in order to exterminate the sufferings; therefore he receives his [new] body after [the time of] his death when his body has been destroyed.

...

Now, [on the contrary,] having been enveloped by ignorance and been possessed by desire, an intelligent man is endowed with his body [here experiencing] with the [six] *vijñānas*; [here in this life] his ignorance has [now] already been relinquished and his desire has [now] already been annihilated. Because his ignorance has [now] already been relinquished and because his desire has [now] already been annihilated, he does not receive his [new] body after [the time of] his death when his body has been destroyed. Not receiving his [new] body, he is liberated from birth, old age, disease, death, griefs, lamentations, sufferings, melancholies and desperations; he is liberated from sufferings. Thus I declare. What is the reason for this? Because the intelligent man has, ever since the past, practiced the pursuit of the pure brahman-wise practices in order rightly to annihilate the sufferings and in order to exterminate the sufferings; therefore he does not receive his [new] body after [the time of] his death when his body has been destroyed.

...

Frankly I admit that the textual relationship between the earliest two short *pratītyasamutpāda*-sūtras discussed above and this cardinal *pratītyasamutpāda*-sūtra quoted here is not so evident as in the case of their development in the first direction, but nevertheless I think that a closer examination of the content of this *pratītyasamutpāda*-sūtra and its cardinal position among the other *pratītyasamutpāda*-sūtras will reveal their development in this second direction to be a probable or even the only possible one. Firstly on the content of this sūtra. This sūtra declares that an ordinary man, dull and unlearned, and an intelligent man are all the same, in so far as they both had not yet relinquished the ignorance and had not yet annihilated the desire in the past life and therefore they both are endowed with the *nāmarūpa*- in this life. This *nāmarūpa*- reborn in this life is here interpreted as the twofold experiential bases, body experiencing with the six *viññānas* and object being experienced by them, because this *nāmarūpa*- as the twofold experiential bases is indeed the bases for experiencing pleasant and unpleasant feelings which are precisely the object of the desire—of the principal condition for the rebirth of the *nāmarūpa*- in the next life. There is no doubt that this sūtra analyzes the *nāmarūpa*- into the twofold experiential bases with the intention to explain the relationship of the *nāmarūpa*- to the desire within this life and thus the sūtra says that an ordinary man and an intelligent man are distinguished with regard to whether or not they practice the pure brahman-wise practices in order to relinquish the ignorance and annihilate the desire in this life, while, of course, being endowed with the *nāmarūpa*- and experiencing pleasant and unpleasant feelings. An ordinary man who has not practiced the pure brahman-wise practices and has not yet annihilated the desire will receive his new *nāmarūpa*- in the next life and will not be liberated from the sufferings and, on the contrary, an intelligent man who has practiced the pure brahman-wise practices and has annihilated the desire, will not receive his new *nāmarūpa*- in the next life and will be liberated from the sufferings. If I am right in thus summarizing the content of the sūtra, I think that it is only in the frame of reference of the earliest two short *pratītyasamutpāda*-sūtras with their development in the first direction that this cardinal *pratītyasamutpāda*-sūtra

asks the question how an intelligent man, being endowed with the *nāmarūpa*- and experiencing pleasant and unpleasant feelings, annihilates the desire in this life and answers that he annihilates the desire by practicing the pure brahman-wise practices.

Secondly on its cardinal position among the other *pratīyasamutpāda*-sūtras. Now that this cardinal sūtra has started to ask the fundamental question how an intelligent man being endowed with the *nāmarūpa*- annihilates the desire in this life—the fundamental question, since it is only here and now in this life that a man can be liberated, if ever he can be—and yet its answer, the pure brahman-wise practice, is not sufficiently well-defined, there follow the two fundamental processes toward the formation of the *pratīyasamutpāda*-formula in an effort further to define the pure brahman-wise practice and introduce in its place either the complete detachment from any object of the desire (which has been in the tradition of verse-sūtras regarded as the Buddha's immediate inner realization) or the contemplation on the *pratīyasamutpāda*- (which has been newly established as the Buddhist practice by the *saṃgha*-): the former process results in the formation of the *pratīyasamutpāda*-formula starting with the desire, *trṣṇā*-, and the latter process in that of the fundamental theory of the *pratīyasamutpāda*- itself. Reserving an attempt to trace the former process for another paper on the concept *trṣṇā*-, I will here confine myself to an attempt to show the first stage of the second process in the following lines. I think that the important position of this *pratīyasamutpāda*- sūtra which I have tried to express by designating it as 'cardinal' can only be accounted for by the fact that the earliest two short *pratīyasamutpāda*-sūtras have developed into this *pratīyasamutpāda*- sūtra and thereby the formative process of the *pratīyasamutpāda*- formula has started.

If so, then can I indeed recognize any tendencies in the preceding tradition of verse-sūtras that will explain the necessity that the *nāmarūpa*- received as the new body in the rebirth should be interpreted as the twofold experiential bases and further that the relationship of the *nāmarūpa*- to the *trṣṇā*- in this life should be asked? I think I can.

Now with this cardinal *pratīyasamutpāda*- sūtra SN 12. 19: SĀ-A 12. 12:

Nidānasamyukta 12 discussed so far, the decisive step toward the formation of the *pratītyasamutpāda*- formula has been taken and here follows the fundamental *pratītyasamutpāda*- sūtra SN 12. 37 : SĀ-A 12. 13 : Nidānasamyukta 13 which tries further to define the pure brahman-wise practice and introduces in its place the contemplation on the *pratītyasamutpāda*- or, in other words, on how the *nāmarūpa*- as the twofold experiential bases conditions the six *viññānakāyas* or, in short, on how the *nāmarūpa*- conditions the *viññāna*-. Note that in the Pali version this sūtra SN 12. 37 precedes the two earliest short *pratītyasamutpāda*- sūtras SN 12. 38 and SN 12. 39 and in the Chinese and the Sanskrit versions this sūtra SĀ-A 12. 13 : Nidānasamyukta 13 follows the cardinal *pratītyasamutpāda*- sūtra SĀ-A 12. 12 : Nidānasamyukta 12 discussed above. Such canonical status of this sūtra may also bespeak its fundamental importance. Let me quote the text in the Sanskrit version which again seems to be nearer to the original :

nāyaṃ ... kāyo yuṣmākaṃ nāpy anyeṣāṃ / ṣaḍ imāni sparśāyatanāni pūrvam abhisamskṛtāny abhisañcetitāni / paurāṇaṃ karma veditavyam iti vadāmi / katamāni ṣaṭ / cakṣuḥ sparśāyatanam / śrotraṃ ghrāṇaṃ jihvā kāyo manaḥ sparśāyatanam / tatra śrutavān āryaśrāvakaḥ pratītyasamutpādam eva sādhu ca suṣṭhu ca yonīsaḥ pratyavekṣate / yadutāsmin sati ṣaḍ viññānakāyā bhavanti / ṣaṭ sparśakāyāḥ ṣaḍvedanākāyāḥ ṣaṭ saṃjñākāyāḥ ṣaṭ cetanākāyā bhavanti / yadutāsmin saty evam āyatyāṃ jātijarāvvyādhimaraṇaśokaaparidevaduḥkhadaurmanasyopāyāsāḥ sambhavanti / evam asya kevalasya mahato duḥkhaskandhasya samudayo bhavati / evaṃ hi sahetuḥ sapratyayo lokaḥ samudeti / evaṃ hi sahetuḥ sapratyayasya lokasya samudayo bhavati //

yadutāsminn asati ṣaḍ viññānakāyā na bhavanti / ṣaṭ sparśakāyāḥ ṣaḍ vedanākāyāḥ ṣaṭ saṃjñākāyāḥ ṣaṭ cetanākāyā na bhavanti / yadutāsminn asaty evam āyatyāṃ jātijarāvvyādhimaraṇaśokaaparidevaduḥkhadaurmanasyopāyāsā nirudhyante / evam asya kevalasya mahato duḥkhaskandhasya nirodho bhavati //

yataś ca śrutavatāryaśrāvakeṇa lokasamudayaś ca lokanirodhaś ca yathābhūtaṃ samyakprajñayā sudṛṣṭo bhavati suviditaḥ sujuṣṭaḥ suprativid-

*dhah / ayam ucyate āryaśrāvakah / āgata imam saddharmam upagata imam
saddharmam avaiti saddharmam ity ucyate 'vagādhaprāptah paryavagā-
dhaprāptah śaikṣeṇa jñānena śaikṣeṇa darśanena lokasyodayāstaṅgāmi-
nyā prajñayā samanvāgata āryayā nairyāṇikayā nairvedhikayā niryāti
tatarah samyagduḥkhakṣayāya duḥkhasyāntakriyāyai / tat kasmād dhe-
toḥ / tathā hi śrutavatāryaśrāvakeṇa lokasamudayaś ca lokanirodhaś ca
yathābhūtaṃ samyakprajñayā sudṛṣṭah suviditah supratividdhah //*

This body here and now is neither possessed of by [the eternal same self of] you nor by [that of] others [, that is, this present body is neither identical nor unrelated with the past and future body of your same self], but I declare that [this body consisting of] the six experiential bases here and now must be known to be what has been stored by repeated actions and by repeated volitions ever since the past and [thus nothing but] the [stored] *karman*- since the past. What are the six [experiential bases]? [They are] (1) the eye as the experiential basis, (2) the ear, (3) the nose, (4) the tongue, (5) the touch and (6) the mind as the experiential bases. With regard to this [body consisting of the six experiential bases] a well-learnt noble disciple contemplates to himself rightly [in accordance with his stage] the *pratītyasamutpāda*- or the [continued] origination [of the six experiencing *viññānas*] on the condition [of the six experiential bases as the stored *karman*] purposively and pertinently [as follows]: on the condition that there exists this [body consisting of the six experiential bases as the stored *karman*], there originate the six [experiencing] *viññānas* in their continuities and there originate the six experiences in their continuities, the six feelings in their continuities, the six conceptualizations in their continuities and the six volitions in their continuities. [He further contemplates to himself the *pratītyasamutpāda*- as follows]: thus on the condition that there exists this [body consisting of the six experiential bases as the stored *karman*], there originate birth, old age, disease, death, griefs, lamentations, sufferings, melancholies and desperations in the future; thus there arises the universal and infinite conglomeration of sufferings

here and now. For [all] the saṃsāric existence thus arises on the condition of the causes and the conditions. For the arising of [all] the saṃsāric existence is thus on the condition of the causes and the conditions.

[A well-learnt noble disciple again contemplates to himself the *pratītyasamutpāda*- as follows]: on the condition that there does not exist this [body consisting of the six experiential bases as the stored *karman*-], there do not originate the six [experiencing] *viññānas* in their continuities and there do not originate the six experiences in their continuities, the six feelings in their continuities, the six conceptualizations in their continuities and the six volitions in their continuities. [He further contemplates to himself the *pratītyasamutpāda*- as follows]: on the condition that there does not exist this [body consisting of the six experiential bases as the stored *karman*-], there perish birth, old age, disease, death, griefs, lamentations, sufferings, melancholies and desperations in the future; thus there perish the universal and infinite conglomeration of sufferings here and now.

Because a well-learnt noble disciple has completely seen, has completely known, has completely acknowledged and has completely penetrated into the arising and the perishing of [all] the saṃsāric existence as it is in reality with his true wisdom, therefore this [disciple] is called a noble disciple and is praised, "he has attained our true Buddhist truth, has achieved our true Buddhist truth and comprehends the true truth," "he has arrived at the profundity and he has arrived at the complete profundity through his soteriological practices with respect to knowledge as well as to intuition," "he has realized the wisdom to contemplate the arising and the perishing of [all] the saṃsāric existence," "he transcends with his noble, transcendental and comprehensive wisdom," "he is devoted [to the true practices] in order to truly annihilate the sufferings and to exterminate the sufferings." Why [is he praised with these words]? It is [nothing but] because the well-learnt noble disciple has completely seen, has completely known, has completely acknowl-

edged and has completely penetrated into the arising and the perishing of [all] the saṃsāric existence as it is in reality with his true wisdom. In an effort to solve the fundamental problem how the *nāmarūpa-* is related to the *tr̥ṣṇā-* and how one being endowed with the *nāmarūpa-* is liberated from the *tr̥ṣṇā-* here in this life, the cardinal *pratītyasamutpāda-* sūtra discussed above has analyzed the *nāmarūpa-* into the twofold experiential bases experiencing with the six *viññānas* and experiencing the pleasant and unpleasant feelings and has proposed the pure brahman-wise practice as the practice to relinquish the *avidyā-* and to annihilate the *tr̥ṣṇā-* but the relationship between the *nāmarūpa-* and the *tr̥ṣṇā-* has been merely implicitly suggested and the pure brahman-wise practice has not yet been sufficiently well-defined. I think that this fundamental *pratītyasamutpāda-* sūtra pursues the same fundamental problem to the ultimate Buddhist solution and thereby proposes the fundamental theory *pratītyasamutpāda-*. What, then, is the true meaning of the fundamental theory *pratītyasamutpāda-* here proposed? It is indubious that this fundamental *pratītyasamutpāda-* sūtra is designed to be the declaration of the new Buddhist practice toward the liberation, the contemplation and the complete knowledge of the arising and the perishing of all the saṃsāric existence which are here expounded as the positive and the negative aspects of the *pratītyasamutpāda-*, but how does this fundamental *pratītyasamutpāda-* sūtra come to declare the contemplation of the *pratītyasamutpāda-* as the new Buddhist practice? I think that this fundamental *pratītyasamutpāda-* sūtra firstly re-interprets the older concept, the body or the twofold experiential bases experiencing with the six *viññānas* and experiencing the pleasant and the unpleasant feelings as the self-less body or the stored *karman-* or the six experiential bases conditioning the six *viññānas*, the six experiences, the six feelings, the six conceptualizations and the six volitions in their continuities. Note that in some other sūtras the latter list is further extended to include the *ṣaṭtr̥ṣṇākāyas*, the six desires in their continuities. Thus the first problem how the *nāmarūpa-* is related to the *tr̥ṣṇā-* is answered by saying that the *nāmarūpa-* (which is here interpreted as the stored *karman-* or the six experiential bases) conditions the *viññāna-* (which represents the six

viññānas, the six experiences, the six feelings, the six conceptualizations, the six volitions and even the six desires in their continuities). This is, I think, an extension and a re-interpretation of the older twofold experiential bases experiencing with the six *viññānas* and experiencing the two feelings through introducing some new concepts, such as the self-less body, the *pratītyasamutpāda-* (which originally means the conditioning of the *karman-* on its fruit *vipāka-*) and the *pañcopādānaskandhas*. Where have these new concepts come from?

Secondly this fundamental *pratītyasamutpāda-* sūtra replaces the pure brahman-wise practice by the new Buddhist practice toward liberation, that is, the contemplation and the complete knowledge of the arising and the perishing of all the samsāric existence which is here expounded as the positive and the negative aspects of the newly revised concept *pratītyasamutpāda-*: positively the *nāmarūpa-* conditions the *viññāna-* and negatively the perishing of the former conditions the perishing of the latter. Thus the second problem how one being endowed with the *nāmarūpa-* is liberated from the *trṣṇā-* is ultimately answered by introducing the new Buddhist practice: a noble disciple who is endowed with the *nāmarūpa-* conditioning the *viññāna-* contemplates his own *nāmarūpa-* conditioning the *viññāna-* (as it is in reality and is, by implication, detached from the *trṣṇā-* for his own *nāmarūpa* conditioning the *viññāna-*) and is thus liberated from his own *nāmarūpa-* conditioning the *viññāna-* or, in short, he contemplates his own *pratītyasamutpāda-* and is liberated from his own *pratītyasamutpāda-* or, in the shortest, its contemplation realizes its perishing; hence he contemplates the arising and the perishing of the *pratītyasamutpāda-* together. Where, however, has this new Buddhist practice come from? Can we trace it to the preceding tradition of verse-sūtras? I think I can.

In the foregoing lines I have tried to delineate the earliest stages of the formative process of the *pratītyasamutpāda-* formula up until the formation of the theory *pratītyasamutpāda-*: the *viññāna-* conditions the *nāmarūpa-* and the *nāmarūpa-* conditions the *viññāna-*. I will refrain from tracing onwards the succeeding stages of the formative process of the *pratītyasamutpāda-* formula,

but rather here I will attempt to review the earliest stages discussed above and try to trace backwards the constituent concepts of the theory *pratītyasamutpāda* to the preceding tradition. I hope I have been successful in showing that the quoted *pratītyasamutpāda*-sūtras belonging to the earliest stages, each presuppose some fundamental concepts which must have been there for these sūtras to choose to rework on :

- 1) the *ārammaṇa*- and the *paṭiṭṭhā*- consisting of anything *cetita*-, *pakappita*- and *anusayita*- upon which depending the *viññāna*- continues to exist.
- 2) the *viññāna*- which continues to exist even after death and brings forth the new saṃsāric existence to be reborn.
- 3) the *nāmarūpa*- which appears in the earliest stage of rebirth perhaps as the deepest underlying layer of the new saṃsāric existence.
- 4) the anxiety toward the *jarāmaraṇa*- etc.
- 5) the *trṣṇā*- or the desire for the *caturāhāras* and especially for the *viññāna*- in the next life.
- 6) the theory of the *pañcaskandhas* or the five deepest underlying layers : *rūpa*-, *vedanā*-, *saṃjñā*-, *saṃskāra*- and *viññāna*-.
- 7) the *viññāna*- engaged in the other four deepest underlying layers which is illustrated by the vegetable seed embedded in the earth.
- 8) the *nandī*- and the *rāga*- for the other deepest underlying layers illustrated by the moisture.
- 9) the *avidyā*- and especially the *trṣṇā*- as the primary conditions for the new body or the new *nāmarūpa*- to be re-born in the next life.
- 10) the *nāmarūpa*- analyzed into this body here experiencing with the six *viññānas* and the external objects being experienced or the twofold experiential bases.
- 11) the pure brahman-wise practice.
- 12) the body possessed of neither by your self nor by others' self.
- 13) the *pratītyasamutpāda*- as the conditioning of the previous *karman*- on the *vipāka*-.
- 14) the theory of the *pañcopādānaskandhas* : the *ṣaṭsparśāyatana*s, the

śaḍvijñānakāyas, (the *śaṭsparsākāyas*), the *śaḍvedanākāyas*, the *śaṭsam-
jñākāyas* and the *śaṭcetanākāyas* (and also the *śaṭtrṣṇākāyas*).

15) the new Buddhist practice or the contemplation and the complete knowledge of the arising and the perishing of all the saṃsāric existence. These fifteen concepts enumerated are the constituent concepts of the theory *pratītyasamutpāda*- defined “the *vijñāna*- conditions the *nāmarūpa*- and the *nāmarūpa*- conditions the *vijñāna*-” or in other words the theory *pratītyasamutpāda*- is the synthesis of these fifteen concepts into this simplest formula. Where have these fifteen concepts come from? Can we trace these fifteen concepts to the preceding tradition of verse sūtras? If I succeed in showing these fifteen concepts were deduced or at least deducible from the consistent development of them through the strata of verse sūtras, then I think I have thereby demonstrated the precedence of the strata of verse sūtras to these early prose *pratītyasamutpāda*- sūtras so far discussed. How can these fifteen concepts be deduced from the consistent development of them through the strata of verse sūtras?

§ 3 *The Seven Constituent Concepts of the Pratītyasamutpāda Theory Traced Back in the Verse Sūtras*

According to my present hypothesis whose validity can only be proven after a sufficient number of attempts to trace the conceptual developments through the strata of verse sūtras as I am now attempting, all the existent verse sūtras can be stratified, in the broadest outline, into three strata, each of which consists of the following groups of verse sūtras :

- 1) The oldest stratum : the Aṭṭhaka- and the Pārāyanavaggas of Sn.
- 2) The second stratum : the Sagāthavagga of SN and the proto-Dharma-
pada.
- 3) The third stratum : the other groups of verse sūtras such as the
other vaggas of Sn, Udāna etc.

I will try to trace the consistent development of the fifteen concepts through these three strata of verse sūtras in the progressive order in the next part, but here as the conclusion of this part I would like to record some brief

notes concerning how those fifteen constituent concepts forming the *pratītyasamutpāda* formula can be traced back to the strata of verse sūtras. Now prior to undertaking the proposed task in this section, it is, assuredly, advisable to summarize the fifteen concepts mainly through eliminating the duplications and overlappings among them. I consider that the fifteen concepts enumerated in accordance with the development of the early prose *pratītyasamutpāda*- sūtras can further be synthesized into the following seven fundamental concepts :

- 1) the *ārammana*- and the *paṭiṭṭhā*- consisting of anything *cetita*-, *pakappita*- and *anusayita*- upon which depending the *viññāna*- continues to exist.
- 2) the *viññāna*- which continues to exist even after death, being driven by the desire especially for the *viññāna*- in the next life and then in the earliest stage of rebirth is engaged in the other four deepest underlying layers, being illustrated by the vegetable seed embedded in the earth.
- 3) the *nāmarūpa*- which appears in the earliest stage of rebirth perhaps as the deepest underlying layers of the new saṃsāric existence and as such is analysed into the twofold experiential bases or more fully into the *pañcopādānaskandhas* : the *saṭsparśāyatana*s, the *saḍviññānakāya*s, the *saḍvedanākāya*s, the *saṭsamjñākāya*s and the *saṭcetanākāya*s.
- 4) the *trṣṇā*- or the *nandī*- and the *rāga*- which desire especially for the *viññāna*- in the next life and also for the other four deepest underlying layers in the next life and are active together with the *pañcopādānaskandhas*.
- 5) the body possessed of neither by your self nor by others' self.
- 6) the *pratītyasamutpāda*- as the conditioning of the previous *karman*- on the *vipāka*-.
- 7) the new Buddhist practice or the contemplation and the complete knowledge of the arising and the perishing of all the saṃsāric existence. Therefore the entire truth of the theory *pratītyasamutpāda*- can be defined by these seven fundamental concepts thus synthesized : a noble Buddhist disciple

contemplates the arising and the perishing aspects of the self-less *pratītya-samutpāda* —the *viññāna*- being dependent on the *ārammaṇa*- and the *patitthā*- and being driven by the *trṣṇā*- for the *viññāna*- and for the other four deepest underlying layers in the next life, conditions the *nāmarūpa*- perhaps as the deepest underlying layers of the newly reborn saṃsāric existence and this latter *nāmarūpa*- principally consisting of the six experiential bases and being re-interpreted as the stored previous *karman*-, conditions the *viññāna*- representing the *ṣaḍviññānakāyas*, the *ṣaḍvedanākāyas*, the *ṣaṭsaṃjñākāyas* and the *ṣaṭcetanākāyas* and actualizing the *trṣṇā*- together with them or, in short, the *viññāna*- with the *trṣṇā*- conditions the *nāmarūpa*- and the *nāmarūpa*- conditions the *viññāna*- together with the *trṣṇā*- or, in the shortest, the *viññāna*- conditions the *nāmarūpa*- and the *nāmarūpa*- conditions the *viññāna*-. What I am now asking is how these seven fundamental concepts have consistently developed through the strata of verse sūtras and how their development through the strata of verse sūtras dictates the formative process of the theory *pratītya-samutpāda*- delineated above.

Now in the following I will try to trace back all these seven constituent concepts to the most important sources in the strata of verse sūtras in order to show that there in the strata of verse sūtras there have been developing the prerequisites for the following formation of the *pratītyasamutpāda* formula in the prose sūtras as delineated above.

1) **The *ārammaṇa* and the *patitthā*.** In the oldest stratum the *At-taṇḍasutta*, the fundamental sutta which I consider one of the Buddha's words, declares that there is the *ārammaṇa* floating on the *auḅha* (the saṃsāric flood) of the subconscious desire, Sn 945:

gedhaṃ brūmi mahogho ti ājavanṃ brūmi jappanaṃ /
ārammaṇaṃ pakappaṇaṃ kāmaṇṅko duraccayo //

It is the subconscious greed that I call the large flood; I call the incessant drive the torrent and the [object] conceptualized [in the subconscious intention] the [floating] object to be grasped. Difficult to cross is the mire consisting [only] of desired objects.

Here the *ārammaṇa* (the floating object to be grasped) is defined as the *pakappana* (the object conceptualized in the subconscious intention), toward which the subconscious desire is pursuing on and on. In Sn 1069 of the Pārāyanavagga (which presupposes the Aṭṭhakavagga) the same *ārammaṇa* is re-interpreted as the floating object to be grasped but as an expedience on the highest stage of meditation in order to attain the liberation from the saṃsāra. Now in the next stratum, the Devatāsaṃyutta of the Sagāthavagga of SN, there is the fundamental sutta for the development of the *pratītyasamutpāda* theory as well as for the three *lokadhātu* theory, *SN 1. 1. 1: SĀ-A 49. 23 (no. 1269): SĀ-B 15. 18 (no. 178) in which the two concepts *ārammaṇa* and *paṭiṭṭhā* are juxtaposed:

*ko su 'dha taratī oghaṃ rattindivaṃ atandito /
appatiṭṭhe anālambe ko gambhīre na sīdati //*

If one who is assiduous day and night crosses over the flood here [in this saṃsāric world], what kind of person on the earth should that one be? If one who has abandoned any stable stand [to continue to exist in the saṃsāric flood and especially in the higher meditative stages] and who has given up to take hold of any floating object [either to be driven on the saṃsāric flood or to be liberated from the higher meditative stages], does not sink down in the [bottomlessly] profound [saṃsāric flood], what kind of person on the earth should that one be?

Suffice it for the moment to recognize that the two concepts *ālamba* (*i. e.* *ārammaṇa m. c.*) and *paṭiṭṭhā* are juxtaposed here as the basic conditions by which one sinks down in the saṃsāric flood and which abandoning one is liberated, while the answers to these two questions are important in many other respects. In the following strata of verse sūtras this same sutta is commented upon in the supplementary sutta (SN 1. 1. 1 in the present Pali SN) added to this original sutta *SN 1. 1. 1, the latter being replaced by the former in the present Pali SN, and is quoted twice in the verse sūtras, once in the Devaputtasaṃyutta (SN 2. 2. 5) and once again in the Hemavatasutta (Sn 173-175). The latter sutta belongs to the latest stratum of verse suttas, on the basis of which the prose suttas begin to develop by the hand of the

well-organized Buddhist saṃgha. The short prose *pratītyasamutpāda* sūtra above discussed, continues the tradition of contemplating the *ārammaṇa* and the *patitthā* as the basic conditions to be abandoned in order to be liberated and now concentrates their attentions on contemplating these basic conditions in the critical moment of dying from this world and being re-born to the next world.

2) **The *viññāna*.** The concept *viññāna* is first introduced from the Upaniṣadic tradition (especially the Bṛhadāraṇyakopaniṣad 3. 9) to some suttas of the Pārāyanavagga as the last saṃsāric condition which is the deepest underlying subconscious layer of the *nāmarūpa* to be eradicated in the highest meditation just prior to the liberation. Pursuing Śākyamuni's path declared in the Aṭṭhakavagga, the Pārāyanavagga suttas are concerned with how ultimately the *nāmarūpa* is eradicated in the course of the higher and higher meditative stages toward the liberation. The conclusion of the philosophical and practical development within the Pārāyanavagga is stated in Sn 1037 :

*yam etaṃ pañhaṃ apucchi ajita taṃ vadāmi te /
yattha nāmañ ca rūpañ ca asesam uparujjhati /
viññānassa nirodhena etth 'etaṃ uparujjhati //*

O Ajita, to you I will explain the problem you have asked me : on what stage of meditation the subjective existence as well as the bodily existence [forming the individual existence *nāmarūpa*] are extinguished completely without remainder. Only if the *viññāna* is extinguished, then on that stage the existence here and now [consisting of the subjective and the bodily existences] is extinguished [completely without remainder].

Thus throughout the Pārāyanavagga suttas the Buddhist concept *viññāna* has been established as the deepest underlying subconscious layer of the individual existence (*nāmarūpa*) which continues to exist in all the saṃsāric states even after the death and before the rebirth or even on the highest meditative stage. If the fundamental verse sūtra for the development of the *pratītyasamutpāda* theory above quoted, is re-interpreted on the basis of this concept

viññāna, then there results the short prose *pratītyasamutpāda* sūtra discussed in the present paper which explains how the *viññāna* continues to exist after the death toward the rebirth, pursuing the *ārammaṇa* and the *paṭiṭṭhā* and further how the *viññāna* develops into the *nāmarūpa* after the rebirth. But what is the *nāmarūpa* in concrete? Here again in the fundamentally important series of the verse sūtras of the *Devatāsaṃyutta* (to which the fundamental verse sūtra for the development of the *pratītyasamutpāda* theory above also belongs), there is one verse sūtra which, for the first time, analyzes the *nāmarūpa* into the new Buddhist theory of the six cognitive faculties, SN 1. 3. 7: SĀ-A 22. 26 (no. 601): SĀ-B 9. 16 (no. 176): K. 466 of the *Sanskrihandriften des Turfanfunden*:

caḥṣu[ḥ] śrotraṃ ta[thā ghrāṇaṃ jihvā] kāyas tathā manaḥ /
nāmarūpaṃ tathā sarvaṃ [aśeṣaṃ uparudhyate]//
nivartate tatra saras tatra vartmā na vartate /
tatra duḥkhasukhaṃ sarvaṃ aśeṣaṃ uparudhyate //

In that state in which the eye, the ear, the nose, the tongue and the body and in the same way the self-thinking—[that is,] the subjective and the bodily existences of the individual existence (*nāmarūpa*)—are extinguished completely without remainder, there the sea [of the saṃsāric flood] ceases to exist, there the whirlpool [of the saṃsāric flood] does not whirl and there the unpleasant and the pleasant [experiences in this individual existence] are extinguished completely without remainder.

In my previous paper I have tried to show how this cardinal verse sūtra on the new theory of the six cognitive faculties has developed from the background of the ascetic tradition commonly shared by Jaina, Buddhism etc. and then into the Buddhist theories *ṣaḍāyatana*s and *pañcaskandhas* in the following *Māra*- and *Bhikkhunīsaṃyuttas*, the latter theory being a parallel analysis of the *nāmarūpa* into the five subconscious layers of the individual existence, *rūpa*, *vedanā*, *saṃjñā*, *viññāna* and *saṃskāra* (cf. N. ARAMAKI, *On the Concept Pañcaskandhas*, *Jinbun*, The College of Liberal Arts, Kyoto University, 1982). Thus in the course of the development of the *pratītyasamutpāda* theory in the prose sūtras, the concept *nāmarūpa* which is interdependent on the *viññāna*,

is analyzed into the *ṣaḍāyatanas* or into the *pañcopādānaskandhas* consisting of the *ṣaḍāyatanas*, the *ṣaḍvedanākāyas*, the *ṣaṭsamjñākāyas*, *ṣaṭcetanākāyas* and the *ṣaḍvijñānakāyas* and thereby the essential truth of the *pratītyasamutpāda* theory is formulated as follows: the *ṣaḍāyatana* which is the accumulation of innumerable *karmans* conditions the *vijñāna* and *vice versa*.

3) **The *nāmarūpa*.** I have inevitably expounded the fundamental concept *nāmarūpa* in the preceding exposition of the concept *vijñāna*. The concept *vijñāna* is nothing but the articulation of the deepest underlying subconscious layer of the *nāmarūpa*.

4) **The *trṣṇā*, the *nandī* and the *rāga*.** As I have noted above, the other line of the development of the *pratītyasamutpāda* theory in the prose sūtras starts with the fundamental concept *trṣṇā*, which I will discuss in a separate paper to elucidate its cardinal importance not only in the history of Buddhism but also of Indian philosophy as a whole. Here I will confine myself to quoting the two verses which attest how *trṣṇā*, *nandī* or *rāga* are together at work in the *pratītyasamutpāda* of the *vijñāna* and the *nāmarūpa*. In a fundamental verse sūtra of the Pārāyanavagga which plays an essential role in the formative process of the *trṣṇā*-originated *pratītyasamutpāda* theory, the Bhagavat declares his new and true *dharma* in an answer to the question, how one may cross over the *trṣṇā* termed the *visattikā* (a pan between the Sanskrit *visattikā* and *visātmikā*) as follows, Sn 1055:

*yaṃ kiñci sampajānāsi uddham adho tiriyaṃ cāpi majjhe /
etesu nandīṃ ca nivesanaṃ ca pañujja viññāṇaṃ bhava na titthe //*

Whatever you may be cognizant of up in the future, down in the past or horizontally [in any directions] in the middle [of the present]—if you have pulled out [any and every] enjoyment and attachment and *vijñāna* toward those things [cognized], then you will no longer continue to exist in the saṃsāric existence.

Here the fundamental concept *trṣṇā* is synonymously named as the *visattikā* and is analyzed into the *nandī* and the *nivesana* in the present context. Śākya-

muni's new and true *dharma* consists of practising meditation so as completely to extirpate any *trṣṇā* toward any object cognized in any directions and being thereby liberated even from the *viññāna* or the deepest underlying subconscious layer of the saṃsāric individual existence. It is the *trṣṇā* subconsciously at work in the *viññāna* that Śākyamuni discovered primarily to be extirpated in order to be liberated once for all from the saṃsāric existence. To the question raised in the fundamental verse for the development of the *pratītya-samutpāda* theory above quoted, it is again answered that the *rāga*, the *saṃyojana* and the *nandī* must be extirpated through Buddhist practices, *SN 1. 1. 1: SĀ-A 49. 23 (no. 1269): SĀ-B 15. 18 (no. 178),

*virato kāmasaññāya rūpasamyojanātigo /
nandībhavaṇṇaparikkhīṇo so gambhīre na sīdati //*

Having been detached from the underlying conceptualization which has been conceiving the desired object as existing and transcending from [all] the ropes which have been binding one to [the meditative stages where] the physical body [has continued to be central] and having completely extinguished one's [higher meditative] existence rejoicing [in those higher stages]—such a one does not sink down in the [bottomlessly] profound [saṃsāric flood].

The question above quoted asks who is he that has abandoned any stable stand (*appatīṭṭha*) and given up to take hold of any floating object (*anālamba*) and does not sink down in the bottomlessly profound saṃsāric flood and this question has, in the prose *pratītyasamutpāda* sūtras, been developed into the search for the true liberation from the deepest underlying subconscious layers of the saṃsāric existence, the *viññāna* and the *nāmarūpa*. The answer here answers that it is he who has stopped the *rāga* conceptualizing the objects of desires, overcome the *saṃyojana* binding one to the *rūpa* and extirpated the *nandī* in the saṃsāric existence ultimately and this answer is replaced by to the contemplation on the essential structure of the *pratītya-samutpāda*, the interdependence of the *viññāna* and the *nāmarūpa*, in the prose *pratītyasamutpāda* sūtras. The conclusion may be deduced from this: it is, after all, the *rāga*, the *saṃyojana* and the *nandī* or in the Buddhist technical

term, the *trṣṇā* that is to be extirpated through the contemplation on the essential structure of the *pratītyasamutpāda* in the liberation from the deepest underlying subconscious layers of the samsāric existence, *viññāna* and *nāmarūpa*.

5) **The concept *na svato na cāpi parataḥ*.** This famous formulation of the truth *pratītyasamutpāda* can be traced back to a verse sūtra in the Bhikkhunīsaṃyutta of SN which illustrates the truth by a vegetable's sprout growing from the seed, SN 5. 9: SĀ-A 45. 6 (no. 1203): SĀ-B 12. 6 (no. 219).

*nayidaṃ attakataṃ bimbaṃ nayidaṃ parakataṃ aghaṃ /
hetuṃ paṭicca sambhūtaṃ hetubhaṅgā nirujjhati //
yathā aññataram bījaṃ khetto vuttaṃ virūhati /
pathavīrasam cāgama sinehañ ca tad ubhayaṃ //
evaṃ khandhā ca dhātuyo cha ca āyatanā ime /
hetuṃ paṭicca sambhūtā hetubhaṅgā nirujjhati //*

This malignant body here and now neither grows out of the [same] self, nor grows out of the other [unrelated self], but it develops in dependence on the causal [continuity] and the conditions and it is extinguished through eradicating the causal [continuity]. Just as the seed in the other [worldly] sense is sown on the field and then grows in dependence on the two [conditions], earthly nutrients and moisture, so the [underlying subconscious] trunks or the [cognizant] functions or the six [cognizant] faculties [of the individual existence] here and now develop in dependence on the causal [continuity] and they are extinguished through eradicating the causal [continuity].

It is taught in the sūtra that the bhikkhunī Selā has repudiated the seduction of Māra the Death by contemplating in meditation this truth of the dependent development neither from the same self nor from the other unrelated self. This contemplation will be incorporated as the essential constituent into that of the fundamental truth *pratītyasamutpāda* especially of the *viññāna* and the *nāmarūpa*.

6) **The *pratītyasamutpāda*.** In so far as I can trace at present, this

fundamental concept *pratītyasamutpāda* occurs for the first time in the context of defining the conditioning of the *karman* on the *vipāka*, Sn 653 :

*evaṃ etaṃ yathābhūtaṃ kammaṃ passaṃti paṇḍitā /
paṭiccasamuppādadasā kammavipākakovidā //*

Thus in the way expounded so far the wise contemplate on [the truth of the conditioning of] the *karman* [on the ripened saṃsāric existence] as it really is. They comprehend the *pratītyasamutpāda* or the dependent development [of the ripened saṃsāric existence on the condition of the *karman*] and thus they are conversant of [the truth of the conditioning of] the *karman* on the ripened existence.

As has been discussed, all the other concepts constituent of the fundamental truth *pratītyasamutpāda* have been developing through the strata of verse sūtras in an effort to contemplate in meditation how the deepest underlying subconscious layers of the saṃsāric existence continue to exist on the condition of the interdependent *viññāna* and *nāmarūpa* or of the *tṛṣṇā* etc. and how they are extinguished through eradicating the *tṛṣṇā* etc. The concept *pratītyasamutpāda*, on the other hand, defines how the ripened saṃsāric existence continues to exist on the condition of accumulated *karman*. It is reasonable that the whole truth comprised in those concepts is represented by the concept *pratītyasamutpāda*.

7) **The Buddhist practice *dvayatānupaśyanā*.** Toward the last stage of the development of the verse sūtras the Buddhist saṃgha which has now been firmly established, tries to promulgate the Buddhist practice *dvayatānupaśyanā* as the essential structure of all the Buddhist practices taught in the preceding verse sūtras. In contrast to the Jainistic or other ascetic practices, Śākya-muni's practice consists of the contemplative meditation on the deepest underlying subconscious layers of the saṃsāric existence in order to be liberated from them. His disciples have developed the Buddhist philosophical concepts in an effort to contemplate and extinguish the deepest underlying subconscious layers of the saṃsāric existence in meditation. Their fundamental discovery is the truth that to contemplate the deepest underlying sub-

conscious layers of the saṃsāric existence is to extinguish them to be liberated from them or, in short, the contemplation of saṃsāra is the liberation from saṃsāra. In the Dvayatānupassanāsutta of Sn this truth is formulated into the *catuḥsatya* as the essential truth of all the Buddhist truths developed through the strata of verse sūtras, Sn 726-727.

*ye ca dukkhaṃ pajānanti atho dukkhassa saṃbhavaṃ /
yattha ca sabbaso dukkham asesam uparujjhati /
tañ ca maggaṃ pajānanti dukkhūpasamagāminam //
cetovimuttisampannā atho paññāvimuttiyā /
bhabbā te antakiriyāya na te jātijarūpagā //*

Here are those who [are awakened with the wisdom to] realize the sufferings and then the causal [activities] of the sufferings and the [nirvāṇa] where the sufferings are eradicated completely without remainder and the practical path guiding to the extinction of the sufferings and thus who have accomplished the liberation in meditation as well as that in wisdom. They are able to exterminate [the sufferings] and no longer experience the rebirth and the old age.

The following portion of this Dvayatānupassanāsutta consists of a series of the quotations of one or two or several essential verses from each of the most important verse sūtras previously formed, although some of them may be the imitations by the saṃgha on the model of the original verses quoted. In his book of 1912, L. de La Vallée Poussin already recognized that this Dvayatānupassanāsutta especially in the form as transmitted in Pali, is the immediately preceding precursor of the *dvādaśāṅgapratītyasamutpāda* theory. It is certain that the other line of the development of the theory starting with the concept *trṣṇā* begins to develop from Sn 728 of this sutta quoted from Sn 1050-1051. The line of the development of the theory starting with the concepts *viññāna* and *nāmarūpa* discussed in this paper must be interpreted as an effort to apply the *dvayatānupaśyanā* contemplation on the deepest underlying sub-conscious layers of the saṃsāric existence, *viññāna* and *nāmarūpa*, which have now been analyzed into the *pañcaskandhas* and the *ṣaḍāyatanas*.

Sketchy as it is, the above exposition may be sufficient to show that all the seven constituent concepts of the fundamental truth *pratīyasamutpāda* can be traced back to the preceding tradition of verse sūtras and that the fundamental truth *pratīyasamutpāda* has been formulated by synthesizing these essential structures of the Buddhist philosophy which have developed through the strata of verse sūtras ever since Śākyamuni's teachings, interpreting and reinterpreting it. The next project I must undertake, is to explain the formation and the development of these and other fundamental Buddhist concepts through the strata of verse sūtras in the progressive order, starting from the earliest of them—Śākyamuni's teachings in the milieu of the latest stage of the degeneration of Vedic culture.

- (1. The abbreviations here are those used in my previous paper mentioned on p. 115.
2. * suggests a revision of the text on the basis of the comparison of its versions.)