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The Fundamental Truth of Buddhism:

Pratītyasamutpāda

— Conditioned Becoming and Conditionless Being —

Noritoshi ARAMAKI

Introduction

In a period of a re-orientation of our studies on Buddhism it may not be superfluous once again to think over what the fundamental truth of Buddhism: *pratītyasamutpāda* means in its formation in Early Buddhism and in its reformation in Mahāyāna Buddhism. Here in the present paper an attempt will be made within the compass assigned to explain the fundamental truth of Buddhism: *pratītyasamutpāda* in Early Buddhism as conditioned becoming and the same in Mahāyāna Buddhism as conditionless being in their mutual immanence.

Now my working-hypothesis on the history of Buddhism which has been proposed in my previous papers (Aramaki 1974, Aramaki 1983) and is presupposed in the present, postulates that the fundamental truth of Buddhism: *pratītyasamutpāda* must be interpreted in the historical making, that is, as the creative principle of any transition from the old history to the new. Why is it that the old history is overcome and the new created through experiencing the fundamental truth of Buddhism: *pratītyasamutpāda*? It is only because Early and Mahāyāna Buddhists have been converted through experiencing their respective old and new histories as the fundamental truth of Buddhism: *pratītyasamutpāda* in their creative processes of history. In the following lines I will try to trace how Early and Mahāyāna Buddhists have been converted through experiencing the fundamental truth of Buddhism: *pratītya-*

samutpāda, that is, in the first section,

- 1) how Early Buddhists have been converted through experiencing the old history as conditioned becoming in order to be liberated therefrom in the new history as conditionless being,

and in the second,

- 2) how Mahāyāna Buddhists have been converted through envisaging the new history as conditionless being in order to reform the old history as conditioned becoming.

Thus Early Buddhists have formed the fundamental truth of Buddhism: *pratītyasamutpāda* as conditioned becoming and Mahāyāna Buddhists reformed it as conditionless being in accordance with how they have been converted in their creative processes of history.

§ 1 Its Formation as Conditioned Becoming in Early Buddhism

1.1 In the first transitional period from the old Vedic communal history to the new outerworldly ascetic one, Upaniṣadic, Early Jaina and Buddhist ascetics have been endeavouring to be converted through experiencing Vedic cultural degeneration as nihilistic *saṃsāra* and so liberating themselves therefrom in outerworldly ascetic *nirvāṇa*. It is evidently Gotama the Buddha who has accomplished this outerworldly ascetic conversion through discovering the ultimate cause of *saṃsāra* to be the subconscious desire and abandoning it completely. According to my present working-hypothesis His conversion is transmitted in the Attadaṇḍasutta (Sn 935–955) probably on His golden mouth. Let me first try to interpret His conversion briefly (cf. Aramaki 1987, Aramaki 1988).

Toward the end of Vedic period Ancient Indian communities so far re-created annually through Vedic communal rituals, must have degenerated into the individual-intersubjective societies fun-

damentally due to the degeneration of the ritual culture. The individual-intersubjective societies are full of violences and disputes like a throng of fish in diminishing water under heat. In this eschatological degeneration of the old Vedic culture — nihilism — the individual-intersubjective societies are experienced as *saṃsāra* illustrated by an universal flood. Gotama the Buddha's conversion begins with the universal anxiety to experience this old degenerate history as *saṃsāra*.

attadaṇḍā bhayaṃ jātaṃ ... //935

phandamānaṃ paṇaṃ disvā maccho appodake yathā|

... maṇaṃ bhayaṃ āvisi //936

There has arisen [in my mind] the [universal] anxiety: lest I should commit any violence [to other living beings.] ... When I have contemplated that [all] the living beings [in this *saṃsāric* world] are thrashing about desperately hither and thither [in their struggle to survive], like [a throng of] fish left in waters diminishing [rapidly under the heat of the sun] ... then the [universal] anxiety caught me [: lest I should commit any violence of other living beings!]

In His universal anxiety He visits various teachers in order to learn how to be converted from the old historical existence to the new. Disappointed at those teachers disputing with each other, He becomes absolutely desperate and at that moment discovers the ultimate cause of the old *saṃsāric* history to be the deepest subconscious desire hidden deep in the heart of every *saṃsāric* existence.

ath' ettha sallamaṃ addakkhimaṃ duddasaṃ hadayanissitaṃ //938

yena sallena otiṇṇo disā sabbā vidhāvati ... //939

... but [suddenly] at that moment, I discovered that there exists an arrow [driving on and on] which has penetrated into the heart [of every living existence in this *saṃsāric* world and] is buried hidden in the depth [of the subconscious]. In-

asmuch as [every living existence in this saṃsāric world] is possessed by this arrow [and is driven on and on], it transmigrates through all the orientations of saṃsāric existences [, up in the higher deities and down in the lower animals and hell existences].

With His universal anxiety Gotama the Buddha experiences the old degenerate history as saṃsāric flood from the deepest subconscious desire and accordingly He re-defines the saṃsāric flood in its entirety as three layers of desire: the superficial objects of desire, the conscious desire and the subconscious desire.

*gedhaṃ brūmi mahogho ti ājavam brūmi jappanaṃ/
ārammaṇaṃ pakappanaṃ . . . ||945*

It is the deepest subconscious desire [driving on and on] which I declare to be the extensive saṃsāric flood. It is the conscious greed [for various objects] which I declare to be the torrents [of the saṃsāric flood]. It is the conceived objects which I declare to be the floating objects [on the saṃsāric flood].

It is fundamentally important to recognize that His discovery of the deepest subconscious desire is, at the same time, that of the conversion from old saṃsāric existence through abandoning its deepest subconscious condition. Then how is He converted?

Now in the following verses Gotama the Buddha criticizes Jaina ascetic conversion to annihilate all the past, future and present *karman*-conditioned existence so as to be liberated in purely spiritual *nirvāṇa* (cf. Aramaki 1987). Gotama the Buddha's fundamental discovery is that to be abandoned absolutely is not the *karman*-conditioned existence itself, but the subconscious desire desiring to be attached to the past *karman*-conditioned existence, to project the future one and to recognize the present one and thus to hold the *karman*-conditioned existence as a temporal unity. He

is further aware of the fundamental truth that the subconscious desire to hold the *karman*-conditioned existence as a temporal unity is rooted in the self-(sub)consciousness to conceive one and the same individual self underlying the *karman*-conditioned existence. He re-defines the deeper layers of the *karman*-conditioned existence as the *nāmarūpa* or the individual-intersubjective existence, introducing the upaniṣadic concept and teaches to be ultimately liberated from the self-(sub)consciousness to conceive the *nāmarūpa* as an individual self.

*yaṃ pubbe taṃ visosesi pacchā te māhu kiñcanaṃ/
majjhe ce no gahassasi . . . ||949
sabbaso nāmarūpasmim̐ yassa n' atthi mamāyitaṃ| . . . ||950*

[Practise contemplative meditation in the following way.] Dry up the [subconscious desire that has entered into the *karman*-conditioned existence ever since the beginningless] past. Never conceive any objective in the future. Hold not on any [existence] in the middle [of the present]. If so, then . . . If [thus meditating,] one is liberated thoroughly even from [the self-subconsciousness] conceiving the individual-intersubjective existence as mine, then . . .

Thus Gotama the Buddha has inquired into the deeper and deeper subconscious conditions of the old *samsāric* history and discovered its deepest condition to be the subconscious desire to hold the *karman*-conditioned existence as a temporal unity and the self-(sub)-consciousness to conceive the individual-intersubjective existence as identified with the same individual self. He is converted through abandoning the subconscious desire and the self-(sub)consciousness here and now, but how is He converted as the new historical existence?

*na samesu na omesu na ussesu vadate muni/
santo so vītamaccharo nādeti na nirassati||954*

The sage in silence teaches His teachings, but neither among equals, nor among inferiors, nor among superiors. Being tranquil [of the deepest subconscious desire] and liberated from egoism [to conceive the individual-intersubjective existence as mine], he is neither attached to [the *karman*-conditioned existence as anything substantistically], nor annihilates [the *karman*-conditioned existence as nothing nihilistically].

Being thus converted, He is now tranquil of the subconscious desire and liberated from the self-(sub)consciousness and so is in perfect *nirvāṇa*, but He is ever endowed with His *karman*-conditioned existence. What makes His *karman*-conditioned existence the new historical existence? I think that His *karman*-conditioned existence is converted to be the new historical existence, when with His existence He teaches the Buddhist messages or teachings — the Buddhist ‘*kerygma*’ — which creates the new history (cf. Bultmann 1978, Aramaki 1987). He teaches His teachings — the Buddhist ‘*kerygma*’ — not only with His converted existence, but also with His eternal existence in His *stūpas* and His disciples of the following generations listen to His teachings — ‘*kerygma*’ — to be converted themselves to create the new history (cf. Aramaki 1988). Let me now try to trace how they develop Gotama the Buddha’s fundamental truth into the central Buddhist doctrine *pratītyasamutpāda* or conditioned becoming.

1.2 In my present working-hypothesis Early Buddhist sūtras, verse and prose, consists, in very general terms, of the following six strata (cf. Aramaki 1988).

- I The Aṭṭhakavagga of Sn (including the Attadaṇḍasutta discussed above)
- II The Pārāyanavagga of Sn
- III The Proto-Dharmapada and the Devatā- and the Devaputtasamyutta of the Sagāthavagga (Sg) of the Samyuttanikāya

(SN)

IV The other saṃyuttas of Sg

V The Uraga-, the Culla- and the Mahāvagga of Sn

VI The strata of prose sūtras

The fundamental truth of Buddhism discovered by Gotama the Buddha in His conversion so far discussed, develops all through these strata of verse and prose sūtras finally to be formulated as the well-known twelve-membered formula of *pratītyasamutpāda* or conditioned becoming. I do not intend here in the present paper to trace all the processes of the development of the twelve-membered *pratītyasamutpāda* formula, but try to propose a brief explanation of how Gotama the Buddha's fundamental truth develops just to be the philosophical truth *pratītyasamutpāda* or conditioned becoming through these strata of verse and prose sūtras.

His disciples of the following generations, which roughly correspond to the strata of sūtras above proposed, endeavour to be converted in conformity with the true conversion of their great Master and are ultimately concerned with the two fundamental problems inherent in His original conversion:

- 1) how practically to inquire into the deeper and deeper sub-conscious conditions so as to be liberated from the deepest subconscious desire (*gedha* or *tr̥ṣṇā*), and
- 2) how philosophically to contemplate the individual-inter-subjective existence (*nāmarūpa*) so as to be liberated from the self-(sub)consciousness (*mamāy-*).

In an effort to pursue the second problem, they develop Gotama the Buddha's fundamental truth to be *pratītyasamutpāda* or conditioned becoming as I will discuss very briefly in the following.

In the second stratum of verse sūtras His disciples of the immediately following generation, investigate the subconscious layers of the subjective existence (*nāma*) which remain even after abolishing the physical existence (*rūpa*) in meditative concentration:

pleasant and unpleasant feelings (*vedanā*), conceptualization (*saṃjñā*) and (sub)consciousness as such (*viññāna*) which is the deepest layer.

In the third stratum of verse sūtras His disciples of the third generation analyzes the individual-intersubjective existence (*nāma-rūpa*), with an emphasis on the physical existence (*rūpa*), into the six experiential bases (*ṣaḍāyatanas*) and also, with an emphasis on the subjective existence (*nāma*), into the five stubborn trunk-existences (*pañcaskandhas*). The former consists of the five perceptual faculties and the (sub)consciousness, while the latter of the physical existence, pleasant and unpleasant feeling, conceptualization, subconscious will (*saṃskāra*) and (sub)consciousness as such. Thus Buddhists begin to formulate their doctrines such as the six experiential bases and the five stubborn trunk-existences.

In the fourth stratum of verse sūtras His disciples of the fourth generation contemplate the five stubborn trunk-existences, the six experiential bases etc. as conditioned becoming. In SN 5.9: SĀ-A 45.6(no. 1203) : SĀ-B 12.6(no. 219) *Selā bhikkhuni* is converted through discovering the following truth.

*nayidaṃ attakatam bimbam nayidaṃ parakatam aghaṃ|
hetuṃ paṭicca saṃbhūtam hetubhaṅgā nirujjhanti||
yathā aññataram bijaṃ khetto vuttam virūhati|
pathavīrasaṇ cāgamma ca tad ubhayaṃ||
evaṃ khandhā ca dhātuyo cha ca āyatanā ime|
hetuṃ paṭicca saṃbhūtā hetubhaṅgā nirujjhare||*

Suffering is this bodily existence here and now which becomes neither from the [same] self-identical bodily existence nor from the other [unrelated] bodily existence, but becomes conditioned by their causal [continuity] and ceases to become by destroying their causal [continuity].

Just as the seed in another ordinary sense is sown in the field and grows conditioned by both nutrients in the earth and moisture, so [this bodily existence here and now, that is,] the

five stubborn trunk-existences or the [six] experiential functions or the six experiential bases here and now, become conditioned by their causal [continuity] and ceases to become by destroying their causal [continuity].

Just as Gotama the Buddha has been converted through contemplating the deepest subconscious existence or the individual-inter-subjective existence (*nāmarūpa*) without self-(sub)consciousness (*mamāy-*), so Selā bhikkhuni here is converted through contemplating the six experiential bases etc. as conditioned becoming or becoming neither from the same [self-identical] existences, nor from the other [unrelated] existences. Thus contemplating, Selā bhikkhuni contemplates that there does not exist any individual self underlying this bodily existence here and now (*anātman*) and so is liberated from self-(sub)consciousness here and now. Like Selā bhikkhuni here, Buddhists are now converted through contemplating this bodily existence here and now as conditioned becoming or as self-less and thus through abandoning the subconscious desire and the self-(sub)consciousness which are the necessary conditions of the future bodily existence to be reborn.

In the fifth and last stratum of verse sūtras His disciples of the fifth generation systematize all the philosophically essential verses of verse sūtras around their essential structure: the four noble truths (*catuḥsatyas*) and thereby prepare for the further systematizations of philosophical concepts into variously membered formulae of *pratītyasamutpāda* or conditioned becoming (cf. Sn 724–765 etc.) in prose sūtras.

1.3 In the sixth stratum consisting of many strata of prose sūtras, His disciples of the following generations institute their more closed Elders *saṃgha* (Theravāda) in contrast to the traditional more open Larger *saṃgha* (Mahāsaṃghika) and begin to educate their younger generations of disciples in accordance with the *vinaya*

or the code of monastic rules. They inherit all the legacies of the doctrinal developments of Gotama the Buddha's fundamental truth in the strata of verse sūtras and continue its doctrinal developments further into the direction of forming more synthetic and elaborate doctrines such as variously membered formulae of *pratitya-samutpāda* or conditioned becoming and expatiating on those Buddhist doctrines in prose sūtras. Here I confine myself to delineating the barest outline of the development of the two simple formulae of the fundamental truth *pratityasamutpāda* or conditioned becoming: firstly "on the condition of this there becomes this (*asmiṃ sati . . . idaṃ bhavati*)" and secondly "the (sub)consciousness (*viññāna*) conditions the individual-intersubjective existence (*nāmarūpa*) and the latter the former". As I have discussed in my previous papers, (Aramaki 1986, Aramaki 1988), the formative process of variously membered formulae of the fundamental truth *pratityasamutpāda* starts with the two short *pratityasamutpāda* sūtras:

1. SN 12.66: SĀ-A 12.9 (no. 291): Nidānasamyukta 9 which practically inquires into the deeper and deeper subconscious conditions of *saṃsāra*: suffering (*duḥkha*) → subconscious possession (*upadhi*) → subconscious desire (*tṛṣṇā*) → the six experiential bases (*ṣaḍāyatana*)
2. SN 12.38: SĀ-A 14.19 (no. 359) which philosophically contemplates the deepest subconscious condition of *saṃsāra*: (sub)consciousness (*viññāna*) → the rebirth of the *saṃsāric* existence in the future life (*āyatim punabbhavābhiniḍḍattiḥ*) → old age and death (*jarāmaraṇa* etc.)

Now this second *pratityasamutpāda* sūtra initiates the formative process of the two simple formulae of the fundamental truth *pratityasamutpāda* which passes the stages of the development very briefly as follows (cf. Aramaki 1986).

(1) In SN 12.39: SĀ-A 14.20 (no. 360) the rebirth of the *saṃsāric* existence in the future life is replaced by the rebirth of the

individual-intersubjective existence (*nāmarūpa*) in a mother's womb. Hence they are concerned with the problem on what condition the (sub)consciousness in the present life is reborn to be the individual-intersubjective existence in the future life or, in short, how the present *viññāna* conditions the future *nāmarūpa*.

(2) SN 12.19: SĀ-A 12.12 (no. 294): Nidānasamyukta 12 teaches the pure *brahman*-wise practice which endeavours here in this life to abandon the deepest subconscious conditions, the ignorance and the subconscious desire, no longer to be reborn in the future. But how? The practice is designed to contemplate on the individual-intersubjective existence here and now which is analyzed into the six experiential bases conditioning the six experiencing consciousnesses accompanied by the six subconscious desires, perhaps with an intention to introduce the six experiential bases as the condition of the subconscious desire in the first short *pratītyasamutpāda* sūtra above mentioned. Thus they are converted through contemplating the six experiential bases conditioning the six experiencing consciousnesses accompanied by the subconscious desire and the self-(sub)consciousness and thereby abandoning the ignorance (ie. the self-subconsciousness) and the subconscious desire in the present life. Here is, I think, the fundamental secret of Buddhist conversion that to contemplate the present *nāmarūpa* conditioning the present *viññāna* is to abandon the present *viññāna* conditioning the future *nāmarūpa* or, in other words, to contemplate the present *pratītyasamutpāda* is to abandon the future *pratītyasamutpāda*.

(3) SN 12.37: SĀ-A 12.13 (no. 295): Nidānasamyukta 13 accomplishes this contemplation on the six experiential bases here and how through introducing Selā bhikkuni's fundamental truth *pratītyasamutpāda* as follows:

*nāyaṃ . . . kāyo yuṣmākaṃ nāpy anyeṣāṃ | saḍ imāni sparśāyatanāni
pūrvam abhisamskṛtāny abhisāñcetitāni paurāṇaṃ karma veditavyam
iti vadāmi | katamāni saṭ | cakṣuḥ sparśāyatanāṃ śrotraṃ ghrāṇaṃ*

jihvā kāyo manaḥ sparśāyatanam| tatra śrutvā āryaśrāvakaḥ prātītyasamutpādam eva sādhu ca suṣṭhu ca yoniśaḥ pratyavekṣate| yadutāsmin sati ṣaḍ vijñānakāyā bhavanti|... evaṃ hi sahetoh sapratyayasya lokasya samudayo bhavati|

yadutāsmiṇ asati ṣaḍ vijñānakāyā na bhavanti|... yataś ca śrutavātāryāśrāvakena lokasamudayaś ca lokanirodhaś ca yathābhūtaṃ samyakprajñayā sudrṣṭo bhavati... ayam ucyate āryaśrāvakaḥ āgata imam saddharmam... ity ucyate...|

This bodily existence here and now is neither possessed of by [the same individual self of] you nor by [that of unrelated] others, but I declare that [this bodily existence consisting of] the six experiential bases here and now, must be known to have been stored by repeated actions and by repeated wills ever since the past and thus [nothing but] the [stored] *karman* ever since the past. What are the six [experiential bases]? [They are] the eye as the experiential base, the ear, the tongue, the touch and the mind as the experiential bases. With regards to this [bodily existence consisting of the six experiential bases], a well-learned noble disciple contemplates to himself properly the *prātītyasamutpāda* or conditioned becoming purposively and pertinently [as follows]: on the condition of the existence of this [bodily existence consisting of the six experiential bases as the stored *karman*], there become the six [experiencing] consciousnesses in their continuities... For such is the origination of the saṃsāric existence conditioned by its cause and conditions.

[A well-learned noble disciple again contemplates to himself the *prātītyasamutpāda* or conditioned becoming as follows:] on the condition of the non-existence of this [bodily existence consisting of the six experiential bases as the stored *karman*] there do not become the six [experiencing] consciousnesses in their continuity... When a well-learned noble disciple has completely

seen, has completely known, has completely acknowledged and has completely penetrated into the origination and the perishing of the saṃsāric existence with his true wisdom as it is in reality, then he is called a noble disciple and is praised, “he has attained our true Buddhist truth . . .”

There is no doubt that Selā bhikkhuni’s fundamental truth above quoted:

... this bodily existence here and now which becomes neither from the [same] self-identical bodily existence nor from the other [unrelated] bodily existence . . .

is re-interpreted here in this prose sūtra as

This bodily existence here and now is neither possessed of by [the same individual self of] you nor by [that of unrelated] others,

because both passages are the two ways of defining one and the same fundamental truth that this bodily existence here and now which is now defined as “the stored *karman* ever since the past” or, in modern terms, as the personal continuity of experiences historically and temporally conditioning, is not to be identified with the individual self and so self-less (*anātman*). And also Selā bhikkhuni’s fundamental truth:

... the six experiential bases here and now become conditioned by their causal [continuity] and ceases to become by destroying their causal [continuity]

is more philosophically exactly analyzed here in the prose sūtra as:

On the condition of the existence of this [bodily existence consisting of the six experiential bases as the stored *karman*,] there become the six experiencing consciousnesses in their continuities . . . On the condition of the non-existence of this [bodily existence consisting of the six experiential bases as

the stored *karman*], there do not become the six experiencing consciousnesses in their continuity . . . ,

because the former does not exactly distinguish between the six experiential bases as the personal continuity of experiences causally conditioning and the six experiencing consciousnesses as the immediately present experiences becoming conditioned, while the latter distinguishes them. Thus the simple *pratītyasamutpāda* formula “on the condition of this, there becomes this” primarily means “on the condition of the six experiential bases there become the six experiencing consciousnesses”. Buddhists are now contemplating that on the condition of the existence of the present six experiential bases there become the present six experiencing consciousnesses, that is, on the condition of the existence of the personal continuity of experiences there become the immediately present experiences accompanied by the subconscious desire and the self-(sub)consciousness. Thus contemplating, they abandon the subconscious desire and the self-(sub)consciousness in the present life and thereby destroy the future six experiential bases. Therefore they also contemplate that on the condition of the non-existence of the future six experiential bases there do not become the future six experiencing consciousnesses. Here I recognize that Selā bhikkhuni’s fundamental truth is formulated into this simple *pratītyasamutpāda* formula and that her posteriors are also converted through contemplating the same fundamental truth simplified into this formula.

(4) Various membered *pratītyasamutpāda* formulae start to develop with the two short *pratītyasamutpāda* sūtras above mentioned. The first sūtra initiates the formative process of variously membered formulae with the subconscious desire (*tr̥ṣṇā*) as the deepest subconscious condition, while the second that of the formulae on the individual-intersubjective existence (*nāmarūpa*) and the (sub)consciousness (*viññāna*) as discussed here. The two lines of the formative process are now combined to form more synthetic formulae

and finally the twelve membered formula. The initial stage of their combination may be discerned in SN 12.67: SĀ-A 12.6 (no. 288): Nidānasamyukta 6 which combines, with the mediation of the six experiential bases and an addition of the two mediating members, the subconscious desire (*trṣṇā*) of the first line with the individual-intersubjective existence (*nāmarūpa*) and the (sub)consciousness of the second and applies the simple *pratītyasamutpāda* formula onto all the members of the now extended ten membered formula. It is here in this sūtra that the simple *pratītyasamutpāda* formula is further developed into the other simple formula “the (sub)consciousness (*viññāna*) conditions the individual-intersubjective existence (*nāmarūpa*) and *vice versa*”, because the second line of development has primarily been concerned with the two problems how the present *viññāna* conditions the future *nāmarūpa* and how the present *nāmarūpa* conditions the present *viññāna*. According to this re-interpretation, Buddhists are now converted as follows: on the condition of the existence of the past *viññāna* they are now endowed with the present *nāmarūpa*, but they can be converted with the present *nāmarūpa* through contemplating its *pratītyasamutpāda* and abandoning the subconscious desire and the self (sub)consciousness here in this life and so on the condition of the non-existence of the present *viññāna* there does not become the future *nāmarūpa* any longer.

1.4 So far I have tried to trace how Gotama the Buddha’s fundamental truth discovered in His ‘*kerygmatic*’ conversion has developed through various verse and prose formulations into the two simple formulae always centring around the same fundamental truth *pratītyasamutpāda* experienced, from generation to generation, in the conversions of His disciples. In these stages of the doctrinal development Early Buddhists have been converted through contemplating one and the same fundamental truth *pratītyasamutpāda*, variously formulated, which is the creative principle of history experienced within their own existence to overcome the old de-

generate history — *saṃsāra* — and to attain the new creative one — *nirvāṇa* — . Thus they have been contemplating their own historical and temporal existence as *karman*-conditioned existence, the individual-intersubjective existence, the five stubborn trunk-existences, the six experiential bases conditioning the six experiencing consciousnesses or the latter's becoming conditioned by the former — conditioned becoming — all in order to be liberated from the subconscious desire and the self-(sub)consciousness here and now. Here I may conclude that Gotama the Buddha and Early Buddhists have been converted through contemplating the old degenerate history — *saṃsāra* — as the fundamental truth *pratītyasamutpāda* in order to abandon the subconscious desire and the self-(sub)consciousness here and now and accordingly the fundamental truth *pratītyasamutpāda* is essentially the historical and temporal conditioning of the present *nāmarūpa* on the present *viññāna* and of the present *viññāna* on the future *nāmarūpa* and, by this very reason, the non-historical and non-temporal conversion of the present *nāmarūpa* through abandoning the present *viññāna* accompanied by the subconscious desire and the self-(sub)consciousness eternally to be in *nirvāṇa*. The fundamental truth of Buddhism: *pratītyasamutpāda* is the principle of the historical decision of a Buddhist whether his own present *nāmarūpa* here and now should remain to become conditioned by the old history or it should be converted conditionlessly to create the new history. In the next section I will discuss how Mahāyāna Buddhists are converted through envisaging the same fundamental truth of Buddhism: *pratītyasamutpāda* not in the old degenerate history — *saṃsāra* — but in the new creative one — *nirvāṇa* — .

(to be continued)

Abbreviations

- Sn: D. Andersen and H. Smith, *Suttanipāta*, Pali Text Society ed., 1965
 SN: L. Feer, *Samyutta Nikāya*, Pali Text Society ed., Part I, *Sagāthavagga*,

1884

Sg: Sagāthavagga (see above)

SĀ-A: 『雜阿含經』(大正藏經第二卷所收)

SĀ-B: 『別譯雜阿含經』(大正藏經第二卷所收)

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〔和文要旨〕

佛教の根本真理としての「縁起」について

一条件づけられた時的生成と条件づけられない空的存在—

荒 牧 典 俊

釈尊成道のときの自内証の根本真理が「縁起」であることも原始佛典に一致して伝えられる伝承であり、佛教の根本真理が「縁起」であることも近代学者の一致した定論である。しかるにそれでは、いかなる意味で「縁起」が根本真理であるか、そもそも「縁起」とはどのような真理か、ということになると佛典の説くところも定式化さ

れた「法数項目」とその後世的解釈にすぎず、学者の間の異論もとどまるところを知らない。本稿は、筆者の提言する原始佛典の新古層分析の成果にもとづいて、釈尊金口の経典「他の人々や生物に暴力をふるうこと」(Sn 935—954)にうたわれた根本真理が、どのように韻文・散文経典の諸層を経て「縁起」の真理に発達するかをあとづけ、そのことによって「縁起」の真理の意味を確定しようとしている。釈尊以来の根本真理「縁起」とは、古いヴェーダ祭儀文化の墮落した歴史—輪廻—を超克して新しい出家修行者文化の歴史—涅槃—を創造していくという歴史的意味をもち、古い歴史の中の人間存在の根柢が条件づけられて生成する時的存在であって「無我」であると知って、新しい歴史のメッセージを説法する存在へと回心するという回心の真理であるというのが、その主たるテーゼである。大乘佛教運動において「縁起」がどのように空的存在へと展開していくか、については紙数の制約もあり続稿にゆずることとする。

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