

This completes the *analysis* (vibhaṅga) section of the discourses in question. Whereas the *teaching* (desanā) section deals with the causal connections, the *analysis* deals with the individual items that are so connected. Thus, one can regard the *teaching* as dealing with *arising by causal condition* (paṭicca-samuppāda), and the *analysis* as dealing with *causally arisen phenomena* (paṭicca-samuppānā dhammā).

## 5. Different numbers of factors of arising by causal condition

In the discourses cited above, *arising by causal condition* is presented as having twelve factors. This is the number of factors most commonly mentioned. However, the doctrine is also presented with other numbers of factors, ranging from eleven down to just two. This section will investigate these different accounts.

### 5.1. Usual or full sequence

In both versions, discourses that list twelve factors are far more frequent than ones listing other numbers of factors, and they are widely distributed.<sup>90</sup> Clearly, for the teaching of *arising by causal condition*, the form with twelve factors is the representative formulation. It can therefore justifiably be called the “usual” or “full” sequence.

### 5.2. Beginning from activities

The series has eleven factors when it runs from *activities* (saṅkhārā) to the end. For this account of the teaching two sets of examples will be presented here.

(1) The Nidāna Saṃyutta of SN contains a group of three consecutive discourses, SN 12. 38-40, which have nearly identical structure, and whose SA counterparts, SA 359-361, are also consecutive and match closely.

SN 12. 39 and its counterpart, SA 360, report the Buddha as saying:<sup>91</sup>

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90 The following are just a few examples: SN 12. 1-2: SN ii, pp. 1-4, and their counterpart SA 298: T 2, p. 85a-b (CSA ii, pp. 38-39); SN 12. 20: SN ii, pp. 25-26, and its counterpart SA 296 (cf. SA 299): T 2, pp. 84b, 85b (CSA ii, pp. 35, 40); SN 12. 15: SN ii, p. 17, and its counterpart SA 301: T 2, pp. 85c-86a (CSA ii, p. 41); SN 12. 16: SN ii, p. 18, and its counterparts SA 363-365: T 2, pp. 100c-101a (CSA ii, pp. 80-81).

91 SN ii, p. 66. T 2, p. 100b (CSA ii, p. 78).

SN	SA
<p>That which one <i>wills</i> (ceteti), bhiksus, and that which one <i>intends to do</i> (pakappeti), and that which one <i>carries out</i> (anuseti) – this becomes an <i>object</i> (ārammaṇam) for the persistence of <i>consciousness</i> (viññāṇassa t̥hitiyā). The object being there, there comes to be a <i>ground of consciousness</i>.</p> <p><i>Consciousness</i> being grounded and growing, there comes to be the appearance (avakkhanti) of <i>name-and-material form</i>. Conditioned by <i>name-and-material form</i> are the <i>six sense spheres</i>; conditioned by the <i>six sense spheres</i> is <i>contact</i>; ... Such is the arising of this whole mass of suffering.</p>	<p>If one <i>wills</i> (思量), if one <i>intends to do</i> (妄想), then there is <i>carrying out</i> (使), a <i>basis</i> for the persistence of <i>consciousness</i> (攀緣識住).</p> <p>Because there is a basis for the persistence of <i>consciousness</i>, there is entry (入) of <i>name-and-material form</i>; because of the entry of <i>name-and-material form</i>, there are, in the future, <i>birth, ageing-sickness-and-death</i>, along with <i>grief, lamentation, pain, distress and despair</i>. Such is the arising of the whole mass of suffering.</p>

Both versions of the discourse then go into the ceasing mode: “If one does not will ... there is no object (or no basis) for the persistence of *consciousness* ... such is the ceasing ...”. Here the SA version says almost the same as the SN, except that it goes directly from *name-and-material form* to *birth, ageing-sickness-and-death*.

The verb ceteti (he wills) corresponds to the noun cetanā (volition), which is another term for saṃkhārā (activities).<sup>92</sup> The two verbs following ceteti, i.e. pakappeti (he intends to do) and anuseti (he carries out), are similar to it in meaning. Thus, these three verbs all have to do with *volition* (cetanā) or *activities* (saṃkhārā). Accordingly, this sutra is stating, in effect, that conditioned by *activities* (*volition*), there comes to be a ground or an object for the function of *consciousness*; then, conditioned by *consciousness* is *name-and-material form*; and so on through the rest of the series.

92 See Chapter 2, p. 28.

Like SN 12. 39, above, SN 12. 38 and 40 also state that what one wills etc. becomes an *object* for the persistence of *consciousness*, and a *ground* of *consciousness*.<sup>93</sup> Then, SN 12. 38 continues:<sup>94</sup>

*Consciousness* being grounded and growing, there is in the future the *becoming of rebirth* (punabbhavābhinibbatti). The *becoming of rebirth* in the future being there, there arise in the future *ageing-and-death, grief, lamentation, pain, distress, and despair*. Such is the arising of this whole mass of suffering.

The corresponding SA 359 has the same content.<sup>95</sup>

In the corresponding position SN 12. 40 says:<sup>96</sup>

*Consciousness* being grounded and growing, there comes to be a *bending* (nati). From there being a *bending*, there is *coming-and-going* (āgatigati). From there being *coming-and-going*, there is *decease-and-rebirth* (cutūpapāto). There being *decease-and-rebirth*, there arise in the future *birth, ageing-and-death, grief, lamentation, pain, distress, and despair*. Such is the arising of this whole mass of suffering.

In this case the SA version (SA 361) has “*name-and-material form*” in place of “*a bending*”.<sup>97</sup>

These texts, in both SN and SA versions, present a sequence from *activities* (as *volition*) to *consciousness*; from *consciousness* to the *becoming of rebirth* or a *bending, coming-and-going* (rebirth-and-redeath?), and *decease-and-rebirth*; and thus to *birth, ageing-and-death* and the whole mass of suffering. Despite the variant terminology, they present the factors from *activities* to *ageing-and-death* in the usual sequence.

Having presented the sequence in arising mode, both versions of the three discourses also give it in ceasing mode with the same factors. For example, SN 12. 39 and SA 360 state in common: “If then, bhikkhus, one neither wills, nor intends to do, nor carries out (yato ca kho bhikkhave no

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93 SN ii, pp. 65, 67.

94 SN ii, p. 65.

95 T 2, p. 100a (CSA ii, p. 78).

96 SN ii, p. 67.

97 T 2, p. 100b (CSA ii, p. 79).

ceteti no ca pakappeti no ca anuseti)”, then the rest of the factors cease.<sup>98</sup> However, there is a minor disagreement here. For instance, SN 12. 39 says: “if bhikkhus, one does not will, or intend to do, **but yet one carries out** (no ce bhikkhave ceteti no ca pakappeti atha ce anuseti)”, then this too results in the arising of the rest of the factors.<sup>99</sup> This statement is not in the counterpart SA 360. A similar discrepancy exists between SN 12. 38, 40 and their counterparts SA 359, 361.<sup>100</sup> It is therefore possible that the unshared statements were added in the Pāli tradition.

(2) SN 12. 84 and its counterpart SA 367 (cf. SA 368) state the connection between *concentrative practice* (yoga) and *knowing-seeing* the eleven factors (from *activities* to the end) as they really are. SN 12. 84 says:<sup>101</sup>

By him who does not know (ajānatā), who does not see (apassatā) *ageing-and-death* as they really are (yathābhūtaṃ), bhikkhus, *concentrative practice* (yogo) must be done (karaṇīyo) for knowledge (ñāṇāya) about *ageing-and-death* as they really are; by him also who does not know, who does not see as it really is the arising of ageing-and-death, the ceasing of ageing-and-death, the way leading to the ceasing of ageing-and-death. *Birth, becoming, attachment, craving, feeling, contact, the six sense spheres, name-and-material form, consciousness, activities* are also thus.

The corresponding SA 367 says almost the same. The expression, “*concentrative practice* should be done (yogo karaṇīyo)” of SN 12. 84, is represented in SA 367 by “he should energetically practise *concentrative meditation*, for internally calming his mind” (當勤方便, 修習禪思, 內寂其心). This is in order to *manifest as they really are* (如實顯現) the eleven factors, the arising, the ceasing, and the way leading to the ceasing of the eleven factors. But this text adds that “manifesting as they really are, these

98 SN ii, p. 66; T 2, p. 100b (CSA ii, p. 78). Similarly, SN 12. 38, 40 (SN ii, pp. 65, 67) and SA 359, 361 (T 2, p. 100a-b; CSA ii, pp. 78-79).

99 SN ii, p. 66. Similarly, SN 12. 38 and 40 (SN ii, pp. 65, 67).

100 T 2, p. 100a-b (CSA ii, pp. 78-79).

101 SN ii, pp. 130-131. The topic and content of this text are the connection between yoga and knowing-seeing. Different topics, such as the teacher (satthā), training (sikkhā), with otherwise the same content as SN 12. 84 are found in SN 12. 82-83, 85-93: SN ii. pp. 130-132, which however lack SA counterparts.

dharmas (the eleven factors) are impermanent, compounded, and accompanied by influxes” (諸法無常，有爲，有漏，如實顯現).<sup>102</sup>

Similarly, SA 368 says “he should practise immeasurable samādhi (當修無量三摩提), mindfully concentrated”, in order to reveal the eleven factors as they really are. But this discourse has no SN counterpart.<sup>103</sup>

Thus, for the aim of *knowing-and-seeing* (or *manifesting*) the eleven factors as they really are, the practice of concentration is necessary. This teaching is common to SN and SA.

To conclude, despite some minor differences between the two versions, two main common teachings are: (1) *volition (activities)* produces an object as ground for *consciousness*, which then leads on to the other factors in sequence; (2) the teaching of the eleven factors is connected with the notion of “fully knowing-and-seeing”, which can be considered as the ceasing of the twelve factors (fully knowing-and-seeing means the cessation of *ignorance*).

There are also other discourses on fully knowing the eleven factors beginning with *activities*.<sup>104</sup> This indicates that fully knowing these eleven factors is a common teaching in SN and SA.

### 5.3. Beginning from *consciousness*

Statements that the series runs from *consciousness* (viññāṇa) to the end are found in SN 12. 59 and its counterpart SA 284.<sup>105</sup>

SN	SA
Bhikkhus, in him who abides <i>seeing the flavour</i> (assādānupassino) in enfettering dharmas/phenomena (saññojanīyesu dhammesu), there comes the appearance (avakkanti) of <i>consciousness</i> . Conditioned by	In one who abides <i>grasping at the flavour</i> (味著) in attaching dharmas (於所取法), whose mind longs for and attaches to them, his <i>mind</i> (心) chases after (驅馳追逐) <i>name-and-material form</i> . <sup>106</sup> Conditioned by

102 T 2, p. 101b (CSA ii, p. 83).

103 T 2, p. 101b (CSA ii, p. 83).

104 SN 12. 29-30: SN ii, pp. 45-46 (no SA counterpart). SN 12. 33-34: SN ii, pp. 56-60 and their counterparts SA 356-357: T 2, pp. 99c-100a (CSA ii, pp. 75-76). SA 362: T 2, p. 100b (CSA ii, p. 80) (no SN counterpart). SA 355: T 2, p. 99c (CSA ii, p. 75), whose counterpart SN 12. 28: SN ii, pp. 43-45 is about knowing the twelve factors.

105 SN ii, p. 91. T 2, p. 79b-c (CSA ii, p. 6); cf. fragmentary Skt. version, Tripāṭhī, Sūtra 2, pp. 86-89.

106 Cf. Skt.: hāraṇam vijñāṇam bhavati nāmarūpe (there is a bringing, by *consciousness*, of name-and-material form) (pp. 87, 88).

*consciousness is name-and-material form; ... Thus is the arising of this entire mass of suffering. ...*

Bhiksus, in him who abides *seeing the danger* (ādinavānupassino) in enfettering dharmas, there comes not the appearance of *consciousness*. From the ceasing of *consciousness*, *name-and-material form* ceases; ... Thus is the ceasing of this entire mass of suffering.

*name-and-material form are the six sense spheres; ... Thus is the arising of this entire mass of suffering. ...*

In one who abides *seeing impermanence* in attaching dharmas, *seeing arising-and-ceasing, seeing fading away of desire, seeing cessation, seeing relinquishment* (無常觀, 生滅觀, 無欲觀, 滅觀, 厭觀), the mind is without longing, without attachment, *consciousness* (識) does not chase after *name-and-material form*; *name-and-material form* then ceases. From the ceasing of *name-and-material form*, the *six sense spheres* cease; ... Thus is the ceasing of this entire mass of suffering.

Here, *mind* (心) and *consciousness* (識) in the SA version are clearly synonymous.<sup>107</sup> Both versions agree in attributing the arising sequence to *seeing/grasping at the flavour* in phenomena. The term *flavour* (assāda 味) is elsewhere explained in both traditions as “ease-and-joy” (sukhaṃ somanassaṃ).<sup>108</sup> The SN version (SN 12. 59) says that this seeing results in the appearance (or descent, avakkanti) of *consciousness*, which then conditions *name-and-material form*, and so on. The SA version (SA 284), however, says that in one so seeing the *mind* or *consciousness* chases after *name-and-material form*, which in turn conditions the *six sense spheres*, and so on.

In the ceasing mode, the SN version says that the appearance of *consciousness* (along with the rest of the sequence) is prevented in one who sees the *danger* in phenomena. By contrast, the SA version states that *consciousness* does not chase after *name-and-material form* (and thus the rest of the sequence ceases) in one who sees in phenomena the following: *impermanence, arising-and-ceasing, fading away of desire, cessation, and relinquishment*. Here the SN mentions only seeing the danger, while the SA

107 Cf. Tripāṭhī, p. 88, which shows that both characters represent Skt. vijñāna.

108 See Chapters 2 and 3, pp. 49-50, 90-91.

names a series of five things to be seen. This series of five things in SA is to a certain extent in keeping with the explanation, seen elsewhere in both traditions, of the term *danger* (*ādīnavā*) as signifying “impermanence, suffering, unstable nature” (*aniccaṃ dukkhaṃ vipariṇāma-dhammaṃ*).<sup>109</sup>

Accordingly, although different wording exists, the two versions do not disagree significantly here.

#### 5.4. Beginning from name-and-material form

In just one discourse, namely SN 12. 58 (no SA counterpart), the series runs from *name-and-material form* (*nāma-rūpa*) to the end:<sup>110</sup>

Bhiksus, in him who abides *seeing the flavour* (*assādānupassino*) in enfettering phenomena (*saññojaniyesu dhammesu*), there comes the appearance (*avakkanti*) of *name-and-material form*. Conditioned by *name-and-material form* are *the six sense spheres*; ... Thus is the arising of this entire mass of suffering. ...

Bhiksus, in him who abides *seeing the danger* (*ādīnavānupassino*) in enfettering phenomena, there comes not the appearance of *name-and-material form*. From the ceasing of *name-and-material form*, *the six sense spheres* cease; ... Thus is the ceasing of this entire mass of suffering.

This discourse agrees with the one considered above (SN 12. 59) in identifying “seeing” (the *flavour* or the *danger*) as the key to bringing about the arising or the ceasing of the whole mass of suffering. It differs only in beginning from *name-and-material form*, and thus having only nine factors. No example of this teaching with nine factors is found in SA.

#### 5.5. Beginning from both consciousness and name-and-material form

An example of the series beginning with both *consciousness* and *name-and-material form* is found in SN 12. 65 and 67 and their counterparts SA 287 and 288.

In the arising mode, SN 12. 65 has the Buddha say:<sup>111</sup>

109 See Chapters 2 and 3, pp. 49-50, 90-91.

110 SN ii, pp. 90-91.

111 SN ii, p. 104.

What being, does *ageing-and-death* come to exist? By what condition is *ageing-and-death*? To me, bhikṣus, through rightly thinking (*yoniso manasikārā*), came realisation by insight (*paññāya abhisamayo*): Where there is *birth*, *ageing-and-death* comes to exist; conditioned by *birth* is *ageing-and-death* [and so on back through *becoming*, *attachment*, *craving*, *feeling*, *contact*, *the six sense spheres*, *name-and-material form*; then:] What being, does *name-and-material form* come to exist? By what condition is *name-and-material form*? ... Where there is *consciousness*, *name-and-material form* comes to exist; conditioned by *consciousness* is *name-and-material form*. ... What being, does *consciousness* come to exist? By what condition is *consciousness*? ... Where there is *name-and-material form*, *consciousness* comes to exist; conditioned by *name-and-material form* is *consciousness*. To me, bhikṣus, came this: This *consciousness* turns back, it goes no further than *name-and-material form* (*paccudāvattati kho idaṃ viññāṇaṃ nāmarūpamhā nāparaṃ gacchati*). Thus, to that extent, you are born, or grow old, or die, or fall, or arise. That is to say, conditioned by *name-and-material form* is *consciousness*; conditioned by *consciousness* is *name-and-material form* (*nāmarūpapaccayā viññāṇaṃ, viññāṇapaccayā nāmarūpaṃ*). Conditioned by *name-and-material form* are *the six sense spheres*; ... *contact* ... Such is the arising of this whole mass of suffering.

The corresponding SA 287 is the same except in the final section quoted above.<sup>112</sup> After stating that the *six sense spheres* are conditioned by *name-and-material form*, it continues:

What being, does *name-and-material form* come to exist? By what condition is there *name-and-material form*? ... Where there is *consciousness*, *name-and-material form* comes to exist; conditioned by *consciousness* is *name-and-material form*. This reflection, then, came to me: As far as *consciousness*, then it turns back; it goes no

112 T 2, p. 80b-c (CSA ii, p. 11). Cf. the reconstructed fragmentary Skt. versions, Tripāṭhī, Sūtra 5, pp. 94-106, and FUKITA Takamichi, “梵文「大卒經」緣起説の復元について” *Bukkyō Shigaku Kenkyū* 24/2 (1982), pp. 26-43. These reconstructed Skt. versions have not entirely the same structure as SA 287; also in this section of SA 287, Tripāṭhī (pp. 97-98) unjustifiably reconstructs with the twelve factors, whereas Fukita (p. 35) appropriately has ten, as in SA 287.



**further than this** (齊識而還,不能過彼).<sup>113</sup> That is to say, conditioned by *consciousness* is *name-and-material form*; conditioned by *name-and-material form* are the *six sense spheres*; ... *contact* ... Such is the arising of the whole mass of suffering.

Thus, the two versions differ slightly about the beginning of the series. SN has the series begin thus: “Conditioned by *name-and-material form* is *consciousness*; conditioned by *consciousness* is *name-and-material form*; conditioned by *name-and-material form* are the *six sense spheres*; ...”. SA, however, has it begin: “Conditioned by *consciousness* is *name-and-material form*; conditioned by *name-and-material form* are the *six sense spheres*; ...”. That is, the statement “conditioned by *name-and-material form* is *consciousness*” in the SN version is not matched in the SA version. In SN these two factors are in a relationship of mutual dependence; in SA they are not.<sup>114</sup>

In the ceasing mode the two versions again differ slightly. In SN the Buddha traces the ceasing mechanism back to the mutual relationship between *name-and-material form* and *consciousness*. Then he states the forward sequence thus: “From the ceasing of *name-and-material form* ceases *consciousness*; from the ceasing of *consciousness* cease *name-and-material form*; from the ceasing of *name-and-material form* cease the *six sense spheres*”; and so on.<sup>115</sup> That is, SN 12. 65 names only ten factors in the ceasing mode as well as in the arising mode. However, the counterpart, SA 287, names altogether twelve factors in the ceasing mode. Having traced the ceasing series back to *consciousness*, it continues one step further: “From the ceasing of *activities* ceases *consciousness*”. It then proceeds in the forward direction thus: “From the ceasing of *ignorance*, *activities* cease; from the ceasing of *activities*, *consciousness* ceases; from the ceasing of *consciousness*, *name-and-material form* ceases; from the ceasing of *name-and-material form*

113 Cf. Skt.: tasya mama, vijñānāt pratyudāvṛtate mānaṣaṃ nātaḥ pareṇa vyatīvartate (This [idea] came to me: From consciousness the mind turns back; it goes no further than this) (Fukita, p. 35).

114 However, Fukita's reconstructed Skt. version (p. 35) has: tasya mamaitad abhavat / kasmin nu sati vijñānaṃ bhavati / kimpratyayaṅ ca punar vijñānam / (tasya mama yoniśo mana)si kurvata evaṃ yathā-(bhūtaśyābhisamaya udapādi / nāmarūpe sati vijñānaṃ bhavati / nāmarūpapratyayaṅ ca punar vijñānam /) (To me came this: What being, does *consciousness* come to exist? By what condition is *consciousness*? To me, through rightly thinking, came full realisation: Where there is *name-and-material form*, *consciousness* comes to exist; conditioned by *name-and-material form* is *consciousness*.)

115 SN ii, p. 105.

cease *the six sense spheres*", and so on to the ceasing of this whole mass of suffering.<sup>116</sup>

In short, the SN version traces the arising series back to a reciprocal relationship between *name-and-material form* and *consciousness*, and maintains this pattern in the ceasing mode. The SA version traces the arising series back simply to *consciousness*, but then inconsistently begins the ceasing series with *ignorance*, thus incorporating all twelve factors.

To complicate matters further, the Buddha, having said that he reflected on and fully realised the causal cessation (ten factors in SN 12. 65, twelve factors in SA 287), then goes on to say, in both versions, that he has come to know fully *eleven* factors, listed in simple linear sequence, from *ageing-and-death* back to *activities* (i.e. omitting only *ignorance*). How these discrepancies are to be explained is not immediately apparent. Incidentally, the two versions agree in presenting in almost identical wording, the well-known simile of the noble eightfold path as an ancient road (*purāṇañjasam*) that the Buddha has rediscovered.<sup>117</sup>

Another discourse that begins the series with a reciprocal relationship between *name-and-material form* and *consciousness* is SN 12. 67. There Sāriputta tells Mahākoṭṭhita that the situation is just like that of two sheaves of reeds (*dve naḷakalāpiyo*) leaning one against the other.<sup>118</sup> The counterpart, SA 288,<sup>119</sup> has much the same, though with some non-significant variations: The roles of Sāriputta and Mahākoṭṭhita are reversed, and the simile speaks of three sheaves rather than two.<sup>120</sup> In this case SA indicates clearly that *consciousness* and *name-and-material form* are in an interdependent relationship.

The ceasing mode in the forward direction corresponds, according to the SN version (SN 12. 67): "From the ceasing of *name-and-material form* ceases *consciousness*; from the ceasing of *consciousness* ceases *name-and-material form*; from the ceasing of *name-and-material form* cease *the six sense spheres ...*".<sup>121</sup> In this case the SA counterpart (SA 288) does not

116 T 2, p. 80c (CSA ii, pp. 11-12). The intact Skt. text, Tripāṭhī: pp. 98-102 (and Fukita: pp. 36-39), also has the twelve factors here.

117 SN ii, pp. 106-107. T 2, pp. 80c-81a (CSA ii, p. 12); cf. Tripāṭhī, pp. 104-106.

118 SN ii, p. 114.

119 T 2, p. 81a-b (CSA ii, p. 14). Cf. fragmentary Skt. version, Tripāṭhī, Sūtra 6, pp. 108-110.

120 The Skt. (Tripāṭhī: p. 110) has two (*dvau naḍa-kalāpyau*). The three of the Chinese SA perhaps came about through reckoning *name* (名) and *material form* (色) as two separate items (Tripāṭhī: p. 110, note 5).

121 SN ii, p. 114.

reiterate the reciprocal relationship between *consciousness* and *name-and-material form*, but unlike SA 287, it mentions only the ten factors.<sup>122</sup>

This section has shown that the teaching of conditioned arising as beginning with *consciousness* and *name-and-material form* in reciprocal relationship is common to SN and SA, but inconsistently so. Interpretation of the significance of this inconsistency suggests itself as a worthwhile topic for future research.

Another difference between the two versions that deserves attention is seen in the introduction to SN 12. 65 and its counterpart SA 287. In SN 12. 65 the Buddha says:<sup>123</sup>

Before I was enlightened, bhiksus, while I was not yet perfectly enlightened, a **bodhisatta**, this thought came to me, thus: ...

In the corresponding SA 287, he says:<sup>124</sup>

Bhiksus, before I was enlightened, being in a lonely place, concentrated energetically in meditation, this reflection came to me, thus: ...

Here, SA lacks the term “*bodhisattva*” (P. *bodhisatta*, “enlightenment-being”). It is possible that the word *bodhisatta* in SN was added later.<sup>125</sup>

### 5.6. Beginning from the *six sense spheres*

A few discourses discuss the sequence beginning from the *six sense spheres* (*āyatanā*) or *contact-sense spheres* (*phassāyatanā*). However, in such cases there is inconsistency between the two versions. For example, SN 12. 24, begins the ceasing mode thus: “By the complete fading away and ceasing of the *six contact-sense spheres*” (*channam tveva phassāyatanānaṃ asesavirāgaṇirodhā*), *contact* ceases, and similarly the rest of the factors in

122 T 2, p. 81b (CSA ii, p. 15).

123 SN ii, p. 104. See also SN 12. 10: SN ii, p. 10.

124 T 2, p. 80b (CSA ii, p. 11). See also SA 285: T 2, p. 79c (CSA ii, p. 8), counterpart of SN 12. 10.

125 Cf. HIRAKAWA Akira, 初期大乘仏教の研究 *Shoki Daijō Bukkyō no Kenkyū* [*Studies on early Mahāyāna Buddhism*] (Shunjūsha, Tokyo, 1968), pp. 140-145; CSA i, “RESA”, p. 60.

sequence.<sup>126</sup> However, its counterpart SA 343 has all twelve factors in both the arising and ceasing modes.<sup>127</sup>

On the other hand, SA 352-354 trace the sequence back to the *six sense spheres*, while their counterparts SN 12. 13-14 and SN 12. 71-81 trace it further back to *activities* (i.e. omitting only *ignorance*). The teachings conveyed are as follows.

In SA 352-354 the Buddha says that, to derive the benefit of being recluses and brahmins in this present life and attain enlightenment, one should fully know four things with regard to each of the eight factors, namely: the factor itself, its arising, its ceasing, and the path leading to its ceasing (法, 法集, 法滅, 法滅道跡).<sup>128</sup>

The SN counterparts say that recluses and brahmins should know the same four things, with regard to each of the eleven factors (other than *ignorance*).<sup>129</sup> Although these discourses omit the term *ignorance*, they indirectly acknowledge it, by affirming the importance of knowing the other eleven factors, since knowing implies the ceasing of *ignorance*.

Finally, there are three other Pāli discourses in which the series starts from the six sense spheres, namely SN 12. 43-45 (no SA counterparts):<sup>130</sup>

Conditioned by *eye* and [visible] *forms* arises *eye-consciousness*. The coming together of the three is *contact*. Conditioned by *contact* is *feeling*; conditioned by *feeling* is *craving*. This, bhikkhus, is the arising of suffering (dukkha, or of the world, loka). [Similarly for the other sense spheres].

Conditioned by *eye* and [visible] *forms* arises *eye-consciousness*. The coming together of the three is *contact*. Conditioned by *contact* is *feeling*; conditioned by *feeling* is *craving*. By the complete fading away and ceasing of that *craving* (tassā yeva taṇhāya asesavirāganirodhā), *attachment* ceases (upādānanirodho). By the ceasing of *attachment*, *becoming* ceases. By the ceasing of *becoming*, *birth* ceases. By the ceasing of *birth*, *ageing-and-death*, *grief*, *lamentation*, *pain*, *depression* and *despair* cease. Such is the ceasing

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126 SN ii, p. 37.

127 T 2, p. 94a (CSA ii, p. 47).

128 T 2, p. 99a-b (CSA ii, pp. 72-74).

129 dhamme, dhammānaṃ samudayaṃ, dhammānaṃ nirodhaṃ, dhammānaṃ nirodhaḡāmiṇiṃ paṭipadaṃ. SN ii, pp. 14-16, 129-130.

130 SN ii, pp. 72-75.

of suffering (or of the world). [The same in the case of the other five sense spheres].

In these three discourses (SN 12. 43-45) the arising mode begins from the six sense spheres, but the ceasing mode begins from the ceasing of *craving*. This means that the items from the six senses to feeling are not included in the ceasing process. Another feature of this presentation is that it begins the series in the manner of discourses discussed in Chapter 3 (The Sense Spheres).

### 5.7. Beginning from *craving*

SN 12. 52 and its counterpart, SA 286, report the Buddha as saying:<sup>131</sup>

SN	SA
<p>Bhikṣus, in him who abides <i>seeing the flavour</i> (assādānupassino) in attaching phenomena (upādānīyesu dhammesu), <i>craving</i> (taṇhā) grows (pavaḍḍhati). Conditioned by <i>craving</i> is <i>attachment</i> (upādānaṃ); conditioned by <i>attachment</i> is <i>becoming</i>; conditioned by <i>becoming</i> is <i>birth</i>; conditioned by <i>birth</i> are <i>ageing-and-death, along with grief, lamentation, pain, distress and despair</i>. Such is the arising of this entire mass of suffering. ...</p> <p>Bhikṣus, in him who abides <i>seeing the danger</i> (ādinavānupassino) in attaching phenomena, <i>craving</i> ceases (nirujjhati). From the ceasing of <i>craving</i>, <i>attachment</i> ceases; [and so on to] Such is the ceasing of this entire mass of suffering. ...</p>	<p>Bhikṣus, in one who <i>grasps at the flavour</i> (味著) in attaching phenomena (於所取法) whose mind longs for and attaches to them, that which conditioned by <i>craving</i> is <i>attachment</i> (取) grows; conditioned by <i>attachment</i> is <i>becoming</i>, and so on ... Such is the arising of this entire mass of suffering. ...</p> <p>Bhikṣus, in one who <i>observes the impermanence</i> (觀察無常), in attaching phenomena, <i>arising-and-ceasing</i> (生滅), <i>fading away of desire</i> (離欲), <i>cessation</i> (滅盡), and <i>relinquishment</i> (捨離), the mind is without longing and attachment,</p>

<sup>131</sup> SN ii, pp. 84-85. T 2, p. 80b (CSA ii, p. 10); cf. the totally reconstructed Skt. version, Tripāṭhī, Sūtra 4, pp. 89-94.

	and thus <i>craving</i> ceases. From the ceasing of <i>craving</i> , <i>attachment</i> ceases, and so on ... Such is the ceasing of this entire mass of suffering. ...
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The two versions here give the series beginning from *craving* to the end in both the arising and ceasing modes.<sup>132</sup> Apart from the different beginning points, the series is virtually identical with that examined above in the section “Beginning from consciousness”.

For another example, we consider SN 12. 66, which states:<sup>133</sup>

Bhiksus, whosoever, whether recluses or brahmins, now see whatever in the world seems lovely and attractive in form, as **permanent** (*niccato*), as **happy** (*sukhato*), as **self** (*attato*), as **health** (*ārogyato*), as **safety** (*khemato*), they grow in *craving* (*taṇhā*).

Growing in *craving*, they grow in *basis* (*upadhi*); growing in *basis*, they grow in *suffering* (*dukkha*); growing in *suffering*, they are not liberated (*na parimuccanti*) from birth, ageing, death, grief, lamentation, pain, distress, despair. I declare, they are not liberated from *suffering*.

... Bhiksus, whosoever, whether recluses or brahmins, now see whatever in the world seems lovely and attractive in form, as **impermanent** (*aniccato*), as **suffering** (*dukkhato*), as **not-self** (*anattato*), as **disease** (*rogato*), as **fear** (*bhayato*), they get rid of (*pajahanti*) *craving*.

Getting rid of *craving*, they get rid of *basis*; ... *suffering*. ... they are liberated from *suffering*. [The same is also said, in full, of such people in the past and in the future.]

132 See also SN 12. 53-54: SN ii, pp. 86-87 = SA 285: T 2, p. 80a-b (CSA ii, pp. 8-9) (cf. SN 12. 10: SN ii, p. 10); SN 12. 57: SN ii, pp. 89-90 = SA 283: T 2, p. 79a-b (CSA ii, pp. 5-6) (cf. SN 12. 55-56: SN ii, pp. 87-89). SN 12. 60: SN ii, pp. 92-93 (no SA counterpart); SA 366: T 2, p. 101a-b (CSA ii, p. 82; counterpart of SN 12. 4-9: SN ii, pp. 5-9). For SA 283, 285, cf. fragmentary Sūtra 1 and reconstructed Sūtra 3 in Tripāṭhi, pp. 83-86, 89-94.

133 SN ii, pp. 109-111.

The SA counterpart, SA 291,<sup>134</sup> has almost the same general meaning, but with some differences in wording, as follows:

<i>arising mode</i>		<i>ceasing mode</i>	
SN	SA	SN	SA
permanent	permanent	impermanent	disease
happy	eternal	suffering	swelling
self	peace-and-comfort	not-self	arrow
health	health	disease	lethal/pain
safety	self	fear	impermanent
	belonging to self <sup>135</sup>		suffering
			empty
			not-self <sup>136</sup>

Here the terms “happy, health, safety, peace-and-comfort” and “disease, fear, swelling, arrow, lethal” are expressions for “not suffering” and “suffering” respectively. “Eternal” in SA is another word for “permanent”. The significant difference between the two versions is that in the ceasing mode SN has “impermanent, suffering, not-self”, whereas SA has “impermanent, suffering, empty, not-self”; the SA version has the extra item *empty*. This is a common situation. We have earlier seen other cases where SA adds *empty* between *suffering* and *not-self*, while SN usually does not.<sup>137</sup>

As regards the causal sequence that results from failing to see *impermanence* etc., the two versions (SN 12. 66 and SA 291) agree in listing three factors: 1. craving (*taṇhā* 愛), 2. basis (*upadhi* 億波提), and 3. suffering (*dukkha* 苦). The term *upadhi* “basis” (rendered phonetically in the Chinese as *yiboti* 億波提) does not appear in the usual twelve-factored formula of *pañiccasamuppāda*. Evidence presented by Bhattacharya indicates that *upadhi* is equivalent to *upādāna* (attachment).<sup>138</sup> If this is true, then the correspondence between the present listing (three factors) and the above-mentioned series beginning from *craving* to the end of *pañiccasamuppāda* (five factors) is as shown:

134 T 2, p. 82b-c (CSA ii, pp. 20-21). Cf. Tripāṭhī, fragmentary Skt. Sūtra 9, pp. 121-126, which is not entirely the same in structure.

135 常, 恆, 安隱, 無病, 我, 我所.

136 病, 癩, 刺, 殺, 無常, 苦, 空, 非我.

137 See Chapters 2 and 3, pp. 54-55, 92-97.

138 See Kamaleswar BHATTACHARYA, “Upadhi-, Upādi- et Upādāna- dans le Canon Bouddhique Pāli”, *Mélanges d’Indianisme* (à la mémoire de Louis Renou) (E. de Boccard, Paris, 1968), pp. 81-95, especially p. 92.

## Causal sequence from craving to the end

three factors	five factors
craving (taṇhā 愛)	craving (taṇhā 愛)
basis (upadhi 億波提)	attachment (upādāna 取)
	becoming (bhava 有)
suffering (dukkha 苦)	birth (jāti 生)
	ageing-and-death (jarāmaṇa 老死)

“Birth, ageing and death” are often equated with “suffering”.<sup>139</sup> “Becoming” has no exactly corresponding item in the three-factor formula; it may be that its meaning is implied in “basis” (upadhi).<sup>140</sup> Consequently, the two versions of the series beginning from *craving* are not significantly different.

## 5.8. From ignorance to feeling

SN 12. 19 reports the Buddha as saying:<sup>141</sup>

For the fool (bāla), bhiksus, covered by *ignorance*, associated with *craving*, this *body* (kāyo) has thus resulted (samudāgato). There is this pair: just this *body* and *externally* (bahiddhā) *name-and-material form* (nāma-rūpam). Conditioned by this pair there is *contact*, just the *six sense spheres* (or the *six contact-sense spheres*).<sup>142</sup> Touched by these, or one of them, the fool *feels* (paṭisamvediyati) *pleasant* and *unpleasant*.

The corresponding SA 294 states:<sup>143</sup>

For the fool, the untaught common person, covered by *ignorance*, associated with *craving*, this *consciousness-body* has resulted (得此識身).<sup>144</sup> *Internally* there is this *consciousness-body* and *externally* there

139 E.g. SN 56. 11: SN v, p. 421.

140 Cf. PED, p. 142.

141 SN ii, pp. 23-24.

142 SN ii, p. 24, note 2.

143 T 2, p. 83c (CSA ii, p. 31). Cf. Tripāthī, Sūtra 12, pp. 140-142.

144 The Skt. has: *sa-vijñānakaḥ kāyaḥ samudāgataḥ*, this body with consciousness ... (Tripāthī, p. 140).



is *name-and-material form* (内有此識身, 外有名色).<sup>145</sup> Conditioned by this pair there arises *contact* (觸);<sup>146</sup> touched by this contact of *the six contact-sense spheres* (六觸入所觸),<sup>147</sup> the fool, the untaught common person variously *feels* (受覺)<sup>148</sup> *unpleasant* and *pleasant*.

Both versions of the discourse then say that whereas the fool has not thrown off *ignorance* and *craving*, and therefore will be reborn, the wise man has thrown them off, and is thereby set free from *suffering*.<sup>149</sup>

There is some disagreement in the account of *contact* given in the two versions. According to the SN version, the pair which gives rise to *contact* is “just this *body* and *externally name-and-material form*”; according to the SA version, the pair is “*internally ... this consciousness-body* and *externally ... name-and-material form*”.

The presence of *internally* (内) in SA as against its absence in SN is probably of no significance. The extra word was possibly added by the SA translator to show up the contrast with *externally*.<sup>150</sup> More serious is the fact that where SN has “body”, SA has “consciousness-body”. In other contexts “consciousness-body” (識身) signifies “consciousness-group”, i.e. simply “consciousness”;<sup>151</sup> but in the present case, the discrepancy with SN “body” suggests the meaning may be “body accompanied by consciousness”. That this is indeed the case is confirmed by the Sanskrit version, which has *savijñānakaḥ kāyo*, “body with consciousness”.<sup>152</sup> It remains, then, to

145 Skt.: ity ayañ cāsa savijñānakaḥ kāyo bahirdhā ca nāmarūpam evaṃ dvayam (there is thus this pair, the with-consciousness body and externally name-and-material form) (Tripāthī, p. 140).

146 Skt. sparsāḥ (p. 141).

147 Skt. ṣaṭ sparsāyatanāni.

148 Skt. praṭisamvedayati.

149 SN ii, pp. 24-25; T 2, p. 84a (CSA ii, pp. 31-32). Cf. Tripāthī, pp. 143-144.

150 The Skt. lacks *internally* (Tripāthī, p. 140).

151 This is the interpretation adopted by Yin Shun, 唯識學探源 [Studies in the Origins of the Consciousness-Only School] (= Miao-yun Ji (妙雲集), v. 10) (Zhengwen Chubanshe, Taipei, 1981), pp. 20-21.

152 Tripāthī, p. 140. Cf. also this wording in other texts: imasmiñ ca savijñāṇake kāye bahiddhā ca sabbanimittesu (this body with consciousness and all external objects) = 我内識身及外一切相 (my internal consciousness-body and all external objects). SN 18. 21: SN ii, p. 252; SN 22. 71-72, 82, 91-91, 124-125: SN iii, pp. 80-81, 103, 136-137, 169-170. SA 23-24, 198-199: T 2, pp. 5a-b, 50c-51a (= SN 18. 21-22 and 22. 91-92; CSA i, pp. 222, 31-32). See also MN iii, pp. 18-19, 36; AN i, pp. 132-133 (= SA 983: T 2, pp. 255b-256a; CSA iii, pp. 690-691), AN iv, p. 53. This is pointed out by WATSUN Tetsurō, *Genshi Bukkyō no Jissen Tetsugaku* [Practical Philosophy of Early Buddhism] (Iwanami Shoten, Tokyo, 1971), pp. 228-231.

interpret the discrepancy between *body* in SN and *body with consciousness* in SA. The following considerations are relevant. Both versions speak of the body or the body with consciousness as having arisen from *ignorance* and *craving*; and since *craving* corresponds to *activities* (saṅkhārā 行), the sequence of factors compares with that of the usual twelve-membered list as follows:

SN 12. 19 = SA 294	12-membered series
ignorance	ignorance
craving	activities
body (SN) or body with consciousness (SA)	consciousness
name-and-material form	name-and-material form
six contact-sense spheres	six sense spheres contact
feeling	feeling

This clearly supports the SA version. It makes it likely that the Pāli *kāyo* “body”, derives from an earlier *saviññāṇako kāyo* “body with consciousness”, the adjective having been accidentally lost in the oral tradition.

On the other hand, it might be argued that *body* or *body with consciousness* is not necessarily related to *consciousness* as the third factor in the twelve-membered formulation. *Body* or *body with consciousness*, from which the present sequence begins, may refer to the six (*internal*) *sense spheres* (saḷāyatana 六入處). This is indicated by the fact that *name-and-material form* is spoken of as *external* in both traditions. That means that in SN 12. 19 and SA 294 *name-and-material form* refers to the six *external objects*, while *body* or *body with consciousness* refers to the six *internal sense spheres*, and *contact* is conditioned by the coming together of this pair: the six *sense spheres* and the six *external objects*.<sup>153</sup> It is frequently stated elsewhere that this pair gives rise also to the corresponding six kinds of *consciousness*, which would account for the term *body with consciousness* and

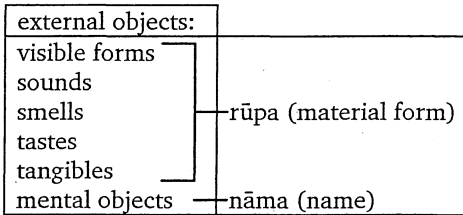
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153 This point is discussed by N. Ross REAT, “Some Fundamental Concepts of Buddhist Psychology”, *Religion* 17 (1987), pp. 15-28.

is in keeping with the frequent statement that *contact* is the coming together of these *three* phenomena (sense sphere, object, and consciousness).<sup>154</sup>

Whichever of these two suggested interpretations is adopted, there remains a natural correlation with the twelve-membered series. The two versions state that the series of conditioning runs from *ignorance* to *feeling*, which, in the case of the untaught common person, leads on to *birth* and the whole mass of *suffering*.

The suggestion made above, that *name-and-material form* is identical with the *six external objects*, deserves further discussion, since this identity is not directly stated in SN or SA. In the above quotations, *name-and-material form* is spoken of as located *externally* (bahiddhā). This implies that it is the external object of internal *consciousness* or of the *six internal sense spheres* – depending on which of the two proposed interpretations one adopts for *body* and *body with consciousness*. In either case, it is clear that in both versions of the discourse the components of *name-and-material form* are *external objects*. The *external objects*, which impinge on *consciousness* and the *six internal sense spheres* are frequently listed in other discourses as the following six: *visible forms, sounds, odours, tastes, tangible things, and mental objects* (dhammā 法). These fall naturally into the two categories, mental (nāma 名) and physical (rūpa 色), as shown:



Thus, the term nāma-rūpa 名色 is an appropriate one for the external objects as a group. Counting against this interpretation is the lack of any direct textual statement equating *name-and-material form* with the external sense objects. Also a problem is the conflict with the definitions of *name-and-material form* recorded in SN 12. 2 and SA 298 (SN: name = feeling, perception, volition, contact, attention; SA: name = feeling, perception,

154 On the six kinds of *consciousness* as produced through the six *sense spheres* and their *external objects*, and on *contact* as the coming together of the three phenomena (sense sphere, object, and consciousness), see Chapter 3, p. 76, and this chapter, p. 180 (SN 12. 43-45; SN ii, pp. 71-75).

activities, consciousness).<sup>155</sup> For the present these problems must remain unresolved.

To summarise this section, the account of *arising by causal condition* given in SN 12. 19 and SA 294 follows the standard sequence from *ignorance* to *suffering*, but differs regarding the factors comprising *contact*. Examination of the descriptions given provides clues to understanding the nature of *name-and-material form*, and its relationship to *consciousness* and the *six sense spheres*.

### 5.9. From contact to feeling

In SN 12. 62 and its counterpart, SA 290, the doctrine of *arising by causal condition* is presented in terms of just two of the twelve factors, namely *contact* (*phassa*) and *feeling* (*vedanā*):

SN 12. 62<sup>156</sup>

Herein, bhiksus, the well-taught noble disciple reflects thoroughly and properly on *arising by causal condition*: This existing, that comes to exist ... that ceases. That is to say, bhiksus, *pleasant feeling* (*sukhā vedanā*) arises conditioned (*paṭicca*) by a *contact* making for pleasant feeling (*sukhavedaniyaṃ phassaṃ*). From the ceasing of that contact making for pleasant feeling, the pleasant feeling – which has arisen conditioned by a *contact* making for pleasant feeling – ceases, it is quenched.

SA 290<sup>157</sup>

The well-taught noble disciple properly reflects on *arising by causal condition*. That is to say, *pleasant feeling* (樂受) arises conditioned by a pleasant *contact* (觸).<sup>158</sup> When he feels pleasant feeling, he knows as it really is that he feels pleasant feeling. From the ceasing of that pleasant contact, the pleasant feeling – which has arisen conditioned by a pleasant contact – ceases, stops, becomes cool, is extinguished, disappears.

155 See pp. 162-163 in this chapter.

156 SN ii, pp. 96-97.

157 T 2, p. 82a (CSA ii, p. 18). Cf. Tripāthī, Sūtra 8, pp. 120-121, which differs slightly from SA 290. Much of the content of Sūtra 8 presupposes Tripāthī, Sūtra 7, pp. 115-120, which is the counterpart of the rather similar SA 289: T 2, p. 81c (CSA ii, pp. 16-17), and of SN 12. 61: SN ii, pp. 94-95.

158 Skt. sparśa.

[and similarly for *unpleasant feeling* (dukkhā vedanā), and *neutral feeling* (adukkhamasukhavedanā)] ...

So seeing, bhiksus, the well-taught noble disciple is disgusted (nibbindati) with *contact* (phasse), ... with *feeling* (vedanāya), ... with *perception* (saññāya), ... with *consciousness* (viññānasmim). Being disgusted, he is freed of desire (virajjati); from absence of desire (virāgā), he is liberated (vimuccati), and in liberation comes the knowledge of liberation (vimuttamhīti ñāṇaṃ). And he knows: Birth is ended, noble conduct is established, done is what was to be done, there is no more of further becoming.

As with pleasant feeling, so also *unpleasant* (苦) ... *happy* (喜) ... *distressful* (憂) ... *disinterested feeling* (捨受) ... disappears.<sup>159</sup>

So seeing, the well-taught noble disciple is liberated from *material form, feeling, perception, activities, consciousness*; he is liberated from birth-ageing-sickness-death, along with grief, lamentation, pain, distress and despair. I declare he attains liberation from suffering.<sup>160</sup>

The two versions discuss *arising by causal condition* in terms of *contact* giving rise to *feeling*. Where the SN version speaks of three kinds of *feeling*, the SA version speaks of five:

SN 12. 62

SA 290

pleasant (sukha)	pleasant (樂)
unpleasant (dukkha)	unpleasant (苦)
	happy (喜)
	distressful (憂)
neutral (adukkhamasukha)	disinterested (捨)

Each of these is conditioned by *contact* that makes for the corresponding *feeling*, so the types of *contact* are correspondingly three in SN and five in SA. In the ceasing mode, both versions say that through the ceasing of *contact* that makes for *feeling*, these three or five kinds of *feeling* cease.

159 Skt. saumanasya, daurmanasya, upekṣā vedanā. Cf. Tripāṭhī, Sūtra 7, pp. 117-119.

160 Cf. Tripāṭhī, Sūtra 7 and Sūtra 8, pp. 119, 121.

At the end of the discourse, the SN version says that the well-taught noble disciple, so seeing, is disgusted (*nibbindati*) with *contact* (*phassa*), *feeling* (*vedanā*), *perception* (*saññā*), *consciousness* (*viññāṇa*); and that from this disgust follow fading away of desire, liberation, and knowledge of liberation. The SA version, however, says that the well-taught noble disciple, so seeing, becomes liberated (解脫) from *material form* (色), *feeling* (受), *perception* (想), *activities* (行), *consciousness* (識);<sup>161</sup> and that liberation is freedom from suffering. Thus, the differences are as shown:

SN 12. 62	SA 290
<i>contact</i>	<i>material form</i>
<i>feeling</i>	<i>feeling</i>
<i>perception</i>	<i>perception</i>
	<i>activities</i>
<i>consciousness</i>	<i>consciousness</i>
fading away of desire	
liberation	liberation
knowledge of liberation	

Similar teachings but with not quite the same wording are found in SN 12. 61 and its counterpart, SA 289, as shown:<sup>162</sup>

SN 12. 61	SA 289
Herein, bhiksus, the well-taught noble disciple reflects thoroughly and properly on <i>arising by causal condition</i> : This existing, that comes to exist ... that ceases. That is to say, bhiksus, conditioned by <i>ignorance</i> are <i>activities</i> ; conditioned by <i>activities</i> is <i>consciousness</i> ... Such is the arising of this whole mass of suffering. But from the utter fading away and cessation of <i>ignorance</i> , <i>activities</i> cease; from the ceasing of <i>activities</i> , <i>consciousness</i>	The well-taught noble disciple properly reflects on <i>arising by causal condition</i> . That is to say, <i>pleasant feeling</i> (樂受) arises conditioned by a <i>pleasant contact</i> (觸). When he feels <i>pleasant feeling</i> , he knows as it really is that he feels <i>pleasant feeling</i> . From the ceasing of that <i>pleasant contact</i> , the <i>pleasant feeling</i> – which has arisen conditioned by a <i>pleasant contact</i> – ceases, stops,

161 The Skt. has *contact* instead of *material form*: sparśād ... vedanāyāḥ saṃjñāyāḥ saṃskārebyho vijñānād (p. 121).

162 SN ii, p. 95; T 2, p. 81c (CSA ii, p. 17).

ceases ... Such is the ceasing of this whole mass of suffering.

So seeing, bhiksus, the well-taught noble disciple is disgusted (*nibbindati*) with *material form* (*rūpa*), ... with *feeling* (*vedanāya*), ... with *perception* (*saññāya*), ... with *activities* (*saṅkhārā*) ... with *consciousness* (*viññāṇasmim*). Being disgusted, he is freed of desire (*virajjati*); from absence of desire (*virāgā*), he is liberated (*vimuccati*), and in liberation comes the knowledge of liberation (*vimuttam ñāṇam*). And he knows: Birth is ended, ... no more of further becoming.

becomes cool, is extinguished, disappears.

As with pleasant feeling, so also *unpleasant* (苦) ... *happy* (喜) ... *distressful* (憂) ... *disinterested feeling* (捨受) ... disappears.

So seeing, ... disappears. Thus, the well-taught noble disciple is disgusted (厭) with *material form*, *feeling*, *perception*, *activities*, *consciousness*; being disgusted, he is not delighted (不樂); being not delighted, he is liberated (解脫), having the knowledge of liberation (解脫知見) thus: Birth is ended, ... no more of further becoming.

The two versions (SN 12. 61 and SA 289) differ in regard to their statement of *arising by causal condition*. The SN version gives the usual twelve factors, whereas the SA version gives only two, *contact* and *feeling*, each of which is fivefold (pleasant ... disinterested), the context being similar to the above SA 290. The two versions agree, however, that the well-taught noble disciple becomes disgusted with the five aggregates (*khandha* 陰: material from ... activities, consciousness). In listing the five aggregates both versions differ from SN 12. 62 (above), which lists only four items: contact, feeling, perception, consciousness.

In any case, the series of *arising by causal condition* that specifies only *contact* and *feeling* (two of the usual twelve factors) is common to SN and SA.

5.10. Full sequence combined with the way to *knowledge of ceasing*

This teaching is found in SN 12. 23 (no SA counterpart).<sup>163</sup> The discourse records the Buddha as saying:<sup>164</sup>

Now therefore, bhiksus, with the cause (upanisā) of ignorance are activities; with the cause of activities is consciousness; ... name-and-material form; ... the six sense spheres; ... contact; ... feeling; ... craving; ... attachment; ... becoming; ... birth; ... suffering (dukkha); with the cause of suffering is faith (saddhā); with the cause of faith is joy (pāmojja); ... delight (pīti); ... tranquillity (passaddhi); ... happiness (sukha); ... concentration (samādhi); ... knowledge-and-vision into things as they really are (yathābhūta-ñāṇadassana); ... disgust (nibbidā); ... fading away of desire (virāga); ... liberation (vimutti); with the cause of liberation is knowledge of ceasing (khaye ñāṇa).

Thus, this discourse, after listing the twelve factors that lead to dukkha, goes on to list a further eleven factors that lead to knowledge of ceasing: 1. faith, 2. joy, 3. delight, 4. tranquillity, 5. happiness, 6. concentration, 7. knowledge-and-vision into things as they really are, 8. disgust, 9. fading away of desire, 10. liberation, and 11. knowledge of ceasing.

The Chinese counterpart of this SN discourse is found not in SA, but in *Madhyamāgama*: MA 55.<sup>165</sup> The teaching is not found in any discourse in SA, so it is likely to be a relatively late development.

## 6. The middle way of arising by causal condition

This section will investigate how *arising by causal condition* is linked, in the two versions, with the teaching of *the middle way* based on *right view* and leading to the attainment of *nirvana*.

SN 12. 15 and its counterpart SA 301 report the following exchange between the Buddha and the monk Kaccāyana/Kātyāyana:

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163 SN ii, pp. 29-32.

164 SN ii, pp. 31-32.

165 T 1, pp. 490c-491a.