

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.⁹⁰ 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:⁹¹

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).⁹² 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*.⁹³ Then, SN 12. 38 continues:⁹⁴

Consciousness being grounded and growing, there is in the future the *becoming of rebirth* (punabbhavābhiniḅbatti). 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.⁹⁵

In the corresponding position SN 12. 40 says:⁹⁶

Consciousness being grounded and growing, there comes to be a *bending* (nati). From there being a *bending*, there is *coming-and-going* (āgatiḅgati). 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*”.⁹⁷

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, bhiksus, one neither wills, nor intends to do, nor carries out (yato ca kho bhikkhave no

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.⁹⁸ 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.⁹⁹ This statement is not in the counterpart SA 360. A similar discrepancy exists between SN 12. 38, 40 and their counterparts SA 359, 361.¹⁰⁰ 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:¹⁰¹

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.