

unpleasant feeling (苦受)

pleasant feeling (樂受)

neither-unpleasant-nor-pleasant feeling (不苦不樂受)<sup>68</sup>

The two versions appear to differ here. However, as shown in Chapter 4, both traditions say elsewhere that the three feelings exist in each of the six classes of feeling.<sup>69</sup> That is, the three and the six represent two different ways of analysing the same phenomenon. The two different explanations signify a difference in emphasis rather than in substance.

### Craving (taṇhā 愛)<sup>70</sup>

SN 12. 2 lists *six classes of craving* (cha taṇhākāyā):<sup>71</sup>

craving for visible things (rūpa-taṇhā)

craving for sounds (sadda-taṇhā)

craving for odours (gandha-taṇhā)

craving for tastes (rasa-taṇhā)

craving for tangible things (phoṭṭhabba-taṇhā)

craving for mental objects (ideas) (dhamma-taṇhā)

The corresponding SA 298 specifies craving as being of the following three types (三愛):<sup>72</sup>

craving for sensuality (欲愛)

craving for material form (色愛)

craving for non-materiality (無色愛)

The *six classes of craving* specified in SN 12. 2 (above) do appear elsewhere in SA,<sup>73</sup> we find the term liu ai-shen (六愛身) “the six classes/groups of craving”, explained as:

67 Similarly the Skt.: tistro vedanāḥ.

68 T 2, p. 85b (CSA ii, p. 39). Cf. Tripāṭhī, p. 161, which puts sukhā vedanā (pleasant feeling) before duḥkhā (unpleasant).

69 The other counterpart, EA 49. 5: T 2, p. 797c, gives the same account of feeling as SA 298.

70 Skt. tṛṣṇā.

71 SN ii, p. 3.

72 T 2, p. 85c (CSA ii, p. 39). Cf. Tripāṭhī, p. 161: tistras tṛṣṇāḥ, kāmatṛṣṇā, rūpatṛṣṇā, ārūpyatṛṣṇā.

- craving that is born of eye-contact (眼觸生愛)  
 craving that is born of ear-contact (耳觸生愛)  
 craving that is born of nose-contact (鼻觸生愛)  
 craving that is born of tongue-contact (舌觸生愛)  
 craving that is born of body-contact (身觸生愛)  
 craving that is born of mind-contact (意觸生愛)

This appears identical in signification with the explanation given in SN 12. 2 (above).<sup>74</sup>

On the other hand, the *three cravings* (三愛) specified in SA 298 (above)<sup>75</sup> are not found anywhere in SN.<sup>76</sup> Thus, only the teaching of the *six classes of craving* is shared between SN and SA. The *three cravings* named in SA 298 possibly represent a relatively late development.

Again, as noted in Chapter 2, *craving* is also explained elsewhere in SN as the following three:

- craving for sensuality (kāma-taṇhā),  
 craving for existence (bhava-taṇhā),  
 craving for non-existence (vibhava-taṇhā).<sup>77</sup>

However, these three are not found in SA.<sup>78</sup> So this three-fold classification of *craving* in SN is also possibly a later development.

73 E.g. in Liu-ruchu Xiangying (六入處相應), SA 276, 304, 330: T 2, pp. 74c, 86-7a, 92a-b (CSA i, pp. 363, 383-384, 410), and in Ru-jie-yin Xiangying (入界陰相應), SA 892: T 2, p. 224c (CSA iii, p. 553). Cf. also MA: T 1, p. 562c and DA: T 1, p. 51c.

74 Cf. SN 18. 8 and 18: SN ii, pp. 248, 251; DN 33-34: DN iii, pp. 244, 280; DN 15, 22: DN ii, pp. 58, 308, 310.

75 The three cravings in SA 298 are also found in SA 373, 895: T 2, pp. 102c, 225a (CSA ii, p. 93; iii, p. 555). Outside SA they are found in MA 29, 114: T 1, pp. 463a, 603a, and T No. 12: T 1, p. 227c.

76 They do make a unique appearance in DN 33: DN iii, p. 216, as *tisso taṇhā: kāma-taṇhā, rūpa-taṇhā, arūpa-taṇhā*. According to G. C. PANDE's historical stratification, DN 33 is "undoubtedly very late" (*Studies in the Origins of Buddhism*, 1957; Motilal Banarsidass, Delhi, 1995, p. 113).

77 See p. 39. See also SN 22. 22, 31: SN iii, pp. 26, 32; SN 38. 10: SN iv, p. 257; SN 56. 11, 13, 14: SN v, pp. 421, 425-426. Cf. DA 9-11, 13: T 1, pp. 50a, 53a, 57c, 60c.

78 They are found in EA 49. 5: T 2, p. 797c, the other Chinese counterpart of SN 12. 2 and SA 298 (see note 36, p. 160, above). Another variant appears in T No. 14, MA 97, and T No. 52: T 1, pp. 243a, 579b, 845a, which states that craving is of two kinds: craving for sensuality and craving for existence.

To reiterate, altogether three definitions of *craving* are found in SN and SA:

1. Six classes of craving: craving for the six senses
2. Craving for sensuality, for material form, and for non-materiality
3. Craving for sensuality, for existence, and for non-existence

Only the first definition (six classes) is common to SN and SA. This suggests that the second and third are sectarian doctrines, developed later than the first. It implies that in early Buddhism *craving* possibly meant simply “craving for the six sense objects”, which is compatible with the teaching that a bhikṣu should avoid craving by mindfully “guarding” the six sense doors (see Chapter 3, pp. 97-103).

### Attachment (upādānaṃ 取)

The SN version states:<sup>79</sup>

There are four attachments (cattāri upādānāni): attachment to sensuality (kāmapādānaṃ), attachment to view (diṭṭhupādānaṃ), attachment to rule-and-vow (sīlabbatupādānaṃ), attachment to self-theory (attavādupādānaṃ). This is called attachment.

The SA version agrees, except that in place of “attachment to self-theory” it has simply “attachment to self” (我取).<sup>80</sup> Self-theory (P. attavāda)<sup>81</sup> and self (我)<sup>82</sup> are not the same thing, but when they are united with the term “attachment”, the difference becomes less significant.<sup>83</sup>

### Becoming (bhavo 有)

The explanation of *becoming* is the same in the two versions. There are *three* *becomings* (tayo bhavā 三有):<sup>84</sup>

79 SN ii, p. 3.

80 T 2, p. 85b (CSA ii, p. 39); cf. Tripāṭhī, p. 161: ātmopādānaṃ. The others are given as: 欲取, 見取, 戒取 (kāmapādānaṃ, dṛṣṭyupādānaṃ, sīlavratopādānaṃ).

81 Skt. ātmavāda.

82 Skt. ātman, P. attan.

83 The other counterpart EA 49. 5: T 2, p. 797c agrees with SA 298.

84 SN ii, p. 3; T 2, p. 85b (CSA ii, p. 39). Cf. Tripāṭhī, p. 162: trayo bhavāḥ.