

six contact-spheres as they really are; with regard to this and that no knowledge (不知), no vision (不見),⁴⁶ no full understanding (無無間等),⁴⁷ darkness, delusion, nescience: this is called ignorance.

Here the only item common to the two versions is no knowledge regarding suffering, its arising, its ceasing, and the path. This suggests that the extra material contained in the SA version may be later elaboration.⁴⁸

Activities (saṅkhārā 行)⁴⁹

Both versions⁵⁰ state in common that *activities* are these three: activity of body, speech, and mind (kāyasāṅkhāra, vacīsaṅkhāra, cittasaṅkhāra 身行, 口行, 意行).⁵¹

Consciousness (viññāṇaṃ 識)⁵²

The two versions⁵³ agree here in explaining viññāṇa as the following six classes or groups of consciousness (cha viññāṇakāyā 六識身):⁵⁴

- eye-consciousness (cakkhu-viññāṇaṃ 眼識)
- ear-consciousness (sota-viññāṇaṃ 耳識)
- nose-consciousness (ghāna-viññāṇaṃ 鼻識)
- tongue-consciousness (jihvā-viññāṇaṃ 舌識)
- body-consciousness (kāya-viññāṇaṃ 身識)
- mind-consciousness (mano-viññāṇaṃ 意識)

Name-and-material form (nāmarūpaṃ 名色)

Here the two traditions exhibit some differences.⁵⁵ They agree in equating *material form* (rūpa 色) with *the four great elements* (cattāro mahābhūtā)

46 Skt. adarśanam (p. 159).

47 Skt. anabhisamayas (p. 159).

48 The corresponding EA 49. 5: T 2, p. 797b has the same account of *ignorance* as SN 12. 2.

49 Skt. saṃskārāḥ.

50 SN ii, p. 4; T 2, p. 85a (CSA ii, p. 39). Cf. Tripāṭhī, p. 159.

51 Skt. kāyasamskāro vāksamskāro manāsamskārāḥ.

52 Skt. vijñānam.

53 SN ii, p. 4; T 2, p. 85a (CSA ii, p. 39). Cf. Tripāṭhī, p. 159.

54 Skt. ṣaḍ vijñānakāyāḥ.

55 SN ii, pp. 3-4. T 2, p. 85b-c (CSA ii, p. 39); cf. Tripāṭhī, pp. 159-160.

and *material form derived from the four great elements* (catunnaṃ mahābhūtānaṃ upādāya rūpaṃ).⁵⁶ However, they differ regarding the composition of *name* (nāma 名).

SN 12. 2 states that *name* is feeling (vedanā), perception (saññā), volition (cetanā), contact (phassa), and attention (manasikāra); SA 298 states that *name* is *the four non-material aggregates* (四無色陰),⁵⁷ namely the aggregates of feeling (受陰), perception (想陰), activities (行陰), and consciousness (識陰).⁵⁸ The two explanations of nāma are therefore as shown:

SN	SA
feeling (vedanā) —————	feeling (受)
perception (saññā) —————	perception (想)
volition (cetanā) —————	activities (行)
contact (phassa)	consciousness (識)
attention (manasikāra)	

In these two sets the first and second items are identical. The third items, *volition* (cetanā – SN) and *activities* (saṅkhārā – SA), are demonstrably equivalent (see Chapter 2, p. 28). The item *contact* (phassa) in the SN set is arguably redundant, because, as seen in Chapters 2 and 3, “contact” is a term for the “coming together” of three other items: the *sense-faculties*, *external objects*, and *consciousness* (viññāṇa 識), and conditioned by this *contact* arise *feeling*, *perception*, and *activities* (*volition*). Deleting *contact* from the list leaves *attention* (SN) and *consciousness* (SA). It is possible that *consciousness* the fifth of the five aggregates, is actually identical with *attention* (manasikāra). However, on the evidence available this must remain only a suggestion.

Thus, although the two versions appear to disagree regarding the components of nāma in the item nāma-rūpa, it is possible that the difference is only one of terminology.⁵⁹

56 四大, 四大所造色 (Skt. catvāri mahābhūtāni, catvāri mahābhūtāny upādāya rūpaṃ).

In the Skt. the question is asked thus: rūpaskandhaḥ katarat? (p. 160) In SN 12. 2 and SA 298 it refers only to rūpa, 色.

57 Skt. catvāro 'rūpiṇaḥ skandhāḥ.

58 Skt. vedanāskandhaḥ saṃjñāskandhaḥ saṃskāraskandho vijñānaskandhaḥ.

59 The other counterpart, EA 49. 5: T 2, p. 797b-c, gives the contents of nāma as: 痛, 想, 念, 更樂, 思惟 (= 受, 想, 行, 觸, 作意), which agrees with SN 12. 2.