

- All five aggregates arise conditioned by craving.
- The cessation of the five aggregates is the opposite or negation of their arising – except in the case of the aggregate of material form, for which the two versions fail to explain its ceasing.
- The way leading to the cessation of the aggregates entails fully knowing-and-seeing, achieved through the thirty-sevenfold way, the noble eightfold way, or concentration.

The principal unshared teachings are the following two:

- Regarding the arising of the aggregate of material form, SN 22. 56-57 say it is conditioned by *nutriment*, whereas SA 41-42 say it is conditioned by *delight* in *and desire* for material form – see No. (2).
- Explanations of the arising and ceasing of the *five aggregates* in terms of an abbreviated paṭiccasamuppāda formula show partial disagreement. The account given in SN 22. 5-6 differs in its beginning section from that given in the counterpart, SA 65 – see No. (4) (cf. also No. (5)). And both of these differ from the account given in SA 68, which has no SN counterpart – see No. (6).

3.2. The flavour, the danger, and the giving up of the five aggregates

This section will investigate the remaining three things that one should fully know for the ending of affliction: the flavour (assāda 味), the danger (ādinava 患), and the giving up (nissaraṇa 離) of the five aggregates. These three things to be known regarding the five aggregates are defined in SN 22. 82 as follows:⁶²

Venerable sir, what is the flavour, the danger, the giving up of material form? What is the flavour, the danger, the giving up of feeling, of perception, of activities, of consciousness?

Bhikṣu, the ease-and-joy (sukhaṃ somanassaṃ) that arises conditioned by material form – this is the flavour of material form. The impermanence (aniccaṃ), the suffering (dukkhaṃ), the unstable nature (vipariṇāma-dhamma) of material form – this is the danger of material form. The restraining of exciting/impulsive desire (chandarāga-vinayo), the abandoning of exciting desire

62 SN iii, pp. 102-103.

(chandarāga-pahānaṃ) for material form – this is the giving up of (or escape from) material form. (Similarly for feeling, perception, activities, and consciousness).

The corresponding SA 58 presents the very same teaching.⁶³ Similar statements are found in other discourses, such as SN 22. 57 and its counterpart SA 42.⁶⁴ Thus, the two versions display no differences in the teaching on the *flavour, danger, and giving up of the five aggregates*.

This section on “Knowing things as they really are” with respect to the five aggregates has shown that, in the two versions, there are altogether seven things to be known, namely: 1. the five aggregates (or the five aggregates with attachment), 2. the arising of the five, 3. their cessation, 4. the way leading to their cessation, 5. their flavour, 6. their danger, and 7. the giving up of the five aggregates.

In different contexts differing numbers of these seven things are specified as needing to be known (see table on p. 36). The number ranges from two to seven. Some of the resulting sets correspond to standard formulae; for example, the set of four (the five aggregates, their arising, their cessation, and the way to their cessation) is the familiar set of *four noble truths* (cattāri ariyasaccāni).⁶⁵

4. The four abodes of consciousness and the five aggregates

Both versions speak of *four abodes (or bases) of consciousness* (catasso viññāṇaṭṭhitiyo, 四識住) in connection with the *five aggregates*.⁶⁶

In the Pāli this teaching is represented in SN 22. 53 and 55.⁶⁷

Bhiksus, by attachment (or approach) to material form (rūpupāyam), consciousness (viññāṇaṃ), having an abode (tiṭṭhamānaṃ), may persist (tiṭṭheyya). With material form for its object (rūpāramma-

63 T 2, p. 14c (CSA i, p. 176).

64 SN iii, pp. 62-64; T 2, p. 10a-c (CSA i, pp. 152-153); others are: SN 22. 26 (no SA counterpart), and SA 41 (whose counterpart SN 22. 56 does not mention this teaching) (SN iii, pp. 28, 58-61; T 2, p. 9b-c; CSA i, pp. 149-151).

65 Just one of the seven items appears in some textual contexts; such cases are not considered here.

66 SN 22. 54 and its counterpart SA 39: SN iii, pp. 54-55; T 2, p. 9a. See also SN 22. 53, 55 and their counterparts SA 40, 64: SN iii, pp. 53-54, 58; T 2, pp. 9a-b, 17a (CSA i, pp. 147, 102).

67 SN iii, pp. 53-54, 58. SN 22. 53 omits the first of the two references to vedanā and saññā.