

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”.¹³⁹ “Becoming” has no exactly corresponding item in the three-factor formula; it may be that its meaning is implied in “basis” (upadhi).¹⁴⁰ 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:¹⁴¹

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*).¹⁴² Touched by these, or one of them, the fool *feels* (paṭisamvediyati) *pleasant* and *unpleasant*.

The corresponding SA 294 states:¹⁴³

For the fool, the untaught common person, covered by *ignorance*, associated with *craving*, this *consciousness-body* has resulted (得此識身).¹⁴⁴ *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).¹⁴⁵ Conditioned by this pair there arises *contact* (觸);¹⁴⁶ touched by this contact of *the six contact-sense spheres* (六觸入所觸),¹⁴⁷ the fool, the untaught common person variously *feels* (受覺)¹⁴⁸ *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*.¹⁴⁹

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*.¹⁵⁰ 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”;¹⁵¹ 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”.¹⁵² It remains, then, to

145 Skt.: ity ayañ cāśya savijñānakaḥ kāyo bahirdhā ca nāmarūpam evaṃ dvayam (there is thus this pair, the with-consciousness body and externally name-and-material form) (Tripāṭhī, 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. Tripāṭhī, pp. 143-144.

150 The Skt. lacks *internally* (Tripāṭhī, 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 Tripāṭhī, 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.

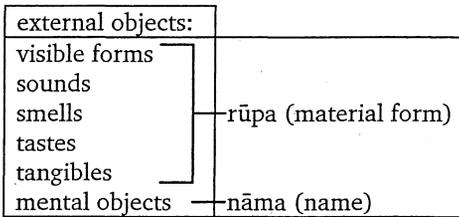
On the other hand, it might be argued that *body* or *body with consciousness* is not necessarily related to *consciousness* as the third factor in the twelve-membered formulation. *Body* or *body with consciousness*, from which the present sequence begins, may refer to the six (*internal*) *sense spheres* (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*.¹⁵³ 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

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).¹⁵⁴

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).¹⁵⁵ 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. 62¹⁵⁶

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 290¹⁵⁷

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).¹⁵⁸ 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.