

1. In *material nutriment*, one should know the *desire* (rāga; or 貪愛 *desire and craving*) of the *five strands of sensuality* (pañca kāmagaṇa 五欲功德).²¹⁹
2. In *contact nutriment*, one should know the *three feelings* (tisso vedanā 三受).
3. In *volition nutriment*, one should know the *three cravings* (tisso taṇhā 三愛).
4. In *consciousness nutriment*, one should know *name-and-material form* (nāmarūpa 名色).

The teachings on *nutriment* shared by the two versions indicate the importance of regarding material food as merely a means for supporting and maintaining living beings; and they identify the other three kinds of *nutriment* as factors in the series of *arising by causal condition*. In all cases the emphasis is on the role of sensual desire as a key causal factor making for continued rebirth or suffering.

10. Conclusion

Regarding the teaching of *arising by causal condition*, this chapter has shown there are, in the two versions – Nidāna Saṃyutta of SN and Yinyuan Xiangying (因緣相應) of SA – various accounts specifying varying numbers of factors. Of these different accounts, two are found only in SN, namely the causal series that goes from *name-and-material form* to the end and the full sequence combined with the way to *knowledge of ceasing* (see sections 5.4 and 5.10). Inconsistency between the two versions is found in the series that begins from the *six sense spheres* (see 5.6). These divergences raise questions regarding possible editing of the two collections, Nidāna Saṃyutta and Yinyuan Xiangying.

The remaining accounts of the causal series are shared by the two versions, though certain disagreements exist in regard to wording and content. This largely shared body of material suggests that the different accounts of *arising by causal condition* existed already at a historically early stage, i.e. at a time before the separation of the Sarvāstivāda and Vibhajjavāda traditions. They evidently represent various ways of presenting the teaching: in detail, in brief, or with different emphases. They would have been employed at different times as the teaching was presented to

219 That is, the desire associated with the visual, auditory, olfactory, gustatory, and tactile senses.

different people (most of whom were bhiksus). Thus, the different accounts of the causal series shared by the two versions are unlikely to represent a progressive development, with some being earlier and others later. In other words, the comparative data revealed here do not provide evidence to support the speculative suggestion that there was just one original (or relatively early) account of the series, from which the other attested accounts developed later, either during or after the life-time of the Buddha. The data do not indicate that one might be able to perceive, among the various accounts of the series, one that constitutes the most “rational” presentation of the teaching and is therefore likely to be “original”. It is unlikely that the teaching on *arising by causal condition* was established by the Buddha all at once in a certain simple and complete form (the “original” form), and that he just kept repeating the same thing throughout his forty-five years of teaching activity. More likely is that he adapted the teaching according to his audience and that this is reflected in the variety of existing accounts.