

sequence.<sup>126</sup> However, its counterpart SA 343 has all twelve factors in both the arising and ceasing modes.<sup>127</sup>

On the other hand, SA 352-354 trace the sequence back to the *six sense spheres*, while their counterparts SN 12. 13-14 and SN 12. 71-81 trace it further back to *activities* (i.e. omitting only *ignorance*). The teachings conveyed are as follows.

In SA 352-354 the Buddha says that, to derive the benefit of being recluses and brahmins in this present life and attain enlightenment, one should fully know four things with regard to each of the eight factors, namely: the factor itself, its arising, its ceasing, and the path leading to its ceasing (法, 法集, 法滅, 法滅道跡).<sup>128</sup>

The SN counterparts say that recluses and brahmins should know the same four things, with regard to each of the eleven factors (other than *ignorance*).<sup>129</sup> Although these discourses omit the term *ignorance*, they indirectly acknowledge it, by affirming the importance of knowing the other eleven factors, since knowing implies the ceasing of *ignorance*.

Finally, there are three other Pāli discourses in which the series starts from the six sense spheres, namely SN 12. 43-45 (no SA counterparts):<sup>130</sup>

Conditioned by *eye* and [visible] *forms* arises *eye-consciousness*. The coming together of the three is *contact*. Conditioned by *contact* is *feeling*; conditioned by *feeling* is *craving*. This, bhikkhus, is the arising of suffering (dukkha, or of the world, loka). [Similarly for the other sense spheres].

Conditioned by *eye* and [visible] *forms* arises *eye-consciousness*. The coming together of the three is *contact*. Conditioned by *contact* is *feeling*; conditioned by *feeling* is *craving*. By the complete fading away and ceasing of that *craving* (tassā yeva taṇhāya asesavirāganirodhā), *attachment* ceases (upādānanirodho). By the ceasing of *attachment*, *becoming* ceases. By the ceasing of *becoming*, *birth* ceases. By the ceasing of *birth*, *ageing-and-death*, *grief*, *lamentation*, *pain*, *depression* and *despair* cease. Such is the ceasing

126 SN ii, p. 37.

127 T 2, p. 94a (CSA ii, p. 47).

128 T 2, p. 99a-b (CSA ii, pp. 72-74).

129 dhamme, dhammānaṃ samudayaṃ, dhammānaṃ nirodhaṃ, dhammānaṃ nirodhagāmiṇiṃ paṭipadaṃ. SN ii, pp. 14-16, 129-130.

130 SN ii, pp. 72-75.