

Absence of the internal and external sense spheres is then similarly equated with absence of the world etc.

The corresponding SA 230 is broadly similar, but it omits suffering, and it continues the series as far as feeling:⁵²

What is the world [the sentient being, Māra]? It is eye [ear ...], visible forms [sounds ...], eye consciousness [ear consciousness ...], eye contact [ear contact ...], feeling conditioned by eye contact and experienced inwardly – unpleasant, pleasant, and neutral feelings – this is called the world [the sentient being, Māra]. Why is this? [Because of] the arising of the *six sense spheres* is the arising of contact, and so on ... and thus arises the whole mass of suffering.

The corresponding negative formulation follows. Thus, the two versions agree in attributing the arising of the world, the sentient being, Māra, (and suffering) ultimately to the sense spheres.

(6) SN 35. 93 and its counterpart SA 214 state that the six contacts give rise to feeling, volition, and perception.

SN 35. 93 states:⁵³

Conditioned by eye [ear ...] and visible form [sound ...] arises eye consciousness [ear consciousness ...]. ... Now, bhiksus, the coming together, the grouping together, the meeting together of these three things is called eye contact [ear contact ...].

Bhiksus! Contacted, *one feels*; contacted, *one wills*; contacted, *one perceives* (phuṭṭho bhikkhave vedeti, phuṭṭho ceteti, phuṭṭho sañjānāti).

The corresponding SA 214 differs slightly.⁵⁴ In place of the last sentence quoted above it has: “Contacted, one feels; feeling, one wills; willing, one perceives.” (觸已受, 受已思, 思已想.) That is, it makes each of the last three terms conditional on its predecessor, rather than making the three conditional on contact. The three verbs vedeti (one feels), ceteti (one wills), and sañjānāti (one perceives) correspond to the nouns vedanā (feeling), cetanā (volition), and saññā (perception) respectively, represented in SA

52 T 2, p. 56a-b (CSA i, p. 275).

53 SN iv, pp. 67-69.

54 T 2, p. 54a (CSA i, p. 263).

214 by 受, 思, 想. Thus, the two versions agree in stating that the six contacts give rise to feeling, volition, and perception, while differing on just what are the immediate conditions for the arising of volition and perception.

The items listed in this teaching also differ significantly from those seen earlier in group (3) (p. 82). Here (SN 35. 93 = SA 214) we have the six contacts giving rise to feeling, volition, and perception, all of which are members of the set of five aggregates (*pañcakkhandā*);⁵⁵ but in group (3) (SN 35. 106 = SA 218) the six contacts give rise to feeling, craving, attachment, becoming, birth, and the whole mass of suffering. This difference between the two formulations is a point worthy of further investigation in some future study.

(7) SN 35. 145 (no SA counterpart) discusses four aspects of *karma* (action), namely old karma (*purāṇakamma*), new karma (*navakamma*), the cessation of karma (*kammanirodha*), and the way leading to the cessation of karma (*kammanirodhagāminī paṭipadā*):⁵⁶

What, bhiksus, is *old karma*? Eye, bhiksus, which is brought about (*abhisaṅkhatam*), intended (*abhisañcetayitam*), and to be felt (*vedaniyam*), is to be regarded as *old karma*. ... Tongue ... Mind, which is brought about, intended, and to be felt, is to be regarded as old karma. This, bhiksus, is called *old karma*.

And what, bhiksus, is *new karma*? Karma that one performs now, bhiksus, by body (*kāyena*), by speech (*vācāya*), by mind (*manasā*). This, bhiksus, is called *new karma*.

And what, bhiksus, is *the cessation of karma*? The cessation, bhiksus, of body-karma (*kāyakamma*), speech-karma (*vacikamma*), mind-karma (*manokamma*), by which one contacts release (*vimuttim phusati*). This, bhiksus, is called *the cessation of karma*.

And what, bhiksus, is *the way leading to the cessation of karma*? It is this noble eightfold path, namely right view ... right concentration. This bhiksus, is called *the way leading to the cessation of karma*.

According to this discourse, *old karma* (old action) is the six internal sense spheres, which have been brought about, intentionally done (in the past)

55 Cetanā = sañkhārā, see Chapter 2, p. 28.

56 SN iv, pp. 132-133.