

by *causal condition* (with all twelve factors) in both arising and ceasing modes, and points out that knowing this does not entail the psychic powers and the *calmed emancipations*.²¹²

The SA version omits the teaching on the five aggregates, proceeding directly to *arising by causal condition* (twelve factors). The Buddha points out that knowing this does not entail the four dhyānas and the *calmed emancipations*, and he says: “This is what is meant by ‘First, *knowledge of dharma-status*; afterwards, *knowledge of nirvana*’.”²¹³

In both versions the main message is that liberation requires “knowledge of dharma-status”, followed by “knowledge of nirvana”, without need of the psychic powers (SN)/the dhyānas (SA) and the *calmed emancipations* (santā vimokkhā). The two versions imply that *knowledge of dharma-status*, from which follows *knowledge of nirvana*, consists in knowing and seeing the arising and the ceasing of *arising by causal condition*. The SN version includes also knowledge of the five aggregates as possessing the three characteristics (impermanence, suffering, not-self). The two versions therefore agree that knowledge of *arising by causal condition* is essential for liberation.

A significant difference between the two versions is that in SN the *attainments* (samāpattiyo) preceding the states of meditative concentration called *calmed emancipations* (santā vimokkhā) are the five psychic powers (abhiññā), while in SA they are the four dhyānas. The four dhyānas (SA) seem in better agreement with the context than do the psychic powers (SN), because “the state of *calmed emancipation* where materiality is transcended and non-materiality attained” is a more natural consequence of the four dhyānas than of the psychic powers. Thus, on this point the SA version is the more coherent.

9. Nutriment

A few discourses within the saṃyukta (SN 12. 11-12, 63-64; SA 371-378) link *arising by causal condition* with the concept of *nutriment* (āhāra 食).²¹⁴

212 SN ii, pp. 124-127.

213 T 2, p. 97b-c (CSA ii, pp. 62-63).

214 The SA discourses on *nutriment* are grouped at the end of the saṃyukta. In the commentary and in FSA they are reckoned as constituting an independent saṃyukta (食相應). See Appendix 1, p. 244, note 3.

For example, SN 12. 11 and its counterpart SA 371 report the Buddha as saying:²¹⁵

There are these four nutriments (āhārā 食), bhiksus, for the maintenance or support of creatures or beings seeking to become. What are the four? Material nutriment (kabalimkāro āhāro) whether coarse or fine, secondly contact (phasso), thirdly mental volition (manosañcetanā), [and] fourthly consciousness (viññāṇaṃ).

In arising mode, the SN version says the four *nutriments* arise conditioned by *craving*, which in turn arises conditioned by *feeling*, *contact*, and so on back to *ignorance*; and then it repeats the series in the forward direction down to the arising of the whole mass of suffering. The SA version says that the *nutriments* arise conditioned by *craving*, and so on in sequence back to the *six sense spheres*, and then repeats the series in the forward direction down to *craving*, *nutriment* and the whole mass of suffering. In ceasing mode, the SN version states that from the total fading away and ceasing of *ignorance* the rest cease in turn; the SA version states it from the ceasing of the *six sense spheres* to the end.²¹⁶ Hence, the notion of *nutriment* in both versions is clearly connected with the series of causal condition.

The other discourses mentioned above, namely SN 12. 12 = SA 372, SN 12. 63 = SA 373, and SN 12. 64 = SA 374-378,²¹⁷ all present the same set of four nutriments:

1. Material nutriment (kabalimkāra-āhāra 麤搏食)
2. Contact nutriment (phassāhāra 細觸食)
3. Volition nutriment (manosañcetanāhāra 意思食)
4. Consciousness nutriment (viññāṇāhāra 識食)

All indicate that these four are linked in some significant way with *arising by causal condition*. One of the discourses, SN 12. 63 = SA 373, provides a detailed explanation of each item. Briefly, the relevant teachings are as follows.²¹⁸

215 SN ii, p. 11. T 2, pp. 101c-102a (CSA ii, p. 88).

216 SN ii, p. 12. T2, pp. 101c-102a (CSA ii, pp. 88-89).

217 SN ii, pp. 12-14, 97-104; T 2, pp. 102a-103c (CSA ii, pp. 89-97).

218 SN ii, pp. 98-100; T 2, p. 102b-c (CSA ii, pp. 92-93).

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.