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The Fundamental Teachings of Early Buddhism

A comparative study based on the Sūtrāṅga
portion of the Pāli Saṃyutta-Nikāya
and the Chinese Saṃyuktāgama

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CHAPTER 6. CAUSAL CONDITION

The Nidāna Saṃyutta (Connected with Causal Condition) of SN and its Chinese counterpart, Yinyuan Xiangying (因緣相應)¹ of SA, deal mainly with *arising by causal condition* (paṭicca-samuppāda 緣起), one of the fundamental teachings of early Buddhism. The SN version has ninety-three discourses, and the SA version fifty-seven;² some forty-four discourses are common to the two versions. For twenty-five of the SA discourses (and their SN counterparts) the Sanskrit source text (largely complete) is available and will be referred to in footnotes.³ This chapter compares the content of the Pāli and Chinese, regarding both the main topic, *arising by causal condition*, and also some subsidiary related topics.

1. Arising by causal condition and dharmas arisen by causal condition

Regarding *causal condition*, SN 12. 20⁴ and its counterpart SA 296⁵ record the Buddha as teaching two closely related concepts. The SN version states:⁶

I will teach you, bhiksus, *arising by causal condition* (paṭiccasamuppāda) and *dharmas* (phenomena) *arisen by causal condition* (paṭicca-samuppanne ca dhamme⁷).

In the SA version (SA 296) the corresponding terms are: 因緣法 (yinyuan fa = 緣起法 yuanqi fa) *the dharma of arising by causal condition*, and 緣生法 (yuansheng fa) *dharmas arisen by causal condition*.⁸ The first of these differs from the Pāli in having a suffixed “dharma” – evidently in the sense of “law” or “nature”. This is likely to have been added by the translator, because the Sanskrit agrees with the Pāli, giving the two terms as “pratītyasamutpādaṃ

1 Skt. Nidāna Saṃyukta.

2 On the discourses and their locations, see Chapter 1, p. 19, and Appendix 1, pp. 244, 248.

3 Chandrabhāl TRIPĀṬHĪ, *Fünfundzwanzig Sūtras des Nidānasamyyukta* (Akademie-Verlag, Berlin, 1962). The twenty-five sūtras edited by Tripāṭhī correspond to SA 283-303 and SA 343-346.

4 SN ii, pp. 25-27.

5 T 2, p. 84b-c (CSA ii, pp. 34-35). For the Sanskrit version, see Tripāṭhī, Sūtra 14, pp. 147-152.

6 SN ii, p. 25.

7 SN ii, p. 26: paṭicca-samuppannā dhammā.

8 T 2, p. 84b (CSA ii, pp. 34-35). Cf. SA 299: T 2, p. 85b (CSA ii, p. 40); no Pāli counterpart, but see Skt. version, Tripāṭhī, Sūtra 17, pp. 164-165.

... pratīyasamutpannāṃś ca dharmān” (i.e. “pratīyasamutpādaḥ” and “pratīyasamutpannā dharmāḥ”).⁹

In both versions (SN 12. 20 and SA 296), the Buddha then explains what these are.

SN 12. 20:¹⁰

What, bhiksus, is *arising by causal condition*?

Conditioned by (paccayā) birth (jāti) is ageing-and-death (jarāma-
raṇaṃ). Whether, bhiksus, there be an arising or no arising of
Tathāgatas (Buddhas) [in this world], **there remains this** [fact of]
nature (ṭhitā va sā dhātu), **this constancy/status of phenomena**
(dhammatṭhitatā), **this certainty of phenomena** (dhammaniyā-
matā), **this causal relatedness** (idappaccayatā). Concerning this the
Tathāgata is fully enlightened, he fully understands it. Being fully
enlightened, fully understanding it, he declares it, teaches it, reveals
it, establishes it, makes it clear, explains it in detail, shows it plain,
saying: Look!

Conditioned by **birth**, bhiksus, is **ageing-and-death**;
conditioned by **becoming** (bhava), bhiksus, is **birth**;
conditioned by **attachment** (upādāna), bhiksus, is **becoming**;
conditioned by **craving** (taṇhā), bhiksus, is **attachment**;
conditioned by **feeling** (vedanā), bhiksus, is **craving**;
conditioned by **contact** (phassa), bhiksus, is **feeling**;
conditioned by **the six sense spheres** (saḷāyatana), bhiksus, is
contact;
conditioned by **name-and-material form** (nāmarūpa), bhiksus, are
the six sense spheres;
conditioned by **consciousness** (viññāṇa), bhiksus, is **name-and-**
material form;
conditioned by **activities** (saṅkhārā), bhiksus, is **consciousness**;
conditioned by **ignorance** (avijjā), bhiksus, are **activities**. ...

Thus, bhiksus, that which is **suchness** (tathatā), **not unsuchness**
(avitathatā), **not otherwise** (anaññathatā), **causal relatedness**
(idappaccayatā) – This is called *arising by causal condition*.

9 Tripāṭhī, pp. 147, 149, 164.

10 SN ii, pp. 25-26.

The corresponding SA 296 is different in expression; for example, it reverses the sequence, beginning with “conditioned by ignorance are activities”. However, the message is the same in both versions.¹¹

The Buddha explains *arising by causal condition* in terms of the two notions of (1) causal factors and (2) a natural law of phenomena, as follows:

(1) In both versions the causal factors of *arising by causal condition* are twelve: Conditioned by 1. ignorance are 2. activities, and so on in sequence to 3. consciousness, 4. name-and-material form, 5. the six sense spheres, 6. contact, 7. feeling, 8. craving, 9. attachment, 10. becoming, 11. birth, and 12. ageing-and-death. This indicates that *arising by causal condition* (*paṭicca-samuppāda*, 因緣法, 緣起法) is about the causal connections whereby each of the twelve factors is linked to the next.

(2) A natural law of phenomena in regard to *arising by causal condition* is expressed, in each version, in two sections:

11 T 2, p. 84b (CSA ii, p. 35).

(i) Whether Tathāgatas (Buddhas) arise in the world or not,

SN 12. 20

SA 296

<p>there remains this [fact of] nature (ṭhitā va sā dhātu), this constancy of phenomena (dhammaṭṭhitatā), this certainty of phenomena (dhammaniyāmatā), this causal relatedness (idappaccayatā).</p>	<p>these phenomena (此法)¹² are persistence (常住), the constancy/status of phenomena (法住), the nature of phenomena (法界).¹³</p>
<p>that which is suchness (tathatā), not unsuchness (avitathatā), not otherwise (anaññathatā), causal relatedness (idappaccayatā).</p>	<p>these dharmas are the constancy of phenomena (法住), the certainty of phenomena (法定), suchness of phenomena (法如法爾), no departure from the true (法不離如), no difference from the true (法不異如), actuality (審諦), truth (眞), reality (實), non-confusion (不顛倒).¹⁴</p>

(ii) Concerning this *arising by causal condition* the Tathāgata is fully enlightened, and fully understands it; being fully enlightened, fully understanding it, he declares it, teaches it, reveals it.

Here, the SA version lacks the term “idappaccayatā”, and uses words that have no exact counterparts in the SN. However, the two versions agree that *arising by causal condition* is not something made either by the Buddha or by others. Whether or not a Buddha arises in the world, *arising by causal condition* is a natural law of phenomena as they really are; the Buddha only discovers it and, having seen it fully, reveals it to others.

12 Referring to the causal factors of *arising by causal condition*.

13 Cf. Tripāṭhī, p. 148: “eveyaṃ dharmatā dharmasthitaye dhātu(ḥ)”. SA 299 (no SN counterpart) has: 法界常住 “[these phenomena are] the constancy/status of the nature of phenomena” (T 2, p. 85b; CSA ii, p. 40).

14 Cf. Tripāṭhī, p. 149: “iti yātra dharmatā dharmasthititā dharmaniyāmatā dharmayathātathā avitathatā anyathā bhūtaṃ satyatā tattvatā yāthātathā aviparitatā aviparyastatā”.

Having explained *arising by causal condition*, the Buddha, goes on to explain *dharmas arisen by causal condition*. According to SN 12. 20 he says:¹⁵

And what, bhiksus, are *dharmas arisen by causal condition*?

Ageing-and-death is impermanent (*aniccam*), compounded (*saṅkhatam*), arisen by causal condition (*paṭicca-samuppannam*), having the nature of destruction (*khayadhammam*), having the nature of decay (*vayadhammam*), having the nature of fading away (*virāgadhammam*), having the nature of cessation (*nirodhadhammam*).

Bhiksus, birth, becoming, attachment, craving, feeling, contact, the six sense spheres, name-and-material form, consciousness, activities, ignorance – each of these too is impermanent, compounded, arisen by causal condition, having the nature of destruction, of decay, of fading away, of cessation. These, bhiksus, are called *dharmas arisen by causal condition*.

The corresponding SA 296 is rather different:¹⁶

What are *dharmas arisen by causal condition*? They are: ignorance, activities, ... Arising thus according to causal condition (隨順緣起),¹⁷ these are called *dharmas arisen by causal condition*, that is to say: ignorance, activities, consciousness, name-and-material form, the six sense spheres, contact, feeling, craving, attachment, becoming, birth, ageing-sickness-death, [along with] grief, lamentation, pain, distress and despair. These are called *dharmas arisen by causal condition*.

Thus, the SA version merely says that *dharmas arisen by causal condition* are the twelve factors, while SN 12. 20 adds that each of the twelve is “impermanent, compounded, arisen by causal condition, having the nature of destruction, of decay, of fading away, of cessation”. The shared teaching is, then, that *dharmas arisen by causal condition* (*paṭicca-samuppannā dhammā*) are the twelve factors themselves.

15 SN ii, p. 26.

16 T 2, p. 84b (CSA ii, p. 35).

17 Skt. pratīyasamutpādānulomatā, Tripāṭhī, p.149.

Finally, both versions have the Buddha state the effect of fully knowing *arising by causal condition* and *dharmas arisen by causal condition*:

SN 12. 20¹⁸SA 296¹⁹

Now, bhiksus, because the noble disciple has, by right insight (*sammāpaññāya*), well seen (*sudittḥā*) as they really are (*yathā-bhūtaṃ*) both *arising by causal condition* and *dharmas arisen by causal conditions*, it surely never happens that he will run back to the past, thinking: Did I indeed exist in time past? Did I indeed not exist in time past? What did I indeed exist as in time past? How did I indeed exist in time past? From being what did I indeed become what in time past?

Or that he will run toward the future, thinking: Shall I indeed exist in future time? Shall I indeed not exist in future time? As what shall I indeed exist in future time? How shall I indeed exist in future time? From being what, shall I indeed become what in future time?

Or that he will now become uncertain within himself as to the present time, thinking: Do I indeed exist? Do I indeed not exist? As what do I indeed exist? How do I indeed exist? From where did this being (i.e. I) come? Where will it go?

Now, bhiksus, because the much learned noble disciple has, by right insight (正智), well seen (善見)²⁰ both the *dharma of arising by causal condition* and *dharmas arisen by causal condition*, he will not look backwards into time past, saying: Did I exist in time past, or did I not? What was I in time past? How was I in time past?

Nor he will look toward to future time: Shall I exist in future time, or shall I not? What shall I be? How shall I be?

Nor does he inwardly hesitate (be uncertain within himself), thinking: What is this (i.e. I)? Why does it exist? Who was this in the past? What will it become in the end? Where do all these beings come from? What will they become when they die?

18 SN ii, pp. 26-27.

19 T 2, p. 84b-c (CSA ii, p. 35). Cf. *Tripāṭhī*, pp. 150-151.

20 The Skt. terms are: *samyakprajñayā*, *sudṛṣṭā* (*Tripāṭhī*, p. 150).

If in a recluse or a brahmin there arise worldly views (凡俗見), namely view connected with self (我見所繫), view connected with a being (衆生見所繫), view connected with a soul/life (壽命見所繫), view connected with auspicious rituals and ceremonies (忌諱吉慶見所繫),²¹ then these are completely cut off, completely known; they are cut off at the root, like the cut-off stump of a palm-tree, never to arise again in the future.

Thus, the SA version in the first three sections states almost the same as the SN version, but then continues into a fourth section. It is possible that this extra section in SA 296 represents a later addition. What the two versions say in common is that one who has fully known both *arising by causal condition* and *dharmas arisen by causal condition* is no longer assailed by doubts about his existence in the three times (past, future, and present).

In summary, the versions agree regarding the identity of *arising by causal condition* and of *dharmas (or phenomena) arisen by causal condition*. Although there are some unshared components, the two versions show no evidence of significant sectarian divergence.

2. The summary formula

The teaching of *arising by causal condition* is frequently presented in the following short formula:

This existing, that comes to exist
(imasmim̐ sati idam hoti);
From the arising of this, that arises
(imassuppādā idam uppajjati);

21 The Skt. terms are: pṛthalloke dṛṣṭigatāni, ātmavāda-pratisaṃyuktāni, sattvavāda-pratisaṃyuktāni; jīvavāda-pratisaṃyuktāni, kotūhalamaṅgalavāda-pratisaṃyuktāni (Tripāthī, p. 151).

This not existing, that does not come to exist
 (imasmim asati idaṃ na hoti);
 From the ceasing of this, that ceases
 (imassa nirodhā idaṃ nirujjhati).

This four-sentence formula appears in SN 12. 21, 37, 41, 49-50, 61-62.²² The SA contains a similar statement; it is found in SA 293, 296-302, 349-350, 358, 369.²³ Most of these discourses state the summary formula alongside the account with twelve factors. However, the appearance of the summary formula is inconsistent in the two versions, as represented in the above-mentioned discourses. Whereas all of the SN discourses named give all four sentences, only one of the SA discourses, SA 358 (no SN counterpart), gives all four: “此有故彼有, 此起故彼起... 此無故彼無, 此滅故彼滅”;²⁴ the others give only the first two sentences: “有是故是事有, 是事有故是事起”²⁵ or “此有故彼有, 此起故彼起”.²⁶

3. The manner of knowing the teaching of arising by causal condition

The manner in which the teaching of *arising by causal condition* is to be known is the subject of SN 12. 68 and its counterpart SA 351.²⁷ These two versions tell of certain bhiksus who say²⁸ that “apart from belief, apart from inclination, apart from hearsay, apart from manner of argument, and apart from favour in speculation”,²⁹ they know and see the arising and the ceasing of each of the (twelve) factors of *arising by causal condition*. Thus, the two versions of this discourse affirm that *arising by causal condition* is to be accepted and abided by only after observation and analysis, and not on the basis of mere tradition, faith, appearance, rumour, supposition, or inference.

22 SN ii, pp. 28, 65, 70, 78-79, 95-96.

23 T 2, pp. 83c, 84b-86b, 98b, 100a, 101b-c (CSA ii, pp. 25, 35-43, 68-69, 77, 84). The only counterparts here are SA 350 = SN 12. 49-50.

24 T 2, p. 100a (CSA ii, p. 77).

25 SA 293 (no SN counterpart): T 2, p. 83c (CSA ii, p. 25).

26 SA 296-302 (counterparts of SN 12. 20, 35-36, 1-2, 46, 15, 17), SA 349 (no SN counterpart), SA 350 (counterpart of SN 12. 49-50), SA 369 (no SN counterpart): T 2, pp. 84b-86b, 98b, 101b-c (CSA ii, pp. 35-43, 68-69, 84).

27 SN ii, pp. 115-117; T 2, p. 98c (CSA ii, pp. 70-71).

28 In SN Musīla and Nārada speak to Saviṭṭha, whereas in SA Musīla (茂師羅) and Saviṭṭha (殊勝 P. Saviṭṭha) speak to Nārada (那羅[陀]).

29 aññatra saddhāya 異信, aññatra ruciya 異欲, aññatra anussavā 異聞, aññatra ākāra-parivitakkā 異行覺想, and aññatra diṭṭhi-nijjhāna-khantiyā 異見審諦忍.

On the other hand, in SN 12. 22 and its counterpart SA 348 the Buddha encourages bhiksus to have confidence in his teaching of *arising by causal condition* thus:

SN 12. 22³⁰

The Tathāgata, bhiksus, endowed with the ten *powers* (bala) and four *confidences* (vesārajja), knows the Place of the Bull; in assemblies he roars the Lion's Roar; he turns the Noble Wheel, [saying]:

Such is *material form*, its arising, its ceasing; such is *feeling*, its arising, its ceasing; such is *perception*, its arising, its ceasing; such are *activities*, their arising, their ceasing; such is *consciousness*, its arising, its ceasing.

Thus: This existing, that comes to exist; ... From the ceasing of this, that ceases.

That is to say, conditioned by ignorance are activities; conditioned by activities is consciousness, and so on. Such is the arising of this whole mass of suffering. But from the utter fading away and cessation of ignorance activities cease; from the ceasing of activities consciousness ceases, and so on. Such is the ceasing of this whole mass of suffering.³²

...

SA 348³¹

The Tathāgata endowed with the ten *powers* (力) and four *confidences* (無畏), knows the place of former Buddhas; he turns the Noble Wheel; in assemblies he roars the Lion's Roar, saying:

This existing, that comes to exist; from the arising of this, that arises.

That is to say, conditioned by ignorance are activities, and so on. Such is the arising of this whole mass of suffering; such is the ceasing of this whole mass of suffering. ...

30 Cf. also SN 12. 21. SN ii, pp. 27-29.

31 Cf. also SA 349. T 2, p. 98a-b (CSA ii, pp. 65-68).

32 SN ii, pp. 27-28.

Thus, bhiksus, you must train yourselves. Discerning your own good (attattham), discerning another's good (parattham), or discerning both your own good and another's good (ubhayattham), you should strive with vigilance.³³

Thus, bhiksus, you must discern your own good (自利), another's good (他利), both your own good and another's good (自他俱利), and train yourselves vigilantly.

The two versions indicate that *arising by causal condition* is experienced and taught by the Buddha, who is endowed with the ten *powers* and the four *confidences*,³⁴ knows the best, and turns the Noble Wheel. They also indicate that the teaching is “good” for people by urging that bhiksus, discerning the good of themselves, of others, or of both themselves and others, train themselves vigilantly. Thus, both versions encourage bhiksus to have confidence in the teacher (the Buddha) as a model, and to follow his teaching for the good of all.

There exists a significant difference between the two versions (SN 12. 22 = SA 348). With respect to *arising by causal condition*, the SN version has *material form, feeling, perception, activities, and consciousness* (i.e. the five aggregates), together with the twelve factors of the series in both arising and ceasing modes. This indicates a connection between the five aggregates and the twelve factors, though the nature of the relationship is not explained in the text. The SA version, however, speaks only of the twelve factors. The presence of the extra passage in SN raises questions regarding its antiquity.

This section has shown that SN and SA agree in stating that *arising by causal condition* is to be accepted not merely on the basis of faith, tradition, etc, and that it should be put into practice vigilantly for the good of all people, following the example of the Buddha himself.

4. Teaching of arising by causal condition and analysis of the twelve factors

SN 12. 1-2 record the Buddha's *teaching* (desanā) on *arising by causal condition* (paṭicca-samuppāda), and SN 12. 2 includes also an *analysis* (vibhaṅga) of it.³⁵ These two discourses together have a single SA

33 SN ii, p. 29.

34 Neither version explains them.

35 SN ii, pp. 1-4.

counterpart, SA 298,³⁶ which likewise records both *teaching* and *analysis* (法說義說).³⁷

4.1. The teaching (desanā)

In SN 12. 1 the Buddha's *teaching* on *arising by causal condition* is presented as follows:

Conditioned by ignorance, bhiksus, are activities; conditioned by activities is consciousness [and so on down to] conditioned by birth arise ageing-and-death, along with grief, lamentation, pain, distress and despair (jarāmarañam soka-parideva-dukkha-domanass-upāyāsā). Such is the arising (samudayo) of this whole mass of suffering.

But by the complete fading away and ceasing (asesavirāganirodhā) of ignorance, comes the ceasing of activities; by the ceasing of activities, comes the ceasing of consciousness ... of ageing-and-death, along with grief, lamentation, pain, distress and despair. Such is the ceasing (nirodho) of this entire mass of suffering.

Thus, in SN 12. 1 the *teaching* on *paṭicca-samuppāda* or *arising by causal condition* entails presenting the formula not only in its *arising* (samudaya) mode but also in its *ceasing* (nirodha) mode.

SA 298 (the counterpart of SN 12. 1-2) gives the formula only in the *arising* mode.³⁸ Linguistically, the term *paṭicca-samuppāda*, *arising by causal condition*, signifies only *arising* (we do not find a corresponding term "paṭicca-nirodha" *ceasing by causal condition*). However, it is found that in both SN and SA a teaching on *arising by causal condition* often discusses the *ceasing* mode also (e.g. SA 299 includes both the *arising* and *ceasing* modes).³⁹ Implied is that since *arising* is according to *causal condition*, so *ceasing* is in principle also according to *causal condition*.

36 T 2, p. 85a-b (CSA ii, pp. 38-39). Cf. Tripāṭhī, Sūtra 16, pp. 157-164. Another counterpart is EA 49. 5: T 2, p. 797b-c.

37 The Pāli terms *desanā* and *vibhaṅgaṃ* appear in the uddāna (SN ii, p. 11) and as the verbs *desissāmi* and *vibhajissāmi* (p. 2). The Skt. has: "ādiṅ ca deśayiṣye vibhaṅgaṅ ca" (Tripāṭhī, p. 157).

38 T 2, p. 85a (CSA ii, p. 38): 緣起法法說 (Skt. pratiyasamutpādasyādiḥ); cf. Tripāṭhī, pp. 157-158.

39 T 2, p. 85b-c (CSA ii, p. 40), no SN counterpart. Cf. Tripāṭhī, Sūtra 17, pp. 164-165.

4.2. The analysis (vibhaṅga)

In SN 12. 2 and in SA 298 (counterpart of SN 12. 1-2), the Buddha explains each of the twelve factors in turn.

In SN 12. 2 the explanations begin with *ageing-and-death* and go back to *ignorance*; in SA 298 they proceed in the forward sequence, from *ignorance* to *ageing-and-death*. For convenience, in the following factor-by-factor comparison of the two versions the forward sequence is adopted.

Ignorance (avijjā 無明)⁴⁰

The SN version (SN 12. 2) explains the first factor, ignorance, as follows:⁴¹

What, bhiksus, is ignorance? It is, bhiksus, no knowledge (or no insight, aññānaṃ) regarding suffering (dukkhe), regarding the arising of suffering (dukkhasamudaye), the ceasing of suffering (dukkhanirodhe), the path leading to the ceasing of suffering (dukkhanirodhagāminiyā paṭipadāya).

The SA version (SA 298) is more extensive:⁴²

What is ignorance? It is no knowledge (不知)⁴³ regarding past time, no knowledge regarding future time, no knowledge regarding both past and future time; no knowledge regarding the internal, ... the external, ... both the internal and the external; no knowledge regarding karma (action), ... result, ... both karma and result; no knowledge regarding the Buddha, ... the Dharma, ... the Saṃgha; **no knowledge regarding suffering (苦), ... arising (集), ... ceasing (滅), ... the path (道);**⁴⁴ no knowledge regarding causes, ... dharmas (phenomena) arisen from causes; no knowledge regarding morally good and bad, ... guilty and not guilty, ... learning and not learning, ... inferior and superior, ... impurity and purity; analysis of arising by causal conditions⁴⁵ – no knowledge of all these; no awareness of the

40 Skt. avidyā.

41 SN ii, p. 4.

42 T 2, p. 85a (CSA ii, pp. 38-39). Cf. Tripāṭhī, pp. 158-159.

43 Skt. ajñānam (Tripāṭhī, p. 158).

44 Skt. duḥkhe ajñānaṃ samudaye nirodhe mārga ajñānaṃ (p. 158).

45 The Skt. has: “pratibhāga-pratītyasamutpanneṣu dharmeṣv ajñānam”, no knowledge regarding analysing dharmas (phenomena) arisen by conditions (p. 158).

six contact-spheres as they really are; with regard to this and that no knowledge (不知), no vision (不見),⁴⁶ no full understanding (無無間等),⁴⁷ darkness, delusion, nescience: this is called ignorance.

Here the only item common to the two versions is no knowledge regarding suffering, its arising, its ceasing, and the path. This suggests that the extra material contained in the SA version may be later elaboration.⁴⁸

Activities (saṅkhārā 行)⁴⁹

Both versions⁵⁰ state in common that *activities* are these three: activity of body, speech, and mind (kāyasāṅkhāra, vacīsāṅkhāra, cittasāṅkhāra 身行, 口行, 意行).⁵¹

Consciousness (viññāṇaṃ 識)⁵²

The two versions⁵³ agree here in explaining viññāṇa as the following six *classes or groups of consciousness* (cha viññāṇakāyā 六識身):⁵⁴

eye-consciousness (cakkhu-viññāṇaṃ 眼識)
 ear-consciousness (sota-viññāṇaṃ 耳識)
 nose-consciousness (ghāna-viññāṇaṃ 鼻識)
 tongue-consciousness (jivhā-viññāṇaṃ 舌識)
 body-consciousness (kāya-viññāṇaṃ 身識)
 mind-consciousness (mano-viññāṇaṃ 意識)

Name-and-material form (nāmarūpaṃ 名色)

Here the two traditions exhibit some differences.⁵⁵ They agree in equating *material form* (rūpa 色) with *the four great elements* (cattāro mahābhūtā)

46 Skt. adarśanam (p. 159).

47 Skt. anabhisamayā (p. 159).

48 The corresponding EA 49. 5: T 2, p. 797b has the same account of *ignorance* as SN 12. 2.

49 Skt. saṃskārāḥ.

50 SN ii, p. 4; T 2, p. 85a (CSA ii, p. 39). Cf. Tripāṭhī, p. 159.

51 Skt. kāyasamkāro vāksamkāro manasamkāraḥ.

52 Skt. vijñānam.

53 SN ii, p. 4; T 2, p. 85a (CSA ii, p. 39). Cf. Tripāṭhī, p. 159.

54 Skt. ṣaḍ vijñānakāyāḥ.

55 SN ii, pp. 3-4. T 2, p. 85b-c (CSA ii, p. 39); cf. Tripāṭhī, pp. 159-160.

and *material form derived from the four great elements* (catunnaṃ mahābhūtānaṃ upādāya rūpaṃ).⁵⁶ However, they differ regarding the composition of *name* (nāma 名).

SN 12. 2 states that *name* is feeling (vedanā), perception (saññā), volition (cetanā), contact (phassa), and attention (manasikāra); SA 298 states that *name* is *the four non-material aggregates* (四無色陰),⁵⁷ namely the aggregates of feeling (受陰), perception (想陰), activities (行陰), and consciousness (識陰).⁵⁸ The two explanations of nāma are therefore as shown:

SN	SA
feeling (vedanā) —————	feeling (受)
perception (saññā) —————	perception (想)
volition (cetanā) —————	activities (行)
contact (phassa)	consciousness (識)
attention (manasikāra)	

In these two sets the first and second items are identical. The third items, *volition* (cetanā – SN) and *activities* (saṅkhārā – SA), are demonstrably equivalent (see Chapter 2, p. 28). The item *contact* (phassa) in the SN set is arguably redundant, because, as seen in Chapters 2 and 3, “contact” is a term for the “coming together” of three other items: the *sense-faculties*, *external objects*, and *consciousness* (viññāṇa 識), and conditioned by this *contact* arise *feeling*, *perception*, and *activities* (*volition*). Deleting *contact* from the list leaves *attention* (SN) and *consciousness* (SA). It is possible that *consciousness* the fifth of the five aggregates, is actually identical with *attention* (manasikāra). However, on the evidence available this must remain only a suggestion.

Thus, although the two versions appear to disagree regarding the components of nāma in the item nāma-rūpa, it is possible that the difference is only one of terminology.⁵⁹

56 四大, 四大所造色 (Skt. catvāri mahābhūtāni, catvāri mahābhūtāny upādāya rūpaṃ).

In the Skt. the question is asked thus: rūpaskandhaḥ katarat? (p. 160) In SN 12. 2 and SA 298 it refers only to rūpa, 色.

57 Skt. catvāro 'rūpiṇaḥ skandhāḥ.

58 Skt. vedanāskandhaḥ saṃjñāskandhaḥ saṃskāraskandho vijñānaskandhaḥ.

59 The other counterpart, EA 49. 5: T 2, p. 797b-c, gives the contents of nāma as: 痛, 想, 念, 更樂, 思惟 (= 受, 想, 行, 觸, 作意), which agrees with SN 12. 2.

The six sense spheres (saḷāyatanam 六入處)⁶⁰

The two versions agree that the six sense spheres are the following:⁶¹

- sense sphere of eye (cakkhāyatanam 眼入處)
- sense sphere of ear (sotāyatanam 耳入處)
- sense sphere of nose (ghānāyatanam 鼻入處)
- sense sphere of tongue (jivhāyatanam 舌入處)
- sense sphere of body (kāyāyatanam 身入處)
- sense sphere of mind (manāyatanam 意入處)

For “six sense spheres” (六入處) SA 298 also uses the term, “six internal sense spheres” (六內入處).⁶²

Contact (phasso 觸)⁶³

Here also there is full agreement. In both versions the *six classes of contact* (cha phassakāyā 六觸身)⁶⁴ are: eye-contact, ear-, nose-, tongue-, body-, and mind-contact (cakkhu-samphasso, sota-, ghāna-, jivhā-, kāya-, mano-samphasso; 眼觸, 耳, 鼻, 舌, 身, 意觸).⁶⁵

Feeling (vedanā 受)

SN 12. 2 explains vedanā as the *six classes of feeling* (cha vedanākāyā):⁶⁶

- feeling that is born of eye-contact (cakkhu-samphassajā vedanā)
- feeling that is born of ear-contact (sota-samphassajā vedanā)
- feeling that is born of nose-contact (ghāna-samphassajā vedanā)
- feeling that is born of tongue-contact (jivhā-samphassajā vedanā)
- feeling that is born of body-contact (kāya-samphassajā vedanā)
- feeling that is born of mind-contact (mano-samphassajā vedanā)

However, SA 298 explains it as the *three feelings* (三受):⁶⁷

60 Skt. ṣaḍāyatanam.

61 SN ii, p. 3; T 2, p. 85b (CSA ii, p. 39). Cf. Tripāṭhī, p. 160.

62 Skt. ṣaḍ ādhyātmikāny āyatanāni.

63 Skt. sparśaḥ.

64 Skt. ṣaṭ sparśakāyāḥ.

65 SN ii, p. 3; T 2, p. 85b (CSA ii, p. 39). Cf. Tripāṭhī, p. 160.

66 SN ii, p. 3.

unpleasant feeling (苦受)
 pleasant feeling (樂受)
 neither-unpleasant-nor-pleasant feeling (不苦不樂受)⁶⁸

The two versions appear to differ here. However, as shown in Chapter 4, both traditions say elsewhere that the three feelings exist in each of the six classes of feeling.⁶⁹ That is, the three and the six represent two different ways of analysing the same phenomenon. The two different explanations signify a difference in emphasis rather than in substance.

Craving (taṇhā 愛)⁷⁰

SN 12. 2 lists *six classes of craving* (cha taṇhākāyā):⁷¹

craving for visible things (rūpa-taṇhā)
 craving for sounds (sadda-taṇhā)
 craving for odours (gandha-taṇhā)
 craving for tastes (rasa-taṇhā)
 craving for tangible things (phoṭṭhabba-taṇhā)
 craving for mental objects (ideas) (dhamma-taṇhā)

The corresponding SA 298 specifies craving as being of the following three types (三愛):⁷²

craving for sensuality (欲愛)
 craving for material form (色愛)
 craving for non-materiality (無色愛)

The *six classes of craving* specified in SN 12. 2 (above) do appear elsewhere in SA;⁷³ we find the term liu ai-shen (六愛身) “the six classes/groups of craving”, explained as:

67 Similarly the Skt.: tisro vedanāḥ.

68 T 2, p. 85b (CSA ii, p. 39). Cf. Tripāṭhī, p. 161, which puts sukhā vedanā (pleasant feeling) before duḥkhā (unpleasant).

69 The other counterpart, EA 49. 5: T 2, p. 797c, gives the same account of feeling as SA 298.

70 Skt. tṛṣṇā.

71 SN ii, p. 3.

72 T 2, p. 85c (CSA ii, p. 39). Cf. Tripāṭhī, p. 161: tisras tṛṣṇāḥ, kāmatṛṣṇā, rūpatṛṣṇā, ārūpyatṛṣṇā.

craving that is born of eye-contact (眼觸生愛)
 craving that is born of ear-contact (耳觸生愛)
 craving that is born of nose-contact (鼻觸生愛)
 craving that is born of tongue-contact (舌觸生愛)
 craving that is born of body-contact (身觸生愛)
 craving that is born of mind-contact (意觸生愛)

This appears identical in signification with the explanation given in SN 12. 2 (above).⁷⁴

On the other hand, the *three cravings* (三愛) specified in SA 298 (above)⁷⁵ are not found anywhere in SN.⁷⁶ Thus, only the teaching of the *six classes of craving* is shared between SN and SA. The *three cravings* named in SA 298 possibly represent a relatively late development.

Again, as noted in Chapter 2, *craving* is also explained elsewhere in SN as the following three:

craving for sensuality (kāma-taṇhā),
 craving for existence (bhava-taṇhā),
 craving for non-existence (vibhava-taṇhā).⁷⁷

However, these three are not found in SA.⁷⁸ So this three-fold classification of *craving* in SN is also possibly a later development.

73 E.g. in Liu-ruchu Xiangying (六入處相應), SA 276, 304, 330: T 2, pp. 74c, 86-7a, 92a-b (CSA i, pp. 363, 383-384, 410), and in Ru-jie-yin Xiangying (入界陰相應), SA 892: T 2, p. 224c (CSA iii, p. 553). Cf. also MA: T 1, p. 562c and DA: T 1, p. 51c.

74 Cf. SN 18. 8 and 18: SN ii, pp. 248, 251; DN 33-34: DN iii, pp. 244, 280; DN 15, 22: DN ii, pp. 58, 308, 310.

75 The three cravings in SA 298 are also found in SA 373, 895: T 2, pp. 102c, 225a (CSA ii, p. 93; iii, p. 555). Outside SA they are found in MA 29, 114: T 1, pp. 463a, 603a, and T No. 12: T 1, p. 227c.

76 They do make a unique appearance in DN 33: DN iii, p. 216, as *tisso taṇhā: kāma-taṇhā, rūpa-taṇhā, arūpa-taṇhā*. According to G. C. PANDE's historical stratification, DN 33 is "undoubtedly very late" (*Studies in the Origins of Buddhism*, 1957; Motilal Banarsidass, Delhi, 1995, p. 113).

77 See p. 39. See also SN 22. 22, 31: SN iii, pp. 26, 32; SN 38. 10: SN iv, p. 257; SN 56. 11, 13, 14: SN v, pp. 421, 425-426. Cf. DA 9-11, 13: T 1, pp. 50a, 53a, 57c, 60c.

78 They are found in EA 49. 5: T 2, p. 797c, the other Chinese counterpart of SN 12. 2 and SA 298 (see note 36, p. 160, above). Another variant appears in T No. 14, MA 97, and T No. 52: T 1, pp. 243a, 579b, 845a, which states that craving is of two kinds: craving for sensuality and craving for existence.

To reiterate, altogether three definitions of *craving* are found in SN and SA:

1. Six classes of craving: craving for the six senses
2. Craving for sensuality, for material form, and for non-materiality
3. Craving for sensuality, for existence, and for non-existence

Only the first definition (six classes) is common to SN and SA. This suggests that the second and third are sectarian doctrines, developed later than the first. It implies that in early Buddhism *craving* possibly meant simply “craving for the six sense objects”, which is compatible with the teaching that a bhikṣu should avoid craving by mindfully “guarding” the six sense doors (see Chapter 3, pp. 97-103).

Attachment (upādānaṃ 取)

The SN version states:⁷⁹

There are four attachments (cattāri upādānāni): attachment to sensuality (kāmapādānaṃ), attachment to view (diṭṭhupādānaṃ), attachment to rule-and-vow (sīlabbatupādānaṃ), attachment to self-theory (attavādupādānaṃ). This is called attachment.

The SA version agrees, except that in place of “attachment to self-theory” it has simply “attachment to self” (我取).⁸⁰ Self-theory (P. attavāda)⁸¹ and self (我)⁸² are not the same thing, but when they are united with the term “attachment”, the difference becomes less significant.⁸³

Becoming (bhavo 有)

The explanation of *becoming* is the same in the two versions. There are *three* *becomings* (tayo bhavā 三有):⁸⁴

79 SN ii, p. 3.

80 T 2, p. 85b (CSA ii, p. 39); cf. Tripāṭhī, p. 161: ātmopādānaṃ. The others are given as: 欲取, 見取, 戒取 (kāmapādānaṃ, diṭṭhupādānaṃ, sīlavratopādānaṃ).

81 Skt. ātmavāda.

82 Skt. ātman, P. attan.

83 The other counterpart EA 49. 5: T 2, p. 797c agrees with SA 298.

84 SN ii, p. 3; T 2, p. 85b (CSA ii, p. 39). Cf. Tripāṭhī, p. 162: trayo bhavāḥ.

becoming in sensuality (kāma-bhavo 欲有)
 becoming in materiality (rūpa-bhavo 色有)
 becoming in non-materiality (arūpa-bhavo 無色有)⁸⁵

Birth (jāti 生)

In SN 12. 2 birth is explained thus:⁸⁶

That which, of these and those beings (sattānaṃ) in this and that group of beings (sattanikāye), is birth (jāti), origin (sañjāti), coming to be (okkanti), becoming (abhinibbatti), appearance of aggregates (khandhānaṃ pātubhāvo), acquiring of sense spheres/faculties (āyatanānaṃ paṭilābho): this is called birth.

The counterpart, SA 298 adds two more items: acquiring dhātus (界), and acquiring life-faculty (命根).⁸⁷

Ageing-and-death (jarāmaṇaṃ 老死)

SN 12. 2 states:⁸⁸

That which, of these and those sentient beings in this and that group, is decay, decrepitude, breaking up, greying of hair, wrinkling of skin, shrinking of life-span, over-ripening of faculties. This is called ageing.

That which, of these and those sentient beings from this and that group, is passing away, breaking up, disappearance, dying, death, the end of life-time, breaking up of aggregates, discarding of the carcass. This is called death.

The corresponding SA 298 has almost the same, though with a few more descriptive terms.⁸⁹

85 Skt. kāmabhavo rūpabhava ārūpyabhavaḥ (p. 162).

86 SN ii, p. 3.

87 T 2, p. 85b (CSA ii, p. 39). Cf. Tripāṭhī, p. 162: dhātupratilābha ... jīvitendriyasya

88 SN ii, pp. 2-3.

89 T 2, p. 85b (CSA ii, p. 39). Cf. Tripāṭhī, pp. 162-163.

This completes the *analysis* (vibhaṅga) section of the discourses in question. Whereas the *teaching* (desanā) section deals with the causal connections, the *analysis* deals with the individual items that are so connected. Thus, one can regard the *teaching* as dealing with *arising by causal condition* (paṭicca-samuppāda), and the *analysis* as dealing with *causally arisen phenomena* (paṭicca-samuppannā dhammā).

5. Different numbers of factors of arising by causal condition

In the discourses cited above, *arising by causal condition* is presented as having twelve factors. This is the number of factors most commonly mentioned. However, the doctrine is also presented with other numbers of factors, ranging from eleven down to just two. This section will investigate these different accounts.

5.1. Usual or full sequence

In both versions, discourses that list twelve factors are far more frequent than ones listing other numbers of factors, and they are widely distributed.⁹⁰ Clearly, for the teaching of *arising by causal condition*, the form with twelve factors is the representative formulation. It can therefore justifiably be called the “usual” or “full” sequence.

5.2. Beginning from activities

The series has eleven factors when it runs from *activities* (saṅkhārā) to the end. For this account of the teaching two sets of examples will be presented here.

(1) The Nidāna Saṃyutta of SN contains a group of three consecutive discourses, SN 12. 38-40, which have nearly identical structure, and whose SA counterparts, SA 359-361, are also consecutive and match closely.

SN 12. 39 and its counterpart, SA 360, report the Buddha as saying:⁹¹

90 The following are just a few examples: SN 12. 1-2: SN ii, pp. 1-4, and their counterpart SA 298: T 2, p. 85a-b (CSA ii, pp. 38-39); SN 12. 20: SN ii, pp. 25-26, and its counterpart SA 296 (cf. SA 299): T 2, pp. 84b, 85b (CSA ii, pp. 35, 40); SN 12. 15: SN ii, p. 17, and its counterpart SA 301: T 2, pp. 85c-86a (CSA ii, p. 41); SN 12. 16: SN ii, p. 18, and its counterparts SA 363-365: T 2, pp. 100c-101a (CSA ii, pp. 80-81).

91 SN ii, p. 66. T 2, p. 100b (CSA ii, p. 78).

SN	SA
<p>That which one <i>wills</i> (ceteti), bhixsus, and that which one <i>intends to do</i> (pakappeti), and that which one <i>carries out</i> (anuseti) – this becomes an <i>object</i> (ārammaṇam) for the persistence of <i>consciousness</i> (viññāṇassa t̥hitiyā). The object being there, there comes to be a <i>ground of consciousness</i>.</p> <p><i>Consciousness</i> being grounded and growing, there comes to be the appearance (avakkhanti) of <i>name-and-material form</i>. Conditioned by <i>name-and-material form</i> are the <i>six sense spheres</i>; conditioned by the <i>six sense spheres</i> is <i>contact</i>; ... Such is the arising of this whole mass of suffering.</p>	<p>If one <i>wills</i> (思量), if one <i>intends to do</i> (妄想), then there is <i>carrying out</i> (使), a <i>basis</i> for the persistence of <i>consciousness</i> (攀緣識住).</p> <p>Because there is a basis for the persistence of <i>consciousness</i>, there is entry (入) of <i>name-and-material form</i>; because of the entry of <i>name-and-material form</i>, there are, in the future, <i>birth, ageing-sickness-and-death</i>, along with <i>grief, lamentation, pain, distress</i> and <i>despair</i>. Such is the arising of the whole mass of suffering.</p>

Both versions of the discourse then go into the ceasing mode: “If one does not will ... there is no object (or no basis) for the persistence of *consciousness* ... such is the ceasing ...”. Here the SA version says almost the same as the SN, except that it goes directly from *name-and-material form* to *birth, ageing-sickness-and-death*.

The verb ceteti (he wills) corresponds to the noun cetanā (volition), which is another term for saṃkhārā (activities).⁹² The two verbs following ceteti, i.e. pakappeti (he intends to do) and anuseti (he carries out), are similar to it in meaning. Thus, these three verbs all have to do with *volition* (cetanā) or *activities* (saṃkhārā). Accordingly, this sutra is stating, in effect, that conditioned by *activities* (volition), there comes to be a ground or an object for the function of *consciousness*; then, conditioned by *consciousness* is *name-and-material form*; and so on through the rest of the series.

92 See Chapter 2, p. 28.

Like SN 12. 39, above, SN 12. 38 and 40 also state that what one wills etc. becomes an *object* for the persistence of *consciousness*, and a *ground* of *consciousness*.⁹³ Then, SN 12. 38 continues:⁹⁴

Consciousness being grounded and growing, there is in the future the *becoming of rebirth* (punabbhavābhiniḅbatti). The *becoming of rebirth* in the future being there, there arise in the future *ageing-and-death*, *grief*, *lamentation*, *pain*, *distress*, and *despair*. Such is the arising of this whole mass of suffering.

The corresponding SA 359 has the same content.⁹⁵

In the corresponding position SN 12. 40 says:⁹⁶

Consciousness being grounded and growing, there comes to be a *bending* (nati). From there being a *bending*, there is *coming-and-going* (āgatigati). From there being *coming-and-going*, there is *decease-and-rebirth* (cutūpapāto). There being *decease-and-rebirth*, there arise in the future *birth*, *ageing-and-death*, *grief*, *lamentation*, *pain*, *distress*, and *despair*. Such is the arising of this whole mass of suffering.

In this case the SA version (SA 361) has “*name-and-material form*” in place of “*a bending*”.⁹⁷

These texts, in both SN and SA versions, present a sequence from *activities* (as *volition*) to *consciousness*; from *consciousness* to the *becoming of rebirth* or a *bending*, *coming-and-going* (rebirth-and-redeath?), and *decease-and-rebirth*; and thus to *birth*, *ageing-and-death* and the whole mass of suffering. Despite the variant terminology, they present the factors from *activities* to *ageing-and-death* in the usual sequence.

Having presented the sequence in arising mode, both versions of the three discourses also give it in ceasing mode with the same factors. For example, SN 12. 39 and SA 360 state in common: “If then, bhiksus, one neither wills, nor intends to do, nor carries out (yato ca kho bhikkhave no

93 SN ii, pp. 65, 67.

94 SN ii, p. 65.

95 T 2, p. 100a (CSA ii, p. 78).

96 SN ii, p. 67.

97 T 2, p. 100b (CSA ii, p. 79).

ceteti no ca pakappeti no ca anuseti)”, then the rest of the factors cease.⁹⁸ However, there is a minor disagreement here. For instance, SN 12. 39 says: “if bhikkhus, one does not will, or intend to do, **but yet one carries out** (no ce bhikkhave ceteti no ca pakappeti atha ce anuseti)”, then this too results in the arising of the rest of the factors.⁹⁹ This statement is not in the counterpart SA 360. A similar discrepancy exists between SN 12. 38, 40 and their counterparts SA 359, 361.¹⁰⁰ It is therefore possible that the unshared statements were added in the Pāli tradition.

(2) SN 12. 84 and its counterpart SA 367 (cf. SA 368) state the connection between *concentrative practice* (yoga) and *knowing-seeing* the eleven factors (from *activities* to the end) as they really are. SN 12. 84 says:¹⁰¹

By him who does not know (ajānatā), who does not see (apassatā) *ageing-and-death* as they really are (yathābhūtaṃ), bhikkhus, *concentrative practice* (yogo) must be done (karaṇīyo) for knowledge (ñāṇāya) about *ageing-and-death* as they really are; by him also who does not know, who does not see as it really is the arising of ageing-and-death, the ceasing of ageing-and-death, the way leading to the ceasing of ageing-and-death. *Birth, becoming, attachment, craving, feeling, contact, the six sense spheres, name-and-material form, consciousness, activities* are also thus.

The corresponding SA 367 says almost the same. The expression, “*concentrative practice* should be done (yogo karaṇīyo)” of SN 12. 84, is represented in SA 367 by “he should energetically practise *concentrative meditation*, for internally calming his mind” (當勤方便, 修習禪思, 內寂其心). This is in order to *manifest as they really are* (如實顯現) the eleven factors, the arising, the ceasing, and the way leading to the ceasing of the eleven factors. But this text adds that “manifesting as they really are, these

98 SN ii, p. 66; T 2, p. 100b (CSA ii, p. 78). Similarly, SN 12. 38, 40 (SN ii, pp. 65, 67) and SA 359, 361 (T 2, p. 100a-b; CSA ii, pp. 78-79).

99 SN ii, p. 66. Similarly, SN 12. 38 and 40 (SN ii, pp. 65, 67).

100 T 2, p. 100a-b (CSA ii, pp. 78-79).

101 SN ii, pp. 130-131. The topic and content of this text are the connection between yoga and knowing-seeing. Different topics, such as the teacher (satthā), training (sikkhā), with otherwise the same content as SN 12. 84 are found in SN 12. 82-83, 85-93: SN ii, pp. 130-132, which however lack SA counterparts.

dharmas (the eleven factors) are impermanent, compounded, and accompanied by influxes” (諸法無常, 有爲, 有漏, 如實顯現).¹⁰²

Similarly, SA 368 says “he should practise immeasurable samādhi (當修無量三摩提), mindfully concentrated”, in order to reveal the eleven factors as they really are. But this discourse has no SN counterpart.¹⁰³

Thus, for the aim of *knowing-and-seeing* (or *manifesting*) the eleven factors *as they really are*, the practice of concentration is necessary. This teaching is common to SN and SA.

To conclude, despite some minor differences between the two versions, two main common teachings are: (1) *volition (activities)* produces an object as ground for *consciousness*, which then leads on to the other factors in sequence; (2) the teaching of the eleven factors is connected with the notion of “fully knowing-and-seeing”, which can be considered as the ceasing of the twelve factors (fully knowing-and-seeing means the cessation of *ignorance*).

There are also other discourses on fully knowing the eleven factors beginning with *activities*.¹⁰⁴ This indicates that fully knowing these eleven factors is a common teaching in SN and SA.

5.3. Beginning from *consciousness*

Statements that the series runs from *consciousness* (viññāṇa) to the end are found in SN 12. 59 and its counterpart SA 284:¹⁰⁵

SN	SA
Bhiksus, in him who abides <i>seeing the flavour</i> (assādānupassino) in enfettering dharmas/phenomena (saññojaniyesu dhammesu), there comes the appearance (avakkanti) of <i>consciousness</i> . Conditioned by	In one who abides <i>grasping at the flavour</i> (味著) in attaching dharmas (於所取法), whose mind longs for and attaches to them, his <i>mind</i> (心) chases after (驅馳追逐) <i>name-and-material form</i> . ¹⁰⁶ Conditioned by

102 T 2, p. 101b (CSA ii, p. 83).

103 T 2, p. 101b (CSA ii, p. 83).

104 SN 12. 29-30: SN ii, pp. 45-46 (no SA counterpart). SN 12. 33-34: SN ii, pp. 56-60 and their counterparts SA 356-357: T 2, pp. 99c-100a (CSA ii, pp. 75-76). SA 362: T 2, p. 100b (CSA ii, p. 80) (no SN counterpart). SA 355: T 2, p. 99c (CSA ii, p. 75), whose counterpart SN 12. 28: SN ii, pp. 43-45 is about knowing the twelve factors.

105 SN ii, p. 91. T 2, p. 79b-c (CSA ii, p. 6); cf. fragmentary Skt. version, Tripāṭhī, Sūtra 2, pp. 86-89.

106 Cf. Skt.: hāraṇaṃ vijñānaṃ bhavati nāmarūpe (there is a bringing, by *consciousness*, of name-and-material form) (pp. 87, 88).

consciousness is name-and-material form; ... Thus is the arising of this entire mass of suffering. ...

Bhiksus, in him who abides *seeing the danger* (ādināvānupassino) in enfeebling dharmas, there comes not the appearance of *consciousness*. From the ceasing of *consciousness*, *name-and-material form* ceases; ... Thus is the ceasing of this entire mass of suffering.

name-and-material form are the six sense spheres; ... Thus is the arising of this entire mass of suffering. ...

In one who abides *seeing impermanence* in attaching dharmas, *seeing arising-and-ceasing, seeing fading away of desire, seeing cessation, seeing relinquishment* (無常觀, 生滅觀, 無欲觀, 滅觀, 厭觀), the mind is without longing, without attachment, *consciousness* (識) does not chase after *name-and-material form*; *name-and-material form* then ceases. From the ceasing of *name-and-material form*, *the six sense spheres* cease; ... Thus is the ceasing of this entire mass of suffering.

Here, *mind* (心) and *consciousness* (識) in the SA version are clearly synonymous.¹⁰⁷ Both versions agree in attributing the arising sequence to *seeing/grasping at the flavour* in phenomena. The term *flavour* (assāda 味) is elsewhere explained in both traditions as “ease-and-joy” (sukhaṃ somanassaṃ).¹⁰⁸ The SN version (SN 12. 59) says that this seeing results in the appearance (or descent, avakkanti) of *consciousness*, which then conditions *name-and-material form*, and so on. The SA version (SA 284), however, says that in one so seeing the *mind* or *consciousness* chases after *name-and-material form*, which in turn conditions *the six sense spheres*, and so on.

In the ceasing mode, the SN version says that the appearance of *consciousness* (along with the rest of the sequence) is prevented in one who sees the *danger* in phenomena. By contrast, the SA version states that *consciousness* does not chase after *name-and-material form* (and thus the rest of the sequence ceases) in one who sees in phenomena the following: *impermanence, arising-and-ceasing, fading away of desire, cessation, and relinquishment*. Here the SN mentions only seeing the danger, while the SA

107 Cf. Tripāṭhī, p. 88, which shows that both characters represent Skt. vijñāna.

108 See Chapters 2 and 3, pp. 49-50, 90-91.

names a series of five things to be seen. This series of five things in SA is to a certain extent in keeping with the explanation, seen elsewhere in both traditions, of the term *danger* (ādinavā) as signifying “impermanence, suffering, unstable nature” (aniccaṃ dukkhaṃ vipariṇāma-dhammaṃ).¹⁰⁹

Accordingly, although different wording exists, the two versions do not disagree significantly here.

5.4. Beginning from name-and-material form

In just one discourse, namely SN 12. 58 (no SA counterpart), the series runs from *name-and-material form* (nāma-rūpa) to the end:¹¹⁰

Bhikkhus, in him who abides *seeing the flavour* (assādānupassino) in enfettering phenomena (saññojaniyesu dhammesu), there comes the appearance (avakkanti) of *name-and-material form*. Conditioned by *name-and-material form* are the six sense spheres; ... Thus is the arising of this entire mass of suffering. ...

Bhikkhus, in him who abides *seeing the danger* (ādinavānupassino) in enfettering phenomena, there comes not the appearance of *name-and-material form*. From the ceasing of *name-and-material form*, the six sense spheres cease; ... Thus is the ceasing of this entire mass of suffering.

This discourse agrees with the one considered above (SN 12. 59) in identifying “seeing” (the *flavour* or the *danger*) as the key to bringing about the arising or the ceasing of the whole mass of suffering. It differs only in beginning from *name-and-material form*, and thus having only nine factors. No example of this teaching with nine factors is found in SA.

5.5. Beginning from both consciousness and name-and-material form

An example of the series beginning with both *consciousness* and *name-and-material form* is found in SN 12. 65 and 67 and their counterparts SA 287 and 288.

In the arising mode, SN 12. 65 has the Buddha say:¹¹¹

109 See Chapters 2 and 3, pp. 49-50, 90-91.

110 SN ii, pp. 90-91.

111 SN ii, p. 104.

What being, does *ageing-and-death* come to exist? By what condition is *ageing-and-death*? To me, bhiksus, through rightly thinking (*yoniso manasikārā*), came realisation by insight (*paññāya abhisamayo*): Where there is *birth*, *ageing-and-death* comes to exist; conditioned by *birth* is *ageing-and-death* [and so on back through *becoming*, *attachment*, *craving*, *feeling*, *contact*, *the six sense spheres*, *name-and-material form*; then:] What being, does *name-and-material form* come to exist? By what condition is *name-and-material form*? ... Where there is *consciousness*, *name-and-material form* comes to exist; conditioned by *consciousness* is *name-and-material form*. ... What being, does *consciousness* come to exist? By what condition is *consciousness*? ... Where there is *name-and-material form*, *consciousness* comes to exist; conditioned by *name-and-material form* is *consciousness*. To me, bhiksus, came this: This *consciousness* turns back, it goes no further than *name-and-material form* (*paccudāvattati kho idaṃ viññāṇaṃ nāmarūpamhā nāparaṃ gacchati*). Thus, to that extent, you are born, or grow old, or die, or fall, or arise. That is to say, **conditioned by *name-and-material form* is *consciousness*; conditioned by *consciousness* is *name-and-material form*** (*nāmarūpapaccayā viññāṇaṃ, viññāṇapaccayā nāmarūpaṃ*). Conditioned by *name-and-material form* are *the six sense spheres*; ... *contact* ... Such is the arising of this whole mass of suffering.

The corresponding SA 287 is the same except in the final section quoted above.¹¹² After stating that the *six sense spheres* are conditioned by *name-and-material form*, it continues:

What being, does *name-and-material form* come to exist? By what condition is there *name-and-material form*? ... Where there is *consciousness*, *name-and-material form* comes to exist; conditioned by *consciousness* is *name-and-material form*. This reflection, then, came to me: As far as *consciousness*, then it turns back; it goes no

112 T 2, p. 80b-c (CSA ii, p. 11). Cf. the reconstructed fragmentary Skt. versions, Tripāṭhī, Sūtra 5, pp. 94-106, and FUKITA Takamichi, “梵文「大卒經」緣起説の復元について” *Bukkyō Shigaku Kenkyū* 24/2 (1982), pp. 26-43. These reconstructed Skt. versions have not entirely the same structure as SA 287; also in this section of SA 287, Tripāṭhī (pp. 97-98) unjustifiably reconstructs with the twelve factors, whereas Fukita (p. 35) appropriately has ten, as in SA 287.

further than this (齊識而還,不能過彼).¹¹³ That is to say, conditioned by *consciousness* is *name-and-material form*; conditioned by *name-and-material form* are the *six sense spheres*; ... *contact* ... Such is the arising of the whole mass of suffering.

Thus, the two versions differ slightly about the beginning of the series. SN has the series begin thus: “Conditioned by *name-and-material form* is *consciousness*; conditioned by *consciousness* is *name-and-material form*; conditioned by *name-and-material form* are the *six sense spheres*; ...”. SA, however, has it begin: “Conditioned by *consciousness* is *name-and-material form*; conditioned by *name-and-material form* are the *six sense spheres*; ...”. That is, the statement “conditioned by *name-and-material form* is *consciousness*” in the SN version is not matched in the SA version. In SN these two factors are in a relationship of mutual dependence; in SA they are not.¹¹⁴

In the ceasing mode the two versions again differ slightly. In SN the Buddha traces the ceasing mechanism back to the mutual relationship between *name-and-material form* and *consciousness*. Then he states the forward sequence thus: “From the ceasing of *name-and-material form* ceases *consciousness*; from the ceasing of *consciousness* cease *name-and-material form*; from the ceasing of *name-and-material form* cease the *six sense spheres*”; and so on.¹¹⁵ That is, SN 12. 65 names only ten factors in the ceasing mode as well as in the arising mode. However, the counterpart, SA 287, names altogether twelve factors in the ceasing mode. Having traced the ceasing series back to *consciousness*, it continues one step further: “From the ceasing of *activities* ceases *consciousness*”. It then proceeds in the forward direction thus: “From the ceasing of *ignorance*, *activities* cease; from the ceasing of *activities*, *consciousness* ceases; from the ceasing of *consciousness*, *name-and-material form* ceases; from the ceasing of *name-and-material form*

113 Cf. Skt.: tasya mama, vijñānāt pratyudāvṛtate mānaṣaṃ nātaḥ pareṇa vyativartate (This [idea] came to me: From consciousness the mind turns back; it goes no further than this) (Fukita, p. 35).

114 However, Fukita’s reconstructed Skt. version (p. 35) has: tasya mamaitad abhavat / kasmin nu sati vijñānaṃ bhavati / kiṃpratyayaṃ ca punar vijñānaṃ / (tasya mama yoniśo mana)si kurvata evaṃ yathā-(bhūtasyābhisamaya udapādi / nāmarūpe sati vijñānaṃ bhavati / nāmarūpapatyayaṃ ca punar vijñānaṃ /) (To me came this: What being, does *consciousness* come to exist? By what condition is *consciousness*? To me, through rightly thinking, came full realisation: Where there is *name-and-material form*, *consciousness* comes to exist; conditioned by *name-and-material form* is *consciousness*.)

115 SN ii, p. 105.

cease *the six sense spheres*", and so on to the ceasing of this whole mass of suffering.¹¹⁶

In short, the SN version traces the arising series back to a reciprocal relationship between *name-and-material form* and *consciousness*, and maintains this pattern in the ceasing mode. The SA version traces the arising series back simply to *consciousness*, but then inconsistently begins the ceasing series with *ignorance*, thus incorporating all twelve factors.

To complicate matters further, the Buddha, having said that he reflected on and fully realised the causal cessation (ten factors in SN 12. 65, twelve factors in SA 287), then goes on to say, in both versions, that he has come to know fully *eleven* factors, listed in simple linear sequence, from *ageing-and-death* back to *activities* (i.e. omitting only *ignorance*). How these discrepancies are to be explained is not immediately apparent. Incidentally, the two versions agree in presenting in almost identical wording, the well-known simile of the noble eightfold path as an ancient road (*purāṇañjasam*) that the Buddha has rediscovered.¹¹⁷

Another discourse that begins the series with a reciprocal relationship between *name-and-material form* and *consciousness* is SN 12. 67. There Sāriputta tells Mahākoṭṭhita that the situation is just like that of two sheaves of reeds (*dve naḷakalāpiyo*) leaning one against the other.¹¹⁸ The counterpart, SA 288,¹¹⁹ has much the same, though with some non-significant variations: The roles of Sāriputta and Mahākoṭṭhita are reversed, and the simile speaks of three sheaves rather than two.¹²⁰ In this case SA indicates clearly that *consciousness* and *name-and-material form* are in an interdependent relationship.

The ceasing mode in the forward direction corresponds, according to the SN version (SN 12. 67): "From the ceasing of *name-and-material form* ceases *consciousness*; from the ceasing of *consciousness* ceases *name-and-material form*; from the ceasing of *name-and-material form* cease the six sense spheres ...".¹²¹ In this case the SA counterpart (SA 288) does not

116 T 2, p. 80c (CSA ii, pp. 11-12). The intact Skt. text, Tripāṭhī: pp. 98-102 (and Fukita: pp. 36-39), also has the twelve factors here.

117 SN ii, pp. 106-107. T 2, pp. 80c-81a (CSA ii, p. 12); cf. Tripāṭhī, pp. 104-106.

118 SN ii, p. 114.

119 T 2, p. 81a-b (CSA ii, p. 14). Cf. fragmentary Skt. version, Tripāṭhī, Sūtra 6, pp. 108-110.

120 The Skt. (Tripāṭhī: p. 110) has two (*dvau naḍa-kalāpyau*). The three of the Chinese SA perhaps came about through reckoning *name* (名) and *material form* (色) as two separate items (Tripāṭhī: p. 110, note 5).

121 SN ii, p. 114.

reiterate the reciprocal relationship between *consciousness* and *name-and-material form*, but unlike SA 287, it mentions only the ten factors.¹²²

This section has shown that the teaching of conditioned arising as beginning with *consciousness* and *name-and-material form* in reciprocal relationship is common to SN and SA, but inconsistently so. Interpretation of the significance of this inconsistency suggests itself as a worthwhile topic for future research.

Another difference between the two versions that deserves attention is seen in the introduction to SN 12. 65 and its counterpart SA 287. In SN 12. 65 the Buddha says:¹²³

Before I was enlightened, bhiksus, while I was not yet perfectly enlightened, a **bodhisatta**, this thought came to me, thus: ...

In the corresponding SA 287, he says:¹²⁴

Bhiksus, before I was enlightened, being in a lonely place, concentrated energetically in meditation, this reflection came to me, thus: ...

Here, SA lacks the term “bodhisattva” (P. bodhisatta, “enlightenment-being”). It is possible that the word bodhisatta in SN was added later.¹²⁵

5.6. Beginning from the *six sense spheres*

A few discourses discuss the sequence beginning from the *six sense spheres* (*āyatanā*) or *contact-sense spheres* (*phassāyatanā*). However, in such cases there is inconsistency between the two versions. For example, SN 12. 24, begins the ceasing mode thus: “By the complete fading away and ceasing of the *six contact-sense spheres*” (*channam tveva phassāyatanānaṃ asesavirāganirodhā*), *contact* ceases, and similarly the rest of the factors in

122 T 2, p. 81b (CSA ii, p. 15).

123 SN ii, p. 104. See also SN 12. 10: SN ii, p. 10.

124 T 2, p. 80b (CSA ii, p. 11). See also SA 285: T 2, p. 79c (CSA ii, p. 8), counterpart of SN 12. 10.

125 Cf. HIRAKAWA Akira, 初期大乘仏教の研究 *Shoki Daijō Bukkyō no Kenkyū* [*Studies on early Mahāyāna Buddhism*] (Shunjūsha, Tokyo, 1968), pp. 140-145; CSA i, “RESA”, p. 60.

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

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).¹²⁸

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*).¹²⁹ 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):¹³⁰

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, bhiksus, 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 nirodhagāminiṃ paṭipadaṃ. SN ii, pp. 14-16, 129-130.

130 SN ii, pp. 72-75.

of suffering (or of the world). [The same in the case of the other five sense spheres].

In these three discourses (SN 12. 43-45) the arising mode begins from the six sense spheres, but the ceasing mode begins from the ceasing of *craving*. This means that the items from the six senses to feeling are not included in the ceasing process. Another feature of this presentation is that it begins the series in the manner of discourses discussed in Chapter 3 (The Sense Spheres).

5.7. Beginning from *craving*

SN 12. 52 and its counterpart, SA 286, report the Buddha as saying:¹³¹

SN	SA
<p>Bhiksus, in him who abides <i>seeing the flavour</i> (assādānupassino) in attaching phenomena (upādāniyesu dhammesu), <i>craving</i> (taṇhā) grows (pavaḍḍhati). Conditioned by <i>craving</i> is <i>attachment</i> (upādānaṃ); conditioned by <i>attachment</i> is <i>becoming</i>; conditioned by <i>becoming</i> is <i>birth</i>; conditioned by <i>birth</i> are <i>ageing-and-death, along with grief, lamentation, pain, distress and despair</i>. Such is the arising of this entire mass of suffering. ...</p> <p>Bhiksus, in him who abides <i>seeing the danger</i> (ādinavānupassino) in attaching phenomena, <i>craving</i> ceases (nirujjhati). From the ceasing of <i>craving</i>, <i>attachment</i> ceases; [and so on to] Such is the ceasing of this entire mass of suffering. ...</p>	<p>Bhiksus, in one who <i>grasps at the flavour</i> (味著) in attaching phenomena (於所取法) whose mind longs for and attaches to them, that which conditioned by <i>craving</i> is <i>attachment</i> (取) grows; conditioned by <i>attachment</i> is <i>becoming</i>, and so on ... Such is the arising of this entire mass of suffering. ...</p> <p>Bhiksus, in one who <i>observes the impermanence</i> (觀察無常), in attaching phenomena, <i>arising-and-ceasing</i> (生滅), <i>fading away of desire</i> (離欲), <i>cessation</i> (滅盡), and <i>relinquishment</i> (捨離), the mind is without longing and attachment,</p>

131 SN ii, pp. 84-85. T 2, p. 80b (CSA ii, p. 10); cf. the totally reconstructed Skt. version, Tripāthī, Sūtra 4, pp. 89-94.

	and thus <i>craving</i> ceases. From the ceasing of <i>craving</i> , <i>attachment</i> ceases, and so on ... Such is the ceasing of this entire mass of suffering. ...
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The two versions here give the series beginning from *craving* to the end in both the arising and ceasing modes.¹³² Apart from the different beginning points, the series is virtually identical with that examined above in the section “Beginning from consciousness”.

For another example, we consider SN 12. 66, which states:¹³³

Bhiksus, whosoever, whether recluses or brahmins, now see whatever in the world seems lovely and attractive in form, as **permanent** (*niccato*), as **happy** (*sukhato*), as **self** (*attato*), as **health** (*ārogyato*), as **safety** (*khemato*), they grow in *craving* (*taṇhā*).

Growing in *craving*, they grow in *basis* (*upadhi*); growing in *basis*, they grow in *suffering* (*dukkha*); growing in *suffering*, they are not liberated (*na parimuccanti*) from birth, ageing, death, grief, lamentation, pain, distress, despair. I declare, they are not liberated from *suffering*.

... Bhiksus, whosoever, whether recluses or brahmins, now see whatever in the world seems lovely and attractive in form, as **impermanent** (*aniccato*), as **suffering** (*dukkhato*), as **not-self** (*anattato*), as **disease** (*rogato*), as **fear** (*bhayato*), they get rid of (*pajahanti*) *craving*.

Getting rid of *craving*, they get rid of *basis*; ... *suffering*. ... they are liberated from *suffering*. [The same is also said, in full, of such people in the past and in the future.]

132 See also SN 12. 53-54: SN ii, pp. 86-87 = SA 285: T 2, p. 80a-b (CSA ii, pp. 8-9) (cf. SN 12. 10: SN ii, p. 10); SN 12. 57: SN ii, pp. 89-90 = SA 283: T 2, p. 79a-b (CSA ii, pp. 5-6) (cf. SN 12. 55-56: SN ii, pp. 87-89). SN 12. 60: SN ii, pp. 92-93 (no SA counterpart); SA 366: T 2, p. 101a-b (CSA ii, p. 82; counterpart of SN 12. 4-9: SN ii, pp. 5-9). For SA 283, 285, cf. fragmentary Sūtra 1 and reconstructed Sūtra 3 in *Tripāṭhī*, pp. 83-86, 89-94.

133 SN ii, pp. 109-111.

The SA counterpart, SA 291,¹³⁴ has almost the same general meaning, but with some differences in wording, as follows:

<i>arising mode</i>		<i>ceasing mode</i>	
SN	SA	SN	SA
permanent	permanent	impermanent	disease
happy	eternal	suffering	swelling
self	peace-and-comfort	not-self	arrow
health	health	disease	lethal/pain
safety	self	fear	impermanent
	belonging to self ¹³⁵		suffering
			empty
			not-self ¹³⁶

Here the terms “happy, health, safety, peace-and-comfort” and “disease, fear, swelling, arrow, lethal” are expressions for “not suffering” and “suffering” respectively. “Eternal” in SA is another word for “permanent”. The significant difference between the two versions is that in the ceasing mode SN has “impermanent, suffering, not-self”, whereas SA has “impermanent, suffering, **empty**, not-self”; the SA version has the extra item *empty*. This is a common situation. We have earlier seen other cases where SA adds *empty* between *suffering* and *not-self*, while SN usually does not.¹³⁷

As regards the causal sequence that results from failing to see *impermanence* etc., the two versions (SN 12. 66 and SA 291) agree in listing three factors: 1. craving (taṇhā 愛), 2. basis (upadhi 億波提), and 3. suffering (dukkha 苦). The term *upadhi* “basis” (rendered phonetically in the Chinese as *yiboti* 億波提) does not appear in the usual twelve-factored formula of paṭiccasamuppāda. Evidence presented by Bhattacharya indicates that *upadhi* is equivalent to *upādāna* (attachment).¹³⁸ If this is true, then the correspondence between the present listing (three factors) and the above-mentioned series beginning from *craving* to the end of paṭiccasamuppāda (five factors) is as shown:

134 T 2, p. 82b-c (CSA ii, pp. 20-21). Cf. Tripāṭhī, fragmentary Skt. Sūtra 9, pp. 121-126, which is not entirely the same in structure.

135 常, 恆, 安隱, 無病, 我, 我所.

136 病, 癰, 刺, 殺, 無常, 苦, 空, 非我.

137 See Chapters 2 and 3, pp. 54-55, 92-97.

138 See Kamaleswar BHATTACHARYA, “Upadhi-, Upādi- et Upādāna- dans le Canon Bouddhique Pāli”, *Mélanges d’Indianisme* (à la mémoire de Louis Renou) (E. de Boccard, Paris, 1968), pp. 81-95, especially p. 92.

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 (jarāmaraṇa 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. Tripāṭhī, Sūtra 12, pp. 140-142.

144 The Skt. has: *sa-vijñānakaḥ kāyaḥ samudāgataḥ*, this body with consciousness ... (Tripāṭhī, 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 *saviññānakaḥ kāyo*, “*body with consciousness*”.¹⁵² It remains, then, to

145 Skt.: ity ayañ cāsya saviññānakaḥ 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. sparśaḥ (p. 141).

147 Skt. ṣaṭ sparśāyatanāni.

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 saviññāṇake kāye bahiddhā ca sabbanimittesu (this body with consciousness and all external objects) = 我內識身及外一切相 (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 WATSUJI 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.

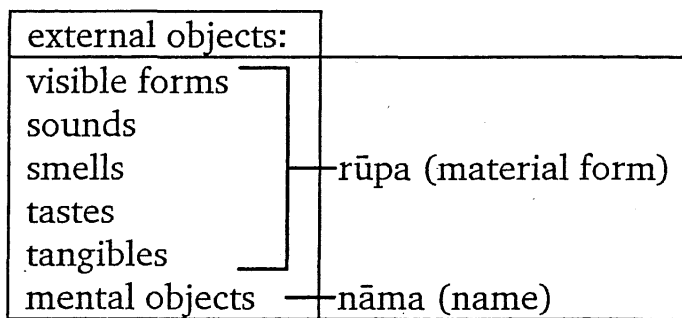
On the other hand, it might be argued that *body* or *body with consciousness* is not necessarily related to *consciousness* as the third factor in the twelve-membered formulation. *Body* or *body with consciousness*, from which the present sequence begins, may refer to the *six (internal) sense spheres*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

SA 290¹⁵⁷

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.

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. Tripāṭhī, Sūtra 8, pp. 120-121, which differs slightly from SA 290. Much of the content of Sūtra 8 presupposes Tripāṭhī, 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.

[and similarly for *unpleasant feeling* (dukkhā vedanā), and *neutral feeling* (adukkhamasukhavedanā)] ...

So seeing, bhiksus, the well-taught noble disciple is disgusted (nibbindati) with *contact* (phasse), ... with *feeling* (vedanāya), ... with *perception* (saññāya), ... with *consciousness* (viññāṇasmim̐). Being disgusted, he is freed of desire (virajjati); from absence of desire (virāgā), he is liberated (vimuccati), and in liberation comes the knowledge of liberation (vimuttamhīti nāṇam). And he knows: Birth is ended, noble conduct is established, done is what was to be done, there is no more of further becoming.

As with pleasant feeling, so also *unpleasant* (苦) ... *happy* (喜) ... *distressful* (憂) ... *disinterested feeling* (捨受) ... disappears.¹⁵⁹

So seeing, the well-taught noble disciple is liberated from *material form, feeling, perception, activities, consciousness*; he is liberated from birth-ageing-sickness-death, along with grief, lamentation, pain, distress and despair. I declare he attains liberation from suffering.¹⁶⁰

The two versions discuss *arising by causal condition* in terms of *contact* giving rise to *feeling*. Where the SN version speaks of three kinds of *feeling*, the SA version speaks of five:

SN 12. 62	SA 290
pleasant (sukha)	pleasant (樂)
unpleasant (dukkha)	unpleasant (苦)
	happy (喜)
	distressful (憂)
neutral (adukkhamasukha)	disinterested (捨)

Each of these is conditioned by *contact* that makes for the corresponding *feeling*, so the types of *contact* are correspondingly three in SN and five in SA. In the ceasing mode, both versions say that through the ceasing of *contact* that makes for *feeling*, these three or five kinds of *feeling* cease.

159 Skt. saumanasya, daurmanasya, upekṣā vedanā. Cf. Tripāṭhī, Sūtra 7, pp. 117-119.

160 Cf. Tripāṭhī, Sūtra 7 and Sūtra 8, pp. 119, 121.

At the end of the discourse, the SN version says that the well-taught noble disciple, so seeing, is disgusted (*nibbindati*) with *contact* (*phassa*), *feeling* (*vedanā*), *perception* (*saññā*), *consciousness* (*viññāṇa*); and that from this disgust follow fading away of desire, liberation, and knowledge of liberation. The SA version, however, says that the well-taught noble disciple, so seeing, becomes liberated (解脫) from *material form* (色), *feeling* (受), *perception* (想), *activities* (行), *consciousness* (識);¹⁶¹ and that liberation is freedom from suffering. Thus, the differences are as shown:

SN 12. 62	SA 290
<i>contact</i>	<i>material form</i>
<i>feeling</i>	<i>feeling</i>
<i>perception</i>	<i>perception</i>
	<i>activities</i>
<i>consciousness</i>	<i>consciousness</i>
fading away of desire	
liberation	liberation
knowledge of liberation	

Similar teachings but with not quite the same wording are found in SN 12. 61 and its counterpart, SA 289, as shown:¹⁶²

SN 12. 61	SA 289
Herein, bhiksus, the well-taught noble disciple reflects thoroughly and properly on <i>arising by causal condition</i> : This existing, that comes to exist ... that ceases. That is to say, bhiksus, conditioned by <i>ignorance</i> are <i>activities</i> ; conditioned by <i>activities</i> is <i>consciousness</i> ... Such is the arising of this whole mass of suffering. But from the utter fading away and cessation of <i>ignorance</i> , <i>activities</i> cease; from the ceasing of <i>activities</i> , <i>consciousness</i>	The well-taught noble disciple properly reflects on <i>arising by causal condition</i> . That is to say, <i>pleasant feeling</i> (樂受) arises conditioned by a pleasant <i>contact</i> (觸). 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,

161 The Skt. has *contact* instead of *material form*: *sparśād ... vedanāyāḥ saṃjñāyāḥ saṃskārebhyo vijñānād* (p. 121).

162 SN ii, p. 95; T 2, p. 81c (CSA ii, p. 17).

ceases ... Such is the ceasing of this whole mass of suffering.

So seeing, bhiksus, the well-taught noble disciple is disgusted (*nibbindati*) with *material form* (*rūpa*), ... with *feeling* (*vedanāya*), ... with *perception* (*saññāya*), ... with *activities* (*saṅkhārā*) ... with *consciousness* (*viññānaṣmiṃ*). Being disgusted, he is freed of desire (*virajjati*); from absence of desire (*virāgā*), he is liberated (*vimuccati*), and in liberation comes the knowledge of liberation (*vimuttam ñāṇaṃ*). And he knows: Birth is ended, ... no more of further becoming.

becomes cool, is extinguished, disappears.

As with pleasant feeling, so also *unpleasant* (苦) ... *happy* (喜) ... *distressful* (憂) ... *disinterested feeling* (捨受) ... disappears.

So seeing, ... disappears. Thus, the well-taught noble disciple is disgusted (厭) with *material form, feeling, perception, activities, consciousness*; being disgusted, he is not delighted (不樂); being not delighted, he is liberated (解脫), having the knowledge of liberation (解脫知見) thus: Birth is ended, ... no more of further becoming.

The two versions (SN 12. 61 and SA 289) differ in regard to their statement of *arising by causal condition*. The SN version gives the usual twelve factors, whereas the SA version gives only two, *contact* and *feeling*, each of which is fivefold (pleasant ... disinterested), the context being similar to the above SA 290. The two versions agree, however, that the well-taught noble disciple becomes disgusted with the five aggregates (*khandha* 陰: material from ... activities, consciousness). In listing the five aggregates both versions differ from SN 12. 62 (above), which lists only four items: contact, feeling, perception, consciousness.

In any case, the series of *arising by causal condition* that specifies only *contact* and *feeling* (two of the usual twelve factors) is common to SN and SA.

5.10. Full sequence combined with the way to *knowledge of ceasing*

This teaching is found in SN 12. 23 (no SA counterpart).¹⁶³ The discourse records the Buddha as saying:¹⁶⁴

Now therefore, bhiksus, with the cause (upanisā) of ignorance are activities; with the cause of activities is consciousness; ... name-and-material form; ... the six sense spheres; ... contact; ... feeling; ... craving; ... attachment; ... becoming; ... birth; ... suffering (dukkha); with the cause of suffering is faith (saddhā); with the cause of faith is joy (pāmojja); ... delight (pīti); ... tranquillity (passaddhi); ... happiness (sukha); ... concentration (samādhi); ... knowledge-and-vision into things as they really are (yathābhūta-ñāṇadassana); ... disgust (nibbidā); ... fading away of desire (virāga); ... liberation (vimutti); with the cause of liberation is knowledge of ceasing (khaye ñāṇa).

Thus, this discourse, after listing the twelve factors that lead to dukkha, goes on to list a further eleven factors that lead to knowledge of ceasing: 1. faith, 2. joy, 3. delight, 4. tranquillity, 5. happiness, 6. concentration, 7. knowledge-and-vision into things as they really are, 8. disgust, 9. fading away of desire, 10. liberation, and 11. knowledge of ceasing.

The Chinese counterpart of this SN discourse is found not in SA, but in Madhyamāgama: MA 55.¹⁶⁵ The teaching is not found in any discourse in SA, so it is likely to be a relatively late development.

6. The middle way of arising by causal condition

This section will investigate how *arising by causal condition* is linked, in the two versions, with the teaching of *the middle way* based on *right view* and leading to the attainment of *nirvana*.

SN 12. 15 and its counterpart SA 301 report the following exchange between the Buddha and the monk Kaccāyana/Kātyāyana:

163 SN ii, pp. 29-32.

164 SN ii, pp. 31-32.

165 T 1, pp. 490c-491a.

SN 12. 15¹⁶⁶SA 301¹⁶⁷

(1) Venerable Sir, it is said: “right view, right view” (sammādiṭṭhi). In what respect is it said “right view”, Venerable Sir?

(2) [The Buddha replied:] This world, Kaccāyana, mostly depends on two [extremes] (dvaya-nissito): existence (atthitā) and non-existence (natthitā).

(3) Now, Kaccāyana, one who with right wisdom (sammappaññāya) sees the arising of the world as it really is, does not hold to the non-existence of the world. One who with right wisdom sees the ceasing of the world as it really is, does not hold to the existence of the world.

(1) World Honoured One, you speak of right view. What is right view? How does the World Honoured One define (施設)¹⁶⁸ right view?

(2) The Buddha said to Kātyāyana: This world, impelled by attachment (爲取所觸),¹⁶⁹ depends on two [extremes]: existence (有)¹⁷⁰ and non-existence (無).¹⁷¹

(3) Because one is impelled by attachment, one depends on either existence and non-existence. But if one is without attachment, mental obstinacy, and bias (若無此取者, 心境繫著、使),¹⁷² not clinging to, not dwelling on, not attaching to “my self” (不取、不住, 不計我),¹⁷³ then, when suffering arises, it arises; when suffering ceases, it ceases (苦生而生, 苦滅而滅).¹⁷⁴ Of that one is not in doubt, is not uncertain (於彼不疑不惑).¹⁷⁵ One knows for oneself independently of others (不由於他而自知).¹⁷⁶ This,

166 SN ii, p. 17.

167 T 2, pp. 85c-86a (CSA ii, p. 41). Cf. Tripāṭhī, Sūtra 19, pp. 167-170, which differs slightly.

168 Skt. prajñāpayati (p. 168).

169 Skt. upadhyupādānavinibaddho.

170 Skt. astitā.

171 Skt. nāstitā.

172 Skt. upadhyupādānāni cetaso 'dhiṣṭhānābhiniveśānuśayān nopaiti (pp. 168-169).

173 Skt. nopādatte nādhitiṣṭhati nābhiniviśaty ātmā meti (p. 169).

174 Skt. duḥkham idam utpadyamānam utpadyate, duḥkham nirudhyamānam nirudhyate.

175 Skt. na kāṅkṣati na vicikitsati.

176 Skt. aparapratyayaṃ jñānam evāsyā bhavati.

(4) Surely, Kaccāyana, this world mostly is attached to methods, bound to biases (upāyupādānābhinivesavinibandho). But one who does not approach attachment to means, mental obstinacy, and tendency towards bias, who does not cling to it, he does not insist on “It is my self”.¹⁷⁷ Then, [one knows]: when suffering arises, it arises; when suffering ceases, it ceases. One is not in doubt, is not uncertain. Here, one comes to have knowledge/insight (ñāṇam) independently of others. Thus this, Kaccāyana, is “right view”.

(5) Kaccāyana, “Everything exists” (sabbam atthīti), this is one extreme. “Everything does not exist” (sabbam natthīti), this is the other extreme. Kaccāyana, not approaching these two extremes, the Tathāgata (the Buddha) teaches you the Dharma by *the middle* [way] (majjhena):

(6) Conditioned by ignorance are activities; conditioned by activities is consciousness, and so forth. Thus arises this whole mass of suffering.

Kātyāyana, is right view; this is what the Tathāgata defines as right view.

(4) What is the reason for that? One who with right wisdom sees the arising of the world as it really is, does not hold to the non-existence of the world. One who with right wisdom sees the ceasing of the world as it is really, does not hold to the existence of the world.

(5) This is not approaching the two extremes, teaching the Dharma by *the middle way* (中道).¹⁷⁸

(6) That is to say, because this exists, that exists; because this arises, that arises. That is, conditioned by ignorance are

177 The PTS edition incongruously has here, “attā na me ti”; however, “attā me ti” (it is my self) is found at SN 22. 90: SN iii, p. 135, and at both corresponding locations in the Nālandā Devanāgarī edition (vol. 2, p. 17 = SN 12. 15 and vol. 3, p. 353 = SN 22. 90). Cf. Tripāṭhī, p. 169, note 1.

178 Skt. madhyamayā pratipadā (p. 170).

But by the total fading away and ceasing of ignorance, activities cease; from the ceasing of activities, consciousness ceases, and so forth. Thus ceases this whole mass of suffering.

activities, and so forth; thus arises this whole mass of suffering. By the ceasing of ignorance activities cease, and so forth; thus ceases this whole mass of suffering.

Thus, SN 12. 15 and SA 301 have almost the same content, though their wording and sequence are not entirely the same. Sections 3 and 4 of the SN version correspond to sections 4 and 3 respectively of the SA version. The translation of the SN term *majjhena* as “*by the middle [way]*” is justified by 中道 “*the middle way*” in SA. Again, the SA version (both Chinese and Sanskrit) confirms that the Pāli reading ought to be *attā me ti*, rather than *attā na me ti*. Between the two versions there is no unshared teaching. The shared points are principally the following:

1. The teaching of *arising by causal condition*, in both arising and ceasing modes, is *the middle way*. That is, it avoids the two extremes by affirming neither “existence” nor “non-existence”, neither eternalism nor nihilism.
2. *Right view* consists in fully seeing *arising by causal condition* for oneself.

There are other discourses in SN and SA that characterise *arising by causal condition* as *the middle way*. They fall into two groups:

Group A. The teachings presented in SN 12. 17-18 = SA 302-303 and SN 12. 46 = SA 300 are essentially identical and may be summarised as follows:¹⁷⁹

(1) It is not the case that *feeling* (*sukha* or *dukkha*) is *made-by-oneself* (*sayamkatam*), *made-by-another* (*paramkatam*), both *made-by-oneself* and *made-by-another*, or *arisen-from-no-cause* (*adhicca samuppannam*).

(2) But *feeling* is not *non-existent* (*natthi*); it *exists* (*atthi*).

(3) It is not the case that “the one who acts and the one who experiences [the results] are the same one” (so karoti so paṭisamvediyatīti), or that “the feeling and the one who feels are the same one (*sā vedanā so vediyati*)” –

179 SN ii, pp. 18-23, 75; T 2, pp. 86a-c, 85c (CSA ii, pp. 41-44). For Skt. versions of SA 300, 302-303, cf. Tripāṭhī, Sūtras 18, 20-21, pp. 165-167, 170-179. For other discourses, cf. SN 12. 24-25: SN ii, pp. 32-41 = SA 343: T 2, pp. 93c-94a (CSA ii, pp. 45-47), whose Skt. version is Tripāṭhī, Sūtra 22, pp. 179-187; SN 12. 26: SN ii, pp. 41-42 (no SA counterpart); and SN 12. 47-48: SN ii, pp. 76-77 (no SA counterpart).

i.e. that *feeling is made-by-oneself*, amounting to *the eternalist theory* (vadaṃ sassatam).

(4) It is not the case that “the one who acts and the one who experiences [the results] are different one from the other” (añño karoti añño paṭisamvediyati), or that “the feeling and the one who feels are different one from the other (aññā vedanā añño vediyati)” – i.e. that *feeling is made-by-another*, amounting to *the annihilationist theory* (vadaṃ ucchedam).

(5) The Tathāgata, avoiding both extremes (*the eternalist theory* and *the annihilationist theory*), teaches the Dharma by *the middle* [way] (majjhena);¹⁸⁰ that is, he teaches *arising by causal condition* in both the arising and ceasing modes.

(6) To have such understanding is *to know* (jānāti) and *to see* (passati) *feeling* (painful or pleasant).

Thus, SN and SA agree that the Buddha rejects both eternalism and annihilationism, teaching instead by *the middle way of arising by causal condition*.

Group B. Further teachings on the *middle way* are contained in SN 12. 35-36 and their counterpart SA 297, and in SA 293 (no SN counterpart).¹⁸¹

In SN 12. 35-36 and their counterpart SA 297 the Buddha says:¹⁸²

In the view (diṭṭhi 見) that life (soul/self, jīva 命) and body (sarīra 身) are the same, there is no noble life (brahmacariyavāsa 梵行); and, bhiksus, in the view that life and body are different one from the other, there is no noble life.

The Tathāgata, avoiding these two extremes, teaches the Dharma by *the middle way of arising by causal condition* in both arising and ceasing modes. The quoted sentence is the Buddha’s response to the question “What is ageing-and-death, and whose is this ageing-and-death?” (katamaṃ jarāmaṇaṃ kassa ca panidaṃ jarāmaṇanti), or “Who ages-and-dies? To whom does this ageing-and-death belong?” (彼誰老死? 老死屬誰?).¹⁸³ The discourses in question then go backwards through the factors in the formula

180 The term “middle way”, majjhimā paṭipadā, does not actually appear in the sutta.

181 SN ii, pp. 60-64; T 2, pp. 84c-85a, 83c (CSA ii, pp. 36-37, 25-26). For Skt. versions of SA 293, 297, cf. Tripāṭhī, Sūtras 11, 15, pp. 137-140, 152-157.

182 SN ii, pp. 61, 63; T 2, p. 84c (CSA ii, pp. 36-37). Cf. Tripāṭhī, Sūtra 15, p. 154.

183 SN ii, pp. 60-61, 63; T 2, p. 84c (CSA ii, p. 36). Cf. Tripāṭhī, p. 153: tatra ko jarāmaṇaṃ kasya vā jarāmaṇam.

for *arising by causal condition*, as far as *activities* (saṅkhārā): “What are activities and whose are these activities?”¹⁸⁴

This again is the teaching on *the middle way* of neither sameness nor difference, based on *arising by causal condition* in both arising and ceasing modes. It is similar to the above-noted teachings on *the middle way* of neither sameness nor difference with regard to self and feeling, and of neither eternalism nor annihilationism.

However, the sutras in question here (SN 12. 35-36 and SA 297) also display a significant difference. SA 297 has the Buddha say that the teaching of *the middle way of arising by causal condition* is to be called “the dharma-discourse on **great emptiness**” (大空法經).¹⁸⁵ SN 12. 35-36 lack this statement. Thus, only the SA version makes the connection between *the middle way of arising by causal condition* and the notion of *emptiness*.

That connection is also made in SA 293, which has no SN counterpart:¹⁸⁶

I teach bhiksus this Dharma: **the noble** (賢聖),¹⁸⁷ **the supramundane** (出世),¹⁸⁸ **connected with emptiness** (空相應),¹⁸⁹ **according to the Dharma of arising by causal condition** (緣起隨順法).¹⁹⁰ That is to say: Because this exists, that exists; because this arises, that arises, namely: Conditioned by ignorance are activities ... Thus is the arising of the whole mass of suffering. [And similarly, in the ceasing mode, to] the ceasing of the whole mass of suffering.

... Profound (甚深)¹⁹¹ is this, namely **arising by causal condition**. Even more profound, more difficult to see is this, namely the renunciation of all attachment, the extinction of craving, absence of desire, cessation, **nirvana** (一切取離、愛盡、無欲、寂滅、涅

184 SN ii, pp. 62, 64; T 2, p. 84c (CSA ii, p. 37). Cf. Tripāṭhī, p. 154.

185 T 2, p. 84c (CSA ii, p. 36). Cf. Tripāṭhī, pp. 153, 157: mahāsūnyatānāma dharmaparyāyaḥ.

186 T 2, p. 83c (CSA ii, pp. 25-26). Cf. Tripāṭhī, Sūtra 11, pp. 138-139.

187 Skt. āryāyām (p. 138).

188 Skt. lokottarāyām.

189 Skt. sūnyatāpratisamyukta; not in the corresponding Tripāṭhī, Sūtra 11, p. 138.

190 Skt. pratītyasamutpādānulomatā; not in Sūtra 11, but found in Tripāṭhī, Sūtra 14, p. 149, which corresponds to SA 296: T 2, p. 84b-c (CSA ii, pp. 34-35) = SN 12. 20: SN ii, pp. 25-27.

191 Skt. gaṃbhīram (p. 139).

槃).¹⁹² These two dharmas are namely the compounded and the un-compounded (有爲、無爲).¹⁹³

The compounded is arising, persisting, changing, passing away (若生、若住、若異、若滅).¹⁹⁴ The un-compounded is not arising, not persisting, not changing, not passing away (不生、不住、不異、不滅).¹⁹⁵

This discourse is mainly saying that the Dharma taught by the Buddha is profound, supramundane (i.e. dealing with nirvana), connected with emptiness, and based on the teaching of *arising by causal condition*. This text refers to these two profound dharmas, *arising by causal condition* and the way to *nirvana*, as *the compounded* and *the un-compounded* respectively.

Further on the subject of *arising by causal condition* as profound, at SN 12. 60 Ānanda says he finds that teaching easy to understand, but the Buddha responds that it is indeed *profound* (gambhīra).¹⁹⁶ Thus, this idea that the dharma of *arising by causal condition* is profound (甚深) is recorded both in SA 293 (above) and in SN 12. 60, neither of which has a counterpart in the other tradition.

To conclude, SN and SA agree that the teaching of *arising by causal condition* is *profound* and connected with the notion of the *middle way*. This *middle way* is also called *right view*, understood through the practice of insight, i.e. fully seeing (knowing) both the arising and the ceasing modes of *arising by causal condition*, and fully seeing conditioned phenomena as not-self or empty of self. *The middle way (right view)* in both versions is variously shown as avoiding the two extremes: fully seeing neither existence (arising) nor non-existence (ceasing) of the world and suffering, neither sameness nor difference of soul/self and body, neither sameness nor difference of self and feeling, or neither eternalism nor annihilationism with regard to self and feeling.

At the same time, some statements in SA are not shared with SN, namely: (1) the reference to the teaching on *the middle way* of *arising by causal condition* as “the dharma-discourse on **great emptiness** (大空法經)”, and (2) the reference to both the *middle way* of arising by causal condition and

192 Skt. sarvopadhipratiniḥsargas tṛṣṇākṣayo virāgo nirodho nirvāṇam.

193 Skt. saṃskṛtañ cāsaṃskṛtañ ca.

194 Skt. saṃskṛtasyotpādo 'pi prajñāyate vyayo 'pi sthityanyathātvam api.

195 Skt. asaṃskṛtasya naivotpādaḥ prajñāyate na vyayo na sthityanyathātvam.

196 SN ii, p. 92.

the supramundane (nirvana) as being **connected with emptiness**. It is possible that the fundamental teachings in early Buddhism did not emphasise the notion of emptiness in connection with *arising by causal condition*. It is characteristic of the SA tradition that it places more emphasis on the notion of emptiness than the SN tradition.

7. Karma and arising by causal condition

SN and SA agree in identifying a connection between *karma* (action) and *arising by causal condition*. For example, SN 12. 37:¹⁹⁷

This body (kāyo), bhiksus, is neither your own nor any others' (nāyam ... tumhākam na pi aññesaṃ). It, bhiksus, should be known and regarded (vedaniyaṃ daṭṭhabbaṃ) as [a result of] former karma (purāṇam kammam), as made up (abhisankhatam), as willed (abhisancetayitam).

Now here, bhiksus, the well-taught noble disciple gives his mind rightly and thoroughly to *arising by causal condition*. That is: "When this is, that is; this arising, that arises. When this is not, that is not; this ceasing, that ceases." That is to say, conditioned by ignorance are activities ... Such is the arising of this whole mass of suffering. But from the complete fading away and ceasing of ignorance, activities cease ... Such is the ceasing of this whole mass of suffering.

The corresponding SA 295 states:¹⁹⁸

This body is neither your own nor any others'. That is to say, the six contact-sense spheres (六觸入處) were brought about by former making up (本修), by karma (行), by volition (願), and are experienced as this body (受得此身).¹⁹⁹

197 SN ii, pp. 64-65.

198 T 2, p. 84a-b (CSA ii, p. 33). Cf. Tripāṭhī, Sūtra 13, pp. 144-147.

199 Cf. Tripāṭhī, pp. 144-145: "ṣaḍ imāni sparśāyatanāni pūrvam abhisamskṛtāny abhisancetitāni / paurāṇam karma veditavyam iti vadāmi" (These six contact-sense spheres are brought about by former making up, by volition; they are to be known as [results of] former karma, thus I say). For 受 the Skt. has veditavyam "is to be known" (p. 145), confirming my translation of the Pāli.