

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 nādhiṣṭhathi nābhinivīśaty ātmā meti (p. 169).

174 Skt. duḥkham idam utpadyamānam utpadyate, duḥkhaṃ nirudhyamānaṃ nirudhyate.

175 Skt. na kāñṣati na vicikitsati.

176 Skt. aparapratyayaṃ jñānam evāśya 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).

<p>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.</p>	<p>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.</p>
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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* (*sayaṃkatam*), *made-by-another* (*paraṃkatam*), 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. Tripāthī, 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 Tripāthī, 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).