

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,

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there remains this [fact of] nature (thitā va sā dhātu), this constancy of phenomena (dhammatṭhitatā), this certainty of phenomena (dhammaniyāmata), this causal relatedness (idappaccayatā).	these phenomena (此法) ¹² are persistence (常住), the constancy/status of phenomena (法住), the nature of phenomena (法界). ¹³
that which is suchness (tathatā), not unsuchness (avitathatā), not otherwise (anaññathatā), causal relatedness (idappaccayatā).	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

(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. Tripāṭhi, p. 148: “eveyaṃ dharmatā dharmasthitaye dhātu(h)”. 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. Tripāṭhi, p. 149: “iti yātra dharmatā dharmasthititā dharmaniyāmata dharmayathātathā avitathatā anyathā bhūtaṃ satyatā tattvatā yāthātathā aviparītā aviparyastatā”.