

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.