



# PATICCA SAMUPPĀDA

[ Dependent Origination ]

*And*

## INSIGHT MEDITATION

From a series of discourses given by  
**Sayadaw U Gosita**  
**Sangha Tekkathō, Yegu.**



## The Basics of Dependent Origination

DISCOURSE NO.1

13-04-93 MORNING

**'Sanātha Bhikkhave viharatha māanatha.'**

These are the words of the **Bhagavā** who, in these words warned the worldlings not to come and go and live without taking refuge in **Vipassanā** meditation for insight. Aggamahā pandita Mahā Thera Mogok Sayadaw Payagyi used to remind the disciples all the time to follow Bhagavā's above exhortation - and so do I. I warn each and every one of you again not to take it lightly.

If I were to ask my virtuous audience why you all are right here in this Dhamma hall in a crowd like this you would have answered that you are here because you want to attain **Nibbāna**, where bliss prevails and suffering is extinguished. If it were so, you will have to practice the relevant method of contemplation to attain **Nibbāna**, that is to contemplate **bhāvanā**. What will you have to do? 'We will have to contemplate **bhāvanā**, 'venerable sir!'

'Venerable sir! We have already done the various alms givings **dāna**. Is it not sufficient enough as yet?' you might have asked me. I would say then, 'don't you realize that the so-called **dāna** alms giving will make you extra-ordinarily rich and able to live a luxurious life [as a consequence of your **dāna**] in your next existence in the round of rebirths [which is] **Saṃsāra**. You might



also say that you have also observed morality **Sila**. The so-called morality **sila** will cause you to be reborn in the next existence in the round of rebirths with a flawless complexion and perfect physical features. This is how morality **sila** gives its reward, is it not? 'Right sir!' Only the practice of contemplation can extinguish all suffering and make you attain **Nibbāna**, isn't it? Right you are venerable sir! Then how many practices will you have to do? Three venerable sir! Right! They are alms-giving **dāna**, observing morality **sila** and contemplating **bhāvanā** to attain **Nibbāna**. Then you might ask me if the consequences of alms-giving **dāna** and observing morality **sila** that you have practised are all null and void. No, they are not, but they are going to be aids to contemplation **bhāvanā**. I will repeat they are going to be aids to contemplation **bhāvanā**. How? Because of your meritorious deeds alms-giving **dāna** and observance of morality, **sila** in your previous existence, you all are quite well-to-do in this existence without having to worry [much] for food, clothing and living for your families back at home. That is why you have the opportunity to be here in the hall of this meditation centre. Thus [your] **dāna** and **sila** are giving aid to your **bhāvanā** aren't they? They are, venerable sir! Therefore alms-giving **dāna** must be done.

**Sila** morality is also to be observed as it can cause you to be born in the upper classes [**sugati bhava**] in the next existence[s]. Not only that but the desire to meditate, to listen to the **dhamma** are opportunities that occur to you because you are born as human beings in the good states [**sugati bhava**], isn't it right? Right sir!

Suppose you were [born] in the evil states [**dugati bhava**] the desire to contemplate **bhāvanā** will not occur in your mind. Can the desire to give alms appear in your mind? 'Not at all sir!' Therefore it is to be noted that observing **sila** is really a necessity to be an aid to **bhāvanā** as a resultant. Then bear in mind that morality **sila** is not null and void and it must be observed throughout. When this basic morality element is firmly and completely established you are going to have the opportunity to practice contemplation at long last. Is it not right? Absolutely right sir! out of three [kinds of] meritorious deeds, alms giving **dāna**, observing morality **sila** and contemplation **bhāvanā**, alms-giving **dāna** makes you wealthy, morality **sila** causes you to be born in the good states [**sugati bhava**] and contemplation **bhāvanā** will give you the ability to extinguish suffering and attain a state of bliss. Is it not? It is sir! Then you must have realized by now that **dāna**, **sila** and **bhāvanā** have their own respective abilities to give you the relevant resultants as mentioned above. I can say that all the members of my audience are right here now, not because you want to learn the methods of doing **dāna** and **sila** but to learn the method of contemplation **bhāvanā**. If it is so, I will have to teach you how to practice contemplation **bhāvanā**. However Mogok Mahā Thera had told [us] not to give the method of contemplation **bhāvanā** straight away to beginners. The requirements which ought to be known and learned before [starting] contemplation must be taught thoroughly. These require-



ments are nothing but to discard the hindrances to meditation for insight **vipassanā**. Then what are the hindrances? They are wrong view **ditthi** and perplexity **vicikiccha**. They are to be discarded through knowledge [as a preliminary to meditation]. In Pali it is known as **ñata priññā**. What is it? It is to discard wrong view **ditthi** and perplexity **vicikiccha** through knowledge. To repeat, it is known in Pali as **ñata priññā**. After the hindrances wrong view **ditthi** and perplexity **vicikiccha** have been removed through knowledge then-and only then- start practicing meditation for insight, **vipassanā**. When we talk about wrong view **ditthi** we must study the underlying notion on which wrong view is based. Wrong view has occurred [because of our misconception of] the aggregates of physical and mental phenomena of animate beings which in Pali are called **khandhas**. Then only you will know how to discard wrong view **ditthi** and perplexity **vicikiccha** regarding the **khandhas**. Now I must make my audience know about the **Khandhas**. To clarify **Khandhas**, it is better to understand Dependent Origination, **Paticca Samuppāda**. There are two ways of understanding **Paticca Samuppāda**; one is theoretical and the other is practical, to be applied on the aggregates **Khandhas** with the analytical knowledge of **Paticca Samuppāda**. Here the main requirement is to understand the practical side of the **Khandha's Paticca Samuppāda**. Before proceeding to the practical side let us start with the basis of Dependent Origination **Paticca Samuppāda**. Assume that there is a white cloth screen

being erected on my side on the left. Draw a big circle on it. Have you drawn it in your imagination? yes, we have done so sir! Draw a diameter from top to bottom vertically. After that draw another diameter horizontally from left to right bisecting the first. When these two diameters have been drawn how many quadrants are formed in the circle? Four quadrants Sir! That's right! Number the top right hand side quadrant as No.1. Number the right bottom quadrant as No.2. Number the left bottom quadrant as No.3. Number the top left quadrant as No.4.

How many quadrants are there now? Four Sir! Now four quadrants have been formed in which we will have to insert the twelve factors of Dependent Origination, **Paticca Samuppāda**. Insert the two factors Ignorance **AVIJJĀ** and Activities **SAṆKHĀRA** first in the top right hand side No.1 quadrant. What are they? They are Ignorance **AVIJJĀ** and Activities **SAṆKHĀRA** Sir! In No.2 quadrant we will insert five factors of Dependent Origination. These five factors are:-

- |   |                   |
|---|-------------------|
| 1. Rebirth consciousness  | <b>VIÑÑĀNAM</b>   |
| 2. Mind and Matter  | <b>NĀMARŪPA</b>   |
| 3. Six sense bases of eye, ear,<br>nose, tongue, body and mind. | <b>SALĀYATANA</b> |
| 4. Contact  | <b>PHASSA</b>     |
| 5. Feeling  | <b>VEDANĀ</b>     |

So far, note only the capital letters in your head, nothing else. I don't want my audience to get confused. Then there are



five factors in quadrant No.2. What are they? They are **VĪÑÑĀNA, NĀMARŪPA, SAĀYATANA, PHASSA** and **VEDANĀ** sir !

Now let us proceed to No. 3 quadrant, bottom left

We will insert three factors in this quadrant. They are craving **TANHĀ**, Clinging **UPĀDĀNA** and action creating effect **KAMMA BHAVA**. Don't keep the small letters as yet in your mind so as not to get confused. How many factors are there in No.3 quadrant? Three sir! What are they? **TANHĀ, UPĀDĀNA, KAMMA-BHAVA** sir!. Right you are! Very good! Let us carry on to No. 4 quadrant at top left. We will insert two factors in it. They are **JĀTI** and **JARĀ-MARĀṆA**. Right! Here again I want to remind you not to heed the small letters. Let us enumerate the factors.

- Two factors in No. 1 quadrant
- Five factors in No.2 quadrant
- Three factors in No.3 quadrant
- Two factors in No.4 quadrant

Altogether there are twelve factors in Dependent Origination, **Paṭicca-Samuppāda**. Forget about the small letters as usual up to now. I will explain roughly about the twelve factors.

What does **AVIJJĀ** in No.1 quadrant mean? It means ignorance! That is knowing very little or nothing. Not knowing about what? In terms of the Buddha Dhamma it is not

knowing [anything] about The Four Noble Truths - to wit

1. The Noble Truth of Suffering. **Dukkha Sacca**.
2. The Noble Truth of the cause of Suffering. **Samudaya Sacca**
3. The Noble Truth of the Cessation of Suffering.

#### **Nirodha Sacca**

4. The Noble Truth of The Way leading to the Cessation of Suffering **Magga Sacca**.

What is ignorance of The Four Noble Truths called? It is called ignorance **AVIJJĀ**. **AVIJJĀ** does not mean ignorance of other things such as the means of earning a living, worldly and social affairs, family affairs, civil and political affairs etc.. Thus **AVIJJĀ** means ignorance of the Four Noble Truths. What is ignorance of The Four Noble Truths? It is **AVIJJĀ** sir!

That's right. Let us go further. What is next after **AVIJJĀ**? It is **SAṅKHĀRA** sir! Yes, in **Paṭicca Samuppāda** it means volitional activities pertaining to the past. There are three kinds of action. Yes sir! Physical bodily action is **Kāya SAṅKHĀRA**. Yes Sir! When I ask my audience questions, answering them by the audience are verbal actions **Vaci SAṅKHĀRA**. Verbal action is **Vaci SAṅKHĀRA**. Yes Sir,! Now, in the dhamma hall members of my audience are sitting in front of me respectfully to hear out my discourse. This is bodily action **Kāya SAṅKHĀRA**. While I am preaching my discourse my mind is thinking of what to preach and how I am going to preach it. At the same time my audience is paying attention to



what I am preaching and what I am going to preach. These are the mental processes of myself and my virtuous audience. These mental processes or activities are all **Citta SAṆKHĀRA**! What do you call our mental processes in terms of **Dhamma** and **Pali**? These mental processes Mental action, thinking and intention are **Citta SAṆKHĀRA** Sir! Then how many kinds of **SAṆKHĀRA** are there? Three Sir! remember these three activities. Keep them in mind. So I assume that you all have already understood the essence of [the meaning of] ignorance **AVIJJĀ** and activities **SAṆKHĀRA**.

Let us go ahead now into No.2 quadrant starting with **VIÑÑĀNĀM**. Remember that mind **CITTA** is the very first **CITTA** that occurs at rebirth. The consecutive mind **CITTA** that occurs after rebirth consciousness is called **Pavatti Citta**. The last consciousness just at the moment of passing away [or the termination of an existence] is called **Sutti Citta**. Rebirth consciousness **Patisandhi Citta** **VIÑÑĀNĀM** is neither a soul nor a kind of animate creature but just **citta** on rebirth at the moment of conception in a mother's womb as the new existence immediately after the death consciousness of the previous existence without any intervening interval of time. What **Citta** is this? This is rebirth consciousness **Patisandhi Citta**. This is literally called **VIÑÑĀNĀM**.

Next if we go further into the factors we will see **NĀMA=RŪPA** This is the combination of two words; mind,

**NĀMA** is one word and matter **RŪPA** is another. Mind **NĀMA** is 'mental state' **CETASIKA**. I will repeat **CETASIKA**. Matter **RŪPA** is just **RŪPA**. Along with what does this mental state **CETASIKA** occur? It occurs concomitantly with **VIÑÑĀNĀM** so-called rebirth consciousness **Patisandhi Citta**. That is **CETASIKA**. This is to say, mind **VIÑÑĀNĀM** is based on and dependent on matter. Thus **RŪPA** has come into play in existence. **VIÑÑĀNĀM** is **NĀMA** dhamma. **RŪPA** is **RŪPA** dhamma. They are inseparable and thus are called **NĀMARŪPA** or **RŪPA-NĀMA** the other way round; but they are the same. That is, **RŪPA-NĀMA** or **NĀMARŪPA** occur simultaneously. But **Bhagavā** expounded **VIÑÑĀNĀM** at first and **NĀMARŪPA** occurred only in later discourses. The actual process is in this order. **VIÑÑĀNĀM NĀMA - RŪPA** In what order is it? It is **VIÑÑĀNĀM NĀMA** and **RŪPA** venerable sir! In fact, all **VIÑÑĀNĀM NĀMA** and **RŪPA** occur at the same time together. They are **RŪPA** dhamma and **NĀMA** dhamma. Right, let us go forward and you will find **SAḶĀYATANA**. What is it? **SAḶĀYATANA** sir! **SA** means six, **ĀYATANA** means place where they are based or established. In between **SA** and **ĀYATANA** a Burmese alphabet pronounced **LAGYI** is inserted so as to enable the word to be pronounced smoothly and rhythmically. The pronunciation will be **SAḶĀYATANA** instead of **SAĀYATANA**. Don't you find it more smooth and rhythmical to pronounce? Yes it is sir! How many bases are there? There are



six sir! Each and everyone of my virtuous audience has his own six bases, namely, eye-base, ear-base, nose-base, tongue-base, body-base and mind-base.

How many of them? Six sir! Will you recite them together and count them? Eye-base, ear-base, nose-base, tongue-base, body-base, and mind-base sir! These six bases are called **SAḶĀYATANA**. When translated they are six places on which senses are based or established. As and when one of the sense bases is impinged upon by a sense object, consciousness **NĀMA DHAMMA** will be generated. This will become clear as we proceed with the discourse and further clarify [What is meant].

'Venerable sir! Whenever you refer to the mind citta you point your finger at the cavity of your chest. Is it an indication that the mind is in the chest?' [asked the audience] The venerable sayadaw replied, 'It is not exactly, but according to the pitaka, round about the cavity of the chest inside the body, is the seat of the heart-base [?] called in pali **'HĀDAYA-VATTHU'** pervaded by some blood, upon which consciousness and knowledge **NĀMA** function. That is why I point at the cavity of my chest whenever I refer to the mind.'

To wind up **SAḶĀYATA**, they are six bases for the senses, namely eye-base, earbase, nose-base, tongue-base, body-base and mind-base.

Let us see what comes next in the factors after

**SAḶĀYATANA** in the diagram of Dependent Origination. You will find it is contact **PHASSA**. **PHASSA** means contactual element. This will be explained later and [its meaning] will become clearer. What is the next factor? It is **VEDANĀ**. It is translated as feeling. When I say feeling, it is not the sort or type of feeling that you get when you are enjoying your food with friends at a picnic. I would define feeling as knowledge through contact. To explain it in the easiest way, let us look at ourselves. The audience and myself have been sitting without moving almost half an hour, aren't we? You must have been murmuring and grumbling, 'Ah! ouch! Kyoot kyoot [Burmese way of murmuring in pain]'. Why? Because of stiffness, ache or numbness that you are feeling in the lower part of your body and limbs. What kind of feeling is it? It is an uncomfortable feeling sir! Then it is **dukkha VEDANĀ**.

Sometimes you don't feel any ache, stiffness or pain and are quite comfortable. This also is termed as feeling. It is a good feeling **sukha VEDANĀ**. What feeling is it? **Sukha VEDANĀ** sir! Uncomfortable feeling [or pain] is **dukkha VEDANĀ**. Comfortable feeling is **Sukha VEDANĀ**. Sometimes you may feel neither comfortable nor uncomfortable. This is called indifferent feeling which in Pali is known as **upekkhā VEDANĀ**. How is it called? **upekkhā VEDANĀ** sir! Then how many kinds of **VEDANĀ** are there? Three sir! Uncomfortable feeling is ...? **Dukkha vedanā** sir! Comfortable feeling is...? **Sukha VEDANĀ**



sir! Neither-comfortable-nor-uncomfortable-feeling is...?  
**Upekkhā VEDANĀ** sir!

Good! Now let's move forward to the third quadrant. What is there to start with? It's craving **TANHĀ** sir! **TANHĀ** means craving, strong desire and wants. When it comes to grasping or clinging it is called **UPĀDĀNA**. Craving **TANHĀ** and grasping **UPĀDĀNA** are fundamentally the same; however craving **TANHĀ** is lesser in degree whereas grasping or clinging **UPĀDĀNA** is stronger, serious and uncontrollable. To give an example of grasping, imagine a rat being caught by a cat, biting it firmly with a growl giving the rat no chance to escape at all. Is it not right? Right venerable sir! When a frog is swallowed by a snake is it not with grasping also? Yes it is sir! In both the cases is it not because of grasping **UPĀDĀNA** for the prey? Yes it is venerable sir! therefore it is to be noted that the lesser degree of craving is **TANHĀ**. The stronger and more serious craving is grasping **UPĀDĀNA**. The difference is in the degree of craving.

Let us carry on to the next factor. What is it? It is **KAMMA-BHAVA** sir! It is making an attempt to acquire in any way whatever one desires. In other words it is an attempt to get anything, [sometimes] by hook or by crook. What is **KAMMA-BHAVA**, what is the meaning of **KAMMA-BHAVA**? The meaning is to endeavour to acquire anything by verbal or physical action. If physical action is involved it is **KĀYA KAMMA** and if verbal action is involved it is **VACI KAMMA**. [In such cases]

mental processes or mental action is also involved as a prelude to physical and / or verbal action and thus **MANNO KAMMA** is the motivating force to **KĀYA KAMMA** and **VACI KAMMA**. Therefore all physical action, verbal action and mental action are complements to one another, because volition precedes all actions.

To take an example, all the members of my audience happen to be here in this dhamma hall because you all are physically fit and mentally diligent and these qualities have enabled you to listen to this discourse on the **Dhamma**. What **KAMMA** is it? It is **KĀYA KAMMA** sir! Then in whispers you discuss about dhamma. This is **VACI KAMMA** Now you may be wondering in your mind what discourses are going to be preached. This is **MANO KAMMA**. How many kinds of **KAMMA** are there? Three sir! Then this is similar to which factor in which quadrant? This seems to be similar to **SAṆKHARA** in No. 1 quadrant which means activities, isn't it? Indeed it is sir! Then my audience would have asked me why it has been inserted here again. To learn a new word? The meaning seems to be similar, but they are not the same in terms of period [or time frame] **SAṆKHĀRA** denotes what you have done in past existences. Thus what you had done physically in past existences before coming into being in the present existence is **KĀYA SAṆKHARA**. What you have done physically in the present existence is **KĀYA KAMMA**. What you have done verbally in



past existences is **VACI SAÑKHĀRA**. What you have done in the present existence is **VACI KAMMA**. What you have done in your past existences involving mental processes is **MANO SAÑKHĀRA**. What you have done mentally in the present existence is **MANO KAMMA**. Thus the nature of the function is similar but not the name and the period [or time frame]. To repeat - the nature of actions are similar but not the period [or time frame]. That is why activities [in past existences] **SAÑKHĀ-RA** belong to the past [period] and actions or activities [in the present period] **KAMMA** belong to the present. Therefore action **KAMMA** has to be written in the third quadrant.

Let us go further to the fourth quadrant. In this quadrant the first word we encounter is **JĀTI**, arising or becoming. If asked what has arisen or become it is the becoming of the five aggregates, namely aggregate of matter **Rūpakkhandha**, aggregate of feeling **VEDANĀkkhandha**, aggregate of perception **Saññākkhandha**, aggregate of mental state **Saṅkhārakkhandha** and aggregate of consciousness **viññāṇakkhandha**. How many **khandhas** are there? Five sir! Well my virtuous audience, with how many **khandas** are you listening to the discourse? With five **khandhas** sir! Repeat the five **khandhas** please! **Rūpakkahandha VEDANĀkkhandha, Saññākkhandha, Sankhāra-kkhandha, VIÑÑĀNakkhandha**. That is right. Your are listening with five **khandhas**. To explain roughly, you are seeing one another sitting upright all around because you

all are **NĀMARŪPA** dhamma which is the composition of the five **khandhas** [and the physical aggregate is known as] **rūpakkhandha**. When the [physical aggregate] **rūpakkhandha** has sat down and remained without movement for a long time, feelings of stiffness, pain and aching **VEDANĀ** appear. **VEDANĀ** combined with **khandha** is known as **VEDANĀkkhandha** in Pali. Feeling of pleasure or pain, or even absence of any feeling of pleasure or pain is known as **VEDANĀ**. The feeling of indifference [absence of pleasure or pain] is known as **uppekkha VEDANĀ**. Therefore there are three types of **VEDANĀ**, namely **sukha VEDANĀ, dukkha VEDANĀ** and **uppekkhā VEDANĀ**.

Now we come to perception **Saññākkhandha**. The function of **sañña** is to perceive, to note, to be aware. Combined with **khandha** it is known as **saññākkhandha**. There are fifty-two mental states **cetasika** [s]. If feeling **VEDANĀ** and perception or noting **saññā** are taken out from these 52 mental states only fifty mental states are left, led by volition or motivating **cetanā** [which is the spring of action good or bad]. When these are collectively grouped they are known as **Sankhārakkhandha** in Pali. In fact **SAÑKHĀRA** is the name of volition **cetanā** and the leader of the remaining fifty mental states - **cetasika**. But if they are collectively grouped into aggregates or **khandha** they are known as **Saṅkhārakkhandha**, that is **SAÑKHĀRA** plus **khandha**. What are they known as? **Saṅkhā**



**rakkhandha** sir! They are all mental states - **cetasika**. So also are the aggregates of feeling **VEDANĀkkhandha** and of perception **saññākkhandha**. Beyond them is the aggregate of consciousness **VIÑÑĀNAkkhandha**. What is that? **VIÑÑĀNAkkhandha** sir! The aggregate of consciousness **VIÑÑĀNAkkhandha**, the aggregate of feeling **VEDANĀkkhandha**, the aggregate of perception **saññākkhandha** and the aggregate of mental states **Saṅkhārakkhandha**, being mental phenomena are not visible by the eye. However the very first aggregate the physical body **rūpakkhandha** is visible. Is it right? Right Venerable sir! The remaining **khandha[s]** **VEDANĀkkhandha**, **saññākkhandha**, **Saṅkhārakkhandha** and **VIÑÑĀNAkkhandha** are not visible because they are **nāmakkhanda[s]**

How many **nāmakkhanda[s]** are there? There are four sir! Though **nāmakkhanda[s]** are not visible they can be perceived through knowledge. What are they? They are **VEDANĀkkhandha**, **saññākkhandha**, **Saṅkhārakkhandha** and **VIÑÑĀNAkkhandha** sir! How many **nāmakkhanda[s]**? Four sir! Of the five aggregates, the first or **rūpakkhandha** is a physical aggregate **rūpakkhandha** while the remaining four are mental aggregates **nāmakkhanda[s]**. This makes one **rūpakkhandha** and four **nāmakkhanda[s]**. In short they are **rūpa** and **nāma** or **nāma** and **rūpa** and whichever way you may choose to call them, they are the same, isn't it?

Just two kinds - **rūpa** and **nāma dhamma[s]** or **nāma** and

**rūpa dhamma[s]**. Taken together they are five aggregates [or] **khandha[s]**. The becoming of **rūpa** and **nāma** or the five **khandha[s]** is **JĀTI**. Yes, that **JĀTI** evolves into old age **JARĀ** and eventually death **MARĀṆA**. Whose death is it? It is the death of the five **khandha[s]**.

<sup>8</sup>To summarize [the discourse on **JĀTI**, **JARĀ** and **MARĀṆA**]:-

**JĀTI**

Of

[Two] **RŪPA NĀMA** or five **KHANDHA[s]**

**JARĀ**

Of

[Two] **RŪPA NĀMA** or five **KHANDHA[s]**

**MARĀṆA**

Of

[Two] **RŪPA NĀMA** or five **KHANDHA[s]**

This is the way to discard wrong view **ditthi**. This is the way to digest [to proceed to comprehend the meaning of] Dependent Origination, **Paṭicca Samuppāda**. To begin with let us start roughly with the twelve factors of Dependent Origination, because they are the body of **Paṭicca Samuppāda**.

My virtuous audience and myself are revolving in the round of rebirths in the wheel of the twelve factors of Dependent Origination, **Paṭicca Samuppāda**.

When we look for the leading factors which have brought us



into the round of rebirths [which is **Samsarā**] we find the words **AVIJJĀ** ignorance in No. 1 quadrant and **TANHĀ** craving in No.3 quadrant. Yes! These two factors are the two original and primary causes that have brought us into the round of rebirths in **Samsāra**. In terms of Pail 'MŪLA' means origin, Thus the two original factors are **AVIJJĀ** ignorance and **TANHĀ** craving. They are the leaders of the twelve factors of Dependent Origination. In the series of the twelve factors of Dependent Origination the very first factor is **AVIJJĀ** ignorance. **AVIJJĀ** means 'not knowing the Four Noble Truths'. - to wit :-

1. The Noble Truth of Suffering
2. The Noble Truth of the Origin of Suffering.
3. The Noble Truth of the Extinction of Suffering.
4. The Noble Truth of the Path leading to the Extinction of Suffering.

According to the dictionary ignorance means knowing a little or nothing but in terms of the Buddha Dhamma **AVIJJĀ** is not knowing The Four Noble Truths mentioned above. What is **SANKHĀRA**? **SANKHĀRA** motivates activities i.e. it causes the formation of activities i.e. formation of kamma good or bad. **AVIJJĀ** is 'not' knowing. <sup>9</sup>The combination of these two words thus means 'acting or doing in ignorance' or acting indiscriminately. If this is so what will be the result of such actions? Definitely such acts will result in demeritorious deeds with horrible consequences. [Therefore] they will be the causes for bad resultants. Who are the authors? They are **AVIJJĀ** and **TANHĀ**. They are the bad causes.

When they are defined in terms of the Truth [sacca] **AVIJJĀ** and **TANHĀ** are named **Samudaya Sacca**. What are they named? **Samudaya Sacca** sir! At the base of the first and third quadrants, don't you see **Samudaya Sacca**, referring to **AVIJJĀ** and **SANKHĀRA**? Yes, we do sir! Craving, clinging and attempting to acquire one's desire or craving are causes for bad resultants, and if defined in terms of sacca they are **Samudaya Sacca**. Why? Because they are the origin of the causes of suffering. What are they? They are **AVIJJĀ** and **SANKHĀRA** sir! [P 18]

Originating from **AVIJJĀ** and **SANKHĀRA**, consciousness **VIÑÑĀNA**, mind and matter **NĀMARŪPA**, six sense bases **SAḶĀYATANA**, contact **PHASSA**, feelings **VEDANĀ** appear as resultants. Are these resultants, being the outcome of bad causes, good or bad resultants? They will certainly be bad resultants sir! If this is so they must be named in terms of Truth - **Sacca**. Under what category [of truth or Sacca] will they fall? It will be **Dukkha Sacca** sir! At the base of No.2 quadrant it is written that the above four factors **VIÑÑĀNĀM** through **VENDANĀ** are the Truth of Suffering - **Dukkha Sacca** Sir! Right you are! Let's now proceed further into No.3 quadrant in which **TANHĀ**, **upādāna** and **KAMMA BHAVA** have been inserted. What are they? They are **TANHĀ**, **upādāna** and **KAMMA BHAVA** sir! **TANHĀ** is craving, **upādāna** is clinging and **KAMMA BHAVA** is attempting. Therefore to repeat the



sequence in plain language:-

Craving! Clinging! Attempting!

Craving! Clinging! Attempting!

Craving! Clinging! Attempting!

[Note:- In the discourses of Mogok Mahā Thera verses and prose which are essential for memorizing have to be repeated for better retention in the memory according to the Puchaka method of preaching. When the **Bhagavā** preached the first **Sutta** the **Dhammacakkapavattana Sutta** and the **Anatta-lakkhaṇa Sutta** they were propounded in the form of questions and answers]

Can the words Craving! Clinging! Attempting in the above verse be of any good? Not at all sir! Even when one hears them they sound bad. Because of craving, clinging and attempting, becoming **JĀTI**, [of] the so-called five **khandha[s]**, aggregates of mind and matter will have to occur on the yonder side of [beyond] this existence, [i.e. in No.4 quadrant.] with its consequences of old age **JARĀ** and death **MARAṇA** following inexorably. Are their resultants good or bad? They are bad resultants indeed! Thus these three- craving, clinging and attempting are the bad causes of suffering and are of the same category as those factors mentioned in No. 1 quadrant, aren't they? Right they are <sup>10</sup> sir! Thus they must be named as **Samudaya Sacca** which points towards **TANHĀ**, **UPĀDĀNA** and **KAMMA-BHAVA**. What **Sacca** are these? They are

**Samudaya Sacca**. Right! They are bad causes. Because they are bad causes for **JĀTI**, becoming [or arising] of the five aggregates which has to occur in No.4 quadrant. Isn't it? Yes it is sir! Are they good resultants or bad resultants? They are bad resultants venerable sir! Then if they are to be defined in terms of the Truth **Sacca** what **Sacca** will they be? They will be the Truth of Suffering which is mentioned at the base of No.4 quadrant. It refers to **JĀTI**, **JARĀ** and **MARAṇA**. Right now then! Ignorance **AVIJJĀ** and activities **SAṅKHĀRA** are **Samudaya Sacca**. The five factors [**VIÑÑĀNAṃ**, **NĀMA-RŪPA**, **SALĀYATANA** and **PHASSA**] in No.2 quadrant are **Dukkha Sacca**, the three factors [**TANHĀ**, **UPĀDĀNA** and **KAMMA-BHAVA**] in No. 3 quadrant are **Samudaya Sacca**, and the two factors in No.4 quadrant are **Dukka Sacca**. So, if we are to point out the **Sacca[s]** in their respective quadrants in sequence we will have to recite thus:- **Samudaya Sacca - Dukkha Sacca - Samudaya Sacca - Dukkha Sacca**. We recite the **Sacca** four times but there are only two **Sacca** involved. Thus the twelve factors fall into the category of two **Saccas** [**Dukkha Sacca** and **Samudaya Sacca**].

This is mentioned in the verse concerning Dependent origination as 'Two Saccas - Four Divisions'. Quadrants 1,2,3,4 may also be described as four divisions. Thus if you refer to the divisions, you will find ignorance **AVIJJĀ**, activities **SAṅKHĀRA** [factors] and Cause of Suffering **Samudaya Sacca**



[category] in No.1 quadrant and craving **TANHĀ**, clinging **UPĀDĀNA** and action **KAMMA**-becoming **BHAVA** [factors] in No.3 quadrant. The factors in both No.1 and No.3 quadrants are defined or classed as **Samudaya Sacca** and thus fall under the same category. [of The Four Noble Truths] Why can't we put them together? 'You might ask. We cannot, because **AVIJJĀ** and **SANKHĀRA** concern [volitional activities committed in] the past period whereas **TANHĀ,UPĀDĀNA** and **KAMMA-BHAVA** concern the present. If we try to, **AVIJJĀ** and **SANKHĀRA** will say 'No you cannot, our **Samudaya** was committed in the past while **TANHĀ,UPĀDĀNA** and **KAMMA-BHAVA** belong to the present, we do not belong to the same period.' Let us look at the other quadrants and see if we can put together any other elements in the quadrants or divisions]. Let us take **Dukkha Sacca** in No.2 quadrant which refers to the present resultant continuum and **Dukha Sacca** in No.4 quadrant which refers to future resultants. They too cannot be put together because they are of different periods namely, present and future. Then there are only **AVIJJĀ** and **SANKHĀRA** that can be put together in No.1 quadrant. They are of the same period [the past causal continuum]. If they are given a name - the causes of the past - who are they? They are **AVIJJĀ** and **SANKHĀRA**. Then let them live together as in a village with a fence around it.

When we look at [the factors in] No.3 quadrant we should note that they are not only of the present period but also the causes

of the future and thus belong to the division of the [present] causal continuum aren't they? **TANHĀ,UPĀDĀNA** and **KAMMA-BHAVA** [thus] belong to the present period but produce resultants in the future period and are in the division of the present causal continuum for future resultants. In what division are **TANHĀ,UPĀDĀNA** and **KAMMA-BHAVA**? They are in the present causal division sir! Right!

The five factors in No.2 quadrant and the two factors in No.4 quadrant are [in terms of **Sacca**] **Dukkha Sacca**, aren't they? Yes they are Sir! Right! When asked to combine they said 'No' Why? Because the five factors in No.2 quadrant are of the present period while the two factors in No.4 quadrant are of the future period sir! Then let them stay in their own separate groups.

Similarly **VIÑÑĀNAṂ, NĀMARŪPA, SAJĀYATANA, PHASSA** and **VEDANĀ** live in a group separately as in a village with fencing around them. These five factors are not only of the present period but also of the division of the present resultant continuum. Now, let us look at **JĀTI, JARĀ** and **MARANA** [Thus] these twelve factors of Dependent Origination **Paṭicca-Samuppāda** fall into the four divisions which are named as follows:-

1. Division of past causal continuum
2. Division of present resultant continuum
3. Division of future causal continuum
4. Division of future resultant continuum



Thus:-

1. 2 factors **AVIJJĀ** and **TANHĀ** of No. 1 quadrant fall into No.1 division of past causal continuum.
2. 5 factors **VIÑÑĀNA**, **NĀMARŪPA**, **SAĪĀYATANA**, **PHASSA** and **VEDANĀ** of No. 2 quadrant fall into No.2 division of present resultant continuum.
3. 3 factors **TANHĀ**, **UPĀDĀNA** and **KAMMA-BHAVA** of No. 3 quadrant fall into No.3 division of future causal continuum.
4. 2 factors **JĀTI** and **JARĀ-MARAṆA** of No. 4 quadrant fall into No.4 division of future resultant continuum.

How many divisions are there according to the verse? Four divisions sir! How many factors? Twelve factors sir! My virtuous audience, let us recite the twelve factors together.

In Pali - **AVIJJĀ**, **SAṅKHĀRA**; **VIÑÑĀNA**, **NĀMARŪPA**, **SAĪĀYATANA**, **PHASSA**, **VEDANĀ**; **TANHĀ**, **UPĀDĀNA**, **KAMMA-BHAVA**; **JĀTI**, **JARĀ-MARAṆA**.

In plain language - Ignorance, Activities; Consciousness, Mind & Matter, Six Sensory Bases, Contact, Feeling; Craving, Clinging/Grasping, Action-Becoming; Rebirth, Old age-Death.

They have already made known their wishes that they do not want to be mixed up indiscriminately and that they want to be on their own? Yes they have sir! How can we let them have their wish? Now let us recite the twelve factors with a little pause in

between the quadrants, thus:-

**AVIJJĀ**, **SAṅKHĀRA**; [a little pause] **VIÑÑĀNA**, **NĀMARŪPA**, **SAĪĀYATANA**, **PHASSA**, **VEDANĀ**; [a little pause] **TANHĀ**, **UPĀDĀNA**, **KAMMA-BHAVA**; [a little pause] **JĀTI**, **JARĀ-MARAṆA**.

Very good! Reciting the above twelve factors with a little pause between the quadrants is very appropriate and natural and depicts the twelve factors quadrant by quadrant vividly. When **Paṭicca Samuppāda** is analyzed in terms of factors there are twelve factors isn't it? Yes there are sir! In other words these twelve factors are the main body of **Paṭicca Samuppāda**. That is why in the verse they are described as the body of **Dhamma**.

When death **MARAṆA** occurs, the incidental consequences are sorrow **soka**, lamentation **parideva**, misery **dukkha**, anger **domanassa**, and grief **upāyāsa**. They are not the twelve factors or body [of **Paṭicca Samuppāda**] but the natural sequential states that follow in the wake of death among worldlings. It is to be noted that sorrow **soka** and lamentation **parideva** never occur in Buddhas and Arahats. They occur in ordinary laymen.

The twelve factors occur in Buddhas and Arahats also. Thus it is to be noted that the twelve factors concern Buddhas and Arahats as well as worldlings. How many factors are there? There are twelve factors sir! After the [twelve] factors are the three links or connections that connect the four quadrants. Between the



first and second quadrants there is one link; between the second and third quadrants there is one link; between the third and fourth quadrants there is one link. Thus altogether there are three links or connections, is it not?

If I were to give an example, [let us imagine that] there are four heaps or mounds of paddy. There is a connection between the first and second heaps, another between the second and third heaps and still another between the third and fourth heaps of paddy. How many connections are there between the four heaps or mounds of paddy? There are three sir! that's right. To explain further, in the first quadrant of the diagram the last word [or factor] is **SAṆKHĀRA** and in the second quadrant the first word [or factor] is **VIÑÑĀNĀM**. Thus the first link or connection is between **SAṆKHĀRA** and **VIÑÑĀNĀM**. Similarly between the last word of the second quadrant **VEDANĀ** and the first word **TANHĀ** of the third quadrant there is another. Finally, between the last word **KAMMA-BHAVA** of the third quadrant and the first word of the fourth quadrant **JĀTI** there is the third link. So how many links are there altogether? Three sir! Right!

Let us now look at the Two Origins. What did I say? Two Origins sir! You must have heard this word 'origin' before haven't you? [Are they] The two origins that you mentioned in the verse sir? Yes! At that time I recited the words in Pali **mūla** which means 'origin'. How many 'origins' [were mentioned]? Two sir! They are ignorance **AVIJJĀ** and craving **TANHĀ**, is it

not? **AVIJJĀ** is the very first factor in No. 1 quadrant and **TANHĀ** is the very first one from No. 3 quadrant. At that time I have recited 'Mula two in number.' Now I am describing them as two 'Mulas' two origins. Any way they are the <sup>13</sup> same, i.e. **AVIJJĀ** and **TANHĀ**, you can repeat that again. [Let us say]. I have changed them around as **TANHĀ** [the first word in No. 3 quadrant] and **AVIJJĀ** just to change the sound. What is that? **TANHĀ** and **AVIJJĀ** sir! They are the two 'origins' **Mula**.

In the verse 'Vatta' comes after **Mūla** the origin. The concept of 'Vatta' is an integral part of the twelve factors of Dependent Origination **Paṭicca Samuppāda**. **Vatta** means circle, round, revolving recurring cycles, round and round of the wheel of life [the infinite cycles or rounds of rebirths in **Samsāra**]. Now then [let us see] who turns the wheel of life. Let us refer to the cyclic Diagram of Dependent Origination and look for the word **AVIJJĀ** [rhymes with fire]. If we were to ask **AVIJJĀ** if he turned the wheel of life of creatures **sattavā** he would reply, 'Sure!' and if asked how he did it he would say, 'I-**AVIJJĀ** - make the mind of creatures. **Sattavā** - dirty and impure' [Continuing the dialogue], 'Are you alone?' No, not at all! I have my own kith and kin as accomplices.' 'Where are they now and where did you leave them?' 'I never leave them, we are always in touch. They are always at arm's length, we have links between one another and we always go hand in hand.'

In this case we can be positive that the members of the band



of culprits are ignorance **AVIJJĀ**, craving **TANHĀ**, clinging **UPĀDĀNA**, and impurities of mind **Kilesa** which turn the wheel of life. The round of rebirths is **VATTA**; thus **KILESAS** plus **VATTA** is **KILESAS VATTA**. How many **KILESAS VATTA** are there? There are three sir! Who are they? They are **AVIJJĀ**, **TANHĀ** and **UPĀDĀNA** sir! Right! let us ask **SAṆKHĀRA** if he also turns the wheel of life. He would reply, 'Of course I do. If asked if he does it in the same way as **AVIJJĀ**, he would say, 'I am on my own and I don't do it directly: I just torture creatures, kicking and beating them before throwing them out into the round of rebirths **Samāsāra**. 'Are you alone **SAṆKHĀRA**?' 'Don't underestimate me, I have a very close relative. You are rather inquisitive aren't you? But since you want to know so much you better follow me along this little piece of string until you reach action **KAMMA**, becoming **BHAVA**, i.e. **KAMMA-BHAVA** in the third quadrant.' ['What is that?' '**KAMMA-BHAVA** sir!' '**KAMMA-BHAVA** is my relative and has the character of torturing and oppressing creatures in the same way as I do since we are birds of the same feather.' [added **SAṆKHĀRA**]. 'Yes! torturing, beating, kicking and oppressing are all the work of **KAMMA** in the very present existence. Turning the wheel round and round is **Vatta**. Thus the combination of **KAMMA** and **VATTA** becomes **KAMMA-VATTA**. Then how many **KAMMA-VATTA[s]** are there?

There are two. They are **SAṆKHĀRA** and **KAMMA-**

**VATTA**. Who and who? **SAṆKHĀRA** and **KAMMA** sir! Yes, it is right! The rest are **vipāka vatta[s]**.

How many **vipāka vatta[s]** are there? There are eight sir! Are you sure? There are only twelve factors of **Paṭicca Samuppāda**. Out of those, three **vatta[s]** are **kilesa vatta[s]** and two are **kamma vatta [s]**. Two plus three makes five. Subtract five from twelve and the remainder is seven. What is the remainder? Seven sir! The remainder is seven, right! Let us see what they are. They are **VIÑÑĀNAM**, **NĀMARŪPA**, **SAḶĀYATANA**, **PHASSA** and **VEDANĀ** from No.2 quadrant and **JĀTI** and **JARĀ-MARANA** from No. 4 quadrant. Therefore there are only seven left, isn't it? Right sir! All these remaining factors are **vipāka vatta[s]**. You may reply that according to what is written on the chart there are eight **vipāka vatta[s]**. Oh! That is because **UPAPATTI-BHAVA** has been included. If this is included how many [**vipāka vatta[s]**] will there be? Eight sir! Then insert it in No.4 quadrant under the word **JĀTI**. You might ask from where **UPAPATTI-BHAVA** comes. I will explain it later on because it will take quite some time to clarify it. Then **UPAPATTI-BHAVA** is an addition. If this is counted the remainder is eight sir!

At the moment we are dealing with the main factors aren't we? Yes we are sir! Let us now count the **vipāka vatta[s]**. They are **VIÑÑĀNAM**, **NĀMARŪPA**, **SAḶĀYATANA**, **PHASSA** and **VEDANĀ** from No.2 quadrant and **JĀTI**, **JARĀ-MARANA** and **UPAPATTI-BHAVA** [from No. 4 quadrant]



How many are there altogether? Eight sir! I will tell you later how **UPAPATTI-BHAVA** comes into the list of **vipāka vatta[s]**.

Thus if the twelve factors of **Paṭicca-Samupāda** are analyzed in terms of **vatta** they fall into the following three categories, namely :-

Three **KILESA VATTA[s]**

Two **KAMMA VATTA[s]**

Eight **VIPĀKA VATTA[s]**

If the twelve factors of **Paṭicca-Samuppāda** are to be arranged in sequence [according to the respective periods in which they occur], **AVIJJĀ** and **SANKHĀRA** from No. 1 quadrant are of the past period. Where do they occur? They are of the past period sir! I will repeat - **AVIJJĀ** and **SANKHĀRA** are of the past period. **JĀTI** and **JARĀ-MARANA** are from No. 4 quadrant. They occur in the future period, in other words, in the forthcoming period after the present existence. **VIÑÑANAM**, **NĀMARŪPA**, **SAḶĀYATANA**, **PHASSA** and **VEDANĀ** from No. 2 quadrant and **TANHĀ**, **UPĀDĀNA** and **KAMMA-BHAVA** from No. 3 quadrant, that is  $5+3=8$  factors are of the present period. I will repeat : - 5 factors from No. 2 quadrant plus 3 factors from No. 3 quadrant making 8 factors are from the very present period.

How many periods? Three periods sir! Thus to summarize, when the twelve factors of **Paṭicca-Samuppāda** are arranged in series [according to periods] the result will be as follows:-

1. **AVIJJĀ** and **SANKHĀRA** from No. 1 quadrant are of the Past Period.

2. **JĀTI** and **JARĀ-MARANA** from No. 4 quadrant are of the Future Period.

3. **VIÑÑANAM**, **NĀMARŪPA**, **SAḶĀYATANA**, **PHASSA**, **VEDANĀ** from No. 2 quadrant and **TANHĀ**, **UPĀDĀNA**, **KAMMA-BHAVA** from No. 3 quadrant are of the very present period.

In the verse [concerning the cyclical diagram of **Paṭicca-Samuppāda**], after the three periods come the twenty modes. In No. 1 quadrant pertaining to the past, only **AVIJJĀ** and **SANKHĀRA** are to be found but **SANKHĀRA** insists, '**TANHĀ** and **UPĀDĀNA** in No. 3 quadrant are my close associates,' while **TANHĀ** also claims that **KAMMA-BHAVA** in No. 3 quadrant is his accomplice. Thus **AVIJJĀ**, **SANKHĀRA**, **TANHĀ**, **UPĀDĀNA** and **KAMMA-BHAVA** together make up the five modes of the Past Causal Continuum.

Let us now go to No. 2 quadrant. There we will easily find the five modes of the Present Resultant Continuum. They are **VIÑÑANAM**, **NĀMARŪPA**, **SAḶĀYATANA**, **PHASSA**, **VEDANĀ**.

When we come to No. 3 quadrant, of the Present Causal Continuum, we find only three factors **TANHĀ**, **UPĀDĀNA** and **KAMMA-BHAVA** instead of five. [As we have seen when we studied No. 1 quadrant they are very close indeed to **AVIJJĀ**



and **SAÑKHĀRA**, constantly keeping in touch, conspiring together when ever a chance occurs and generally working together hand in glove. The close associate of **TANHĀ** and **UPĀDĀNA** [in No. 3 quadrant] is **AVIJJĀ** [ignorance] in No. 1 quadrant while that of **KAMMA-BHAVA** [in No.3 quadrant] is **SANKHĀRA** [activities] in No. 1 quadrant. [Note:- **KAMMA** refers to actions of the present while **SAÑKHĀRA** always refers to activities of the past. After counting the factors of the Present Causal Continuum let us insert their close associates. Thus the five modes of The Present Causal Continuum are : - **TANHĀ**, **UPĀDĀNA**, **KAMMA-BHAVA**, **AVIJJĀ** and **SAÑKHĀRA**.

Let us now go to No.4 quadrant [to find out] which are the five modes of the Future Resultant Continuum. There we find only two factors **JĀTI** and **JARĀ-MARAṆA**. Even then the two factors **JĀTI** and **JARĀ-MARAṆA** cannot be found in the five modes of the Future Resultant Continuum. We shall now look at the five factors in No. 2 quadrant, namely - **VIÑÑĀNAṃ**, **NĀMARŪPA**, **SAḶĀYATANA**, **PHASSA** and **VEDANĀ**. These are in fact the five modes of the Future Resultant Continuum. Now, it seems that **JARĀ** and **MARAṆA** have been left out! No, not at all! **JĀTI** [becoming is the occurring of the Five **Khandha**[s] in No. 2 quadrant while **JARĀ** [old age] and **MARAṆA** [death] are, respectively, old age [**JARĀ**] and death [**MARAṆA**] of the Five **Khandha**[s] in No.2 quadrant. So then, have they been left out? No, not at all sir! Right, now let us

recount the twenty modes:-

1. The five modes of the Past Causal Continuum
  2. The five modes of the Present Resultant Continuum
  3. The five modes of the Present Causal Continuum
  4. The five modes of the Future Resultant Continuum
- [ 5 × 4 = 20 modes]

How many constituent parts are there in Dependent Origination **Paṭicca-Samuppāda**? There are eight constituent parts sir! It starts from the Two Origins doesn't it? Are The Two Origins included in the twelve factors? Yes, they are sir! [If they are classified] by **SACCA** How many **SACCA** [s] are there? Two **SACCA** [s] sir! By divisions, how many divisions are there? Four divisions sir! By factors, how many factors are there? Twelve factors sir! By links, how many links are there? Three links sir! By **VATTA** [s] how many **VATTA** [s] are there? Three **VATTA** [s] sir! By period, how many periods are there? Three periods sir! By modes, how many modes are there? Twenty modes sir!

Now let us count them on our fingers: -

1. The two Origins are - one constituent part
2. The Two Truths are - one constituent part
3. The Four Divisions are - one constituent part
4. The Twelve Factors are - one constituent part
5. The Three Links are - one constituent part
6. The Three **Vatta** [s] are - one constituent part
7. The Three Periods are - one constituent part



8. The Twenty Modes are - one constituent part

How many constituent parts are there?

Eight sir!

These eight constituent parts are to be learnt thoroughly and comprehended through knowledge. They are the causes of the round of rebirths **Sam̐sāra** and the path to freedom from **Sam̐sāra** lies through [our understanding of] these causes.

Now the discourse on the eight constituent parts is over and our time is up.

**Sādhu! Sādhu! Sādhu!**

Translated by

Commander Thein Han, B.N. [Retd.]

## THE LENGTHY ROUND OF REBIRTHS **SAM̐SĀRA**

DISCOURSE NO.2

13-04-93 EVENING

Today being the day of commencement of Vipassanā Bhāvanā, I will continue my discourse on the basics of Dependent Origination. So let us continue with our study of Dependent Origination **Paṭicca Samuppāda**.

Assuming that there is a white screen erected on this side draw a circle on it by yourselves. Have you done so? Yes we have done so sir! How fast it is to draw a circle in our imagination! Now draw a diameter from the top of the circle to the bottom. Then draw another horizontally so that it is at right angles to the first. Now how many quadrants are formed in the circle? Four sir! Number the top right quadrant as No.1, the bottom right as No.2. The bottom left as No.3 and the top left as No.4 respectively. Now let us insert the relevant factors of **Paṭicca Samuppāda** in each of the four quadrants.

Insert two factors, ignorance **AVIJJĀ** and activities **SAN̐KHĀRA** in No. 1 quadrant. Yes they are **AVIJJĀ** and **SAN̐KHĀRA**, only two of them. Do you all remember? Yes we do sir! Disregard the remaining words for the time being. Insert five factors in No.2 quadrant. **VIÑÑANAM̐, NĀMA RŪPA, SALĀYATANA, PHASSA, VEDANĀ**.