PATICCA SAMUPPAĐA
[ Dependent Origination ]

And

INSIGHT MEDITATION

From a series of discourses given by
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The Basics of Dependent Origination

DISCOURSE NO.1
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'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] Sāṃsāra. 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 Maha 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 vicikicca. They are to be discarded through knowledge [as a preliminary to meditation]. In Pali it is known as ūna priññā. What is it? It is to discard wrong view ditthi and perplexity vicikicca, through knowledge. To repeat, it is known in Pali as ūna priññā. After the hindrances wrong view ditthi and perplexity vicikicca 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 vicikicca 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. Insert the two factors Ignorance AVIJJĀ and Activities-SAÑKHĀRA first in the top right hand side No.1 quadrant. What are they? They are Ignorance AVIJJĀ and Activities-SAÑKHĀRA Sir! In No.2 quadrant we will insert five factors of Dependent Origination. These five factors are:-

1. Rebirth consciousness VIÑÑĀNAṂ
2. Mind and Matter NĀMARŪPA
3. Six sense bases of eye, ear, nose, tongue, body and mind. SAŁĀYATANA
4. Contact PHASSA
5. Feeling VEDANĀ

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, SālāYATANA, 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-BHAVĀ. 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-BHAVĀ 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 AVIJJA 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

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 AVIJJA. AVIJJA 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 AVIJJA means ignorance of the Four Noble Truths. What is ignorance of The Four Noble Truths? It is AVIJJA sir!

That's right. Let us go further. What is next after AVIJJA? It is SAṈKHĀRA sir! Yes, in Paticca Samuppāda it means volitional activities pertaining to the past. There are three kinds of action. Yes sir! Physical bodily action is Kāya SAṈKHĀRA. Yes Sir! When I ask my audience questions, answering them by the audience are verbal actions Vaci SAṈKHĀRA. Verbal action is Vaci SAṈKHĀRA. 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 SAṈKHĀRA. 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 SAÑKHĀRA! What
do you call our mental processes in terms of Dhamma and Pali?
These mental processes Mental action, thinking and intention are
Citta SAÑKHĀRA Sir! Then how may kinds of SAÑKHĀ
RA 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
AVIJJA and activities SAÑKHĀRA.

Let us go ahead now into No.2 quadrant starting with
VIÑÑĀNA." Remem er 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 VIÑÑANĀM 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 VIÑÑĀNA."M.

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' CETASIKI. I will repeat CETASIKI.
Matter RŪPA is just RŪPA. Along with what does this mental
state CETASIKI occur? It occurs concomitantly with VIÑÑĀ
NA M so-called rebirth consciousness Patisandhi Citta. That is
CETASIKI. This is to say, mind VIÑÑĀNA M is based on
and dependent on matter. Thus RŪPA has come into play in ex-
istence. VIÑÑĀNA M is NĀMA dhamma. RŪPA is RŪPA
dhamma. They are inseparable and thus are called NĀMARŪ-
PA or RŪPA-NĀMA the other way round; but they are the same.
That is, RŪPA-NĀMA or NĀMARŪPA occur simultaneously.
But Bhagava expounded VIÑÑĀNA M at first and NĀMARŪ-
-PA occurred only in later discourses. The actual process is in this
order. VIÑÑĀNA M NĀMA - RŪPA In what order is it? It is
VIÑÑĀNA M NĀMA and RŪPA venerable sir! In fact, all
VIÑÑĀNA M 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 SAĮĀYATANA.
What is it? SAĮĀYATANA 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 SAĮĀYATANA instead
ofSAĮĀYATANA. 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 SALAYATANA. 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 NAMA 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 'HADAYA-VATTHU' pervaded by some blood, upon which consciousness and knowledge NAMA function. That is why I point at the cavity of my chest whenever I refer to the mind.'

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

Let us see what comes next in the factors after SALAYATANA 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 VEDANA. 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 VEDANA.

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 VEDANA. What feeling is it? Sukha VEDANA sir! Uncomfortable feeling [or pain] is dukkha VEDANA. Comfortable feeling is Sukha VEDANA. Sometimes you may feel neither comfortable nor uncomfortable. This is called indifferent feeling which in Pali is known as upekkha VEDANA. How is it called? upekkha VEDANA sir! Then how many kinds of VEDANA are there? Three sir! Uncomfortable feeling is...? Dukkha vedana sir! Comfortable feeling is...? Sukha VEDANA
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 maybe 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 SAŃKĦARA 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] SAŃKĦARA donotes 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 SAŃKĦARA. What you have done physically in the present existence is KĀYA KAMMA. What you have done verbally in
past existences is VACI SAṆKHĀRA. What you have done in the present existence is VACI KAMMA. What you have done in your past existences involving mental processes is MANO SAṆKHĀRA. 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] SAṆKHĀ-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 Saññākhandha. aggregate of mental state Sañkhārakkhandha and aggregate of consciousness viññānakkhandha. 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! Rūpakkhandha VEDANĀkkhandha. Saññākkhandha. Sañkhārakkhandha. 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 saññākhandha. There are fifty-two mental states cetasika [s]. If feeling VEDANĀ and perception or noting sañña are taken out from these fifty-two 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 Sañkhārakkhandha in Pali. In fact SAṆKHĀRA 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 Sañkhārakkhandha, that is SAṆKHĀRA plus khandha. What are they known as? Sañkhā
rakkhandha sir! They are all mental states - cetasika. So also are the aggregates of feeling VEDANĀkkhandha and of perception saññaakkkhandha. 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 saññaakkkhandha and the aggregate of mental states Sañkhārakkhandha, being mental phenomena are not visible by the eye. However the very first aggregate the physical body riipakkhandha is visible. Is it right? Right Venerable sir! The remaining khandha[s] VEDANĀkkhadha, saññaakkhadha, Sankhārakkhandha and VIÑÑĀNAkkhandha are not visible because they are nāmakkhandha[s]

How many nāmakkhandha[s] are there? There are four sir! Though nāmakkhandha[s] are not visible they can be perceived through knowledge. What are they? They are VEDANĀkkhadha, saññaakkhadha, SAÑKHA RAKkhandha and VIÑÑĀNAkkhandha sir! How many nāmakkhandha[s]? Four sir! Of the five aggregates, the first or rūpakkhandha is a physical aggregate rūpakkhandha while the remaining four are mental aggregates nāmakkhandha[s]. This makes one rūpakkhandha and four nāmakkhandha[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 gūpa 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 MARĀNA. Whose death is it? It is the death of the five khandha[s].

To summarize [the discourse on JĀTI, JARĀ and MARĀNA]:-

JĀTI
Of
[Two] RŪPA NĀMA or five KHANDHA[s]

JARĀ
Of
[Two] RŪPA NĀMA or five KHANDHA[s]

MARĀNA
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 Samsāra] we find the words AVIJJA 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 Pali 'MŪLA' means origin, Thus the two original factors are AVIJJA 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 AVIJJA ignorance. AVIJJA means 'not knowing the Four Noble Truths'.

1. The Noble Truth 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 AVIJJA 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. AVIJJA is 'not' knowing. 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 AVIJJA and TANHĀ. They are the bad causes.

When they are defined in terms of the Truth [sacca] AVIJJA and TANHĀ are named Samudaya Sacca. What are they named? Sumudaya Sacca sir! At the base of the first and third quadrants, don't you see Samudaya Sacca, referring to AVIJJA 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 AVIJJA and SANKHĀRA sir! [P 18]

 Originating from AVIJJA and SANKHĀRA, consciousness VINĀNA, mind and matter NĀMARŪPA, six sense bases SĀLAYATANA, 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 VINĀNA through VENADANĀ are the Truth of Suffering - Dukkha Sacca Sir! Right you are! Let's now proceed further into No.3 quadrant Sir! 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 JARA and death MARA~A 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 10 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 MARAṈA. Right now then! Ignorance AVIJJA and activities SAṈKHĀRA are Samudaya Sacca. The five factors [VIÑÑĀNAṈA, NĀMA-RŪPA, SALĀ YATAṈA 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 Dukkha 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 Sacca[s] [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 AVIJJA, activities SAṈKHĀ-RA [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 AVIJJA and SAÑKHĀRA concern volitional activities committed in the past period whereas TANHĀ, UPĀDĀNA and KAMMA-BHAVA concern the present. If we try to, AVIJJA 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 Dukkha 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 AVIJJA and SAÑKHĀRA 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 AVIJJA and SAÑKHĀRA. 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 VIÑÑĀNAṂI, NĀMARŪPA, SAṬYAYATANA, PHASSA and VEDĀNA 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 AVIJña and TANHā of No. 1 quadrant fall into No. 1 division of past causal continuum.
2. 5 factors VIṉṇāna, NāMARūpa, SAṬAYATANA, 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-MARĀṆA 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 - AVIJā, SANKHĀRA; VIṉṇĀNA, NĀMARūPA, SAṬAYATANA, PHASSA, VEDANā; TANHā, UPĀDĀNA, KAMMA-BHAVA; JĀTI, JARĀ-MARĀṆA.

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:-

AVIJā, SAṆKHĀRA; [a little pause] VIṉṇĀNA, NĀMARūPA, SAṬAYATANA, PHASSA, VEDANā; [a little pause] TANHā, UPĀDĀNA, KAMMA-BHAVA; [a little pause] JĀTI, JARĀ-MARĀṆA.

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 MARĀṆA 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 VIṆṆĀNĀMI. Thus the first link or connection is between SAṆKHĀRA and VIṆṆĀNĀMI. 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-BHĀVA 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 Pāli 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 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 Saṁsāra]. 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'.
of culprits are ignorance AVIJĀ, craving TANHĀ, clinging UPĀ-
-DĀNA, and impurities of mind Kilesa which turn the wheel of
life. The round of rebirths is VATTĀ; thus KILESA plus VATTĀ
is KILESA VATTĀ. How many KILESA VATTĀ are there? There are three sir! Who are they? They are AVIJĀ, TANHĀ
and UPĀDĀNA sir! Right! let us ask SAŃKHĀRA 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 AVIJĀ, 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 Sanīsāra. 'Are you alone SAŃKHĀRA?' '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 SAŃKHĀRA]. 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
VATTĀ becomes KAMMA-VATTĀ. Then how many
KAMMA-VATTĀ[s] are there?

There are two. They are SAŃKHĀRA and KAMMA-
VATTĀ. Who and who? SAŃKHĀRA 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 Samuppā
da. 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 reminder is seven. What is the remainder? Seven
sir! The remainder is seven, right! Let us see what they are. They
are VIÑÑĀNAĪ. NĀMARŪ PA, SAĻĀYATANA,
PHASSA and VEDANĀ from No.2 quadrant and JĀTI and
JARĀ-MARĀNA 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 VIÑÑĀNAĪ. NĀMARŪ PA, SAĻĀYATANA,
PHASSA and VEDANĀ from No.2 quadrant and JĀTI JARĀ-
-MARĀNA 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 vipaka vatta[s].

Thus if the twelve factors of Paṭicca-Samuppāda 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-MARĀNA are from No. 4 quadrant. They occur in the future period. In other words, in the forthcoming period after the present existence. VIṆṆĀNAṆI, NĀMARŪPA, SALĀYATANA, PHASSA, VEDANĀ from No. 2 quadrant and TANHĀ, UPĀDANA, KAMMA-BHAVA from No. 3 quadrant are of 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-MARĀNA from No. 4 quadrant are of the Future Period.
3. VIṆṆĀNAṆI, NĀMARŪPA, SALĀYATANA, PHASSA, VEDANĀ from No. 2 quadrant and TANHĀ, UPĀDANA, KAMMA-BHAVA from No. 3 quadrant are of the 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 UPĀDANA 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, UPĀDANA 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 VIṆṆĀNAṆI, NĀMARŪPA, SALĀYATANA, PHASSA, VEDANĀ.

When we come to No. 3 quadrant. of the Present Causal Continuum, we find only three factors TANHĀ, UPĀDANA and KAMMA-BHAVA instead of five. [As we have seen when we studied No. 1 quadrant they are very close indeed to AVIJJĀ...}
and Sāṅkhāra, constantly keeping in touch, conspiring together when ever a chance occurs and generally working together hand in glove. The close associate of Tanhā and Upādana [in No. 3 quadrant] is Avījā [ignorance] in No. 1 quadrant while that of Kamma-Bhava [in No. 3 quadrant] is Sāṅkhāra [activities] in No. 1 quadrant. [Note:- Kamma refers to actions of the present while Sāṅkhāra 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, Upādana, Kamma-Bhava, Avījā and Sāṅkhāra.

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 Jara-Maraṇa. Even then the two factors Jāti and Jara-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 - Viññāna, Nāmarūp, Saḷāyatan, Phassa and Vedanā. These are in fact the five modes of the Future Resultant Continuum. Now, it seems that Jara 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 Jara [old age] and Maraṇa [death] are, respectively, old age [Jara] 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 Sāṃsāra and the path to freedom from Sāṃsāra 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
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