

The Wheel of Conditions

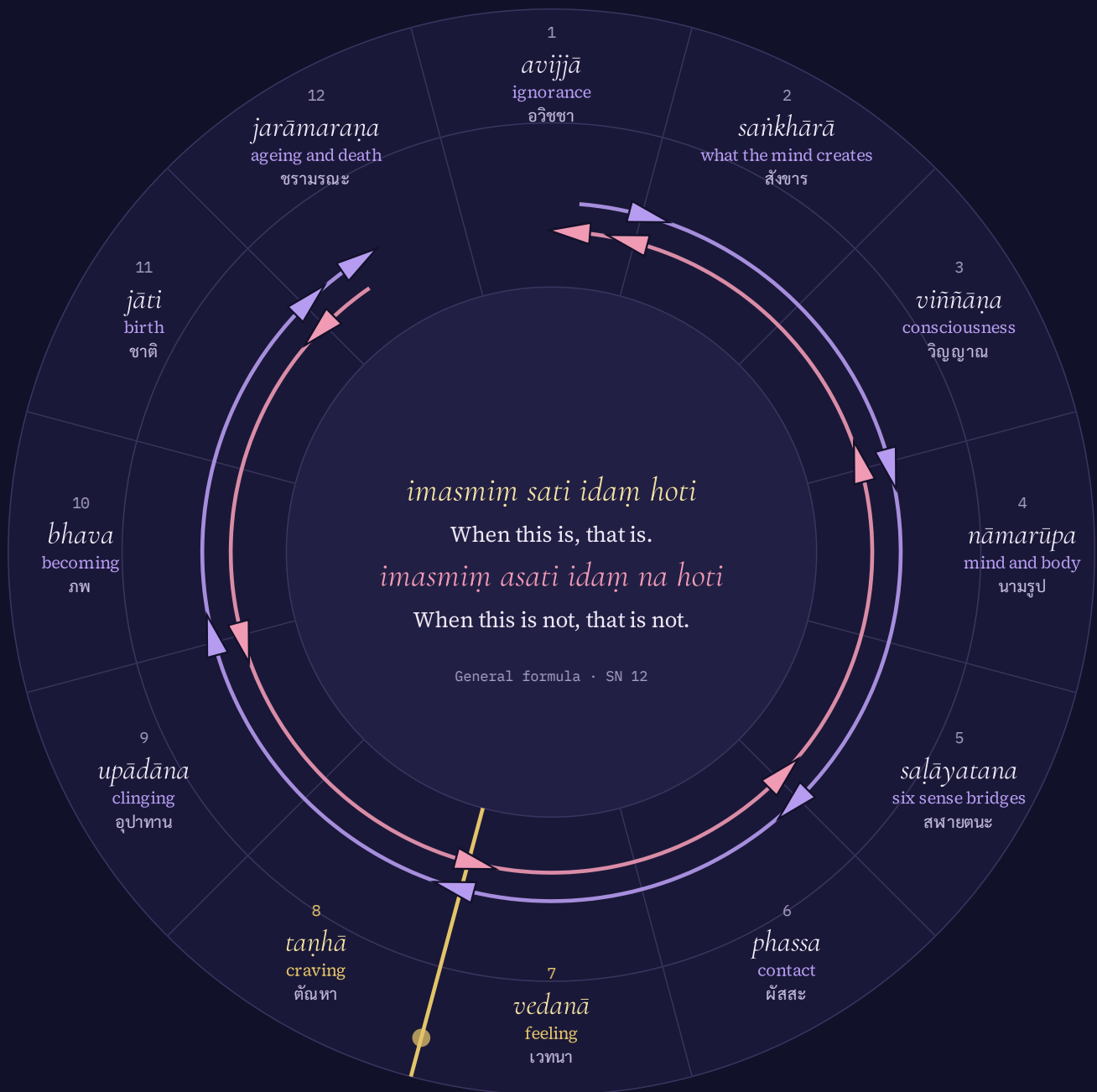
The Paṭiccasamuppāda drawn like a sky: the twelve links as a circle on the outside, the formula they unfold from on the inside. Violet is arising, rose is cessation, gold is the one point where the chain can break.

The General Formula

Four lines from which the rest follows like an equation that only needs writing out. The word *sati* here means “being”, not mindfulness; if mindfulness were meant, the form would be *satiyā*.

<i>imasmim sati idaṃ hoti</i> อิมัสฺมิง สะติ อิทัง โหติ When this is, that is.	<i>imassuppādā idaṃ uppajjati</i> อิมัสฺสุปปาทา อิทัง อุปปัชชะติ From the arising of this, that arises.
<i>imasmim asati idaṃ na hoti</i> อิมัสฺมิง อะสะติ อิทัง นะ โหติ When this is not, that is not.	<i>imassa nirodhā idaṃ nirujjhati</i> อิมัสสะ นิโรธา อิทัง นิรุจฺจหติ From the cessation of this, that ceases.

The Wheel



— Arising, clockwise — Cessation, counter-clockwise

— The point of entry between 7 and 8

1 → 2

Ignorance conditions what the mind creates. Not stupidity but not-looking: the blind reach for the phone.

3 · 4 · 5

Consciousness, mind and body, six sense bridges. An I that experiences and a world that is experienced.

6 → 7

Contact becomes feeling. Up to here nothing has happened; the feeling arises unwilling.

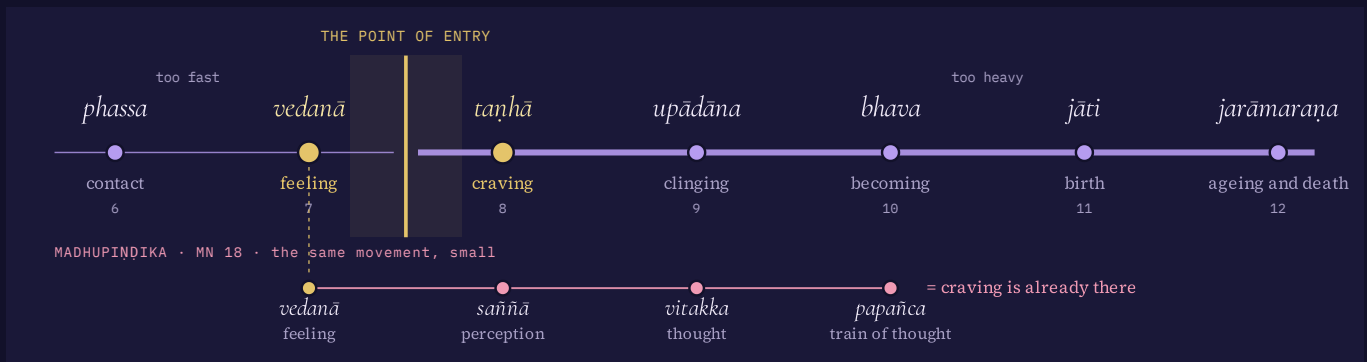
The point of entry. From feeling to craving: the only link that is willed, the only place where the chain can break.

Clinging, becoming. One becomes the one who is right, who was hurt, who knows better.

Birth, ageing and death. What is born ages and dies; and whoever does not look begins again.

The Point of Entry

Everything before feeling happens too fast, everything after it is already too heavy. The Madhupiṇḍika Sutta (MN 18) shows the same movement small: feeling becomes perception, perception a thought, the thought a stream that runs by itself. A feeling that is only felt has no consequences.



Two Words, One Spelling

There are two *sati* in Pali that happen to be written alike. Thai keeps them apart, and everyday Thai shows most clearly what the second one means.

sati · being

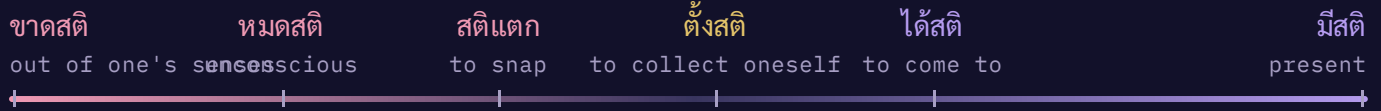
√as · Sanskrit sat · Thai สัต- / สัจ-

The word in the general formula. “This being, that is.” Related to *sacca*, truth, and *satta*, living being. In Thai this root lives on as สัจจะ and สัตว์, never as สติ.

sati · presence

√smṛ · Sanskrit smṛti · Thai สติ

The tool by which the condition is **withdrawn**. Memory, keeping present, not forgetting that one is here. Only this word entered Thai as สติ.



The axis of the Thai word does not run from distraction to concentration but from absence to presence. Unconcentrated is ขาดสมาธิ; the pupil at the window is distracted, but present. The drunk who hits out may be highly concentrated and is still not there. Sati is not concentration but presence.

The Twelve Links

I	<i>avijjā</i> อวิชชา · ignorance not knowing the four noble truths and dependent arising	2	<i>saṅkhārā</i> สังขาร · what the mind creates what the mind creates: stirrings in body, speech and mind
3	<i>viññāṇa</i> วิญญาน · consciousness cognizing at the six sense bridges	4	<i>nāmarūpa</i> นามรูป · mind and body the mental side (feeling, perception, volition, contact, attention) and the body
5	<i>saḷāyatana</i> สฬายตนะ · six sense bridges eye, ear, nose, tongue, body, mind	6	<i>phassa</i> ผัสสะ · contact the meeting of sense bridge, object and consciousness
7	<i>vedanā</i> เวทนา · feeling pleasant, painful or neutral	8	<i>taṇhā</i> ตัณหา · craving literally “thirst”: for sense pleasures, for becoming, for non-becoming
9	<i>upādāna</i> อุปาทาน · clinging to sense pleasures, views, rules and rituals, the view of a self	IO	<i>bhava</i> ภพ · becoming becoming someone: in the sense realm, the form realm and the formless realm
II	<i>jāti</i>	I2	<i>jarāmaraṇa</i>

ชาติ · birth

the appearance of the aggregates

ชรามรณะ · ageing and death

with their retinue: sorrow,
lamentation, pain, grief and despair

Source: Nidānasamyutta, SN 12 (Thai Tipiṭaka vol. 16); recitation
version of Wat Na Pa Pong. Terminology follows the edition
“Paṭiccasamuppāda – Dependent Origination”, Pali · Thai · English,
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