

Paṭṭhāna and Vipassanā (1)

Hetu Paccayo

(Root Condition)

by

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Saddhammarāmsī Yeiktha Sayadaw

Translated by Daw Than Than Nyein

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Paṭṭhana and Vipassanā (1)

Hetu Paccayo

is sponsored by
Gregory G.Y Pai, Ph.D., Hawaii, U.S.A

~~In Loving memory of his mother and father~~

Inez Pac Soon Kong Pai (1919-1998)
and
Edward Ei Wnan Pai (1904-2001)

Hetu Paccayo

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Paṭṭhāna and Vipassanā (1) Hetu Paccayo

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Hetu Paccayo

(Root Condition)

Today is the New moon day of the second month of Waso, 1353 Myanmar Era (26.7.91). The *dhmma* talk that will be delivered today is on Root Condition (*Hetu Paccayo*)

Hetu paccayo is in the *Paṭṭhāna* treatise, one of the seven treatises of *Abhidhamma Pitaka*. *Abhidhamma Pitaka* is one of the three Pitakas. Hence, the meaning of *Abhidhamma* and also that of *Paṭṭhāna* will be explained briefly.

There are two parts in the word *Abhidhamma*, *abhi* is one part and *dhmma* is another. *Abhi* means excelling or more distinctive than that of *Sutta Pitaka* and *dhmma* means teaching.

In expounding *Sutta desanā* in *Pali*, five *kandhās*;⁽¹⁾ twelve *āyatanas*;⁽²⁾ eighteen *dhātus*;⁽³⁾ *Patīccasamuppāda*;⁽⁴⁾ Four Noble Truths,⁽⁵⁾ and Four foundations of mindfulness (*Satīpaṭṭhāna*)⁽⁶⁾ were only partly touched analytically. Whereas in *Abhidhamma desanā*, five *kandhās*;

twelve *āyatanas*; eighteen *dhātus*; *Patīccasamuppāda*; Four Noble Truths, and four foundations of mindfulness (*Satīpaṭṭhāna*) were elaborately and analytically expounded. Hence, *Abhidhamma desanā* is excelling and more distinctive than *Sutta desanā*.

Motto: More distinctive
Than Sutta
Is *Abhidhamma*.

The meaning of *Paṭṭhāna* in *Pali* is

“*Pakārehiṭhānam paṭṭhānam*”

Pakārehi = in many and various ways;

pavattani = happenings; *thānam* = cause for.

Paṭṭhāna is the happenings in various ways of conditional relations.

The treatise that explained the various conditional relations is known as *Paṭṭhāna* treatise. The elaborate explanation is given not only on the conditioning states (cause) but also the conditioned states (effect) and the relationship between them is known as *Paṭṭhāna* treatise.

Motto: *Paṭṭhāna* is the teaching
On conditional relations
Between various conditioning states and
conditioned states.

It is the most scientific explanation given on conditional relations. Hence, in this age of science, those who want

to study the Buddha's teachings scientifically should study *Paṭṭhāna* treatise where various conditional relations are explained.

The conditional relations between the conditioning state (cause) and the conditioned state (effect), such as *rūpa* cause and *nāma* effect; *nāma* cause and *rūpa* effect; *rūpa* and *nāma* cause to form *nāma* effect, and *rūpa* and *nāma* cause to form *rūpa* effect are clearly explained. Since this is a scientific era, it will be convincing and reliable only when the conditional relations between *rūpa dhamma* and *nāma dhamma* can be explained.

Due to the intensive research carried out by the present day scientists, the conditional relations of arising and passing away of matter (*rūpa dhamma*) is distinctly known. The arisings and passings away of about ten million *rūpa dhamma* in one second has been discovered. The *Buddha* had seen this phenomenon over 2500 years ago. Due to this discovery, the scientists have found the truth in the *Buddha's* teaching and are having more faith in it.

The conditional relations of arisings and passings away of mind (*nāma dhamma*) has not been fully discovered by the scientists yet, but they are still searching. When this phenomenon is discovered, the *Buddha's sāsana* will become more convincingly dependable. The *Buddha* had known this phenomenon for over 2500 years ago. In one second about one billion (10,000,000 x 100,000) arisings and passings away of *nāma dhamma* was seen by the *Buddha*. Even though the scientists have not found this yet, they are still searching for it and if

discovered, there will be more faith in the *Buddha's dhamma*.

Any one who wants to study scientifically the conditional relations or cause and effect scientifically must study the *Paṭṭhāna* treatise which is fully adequate. Thus, the definition given on *Paṭṭhāna* is fairly complete now.

Hetu paccayo will now be expounded. *Hetu paccayo*, as mentioned in *Paccayaniddesa*, in *Pāli*, will be dis-coursed.

Hetu paccayoti-

Hetu hetusampayuttakānaṃ dhammānaṃ

tansamuṭṭhānānaṃ rūpānaṃ

Hetu paccayena paccayo.

Hetu paccayoti = root conditioning means; *hetu* = six roots; *hetusampayuttakānaṃ* = those related to the six roots, namely; *dhammānaṃ* = 71 rooted-consciousness,⁽⁷⁾ 52 mental factors (*cetasika*) excluding delusion from 2 delusion rooted consciousness;⁽⁸⁾ and *tansamuṭṭhānānaṃ* = rooted-consciousness and rooted-mental factors related to 6 roots, namely; *rūpānaṃ* = rooted mind and rooted rebirth *kamma*-rooted matter (*rūpa*); *hetu paccayena* = root conditioned by conditioning force; *paccayo* *uppakāra* = conditions; *hoti* = takes place; *iti* = thus; *bagavā* = the *Buddha*; *avoca* = expounded with wisdom led by compassion.

Sādhu! Sādhu! Sādhu!

Six roots are the causes (*paccaya dhamma*). The conditioned states, related to the six roots: 71 rooted-consciousness; 52 mental factors (excluding delusion from 2 delusion-rooted consciousness), rooted mind-produced matter and rooted rebirth *kamma*-produced matter are of the consequential nature, the effect (*pccayupanna dhamma*). The collective aggregates (*samiyuttakhandhā*), and rooted mind-produced matter and rooted rebirth *kamma*-produced matter are the effect (*paccayupanna dhamma*).

The essential thing to know is about the six roots. The six roots are: greed (*lobha*); hatred (*dosa*), and delusion (*moha*), the three unwholesome roots, and non-greed (*alobha*); non-hatred (*adosa*); non-delusion (*amoha*), the three wholesome roots. These six roots are conditioning the consciousness and the mental factors; the rooted mind-produced matter, and rooted rebirth *kamma*-produced matter are collectively known as *sampayuttakhandhā* in one's continuity of consciousness (*santāna*). Hence, the six roots are conditioning both the matter (*rūpa*) and the mind (*nāma*).

When the three unwholesome roots are the conditioning states, consciousness and mental factors, the conditioned states are also unwholesome and hence the mind becomes defiled. The mind is no longer clear and the matter also is neither clear nor pure but gets defiled. When the three wholesome roots are the conditioning states, the matter and consciousness as well as mental factors become clear, resulting in an increase of *kusala dhamma*.

In the *Buddha's* teachings, these six roots are compared to the roots of a tree. Trees with good roots, trees whose

roots are not infected or damaged will certainly grow. Whereas trees with bad roots, trees whose roots are infected or damaged will not be able to grow but will gradually deteriorate.

Similarly, the results of wholesome and unwholesome root conditioning states and the conditioned states produced are the same in the audience's *santāna*. While listening, the audience should reflect that this *dhamma* discourse is about the six roots present in their *santāna*. This reflection will make them remember better. These six roots are present in the *santāna* of all sentient beings.

All these six roots, sometimes the unwholesome roots and at other times, the wholesome roots is present in the *santāna* of worldlings (*puthujjana*), stream-winners (*sotāpanna*) and once-returners (*sakadāgāmi*). For the non-returners (*anāgāmi*) there are only five roots: *lobha*, *moha*, *alobha*, *adosa* and *amoha* but no more *dosa* is present. *Anāgāmi* has no more *dosa* at all. For the arahants only three roots: *alobha*, *adosa* and *amoha* are present. These are only functional, indeterminate (*abyākata*) roots.

All six roots are present in the *santāna* of other individuals as well as in us. Now, while listening, if the audience reflect “this *dhamma* discourse is about the six roots in our *santāna*”, it will be understood better. Listen to this *dhamma* talk with this reflection.

Lobha root means having greed, craving.

Dosa root means having anger, ill-will.

Moha root means knowing with delusion, knowing wrongly.

Alobha root means having no greed.

Adosa root means having no ill-will; giving happiness.

Amoha root means knowing without delusion; knowing rightly.

All these six roots are present in the *santāna* of this audience. Good roots and bad roots are competing with one another. When unwholesome roots, *lobha*, *dosa* and *moha* are present, wholesome roots, *alobha*, *adosa* and *amoha* do not have the chance to arise. On the other hand, when wholesome roots are present, unwholesome roots will not have the chance to appear. That is how the competition is going on.

In order not to have *lobha*, *dosa* and *moha* to arise the faults of these should be known. Only on knowing the faults, they can be prevented from arising. By knowing the benefits of *alobha*, *adosa* and *amoha*, the individuals can strive for having these wholesome roots in their *santānas*. Don't you think you should know the faults of *lobha*, *dosa* and *moha*? (One should know, Venerable Sir). Yes, you should know. You should also know the benefit's of *alobha*, *adosa* and *amoha*.

Lobha, *dosa* and *moha* can cause unwholesomeness (*akusala*) to arise in the *santana* of this audience, as follows:

It gives support to -

pānātipāta = taking life of others;

adinnādānā = stealing other's properties;

kamesumicchācārā = doing wrong to the members of other families. (sexual misconduct)

musāvāda = telling lies;

pīsunaṅkāsa = slandering;

pharusavāsā = speaking harshly;

samphappalāpa = speaking frivolously;

abhijjā = intending to get other's property unlawfully;

byāpāda = intending to destroy others;

micchādīṭṭhi = thinking right to be wrong and wrong to be right.

In order not to have unwholesome roots to be present in one's *santāna*, you will have to know the faults of these in advance.

Alobha, *adosa* and *amoha* can cause the following wholesome deeds (*kusala kamma*) to arise in one's *santāna*: not to take others' life; not to steal; not to have sexual misconduct; not to tell lies; not to do back biting; not to use harsh words; not to speak frivolous words; not to take other's property unlawfully; not to destroy others; and not to have wrong views.

This should be known briefly. When you know the benefits of *alobha*, *adosa* and *amoha* you can easily know the faults of *lobha*, *dosa* and *moha*.

The benefits of *alobha*, *adosa* and *amoha* are explained by the commentary (*aṭṭhakathā*) teachers as follows:

Alobho dāna hetu

Alobho, not wanting; *dāna hetu*, is the cause for dispensing charity (or) for being fully endowed with *dāna* merit.

Adoso sīla hetu

Adoso, not having anger; *sīla hetu*, is the cause for being fully endowed with morality.

Amoho bhāvanā hetu

Amoho, having wisdom; *bhāvanā hetu*, is the cause for being fully endowed with the practice of meditation.

Iti, thus; *aṭṭhakathā carīyo*, commentary teachers; *samvanneti*, explained them without deviation.

Sādhu! Sādhu! Sādhu!

When there is *alobha* in the *santāna* of this audience, they will be complete with *dāna* merit. If there is no greed, can *dāna* be dispensed? (*Dāna* will be dispensed, Venerable Sir). *Alobha* is the cause for the giving of charity. It is the cause for becoming fully endowed with *dāna* merit. As *alobha* is the cause for becoming fully endowed with *dāna* merit, *lobha* is the cause for stinginess (*micchariya*) and not being able to dispense charity. What is the conditioning state so as not to be able to dispense charity? *Lobha* is the conditioning state for being not to be able to donate. What is the conditioning state for being able to donate? *Alobha* is the conditioning state for being able to donate.

Adosa is the cause for being fully endowed with *sīla*. *Adosa* means *mettā*. Individuals who have loving kindness (*mettā*) in abundance and who want others to be happy observe *sīla* securely. Can the individuals who want others to be happy, kill or take life of others? (That

individual with *mettā* cannot kill, Venerable Sir). If one kills, others will be unhappy, so there can be no killing.

The individuals, who want others to be happy cannot steal others' property. If one steals, others will be unhappy. They will feel physically and mentally unpleasant. So one cannot steal. *Adosa* is the cause for keeping *sīla* securely and is the cause for being fully endowed with *sīla*.

Adosa, mettā, is the cause for observing *sīla* securely. It supports the maintenance of *sīla*.

Dosa is the cause for breaking of *sīla*. Will not the individuals who have great hatred or anger, every now and then, break *sīla*? (They will break *sīla*, Venerable Sir). When wanting to kill, they kill; when wanting to hit, they hit; and when wanting to steal, they steal. That is why it is said that *dosa* is the cause for breaking of *sīla*. When the unwholesome *dosa* root conditioning arises, *sīla* is broken. Whereas the wholesome *adosa* root conditioning helps to becoming fully endowed with *sīla*. So, isn't it necessary to have many good roots as far as possible? (It certainly is necessary, Venerable Sir).

Amoho bhāvanā hetu

Amoho = *amoha* (wisdom) is; *bhāvanā hetu* = the cause for being able to practise meditation or the cause for being fully endowed with *bhāvanā kusala* merit.

Delusion, *moha*, is the cause for not being able to meditate. Individuals with great delusion (*moha*) cannot meditate as they are unintelligent. *Amoha* is wisdom, *bhāvanā* is a matter of wisdom. Those who can be happy with the matter of meditation are endowed with wisdom. Unhappy persons cannot meditate. They are unintelligent

and they are filled with *moha* root. Isn't the six conditioning states distinctly known? (It is distinctly known, Venerable Sir).

Alobha helps to become endowed with *dāna* merit. *Lobha* makes one not to be able to donate. *Adosa* helps one to be fully endowed with *sīla*. *Adosa* helps to be fully endowed with *sīla*. *Dosa* helps to break *sīla*. *Amoha* helps to become fully endowed with *bhāvanā* merit. *Moha* helps to make impossible to meditate. It is now very clear. In whose *santāna* are these roots arising? They are arising in the *santāna* of this audience. Don't you have to be very careful of these? (We should be careful, Venerable Sir). Don't you have to try to eliminate *lobha*, *dosa* and *moha* as quickly and as much as possible? (We should try thus, Venerable Sir). Yes, you should try. That means you must exert effort so as to be complete with *alobha*, *adosa* and *amoha* in one's *santāna*.

One should know the nature of cause and effect of roots. The effect produced by the cause is further explained by the commentary teachers.

Alobhena pettivisaye na hoti

Alobhena = with *alobha*; *pettivisaye* = in *petā* realm; *uppapatti* = rebirth; *na hoti* = is not possible.

Adosena niraya na hoti

Adosena = with *adosa* (*mettā*); *niraya* = in hell (*niraya*); *uppapatti* = rebirth; *na hoti* = is not possible.

Amohena tīricchāna yoniyamī na hoti

Amohena = with wisdom (*amoha*); *tīricchāna yoniyamī* = in animal world; *nibbatti* = to be reborn; *na hoti* = is not possible.

Isn't it obvious that *alobha* is not the cause for one to be reborn in *petā* realm; *adosa* is not the cause for one to go down to hell and *amoha* is not the cause for one to be reborn in the animal world? (It is obvious, Venerable Sir). Is it obvious that *lobha* is the cause to make one to be reborn in the *petā* realm; *dosa* is the cause to make one to be reborn in hell (*niraya*) and *moha* is the cause for one to be reborn in the animal realm? (It is obvious, Venerable Sir). Isn't it obvious that roots are conditioning? (It is obvious, Venerable Sir).

While having *lobha* in abundance, on dying with *lobha*, where can one be reborn? (One can be reborn in *petā* realm, Venerable Sir). Yes, one will be reborn in the *petā* realm, who is conditioning to make this happen? *Lobha* root is conditioning for this to happen?

Motto: On dying with *lobha*,
 Reborn in the realm of *petā*,
 Shall they be.

Due to root condition (*hetu paccayo*), when *lobha* is conditioning, where shall the people be reborn? (They shall be reborn in the *petā* realm, Venerable Sir).

Motto: On dying with *alobha*,
 Reborn in the realm of human and *deva*,
 Shall they be.

Due to root condition (*hetu paccayo*), when *alobha* is conditioning, people can be reborn in human, *deva* and

brahma worlds. *Brahma* world can be included in *deva* world as well.

Motto: On dying with *dosa*,
Reborn in the realm of *niraya*,
Shall they be.

Due to root condition (*hetu paccayo*), when *dosa* is conditioning, where will the people go? (They will go to *niraya* realm, Venerable Sir). So should not one stay without *dosa*? (One should stay without *dosa*, Venerable Sir). Yes, one should stay without *dosa*.

Motto: On dying with *adosa*,
Reborn in the realms of human and *deva*,
Shall they be.

Due to root condition (*hetu paccayo*), when *adosa* is conditioning, people can get to human, *deva* and *brahma* worlds.

Motto: On dying with *moha*,
Reborn in the realm of *tiricchāna*,
Shall they be.

Due to root condition (*hetu paccayo*), when *moha* is conditioning, where shall the people be reborn? (People shall be reborn in the animal world, Venerable Sir). Animals live in delusion. Due to delusion, there can be no wholesome deeds (*kusala*). To be reborn in the human world is very difficult for them. So, don't you

have to eliminate delusion (*moha*) from one's *santāna* as much as possible? (One should eliminate thus, Venerable Sir). Yes, one should try.

Motto: On dying with *amoha*,
Attaining *nibbāna*,
Shall they be.

Amoha means wisdom (*paññā*). On dying with wisdom, the noblest and highest effect that can be achieved is attainment of *nibbāna*. Individuals can be reborn in human, *deva* and *brahma* worlds.

To be able to die without delusion (*amoha*) is very important. When one is accustomed to wisdom (*amoha*) and, on dying with (*amoha*), according to one's *pāramita*, one will reach nobler and nobler realms and also attain *nibbāna*. To die with *paññā*, what *dhamma* should one be contemplating? One should die while noting. *Vipassanā ñāṇa* can develop while noting, isn't it? (*Vipassanā ñāṇa* can develop while noting, Venerable Sir).

On dying with *vipassanā ñāṇa*, one will reach noble and nobler realms. On nearing death, every individual has to face the fatal illness, with which one has to die. Isn't it? (Every individual will have to face thus, Venerable Sir). When an individual can note very well to overcome this illness and die while noting, what will you call this way of dying? (It is known as dying with wisdom (*amoha*), Venerable Sir). Yes, it is dying with wisdom. Due to this *amoha* root conditioning, can the individual be reborn in noble and nobler realms? (The individual can get to noble and nobler realms, Venerable Sir).

[Note: Roots can condition only in the present existence and at present. What ever happens in the next existence is the continuation of the effect. In the hereafter, root is not conditioning directly. This should be noted]

Yogāsamāsīti arahantā = one whose illness is cured and become an *arahant* simultaneously.

Jivitasamāsīti arahantā = one who becomes an *arahant* and passes away simultaneously

Passing away while noting, it is dying with *amoha* and gaining *parinibbāna*. On dying with wisdom (*pañña*) having gained *parinibbāna* as an *arahant*, where will the individual be? (The *arahant* will be in *nibbāna*, Venerable Sir).

To be able to die with *amoha* is most important for this audience. What *dhamma* should you practise to be able to die with *amoha*? (We must practise *satipaṭṭhāna vipassanā*, Venerable Sir).

To die, while noting that is, with *amoha* is the best way to die. On dying without delusion, if an individual be a *sotāpanna*, he will get to a noble realm; if a *sakadāgāmi*, he will either be reborn in human or six *deva* worlds; if an *anāgāmi*, he will be reborn in the *brahma* worlds; if an *arahant*, he will enter *nibbāna*. This is how the commentary teachers have explained appropriately and correctly.

When the three bad roots, *lobha*, *dosa* and *moha*, are conditioning, an individual can become an animal, a *petā* or go down to *niraya*, isn't it? (It can happen thus, Venerable Sir). Yes, it can happen. When the three good roots, *alobha*, *adosa* and *amoha* are conditioning, an

individual can be reborn in human, *deva* and *brahma* worlds and can even reach up to *nibbāna*.

Hence, isn't it necessary for this audience to strive for having *alobha*, *adosa* and *amoha*? (It is necessary to do so, Venerable Sir). Yes, it is necessary. Because you are in the human realm at this moment, you can strive for three good qualities. This audience is always striving to have *alobha*, *adosa* and *amoha*. It is to be very delighted.

The commentary teachers have given many explanations, such as the faults of *lobha*, *dosa* and *moha*; the benefits of *alobha*, *adosa* and *amoha*. Those are the faults and benefits of the roots. The exposition given by the commentary teachers is highly commendable.

Alobho arojassa paccayo hoti

Alobho = the nongreed; *arojassa* = of having good health; *paccayo* = the cause; *hoti* = is.

Adoso yobbanassa paccayo hoti

Adoso = the nonanger, the absence of anger; *yobbanassa* = of looking younger; *paccayo* = the cause; *hoti* = is.

Amoho dighāyukatāya paccayo hoti

Amoho = the wisdom; *dighāyukatāya* = of having longevity; *paccayo* = the cause; *hoti* = is.

Iti = thus; *aṭṭhakathācariyo* = commentary teachers; *samvanneti* = explained very appropriately and correctly.

Sādhu! Sādhu! Sādhu!

Alobha = the nongreed, the noncovetousness; *arojassa* = of being free from ailments; *paccayo* = is the cause.

Since the individual having the habit of less greed in eating as well as in other bodily or verbal actions will act moderately and in balance. So are not these individuals healthy? (They are healthy, Venerable Sir). Yes, they are healthy.

On the contrary, the greedy individual will over eat when he sees the food he likes. A greedy person is a heavy eater. Thus, eating too much will cause indigestion.

Alobha is the cause for having good health. *Lobha* is the cause for having poor health. Should not one be careful? (One should be careful, Venerable Sir).

Individuals having too much *lobha* tend to be unhealthy. Having much *lobha*, wanting this and that, wherever one is, what ever the time is, if one is preparing and eating whatever kind of food, will one be healthy? (One will not be healthy, Venerable Sir). Yes, one will not be healthy. Whereas the individual having less *lobha* consider the appropriate time and take only what is suitable; eat only the suitable food and refrain from eating anything unsuitable. Having less *lobha* and taking the right quantity of food is the cause for having good health.

Health is an excellent gift for this audience. “*Ārojā paramā lābhā*”. *Ārojā* = health is; *paramā* = an excellent; *lābhā* = gift.

Health is an excellent gift. This audience has heard about this before. Only by having good health, effort can be exerted and it can help accomplish in mundane affairs.

Cannot the individual perform, according to the best of one's ability and wisdom in social and economic mundane affairs? (He can do so, Venerable Sir). In supramundane or *dhamma* affairs also, only the healthy individual can practise his chosen *dhamma* diligently. Can an unhealthy individual practise diligently? (No. he cannot practise diligently, Venerable Sir).

Motto: Faith, good health, straight forwardness

Repeated effort and perceiving arisings and passings away.

Are the five factors for realizing *dhamma*.

Among the five factors, faith is the first one, while good health is the second one. To be healthy is the second important factor conducive to the realization of *dhamma*. So, isn't it proper to have *alobha* in one's *santāna*? (It is proper, Venerable Sir). Doesn't one have to exert effort to have as less *lobha* as possible? (One has to exert effort thus, Venerable Sir). Doesn't one need to exert effort, out of the roots to be endowed with *alobha* and to be able to abandon *lobha*? (One has to exert effort thus, Venerable Sir).

Adosa, nonanger, is the cause for youthfulness. As *adosa* is the cause for youthfulness, then *dosa*, anger, must be the cause for easy ageing. An angry individual with intense *dosa*, burning with fire of *dosa*, gets old easily. As *dosa* (fire) rages, it starts to consume the mind-rooted matter in one's *santāna*. The graying of hair, deafness, stooping and toothlessness tend to come quickly to an angry person. Anger, *dosa* is the true cause for getting

old quicker than usual. Having, *adosa*, *mettā* in abundance is the true cause for youthfulness. This is how the commentary teachers have explained the conditional relations of roots.

Wisdom, *amoha*, is the cause for longevity. If one has wisdom, one performs only suitable deeds and refrain from performing unsuitable deeds. Will he enjoy longevity? (Yes, he will enjoy longevity, Venerable Sir). Delusion, *moha* is the cause for having a short life. Due to delusion, one does not know what is good or bad; what is compatible or not compatible; what is suitable or not suitable for him. If he acts thus, will it not be the cause for having a short life? (Yes, it will be, Venerable Sir). One's life can be shortened.

Are the roots always conditioning in the *santānas* of this audience? (Always conditioning, Venerable Sir). The conditioning states have two causes: one produces good effects and the other bad effects. All individuals, who do not attain arahatship yet, have these roots. So shouldn't one be especially mindful or not? (One should be especially mindful, Venerable Sir).

Alobho bogasampattiyā paccayo hoti

Alobho = the *alobha*, having no covetousness; *bogasampattiyā* = of being fully endowed with wealth; *paccayo* = the cause; *hoti* = is.

Adoso mittasampattiyā paccayo hoti

Adoso = the *mettā*, having neither anger nor doing wrong to others; *mittasampattiyā* = of being complete with friends; *paccayo* = the cause; *hoti* = is.

Amoho attasampattiyā paccayo hoti

Amoho = the *amoha*, the wisdom; *attasampattiyā* = that makes oneself acquire an all round completeness; *paccayo* = the cause; *hoti* = is.

Iti = thus; *aṭṭhakathācariyo* = commentary teachers; *samvanneti* = explained correctly without deviation.

Sādhu! Sādhu! Sādhu!

Out of the roots in the *santāna* of this audience, *alobha*, having no covetousness is the cause for acquiring wealth. The generous persons usually are fully endowed with luxuries, properties and precious things. Because of having no covetousness, will not one dispense charity? (One will dispense charity, Venerable Sir). When one performs charity, definitely, one gets more and more property in this very life and also in future existences.

As *alobha* is the cause for having wealth in abundance, *lobha* must be the cause for having poverty. When one is too greedy, one cannot dispense charity. A greedy person may be in scarcity in this life and also in future existences, which is evident.

Adosa, *mettā* is the cause for having amiable friends. As *adosa* is the cause for having many friends, *dosa* must be the cause for losing friends. Very often, angry persons tend to lose friends because they have no forbearance, and will not tolerate anything. Can they have close friends? (No, they cannot have close friends, Venerable Sir). *Dosa* and intolerance are compatible to one another. Because of intense anger, one cannot tolerate and because

one cannot tolerate one has intense anger. For someone with intense anger, will others be close to him? (No, will not be close, Venerable Sir). For one who gets angry on trifle matters, no one will be close to him. So anger, *dosa* is the cause for the breaking of friendship.

Adosa, mettā is the cause for having many friends. One who wants others to be happy can tolerate many things. *Adosa* and tolerance are compatible to one another. One who can tolerate must have plenty of *mettā* (*adosa*) in one's *santāna*; whereas one who cannot tolerate must have anger in abundance. If one can have tolerance towards everything, will he gain friends? (He will gain friends, Venerable Sir). The explanations given by the commentary teachers are very realistic.

Commentary teachers (*aṭṭhakathācariyo*) were those who understand the wish of the *Buddha*. Their expositions of *Buddha*'s words taken from the sacred *Pāli* Text could be considered as the same words of the *Buddha*.

Should not one follow the expositions of the *aṭṭhakathā* teachers? (One should follow, Venerable Sir). Yes, one should follow them. If one wants to be happy with many friends, what kind of *dhamma* should one practise? (One should practise to have *mettā* (*adosa*), Venerable Sir). Yes, one must cultivate to have in abundance *mettā* (*adosa*) which is the cause for prosperity. Those who are with individuals who have *mettā*, loving-kindness in abundance are pleasant physically as well as mentally. Will individuals having many friends be happy? (They will be happy, Venerable Sir). Yes, they will be happy. This is how the roots, (*hetu paccaya*) are conditioning.

Amoho attasampattiyā paccayo hoti.

Amoho = the *amoha*, the wisdom; *attasampattiyā* = that makes oneself acquire completeness; *paccayo* = the cause; *hoti* = is.

An individual without delusion or with *amoha* can differentiate between what is right and what is wrong; what is suitable and what is unsuitable. Shall he not acquire completeness in himself? (He shall acquire completeness Venerable Sir). Yes, he will be complete in all aspects. *Amoha* is the cause for having completeness.

As *amoha* is the cause for having completeness, *moha* must be the cause for having incompleteness and degeneration. An individual with *moha* cannot differentiate between what is right and what is wrong; what is suitable and what is unsuitable and what is proper and what is improper. Then, will he not get degenerated? (He will get degenerated, Venerable Sir). Not knowing poses more difficulty than not having. The saying “Not knowing poses more difficulty than not having,” means *moha*. It is also known as *avijjā* or *moha*. *Avijjā* means “in darkness” or having no light. When an individual cannot differentiate between what is right from what is wrong; what is suitable from what is unsuitable; and what is beneficial from what is unbeneficial, will he not get degenerated? (Yes, he will get degenerated, Venerable Sir). The explanation of commentary (*aṭṭhakathā*) teachers is very realistic.

In addition, commentary teachers gave more explanations. *Alobha* is the cause for refraining from taking

delight in sensual pleasures (*kāmasukhallikānuroga*). An individual with greedless (*alobha*) nature can refrain from practise of taking delight in sensual pleasures (*kāmasukhallikā*).

Adosa is the cause for not committing the act of making oneself practise self-mortification (*attakilasamā*). *Dosa* leads oneself to be haggard in body and tired in mind. Can one who has *adosa* refrain from this act? (He can refrain from this act, Venerable Sir).

Amoha is the cause for having the ability to practise the middle way (*mijjhimaṭṭipadā*). Isn't the *dhamma* on roots (*hetu paccaya*) wonderful? (It is wonderful, Venerable Sir). If one has *alobha*, one will not take delight in sensual pleasures. If one has *adosa*, one will not practise self-modification. If one has *amoha*, one will be able to practise the middle way. So when one has greed, one may take delight in sensual pleasures; when one has anger, one will practise self-mortification, when in delusion, one cannot decide one way or the other and cannot practise anything diligently. This is how the commentary (*aṭṭhakathā*) teachers have expounded.

Lobha, *dosa* and *moha* are always giving sufferings (*dukkha*) to the individuals. When there are *lobha*, *dosa* and *moha* in one's *santāna*, there is no chance to have happiness. Even when one has many a considerable progress in status, if one still has *lobha*, this *lobha* will still make one suffer. One who is endowed with *lokiya jhānasampatti* can still have *lobha*. Isn't he still having *lobha*? (He is still having *lobha*, Venerable Sir). Even the individuals who are endowed with *lokiya*

jhānasampatti are being subjected to the conditioning of *lobha*, and they still have to suffer *dukkha*.

At one time in the city of *Kapilavatthu*, there was a lady named *Gopikā*. She detested the life of a woman and longed to be a man. Due to this longing, she took refuge in the triple gems, observed the five precepts securely, and very often wished not to be a woman but be a man.

There are four causal factors, that can make a woman to be born a man:

- (1) Taking refuge in the triple gems with conviction;
- (2) Observing the five precepts securely;
- (3) Not wanting the womanhood; and
- (4) Wanting the manhood.

How many factors are there? (Four factors, Venerable Sir).
Yes, one should dwell practising these four.

Hence, *Gopikā* was contemplating these four factors in order to have her wish fulfilled, she revered the three monks in the monastery where she took refuge in. These three monks were no ordinary monks, they have practised to attain *jhānas* and were endowed with *lokiya jhāna*. The woman revered the monks who had attained *jhāna*. She also longed to be a man since disliking to be a woman and performed wholesome deeds (*kusala*).

After her death, she was reborn as *Gopaka deva* the son of the king of *devas* at *Tavatimsa*. The monks who had attained *jhāna*, after their life span was over were reborn as celestial entertainers (*gandhabba*) dancers at *Catumahārajikā deva* realm.

One day these dancers arrived to entertain *Gopaka deva*. Oh, these dancers have good appearance, sing very well and their dance is superb. Then, *Gopaka deva* pondered into their past lives with *deva* eyes. He discovered that these dancers have such completeness now because in their previous existence they have been monks complete with noble *sīla*. Their dancing superb, singing excellent, appearance very pleasing because of having noble *sīla* as monks. “Due to their noble *sīla*, they now have the chance to enjoy pleasantness”, reflected *Gopaka deva* and he was very pleased about it.

Then *Gopaka* continued to reflect further into their past to see what level of *dhamma* they have attained. He found out that they have attained *jhāna* in their previous lives. “Oh, that is why they are so pleasant”, thought the *deva*. Then he further looked to find out, “Oh, from which place and monastery are they from?,” and he discovered that they were indeed the very monks in his monastery whom he had revered. The *deva* became very unhappy. He was disappointed and reflected thus, “ Oh, they have not been up to the mark.”

Then *Gopaka deva* scolded the dancers: “Which way have you been looking when the *Buddha* was expounding the *dhamma*? Were you all sleepy then? and so on.” Thus he scolded the dancers very severely. The monks who were endowed with *jhāna* were being scolded, isn't it? (Yes, they are being scolded, Venerable Sir). Why it is so? It is because of *lobha*. For many existences these monks had a craving for dancing and because of this clinging to *lobha*, they were reborn in *Catumahārajikā deva* realm. Since they were endowed with *jhāna*, they

should have been reborn in the fine material world (the *brahma* realm). Now where are they? They are in *Catumahārajikā deva* realm, the lowest level of *deva* realms and are lowly born dancers.

As they were being scolded, they thought over it. “We are here to have the wages and honour bestowed by the audience. Now what we get is the scolding”. So these dancers looked into their past with their *deva* eyes and were so ashamed to find out that *Gopaka* was the female donor (*dāyika*) who had revered them. He is now in a higher status. Though we had attained *jhāna* and also were the ones being revered, what has become of us. They felt so ashamed.

Out of the three celestial dancers, two of them were so remorseful that they practised meditation and became *anāgāmi* and were transferred at once to the *brahma* realm. The remaining one had so much clinging to *lobha* that he had to remain in the *Catumahārajikā* realm as a dancer. Isn't *lobha* root bad? (It is bad, Venerable Sir). Even after attaining *jhāna*, can it still give *dukkha*? (Yes, it can still give *dukkha*, Venerable Sir). Hence, to be free from *lobha*, *dosa*, *moha* as much as possible, and not to have the chance for the bad roots to arise or to arise as little as possible in your *santāna*, don't you have to be mindful? (We have to be mindful, Venerable Sir). Yes, you have to be mindful.

It is almost alright if one is being fully endowed in one's *santāna* with the two good roots of *alobha* and *adosa*. If one is endowed with the two roots of *alobha* and *adosa*, in the practise of *Satipatthāna vipassanā*, the two,

kāyanupassanā and *vedenānupassanā satipaṭṭhāna* can be distinctly contemplated.

Puimānamī = that had arisen earlier; *dvinnamī* = *lobha* and *dosa*, the two roots; *ānubhavana* = due to their power; *purimamī* = that had arisen earlier; *dvi* = the two; *satipaṭṭhānamī* = foundations of mindfulness, *kāyānupassanā* and *vedanānupassanā satipaṭṭhāna*; *ijjhanti* = are being fully endowed (with these two roots); *iti* = thus; *aṭṭhakathācariyo* = commentary teachers; *samvanneti* = had explained correctly without deviation.

Sādhū! Sādhū! Sādhū!

In these two roots of *alobha* and *adosa*, *alobha* is of the nature of noncovetousness; *adosa* is of the nature of not doing wrong to others and not getting angry. In practising *vipassanā* meditation, if one is fully endowed with these two roots, one can practise to experience the *dhamma* distinctly in *kāyānupassanā satipaṭṭhāna* and *vedanānupassanā satipaṭṭhāna*. Isn't it wonderful? (It is wonderful, Venerable Sir). Where will one get to, when one can practise to perceive *dhamma*? (One will get to *nibbāna*, Venerable Sir). Yes, one gets to *nibbāna*.

Those who have inherent *alobha* and *adosa* roots should practise, mainly, these two *satipaṭṭhāna vipassanā* meditations. If one has indistinct experience in practising *kāyānupassanā satipaṭṭhāna* and *vedanānupassanā satipaṭṭhāna vipassanā* meditations, what roots does one have in one's *santāna*? (*Alobha* and *adosa* roots, Venerable Sir).

Pacchimassa = *amoha*, the last root; *ānubhavana* = due to power; *pacchimāni* = that had arisen the last; *dvi* = the two; *satipaṭṭhāni* = *cittānupassanā* and *dhammānupassanā satipaṭṭhānas*; *ijjhanti* = are being fully endowed (with these two roots); *iti* = thus; *aṭṭhakathācariyo* = commentary teachers; *samvanneti* = had explained correctly and without deviation.

Sādhu! Sādhu! Sādhu!

Due to the power of *amoha* root, one can be complete with *cittānupassanā satipaṭṭhāna* and *dhammānupassanā satipaṭṭhāna*. Those who are endowed with the knowledge (*amoha*) may especially be good at doing well in practising *cittānupassanā satipaṭṭhāna*, and *dhammānupassanā satipaṭṭhāna*. When one is doing well in practising *cittānupassanā* and *dhammānupassanā*, can it be concluded that the one concerned is endowed with the knowledge (*amoha*) root? (Yes, it can be concluded thus, Venerable Sir). Isn't it proper how commentary teachers have explained on roots? (It is proper, Venerable Sir).

It also means that those who are with *lobha*, *dosa* and *moha* roots in abundance will not be able to do well in the practise of any *satipaṭṭhāna* contemplation. In order to be able to abandon as much *lobha*, *dosa* and *moha* roots as far as possible and to be endowed with as much *alobha*, *adosa* and *amoha* roots as far as possible, this audience has to give *dāna*, observe *sīla*

and practise *samatha* and *vipassanā* meditations to one's utmost ability.

Dāna can in a small way, abandon the bad roots momentarily. While preparing alms-food for offering, the donor, even before dispensing *dāna*, is free from attachment to the alms-food. One is being free from *lobha* and having *alobha*.

While dispensing *dāna*, the intention of the donor is that the donees who have come to accept the food offered be happy and delighted in having the food. It is *adosa*, *mettā*. Isn't it? (It is *adosa*, *mettā*, Venerable Sir).

By offering in this way, will not the donor be having the knowledge (*amoha*) led by faith, that one will become wealthy with properties and precious things (*ratana*) in all the future existences. Will one be able to dispense all kinds of *kusala* that one desires repeatedly, which is conducive to attaining the bliss of *nibbāna*? (One will be endowed thus, Venerable Sir).

During the dispensation of *dāna*, will not there be an increase in nongreed (*alobha*) which is not to be attached or cling to the property; increase in loving-kindness (*adosa* or *mettā*) which is the thought that the donees who have come to accept the alms-food be well and happy; increase in knowledge (*amoha*) led by faith which is knowing that the effect of dispensation will be rewarded? (There will be an increase, Venerable Sir).

When *alobha*, *adosa* and *amoha* appear, will not *lobha*, *dosa* and *moha* automatically disappear? (They will disappear automatically, Venerable Sir). Yes, they will

be automatically abandoned. Nevertheless, can one dispense *dāna* all the time? (No, one cannot do so all the time Venerable Sir). Yes, one cannot do so. But while offering, these three bad roots are being discarded. Isn't it proper to be able to dispense *dāna*? (It is proper, Venerable Sir). In order to be able to discard permanently, the *dhamma* that one must practise is *satipaṭṭhāna vipassanā* meditation.

In practising *vipassanā* meditation, at every noting, *lobha*, *dosa* and *moha* are abandoned. At the very moment of noting, rising, falling, sitting, touching, lifting, pushing, dropping and so on, *lobha*, *dosa* and *moha* have no chance to arise. On noting rising, falling, there cannot be craving for things because the mind cannot dwell on two objects simultaneously. During the noting, *lobha* has no chance to arise.

The unhappiness for not getting what one wants has also no chance to arise. When noting is accomplished, hatred (*dosa*) or grief (*domanassa*) and also delusion (*moha*) have no chance to arise. While noting rising, falling, doesn't one understand correctly that rising is *rūpa dhamma* and noting is *nāma dhamma*? (It is understanding correctly thus, Venerable Sir). Yes, understanding without delusion is certainly *amoha*.

At every noting, isn't *lobha*, *dosa* and *moha* are being abandoned? (They are being abandoned, Venerable Sir). At every noting, *alobha*, *adosa* and *amoha* are being developed. On practising *vipassanā* meditation, three bad roots, *lobha*, *dosa* and *moha* are abandoned; and three good roots, *alobha*, *adosa* and *amoha* are being strength-

ened. Isn't merit being gained at every noting in *vipassanā* meditation? (Merits are being gained, Venerable Sir). The explanation given by commentary teachers is fully complete.

Aniccadassanena alobho hoti

Dukkhadassanena adoso hoti

Anattadassanena amoho hoti

Aniccadassanena = on perceiving *anicca*; *alobho* = the *alobha*; *hoti* = is established.

Dukkhadassanena = on perceiving *dukkha*; *adoso* = the *adosa*; *hoti* = is established.

Anattadassanena = on perceiving *anatta*; *amoho* = the *amoha*; *hoti* = is established; *iti* = thus; *aṭṭakathācariyo* = commentary teachers; *samvanneti* = explained correctly without deviating.

Sādhu! Sādhu! Sādhu!

Aniccadassanena = by perceiving *anicca*; *alobho* = *alobha*; *hoti* = is established. When one can note to perceive *anicca*, on perceiving *anicca*, *alobha* arise and so will there be any desire or craving for things? (There will not be any desire, Venerable Sir). Nothing is permanent. All phenomena in one's *khandhā* are not permanent. *Rūpa dhamma*, as well as, *nāma dhamma* are impermanent. All material things are also not permanent. Since impermanence is known, will there be any *lobha* arising? (*Lobha* will not arise, Venerable Sir). Yes, it is *alobha*.

Dukkhadassanena = on perceiving *dukkha*; *adoso* = the *adosa*; *hoti* = is established. On perceiving *dukkha* as, “arisings and passings away, arisings and passings away,” and as they are so oppressing and as one takes them as *dukkha*, there will be no more desire for *dosa* to arise. Doesn’t people have *dukkha* because of *dosa*? (They have, Venerable Sir). Oh, it is not desirable to have *dosa* which is the cause of *dukkha*. Now that *dukkha* is perceived no more *dukkha* is desired. On perceiving *dukkha*, one becomes free from *dosa*. On practising *vipassanā* meditation, when one perceives *dukkha* thoroughly, one is free from *dosa* and *mettā* is cultivated. After practising *vipassanā* meditation, loving-kindness (*mettā*) becomes more developed. Isn’t it evident that one has cultivated *mettā* for others to be happy? (It is evident, Venerable Sir). Yes, it is very evident. One does not have *dosa* any more even when meeting people whom one does not wish to meet. *Adosa* (*mettā*) is distinctly developed.

According to the conditional relations (*Paṭṭhāna*) good roots result. Why does this happen so.....? It is because of the ability to perceive *dukkha*. To perceive *dukkha*, what *dhamma* must one practise? (One must practise *vipassanā* meditation, Venerable Sir). Only by practising *vipassanā* meditation, can one perceive true *dukkha*.

Anattadassanena = by perceiving *anatta*; *amoho* = the *amoha* or nondelusion or wisdom; *hoti* = is established. When one can practise to perceive *anatta*, correct understanding, *amoha* is established. Nothing can be controlled. Can one control *rūpa dhamma* and *nāma*

dhamma in one's *khandhā* as, "it should be this, it should be that; everything good must happen and nothing bad must take place?" (It cannot be controlled thus, Venerable Sir). Nothing can be controlled by anybody. Isn't it correct understanding? (It is correct understanding, Venerable Sir). To correctly understand is *amoha*.

On perceiving *anatta*, *amoha* root can be cultivated in one's *santāna*. By practising which *dhamma*? (By practising *satipaṭṭhāna vipassanā dhamma*, Venerable Sir).

On perceiving *anicca*, *lobha* is abandoned and *alobha* takes place. When *alobha* arises *dāna kusala* will accrue. Isn't *dāna kusala* be more endowed than before? (It is more endowed, Venerable Sir). Let us include the motto and recite.

Motto: On perceiving *anicca*, *lobha* is abandoned.

When *lobha* is eliminated, *alobha* takes place.

When *alobha* arises, shall one's *dāna* be fully endowed.

When one can practise to perceive *anicca*, one knows impermanence. On knowing impermanence, cannot *lobha* be abandoned? (*Lobha* can be abandoned, Venerable Sir). Nobody likes impermanence. Hence, nothing will be desired and so one is being freed from *lobha*. "Freed from *lobha*," means *lobha* has been eliminated. When freed from *lobha*, *alobha* takes place. As soon as *lobha* is eliminated, doesn't *alobha* arise? (It arises, Venerable Sir). When there is no *lobha*, *alobha* will arise and they are directly opposite. When *alobha* takes place, can one

perform *dāna* more than before? (One can perform thus, Venerable Sir). Yes, one can perform *dāna* fully.

On perceiving *anicca*, *lobha* is eliminated. When freed from *lobha*, *alobha* will take place. Since *alobha* arises, *dāna kusala* will be performed. Doesn't this audience want to be endowed with *dāna*? (We want to be endowed with *dāna*, Venerable Sir). Hence one has to practise to perceive *anicca*, isn't it? (One has to practise thus, Venerable Sir). Yes, one has to practise.

What *dhamma* has to be practised so that the bad roots are abandoned and the good ones are cultivated from the roots (*hetu paccaya*)? (Must practise *vipassanā* meditation, Venerable Sir). When one can note so as to perceive *anicca*, *lobha* the bad root will be eliminated and *alobha* the good one will accrue so as to be endowed with *dāna kusala*. Isn't it appropriate? (It is appropriate, Venerable Sir).

Dukkhadassanena = by being able to practise to perceive *dukkha*; *adoso* = the *adosa* root; *hoti* = is established. On being able to practise to perceive *dukkha*, *dosa* will not arise. Since *dukkha* is experienced, does one still want *dosa*, which is the cause for the arising of *dukkha*? (Does not want any more *dosa* to arise, Venerable Sir). Yes, *dosa* is being absent. When *dosa* is absent, what will be present in its place? (*Adosa* will be present, Venerable Sir). When *adosa* takes place, what *kusala* will be fulfilled? (*Sīla kusala* will be fulfilled, Venerable Sir). Those individuals who have *adosa* (*mettā*) in abundance or are led by *mettā* are reluctant to take the life of others and so *sīla* becomes more secure. They are also reluctant to steal other's property and so *sīla* is kept more securely.

Hence, these individuals are being fully endowed with *sīla*.

Motto: On perceiving *dukkha*, *dosa* is abandoned.

When *dosa* is eliminated, *adosa* takes place.

When *adosa* arises, one shall be always fully endowed with *sīla*.

On being able to practise to perceive *dukkha*, *dosa* is eliminated. When *dosa* is eliminated, because *adosa* (*mettā*) takes place, *sīla* is more securely observed. Doesn't this audience want to be endowed with *sīla*? (We want to be endowed with *sīla*, Venerable Sir). If you want to be endowed with *sīla*, doesn't that mean one must practise to perceive *dukkha*? (Yes, it means thus, Venerable Sir).

Anattadassanena = on being able to practise to perceive *anatta*; *amoho* = the *amoha*; *hoti* = is established. On being able to practise to perceive *anatta*; delusion (*moha*) is eliminated. When free of *moha*, correct understanding (*amoha*) takes place. When *amoha* arises, one can practise *bhāvana* more than before; hence, one is fully endowed with *bhāvanā kusala*.

Motto: On perceiving *anatta*, *moha* is eliminated.

When *moha* is eliminated, *amoha* takes place.

When *amoha* arises, one shall be always complete with *bhāvana*.

On being able to practise to perceive *anatta*, wrong-knowing (*moha*) is eliminated. When *moha* is eliminated,

amoha arises. When *amoha* arises, *bhāvanā kusala* can be practised more ardently or in other words, one can be more complete with *bhāvanā kusala*. Recite the mottos in brief.

Motto: On perceiving *anicca*, *lobha* is eliminated;
Alobha arises and one can be complete with *dāna kusala*.
 On perceiving *dukkha*, *dosa* is eliminated;
Adosa arises and one can be complete with *sīla kusala*.
 On perceiving *anatta*, *moha* is eliminated;
Amoha arises and one can be complete with *bhāvanā kusala*.

If one can practise to perceive *anicca*, *dukkha* and *anatta*, the bad roots, *lobha*, *dosa* and *moha* are already abandoned. When the good roots *alobha*, *adosa* and *amoha* are developed, one will be endowed with various kinds of *kusala*. Isn't it possible to be complete with *dāna*, *sīla* and *bhāvana*? (It is possible, Venerable Sir) Yes, it is possible to be complete with them. Hence, on practising *vipassanā* meditation, isn't it important to try and perceive *anicca*, *dukkha* and *anatta*? (It is important, Venerable Sir).

On practising *vipassanā* meditation, to be proper *vipassanā*, one must try to note to perceive *anicca*, *dukkha* and *anatta*. When practising *vipassanā* meditation, in the beginning it has to be noted only to experience the nature of the phenomena. Can one note to perceive *anicca*, *dukkha* and *anatta* at once? (Cannot be

perceived at once, Venerable Sir). Yes, one cannot perceive them yet.

To be known as *vipassanā* in the beginning

Paññattinī thapetvā visesena passatīti vipassanā

Paññattinī = the shapes such as head, body and limbs, the concept (*paññatti*); *thapetvā* = after being discarded; *visesena* = in many and several ways; *passatīti* = noting is being done; *ititassanā* = thus noting in many and several ways after discarding the concept; *vipassanā* = is known as *vipassanā*.

At the beginning of practising *vipassanā* meditation, shapes, concept (*paññatti*) are to be discarded as much as possible. In noting rising, falling, sitting, touching, the shape of the abdomen has to be discarded as much as possible; when noting falling, the shape of the abdomen has to be discarded as much as possible. Is not the phenomenon of tautness and pressure in noting rising; and the phenomena of movement or displacement inside in noting falling must be contemplated attentively to know? (One has to note attentively thus, Venerable Sir).

On noting lifting, pushing and dropping the shape of the foot must be discarded as much as possible. When noting lifting, the phenomena of stage by stage upward movement must be noted as much as possible. On noting pushing, the shape of the foot must be discarded as much as possible, but the phenomena of stage by stage forward movement must be contemplated as much as possible. When noting dropping also, doesn't one has to discard the shape of the foot as much as possible and contem-

plate the stage by stage downward movement? (One has to contemplate thus, Venerable Sir).

After discarding the concept, doesn't one has to contemplate the many and various phenomena of rising, falling, lifting, pushing and so on? (It has to be contemplated thus, Venerable Sir). This way of contemplation is known as what meditation? (*Vipassanā* meditation, Venerable Sir).

On continued noting, when *samādhi ñāṇa* becomes strengthened, *sammasana ñāṇa*, *udayabbaya ñāṇa* and *bhanga ñāṇa*, in succession, are reached; then one can perceive *anicca*, *dukkha* and *anatta*. On practising *vipassanā* meditation, when perceiving *anicca*, *dukkha* and *anatta*, the above mentioned benefits can be obtained. On reaching *sammasana ñāṇa*, *anicca*, *dukkha* and *anatta* can be perceived by comprehension.

At the discernment of *ñāṇa* and *rūpa*, *nāmarūpa pariccheda ñāṇa* stage, *anicca*, *dukkha* and *anatta* are not distinct yet. At *paccaya pariggaha ñāṇa*, also it is not distinct yet, only the cause and effect are perceived distinctly. On reaching *sammasana ñāṇa* it can be known by comprehension that this is *anicca*, this is *dukkha* and this is *anatta*. On reaching *sammasana ñāṇa* and noting rising, falling, sitting, touching, before 10 or 15 minutes of time has elapsed, doesn't one experience pain, tingling, dull pain, aching, nausea, itching, wanting to throw up (vomiting), swaying, pressing, heaviness, pushing, pulling and so on? (It has been experienced thus, Venerable Sir). Oh, this *khandhā* has to suffer so much. Doesn't

one think that this *khandhā* is a solid mass of suffering? (One thinks thus, Venerable Sir).

Seeing unpleasant existences

In sitting meditation, the objects seen may be the signs (*nimitta*) of *asubha*: dead bodies, corpses, skeleton or bones, isn't it? (It is seen thus, Venerable Sir). Those *yogis* with strong *samādhi* can perceive the various this or that unpleasant life in previous existences. Some of them imagine that they are having crocodile like bodies, because they were being crocodiles in the previous existences; tortoise like bodies because they were been tortoises before. At a retreat in the city of Kyangin, a *yogi* reported that during sitting meditation, his body has turned into that of a serpent (*nāga*) and so he had been named a *nāga yogi* by the meditation teacher.

Perceiving *anicca*, *dukkha* and *anatta* at *sammasana ñāṇa*

Since *yogis* suffered physically and mentally, perceiving the unpleasant forms and bodies at the stage of *sammasana ñāṇa*, that he thought, “Oh, my previous existences were so unpleasant.” Didn't he have to cry bitterly? (He had to cry, Venerable Sir). Oh, so much suffering. Isn't this suffering? (It is suffering, Venerable Sir). By comprehension it is realized that this *khandā* is a mass of *dukkha*. This knowledge of suffering, *dukkha* by comprehension is *sammasana ñāṇa*.

Pain and tingling are changing from one type to another, are these sensations permanent? (They are not perma-

ment, Venerable Sir). Isn't impermanence realized by comprehension? (It is realized thus, Venerable Sir). This knowledge of impermanence (*anicca*) by comprehension is *sammasana ñāṇa*.

One comes to practise *vipassanā* meditation with the intention of practising happily and pleasantly. Now at this stage of *ñāṇa* can one practise happily? (Cannot practise as intended, Venerable Sir). Does one come to meditate to have pain, tingling and aching? (No, Venerable Sir). However, what one does not want is actually happening. Can one control over it? (No. it cannot be controlled, Venerable Sir). Uncontrollable is in English, and what is it called in *Pali*? (It is called *anatta*, Venerable Sir). Doesn't one perceive *anatta*? (*Anatta* is perceived, Venerable Sir). Isn't *anicca*, *dukkha* and *anatta* comprehended? (It is comprehended now, Venerable Sir). Yes, it is very appropriate. Now one can abandon, as much as possible, the bad roots, *lobha*, *dosa* and *moha*; and develop, as much as possible, the good roots, *alobha*, *adosa* and *amoha*.

As instructed by the meditation teacher, on continued practising, having reached the next *ñāṇa* (*udayabhaya*) everything becomes entirely different. There is no more heaviness, dullness, pain, tingling aching, dizziness, itching and so on. One feels light and alert; *kāya lahutā* and *citta lahutā* = lightness in body and mind; *kāya mudutā*, *citta mudutā* = pliancy in body and mind.

At the *sammasana ñāṇa*, the *yogī* is short-tempered and feeling unpleasant. Some of the *yogis* suffered greatly. They even retort back to the meditation teachers.

Making retort at *sammasana ñāṇa*.

The meditation teacher uttered, “*Yogi* does not feel good in noting, but the *dhamma* experienced is good. At distressful *ñāṇa*, having bad experiences mean attaining good *dhamma* experience”. The *yogi* retorted, “Sayadaw tells me that it is good, but I feel like I am going to die”.

Some *yogis* who are at *sammasana ñāṇa* retorted thus, “At home my state of mind is not that bad. Now, I am at your centre, my mind is very disturbed.” This retort shows that the *yogi* is blaming the meditation teachers. At which stage of *ñāṇa* is the *yogi* now? (At *sammasana ñāṇa*, Venerable Sir). When retorted thus, the meditation teacher must be very patient and teach the *yogi* to gain *dhamma*.

As instructed by the teacher, on continued noting, when *udayabbaya ñāṇa* is reached, everything is reversed. There are *kāya lahutā*, *citta lahutā* = lightness in body (mental factor), lightness in mind; *kāya muditā*, *citta muditā* = pliancy in body, pliancy in mind; *kāya kamanannatā*, *citta kamanannatā* = adaptable in body, adaptable in mind; *kāya pāgunnatā*, *citta pāgunnatā* = proficiency in body and proficiency in mind. The object of noting and the noting mind seem automatically synchronised. Due to *kāyika sukha* and *cittacika sukha*, one is meditating with physical and mental happiness and filled with *vipassanā sukha*, which let alone an ordinary human being not only an ordinary deva can enjoy this kind of happiness.

Suññāgāraṃ pavitṭhassa, santacittassa bhikkuno.

Amānusi ratī hoti; sammādhammaṃ vipassato.

Suññāgāraṃ = to a quiet meditation centre;

pavitṭhassa = enter; *santacittassa* = with a calm mind;

sammā = correctly; *dhammaṃ* = the arisings and passings away of the nature of *rūpa dhamma* and *nāma dhamma*; *vipassato* = who practises *vipassanā* meditation; *bhikkhuno* = *yogi* who can foresee the dangers of the *saṃsāra*; *amānusi* = not ordinary human or deva can experience; *ratī* = happiness due to *vipassanā pīti sukha*; *hoti* = takes place; *iti* = thus; *bhagavā* = the *Buddha*; *avoca* = expounded with wisdom led by compassion.

Sādhu! Sādhu! Sādhu!

The *yogi* who has reached *udayabbaya ñāṇa* entered a quiet meditation centre, and on noting the arisings and passings away of *rūpa dhamma* and *nāma dhamma* is so filled with *vipassanā pīti sukha* which let alone an ordinary human being, not even an ordinary *deva* can experience this kind of happiness he had enjoyed. Only those individuals who practise *vipassanā* meditation can have this kind of happiness.

On continued practising *vipassanā*, when the stages of *ñāṇa* are developed, in noting rising, one will perceive the stage by stage arisings and passings away of rising; in noting falling, one will perceive the stage by stage arisings and passings away of falling; in noting lifting, pushing, dropping also one will perceive the stage by

stage arisings and passings away respectively at each phenomenon. Arisings and passings away are happening so fast that doesn't impermanence is being realized in one's mind? (It is realized thus, Venerable Sir).

Impermanence is in English, what is it called in Pali? (*Anicca*, Venerable Sir). The arisings and passings away are happening so fast that it seems to be oppressing, which is suffering. Suffering is in English. In Pali.....? (*dukkha*, Venerable Sir). Is it possible to prevent this oppressive suffering in any way? It cannot be prevented in any way. It is oppressing on its own accord and thus uncontrollability can be realized. Uncontrollable is in English, in Pali it is called.....? (*anatta*, Venerable Sir).

Can *anicca*, *dukkha* and *anatta* be perceived? (Can perceive them, Venerable Sir). By practising which *dhamma*? (*Satipaṭṭhāna vipassanā dhamma*, Venerable Sir). On perceiving *anicca*, *dukkha* and *anatta*, the bad roots, *lobha*, *dosa* and *moha* are being abandoned, isn't it? (It means thus, Venerable Sir). Isn't the good roots, *alobha*, *adosa*, *amoha* are being developed? (They are being developed, Venerable Sir). Isn't it appropriate? (It is appropriate, Venerable Sir).

Hence, for the audience, in practising *vipassanā* meditation, the bad roots are being abandoned and the good roots are being cultivated. On continued noting and when *bhanga ñāṇa* is reached the arisings are no longer evident but only the passings away are evident. In noting rising, the nature of rising passes away fleetingly and the end of rising becomes very distinct. In noting falling also, the beginning of falling passes away fleetingly and

the end of falling becomes very distinct. In noting lifting, pushing and dropping also the phenomena of lifting, pushing, dropping pass away fleetingly, as if one is seeing them with the natural eyes.

Later when the *samādhi ñāṇa* becomes more mature, developed, strengthened and powerful, on noting rising, the nature of rising passes away fleetingly and so also is the noting mind. On noting falling, the nature of falling passes away fleetingly and also is the noting mind.

Also on noting lifting, pushing and dropping, the same phenomenon of fleetingly passing away of lifting, pushing, dropping as well as of the noting mind takes place and one perceives the impermanence of *rūpa dhamma* and *nāma dhamma*. When one perceives the passings away, can one think anything to be permanent? (Cannot think thus, Venerable Sir). Impermanence is in English, in *Pāli* it is....? (*anicca*, Venerable Sir). Yes, it is *anicca*.

These passings away are so swift that they seem to be oppressing and so it is suffering. Suffering is in English, in *Pāli*....? (*dukkha*, Venerable Sir).

How to prevent these oppressive sufferings of passings away? They cannot be prevented in any way. The suffering is present on its own accord and so cannot be controlled. Uncontrollable is in English, in *Pāli*....? (*anatta*, Venerable Sir). When the knowledge of perceiving *anicca*, *dukkha* and *anatta* are realized fully. What will this audience attain? (They will attain *nibbāna*, Venerable Sir).

On realizing *anicca*, *dukkha* and *anatta*, bad roots, *lobha*, *dosa* and *moha*, are abandoned. Hence, good roots,

alobha, *adosa* and *amoha*, are being cultivated. Isn't it appropriate? (It is appropriate, Venerable Sir). This talk on root condition (*hetu paccayo*) is fairly complete now.

By virtue of listening to the *dhamma* talk on root condition (*hetu paccayo*) of *Paccayaniddesa* from *Paṭṭhāna Pāli* Text, may you be able to follow, practise and develop accordingly and may you be able to realize the noble *dhamma*, and the bliss of *nibbāna*, the extinction of all sufferings, that you have aspired for, swiftly and with ease of practise.

(May we be endowed with the blessing, Venerable Sir)

Sādhu! Sādhu! Sādhu!

Saddhammaramsī Yeiktha Sayadaw

Translator's Note on *Hetu Paccayo*

(1) Five *khandhās*

1. *Rūppakkhandā* = corporeality aggregate of 28 *rūpas*.
2. *Vedanakkhandā* = feeling aggregate consisting of *sukhavedanā*, *dukkhavedanā*, *sommanassa vedanā*, *dumanassa vedanā* and *upekkhā vedanā*,
3. *Saññakkhandā* = perception aggregate consisting of perceptions of form, sound, odour, taste, bodily impression and mental impression.
4. *Sanḅhārakkhandhā* = aggregate of mental formation consisting of 50 *cetasikas* other than *vedanā* and *sañña*.
5. *Viññānakkhandhā* = consciousness aggregate consisting of 89 or 121 *cittas*.

(2) Twelve *āyatanas*

Twelve bases (*āyatanas*) are equally divided into two groups of internal and external bases.

(a) Six internal bases (*āyatanas*)

1. *Cakkhāyatana* = *cakkhu - pasāda* = eye base (eye sensitivity)
2. *sotāyatana* = *sota-pasāda* = ear base (ear sensitivity)
3. *Ghānāyatana* = *ghāna-pasāda* = nose base (nose sensitivity)
4. *Jivhāyatana* = *jivha - pasāda* = tongue base (tongue sensitivity)
5. *Kāyāyatana* = *kaya - pasāda* = body base (body sensitivity)

Paṭṭhāna and Vipassanā (1) Hetu Paccayo

6. *Mānāyatana* = 89 or 121 *cittas* = mind-base
(*Mānāyatana* is a collective term for all consciousness)

(b) Six external bases (*āyatana*s)

7. *Rūpāyatana* = *vanna* = visible object

8. *Saddāyatana* = *sadda* = sound

9. *Gandhāyatana* = *gandha* = odour

10. *Rasāyatana* = *rasa* = taste

11. *Phoṭṭhābbāyatana* = *pathavī, tejo, vāyo*
= tangible object

12. *Dhammāyatana* = mind-object consisting of 52 *cetasikas*, 16 *sukhumarupas* and *Nibbāna*.

(3) Eighteen *dhātus*:

The eighteen *dhātus* are equally divided into three groups:

(a) six subjective elements

(b) six objective elements, and

(c) six intellectual elements.

(a) Six subjective elements (*dvāras* = doors)

1. *cakkhu - dhātu* = *cakkhu-pasāda* = eye-door

2. *Sota - dhātu* = *sota - pasāda* = ear-door

3. *Ghāna - dhātu* = *ghāna - pasāda* = nose-door

4. *Jivhā - dhātu* = *jivhā - pasāda* = tongue-door

5. *Kāya - dhātu* = *kāya - pasāda* = body-door

6. *Mono - dhātu* = *pañca - dvāravijjana* and 2
smpaticchanas

(b) Six objective elements (sense-objects)

7. *Rūpa-dhātu* = *vanna* = visible object

8. *saddā-dhātu* = *saddā* = sound

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9. *Gandha-dhātu* = *gandha* = odour
10. *Rasa-dhāti* = *rasa* = taste
11. *Phṭṭhabba-dhātu* = *pathavī, tejo, vāyo* = tangible object
12. *Dhamma-dhātu* = 52 *cetasikas*, 16 *sukhumarupas* and *Nibbāna*. (Same as *dhammāyatana*)

(c) Six intellectual elements. (Consciousness)

13. *cakkhu - viññāṇa - dhātu* = 2 *cakkhu-viññāṇa cittas*
= eye-consciousness
14. *Sota - viññāṇa - dhātu* = 2 *sota - viññāṇa cittas*
= ear-consciousness
15. *Ghāna - viññāṇa - dhātu* = 2 *ghāna - viññāṇa cittas* =
nose-consciousness
16. *Jivhā - viññāṇa - dhātu* = 2 *jivhā - viññāṇa cittas*
= tongue-consciousness
17. *Kāya - viññāṇa - dhātu* = 2 *kāya - viññāṇa cittas*
= body-consciousness
18. *Mono - viññāṇa - dhātu* = 76 *cittas* excluding 10
dvipaṅca - viññāṇa cittas
and 3 *mono - dhātu cittas*.

Based on six doors and six sense objects, six types of consciousness arise. Thus there are 18 *dhātu*.

(4) *Paṭiccasanuppada*

The Law of Dependence Origination.

(5) Four Noble Truths

1. Noble truth of suffering
2. Noble truth of the cause of suffering
3. Noble truth of the cessation of suffering

Paṭṭhāna and Vipassanā (1) Hetu Paccayo

4. Noble truth of the Path leading to the cessation of suffering.

(6) Four *Satipaṭṭhānas*

Four Foundations of Mindfulness Meditation

1. *Kāyānupassanā satipaṭṭhāna*
Contemplation of the body in the body
2. *Vedanānupassanā satipaṭṭhāna*
Contemplation of the feelings
3. *Cittānupassanā satipaṭṭhāna*
Contemplation of the consciousness
4. *Dhammānupassanā satipaṭṭhāna*
Contemplation of the *dhammas*.

(Contemplation on the aggregate of mental formations).

(7) 71 rooted consciousness

There are 89 *cittas*, out of which 71 are rooted and 18 are unrooted (*ahetuka*).

(8) Excluding delusion from 2 delusion-rooted consciousness.

Delusion from each of the 2 delusion-rooted consciousness is excluded because it is not associated with another root and, being the only root present, it can only be a conditioning state but never a conditioned state in these causes. But this does not reduce the number of mental factors from 52 to 51. The reason is that delusion is a conditioned state in the other cases.^(a)

(a) U *Nārada*, *Mūla Paṭṭhana* Sayadaw.

“Guide to Conditional Relations. Part I,” Pāli Text society, Printed in Great Britain by Redwood Burn Limited, Trowbridge and Ester. (1978). Chapter III, p.88.

Mottos

- * More distinctive
Than *Sutta*
Is *Abhidhamma*
- * *Paṭṭhāna* is the teaching
On conditional relations
Between various conditioning states and conditioned states.
- * On dying with *lobha*,
Reborn in the realm of *petā*
Shall they be.
- * On dying with *alobha*,
Reborn in the realm of human and *deva*
Shall they be.
- * On dying with *dosa*,
Reborn in the realm of *niraya*
Shall they be.
- * On dying with *adosa*,
Reborn in the realm of human and *deva*
Shall they be.
- * On dying with *moha*,
Reborn in the realm of *tiracchāna*
Shall they be.
- * On dying with *amoha*,
Attaining *nibbāna*
Shall they be.
- * Faith, good health, straight forwardness,
Repeated effort and perceiving arisings and passings away
Are the five factors for realizing *dhamma*.

Paṭṭhāna and Vipassanā (2)
Ārammaṇa Paccayo
(Object Condition)

by

Ashin Kuṇḍalābhivamsa
Saddhammaransi Yeiktha Sayadaw

Translated by Daw Than Than Nyein

Yangon

2008

Myanmar

Paṭṭhāna and Vipassanā (2)
Ārammaṇa Paccayo
(Object Condition)

by

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Saddhammsaramsī Meditation Centre



Paṭṭhāna and Vipassanā (2)
Ārammaṇa Pccayo



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Ārammaṇa Paccayo

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Paṭṭhāna and Vipassanā (2)

Ārammaṇa Paccayo

(Object Condition)

Ashin *Kuṇḍalabhivamsa*

Today is the 8th waxing day of the month of Wagaung, 1353 Myanmar Era (18.8.1991). The *dhmma* talk that will be delivered this afternoon is on *Ārammaṇa Paccayo*, Object Condition from *Paccaya Niddesa*, *Pāli* Text.

*Ārammaṇa paccayoti
Rūpāyatanamī cakkhaviññāṇadhātuyā
taṃsāmpayuttakānañca dhammānamī
ārammaṇapaccayena paccayo*

*Saddhāyatanamī sotaviññāṇadhātuyā
taṃsāmpayuttakānañca dhammānamī
ārammaṇapaccayena paccayo*

*Gandhāyatanamī ghānaviññāṇadhātuyā
taṃsāmpayuttakānañca dhammānamī
ārammaṇapaccayena paccayo.*

*Rasāyatanamī jivhāviññāṇadhātuyā
taṃsāmpayuttakānañca dhammānamī
ārammaṇapaccayena paccayo*

*Phoṭṭhabbāyatanāni kāyaviññāṇadhātuyā
taṇisampayuttakānañca dhammānaṇi
ārammaṇapaccayena paccayo*

*Rūpāyatanāni saddāyatanāni gandhāyatanāni
rasāyatanāni phoṭṭhabbāyatanāni manodhātuyā
taṇisampayuttakānañca dhammānaṇi
ārammaṇapaccayena paccayo*

*Sabbe dhammā manoviññāṇadhātuyā
taṇisampayuttakānañca dhammānaṇi
ārammaṇapaccayena paccayo.*

*Yanī yanī dhammanī ārabba ye ye dhammā
Uppajjanti cittacetāsikā dhammā
Te te dhammā tesanī tesanī dhammānaṇi
ārammaṇapaccayena paccayo*

Yanī yanī dhammanī = the six objects or the conditioning states; *ārabba* = on being taken as objects of thought; *ye ye dhammā* = the respective six conditioned states; *uppajjanti* = arise; *cittacetāsikā* = which are consciousnesses and mental factors; *dhammā* = the conditioned states; *uppajjanti* = arise.

Te te dhammā = these six objects, the conditioning states cause; *tesanī tesanī dhammanāni* = the respective conditioned states to arise; *ārammaṇapaccayena* = by the force of object condition; *paccayo upakarako* = are helped and caused to; *hoti* = happen. *Iti* = thus; *bhagavā* = the Buddha; *avoca* = expounded with wisdom led by compassion.

Sādhu! Sādhu! Sādhu!

The six objects are the conditioning states. The respective six consciousnesses known as consciousnesses of living beings (*satta viññāṇa dhātu*) are the conditioned states. In the *santānas* of various individuals, as well as the *santānas* of this audience, due to the six objects, the respective six consciousnesses arise. While listening to this discourse now, if you have in mind that this *dhamma* talk is about what is happening in your *santāna*, then, you will be able to remember better.

Due to the six objects, the respective six consciousnesses arise. The six objects are the conditioning states or the cause. The respective six consciousnesses are the conditioned states or the effect. The effect, the six consciousnesses are formed only at the moment when the cause, the six objects impinge on the six sensitivities. No effect can arise in the absence of sense impression.

When a visible object (*rūpārāmmaṇa*) impinges the eye-sensitivity, eye-consciousness (*cakkhu viññāṇa*) arises. Similarly, when sound, an audible object (*saddārāmmaṇa*) impinges the ear-sensitivity, which consciousness arises? (*Sota viññāṇa*, ear-consciousness arises, Venerable Sir). When smell, an odorous object (*gandhārāmmaṇa*) impinges the nose-sensitivity, nose consciousness (*ghāṇa viññāṇa*) arises. When the taste or a sapid object (*rāsārāmmaṇa*) impinges the tongue-sensitivity, tongue consciousness or the cognition of taste (*jivhāviññāṇa*) arises. When a tangible object (*phoṭṭhabbārāmmaṇa*) impinges the body sensitivity, body consciousness (*kāya viññāṇa*) arises. When the mind cognition, a cognizable object (*dhammārāmmaṇa*) impinges the mind sensitivity, mind consciousness (*mano vinnāṇa*) arises.

Where are these consciousnesses happening? These consciousnesses are happening in the *santānas* of this audience as well as in that of other's *santānas*. In order to remember this, we shall answer the questions once more. On elaboration in conjunction with *vipassanā* meditation, this shall be remembered better. So we shall answer once more.

When a visible object impinges the eye-sensitivity, what consciousness arise? (Eye consciousness arises, Venerable Sir). When a sound impinges the ear sensitivity ...? (ear consciousness arises, Venerable Sir). When an odour impinges the nose-sensitivity..?(nose consciousness arises, Venerable Sir). When taste impinges the tongue-sensitivity...? (tongue consciousness arises, Venerable Sir). When a tangible object impinges the body-sensitivity...? (body consciousness arises, Venerable Sir). When mind cognition impinges the mind-sensitivity...? (mind consciousness arises, Venerable Sir). Yes, mind consciousness arises.

The six consciousness of eye, ear, nose, tongue, body and mind can occur only at the moment when the six objects are impinging the respective six sensitivities. Six consciousnesses are the effects and the six objects are the causes. It means that these causes and effects are happening in the *santānas* of this audience.

Here the six objects are the stimulators, the six sensitivities are the receptors and the six consciousnesses are the sparks.

What are the six objects? (They are stimulators, Venerable Sir); the six sensitivities? (They are receptors,

Venerable Sir); six consciousnesses? (They are the sparks, Venerable Sir). Yes, you have to know these thoroughly. In one's own *santāna*, there are stimulators, receptors and sparks. Only at the moment of arising of the sparks noting is done in *vipassanā* meditation.

Motto: Visible-object, sound, smell, taste, touch
And mind objects
Are truly known as stimulators

Visible object (*rūpārāmmaṇa*); sound (*saddārāmmaṇa*); smell (*gandhārāmmaṇa*); taste (*rāsārāmmaṇa*); touch (*phoṭṭhabbārāmmaṇa*) and mind cognition (*dhammārāmmaṇa*), what are these six objects called? (They are called stimulators, Venerable Sir). Yes, they are known as stimulators. Don't they come and stimulate? (They do stimulate, Venerable Sir).

Motto: Eye, ear, nose, tongue, body
And mind
Are truly known as receptors.

In the *santānas* of this audience, do you have eye-sensitivity, ear-sensitivity, nose-sensitivity, tongue-sensitivity, body-sensitivity and mind-sensitivity? (We do have these, Venerable Sir). Are these receptors or stimulators? (They are receptors, Venerable Sir). Yes, they are receptors. Only when the six objects come to stimulate, the receptive six consciousnesses arise. When there is no stimulation...? (nothing will arise, Venerable Sir). Yes, nothing will arise.

Motto: The six consciousnesses
That arise
Are truly known as sparks.

Eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness and mind consciousness are known as sparks. (In whose *santānas* are these stimulators, receptors and sparks arising? (They are arising in our *santānas*, Venerable Sir). Yes, they are arising in our *santānas*. This is how the *Buddha* had expounded. If you know that much, you are ready to practise *vipassanā* meditation.

The *aṭṭhakathā* teachers, other teachers and learned persons explained this phenomenon of the arising of stimulators, receptor and spark, by giving examples. They are likened to the bow, the strings and the sound of a violin. How many kinds are there? (There are three kinds, Venerable Sir). The bow is likened to the six objects, the stimulators; the strings are likened to the six sensitivities, the receptors; and the sound is likened to the six consciousnesses, the sparks.

As there are strings, bow and sound of a violin, so are the six consciousnesses arising in our *santānas*. The *vipassanā* meditation has to be practised at the moment of the arising of consciousness. The noting can be done thus, can it be noted as, ‘seeing, seeing’; ‘hearing, hearing’; ‘smelling, smelling’; ‘eating, eating’; ‘touching, touching’; ‘planing, planing’; ‘thinking, thinking’? (It can be noted thus, Venerable Sir). If the noting can be done at the instant of arising of these six consciousnesses, the audience is successful in the practice of *vipassanā* meditation.

To explain more distinctly by giving another example, take the case of the match stick, the match box and

the flame. How many kinds are there? (Three kinds, Venerable Sir). There is no flame in the match stick yet. Is there any flame? (No, Venerable Sir). Is there any flame in the match box? (There is no flame, Venerable Sir). When a match stick strikes the match box.....? (then only the flame is produced, Venerable Sir). Yes, a flame appears only then. The match stick is the stimulator, the match box is? (the receptor, Venerable Sir). The flame is....? (the spark, Venerable Sir). Yes, it is very evident.

In the same way, the six consciousnesses arise in the *santānas* of this audience. What are they likened to? They are likened to the flame, and the sparks being produced. At the very moment the spark arises, can't you note, 'seeing, seeing'; 'hearing, hearing'; 'smelling, smelling'; 'eating, eating'; 'touching, touching'; 'thinking, thinking'? (We have to note thus, Venerable Sir). Yes, you have to note thus. These are the key points in the contemplation of *vipassanā* meditation.

These six sensitivities are known as doors (*dvāra*) in the scriptures. Eye-sensitivity is *cakkhudvāra*; ear-sensitivity is *sotadvāra*; nose-sensitivity is *ghānavāra*; tongue-sensitivity is *jivhādvāra*; body-sensitivity is *kāyadvāra* and the mind-sensitivity is *manodvāra*. They are called *dvāras* because they are likened to doors.

Dve janā aranti gacchanti etthāhi dvāraṇi.

Dve janā = two individuals; *ettha* = at this place;

arantigacchanti pavattanti = come to exist;

ititasamā = as it is the place where the two persons come to exist; *dvāraṇi* = this place is known as a door.

The door is a place where the two persons come to exist. Does not an incoming person enter through this door? (He has to come through this door, Venerable Sir). As an outgoing person has to leave through this door also, the two persons, one who leaves and the other who enters, both come to exist at this place and so it is named the door.

The same phenomenon applies to eye-door (*cakkhudvāra*); ear-door (*sotadvāra*); nose-door (*ghānavāra*); tongue-door (*jivhādvāra*); body-door (*kāyadvāra*) and mind-door (*manodvāra*). Through these doors, the respective consciousnesses can enter or leave. Eye consciousness can enter or leave through the eye-door (*cakkhudvāra*). Also the eye-consciousness arises at the eye-sensitivity (*cakkhudvāra*). The passing away of eye-consciousness also takes place at this eye-sensitivity (*cakkhudvāra*). It means one must be able to note to perceive this phenomenon of the arising as well as....? (the passing away, Venerable Sir). If it can be perceived thus, this audience is being successful. If not, you are not successful yet at the eye-door.

Similarly, for the ear-sensitivity, ear consciousness arises at this ear-sensitivity (*sotadvāra*) and this passing away also takes place at the same *dvāra*. The arising and passing away take place fleetingly. If this audience can note to catch up with swift arising and passing away, you are being successful.

At the stage of *udayabbaya ñāṇa*, on noting 'hearing, hearing', the arising and passing away of ear-consciousness is slightly evident. As the *samādhi ñāṇa*

gets strengthened, and when the stage of mature *udayabbaya ñāṇa* is reached, the arising and passing away of the phenomenon can be perceived more distinctly. Later, when the stage of *bhanga ñāṇa* is reached, the arising of phenomenon is no more distinct, and only the passing away of it is distinct. The veteran *yogis*, when their *samādhi ñāṇa* gets strengthened, on noting ‘hearing, hearing’, they perceived that the ear consciousness also passes away. Yes, they can perceive that.

It is called ear-door (*sotadvāra*) because ear-consciousness arises and passes away at this place, similar to the door where the incoming person and the outgoing one come to exist. The same thing applies to eye-consciousness and ear-consciousness, the place where the arisings and passings away of these consciousnesses occur are known as.....? (*cakkhudvāra* and *sotadvāra*, Venerable Sir). Yes, they are called thus, and also for *ghānavāra*, *jivhādvāra*, *kāyadvāra* and *manodvāra*, the same phenomena are taking place. The six sensitivities (*dvāras*) are the places where the respective six consciousnesses (*viññāṇas*) arise and pass away and so they are known as doors (*dvāras*).

As an actual door is the place for two persons, one to go in and another to come out, the six respective *dvāras* are also the place where six consciousness arise and pass away. It is very appropriate when one can note to catch up with this arising and passing away. If one can pay attention to the arising of these six consciousnesses, *kusala* will arise. When one cannot

pay attention to this, what will happen? (*Akusala* will arise, Venerable Sir). Yes. *akusala* will arise.

Are not the six objects striking at these respective six sensitivities (*dvāras*) all the time? (They are striking all the time, Venerable Sir). Yes, always striking. When one can pay attention at the moment of arising of the six kinds of consciousness due to this striking, *kusala* will be gained. If one can also practise *vipassanā* meditation, *kusala* will also be gained. If there is neither paying of attention nor practice of *vipassanā* meditation, what will happen? (*Akusala* will arise, Venerable Sir). Isn't wholesomeness (*kusala* as well as unwholesomeness *akusala*) arise at these *dvāras*? (They arise there, Venerable Sir). They are arising at these places, isn't it? (They are arising there, Venerable Sir). Yes, they are arising there. Will it be proper when there are arisings of *akusala* mostly? (It will not be proper, Venerable Sir). In that case, will it be worthwhile to be born a human being? (It will not be worthwhile to be born a human being, Venerable Sir). Yes, it is not worthwhile. It is of utmost importance for much *kusala* to accrue. There must be paying of attention as well as contemplation.

Motto: Paying attention
And contemplation
Are *kusala*.

If one knows how to pay attention or has attention, *kusala* will accrue. At the moment of arising of six kinds of consciousness, if one can note, *vipassanā*

kusala will be gained. Now the two factors needed for *kusala* to be gained are known. One should also know the two factors needed for *akusala* to arise. Recite the motto.

Motto: Neither paying attention
Nor having contemplation
Are *akusala*.

What will mostly happen in the *santānas* of the individuals who neither pay attention nor know how to pay attention; neither contemplate nor know how to contemplate? (*Akusalas* are mostly arising, Venerable Sir). When *akusalas* are mostly arising, will it be worthwhile to be born a human being? (It will not be worthwhile to be born a human being, Venerable Sir). Yes, it is not worthwhile.

One can only be reborn in the lower planes in the next existence. Hence, is it not important? (It is important, Venerable Sir). At the very moment of arising of six kinds of consciousness due to the six objects strike the six sensitivities, isn't it important to be able to pay attention and contemplate? (It is important, Venerable Sir). Yes, it is important. That is why individuals have to dwell meditating.

Āraddhavīriyo viharati
Akusalānam dhammānam pahānāya
Kusalānam dhammānam upasampadāya.

Āraddhavīriyo = exerting diligent effort; *viharati* = one shall dwell; *akusalānam dhammānam* = *akusala*

dhamma; *pahānāya* = to abandon; *kusalānaṃ dhammanāṃ* = *kusala dhamma*; *upasanipadāya* = be complete with;

āradhāvīriyo = exerting diligent (meditative) effort; *vihāراتi* = one shall dwell. *Iti* = thus, *bhagava* = the Buddha; *avoca* = expounded with wisdom led by compassion.

Sadhu! Sadhu! Sadhu!

Akusala dhamma which brings suffering must be abandoned and efforts are to be made to be complete with *kusala dhamma*. Who expounded that? The *Buddha* expounded that and it is very important. One shall dwell in making efforts to abandon the unwholesomeness and to be complete with wholesomeness. It means one shall dwell paying attention and contemplating.

If one cannot pay attention, unwholesomeness will become very evident. Pleasant objects strike the six kinds of sensitivities such as pleasant sight, sound, taste, touch and object of thought with the respective sensitivities of eye, ear, nose, tongue, body and mind. If one cannot pay attention, cravings *lobha* will arise. Isn't? (*Lobha* will arise, Venerable Sir.) Yes, unwholesomeness *lobha* will arise.

If one cannot pay attention, on encountering opposing unpleasant sight, sound, touch and so on, grief *domanassa* and anger *dosa* will arise. Isn't *akusala* arising? (*Akusala* is arising, Venerable Sir) Without paying attention, when meeting with agreeable objects, cravings *lobha* will take

place, with disagreeable objects, anger *dosa* and grief *domanassa* which are all *akusalas* will arise.

Is it not necessary to know how to pay attention on meeting with pleasant sense objects? (It should be known, Venerable Sir). Is the arising of meeting with pleasant sense objects due to one being good or bad in the previous existences? (One must have been good, Venerable Sir). Yes, one was good before. One must have performed good deeds to have *kusala kamma* so as to be able to meet with good sense objects now.

In future existences also, to be able to meet with such pleasant objects and finally realize the noblest bliss, *nibbāna*, isn't it necessary to be good? (It is necessary, Venerable Sir). Yes, it is necessary. Hence, it is necessary to ardently perform more wholesome deeds than before to get wholesome *kamma*. By reflecting thus, will not wholesomeness *kusala* arise? (Wholesomeness will arise, Venerable Sir). Due to being good before, now one is meeting with pleasant objects. Later on, in future also, to meet with good objects and realize the bliss of *nibbāna*, it is certainly necessary to perform wholesome (*kusala*) deeds, and by reflecting thus, will *kusala* arise? (*Kusala* will arise by reflecting thus, Venerable Sir).

Is the meeting with unpleasant objects due to one being good or bad in the previous existences? (One must have been bad, Venerable Sir). Yes, one must have been bad, so as to make one meet with unpleasant objects which are the effects of bad *kamma*. By knowing thus, doesn't one feel comfortable? (One feels comfortable, Venerable Sir). Yes, one feels comfortable.

With what can one gain the upper hand over the unpleasant objects? They cannot be overcome by doing bad deeds or *akusala dhamma*. With an unpleasant mind can one overcome by doing *akusala* deeds? (It cannot be overcome thus, Venerable Sir). Yes, one cannot overcome thus, with what can one overcome? One can overcome by *kusala dhamma*. Due to this knowledge, as soon as one pays attention to this effect that wholesome deeds must be done more than before, what will happen then? (Wholesomeness *kusala* will arise, Venerable Sir). Yes, *kusala* will arise.

The effect (*vipāka*) is an unpleasant one. Due to having the above knowledge, and if one can pay attention to a certain extent, what type of impulsion (*javana*) will come ahead of others? (*Kusala javana* will come ahead of others, Venerable Sir). Yes, wholesome impulsion will come ahead. That is why, Most Venerable Sayadaws say, “*Kamma* result (*vipāka*) always comes as it should, but impulsion (*javana*) may be otherwise”

Vipāka always come as it should. Isn't one meeting with bad results because one had been bad before? (One is meeting thus, Venerable Sir). Yes, one is encountering thus. At present, because one can pay attention wisely, what kind of impulsion comes ahead? (Wholesome impulsions (*kusala javanas*) come ahead, Venerable Sir). Yes, *kusala javanas* come ahead. It is so wonderful. Don't you have to pay attention wisely? (We have to pay attention wisely, Venerable Sir). Yes, it certainly is necessary. This wise consideration (*yonisomanasikāra*) is very beneficial for this audience.

It is the most appropriate cause for the arising of wholesomeness. Now this audience already has wise consideration to a certain extent.

Sometimes one can pay attention, but at other times it may not be possible. When the object becomes the object of intense or gross thought, with the object being pleasant and agreeable, one may become delighted and get attached to it and thus one may not be able to pay attention. Vicious greed (*visamalobha*) may arise in some individuals. For this audience, on encountering pleasant objects (*iṭṭhārāmaṇa*) there may almost be no problem to pay attention.

Especially on encountering unagreeable and very unpleasant sense objects, sometimes one may not be able to pay attention, isn't one liable to get angry or grief stricken? (One may have anger or grief, Venerable Sir). Sometimes paying attention gains the upper hand but at times it may not be so. How can one remedy this? It must be remedied by noting.

Taking note is the best remedy. As soon as noting can be done, this *dosa* and *domanassa* do not have the chance to appear. One must note, "angry, angry, disturbed, disturbed". When *samādhi nāṇa* becomes strengthened, one can perceive the dissolution of anger or disturbances. If the *samādhi nāṇa* is still weak, one cannot perceive this yet. If so, the noting must be shifted to the body. When one cannot note the mind or consciousness *citta* where should the noting be shifted to? (The noting must be shifted to the body (*kāya*), Venerable Sir). Yes, the noting must be shifted to the body.

While sitting, as soon as one can note, “sitting, touching; sitting, touching”, “rising, falling, rising, falling,” can *dosa* and *domanassa* appear or not? (It cannot appear, Venerable Sir). One’s mind, consciousness (*citta*) cannot dwell on two objects simultaneously. As soon as noting is done, *dosa* and *domanassa* are abandoned moment by moment, isn’t it? They are already being abandoned, Venerable Sir).

While walking, as soon as one can note, “left foot forward, right foot forward; left foot forward, right foot forward”, “lifting, dropping; lifting, dropping”, “lifting, pushing, dropping”, these *dosa* and *domanassa* no longer can appear. Isn’t the noting has abandoned these? (They are being abandoned, Venerable Sir). While standing, as soon as one can note, “standing, standing”, these *dosa* and *domanassa* have no chance to appear. Can the *vipassanā* meditation overcome these? (*Vipassanā* meditation can overcome these, Venerable Sir). Yes, *vipassanā* meditation is the best practice for the overcoming of these. This audience is taking *vipassanā* meditation as a real refuge. Isn’t it? (It is a real refuge, Venerable Sir).

Attāhi attano nātho
Kohi nātho paro siyā

Attāhi = only I am; *attano* = my own; *nātho* = refuge;
paro = another person; *kohi* = how can; *nātho* = the
refuge; *siyā* = be.

I am my own real refuge. How can another person be my refuge. The *Buddha* has expounded how one should

be one's refuge. Contemplation of the four foundations of mindfulness *kāya*, *vedanā*, *cittā* and *dhammā nupassanā satipaṭṭhānā* amount to taking refuge in one's self. Isn't it dependable? (It is dependable, Venerable Sir). Yes, it is very dependable. Unwholesomenesses *akusalas* are likened to enemies and wholesomenesses *kusalas* are likened to friends, relatives and parents. In order to be able to abandon the *akusalas*, doesn't one have to practise *kāyā*, *vedanā*, *cittā* and *dhammā nupassanā satipaṭṭhāna* meditation? One has to practise thus, Venerable Sir). Yes, practise is the real refuge and very dependable. Now, this audience is comfortable because of having the real refuge.

Here, the noting must be done at the eye, while the eye-consciousness arises; at the ear, while the ear-consciousness arises; at the nose, while the nose-consciousness arises; at the tongue, while the tongue-consciousness arises; at the body while the body-consciousness arises; at the mind while the mind-consciousness arises. Noting must be done at the very moment of the arising of the six kinds of consciousness, due to the striking of the six objects on the six sense- doors. Can one keep on noting when there is no consciousness arising? (Cannot keep on noting, Venerable Sir). Yes, one cannot keep on noting. Nothing can be done only at the very moment of arising.

Motto: Only by noting at the moment

The nature can be perceived.

By perceiving the true nature

The arising and passing away can be known.

By noting at the very moment of arising, the nature can be perceived. When the nature is perceived, the arising (*udaya*) and passing away (*vaya*) will be known. As the saying goes, “*Anicca* is perceived when arising and passing away are known. When *anicca* is perceived, *dukkha* can be comprehended. When *dukkha* is comprehended, *anatta* will be realized. When *anatta* is realized, *nibbāna* will be attained”, and according to this saying, when *anatta* is fully realized, *nibbāna* which this audience wished for every time wholesome deeds are performed, will finally be realized.

On taking in serial order: eye; ear; nose; tongue; body and mind, the explanation starts from the eye. But from where should the development of *vipassanā ñāṇa* be started? It should be started by contemplation of the body (*kāya*). When *vipassanā ñāṇa* is strengthened and matured, the noting can be started from the eye, or ear, or nose, or tongue, or body or mind. Nevertheless, how noting is to be done in serial order will be explained briefly.

While the eye-consciousness is arising due to the striking of a visible object on the eye-sensitivity, one has to note, “seeing, seeing”, isn’t it? (One has to note thus, Venerable Sir). An individual having no *vipassanā* foundation might think what significance is there in noting, “seeing, seeing”, when one has already seen. Isn’t it? (One might think thus, Venerable Sir).

For *yogis* with basic understanding of *vipassanā* practice, there is a great significance in noting, “seeing, seeing”. It must be noted so that seeing stays at mere seeing and when one can do so, wholesomeness (*kusala*) will arise.

This audience has not much difficulty to note seeing at mere seeing. But for an ordinary individual, he may not be able to figure out what all this talk is about.

For a *yogī* who can note well in the practice of walking meditation, on noting lifting, pushing, dropping, will experience lightness stage by stage in lifting; will experience lightness stage by stage in pushing; will experience heaviness stage by stage in dropping. While noting is going well thus, if someone passes by and if he was asked who is that person was, he cannot recollect who had passed by. Can he differentiate whether that person is a man or a woman? (He cannot differentiate that, Venerable Sir).

Isn't "seeing, seeing" staying at mere seeing? (It is, Venerable Sir). Due to one being in contemplation, though he realizes a person passing by, can he make out that person to be a man or a woman, tall or short, dark or fair? (He cannot make out, Venerable Sir). He is seeing only at mere seeing. For this audience who has the foundation of *samādhi ñāṇa*, it will not be very difficult to note seeing at mere seeing.

Ditthe ditṭhamattamī bhavissati

Ditthe = at the visible object that can be seen; *ditṭhamattamī* = seeing at mere seeing; *bhavissati* = shall arise (or) seeing shall be done in such a way that seeing stays at mere seeing; *iti* = thus; *bhagavā* = The Buddha; *avoca* = expounded with wisdom led by compassion.

Sādhu! Sādhu! Sādhu!

The *Buddha* expounded that when a visible object strikes the eye-sensitivity, “seeing, seeing”, must be noted at mere seeing. If the noting of seeing is done stage by stage, seeing can stay at mere seeing.

A *yogi*, practising walking meditation with good noting, when he has to look at a visible object that appears, first of all, the intention to look becomes evident, is it not? (It becomes evident, Venerable Sir). Because it is evident, cannot one note, “wanting to look, wanting to look”? (One can note thus, Venerable Sir). If the visible object that one wants to look at is not beneficial to him, then he will not look at it. The process just stops at “wanting to look, wanting to look”. Actual looking does not arise.

If it is the object that one has to look at, first of all one has to note, “wanting to look, wanting to look”. Then the behaviour of the movement of the eye that looks appear. The upper eyelid is lifted, the lower eyelid is dropped down and the eye inside makes an effort to look and “looking, looking” has to be noted. On seeing the object, “seeing, seeing”, has to be noted at mere seeing. Thus, by noting of these three stages, the noting of seeing at mere seeing is accomplished.

The noting, “wanting to look, wanting to look”, is the noting of the consciousness desire to look, and so isn’t one getting *kusala* by the contemplation of the mind (*cittānupassanā satipaṭṭhāna*)? (One is getting *kusala*, thus, Venerable sir). As noting, “looking, looking”, is the noting of the eye movements or *kāya*, what type of *satipaṭṭhāna* meditation is it? (It is

kāyānupassanā satipaṭṭhāna meditation, Venerable Sir). Yes, one gets *kusala* by *kāyānupassanā satipaṭṭhāna* meditation. On seeing the object, by noting the phenomenon of seeing just at mere seeing, *kusala* is being gained by *dhammānupassanā satipaṭṭhāna* meditation. Isn't it appropriate for those who have the foundation of *vipassanā* meditation? (It is appropriate, Venerable Sir). Just in one looking, even three kinds of *kusala* has been gained.

Noting of “wanting to look, wanting to look”, is noting the intention to look (*citta*) so one is gaining *kusala* by *cittānupassanā satipaṭṭhāna* meditation. Noting of “looking, looking” is the noting of the eye movements or *kāya*, so one is gaining *kusala* by *kāyānupassanā satipaṭṭhāna* meditation. On noting, “seeing, seeing”, while observing the phenomenon of seeing at mere seeing, one is gaining *kusala* by *dhammānupassanā satipaṭṭhāna* meditation. Just in one act of looking, three kinds of *kusala* are being gained.

Uppannuppannānāṃ sankharānāṃ khayameva passati.

Uppannuppsnnānāṃ = in every arising; *sankharānāṃ* of the *nāma* and *rūpa dhammas*, *khayameva* = only the dissolution; *passati* = is noted.

Iti = thus; *aṭṭhakathācariyo* = the commentary teachers; *samvanneti* = had expounded correctly.

Sādhu! Sādhu! Sādhu!

In the *santānas* of this audience, in brief, there are only two dhamma, the *nāma* and *rūpa dhammas*. Both of these *rūpa* and *nāma dhammas* pass away after arising; pass away after arising; they do not exist even for a moment. In noting, having the ability to incline one's mind towards the phenomenon of passing away is one of the factors of sharpening the controlling faculties (*indriyas*) conducive to experiencing of *dhamma* and realizing the noble *dhammas*. Shall we recite the notable motto.

Motto: Every arising and passing away
Of *nāma* and *rūpa*
Must be truly noted.

In noting, having the ability to incline one's mind towards passing away of *nāma* and *rūpa* is a factor for the sharpening of the controlling faculties and the realization of higher *dhamma*. In noting rising, falling, lifting, pushing, dropping, one must incline the mind towards the respective passings away. Just after noting the rising, it is no more present. Is it the noting of falling, a new noting or the old one? (It is a new, noting, Venerable Sir). Yes, it is a new one. It must be noted attentively to be able to perceive the passing away of the phenomenon as soon as the noting of it is done. One must incline one's mind towards the passing away.

In noting falling also, as soon as the noting is done, the phenomenon of falling has passed away already. The noting of rising, is it a new noting or the old one? (It is a new noting, Venerable Sir). Yes, it is a new

noting. One must incline the mind towards the passing away. In saying that one is to incline the mind towards passing away means without actually perceiving the passing away, one must not note, “passing away, passing away”. If the noting is done that way, the progress will become slower.

Rising, falling, sitting, touching, lifting, pushing or dropping has to be noted as usual, isn't it? (It has to be noted thus, Venerable Sir). But one must incline the mind towards passing away, that is, must pay special attention to it. Because one's *samādhi ñāṇa* is still weak, one cannot perceive it yet. As a matter of fact, passings away are happening. If especially one incline's the mind to perceive the passing away, isn't the *samādhi* more developed? (*Samādhi* becomes more developed, Venerable Sir). Yes, *samādhi* becomes more developed.

When *samādhi* developed and gets strengthened, *vipassanā ñāṇa* will arise. Due to the arising of *vipassanā ñāṇa* and with the five controlling faculties (*indriyas*) balanced, the passing away can be perceived to a certain extent. Even though one has not reached the stage of the knowledge of dissolution yet, when the five *indriyas* are balanced and strengthened, sometimes the passing away be perceived. So also in noting the phenomenon of rising or falling, the behaviour of rising does not follow up with the behaviour of falling, as if it has dissolved or is left behind. Also the behaviour of falling does not follow the behaviour of rising. Sometimes, one perceives as such in one's mind.

In noting lifting, pushing, dropping, the behaviour of falling will not go along with that of pushing, it is left behind like little shadows. The behaviour of pushing too will not go along with that of dropping, it is left behind like little shadows. The behaviour of dropping will not go along with that of lifting, it is left behind like little shadows. This is how a *yogi* sometimes perceive in his mind.

As the *yogi* comprehends in his mind he reports, “Like tiny shadows being left behind” the phenomenon of passing away is perceived sometimes. Is it true, Venerable Sir? “How can it be wrong, since the *yogi* himself is perceiving it”. It is perceived correctly.

Due to the weak *samādhi ñāṇa*, the dissolution is not perceived distinctly, and so the *yogi* thinks, “Is it in my imagination? It cannot be the real dissolution”. This is how the *yogi* might incline his mind to nondissolution. It should not be so. “Now, the dissolution is known to a certain extent. Later, it will be seen distinctly”. This is how the *yogi* should note inclining his mind towards dissolution.

On making more noting by inclining the mind towards dissolution, *samādhi ñāṇa* becomes strengthened and on reaching the stage of *bhanga ñāṇa*, the passings away can be seen distinctly as if seen by the natural eye. On noting rising, the phenomenon of rising disappears fleetingly; so also for falling, the phenomenon of falling passes away fleetingly, lifting, pushing, dropping behaviours also pass away fleetingly can be seen by the *yogis* for themselves

whose basic *samādhi ñāṇa* is getting mature. (Can be seen thus, Venerable Sir).

Since one has seen the passing away, doesn't one know the impermanence? (Impermanence is known, Venerable Sir). Later when *samādhi ñāṇa* develops and is more mature, not only the passing away of the noting object but also that of the noting mind can be perceived. Some *yogis* are so intelligent that they can experience the passing away within ten days of the practice of meditation.

On noting rising, it is perceived that the phenomenon of rising is passing away fleetingly and so is the noting mind. On noting falling, it is perceived that the phenomenon of falling passes away fleetingly and so is the noting mind. On noting lifting, pushing, dropping, it is perceived that the phenomenon of lifting is passing away fleetingly and so is the noting mind; the phenomenon of pushing is passing away fleetingly and so is the noting mind; the phenomenon of dropping is passing away fleetingly and so is the noting mind.

Due to seeing the passings away, doesn't one realize that both the noting object, *rūpa dhamma* as well as the noting mind, *nāma dhamma* are not permanent? (It is realized thus, Venerable Sir). Impermanence is in English and in *Pāli*....? (It is *anicca*, Venerable Sir). The passings away are so swift that it is oppressing, which is suffering. Suffering is in English and in *Pāli*....? (It is *dukkha*, Venerable Sir). How to prevent these oppressing which is *dukkha*? They cannot be prevented at all. These passings

away are oppressing on their own accord and they cannot be controlled. Uncontrollability is in English and in *Pāli*. . . ? (It is *anatta*, Venerable Sir). This is how one realizes *anicca*, *dukkha* and *anatta* by oneself.

Since young, one has heard about *anicca*, *dukkha* and *anatta* mentioned by the elders and now one is experiencing these in one's *khandhā*. Isn't it wonderful? (It is wonderful, Venerable Sir). Some *yogis* are so overjoyed with rapture that they cannot even note. Isn't it appropriate to be joyful in seeing *anicca*, *dukkha* and *anatta*? (It is appropriate, Venerable Sir). This rapture is also conducive to attaining *dhamma*. On noting by inclining one's mind to passings away, the dissolutions are seen, Isn't *anicca* perceived? (*Anicca* is perceived, Venerable Sir). When *anicca* is perceived, *dukkha* is comprehended. As *dukkha* is comprehended, *anatta* is also realized. Once if one true characteristic is realized, all three of them are realized.

Motto:Of the true characteristics,
If one is seen
All will be known.

It means that, on noting by inclining the mind towards the passing away, as soon as one true characteristic *anicca* is perceived, *dukkha* and *anatta* are also known. On noting by inclining one's mind towards dissolutions, one must note respectfully and attentively to perceive the true dissolutions.

The word respectfully means, the movements of the body are to be gentle and smooth. In noting rising,

falling, noting with regular rhythm is noting respectfully. Noting attentively means, noting the *paramattha* at the present moment. In noting rising, noting must be able to catch up with the series of stage by stage rising (*santati paccuppana*) as much as possible. The shape of the abdomen (*paññatti*) must be discarded as much as possible.

Similarly in noting falling, noting must be done attentively so as to be able to catch up with and to note the series of stage by stage falling at the present moment (*santati paccuppana*). The shape of the abdomen (*paññatti*) must be discarded as much as possible. In practising *vipassanā* meditation, it is important to note attentively the *paramattha* which is happening at the present moment. Only at the present moment can the real nature or *dhamma* be perceived. *Dhamma* cannot be experienced by noting the shapes and forms of the objects (*paññatti*). They are to be discarded. *Dhamma* can be experienced distinctly only by noting the nature of the phenomenon.

Motto: Discard the *paññatti*,
Paramattha must truly be noted.

If one wants to practise proper *vipassanā* meditation, forms and shapes (*paññatti*) must be discarded as much as possible. In noting also, the mind must be inclined towards passing away. When someone asks you how to practise proper *vipassanā* meditation, it should be replied that *paññatti* should be discarded as much as possible, while *paramattha* should be noted as much as possible, by inclining the mind towards passings away.

In *samatha* meditation, noting shall be inclined towards permanence and the object of noting also is the concept (*paññatti*). In the practice of *pathavī kasina* one looks at a piece of earth on a small tray with natural eyes. It is better if one can look without closing the eyes. While looking one must note, “earth, earth, *pathavī, pathavī*”, so that the image of this piece of earth will be in one’s mind permanently.

The mind must be inclined towards the permanence in noting. Doesn’t one have to note by inclining one’s mind towards permanence? (It has to be noted thus, Venerable Sir). The object of noting too is *paññatti* and the noting must be inclined towards permanence. Later when the concentration develops, even with closed eyes, one can see this piece of earth permanently in one’s mind-eye, as if seeing it with one’s natural eyes. This phenomenon is known as *uggaha nimitta*.

In the next step of noting, when the concentration gets strengthened, this piece of earth is seen as a brighter and clearer object in one’s mind. Doesn’t one have to note it as permanent? (It has to be noted as permanent, Venerable Sir). The object is just *paññatti* and in noting also, the mind shall be inclined towards permanence. Is this practice, *samatha* or *vipassanā* meditation? (It is *samatha* meditation, Venerable Sir). As a *vipassanā yogi*, doesn’t one should know *samatha* meditation? (One should know thus, Venerable Sir). Yes, one should know.

Motto: Observing and noting
 On objects of *paññatti*
 As being permanent is *samatha*.

In *samatha* meditation, the object of noting is *paññatti* and the noting mind is inclined towards permanence, whereas in *vipassanā* meditation, the object of noting is *paramattha* and the noting mind is inclined towards impermanence. In *vipassanā* meditation, doesn't one have to note only on the phenomenon (*paramattha*) as object? (One has to note thus, Venerable Sir).

Motto: Observing and noting

On objects of *paramattha*

As being impermanent is *vipassanā*.

Now the difference between *samatha* and *vipassanā* meditation is clearly known. When the *yogis* are asked what meditation are they practising? They will answer that they are practising *vipassanā* meditation, Venerable Sir). Isn't it important to practise proper *vipassanā* meditation? (It is important, Venerable Sir). Every now and then, some individuals learning scriptures (*pariyatti*) study practising (*patipatti*) individuals. Hence, to explain it is a simple way so as to make them appreciate and want to practise *vipassanā* meditation, the difference between *vipassanā* and *samatha* practices should be clearly understood.

Some individuals are well-versed in learning *pariyatti* but are lacking in *patipatti* *ñāṇa*, so they could not understand it. A person who was a former master of a *yogi* in his younger days, told the *yogi*, "Your way of noting rising, falling, sitting, touching is neither the way of *samatha* nor *vipassanā* meditation. You are noting wrongly". The *yogi* became doubtful and unhappy. In order not to be as such, shouldn't one know the difference between the

noting of *samatha* and *vipassanā* meditation? (One should know, Venerable Sir).

To note the *paramattha* in rising, is to note the strong pressure and tautness, and in falling it is to note the nature of slackening and reducing pressure.

Motto: Pushing, tautening or slackening

Is *vāyo dhātu*,

Note this, noble *yogi*.

It is the description of the characteristics of *vāyo dhātu*. In rising, isn't tautness and pushing evident? (It is evident, Venerable Sir). In falling, isn't slackening evident? (It is evident, Venerable Sir). Are you noting *paññatti* or *paramattha*? (Noting *paramattha*, Venerable Sir). Does one have to incline the mind towards permanence or impermanence in noting? (Must incline towards impermanence, Venerable Sir). On being asked, can one answer that one is practising proper *vipassanā* meditation? (One can answer, Venerable Sir).

When asked and if the *yogi* cannot answer, he will be disturbed. A *pariyatti* master of his younger days had told the *yogi*, "What you are noting is neither *samatha* nor *vipassanā* meditation," oh, he felt so uncomfortable. He is having doubts on the benefit of practising *vipassanā* meditation. In order not to be as such, should not this audience and the *yogis* know? (It should be known, Venerable Sir).

Cannot one say that proper *vipassanā* is noting the *paramattha* and inclining the mind towards

impermanence? (One can say thus, Venerable Sir). On inclining one's mind towards impermanence and dissolution, impermanence (*anicca*), suffering (*dukkha*), and uncontrollability (*anatta*) can be perceived.

Vividhena aniccādiākārena passatīti vipassanā.

Vividhena aniccādiākārena = on various characteristics of *anicca* and so on; *passatīti* = it is being noted. *Iti tassamā* = thus, because the noting has to be done on various characteristics of *anicca* and so on; *vipassanā* = (it is) called *vipassanā*

Noting the phenomena of rising, falling, sitting, touching, lifting, pushing, dropping and so on, in terms of various characteristics of impermanence (*anicca*), suffering (*dukkha*), and uncontrollability (*anatta*) is known as *vipassanā* meditation. One should not have doubts over it. Hence, by practising *vipassanā* meditation thus, and on reaching *bhanga ñāṇa*, and on perceiving passings away, noting may be done at the six doors (*dvāras*) as well. For those individuals with strong *samādhi ñāṇa*, they can note through the eyes as “seeing” and through the ears as “hearing”. The individuals who can note at the ear are distinctly more in number than those at the eye. One can note at the nose, “smelling, smelling”; at the tongue, “eating, chewing”. One had already been able to note at the body, and the mind is able to note “thinking, planning”.

Due to the objects of clinging, thoughts may appear and when noted as, “thinking, planning”, each of them passes away at evening noting. They are experienced by the individuals with strong *samādhi ñāṇa*. When the

samādhi ñāṇa becomes powerful, the passing away of the noting mind can also be perceived. On perceiving the passing away, impermanence is truly known. Thus, the wisdom to realize, *anicca*, *dukkha* and *anatta* is gained.

By starting to note at the door of the body, (*kāya dvāra*) when *bhanga ñāṇa* is reached, noting can be done at any of the six doors (*dvāra*) as well, by noting at the eyes, or ears, or nose, or tongue, or body, or mind. As soon as all these six doors are well guarded, this audience will attain the noble *dhamma* that they aspire for.

Due to a problem during the life time of the *Buddha*, it was explained by an *arahat samanera* that all these six doors cannot be kept closed at the same time. Five doors are to be kept closed and the noting is to be done at the remaining one.

At one time, the *Buddha* was residing at *Jatavana* monastery in *Savatti*. There was a chief known as Ashin *Poṭṭhila* who taught sacred texts and presided over 18 major sects of learned personnels. He himself could recite the three *pitakas* thoroughly. Everyday he was very busy teaching the scriptures to the *sanghas*, by day and by night.

Very often, he went to the *Buddha* to pay homage. The *Buddha* said, “*Tuccha Poṭṭhila*, useless *Poṭṭhila*, go away”, and so on. He pondered, “Why is it so? I am busy teaching the scriptures to the *sanghas*, by day and by night, for the *sāsana* and yet the *Buddha* said that I am useless. It certainly is not alright. Why?”

Being a wise person, on pondering over the matter, didn't he realize that the *Buddha* said so because he has not attained the noble *dhamma* yet. (He realized thus, Venerable Sir). After saying that he would be going away, he retired to the forest as a recluse.

He went to a forest monastery, 120 *yojanas* away. There were 30 *sanghas* and all of them were *arahats*. He approached the eldest *thera* and said, "Venerable Sir, please be my refuge. Please teach me how to meditate". The eldest *thera*, knowing that *Poṭṭhila* is a learned and proud person who could recite the three *pitakas* thoroughly could not be taught the method of meditation. So the elder replied, "We are the ones who have to take refuge in you since you are the learned person who can recite the three *pitakas* thoroughly. We have to ask you the method of meditation. I cannot help you in this respect. It will be better to go to the next senior most *thera*."

The *thera* who was second in seniority replied in the same manner. He was not accepted as a pupil to be taught *kammaṭṭhāna dhamma*. The third *thera* also rejected him and so also all the *theras* successively, down to the last one, the seven-year old *arahat samanera* monk. He said, "Venerable *samanera*, please be my refuge. You are the only one left, Venerable Sir, please be my refuge and teach me how to practise *kammaṭṭhāna dhamma*."

The *samanera* replied, "Venerable Sir, what are you talking about? I am young and not well-versed in the scriptures. I should be the one who should ask you for the method

of practising *kammaṭṭhāna dhamma.*” and thus he was rejected again. Now he had no one left to rely on and so he asked the *samanera*, “Dear *samanera*, now I have no one to rely on except you. Please have compassion by supporting me and giving me the method of practising *kammaṭṭhāna dhamma.*”

Then the *samanera*, knowing that Ashin *Poṭṭhila* had swallowed his own pride, thought that it was time to teach him the *dhamma*. He asked, “Venerable Sir, will you be able to follow my instructions completely?”

“I will follow them completely. If you *samanera*, wishes me to jump into a bonfire, I will do so”. “There is no bonfire, but over there is a big pond, can you see that, Venerable Sir?”

“Yes, I can see that”.

“Venerable Sir, you must get into the pond, with the new robes you are wearing now.”

At this first command, he got into the pond and when the rim of his robes got wet, the *samanera* ordered him to come back.

“Venerable Sir, please return now”.

At once he came back.

“Now, I will give you the method of practising *kammaṭṭhāna dhamma*, Venerable Sir, please pay attention and listen. In a forest there is a mound with six openings. Inside the mound, lived a lizard. When a man wants to catch that lizard, he has to close the five openings and wait at the last one”, said the *samanera*.

“Venerable Sir, also in your *santāna* there are six doors (*dvāras*), namely, the doors of eyes, ears, nose, tongue, body and mind. You are to close the five of them and note at the remaining one”, explained the *samanera*. Ashin *Poṭṭhila* was very pleased with the explanation given by the *samanera* and said, “Dear *samanera*, just with this explanation, your instructions on *kammaṭṭhāna dhamma* is complete for me. It was like shining a touch-light on valuable things in a dark room”. He practised diligently and very soon became an *arahat*. Is not the method of *kammaṭṭhāna dhamma* given by the *samanera* appropriate? (It is appropriate, Venerable Sir).

How many holes are to be kept closed? (Five holes are to be kept closed, Venerable Sir), like waiting at a hole to catch the lizard, noting must be done at one door. Five doors of eyes, ears, nose, tongue and body are to be kept closed. Where should the noting be done? (It must be done at the mind-door (*manodvāra*), Venerable Sir). If the noting can be done as such are not the other five doors also well guarded? (They are well guarded, Venerable Sir).

At which door should the object be noted when it strikes the eyes? (It must be noted at the mind-door (*manodvāra*), Venerable Sir). At which door should the object be noted when it strikes the ears? (It must be noted at the *manodvāra*, Venerable Sir). The object that strikes the nose.....? (must be noted at the *manodvāra*, Venerable Sir). The object that strikes the tongue.....? (must be noted at the *manodvāra*, Venerable Sir). The object that strikes the body.....? (must be noted at the *manodvāra*, Venerable Sir). Don't you

have to note at one door? (It is to be noted at one door, Venerable Sir). Is not it like watching made by a man at a hole to catch the lizard? (It is likened thus, Venerable Sir). Yes, it is likened thus.

On considering logically, a question may arise, will it be possible to note at the mind-door (*manodvāra*) which is a different place, when an object strikes the eye, Venerable Sir? An object strikes the eye, or ear, or nose, or tongue, or body, but the noting is done at a different place. Is it not like this, Venerable Sir? This is how it might be questioned. Those who want to study logically and scientifically might like to ask thus. If so there is an answer.

The five objects which strike at the five sense-doors are known at the mind-door at once. For example, say the birds come to rest on a tree top at noon. As soon as the birds perch on the tree top, are not their shadows cast at once on the ground? (They are cast at once, Venerable Sir). Does not the man under the tree know this? (He knows this, Venerable Sir). On seeing the shadows, does he not know that, Oh! there are birds on the tree top? (He knows thus, Venerable Sir).

In the same manner, the objects that strike the five sense-doors are known at the mind door at once. So is it not possible to note at the mind door? (It can be noted thus, Venerable Sir). This is how the commentary (*aṭṭhakathā*) teachers have explained by giving the above example.

Let us recite the motto.

Motto: Likened to birds perched on a tree top,
At once, cast are their shadows on the ground.
The striking of the five objects at the sense-doors
Is known at the mind-door immediately.

As soon as the birds perch on a tree top, their shadows are cast immediately on the ground. Does not a man underneath know that the birds have come? (He knows, Venerable Sir).

No sooner than the five objects strike the respective sensitivities of eyes, ears, nose, tongue, or body, the sparks are immediately formed at the mind-sensitivity or the mind-door, likened to the birds' shadows. Then cannot one be able to note, "seeing, seeing: hearing, hearing: smelling, smelling: eating, eating or touching, touching?" (Can be noted thus, Venerable Sir). Watching at the mind door only to note, is it not like the man watching to get the lizard? (It is like that, Venerable Sir). Yes, it is very much like that.

Is not the method of practising *kammaṭṭhāna dhamma* given by the *samanera*, the same as the one that this audience is practising? (It is the same, Venerable Sir). Also the method given by the *arahat theras* and that given by the *Buddha* is the same. No sooner than the six sense-doors (*dvāras*) are well guarded, this audience will reach the blissful *nibbāna* that they have aspired for. There are many instances of people realizing

nibbāna during the life time of the *Buddha* by being able to guard them securely.

At one time many a monk approached the *Buddha* to ask for the method of practising *kammaṭṭhāna* meditation and then went away to find a place where they could meditate.

They reached a remote place in the country and observed the rains retreat there. The people of the place very carefully looked after the monks who were practising ardently. In the middle of the rains retreat period, due to being a remote place, rebels and bandits came and give them trouble by looting, destroying, burning and killing. Hence, these people could not look after the monks any more.

Outside the town, the people had to dig moats, and in the town, had to build walls and gates. When they could not look after the monks, the monks had to go on living in great hardship. At the end of the rains retreat period the monks came back to where the *Buddha* was. On arrival, the *Buddha* greeted them and asked, “Dear sons, the *bhikkhus*, were you all well and happy during the rains retreat period? Did you have enough alms-food?”

The monks replied, “Venerable Sir, we went to a remote place in the countryside and stayed there during the rains retreat period and meditated, but we did not realize any *dhamma*. From the beginning of the *vāssa* to the middle of it, we meditated comfortably. At the middle of the *vāssa*, due to the rebels siezing the place,

the people of that town could not look after us anymore. Hence, we had to go on living in great hardship.

The *Buddha* expounded in *Pāli*:

*Alaṃ bhikkhave mā cintayittha phāsuvihāronāna
niccakālaṃ dullabho*

Bhikkhave = dear sons, the monks, who can foresee the dangers of the *saṃsāra* by reflection; *alaṃ mā cintayittha* = do not fancy in this way or that way; *phāsuvihāronāna* = being to be in a pleasant state is; *niccakālaṃ* = always; *dullabho* = is a difficult thing to attain.

Do not think of this pleasantness or unpleasantness. To attain *dhamma* for yourself is the most important thing. Just like the people who have to securely guard their town, guarding one's eyes, ears, nose, tongue, body and mind faculties is of utmost importance. Then the *Buddha* uttered a verse (*gāthā*) in *Pali*:

*Nagaraṃ yathā paccantaṃ, guttaṃ santarabāhiraṃ
Evaṃ gopetha attanaṃ, khaṇo ve mā upaccagā
Khaṇṇātitaṃ hi socanti, nirayamhi samappitā.*

Paccantaṃ = a remote: *nagaraṃ* = town: *santarabāhiraṃ* = from inside and outside; *guttanyathā* = like securely guarding; *evaṃ* = in the same manner; *attanaṃ* = one's *khandhā* or one's eye, ear, nose, tongue, body and mind faculties; *gopetha* = properly guarded; *khaṇo* = the opportune time of *Buddha's* enlightenment; *ve* = in fact; *māupaccagā* = should not be allowed to pass; *khaṇṇātitaṃ* = those who allowed to pass the opportune time of *Buddha's* enlightenment; *nirāyami* = at *nirāya*, hell;

samappitā = shall land; *socantiaṇusocanti* = suffer repeatedly; *iti* = thus; *bhagavā* = the *Buddha*; *avoca* = expounded with wisdom led by compassion.

Sādhu! Sādhu! Sādhu!

Dear sons, the monks, do not think of unpleasantness and pleasantness. The people of a remote town have to guard their town securely, likewise, the individuals have to guard their own eye, ear, nose, tongue, body and mind faculties securely.

Guarding securely could be done only at the opportune time of the enlightenment of the *Buddha*. If one let this opportune time to pass by, one will meet with many sufferings in the *samsarā*, such as suffering in hell (*niraya*) expounded the *Buddha*. Then the *Buddha* gave meditation instructions to the monks, whereby they practised so ardently that they became *arahats*.

By being able to guard the six doors of eye, ear, nose, tongue, body and mind, the six controlling faculties (*indriyas*), what happen to those monks? (The monks became *arahats*, Venerable Sir). Yes, they became *arahats*.

Here, the *Buddha* expounded with an analogy, the town; the rebels, robbers and thieves; and the guards. How many kinds are there? (There are three kinds, Venerable Sir). Similarly, in one's *santāna*, there are six inner bases (*ajjhātikāyatana*s) likened to the town; six outer bases (*bāhirāyatana*s) of visible object, audible object, odorous object, sapid object, tangible object and

cognizable object likened to the rebels, robbers or thieves; and the four foundations of mindfulness (*satipaṭṭhānas*) likened to the guards.

In the *santānas* of this audience, there are six sensitivities of eye, ear, nose, tongue, body and mind, likened to the area of the town to be destroyed by the rebels, robbers or thieves. To remember this, a motto shall be recited.

Motto:As an example,
Six inner bases are likened to
The area of the town.

This means the six sensitivities, eye-sensitivity, ear-sensitivity, nose-sensitivity, tongue-sensitivity, body-sensitivity and mind-sensitivity are likened to the area of the town to be robbed and destroyed by the rebels.

The six external bases (*bahirāyatanas*) of sight, sound, smell, taste, touch and mind cognition are likened to the rebels, robbers or thieves.

Motto:As an example,
Six external bases are likened to
The thieves.

The six objects are likened to robbers or thieves. As the robbers and thieves looted, killed, burned and destroyed the town, the six objects on striking the respective six sensitivities, destroyed the wholesomeness (*kusala*) that they have no chance to arise. When one cannot note, what will happen? (Unwholesomeness, (*akusala*) will arise,

Venerable Sir). Hence, these six objects are likened to the robbers or thieves.

In fact, the six objects cannot rob or destroy. Due to these six objects, *lobha*, *dosa* and *moha* in one's *santāna* have destroyed the wholesomeness (*kusala*) is it not? (They have destroyed them, Venerable Sir).

In this *dhamma* talk, as a metaphor *lobha*, *dosa* and *moha* are referred to as the cause, the six objects are referred to as robbers or thieves.

The four foundations of mindfulness (*satipaṭṭhāna dhamma*), what are they likened to? (They are likened to the armed town-guards, Venerable Sir). When the six objects strike the six respective sensitivities (*dvāras*) does not one have to note, “seeing, seeing: hearing, hearing: smelling, smelling; eating, eating; touching, touching; thinking, planning?” (One has to note thus, Venerable Sir). How does one have to note? (One has to note by means of *satipaṭṭhāna dhamma* practice, Venerable Sir). The four *satipaṭṭhāna dhammas* are likened to town guards.

Motto:As an example,
Satipaṭṭhāna are likened to
 The town guards.

Hence, one can practise the four *satipaṭṭhāna dhammas* when the six objects strike the respective six sensitivities (*dvāras*) as, “seeing, seeing: hearing, hearing: smelling, smelling; eating, eating; touching, touching; thinking, planning,” and the six *dvāras* are securely guarded.

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Then, one can attain the bliss of *nibbāna*, the extinction of all sufferings as one has aspired for.

Today by virtue of listening to this *dhamma* talk on *Ārammaṇa Paccayo* may you be able to follow, practise and develop accordingly and may you be able to realize the noble *dhamma* and the bliss of *nibbāna*, the extinction of all sufferings, that you have aspired for, swiftly and with ease of practice.

(May we be endowed with the blessings, Venerable Sir).

Sādhu! Sādhu! Sādhu!

Translator's note on *Ārammaṇa Pccayo*

1. The six *ārammaṇa* (objects)

<i>Rūpārāmmaṇa</i>	=	visible object
<i>Saddārāmmaṇa</i>	=	audible object
<i>Gandhārāmmaṇa</i>	=	odorous object
<i>Rasārāmmaṇa</i>	=	sapid object
<i>Phoṭṭhabbārāmmaṇa</i>	=	tangible object
<i>Dhammārāmmaṇa</i>	=	cognizable object

2. The six *dvāras* (doors) or the six sensitivities

<i>Cakkhu dvāra</i>	=	eye-sensitivity
<i>Sota dvāra</i>	=	ear-sensitivity
<i>Ghāna dvāra</i>	=	nose-sensitivity
<i>Jivhā dvāra</i>	=	tongue-sensitivity
<i>Kāya dvāra</i>	=	body-sensitivity
<i>Mano dvāra</i>	=	mind-sensitivity

3. The six *viññānas* (consciousnesses)

<i>Cakkhu viññāna</i>	=	eye-consciousness
<i>Sota viññāna</i>	=	ear-consciousness
<i>Ghāna viññāna</i>	=	nose-consciousness
<i>Jivhā viññāna</i>	=	tongue-consciousness
<i>Kāya viññāna</i>	=	body-consciousness
<i>Mono viññāna</i>	=	mind-consciousness

Mottos in this book

- ⇒ Visible-, sound, smell, taste, touch
And mind objects
Are truly known as stimulators
- ⇒ Eye, ear, nose, tongue, body
And mind
Are truly known as receptors.
- ⇒ The six consciousnesses
That arise
Are truly known as sparks.
- ⇒ Observing and noting on objects of
Paññatti as being permanent
Is *samatha*.
- ⇒ Observing and notion on objects of
Paramattha as being impermanent
Is *vipassanā*.
- ⇒ Likened to birds perched on a tree top,
At once, cast are their shadows on the ground.
The striking of the five objects with the sense-
doors
Is known at the mind-door immediately.
- ⇒ As an example
Six inner bases are likened to
The area of the town.
- ⇒ As an example
Six external bases are likened to
The thieves.
- ⇒ As an example
Satipaṭṭhānas are likened to
The town guards.

Patthana and Vipassana (3)

Adhipati Paccayo

(Predominance Condition)

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Patthana and Vipassana (3)

Adhipati Paccayo

(Predominance Condition)

Ashin Kundalabhivamsa

Today is the full moon day of the month of Wagaung, 1353 Myanmar Era (25.8.1991) and the *dhamma* talk that will be delivered this afternoon is on *Adhipati Paccayo* from *Paccayaniddesa Pali* text. Predominance Condition (*Adhipati Paccayo*) is the condition which is dominating over all other conditions. Faculty condition (*Indriya Paccayo*) also is the condition which is controlling and acting as the dominating power.

What is the difference between these two? *Adhipati Paccayo* is likened to the authoritative power of a Universal Monarch. He rules over the four continents with Mt. Meru at the centre, preventing the powers of all other Kings and by his power alone, conditions towards the prosperity of all beings. Likewise, *Adhipati Paccayo* prevents the powers of all other conditions and dominates alone.

The way *Indriya Paccayo* dominates is different. It can control and dominate only in its own jurisdiction, likened to the power of an emperor or a feudal lord who can exercise his powers only in his own empire or domain. This is how *Adhipati paccayo* and *Indriya paccayo* differ.

As *Adhipati paccayo* is the word derived from *Patthana Pali*, the definition consists of two parts, namely, *pa* and *tthana*. *Pa* means in various ways and *tthana* means different causes. Hence, *patthana* means the teaching on many and various causes and the treatise on this subject is known as *Patthana* treatise.

Is it discoursed on the causes? No, it is not like that. The arising of many effects are also expounded here. Due to the various causes (*paccaya*) the formation of various effects (*paccayuppana*) are also explained. *Patthana* is the teaching which describes the various conditional relations between various causes and effects.

Motto: The teaching on conditional relations
Between many causes and effects
Is called *patthana*.

The various causes and effects means: the formation of various *nama* effects due to a *rupa* cause, and the formation of various *rupa* and *nama* effects due to a *nama* cause and so on. The discourses on conditional relation of various causes and effects is known as *Patthana desana*.

The description of these various conditional relations is utmost complete in this treatise. Since this is a scientific era, cause and effect or the conditional relations are being studied. Only on knowing these causes and effects or the conditional relations, regarding arisings and passings away, faith is established and refuge is taken in the teaching.

At present, scientists have already discovered the cause and effects in the arising of *rupa dhamma*. It has been discovered that during the time of a snap of the fingers or a flash of lightening or in a second, tens of millions of arisings of matter (*rupa dhamma*), and the conditional relations for the arisings occur. The Buddha had known this over 2500 years ago.

Nama dhammas are more subtle and swift than the *rupa dhammas*. In one *rupa* moment of arising and passing away, there are (17) *nama* moments of arisings and passings away. So far the scientists have not discovered the conditional relations concerning the arising and passing away of *nama dhamma* yet. The Buddha had discovered this already. In a snap of the fingers or a flash of a lightening or a second there is a billion of arisings and passing away of *nama dhamma*. If one wants to know scientifically the conditional relations in full, *Patthana desana* should be studied.

Now the recitation of *Patthana desana* done by this audience is very beneficial. Today's *dhamma* talk is on Predominance condition (*Adhipati Paccayo*) from the *Patthana desana*. In this talk *Adhipati paccayo* will be discoursed firstly as the Buddha had taught in *Pali* and its meaning explained in veneration to the Buddha.

Secondly, how these predominance conditions are arising in the *santanas* of this audience, and thirdly, how these conditioning states and conditional states of predominance condition are noted in *vipassana* meditation will be plained. These are the three stages.

Now the sacred *Pali*, as expounded by the Buddha will be discoursed:

***Adhipati paccayo –
Chandadhipati chandasampayuttakanam
Dhammanam tamsamutthanananca rupanam
Adhipatipaccayena paccayo***

***Viriyadhipati viriyasampayuttakanam
Dhammanam tamsamutthanananca rupanam
Adhipatipaccayena paccayo***

***Cittadhipati cittasampayuttakanam dhammanam
Tamsamutthanananca rupanam adhipatipaccayena paccayo***

***Vimamsadhipati vimamsasampayuttakanam
Dhammanam tamsamuttanananca rupanam
Adhipatipaccayena paccayo***

***Yam yam dhammam garumkatva\ye ye dhamma uppajjanti
cittacetasika dhamma,
Te te dhamma tesam tesam dhammanam
Adhipatipaccayena paccayo***

Chandadhipati = the predominant desire;
chandasampayuttakanam = the states which are associated with
desire; *dhammananca* = the *citta* and *cetasikas*;
tamsamutthananam = the causes that make *citta* and *cetasikas*
associated with that desire to arise; *rupananca* = (and) also the
co-predominant (*sadhipati*) *citta* borne *rupa*; *adhipati paccayena*
= by the force of *conascence* predominance condition; *paccayo* +
uppakarako = support to; *hoti* = is

Viriyadhipati = the predominant effort; *viriyasampayuttakanam*
= the states which are associated with effort; *dhammananca* =
the *citta* and *cetasikas*; *tamsamutthananam* = the causes that
make *citta* and *cetasikas* associated with that effort to arise;

rupananca = (and) also the co-predominant (*sadhipati*) *citta* borne *rupa*; *adhipatipaccayena* = by the force of *conascence* predominance condition; *paccayo + uppakarako* = support to; *hoti* = is

Cittadhipati = the predominant consciousness;
cittasampayuttakanam = the states which are associated with consciousness; *dhammananca* = the *citta* and *cetasikas*;
tamsamutthananam = the causes that make *citta* and *cetasikas* associated with that consciousness to arise; *rupananca* = (and) also the co-predominant (*sadhipati*) *citta* borne *rupa*;
adhipatipaccayena = by the force of *conascence* predominance condition; *paccayo + uppakarako* = support to; *hoti* – is

Vimamsadhipati = the predominant *investagting* wisdom;
vimamsasampayuttakanam = the states which are associated with investigating wisdom; *dhammananca* = the *citta* and *cetasikas*;
tamsamutthananam – the causes that make *citta* and *cetasikas* associated with that investigating wisdom to arise;
rupananca = (and) also the co-predominant (*sadhipati*) *citta* borne *rupa* *adhipatipaccayena* = by the force of consciousness predominance condition; *paccayo + uppakarako* = support to; *hoti* = is

Yam yam dhammam = to these six object conditions;
garumkatva = paying high attention; *ye ye dhamma* = consciousness and mental factors; *dhamma* = mental body, the *namakkhandha dhamma*; *upajjanti* = arise; *te te dhamma* = these six object conditioning states; *tesam tesam dhammanam* = these respective object conditions; *adhipati paccayena* = by the force of object-predominance condition; *paccayo + uppakarako* =

support to; *hoti* = is; *iti* = thus; *bhḡava* = the Buddha; *avoca* = expounded with wisdom led by compassion.

Sadhu! Sadhu! Sadhu!

There are two kinds of predominance, namely, *conascence* predominance (*sahajatadhipati*) and object predominance (*arammanadhipati*). Here only *sahajatadhipati* will be explained, because in *arammanadhipati*, the only distinction is paying high attention to the objects. Hence it is very similar to *arammana paccayo*. Today only *sahajatadhipati* will be explained. There are four factors of predominance in *adhipati paccayo*, namely, predominant desire (*chandadhipati*); predominant effect (*viriyadhipati*); predominant consciousness (*cittadhipati*) and predominant investigation wisdom, (*vamamsadhipati*).

Chanda is the mental factor *chanda*. *Viriya* is the mental factor *viriya*. *Citta* is the 52 co-predominant impulses (*sadhipati javana*) and *vimamsa* is the mental factor *panna* (wisdom).

The individuals who are reciting the *Patthana desana* have already understood that much. Those individuals who have not yet recited and studied the *Patthana desana* must note these four factors thoroughly so that when it is explained later elaborately it will be understood better. Recite the motto.

Motto: *Chanda, viriya,*
And *vimamsa*
Are the four factors of *Adhipati paccayo*.

The four factors are *chandadhipati, viriyadhipati, cittadhipati,* and *vimamsadhipati*. These predominance conditions (*adhipati dhamma*) arise mainly in the *santana* of *Bodhisattas* and distinguished persons. It is very obvious that these four predominance *dhammas* arose in the *santana* of *Budhisatta*.

In the lifetime of *Dipankara* Buddha, when Gotama Buddha was the Buddha-to-be *Sumeda* hermit, he was endowed with *jhana sampatti*. If *Sumeda* hermit practised during the *sasana* of *Dipankara* Buddha, he could reach the other shore, i.e., *nibbana*. But he pondered, “A man like me who has power and capacity to become a Buddha, if I enter *nibbana* alone, what will benefit human beings, *devas* and all other living beings of the world (*loka*), he had the desire to become a Buddha. Isn't it obvious that he had predominant desire to become a Buddha and save the living beings? (It is obvious, Venerable Sir).

Kim me ekena tinnena purisena thamadassina.
Sabbannutam papunitva santaressam sadvakam.

Thamadassina = who recognizes (his) potential; *purisena* = a noble man; *ekena* = himself alone; *tinnena* = to get to the other shore, the *nibbana*; *ma* = for me; *kim* = what benefit will there be. *Sabbannutam* = the stage of *Sabbannuta Buddha*; *papunitva* = acquire; *sadvakam* = all beings including the *devas*; *santaressam* = save or deliver. *Iti* = thus; *bodhisatto* = the *Bodhisatta*; *udanesi* = proclaimed.

Sadhu! Sadhu! Sadhu!

Being a noble man like me is fully endowed with the power and energy, if I should swim alone across (the ocean) to the other shore, the *nibbana*, what benefit will there be? I shall save the human beings, *devas* and all living beings in the whole world (*loka*). Isn't this desire to save, evident? (It is evident, Venerable Sir). Isn't the desire to become a Buddha, evident? (It is evident, Venerable Sir).

The predomincance (*adhipati*)

For four incalculable and hundred thousand world cycles, without caring for life and limb, the *Bodhisatta* had fulfilled the perfections (*paramitas*) because of this desire. Due to this desire, ten *paramitas*, subdivided and elaborated into thirty, are being fulfilled. To forego wealth, luxuries and life of a king are to fulfill the *dana paramita*. To give away all possessions, apart from the body, hand, eye, ear, nose and so on, parts of the body is known as *danauparamita*. Donating life and body is known as *danaparamatthaparamita*.

The predominant desire (*chandadhipati*)

Being able to fulfill the ten *paramitas*, which can be elaborated into thirty, is due to this predominant desire. This desire is to save the living beings and become a Buddha. Isn't this predominant? (It is predominant, venerable Sir). Yes, it is the predominant desire (*chandadhipati*).

One has to give up the way of five abandonments: *danapariccaga* = renouncing the luxuries of Kings and wealth; *puttapariccaga* =

renouncing sons and daughters for many existences. To renounce is to go fourth, isn't it? (It is to go fourth, Venerable Sir). Why is one able to forego all these? It is due to the desire to become a Buddha and to save the living beings.

Bariyapariccaga = renouncing wives, renouncing the throne, renouncing the queens, sons and daughters. Why does one have to do this? It is due to the desire to become a Buddha which is predominant desire (*chandadhipati*). *Angapariccaya* = for many lives have donated the greater and lesser body parts such as hand, leg, nose and so on. Due to the desire to become a Buddha a Buddha, doesn't have to sacrifice all these? (One has to sacrifice, Venerable Sir). This is the predominance desire (*chandadhipati*).

Jivitparraccaga = donating life and body. Why does one have to donate thus? It is because of the desire to become a Buddha and to save the living beings. Can it not be termed predominant? (It can be, Venerable Sir). It is obvious that this is the predominant desire (*chandadhipati*). Fulfilling the ten *paramitas*, elaborated into thirty, by giving away the body parts is due to the desire to become a Buddha so that one can save the living beings. That is why it is deemed the predominant desire (*chandadhipati*).

The predominant effort (*viriyadhipati*)

Does not the *Bodhisatta* had to fulfill the *paramitas* in every existence to be a Buddha, since receiving the prophecy from *Dipankara* Buddha? Isn't it predominant effort (*viriyadhipati*)? (It is, Venerable Sir).

The predominant consciousness (*cittadhipati*)

Since receiving the prophecy from the *Dipankara* Buddha, for four incalculable and a hundred thousand world cycles, the *Bodhisatta* underwent many existences, sometimes of high and sometimes of low births. Even during those lowly existences, with so much sufferings, the predominant consciousness to become a Buddha never faded away. Isn't it the predominant consciousness (*cittadhipati*)? (It is, Venerable Sir).

In these high existences, having to enjoy the luxuries of human beings and *devas*, meeting with all the pleasant sense objects (*ittharammana*) the predominant consciousness to become a Buddha never disappeared. Isn't this steadfastness predominant consciousness (*cittadhipati*)? (It is *cittadhipati*, Venerable Sir).

The predominant investigation (*vimamsadhipati*)

In every existence, the *Bodhisatta* had fulfilled the *pannaparamita* known as *vimamsa*. Isn't it *vimamsadhipati*? (It is so, Venerable Sir). It is very evident in the *Bodhisatta*, and also in *santana* of the distinguished persons.

In the *santanas* of this audience also predominant (*adhipati*) *dharmas* are arising. When do they arise? They arise mainly at the time of practising *vipassana* meditation, one has the desire to practise till experiencing *dhamma*. Isn't that predominant desire, *chandadhipati*? (It is *chandadhipati*, Venerable Sir).

Predominant consciousness (*cittadhipati*) also arises. There are various *vipassana nana* stages, some of them are pleasant. Isn't the some distressful stages? (There are some distressful stages,

Venerable Sir). Even on meeting with these distressful stages, some yogis are not disheartened; they are determined to gain *dhamma*. Isn't there such determination by some yogis? (There is, Venerable Sir). Isn't it deemed predominant consciousness (*cittadhipati*)? (It is deemed predominant consciousness, Venerable Sir).

Some of the yogis, on meeting with such distressful stages are disheartened. The meditation teachers have to explain to them so that they can maintain *cittadhipati*. At the first *nana namarupa pariccheda nana*, it is not distressful yet. At the second *nana, paccaya pariggaha nana*, it is still not distressful yet. At the third *nana* of the series, *sammasana nana*, where *anicca, dukkha* and *anatta* are perceived by comprehension, doesn't the yogi experience pain, tingling, tightness, dull pain, dizziness, itching, nausea, heaviness and pressure? (The yogi experienced thus, Venerable Sir). The yogis experience these more or less. Some of the yogis, having no basic Samadhi *nana* beforehand, experience this distressful stage distinctly. They experience dizziness, tightness, pressure and so on.

Due to this pain, tingling, nausea and so on, and after awhile of sitting, say, in 10, 15, or 20 minutes time the yogi wants to shift and cannot stay without shifting. The yogi experiences mental and physical sufferings due to all kind of pain which makes him think that this *khandha* is a solid mass of suffering. Suffering is on English, in *Pali* it is—? (*dukkha*, Venerable Sir).

These *dukkha vedanas* are also not permanent. Even in a short while, they are changing. Is it because of being permanent or impermanent? (It is because of being impermanent, Venerable Sir). The yogi perceived that these *vedanas* are not permanent.

Impermanence is in English, in *Pali* it is—? (*anicca*, Venerable Sir). At this *nana* stage, *dukkha* is most evident. *Annicca* is known later by comprehension.

It is not that one comes to practise *vipassana* meditation to experience such suffering. One comes to practise to perceive *dhamma* pleasantly, swiftly and have progress. Now it is not happening to one's liking. It is so awful and one cannot control it. Uncontrollability is in English, in *Pali* it is—? (*anatta*, Venerable Sir). Now *anatta* is known by comprehension.

Sammasana nana is so distressful that many yogis are disheartened and suffer mentally as well as physically and do not want to practise meditation anymore. It is said that the Buddha's teaching is supposed to acquire pleasantness stage by stage. At the beginning of meditation, or at *namarupa pariccheda nana*, it seems, there is pleasantness to a certain extent. But now at *sammasana nana*, it is distressful that one starts to wonder whether one is really fit to realize noble *dhamma*, because one's experience and the Buddha's teachings (*dhamma desana*) do not seem to be in agreement and would cry bitterly.

At this stage, one may also perceive what one has undergone at the previous existences. Some yogis think that their body is like that of a big serpent (*naga*) or a big bird (*garula*). Some had come from the existence of a crocodile and felt like crawling about like that observed that as soon as rising is noted, the rising passes away fleetingly; as soon as falling is noted, the falling passes away fleetingly.

When the *bhanga nana* becomes mature, as soon as rising is noted, the phenomenon of rising passes away fleetingly and noting mind passes away as well; as soon as falling is noted, the

phenomenon of falling passes away fleetingly and the noting mind passes away as well. It can thus be observed. The noted objects, the *rupas*, are not permanent. Also the noted objects, the *rupas*, are not permanent. Also the noting mind is not permanent. Both are not permanent. Impermanence is in English, in *Pali* it is—? (*anicca*, Venerable Sir). The passing away is so swift that it seems to be oppressing and so it is suffering. Suffering is on English, in *Pali*—? (*dukkha*, Venerable Sir). How to prevent these oppressings of passings away? They cannot be prevented. They are passing away on their own accord and so the passings away cannot be controlled. Uncontrollability is in English, in *Pali*—? (*anatta*, Venerable Sir). This is how *anicca*, *dukkha* and *anatta* are observed. This *bhanga nana* is the best basis and it will pave the way to attaining noble *dhamma*.

After *bhanga nana* is *bhaya nana*. Because the passing away is so swift it seems to be very frightening. Having such a notion is the attainment of *bhaya nana*. There are so many passings away as if things are rotting away that one sees them as faults. Seeing these faults is the attainment of *adinava nana*. Seeing the passings away all the time and getting tired of them is the attainment of *nibbida nana*. To be delivered from this *khanda* which is full of decays is the attainment of *muncitukamyutta nana*. On reaching *muncitu-kamyuta nana*, one does not want any existences. One does not want any of the existences. One does not want to note any more and want to stay away from noting as well. No matter how one may abandon one's noting, but the noting continues on its own accord. One cannot stay without noting.

After *muncitu-kamyuta nana patisankha nana* is attained, one cannot stay without noting, but must note again. At this *nana*

pain, tingling, dull pain, dizziness, itching, pressure heaviness and so on are experienced again and the yogi gets disheartened. There is no predominance consciousness (*cittadhipati*). The noting is good before but it is bad again now. One ponders it is not possible to realize *dhamma*. Many days have already passed, it is nearly one month and so it will not be possible to attain *dhamma*. One had thought highly of oneself and because of that wrong notion one had become discouraged.

Since some individuals had the intention to practise *dhamma* when situation permits, they observed *sila* securely, studied *samatha* and practised it to a certain extent. They think they will definitely gain *dhamma* when they practise. At first they progressed through the series of *nana*, stage by stage, but when one reached *patisankha nana*, they could not advance anymore.

There is suffering physically and mentally. One does not want to sit through the entire session but wants to get up, wants to move the fingers or some other parts of the body and also experiences pain, tingling, dull pain, and so on, which makes one get depressed. The yogi expressed, "I thought highly of myself, but on actual practising it was not possible, Venerable Sir", "who said so?" (The yogi said so, Venerable Sir). "it is not so yogi, at this *nana* stage it is quite normal to be like this. Do not let the predominant consciousness (*cittadhipati*) drop also do not get depressed, but continue to practise and you will achieve your goal". Even though the teacher's encouragement is such, the yogi reported, "it is not possible, Venerable Sir". After saying thus the yogi stopped meditating and rendered his services for some ten days or so.

Even though he is doing some chores or giving his services, his noting is still inherent in him and again he practises. This time *cittadhipati* develops, the *dhamma* progresses and the noble *dhamma* is attained. After gaining *dhamma*, “what ever happens, *dhamma* is the only thing to him”. When he is not feeling well, he practises meditation. He said, “to treat the ailment by taking medicine takes a longer time. To remedy the ailment by practising meditation is quicker to get well again”, reported the yogi. Isn’t this appropriate? (It is appropriate, Venerable Sir). *Cittadhipati* has developed. Teachers have to give advice to some of the yogis to develop *cittadhipati*.

If one is going to meditate until attaining *dhamma*, isn’t this intention to meditate amount to fostering predominance desire (*chandadhipati*)? (It is, Venerable Sir). By coming to the centre and start practising diligently and continuously, isn’t one fostering predominant effort (*viriyadhipati*)? (It is, Venerable Sir). Does not *cittadhipati* fostered make one resolve to practise till attaining *dhamma* and not give up due to depression, no matter how distressful the nana stages are? (It makes one to resolve thus, Venerable Sir). This resolution amounts to fostering *cittadhipati*.

Achieving *vipassana* insight stage by stage is *vimamsadhipati*. *Vimamsa* means meditation, isn’t it obvious that the predominant conditions are arising in one’s *santana*? (It is obvious, Venerable Sir).

Vipassana meditation can be practised at the moment when the conditioned states are being conditioned by the conditioning states or in other words, at the moment when cause and effect are taking place. This *dhamma* audience knows how to practise *vipassana* meditation, but “listen again”. According to the most

Venerable Mahasi Sayadaw's tradition of practice, which has been listened to repeatedly, wherein it states that after approaching a quiet place, sitting in a comfortable posture, so as to be able to sit for a long time, that is, sitting either with folded knees or in a cross legged position, and keeping the eyes closed while the head and body are kept erect, pay attention to the abdomen. On inhaling, rising of the abdomen takes place stage by stage. Note this as "rising" from the beginning to the end of the process of rising. On exhaling, the abdomen gets deflated and the beginning to the end of the process of falling is to be noted diligently as "falling" as much as possible.

On noting rising, the shape of the abdomen has to be discarded as much as possible and as soon as one inhales the stage by stage appearance of tautness and pressure has to be noted diligently as much as possible. The shape of the stomach is *pannatti*, it is not to be noted in *vipassana* meditation as an object. The phenomena of tautness and pressure is *paramattha* which is to be noted as an object in *vipassana* meditation.

On noting filling, the shape of the abdomen should be discarded as much as possible. As soon as one exhales, the nature of movement and slackening inside has to be noted diligently as much as possible. The nature of movement and slackening is *paramattha*, As the saying goes, "Supporting, tautening and also slackening are the characteristics of the wind element (*vayo dhatu*)". Isn't the characteristic of tautening evident in rising? (It is evident, Venerable Sir). Isn't the characteristic of slackening evident in falling? (It is evident, Venerable Sir).

Paramattha has to be noted in *vipassana* meditation. If *pannatti* is noted more, it tends to be *samatha* meditation and even

thought the noting is good, perceiving of *dhamma* will be slow. No one who practises *vipassana* meditation wants to be slow in perceiving *dhamma*. Everyone wants to perceive *dhamma* quickly. Hence, the shapes and forms, the *pannatti*, has to be discarded as much as possible and the phenomena, the *paramattha*, has to be noted as much as possible.

Motto: Discard the *pannatti*
Paramattha has to be noted truly.

The shape of the abdomen, the *pannatti*, has to be discarded as much as possible. On rising, the phenomena of tautness and supporting, on falling, the phenomena of moving and slackening have to be noted diligently as much as possible.

On noting lifting, the shape of the foot has to be discarded as much as possible, the nature of lifting upward stage by stage has to be noted diligently as much as possible. On noting moving forward, the shape of the foot has to be discarded as much as possible, and the phenomenon of stage by stage forward movement has to be noted diligently as much as possible. On noting dropping, the shape of the foot has to be discarded as much as possible, the phenomenon of stage by stage dropping has to be noted diligently as much as possible.

The shape of the foot is *pannatti*, and it is not to be noted in *vipassana* meditation. The phenomena of moving is *paramattha*, and it is to be noted diligently as much as possible. On noting lifting, when the shape of the foot can be discarded, the phenomenon of lifting upwards stage by stage can be noted

diligently. If the momentary serial presence (*santi paccuppanna*) of stage by stage can be noted, then one can perceive the stage by stage upward movement as well as the lightness in moving upwards.

On noting the forward movement, when the shape of the foot can be discarded, the phenomenon of stage by stage forward movement can be noted diligently and the serial presence of the stage by stage movement can be noted, then one can perceive the stage by stage forward movement as well as the lightness in moving forward.

On noting dropping, when the shape of the foot can be discarded, the phenomenon of stage by stage downward dropping can be noted diligently and the serial presence of stage by stage movement can be noted. Can the yogi perceive by themselves the stage by stage downward movement as well as the heaviness in dropping? (The yogi can perceive thus, Venerable Sir). Yes, they can perceive by themselves. They have begun to perceive *dhamma*. In practising *vipassana* meditation, isn't it important to start perceiving *dhamma*? (It is important, Venerable Sir). After beginning to perceive *dhamma*, to have progress in *dhamma* is not so difficult. The yogi becomes enthusiastic and has progress in *dhamma*.

Dhammo ca mangalo loke

Dhammo gambhiro duddasso

Sabba dukkha pamuccati

Dhammo ca = the *dhamma* also; *loke* = in the *loka* (world); *mangalo* – is an auspiciousness (*mangala*) which has the

tendency to dispel the bad and bring the good effects; *dhammo* = the *dhamma*; *gambhiro* = is profound; *duddasso* = difficult to perceive; *dhammam* = this profound *dhamma*; *saranam* = the practising of; *agamma* = due to *sabbadukkha* = from all kinds of suffering; *pamuccati* = one shall be delivered; *iti* = thus; *bhagava* = the Buddha; *avoca* = had expounded with wisdom led by compassion.

Sadhu! Sadhu! Sadhu!

For this audience, *dhamma* is auspiciousness which can dispel the bad effects and bring the good effects. The *dhamma* is very difficult, profound and subtle. When this audience can practise meditation to perceive this difficult, profound and subtle *dhamma*, they are to be liberated from all kinds of suffering.

Observing lightness in lifting, lightness in moving or heaviness in dropping, is the beginning of perceiving *dhamma*, which is the nature of fire element (*tejo dhatu*) and wind element (*vayo dhatu*).

Motto: *Tejo* and *vayo dhatus*
In these two
Lightness is evident.

Tejo is the vapour element or the fire element which tends to move or go upwards. *Vayo* is the wind element and is light. Now these two elements are perceived and they are the *rupa dhammas* which appear in the *santanans* of this audience.

Experiencing the heaviness in dropping is perceiving the nature of earth element and water elements *pathavi* and *apo dhatu*.

Pathavi dhatu is earth element which has the nature of heaviness. *Apo dhatu* is water element which also has the nature of heaviness. Now, these elements are being perceived.

Motto: *Pathavi* and *apo dhatu*

In these two,
Heaviness is evident.

Haven't you started to perceive *dhamma*? (We have started to perceive *dhamma*, Venerable Sir). On perceiving *dhamma*, attainment of *dhamma* is no more difficult. According to one's perfection, (*paramita*) realization can result.

When the meditation is continued and on reaching *paccaya pariggaha nana*, starting from *namarupa pariccheda nana*, one can note the causes and the effects, the conditioning states and the conditioned states. On reaching *paccaya pariggaha nana*, when noting rising, falling, sitting and touching, the yogi realizes that because of the rising, falling and so on appearing, the noting mind has to arise. Rising, falling, sitting or touching is the cause and the noting mind is the effect.

When *vipassana nana* matures, it is perceived that there are many ways of rising and falling. Sometimes the rising and falling is at the back or close to the side of the body or on top of the head at the cranial point. So whenever these risings and falling move, does not the noting mind has to follow and note them? (It is to be noted thus, Venerable Sir). Well, every time the rising and

falling moves to different places, the noting mind has to follow and note. Thus, the rising or falling is the cause and the noting mind is the effect. Is it not known thus? (It is known thus, Venerable Sir).

Later, at the next stage, the rising and falling becomes so subtle that it is impossible to note it. “Both rising and falling are not perceived anymore How am I to note, Venerable Sir?”, reported the yogi. “You are to note ‘sitting, touching’. As there is no rising and falling, the noting mind to note ‘rising, falling’ cannot happen. Isn’t it obvious that the rising or falling is the cause and the noting mind is the effect? (It is obvious, Venerable Sir).

At this nana stage the yogi can note closely and continuously. |The meditation teachers, right from the beginning as their duty, have to remind the yogi as, “Yogi, note the general detailed activities as much as possible. Then only the *dhamma* will progress”. Didn’t the teachers have to remind the yogi? (They had remind thus, Venerable Sir). No matter how they are being reminded on reporting, the teacher asked, “Yogi, can you note the general detailed activities now?” “Cannot note them yet, Venerable Sir,” is the reply. At *namarupa pariccheda* nana noting cannot be done yet because the noting power is still weak. When the Samadhi nana is weak noting them cannot be done yet. When the next stage, *paccaya pariggaha* nana is reached, cause and effect can be discerned. At this stage, when the yogi pays proper attention, the causes and effects are discerned distinctly more in the four postures.

When the yogi is about to stand up from sitting meditation, instead of getting up abruptly, if the eyes are kept closed and on observing with an attentive mind, isn’t it evident that there arises

the consciousness connected with the desire to get up? (It is evident, Venerable Sir). When one pays special attention, it is evident, but by paying superficial attention it will not be evident. One has got up many a time without any noting. Hence, by paying special attention, it can be evident and so one has to note initially 'wanting to get up, wanting to get up'.

Later the wind element associated with the intention to get up, pushes the body upwards gradually and it has to be noted as 'standing up, standing up'. When the hand is propped up to support, it has to be noted as 'supporting, supporting'. When enough strength is gathered the action of the body moving upwards gradually is known as 'standing up, standing up'. Discard the shapes of the head, body, hands and legs as much as possible, the phenomenon of the gradual upward movement must be noted attentively to know as much as possible. As the yogi can note attentively and catch up to the sequence of the upward movement, on noting 'standing up, standing up,' the yogi can perceive the upward movement gradually as well as the lightness. Doesn't one understand that due to the consciousness connected with the desire to get up, one gets up? (One can understand thus, Venerable Sir). Yes, it can be known that one gets up due to the consciousness connected with the desire to get up.

In walking away from the standing posture, do not walk at once. Close the eyes and stand up for a while. Then on observing one's mind, the consciousness connected with the desire to walk away becomes evident and it has to be noted as 'wanting to walk, wanting to walk'. Then the wind element associated with the intention to walk, pushes the body and the action of walking arises and it has to be noted as 'left foot forward, right foot forward; lifting, placing; lifting pushing, dropping.' Doesn't the

yogi realizes that due to the consciousness connected with the desire to walk, one has to walk? (The yogi realizes thus, Venerable Sir). Now the yogi can note closely and continuously.

When about to stop while walking, as the mindfulness is still maintained, on noting especially, at four or five paces or three or four paces before the end of the walk to stop, the consciousness connected with the desire to stop may be evident. Hence, initially it has to be noted 'wanting to stop, wanting to stop'. Then the wind element associated with that consciousness pushes the body to produce the action of stopping which has to be noted as 'stopping, stopping'. Due to that consciousness connected with the desire to stop, one has to stop. Isn't it known thus? (It is known thus, Venerable Sir). The consciousness connected with the desire to stop is the cause and the standing action is the effect. It has been realized.

While standing and when about to sit down on paying attention, the consciousness connected with the desire to sit down is so evident and doesn't one has to note 'wanting to sit, wanting to sit'? (One has to note thus, Venerable Sir). Then, due to the consciousness connected with the desire to sit, the wind element pushes the body down to form the action of sitting and one has to note 'sitting, sitting'. In noting thus also, discard the shapes of the head, body, legs and arms as much as possible but note attentively stage by stage the downward movement as much as possible.

The shapes of the head, body, legs and arms are the concept (*pannatti*) and they are not to be noted in *vipassana* meditation. The phenomenon of stage by stage downward movement is reality (*paramattha*) and this has to be noted attentively as much as

possible. In noting thus, when one is able to catch up in noting the sequence of gradual movement, on sitting down, doesn't one find the heaviness by oneself? (It can be found thus, Venerable Sir). The consciousness connected with the desire to sit is the cause, the bodily action of sitting is the effect.

While sitting and when one is about to lie down, if special attention is given, as the consciousness connected with the desire to lie down is distinct initially, one has to note 'wanting to lie down, wanting to lie down'. Then due to the consciousness connected with the desire to lie down, the wind element pushes the body down to form the action of lying down, and one has to note 'lying down, lying down'. The consciousness connected with the desire to lie down is the cause and the bodily action of lying down is the effect.

On reaching the *paccaya pariggaha nana*, one can note thus. The consciousness connected with the wanting to get up and the desire to get up are *cittadhipati chandhdhipati* respectively. Doesn't one know the two predominant conditions? (One knows thus, Venerable Sir). The bodily movement of getting up is due to the desire (*chanda*) and the consciousness (*citta*) so the action of getting up is mind borne matter (*cittajarupa*). Isn't the term '*cittasamutthananam rupanam*' involved here? (It is involved, Venerable Sir). Here, one is noting the predominant conditioned states. The conditioning states as well as the conditioned states are to be noted.

The predominant conditioning state can also be noted. 'Wanting to get up, wanting to get up' means noting the desire (*chanda*) and consciousness (*citta*). The bodily action of getting up is *cittajarupa*. According to the term '*cittasamutthananam*' upward

bodily movement that occurs stage by stage is *cittajarupa*. Doesn't one can note the co-predominant mind-borne matter (*sadhipaticittajarupa*)? (One can note thus, Venerable Sir). The conditioning states, *chanda* and *citta* can be noted. *Cittajarupa* can also be noted.

The bodily action of getting up, the *cittajarupa* is being noted. Isn't it appropriate? (It is appropriate, Venerable Sir). Yes, it is appropriate. Oh! Doesn't one come to understand that *Patthana desana* is taking place in one's *khandha*? (One comes to understand thus, Venerable Sir).

Afterwards, while standing and when about to walk away, noting the consciousness connected with wanting to walk and the desire to walk as 'wanting to walk, wanting to walk' is noting the condition states *cittadhipati* and *chandadhipati*. Noting the bodily action which appears as 'walking, walking' is noting the *sadhipati cittajarupa*.

While walking and when about to stop one notes 'wanting to stop, wanting to stop', is it *adhipati* conditioning state or conditioned state? In order to have a clear understanding and remember these things better, one has to give answers. When the consciousness connected with the wanting to stop and the desire to stop are evident, is it the consciousness connected with wanting to stop and the desire to stop conditioning state or conditioned state? (They are conditioning state, Venerable Sir). Yes, they are not the conditioned states but are the conditioning states. Is the bodily action of standing conditioning state or the conditioned state? (It is the conditioned state, Venerable Sir). Yes, it is the conditioned state. Don't you have to note as 'standing, standing'? (It has to be noted thus, Venerable Sir).

Isn't it appropriate to have the experience and note the *Patthana dhamma* in one's *khandha*? (It is appropriate, Venerable Sir). By noting like this, where do you think this dhamma audience is heading? (To *Nibbana*, Venerable Sir). This noting being exactly done according to the Buddha's *desana*, isn't it certain that one will definitely reach *Nibbana*? (It is certain, venerable Sir).

While standing and when about to sit down, for the yogi who is at a *paccaya pariggaha* nana, when paying special attention, isn't the consciousness connected with wanting to sit down distinctive first and foremost? (It is distinctive thus, Venerable Sir). Are the consciousness connected with wanting to sit and the desire to sit, conditioning states or the conditioned states? (They are the conditioning states, Venerable Sir). Isn't it to be noted? (It is to be noted, Venerable Sir). 'Wanting to sit, wanting to sit' is it the conditioning state that must be noted. The appearance of bodily movement due to the desire and the consciousness is co-predominant min-borne matter (*sadhipaticittajarupa*).

"*Tam samu thanananca rupanam*" is the min-borne matter (*cittajarupa*). Is it the predominant conditioning state or the conditioned state in noting 'sitting, sitting?' (It is the conditioned state, Venerable Sir). You have been reciting *patthana* many a time, isn't the *patthana* found in one's *khandha* again? (It is found again, Venerable Sir). Oh! It is so appropriate. Isn't it more appropriate to recite after knowing this? (It is appropriate, Venerable Sir). Actually one is reciting the conditioning as well as the conditioned states in one's *khandha*.

The consciousness connected with wanting to sit and the desire to sit are the predominate conditioning states. The bodily action of sitting, the *rupa* is the conditioned state. This is the cause and the effect. Due to the consciousness connected with the desire to sit, doesn't the bodily action of sitting appear? (It appears thus, Venerable Sir). The consciousness connected with wanting to sit and the desire to sit are the conditioning states. The bodily action of sitting is the conditioned state. It is quite clear now.

Furthermore, the lying down bodily action will be explained. Just before lying down, if the audience is paying special attention to this phenomenon, does not the consciousness and the desire to lie down appear? (It does appear, Venerable Sir). Doesn't one have to note, 'wanting to lie down, wanting to lie down'? (One has to note thus, Venerable Sir). Is it noting the *Adhipati* conditioning state or the conditioned state? (It is noting the conditioning state, Venerable Sir). Due to consciousness and the desire lie down the bodily action of lying down appears which has to be noted as 'lying down, lying down'. Is it noting the conditioning state or the conditioned state? (It is noting the conditioned state, Venerable Sir). Is it clear? (It is clear, Venerable Sir). Isn't it joyful to know that the conditioning state and the conditioned states are taking place in one's *khandha*? (It is joyful, Venerable Sir). Isn't it beneficial to recite after knowing like this? (It is beneficial, Venerable Sir).

Imina pana nanena samannagato

Vipassako Buddhasasane laddhassaso

Laddhapatittho,

Niyatagatiko culasotapannanama hoti

(Visuddhi Magga)

Imina pana nanena, paccaya pariggaha nana = thus knowing the cause and effect; *samannagato* = who is fully endowed with the knowledge of cause and effect; *vipassako* = for the yogi who is practising *vipassana* meditation and; *Buddhasasane* = in the *Buddha sasana*; *laddhassaso* = is feeling comfortable and; *laddhapatittho* = gaining a foothold; *niyatagatiko* = reaching a pleasant destiny is being secured; *culasotapannanama* = a lesser *sotapanna*; *hoti* = is designated as; *iti* = thus; *atthakathacariyo* = commentary teacher; *samvaneti* = correctly explained.

Sadhu! Sadhu! Sadhu!

The yogi who has practised *vipassana* meditation till attaining the stage of *paccaya pariggaha nana*, where the cause and effect are known, has gained a foothold in the Buddha's *sasana*. It is worthwhile to be a human being and be in the presence of the *sasana*.

Laddhassaso = is feeling comfortable; *laddhapatittho* = by gaining a foothold; *niyatagiko* = the good destiny is being secured; one has a foothold and the good destiny is secured. Actually *puthujjana* has no foothold. When someone says something, doesn't he believe in it thinking it seems to be true? (He does believe thus, Venerable Sir).

To those individuals without *vipassana* nana, when some eloquent speakers give talks, they waver, thinking them to be true, yet not feeling comfortable. To have doubts on whether it is true or not is uncomfortable. Now it is not like this anymore. With a strong foothold, no matter how eloquent the speakers may be, if it is not in accord with the Buddha's teaching, they will not believe in what they say.

At the time of the Buddha, there were many beliefs and many holders of wrong views. There was a wrong view known as *ahetuka ditthi*. It is a belief that some people are rich and some are poor without a cause, that is, some are rich or poor automatically. No matter how much this belief has been expounded, can it be believed? (No one will believe thus, Venerable Sir).

One has found by oneself the cause and effect in one's own *khandha*, when the mind is good and noble, good bodily and verbal actions arise with good effect resulting. Doesn't one know about this more and more on reaching this stage of nana? (One knows, Venerable Sir). When the mind is defile and base, bad bodily and verbal actions arise, getting bad effects and punishments. This is experienced by oneself and one realizes more and more. Hence, can one believe that pleasantness (*sukha*) and unpleasantness (*dukkha*) happen automatically?

(One cannot believe thus, Venerable Sir). No matter how eloquent the speaker may be, will one be shaken? One will not be shaken. One has gained a foothold and is already feeling comfortable. Oh! As one does not give heed to these wrong views doesn't one feel comfortable? (One does, Venerable Sir). Yes one has become comfortable and has gained a foothold.

There is another wrong view known as *visamahetu ditthi* in which the cause and effect are not balanced. In other words, this belief is also known as the belief in creation. It is believed that human beings and creatures are created by brahmas, vishnu and god in heaven.

Creators are the bearers of loving kindness (*metta*) and compassion (*karuna*). They must have created everything to be good and pleasant. But when on becoming human beings are all of them good and pleasant? (Not all of them, Venerable Sir). The people are of many types. The creators must have had created all human beings to be fully endowed in all aspects. Being bearers of *metta* and *karuna*, they would not have created anything to be unpleasant. This creation is the cause. The becoming of human beings and the creatures is the effect. Is the cause and effect balanced? (It is not, Venerable Sir).

Some people are fully endowed with wealth, good morality and good appearance. Isn't there such people? (There are, Venerable Sir). Some people are moderately endowed with wealth, morality and good appearance. Isn't there such people? (There are, Venerable Sir). Some people are very much in deficiency. They have scarcity of things, ignoble minds and ungraceful appearances. Can there be such type of people? (There can be, Venerable Sir).

In general, people can be classified into three types but in elaboration there are many different types. Are the effects which can be enjoyed the same? (They are not the same, Venerable Sir). Since the effects enjoyed are not the same, this belief of *visamahetu ditthi*, where cause and effect are not in harmony has to be considered a kind of wrong belief.

On reaching the stage of *paccaya pariggaha nana*, one will entirely have no belief in this view. No matter how much it is preached or talked about, can one believe in this view of creation? (One cannot believe in it anymore, Venerable Sir). When one has observed by oneself the cause and effect, it is known that if one's mind is good, the bodily and verbal actions that arise will be good also and good results will be experienced. When one's mind is bad, the bodily and verbal actions that arise will be bad and the consequent punishment that one receives is experienced by oneself.

Cannot one know by pondering that being born a human and being able to enjoy the good effects is due to the good merit (*kusala kamma*) done in the previous existences? (One can perceive thus, Venerable Sir). Yes, one can perceive this by figuring it out.

No matter how much it may be preached or talked about, can one have faith in this belief of creation? (One cannot have anymore, Venerable Sir). Has not one gained a foothold in the *sasana*? (One has, Venerable Sir). One is no more shaken by this belief. Before reaching the stage of *paccaya pariggaha nana* where cause and effect are not thoroughly perceived yet, one may be wondering whether what they say is true or not and as the mind

gets unsettled, will one be restful? One will not be restful. Now, as the foothold has been gained, one has earned a respite.

Laddhassaso = is feeling comfortable;

Laddhapatitho = gaining a foothold;

Niyatagatiko = sure to be born in a good destiny;

Culasotapannonama = lesser stream-winner;

Hoti = one has become.

One has become a lesser stream-winner. One will make good causes to happen and not the bad causes. As one has avoided as much bad causes as possible, *kusala dhamma* will increase and *akusala dhamma* will decrease, can one fall to *apaya*, *niraya*? (One cannot fall thus, Venerable Sir). Yes one cannot fall as one has become a *culasotapanna*.

Thought expounded by the commentary teachers that *laddhassaso* = feeling comfortable; *laddhapatiko* = gaining foothold, the real foothold in the *sasana* is gained only when one has attained *magga nana* and *phala nana*. Why commentary teachers said at that stage of *paccaya pariggaha nana*, a foothold in the *sasana* has been gained is that, the cause is mentioned metaphorically of the effect.

One who has reached the stage of *paccaya pariggaha nana*, on continued noting will really attain *magga nana* and *phala nana*. Thus, the cause, *paccaya pariggaha nana*, is mentioned metaphorically of the effect, the attainment of *magga nana* and *phala nana*, the real foothold in the *sasana*. This is how it is expounded. Isn't it appropriate? (It is appropriate, Venerable Sir).

It is very encouraging to know that it is almost certain to attain *magga nana* and *phala nana*.

After attaining *paccaya pariggaha nana*, *sammasama nana*, *udayabbaya nana*, *bhanga nana*, *bhaya nanam adhinava nana*, *nibbida nana*, *muncitu-kamyata nana*, *patisankha nana*, *sankharupekkha nana*, one shall attain *magga nana* and *phala nana*, which one has prayed for every time when one performs meritorious deeds. One has closed the gate to *apaya* and *Nibbana* is being realized. By which *dhamma* does one practise to perceive this? (By practising *vipassana* meditation, Venerable Sir). By practising *vipassana* meditation, which is deemed as predominant (*adhipati*), where does one get to? (One gets to *Nibbana*, Venerable Sir). One gets to *Nibbana* through realization. This is the one and only way of practice too attain *Nibbana*.

The Buddha said in *Pali*,

“*Nayassa adhigamaya nibbanassa Sacchikiriya yadidam cattaro satipatthana*”.

Yadidam yeime cattaro satipatthana = those four foundations of mindfulness, namely, *kaya*, *vedena*, *citta* and *dhamma satipatthana dhamma*; *santi* = do exist. *Ayam* = this practice of *kaya*, *vedena*, *citta* and *dhamma satipatthana dhamma* is; *nayassa* = the *ariya magga* and *ariya phala* which can close the gate to *apaya*; *adhigamaya* = for the attainment of; *ekayano maggo* = second to none, the only way of practice; *nibbanassa* = the bliss of *Nibbana*; *sacchikiriya* = by realization; *iti* = thus;

bhagava = the Buddha; *avoca* = expounded with wisdom led by compassion.

Sadhu! Sadhu! Sadhu!

The four foundations of mindfulness, *kaya, vedena, citta, dhamma satipatthana* practice that this audience is meditating is the one and only way to attain *magga nana* and *phala nana* which can close the door to *apaya*. Everytime the meritorious deeds are being done, the attainment of *nibbana* where all sufferings are extinguished is wished for. It can be achieved by this one and only way of practice. There is no fork way.

Do not have any doubt that as in practising *sattipatthana vipassana* meditation, will I be free from *apaya samsara*; will I be reborn again in *apaya* realms; will I attain the bliss of *nibbana*; or will I be reborn again and again in human, *deva* and *brahma* worlds? One should eliminate this doubt completely. This is the only way to *nibbana*. Who said so? (The Buddha, Venerable Sir). This is the true word and one should practise by having complete faith in it.

Motto: If *ariya magga* is,
To be attained,
Practice *satipatthana* meditation.

If *nibbana* is
To be completely realized,
Practise *satipatthana* meditation.

This audience is practising *satipatthana vipassana* meditation as much as time permits because they have faith in it and take refuge in it. Isn't it very joyful to be like this? (It is, Venerable Sir). To be able to practise this predominant *dhamma*, one should be very joyful. This discourse will conclude after giving an instance of attaining the bliss of *nibbana* by practising like this.

At one time, the Buddha was residing at *Jetvana* monastery in *Savatthi*. A man of good parentage of that city, on seeing the faults of *samsara* and the lay life of this human world, joined the order of the *sangha* and studied the *vinaya* rules with the intention to meditate. When he was well versed in these rules and on having the seniority of five *vassa* of monkhood, he left for the forest to meditate, after requesting for meditation instructions from the Buddha.

The Buddha told him to meditate in the four postures: walking, standing, sitting and lying down. In meditating, he skipped the posture of lying down, thinking that practising in this posture might slow down the experiencing of *dhamma* and progress in *dhamma*. He meditated in the other postures. Due to lack of sleep he lost his strength and one day passed away after suffering from paralysis.

He was reborn in the *Tavatimsa* celestial world, appearing as a *deva* in his own mansion. He did not realize what had become of him. When one thousand *devi(s)*, holding celestial musical instruments, surrounded him to entertain him, he thought that he was still in the human world as a monk and tried to cover himself more by wearing the celestial garment like a monk's robe. He purposely kept his eyes downcast.

He thought that the ladies are sightseeing and going round the monasteries. Not to be disturbed in his meditation, he rearranged his celestial *garment* like a monk's robe and kept his eyes downcast more and more. Then the *devis* realized the situation. This *deva* must be a monk in his previous existence and he must be let known about it.

“O, *deva*, *deva* world is not a place for meditation of *dhamma*. This is a place where one is to enjoy the luxuries of *devas*.”

“O, what are these ladies saying, they a very disturbing”.

So thinking thus he kept his eyes downcast further more.

Even on reaching the *deva* world, did the character of a monk, the intention to meditate disappear? (It did not, Venerable Sir). Isn't this type of mind the predominate *citta*? (It is, Venerable Sir). Isn't the desire to meditate without sleep the predominate *chanda*. (It is, Venerable Sir). Yes, it is predominate *chanda* (*chandadhipati*), even after death and on being reborn as a *deva*, isn't the established predominant *chanda* still there? (It is, Venerable Sir). The audience may also be like this. Although he is seeing the *devis*, isn't he like a person who cannot see? (He is, Venerable Sir). Did he know that they are the *devis*? (He did not, Venerable Sir). Recite the motto.

Motto: Even though one's eyesight is good
Act like a blind.

He did not know that they are *devis*. Isn't he like a blind person? (He is, Venerable Sir). The *citta* established in the human world is still predominant, isn't it? (It is, Venerable Sir). Did he ever hear the words, "O, *deva*, *deva* world is not a place for meditation of *dhamma*. This is the place where one is to enjoy the luxuries of *devas*". He did not hear it distinctly.

Motto: Even though one's hearing is good
Act like a deaf.

Isn't the *citta* which is predominant in the human world also has the same nature in the *deva* world? (It still has, Venerable Sir). Should not this audience try to be like this in the future? (We should try, Venerable Sir). The *devis* knew that it is of no use to leave him this way and so, they started playing musical instruments and dancing. Even then, he down cast his eyes more and more.

It is so impossible. Surely something must be done to make him understand and so saying, a full-length mirror was brought before him. He saw his image in the mirror and realized that, "O, I am already a *deva* now and no more a monk." He became very disappointed. To attain *nibbana*, he had practised the *satipatthana vipassana* meditation ardently. Yet, what he got is rebirth in this abode of the *devas*, which means nothing to him.

It is like this, "To win a gold medal, one played in a boxing tournament and yet what he got is a bunch of radish." The *deva* left his mansion, came down from the *deva* world and went straight to the Buddha and reported in *Pali* thus:

**Accharaganasamghuttham pisaca ganasevitam
Vanantam mohanam nama, katham yatra bhavissatiti
(Devata samyutta, sam 1/30 Acchararasutta)**

Accharaganasamghuttham = even though it is the dwelling place for more than one hundred thousand *devis* and filled with their voices, *pisaca ganasevitam* = it is like the dwelling place of demons infesting the earth; *mohanam* = can make the *devas* deluded; *tamvanam* = that *Nandavana* grove; *katham nama* = how; *yatra* = to overcome this; *bhavissati* = can one be made (Venerable Sir).

The *deva* reported to the Buddha, “*Nandavana* grove is famous throughout the entire world, as the most pleasant and delightful place. It is filled with the sounds of more than several hundred *devis* singing. But I think it is like the dwelling place of demons infesting the earth, Venerable Sir. Didn’t he have remorse in this report? (He did, Venerable Sir). I think: it can make the *devas* deluded and it is like the dwelling place of the demons infesting the earth, Venerable Sir. Hence, how can I get away from the grove, Venerable Sir”.

Then the Buddha replied in *Pali*:

***Ujukonama somaggo abhayanama sadisa
Ratho akujano nama dhammacakkehi samyuto.***

Ujukonama = the straight way to tread is; *somaggo* = the way that you have taken as a monk, the practice of *vipassana* meditation; *abhayanama* = a place free of harm is; *sadisa* = the *nibbana* that you have aspired for, as a monk; *akujano* = noiseless’ *rathonama* = vehicle is; *dhammacakkehi* = the wheels,

the physical efforts (*kayika viriya*) and mental effort (*cetasika viriya*); *samyuto* = the *magganga* vehicle filled with; *iti* = thus; *bhagava* = the Buddha; *avosa* = expounded with wisdom led by compassion.

Sadhu! Sadhu! Sadhu!

The straight path that leads away from this *Nandavana* grove is the way of *vipassana* meditation that you have practised as a monk. As one is being reborn again and again, one becomes forgetful. Isn't it? (It is, Venerable Sir). One does not know which way to follow. At the most critical moment, the *attractiveness* of the pleasant objects are so overwhelming that one tends to forget everything. Isn't it? (One tends to forget, Venerable Sir). The way is lost. Does not one has to ask the Buddha again? (He has to ask the Buddha again, Venerable Sir).

On being asked, the Buddha said in *Pali*, "*Ujukonama somaggo*". *Ujukonama* = the straight path to tread is; *somaggo* = the way of *vipassana* meditation which you have taken as a monk. You have to escape by this way, to escape from this *Nandavana* grove? One has to tread the way of *vipassana* meditation.

Motto: The Straight way leading to *nibbana*
Is the way of *vipassana* meditation.

The *Buddha* expounded that the straight way for you to tread is the way of *vipassana* meditation. “*Abhayanama sadisa*”.
Abhayanama = the place free of harm is; *sadisa* = *nibbana*, the place that you have aspired for as a monk. The place you have to go where all dangers are extinguished is *nibbana*.

Motto: Only *nibbana*,
Truly is the place
Free from harm.

The Buddha expounded that *nibbana* is the only place where all dangers are eliminated since it is totally free of various objects.

“*Ratho akujano nama*”. *Akujano* = the noiseless; *ratho nama* = the vehicle is; *dhammacakkehi* = with wheels, the physical effort (*kayika viriya*) and mental effort (*cetasika viriya*); *samyuto* = *magganga* vehicle is fixed with

You have to take this *magganga* vehicle.

Motto: The eight *maggangas*
Is the only vehicle
That shall truly be taken.

The Buddha expounded that one has to travel by the vehicle, the eight *maggangas*. This vehicle is fixed of eight *maggangas*, fixed with two noiseless wheels.

Motto: *Magganga* vehicle
With two wheels
Is securely fixed

That vehicle is fixed with two wheels.

Motto: *Kayika* (*virīya*) and *cetasika* (*virīya*),
These two wheels
Are totally noiseless.

You are to travel by *maggangas* vehicle fixed with two noiseless wheels likened to *kayika virīya* and *cetasika virīya*. When this audience is meditation there must be both *kayika* as well as *cetasika virīya*. Then one can have a quick experience of *dhamma*, progress in *dhamma* and swift attainment of the noble *dhamma*.

Cetasika virīya means exerting effort to note the object at the moment of its arising. Doesn't one has to exert this effort? (One has to exert this effort, Venerable Sir). Doesn't one has to exert effort to note the rising when it arises? (One has to, Venerable Sir). Doesn't one has to exert effort to note the falling when it arises? (One has to, Venerable Sir). Doesn't one has to exert the effort to know the sitting action? (One has to, Venerable Sir). Also doesn't one has to exert effort to know the touching action? (One has to, Venerable Sir).

When pain arises, doesn't one has to exert effort to know the pain by discerning? (One has to, Venerable Sir). This kind of mental effort is known as *cetasika virīya*. Isn't it necessary to have both *virīyas*? (It is necessary, Venerable Sir). Yes, it is necessary. Then only it can be called *magganga* vehicle that can take one to

nibbana. Isn't it appropriate that the Buddha had expounded thus? (It is appropriate, Venerable Sir). Isn't it in line with the method practised by this audience? (It is in line, Venerable Sir). Does it produce any sound? (It does not, Venerable Sir). With the silent wheels, where is one heading to? (To *nibbana*, Venerable Sir). As the *Buddha* showed the way the *deva*, who was a monk in his previous existence, was very pleased. Then the Buddha continued to expound in *Pali*.

***Hiri tassa apalambo sakyassa pari
Dhammaha sarathini byumi sammaditthi purejvam***

Hiri = shame is; *tassa* = of that *magganga* vehicle; *apalambo* = the back rest. Doesn't the individuals who are meditating have shame and dread? (They do have, Venerable Sir). Shame (*hiri*) and dread (*ottappa*) are likened to the back rests in trains, cars and vehicles. Without the back rests can people lean backward? (They cannot lean backward, Venerable Sir). It can be troublesome. Likewise, when the individual and virtuous people are without *hiri* and *ottappa*, the precepts that they observe are broken. When their morality (*sila*) is not kept secure or is broken, concentration (Samadhi) cannot arise. When there is no Samadhi, there will be no insight (*vipassana nana*). Without *vipassana nana*, one cannot attain *maggana nana* and *phala nana*.

Hence, *hiri* and *ottappa* are likened to the back rests. The Buddha said that there must be *hiri* and *ottappa* in one's *santana*. Without having shame and dread, if one is enjoying extreme pleasure in a *deva* plane, will it be proper? (It will not be proper, Venerable Sir). Therefore, it is exhorted as a reminder, thus.

Sati = mindfulness is; *assa* = of that *magganga* vehicle;
parivaranam = side walling.

Mindfulness (*sati*) is likened to the side walling. Isn't there side walling on vehicles and trains? (There are, Venerable Sir). As the wallings are fitted for protection from the weather, likewise the audience who are traveling by *magganga* vehicle must have *sati*. *Sati* is the walling. Doesn't one has to have *sati* to protect himself from all kinds of objects? (Must have *sati*, Venerable Sir). As soon as all kinds of objects arise in the mind, they must be noted at once as seeing, hearing and so on. Everytime the six objects (*arammanas*) came into contact with the respective six doors (*dvaras*) they must be noted. It is likened to the walling kept for the protection. Isn't it? (It is, Venerable Sir). To keep the defilements, *lobha*, *dosa* and *moha* from arising, *sati* must be used for protection. Similar to the motor cars and trains having wallings for protection, *sati* acts as the walling for protection, so that the enemy cannot gain entrance, there must be this *sati*, the walling.

Dhammaham sarthim byumi sammaditthi purejavam

Sammaditthi purejavam = being led by *vipassana*; *sammaditthi* = insight, the right view; *dhammaham* = *magga sammaditthi*, path the right view is considered the driver or the coachman; *aham* = I the exalted One; *byumi* = expounded. *Iti* – thus; *bhagava* = the Buddha; *avoca* = expounded with wisdom led by compassion.

Sadhu! Sadhu! Sadhu!

Sammaditthi purejavam = *vipassana sammaditthi* is the forerunner, When important persons in a country travel in actual vehicles, isn't there point cars going in front? (There are, Venerable Sir). It is clear the way so that important persons can reach their *destination* safely, isn't it? (It is, Venerable Sir). Similarly, *vipassana sammaditthi* is the forerunner. Isn't the gross *lobha*, *dosa* and *moha* are being abandoned by the *vipassana* meditation? (They are being abandoned, Venerable Sir). As the way is clear now, where will one be taken to by *magga sammaditthi*? (To the blissful *nibbana*, Venerable Sir). Isn't it like the driver of the vehicle? (It is, Venerable Sir). Yes, it certainly is. What the Buddha had expounded is so appropriate.

Motto: *Hiri*, shame is certainly
Like the back rests.

Here even though it is only said about *hiri*, both *hiri* and *ottappa* are included. One must have shame and dread. To have shame and dread is like having seats with back rests in motor cars and vehicles, so that one can proceed pleasantly and attain the blissful *nibbana* as one has aspired for. Hence, yogis who are meditating must be fully endowed with shame and dread. As this audience is being fully endowed with this, it is very marvellous. It is like having seats with back rests.

Motto: *Sati*, mindfulness is certainly
Like the walling around.

Sati, mindfulness is like the walling around. Similarly, with the wallings around people can travel safely and pleasantly in motor cars and vehicles. So with the protection of mindfulness, *lobha*, *dosa* and *moha* can be prevented from arising. To prevent all kinds of objects from entering the mind, noting as “seeing, seeing; or hearing, hearing; or smelling, smelling; or eating, eating; or thinking, thinking; or planning, planning” and so on is giving protection. It is to attain *nibbana* pleasantly.

“*Vipassana* is certainly like those who clear the way.” It means *vipassana* meditation is the point vehicle which travels ahead to clear the way. It helps one abandon gross *lobha*, *dosa* and *moha*. Doesn’t *vipassana* meditation have to clear the way beforehand to let *magga sammaditthi*, the *magganga* vehicle take one to *nibbana* pleasantly? (It has to clear the way, Venerable Sir). Yes, it has to clear the way.

“*Magga nana* is certainly the driver or coachman.” It means, *vipassana* meditation has cleared the way for *magga nana*, the driver to take one to *nibbana*. Isn’t it appropriate? (It is appropriate, Venerable Sir). After expounding this *dhmma*, the *Buddha* uttered the following verses in *Pali*.

***Yassa etadisam, itthiya puriassava
Sa ve, etena, nibbanasseva santike***

Yassaitthiyava yassapuri = for certain ladies and gentlemen;
etadisam yanam = with this *magganga* vehicle; *itthi* = exists;
sassa = these ladies and gentlemen; *ve* = in reality; *etenyanena*

= with this *magganga* vehicle; *nibbanassova* = only *nibbana*; *santike* = to; *gato* = will go. *Iti* = this; *bhagava* = the *Buddha*; *avoca* = expounded with wisdom led by compassion.

Sadhu! Sadhu! Sadhu!

Vipassana meditation has cleared the way. *Magga sammaditthi*, which is like the driver of *magganga* vehicle, drives and takes one to *nibbana*. Those ladies and gentlemen who have this vehicle will certainly reach *nibbana*. Who expounded this? (The *Buddha*, Venerable Sir). After hearing this, the *deva* was very delighted and so he kept on noting and immediately attained *sotapatti magga* and *sotapatti phala* and became a *sotapanna*.

Since the *deva* world is the place of powerful *kamma*, and for that reason, the *devas* possess sharp intelligence. Hence, within the time taken by one bending or stretching of the hand, noble *dhamma* can be attained. Unlike human beings in the human world, who have to meditate for one month, two months, three months and so on, the *deva* can attain the noble *dhamma* just after hearing one verse, if contemplation is done by paying attention. Isn't it wonderful? (It is wonderful, Venerable Sir). It is only necessary to take along the *dhamma* which one had already acquired in the human world. As one carries it over there, one can gain the noble *dhamma* at the end of one verse.

This audience is also practising *dhamma*. Thus, if *jhana*, *magga* and *phala* has not been attained yet, by performing *dana*, observing *sila* and practising *samatha*, after passing away where will one be? Mostly they will go to the *deva* world. Not to forget over there in the *deva* world is the main thing.

Because the objects are so wonderful, extraordinary and pleasant, one can forget. If the *dhamma* gained in the human world, is taken along, one will not forget. At the end of one verse, noble *dhamma* can be attained. From the instance of this *deva*, it can be understood. The main thing is to take along the *dhamma*.

This *deva* had acquired four predominant factors. Didn't he, in the human world, have the predominant desire to meditate until attaining noble *dhamma*? (His desire is predominant, Venerable Sir). Yes, it is *chandadhipati*. Meditating continuously, without sleep is *viriyadhipati*. Also his mind is very firm. Even in the *deva* world, he did not realize that he is a *deva*. What did he think he was? He thought that he was still a monk, meditating *dhamma*. Isn't even after passing away to another life he still had this *citta* that can be deemed as *cittadhipati*.

After the Buddha had expounded, his meditation continued, can the attainment of *magga nana* and *phala nana* by the *deva* be called *vimansadhipati*? (It can be called thus, Venerable Sir). All these four predominant factors are usually present in the *santanas* of those who meditate till attaining the noble *dhamma*.

Doesn't one know that it is conducive to the attainment of the noble *dhamma* if these factors are predominant? (It can be thus, Venerable Sir). During the practise of *vipassana* meditation, these four predominant factors are present in one's *santana*. On realizing that, predominant factors are present in the *Patthana desana*, one should be very delighted. It is conducive for the attainment of the noble *dhamma* and one should rejoice in it.

Today, by virtue of listening to this *dhamma* talk on *Adhipati paccayo* from *Paccayaneddisa*, *patthana desana* in *pali*, together with the method of meditation, may you be able to follow,

practise, cultivate and put effort accordingly and may you be able to swiftly realize the noble *dhamma*, and attain the bliss of *nibbana*, the extinction of all sufferings, that you aspired for, with ease of practise.

(May we be endowed with the blessings, Venerable Sir)

Sadhu! Sadhu! Sadhu!

Paṭṭhāna and Vipassanā (4)
Anantara Paccayo
(Proximity Condition)

by

Ashin Kuṇḍalābhivamsa
Saddhammaramsī Yeiktha Sayadaw

Translated by Daw Than Than Nyein

Yangon

2009

Myanmar

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Ashin Kuṇḍalābhivamsa

Mahasi Nayaka
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Paṭṭhāna and Vipassanā (4) Anantara Paccayo

Paṭṭhāna and Vipassanā (4) Anantara Paccayo (Proximity Condition)

Ashin Kuṇḍalābhivamsa

Today is the 8th waning day of the month of Wagaung, 1353, Myanmar Era (2.9.91). The *dhamma* talk that will be delivered this afternoon is on Proximity Condition (*Anantara Paccayo*) from *Paccayaniddesa Pāli* Text. Before giving the talk on *Anantara Paccayo*, facts about it will be explained first and foremost so that this audience can bear it in mind.

Paṭṭhāna is the most difficult, profound and subtle *dhamma*. In the *sāsana* the saying goes, “Among the great treatises, *Paṭṭhāna* treatise is the greatest in terms of difficulty, profundity and subtlety. Among the short treatises the Guide to Composition on *Pāli* Verses is the greatest. Among the middle length treatises, *Dhatukathā* treatise is the greatest”. It means that *Paṭṭhāna* is the most difficult and subtle *dhamma* among the great treatises. Since this audience is about to listen to the most subtle, difficult and profound *Paṭṭhāna dhamma*, facts that should be known must be known in advance. While listening, if one can bear in mind that this *dhamma* is arising in one’s *santāna*, one will remember it better.

The conditioning states and the conditioned states in Proximity Condition (*Anantara Paccayo*) are the *dharmas* arising in the *santānas* of this audience, all living beings and individuals. These *dharmas* are not arising elsewhere, but they are arising in the *santānas* of this audience.

The word *anantara* consists of two parts, namely, *na+antara*. *Antara* means gaps, *na* means no. It means conditioning without any gaps. Where is this *dhamma* arising is, it is at the eye, ear, nose, tongue, body and mind of the *santānas* of this audience. Here, the *Buddha* has expounded the *Anantara Paccayo* initially, according to the headings in the following sequence: eye, ear, nose, tongue and body.

The Sayadaw shall recite the *Anantara Paccayo* in *Pāli* first and the audience shall repeat once after him so as to be delighted. Before recitation, the phenomena involved will be explained beforehand.

When visible object, (*rupārammana*) impinges on the eye sensitivity, (17) mind moments arise. When audible object (*saddārammana*) impinges on the ear-sensitivity, (17) mind moments arise. When odour object (*gandhārammana*) impinges on the nose-sensitivity, (17) mind moments arise. When taste object (*rasārammana*) impinges on the tongue-sensitivity, (17) mind moments arise. When tangible object (*phoṭṭhabbārammana*) impinges on the body-sensitivity, how many mind moments arise? (17 mind moments, Venerable Sir). In these (17) mind moments, each preceding mind moment is conditioning the succeeding mind moment to arise without a gap, How?

By its dissolution each mind moment conditions the arising of the next one comparable to a Universal Monarch and the Crown Prince.

In ancient times, there were universal monarchs ruling the system of four continents surrounding the Mount Meru. Universal monarch ruled the country and enjoyed the luxuries of a monarch. All the various affairs of the state, the occurrences in the palace and the duties of the King and so on were managed by the eldest son, the Crown Prince, and hence, the Monarch could enjoy the luxuries of a monarch. After the life span of the Monarch was over, as soon as the Monarch passed away, the eldest son becomes the Universal Monarch. There were no other monarchs in between these two. The demise of the Universal Monarch is conditioning the succession of the Crown Prince to the throne.

Similarly in *Anantara Paccayo*, *anantara* conditioning state is producing the *anantara* conditioned state to occur. The disappearance of the preceding mind moment is the cause for succeeding mind moment to arise. There is no other mind moment in between. To be able to grasp this phenomenon of the preceding mind moment conditioning its succeeding mind moment to arise, the serial order of mind moments in a cognitive process (*vīthi*) must be known before hand.

Firstly we shall recite the serial order of the mind moments known as the cognitive process (*vīthi*).

Motto: The preceding eight and the end two are *abyākatas*,
The middle seven are truly
either *kusalas*, or *akusalas* or *abyākatas*.

The most Venerable Mahāsi Sayadaw had written a motto in brief, on cognitive process in order to remember it easily. We shall recite the motto.

Motto: *Bhavangas*, adverting, seeing, receiving, investigating, determining, seven *javanas* and two *tadāramanas*.

The audience shall refer to the following table of eye-door cognitive process (*cakkhu-dvāra vīthi*).

Table for cognitive process (*vīthi*)

<i>Tī</i>	Past <i>bhavanga</i>	
<i>Na</i>	Vibrational <i>bhavanga</i>	↑
<i>Da</i>	Arrest <i>bhavanga</i>	↑
<i>Pa</i>	Five-door adverting	↑
<i>Ca</i>	Eye-consciousness	↑
<i>Sam</i>	Receiving	↑
<i>Ntī</i>	Investigating	↑
<i>Vu</i>	Determining	↑
<i>Ja</i>	impulsion	↑
<i>Ja</i>		↑
<i>Ja</i>		↑
<i>Ja</i>		↑
<i>Ja</i>		↑
<i>Ja</i>		↑
<i>Ja</i>		↑
<i>Ram</i>	Registration	↑
<i>Ram</i>	Registration	↑

Life continuums (*bhavangas*) mean three *bhavangas*, namely, (*Tī*) *atīta bhavanga* (past *bhavanga*), (*Na*) *bhavanga calana* (vibrational *bhavanga*), and (*Da*) *bhavanga upaccheda* (arrest *bhavanga*);

Adverting is (*Pa*) *pañcadvāravajjana cittam* (five sense-door adverting consciousness);

Seeing is (*Ca*) *cakkhaviññāṇam* (eye-consciousness);

Receiving is (*Sam*) *sampaṭicchaṇa cittam* (receiving consciousness);

Investigating is (*Ntī*) *santīraṇa cittam* (investigating consciousness);

Determining is (*Vu*) *vuṭṭho* (determining consciousness);

Seven *javanas* (*Ja, Ja, Ja, Ja, Ja, Ja, Ja*) mean seven impulsion consciousness;

Two *tadāramanas* (*Ram, Ram*) mean two registration consciousness.

We shall recite the cognitive process (*vīthi*). *Atīta bhavanga, bhavanga calana, bhavanga upaccheda pañcadvāravajjana, cakkhaviññāṇa, sampaṭicchaṇa, santīraṇa, vuṭṭho*, seven *javanas* and two *tadāramaṇas*.

The above statement describes the arising of (17) mind moments during the arising of an eye-consciousness when a visible object strikes at the eye-sensitivity.

Similarly, when an audible object (sound) strikes the ear-sensitivity, (17) mind moments arise during the arising of an ear-consciousness. We shall again recite the statements as well.

Atīta bhavanga, bhavanga calana, bhavanga upaccheda, pañcadvāravajjana, sotaviññāṇa, sampaṭicchaṇa, santīraṇa, vuṭṭho, seven *javanas* and two *tadāramaṇas*.

In the same manner, when an odour object (smell) strikes the nose-sensitivity, (17) mind moments arise during the arising of a nose-consciousness.

Atīta bhavanga, bhavanga calana, bhavanga upaccheda, pañcadvāravajjana, ghānaviññāṇa, sampañicchaṇa, santīraṇa, vuṭṭho, seven *jāvanas* and two *tadāramaṇas*.

When a taste or gustative object strikes the tongue-sensitivity, how many mind moments arise? (17 mind moments, Venerable Sir).

Atīta bhavanga, bhavanga calana, bhavanga upaccheda, pañcadvāravajjana, jivhāviññāṇa, sampañicchaṇa, santīraṇa, vuṭṭho, seven *jāvanas* and two *tadāramaṇas*.

When a tangible object (touch) strikes the body-sensitivity, how many mind moments arise during the formation of one body-consciousness.? (17 mind moments, Venerable Sir),

Atīta bhavanga, bhavanga calana, bhavanga upaccheda, pañcadvāravajjana, kāyaviññāṇa, sampañicchaṇa, santīraṇa, vuṭṭho, seven *jāvanas* and two *tadāramaṇas*.

These five doors (*dvāras*) were given as headings in expounding this *dhamma* in *Pāli* by the *Buddha*. *Atīta bhavanga* (Ti), *bhavanga calana* (Na) and *bhavanga upaccheda* (Da) means when a visible object strikes the eye-sensitivity it went past one mind moment (*atīta bhavanga*); the next *bhavanga* is vibrational *bhavanga* (*bhavanga calana*); and then *bhavanga* been cut off is arrest *bhavanga* (*bhavanga upaccheda*). Following these, the adverting consciousness mind moment is known as

five-door advertent consciousness (*pañcadvāravajjana*) arise and then eye-consciousness (*cakkhuvīññāṇa*); receiving consciousness (*sampaṭicchana*); investigating consciousness (*santīraṇa*) and so on arise.

The exposition in *Pāli* Text started with *cakkhuvīññāṇa*. From where does it start? (*Cakkhuvīññāṇa*, Venerable Sir). In *Pāli* vocabulary, *cakkhuvīññāṇa* is called *cakkhuvīññāṇadhātu*. *Taṃsampayuttakā ca dhammā* means the *cetasikas* which are arising together with *cakkhuvīññāṇa*. *Monodhātuyā taṃ sampayuttakānañca dhammanāṃ* means *sampaṭicchana* (receiving consciousness) which in *Pāli* is called *manodhātu*. In *Pāli*, what is *sampaṭicchana* called? (*Manodhātu*, Venerable Sir).

Monodhātu taṃsampayuttakā ca dhammā manovīññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ anantarapaccayena paccayo.

In the above *Pāli* verse, *santīraṇa* (investigating consciousness) is called *manovīññāṇadhātu*. How is *santīraṇa* called? (*Manovīññāṇadhātu*, Venerable Sir). If one knows this much, one will be able to recite all at once. Later one will be pleased with the *Pāli* words. One should exert some efforts and only if one keeps on giving answers, it will be remembered. Then only when it is expounded in *Pāli*, one will understand and exclaim “Oh! the exposition is on these topics” and one shall be pleased. On reciting after understanding, doesn’t one gain more *kusala*? (One does gain more *kusala*, Venerable Sir). It is beneficial for oneself as well as for the *sāsana*. Hence, by paying some attention, shall we give answers to the questions.

What is “Ca”, *cakkhaviññāṇa* called in *Pāli* vocabulary? (*cakkhaviññāṇadhātu*, Venerable Sir). What is “Sam”, *sampañcchāṇa* called-----? (*Manodhātu*, Venerable Sir). “Ntī”, *santīraṇa* in *Pāli* is called----? (*Manoviññāṇadhātu*, Venerable Sir). The Sayadaw is going to expound a verse now.

*Cakkhaviññāṇadhātu taṁsampayuttakā ca dhammā
manodhātuyā taṁsampayuttakānañca dhammānaṁ
anantarapaccayena paccayo.*

*Manodhātu taṁsampayuttakā ca dhammā
manoviññāṇadhātuyā taṁsampayuttakānañca dhammānaṁ
anantarapaccayena paccayo.*

The *Buddha* expounded in *Pāli* starting with the heading on *cakkhaviññāṇa*. It is on how *cakkhaviññāṇa* is conditioning *sampañcchāṇa* to arise; how *sampañcchāṇa* is conditioning *santīraṇa* to arise. Thus. It was expounded on how conditioning takes place without any gap or break.

It is the same for “sota” also. In the place of *cakkhaviññāṇa*, *sotaviññāṇa* is to be inserted and *sampañcchāṇa* and *santīraṇa* are in their places as before. In *Pāli* vocabulary, *sotaviññāṇa* is called *sotaviññāṇadhātu*. What is *sampañcchāṇa* called? (*Manodhātu*, Venerable Sir). *Santīraṇa* is called----? (*Manoviññāṇadhātu*, Venerable Sir).

For this audience to remember better, answer the questions once more. Some individuals can answer them already. If the rest of the audience can answer also, and on reciting *Paṭṭhāna* in *Pāli* later, as one is pleased in

reciting, cannot more *kusala* be gained? (It can be gained, Venerable Sir).

What is *sotaviññāṇa* called in *Pāli* vocabulary? (It is called *sotaviññāṇadhātu*, Venerable Sir). *Sampaṭicchana* in *Pāli* vocabulary is----? (*manodhātu*, Venerable Sir). *Santīraṇa* in *Pāli* term is ---? (*manoviññāṇadhātu*, Venerable Sir). Now, you can already recite. The Sayadaw will recite once.

*Sotaviññāṇadhātu taṁsampayuttakā ca dhammā
manodhātuyā taṁsampayuttakānañca dhammānaṁ
anantarapaccayena paccayo.*

*Manodhātu taṁsampayuttakā ca dhammā
manoviññāṇadhātuyā taṁsampayuttakānañca
dhammānaṁ anantarapaccayena paccayo.*

This is how *sotaviññāṇa* is initially conditioning *sampaṭicchana* to arise without a break and *sampaṭicchana* is conditioning *santīraṇa* to arise without a gap.

After “*sota*”, the same explanation applies for “*ghāna*”. In *Pāli* vocabulary, *ghānaviññāṇa* is called *ghānaviññāṇadhātu*. What is *sampaṭicchana* called? (It is called *manodhātu*, Venerable Sir). Is it the same or is there a difference? (No difference, Venerable Sir). What is *sampaṭicchana* called? (*Manodhātu*, Venerable Sir). What is *santīraṇa* called? (*Manoviññāṇadhātu*, Venerable Sir). Now you are able to recite already.

*Ghānaviññāṇadhātu taṁsampayuttakā ca dhammā
manodhātuyā taṁsampayuttakānañca dhammānaṁ
anantarapaccayena paccayo.*

Manodhātu taṁsampayuttakā ca dhammā manoviññāḍadhātuyā taṁsampayuttakānañca dhammānaṁ anantarapaccayena paccayo.

After *ghānaviññāḍa* is *jivhāviññāḍa*. In *Pāli* vocabulary, *jivhāviññāḍa* is called *jivhāviññāḍadhātu*; and *santīraṇa* is called *manoviññāḍadhātu*.

Jivhāviññāḍadhātu taṁsampayuttakā ca dhammā manodhātuyā taṁsampayuttakānañca dhammānaṁ anantarapaccayena paccayo.

Manodhātu taṁsampayuttakā ca dhammā manoviññāḍadhātuyā taṁsampayuttakānañca dhammānaṁ anantarapaccayena paccayo.

Now all the members of this audience has already understood. What is *kāyaviññāḍa* called in *Pāli* term? (*Kāyaviññāḍadhātu*, Venerable Sir). In *Pāli* term, *sampaṭicchaṇa* is called---? (*manodhātu*, Venerable Sir). In *Pāli* term *santīraṇa* is called---? (*manoviññāḍadhātu*, Venerable Sir). You have understood. It is proper only if it is understood as such in reciting *Pāli* verses.

Kāyaviññāḍadhātu taṁsampayuttakā ca dhammā manodhātuyā taṁsampayuttakānañca dhammānaṁ anantarapaccayena paccayo.

Manodhātu taṁsampayuttakā ca dhammā manoviññāḍadhātuyā taṁsampayuttakānañca dhammānaṁ anantarapaccayena paccayo.

This is how *kāyaviññāḍa* body-consciousness is initially conditioning the *sampaṭicchaṇa* to arise without a break, and *sampaṭicchaṇa* is conditioning *santīraṇa* to arise without a gap.

This is how the *Buddha* had expounded on the consciousnesses arisen at the five sense-doors according to the above serial order of introductory headings. Repeat after me to recite in *Pāli*, according to the five introductory headings as you have known.

Anantara paccayoti-

*Cakkhaviññāṇadhātu taṁsampayuttakā ca dhammā
manodhātuyā taṁsampayuttakānañca dhammānaṁ
anantarapaccayena paccayo.*

*Manodhātu taṁsampayuttakā ca dhammā
manoviññāṇadhātuyā taṁsampayuttakānañca dhammānaṁ
anantarapaccayena paccayo.*

Now all of you shall recite together for *sotaviññāṇadhātu*, *ghānaviññāṇadhātu*, *jivhāviññāṇadhātu* and *kāyaviññāṇadhātu*.

*Sotaviññāṇadhātu taṁsampayuttakā ca dhammā
manodhātuyā taṁsampayuttakānañca dhammānaṁ
anantarapaccayena paccayo. Manodhātu taṁsampayuttakā
ca dhammā manoviññāṇadhātuyā taṁsampayuttakānañca
dhammānaṁ anantarapaccayena paccayo.*

*Ghānaviññāṇadhātu taṁsampayuttakā ca dhammā
manodhātuyā taṁsampayuttakānañca dhammānaṁ
anantarapaccayena paccayo. Manodhātu taṁsampayuttakā
ca dhammā manoviññāṇadhātuyā taṁsampayuttakānañca
dhammānaṁ anantarapaccayena paccayo.*

*Jivhāviññāṇadhātu taṁsampayuttakā ca dhammā
manodhātuyā taṁsampayuttakānañca dhammānaṁ*

anantarapaccayena paccayo. Manodhātu taṁsampayuttakā ca dhammā manoviññāḍadhātuyā taṁsampayuttakānañca dhammānaṁ anantarapaccayena paccayo.

Kāyaviññāḍadhātu taṁsampayuttakā ca dhammā manodhātuyā taṁsampayuttakānañca dhammānaṁ anantarapaccayena paccayo. Manodhātu taṁsampayuttakā ca dhammā manoviññāḍadhātuyā taṁsampayuttakānañca dhammānaṁ anantarapaccayena paccayo.

Cakkhuviññāḍadhātu means eye-consciousness. *Taṁsampayuttakā ca dhammā* means the mental factors (*cetasikās*) which arise together with eye-consciousness. *Manodhātuyā* means (*sampaṭicchana*) receiving-consciousness. *Taṁsampayuttakā ca dhammānaṁ* means the *cetasikas* that arise together with *sampaṭicchana*. *Manoviññāḍadhātuyā* means investigating-consciousness (*santīraṇa*). *Taṁsampayuttakānañca dhammānaṁ* means the *cetasikās* that are arising together with *santīraṇa*.

Here, consciousness (*citta*) and mental factors (*cetasikās*) are explained in combination, *Taṁsampayuttakā ca* refers to the mental factors. In each case “*tamsampayuttakā*” means the mental factors. *Citta* is the main factor. Hence, in cognitive process (*vīthi*) *citta* plays the leading role. How many points are there? (Five points, Venerable Sir).

For this audience to understand with delight, this is how the *Buddha* had expounded initially with introductory headings on the arisings of the cognitive process at the five-sense doors, where each preceding consciousness is

conditioning its succeeding consciousness to arise, without a gap by the force of *Anantara* Condition.

After that, it is expounded on seven types, where the two are on *kusala citta*, two on *akusala citta* and three on *abyakata citta*. How these seven types are conditioning can be remembered more easily by showing them in terms of (17) mind moments of a cognitive process. Hence, you shall recite the motto on (17) mind moments in a cognitive process again.

Motto: *Bhavangas*, adverting, seeing, receiving, investigating, determining, seven *javanas* and two *tadāramaṇas*.

This motto is on (17) mind moments mentioned above. *Bhavangas* mean past *bhavanga* (*atīta bhavanga*). When a visible object strikes on the eye-sensitivity, one *bhavanga* went past. Then the *bhavanga* vibrates (*bhavanga calana*) and another *bhavanga* is cut off (*bhavanga upaccheda*). These three kinds of *bhavangas* are mentioned as *bhavangas* in the motto by the Venerable Mahāsi Sayadaw.

Adverting consciousness is five-door adverting consciousness (*pañcadvāra vajjana*) which adverts on what the object (*ārammana*) is. The object dissolves within a mind moment (*cittakkhaṇa*), this brief duration which consists of three sub-moments: arising (*uppāda*), presence (*thīti*) and dissolution (*bhanga*), arises and ceases, can only be adverted. It is the arising of the eye-consciousness as mere-consciousness, which ceases to exist immediately

once and for all by going through the states of sub-moments (*uppāda*, *thīti* and *bhanga*).

Seeing is *cakkhuvīññāṇa*. What is seeing? (It is *cakkhuvīññāṇa* Venerable Sir).

Receiving consciousness (*sampaticchāṇa*) means the reception of the vision of the visible object seen due to eye-consciousness, and keeping it from disappearing.

Investigating consciousness (*santīraṇa*) means investigating the nature of the object such as what object is this? Is it a pleasant object or an unpleasant object? It is mere investigating and it ceases after investigating.

Determining consciousness (*vuṭṭho*) determines the nature of the object such as whether the object is a pleasant or unpleasant one. Which consciousness determines the nature of the object? (*Vuṭṭho*, Venerable Sir).

After *vuṭṭho*, there are seven impulses (*jāvanas*). If the object is a pleasant object, one feels pleasant; if the object is an unpleasant one, one feels unpleasant. As the pleasant object makes one feel pleasant, *lobha akusala cittas* arise; as the unpleasant object makes one feel unpleasant, *dosa* or *domanassa akusala cittas* arise.

If *kusala citta* arises, the *kusala jāvanas* are reflected upon. What kind of *jāvanas* will arise when the object is that of the *Buddha*, *dhamma*, *saṅgha*, *dāna*, *sīla*, *samatha* and *vipassanā bhāvana*? (*Kusala jāvanas* will arise, Venerable Sir). Hence, if you can contemplate rightly, *kusala jāvanas* arise, and if not, *akusala jāvanas* arise. If a pleasant object strikes, and if not properly contemplated on, *lobha jāvanas* will arise. If an unpleasant object strikes, if not properly contemplated on, *dosa*

jāvanas arise. When not properly contemplated on, *akusala jāvanas* always arise. When the contemplation is proper, *kusala jāvanas* will always arise. How to contemplate to have *kusala jāvanas* arise will be explained later.

As for *jāvanas*, they can be wholesome (*kusala*), unwholesome (*akusala*) or indeterminate consciousness (*abyākata*). In the *santānas* of *puṭhujjanas*, *soṭāpannas*, *sakadāgāmis* and up to *anāgāmis*, *kusala jāvanas* and *akusala jāvanas* can arise. As one becomes an *arahant*, only *abyākata jāvanas* can arise, which are *kiriya jāvanas* (functional *jāvanas* or karmically inoperative *jāvanas*). Hence, *jāvanas* can either be wholesome, unwholesome or indeterminate. Seven *jāvanas* means seven *jāvanas cittas*. In a cognitive process (*vīthi*), *jāvana* arises seven times.

In two *tadāramaṇas* (see table on p 146) is not there two *ram*, *ram*, the two registrations? (There are, Venerable Sir). They are the first registration consciousness and the second registration consciousness. Both of these are *abyākatas*. Again recite the motto which indicates the three divisions, *kusala*, *akusala*, *abyākatas* of the (17) mind moments in a cognitive process (*vīthi*).

Motto: The preceding eight and the end two are *abyākatas*.
The middle seven are truly either *kusalas* or *akusalas* or *abyākatas*.

The first eight and the last two are *abyākatas*. When the preceding eight are counted they are, *atīta bhavanga*, *bhavanga calana*, *bhavanga upaccheda*,

pañcadvāravajjana, cakkhuvīññāṇa, sampaṭicchana, santīraṇa up to *vuṭṭho*. How many are there altogether? (There are eight, Venerable Sir). Are these eight wholesome (*kusalas*), unwholesome (*akusalas*) or indeterminate consciousnesses (*abyākatas*)? (They are *abyākatas*, Venerable Sir). Yes, the first eight are *abyākatas* and the last two, that is, the first *tadāramaṇa* and the second *tadāramaṇa*, are also *abyākatas*.

The middle seven are truly either *kusalas*, *akusalas* or *abyākatas*. How many kinds are there? (Three kinds, Venerable Sir). They are either *kusalas*, *akusalas* or *abyākatas*. For *puṭhujjanas sotāpannas, sakadāgāmis*, and up to *anāgāmis*, both *kusala* and *akusala* arise. When the contemplation is proper, *kusala* arises, and if not, *akusala* arises. When one is practising *vipassanā* meditation *kusala* arises.

For *arahants* only *kiriya javanas* (karmically inoperative or functional impulses) arise and they are all *abyākatas*. Can there be three kinds of *javano*s, be *kusala* or *akusala* or *abyakata*? (There can be, Venerable Sir). By knowing these with delight, *Anantara Pāli* can be expounded. When one can recite with delight, one can gain more *kusala*. The mottos on the meaning of *kusalas*, *akusalas* and *abyākatas* are composed so that one will understand clearly by reciting them.

Motto: *Kusala* deeds

While performing them
Are truly free of faults.

Kusalā anavajja sukhavipākalakkhaṇā

Kusalā means *kusala dhammas*; *anavajja sukhavipākalakkhaṇā*, having the characteristic of faultlessness and producing good effects.

Kusala deeds, while performing them, are free of faults. After performing too, it has the characteristic of producing good effects.

Motto: After performing
Only good effects
Shall truly be produced.

Kusala deeds, after performing, always give good effects. It is the deed which can give one the good effects till attaining *nibbāna*. Recite the motto for the nature of *akusala*.

Motto: *Akusala* deeds
While performing them
Are truly producing faults.

Akusalā sāvajja dukkhavipākalakkhaṇā.

Akusalā means *akusala dhammas*; *sāvajja dukkhavipākalakkhaṇā*, having the characteristic of faults and producing bad effects.

Akusala deeds, while performing them are producing faults. To express clearly, if one steals somebody's property, isn't one having faults while stealing? (One is having faults, Venerable Sir). Action can be taken at once, because one has committed a crime. Also after-

wards only bad effects will arise.

Motto: After performing them
Only bad effects
Shall truly be produced.

The bad aftereffects can send one to *niraya*, animal world, *peta* and *asurakāya* realms. One will meet with various sufferings. Even after being delivered from the *apāya* realms, one will have to encounter many sufferings. This is the characteristic of *akusala dhamma*.

To know the nature of *abyākata*, recite the motto.

Motto: When good or bad effects do not arise
The *abyākatas* are truly produced.

The functional indeterminate (*kiriya abyākata*) consciousness arising in the *santānas* of *arahants* give neither good nor bad effects either at present or in the hereafter. The *kiriya citta* of *arahants* is a mere functional *citta*.

The resultant consciousness (*vipāka citta*) arising in the *santāna* of this audience cannot give effect in the future existences. Even in this existence it can only give effect along with the present *vipāka citta* having the same characteristics and the *citta* borne-*rūpa* (*cittājarūpa*) accompanying it. Hence, what is it called? It is called *vipāka abyākata*.

Now I shall discourse on the seven types of conditioning states based on these three kinds of *jāvanas*: two types on *kusala*; two types on *akusala*, and three types on

abyākata javanas. How many types are going to be discoursed? (Seven types, Venerable Sir).

Two types are based on wholesome *javano*s, two types on unwholesome *javano*s and three types on indeterminate *javano*s. How many types are there altogether? (There are seven types, Venerable Sir). Answer the following questions briefly.

Based on *kusala*, how many types will be discoursed? (Two types, Venerable Sir). Based on *akusala*, how many types will be discoursed? (Two types, Venerable Sir). Based on *abyākata*, how many types will be discoursed? (Three types, Venerable Sir). Yes, altogether seven types will be discoursed.

In the conditioning of faultless to faultless (*kusala* to *kusala*) and faultless to indeterminate (*kusala* to *abyākata*), how many types are there? (There are two types, Venerable Sir).

In the conditioning of faulty to faulty (*akusala* to *akusala*), and faulty to indeterminate (*akusala* to *abyākata*), how many types are there? (There are two types, Venerable Sir).

In the conditioning of indeterminate to indeterminate (*abyākata* to *abyākata*); indeterminate to faultless (*abyākata* to *kusala*), and indeterminate to faulty (*abyākata* to *akusala*), how many types are there? (There are three types, Venerable Sir). The *Pāli* Text will be expounded according to this serial order.

The conditioning of *kusala* to *kusala*

When one reviews the cognitive process, the conditioning of *kusala* to *kusala* is found in the seven *javanas*. The conditioning of *kusala* to *kusala* taking place without any gap are in:

first *kusala javana* to second *kusala javana*;
 second *kusala javana* to third *kusala javana*;
 third *kusala javana* to fourth *kusala javana*;
 fourth *kusala javana* to fifth *kusala javana*;
 fifth *kusala javana* to sixth *kusala javana*; and
 sixth *kusala javana* to seventh *kusala javana*.

Is not the preceding *kusala javana* conditioning its succeeding *kusala javana*? (They are, Venerable Sir). Conditioning of *kusala* to *kusala* is found only in *javanas*. Does not this audience know this? (Yes, we have known this, Venerable Sir).

The conditioning of *kusala* to *abyākata*

Next, in the conditioning of *kusala* to *abyākata*, the last *kusala javana* is known as the seventh *javana*. This last *javana* which is *kusala* can condition the *tadāramaṇa*. Is registration *citta* (*tadāramaṇa*) *kusala* or *akusala* or *abyākata*? (It is *abyākata*, Venerable Sir). As it is said in the motto “the last two are *abyākatas*”. Hence, *tadāramaṇa* certainly is *abyākata*. When the last *kusala javana* is conditioning the first *tadāramaṇa*, it amounts to the conditioning of *kusala* to *abyākata*. These are the two types explained in the *Pāli* Text.

The talk will now proceed to two types of *akusala*. In *akusala javanas*, all of them, from the first, second, third, fourth, fifth, sixth up to the seventh consecutively are unwholesome (*akusala*) *javanas*. Between any two *akusala javanas kusala javanas* cannot arise. All these seven *javanas* must be unwholesome (*akusala*).

The conditioning of *akusala* to *akusala*

When the conditioning of *akusala* to *akusala* take place, the conditioning is between

first *javana* to second *javana*;

second *javana* to third *javana*;

third *javana* to fourth *javana*;

fourth *javana* to fifth *javana*;

fifth *javana* to sixth *javana*;

sixth *javana* to seventh *javana* consecutively.

Does this amount to conditioning of *akusala* to *akusala*? (It does, Venerable Sir).

The conditioning of *akusala* to *abyākata*

In the conditioning of *akusala* to *abyākata* the last *akusala javana* is conditioning the first *tadāramaṇa*, as it is said in Pāli “*Akusalā abyākatassa*”. Is *tadāramaṇa kusala* or *akusala* or *abyākata*? (*Abyākata*, Venerable Sir). Is the last *javana, kusala* or *akusala* or *abyākata*? (It is *akusala*, Venerable Sir). Is not the conditioning of *akusala* to *abyākata* evident? (It is evident, Venerable Sir). The last *javana* or in other words, the seventh *javana* conditioning the first *tadāramaṇa* means the conditioning of *akusala* to *abyākata*.

It is expounded as such in the *Pāli* Text. Do this audience have to listen with full attention? (We have to listen thus, Venerable Sir). How many types are being expounded? Four types are being expounded and they are; *kusala* to *kusala*, *kusala* to *abyākata*; *akusala* to *akusala*; *akusala* to *abyākata*. How many types are being clarified? (Four types, Venerable Sir). Now, this audience can explain these four types clearly.

The conditioning of *abyākata* to *abyākata*

Next, the exposition will be on the conditioning of *abyākata* to *abyākata*. The first eight and the last two in the cognitive process are always *abyākatas*. In the *santānas* of *arahants* all the middle functional impulses (*kiriya javanas*) are *abyākatas*. As stated in the motto, “The middle seven can be *kusala* or *akusala* or *abyākata*”, and so these *javano*s can be *abyākatas*. Since only the *kiriya javanas* can arise in the *santānas* of *arahants* all the *javano*s must be *abyākatas* for the *arahants*. Hence, in the whole cognitive process, the conditioning of *abyakata* to *abyakata* is arising.

Atīta bhavanga is conditioning *bhavanga calana*;

Bhavanga calana is conditioning *bhavanga upaccheda*;

Bhavanga upaccheda is conditioning *pañcadvāravajjana*;

Pañcadvāravajjana is conditioning *cakkhu viññāṇa*;

Cakkhuvīññāṇa is conditioning *sampañichāṇa*;

Sampaticchāṇa is conditioning *santīraṇa*;

Santīraṇa is conditioning *vuṭṭho*;

Vuṭṭho is conditioning the first *javana*. *Vuṭṭho* is *abyākata*, so also is the first *javana* because it is *kiriya jāvana*. Hence the seven *javanas* are conditioning each other consecutively. The last *javana*, that is, the seventh *javana* is conditioning the first *tadāramaṇa* which is also *abyākata*. First *tadāramaṇa* is conditioning the second *tadāramaṇa*. Both *tadāramaṇas*, the first and the second are *abyākatas*. Therefore, according to the verse in *Pāli*, “*Abyākato abyākatassa*”, the whole series in *vīthi* is the conditioning of *abyākata* to *abyākata*.

The conditioning of *abyākata* to *kusala*

Now the discourse will be on the conditioning of *abyākata* to *kusala*. Every body in the audience must try to answer the questions, then only they will understand better. Is *vuṭṭho kusala*, *akusala* or *abyākata*? (It is *abyākata*, Venerable Sir). After *vuṭṭho*, *kusala javanas* arise one by one and all these seven *javanas* are *kusala*. The first *javana* is *kusala*. When *vuṭṭho* is conditioning the first *javana*, it must be *abyākata* conditioning *kusala* because *vuṭṭho* is *abyakata* and first *javana* is *kusala*. Hence, it is evident that this is the conditioning of *abyākata* to *kusala*.

The conditioning of *abyākata* to *akusala*

Now I shall explain the conditioning of *abyākata* to *akusala*. When there is no contemplation and no noting, all seven *javanas* become *akusala javanas*. When *vuṭṭho* is conditioning the first *javana* it amounts to conditioning

of *abyākata* to *akusala*. *Vuṭṭho* is *abyākata* which is conditioning the first *akusala javana*. How many types for *abyākata*? There are three types for *abyākata*.

“*Abyākato abyākatassa*”. The conditioning of *abyākata* to *abyākata* goes through all the 17 steps of the whole *vīthi*.

“*Abyākato kusalassa*”. This is the conditioning of *abyākata* to *kusala*. It is *vuṭṭho* conditioning the first *kusala javana*.

“*Abyākato akusalassa*”. This is the conditioning of *abyākata* to *akusala*. It is *vuṭṭho* conditioning the first *akusala javana*.

The exposition in *Pāli* will be in the same order. The audience will find it quite easy to understand. To those who can understand, on knowing the conditioning process, will they not understand it better? (They will understand it better, Venerable Sir). Since understanding will produce more *kusala*, it is beneficial for oneself as well as for the *sāsana*.

In the *Pāli* Text it is discoursed as: *Purimā purimā kusalā dhammā, pacchimānanā pacchimānanā kusalānanā dhammanāni anantara paccayena paccayo*.

Purimā purimā means preceding. Does *purimā* means preceding or succeeding? (It means preceding, Venerable Sir). In *pacchimānanā pacchimānanā kusalānanā dhammanāni*, does *pacchimānanā* means preceding or succeeding? (It means succeeding, Venerable Sir). You must at least understand that much. *Purimā purimā* means the preceding conditioning state or in other words, the cause. *Pacchimānanā pacchimānanā* means the

succeeding conditioned state or in other words, the effect. If this is understood, the discourse can be continued.

Is *purimā purimā* the conditioning state or the conditioned state? (It is the conditioning state, Venerable Sir). Is *pacchimānam pacchimānam* the conditioning state or the conditioned state? (It is the conditioned state, Venerable Sir). Is *purimā purimā* cause or effect? (It is the cause, Venerable Sir). Is *purimānam purimānam* cause or effect? (It is the effect, Venerable Sir).

Now everybody has fully understood. It is very appropriate and the talk can proceed. The Sayadaw will discourse once more. You shall refer to the table of *vīthi* (page 146) and try to answer the questions by yourself. After the Sayadaw's recitation, when asked, 'which portion is it from?', will you be able to answer? (We will be able to answer, Venerable Sir). Referring to the table of *vīthi*, the Sayadaw will ask which is conditioning which, and you must try to answer.

In this verse, "*Purimā purimā kusalā dhammā pacchimānam pacchimānam kusalanam dhammanam anantarapaccayena paccayo*", which is conditioning which? *Javanas* are conditioning each other, Venerable Sir). Yes, one *javana* is conditioning the next *javana* and so on. Briefly it can be said that, *javanas* are conditioning each other.

In this verse, "*Purimā purimā kusalā dhammā pacchimānam pacchimānam abyākatānam dhammanam anantarapaccayena paccayo*", where is the conditioning? Which is conditioning which? (The last *javana* is conditioning the first *tadāramaṇa*, Venerable Sir). Yes, the

last *javana* is conditioning the first *tadāramaṇa*. Are not there two *tadāramaṇas*? (There are two, Venerable Sir). It is the conditioning of the first *tadāramaṇa*. There are altogether seven *javanas*, which one is involved? (The last *javana*, Venerable Sir). The last *javana* means the seventh *javana* and it is conditioning the first *tadāramaṇa*. This is how the *Buddha* had expounded as *purimā purimā kusalā dhammā, pacchimānaṃ pacchimānaṃ abyākatānaṃ dhammaṇaṃ anantarapaccayena paccayo*. Does not this audience know this personally? (It is known personally, Venerable Sir). This is most delightful because what the *Buddha* had expounded is being appreciated. If the explanation is not given as such *Anantara Paccayo* cannot be understood at once. While reciting, if the meaning of “*purimā purimā* and *pacchimānaṃ pacchimānaṃ*” is not understood, it will just be mere recitation.

“*Kusalapada*”, for *kusala*, has been explained. Now I shall proceed to explain “*akusalapada*”, for *akusala*.

In this verse “*Purimā purimā akusalā dhammā pacchimānaṃ pacchimānaṃ akusalānaṃ dhammaṇaṃ anantarapaccayena paccayo*”, where is it conditioning? (*Javanas* are conditioning each other, Venerable Sir). Yes, the conditioning is between *javana* to *javana*.

In this verse, “*Purimā purimā akusalā dhammā pacchimānaṃ pacchimānaṃ abyākatānaṃ dhammaṇaṃ anantarapaccayena paccayo*”. Where is it and which is conditioning which? (The last *javana* is conditioning the first *tadāramaṇa*, Venerable Sir). The last *javana* is *akusala javana* and the *tadāramaṇa* is *abyākata*. The last *akusala javana* is conditioning *abyākata*, the first

tadāramaṇa. Now the two types on *akusala* have already been explained. How many types do you already know now? (Four types, Venerable Sir). The next three types are for *abyakata*.

Now I shall give a discourse on the three types of *abyākata* and ask questions. The audience shall give the answers. In the verse, “*Purimā purimā abyākatā dhammā, pacchimānam dhammānam abyākatānam dhammānam anantarapaccayena paccayo*”, where is it from? (In all the 17 steps, Venerable Sir). Yes, it involves all the 17 steps.

As the whole *vīthi* is *abyākata*, are the two *tadāramaṇas kusala* or *akusala* or *abyākata*? (*Abyākata*, Venerable Sir). Does not the whole *vīthi* become *abyākatas*? (It becomes thus, Venerable Sir). Yes, all the steps in the whole *vīthi* are *abyākatas*. It is “*abyākato abyakatassa*”. In the whole *vīthi*, one *abyākata* is conditioning the other *abyākata* and so on. Does the audience understand this clearly? (We understand it clearly, Venerable Sir). Next, the second type of *abyākata* will be discoursed.

In this verse, “*Purimā purimā abyākatā dhamma, pacchimānam pacchimānam kusalanam dhammānam anantarapaccayena paccayo*”, from where to where is it conditioning? (*Vuṭṭho* is conditioning the first *javana*, Venerable Sir). Yes, *vuṭṭho* is conditioning the first *kusala javana*. Will the audience and *yogis*, answer the questions once more so as to be able to answer all. In the verse, “*Purimā purimā abyākatā dhammā, pacchimānam pacchimānam kusalanam dhammānam anantarapaccayena paccayo*” which is conditioning which? (*Vuṭṭho* is conditioning the first *kusala javana*, Venerable Sir).

In this verse, “*Purimā purimā abyākatā dhammā, pacchimānamī pacchimānamī akusalānamī dhammānamī anantarapaccayena paccayo*”, which is conditioning which? (*Vuṭṭho* is conditioning the first *akusala javana*, Venerable Sir). Now all the seven types are being explained. Including the audience, we shall all recite so that each of us will know from which part to which part we are reciting.

Purimā purimā kusalā dhammā, pacchimānamī pacchimānamī kusalānamī dhammānamī anantarapaccayea paccayo.

Purimā purimā kusalā dhammā, pacchimānamī pacchimānamī abyakatānamī dhammānamī anantarapaccayea paccayo.

Purimā purimā akusalā dhammā, pacchimānamī pacchimānamī akusalānamī dhammānamī anantarapaccayea paccayo.

Purimā purimā akusalā dhammā, pacchimānamī pacchimānamī abyakatānamī dhammānamī anantarapaccayea paccayo.

Purimā purimā abyakatā dhammā, pacchimānamī pacchimānamī abyakatānamī dhammānamī anantarapaccayea paccayo.

Purimā purimā abyakatā dhammā, pacchimānamī pacchimānamī kusalānamī dhammānamī anantarapaccayea paccayo.

Purimā purimā abyakatā dhammā, pacchimānamī pacchimānamī akusalānamī dhammānamī anantarapaccayea paccayo.

These are the seven types.

The audience has understood these seven types. In this *cakkhuvīñṇāṇa vīthi*, is not there all the seven types? (All seven types are there, Venerable Sir). Also at *sotavīñṇāṇa vīthi*; *ghānavīñṇāṇa vīthi*, *jivhāvīñṇāṇa vīthi* and *kāyavīñṇāṇa vīthi*, there exist these seven types for each *vīthi*. If one can recite a *vīthi*, cannot all be appreciated? (Can be appreciated, Venerable Sir).

In the verse, “*Yesamī yesamī dhammānamī anantarā, ye ye dhammā uppajanti cittacetāsikā dhammā. Te te dhammā tesamī tesamī dhammānamī anantarapaccayena paccayo*,” the *Buddha* has expounded, as conclusion, all the conditioning states are respectively conditioning the succeeding conditioned state. The main idea is these seven types.

The conditionings of *kusala* to *kusala*, *kusala* to *abyākata*, *akusala* to *akusala*, *akusala* to *abyākata*, *abyākata* to *abyākata*, *abyākata* to *kusala*, *abyākata* to *akusala* are the seven main types.

After comprehending the *Paccayaniddesa*, if the audience study the *Paṭṭhāna Pāli* Text elaborately, it will be understood easily. Is not this appropriate? (It is appropriate, Venerable Sir) Remembering the sequence in the *vīthi* is important. The *cakkhudvāra vīthi* has been understood fully. Let us recite the *vīthis* for *sota*, *ghāna*, *jivhā*, *kāya* once more. *Cakkhuvīñṇāṇa vīthi*; *Atīta bhavanga*, *bhavanga calana*, *bhavanga upaccheda*, *pañcadvāravajjana*, *cakkhuvīñṇāṇa*, *sampaṭicchana*, *santīraṇa*, *vuṭṭho*, seven *javanas* and two *tadārammaṇas*.

For *sotaviññāṇa vīthi*, in the place of the word *cakkhuvīññāṇa*, the word *sotaviññāṇa* shall be inserted; for *ghānaviññāṇa vīthi*, *ghānaviññāṇa*, for *jivhāviññāṇa vīthi*, *jivhāviññāṇa*; for *kāyaviññāṇa vīthi*, *kāyaviññāṇa* shall be inserted respectively. In the place of the word *cakkhu*, insert the words *sota*, *ghāna*, *jivhā* and *kāya* respectively. To be able to and also to have the chance to recite, let us recite the *vīthis*.

Sotaviññāṇa vīthi: *Atīta bhavanga, bhavanga calana, bhavanga upaccheda, pañcadvāravajjana, sotaviññāṇa, sampañicchana, santīraṇa, vuṭṭho*, seven *javanas* and two *tadāramaṇas*.

Ghānaviññāṇa vīthi: *Atīta bhavanga, bhavanga calana, bhavanga upaccheda, pañcadvāravajjana, ghānaviññāṇa, sampañicchana, santīraṇa, vuṭṭho*, seven *javanas* and two *tadāramaṇas*.

Jivhāviññāṇa vīthi: *Atīta bhavanga, bhavanga calana, bhavanga upaccheda, pañcadvāravajjana, jivhāviññāṇa, sampañicchana, santīraṇa, vuṭṭho*, seven *javanas* and two *tadāramaṇas*.

Kāyaviññāṇa vīthi: *Atīta bhavanga, bhavanga calana, bhavanga upaccheda, pañcadvāravajjana, kāyaviññāṇa, sampañicchana, santīraṇa, vuṭṭho*, seven *javanas* and two *tadāramaṇas*.

Now the audience can recite the *vīthis* very well. Let us recite the mottos of *vīthis* composed by the benefactor Most Venerable Mahāsī Sayadaw. In the place of the word *cakkhuvīññāṇa*, insert the word seeing. For

the word *sotaviññāṇa*, hearing; for the word *ghānaviññāṇa*, smelling; for the word *jivhāviññāṇa*, tasting; for the word *kāyaviññāṇa*, touching must be inserted respectively. The words seeing, hearing, smelling, tasting, touching are to be included in the mottos.

Motto: *Bhavangas*, adverting, seeing, receiving, investigating, determining, seven *javanas* and two *tadāramaṇas*.

Bhavangas, adverting, hearing, receiving, investigating, determining, seven *javanas* and two *tadāramaṇas*.

Bhavangas, adverting, smelling, receiving, investigating, determining, seven *javanas* and two *tadāramaṇas*.

Bhavangas, adverting, tasting, receiving, investigating, determining, seven *javanas* and two *tadāramaṇas*.

Bhavangas, adverting, touching, receiving, investigating, determining, seven *javanas* and two *tadāramaṇas*.

The *Pāli* Text has been appreciated. The meaning of the words in the *vīthis* have also been known. *Bhavangas* mean the three *bhavangas*: *atīta bhavanga*, *bhavanga calana* and *bhavanga upaccheda*. Adverting in *pañcadvāravajjaṇa*; seeing is *cakkhaviññāṇa*; receiving is *sampaṭicchaṇa*; investigating is *santīraṇa*; determining is *vuṭṭho*; seven *javanas* and the two *tadāramaṇas*.

The motto, in Myanmar language, composed by the Most Venerable Mahāsī Sayadaw is also appreciated. *Javana*

means occurring very swiftly, it cannot arise only once, there are to be seven of them at one time sequentially. It arises so swiftly that once a *javana* arises, there appear seven of them in a series.

The nature of the Proximity Condition, *Anantara Paccayo* has been appreciated quite well. The only thing left is to contemplate *vipassanā dhamma* and reflect to gain *kusala*. Due to striking of the six objects on the eye, ear, nose, tongue, body and mind respectively, when eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness and mind-consciousness, take place; if *kusala* does not arise, what will arise? (*Akusala* will arise, Venerable Sir). Is it not necessary to reflect to acquire *kusala*? (It is necessary, Venerable Sir). Yes, it is necessary.

If one knows how to reflect to acquire *kusala*, *kusala* can arise. Practising *vipassanā* meditation can also make *kusala* arise. If one does not know how to reflect or how to meditate, what will arise? *Akusala* will arise.

Motto: Not contemplating
And not noting
Result in *akusala*.

If one does not know how to reflect or note and not noting even though one knows how to note, what will arise then? (*Akusala* will arise, Venerable Sir) The audience cannot be free of these objects. Only for some moments, one can be free, that is, while asleep. Can one be free at other times? (Cannot be, Venerable Sir).

The eye is seeing, the ear is hearing, the nose is smelling, the tongue is tasting, the body is touching, the mind is planning. If one does not know how to reflect properly on them and is not meditating *vipassanā dhamma*, mostly *akusala* will arise. So, will it be worth while to be born a human being? (It will not be worth while, Venerable Sir). One shall only return to *apāya* realms which is a great loss. Hence, is it not important for one to know how to reflect properly or not? (It is important, Venerable Sir).

Motto:Contemplating and noting
Result in *kusala*.

If one wants to reflect when struck by the objects, it must be reflected when *jāvanas* arise. If proper reflection is not done, *akusala jāvanas* will arise.

Due to being struck by good and pleasant objects (*itthārammana*), if proper reflection is not done, unwholesome *lobha* will arise. Enjoying, liking, appealing and craving are *lobha*. Hence, *akusala* due to *lobha* will arise.

Due to being struck by the unpleasant objects (*anitthārammana*), if proper reflection is absent, *dosa* and *domanassa* will arise.

If proper reflection is not done on being struck by either pleasant objects or unpleasant objects, *akusala* will arise. This audience is very much afraid of *akusala*. Are you not afraid of it? (We are afraid of it, Venerable Sir). Is it not important to know how to make proper reflection. (It is important, venerable Sir).

How shall one reflect on being struck by a pleasant object? When one meets these various pleasant objects is it due to one being good or evil in the previous existences? (One must have been good before, Venerable Sir). Because one has accumulated good *kusala kamma*, one is encountering its good effects now.

Is it not desirable to meet with pleasantness in the future existences? (It is desirable, Venerable sir). Reaching the noblest bliss of *nibbāna* is desirable. Hence, one must reflect that *kusala* deeds should be done.

Due to being good in the past, one is encountering the good effects now. As soon as one reflects to be good in the future till attaining *nibbāna*, one must perform *kusala* deeds. Will not *kusala* arise spontaneously? (*Kusala* will arise, Venerable Sir). Yes, proper reflection makes *kusala* arise.

On encountering unpleasant sense-objects: if seeing unpleasant objects; having unpleasant sounds; having to stay with unpleasant companions, how should one reflect? Is one good or evil in the previous existences which makes one meet with such unpleasantness? (One must have been evil, Venerable Sir). Would not one become at ease as soon as one reflects that meeting such unpleasantness must have been due to one's previous *akusala kamma*? (One becomes at ease, Venerable Sir). How can one overcome such unpleasant results? Only the *kusala* deeds can make one overcome these unpleasant results. Hence, as soon as one reflects that *kusala* deeds must be performed more than before, will not *kusala* arise at once? (*Kusala* will arise at once, Venerable Sir).

Resultant (*vipāka*) always gives the effect as it should. Whereas as one reflects that meeting such unpleasantness is due to the unwholesomeness that has been done before, *kusala* can arise. Does not *kusala javanas* arise? (*Kusala javanas* arise, Venerable Sir). There is a saying of the ancient sages, “*Vipāka* is always true, *javano* may be otherwise.” Is not this saying appropriate? (It is appropriate, Venerable Sir). *Vipāka* comes as it should. Due to *akusala*, unpleasantness arise. As one makes proper reflection, the *kusala javanas* arise. Is it happening in reverse? (It is, Venerable Sir). Hence, is not the proper reflection important? (It is important, Venerable Sir) Yes, it is important.

Sometimes one can reflect properly. At other times, the objects are so strong that proper reflection cannot be done any more. Occasionally on encountering very pleasant objects, it may be difficult to reflect properly. Similarly, on encountering very unpleasant or very gross objects, one may not be able to reflect properly. It is better in meeting pleasant objects, which can be reflected to a certain extent, but in meeting unpleasant, gross objects one cannot control one’s mind any more. Proper reflection, “*Yoniso manasikara*” cannot overcome it. How can one overcome this, if proper reflection cannot be done? One must note to overcome this. Noting is the best way to overcome this difficulty.

Yes, noting is the best remedy. Wherever it is noted, if noting can be done, *dosa* and *domanassa* cannot arise. As the noting objects are unpleasant and *dosa* and *domanassa* are about to arise, as soon as one notes, “seeing, seeing”, the seeing becomes mere seeing and so

dosa and *domanassa* cannot arise. Or on seeing various visual objects passing away fleetingly, *dosa* and *domanassa* cannot arise. On comprehending the passing away of eye-consciousness one by one, can *dosa* and *domanassa* arise? (They cannot arise, Venerable Sir).

If one cannot note at the eye, where else should the noting be done. It must be noted in the body (*kāya*). Ignore the objects and while standing, if one can note, “standing, standing”, will not the disturbances be cut off? (They can be cut off, Venerable Sir). As soon as there is noting, can *dosa* and *domanassa* arise? (They cannot arise, Venerable Sir).

While sitting, as soon as one can note, “sitting, touching, rising, falling”, *dosa* and *domanassa* are no more evident. Are they not being cut off? (They are being cut off, Venerable Sir). Yes, they are being cut off.

While walking, as soon as one can note, “left foot forward, right foot forward; lifting, dropping; lifting, pushing, dropping”, as the noting has been done, *dosa* and *domanassa* have no chance to arise. Is not *vipassanā* meditation, the best remedy? (It is the best remedy, Venerable Sir). As soon as noting is done, *kusala javanas* arise. *Dosa* and *domanassa* do not arise or have a chance to arise. *Vipassanā* meditation is the best remedy. Hence, *vipassanā* meditation has to be practised. When *vipassanā* meditation is established, it can take one right up to *nibbāna*, the extinction of all sufferings, as *vipassanā kusala* is the best *kusala*.

When one is about to practise *vipassanā* meditation, is it not necessary to know where to start noting in the series of a *vīthi*? (It is necessary, Venerable Sir).

Reflection must be done at *jāvanas*. Does not one have to reflect at *jāvanas* where the objects are first being aware of? (It is to be reflected there, Venerable Sir).

On practising *vipassanā* meditation, where does one start noting? It must be done at the eye-consciousness (*cakkhuvīññāṇa*). After *atīta bhavanga*, *bhavanga calana*, *bhavanga upaccheda* and *pañcadvāravajjana*, *cakkhuvīññāṇa* occurs. At this very moment of arising eye-consciousness, or when there is the striking of the visible object on eye-sensitivity, noting must be made. As the preceding mind moments of *atīta bhavanga*, *bhavanga calana*, *bhavanga upaccheda* and *pañcadvāravajjana* have passed, *cakkhuvīññāṇa* arise and at the very moment of arising of eye-consciousness, is the noting of “seeing, seeing” to be practised? (It has to be practised thus, Venerable Sir). Yes, “seeing, seeing” has to be noted. When the power of noting “seeing, seeing” is strengthened to a certain extent, the seeing becomes mere seeing. This audience and the *yogis* who have the basic foundation of *vipassanā* meditation, first of all, must note the seeing as mere seeing.

In the beginning, the *Buddha* had expounded on mere seeing in *Pāli* thus:

Ditthe ditthamatani bhavassati

Ditthe = on the visible object to be seen; *ditthamatani*= mere seeing; *bhavassati* = shall arise or must note to see as mere seeing.

Iti = thus; *bhagavā* = the *Buddha*; *avoca* = expounded with wisdom led by compassion.

Sādhu! Sādhu! Sādhu!

When seeing can be noted as mere seeing, due to being struck by pleasant objects, *lobha* does not arise anymore. Craving (*lobha*) on visible objects cannot arise anymore. When the objects are unpleasant also, *dosa* and *domanassa* will not arise anymore. To note seeing as mere seeing is not very difficult for this audience *yogis*. As for ordinary individuals it will be very difficult. They even ask, “Once it is seen everything has been seen and hence how can one note the seeing as mere seeing?”

For this audience *yogis*, it is not very difficult. While a *yogi* is practising walking meditation and noting lifting, pushing, dropping; the lightness in lifting, the lightness in pushing, the heaviness in dropping are being experienced due to good noting. At that time someone passes by. When the *yogi* was asked, “who passed by? Is the person who passed by a man or a woman?” The *yogi*’s reply is, “I do not know. All I am aware of is that someone passed by. I do not know who that person is,” that might be the reply. (The *yogi* might reply as such, Venerable Sir). Seeing is mere seeing. As attention has been paid seriously to noting, does not the seeing become mere seeing? (Seeing becomes mere seeing, Venerable Sir). In the same manner, hearing becomes mere hearing; smelling becomes mere smelling; tasting becomes mere tasting and so on.

Where must the noting be done when the objects enter the respective avenue of the five *dvāras*? It is to be noted at the *manodvāra*. The objects enter at the five *dvāras*, but the noting is done at *manodvāra*. Where is the noting done? (At the *manodvāra*, Venerable Sir). Yes, it is to be noted at *manodvāra*.

Ordinary individuals would say, Oh, the impinge is at one place, the noting is at another place. Is it possible?, that is how they might be wondering and arguing. The possibility of noting at *manodvāra* when five objects struck at the five *dvāras* respectively is explained by the commentary teachers.

As an example, the instance of birds perched on a tree top is used in the explanation. At noon when birds perch on a tree top, are not their shadows cast on the ground? (The shadows are cast on the ground, Venerable Sir). No sooner than the birds perch on the tree top, are not their shadows cast on the ground at once? (They are cast at once, Venerable Sir). In the same manner, at the five *dvāras* on being struck by the five objects, likened to the birds, the impression, likened to the birds' shadows is felt at the *manodvāra*. Can you consider that it happens at once? (It can be considered thus, Venerable Sir). For example, let us recite the motto.

(*Aṭṭhasalinī* 114)

Motto: Likened to birds perched on a tree top

At once, cast are their shadows on the ground.
The striking of the five objects on the sense doors
Is known at the mind-door immediately.

The five sense doors are likened to the tree top. The five objects are likened to the birds. When striking happens, the objects are felt at the *manodvāra* can be likened to the birds' shadows seen on the ground. Is it not felt like that? (It is felt like that, Venerable Sir). Because of that one can note, "seeing, seeing, hearing,

hearing; smelling, smelling; tasting, tasting” and so on. If it is not felt like this, can one note as such? (It cannot be noted as such, Venerable Sir). Let us recite the motto that shows the comparisons.

Motto: As an example,

The birds are likened to five sense objects,
The tree top is likened to five sense doors,
The ground is likened to *bhavanga*, and
The human beings are likened to *javanas*.

For example, there is a tree growing on the ground. Under that tree is a man. The man is sitting or lying down on the ground under the tree. At noon, the birds come and perch on the tree top, hence, are not their shadows cast on the ground is seen by the man? (It is seen thus, Venerable Sir). Does not the man know that, “Oh! the birds are resting?” (He knows thus, Venerable Sir).

Similarly, the birds are likened to five objects. The five objects are likened to the birds flying to land. Are they not likened to the birds? (They are, Venerable Sir).

The tree top is likened to the five *dvāras*. The sensitivities of eye, ear, nose, tongue and body are likened to the tree top. Do not the five objects strike at the five *dvāras*? (They do strike, Venerable Sir). As the birds’ shadows are cast on the ground, the striking of the five objects is felt at *bhavanga*. The ground is likened to *bhavanga*. *Bhavanga* exists throughout the entire life span, likened to the earth.

Bhavassa anganī bhavanganī

Bhavassa = of life; *anganī* = the cause; *bhavanganī* = is the cause of life.

It is the cause to have a life, such as the ground (earth) is for the tree to exist.

Throughout the entire life, there exists *bhavanga*. Other consciousnesses can change over from one form to another. *Bhavanga* does not change. *Bhavanga* exists always as a base for a life, that is, to continue the formation of life-stream incessantly till death. Other consciousnesses can depend or rely on it. Since conception, *bhavanga* existed. The consciousness at conception is *paṭisandhi citta*, at present (*pavatti*) it is *bhavanga citta*, at death it is *cuticitta*. It is the *bhavanga citta* in different forms. Only the functions change, *bhavanga citta* is the same.

Through out the entire life, the consciousness that existed is *bhavanga citta*. Is not this likened to the ground? (It is likened thus, Venerable Sir). Yes, it is likened to the earth. Depending on this *bhavanga* the formation of *jāvanas* is likened to the human beings. Does not the man on the earth know when the birds come to rest? (He knows, Venerable Sir). The shadows are known. *Javana citta* is likened to the man who can perceive the objects.

When the five objects strike at the five *dvāras*, the impression is formed at *bhavanga*, is it not known by the *javana citta*? (It is known, Venerable Sir). Hence, as it is known one can note, “seeing, seeing; hearing, hearing; smelling, smelling; tasting, tasting; touching, touching,” and so on. Since it can be noted thus, the noting

is done at only one door called *manodvāra*. The objects known at the five sense doors are being watched and noted at *manodvāra* only.

Due to this kind of noting, there were instances of people attaining noble *dhamma*, during the life time of the *Buddha*. The striking by the objects at the five *dvāras* are being watched and noted at *manodvāra* only, as if the five *dvāras* are closed and only watched by and noted at one *dvāra*, the *manodvāra*. Due to this type of noting, there were quite a few instances of people attaining noble *dhamma* distinctly, during the time of the *Buddha*. The most well-known instance is about Ashin *Poṭṭhila*.

At one time, the *Buddha* was residing at *Jatavana* monastery in *Savatthi*. There was a chief known as Ashin *Poṭṭhila* who taught Scriptures and presided over 18 major sects of 500 learned monks. He was expounding the *dhamma*, extracted essence from the three *Piṭakas*.

He revered the *Buddha* very much and very often visited Him to pay homage. Every time Ashin *Poṭṭhila* bowed down to pay respect, the *Buddha* said in *Pāli*: *Ehi tuccha Poṭṭhila, vanda tuccha Poṭṭhila, nisīda tuccha Poṭṭhila, yahi tuccha Poṭṭhila*, and so on. He said “*tuccha, tuccha*” repeatedly. “*Tuccha Poṭṭhila* means useless *Poṭṭhila*; *ehi*, come; *tuccha Poṭṭhila*, useless *Poṭṭhila*; *vanda*, bow down to pay homage; *tuccha Poṭṭhila*, useless *Poṭṭhila*; *nisīda*, sit down; *tuccha Poṭṭhila*, useless *Poṭṭhila*; *yāhi*, go away”.

The *Buddha* said, “Useless *Poṭṭhila*, come, bow down, sit and go away”. As the *Buddha* was addressing him

as, “Useless *Poṭṭhila*, useless *Poṭṭhila*”, he pondered. “Why is it so? I am busy and tirelessly teaching the scriptures to the 500 sanghas every day, and presiding over 18 major sects of learned monks and yet the *Buddha* was calling me, useless *Poṭṭhila*, useless *Poṭṭhila*, why?” Did not he pondered thus? (He pondered thus, Venerable Sir). Being a wise person, on pondering over the matter, did not he realize that the *Buddha* said so because he had not attained the noble *dhamma*, *maggā*, *phala* and *nibbāna* yet? He came to realize that this is the reason why the *Buddha* was saying as such and so he retired to the forest as a recluse, in search of *dhamma*.

He prepared the robes, alms-bowl, requisites and without letting the 500 *sanghas* know, he went to a forest monastery 120 *yojanas* away. There were 30 *sanghas* and all of them, right down to the *samanera*, were *arahants*.

First of all, he approached the eldest *thera* and said, “Venerable Sir, with compassion, please be my refuge. Please teach me how to meditate”. The eldest *thera* replied, “Venerable Ashin *Poṭṭhila*, Sir, what are you asking for? You are a distinguished monk in the *sāsana* who is expounding the *dhamma*, thoroughly extracting the essence, from the three *Piṭakas*.

“Ashin *Poṭṭhila*, we have to ask you for the method of meditation. I am sorry, I cannot teach you how to meditate”. Then Ashin *Poṭṭhila* requested again, “Venerable Sir, please do not ignore me without compassion. May I take you as my refuge?” Even then the eldest *thera* declined to comply.

Ashin *Poṭṭhila* prided himself upon knowing the Scriptures well. If a person had pride, can he attain *dhamma*? (He cannot attain *dhamma*, Venerable Sir). Knowing that he (Ashin *Poṭṭhila*) could not gain *dhamma*, the eldest *thera* rejected him and said, “Please go to the next senior-most *thera*”. The *thera* who was second in seniority, also rejected the same request and asked him to approach the third *thera* in seniority. The third *thera* also rejected the request.

He was rejected by all the *theras* successively down to the last one, the seven-year old *arahant samanera*. Respectfully with cupped hands, he requested, “Venerable *samanera*, please be my refuge and teach me how to meditate *kammaṭṭhāna dhamma*”. The *samanera* replied, “Venerable Sir, what are you talking about? It is certainly extraordinary. You are the senior *thera*, well-versed in the Scriptures and who can recite the three *Piṭakas*. I should be the one who shall ask you for the method of practising *kammaṭṭhāna dhamma*.”

I am young in age as well as *vassa*. I do not know the Scriptures. So I should be the one who is asking you for the method of practising *kammaṭṭhāna dhamma*. What are you saying? Venerable Sir”. This is how the *samanera* also rejected him. He was rejected so as to make him abandon his pride. Then Ashin *Poṭṭhila* requested again, “Dear *samanera*, now I have no one to rely on except you. The 29 monks have rejected me, you are the only one left, *Samanera Sir*”. How many monks have rejected him? (29 monks Venerable Sir). As he said, “You are the only one left to be my refuge, Sir”, the *samanera* took pity on him.

Ah! the *thera* must have swallowed his pride to a certain extent and the *samanera* asked him, “Venerable Sir, will you be able to follow my instructions completely?” “I will follow your instructions completely. If you *samanera* wishes me to jump into a bonfire, I will do so at once,” replied the *thera*. “There is no bonfire, but over there is a big pond. You must get into that pond with the new robes you are wearing now”, said the *samanera*. At this first command, he got into the pond and when the rim of his robes got wet, the *samanera* ordered him to come back. “Venerable Sir, please return now.” At once he came back.

The *samanera* said, “Now I will give you the method of practising *kammaṭṭhāna dhamma*, Venerable Sir. Please pay attention and listen carefully. In a forest, there is a mound with six openings. Inside the mound lives a lizard. When a man wants to catch the lizard, he has to close the five openings and wait at the last one”, said the *samanera*.

“Venerable Sir, also in your *santāna*, there are six doors (*dvāras*), namely, the doors of eye, ear, nose, tongue, body and mind. Like the catching of lizard, you are to close the five of them and note at the remaining one”, explained the *samanera* on the practice of *kammaṭṭhāna dhamma*. Ashin *Poṭṭhila* was very pleased with the explanation given by the *samanera* and said, “Dear *samanera*, just with this explanation, your instruction on *kammaṭṭhāna* is complete.”

Since the *thera* was well-versed in the three *Piṭakas*, is not this instruction complete? (It is complete, Venerable Sir). Eye, ear, nose, tongue, body and mind are known

as *dvāras* in *Pāli* and doors in English.

Eye is the eye-door;

Ear is the ear-door;

Nose is the nose-door;

Tongue is the tongue-door;

Body is the body-door and

Mind is the mind-door.

How many doors are there altogether? (There are six doors, Venerable Sir). Are not these like the mound? (They are, Venerable Sir). Yes, they are like that. To catch the lizard in the mound, how many holes have to be closed? (Five holes have to be closed, Venerable Sir). Likened to waiting by a man at the last hole to catch a lizard, the five doors of eye, ear, nose, tongue and body are to be closed and to note at the last one, the mind-door. The *thera* was very pleased with the instruction. Is not the noting the same or different as the one practised by this audience? (It is the same, Venerable Sir). Yes, it is the same. In saying that the five doors (*dvāvas*) are to be kept closed, can one close them with material things? (Cannot be done so, Venerable Sir). It is not meant to close them like this. It has to be kept closed by noting.

When a visible object (*rūpārammana*) impinges on the eye-sensitivity, if noting is done so that *lobha* or *dosa* does not arise, it is termed closing the door. When the sound (*saddārammana*) impinges on the ear-sensitivity, if noted so that no *lobha* or *dosa* arise respectively due to pleasant or unpleasant sound, it is called closing the door.

When a visible object (*rūpārammana*) impinges on the eye-sensitivity; a sound (*saddārammana*) on the ear-sensitivity, a smell (*gandhārammana*) on the nose-sensitivity; a taste (*rasārammana*) on the tongue-sensitivity; a touch or a tangible object (*phoṭṭhabbārammana*) on the body-sensitivity, not to have *lobha* or *dosa* arise, does not one have to wait and note at the mind-door (*manodvāra*)? (One has to wait and note at the mind-door, Venerable Sir). Noting this way is said to be closing the five doors. Isn't it like a man who is catching the lizard by waiting at a hole? (It is like this, Venerable Sir). Is not the instructions for *kammaṭṭhāna* practice given by the *samanera* and the method given by the *Buddha*, which this audience is practising, the same or different? (It is the same, Venerable Sir). How appropriate it is! One has to keep on noting like this. Ashin *Poṭṭhila* noted according to the method given by the *samanera* and very soon he gained four stages of *magga* and *phala* and became an *arahant*.

As he (Ashin *Poṭṭhila*) was an individual who knew the three *Piṭakas*, thoroughly, as soon as he understood the method and liked it, he contemplated. As he had the basic *samādhi nāṇa* to a certain extent and the mature *pāramita*, he became an *arahant*. In noting, the same method, which can make one to become an *arahant* is being used by this audience. Out of the six objects and the six doors, when the five objects impinge on the five doors respectively, one has to wait and note at the last door (mind-door). All the time, without a break, what has to be noted mainly is the body.

The striking of a visible object at the eye-sensitivity is very subtle. The visible object as well as the eye-sensitivity are like small pieces of cotton wool. The striking taking place between two small pieces of cotton wool is very subtle. Will there be any sound? (There will be no sound, Venerable Sir). Yes, there is no sound. Since it is so subtle, only the one with considerable *samādhi ñāṇa* can note it. When one's *samādhi ñāṇa* is weak, one cannot note it yet at that moment.

Similarly the sound (*saddārammana*) impinges on the ear-sensitivity. Both the sound and the ear-sensitivity are likened to pieces of cotton wool. Since the sound is a derived *rūpa* (*upādarūpa*), a secondary material property, it cannot exist by itself, its existence has to depend on the *mahābhūtas* and hence it is very subtle. When these two kinds of subtle *rūpas* strike one another, it is not evident. Only when one has a very strong *samādhi*, one can note it as “hearing, hearing”.

In the same manner, when the smell (*gandhārammana*) strikes at the nose-sensitivity, both the smell and the nose-sensitivity are likened to two pieces of cotton wool and their touch on one another is very subtle. Hence, it cannot be noted easily. The same applies for the taste and the tongue-sensitivity.

What does *phoṭṭhabbārammana*, which strikes at the body-sensitivity, resemble to? *Phoṭṭhabbārammana* means the three *mahābhūtas* (*pathavī, tejo* and *vāyo*). This tangible object (*phoṭṭhabbārammana*) is likened to a big hammer. The body-sensitivity is likened to a small piece of cotton wool placed on a big anvil.

The body-sensitivity existing on a big anvil is likened to the four great elements of *pathavi*, *tejo*, *vāyo* and *āpo*. Isn't it? (It is, Venerable Sir). Body-sensitivity is a derived matter (*upādārūpa*), *Upādārūpa* has to depend on *mahābhutās* for its existence. What is *phoṭṭhabbārammana* likened to? It is likened to a big iron hammer weighing one viss. Body-sensitivity (*kāyapasāda*) is likened to the small piece of cotton wool on a big anvil. When the big hammer strikes the cotton wool on the anvil, will it stop at the cotton wool? (It will not stop there, Venerable Sir). Will the hammer strike the anvil at once? (It will strike the anvil at once, Venerable Sir). As the hammer strikes the anvil, a sound may even be produced.

Hence, it is evidently noticed when *phoṭṭhabbārūpa* strikes at the *kāya*-sensitivity. The strike on the hammer on the cotton wool will not stop at the cotton wool. So also the strike of the *phoṭṭhabbārūpa* will not stop at the *kāya*-sensitivity but it will pound on the *mahābhūtas*. Will it be evident? (It will be evident, Venerable Sir). As the strike is at the *mahābhūtas* likened to the anvil, it will be evident. When it is evident, isn't it easy to note? (It is easy, Venerable Sir).

The *phoṭṭhabbārūpa* from outside is likened to a big, one-viss iron hammer. The *kāya*-sensitivity in the inside is likened to the small piece of cotton wool on the anvil. When the big hammer strikes at the cotton wool on the anvil, it will not stop at the cotton wool but will hit the anvil and produce a sound. In the same manner, when *phoṭṭhabbārūpa* strikes at the *kaya*-sensitivity, it will not

stop at *kāya*-sensitivity but will strike at the four *mahābhūtas* and it becomes very evident.

(*Aṭṭhasalinī* - 304)

Since it is evident, can this audience note it? It can be noted, Venerable Sir). Which ever place on the body is touched, can note as “touching, touching”? (One can note, Venerable Sir). When the body and the outside material such as floor or mat are touching, can one note as, “touching, touching”? (One can note thus, Venerable Sir).

When different parts of the body are touching each other, such as the hand touching the hand, the leg touching the leg or the different parts of the body touching each other, can one note as “touching, touching”? (One can note, Venerable Sir). Rising, falling, sitting, touching are also touchings. Rising means, the wind in the abdomen is rising stage by stage, pushing and touching the abdomen to make it rise and so noting on the touching shall only be done.

Cannot the touchings of the pushing of the wind element on the bigger and lesser parts of the body (*anga manganusare vāyo*) from inside be noted as “touching, touching”? (It can be noted thus, Venerable Sir). Cannot the phenomenon of pushing of the wind element at the tips of ears, toes and fingers be noted as “touching, touching”? (It can be noted thus, Venerable Sir). Yes, it is very evident. Like the iron hammer striking at the cotton wool and striking at the anvil, the touching sensations on the body are very evident.

Touching can be noted in three ways:

- When the touching between the body and the external materials occurs, it can be noted as “touching, touching”;
- When the touching between the body parts occurs, it can be noted as “touching, touching”;
- When the touching due to pushing of the internal wind element, the nature of internal touching or pushing can be noted as “touching, touching” or “pushing, pushing”.

When the *samādhi ñāṇa* develops to a certain extent, cannot one note at various parts of the body? (It can be noted, Venerable Sir). Cannot the state of random movements in the head, face, lips, eartips, toes and fingers be noted? (They can be noted, Venerable Sir). Now one can note the subtle *rūpas*. Afterwards one can note the *nāma dhammas* which are more subtle than the *rūpas*.

By virtue of listening to the *dhmma* talk on *Anantara Paccayo* of *Paccayaniddesa* from *Paṭṭbhāna Pāli* Text and the method of practising, may you be able to follow, practise, cultivate and put effort accordingly, may you be able to swiftly realize the noble *dhmma* and attain the bliss of *nibbāna*, the extinction of all sufferings, that you have aspired for with ease of practice.

(May we be endowed with the blessings, Venerable Sir).

Sādhu! Sādhu! Sādhu!

Saddhammarasī Yeiktha Sayadaw

Translator's note on *Anantara Paccayo*

- (1) *Manodhātu* consists of *pañcadvāravajjana citta* and *sampañicchena dvi citta*, which are just advertent and receiving consciousnesses. They are mere knowing consciousnesses and hence are known as *manodhātu*.
- (2) *Pañcaviññāṇa dvi* (10 consciousnesses) can perceive the five objects: visible object, sound, smell, taste and touch and so it is called *pañcaviññāṇadhātu*.

Except *pañcaviññāṇa dvi* (10 consciousnesses) and *manodhātu* (3 consciousnesses) the remaining 76 *cittas* are known as *manoviññāṇadhātu*. Unlike *manodhātu* which is mere knowing and *pañcaviññāṇadhātu* which is knowing slightly, the remaining 76 *cittas* can know the objects distinctly and by discerning.

(3) Alternative translations for *Pāli* and Myanmar words

<i>Anantara Paccayo</i>	= Proximity condition = Contiguity condition = Immediary condition
<i>cetasika</i>	= mental factor = mental concomitant
<i>vīthi</i>	= cognitive process = mental process = thought process
<i>gandha</i>	= odour = smell = olfactive object
<i>rasa</i>	= taste = sapid object = gustative object
<i>uppa+thī+bhan</i>	= <i>uppāda, thīti, bhanga</i> = arising, presence, dissolution = nascent, static, dissolving = genetic instant, existing instant, dissolving instant.
ကျေးဇူးပြုသည်	= supporting, maintaining and developing = conditionally related = conditioning

Anantara Paccayo

Mottos in this book

- ❖ The preceding eight and the end two are *abyākatas*,
The middle seven are truly either *kusalas*, or *akusalas*
or *abyākatas*.
- ❖ *Bhavangas*, advertizing, seeing, receiving,
investigating, determining, seven *javanas*
and two *tadāramanas*.
- ❖ *Kusala* deeds while performing them
Are truly free of faults.
- ❖ Contemplating and noting
Result in *kusala*.
- ❖ *Akusala* deeds while performing them
Are truly producing faults.
- ❖ Not contemplating and not noting
Result in *akusala*.
- ❖ When good or bad effects do not arise
The *abyākatas* are truly produced.
- ❖ Likened to birds perched on a tree top
At once, cast are their shadows on the ground.
The striking of the five objects on the sense-doors
Is known at the mind-door immediately.
- ❖ The birds are likened to five sense-objects,
The tree top is likened to five sense-doors,
The ground is likened to *bhavanga*, and
The human beings are likened to *javanas*.

Paṭṭhāna and Vipassanā (5)

**SAHAJĀTA PACCAYO AND
AÑÑAMAÑÑA PACCAYO**

(Conascence Condition and Mutuality condition)

by

Ashin Kuṇḍalābhivamsa
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Abhidhajahamahāraṭṭhaguru**

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Translated by Daw Than Than Nyein

**Edited by the Editorial Board
Saddhammaramsī Meditation Centre**

Paṭṭhāna and Vipassanā (5)

**SAHAJĀTAPACCAYO
AND
AÑÑAMAÑÑA PACCAYO**

is sponsored by

Major General San Aung (Retd), Daw Yin Yin Waing

and

family

Sahajāta Paccayo and Aññamañña Paccayo

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Sahajāta Paccayo and Aññamañña Paccayo

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Paṭṭhāna and Vipassanā (5)
Sahajāta Paccayo and
Aññamañña Paccayo
(Conascence Condition and Mutuality condition)

Ashin *Kuṇḍalābhivamsa*

Today is the new moon day of the month of *Wagaung* 1353 M.E. (8.9.91). According to the serial order of the *Paṭṭhāna desanā* in *Pāli*, the *dhmma* that should be delivered this afternoon is on *Samanantara Paccayo* (Contiguity Condition) from *Paṭṭhāna Pāli* Text expounded by the Buddha.

Samanantara Paccayo has the same nature as that of *Anantara Paccayo*. Hence, *Samanantara Paccayo* will not be expounded but *Sahajāta Paccayo* (Conascence Condition) will instead be discoursed.

Anantara Paccayo and *Samanantara Paccayo* are of the same nature in *dhmma* and yet why the *Buddha* had to expound the *Samanantara Paccayo* again after *Anantara Paccayo* is to satisfy the wishes of different individuals (*puggalajjhāsaya*).

When the *Buddha* expounded *Anantara Paccayo*, some individuals understand it in taking the mental aggregates (*nāmakkhandhā*) as conditionally related to each other without a gap. However other individuals could not understand the *dhmma* yet when expounded as *Anantara*

Paccayo, but can understand the *dhamma* only when the *Buddha* expounded again as *Samanantara Paccayo*.

Some individuals understand it only when it was expounded that the preceding mental (*nāma*) *dhammas* are conditionally well-related to the succeeding *nāma dhammas* without having any gap.

Anantara Paccayo was explained by an analogy which mentioned that when the Universal Monarch passed away, the eldest son succeeded the throne at once. In the same manner as soon as the preceding *citta* disappears, the succeeding *citta* arises.

It is the same for *Samanantara Paccayo* as well. The explanation is that as soon as the Universal Monarch becomes a monk and goes forth to a homeless life, the eldest son becomes the Monarch at once with no other monarch having the chance to appear in between the reigns. Thus, conditioning is done by the force of *Samanantara Paccayo* in the same way. *Samanantara Paccayo* explains the conditioning of preceding *cittas* to make the succeeding *cittas* arise without having a gap. Only this difference arises between *Anantara Paccayo* and *Samanantara Paccayo*.

Now I shall give a discourse on Conascence Condition (*Sahajāta Paccayo*). *Sahajāta* consists of two parts, *saha + jāta*. *Saha* means together, and *jāta* means arises. The condition that brings about the conditioning state (*paccaya*) and the conditioned state (*paccayuppana*) to arise simultaneously is known as Conascence Condition (*Sahajāta Paccayo*).

The conditioning state is the cause and the conditioned state is the effect. The way this audience and all ordinary

individuals understand the relation of cause and effect is that the cause arises first followed by the effect later. Only in the infinite knowledge or the Omniscience of the *Buddha*, it is evidently known that in *Sahajāta Paccayo*, the conditioning state and the conditioned state arise simultaneously.

This is not evident to the ordinary individuals but is evident only in the Omniscience of the *Buddha*. Now the audience are to recite the *dhamma* which is evident only in the Omniscience of the *Buddha*, and study to comprehend it. This is the profound, difficult and subtle *dhamma*. Also in *Sahajāta Paccayo*, one has to understand beforehand the conditioning state (*paccaya*) and the conditioned state (*paccayuppana*). *Paccaya* is the cause and *paccayuppana* is the effect. Hence, by this explanation, on recitation, one can comprehend that this is the cause and that is the effect.

Even by knowing this much, is it not greatly beneficial to the one who is reciting? (It is greatly beneficial, Venerable Sir). Later on, the discourse concerning *Sahajāta Paccayo* is given with emphasis on *rūpa dhamma* and *nāma dhamma*, such as “*Rūpīno dhammā arūpīno dhammā*” and so on.

Arūpīno dhammā means *nāma dhamma*. *Rūpīno dhammā* or the great primaries, (*mahābhūtā*) and so on mean *rūpa dhamma*. Here it has been expounded with emphasis on *rūpa dhamma* and *nāma dhamma*.

Now it shall be expounded on the conditional relation in *Sahajāta Paccayo*. As paying homage to the *Buddha*, this audience shall recite the conditional relation once after

me, and afterwards, Sayadaw shall give the meaning of the *Pāli* words and explain them.

Where are these phenomena occurring? They are arising in the *santānas* of this audience, and this and that individuals, while listening to this *dhamma* discourse, if one considers that the *Buddha* was expounding the phenomena occurring in one's *santāna*, one will remember and appreciate more.

After explaining the phenomena, as the audience consists of *vipassanā* meditation yogis, what facts are the noting objects and what other facts are not the noting objects will be made known, and how to meditate on the suitable objects will be included in this discourse. Now the *Pāli* text will be discoursed. Repeat after me.

Sahajāta Paccayoti—

Cattāro khandhā arūpino aññamaññāni saḥajātapaccayena paccayo.

Cattāro mahābhūtā aññamaññāni saḥajātapaccayena paccayo.

Okkantikkhaṇe nāmarūpani aññamaññāni saḥajātapaccayena paccayo.

Cittacetāsikā dhammā cittasamuṭṭhānānam rūpānam saḥajātapaccayena paccayo.

Mahābhūtā upādārūpānam saḥajātapaccayena paccayo.

Rūpīno dhammā arūpīnam dhammānam kiñcikāle saḥajātapaccayena paccayo.

Kiñcikāle na saḥajātapaccayena paccayo.

Sahajātapaccayoti = Conascence condition means; *cattāro* = four kinds of; *arūpīno* = mental (*nāma*); *khandhā* = aggregates; *aññamaññāni* (*aññamaññassa*) = each other; *sahajātapaccayena* = by the force of Conascence Condition; *paccayo + upakāraḥ* = conditioning; *hoti* = is.

Cattāro = four kinds of; *mahābhūtā* = great primaries; *aññamaññāni + (aññamaññassa)* = each other; *sahajātapaccayena* = by the force of Conascence Condition; *paccayo + upakāraḥ* = conditioning; *hoti* = is.

Okkantikkhaṇe = at the moment of conception in five aggregate abode; *nāmarūpāni* = mental (*nāma*) and material (*rūpa*) aggregates; *aññamaññāni + (aññamaññassa)* = each other; *sahajātapaccayena* = by the force of Conascence Condition; *paccayo + upakāraḥ* = conditioning; *hoti* = is.

Cittacetāsikā = consciousness and mental factors; *dhammā* = *dhammas* are; *cittasamutṭhānāni* = that arise due to mind; *rūpāni* = mind-produced matter (*rūpa*) or *kamma*-produced matter at the moment of conception; *sahajātapaccayena* = by the force of Conascence Condition; *paccayo + upakāraḥ* = conditioning; *hoti* = is.

Mahābhūtā = four great primaries; *upādārūpāni* = derived matter (*rūpas*) produced by the primaries; *sahajātapaccayena* = by the force of Conascence Condition; *paccayo + upakāraḥ* = conditioning; *hoti* = is.

Rūpīno = material state (*rūpa*); *dhammā* = the heart base; *arūpīnāni* = mental state (*nāma*); *dhammāni* = at the

moment of conception in the five-aggregate abode; *kiñcikāle* = at some moments of conception; *sahajātapaccayena*=by the force of Conascence Condition; *paccayo + upakāra* =conditioning; *hoti* = is. *Kiñcikāle* = at some other moments in one’s lifetime; *sahajātapaccayena*=by the force of Conascence Condition; *paccayo + upakāra* = conditioning; *na* = not so. *Iti* = thus, *bhagavā* = the *Buddha*; *avoca* = expanded with wisdom led by compassion.

Sādhu! Sādhu! Sādhu!

In “*cattāro khandhā arūpino*”, *arūpino* = mentality (*nāma*); *cattāro* = the four; *khandhā* = aggregates. How many aggregates of mentality are there? There are four aggregates of mentality (*nāmakkhanda*).

In this audience, some people are familiar with *Paṭṭhāna*, but some people are not. For every body to be able to answer the questions, the Sayadaw will explain once: *ve* = *vedanakkhandhā*: *sañ* = *saññakkhandhā*; *sañ* = *saññakkhandhā*; *viñ* = *viññānakkhandhā*. Now answer the following questions. What is *ve*? *Ve* is *vedanakkhandhā*, Venerable Sir). What is *sañ*? (*Sañ* is *saññakkhandhā*; *sañ* = *saññakkhandhā*, Venerable Sir). What is *viñ*? (*Viñ* is *viññānakkhandhā*, Venerable Sir).

In “*Cattāro khandhā arūpīno*”, there are four mental aggregates (4 *nāmakkhanda*s) and as *vedanakkhandhā*, *saññakkhandhā*, *saññakkhandhā* and *viññāna-khandha*. Now one knows that *cattāro* means four and there are four mental aggregates (*nāmakkhanda*s).

According to the term “*arūpino*”, mentality, how many of them are there? There are 89 consciousnesses (*citta*) and 52 mental factors (*cetasikas*). These are evidently the conditioning state.

When one views the term “*aññamañña* = mutuality”, it means that the conditioning state and the conditioned state are mutually related to one another. Hence, does not one get the same *dhammas* again for the conditioned state. (One gets the same again, Venerable Sir). What is *ve*? (*Vedanakkhandhā*, Venerable Sir). What is *sañ*? (*Saññakkhandhā*; Venerable Sir). Next, *Sañ* is.....? (*Sañkhārakkhandhā*, Venerable Sir). *Viñ*? (*Viññānakkhandhā*, venerable sir). Are not these 89 *cittas* and 52 *cetasikas* the same for the conditioning state as well as the conditioned state? (They are the same, Venerable Sir).

Sahajāta = Conascence or arising together means the conditioning state and the conditioned state are arising at the same time. To the ordinary individuals, will this phenomena of arising together of the conditioning state and the conditioned state in their *santānas* be evident? (It will not be evident, Venerable Sir). It is evident in the Omniscience of the *Buddha* and because of that, this audience has the chance to know about it now.

What mutuality (*aññamañña*) means is that the relationship is mutual. For instance, if *vedanā* is the conditioning state (*paccaya*), then *saññā*, *sañkhāra* and *viññāṇa* are the conditioned state (*paccayuppana*). If *vedanā* and *saññā* are the conditioning state (cause), then *sañkhāra* and *viññāṇa* are the conditioned state (effect). If *vedanā*, *saññā*

and *saikhāra* are the conditioning state (cause), then *viññāṇa* is the conditioned state (effect). This kind of relationship between one another is known as mutuality condition.

Here are the relationship between one *nāmakkhandhā* to three *nāmakkhandhās*; two *nāmakkhandās* to two *nāmakkhandhās*; three *nāmakkhandhās* to one *nāmakkhandhā*. Can it not be said that they are mutually related to one another? (It can be said so, Venerable Sir). Now one knows that meaning of mutuality and this is the type of Mutuality Condition of *nāma* to *nāma*.

Motto: *Nāma* conditioning *nāma* to arise
By means of *Sahajāta Paccayo*.

The first example of conditioning by Conascence Condition (*Sahajāta Paccayo*) has been mentioned. The second example of conditioning by *Sahajāta Paccayo* is the conditioning process regarding *cattāro mahābhūtā* shall be given.

Cattāro = four kinds of; *mahābhūtā* = great primaries; *aññamaññamī + aññamaññassa* = each other; *sahajātapaccayena*=by the force of Conascence Condition; *paccayo + upakāra* = conditioning; *hoti* = is.

In the conditioning state which comprises of the four great primaries (*mahābhūtā*), *pa* = *pathavī*, earth element; *ā* = *āpo*, water element; *te* = *tejo*, fire element and *vā* = *vāyo*, wind element.

For those who are not familiar with *Paṭṭhāna* and *Abhidhamma*, answer the questions once again in order

to remember them, namely, the great primaries. *Pa* is ...? (*pathavī*, Venerable Sir); *ā* is ... ? (*āpo*, Venerable Sir); *te* is ... ? (*tejo*, Venerable Sir); *vā* is ... ? (*vāyo*, Venerable Sir). How many elements are there? (Four, Venerable Sir), what is that “four” called in *Pāli*? They are called *cattāro* in *Pāli*. Now one understands the *Pāli* word *cattāro*. When expounded in *Pali*, one will understand that it means four.

Aññamaññaṇi + aññamañña means mutually related to one another. That is the conditioned state (*paccayuppana*) the cause is also of the same four elements: *pa* is *pathavī*, *ā* is *āpo*, *te* is *tejo* and *vā* is *vāyo*. Are they the same or not? (They are the same, Venerable Sir). *Paccaya* and *paccayuppana* are the same. Now the audience has also understood the term *sahajāta* which means arisen together and related. People have recited *Paṭṭhāna* for quite a long time without knowing the meaning. Now that *Paṭṭhāna* is recited, fully knowing the meaning, it is more beneficial.

Mutually related to each other means, when *pathavī* is the conditioning state (*paccaya*), *āpo*, *tejo* and *vāyo* are the conditioned state (*paccayuppana*); *pathavī* and *āpo* are *paccaya*, *tejo* and *vāyo* are *paccayuppana* and vice versa. If *pathavī*, *āpo*, *tejo*, the three of them are *paccaya*, then *vāyo* is the *paccayuppana*. They are functioning mutually in rotation. If *tejo* and *vāyo* are *paccaya* then *pathavī* and *āpo* are *paccayuppana*. They are related to one another alternatively or in rotation.

What is it called when one *mahābhūtā* is conditioning three *mahābhūtās*; two conditioning two; three conditioning

one in turn? It is called *aññamañña*, mutually related. Is not the meaning of *aññamañña* known? (It is known, Venerable Sir).

As a conventional vocabulary, the term *aññamañña* has been widely used. From where is the term *aññamañña* taken to be used? It is most likely taken from *Paṭṭhāna Pāli* Text. What is it called when one is helping the other and vice versa? (It is called *aññamañña*, Venerable Sir). Yes, it is called *aññamañña* or mutually helping each other.

Motto: *Rūpa* conditioning *rūpa* to arise
By means of *Sahajāta Paccayo*.

The four *mahābhūtās* mentioned in *cattāro mahābhūtā* are of the nature of materiality (*rūpa dhamma*). The four *mahābhūtās* mentioned in *aññamañña* are also *rūpa dhamma*. Is not this phenomenon agreeable to the above motto? (It is agreeable, Venerable Sir). The four great primaries, *rūpa dhamma* are to arise by the force of *Sahajāta Paccayo*.

Okkantikkhaṇe nāmarūpaṃ aññamaññassa sahajāta paccayena paccayo.

Okkantikkhaṇe = at the moment of conception in five aggregate abode; *nāmarūpaṃ* = mental (*nāma*) and material (*rūpa*) aggregates; *aññamaññaṃ + aññamaññassa* = each other; *sahajātapaccayena* = by the force of Conscience Condition; *paccayo + upakāra* = conditioning; *hoti* = is.

The phrase “at the moment of conception in the five aggregate abode (*pañcavokāra paṭisandhi khaṇa*)” is mentioned here. *Cattuvokara bhumi* means the abode where there are only mentality (*nāma*), and which cannot have the *paṭisandhi khaṇa*. The abode where there are both *rūpa* and *nāma* is known as *pañcavokāra bhumi*. In the term “*nāmarūpani*”, *nāma* means 15 *nāmakkhandhās*⁽¹⁾ at the moment of conception in the five aggregate abode; *rūpani* means the heart base (*hadaya vatthu*). How many kinds are there in terms of *nāma*? (15 kinds, venerable sir) *rūpa* means _ _ _? (The heart base, Venerable Sir) Hence, at the moment of conception they are related to each other mutually.

At the moment of conception in the five aggregate abode, 15 mental aggregates bring about the arising as well as the existence of the heart base. In the same way the heart base is responsible for the arising and existence of the 15 mental aggregates. When does it take place? This takes place at the very moment of conception.

As the heart base and the mind, consciousness (*pañcavokāra paṭisandhi citta*) at the moment of conception in the five aggregate abode arise simultaneously, they are related to each other as well as mutually involved. According to *nāma*, 15 *nāmakkhandhās* at the moment of conception in the five aggregate abode and according to *rūpa*, the heart base are mutually related to one another. The rebirth linking consciousness (*paṭisandhi citta*) at the moment of conception in the five aggregate abode is *nāma* and the heart base is *rūpa*. Here, it is the case of *nāma*

and *rūpa* (2 kinds) are mutually related to both *nāma* and *rūpa* (2 kinds).

Motto: *Nāmarūpa* conditioning *nāmarūpa* to arise
By means of *Sahajāta Paccayo*.

Here is the case of both *nāma* and *rūpa* bringing about the arising of *nāma* and *rūpa*.

The relationship of *nāma* to *nāma* formation is one type; the relationship of *rūpa* to *rūpa* formation is another, and the relationship of *nāmarūpa* to *nāmarūpa* formation is another type. Hence, how many type are there already? (There are already three types, Venerable Sir). Yes, there are three types.

Cittacetāsikā dhammā cittasamuṭṭhānānamī rūpānamī saḥajātapaccayena paccayo.

Cittacetāsikā = consciousness and mental factors; *dhamma* = *dhammas* are; *cittasamuṭṭhānānamī* = that arise due to mind; *rūpānamī* = mind-produced matter (*rūpa*); *saḥajātapaccayena* = by the force of Conascence Condition; *paccayo + upakārako* = conditioning; *hoti* = is.

The conditioning state is the consciousness (*citta*) and the mental factors (*cetasika*). The conditioned state is *citta* borne *rūpa* (*cittajarūpa*) and *kamma* borne *rūpa* at the rebirth linking moment (*paṭisandhi-kammaja-rūpa*). Here mind (*nāma*) is related to matter (*rūpa*) to arise simultaneously by the force of Conascence Condition

(*Sahajāta Paccayo*). Hence, this is the type where *nāma* influences the *rūpa* to arise and maintain it.

Motto: *Nāma* conditioning *rūpa* to arise
By means of *Sahajāta Paccayo*

75 consciousnesses⁽²⁾ plus 52 mental factors are responsible for the arising of matter simultaneously by the force of Conascence Condition. In whose *santāna* are these appearing? The answer would be that they are appearing in the *santāna* of this audience right at the time of listening to the *dhamma* discourse. Later this phenomenon will appear as the object of mediation. This is the scope for mediation.

Mahābhūtā upādārūpānamī saḥajātapaccayena paccayo.
mahābhūtā = four great primaries; *upādārūpānamī* = derived matter (*rūpas*) produced by the primaries; *saḥajātapaccayena*=by the force of Conascence Condition; *paccayo + upakārako* = conditioning; *hoti* = is.

The great primaries (*mahābhūtā*) consisting of *pathavī*, *āpo*, *tejo* and *vāyo*, the four *rupas* are responsible for the formation of 24 derived matter (*upādārūpa*). There is a total of 28 *rupas*, out of which 24 are derived from the four great primaries. Hence, the four great primaries are the conditioning state and the derived matters are the conditioned state.

Motto: *Rūpa* conditioning *rūpa* to arise
By means of *Sahajāta Paccayo*

The conditioning of great primaries on one another to arise is one type of conditional relation of *rūpa* to *rūpa*. The conditioning of great primaries on derived matter is another type of conditional relation of *rūpa* to *rūpa*. Hence, there are two types of conditional relation on *rūpa* to *rūpa*: (1) “*Cattāro mahā bhūtā aññamaññāni*” is one type of conditional relation on *rūpa* to *rūpa*, (2) In “*mahābhūtā upādārūpānaṃ*”, which is conditioning which? (*Rūpa* is conditioning *rūpa*, Venerable Sir). So how many types of conditional relation on *rūpa* to *rūpa* are there? (There are two types, Venerable Sir). One has to take note of this also.

Rūpino dhammā arūpīnaṃ dhammānaṃ kiñcikāle sahaḥjātapaccayena paccayo, kiñcikāle na sahaḥjātapaccayena paccayo.

Rūpino = material states (*rūpa*); *dhammā* = the heart base; *arūpīnaṃ* = mental states (*nāma*); *dhammānaṃ* = at the moment of conception in the five aggregate abode; *kiñcikāle* = at some moments of conception; *sahaḥjātapaccayena* = by the force of Conascence Condition; *paccayo + upakāraḥko* = conditioning; *hoti* = is. *Kiñcikāle* = at some other moment in one’s lifetime; *sahaḥjātapaccayena* = by the force of Conascence Condition; *paccayo + upakāraḥko* = conditioning; *na* = not so. *Iti* = thus, *bhagavā* = the *Buddha*; *avoca* = expounded with wisdom led by compassion.

Sādhu! Sādhu! Sādhu!

The nature of conditioning state is the nature of heart base or *rūpa dhamma*. The conditioned state is rebirth linking *nāma* aggregate (*paṭisandhi nāmakkhandhā*) or the *nāma dhamma*.

In the five aggregate plane, at the very moment of conception, the rebirth linking consciousness (*nāmakkhandhā*) and the heart base can arise simultaneously. Hence, can they not support one another mutually? (They can support, Venerable Sir). Yes, they can support.

Just after the moment of conception, 15 or 16 *bhavanga cittas* arise and later on life continuum consciousness (*bhavanga cittas*) continue. Starting from the first *bhavanga*, it is no longer the moment of conception, it becomes one's life time (*pavattikhaṇa*) when the heart base had arisen first and the mental aggregates (*nāmakkhandhā*) later. In one's life time, the heart base and the *nāmakkhandhās* can not arise simultaneously but they support one another by the force of Prenascence Condition (*Purejāta Paccayo*). That means heart base arises first and is followed by the *nāmakkhandhās* later. Hence, does not one have to say sometimes (*kiñcikāle*)? (It has to be said *kincikāle*, Venerable Sir)

Conascence Condition can arise only at the moment of conception, but it can not arise during one's lifetime. The rebirth linking consciousness also can arise only once, at the very moment of conception and passes away after the three sub-mind moments of (*uppa*) + (*thī*) + (*bhan*). Only at this moment of conception can the heart base and the rebirth linking consciousness, in the five aggregate plane

arise simultaneously and conditionally related to each other by the force of Conascence Condition (*Sahajāta Paccayo*). After this very moment of conception, as soon as the *bhavanga citta* starts to arise this Conascence condition cannot take place any more.

In the phrase “*kiñcikāle na sahajātapaccayena paccayo*”, *kincikāle* = in one’s life time (*pavattikāla*), starting from the first *bhavanga*; *sahajāta paccayena* =by the force of Conascence Condition; *paccayo+upakāra*=conditioning; *na hoti*= cannot be or cannot be conditioning. This explains the phrase “*Okkantikkhaṇe nāmarūpani*”. Now, this audience has understood this fact quite clearly, when expounded, is this understood? (It is understood, Venerable Sir). Yea, it is understood.

The relationship of *nāma to nāma* formation is of one type; *rūpa to rūpa* formation is of second type; *rūpa* and *nāma* (2 kinds) to *rūpa* and *nāma* (2 kinds) formation is of the third type; *nāma to rūpa* formation is of the fourth, and *rūpa to rūpa* formation is of the fifth type. The following passage is the explanation given for the third type.

The third type is “*Okkantikkhaṇe nāmarūpani*”. This condition is only possible at the moment of conception by conditioning each other mutually, that is , conditioning state and conditioned state arise simultaneously. During one’s life time, the conditioning state and the conditioned state cannot arise simultaneously but mutually related to each other in life by the force of Prenascence Condition (*Purejāta Paccayo*), that is, this conditional relation can only take place by the force of *Purejāta Paccayo*. This explanation is fairly complete now.

The Mutuality Condition (*Aññamañña Paccayo*)

Now, Mutuality Condition (*Aññamañña Paccayo*) will be expounded. In Conascence Condition (*Sahajāta Paccayo*), how many types are there which include mutuality (*aññamañña*)? (There are three types, Venerable Sir.) For these three types in Mutuality Condition, the phrase “*aññamaññaṃ*” is no longer necessary to be mentioned. Hence, it is expounded simply as “*Aññamaññapaccayena paccayo*”. I shall expound this in *Pāli* and all of you repeat after me.

Aññamañña paccayoti-

*Cattāro khandhā arūpino aññamaññapaccayena paccayo
Cattāro mahābhūtā aññamaññapaccayena paccayo.
Okkantikkhaṇe nāmarūpaṃ aññamaññapaccayena
paccayo*

Aññamañña paccayoti = Mutuality Condition means; *arūpino* = mental (*nāma*); *cattāro* = the four; *khandhā* = aggregates; *aññamaññaṃ aññamaññassa* = mutually; *aññamañña-paccayena* = by the force of Mutuality Condition; *paccayo + upakāra* = conditioning; *hoti* = is.

Okkantikkhaṇe = at the moment of conception in the five-aggregate plane; *nāmarūpaṃ* = *nāma* and *rūpa* are; *aññamaññaṃ +aññamaññassa* = mutually; *aññamañña-paccayena* = by the force of Mutuality Condition; *paccayo + upakāra* = conditioning one another :*hoti* = is. *Iti* = thus; *bhagavā* = the *Buddha*; *avoca* = expounded with wisdom led by compassion.

Sādhu! Sādhu! Sādhu!

The Mutuality Condition (*Aññamañña Paccayo*) is the same as the Conascence Condition (*Sahajāta Paccayo*) in the cases of conditional relationship between mental aggregates (*nāmakkhandhās*); the great primaries (*mahābhūtās*) and the *nāmakkhandhās* at the moment of conception to the heart base in the five aggregate planes.

The difference between *Sahajāta Paccayo* and *Aññamañña Paccayo* is that in Conascence Condition (*Sahajāta Paccayo*), the conditioning state and the conditioned state can condition each other by (1) arising simultaneously and can be mutually related to each other, and (2) arising simultaneously though not mutually conditioning each other.

In Mutuality Condition (*Aññamañña Paccayo*) the conditioning state and the conditioned state can condition each other (1) only on arising simultaneously and are mutually related to each other.

Hence in *Aññamañña Paccayo* there is only one requirement, namely, they must be mutually related. Even though they arise simultaneously and if they are not related mutually, they cannot be considered as the states of Mutuality Condition (*Aññamañña Paccayo*). Therefore, in *Aññamañña Paccayo*, how many types are there? (There are three types, Venerable Sir). Yes, there are only three types.

Ancient Sayadaws explained the term “mutuality” by giving an example of a wooden tripod (*tiḍaṇḍa*). When these three wooden sticks are standing, they support each other and hence, they can be said to be mutually related to one another by the force of Mutuality Condition.

How they are related is the same as in *sahajāta*. In *Sahajāta Paccayo* the arising is simultaneous and mutually related. Hence, there are two requirements. In *Aññamañña Paccayo*, they must be mutually related, they cannot fulfill this condition only by arising simultaneously. To be related to each other, it is the same as in *Sahajāta Paccayo*.

If *vedanā* is the conditioning state, *saññā saṅkhāra* and *viññāṇa* are the conditioned state. If *vedanā and saññā*, the two of them are in the conditioning state, *saṅkhāra and viññāṇa*, the remaining two are in the conditioned state. If *vedanā saññā* and *saṅkhāra*, the three are in the conditioning state, the conditioned state constitutes only *viññāṇa*. This is how they are mutually related to one another. The same applies to *mahābhūtās* as well. In “*Okkantikkhaṇe nāmarūpani*”, the conditional relations are also the same as in *Sahajāta Paccayo*. Since these three types are the same as in *Sahajāta Paccayo*, they are expounded before as such.

“*Cittacetāsikā dhammā cittasamuttāhānānam rūpānam saḥajātapaccayena paccayo*”. Here it cannot have the Mutuality Condition (*Aññamañña Paccayo*). Mutuality means the conditioning state can also be the conditioned state and vice versa. Here, *citta* and *cetasikas* can make the mind produced *rūpa* at the moment of conception (*paṭisandhikammajarūpa*). For example, *citta* and *cetasikas* are like the trees. A tree can produce shade. Can the tree cause a shade to form,? (It can Venerable Sir).

“*Cittasamuttāhānānam rūpānam* is likened to the shade of a tree. Mind-borne matter (*cittajarūpa*) and *kamma-*

produced matter at the moment of conception is likened to the shade of the tree. The tree can cause the shade to arise whereas is it possible for the shade to make the tree to arise? (It is not possible, Venerable Sir). Yes, it cannot be so, It certainly is not possible for the shade to produce a tree. Since “*Cittacetāsikā dhammā = citta* and *cetasika*, the *nāma dhammās*, which are likened to a tree; *cittasamuṭṭhānanāni rūpānāni = rūpa dhamma* likened to the shade; can the shade be produced by the tree? (It can be produced thus, Venerable Sir). Yes, the *nāma dhamma* and *rūpa dhamma* are related thus.

In “*cittasamuṭṭhānanāni rūpānāni*”, mind-produced matter and the *kamma*-produced matter, at the moment of conception, are likened to the shade. Can this shade produce a tree which is likened to *citta* and *cetasikas*? (It cannot produce, Venerable Sir). Yes, it is not possible. Hence, it is only the condition of Conascence (*sahajāta*). It cannot be mutual and so Mutuality Condition (*Aññamañña Paccayo*) is not included here as it cannot take place.

The same applies in “*Mahābhūtā upādārūpānāni sahajātapaccayena paccayo*”. The four *mahābhūtās* are likened to a tree. What are the derived *rūpas* (*upādārūpa*) likened to? They are likened to the shade. The four *māhabhūtās*, likened to the tree can cause the derived *rūpas* (*upādārūpa*), likened to the shade to arise. Can the derived *rūpa*, likened to shade produce the four great primaries, (*māhabhātās*), likened to the tree? (It cannot be produced, Venerable Sir). Yes, it cannot be produced. Since they cannot be produced mutually, the condition

can only be conascence and not mutually, which is very evident. In this audience, those who have studied *Paṭṭhāna* will not find it very difficult to understand, whereas those who are not well versed in *Paṭṭhāna*, don't they have to follow and note attentively to remember? (They have to follow and note thus, Venerable Sir). Yes, they shall follow and note attentively.

“*Mahābhūtā*” means the four great primaries, *pathavī*, *āpo*, *tejo* and *vāyo* are very evident in the *santāna* of this audience. These four great primaries are likened to the tree, which can cast a shade, is it not? (It can, Venerable Sir). 24 derived *rūpas*, known as *upādārūpa* are likened to the shade of a tree. Can the shade produce a tree? (No, it cannot, Venerable Sir). Therefore, they are not mutually related

*Rūpinodhammā arūpīnaṃ dhammānaṃ kiñcikale
sahajātapaccayena paccayo.
Kiñcikāle na sahajātapaccayena paccayo”.*

Material states are related to mental states sometimes, that is at the moment of conception, by the force of Conascence Condition. Sometimes, that is, in one's life time they are not related by the force of Conascence Condition.

The explanation is as above which is fairly complete. These *dhammas* are the ones present in the *santānas* of this audience.

The conditioning state is 89 cittas and 52 *cetasikas*, four *mahābhūtās* and the heart base. The conditioned state is 89 cittas and 52 *cetasikas* and all 28 *rūpas*. All these are present in the *santānas* of this audience about which the

Buddha had expounded. It is the exposition on the relation brought about by the force of *Sahajāta* Condition.

This audience consists mostly of *yogis* who are mainly incline on practising *vipassanā* meditation, and thus the object of meditation shall have to be determined.

In “*Cattārokhandhā arūpino*”, the four mental aggregates: *vedanā*, *saññā*, *saṅkhāra*, *viññāṇa* are the meditation objects. Is not *vedanā* the object of meditation? (It is, Venerable Sir). *saññā*, *saṅkhāra* and *viññāṇa* are also meditation objects.

Vedanā can be contemplated by *vedanānupassanā satipaṭṭhāna* cannot one contemplate *cittānupassanā satipaṭṭhāna* on *viññāṇa*? (One can contemplate, Venerable Sir). Now, one has found the objects of meditation. The only thing to do is to meditate.

As usual, the *yogis* of this audience shall contemplate the *vedanā*.

The *Buddha* had expounded, in serial order on, pleasant feeling (*sukka vedanā*), unpleasant feeling (*dukkha vedanā*) and neither pleasant nor unpleasant feeling (*upekkhā vedanā*). Hence, according to the serial order in the discourse *Desanakkama desanā* given by the *Buddha*, *sukha vedanā* comes first.

The *yogis* in this *dhamma* audience, on meditating, which *vedanā* do you find first? (The unpleasant feeling (*dukkha vedanā*) is found first, Venerable Sir). However in practising, *dukkha vedanā (paṭipattikkama)* is experienced first. To be able to note *dukkha vedanā* and to overcome it is very important. When one can overwhelm the *dukkha*

vedanā one is definitely half sure of realising *dhamma* in *vipassanā* meditation. If one had not overwhelmed the *dukkha vedanā* yet, one had not progressed in *dhamma*. One must practise to overwhelm the unpleasant feeling.

Grief (*domanassa*), anger (*dosa or paṭigha*) dwells in *dukkha vedanā*. Those who have much *dukkha vedanā* cannot feel pleasant any more. One thinks that there are so much unpleasantness and that one may not be able to gain *dhamma* any more. Does not one feels unhappy? (One feels unhappy, Venerable Sir). This unpleasant feeling actually is grief (*domanassa*), anger (*dosa or paṭigha*). *Dosa* and *paṭigha* are the same. Therefore, it can be concluded that anger dwells in *dukkha vedanā*, can one have progress in *dhamma*? (One cannot have progress in *dhamma*, Venerable Sir). Can one gain *dhamma*? (One cannot gain *dhamma*, Venerable Sir). Yes, one cannot gain *dhamma* yet. One must be able to overwhelm the *dukkha vedanā*, and how to overcome it is expounded in *Pāli* as follows:

“*Dukkhā bhikkhave vedanā sallato daṭṭhabbā*”.

Bhikkhave = O, dear sons and daughters who can foresee the dangers of *saṃsāra*; *dukkhā* = unpleasant; *vedanā* = feeling; *daṭṭhabbā* = must be noted; *sallato* = as an arrow, a dart or a stake. *Iti* = thus; *bhagavā* = the *Buddha*; *avoca* = expounded with wisdom led by compassion.

Sādhu! Sādhu! Sādhu!

Dukkha vedanā must be considered as an arrow or a dart lodged in the body and noted as such. What dwells

in *dukkha vedanā*? (Anger dwells, Venerable Sir). The following motto shall be included to recite.

Motto: Anger that dwells in unpleasant feeling
Must be truly abandoned.

Dosa and *paṭigha* dwells in *dukkha vedanā*. It is said that this *dosa* must be abandoned. How shall it be abandoned? It shall be abandoned according to the *Pāli* verse expounded by the *Buddha*. "Dukkha bhikkhave vedanā sallato datṭhabbā".

When *dukkha vedanā* arises in one's *santāna* it must be noted as an arrow or a stake until one really perceives it as such. The individuals who went to the forest or to the mountain to work, on getting their feet or hands pierced by a stake, should remove the obstacle and continue to work. If not, they will only get exhausted and the work cannot be finished in time. On the other hand, when the individual removed the stake before continuing to work, the work can be done in time, and it is also like the desired benefit be gained.

When *dukkha vedanā* arises in one's *khandhā* it must be abandoned, as one would remove the stake, by noting to overwhelm it. Otherwise the *dukkha vedanā* will still be evident and if one continues to note rising, falling, sitting, touching, then the *vedanā* will become severe. Hence, the noting mind cannot stay long on rising, falling, sitting, touching, and it returns to the *vedanā*. Then, is not the mind wandering?. (It is wandering, Venerable Sir). Mind wandering, (*uddhacca*) is happening and so the concentration cannot develop. The anger will still be dwelling.

On the other hand, if the *vedanā* can be overwhelmed by noting, *dosa* and *domanassa* will not arise any more. How to note the *vedanā* so as to overwhelm it has been heard many times by the veteran *yogis* and this audience.

When one reaches *sammasana ñāṇa*, *vedanā* usually becomes evident. At this No.3 *ñāṇa*, is not there pain, tingling, dull pain, aching pain, dizziness, ichiness, swaying, nausea and so on? (There are such feelings, Venerable Sir). On reaching this *sammasana ñāṇa*, when these *dukkha vedanās* such as pain, tingling, tautness, dull pain and so on arise, does not one have to keep in mind to forbear it? (One has to keep in mind as such, Venerable Sir). “Forbearance leads to *nibbāna*” is a saying very much useful in *vipassanā* meditation. There are many instances of reaching *nibbāna* due to having forbearance.

At one time, an Elder (*thera*) meditated for the whole night because of wanting to attain *nibbāna* very much. Due to meditating the whole night, he caught cold and had colic trouble which could be fatal to him. He could not stay standing. When he lied down, he could not stay still because of the colic trouble. He was very restless, tossing to the right and then to the left which made the robes disarrayed. The attendant-monks had to keep him covered with the robes.

Later on, a knowledgeable great Elder (*mahā therā*) known as *Piṇḍapātīka* visited him and said to him “O, monk, the monks must bear the nature of forbearance”. The ailing monk replied, “*Sādhu*, Venerable Sir”. Meaning that “according to your advice, I shall be tolerant” and at once became restful.

When the ailing monk became quiet he started to note the *vedanā* of his colic pain starting from the naval up to the chest, then he became an *anāgāmi* and passed away. If this monk did not forbear and keep on moving and swaying will he be able to gain *dhamma*? (He will not, Venerable Sir). As the Elder *Piṇḍapātīka* had reminded him, he remembered to forbear and note. How far did he gain *dhamma*? (He gained *dhamma*, up to becoming a non-returner (*anāgāmi*), Venerable Sir). Is it obvious that “Forbearance leads to *nibbāna*”? (It is obvious, Venerable Sir).

The *dhamma* audience must take heed of this, when a *yogi* at near death, is suffering from severe pain, restless, rolling with hands and legs moving and shouting don’t you think you should remind him? (We should, Venerable Sir). This reminder is a valuable *dhamma* gift. “O, *yogi*, *yogis* are to have the nature of forbearance”. As soon as the *yogi* heard this, he will calm down, which is very appropriate for him and is not this moment can be a good transition from this life? (It could be, Venerable Sir). “Forbearance leads to *nibbāna*”. With the intention to tolerate, one must note the *vedanā*. As the *vedanā* gets severe, the *yogi* tends to tense up, having tension in body and mind. One shall not take up this attitude, when the *vedanā* gets worse, one should relax the body a little, and also the mind.

After relaxing a bit, the noting mind must be placed directly on the *vedanā*. Also one must not have the attitude like will one has to suffer the whole hour, with an attentive mind, one shall find out how is this *vedanā* affecting?

How much paining is it? Is the pain on the skin or on the flesh, or on the nerves or right down to the bone or the marrow. After that one has to note the pain as it is right down to the marrow, paining, tingling, dull pain and so on, so as to know the nature of the pain. Does one have to note to eliminate the pain or to know the pain? (One has to note to know, Venerable Sir) This audience has understood quite well. Generally, how are the *yogis* noting the *vedanā*? (They are noting to eliminate the *vedanā*, Venerable Sir).

*Dukkhamivā vedanamī vedayamāno
dukkhamī vedanamī vedayāmīti pajānāti.*

Dukkhamī = unpleasant; *vedamivā* = suffering also; *vedayamāno* = on experiencing; *dukkhamī* = unpleasant; *vedanamī* = the suffering; *vedayāmīti* = is experienced; *pajānāti* = know or must note to know. *Iti* = thus; *bhagavā* = the *Buddha*; *avoca* = expounded with wisdom led by compassion.

Sādhu! Sādhu! Sādhu!

When *dukkha vedanā* arises, one must note to know it. Who expounded that? (The *Buddha*, Venerable Sir). Did He expounded that one must note to eliminate it? (No, He did not expounded like that, Venerable Sir). This must be noted especially. *Yogis* are generally noting to eliminate it, and will the *dhamma* progress quickly? (It will not progress quickly, Venerable Sir). Oh! the *yogi* has been wanting to eliminate it quickly. Due to the desire to eliminate it, will one be able to overwhelm it? (Will not be able to

overwhelm it, Venerable Sir). If the *vedanā* cannot be overwhelmed, can one abandon anger? (One cannot abandon it, Venerable Sir). If anger cannot be abandoned, will one gain *dhamma*? (One cannot gain *dhamma*, Venerable Sir). Yes, one cannot gain *dhamma*. Oh! The words of the *Buddha* are not remembered. It is not that one does not heed the words but rather one does not pay attention to it. The advice is to note to know, but one is noting to eliminate it and so how can the *dhamma* progress? Yes the *dhamma* cannot progress.

One must note to know *the vedanā*. How much is it paining, on the skin or on the flesh, down to the nerves, right down to the bone or marrow? With an attentive mind, one must pin-point and note the *vedanā* as, “paining, tingling, dull pain and so on” discerning stage by stage.

In the treatise on instructions for the practice of *vipassanā* meditation by the Benefactor Most Venerable Mahasi Sayadaw, it was mentioned that noting must be done by discerning stage by stage. Some *yogis*, after reading this instruction, did not understand it and asked, “What is meant by discerning stage by stage Venerable Sir). First of all try to know, with attentive mind, and then continue to note stage by stage. Cannot this kind of noting be called discerning to note stage by stage? (it can be called thus, Venerable Sir).

Before knowing the *vedanā* by discerning it stage by stage, if one start to note superficially, “paining, paining; tingling; tingling; dull pain, dull pain and so on”. Will one be able to overwhelm the *vedanā*? (One cannot overwhelm it, Venerable Sir). One will not know the increase or decrease

in *vedanā*. Actually *vedanā* has overwhelmed the *yogi*'s mind and he feels unpleasant. That is why, in noting the *vedanā* one must be attentive and must know the increase and decrease in it.

After focusing attentively to know, if one notes successively for about five times as pain, tingling, dull pain and so on, as the *samādhi nāṇa* develops, there is more intensity of pain, tingling or dull pain which can increase to maximum. Then in accordance with its own nature, these *vedanās* may subside eventually. May not that *vedanā* decrease? (It may decrease, Venerable Sir).

When the *vedanā* starts to decrease, without letting one's attention *slacken*, continue to discern and note attentively, for four or five times, such as pain, tingling, dull pain and so on. One may find that with each noting, the *vedanā* decreases or the *vedanā* moves to another location. It has been experienced by the *yogis* themselves. *Vedanā* is not giving pain uniformly all the time. It is also changing all the time. Is not this fact known? (It is known, Venerable Sir). When the changing or the impermanence nature of *vedanā* is known, the *yogi* becomes more interested, and will not the power of noting be getting better? (It will be getting better, Venerable Sir).

On continued noting, as one's *samādhi nāṇa* gets better by another stage, as soon as one notes pain, tingling or dull pain, the pain appears and disappears, appears and disappears. The appearing and disappearing of the pain are evident. The appearance is arising and the disappearance is passing away. Is not the arising and passing away evident? (It is evident Venerable Sir). One has heard about "The arising and passing away" since a

long time ago, now isn't it being found in one's *santāna*? (It is being found, Venerable Sir). Yes, experiencing the arising and passing away is very appropriate.

On continued noting, as one's *samādhi ñāṇa* matured and strengthened to another higher stage and one attains *bhaṅga ñāṇa* the arising is no longer evident, but only the passing away or dissolution is evident. On noting pain, tingling or dull pain, the arising of it is not evident, but the passing away of it is evident. At that time, the forms such as head, body, leg and hand are not evident anymore, and it is no more possible to locate where the pain is. It is not possible to pin-point and say the pain is on the back or at the side and so on because of indistinct nature of the forms, and hence one does not have to abandon the form especially.

As soon as one notes an object, it disappears at once. When one notes the pain the disappearance of it is experienced at once and the *yogi* gets more interested. Now the *dukkha vedanā* has been overwhelmed by the noting. Pain is no longer the major issue, however, its disappearance or the passing away is.

Later on, when one's *samādhi ñāṇa* matures and strengthens to next higher stage, as soon as one notes pain, the pain passes away and also the noting mind that notes the pain passes away too. The individuals whose *samādhi ñāṇa* is more strengthened, can perceive three steps. When they note the pain, it passes away; the mind that is knowing the pain also disappears; and the mind that is noting the pain disappears or passes away. Hence, does not one get advanced by three steps? (One does

get advanced by three steps, Venerable Sir). Yes, one gets advanced by three steps in noting.

The pain is not permanent, the mind that knows the pain is also not permanent, and also the mind that is noting the pain is not permanent. Impermanence is in English in *Pāli* it is? (*anicca*, Venerable Sir). The passings away are so fast that it is like oppressing one. It is suffering. Suffering is in English, in *Pāli* it is? (*dukkha*, Venerable Sir). How can one prevent these sufferings arising due to dissolutions? There is no way to prevent them. They can pass away on their own accord. It is uncontrollable. Uncontrollability is in English, in *Pāli* ...? (*anatta*, Venerable Sir).

When one perceives *vedanā* as *anicca*, *dukkha* and *anatta*, one has overwhelmed the *vedanā*. Is it like removing the stake or the arrow? (It is like this, Venerable Sir). When one has overwhelmed the *vedanā* does it mean that he has already abandoned anger? (He has, Venerable Sir).

Motto: Anger that dwells in suffering
Must truly be abandoned.

Now, one can abandon *dosa*, *domanassa* or *patigha* which dwells in *dukkha*. How is it noted to abandon it? (It is abandoning by noting it as an arrow, Venerable Sir). Yes, by noting it as an arrow or a stake, one can overwhelm and abandon it.

What usually dwells in *sukha vedanā* is *rāga* or *lobha*. When the *yogi* has reached *udayabbaya ñāṇa*, he is feeling pleasant, full of *pīti*, pleasant in body and happy in mind.

Hence, in pleasant feeling (*sukha vedanā*) craving (*rāga* or *lobha*) dwells.

Motto: Craving that dwells in pleasant feeling
Must truly be abandoned

Whenever *sukha vedanā* appears, one feels pleasant. If one is attached to and has craving for the pleasantness that is *rāga*, which can also be called *lobha*. How can this *lobha* be abandoned?

Sukhā bhikkhave vedanā dukkhato daṭṭhabbā.

Bhikkhave = dear sons and daughters who can foresee the dangers of *saṃsāra*; *sukhā* = pleasant; *vedanā* = feeling; *dukkhāto* = as suffering (*dukkha*); *daṭṭhabbā* = should be noted. *Iti* = thus; *bhagavā* = the *Buddha*; *avoca* = expounded with wisdom led by compassion.

Sādhu! Sādhu! Sādhu!

When *sukha vedanā* appears, one must be able to note it as suffering (*dukkha*). When suffering is experienced, will there be any craving (*lobha taṇhā rāga*) for it? (There will not be, Venerable Sir). Is it already been abandoned? (It is already been abandoned, Venerable Sir).

How to note to realize *dukkha* is that, the *yogī* who has reached *udayabbaya ñāṇa*, on noting attentively can realize *dukkha*, when the pleasantness in the body is evident, one must note ‘pleasant pleasant’ in the body. If it is evident that the mind is happy, one must note ‘happy, happy’ in the mind. In *vipassanā* meditation, does one

have to note whatever is evident? (One has to note whatever is evident, Venerable Sir)

The *yogi* who is at mature *udayabbaya ñāṇa* stage, on noting ‘pleasant, pleasant’ perceives that the pleasantness appears and disappears. Appearing is arising and disappearing is passing away. Hence, the *yogi* at this stage is perceiving the characteristics of *udayabbaya ñāṇa*, the arising and passing away of noted objects. As much as the *samādhi ñāṇa* develops, one perceives the extremely fast arising and passing away. Does this make one think that it is oppressing? (It does, Venerable Sir). Arising and passing away is happening so fast, and where is the pleasantness? It is oppressing. Does one think that it is suffering? (One thinks so, Venerable Sir). As soon as one realizes this, craving (*rāga* or *lobha*) has already been abandoned.

Motto: When *sukha* arises
Must contemplate
To see it as *dukkha*.

In adukkhamasukha = upekkhā vedanā, what usually dwells in it is delusion (*moha*) or *avijjā*.

Motto: Delusion that dwells
in equanimity
Must truly be abandoned.

Delusion dwells in equanimity (*upekkhā vedanā*). How to abandon this delusion that dwells in equanimity has been expounded in *Pāli* Text by the *Buddha*.

Adukkhamasukhā bhikkhave vedanā aniccato daṭṭhabbā.

Bhikkhave = dear sons and daughters who can foresee the dangers of the *saṃsāra*; *adukkhāmasukhā* = neither unpleasant nor pleasant; *vedanā* = feeling (equanimity); *aniccato* = impermanence or to realize it as impermanence; *daṭṭhabbā* = should note. *Iti* = thus; *bhagavā* = the Buddha; *avoca* = expounded with wisdom led by compassion.

Sādhu! Sādhu! Sādhu!

When equanimity feeling (*upekkhā vedanā*) arises it must be noted to perceive it as impermanence (*anicca*). In practising *vipassanā* meditation, the equanimity feeling is evident only at the stage of *sankhārupekkhā ñāṇa*. This equanimity feeling is indistinct and in the Scriptures it was explained by giving examples as in *Migapadaṭṭhakaṇṭhā* method, as follows: A deer goes over a stone slab, and while doing so there was no one near by. Later when someone comes along, he saw the footprints of the deer going up and coming down from the slab. Hence, could he not make out that a deer must have passed over the stone slab? (He could, Venerable Sir).

Here, the footprints of the deer going up to the stone slab can be compared to the pleasant feeling (*sukhā vedanā*) and those coming down can be compared to the unpleasant feeling (*dukkhā vedanā*), whereas the foot prints on the stone slab is likened to the equanimity feeling (*upekkhā vedanā*). At which *ñāṇa* stage can this instance be obvious is when one reaches *sankhārupekkhā ñāṇa*. The *yogis* who have reached *sankhārupekkhā ñāṇa* stage,

on noting rising, falling, sitting, touching *yogis* perceived the noting mind as if it is noting the noted object automatically and can note easily as if they are watching the actions. Thus, noting with equanimity is *upekkhā vedanā*.

When the equanimity (*upekkhā vedanā*) arises, the noting becomes so easy that delusion (*moha*) may arise. The passings away are no longer evident. The *yogi* keeps on reporting, “It is good to note, it is good to note, Venerable Sir”. Does good noting always mean one is having progress in *dhamma*? (It does not, Venerable Sir). Delusion is not good. What is dwelling? (Delusion is dwelling Venerable Sir). Delusion (*avijjā*) is dwelling in the *santāna* of the *yogi*. The *yogi* has reached quite a high level of *ñāṇa* and yet he could not advance and could not attain the noble *dhamma*. Is it proper not to be able to attain noble *dhamma*? (It is not proper, Venerable Sir).

How to eliminate, by noting, the delusion dwelling in equanimity is, one must note respectfully and attentively. The *sankhārupekkhā ñāṇa* has already based on *bhāṅga ñāṇa*. As the noting is so easy, if it is not done seriously, will not delusion enter? (Delusion will enter, Venerable Sir). That must be taken into account and note attentively. On noting the rising attentively, it appears and passes away fleetingly. Also when the falling is noted, it disappears fleetingly. On noting sitting or touching, does not one perceives the noting object passing away fleetingly? (One does perceive thus, Venerable Sir).

Later, on noting rising, not only the action of rising but also the fleeting passing away of the noting mind can be

perceived. Similarly on noting falling, the action of falling as well as the noting mind; on noting sitting the action of sitting as well as the noting mind; on noting touching, the action of touching as well as the noting mind pass away fleetingly and so one realizes that the noted objects (*rūpa dhamma*) and the noting mind (*nāma dhamma*) are not permanent. Does not one realize that? (One does realize thus, Venerable Sir). Once the impermanence is realized, delusion (*moha*) is dispelled. It has already been abandoned.

Vipassanā ñāṇa and *moha* are directly opposite to one another. Is it not the *bhaṅga ñāṇa*, that can make one realize the passings away, has abandoned the delusion (*moha*)? (It is, Venerable Sir). Yes, *moha* that dwells in *upekkhā vedanā* has been abandoned.

Motto: Delusion that dwells

In *upekkhā vedanā*

Must truly be abandoned

When *upekkhā vedanā* appears

Its impermanence

Must truly be noted

When the passing away can be perceived by noting, does one know the impermanence? (One does know, Venerable Sir). Hence *moha (avijjā)* is already abandoned and this can make one realize the noble *dhamma* distinctly. The explanation on the method of noting *dukkha vedanā*, *sukha vedanā* and *upekkhā vedanā* is fairly complete.

This *dhamma* audience has already known how to note the mind (*viññāṇa*). At the beginning of this meditation practice, does not the mind wander here and there, to

pagodas, monasteries and so on? (It wanders thus, Venerable Sir). Then does not one have to note thinking, planning, mind wandering and so on? (One does have to note thus, Venerable Sir). What one is noting is *viññāṇa*, the mind. At the beginning of noting it is not very evident, but when the *samādhi ñāṇa* develops to a certain extent, on noting four or five times, the passing away of these thinking and planning and so on becomes very evident.

Next, when one's *samādhi ñāṇa* develops and strengthens and on reaching *bhaṅga ñāṇa* as soon as the *yogi* notes thinking, thinking; planning, planning; the thinking mind or the planning mind disappears fleetingly, and it will be perceived thus. At each noting, it is perceived that not only the preceding mind is passing away but the noting mind also is passing away after it.

The object for noting is not permanent. Does not one realize that the noting mind too is not permanent? (One realizes thus, Venerable Sir). Impermanence is in English, in *Pāli* ...? (*anicca*, Venerable Sir). The passings aways are so fast that they seem to be oppressing and so it is suffering. Suffering is in English, in *Pāli* ...? (*dukkha*, Venerable Sir). How can one prevent the suffering of oppressing disappearances? There can be no prevention or control over it. It is passing away on its own accord and so it is uncontrollable. Uncontrollability is in English, in *Pāli* ...? (*anatta*, Venerable Sir). Yes, these *yogis* can also note the mind (*viññāṇa*).

Now the *yogis* know how to note *vedanā* as *vedanānupassanā satipaṭṭhāna*; the mind or *citta* or *viññāṇa* as *cittānupassanā satipaṭṭhāna*. Here these are the two good objects for noting.

In the second type, according to “*cattāro mahābhūtā*”, the four great primaries are *pathavī*, *āpo*, *tejo* and *vāyo*. These can also be evident when one is practising meditation. “Hardness means *pathavī*” and sometimes while sitting meditation, does not the *yogi* find hardness? (The *yogi* does, Venerable Sir). This shows that *pathavī* element is evident. Is not the roughness or hardness evident sometimes? (It is evident, Venerable Sir). “Oh, it is so hard as if there is a big hard rod underneath, Venerable Sir”, been reported. Which element does the *yogi* found? (*Pathavī* element has been found, Venerable Sir). Sometimes one feels like sitting on a smooth and soft surface, as if on a sofa, Venerable Sir), has been reported. What element has been found? (*Pathavī* element, Venerable Sir)

Hardness is *pathavī dhātu*, which is called strong *pathavī dhātu*. Smoothness or softness is also *pathavī dhātu*, which is called weak *pathavī dhātu*. Very often *yogis* reported “sometimes lightness or heaviness is evident, it is so heavy, Venerable Sir”. Do not they report like that? (They do report thus, Venerable Sir). This is the nature of *pathavī dhātu* which is evident.

Āpo can also be noted. Every now and then, how the *yogis* report on *āpo* is “The nose is running automatically, the tears are falling even though one does not want to cry, Venerable Sir”. Did not they report like that? (They did, Venerable Sir). What *dhātu* are they finding? (They are finding, *āpo dhātu*, Venerable Sir). “Never before have I sweated that much. I am sweating profusely”. Don’t you have to note that? (It must be noted, Venerable Sir). Yes,

one has to note “trickling, trickling”. What *dhātu* are you contemplating? (Contemplation on *āpo dhātu*, Venerable Sir) Yes, one is contemplating on the nature of *āpo dhātu*. “Venerable Sir, sometimes it is hot”, reported a *yogi*. “One spot is hot whereas another spot is cold”, said the *yogi*. Is it not? (It is reported thus, Venerable Sir) what *dhātu* is he contemplating? (Contemplation on *tejo dhātu*, Venerable Sir) Yes, one is contemplating on the nature of *tejo dhātu*.

The *yogi* can contemplate well. All of you also can contemplate on *pathavī, āpo, tejo* and *vāyo dhātus*. In practising meditation, *vāyo dhātu* is the most useful, most evident and most contemplated object.

Motto: Supporting, tautening, also slackening,
Swaying and tending to have movement,
Towards its own goal, it does the pushing,
This is *vāyo dhātu*, note it noble *yogi*.

Supporting, tautening and slackening are the characteristics of *vāyo dhātu*. When rising is noted, is not the tautness evident? (It is evident, Venerable Sir). On noting falling, is not the slackening or moving evident? (It is evident, Venerable Sir). These are the characteristics of *vāyo dhātu*, which are “supporting, tautening and slackening.”

“Swaying, moving, displacing” means, can the *yogis* at *sammasana ñāṇa* control their swayings or bendings? (Cannot do that, Venerable Sir). It gets worse on trying to control it. Does the *yogi* gets displaced? (He gets displaced, Venerable Sir).” Swaying, bending or displacing

is not good to be seen by other people, shall I try to control it, Venerable Sir, has been reported like this. Does one have to tell him not to control? (It has to be told thus, Venerable Sir).

Also one bends down. How far does one bend down? (Down to the floor, Venerable Sir). The more one can note, the quicker will be the progress. Does the progress occur? (It dose occur, Venerable Sir). One has to note bending, bending; falling down, falling down. If a *yogi* can focus attentively to know the passing away of one bending after another, and also to know that one bending does not go up to the next bending, then very soon there can be progress in the *dhamma*. When one's mind is inclined towards the passing away and after the nature of passing away is perceived, the *dhamma* can progress distinctly very soon.

“Swaying, moving, displacing” means, *yogis* may sometimes be moved forward or displaced backward or sideways. Is not there displacements like that?(there are displacements like that, Venerable Sir). How shall one take note? One shall try to catch up each displacement and take note of each passing away by inclining one's mind towards the passing away of displacements where one displacement does not go up to the next one. When the *yogi* can note each displacement and after finding the passings away of the displacement there will be progress in the *dhamma* very soon.

“Towards its own goal, it does the pushing”, means are there pushings and pullings on their own accord? (There are, Venerable Sir). One is pulled down backward or

sideways. The nature of what *dhātu* is one experiencing? (The nature of *vāyo dhātu*, Venerable Sir). In walking meditation also, the pulling can happen on their own accord. Hence, the *yogi* reported that he cannot walk straight, Venerable Sir. Does it happen according to one's desire? (It does not, Venerable Sir). The nature of the *dhātus* is happening on its own accord. Is uncontrollability obvious here? (It is obvious, Venerable Sir). *Yogis* have to note the *vāyo dhātu* mostly because it is so obvious and it can be noted well.

*Okkantikkhaṇe nāmarūpam aññamaññaṃ
sahajātapaccayena paccayo.*

At the moment of conception the foetus cannot note *vipassanā*. At the moment of conception (*paṭisandhi*) the foetus is hardly conscious or the consciousness is very very weak. Hence, there can be no practise of *vipassanā* meditation at *paṭisandhi*. Sofar, on how many points can one note *vipassanā* meditation? (Two points, Venerable Sir). Since the third point concerns the moment at *paṭisandhi*, and *vipassanā* meditation cannot be practiced. “*Cittacetāsikā dhammā cittasamuṭṭhānānam rūpānam saḥajātapaccayena paccayo.*”

The fact that consciousness (*citta*) and mental factors (*cetasikas*) are conditioning the mind-borne matter (*cittajarūpa*) this point is the scope for *vipassanā* meditation. This point is evident in walking meditation and also in noting the four postures.

The individuals like this audience who had basic *samādhi ñāṇa*, before standing up from sitting or standing up after one session of sitting meditation, try not get up urgently.

After waiting for a moment if they watch their mind, will they not perceive that the intention to get up is evident? (They will perceive thus, Venerable Sir). Yes, when the intention to get up is evident, they shall note, “wanting to get up, wanting to get up”. After noting thus, because of the intention to get up, the wind element pushes the body upward slowly stage by stage occurs. What is it called in English when one’s body stretches up slowly stage by stage? (It is called standing, Venerable Sir). One shall note this as “standing, standing”.

In noting “standing, standing”, the forms of head, body, legs and hands must be ignored as much as possible, whereas the series of stage by stage upward movement at the present moment (*santati paccuppana*) must be noted attentively as much as possible. Noting “intention to stand, intention to stand”, is noting the mind (*citta*). Can this be included in *cittacetāsikā*? (It can be included, Venerable Sir). One notes “standing, standing,” and because of the intention to stand, the wind element pushes up the body (mind-borne matter, *cittajarūpa*). This is noting the bodily action. Hence, can this be included in “*cittasamuṭṭhānānāni rūpānāni*”? (It can be included thus, Venerable Sir). Does this phenomenon conform to the explanation given in *Paṭṭhāna Pāli* Canon? (It conforms thus, Venerable Sir). Oh, it is so appropriate to practise *vipassanā* meditation because one is doing exactly as expounded by the *Buddha*. By noting after being able to ignore the shapes of head, body, legs and hands as much as possible and catching up with the action of a series of upward movements will one perceive distinctly the lightness accompanying the

gradual upward movement? (One can perceive distinctly thus, Venerable Sir). Noting “intending to get up, intending to get up” conforms to noting in *cittacetāsikā dhammā*. Noting “standing up, standing up” conforms to noting in *cittasamuṭṭhānānam rūpānam*. Is not the Paṭṭhāna Canon being involved in *vipassanā* meditation? (It is involved thus, Venerable Sir). Now one knows how to note in *cittacetāsikā dhammā* and *cittasamuṭṭhānānam*.

After getting up and just before continue to walk away, at that slight pause while standing, if one watches his own mind, will the intention to walk be evident? (It will be evident, Venerable Sir). Does one have to note, “intending to walk, intending to walk”? (One has to note thus, Venerable Sir). In noting the intention to walk, what is one contemplating according to the Pāli canon? (One is contemplating the *cittacetāsikā dhammā*, Venerable Sir).

Later, because of the mind or the intention to walk, the wind element in the body pushes the respective parts of the body to move to form the action of walking. Then “left foot forward, right foot forward; lifting, dropping; lifting, pushing forward or dropping” and so it is noted. What is one contemplating according to the Pāli Canon? (One is contemplating *cittasamuṭṭhānānam*, Venerable Sir). The wind element due to consciousness (*citta*) is conditioning the mind-borne matter (*cittajarūpa*) to arise to form the action of walking. It shall be noted as walking, walking. It is so appropriate that the whole action conforms to what is stated in the Pāli Canon.

While walking and when one is about to stand, if one especially watched his own mind, he will perceive that

from one, two or three steps before standing, is not the intention to stand becomes evident? (It becomes evident, Venerable Sir). So does one have to note “intending to stand, intending to stand”? (One has to note thus, Venerable Sir). Which part of the *Pāli* Canon does this noting conform to? (It conforms to noting *cittacetāsikā dhammā*, Venerable Sir). Afterwards, the wind element due to the mind pushes the body to make the action of standing, and one has to note “standing, standing”.

In noting standing, standing, one must ignore the shapes of the head, body, legs and hands as much as possible. Due to the pressure of the wind element produced by the mind, the tautness formed must be noted attentively as much as possible. Then noting standing, standing is conformed to noting which contemplation according to the *Pāli* Canon? (It conforms to noting *cittasamutṭhānānāni rūpānāni*, Venerable Sir)

After standing and when about to sit down, if one pays special attention to one’s mind, is the intention to sit down becomes evident? (It becomes evident, Venerable Sir). Since it is evident, does one have to note, “intending to sit, intending to sit”? (One has to note thus, Venerable Sir). According to the *Pāli* Canon, what is one noting? (One is noting *cittacetāsikā dhammā*, Venerable Sir). Afterwards, due to the intention to sit down, the wind element pushes the body downwards, making the action of sitting. Then one has to note, “sitting, sitting”.

In noting, sitting, sitting, the forms of the head, body, legs and hands must be ignored as much as possible and the action of stage by stage downward movement at the series

of present moment (*santati paccuppana*) must be noted as much as possible. When one can ignore the shapes of the head, body, legs and hands and note the action of stage by stage downward movement and also one can catch up with the present, steady downward movement as well, on noting, sitting, sitting, one will perceive not only the steady stage by stage downward movement but also the heaviness accompanying it will become evident. According to the *Pāli* Canon what is one contemplating? (One is contemplating the *cittasamuṭṭhānānam*, Venerable Sir). Since one's noting conform to what is stated in the *Pāli* Canon, can one say that one is noting by the correct method? (One can say that, Venerable Sir). This practice is the only way to realize *nibbāna*.

Ñāyassa adhiḡamāya nibbānassa sacchikiriyaḡa, yadidaṇi cattāro satipaṭṭhāna.

Yadidaṇi ye + ime cattāro satipaṭṭhānā = these four foundations of mindfulness, the *kāya*, *vedanā*, *cittā*, *dhammā satipaṭṭhānas dhammas* are: *nāyassa* = *ariya magga* and *ariya phala* which can close the door to *apāya*: *adhiḡamāya* = to attain, *ekāyano maggo* = this is the only way there is no other way; *nibbānassa* = to reach *nibbāna* where all suffering ceased to exist: *sacchikiriyaḡa* = to attain by realization; *ekāyano maggo* = no forked way but this is the only way. *Iti* = thus, *bhagavā* = the *Buddha*; *avoca* = expounded with wisdom led by compassion.

Sādhu! Sādhu! Sādhu!

It is not easy in noting the derived matter formed from the four great primaries (*mahābhūtā upādārūpānaṃ*). But one can also note this if desired. Now the time is also getting short for this discourse.

Here in Conascence Condition (*Sahajāta Paccayo*) all the five aggregates are involved. Is not the matter aggregate (*rūpakkhandhā*) being involved? (It is involved, Venerable Sir). The four great primaries and the heart base are in the conditioning state, all the 28 *rūpas* are in the conditioned state. Hence, in this condition, the *rūpa dhamma* as well as *nāma dhamma* such as *vedanakkhandhā*, *saññakkhandhā*, *saṅkhārakkhandhā* and *viññakkhandhā* are involved

At one time, the *Buddha* was residing in a monastery on the bank of the *Gaṅgā* river. He expounded in *Pāli* on the nature of impermanence (*anicca*), suffering (*dukkha*), uncontrollability (*anatta*) of the five aggregates (*khandhās*) by giving examples,

What is *rūpa* likened to? It is likened to a big portion of foam or *pheṇapiṇḍhupanamī rūpamī* in *Pāli*. *Rūpa* = matter is; *pheṇapiṇḍhupanamī* = likened to a portion of foam. *Rūpa dhamma* is likened to a big portion of foam. In a big portion of foam there is nothing substantial, it can disintegrate at once. When something is dropped on it, can it disintegrate? (It can disintegrate, Venerable Sir). The *rūpa dhamma* present in the *santāna* of this audience is also like that. Starting from the foetus, it can disintegrate, Due to various reasons can it disintegrate or pass away? (It can pass away, Venerable Sir). This is the nature of

impermanence (*anicca*), suffering (*dukkha*) and uncontrollability (*anatta*). Even under favorable circumstances it can last only till the end of one's life span, and afterwards will it pass away? (It will pass away, Venerable Sir).

During the *Buddha*'s days, the life span of humans was just a hundred years and then one has to pass away. A portion of foam may not disintegrate in the streams and rivers, due to favourable circumstances, but it will definitely be disintegrated or destroyed in the seas and oceans. Does the piece of foam disintegrate when the waves hit it? (It does disintegrate, Venerable Sir). The *rūpa dhamma* of the body acts in the same way. Even though a foetus may not disintegrate, due to favourable circumstances, one must pass away when one's life span is over. One bears the nature of impermanence, suffering and uncontrollability, and this has been expounded by the *Buddha*. Let us include the motto and recite.

Motto: *Rūpa* is likened to
A foam
Its nature is *anicca*, *dukkha* and *anatta*.

What is *vedanā* likened to? *Vedanā* is likened to a bubble or *vedanā pubbāḷupamā* in *Pāli*. *Vedanā* = feeling is: *pubbāḷupamā* = likened to a water bubble. The rain drops or water bubbles falling on the surface of the water, just after touching the surface, burst and disintegrate, burst and disintegrate. So, also is the feeling (*vedanā*). As soon as it appears, it disappears instantly. Can those *yogis*

with mature *samādhi ñāṇa* perceive this evidently? (They can perceive this evidently, Venerable Sir).

Motto: *Vedanā* is likened to

A water bubble

Its nature is *anicca*, *dukkha* and *anatta*.

What is *saññā* likened to ? It is likened to a mirage or *marīcīkūpamā saññā* in *Pāli*. *Saññā* = perception is; *marīcīkūpamā* = likened to a mirage. Perception (*saññā*) is likened to a mirage. During summer, when the sun is burning very hot, in the rice fields or on the roads a mirage can be seen. The mirage is so shining that can one take it for a pool of water by mistake? (It can be taken thus, Venerable Sir). This mirage has nothing substantial, so also is the perception (*saññā*). Perceiving “you, I, man, woman, white, red, multicolor” and so on is perceiving the permanence (*nicca*), happiness (*sukha*), beautiful (*subha*) and ego (*atta*), but it has nothing substantial. Actually it is impermanence (*anicca*), suffering (*dukkha*) and non-self (*anatta*).

Motto: *Saññā* is likened to

A mirage.

Its nature is *anicca*, *dukkha* and *anatta*.

Perception (*saññā*) is likened to a mirage which has the appearance of water but is very deceptive. A thirsty deer thinking a mirage to be a pool of water tries to reach it any where it appears. Can it finally die with an ache for thirst? (It can die thus, Venerable Sir).

The individuals or the people in this world are also like that. They consider this is white, black, multicolor, pleasant, beautiful and so on and because of these attachments one's round of rebirths has countless number of lives. Why? It is because of wrong perception. This perception of you, I, permanence (*nicca*), pleasantness (*sukha*), beautiful (*subha*) self (ego) and so on is so wrong that there is no end to suffering from ageing, ailing and death. What is *saṅkhāra* likened to? It is likened to a trunk of a banana tree or *sankhāra kadalūpamā* in Pāli. *Saṅkhārā*= formations; *kadalūpamā* = likened to a trunk of a banana tree. There are 50 kinds of *saṅkhāra dhamma* (*cetasikas*)⁽³⁾ which is likened to the trunk of a banana tree. Are there many layers in the trunk of a banana tree? (There are many layers, Venerable Sir). Is there a hard core in that trunk? (There is no hard core, Venerable Sir). Can one build a house using those banana tree trunks? (Cannot build with them, Venerable Sir). So also is the *sankhāra dhamma* which is entirely useless, arising and passing away, arising and passing away, all are impermanent *dhammas*. One type of *dhamma* is different from the other, each with its own characteristics but all are changing and passing away.

Motto: *Saṅkhāra* is likened to
A trunk of a banana tree,
Its nature is *anicca*, *dukkha* and *anatta*.

What is *viññāṇa* likened to? It is likened to illusion produced by magic or *māyupamañca* in Pāli. *Viññāṇa* = consciousness is likened to; *māyupamañca* = illusion

produced by magic. *Iti* = thus; *ādiccabandhunā* = the Buddha, friend of the Sun; *desitā* = expounded correctly.

Sādhu! Sādhu! Sādhu!

Consciousness (*viññāṇa*) is likened to illusion produced by magic. A magician, holding some small pieces of brick or stone and say, “look, look”. Then at once, he can change them into a big gold nugget. Can he not? (He can, Venerable Sir). He changed it so quickly that people did not realize what he was doing. He was holding a glass marble and said again, “look, look”. Then he changed it quickly into a big piece of diamond. Because the magicians can change things so quickly does not the people get wrong perceptions? (People get wrong perceptions, Venerable Sir).

In the same manner, *viññāṇa* is likened to the illusion created by a magician. Does not one think that one is walking with this body (*rūpa*), standing with the same body, walking with this mind (consciousness), standing with the same mind? (One has this illusion, Venerable Sir). It happens so fast that does it not act like a magic spell or illusion? (It does, Venerable Sir). Actually for this *dhamma* audience who is well experienced in the *vipassanā* practice, knows that one is walking with one consciousness, and standing with another consciousness. Consciousness can only arise one at a time. As the arisings are happening so swiftly that one may think it is the same consciousness,

similar to a magic spell or illusion, is it not? (It is similar, Venerable Sir).

Motto: *Viññāṇa* is likened to
An illusion produced by magic.
Its nature is *anicca*, *dukkha* and *anatta*.

By virtue of listening to the discourse on *Sahajāta Paccayo* and *Aññamañña Paccayo* together with the method of *vipassanā* meditation practice, may you be able to follow, practise and develop accordingly, and may you be able to realize the noble *dhamma* and bliss of *nibbāna*, the extinction of all sufferings that you aspire for, swiftly and with ease of practice.

(May we be endowed with the blessings, Venerable Sir).

Sādhu! Sādhu! Sādhu!

**Translator's Note on
Sahajāta Paccayo and Aññamañña Paccayo**

- (1) **15 nāmakkhandhās at paṭisandhi in pañcavokāra abode.**

15 paṭisandhi cittas in pañcavokāra abode are:

Upekkhā sañtirana citta = 2

Mahāvīpāka citta = 8

Mahaggatavīpāka citta

(exempting 4 arūpavīpāka citta) = 5

15

15 pañcavokāra paṭisandhi cittas and the corresponding respective cetasikas constitute the 15 nāmakkhandhās at paṭisandhi in pañcavokāra abode.

- (2) **75 consciousnesses**

Exempting (4 arūpavīpāka cittas + 10 pañcaviññāṇa dvi)
14 from the total of 89 cittas = 75

- (3) **50 kinds of saṅkhāra dhamma**

Exempting the two cetasikas (*vedanā* and *saññā*) from the total of 52 cetasikas = 50 cetasikas. These 50 cetasikas constitute saṅkhāra dhamma.

Sahajāta Paccayo and Aññamañña Paccayo

Mottos

- ◆ Anger that dwells in unpleasant feeling
Must truly be abandoned
- ◆ Craving that dwells in pleasant feeling
Must truly be abandoned.
- ◆ Delusion that dwells in equanimity
Must truly be abandoned.
- ◆ *Rūpa* is likened to a foam
Its nature is *anicca*, *dukkha* and *anatta*.
- ◆ *Vedanā* is likened to a water bubble
Its nature is *anicca*, *dukkha* and *anatta*.
- ◆ *Saññā* is likened to a mirage
Its nature is *anicca*, *dukkha* and *anatta*.
- ◆ *Saṅkhara* is likened to a trunk of a banana tree
Its nature is *anicca*, *dukkha* and *anatta*.
- ◆ *Vññāṇa* is likened to an illusion produced by magic
Its nature is *anicca*, *dukkha* and *anatta*.

Paṭṭhāna and Vipassanā (6)

Nissaya Paccayo

(Dependence Condition)

by

Ashin Kuṇḍalābhivamsa

Saddhammaramsī Yeiktha Sayadaw

Translated by Daw Than Than Nyein

Yangon

2010

Myanmar

Paṭṭhāna and Vipassanā (6)

Nissaya Paccayo

(Dependence Condition)

by

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Mahasi Nāyaka

Aggamahākammaṭṭhānācariya

Abhidhajahamahāraṭṭhaguru

Saddhammarasī Yeiktha Sayadaw

Translated by Daw Than Than Nyein

**Edited by the Editorial Board
Saddhammarasī Meditation Centre**

Paṭṭhāna and Vipassanā (6)

Nissaya Paccayo

is sponsored by

Dr. Moꝓ Myat Ṁung+Ḍaw Phyo Mgint Thu
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Nissaya Paccayo

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Paṭṭhāna and Vipassanā (6)

Nissaya Paccayo

(Dependence Condition)

Ashin *Kuṇḍalābhivamsa*

Today is the 8th waxing day of the month of Tawthalin 1353 Myanmar Era (16.9.91) and the *dhamma* discourse that will be delivered this afternoon is on Dependence Condition (*Nissaya Paccayo*) from *Paṭṭhāna desanā*. This *Paṭṭhāna desanā* is from *Abhidhamma desanā*. *Abhidhamma desanā* is said to be the *paramattha desanā* or it is the exposition on the nature of the evidently found *dhamma*. That is, it is not about the *dhamma* which does not exist distinctly. Even though it is said as such, it is not about the *paññatti dhamma* which can be seen with the natural eye, but it is about the *paramattha dhamma* which can only be grasped with a comprehensive mind. Hence in listening to the *Paṭṭhāna dhammas* one must contemplate to know an extensive insight into what it means.

The *dhamma* of conditional relations (*Paṭṭhāna Paccayo*) expounded now does not exist elsewhere, it is existing in the *santānas* of this audience or all other individuals. While listening to the *dhamma*, if the audience can reflect that the *dhamma* expounded at this

very moment is about the *dhamma* existing in their *santānas*, they will remember it better.

Before expounding *Nissaya Paccayo*, what are the *dhammas* existing in the *santānas* of this audience will be discoursed first.

Nissaya Paccayo comprises two kinds, viz., Conascence-dependence Condition (*Sahajāta-nissaya Paccayo*) and Prenascence-dependence Condition (*Purejāta-nissaya Paccayo*). *Sahajāta-nissaya Paccayo* is discoursed with *Sahajāta Paccayo*. Even though it is said that *Sahajāta-nissaya Paccayo* is the same as *Sahajāta Paccayo* but there is one difference. The last fact stated as “*Kincikāle sahajāta paccayena paccayo. Kincikāle na sahajāta paccayena paccayo*” is present only in *Sahajāta Paccayo* and is absent in *Sahajāta-nissaya Paccayo*. Why is it so? Because in *Nissaya Paccayo* both *Sahajāta-nissaya Paccayo* and *Purejāta-nissaya Paccayo* are included.

At the moment of conception, *kamma*-borne mind (*paṭisandhi citta*) and heart base (*hadaya vatthu*) are mutually related to one another by means of *Sahajāta-nissaya Paccayo*. In one’s life time (*pavatti*) the heart base is conditioning the rebirth-linking mental aggregates (*paṭisandhi nāmakhandhas*) by means of *Purejāta-nissaya Paccayo*. Since both types of conditioning are included, is the term “*kincikāle*” need to be mentioned? (It is not needed, Venerable Sir).

Kincikāle means it is true in some cases and not in some other cases. That is, the condition is true only at the moment of conception and not true during one’s life time. Now the condition *Sahajāta-nissaya Paccayo*

is present at the moment of conception and the condition *Purejāta-nissaya Paccayo* is present in one's life time. Hence, as it is present in both cases, *kincikāle* need not be included anymore.

Now *Purejāta-nissaya Paccayo* will be expounded. The conditioning states and the conditioned states of *Purejata-nissaya Paccayo* are not arising elsewhere but are present in the *santānas* of this audience. It shall be instructed that one shall reflect on one's own *santāna* initially.

In the *santānas* of this audience there are eyes, ears, nose, tongue, body and heart (*hadaya*). What will be expounded now is about things present in the *santāna* of this audience. In an eye there are two kinds of element, viz., eye-sensitivity and eye-consciousness. How many kinds are there in each eye of this audience? (There are two kinds, Venerable Sir.). In the *santāna* of this audience there are two kinds in the ear, namely, ear-sensitivity and ear-consciousness; in the nose, nose-sensitivity and nose-consciousness; in the tongue, tongue-sensitivity and tongue-consciousness; in the body, body-sensitivity and body-consciousness. Does one know the touch? (One knows it, Venerable Sir.) Knowing the touch is body-consciousness.

Is not there a heart known as *hadaya* in each member of this audience? (There is, Venerable Sir). Isn't there the heart base and mind-element (*manodhātu*) and mind-consciousness element (*manoviññāṇa dhātu*)? (There are, Venerable Sir). When the objects impinge on the *hadaya vatthu*, the mind door (*manodvāra*), consciousnesses arise.

Purejāta-nissaya conditioning state functions as a dependence base will be explained by giving the earth as an example. The earth exists before the arising of trees, forest, hills and so on, and they had to depend on the earth for their existences. Similarly, *Purejāta-nissaya* conditioning states, namely, the six sensitivities (the six *rūpa vatthus*) exist before the arising of six consciousnesses which are the conditioned state. Each of these six consciousnesses had to depend on their respective six sensitivities.

The conditioning states of *Purejāta-nissaya Paccayo*, namely, the six sensitivities (six *rūpa vatthus*) and the conditioned states, namely six consciousnesses (*viññāṇas*) are present in one's *santāna* and in all other individuals. While listening to this discourse, if one reflects that these *dhammas* are present in one's *santāna*, one can understand it better.

The conditioning states of *Purejāta-nissaya Paccayo* (causes), namely, the six *rūpa vatthus* are:

1. Eye-sensitivity = *Cakkhu vatthu* ;
2. Ear-sensitivity = *Sota vatthu*;
3. Nose-sensitivity = *Ghāna vatthu*;
4. Tongue-sensitivity = *Jivhā vatthu*;
5. Body-sensitivity = *Kāya vatthu*; and
6. Heart base = *Hadaya vatthu*.

The conditioned states of *Purejāta-nissaya Paccayo* (effects), namely, the six consciousness (*viññāṇas*) are:

1. *Cakkhuvīññāṇa* = eye - consciousness;

2. *Sota viññāṇa* = ear - consciousness;
3. *Ghāna viññāṇa* = nose - consciousness;
4. *Jivhā viññāṇa* = tongue - consciousness;
5. *Kāya viññāṇa* = body - consciousness; and
6. *Mano viññāṇa* = mind - consciousness.

All the above will be expounded in *Pāli* terms. Since *Sahajāta-nissaya Paccayo* is the same as *Sahajāta Paccayo*, it will not be repeated again. Only *Purejāta-nissaya Paccayo* will be initially expounded. Repeat after me once.

Nissaya paccayoti -

Cakkhāyatanam cakkhaviññāṇa dhātuyā taṃsampayuttakānañca dhammānam nissayapaccayena paccayo.

Sotāyatanam sotaviññāṇa dhātuyā taṃsampayuttakānañca dhammānam nissayapaccayena paccayo.

Ghānāyatanam ghānaviññāṇa dhātuyā taṃsampayuttakānañca dhammānam nissayapaccayena paccayo.

Jivhāyatanam jivhāviññāṇa dhātuyā taṃsampayuttakānañca dhammānam nissayapaccayena paccayo.

Kāyāyatanam kāyaviññāṇa dhātuyā taṃsampayuttakānañca dhammānam nissayapaccayena paccayo.

Yam rūpam nissāya manodhatu ca manoviññāṇadhātu ca vattanti,

Tam rūpam manodhātuyā ca manoviññāṇadhātuyā ca taṃsampayuttakānañca dhammānam nissayapaccayena paccayo.

Nissaya paccayoti = *Nissaya Paccayo* means;
Cakkhāyatanamī = the eye-sensitivity (*cakkhu vatthu*)
 is (the conditioning state);
cakkhaviññāṇa dhātuyā ca = the two eye-conscious-
 nesses (*cakkhaviññāṇa*) and also (*taṃsāmpayuttakānamī*) =
 that arise together with the eye-consciousnesses;
(dhammānañca) = the seven universal mental factors
(sabbacittasādāraṇa cetasikas),⁽¹⁾ the conditioned state;
nissayapaccayena = by the force of *Purejāta-nissaya*
Paccayo; *paccayo+upakārako* = conditioning; *hoti* = is.
Sotāyatanamī = the ear-sensitivity (*sota vatthu*) is
sotaviññāṇa dhātuyā ca = the two ear-consciousnesses
(sotaviññāṇa) and also (*taṃsāmpayuttakānamī*)= that
 arise together with the ear-consciousnesses;
(dhammānañca) = the seven universal mental factors
(sabbacittasādāraṇa cetasikas), the conditioned state;
nissayapaccayena = by the force of *Purejāta-nissaya*
Paccayo; *paccayo+upakārako* = conditioning; *hoti* = is.
Ghānāyatanamī = the nose-sensitivity (*ghāna vatthu*)
 is (the conditioning state); *ghānaviññāṇa dhātuyā ca*
 = the two nose-consciousnesses (*ghānaviññāṇa*) and
 also (*taṃsāmpayuttakānamī*)= that arise together with
 the nose-consciousnesses; *(dhammānañca)* = the seven
 universal mental factors
(sabbacittasādāraṇa cetasikas), the conditioned state;
nissayapaccayena = by the force of *Purejāta-nissaya*
Paccayo; *paccayo + upakārako*=conditioning; *hoti* = is.
Jivhāyatanamī = the tongue-sensitivity (*jivhā vatthu*) is
 (the conditioning state); *jīvhāviññāṇa dhātuyā ca* = the
 two tongue-consciousnesses (*jīvhāviññāṇa*) and also

(*taṇisampayuttakānaṃ*)= that arise together with the tongue-consciousnesses; (*dhammānaṅca*) = the seven universal mental factors

(*sabbacittasādāraṇa cetasikas*), the conditioned state; *nissayapaccayena* = by the force of *Purejāta–nissaya Paccayo*; *paccayo+upakārako* = conditioning; *hoti* = is.

Kāyāyatanam = the body-sensitivity (*kāya vatthu*) is (the conditioning state); *kāyaviññāṇa dhātuyā ca* = the two body-consciousnesses (*kāyaviññāṇa*) and also (*taṇisampayuttakānaṃ*) = that arise together with the body-consciousnesses; (*dhammānaṅca*) = the seven universal mental factors (*sabbacittasādāraṇa cetasikās*), the conditioned state; *nissayapaccayena* = by the force of *Purejāta–nissaya Paccayo*; *paccayo + upakārako* = conditioning; *hoti* = is.

Yanirūpaṃ = on this *hadaya vatthu rūpa*; *nissaya* = by depending; *manodhātu* ⁽²⁾ *ca* = the mind-element and also *manoviññāṇa dhātuyā* ⁽³⁾ *ca* = the mind-consciousness element; *ime* = these *dhammas*; *vuttanti*= arise; *taṇirūpaṃ* = the heart base; *manodhātuyā ca* = the three mind-elements; *manoviññāṇa dhātuyā ca* = the 72 mind-consciousness elements; *taṇisampayuttakānaṃ* = that arise together with these *manodhātus* and *manoviññāṇa dhātus*; *dhammānaṅca* = and also 52 *cetasikās*; *nissayapaccayena* = by the force of Prenascence–dependence Condition (*Purejāta–nissaya Paccayo*); *paccayo + upakārako* = conditioning; *hoti* = is. *Iti* = thus; *bhagavā* = the Buddha; *avoca* = expounded with wisdom led by compassion.

Sādhu! Sādhu! Sādhu!

This is the translation of *Pāli* into English. *Cakkhāyatanamī* means eye-sensitivity known as *cakkhu vatthu* which is a *Pāli* term. As a *nissaya* conditioning state, it is most proper to be referred to as *vatthu*. *Vatthu* means the thing to be depended upon. In *Pāli* term it is called *cakkhāyatanamī* and in English eye-sensitivity.

Cakkāhayatanamī consists of two words, *cakkhu* and *āyatana*. *Cakkhu* means eye-sensitivity; *āyatana* is the conditioning state, the cause. Whose cause is it? It is the cause for the arising of eye-consciousness (*cakkhuvīññāṇa*). In the conditioning state isn't it stated in *Pāli* as *Cakkhuvīññāṇa dhātuyā tamisampayuttakānañca dhammānamī*? (It is stated as such, Venerable Sir). Eye-sensitivity is the cause for the arising of eye-consciousness (*cakkhuvīññāṇa*). How does this eye-consciousness arise? Eye-sensitivity is the one to be depended upon (*nissaya*) and it is also existing beforehand (*purejāta*). Does the eye-sensitivity exist before the eye-consciousness arise? (It does, Venerable Sir). Eye-consciousness has to depend on eye-sensitivity for its arising. In the absence of eye-sensitivity, eye-consciousness cannot arise.

Cakkhumhi nissitaṃ viññāṇamī cakkhuvīññāṇamī
Cakkhumhi = on eye-sensitivity; *nissitaṃ* = that arises by depending; *viññāṇamī* = the consciousness *cakkhuvīññāṇamī* = is known as eye-consciousness. At the eye-sensitivity the consciousness that arises by depending on it is known as eye-consciousness.

Eye-consciousness has to depend on eye-sensitivity for its arising. Therefore, the eye-sensitivity is known as

cakkhu vatthu. Eye sensitivity is existing beforehand and also the eye-consciousness is depending on it. Hence, this condition is known as *Prenascence*-dependence condition (*Purejāta-nissaya Paccayo*).

Pure means before, *nissaya* means a thing to depend upon. Eye-sensitivity is existing beforehand. Eye-consciousness arises, when a visible object strikes at the eye sensitivity. In other words, eye-sensitivity is already existing beforehand and when visible object impinges on it, eye-consciousness arises in a flash. Is it the eye-sensitivity existing before and acting as a thing to be depended upon as well? (It is acting thus, Venerable Sir). Yes, it is the thing to be depended upon for the eye-consciousness. This eye-consciousness cannot depend on something else. Can eye-consciousness arise in the ear? (It cannot, Venerable Sir). Yes, it cannot arise at ear-sensitivity as a thing to depend upon. Eye-consciousness can arise only at eye-sensitivity (*cakkhu vatthu*) as a thing to depend upon. As *cakkhu vatthu* has arisen beforehand, it is called *prenascence* (*purejāta*). Since eye-consciousness depends on *cakkhu vatthu*, can it also be called a thing to be depended upon (*nissaya*)? (It can be called thus, Venerable Sir). Yes, it is clearly understood now.

When the term *cakkhāyatanamī* is understood, *sotāyatanamī* can also be understood. *Sotāyatanamī* denotes ear-sensitivity, *sota vatthu*. *Sota* = ear-sensitivity; *āyatana* = the cause, whose cause is it? It is the cause for the arising of ear-consciousness. Veteran *yogis*, this audience and the individuals who have studied *Paṭṭhāna*

understood this. For those who are not familiar with *paṭṭhāna*, it has to be discoursed elaborately.

In *ghāṇāyatanaṃ*, *ghāṇa* is nose-sensitivity, *āyatana* is the cause. If asked, whose cause is it? It is the cause for the arising of nose-consciousness. Nose-sensitivity is the conditioning state (*paccaya*) and the nose-consciousness is the conditioned state (*paccayuppana*).

In *jivhāyatanaṃ*, *jivhā* is tongue-sensitivity and *āyatana* is the cause. Whose cause is it? It is the cause for the arising of tongue-consciousness.

In *kāyāyatanaṃ*, *kāya* is body-sensitivity and *āyatana* is the cause, whose cause is it? It is the cause for the arising of body-consciousness.

Yanirūpaṃ nissāya tanirupaṃ means the heart-base (*hadaya vatthu*). Here in *hadaya vatthu*, the word *āyatana* is not included, but still it is signified as a thing to be depended upon. *Hadaya vatthu* is the conditioning state (the cause) of 3 *manodhātus*, 72 *manoviññāṇa dhātus* and 52 *cetasikās*, the conditioned state (the effect). In whose *santānas* are these arising? They are arising in the *santānas* of the individuals.

According to *cakkhāyatanaṃ*, eye-sensitivity is the cause, the conditioning state (*paccaya*). *Cakkhuvīññāṇadhātuyā tamsampayuttakāṇaṃca dhammānaṃ* means two kinds of eye-consciousnesses accompanied by the seven universal *cetasikās* which are the effect, the conditioned state (*paccayuppana*).

According to *sotāyatanaṃ*, ear-sensitivity is the cause, the conditioning state (*paccaya*). *Sotaviññāṇadhātuyā tamsampayuttakāṇaṃca dhammānaṃ* means two kinds of

ear-consciousnesses accompanied by the seven universal *cetasikās* which are the effect, the conditioned state (*paccayuppana*).

According to *ghānāyatanam*, nose-sensitivity is the cause, the conditioning state (*paccaya*). *Ghānaviññādhātuyā tamsampayuttakānañca dhammānamī* means two kinds of nose-consciousnesses accompanied by the seven universal *cetasikās* which are the effect, the conditioned state (*paccayuppana*).

According to *jivhāyatanamī*, tongue-sensitivity is the cause, the conditioning state (*paccaya*). *Jivhāviññādhātuyā tamsampayuttakānañca dhammānamī* means two kinds of tongue-consciousnesses accompanied by the seven universal *cetasikās* which are the effect, the conditioned state (*paccayuppana*).

According to *Kāyāyatanamī*, body-sensitivity is the cause, the conditioning state (*paccaya*). *Kāyaviññādhātuyā tamsampayuttakānañca dhammānamī* means two kinds of body-consciousnesses accompanied by the seven universal *cetasikās* which are the effect, the conditioned state (*paccayuppana*).

According to *yamī rūpamī nissāya tanirupamī* the heart base is the cause, conditioning state (*paccaya*). According to *manodhātuyāca manoviññāṇa dhātuyāca tamsampayuttakānañca dhammānamī*, the three *manodhātus*, 72 *manoviññāṇa dhātus* and 52 *cetasikās* are the conditioned state (*paccayuppana*). In whose *santāna* is it arising? It is arising in the *santāna* of this audience.

When do these consciousnesses arise? They arise only when the objects impinges on the door (*dvāra*). When a visible object impinges on the eye-sensitivity, what consciousness arise? (Eye-consciousness arises, Venerable Sir). When the sound strikes at the ear-sensitivity, what consciousness arise?(Ear-consciousness arises, Venerable Sir). When the smell impinges on the nose-sensitivity, what consciousness arise?(Nose-consciousness, Venerable Sir). When the taste impinges on the tongue-sensitivity, what consciousness arise? (Tongue-consciousness, Venerable Sir). When the tangible object (*phoṭṭhabbārammana*) impinges on the body-sensitivity, what consciousness arise? (Body-consciousness arises, Venerable Sir). When the mind-object impinges on the mind-sensitivity, i.e, heart base, what consciousness arises? Mind-consciousness which is *manodhātu* and *manoviññāṇa dhātu* arise. To express simply, it is just the knowing consciousness. When the objects impinge on the respective *dvāras*, the six consciousnesses of eye, ear, nose, tongue, body and mind arise respectively, when there is no impinging between the object and the respective *dvāra*, no consciousness can arise.

At this very moment of striking, *vipassanā* meditation has to be practiced. Here in “*Cakkhāyatanam cakkhuvīññāṇa dhātuyā tansampayuttakānañca dhammanam nissaya-paccayena paccayo*,” eye-sensitivity is the conditioning state (*paccaya*). The conditioned state *paccayuppana* is the two eye-consciousnesses and seven universal *cetasikās*.

The two eye-consciousnesses must be understood clearly. Are there two eye-consciousnesses because an individual

has two eyes? (It is not so, Venerable Sir). The veteran *yogis* and this audience who has studied *Paṭṭhāna* can answer at once. There are two eye-consciousnesses not because of having two eyes. It is due to having wholesome resultant (*kusala vipāka*) that an eye-consciousness arises and having unwholesome resultant (*akusala vipāka*) that another eye-consciousness arises. In previous existences, this audience have done wholesome deeds as well as unwholesome deeds. Due to ignorance, the individuals have done various *kāya kamma*, *vicī kamma* and *mano kamma* in the previous existences. These *kāya kamma*, *vicī kamma* and *mano kamma* are known as *sankhāra*. Because of these *sankhāra* or *kāya kamma*, *vicī kamma* and *mano kamma* that were done by an individual, in this existence, one has eye-consciousness, body consciousness and mind-consciousness.

When *kusala kamma sankhāra* has the chance to give effect, *kusala vipāka* or good eye-consciousness arises. One can have pleasant sight such as seeing the persons one wants to see, the reverential sights such as monasteries, *Buddha* images, *cetiyas* and so on. This is due to the effect of wholesome deeds done. Because one has done wholesome deeds in the previous existences now one has the pleasant consciousness. This is one type of eye-consciousness, is it not? (It is, Venerable Sir).

Does one also have unpleasant sights? (One has also unpleasant sights, Venerable Sir). One has to look at objects which one does not want to look at, and one has unpleasant sights which one does not want to see.

This is due to which kind of *kamma* one had done in the previous existences? (Due to *akusala kamma* one had done, Venerable Sir). *Akusala kamma* is giving such unpleasantness. As this eye-consciousness due to the result of *akusala kamma* (*akusala vipāka*) it is different from the other eye-consciousness. How many types of consciousnesses are there now? (There are two types, Venerable Sir). Are there two types of consciousnesses because one has two eyes? (It is not so, Venerable Sir). *Kusala vipāka cakkhuvīññāṇa* is one type of eye-consciousness, and *akusala vipāka cakkhuvīññāṇa* is another type of eye-consciousness. The individuals who have studied *Abhidhammaca Sanghaha* know at once what is meant by seven universal *cetasikās* (*sabbacittasādharaṇa*). These seven universal mental factors (*cetasikās*) arise together with all the consciousnesses.

In the same manner, “*Sotāyatanani sotavīññāṇa dhātuyā tansampayuttakānañca dhammānani*” also has the same meaning as above. There are two types of ear-consciousness and the same seven mental factors. It is not due to having two ears that one has these two types of ear-consciousnesses. One must take heed of this properly, otherwise one can have the wrong understanding.

Similarly for *ghāna*, *jivhā* and *kāya*, there are two types of consciousnesses in each case. According to “*Sankhārapaccaya viññānani*”, because *sankhāra kamma* had been done in various past existences (the

conditioning state), one has pleasant consciousness as well as unpleasant consciousness (the conditioned state).

In *manodhātu* and *manoviññāṇa dhātu*, it is not subdivided as above. Even then it has pleasantness as well as unpleasantness. Here how many points shall one note in practicing *vipassanā* meditation? (There are six points, Venerable Sir). All these six points can be noted in *vipassanā* meditation. In the former five points, only Prenascence-dependence Condition (*Purejāta-nissaya Paccayo*) is involved. In the last point, “*Yamrūpaṃ nissaya tamrūpaṃ manodhātuyā manoviññāṇa dhātuyā*”, both Prenascence-dependence condition (*Purejāta-nissaya Paccayo*) and Base-object-prenascence dependence condition (*Vuttārammana-purejāta-nissaya Paccayo*) are involved. In these two conditions *Vuttārammana-purejāta-nissaya Paccayo* is very profound, deep and subtle.

When the objects impinge on the respective doors, the consciousnesses arise. The eye-sensitivity is one cause and the visible object is another cause for the arising of eye-consciousness. Without these two main causes, no eye-consciousness can arise.

Eye-sensitivity known as *cakkhāyatana*, is the most fundamental cause for the arising of eye-consciousness. Can one whose eye-sensitivity is impaired or in other words is blind have eye-consciousness? (He cannot have, Venerable Sir). The visible objects can have no effect on the impaired eye-sensitivity. Hence, eye-sensitivity and visible object are the two basic causes.

But, to have an eye-consciousness, four factors must be present, and they are: eye-sensitivity, visible object, light and attention. Only when these four factors are present, eye-consciousness can arise. There must be eye-sensitivity beforehand, then a visible object must impinge on it. Light must be there and also attention must be paid, then only eye-consciousness will arise.

If a visible object impinges on the eye-sensitivity in darkness, will there be eye-consciousness? (It will not be there, Venerable Sir). Without light it cannot arise. Even with light if there is no attention paid, eye-consciousness will not arise. If one is paying attention on some other matters, if some one passes by, one does not realize who that person is. Is there any eye-consciousness? (It is not there, Venerable Sir). Yes, there is no eye-consciousness. How many factors are required for the arising of eye-consciousness? (Four factors, Venerable Sir). Yes, four factors are required for the arising of eye-consciousness.

Here, according to dependence conditioning state (*nissaya paccaya*), eye-sensitivity is mentioned as the factor for the arising of eye-consciousness. Actually, to be complete, how many factors are required? (Four factors, Venerable Sir). From the *Abhidhamma* point of view and to be able to explain to others, and to have sound basic ideas, let us include the motto and recite it.

Motto: Eye-sensitivity, visible object, light and attention
Are the four causes
For eye-consciousness to arise.

Also for ear-consciousness to arise, the four factors are required. Let us recite the motto first.

Motto: Ear-sensitivity, sound, space and attention
Are the four causes
For ear-consciousness to arise.

Ear-sensitivity, sound and space (medium) are necessary factors required for the arising of ear-consciousness. There must be space (medium) in between. When one is inside a sound-proof room, no matter how loud the calling from outside is made, can one hear the sound? (One cannot hear it, Venerable Sir). Space (medium) is one of the factors required for the ear-consciousness to arise. Unless, one is paying attention, one cannot hear. Sometimes if one is paying attention only to his contemplation, one does not hear the sound of someone banging, hammering or talking. Can one hear when one is not paying attention and only noting. (One cannot hear, Venerable Sir). Hence, there must also be paying attention. In the same manner, there are four factors required for nose-consciousness to arise.

Motto: Nose-sensitivity, smell, air element and attention
Are the four causes
For nose-consciousness to arise

Ghāna means nose-sensitivity, *gandhā* means smell. Air element is also necessary. Is not the air one breathes in is air element? (It is, Venerable Sir). There must be in-breath and out-breath. When one is not breathing will one sense the smell? (One will not sense the smell

Venerable Sir). Then there can be no nose-consciousness. For the nose-consciousness to arise, there must be air element, ie, in- and out-breath, as well as attention. Without attention, nose-consciousness cannot arise. Here also there must be four factors present.

Also there are four factors required for tongue-consciousness to arise.

Motto: Tongue-sensitivity, taste, liquid element and attention
 Are the four causes
 For tongue-sensitivity to arise.

Jivhā means tongue-sensitivity, *rasārammana* means taste. The taste has to impinge on the tongue-sensitivity and there must also be moisture (liquid element). When the tongue is very dry, it cannot sense the taste. Can the taste be known? (The taste cannot be known, Venerable Sir). When the tongue has no moisture and very dry, the taste cannot be known. If there is no taste there will be no tongue-consciousness. Also paying attention is necessary to know the taste. So how many factors are required there? (Four factors, Venerable Sir).

There are four factors required for body-consciousness to arise.

Motto: Body-sensitivity, tangible object, solid element and attention
 Are the four causes
 For body-consciousness to arise.

Kāya means body-sensitivity and *phoṭṭhabbārammana* means tangible object. Body-sensitivity, tangible object, attention and solid element are necessary to produce body-consciousness. Only when the tangible object touches the body-sensitivity, body-consciousness can arise. Without the touch, there will be no body-consciousness. Also solid element must be present. Unless there is solid element (*pathavī dhātu*), body-consciousness will not be evident. In the absence of solid element, will body-consciousness be evident immediately? (It cannot be evident immediately, Venerable Sir). Attention is also essential. When these four factors are complete, body-consciousness can arise. At the very moment of arising of body-consciousness, noting or practicing of *vipassanā* meditation has to be carried out.

Also there are four factors required for mind-consciousness to arise. Shall we recite the motto first.

Motto: Mind-continuum, mind-object, heart base and attention
Are the four causes
For mind-consciousness to arise.

Bhavanga means mind-continuum. Mind-object must impinge on the heart base (*hadaya vatthu*) and there must be *bhavanga* and also attention. Hence, it means that these four factors must be present for the mind-consciousness to arise.

The *bhavangas*: vibrating *bhavanga* (*bhavanga calana*) and arresting *bhavanga* (*bhavangupaccheda*) must be

there. Mind-object must impinge on *bhavanga* which is depending on heart base. Now how many factors are there? Three factors. There must also be attention, then only mind-consciousness can arise. Altogether these four factors are required for mind consciousness to arise. Now one knows how mind-consciousness arises.

Here in “*Yam rupani-nissaya tanirupani*”, *Vatthu-purejāta-nissaya* and *Vatthārammana-purejāta-nissaya* Conditions are involved. *Vatthu purejāta* Condition means that as stated above, heart base has arisen first. *Manodhatu* and *manoviññāṇa dhātu* arise later. Where are these consciousnesses depending on? They are depending on the heart base. Hence, it can be called *Vatthu-purejāta-nissaya* Condition.

Heart base is a *vatthu* and also a thing to be depended upon. Does the heart base arise before hand? (It does arise beforehand, Venerable Sir). Before the mind-objects impinge on the heart base, the heart base is already there. Hence, it can be called. Prenascence (*Purejāta*) Condition. On what do these *manodhātu* and *manoviññāṇa dhātu* depend on to rise? They have to depend on heart base to arise. Hence, depending on something to arise is called *Nissaya* Condition. Depending on something means.....? (*nissaya*, Venerable Sir). *Purejāta* means arisen beforehand. Heart base has arisen beforehand and it is also a thing to depend upon for *manodhātu* and *manoviññāṇa dhātu*. With these two conditions heart base is conditioning *manodhātu* and *manoviññāṇa dhātu* to rise.

Here, it can be called *Vatthu-purejāta Paccayo* as well as *Vatthārammana-purejāta Paccayo*. *Vatthārammana* means a thing to depend upon and also an object. This heart-base is a thing to depend upon and also an object. This heart-base is a thing to depend upon and also is conditioning to make *manodhātu* and *manoviññāṇa dhātu* arise, while also conditioning as an object. Hence, there are two conditions. Conditioning as a thing to depend upon which is the same as *Purejāta* condition, and conditioning by taking the heart-base again as an object to acquire wholesome deeds (*kusala*) as well as unwholesome deeds (*akusala*). It is *Vatthārammana-purejāta* condition.

If one clings to heart-base as one's property, it becomes craving (*taṇhā*). In "*Etamī ma ma*", *etamī* means this heart-base; *ma ma* means, is my own property. When one clings to heart-base as one's own property, it becomes craving. Considering as one's property is craving.

In "*Eso hamasamī*", *eso* = this heart-base; *ahamī* = me; *asamī* = is. Considering the heart-base as my capability is conceit (*māna*). In "*Eso me atta*", *eso* = this heart base is; *me* = mine; *atta* = self.

What kind of clinging is this? It is clinging to the wrong view (*diṭṭhi*). Reflection on heart-base as such, these consciousnesses can arise.

Accepting heart-base as "my object" amounts to craving. "My heart-base" is not an ordinary one, it has many potentials. Accepting like this is conceit. This heart-base is myself. Accepting like this is having the wrong view. When all these clingings occur, reflecting on

heart-base as an object, consciousness due to craving (*lobhamula citta*) can arise. Or in other words, starting from heart-base and reflecting on it as an object, it can be a conditioning state for craving (*lobhamula citta*) to arise.

Some individuals have this sort of clingings. Does not someone cling to the idea that this is my heart-base and my mind-sensitivity? (There are such ideas, Venerable Sir). Let us recite the motto.

Motto: Accepting this (heart-base)
As my object
Is truly the craving (*taṇhā*).

In “*Etam ma ma*”, *Etam* = this heart-base; *ma ma* = is mine (object). Does one cling to it as my object? (One clings to it, Venerable Sir). What clinging is this? (It is craving (*taṇhā*), Venerable Sir).

In “*Eso hamasami*,” *Eso* = this heart-base; *aham* = me; *esami* = is. My heart-base is very powerful. There can be no one who can have a heart-base as powerful as mine. What clinging is this? (It is conceit (*māna*), Venerable Sir). “I am the brightest”, when the heart-base is good, is not one bright? (One is bright, Venerable Sir). In accepting oneself as the brightest, what type of clinging arise? (Conceit arises, Venerable Sir).

Motto: Accepting this (heart-base)
As my competent capability
Is truly conceit (*māna*)

In “*Eso me atta*,” *Eso* = the heart-base is; *me* = my; *atta* = self. This is myself, my *atta*, my ego. What is this clinging? (It is the wrong view, Venerable Sir).

Motto: Accepting this (heart-base)
As my self
Is truly wrong view (*diṭṭhi*)

If one has got this kind of clinging, it amounts to heart-base conditioning the *lobhamula citta* to arise by the force of *Vatthāramamana-purejāta* Condition. Heart-base is a *vatthu* and also an object (*ārammana*), existing beforehand and conditioning. Hence, it is called *Vatthārammana-purejāta* Condition. *Vatthu* = it is conditioning as a base dependence. *Ārammana* = it is conditioning as an object. *Purejāta* = existing beforehand and conditioning. This idea is a little difficult to understand as some concepts are involved. On what is *lobhamula citta* depending upon to arise? It is depending on heart base, Hence, is it conditioning as a physical base (*vatthu*)? (It is conditioning as a *vatthu*, Venerable Sir).

After taking this heart base as an object, clinging (*taṇhā*), conceit (*māna*) and wrong view (*diṭṭhi*) arise again, with what force is this *vatthu* (heart base) conditioning? It is conditioning by *Ārammana satti*. Does this *vatthu* (heart base) arise before or after? As it arises beforehand, is not the *Purejāta* condition present? (It is present, Venerable Sir). Hence it is conditioning by the force of *Vatthārammana-purejāta*

Paccayo. The audience has already understood this concept. To those individuals who did not know how to reflect properly, unwholesome consciousnesses (*akusala citta*) arise by the conditioning of physical base, *hadaya vatthu*.

Kusala cittas can also arise. When meditating *vipassanā*, noting on *hadaya vatthu*, its impermanence, suffering and uncontrollable natures appear. These must be noted as *anicca*, *dukkha* and *anatta*. Hence, cannot *vipassanā kusala* arise? (It can arise thus, Venerable Sir).

On what does this *vipassanā kusala* depend upon to arise? It depends on *hadaya vatthu* to arise. Since it is contemplating on *hadaya vatthu*, to practice *vipassanā* meditation, it can also be called an object (*ārammana*).

As this *hadaya vatthu* is appearing before the *vipassanā citta*, it can also be called pre-nascence (*purejāta*). Hence, it can be known as *Vatthārammana-purejāta* Condition.

When circumstances arise to listen, this audience has to listen mindfully. Is it not? (One has to listen, Venerable Sir). When there is no opportunity, one cannot listen to this concept even when one desires to do so. This concept is not very easy to understand. As *hadaya vatthu* is contemplated as *anicca*, *dukkha* and *anatta*, it becomes *Vatthārammana-purejāta* Condition. These individuals who have a good foundation of *vipassanā* meditation can reflect on their own *hadaya vatthu* as *anicca*, *dukkha* and *anatta*.

Often *yogis* reported that, “When the notings are good, the heart is pounding. How can it be noted, Venerable Sir? Sometimes the heart is beating so fast that it is

rather annoying" and it was reported thus. Is it not? (It is reported thus, Venerable Sir). How to note is to note as "beating, beating."

Practicing *vipassanā* meditation means to note on something which appears and is evident, but not to note on something which does not appear and is not evident, and by not looking for it. Will not looking for something to note make the mind wander? (It will make the mind wander, Venerable Sir). One will start to note whatever appears distinctly. When the heart is pounding, note as "pounding, pounding." If the breast is heaving, note as "heaving, heaving".

Hadaya vatthu exists in the middle of the breast, and inside the heart, there is a small cavity the size of a punnāga (*alexandrian laurel*) seed. In this cavity there is blood in abundance. The *hadaya vatthu rūpas* are diffused in this blood, and are immediately disappearing after appearing. Appearing is arising and disappearing is passing away.

Later when one's *samādhi ñāṇa* becomes one step more strengthened, developed and matured and on reaching *bhanga ñāṇa* as soon as one notes "beating, beating," the beating of the heart and its feeling passing away is perceived. Does not one know that the passing away at each noting indicates its impermanence? (Impermanence is known, Venerable Sir), Impermanence is the word in English, and in *Pāli* it is---? (*anicca*, Venerable Sir). The passings away are so fast that noting to catch up with them is suffering. Suffering is the word in English and in *Pāli*---? (*dukkha*, Venerable Sir) How to prevent

this torture of passing away? They cannot be prevented. They are happening on their own accord and so they are uncontrollable. Uncontrollability is the word in English and in *Pāli* it is---? (*anatta*, Venerable Sir)

Cannot the beating or the nature of the heart base be noted? (It can be noted, Venerable Sir). As the noting is reflecting on the heart base, will this heart base be the object of noting in *vipassanā* meditation? (It will be, Venerable Sir)

On what does the arising of the *vipassanā citta* is depending? (It is depending on heart base, *hadaya vatthu*, Venerable Sir). Hence, cannot this condition be considered both as base (*vatthu*) as well as an object (*ārammana*)? (It can be considered thus, Venerable Sir). Does *hadaya vatthu* arise before *vipassanā citta*? (It does arise before, Venerable Sir). Therefore, it is pre-nascence (*purejāta*). When all these three are considered, has it become Base-object-pre-nascence conditioning state (*Vatthārammana-purejāta paccaya*)? (It has, Venerable, Sir).

If one understands now, later on also---? (One can understand, Venerable Sir). Here one has to listen to understand properly. After studying the audience, the individuals who deliver such deep and profound *dhamma*, may be reluctant to talk. When the audience do not have clear understanding, will it not be just wasting time? (It will be, Venerable Sir). One has to be careful of this. Now assuming that the audience can understand the talk, it seems alright.

Base-object-pre-nascence (*Vuttārammana-purejāta*) must be a base to depend on as well as an object, and

must arise beforehand. How many factors are there? There are three factors. As one is noting in *vipassanā* meditation, *vipassanā citta*s have to depend on heart base (*hadaya vatthu*) for their arising. Can this not be called a base? (It can be, Venerable Sir). Is not the heart base can also be called an object? (It can be called thus, Venerable Sir). Has heart base arisen before or after the *vipassanā citta*? (It has arisen before Venerable Sir). As it has arisen before, it is pre-nascence (*purejāta*). When these three sub-conditions are combined to get one main condition, it becomes Base-object-pre-nascence Condition. If this is understood, the explanation given should be good enough.

Here, all are involved in the scope for *vipassanā* meditation. “*Cakkhāyatanaṃ cakkhaviññāṇa dhātuyā taṃsampayuttakānaṃca dhammānaṃ purejāta paccayena paccayo*,” is the scope for *vipassanā* meditation. According to *Buddha’s desanā*, in the sequence of noting, it has to be started at the eye-base (*cakkhāyatana*). But in actual practice of *satipaṭṭhāna vipassanā* meditation, where should one start noting? It must be started at *kāya*, according to the *Pāli* verse, “*Kāyāyatanaṃ kāyaviññāṇadhātuyā taṃsampayuttakānaṃca dhammānaṃ purejātapaccayena paccayo*.” Is it at the body (*kāya*)? (It is so Venerable Sir). Yes, one has to start noting at the body.

By starting to note at *kāya*, one has to develop *samādhi*. Only on reaching *bhanga ñāṇa*, one can note at eyes, or ears, or nose, or tongue, or mind. At present, the audience has to start noting at the body (*kāya*) to

develop *samadhi*, since the body is the most prominent object of meditation.

Also in this noting, it must be done at the very moment of arising of consciousness (*viññāṇa*). Without the formation of consciousness, can one note? (One cannot note, Venerable Sir). When does the consciousness arise? It does arise only when the objects strike at the respective bases (*vatthu*). At the very moment of arising of this consciousness, it is noted at the eye as “seeing, seeing,” -the ear “hearing, hearing,” -the tongue “tasting, tasting,” -the body “touching, touching,” and the mind “knowing, knowing”. How this *viññāṇa* arises has been composed, by giving an example in the motto. Let us recite it.

Motto: On playing the violin
 With the bow
 The sound is produced.
 When an object (*ārammana*)
 Strikes at the respective sensitivity
 There arises consciousness (*viññāṇa*)

The strings of the violin, the bow and the sound, how many items are there? (Three items, Venerable Sir). Only on playing the violin with the bow, the sound is produced. The sound is neither present in the violin strings nor in the bow. Only when the violin strings are played by the bow, the sound is produced. In the same manner, consciousness (*viññāṇa*) is produced. Is the eye consciousness present in eye-sensitivity, likened to the violin strings? (It is not present, Venerable Sir). Is the eye-consciousness present

in the visible object, likened to the bow? (It is not present, Venerable Sir) When the visible object, likened to the bow, strikes at the eye-sensitivity, likened to the violin strings, the eye-consciousness is produced in a flash. At the very moment of arising of this eye consciousness, one has to make note in *vipassanā* meditation.

The objects are visible objects (*rūpārammana*), sound (*saddārammana*) and so on. The sensitivities are eye-sensitivity, ear-sensitivity and so on. When the object strikes at the respective sensitivities, consciousnesses such as eye-consciousness, ear-consciousness and so on are produced.

At the very moment of the arisings of these consciousnesses, is not the noting, such as “seeing, seeing,” “hearing, hearing,” eating, eating,” touching, touching,” have to be done? (It has to be done thus, Venerable Sir). *Kāya*-sensitivity is most evident and so, this audience has to start noting at *kāya*. Noting “rising, falling” is noting the *kāya*. There are many varieties of sensation to be noted at *kāya*, since it is spread all over the body. *Kāya*-sensitivity is present in every place of the body, where the touch with a needle can be felt, and these can be noted in *vipassanā* meditation.

Kāya-sensitivity is not present at the ends of the strands of hair and the tips of finger nails. At these places, the noting cannot be done. At all other places in the body, the noting can be done. While the concentration is weak, one tends to look for where to note, since not all of them are evident. Hence, the most Venerable Mahasi

Sayadaw had instructed us to note at the most prominent place, the abdomen and note as “rising, falling.” Is not it? (It is instructed thus, Venerable Sir). This is noting at *kāya*.

Rising means, the wind element from inside the body pushes up, stage by stage, touches the *kāya*-sensitivity to form the rising action. So noting “rising” is also noting the touch. Noting “falling” is also noting the touch. When the wind element inside the body contracts, the falling action is formed. While it is happening, the wind element touches the *kāya*-sensitivity and because of knowing it, one can note it as falling. If it is not known, it cannot be noted. Noting “rising, falling, sitting, touching, lifting, pushing forward or, dropping” is noting the *kāya*. One has to develop concentration starting at *kāya* because *kāya* is the most prominent object.

According to the commentary (*aṭṭhākathā*) teachers' explanation given with examples, the *kāya*-sensitivity exists at the four great primaries (*mahā bhūta*). The tangible object from outside that comes into contact with it is also the great primaries. For example, the tangible object (*phoṭṭhabbā rūpa*) consisting of three *mahā bhūtas*, *pathavī*, *tejo* and *vāyo* is like a one-viss iron hammer (about one and half kilos). The *kāya*-sensitivity is like a piece of cotton wool. This *kāya*-sensitivity is resting on a big anvil made up of four great primaries (*mahā bhūtas*).

The tangible matter (*phoṭṭhabbā rūpa*) is likened to one-viss iron hammer. The *kāya*-sensitivity is likened to a piece of cotton wool resting on a big anvil made up of four great primaries. When the one-viss big

hammer strikes at the piece of cotton wool resting on the anvil, will it stop just at the cotton wool? (It will not just stop there, Venerable Sir), On striking the anvil again and again, will the sound be produced? (The sound will be produced, Venerable Sir).

(Aṭṭhasalinī-tha/304).

In the same manner, it is evident to note the *kaya*-sensitivity. When the *phoṭṭhabbā rūpa*, likened to a one-viss big hammer strikes at the *kāya*-sensitivity will it not stop there but will it strike the four *mahā bhūtas* likened to the anvil? (It will strike, Venerable Sir). When it strikes, the impact is very evident. Since it is so evident, cannot all individuals be able to note this? (They will be able to note it, Venerable Sir).

When the *samādhi ñāṇa* develops to a certain extent, on noting wherever *kaya*-sensitivity is present, cannot one perceive the touch, the push, the move, the displacement and so on? (It can be perceived thus, Venerable Sir). When one notes at the tip of nose or ear, can one perceive the pushing and moving or pressure? (One can perceive it, Venerable Sir). On noting intently at the tip of the toe or fingers can one perceive the pressure, displacement, pushing or touching? (One can perceive thus, Venerable Sir). All these are *kāya*. Hence, does not one has to start noting at wherever it is most evident? (One has to start thus, Venerable Sir). Yes, one has to start noting at wherever it is most evident.

After being able to note the most evident four *mahā bhūtas*, later one can note at any place where the *kāya*

sensitivity is subtle or evident. There are three ways to note the touch on *kāya*-sensitivity.

When the *kāya*-sensitivity touches the seat-covering or shawls or the floor which are present outside of the body, can one note “touching, touching?” (One can note thus, Venerable Sir). When the body parts touching each other: hand touching the hand or hand and knee touching each other or leg touching the leg, can one note “touching, touching?”. (One can note thus, Venerable Sir). Yes, one can note thus.

There are phenomena of *dhātus* moving inside the body. The wind element is pushing itself forward at the tips of nose, lips or ears. The wind element diffused in the body, pushing the subtle *kāya*-sensitivity is called *angamangānusārī vāyo*. For the pushing of the wind element, can one note as, “pushing, pushing; touching, touching? (One can note thus, Venerable Sir). The nature of *dhātus* moving inside can be noted. Since, there are many aspects to be noted, does one has to start developing *samādhi* at *kāya*. (One has to start developing thus, Venerable Sir).

Later, when one reaches *bhanga ñāṇa*, whatever one notes, one perceives the passing away of the phenomenon. On noting “rising”, one perceives the action of rising, passing away fleetingly. Also on noting “falling” one perceives the action of falling, passing away fleetingly. The shape of the abdomen or the physical body is no more evident. At *bhanga ñāṇa* as soon as one notes, one perceives the passing away. When this passing away is perceived, the meditator has achieved a powerful (*balavant*) *vipassanā ñāṇa*.

The shape of the matter automatically disappears and the *paññatti* is being abandoned on its own accord.

As one continues practising *vipassanā* meditation and when the *samādhi ñāṇa* becomes one step more mature later, as one notes “rising”, one perceives the action of rising, passing away fleetingly as well as the noting mind that follows passing away fleetingly as well. On noting “falling” one perceives not only the action of falling passing away fleetingly but also the noting mind that follows passing away fleetingly as well.

Hence, rising and falling are not permanent. Impermanence is the word in English, in *Pāli* it is ---? (*anicca*, Venerable Sir). The passing away are taking place so fast and oppressing that it is taken as suffering. Suffering is the word in English, in *Pāli*, it is ---? (*dukkha*, Venerable Sir). How can one prevent these oppressing passings away, the sufferings? They cannot be prevented in any way. They are happening on their own accord and they cannot be controlled. Uncontrollability is the word in English, in *Pāli*, it is ---? (*anatta*, Venerable Sir). At the *ñāṇa* where *anicca*, *dukkha* and *anatta* can be perceived distinctly, this audience may be able to gain noble *dhamma* according to one’s *pāramita*.

When the noting of *kāya* becomes successful, one can note at the eyes, thus: when a visible object (*rūpārammana*) strikes at the eye-sensitivity, the eye consciousness arises. At that very moment it can be noted as “seeing, seeing”. At the beginning, when the *samādhi ñāṇa* is still weak, “seeing, seeing” can be

noted only as mere seeing or noting can be done only at mere seeing.

Diṭṭhe diṭṭhamattamī bhavissati

Diṭṭhe = At a visible object; *diṭṭhamattamī* = the consciousness of mere seeing; *bhavissati* = may arise or must be noted to arise. *Iti* = thus; *bhagavā* = the *Buddha*; *avoca* = expounded with wisdom led by compassion.

Sādhu! Sādhu! Sādhu!

Later when *samādhi nāṇa* becomes strengthened, on noting “seeing, seeing” the visible objects changing fleetingly one by one and eye consciousness passing away can be perceived. Those individuals whose *samādhi nāṇa* is very strong, when one notes “seeing, seeing” three kinds of passing away together with that of the noting mind can be perceived.

In “*sotāyatanamī sotaviññāṇa dhatuyā tanisampayuttka-nañca dhammānamī purejāta paccayena paccayo*” it also is the same when the sound (*saddārammana*) strikes at the ear-sensitivity, at the moment of the arising of ear consciousness, does one have to note, “hearing, hearing?” (One has to note thus, Venerable Sir). For some individuals, as the *samādhi nāṇa* gets strengthened, they can note hearing as mere hearing. At the beginning of meditation practice, it is easier to note at the ear. *Yogis* reported quite often that at the beginning of noting, one hears the sound as if it is receding or coming nearer and nearer or getting louder and louder and then getting blurred or indistinct, Venerable Sir. Yes, it is correct. At first, because it is not so evident, the sound seems to go further and further away or getting nearer and nearer or getting blurred.

If it is experienced so, the *yogi* will be able to note at the ear very soon. When the *yogi* can note at the ear, he has progressed quite far.

As one continues meditating and as the *samādhi ñāṇa* gets strengthened and matured, when one notes “hearing, hearing,” it can be noticed that the sound is disappearing one syllable after another and ear consciousnesses are also disappearing one after another. To those whose *samādhi ñāṇa* is very strong and mature, when they note “hearing, hearing”, they can also perceive the passing away of the noting mind as well.

The sound is not permanent, the ear consciousness is not permanent and the noting mind noting the sound also is not permanent. Impermanence is in English and in *Pāli* it is....? (*anicca*, Venerable Sir). The disappearances are occurring so fast that it makes one feels oppressed and does not one think it is a suffering? (One thinks so, Venerable Sir). How can one prevent these disappearances which are sufferings? They cannot be prevented in any way. They are occurring on their own accord and are oppressing. It is uncontrollable. Uncontrollability is in English and in *Pāli*, it is---? (*anatta*, Venerable Sir).

Similarly, one can note at the nose and at the tongue in the above manner, especially for those who are at the stage of strong *bhanga ñāṇa*. At the beginning, it cannot be noted as such because the objects striking at the four respective sensitivities, namely, eye, ear nose and tongue, are just like pieces of cotton wool touching one another.

Eye-sensitivity, ear-sensitivity and so on, are like pieces of cotton wool, and they are the derived matter *upādā rūpa* depending on the great primaries *mahā bhūta*, and they cannot arise on their own accord. The visible objects, the sound and so on are also derived matters depending on other great primaries, and hence, they are very subtle matters (*rūpas*). When these two kinds of subtle matters strike one another, the phenomenon is not evident for some time. One is not able to catch up with it for quite a while in noting it.

Hence, one cannot note at the eyes for quite some time. Some *yogis* cannot note at the eyes. Also one is not able to note at the ear for quite a while. Later, when the *samādhi nāṇa* develops, the noting can be done. Since it is like pieces of cotton wool striking one another, can there be any sound produced? (No sound can be produced, Venerable Sir). Yes, it is not evident as there is no sound.

This is why one must not start to note at the eyes or ears. At the beginning, one must start to note at one's body (*kāya*). Later, one will be able to note at the eyes, ears, nose, tongue, body and mind. When the *yogi* can note at all the six sense doors *dvāra*, he is already successful. When one can note only at one door, it is not alright yet.

At the time of the *Buddha*, there was a dispute brewing among the monks, each of whom note only at one door of eye, ear, nose, tongue or body respectively.

At one time, the *Buddha* was residing at *Jetavana* Monastery in *Savatthi* and the five monks were

meditating together. One monk thought that the eye is giving trouble to the individuals. When one cannot guard the eyes, one is liable to get down to *apāya niraya* and so he tried to guard the eye-faculty only. Also he started to note at the eyes.

The second monk thought that the ear is giving trouble to the individuals. Because of the ears one can get to *apāya niraya* and hence he tried to guard the ear-faculty only. He noted at the ears in practicing *vipassanā* meditation.

The third monk thought that the individuals suffer *dukkha* due to the smell at the nose. Hence, he guarded the nose-faculty securely. He noted at the nose only.

The fourth monk thought that the individuals suffer because of the tastes at the tongue. Because of craving for taste (*rasa taṇhā*) the individuals suffer. Is not it? (It is, Venerable Sir). Hence, he guarded the tongue-faculty only. He noted at the tongue only.

The fifth monk thought that people get into trouble because of the touch at the body, Due to wanting to have a good touch, not thinking whether it is lawful or not, people try to take it, do it or touch it and because of that, they get into trouble. Hence, he guarded the body-faculty securely. He noted at the body only.

One day, these monks hold a meeting and discussed *dhamma*. Due to their different points of view on the practice, they were not in agreement. One monk said that the eye is important, and so it must be guarded securely. The others said that the ear, the nose, the tongue and the body respectively are important. Hence, they were not in agreement.

Since, these monks were not in agreement, they went to the *Buddha* and reported, “Venerable Sir, we are not in agreement over guarding different doors. Is the way we were guarding correct?” The *Buddha* replied, “It is correct to a certain extent, but each one of you cannot realize *dhmma* just by guarding only at one door (*dvāra*). At one existence, all of you could not guard the *dvaras* of eye, ear and so on and because of that you all were eaten by the ogres”. Then He related the story of their past.

*Cakkhunā samivaro, sādhu sādhu sotena samivaro
Ghānena samivaro, sādhu sādhu jivhāya samivaro
Kāyena samivaro, sādhu sādhu vāsāya samivaro
Manasā samivaro, sādhu sādhu sabbatthasamivaro
Sabbatthasamivuto bhikkhu sabbadukkhā pamuccati.*

Cakkhunā = by the eye-door; *samivaro* = restraining from having *lobha*, *dosa* and *moha*; *sādhu* = can send one to the bliss of *magga*, *phala* and *nibbāna* and it is marvellous.

Sotena = by the ear-door; *samivaro* = restraining from having *lobha*, *dosa* and *moha*; *sādhu* = it is marvelous.

Ghānena = by the nose-door; *samivaro* = restraining from having *lobha*, *dosa* and *moha*; *sādhu* = it is marvelous.

Jivhāya = by the tongue-door; *samivaro* = restraining from having *lobha*, *dosa* and *moha*; *sādhu* = can send one to happiness of human, deva realms and the bliss of *nibbāna*, it is marvelous.

Kāyena = by the body; *saṁvaro* = restraining from having *lobha*, *dosa* and *moha*; *sādhū* = it is marvelous.

Vacāya = orally refraining from *lobha*, and *moha*; *sādhū* = it is marvellous.

Manusā = mentally; *saṁvaro* = restraining from *lobha*, *dosa* and *moha*; *sādhū* = it is marvellous because it can send one to the bliss of *magga*, *phala* and *nibbāna*.

Sabbatthasaṁvaro = guarding securely all the six doors of eye, ear, nose, tongue, body and mind; *sādhū* = it is marvelous because it can send one to the bliss of *magga*, *phala* and *nibbāna*; *sabbatthasaṁvuto* = who can guard all the six doors; *bhikkhu* = the noble *yogi* who can foresee the danger; *sabbadukkhā* = from all suffering; *pamuccati* = can be liberated; *iti* = thus; *bhagavā* = the *Buddha*, *avoca* = expounded with wisdom led by compassion.

Sādhū! Sādhū! Sādhū!

One cannot realize *dhamma*, or in other words cannot be free from the dangers of the round of rebirths *saṁsārā vatta* just by guarding only one door. One must be able to guard securely all the six doors. Since you cannot guard securely at all the six doors in one of the previous existences, you all were devoured by ogres, uttered the *Buddha*. Then they wanted to know about their past, they requested the *Buddha* to relate the story and the *Buddha* expanded the following episode.

At one time, the *Buddha-to-be* was a young prince at *Baranasi*. He had 999 elder brothers and he was the youngest among the 1000 princes. Since he was a young

prince, did not he want to become a king? (He did, Venerable Sir). Yes, he wanted to become a king. He pondered many times whether he can become a king at *Baranasi*.

Since he had 999 elder brothers, he thought that it would not be easy for him to become a king. He approached Silent *Buddhas* (*Pacceka Buddhas*), who were more knowledgeable than he was and asked them, “Venerable Sir, in *Baranasi*, can I become a king or not? They replied, “You cannot become a king in *Baranasi*, but there is a city known as *Takkasilā* in *Gandhāra* country where you can become a king, provided that you can get yourself there within seven days. It is not easy to get there at all. The 50-*yojana* journey is infested with ogres, who are very ferocious. To be able to go through such a journey is very difficult.”

He said, “I shall go through that journey. I shall go after taking the advice from you all and please chant the the protective verses *parittas* for me.” After saying so, he listened to the *parittas*, took the *paritta*-consecrated strings and the advice of the *Pacceka Buddhas*. The advice was given thus: you must be able to securely guard your mind. If you can securely guard your eye-, ear-, nose-, tongue-, body- and mind-doors, you can reach *Takkasilā* city. After listening to the advice and just before making the journey he went to pay respect to his mother and king, the father. After that he went to bid farewell to his followers. “Dear followers, since I cannot become a king in *Baranasi*, I am going to *Takkasilā* city in *Gandhāra* country and will be leaving you here”. On hearing

thus, the followers responded: “O, your honour, if you are going, we shall also follow you”.

“No, you cannot follow me. In the 50-*yojana* journey there are many ogres who are ferocious. You will be eaten by them. Don’t follow me”.

“O, we will listen to your admonishment so that we will not get into danger. We will follow you”.

“All right, then you may come with me”.

So the five followers and the leader, all together six, the prince and five others set out for the journey.

Soon after they entered the forest, the ogres tried to allure them with pleasant visible objects. The ogres took the form of beautiful *devi* and tried to entice the six of them. One of them who had craving for pleasant visible objects, tried to stay behind. When the *Buddha-to-be* knew about that He turned back to get him come with them.

“O, follower, why are you late?

“Sir, it is because I had pain in my leg”. Did he tell the truth? (No, Venerable Sir). Did he lie because of craving? (Yes, Venerable Sir).

“O, you have not given a satisfactory answer. Hurry up and follow us”.

So, saying they proceeded. After a while, this follower tried to stay behind again.

“O. follower, how is it? You are very far behind”.

“Sir, whatever happens, may I stay behind enjoying these pleasant visible objects.”

“All right, it is your own doing (*kamma*)”.

So saying he was left behind and the ogres allured him, killed him and ate him up.

As they proceeded, they were allured with pleasant sounds. One follower, who had a craving for sounds, tried to stay behind. When the leader asked him to follow, but to no avail.

“Sir, whatever happens, may I stay behind enjoying these pleasant sounds.” Here, this follower was eaten by the ogres. Why was he eaten up? (Because of the sound in his ears, Venerable Sir.)

On continuing the journey, they were allured by pleasant smells. Another follower who had a craving for pleasant smell, tried to stay behind and was devoured by the ogres.

Further on, they were allured with pleasant food. One follower who had craving for good taste, tried to stay behind as before. The leader could not say anything. He said,

“Sir whatever happens, may I stay behind enjoying these pleasant tastes”.

He was left behind and eventually the ogres ate him up.

Still further on, they were allured with pleasant touch (*phoṭṭhabbārammana*). The follower who had a craving for pleasant touch, tried to stay behind and finally was eaten up by the ogres. Who is left now? The *Buddha-to-be* is the only one left.

When the *Buddha-to-be* was proceeding all alone, one ogress wanted to eat, very much, such an intelligent human being. She intended to eat him up before

returning home and so followed the prince. She had taken the form of a beautiful maiden, holding a small child, and carrying the bundles.

As they got nearer to be *Gandhāra* country, in a forest grove, the workers who came to work in the forest from the *Gandhāra* country saw the *Buddha-to-be* followed by a woman holding a child and carrying the luggage. They asked the woman, “Who is the man walking in front?” She replied, “He is my husband”. They said scornfully, “This man is not all right. He is not helping the woman with a child, carrying the luggage with great difficulty.”

The *Buddha-to-be* replied, “She is not my wife. She is not a human being, but an ogress.”

As a *Buddha-to be*, did he has the courage to tell the truth? (He has the courage to tell the truth, Venerable Sir). Yes, he has the courage to tell the truth. The woman replied. “When the men are not pleased with the women, they might, in ridicule, say all the women ogresses”.

Whatever she may be saying, the *Buddha-to-be* did not look back but continued taking the journey.

On reaching *Takkasilā* city in *Gandhāra* country, he stayed at a rest-house outside the town. The ogress, assuming the form of a childless beautiful 16-year old maiden, had to stay outside the rest-house.

However, she could not get close to the *Buddha-to-be*. The *Buddha-to-be* was so powerful that the ogress had to stay outside the building. At that particular time, the king of *Takkasilā* went around the country in procession.

When the King saw the woman as beautiful as a *devi*, he admired her so much that he sent the couriers to ask her whether she is married or not.

She replied, “Your honour, I am married. The man who is sitting inside is my husband”.

Then the prince told the couriers, “She is not my wife. She is not a human being, but an ogress.” The prince told them the truth.

When the couriers related the incidence, the King, knowing her to be unmarried, took her, put her on his elephant and went back to the palace. At night, she called her ogress-friends, and ate up everyone, including the king in the palace, and so only the bones were left.

In the morning, when it was time for the palace doors to open and as they were still shut, the people came to enquire. They found out that everyone in the palace was dead, because of the ogress, and they are without a king in the country. They looked for someone suitable to be the king and approached the *Buddha-to-be*. They thought, “This man knows an ogress to be on ogress. Our king did not know an ogress to be an ogress, and he was eaten up by her. Let us put him on the throne to be our king.”

So saying, the prince was crowned as their king.

When one could guard securely one’s mind, what did become of him? (He did become a king, Venerable Sir). The five followers could not guard their minds, and so they had to die. One, who had died because of not being able to guard the eyes, became a monk. He was afraid of the danger caused by the eyes. So did he not guard

the eyes securely? (He did, Venerable Sir). The ones who had died because of not being able to guard the ears, nose, tongue and body respectively, on becoming monks, each of them was guarding only one sense-door respectively, expounded the *Buddha* in conclusion. On hearing this discourse, the monks were full of remorse (sense of urgency) for *dhamma* (*samivega*) and they practised the meditation very diligently. Here the *Buddha* expounded *Janapada Kalayānī Sutta* of *Talapatta Jātaka*.

At one time in the capital, a very beautiful dazzling lady, who can make the distance of 18 feet around her lighted with radiance and who was also a famous, excellent dancer and singer was giving a performance. The audience consisted of several thousand people.

At that time, there was a convict who had received a death sentence. Since it was the time of having a festival, the king did not want the convict to be killed, and so the king said,

“I will command you a task. You are to go through the crowd of *Janapada Kalayānī*'s dance-performance holding an unlighted oil lamp filled to the brim with oil. Behind you, will walk an executioner holding a sword. If you can go through the crowd without spilling the oil lamp, your life will be spared, but if a drop of oil is spilled over, you will be beheaded at once. Can you do that?” asked the king. The convict replied in affirmative. For one who is about to die, can he go through this? (He one can go through this, Venerable Sir).

Will it be easy or difficult for one to go through the performance of *Janapada Kalayānī*, holding a lamp full

of oil without spilling the oil? (It will be difficult, Venerable Sir). There were many people in the audience. Also *Janapada Kalayānī* sang and danced very well. If the man looked at her, it was sure the oil will spill over. The *Buddha* asked the monks. “Will it be easy or difficult?” The monks’ reply was, “It will be very difficult, Venerable Sir”. But the *Buddha* said, “Oh, it is not that difficult”. When one is practicing *Kāyagatāsati Kāmmaṭṭhāna*, to gain noble *dhamma*, noting without missing a note is more difficult. Is it not difficult? (It is difficult, Venerable Sir). The sub-commentary teachers have given this example to explain.

Talapattaniviya kāyagatāsati

(*Saṃ-ḍi-* 2/482)

Talapattaniviya = as an oil lamp; *kāyagatāsati* = the *kāyagatāsati kāmmaṭṭhāna*; *daṭṭhabbā* = must be taken. *Kāyagatāsati kāmmaṭṭhāna* practiced by this audience must be taken as an oil lamp brimful of oil. To go about without spilling the oil, to practice noting without missing a note, is it not difficult? (It is difficult, Venerable Sir).

Motto: *Kāyagatā* is
Truly likened to
An oil lamp.

Tassa pariharaṇa puggaloviya vipassako

Tassa = this oil lamp with oil filled up to the brim; *pariharaṇa puggaloviya* = as the individual who carried; *vipassako* = the meditator who practiced *vipassanā*; *daṭṭhabbo* = must be taken.

The comparison shows that a man with death penalty carrying an oil-filled lamp is likened to an individual practising *vipassanā* meditation.

Motto: An individual going about,
Holding an oil-filled lamp,
Is truly likened to a meditator.

Is not a man with death penalty, holding an oil filled lamp, have to go about with great difficulty for his safety in this very life only? (He has to go about thus, Venerable Sir). Yes he has to be very careful in going about. For this audience practising *vipassanā* meditation, it is not only for this very life, but also for the future existences as well, to be free from the dangers of aging, ailing and death, do not they have to go on noting? (They have to keep on noting, Venerable Sir). Is it not similar? (It is similar, Venerable Sir). Yes it is very similar.

Janakāyāviya puthuttārammaṇāni

Janakāyāviya = likened to spectators going about in a show; *puthuttārammaṇāni* = various objects; *daṭṭhabbani* = must be contemplated as.

Many people coming to the performance of *Janapada Kalayānī* is the cause for spilling the oil..

To attain *nibbāna*, totally free of aging, ailing and death, this audience *yogis* are practising *vipassanā* meditation. For them the presence of many objects is the cause for not noting. Is it not similar? (It is similar, Venerable Sir).

Motto: Various objects
Are likened to
The spectators coming to a show.

For a man holding an oil filled lamp, the people coming to attend *Janapada Kalayānī's* performance is the cause for spilling the oil. Also for the audience and the individuals who are practising meditation to attain *magga* and *phala*, the presence of various objects is the cause to miss the noting.

Asipurisoviya mano

Asipurisoviya = likened to the man holding a sword, *mano* = the succeeding mind; *daṭṭhabbo* = must be noted.

Is not the man holding the sword, behind the bearer of the oil-filled lamp, always watching him to cut his head off as soon as the oil is spilled over? (He has to watch, Venerable Sir). Yes, he is watching. Also in the consciousness of individuals who are practising *vipassanā* meditation, the noting mind in front is known by succeeding mind. As soon as a noting is missed, is not his missing becomes known? (It is known, Venerable Sir). Yes, the succeeding mind knows this, which is likened to the man behind who is holding the sword.

Motto: the succeeding mind
Is likened to the man
Holding the sword.

Is not this man with a sword has to watch, all the time, the bearer of the oil-filled lamp in front whether the oil is spilled or not? (He has to watch, Venerable Sir). In the meditators of *vipassanā* practice, the succeeding mind knows the preceding mind which is noting in *vipassanā* meditation. When a note is missed, is not the missing known? "A note is about to be missed, about to be missed."

Is it not known like this? (It is known thus, Venerable Sir).
Is it not similar? (It is similar, Venerable Sir).

Telassa cajanamiviya kilesuppādanamī

Telassa = likened to the oil lamp; *cajanamiviya* = spilling over; *kilesuppādanamī* = the *kilesa* appearing in the *yogi*; *daṭṭhabbamī* = must be noted.

While a man passing through a crowd of spectators and looking at the performance of *Janapada Kalayānī*, the oil being spilled is likened to the meditators noting continuously when the *kilesa* intervened.

Motto: Spilling the oil

Is likened to
Kilesa arising.

The oil being spilled is likened to *kilesa* arising in a *yogi*.

Sīsapātanamī viya ariya maggañāṇasīsānuppatti.

Sīsapātanamī viya = like being beheaded;
ariyamaggañāṇasīsānuppatti = the *ariya magga ñāṇa* likened to the head (being cut off) or not arising;
daṭṭhabbā = must be noted (or must be considered).

When the oil was spilled, is not the man holding the lamp was beheaded by the sword man? (He was to be beheaded, Venerable Sir). Likened to being beheaded, is not the *yogi* who had missed the noting allowed *kilesa* to arise, making the *ariyamaggañāṇa* destroyed? (It is likened thus, Venerable Sir).

Motto: Likened to being beheaded

Ariyañāṇa
Truly will not arise.

The comparison given in the explanations of sub-commentary teachers is very appropriate. To attain the bliss of *magga*, *phala* and *nibbāna*, should this audience take the example by noting it very closely? (They should note thus, Venerable Sir), What it is likened to is, he is likened to an individual who has already received a death sentence for this life only. But for this audience, did not they have to try to escape aging, ailing and death for the rest of their future existences or round of rebirths. (They had to try, Venerable Sir). Is not this more difficult? (It is more difficult, Venerable Sir). Yes, it is difficult. When it was expounded thus, the monks appreciated it so much that they tried to note diligently, and they attained the noble *dhamma*.

By virtue of listening to this *dhamma* discourse on *Nissaya Paccayo* of *Paccayaniddesa Pāli* Text, including the method of noting, may you be able to follow, practise, cultivate and put effort accordingly and may you be able to swiftly realize the noble *dhamma*, and attain the bliss of *nibbāna*, the extinction of all sufferings that you have aspired for with ease of practice.

(May we be endowed with the blessings, Venerable Sir)

Sādhu! Sādhu! Sādhu!

Paṭṭhāna and Vipassanā (6) Nissaya Paccayo

Translator's note on *Nissaya Paccayo*

(1) Seven universal mental factors

Sabbacittasādāraṇa cetasikās

1. *Phassa* = contact
2. *Vedanā* = feeling
3. *Saññā* = perception
4. *Cetanā* = volition
5. *Ekaggatā* = one-pointedness
6. *Jivitindriya* = vitality
7. *Manasikāra* = attention

(2) *Mano dhātu* = mind element

Pañcadvāravaggana = 1

Sampaṭicchana = 2

3

(3) *Manoviññāṇadhātu* = 72 mind consciousness element.

Out of the total of 76 *manoviññāṇa dhatus*, 4 *arūpa vipāka cittas* are exempted, which results in 72.

MOTTOS

- Eye-sensitivity, visible object, light and attention
Are the four causes
For eye-consciousness to arise.
- Ear-sensitivity, sound, space and attention
Are the four causes
For ear-consciousness to arise.
- Nose-sensitivity, smell, air element and attention
Are the four causes
For nose-consciousness to arise
- Tongue-sensitivity, taste, liquid element and attention
Are the four causes
For tongue-sensitivity to arise.
- Body-sensitivity, tangible object, solid element and attention
Are the four causes
For body-consciousness to arise.
- Mind-continuum, mind-object, heart base and attention
Are the four causes
For mind-consciousness to arise.
- Accepting this (heart-base)
As my object
Is truly the craving (*taṇhā*).
- Accepting this (heart-base)
As my competent capability
Is truly conceit (*māna*)
- Accepting this (heart-base)
As my self
Is truly wrong view (*diṭṭhi*)

Paṭṭhāna and Vipassanā (7)

Upanissaya Paccayo

(Strong-dependence Condition)

by

Ashin Kuṇḍalābhivamsa
Saddhammaramsī Yeiktha Sayadaw

Translated by Daw Than Than Nyein

Yangon

2010

Myanmar

Paṭṭhāna and Vipassanā (7)

Upanissaya Paccayo

(Strong-dependence Condition)

by

Ashin Kuṇḍalābhivamsa

Mahasi Nāyaka

Aggamahākammaṭṭhānācariya

Abhidhajahamahāraṭṭhaguru

Saddhammaramsī Yeiktha Sayadaw

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Edited by the Editorial Board

Saddhammaramsī Meditation Centre

Paṭṭhāna and Vipassanā (7)

Upanissaya Paccayo

is sponsored by

Daw Yin Yin Waing

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73rd Birthday Anniversary on March 2009

Upanissaya Paccayo

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Paṭṭhāna and Vipassanā (7) Upanissaya Paccayo

Paṭṭhāna and Vipassanā (7)

Upanissaya Paccayo

(Strong-dependence Condition)

Ashin Kuṇḍalābhivamsa

Today is the fullmoon day of the month of Tawthalin, 1353 Myanmar Era (23.9.91). The *dhamma* talk that will be delivered this afternoon is on *Upanissaya Paccayo* (Strong-dependence Condition).

The word *upanissaya* consists of two parts, namely, *upa + nissaya*. *Upa* means strong, *nissaya* means dependence. Strong-dependence Condition is known as *Upanissaya Paccayo*. *Upanissaya Paccayo* will be expounded in terms of "9" states of minds, and in doing so, firstly as paying respect to The *Buddha* it will be recited in *Pāli*. Then the phenomenon in *Pāli* will be explained briefly.

These 9 types consist of 3 types in *kusala*, 3 types in *akusala* and 3 types in *abyākata*. The meaning in *Pāli* is not very difficult. It is just the preceding *kusalas* are conditioning the succeeding *kusalas* by the force of *Upanissaya* Condition and so on, which are easy to understand. In reverence to The *Buddha* and the noble *dhamma*, may every one in the audience repeat these 9 types in *Pāli* after me once.

Upanissaya paccayoti-

*Purimā purimā kusalā dhammā, pacchimānamī
pacchimānamī, kusalānamī dhammānamī upanissaya
paccayena paccayo.*

*Purimā purimā kusalā dhammā, pacchimānamī
pacchimānamī akusalānamī dhammānamī kesiñci
upanissayapaccayena paccayo*

*Purimā purimā kusalā dhammā, pacchimānamī
pacchimānamī, abyākatānamī dhammānamī upanissaya
paccayena paccayo.*

*Purimā purimā akusalā dhammā, pacchimānamī
pacchimānamī, akusalānamī dhammānamī upanissaya
paccayena paccayo.*

*Purimā purimā akusalā dhammā, pacchimānamī
pacchimānamī kusalānamī dhammānamī kesiñci upanissaya
paccayena paccayo.*

*Purimā purimā akusalā dhammā, pacchimānamī
pacchimānamī abyākatānamī dhammānamī upanissaya
paccayena paccayo.*

*Purimā purimā abyākatā dhammā, pacchimānamī
pacchimānamī abyākatānamī dhammānamī upanissaya
paccayena paccayo.*

*Purimā purimā abyākatā dhammā, pacchimānamī
pacchimānamī kusalānamī dhammānamī upanissaya
paccayena paccayo.*

*Purimā purimā abyākatā dhammā, pacchimānamī
pacchimānamī akusalānamī dhammānamī upanissaya
paccayena paccayo.*

Utubhojanāpi upanissayapaccayena paccayo.

Puggalopi upanissayapaccayena paccayo

Senāsanāpi upanissayapaccayena paccayo

The 9 types in *Upanissaya Paccayo* had been expounded in *Pāli* and now the meaning will be discoursed briefly.

Purimā purimā =the preceding, *kusalā* =wholesomeness; *dhammā* = 20 *kusala cittas*, excluding the *arahatta magga citta*, which are also known as *nāmakkhandhā*; *pacchimānāni pacchimānāni* = the succeeding; *kusalānāni* = wholesomeness; *dhammānāni* = 21 *kusala cittas*⁽¹⁾, the *kusala dhamma*; *upanissayapaccayena* = by the force of Object-strong-dependence Condition (*Ārammanūpanissaya*), Proximity-strong-dependence Condition (*Anantarūpanissaya*) and Natural-strong-dependence Condition (*Pakatūpanissaya*); *paccayo* +*upakārako* = the conditioning of; *hoti* =takes place.

Let us go to the last verse.

Utubhojanāpi = the nutriment also; *upanissaya paccayo* = by the force of Natural-strong-dependence Condition; *paccayo* + *upakārako* = the conditioning of; *hoti* = takes place.

Puggalopi =people like the good friends also; *upanissaya paccayo* = by the force of Natural-strong-dependence Condition; *paccayo* +*upakārako* = the conditioning of; *hoti* = takes place.

Senāsanāpi = a suitable dwelling place also; *upanissaya paccayo* = by the force of Natural-strong-dependence Condition; *paccayo* +*upakārako* = the conditioning is; *hoti* = takes place.

Iti = thus; *bhagavā* = the *Buddha*; *avoca* = expounded with wisdom led by compassion.

Sādhu! Sādhu! Sādhu!

In *Upanissaya* Condition there are three conditions, such as *Ārammaṇūpanissaya*, *Anantarūpanissaya* and *Pakatūpanissaya* conditions. In *Paccayanidesa*, the *Buddha* expounded all the above three conditions together because it has to be expounded neither in a lengthy nor in a brief way.

At the occasion for discussion (*pañhāvāra*), each of the three: *Ārammaṇūpanissaya*, *Anantarūpanissaya* and *Pakatūpanissaya* conditions are elaborately and separately expounded.

In *Pāli*, it is quite clear that there are 3 types each in *kusala*, *akusala* and *abyākata*. Now the nature of *kusala*, *akusala* and *abyākata* will be discussed. This audience had already heard about these before.

Kusalā anavañjasukhavipāka lakkhaṇā

Kusalā = wholesome deeds; *anavañjasukhavipāka lakkhaṇā* = have the characteristics of being faultless or in other words producing good results.

Kusala dhamma, while performing gives one no fault. One who is dispensing *dāna* or observing *sīla* cannot be said by none to be making a fault. After performing good deeds (*kusala*) good effects will accrue for one starting from this very life till the time of attaining

nibbāna. This is the characteristics of *kusala*. Let us recite the motto on characteristics of *kusala*.

Motto: *Kusala* deeds

While performing them,
Are truly free of faults.
After performing *kusala* deeds
Only good effect
Shall truly be produced.

Now the nature of unwholesome deeds (*akusala*) will be expounded.

Akusalā sāvajjadukkha vipāka lakkhaṇā

Akusalā = unwholesome deeds (*akusala*); *sāvajjadukkha vipāka* = have the characteristic of having faults or in other words producing bad effects.

Akusala dhamma, while performing gives one faults. When one is stealing other's property, while doing so, does not one make a fault? (One does make a fault, Venerable Sir). After performing thus, one will get bad consequences in this very life and in future existences. Serious unwholesome deeds will give bad effects up to the time one attains *nibbāna*. *Akusala* will always give bad effects, which is its characteristic. Recite the motto on the characteristics of *akusala*.

Motto: *Akusala* deeds

While performing them,
Truly produces faults.
Akusala deeds
After performing them,
Only bad effects truly arise.

After performing, *akusala* can make one go down to *apāya niraya*. In every existence till the life where one attains *nibbāna*, the bad effects will follow. It is the characteristic of *akusala dhamma*.

Indeterminates (*abyākata*) will neither give good effects (*kusala*) nor bad effects (*akusala*). The *dhamma* which does not give good or bad effects in this life and future existences is called *abyākata*.

Kusalā kusalabhāvena akathitā

Kusalā kusalabhāvena = either as *kusala* or *akusala*;
akathitā = it has not been expounded.

Let us recite the motto for *abyākata*.

Motto: Neither good nor bad effects
Can arise
In indeterminates (*abyākata*)

Abyākata does make neither good nor bad effects arise. In future existences, neither good nor bad effects will be produced by it. What is it called? It is called *abyākata*. Since people in their daily lives may have difficulty learning *Pāli* Scriptures thoroughly, they do not understand the meaning of *abyākata* very well. Very often, they ask Sayadaws about it. Now they have understand this. Neither can *abyākata* give good nor bad effects. It is mere functional.

These *abyākata dhammas* are present in the *santāna* of this audience. These indeterminates (*abyākatas*) namely 36 resultant consciousnesses (*vipāka citta*)⁽²⁾ and 20 functional consciousnesses (*kiriya citta*)⁽³⁾. The

36 *vipāka cittas*, which are indeterminates, can arise in the *santāna* of *arahants*. In the *santāna* of this audience, there are *vipāka abyākata* and *rūpa dhammas*. 28 *rūpa*⁽⁴⁾ are also *abyākata*. Do you not have them? (We have, Venerable Sir). These indeterminates also are conditioning states.

Now I shall expound and explain the 9 types. These 9 types of *dhamma* are in the *santāna* of this audience and all other individuals. The *dhamma* that are arising in the *santāna* of this audience and the individuals are being expounded by the *Buddha*, by explaining the causes and the effects. While listening if the audience reflect that how the *dhamma* on *kusala*, *akusala* and *abyākata*, as conditioning states are being expounded by the *Buddha*, one will gain more *kusala*, as well as remember them better. Cannot one remember them better? (One can remember them better, Venerable Sir). Now I shall expound on *kusala*.

In the verse for *Upanissaya* conditioning state in *Pāli*, "*Purimā purimā kusalā dhammā, pacchimānamī pacchimānamī, kusalānamī dhammānamī upanissaya paccayena paccayo*", out of the three kinds of conditions which are *Ārammaṇūpanissaya*, *Anantarūpanissaya* and *Pakatūpanissaya* conditions, *Ārammaṇūpanissaya* condition is similar to *Ārammana* condition and is also completely the same as *Ārammanādīpati* condition. *Anantarūpanissaya* is exactly like *Anantara* condition which has been expounded before. If *Anantarūpanissaya* condition were to be expounded separately, it must be done exactly like it was done in *Anantara* condition consisting of 7 types.

Here *Pakatūpanissaya* condition will be expounded as a major topic. In this condition, only 8 types of *Ārammaṇūpanissaya* condition are involved, whereas for *Anantarūpanissaya* condition, only 7 types are involved. In *Pakatūpanissaya* condition, all 9 types are included. Hence, *Pakatūpanissaya* is the main topic. The explanation which will be given to this audience will be mainly on *Pakatūpanissaya* condition.

"*Purimā kusalā dhamma*" means the 20 *kusala citta*s, excluding the *arahattamagga citta*. Why *arahattamagga citta* has to be excluded is that, after this *citta*, *arahattaphala citta* can arise. *Arahattaphala* is indeterminate (*abyākata*). *Arahattamagga citta* cannot be a conditioning state for another *kusala citta* to arise. Hence, this *citta* is not a conditioning state. After *arahattaphala*, no more *kusala citta* can arise. There can only be indeterminates (*abyākata*). Therefore *arahattamagga citta* cannot be a conditioning state. Since it has no conditioned state (*paccayuppana*), or effect for it, it cannot be a conditioning state (*paccaya*). So in the conditioning state, *arahattamagga citta* has to be excluded.

According to "*Pacchimānam pacchimānam kusalānam dhammānam*", all 21 *kusala citta*s are involved. *Arahattamagga citta* can be a conditioned state (effect) since the preceding *citta*s are *vipassanā citta*s, or in other words, *kusala citta*s. An individual, who is an *anāgāmi* practises *vipassanā* meditation, gaining *kusala citta*s so as to become an *arahant*. So can the *arahattamagga citta* be a conditioned state (*paccayuppana*)? (It can be, Venerable Sir). Yes, it can. Hence, *arahattamagga citta* can be a conditioned

state. Since *arahattamagga citta* can be a conditioned state, all 21 *kusala cittas* can be involved.

Let us proceed to the second type or the second verse on *kusala* which is "*Purimā purimā kusalā dhammā, pacchimānanāni pacchimānanāni akusalānanāni dhammānanāni kesiñci upanissayapaccayena paccayo*". The word *kesiñci* is mentioned here. *Kesiñci* indicates that some conditioned states cannot arise by the force of *Anantarūpanissaya* Condition. *Anantarūpanissaya* Condition means that the conditioning state is conditioning for the arising of conditioned state without having a gap. But *kusala citta* cannot be a conditioning state for *akusala* to arise, without having a gap. There is only *kusala citta* or *akusala citta* in the 7 impulses (*javanas*). In the sequence of these 7 *javana*, either *kusala* or *akusala*, occur at a stretch. Hence, after *kusala*, *akusala* cannot arise in this sequence. Therefore, is not *kesiñci* has to be mentioned? (It has to be mentioned, Venerable Sir). *Kesiñci* indicates that after *kusala*, *akusala* cannot arise without a gap. During a sequence of *javana*, *kusala citta* cannot let *akusala citta* to arise. *Kesiñci* indicates that *kusala citta*, as the conditioning state, cannot have *akusala* as a conditioned state without having a gap. Hence, *kesiñci* indicates that in some cases, *akusala citta* cannot be the conditioned state by the force of *Anantarūpanissaya Paccayo*. This fact is included in the discourse.

In terms of previously accrued *kusala*, "*Purimā purimā kusalā dhammā*", how many *kusala cittas* have being accounted for is 17 *kusala cittas*⁽⁵⁾ being accounted for. These are *lokiya cittas*. *Lokuttara cittas* cannot

be included here. So is it not obvious that *lokuttara kusala cittas* cannot be the conditioning state for *akusala citta* to arise? (It is obvious, Venerable Sir). *Lokuttara cittas* are the four *magga cittas*. These *lokuttara magga cittas* cannot make *akusala cittas* arise. These four *lokuttara magga cittas* abandon and destroy the *akusala*. Destroying means not allowing it to arise. Hence, the four *lokuttara kusala cittas* are not included in the conditioning state. That means the 17 *lokiya kusala cittas* can still be the conditioning state for the arising of *akusala*, the conditioned state, by the force of *Ārammaṇūpanissaya* Condition and *Pakatūpanissaya* Condition.

In this third type "*Purimā purimā kusalā dhammā, pacchimānaṃ pacchimānaṃ abyākatānaṃ dhammānaṃ upanissayapaccayena paccayo*", according to "*Purimā purimā kusalā dhammā*", all 21 *kusala cittas* can be included in the conditioning state. According to "*pacchimānaṃ pacchimānaṃ abyākatānaṃ dhammānaṃ*", the conditioned state consists of all 36 *vipāka cittas* and all 20 *kiriya cittas*. Hence, in this type, there is nothing special to mention about. This is the condition where *kusala* is conditioning for the arising of *abyākata*. In later explanations, there are many things to be said about on this topic. Let us proceed to the fourth type (*akusala*)

In the fourth type, "*Purimā purimā akusalā dhammā, pacchimānaṃ pacchimānaṃ akusalānaṃ dhammānaṃ upanissayapaccayena paccayo*", the conditioning state consists of 12 *akusalā cittas*. Here also there is nothing special to mention about.

In the fifth type, according to, "*Purimā purimā akusalā dhammā, pacchimānamī pacchimānamī kusalānamī dhammānamī kesiñci upanissayapaccayena paccayo*", the preceding *akusala cittas*, the conditioning state consists of all 12 *akusala cittas*, the succeeding *kusala cittas*, the conditioned state consists of all 21 *kusala cittas*.

Kesiñci means some of the *Upanissaya* Conditions are not applicable. The ones which are not applicable are, out of the three kinds of *Upanissaya* Conditions, *Ārammaṇūpanissaya* and *Anantarūpanissaya* Conditions are not applicable. The fact that *kusala* does not reflect distinctly on *akusala* as an object is controversial to *Ārammaṇūpanissaya* Condition.

In the continual sequence of *akusala*, *kusala* cannot arise. During the moment of *javana*, either all 7 *javanas* are *kusala* or all 7 *javanas* are *akusala*. So in between *akusala javanas*, there can be no *kusala javana*. Hence, *Anantarūpanissaya* Condition is not applicable. So the word *kesiñci* has to be included in the discourse. Therefore, both *Ārammaṇūpanissaya* and *Anantarūpanissaya* Conditions must be omitted.

Let us proceed to the 3rd case in *akusala* (The sixth type). In the verse, "*Purimā purimā akusalā dhammā, pacchimānamī pacchimānamī abyākatānamī dhammānamī upanissayapaccayenā paccayo*", the conditioning state consists of all 12 *akusala cittas*. According to, "*pacchimānamī pacchimānamī abyākatānamī dhammānamī*" the conditioned state constitutes all 36 *vipāka abyākata cittas* plus all 20 *kiriya abyākata cittas*.

Let us proceed to *abyākata*. (The seventh type).

In the seventh type, this verse, "*Purimā purimā abyākatā dhammā, pacchimānamī pacchimānamī abyākatānamī dhammānamī upanissayapaccayena paccayo*", indicates that the conditioning state consists of 36 *vipāka cittas*, 20 *kiriya cittas*, 28 *rūpas* and *nibbāna*. That means 36 *vipāka cittas* are *abyākatas*, 20 *kiriya cittas* are *abyākatas*, 28 *rūpas* are also *abyākatas* and also *nibbāna* is *abyākata*. Those individuals who have studied *Abhidhammattha Sangaha* can remember easily. In this audience there must be some individuals who have studied this. Is it evident that *nibbāna* is indeterminate? (It is evident, Venerable Sir). Yes, it is evident. These 36 *vipāka cittas*, 20 *kiriya cittas*, 28 *rūpas* and *nibbāna* are conditioning state to make 36 *vipāka cittas*, 20 *kiriya cittas* to arise as conditioned state by the force of *Upanissaya* Condition. It will become more evident in the explanations.

In the eighth type, the verse, "*Purimā purimā abyākatā dhammā, pacchimānamī pacchimānamī kusalānamī dhammānamī upanissayapaccayena paccayo*", according to the phrase, "*purimā purimā abyākatā dhammā*", there are preceding 35 *vipāka cittas* excluding the *arahatta phala citta*. Out of a total of 36 *vipāka cittas*, when one *citta* (*arahatta phala citta*) is omitted, 35 of them remain. Why is it so? One should know about this. When one gains *arahatta phala citta*, one has attained *arahatship*. After becoming an *arahat*, can any *kusala* accrue? (No, but only *abyākata* can arise. Hence, *arahatta phala citta* cannot be the conditioning state

for the arising of *kusala* but can only make *abyākata* arise. Therefore *arahatta phala citta* has to be omitted. According to "*Pacchimānaṃ pacchimānaṃ kusalānaṃ dhammānaṃ*", all 21 *kusala citta*s are involved on the *kusala* side. This fact must be considered with emphasis. After attaining *arahatta phala* and becoming an *arahat* no more *kusala* arises in his *santāna*. Hence, *arahatta phala citta* cannot be the conditioning state for the arising of *kusala*. So on the side of the conditioning state, does it have to be omitted? (It has to be omitted, Venerable Sir). Yes, it has to be omitted.

Let us proceed to the third case in *abyākata*, (the ninth type).

In the verse, "*Purimā purimā abyākatā dhammā, pacchimānaṃ pacchimānaṃ akusalānaṃ dhammānaṃ upanissayapaccayena paccayo*", according to the phrase, "*purimā purimā abyākatā dhammā*", there can only be 32 *lokiya vipāka citta*s, since four *lokuttara vipāka citta*s cannot be included. *Lokuttara vipāka citta* cannot be the conditioning state for the arising of *akusala*. They can only extinguish or abandon them, i.e., cannot make them arise. To extinguish *akusala dhamma*, the *lokuttara citta* makes it its purpose to do so. Since 4 *lokuttara vipāka citta*s, 4 *phala citta*s cannot make *akusala* arise, shall they not be excluded? (They shall be excluded, Venerable Sir). Yes, they must be excluded. 20 *kiriya citta*s also cannot be included because these 20 *kiriya citta*s cannot make *akusala* arise. *Kiriya citta* in the *santāna* of an *arahat* cannot make *akusala* arise. 28

rūpas are *abyākata dhammas*. These 28 *rūpas* can make *akusala* arise. Various *akusala* can arise due to the cravings for visible objects (*rūpārammaṇa*); sound (*saddārammaṇa*); smell (*gandhārammaṇa*); taste (*rasārammaṇa*) and tangible object (*phoṭṭhabbārammaṇa*). By making the five sense-object or 6 sense-objects (*ārammaṇa*) as objects of thought, *akusala* can arise. Can all 12 *akusala cittas* arise? (They all can arise, Venerable Sir). Yes, they can arise.

The *Buddha* expounded separately in *Pāli* on "*Utubhojanamipi upanissayapaccayena paccayo. Puggalopi upanissayapaccayena paccayo. Senāsanamipi upanissayapaccayena paccayo*". The explanation given earlier on these *Pāli* verses is fairly complete. Now the discourse will continue on how *pakatūpanissaya* conditioning state is functioning in the *santāna* of this audience to produce *pakatūpanissaya* conditioned state. Only the conditioning state of Natural-strongdependence Condition (*Pakatūpanissaya Paccayo*) is mainly left to be expounded. Object-strong-dependence Condition (*Ārammaṇūpanissaya Paccayo*) and Proximity-strongdependence Condition (*Anantarūpanissaya Paccayo*) have already been discoursed. *Ārammaṇūpanissaya Paccayo* is similar to *Ārammaṇa Paccayo*. *Anantarūpanissaya Paccayo* is the same as *Anantara Paccayo*.

In the verse, "*Kusalo dhammo kusalassadhammassa upanissayapaccayena paccayo*", *Pakatūpanissaya Paccayo* is expounded elaborately, in *Pāli*, thus: "*Saddam upanissaya dānam deti; sīlam samādhīyati uposathakammam karoti; jhānam uppādeti; vipassanam*

uppādeti; maggaṃ uppādeti abhiññamī uppādeti; samāpattim uppādeti". This Pāli verse is Pañhāvāra, the elaborate explanation.

Saddhā is the conditioning state; dispensing *dāna* is the conditioned state. *Saddhā* is wholesomeness (*kusala dhamma*) and *dāna* also is wholesomeness (*kusala dhamma*). Is it not obvious? (It is obvious, Venerable Sir).

Saddhamī = The *saddhā dhamma*; *upanissaya* = depending on; *silamī* = *sīla*; *samādiyati* = is observed.

Saddhā dhamma is *kusala* and observing *sīla* is also *kusala*. *Saddhā dhamma* is the conditioning state and *sīla kusala* is the conditioned state. Does not this *dhamma* arise in the *santāna* of this audience? (It does arise, Venerable Sir). Is it not delightful to have *upanissaya* conditioning state functioning in one's own *santāna*? (It is delightful, Venerable Sir). It is appropriate to have *saddhā dhamma* to be able to dispense *dāna*. *Saddhā dhammā*, the conditioning state of *Upanissaya Paccayo* is functioning to allow the conditioned state of dispensing *dāna* as well as observing *sīla* to arise. Is it not evident? (It is evident, Venerable Sir).

Uposathakammaṃ karoti

Uposathakammaṃ = the act of observing *sīla*; *karoti* = is accomplished.

This statement is very appropriate for the individuals who come to observe *uposatha sīla* today. What is conditioning for the *uposatha*-keepers to acquire *kusala*? *Saddhā dhamma* is conditioning by the force of *Pakatūpanissaya* Condition.

Saddamī upanissaya uposathakammamī karoti

Saddhā = The conviction and trust in *Buddha*, *Dhamma*, *San̄gha*, *Kamma* and the effect of *kamma*;
upanissaya = *upanissaya katvā* = depending on;
uposathakammamī = the act of observing *sīla*;
karoti = is accomplished. *Iti* = thus; *bhagavā* = the *Buddha*; *avoca* = expounded with wisdom led by compassion.

Sādhu! Sādhu! Sādhu!

Sāddha which is present in the *santāna* of this audience is *upanissaya* conditioning state, the cause. *Kusala* gained by observing *sīla* is the effect. Is it not being gained now? (It is being gained now, Venerable Sir). Is it not evident that the *Buddha* had expounded on the *saddhā* present in the *santāna* of this audience? (It is evident thus, Venerable Sir). Yes, it is evident.

Saddhamī = The *saddhā dhamma*; *upanissaya* = depending on; *jhānamī* = absorption (*jhāna*); *uppādeti* = is accomplished.

At the time of this audience, it is not evident. In the olden days it was evident. One must have *saddhā* in practising meditation to gain *jhāna*. To be able to practise one must have faith with conviction. When one practises hard enough, one is sure to attain *jhāna*. *Dithadhamma sukha vihāra* = by having *saddhā* or belief in this very life, one can gain the pleasantness, the effect of being able to live happily, does not one practise to gain *jhāna*? (One practises as such, Venerable Sir). *Jhāna kusala* is the conditioned state.

Saddhamā upanissaya vipassanāni uppādeti.

Saddhamā = the *saddhā dhamma*; *upanissaya* = depending on; *vipassanāni* = *vipassanā* meditation; *uppādeti* = is practised.

Having *saddhā dhamma*, which is having conviction and trust on the *Buddha*, *dhamma*, *saṅgha*, *kamma* and the effect of *kamma*, these five present in the *santāna* of this audience is *upanissaya* conditioning state, the cause. Practising *vipassanā* meditation is the conditioned state, the effect. Is this audience practising *vipassanā* meditation? (They are, Venerable Sir). As *Pakatūpanissaya* Condition, what is prompting one to practise meditation? (Due to *saddhā*, Venerable Sir). Does one gain *vipassanā kusala* due to *saddhā*? (One gains thus, Venerable Sir).

Saddhā dhamma is *kusala*. *Vipassanā* meditation is also *kusala*. "*Kusalo kusalassa*", "*Kusalo dhammā kusalassa dhammassa*". "*Purimā purimā kusalā dhammā pacchimānaṃ pacchimānaṃ kusalānaṃ dhammānaṃ*". According to this *Pāli* verse, the preceding *saddhā* is conditioning the succeeding *dāna*, *sīla*, *uposatha kusala*, *jhāna kusala* and *vipassanā kusala* to arise. To have such an understanding from *Pāli* Text is very appropriate.

If the question "In whose *santāna* are these conditioning states taking place?", the answer will be "At this very moment, the conditioning states are taking place in the *santāna* of this audience". The *kusala dhamma*, *saddhā*, is a conditioning state to acquire *dāna kusala*; *sīla kusala*; *uposatha kusala* by observing precepts; and *vipassanā kusala* the conditioned state. It cannot be

said that *jhāna dhamma* is present in the *santāna* of this audience.

Saddamī upanissaya maggamī uppādeti.

Saddamī = the *saddhā dhamma*; *upanissaya* = depending on; *maggamī* = the attainment of *magga dhamma*: *sotāpatti magga*, *sakadāgāmi magga*, *anāgāmi magga* and *arahatta magga*; *uppādeti* = is accomplished. *Iti* = thus; *bhagavā* = the *Buddha*; *avoca* = expounded with wisdom led by compassion.

Sādhu! Sādhu! Sādhu!

The *kusala dhamma*, *saddhā*, present in the *santāna* of this audience is conditioning the arising of the four *magga kusalas* by the force of *Pakatūpanissaya* Condition. Due to this conditioning, as *vipassanā* meditation has been practised, will not *magga kusala dhamma* arise on one of these days? (It will arise, Venerable Sir). *Magga ñāṇa* is sure to arise. Is it wonderful to have *saddhā dhamma* in one's *santāna*? (It is wonderful, Venerable Sir). This *saddhā* can produce *kusala* which can close the door to *apāya*. *Saddhā dhamma* is *kusala* and also *magga ñāṇa* is *kusala*. *Saddhā dhamma* is most beneficial for this audience as well as for all Buddhist individuals. Hence, in the Scriptures, *saddhā dhamma* has been expounded with high praise.

Sā hattha vitta bījāniviya daṭṭhabbā

(*Aṭṭhasālinī* - ṭṭha - 163)

Sā = this *saddhā*; *hattha vitta bījāniviya* = is likened to the hand, or wealth or good seed for sowing;

daṭṭhabbā = it shall be noted. *Iti* = thus; *aṭṭhakathācariyo* = commentary teachers; *samvaṇṇeti* = expounded correctly.

Sādhu! Sādhu! Sādhu!

Saddhā present in the *santāna* of this audience is likened to the hand or wealth or good seeds. How can it be likened to the hand? The hand is the most useful part of one's body. In the same way, *saddhā* is the most useful *dhamma* for one's pleasant journey through the *sanisārā* and also for the attainment of *nibbāna*. It means that *saddhā* is the most basic *dhamma*.

The hand is most useful for one's body. With what does one manage to keep oneself clean? (With hand, Venerable Sir). Yes, one has to do only by using the hand. With what does one have to put away things? (With hand, Venerable Sir). Yes, with hand one has to put away things. Even though some of the things are not valuable but useful, with what does one have to put away these things? (With hand, Venerable Sir). Also in putting away moderately valuable things like clothings----? (With hand, Venerable Sir). Also in putting away precious things....? (With hand, Venerable Sir). Is it not the hand most useful? (It is, Venerable Sir).

It means that as the hand is the most useful thing for one's *santāna*, *saddhā dhamma* is the most useful one, the best and the most basic *dhamma* for oneself. Cannot one who has *saddhā*, likened to the hand also dispense *dāna*? (One can, Venerable Sir). Hence, one will also be able to get *dāna kusala*. By believing

that, dispensing *dāna*, in every future existence, one will become wealthy with precious things in abundance and one is able to further conduct *kusala* deeds as one wishes till attaining *nibbāna*. Thus one can go through the round of rebirths (*samsara*) comfortably and pleasantly till attaining *nibbāna*. Since one believes that this *kusala* is conducive to *nibbāna*, will not one dispense *dāna*? (One will dispense *dāna*, Venerable Sir). With *saddhā* likened to the hand, one definitely acquire *dāna kusala*.

With the belief that by observing *sīla*, one will have good health and longevity, attain *samādhi* quickly in practising *vipassanā* meditation in every existence, will not one observe *sīla*? (One will observe, Venerable Sir). With *saddhā* likened to the hand, one has definitely procured *sīla kusala*.

Believing in *saddhā* and practising *vipassanā* meditation, one can attain *nibbāna* quickly as one has aspired for. Having *saddhā* cannot one practice *vipassanā* meditation? (One can meditate, Venerable Sir). With *saddhā*, likened to the hand, one can definitely gain *vipassanā kusala*. Hence, is it not likened to the hand? (It is likened to the hand, Venerable Sir).

Motto: *Saddhā* is likened to the hand

Saddhā is also likened to wealth and precious things. In this mundane world, the possessors of wealth can buy and make use of a good many pleasant things. They can buy and have many delicious food, wear good clothings, live in big, spacious, comfortable

houses, and use good vehicles as they like. Similarly, the possessors of *saddhā*, likened to wealth, can acquire as if they are buying all kinds of enjoyment such as luxuries of human, *deva* and *brahma* and the bliss of *nibbāna* in the same way as wealthy people can buy many pleasant things. Cannot they buy them like this? (They can, Venerable Sir).

By dispensing *dāna* and observing *sīla*, one can get the goodness of human or *deva*, just like buying things. By practising *samatha* meditation till attaining *jhāna*, one can get the luxury of *brahma* as if by purchasing it. If one practises *vipassanā* meditation up to the mark, cannot one get the bliss of *nibbāna* as if by buying it? (One can get it, Venerable Sir). Hence, *saddhā* is also likened to wealth.

Motto: *Saddhā* is likened to wealth.

Saddhā is likened to a good seed. A good seed has two functions, one is for the roots to go down, and the other is for shoots or branches to go up. A tree which is complete with roots and branches will one day bear valuable flowers and fruits. Likewise, *saddhā*, a good seed, will bear flowers and fruits of *magga*, *phala* and *nibbāna*.

To those who are endowed with *saddhā*, cannot they observe *sīla*, likened to roots, and practise *samatha* and *vipassanā* meditation, likened to shoots or branches? (They can practise, Venerable Sir). It means that when one practises, one will be endowed with *sīla*, likened to the roots; *samatha* and *vipassanā* likened to the

shoots and branches. According to one's *pāramita*, one will be endowed with pleasantness, the fruits, which are *magga ñāṇa*, *phala ñāṇa* and the bliss of *nibbāna*. Is not it likened to a good seed? (It is, Venerable Sir). Yes, it certainly is likened to a good seed.

Motto: *Saddhā* is likened to a good seed

Should not one be happy to have in one's *santāna*, *saddhā* likened to the hand, wealth and good seed? (One should be, Venerable Sir). One can observe *sīla*, dispense *dāna* and practise *vipassanā* meditation. Cannot one accrue *kusala*? (One can, Venerable Sir). It is evident that, *saddhā dhamma*, *kusala* is conditioning by the force of *Pakatūpanissaya* Condition for the arising of *kusala*. It is already fairly evident.

Let us proceed to the second case.

"*Purimā purimā kusalā dhammā, pacchimānamī
pacchimānamī akusalānamī dhammānamī
upanissayapaccayena paccayo*"

The preceding *saddhā dhamma* is conditioning by the force of *Pakatūpanissaya* Condition to make *akusala dhamma* arise. When can this happen? In the *Pāli* Text it is expounded as "*Saddhamī upanissaya mānamī jappeti ditthamī gaṇhāti*".

Saddhamī = the *saddhā dhamma*; *upanissaya* = depending on; *mānamī* = conceit; *jappeti pavatteti* = make it arise; *ditthamī* = wrong view; *gaṇhāti* = is held.

One who is endowed with *saddhā* may think "I am the only one who can perform all these wholesome

deeds; other individuals cannot perform such acts; who can accomplish such wholesome deeds like me? Those who do not know how to reflect or give consideration properly may have conceit (*māna*) like this. Is it not? (It is, Venerable Sir). If one has thoughts like "I don't think there can be anybody who has *saddhā* like me; Nobody can accomplish such *kusala dhamma* like me." If one has such thoughts, due to this *saddhā*, what has being conditioned is that conceit is conditioned to arise. *Saddhā* is *kusala*, *māna* is *akusala*. Can this kind of conditioning take place? (It can, Venerable Sir).

Wrong view (*diṭṭhi*) can also arise. *Saddhā* is *kusala* and *diṭṭhi* is *akusala*. *Kusala* can condition the arising of *akusala* to arise. As this audience; has given consideration fairly well and has practised *vipassanā* meditation, arising of *māna* and *diṭṭhi* like this, due to *saddhā*, will be almost negligible. Does not one has to be trying not to let it happen like this? (One does have to be trying Venerable Sir).

"Since I am complete with *saddhā*, I am the only one who can practise like this". While meditating, if one often has such ideas, from *saddhā* what has been conditioned to arise. (*Akusala dhamma* has been conditioned to arise, Venerable Sir). One should not let this happen. This audience shall only reflect such as, "The others shall also practise and I am also practising; They can also gain *kusala*". Conceit is also not good, it is *akusala*. Due to this *saddhā*, the *upanissaya* conditioning state, *māna* as well as *diṭṭhi*

can arise. The *Buddha* had expounded only this much on the arising of *akusala* due to *saddhā*.

In the *Pāli* Text, the verse "*Purimā purimā kusalā dhammā, pacchimānaṃ pacchimānaṃ abyākatānaṃ dhammānaṃ upanissayapaccayena paccayo. Saddhami upanissaya attānaṃ ātāpeti paritāpeti pariyiṭṭhimulakamī dukkhami paccanuboti*", is the description of *kusala* conditioning the arising of *abyākata*.

Saddhami = the *saddhā dhamma*; *upanissaya* = depending on; *attānaṃ* = oneself; *ātāpeti* = is made to get scorched; *paritāpeti* = got completely scorched; *pariyiṭṭhimulakamī* = which has its origin is searching for it; *dukkhami* = suffering; *paccanuboti* = is experienced.

Because of having *saddhā dhamma*, one has to perform *kusala* deeds. By doing so with effort, does not one's *khandhā* get exhausted? (One does get exhausted, Venerable Sir). The exhaustion in *khandhā* is *abyākata*. *Saddhā dhamma* is *kusala dhamma*. *Abyākata* is conditioned by *kusala* as such.

With *dhamma* as the cause, does not one has suffering (*dukkha*) due to searching for it? (One has, Venerable Sir). Is searching for it unpleasantness (*dukkha*) or pleasantness (*sukha*)? (It is *dukkha*, Venerable Sir). The *dukkha* of searching; *dukkha* of *khandhās* suffering, the indeterminate (*abyākata*); and the *dukkha* originating in searching for it is experienced.

Saddhā, which is *kusala* is conditioning for the arising of *dukkha*. One makes oneself worry and suffer. Is it not? (It is, Venerable Sir). Yes, it is so. Due to *kusala*, does not one have to suffer? (One has to suffer,

Venerable Sir). To be able to perform *kusala*, the conditioning state, is *saddhā dhamma*, while performing *kusala*, experiencing *dukkha* is *abyākata*. *Saddhā dhamma*, the *kusala dhamma*, is conditioning for the arising of suffering, the *abyākata*. Now it is evident.

The explanation on three types of *kusala* has been accomplished. Now the three types of *akusala* will be explained.

"*Purimā purimā akusalā dhammā, pacchimānamī pacchimānamī akusalānamī dhammānamī upanissayapaccayena paccayo*".

The preceding *akusala* is conditioning the arising of succeeding *akusala*. When does this happen? (in *Pāli*). *Rāgamī upanissaya pāṇamī hanati, adinnamī ādiyati, musā bhaṇati, piṣuṇamī bhaṇati, phrusamī bhaṇati, samphanī palapati*.

Rāgamī = The greed (*rāga*); *upanissaya* = depending on (or) as *upanissaya* conditioning state; *pāṇamī* = the living beings (*sattavā*); *hanati* = are killed.

Rāga = *lobha* or greed is *akusala*; killing other beings is also *akusala*. Is it not evident that *akusala* is conditioning for the arising of *akusala*? (It is evident, Venerable Sir). Due to too much greed, too desirous to eat or too desirous to have desirable things, one kills other beings. Greed (*rāga*) the conditioning state is also *akusala*. Taking others' life is also *akusala*.

Rāgamī upanissaya adinnamī ādiyati = depending on greed (*lobha*) one steals others' property. Greed (*rāga*) is *akusala*. Stealing others' property is also *akusala*. Hence, *akusala* is conditioning *akusala* to arise.

Rāgaṃ = The greed (*lobha*); *upanissaya* = depending on; *musā* = lies or words which are not true; *bhanati* = are uttered.

The conditioning state, *rāga* is *akusala*; lies (*musā*) is also *akusala*. Is it not evident? (It is evident, Venerable Sir).

Rāgaṃ = The greed (*lobha*); *upanissaya* = depending on; *pisunani* = the slandering words; *bhanati* = are uttered.

The conditioning state, greed (*rāgā*) is *akusala*. Slandering is also *akusala*.

For clear understanding, the ancient sages have explained the word *pisuna* in Myanmar language as "making mischief between two persons".

The meaning of *pisuna* in *Pāli* Text is *piyasuñña*. *Piya* = loving; *suñña* = void of. Words that make the two persons' love for each other void is known as *pinsuññavācā*.

When two persons are friendly and revering each other, words that make them end their friendship is called *pinsuññavācā*. Is it *kusala* or *akusala*? (It is *akusala*, Venerable Sir). *Rāga* is *akusala*, and so also is *pinsuññavācā*. Hence, *akusala* is conditioning for the arising of *akusala* by the force of Natural-strong dependence Condition (*Pakatūpanissaya Paccayo*).

Pharusamī bhanati

Rāgaṃ = the greed (*lobha*); *upanissaya* = depending on (or) as strongdependence conditioning state; *pharusamī* = harsh words; *bhanati* = are uttered.

Rāga is *akusala dhamma*, the conditioning state. *Pharusavācā* = utterance of harsh words, is *akusala*, the conditioned state. Here it is evident that *akusala* is conditioning for the arising of *akusala*. There are two characteristics in the word "*pharusavācā*". In one type, words are harsh but the volition (*cetanā*) is not. This is not considered as *pharusavācā*. In the other, words are however sweet but the volition is harsh. This certainly is *pharusavācā*. There are quite a few instances to illustrate these characteristics.

At one time, a mother and her son were living together. Since these two persons had different point of views, they were not in agreement, and quarrelled quite often. The son did not want to stay in the mother's house and said that he was leaving for another place. The mother did not want him to go away, and so she swore at him, "All right, if you go you will be gored and be killed by a she-buffalo". The son replied, "whether I get killed or not, I am going", and so saying he left home. In the forest, as his mother had said, a she-buffalo came charging at him. He had no way to escape. Then he made a resolution.

"My mothers' words are harsh, but if she has no volition for my death, may not this she-buffalo gore me. If my mother has true volition for my death, let the she-buffalo do as pleases". As soon as this volition was made the she-buffalo, as if tied with a string at the spot, became motionless. It did not proceed, but turned back and left the place. Since the volition is not harsh, does the words become *pharusavācā*? (It does not, Venerable Sir). Sometimes

the parents had to say such harsh words to their children, but the volition is not harsh. Then it does not amount to *pharusavācā*.

Even though the words are sweet, if the volition is harsh, it becomes *pharusavācā*. At one time, a king was counselling with young princes and ministers. In that country, there was a notorious bandit. The king had issued an order that if that bandit was caught, he must be brought at once before the king. At that very time, the bandit was caught and brought straight to the king. Since this was the most auspicious time when the king was counselling with the distinguished personnels, the king thought, it would not be proper to utter harsh words. So the king said, "Take him into the forest and let him sleep peacefully". These words are very sweet. Are they not? (They are sweet, Venerable Sir). The words are sweet but what did the king order them to do? The king ordered that the bandit be killed. Is the volition harsh? (It is harsh, Venerable Sir). Therefore it is *pharusavācā*.

Samphanī palapati = speaking fivolously is also *akusala*. *Rāga* or *lobha*, the conditioning state is also----? (*akusala*, Venerable Sir). *Akusala* is conditioning *akusala* to arise. Thus, it was expounded in the *Pāli* Text. Let us proceed to the second case of *akusala*. (The fifth type).

"*Purimā purimā akusalā dhammā, pacchimānamī pacchimānamī kusalānamī dhammānamī kesiñci upanissayapaccayena paccayo*".

This is the condition in which the preceding *akusala* is conditioning the succeeding *kusala* to arise by the force of *Pakatūpanissaya* Condition.

Rāgāni upanissaya dānāni deti, sīlāni samādhīyāti, uposathakammāni karoti, jhānāni uppādeti, maggaṇi uppādeti.

Dāna is dispensed due to *rāga, lobha*, the cause. Is *rāga, lobha, kusala* or *akusala*? (It is *akusala*, Venerable Sir). That is, the conditioning state is *akusala*. The conditioned state is dispensation of *dāna*. Is it *kusala* or *akusala*? (It is *kusala*, Venerable Sir). Is it not evident that *akusala* is conditioning *kusala* to arise?) It is evident, Venerable Sir). Can it be said that this condition happens in the *santāna* of this audience or not? (It can be said that it happens, Venerable Sir).

Rāga is the term, actually the meaning is greed (*lobha*). *Rāga* means lust, *lobha* also means lust. Many synonyms are expounded to a great extent in *Pāli* Text. Due to *lobha* or *lobha* as the cause, does not this audience dispense *dāna*? (They do, Venerable Sir). What kind of *lobha* is it? Is it the kind of *lobha* that makes one dispense *dāna* in order to make one go through the round of rebirths (*saṃsāra*) pleasantly? (*Dāna* is dispensed with such expectation, Venerable Sir). Wanting the pleasantness is *rāga, lobha*. So is *akusala* conditioning *kusala*? (It is, Venerable Sir).

Rāgāni = The greed (*rāga, lobha*); *upanissaya* = depending on; *sīlāni* = moral conduct; *samādhīyāti* = is observed.

Due to or depending on *lobha*, is not *sīla* being observed? (It is observed, Venerable Sir). Wanting to go through the round of rebirths (*saṃsāra*) pleasantly is *rāga*, *lobha*. For wanting the pleasantness in *bhava*, observing *sīla* is....? (*kusala*, Venerable Sir).

Uposathakammaṃ karoti = *sīla* is observed due to the desire to get pleasant *bhava* or pleasantness in one's existences. But does not one want *kusala*? (One does want that, Venerable Sir). In fact wanting or desire is *lobha*. Now due to *lobha*, *akusala* is conditioning to gain *kusala* of observing *sīla* known as *uposatha kamma*. It is evident.

Jhānaṃ uppādeti = also it makes *jhāna* arise. Due to greed, does not one practise to attain *jhāna*? (One practises, Venerable Sir). Greed is the conditioning state (*paccaya*), the cause. *Jhāna kusala* is the conditioned state (*paccayuppana*), the effect.

Rāgaṃ upanissaya vipassanaṃ uppādeti.

Rāgaṃ = The greed; *upanissaya* = depending on; *vipassanaṃ* = *vipassanā* meditation; *uppādeti* = is practised.

There is a desire to gain *vipassanā kusala*. The desire is *lobha*, the conditioning state. Practising *vipassanā* and gaining *vipassanā kusala* is the conditioned state. This is a case of Natural-strong dependence Condition (*Pakatūpanissaya Paccayo*). Practising is done due to desire. Is desire *kusala* or *akusala*? (*Akusala*, Venerable Sir). As expounded by the *Buddha*, are these phenomena not occurring in the *santāna* of this audience? (They are occurring, Venerable Sir).

Should one say whether or not this *lobha* is a good *lobha*? This is a kind of *lobha* which should arise. Are there two kinds of *lobha*, which should or should not occur? (There are two kinds, Venerable Sir). For *lobha* should not occur, must not one abandon it? (One must abandon it, Venerable Sir). Yes, one must abandon it. Due to *lobha*, one takes other's life. Should not one abandon this kind of *lobha*? (One should abandon, Venerable Sir). Yes, one should abandon. Due to *lobha*, one practises *vipassanā* meditation. Should not one have this kind of *lobha*? (One should have, Venerable Sir).

Rāgamī upanissaya maggamī uppādeti

Rāgamī = The greed, *lobha*; *upanissaya* = depending on; *maggamī* = the path, *magga*; *uppādeti* = is attained.

Rāga is causing *sotāpatti magga*, *sakadāgāmi magga*, *anāgāmi magga* and *arahatta magga* to arise. Due to the desires for *maggas*, does not one has to practise? (One has to practise, Venerable Sir). When practised, one attains *magga ñāṇa*. *Magga ñāṇa* is *kusala*. Desire to have something is *lobha*. Is it not evident that due to *akusala*, *kusala* has arisen. (It is evident, Venerable Sir). Let us proceed to the case where *akusala* is conditioning *abyākata*. (The sixth type)

"*Purimā purimā akusalā dhammā, pacchimānamī pacchimānamī abyākatānamī dhammānamī, upanissayapaccayena paccayo.*

Akusala dhammas are the conditioning state. *Abyākata dhamma* are the conditioned state. When does this

happen? It happens when, as expressed in *Pāli*, "*Rāgaṇi upanissaya attānaṇi ātāpeti paritāpeti pariyitthimulakani dukkhaṇi paccaṇuboti*".

Due to greed, one tends to make oneself worry and suffer. The *dukkha* that has its origin in searching is made to arise. Due to greed, does not one acquire *dukkha*? (One does, Venerable Sir). Yes, one does. This is very evident.

Rāga is the truth of the cause of suffering (*samudaya sacca*). As much as there is *samudaya sacca*, is not *dukkha sacca* produced? (It is produced, Venerable Sir). This is the conditioning taking place by the force of *Pakatūpanissaya* Condition. *Rāga* is *akusala*, and *dukkha* is *abyakata*. Is it not evident? (It is evident, Venerable Sir). Yes, it is evident. All types on *akusala* have been explained.

Let us proceed to the section on *abyākata*.

The first case in *abyākata* (the seventh type) is given in *Pāli* as "*Purimā purimā abyākatā dhammā, pacchimānaṇi pacchimānaṇi abyākatānaṇi dhammānaṇi, upanissayapaccayena paccayo*".

The preceding *abyākatas* are conditioning the succeeding *abyākatas* to arise. When is it? (The answer in *Pāli* is as follows):

"*Kāyikaṇi sukhaṇi kāyikassa sukhaṇi kāyikassa dukkhaṇi, phalasaṇipattiyā upanissayapaccayena paccayo*"

*Utubhojanaṇi senāsaṇaṇi kāyikassa sukhaṇi,
Kāyikassa dukkhaṇi, phalasaṇipattiyā
upanissayapaccayena paccayo*".

This condition is rather wide spread. *Kāyikasukha* = having pleasantness in one's body (*rūpakkhandhā*), which is *abyākata*. Due to this *abyākata* as a cause, more pleasantness in one's *rūpakkhandhā* continues to arise. Since *kāyikasukha* is conditioning (more) *kāyikasukha* to arise, it amounts to *abyākata* conditioning *abyākata*. *Kāyikasukha* which is *abyākata* can also be a conditioning state for *kāyikadukkha* which is also *abyākata*. After experiencing *kāyikasukha*, not to let these disappear or more *kāyikasukha* to appear, work must be done. Due to wanting *sukha*, does not one have to undergo *dukkha*? (One has to, Venerable Sir). This *dukkha* is also *abyākata*. Hence, is it not evident that *abyākata* is conditioning *abyākata*? (It is evident, Venerable Sir).

In the phrase starting with *phalasangāhā*, it means that *phalasangāhā* arises depending on *sukha*. *Sukha* is *abyākata*, and *phalasangāhā* is also *abyākata*. Temperature (*utu*) is also *abyākata*. *Utu* can be a conditioning state for *kāyikasukha* or *kāyikadukkha* to arise. Nutriment (*bojana*) is also *abyākata*, *Bojana* can condition the arising of *kāyikasukha* or *kāyikadukkha*.

Nutriment is a conditioning state. By consuming good nutriment, one can have pleasantness in the body. Nutriment, *abyākata* is the cause. Having pleasantness, the effect is also *abyākata*, when the nutriment is inferior, it can cause suffering (*dukkha*) in the body (*kāyikadukkha*). On consuming poor food does not one has to face suffering (*dukkha*)? (One has to face suffering, Venerable Sir). Poor nutriment causes suffering, such as poor health. Nutriment is *abyākata*.

So also is suffering. Nutriment causing suffering in one's body is the case of *abyākata* conditioning *abyākata* to arise.

Monasteries for lodging are also *abyākatas*. As this *abyākata* is conditioning *kāyikasukha*, which is also *abyākata*. Lodging which is *abyākata* can be a conditioning state (*paccaya*) for *phalasangāhā*, which is also *abyākata*. When inferior lodging is the conditioning state, because the lodging is not good, can suffering (*dukkha*) in the body arise. (Suffering can arise, Venerable Sir). This suffering in the body is called *kāyikadukkha*. Monasteries (*senāsama*) the *abyākata* can be the conditioning state for suffering in the body (*kāyikadukkha*) to arise. The *Buddha* had expounded elaborately on this topic. Here the explanation on *abyākata* conditioning state is fairly complete.

Let us proceed to the second case in *abyākata*. (The eighth type).

"*Purimā purimā abyākatā dhammā, pacchimānamī
pacchimānamī kusalānamī dhammānamī,
upanissayapaccayena paccayo*"

When does this happen means: (in *Pāli*) *Kāyikamī sukhamī upanissaya dānamī deti*. Due to having pleasant existence in this life, to exist pleasantly in future existences as well, does not one dispense *dāna*? (One does, Venerable Sir). Existing pleasantly is *abyākata*. Dispensing *dāna* is *kusala*. Is it not evident that this is the case of *abyākata* conditioning *kusala* to arise? It is evident, Venerable Sir).

Kāyikāni sukhanī upanissaya sīlāni samādhīyāti. On existing pleasantly, does not one consider observing *sīla*? (One does, Venerable Sir). While one is well and happy, one should consider dispensing *dāna* and observing *sīla*. Does this audience have such attitude? (They have, Venerable Sir). Yes, they have. This is the case of *abyākata* conditioning what? (Conditioning *kusala* to arise, Venerable Sir). While one is well and happy, does not one consider observing *sīla* and observes it? (One does observe *sīla*, Venerable Sir).

Kāyikāni sukhanī upanissāya uposathakammāni karoti.

Kāyikāni sukhanī = The pleasantness in the body; *upanissaya* = depending on; *uposathakammāni* = the act of observing *sīla*; *karoti* = is done. *Iti* = Thus; *bhagavā* = the *Buddha*; *avoca* = expounded with wisdom led by compassion.

Sādhu! Sādhu! Sādhu!

While one is well and happy one wishes to observe *sīla*. Does not this kind of attitude arise in the *santāna* of this audience? (It does arise, Venerable Sir). Observing *uposatha sīla* today is the case of *kāyikasukha* conditioning *uposatha kusala* to arise. *Kāyikasukha* is *abyākata dhamma*. Observing *uposatha sīla* is *kusala dhamma*. The *dhamma* present in the *santāna* of this audience has just been expounded. Is it true or not? (It is true, Venerable Sir). Yes, it is true. While one has pleasantness one observes *uposatha sīla*. Pleasantness in the body (*kāyikasukha*) is *abyākata*. Observing *uposatha sīla* is *kusala*. Is it not evident that *abyākata* is conditioning *kusala* to arise? (It is evident, Venerable Sir). Yes, it is evident.

Kāyikamī sukhamī upanissāya jhānamī uppādeti.

While one is pleasant physically, one practises till attaining *jhāna*. Pleasantness physically is *abyākata*. *Jhāna* is *kusala*.

Kāyikamī sukhamī upanissāya vipassanamī uppādeti.

Kāyikamī = pleasantness physically; *upanissaya* = depending on or as a cause; *vipassanamī* = *vipassanā* meditation; *uppādeti* = is practised.

While one is still healthy and the body is still fit and strong, one must practise *vipassanā* meditation. It will be proper for one to practise *vipassanā* meditation. Does not this audience reflect on this kind of intention? (They do, Venerable Sir). Pleasantness in the body is *abyākata*. When *vipassanā* meditation is practised, gaining *vipassanā kusala* is *kusala*. Is it not evident? (It is evident, Venerable Sir). Yes, it is evident. In whose *santāna* is it arising? (In our *santāna*, Venerable Sir). If one is healthy, is it proper to have the intention to practise? (It is proper, Venerable Sir). This kind of intention or consciousness, which is *abyākata*, is conditioning for the arising of *vipassanā kusala*.

Kāyikamī sukhamī upanissāya maggamī uppādeti.

Kāyikamī sukhamī = The pleasantness in the body; *upanissaya* = depending on (or) as strong-dependence conditioning state; *maggamī* = the path (*magga*); *uppādeti* = is attained.

While one is feeling pleasant in the body, one intends to practise so as to attain *magga ñāṇa* and practised

it. Attaining *magga ñāṇa* is *kusala*. Pleasantness in the body is *abyākata*. Is it not evident that *abyākata* is conditioning for the arising of *kusala*? (It is evident, Venerable Sir). Yes, it is evident.

There are a good many instances to talk about on this topic, therefore it has to be done quickly. Do you understand it or not? (We understand it, Venerable Sir). If you understand, it is alright. If you don't understand it yet, if you are following the discourse, it is not proper. In *Pakatūpanissaya* Condition, there are many things to talk about that concerns this audience. The talk on second characteristic of *abyākata* is fairly complete.

Abyākata is conditioning for the arising of *kusala*. They are acts of: *dānamī deti* = dispensing *dāna*; *sīlamī samādhīyati* = observing *sīla*; *uposathakammamī karoti* = observing *uposatha sīla*; *jhānamī uppādeti* = practising to attain *jhāna*; *vipassanamī uppādeti* = practising *vipassanā* meditation; and *maggamī uppādeti* = practising to attain *magga ñāṇa*. Pleasantness in the body (*kāyikamī sukhamī*), the conditioning state, is *abyākata*. The conditioned state is *dāna*, *sīla*, *samatha*, *vipassanā kusala* and *magga kusala*. Now, it has been evident.

The ninth type.

"*Purimā purimā abyākatā dhammā, pacchimānamī pacchimānamī akusalānamī dhammānamī, upanissayapaccayena paccayo*"

Where is this last case, the ninth type taking place? The answer in *Pāli* is: *Kāyikamī sukhamī upanissāya paṇamī hanati, adinnamī ādiyati; musā bhaṇati, piṣuṇamī bhaṇati, pharusamī bhaṇati, samphanī palapati.*

Kāyikamī sukhamī = The pleasantness in the body; *upanissāya* = depending on; *paṇamī* = the others' life; *hanati* = is taken. *Ādinnamī* = what is not given by the owner; *ādiyati* = is stolen. *Musā* = words which are untrue or lies; *bhaṇati* = are spoken. *Piṣuṇamī* = slandering or words to cause disharmony; *bhaṇati* = are spoken. *Pharusamī* = harsh words; *bhaṇati* = are uttered, and *samphanī* = frivolous speech; *palapati* = is spoken.

Depending on the pleasantness in the body (*kāyika sukha*) and in order not to lose it, one kills another living being. Due to the desire to have pleasant living, one kills other beings. This can also happen. Can it not? (It can, venerable Sir). Pleasantness in the body is *abyākata*. Killing others is *akusala*.

Wanting to be well off or comfortable, one steals other people's property. Comfort in the body is *abyākata*. Stealing others' property is *akusala*.

Kāyikamī sukhamī upanissāya musā bhaṇati.

To be just comfortable in the body, untrue words are used. Comfort in the body is *abyākata*, telling lies is *akusala*. It is evident now. This audience has already understood the case of *abyākata* conditioning for the arising of *akusala*.

Utubhojananīpi upanissayapaccayena paccayo.

Utubhojananīpi = The suitable nutriment also; *upanissayapaccayena* = by the force of strong-dependence condition; *paccayo* + *upakārako* = the conditioning of; *hoti* = is accomplished.

Good temperature (*utu*) or climate is conditioning for the arising of *kusala*. Suitable nutriment is also conditioning for the arising of *kusala*. This is a strong *Pakatūpanissaya* power (*satti*). It becomes more evident while one is practising *vipassanā* meditation. Due to good climate or right temperature, when cold and heat are equitable, the individuals who meditate *vipassanā* can gain *vipassanā kusala* quickly in *dhamma*, that is, good climate is conditioning for the quick attainment of *dhamma* by the force of *Pakatūpanissaya* Condition.

Nutriment (*bojana*) is also conditioning by the force of *Pakatūpanissaya* Condition. When this audience practise *vipassanā* meditation, if they are accessible to right nutriment, they can experience, progress and attain noble *dhamma* quickly because *bojana* is conditioning by the force of *Pakatūpanissaya* Condition.

Puggalopi upanissayapaccayena paccayo.

Puggalopi = The good friends also; *upanissayapaccayena* = by the force of *Pakatūpanissaya* Condition; *paccayo* + *upakārako* = the conditioning of; *hoti* = is accomplished.

It is more evident while one is practising *vipassanā* meditation. Also dwelling together with compatible fellow-meditators who note attentively and closely or

acquiring a conditioning state for the attainment of *dhamma* by the force of *Pakatūpanissaya* Condition. Hence, does not one has to dwell with compatible individuals while meditating? (While meditating one has to dwell thus, Venerable Sir). Yes, one has to meditate by dwelling thus.

Senāsanānīpi = The suitable monastery for lodging also; *upanissayapaccayena* = by the force of strong *Pakatūpanissaya* Condition; *paccayo* + *upakārako* = the conditioning of; *hoti* = is accomplished.

By dwelling at the suitable monastery for lodging, practising *vipassanā* meditation is the conditioning for the quick experiencing of *dhamma*, progressing in *dhamma* swiftly and attaining noble *dhamma* quickly, by the force of strong *Pakatūpanissaya* Condition. Hence, when one practise *vipassanā* meditation, it should be practised at a suitable place where the climate is equitable, at a suitable time and by having suitable nutriment, moreover dwelling together with suitable individuals. Also, does not one have to choose a suitable monastery for lodging to practise *vipassanā* meditation? (One has to do thus, Venerable Sir). Yea, one has to meditate thus.

Strong-dependence conditioning state (*upanissaya paccaya*) can produce the effect in all the three periods, namely, past, present and future. There are many instances on the effect due to the prevailing cause (*kālavimutta*), and by expounding them, this *dhamma* discourse will be concluded.

Bojananī = the conditioning by nutriment; *senāsama* = monastery and so on; *puggalo* = compatible individuals are also the support for attaining the *dhamma*. The instances, where the help given by nutriment (*bojana*) and individual (*puggala*) as conditioning states are evident, will be depicted.

At one time, the *Buddha* was residing at *Jatavana* monastery in *Savatthi* city. One day, when it was close to the days of rains-retreat, 60 monks came to the *Buddha* to ask for *vipassanā* meditation instructions and went away to practise. They arrived at the large *Kosala* country. The name of the village is *Mātikā*. The headman of that village is *Mātikā*, and his mother is called *Mātikāmātā*. These 60 monks passed through the *Mātikā* village.

Since they were the monks who have already received the instructions to practise meditation, they walked along mindfully. When *Mātikāmātā* saw them, she revered them so much that she invited them to her house and offered alms-food. Then she asked them, "Venerable Sirs, where are you all going?". "We are going to a suitable place", was the reply. Did they tell their destination in particular? (They did not, Venerable Sir). On hearing their reply, *Mātikāmātā* understood the situation.

She knew that these monks are looking for a place to practise meditation, she requested them, "Please stay in our monastery in our village for the rains-retreat. Due to your presence, we can receive the administration of *sīla* and we shall gain *kusala*. May

I offer you, as much as I can, the alms-food for all the monks".

The monks accepted her offer and settled for the rains-retreat.

Mātikāmātā renovated the monastery to make it suitable for the monks, invited them and revered them. As the monks are staying together, they had a sense of urgency (*samvega*) for *dhamma*.

"Since we have received the meditation instructions from the Most Reverential *Buddha*, it is not proper for us to stay together casually without being serious. Each of us should stay by himself and practise meditation diligently. We shall do this and in case of illness or emergency, the brass bell in the middle of the monastery will be struck and every one shall assemble here".

Thus, making a promise, each of them stayed by himself away from each other and practised meditation.

One evening, *Mātikāmātā* with her ladies and gentlemen devotees accompanying her went to see the monks to offer them molasses, honey, oil and butter. At the monastery they saw no monks, and so *Mātikāmātā* became doubtful. She thought, "At the monastery, they (monks) may either be not comfortable or not in harmony among themselves, and so they had gone away to some other places?" So she made enquiries and those who know the nature of the monks told her.

"It is not so as you think. The monks are practising individually and when the brass bell is sounded, they will return".

Then the brass bell was sounded and the monks came back one by one and assembled at the chosen place as agreed beforehand.

Mātikāmātā with cupped hands in veneration, went to the monks and asked,

"Venerable Sirs, when you all visited my house, you came together in a single file. Now you have come separately one by one, are you in disagreement with each other?"

Who asked that? (*Mātikāmātā*, Venerable Sir).

The monks replied,

"It is not as you think. We are practising the monks' *dhamma* or sublime *dhamma* separately, and so we came back one by one".

When *Mātikāmātā* heard the word "monks' *dhamma*" she too wanted to practise the *dhamma* and asked them,

"Venerable Sirs, is it allowable for the ladies to practise the monks' *dhamma*?"

"There is no restriction on who should and who should not practise the 'monks' *dhamma*". Anybody, whether monks, gentlemen or ladies can practise it", said the monks.

On hearing this, *Mātikāmātā* requested them, "Please teach me how to practise the monks' *dhamma*".

As one who is mature in *pāramita* on hearing the word 'monks' *dhamma*', did not she want to practise also? (She did, Venerable Sir). When this audience

heard that some people are practising meditation, do you not also want to meditate? (We also want to do so, Venerable Sir). *Pāramita* is prompting one to practise meditation. Cannot one judge by oneself on whether one has *pāramita* or not? (One can do that, Venerable Sir).

When one sees and hears others are practising meditation, "I will practise as time permits", is the attitude of one having *pāramita*. Though knowing others are practising meditation, if one has never been to a meditation centre, will it be proper? (It will not be proper, Venerable Sir). Is one's *pāramita* mature or immature? (It is immature, Venerable Sir). This audience is not like this. They want to meditate whenever they can get the time to do so. "We want to meditate, We want to meditate". Cannot one know that having such attitude is due to accumulation of *pāramita*? (One can know thus, Venerable Sir).

When *Mātikāmātā* requested, "Venerable Sirs, please teach me how to practise the monks' *dhamma*", the monks taught her (32) *Koṭṭhāsa kammaṭṭhāna* and *Aniccānupassanā kammaṭṭhāna*. (32) *Koṭṭhāsa kammaṭṭhāna* means contemplating on the 32 portions in one's body, such as hair, hair of the body, nails of fingers and toes, teeth and so on. Noting as "hair", "hair of the body" and so on.

On noting as "hair", one must contemplate to perceive only the hair on the head; "hair of the body", one must contemplate only to perceive the hair of the

body, it must not be in conjunction with other parts of the body. Also on noting nails of hands or nails of toes or teeth, one must perceive them separately, and let the mind dwell on each portion at a time for a short while. This *samatha* practice of 32 *Koṭṭhāsa kammaṭṭhāna* has been taught to her.

They also taught her *Aniccānupassanā kammaṭṭhāna*, such as both *rūpa* and *nāma* or the five aggregates (*khandhās*) are impermanent. They are always passing away. One must incline the mind towards the passing away. When *samādhi* arises, on noting, does not one have to incline the mind towards passing away? (One has to incline thus, Venerable Sir). The method of practice given by those 60 monks, is it not being contemplated by this audience now? (It is being contemplated thus, Venerable Sir). As one keeps noting on passing away and when *samādhi nāṇa* develops, one will actually experience the passing away. As soon as one notes on one thing, it passes away. Since experiencing these passings away, can one think them to be permanent? (Not so, Venerable Sir). Yes, it is not permanent. Impermanence is in English, in *Pāli* it is *anicca*. This *Aniccānupassanā kammaṭṭhāna* was also being taught to her.

After receiving these two methods of *kammaṭṭhāna* practice, *Mātikāmātā* meditated and in a few days time she attained the three *magga* stages and three *phala* stages to become an *anāgāmi*. She became not an ordinary *anāgāmi*, but an extraordinary one endowed with supernormal power (*abhiññāna samāpatti*).

As soon as she knew that she was endowed with *abhiññāṇa* she first looked with insight of *abhiññāṇa* at the 60 monks she had revered to know which stages of *ñāṇa* they have attained. She found out that they have not attained any *ñāṇa* as yet. Since these monks are the ones she revered so much did not she especially have them in her mind? (She did, Venerable Sir).

Since she especially have them in her mind, she looked at them with insight of *abhiññāṇa* first and knew that they had not attained any *dhamma* yet. She found out that they had not even gained *samādhi* as yet.

"Why these monks' situation is like this? Do not they have enough *pāramīta* to attain *dhamma*?", she reflected by her *abhiññāṇa* power. She discovered that they have fulfilled *pāramītas* to become *arahants*. Then she reflected further to see whether these monks have appropriate monastery for lodging. Then she knew that this was also adequate.

"Are these monks have compatible companions or are they in disharmony?"

This fact too was not in deficiency, they were in agreement with each other.

"Are these monks have suitable nutriment?" Then she found out that they were lacking in suitable nutriment and so they did not even have *samādhi*. When one has no *samādhi*, one cannot have *vīpassanā ñāṇa*, without *vīpassanā ñāṇa magga ñāṇa* and *phala ñāṇa* cannot be attained.

Mātikāmātā prepared alms-food suitable for 60 monks. Knowing each monk's particular need, she prepared different dishes with various tastes of sweet, sour, hot and so on accordingly and invited the monks to her house to offer the food, saying,

"Venerable Sirs, please help yourselves as you wish". When these monks had the suitable nutriments, they practised meditation and very soon they attain the four *maggas* and four *phalas* and became *arahants*.

The monks became *arahants* at the time just close to the end of the rains-retreat. When the rains-retreat was over, the monks bade farewell to *Mātikāmātā* and returned to the *Buddha*. The *Buddha* greeted them saying, "Dear sons, the monks, were you all well and happy? Did you have enough suitable nutriments?"

"We were well and happy, and we had enough suitable nutriments, Venerable Sir. A lady called *Mātikāmātā*, as if she knew our wishes, prepared suitable food for each of us. So we had a very good practice," was the reply of the monks. They also reported about their attainment in *dhamma*.

Here, *Mātikāmātā* attainment of *dhamma* is due to Natural-strong-dependence Condition (*Pakatūpanissaya Paccayo*). "*Puggalopi upanissaya paccayo*", as expounded, depending on the monks as individuals, *Mātikāmātā* attained *dhamma* up to the stage of *anāgāmi*. The monks are the *pakatūpanissaya* conditioning state. The noble *dhamma* attained by *Mātikāmātā* is the conditioned state. Is it not evident in the phrase, "*Puggalopi upanissaya?*" (It is evident,

Venerable Sir). Yes, it is the conditioning of *Upanissaya Paccayo*.

Motto: Depending on

The alms-food by *Mātikāmātā*
The monks became *arahants*.

The suitable food prepared by *Mātikāmātā* is the *pakatūpanissaya* conditioning state (the cause). The monks becoming *arahants* is the *pakatūpanissaya* conditioned state (the effect). The monks attaining noble *dhamma* is due to the *Pakatūpanissaya* Condition. *Mātikāmātā* attained noble *dhamma* due to the fulfillment of *pāramitas* in the past existences. If she had not fulfilled *pāramitas* before, can she attain noble *dhamma* up to the stage of *anāgāmi*? (No, she cannot, Venerable Sir). These distinctive *kusala pāramitas* are the *pakatūpanissaya* conditioning state or it can be said that they are the conditioning state of the past. The accumulation of *pāramitas* of *Mātikāmātā* in the past existences is the *pakatūpanissaya* conditioning state (the cause) for her to attain noble *dhamma* in this existence. Attaining the stage of *anāgāmi* for her in this life is the *pakatūpanissaya* conditioned state (the effect).

Motto: Depending on

The *pāramita kusala*
One becomes an *anāgāmi*.

Depending on the past distinctive *pāramita kusala* fulfilled by *Mātikāmātā* as *pakatūpanissaya* conditioning state, she became an *anāgāmi*. The monks also, depending on their past distinctive *pāramita kusala* fulfilled in the previous existences, did not they become *arahants*? (They did, Venerable Sir). Yes, depending on their past *Pakatūpanissaya pāramita puññā*, the monks became *arahants*.

Motto: Depending on
Pāramita puññā
 They became arahants.

The monks became *arahants* due to the nutriments offered by *Mātikāmātā*. Does this instance conform to the phrase, "*Bojanampi Upanissayapaccayena paccayo?*" (It does conform, Venerable Sir). *Mātikāmātā*, on hearing the *dhmma* expounded by the monks, or in other words, depending on the monks, did she become an *anāgāmi*? (She became an *anāgāmi*, Venerable Sir).

Puggalopi = The compatible individuals, *upanissaya paccayena* = by the force of strong *Pakatūpanissaya* Condition (good friends); *paccayo + upakarako* = the conditioning of (till becoming an *anāgāmi*); *hoti* = is accomplished. *Iti* = thus; *bhagavā* = the *Buddha*; *avoca* = expounded with wisdom led by compassion.

Sādhu! Sādhu! Sādhu!

By virtue of listening to the *dhamma* talk on nine types of *Upanissaya Paccayo* from *Paccayaniddesa Pāli* Text and the method of practice, may you be able to follow, practise, cultivate and put effort accordingly and may you be able to swiftly realize the noble *dhamma* and attain the bliss of *nibbāna*, the extinction of all sufferings, that you have aspired for with the ease of practice.

(May we be endowed with the blessings, Venerable Sir).

Sādhu! Sādhu! Sādhu!

ina and Vipassanā (7) Upanissaya Paccayo

Translator's note on *Upanissaya Paccayo*

- (1) 21 *kusala cittas*
- | | |
|-----------------------------------------|----------|
| (a) <i>Ahetuka kusala vipāka cittas</i> | 8 |
| (b) <i>Mahā-kusala cittas</i> | 8 |
| (c) <i>Rūpāvacara kusala cittas</i> | <u>5</u> |
| | 21 |
- (2) 36 resultant consciousnesses (*vipāka cittas*)
- | | |
|-----------------------------------------|----------|
| (a) <i>Ahetuka vipāka cittas</i> | 7 |
| (b) <i>Ahetuka kusala vipāka cittas</i> | 8 |
| (c) <i>Mahā-vipāka cittas</i> | 8 |
| (d) <i>Rūpāvacara vipāka cittas</i> | 5 |
| (e) <i>Arūpāvacara vipāka cittas</i> | 4 |
| (f) <i>Lokuttara vipāka cittas</i> | <u>4</u> |
| | 36 |
- (3) 20 functional consciousnesses (*kiriya cittas*)
- | | |
|--------------------------------------|----------|
| (a) <i>Ahetuka kiriya cittas</i> | 3 |
| (b) <i>Mahā-kiriya cittas</i> | 8 |
| (c) <i>Rūpāvacara kiriya cittas</i> | 5 |
| (d) <i>Arūpāvacara kiriya cittas</i> | <u>4</u> |
| | 20 |
- (4) 28 *rūpas*
- | | |
|------------------------|-----------|
| (a) <i>Mahābhutas</i> | 4 |
| (b) <i>Upādā-rūpas</i> | <u>24</u> |
| | 28 |

Translator's note on *Upanissaya Paccayo*

- (5) 17 *kusala cittas* (lokiya kusala cittas)
- | | |
|-------------------------------------------------------------------------------|----------|
| (a) <i>Ahetuka cittas</i> | 8 |
| (b) <i>Mahā-kusala cittas</i>
(excluding the 4 lokuttara
kusala cittas) | 4 |
| (c) <i>Rūpāvacara kusala cittas</i> | <u>5</u> |
| | 17 |
- (6) 12 *akusala cittas*
- | | |
|------------------------------|----------|
| (a) <i>Lobha-mula cittas</i> | 8 |
| (b) <i>Dosa-mula cittas</i> | 2 |
| (c) <i>Moha-mula cittas</i> | <u>2</u> |
| | 12 |

Mottos

- ❖ *Kusala* deeds
 - While performing them,
 - Are truly free of faults.
 - After performing *kusala* deeds
 - Only good effect
 - Shall truly be produced.
- ❖ *Akusala* deeds
 - While performing them,
 - Truly produces faults.
 - Akusala* deeds
 - After performing them,
 - Only bad effects truly arise.
- ❖ Neither good nor bad effects
 - Can arise
 - In indeterminates (*abyākata*)
- ❖ *Saddhā* is likened to the hand
- ❖ *Saddhā* is likened to wealth.
- ❖ *Saddhā* is likened to a good seed
- ❖ Depending on
 - The alms-food by *Mātikāmātā*
 - The monks became *arahants*.
- ❖ Depending on
 - The *pāramita kusala*
 - One becomes an *anāgāmi*.
- ❖ Depending on
 - Pāramita puññā*
 - They became arahants.

Paṭṭhāna and Vipassanā (8)

Purejāta Paccayo

(Prenascence Condition)

by

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Saddhammaramsī Yeiktha Sayadaw

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Yangon

2010

Myanmar

Paṭṭhāna and Vipassanā (8)

Purejāta Paccayo

(Prenascence Condition)

by

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Abhidhajahamahāraṭṭhaguru

Saddhammaramsī Yeiktha Sayadaw

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Edited by the Editorial Board

Saddhammaramsī Meditation Centre

Paṭṭhāna and Vipassanā (8)

Purejāta Paccayo

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| 18. Daw Myat Myat Moe | 39. Daw Thiri Moe Kyaw |
| 19. Daw Kyae Hmone Win | 40. Daw Thazin Myint Aung |
| 20. Daw Aye Thidar Aung | |
| 21. Dw Lai Lai Mar | |

to commemorate the
50th Founding Anniversary of
Waing Montessori Centre on May 2010

Purejāta Paccayo

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Paṭṭhāna and Vipassanā (8) *Purejāta Paccayo*

Paṭṭhāna and Vipassanā (8)

Purejāta Paccayo

(Prenascence Condition)

Ashin *Kuṇḍalābhivamsa*

Today is the 8th waning day of the month of Tawthalin, 1353 Myanmar era (1–10–91) and the *dhamma* discourse that will be delivered is on *Purejāta Paccayo* (Prenascence Condition).

In the word *purejāta*, there are two parts: *pure + jāta*. *Pure* means pre; *jāta* means nascence or conditioning state. That means it has arisen beforehand and conditioning its related conditioned states. It is known as pre-nascence (*purejāta*).

These *purejāta* conditioning state and conditioned state are not existing elsewhere, but they are existing in the *santānas* of this audience, and the various individuals. These *dhammas* that have arisen were expounded by the *Buddha*.

While listening, if one reflects that the *dhamma* existing in one's *santāna* has been expounded by the *Buddha*, one shall be pleased and remember it better. To be able to have connection between the phenomenon in one's *santāna* and the *Pāli* vocabulary, first of all an explanation will be given briefly.

In the *santāna* of this audience, there are six sensitivities: eye-sensitivity in the eye; ear-sensitivity in the ear; nose-sensitivity in the nose; tongue-sensitivity in the tongue; body-sensitivity in the body and mind-sensitivity in the heart-base.

In the *Pāli* text on *Purejāta*, eye-sensitivity is referred to as *cakkhāyatanamī*; ear-sensitivity as *sotāyatanamī*; nose-sensitivity as *ghānāyatanamī*; tongue-sensitivity as *jivhāyatanamī*; body-sensitivity as *kāyāyatanamī* and mind-sensitivity is expounded as *yamī rūpanī nissāya tamī rūpanī*.

To have the connection between these in one's *santāna* and the *Pāli* terms in *Pāli* text, answer the questions once.

In *Pāli*, what is eye-sensitivity called

(*cakkhāyatanamī*, Venerable Sir); ear-sensitivity.....?

(*sotāyatanamī*, Venerable Sir); nose-sensitivity.....?

(*ghānāyatanamī*, Venerable Sir); tongue-sensitivity.....?

(*jivhāyatanamī*, Venerable Sir); body-sensitivity.....?

(*kāyāyatanamī*, Venerable Sir); and *hadaya-vatthu* or heart-base? (*yamī rūpanī nissāya tamī rūpanī*, Venerable Sir). Yes, it is called *yamī rūpanī nissāya tamī rūpanī*.

What strikes the eye-sensitivity? It is struck by the visible object (*rūpārammaṇa*); to ear-sensitivity? It is *saddārammaṇa*; to nose-sensitivity? It is (*gandhārammaṇa*); to tongue-sensitivity? It is *rasārammaṇa*; to body-sensitivity? It is *phoṭṭhabbārammaṇa*; and to mind-sensitivity, depending

on heart-base? It is *dhammārammaṇa*. That means the objects strike their respective sensitivities and they are each in pairs.

To understand this, shall we answer some more questions. What object strikes on the eye-sensitivity? (Visible object, *rūpārammaṇa*, Venerable Sir); on the ear-sensitivity? (Sound, *saddārammaṇa*, Venerable Sir); on nose-sensitivity? (Smell, *gandhārammaṇa*, Venerable Sir); on tongue-sensitivity? (Taste, *rasārammaṇa*, Venerable Sir); on body-sensitivity? (Touch, *phoṭṭhabbārammaṇa*, Venerable Sir); and on mind-sensitivity? (Phenomenon, *dhammārammaṇa*, Venerable Sir). Yes, *dhammārammaṇas* strike on the *manodvāra* which is depending on the heart-base.

In *Pāli* terms, the visible object which strikes at the eye-sensitivity is known as *rūpārammaṇa*. What is it called in *Pāli*, the visible object that strikes at the eye-sensitivity of this audience? (It is called *rūpārammaṇa*, Venerable Sir); the sound that strikes at the ear-sensitivity? (It is *saddārammaṇa*, Venerable Sir); the smell that strikes at the nose-sensitivity? (It is *gandhārammaṇa*, Venerable Sir); the taste that strikes at the tongue-sensitivity? (It is *rasārammaṇa*, Venerable Sir); and the tangible object that strikes at the body-sensitivity? (It is *phoṭṭhabbārammaṇa*, Venerable Sir).

In the *santānas* of this audience, for the *dhammārammaṇa* striking at the mind-sensitivity, which is depending on the heart-base (*hadaya-vatthu*) there is no separate, direct and distinct term in *Pāli* vocabulary.

It is only expressed in *Pāli* as *yamī rūpaṃ nissāya manodhātuca, manoviññādhātuca vattanti.*

Tamī rūpaṃ manodhātuyā tamisampayuttakānañca dhammānaṃ purejātapaccayena paccayo.

Manoviññādhātuyā tamisampayuttakānañca dhammānaṃ kiñcikāle purejātapaccayena paccayo.

Kiñcikāle na purejātapaccayena paccayo.

This phenomenon is happening so distinctly in many ways that it is expounded as Base-prenascence condition (*Vatthu-purejāta Paccayo.*)

Here, *purejāta* can be classified under three subheadings: Base-prenascence (*Vatthu-purejāta*); object-prenascence. (*Ārammaṇa-purejāta*); and Base-object-prenascence (*Vatthārammaṇa-purejāta*). Into how many subheadings is it divided? (Three subheadings, Venerable Sir). From *cakkhāyatanamī* and so on up to *kāyāyatanamī* and *yamī rūpaṃ nissāya* and so on are included in *Vatthu-purejāta*. *Rūpāyatanamī* and so on are included in *Ārammaṇa-purejāta*. So also *yamī rūpaṃ nissāya* and so on are included in *Pāli* text of, *Vatthārammaṇa-purejāta*.

When the terms in *Pāli* and the phenomena occurring in the *santānas* of this audience are correlated to each other, is it not obvious that the phenomena arising in the *santānas* of this audience have been expounded by the *Buddha*? (It is obvious, Venerable Sir.)

When a visible object strikes at the eye-sensitivity, what consciousness arises? It is the eye-consciousness that arises. The questions shall be answered once again, so that when it is expounded in *Pāli*, one will appreciate that

these phenomena are arising and conditioning in one's *santāna*. Due to this knowledge, on continued noting, one can realize *dhamma* quickly.

When a visible object strikes at the eye-sensitivity, which consciousness arises? (Eye-consciousness arises, Venerable Sir). Yes, in *Pāli* vocabulary, the eye-consciousness is called *cakkhuvīññādhātuyā*. What is eye-consciousness called in *Pāli*? (It is *cakkhuvīññādhātuyā*, Venerable Sir.). In whose *santāna* is it existing? (It is existing in the *santāna* of the audience, Venerable Sir). It seems to be a little difficult because it is expressed in *Pāli*.

“*Tanīsampayuttakānañca dhammānaṃ*”, means the seven mental factors (*cetasikas*) are arising simultaneously with the eye-consciousness. This is just to show the ability to arise simultaneously, but is not the main factor. The arising of eye-consciousness is the main factor. If the question on eye-consciousness can be answered, the rest can also be answered. Let us just answer one question. Later, if you understand that the phrase “*Tanīsampayuttakānañca dhammānaṃ*” means mental factors, one does not need to answer any more.

When sound (*saddārammaṇa*) strikes at the ear-sensitivity, which consciousness arises? (Ear-consciousness arises, Venerable Sir). In *Pāli* vocabulary, what is this ear-consciousness called? (It is called *sotavīññādhātuyā*, Venerable Sir).

When smell (*gandhārammaṇa*) strikes at the nose-sensitivity, which consciousness arises? (Nose-consciousness arise, Venerable Sir). In *Pāli* vocabulary,

what is this nose-consciousness called? (It is called *ghānaviññāṇadhātuyā*, Venerable Sir).

When taste (*rasārammaṇa*) strikes at the tongue-sensitivity, which consciousness arises? (Tongue-consciousness arises, Venerable Sir). In *Pāli* vocabulary what is this tongue-consciousness called? (It is called *jivhaviññāṇadhātuyā*, Venerable Sir).

When touch (*phoṭṭhabbārammaṇa*) strikes at the body-sensitivity, which consciousness arises? (Body-consciousness arises, Venerable Sir). In *Pāli* vocabulary what is body-consciousness called? (It is called (*kāyaviññāṇadhātuyā*, Venerable Sir). Yes, it is called *kāyaviññāṇadhātuyā*.

Rūpāyatanamī saddāyatanamī gandhāyatanamī rasāyatanamī phoṭṭhabbāyatanamī manodhātuyā taṃsāmpayuttakānañca dhammānamī purejātapaccayena paccayo.” Means the total of five present conditioning states cause the arising of three *manodhātus*,⁽¹⁾ as expounded by the *Buddha*.

“*Yamī rūpamī nissāya tamī rūpamī*” means the arising of *manodhātu* and *manoviññāṇadhātu*⁽²⁾ and conditioning by the force of *Vitthārammaṇa purejāta* condition, as expounded by the *Buddha*.

Taking the phenomena arising in one’s *khandhā* or *santāna* as the object of thought will be expounded in *Pāli*. Repeat after me just once.

Purejāta paccayoti -
Cakkhāyatanamī cakkhuviññāṇadhātuyā
taṃsāmpayuttakānañca dhammānamī purejātapaccayena
paccayo.

Sotāyatanamī sotaviññāṇadhātuyā taṁsampayuttakānañca dhammānamī purejāta paccayena paccayo.

Ghānāyatanamī ghānaviññāṇadhātuyā taṁsmpayuttakānañca dhammānamī purejāta paccayena paccayo.

Jivhāyatanamī jivhaviññāṇadhātuyā taṁsampayuttakānañca dhammānamī purejātapaccayena paccayo.

Kāyāyatanamī kāyaviññāṇadhātuyā taṁsampayuttakānañca dhammānamī purejāta paccayena paccayo.

Rūpāyatanamī cakkhaviññāṇadhātuyā taṁsampayutakānañca dhammānamī purejāta paccayena paccayo.

Saddāyatanamī sotaviññāṇadhātuyā taṁsampayutakānañca dhammānamī purejāta paccayena paccayo.

Gandhāyatanamī ghānaviññāṇadhātuyā taṁsampayutakānañca dhammānamī purejāta paccayena paccayo.

Rasāyatanamī jivhaviññāṇadhātuyā taṁsampayutakānañca dhammānamī purejāta paccayena paccayo.

Phoṭṭhabbāyatanamī kāyaviññāṇadhātuyā taṁsampayutakānañca dhammānamī purejāta paccayena paccayo.

Rūpāyatanamī saddāyatanamī gandhāyatanamī rasāyatanamī phoṭṭhabbāyatanamī manodhātuyā taṁsampayuttakānañca dhammānamī purejāta paccayena paccayo.

Yamī rūpaṇi nissāya manodhātuyā ca manoviññādhātuyā ca vattanti.

Tamī rūpaṇi manodhātuyā taṃsāmpayuttakānañca dhammānaṃ purejāta paccayena paccayo.

Manoviññādhātuyā taṃsāmpayuttakānañca dhammānaṃ kiñcikāle purejātapaccayena paccayo. Kiñcikāle na purejātapaccayena paccayo.

The *Pāli* Text has been expounded in serial order. In *Pāli*, from *Cakkhāyatanaṃ* to *kāyāyatanaṃ*, there are five *vatthus* (*rūpas*) and when *hadaya-vatthu* is included, it totals up to six *vatthu rūpas*. These six *vatthus rūpas* are the conditioning state (*paccaya*). Seven (*satta*) *viññādhātus*⁽³⁾ are the conditioned state (*paccayupanna*).

Next, the five objects of *rūpāyatanaṃ*, *saddāyatanaṃ*, *gandhāyatanaṃ*, *rasāyatanaṃ*, *phoṭṭhabbāyatanaṃ* and heart base (*hadaya-vatthu*) are the conditioning state. The seven *viññādhātus* are the conditioned state.

The *Pāli* word *cakkhāyatana* has two parts: *cakkhu + āyatana*. *Cakkhu* means eye-sensitivity; *āyatana* means the cause. *Cakkhu* is.....? (eye-sensitivity, Venerable Sir). *Āyatana* is? (the cause, Venerable Sir). For whose arising is the cause? It is the cause for the arising of *cakkhuvīññāṇa*. Eye-sensitivity is the cause (*paccaya*) for the arising of *cakkhuvīññāṇa*. Eye-consciousness or *cakkhuvīññāṇa* is the effect (*paccayupanna*).

In the word *sotāyatanaṃ*, *sota* means ear-sensitivity, and *āyatana* means the cause. Is it the cause for whose arising? It is the cause for the arising of *sotavīññāṇa*, the ear-consciousness.

It is the same in *ghānāyatana*, *ghāna* means nose-sensitivity; *āyatana* means the cause. Whose cause is it? It is the cause for the arising of *ghānaviññāṇa*, nose-consciousness. Is it obvious that there will be nose-consciousness only if there is nose-sensitivity ? (It is obvious, Venerable Sir).

Also in *jivhāyatanaṃ*, *jivhā* means tongue-sensitivity, *āyatana* means the cause. Whose cause is it? It is the cause for the arising of *jivhāviññāṇa*, tongue-consciousness.

Tongue-consciousness can only arise when there is tongue-sensitivity. Without tongue-sensitivity, there can be no tongue-consciousness.

In the same manner, in *kāyāyatanaṃ*, *kāya* means body sensitivity, *āyatana* means the cause. What cause is it? It is the cause for the arising of body-consciousness. These phenomena should be known.

It is the same for *rūpāyatana*. *Rūpa* means visible object. *Āyatana* means the cause, whose cause is it? It is the cause for the arising of eye-consciousness. Though there is eye-sensitivity, but at this moment if there is no visible object, there cannot be any eye-consciousness. Hence, the visible object (*rūpārammaṇa*) is also the cause for the arising of eye-consciousness.

It is the same for *saddāyatana*. *Saddā* means sound (*saddārammaṇa*). *Āyatana* means the cause. Whose cause is it? It is the cause for the arising of ear-consciousness. The audience has already understood these phenomena.

It is the same for *ghānāyatanaṃ*. *Ghāna* means smell. *Āyatana* means the cause. Whose cause is it? It is the

cause for the arising of nose-consciousness. Nose-consciousness can arise only when there is the smell. Without the smell, no nose-consciousness can arise.

In the same way for *rasāyatana*, *rāsā* means taste (*rasārammaṇa*). *Āyatana* means the cause. Whose cause is it? It is the cause for the arising of tongue-consciousness. Without *rasārammaṇa*, can there be tongue-consciousness? (It cannot be there, Venerable Sir). Yes, it cannot be there.

In the same way for *phoṭṭhabbāyatana*. *Phoṭṭhaba* means the touch, tangible object. *Āyatana* means the cause. Whose cause is it? (It is the cause for the arising of body-consciousness, Venerable Sir). Yes, it is the cause for the arising of body-consciousness. Only when there is *phoṭṭhabbārammaṇa*, body-consciousness can arise. Without any touch, can there be any body-consciousness arising? (There cannot be any arising, Venerable Sir). Yes, it cannot arise. All these phenomena are happening in one's *santāna*.

According to *cakkhāyatanaṃ*, eye-sensitivity is also the cause for the arising of eye-consciousness. In *rūpāyatanaṃ*, visible object is the cause for the arising of eye-consciousness. Are these functions not similar? (They are similar, Venerable Sir). Both the conditioning states (*paccayas*) are *rūpa dhammas*. The conditioned state (*paccayuppana*) is *nāma dhamma*. Only when a visible object strikes at the eye-sensitivity, the eye-consciousness can arise. Without the striking, it cannot arise.

The eye-consciousness cannot be said to exist either in the eye-sensitivity or in the visible object. Only when

these two, that is, the eye-sensitivity and the visible object come together, the eye-consciousness arises in a flash. This very moment of arising is the time to practise *vipassanā* meditation.

The religious writers of treaties explained by giving examples of a bow, strings of a violin and the sound. Eye-sensitivity (*cakkhāyatanā*) is likened to the strings of a violin, and a visible object to a bow. Eye-consciousness (*cakkhuvīññāṇa*) is likened to the sound. The sound does not exist either in the strings of the violin or in the bow. Only when the bow plays the violin, the sound is produced.

Likewise, eye-consciousness does not exist either in eye-sensitivity or in the visible object. Only when these two come together the eye-consciousness arises in a flash.

Motto: On playing the violin
With the bow
The sound is produced.

When the violin strings are played by a bow, the sound of the violin is produced.

Motto: When an object (*ārammaṇa*)
Strikes at the respective sensitivity,
There arises the consciousness (*vīññāṇa*).

The respective sensitivity is referred to as a mirror. The object means visible object (*rūpārammaṇa*). At the very

moment of a visible object striking at the eye-sensitivity, eye-consciousness arises. Does not eye-consciousness arise? (It does arise, Venerable Sir). Object alone cannot produce eye-consciousness. Only when a visible object strikes at the eye-sensitivity, eye-consciousness arises.

Eye-sensitivity is the receptor. A visible object is the stimulator, and the eye-consciousness is the spark. Is the eye-consciousness likened to the sound of a violin? (It is likened thus, Venerable Sir). Yes, it is likened thus. One must be able to note at the very moment of the arising of this consciousness. If one can do so as such, according to Dependent origination (*Paṭiccasamuppāda*), it is done for the sake of stopping the rotating *Paṭiccasamuppāda* Ferris wheel of suffering (cycle of rebirths). If not, that *Paṭiccasamuppāda* wheel will be made to keep on rotating. It makes one keeps on going the round of rebirths (*saṃsārā*). Does not this mean that if one wants to break the round of *saṃsārā*, one must note? (It means thus, Venerable Sir). When one is unable to note, one must go round the *saṃsārā*. When one is able to note at the very moment of seeing, one can break the *saṃsārā*. Without noting, one will go round the wheel of *saṃsārā*.

Motto: On seeing,
 If not mindful
 One will go round the *saṃsārā*.

If one cannot note on seeing-consciousness, from that time onwards the wheel of *saṃsārā* will continue to

revolve. Hence, one will go on meeting with sorrow, lamentation, suffering, grief and extreme despair.

Motto: On seeing
If mindful
One will stop going round the *saṃsārā*.

It means that if one can be conscious after seeing and note "seeing seeing", one can stop going round the *saṃsārā*. At this point the *Buddha* expounded on the rotation of the Dependent Origination and how it can be stopped. Here are three bases of Dependent Origination for one to go round the *saṃsārā*. They are: eye-sensitivity (*cakkhāyatanaṃ*), visible object (*rūpāyatanaṃ*) and eye-consciousness (*cakkhuvīññāṇa*). If one cannot start to note from these three, the wheel of *saṃsārā* will go on revolving.

At one time the *Buddha* was residing at a tiered roofed-brick monastery in *Natika* village. While residing all alone in the monastery, the *Buddha* in His wisdom, wanted to reflect the *dhamma* on Dependent Origination (*Paṭiccasamuppāda*). Firstly, he contemplated in His mind, the Dependent Origination for all individuals of the 31 planes, right up to the highest plane of existence how the wheel of Dependent Origination revolves around and how to stop; how meditation can be practised to stop the revolution. Then He uttered the following *Pāli* verse:

*Cakkhuñca paṭicca rūpeca uppajjati cakkhuvīññānaṃ
Tiṇṇaṃ saṅgati phasso. Phassapaccayā vedanā. Vedanā
paccayā taṇhā. Taṇhāpaccayā upādānaṃ. Upādāna*

paccayā bhavo. Bhavapaccayā jāti. Jātipaccayā jarā, maranamī, soka, parideva, dukkha, domanassa upāyāsā sambhavanti. Evametassa kevalassa dukkhakkhandhassa samudaya hoti.

(*Nidānavagga samyutta - 302*)

Firstly, the *Buddha* uttered how the wheel of Dependent Origination revolves. Then He uttered how the round of rebirths (*samsarā*) is stopped.

Cakkhuñca paṭicca rūpeca uppajjati cakkhuvīññānamī. Tiṇṇamī saṅgati phasso. Phassapaccayā vedanā, vedanā paccayā taṇhā, tassāyeva taṇhāya asesavirāga nirodhā uppādānanirodho, uppādānanirodha bhavanirodho, bhavanirodhā jatinirodho, jatinirodhā jarā maranamī soka pariveda dukkha domanassupāyāsā nirujjhanti. Evametassa kevalassa dukkhakkhandhassa nirodho hoti.

Evamī = due to these successive causes; *kevalassa* = with no pleasantness, but only sufferings; *etassa dukkhakkhandhassa* = this mass of sufferings; *nirodho* = cessation; *hoti* = is achieved. *Iti* = thus; *bhagavā* = the *Buddha*; *avoca* = expounded with wisdom led by compassion.

Sādhu! Sādhu! Sādhu!

It is evident in pre-nascence conditioning state (*purejāta paccaya*). Is not there "*cakkhuñca paṭicca rūpeca uppajjati cakkhuvīññānamī*"? (It is there, Venerable Sir). "*Cakkhāyatanamī*" and "*cakkhuñca*" are the same. "*Rūpeca*" and "*rūpāyatanamī*" are the same. Is "*cakkhuvīññānamī*" and "*cakkhuvīññādhātuyā*", the same

or different? (They are the same, Venerable Sir). This is the basis of the Dependent Origination. Here, if one can note at the very moment of arising of *cakkhuvīññāṇa*, the wheel of *saṃsārā* will be stopped. If one cannot note, the wheel will keep on revolving.

"*Tiṇṇamī saṅgati phasso*"

Tiṇṇamī = eye-sensitivity, visible object and eye-consciousness; *saṅgati* = because of the meeting of ; *phassa* = contact; *sambhavanti* = is established.

When these three meet, the contact (*phassa*) is formed and in the eye, there is a sensation of meeting. One who has fairly matured *samādhi ñāṇa* on noting "seeing, seeing", he sensed that there is some sort of meeting or touching in the eye-sensitivity. This sensation is the contact (*phassa*).

Tiṇṇamī = this triad: eye-sensitivity, visible object and eye-consciousness; *saṅgati-saṅgatiyā* = the meeting of; *phassa* = contact; *sambhavanti* = is established.

Phassapaccayā = due to contact (cause), *vedanā* = feeling; *sambhavanti* = is established.

Vedanāpaccayā = due to feeling (cause); *taṇhā* = craving; *sambhavanti* = is established.

Taṇhāpaccayā = due to craving (cause); *upādānamī* = clinging; *sambhavanti* = is established.

Upādānapaccayā = due to clinging (cause); *bhavo* = *kamma bhava* and *upapattibhava*; *sambhavanti* = are established.

Bhavapaccayā = due to existence (cause); *jāti* = conception; *sambhavanti* = is established.

Jātipaccayā = due to conception (cause); *jarā, maraṇa* = ageing and death; *sambhavati* = are established.

Soka, parideva, dukkha, domanassupāyāsā = sorrow, lamentation, physical suffering and mental suffering, grief and extreme despair; *sambhavati* = are established. *Evaṇi* = due to said successive causes; *kevalassa* = complete suffering without pleasantness; *etassa dukkhakkhandhassa* = this mass of suffering; *samudayo* = arising; *hoti* = is established. *Iti* = thus; *bhagavā* = the *Buddha*; *avoca* = expounded with wisdom led by compassion.

Sādhu! Sādhu! Sādhu!

There are eye-sensitivity known as *cakkhāyatanaṃ* and visible object known as *rūpārammaṇa*. When these two meet and get together, eye-consciousness known as *cakkhuvīññāṇa* arises. When eye-consciousness arises and at that very moment when these three meet together, contact (*phassa*) is established. Then feeling (*vedanā*) is established. After feeling, craving (*taṇhā*); after *taṇhā*, clinging (*upādānaṃ*); after *upādānaṃ*, existence (*bhava*) are formed. Due to *bhava*, conception (*jāti*), ageing and death (*jarā, maraṇa*) happen. Does not one have sorrow (*soka*), lamentation (*parideva*), physical suffering (*dukkha*), grief and extreme despair (*domanassupāyāsā*)? (One has these, Venerable Sir). Why does all these things happen? These things happen because one cannot note at the moment of arising of the phenomenon.

Motto: On seeing,
If not mindful
One will go round the *saṃsārā*.

When one is not noting, everything mentioned happen continuously. Is it not? (It happens thus, Venerable Sir). One goes round *saṃsārā* in this existence, so also in future existences as well, resulting in meeting suffering continuously. The word "*kevalassa*" means "entirely" or "not mixed with". Here it means complete suffering without being mixed with pleasantness. Nevertheless there is some happiness. Even then it is all suffering in disguise (*vipariṇamadukkha*) as happiness.

Is not there some happiness in the human existence and *deva* happiness in the *deva* realm? (There are some happiness, Venerable Sir). When one looks at this happiness, one will find that it is not real happiness. This happiness is changeable for the worst and so it is suffering, known as *vipariṇamadukkha*. Happiness, as said, when it changes for the worst, does it not become suffering? (It becomes suffering, Venerable Sir). As much as there is happiness, it turns into suffering. Hence, the *Buddha* had expounded that it is entirely suffering (*kevalassa*). All happiness is suffering. "*Etassa dukkhakkhandhassa* = all these sufferings; *samudaya* = the arising of; *hoti* = exist."

Why does this happen? It happens because one cannot contemplate at the eye. Similarly for the ear also, if one cannot note at the ear, one will go round the *saṃsārā*.

Motto: On hearing, if not mindful, one will go round the *saṃsārā*.

On smelling, if not mindful, one will go round the *saṃsārā*.

On tasting, if not mindful, one will go round the *saṃsārā*.

On touching, if not mindful, one will go round the *saṃsārā*.

On thinking, if not mindful, one will go round the *saṃsārā*.

If there is no noting in all these six places (*dvāras*), one will go round the *saṃsārā*. Does this audience want to go round the *saṃsārā*? (No, Venerable Sir). "*Evametassa kevalassa dukkhakkhandhassa*" has been said before. "*Evamī* = by these continuous causes; *kevalassa* = without happiness but made up of total suffering; *etassa dukkhakkhandhassa* = of this group of suffering". This is a group of massive suffering. How can one want to go round the *saṃsārā*? One does not want to go round it any more. Does an intelligent individual want to go round the *saṃsārā*? (One does not want to go round, Venerable Sir). Does not one know that it is so frightful? (One does know, Venerable Sir).

If asked, how long has one been going round the *saṃsārā*? The answer is, the *saṃsārā* is so long that the beginning of *saṃsārā* cannot be found out, and one had suffered all along. In future, if one's *saṃsārā* cannot be terminated how long will one keep on suffering cannot still be estimated. Is not the present time to terminate one's *saṃsārā* or not? (This is the time one can terminate it, Venerable Sir). One must terminate it at the time when one can do so. It will not be proper to have sorrow later. If one is in an existence where

one cannot terminate the *saṃsārā* one will have sorrowful regrets as, "Oh! I have not been able to terminate it, and I have to suffer". Only when one falls down to *apāya nīraya*, sorrow (*soka*), lamentation (*parideva*), and regret may arise. In order not to have regrets, such as, "Oh! so much suffering has to be taken because one has not terminated the *saṃsārā* while one is still capable of doing so", one must terminate it starting from this moment.

With what method should one terminate the round of *saṃsārā*? It must be done by *vipassanā* meditation. One must note precisely while seeing, hearing, smelling, tasting, touching and thinking. The word "while" refers to the present moment. The individual who has strong *samādhi*, on noting the eye-consciousness right at the present moment of its arising, can terminate the *saṃsārā*. How is it to be noted? Must note as "seeing, seeing". When *samādhi ñāṇa* develops, this audience will find out for themselves. Some individuals have already found out.

Here in noting, "seeing, seeing", on seeing, five factors are involved. They are eye-sensitivity (*cakkhāyatana*); visible object (*rūpārammaṇa*); eye-consciousness (*cakkhuvīññāṇa*); contact (*phassa*) and "*phassa paccayā vedanā*" = feeling due to contact. These five factors may usually be noted. If one can note to know up to the feeling (*vedanā*), and if the *vedanā* is terminated, can craving (*taṇhā*) arise? (*Taṇhā* cannot arise anymore, Venerable Sir). Yes, it cannot arise anymore.

"*Tassāyeva taṇhāya asesavirāganirodhā*"

Tassāyeva taṇhāya = due to noting; the craving (*taṇhā*); *asesavirāganirodhā* = is completely ceased, as expounded by the *Buddha*. Hence, by noting as said (above) can *taṇhā* arise anymore? (It cannot arise, Venerable Sir). During the moment of noting *vedanā* can there arise craving (*taṇhā*). (It cannot arise, Venerable Sir). As one can note right up to *vedanā*, *taṇhā* has no chance to arise.

Tassāyeva taṇhāya asesavirāganirodhā = because of the complete cessation of this *taṇhā upādānanirodho* = the cessation of clinging; *sambhavanti* = is established. *Upādānanirodhā* = because the clinging has ceased; *bhavanirodho* = the cessation of existence due to *kamma* (*kammabhava*) and the present existence (*upapattibhava*); *sambhavanti* = is established. *Bhavanirodhā* = due to cessation of existence; *jatinirodho* = the cessation of conception; *sambhavanti* = is established. *Jatinirodhā* = due to the cessation of conception; *jarā maraṇam* = aging and death; *nirujjhanti* = are ceased. *Soka*, *parideva*, *dukkha*, *domnanassupāyāsa* = sorrow, lamentation, suffering, mental grief and extreme despair; *nirujjhanti* = are ceased. *Evaṃ* = Thus; *kevalassa* = which is total suffering without any happiness; *etassa dukkhakkhandhassa* = of this aggregate of suffering; *nirodho* = the cessation; *hoti* = is established. *Iti* = thus, *bhagavā* = the *Buddha*; *avoca* = expounded with wisdom led by compassion.

Sādhu! Sādhu! Sādhu!

Noting at the very moment of seeing can accomplish the noting of one of the five *dhamma*. Recite the motto concerning this.

Motto: Eye-sensitivity and visible object are the two *rūpa dhammas*.

Eye-consciousness, contact and feeling are the three *nāma dhammas*.

While seeing, the truth of suffering can be known by noting seeing, seeing.

Eye-sensitivity is also known as *cakkhāyatanaṃ*. What is eye-sensitivity called? (It is called *cakkhāyatanaṃ*, Venerable Sir). Visible object means *rūpārammaṇa*. Are they not mentioned in the motto? (They are, Venerable Sir). These two are the *rūpa dhamma*. They may also be noted.

On noting "seeing, seeing", sometimes the eye-sensitivity is known. "As if the eye becomes clearer and clearer". It means one is noting the eye-sensitivity (*cakkhāyatana*). Sometimes a visible object may also be noted. Seeing stays at mere seeing means noting the visible object. The explanation on the two *rūpa dhammas* of eye-sensitivity and the visible object is fairly complete.

Now, eye-consciousness, contact and feeling will be explained. Eye-consciousness means the mind knowing the seeing. Sometimes on noting seeing, in one's understanding there is "a consciousness in the eye", which is knowing the nature of eye-consciousness. Contact is *phassa*. Sometimes "there is a sensation of contact occurring at the eye". How many kinds altogether

have been explained? (There are four kinds, Venerable Sir). Feeling means *vedanā*. In noting "seeing, seeing", sometimes one seems to perceive pleasantness and at other times unpleasantness. Seeing pleasantness is *sukha vedanā*, unpleasantness is *dukkhavedanā*.

One tends to note the eye-sensitivity or the visible object or both as well. Sometimes one may note the eye-consciousness or the contact or the feeling. By being able to note these, can *taṇhā* due to *vedanā* arise? (It cannot arise, Venerable Sir).

"*Tassāyeva taṇhāya asesavirāga nirodho*". *Tassāyeva taṇhāya* = only that *taṇhā*; *asesavirāga nirodho* = due to the complete cessation of.

Because of the cessation which gives no chance for the arising of *taṇhā*, the clinging (*upādāna*) also ceases. Doesn't it cease to exist? (It does cease, Venerable Sir). When clinging ceases, *kamma* for existences also ceases. When *kamma* ceases, conception also ceases. When conception (to be born again) ceases, ageing, ailing, death, sorrow, lamentation and so on also cease to exist. The wheel of *saṃsārā* is then broken. Does not the wheel of *saṃsārā* broken by noting at the moment of seeing? (It does break by noting thus, Venerable Sir).

Motto: On seeing, if mindful, one's *saṃsārā* will be terminated.

On hearing, if mindful, one's *saṃsārā* will be terminated.

On smelling, if mindful, one's *saṃsārā* will be terminated.

On tasting, if mindful, one's *samīsarā* will be terminated.

On touching, if mindful, one's *samīsarā* will be terminated.

On thinking, if mindful, one's *samīsarā* will be terminated.

When the six objects strike the respective six sensitivities or doors, the six consciousnesses of eye, ear, nose, tongue, body or mind arise respectively. If one can note while any one of these consciousnesses is arising, one's wheel of *samīsarā* will be broken. One should be able to note it to terminate the *samīsarā*. Only when one has developed a sufficiently matured *samādhi ñāṇa*, can note at the eye. In the beginning, the noting must be done so that "seeing" stays at mere seeing. Out of the five kinds that have been mentioned above, if one kind can be noted, it is said to be seeing is at mere seeing. When *samādhi ñāṇa* becomes mature, on noting "seeing, seeing", one will perceive the passing away fleetingly of the visible object, and the passing away of the noting consciousnesses one by one. This is how one should practise to note to become habitual. One can note like this when one has reached *bhanga ñāṇa*.

Those with strong insight, at *bhanga ñāṇa*, on noting seeing seeing, will perceive the fleetingly passing away of the visible object and also that of the eye consciousnesses one by one. At least one phenomenon is usually perceived. There are quite a few individuals who can perceive the passings away of the eye-consciousnesses.

The wise individuals with strong *samādhi ñāṇa* can perceive three phenomena. On noting seeing, seeing, they perceive the fleetingly passing away of the visible object; then the passing away of the eye consciousnesses; and the passing away of the noting mind which is noting seeing, seeing.

On perceiving the passings away, cannot one realize the impermanence? (One can realize thus, Venerable Sir). Everything seen are not permanent. Impermanence is the word in English, in *Pāli* ----? (*anicca*, Venerable Sir). Since the passings away are so swift, they seem to be oppressing, and so it is taken as suffering. Suffering is the word in English, in *Pāli* ---? (*dukkha*, Venerable Sir). How can one prevent this suffering caused by oppressive passing away? It cannot be prevented in any way. It is happening on its own accord. It is not controllable. Uncontrollability is the word in English, in *Pāli* ----? (It is *anatta*, Venerable Sir).

After gaining the *ñāṇa* of realizing *anicca*, *dukkha* and *anatta* fully, one can attain the noble *dhamma*. Hence, can one break the wheel of *samsarā*? (One can break it, Venerable Sir). Yes, it can be broken. As soon as one attains the *sotapatti magga ñāṇa*, is the wheel of *apāya samsarā* broken? (It is broken, Venerable Sir). One will never again go round the *apāya samsarā*. Is it not important to break it? (It is important, Venerable Sir). At present, is it possible to terminate the wheel of *apāya samsarā*? (It is possible, Venerable Sir).

It should be broken at the time while one is still able of doing it. If not, remorse will arise when one is no

longer capable to do so. It was expounded often by the *Buddha*.

*Nagarami yatthā paccantami guttami santarabāhirami.
Evami gopetha attanamī, khano ve mā upaccagā.
Khaṇṭitāhi socanti, nirayamhi samappitā.*

Paccantami = which is of the border area; *nagarami* = the town; *santarabahirami* = both inside and outside; *guttamiyathā* = like securely guarding; *evami* = similarly; *attanamī* = one self, which is one's eyes, ears, nose, tongue, body and mind; *gopetha* = should be guarded securely. *Khano* = the opportune time of the *Buddha's* enlightenment; *mā upaccagā* = should not let it pass by. *Khaṇṭitā* = those who let the opportune time of the *Buddha's* enlightenment to pass by; *nirayamhi* = the *niraya*; *samappita* = (they) will be fallen. *Socanti* = to have worries repeatedly. *Iti* = thus; *bhagavā* = the *Buddha*; *avoca* = expounded with wisdom led by compassion.

Sādhu! Sādhu! Sādhu!

People of the city living in the border areas of a country has to guard their city securely against the rebels and the enemies. Likewise one has to guard securely one's eyes, ears, nose, tongue, body and mind which is one's *khandhā*. Does not one have to guard oneself so as not to let the wheel of one's *saṃsārā* go round. (One must guard oneself, Venerable Sir).

Guarding can only be done during the time of the *Buddha's* *sāsana*, when the opportune time of the *Buddha*

sāsana has passed away and the *sāsana* is present no more, the practice will be absent. Hence, can one be able to guard securely? (One cannot guard thus, Venerable Sir). If it cannot be guarded, one may have to return to the *apāya samisārā*. Then, he will have sorrow, expounded the *Buddha*. It means to say that one must be making effort to break the wheel of *samisārā* at the moment of opportune time during the presence of *sāsana*.

If one is noting while the six consciousnesses arise due to the striking of the six objects at the respective six sensitivities, the guarding is said to be secure. This is the meaning of what the *Buddha* has expounded so as one's wheel of *samisārā* is halted. Hence, should not this audience note, at least to break the *apāya samisārā* while one is meeting with the opportune time of the presence of *sāsana*? (We should note, Venerable Sir).

If one cannot note, one can go round the *samisārā* by the eyes or ears or nose or tongue or body or mind. If one can note, *samisārā* will be cut off. How to note at the eyes has been expounded fairly completely. Now, how to note at the ears will be expounded.

When the sound strikes at the ear-sensitivity, ear-consciousness arises. To note while the ear-consciousness is arising, it must be noted as hearing, hearing. Hence various things are involved; *sotāyatanamī* means ear-sensitivity, *saddāyatanamī* means the sound (*saddārammaṇa*); *sotaviññāṇadhātuyā* means ear-consciousness. Noting must be done at the very moment when the ear-consciousness (*sotaviññāṇa*) arises due to the striking of sound (*saddārammaṇa*) at the ear-

sensitivity. At other times it should not be noted. Can *vipassanā ñāṇa* arise when one is noting hearing, hearing without actually hearing a sound? (It cannot arise, Venerable Sir). Noting must be done exactly at the very moment of hearing, when the *samādhi ñāṇa* is still weak, it cannot be noted like that yet. But when the *samādhi ñāṇa* becomes strengthened, the noting can be accomplished.

The audience *yogis*, very often have to note the sound. Don't one have to note hearing, hearing while one is practising in sitting or walking meditation? (One has to note thus, Venerable Sir). To note the sound, that is, noting at the ears is a little bit easier than noting at the eyes. Once one can note the sound, one has succeeded one step further.

In the beginning, one has to note hearing at mere hearing. The mind must not follow the sound. One must not try to identify the sound by thinking what sound it is. One must keep the knowing mind right at the ear-sensitivity. When one can keep it like this, will the mind follow the sound? (It will not follow, Venerable Sir). If the mind does not follow the sound, one can note hearing at mere hearing.

Later, when the *samādhi ñāṇa* gets more strengthened, the sound may go further and further away or may also become deep or sometimes come nearer and nearer. Sometimes does not the sound fade away? (It does fade away, Venerable Sir). When it happens like this, one is likely to be able to note at the ears. When the *yogi* can note at the ears he is very much successful.

Later, when the *samādhi ñāṇa* develops more and more, on noting hearing, the sound passes away one syllable after another. It has been experienced by the veteran *yogis* quite often. The disappearance of the sound may be quite distinct.

Since the sound has disappeared, cannot one know that the sound is not permanent? (It can be known thus, Venerable Sir). Many *yogis* can note the sound very well. When a *yogi* hears the sound "gentleman", as soon as he notes it, the sound becomes disconnected syllable by syllable like, being separated into "gen, tle and man". Since the syllables are disconnected, can the meaning of the word be understood? (It cannot be understood, Venerable Sir). Because the meaning cannot be known, *lobha*, *dosa* and *moha* do not have the chance to arise. By knowing the truth thus, cannot delusion (*avijjā*) disappear? (It can disappear, Venerable Sir). As the delusion disappears the wheel of one's *samsarā* is broken.

Since the sound passes away one syllable after another, it is not permanent. This knowledge of impermanence (*anicca ñāṇa*) and *avijjā* are directly opposite. *Anicca ñāṇa* cannot arise when one is covered with *avijjā*. As soon as *anicca ñāṇa* arises, this *avijjā* disappears.

Later when the *samādhi ñāṇa* gets strengthen and mature more and more, on noting hearing, hearing, the sound disappears syllable by syllable and also the ear-consciousnesses disappears one by one. The sound is not permanent. Ear-consciousness is also not permanent. Impermanence is the word in English, in *Pāli* it is--?

(*anicca*, Venerable Sir). The passings away are happening so swift that it seems to be oppressing and so it is suffering. The word suffering is in English and in *Pāli* ---? (*dukkha*, Venerable Sir). How can these sufferings be prevented? They cannot be prevented in any way. They are happening on their own accord. This phenomenon is uncontrollable. Uncontrollability is the word in English, and in *Pāli*, it is ---? (*anatta*, Venerable Sir).

When the knowledge of *anicca*, *dukkha* and *anatta* are fully realized, this audience can attain the noble *dhamma* which they have aspired for. The wheel of *saṃsārā* can be broken. Firstly, the wheel of *apāya saṃsārā* is broken. As the wheel of *apāya saṃsārā* is broken and one becomes a *sotāpanna*, will one stop just there? (One will not stop there, Venerable Sir.)

A *sotāpanna* will not want to stop, but continues to note. Do not the veteran *yogis* come back to practise at the meditation centre often? (They do often, Venerable Sir). Do they want to stop the practice? (They do not want to stop, Venerable Sir). Yes, they do not want to stop the practice. They just want to have further progress. As a *sotāpanna* cannot one perceive the suffering more? (One can perceive more, Venerable Sir). Seeing more suffering makes one more afraid of it. "One wants to have progress by one more step. Venerable Sir. How can it be noted," some *yogis* report. How to note is to continue noting as usual. This is the only way of practice.

For attaining right up to the stages of *arahatta magga*, *arahatta phala* and *nibbāna*, the *Buddha* had given this

one and the only way of meditation. Hence, one has to continue to note these four foundations of mindfulness, namely, *kāya*, *vedanā*, *cittā* and *dhammā satipaṭṭhāna dhammas*.

Ñāyassa adhiḡamāya nibbānassa sacchikiriyāya yadidaṇi cattaro satipaṭṭhānā.

Yadidaṇi = *ye + ime cattaro satipaṭṭhānā* = the four foundations of mindfulness: *kāya vedanā, cittā* and *dhammā satipaṭṭhāna*; *santi* = do exist; *ayaṇi* = the way of practising the *kāya, vedanā, cittā* and *dhammā satipaṭṭhāna vipassanā*; *ñāyassa* = the higher and higher *ariya maggas*; *adhiḡamāya* = for the attainment of; *ekāyanomaggo* = is the one and only way; *nibbānassa* = the bliss of *nibbāna* where all sufferings are extinguished; *sacchikiriyāya* = to attain by realization; *ekāyanomaggo* = the one and the only way. *Iti* = thus; *bhagavā* = the *Buddha*; *avoca* = expounded with wisdom led by compassion.

Sādhu! Sādhu! Sādhu!

At the *sotāpanna* stage, after the cycle of rebirths in the *apāya saṇisārā* has been totally broken, this is the only way existing for the breaking off of the cycle of rebirths in 11 sensuous planes (*kāma bhūmi*)⁽⁴⁾ and the cycle of rebirths in all the 31 planes⁽⁵⁾. One does not need to find any other way. Out of these four foundations of mindfulness, one has to choose for oneself which one is the best to practise and to have progress of insight.

If one finds satisfaction in contemplating *kāyānupassanā satipaṭṭhāna*, one has to continue practising it. On the other hand if one finds that the utmost progress in *dhamma* as well as the noting is best in practising *cittānupassanā satipaṭṭhāna dhamma* in contemplating *citta*, one has to continue practising it. On noting the phenomenon such as seeing, hearing, smelling and so on, known as *dhammānupassanā satipaṭṭhāna*, the *dhamma* progress is better, then one has to continue contemplating it.

There is only one way of practice. Does not one have to choose the suitable object to contemplate? (One has to choose thus, Venerable Sir). Who will do the choosing for one? One has to choose by oneself. If the teachers have to make the choice, it may be quite alright if they ask the conditions of the meditator's practice thoroughly. Actually the teachers can know others' experiences only superficially. Does not one know his experience better? (One knows it better, Venerable Sir). Likened to the saying, "One knows one's feeling better", does not one know his own *dhamma* experiences better? (One know these better, Venerable Sir).

If noting *kāya* is better, one must note mainly *kāya*; if noting *vedanā* is better and has progress in *dhamma*, one has to note mainly *vedanā*. If noting *citta* is better and have more progress in *dhamma*, one has to practise the *cittānupassanā satipaṭṭhāna*. If seeing, hearing, smelling and so on is the best object to note, then one has to practise *dhammānupassanā satipaṭṭhāna* by noting the phenomena. But the *satipaṭṭhāna* is the one and the only way to practise.

To reach higher and higher *magga ñāṇas* and *phala ñāṇas*, only these four foundations of mindfulness have to be practised. There is no other way of practice. After becoming an *anāgāmi*, if one continues to note diligently, one can attain the arahatship even in this very life. In case one does not become an *arahat* because the life-span is over, where will one be reborn? One will be reborn in the fine-material world (*brahma* realm) of five *suddhāvāssa brahma* abode.

At *suddhāvāssa* realm, when one continues to practise this *satipaṭṭhāna* meditation and when the notings are up to the mark, one will attain the *arahatta magga* and *arahatta phala*. Then one has extinguished entirely all the resultant sufferings in the cycle of rebirths (*saṃsarā vatta dukkha*) of ageing, ailing and death in the 31 planes. Doesn't the cycle of *saṃsarā* been broken? (It has been broken, Venerable Sir). With what do you have to break it? It has to be broken by *satipaṭṭhāna dhamma* practice. If one wants to break the wheel of dependent origination (*Paṭiccasamuppāda*), with what must one do this? (One must break it by *satipaṭṭhāna* practice, Venerable Sir). The main thing is to break it. The wheel of dependent origination and also the way to break it have been known. To be able to break it is the main thing. Isn't it important to break at least the cycle of rebirths in the woeful realms (*apāya saṃsarā*)? (It is important, Venerable Sir). It is most important. This audience is breaking it as much as they can.

Without noting, one shall go round the *saṃsarā*. If noting is done it is doing the breaking. One can note at the eyes, ears, nose, tongue or the body. Noting the body

is done mostly and it is the most evident for noting. To break the wheel of *samsarā*, isn't there objects every where in the body? (There are objects every where in the body, Venerable Sir). Except the tips of hairs or nails, body-sensitivity is existing everywhere all over the body. If there is some sort of sensation when touched with the tip of a needle, and if one is aware of it, then that part has body-sensitivity and *vipassanā* meditation can be noted there.

Can the individuals, having mature *samādhi ñāṇa* like this audience, note the touching any where? (They can, Venerable Sir). Hence there are three kinds of touching. The touching of the body with outside things like the mat or the floor, and can this be noted as touching, touching? (It can be noted thus, Venerable Sir). The touching of the body parts such as legs touching one another or hands touching one another can be noted as touching, touching.

Cannot one note as "touching, touching" or "moving, moving", the phenomenon of movement arising due to the inside elements touching? (It can be noted thus, Venerable Sir). Noting "rising" or "falling" is noting the nature of inside elements. On breathing in, due to the pushing of the wind element inside the body, the touching is known at the abdomen (body-sensitivity) and one can note it as rising. On breathing out, the phenomenon of the wind element that pushes out to slacken is also touching, which can be noted as falling, falling.

When the *samādhi ñāṇa* is developed and strengthened, one can note the wind element going over bigger and

lesser parts of the body (*aṅgamaṅgānusaṅgāyā*), Cannot also the pushing at the fingers or the toe tips be noted as pushing, pushing; touching, touching; also the touchings or movings at eartips or lips be noted as touching, touching; pushing, pushing; and also the subtle movement at the head as touching, touching; pushing, pushing? (It can be noted thus, Venerable Sir). Are there subtle and light movements on the whole face and the entire body? (There are, Venerable Sir). All these are the *kāya* (body) sensations.

At *kāya*, there are many objects to be noted, and as the phenomena are most evident, this audience has to note at this very *kāya*. Also by noting at *kāya* the wheel of *saṃsārā* can be broken. When one reaches *bhanga ṇāṇa*, it comes much closer to breaking the wheel of *saṃsārā*.

To the *yogi* at *bhanga ṇāṇa*, the material forms are not distinct any more. On noting rising, the shape of the abdomen is not distinct, but only the phenomenon of tautness or pressure is distinct. On noting falling also, the shape of the abdomen is not distinct, but only the phenomenon of slackening or movement is distinct. On noting sitting, the shape of the body in sitting posture is not distinct, but only the phenomenon of sitting such as tautness is distinct. Also on noting touching, the material form of the body or the floor, and the shape of the buttock are not evident. Only the nature of the touch or hotness or hardness is evident.

Also on noting, the noting object passes away. On noting rising, the rising phenomenon passes away fleetingly.

Similarly, on noting the action of falling or sitting or touching, the phenomenon of falling or sitting or touching respectively passes away fleetingly. It is known by the *yogis* themselves at *bhanga ñāṇa*. "There are no more forms of head, body, legs and hands, Venerable Sir", the *yogi* may report as such, Is it not? (They may report as such, Venerable Sir). They are to note only the pure phenomenon.

The experience of dissolution is not the same for every one. Some very intelligent individuals can see the dissolutions distinctly. Those with less intelligence can experience only the phenomenon of movement after movement or like gases or vapours. They only experience that much.

There are two types of individuals, such as *saddhā* dominated person (*saddhānusāri*) and wisdom dominated person (*paññānusāri*). Wisdom dominated person can experience the *dhamma* phenomenon distinctly. In the phenomena of arising and passing away also, after the arising, passing away can be known distinctly at *udayabbaya ñāṇa* stage.

On reaching *bhanga ñāṇa*, passing away are known distinctly. As soon as the noting is done, the passing away follows at once. It can be perceived thus. This type of individual is a wisdom dominated person. He is basically endowed with wisdom. This type of individual can break the wheel of *saṃsārā*.

Saddhā dominated person does not find the phenomenon of *dhamma* distinctly. Nevertheless he has full faith, and while one keeps on noting like this, one day he can

attain the noble *dhamma* that he has aspired for, and break the cycle of Dependent Origination. Since the faith is so strong, does not one keep on noting? (One keeps on noting, Venerable Sir). As the noting continues, does not the cycle get broken? (It gets broken, Venerable Sir). Yes, it can get broken. Don't get disheartened.

Saddhā dominated person can become a *sotāpanna*. Also wisdom dominated person can become a *sotāpanna*. It depends on one's noting. When the noting is up to the mark, one will attain the noble *dhamma* as one had aspired for. If the noting is not up to the mark, one will not attain yet. Hence, does not one have to keep on noting, as much as time permits, to get the notings up to the mark? (One has to do thus, Venerable Sir). The audience is pleased with this discourse. Noting up to the mark is the main point. When one has done the noting up to the mark, one will get the noble *dhamma* as one has aspired for.

When the teaching and practising are complete, one can attain the noble *dhamma* as one aspired for, as teaching is done in accordance with the method personally practised and directed by the Most Venerable Mahasi Sayadaw and other sayadaws, to reach *magga* and *phala*. Hence is not the teaching complete (It is complete, Venerable Sir).

Practising must be complete on the side of oneself. One has to keep on practising the *dhamma* up to its completion. As soon as the practising is complete, initially one can be freed from the *apāya saṃsārā*, or in other words, the wheel of *apāya saṃsārā* is broken.

As these facts have been understood, this audience keeps on continuing to practise.

Since the noting of *kāya* is most prominent, this audience is noting the *kāya* mainly. On noting the *kāya*, all the six doors (*dvāra*) are well guarded.

Hence, the expounding of *Vatthu-purejāta* in conjunction with *Ārammaṇa-purejāta* is fairly complete. Now the talk will continue with the expounding on *Vatthārammaṇa-purejāta*.

Yamī rūpaṃ nissāya manodhātu ca manoviññāṇadhātu ca vattanti.

Tamī rūpaṃ manodhātuyā taṃsampayuttakānañca dhammānaṃ purejātapaccayena paccayo.

Manoviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ kiñcikāle purejātapaccayena paccayo. Kiñcikāle na purejātapaccayena paccayo.

Yamī rūpaṃ = that heart base (*hadaya-vatthu*); *nissāya* = depending on; *manodhātu ca* = the mind element; *manoviññāṇadhātu ca* = as well as the mind consciousness element; *ime* = these *dhammas*; *vattanti* = arise.

Tamī rūpaṃ = this *rūpa* known as *hadaya-vatthu*; *manodhātuyā ca* = the three *manodhātu*; *tamsampayuttakānañca* = as well as those simultaneously arising with this *manodhātu*; *dhammānañca* = the *cetasikas*; *purejātapaccayena* = by the force of *vatthārammanapurejāta paccayo*; *paccayo + upakārako* = conditioning; *hoti* = is.

Tanirūpani = that *hadaya-vatthu*; *manoviññāṇa dhātuyā ca* = the 72 *manoviññāṇa dhātus*;⁽⁶⁾ *taṃsampayuttakānañca* = as well as the simultaneously arising; *dhammānañca* = 52 *cetasikas*; *kiñcikāle* = at some time (beyond the time of conception); *purejātapaccayena* = by the force of *vatthārammaṇapurejāta* condition; *paccayo + upakāra* = conditioning; *hoti* = is.

Kiñcikāle = at some moments of conception; *purejātapaccayena* = by the force of *Vatthārammaṇapurejāta* Condition; *paccayo + upakāra* = conditioning; *na hoti* = is not. *Iti* = thus; *bhagavā* = the *Buddha*; *avoca* = expounded with wisdom led by compassion.

Sādhu! Sādhu! Sādhu!

By giving this meaning, the idea in the *Pāli* Text is made evident. There are heart base (*hadaya-vatthu*), and the aggregates of *nāma* (*nāmakkhandhā*), in this life time (*pavattī*) in five-aggregate plane (*pañcavokara*). According to *yamī rūpani nissāya tamī rūpani*, the *hadaya-vatthu* is the conditioning state, and *nāmakkhandhā* in this life of five-aggregate plane is the conditioned state.

Pavattikāla means the life time beyond the conception (*paṭisandhī*). *Paṭisandhikāla* means only at the conscious moment (*cittakkhaṇa*) of arising + presence+ passing away (*upa + thi + bhan*). Beyond the *paṭisandhī* consciousness, there arise 15 or 16 impulses (*jāvanas*) and then the *javana* of craving for life (*bhavanikantika lobha*). When the cognitive process (*vīthi*) of conception

(*paṭisandhi*) is considered, as soon as beyond the moment of conception consciousness, starting from the first life continuity (*bhavanga*) is the present life time (*pavattikāla*). At the moment of *paṭisandhi*, *hadaya-vatthu* arises. The arising of mental groups of this life (*pavatti nāmakkhandhā*), starting from the first *bhavanga* is not present at the moment of conception because that moment is already over. Does not the *hadaya-vatthu* arise ahead, and the stream of 1st, 2nd and so on *bhavangas* arise afterwards (beyond the time of conception)? (They arise afterwards, Venerable Sir).

During the life-time of one *rūpa* moment, there are 17 *nāma* moments. The *hadaya-vatthu* arises simultaneously with the *paṭisandhi citta*. After the *paṭisandhi citta*, it is followed by 16 *bhavangacittas* (total of 17 *cittas*), and only at the last *bhavanga citta*, the *hadaya-vatthu* ceases to exist. Since the *hadaya-vatthu* arises simultaneously with the *paṭisandhi citta*, when *hadaya-vatthu* is conditioning the first *bhavanga citta* and so on of this life time, *hadaya-vatthu* is already in existence ahead of the first *bhavanga*. Hence isn't it before, i.e. pre, (*purejāta*)? (It is *purejāta*, Venerable Sir). In this life time, the *hadaya-vatthu*, which arises at the same time with *paṭisandhi citta*, is conditioning on the first *bhavanga* and so on by the force of *Purejāta Paccayo*.

At the very moment of conception *hadaya-vatthu* cannot be conditioning by the force of *Purejāta Paccayo* because *paṭisandhi citta* and *hadaya-vatthu* arise simultaneously. Since they arise simultaneously can it be called *purejāta*? (It cannot be called thus, Venerable Sir). When the

phrase such as "simultaneous *uppādāna*" is used, it means appearing simultaneously. Since the *paṭisandhi citta* and *hadaya-vatthu* arise simultaneously at the moment of conception, *hadaya-vatthu* cannot condition it by the force of *Purejāta Paccayo*.

That is why the *Buddha* expounded as "*Kincikāle na purejātapaccayena paccayo*". It is fairly understandable. The points to note are also being explained quite adequately. How the cycle of *Paṭiccasamuppāda* revolves or how it is terminated is also fairly understood.

The individual who had the chance to know this *dhamma* initially was a monk. At one time the *Buddha* was residing at a brick monastery in *Ñātika* village. The *Buddha* was reflecting on how the cycle of *Paṭiccasamuppāda* revolved and stopped.

Firstly, all by Himself alone, the *Buddha* gave His consideration on the 31 planes, right up to *Bhavagga*, the highest plane of existence in one phase. Initially, He gave his thought on the living beings, the individuals suffering in the round of *Paṭiccasamuppāda*. Then the way the wheel can be broken was reflected. After that the *Buddha* uttered the whole reflection verbally once. This utterance was first heard by a monk who came to sweep the premises.

(*Sami* - 1/30)

While the *Buddha* was uttering, there was a monk nearby. Why was he there? He came there to sweep the *Gandhakuti*, the fragrant chamber occupied by the *Buddha*. When he heard the utterance of *Buddha*, he

did not go inside but was waiting and listening from outside. After the chanting, the *Buddha* reflected by His wisdom to know who was around nearby. He saw a monk standing. Then the *Buddha* expounded the following *dhamma* discourse.

*Uggaṇhāhi tvaṃ bhikkhu imaṃ dhammapariyāyaṃ
Pariyāpuṇāhi tvaṃ bhikkhu imaṃ dhammapariyāyaṃ
Dhārehi tvaṃ bhikkhu imaṃ dhammapariyāyaṃ
Atthasamhito ayaṃ bhikkhu dhammapariyāyo
Ādi brahmacariyako.*

Bhikkhu = the monk; *tvaṃ* = you; *imaṃ dhammapariyā* = about this *dhamma* or the *dhamma* of *Paṭiccasamuppada*; *uggaṇhāhi* = try to remember in your heart or mind.

Bhikkhu = the monk; *tvaṃ* = you; *imaṃ dhammapariyā* = about this *dhamma* or the *dhamma* of *Paṭiccasamuppada*; *pariyāpuṇāhi* = try to learn verbally.

Bhikkhu = the monk; *tvaṃ* = you; *imaṃ dhammapariyā* = about this *dhamma* or the *dhamma* of *Paṭiccasamuppada*; *dhārehi* = try to keep it in your continuity of consciousness without forgetting.

Bhikkhu = the monk; *tvaṃ* = you; *imaṃ dhammapariyā* = about this *dhamma* or the *dhamma* of *Paṭiccasamuppada*; *atthasamhito* = is concerned with welfare; *ādibrahmacariyayo* = is the source of eight *maggā* known as *brahmacariya*. *Iti* = thus; *bhagavā* = the *Buddha*; *avoca* = expounded with wisdom led by compassion.

Sādhu! Sādhu! Sādhu!

The *Buddha* expounded, "O, monk you must try to memorise the *dhamma* of *Paṭiccasamuppāda* and recite it verbally, and on being able to do so, keep it with you all the time. *Paṭiccasamuppāda* is also related to the doctrine of the conditionality. You can get many benefits out of it. It is the source for contemplation in your *santāna* from the beginning to the end of the eight *maggangas* known as *ādibrahmacariya*. This verse has been submitted to the Six Buddhist Councils, and that is why this audience had the chance to listen to it again. Thus, the *Buddha* expounded how the cycle of *Paṭiccasamuppāda* went around or stopped, and how the cycle of rebirths (*samsarā*) went around or stopped.

Where it is to be stopped is the criterion. Does not one have to note while seeing, hearing, smelling, tasting, touching or planning? (One must note thus, Venerable Sir). Noting like this means breaking it. One must break it at any point wherever one is capable of doing so. If possible to break at the eyes or ears or nose or tongue or body, one must do so accordingly.

Vatthārammaṇa means a base (*vatthu*) as well as an object (*ārammaṇa*). *Vatthu* is the heart base (*hadaya-vatthu*). *Manodhātu* and *manoviññādhātu* have to be bases on this *hadaya-vatthu* for their arising. Eye-consciousness has to depend on eye-sensitivity for its arising. In the same manner, three *manodhātus* and 72 *manoviññādhātus*, *cittas* and *cetasikas* have to depend on *hadaya-vatthu* for their arising. Hence, this is the instance of *Vatthupurejāta*.

Moreover, these *cittas* can also reflect on *hadaya-vatthu* as an object of thought.

Etamī ma ma esohamasamī eso ma attā.

Etamī = this *hadaya-vatthu*; *ma ma* = is really my property. *Eso* = this *hadaya-vatthu*; *ahamī* = I; *asamī* = am. *Eso* = this *hadaya - vatthu* is; *me* = my; *atta* soul. If one has such attitude of clinging, *cittas* rooted in greed (*lobhamūla citta*) will arise. Also *manoviññāṇa cittas* can arise by reflecting on *hadaya-vatthu* and isn't the *hadaya-vatthu* also the object of thought? (It is so, Venerable Sir).

As a phenomenon of *dhamma*, if this *hadaya-vatthus* is contemplated as *anicca*, *dukkha* or *anatta*, one can get *vipassanā kusala*.

As these *cittas* arise depending on this *hadaya-vatthu*, and it can help to condition as *vatthu* as well as a thing to depend on. When this *hadaya-vatthu* is noted in *vipassanā* meditation, it can be an object which has arisen beforehand and conditioning. Hence, it can be called *vatthārammaṇa*.

Conditioning as dependence is called *vatthu*; conditioning as object is known as *ārammaṇa*. When these two are combined, it becomes *vatthārammaṇa*. Gaining *vipassanā kusala* by noting *anicca*, *dukkha*, *anatta* on the *hadaya-vatthu* is also contemplating it as an object. Where does it depend for the arising of these *cittas*? It has to depend on this *hadaya-vatthu*. Hence it can be called *vatthārammaṇa*.

Whatever one notes, according to one's *samādhi ñāṇa* and *pārimita*, one will gain the noble *dhamma*. To note is the main thing. To note up to the mark is the criterion.

If the method of practice is correct; one has *pārimita*; be born as a human being; and meeting with the flourishing *sāsana*; both the teaching as well as practising are complete, then one will definitely be endowed with the noble *dhamma*. "Other individuals are having good experiences in the meditation practice, but for me there is no distinct experience." Do you ever get discouraged like this? (One must not get discouraged, Venerable Sir).

Saddhā dominated individuals does not experience distinct *dhamma*. Nevertheless if one continues to strive on, one will certainly achieve the noble *dhamma* as one has aspired for. During the *Buddha's* lifetime there were instances in which there were differences in *dhamma* experience gained by many individuals.

At one time, a monk, wanting to gain noble *dhamma*, approached the four *arahats* and asked each of them concerning *dhamma*. The method of practice he learnt from the first *arahat* was on noting at the six personal bases (*ajjhātikāyatana*).

He approached the second *arahat* and asked, "Venerable Sir, what *dhamma* do you practise to get the purification of vision (*dassanavisudhī*) and become an *arahat*?" He replied, "By noting the five aggregates (*khandhā*)". Then the monk became confused. "O, the first *arahat* said the six *ajjhātikāyatana* and the second *arahat* said the five *khandhā* were taken as noting objects".

Then the monk went to the third *arahat* and asked, "With which practice do you gain the realization?" He replied, "By contemplating the four great primaries

(*catumahābhūta*)". The monk became more confused and thought, "I want to practise *dhamma* urgently, but the replies of the *arahats* are so different".

The monk went to the fourth *arahat* and asked, "Venerable Sir, by practising which *dhamma*, do you gain the noble *dhamma*?" He replied, "By noting that all phenomena after arising pass away (*Yanikinci samudayadhamanī sabbani tamī nirodhadhammanti*)".

The noting objects are so different, the monk did not know what to note. Since the monk was confused, he reported to the *Buddha*, "Venerable *Buddha*, this is what I have learnt. The first teacher told me to note the six objects; the second teacher, the five objects; the third teacher, the four objects and the fourth teacher all objects. Which method must I follow?" The *Buddha* replied, "All the methods of practice given by the *arahats* are correct, but only you are the one who is not doing properly." Can one gain if it is not done properly? (One cannot do so, Venerable Sir).

All the replies are correct ones. Can one gain *dhamma* by the six *āyatanas* of oneself (*ajjhattikāyatana*)? (One can gain *dhamma*, Venerable Sir); by the five aggregates (*khandhā*)...? (One can gain *dhamma*, Venerable Sir); by the four *dhātus* ...? (One can gain *dhamma*, Venerable Sir), and by noting everything collectively? (One can gain *dhamma*, Venerable Sir). Yes, one can gain *dhamma*. Is it not obvious that this audience can gain *dhamma* by noting any one out of the four methods? (It is obvious, Venerable Sir).

The *Buddha* expounded by giving an example "You are like a man who does not know the tree called flame of the forest (Pauk tree in Myanmar), approach those who know the tree. Dear Sir, what is the Pauk tree like?" Then the person who knew the Pauk tree said, "It is like a burnt post (*seyathāpi jhāmathuno*). When a Pauk tree has shed all the leaves in the summer, it is black like a burnt post. "Oh, it is not proper, the Pauk tree is said to be like a burnt post".

Then he went to another person who knew the Pauk tree. "Dear Sir, what is the Pauk tree like?" The reply is, "It is like a big piece of meat." When a Pauk tree is in fullbloom, isn't it deep red? (It is deep red, Venerable Sir). Then the man became more confused. "The first reply and the second reply given by different persons are not the same."

So the man went to another person. He asked the third person, "Dear Sir, what is the Pauk tree like?" "It is like a tree called koke-ko (*serīsa* in *Pāli*) with fruits hanging on the branches". He referred to the time where the Pauk tree was full of fruits. "Oh, no one tells the same thing, it is not proper."

Then the man asked the fourth person, "Dear Sir, what is the Pauk tree like?" "It is like a banyan tree (*seyathapi nirodharukkho*)" when the Pauk tree was full of leaves, is it not like a banyan tree? (It is so, Venerable Sir). Due to these replies, the man who wants to know the Pauk tree got more and more confused. You are also like this man. The methods of practice said by all the *arahats* are indeed correct. Is it not obvious that one

can gain *dhamma* by any one of these methods? (It is obvious, Venerable Sir).

The methods of contemplation practised by this audience are all correct. Either at the eyes or ears or nose or tongue or body, the noting can be done. All these objects are objects for noting.

Keep on noting the four foundations of mindfulness of *kāya*, *vedanā*, *cittā* and *dhammānupassanā satipaṭṭhāna*, which is the only way of practice, and one will definitely attain *dhamma*. For breaking the wheel of *samsarā* completely, which is the one and the only way of practice.

By virtue of listening to the *dhamma* discourse on *Purejāta Paccayo* from *Paccayaniddesa Pāli* Text together with the method of practice, may you be able to follow, practise and develop accordingly and may you be able to realize the noble *dhamma* and the bliss of *nibbāna*, the extinction of all sufferings, that you have aspired for, swiftly and with ease of practice.

(May we be endowed with the blessings, Venerable Sir).

Sādhu! Sādhu! Sādhu!

Translator's note on *Purejāta Paccayo*

- (1) *Manodhātu*
- | | | |
|-----------------------------------|---|----------|
| 1. <i>Pañcadvāravajjana citta</i> | = | 1 |
| 2. <i>Sampaṭiccheṇa dvi citta</i> | = | <u>2</u> |
| | | 3 |
- (2) *Manoviññādhātu*
Exempting 10 *pañcaviññāṇa dvi citta*s and 3 *manodhātu citta*s from the total of 89 *citta*s the remaining 76 *citta*s are known as *manoviññādhātu*.
- (3) *Satta viññādhātus*
- | | |
|----------------------------|--|
| 1. <i>Cakkhaviññādhātu</i> | |
| 2. <i>Sotaviññādhātu</i> | |
| 3. <i>Ghānaviññādhātu</i> | |
| 4. <i>Jivhāviññādhātu</i> | |
| 5. <i>Kāyaviññādhātu</i> | |
| 6. <i>Manodhātu</i> | |
| 7. <i>Manoviññādhātu</i> | |
- (4) *Kāma-bhūmis* (sensuous planes)
- | | | |
|------------------------|---|----------|
| 1. <i>Apaya</i> planes | = | 4 |
| 2. Human plane | = | 1 |
| 3. <i>Deva</i> planes | = | <u>6</u> |
| | | 11 |
- (5) **31 planes**
- | | | |
|-------------------------|---|-----------|
| 1. Sensuous planes | = | 11 |
| 2. <i>brahma</i> planes | = | <u>20</u> |
| | | 31 |
- (6) **72 manoviññādhātus**
Exempting 4 *arūpavipāka citta*s from the total of 76 *manoviññāṇa citta*s result in 72 *manoviññādhātu citta*s in the *pañcavokāra bhūmi*.

Mottos

- When an object (*ārammana*)
Strikes at the respective sensitivity,
There arises the consciousness (*viññāṇa*).
- Eye-sensitivity and visible object are the two *rūpa dhammas*.
Eye-consciousness, contact and feeling are the three *nāma dhammas*.
While seeing, the truth of suffering can be known by noting seeing, seeing.
- On seeing, If not mindful, one will go round the *saṃsārā*.
On hearing, if not mindful, one will go round the *saṃsārā*.
On smelling, if not mindful, one will go round the *saṃsārā*.
On tasting, if not mindful, one will go round the *saṃsārā*.
On touching, if not mindful, one will go round the *saṃsārā*.
On thinking, if not mindful, one will go round the *saṃsārā*.
- On seeing, if mindful, one's *saṃsārā* will be terminated.
On hearing, if mindful, one's *saṃsārā* will be terminated.
On smelling, if mindful, one's *saṃsārā* will be terminated.
On tasting, if mindful, one's *saṃsārā* will be terminated.
On touching, if mindful, one's *saṃsārā* will be terminated.
On thinking, if mindful, one's *saṃsārā* will be terminated.

Paṭṭhāna and Vipassanā (9)

Pacchājāta Paccayo

AND

Āsevana Paccayo

(Postnascence Condition and Repetition Condition)

by

Ashin Kuṇḍalābhivamsa

Saddhammaramsī Yeiktha Sayadaw

Translated by Daw Than Than Nyein

Yangon

2010

Myanmar

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Mahasi Nāyaka

Aggamahākammaṭṭhānācariya

Abhidhajahamahāraṭṭhaguru

Saddhammaramsī Yeiktha Sayadaw

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Edited by the Editorial Board

Saddhammaramsī Meditation Centre

Paṭṭhāna and Vipassanā (9)

Pacchājāta Paccayo

AND

Āsevana Paccayo

is sponsored in memory of The Benefactor
The Most Venerable Bhante Nārada, Sri Lanka,
by his devotees, Cintā, U.S.A and her friends
in America and Australia

***Pacchājāta* Paccayo & Āsevana Paccayo**

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Paṭṭhāna and Vipassanā (9) *Pacchājāta Paccayo & Āsevana Paccayo*

Paṭṭhāna and Vipassanā (9)
Pacchājāta Paccayo & Āsevana Paccayo
(Postnascence Condition and Repetition Condition)

Ashin Kuṇḍalābhivāṃsa

Today is the newmoon day of the month of Tawthalin 1353, Myanmar era (8–10–91). The *dhamma* talk that will be delivered this afternoon is on Postnascence Condition (*Pacchājāta Paccayo*) and Repetition Condition (*Āsevana Paccayo*). *Pacchājāta Paccayo* will be expounded first.

The word *Pacchājātapaccayo* consists of three parts: *pacchā* + *jāta* + *paccayo*. *Pacchā* means the period after the arising of the conditioned state (effect); *jāta*= that arises; *paccayo* = is the conditioning state (cause). After the arising of the succeeding conditioned state that arises later, it conditions the preceding conditioning state. This phenomenon is very strange. It is evident only in the wisdom of the *Buddha*.

In the world, the usual phenomenon is the cause comes first and then the effect later. When the cause is good, the effect will be good. If the cause is bad, the effect will also be bad. The cause comes first and the effect later is the usual sequence arising in the world. But

in this Postnascence Condition (*Pacchājāta Paccayo*) the effect comes first followed by the cause later. So is it not in reverse? (It is in reverse, Venerable Sir).

The effect arises first and the cause arises later, and it is evident only in the wisdom of the *Buddha*. The conditioned state arises first and the conditioning state appears later. The places where this condition is happening is in the *santānas* of this audience and other individuals. While listening, if one can keep in mind that the *Buddha* was expounding on the effect coming first and the cause later in one's *santāna*, one will understand more evidently. This *dhamma* is very profound, difficult and subtle.

Nevertheless, since the *Buddha* had expounded this *dhamma*, this audience, on listening can understand it. Also I will try to give the explanation in the *dhamma* talk, so that the meanings will be understood as much as possible. If one pays special attention to listening and understand at this time, later one will understand all. This condition is really profound, difficult and subtle. Firstly, the conditioning and the conditioned states will be recited in *Pāli* and the explanation will come later. Repeat after me in *Pāli*.

Pacchājātapaccayoti -

Pacchājāta cittacetāsikā dhammā purejātassa imassa kāyassa pacchājātapaccayena paccayo.

Pacchājātapaccayoti = Postnascence condition means;
pacchā = later on; *jāta* = that arises; *cittacetāsikā*
 = which are consciousnesses and mental factors (*cittas*)

and *cetasikas*); *dhammā* = the 85 *cittas*, excluding the four *arūpa vipāka cittas* in this five-aggregate plane and the 52 *cetasikas*; *pure* = before the arising of the conditioning state; *jātassa* = that arises; *imassa* = which has this phenomenon; *kāyassa* = on the *ekajakāya*, *dvijakāya*, *tijakāya*, *catujakāya*; *Pacchājātapaccayo* = by the force of Postnascence Condition; *paccayo + upakārako* = conditioning; *hoti* = is. *Iti* = thus; *Bhagavā* = the *Buddha*; *avoca* = expounded with wisdom led by compassion.

Sadhu! Sadhu! Sadhu!

The explanation will firstly be given on the conditioning state (*paccaya*). In *Pāli*, “*Pacchājāta cittacetāsikā dhammā*” means 85 *cittas* (excluding the four *arūpa vipāka cittas*) in the five-aggregate plane (*pañcavokāra bhumi*) and the 52 *cetasikas*. The word *pañcavokāra bhumi* is mentioned here. The 31 planes (*bhumis*)⁽¹⁾ in which this audience is in existence is classified into three kinds of planes.⁽²⁾

Ekavokāra bhumi = *bhumi* in which there is only one *khandhā*; *catuvokāra bhumi* = *bhumis* in which there are four *khandhās*, and *pañcavokāra bhumi* = *bhumis* in which there are five *khandhās*. How many kinds are there? (Three kinds, Venerable Sir). In *asaññasa bhumi* there is only one *khandhā*, there are no *nāmakkhandhās*. *Asañña* means no feeling, no perception, no mental formation and no consciousness. Hence, at *asaññasa bhumi* there is only one

rūpakkhandhā. The beings are like solid golden statues existing for many world cycles.

This fact cannot be evident in the intellect of the audience. It is evident only in the wisdom of the *Buddha*. The individuals who are fully endowed with *abhiññāṇa sampatti*, when they incline their minds, can see these abodes as mentioned by the *Buddha*.

In the word *ekavokārabhūmi*, *eka* means one, *vokāra* means *khandhā*. It means an abode of beings having only one *khandhā*. It is the *asaññasa* plane. In the word *catuvokāra*, how many is *catu*? (Four, Venerable Sir). *Vokāra* is *khandhā*. It means the abode of beings having four *khandhās*, the *arūpa bhūmi*. *Arūpa* means no *rūpa*, there are only *nāmakkhandhās* in this abode.

Also this fact is evident only in the wisdom of the *Buddha*, but not in the minds of this audience or ordinary individuals. This fact is known because of the *Buddha's* exposition. The individuals having *abhiññāṇa sampatti* fully endowed with supernormal power, when they incline their minds, they can see these abodes. How many planes or abodes are there where only *nāmakkhandhās* are present? (Four, Venerable Sir). Yes, there are four abodes.

In the word *pañcavokāra*, *pañca* means five, *vokāra* means *khandhā*. There are 26 abodes or planes of beings having five *khandhās*.⁽³⁾ This audience is living in one of the eleven sense-sphere planes (*kāmabhūmis*). The 11 *kāmabhūmis* + 15 fine-material *bhūmis* (*brahma bhūmis*), excluding the 5 *bhūmis* having only *rūpa* or *nāma*, the total of these 26 *bhūmis* are called

pañcavokāra bhūmis. The Postnascence condition (*Pacchājāta Paccayo*) can function and condition only in these *pañcavokāra bhūmis*.

From a total of 89 *cittas* 4 *arūpa vipāka cittas* are exempted, and hence 85 *cittas* remain. The 4 *arūpa vipāka cittas* are found only in the abodes of beings having *nāmakkhandaḥās*. Are not these 4 *cittas* have to be left out because they do not exist in the *pañcavokāra bhūmis*. (They have to be exempted, Venerable Sir.) Hence, only 85 *cittas* remain. The number of mental factors *cetasikas* is 52 as usual. The explanation on the conditioning state (*paccaya*) is already complete.

The conditioning state takes place from behind, and it is not in front. The conditioned state is in front. How the conditioning state is taking place from behind can be explained by giving a mundane example. When the young vultures are hatched, the older vultures, unlike the sparrows or the crows, do not bring back food to the nest to feed the young ones. It is not their custom to do so. This is their law of nature. They let the young vultures think that food will be brought tomorrow or day after tomorrow and so on and fly away.

The young vultures get the support from craving for food (*rasataṇhā*) and volition (*cetanā*) for food to be consumed tomorrow or days after. They just grow up as such. This thought of craving and volition for providing food is conditioning the young vultures to grow up, without actually having the food. These

volitions for food are conditioning from behind to make the young vultures grow up and get their bodies bigger. Isn't it so? (It is, Venerable Sir).

There is another example for Postnascence Condition. The trees that are planted months or years before, they are being nourished by the rains that came later. Or in other words, do the rain water is conditioning the trees to flourish. Isn't it? (It is conditioning thus, Venerable Sir). The rains that come at the later months or years, are they not conditioning the trees, grown before, to maintain, develop and flourish. Likewise, in the *santānas* of this audience, the *rūpas* that formed before are being conditioned by the 85 *cittas* and *cetasikas* that arise later so as to make the *rūpas* not to get disintegrated but is kept maintained.

During the period of one moment of *rūpa*, there are 17 mind-moments. When one life-time of *rūpa* is over, *rūpa* passes away. When the *rūpa* passes away and for the continuity of *rūpa*, the *cittas* and *cetasikas* are conditioning from behind. If the continuity breaks, one will die. Not to let one die, *cittas* and *cetasikas* are supporting from behind by the force of Postnascence Condition (*Pacchājāta Paccayo*). The *rūpas* that are being conditioned as such are present in the *santānas* of this audience and the various individuals. These facts were evident in the wisdom of the *Buddha*, and due to this, and as the audience at the present moment is having enough sense, they can listen to this *dhamma*. However, it is not very easy to understand. From the side of the conditioned state, according to the phrase “*imassa kāyasa,*” *ekajakāya, dvijakāya, tijakāya* and

catujakāya are mentioned. How many kinds are there (four kinds, Venerable Sir). These *kāyas* such as *ekajakāya*, *dvijakāya*, *tijakāya* and *catujakāya* are present in the *santānas* of this audience. The later arising *cittas* and *cetasikas* are conditioning these *kāyas* which have arisen before by the force of *Pacchājāta Paccayo*. These *cittas* give support so as not to let these *kāyas* get ruined and come to an end, and help condition to maintain it. Now the meaning of *ekajakāya* will be explained. In the word *ekajakāya*, *eka* means one, *ja* means arises, *kāya* means corporeality, or *ekajakāya* means the *kāya* arises due to one cause. In the *santānas* of this audience, the *rūpas* arise due to four causes. Hence, there are four kinds of *rūpas*:

- (i) *rūpa* produced by *kamma*;
- (ii) *rūpa* produced by *citta*;
- (iii) *rūpa* produced by *utu*; and
- (iv) *rūpa* produced by *āhāra*.

How many kinds of *rūpas* are there? (There are four kinds, Venerable Sir). This fact must be known beforehand so that the audience can understand it.

How many kinds of *rūpas* are there in the *santānas* of this audience? (There are four kinds, Venerable Sir). These four kinds of *rūpa* are: *kamma* borne *rūpa*, *citta* borne *rūpa*, *utu* borne *rūpa* and *āhāra* borne *rūpa*. These four kinds of *rūpas* are being sustained by the later arising *cittas*. Now *ekajakāya*

will be discussed. Each member of this audience has *ekajarūpa* at the very moment of *paṭisandhi* in this life. The cognitive process (*vīthi*) for *paṭisandhi citta* is shown below.

Paṭisandhi vīthi

<i>Paṭi</i> ...	<i>bhavan</i> ...	<i>pa</i>	15	16	<i>mano</i> ...	<i>javana</i> (7)
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Paṭi = *paṭisandhi*; *bhavan* = *bhavanga*; *pa* = *peyyāla* = etc. up to the total of 16 *javanas*. For one to be born a human being, the first *citta* that arises is *paṭisandhi citta*, which passes away after one mind moment of “*uppa + thi + bhaṇi* (3 sub-moments). Then the *bhavanga cittas* follow one by one up to how many? (16 in number, Venerable Sir). Yes, there can be 15 or 16 *bhavanga cittas*. Here the number 16 is shown in this *vīthi*. Only after that, mind-door adverting *citta* (*manodvāra vajjana*) arises followed by impulses (*javanas*) of craving for life (*bhavanikantikālobha javanas*). This *paṭisandhi citta* and *kamma borne rūpa* arise simultaneously, that is, *paṭisandhi citta* and *kammajarūpa* arise at the same time. This fact is known as *kāyabhāvatthu dasaka*.⁽⁴⁾

Icevaṇi paṭisandhimupādaya kammasamuṭṭhānā.

In *Sangha aṭṭhakathā*, *icevaṇi* = as mentioned earlier; *paṭisandhim* = *paṭisandhi citta*; *upādaya* = starting from; *kammasamuṭṭhānā* = *kamma borne rūpa*; *pavattanti* = arises.

Paṭisandhi citta means the very first consciousness that arises at the beginning of one's lifetime for this audience. Together with this *citta*, *kamma* borne *rūpa* (*kammajarūpa*) is formed in the *santānas* of this audience. These *kammajarūpas* known as *kāyabhāvavatthudasaka* appear starting from the very moment of the arising of *paṭisandhi citta*. Let us recite the motto concerning this fact. Later when *Paṭṭhāna* or *Abhidhamma desanās* are studied, by knowing these basic facts one will understand fully.

Motto: *Paṭisandhi citta*

And *kammajarūpa*

Arise simultaneously.

There are *kamma* produced matter (*rūpa*) in the *santānas* of this audience. When do this *rūpa* starts to form is that, it begins at the same time of arising of conception consciousness (*paṭisandhi citta*), that means they arise simultaneously. Do you understand, this fact? (We do understand, Venerable Sir). Yes, you do understand. After *kammajarūpa*, *utujarūpa* will be explained.

Ṭhitikālamūpādāya utusamuṭṭhānā.

Ṭhitikālamī = the sub-mind moment *ṭhiti* (presence) of *paṭisandhi citta*; *upādāya* = starting from; *utusamuṭṭhānā* = temperature or climate produced *rūpa*; *pavattanti* = arises.

In the *santānas* of this audience, due to hot or cold climate, the temperature produced *rūpa* starts to form

at the sub-mind moment of presence (*thi*) of *paṭisandhi citta*. Do you see the dots under the symbol of *Pati* in the table on *paṭisandhi vīthi*? (Yes, we do, Venerable Sir). The first dot represents arising (*uppāda* or *uppa*), the second dot represents presence (*thīti* or *thi*) and the third dot passing away (*bhaṅga* or *bhaṅ*). The meaning of these dots should also be known.

In a lifetime of a *citta* (*cittakkhaṇa*) there are three sub-mind moments represented by 3 dots. The first dot means arising (*uppāda*, *uppa* for short). The second dot means presence (*thīti*, *thi* for short) which lasts only for a split second or a very very short time. The third dot represents the passing away (*bhaṅga*, *bhaṅ* for short). Passing away takes place at once. *Cittakkhaṇa* does not last even for a second. It dissolves away very fast. *Kammajarūpa* arises simultaneously with the *paṭisandhi citta* at the first sub-mind moment of “*uppa*”. *Utujarūpa* arises at the second sub-mind moment “*thi*” of *paṭisandhi citta*. Recite the motto.

Motto: At the second sub-mind moments (*thi*)
Of *paṭisandhi citta*
Utujarūpa arises.

Starting from the sub-mind moment “*thi*” of *paṭisandhi citta*, the second dot, what *rūpa* arises? (*Utujarūpa* arises, Venerable Sir). Yes, *utujarūpa* arises. These *rūpas* are formed in the *santānas* of this audience. Are the facts from somewhere being expounded? No, it is not. These facts are functioning in the womb of the

mother, that is why this audience cannot know by their own wisdom. It has been known only because the *Buddha* had expounded about it. Is it not good to know?

(It is good to know, Venerable Sir). Yes, it is good to know. After arising what will happen next? It will dissolve away.

After this _____
Dutiya cittamupādāya cittasamuṭṭhānā.

Dutiyacittamī = the first *bhavanga citta*; *upādāya* = starting from; *cittasamuṭṭhānā* = mind borne matter (*cittajarūpa*); *pavattanti* = arises.

Does this audience find the first *bhavanga* on the chart of *paṭisandhi vīthi* (page 402)

(We have found it, Venerable Sir). How many dots are there under the abbreviated symbol? (Three dots, Venerable Sir). The first dot means “*uppa*” and the second dot? (“*ṭhi*”, Venerable Sir), and the third dot? (“*bhañ*”, Venerable Sir). Starting from the first sub-mind moment “*uppa*” of *bhavanga citta*, mind borne matter (*cittajarūpa*) arises. What is the time of first arising of *cittajarūpa*? *Cittajarūpa* starts to arise from the first sub-mind moment “*uppa*” of first *bhavanga*. In whose *santāna* is it arising? (In the *santānas* of this audience, Venerable Sir).

The actual moment is in the womb of the mother during the conception and it is only for an instant.

What has happened in such a moment is evident only in the wisdom of the *Buddha*. Let us recite the motto.

Motto: At the very first sub-mind moment (*uppa*)
Of *bhavanga citta*,
Cittajarūpa arises.

At the first sub-mind moment, represented by the first dot of the first *bhavanga*, what *rūpa* arises? *Cittajarūpa* arises. Starting from the very moment *cittajarūpa* arises, within one or two weeks nutriment is swallowed by the mother spread all over the foetus. Hence, from this moment onwards *āhājarūpa* arises. During 7 to 14 days the nutriment (*āhāra*) consumed by the mother spread all over the foetus and from that moment *āhājarūpas* start to arise.

Motto: At once,
The nutriment is spread,
Ojarūpas are formed.

Now this audience has known in their *santānas*, the four kinds of *rūpa*: *kamma* produced *rūpa*; *citta* produced *rūpa*; temperature produced *rūpa* and nutriment produced *rūpa*. When did *kamma* produced *rūpa* start to appear? It starts to appear at the “arising” sub-moment of *paṭisandhi citta*. At which sub-mind moment of *paṭisandhi citta* does the *rūpa* due to temperature arise? It arises at the second sub-mind moment “*thi*” of *paṭisandhi citta*. When does the *rūpa* due to *citta* arise? It arises at the “*uppa*” sub-mind moment of

first *bhavanga*. There are three sub-moments of first *bhavanga* known as “*uppa*”, “*ṭhi*” and “*bhāṇi*”. At which sub-mind moment does it start to arise? (It starts to arise at the “*uppa*” sub-mind moment, Venerable Sir). Yes, it starts at “*uppa*”.

Starting from the time the nutriment consumed by the mother spreads all over the foetus, the *ojārūpa* arises. This *ojārūpa* has no definite time of arising. It can spread within 14 days. In one’s life-time, the arising of the four *rūpas* are already known now.

Out of the four kinds of *rūpa*, the period when there is only one kind is called the time of *ekajakāya*. What is the *kāya* called at the period where there is only one kind of *rūpa* out of four? (It is called *ekajakāya*, Venerable Sir). When does it arise? It arises at the “*uppa*” sub-mind moment of *paṭisandhi citta*. The *kammajarūpa* arises simultaneously with the *paṭisandhi citta* at “*uppa*” of the first sub-mind moment. When the time of second sub-mind moment “*ṭhi*” is reached, this *kammajarūpa* is ready to be conditioned by the force of Postnascence Condition (*Pacchājāta Paccayo*). Since the *kammajarūpa* can only be conditioned starting from the time of second sub-mind moment “*ṭhi*” of *paṭisandhi citta*, only at the time of “*ṭhi*” of *paṭisandhi citta* *ekajakāya* arises. At “*ṭhi*” sub-mind moment, there still is an only one kind of *kāya*, *kammajakāya* which has arisen together with *paṭisandhi citta*. How many kinds of *kāya* are there now? (Only one kind is still there, Venerable Sir). Yes, there is still only one kind. The *kāya* that appeared simultaneously at the “*uppa*” sub-mind moment of *paṭisandhi citta* is

called *ekajakāya* at “*ṭhi*” of *paṭisandhi citta*. When the motto is recited it will become clearer. Let us recite the motto.

Motto: At the second sub-mind moment “*ṭhi*” of
paṭisandhi citta,
 Only one kind of *kāya* is formed,
 It is called *ekajakāya*.

Starting from “*uppa*” of *paṭisandhi citta*, there is only one kind of *rūpa* called *kammajarūpa* that arises simultaneously with this *citta* at “*ṭhi*”. The *kāya* that can be conditioned is still only of one kind, and this *kāya* is called *kammajakāya*. Now *ekajakāya* is understood. Isn’t there an *utujarūpa* which starts to arise at “*ṭhi*” of *paṭisandhi citta*? (There is, Venerable Sir). Is not there *utujarūpa* which arises at “*ṭhi*” of *paṭisandhi citta*, and at “*bhañ*” of *paṭisandhi citta*, this *kāya* is also at “*ṭhi*”. Isn’t it? (It is, Venerable Sir). At “*ṭhi*”, as this *utujarūpa* can be conditioned by *nāma dhammas* of *Pacchājāta* conconditioning states, it is called *dvijakāya*. Now there are two kinds of *kāya*, one of them, the *kammajakāya* appeared simultaneously at “*uppa*” of *paṭisandhi citta*, and another kind of *kāya* called *utujakāya* which arises at “*ṭhi*” of *paṭisandhi citta*. How many kinds of *kāya* are there? (There are two kinds of *kāya*, Venerable Sir). At “*bhañ*” of *paṭisandhi citta*, isn’t there two kinds of *kāya*? (There are two kinds of *kāya*, Venerable Sir). These two kinds of *kāya* are called *dvijakāya*.

What are these two kinds called? (*Dvijakāya*, Venerable Sir). Let us recite the motto.

Motto: At “*bhañ*” of *paṭisandhi citta*

The two kinds of *kāya* are existing.
They are called *dvijakāya*.

The *kammajarūpa* that arises at “*uppa*” and *utujarūpa* that arises at “*thi*” of *paṭisandhi citta* are known as *dvijakāya*. Where are these *dvijakāya* appearing? When do these *dvijakāya* starts appearing in the *santānas* of this audience? Well it arises since the beginning of the forming of a human being in the mother’s womb. However, the audience cannot know about it. It is evident only in the wisdom of the *Buddha*. Since He had expounded on it, do not we know about this? (We do know about this, Venerable Sir). Oh! isn’t it wonderful to understand the matter of the wisdom of the *Buddha* because of having enough intelligence in oneself? (It certainly is wonderful, Venerable Sir). This is understanding the very profound, difficult and subtle *dhamma*. Then when did the *tijakāya* starts to appear as “*tijarūpa*”?

Dutiyacittamupādāya citta samuṭṭhānā

Dutiyacittam = the first *bhavanga citta*; *upādāya* = starting from; *cittasamuṭṭhānā* = *citta* produced *rūpas*; *pavattanti* = arise.

Starting from the “*uppa*” of first *bhavanga citta*, the *cittajarūpa* arises. The *cittajarūpa* that arises at the “*uppa*” of first *bhavanga citta* also? (It is, Venerable Sir). Yes, it can be called *kāya* and can also be conditioned. Previously there are two *kāyas* already, such as *kammajakāya* and *utujakāya*. Now as this *cittajakāya* arises at “*uppa*” of the first *bhavanga citta*, at “*thi*” of first *bhavanga citta*, this *cittajakāya* can also be called a *kāya*. Hence, it also becomes a *kāya* which can be conditioned by the later arising *cittas* and *cetasikas*. How many kinds of *kāya* are there now? (There are three kinds, Venerable Sir). Let us recite the motto.

Motto: At “*thi*” of first *bhavanga*
 The three kinds of *kāyas* are existing.
 They are known as *tijakāya*.

If this audience have enough intelligence to understand, it will be very appropriate. Thus, the teachers who are delivering *dhamma* discourses, do not want to talk about very much subtle and profound *dhamma* because if it is not understood, it is simply just a waste of time and energy. Hence, it is only lightly being touched. Now this audience has understood up to *tijakāya*. Within two weeks of diffusion of nutriment (*āhāra*), quite some time has passed. Then, the *āhārajarūpa* arises. Does not it now become four kinds of *kāya* when this *āhārajakāya* is added to the other three

previously formed *kāyas*? (Now it becomes four kinds of *kāya*, Venerable Sir). Let us recite the motto.

Motto: When there is diffusion of *āhāra*
There are four kinds of *kāya*
Known as *catujakāya*.

The time of arising of *catujakāya* cannot be definitely fixed. Can the time of arising of *ekajakāya*, *dvijakāya* and *tijakāya* be fixed? (They can be fixed, Venerable Sir). Now it is understood so far.

Kamma borne *rūpa* starts to arise at “*uppa*” of *paṭisandhi citta*. When does the temperature borne *rūpa* starts to arise? It starts to arise at “*ṭhi*” of *paṭisandhi citta*. In a *cittakkhaṇa* there are three sub-mind moments of *uppa + ṭhi + bhaṇi*. It arises at the middle sub-mind moment, ie, at “*ṭhi*”. When does the *citta* borne *rūpa* starts to arise? It does start to arise at the “*uppa*” of the first *bhavanga citta*.

Does not this audience know their sequence of existence? (They do know thus, Venerable Sir). Oh! can it be known so easily? It cannot be known so easily. It has been retold of what is evident in the *Buddha*’s wisdom that was why it was known like this. It is so wonderful to know this very profound, difficult and subtle knowledge. In this *ekajakāya*, *dvijakāya*, *tijakāya* and

catujakāya, there are *rūpas* to be noted as well as not to be noted in *vipassanā* meditation.

This audience must have heard before that there are 28 kinds of *rūpa*, out of which only 18 kinds are to be noted in *vipassanā* meditation. Since this audience is a group of meditation *yogis*, when they are asked which *rūpa* is to be noted or not to be noted in *vipassanā* meditation, to know the answer, the benefactor Most Venerable Mahasi Sayadaw had shown them analytically.

As the benefactor Most Venerable Mahasi Sayadaw who was well versed in scriptures had classified the *rūpas*, the audience have the chance to know about them easily. Don't you want to know them? (We want to know about them, Venerable Sir). Since you are *vipassanā yogis*, some of you may be asked questions on *rūpa*, for the sake of knowledge, such as which *rūpas* are to be noted in *vipassanā* meditation? The answer must be 18 *rūpas* are to be noted, and the rest 10 *rūpas* must not be noted in *vipassanā* meditation. Let us recite the motto for general knowledge.

Motto: 4 *Bhūtas*, 5 *pasādas*, 5 *ārammaṇas* and 2 genders
Are to be noted
In *vipassanā* meditation.
(Note: 2 genders are counted as one item).

Bhūtas mean 4 *mahabhūtas*: *pathavī*, *āpo*, *tejo* and *vāyo*. How many? (Four, Venerable Sir). Can one note them in *vipassanā* meditation? (They can be noted, Venerable Sir). 5 *pasādas* are sensitivities of eye, ear nose, tongue and body. Can they not be noted? (They can be noted, Venerable Sir). The body sensitivity is

mostly being noted, such as rising, falling, sitting, touching, lifting, pushing, and dropping. The sensitivities of eye, ear, nose, tongue and body are to be noted as “seeing, seeing; hearing, hearing; smelling, smelling; tasting, tasting; and rising, falling; rising, falling. Does one have to note like this. (One does have to note thus, Venerable Sir). These five sensitivities are included in the list to be noted in *vipassanā* meditation.

The 5 objects *ārammaṇas* are visible object (*rūpārammaṇa*), sound (*saddārammaṇa*), smell (*gandhārammaṇa*), taste (*rasārammaṇa*) and tangible object (*phoṭṭhabbārammaṇa*). Does not one have to note these objects? (They have to be noted, Venerable Sir). Noting “seeing, seeing” is noting the *rūpārammaṇa*. Doesn’t one have to note “hearing, hearing”? (One has to note “hearing, hearing,” Venerable Sir). That means one is noting the *saddārammaṇa*. Doesn’t one have to note “smelling, smelling” also? (One has to note thus, Venerable Sir). That means noting the *gandhārammaṇa*. Doesn’t one have to note “tasting, tasting”? One has to note thus, Venerable Sir). That is noting *rasārammaṇa*. Doesn’t one have to note “touching, touching”? (One has to note, Venerable Sir). This is noting the *phoṭṭhabbārammaṇa*.

The two genders are the masculine gender (*purisabhāva* or *pumbhāva*) and the feminine gender (*itṭhibhava*) [which are counted as one kind] can be noted in *vipassanā* meditation. But the gender cannot be noted directly in *vipassanā* meditation. The behaviour such as walking of a person is that of a woman, femininity (*itṭhibhava*), and can it be noted

as “seeing, seeing”? (It can be noted, Venerable Sir). In the same way, the action such as walking of another person is that of a man, masculinity (*purisabhava* or *pumbhāva*). Can this action be noted as “seeing, seeing”? (It can be noted, Venerable Sir). The actions of women and men can be noted in *vipassanā* meditation. Let us proceed to recite the motto.

Motto: Separately defined three kinds
When added becomes 18 in number of
Natural *rūpas*.

Separately defined three kinds mean separately expounded *rūpas*: *jivitarūpa*, *āhārarūpa* and *hadayarūpa*. How many kinds? (There are three kinds, Venerable Sir). *Jivitarūpa* is the vital force or life-*rūpa*; *āhārarūpa* is the *āhāra* itself, and *hadayaurūpa* is the *hadayavatthu*. When these three are added, the total *rūpas* becomes 18 in number. These 18 *rūpas* are the natural matter or the ultimate matter (*paramattha rūpas*).

Motto: Natural *rūpa-dhātus*,
The *paramatthas*,
Must be noted in *vipassanā* meditation.

As the natural *rūpa-dhātus* are distinct *rūpas*, they can be noted in *vipassanā* meditation. Since you all are *vipassanā yogis*, don't you think it will be good to know the *rūpas* that can be noted in *vipassanā* meditation? This is only for general knowledge. When one wants to note up to the stage of attaining *magga*

and *phala*, one must note one item at a time (*eko dhammo*) only, such as noting rising or falling or sitting or touching in noting the *kāya* sensitivity. Isn't it? (It is to be noted thus, Venerable Sir). When it is successful in noting just one thing, this audience can attain the bliss of *nibbāna* as one has aspired for. Is it not proper to know them completely? (It is proper, Venerable Sir).

Motto: The rest ten *rūpas*
Are the *paññatti*.

Hence, need not be noted in *vipassanā* meditation. Out of the 28 kinds of *rūpa*, 18 can be noted and 10 cannot be noted in *vipassanā* meditation. These ten *rūpas* are *paññatti* that cannot be noted. *Ākāsa dhātu* cannot be noted in *vipassanā* meditation, Between two *rūpas* there are empty spaces or gaps. These empty spaces or *ākāsa dhātu* cannot be noted in *vipassanā* meditation. Since 2 *viññatti rūpas* (*kāya viññatti* and *vaci viññatti*) are only actions, so they cannot be noted in *vipassanā* meditation. The three *rupas*: the characteristic of lightness of *rūpa* (*rūpassa lahutā*), the elasticity of *rūpa* (*rūpassa mudutā*) and adaptability of *rūpa* (*rūpassa kammaññatā*) cannot be noted in *vipassanā* meditation.

Also the beginning of *rūpa* (*upacayarūpa*), the continuity of *rūpa* or the continuity of the development of *rūpa* (*santatirūpa*) cannot be noted in *vipassanā* meditation. They are just concepts (*paññatti*). The aging of *rūpa* (*rūpassa jāratā*), the death of *rūpa* (*rūpassa aniccatā*)

are also *paññatti*, so they cannot be noted in *vipassanā* meditation.

Motto: *Ākāsadhātu*, two *viññatti rūpas* and
Lightness, elasticity and adaptability of *rūpa*
Are the *paññatti*.

Those who have studied *Abhidhamma* can understand it well. *Ākāsa dhātu* means there are spaces in between. Two *viññatti dhātu*, the *kāya viññatti* and *vaci viññatti* are the action of *rūpa*. Lightness is *rūpassa lahutā*, elasticity is *rūpassa mudutā* and adaptability is *rūpassa kamamaññattā*. There is no material form in these characteristics. They are just signs. All these characteristics cannot be noted in *vipassanā* meditation.

Motto: Arising development, maturing and death,
If these four are included
The total becomes ten *paññatti*.

Arising means *upacaya*, the beginning of life. Development means *santati*, the sequence of development. Maturing means *jāya*, the aging of *rūpa*. Death means *aniccatārūpa*, the passing away. These are the characteristics of *rūpa* that cannot be noted in *vipassanā* meditation as they are just concepts. In *Pacchājāta Paccayo*, to know the *rūpas* that must be noted and the *rūpas* that must not be noted in *vipassanā* meditation, it is selected from *ekajakāya*, *dvijakāya*, and *tijakāya*. Hence, the explanation on Postnascence Condition (*Pacchājāta Paccayo*) is fairly complete.

Āsevana Paccayo (Repetition Condition)

The *dhamma* talk will continue with the discourse on Repetition Condition (*Āsevana Paccayo*) *Āsevana* means- *Ā punappunamī sevati pavattatī āsevanamī* *Ā punappunamī* = repeatedly; *sevati pavattati* = it can occur. *Ititasamā* =since it can occur repeatedly like that; *āsevanamī* =it is called *āsevana*.

Āsevana means occurring or happening repeatedly. For example, on previously applied sandal wood perfume, if more of it is applied repeatedly, will not the sweet smell be enhanced? (It will be enhanced, Venerable Sir). Yes, it is enhanced. Likewise, *āsevana* means doing repeatedly. *Āsevana Paccayo* in *Pāli* will be expounded briefly, and then the meaning will be explained later.

Āsevana Paccayoti -

Purimā purimā kusalā dhammā, pacchimānamī pacchimānamī kusalānamī dhammānamī āsevana paccayena paccayo.

*Purimā purimā akusalā dhammā, pacchimānamī
pacchimānamī akusalānamī dhammānamī āsevana
paccayena paccayo.*

*Purimā purimā kiriyābyākatā dhammā, pacchimānamī
pacchimānamī kiriyābyākatānamī dhammānamī
āsevanapaccayena paccayo.*

Āsevana Paccayoti = Repetition condition means; *purimā purimā* = the preceding; *kusalā* = wholesomenesses; *dhammā* = *lokikusalasattarasa*, (17) *nāmakkhandhā*, excluding the last *javana*; *pacchimānamī pacchimānamī* = the succeeding; *kusalānamī* = wholesomenesses; *dhammānamī* = *kusalacitta ekavīsa* (21) *nāmakkhandhas*, excluding the first *javana*; *āsevanapaccayo* = by the force of Repetition Condition; *paccayo + upakārako* = conditioning, *hoti* = is.

Purimā purimā = the preceding; *akusalā* = unwholesomenesses; *dhammā* = *akusala dvādasa* (12) *nāmakkhandhās*, excluding the first *javana*; *pacchimānamī pacchimānamī* = the succeeding; *akusalānamī* = (12) *akusala nāmakkhandhās*, excluding the last *javana*; *purimānamī purimānamī* = the succeeding; *akusalānamī* = unwholesomenesses; *dhammānamī* = *akusala dvādasa* (12) *nāmakkhandhās*, excluding the last *javana* are; *āsevana paccayo* = by the force of Repetition Condition; *paccayo + upakārako* = conditioning; *hoti* = is.

Purimā purimā = the preceding; *kiriyābyākatā* = functional indeterminates; *dhammā* = *kiriyājavana atharasa* (18) *nāmakkhandhās*, excluding the last *javana*; *pacchimānamī pacchimānamī* = the succeeding;

kiriyaabyakatānaṃ = the functional indeterminates;
dhammānaṃ = *kiriya javanas atthārasa* (18)
nāmakkhandhā; excluding the first *javana*;
āsevanapaccayena = by the force of Repetition
Condition; *paccayo* + *upakāra* = conditioning; *hoti*
= is. *Iti* = thus; *bhagavā* = the *Buddha*; *avoca* =
expounded with wisdom led by compassion.

Sādhu! Sādhu! Sādhu!

It means by the force of Repetition Condition (*Āsevana Paccayo*), the preceding *kusala dhammas* are conditioning the succeeding *kusala dhammas*; the preceding *akusala dhammas* are conditioning the succeeding *akusala dhammas*, and the preceding *kiriya abyākatas* are conditioning the succeeding *kiriya abyākatas*.

Kusala is conditioning *kusala*, *akusala* is conditioning *akusala* and *abyākata* is conditioning *abyākata*, how many types are there? (There are three types, Venerable Sir). Out of these three types, only two types such as *kusala* conditioning *kusala* and *akusala* conditioning *akusala* can be present in the *santāna* of this audience. The Repetition Condition of *abyākata* conditioning *abyākata* can only be present in the *santāna* of *arahants*.

To know the different types of individuals, *kusalas*, *akusalas*, preceding and succeeding states are involved. Hence, in which condition are these states involved? It must be included in *Anantara Paccayo*. When the cognitive process (*vīthi*) is laid down, the preceding and succeeding states can be understood. The cognitive

process (*vīthi*) is drawn graphically below. Can the audience see it? (We see it, Venerable Sir).

To understand the preceding and the succeeding states, one has to recite as in the case of *Anantara Paccayo*. *Āsevana* Condition is said to be like *Anantara* Condition, since the preceding state is conditioning the succeeding state. Unless the cognitive process is shown, will it be easy for this audience to understand the preceding and the succeeding states? (It will not be easy, Venerable Sir). Yes, it will not be easy.

*Tī Na Da Pa Ca Sam Ntī Vu Ja Ja Ja Ja Ja Ja Ja
Ram Ram*

Tī = *Atītabhavanga*; *Na* = *bhavigacalana*; *Da* = *bhavigaupccheda*; *Pa* = *pañcadvāravajjana*; *Ca* = *cakkhuvīññāṇa*; *Sam* = *sampaticcheṇa*; *Ntī* = *santīraṇa*; *Vu* = *vuṭṭho*; *Ja* = *javana*. How many times of *javana* arise? (Seven times, Venerable Sir). *Ram, ram* = two *tadārammaṇas*. The veteran audience and the veteran *yogis* have known this *vīthi*, but the new audience and the new *yogis* shall answer the questions once again. First the veteran *yogis* just listen to their answers and only if there are mistakes, point them out and correct them. Isn't it proper? (It is proper, Venerable Sir). This is to enable everyone to grasp the facts.

Tī is ----? (*atītabhavanga*, Venerable Sir). *Na* is--? (*bhavigacalana*, Venerable Sir). *Da* is---? (*bhavigaupccheda*, Venerable Sir). The new *yogis* cannot answer well. The questions will be repeated once more? *Tī* is---? (*atītabhavanga*, Venerable Sir).

Na is---? (*bhavangacalana*, Venerable Sir). *Atītabhavanga* means past *bhavanga*. *Na* is *bhavangacalana* which means the *bhavanga* vibrates. When *rūpārammaṇa* impinges on the eye-sensitivity, *bhavanga* starts to vibrate. This is called *bhavanga calana*. *Da* is---? (*bhavangupeccheda*, Venerable Sir). *Bhavangupeccheda* means the *bhavanga* is arrested. From there onwards the *bhavangas* will not continue to arise.

When a visible object impinges on the eye-sensitivity, one *bhavanga* known as *atītabhavanga* went past. The vibrating *bhavanga* is *bhavangacalana*. The cutting off of *bhavanga* is *bhavangupeccheda*. After that is adverting consciousness (*Pa*) or *pañcadvāravajjana*. What is *Pa*---? (It is *pañcadvāravajjana*, Venerable Sir). *Pañcadvāravajjana* means the object which impinges on the respective five sense-door is being adverted. It adverts and then passes away after the three sub-mind moments of *uppa* + *ṭhi* + *bhañ*.

Then afterwards *cakkhuvīññāna*, arises. What is arising at *Ca*? (*Cakkhuvīññāna*, Venerable Sir). Yes, eye-consciousness or seeing-consciousness arises. What is *Sañ*? (It is *saṃpaṭicchana*, Venerable Sir). *Samṃpaṭicchana* means receiving consciousness. Not to let the vision of the object which impinges on the eye-sensitivity disappear, the consciousness that receives it is known as *saṃpaṭicchana*. *Ntī* is---? (*Santīraṇa*, Venerable Sir). The consciousness that investigates the vision of the object that has been received is *santīraṇa*. It investigates whether the object is good or bad.

Doesn't it investigate? (It does investigate, Venerable Sir). This consciousness also passes away after the three sub-mind moments of *uppa + thi + bhañ*. It is mere investigating consciousness which does not know anything any more. *Vu* is *vuṭṭho* which is determining consciousness. It determines whether the object is good or bad. This determining consciousness is called *vuṭṭho*.

Javana enjoys the taste of the object. If it is good it is tasted as good with delight. If the taste is bad, it is tasted as bad. How many times does the *javana* arise? (Seven times, Venerable Sir). In *Pāli* terms, impulses (*javana*) means it arises very swiftly. How many times does *javana* arise? (Seven times, Venerable Sir). Yes, it arises seven times. Unless it can arise seven times, it never arises once or twice. It arises seven times very swiftly. What is *ram*? (It is *tadārammaṇa*, Venerable Sir). It registers the object reflected by the *javana*. When the *javana* reflects on the visible object, the *tadārammaṇa* also registers the visible object. It cannot register the object, sound. On registering the object reflected upon by the *javana*, how many times does the registration arise. (Twice, Venerable Sir). Yes, it arises twice. Let us recite the verse on *vīthi* again.

*Aṭṭa bhavanga, bhavanga calana, bhavanga upeccheda,
pañcadvāravajjana, cakkhuvīñṇāṇa, sampaticchana,
sañṭīraṇa, vuṭṭho, seven javanas and two
tadārammaṇas.*

This verse describes the series of 17 mind-moments arising when a visible object strikes at the eye-sensitivity. The *aṭṭhakathā* teachers have expounded according to the wish of the *Buddha*. In whose *santānas* are these arising? (They are arising in our *santānas*, Venerable Sir).

When a sound (*saddārammaṇa*) impinges on the ear-sensitivity, how many mind-moments can arise? A series of 17 mind-moments can arise. That is, the preceding *citta* is conditioning the succeeding *citta* by the force of Repetition Condition (*Āsevana Paccayo*) as well as by the force of Proximity Condition (*Anantara Paccayo*). Then only the preceding and succeeding *cittas* can be differentiated. If this series is not known, can one differentiate between the preceding and the succeeding ones. (It cannot be done, Venerable Sir). Yes, one cannot do this. When a sound (*saddārammaṇa*) impinges on the ear-sensitivity also, this series of 17 mind-moments arise. So in the place of *cakkhaviññāṇa*, insert *sotaviññāṇa* and let us recite the verse.

*Atīta bhavanga, bhavanga calana, bhavanga upecceda,
pañcadvāravajjana, sotaviññāṇa, sampañicchaṇa,
santīraṇa, vuṭṭho, seven javanas and two
tadārammaṇas.*

When a smell (*gandhārammaṇa*) impinges on the nose-sensitivity, what *citta* arises? (*Ghānaviññāṇa* arises, Venerable Sir). Let us recite the verse for *ghānaviññāṇa*.

Atīta bhavanga, bhavanga calana, bhavanga upeccheda, pañcadvāravajjana, ghānaviññāṇa, sampaṭicchana, santīraṇa, vuṭṭho, seven *javanas* and two *tadārammaṇas*.

When a taste (*rasārammaṇa*) strikes the tongue-sensitivity, what *citta* arises? (Tasting consciousness, Venerable Sir). Yes, tasting consciousness or *jivhāviññāṇa* arises. In the place of *cakkhuvīññāṇa*, insert *jivhāviññāṇa* and let us recite the verse.

Atīta bhavanga, bhavanga calana, bhavanga upeccheda, pañcadvāravajjana, jivhāviññāṇa, sampaṭicchana, santīraṇa, vuṭṭho, seven *javanas* and two *tadārammaṇas*.

When a tangible object (*phoṭṭhabārammaṇa*) strikes on the body-sensitivity, what consciousness arises? (Touching consciousness, Venerable Sir). Yes, touching consciousness known as *kāyaviññāṇa* and let us recite the verse.

Atīta bhavanga, bhavanga calana, bhavanga upeccheda, pañcadvāravajjana, kāyaviññāṇa, sampaṭicchana, santīraṇa, vuṭṭho, seven *javanas* and two *tadārammaṇas*.

Here, from *atīta bhavanga* up to *vuṭṭho* are also *abyākatas*. The last two *tadārammaṇas* are also *abyākatas*. In the seven *javanas*, there can be all three kinds such as *kusala* or *akusala* or *abyākata*.

Is it not expounded that in *āsevana* conditioning state, there can be all three kinds? (It is expounded thus, Venerable Sir). There can be *kusala* or *akusala* or *abyākata*. Hence, it should be known in advance where is *abyākata* or where is *kusala* or where is

akusala so that one will be pleased when it is expounded. This motto has been recited before. Nevertheless let us include the motto in the recitation.

Motto: The preceding eight and the end two are *abyākatas*
The middle seven can be
Either *kusala* or *akusala* or *abyākata*.

There are eight preceding consciousnesses. From *atīta bhavanga* up to *vuttṭho* how many are there? (Eight, Venerable Sir). Yes, there are eight. The last two are the two *tadārammaṇas*. What are they? They are also *abyākatas*. The middle seven, the *javanas* can be either "ku" *kusala*, or "a" *akusala* or "bya" *abyākata*. The characteristics of *kusala*, *akusala* and *abyākata* have been known before. To refresh the memory, let us recite the motto again.

In *Pāli* it is stated that-

Kusalā anavajjasukhavipākalakkhaṇā

Kusalā = the *kusala dhammas*;
anavajjasukhavipākalakkhaṇā = having the characteristic of faultlessness and giving good results.

Kusala dhamma, while performing them are free of faults. To the individuals who are dispensing charity, no one can accuse them as having faults. Can any one say that the individual who is observing *sīla* has faults? (No one can say that, Venerable Sir). While performing them it is faultless. After performing them, only the good effects will occur. In every existence,

the possessor of *kusala* will be endowed with all kinds of pleasantness. Endowing one with good effects is the characteristic of *kusala*.

Motto: *Kusala* deeds, while performing them
 Are truly free of faults.
 After performing them,
 Only good effects shall truly be produced.

Akusala savijja dukkha vipāka lakkhaṇā

Akusalā = the *akusala dhammas*; *savijja dukkha vipāka lakkhaṇā* = have the characteristics of giving faults and bad results.

While performing *akusala dhammas*, faults are already arising. When one is stealing other's property, are these faults happening? (The faults are happening, Venerable Sir). Yes, the faults are happening. When one is stealing or killing, the five precepts are broken, and since then one is at fault already. Afterwards also, the one who has done *akusala* deeds will be endowed with bad effects in every existence until reaching *nibbāna*. This is the characteristic of *akusala*.

Motto: *Akusala* deeds while performing them
 Are truly producing faults.
 After performing them.
 Only bad effects shall truly be produced.

This audience has already known the characteristics of *kusala* and *akusala*. Hence, the characteristics of

abyākata can be more distinctly understood only when one knows the characteristics of *kusala* and *akusala*.

Motto: When good or bad effects

Does not arise

Abyākatas are truly produced.

To talk about *abyākata* more distinctly, doesn't one has to keep the characteristics of *kusala* and *akusala* as bases? (One has to keep them as bases, Venerable Sir). Yes, they must be bases. *Kusala* can give good effects. *Akusala* can give bad effects. *Abyākatas* does not give either good or bad effect. When asked, what is *abyākata*, cannot one give an answer? (One can give an answer, Venerable Sir).

Abyākata consciousnesses cannot give either good or bad effect. So what are the *abyākata* consciousnesses? In the cognitive process (*vīthi*), can *atīta bhavanga* give good effects or bad effects? (Cannot give either effects, Venerable Sir). Hence, isn't it included in *abyākata cittas*? (It is included thus, Venerable Sir). Can consciousnesses like *bhavanga calana*, *bhavanga upeccheda*, *pañcadvāravajjana*, *cakkhuvīññāṇa*, *sampañicchana*, *santīraṇa* and *vuṭṭho*, either give good effects or bad effects? (These consciousnesses cannot give either good or bad effects, Venerable Sir). Can *tadārammaṇas* give good or bad effect? (*Tadārammaṇas* cannot give either good or bad effect, Venerable Sir). When it is explained like this, it is evident that *abyākatas* cannot give either good or bad effect.

Now "*purimā purimā kusalā dhammā, pacchimānani pacchimānani kusalānani dhammānani āsevanapaccayena paccayo*" has to be explained. *purimā purimā* means the 17 *lokiya kusala javanas*,⁽⁵⁾ excluding the last *javana*.

Why must the last *javana* be exempted? Because after the last *javana*, i.e., the seventh *javana* in the *vīthi*, what is there? (There is *tadārammaṇa*, Venerable Sir). Yes, there is *tadārammaṇa* which is *abyākata*. Since *tadārammaṇa* is *abyākata*, can the last *javana* condition it to become *kusala*? (It cannot condition, Venerable Sir). Hence, the seventh *javana* cannot condition the next consciousness to become *kusala*. Then mustn't it be exempted? (It must be exempted, Venerable Sir).

Even though it is exempted, the number 17 is not reduced. Why? Because if counted from first *javana*, there are 17 *cittas* in number, or if counted from second *javana*, there are also 17 *cittas*. Hence, by exempting one *javana*, the 17 *cittas* in number is not reduced.

Magga kusala cannot be included here. Out of the 21 *kusala cittas*, *magga cittas* cannot be conditioned by the force of Repetition Condition (*Āsevana Paccayo*). How many times can *magga kusala citta* arise? It can arise only once. After that which *citta* follows? It is followed by *phala citta*. Is it the conditioning of *kusala* by *kusala*? (It is not, Venerable Sir). Since the four *magga cittas* cannot be included, there are only 17 *lokiya kusala citta*.

In *pacchimānaṃ pacchimānaṃ kusalānaṃ dhammānaṃ*, there are 21 *kusala citta*s, excluding the first *javana*. Here *magga citta*s are included. Why is the first *javana* excluded? In the *vīthi*, what *citta* is preceding the first *javana*? (There is *vuṭṭho*, Venerable Sir). Is *vuṭṭho* amounts to impulsion (*javana*)? (It does not, Venerable Sir). Is *vuṭṭho kusala*, *akusala* or *abyākata*? (It is *abyākata*, Venerable Sir). Yes, it is *abyākata*. Hence, the first *javana* cannot be the conditioned state because *vuṭṭho* which is an *abyākata* cannot be the conditioning state, that is, *vuṭṭho* cannot take part in the conditioning of *kusala* by *kusala*. Since the conditioning is of *kusala* by *kusala*, is it *vuṭṭho kusala*? (It is not, Venerable Sir). Hence, the first *javana* is not being conditioned, and has not it be excluded? (It has to be excluded, Venerable Sir). Yes, it has to be excluded, The audience has understood this.

For this audience to understand the phenomena of *Abhidhamma*, if it is understood once, it can also be understood later. If it is not understood now, it will not be understood later. Hence, do you not have to make an effort to listen to this discourse? (We have to listen, Venerable Sir). By doing so, will you be gaining *kusala*? (We will be gaining *kusala*, Venerable Sir). Listening to the *dhamma* discourse is gaining *kusala* and it can be included under the heading of *bhavanā kusala*, which is conducive to gaining of the noble *dhamma*. The explanation on *kusala* is fairly complete now.

To explain on *akusala*, the verse in *Pāli* is "*Purimā purimā akusalā dhammā, pacchimānamī pacchimānamī akusalānamī dhammānamī āsevanapaccayena paccayo*". In *purimā purimā akusalā dhammā*, excluding the last *javana*, all the 12 *akusalas* are involved.

The last *javana* has to be excluded. Why? After the last *javana*, what is the next *citta*? (*Tadārammaṇa*, Venerable Sir). Is *tadārammaṇa*, *kusala* or *akusala* or *abyākata*? (It is *abyākata*, Venerable Sir). Since it is *abyākata*, is there an *akusala* which can be conditioned by the last *javana*? (There is none, Venerable Sir). As *tadārammaṇa* is not an *akusala*, can the last *javana* be the conditioning state? (It cannot be so, Venerable Sir). Hence, does it not have to be excluded? (It has to be excluded, Venerable Sir). After the last *javana*, there is no more *akusala* but only *abyākatas*, and the last *javana* cannot be the conditioning state. Hence, it has to be excluded? Isn't it evident? (It is evident, Venerable Sir).

In *pacchimānamī pacchimānamī akusalānamī dhammānamī*, there are 12 *akusala namākkhandhas*, excluding the first *javana*. Yes, the first *javana* has to be excluded. Then the first *javana* has to be reviewed. Isn't it? (It has to be reviewed, Venerable Sir). What is there in front of the first *javana*? (There is *vuṭṭho*, Venerable Sir). Is *vuṭṭho*, *kusala* or *akusala* or *abyākata*? (It is *abyākata*, Venerable Sir). The first *javana* is *akusala*. Here the conditioning is between *akusalas*, and since *vuṭṭho* is not an *akusala*, does not the first *javana* to be excluded? (It is to be

excluded, Venerable Sir). The first *javana* cannot be the conditioned state of *akusala*. The first *javana* is the conditioned state of which *citta*? Since the first *javana* is the conditioned state of *vuṭṭho*, which is *abyākata*, isn't the first *javana* be excluded? (It must be excluded, Venerable Sir). Yes, it has to be excluded. Now the audience has understood which *citta* is to be excluded.

*Purimā purimā kiriyābyākatā dhammā, pacchimānaṃ
pacchimānaṃ kiriyābyākatānaṃ dhammānaṃ
āsevanapaccayena paccayo*

In *purimā purimā kiriyābyākatā dhammā*, there are 18 *kiriya javanas*⁽⁶⁾ excluding the last *javana*. In the same manner, the last *javana* has to be excluded. Here it can be conditioned only if it is a *javana*. If it is not a *javana*, it cannot be conditioned as an *āsevana* conditioned state. Why is the last *javana* cannot be the conditioning state? Because when the last *javana* is reviewed, what is there after it? (There is *tadārammaṇa*, Venerable Sir). *Tadārammaṇa* is not a *javana*, it is an *abyākata*. Since *tadārammaṇa* is not a *javana*, doesn't the last *javana* has to be excluded? (It has to be excluded, Venerable Sir). The last *javana* has no more *javana* to condition and it must be excluded. Can this phenomenon be understood? (It can be understood, Venerable Sir). Everything may not be understood but one should try to understand as much as possible. To explain everything to be understood, how long will it take? It will take, may be till night time.

Next in *Pacchimānanī pacchimānanī kiriyābyākatānanī dhammānanī*, the first *javana* must be excluded. Isn't it? (It is, Venerable Sir). Review the first *javana*, what is in front of it? (It is *vuṭṭho*, Venerable Sir). *Vuṭṭho* is not a *javana*. Can *vuṭṭho* be a *javana*? (It cannot be, Venerable Sir).

Āvajjanadvayavajjitāni kusalākusalaphalakiriyacittāni Dviavajjana is not a *javana*. Hence it must be excluded. *Vuṭṭho* is included in *dviavajjana*. *Monodvāravajjana* is not a *javana*. Even though they are not *javanas*, they are both *abyākatas*. Since *vuṭṭho* is not a *javana*, it cannot condition the first *javana*, that is, the first *javana* cannot be included in the conditioned states. Hence, it cannot be enhanced by repetition. Only *javanas* can enhance each other. The audience has understood it already.

When a series of cognitive process is reviewed, it is found that Repetition Condition can occur only among the seven *javanas*. The first eight and the last two cannot be in the Repetition Condition. The rest are marked as *javana*, *javana* isn't it? (It is marked thus, Venerable Sir). How many kinds of *javanas* are there? (There are three kinds, *kusala* or *akusala* or *abyākata*, Venerable Sir).

Purimā purimā kusalā dhammā, pacchimānanī pacchimānanī kusalānanī dhammānanī can only take place among the seven *javanas*, isn't it? In the same way, *purimā purimā akusalā dhammā, pacchimānanī pacchimānanī akusalānanī dhammānanī* can only take place among the seven *javanas*.

Javana can be a *kusala* or an *akusala*. When good objects such as the *Buddha*, the *Dhamma*, the *Sangha* are encountered and the revered consciousnesses appear, do not *kusala javanas* arise? (They arise, Venerable Sir). When one meets with pleasant objects and feels pleasant, *akusala javanas* arise. When one meets with unpleasant objects, the same can happen. The individual who can contemplate properly, on meeting with unpleasant objects can let *kusala javanas* arise. When reflection is not proper, *akusala javanas* arise. The effect is the same, but depending on the way of reflection, *kusala* or *akusala javanas* can arise.

In the words *cakkhaviññāṇa*, *sotaviññāṇa*, *ghānaviññāṇa*, *jivhāviññāṇa* and *kāyaviññāṇa*, isn't the word (*dvi*) is attached? (*Dvi* is attached, Venerable Sir). Yes, it means (two) because pleasant *viññāṇa* is one and unpleasant *viññāṇa* is another. When unpleasant visible object, unpleasant sound, unpleasant smell, unpleasant taste and unpleasant touch impinge on the respective *dvāras*, *akusala vipāka cakkhaviññāṇa*, *sotaviññāṇa*, *ghānaviññāṇa*, *jivhāviññāṇa* and *kāyaviññāṇa* arise respectively. *Vipāka* always arise as it should.

As for *javana*, if the reflection is proper, *kusala* can arise. Encountering with good objects is due to having *kusala* in the previous existences, and now one is meeting with good effects. In the future existences also, to be able to meet with such pleasant effects, one must perform *kusala* deeds. As soon as one reflects thus, what kind of *javana* will arise?

(*Kusala javana* will arise, Venerable Sir). Yes, *kusala javana* will arise.

On encountering with pleasant objects, if one feels pleasant and likes them, what kind of *javana* will arise? (*Akusala javana* will arise, Venerable Sir). Yes, *akusala javana* will arise. Hence, reflection is the main issue.

Encountering with unpleasant objects (*aniṭṭhārammaṇa*) is due to having *akusala* in the previous existences, and now one is meeting with the unpleasant effects. If it is reflected thus, will one be relieved? (One will be relieved, Venerable Sir). How to get over these unpleasant experiences and unpleasant effects? They can be overcome by doing *kusala* deeds. Hence, one makes consideration to do more and more *kusala* deeds than before. As soon as this consideration is made, what kind of *javana* will arise? (*Kusala javana* will arise, Venerable Sir). Yes, *kusala javana* will arise.

Due to having proper reflection, on meeting with good objects, *kusala javana* can arise and on meeting with bad objects.....? (*kusala javana* can arise, Venerable Sir). Yes, only *kusala javana* will arise. Depending on the way of reflection, *kusala javana* or *akusala javana* can arise. When there is consideration or noting, *kusala javana* will arise. Without consideration or noting, *akusala javana* will arise.

Motto: Considering or noting
Results in *kusala* arising.

As mentioned now, if one can have proper consideration, *kusala* arises. On noting seeing, seeing at the eyes; hearing, hearing at the ears; smelling, smelling at the nose; tasting, tasting at the tongue; touching, touching at the body; rising, falling; sitting, touching; lifting, pushing, dropping and so on, what will arise? *Kusala* will arise, Venerable Sir). Yes, *kusala* will arise.

Motto: Neither considering nor noting
Results in *akusala* arising.

If one does not know how to reflect and not noting either, what will arise? (*Akusala* will arise, Venerable Sir). Either on meeting with good objects or bad objects, *akusala javana* will arise. On meeting with good objects if one feels pleasant and enjoys it with craving (*lobha*), *akusala javana* will arise. On meeting with bad objects, *dosa* and *domanassa* arise and *akusala javana* will occur. Does not one have to either reflect or note? (One has to do thus, Venerable Sir). The discourse on *kusala* and *akusala* has been given fairly completely now.

For *abyākata*, only functional indeterminate (*kiriya abyākata*) which can arise as *javana* can be mentioned here. The *kiriya abyākata* can only be present in *arahants*. The *javanas* perform by the force of Repetition Condition (*Āsevana Paccayo*) means the power of preceding *javana* instils or implants into succeeding *javana* and so on, such as instilling of the first *javana* into the second *javana*; second one into

the third one; third one into the fourth one; fourth one into the fifth one; fifth one into the sixth one; and sixth one into the seventh one. Isn't it? (It is, Venerable Sir).

The power of one *javana* is instilled into succeeding *javana* to arise. Do the preceding *javana* dissolve away after the sub-mind moments of *uppa + thi + bhañ*? (They dissolve thus, Venerable Sir). The first *javana* dissolves after *uppa + thi + bhañ* sub-mind moments but it passes on its power to the second *javana*, and the process continues. Hence as stated in *Pāli*-

Ā punappunamī sevati pavattatīti āsevanamī

Ā punappunamī = repetitively or repeatedly; *sevati pavattatīti* = it enhances or produces; *Ititasamā* = hence; *āsevana* = it is known as *āsevana*.

Even though the first *javana* dissolves after "*uppa + thi + bhañ*" of three sub-mind moments, it instils its power into the second *javana*. So also the power of second *javana* can instils its power into the third *javana*. Is not the repetitive instillation has been occurring? (Repetitive instilling has been occurring, Venerable Sir).

Even when the fourth *javana* passes away, does it not instil its power into the fifth *javana*? (It does, Venerable Sir). This is how the repetitive instillation takes place, known as the phenomenon of *āsevana*. The fifth *javana*, even after it has passed away instils its power into the sixth *javana*. This *javana* being made powerful by repetitive instillation can produce

the seventh *javana*. This kind of repetitive instillation is known as Repetition Condition (*Āsevana Paccayo*).

According to *Abhidhamma desanā*, as shown in *vīthi*, this repetitive instillation (*āsevana paccaya*) can happen only in this present moment. But according to *Suttanta desanā*, *kusala* and *akusala* that one has procured in the previous existences can condition the later *kusala* or *akusala* produced in the future existences.

This audience, on reflection, can know more clearly. As one had performed *dāna kusala* in the previous existences, does not one want to dispense *dāna* in this present life? (One wants to dispense *dāna*, Venerable Sir). This is due to repetitive instillation (*āsevana paccaya*). The *dāna kusala* done in the previous existences has instilled the desire to perform *dāna kusala* in the present life, and one will not hesitate to dispense *dāna* when opportunity arises. Therefore the wish to give charity is due to the *Āsevana* Condition. One can observe *sīla* repeatedly because this audience must have had the repetitive condition of observing *sīla* in the previous existences.

Now in this life, one is practising *samatha* and *vipassanā* meditation. It is done because in the previous existences one must have been instilled with the habit of these meditation. Because the *samatha*, *vipassanā kusala* deeds has conditioned one by the power of *āsevana*, cannot one practise meditation? (One can practise meditation, Venerable Sir).

According to *Suttanta* way, the *kusalas* obtained in the previous existences is conditioning the *kusala* procured

in this existence by the force of *Āsevana Paccayo*. In the same manner, the preceding *vipassanā kusalas* can instill into the succeeding *vipassanā kusala* by the force of Repetition Condition.

Vipassanā ñāṇa and *kusala* obtained at *nāmarūpa pariccheda ñāṇa* is conditioning the *paccaya pariggaha ñāṇa* to appear or mature by the force of Repetition Condition. Again the *kusala* occurred at *paccaya pariggaha ñāṇa* by repetitive conditioning, make *sammasana ñāṇa* to arise by the force of *Āsevana Paccayo*. Similarly, the *kusala* obtained at *sammasana ñāṇa* can repetitively condition to make *udayabbaya ñāṇa* to arise by the force of *Āsevana Paccayo*.

Hence, in the beginning of *vipassanā* meditation, the experience is not evident because the repetitive conditioning effects is still weak. At later stages, is not the experience become distinct? (It becomes distinct, Venerable Sir). Yes, it becomes distinct. At the stage of *udayabbaya ñāṇa* it is definitely distinct. One has become powerful to meditate *vipassanā*. Why? Because the preceding *vipassanā kusala* and *vipassanā ñāṇa* are the repetition conditioning states of the *Āsevana Paccayo*. Hence, in the middle part of *vipassanā* meditation, the experiences are more distinct.

It gets more distinct at *sankhārupekkhā ñāṇa* stage. Since the *yogi* has obtained the repetitive conditioning of *vipassanā* meditation, at *sankhārupekkhā ñāṇa* stage, one gets very easy to sit or note as if one is sitting or watching the phenomenon. While noting,

rising, falling, sitting, touching one experiences as if the phenomena of rising, falling and so on are appearing automatically, and the noting mind is noting by itself. Isn't the meditation becomes easy? (It becomes easy, Venerable Sir). Why? Because of having the repetitive conditioning states of *vipassanā kusala* and *vipassanā ñāṇa*.

Because of having the repetition conditioning states (*āsevana paccaya*) of lower *vipassanā ñāṇa* stages, namely *nāmarūpa pariccheda*, *paccaya pariggaha*, *sammasana*, *udayabbaya*, *bhaṅga*, *bhaya*, *ādinava*, *nibbidā*, *muncitu-kamayuta*, *patisankhā ñāṇa*, at *sankhārupekkhā ñāṇa*, cannot the *yogi* note easily? (He can note easily, Venerable Sir). Yes, it is the repetition conditioning done stage by stage.

Therefore, doesn't one have to try hard to note in the beginning? (One have to try hard, Venerable Sir). At the middle and later stages, one becomes comfortable. Due to the repetition conditioning states, one can attain the noble *dhamma* easily and pleasantly. By talking about an stance in which the noble *dhamma* was gained due to the repetition conditioning states, this *dhamma* discourse will be concluded.

At one time the *Buddha* was residing at *Jetavana* monastery at *Savatti*. A gold smith's young son, a citizen of *Savatti* City, having seen the danger of *saṃsarā*, or that of the three *bhumis*, entered the order of the *Sangha* with Ashin *Sariputta* as his preceptor. Ashin *Sariputta* himself gave instruction on meditation after giving consideration to the appearance of the gold smith's son.

The monk appearing in his presence was handsome and young. Due to having these two qualities, the young monk was given *asubha kammaṭṭhāna* to practise. Due to his handsome and youthful appearance, a man like him can have clinging and craving (*lobha taṇhā*) for his good looks. Based on these two qualities what *kammaṭṭhāna* was taught to him? (He was taught *asubha kammaṭṭhāna*, Venerable Sir). Yes, to meditate on foulness, loathsomeness of the body, *asubha kammaṭṭhāna*.

Since he had seen the faults of *saṃsārā*, he accepted the method of meditation given by Ashin *Sariputta*, entered the forest as a recluse and practised. He could not gain even the sign of concentration by this *asubha kammaṭṭhāna* and so he returned and reported to Ashin *Sariputta* that he did not experience any *dhamma* by this method. Ashin *Sariputta* was disappointed thinking that this young monk was not practising properly as instructed. So the monk was given the same instruction more thoroughly again. He went to practise again for the second time and since he could not experience *dhamma*, he came back and reported, "Venerable Sir, I have practised as you have instructed, but I do not experience any *dhamma*". Ashin *Sariputta* again gave him the instruction more and more thoroughly on *asubha kammaṭṭhāna* and asked the young monk to try again for the third time.

As the young monk was so eager to gain *dhamma* didn't he have to practise again? (He had to practise again, Venerable Sir). For the third time also he could not experience any *dhamma*. He came back to

Ashin *Sariputta*, "Venerable Sir, I have tried my best to practise, but I do not even gain concentration". Then Ashin *Sariputta* realized that "This individual cannot experience *dhamma* taught by a disciple like me", and so he handed him over to the *Buddha*.

The *Buddha* uttered, "Dear *Sariputta*, teaching of *kammaṭṭhāna* practice to gain *dhamma* according to the inner nature of an individual is not the matter of the disciples. The *Buddha* alone can do this". The *Buddha* reflected to find out what the gold smiths son was used to or had repetitive conditions in his previous existences. Then the *Buddha* know that for 500 existences the young monk had only taken delight in being with gold. His mind was focused only on the colour of gold. Should not his mind be concentrated on the colour of gold? (His mind should be concentrated thus, Venerable Sir). Since he was a gold smith, did not he had to look at the colour of gold? (He had to look at it, Venerable Sir).

As the *Buddha* knew that this young monk had repetition conditioning state (*āsevana paccaya*) on gold, He created a golden lotus flower and gave it to him. The *Buddha* told him to take the flower to a corner of the monastery compound where there was a heap of sand, place the flower on the sand and contemplate "red colour, red colour (*lohitaṅṅaṅi, lohitaṅṅaṅi*)". The monk was given the *kasina* (*lohita-kasina*) to observe. Since the monk had repetition conditioning states of liking the colour of gold in many previous existences, within a short time of observing *lohita-kasina kammaṭṭhāna* he obtained proximity

jhāna (upacāra) samādhi. As he continued observing, he gained more and more concentration and finally reached up to the fourth *jhāna*. Isn't it quick? (It is quick, Venerable Sir). Why? Because of repetition conditioning. Over many existences he was so used to seeing gold, and when he was given *āsevana kammaṭṭhāna*, did not he get concentrated at once? (He got concentration at once, Venerable Sir). The *Buddha* was waiting and watching him gaining *samādhi* at once and reached the fourth *jhāna*.

Can this monk, by his own *samādhi ñāṇa*, switch over to *vipassanā* and attain *magga ñāṇa* and *phala ñāṇa* accordingly? He could not do so. When the *Buddha* knew that the monk could not gain *dhamma* all by himself, the *Buddha* made a resolution so as to get "the lotus flower withered" as if it was rubbed with the hands.

The monk had the sense of urgency at once. Due to the *samīvega ñāṇa*, the monk realized: "Oh! this big lotus flower, the temperature-produced *rūpa (utujarūpa)*, has faded away and decayed at once. Similarly, the *kamma*-produced *rūpa (kammajarūpa)* in one's *santāna* will also fade away and decay".

At a nearby pond, a group of youth plucked some lotus flowers from the pond, cut up the flowers into pieces and left them on the bank of the pond. The monk gained *samīvega ñāṇa* again, and he thought, "In the water the lotus flowers are fresh and in bloom. The flowers that are plucked and cut up into pieces and left on the ground are withered and decayed. Even the *utujarūpa* is not permanent, and it is also changing".

Since he was the one to gain *dhamma*, didn't he become remorseful? (He became remorseful, Venerable Sir).

The *Buddha* reflected, while the monk was having *samvega*, whether or not this monk can gain *vipassanā ñāṇa* stage by stage up to attaining *magga ñāṇa* and *phala ñāṇa*? Then the *Buddha* knew that he could not do so by himself. Hence, the *Buddha*, by his supernormal powers came to the monk and uttered the following verse.

Ucchinda sineha mattano, kumudamī sārādikamva pāṇinā

Santimaggameva byuhaya, nibbānamī sugatema desitamī
Sārādikamī = that arises at the time of *Sarada* weather or at the month of Tasaungmone; *kumudamī* = the *kumudra* lily; *pāṇinā* = with the hand; *chindatimā* = like cutting; *evamī* = like wise; *attano* = oneself's; *sinehamī* = love or craving (*lobha taṇhā*); *ucchinda* = should be cut off. *Sugatena* = The *Buddha*; *nibbānamī* = the bliss of *nibbāna*, the extinction of all sufferings; *desitamī* = expounded on; *santimaggameva* = only the path to *nibbāna*, the 8 *maggā* leading to the bliss of *nibbāna*, extinction of all sufferings; *byuhaya* = should be developed. *Iti* = thus; *bhagavā* = the *Buddha*; *avoca* = expounded with wisdom led by compassion.

(*Dhammapada* - *ṭṭha* - 2/268)

Sādhu! Sādhu! Sādhu!

A group of youth have cut off the lotus flowers and stems grown in the pond with the hands. Likewise one should cut off love and cravings, *lobha taṇhā (sineha)* in one's *santāna* by noting. Cut it off to abandon it. To reach *nibbāna* where there is no sufferings, the eight *maggangas* must be cultivated and developed. How must it be done? It must be done by contemplating the four foundations of mindfulness. As soon as the *Buddha* had commanded him to contemplate the four *satipaṭṭhāna dhamma*, he started to meditate. In a short time, at the end of the utterance he became an *arahant* at once.

His *jhāna samādhī* is very powerful. Since he is already in the fourth *jhāna* stage can he not attain the noble *dhamma* at once? (He can attain it at once, Venerable Sir). Yes, he can attain it at once. To remember the characteristics of repetition conditioning states (*āsevana paccaya*) a motto has been composed.

Motto: For five hundred existences,
Used to seeing gold only repeatedly,
The mind is infused with concentration.

The monk, a goldsmith's young son for 500 existences, was used to seeing gold as repetition conditioning states (*āsevana paccaya*), and as soon as he was given the golden lotus, did not his mind become concentrated in a short while? (his mind was concentrated,

Venerable Sir). Yes, *samādhi* was developed and *jhānas* were attained.

Motto: The monk
Was made to observe
The red colour *kasina kammaṭṭhāna*.

As the monk had red colour as repetition conditioning state (*āsevana paccaya*), when the red, golden lotus was created and given to him for contemplation, did not his mind become concentrated quickly? (The mind becomes concentrated, Venerable Sir).

Motto: At the end of the verse
Truly the monk
Became an *arahant*.

As the utterance of the verse ended, the monk became an *arahant* at once because his *samādhi* was excellent. Is it not obvious that as much as the *samādhi* is good, *vipassanā ñāṇa* can develop quickly? (It is obvious, Venerable Sir). That is why, in the beginning, does not one have to try to develop *samādhi*? (One has to try thus, Venerable Sir).

Motto: Having *āsevana*
The repetition conditioning
One becomes an *arahant*.

Since many existences, due to having the repetition conditioning states (*āsevana paccaya*), does not one

become an *arahant* quickly? (One becomes an *arahant* quickly, Venerable Sir). Isn't the repetition conditioning important? (It is important, Venerable Sir). Hence, there should be repeated conditioning.

In *vipassanā* meditation, the noting is good sometimes and not good at other times. Even though not good, one has to keep on noting, isn't it? (One has to keep on noting, Venerable Sir). Why? To get the repetition conditioning. Later the noting becomes good through out. In meditation, good notings and bad notings may come alternately. Sometimes are there more bad notings? (There are more bad notings, Venerable Sir). Even though the notings are bad, is not one has to keep on trying to note to get the repetition conditioning effect? (One has to try thus, Venerable Sir). Isn't the repeated efforts (*āsevana*) beneficial? (It is beneficial, Venerable Sir). Yes, it is beneficial.

By virtue of listening to the *dhamma* talk on *Pacchājāta Paccayo* and *Āsevana Paccayo* of *Paccayanidessa* from *Paṭṭhāna Pāli* Text, may you be able to follow, practise, cultivate, put effort accordingly, and may you be able to swiftly realize the noble *dhamma*, attain the bliss of *nibbāna*, the extinction of all sufferings, that you have aspired for with ease of practice.

(May we be endowed with the blessings, Venerable Sir).

Sādhu! Sādhu! Sādhu!

Paṭṭhāna and Vipassanā (9) *Pacchājāta Paccayo & Āsevana Paccayo*

Translator's note on
Pacchājāka Paccayo and Āsevana Paccayo

(1) **31 planes or bhūmis**

(a) <i>apāya</i> planes	4
(b) human plane	1
(c) <i>deva</i> planes	6
(d) <i>brahma</i> planes	<u>20</u>
	31

(2) 31 planes or *bhūmis* can be classified as 3 kinds:

(a) <i>ekavokāra bhūmi</i>	1
(b) <i>catuvokāra bhūmi</i>	4
(c) <i>pañcavokāra bhūmi</i>	<u>26</u>
	31

(3) In the 26 *pañcavokāra bhūmis* there are

(a) <i>apāya bhūmi</i>	4
(b) human <i>bhūmi</i>	1
(c) <i>deva bhūmi</i>	6
(d) <i>brahma bhūmi</i>	<u>15</u>
	26

(4) *kāyabhāvavattitudasaka*

(10 *rūpa* arising simultaneously with *paṭisandhi citta*)

(a) <i>kāyapasāda rūpa</i>	1
(b) <i>bhava rūpa</i>	1
(c) <i>avinibboga rūpa</i>	<u>8</u>
	10

Saddhammaramisī Yeiktha Sayadaw

- (5) 17 *lokiya kusala javanas*
(17 *lokiya kusala cittas* which perform the *javana kicca*).
- | | |
|----------------------------------------------------------------------------------|----------|
| (a) <i>ahetuka kusala vipāka cittas</i> | 8 |
| (b) <i>māha kusala cittas</i>
(excluding the 4 <i>lokuttara kusala cittas</i> | 4 |
| (c) <i>rūpavacara kusala cittas</i> | <u>5</u> |
| | 17 |
- (6) 18 *kiriya javanas*
(18 *kiriya cittas* which perform the *javana kicca*)
- | | |
|---------------------------------------|----------|
| (a) <i>māhā kiriya citta</i> | 8 |
| (b) <i>rūpavacara kiriya citta</i> | 5 |
| (c) <i>arūpavacara kiriya citta</i> | 4 |
| (d) <i>ahetuka kiriya citta</i> | <u>1</u> |
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Mottos

- Gf** *Paṭisandhi citta*
g And *kammajarūpa*
Arise simultaneously.
- G** At the second sub-mind moments (*ṭhi*)
Of *paṭisandhi citta*
Utujarūpa arises.
- G** At the very first sub-mind moment (*uppa*)
Of *bhavanga citta*,
Cittajarūpa arises.
- G** At once,
The nutriments are spread,
Ojarūpas are formed.
- G** At the second sub-mind moment “*ṭhī*” of
paṭisandhi citta,
Only one kind of *kāya* is formed,
It is called *ekajakāya*.
- G** At “*bhañ*” of *paṭisandhi citta*
The two kinds of *kāya* are existing.
They are called *dvijakāya*.
- G** At “*ṭhi*” of first *bhavanga*
The three kinds of *kāyas* are existing.
They are known as *tījakāya*.
- G** When there is diffusion of *āhāra*
There are four kinds of *kāya*
Known as *catujakāya*.

Paṭṭhāna and Vipassanā (10)

Kamma Paccayo & Vipāka Paccayo

(Kamma Condition and Resultant Condition)

by

Ashin Kuṇḍalābhivamsa
Saddhammaramsī Yeiktha Sayadaw

Translated by Daw Than Than Nyein

Yangon

2011

Myanmar

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Mahasi Nāyaka

Aggamahākammaṭṭhānācariya

Abhidhajahamahāraṭṭhaguru

Saddhammaramsī Yeiktha Sayadaw

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Edited by the Editorial Board

Saddhammaramsī Meditation Centre

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Kamma Paccayo and Vipāka Paccayo

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Paṭṭhāna and Vipassanā (10) Kamma Paccayo
and Vipāka Paccayo

Paṭṭhāna and Vipassanā (10)
Kamma Paccayo & Vipāka Paccayo
(Kamma Condition and Resultant Condition)

Ashin Kuṇḍalābhivamsa

Today is the 8th waning day of the month of Thadinkyaut 1353, Myanmar era (16–10–91). The *dhamma* talk that will be delivered this afternoon is on *Kamma Paccayo* (*Kamma* Condition).

Kamma means in *Pāli* "*Karoti abhisankhārotīti kammani*". *Karoti abhisankhāroti* = the *rūpa* and *nāma dhammas* that arise due to oneself are being controlled by it. *Ititasamā* = hence; *kammani* = it is called *kamma*.

The action of volition that conditions the arising of *rūpadhamma* and *nāmadhamma* is called *kamma*. There are two kinds of *kamma*, namely, *sahajātakamma* and *nānakkaṇṇikakamma*. Both *kammas* are being expounded in *Paccayaniddesa Pāli* Text. There is no other important facts to remember in *kamma*, except these two kinds of *kamma*.

Sahajātakamma means at the very moment of its action, the cause or the conditioning state (*paccaya*) and the effect or the conditioned state (*paccayuppana*), *sampayuttakakhandhā*, the *nāma dhammas*, and

cittajarūpa, paṭisandhi kammajarūpa, the *rūpadhamma* arise together. The conditioning state is being related to the conditioned state by the force of *Sahajātakamma Paccayo*.

Nānakkaṇṇikakamma means the time of action is different from that of its result. The cause takes place at a certain time and the result appears at a different time.

Añño kammaṣṣa uppattikkhaṇo

Añño vipākassa uppattikkhaṇo

Kammaṣṣa = of *kamma*; *uppattikkhaṇo* = the time of the action; *añño* = is at a certain time. *Vipākassa* = of the result; *uppattikkhaṇo* = the moment of the arising; *añño* = at a different time.

Kamma is the cause. *Vipāka* is the result. The cause (*kamma*) takes place at a certain time. The result or effect of this *kamma* appears at a different time. The actions (*kamma*) that has been done at certain existences give their effects or results in the future existences. The actions or the acts of volition or *kamma* that have taken place at various past existences give their effects or results in this life-time. The *kamma* that had been performed is at a different time to that of its result at other existences or at other time is known as *nānakkaṇṇikakamma*. Today these two kinds of *kamma* namely, *sahajātakamma* and *nānakkaṇṇikakamma* will be discoursed.

Firstly, *Kamma Paccayo* as expounded in *Paccayaniddesa Pāli* Text and its meaning in brief; secondly, how different *kammās* are conditioning in the *santānas* of this audience and various other individuals; and thirdly, how to practise

to end the various *kammas*, will be discoursed. Hence, there are three stages in this *dhamma* talk.

Firstly, *Kamma Paccayo* in *Paccayaniddesa Pāli* Text will be expounded.

*Kamma*paccayoti-

*Kusalākusalamī kammani vipākānamī khandhānamī kaṭattā ca rūpānamī kamma*paccayena paccayo. *Cetanā sampayuttakānamī dhammānamī tamisamuṭṭhānānañca rūpānamī kamma*paccayena paccayo.

*Kamma*paccayoti = *Kamma* Condition means; *kusalākusalamī* = *kusala* or *akusala*; *kammani* = the *nānakkhaṇika* volition; *vipākānamī* = the result or *vipāka*; *khandhānamī* = *nāmakkhanda*s such as 36 *vipākacittas*⁽¹⁾ and 38 *nāmakkhanda cetasikas*⁽²⁾ as well; *kaṭattārūpānañca* = the *paṭisandhikammajarūpa*, *pavattikammajarūpa*, and *asaññasakammajarūpa*; *kamma*paccayena = by the force of *Nānakkhaṇikakamma Paccayo*; *paccayo* + *upakāra*ko = conditioning; *hoti* = is. *Cetanā* = the volition in 89 consciousnesses; *sampayuttakānamī* = the conditioned state (effect or result); *dhammānamī* = 89 consciousnesses and 51 *cetasikas* (exempting *cetanā cetasika*); *tamisamuṭṭhānānamī* = the *cetasikās* accompanying that *cetanā*; *rūpānañca* = *cittajarūpa* and *paṭisandhirūpa*; *kamma*paccayena = by the force of *Sahajātakamma* Condition; *paccayo* + *upakāra*ko = conditioning; *hoti* = is. *Iti* = thus; *bhagavā* = the *Buddha*; *avoca* = expounded with wisdom led by compassion.

Sādhu! Sādhu! Sādhu!

Nānakkhaṇikakamma is a kind of *kamma* which can give its result at different times, in the future existences. The conditioning state is *kusala* or *akusala* volitions. Due to these *kusala* or *akusala* volitions, the conditioned state, its result (*vipāka*) such as *kamma* produced *rūpakkhandhās* at *kamma bhūmi* or *rūpa bhūmi* or *arūpa bhūmi* arise.

Sahajātakamma ability is another kind of *kamma*. Now, while this audience is in an act of volition, due to the volition of doing *kusala* deeds, *kusala kamma* will arise. These *kusala kamma* will make the accompanying *cittas* and *cetasikas* arise. The *rūpas* due to these *kusala kamma* such as *citta* borne *rūpa*, namely, *rūpas* of action of going, coming, standing, sitting and so on, are being conditioned to arise. The *kamma* that can produce its result at this very moment is known as *sahajātakamma*.

When there is a dispensation of *dāna* or performance of any *kusalakamma* deeds, both kinds of *kamma* are involved. At the very moment of the action of *kusala* deeds, the accompanying *kusala cittas*, *kāmāvacāra-kusala cittas* are being conditioned to arise by *sahajāta kusala* volitions. The *cittajarūpas* of various bodily actions and verbal actions while performing them are being conditioned by the *sahajātakamma kusala* volitions.

Nānakkhaṇikakamma will give results at various future existences. *Dāna kusala* obtained by dispensing *dāna* today will be conditioning by the future of *Sahajātakamma Paccayo* at present existence, as well as by the force of *Nānakkhaṇikakamma Paccayo* in the various future existences. Since they are the *kāmāvacara kusalas*, they

will give their result in seven *kāma sugati bhūmis* ⁽³⁾, to meet with various kinds of *sukhas*, by the force of *Nānakkaṇṇikakamma* Condition. The explanation on the meaning, in brief, of *Kamma* Condition and how it is conditioning is fairly complete.

The result of *kamma*

Due to its ability at the time of giving its result, *kamma* or volitions can be classified under four headings according to their abilities as follows: Some volitions produce the result in the present existence and they are known as *ditṭhadhammavedaniya kamma*; some volitions produce the results in the next existence and they are known as *uppajjavedaniya kamma*; some volitions produce the results in other existences beginning from the third existence till reaching *nibbāna* and are called *aparāpariyavedaniya kamma*, and the *kamma* which can never produce its result is known as *ahosikamma*.

Ditṭhadhammavedaniyakamma means when this audience is performing *kusala* deeds, the *kamma* produced by the first *javana cetanā* that can give its result in this very life if opportunities permit. When there is no opportunity for its result to arise, the result will never take place and the *kamma* becomes an *ahosikamma*.

Uppajjavedaniyakamma means when this audience is performing *kusala* deeds, the *kamma* produced by the seventh *javana* or the last *javana cetanā*. This *kamma* can give its result in the second existence. If there is no opportunity for this *kamma's* result to arise in the second existence, it will never arise in the future and this *kamma* becomes an *ahosikamma*.

The middle five *javana cetanā kamma* can give its result in the various later existences till reaching *nibbāna*. If one inclines one's mind to get the result till reaching *nibbāna*, it will happen as intended.

The first *javana cetanā kamma* can give its result in this very life. The seventh *javana cetanā kamma* can give its result in the second existence. If there is no opportunity for these *kamma* to give result, they become *ahosikammas*.

The middle five *javana cetanā kamma* can give result at any existence, beginning from the third existence till reaching *nibbāna*.

The audience had recited the mottos in the previous week. Now recite the motto in terms of *cetanā*, as *cetanā* and *kamma* are the same.

Motto: The first *javana cetanā*
Gives its result
In the present existence.

The first *javana cetanā* known as *kamma* can give its result in this life. How it can give its result had been discoursed in the previous weeks. In the motto one can say first *javana kamma* or just *kamma*.

Motto: The first *javana kamma* can give results in this existence.
The seventh *javana kamma* can give result in the second existence.
The middle *javana kamma* can give result in every existence.

This is how there are four kinds of *kamma* due to their time of giving result.

There are various *kammas* due to the power of sources of giving their results. The four kinds of *kamma* are *kāmāvācara kusala* and *akusala kammas*, *rūpāvācara kusala kamma*, and *arūpāvācara kusala kamma*. The *akusala kamma* give their result in the *apāya bhūmis*. *Kāmāvācara kusala kamma* gives result in human abode and six *deva* realms.

This audience had performed many *kāmāvācara kusala kammas*. Dispensing *dāna*, observing *sīla* and giving services are the *kāmāvācara kusala kammas*. Up to now, you have performed many *kāmāvācara kusala kammas*. Where will the results take place is, it will be in seven *sugati kāma bhūmis* : human abode and six *deva* realms.

The individuals who have acquired *rūpāvācara jhanas* have *rūpāvācara kusala kamma* and their result will take place in the 16 *rūpāvācara bhūmis*⁽⁴⁾. Those who have meditated to gain *arūpāvācara jhanas* have *arūpāvācara kusala kamma* and their result will take place in the four *arūpāvācara bhūmis*⁽⁵⁾. The results can be different according to the *bhūmis*. This audience has many kinds of *kamma* in their *santānas* and because of these differences they had different existences. *Kamma* is the deciding factor and it is steering the living beings to their destinies.

Kammamī satte vibhajjati

Satte = the living beings (*sattavā*); *kammamī* = *kamma* is; *vibhajjati* = classifies by analysis.

How does *kamma* classifies by analysis?

Yadidam hīnapañītatāya = to be inferior, high class or medium; *kammaṇi* = the *kamma*; *vibhajjati* = classifies and analyses the living beings. That means *kamma*, by analysis, classifies the living beings. *Kamma* is guiding this audience and various individuals to go round and round in the five destinies (*gati*)⁽⁶⁾. The audience has gone round and round the five *gatis* because whose beginningless (*anamatagga*) *saṃsārā* is so long. One has gone through the 31 *bhūmis*⁽⁷⁾ over and over again. Why is it so? It is because of *kamma*.

Nirayagati : Out of the five destinies, this audience and the various individuals have suffered in hell (*niraya*). This is also due to *kamma*. Because of *akusala kamma*, strong enough to get one down to *niraya*, one had suffered in hell.

Petagati: One has become a *peta*. Why is it so? It is also due to *kamma*.

Tiracchānagati: One has become an animal. Why is it so? It is also due to *kamma*. For many existences, one has become animal.

Manussagati: To be born a human being for many many existences. Now also one is born a human being. Why is it so? It is due to *kāmāvacara kusala kamma*.

Devagati: This audience and various individuals have been to *deva* and *brahma* worlds for many existences. Because of having many existences, one does not know about this. Also why is it so? It is also due to *kamma*. For one to go round and round in the five destinies of 31 planes,

who is responsible? *Kamma* is responsible. To remember and appreciate these facts, a motto has been composed.

Motto: Going round

The five destinies

Is truly due to *kamma*.

Why one has to go round and round the five destinies in the 31 planes? When the root cause is examined, it is found to be due to *kamma*. Shall I talk about a story as an instance on how one goes round and round in *saṃsārā*, or shall I not? This audience has heard about this instance a few times before. "Shining, shining in the *brahma* world, squeaking, squeaking in the sty of pigs", is a motto about how a female piglet has undergone the round of *saṃsārā*.

At one time the *Buddha* went for alms-round in *Rājagaha* City. Near the main gate of the city He saw a female piglet and smiled. When the *Buddha* smiled, rays were emitted from His teeth and Ashin *Ānandā* enquired about the reason for smiling. The *Buddha* replied then: "Dear son *Ānandā*, do you see a female piglet nearby? (Yes I do see it, Venerable Sir). I smiled because I see this piggy.

"This piglet is not an ordinary animal, it has come from the *brahma* world", said the *Buddha* and related the story about it. During the time of *Kakusāna Buddha*, this female piglet was a hen. When this hen was present near a monastery, a *yogī* practising *kammatthāna dhamma* was reciting the *kammatthāna dhamma*, and this hen listened to it. While listening, it died and was reborn as *Ubbarī*

princess. This princess becomes remorseful and practised meditation as a wandering nun (*paribbājaka*).

At one time, this nun went into a latrine and noted the maggots in the pit and gained the absorption of the first *jhāna*. Because of the power of the first *jhāna*, she was reborn in the first *jhāna brahma* world and enjoyed the luxuries of the fine-material world for many world cycles. When this power of the first *jhāna* was spent, her lifetime in the *brahma* world was over, and she was reborn in the human world as a rich man's daughter. This rich man's daughter had done some *akusala* deeds at the time of the *Buddha's* enlightenment, and she had become a female pig.

After hearing the *Buddha's* utterings, the monks became quite alarmed and had the sense of urgency. While standing, the *Buddha* uttered six verses and at the end of the verses the monks attained the *sotāpannah* and so on. How many existences did this female piglet had to go through is, after the life of a piglet she had gone through (13) existences. In the last of the (13) existences, she became the wife of a minister.

Mahā Anuruddhā Thera was endowed with *abinnāṇa samapatti*. He came into the village for alms-round and arrived in front of the house of the minister's wife. Many monks followed the *Mahā thera* in single file to go for alms-food. When they arrived in front of the house and saw that lady, *Mahā Thera* said to the monks, "Oh! the female piglet has become the minister's wife". The lady heard the remarks and become very much alarmed. She thought, "Why did the *Thera* said so?" And at once she

got the ability to see the previous existences (*jātissara ñāṇa*).

When she got the *jātissara ñāṇa*, she could see the existences she had gone through as human beings, a hen, a princess and so on and she was very much alarmed. She did not want to live a lay life. She asked permission from the minister to leave him and entered the order of *bhikkhunis* and practised meditation. When she had listened to the *Mahā Satipaṭṭhāna Sutta*, she became a *sotāpanna*. After becoming *sotāpanna* and quite some time later, she had the chance to listen the *Āsīvisopana Sutta* ⁽⁸⁾ and she attained the arahatship. When she was about to enter *nibbāna* (*parinibbāna*) she gave a discourse to all *bhikkhunis* about how she had gone through the last (13) existences in *samsarā* and entered *nibbāna*. Did not she have to go through the five destinies in *samsarā* as human being, a hen and a pig? (She had to go round as such, Venerable Sir).

Here one can know that it is so beneficial to meet with the individual who was endowed with *abhiññāṇa*. If this *thera* did not tell the lady about her past existences, could she have the sense of urgency? (She could not have this, Venerable Sir). Since the *thera* was endowed with *abhiññāṇa sampatti*, and when he uttered quite loudly to let the monks hear, "Oh! the female piglet had become the minister's wife now", the lady heard it, got alarmed, and with the sense of urgency, got the power to see the past existences and entered the order of *bhikkhunis*.

To get the support of an individual endowed with *abhiññāna sampatti* is a conducive factor to gain the noble *dhamma*, the explanation on the instance how one had gone round and round the five destinies is fairly complete. Due to *kamma* as the controlling factor, in the present life time (*uppapattibhāva*), there can be many strange instances, such as, at one time one is a very highly born individual. Sometimes, one was born very poor with much sufferings and at other times very rich with much happiness. At the present life time one can be highly or lowly born, very rich with having everything aplenty or very poor with having nothing. Why does one have to go round the cycle of rebirths like this? It is due to *kamma*. To remember this fact, a motto has been composed.

Motto: For many existences
Highly or lowly born,
Is truly due to *kamma*.

Kammanānākaraṇaṇi paṭicca sattānaṇi attabhāve nānākaraṇaṇi paññāyati.

Kammanānākaraṇaṇi = *Kamma* producing various, different and distinctive results; *paṭicca* = depending on; *sattānaṇi* = the living beings; *attabhāve* = in the personality of; *nānākaraṇaṇi* = different resultants: *paññāyati* = appeared.

The commentary teachers have explained the *Pāli* Text as above. At various existences of the individuals, in some lives one has beautiful and graceful appearances or ugly countenance that no one would want to look at. In some

lives, one has well-built, proportionate body, but at other lives having disabled body without hand or leg with such ugly feature that it is loathsome to look at. Why? All these are due to *kamma*. Recite the motto.

Motto: The body of oneself,
Whether beautiful or ugly
Is due to *kamma*.

When one has a beautiful or graceful appearance, people want to look at him, and when one has ugly countenance people do not want to look at him in various existences. It is certainly due to *kamma*.

Motto: Meeting with
The eight vicissitudes of life
Is truly due to *kamma*.

Aṭṭhima bhikkhave lokadhamma lokani anuparivattanti

Bhikkhave = dear sons and daughters who can foresee the dangers of *saṃsārā*; *aṭṭha* = which has eight in number; *ime lokadhamma* = the vicissitudes of life; *lokani* = on all human beings and living beings; *ānuparivattanti* = are always in pursuit.

Lokaca lokadhamma anuparivattati

Lokaca = of all the human beings and living beings; *lokadhamma* = the eight vicissitudes of life; *anuparivattati* = are always in pursuit. *Iti* = thus; *bhagavā* = the *Buddha*; *avoca* = expounded with wisdom led by compassion.

Sādhu! Sādhu! Sādhu!

The eight vicissitudes of life are always following the human beings and the living beings in this world (*loka*). In other words, the human beings and the living beings in this world are always travelling towards or following the vicissitudes of life, and that was how the *Buddha* had expounded. Each and every one has to face the vicissitudes of life, and no one can escape it. These eight vicissitudes of life are following the living beings, and also the living beings are following the vicissitudes of life. Everyone has to face it all the time and no individual can escape it. Even the *Buddhas*, *Pacceka Buddhas* and *arahants*, are they free from the eight vicissitudes of life? (They are not free, Venerable Sir). Yes, they also have to meet the eight vicissitudes of life. When one is encountering the eight vicissitudes of life.....

*Phuṭṭhassa lokadhammehi, cittam yassa na
kampati*

Asokam virajam khemam

Etam mangalamuttamam

Lokadhammehi = the eight vicissitudes of life;

phuṭṭhassa = who on meeting; *assa* = that individual; *cittam* = his consciousness; *na kampati* = is not disturbed.

If an individual is not disturbed in meeting with the vicissitudes of life, it will be auspicious (*mangalā*); if disturbed, it will be unauspicious (*amangalā*), and *akusala* will propagata.

The eight vicissitudes of life cannot be by-passed, one will definitely meet with them. On encountering them, not to get disturbed, one must be able to forebear. Not to

get disturbed, one must safeguard by wise reflection or consideration (*yonisomanasikāra*) and the best way to safeguard them is by *satipaṭṭhāna vipassanā* meditation. On meeting with the vicissitudes of life, one who has the basic training in *satipaṭṭhāna* meditation can overcome them by noting.

The eight vicissitudes of life (*lokadhamma*) are: *lābho*, *alābho*; *yaso*, *ayasa*; *nindā*, *pasanīsā*; and *sukhā*, *dukkhā*. Now this audience and various individuals are meeting with these vicissitudes of life all the time. Why is it so? It is due to *kamma*. Let us recite the motto on the eight vicissitudes of life.

Motto: Being endowed with wealth
Or not being endowed with wealth
Is a vicissitude of life.

Due to *kamma*, some people are gaining wealth in many ways. They get everything they want. When they desire or think about something, they got them. On making an effort to enquire what they want, they got them easily. To be so lucky is a vicissitude of life. Those who are very lucky, having many possessions, if they can contemplate quite well and make use of their properties wisely, they can have *kusala kamma*. If they do not contemplate well and cannot make use of their properties wisely, will they not get *akusala dhamma*? (They will get that, Venerable Sir). They get *akusala* because they cannot withstand the vicissitudes of life.

During the lifetime of the *Buddha*, there were many instances where the rich people, full of possessions had to

go down to hell (*niraya*) because of their riches. The *Buddha* had expounded about the rich men's sons getting down to hell because of luck, with plenty of gain and could not withstand the vicissitudes of life.

To be unlucky is also a vicissitude of life. Having poverty and difficulty in earning a living can make one get *akusala*. Is it not? (It is, Venerable Sir). One can steal or rob because one cannot tolerate the vicissitudes of life. To be wealthy is also a vicissitude of life, and it must be tolerated. To be poor is also a vicissitude of life, and it must be tolerated. One can tolerate fairly well by wise consideration. To be prosperous and able to earn easily, isn't it due to being good or bad in the previous existences? (It is due to being good, Venerable Sir). Because of performing good *kusala* deeds and full of *kusala kamma* one is prosperous in this very life.

It is not proper to be attached to this wealth. To be able to perform *kusala* deeds continuously in successive future existences, one must perform more and more *kusala* deeds in the present existence. This is how one should reflect and because of this wise consideration on wealth, will *kusala* arise? (*Kusala* will arise, Venerable Sir). By having plenty of possessions, because of a vicissitude of life, one can have the intention to do more and more *kusala* deeds and perform them so that *kusala* will accrue. If unable to consider wisely, as the *Buddha* had expounded, one will get down to *apāya niraya* like the rich men's sons. Because of immense wealth one cannot control oneself and do many wrongful deeds (*duccaritas*). These wrongful deeds produce *akusalas* which can take one down to *apāya niraya*.

In encountering the vicissitudes of life, when one is having wealth and property or being poor and destitute, in both cases one must consider wisely to a certain extent. Why does one become poor and destitute? Is it because one was bad or good before? It is because one was bad before and lacking in *dāna kusala*. It had made one poor. Now in this life, one intends to gain best *kusala* by dispensing *dāna* out of lawfully acquired property. This intention will help one to be able to tolerate the vicissitudes of life. Due to vicissitude of life, one is scanty and unlucky. It has to be tolerated. One who has the basic training in *satipaṭṭhāna vipassanā* meditation can overcome all the vicissitudes of life by noting. The talk on the first vicissitude of life is fairly complete. Let us go to the second

Motto: Having many attendants
Or few attendents
Is a vicissitude of life.

In some existences, one is surrounded by many attendents, acquaintances, friends and family members. There are many people who help and encourage one when one is in need. At other times however, one has no attendents, friends and family members. One has to carry out everything with difficulty by oneself alone. Why does one have many attendents or no attendant at all? It is due to *kamma*. Having many attendents is a vicissitude of life. When one has many attendents, gets plenty of help and if one becomes conceited about it, one is getting a blow from a vicissitude of life.

Having very few attendents, feeling helpless is also the smite of the vicissitudes of life. Hence, *akusala* can accrue from it. Having many attendents or having no attendant is a vicissitude of life. Most people say that one is meeting with a vicissitude of life when is degraded or having few attendents. Is this attitude true? (It is not true, Venerable Sir). Yes, it is not true. Having many attendents is also a vicissitude of life. This fact must also be given much attention.

Some individuals who are so wealthy with plenty of possessions and attendents, sometimes committed many wrong doings because they cannot withstand the vicissitudes of life. The vicissitudes of having aplenty is even more dangerous. The more one is endowed with plentyful things, the more one cannot withstand the vicissitude of life. Hence, can there be more sufferings to arise due to not being able to tolerate the nature of the vicissitudes of life? (It can be so, Venerable Sir). Having aplenty is vicissitude of life. After this second vicissitude of life, let us proceed to the third one.

Nindā pasanīsā

Nindā = blame; *pasanīsā* = praise

Motto: Blame or praise

Is a vicissitude of life.

Sometimes one is blamed. At other times one is praised. Both are the vicissitudes of life. Why does it happen? It happens because of *kamma*. Sometimes one has no faults and yet one is blamed. Why is it so? It is due to *kamma*

one had committed in the previous existences. *Kamma* is conditioning the situation. It certainly is due to *kamma*.

Sometimes one is praised because one is endowed with various virtues. Sometimes one is not fully endowed with virtues that much and yet one is being praised by others. To be praised or to be blamed like this is a vicissitude of life. On being praised, when the individual cannot withstand the vicissitude of life, he may commit many wrong doings. When one is blamed and if he cannot tolerate it, can he commit wrong doings? (He can do so, Venerable Sir).

Many instances of how to tolerate have been expounded in the *Pāli* Text. The heat or the cold must be tolerated. In this very life, the individuals who want to gain the noble *dhamma*, up to the stage of closing the gate to *apāya*, must be able to tolerate the heat and the cold; bites by gadflies, mosquitoes and flies; hunger; blame from other people; and the ailments in one's body. Even fatal ailments must be tolerated and noted diligently. When one really desires to gain the noble *dhamma*, one must be able to tolerate the blame. After the vicissitudes of praise or blame, the last or the fourth is *sukhami*, *dukkhami*.

Let us recite the motto first.

Motto: Happiness or suffering
Is a vicissitude of life.

One is so full of pleasantness in body, happiness in mind and he is endowed with everything plentifully. Sometimes one is so full of sufferings in body and sorrow in mind

and he is deprived of everything. Has this audience seen some people with various sufferings in body and mind? (We have seen them, Venerable Sir). In the previous existences also throughout the entire lifetime, one was filled with happiness in mind and body, but in another existence one has to pass through the whole lifetime with suffering. Why does one have to meet with such a vicissitude of life? It is because of *kamma*. *Nānakkhaṇikakamma* has conditioned one to undergo the vicissitude of life in different existences. When good *kammas* have the chance to give their effects, one will meet with good vicissitudes of life, whereas, when the bad *kammas* are at play, one will have to suffer. This audience have performed *kusala kammas* as well as *akusala kammas* in the previous existences which is the cause for the present situation to arise.

This audience has the knowledge of *kammassakatā sammādiṭṭhi ñāṇa* that one will try to have as much *kusala kamma* as possible and as little *akusala kamma* as possible.

One should study *kamma*. *Kammassakatā sammādiṭṭhi ñāṇa* means the knowledge, led by faith, of "kamma is one's own property". The wholesome deeds such as dispensing *dāna*, observing *sīla* and practising *samatha* and *vipassanā* meditation can make *kusala kamma* arise. This *kamma* due to the first *javana cetanā* can give its result in the present existence; the *kamma* due to the seventh *javana cetanā* can give its result in the second existence; the middle *javana cetanā kamma* can give its result from the third existence till reaching *nibbāna*, if one inclines one's mind towards it. Even though one passes

away, *kamma* will not disappear. In every existence, *kusala kamma* will give good result, led by the belief that "*kamma* is one's own property." This knowledge is known as *kammassakatā sammādiṭṭhi*.

When one does *akusala* deeds, there will be *akusala kamma* in one's *santāna*. This *akusala kamma* will not disappear, but follows one like shadows to future existences. In this present lifetime also, *akusala kamma* will give bad effects. Due to the *akusala kamma*, in the future existences, one will be reborn in the lower and lower planes and without exception will meet with all kinds of miseries. This fact is firmly believed by this audience. Led by this belief and having such knowledge is known as *kammassakatā sammādiṭṭhi*.

Hence, in the present existence, one is trying one's best to perform all *kusala kammās* as much as possible by dispensing *dāna*, observing *sīla* and especially practising *samatha* and *vipassanā* meditations.

Here, an instance of nobody can escape the vicissitudes of life will be discoursed briefly. In the long run, it is rather tedious and boring listening only to the *paṭṭhāna dhamma* and *paramattha dhamma*. Hence, a few stories from the *Sutta desanā* has to be discoursed. Why does one have to meet with the eight vicissitudes of life? It is due to *kamma*. No one is free from the vicissitudes of life. Let alone *puthujjānas*, even the *Buddhas*, *Pacceka Buddhas* and *arahants* cannot be free from it. The most important point is not to get disturbed on meeting with the vicissitudes of life. An instance of even the *arahants* are not free from the vicissitudes of life will be related.

At one time, the *Buddha* was residing at *Jetavana* monastery at *Savatthi*. A citizen of *Savatthi* by the name of *Atula*, an *upasakā* and his 500 *upasakā* friends came to the monastery to listen *dhamma*. They went first to *Ashin Revata*, paid obeisance and waited for him to give a *dhamma* discourse. *Ashin Revata* was a man of few words. Most of the time, he stayed alone, enjoying the attained absorption (*samāpatti*). He did not even utter a word of greeting and remained silent, let alone giving a *dhamma* talk. The *upasakās* blamed him and went away. Then they went to *Ashin Sariputta*.

The *upasakās* bowed down in obeisance to *Ashin Sariputta* and the *Thera* enquired, "*Atula upasakā* and all the *upasakās* where do you come from?" They replied, "We came from *Ashin Revata*. We go to him to listen *dhamma*, but he does not say a word and we leave him and come to you. We are eager to hear *dhamma* and so we have come to you to pay respect, Venerable Sir." Then *Ashin Sariputta* delivered a lengthy *dhamma* on many subtle, profound and difficult *Abhidhamma dhamma*. The *upasakās* got disappointed and blamed him. "Why does the *Thera* give such a lengthy, profound and difficult *dhamma*?" and so saying they went away.

Next, they went to *Ashin Ānandā* and paid respect. This *Thera* also said, "*Atula upasakā* and 500 *upasakās*, where do you come from?" They replied, "Firstly, we went to *Ashin Revata* to listen *dhamma* and pay respect. He does not say a word, let alone giving a *dhamma* talk. So we are disappointed and leave him. Secondly, we go to *Ashin Sariputta* pay respect and request him to give a *dhamma* talk. The *Thera* gives a lengthy, profound and difficult

Abhidhamma talk very elaborately and as we get disappointed, we leave him also. Now we have come to you to listen *dhamma*, Venerable Sir."

Ashin *Ānandā* gave a *dhamma* talk of moderate length in brief on interesting and easy to understand *dhamma* topics, judging the capability of the listeners. The *upasakās* were disappointed and said, "He is so stingy even in giving the *Buddha's dhamma*. This *dhamma* talk is so limited". This is how the blame was made.

Then they went to the *Buddha* and bowed down to pay respect. The *Buddha* asked, "*Atula upasakā* and 500 *upasakās* where do you come from?" They replied, "Firstly, we go to Ashin *Revata* to listen *dhamma*. The *Thera* does not say a word, let alone giving a *dhamma* talk. We get disappointed and leave him. Secondly, we go to Ashin *Sariputta* and request for a *dhamma* talk. This *Thera* gives a lengthy, profound and difficult discourse on *Abhidhamma dhamma*, and we are disappointed and leave him also. Thirdly, we go to Ashin *Ānandā* and request him for a *dhamma* talk. This *Thera* gives a *dhamma* talk on interesting and easy to understand *dhamma* in a suitable manner but not in elaboration and we get disappointed and leave him."

Then the *Buddha* uttered, *Atula upasakā* and 500 *upasakās*, blaming does not start now. It was present since the beginning of the world. The blame or the praise is not the main issue, to be truthful is most important. The blame and praise from a fool in nothing important. The blame and praise from a wise person is most important. No one is free from blame or praise.

When there was no *dhamma* talk, isn't it being blamed? (It was blamed, Venerable Sir). It was also blamed when the *dhamma* talk was lengthy. When the *dhamma* talk was brief, it was also blamed. Both Ashin *Revata* and Ashin *Sariputta* are *arahants*. Ashin *Ānandā* is a *Sotāpanna*. Such distinguished persons are being blamed, how can this audience be free from being blamed? (We cannot be free, Venerable Sir). Yes, you cannot be free from it. Blaming is a vicissitude of life and it must be tolerated.

Blame and praise coming from a wise person are the truth and it must be taken into account and get oneself correct, if necessary. Blame and praise from unwise person need not to be accounted for. Mottos are composed so as to remember this fact. Recite the motto.

Motto: For being silent,
Or giving a lengthy discourse or a short one,
One is being blamed.

Ashin *Revata*, who did not even give a *dhamma* talk, was blamed. Ashin *Sariputta*, who gave a lengthy talk on difficult, subtle and profound *Abhidhamma dhamma* was also blamed. Ashin *Ānandā*, who gave a *dhamma* talk in brief according to the capability of the listeners, was also blamed. The one who does not speak or is talkative or talk briefly, are all being blamed. It was like this in the world, said the *Buddha*. How can anybody escape from being blamed. Nobody can escape from being blamed.

Motto: Nobody can ever be
Free from blame.

Nobody can escape being blamed. The *Buddha* expounded, "There is a thing called faultless earth. Anybody can discharge any unpleasant things on the earth but it will not complain. Even this uncomplaining earth is being blamed by some individuals. Even the *Buddha*, pleasantly surrounded by four kinds of audience and teaching *dhamma* to various beings on how to reach *nibbāna*, is being blamed by those who like to blame." "The moon appearing peacefully, or the sun, giving its warmth is being blamed by those who like to blame. The ruler who rules his country righteously according to the law of good conduct may sometimes be blamed." This was how the *Buddha* uttered. Then the *Buddha* gave a *dhamma* discourse to *Atula upasakā* and 500 *upasakās*. At the end of the discourse, they all attained *sotāpannaship*.

On meeting with the *Buddha*, they had become *sotāpannas* which is very very appropriate. By getting the support from a noble friend, the teacher (*kalayānamitta*), like the *Buddha*, anyone can attain the noble *dhamma*. To have noble teachers is utmost important. The individuals who got support from a noble teacher, very often, attain the noble *dhamma* that they had aspired for.

At one time, Ashin *Ānandā* reported to the *Buddha*, "Venerable Sir, one who has good and noble friends, teachers is half sure of attaining the noble *dhamma* of *abhiññānasampatti*, *magga* and *phala nāṇas*".

The *Buddha* objected this report, "Dear brother *Ānandā*, why do you say like this? You must not say like this. Those who get the support from noble friends, teachers are completely sure of attaining the noble *dhamma*

according to their *pāramitas*." *Atula upasakā* and 500 *upasakās*, by getting a support from the *Buddha*, did not they become *sotāpannas*? (They have become *sotāpannas*, Venerable Sir).

Blaming can be done on anything and anybody. The earth, the *Buddha*, the moon, the sun and the ruler, all are being blamed, said the *Buddha*. Nobody can escape the blame. One must be righteous, have *dhamma*, and be able to bear the blame with tolerance, and it is most important. When the *Buddha* expounded this, many people attained the noble *dhamma*. Let us recite the motto.

Motto: The earth, the *Buddha*, the moon, the sun and
the ruler
Are not exempted,
But all are being blamed.

The above motto means that the earth is also being blamed, the *Buddha* is also being blamed, the moon is also being blamed, the sun and also the ruler are being blamed.

Motto: Nobody can escape
The vicissitudes of life.

Nobody can escape the vicissitudes of life. It means that even the *Buddha*, *Pacceka Buddhas* and the *arahants* have to meet with the vicissitudes of life. This discourse on how the *santānas* of this audience and the various individuals are being conditioned by *kamma* making them go through various existences, sometimes low and

sometimes high, round and round in the five destinies is fairly complete.

So long as the *kammas* in the *santānas* of this audience are not exhausted yet, this audience had to go round and round the *saṁsārā*. Only when the *kamma* gets exhausted, one can reach and attain the bliss of *nibbāna* as one has aspired for. Try to get the *kamma* exhausted. It is very important. How many kinds of *kamma* are there? In brief, there are three kinds, namely as *kāyakamma*, *vicīkamma* and *manokamma*.

Kāyakamma means action done by the body: killing, stealing, committing sexual misconduct. *Vicīkamma* means action done by speech: telling lies; speaking frivolously; speaking harshly and talking nonsense to waste time. *Manokamma* means action done in the mind: planning to get other people's property unlawfully or craving (*abhijjā*); planning to kill, destroy or make others suffer (*byāpāda*); and believing that doing good deeds will not give good results, or doing bad deeds will not give bad results (*micchādīṭṭhi*).

The three *kāyakamma*: killing, stealing and sexual misconduct, can be abandoned by *sīla dhamma*. Those who are observing *sīla*, will it be possible to kill? (It will not be possible to kill, Venerable Sir); will it be possible to steal? (It will not be possible to steal, Venerable Sir); will it be possible to have sexual misconduct? (It will not be possible, Venerable Sir). The three *kāyakammas* must be abandoned by *sīla dhamma*.

The four *vicīkamma* must be abandoned by *sīla dhamma*. Can the individuals who are observing *sīla*, make the

vicikamma of telling lies, speaking frivolously or harshly or wasting time by telling nonsense? (It cannot be possible to do so, Venerable Sir).

The benefactor, Most Venerable *Mahasī* Sayadaw had said that one who is observing the five precepts must refrain from *pisuṇavācā*, *pharusavācā* and *samphappalāpavācā* which are included in the precept on *musāvāda*.

To let the audience understand better, the Sayadaws have translated *pisuṇavācā* as speaking falsely to break the friendship. In *Pāli*, it consists of two parts: *piya* + *suñña*. *Piya* means love; *suñña* means void or empty. Speaking falsely to break the love between two friends is known as *pisuṇavācā*. Speak to make two friends hate each other and make oneself be loved is the translation of *pisuṇavācā* by the Sayadaws.

One must refrain from *pisuṇavācā* because it is included in the precept on *musāvāda*. Speaking harshly (*pharusavācā*) must also be refrained because it is also similar to *musāvāda*. In the *pharusavācā*, there are certain points of view. Even though the speech is harsh, if the volition (*cetanā*) is not harsh, it does not amount to *pharusavācā*.

Members of a family, such as father, mother or children and so on living together, sometimes when not in agreement, did not they say harsh words? (They did, Venerable Sir). It will be awful if every word amounts to *pharusavācā*. Even though the words are harsh if the volition (*cetanā*) is not, then it does not mean *pharusavācā*. It is termed *pharusavācā* only when the volition is harsh.

At one time, a mother and her son living together were not in agreement. They quarrelled often and so the son said, "I don't want to stay in your house anymore. I want to go away somewhere." The mother said, "Alright, you can go away if you want to. When you get into the forest, a she-buffalo will gore you to death. May you meet with death."

She swore at him because she did not want him to go away.

The son said, "Let me die if gored by a she-buffalo". So saying he left the house. When he got into the forest, a wild she-buffalo charged him at high speed. As his mother had said, the animal came running at high speed and he had no way to escape. He remembered that he had nothing to rely on except making the resolution in truth (*sacca adhiṭṭhāna*) and so made a resolution.

"If my mother swore at me with such an intention for me to die, may I die by goring of this buffalo. If not, she said so only because she did not want me to go away, may I be spared from this danger." At once the buffalo, as if tied with a string, stood still. Hence, his mother's words do not amount to *pharusavācā* because only the words are harsh but the intention (*cetanā*) is not.

There was an instance of the words that are sweet but the intention was harsh. At one time in a country, there was an order issued by the king that if a notorious rebel is caught, he was to be brought straight away to the king. One day, the king was holding a council with ministers and young princes. At that time, the rebel was caught and he was brought straight away to the king. Since the king

was counselling with the distinguished persons such as ministers and princes, he ordered sweetly as, "Take the rebel into the forest and let the rebel sleep peacefully". In fact the King was ordering the rebel to be killed in the forest.

Even though the order is said sweetly the intention is so harsh that it amounts to *pharusavācā*. If the words are harsh as well as the intention is, then it is definitely *pharusavācā* which is the same as *musāvāda* that must be restrained. Talking nonsense without any benefit for this life as well as in *samsarā* and wasting the time is *samphappalāpavācā*. This is also included in *musāvāda* and it must be restrained. Speaking to make two loved ones hate each other is *pisuṇavācā*. These *vicīkammās* must also be abandoned by *sīla*. Three *kāyakammās* and four *vacīkammās* must be abandoned by *sīla*. Recite the motto.

Motto: *Kāyakammās* and *vicīkammās*,
On arising,
Must be abandoned by *sīla*.

Manokamma appearing in the mind are *abhijjā*, *byāpāda* and *micchādiṭṭhi*. *Abhijjā* means trying to get others' properties unlawfully, which is craving. *Byāpāda* is planning others' destruction, which is *dosa*. *Micchādiṭṭhi* is having wrong view. This audience has very little of these *kammās* of *abhijjā*: trying to get others' property unlawfully, which is *lobha*. This audience has an almost negligible amount of this *lobha*. *Byāpāda*: planning to kill or harm others, which is *dosa*. This audience has very little of this *dosa*.

Only a very little coarse *byāpāda* is present in the *santāna* of this audience, but fine *byāpāda* can still be present. How should one define the fine *byāpāda*? This can be known by the *Bodhisatta's* point of view on *byāpāda vipāka* as follows: When one's mind is disturbed by heavy rain, it is *byāpāda vipāka*. In the hot season, because the temperature is very high one cannot practise meditation and one's mind gets disturbed, it is also *byāpāda vipāka*. In the cold season, because of intense cold, if one's mind gets disturbed it is *byāpāda vipāka*. As the *Bodhisatta* is the highly intelligent individual this was how he had known *byāpāda vipāka*.

When one's mind is disturbed by heavy rain or high temperature or intense cold, all these disturbances are *byāpāda*. Even up to this is considered as *byāpāda vipāka*. The *Bodhisatta* abandoned the *byāpāda* of disturbances in the mind to gain noble *dhamma*.

In this audience, doesn't one's mind gets worried due to one's son or daughter or wife or husband or relatives or friends or property? (One may get worried thus, Venerable Sir). Yes, these are known as *byāpāda*. Worries in the mind or these *byāpādas* are hindrances in trying to gain noble *dhamma*, and these must be abandoned. How can these be abandoned? According to the serial order, it must be abandoned by *samatha samādhi*. Telling beads or noting any *samatha* meditation objects can extinguish the *byāpāda* temporarily.

On contemplating closely and diligently on *Buddha*, *Dhamma* and *Sangha* as objects of thought or noting on any one of the *samatha* meditation object until the mind

becomes calm, can one's mind be still disturbed by these worries or *byāpāda*? (One's mind will not be disturbed any more, Venerable Sir). Yes, there will be no more disturbances. As the nature of consciousness cannot dwell on two objects at the same time, when the consciousness is fixed on one object and becomes calm, all the worries can disappear. These three *manokammas*: *abhijjā*, *byāpāda* and *micchādīṭṭhi* must be abandoned by *samatha* practice. How can one abandon the *manokamma* formed in the continuity of consciousness? (It must be abandoned by concentration (*samādhi*), Venerable Sir). This is the serial order of how to abandon it. Recite the motto.

Motto: *Manokamma*

Formed in the continuity of consciousness

Must be abandoned or eliminated by noble *samatha*.

Manokamma, the three *akusala kammās* formed in the continuity of consciousness, must be abandoned by *samatha*. *Kāyakamma* and *vicīkamma*, the three and four *akusala kammās* must be abandoned by *sīla*. Over many existences in the *samsarā*, countless numbers of old *kammās* were accumulated in the *santāna* of this audience. Until these old *kammās* are exhausted, this audience cannot get to the blissful *nibbāna*, which they have aspired for. How does one abandon or eliminate these old *kammās*? They must be abandoned by *vipassanā ñāṇa* and *magga ñāṇa*. When one practises *vipassanā* meditation and is fulfilled with *vipassanā ñāṇa* step by step, on attaining *sotāpatti magga*, all the old *kammās* that can take one

down to the four woeful states (*apāya*) are completely eliminated. From now on, one can go round the cycle of rebirths (*saṃsārā*) with peace of mind. This is the elimination made by wisdom (*paññā*). All the old *akusala kammās* accumulated in the very very long cycle of rebirths which has no beginning (*anamataggasaṃsārā*) must be abandoned by *vipassanā paññā* or *magga paññā*. Recite the motto.

Motto: *Kammās* accumulated
In the countless number of existences
Must be abandoned by noble *paññā*.

The *kammās* formed in the *santānas* of this audience are *kāyakamma* or the volition caused by the body; *vacīkamma* or the volition caused by the speech; *manokamma* or the volition caused by the mind, and all the old *kammās* accumulated over the countless number of existences in the *saṃsārā*. These *kammās* have to be eliminated in serial order. *Kāyakamma* and *vicīkamma* have to be eliminated by *sīla*. *Manokamma* appearing in the mind must be eliminated by *samatha samādhi*. The old *kammās* accumulated over many existences in the *saṃsārā*, that can take one down to *apāya niraya*, must be eliminated by *vipassanā ñāṇa* and *magga ñāṇa*. When one can eliminate all these old *kammās*, one will never return to *apāya niraya*.

As the *vipassanā ñāṇa* and *magga ñāṇa* have abandoned all the old *kammās*, one is totally free from *apāya niraya*. On continued practising, when one becomes a *sakadāgāmi*, one will be reborn only once in the human world or the

deva world. Then isn't one be free from the *samsarā vatta dukkha* of rebirths over and over again in human world and *deva* world? (One is free thus, Venerable Sir). Yes, one will be reborn only once.

On continued practising, one becomes an *anāgāmi*. One has totally eliminated the sufferings of ageing, ailing and death in the seven *kāmasugatibhūmis*. As one becomes an *anagami*, one is completely free from the *kamma* of rebirths in the seven pleasant sensual worlds (*kāmasugatibhūmis*). These *kammas* are completely exhausted.

When one becomes an *arahant*, one has exhausted all the old, bad *kammas* of rebirth in the 31 planes. When all the *kammas* are exhausted, where will this audience get to? They will get to the blissful *nibbāna*. When one gets to *nibbāna*, all the *kammas* are exhausted.

There are two kinds of *nibbāna*: *saupādisesa nibbāna* and *anupādisesa nibbāna*. Which ever *nibbāna* one reaches, all *kammas* are definitely exhausted. *Arahants* have two kinds of *nibbāna*. Before entering *nibbāna* (*parinibbāna*), all the ten defilements (*kilesas*) being exhausted is known as *saupādisesa nibbāna*. This *arahant* still has five *khandhās*, but no more *kilesa*. *Anupādisesa nibbāna* means when an *arahant* enters *nibbāna* (*parinibbāna*), all the five *khandhās* are completely annihilated. That means the *arahant* has entered the *anupādisesa nibbāna*. When the five *khandhās* are no more present and entering *nibbāna* then it is *anupādisesa nibbāna*. On reaching this *nibbāna*, all *kammas* are completely exhausted.

In the method of practice to exhaust all *kammas*, *kāya* and *vicīkamma*s must be eliminated by *sīla*; *manokamma* by *samatha samādhi*; all the old *kammas* accumulated over many existences in the *samsarā* must be eliminated by *vipassanā ñāṇa* and *magga ñāṇa*. When all the *kammas* are exhausted, this audience will reach the bliss of *nibbāna* which they have aspired for. Now the talk on *Kamma Paccayo* is fairly complete.

Vipāka Paccayo

(Resultant Condition)

Now Resultant Condition (*Vipāka Paccayo*) will be expounded. *Vipāka* means maturity which is the effect or resultant.

Vipaccanamī vipāko

Vipaccanamī = maturity. *Vipāko* = maturity.

The resultant or effect which is already matured. This effect is conditioning to make another effect arise. It is a very subtle matter, which is evident in the wisdom of the *Buddha*.

Resultant condition (*Vipāka Paccayo*) means one result is causing another result to arise. Generally, strong causes producing results are evident. Whereas results producing other results are not evident. It is only evident in the *Buddha's* wisdom and as the *Buddha* had expounded about this, the disciples, individuals and living beings in the world together with this audience had the chance to know and listen to this *dhamma*. In veneration to the *Buddha*, *Vipāka Paccayo* from *Paccayaniddesa* in *Pāli* will be recited once.

Vipāka paccayoti -

*Vipāka cattāro khandhā arūpino aññamaññamī
vipākapaccayena paccayo*

Vipāka paccayoti = Resultant condition means; *vipākā* = the results such as; *cattāro* = four in number; *arūpino* = the *nāma*; *khandhā* = aggregates: *vedanākkhandhā*, *saññākkhandhā*, *saṅkhārakkhandhā* and *viññānakkhandhā*; *aññamaññam* + *aññamaññassa* = mutually related (or) *añño aññassa* = to one another; *vipākapaccayena* = by the force of Resultant Condition; *paccayo* + *upakārako* = conditioning; *hoti* = is. *Iti* = thus; *bhagavā* = the *Buddha*; *avoca* = expounded with wisdom led by compassion.

Sādhu! Sādhu! Sādhu!

Four resultant mental aggregates (*vipāka nāmakkkhandhās*) and the four resultant mental aggregates are mutually conditioning one another. This condition is evident in the wisdom of the *Buddha*. The conditioning of three resultant *nāmakkkhandhās*: *Vedanākkhandhā*, *saññākkhandhā* and *saṅkhārakkhandhā* to one resultant *nāmakkkhandhā*: *viññānakkhandhā*; one resultant *nāmakkkhandhā*: *viññānakkhandhā* to three resultant *nāmakkkhandhās*: *vedanākkhandhā*, *saññākkhandhā* and *saṅkhārakkhandhā*; two resultant *nāmakkkhandhās*: *vedanākkhandhā* and *saññākkhandhā* to two resultant *nāmakkkhandhās*: *saṅkhārakkhandhā* and *viññānakkhandhā* are mutually conditioning each other. As soon as the conditioning is

accomplished, they pass away, that is, arising and passing away; arising and passing away.

Conditioning of (1) *nāmakkhandhā* to (3) *nāmakkhandhās*; (3) *nāmakkhandhās* to (1) *nāmakkhandhā*; and (2) *nāmakkhandhās* to (2) *nāmakkhandhās*, mutually to each other are taking place. After conditioning they are passing away, passing away. Nothing is permanent. It is evident in the wisdom of the *Buddha*. It is not evident in the wisdom of this audience. Because it is told by the *Buddha*, this audience can know. In their *santānas*, the four mental aggregates are mutually conditioning one another by the force of *Vipāka Paccayo*.

Vipāka means maturity. For example, it is like ripening. There are four periods in mango fruits: ⁽⁹⁾

Flowering period,
Fruit appearing period,
Fruit maturing period, and
Fruit ripening period.

How many periods are there? (There are four periods, Venerable Sir). Also in *vipāka* there are four periods:

Volition period (*cetanāvattha*)
Kamma period (*kammāvattha*)
Sign period (*nimittāvattha*) and
Resultant period (*vipākāvattha*).

(*Dīpanī* – 486)

At the resultant period (*vipākāvattha*) it is already matured and it is likened to ripening. While one is performing *kusala* deeds or *akusala* deeds, it is the time of volition

period. When one is killing or stealing, one is at the volition period. As today, this audience is dispensing *dāna*, observing *sīla*, and practising *bhāvanā*, that is, doing *kusala* deeds, it is at the period of volition. This volition can be called *kamma*. This period is known as *cetanā* period.

When one is doing *akusala* deeds, there will be *akusala* volition. So also when one is performing *kusala* deeds, there will be *kusala* volition. This audience usually have more of *kusala cetanās*; for example, today they are donating water pumps, alms-food, doing services for the centre, observing *sīla* and meditating *vipassanā*. While doing these acts, the volitions arise and this duration of time is known as volition period. This is one of the periods conducive to the resultant consciousnesses (*vipāka cittas*) to arise. This volition period, when the performances are taking place, is likened to the flowering period of mango trees.

Motto: Three sub-mind moments
Of *kusala* or *akusala* deeds
Are known as volition period.

While doing *akusala* deeds of killing, stealing and so on, the volition arises. This volition passes away after the three sub-mind moments of *uppa + thi + bhan*. The duration of the three sub-mind moments (*uppa + thi + bhan*) is called volition period. This audience, while doing the *kusala* deeds of *dāna*, *sīla* and *vipassanā bhāvanā*, the volition that appears will pass away at once after the three sub-mind moments of *uppa + thi + bhan*. *Uppa* means arising, *thi* means presence for a short time and *bhan* means

passing away. This duration of the *uppa + ðhi + bhan*, the three sub-mind moments, is called the volition period. This volition period is the basis for the arising of resultant consciousnesses (*vipāka cittas*).

It is a very subtle matter for resultant consciousness to arise. The different periods change from one to the other. What is happening in the *santānas* of this audience has been expounded in the Scriptures, which is evident in the wisdom of the *Buddha*. During the period, the three sub-mind moments (*uppa + ðhi + bhan*) of doing *akusala* deeds, there is volition. Also during the time of action, the three sub-mind moments (*uppa + ðhi + bhan*) of performing *kusala* deeds of *dāna*, *sīla* and *bhāvanā*, there is *cetanā* and this period is called volition period.

At *kamma* period (*kammāvattha*) of *uppa + ðhi + bhan*, this volition passes away. Even though the volition (*cetanā*) passes away its force or power does not disappear. The individuals who have done *akusala* deeds, the power due to *akusala* deeds will follow in their series of consciousnesses. Also for the individuals, like this audience, who have performed *kusala* deeds of *dāna*, *sīla* and *bhāvanā*, after the *cetanā* passes away, the power due to *kusala* will follow in their series of consciousnesses. The period where this power or force following the series of consciousnesses of the individual is called *kamma* period. This period is also conducive for the resultant consciousness to arise.

Motto: The period, while the force following
 In the series of consciousness
 Is called *kamma* period.

The *cetanā* formed while doing *kusala* deed passes away after the completion of three sub-mind moments, *uppa + thi + bhan*. Even though this *cetanā* dissolves, its power does not pass away. The force of the *cetanā* due to this *kusala kamma* follows the series of consciousness in one's *santāna*. This duration of time is called *kamma* period and it is the basis conducive for the resultant consciousness (*vipāka citta*) to arise such as the arising of consciousnesses of eye, ear, nose, tongue and body in the *santānas* of this audience.

Now *nimittāvattha* will be explained. When an individual is about to die, or at the time of death, signs appear. This time is called sign period (*nimittāvattha*). This is also the basis conducive for resultant *cittas* to arise in the next existence. Is not this concept very subtle? (It is, Venerable Sir). Yes, it is very subtle. The formation of resultant consciousness (*vipāka citta*) is very subtle.

Motto: The period
Of appearing signs
Is called *nimittā* period.

Signs (*nimittas*) such as *kamma* signs, action of *kamma* signs and *gati* signs will be formed. How many kinds of signs are there? (Three kinds, Venerable Sir). Yes, *kamma* signs, action of *kamma* signs and *gati* signs. When an individual or this audience is about to pass away into next existence, out of these three signs, one sign will arise.

Kamma nimitta means remembering the *kusala* deeds. In the whole of one's life, the audience has performed *kusala* deeds and had *kusala kamma*. One remembers as if one

is performing these deeds at that time. This kind of signs is known as *kamma nimitta*.

Action of *kamma nimitta* means remembering the performances of *kusala* deeds taking place. If one had built a big monastery and donated it, one may see the big monastery in one's mind. If one was offering food to *sanghas*, donating food to *yogis* and individuals observing *uposatha* precepts, one may see these performances in one's mind. If one had donated water or water pumps, one may see water and water pouring ceremony performance with friends and so on. This kind of remembrance is called action of *kamma nimitta*.

Gati nimitta means seeing the future existence where one will be reborn. If one is to be reborn a human being, one will see the mother's womb, parents, relatives, brothers and sisters. If one is to go to a *deva* world, the signs of *devas*, such as celestial mansions, celestial gardens and lakes, beautiful male and female celestial beings (*devas and devis*) will be perceived in one's mind. If one is to go to hell (*niraya*), one will see in one's mind the wardens of hell, big pots, hell fire and so on. These signs appear as omens who are to be reborn at respective existences. The period, in which one is seeing these signs in one's mind, is known as *gati nimitta* period. This period is also a basis conducive for resultant consciousness (*vipāka citta*) to arise.

The process of arising of *vipāka citta* is very subtle. It means it has to mature step by step or period by period. The *cetanā* period is likened to the flowering period of a mango tree. *Kamma* period is likened to the time of

becoming of mango fruits. *Nimitta* period is likened to the maturing of mango fruits. This is the time where one is very close to reaching one's destiny. Next, *vipāka* period means the period where one is reborn in the new existence.

Motto: The period of
 Becoming in the next existence
 Is known as *vipāka* period.

Now, one is reborn in the human world. This is the process this audience has gone through. In the previous existences, the time of performing *kusala* deeds of *dāna*, *sīla* and *bhāvanā* is *cetanā* period. The time the power of this *kamma* following the series of one's consciousness is *kamma* period. The audience has gone through this period. Have not you let the *kamma* arise? (We have, Venerable Sir). Yes, you have let the *kamma* arise.

When one is about to pass away, signs appear (*kamma nimitta*) in one's mind as if one is performing *kusala* deeds and one is having clear and pleasant look. Remembering the *kusala* deeds in one's mind is *kamma nimitta*.

Action of *kamma nimitta* is the action of performances such as donating monastery; building pagodas; offering lights at the pagodas; offering alms-food to the *sanghas* and so on. Remembering the action of deeds is called action of *kamma nimitta*. In the previous existences, this audience have seen these signs. Nevertheless, there were many existences in between so that this audience cannot know about them now.

Gati nimitta: The abode where one will be reborn can be seen as a sign, such as to be reborn a human being one will see the mother's womb, brothers and sisters. To be reborn in *deva* realms, one will see the celestial mansions, *devis*, *devas* and celestial gardens. This audience had these kinds of signs many times before in previous existences. This *gati nimitta* is also a basis conducive for resultant consciousness (*vipāka citta*) to arise.

Then one passing away from the old existence to the new existence is known as conception (*paṭisandhi*). This *paṭisandhi citta* is *vipāka citta* that makes one to be reborn in another existence. The time of this process is called *vipāka* period. How many periods are there all together? There are four periods. The concept is that much subtle. This audience have gone through these three subtle periods and are reborn as human beings. The time of arising of resultant consciousness is the *vipāka* period. This is the transition of life from the old to the new existence.

The *paṭisandhi citta* formed in the new life is *vipāka citta*. How the transition of life, from the old existence to the new, occurs has been heard many times by this audience, veteran *yogis* and the observers of nine precepts. If one thinks that *cittas* and *cetasikas* of this life or the soul has transmigrated to another life, what wrong view will that be? It is *Sassatadiṭṭhi*.

There is a belief that *citta*, the soul or a being, is transformed into a new life, like the birds flying from one tree to another or the soul changing into a new life. This wrong view is called, *Sassatadiṭṭhi*. It is not like this.

Anything from the old life will stop in that life or disappear, nothing will follow to the next life, there is no life in the here-after. If one have this wrong view it is called *Ucchedadiṭṭhi*. To be free of these two wrong views, isn't it proper to know from the *Buddha's* teaching? (It is proper to know, Venerable Sir). Yes, it is proper.

To be reborn in a new life is not free from the cause of the old life. For example, it is likened to an echo, reflection, lighting a fire or the stamp of a seal.

Motto: *Paṭisandhi* is likened to
An echo, a reflection,
Fire and stamp of a seal.

On echo: On going into a forest, and, say one shouts. The echo of this sound can be heard again. Is the echo the same or different from the sound that one shouts. (It is different, Venerable Sir). Yes, it is different. Even though it is different, can the echo be entirely free from the sound of the voice? (It cannot be, Venerable Sir). Yes, it cannot be.

Hence, it is cause and effect. *Kamma* from the old existence has caused the becoming in this new life. The becoming is not free from cause and effect. The *nāmadhammas* from the old life are following to the new life. It is the *kamma*, the cause from the old life has made the becoming to appear in the new life, which is the conception (*paṭisandhi*). This is the sequence of events that this audience have gone through.

On reflection: A man stands in front of a full-length mirror. Will there be a reflection of that man? (There will be a

reflection, Venerable Sir). Is the reflection of the man in the mirror and the man in front of the mirror the same or different.? (They are different, Venerable Sir). Yes, they are different. Can you say that the reflection in the mirror is this man? (It cannot be said so, Venerable sir). Yes, it cannot be said so. Nevertheless, can this reflection be totally free of this man? (It cannot be, Venerable Sir). Because the man is standing in front there is a reflection in the mirror. Likewise, the *kamma* from the last life or one of the previous lives is likened to the man standing. The reflection of the man in the mirror is likened to the conception in the new life. Is it free from the cause? (It is not, Venerable Sir). The *kamma* in the old life and the clinging and so on, which are the causes that make one to be reborn in a new life, likened to the reflection in the mirror.

On fire: In a village of 100 houses, only one house has the light or fire. The occupants of other houses came and light the fire from the fire of the first house. Are the fire in other houses and the fire in the first house, the same? (They are not the same, Venerable Sir). Are the fire in the other houses and the fire in the first house, totally unconnected? (It is not so, Venerable Sir). Yes, it is not unconnected. The other houses get the fire from the first house. Hence, it is not free from the cause. The fire in the first house is likened to the *kamma* in the old house. The fire that is lighted in the other houses is likened to the becoming in the new life.

On stamp: The stamp means that when the ink is applied on a seal and the seal is pressed on a paper, a stamp of

the seal or letters is formed. Is the letters on paper are the letters on the stamp? (They are not, Venerable Sir). Yes, they are not the letters on the stamp. Are they free from the letters on the stamp? (They cannot be free, Venerable Sir). Yes, they cannot be. Hence, the letters on the stamp is the cause, the letters that are being printed on paper are? (the effect, Venerable Sir). Yes, it is the effect. The letters on the stamp are likened to the *kamma* in the old life. The letters printed on paper are likened to the resultant consciousness (*vipāka citta*) in the new life. There is a saying, “Echo, reflection, fire and the stamp of a seal are likened to *paṭisandhi*. “

Due to the cause in the old life, one is born in the new life. If one knows that much, one is free from the wrong view of *Sassatadiṭṭhi* as well as *Ucchedadiṭṭhi*. Seeing signs and becoming into a new life, is the usual pattern of transition of one life into another for this audience also. Due to *kamma*, the new life is formed. Just before the transition from the old life to new life, signs are seen. Judging from the signs that one see it can be known whether a certain individual will be reborn in a good, pleasant destiny (*sugatibhūmi*) or a bad, unpleasant destiny (*dugatibhūmi*).

These signs can be changed by proximate *kamma* (*āsanna kamma*) performed or remembered just before death, when good friends do *kusala* deeds for the one who is about to pass away.

At one time in Sri Lanka, there was a village monastery at the foot of *Soṇa* Hill. In that monastery resided a monk by the name of *Soṇa Thera* who was a *dhamma*

teacher (*dhammācariya*). His father, formerly, was a hunter who hunted with the hunting dogs. *Soṇa Thera* did not approve of his father's occupation. Very often he urged his father, "Dear old man, please leave your occupation. How can it be proper when I am a *dhamma* teacher and you, my father, is a hunter." He preached *dhamma* to the old man many times, but in vain, because the old man had his own reasons. It was due to his past existence that the old man could not be persuaded. The old man spent his whole life hunting.

When the old man became aged and infirm, he could not hunt anymore. When he could not go on hunting, his son told him, "Dear old man, you must enter the order of the *sangha*." Very reluctantly, he was involuntarily made to wear the robes. Later, he got very ill with a fatal ailment. He fainted, then became conscious again and shouted. "Dear son, *Soṇa*, drive them away, they are going to bite me." "What did you say? What is going to bite you?" asked the son. "Oh, big black dogs are going to bite me, can't you see?" he said. This is the sign of hell (*niraya*). *Soṇa Thera* thought, "I am a *dhamma* teacher, it is not at all proper for my father to go down to hell."

The *Thera* called the *samaneras* and said, "Go and get some flowers, then make flower beds under the *Bodhi* tree and on the pagoda's platform. Offer them to the pagoda." After the *samaneras* have carried out the order, the old man, on a low-bedstead, was lifted and put at the pagoda's platform. "Old man, please open your eyes. Lights and flowers are offered at the pagoda. Can you see them?" asked the son.

“Yes, I can see them,” was the reply.

“Can you see the pagoda?” asked the son again.

“Yes, I can see the pagoda, Venerable Sir,” was the reply.

“This is the offering on your behalf. It is my best present from me. Please incline your mind in veneration to the pagoda. Please be happy donating the flowers.” This is how the *Thera* talked of *dhamma* as a reminder. Who was admonishing *dhamma*? (*Soṇa Thera* was admonishing *dhamma* as a reminder, Venerable Sir.)

When the *Soṇa Thera* admonished *dhamma* to remind the old man, he recovered consciousness, inclined his mind in veneration to the pagoda and saw the flowers offered to the pagoda. Then he fainted again. When he regained consciousness he shouted, “*Soṇa* and the *samaneras*, make way, make way.” “Why should we make way, old man?” asked the son. “Your mothers are coming, make way, make way” said the old man. Why did he say so? He saw the celestial ladies (*devas*) coming and he was asking to make way for them. Did not he saw the signs of the *deva* world? (He saw thus, Venerable Sir).

Soṇa Thera did not say anything anymore, knowing that “the old man had met with good signs.” Then the old monk passed away and was reborn in the *deva* world. When about to die, what sort of signs did the old man had at first? He had the signs of hell (*niraya*). The big dogs were about to bite and eat him. He saw the hell pots, hell wardens and big black dogs which are the signs of hell. Later, when the son *Soṇa Thera* made *kusala* deeds in order to change his object of thought he had the good signs of the *deva* world. Then he was reborn in the

deva world. This is the usual procedure of seeing signs when one is about to die.

(*Uparipannāsa - t̥tha - 88*)

Kamma and *vipāka* are the cause and effect. *Kamma* or the conditioning state of *kamma* is the cause. *Vipāka* is the effect. To have conception consciousness (*paṭisandhi-viññāṇa*), or in other words to be reborn in various existences is the effect or resultant. These resultant consciousnesses have brought about the actions of seeing, hearing, smelling, tasting, touching and thinking in this life (*pavatti*). The eye-, ear-, nose-, tongue-, body-, and mind-consciousnesses in the *santānas* of this audience are the *vipāka viññāṇas*.

The eye-consciousness may be a good one or a bad one. When one sees something disagreeable unpleasant object (*anittārammana*), it is *akusala vipāka*. This is the resultant or effect of *akusala* deeds one had done over many existences.

Sometimes one sees pleasant objects such as reverential pagodas, monasteries and so on. Isn't it? (It is, Venerable Sir). This is *kusala vipāka*. Seeing such good objects is due to one's *kusala* deeds done over many existences.

Similarly, for the ear, unpleasant sounds, harsh words, loud noises and so on are heard. What *vipāka* is it? (It is *akusala vipāka*, Venerable Sir). Yes, it is *akusala vipāka*. Sometimes one hears pleasant sounds such as the sounds of *dhmma*, recitation of *dhmma* and so on. This is *kusala vipāka*. There are two effects or resultants, a good and a bad one.

Similarly for the nose, having good smell is *kusala vipāka*. When one has bad smell? (It is *akusala vipāka*, Venerable Sir.)

Similarly for the tongue, having good taste is *kusala vipāka*. When one is having delicious food, sweets and so on, it is the result of *kusala* deeds or *kusala vipāka*. Over many existences, one had done *kusala* deeds, and now one had good effects. Sometimes one had unpleasant or inferior taste of food such as one has to eat something that one does not like. Is it *kusala vipāka* or *akusala vipāka*? (It is *akusala vipāka*, Venerable Sir). Yes, it is *akusala vipāka*.

Similarly for the bodily touch, one is having pleasant, with soft and agreeable touch. It is *kusala vipāka*. When one has an unpleasant touch, disagreeable or very rough or suffering, it is *akusala vipāka*. In meditation, those having *kusala* in abundance can sit comfortably for a long time. But for those having *akusala*, they had to suffer a lot. On meeting with many sufferings one does not know how to manage this body. This body is a big block of suffering. One should not get disheartened. Over many existences, one was not good, and now when one meditates, one has to suffer a lot. Swaying, bending, pulling, shaking, wanting to vomit, nausea, itching and so on, happen to some people. Isn't it? (It happens, Venerable Sir). Some people suffer less, some people suffer more. Some had to suffer for many days. Why does this happen? (It is due to *akusala vipāka*, Venerable Sir). Because of *akusala kamma*, now *akusala vipāka* has arisen. If one can overcome by noting, *akusala vipāka* will be eliminated.

When the *vipassanā ñāṇas* get strengthened, can those *akusala vipākas* disappear? (They can disappear, Venerable Sir). In the body also, sometimes there may be pleasant sensations and at other times, unpleasant sensations. When meditating, those who had pleasant sensations had to note the pleasantness which is *sukhavedanā*. “*Sukhasahagatani kāyaviññānani*” means there is pleasantness in body-consciousness. Here, the body-consciousness arises together with the feelings (*vedanā*).

In many existences before, one had performed plenty of *kusala* deeds. For those with *kusala* deeds, isn't *sukhavedanā* more evident? (It is more evident, Venerable Sir). Yes, it is more evident. When one had *sukhavedanā*, one must be able to note to overcome it.

In many existences before when one had more *akusala*, *dukkhavedanā* will be more evident. Also one must be able to note to overcome this *dukkhavedanā*. Both *sukha* and *dukkha vedanās* must be overcome by noting. It is most important.

Out of the three kinds of feelings, namely, *sukhavedanā*, *dukkhavedanā*, and *upekkhāvedanā*, when one starts to meditate, which *vedanā* is experienced first? (One experiences *dukkhavedanā* first, Venerable Sir). Yes, one encounters *dukkhavedanā* first. If the *yogi* can overcome this *dukkhavedanā* by noting, this *yogi* is half or 50% sure of gaining the noble *dhamma*. The veteran *yogis* and this audience have heard the method of noting this *dukkhavedanā* many times before. Isn't it? (It is, Venerable Sir). Yes, you have heard it before.

Nowadays, there are three ways of noting this *dukkha-vedanā*. One way is to note with the intention of eliminating this *vedanā*. Another way is noting with an aggressive mind of eliminating this *vedanā* in one sitting, and the other way is noting to know the nature of the *vedanā*. How many ways are there? (There are three ways, Venerable Sir). Yes, there are three ways.

Noting with the intention to eliminate the *vedanā* is actually noting with *lobha*, and it is to have pleasantness. Does noting in meditation mean to be free of *lobha* or to cultivate it? (It is to be free of *lobha*, Venerable Sir). Yes, it is to be free of *lobha*.

Now, almost at each noting, the *lobha* of wanting the pleasantness, the *akusala*, is mixed up in between the notings and can one experience *dhamma* swiftly? (One cannot, Venerable Sir). One who has experienced *dhamma* will not have progress in *dhamma* swiftly. Even for one who has the ability to realize the noble *dhamma*, will not realize it swiftly. Why? Because the *kilesa* is wedged in between the notings. Hence, this way of noting must not be adopted, but must be avoided.

Today in one sitting, this *vedanā* will be attacked to overcome it, and this intention is a very rough or fierce kind of attitude. This attitude really means grief (*domanassa*) arising with the *dosa citta*. Does the noting in meditation is to eliminate *dosa* or cultivate *dosa*? (To eliminate *dosa*, Venerable Sir). Yes, it is to eliminate *dosa*.

Now in between every noting, the gross consciousness of the intention to eliminate *vedanā* will make the mind more and more rough with the determination to eliminate the

vedanā. This kind of mind is *dosa*. *Dosa* is wedged in between the notings. Since it is like cultivating *dosa*, the realization of *dhamma*, the attainment of noble *dhamma* will be slowed down considerably. Hence, this way of noting must not be used. It must be avoided.

One must note to know the nature of the *vedanā*. “On knowing the nature, the arising and passing away can be comprehended.” When one knows the nature of a phenomenon, the arising (*udaya*) and the dissolution (*vāya*) can be comprehended. Only on perceiving the arising and passing away, one can realize the noble *dhamma* successively as instructed by the Most Venerable Mahasi Sayadaw with the above motto. Try to note to know the nature of the *vedanā*.

As pain, tingling, aching, dull pain, dizziness, itching, swaying, bending *dukkhavedanās* appear, and as much as the sensation is severe, the *yogi* tends to tense up in mind and body. One must not tense up like this. Such as “Will this *vedanā* disappear or not? Will I have to suffer the whole hour of sitting?” Does not some *yogis* have this kind of anxiety? (They have, Venerable Sir). There should not be this kind of anxiety. Relax a little bit in mind and in body, keeping the mind directly on the *vedanā*. As soon as one can keep the mind directly on the *vedanā*, it certainly becomes quite appropriate.

Vedanā is *nāma dhamma* which is very quick. *Citta* is also *nāma dhamma* which is very quick. When the swift *citta* can be placed directly on the swift *vedanā*, as the *citta* has strong power, *vedanā* can be overwhelmed. When one knows how to keep one’s mind on the *vedanā*, it is very appropriate.

Manopubbangamā dhammā

Dhammā = out of the four *nāmakkhandhās*,
manopubbangamā = *viññānakkhandhā* is the leader.

Viññānakkhandhā or *citta* is the dominant factor. *Citta* is more powerful. Since the *citta* is more powerful, and when the *citta* can be kept directly on the *vedanā*, the *citta* can mostly overwhelm the *vedanā*.

To keep the *citta* directly on the *vedanā*, one must note how much and where the pain is appearing; is it on the flesh or the skin; on the nerves or the bones or right down to the marrow? Attentively, note the pain, tingling, dull pain with discern.

One must not note superficially as pain, tingling, dull pain and so on. When one notes superficially, *samādhi* cannot develop and the phenomenon will get more severe. The nature of the *vedanā*, how it is paining must be noted as attentively as possible. Then attentively and with discern, note pain, tingling, dull pain and so on. Since one has to note attentively, and with discern, to know the nature of the pain as how long and how severe, will one gain *samādhi*? (One will gain *samādhi*, Venerable Sir). Yes, one can gain *samādhi*.

After gaining *samādhi*, on four or five notings, one will experience more pain, more tingling or more dull pain distinctly. The sensation increases right up to maximum and eventually due to its own course, does it decrease again? (It decreases, Venerable Sir). Because one has noted with tolerance the decrease of pain can be experienced by the *yogīs* themselves.

One must have tolerance. Is it important to have tolerance first and foremost? (It is important, Venerable Sir). As the pain increases, if one wants to move one's body, will it be proper? (It will not be proper, Venerable Sir). Yes, it is not proper. *Samādhi* cannot be developed. Relaxing the mind a little bit and after four or five successive notings, one will find the sensations decreasing again or shifting to another place. It can be experienced by the *yogis* themselves.

On experiencing thus, one will perceive that actually the *vedanā* is not permanent. *Vedanā* can increase and also decrease. This increasing and decreasing are the phenomena only. They are not permanent. Sometimes, the *vedanā* increases and at other times it decreases. It is the nature of the *vedanā*. Can one perceive like this first and foremost? (One can perceive thus, Venerable Sir). Now one has known the nature of *vedanā*. "On knowing the nature of a phenomenon, the arising and passing away can be comprehended." By this saying, as the mind is put directly on the *vedanā*, when it arises, the nature of *vedanā* can be perceived first and foremost. The changings, increasings and decreasings, are the nature of the *vedanā*.

After perceiving thus, on continued noting successively and when the *samādhi ñāṇas* develop, as one notes, one note after another of pain, tingling, dull pain and so on, one will find that the sensation gets more severe by each noting or the pain may shift to another place. This is perceived by the *yogis* themselves. The pain increasing up to maximum and then decreasing as one notes, one note after another or the pain changing to another place can be perceived. Does the *yogi* perceive that the pain

disappears from one place and appears at another place? (It can be perceived thus, Venerable Sir). *Vedanā* is changing. At every noting *vedanā* is changing. Perceiving its arising and passing away is knowing the nature of the *vedanā* more and more.

Later, when the *samādhi ñāṇa* becomes more developed and mature, on reaching *bhaṅga ñāṇa*, as soon as the *yogi* can put his mind directly on the *vedanā* and note attentively, he will find at each noting the *vedanā* dissolves as if it has been plucked out and thrown away. Then, the new *vedanās* are appearing successively and thus the new *vedanās* have to be caught up and noted. As soon as the mind is inclined to note, the noting object passes away. The *yogis* who have a keen intellect perceived it by themselves. Some *yogis* reported that even before the actual noting, as soon as the mind is inclined towards the *vedanā*, it passes away, Venerable Sir. How true it is! At this stage, the *vedanā* is really being overwhelmed.

One who can overwhelm the *vedanā*, with strong *samādhi ñāṇa* and good intellect, while noting, the disappearance of this *vedanā*, passing away of this *vedanā*, can be perceived. After this, the old *vedanā* he had before the noting can come up, and as soon as he notes it, the old *vedanā* can also pass away.

Yogis with strong intellect reported that they do not need to take much medicine. The medicine takes longer to produce its effect. As soon as the *vedanā* is noted, it disappeared and one is relieved of *vedanā* very soon. When he has a headache, he noted attentively on it; when he has a stiff neck, he noted attentively at the neck and

very soon the pain dissolves away. It can be perceived. This is the powerful effect of *vipassanā* meditation. If one can note the *vedanā* by the correct method, not only the *vedanā* that appears while meditating can be eliminated, but also the old *vedanā* he had before meditating can also be eliminated. Recite the motto.

Motto: The usual sufferings
That appear while noting
Must be overcome.

One must know how to note to overcome the suffering. One must be able to overcome the usual *vedanā* that appears while noting. Those who have *vedanā* initially will experience more pain, tingling or dull pain distinctly. They had to suffer more. Do not they have to tolerate? (They have to tolerate, Venerable Sir). Yes, they have to tolerate when *vedanā* appears. One of the most important things is to tolerate it. Lack of tolerance and wanting to change position all the time, will it be proper? (It will not be, Venerable Sir). Yes, it is not proper. One must try to tolerate even the suffering caused by a fatal illness, expounded the *Buddha* repeatedly in the *Suttanta desanā*. When one is fatally ill and suffering, one must try to note. If one can note thus, one can attain the noble *dhamma*.

At one time a *thera* was practising very urdently to attain *magga* and *phala dhamma*. He practiced for the whole night, caught cold and had colic trouble in the morning. Since he was fatally ill, the suffering was so intense that he lost consciousness and by rolling on the bed from side to side, his robes became disarrayed.

Then one *thera* came along. His name was *Piṇṭapātika Thera*. He spoke some words to the ailing monk, “Venerable Sir, *Sanghas* must have the nature to tolerate?” At once, the sick monk became quiet and did not move anymore. He put his mind directly on the *vedanā* and noted. Before long, he passed away. What had become of him before he passed away was, he became an *anāgāmi*. Did not he attain the noble *dhamma*? (He attained the noble *dhamma*, Venerable Sir).

At first, because he could not tolerate and as he was rolling from side to side, even *samādhi* could not be cultivated. As soon as *Piṇṭapātika Thera* spoke some words to remind him, he tolerated. He put his mind directly on the *vedanā* and noted urdently, and he attained right up to the *anāgāmi*ship of noble *dhamma*. Don’t you have to be especially careful about this? (We have to be especially careful about this, Venerable Sir).

No matter how severe the ailment may be, rolling from side to side or moving restlessly or not tolerating should not happen. Can this audience ever escape the fatal ailment when it comes? (We cannot escape, Venerable Sir). Yes, you cannot escape. You shall certainly meet with this one day. From now on, you must build up your stamina. As you are noting now, when your time comes, you can pleasantly pass away. That is why one has to note to overcome the *vedanā*, isn’t it? (It is, Venerable Sir).

When one gets a very serious sickness, one may know that it can be fatal. One cannot be cured of this sickness. There is no hope to get it cured. Once it is realized thus, one does not spare one’s life or limb. There is nothing to

spare in this life. According to one's utmost ability one usually notes diligently as much as possible.

“Spare not one's life or limb. Strive on.” When one is sparing one's life and limb, stages of *ñāṇa* cannot have much progress. When one had so much regard for oneself, such as, will the life and body be endangered? Will one's life be shortened? Will one's limb be affected? Will there be more sickness?, then the *ñāṇa* cannot have progress. At the time of death, the *vedanā* is so severe that one cannot escape from this *vedanā*. As soon as one realizes thus, one will have no regard for life and limb anymore. Since one is not sparing anything and if one can note to catch up the *vedanā*, the series of *ñāṇa* may progress and noble *dhamma* can be attained.

There are two types of *arahants* : *Rogāsamasīti arahant* and *jīvitasamasīti arahant*. *Rogāsamasīti arahant* is an individual who becomes an *arahant* and pass away immediately to *nibbāna*. *Jīvitasamasīti arahant* is an individual whose illness is cured and immediately becomes an *arahant*. This is because there is no regard for life and limb.

Motto: Must have the ability
Not to regard
One's life and limb.

One should practice right from now. There must be a determination that one will not stop noting to overcome the *vedanā* even if one has to die. One should train oneself not to regard one's life or limb.

That means, when the time comes for one to face the fatal illness, as one has trained oneself that one can tolerate the *vedanā*. This is how to note to overcome the *dukkhavedanā*. Also *sukhavedanā* must be noted to overcome it.

Dukkhā bhikkhave vedanā sallato daṭṭhabhā.

Bikkhave = dear sons and daughters who can foresee the dangers of *samsarā* by anticipation; *dukkhā* = the suffering; *vedanā* = feeling; *sallato* = as arrowhead or stake; *daṭṭhabhā* = must be noted. *Iti* = thus; *bhagavā* = the *Buddha*; *avoca* = expounded with wisdom led by compassion.

Sādhu! Sādhu! Sādhu!

When there is distinct suffering in one's *khandhā*, one must note it to realize it as a stake or an arrow head. The individuals who go into the forest or up the mountain may get pierced by a stake or an arrow head or thorns on the palm of the hand or the leg, and these obstructions must be removed first before continuing with the work. Then only the work will finish in time.

Otherwise, since there is so much to do, without removing the thorn or the stake and continue with the work, will the work be accomplished? (It will not be accomplished, Venerable Sir). One will simply be wasting time and getting tired. It also means that while the *yogis* and the individuals have *vedanā* in their *khandhās*, they must note this *dukkhavedanā* first and foremost.

It is not like this, the *dukkhavedanā* is still very distinct, and the noting too is not to overwhelm the *dukkhavedanā*. Just noting rising, falling; sitting, touching, the mind will not be stable. The mind is going back to *dukkhavedanā* often that the mind is not directly on rising, falling; sitting, touching, and so it will be confused. In *Pāli*, this state of mind is called *uddecca*. Can the *dhamma* progress in this way? (It cannot progress, Venerable Sir).

On the other hand, it means that when the *dukkhavedanā* appears, as it is instructed now, it must be noted to overcome it. Like the worker, who removed the thorn or the stake, and can finish the work in time. One can gain the noble *dhamma* as has been aspired for.

Motto: When *dukkhavedanā* appears
 Must be considered as thorn or stake
 And must truly be noted.

Like the individuals who are pierced by the thorn or a stake, removing these obstructions before continuing to work, the *yogis* also, when they experience *dukkhavedanā* must note to overcome it. This is the instruction expounded by the *Buddha* and this audience by practising such is most joyful.

Sukhā bhikkhave vedanā dukkhato daṭṭhabhā

Bhikkhave = dear sons and daughters who can foresee the dangers of *saṃsārā* by anticipation; *sukhā* = pleasant; *vedanā* = feeling; *dukkhato* = as *dukkha* or to be realized as suffering; *daṭṭhabhā* = must be noted. *Iti* = thus;

bhagavā = the *Buddha*; *avoca* = expounded with wisdom led by compassion.

Sādhu! Sādhu! Sādhu!

When pleasantness (*sukhavedanā*) appears, one must be able to note it as unpleasantness (*dukkhavedanā*). Over many existences, when one has much *kusalakamma*, pleasant *kāyaviññānas*, due to *kusala vipāka* arise. The feeling (*vedanā*) is also pleasant. When *sukhavedanā* is so overwhelming and enjoyable, can one progress in *dhamma*? (One cannot progress, Venerable Sir). Yes, one cannot progress in *dhamma*. As the saying goes, “While the noting is good, clinging to pleasantness results in internal arrest.” One is practising meditation by noting, nevertheless, there is no progress due to internal arrest. One has to note and yet one does not progress in *dhamma* or no attainment of noble *dhamma*. Will this be proper? (It is not proper, Venerable Sir). Yes, it is not proper.

When this *sukhavedanā* appears, one must be able to note it as *dukkhavedanā*. Those *yogis* who have as much *samādhi ñāṇa* as this audience, when they reached the mature *udayabbaya ñāṇa*, they can realize *sukha* as *dukkha* again. There are two kinds of pleasantness: pleasantness in body and pleasantness in mind. One can note any one of these two. The pleasantness has to be noted attentively as “pleasant, pleasant” and one will perceive that this pleasantness arises and passes away, arises and passes away. As much as one’s *samādhi ñāṇa* is strong, one can perceive these pleasantnesses swiftly arising and passing away, arising and passing away.

These arisings and passings away are so swift that it seems to be oppressing. Actually, there is no pleasantness at all. The arisings and passings away are so oppressing that does not one takes them to be a kind of suffering? (One does take them thus, Venerable Sir). Hence, as *sukha-vedanā* is thought of as *dukkhavedanā*, there can be experiencing of *dhamma*, progress in *dhamma* and the attainment of noble *dhamma*.

Motto: When *sukhavedanā* appears
Must be able to note
To realize it as *dukkha*.

The meaning is when *sukhavedanā* appears, one must be able to note to realize it as *dukkha*.

Adukkhamasukhā bhikkhave vedanā aniccato datṭhabhā.

Bikkhave = dear sons and daughters who can foresee the dangers of *samsarā* in anticipation; *adukkhmasukha* = which is neither pleasant nor unpleasant; *vedanā* = that *upekkhāvedanā*, *aniccato* = must be considered as impermanence; *datṭhabhā* = in noting. *Iti* = thus; *bhagavā* = the *Buddha*; *avoca* = expounded with wisdom led by compassion.

Sādhu! Sādhu! Sādhu!

When *upekkhāvedanā* arises, one must be able to note to realize it as impermanence (*anicca*). *Dukkha-vedanā* is distinct and *sukhavedanā* is distinct. *Upekkhā-vedanā* is

not distinct but very subtle. *Upekkhāvedanā* is described by an example in *Migapadavaḷaṅjana Sutta* in the Scriptures.

A deer goes over a stone slab. While the deer going over the stone slab is not seen at that moment, it is realized later because people can see the foot prints of the deer before going up and after going down the stone slab. Since the people can see the up-going and down-going foot prints of the deer, can they know that the deer has walked over the stone slab? (They can know thus, Venerable Sir). Yes, they can know that. The up-going foot prints are like *sukhavedanā* and the down-going foot prints are like *dukkhavedanā*. Foot prints in between are like *upekkhāvedanā*.

In meditation, this *dhmma* audience, on reaching the *sankhārupekkhā ñāṇa*, can perceive the *upekkhāvedanā*. In the beginning of sitting meditation, the noting objects appear automatically and also the noting mind seems to appear automatically. There is no need to make an effort to note. The noting becomes so easy that one can be deluded, and arisings and passings away are not perceived any more.

This is the stage where one can perceive the arisings and passings away. Now it is not perceived as such. One is just drifting along with good notings that the arisings and passings away of *rūpa* and *nāma dhammas* are not evident any more. Hence, delusion sets in. *Moha* dwells in *upekkhāvedanā*. How should the dwelling of *moha* be eliminated is, it must be noted to perceive as impermanent. As soon as *anicca* is perceived, will there still be this *moha*? (It will not be there any more, Venerable Sir).

Adukkhamasukhā bhikkhave vedanā aniccato daṭṭhabhā.

Bhikkhave = dear sons and daughters who can foresee the dangers of *saṃsārā* by anticipation; *adukkhāmasukhā* = neither unpleasant nor pleasant; *vedanā* = *upekkhā-vedanā*; *aniccato* = as impermanence; *daṭṭhabhā* = must be noted. *Iti* = thus; *bhagavā* = the *Buddha*; *avoca* = expounded with wisdom led by compassion.

Sādhu! Sādhu! Sādhu!

Noting must be done to perceive it as *anicca*. One should not note easily but must note respectfully and attentively. On noting “rising” respectfully and attentively, one will perceive the passing away of it fleetingly. Similarly, on noting “falling”, it is perceived that falling passes away fleetingly. When the *samādhi ñāṇa* becomes mature on noting rising, it is perceived that not only the action of rising but also the noting mind pass away fleetingly

On noting falling, the action of falling passes away fleetingly and also the noting mind. Hence, it is realized that the action of falling, the *rūpa dhamma*, and the noting mind, the *nāma dhamma* both are not permanent. Cannot one realize *anicca*? (One can realise *anicca*, Venerable Sir). Yes, one can realise *anicca*. As soon as *anicca* is realized, the task of eliminating *moha* that dwells in *upekkhāvedanā* is accomplished.

Motto: When *upekkhāvedanā* appears

Must truly be noted

As impermanence.

The passings away are so swift that they seem to be oppressing, giving one suffering. How can one prevent this kind of suffering? They cannot be prevented. It is happening on its own accord. It is uncontrollable which is *anatta*. Can one realise *anatta* at once in one's continuity of consciousness? (One can realise thus, Venerable Sir). When one has gained *anicca*, *dukkha* and *anatta ñāṇas*, one will realise the noble *dhamma* that one has aspired for.

When pleasant touch is experienced on the body, pleasant body-consciousness (*sukhasahagatakāya viññāṇa*) arises. When unpleasant touch on the body is experienced, unpleasant body-consciousness (*dukkhasahagatakāya viññāṇa*) arises. As the feelings (*vedanās*) arise together with the phenomenon and if one can note to overcome the *vedanās*, one can realise the noble *dhamma*. When the *vedanā* is neither unpleasant nor pleasant but the middle or neutral one (*upekkhāvedanā*), it must be noted to realise it as *anicca*. This is the method to be noted in brief.

Here in the arisings of *vipāka cittas*, there are two of five kinds, that is, ten *viññāṇas*.

They are 2 *cakkhaviññāṇas*, 2 *sotaviññāṇas*, 2 *ghānaviññāṇas*, 2 *jivhāviññāṇas* and 2 *kāyaviññāṇas*. How many are 2 of five kinds ? (Ten, Venerable Sir). These ten *cittas* are known as *pañcaviññāṇadvi*. All these 10 *cittas* are mere knowing *cittas*, they do not perceive the objects with discern. They do not notice the objects. Then the next 19 *bhavaṅgas* are known as sub-consciousness mind as termed by the psychologists. When this audience is sleeping, what *cittas* are arising?

(*Bhavaṅga cittas* are arising, Venerable Sir). Yes, *bhavaṅga cittas* are arising.

Bhavassa anaga bhavaṅga.

Bhavassa = of life; *anaga* = is the cause; *bhavaṅga* = is the cause of life.

It means the consciousness that is arising in one's life-time. When the cognitive processes (*vīthi*) are not appearing, there are only these *bhavaṅga cittas*. While one is sleeping, the *bhavaṅga cittas* appearing can know the objects to a certain extent. They can know the signs (*nimitta*) of *kamma*, action of *kamma* or destiny (*gati*) while one is being conceived (*paṭisandhi*). But the objects are so far away that they appear as sub-conscious mind. The psychologists defined them as sub-conscious mind.

Pañcaviññāḍavi (10), such as seeing-consciousness, hearing-, smelling-, tasting-, and touching-consciousnesses are mere knowing *cittas*. *Bhavaṅga cittas* are the sub-consciousness *cittas*. Out of the *vipāka cittas*, the ones which can discern to know the objects are the four *phala cittas*. Can these four *phala cittas* discern *nibbāna* as the object of thought? (They can, Venerable Sir). Yes, they can know.

Out of the *vipāka cittas* for this audience (if there are individuals who have attained *phala*), there are three kinds of *cittas* (including *phala cittas*). The ten *pañcaviññāḍavi* is merely knowing *citta*, *bhavaṅga cittas* are sub-conscious minds and the four *phala cittas* can know the object with discern.

Vipāka cittas are the effects. They are the effects of *kamma*, which may be good or bad. The effects of the bad *kammas* cannot be prevented by anybody, not even the *Buddha*. These *vipāka cittas* cannot be prevented by *paññā* by Ashin *Sariputta*, the holder of the eminent title for wisdom (*etaddaga*); with the power of Ashin *Māha Moggallana*; the holder of the eminent title for supernormal powers; by those who recite the *mantras* and by the scientists.

There are four unpreventables: Ageing, ailing, death and the effects of bad *kammas*. How many kinds are there? (There are four kinds, Venerable Sir). These four cannot be prevented by anybody, including the *Buddha* or the holders of *abhiññāna* power.

Motto: Ageing, ailing, death
And the effects of bad *kamma*
These four are unpreventable.

Since the time of the *Buddha*, up to now, who can tell an individual not to become old? (No one can say that, Venerable Sir). Yes, no one can say that. The scientists or the possessors of supernormal powers or those who can recite *mantras* cannot say that.

On the phenomenon of ailing as well, can anybody take the responsibility that there should be no ailing? (No one can take this responsibility, Venerable Sir). Yes, no one can take the responsibility. When some illness appears, they try to cure it and that is all.

Is there any country which declares that there should be no death? (There is no country, Venerable Sir). No matter how the science is advanced in that country, it cannot declare that there should be no deaths. No individual can prevent it also.

The effects of bad *kamma* cannot be prevented by anybody. This *dhamma* talk will be concluded by telling an instance where it cannot be prevented.

At the time of the *Buddha*, there was a famous queen by the name of *Sāmāvati*. This is a short story of Queen *Sāmāvati*. How did Queen *Sāmāvati* come to the end of her life? Her life ended in a burning house. After she had become a *sotāpana*, she was burnt alive because she had to repay for the bad deed of burning up the body of a *Pacceka Buddha* with the intention of killing him.

By virtue of listening to this *dhamma* talk on *Kamma Paccayo* and *Vipāka Paccayo* with the method of practice, may you be able to follow, practice, cultivate and put effort accordingly and may be able to swiftly realize the noble *dhamma* and attain the bliss of *nibbāna*, the extinction of all sufferings that you have aspired for, with the ease of practice.

(May we be endowed with the blessings, Venerable Sir).

Sādhu! Sādhu! Sādhu!

Paṭṭhāna and Vipassanā (10) Kamma Paccayo
and Vipāka Paccayo

Translator's note on
Kamma Paccayo and Vipāka Paccayo

- (1) 36 *vipāka cittas*.
- | | |
|-----------------------------------------|-----------|
| (a) <i>akusala vipāka cittas</i> | 7 |
| (b) <i>ahetuka kusala vipāka cittas</i> | 8 |
| (c) <i>mahāvīpāka cittas</i> | 8 |
| (d) <i>rūpāvacara vipāka cittas</i> | 5 |
| (e) <i>arūpāvacara vipāka cittas</i> | 4 |
| (f) <i>lokuttara vipāka cittas</i> | <u>4</u> |
| | <u>36</u> |
- (2) 38 *nāmakkhandhā cetisikas*
- | | |
|---------------------------------|-----------|
| (a) <i>Aññasamāna cetisikas</i> | 13 |
| (b) <i>Sobbana cetisikas</i> | <u>25</u> |
| | <u>38</u> |
- 13 *Aññasamāna cetisikas* consist of
- | | |
|---------------------------------|-----------|
| (a) <i>sābbacitta sādharana</i> | 7 |
| (b) <i>pakinaka</i> | <u>6</u> |
| | <u>13</u> |
- 25 *Sobbana cetisikas* consist of
- | | |
|------------------------------|-----------|
| (a) <i>sobbana sādharana</i> | 19 |
| (b) <i>viratī</i> | 3 |
| (c) <i>appamañña</i> | 2 |
| (d) <i>paññindriya</i> | <u>1</u> |
| | <u>25</u> |
- (3) Seven *kāmasugati bhūmis*
- | | |
|------------------------|----------|
| (a) Human <i>bhūmi</i> | 1 |
| (b) <i>Deva bhūmi</i> | <u>6</u> |
| | <u>7</u> |

Saddhammaramasī Yeiktha Sayadaw

The six *deva bhūmis* are *Catumahārājikā*, *Tavatimsā*, *Yamā*, *Tusitā*, *Nimmānarati* and *Paranimita-vasavati bhūmis*.

(4) 16 *rūpāvacara bhūmis*

Rūpāvacara bhūmis consists of 3 first *jhāna*-planes, 3 second *jhāna*-planes, 3 third *jhāna*-planes and 7 fourth *jhāna*-planes.

The three planes of first *jhāna*:

- (1) *Brahma-parisajjā*
- (2) *Brahma-purohitā*
- (3) *Mahā-brahma*

The three planes of second *jhāna*:

- (4) *Paritabhā*
- (5) *Appamānābhā*
- (6) *Abhassarā*

The three planes of third *jhāna*:

- (7) *Paritta-subhā*
- (8) *Appamāna-subhā*
- (9) *Subha-kinkā*

The seven planes of fourth *jhāna*:

- (10) *Vehāpphala*
- (11) *Asañña-satta*

Suddhāvāsa consists of five planes:

- (12) *Avihā*
- (13) *Ātappā*
- (14) *Sudassā*
- (15) *Sudassī*
- (16) *Akaniṭṭha*

**Paṭṭhāna and Vipassanā (10) Kamma Paccayo
and Vipāka Paccayo**

- (5) Four *arūpāvācāra bhūmis*
(1) *Ākasānañcāyatana*
(2) *Viññānañcāyatana*
(3) *Ākiñcacaññāyatana*
(4) *N'evasaññā-n'āsaññāyatana*

- (6) Five *gatis*
(1) *niraya*
(2) *tiracchana*
(3) *peta*
(4) *human*
(5) *deva.*

- (7) Thirty one *bhūmis*
(1) *Apaya bhūmis* 4
(2) *Human bhūmi* 1
(3) *Deva bhūmis* 6
(4) *Brahma bhūmis* 20
31

- (8) *Āsivisapama Sutta.*

In this *Sutta* the simile is given in reference to the snake with poisonous venom that can cause instant death.

- (9) As there are four periods in mango fruits:
Flowering period,
Fruit appearing period,
Fruit maturing period, and
Fruit ripening period,
So also there are four periods in *vipāka:*
Volition period,
Kamma period,
Sign period, and
Resultant period.

Kamma Paccayo and Vipāka Paccayo

MOTTOS

- ⊗ The first javana kamma can give results in this existence.
The seventh javana kamma can give result in the second existence.
The middle javana kamma can give result in every existence.
- ⊗ Going round
The five destinies
Is truly due to kamma.
- ⊗ Kāyakammas and vicīkammas,
On arising,
Must be abandoned by sīla.
- ⊗ Manokamma
Formed in the continuity of consciousness
Must be abandoned or eliminated by noble samatha.
- ⊗ Kammas accumulated
In the countless number of existences
Must be abandoned by noble paññā.
- ⊗ Three sub-mind moments
Of kusala or akusala deeds
Are known as volition period.
- ⊗ The period, while the force following
In the series of consciousness
Is called kamma period.
- ⊗ The period
Of appearing signs
Is called nimittā period.
- ⊗ The period of
Becoming in the next existence
Is known as vipāka period.

Paṭṭhāna and Vipassanā (11)

**ĀHĀRA PACCAYO AND
INDRIYA PACCAYO**

(Nutriment Condition and Faculty Condition)

by

**Ashin Kuṇḍalābhivamsa
Saddhammaramsī Yeiktha Sayadaw**

Translated by Daw Than Than Nyein

Yangon

2011

Myanmar

Paṭṭhāna and Vipassanā (11)

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**Mahasi Nayaka
Aggamahākammaṭṭhānācariya
Abhidhaja mahārāṭṭhaguru**

Saddhammarāṁsī Yeiktha Sayadaw

Translated by Daw Than Than Nyein

**Edited by the Editorial Board
Saddhammarāṁsī Meditation Centre**

Paṭṭhāna and Vipassanā (11)

Āhāra Paccayo and Indriya Paccayo

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Āhāra Paccayo and Indriya Paccayo

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Āhāra Paccayo and Indriya Paccayo

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Paṭṭhāna and Vipassanā (11)
Āhāra Paccayo and Indriya Paccayo

Paṭṭhāna and Vipassanā (11)
Āhāra Paccayo and Indriya Paccayo
(Nutriment Condition and Faculty Condition)

Ashin Kuṇḍalābhivamsa

Today is the fullmoon day of the month of Thadinkyut 1353, Myanmar era (23–10-91). The *dhamma* discourse that will be delivered this afternoon is on *Āhāra Paccayo* and *Indriya Paccayo*.

In the word *āhāra paccayo*, *āhāra* means nutriment or the food of action. The *rūpa dhamma* and *nāma dhamma* present in the *santānas* of this audience are maintaining and promoting to sustain and develop the *rūpa dhamma* and *nāmā dhamma* and this action is called nutriment (*āhāra*).

This audience and all the individuals know about physical nutriment (*rūpa-āhāra*). It is well known that because of the benefit of *āhāra*, this body (*rūpa*) can stay alive. Every day one has to take the external *āhāra* (*bahiddha āhāra*). Everybody knows this external *āhāra*. If one cannot have this *āhāra*, one's physical body or aggregate (*khandhā*) will cease to exist. Nevertheless, physical nutriment (*rūpa-āhāra*) is present not only in the external *āhāra* (*bahiddha āhāra*) but also present in one's body (*khandhā*)

Mental nutriment (*nāma-āhāra*) is evident only in the wisdom of the *Buddha*. Because of this mental nutriment, this audience can stay alive. One knows about physical nutriment, but the mental nutriment is evident only in the wisdom of the *Buddha*. This *āhāra* will be discoursed now.

Where are these *āhāra* conditioning state (*paccaya*) and the conditioned state (*paccayuppana*) present? They are present in the *santānas* of this audience and the various individuals. While listening, if this audience reflects that this discourse is about the *dhamma* present in their *santānas*, they will remember it better.

Let us recite *Āhāra Paccayo* in *Pāli*. Repeat after me once.

Āhāra paccayoti -

Kabaḷikāro āhāro imassa kāyassa āhārapaccayena paccayo.

Arūpīno āhāra sampayuttakānaṃ dhammānaṃ taṃsamuṭṭhānānaṃ rūpānaṃ āhārapaccayena paccayo.

Āhārapaccayoti = Nutriment condition means; *kabaḷikāro āhāro* = even though it cannot act, it acts as if it can form a morsel; *āhāra* = the nutriment; *imassa* = having this nature; *kāyassa* = the *rūpa* formed by four causes; *āhārapaccayena* = by the force of *Rūpa-āhāra* condition; *paccayo + upakārako* = conditioning; *hoti* = is.

Arūpīno = the *nāma* (not *rūpa*); *āhāra* = *phassa*, *cetanā* and *viññāṇa*, the three *nāma* nutriment; *sampayuttakānaṃ* = are related to; *dhammānaṃ* = 89 *cittas* and

52 *cetasikas*; *tanīsamuṭṭhānānāni* = the *cittas* and *cetasikas* associated with the nutriment; *rūpānañca* = on *cittajarūpa* and *patisandhi kammaja-rūpa*; *āhārapaccayena* = by the force of *Nāma-āhāra* condition; *paccayo + upakārako* = conditioning; *hoti* = is. *Iti* = thus; *bhagavā* = the *Buddha*; *avoca* = expounded with wisdom led by compassion.

Sādhu! Sādhu! Sādhu!

Out of the two kinds of *āhāra* : *rūpa-āhāra* and *nāma-āhāra*; *rūpa-āhāra* will be discoursed first as the *Buddha* had expounded. In the conditioning state and the conditioned state, the conditioning state will be explained first and foremost. In the conditioning state *kabaḷikāro āhāro* means the nutritive essence formed by four causes (*catusamuṭṭhānika ojā*).

Catu means four; *samuṭṭhānika* means causes; *ojā* means physical nutritive essence. The nutriment (*āhāra*) of fruits, sweet, curry and rice and so on consumed by this audience contains the nutritive essence (*ojā*). There are two types of *ojā* : the external nutritive essence (*bahiddha-ojā*) and the internal nutritive essence in the body (*ajjhattika-ojā*). This *ojā* is formed by four causes.

In the conditioned state, *rūpa* formed is due to four causes. Because due to four causes, there are four kinds of *rūpa*. Hence there are four kinds of *rūpa* on the side of the conditioned state (effect). Also there are four types of *ojā* on the side of the conditioning state (cause).

Recite the motto on four *rūpas*.

Motto: *Rūpa* is truly formed
By four causes of
Kamma, citta, utu and *āhāra*.

In the *santānas* of this audience, there are four kinds of *rūpa*. *Rūpa* formed by *kamma*, *rūpa* formed by *citta*, *rūpa* formed by *utu* and *rūpa* formed by *āhāra*. How many kinds of *rūpa* are there? (There are four kinds, Venerable Sir). Yes, there are four kinds of *rūpa*. Should not you know the four *rūpas* in your body (*khandhā*).? (We should know them, Venerable Sir). Because it was evident in the wisdom of the *Buddha* and expounded by Him, this audience had the chance to know about it. One is meeting with the *sāsana* and there are *Sayadaws* and *Sanghas* who are well versed in *Paṭṭhāna*, and because of that one can know about the different kinds of *rūpa* in one's *santāna*. Isn't it? (It is, Venerable Sir). Let us repeat the motto once.

Motto: *Rūpa* is truly formed
By four causes of
Kamma, citta, utu and *āhāra*.

There are four kinds of *rūpa*: due to *kamma, citta, utu* and *āhāra* respectively. In these four kinds of *rūpa* there is *ojā-rūpa* in each kind, which means that the *ojā-rūpa* is contained in all four kinds of *rūpa*.

Motto: *Ojā-rūpa* is
Truly contained in
All four kinds of *rūpa*.

Ojā-rūpa is only one kind. There are many *rūpas*: *kammaja-rūpas*, *cittaja-rūpas*, *utuja-rūpas* and *āhāra-rūpas*, but there is only one *ojā-rūpa*. In *kamma* produced *rūpa* (*kammaja-rūpa*), there is *ojā-rūpa*. Also in *cittaja-rūpa*, there is *ojā-rūpa*. In *utuja-rūpa*, there is *ojā-rūpa* and also in *āhāra-rūpa*, there is *ojā-rūpa*. Hence, it becomes four types of *ojā-rūpa*. These four types of *ojā-rūpa* are known as *catusamutṭhānika ojā* in *Pāli*.

On the side of the conditioning state, there are four types of *ojā-rūpa* (*catusamutṭhānika ojā-rūpa*). These *ojā-rūpas* are conditioning the *kammaja-rūpa*, *cittaja-rūpa*, *utuja-rūpa* and *āhāra-rūpa* in the *santānas* of this audience.

This *ojā-rūpa* consists of two types: outside of the body, that is, external *ojā-rūpa*, such as the one present in rice and curry, fruits and sweets (chewable food) and so on. The other type is *ojā-rūpa* inside of the body, that is, internal *ojā-rūpa*, (*ajjhattika ojā-rūpa*). How many types of *ojā-rūpa* are there? (There are two types, Venerable Sir). Widely and generally known is the external nutritive essence (*ojā*) present in rice, curry, sweets and so on of nutriment. The nutritive essence (*ojā*) in one's body is not widely known, but some doctors may know about it. The *Buddha* had known about this distinctly. In one's body (*khandhā*) also there are *ojā-rūpas* of *āhāra*.

Motto: The external and internal
The two *ojā-rūpas*
Truly exist.

The physical nutritive essence (*ojā-rūpa*) is divided into two types, internal *ojā* (*ajjhattika-ojā*) and external

ojā (*bahiddha-ojā*). The *ojās* from rice, curry, fruits, chewable food and so on are external *ojās*. The external *ojā* is *utuja-ojā*. The nutritive essence in fruits, edible food and so on is *utuja-ojā*. All four types of *ojā* are present in one's body (*khandhā*); *kammaja-ojā*, *cittaja-ojā*, *utuja-ojā* and *āhāraja-ojā*.

There are eight *kalāpa-rūpas* (*aṭṭhakaḷāparūpa*) in each of *kammaja-rūpa*, *cittaja-rūpa*, *utuja-rūpa* and *āhāraja-rūpa*. These eight *kalāpa-rūpas* are the four elements: *pathavī*; *āpo*; *tejo*; *vāyo*; and visible object (*vaṇṇa*); existing together with smell (*gandha*); taste (*rasa*); and nutritive essence (*ojā*). These eight *kalāpas* are present in all matters even in sunlight and in moonlight.

In the *santānas* of this audience, these eight *kalāpas* are present either in the *kammaja-rūpa*, *cittaja-rūpa*, *utuja-rūpa*, or *āhāraja-rūpa* so that there are four internal *ojā-rūpas*. Isn't it? (It is, Venerable Sir). These four internal *ojā-rūpas* are known as *catusamuṭṭhānika ojā*. The four external *catuja-rūpas* must also be included in the above four *ojā-rūpas*. Hence, there are two types of *ojā*: the internal *ojā* and the external *ojā*. These two types of *ojā* are conditioning the *rūpas* produced by four causes (*catūsamuṭṭhānika rūpa*) known as this body (*imassa kāyassa*): *kammaja-rūpa*, *cittaja-rūpa*, *utuja-rūpa* and *āharāja-rūpa*. *Ojā-rūpas* are conditioning in such a way as this body (*imassa kāyassa*) also known as *catusamuṭṭhānika rūpa*, present in the *santānas* of this audience, to make it arise and have it sustained. This phenomenon is evident in the wisdom of the *Buddha*.

As these *dhammas* are the *dhammas* of *Paṭṭhāna*, the cause and effect are very subtle, profound and difficult to

understand. Hence, one must pay the highest attention in listening to the discourse. The *dhamma* teacher has to make a great effort to bring it down to the level of the understanding of the listeners. If he puts in all the facts that he wants the audience to know in one session, it may become too much to absorb, resulting in wasting of time and tiring the audience as well as the teacher.

Just because of wanting a child to grow up fast, if a mother fed a month-old child with the food suitable for a five-month old child to eat, will the child grow up fast? (The child will not grow up fast, Venerable Sir). Not the child will not grow up fast, the child will even get into trouble. Hence, it is similar to the above instance. There are so many facts to know that the *dhamma* teacher wants to mention a lot to the listeners. It certainly is not easy at all to discourse a lot of *dhamma* as he has intended to do so.

Sabbasattā āhāraṭṭhitikā.

Sabba = all; *sattā* = living beings; *āhāraṭṭhitikā* = have to depend on nutriment (*āhāra*).

Having nutriment is a necessity to keep the living beings alive. Isn't it good to know about this? (It is good to know, Venerable Sir). Yes, it is good to know about this.

On the side of the conditioning state (*paccaya*), the external *ojā* (*utuja-ojā*) can only condition directly as production and maintenance on the side of the *rūpa* borne of nutriment (*āhāraja-rūpa*) of the conditioned state (*paccayuppana*), out of the *rūpas* produced by four causes (*catusamuṭṭhānika rūpas*), *Utuja-ojā-rūpa* can condition the *kammaja-rūpa*, *cittaja-rūpa* and *utuja-rūpa* by way of

supporting. Out of the four kinds of *catusamutthānikarūpa*, *āhāraja-rūpa* is the only one which can be directly conditioned by the external *ojā* (*bahiddha-ojā*). The other three kinds of *rūpa* can only be conditioned by way of supporting.

Only when the internally present nutritive essence (*ajjhattika-ojā*) is strong, the added external nutritive essence (*āhāraja-ojā*) can work in combination, that is, the two kinds of *ojā* together can condition the *catusamutthānika rūpa* called this body (*imassa kāyassa*). When the internal nutritive essence is weak, no matter how much the external nutritive essence may be added, the body or the *rūpas* cannot stay alive. As the internal nutritive essence becomes weak, it cannot give strength anymore.

Hence, it is quite obvious that some patients have lost their strength. As much as the internal nutritive essence is still strong, the external nutritive essence can be added. For some patients it is beneficial to have the administration of medicines by intravenous injections or drip infusions. When the internal nutritive essence is strong, as in the above administration of medicines, the external nutritive essence in the form of medicines can combine with the internal nutritive essence and can still condition this body (*imassa kayassa*).

On the other hand, if the patient has become very weak, as the internal nutritive essence has no strength or is about to be exhausted, no matter how much the external nutritive essence, in the form of medicine, can be supplied, it will be of no benefit to this body (*imassa kāyassa*) of the

patient. For some individuals, administration of medicine by intravenous injections or drips infusions may cause more harm, isn't it? (It becomes more troublesome, Venerable Sir). Why? Because the internal nutritive essence is already exhausted. Since there is no more internal nutritive essence, no matter how much the medicine may be administered as mentioned, can the patient get better? (The patient cannot get better, Venerable Sir). Yes, he cannot get better. This phenomenon is more evident in sick individuals rather than in healthy ones.

The internal *ojā* is very important. The presence of this internal nutritive essence (internal *ojā*) is evident in the wisdom of the *Buddha*. As much as the internal nutritive essence is strengthened, when the external nutritive essence is added, this body (*imassa kāyassa*), the *kammja-rūpa*, *cittaja-rūpa*, *utuja-rūpa* and *āhāraja-rūpa*, can be developed and be sustained to stay alive longer. This is the conditioning by the nutritive essence (*ojā*).

As much as the internal *ojā* is strengthened, the food consumed can be digested, and one becomes healthy. One gets hungry only when one's internal *ojā* is in good condition. Doesn't one have to consume food every day? (One has to, Venerable Sir). Why does one have to eat? (Because one is hungry, Venerable Sir). Yes, one eats because of hunger. Does one eat when one is not hungry? (One does not eat, Venerable Sir). Since the nutritive *ojā* is good, one has to consume edible food.

In the wisdom of the *Buddha*, is it evident that hunger is also a kind of illness? (Hunger is also a kind of illness, Venerable Sir). Yes, hunger is an illness. Out of all the illnesses, hunger is the most excessive and severe one.

At one time, the *Buddha* expounded the following episode of a poor man in *Ālāvī* county.

Jighacchā paramā ragā, sankhāra paramā dukkhā.

Etam ñatvā yathābūtāni, nibbānaṃ paramaṃ sukhaṃ.

Jighacchā = Hunger is; *paramā* = the most excessive; *ragā* = illness. *Sankhāra* = the *dhmma* of arising and passing away of the five aggregates; *paramā* = excessive; *dukkhā* = suffering. *Etam* = this phenomenon; *yathābūtāni* = truly; *ñatvā* = knew or because of this knowledge; *pandīto* = wise individual who knows the cause and effect; *nibbānaṃ* = to *nibbāna*; *sacchikaroti* = enter by realization; *etam nibbānaṃ* = this *nibbāna* is; *paramaṃ* = the noblest; *sukhaṃ* = bliss. *Iti* = thus; *bhagavā* = the *Buddha*; *avoca* = expounded with wisdom led by compassion.

Sādhu! Sādhu! Sādhu!

Hunger is the most excessive and worst illness. Other illnesses can be cured by taking proper medical treatment. Some illnesses can be cured, isn't it? (Some illnesses can be cured, Venerable Sir). Even if not totally cured, some patients can be very much relieved. Can one cure the illness of hunger? (One cannot, Venerable Sir). Doesn't one have to cure it with nutriment all the time? (One has to cure it all the time as such, Venerable Sir).

Every day remedying has to be done and nutriment has to be taken. Is it true that hunger is an excessive illness? (It is true, Venerable Sir). Not only in this life, but also

in the previous existences, one had been? (hungry, Venerable Sir). Because of hunger, does not one have to take medicine? (One has to, Venerable Sir). If the existences are not exhausted yet, how many future existences does one have to keep on trying to get cured? One has to keep on trying to get cured till reaching *nibbāna*. Isn't it true that hunger is the worst illness? (It is true, Venerable Sir). Yes, it is the worst illness.

Sankhāra paramā dukkhā

Sankhāra = the five aggregates, the *sankhāra dhamma* is;
paramā = the most excessive; *dukkhā* = suffering.

The five aggregates (*khandhā*) is the most excessive suffering. Does not one start to suffer because of possessing the body (*khandhā*)? (One does start to suffer, Venerable Sir). Doesn't one have to look after the body? (One has to, Venerable Sir). One has to clean the body, feed it by hand, and has to do its many chores. Isn't it? (It is, Venerable Sir). If one reflects with wisdom, there certainly is no pleasantness at all in bearing this load of *khandhā*. This five aggregates or the *sankhāra dhamma* is the excessive suffering.

By reviewing as such, *yathābutaṃ* = correctly; *ñatvā* = knows; "Hunger is the excessive illness. The aggregates (*khandhā*) is the excessive suffering." Hence, by knowing correctly, if one practices *vipassanā* meditation, one can reach *nibbāna* through realization. The *Buddha* expounded that *nibbāna* is the most noble and blissful state among all other pleasantnesses. This is what one should know concerning *Āhāra Paccayo*.

As much as the internal *ojā* is good, one can experience hunger. One always has to cure the illness of hunger by taking nutriment as medicine. When this phenomenon was expounded as such, there were individuals who gained the noble *dhamma*. When the *Buddha* Himself expounded this phenomenon with the meditation instruction, one poor man became a *sotāpanna*.

At one time the *Buddha* was residing at *Jetavana* monastery in *Savatthi*. One day the *Buddha* reviewed the whole universe with His divine eyes. Then he knew that there was a poor man who could attain the *sotāpannaship* due to Strong-dependence condition (*Upanissaya Paccayo*). So He went to *Ālavī* county from *Savatthi* county. The residents of *Ālavī* prepared the nutriments such as alms-food, sweets, fruits and so on, and offered these to the *Buddha*.

At that time of the *Buddha*'s visit, a poor man had two courses to take: one was to go to the *Buddha* to pay respect; the other was to find the lost bullock. Which course should he take? He pondered that it will be better to find the lost bullock first, otherwise he will not have enough time to pay respect to the *Buddha* as much as he desires. So thinking, he went to look for the bullock. When the animal was found, he brought it back into the herd and went to the *Buddha*.

The time now was 12 noon. If he went back to his house first, he may miss the *Buddha*. So he did not return home and went straight to the *Buddha*. The poor man had no food to eat yet. When the *Buddha* saw him, He knew in His wisdom, "This man is very hungry now.

His mind is disturbed by hunger. He will not be able to listen to any *dhamma* teachings.”

Hence, the *Buddha* asked the service people who served the alms-food, “Is there any food left over from the *Sanghas*?” When the reply was affirmative, the *Buddha* said, “Give this man some food to eat.” So the man was fed and after that the *Buddha* expounded the following verse.

*Jighacchā paramā rogā, sankhāraparamā dukkhā
Etamī ñatvā yathābutamī, nibbānamī paramamī sukhamī.*

Jighacchā = Hunger is; *paramā* = the excessive; *rogā* = illness. *Sankhārā* = the *dhamma* of arising and passing away of the five aggregates; *paramā* = is the excessive; *dukkhā* = suffering.

Etamī = this phenomenon; *yathābutamī* = truly; *ñatvā* = know or because of this knowledge; *paṇḍīto* = wise individual who knew the cause and effect; *nibbānamī* = to *nibbāna*; *sacchikaroti* = enter by realization; *etamī* = *nibbānamī* = this *nibbāna* is; *paramamī* = the noblest; *sukhamī* = bliss. *Iti* = Thus; *bhagavā* = the *Buddhā*; *avoca* = expounded with wisdom led by compassion.

Sādhu! Sādhu! Sādhu!

When the *Buddha* expounded that hunger is an excessive illness, the five aggregates (*khandhā*) is an excessive suffering, the bliss of *nibbāna* is the most pleasant state and with the instruction on meditation, the man reached the

stage of *sotāpanna* where the doors of *apāya* are closed forever for him.

The *Buddha* had expounded this *dhamma* in connection with hunger. Which *dhamma* should one practice to be entirely free from hunger and illness? (One should practice *satipaṭṭhāna vipassanā* meditation, Venerable Sir). This is the main answer. Isn't it evident that one is practising *vipassanā* meditation to be entirely free from hunger, the illnesses of hunger or most severe illness? (It is evident, Venerable Sir). The talk on *rūpa-āhāra* is fairly complete.

Now *nāma-āhāra* will be discoursed. *Arūpeno* is the *nāma*; *āhāra* = the nutriment; *sampayuttakānam* = the conditioned states of; *dhammānañca* = 89 *cittas* and 52 *cetasikas*; *tanisamuṭṭhānānam* = as well as the *cittas* and *cetasikas* arising with the nutriment; *rūpānañca* = such as *cittaja-rūpa* and *paṭisandhi kammaja-rūpa*; *āhārapaccayo* = by the force of *Nāma-āhāra* condition; *paccayo + upakārako* = conditioning; *hoti* = is.

The *nāma-āhāra* consists of three factors: contact (*phassa*), volition (*cetanā*) and consciousness (*viññāṇa*). All these factors are present in the *santānas* of this audience. *Phassa* has the nature of contact. *Cetanā* means, as known by this audience, the prompting to do in every act. *Viññāṇa* means being conscious of the objects. These three factors are conditioning the mind and the body of this audience to arise and sustain it.

Because of these factors or *dhammas*, this audience is alive and can keep on living. From contact (*phassa*) one can experience the pleasant or unpleasant tastes, whereby the conditioned states (*sampayutta dhamma*) or the

resultants are made to arise distinctly. Volition (*cetanā*), according to its function, is prompting to form the resultants, the *cittas*, *cetasikas* and *rūpas* of this audience. Consciousness (*viññāṇa*) as its function makes one conscious of the objects, whereby the resultants (*sampayutta dhamma*), *cittaja-rūpas* and *paṭisandhi kamma-rūpas* are made to arise and be known. This phenomenon is very much evident in the wisdom of the *Buddha*, whereas it is not so evident in the minds of this audience until this discourse is given.

Due to Conascence condition (*Sahajāta Paccayo*) of arising together, contact (*phassa*) conditions the resultants, *cittas*, *cetasikas* and *rūpas* to arise in the *santānas* of this audience. Volition (*cetanā*), too, conditions the resultants, *cittas*, *cetasikas* and *rūpas* to arise in the *santānas* of this audience. Similarly, the consciousness (*viññāṇa*) also conditions to arise and maintain the resultants, the *cittas*, *cetasikas* and *rūpas* by the force of *Āhāra Paccayo*. While existing, the three factors function together.

This point of view was expounded by the *Buddha* according to *Abhidhamma desanā*. What the *Buddha* had expounded in the *Suttanta desanā* is more evident.

*Tiṇṇamī sangati phasso cakkhuñca paticca
rūpeca uppajjati cakkhuvīññānamī.*

Tiṇṇamī sangati phasso = the contact arising at the very moment of meeting together of the eye-sensitivity, visible object and the eye-consciousness is known as contact (*phassa*). What *phassa* has conditioning is that it is

conditioning the feeling (*vedanā*). *Phassapaccayā vedanā* = when the contact is good, good feeling results. If the contact is bad, bad feeling arises. If the contact is neither good nor bad, equanimity feeling (*upekkhāvedanā*) arises. *Vedanāpaccayā taṇhā* = feeling conditions craving (*taṇhā*). *Taṇhāpaccayā upādāna* = craving conditions clinging. *Upādānapaccayā bhavo* = clinging conditions existence (*kāma bhava*). *Phassa*, the conditioning state, (*paccaya*) is conditioning *vedanā*, *taṇhā*, *upādāna* and *kamma* to arise. According to *Suttanta desanā*, isn't this phenomenon being included in *Paṭiccasamuppāda*? (It is included thus, Venerable Sir).

In the conditioning state known as *cetanā*, *cetanā* means *kamma bhava*, that is, *kāyakamma*, *vicīkamma* and *manokamma*. In the two types of existences: *kamma bhava* and this existence (*upapatti bhava*), *cetanā* is *kamma bhava*. This *kamma bhava* is conditioning the arising of an *upapatti bhava*; existence in sense sphere (*kāma bhava*); existence in material sphere (*rūpa bhava*); and existence in immaterial sphere (*arūpa bhava*).

“*Viññāṇapaccayā nāmarūpamī, nāmarūpapaccayā saḷāyatanaṃ*. “The consciousness (*viññāṇa*) is conditioning *nāma* and *rūpa* to arise. Then *nāma* and *rūpa* continue to condition the six sense bases (*saḷāyatana*) to arise.

According to *Suttanta desanā*, this phenomenon can be included in *Paṭiccasamuppāda Sutta*. Conditioning is from *phassa* to *vedanā*; *vedanā* to *taṇha*; *taṇhā* to *upādāna*; and *upādāna* to *bhava* to arise. *Cetanā* is conditioning *upapatti bhava*: *kāma bhava*; *rūpa bhava* and *arūpa bhava* to arise. *Viññāṇa* is conditioning *nāma*, *rūpa* and

six sense bases to arise. This is how it is happening in the *santāna* of this audience.

When one gets into *Paṭiccasamuppāda*, there are objects to be noted. Due to *phassa*, *vedanā* arises; due to *vedanā*, *taṇhā* arises; due to *taṇhā*, *upādāna* arises; due to *upādāna*, *kāma bhava*, that is, existences arise. After having an existence, one will continue to have *jāti*, *jarā*, *māraṇa*, *soka*, *parideva* that the wheel of *Paṭiccasamuppāda* will start to revolve. How to stop or cut off the revolutions of the wheel of *Paṭiccasamuppāda*, the cycle of rebirths? One must do this by practising *vipassanā* meditation.

After *phassa* is *vedanā*. Since *phassa* is a mental phenomenon, it is not so evident. In the case of *vedanā* is it evident for this audience? (It is evident, Venerable Sir). On encountering good *phassa*, *sukhavedanā* arises; bad *phassa*, *dukkhavedanā* arises; and the intermediate *phassa*, *upekkhāvedanā* arises. Hence, three kinds of *vedanā* will be encountered, but *upekkhāvedanā* is not evident.

The most evident *vedanā* is *dukkhavedanā*. Can one note *dukkhavedanā* in *vipassanā* meditation? (One can note it, Venerable Sir). Yes, one can note it. If *vedanā* can be overwhelmed by noting, *taṇhā* will not arise. One shall note *vedanā* so as not to let *taṇhā* arise. As soon as one notes it, it passes away; as soon as it is noted, it passes away, and so will there be any craving? (There can be no craving, Venerable Sir).

Dukkhavedanā can also cause *taṇhā* to arise. When one is having *dukkhavedanā*, one wants to be delivered from

it, and *sukhavedanā* is desired. Wanting *sukha* is *taṇhā*. Isn't *dukkha* conditioning *taṇhā* to arise? (It is, Venerable Sir). When *taṇhā* arises, clinging (*upādāna*), *kamma bhava*, *jāti*, *jarā*, and *māraṇa* will subsequently arise. Hence, one shall note to stop or cut off *vedanā*.

The *yogi* who can note to overcome *vedanā*, seeing that *vedanā* passes away as soon as he notes it, can he have any pleasure in *vedanā*? (He cannot have pleasure in it, Venerable Sir). Can one long for pleasant *vedanā*? (He cannot, Venerable Sir). Yes, he cannot have any desire for it. To perceive that pleasant *vedanā* disappears as soon as it is noted, as soon as noted that *taṇhā* cannot continue to arise, *Taṇhā* has ceased. As *taṇhā* ceases, *upādāna* also ceases, as *upādāna* ceases *kamma* also ceases. When *kamma* has ceased, *bhava* also ceases. When *bhava* ceases, aging, ailing, sorrow, lamentation and death also cease. To cease the *Paṭiccasamuppāda dhammas*, what shall one practise? (One shall practise the *Satipaṭṭhāna vipassanā* meditation, Venerable Sir).

Will it be proper if one mentioned that those who do not practice *vipassanā* meditation are the ones who want the wheel of *Paṭiccasamuppāda* to go on revolving? (It is proper to say so, Venerable Sir). That means, if one wants to stop or cut off the cycle of rebirths, one should practice *vipassanā*, if not, one need not practise.

In this very life, if one practises *vipassanā* meditation, one can cut off the craving (*taṇhā*) and clinging (*upādāna*), and become a *sotāpanna*. At the stage of becoming a *sotāpanna*, can these be cut off? (They can be cut off, Venerable Sir). Yes, they can be cut off. With the main

aim to cut off *taṇhā* this much, it is very appropriate that now this audience and the *yogis* are practising *vipassanā* meditation. It is delightful to see those who are practising with this main aim. What the *Buddha* had expounded in *Suttanta desanā* is most evident. The object of *vipassanā* meditation, is *vedanā*, which is to be noted. The discourse on *Āhāra Paccayo* is fairly complete.

Indriya Paccayo

(Faculty Condition)

This *dhmma* discourse will continue with the topic on Faculty Condition (*Indriya Paccayo*). *Indriya* means dominant or control. *Adhipati* also means dominant or control. So what is the difference between the two? *Adhipati* is like the Universal Monarch dominating or controlling over all the systems of four continents, with Mt. *Meru* at the centre of the system, with full authority. The feudal lords can exercise their powers only in their respective jurisdiction. In the same manner, *indriya paccaya*, the faculty conditioning states can condition only in their respective domains of eye, ear, nose, tongue and body. Hence, this is the difference.

Motto: Dominating with full authority is *Adhipati*.
Dominating in their respective jurisdiction is *Indriya*.

Indriya conditioning states can dominate or control only in their own respective domains. Eye-faculty (*cakkhundriya*) can dominate at the eye; ear-faculty (*sotindriya*) at the ear; nose-faculty (*ghānindriya*) at the nose; tongue-faculty (*jīvhindriya*) at the tongue; *kāyindriya* at the sensitive parts of the body respectively. *Kāyindriya*

cannot dominate over all parts of the body. In the same manner, faculty condition cannot dominate over all kinds of phenomena. Now the *Indriya Paccayo* in *Pāli* will be expounded.

Indriya Paccayoti –

Cakkhundriyam *cakkhuviññādhātuyā*
taṁsampayuttakānañca dhammānam indriyapaccayena
paccayo.

Sotindriyam sotaviññādhātuyā taṁsampayuttakānañca
dhammānam indriyapaccayena paccayo.

Ghānindriyam *ghānaviññādhātuyā*
taṁsampayuttakānañca dhammānam indriyapaccayena
paccayo.

Jivhindriyam jivhāviññādhātuyā taṁsampayuttakānañca
dhammānam indriyapaccayena paccayo.

Kāyindriyam kāyaviññādhātuyā taṁsampayuttakānañca
dhammānam indriyapaccayena paccayo.

Rūpajivitindriyam kaṭattārūpānam taṁsampayuttakānañca
dhammānam indriyapaccayena paccayo.

Arūpeno indriyā sampayuttakānam dhammānam
taṁsampayuttakānañca rūpānam indriyapaccayena
paccayo.

Indriyapaccayoti = Faculty condition means;
cakkhundriyam = the eye-sensitivity or *cakkhuvatthu*;
cakkhuviññādhātuyāca = the eye-consciousness or
cakkhuviññādhādvī; *taṁsampayuttakānam* = the associated
states connected with a pair of eye-consciousness;

dhammānañca = and the seven universal mental factors (*sabbacittāsādārana cetasikas*); *indriyapaccayena* = by the force of *indriya paccayo*; *paccayo + upakārako* = conditioning; *hoti* = is.

The meaning is quite straight forward as one can see from the above passage. Hence, let us go right down to near the end of it.

Arūpeno = Mental (immaterial); *indriyā* = the conditioning states of 8 *nāma indriyas*, such as *jīvita*, *citta*, *vedanā*, *saddhā*, *vīriya*, *sati*, *ekaggatā*, and *paññā*; *sampayuttakānamī* = the associated states of; *dhammānañca* = 89 *cittas* and 52 *cetasikas*; *tanisamutthānānamī* = the matter produced by the *Indriya* Condition; *rūpānañca* = such as the *cittajarūpas* and *paṭisandhi kammaja-rūpas*; *indriyapaccayena* = by the force of *indriya paccayo*; *paccayo + upakārako* = conditioning; *hoti* = is. *Iti* = Thus; *bhagavā* = the *Buddha*; *avoca* = expounded with wisdom led by compassion.

Sādhu! Sādhu! Sādhu!

There are three types of Faculty (*Indriya*) condition, namely, *Vatthu-purejātindriya* and *Rūpa-jīvitindriya* and *Nāma-indriya*. How many types of *indriya* conditioning are there? (There are three kinds, Venerable Sir). From *cakkhundriya* to *kāyindriya*, these five belong to *vatthu-purejātindriya* condition. *Vatthu* means dependence or the thing to depend upon; *pure* means before; *jāta* means become; *indriya* means dominating. In *rūpajīvitindriya*, *rūpajīvitindriyamī kaṭattārūpānamī*, means physical life-faculty,

the conditioning state and 9 *kammaja-rūpas* in a group of 10 *kaḷaparūpas* of some property, the conditioned state. *Arūpenoindriyā* means *nāma* (immaterial) life-faculty, the conditioning state. *Sampayuttakānaṃ dhammānaṃ taṃsamuṭṭhānānaṃ rūpānaṃ* means the *nāma-indriya* conditioned state. These three types must be known distinctly. There are *Vatthupurejātindriya*, *Rūpajīvitindriya* and *Nāmaindriya*. How many types are there? (There are three types, Venerable Sir). These three types are given in this serial order.

Cakkhundriyam to *kāyindriyam* is included in *vatthupurejātindriya*; *rūpajīvitindriyam* is *rūpajīvitindriya* and *arūpenoindriya* is *nāmaindriya*. Hence there are three types.

In *vatthupurejātindriya*, *cakkhundriya* means eye-sensitivity or *cakkhuvatthu*. Lack of nutriment or due to some other reason, when the eye-sensitivity becomes weak, eye-consciousness also becomes not clear. For a person with poor eye-sight, can the eye-consciousness be clear and sharp? (It cannot be, Venerable Sir). The eye-sight becomes dim. What is dominating here? Isn't the eye-sensitivity or *cakkhuvatthu* dominating? (It is, Venerable Sir). Yes, eye-sensitivity is dominating the eye-consciousness.

As much as the eye-sensitivity is good, the eye-consciousness will be clear and sharp. As soon as the eye-sensitivity is impaired, the eye-consciousness becomes poor. What is dominating the eye-consciousness? Isn't it evident that the eye-sensitivity is dominating the eye-consciousness? (It is evident, Venerable Sir). Yes, it is evident.

Eye-sensitivity is *kamma* produced matter (*kammaja-rūpa*). There are people with weak *kammaja-rupa* and their eye-sensitivities are naturally poor. There are also other people whose *āhājarūpa* becomes inferior and cannot support the *kammajarūpa*, and their eye-sensitivities becomes weak. As much as there is lack of nutriment, the eye-sensitivity will become weak and consequently eye-consciousness also becomes poor. When the eye-sensitivity becomes stronger, it is quite evident that eye-consciousness also becomes stronger. Isn't it evident that the eye-sensitivity is dominating over the eye-consciousness? (It is evident, Venerable Sir). Yes, it is evident.

On the side of the conditioned state is a pair of eye-consciousness (*cakkhuvīññānavi*). Veteran yogis have heard about this many times before. Is it due to having two eyes that there are two consciousnesses? No, it is not. There are two eye-consciousnesses, one is good and the other bad. Due to bad resultant (*akusala vipāka*), there is one bad or unpleasant eye-consciousness. One sees bad things. Seeing bad things is due to the effect of *akusala*.

On seeing good or pleasant things, *kusala vipāka citta*s arise. This is the effect of *kusala kamma* that one had performed in many existences before. Here the resultants of both *kusala* and *akusala kamma*s such as good seeing-consciousness and bad seeing-consciousness are being explained. Where are these consciousnesses appearing? (In our *santānas*, Venerable Sir). Don't you see bad objects? (We see them, Venerable Sir). One can also see good objects as well.

The same applies to *sotindriya*. *Sotindriya* means ear-sensitivity or *sotavatthu*. In *Vatthu-purejātindriya*, *vatthu* means dependence or thing to depend upon or base. Ear-sensitivity is the dependence or base for ear-consciousness to arise. Doesn't the ear-sensitivity has to depend on this to arise? (It has to, Venerable Sir). Since the ear-consciousness has to depend on ear-sensitivity to arise, can the ear-sensitivity be called *sotavatthu*? (It can be called thus, Venerable Sir). Yes, it is called thus. *Purejāta* means existing beforehand. Is the ear-sensitivity existing before the ear-consciousness? (It is existing beforehand, Venerable Sir). Hence, it can be called *purejāta*.

Indriya means dominant. As much as the ear-sensitivity is good, the sounds heard are clear and distinct and also the ear-consciousness is distinct. When the ear-sensitivity becomes inferior, the ear-consciousness becomes poor. One does not hear properly. Why does this ear-consciousness becomes poor? It is because the ear-sensitivity becomes poor and the consciousness becomes poor. Isn't it obvious that the ear-sensitivity is dominating the ear-consciousness? (It is obvious, Venerable Sir). In the *santānas* of this audience, when one becomes old, the ear-sensitivity becomes poor, and one does not hear properly, sharply or clearly. Isn't it evident that the ear-sensitivity is dominating? (It is evident, Venerable Sir).

Ghānindriya means the nose-sensitivity or the nose base (*ghānavatthu*). In *Vatthupurejātindriya*, *vatthu* means dependence or base. Doesn't the nose-consciousness has to depend on nose-sensitivity as the base? (It has to, Venerable Sir). It has to depend on it to arise. *Purejāta*

means arisen beforehand; *pure* is before, *jāta* is arisen. The nose-sensitivity is already there before the nose-consciousness arises. Isn't it obvious? (It is obvious, Venerable Sir).

Indriya means dominant. As much as one's nose-sensitivity is good, can one have sharp nose-consciousness? (One can have thus, Venerable Sir). Yes, one can have this. When the nose-sensitivity, *ghānavatthu* is impaired, different smells cannot be differentiated, and the nose-consciousness has become poor. Some people whose nose-sensitivity is impaired, cannot get any smell at all. Isn't it obvious that the nose-sensitivity is dominating over the nose-consciousness? (It is obvious, Venerable Sir).

Similarly, in *Jīvhindriya* also, *jīvhavatthu* means tongue-sensitivity. In *Vatthu-purejātindriya*, *vatthu* is dependence or base. Tongue-sensitivity is the base for *jīvhāviññāna* to arise. This tongue-sensitivity has also arisen beforehand (*purejāta*).

Indriya means dominant. As much as tongue-sensitivity is good, isn't the tongue-consciousness better? (It is better, Venerable Sir). One would say, "Oh ! it is so tasty." When one's tongue-sensitivity becomes poor, one's tongue-consciousness becomes poor. It seems the food is tasteless. Isn't it? (It is, Venerable Sir). Why? Because the tongue-sensitivity has become poor. Isn't it obvious that the tongue-sensitivity is dominating over the tongue-consciousness? (It is obvious, Venerable Sir).

The same applies to *kāya*-sensitivity. In *kāyindriya*, *kāya*-sensitivity behaves in the same manner. *Vatthu-purejātindriya* means *kāya*-sensitivity or body-sensitivity is

the dependence or base for the body-consciousness to arise and so body-sensitivity is a *vatthu*. Body-sensitivity is already there before the arising of body-consciousness, and it can be called *purejāta*.

Indriya means dominant. As much as *kāya*-sensitivity is good, the touching sensations are sharp and distinct. When the *kāya*-sensitivity becomes poor, the touching sensations will also become poor. In *kāyindriya*, isn't it obvious that *kāya*-sensitivity is dominating the *kāyaviññāṇa*? (It is obvious, Venerable Sir). Here also the sensations are in pairs, as mentioned earlier. Pleasant sensations due to *kusala vipāka* is one, and unpleasant sensations due to *akusala vipāka* is another. Hence, the consciousness are in pairs.

Now, *rūpajīvitindriya* will be discoursed. *Rūpajīvitindriya* means physical vitality, or life controlling faculty. In the *santānas* of this audience, there is a kind of *rūpa* known as *rūpajīvitindriya*. For the life time of *rūpa* to go on existing, *rūpajīvitindriya* is responsible. This *rūpajīvitindriya* is conditioning the 9 *kammaja-rūpas*, in a group of 10 *kaḷaparūpas* of same property, exempting the *rūpajīvitindriya*. Since the *rūpajīvitindriya* is a conditioning state, it has to be exempted from the group of ten. When this one is exempted, how many will there be? (There are 9, Venerable Sir). Yes, there are nine.

This concept is evident only for those who have studied *Abhidhammasa Sangaha* or *Abhidhamma*. "*Dasaka*" means 10 in number. It means a total of 10 items. *Aṭṭhakaḷapa rūpa* is 8 in number; *jīvitarūpa* is 1 and eye-sensitivity is 1. It gives a total of *cakkhudasaka*. Since

rūpajīvitindriya is a conditioning state and having to be exempted from this group of 10 there remains only 9 in number. Hence, *rūpajīvitindriya* is conditioning these 9 items.

For the ear, *sotadasaka* is also the same as above. Now the audience has understood it to a certain extent. *Rūpajīvitindriya* is dominating over the remaining 9 items. As much as *rūpajīvitindriya* is strong the remaining 9, in the group of same *kaḷapas*, are also strong. When the *rūpajīvitindriya* becomes weak, *kammajakalāpa* also becomes weak. Isn't it obvious that *jīvitindriya* is dominating? (It is obvious, Venerable Sir).

Arūpeno = mental or immaterial; *indriyā* = faculties: *jīvita*, *citta*, *vedanā*, *saddhā*, *vīriya*, *sati*, *ekaggatā* and *paññā*, the eight mental faculties; *sampayuttakānaṃ* = conditioned state of; *dharmānaṃ* = 89 *cittas* and 52 *cetasikas* as well; *taṃsamutṭhānānaṃ* = the *cittas* and *cetasikas* accompanying the *nāma indriya*; *rūpānaṃ* = *cittaja-rūpas* and *paṭisandhi kammaja-rūpa*; *indriyapaccayena* = by the force of Faculty Condition (*Indriya Paccayo*); *paccayo + upakārako* = conditioning; *hoti* = is; *Iti* = thus; *bhagavā* = the *Buddha*; *avoca* = expounded with wisdom led by compassion.

Sādhu! Sādhu! Sādhu!

Jīvita is a mental faculty (*nāmindriya*) and *citta*, *vedanā*, *saddhā*, *vīriya*, *sati*, *ekaggatā* and *paññā* are also mental faculties. They are conditioning the conditioned state that arises together, such as 89 *cittas*, 52 *cetasikas*, *cittajarūpa* and *paṭisandhi kammajarūpa*.

Jīvitarūpa is vitality or psychic life. *Rūpajīvita* is physical vitality and *nāmajīvita* is mental vitality. This mental vitality (*nāmajīvita*) is directly conditioning the conditioned state to keep on existing, and conditioning directly the *cittajarūpa* and *paṭisandhi kammajarūpas*. When *nāmajīvita* becomes weak, the conditioned state such as the *rūpadhammas* can also become weak. Dominating or controlling thus is evident.

Citta, as a faculty conditioning state (*indriya paccaya*) is conditioning the conditioned state (*sampayutta*). When *citta* is leading with enthusiasm, the conditioned state such as *cittas* and *cetasikas* become more intense.

When *citta* is weak, the conditioned state is also? (weak, Venerable Sir). Hence, the bodily actions, the *rūpa dhammas* are also slackened. Isn't this dominating nature obvious? (It is obvious, Venerable Sir).

Vedanā, as a faculty conditioning state can dominate on the conditioned state. *Vedanā* can be very unpleasant or pleasant. Pleasantness is more evident when it is a *sukhavedanā* and the conditioned state is also pleasant. Is *citta* as well as *kāya* being pleasant? (It is, Venerable Sir). This is how *vedanā* is dominating as a faculty condition. When the *vedanā* is a *dukkhavedanā*, it is no longer pleasant, and the conditioned state is also unpleasant. When the *vedanā* is unpleasant, the body or the *rūpa dhammas* are also unpleasant. Isn't it obvious that *vedanā* is dominating? (It is obvious, Venerable Sir).

The dominance by *saddhā* is more evident. When *saddhā* is good, the conditioned state (*sampayutta*), that is, *cittas* and *cetasikas* as well as *rūpānañca* such as *cittajarūpas*

are active, earnest and lively. Those people with strong *saddhā*, are not their minds (*citta*) clear and fresh? (They are, Venerable Sir). Their bodily behaviours are also quick and alert.

While dispensing *dāna* or giving alms-food, this fact is most evident. Because of strong *saddhā*, their minds are clear, pleasant and fresh. As the mind is clear, doesn't the appearance, the facial expression also clear and fresh? (They are, Venerable Sir). Yes, it is clear and fresh. The bodily action also is quite alert. *Cittasamuṭṭhānānañca rūpānamī* means the bodily action. Due to *saddhā*, the faculty conditioning state, the bodily action as well as the verbal action are quick and alert.

While donating food, doesn't one say, "Please help yourself"? (One said so, Venerable Sir). These are the conditioned state of *rūpa dhamma (tanīsamuṭṭhānānañca rūpanamī)*. What is the conditioning state for these? (It is *saddhā*, Venerable Sir). Yes, it is *saddhā*. Isn't it evident? (It is evident, Venerable Sir). Yes, it is evident.

When *saddhā* is weak, the conditioned state (*sampayuttakānamī*) such as the clarity of mind and happiness are also slackened. The bodily actions also get weakened or not enthusiastic. Isn't it evident that *saddhā* is dominating? (It is evident, Venerable Sir). Yes, it is evident.

Similarly for *vīriya*, *vīriya* is one of the faculty conditioning states (*indriya paccaya*). Those people with strong *vīriya*, are they not energetic? (They are, Venerable Sir). Their minds as well as their bodily actions are energetic. When *vīriya* gets slackened, the bodily action as well as the

mind, *citta* and *cetasikas* and *cittajarūpas* become.....? (slackened, Venerable Sir). Isn't it evident that *virīya* is dominating? It is evident, Venerable Sir).

Sati, as a faculty conditioning state is also dominating. When mindfulness (*sati*) is good, (*samīpayuttadhammas*): the notings are good and every thing seems to be ready in all aspects. Because of good *sati*, *rūpa dhammas* tend to be quick and alert. When *sati* becomes slackened, every action becomes slackened which shows that *sati* is dominating.

The same applies for one-pointedness (*ekaggatā*). When *ekaggatā* is strong, which ever object is noted, the mind is stable and stays with the object. *Sampayutta dhammas* are stable and the *rūpa* is stable. When *ekaggatā* becomes weak, *sampayutta dhammas* as well as the *rūpas* are no longer stable, the mind will wander and the *rūpas* are also not stable. Every now and then, one wants to move or change position. Why? Because the dominating faculty *ekaggatā* has slackened, and unstability sets in.

Paññā too is dominating as a faculty. When wisdom (*paññā*) is strengthened, the intellect and all the associated *dhammas* (*sampayutta dhammas*) follow *paññā* and the intellect becomes sharp and strong. The *rūpa dhammas* are also strong and energetic. When *paññā* becomes weak, the associated *dhammas* also become slackened and weak. Isn't it obvious that *paññā* is dominating? (It is obvious, Venerable Sir).

Now one can practise *vipassanā* meditation as this is the object of *vipassanā* practice. It is in the category of conascence (*sahajāta*). *Nāmaindriya* belongs to the

category of conascence. *Citta*, *saddhā* and *vīriya* being strengthened is evident when one is practising *vipassanā* meditation. In which posture is it evident? It is evident in the four postures of sitting, standing, walking and lying down. On practising, when one reaches *paccaya pariggaha ñāṇa*, one can note *vipassanā* meditation. While the conditioning state: *citta*, *saddhā* and *vīriya* are conditioning the associated state (*sampayuttakānaṃ dhammanāṃ, taṇisamuttāhānānaṃ rūpānaṃ*), is the object for *vipassanā* meditation.

This audience and the veteran *yogis* who are practising *vipassanā* meditation know about this. In the beginning, at *nāmarūpa pariccheda ñāṇa*, one has to note rising, falling; sitting, touching; lifting, pushing and dropping. As a beginner, nothing is known by discerning yet. Rising means one's abdomen is rising. Noting means one's mind is noting. Falling means one's abdomen is falling, noting means one's mind is noting. Sitting means one's body is sitting and noting means one's mind is noting. Noting lifting, pushing and dropping means one's leg is lifting, pushing and dropping. Noting means one's mind is noting so that the noted object and the noting mind seem to be in the same entity together.

Later, when the *samādhi ñāṇa* is developed, it is experienced that on noting rising, falling; sitting, touching, rising is separate and noting of it is separate; falling is separate and noting of it is separate; sitting is separate and noting of it is separate; touching is separate and noting is separate. Doesn't one know that they are separate entities? (They are known thus, Venerable Sir).

Rising, falling; sitting, touching do not know the objects, hence, they are of *rūpa dhammas*. Noting rising, falling; sitting, touching knows the objects, hence, they are.....? (*nāma dhammas*, Venerable Sir).

In this aggregate (*khandhā*) body, actually there is no "I". It is only the usage. Actually, it is known that there are only two items, mind and body (*nāma* and *rūpa*), present. Hasn't one abandoned *attadiṭṭhi*? (One has, Venerable Sir). Yes, one has abandoned *attadiṭṭhi*. At *nāmarūpa pariccheda ñāṇa* one has abandoned *attadiṭṭhi*. This is the best foundation for closing the gate to woeful planes (*apāya*).

On continued noting, the next higher stage of *ñāṇa* is reached and one knows the cause and effect. Rising and falling are appearing ahead and the noting mind has to follow and note them. Since there are sitting and touching actions, the noting mind has to note them. The preceding actions appearing ahead is the cause and the noting mind noting the actions is the effect. Knowing the action is the effect and the action of rising, falling, sitting or touching is the cause. Noting and knowing is the.....? (effect, Venerable Sir). Yes, it is the effect. The *yogi* who has reached this stage of *ñāṇa* can note the general detailed activities quite well. Especially he can note well in all the four postures.

At this stage of *ñāṇa*, when one pays special attention on standing and when about to walk, one will find that the intention to walk appears distinctly beforehand. Since it is distinct, doesn't one have to note "wanting to walk, wanting to walk"? (One has to note thus, Venerable Sir).

One walks because of the intention to walk. Doesn't one know about this? (One knows, Venerable Sir). Due to the intention to walk, the action of walking appears, such as, left foot forward, right foot forward; lifting dropping; lifting, pushing, dropping, isn't it? (It is, Venerable Sir). The intention to walk is the conditioning state, the *nāmaindriya pacccaya*. The action of walking made by the body is associated *cittajarūpa*, the conditioned state (*taṃsamuṭṭhānānañca rūpānaṃ*).

Noting the intention: "wanting to walk, wanting to walk" means noting the mind (*citta*) in *nāmaindriya*. The action of "walking, walking," left foot forward, right foot forward is noted, and noting this action is, noting what? It is noting the *cittajarūpa* (*taṃsamuṭṭhānānañca rūpānaṃ*),

While walking, when one gets near the end of the walk, about one, two, or three steps away, on paying special attention, doesn't one perceive distinctly the intention to stand? (It is perceived thus, Venerable Sir). Since the intention to stand is distinct, doesn't one has to note "wanting to stand, wanting to stand?" (It has to be noted thus, Venerable Sir). On noting the intention to stand, the mind has pushed the wind element in the body to make the posture of standing, and then one has to note "standing, standing" isn't it? (It is, Venerable Sir).

Intention to stand is the cause, the action of standing of the body is.....? (the effect, Venerable Sir). The intention to stand can be included in the *nāmaindriya* conditioning state. According to *arūpenoindriya*, isn't *nāma* being included? (It is included, Venerable Sir). Don't you have to note the mind also? (It is to be noted, Venerable Sir).

The action of standing is mind-borne matter (*cittajarūpa*). Don't you have to note the *cittajarūpa* (*taṃsamuṭṭhānānañca*)? (It has to be noted, Venerable Sir). Is it not the object of *vipassanā* meditation? (It is, Venerable Sir). Oh, practising *vipassanā* meditation means noting the phenomena described in the *Paṭṭhāna desanā*. Isn't it? (It is, Venerable Sir). Yes, one should rejoice over it.

While standing and about to sit, the *yogi* at *paccaya pariggaha ñāṇa*, on paying special attention, will he perceive distinctly the intention to sit? (It is perceived thus, Venerable Sir). Since the intention is distinct, does not one have to note, "wanting to sit, wanting to sit"? (One has to note thus, Venerable Sir). It is noting the conditioning state or the conditioned state? (It is noting the conditioning state, *paccaya*, Venerable Sir). Yes, it is noting the conditioning state. As it is *arūpeno*, one is noting the mind. Does not one have to note it? (One has to note it, Venerable Sir). What is one noting? Is one noting the conditioning state (*paccaya*) or the conditioned state (*paccayuppana*)? (One is noting the conditioning state, Venerable Sir). Yes, one is noting the mind (*citta*) in the conditioning state.

While standing and about to sit down, when one pays special attention, one may perceive distinctly the intention to sit down. Since it is distinct, one has to note, "intention to sit, intention to sit." Later, due to mind, the intention to sit, the wind element inside the body pushes the body down and the action of sitting down occurs. Does not one have to note this act as "sitting, sitting,"? (One has

to note thus, Venerable Sir). According to “*taṃsamuṭṭhānānañca rūpānam*” it is noting the *cittajarūpa*. Is not the *rūpa* formed due to the intention to sit, or in other words the action of sitting occur? (It occurs, Venerable Sir).

Is the noting “sitting, sitting” conform to which phrase in the *Pāli* Text? It is noting according to the phrase “*taṃsamuṭṭhānānam rūpānam*.” Is not this fact included in the *Paṭṭhāna*? (It is included, Venerable Sir). Yes, it is included. Due to the intention to sit, one sits. Intention to sit is the cause. The action of sitting is the effect. Does not this conform to the phrase “*taṃsamuṭṭhānānañca rūpānam*” ? (It does conform to it, Venerable Sir).

In *nāmaindriya*, *nāma* is the cause and the action of sitting, *cittajarūpa*, is the effect. Isn’t it evident ? (It is evident, Venerable Sir).

Motto: The intention to sit is *nāma*, the sitting action is *rūpa*.

It is neither “I” nor “You” who sits, it is just *nāma* and *rūpa* that sit.

When the pair is clearly comprehended, practising has been done while sitting.

Since the intention to sit is knowing the object, what is it called? (It is called *nāma*, Venerable Sir). The action of sitting does not know the object, hence it is called.....? (*rūpa*, Venerable Sir). “Knowing *nāma* and *rūpa* clearly, contemplate while sitting.” What is to be contemplated? Don’t you have to note sitting, sitting? (It has to be noted thus, Venerable Sir). This contemplation is known as

vipassanā meditation. While sitting, on contemplation, isn't *rūpa* and *nāma* being discerned? (It is being discerned, Venerable Sir). Yes, the cause and effect are also discerned.

Because of the intention to sit, one sits. The intention to sit is the cause, the bodily action of sitting is.....? (the effect, Venerable Sir). Yes, it is the effect.

Also in the case of lying down from the sitting posture, for a *yogi* at the *ñāṇa* of knowing cause and effect, in paying special attention, the intention to lie down will appear distinctly beforehand. Isn't it? (It is, Venerable Sir). Since the intention to lie down is distinct, doesn't one have to note intention to lie down, intention to lie down? (It does have to be noted thus, Venerable Sir). Noting intending to lie down, intending to lie down is noting the consciousness of wanting to lie down. Is this noting the conditioning state or the conditioned state? (It is noting the conditioning state, Venerable Sir). In *arūpeno indriya*, isn't *citta* being involved? (It is involved, Venerable Sir). Yes, it is noting the *citta* (*cetasika*).

When about to lie down from sitting, noting the intention to lie down, intention to lie down is noting the mind, the conditioning state. The wind element due to the *citta* of intention to lie down makes the bodily action of lying down appear. Then one has to note "lying down, lying down."

Noting of lying down, lying down, is it noting the conditioning state (*paccaya*), or the conditioned state (*paccayuppana*)? (It is noting the conditioned state, *paccayuppana*, Venerable Sir). It is noting the mind as

mentioned in *tanisamuṭṭhānānañca rūpānani*. The bodily action of lying down due to the intention to lie down is *cittajarūpa*. Doesn't one have to note this? (One does have to note, Venerable Sir). Yes, this is *cittajarūpa* and this fact is understood clearly. This is the object of *vipassanā* meditation. This audience also know how to note. There are many *yogis* who can reach up to this stage of *ñāṇa*.

Iminā pana ñāṇena samannāgato vipassako buddhasāsane laddhassāso laddhapatiṭṭho,

Niyatagatiko cuḷasotāpannonāma hoti.

Iminā pana ñāṇena =paccaya pariggaha ñāṇa thus knowing the cause and effect; *samannāgato* = who is fully endowed with the knowledge of cause and effect; *vipassako* = for the *yogi* who is practising *vipassanā* meditation and; *Buddhasāsane* = in the *Buddha's sāsana*; *laddhassāso* = is feeling comfortable and; *laddhapatiṭṭho* = gaining a foothold; *niyatagatiko* = reaching a pleasant place is being secured; *cuḷasotāpannonāma*= a lesser *sotāpanna*; *hoti*= is designated as; *Iti* = thus; *aṭṭhakathācariyo* = commentary teachers; *samvanti* = correctly expounded.

Sādhu! Sādhu! Sādhu!

The noble *yogi* who has reached the stage of knowing the cause and effect (*paccaya pariggaha ñāṇa*) has gained a foot hold in the *Buddha's sāsana*. No matter how eloquent a speaker from another sect or having another point of view, may preach, one will not be shaken, as one has already gained a foothold.

Ahetuka diṭṭhi is the view that individuals are rich or poor without a cause. Some individuals may preach with this view, but the *yogi* will not believe it, since one has already known that there are cause and effect in one's own body. Can one believe this view? (One cannot, Venerable Sir).

Due to one's mind, which is the cause, is good and noble, good bodily and verbal actions, which are the effect, arise and good results will accrue. On the other hand, when one's mind, the cause, is bad and inferior, bad bodily and verbal actions, the effects, arise and bad results will accrue. As this phenomenon is so evident can one believe the view of people being rich or poor without a cause? (One cannot believe it, Venerable Sir). No matter how much it may be talked about, one will not believe it or be shaken by it. Hasn't one gained a foothold? (One has, Venerable Sir).

One will also be not shaken by *visamahetu diṭṭhi*. *Visama* means not in harmony. *Sama* means in harmony. There is a view that people and beings are created by creators of supernormal powers. Creation is the cause, the beginning of people and living beings in the world is the effect. Creators are the possessors of *mettā* and *karunā* that they would create every body to be good and pleasant. Will they create bad individuals? (They will not, Venerable Sir). Yes, they create everything to be good. But the effect that all people, individuals and beings are good in every aspect? (It is not, Venerable Sir).

Some people are very good and very clever. Some have moderate capability, some have scarcity of things and meet

with unpleasantness. Isn't it so? (It is, Venerable Sir). The cause, the creation, is for goodness and equality, but the effect, the result of creation is mixed with the good, the moderate and the bad. Is the cause and effect in harmony? (It is not in harmony, Venerable Sir).

This inharmonious view is known as *visamahetu ditṭhi*. No matter how much one has been preached with this view, one will not believe in it. One cannot become a believer of this wrong view. One has gained a foothold because one has distinctly seen the cause and effect in one's own body (*khandhā*). When one's mind is good, good bodily and verbal actions arise and good effects are experienced. When one's mind is bad, bodily and verbal actions are bad and as a consequence, bad results and punishments are being experienced. It is known by oneself. Hence, it is known that encountering bad experience or good experience in this life is due to one's *kamma* from the previous existences. Does not one know that there are different individuals or living beings due to their *kamma*, the cause? (It is known thus, Venerable Sir). This is known thoroughly, can one believe in the view of creation? (One cannot believe it, Venerable Sir). Yes, one cannot believe in it.

One has gained a foothold in *sāsana*. Is it not beneficial to practise *vipassanā* meditation? (It is beneficial, Venerable Sir). Now one can become a minor stream-winner (*cuḷasotāpanna*). That person is sure to have pleasant destinies (*sugatis*). It does not take very long to practise to reach up to that stage. Individuals with moderate intellect usually reach that stage within about 10 days. Can one

bear the suffering (*dukkha*) for about 10 days? (One can, Venerable Sir).

To escape from *apāya saṁsārā*, one must be able to bear that much suffering. Not being able to bear that much suffering, but wanting to escape from *apāya saṁsārā*, is it proper? (It is not proper, Venerable Sir). Yes, it is not proper. By bearing that suffering for about 10 days, one can become *cuḷasotāpanna*, and one will not fall to *apāya* in the next existence. Most of the individuals can practise that much.

This audience is meditating but is not satisfied with this much result only and is continuing till becoming *mahāsotāpanna*. As one's *vipassanā ñāṇa* develops stage by stage, and on attaining *sotāpatti magga ñāṇa*, one becomes a *mahāsotāpanna*. Then one will never return to *apāya saṁsārā*. One has extinguished all the bad *kammās*, accumulated throughout the *anamatagga saṁsārā* due to one's foolish acts which can make one go to *apāya*. *Sotāpatti magga ñāṇa* has annihilated it.

In this life also, the foolish acts, done when one was young, which can make you go to *apāya*, are eliminated by *sotāpatti magga ñāṇa*. One will never go to *apāya saṁsārā*. In the cycle of rebirths also one can go round fearlessly in the future. There will be no more doubts, such as "might one get to hell or be born again as an animal?"

One cannot get back to these existences. On passing away from this life, will one become *peta*, ghost, demon or spirits guarding their old treasures? There will be no such doubts from this life onwards, it is definite that one

will not be reborn in such woeful existences. Can one go round the *samsarā*, the round of rebirths fearlessly? (One can, Venerable Sir). Because of what meditation? (It is because of *satipaṭṭhāna vipassanā* meditation, Venerable Sir).

In going round the cycle of rebirths, one will be reborn in existences which are better than this existence. Better than this life in mental and physical status with plenty of wealth and more pleasant appearances.

Due to the happiness in one's life time, if one forgets to practise *satipaṭṭhāna vipassanā* meditation, how many lives can one forget? (It can be for seven lives, Venerable Sir). Yes, one can forget for only seven lives. In the seventh life, one become immensely remorseful, practise *vipassanā* meditation ardently, becomes an *arahant* who has totally abandoned all defilements and enters *nibbāna*. Isn't it beneficial to practise *satipaṭṭhāna vipassanā* meditation? (It is beneficial. Venerable Sir). Isn't it in line with the *Paṭṭhāna desanā*? (It is, Venerable Sir). Yes, it is in line. Since it is in line, one must practise to reach the goal which one has aspired for.

Faculty conditioning states (*indriya paccaya*) means mainly the six faculties. Does one have to guard these six faculties in *vipassanā* meditation? (One has to, Venerable Sir). The eye is seeing, seeing; the ear is hearing, hearing; the nose is smelling, smelling; the tongue is tasting, tasting; the body is touching, touching; the mind is planning, planning. This is how one has to note at the six sense doors (*dvāras*). But the main noting object is the body. This audience is mainly contemplating the body (*kāya*). When one is contemplating the body (*kāya*), isn't the other doors being

guarded securely? (They are being guarded securely, Venerable Sir). Yes, they are secure. Very often the *Buddha* expounded that unless the six faculties can be well guarded, one cannot attain the noble *dhamma* as one has aspired for.

At one time there was a *deva* by the name of *Subrahma* in the *deva* world, who was enjoying the luxuries with 1000 *devis*. One day, 500 *devis* plucked and dropped the flowers from up the tree. The other 500 *devis* picked those flowers and made garlands to adorn the *deva*. Some time later, the voices of the *devis* on the tree could not be heard and also no more flowers dropped from above. Hence, the *deva* with his divine eyes (*dibbacakkhu*) looked to see where those *devis* have gone to. He saw that, a short while ago, these *devis* had died and were reborn in hell. He was very much alarmed and worried. Didn't he get upset? (He did, Venerable Sir). When the *deva* saw that his companions, the *devis*, suddenly disappeared and were now suffering in hell, he became very upset.

With his own power he then looked for himself how much longer he will live in the *deva* world. He found out that there were only seven days left, and not only that, after seven days, he and his companions, the 500 *devis* who were left, will die and go to hell. Didn't he become more disturbed? (He did, Venerable Sir).

He was very worried because of seeing the 500 *devis* suffering in hell, and on the other hand he and his other 500 *devis* will be going to hell. He had nothing to take refuge in and no foothold to rest on. He searched all

over the world for someone whom he can take refuge in and finally he saw the *Buddha*. Since he had no one to take refuge in, except the *Buddha*, he came down and reported to the *Buddha*. “Venerable *Buddha* Sir, now I am very worried due to two reasons. I am deeply suffering mentally. Except the *Buddha*, I have no one to take refuge in.”

The *Buddha* gave a *dhamma* discourse in *Pāli*:

Nāññatra bojjhātapasā
Nāññatrindriya samivarā
Sotthimī passāmi paṇīnamī

Bojjhātapasā = the practise of *bojjhanga* or *dutanga*; *aññatra* = by avoiding; *paṇīnamī* = *Subrahma deva*, the 500 *devis* and all other individuals; *sotthimī* = to have the chance for happiness; *na passāmi* = I, the *Buddha*, did not see.

Indriyasamivarā = guarding the eyes, ears, nose, tongue, body and mind, the six faculties; *aññatra* = by avoiding; *paṇīnamī* = for *Subrahma deva*, 500 *devis* and all other individuals; *sotthimī* = the chance for happiness, *na passāmi* = I, the *Buddha*, did not see. *Iti* = thus; *bhagavā* = the *Buddha*; *avoca* = expounded with wisdom led by compassion.

Sādhu! Sādhu! Sādhu!

I, the *Buddha*, did not see happiness for *Subrahma deva*, the 500 *devis* and the various individuals. To cultivate *bojjhanga* practice, what must one meditate is to practise the *satipaṭṭhāna vipassanā* meditation. On practising *satipaṭṭhāna vipassanā* meditation, all the seven *bojjhanga*s according to their stages will be involved.

Indriyaṇivarā = Guarding the six faculties: eyes, ears, nose, tongue, body and mind; *aññatra* = by avoiding; *paṇīnam* = for *Subrahma deva*, the 500 *devis* and all other individuals; *na passāmi* = I, the *Buddha* did not see.

To guard securely the six faculties, what must one practise? (One must practise *satipaṭṭhāna dhamma*, Venerable Sir). Yes, one must practise *satipaṭṭhāna dhamma*. That means if the six faculties can be securely guarded, one can have happiness, if not, there will be suffering or unhappiness.

Sabbanissagā = *nibbāna* which is totally free from all sufferings; *aññatra* = by avoiding; *paṇīnam* = for *Subrahma deva*, 500 *devis* and all other individuals; *sotthim* = the chance for happiness; *na passāmi* = I, the *Buddha* did not see.

Except *nibbāna*, I, the *Buddha* did not see any other place where the living beings (*sattavā*) can find perpetual happiness. The bliss of *nibbāna* is the real happiness. This is how the *Buddha* had expounded.

One must guard the six faculties securely. According to *indriya paccaya*, if this audience can guard them, will they be secured? (They will be secured, Venerable Sir). Yes, they will be secured and one can get happiness.

Guarding the six faculties, only by practising *vipassanā* meditation can one do so.

Motto: By discarding the practice of *bojjhanga*,
 Nobody can have happiness .
 By discarding the controlling of the *indriya*
 Nobody can have happiness.
 Excepting *nibbāna*, in other places,
 Nobody can have happiness.

To guard the six faculties (*indriya paccaya*) one must practise *satipaṭṭhāna vipassanā* meditation. This audience is practising to a certain extent.

By virtue of listening to this *dhamma* talk on *Āhāra Paccayo* and *Indriya Paccayo* from *Paccayaniddesa Pāli* Text, together with the method of practice, may you be able to follow, practice, cultivate and put effort accordingly, and may you be able to swiftly realize the noble *dhamma*, and attain the bliss of *nibbāna*, the extinction of all sufferings, that you have aspired for with ease of practice.

(May we be endowed with the blessings, Venerable Sir).

Sādhu! Sādhu! Sādhu!

Paṭṭhāna and Vipassanā (11)
Āhāra Paccayo and Indriya Paccayo

**Translator's Note on
*Āhāra Paccayo and Indriya Paccayo***

Nutriment is called *āhāra*,
Nutritive essence is called *ojā*
There are *rūpa-āhāra* and *nāma-āhāra*.

How *rūpa-āhāra* supports.

When food is taken, the *ojā* in it not only produces *āhāra-rūpa*, but also supports *kammajarūpa*; *cittajarūpa* and *utujarūpa* in the whole body by keeping them strong and fresh. That is why these three kinds of *rūpa* can continue to arise successively.

Nāma-āhāra which is evident in the wisdom of the *Buddha* are: *phassa*, *cetanā* and *viññāṇa*.

How *phassa-āhāra* supports.

Phassa strongly supports feeling (*vedanā*). Beings continue from one existence to another in this very long *saṃsārā* because of this *phassa-āhāra*. If *phassa* did not arise, the three kinds of *vedanā* will not arise. Hence, there will be no craving, which is the end of the round of rebirths.

How *cetanā-āhāra* supports.

The *kusala* or *akusala cetanās*, as formation, cause the arising of rebirth-linking consciousness (*paṭisandhi citta*) and other resultant consciousnesses in future existences.

Dependent Origination states, “Conditioned by formation, arises consciousness.”

How *viññāṇa-āhāra* supports.

Consciousness causes *cetasikas* and *rūpa* to grow and develop. So consciousness supports and maintain the continuous arisings of the aggregates.

There are two kinds of *ojā*: external *ojā* (*bahidda-ojā*) and internal *ojā* (*ajjhattika-ojā*) in the body. The *ojā* from rice, curry, fruits and so on are external *ojā*. This external *ojā* is *utuja-ojā*.

In the *santānas* of this audience, there are four kinds of *rūpa*: *kammajarūpa*, *cittajarūpa*, *utujarūpa* and *āhārajarūpa*. *Ojarūpa* is contained in all four kinds of *rūpa*.^(a)

(a) U *Nārada*, *Mūla Paṭṭhāna* Sayadaw.

“Guide to Conditional relations, Part I,” Pāli Text Society. Printed in Great Britain by Redwood Burn Limited (1978), Chapter II, p 56.

Indriyas = *Indriyāni* = Faculties = Phenomena which exercise control in their domains over their associated states.

There are 22 *indriyas*.

1. *Cakkhundriya* = *cakkhu-pasāda* = eye-sensitivity,
2. *Sotindriya* = *sota-pasāda* = ear-sensitivity,
3. *Ghānindriya* = *Ghāna-pasāda* = nose-sensitivity,
4. *Jivhindriya* = *jivhā-pasāda* = tongue-sensitivity.

Paṭṭhāna and Vipassanā (11)
Āhāra Paccayo and Indriya Paccayo

5. *Kāyindriya* = *kāya-pasāda* = body-sensitivity.
6. *Itthindriya* = *itthibhāva-rūpa* = femininity faculty,
7. *Purisindriya* = *purisabhāva-rūpa* = masculinity faculty,
8. *Jivitindriya* = *jivita-rūpa* and *jivindriya-cetasikas*; vitality; life faculty.
9. *Mahindriya* = 89 *cittas* (mind faculty),
10. *Sukhindriya* = *sukhavedanā* = pleasantness,
11. *Dukkhindriya* = *dukkhavedanā* = unpleasantness,
12. *Somanassindriya* = *somanassavedanā* = gladness,
13. *Domanassindriya* = *domanassavedanā* = sadness,
14. *Upekkhindriya* = *upekkhāvedanā* = equanimity,
15. *Saddhindriya* = *saddhā* = belief and clarity = faith faculty,
16. *Viriyaṅdriya* = *virīya* = effort = energy faculty,
17. *Satindriya* = *sati* = mindfulness faculty,
18. *Samādhindriya* = *Samādhi* = concentration faculty,
19. *Paññindriya* = *paññā* = wisdom faculty,
20. *Anaññātiññassāmitindriya* = *paññā* associated with *sotāpaṭṭi magga*,
21. *Aññindriya* = *paññā* associated with 3 upper *maggas* and 3 lower *phalas*.
22. *Aññātavindriya* = *paññā* associated with *arahatta phala*.

(N.B. Selected *indriyas* are discoursed in this *dhamma* talk on *Indriya Paccayo*).

Intention is volition (*cetanā*), a *cetasika* which arises with all *cittas*.

MOTTOS

- G *Rūpa* is truly formed
By four causes of
Kamma, citta, utu and *āhāra*.
- G *Ojā-rūpa* is
Truly contained in
All four kinds of *rūpa*.
- G The external and internal
The two *ojā-rūpas*
Truly exist.
- G Dominating with full authority is *Adhipati*.
Dominating in their respective jurisdiction is *Indriya*.
- G The intention to sit is *nāma*, the sitting action is
rūpa.
It is neither “I” nor “You” who sits, it is just *nāma*
and *rūpa* that sit.
When the pair is clearly comprehended, practising
has been done while sitting.
- G By discarding the practice of *bojjhanga*,
Nobody can have happiness .
By discarding the controlling of the *indriya*
Nobody can have happiness.
Excepting *nibbāna*, in other places,
Nobody can have happiness.

Paṭṭhāna and Vipassanā (12)

Jhāna Paccayo

(Jhāna Condition)

by

Ashin Kuṇḍalābhivamsa
Saddhammaramsī Yeiktha Sayadaw

Translated by Daw Than Than Nyein

Yangon

2011

Myanmar

Paṭṭhāna and Vipassanā (12)

Jhāna Paccayo

(Jhāna Condition)

by

Ashin Kuṇḍalābhivamsa

Mahasi Nayaka

Aggamahākammaṭṭhānācariya

Abhidhajamahāraṭṭhaguru

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Edited by the Editorial Board

Saddhammaramsī Meditation Centre

**Paṭṭhana and Vipassana (12)
Jhāna Paccayo**

is sponsored by

Ky Tu and Ky Van

in memory of their mother

Ananda

France

Jhāna Paccayo

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Paṭṭhāna and Vipassanā (12) Jhāna Paccayo

**Paṭṭhāna and Vipassana (12)
Jhāna Paccayo
(Jhāna Condition)**

Ashin *Kuṇḍalābhivamsa*

Today is the 8th waning day of the month of Thadinkyut, 1353 Myanmar Era (13-10-91), and the *dhamma* discourse that will be delivered is on *Jhāna Paccayo*.

The *Pāli* word *jhāna* when translated literally into Myanmar becomes “jhan” which means the art of flying in air, or going underground unaided. Hence, to those individuals and this audience who are not well versed in *Pāli* might think “this topic is so far fetched that it is the *dhamma* which we are neither able nor entitled to realize”. However, one should not have this kind of attitude.

There is a kind of *jhāna* concerned with “flying in the air”. There is also another kind of *jhāna* which is appearing in the *santānas* of this audience, though one does not know about it. In the *Pāli* Text and the *dhamma* expounded by the *Buddha*, the *jhāna* appearing in the *santāna* of this audience was described. Is it not beneficial for one to know about this? (It is beneficial, Venerable Sir).

When the word *jhāna* is mentioned, since it is in *Pāli*, on translating it into Myanmar as “jhan”, (in English translation, it means absorption), one might say, “Oh! we are not

worthy of this phenomenon, how can we understand it?” On thinking as such, and if one becomes unheedful or ignorant about it, will it be appropriate? (It will not be appropriate, Venerable Sir). Yes, it will not be appropriate. By having the understanding that there are *jhāna* factors in one’s *santāna*, which are conditioning one, this *dhamma* discourse is delivered so that one will consider practicing it in order to have these *jhāna dhammas* appearing in one’s *santāna*.

On viewing it in terms of *Pāli*, *Jhāna* Condition is quite straight forward, and two categories are observed. The conditioning state (*paccaya*) is *nāma dhamma* and the conditioned state (*paccayuppana*), the *nāma dhamma* and *rūpa dhamma*. In *Pāli* the conditioning state is *jhānaṅgāni* and the conditioned state is *jhānasampayuttakānaṃ dhammānaṃ taṃsamuṭṭhānānaṃ rūpānaṃ*. In *Pāli* it is quite simple and the concept too is not very difficult.

Actually all these phenomena can happen in the *santānas* of this audience, The phenomena that cannot happen in one’s *santāna* are neither present in the conditioning state nor in the conditioned state. The *Buddha* had expounded only the phenomena that can happen in the *santāna* of this audience and bearing in mind thus, one shall listen to this *dhamma* discourse. Let us recite the *Jhāna* Condition in *Pāli* to gain merit. Repeat after the Sayadaw.

Jhāna paccayoti —

*Jhānaṅgāni jhānasampayuttakānaṃ dhammānaṃ
taṃsamuṭṭhānānaṃ rūpānaṃ jhānapaccayena paccayo*

Its meaning will be given now.

Jhāna paccayoti = *Jhāna* Condition means that; *jhānaṅgāni* = the five *jhāna* factors; *jhānasampayuttakānaṃ* = the states which are associated with *jhāna*; *dhammānañca* = the 79 *cittas* (exempting *pañcaviññāṇa dvi* = 10) and 52 *cetasikas*; *tanīsamuṭṭhānānaṃ* = which originate from the *cittas* and *cetasikas* associated with those *jhāna* factors; *rūpānañca* = and the *cittajarūpa* and *paṭisandhi kammajarūpa* as well; *jhānapaccayena* = by the force of *Jhāna* Condition; *paccayo + upakārako* = conditioning; *hoti* = are. *Iti* = thus; *bhagavā* = the *Buddha*; *avoca* = expounded with wisdom led by compassion.

Sādhu! Sādhu! Sādhu!

The five factors of *jhāna* (*jhānaṅgāni*) are *vitakka*, *vicāra*, *pīti*, *vedanā* and *ekaggatā*. These factors are present in the *santānas* of this audience. The five-factors: initial application (*vitakka*), sustained application (*vicāra*), joy (*pīti*), feeling (*vedanā*) and one-pointedness (*ekaggatā*) are the conditioning state.

Jhānasampayattakānaṃ dhammānaṃ tanīsamuṭṭhānānañca rūpānaṃ means associated with the five *jhāna* factor are 79 *cittas*, 52 *cetasikas*, *cittajarūpa* and *paṭisandhi kammajarūpa* which constitute the conditioned state. (Out of the total of 89 *cittas*, when *pañcaviññāṇadvi* = 10 *cittas* are excluded, 79 *cittas* remain)

If asked, while listening to this *dhamma* discourse, in whose *santānas* are these phenomena appearing? The answer is these phenomena are appearing in the *santāna* of this audience. Due to not having enough wisdom, one cannot

know about it. It was evident in the wisdom of the *Buddha* and because He had expounded it one has the chance to know it.

Giving attentive and close contemplation to an object is called *jhāna*. There are two kinds of *jhāna*, namely, *samatha jhāna* and *vipassanā jhāna*. If one wants to attain *samatha jhāna*, one must give attentive and close contemplation to a *kasina* object, such as a round-shape earth (*pathavī kasina*). Does not one have to give close contemplation to this earth *kasina* and note “earth, earth, earth” so as not to let the mind wander any where? (One has to note thus, Venerable Sir). Since it has to be noted with close contemplation, it is called *jhāna*.

As for the meditation *yogis*, like this *dhamma* audience, they have to note the bodily actions, mental actions and the feelings (*vedanā*) by having close contemplation. Especially one has to note the bodily actions attentively and closely. Does not one have to note attentively? (One has to note thus, Venerable Sir). Not to let the mind wander, one has to note with close contemplation, the rising, falling; sitting, touching; lifting, pushing or dropping. If nothing is done with close contemplation like this, what is it called? (It is called *jhāna*, Venerable Sir). Yes it is called *jhāna*, Doesn't this audience have this absorption (*jhāna*) in their *santānas*? (They have it, Venerable Sir).

When one hears the word *jhāna*, one gets alarmed and thinks that we are not worthy of having it, and that it is too high for one. Is this kind of thought proper to have? (It is not proper, Venerable Sir). Yes, it is not proper. Actually the *jhāna* can be in one's *santāna*. To reveal the meaning of *jhāna* clearly, the benefactor Most Venerable

Mahasi Sayadaw had composed a motto for the *dhamma* audience and their descendents to remember. Recite the motto on *jhāna*.

Motto: Noting with close contemplation
And attentiveness
Is called *jhāna*.

If noting is done with close contemplation on the bodily actions such as rising, falling; sitting, touching; lifting, pushing or dropping, what is this called? (It is called *jhāna*, Venerable Sir).

For the individuals who are practising *samatha kammaṭṭhāna*, they have to observe with attentive and close contemplation on the *samatha kasīna* object such as earth *kasīna* and concentrate on it without letting the mind wander anywhere. Can they let their mind wander? (They cannot let their mind wander, Venerable Sir). What is it called when one is giving attentive and close contemplation to the object? (It is called *jhāna*, Venerable Sir). Yes, it is called *jhāna*.

As mentioned earlier, there are two kinds of *jhāna*, namely, *samatha jhāna* and *vipassanā jhāna*, which are in *Pāli* vocabulary known as *ārammaṇupanijjhāna* and *lakkhaṇupanijjhāna*. According to the *Pāli* Text and the commentaries, the benefactor Most Venerable Mahasi Sayadaw had composed the mottos. Recite the motto.

Motto: The two are differentiated
As *Ārammaṇu* and *Lakkhaṇu*.

Ārammaṇupanijjhāna means the *jhāna* attained by closely noting a *kasina* object.

Lakkhaṇupanijjhāna means the *jhāna* attained by closely noting the three characteristics of *anicca*, *dukkha* and *anatta*. How many kinds of *jhana* are there? (There are two kinds, Venerable Sir). What kind of *jhāna* is there, in the *santānas* of this audience? (It is *lakkhaṇupanijjhāna*, Venerable Sir).

Is it not obvious that this audience has attained this kind of *jhāna* in one's *santāna*? (It is obvious, Venerable Sir).

Motto: *Samatha jhāna* and *vipassanā jhāna*,

These are

The two different types of *jhāna*.

Ārammaṇupanijjhāna is *samatha jhāna* and *lakkhaṇupanijjhāna* is *vipassanā jhāna*.

Motto: Observing for tranquility only

Is called *samatha jhāna*.

This motto again explains the concept of *samatha jhāna*. It is an invaluable motto. To note for tranquility one must keep on observing attentively on a *kasina* object by not letting the mind wander off, and the *jhāna* attained is called-----? (*samatha jhāna*, Venerable Sir). Yes, it is called *samatha jhāna*. The motto itself is quite complete. Observing only for tranquility is *samatha*.

“Contemplating and comprehending the three characteristics is called *vipassanā jhāna*”. This statement is very relevant

to this audience, and hence recite to remember it by heart.

Motto:Contemplating and comprehending
The three characteristics
Is called *vipassanā jhāna*.

The three characteristics (*lakḥanās*) are *anicca*, *dukkha* and *anatta*. The *jhāna* attained by contemplating and comprehending these three characteristics is called *vipassanā jhāna*. Is it not in the *santāna* of this audience? (It is, Venerable Sir). One must keep contemplating it closely. Noting to know rising, falling; sitting, touching; lifting, pushing or dropping is noting to know the three characteristics. This *vipassanā jhāna* has arisen in one's *santāna*.

Out of these two kinds of *jhāna*, *samatha jhāna* and *vipassanā jhāna*, which one is more beneficial? Should not one need to know about this? (One should, Venerable Sir).

In this world (*lokiya*) there are different types of meditators. Some are practising *samatha* and others are practising *vipassanā*. Which meditators can get more benefit? Does not one need to ask such a question? (One need to ask, Venerable Sir). Yes, one need to ask.

The two kinds of *jhāna* can also be compared. The benefactor Most Venerable Mahasi Sayadaw had shown the comparison as second *samatha jhāna* is likened to the tender stage of *udayabbaya ñāṇa*. What is the second *jhāna* likened to? (It is likened to the tender stage of *udayabbaya ñāṇa*, Venerable Sir). The third *jhāna* is likened to the mature stage of *udayabbaya ñāṇa*. The

fourth *jhāna* is likened to *sankhārupekkhā ñāṇa*. This audience have to take note of this. Is it not good to know by oneself when one is having *jhāna*? (It is good, Venerable Sir).

When one is at the tender stage of *udayabbaya ñāṇa*, it is like second *samatha jhāna* has been attained. From this stage, if preferred, one can follow the way of *samatha jhāna*. Some *kammaṭṭhāna* teachers showed the way of *samatha jhāna* to their disciples, when they started to see colours. But it is not at all appropriate, when one is bent on *samatha* practice, one may have more interest in the mundane and economic affairs. Will it be appropriate when one is like this? (It will not be appropriate, Venerable Sir).

Second *jhāna* is likened to the tender stage of *udayabbaya ñāṇa*, the third *jhāna* to mature stage of *udayabbaya ñāṇa* and the fourth *jhāna* to the *sankhārupekkhā ñāṇa* respectively. Most of the meditators in this audience have reached those *ñāṇa* stages. Those who have practised by the benefactor Most Venerable Mahai Sayadaw's tradition, most of them have reached up to the stage of *sankhārupekkhā ñāṇa*. Hence, did not they have these *jhānas*? (They have, Venerable Sir). Is it not be more beneficial if one knows the *jhānas* which one has attained? (It is more beneficial, Venerable Sir). But do not get swayed over to the *samatha* side. One should know about this, is it not? (One should, Venerable Sir). Yes, one should know.

The characteristics of *samatha* will be briefly explained. *Samatha* can give happiness in this very life (*diṭṭhadhamma sukha vihāra*). Those who practise

samatha can have happiness, become successful and get prosperous. Due to this experience, one can get swayed. Will it be proper if one is swayed? (It will not be proper, Venerable Sir). The *Buddha* had expounded in many Birth Stories or *Jatakā* Stories about the instances of being inappropriate. Here is a story this audience had heard many times before. A well known tale which sets a good example.

At one time the *Bodhisatta*, the hermit, was residing in *Himavantā* mountain, and practising *samatha* up to the attainment of *jhāna*. In the absence of *sāsana*, one can practise only to attain *jhāna*. The *Bodhisatta* meditated and attained *jhānas*.

After staying for so long in *Himavantā*, his health deteriorated due to lack of salt in his diet. Since he had no salt in his diet in *Himavantā*, he went to *Baranasī* City for alms-round to get some salt, and arrived in front of the palace. The king saw the hermit and revered him very much.

Since the hermit had attained *jhānasamāpatti*, his physical actions were gentle and the king saw him going for alms-round. The king revered him and invited him to the palace and asked, “Venerable Sir, where are you residing?”

“I am residing in *Himavantā*”.

“Please do not go back to *Himavantā*. Please stay in the King’s garden, so that I can take refuge in you and be the mentor who gives me guidance,” In consideration to the King’s request, the hermit stays in the King’s garden.

Every day the hermit went to the palace to have the late morning meal. After some time, a rebellion arose in the

remote areas of the country, and the King himself had to go to defeat it. In his absence, the King ordered Queen *Mudulakkhaṇā* to look after the hermit by saying, “For my teacher, the hermit, to have happiness mentally and pleasantness physically, prepare the nutritious alms-food and offer him”. Then the King went away to defeat the rebels.

As usual, the hermit went to the palace to have lunch. One day, the hermit was a little late. The Queen prepared the food and waited for the arrival of the hermit. Since the hermit was late, he hurriedly came by his supernormal power of *jhānasamāpatti*, and entered the palace. The Queen heard the rustle of the robe and on getting up quickly, accidentally dropped her clothes. The hermit saw the incident.

He became obsessed by the image of the Queen and because of this craving (*lobha taṇhā*) he lost his *jhāna* at once. *Jhānasamāpatti* and *lobha taṇhā* are directly opposite to each other. In practising *samatha* to gain *jhānasamāpatti*, unless one can abandon or completely quench *lobha taṇhā*, one cannot gain *jhānasamāpatti*. As soon as *lobha taṇhā* appeared, the already-attained *jhānasamāpatti* disappeared at once. Is the *jhānasamāpatti* firm? (It is not firm, Venerable Sir). It is not dependable at all. Even by such an object, *jhānasamāpatti* drops. As soon as *lobha taṇhā* arises, that is, meeting with the object of apposite nature, *jhānasamāpatti* slides away.

The hermit accepted the alms-food from the Queen but did not eat it at the palace. Knowing his own nature he went back to the King’s garden. He did not eat his food, but put the alms-bowl under the bed instead, and lied

down on the bed, and while away the time thinking of the image of the Queen. Is the *jhānasamāpātti* firm? (It is not, Venerable Sir). Yes, it is not firm.

After defeating the rebels for seven days, the King came back, went first into the garden where the teacher, the hermit, was staying, and paid respect before returning to the palace. The King saw his teacher lying on the bed and asked, Venerable Sir, are you feeling unwell? What is the complaint?

“I am quite well”, said the hermit.

“What is the reason for this condition, Venerable Sir.”

“It is due to one of the objects at the palace.”

“What is that object? Venerable Sir”.

“It is the object, the Queen herself”.

“Oh, I will get you that object, please visit the palace, Venerable Sir”.

So saying the King went back to the palace.

Since he was so attached to *lobha taṇhā* towards the Queen, the hermit went along with the King, as he was invited. At the palace, the King gave away the Queen to the hermit and told the Queen, “Do not let the morality (*sīla*) of the hermit get ruined. Try to guard his morality so that it does not get ruined”.

The hermit took the Queen and left the palace.

(*Jatakā-ttha-* 1/323)

On leaving the palace, the Queen said to the hermit, “Venerable Sir, we haven’t got a place to live in. Please go to the King and ask for a house”. The hermit went to the King and asked for a house to live in. The King gave

him a house which was used as a latrine where people urinate and excrete.

The hermit took the Queen to that house. When they got to the house, the Queen said,

“The house is so filthy and dirty, I will not go in.”

“What shall I do?” asked the hermit.

“Please go to the King and ask for a spade and baskets to be used in cleaning the house.”

As told by the Queen, the hermit went to the King to get the necessary materials needed for cleaning and started to do the cleaning. Then the Queen said, “There is no bed to sit or sleep on”. He went back to the King again to ask for a bed.

When the bed arrived, both of them sat on it. Then the Queen said, “How is it that you have forgotten of being a hermit, the noble one”. So saying she pulled the beard of the hermit quite hard. At once, the hermit realized his folly. He remembered that he was a hermit who had gained *jhānasamāpatti*. Seeing the faults, the *lobha taṇhā*, he went back to *Himavantā*.

Is the *samatha jhāna* firm? (It is not firm, Venerable Sir). Because he was a *Bodhisatta*, he could be saved. An ordinary individual will definitely get into trouble, is it not? (It is, Venerable Sir). Is it dependable? (It is not, Venerable Sir). Yes, it is not dependable. Let alone an ordinary individual, even a *Bodhisatta* had to undergo so much unpleasantness. The *samatha jhānas* are not at all dependable.

After gaining *samatha jhāna*, if one continues to practice meditation to gain *vipassanā jhāna*, it is quite appropriate,

because it a good foundation. Hence, if there are meditators in this audience who are practising *samatha*, they can get basic *samadhi* which can help them to switch over to the practice of *vipassanā* meditation to gain *vipassanā ñāṇas* quickly. So should they not practise *samatha*? (They should, Venerable Sir). Yes, they should practise.

Jhānaṅgāni = *vitakka*, *vicāra*, *pīti*, *vedanā* and *ekaggatā*, the five *jhāna* factors; *jhānasampayuttakānaṃ* = the states which are associated with *jhāna*; *dhammānañca* = the 79 *cittas* (except *pañcaviññāṇa dvi* =10) and 52 *cetasikas*; *taṃsamutṭhānānaṃ* = which originate from the *cittas* and *cetasikas* associated with *jhāna*; *rūpānañca* = and the *cittaja-rūpa* and *paṭisandhi kammaja-rūpa* as well; *jhānapaccayena* = by the force of *Jhāna* Condition; *paccayo + upakārako* = conditioning; *hoti* = are.

Let us reflect on the *Pāli* Text. *Vitakka* is the initial application that directs the mind onto the object. It directs the associated conditioning *dhamma* (states) on to the object. *Vicāra* means sustained application of the mind and the associated conditioning *dhammas* on the object. *Pīti* is joy, the pleasure in taking interest on the object and also lets the associated states (*sampayutta dhamma*) do the same. *Vedanā* is feeling which also lets the associated states enjoy the taste of the object. The conditioning state, *ekaggata* is one-pointedness of mind called concentration. It can also make the states associated with *jhāna* (*jhānasampayuttakānaṃ dhammanāṃ taṃsamutṭhānānañca rūpānaṃ*) to have one-pointedness. Also it can make *cittaja-rūpa* and *paṭisandhi kammaja-rūpa* arise.

Vitakka means the initial application that directs the mind on to the object. It can also be called thought or discursive thinking in English. Here, to achieve *vipassanā ñāṇa*, the thing that puts the mind on or directs the mind towards the object is *vitakka*.

When this audience is practising *vipassanā* meditation, that is, noting rising, falling; sitting, or touching, putting the mind on the phenomena of rising, falling; sitting or touching is *vitakka*.

Vicāra means examining or investigating the object repeatedly. The mind is examining the object: rising, falling; sitting or touching. *Vitakka* and *vicāra* are compatible to each other. *Vitakka* puts the mind on the object. *Vicāra* means examining the object.

Those individuals who meditated *samatha* to gain *jhāna* also have to practise as mentioned above. The teachers of Scriptures explained *vitakka* and *vicāra* by giving examples and the difference between them is found only in the different moments in which their respective actions take place. Ancient sages explained that in the olden days, the big birds flew from the ground upwards to the sky by flapping their wings till they reach the altitude where they can glide in the wind. At the moment a bird trying to fly from the ground by flapping its wings to get higher and higher in the sky is likened to *vitakka*. *Vitakka*, try to get the mind on the object, is likened to the big bird going upwards, flapping its wings.

When the mind is on the object it stays there examining the object. The big bird, on reaching the altitude where it can glide in the wind, spread its wings and stay gliding in

circles. This audience must have seen the big kites gliding in circles in the sky. (We have seen them, Venerable Sir). Are the big birds flapping their wings? (They are not, Venerable Sir). Yes, they do not have to flap their wings. The bird is gliding. The moment the big bird gliding in the sky is likened to *vicāra*. When the mind is on the object, it will stay examining on the object and it is *vicāra*. This is the difference between *vitakka* and *vicāra* due to their actions taking place at different moments.

Pīti means joy or pleasure. On noting, the mind becomes tranquil and concentrated, *jhāna* factor known as one-pointedness arises and the mind becomes tranquil. Due to the mind becoming tranquil, joy arises. Cannot one become pleasurable? (One can, Venerable Sir). The noting becomes good. Do not some *yogis* report, “I am having pleasure and joy, Venerable Sir”? (They reported thus, Venerable Sir). Yes, they are having *pīti*. While practising *vipassanā* meditation, many *pītis* can arise.

Vedanā means feeling. In meditating, three kinds of *vedanā*, such as *somanassa vedanā*, *domanassa vedanā* and *upekkhā vedanā* can arise. During meditation, doesn't one encounter *sukha vedanā*, *dukkha vedanā* or neither *dukkha* nor *sukha vedanā*? (One encounters thus, Venerable Sir) Does this audience experience *vedanā*, which is one of the factors of *jhāna*? (They experience it, Venerable Sir). Yes, they experience it. Hence, the *Buddha* expounded about what was happening in one's *santāna*. One must say that one does not attain *samatha jhāna* in one's *santāna*. Does not one have *vipassanā jhāna*? (One has, Venerable Sir).

Ekaggatā means one pointedness. The fixing of the mind on an object is called *ekaggatā*. On noting rising, it is the fixing of the mind on rising, or in other words, fixing of the mind closely on the object, or fixing of the mind from the beginning of rising to the end of rising; the beginning of falling to the end of falling; the beginning of lifting to the end of lifting; the beginning of pushing to the end of pushing; and the beginning of dropping to the end of dropping. What is the state of mind called? (It is *ekaggatā*, Venerable Sir). Yes, it is called *ekaggatā*.

Do this audience, while practising *vipassanā*, attain *jhānas*? (They do, Venerable Sir). The five factors constitute *jhāna*. Can they say “we also attain *jhāna*?” (They can say that, Venerable Sir). When asked, what kind of *jhāna* do they attain? It must be answered that it is *vipassanā jhāna*. “We do not attain *samatha jhāna*, we attain only *vipassanā jhāna*,” should be the statement. Out of these two kinds of *jhāna*, which one is more beneficial? (*Vipassanā jhāna* is more beneficial, Venerable Sir). Hence, now a days, the Elders (monks) and the Sayadaws show the method to attain the *jhāna*. What *jhāna* is that ? (*Vipassanā jhāna*, Venerable Sir). They are showing the method of attaining the more beneficial one, the *vipassanā jhāna*. This is also in accord with the *Buddha*’s wish.

These five factors of *jhāna* are conditioning the *jhāna* associated states (*jhāna sampayuttakānani dhammānani taṃsamuṭṭhānānañca rūpānam*). *Vitakka* is mounting or conditioning the associated states onto the object. When the mind is on the object, *vicāra* conditions the associated states to examine the object repeatedly.

Pīti is conditioning the associated states to have pleasure. *Vedanā* is also conditioning the associated states, to have pleasantness if the feeling is *somanassa vedanā*, unpleasantness if it is *domanassa vedanā*, and attitude of equanimity if it is *upekkhā vedanā*, neither *sukha* nor *dukkha vedanā*. What is conditioning to have such sensations? *Vedanā* is conditioning.

Ekaggatā is also conditioning the associated states, that is, the mind to be stable on the object, or the mind to be stable from the beginning, through the middle and up to the end of the object. In other words, *ekaggata* is conditioning the mind to have momentary concentration (*khanika samādhi*). To have *khanika samādhi* in a *vipassanā yogi*, what is conditioning? *Ekaggatā* is conditioning.

Consciousness (*citta*) does not arise alone. It arises in accord with conditioning states as much as possible. When *ekaggatā* arises, its associated *cittas* and *cetasikas* also arise. Also *cittaja-rūpas* and *paṭisandhi kammaja-rūpa* arise. *Ekaggatā* is conditioning these *dhammas* by the force of *Jhāna* Condition.

Jhāna Condition (*Jhāna Paccayo*) is also included in Conascence Condition (*Sahajāta Paccayo*) which means arising together to condition. The conditioning state (*paccaya*) or cause conditions, its conditioned state (*paccayuppana*) or effect arise together. These phenomena are conditioning only in the *santanas* of this audience. The conditioning state conditions to produce *cittaja-rūpa* and also *paṭisandhi kammaja-rūpa* by the force of *Jhāna* Condition. As a *vipassanā yogi*, one must note *vipassanā*

mainly. In studying the *dhamma* literature, should not one study *vipassanā* mainly? (One should study thus, Venerable Sir).

Here in studying *Paṭṭhana desanā* also, one must study *vipassanā* mainly. In practising *vipassanā* meditation, how is *vitakka* conditioning? What are being abandoned by it? *Vitakka* makes the sloth and topor (*thina* and *middha*) to be abandoned. Since *vitakka* is directing the mind to be on the object as quickly as possible, can sloth and topor come in between the notings? (They cannot come, Venerable Sir).

This audience had already known *thina* and *middha*. *Thinañca* = the characteristic of sickness of mind identifies the *thina cetasika*. *Middhanañca* = the characteristic of sickness of *cetasikas* identifies the sleepy and mental factors to be slackened is called *thina middha*. When one is under the influence of *thina middha* one cannot practice well. Can one get sleepy and the head drop down? (It can happen thus, Venerable Sir). Not to happen like this, what is abandoning *thina middha*? *Vitakka* is abandoning *thina middha*. *Vitakka* is directing the mind to be distinctly on the object so that *thina middha* does not have the chance to arise. *Vitakka* abandons *thina middha*. *Vitakka* is one of the *jhāna* factors.

What is abandoned by *vicāra*? *Vicāra* abandons *vicikicchā*. *Vicāra* is examining the object repeatedly. *Vicikicchā* is skeptical doubt. *Vicāra* is examining the object. Noting the rising, falling; sitting, tonching; lifting, pushing or dropping as one is doing now is abandoning the *vicikicchā*. While noting, one may think “Whether this kind of noting is correct or not, or will one get noble

dhamma like this”. This kind of thought is casting doubt on the object, or having *vicikicchā*. This doubt is abandoned by *vicāra*. The decision that it is correct is the contemplation of *vicāra*. Hence, can *vicikicchā* come into the noting? (It cannot come into the noting, Venerable Sir). Yes, it cannot come in. Having no chance to come in, is said to be abandoning.

What does *pīti*, a *jhāna* factor, abandon? *Pīti* does abandon *byāpāda*. Minor *byāpāda* is worry and anxiety. Major *byāpāda* is plotting to kill or harm others. These are quite evident.

The minor *byāpādas* are present in the *santānas* of this audience. While practicing *vipassanā* meditation these minor *byāpādas* can enter one’s mind, such as, is the family alright at home? Are the family members in harmony? How is the son getting on? How is the daughter getting on? Is the financial situation alright at home? What are these thoughts called? These thoughts are called *byāpādas*. Can this happen? (This can happen, Venerable Sir).

Sayadaws and sanghas can also have *byāpādas* such as, how are my colleagues (monks) getting on? Are they alright? What is happening to them? What are these kind of worrying thoughts called? (They are called *byāpāda*, Venerable Sir).

What can abandon *byāpāda*? *Pīti* can abandon *byāpāda*. The individuals, on practicing *vipassanā* meditation, when they developed the five kinds of *pīti*, they no longer have *byāpādas*. In having pleasures and satisfactions can *byāpāda* arise? (*Byāpādas* cannot arise, Venerable Sir). Yes, *byāpādas* cannot arise. These five kinds of *pīti* will be discussed later.

Vedanā consists of *sukha vedanā*. What can be abandoned by the *sukha vedanā*? It can abandon restlessness (*uddhacca*) and remorse (*kukkucca*). On practising *vipassanā* meditation, one can experience pleasantness in body (*kāyika sukha*) and happiness in mind (*cetasika sukha*). Do the *yogis* on having good notings, encounter these *sukha vedanās*? (They encounter these *sukha vedanās*, Venerable Sir). What can be abandoned by this *sukha vedanā*? It can abandon *uddhacca*.

Uddhacca means unsettled mind or restlessness, that is, the noting mind is not on the object of noting. The mind is going back to the past or to the future or planning or thinking. What is this phenomenon called? (It is called *uddhacca*, Venerable Sir). When one is having happiness (*sukha*), one does not plan or think any more. Will one think and plan when one is happy? (One will not, Venerable Sir). Yes, one will not think or plan. What is abandoned by *sukha*? *Uddhacca* as well as *kukkucca* are abandoned.

Kukkucca means grieving over the wrong acts (*duccarita*) that one has done and the good acts (*sucarita*) that one has not done. One had done some minor bodily or verbal offences and afterwards knowing that these acts are not good, one repeatedly have remorse over it. For instance, the thoughts that one had said something one should not have said or had shown some bodily actions one should not have done. These kind of thoughts may appear every now and then and having remorse or worry over it is known as *kukkucca*.

The good actions (*sucarita*) one has not done, such as one has not bowed down to the *Buddha* to pay respect

at usual time; one has not offered alms-food to the *Buddha* at usual time; one has not done the services as usual or one has not practised meditation as usual. “Oh, one has not done all these, one has not done all these.” This is the remorse or worry over one has not done and it is called *kukkuca*.

When one is happy, will one reflect again these thoughts? One will not. Hence, happiness can abandon *kukkuca*. Is it not appropriate? (It is appropriate, Venerable Sir). Is not the practising of *vipassanā* meditation appropriate? (It is appropriate, Venerable Sir). Yes, it is appropriate.

As much as *pīti* is strengthened, the foundation to gain noble *dhamma* is well established. There can be different kinds of *pīti*. Whatever *pīti* that arises due to *vipassanā* meditation is conducive to the attainment of noble *dhamma*. The *pītis* that arise due to other ways are not conducive to the attainment of noble *dhamma*. There are other kinds of *pīti* also.

The other *pītis* are *kāmāmisā pīti*, *lokāmisā pīti*, *vaḍḍāmisā pīti* and others. These *pītis* are not conducive to the attainment of noble *dhamma*.

Kāmāmisā pīti means the joy arising due to the enjoyment of sensual pleasures. When one is having good visual objects, good smell, good sound, good taste, good touch, good houses or good motor cars, does not one get *pīti*? (One gets *pīti*, Venerable Sir). What is this kind of *pīti* called? It is called *kāmāmisā pīti*. This *pīti* is not conducive to the attainment of noble *dhamma*.

Lokāmisā pīti means the joy of satisfaction that one gets when one is successful in mundane affairs, such as success

in family affairs, personal affairs, affairs of the neighborhood or the affairs of one's own country. Can one get *pīti* over these successes? (One can get *pīti*, Venerable Sir). This kind of *pīti* is called *lokāmisā pīti* because it is joy arising due to success in *lokiya* affairs. This *pīti* too is not conducive to the attainment of noble *dhamma*.

Vadḍāmisā pīti is the joy obtained after dispensing *dāna* or doing some other wholesome deeds. When one gives donations, one is satisfied with the fact that one had done *kusala* deeds which can make one go round the cycles of rebirths pleasantly. One cannot have inferior rebirths and one will always be reborn in higher states. The thought of having such satisfaction and joy upon one's good deed is known as *vadḍāmisā pīti*. This *pīti* also is not conducive to the attainment of noble *dhamma*.

If these *pītis* are conducive to the attainment of noble *dhamma*, people can attain noble *dhamma* just by performing mundane (*lokiya*) deeds. *Lokiya* and *lokuttara* are directly opposite to one another. One cannot be in *lokuttara* unless one can escape from *lokiya*.

Lokato uttarāṃ lokuttarāṃ

Lokato = from *lokiya*; *uttarāṃ* = to escape; *lokuttarāṃ* = having escaped from *lokiya* is *lokuttara*.

It is only at *lokuttara* that one escapes from *lokiya*. Generally one has to perform opposite activities to escape. Just having these *pītis* alone is not sufficient to attain noble *dhamma*. One cannot attain noble *dhamma* by having these *kāmāmisā pīti*, *lokāmisā pīti* and *vadḍāmisā pīti*.

The *pīti* obtained by this audience in practising *vipassanā* meditation is certainly conducive to the attainment of noble *dhamma*. The more the *pīti* is powerful, the quicker it is to perceive *dhamma*, have progress in *dhamma* and realize the noble *dhamma*.

In practicing *vipassanā* meditation, at what stage does one generally have much *pīti*? Generally one experienced much *pīti* at *udayabbaya ñāṇa*. At the beginning, in noting rising, falling; sitting, touching, there is nothing distinctive about it. Rising is at one's abdomen and one is noting it; falling is at one's abdomen and one is noting it; sitting is done by one's body and one is noting it, and touching is made by one's body and one is noting it. Hence, at the beginning one thinks that the actions are all in one entity.

Later when the *samādhi ñāṇa* develops, one realizes that on noting rising, falling; sitting, touching, the action of rising is one entity and the noting mind is another entity; the action of falling is one entity and the noting mind is another entity; the action of sitting is one entity and the noting mind is another entity; and the action of touching is one entity and the noting mind is another entity. Now can one perceive the difference? (One can perceive thus, Venerable Sir).

The foreigner *yogis* do not know how to report. Even though they are at *nāmarūpa pariccheda ñāṇa*, they cannot express themselves. This is how they say, "At the beginning of meditation, I am only one person, now there are two persons". How many persons are there? (Two persons, Venerable Sir). Yes, there are two persons. They mean to say that the noting object is one and the noting mind is another. Is it not evident? (It is evident, Venerable Sir).

“Now there are two persons”, that is how they express when the foreigner *yogis* are at *nāmarūpa pariccheda ñāṇa*.

After *nāmarūpa pariccheda ñāṇa*, one continued noting, one reaches *paccaya pariggaha ñāṇa*, the knowledge of cause and effect. The intelligent individuals reach this stage of *ñāṇa* quite quickly. The action of rising or falling is appearing ahead, and the noting mind has to follow and note it. In the same way, because of the action of sitting or touching, the noting mind has to follow and note it. This is how one perceives the phenomenon. The rising or falling is appearing ahead. Is it not? (It is appearing ahead, Venerable Sir). The noting mind has to follow and note it.

The noting mind is the effect. Because there arises rising or falling, the noting mind has to follow and note it. If there is no arising....? (there cannot be any noting, Venerable Sir). Yes, there cannot be any noting. Rising and falling can happen in many ways. “Rising and falling may appear at the breast; at the neck or at the cranium, cranial point on top of the head”. Does not some *yogis* reported like this? (They reported as such, Venerable Sir). How can these arisings be noted? If the rising and falling happens at the cranial point on the head, note it at that place. Perceiving the phenomenon is the main point, is it not? (It is, Venerable Sir).

Sometimes rising and falling is happening at the side of the body, Venerable Sir, is the report. How should one note this? Note the rising and falling at that side of the body. If the rising and falling is at the back of the body, note it over there. As much as the rising and falling moves to different places on the body, the noting mind has to

follow and note it. Is it not? (It is, Venerable Sir). Is it not evident that the rising or falling is the cause? (It is evident, Venerable Sir).

The *kammaṭṭhāna* teachers have to remind the *yogi* even when he is at the beginning of *nāmarūpa pariccheda ñāṇa*, so that he may be able to perceive *dhamma* and have progress in *dhamma* quickly, such as, "Yogi, the general detailed activities must also be noted. Can you note it now?"

"I cannot note it properly yet. I cannot note everything, just a few activities can be noted, Venerable Sir," is the usual reply. Is it not? (It is, Venerable Sir). Yes, it is usually reported as such.

When the *yogi* reaches *paccaya pariggaha ñāṇa*, he can note the general detailed activities as instructed by the teachers. At this stage of *ñāṇa* when the *yogi* paid special attention, the cause and effect at the four postures can clearly be perceived.

When one is about to walk away from standing posture, in paying special attention, is not the intention to walk becomes evident in the *yogi's* mind? (It is evident, Venerable Sir). As the intention is evident, how does one note? One has to note, "wanting to walk, wanting to walk". Is it not? (One has to note thus, Venerable Sir). Later on when the wind element due to *citta*, the intention to walk, pushes the body and the walking action appears. For the *yogis* who are paying special attention, the pushing sensation made by the wind element can become quite evident. When the walking action appears, does one have to note, left foot forward, right foot forward; lifting,

placing; lifting, pushing, dropping? (One has to note thus, Venerable Sir). One walks due to the intention to walk. Does the *yogi* know about this? (He knows about this, Venerable Sir). The intention to walk is the cause, the walking action is? (the effect, Venerable Sir. Does not one know about it? (One knows it, Venerable Sir).

Near the end of the path, about two or three steps away to stand, on paying special attention, is not the intention to stand appear to the *yogi*? (It appears, Venerable Sir). Then how should one note this? One should note as, "wanting to stand, wanting to stand". Is the wind element due to the intention to stand pushes the body and the standing action appears. Then one has to note "standing, standing".

In noting "standing, standing", one should discard the shapes of the head, body, legs and hands as much as possible. The wind element due to the intention to stand is making the body taut and this phenomenon of tautness is to be noted as "standing, standing". Does not the *yogi* now knows that because of the intention to stand one stands? (The *yogi* now knows that, Venerable Sir).

The intention to stand is the cause. The standing action is the effect. The individuals who are having as much basic *samādhi ñāṇa* as this audience, when they come to this stage of insight *ñāṇa*, is it difficult to note? (It is not difficult, Venerable Sir). Yes, it is not difficult. It is evident on paying special attention. When no attention is being paid, it will not be evident. As the word *satipaṭṭhana* implies, is not attention, mindfulness (*sati*), must be cultivated? (It must be, Venerable Sir).

When one is about to sit down from standing posture, the intention to sit down is usually evident. Because this intention is evident, one has to note "intention to sit, intention to sit". After noting thus the wind element due to the intention to sit pushes the body down, and the action of sitting appears. When the sitting happens, one has to note "sitting, sitting".

On noting "sitting, sitting", one must discard the shapes of the head, body, legs and hands as much as possible. The wind element, due to the intention to sit, pushes the body down and the action of sitting, that is, the phenomenon of the body being gradually lowered stage by stage must be noted as much as possible. The phenomenon of the body getting down gradually is *paramattha* and the shape of the head, body, hands and legs is *paññatti*.

In *vipassanā* meditation, *paññatti* must not be noted. If a *yogi* notes more on *paññatti*, his progress in *dhamma* will be slowed down. When one is noting or meditating does one want his progress to be slowed down? (One does not want this, Venerable Sir). If one does not want the progress to be slow, what should one do? One must discard the *paññatti* as much as possible.

Motto: Discard the *paññatti*

Paramattha must truly be noted.

In noting *vipassanā* meditation, this motto is never out of date. Whichever *yogi* may be asked, he must give an answer. How one should note? Should one note the shapes of the head, body, legs and hands? On being asked, how should one note? Should not this audience give an answer?

(The audience must answer, Venerable Sir). One must not note the shapes of the head, body, legs and hands. If one wants progress in *dhamma* quickly, one must discard these as much as possible. To discard these means not to have them as objects. One must note to know the phenomenon of gradual downward movement of the body attentively as much as possible.

When the time comes for one to lie down from sitting posture, on paying special attention, the intention to lie down becomes evident. Is it not evident? (It is evident, Venerable Sir). One noting superficially, it is not evident. Why? Because without noting the intention one has walked, stood, sat and lied down for uncountable number of times. Is it only in this life? Throughout the beginningless *samsarā* one has been doing it for many many existences. Without noting the intention one had walked, stood, sat and lied down. (One had done that, Venerable Sir). Due to Repetition Condition (*Āsevana Paccayo*) the habit has accumulated for so long that by noting casually the intentions will not be evident. It can only be evident when it is noted by paying special attention.

When the intention to lie down is evident, does not one has to note, “wanting to lie down, wanting to lie down”? (One has to note thus, Venerable Sir). The wind element, due to the intention to lie down, has pushed down the body gradually and the act of lying down appears. Then one has to note, “lying down, lying down”.

On noting lying down also, the shapes of the head, body, legs and hands must be discarded as much as possible to know. The phenomenon of lying down gradually must be noted attentively. This is one of the key points in practising

vipassanā meditation. Discarding the *paññatti* and noting the *paramattha* is one of the key points, or an important point, in *vipassanā* meditation. Is not this ought to be known? (It is ought to be known, Venerable Sir). Should not this be known? (It should be known, Venerable Sir). Yes, one should know this.

One must note attentively at the present moment as much as possible. On lying down, the gradual stage by stage serial downward movement must be noted so as to catch up with it as much as possible. One must not note it in a slip-shot manner. One must be attentive to catch up, as much as possible with the serial gradual downward movement. When the dropping phenomenon occurs, if one relaxes one cannot catch up with that serial presence anymore. Either in sitting or lying down or standing postures the serial presence of the gradual movement must be noted to catch up with it as much as possible.

Since this audience are of individuals going to practice *vipassanā* meditation seriously, should not they know about *vipassanā*? (They should, Venerable Sir). Yes, they should know. Right at the present moment, the serial presence of the movement must be attentively noted to catch up with the phenomenon as much as possible. Then only the gradual displacement will become evident.

When one reaches the stage of the knowledge of cause and effect (*paccaya pariggaha ñāṇa*), one is able to note the object closely. One will progress in *dhamma* soon. Can the *yogis* who want to note the general activities do it now? (They can do it now, Venerable Sir). When one can note starting from the four postures, later on, one may be able to note all the general activities, even the

minor ones in detail. On continued noting one reaches *sammasana ñāṇa*.

At *sammasana ñāṇa*, pain tingling, dull pain, aches, nausea, itching, vomiting, moving, swaying, pushing, pulling may be experienced by the *yogi*. Different kinds of *vedanā* may appear. The veteran *yogis* have experienced it by themselves. Does one see another *yogi* swaying, moving, vomiting, suffering from pain, tingling, dull pain or the head dropping and banging the floor? (One can see that, Venerable Sir). Which *ñāṇa* is it? (*Sammasana ñāṇa*, Venerable Sir). Yes, it is at *sammasana ñāṇa*. One has experienced those phenomenon by oneself as well as seeing them happening to others.

The *yogi* is having physical and mental sufferings. At the beginning of meditation, at *nāmarūpa pariccheda* and *paccaya pariggaha ñāṇas*, sometimes one had pleasant experiences, especially at *paccaya pariggaha ñāṇa*. Sometimes the sitting session is so pleasant that one does not know how to describe it. “The shapes and forms are no longer distinct, Venerable Sir”, is the report. The experience of *dhamma* is very good.

At the next session, to have this kind of experience again, one tried to do the meditation. One does not have the same kind of experience again. “What has happened to me, Venerable Sir. I cannot practise to have pleasantness”, reported the *yogi*.

“*Yogi*, you cannot have this kind of experience yet. You are not at the *ñāṇa* for this kind of experience, but the *dhamma* has enchanted you”, said the teacher. The nature of *dhamma* can be like this. The *dhamma* has enchanted

the *yogi* to show that there are chances of having pleasantness. Is not the *yogi* being enchanted? (The *yogi* is enchanted, Venerable Sir). Yes, the *dhamma* enchanted the *yogi*.

Pain, tingling or dull pain and so on are not evident at *nāmarūpa pariccheda* and *paccaya pariggaha ñāṇas*. They are evident at *sammasana ñāṇa*. One has to keep on noting these pain, tautness, aches, nausea, itching and so on as if in the near future the pleasantness may come, but now only the bad ones are being encountered. One is discouraged, thinking that one cannot attain the noble *dhamma*.

It has been heard before that the *Buddha's dhamma* can make one feel pleasant stage by stage. Also the *dhamma* becomes more and more subtle. Now at the beginning of the practice, at *nāmarūpa pariccheda* and *paccaya pariggaha ñāṇas*, one thinks it is about to be alright. But after about ten days one is meeting with unpleasantness. Thinking it may be because one cannot attain the *dhamma*, one lost confidence and cried bitterly.

Kammaṭṭhāna teachers must encourage the *yogi*. *Yogi*, the *dhamma* you are experiencing is very good for you. Even if your notings are not good, the *dhamma* you have found is very good accordingly. As much as you find unpleasantness in this stage of *ñāṇa*, at the next higher stage of *ñāṇa*, you have the chance to experience more pleasantness. "This is how the *yogi* has to be encouraged".

"Venerable Sir, according to you, the *dhamma* is good. As for me I feel that I am about to be dying", retorted the *yogi*. He is not satisfied with the encouragement since

he found his experience to be so unpleasant. There is no *yogi* who does not cry. Some *yogis* are a bit shy and they cry discretely.

When the Sayadaw went to Mahasi Main Centre to practise meditation, he had to report his experiences to a *kammaṭṭhāna* teacher (monk) along with the other monks and gentlemen *yogis*. The monks reported first while waiting thus, a gentleman *yogi* sat and meditated. At the back of the group, one gentleman was crying loudly.

The *kammaṭṭhāna* teacher asked, “*Yogi*, why are you crying here?”

He replied, “I am 60 years old now. I have never cried before. Since coming to this centre, I have been crying.”

Does not he have to cry? (He had to cry, Venerable Sir). Yes, he had to cry. Is not it a good cry? (It is a good-cry, Venerable Sir). Yes, it is a good-cry.

As instructed by the teachers, if one continues to practise from *sammasana ñāṇa*, doing sitting meditation, walking meditation and noting generable detailed activities, for some *yogi*, the *dhmma* progresses up to the next higher stage (*udayabbaya*) in two or three days.

On reaching *udayabbaya ñāṇa*, one has an entirely reverse experience. One has lightness in body and mind (*kāya lahutā, citta lahutā*); pliancy in body and mind (*kāya mudutā, citta mudutā*) and adaptability in body and mind (*kāya kammaññata* and *citta kammaññata*).

At the beginning of meditation when one has to change once or twice in an hour of sitting, at *udayabbaya ñāṇa* he does not have to change any more. A *yogi* who does

not have to change before in an hour can sit for 2 hrs, 3 hrs, 4 hrs or 5 hrs at a stretch.

At *udayabbaya ñāṇa*, one has proficiency in body and mind (*kāya pāguññata* and *citta pāguññata*). “The noting object and the noting mind seem to appear automatically and it seems I am just sitting and watching them”. Did not some *yogis* report like this? (They reported thus, Venerable Sir). Yes, they reported like this.

“The rising and falling seems to appear automatically and the noting mind also seems to note automatically. So it is as if I am just sitting and looking”, reported some *yogis*. Hence, one’s mind and body are already being proficient. Then one has pleasantness in body (*kāya sukha*) and happiness in mind (*cetasika sukha*), expounded the *Buddha*.

*Suññāganamī pavīṭṭhassa, santacittassa bhikkhuno
Amānusi ratī hoti, sammā dhammamī vipassato*

Suññāganamī = to a quiet meditation centre;

pavīṭṭhassa = enter; *santacittassa* = with a calm mind; *sammā* = correctly; *dhāmmamī* = the arisings and passings away of the nature of *rūpa dhamma* and *nāma dhamma*; *vipassato* = who practises *vipassanā* meditation; *bhikkhuno* = *yogi* who can foresee the dangers of the *saṃsārā*; *amanusi* = not ordinary human or *deva* can experience; *ratī* = happiness due to *vipassanā pīti sukha*; *hoti* = takes place; *Iti* = thus; *bhagavā* = the *Buddha*; *avoca* = expounded with wisdom led by compassion.

Sādhu! Sādhu! Sādhu!

The yogi who has reached *udayabbaya ñāṇa* approached a quiet meditation centre, on noting arisings and passings away of *rūpa dhamma* and *nāma dhamma*, is filled with *vipassanā pīti sukha* which let alone an ordinary human beings, not even an ordinary *deva* can experience. Only those individuals who practise *vipassanā* meditation can have this kind of happiness.

There are five kinds of *vipassanā pīti*. *Khuddaka pīti* is the minor *pīti*. Sometimes a *yogi* has a slight movement in the breast or a slight sensation at the back. It happens only once and disappears. This phenomenon is a minor *pīti*.

Khaṇikā pīti is the *pīti* that happens every now and then. Movements here and there, movements in the breast or at the back; or movements like the insects crawling. "Venerable Sir, the muscle is creeping or the arteries pulsating". Does not one report like this? (One does report thus, Venerable Sir). What *pīti* is it? (It is *khaṇikā pīti*, Venerable Sir). In a pond with plenty of fish, there appear bubbles here and there. Likewise in one's body (*khandhā*) there appear movements here, movements there, grasping sensations, panting sensations or sometimes tears might roll down. What are these phenomenon called? (They are *khaṇikā pīti*, Venerable Sir).

Okkantikā pīti is another kind of *pīti*. A cold or a warm wave covers the top of one's body, and on descending it disappears at the bottom of the body. From the bottom of one's body to the top, splashes of cold and warm waves appear and then disappear when it reaches the top of the body. Some yogis reported thus, "Venerable Sir, it is not like cold waves or hot waves that appear outside

naturally. In this life I have never experience this kind of cold or warm waves before". What *pīti* is it? It is *okkantikā pīti*. The yogis who had perceived *dhamma* often reported as such.

Ubbegā pīti is the *pīti* that can lift one up. When one inclines one's mind to go up, one can even fly up in the sky. Sometimes one can fly to another place in the sky. Nowadays there are not many cases where one can fly up in the sky.

At present, there are a few *yogis* who had this kind of *pīti*. Fingers of some *yogis* are lifted or the cupped hands are lifted in the position of giving respect, or the body is being propped up leaning on the knees or the body being pulled upwards. Can it happen like this? (It can happen, Venerable Sir). Yes, it can happen as if one is being lifted. What is this *pīti* called? It is *ubbegā pīti*.

Sometimes this *pīti* can happen quite roughly, as if one is being pulled or pushed from behind; pushed or pulled abruptly. Sometimes one feels as if one is being touched from behind, is it not? (It is, Venerable Sir). One feels as if one is pressed on the head or one's head being held by someone. These phenomena are due to *ubbegā pīti* and are very strange.

At the time when this centre had just established, there were only a few *yogis*. The lighting was dim and some *yogis* meditating at night time, had this *ubbegā pīti*. They had the experience of being touched at the back or pulled at the arm. When they looked, they saw no one. They continued to note again, then the touching or pulling happened again.

People said that this centre is haunted. Was it haunted? (It is not haunted, Venerable Sir). Yes, it was not haunted. Since one does not know one's own *dhamma* do not the notings become intermittent? (They do, Venerable Sir). Then the *kammattḥāna* teachers said, "How can there be ghosts in the centre? You are being afraid of your own *pīti*". Did not the teacher had to say quite harshly? (He had to say thus, Venerable Sir). This is the true arising of *ubbegā pīti*.

Sometimes one wants to cry or laugh. Some yogis actually cry or laugh. Just now a *yogi* is crying and then he is laughing. Is it not? (It is, Venerable Sir). What *pīti* is it? (It is *ubbegā pīti*, Venerable Sir).

Since this audience consists of *vipassanā yogis*, should not they know this nature of *dhamma*? (They should, Venerable Sir). If these kinds of experiences happen to oneself, "Oh, this is *pīti*, I must continue to note to overcome it". If this kind of experience happens to others, shall not one pacify them? (One shall do so, Venerable Sir). One should know these facts.

Due to various experiences gained in the past existences, when circumstances arise, different kinds of *pīti* can arise in some *yogis*. While sitting, one jumps like a frog and moves forward. May be it is due to his past experiences. Some *yogis* lift up their arms and while doing so, they want to dance, and they actually dance. When it happens like this, one has to note "dancing, dancing", to catch up the phenomenon.

Some *yogis* while walking, it happens that, they seem to be dancing. What *pīti* is it? It is *ubbegā pīti*. The *yogi*

waist is not in the natural position, while walking as it is slanting. One does not know how to describe this bodily behavior, and the *yogi* does not know that he is at the end of the path. When it happens like this, someone who is in charge has to look after the *yogi*. What *pīti* is it? (It is *ubbegā pīti*, Venerable Sir).

In the olden days, one could actually fly upwards. In Sri Lanka, there was a village called *Vattālaka* at the foot of a hill. The devotees built a stupa (*cetiya*) on the top of the hill, and revered it. One day the devotees celebrated the *cetiya* festival with lights around the stupa. The monks chanted the *Pāli* Text and many people came with oil lamps and flowers, going round the stupa clockwise in veneration.

The occupants of a house, at the foot of the hill, were preparing to go up the hill to the stupa to pay respect and listen to the *dhamma* talks which are going to be delivered by the monks. A young lady from that house was in a family way, and her pregnancy was quite advanced. Her parents said to her, “Don’t come along with us. For you, we will pay more respect to the stupa and listen more to the *dhamma* talks. You just stay and look after the house”. Then all the members of the household went up the hill.

The young, pregnant lady came out of the door way and inclined her mind to the stupa in veneration. She saw the light on the stupa, heard the monks chanting and saw the devotees holding flowers and oil lamps going round the stupa clockwise in veneration. Having seen this sight, she was very happy and filled with joy.

The joy (*pīti*), due to this veneration, had made her body lifted up automatically. As she was flying in the sky, and intended to go to the stupa, she landed on the platform. She paid respect to the stupa and went into the audience to listen to the *dhamma* talk.

Her parents arrived later, when they saw her they said, “We told you not to come along, why did you come? Which way did you take and you are so fast”.

She replied, “I do not come walking. I came through the sky.”

“Travelling through the sky can be done only by the *Buddha*, *Pacceka Buddha* and the *arahants*. Don’t talk nonsense, it is not proper”, said her parents. “Oh, I have come like this”, was her reply. What *pīti* is it? (It is *ubbegā pīti*, Venerable Sir).

When they return, she had to go along with her parents. She could no longer fly through the sky. No *pīti* arises on returning home, and she had to walk down. As much as the *pīti* becomes strong, the more one can experience the *dhamma* and have progress in *dhamma*. At the time of the *Buddha* there were quite a number of instances of gaining the noble *dhamma* due to having a powerful *pīti*.

During the *Buddha*’s life time, King *Mahākappina* and Queen *Anojadevi* were ruling *Kukkuda* country. One day the merchants from *Mijjhimadesa* came for trading. The King was in the royal garden with 1000 ministers at that moment. When the merchants learnt that the King was not in the palace, but at the garden, they went to see the King at the garden and paid respect with presents.

The King greeted the merchants and afterwards asked,

“Is your country prosperous?”

“It is prosperous, your Majesty”.

“Does your King rule the country according to the ten disciplinary rules of a king?”

“He did, your Majesty”.

“Are there any important news in your country?”

“There is important news, your Majesty. In our country there is a gem known as the *Buddha*, your Majesty”.

On hearing thus, King *Mahākappina* fainted.

After regaining consciousness, the King asked again.

“What is the news that you told me just now?”

“In our country there is a gem known as the *Buddha*, your Majesty”. The King fainted again. After regaining consciousness, the King asked the same question. On hearing the same answer, the King fainted again. When the King became conscious, he said, “What is the good news you told me?” “In our country there is a gem known as the *Buddha*, your Majesty”.

After he heard the news for the fourth time, the King understood it properly.

“Because you, the merchants can inform me about the gem called the *Buddha*, I will reward you with one hundred thousand coins”.

“What other news did you bring”.

“In our country, there is another gem known as the *Dhamma*, your Majesty.”

As before the King fainted for three times. When the King became conscious after the fourth time, he rewarded the merchants.

“Because you, the merchants can inform me about the gem called *Dhamma*, I will reward you with one hundred thousand coins”.

How much did the merchants got now? (They got two hundred thousand coins, Venerable Sir).

“Did you bring any more good news?” asked the King.

“There is your Majesty. In our country there is a gem known as *Sangha*, your Majesty.”

The King fainted for three times after such questionings and answering. When the King regained consciousness after the fourth time he rewarded the merchants one hundred thousand coins for telling him the news, saying, “I will reward you one hundred thousand coins for telling me there is a gem known as *Sangha*”. Now how much did the merchants got? (They got three hundred thousand coins, Venerable Sir). The *pharanā pīti* is like a piece of cotton wool soaked in oil and it makes one to faint.

The audience and the *yogi* must take note of this. Sometimes when one’s noting is very good, does not one tend to faint? (One can faint, Venerable Sir). If one thinks that the fainting or getting unconscious is attaining the noble *dhamma*, one cannot progress any more. Getting unconsciousness does not always mean attaining the noble *dhamma*. One can become unconscious due to joy (*pīti*) or concentration (*samādhi*) or tranquility (*passaddhi*). There are different causes of getting unconscious.

“One hundred thousand coins for the news about the *Buddha*, one hundred thousand coins for the news about the *Dhamma* and another hundred thousand coins for the news about the *Sangha*, the total of three hundred thousand coins are rewarded to the merchants. Give this message to the Queen and she will give you the money. Also I will send a message to the Queen that I will go to the place where the *Buddha* is and be entering the order of the *Sangha*. The palace, the country and everything will be left for the Queen”.

The King asked the ministers, “What do you think about this? From here I am going to the place where the *Buddha* is and be entering the order of the *Sangha*. What is your intention?” “Like you, your Majesty, we will follow”, they answered. “If so, send messages to your wives”, said the King.

The King and one thousand ministers went in the direction of the *Buddha* on horse back. When they reached the first river, since there were no boats to cross it, they crossed it by noting the virtues of the *Buddha* as the object of thought.

When they reached the second river, as there were no boats, they crossed it by noting the virtues of *Dhamma* as the object of thought. At the third river also there were no boats and they crossed it by noting the virtues of *Sangha*. They reached the other shore safely.

On the other shore, the *Buddha*, as if He was waiting to greet them, sat under a *Bodhi* tree, radiating the six-coloured rays. When King *Mahākappina* and the ministers saw the holy rays, they went in the direction of the *Buddha*. The *Buddha* then expounded *dhamma* to them

and at the end of the discourse they all became *sotāpannas*. Is it not quick? (It is quick, Venerable Sir). What do they have as the basis? (They have *pīti* as the basis, Venerable Sir). Yes, they have *pīti* as the basis.

The merchants went to the Queen and gave the message from the King.

“O merchants, is it not a lot of money for a reward? What services have you done for the King?”

“We haven’t done any services to the King. We only give him the news, your Majesty”.

“Can you tell me that news?”

“Yes, we can, your Majesty”.

“If so, tell me the news”.

“In our country, there appeared a gem known as the *Buddha*, your Majesty”, they said. On hearing this the Queen fainted. When she recovered her consciousness, she asked,

“O merchants, what is the news you told me?”

“In our country, there appeared a gem known as the *Buddha*, your Majesty”.

The Queen fainted again. She fainted for three times on hearing the news thrice. Is not she have much *pīti*? (She had much *pīti*, Venerable Sir).

Pharanā pīti is likened to the cotton wool soaked in oil. Due to hearing the word *Buddha*, she fainted. Only after the fourth time, she understood properly and asked,

“O merchants, because you can tell the news about the *Buddha*, how much did the King reward you?”

“One hundred thousand coins, your Majesty”.

“I am poor, I will give you three hundred thousand coins”.

How many hundred thousand coins did the poor person give? (She gave three hundred thousand coins, Venerable Sir).

Are not the gentleman donors and the lady donors have differences in their *saddhā*? (They have the difference, Venerable Sir). In the list of the donors for the monastery building, there are quite a number of names of the ladies. There was this kind of difference long long ago, not just now. Hence, there shall be no blame regarding this issue. This difference was there since the time of the *Buddha*, so will it be proper to make it an issue now? (It will not be proper, Venerable Sir). She said that she was poor and how much did she give? (She gave three hundred thousand coins, Venerable Sir). For the news of the gem called the *Buddha*, she gave three hundred thousand coins to the merchants.

“Do you have any other news?” the Queen asked. “In our country there appeared a gem known as the *Dhamma*, your Majesty”, said the merchants. She fainted three times on this questions and answers, due to the diffusion of *pīti*. When she regained consciousness on the fourth time, she rewarded the merchants.

“O merchants, because you can tell me the news of the *Dhamma*, I will give you another three hundred thousand coins”.

Now, already how much hundred thousand coins did the merchants receive? (They received six hundred thousand coins, Venerable Sir).

“Do you have any other news?,” asked the Queen.

“In our country there appeared a gem known as the *Sangha*, your Majesty”.

On hearing this news, she fainted. Like before, the Queen fainted for three times. As the individuals who will become *arahants* in this very life (*pacchimabhavika puggalika*), do not they have much *pīti*? (They have, Venerable Sir). There is much *pīti* due to the *Buddha*, *Dhamma* and the *Sangha* in their *santāna* and they fainted. When she regained consciousness on the fourth time, she sad, “O merchants, because you can tell me the news of the *Sangha*, I will give you another three hundred thousand coins”.

How many hundred thousand coins did the merchants got? (They got nine hundred thousand coins, Venerable Sir). Yes, they already got nine hundred thousand coins.

Then the merchants told the Queen that there was a message from the King.

“Your Majesty, the King sent a message”.

“What is the message?”

“From the royal garden, the King will go to the place where the *Buddha* is and he will enter the order of the *Sangha*. The King gave the palace and the country to the Queen so that she may rule or make use of it as she desired”. It was the message.

On hearing this, the Queen was a bit disappointed. She felt as if she had to swallow what the King had spitted out. There were much suffering (*dukkha*) in the luxury of a king. Is it not? (It is, Venerable Sir). Yes, there is

suffering. She did not want it. Like the King she wanted to gain the noble *dhamma*. She too wanted to go to the *Buddha* and be ordained a *bhikkhuni* to practise meditation. Thinking thus, the Queen discussed with the one thousand minister's wives.

"I am going to the *Buddha* and like the King I will practise meditation to attain the noble *dhamma*", said the Queen.

"O ladies, what do you think of my idea?"

"We agree with you, your Majesty, and we will follow you".

"Then arrange the carriages for the journey".

When the carriages were ready, they went along the same route taken by the King in the direction of the *Buddha*. They crossed the three rivers, like the King and his entourage, by noting the virtues of the *Buddha*, the *Dhamma* and the *Sangha* respectively as the object of thought. When they reached the other shore, on seeing the holy rays of the *Buddha*, they came down from the carriages and went towards the *Buddha*.

At that time the King and his one thousand ministers had already become *bhikkhus* (monks). As the *Buddha* welcomed them as "*ehibhikkhus*" they became monks like those Elders of 60 *vāssas* in seniority with robes and alms-bowl etc. The *Buddha*, by his supernormal powers, made those monks invisible to the Queen and the minister's wives. If they saw them, they would be overjoyed and their minds would get disturbed and they would not be able to attain the noble *dhamma*. Hence, how did the

Buddha prevented this from happening? (The *Buddha* prevented this by His supernormal powers, Venerable Sir). Yes, the *Buddha* prevented it thus.

All of a sudden, if they see their dear ones as monks, some will be happy and some will be sad. When there is happiness or sadness, the mind will get disturbed and concentration cannot be developed. If there is no concentration, *vipassanā ñāṇa*? (cannot be developed, Venerable Sir). As the *Buddha*, in his wisdom, saw this, instead of expounding *dhamma* first what did He do to prevent it from happening? (He prevented by His supernormal power, Venerable Sir). Then the *Buddha* expounded *dhamma* to Queen *Anojādevi* and her one thousand minister's wives.

The monks, who were King *Mahākappina* and his one thousand ministers, could also hear the *dhamma* talk. Both parties could hear the sound of the *dhamma*, but the sight was not visible. At the end of the *dhamma* discourse, since Queen *Anojādevi* and one thousand ministers' wives were endowed with *pīti* as basis, they all became *sotāpannas*.

Once the ladies became *sotāpannas*, they no longer were happy in the lay-man's life. As they wanted to practice to attain the noble *dhamma*, the *Buddha* send them to the monastery of *bhikkhunis* and let them get ordained.

At the end of the *dhamma* discourse given to Queen *Arojādevi* and her party, the monks, formerly King *Mahākappina* and one thousand ministers became *arahants*. What good basis were they being endowed with? They were endowed with *pīti*, the good basis. It is evident

that the individuals who are endowed with *pīti* as a good basis experience *dhamma* and perceive the noble *dhamma* quickly.

Queen *Anojādevi* and one thousand ministers' wives after being ordained *bhikkhunis*, practised diligently and became *arahants*. This is an instance to show that the individuals endowed with *pīti* as good basis can attain the noble *dhamma* quickly. Is not the *vipassanā jhāna* beneficial? (It is beneficial, Venerable Sir). Yes, it is beneficial. Out of the five factors of *vipassanā jhāna* this is how *pīti*, the *jhāna* factor, is conditioning. Is it not beneficial for *vipassanā* practice? (It is beneficial, Venerable Sir).

Feeling (*vedanā*) is also beneficial. Are all the three *vedanās* not to be noted in *vipassanā* meditation? (They all are to be noted, Venerable Sir). *Dukkha vedanā* had to be noted and also *sukha vedanā* must be noted. Based on *domanassa*, the *dukkha vedanā*, there are many distinct instances in the Scriptures where the noble *dhamma* was attained. Due to *domanassa vedanā*, an instance of attaining noble *dhamma* will be discoursed in brief.

A few weeks ago, I have talked about *Mahāsiva* Thera to this audience. *Mahāsiva* Thera was the chief of the 18 major sects of religions organizations, he taught the three *Pitakas* and give instructions on the *dhamma*. Because of his instructions on how to practise *dhamma*, thirty thousand individuals became *arahants* and those who became *sotāpannas* or *sakadāgāmis* and *anāgāmis* were uncountable.

One day, out of the 30,000 disciples, the *arahants*, the one who had *abhiññāna sampatti* inclined his mind towards

their master, *Mahāsiva*. He wanted to know what stage his master had reached. Had he become an *arahant*? He found out that his master is still a *puthujjāna*, and had not reached any stages of *ariya* yet. Then he came to his master and requested, “Venerable Sir, please teach me Scriptures just for one session”. The teacher replied, “Oh! I have no time to teach you the Scriptures. I have to teach *dhamma* while going for alms-round, washing my feet and even while I am washing my face”.

“Oh, is that so? If you are that busy, how can you still have time to meditate for just one session in the early morning?”

“No, I don’t have time to meditate”.

“Oh! if so, when the King of Death comes, you have to say, I am busy, I have to teach”, so saying the *arahant* went away flying through the sky.

The *Mahā* Thera became quite startled. “This monk does not want to learn the Scriptures actually. He came to show me the *dhamma*. Anyway, meditation is not that difficult”.

As he was the teacher who showed his disciples the way to become *arahants*, he was quite familiar with the method of practice. So thinking thus, he went forth on the 13th waxing day of the month of Waso and intended to come back to the monastery on the fullmoon day as an *arahant* for the rains retreat.

He meditated and on the fullmoon day of Waso he still had not attained *dhamma*. He continued to meditate for another *vāssa* (one year) thinking that a one-year period is not very long. After one year, that is, at the end of

vāssa, he still had not attained *dhamma*. So he became unhappy, *domanassa* arose, and shed tears.

The audience and the *yogis*, when the *dhamma* experience is distressful and there is no progress in *dhamma*, do not they shed tears? (They do cry, Venerable Sir). The Thera also cried. Since he wanted *dhamma*, he continued to practise. At the end of every *vāssa*, he had to cry. How many *vāssas* have passed away? 29 *vāssas* or 29 years have passed, and he still did not attain the *dhamma*.

At the end of 30th *vāssa* he cried bitterly, thinking that he was not the one to gain *dhamma* in this very life. A *devi* who lived nearby also cried by making sounds of weeping. The Thera heard the noise and asked,

“Who are you? Who is crying near here?”

“I am a *devi*, Venerable Sir”.

“Why are you crying?”

“I am crying because I thought I might get *magga ñāṇa* and *phala ñāṇa* by crying, Venerable Sir”.

“Oh! the *devas* and *devis* have known my plight. This won't do, *Mahāsiva*, you must make a lot more effort to meditate”.

So by saying to himself, he meditated urdently and soon he gained the four stages of *magga* and *phala* and became an *arahant*.

Is it not due to *domanassa* that one had gained *dhamma*? (One had, Venerable Sir). This is an instance of gaining the *dhamma*.

How many *vāssas* did the Thera had to practise? (30 *vāssas*, Venerable Sir). Did not he have much zeal? (He

had, Venerable Sir). How many years? (30 years, Venerable Sir). This audience can practise for only 30 days. They had to try very hard to meditate even for 30 days. There are many issues at home and many social affairs, Venerable Sir, was the report. Is it really there are so much issues to attend to or one has slackened the zeal? I didn't know. Did not *Mahāsīva* attain *dhamma* due to *domanassa* as basis? (He did, Venerable Sir). Yes, he attained *dhamma* as such.

Out of the *vedanas*, does not *domanassa vedanā* benefit the *vipassanā* meditation practice? (It does, Venerable Sir). Yes, it does benefit. This kind of tears should be shed. If there were such tears, let them be. This kind of *domanassa*, if it appeared, let it be because it is a good basis for the gaining of *dhamma*.

By virtue of listening to the *dhamma* talk on *Jhāna Paccayo* from *Paccayamiddesa Pāli* Text, and the method of practice, may you be able to follow, practise, cultivate and put effort accordingly and may you be able to swiftly realize the noble *dhamma*, and attain the bliss of *nibbāna*, the extinction of all sufferings, that you have aspired for with ease of practice.

(May we be endowed with the blessings, Venerable Sir).

Sādhu! Sādhu! Sādhu!

Paṭṭhāna and Vipassanā (12) Jhāna Paccayo

Translator's note on Jhāna Paccayo

10, *Pañcaviññāṇa dvi*

Cakkuviññāṇa dvi = 2

Sotaviññāṇa dvi = 2

Ghānaviññāṇa dvi = 2

Jivhāviññāṇa dvi = 2

Kāya viññāṇa dvi = 2

10

MOTTOS



Noting with close contemplation
And attentiveness
Is called *jhāna*.



Samatha jhāna and *vipassanā jhāna*,
These are
The two different types of *jhāna*.



Observing for tranquility only
Is called *samatha jhāna*.



Contemplating and comprehending
The three characteristics
Is called *vipassanā jhāna*.



Discard the *paññatti*
Paramattha must truly be noted.

Paṭṭhāna and Vipassanā (13)

Magga Paccayo

(Path Condition)

by

Ashin Kuṇḍalābhivamsa
Saddhammaramsī Yeiktha Sayadaw

Translated by Daw Than Than Nyein

Yangon

2012

Myanmar

Paṭṭhāna and Vipassanā (13)

Magga Paccayo

(Path Condition)

by

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Edited by the Editorial Board

Saddhammaramsī Meditation Centre



Paṭṭhāna and Vipassanā (13)
Magga Paccayo

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Magga Paccayo

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Paṭṭhāna and Vipassanā (13) Magga Paccayo

Paṭṭhāna and Vipassanā (13)

Magga Paccayo

(Path Condition)

Ashin *Kuṇḍalābhivamsa*

Today is the newmoon day of the month of Thadinkyut, 1353 Myanmar Era (6.11.91), and the *dhamma* talk that will be delivered this afternoon is on *Magga Paccayo* (Path Condition).

Magga means path. In actual paths, there are two types: the good and the bad ones. The individuals who go into a forest or climb up a mountain must hike carefully so as to be on the right path. They must take great care in order that they do not follow the wrong path. Here also it is the same.

The path conditioning states (*magga paccaya*) present in the *santānas* of this audience are made up of two types of path factors (*maggaṅga*). One type will lead the individuals to the good realms of human, *deva*, *brahma*, and up to *nibbāna*. The other type will lead them to bad realms of hell (*niraya*), animal (*tiricchāna*), hungry ghost (*peta*) and demons (*asurākāya*).

Out of these two types of path factors (*maggaṅga*), does not one have to cultivate in ones *santāna* the arising of good path factors? (One must cultivate thus Venerable Sir). One must try as much as possible to abandon the wrong or the bad path factors.

Path conditioning state (*magga paccaya dhamma*), discoursed now in this *dhamma* talk is the *dhamma* present in the *santānas* of this audience, or these individuals. While listening it, if one reflects that this *dhamma* discourse is about the *maggaṅga dhamma* present in one's *santāna*, one will remember it better. The *Buddha* had expounded on the *dhammas* that are present in the *santānas* of this audience. While listening, one must reflect thus, and one will understand and remember it better.

In the *Pāli* Text, *Magga Paccayo* in quite straightforward, Shall we recite the *Pāli* in veneration to the *Buddha*? All of you repeat after the Sayadaw.

Magga Paccayoti –

*Maggāṅgāni maggasampayuttakānaṃ dhammānaṃ
tamsamuṭṭhānānaṃ rūpānaṃ maggapaccayena paccayo*

Magga paccayoti = Path condition means that, *maggāṅgāni* = the 12 *maggaṅga dhammas*; *maggasampayuttakānaṃ* = the states associated with path; *dhammānaṃ* = the 71 rooted consciousnesses and 52 *cetasikas*; *tamsamuṭṭhānānaṃ* = which originate from the *cittas* and the *cetasikas* associated with path; *rūpānaṃ* = and the associated rooted *cittajarūpa* and associated rooted *paṭisandhi kammaja-rūpa* as well; *maggapaccayena*

= by the force of path condition (*Magga Paccayo*); *paccayo* + *upakāra* = conditioning; *hoti* = are. *Iti* = thus; *bhagāvā* = the *Buddha*; *avoca* = expounded with wisdom led by compassion.

Sādhu! Sādhu! Sādhu!

Maggangāni means that there are 12 path factors (*maggaṅgas*). 8 good ones, *sammādiṭṭhi maggaṅga* and so on and 4 bad ones, *micchādiṭṭhi maggaṅga*, and so on, and altogether there are 12 *maggaṅgas*. The good *maggaṅgas* will condition the associated rooted *cittas* and *cetasikas* (*magga sampayuttakānaṃ dhammānaṃ*) to be good. These eight good ones, *sammādiṭṭhi maggaṅgas* and so on, are cultivating good *cittas* and *cetasikas* associated with them to arise, and to abandon the bad *cittas* and *cetasikas*. The good *maggaṅgas*, *sammādiṭṭhi* and so on are conditioning the associated matters produced, such as rooted *cittaja-rūpas* and rooted *paṭisandhi kammaja-rūpa* from being bad to become good.

Also the bad *maggaṅgas*, *micchādiṭṭhi* and so on are conditioning the associated *cittas* and *cetasikas* (*magga sampayuttakānaṃ dhammānaṃ*) from being good to become bad. *Tanīsamuṭṭhānaṅca rūpānaṃ* means rooted *cittaja-rūpas* and rooted *paṭisandhi kammaja-rūpa* are conditioned to become bad from being good.

Magga means a collection of eight path factors, *sammādiṭṭhi maggaṅga*. Also a collection of four path factors, *micchādiṭṭhi maggaṅga* is called *magga*. A collection of items is called *magga*, each separate item is called *maggaṅga*. *Maggasaddā* directly gives the meaning

of *magga* on the actual path for the journey. As said above, the actual path is of two kinds: the good and the bad ones.

Likewise, the individuals who go into a forest or climb a mountain will find two paths. The *maggaṅga dhammas* present in one's *santāna* are of two types: *sammādiṭṭhi maggaṅga*, *samāsaṅkappa maggaṅga* and so on are the good *maggaṅgas* which can lead one to good existences up to *nibbāna*. Good *maggaṅgas* can make one in *dugati bhāvas* to get over to *sugati bhāvas* or prevent one from doing *akusala* deeds and urge one to do *kusala* deeds.

Maggaṅga, as already known by this audience, is explained in comparison to a vehicle: boat, ship, horse-drawn carriage or motorcar. How many types of *maggaṅga* are there in the *santānas* of this audience? There is a good vehicle and a bad vehicle, hence, there are....? (two types, Venerable Sir).

Good *maggaṅga* vehicle is taking this audience to the realms of human, *deva*, *brahma* and up to *nibbāna*. At present the associated states, *cetasikas* and *rūpa dhammas* arising together with the 8 good *maggaṅgas* (*maggasampayuttakānaṃ dhammānaṃ tamsamuṭṭhānānaṃca rūpānaṃ*) are being conditioned to be good. To be free from bad and to become good is conditioned by these eight *maggaṅgas*. Good *maggaṅgas* will send one to good *bhūmi* or *bhāva* and also cause the associated *cittas*, *cetasikas* and *rūpa dhammas* to be good.

Micchādiṭṭhi, *micchāvācā*, *micchākammanta* and *micchā-ājīva*, the four bad *maggaṅgas* are conditioning one to

get to bad existances (*bhūmi* or *bhāva*). At present the associated states, *cittas*, *cetasikas* and *rūpa dhammas* arising together with the four bad *maggaṅgas* are being conditioned to be bad. For the good *cittas* and *cetasikas* to become bad it is being conditioned by the four bad *maggaṅgas*, that is, bad *cittas*, *cetasikas*, *cittaja-rūpas* and *paṭisandhi kammaja-rūpas* are made to arise.

In whose *santānas* are these conditionings taking place? (The conditionings are taking place in our *santānas*, Venerable Sir). Yes, this *dhamma* talk is about the conditionings taking place in the *santānas* of this audience. These phenomena are present or arising in the *santānas* of this audience, sometimes the eight good *maggaṅgas* or at other times the four bad *maggaṅgas* are appearing. Does not one have to try so as not to have the four bad *maggaṅgas* in one's *santāna*? (One must try, Venerable Sir).

Sammādiṭṭhi = right view; *sammāsaṅkappa* = right thought; *sammāvācā* = right speech; *sammākammanta* = right action; *sammā-ājīva* = right livelihood; *sammāvāyāma* = right effort; *sammāsati* = right mindfulness; and *sammāsamādhi* = right concentration. How many factors are there? (There are eight factors, Venerable Sir). These eight factors of *maggaṅgas* in a group is known as *magga*.

The meaning of this *magga* in *Pāli* is: *Kilese mārenato nibbānaṃ gacchatīti maggo*. *Kilese* = *lobha*, *dosa*, *moha*, the *kilesas*; *mārenato* = by extinguishing; *nibbānaṃ* = to *nibbāna*; *gacchatīti* = tends to go; *ititasamā* = hence this force to go to *nibbāna* by extinguishing the *kilesas*, *lobha*, *dosa* and *moha* is known as; *maggo* = *magga*.

Sammādiṭṭhi the eight *maggaṅgas*, present in the *santānas* of this audience, are making one abandon *lobha*, *dosa* and *moha* which can lead one to *apāya*, but sending one to *nibbāna* instead.

Eight *maggaṅgas*, *sammādiṭṭhi* and so on, are generally known as the *magga* vehicle. Four *maggaṅgas*, *micchādiṭṭhi* and so on are also sending one to where? It is sending one to four woeful planes (*apāya*). These four are also known as the vehicle.

In the *santānas* of this audience, there are two types of *maggaṅga* vehicles. One type of vehicle sends one to good existences (*sugati bhūmis*) and finally to *nibbāna*. How many factors are there in this type? (There are eight factors, Venerable Sir). Another type to four bad existences (four *apaya bhūmis*), and how many factors are there in this type? (There are four factors, Venerable Sir).

In these four factors, the word “*micchā*” must be a prefix in each of the four terms, such as *micchādiṭṭhi*, *micchāvācā*, *micchākammanta* and *micchā-ājīva*. *Micchā* means wrong, which can be compared to the wrong way. When there is a *micchā* vehicle, is it not like driving one along the wrong path? (It is like this, Venerable Sir.) Where can one be driven to? (One can be driven to *apāya niraya*, Venerable Sir). Yes, one can get to *apāya niraya*. This is the meaning of *micchādiṭṭhi*.

The meaning of *sammādiṭṭhi* is generally well-known. *Sammādiṭṭhi* means the right view: knowing the *nāma* and *rūpa* by discerning; knowing the cause and the effect; knowing the three characteristics of *anicca*, *dukkha* and *anatta*; and knowing the arisings and passings away. This

audience had already heard about *sammādiṭṭhi*. The benefactor Most Venerable Mahasi Sayadaw had composed a motto to make one understand clearly the eight *maggāṅgas*: *sammādiṭṭhi maggaṅga* and so on. In veneration to the Mahasi Sayadaw, recite the motto once.

Motto: Right view, right thought, right speech, right action,
right livelihood,
Right effort, right mindfulness and right
concentration,
Constitute *magga*, the right eight-fold path.

Right view = *sammādiṭṭhi*; right thought = *sammāsaṅkappa*;
right speech = *sammāvācā*; right action = *sammākammanta*;
right livelihood = *sammā-ājīva*; right effort = *sammāvāyāma*;
right mindfulness = *sammāsati*; and right concentration =
sammāsamādhi. These are the meaning in brief.

When one recite the motto on *micchādiṭṭhi*, *micchāvācā*,
micchākammanta and *micchā-ājīva*, their meanings will
become clear. Let us recite.

Motto: Holding the view of
No *kamma* and its effect
Is *micchādiṭṭhi*

There is a view of the presence of no *kamma* and its
effect: when one does a wholesome deed (*kusala*) there
will be no benefit; if one does an unwholesome deed
(*akusala*) there will be no punishment for it, that is, there
is no effect of *kusala* or *akusala*. Is it *sammādiṭṭhi* or
micchādiṭṭhi? (It is *micchādiṭṭhi*, Venerable Sir). In the

santānas of this audience, there is no such a wrong view. One is always believing in *kamma* and its effect and hence one is holding the right view *sammādiṭṭhi*. Is it not? (It is, Venerable Sir). One is free of the wrong view (*micchādiṭṭhi*)

To be able to talk on *micchādiṭṭhi* in brief, it will be explained briefly. Since this audience are the Buddhists, are they not being asked about Buddhism quite often? (They are being asked, Venerable Sir). If asked, what is *micchādiṭṭhi*? What is the wrong view? The answer shall be, it is the view that there is no *kusala kamma*, that is, even though *dāna*, *sīla*, *samatha* and *vipassanā kusala* are performed, there is no benefit. Even though one kills, steals or does other *akusala* deeds, there is neither *akusala kamma* nor the effects of that *kamma*. There is no effect of dispensing *dāna* or observing *sīla* or taking life of other's or stealing other people's property. This wrong view is called *micchādiṭṭhi*. Is not this audience free of this wrong view in their *santānas*? (They are free of it, Venerable Sir).

In the word *micchāvācā*, *micchā* means wrong, *vācā* means speech. Talking falsely is *micchāvācā*. One has to keep on trying to be free of this. Talking by four *vacīduccarita* is *micchāvācā*. The four *vacīduccarita* are talking lies, slandering, speaking harshly and talking frivolously. These can be very evident.

In *Pāli*, slandering is called *pisuṇavācā* and this word consists of two parts: *piya* + *suñña*. *Piya* = love or affection; *suñña* = empty of. Hence, *pisuṇavācā* means talking to make the two person's affection disappear. Is it

not a frightful offence? (It is, Venerable Sir). Yes, it is a frightful offence and one must be careful not to commit it.

“My parents and relatives are endowed with *sīla* and *samādhi*, but my in-laws are not”, what kind of a speech is this? Is it to make the other family lose respect? This speech is *pinsuṇavācā*. This audience will not talk like this.

Sayadaws and *saṅghas* must also be very careful. If they say that their sect is endowed with *sīla* and *samādhi*, and that the other sects are not, this speech can make the members of other sects lose respect and hence, it becomes *pinsuṇavācā*.

Talking harshly is *pharusavācā*. This audience is refraining from doing it as much as possible. One has to make an effort to refrain from it so as to make it a habit. Some individual, according to their livelihood basic nature, enjoy speaking harshly. Is it good or bad? (It is bad, Venerable Sir). Yes, it is bad. Speaking politely is the best thing. Refraining from harsh speech is doing according to the Buddha’s wish.

When the words as well as the volitions are harsh, the speech is definitely a *pharusavācā*. This type of harsh speech is *micchāvācā*. Where can *micchāvācā* lead one to? It is the path to hell (*apāya niraya*). It is a great vehicle which will send one to *apāya niraya*. If the words are harsh only, but the volition is not, then the speech cannot be termed *pharusavācā*.

At one time, a mother and her son lived together. Since these two were not in agreement, they quarreled often. Then the son got disappointed and said, “I don’t want to

live with you, mother. I want to leave the house”. “Alright, if you go away, in the forest, a she-buffalo will gore you to death”.

“Never mind, let it be, even if I have to die, I will go”. So saying, the son went away. In the forest, he met a wild she-buffalo which came running to gore him. He had no way to escape. Knowing that he had no escape, he made a resolution on the truth (*saccādhiṭṭhāna*).

“If my mother really wants me to die, let the buffalo gore me. If she said harsh words without the volition for me to die let not the buffalo gore me”.

The wild buffalo, as if tied to a post at that spot, did not move at all. It could not advance and after a short while, went away to another place. Does the speech amount to *pharusavācā*? (It does not Venerable Sir). The words are harsh but —? (the volition is not harsh, Venerable Sir). She said harsh words to stop him from going away. One must be careful. Even though the words are harsh but the volition is not, then it is evident that the speech does not amount to *pharusavācā*.

If the words are pleasant but the volition is harsh, then the speech certainly is *pharusavācā*. At one time a king was holding a council with the ministers and young princes. At that time a notorious bandit was caught, having an order to bring him at once to the king. Hence, the bandit was brought before the king. Since the king was in the company of respectable persons, it was not proper to utter harsh words and the king said pleasantly, “O, let the bandit sleep peacefully in the forest”. Are not the words pleasant? (They are pleasant, Venerable Sir). What is the

real order? (The real order is to execute the bandit, Venerable Sir). This is *pharusavācā*. Is it *sammāvācā* or *micchāvācā*? (It is *micchāvācā*, Venerable Sir). *Micchāvācā* is the path to *apāya*. By taking note of this, one must practice to have good habits. When the words are harsh sometimes the volition too becomes harsh. It is better not to speak harshly. Since one is in the meditation centre, all these are being taken care of. But is it not good to know about this? (It is good, Venerable Sir). Yes, it is good.

Talking frivolously is *samphappalāpavācā*. The talk gives neither the mundane benefit nor the supramundane benefit in *saṃsārā*. It is not the way to *sugati bhāvas* and *nibbāna*. There is no benefit resulting in the mundane world, no benefit in *saṃsārā*, and no benefit in the supramundane world and for the reaching of *nibbāna*. Talking about unbeneficial topics is *samphappalāpavācā*. Is the unbeneficial talk *sammāvācā* or *micchāvācā*? (It is *micchāvācā*, Venerable Sir). This kind of talk can send one to *apāya nīraya*. Hence, one should not talk as such. Unbeneficial talk such as praises of women or men and reading and writing about untrue but imaginary episodes, are a waste of time. It is *samphappalāpavācā*. *Micchāvācā* means the talk concerning four *vacīduccarita*. Recite the motto on *micchāvācā*.

Motto: *Musa, pisu, pharu* and *samphā*

These four are known as *micchāvācā*.

Musa (*musavāda*) = talking lies; *pisu* (*pisuṇavācā*) = slandering; *pharu* (*pharusavācā*) = speaking harshly; and

sampha (*samphappalāpa*) = talking frivolously or wasting time by talking nonsense. These four factors are known as *vacīduccarita* or *micchāvācā*.

The next factor is *micchākammanta*. *Micchā* means wrong; *kammanta* means action. What are the wrong actions? Does not one have to do the killing by bodily actions? (One has to do thus, Venerable Sir). Stealing other's property is mostly done by the bodily action, even though there are few cases of theft done by verbal action. *Kammesu-micchācāra* means act of sexual misconduct carried out on other's wife and family members. These three factors are *micchākammanta*. Recite the motto.

Motto: Acts of killing, stealing, and sexual misconduct.
These three, when committed,
Are known as *micchākammanta*.

Killing = taking life of other's (*pānātipāta*); stealing = taking other people's property without permission (*adinnādāna*), and having act of sexual misconduct = having unlawful sex with other people's wife or family members (*kāmesumicchācāra*). These three *kāyakamma* are *micchākammanta*.

Micchākammanta is the actions that can send one to *apāya*. Does not this, audience have to refrain and stay away from this action as much as possible? (One has to refrain thus, Venerable Sir). Since young, one is brought up by good parents and teachers, and one has refrained from killing, stealing and having act of sexual misconduct (*micchākammanta*), these three *kāyakamma*s. Does not

one rejoice over it? (One does, Venerable Sir.) One is free from these misdeeds.

Another factor is wrong livelihood (*miccha-ājīva*). Wrong livelihood means making one's living by committing three *kāyaduccaritas* and four *vacīduccaritas*, such as *musāvāda*, *pharusavācā*, *pisuṇavācā* and *samphappalāpavācā*. One tells lies for making a living; and speaks harshly to acquire wealth. One slanders to make the two person's affection destroyed, for one's livelihood. One has spoken frivolously for a living. What are these actions called? They are called *micchājīva*. This audience do not have these actions. If one has a few of these one must take care so as to be free of them.

One male donor (*dāyakā*) became quite aware of these ways of livelihood. After practicing *satipaṭṭhāna vipassanā* meditation, he contemplated to review his livelihood on whether it is *sammā-ājīva* or not. Since an individual practiced *vipassanā* meditation by culturing the mind, did not he review his own mind? (He did, Venerable Sir). "This livelihood is not good, not good. If it is not good, I will not earn a living in this way". Is it not a good reflection? (It is a good reflection, Venerable Sir). By practicing what dhamma? (By practising *vipassanā* meditation, Venerable Sir).

One cannot starve in this life. Will it be proper if one must have a wrong livelihood (*miccha-ājīva*)? (It will not be proper, Venerable Sir). A *dāyakā* who owned a teashop reported thus:

"In Myanmar Country, there is almost no one who is starving. I will no more earn a living by *miccha-ājīva*".

Oh! It is so appropriate. Should not one praise him? (One should, Venerable Sir). One should take this as an example from him. He had to shout, scold and threaten his employees by using abusive words. So he closed his teashop and started another business. Is it not proper? (It is proper, Venerable Sir)

Earning a living by the fourfold *vacīduccarita* course of actions is known as *miccha-ājīva*. One's livelihood consisting of talking lies, slandering, saying harshly and speaking frivolously is known as *micchājīva*. Earning a living by killing, stealing and having acts of sexual misconduct is also *micchājīva*.

Earning a living by refraining from three *kāyaduccaritas* and four *vacīduccaritas* is called *sammā-ājīva*. *Micchājīva* and *sammā-ājīva* are directly opposite to each other. The bad *maggāṅgas*: *micchādiṭṭhi*, *micchāvācā*, *micchākammanta* and *micchā-ājīva* constitute the vehicle which will take one to the inferior realms, the four *apāya* planes, and as this is known, should not one avoid this vehicle? (One should avoid it, Venerable Sir).

Magga conditioning state (*magga paccaya*) present at this moment in the *santānas* of this audience is the same type as conascence conditioning state (*sahajāta paccaya*), which conditions the associated states arising together. Since *sammādiṭṭhi*, *sammāsaṅkappa*, *sammāvācā*, *sammākammanta*, *sammā-ājīva*, *sammāvāyāma*, *sammāsati* and *sammāsamādhi*, the eight *maggāṅgas*, are good and noble, they can condition the conditioned state appearing together (*sampayutta*) so as not to be bad but to be

good and make good *cittas*, good *cetasikas*, and good *rūpas* arise.

Not to let the associated wrong conditioned state (*micchā sampayuttas*) arise, that is not to let the *cittaja-rūpa* become defiled, the eight *maggaṅgas*, *sammādiṭṭhi* and so on, are conditioning the conditioned state, *cittaja-rūpas* and *paṭisandhi kammaja-rūpas*, that arise together, to be good and proper. Is it clear now? (It is clear, Venerable Sir). Eight *maggaṅgas*, *sammādiṭṭhi* and so on are conditioning so that the arising *dhammas* are noble and purified.

Also *micchādiṭṭhi*, *micchāvācā*, *micchākammanta* and *micchā-ājīva*, the four *maggaṅgas* are conditioning the associated (*sampayutta*) *cittaja-rūpas* and *kammaja-rūpas*, the conditioned state. How are they conditioning? They are conditioning the associated good *cittas* and *cetasikas*, the conditioned state, to become bad and inferior. According to *tamsamuṭṭhānānañca rūpānaṃ*, they are conditioning the good *cittaja-rūpas* and *paṭisandhi kammaja-rūpas* to become bad and inferior.

When one is holding the wrong view, making false speeches, behaving badly and earning by wrong doings, can the associated *dhammas* (*sampayutta dhammas*) be good? (They cannot be good, Venerable Sir). Yes, they cannot be good. Only unwholesomenesses (*akusalas*) will arise, the pure ones, wholesomenesses (*kusalas*), to become defiled. It is caused by *micchādiṭṭhi*, *micchāvācā*, *micchākammanta* and *micchā-ājīva*. When these defiled ones, (*akusala*) accrue, *cittas* and *cetasikas* become impure and the *rūpas* also become defiled. Do not they become

defiled? (They do, Venerable Sir). Yes, they become defiled. What is conditioning this to happen? *Micchādiṭṭhi*, *micchāvācā*, *micchākammanta* and *micchā-ājīva* are conditioning. Is it not evident? (It is evident, Venerable Sir).

Hence, this audience is practising to be free from *micchādiṭṭhi*, *micchāvācā*, *micchākammanta* and *micchā-ājīva*, the four *maggaṅgas* in their *santānas* as much as possible. This is a very joyful experience indeed.

As one has lived with good parents and teachers since young and is being brought up by having their good advice, one is free from *micchādiṭṭhi*, and can refrain from *micchāvācā* as much as possible. Is it not? (It is, Venerable Sir.) One can totally refrain from *micchākammanta*, that is, taking other's lives; stealing other's property, and committing act of sexual misconduct. And one can refrain from these acts as much as possible. Cannot one refrain from *micchā-ājīva*, that is earning by wrong doing as much as possible? (One can refrain from these, Venerable Sir).

One can refrain from these acts because one knows their consequences. When one is ignorant, one will not refrain from doing bad things. Now one knows about it. Since young, one is brought up by good parents and teachers, and one can refrain from the *micchā-maggaṅgas*. Now one knows more by listening to the *Paṭṭhāna Pāli* Text. Should not one listen carefully? (One should, Venerable Sir). To hear what has not been heard before, to clarify what has been heard, to have right view and so on, the

five benefits of listening to *dhamma* talks can be obtained.
Recite the motto.

Motto: Hearing that has not been heard,
What have been heard clarified,
Doubts cleared, having right view,
The mind becoming pure
Are the five benefits of listening to *dhamma*.

By listening to *dhamma* discourses, one can hear the *dhamma* which one has never heard before. The *dhamma* that had been heard before can be discerned more clearly. If there are any doubts, they can be dispelled. Can the doubts be dispelled? (They can be dispelled, Venerable Sir). The wrong views can be set right and the mind can become clear and pure. When an eloquent *dhamma* speaker talks about *dhamma*, one's dull and unhappy mind can become clear and cheerful.

Since the *yogis* here are practising *vipassanā* meditation, eight *maggaṅgas* in connection with *vipassanā* are already getting involved. Out of the eight *maggaṅgas*, the two, most beneficial and distinctive ones: *sammāvāyāma* and *sammāsati* will be discoursed here. *Sammāvāyāma* will be discoursed first. *Sammāvāyāma* means making the right effort with the four factors of *sammappadhāna*. The four factors of *sammappadhāna* are: *Anuppannānaṃ pāpakānaṃ anuppādāya vāyāmo*. One must make an effort so as not to let the unwholesomeness (*akusala*) that have not yet arisen to arise. *Uppannānaṃ pāpakānaṃ pahānāya vāyāmo*. One must make an effort to abandon the unwholesomeness (*akusala*) that have already arisen.

Anuppannānaṃ kusalānaṃ uppādāya vāyāmo. One must make an effort to let wholesomeness (*kusala*) that has not yet arisen to arise. *Uppannānaṃ kusalānaṃ bhiyyo bhāvāya vāyāmo.* One must make great effort to let wholesomeness (*kusala*) that had already arisen to develop more and more. Practising by these four factors of *sammappadhāna* is known as *sammāvāyāma*. Is it not better to remember these four good factors? (It is better, Venerable Sir).

How shall one make an effort to let *akusala* that has not yet arisen in one's *santāna* to become *sammāvāyāma*? The audience cannot give the answer yet. To understand *sammāvāyāma*, everybody must give the answer. Is it not the effort one has to make directly? (It is, Venerable Sir).

How shall one make an effort to let *akusala* that has not yet arisen in one's *santāna* to become *sammāvāyāma*? (One must make an effort not to let *akusala* arise, Venerable Sir). How shall one make an effort to let *akusala* that has already arisen in one's *santāna* to become *sammāvāyāma*? (One must make an effort to abandon *akusala*, Venerable Sir). This is the *dhamma* that the audience is practising by themselves. How shall one make an effort to let *kusala* that has not yet arisen in one's *santāna* to become *sammāvāyāma*? (One must make an effort to let *kusala* arise, Venerable Sir.)

How shall one make an effort to let *kusala* that has already arisen in one's *santāna* to become *sammāvāyāma*? (One must make an effort to let *kusala* develop more and more, Venerable Sir). Yes, this effort is very useful. When one is endowed with this *sammāvāyāma* factor, one can reach *nibbāna*.

In the *santānas* of this audience for this existence, there are *akusala* that have not yet arisen. But over the countless number of existences in the past, that is, in the beginningless *saṃsārā*, one had committed all kinds of *akusala*. As the *saṃsārā* is so long there is no *akusala* left that has not been committed by one. In the *santānas* of this audience, in this life time, there are *akusalas* that has not yet been committed. Some individuals may have *akusalas* such as murdering, stealing millions or billions of money. Is it not? (It is Venerable Sir). In this audience, has any one committed these crimes? One has not. Hence, are there *akusalas* that have not yet arisen in oneself? (There are *akusalas* that have not yet arisen, Venerable Sir.)

For example when there are epidemics of plague, diarrhea or small pox, does not one have to protect oneself from having these diseases? (One has to protect, Venerable Sir). Yes, it is like this. Hence, one has to make an effort to prevent *akusalas* from arising in one's *santāna*.

The *akusalas* that had already arisen in one's *santāna* are of three types. The *akusalas* that arises due to bodily or verbal actions; the *akusala* that arises in the continuity of consciousness, and the latent *akusalas* that followed one over the whole of *saṃsārā*. How many types are there altogether? (There are three types, Venerable Sir). What must one do about them? (One must abandon them, Venerable Sir).

There are *kusalas* which had not yet arisen in one's *santāna*. Some individuals have not visited the famous pagodas; have not acquired the *kusala* of building a pagoda or have not practised *vipassanā* meditation yet. One has

dispensed *dāna*, observed *sīla* and practised *samatha* by telling beads. But one has not practised *vipassanā* meditation yet, and by practicing *vipassanā* meditation one is gaining *kusala* that has not yet arisen. Is it not? (It is, Venerable Sir). If one is practising *vipassanā* meditation, one is gaining *kusala* that had not yet arisen.

Does not an individual who is at *nāmarūpa pariccheda ñāṇa*, the knowledge of knowing *nāma* and *rūpa* by discerning, have to keep on practicing so as to reach the next higher stage, the *paccaya pariggaha ñāṇa*? (he does have to keep on practising, Venerable Sir). He does have to practise so as to gain the *kusala* of *paccaya pariggaha ñāṇa* that has not yet arisen in him.

Does not the yogi who is at *paccaya pariggaha ñāṇa*, the knowledge of cause and effect, has to keep on practicing to reach *sammasana* and *udayabbaya ñāṇas*? (He does have to, Venerable Sir.) He does have to continue practicing to acquire the *kusala* of attaining *sammasana* and *udayabbaya ñāṇas* in his *santāna*. Then, does not the yogi have to practise from *udayabbaya ñāṇa* to *bhaṅga ñāṇa*, *bhaya ñāṇa*, *ādinava ñāṇa*, *nibbidā ñāṇa*, *muncitukamyutā ñāṇa*, *patisankhā ñāṇa*, *sankhārupekkhā ñāṇa*, *anuloma ñāṇa*, and *gotrabhū ñāṇa* successively? Does not one have to practise so as to reach: *magga ñāṇa* from *gotrabhū ñāṇa*? (One does have to, Venerable Sir). Does not the yogi have to keep on practicing so as to gain the *kusala* that has not yet arisen in his *santāna*? (He does have to, Venerable Sir). *Magga ñāṇa* is also the *kusala* that has not yet arisen. Practising with the intention to reach *sotāpatti magga ñāṇa* is to get the

kusala that has not yet arisen in his *santāna*. Is it not evident? (It is evident, Venerable Sir).

Out of the four efforts in *sammappadhāna*, the practise of *vipassanā* meditation is to gain the *kusala* that has not yet arisen in one's *santāna*. Can one decide as such? (One can, Venerable Sir).

The *kusalas* that have already arisen in one's *santāna* should be made to develop more. The audience is already practising this. One has offered alms-food many a time, hasn't one? (One has, Venerable Sir). On every birthday, *dāna* has been dispensed. Since very young, one has celebrated the birthdays, hasn't one? (One has, Venerable Sir). That is developing *kusala*. Every year one has been offering *Waso* robes since many years ago, this year too will not one offer? (One will offer again, Venerable Sir). What is one doing? One is developing the *kusala*. Every year does not one offer *kathina* robes? (One does, Venerable Sir). This year also...? (One will offer again, Venerable Sir). What is one doing? (Developing *kusala*, Venerable Sir). Yes it is developing *kusala*.

One observes *sīlas*. Since young, one has observed the five precepts. Now, is not one observing *sīla* again and again? (One observes thus, Venerable Sir). Why? (One is observing *sīla* to develop it, Venerable Sir). Yes, one is observing to develop more. Now the audience has understood this idea properly.

Practising by the four factors of *sammappadhāna* effort is *sammāvāyāma*. *Sammāvāyāma* is one of the eight constituents (*maggaṅgas*), which can lead one to *nibbāna*. When one is endowed with *sammāvāyāma*, where will

one be heading? (To *nibbāna*, Venerable Sir). Yes, one can get to *nibbāna*, from one good realm to another good realm, to better and better abodes and finally to *nibbāna*. Recite the motto.

Motto: *Akusala* that has not yet arisen will not arise.

Akusala that has already arisen shall quickly be abandoned.

Kusala that has not yet arisen will arise.

Kusala that has already arisen will exceedingly develop.

This is the motto describing the result of practicing by the four factors of *sammappadhāna* effort. Here the most important thing is to eliminate the *akusala* that has already arisen. Only when this audience can eliminate the *akusala* that has already arisen, one will reach *nibbāna*, where all the sufferings are extinguished, which one have aspired for. So long as there is *akusala*, can one attain the bliss of *nibbāna*? (One cannot attain, Venerable Sir). Yes, they cannot attain. *Akusala* and *nibbāna* are directly opposite to each other. Hence, one must be able to abandon *akusala*.

How many kinds of *akusala* are there? In the *santānas* of this audience, roughly there are three kinds. How many kinds are there? (Three kinds, Venerable Sir).

Akusala arising due to bodily and verbal actions is one kind. *Akusala* arising in the continuity of consciousness is of another kind, and *akusala* that has been latent for many existences throughout the beginningless *samsarā* is

still the another kind. How many kinds? (Three kinds, Venerable Sir). Unless one knows the *akusala* in one's *santāna*, one cannot eliminate it. When one does not know about it, can one eliminate it? (One cannot, Venerable Sir). Is it not important to know about it? (It is important, Venerable Sir.)

Does not one want to know one can eliminate the *akusala* due to bodily and verbal actions? (One wants to know, Venerable Sir) How should one eliminate the *akusala* arising in the continuity of one's consciousness? How should one eliminate the latent *akusala* present in the *santāna* since many many existences in the *saṃsārā*? If one knows how to eliminate each kind of *akusala*, the task of elimination can be accomplished more quickly.

Do not the *akusalas* due to bodily and verbal actions, such as killing, stealing, committing adultery, telling lies, slandering and so on, the several *duccaritas*, arise sometimes? (They arise, Venerable Sir). The *akusalas* committed by bodily and verbal actions are known as *vītikkama akusala*. These *akusalas* are committed by actions, and are very evident. When there is a case of theft, does not the individual who steals knows about it? (He does know, Venerable Sir). Other individuals also...? (know about it, Venerable Sir.) They know that "he is a thief, he is a thief." It is very evident. How should one eliminate the *akusalas* committed by action (*vītikkama*)? When one is observing the five precepts one cannot steal, kill, commit adultery and tell lies. Do not the five precepts eliminate these *akusala*? (They do eliminate thus, Venerable

Sir) The *akusala* that arise due to bodily and verbal actions must be abandoned by *sīla*.

Motto: Due to bodily and verbal actions
The *akusalas* that arise
Must be eliminated by *sīla*.

As these *akusalas* arise due to bodily and verbal actions, one will kill, steal, commit adultery, tell lies and so on. These *akusala* must be abandoned by *sīla*. When one is observing the precepts, does it mean that one has already abandoned these *akusalas*? (The *akusalas* are being abandoned, Venerable Sir). Yes, the *akusalas* are being abandoned.

How shall *akusala* arising not due to bodily or verbal actions but which appear in the mind endlessly be abandoned?

Motto: In the continuity of consciousness
The *akusala* that arise
Must be abandoned by *samatha*.

The *akusalas* that do not arise right up to bodily and verbal actions but arise in the continuity of consciousness endlessly or interminably such as, craving for this and craving for that; clinging to this and clinging to that, are there such *akusala*? (There are, Venerable Sir). Not being able to get what one craves for, one is unhappy endlessly. Is it not? (It is, Venerable Sir). Oh! I haven't got it, I haven't got it. Will it be possible, or will I be able to get

it? There can be such worry or unhappiness every now and then.

The individuals, who are practising *vipassanā* meditation, usually examine their own minds frequently? Are these thoughts either *kusala citta* or *akusala citta*? (They are *akusala cittas*, Venerable Sir). Yes, they are *akusalas*. Craving for something what one does not get is *lobha*. Getting upset for not getting what one craves for is *dosa*. Does not one have such thoughts every now and then? (One does, Venerable Sir). One does not like the ways of young sons and daughters. He does not say anything to them but disagrees with their life style: the clothes they wear, the way they bear their manners, the way they behave and the words they say. Can this happen sometimes? (It can happen thus, Venerable Sir). There can be many such thoughts in one's mind. *Vipassanā* meditator generally knows his own mind. These are the worries, it is better to keep on meditating. Can one have such attitudes? (One can, venerable Sir). Yes, one can have such attitudes.

How shall the *akusalas* that arise in one's mind be abandoned? In accord with the continuity of consciousness, these *akusalas* must be abandoned by *samatha*. When one is bowing down and paying respect to the *Buddha*, the concentration gained by this act is discarding the worries and the carvings, the *akusalas*, that are appearing in one's continuity of consciousness.

How must one abandon the latent *akusalas* that follow one throughout the *saṃsārā* for many existences? They

must be abandoned by *vīpassanā paññā* and *magga paññā*.

Motto: Throughout the continuous existences
The latent *akusalas* that follow
Must be abandoned by noble *paññā*

In the *saṃsārā* for continuous existences, there follow the latent powers or abilities, or *anusayas*, or the *akusalas* in the *santānas* of this audience. There are plenty of *akusalas* that have been accumulated. Unless these accumulated *akusalas* can be abandoned one cannot attain the bliss of *nibbāna* which one has aspired for. *Nibbāna* cannot be attained just by wishing.

In the Scriptures it was explained that the *akusalas* arising to bodily and verbal actions; *akusalas* appearing in one's continuity of consciousness and the latent *akusalas* that follow one for many many existences in this beginningless *saṃsārā* (*anamataḡga saṃsārā*) are likened to a huge poison tree. What are these three *akusalas* present in one's *santāna* likened to? (They are likened to a huge poison tree, Venerable Sir) Yes, they are likened to a huge poison tree which can give suffering to people.

There are three parts in a huge poison tree. The twigs and branches are one part, the trunk is the other part and the roots are still another part. How many parts are there? (There are three parts, Venerable Sir). In the *santānas* of this audience, how many parts of *akusala* are there? (There are three parts, Venerable Sir). Yes, there are three parts, such as *akusalas* due to bodily and verbal actions; *akusalas* appearing in one's continuity of consciousness, and the

latent *akusalas* that follow for many many existences in the *anamatagga samisārā*.

What are the twigs and branches of the poison tree likened to? They are likened to the *akusalas* arising due to bodily and verbal actions of the individuals in this audience. Can one see the twigs and branches of a tree from a far-away distance? (One can see them, Venerable Sir). The *akusalas* due to bodily and verbal actions are very distinct. Can one know these *akusalas* by oneself? (One can know them by oneself, Venerable Sir). Oh! I have committed, I have committed. I have said something which is not proper. This is how one knows by oneself. Other people also know about these. As the twigs and branches are distinct so also are the *akusalas* committed bodily and verbally. Are these two distinctions likened to one another? (They are, Venerable Sir). Hence, the *akusalas* committed bodily and verbally are likened to twigs and branches of the poison tree.

The *akusalas* arising in one's continuity of consciousness is not evident. When one looks at a tree from afar, one or two miles away, can one know distinctly how big the trunk of that tree is? (One cannot know, Venerable Sir). One can just do by guessing. In the same manner, the *akusalas* arising in one's continuity of consciousness are not known by other individuals. Even one knows by oneself only when it is reflected. Thus, it is not distinct.

The latent *kusalas* that follow for many many existences throughout the *anamatagga samisārā* are likened to the tap root of the huge poison tree. Even when one is already near the tree, can one know definitely how big and how

deep the tap root is? (One cannot know definitely, Venerable Sir). One cannot know it by one's natural eye but can see it only by the wisdom's eye. Since this tree is growing well, it must have a long tap root. This is how one can reason out and see by the wisdom's eye. The latent *akusalas* present along many many existences in the *saṃsārā* are likened to the tap root, which cannot be seen or it is the most indistinct one. One cannot know by oneself. It is known only because the Buddha had expounded about it.

No one likes the poison tree. Hence, whenever people see the tree, they cut the branches and its trunk and leave it. Since the tree is not being uprooted, when the favourable circumstances arise by having rain water and so on, it can grow again and give trouble to people? The most important thing is to dig up the roots and destroy the tree completely.

In the same manner, this audience can abandon *akusalas* arising due to bodily and verbal actions, likened to branches of the tree, by *sīla*; abandon the *akusalas* arising in the continuity of consciousness, likened to the trunk, by *samatha*, but if one does not abandon the latent *akusalas* present all along the *saṃsārā* by *vipassanā paññā* and *magga paññā*, one is not free from the *apāya saṃsārā* and is liable to meet with many kinds of suffering. Hence, it is of utmost importance to eliminate the latent *akusalas*.

Elimination of such *akusalas* can only be done when one is in this kind of life. This kind of life means one is born a human being, is still alive, is practicing the flourishing *satipaṭṭhāna vipassanā* meditation and meeting with the *Buddha's sāsana*. Because of having these four rarities or

conditions one can eliminate the latent *akusalas* likened to the main root of the tree.

Motto: Throughout the continuous existences,
The latent *akusalas* that follow
Must be abandoned by noble *paññā*.

The latent *akusala* must be abandoned by *vipassanā paññā* and *magga paññā*. First of all one has to abandon it by *vipassanā paññā*. There are two kinds of latent *akusalas* (*anusaya kilesas*): *ārammaṇānusaya* and *santāṇānusaya kilesas*. *Ārammaṇānusaya kilesa* means the defilements dwelling in the objects of seeing, hearing, smelling, tasting, touching and thinking that arise in the *santānas* of this audience.

Let us consider only one object, the visible object. While one is seeing a pleasant visible object, one cannot note it. After this object has disappeared for sometime one still remembers it again and again. Oh! What a pleasant sight, what a pleasant view or it is so likable or is not he so likable, these kinds of thought arise repeatedly. These kinds of repeated thoughts are known as dwellings (*anusayas*). That means *lobha taṇhā kilesas* are dwelling. Every time one remembers, is it not dwelling? (It is dwelling, Venerable Sir).

One meets with bad objects which arouse *dosa*. While meeting with such adverse or negative effects, one cannot note it. Since one cannot note it on meeting it, one remembers it over and over again. Oh! One has to see what one does not want to see; one has to encounter what one does not want to encounter. Can one get such

unpleasantness over and over again? (One can, Venerable Sir). Every time one remembers about it one feels unpleasant again. What is this situation called? (It is called dwelling (*anusaya*) of *kilesas*, Venerable Sir). Yes, it is the dwelling (*anusaya*) of *kilesas*. The dwelling of *dosa* is *paṭighānusaya*. Is not *ārammaṇānusaya* frightful? (It is frightful, Venerable Sir).

Unless this *ārammaṇānusaya* can be noted, it will be transformed into *santāṇānusaya* likened to the big root (of the poison tree), which can give sufferings to one in the future existences. Is it not like accumulating *dukkha* to give oneself sufferings in future? (It is like this, Venerable Sir). Yes, it is like this. One must be able to note while seeing or hearing. If one cannot note and when one remembers it again, one becomes upset or feels unpleasant. This must be noted as thinking or feeling unpleasant, feeling unpleasant. When *vīpassanā samādhi nāṇa* develops, as one notes the “thinking”, one will find for oneself that the “thinking” passes away or dissolves.

If one cannot note by *satipaṭṭhāna* method of noting, *kilesas* will dwell. In order not to let the *kilesas* dwell, one must note, if possible, “seeing, seeing” while seeing. This is the way to note firstly to make seeing as mere seeing.

Diṭṭhe diṭṭhamattamī bhavissati.

Diṭṭhe = at the visible object that can be seen;

Diṭṭhamattamī = seeing at mere seeing; *bhavissati* = shall arise (or) seeing shall be done in such a way that seeing stays at mere seeing.

Sādhu! Sādhu! Sādhu!

While seeing one must be able to note it as mere seeing. The ordinary individual and those who have not practised *vipassanā* meditation will not understand what is meant by mere seeing. Once an object is seen, they may say, everything has been seen and mere seeing cannot be noted. This audience who has basic *samādhi ñāṇa* and have *satipaṭṭhāna* practice can appreciate the meaning of mere seeing.

When one is practising walking meditation of lifting, pushing or dropping with good noting, in lifting, the foot is lifted gradually with lightness; in pushing, it is moved forward gradually with lightness; and in dropping it is dropped gradually with heaviness can be perceived. At that moment if someone passes by near the meditator who is noting on walking, if he is asked, “who passes by?”, he cannot tell exactly who that person is. He can only say, “A person passes by but I don’t know who that person is”, will it not be the answer? (It will be, Venerable Sir). Is not this phenomenon called mere seeing? (It is called mere seeing, Venerable Sir).

What is the *yogi* contemplating mainly on? He is contemplating mainly on noting. Since he is not contemplating mainly on seeing, does not seeing become mere seeing? (It becomes thus, Venerable Sir). If it happens like thus, *akusalas* cannot dwell any more. One no longer knows by discerning who is directly opposing or who is friendly and getting attached to, so that there will be no *dosa* or *lobha*.

The individual who has very strong *samādhi ñāṇa*, and at *bhāṅga ñāṇa*, when he sees a visible object and notes seeing, seeing he will perceive that visible object passes away fleetingly, the seeing consciousness also passes away

one by one fleeting, and also the noting mind that notes seeing, seeing also passes away fleetingly. Due to seeing like this, one perceives more distinctly that *akusalas* will not arise. The *kilesas* cannot dwell any more.

When the ear is hearing, one must note likewise. While hearing one must note hearing, hearing so that hearing becomes mere hearing. According to one's development of *samādhi ñāṇa*, when hearing becomes mere hearing *kilesas* cannot dwell any more.

If one cannot note seeing as mere seeing and hearing as mere hearing, when one remembers either the seeing or hearing again one must note, planning, thinking; planning, thinking. The individual whose *samādhi ñāṇa* is quite strong, on noting thinking and planning, the passing away of the noting mind can be perceived by himself. Since the thinking and planning pass away, can defilements dwell? (They cannot dwell, Venerable Sir). Yes, the defilements cannot dwell.

For an individual who cannot even note thinking, planning and knowing that the defilements are dwelling, how should he note? (He must note on the body (*kāya*), Venerable Sir.) This audience is most efficient in noting *kāya*. If one cannot note thinking, planning; while sitting one must note rising, falling; sitting or touching. As soon as one can note as such, thinking and planning will disappear since two consciousness cannot arise at the same time. Once the noting is accomplished, the defilements are already abandoned. The defilement cannot dwell any more.

While lying down, one must note rising, falling, lying down and the thinking and planning will no more be there. The defilements are being abandoned.

While walking one must note left foot forward, right foot forward; lifting, pushing, dropping; lifting, pushing dropping. As soon as one can note thus, there are no more thinking and planning. The defilements are being abandoned. Does not this audience have a good weapon to abandon the *ārammaṇānusaya kilesa*? (We have a good weapon, Venerable Sir). Yes, you have the *vipassanā* weapon. Even though one is having a good weapon, if one does not abandon the *kilesas* which can give suffering, will it be appropriate? (It will not be appropriate, Venerable Sir). Yes, it is not appropriate, since one is not using the weapon one has acquired, one can get into trouble.

One already has the *vipassanā* weapon. Who gave this? (The *Buddha* gave this, Venerable Sir). The method of *vipassanā* meditation practise taught by the *Buddha* is the very good weapon. The benefactor the Most Venerable Mahasi Sayadaw, with *mettā* and *karunā* had handed down the method to this audience. It is the weapon which abandons the latent defilements (*anusaya kilesas*). The weapon that can abandon the latent defilements (*anusaya kilesas*) is the method of practice for the attainment of *vipassanā ñāṇa*.

Actually *bhaṅga ñāṇa* can abandon the latent defilements accumulated in the numerous existences throughout the *saṃsarā* (*santāṇānusaya*) to a certain extent. *Vipassanā ñāṇa* can abandon the defilements acquired repeatedly by meeting with various objects (*ārammaṇānusaya*) in this present life (*paccayuppana*). Is not this kind of abandonment good as an initial step? (It is good, Venerable Sir). This is to get oneself free from defilements in future existences. The defilements accumulated in the past

existences in the *saṃsārā* can only be abandoned by *magga ñāṇa*.

One cannot get the *magga ñāṇa* alone straight away. To get *magga ñāṇa*, from where must one start to practise? (One must start to practise from *vipassanā ñāṇa*, Venerable Sir). Yes, the foundation of *magga ñāṇa* is *vipassanā* practice.

In practising *vipassanā* meditation, when *vipassanā ñāṇa* becomes matured, one attains *magga ñāṇa*. On attaining *magga ñāṇa*, the defilements that can give suffering, and that is following one in many many existences throughout the beginningless *saṃsārā*, are being abandoned. Can one cultivate *magga ñāṇa* alone? (One cannot, Venerable Sir). Yes, one cannot do so. When one wants to attain *magga ñāṇa*, which *dhamma* must one practise? (One must practice *vipassanā dhamma*, Venerable Sir). Yes, one must practise *vipassanā* meditation, Hence, practising *satipaṭṭhāna vipassanā dhamma* means abandoning the latent defilement liable to give suffering. It is likened to the root of the poison tree, which followed one over many many past existences throughout the beginningless *saṃsārā*. Is it not? (It is, Venerable Sir). Yes, it is the abandoning of *kilesa*.

It is not wrong when *vipassanā ñāṇa*, the cause, is expressed metaphorically as *magga ñāṇa*, the effect, that is, the power to abandon defilements. Practising *vipassanā* meditation is abandoning the latent *kilesas* likened to the impurities. Is it not appropriate? (It is appropriate, Venerable Sir). This is like digging the roots. Only when one can remove the roots (the defilements), one can attain the noble *dhamma* which one has aspired for. If one does not remove the main root, one will not attain the

noble *dhamma*, and there will be no ending to ageing, ailing and death. This *dhamma* talk will be concluded by reciting an instance of meeting with much suffering by not being able to remove the main root. The veteran *yogis* and this audience have heard about this episode many times before.

At one time the Buddha was residing at *Veluvana* monastery in *Rājagaha* city. One morning, the *Buddha*, *Ashin Ānandā* and the follower *saṅghas* went for an alms-round to *Rājagaha* city. At the city gate they saw a female piggy digging the ground, looking for food and eating it. Then the *Buddha* smiled and the colourful rays were emitted from His teeth. Hence, *Ashin Ānandā* knew that the *Buddha* was smiling and asked,

“Venerable *Buddha* Sir, why do you smile?”

“Do you see a female piggy over there?” He asked.

“I can see it, Venerable Sir.”

“I smile because of seeing this female piggy. It is not an ordinary piggy it came down from the *brahma* world.”

Is it not astonishing? (It is, Venerable Sir). No ordinary person can get to the *brahma* world. Unless one can practise to attain *jhāna* one cannot get to the *brahma* world. When the monks know that this *piggy* has come down from the *brahma* world, they were quite alarmed.

“At the time of *Kassapa Buddha*, this little piggy was a hen present near a building where meals were served. The hen died while listening a *vipassanā dhamma* recited by a monk, and she was reborn a princess. Since she was reborn a princess due to hearing the sound of *dhamma* from the human world and having basic *dhamma*,

she was not happy in lay life. She become a wandering nun (*paribbājikā*) and practised *dhamma*.” A *paribbājikā* is a lady who observed 8 precepts or 10 precepts.

The practice of *sīla* is likened to cutting the branches. What kind of *dhamma* is *sīla*? (It is the *dhamma* likened to the cutting of the branches, Venerable Sir). Later she practised *samatha*. One day when she entered a latrine and saw the maggots in the pit and by concentrating on them she attained the first *jhāna*. Due to attaining the first *jhāna*, she was enjoying the *jhāna samāpatti* throughout her life. She did not practise *vipassanā* meditation. When she died, because of the power of *jhāna*, she was reborn in the first *jhāna brahma* world and enjoyed the pleasures of this fine-material world for many a *kappa*. When the power of *jhāna* was exhausted and her life span in that *brahma* world was over she passed away and was reborn a rich man’s daughter in the human world.

She did not become a pig straight away. When she practised to gain *jhāna*, she had attained the proximity concentration (*upacāra samādhi*). This concentration gave a good result, and she was reborn a rich man’s daughter. During her lifetime as a rich man’s daughter, she had done some unwholesome deeds and hence she becomes a pig now at *Rājagaha* city in My lifetime, expounded the *Buddha*. The monks became very remorseful on hearing this story. Oh! it is not easy to practise to gain *jhāna*. Even the individual who had gained *jhāna* had been reborn a pig. The *Buddha* knew that while the monks were so remorseful, it was the time for them to gain *dhamma*, and while standing He expounded the following *dhamma* in *Pāli Yatthāpi mule anupaddve daḷe*

Chindopi rukkho punareva ruhati

Evaṃpi taṇhānusaye anuhate

Nibbattati dukkhamidaṃ punappunamī

Mūle = the main root; *anupaddve* = without danger; *dale* = is standing firmly; *sati* = if; *chindopi* = though it is cut; *rukkho* = the tree; *punareva* = shall once again; *ruhatiyatthāpi* = develop with growing twigs and branches, *evaṃ* = likewise; *taṇhānusaye* = the latent craving that dwells in numerous existences in the beginningless *saṃsārā* (*anamataggasaṃsārā*); *anuhate* = if not abandoned by *sotāpatti magga*, *sakadāgāmi magga*, *anāgāmi magga* or *arahatta magga*; *idamīdukkhamī* = the sufferings of ageing, ailing and death in this new existence; *punappunamī* = repeatedly; *nibbattati* = will occur; *itī* = thus; *bhagavā* = the *Buddha*; *avoca* = expanded with wisdom led by compassion.

Sādhu! Sādhu! Sādhu!

Though the twigs, branches and the trunk of the big poison tree have been cut, if the roots are not dug up, when favourable circumstances arise it can grow again with twigs and branches and can give trouble to the people. Likewise if one cannot abandon the latent *kilesa* (*taṇhānusaya*) dwelling in the past numerous existences in the beginningless *saṃsārā* by *magga ñāṇa*, one will have to meet repeatedly with ageing, ailing and death in future existences. There will be no ending to ageing, ailing, death and returning to *apāya*, thus the *Buddha* expounded. Hence, while monks were so remorseful, the *Buddha* expounded the *dhamma* and as they practised, became *sotāpanna*, *sakadāgāmi* and so on.

Here the *Buddha* expounded in six verses (*gāthās*). While the monks were being remorseful and practised, did not they attained the noble *dhamma*? (They attained the noble *dhamma*, Venerable Sir). Yes, they attained the noble *dhamma*. When the piggy was a wandering nun, was not she endowed with *sīla* likened to the cutting of the branches? (She was endowed thus, Venerable Sir). She was also endowed with *samatha* likened to cutting up the trunk. Since she was not endowed with *vipassanā ñāṇa* likened to uprooting the tree, what had happened to her? (She was reborn a female piggy, Venerable Sir). Is not the *dhamma* likened to uprooting important? (It is important, Venerable Sir)

“Shining, shining in the *brahma* world, squeaking, squeaking in the sty of pigs.” Is this not very important to be noted? (It is very important to be noted, Venerable Sir.) Here this audience is practising the *dhamma*, likened to uprooting, as the main concern. It is very appropriate.

Motto: Not uprooting
 But cutting the branches only
 Can make the tree grow again.

If only the branches and the trunk are being abandoned but the main root is not dug up, can the poison tree grow again to give suffering to people? (It can give suffering, Venerable Sir).

Motto: Latent *kilesas* being not abandoned
 In the domain of suffering
 One can be reborn

The latent *akusalas* that dwell in numerous existences in the beginningless *saṁsārā* being not abandoned, is not she reborn as a female piggy in the domain of suffering? (She was reborn in the domain of suffering, Venerable Sir). Yes, she has to fall back to one of the four *apāya* existences.

Motto: Latent *kilesas* being not abandoned
One has to be reborn
As a female piggy.

She was endowed with *sīla* likened to cutting the branches and also *samatha* likened to cutting the trunk. But she was not endowed with the *vipassanā ñāṇa* which is likened to digging up the main root similar to latent defilement (*anusaya kilesas*) what had happened to her? (She was reborn a female piggy, Venerable Sir).

Motto: On being able to abandon
The latent *kilesas*
One is truly free from the domain of suffering.

As the monks practiced *vipassanā* meditation, likened to abandoning the latent defilement, they were being liberated from the domain of suffering. The monks who became *sakadāgāmis* were freed from the repeated ageing, ailing and death in the human and six *deva* worlds. As they are the once returners, they had to suffer only once.

Sakadāgāmī. *Sakimī* = once; *āgāmi* = returner. Once-returner is the one who has to suffer for only one time in the human or *deva* world. Is it not wonderful? (It is wonderful, Venerable Sir). When one becomes an *anāgāmi*,

a non-returner, one is completely freed from ageing, ailing and death in the human and six *deva* worlds. What has one abandoned, to be like this? (Because one has abandoned the latent *kilesas*, Venerable Sir).

When one practised till becoming an *arahant*, all the latent defilements being abandoned, one is completely freed from all the sufferings in the 31 planes and reached *nibbāna* directly.

Motto: To abandon latent defilements

Satipaṭṭhāna vipassanā meditation

Must truly be practised.

Latent defilements cannot be abandoned by *sīla* and *samatha* only. If one really wants to be free from all sufferings or wants to abandon latent defilements what *dhamma* must one practise? (One must practise *satipaṭṭhāna dhamma*, Venerable Sir).

Sammāsati means the four foundations of mindfulness (*satipaṭṭhāna dhammas*). *Kāyanupassanā satipaṭṭhāna* is noting closely on every bodily actions. *Vedanānupassanā satipaṭṭhāna* is noting closely on which ever feelings appear, out of the three types of feeling: bad feeling, good feeling or neither good nor bad feeling. *Cittānupassanā satipaṭṭhāna* means noting closely on the mental activities such as good thought when it appears or bad thought when it arises. When there is happiness, one must note it. When one is unhappy, one must note it as unhappy, unhappy. Whichever mental actions appear one must note it. *Dhammānupassanā satipaṭṭhāna* means any other mental

activities that cannot be noted by *kāyanupassanā*, *vedanānupassanā* or *cittānupassanā satipaṭṭhānas*. It must be noted by *dhammānupassanā satipaṭṭhāna*, such as seeing, seeing; hearing, hearing; smelling, smelling and so on.

Does not one have to note seeing as mere seeing, hearing as mere hearing and smelling as mere smelling and so on? (One has to note thus, Venerable Sir). Expect *kāyā*, *vedanā* or *cittā satipaṭṭhāna* which is the noting of the rest of the objects called? It is called *dhammānupassanā satipaṭṭhāna*. Only the nature of the object has to be noted.

By reciting the mottos given by Mahasi Sayadaw his *dhamma* talk will be concluded.

Motto: All bodily actions
When arisen
Must truly be noted.

Whenever a bodily action occurs, it must be noted to know precisely, such as sitting, sitting; standing, standing; walking, walking; lying down, lying down; bending, bending; stretching, stretching and so on.

Motto: Pleasant, unpleasant or neutral feeling
When arisen
Must truly be noted.

When a pleasant feeling (*sukha vedanā*) arises, one must note it. When an unpleasant feeling (*dukkha vedanā*) arises,

one must note it. When neither pleasant nor unpleasant feeling (*upekkhā vedanā*) arises, one must note it.

Motto: Any mental action
When arisen
Must truly be noted.

When a pleasant thought appears, one must note it. When an unpleasant thought arises one must note it. One must note the disturbed mind, bad thought or happiness. Whichever thoughts arise one must note it.

Motto: When the phenomena arise
One must note by discerning.

The mental phenomena such as mere seeing, mere hearing and so on, one must note it by discerning. The four *satipaṭṭhāna dhammas* can be understood quite clearly by the mottos of the benefactor Most Venerable Mahasi Sayadaw.

By virtue of listening to the *dhamma* talk on *Magga Paccayo* of *Paccayaniddesa* from *Paṭṭhāna Pāli* Text and the method of practice in brief, may you be able to follow, practise, cultivate and put effort accordingly and may you be able to swiftly realize the noble *dhamma* and attain the bliss of *nibbāna*, the extinction of all sufferings, that you have aspired for with ease of practice.

(May we be endowed with the blessings, Venerable Sir).

Sādhu! Sādhu! Sādhu!

Paṭṭhāna and Vipassanā (13) Magga Paccayo

Translator's Note on Magga Paccayo

(1)- 71 rooted consciousness

There are 89 *cittas*, out of which 71 are rooted and 18 are unrooted (*ahetuka*).

18	<i>ahetuka cittas</i> are:
7	<i>Akusala-vipāka cittas</i>
8	<i>Ahetuka kusala vipāka cittas</i>
<u>3</u>	<i>Ahetuka kiriyā cittas</i>
18	

(2)- 52 *cetasikas* can be divided into following three classes.

<i>Aññasamāna cetasikas</i>	=	13
<i>Akusala cetasikas</i>	=	14
<i>Sobhana cetasikas</i>	=	<u>25</u>
		<u>52</u>

13 *Aññasamāna cetasikas*

- (1) *Phassa* = contact
- (2) *Vedanā* = feeling
- (3) *Saññā* = perception
- (4) *Cetanā* = volition
- (5) *Ekaggatā* = one-pointedness
- (6) *Jivitindriya* = vitality
- (7) *Manasikara* = attention
- (8) *Vitakka* = initial application
- (9) *Vicāra* = sustained application
- (10) *Adhimokkha* = decision
- (11) *Viriya* = effort
- (12) *Pīti* = rapture
- (13) *Chanda* = desire

14 Akusala cetasikas

- | | | |
|------------------------|---|-----------------|
| (14) <i>Moha</i> | = | delusion |
| (15) <i>Ahirika</i> | = | impudence |
| (16) <i>Anottapa</i> | = | recklessness |
| (17) <i>Uddhacca</i> | = | restlessness |
| (18) <i>Lobha</i> | = | greed |
| (19) <i>Diṭṭhi</i> | = | wrong view |
| (20) <i>Māna</i> | = | conceit |
| (21) <i>Dosa</i> | = | hatred |
| (22) <i>Issā</i> | = | jealousy |
| (23) <i>Micchariya</i> | = | stinginess |
| (24) <i>Kukkucca</i> | = | worry |
| (25) <i>Thina</i> | = | sloth |
| (26) <i>Middha</i> | = | torpor |
| (27) <i>Vicikicchā</i> | = | skeptical doubt |







25 Sobhana cetasikas

- | | | |
|------------------------------|---|-------------------------------|
| (28) <i>Saddhā</i> | = | faith |
| (29) <i>Sati</i> | = | mindfulness |
| (30) <i>Hiri</i> | = | shame |
| (31) <i>Ottappa</i> | = | dread |
| (32) <i>Alobha</i> | = | greedlessness/ non-greed |
| (33) <i>Adosa</i> | = | non- hatred |
| (34) <i>Tatramajjhataṭṭā</i> | = | mental balance |
| (35) <i>kāya-passaddhi</i> | = | tranquility of mental factors |
| (36) <i>Citta-passaddhi</i> | = | tranquility of consciousness |
| (37) <i>Kāya-lahutā</i> | = | lightness of mental factors |
| (38) <i>Citta-lahutā</i> | = | lightness of consciousness |
| (39) <i>Kāya-mudutā</i> | = | elasticity of mental factors |

Paṭṭhāna and Vipassanā (13) Magga Paccayo

- (40) *Citta-mudutā* = elasticity of consciousness
- (41) *Kāya-kammaññatā* = adaptability of mental factors
- (42) *Citta-kammaññatā* = adaptability of consciousness
- (43) *Kāya-paguññatā* = proficiency of mental factors
- (44) *Citta-paguññatā* = proficiency of consciousness
- (45) *Kāyujjukatā* = uprightness of mental factors
- (46) *Cittujjukatā* = uprightness of consciousness
- (47) *Sammāvācā* = right speech
- (48) *Sammākammanta* = right action
- (49) *Sammā-ājīva* = right livelihood
- (50) *Karunā* = compassion
- (51) *Muditā* = sympathetic joy
- (52) *Paññindriya* = wisdom controlling faculty

Mottos

-  *Akusala* that has not yet arisen will not arise.
Akusala that has already arisen shall quickly be abandoned.
Kusala that has not yet arisen will arise.
Kusala that has already arisen will exceedingly develop.
-  Due to bodily and verbal actions
The *akusalas* that arise
Must be eliminated by *sīla*.
-  In the continuity of consciousness
The *akusala* that arise
Must be abandoned by *samatha*.
-  Throughout the continuous existences
The latent *akusalas* that follow
Must be abandoned by noble *paññā*
-  Throughout the continuous existences,
The latent *akusalas* that follow
Must be abandoned by noble *paññā*.
-  To abandon latent defilements
Satipaṭṭhāna vipassanā meditation
Must truly be practised.

Paṭṭhāna and Vipassanā (14)
Sampuyutta Paccayo and
Vippayutta Paccayo
(Association Condition and Dissociation Condition)

by

Ashin Kuṇḍalābhivamsa
Saddhammaramsī Yeiktha Sayadaw

Translated by Daw Than Than Nyein

Yangon

2012

Myanmar

Paṭṭhāna and Vipassanā (14)

**Sampuyutta Paccayo and
Vippayutta Paccayo**

(Association Condition and Dissociation Condition)

by

Ashin Kuṇḍalābhivamsa

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**Edited by the Editorial Board
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Paṭṭhāna and Vipassanā (14)

Sampayutta Paccayo and Vippayutta Paccayo

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Sampayutta Paccayo and Vippayutta Paccayo

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**Paṭṭhāna and Vipassanā (14) Sampayutta Paccayo &
Vippayutta Paccayo**

Paṭṭhāna and Vipassanā (14)

**Sampayutta Paccayo and Vippayutta Paccayo
(Association Condition and Dissociation Condition)**

Ashin Kuṇḍalābhivamsa

Today is the 8th waxing day of the month of Tazaungmon, 1353 Myanmar Era (14-11-91) and the *dhmma* talk that will be delivered is on *Sampayutta Paccayo* (Association Condition) and *Vippayutta Paccayo* (Dissociation Condition).

Association (*sampayutta*) and dissociation (*vippayutta*) are directly opposite to one another. This fact can be known from the characteristics of *sampayutta* and *vippayutta*. First of all, *Sampayutta Paccayo* will be discoursed.

Sampayutta means association. *Sampayutta Paccayo* means Association Condition in which the conditioning takes place by way of association. Here association is taking place by existing together, arising together and so on.

Samani ekuppādādi pakārehi yujjati sampayutto

Samani = equally; *ekuppādādi pakārehi* = arising together, existing together and so on; *yujjati* = associated by;

īttasamā = for being associated by equally arising together and existing together and so on; *Sampayutto* = it is known as association.

Being complete with the four characteristics of association: arising together, dissolving together and so on, is known as *sampayutta*. The nature of the conditioning states are not so difficult to be understood. They are similar to the *Sahajāta* conditioning states. It is the same as the first factor of *Sahajāta Paccayo*. Those who are familiar with *Sahajāta Paccayo* will find it easy to understand. In veneration to the *Buddha*, the conditioning state (*paccaya*) and the conditioned state (*paccayuppana*) in *Pāli* will be recited first and there will be a brief explanation given later. Shall all of us recite.

Sampayutta paccayoti –
Cattāro khandhā arūpino aññamaññamī
Sampayuttapaccayena paccayo

Sampayutta paccayoti = Association Condition means; *arūpino* = mental phenomena (*nāma*); *cattāro* = the four; *khandhā* = *vedanakkhandhā*, *saññakkhandhā*, *saṅkhārakkhandhā* and *viññāṇakkhandhā*; *aññamaññamaññamaññassa* = to each other (or) *aññoaññassa* = one to the other; *sampayuttapaccayena* = by the force of *Sampayutta Paccayo*; *paccayoupakārako* = conditioning; *hoti* = is. *Iti* = thus; *bhagavā* = the *Buddha*; *avoca* = expounded with wisdom led by compassion.

Sādhu! Sādhu! Sādhu!

“*Cattaro khandhā arūpino aññamaññaṃ sampayutta paccayena paccayo*” has been mentioned before. Where was it mentioned? It was mentioned in the first factor of *Sahajāta Paccayo*. Here also it means the same. It was also included in Mutuality Condition (*Aññamañña Paccayo*) but Conscience Condition (*Sahajāta Paccayo*) is the main issue. *Sampayutta Paccayo* evolves out of *Sahajāta Paccayo* and has the same nature. However, it must have its own characteristics to become *Sampayutta Paccayo*. In *sampayutta*, there must be four factors present so as to be deemed as association. The factor of arising together is sufficient to be conscience (*sahajāta*) but this factor alone is not complete for association (*sampayutta*). Hence, the *Buddha* expounded again separately for *Sampayutta Paccayo*. Recite the motto on the four factors of *sampayutta*.

Motto: Arising together, dissolving together,
Having the same object and depending on the same
base,
Are the four factors of *Sampayutta*

In *Pāli*, (1) *Ekuppāda* = arising together
(2) *Ekaniroda* = dissolving together
(3) *Ekalambana* = same object
(4) *Ekavatthu* = same depending base.

The above are the four factors of *Sampayutta Paccayo*. *Citta* is the main issue. The *cetasikas* are to be associated with *citta*. The *cetasikas* must arise together with the *citta*, dissolve together with the *citta*, have the same object and

depend on the same base as the *citta*. These four factors are required to fulfill the *Sampayutta* Condition. Though arising together but if it is not complete with these four factors it cannot be called association (*sampayutta*). This fact will be explained again later.

In “*Cattaro khandhā arūpino*”, *cattaro khandhā* means *ve*, *sañ*, *sañ* and *viñ*. How many items are in *cattaro*? (There are four, Venerable Sir). Yes, it means four. In *Pāli*, *cattaro* means four, *catu* is also four. In *Pāli* grammar, *cattaro* means four. What are these four? They are *ve* = *vedanakkhandhā*; *sañ* = *saññakkhandhā*; *sañ* = *sañkhārakkhandhā*, and *viñ* = *viññāṇakkhandhā*. *Arūpino* means not a material (*rūpa*) thing, but a mental (*nāma*) phenomenon. *Rūpa* means a material thing or matter, and *rūpino* means *rūpa dhamma*. Here, when the letter “a” is a prefix, ie, added in front of *rūpino* it becomes *arūpino* which means *nāma dhamma*. *Nāma dhammas* are the four *nāmakkhandhas*: *vedanakkhandhā*, *saññakkhandhā*, *sañkhārakkhandhā* and *viññāṇakkhandhā*. How many are there? (There are four, Venerable Sir). When counted collectively, there are four in number, such as *vedanakkhandhā*, *saññakkhandhā*, *sañkhārakkhandhā* and *viññāṇakkhandha*. On elaboration they consist of 89 *cittas* and 52 *cetasikas*.

The conditioning state consists of *vedanā*, *saññā*, *sañkhāra* and *viññāṇa* and in elaboration, they are 89 *cittas* and 52 *cetasikas*. The conditioned state also consists of *vedanā*, *saññā*, *sañkhāra* and *viññāṇa*. Hence, the conditioned state also consists of the same *dhamma*. Isn't it? (It is, Venerable Sir).

This fact is not evident in the wisdom (*ñāṇa*) of this audience. It is evident only in the *ñāṇa* of *Sabbaññuta Buddha*. It is not evident in the *ñāṇa* of the disciples. Even the holder of the title of excelling in supernormal power in wisdom (*paññā etadagga*), *Ashin Sāriputta*, could not know this by himself. It is evident only in the *Sabbaññuta ñāṇa* of the *Buddha*.

In *Abhidhamma desanā*, *Paṭṭhāna desanā* is very profound, difficult and subtle, and conditional relations are numerous. Hence, to expound it in the human world, it cannot be completed in a short time but it will take a very long period. So where was it expounded? (It was expounded in *Tāvātimsā*, a *deva* world, Venerable Sir). Yes, *Paṭṭhāna* was expounded in *Tāvātimsā*, a *deva* world. *Devas* have a very keen intellect complete with good strong *kamma*, and the *Buddha* knew that expounding *Paṭṭhāna desanā* over there would be suitable. The discourse can be given in full there and so He expounded it in the *deva* world. He also expounded it for the human beings. Through *Ashin Sāriputta*, all humans can learn about it.

The conditioning state and the conditioned state are of the same *dhamma*. How is the conditioning taking place? Conditioning state is the cause and the conditioned state is the effect. How can they have the same *dhammas* on both sides conditioning together? This fact is evident in the wisdom of the *Buddha*, but not evident in the minds of ordinary individuals and the disciples.

When *vedanā* is the conditioning state, *saññā*, *saṅkhāra* and *viññāṇa* are the conditioned state. When *vedanā* and

saññā are the conditioning state, *saṅkhāra* and *viññāṇa* are the conditioned state. They are mutually conditioning each other in rotation. This is the meaning of the term *aññamañña* = mutuality. When *saṅkhāra* and *viññāṇa* are the conditioning state, *vedanā* and *saññā* are the conditioned state. When *viññāṇa* is the conditioning state, *vedanā*, *saññā*, *saṅkhāra* are the conditioned state. Since they are conditioning in rotation, isn't the two sides are equally involved? (They are involved equally, Venerable Sir).

- (3) *nāmakkhandhās* to (1) *nāmakkhandhā*,
 (2) *nāmakkhandhās* to (2) *nāmakkhandhās*,
 (1) *nāmakkhandhā* to (3) *nāmakkhandhās*,

They are mutually conditioning one another.

This fact is evident in the *ñāṇa* of the *Buddha*. Such difficult, profound and subtle fact cannot be evident in the *ñāṇa* of ordinary individuals. When *vedanā* is the conditioning state and *saññā*, *saṅkhāra* and *viññāṇa* are the conditioned state, will the conditioning state after arising keep on existing? Or will it dissolve? (It will dissolve, Venerable Sir). Yes, it will pass away. *Vedanā* is the conditioning state and *saññā*, *saṅkhāra* and *viññāṇa* are the conditioned state. This conditioning state arises and passes away. *Vedanā* and *saññā* are the conditioning state, and *saṅkhāra* and *viññāṇa* are the conditioned state. This conditioning state arises and passes away so fleetingly that it is evident only in the wisdom of the *Buddha*. Hence, in a winking of an eye or a flash of lightning or in a second there are about one billion (one thousand million)

arisings and passings away taking place. These arisings and passings away are evident only to the *Buddha*.

How long did the *Sabbaññuta Buddha* had to fulfill the perfections (*pāramitas*) to know all this? (He had to fulfill the *pāramitas* for four incalculable and a hundred thousand world cycles, Venerable Sir). Yes, he has to fulfill the *pāramitas* for four incalculable and a hundred thousand world cycles without caring for his life and limb. For whom did he do this? Will it be wrong if the answer is, “He did all these for the disciples, various individuals and for this audience”? (The answer will not be wrong, Venerable Sir). Yes, it will not be wrong. He did all these things for the benefit of all of us. That much *pāramitas* have been fulfilled to attain this kind of wisdom so as to be able to expound such a *dhamma*. Should not this audience try to make an effort to understand it? (The audience should try to make the effort, Venerable Sir). Yes, they should make the effort.

By learning scriptures (*pariyatti*) as well as by practising *vipassanā* (*paripatti*), this audience is trying to exert the effort. In the *Buddha’s sāsana*, these are the only two ways of exerting the effort: Learning scriptures (*ganthadhura*) and practising *vipassanā* (*vipassanādhura*). How many ways of exerting effort are there? (There are two ways, Venerable Sir). Yes, there are only two ways. Is this audience trying to exert the effort in both ways as much as possible? (The audience is trying, Venerable Sir).

It is so appropriate to meet with the *Buddha’s sāsana*. According to the *Buddha’s* teaching and His wishes, with as much capability as one has, the scriptures can be

studied (*ganthadhura*), and *vipassanā* meditation (*vipassanādhura*) practised. Since this audience is practising according to the *Buddha's* teaching, where will one reach? (One will reach *nibbāna*, Venerable Sir). Yes, one will reach *nibbāna* where all the sufferings are extinguished.

The nature of conditioning state (*paccaya*) and conditioned state (*paccayuppana*) are fairly evident. Their conditioning of one another and mutuality will be explained. When *vedanā* is the conditioning state, *saññā*, *saṅkhāra* and *viññāṇa* are the conditioned state. When *vedanā* and *saññā*, the two are the conditioning state, *saṅkhāra* and *viññāṇa*, the two are the conditioned state. When *saṅkhāra* and *viññāṇa*, the two, are the conditioning state, *vedanā* and *saññā*, the two are the conditioned state. Are they not conditioning in rotation? (They are conditioning in rotation, Venerable Sir). When *viññāṇa* is in the conditioning state, *vedanā*, *saññā* and *saṅkhāra* are in the conditioned state. This is how they are conditioning in rotation.

The same *dharmas* are in the conditioning state as well as the conditioned state. They are the same and are conditioning one another, and it is evident in the wisdom of the *Buddha*. The conditioning can take place only at the present moment (*paccayuppana kāla*) and at the same time, and also being associated. Arising together is sufficient in the case of *Sahajāta Paccayo*, but not in *Sampayutta Paccayo*. In *Sahajāta Paccayo* on arising together, *nāma dhamma* can condition *rūpa dhamma*. This fact will be clearly understood more later. In the fourth factor of *Sahajāta Paccayo*, there is a passage in *Pāli: Cittacetāsikā dhammā cittasamuṭṭhānānaṃ rūpānaṃ sahajātapaccayena*

paccayo. *Cittacetasikā* = which are consciousness and mental factors; *dhammā* = the *dhammas*; *cittasamuṭṭhānānamī* = that arises due to mind; *rūpānamī* = the mind-produced matter or *kamma*-produced matter at the moment of conception; *sahajātapaccayena* = by the force of Conascence Condition; *paccayo* + *upakārako* = conditioning; *hoti* = are.

In the case of *Sahajāta Paccayo*, *nāma dhammas* are conditioning *rūpa dhammas* because they arise together. This type of *nāma dhamma* conditioning the *rūpa dhamma* cannot take place in the case of *Sampayutta Paccayo*, because just arising together is not good enough, and they must also be associated. Association means, as mentioned earlier, these *dhammas*; *vedanā*; *saññā*; *saṅkhāra*, and *viññāṇa*, in elaboration, 89 *cittas* and 52 *cetasikas* must arise together, pass away together, have the same object and depend on the same base. In *sampayutta* how many factors are there? (There are four factors, Venerable Sir). Yes, these four factors are necessary to be the *Sampayutta Paccayo*.

This fact will be more evident by giving an example: say, seeing-consciousness or eye-consciousness arises. What is the object for this eye-consciousness? The object is the present visible object (*paccuppana rūpārammana*). When seeing-consciousness arises the seven universal cetasikas (*sabbacittasādhāraṇa*), such as, *phassa*, *vedanā*, *saññā* and so on, also arises. In the group, *phassa*, *vedanā*, *saññā* and so on, how many *cetasikas* are there? (There are seven, Venerable Sir). What is the object for these *cetasikas*? The object for them is also the present *rūpārammana*. Hence, the object is the same.

As soon as the seeing-consciousness arises, the seven universal *cetasikas*, such as *phassa* and so on arise at the same time. When seeing-consciousness passes away, these seven universal *cetasikas*, such as *phassa* and so on, pass away at once. The object contemplated by the seeing-consciousness is present visible object and the seven universal *cetasikas* also contemplate the same present visible object. They cannot contemplate sound or any other object. Hence, do they have the same object? (They have the same object, Venerable Sir). As soon as the seeing-consciousness arises, the seven universal *cetasikas* that arise, contemplate the same object as the seeing-consciousness. As soon as the seeing-consciousness passes away, the seven universal *cetasikas* also pass away at once.

On which base is the seeing-consciousness depending for its arising? (It is depending on *cakkhuvatthu* to arise, Venerable Sir). Yes, it has to depend on *cakkhuvatthu* for its arising. This audience has known this fact since studying the previous conditions. The seeing-consciousness has to depend on eye-sensitivity for its arising. In the same manner, as the seeing-consciousness is depending on eye-sensitivity for its arising, the associated seven universal *cetasikas* also have to depend on eye-sensitivity for their arising. Is it the same base? (It is the same base, Venerable Sir). Yes, it is the same base.

Ekuppāda = arising together; *ekaniroda* = dissolving together; *ekalambana* = having the same object and *ekavatthu* = depending on the same base. How many factors are there? (There are four factors, Venerable Sir).

To be associated (*sampayutta*) these same four factors must be there. *Sampayutta Paccayo* is also *Sahajāta Paccayo*, but to be *Sampayutta Paccayo*, it must be complete with these four factors. This fact is evident only in the wisdom of the *Buddha*, and not even in the wisdom of the disciples. This is known to us just because the *Buddha* had expounded it. This audience has the chance to know this *dhmma*, because of the exposition made by the *Sabbaññuta Buddha*. Knowing what the *Buddha* expounded is due to the *kusala pāramita* which this audience had perfected over many existences. They should rejoice over it.

Similarly, ear-consciousness or hearing-consciousness arises in the same way. When hearing-consciousness arises, it is associated with seven universal *cetasikas*. How many *cetasikas* are there arising together? (There are seven, Venerable Sir). The individuals who have studied the *Abhidhammattha Sangaha* know about this. Yes, there are seven universal *cetasikas* (*sabbacittasādhāraṇa cetasikas*). They are *phassa*, *vedanā*, *saññā* and so on, which are not difficult to be understood. These seven *cetasikas* also arise together with the hearing-consciousness. On passing away too, these seven universal *cetasikas* pass away together with the hearing-consciousness.

What is the object of the hearing-consciousness? The object is present sound (*paccuppana saddārammana*) Isn't it? (It is, Venerable Sir). As the hearing-consciousness is contemplating the present *saddārammana*, the seven universal *cetasikas* are also contemplating the present *saddārammana*. Is not the object the same? (It is the

same, Venerable Sir). Yes, the object is the same. As the hearing-consciousness is depending on ear-sensitivity (*sotavatthu*) for its arising, the associated seven universal *cetasikas*, are also depending on the *sotavatthu* for their arising. Is it not the same base? (It is the same base, Venerable Sir). It must be the same like this so as to be called *Sampayutta Paccayo*. Isn't this fact subtle? (It is subtle, Venerable Sir). Yes, it is subtle, profound and difficult. The audience shall try to listen to this difficult and profound *dhamma*. It is quite beneficial to have the chance of listening to what one wants to learn.

Vedanā, saññā, saṅkhāra and *viññāṇa* can be contemplated together with the associated *dhammas*, and this fact cannot be evident in the mind of ordinary individuals. When a *citta* knows an object, *vedanā, saññā, saṅkhāra* are also associated with it. This audience cannot perceive this association distinctly at the very moment of its happening, but the *Buddha* can see it.

It is said to be likened to *catumadū*, a sweet mixture of four ingredients: butter, molasses, honey and oil. When one consumes this mixture, can one know the different taste of each ingredient? (It cannot be known, Venerable Sir). Can one differentiate the taste of each ingredient, such as, this is butter, this is molasses, this is honey and this is oil? (One cannot differentiate thus, Venerable Sir). Yes, the tastes cannot be differentiated. Likewise, the mixture of the four factors in *Sampayutta Paccayo* cannot be differentiated by this audience in their wisdom. Collectively as a whole, one may say I know, I see, I remember, and can make the mistaken ego or I persist. The *Buddha* did not perceive like this. He could see the

nature of each of the *nāmakkhandhās* separately. Recite the motto of the four *nāmakkhandhās*.

Motto: Consciousness, perception, feeling and mental formation
Are the four *nāmakkhandhās*

The four *nāmakkhandhās* mean, *citta viññāṇa* can be conscious of an object. Then *saññā* will perceive it as: it is white, red, blotted or striped, a man or a woman. Isn't it? (It will be perceived thus, Venerable Sir) Perception is *saññakkhandhā*. Perceiving as: this object is good, that object is not good. Is not the object being sensed or felt thus? (It is being sensed thus, Venerable Sir). The feeling is *vedanakkhandhā*. *Saṅkhāra* will try to form or alter. Which is forming to have consciousness, perception and feeling? (*Saṅkhāra* is forming like that, Venerable Sir). Yes, *saṅkhāra* is making the mental formation, which is *saṅkhārakkhandhā*. This fact on differentiation is known in the wisdom of the *Buddha*. Since the *Buddha* expounded and differentiated it, we will have the chance to know about it. Can individual be conscious of this by themselves? (They cannot, Venerable Sir).

It is just consciousness only. What is perception or what is feeling cannot be known simultaneously. The only thing is that one is just being conscious. How is it perceived or how it is felt is not known. One can have the impression of "I am knowing". If one has the impression of "I am knowing", what will arise? (Wrong view will arise, Venerable Sir). Yes, it is the wrong view.

Viññāṇa by its own nature, knows the object. *Saññā*, by its own nature, perceives the object. *Vedanā*, by its own nature feels the object. *Saṅkhāra*, by its own nature makes the mental formations. As they are functioning according to their own respective nature, and if one thinks it is “T”, then this view becomes the wrong view. Now there cannot be this wrong view. Consciousness, perception, feeling and mental formations are the four *nāmakkhaudhās*. Consciousness is *viññāṇakkhaudhā*; perception is *saññakkhandhā*; feeling is *vedanakkhandhā* and mental formation is *saṅkhārakkhandhā*. This audience has understood about it very well. The talk on *Sampayutta Paccayo* is fairly complete now.

Vippayutta Paccayo (Dissociation Condition)

Let us proceed to *Vippayutta Paccayo*. *Sampayutta* is association and *vippayutta* is dissociation. Conditioning with association is evident. There is also a condition without association or with dissociation, and this condition is not evident. But only in the wisdom of the *Buddha*, the nature of *vippayutta* is evident.

Catūhi angehi vi payujjati vippayutto

Catūhi angehi = with four factors; *vippayujjati* = not associated or dissociated; *ititasamā* = because of this force of dissociation; *vippayutto* = it is known as *vippayutta*.

As mentioned earlier, the four factors are: (1) arising together, (2) dissolving together, (3) having the same object and (4) depending on the same base.

Not having these four factors is known as dissociation. Isn't it the opposite of *sampayutta*? (It is the opposite of *sampayutta*, Venerable Sir). Yes, it is the opposite. When the *Buddha* expounded it in the reverse sense, both the conditions became move evident. Later the *Buddha* expounded these conditions in pairs.

Did not the *Buddha* expounded in pairs as *sampayutta* and *vippayutta*; *atthi* and *natthi*; *vigata* and *avigata*? (It was expounded thus, Venerable Sir). Yes, as the conclusion in brief, He expounded in pairs. In veneration to the *Buddha* let us recite *Vippayutta Paccayo* in *Pāli*.

Vippayutta paccayoti _

*Rūpino dhammā arūpīnamī dhammānamī
vippayuttapaccayena paccayo.*

Giving the statement of the condition in *Pāli* is quite easy, and it is not so difficult. The *Buddha* expounded it briefly in *Pāli*, and later, it will be elaborated, and conditioning states will have to be added.

Vippayutta paccayoti = Dissociation condition means; *rūpino* = which are the *rūpas*; *dhammā* = the six bases (*vatthu*) *dhammas*; *arūpīnamī* = which are the *nāmas*; *dhammānamī* = on seven *viññāṇa dhātus*, except the four *arūpavipākas*; *vippayuttapaccayena* = by the force of *Sahajāta-vippayutta* Condition and *Purejāta-vippayutta* Condition; *paccayo + upakāra* = conditioning; *hoti* = are.

Arūpīno = which are the *nāmas*; *dhammā* = 89 *cittas* and *cetasikas* except the four *arūpavipāka*; *rūpīnamī* = which are the *rūpas*; *dhammānamī* = on the *catusamutthānikarūpa*: *ekajakāya*, *dvijakāya*, *tijakāya* and *catujakāya*; *vippayuttapaccayena* = by the force of *Sahajāta-vippayutta* Condition and *Pacchājāta-vippayutta* Condition; *paccayo + upakāra* = conditioning; *hoti* = are. *Iti* = Thus; *bhagavā* = the *Buddha*; *avoca* = expounded with wisdom led by compassion.

Sadhu! Sadhu! Sadhu!

In *Pāli* it was expounded in two types. In the first type, *rūpa dhamma* (*rūpino dhammā*) is *rūpa*-conditioning state; *nāma dhamma* (*arūpīnamī dhammānamī*) is *nāma*-conditioned state.

In the second type, *nāma dhamma* (*arūpīno dhammā*) is *nāma*-conditioning state; *rūpa dhamma* (*rūpīnamī dhammānamī*) is *rūpa*-conditioned state. These are the two types that had been expounded. Dissociation (*vippayutta*), by its nature, is difficult, profound and subtle. When one listened by paying special attention, it can be understood. If it is understood once, it can be understood later on as well. The previous conditions can also be understood.

How many kinds are there in this condition by its nature? This *Vippayutta* Condition consists of three kinds of previously mentioned conditions in combination as: *Purejāta-vippayutta*, *Pacchājāta-vippayutta* and *Sahajāta-vippayutta*. How many conditions are involved in *Vippayutta* Condition? (Three conditions are involved, Venerable Sir). Yes, three are involved. Does it involve *Purejāta*, *Pacchājāta*? (it does, Venerable Sir), and *Sahajāta*? (it does involve, Venerable Sir). Yes, it involves *Sahajāta* also. To know this fact beforehand, let us recite this motto.

Motto: *Purejāta*, *Pacchājāta* and *Sahajāta*
Are the three *Vippayuttas*.

Purejāta is *Purejāta-vippayutta*.

Pacchājāta is *Pacchājāta-vippayutta*

Sahajāta is *Sahajāta-vippayutta*.

Here how many kinds of *Vippayutta* are there? (There are three kinds, Venerable Sir). Yes, there are three kinds.

Rūpino dhammā arūpīnani dhammānani vippayuttapaccayena paccayo means there are six bases (*vatthus*): *cakkhuvatthu*, *sotavatthu*, *ghānavatthu*, *jivhāvatthu*, *kāyavatthu* and *hadayavatthu*. These six *vatthus* are *rūpa dhammas*. *Rūpino dhammā* means there are six bases. *Cakkhuvatthu* is eye-sensitivity. Is not this eye-sensitivity present in the *santānas* of this audience? (It is present, Venerable Sir).

The *Buddha* had expounded on the nature of phenomena present in the *santānas* of the audience. In the *Paṭṭhāna desanā*, very few nature of phenomena present elsewhere externally were expounded. It is the *dhammas* present in the *santāna* of the audience and various individuals. The relationship between cause and effect or relationship made by conditional relations (connection by *paṭṭhāna*) is the *dhamma* present in one's *santāna* and this *dhamma* was expounded.

Some people have wrong understanding of *Paṭṭhāna* relations. They used to say “We meet again because of *Paṭṭhāna* relation”. One ponders whether this statement is true or not. What the *Buddha* expounded on *Paṭṭhāna* relation is about the conditional relation of *rūpa dhamma* and *nāma dhamma* in the *santāna* of the individuals. But various individuals thought that the individuals and living beings (*sattavās*) meet each other again due to *Paṭṭhāna* relations, such as, people meeting again as parents, relatives, husband and wife and so on is due to *Paṭṭhāna* relation. This idea arises due to their wish. *Paṭṭhāna* relation does not mean thus. It means that it is the conditioning of conditionally related *rūpa dhamma* and *nāma dhamma* in one's body (*khandhā*).

Eye-sensitivity (*cakkhuvatthu*) is present in the *santāna* of the audience. Isn't it? (It is, Venerable Sir). Ear-sensitivity (*sotavatthu*), nose-sensitivity (*ghānavatthu*), tongue-sensitivity (*jivhāvatthu*) and body-sensitivity (*kāyavatthu*) are present in the *santāna* of the audience. *Kāyavatthu* is spread all over the body.

Body-sensitivity which is spread all over the body is most beneficial in the practice of *vipassanā* meditation. Is not the audience has to note on body-sensitivity known as *kāyavatthu*? (This audience has to note, Venerable Sir). *Kāyavatthu* is spread all over the body except at the tip of the hand and toe nails. Body-sensitivity is present at every place where the touch of a needle is felt. *Vipassanā* meditation can be practised if there is body-sensitivity. It can be practised as *kāyānupassanā satipaṭṭhāna*.

When the *samādhi ñāṇa* develops, which ever place one noted, does not the phenomena became evident? (It becomes evident, Venerable Sir). When noted at the finger tips – moving, crawling, pushing; at the lips too – moving sensations; at the tip of the nose – moving and pushing can be perceived. Are not these sensations to be noted as pushing, pushing; touching, touching? (They are to be noted thus, Venerable Sir). What is being noted? Body-sensitivity, the *dhātu* of *kāya*-sensitivity, which is the touch, is being noted. This *kāya*-sensitivity *dhātu* is most beneficial for the *vipassanā yogi* and this audience.

Heart (*hadaya*) or the so called heart-sensitivity exists in the *santāna* of this audience. But it is not the same as the sensitivity in the heart found by the medical doctors. According to the Scriptures of the *desanā* there is the

heart and a small quantity of blood is present with this heart as its support, and the heart base (*hadaya vatthu*) assumes its presence with this blood as its support. The heart base and the six objects are in the conditioning state, and as stated in *Pāli*, *rūpino dhammā* they are the *rūpa dhammas*. Since they have appeared beforehand they can be known as *purejāta*.

In the conditioned state there are seven consciousness elements (*sattaviññāṇa dhātu*). In *Pāli*, *arūpīnamī dhammānamī* means seven mind elements. *Viññāṇa* is consciousness and *satta* is seven. How many is *satta*? (*Satta* is seven, Venerable Sir). *Viññāṇa* means? (consciousness or knowing, Venerable Sir). Eye-consciousness or seeing-consciousness is known as *cakkhuviññāṇa dhātu* in *Pāli*. Ear-consciousness or hearing-consciousness is *sotaviññāṇa dhātu*; nose-consciousness or smelling-consciousness is *ghānaviññāṇa dhātu*; tongue-consciousness or tasting-consciousness is *jivhāviññāṇa dhātu*; and body-consciousness or touch-consciousness is *kāyaviññāṇa dhātu*. *Pañcadvāravaggana* and *sampaṭicchenadvī* is *manodhātu*. Exempting the three *cittas*, which are *pañcadvāravaggana* and *sampaṭicchenadvī*, all other *cittas* depending on *hadayavatthu* for their arising are known as *manoviññāṇa dhātu*.

Manodhātu is planning consciousness. *Manoviññāṇadhātu* is also planning consciousness. The *Buddha* differentiated these two. When *manodhātu* and *manoviññāṇadhātu* are considered together as consciousness (*citta*) it becomes planning consciousness. But when these are analysed in

terms of *dhātu*, they become seven *dhātus* and in terms of *citta* or *viññāṇa* they become six *viññāṇas*. *Sattaviññāṇadhātu* and *viññāṇa* are the same. *Manodhātu* and *manoviññāṇadhātu* are mentioned together as planning consciousness. They are the *nāma dhammas*. In the *Pāli* words *arūpīnanī* and *rūpīnanī*, *rūpīnanī* means *rūpa dhamma*. When there is a letter “a” added in front of the word *rūpa* it becomes non-*rūpa* or *nāma dhamma*. These *nāma dhammas* are the conditioned state.

The conditioning state is eye-sensitivity, ear-sensitivity, nose sensitivity, tongue-sensitivity, body-sensitivity and heart base, totaling six *rūpa valthus*. These six sensitivities are the conditioning state. Since they have appeared beforehand it is the condition of *purejāta*. Are not these appearing beforehand? (They are appearing thus, Venerable Sir). Arisen beforehand is known as *purejāta*.

Eye-consciousness can arise only at a later time. Eye-consciousness or seeing-consciousness has to depend on eye-sensitivity for its arising. Ear-consciousness or hearing-consciousness has to depend on ear-sensitivity; nose-consciousness or smelling-consciousness on nose-sensitivity; tongue-consciousness or tasting-consciousness on tongue-sensitivity; body-consciousness or touching-consciousness on body-sensitivity, and planning-consciousness on the heart base for their arising.

Hadaya vatthu is the dependant base for life continuum (*bhavanga*) or *bhavanga* has to depend on *hadaya vatthu* as base. Depending on *bhavanga*, planning consciousness arises, thus it is a direct dependent on heart base via *bhavanga*. These eye-, ear-, nose-, tongue-, body-

sensitivities and heart base have arisen before, thus, it is the case of *purejāta*. Also it is the case of dissociation (*vippayutta*). On the conditioning state, all the items are *rūpa dhammas*.

On the conditioned state, the items are *nāma dhammas*. *Arūpīnamī dhammānamī* means *nāma dhammas*. Is it *sampayutta* or *vippayutta*? It is *vippayutta*, Venerable Sir). Yes, it is dissociation (*vippayutta*). The case does not conform to the characteristics of *sampayutta*: arising together, passing away together, having the same object and depending on the same base. Since the *vatthu rūpas* have arisen beforehand, is it associated? (It is not, Venerable Sir). Consciousness (*viññāṇa*) arises later. Hence, they do not arise together and cease together. *Vatthu rūpa* can exist for quite a long time. During one *rūpa*-moment, there are 17 mind-moments. In the time of 17 mind-moments passing away, only one *rūpa*-moment or this *vatthu rūpa* passes away. Is the passing away of the mind-moment and *rūpa*-moment simultaneous? (It is not, Venerable Sir).

In one mind-moment (*cittakkhana*) there are three sub-mind-moments of *uppāda + thitī + bhanga*, (*uppa + thi + bhan* for short). When one *rūpa*-moment arises, there can be 17 mind-moments arising in the same duration. In other words, in the time of one *rūpa*-moment, there can be 17 mind moments. Hence, can *rūpa*-moment and *nāma*-moment pass away at the same time? (They can not pass away at the same time, Venerable Sir). *Rūpa*-moment is a very long moment. In one *rūpa*-moment, 17 *nāma*-moments have passed away. Since their life spans are different, they take differing times to pass away. So can

this condition be *sampayutta*? (It cannot be, Venerable Sir). Yes, it cannot be. So what condition is this? (It is the condition of *vippayutta*, Venerable Sir). Yes, it is *vippayutta*.

The conditioning state and the conditioned state do not arise at the same time. Six *vatthu rūpas* in the conditioning state (*paccaya*) have arisen beforehand and so it is *purejāta*. The seven consciousness (*sattaviññāṇa dhātu*), the conditioned state arise later. Hence, the *vatthu rūpas* and the *nāmas* neither arise together nor cease together. In one *rūpa*-moment, there can be 17 mind-moments but each of the seven consciousness (*sattaviññāṇa dhātu*) can arise only once. Do the *rūpa*-moment and mind-moment cease at the same time? (They do not, Venerable Sir). One mind-moment arises and ceases at once. Hence, is not this condition *vippayutta*? (It is, Venerable Sir). Yes, it is *vippayutta*.

The same object means contemplation must be done on the same object. The *nāma dhammas* have their respective objects to contemplate. Seeing-consciousness contemplates the visible object, hearing-consciousness contemplates what object? (It contemplates sound (*saddārammana*), Venerable Sir). Smelling-consciousness contemplates on ? (smell (*gandhārammana*), Venerable Sir). What is the object, the tasting-consciousness contemplates upon? One is eating and tasting every day, but one does not know what one is contemplating upon. When the food tastes good, one contemplates the good taste. If the food tastes bad, does not one contemplate the taste? The present taste has to be contemplated. The touching-consciousness contemplates

on the present tactile object (*paccuppana phoṭṭhabbārammana*). The *rūpa dhamma* is not aware of anything. Hence, the *nāma dhammas* contemplate their respective objects. This gives the explanation on the conditioned state (*paccayuppana*).

On the conditioning state, eye-, ear-, nose-, tongue- and body-sensitivities and *hadayavatthu* cannot contemplate upon any object (*ārammana*). Hence, cannot the conditioned state and conditioning state have the same object? (They cannot, Venerable Sir). The sensitivities of eye-, ear-, nose-, tongue-, body- and the *hadayavatthu*, the six objects, are the *rūpa dhammas* and they cannot contemplate upon anything at all. Hence, are the *nāma dhamma* and the *rūpa dhamma* have the same object of contemplation? (They do not have the same object of contemplation, Venerable Sir). *Rūpa dhamma* is *anārammana* in *Pāli*, which means they cannot contemplate the object which is the nature of *rūpa dhamma*. Can *rūpa dhamma* know or perceive anything? (They cannot, Venerable Sir). The fact that *rūpa dhamma* knows nothing is realized more by the audience and the yogis. *Rūpa dhammas* such as *cakkhu vatthu*, *sota vatthu*, *ghāna vatthu*, *jivhā vatthu* and *kāya vatthu* cannot take any object for contemplation, and hence they have no awareness.

On the other hand, these *rūpa dhammas* cannot be abandoned (*appahātabba*). Can one abandon eye-sensitivity by noting (One cannot abandon, Venerable Sir). Yes, it cannot be abandoned. What will happen when one abandons the eye-sensitivity? One will become blind. Yes,

one will become blind. The *nāma dhammas* are different. *Nāma dhamma* can contemplate the object, isn't it? (It is, Venerable Sir) The objects such as white colour, black colour, pleasant sensations or unpleasant sensations are being contemplated by whom? (The objects are being contemplated by the *nāma dhamma*, Venerable Sir). Yes, they are the *nāma dhammas*. Since *rūpa dhamma* and *nāma dhamma* cannot have the same object, and so the condition cannot be *sampayutta* but must be *vippayutta* instead.

Rūpa dhamma must not be abandoned, but is not the *nāma dhamma* be abandoned if necessary? (Must be abandoned, Venerable Sir) Does not one must abandon *lobha*? (One must abandon it, Venerable Sir). How about *dosa*? (It must be abandoned, Venerable Sir). And *moha* also? (It must be abandoned, Venerable Sir). Pride (*māna*), jealousy (*issā*), stinginess (*micchāriya*)?(They must also be abandoned, Venerable Sir). How is this audience abandoning? (One is abandoning by *vipassanā* meditation, Venerable Sir). While one is meditating *vipassanā*, all are being abandoned. Do they have the chance to arise? (They do not have, Venerable Sir). Having no chance to arise means they are being abandoned. Cannot the *nāma dhamma* be abandoned? (They can be abandoned, Venerable Sir).

If a foreigner asks you to explain the difference between *rūpa* and *nāma*, will you be able to do so? (We will be able to explain, Venerable Sir). *Rūpa dhamma* is *anārammana* which means that it cannot contemplate any object or having no awareness. When *rūpa* and *nāma* are

separated one passes away and only body (*rūpa*) alone is left behind Isn't it? (It is, Venerable Sir). Is the body or *rūpa* conscious of anything? (It is not conscious of anything, Venerable Sir). Isn't it evident that the *rūpa* cannot contemplate any object? (It is evident, Venerable Sir).

Nāma dhamma is conscious of the object and it can also be abandoned. *Rūpa dhamma* does not know the object and it cannot be abandoned. As for *nāma dhamma*, bad *nāmas* can be and must be abandoned. This fact is the difference between these two *dhammas*. Hence, are not the *rūpa dhamma* and *nāma dhamma* dissociated (*vippayutta*)? (They are *vippayutta*, Venerable Sir). Yes, it is conditioning by the force of *Vippayutta Paccayo*.

For this audience and the *yogis*, these eye-sensitivity (*cakkhu vatthu*), ear-sensitivity, (*sota vatthu*), nose-sensitivity (*ghāna vatthu*), tongue-sensitivity (*jivhā vatthu*), body-sensitivity (*kāya vatthu*) and heart base (*hadaya vatthu*) are the objects for *vipassanā* meditation. Cannot one meditate these objects? (These objects can be meditated, Venerable Sir). Actually it is mostly contemplating the body (*kāya vatthu*). In the case of rising, falling, sitting, touching, lifting, pushing or dropping, where are these actions being noted? They are noted at the body (*kāya*). Does not one have to note when tangible objects (*phoṭṭhabbā rūpas*) strike the body-sensitivity? (One has to note, Venerable Sir).

When the wind element pushes the body-sensitivity, does not one know it as rising? (One knows thus, Venerable Sir). While striking or at the moment of touching, body-

consciousness arises and one has to note as touching. That means one is noting the body-sensitivity. In falling also the wind element pushes down to form the touch of falling, is not this to be noted as falling? (It has to be noted as falling, Venerable Sir). Yes, one has to note it as falling. These are noting the *kāya*.

While noting as such, most of the members of this audience and the *yogis* can do the noting as pure *vipassanā*. If someone wants to practise pure *vipassanā* meditation and may ask to which centre shall one go and practise? Is not this question being asked by the serious meditators? (This question has been asked, Venerable Sir). It is very important to practise pure *vipassanā*. This audience also wants to practise pure *vipassanā*. Does this audience want to practice fake *vipassanā*? (One does not, Venerable Sir) Really serious individuals who want to reach the stage where the door to *apāya* shall be closed, search for the true practice of pure *vipassanā*. How can this be practised. If someone ask, this audience and the *yogis*, how to practise pure *vipassanā* it will be proper only if the answer can be given. This audience is already practising pure *vipassanā*. Every day at *Saddhammaramisī* Centre, meditators are listening to the method of practising pure *vipassanā*.

On noting, rising, falling, how shall one note them so as to make the noting the pure *vipassanā* practice? Shall not one discard the shape of the abdomen as much as possible? (One shall discard thus, Venerable Sir). Why should the shape be discarded? (Because it is *paññatti*, Venerable Sir). Yes, it is *paññatti*. The shapes (*saṇaṭhāna paññatti*) is not the object of noting in *vipassanā*

meditation. On noting rising, the shape of the abdomen must be discarded as much as possible because it is a concept (*paññatti*).

As one inhales, the wind element pushes from inside, and isn't the phenomenon of tautness being experienced? (It is being experienced, Venerable Sir). This phenomenon of tautness has been called rising, in terms of the vocabulary. Without this vocabulary one cannot mention the phenomenon, and one may not be able to note it for quite a while. But actually the real phenomenon to be noted is tautness or pushing.

Vocabulary or naming is also *voḥāra paññatti*. One has to name a phenomenon. Doesn't one has to mention it by giving it a name to be understood? (One has to do thus, Venerable Sir). But the real phenomenon to be noted attentively is the nature of tautness or pushing. On noting falling, discard the shape of the abdomen as much as possible, and as one exhales, the nature of stage by stage movement must be noted attentively as much as possible. According to *voḥāra paññatti*, it is called falling. To note attentively is to know, as much as possible, the phenomenon of movement and displacement. Focussing like this is the basic function in the practice of pure *vipassanā* meditation.

Motto: Discard the *paññatti*.

Paramattha must truly be noted.

Discard the shape of the abdomen, the *paññatti*, as much as possible, by not paying attention to it. Discarding means not making it an object: On rising, the phenomenon of

tautness and pushing; or falling, the phenomenon of moving and slacking are the *paramattha*. These phenomena are the nature of *vāyo dhātu*.

Motto: Pushing, tautening or slackening
Is *vāyo dhātu*.
Note this, noble *yogi*.

On rising, as the characteristics of *vāyo dhātu*, is not the phenomenon of pushing, is not the tautness becomes evident? (It becomes evident, Venerable Sir). On falling, as the characteristics of *vāyo dhātu*, is not the phenomena of slackening and moving evident? (It becomes evident, Venerable Sir). One has to note these phenomena attentively. In the beginning of the meditation practice, it takes a while to be able to note attentively. Why? It is because one has been knowing the *paññatti* since a very long time ago, not only in this life, but also in the previous existences as well. Mostly *paññatti* was known as I, you, individual, living being, man, woman, my abdomen, my stomach, my leg, my hand and so on. Is it not being known like this for many existences? (It is, Venerable Sir). Yes, it is being known for many existences.

Does *paññatti* give the beneficial or unbeneficial effect? (It gives the unbeneficial effect, Venerable Sir). Yes, it can give the unbeneficial effects. Due to *paññatti*, there can be clinging (*upādāna*) as ‘you’, ‘I’, ‘individual’, ‘living being’ and so on. These clinging arise due to *paññatti*. *Vipassanā* and *paññatti* are directly opposite to one another.

Discard the *paññatti* as much as possible. In the beginning even though one tries to discard *paññatti* it may still be present. As one's habitual interest in it (*āsevana paccaya*) has been following one for many existences, *paññatti* cannot be discarded for quite a while. As one tries to discard *paññatti* many times, gradually will it not get detached? (It will get detached, Venerable Sir). The *vipassanā ñāṇa* gets more and more strengthened and discarding the *paññatti* being continuous, and later on when the *vipassanā ñāṇa* is matured, the shape of the abdomen will no longer be evident. On rising, the phenomena of tautness and pushing; on falling the phenomena of slackening and moving only may be evident. Isn't it? (It is, Venerable Sir).

Noting lifting, pushing, or dropping is noting the body-sensitivity when the tangible objects (*phoṭṭhabbārammana*) strike it. This is noting the *kāya-vatthu*. In noting lifting, discard the shape of the foot as much as possible. Why? (Because it is *paññatti*, Venerable Sir).

Since this *dhamma* audience and the *yogis* are endowed with *dhamma*, isn't it required to discourse this *dhamma* to one's close friends for the propergation of *sāsana*? (It is required, Venerable Sir). Yes, it is very much required. At the present time, it is more required. Since there are so many religious beliefs, and when eloquent speakers talk on such beliefs, not to get one swayed but to be on the right path, doesn't one have this responsibility to correct it? (One has this responsibility, Venerable Sir).

In noting lifting, discard the shape of the foot as much as possible. Why? Because the *paññatti* must be discarded. Try to note as much as possible, the nature of step by

step upward movement. In noting pushing and dropping also, try to note, as much as possible, the nature of step by step forward movement and downward movement respectively.

To practise pure *vipassanā*, the concept (*paññatti*) the shape and form must be discarded as much as possible, but the reality, the nature (*paramattha*), the gradual movement must be attentively noted as much as possible. Another point to take heed is to note at the present moment as much as possible.

In lifting the series of step by step upward movement at the present moment (*santatipaccuppana*) must be noted attentively as much as possible. It is not proper to note it superficially. On noting this closely and attentively, does not one perceive the gradual step by step upward movement? (One perceives thus, Venerable Sir).

In pushing, the series of step by step forward movement at the present moment must be noted as much as possible. In noting dropping also one must note it attentively so that one can catch up with the series of gradual step by step downward movement as much as possible. It is important to note at the present moment to practise pure *vipassanā*.

Why should one note at the precise present moment? Because both the *rūpa dhamma* and the *nāma dhamma* in the *santāna* of this audience exist only at the present moment. They arise and pass away at once, arise and pass away at once. They do not exist anymore even after one second. When they are no more will they be evident on noting them? (They will not be evident, Venerable Sir).

Yes, they will not be evident. *Rūpa* and *nāma dhammas* are continuously and swiftly arising and passing away, arising and passing away. They cannot exist even for a short moment.

Vijjuppādova ākāse uppajjanti vayantica.

Ākāse = in the sky; *vijjuppādova* = like the appearance of lightning produced between two clouds; *uppajjantica* = it arises and *vayantica* = it passes away.

At the early rainy season, the two clouds not far from one another produce lightning flashes. These lightning flashes exist only at that very moment of its arising. Before the lightning, no flashes can be found in any of the clouds. After the lightning no flashes are left behind in any of the clouds.

Likened to this example, the *rūpa* and *nāma dhammas* in the *santānas* of this audience can exist only at the very moment of arising. After passing away, they no longer exist in any part of this body aggregate (*khandhā*). Before arising, they do not exist anywhere in the *santāna* of this audience. The *rūpa* and *nāma dhammas* are likened to the flash of lightning. Hence, one must note at the very moment of its arising.

Motto: On noting at the present

The nature can be perceived.

Unless one can note at the moment of arising the true nature of the phenomenon cannot be perceived. In noting rising, the phenomenon of gradual step by step upward risings; in noting lifting, the phenomenon of gradual step

by step upward risings; in noting pushing, the phenomenon of gradual step by step forward movings; and in noting dropping, the phenomenon of gradual step by step dropping down can be perceived.

Later when the *samādhi ñāṇa* gets strengthened to a certain extent, the phenomenon will be more evident. In noting lifting, not only the gradual step by step upward movement, but also the lightness accompanying the upward movement; in noting pushing not only the gradual step by step forward movement but also the lightness accompanying the forward movement; and in noting dropping, not only the gradual step by step downward movement, but also the heaviness accompanying the downward movement can be perceived evidently, if the notings can be done at the precise present moment. Is it not? (It is, Venerable Sir).

When *paññatti* can be discarded and the noting can be done attentively at the precise present moment, the lightness and heaviness in walking meditation can be perceived evidently. In the beginning of the meditation practice, lightness and heaviness are not so evident. Why? Because the two aspects in noting are at fault. If the *paññatti* cannot be discarded and the noting is not precisely done at the present moment, the phenomenon cannot be perceived evidently. Getting lighter and lighter is the characteristic of *tejo* and *vāyo dhātus*, and thus they are being present.

Motto: In *te* and *vā*,
The two *dhātus*,
Lightness is evident.

Te is *tejo*, the *vapour* element or fire element, and its characteristic is lightness. *Vā* is *vāyo*, the wind element and its characteristic is also lightness. These two elements are most evident *rūpa dhammas* in the *santānas* of this audience.

Motto:In *pa* and *ā*,
The two *dhātus*
Heaviness is evident.

Pa is *pathavī dhātu*, the earth element, and its characteristic is heaviness. *Ā* is *āpo dhātu*, the water element, and its characteristic is also heaviness. Are not these elements present in the *santānas* of this audience? (They are present, Venerable Sir). These four *rūpas* are called *mahābhuta* in *Pāli*. *Māha* means great or distinctive, *bhuta* means *rūpa dhamma* or primaries. On practicing *vipassanā* meditation by the way of correct method, are not these four elements evident in one's *santāna*? (They are evident, Venerable Sir). When lightness and heaviness are perceived, can one say that one has experienced the *dhamma*? (One can say thus, Venerable Sir). Yes, one has experienced the *dhamma*. To experience *dhamma* is the main thing. On experiencing *dhamma*, the *yogi* becomes delighted and when one continues to note, one can attain the noble *dhamma* according to one's *pāramita*.

Dhammoca mangalo loke, dhammo gambhīro duddasso
Dhammani saraṇamāgamma sabbadukkhā pamuccati
Dhammoca = the *dhamma* also is; *loke* = in the world;
mangalo = the auspiciousness that dispels the faults and

brings the merits. *Dhammo* = the *dhamma* is; *gambhīro* = profound; *duddasso* = difficult to perceive.

Dhammani = this profound and difficult to perceive *dhamma*; *saranani* = by noting to get refuge; *āgamma* = is the cause for; *sabbadukkhā* = from all sufferings; *pamuccati* = getting liberated. *Iti* = thus; *bhagavā* = the *Buddha*; *avoca* = expounded with wisdom led by compassion.

Sādhu! Sādhu! Sādhu!

For this audience, the *Buddhists*, the noble *dhamma* is the auspiciousness (*mangalā*) which dispels bad effects and brings good results. This noble *dhamma* is profound (*gambhīro*), difficult to perceive (*duddasso*). It is very very profound and very difficult to perceive. At times when no *Buddha* arises and in the absence of *Buddha's sāsana*, there can be no noble *dhamma*. Now, in the *Buddha's sāsana*, on practicing meditation by the correct method, *dhamma* can be perceived. After perceiving the *dhamma* and taking refuge in the *dhamma*, one can be liberated from all sufferings (*sabbadukkhā pamuccati*). When the *yogis* start to perceive *dhamma*, they became interested.

Motto: Only when the nature is understood,
Arising and passings away
Will be comprehended.

After knowing the nature, arising (*udaya*) and passing away (*vaya*) can be perceived. When 'lifting' is noted, more step by step upward movements with lightness are perceived. In noting pushing, more step by step forward

movements with lightness are experienced. In noting dropping more step by step downward movements with heaviness are perceived. As the *samādhi ñāṇa* gets matured and strengthened one step further, there can be many more step wise movements in each action.

On noting repeatedly, as the *samādhi ñāṇa* gets matured, strengthened and developed by one step further, when the lifting is noted, not only the upward step by step movement with lightness, but also the gaps in between the steps can be perceived. These gaps signify that one step of movement arises and passes away before another step arises and passes away and so on. Since there are gaps in between the steps, the arisings and passings away are clearly comprehended.

When pushing is noted, the gaps in between the step by step forward movements indicate that one step arises and passes away and then another step arises and passes away and so on. In noting dropping, the step by step downward movements with heaviness passes away, that is, one step arises and passes away and then another step arises and passes away and then another step arises and passes away and so on, and they are perceived. Hence, arisings and passings away are clearly perceived. Since there are gaps in between the step by step movements, the arisings and passings always are comprehended.

As the saying goes, “After the nature is understood, only the arisings and passings away can be comprehended”, the phenomenon can be clearly perceived. Can the foot, the materiality, arise and pass away? (It cannot, Venerable

Sir). Only in the imagination, the shape, the materiality, arises and passes away. In actually it is not so. It will only occur in imagination. Can one attain *nibbāna* by imagining arisings and passings away? (One cannot, Venerable Sir). Yes one cannot attain *nibbāna* as such. One can attain *nibbāna* only by perceiving the true nature of arisings and passings away.

On continued noting, as the *samādhi ñāṇa* gets strengthened and powerful, one does not need to discard the shape, the materiality of the foot. It has been abandoned automatically. In noting lifting, the gradual step by step upward movements arise and pass away; in pushing the gradual movements arise and pass away; in dropping the gradual downward movements with heaviness arise and pass away, and they can be perceived personally by the *yogis* and the individuals, who are at mature *bhaṅga ñāṇa*. *Vipassanā ñāṇa* and the *paññatti* are directly opposite. When the *vipassanā ñāṇa* is at a tender stage, the *paññatti* are so distinct that they have to be discarded or abandoned. Does not one have to discard them? (One has to discard as such, Venerable Sir).

Discarding or abandoning is also a term in the vocabulary. Can one agree with it? (One can agree, Venerable Sir). Discarding actually means do not pay attention to it as an object of noting. Actually the word discarding or abandon is used in conformity with the meaning of the *Pāli* term.

Paññattinī ṭhapetvā visesena passatīti vipassanā

Paññattinī = the shapes of head, body, legs and hands, the *paññatti*; *ṭhapetvā* = by setting aside or abandoning or not paying attention to; *visesena* = in various ways;

passati = noting is done. *Ititasamā* = hence; *vipassanā* = it is known as *vipassanā*.

Thapetvā = set aside or discard which is the direct meaning in *Pāli*. In English it means do not pay attention to it as an object of noting. Do not note the *paññatti*. Note only the *paramattha*. When one's *vipassanā ñāṇa* is at a tender stage, one has to discard or abandon *paññatti*. As one's *vipassanā ñāṇa* becomes mature and reaches *bhaṅga ñāṇa*, the *paññatti* are abandoned automatically. *Paññatti* and *vipassanā ñāṇa* are directly opposite. If one wants to know whether one's *vipassanā ñāṇa* is still tender or mature, one can judge by this fact. If one still has to make great effort to abandon *paññatti* then it shows that one's *vipassanā ñāṇa* is still weak.

One does not need to abandon *paññatti*, and the *paramattha* are getting more and more distinct means that one's *vipassanā ñāṇa* is getting matured. One does not need to report in detail any more to the *kammaṭṭhāna* teacher. But one wants to know whether the *ñāṇa* is progressing or degressing. Does not the *kammaṭṭhāna* teacher reply that so long as there is noting, the *ñāṇa* is progressing? (It is replied thus, Venerable Sir). Since the *yogī* wants to have progress quickly, he even thinks that the *ñāṇa* is degressing. It is not so, the *ñāṇa* is progressing. According to the nature of the stages of *ñāṇa*, there is a difference of good noting and not good noting. Sometimes the noting is good but other times the noting is not good. When the *vipassanā ñāṇa* is not quite complete yet, it is likened to a bird flying in the air. As a bird flies, sometimes it soars upwards, but at other times it is low. Is it not?

(It is, Venerable Sir). Yes, it is like that. When the birds fly upwards and get right far up in the sky they stay gliding for quite a while and in the same way when the *vipassanā ñāṇa* is up to the mark, it does not fall back or the notings are not bad any more. As the *vipassanā ñāṇa* becomes complete, the notings are mostly good.

Paññatti and *vipassanā* is directly opposite to one another. At *bhaṅga ñāṇa*, the shapes of matter are no longer distinct, and only the nature of phenomenon is distinct. As soon as one notes on lifting, the upward movements arise and pass away, arise and pass away fleetingly; on pushing the forward movements arise and pass away, arise and pass away fleetingly; on dropping, the downward movements arise and pass away, arise and pass away fleetingly or the nature of phenomena are perceived.

As one perceives thus, one has reached powerful *vipassanā* stage (*balavant vipassanā*). Later, on reaching really strengthened and mature *vipassanā ñāṇa*, the *bhaṅga ñāṇa*, when lifting is noted, the phenomenon of lifting passes away fleetingly, and also the noting mind that is noting the phenomenon also passes away; on pushing, the phenomenon of gradual forward movements arises and passes away, and not only that but the noting mind also passes away; on dropping, the phenomenon of gradual downward movements arises and passes away fleetingly, and also the noting mind arises and passes away can be perceived.

As one perceives thus, one realizes that the phenomena of lifting, pushing and dropping are not permanent. When these passings away are perceived, can one think of them

as permanent? (One cannot think so, Venerable Sir). Yes, one cannot think them to be permanent. The noting mind is also not permanent. Impermanence is the word in English, and in *Pāli* the word is? (*anicca*, Venerable Sir). Since the passings away are happening so fast, it seems to be oppressing, and hence it is suffering. Suffering is the word in English, in *Pāli* it is? (*dukkha*, Venerable Sir). How can one prevent these sufferings from arising? They cannot be prevented, they are oppressing on their own accord and hence they are uncontrollable. Uncontrollability is in English, in *Pāli*? (it is *anatta*, Venerable Sir).

When *anicca*, *dukkha* and *anatta* are very well perceived, according to one's *pāramita*, one can realize the noble *dhamma* that one has aspired for. Up to now, the talk is on how to practise pure *vipassanā* meditation.

When asked, please explain briefly on how to note to practise pure *vipassanā* meditation, one can answer as follows: discard as much as possible, the shapes and forms of matter, be at present as much as possible and note attentively. These two factors are the main issue. The explanation is fairly complete now.

The heart base (*hadaya vatthu*) can also be noted. This can only be done at the mature *vipassanā ñāṇa* stage. Generally, the *kāya* must be noted. When one has succeeded in noting the *kāya*, usually one can note the eye (*cakkhuvatthu*). As a visible object impinges the eye sensitivity, it shall be noted as seeing, seeing. For an individual with powerful *bhaṅga ñāṇa*, when he notes seeing, seeing, the visible object changes fleetingly and also the eye-consciousness passing away can be perceived.

When sound (*saddhārammana*) strikes the ear-sensitivity, on noting hearing, hearing, the sound disappears one syllable after another, and as the *samādhi ñāṇa* gets matured, the noting mind also passes away, and it can be perceived. For some individuals, only one kind of disappearance can be perceived. But for some other individuals, two kinds or even three kinds of passing away can be perceived.

On noting hearing, hearing, the sound passes away one syllable after another; the mind knowing the sound passes away; and also the mind that is noting on the ear-consciousness passing away, can be perceived.

Similarly, when smell (*gandhārammana*) impinges on the nose-sensitivity (*ghānavatthu*) it must be noted as smelling, smelling. Does not one has to describe by using the appropriate vocabulary? (One has to describe thus, Venerable Sir). But the phenomenon must be noted to know as much as possible. The phenomenon of smelling must be noted as smelling, smelling. For the individual having mature *samādhi ñāṇa*, the smell disappearing gradually one stage after another, and also the mind noting the smell passing away one stage after another can be perceived.

When taste (*rasārammana*) impinges the tongue-sensitivity (*jivhāvatthu*), the audience has to note in the same manner. Does not one have to note the *kāya* in many ways? (One has to note thus, Venerable Sir). There are many places to note on *kāya*.

As instructed by the benefactor, the most Venerable Mahāsi Sayadaw, as soon as one sees the alms-food,

note seeing, seeing; as one reaches out by stretching the hand, note stretching, stretching; as one touches the food, note touching, touching; as one prepares one morsel of food, note preparing, preparing; as one takes the morsel of food, note taking, taking; as one bends down the head, note bending, bending; as one opens the mouth, note opening, opening; as one puts the food into the mouth, note putting, putting; as one straightened up the head, note straightening, straightening; as one chews the food, note chewing, chewing; as one tastes the food, note tasting, tasting; and as one swallows the food, note swallowing, swallowing.

This is the instruction given by the benefactor, most Venerable Mahāsi Sayadaw, on how to eat a morsel of food, which this audience had practised. This method is given to this audience, and when one's *samādhi nāṇa* has matured to a great extent and when one wants to note closely, is not this method very beneficial? (It is very beneficial, Venerable Sir).

According to the circumstances, the *Buddha* had expounded briefly in *Pāli* on how to eat a morsel of food.

Asite pite khāyite sāyite sampajānakārī hoti -

Asite = when rice or eatables are eaten; *pite* = the liquids are being taken; *khāyite* = fruits or sweets are being chewed; *sāyite* = the sticky liquids are being licked; *sampajānakārī* = to be done by applying clear comprehension; *hoti* = is.

Asite = on taking food, eat by applying clear comprehension. *Pite* = on drinking liquids, drink by

applying clear comprehension. On biting and chewing fruits and sweets, do it by applying clear comprehension. On taking substances that must be licked, do it by applying clear comprehension.

At the time of the *Buddha*, the individuals were endowed with mature *pāramita* and *samādhi ñāṇa*, so much so that even the short exposition was quite complete for them and they knew how to note properly.

Now at the time of this audience which is the later era of *sāsana*, will there be more or less individuals with mature *pāramita* or immature *pāramita*? (There are more individuals with immature *pāramita*, Venerable Sir). Hence, as the individuals with immature *pāramita* are more in number, the teachers have to give instructions in such a way as to be in line with the individual's wisdom. Is not this very beneficial for the audience? (It is very beneficial, Venerable Sir). Yes, it is very beneficial. If capable, one must try to note like this by taking heed of the instructions. Noting the tongue must also be done. Does not one have to note every time one eats? (One has to note, Venerable Sir). Does not *kusula* accrue at every noting? (*Kusula* does accrue, Venerable Sir). Yes, *kusula* does accrue.

One gets *kusula* and also the individuals, male donors (*dāyakās*) and female donors (*dāyikās*) get great benefits. More *kusula* can be obtained by donating to those who eat mindfully.

Raṭṭhapiṇḍhopi tena bhutto mahapphalo

Tena = those *yogis* who are noting without a break;
bhutto = consumed by; *raṭṭhapiṇḍhopi* = the food and sweets offered by the citizens of the country; *mahapphalo*

= brings great benefit. *Iti* = thus; *aṭṭhakathācariyo* = the commentary teachers; *samvanneti* = expounded correctly.

Sādhu! Sādhu! Sādhu!

Offering food to the *sanghas*, *yogis* and individuals who are noting continuously without a break gives the greatest benefit (*mahapphala*). Why? Because by noting continuously, one is free from *lobha*, *dosa* and *moha*. When the donation is dispensed to them at that time, will there be great benefits? (There will be great benefits, Venerable Sir). As one is consuming food according to the *Buddha's* wish, one should be delighted. The first factor is fairly complete now. Let us go to the second factor.

The second factor of *Vip̄payutta Paccayo*

On the conditioning state (*paccaya*) there are *nāma dhammas*. In *Arūpīno dhammā*, *arūpīno* = *nāma*; *dhammo* = *dhammas*. On the conditioned state (*paccayuppana*), there are *rūpa dhammas*. In *Rūpīnanī dhammānanī*, *rūpīnanī* = *rūpa*; *dhammānanī* = *dhammas*; *vip̄payuttapaccayena* = by the force of *Sahajāta-vip̄payutta Paccayo* and *Purejāta-vip̄payutta Paccayo*; *paccayo* + *upakārako* = conditioning; *hoti* = is. *Iti* = thus; *bhagavā* = the *Buddha*; *avoca* = expounded with wisdom led by compassion.

Sādhu! Sādhu! Sādhu!

The *nāmas* on the conditioning state are conditioning by the force of *Sahajāta-vippayutta Paccayo* as well as by *Pacchājāta-vippayutta Paccayo*. Those who have studied *Paṭṭhāna desanā* knew *Sahajāta-vippayutta Paccayo*. Which factor is it? It is the fourth factor.

Cittacetāsikā dhammā, cittasamuṭṭhānānamī rūpānamī vipayuttapaccayena paccayo.

Cittacetāsikā = *cittas* and *cetāsikās*; *dhammā* = the *dhamma* omitting *pañcaviññāṇadvi* (10) and *arūpa vipāka citta* (4), exempting *cuti citta* of *arahants*, which result in 75 *cittas* + 52 *cetāsikas*; *cittasamuṭṭhānānamī* = produced due to *citta*; *rūpānañca* = *cittajarūpa* and *paṭisandhi-kammajarūpa*; *vippayutta paccayena* = by the force of *Sahajāta-vippayutta Paccayo*; *paccayo* + *upakārako* = conditioning; *hoti* = is.

In conjunction with *sahajāta*, the *Pāli* Text becomes as stated above. Since *sahajāta* is interpreted according to the *Pāli* Text, here; both *sahajāta* and *pacchājāta* are expounded together. Is not *sahajāta* and *pacchājāta* in combination is expounded as *arūpīno dhammā*? (It is expounded thus, Venerable Sir). In both cases, the same *nāma dhammas* are involved, and thus, they are expounded together as *arūpīno dhammā*. For *Sahajāta Pāli* Text, as stated before, 75 *cittas* and 52 *cetāsikas* are the conditioning state. *Cittajarūpa* and *paṭisandhi kammajarūpa* are the conditioned state.

When the conditioning state is *nāma dhamma*, and the conditioned state is *rūpa dhamma*, is this condition *Sampayutta* or *Vippayutta*? (It is *Vippayutta*, Venerable Sir). Yes, it is *Vippayutta*. *Nāma* and *rūpa* arise at the

same time, but do they cease at the same time ...? (They do not, Venerable Sir). They arise at the same time. *Uppa* instant of *citta*, or *uppa* instant of *nāma* and *uppa* instant of *rūpa* are the same. In one *rūpa* instant, how many mind-moments can arise? (17 mind-moments, Venerable Sir). Yes, 17 mind-moments can arise. Hence, can *rūpa*-moment and mind-moment cease at the same time? (They cannot, Venerable Sir).

What about the objects? (They are not the same, Venerable Sir). And the *vatthu*? (Not the same, Venerable Sir). Since they are not the same, is not the condition *vippayutta*? (It is, Venerable Sir). The conditioning is by the force of *Sahajāta-vippayutta Paccayo*. For *Sahajāta-vippayutta Paccayo*, the exposition is fairly complete now. For *Pacchājāta-vippayutta*, since the conditioning states in both *Sahajāta* and *Pacchājāta* are *rūpa dhammas*, the *Buddha* expounded them together as *arūpīno dhammā*. Is not the two cases being treated together? (It is treated together, Venerable Sir). In both cases, on the conditioning state is *rūpa dhamma*, that is, for *Sahajāta-vippayutta* as well as *Pacchājāta-vippayutta* Conditions, it is *rūpa dhamma*. Since there are *rūpa dhammas* on both cases, it was expounded as *rūpīnanī dhammānanī*. Is not both the cases being involved? (They are involved, Venerable Sir).

Since it is applicable to both *Pacchājāta-vippayutta* as well as *Sahajāta-vippayutta*, they are treated together. The conditioning state of *Pacchājāta-vippayutta* Condition is 85 *cittas*. Out of the total of 89 *cittas*, the 4 *arūpavipāka cittas* must be omitted. *Arūpavipāka cittas* can arise only

at *arūpa bhūmi*. At the *arūpa bhūmi*, there are only *nāmas* and no *rūpa*. Since the conditioning is on *rūpa*, can these 4 *cittas* be included? (They cannot be included, Venerable Sir). Yes, they must be omitted. So how many *cittas* are left? (85, Venerable Sir). Yes, only 85 *cittas* are left but all 52 *cetasikas* are included.

At *Pacchājāta Paccayo*, this audience has learnt about *ekajakāya*, *dvijakāya*, *tijakāya* and *catujakāya*. Most of the audience have remembered these *kāyas*, but there may be some who do not remember them. It is most likely that? (many do not remember, Venerable Sir). Yes, many members in the audience do not remember them. Shall we recite again so as to remember them?

In *ekajakāya*, *eka* means one; *jata* is arising. Only one *rūpa* is arising at *ekajakāya*; two *rūpas* are arising at *dvijakāya*; three at *tijakāya*; and four at *catujakāya*. There are four kinds of *rūpas* in the *santānas* of this audience. They are: *kamma borne rūpa* (*kammajarūpa*); *citta borne rūpa* (*cittajarūpa*); *utu borne rūpa* (*utujarūpa*) and *rūpa* produced by *ahāra* (*ahājarūpa*). Will it be better if one knows these four kinds of *rūpa* in one's *santāna* as expounded by the *Buddha*? Recite once again.

Rūpa produced by *kamma*, *rūpa* produced by *citte*, *rūpa* produced by *utu* and *rūpa* produced by *ahāra*. How many kinds are there? (There are four kinds, Venerable Sir). *Imassa kāyassa* means four kinds. Here in veneration to the *ñāṇa* of the Venerable *Sayadaws* and the teacher's teachers, let us see how to discern the times when there is only one *kāya*, two *kāyas*, three *kāyas* and four *kāyas*

respectively. Here in *Vippayutta* Condition, discerning by reciting the motto in brief is quite complete.

Motto: At “*ṭhi*” of *paṭisandhi citta*, there is *ekajakāya*
(Only one *kammaja rūpa*)

At “*bhan*” of *paṭisandhi citta*, there are *dvijakāya*
(*Kammajarūpa* and *utujarūpa*)

At “*ṭhi*”, of the first *bhavanga citta*, there are *tijakāya*.
(*Kammajarūpa*, *utujarūpa* and *cittajarūpa*).

When there is diffusion of *ahāra*, there are *catujakāya*
(The above three *rūpas* and *ahārajarūpa*).

By virtue of listening to the *dhamma* talk in brief on *Sampayutta Paccayo* and *Vippayutta Paccayo* together with the method of practice, may you be able to follow, practise, cultivate and put effort accordingly, and may you be able to realize swiftly the noble *dhamma*, attain the bliss of *nibbāna*, the extinction of all suffering that you have aspired for with the case of practice.

(May we be endowed with the blessings, Venerable Sir).

Sādhu! Sādhu! Sādhu!

**Paṭṭhāna and Vipassanā (14) Sampayutta Paccayo &
Vippayutta Paccayo**

**Translator's note on
Sampayutta Paccayo and *Vippayutta Paccayo***

The seven universal mental factors:

1. *Phassa* = contact
2. *Vedanā* = feeling
3. *Saññā* = perception
4. *Cetanā* = volition
5. *Ekaggatā* = one-pointedness
6. *Jivitindriya* = vitality
7. *Manasīkāra* = attention

MOTTOS

- ⊗ Arising together, dissolving together,
Having the same object and depending on the same
base,
Are the four factors of *Sampayutta*.
- ⊗ Consciousness, perception, feeling and mental formation
Are the four *nāmakkhandhās*.
- ⊗ *Purejāta*, *Pacchājata* and *Sahajāta*
Are the three *Vippayuttas*.
- ⊗ Discard the *paññatti*.
Paramattha must truly be noted.
- ⊗ On noting at the present
The nature can be perceived.
- ⊗ Only when the nature is understood,
Arising and passing away
Will be comprehended.
- ⊗ At “*thī*” of *paṭisandhi citta*, there is *ekajakāya* (Only
one *kammaja rūpa*)
At “*bhan*” of *paṭisandhi citta*, there are *dvijakāya*
(*Kammajarūpa* and *utujarūpa*).

Paṭṭhāna and Vipassanā (16)

**SIMILARITIES IN
ATTHI PACCAYO AND
AVIGATA PACCAYO**

(Presence Condition and Non-disappearance Condition)

by

**Ashin Kuṇḍalābhivamsa
Saddhammaramsī Yeiktha Sayadaw**

Translated by Daw Than Than Nyein

Yangon

2012

Myanmar

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**Mahasi Nayaka
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Abhidhajahamahāraṭṭhaguru**

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Atthi Paccayo and *Avigata Paccayo***

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took part in the *Dhamma* Discussions.**

**Similarities in
Atthi Paccayo and *Avigata Paccayo***

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Paṭṭhāna and Vipassanā (16)
Atthi Paccayo and Avigata Paccayo

Paṭṭhāna and Vipassanā (16)
Similarities in
Atthi Paccayo and Avigata Paccayo
(Presence Condition and Non-disappearance Condition)

Ashin *Kuṇḍalabhivamsa*

Today is the 8th waning day of the month of Nattaw, 1353 Myanmar Era (29-12-91). The *dhamma* talk that will be delivered this afternoon is the continuation of the discourse on *Atthi Paccayo* expounded on the full moon day of Nattaw, and on *Avigata Paccayo* as conclusion of this series of *dhamma* talks.

In Presence Condition (*Atthi Paccayo*) and Non-disappearance Condition (*Avigata Paccayo*), *atthi* means conditioning by its presence, whereas *avigata* means conditioning by its non-disappearance. *Atthi* conditioning state (*atthi paccaya*) conditions its conditioned state (*atthi paccayuppana*) at the moment while it is still being present. *Avigata* conditioning state (*avigata paccaya*) also conditions its conditioned state (*avigata paccayuppana*) at the moment while it is still being in the state of non-disappearance. In Myanmar language presence and non-disappearance mean the same. It can be said that if it is still present it has not disappeared yet.

One can say that it has not disappeared yet because it is still present. The meaning of these two words is the same. The *Buddha* had expounded these two conditions separately due to the wishes of the disciples (*veneyajjhāsaya*) and other individuals (*puggajjhāsaya*). Some individuals understand it when expounded as Presence Condition whereas other individuals (had more understanding) when expounded as Non-disappearance Condition. Hence, the *Buddha* expounded the same condition separately to satisfy the wishes of different individuals.

In *Pāli*, the two conditions are the same. Therefore when *Atthi Paccayo* has been expounded, it can be considered that *Avigata Paccayo* also has been expounded. *Atthi Paccayo* consists of four kinds:

(1) *Sahajātthi* – conditioning by arising together (*sahajāta*) and also while it is present (*atthi*).

(2) *Vatthu-purejātatthi* – conditioning by being a base (*vatthu*) and appearing beforehand (*purejāta*), and also while it is present (*atthi*).

(3) *Ārammana-purejātatthi* – conditioning by being an object (*ārammana*), appearing beforehand (*purejāta*) and also while it is present (*atthi*).

(4) *Vatthārammana-purejātatthi* – conditioning by being a base for dependence (*vatthu*), an object (*ārammana*), appearing beforehand (*purejāta*) and also while it is present (*atthi*).

If as many kinds of *Atthi Paccayo* as possible has to be mentioned, there are five kinds in all, such as, *Sahajāta-atthi*, *Purejāta-atthi*, *Pacchājāta-atthi*, *Ahara-atthi* and *Indriya-atthi*.

For this audience, only the distinct kinds will be discoursed in order to have a good understanding.

Sahajāta-atthi has already been expounded before, therefore it will not be explained again. Today, the three kinds: *Vatthu-purejātatthi*, *Ārammana-purejātatthi* and *Vatthārammana-purejātatthi* will be discoursed. Before giving the discourse, some explanations will be given so as to make one understand the phenomena in one's *santāna* and the *Pāli* words by comparison.

Atthi conditioning state (*atthi paccaya*) and its conditioned state (*atthi paccayuppana*) are the phenomena present in one's *santāna*. Here, while listening, if this audience can bear in mind that the *Buddha* had expounded the phenomena present in their *santāna*, they will remember the discourse better.

Atthi means present. Where is it present? While listening to this *dhamma* talk, the audience must bear in mind that the phenomena are present in their *santāna*.

In the *santāna* of this audience, there is a condition, when it is a base (*vatthu*) and existing before (*purejāta*), known as *Vatthu-purejātatthi Paccayo*. What are the bases that are existing beforehand? Expressed in *Pāli*, they are *cakkhāyatanam* and so on. In the English vocabulary, they are termed as eye-sensitivity, ear-sensitivity, nose-sensitivity, tongue-sensitivity, body-sensitivity and heart-base. Heart-base (*hadaya vatthu*) is not called a sensitivity in *Pāli*. *Hadaya vatthu* is called as it is, but life continuum (*bhavanga*) or the mind (*mano*) based on *hadaya vatthu*, can be called a sensitivity.

When one knows the *Pāli* terms, one can appreciate the *Pāli* Text. In *Pāli*, the *Buddha* had expounded eye-sensitivity as *cakkhāyatanamī*, ear-sensitivity as *sotāyatanamī*, nose-sensitivity as *ghānāyatanamī*, tongue-sensitivity as *jivhāyatanamī*, body-sensitivity as *kāyāyatanamī* and the heart-sensitivity is expressed as *yamī rūpamī nissaya tamī rūpamī*. Which means, "that material thing based on which mind-element and mind consciousness-element function". This *dhamma* audience shall repeat the terms once again so as to know distinctly the *dhamma* which has been expounded and the phenomena happening in one's *santāna* are in agreement.

In the *santāna* of this audience, what is eye-sensitivity called in *Pāli*? (It is called *cakkhāyatanamī*, Venerable Sir). It will be better if all of you can answer the questions. What is ear-sensitivity called? (It is called *sotāyatanamī*, Venerable Sir); nose-sensitivity? (*ghānāyatanamī*, Venerable Sir); tongue-sensitivity? (*jivhāyatanamī*, Venerable Sir); body-sensitivity? (*kāyāyatanamī*, Venerable Sir); heart-sensitivity ...? (*yamī rūpamī nissaya tamī rūpamī*, Venerable Sir).

Yamī rūpamī nissaya tamī rūpamī denotes the heart-sensitivity. Does this sensitivity exist in the *santāna* of this audience? (It does exist, Venerable Sir). Yes, it does exist. It exists internally in the *santāna* of the audience as heart-sensitivity or mind-sensitivity. Mind-sensitivity is more evident. The above six internal-sensitivities are also called internal bases or personal bases or *ajjhātikāyatanas* in *Pāli*.

In *Ārammana-purejātatti*, there are *rūpāyatanamī*, *saddāyatanamī*, *gandhāyatanamī*, *rasāyatanamī* and

phoṭṭhabbāyatanaṇi. These *āyatānas* are existing externally and they are called external bases or *bāhirāyatana* in *Pāli*.

Every day this audience has encountered the striking of visible objects (*rūpārammana*) on the eye-sensitivity; sound (*saddārammana*) on the ear-sensitivity; smell (*gandhārammana*) on nose sensitivity; taste (*rasārammana*) on tongue-sensitivity; tangible objects (*phoṭṭhabbārammana*) on body sensitivity; and the mental objects (*dhammārammana*) on mind sensitivity which is depending on heart base (*hadaya vatthu*). These six external *āyatānas* are called external bases or *bāhirāyatānas* in *Pāli*.

People are encountering these *āyatānas* every day. As soon as one wakes up, does not one encounter them? One does encounter, Venerable Sir). One sees the visible objects, hears sound, smells odours, savours taste, touches tangible objects and conscious of the phenomena (*dhammārammana*), which may be past, present or future.

All these phenomena are happening every day in the *santāna* of this audience, and it is the conditioning by the force of *Ārammana-purejātatthi Paccayo*. *Ārammana* means object, *purejāta* means before and *atthi* means present, that is, while it is still present. A visible object while still existing can condition the eye-consciousness to arise. In the absence of visible object, can the eye-consciousness / seeing-consciousness be conditioned to arise? (It cannot be, Venerable Sir). Yes, it cannot be. To let the experience of the audience be in conformity with the *Pāli* vocabulary, answer the questions once more.

In *Pāli*, the visible object (*rūpārammana*) is called? (*rūpāyatanaṃ*, Venerable Sir); sound (*saddārammana*)? (*saddāyatanaṃ*, Venerable Sir); smell? (*gandhāyatanaṃ*, Venerable Sir); taste? (*rasāyatanaṃ*, Venerable Sir); touch? (*phoṭṭhabbāyatanaṃ*, Venerable Sir). This touch is distinct.

Here, *manāyatana* and *dhammāyatana* are not very distinct. In the *Pāli* Text, they are referred to as *hadaya vatthu*. The phenomena or *dhammārammana* strike on the *bhavanga* or mind-sensitivity which is dependent on *hadaya vatthu*. This mind-sensitivity is called *manāyatana*. The mind-objects (*dhammārammana*) striking the mind-sensitivity are known as *dhammāyatana*, and they are not distinct. But as soon as one wakes up in the morning, does not one or the other of these phenomena appear all the time in the *santāna* of this audience? (They appear, Venerable Sir). While these *ārammanas* are still existing, there arise seeing-consciousness, hearing-consciousness, smelling-consciousness, tasting-consciousness, touching-consciousness and planning or thinking-consciousness which are called the six *viññāṇas*. These *viññāṇas* arise by the force of *Ārammana- purejātatthi Paccayo*.

Are these *viññāṇas* present in the *santāna* of this audience? (They are present, Venerable Sir). If *Buddha* had expounded the phenomena that are present in the *santāna* of this audience, will it be wrong if it is said that the *Buddha* was expounding to this audience? (It will not be wrong, Venerable Sir). Yes, it is not wrong. He was expounding directly to the audience. In fact, *Sayadaw*

and *sanghas* are repeating the words of the *Buddha* in discoursing this *dhamma*.

Now the audience has understood this phenomena in their *santāna* and the *Pāli* vocabulary with regard to them. Let us recite the *Pāli* Text. It will be time consuming if it has to be started from *Sahajātatthi Paccayo*, but it is not proper to recite the *Pāli* Text in parts because the *devas* do not approve of this way of chanting. Will it be good if the *devas* do not approve? (It will not be good, Venerable Sir). Yes, it will not be good. It will only be proper if the recitation is in full. We shall recite it in full, repeat after me. *Atthi Paccayoti* _

Cattāro khandhā arūpino aññamaññāni atthipaccayena paccayo

Cattāro mahābhūtā aññamaññāni atthipaccayena paccayo

Okkantikkhaṇe nāmarūpani aññamaññāni atthipaccayena paccayo

Cittacetāsikā dhammā cittasamutthānāni rūpāni atthipaccayena paccayo

Mahābhūtā upādārūpāni atthipaccayena paccayo

*Cakkhāyatanāni cakkhaviññāṇadhātuyā
tāṃsāmpayuttakānañca dhammāni atthipaccayena paccayo*

Sotāyatanāni sotaviññāṇadhātuyā tāṃsāmpayuttakānañca dhammāni atthipaccayena paccayo

*Ghānāyatanāni ghānaviññāṇadhātuyā
tāṃsāmpayuttakānañca dhammāni atthipaccayena paccayo*

*Jivhāyatanamī jivhāviññāṇadhātuyā taṁsampayuttakānañca
dhammānamī atthipaccayena paccayo*

*Kāyāyatanamī kāyaviññāṇadhātuyā
taṁsampayuttakānañca dhammānamī atthipaccayena
paccayo*

*Rūpāyatanamī cakkhuviññāṇadhātuyā
taṁsampayuttakānañca dhammānamī atthipaccayena
paccayo*

*Saddāyatanamī sotaviññāṇadhātuyā taṁsampayuttakānañca
dhammānamī atthipaccayena paccayo*

*Gandhāyatanamī ghānaviññāṇadhātuyā
taṁsampayuttakānañca dhammānamī atthipaccayena
paccayo*

*Rasāyatanamī jivhāviññāṇadhātuyā taṁsampayuttakānañca
dhammānamī atthipaccayena paccayo*

*Phoṭṭhabbāyatanamī kāyaviññāṇadhātuyā
taṁsampayuttakānañca dhammānamī atthipaccayena
paccayo*

*Rupāyatanamī saddāyatanamī gandhāyatanamī rasāyatanamī
phoṭṭhabbāyatanamī manodhātuyā taṁsampayuttakānañca
dhammānamī atthipaccayena paccayo*

*Yāmi rūpani nissāya manodhātuyā ca
manoviññāṇadhātuyā ca vattanti. Tamī rūpani
manodhātuyā ca manoviññāṇadhātuyā ca
taṁsampayuttakānañca dhammānamī atthipaccayena
paccayo*

Sahajātatthi = *Sahajāta* + *atthi* has already been explained. In *Vatthu-purejātatthi*, *vatthu* means base or dependence, *purejāta* means arisen beforehand and *atthi* means conditioning while it is still in existence. Where is the conditioning taking place? It is conditioning its conditioned state or the effect (*paccayuppana*).

Cakkhāyatanamī means *cakkhuvatthu* or eye-sensitivity. Eye-sensitivity in *Pāli* is *cakkhāyatanamī* or *cakkhu* + *āyatana*. *Cakkhu* is eye-sensitivity. *Āyatana* is the cause for arising. Whose cause is it? It is the cause for the arising of seeing consciousness or *cakkhuvīññāṇa*. Eye-consciousness can arise only when there is eye-sensitivity. For one whose eye-sensitivity is impaired or if he is blind, can he have eye-consciousness? (He cannot have eye-consciousness, Venerable Sir). Yes, he cannot have eye-consciousness. Hence, is it not obvious that eye-sensitivity is the cause for the arising of eye-consciousness? (It is obvious, Venerable Sir).

Cakkhu is eye-sensitivity, what is *āyatana*? (It is the cause, Venerable Sir). Yes, it is the cause for the arising of eye-consciousness. If one pays attention in order to understand all the *Pāli* words, one can understand them. As I have explained as such, it is expected that the words are understood. (They are understood, Venerable Sir).

What is *cakkhu*? It is eye-sensitivity. *Āyatana* is the cause. Whose cause is it? It is the cause for the arising of eye-consciousness. In *Pāli* it is called *cakkhuvīññāṇadhātuyā*. Eye-sensitivity is the cause for eye-consciousness to arise. Similarly for *sotāyatanamī*, *sota* is of one part and *āyatana* is of another. *Sota* is ear-sensitivity. Does the ear-sensitivity

exist in the *santāna* of this audience? (It exists, Venerable Sir). *Āyatana* is the cause for the arising. Whose cause is it? It is the cause for the arising of hearing-consciousness. Hearing-consciousness can arise only when there is ear-sensitivity. For a person with no ear-sensitivity or who is a deaf person, there can be no hearing-consciousness. Is it not evident? (It is evident, Venerable Sir).

Also for *ghanāyatana*, *ghāna* is of one part and *āyatana* is of another. *Ghāna* is nose-sensitivity, *āyatana* is the cause for the arising. Not all of you may be able to answer. What is *āyatana*? (It is the cause for the arising, Venerable Sir). Yes, it is the cause for the arising. Whose cause is it? It is the cause for the arising of smelling-consciousness. For a person with no nose-sensitivity, can he have smelling-consciousness? (He cannot have that, Venerable Sir). Yes, he cannot have smelling-consciousness. It is evident that nose-sensitivity is conditioning the arising of smelling-consciousness. That is the conditioning can take place while it is still in existence. As *atthi* conditioning state (*atthi paccaya*) can condition only while it is still existing, when the nose-sensitivity is not there anymore, the smelling-consciousness cannot arise. Is it not obvious? (It is obvious, Venerable Sir).

In *jivhāyatanaṃ jivha* is tongue-sensitivity, *āyatana* is? (the cause for the arising, Venerable Sir). Whose cause is it? (It is the cause for the arising of tasting-consciousness, Venerable Sir). Yes, it is the cause for the arising of tasting-consciousness. *Jivhāviññādhātuyā* is a *Pāli* word which means tasting-consciousness. Is it not present in the *santāna*

of this audience? (It is present, Venerable Sir). For someone without tongue-sensitivity, can there be any tasting-consciousness for him? (There cannot be any, Venerable Sir). Yes, there is no tasting-consciousness for him.

In *kāyāyatanaṃ kāya* is body-sensitivity, *āyatana* is? (the cause for the arising, Venerable Sir). Whose cause is it? (It is the cause for arising of touching-consciousness, Venerable Sir). Yes, it is the cause for the arising of touching-consciousness. In the *Pāli* vocabulary, touching-consciousness is called *kāyaviññāṇadhātuyā*. Now you all have understood.

In *Vatthu-purejātatthi Paccayo*, *vatthu* means a base or dependent. The way the conditioning is taking place in this condition (*paccayo*) is, depending on the eye-sensitivity, seeing-consciousness arises. Depending on ear-sensitivity (*sota vatthu*), hearing-consciousness arises. *Vatthu* means a dependent. Depending on nose-sensitivity or *vatthu*, smelling-consciousness arises. It cannot arise somewhere else, it must arise only on this dependant. Also *vatthu* means a base. One cannot build a house unless one has a plot of land. Does not one have to build a house on a plot of land? (One has to do thus, Venerable Sir). In the similar manner, seeing-consciousness has to depend on eye-sensitivity for the arising. That is depending on eye-sensitivity, seeing-consciousness arises, depending on ear-sensitivity, hearing-consciousness arises, and depending on nose-sensitivity? (smelling-consciousness arises, Venerable Sir).

Depending on tongue-sensitivity? (tasting-consciousness arises, Venerable Sir). Depending on body-sensitivity?

(touching-consciousness arises, Venerable Sir). Hence, eye-sensitivity, ear-sensitivity, nose-sensitivity, tongue-sensitivity, body-sensitivity and *hadaya vatthu*-sensitivity are called base or *vatthu* in *Pāli*. Is not the base or the dependant obvious? (It is obvious, Venerable Sir). Since it is the base as well as the dependant, it can be called a *vatthu*.

In *Ārammana-purejātatti*, *ārammana* means object, *pure* means before and *atti* means presence. They can only condition while they are still in existence. What are they? They are *rūpāyatana*, *saddāyatana*, *gandhāyatana*, *rasāyatana* and *phoṭṭhabbāyatana*.

Also in the word *rūpāyatana*, there are two parts: *rūpa* + *āyatana*. *Rūpa* means visible object, *āyatana* is? (the cause for the arising, Venerable Sir). Yes, it is the cause for the arising. As mentioned earlier, are *cakkhāyatanaṃ* and *rūpāyatanaṃ* similar or different as *āyatana*? (They are similar, Venerable Sir). Yes, they are similar but their meaning are different. *Cakkhāyatanaṃ* is eye-sensitivity or *cakkhuvatthu*. In *rūpāyatanaṃ*, *rūpa* is visible object, *āyatana* means the same in both cases. *Rūpa* is visible object and *āyatana* is? (the cause for the arising, Venerable Sir). It will be better if all of you, the entire audience, can answer the questions. Perhaps some of you may be answering in your mind, but it will be better if the answer are given verbally.

Rūpa is visible object. *Āyatana* is? (the cause for the arising, Venerable Sir). Whose cause is it? (It is the cause for the arising of seeing-consciousness, Venerable Sir). Yes, it is the cause for the arising of seeing-consciousness. When viewed from the side of the effect (*paccayuppana*

dhamma) it is more evident. In the *Pāli* vocabulary it is stated as *cakkhaviññāṇa dhātuyā taṃsapayuttakānañca dhammānaṃ*. But in fact it is seeing-consciousness. *Taṃsapayuttakānañca dhammānaṃ* indicates the mental factors that are arising together.

Āyatana is the cause for the arising of seeing-consciousness. Seeing-consciousness cannot arise unless there is a visible object. Can seeing-consciousness arise without the visible object? (It cannot, Venerable Sir). *Atthi* means the conditioning can take place only during its presence. In its absence, it cannot condition. Is it evident? (It is evident, Venerable Sir). *Atthi* is a *Pāli* word, in English it is called “presence”. Since this *dhamma* audience are Buddhists, they understand the *Pāli* words to a certain extent. *Natthi* means ...? (absence, Venerable Sir). This word is widely used in India and Sri Lanka. “*Natthi, natthi?*” means “not there, not there”. Now some *Pāli* words are well understood. *Atthi* means there is ...? When there is a visible object, the conditioning can take place for seeing-consciousness to arise by the force of *Atthi Paccayo*.

Similarly, in *saddāyatanani*, *saddā* is one part and *āyatana* is another. *Saddā* is sound or *saddārammana*. *Āyatana* is ...? (the cause for the arising, Venerable Sir). Whose cause is it? (It is the cause for the arising of hearing-consciousness, Venerable Sir). In English vocabulary it is called hearing-consciousness, in *Pāli* vocabulary what is it called? It is called *sotaviññāṇa dhātuyā*. *Dhātu* means element, it is simply called *sotaviññāṇa*. When it is translated into English it becomes hearing-consciousness.

Does this hearing-consciousness exist in the *santāna* of this audience? (It does exist, Venerable Sir). When sound appears and when one hears the sound hearing-consciousness arises. When there is no sound, hearing-consciousness? (cannot arise, Venerable Sir). Is it not evident that the conditioning is taking place by the *atthi* conditioning state? (It is evident, Venerable Sir). *Atthi* means presence. During its presence, it can condition but in its absence it cannot.

In *gandhāyatanamī*, *gandha* is one part and *āyatana* is another part. *Gandha* means smell or *gandhārammana*. *Āyatana* means? (the cause for arising, Venerable Sir). Whose cause is it? (It is the cause for the arising of smelling-consciousness, Venerable Sir). Yes, it is the cause for the arising of smelling-consciousness. In *Pāli*, smelling-consciousness is called *ghānaviññādhātu*.

This *dhamma* audience is reciting the *Paṭṭhāna Pāli* Text quite often. If one can understand the *Pāli* equivalents in English, will it not be better to recite it? (It will be better, Venerable Sir). Reciting it without knowing the meaning or by knowing the meaning, which one is better? (It is better to recite by knowing the meaning, Venerable Sir). Yes, it is definitely better making it more reverential and having more faith (*saddhā*) in it.

In *rasāyatanamī*, *rasa* is the taste or *rasārammana*. *Āyatana* is? (the cause for the arising, Venerable Sir). Whose cause is it? (It is the cause for the arising of tasting-consciousness, Venerable Sir). Yes, it is the cause for the arising of tasting-consciousness. What is tasting-

consciousness called in *Pāli*. It is called *jivhāviññādhātu*. As one knows the meaning, it is better in reciting. It is obvious that *āyatana* is the cause for the arising.

Also in *phoṭṭhabbāyatana*, *phoṭṭhabbā* is touch, *āyatana* is? (the cause for the arising, Venerable Sir). Whose cause is it? (It is the cause for the arising of touching-consciousness, Venerable Sir). Yes, it is the cause for the arising of touching-consciousness. The cause is the conditioning state. Is the cause and conditioning state the same or different? (It is the same, Venerable Sir). Yes, it is the same.

Is the effect and the conditioned state (*paccayuppana*) the same or different? (They are the same, Venerable Sir). Yes, they are the same. In *Pāli* vocabulary, what is it called? (*Paccayuppana*, Venerable Sir). Yes, it is called *paccayuppana*.

The five objects: *rūpāyatanaṃ*, *saddāyatanaṃ*, *gandhāyatanaṃ*, *rasāyatanaṃ* and *phoṭṭhabbāyatanaṃ* are conditioning the arising of mind-element (*manodhātu*). Here also *āyatana* means the cause. Whose cause is it? It is the cause for the arising of three *manodhātus*. This is the vocabulary used in *Abhidhammaca Sanghaha Pāli* Text. Those who have learnt *Abhidhammanca Sanghaha* will understand better.

Yanī rūpaṃ nissaya manodhātu ca manoviññādhātu ca vattanti.

Vatthārammaṇa, depending on heart base, *manodhātu* and *manoviññādhātu* arise. The heart base (*hadayavatthu*)

is also conditioning the *manodhātu* and *manoviññādhātu*.

Tam rūpam = that heart base, the *rūpa*; *manodhātuyā ca* = on three mind elements; *manoviññādhātuyā ca* = 72 mind-consciousness elements; *tanisampayuttakānam* = arising together with those *manodhātu* and *manoviññādhātus*; *dhammānam* = the 52 *cetasikas*; *atthipaccayena* = by the force of *Vatthārammana-purejāta Paccayo*; *paccayo + upakāra* = conditioning; *hoti* = is; *iti* = thus; *bhagavā* = the *Buddha*; *avoca* = expounded with wisdom led by compassion.

Sādhu! Sādhu! Sādhu!

Now, the meaning of the *Pāli* Text is not at all difficult. Nevertheless the meaning in brief will be given again.

Cakkhāyatanam = eye-sensitivity known as *cakkhuvatthu*; *cakkhuviññādhātuyā ca* = on eye-consciousness element; *tanisampayuttakānam* = arising together with this *cakkhuviññādhātu*; *dhammānañca* = (and) seven mental factors; *atthipaccayena* = by the force of *Vattupurejāta-atthi Paccayo*; *paccayo + upakāra* = conditioning; *hoti* = is.

It can simply be stated as, *atthipaccayena* = by the force of *Atthi Paccayo*; *paccayo + upakāra* = conditioning; *hoti* = is.

Sotāyatanam = ear-sensitivity called *sotavatthu*; *sotaviññādhātuyā ca* = on *sotaviññādhātu* or two hearing-consciousness (*sotaviññāṇa dvi*);

taṁsampayuttakānaṁ = arising together with this *sotaviññāṇa*; *dhammānañca* = (and) the 7 *cetasikas*; *atthipaccayena* = by the force of *Atthi Paccayo*; *paccayo* + *upakāra* = conditioning; *hoti* = is.

Ghānāyatanamī = nose-sensitivity called *ghānavatthu*; *ghānaviññāṇadhātuyā ca* = on smelling-consciousness or *ghānaviññāṇa dvi*; *taṁsampayuttakānaṁ* = arising together with this *ghānaviññāṇa*; *dhammānañca* = and the 7 *cetasikas*; *atthipaccayena* = by the force of *Atthi Paccayo*; *paccayo* + *upakāra* = conditioning; *hoti* = is.

Jivhāyatanamī = tongue-sensitivity called *jivhāvatthu*; *jivhāviññāṇadhātuyā ca* = two tasting consciousness (*jivhāviññāṇa dvi*); *taṁsampayuttakānaṁ* = arising together with this *jivhāviññāṇa*; *dhammānañca* = and the 7 *cetasikas*; *atthipaccayena* = by the force of *Atthi Paccayo*; *paccayo* + *upakāra* = conditioning; *hoti* = is.

Kāyāyatanamī = body-sensitivity called *kāyavatthu*; *kāyaviññāṇadhātuyā ca* = on *kāyaviññāṇa dvi* or two touching consciousness; *taṁsampayuttakānaṁ* = arising together with this *kāyaviññāṇa*; *dhammānañca* = and the 7 *cetasikas*; *atthipaccayena* = by the force of *Atthi Paccayo*; *paccayo* + *upakāra* = conditioning; *hoti* = is.

Rūpāyatanamī = visible object (*rūpārammana*) is; *cakkhuviññāṇa-dhātuyā ca* = on two seeing-consciousness (*cakkhuviññāṇa dvi*); *taṁsampayuttakānaṁ* = arising together with this *cakkhuviññāṇa dvi*; *dhammānañca* = and the 7 *cetasikas*; *atthipaccayena* = by the force of *Atthi Paccayo*; *paccayo* + *upakāra* = conditioning; *hoti* = is.

Saddāyatanamī = sound or *saddārammana* is; *sotaviññāṇadhātuyā ca* = on *sotaviññāṇa dvi*; *taṁsāmpayuttakānamī* = arising together with this *sotaviññāṇa dvi*; *dhammānañca* = (and) the 7 *cetasikas*; *atthipaccayena* = by the force of *Atthi Paccayo*; *paccayo* + *upakāra* = conditioning; *hoti* = is.

Gandhāyatanamī = smell or *gandhārammana* is; *ghānaviññāṇadhātuyā ca* = on *ghānaviññāṇa dvi*; *taṁsāmpayuttakānamī* = arising together with this *ghānaviññāṇa*; *dhammānañca* = and the 7 *cetasikas*; *atthipaccayena* = by the force of *Atthi Paccayo*; *paccayo* + *upakāra* = conditioning; *hoti* = is.

Rasāyatanamī = taste or *rasāyatanamī*; *jivhāviññāṇadhātuyā ca* = on *jivhāviññāṇa dvi*; *taṁsāmpayuttakānamī* = arising together with this *jivhāviññāṇa*; *dhammānañca* = and the 7 *cetasikas*; *atthipaccayena* = by the force of *Atthi Paccayo*; *paccayo* + *upakāra* = conditioning; *hoti* = is.

Phoṭṭhabbāyatanamī = touch or *phoṭṭhabbārammana*; *kāyaviññāṇadhātuyā ca* = on *kāyaviññāṇa dvi* or two touching-consciousness; *taṁsāmpayuttakānamī* = arising together with this *kāyaviññāṇa*; *dhammānañca* = and the 7 *cetasikas*; *atthipaccayena* = by the force of *Atthi Paccayo*; *paccayo* + *upakāra* = conditioning; *hoti* = is.

Rūpāyatanamī = the visible object, *saddāyatanamī* the sound; *gandhāyatanamī* = the smell; *rasāyatanamī* = the taste; and *phoṭṭhabbāyatanamī* = (and) the touch are; *manodhātuyā ca* = the three mind-elements (*manodhātu*); *taṁsāmpayuttakānamī* = which arise together with these *manodhātus*; *dhammānañca* = and the 52 *cetasikas*;

atthipaccayena = by the force of *Atthi Paccayo*; *paccayo* + *upakāra* = conditioning; *hoti* = are.

Yam rūpam = this heart base material (*hadayavatthurūpa*); *nissaya* = depending on; *manodhātu ca* = the mind element; *manoviññāḍadhātu ca* = (and) the mind consciousness element; *vattanti* = arise; *tam rūpam* = this heart base material is; *manodhātuyā ca* = the three mind elements; *manoviññāḍadhātuyā ca* = the 72 mind consciousness element; *dhammāṅga* = and 52 mental factors; *tanisampayuttakānam* = which arise together with these *manodhātus atthipaccayena* = by the force of *Atthi Paccayo*; *paccayo* + *upakāra* = conditioning; *hoti* = is. *Iti* = thus; *bhagavā* the *Buddha*; *avoca* = expounded with wisdom led by compassion.

Sādhu! Sādhu! Sādhu!

The explanation on the *Pāli* Text is fairly complete. Since most of this audience are *vipassanā* practising *yogis*, only the method of practising *vipassanā* meditation remains to be discoursed. Ways of practising *vipassanā* meditation is mentioned quite completely in the Law of Dependent Origination, where the basic concept is involved.

At one time, the *Buddha* was residing in a tiered-brick monastery at *Ñātikā* village. One day He was all alone and in His wisdom appeared the mind that reflects. He reflected on the 31 planes with all the living beings, going round and suffering in the cycle of rebirths (*samsarāvattadukkhā*). After reflecting the way the cycle

of rebirths is revolving, He reflected on the cause of the suffering (*vattadukkha*). Then He continued to reflect on the cutting-off of this *vattadukkha*. After that, the *Buddha* expounded verbally once on this *dhamma* which includes the three main factors as mentioned in the *Pāli* Text. They are *cakkhāyatanamī*, *rūpāyatanamī* and *cakkhuvīññādhātuyā*. These three factors serve as bases for the suffering of *saṁsārāvattadukkha*.

Cakkhuñca paṭicca rūpeca uppajjati cakkhuvīññānamī, tiṇṇamī saṅgati phasso, phassapassayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānamī, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarā maraṇamī sokaparideva dukkhadomanass'upāyāsā sambhavanti, evametassa kevalassa dukkhakkhandhassa samudayo hoti.

Series of *vattadukkha* occurring in each living in 31 planes was reflected by the *Buddha* first and then He uttered it verbally.

Cakkhuñca = eye-sensitivity; *rūpeca* = and visible object; *paṭicca* = depending on; *cakkhuvīññānamī* = eye-consciousness; *uppajjati* = arises. Is not it? (It is, Venerable Sir). *Cakkhunamī* = eye-sensitivity is the *atthi* conditioning state (*paccaya*). *Rupeca* = Is not visible object (*rūpārammana*) also the conditioning state (*paccaya*)? (It is, Venerable Sir). *Paṭicca* = depending on these two factors; *cakkhuvīññānamī* = eye-consciousness; *uppajjati* = arises. Is not *cakkhuvīññādhātuyā taṁsāmpayuttakānañca dhammānamī* is being realized? (It is, Venerable Sir). Starting from here, the wheel of Dependent Origination (*Paṭiccasamuppāda*) can revolve.

When a visible object strikes the eye-sensitivity, eye-consciousness arises. *Tiṇṇamī saṅgati phasso*. *Tiṇṇamī* = when eye-sensitivity, visible object and eye-consciousness get together (or) because of getting together; *phasso* = contact (*phassa*); *sambhavanti* = arises. At the time these three are together, what is the sensation produced called? (It is called contact (*phassa*) Venerable Sir). Yes, it is *phassa*. In this *Atthi Paccayo* Text, *phassa* is not included. Nevertheless, *phassa* continues to appear in the *santānas* of this audience. Is not it? (It is, Venerable Sir).

Phassapaccaya = due to contact, the cause; *vedanā* = feeling; *sambhavanti* = arises.

On looking at a visible object, the three types of view may arise such as having a good view, a bad view or an intermediate view. There can be a good feeling or a bad feeling or an intermediate feeling.

When this audience see good visible objects, can there occur a pleasant feeling (*sukha vedanā*)? (There can occur *sukha vedanā*, Venerable Sir). When one sees bad visible objects, unpleasant feeling (*dukkha vedanā*) can arise. Sometimes when an ordinary visible object is seen and if the reflection in the mind is also ordinary, then neither pleasant nor unpleasant feeling (*upekkhā vedanā*) shall arise.

Phassapaccayā = due to contact, the cause; *vedanā* = feeling; *sambhavanti* = arises. *Vedanāpaccayā* = due to feeling, the cause; *taṇhā* = craving; *sambhavanti* = arises. When *vedanā* arises, at least one kind of *taṇhā* will arise. Is it not obvious that due to pleasant feeling (*sukha vedanā*), craving (*taṇhā*) can arise? (It is obvious, Venerable Sir). Since it is pleasant (*sukha*) *taṇhā* can arise.

Also due to *dukkha vedanā*, *taṇhā* can arise. Since one is suffering, one wishes for happiness or pleasant feeling. On encountering with the suffering, one does not want the suffering, but only the happiness. Does not this kind of thought appear in the individuals and the living beings? (It can appear thus, Venerable Sir). Wishing for happiness amounts to the arising of craving (*taṇhā*). Is not *dukkha* conditioning for the arising of *taṇhā*? (It is conditioning thus, Venerable Sir). Yes, *dukkha vedanā* is conditioning the arising of *taṇhā*. Some not-very-intelligent persons ask, “Venerable Sir, how can *dukkha* be conditioning the arising of *taṇhā*?” Oh, they do not understand the meaning. On encountering (with) *dukkha*, does not one long for *sukha*? (One does, Venerable Sir). Since one is longing for happiness (*sukha*), isn't it craving? (It is craving, Venerable Sir).

Hence _

Vedanāpaccayā = due to *vedanā*, the cause; *taṇhā* = craving; *sambhavanti* = arises. *Taṇhāpaccayā* = due to *taṇhā*, the cause; *upādānaṃ* = clinging; *sambhavanti* = arises. After the arising of craving (*taṇhā*), clinging follows. There appears clinging.

Upādānapaccayā = due to clinging, the cause; *bhavo* = existence; *sambhavanti* = arises. As the clinging arises one performs deeds (*kamma*) and so *kammabhava* arises. Is not it? (It is, Venerable Sir).

Upādānapaccayā = due to clinging, the cause; *bhavo* = rebirth-producing *kamma* (*kamma bhava*) and rebirth-process (*upapatti bhava*); *sambhavanti* = arise. *Bhavapaccayā* = due to *kamma bhava* in the present life; *jāti* = conception in the next life; *sambhavanti* = will arise.

As deeds are being done in this life, does not one have to be conceived in the next life? (One has to be, Venerable Sir). This audience already knew what is meant by conception. Is the conception pleasant or unpleasant? (It is unpleasant, suffering, Venerable Sir). Oh, it is the suffering in the mother's womb for 9 or 10 months without knowing about it. If one knows about it, will one want it again? During the time of conception, one has to take, unknowingly, a very large variety of suffering.

Jātipaccaya = due to rebirth (*paṭisandhi*), the cause; *jarā marana* = decay and death; *sambhavanti* = arise.

On being born (*jāti*) as a human being, is there anyone who never gets old? (There is not, Venerable Sir), or anyone who never dies? (There is not, Venerable Sir). Yes, there is no one as such. Definitely everyone has to die. The *Buddha* knew it in His wisdom and He uttered it after reflecting it.

Sokaparideva dukkhadomanass' upāyāsā = due to rebirth, sorrow, lamentation, suffering in body, grief in mind, and despair; *sambhavanti* = arise. *Evaṃ* = Thus, depending on continuous causes, *kevalassa* = void of happiness but complete with suffering in its entirety; *dukkhadukkhandhassa* = the mass of suffering; *samudaya* = the origin of; *hoti* = arises? *Iti* = Thus; *bhagavā* = the *Buddha*; *avoca* = expounded with wisdom led by compassion.

Sādhu! Sādhu! Sādhu!

Dependent Origination (*Paṭiccasamuppāda*), the cause and effect of suffering in the round of suffering (*vatta dukkha*)

was evident in the wisdom of the *Buddha*. He reflected over this *dhamma* and uttered verbally. To say it in brief, this is the way the wheel of Dependent Origination revolves starting from the eye. Does not the wheel revolves starting from the eye? (It does, Venerable Sir). Yes, it revolves thus, Then the *Buddha* reflected further on how the Dependent Origination, the revolutions of suffering can be terminated.

Cakkuñaca paṭicca rūpecca uppajjati cakkhuvīññāṇaṃ. Tiṇṇaṃ saṅgati phasso. Phassapaccayā vedanā, vedanā paccayā taṇhā, tassāyeva taṇhāya asesā virāgaṇirodhā upādānaṇirodho. Upādānaṇirodhā bhavaṇirodho, bhavaṇirodhā jātiṇirodho. Jātiṇirodhā jarā maraṇaṃ sokaparideva dukkhadomanass'upāyāsā nirujjhanti evametassa kevalassa dukkhakkhandhassa nirodho hoti.

The way the wheel of Dependent Origination becomes extinct or ceases to revolve had evidently appeared in the wisdom of the *Buddha*, and He expounded it.

Cakkuñca = eye-sensitivity; *rūpecca* = and visible object; *paṭicca* = depending on; *cakkhuvīññāṇaṃ* = eye-consciousness; *uppajjati* = arises. *Tiṇṇaṃ* = due to getting together of eye-sensitivity, visible object and seeing-consciousness; *phasso* = contact (*phassa*) *sambhavanti* = arises. *Phassapaccaya* = Due to the cause of *phassa*; *vedanā* = feeling (*vedanā*); *sambhavanti* = arises. *Vedanāpaccayā* = Due to *vedanā*; *taṇhā* = craving; *sambhavanti* = arises. *Tassāyevataṇhāya* = when this craving; *asesavirāgaṇirodhā* = on ceasing completely; *upādānaṇirodho* = the cessation of clinging; *hoti* = arises. *Upādānaṇirodho* = Due to cessation of clinging;

bhavanirodho = cessation of existences; *hoti* = arises. *Bhavanirodhā* = Due to cessation of existences; *jātinirodhā* = cessation of rebirth or conception; *hoti* = happens. *Jātinirodhā* = Due to cessation of rebirth; *jarā marana* = ageing and death; *nirujjhati* = cease; *sokaparideva dukkha-domanass'upāyāsā* = sorrow, lamentation, suffering in body and grief in mind, strong grief; *nirujjhati* = cease. *Evamī* = by this series of cessation as mentioned now; *kevalassa* = having complete suffering with no happiness at all; *etassadukkakkhandhassa* = this group; *nirodho* = the cessation of; *hoti* = happens. *Iti* = Thus; *bhagavā* = the *Buddha*; *avoca* = expounded with wisdom led by compassion.

Sādhu! Sādhu! Sādhu!

Vedanāpaccayā taṇhā = Due to *vedanā*, *taṇhā* arises. When this *taṇhā* ceases completely, the rest of the series of suffering also ceases. *Vedanā* will not stay without happening, it will definitely happen. If the *taṇhā* due to this *vedanā* can be noted till it ceases, that is, when the craving due to feeling ceases, the clinging (*upādāna*) will also cease. When the clinging ceases, the existences (*bhava*) and rebirth (*jāti*) cease. *Jarā marana* = aging and death cease. Sorrow (*soka*), lamentation (*parideva*) and so on also cease. That is reaching the cessation stage (*niroda*). The complete cessation is the attainment of *nibbāna*. This is how the cessation of the revolution of the wheel of *samsarā* is cut off.

From where should one start cutting the revolution? Does it mean that one should start cutting from the stage of *taṇhā*? (It does, Venerable Sir). Will it be easy to cut at the stage of *taṇhā* when one is already experiencing *taṇhā*? (It will not be easy, Venerable Sir). It must be cut off from the cause of arising of *taṇhā*. If *vedanā* can be successfully noted, *taṇhā* cannot appear. From the moment of seeing, hearing, smelling, tasting and touching, if this audience can note, then *taṇhā* has no chance to arise. Is the practice of *vipassanā* meditation likened to cutting off of the round of rebirths (the wheel of *saṃsārā*)? (It is likened thus, Venerable Sir).

In practising *vipassanā* meditation, on seeing a visible object, it is noted as seeing, seeing. When the seeing becomes mere seeing, can there be a craving (*taṇhā*) for this visible object? (There cannot be, Venerable Sir). Yes, there cannot be. When seeing becomes mere seeing; hearing becomes mere hearing; smelling becomes mere smelling; tasting becomes mere tasting, touching becomes mere touching; and knowing becomes mere knowing, then craving (*taṇhā*) has no chance to arise. On practising *vipassanā* meditation and when basic *samādhi* is developed, craving has been abandoned. When *vipassanāñāṇa* becomes more developed and mature, will the craving be abandoned more and more? (It will be abandoned more and more, Venerable Sir). If one does not practise *vipassanā* meditation, the round of *saṃsārā* will keep on revolving. Does this audience want to go round and round the *saṃsārā*? (We do not, Venerable Sir).

Kevalassa = not mixed with happiness but the suffering in its entirety; *etassa* = this group of suffering; *samudayo* = the origin of; *hoti* = arises.

These all are great sufferings. In this existence, suffering, arises and it also in the next existence. In which ever existence one may be, is not one sure to encounter suffering? (One will encounter suffering, Venerable Sir). Venerable Sir, there can be some happiness, might not one report as such? (One might?, Venerable Sir). In the wisdom of the *Buddha*, this happiness is also a kind of suffering known as *vipariṇāmadukkha*, because this happiness is changeable. It may look like happiness, but it may be giving suffering. *Vipariṇāmadukkha*: Can one have sons and daughters, complete with wealth and health in mundane life? (One can have this, Venerable Sir). Are they permanent? (They are not permanent, Venerable Sir). Yes, they are not permanent.

Sometimes, all of a sudden without expectation when this complete happiness is destroyed, does not one get unhappiness more than the happiness one had enjoyed? (One gets more unhappiness, Venerable Sir). While being happy with loving sons and daughters, if suddenly due to one cause or the other, they are being destroyed. Oh..., one becomes so unhappy. This unhappiness is very much more than the happiness one had enjoyed before. Can one become almost out of one's mind? (This may happen, Venerable Sir). Is it not changeable as this? (It is changeable, Venerable Sir). Because it is changeable, the *Buddha* said that it is *vipariṇāmadukkha*. Do not think

this to be happiness, because it is changeable, and it is a kind of suffering.

Hence, *kevalassa* = void of happiness but complete suffering; *etassa* = this group of suffering; *samudayo* = the arising; *hoti* = happens, was expounded.

When one is not noting, one will definitely meet with suffering. In this very life and also in future existences, so long as one cannot be making notes, one will surely meet with *dukkha*. Let us include the motto to recite.

Motto: On seeing, if not mindful, one will go round the *samsarā*
 On hearing, if not mindful, one will go round the *samsarā*
 On smelling, if not mindful, one will go round the *samsarā*
 On tasting, if not mindful, one will go round the *samsarā*
 On touching, if not mindful, one will go round the *samsarā*
 On planning and thinking, if not mindful, one will go round the *samsarā*

If one is not mindful, *samsarā* will not get terminated and so will it revolve? (It will revolve, Venerable Sir). Yes, it will revolve.

Motto: On seeing, if one notes, one's *samsarā* will be terminated
 On hearing, if one notes, one's *samsarā* will be terminated

On smelling, if one notes, one's *saṁsārā* will be terminated.

On tasting, if one notes, one's *saṁsārā* will be terminated.

On touching, if one notes, one's *saṁsārā* will be terminated.

On planning and thinking, if one notes, one's *saṁsārā* will be terminated.

If one notes, *saṁsārā* can be terminated. After knowing the essence of Dependent Origination, the main aim is to stop the wheel of *saṁsārā*. Just by knowing about it is not proper. Knowing about it only means knowing the *Buddha's* teaching (*desanā*) and also revering the *Buddha's Pariyatti sāsana*, which is appropriate to a certain extent. Will it be appropriate if by knowing it only and if one is not noting to stop the wheel of *saṁsārā*? (It will not be appropriate, Venerable Sir). Yes, it will not be appropriate. After knowing the way, it will be proper if one can stop the wheel of *saṁsārā*.

Only if one is in the existence, where one can stop the wheel of *saṁsārā* and only if one has the requisite basic training, one can stop. If one is not in the existence appropriate to stop the wheel and also if one has no basic training, then, can one stop the wheel of *saṁsārā*? (One cannot do so, Venerable Sir). If one is reborn in the eight bad realms (*akkhaṇa*) or unopportune times one cannot stop the wheel of *saṁsārā*.

The moment this audience is in existence is the ninth opportune time (*buddhuppāda navama khaṇa*). *Buddhu*

means the *Buddha*; *uppāda* means enlightenment; *navama* means the ninth; *khaṇa* means the opportune time. Is not the audience meeting with the *sāsana* and in the opportune time to stop the wheel of *saṃsārā*? (They are, Venerable Sir). Yes, it is the great ninth opportune time. One can stop the wheel of *saṃsārā* only when one is in this opportune time.

If the opportune time is over, one cannot stop the wheel of *saṃsārā*, and it had been expounded by the *Buddha* every now and then.

Nagarami yathā paccanti, guttami santarabāhirami. Evami gopetha attānami, Khaṇo ve ma upaccagā, khaṇātītā hi socanti, nirayamhi samappitā.

Paccantami = in remote areas; *nagarami* = the town; *santarabāhirami* = the inner or outer parimeters of; *guttamyathā* = must be guarded securely; *evami* = in the same manner; *attānami* = oneself or eye, ear, nose, tongue, body and mind of one's body; *gopetha* = guard securely. *Khaṇo* = the opportune time of the *Buddha*'s enlightenment; *ma upaccagā* = must not be let to expire; *khaṇātītā* = those who let the opportune time of *Buddha*'s enlightenment be over; *nirayanti* = in hell (*nirāya*); *samappitā* = would land; *socanti* = (and) meet with repeated anxiety. *Iti* = Thus; *bhagavā* = the *Buddha*; *avoca* = expounded with wisdom led by compassion.

(*Dhammapada-tṭha* – 2/304)

Sādhu! Sādhu! Sādhu!

As the citizens of the town in the remote areas of the country had to securely guard their town from rebels and bandits, one has to securely guard one's eye, ear, nose, tongue, body and mind. During the time of the *Buddha's sāsana*, and before it is over, one must practice mindfulness meditation to be able to stop the wheel of *saṃsārā*.

When the time of *Buddha's sāsana* is over, one cannot practice mindfulness meditation. Since no one can practice, most of the individuals will fall to *nirāya saṃsārā*, and be filled with anguish repeatedly. Who expounded that? (The *Buddha* expounded that, Venerable Sir). Yes, the *Buddha* expounded that.

While one is at a time of having a great opportunity, one should strive to get to the stage of *ñāṇa* where the door to the *apāya* will be closed. If one does not strive for this stage of *ñāṇa* or cannot strive to reach this, then one is liable to get into the round of *apāya saṃsārā* and get to hell (*nirāya*), and repeatedly worry. Oh, will not one repent by thinking that when one had met the *sāsana* as a human being, one had not practised mindfulness meditation and now one is suffering in hell? (One will be remorseful, Venerable Sir). Yes, then one will be remorseful. During the opportune time one should cut this round of *saṃsārā* or at least does not have to cut the round of *apāyadukkha saṃsārā*? Does not this audience trying to cut the round? (The audience is trying to do so, Venerable Sir).

During this opportune time, one is trying to cut this round of *dukkha*. When void of opportune time, there is no way to cut this round. The way to cut the round of

suffering is meditating according to the method of practice this audience is practising at this very moment. By noting the arisings in one's *khandhā* by the four foundations of mindfulness: *kāya*, *vedanā*, *cittā* and *dhammā satipaṭṭhāna*, and while doing so, one is cutting the wheel of *samsarā*.

While there are arisings in one's *khandhā* and when one is noting, can *lobha taṇhā* have the chance to appear? (It cannot, Venerable Sir). As *lobha* ceases, *upādāna* also ceases, that is, there are no more clinging. When there are no clinging no more (*kamma*) are developed. As no more *kammās* are developed, there can be ...? (no more existences, (*bhava*), Venerable Sir). Yes, there can be no more *bhava* or *bhava* ceases. When *bhava* ceases, *jāti*, *jarā*, *marana*, that is, the suffering of rebirth, decay and death, sorrow, lamentation, strong grief, will they also cease? (They will also cease, Venerable Sir). Yes, they will also cease.

One noting makes one cessation. One noting is one cessation. This audience is noting and as one noting is one cessation, does not the *taṇhā* ceases during the noting? (It ceases, Venerable Sir). No chance to arise means cessation results. If there are no notings, does not the subtle *taṇhā* tend to exist? (It does, Venerable Sir). One wants this and that. There are little things that one desires to have and these desires are the *taṇhās*. While noting, these desires cannot arise, they cease to exist.

One noting means one cessation and there are persons who can have one noting in a second. Are not there? (There are, Venerable Sir). For veteran *yogis* only a noting

in a second is too little. In one second there can be many notings and in one noting one may gain many insights.

If it is assumed that there is a noting in a second, in one minute there are 60 notings, and in one hour there are 3600 notings. Hence, in one hour of sitting meditation, are not 3600 existences (*bhavas*) are being ceased? (They are being ceased, Venerable Sir). If calculated mathematically, it is really encouraging. If there are 3600 suffering existences of ageing, ailing, death, sorrow, lamentation and strong grief, will they not cease? (They will be so, Venerable Sir). Yes, they will be.

Noting for a week or one month, many many cessations can be accounted for when calculated mathematically. Therefore, is not there many benefits gained in practising *vipassanā* meditation? (There are many benefits, Venerable Sir). Yes, there are many benefits. The important thing is to note by making use of the correct method. Now, according to the *Pāli* Text, one has to start noting at the eye (*cakkhu*).

Hence, according to the *Pāli* Text, starting from the method of noting at the eye must be discoursed now. A visible object strikes the eye-sensitivity. Does not the visible object (*rūpārammana*) impinges on the eye-sensitivity? (It impinges thus, Venerable Sir). When it impinges, what consciousness will arise? (Eye-consciousness will arise, Venerable Sir). Yes, seeing-consciousness arises. One must note during the arising of this seeing-consciousness. Does not one have to note seeing, seeing? (One has to note thus, Venerable Sir). The individual having basic *vipassanā* training can note like this.

To the individual with no basic *vipassanā* training, when he was told to note seeing as mere seeing, he queried back as, “what is meant by mere seeing? Is not that on seeing, all are being seen?” How can seeing be mere seeing? As soon as one sees a person, one knows whether that person is a man or a woman, fair or dark, and thin or fat. The individual with no basic *satipaṭṭhāna* practice asked “How am I supposed to note?”

Likened to this audience, can the individual who have basic *satipaṭṭhāna* training, note seeing as mere seeing? (They can do so, Venerable Sir). When one is noting very closely, the seeing becomes mere seeing.

The *yogis* or the individuals who are good at walking meditation of lifting, pushing and dropping, on noting lifting, lightness and lifting upward; on pushing lightness and moving forward and on dropping, heaviness and dropping downwards are experienced by themselves. The noting is very good.

While the *yogi's* noting is good, a person passes by and when he was asked, “*Yogi*, who passes by?” Did not he answer, “A person passes by, but I do not know who he is?” (The *yogi* answered as such, Venerable Sir). Can he make out the person to be man or woman, tall or short? (He cannot, Venerable Sir). Is not the seeing, mere seeing? (It is mere seeing, Venerable Sir). Does *lobha taṇhā* has the chance to arise? (It does not, Venerable Sir). Yes, this is the termination of the round of *saṃsārā*.

Since one has basic *vipassanā* training, one can cut the round of *saṃsārā*. That is, if one wants to do so. If not, it cannot be helped. If one does not want to cut the

wheel, then let it go on revolving, that is, just keep going on suffering.

Diṭṭhe diṭṭhamattarā bhavissati

Diṭṭhe = on seeing a visible object; *diṭṭhamattarā* = mere seeing consciousness; *bhavissati* = shall arise or must note in such a way that it arises. *Iti* = thus; *bhagavā* = the Buddha; *avoca* = expounded with wisdom led by compassion.

Sādhu! Sādhu! Sādhu!

One should learn to note seeing as mere seeing, or one must do so. If one wants to cut the round of *saṃsārā*, should not one note as such? (One should, Venerable Sir). Yes, one must note as such. It will not be difficult for one with basic *satipaṭṭhāna* training to do so.

There are four factors for the arising of seeing-consciousness:

- (1) eye-sensitivity
- (2) visible object
- (3) light and
- (4) attention. How many factors are there? (Four factors, Venerable Sir). When these four factors are present together, seeing-consciousness can arise.

Now, one has eye-sensitivity and a visible object striking on it. Also there is light. Is not there light when the *yogi* is walking? (There is light, Venerable Sir). But he is not paying attention to this phenomena. What is the *yogi* contemplating? (He is contemplating on noting). Yes, he is bent on noting. He is noting lifting, pushing, dropping and while doing so he is paying attention only on lightness and

heaviness, that is, will not his seeing become mere seeing? (It will become mere seeing, Venerable Sir).

It is very obvious that seeing has become mere seeing. The attention is given only on noting. Since the *yogi* is paying attention only to the phenomena of lifting, pushing, dropping, lightness and heaviness, seeing of the visible object has become mere seeing.

For this audience and the individuals who have basic *vipassanā* training, it will not be too difficult to do so. But for those who have no basic training it will be very difficult. It might be asked, “What kind of saying is that? It seemed to have been expressed in the opposite sense”.

There was a very busy and very enthusiastic *yogi* who was keen to attain *dhamma*. He took leave from his job and came to practise very ardently for ten days. During his practice, he did not have much time to report his experiences in detail. He could only say a few words of his main experience until the last day of his retreat when he reported in detail.

“Since I was a short-tempered person, in my younger days at school, I quarrelled with others quite often. My parents admonished me to have seeing as mere seeing and hearing as mere hearing. At that time, I did not understand what they were talking about. I thought that once there is seeing or hearing, everything has been seen or heard already. I did not dare to talk back to them, and I kept quiet. Now I understand what they said, Venerable Sir”, he reported. Did not he understand the meaning? (He did, Venerable Sir).

The individuals with basic *vipassanā ñāṇa* can note seeing as mere seeing and hearing as mere hearing. For those with mature *vipassanā ñāṇa* on noting seeing, it is perceived that the noted visible object is changing fleetingly and the seeing-consciousness is also passing away one after another.

Some *yogis* can see only one phenomenon, but others can see two or even three. On noting seeing, the fleeting passings away of the noted visible object, the seeing-consciousness, and the mind that the seeing one perceived. Since the passings away are seen, does not one realize that it is impermanent? (It is realized thus, Venerable Sir).

Will anybody cling to impermanence? (Nobody will, Venerable Sir). Nobody likes this impermanence. Impermanence is a word in English, and in *Pāli* ...? (It is *anicca*, Venerable Sir). Nobody will have craving for *anicca*. Since the passings away are happening so fast, it seems to be oppressing one and so it is felt as suffering. Suffering is a word in English, and in *Pāli* ...? (it is *dukkha*, Venerable Sir). As the suffering has been seen will there be *lobhaṭṭhā*? (There will not be any *lobhaṭṭhā*, Venerable Sir). When one really keeps on noting, can the *saṃsārā* be cut off automatically? (It can be cut off automatically, Venerable Sir).

Since the passings away are happening so fast, it seems to be oppressing one and so it is felt as suffering. These sufferings cannot be prevented from happening by anybody. The passings away are happening on their own accord. They are uncontrollable. Uncontrollability is a word in English, and in *Pāli* ...? (it is *anatta*, Venerable Sir). Yes,

it is *anatta*. Whoever would want this uncontrollability? (No one would, Venerable Sir). Then is not the *taṇhā* being cut off? (*Taṇhā* is being cut off, Venerable Sir).

If one wants to stop the wheel of Dependent Origination, what must one contemplate? (One must contemplate *satipaṭṭhāna dhamma*, Venerable Sir). Now this audience has understood this and so they are practising ardently. Is it not beneficial? (It is beneficial, Venerable Sir). Yes, it is beneficial. To be free from or to cut off all sufferings, one must practise *satipaṭṭhāna vipassanā dhamma*.

When sound (*saddārammana*) strikes the ear-sensitivity, hearing-consciousness arises. On sound striking the ear-sensitivity (*sotāyatana*), what consciousness arises? (Hearing-consciousness arises, Venerable Sir). Yes, hearing-consciousness arises. Does not a *vipassanā yogi* has to note this hearing-consciousness, while it is arising, as hearing, hearing? (He has to note as hearing, hearing, Venerable Sir). Yes, he has to note hearing, hearing.

It takes a while to be able to note at the eyes. Those with sharp insight, on reaching the strong *bhanga ñāṇa*, can see the passings away. The seeing as mere seeing can be noted even while one is at the stage of *paccaya pariggaha ñāṇa*. Noting the passings away can be accomplished by those with sharp *vipassanā ñāṇa*, on reaching the stage of *bhanga ñāṇa*.

Many *yogis* can note at the ear as hearing, hearing. When sound (*saddārammana*) strikes the ear-sensitivity, the hearing-consciousness that arises has to be noted hearing hearing at mere hearing. As mentioned before, as one's noting is very good and on hearing a sound, one cannot

identify it. One is hearing but one does not know whether it is a good sound or a bad one?, and so does not hearing becomes mere hearing? (It does become mere hearing, Venerable Sir). When hearing becomes mere hearing, *lobha taṇhā* does not arise. Since then is not the wheel of *saṃsārā* being stopped? (It is being stopped, Venerable Sir).

When the noting becomes habitual and the *samādhi ñāṇa* gets stronger, and as instructed by the meditation teacher, on keeping the noting-mind at the ear-sensitivity, and only when it is struck by a sound, noting is done as hearing, hearing. At first on noting hearing, hearing, the sound may get louder and louder or further and further away or fainter and fainter or nearer and nearer. Then one is beginning to perceive the changes in the sound.

On hearing like this, the *yogi* knows that he can note at the ear. It is very appropriate for the *yogi* to be able to note. On continued noting, as the *samādhi ñāṇa* becomes strengthened, when hearing is noted, one syllable after another of the sound passes away, and it has been experienced by many *yogis* by themselves.

As the sound passes away one syllable after another, does not one think that the sound is not permanent? (One does think so, Venerable Sir). Impermanence means *anicca*. Will there be any *lobhataṇhā* for this impermanence? (There will not be any, Venerable Sir). Is not the wheel being stopped? (It is being stopped, Venerable Sir). As *taṇhā* is cut off, *upādāna* is also cut off. When *upādāna* is cut off, *bhava* and the rest will also be cut off. It is important to cut off the *taṇhā*. To stop the wheel of *saṃsārā* or to cut

off *taṇhā*, is it not obvious that one should practise *vipassanā* meditation? (It is obvious, Venerable Sir).

Later, when the *samādhi ñāṇa* gets strengthened and matured by one step further, one reaches *bhanga ñāṇa*. Then on noting hearing, hearing, it is perceived the sound passes away one syllable after another and the hearing-consciousness also passes away. The *yogi* with a sharp insight, on noting hearing, hearing, can even perceive the passing away of the noting mind.

Is it not appropriate even if just one of the experiences is perceived? (It is appropriate, Venerable Sir). Even in one experience *lobhataṇhā* does not have the chance to arise. When syllable by syllable passing away of the sound is experienced, the *yogi* hears the sound of the word “gentleman” said by someone but when he notes it, he found out that the syllable, ‘gen’ is not connected to ‘tle’ and ‘tle’ is not connected to ‘man’, and the meaning cannot be made out. It becomes the sound of *paramattha* and the passing away only is evident. The passing away or the impermanence is only evident, and there cannot arise any *lobhataṇhā* for it. That means the wheel of *samsarā* has been stopped.

When smell (*gandhārammana*) strikes at the nose-sensitivity, what consciousness arises? (Smelling-consciousness, Venerable Sir). While the smelling consciousness is arising, does not one have to note smelling, smelling? (One has to note thus, Venerable Sir). *Vipassanā yogi* can understand this. Those who do not have the basic *vipassanā* training, when asked to note smelling, smelling, will say, “What is the meaning of this to note

smelling, smelling? Is it not smelling is smelling? What is significant about smelling to be noted as smelling, smelling? There is nothing unusual.”

This audience has understood the meaning of this noting, when the smelling becomes mere smelling, there is no differentiation between sweet smell and foul smell or the smelling is now at mere smelling. Those who have strong *samādhi ñāṇa*, on noting smelling, perceive the fleeting passing away of smell. Is it not? (It is Venerable Sir). When one perceives the passing away of smell, can one have *lobhataṇhā* for it? (One cannot have, Venerable Sir). Yes, one cannot have any *lobhataṇhā*. This is stopping the wheel of *samīsarā*. Hence, the wheel can be stopped at the nose.

When taste strikes the tongue-sensitivity, what consciousness arises? (Tasting-consciousness arises, Venerable Sir). Yes, tasting consciousness arises. Does not one have to note tasting, tasting; chewing, chewing? (One has to note thus, Venerable Sir). In this noting there are many fundamental factors. According to the method shown by the benefactor Most Venerable Mahasi Sayadaw, the audience has to note while taking a meal.

As soon as one sees a laid out meal, one notes seeing, seeing; as one stretches the hand to reach the food, one notes stretching, stretching; touches the food, touching, touching; prepares a morsel of food, preparing, preparing; takes a morsel of food, taking, taking; bends down the head, bending, bending; opens the mouth, opening, opening; puts the food into the mouth, putting, putting; stretches up the head, stretching, stretching; puts down the hand, putting

down, putting down; chews the food, chewing, chewing; tastes the food, tasting, tasting; and swallows the food, swallowing, swallowing. Since one is noting like this, can any *lobhataṇhā* have the chance to appear? (It does not have the chance to appear, Venerable Sir). Yes, while noting thus *lobhataṇhā* has no chance to arise.

Then according to one's *samādhi ñāṇa*, there can be different ways of realization. As one reaches *nāmarūpa pariccheda ñāṇa*, when one notes the stretching of the hand, one perceives the stretching action as one entity and noting the stretching action as another entity; on touching the food, touching as one entity and noting it as another entity; on preparing a morsel of food, preparing is one entity and noting it is ...? (another entity, Venerable Sir). Since one is already perceiving the two different ways of realization, can *lobhataṇhā* come in between? (It cannot, Venerable Sir). Starting from here the wheel of *saṃsārā* has been stopped.

When tangible object (*phoṭṭhabbārammana*) strike the body sensitivity what consciousness arises? (Touching-consciousness arises, Venerable Sir). Yes, touching-consciousness arises. As this touching-consciousness is arising, does not one have to note touching, touching? (One has to note thus, Venerable Sir). *Yogis* are mostly noting this touching consciousness in the body (*kāya*) because they have to gain the momentum of noting from contemplating this *kāya*.

There is a wide variety of noting objects in the body. Except at the nail tips and end of hairs, any other place in the body can be felt by a pin-prick and all these

places in the body have *kāya*-sensitivity. *Kāyānupassanā satipaṭṭhāna* can be practised at any part of the body having the *kāya*-sensitivity. But in the beginning one has to start contemplating at touching where it is most prominently present.

Later when the *samādhi ñāṇa* becomes matured, which ever place in the body is noted, can one find the touching, or the pushing? (One can find thus, Venerable Sir). In the beginning when the *samādhi ñāṇa* is still weak or there is no concentration, one has to start the noting at the most prominent place as instructed by the benefactor Most Venerable Mahasi Sayadaw. He taught that as one inhales, the rising of the abdomen has to be noted as rising; on exhaling the falling of the abdomen has to be noted as falling. The noting of rising and falling is actually noting the touching.

On inhaling, the air that one breathes in touches the *kāya*-sensitivity at the abdomen, and its gradual stage by stage, rising up, and touching are experienced initially. Then does not one have to note rising, rising? (One has to note thus, Venerable Sir). On exhaling, the air that one breathes out touches the *kāya*-sensitivity at the abdomen, and the touching sensation is experienced initially. After that, does not the gradual falling have to be noted as falling? (It has to be noted, Venerable Sir). Yes, it has to be noted.

When the *samādhi ñāṇa* matures, which ever place of the body (*kāya*) has been noted, touching and pushing are evident. If rising and falling are not obvious, noting the sitting and touching is also done, which is also noting the touching. When *samādhi* gets strengthened, which ever

place has been noted one is perceiving the touching and the pushing.

Angamangānūsarī vāyo means the wind element that is pushing and spreading all over the greater and lesser parts of the body. Is not this wind element touching and spreading? (It is touching and spreading, Venerable Sir). Yes, it is touching and spreading. When one pays special attention to the tip of the lips, one finds the wind element pushing, touching and spreading. Is not this pushing and touching at the tip of lip has to be noted as touching, touching; pushing, pushing? (It has to be noted thus, Venerable Sir). When one pays attention to the tip of the nose, the nature of jostling, touching and pushing are perceived. Cannot these be noted pushing, pushing; moving, moving; touching, touching? (They can be noted, Venerable Sir).

Any part of the body may be noted. When one pays attention to tips of fingers and toes, one finds the pushing or pushing after touching. Pushing after touching can be noted as pushing, pushing, and touching, touching. When *samādhi ñāṇa* gets matured by one stage after another, on noting touching touching, it can be perceived that the phenomena of touching passes away just after touching.

When one reaches *udayabbaya ñāṇa*, the notings become quite distinct. On noting rising, the beginning and the end of rising are distinct. The beginning of rising is arising and the end of rising is passing away. On noting falling also, only the beginning and the end of falling are distinct. The beginning of falling is arising, and the end of falling is passing away. At this stage of *ñāṇa* when one spreads

the notings, on which ever place one notes, one finds that the touching appear and disappears; appear and disappear. The appearance is arising and disappearance is passing away.

As one's *samādhi ñāṇa* gets matured and strengthened stage by stage, and when one reaches *bhanga ñāṇa* the arising is no more distinct, but only the passing away is. Now the shapes and forms of matter are no longer evident. The shape of the body and the abdomen are not distinct anymore. Only the phenomenon such as rising, falling, sitting, touching and so on are evident. The body as a whole is no longer distinct.

As soon as one notes, the noted object passes away fleetingly. The beginning of arising is not distinct, and only the passing away fleetingly of the end is perceived. Now the *vipassanā ñāṇa* has become powerful (*balavant*), and the matter, the body (*paññatti*) disappeared, and only the phenomena (*paramattha*) have to be noted.

The *vipassana ñāṇa* has matured. If one wants to know whether one's *vipassanā ñāṇa* has strengthened or not, one has to judge by the *paññatti*. If the *paññatti* are still evident and one still has to try to discard them, then one should realize that one's *vipassanā ñāṇa* is still at the tender stage (*taruṇa vipassana*) and it is still weak.

If it is no longer like this, as one sits and notes, in a short time, the matter the body disappeared and only the phenomena have to be noted, then one realizes that one's *vipassanā ñāṇa* is getting strengthened and matured. It may also be very pleasant to note anything.

At the beginning of *bhanga ñāṇa*, one's noting is not good yet since one is used to noting the *paññatti* of the matter. When the shapes and forms (*paññatti*) disappear, the noting becomes difficult. Later when the *samādhi ñāṇa* becomes more strengthened and mature the noting gets even better.

Now one may be able to note at the eye as seeing, seeing and at the ear as hearing, hearing. Especially one can note at the ear more distinctly.

When an individual gets to *bhanga ñāṇa*, on practising according to the instructions given by the meditation teacher, such as “*Yogi*, note to perceive hearing, hearing”, the *yogi* will find that at first it is not too distinctiveness. But later on, the *yogi* finds that the sound he hears is passing away syllable after another. It is evident when one tries to note as such. Unless one tries to note like this, will it be evident? (It will not be evident, Venerable Sir). In noting also, must not one incline the mind towards passing away? (One must incline the mind as such, Venerable Sir). Yes, one must incline the mind towards passing away.

Only when the mind is inclined, one will perceive the passing away. If not, it may take some time to see the passing away. Some *yogis*, whose *samādhi ñāṇa* is quite matured, had practised for a few years, and when asked, “*Yogi*, have you perceive the passing away?” He answered, “I have not perceived this, Venerable Sir”. “Oh, how is it? I think you have not inclined the mind”.

“Yes, Venerable Sir, I have not inclined the mind as such”.

One can perceive only when one inclines the mind towards the phenomena. Without inclining the mind, can one perceive this? (One cannot perceive, Venerable Sir).

Uppannuppannamā sankharāṇāṃ khayameva passati
Uppannuppannamā = every arising; *sankharāṇāṃ* = of formation (*sankhāra dhamma*); *khayameva* = the passings away of; *passati* = must be noted. *Iti* = thus; *aṭṭhakathācariyo* = the commentary teachers; *saṃvaṇṇeti* = expounded correctly.

Sādhu! Sādhu! Sādhu!

To express briefly, in one's *santāna* there are only two *dhammas*; *rūpa dhamma* and *nāma dhamma*. These *rūpa dhamma* and *nāma dhamma* are, after every arising, passing away all the time. In noting one must incline one's mind towards the passing away and in doing so one may gradually perceive the passings away.

Some individuals can see the passings away even before they reach *bhanga ñāṇa*. They know how to incline their mind, and also their *samādhi ñāṇa* is strong and when their five controlling faculties (*indriyas*) get balanced, because they have inclined their minds, they can perceive the passings away. In their insight, it is occasionally perceived that the phenomenon of rising does not flow into that of falling, as if it has been left behind; the phenomenon of falling also does not flow into that of rising as if it has been left behind.

Even though it is perceived as such, this ability to perceive is not found all the time and not distinct as yet, and the *yogi* is wavering. He thinks that it is just his imagination and that it cannot be the real passing away or he thinks more on the side of permanence? One should not think like this. One should keep in mind that now the passings away are perceived to a certain extent, and later the passings away may be definitely known. With this attitude, one should incline one's mind towards the passing away and keep on noting. When more notings are accomplished and the mind inclining towards the passing away becomes stronger, will not the strength of noting get better? (It will get better, Venerable Sir). It is not the ordinary notings, it is a special one in that the passings away are focused upon so as to be able to see them vividly.

When the strength of notings gets better, the concentration also becomes better. Hence more *vipassanā ñāṇas* will arise. As one reaches *bhanga ñāṇa*, one actually perceives the real passings away. As soon as one notes, the object passes away and so one realizes the impermanence. Does not one realize the impermanence automatically? (One does, Venerable Sir).

Impermanence is a word in English, and in *Pāli* it is ...? (*anicca*, Venerable Sir). The passings away are happening so fast that it looks as if it is oppressing one which is suffering. Suffering is a word in English, and in *Pāli* it is ...? (*dukkha*, Venerable Sir). How can the *dukkha* which is oppressing one can be prevented from happening? It cannot be prevented in any way. It is passing away and oppressing one by its own accord. Hence, it is not

controllable. Uncontrollability is a word in English, and in *Pāli* it is? (*anatta*, Venerable Sir). Well, it is *anicca*. When one truly understands the insight of *anicca*, *dukkha* and *anatta*, this audience can gain the bliss of *nibbāna*, by stopping the wheel of *saṃsārā*, as one has aspired for. Hence, in noting one has to incline the mind towards the passing away.

Motto: Every arising and passing away of *rūpa* and *nāma*
Must be truly noted.

To perceive and have progress in *dhamma* quickly, in noting, one must incline the mind towards passing away of every arising object.

A brief account of *Vatthārammana-purejātatthi Paccayo* is still remains to be mentioned. *Vatthārammana-purejatatthi paccayo* means it is the condition concerning a base (*vatthu*), an object (*ārammana*), which has arisen beforehand (*pure*) and still in existence / presence (*atthi*). This is about a base, an object, arisen beforehand and in presence. So how many factors are there? (There are four factors, Venerable Sir). Yes, the four factors. The factor that concerns this condition is:

Yamī rūpaṃ nissaya manodhātu ca manoviññāṇadhātuyā ca vattanti.

Tamī rūpaṃ manodhātuyā ca manoviññāṇadhātuyā ca taṃsāmpayuttakānañca dhammānaṃ paccayena paccayo.

Depending on heart base (*hadaya vatthu*), three mind elements (*manodhātu*) and 72 mind consciousness elements

(*manoviññāṇadhātu*) arise. Hence, is not *hadaya vatthu* a base? (It is, Venerable Sir). Also *hadaya vatthu* has arisen beforehand so that it can be designated as beforehand (*pure*).

Sometimes these *manodhātus* and *manoviññāṇadhātus* reflect on *hadaya vatthu* for noting. In *yogis* and this audience, sometimes the heart is beating very fast and they ask how to note this. Note the heart-beat. Does not one have to note the heart-beat? (One has to note thus, Venerable Sir). That means one is noting the heart base. Noting the heart beat, which is depending on heart base amounts to noting the heart base taken as the object of thought.

Heart beat is to be noted as beating, beating. In one noting one beat passes away; in another noting another beat passes away and so on. The phenomenon of beating is not permanent, and also the heart base is impermanent. Does not one realize as such? (One realizes as such, Venerable Sir). The passings away are happening so fast that it seems to be oppressing one and so it is taken as suffering. How can one prevent these suffering due to passings away? They cannot be prevented. They are passings away happening on their own accord. Hence, it is uncontrollable (*anatta*).

Does not one reflect on the phenomenon of the beating of this *hadaya vatthu*? (One reflects thus, Venerable Sir). Is it not an object? (It is an object, Venerable Sir). Since the *hadaya vatthu* is appearing beforehand, it can be called *pure*, and also it is present at the moment, so it can be called *atthi*. Because the heart base is existing, it

can be noted, if not can one note? (One cannot note, Venerable Sir). Yes, it cannot be noted. Hence, this condition is *Vatthārammana-purejātatthi Paccayo*.

By virtue of listening to the dhamma talk on *Atthi Paccayo* and *Avigata Paccayo* together with the method of noting, may you be able to follow, practise and develop accordingly and may you be able to realize swiftly the noble *dhamma* and the bliss of *nibbāna*, the extinction of all sufferings, that you have aspired for with ease of practice.

Sādhu! Sādhu! Sādhu!

Absence Condition (*Natthi Paccayo*) and Disappearance Condition (*Vigata Paccayo*) are of the same nature as Proximity Condition (*Anantara Paccayo*) and Contiguity Condition (*Samanantra Paccayo*) so they are not described in this book.

Saddhammarāsiṅgī Yeikha Sayadaw

**Translator's Note on
Atthi Paccayo and Avigata Paccayo**

89 consciousness (*cittas*)

Cittas can be classified as four classes.

1- <i>Kāmāvacara cittas</i> = 54	
(a) <i>Akusala cittas</i> – (12)	
(i) <i>Lobha-mūla citta</i> -	8
(ii) <i>Dosa-mūla citta</i> -	2
(iii) <i>Moha-mūla citta</i> -	<u>2</u>
	<u>12</u>
(b) <i>Ahetuka cittas</i> – (18)	
(i) <i>Akusala-vipāka citta</i> -	7
(ii) <i>Ahetuka kusala vipāka citta</i> -	8
(iii) <i>Ahetuka kiriya citta</i> -	<u>3</u>
	<u>18</u>
(c) <i>Kāma-sobhana citta</i> – (24)	
(i) <i>Mahā-kusala citta</i> -	8
(ii) <i>Mahā-vipāka citta</i> -	8
(iii) <i>Mahā-kiriya citta</i> -	<u>8</u>
	<u>24</u>
2- <i>Rūpāvacara cittas</i> = 15	
(a) <i>Rūpāvacara kusala citta</i> -	5
(b) <i>Rūpāvacara vipāka citta</i> -	5
(c) <i>Rūpāvacaraya kiriya citta</i> -	<u>5</u>
	<u>15</u>

Paṭṭhāna and Vipassanā (16)
Atthi Paccayo and Avigata Paccayo

3- <i>Arūpāvacara cittas</i> =12	
(a) <i>Arūpāvacara kusala citta</i> -	4
(b) <i>Arūpāvacara vipāka citta</i> -	4
(c) <i>Arūpāvacara kiriya citta</i> -	<u>4</u>
	<u>12</u>
4- <i>Lokuttarā cittas</i> = 8	
(a) <i>Lokuttara kusala citta</i> -	4
(b) <i>Lokuttara vipāka citta</i> -	<u>4</u>
	<u>8</u>

MOTTOS

- ✚ On seeing, if not mindful, one will go round the *saṃsārā*
On hearing, if not mindful, one will go round the *saṃsārā*
On smelling, if not mindful, one will go round the *saṃsārā*
On tasting, if not mindful, one will go round the *saṃsārā*
On touching, if not mindful, one will go round the *saṃsārā*
On planning and thinking, if not mindful, one will go round the *saṃsārā*

- ✚ On seeing, if one notes, one's *saṃsārā* will be terminated
On hearing, if one notes, one's *saṃsārā* will be terminated
On smelling, if one notes, one's *saṃsārā* will be terminated.
On tasting, if one notes, one's *saṃsārā* will be terminated.
On touching, if one notes, one's *saṃsārā* will be terminated.
On planning and thinking, if one notes, one's *saṃsārā* will be terminated.

Paṭṭhāna and Vipassanā (15)

ATTHI PACCAYO

(Presence Condition)

by

Ashin Kuṇḍalābhivamsa
Saddhammaramsī Yeiktha Sayadaw

Translated by Daw Than Than Nyein

Yangon

2012

Myanmar

Paṭṭhāna and Vipassanā (15)

ATTHI PACCAYO

(Presence Condition)

by

Ashin Kuṇḍalābhivamsa

**Mahasi Nayaka
Aggamahākammaṭṭhānācariya
Abhidhajamahāraṭṭhaguru**

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Paṭṭhāna and Vipassanā (15)

Atthi Paccayo

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Atthi Paccayo

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Paṭṭhāna and Vipassanā (15) *Atthi Paccayo*

Paṭṭhāna and Vipassanā (15)

Atthi Paccayo

(Presence Condition)

Ashin Kuṇḍalābhivamsa

Today is the fullmoon day of the month of Nattaw, 1353, Myanmar Era (21.12.91). The *dhmma* talk that will be delivered is on *Atthi Paccayo* (Presence Condition) and *Avigata Paccayo* (Non-disappearance Condition). Firstly *Atthi Paccayo* will be discoursed.

It will not be possible to discourse everything, but all the *Pāli* version will be expounded. The exposition of the meaning will however be continued on the coming *uposatha* days. *Atthi Paccayo* in *Pāli* is not so difficult to understand.

In this talk, the headings of the selected four topics given in brief on *Atthi Paccayo* are: *Sahajātatthi*, *Vatthupurejātatthi*, *Ārammana-purejātatthi* and *Vatthārammana-purejātatthi*. Actually in *Atthi Paccayo* there are five main divisions, namely, *Sahajātatthi*, *Purejātatthi*, *Pacchajātatthi*, *Āhāratthi* and *Indriyatthi*. Since this talk will only be given in brief, the topics are given briefly.

First of all *Sahajātatthi* will be discoursed. Later *Vatthu-purejātatthi*, *Ārammana-purejātatthi* and *Vatthārammana-purejātatthi* will be expounded in serial order. Here only the meaning and the explanation of *Sahajātatthi* will be given. In veneration to the *Buddha*, all of you please recite in *Pāli* after me.

Atthi paccayoti_

Cattāro khandhā arūpino aññamaññāni atthipaccayena paccayo

Cattāro mahābhūtā aññamaññāni atthipaccayena paccayo

Okkantikkhaṇe nāmarūpani aññamaññāni atthipaccayena paccayo

Cittacetāsikā dhammā cittasamutṭhānāni rūpāni atthipaccayena paccayo

Mahābūtā upādārūpāni atthipaccayena paccayo

Cakkhāyatanāni cakkhaviññāṇadhātuyā taṃsāmpayuttakānañca dhammāni atthipaccayena paccayo

Sotāyatanāni sotaviññāṇadhātuyā taṃsāmpayuttakānañca dhammāni atthipaccayena paccayo

Ghānāyatanāni ghānaviññāṇadhātuyā taṃsāmpayuttakānañca dhammāni atthipaccayena paccayo

Jivhāyatanāni jivhāviññāṇadhātuyā taṃsāmpayuttakānañca dhammāni atthipaccayena paccayo

*Kāyāyatanamī kāyaviññāṇadhātuyā
taṁsampayuttakānañca dhammānamī atthipaccayena
paccayo*

*Rūpāyatanamī cakkhuviññāṇadhātuyā
taṁsampayuttakānañca dhammānamī atthipaccayena
paccayo*

*Saddāyatanamī sotaviññāṇadhātuyā taṁsampayuttakānañca
dhammānamī atthipaccayena paccayo*

*Gandhāyatanamī ghānaviññāṇadhātuyā
taṁsampayuttakānañca dhammānamī atthipaccayena
paccayo*

*Rasāyatanamī jivhāviññāṇadhātuyā taṁsampayuttakānañca
dhammānamī atthipaccayena paccayo*

*Phoṭṭhabbāyatanamī kāyaviññāṇadhātuyā
taṁsampayuttakānañca dhammānamī atthipaccayena
paccayo*

*Rūpāyatanamī saddāyatanamī gandhāyatanamī rasāyatanamī
phoṭṭhabbāyatanamī manodhātuyā taṁsampayuttakānañca
dhammānamī atthipaccayena paccayo*

*Yāmi rūpamī nissāya manodhātu ca manoviññāṇadhātu
ca vattanti*

*Tamī rūpamī manodhātuyā ca manoviññāṇadhātuyā ca
taṁsampayuttakānañca dhammānamī atthipaccayena
paccayo*

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Today only the meaning and the explanation on *Sahajātatthi* will be given.

Atthi paccayoti = *Atthi Paccayo* means; *arūpino* = which are mentality (*nāma*); *cattāro* = the four; *khandhā* = the *nāmakkhandhās*; *aññamaññamī* + *aññamaññassa* = each other (mutually); *atthipaccayena* = by the force of *Sahajātatthi Paccayo*; *paccayo* + *upakārako* = conditioning; *hoti* = are. *Cattāro* = the four; *mahābhūtā* = great primaries; *aññamaññamī* + *aññamaññassa* = each other; *atthipaccayena* = by the force of *Sahajātatthi Paccayo*; *paccayo* + *upakārako* = conditioning; *hoti* = are.

Okkantikkhaṇe = at the moment of conception in five-aggregate planes; *nāmarūpanī* = the *nāma* and *rūpa*, that is, mental aggregates at the moment of conception in the five-aggregate plane and the heart base (*hadaya vatthu*); *aññamaññamī* + *aññamaññassa* = each other; *atthipaccayena* = by the force of *Sahajātatthi Paccayo*; *paccayo* + *upakārako* = conditioning; *hoti* = are.

Cittacetāsikā = which are the *cittas* and *cetasikas*; *dhammā* = the *nāmakkhandhās*; *cittasamuṭṭhānānamī* = which has consciousnesses as the cause for its arising; *rūpānamī* = the *cittajarūpas*; *atthipaccayena* = by the force of *Sahajātatthi Paccayo*; *paccayo* + *upakārako* = conditioning; *hoti* = are.

Mahābhūtā = The four great primaries; *upādārūpānamī* = on derived matters (*rūpa*); *atthipaccayena* = by the force

of *Sahajātatthi Paccayo*; *paccayo + upakāra* = conditioning; *hoti* = are. *Iti* = thus; *bhagavā* = the *Buddha*; *avoca* = expounded with wisdom led by compassion.

Sādhū! Sādhū! Sādhū!

Sahajātatthi Paccayo is similar to *Sahajāta Paccayo*. The only slight difference appears near the end of the verse where some minor explanations are lacking. The top five factors are the same as that of the *Sahajāta Paccayo*. The first factors, *Cattāro khandhā arūpino* is the four *nāmakkhandaḥās*, such as *ve*, *sañ*, *sañ* and *viñ*. *Ve* is *vedanakkhandhā*, *sañ* is *saññakkhandhā*, *sañ* is *sañkhākkhandhā* and *viñ* is *viññakkhandhā*. If these four *nāmakkhandaḥās* has to be mentioned in full, it involves all the 89 *cittas* and 52 *cetasikas*, and they are the conditioning state (*paccaya*).

Aññamaññamī + aññamaññassa = to each other or mutually means that on the conditioning state as well as on the conditioned state there are only these four *nāmakkhandaḥās*: *vedanā*, *saññā*, *sañkhāra* and *viññāṇa* present. That means the conditioning state and the conditioned state have the same 89 *cittas* and 52 *cetasikas*. Why? They have them because the conditioning state and the conditioned state are mutually conditioning one another.

When *vedanā* is the conditioning state (*paccaya*), *saññā*, *sañkhāra* and *viññāṇa* are the conditioned state (*paccayuppana*). When *vedanā* and *saññā* are the conditioning state, *sañkhāra* and *viññāṇa* are the

conditioned state. When *saṅkhāra* and *viññāṇa* are the conditioning state, *vedanā* and *saññā* are the conditioned state. When *viññāṇa* is the conditioning state, *vedanā*, *saññā* and *saṅkhāra* are the conditioned state. In rotation, they are mutually conditioning each other so that all of them are involved.

On the conditioning state there are all four *nāmakkhandhās*. In elaboration all 89 *cittas* and 52 *cetasikas* are involved. On the conditioned state too, since the conditioning is mutual, there are also four *nāmakkhandhās* such as *vedanā*, *saññā*, *saṅkhāra* and *viññāṇakkhandhās*. In elaboration, there are all 89 *cittas* and 52 *cetasikas*. Why are the conditioning state and the conditioned state the same? They are the same, because they are mutually conditioning one another.

In the wisdom of the *Buddha*, the above mentioned conditioning was perceived very swiftly. When *vedanā* is the conditioning state (*paccaya*), *saññā*, *saṅkhāra* and *viññāṇa* are the conditioned state (*paccayuppana*), and as soon as the conditioning arises, it passes away. The arisings and passings away are very very fast so that in the time taken by a snap of the fingers or a flash of lighting, there are about one billion (10,000,000 x 100,000) passings away. These very fast arisings and passings away were evident only in the wisdom of the *Buddha*.

It cannot be evident in the wisdom of this audience. Even then, when the *vipassanā ñāṇa* gets powerful, it can be quite evident to a good extent. The individuals with strong *samādhi ñāṇa*, on reaching *bhaṅga ñāṇa* and on, noting *vedanā*, the very fast passing away of the *vedanā* as

soon as it is being noted can be perceived. Some *yogis* perceive many passings away in one noting like seeing the firework exploding in flares. But most of the *yogis* perceive the passing away one at a time in each noting.

Some *yogis* who do not have much general knowledge reported, “Venerable Sir, it is said that in one noting, there may be one passing away, but when I noted, there are so many passings away like fireworks exploding. Is my noting going wrong? I think my noting is going wrong”.

“No, your noting is not going wrong. Because of strong *samādhi ñāṇa*, the very fast passings away are perceived. These fast passings away can be perceived only on practicing *vipassanā* meditation”.

This is a brief explanation on “*Cattāro khandhā arūpino aññamaññam atthipaccayena paccayo*”. The elaborate explanation will be given later.

In “*Cattāro mahābhūtā aññamaññam atthipaccayena paccayo*”, the four *mahābhūtās* are the four elements: *pathavī*, *āpo*, *tejo* and *vāyo*. These four elements are the conditioning state (*paccaya*). According to *aññamaññam*, the conditioned state also is made up of these four elements. Are the conditioning state and the conditioned state the same? (They are the same, Venerable Sir).

Mutually or conditioning each other means, that when *pathavī* is *paccaya* (cause), *āpo*, *tejo* and *vāyo* are *paccayuppana* (effect). When *pathavī* and *āpo* are *paccaya*, *tejo* and *vāyo* are *paccayuppana*. When *tejo* and *vāyo* are *paccaya*, *pathavī* and *āpo* are *paccayuppana*. When *vāyo* is *paccaya*, *pathavī*, *āpo* and *tejo* are *paccayuppana*. The four *mahābhūtās* are present on the

paccaya side and also the same four *mahābhūtās* are also present on the *paccayuppana* side. Hence, they are said to be conditioning each other mutually. (This conditioning can be called *Sahajātatthi Paccayo*. Also it can be called *Aññamañña Paccayo*, in other words *Sahajāta Paccayo* is the greater or main case of arising together, and *Aññamañña Paccayo* is the lesser or minor case of arising together. This fact must also be known).

The next or the third factor is *Ukkantikkhane nāma rūpani*. *Nāma* is the 15 *paṭisandhi namakkhandhās* at the moment of conception in the five-aggregate plane, and *rūpa* is the heart base. At the very moment of arising of *paṭisandhicitta* (*paṭisandhicittakhaṇa*), that is, at *uppa + thī + bhan* of *cittakhaṇa*, these *nāma* and *rūpa* are conditioning one another. In other words, the mental aggregates (*nāmakkhandhās*) at the moment of conception (*paṭisandhi*) in the five-aggregate plane is conditioning the heart base (*hadaya vatthu*) at that moment by the force of *Sahajātatthi Paccayo*. Being *Aññamaññani* the heart base is also conditioning the 15 *paṭisandhināmakkhandhās* in the five-aggregate plane at the very moment of that *citta* of conception (*cittakhaṇa*).

These phenomena cannot be distinct in the wisdom of the ordinary individuals, the disciples or this audience. But it is distinct in the wisdom of the *Buddha*, and because he had expounded it, this audience have the chance to know it. This *dhamma* expounded by the *Buddha* is so profound, difficult and subtle, and this audience, being born as humans, have the opportunity to know it in this life. If this

audience were born in other realms, they may not have the chance to know this *dhamma*.

The next or the fourth factor is “*Cittacetāsikā dhammā...*” As *nāmakkhandhās*, only the 75 *cittas* can produce *rūpa*. 10 *Pañcaviññānavi* as well as 4 *arūpavipāka cittas* cannot produce *rūpa* and they must be exempted from the 89 *cittas* and hence, 75 *cittas* remain, and all the 52 *cetasikas* as well.

Cittasamuṭṭhānānamī rūpānamī means *cittajarūpa* or *paṭisandhikammajārūpa*. Here *cittas*, *cetasikas* and *rūpas* cannot condition each other mutually. Only *cittas* and *cetasikas* can produce *cittajarūpa* but not vice versa, that is, *cittajarūpa* cannot produce *cittas* and *cetasikas*. Hence, it is not the mutuality condition. Can one say the conditioning is mutual to one another? (It cannot be said so, Venerable Sir). Yes, it cannot be said so.

Citta and *cetasika dhammas* are likened to a tree, that is, 75 *cittas* and 52 *cetasikas* on the conditioning state are likened to a tree. According to “*Cittasamuṭṭhānānamī rūpānamī*”, *cittaja-rūpas* are likened to the shade of that tree. Can a big tree produce a shade? (It can, Venerable Sir). The tree can produce its shade. Can the shade produce the tree? (It cannot, Venerable Sir). Yes, it cannot do so. In the same manner, the *cittajarūpas* cannot produce *cittas* and *cetasikas*.

The fifth factor is “*Mahābhūtā upādārūpānamī atthipaccayena paccayo*”. *Mahābhūtās* the four great primaries, are *pathavī*, *āpo*, *tejo* and *vāyo*. *Upādārūpānamī* means the 24 derived matters (*rūpa*). The four great primaries are the conditioning state (cause) and the derived

rūpas are the conditioned state (effect). Derived matters (*upādārūpas*) have to depend on the great primaries for their arising and they themselves are very subtle. These derived *rūpas* cannot condition each other.

The four *mahābhūtās* (*paccaya*) are likened to a tree. The derived matters (*upādārūpas*) are likened to the shade of that tree. *Mahābhūtās* can condition to produce the *upādārūpas* but the *upādārūpas* cannot produce the *mahābhūtās*. These are the brief explanations of the five factors of *Sahajātatthi Paccayo*.

In *Sahajātatthi Paccayo*, the first factor is the *nāmas* are conditioning each other. The second factor is the *rūpas* are conditioning each other. The third factor is the *nāma* and *rūpa* are conditioning the *nāma* and *rūpa*. The fourth factor is *nāma dhammas* are conditioning the *rūpa dhammas*. The fifth factor is the *rūpas* are conditioning each others. Even to know this much is quite appropriate. Is it not more proper than reciting without knowing anything? (It is proper, Venerable Sir). Yes, it is proper.

The factors in which mutual conditioning taking place was evident only in the wisdom of the *Buddha*. The factors in which the conditioning is not mutual may be evident to the individuals who are practicing *vipassanā* meditation.

Here, since most of you in this audience are *vipassanā yogis*, *vipassanā* meditation is also one of the main factors. After listening and understanding the phenomena in *Paṭṭhāna desanā*, one must be able to look for the object of noting and note it in *vipassanā* meditation. Is it not to be noted like this? (It is to be noted as such, Venerable Sir). Yes, it is to be noted.

In “*Cattāro khandhā arūpino*”, *vedanā*, *saññā*, *saṅkhāra* and *viññāṇa*, all of them can be noted. The most prominent item to be noted is *vedanā*, and it is noted mostly and evidently.

In practicing meditation, the three kinds of *vedanā* are encountered. Firstly, unpleasant feeling (*dukkha vedanā*), secondly pleasant feeling (*sukha vedanā*) and thirdly the equanimity feeling neither *dukkha* nor *sukha vedanā* (*adukkhamasukha vedanā*) are encountered. One must note the feeling (*vedanā*) mostly. When one can note and overcome these three kinds of *vedanā*, one can realize the noble *dhamma* which one has aspired for.

Noting can be done on *saññā* and *saṅkhāra* but they are very few. *Viññāṇa* can also be noted. At the beginning of practising *vipassanā* meditation the noting mind, the consciousness (*viññāṇa*), does not always stay exactly on the noted object. The mind wanders to the pagodas, meditation centres, shopping malls, house-work and so on. Here how can one describe the wandering mind? It must be referred to as *viññāṇa*. In noting the wandering mind, or planning or thinking, what is one noting? (One is noting the *viññāṇa*, Venerable Sir). Yes, it is noting the *viññāṇa*. *Vipassanā yogis* usually get more heartened only when they are in *vipassanā* meditation. From where can one note to experience *dhamma*? One is more pleased when one knows the scope of practice for *vipassanā* meditation. Hence, one experiences the *vedanā* first and foremost. As mentioned earlier, there are three kinds of *vedanā*. Out of these three kinds, in *dukkha vedanā dosa* dwells (*paṭigānussaya*). When one cannot overwhelm this

dukkha vedanā by noting, can one gain the noble *dhamma* with *dosa* tagging along? (One cannot, Venerable Sir). Yes, one cannot. It is most evident that one cannot gain the noble *dhamma*.

Later, the second experience is encountering *sukha vedanā*. What is dwelling in this *sukha* or pleasant *vedanā*? In *sukha vedanā*, craving (*lobha*) dwells (*rāgānusaya*). Can one gain noble *dhamma* with *lobha* tagging along? (One cannot gain, Venerable Sir). Yes, one cannot gain it. Hence, one must try to abandon this *rāgānusaya*. Unless one can abandon *rāgānusaya* one cannot gain the noble *dhamma* which one has aspired for.

Next, in neither *dukkha* nor *sukha* feeling (*adukkhamasukha vedanā*), that is, intermediate *vedanā*, what is dwelling? *Moha* dwells (*avijjānusaya*). With *avijjānusaya* tagging along, can one gain *dhamma*? (One cannot gain, Venerable Sir). Yes, one cannot gain. One must be very careful about this.

In this audience, are not there many individuals who want to practise to attain *dhamma* in this very life? (There are many, Venerable Sir). They intend to, at least, reach the stage, where the door to *apāya* is closed. Can these individuals attain *dhamma* without abandoning the *kilesa* dwelling in the *vedanās*? (They cannot, Venerable Sir). Yes, they cannot attain *dhamma*. Hence, one must know which *kilesa* is dwelling in which *vedanā* and the method to abandon them. When one can abandon the dwellings of *kilesa*, one can attain the stages of noble *dhamma* starting from the stage where the door to *apāya* is closed.

In the beginning of the practice, one meets *vedanā* distinctly. According to the tradition of the benefactor Most Venerable Mahasi Sayadaw, this audience, when about to practise meditation, shall go to a quiet place, and sit down in a position where one can stay for long, either with legs crossed or bent under, keeping the head and the back straight, with closed eyes. Where must one keep the mind to note? (One must keep the mind on the abdomen, Venerable Sir).

Since it is said that the body must be kept straight, one tends to keep it taut purposely. It should not be done like this. Due to excess *virīya*, when the body is kept very taut, one cannot note at the precise present moment. The back and the head must be kept straight in the normal way. If more effort is put in to keep the body as straight as possible, the *yogi* is having *kayikavirīya* in excess and therefore there can also be excess in *cetasikavirīya*. When the *virīya* is in excess the noting cannot be done at the precise present moment (*paccuppana*). *Dhamma* cannot be realized when the noting is not at *paccuppana*.

The nature of *dhamma* is only present exactly at the present moment. *Vipassanā yogi* should especially keep this fact in mind. Even when it is one hair's breath or a second out of phase, even though one notes, it does not amount to noting and as a result, one cannot realize the *dhamma*. Hence, is it not important to note at the precise present moment? (It is important, Venerable Sir). To be right at the present, the body must be kept neither lax nor taut. According to the middle way (*mijjhimapatipadā*) the back and the head must be kept erect, in the normal

way without being lax or taut, and also the mind must be kept as such in noting.

When one breathes in and as air enters the abdomen, it rises gradually stage by stage, and this phenomenon must be noted as rising. When one breathes out, as air goes out, the abdomen falls gradually stage by stage, and that must be noted as falling. In noting two steps as rising and falling, if the mind is not stable yet but still wavering, one should note three steps such as rising, falling and touching. Touching means the touching of the floor and the buttock, or the phenomenon of hardness or hotness is to be noted as touching.

Since this is the noting done in *vipassanā* meditation, the shapes and forms must be abandoned as much as possible. When the mind becomes stable in noting rising, falling and touching, continue this way of noting in three steps. If the mind is still unstable then note in four steps such as rising, falling, sitting and touching.

In noting sitting, concentrate on the posture of the upper part of the body as a whole and note as sitting. When noting sitting, discard the shapes of head, body, legs and hands as much as possible. The wind element due to the intention to sit has propped up the body to be taut, and it is noted as sitting. Since this is the noting in *vipassanā*, the shapes and the forms of matter must be abandoned as much as possible. If the yogi is noting the shapes and forms (*paññatti*) the progress in *dhamma* will be very much slow. Do the *yogis* practising *dhamma* want the progress to be slow? (They do not, Venerable Sir). Every now and then they reported that they do not want the progress in *dhamma* to be slow and so they must abandon

noting the shapes and forms of matter (*paññatti*) as much as possible.

If one is comfortable in noting four steps as rising, falling, sitting, touching, keep noting this way. If noting four steps is too strenuous, reduce noting by one step and note rising, falling, touching. When one is comfortable in noting three steps as such stay noting in this way and when *samādhi* is developed and noting three steps is becoming strenuous reduce noting by one step and note as rising, falling.

Even though one is noting rising, falling, sitting, touching, at the beginning nothing significant is experienced in this noting. One may think that rising means one's abdomen is rising, and noting also is one's noting; Falling means one's abdomen is falling; and the noting is one's noting; Sitting one's body is sitting, and the noting on sitting is one's noting; and touching means one's body is touching, and the noting of touching is one's noting. When *samādhi ñāṇa* has not developed yet, the whole phenomenon, that is, the noting object or the *rūpa dhamma* and the noting mind, the *nāma dhamma*, seem to be combined in one entity.

Later, when the *samādhi ñāṇa* develops, one finds that rising is one entity and the mind noting it is another entity; falling is one entity and the mind noting it is another entity; sitting is one entity and the mind noting it is another entity, and touching is one entity and the mind noting it is another entity. Rising, falling, sitting, touching do not know the object and hence they are the *rūpa dhamma*. The mind does know the object and hence it is the *nāma dhamma*.

These two *dhammas* are realized by discernment. This is *nāmarūpa pariccheda ñāṇa*, the knowledge of mind and matter (*nāma* and *rūpa*) realized by discernment or analysis.

At this stage of *nāmarūpa paricchda ñāṇa*, *dukkha vedanās* are not very evident yet. Sometimes one may have slight cramps and tiredness but they are not severe. Occasionally one finds the noting very good.

On continued noting, as the *yogi* reaches the next higher stage of *paccaya pariggaha ñāṇa*, while noting rising, falling, sitting, touching, the *yogi* realizes in his wisdom that there are rising, falling, sitting, touching appearing beforehand, so that the mind has to follow and note them. Does not the *yogi* know that the event appearing before is the cause and the noting mind is the effect? (The *yogi* knows thus, Venerable Sir).

Here at this stage, the rising, falling may appear in many ways such as rising, falling at the breast or at the cranial point on top of the head or at the back or at the side of the body. The *yogi* may have difficulty in noting it and reported, “How should one note it, Venerable Sir”. Note the rising, falling at which ever place it may be appearing. Is not the *kammaṭṭhāna* teachers have to advise thus? (They should advise thus, Venerable Sir). If rising, falling is appearing right at the side of the body, note it as such; if it is at the back or appearing at places around the body or at the cranial point on top of the head, note it at such places.

“Rising, falling is appearing at the centre of the breast, Venerable Sir, how should it be noted”, reported a *yogi*.

Note rising, falling at the centre of the breast. When one inhales, the rising at the centre of the breast has to be noted as rising. As one exhales, the falling at the breast has to be noted as falling. While noting as such, may not the rising, falling change places and the noting mind has to follow and note it? (It is to be noted thus, Venerable Sir).

The *yogi* becomes very pleased. “Oh! Wherever rising or falling changes place, the noting mind has to follow and note it. Rising or falling is the cause and the noting mind is the effect”. Does not one know like this? (One does know as such, Venerable Sir). Rising, falling, sitting or touching is the cause and the noting mind is the effect. On reaching this stage of *ñāṇa*, the *yogi* has gained quite a good basis in *dhamma*.

Since the start of the meditation retreat, for the *yogi* to realize and have progress in *dhamma* quickly, the *kammaṭṭhāna* teacher advises him as, “*Yogi*, try as much as possible to note the general detailed activities as you have been advised in the talk on meditation instruction. “Even though it is advised thus, the *yogi* at *nāmarūpa pariccheda ñāṇa* cannot note the general detailed activities very well yet. At the reporting session when the *yogi* is asked, “*Yogi*, can you note the general detailed activities?” “I cannot note very well yet, there are many gaps in between, Venerable Sir”. Is it not the reply given? (It is, Venerable Sir). When the *yogi* reaches the stage of the knowledge of cause and effect (*paccaya pariggaha ñāṇa*), usually he can note the general detailed activities on paying special attention.

In sitting meditation or while the *yogi* is listening to the *dhamma* discourse, and when one is about to stand up, do not get up abruptly. Keep the noting mind on one's *santāna* and on paying special attention, one will initially notice the intention to stand up. Is it not? (It is, Venerable Sir). When one knows the intention to stand up, one has to note wanting to stand up, wanting to stand up. Afterwards the wind element, due to the intention to stand up, pushes the body up so that the action of standing up occurs. Is not the gradual upward movement of the body stage by stage has to be noted as standing up, standing up? (It has to be noted thus, Venerable Sir).

After standing up, do not walk away at once. For a short while, close the eyes and by paying attention on what one wants to do, one will initially find the intention to walk distinctly. This phenomenon can be distinct only when there is the paying of special attention. Can it be distinct on noting superficially? (It cannot be distinct, Venerable Sir). Yes, it cannot be distinct. Without being mindful and noting, one had walked...? (for many times before, Venerable Sir). Not only in this life, in many many previous existences before, in the beginningless *saṃsārā* (*anamataggasaṃsārā*), one had walked uncountable times without being mindful and noting. Since one has such repetition condition (*Asevana Paccayo*) for many lives by noting superficially, the intention cannot become distinct. Only on paying special attention, it can become distinct.

Initially one has to note, wanting to walk, wanting to walk. The wind element arising due to the intention to walk has pushed the body and the action of walking

arises. This action is to be noted as walking, walking; left foot forward, right foot forward; lifting, dropping; lifting, pushing and dropping.

While walking and when one is about to stop, on paying special attention, and since there is mindfulness and noting in one's *khandhā* (body) the *yogi* will notice the intention to stop, since reaching a point one, two or three steps away from the end of the walk. When the intention to stop is evident, does not one have to note, wanting to stop, wanting to stop? (One has to note thus, Venerable Sir). Later, when the wind element due to the intention to stop has propped up or pushed up the body, the action of stopping appears and this must be noted as stopping, stopping or standing, standing.

In noting standing, standing, discard the shapes of the head, body, legs and hands as much as possible. Only the nature of tautness or pushing up of the wind element due to the intention to stop must be noted as standing, standing.

When one is about to sit down after standing, on paying special attention, initially one notices distinctly the intention to sit down. Since this intention is so evident, it must be noted as intending to sit down, intending to sit down. Later, the wind element arising due to the intention to sit down pushed down the body, and the action of sitting appears, and this must be noted as sitting, sitting.

When one reaches *paccaya pariggaha ñāṇa* these general detailed activities usually can be noted. If one pays special attention on the intention, and is able to note it, one will find that noting on all actions due to the intention becomes

easy. Here, as instructed by the teachers, when one is able to note at close succession on the object, the progress in *dhamma* is fast.

At that *paccaya pariggaha ñāṇa*, *dukkha vedanā* is not very evident yet. On continued noting, as one reaches one more higher stage of *ñāṇa*, the *sammasana ñāṇa*, after not sitting for long, many *dukkha vedanā* such as pain, tingling, dull pain, aches, dizziness, itching, nausea, swaying, bending and so on may appear, so that the *yogi* becomes disheartened. There are so much *dukkha vedanā*, so that it gives one unpleasantness in body and unhappiness in mind or grief (*domanassa*), and anger (*dosa*) arise. Due to so much suffering in the body, some *yogis* feel so unpleasant and become short tempered.

Those *yogis* who reported truthfully said, “I am getting very short tempered, Venerable Sir”. What does short temper or anger means? (It means *dosa* or *domanassa*, Venerable Sir). Yes, *dosa* and *domanassa* arise. Why do *dosa* and *domanassa* arise? Due to their severe *dukkha vedanās*, *dosa* and *domanassa* arise over and over again. This phenomenon can be expressed in *Pāli* as *paṭigānussaya* (dwelling of *dosa* and *domanassa*). What is dwelling in *dukkha vedanā*? *Dosa* and *domanassa* are dwelling in *dukkha vedanā*.

The *yogi* can have progress in *dhamma* only when he can abandon this dwelling of *dosa paṭigānussaya*. If he cannot abandon this *dosa*, while he is disturbed by this *dosa*, he cannot have progress in *dhamma*. The dwelling of anger (*dosa*) in unpleasant feeling (*dukkha vedanā*)

must be abandoned. How should one note to abandon this dwelling of *dosa* (*paṭigānussaya*)?

Motto: Anger that dwells
 In unpleasant feeling
 Must truly be abandoned

Since there are so much unpleasant feeling (*dukkha vedanā*), anger and grief arise. In order not to have the dwelling of *dosa*, how should one note?

Dukkha bhikkhave vedanā sallato daṭṭhabbā

Bhikkhave = O dear sons and daughters, who can foresee the dangers of *samsara*; *dukkhā* = unpleasant; *vedanā* = feeling; *sallato* = by taking it as a stake or realizing it as a stake; *daṭṭhabbā* = it must be noted. *Iti* = thus; *bhagavā* = the *Buddha*; *avoca* = expounded with wisdom led by compassion.

Sādhu! Sādhu! Sādhu!

To abandon *dosa* dwelling in *dukkha vedanā*, *dukkha vedanā* must be considered as if it is a stake or an arrow piercing one's body. The individuals go into the forest to work and when their hands or feet get pierced with thorns, if they remove the thorns first and continue to work, the work can be finished in time. If not, because of having injury due to the thorns, the work can be slowed down

and cannot be finished in time. Similarly when one is meeting with *dukkha vedanā*, one must note to overwhelm it, and be able to abandon *paṭigānussaya*, in the same manner as the individual who removes the thorn. Does not the noting made to overwhelm the *dukkha vedanā* means abandoning the dwelling of anger (*paṭigānussaya*)? (It means thus, Venerable Sir). For *yogis* noting to overwhelm the *dukkha vedanā* is the main factor.

When *dukkha vedanā*, such as pain, tingling, dull pain arise, first of all how should one contemplate? One should contemplate to tolerate them. If not, as pain arises, one tends to shift position from this side to that side every now and then, and if so, can *samādhi* be developed? (*Samādhi* cannot be developed, Venerable Sir). Hence, one should bear in mind that it should be tolerated. Then worry can arise, such as “will the suffering be present for the whole hour of sitting?” This attitude should not be adopted also. Pain is appearing by its own accord but the *yogi*'s duty is to note it, and it is the right attitude.

When *dukkha vedanā* appears, to be able to forbear it, *yogis* tend to tense up the body as well as the mind. One should not tense up like this. If it is so, the effort (*virīya*) will be present in excess and the noting mind cannot be put exactly on the *vedanā*. Hence, if the *vedanā* increases, relax the mind and body a little bit. Then relax and try to keep the mind exactly on the *vedanā* and if one can do so as such, he is quite all right in meditating. The noting mind is very fast and powerful, and so also is the *vedanā*. *Vedanā* too has the nature of swiftness. But

which one will overwhelm the other? The mind will overwhelm the *vedanā*.

Mano pubbaṅgamā dhammā

Dhammā = in the four *nāmakkhanda*s; *mano pubbaṅgamā* = *viññānakkhandha* is the leader or the forerunner.

The *viññānakkhandhā* or the noting mind is the dominant factor. It means *viññānakkhandha* is powerful and can overwhelm the other *nāmakkhanda*s. The noting mind is to be kept directly on the *vedanā* and one must try to note it attentively. One shall find out how much intense the *vedanā* is; is the pain present on the skin, on the nerves, going down to the bones or going right down to the marrow. Then note by discerning, pain, tingling, dull pain and so on. As one is noting closely to know the intensity of the pain or how severe the pain is, will one's *samādhi* be developed? (*Samādhi* will be developed, Venerable Sir). On continued noting like this for four or five times, the sensation of having more pain, more tingling or more dull pain and so on may become evident. The intensity of pain, tingling, dull pain and so on may rise up to the maximum and then on its own accord the *vedanā* may decrease. When the intensity of *vedanā* decreases, the noting mind must not be slackened.

By discerning, the noting mind must be kept closely focused on the object. On continued noting like this on *vedanā* for four or five times, in each noting there may be step by step decrease in the intensity of pain or the pain shifting to another location, which way become, evident. Knowing

this phenomenon is knowing the nature of *vedanā*. *Vedanā* is not permanent, the pain may increase or decrease.

Motto: Only when the nature is understood.
 Arisings and passings away
 Will be comprehended.

Only after knowing the nature, arising (*udaya*), passing away (*vāya*) can be perceived. Without knowing this phenomenon and if one is noting arising and passing away, this arising and passing away may only be happening in one's imagination and are not real. Later after knowing the phenomenon, the arising and passing away can be perceived. On continued noting by discerning and when the *samādhi ñāṇa* develops as the noting is done one after another, the pain increasing at each noting may be perceived by the *yogi* himself.

After pain, tingling, dull pain and so on increase up to the maximum intensity on its own accord, then *vedanā* may decrease. When the *vedanā* decreases, the noting mind should not get slackened and one should keep on noting the pain, tingling, dull pain and so on by discerning. On noting thus, one can find the increase in *vedanā* at each noting, up to the maximum intensity, and then its decrease at each noting or the *vedanā* moving to another location. Then one can know more about the nature of *vedanā*, or the fact that *vedanā* is always changing or it is not present continuously. Does not one know more about the *vedanā*? (One does know more about the *vedanā*, Venerable Sir). Yes, the nature of *vedanā* is known more. Hence, the *yogi* becomes more interested.

On continued noting step by step, and as the *samādhi ñāṇa* develops to the next higher stage, when pain is noted, it is found that pain appears and disappears, appears and disappears. The appearing of pain is evident and also the disappearing of it is evident. In one noting of pain two facts such as appearing and disappearing of pain are perceived. The appearing is arising and disappearing is passing way of pain, and they are perceived.

Where is it perceived? (It is perceived in our body, *khandhā*, Venerable Sir). Since it is found in one's body, some *yogis* are very delighted. They reported, "We have perceived the arising and passing away, Venerable Sir". Yes, you have perceived it. As you have practised in the correct serial order, haven't you found it? (I have found it, Venerable Sir).

On continued noting, as the *samādhi ñāṇa* develops to the next higher stage, the arising is no longer evident, while only the passing away is evident. As soon as one notes the object, it passes away. At this stage of *ñāṇa*, the form of the material body are no longer evident, and hence the *yogi* cannot pin-point and describe where the pain is. He can only say, there is pain in my body, Venerable Sir, but I cannot locate exactly where it is, whether it is at the back or at the chest or at the legs. As soon as the pain is noted, it passes away and hence the *yogi* becomes more interested.

Later when the *samādhi ñāṇa* matured and strengthened at the next higher stage, the intelligent *yogis* on noting the pain can perceive the passings away of pain as well as the mind noting the pain. Those *yogis* with strong intellect

can perceive three facts on noting the pain such as the passings away of pain, the mind that is conscious of the pain and also the noting mind that notes the pain. How many things pass away? (Three things pass away, Venerable Sir).

On noting one object, three factors are perceived. Does the *dhamma* has a three step progress? (The *dhamma* has a three-step progress, Venerable Sir). Pain is not permanent, the mind knowing the pain is not permanent, and also the mind that is noting the pain is impermanent. Impermanent is the word in English, in *Pāli*...? (it is *anicca*, Venerable Sir). The passings away are so fast that it seems to be oppressing one, and it is suffering. Suffering is the word in English, and in *Pāli*...? (it is *dukkha*, Venerable Sir). How can these oppressing passings away (*dukkha*) be prevented from happening? It cannot be prevented in any way, the passings away are very swiftly happening on their own accord. It is uncontrollable. Uncontrollability is the word in English, in *Pāli*...? (it is *anatta*, Venerable Sir). On perceiving *anicca*, *dukkha* and *anatta* nature of *vedanā*, the *yogi* has overwhelmed the *vedanā*.

Since young, one has heard about *anicca*, *dukkha* and *anatta* as told by the parents and teachers, and now where are they being found? (They are being found in one's *khandhā*, Venerable Sir). One gets so joyful over this so that one even sheds tears. *Anicca*, *dukkha* and *anatta* are being found, Venerable Sir. Oh, it is so appropriate, they are being found. If the *ñāṇa* on *anicca*, *dukkha* and *anatta* is realized fully, according to one's *pāramita*, the *yogi* can attain the noble *dhamma*.

When *vedanā* is overwhelmed, *vedanā* is no longer distinct, and only the passings away are distinct, the *vedanā* is already being overwhelmed. Hence, there is no more unhappiness in the mind (*paṭigānussaya*), that is, the anger dwelling in *dukkha vedanā* is already abandoned. Similar to removing the thorn or the stake when one has noted the *vedanā* till it is overwhelmed, anger or grief does not arise anymore, it is being abandoned.

Motto: When *dukkha vedanā* appears

It must be considered as a thorn or a stake
And must be noted

As instructed by the teacher, on continued noting and when the *yogi* advances to the next higher *ñāṇa* stage, *udayabbaya ñāṇa*, one goes through a completely different experiences. *Udayabbaya ñāṇa* is the direct opposite to *sammasana ñāṇa* as mentioned earlier. There are no more pain, tingling, dull pain, aching pain, dizziness, itching and so on. The body becomes light. There are lightness of (mental) body (*kāya lahutā*); lightness of consciousness (*citta lahutā*); elasticity of (mental) body (*kāya mudutā*) and elasticity of consciousness (*citta mudutā*) and uprightness of (mental) body (*kayujjukatā*) and uprightness of consciousness (*cittujjukatā*).

At the distressful *sammasana ñāṇa*, the *yogi* is so unhappy that his mind tends to be not upright but full of anger every now and then. The meditation teacher can know, at a glance, the state in which the *yogi* is. Oh, this *yogi* is at *sammanasa ñāṇa*. He is feeling unpleasant at the reporting session, and he talks insolently.

Those *yogi* with a powerful mind, sometimes retorted the *kammaṭṭhāna* teacher when the teacher told him, “*Yogi*, at this stage of *ñāṇa*, you are meeting with *dukkha vedanā*, which is bad for you. But according to the nature of the *dhamma*, it is very good” “Venerable Sir, you say it is good, as for me, I think I am about to die”, was his reply. He retorted as such because he was angry. What *anusaya* is this? (It is *paṭigānusaya*, Venerable Sir). He may even retort to his teacher.

Some *yogis* said, “When I was at home, I did not have this bad and inferior mentality. Now at your centre, I am having all these bad and inferior mind, Venerable Sir”. Is it correct? No it is not. Unknowingly he must have this kind of mind before. Now on practising meditation, do not these bad and inferior mind appear? (They appear, Venerable Sir). This is the perceiving of *dhamma*, but how did he express the situation? He said, “Venerable Sir, at your centre my mind has become bad and inferior”.

He said so according to his own judgement. Will it be proper? (It will not be proper, Venerable Sir). Even though he said as such, because he had a powerful mind, he progresses in *dhamma* quickly. “*Yogi*, it is not as you think, you already had at home this kind of mind. You were not aware of it as it had been covered up by other object of thought. Now it is exposed by the practise of *dhamma* and your base and inferior mind appears. “When the teacher told him so, he was very pleased. This *sammasana ñāṇa* certainly is a distressful one.

Now at *udayabbaya ñāṇa*, the situation is completely reversed. The *yogi* has lightness of (mental) body

(*kāya lahutā*) and lightness of mind (*citta lahutā*), as well as elascity of (mental) body (*kāya mudutā*) and elascity of mind (*citta mudutā*). The meditation teacher knows about it at once when he reported. As he comes to report, his manner is very polite and soft, and he is walking with mindfulness. He has uprightness of (mental) body (*kayujjukatā*) and uprightness of mind (*cittujjukatā*). He reports everything truthfully about his bad and good experiences.

Some *yogis* even reported the events that happened in his childhood day. Due to the nature of *dhamma*, he has remembered his past. It is obvious that the body as well as the mind is upright.

The *yogi* also has adaptability of (mental) body (*kāya kammaññatā*) and adaptability of mind (*citta kammaññatā*). At the three lower *ñāṇa* stages, the *yogi* who has to change position for two or three times in an hour or in one sitting-session, at *udayabbaya ñāṇa* does not have to change position at all. Now he has adaptability of (mental) body and adaptability of mind.

He also has proficiency of (mental) body (*kāya paguññatā*) and proficiency of mind (*citta paguññatā*). The noting mind seems to be noting the object automatically. “Venerable Sir, it seems like I am sitting and watching the object” reported some *yogis*. At the lower *ñāṇa* stages, does not one have to make an effort to keep the body erect as well as keeping the mind from wandering? (One has to make such efforts, Venerable Sir). Yes, one has to make such efforts. When one reaches *udayabbaya ñāṇa*, one does not have to make such efforts.

At this stage, one is well in body (*kāyikasukha*) and happy in mind (*cetasika sukha*). Hence, one can have craving (*lobha, tanhā*) towards such happiness or pleasantness. When the experience in *dhamma* is good, these pleasantnesses can arise.

*Suññāgarami paviṭṭhassa, santacittassa bhikkuno
Amānusi rati hoti, sammādhhammani vipassato*

Suññāgarami = a quiet meditation centre; *paviṭṭhassa* = enters; *santacittassa* = with a calm mind; *sammā* = correctly; *dhhammani* = the arisings and passings away of the nature of *rūpa dhamma* and *nāma dhamma*; *vipassato* = who practises *vipassanā* meditation; *bhikkuno* = *yogi* who can foresee the dangers of the *saṃsārā*; *amānusi* = happiness due to *vipassanā pīti sukha*; *hoti* = takes place. *Iti* = thus; *bhagavā* = the *Buddha*; *avoca* = expounded with wisdom led by compassion.

Sādhu! Sādhu! Sādhu!

The *yogi* who has reached *udayabbaya ñāṇa* enters a quiet meditation centre, and on noting the arisings and passings away of *rūpa dhamma* and *nāma dhamma* is so filled with *vipassanā pīti sukha* that let alone an ordinary human being, not even an ordinary *deva* can experience this kind of happiness which he had enjoyed. Likened to cotton wool soaked in oil (*pharaṇāpīti*), he is so immersed in happiness that he cannot get up even. The *yogi* is having much pleasure. The *yogi* has, due to this *pīti*, happiness in mind and pleasantness in body repeatedly.

These pleasurable experiences can be expressed as *lobha taṇha* or *rāga*. Having such pleasure over and over again is known as dwelling. What is dwelling in *sukha vedanā*? In *sukha vedanā*, craving (*rāga*) is dwelling. So long as the *yogi* has the dwelling of *rāga*, can he gain *dhamma*? (He cannot gain it, Venerable Sir). Yes, he cannot gain *dhamma* fully yet, but his progress in *dhamma* is already about half way through.

“While noting is going well, delightful craving arises. Then the progress in *dhamma* stops internally”, as this saying goes the progress in *dhamma* has stopped, it cannot advance any more. For some *yogis*, the progress in *dhamma* has stopped for about 10 years. This type of *yogi* has practised at home without a teacher and at *udayabbaya ñāna*, he took delight in these pleasures, having full of *pīti* so that even the tears ran down. Then he stopped at that stage. When he was asked, how long has it been stopping at this stage? He answered that it has been stopping for about 10 years, Venerable Sir. Is not that a long time? (It is a long time, Venerable Sir). He said that he could not join a retreat, he had no energy to join and also there are so many worldly things to look after. What is said to be dwelling in him at this stage? It can be said that *rāga* is dwelling. In *sukha vedanā*, the dwelling of *rāga* is evident.

Motto: Craving that dwells in *sukha vedanā*
Must truly be abandoned.

In *sukha vedanā*, *rāga* is dwelling. The pleasure or *lobhataṇhārāga* in *sukha vedanā* can be called in how

many ways? It can be called in three ways as *rāga* or *lobha* or *taṇhā*. Collectively it means *lobha* or craving for the *sukha vedanā*. So long as this *lobha* is dwelling, the *dhamma* cannot progress further. The *Buddha* expounded that to abandon this *rāgānusaya*, one must note this *sukha vedanā* again.

Sukhā bhikkhave vedanā dukkhato daṭṭhabbā

Bhikkhave = dear sons and daughters who can foresee the dangers of *saṃsārā*; *sukhā* = pleasant; *vedanā* = feeling; *dukkhato* = as *dukkha* or to realize it as *dukkha*; *daṭṭhabbā* = must be noted. *Iti* = Thus; *bhagavā* = the *Buddha*; *avoca* = expounded with wisdom led by compassion.

Sādhu! Sādhu! Sādhu!

When *sukha vedanā* arises in one's *santāna*, it must be noted until it is realized as *dukkha*. As soon as one realizes it as *dukkha*, the pleasant *lobha taṇhārāga* is being abandoned. Is it not? (It is, Venerable Sir). No one wants or takes pleasure in *dukkha vedanā*.

How to note *sukha vedanā* so as to realize it as *dukkha vedanā*? One must note *sukha vedanā* respectfully and attentively. If the pleasantness in the body is evident, it must be noted as "pleasant", "pleasant". If the happiness in mind is evident, it must be noted as "happy", "happy". The individuals who have the basic *udayabbaya ñāṇa*, as

soon as happy, happy is being noted, the happiness arises and passes away and it has been experienced. Appearing is arising and the dissolution is passing away. In as much as the *samādhi ñāṇa* is strengthened, the very fast arisings and passings away are perceived. One must try hard to be able to catch up with them, and note them.

Some *yogis* reported, “They are so fast, it is not possible for me to catch up with them and note them, so how shall I note them, Venerable Sir?” How to note them? Note them just as “knowing, knowing”. Since the arisings and passings away are happening so fast and one has to try to catch up with them, and note them, does it not seem to be a kind of suffering? (It seems to be, Venerable Sir). These arisings and passings away seem to be oppressing. How can they be the true pleasantness? Does not one think it to be a kind of suffering? (One does think so, Venerable Sir). As soon as one thinks it as *dukkha*, the dwelling of *rāga* in pleasant feeling is already being abandoned. Is it not? (It is, Venerable Sir).

Motto: When *sukha vedanā* arises

It must be noted

Till it is realized as *dukkha*

Upekkhā vedanā can become more evident only when one attains *sankhārupekkhā ñāṇa*. The *yogis* who have been to *sankhārupekkhā ñāṇa* stage know by themselves. These *yogis* in sitting meditation, after noting rising, falling, sitting, touching for once or twice, the noting object and the noting mind become synchronized, automatic and the

feeling is neither pleasant nor unpleasant. What feeling (*vedanā*) is this? (It is *upekkhā vedanā*, Venerable Sir).

Yes, it is *upekkhā vedanā*, and the noting of it is not very clear. In the *yogis* wisdom, the *upekkhā vedanā* is not evident enough to be noted. This feeling is made known only because the *Buddha* had expounded about it. *Upekkhā vedanā* is very subtle and in the Scriptures, this is explained by giving an example known as *Migapadavalañcajana* method. The explanation in this method is, a deer passes over a stone slab. The up-going foot steps and the down-coming foot steps of the deer can be seen. During the time when the deer is going over the stone slab there is no one nearby. Later someone comes near it. Since he can see the up-going foot steps and the down-coming foot steps, cannot he know that a deer must have gone over the stone slab? (He can know about it, Venerable Sir).

It is the same as this. *Upekkhā vedanā* is the intermediate *vedanā* lying between *dukkha vedanā* and *sukha vedanā*. The up-going foot steps are likened to *sukha vedanā*, and the down-coming foot steps are likened to *dukkha vedanā*. The foot steps on the stone slab are likened to *upekkhā vedanā* which are very subtle and not evident. To note this *vedanā* is not easy. Hence, how can one note this? Return to noting the rising and falling.

At *sankhārupekkhā ñāṇa*, the noting becomes very easy. The rising and falling are appearing automatically and the noting mind is noting this automatically so that the practice becomes very easy. What can dwell in this experience? *Moha* or *avijjā* can dwell in it. With the *moha* dwelling in it, can one attain the noble *dhamma*? (One cannot

attain, Venerable Sir). Yes, one cannot attain it. In *upekkhā vedanā*, *moha* dwells, and this is evident at the stage of *sankhārupekkhā ñāṇa*.

Motto: *Moha* that dwells in *upekkhā vedanā*
Must truly be abandoned.

Moha that dwells in *upekkhā vedanā* must be abandoned. That means if one can abandon it, the noble *dhamma* can be attained. Since there is a reason for requesting to know how to abandon *moha*, the *Buddha* had expounded in *Pāli* as follows:

Adukkhamasukhā bhikkhave vedanā aniccato daṭṭhabbā

Bhikkhave = O dear sons and daughters who can foresee the dangers of *samsarā*; *adukkhāmasukha* = neither suffering nor happiness; *vedanā* = *upekkhā vedanā* or equanimity feeling; *aniccato* = as impermanence or to recognise it as impermanence, *daṭṭhabbā* = must be noted. *Iti* = thus, *bhagavā* = the *Buddha*; *avoca* = expounded with wisdom led by compassion.

Sādhu! Sādhu! Sādhu!

When neither *dukkha* nor *sukha vedanā* or intermediate *vedanā* appears in one's *santāna*, one shall note to know it as impermanence (*anicca*). But this *upekkhā vedanā* is so indistinct that one may not be able to note it. Hence, shall not one continue to note again rising, falling, sitting or touching? (One shall do so, Venerable Sir).

One shall note respectfully and attentively. When one continues to note respectfully and attentively on rising falling, sitting or touching, and at *sankhārupekkhā ñāṇa* which has *bhāṅga ñāṇa* as its foundation, it is perceived that on noting rising, the rising passes away fleetingly; on noting falling, the falling passes away fleetingly; on noting sitting, the action of sitting passes away fleetingly; on noting touching, the action of touching passes away fleetingly.

Later when the *samādhi ñāṇa* becomes strengthened by one more step, it is perceived that as rising is noted, the action of rising as well as the mind noting it pass away fleetingly; as falling is noted, the action of falling as well as the noting mind pass away fleetingly; as sitting is noted, the action of sitting as well as the noting mind pass away fleetingly and as touching is noted, the action of touching as well as the noting mind pass away fleetingly.

The *rūpa dhamma* that is, actions of rising, falling, sitting, touching is not permanent. Also the mind noting it is not permanent. Since the passings away are perceived, does not one realize the impermanence? (One does realize the impermanence, Venerable Sir). As soon as the insight on impermanence (*anicca ñāṇa*) is realized, *moha* cannot dwell anymore. *Moha* that dwells in *upekkhā vedanā* is being abandoned.

Motto: When *upekkhā vedanā* arises
 Its impermanence
 Must truly be noted

On noting “as impermanence” or as not permanent as thus, when *vipassanā ñāṇa* is attained, *moha* is already being abandoned. If the *yogi* can abandon the three dwellings in the respective *vedanās*, he is sure to gain the noble *dhamma*. Here the method to abandon the three dwellings in the three respective *vedanās* is mentioned briefly. *Vedanā*, *saññā*, *sankhāra* and *viññāṇa* can be noted as both the conditioning state and conditioned state. This is the explanation in brief on the method of noting the *vedanā*. This audience and the *yogis* know already how to note the *vedanā*.

In the beginning of the meditation practice, the mind is not stable yet as it is wandering to places like a pagoda, a monastery, a market, or one’s residence and so on. As soon as one knows the mind in wandering, does not one have to note that mind by the succeeding mind as wandering, wandering; planning, planning? (One has to note thus, Venerable Sir). What is one noting? (One is noting the *viññāṇa*, Venerable Sir). Yes, one is noting the *viññāṇa* Out of the four *nāmakkhandhās* of *ve* (*vedanā*), *sañ* (*saññā*), *sañ* (*sankhāra*) and *viñ* (*viññāṇa*), is not one noting the *viññāṇa*? (One is noting it, Venerable Sir). When one can catch up with the noting, that wandering mind will pass away. If one cannot catch up with it yet, one has to keep on noting, because *viññāṇa* is also one of the noting objects. In “*Cattāro khandhā arūpino aññamaññāni atthipaccayena paccayo*”, the first factor of *Atthi Paccayo*, the explanation in brief on how to practise *vipassanā* meditation on them is fairly complete. Let us proceed to the second factor.

In “*Cattāro mahābhūtā aññamaññāni atthipaccayena paccayo*”, the four great primaries (*cattāro mahābhūtas*) mean *pathavī*, *āpo*, *tejo* and *vāyo* elements. These four elements are also evident when one is practising *vīpassanā* meditation. The individuals and *yogis* who are practising *vīpassanā* meditation have experienced the arisings of *pathavī*, *āpo*, *tejo* and *vāyo dhātus*. These elements are the most prominent and abundant elements that one can come across.

In the word *mahābhūta*, *mahā* means great, *būta* means arising. *Mahābhūtas* are the most distinctive arisings in one’s body (*khandhā*). When one starts to meditate and as the concentration develops, these elements become evident. On noting rising, falling, what element is one noting? One is noting the *vāyo dhātu*. When one inhales there is the stage-by-stage rising, and the nature of tautness in the rising must be noted to know. Also in falling, the gradual slackening occurs, and the nature of movement in the slackening must be noted to know. Knowing the nature of tautness in rising, the nature of movement and slackening in falling are noting the *vāyo* element. In *vāyo dhātu* its characteristics are:

Supporting, tautening also slackening

Swaying and tending to have movement

Towards its own goal, it does the pushing

This is the *vāyo dhātu* and the *yogi* has to note them

In rising, is not the tautness evident? (It is evident, Venerable Sir). In falling, is not the slackening or movement evident? (It is evident, Venerable Sir).

“Swaying and tending to have movement”. According to this phrase, at the beginning of practising meditation, one has swaying, bending or moving quite distinctly. When one is at the beginning stage of *sammasana ñāṇa*, does not one sway or bend? (One does, Venerable Sir). When one sways, does not one have to note swaying, swaying? On bending, does not one have to note bending, bending? What is it that one is noting? (One is noting *vāyo dhātu*, Venerable Sir). Yes, it is the noting on *vāyo dhātu*. If one’s noting is good, and one is intelligent, on noting swaying, swaying, one will find the gaps or discontinuity in swaying. By ignoring the nature of bodily action, the material forms of head, body, legs and hands, on noting the phenomenon of movement only as swaying, swaying, intelligent *yogis* find quite often that one swaying does not flow into the next swaying, but it passes away and so there are gaps.

One realizes that one movement does not flow into the next one. Since it does not get involved in the next one but it passes away, and so it is not permanent. Is not the impermanence being known? (It is being known, Venerable Sir). Yes, it is being known. The *yogi* whose noting is good, on noting swaying, swaying, it is perceived that one movement does not flow into the next one or one swaying does not flow into the next one. This is the noting on *vāyo dhātu*. According to the phrase “swaying and tending to have movement”, one may have displacements. One may be displaced gradually forward or backward. This is a characteristic of *vāyo dhātu*.

"Towards its own goal, it does the pushing". Some *yogis* who are practising walking meditation reported, "One cannot walk straight, Venerable Sir". One gets to that side or this side due to pushing, Does not one have to note pushing, pushing? (One has to note thus, Venerable Sir) what is being found? *Vāyo dhatu* has been found. According to the phrase, "Swaying or tending to have movement, towards its own goal it does the pushing," some *yogis* reported, "when we try to move forward, we cannot move forward, but we are moving backward, Venerable Sir". Whose nature is it? (It is the nature of *vāyo dhātu*, Venerable Sir). This is experiencing the nature of *vāyo dhātu*.

As soon as concentration actually develops, one finds distinctive happenings such as one is not the owner of oneself or one is not in control of oneself. One has to follow the pushing of the *vāyo dhātu*. Does one know that it is uncontrollable? (One knows thus, Venerable Sir). *Vāyo dhātu* is more evident. *Pathavī dhātu* is also evident. In sitting meditation, hardness and roughness are evident. "Venerable Sir, as if I am sitting on a big hard log," is the report. What *dhātu* is he encountering? (He is encountering the *pathavī dhātu*, Venerable Sir).

"Hard, soft, coarse and fine
It provides forming
Basing, representing, lightness and heaviness
This is *pathavī dhātu*, note it noble *yogi*."

A *yogi* feels as if he is sitting on a big hard rod. Sometimes does not one find softness and fineness? (One finds thus, Venerable Sir). In strong *pathavī dhātu* one finds hardness and coarseness. In weak *pathavī dhātu* one can find softness and fineness. During sitting meditation, *yogi* finds especially the nature of *pathavī dhātu* distinctly. The nature of *āpo dhātu*, can also be found, "Venerable Sir, my nose is running very much, there are many saliva in my mouth," some *yogi* report. Is it not? (It is Venerable Sir). What *dhātu* does the *yogi* find? (He does find the *āpo dhātu*, venerable Sir). "Venerable Sir, eventhough it is not as hot, I am sweating profusely." What *dhātu* is responsible for this? (*Āpo dhātu*, Venerable Sir). Yes, he is finding the *āpo dhātu*.

The nature of *tejo dhātu*, "Hotness, warmness and coldness", can also be found. In sitting meditation, when the *tejo dhātu* is evident, the *yogi* reported, "Venerable Sir, the weather is not very hot, but I am burning. The lower part of the body is hot and the upper part is cold". Do not some *yogis* report like this? (They do report as such, Venerable Sir). Hotness and coldness are both *tejo dhātu*. "Venerable Sir, it is not my whole body, some parts of it are hot", reported some *yogis*. What is he finding? (He is finding *tejo dhātu*, Venerable Sir). Yes, he is finding *tejo dhātu*.

When one practices *vipassanā* meditation, the *dhātus* in one's body (*khandhā*) can be found and they are found first and foremost. These *dhātus* are most prominent ones. The explanation on the second factor is fairly complete.

The third factor is “*Okkantikkhaṇe nāmarūpaṇi aññamañña atthipaccayena paccayo*”. This factor concerns the moment of conception, and it can only be known because the *Buddha* had expounded about it. This audience and *yogis* cannot practise *vipassanā* meditation on this factor.

The fourth factor is “*Cittacetāsikā dhammā cittasamutṭhānānaṃ rūpānaṃ atthipaccayena paccayo*”. This factor is most appropriate to note in *vipassanā* meditation.

Citta and *cetasikā dhammās* are conditioning the *cittajarūpas*. As mentioned just now, when one is at the stage of the knowledge of cause and effect (*paccaya pariggaha ñāṇa*), on sitting like now and when one is about to stand up, if one pays special attention, one finds the intention to stand up evidently, which one has to note, wanting to stand up, wanting to stand up. This “wanting to stand up” really is consciousness and mental factors (*cittacetāsikā dhammās*). *Citta* does not arise alone, it is always accompanied by the respective *cetasikās*. Later, when the action of standing up appears, it must be noted as “standing, standing”.

In noting standing, standing, discard as much as possible the material forms of head, body, legs and hands. Due to the intention to stand up, the wind element inside pushes the body so that the action of gradual upward movement appears. This bodily action of standing up must be noted attentively as much as possible. The physical action of the body moving up gradually stage by stage is called

cittasamuṭṭhānānaṃ rūpānaṃ in *Pāli*. Due to the intention, is it not evident that the gradual bodily action of standing up is arising? (It is evident, Venerable Sir). Can one note this action? (One can note it, Venerable Sir). Yes, one can note it in practicing meditation.

Cittacetāsikā dhammā indicates wanting to stand up, wanting to stand up. *Cittasamuṭṭhānānaṃ rūpānaṃ* means standing, standing. Does not one have to note them? (One has to note them, Venerable Sir). Oh! One's notings are in line with the notings mentioned in *Paṭṭhāna desanā*. Is it not appropriate? (It is appropriate, Venerable Sir). These notings are in conformity with the *Paṭṭhāna desanā*, and does not one become happy? (One does become happy, Venerable Sir).

On changing from standing posture to walking, if one pays special attention, one will perceive distinctly the intention to walk. Do not walk away quickly, stop for a moment, and on paying special attention, one will perceive distinctly the intention to walk. Since it is distinct, does not one have to note, wanting to walk, wanting to walk? (One has to note thus, Venerable Sir). In the *Pāli* Text, what part does this represent? It is *cittacetāsikā dhammā* and due to this the intention to walk arises. In fact *citta* cannot arise alone, it is always accompanied by *cetasikās*.

Later, when the bodily action of walking appears, one has to note walking, walking. Due to the intention to walk, the wind element pushes from inside, and the bodily action of walking arises. Then one has to note left foot forward, right foot forward; lifting, dropping, and lifting, pushing,

dropping. What is this bodily action of walking called in *Pāli* Text? (It is called *cittasamuṭṭhānānaṃ rūpānaṃ*, Venerable Sir). Is it not evident? (It is evident, Venerable Sir). Does not one find one's notings in the *Pāli* Text? (One does find them, Venerable Sir). When one reaches *paccaya pariggaha ñāṇa* one can find all these phenomena.

On changing from walking to sitting posture, do not sit down abruptly. On paying special attention, the intention to sit down will arise first and foremost and it must be noted as wanting to sit down, wanting to sit down. In which part of the *Pāli* Text is one noting wanting to sit down, wanting to sit down? (It is *cittacetāsikā dhammā*, Venerable Sir). Only one or two *yogis* can answer, and the rest cannot. Some *yogis* want to answer but they are afraid of the fact that their answer may not be correct. In which part of the *Pāli* Text is one noting wanting to sit down, wanting to sit down? (*Cittacetāsikā dhammā*, Venerable Sir).

Then the wind element due to the intention to sit down has pushed down, so that the phenomenon of body moving downward gradually happens. Noting the phenomenon of gradual downward movement of the body is in conformity to which part of the *Pāli* Text? (It is *cittasamuṭṭhānānaṃ rūpānaṃ*, Venerable Sir). Due to the intention to sit down, the phenomenon of sitting happens, and it is called *cittasamuṭṭhānānaṃ rūpānaṃ* in *Pāli* vocabulary. Is it not known? (It is known, Venerable Sir). Since one is noting by the correct method, is not the phenomenon occurring according to the *Pāli* Text? (It is, Venerable Sir). To be in accord is wonderful. When one continues to keep on

noting evidently one can gain one *ñāṇa* after another in the series of *ñāṇa*. This fourth factor is the scope for *vipassanā* meditation.

The fifth factor is *mahābhūta upādārūpānamī*. The *mahābhūta* = the four great primaries; *upādārūpānamī* = on derived *rūpas*; *atthipaccayena* = by the force of *Sahajātatthi Paccayo*; *paccayo + upakārako* = conditioning; *hoti* = are?

The derived *rūpas* are not very distinct enough to be noted in the practice of *vipassanā* meditation. *Pathavī*, *āpo*, *tejo* and *vāyo*, the four great elements are to be noted as mentioned earlier in the second factor.

Sahajātatthi conditioning state, when considered collectively, amounts to *rūpa* and *nāma*, the two items and all the five aggregates. All the five *khandhās* can be noted in *vipassanā* meditation, but the distinctive ones are *vedanā* and *viññāṇa*. In *rūpa*, noting *pathavī*, *āpo*, *tejo* and *vāyo*, the four great elements is distinct. The *Buddha* had expounded on the five *khandhās* by giving examples in one of the *suttas*.

At one time, the *Buddha* was residing at a monastery near the *Gaṅgā* river. He saw a big block of foam drifting down the river. He called the monks, and showed it to them, and compared it to *rūpakkhandhā*. Then the *Buddha* expounded a discourse on *rūpakkhandhā* which has the nature of *anicca*, *dukkha* and *anatta*. This incidence has been mentioned in the *Sahajāta Paccayo* and hence it shall be included here.

Rūpa is likened to a foam. Does this audience sometimes saw big foams floating down the river? (We do see them, thus, Venerable Sir). There is nothing substantial in the foam. Can it be handled and made into cups and pots? (It cannot be done, Venerable Sir). *Rūpa dhamma* is also like this, there is nothing substantial in it. It is always disintegrating.

Inside this big foam, there may be insects, worms, water-snakes and so on. So also in the body (*khandhā*) of this audience, there are 80 kinds of parasites making it their home, living, procreating, excreting and dying. Hence, *rūpakhandhā* is likened to a piece of foam.

Foams are destroyed by waves and also in many other ways. Even if a foam does not disintegrate in a river, when it reaches, the ocean, it will certainly be destroyed. The body, *rūpakhandhā* of this audience is also the same. It can disintegrate right at the stage of foetus, but if not according to favourable circumstances, will it certainly be destroyed at the age of 100 if the life span of human beings is 100 years? If at the time where the life span is 75 years, one will perish at the age of 75. Is it not likened to a piece of foam? (It is, Venerable Sir). Nothing is permanent and substantial. There is nothing which is controllable.

Motto: *Rūpa* is likened to a foam,
Its nature is
Anicca, dukkha and *anatta*.

What is *vedanā* likened to? It is likened to a water bubble. When rain drops fall on the water surface, they disintegrate, and disintegrate. Do not they disintegrate? (They do, Venerable Sir). *Vedanā* is also like this. As soon as it appears in the body (*khandhā*) it passes away, and passes away. One who is at *udayabbaya ñāṇa*, is not he more aware of it? (He is more aware of it, Venerable Sir). Some *yogis* reported, “It is like water bubbles, Venerable Sir”. Oh it is so true. Likened to water bubble appearing and disappearing, on noting *vedanā* also it is arising and passing away. It is a very fast process.

In the *Buddha*’s wisdom, there are about a billion arisings and passings away occurring in a second.

(*Kodisatasahassasankhātā uppajjivā nirujjhati.*
Khandhā vagga saṅ-ṭṭha 395, pa 115)

Vedanās are arising and passing away so swiftly that their impermanence (*anicca*) can be realized. The arisings and passings away are taking place so fast that they seem to be oppressing, and it seems to be suffering (*dukkha*). These arisings and passings away cannot be prevented from happening. They are happening on their own accord, which is uncontrollable (*anatta*). Do not the *yogis* and individuals who are practising *vipassanā* meditation realize as such? (They do, Venerable Sir).

Motto: *Vedanā* is likened to a water bubble.

Its nature is *anicca*, *dukkha* and *anatta*.

Saññā is likened to a mirage. In the summer, on the roads or tops of bare hills, when viewed from a distance, there are shiny colours seen radiating which can be mistaken as waves in the water. Thinking this mirage to be water, the thirsty deer in search of water, tries to snap a drink from the mirage. Does it get any water? (It does not, Venerable Sir). After sometime, the deer dies of an ache for thirst.

Due to *saññā*, there arises a clinging to pleasantness as individual, living beings, white, red, multicolour, beauty (*subha*), pleasantness (*sukha*) and permanence (*nicca*). In the end, are they not all sufferings (*dukkha*)? (They are, Venerable Sir). There is nothing which is real. *Saññā* also is impermanent (*anicca*), suffering (*dukkha*) and uncontrollable (*anatta*).

Motto: *Saññā* is likened to a mirage

Its nature is *anicca*, *dukkha* and *anatta*.

What is *sankhāra* likened to? It is likened to a trunk of a banana tree. When this trunk of the banana tree is looked from outside, it looks like a smooth log. Is there a core inside? (There is not, Venerable Sir). An ignorant person will think this trunk of the banana tree has a core inside. But this trunk is useless. A home cannot be built with it. When this banana trunk is peeled off one layer after another, there is no hard core inside and nothing substantial in the layers as well. All the 50 *sankhāras* are like that, all 50 of them have nothing substantial. This *sankhāra* is also not permanent (*anicca*). The arisings and

passings away of *sankhāra* are so fast that it is felt as suffering (*dukkha*). They cannot be prevented from happening in any way, which is uncontrollable (*anatta*).

Motto: *Sankhāra* is likened to a trunk of a banana tree
Its nature is *anicca*, *dukkha* and *anatta*

Viññāṇa is likened to an illusion produced by magic. Magicians can change things so quickly that they can produce illusions. Look, Look, he may say, and show a glass marble or a piece of broken brick and then turned it quickly into a big gold nugget or a lump of silver or pearls. He changed it so quickly that those onlookers are tricked. In the same way, consciousness or *viññāṇa* is likened to an illusion produced by magic.

Does not an ordinary person, think that he is walking, standing, sitting and lying down with the same consciousness? (He does think so, Venerable Sir). Since the consciousness is changing so quickly, it seems to be the same in all occasions, but is it true? (It is not true, Venerable Sir). Actually, one is walking with a one consciousness, standing with another consciousness, sitting with other consciousness and lying down with some other consciousness. Those individuals who had attained matured *vipassanā ñāṇas* know about this by themselves. Therefore, what is *viññāṇa* likened to? It is likened to a magical illusion.

Motto: *Viññāṇa* is likened to an illusion produced by magic
Its nature in *anicca*, *dukkha* and *anatta*:

In *Sahajātatthi Paccayo*, are not all the five *khandhās* turned out to be *anicca*, *dukkha* and *anatta*? (They all are, Venerable Sir). A person who practises *vipassanā* meditation realizes that all bear the characteristics of *anicca*, *dukkha* and *anatta*.

If one can, by the correct method, master the notings on either *vedanā*, *saññā*, *sankhāra* or *viññāṇa*; or any one of the four great elements: *pathavī*, *āpo*, *tejo* or *vāyo*, he can attain the noble *dhamma* which he had aspired for. The most important point here is, the noting must be done by the correct method. Ha! His noting and my noting are not the same. He progresses in *dhamma* and will I ever gain *dhamma*? One should not have this kind of thinking with an inferiority complex. One should have in mind that so long as one's method of noting is correct, one will definitely gain *dhamma*.

Is it not good to know like this? (It is good to know thus, Venerable Sir). Whether one is noting *rūpa dhamma* or *vedanā* or *citta* or mind objects, that is, any one of the four foundations of mindfulness, so long as the method of noting is correct, according to one's *pāramita*, one will definitely gain *dhamma* one day.

During the time of the *Buddha*, He had expounded on this topic. A monk wanted to gain *dhamma* very much and he intended to practise till he become an *arahant*. But first he wanted to know the correct method of noting and so he approached the elder *Theras* who were *arahants*.

He went to the first elder *Thera* and requested, “Venerable Sir, *Dassanavisudhi*, may I know by which method of noting do you gain the noble *dhamma*, the purity of insight (or become an *arahant*)?” The *arahant Thera* replied by telling him the method he had practised in *Pāli* thus: *Channani phassāyatanani ajjhattikāyatana*, which means that by noting the six objects, the *Thera* became an *arahant*.

To make it more sure, he went to another elder *Thera* who was renowned as an *arahant*. He requested, “Venerable Sir, *Dassanavisudhi*, may I know by which method you have realized the truth?” The *Thera* replied, “I gained *dhamma* by *pañcannani upadānakkhandhānani*, that is, by noting the five aggregates”.

Now the monk became confused. What did the first *Thera* say? He said by noting six items. The second said five items. “Oh that won’t do, these two *Theras* do not say the same thing”. Then he went to the third *Thera* and requested, “Venerable Sir, *Dassanavisudhi*, with what *dhamma* do you attain the right view completely?” The *Thera* replied in *Pāli* “*Cattunnam mahābhutānani*”, which means by noting the four great primaries. The monk got more confused, and so he went to the fourth *arahant Thera* and requested as before. The fourth *Thera* replied in *Pāli* “*Yam kiñcisamudayadhammam sobbam tam nirodhadhammani*”, which means the method of breaking the rounds of wheel of Dependent Origination, (*Paṭiccasamuppada*).

This *dhamma* talk will continue on the coming *uposatha* day.

By virtue of listening to this *dhmma* talk in brief on *Atthi Paccayo* of *Paccayanidessa* from *Paṭṭhāna Pāli* Text together with the method of practice, may you be able to follow, practise, cultivate and put effort accordingly, and may you be able to realize swiftly the noble *dhmma*, attain the bliss of *nibbāna*, the extinction of all sufferings that you have aspired for with the ease of practice.

(May we be endowed with the blessing, Venerable Sir)

Sādhu! Sādhu! Sādhu!

Paṭṭhāna and Vipassanā (15) *Atthi Paccayo*

Translator's note on *Atthi Paccayo*

(1) The six objects (*ārammana*)

Rūpārammana = visible object

Saddārammana = sound

Gandhārammana = smell

Rasārammana = taste

Phoṭṭhabbārammana = tangible object

Dhammārammana = mind-object

(2) The five aggregates (*khandhās*)

Rūpakkhandhā = corporeality aggregate

Vedanākkhandhā = feeling aggregate

Saññākkhandhā = perception aggregate

Sankkhārakkhandhā = aggregate of mental formations

Viññākkhandhā = consciousness aggregate

(3) Four great primaries (*Mahā bhūtas*)

Pathavī = the element of extension with the characteristics of hardness and softness

Āpo = the element of cohesion with the characteristics of cohesiveness and fluidity

Tejo = the element of heat with the characteristics of hotness and coldness

Vāyo = the element of motion with the characteristics of pushing and supporting.

Saddhammaramasī Yeiktha Sayadaw

(4) Dependent Origination (*Paṭiccasamuppāda*)^(a)

Paṭiccasamuppāda Law of Dependent Origination

The brief essential statement of the law is:

- (1) *Avijjā-paccayā sankhāra* = Dependent on ignorance arise the rebirth-producing volitions or *kamma* formations.
- (2) *Sankhāra-paccayā viññānam* = Dependent on *kamma* formations (in past life) arises rebirth consciousness (in the present life).
- (3) *Viññāna-paccayā nāma-rūpam* = Dependent on rebirth consciousness arise the mental and physical phenomena.
- (4) *Nāma-rūpa-paccayā salāyatanam* = Dependent on the mental and physical phenomena arise the six (sense) bases
- (5) *Salāyatana-paccayā phasso* = Dependent on the six (sense) bases arise contact (between sense base, sense object and consciousness).
- (6) *Phassa-paccayā vedanā* = Dependent on contact arises feeling.
- (7) *Vedanā-paccayā taṇhā* = Dependent on feeling arises craving.
- (8) *Taṇhā-paccayā upādānam* = Dependent on craving arises grasping.
- (9) *Upādāna-paccaya bhavo* = Dependent on grasping arises the rebirth-producing *kamma* (*kammabhava*) and the rebirth-process (*upapatti-bhava*).

Paṭṭhāna and Vipassanā (15) *Atthi Paccayo*

(10) *Bhava-pacayā jāti* = Dependent on the rebirth-producing kamma (in the present life) arises rebirth (in the future life).

(11) *Jāti-paccayā jarā-maranam-soka-parideva-dukkha-domanass' upāyāsā sambhavanti* = Dependent on rebirth arise old age, death, worry, lamentation, pain, grief and despair.

Thus arises the whole mass of suffering again in the future

(a) Mahm Tin Mon, “The Essence of Buddha Abhidhamma”, Shwe Zin Yaw Press, Yangon, Myanmar.

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MOTTOS

- When *dukkha vedanā* appears
It must be considered as a thorn or a stake
And must be noted
- When *sukha vedanā* arises
It must be noted
Till it is realized as *dukkha*
- When *upekkhā vedanā* arises
Its impermanence
Must truly be noted
- *Rūpa* is likened to a foam,
Its nature is
Anicca, dukkha and *anatta*.
- *Vedanā* is likened to a water bubble.
Its nature is *anicca, dukkha* and *anatta*.
- *Saññā* is likened to a mirage
Its nature is *anicca, dukkha* and *anatta*.
- *Sankhāra* is likened to a trunk of a banana tree
Its nature is *anicca, dukkha* and *anatta*
- *Viññāṇa* is likened to an illusion produced by
magic
Its nature is *anicca, dukkha* and *anatta*: