

**Paṭṭhāna and Vipassanā (5)**

**SAHAJĀTA PACCAYO AND  
AÑÑAMAÑÑA PACCAYO**

**(Conascence Condition and Mutuality condition)**

**by**

**Ashin Kuṇḍalābhivamsa  
Saddhammaramsī Yeiktha Sayadaw**

**Translated by Daw Than Than Nyein**

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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 *dhamma* 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 *dhamma* 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 *dhamma* 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 + upakāra* = conditioning; *hoti* = is.

*Cattāro* = four kinds of; *mahābhūtā* = great primaries; *aññamaññāni + (aññamaññassa)* = each other; *sahajātapaccayena* = by the force of Conascence Condition; *paccayo + upakāra* = 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 + upakāra* = 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 + upakāra* = conditioning; *hoti* = is.

*Mahābhūtā* = four great primaries; *upādārūpāni* = derived matter (*rūpas*) produced by the primaries; *sahajātapaccayena* = by the force of Conascence Condition; *paccayo + upakāra* = 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 *viññāṇa-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.....? (*Saṅkhārakkhandhā*, 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*, *saṅkhāra* and *viññāṇa* are the conditioned state (*paccayuppana*). If *vedanā* and *saññā* are the conditioning state (cause), then *saṅkhāra* 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 *Pāli*, 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*<sup>(1)</sup> 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<sup>(2)</sup> 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 sahajātapaccayena paccayo.*  
*mahābhūtā* = four great primaries; *upādārūpanamī* = derived matter (*rūpas*) produced by the primaries; *sahajātapaccayena* = 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 sahaḥajātapaccayena paccayo, kiñcikāle na sahaḥajātapaccayena 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; *sahaḥajātapaccayena* = by the force of Conascence Condition; *paccayo + upakāraḥko* = conditioning; *hoti* = is. *Kiñcikāle* = at some other moment in one’s lifetime; *sahaḥajātapaccayena* = 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*”, *kiñcikāle* = 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 (*tidanda*). 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 Conscience (*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 saḥajātapaccayena 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 “*Cattārokhanda 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 *vīpassanā* 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 ñāṇa* 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 ñāṇa* 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: *ñāyassa* = *ariya magga* and *ariya phala* which can close the door to *apāya*: *adhiḡamāya* = to attain, *ekayaṇo 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; *ekāyaṇo 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*)<sup>(3)</sup> 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*.