

**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**

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**Ashin Kuṇḍalābhivamsa**

**Mahasi Nāyaka**

**Aggamahākammaṭṭhānācariya**

**Abhidhajahamahāraṭṭhaguru**

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**Translated by Daw Than Than Nyein**

**Edited by the Editorial Board**

**Saddhammaramsī Meditation Centre**

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**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 *Kuṇḍalābhivamsa***

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*)<sup>(1)</sup> in which this audience is in existence is classified into three kinds of planes.<sup>(2)</sup>

*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*.<sup>(3)</sup> 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*.<sup>(4)</sup>

*Icevaṇi paṭisandhimupādaya kammamuṭṭhānā.*

In *Sangha aṭṭhakathā*, *icevaṇi* = as mentioned earlier; *paṭisandhim* = *paṭisandhi citta*; *upādaya* = starting from; *kammamuṭṭhānā* = *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.*

*Ṭhitikālam* = 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.*

*Dutiyacittam* = 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 “*bhanī*”. 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 “*bhāṇi*” 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 *utuajakāya*. 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 *dhmma* 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;

*kiriyaabyākatānaṃ* = the functional indeterminates;  
*dhammānaṃ* = *kiriya javanas atthārasa* (18)  
*nāmakkhandhā*; excluding the first *javana*;  
*āsevanapaccayena* = by the force of Repetition  
Condition; *paccayo* + *upakārako* = 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 advertent 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* + *bhaṇi*.

Then afterwards *cakkhuvīññāna*, arises. What is arising at *Ca*? (*Cakkhuvīññāna*, Venerable Sir). Yes, eye-consciousness or seeing-consciousness arises. What is *Sañi*? (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, sampañicchaṇa, 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, sampañicchaṇa, 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, sampañicchaṇa, 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 *vuṭṭho* 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*, *sampaṭicchana*, *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*,<sup>(5)</sup> 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*<sup>(6)</sup> 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 + ðhi + bhañ*? (They dissolve thus, Venerable Sir). The first *javana* dissolves after *uppa + ðhi + 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 + ðhi + 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 (*lohitaṅgaṅga, lohitaṅgaṅga*)". 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, nibbānaṃ sugatema desitaṃ*  
*Sārādikamī* = that arises at the time of *Sarada* weather or at the month of Tasaungmone; *kumudamī* = the *kumudra* lily; *pāṇinā* = with the hand; *chindatīva* = like cutting; *evamī* = like wise; *attano* = oneself's; *sinehamī* = love or craving (*lobha taṇhā*); *ucchinda* = should be cut off. *Sugatena* = The *Buddha*; *nibbānaṃ* = the bliss of *nibbāna*, the extinction of all sufferings; *desitaṃ* = 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) *kāyabhāvavattthudasaka*

(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><br>(excluding the 4 <i>lokuttara kusala cittas</i> | 4        |
| (c) <i>rūpavacara kusala cittas</i>  | <u>5</u> |
|  | 17       |
- (6) 18 *kiriyā javanas*  
(18 *kiriyā cittas* which perform the *javana kicca*)
- |                                       |          |
|---------------------------------------|----------|
| (a) <i>māhā kiriyā citta</i>          | 8        |
| (b) <i>rūpāvacara kiriyā citta</i>    | 5        |
| (c) <i>arūpāvacara kiriyā citta</i>   | 4        |
| (d) <i>ahetuka kiriyā citta</i>       | <u>1</u> |
| (exempting 2 <i>avajjana cittas</i> ) | 18       |

## 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,  
*Ojārūpas* 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*.