Paṭṭhāna and Vipassanā (16)

SIMILARITIES IN
ATTHI PACCAYO AND
AVIGATA PACCAYO
(Presence Condition and Non-disappearance Condition)

by

Ashin Kuṇḍalābhivanisa
Saddhammaranissī Yeiktha Sayadaw

Translated by Daw Than Than Nyein

Yangon 2012 Myanmar
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Atthi Paccayo and Avigata Paccayo

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Similarities in
Atthi Paccayo and Avigata Paccayo

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Similarities in

Atthi Paccayo and Avigata Paccayo
(Presence Condition and Non-disappearance Condition)

Ashin Kuṇḍalabhivamsa

Today is the 8th waning day of the month of Nattaw, 1353 Myanmar Era (29-12-91). The dhamma talk that will be delivered this afternoon is the continuation of the discourse on Atthi Paccayo expounded on the full moon day of Nattaw, and on Avigata Paccayo as conclusion of this series of dhamma talks.

In Presence Condition (Atthi Paccayo) and Non-disappearance Condition (Avigata Paccayo), atthi means conditioning by its presence, whereas avigata means conditioning by its non-disappearance. Atthi conditioning state (atthi paccaya) conditions its conditioned state (atthi paccayuppana) at the moment while it is still being present. Avigata conditioning state (avigata paccaya) also conditions its conditioned state (avigata paccayuppana) at the moment while it is still being in the state of non-disappearance. In Myanmar language presence and non-disappearance mean the same. It can be said that if it is still present it has not disappeared yet.
One can say that it has not disappeared yet because it is still present. The meaning of these two words is the same. The *Buddha* had expounded these two conditions separately due to the wishes of the disciples (*veneyajjhāsaya*) and other individuals (*puggajjhāsaya*). Some individuals understand it when expounded as Presence Condition whereas other individuals (had more understanding) when expounded as Non-disappearance Condition. Hence, the *Buddha* expounded the same condition separately to satisfy the wishes of different individuals.

In *Pāli*, the two conditions are the same. Therefore when *Atthi Paccayo* has been expounded, it can be considered that *Avigata Paccayo* also has been expounded. *Atthi Paccayo* consists of four kinds:

1. *Sahajāṭṭhi*—conditioning by arising together (*sahajāṭa*) and also while it is present (*atthi*).
2. *Vatthu-purejāṭṭaththi*—conditioning by being a base (*vatthu*) and appearing beforehand (*purejāṭa*), and also while it is present (*atthi*).
3. *Ārammana-purejāṭṭaththi*—conditioning by being an object (*ārammana*), appearing beforehand (*purejāṭa*) and also while it is present (*atthi*).
4. *Vatthārammana-purejāṭṭaththi*—conditioning by being a base for dependence (*vatthu*), an object (*ārammana*), appearing beforehand (*purejāṭa*) and also while it is present (*atthi*).

If as many kinds of *Atthi Paccayo* as possible has to be mentioned, there are five kinds in all, such as, *Sahajāṭṭa-atthi, Purejāṭta-atthi, Pacchājāṭta-atthi, Ahara-atthi* and *Indriya-atthi*.
For this audience, only the distinct kinds will be discoursed in order to have a good understanding.

_Sahajātā-atthi_ has already been expounded before, therefore it will not be explained again. Today, the three kinds: _Vatthu-purejātatthi, Ārammana-purejātatthi_ and _Vatthārammana-purejātatthi_ will be discoursed. Before giving the discourse, some explanations will be given so as to make one understand the phenomena in one’s _santāna_ and the _Pāli_ words by comparison.

_Athi_ conditioning state ( _atthi paccaya_ ) and its conditioned state ( _atthi paccayuppana_ ) are the phenomena present in one’s _santāna_. Here, while listening, if this audience can bear in mind that the Buddha had expounded the phenomena present in their _santāna_, they will remember the discourse better.

_Athi_ means present. Where is it present? While listening to this _dhamma_ talk, the audience must bear in mind that the phenomena are present in their _santāna_.

In the _santāna_ of this audience, there is a condition, when it is a base ( _vatthu_ ) and existing before ( _purejāta_ ), known as _Vatthu-purejātatthi Paccayo_. What are the bases that are existing beforehand? Expressed in _Pāli_, they are _cakkhāyatana_ and so on. In the English vocabulary, they are termed as eye-sensitivity, ear-sensitivity, nose-sensitivity, tongue-sensitivity, body-sensitivity and heart-base. Heart-base ( _hadaya vatthu_ ) is not called a sensitivity in _Pāli_. _Hadaya vatthu_ is called as it is, but life continuum ( _bhavanga_ ) or the mind ( _mano_ ) based on _hadaya vatthu_, can be called a sensitivity.
When one knows the Pāli terms, one can appreciate the Pāli Text. In Pāli, the Buddha had expounded eye-sensitivity as cakkhāyatanaṁ, ear-sensitivity as sotāyatanaṁ, nose-sensitivity as ghanāyatanaṁ, tongue-sensitivity as jivhāyatanaṁ, body-sensitivity as kāyāyatanaṁ and the heart-sensitivity is expressed as yanī rūpanī nissāya taṁ rūpanī. Which means, "that material thing based on which mind-element and mind consciousness-element function". This dhamma audience shall repeat the terms once again so as to know distinctly the dhamma which has been expounded and the phenomena happening in one’s santāna are in agreement.

In the santāna of this audience, what is eye-sensitivity called in Pāli? (It is called cakkhāyatanaṁ, Venerable Sir). It will be better if all of you can answer the questions. What is ear-sensitivity called? (It is called sotāyatanaṁ, Venerable Sir); nose-sensitivity ....? (ghanāyatanaṁ, Venerable Sir); tongue-sensitivity ....? (jivhāyatanaṁ, Venerable Sir); body-sensitivity ....? (kāyāyatanaṁ, Venerable Sir); heart-sensitivity ....? (yanī rūpanī nissāya taṁ rūpanī, Venerable Sir).

Yanī rūpanī nissāya taṁ rūpanī denotes the heart-sensitivity. Does this sensitivity exist in the santāna of this audience? (It does exist, Venerable Sir). Yes, it does exist. It exists internally in the santāna of the audience as heart-sensitivity or mind-sensitivity. Mind-sensitivity is more evident. The above six internal-sensitivities are also called internal bases or personal bases or ajjhattikāyatanas in Pāli.

In Ārammana-purejātathī, there are rūpāyatanaṁ, saddāyatanaṁ, gandhāyatanaṁ, rasāyatanaṁ and
phoṭṭhabbāyatanā. These ayatānas are existing externally and they are called external bases or bāhirāyatana in Pāli.

Every day this audience has encountered the striking of visible objects (rūpārammana) on the eye-sensitivity; sound (saddārammana) on the ear-sensitivity; smell (gandhārammana) on nose sensitivity; taste (rasārammana) on tongue-sensitivity; tangible objects (phoṭṭhabbārammana) on body sensitivity; and the mental objects (dhammārammana) on mind sensitivity which is depending on heart base (hadaya vatthu). These six external ayatanas are called external bases or bāhirāyatanas in Pāli.

People are encountering these ayatanas every day. As soon as one wakes up, does not one encounter them? One does encounter, Venerable Sir). One sees the visible objects, hears sound, smells odours, savours taste, touches tangible objects and conscious of the phenomena (dhammārammana), which may be past, present or future.

All these phenomena are happening every day in the santāna of this audience, and it is the conditioning by the force of Ārammana-purejātatthi Paccayo. Ārammana means object, purejāta means before and aththi means present, that is, while it is still present. A visible object while still existing can condition the eye-consciousness to arise. In the absence of visible object, can the eye-consciousness / seeing-consciousness be conditioned to arise? (It cannot be, Venerable Sir). Yes, it cannot be. To let the experience of the audience be in conformity with the Pāli vocabulary, answer the questions once more.
In Pāli, the visible object (rūpārammana) is called ....? (rūpāyatana, Venerable Sir); sound (saddārammana) ....? (saddāyatana, Venerable Sir); smell ....? (gandhāyatana, Venerable Sir); taste ....? (rassa, Venerable Sir); touch ....? (phoṭhabbāyatana, Venerable Sir). This touch is distinct.

Here, manāyatana and dhammāyatana are not very distinct. In the Pāli Text, they are referred to as hadaya vatthu. The phenomena or dhammārammana strike on the bhavanga or mind-sensitivity which is dependent on hadaya vatthu. This mind-sensitivity is called manāyatana. The mind-objects (dhammārammana) striking the mind-sensitivity are known as dhammāyatana, and they are not distinct. But as soon as one wakes up in the morning, does not one or the other of these phenomena appear all the time in the santāna of this audience? (They appear, Venerable Sir). While these ārammanas are still existing, there arise seeing-consciousness, hearing-consciousness, smelling-consciousness, tasting-consciousness, touching-consciousness and planning or thinking-consciousness which are called the six viññānas. These viññānas arise by the force of Ārammana- purejatthi Paccayo.

Are these viññānas present in the santāna of this audience? (They are present, Venerable Sir). If Buddha had expounded the phenomena that are present in the santāna of this audience, will it be wrong if it is said that the Buddha was expounding to this audience? (It will not be wrong, Venerable Sir). Yes, it is not wrong. He was expounding directly to the audience. In fact, Sayadaw
and sanghas are repeating the words of the Buddha in
discouring this dhamma.

Now the audience has understood this phenomena in their
santāna and the Pāli vocabulary with regard to them. Let
us recite the Pāli Text. It will be time consuming if it has
to be started from Sahajātattthi Paccayo, but it is not
proper to recite the Pāli Text in parts because the devas
do not approve of this way of chanting. Will it be good
if the devas do not approve? (It will not be good,
Venerable Sir). Yes, it will not be good. It will only be
proper if the recitation is in full. We shall recite it in full,
repeat after me. Atthi Paccayoti _

Cattāro khandhā arūpino aṇṇamaṇṇaṁ atthipaccayena
paccayo

Cattāro mahābhūtā aṇṇamaṇṇaṁ atthipaccayena paccayo

Okkantikkhaṇe nāmarūpāṁ aṇṇamaṇṇaṁ atthipaccayena
paccayo

Cittacetasikā dhammā cittasamuttāṇānaṁ rūpānaṁ
atthipaccayena paccayo

Mahābhūtā upādārūpānaṁ atthipaccayena paccayo

Cakkhāyatanāṁ cakkhuviṃśaṇadhātuyā
tāṁsampayuttakānaṁca dhammānaṁ atthipaccayena
paccayo

Sotāyatanāṁ sotaviṃśaṇadhātuyā tāṁsampayuttakānaṁca
dhammānaṁ atthipaccayena paccayo

Ghānāyatanāṁ ghānaviṃśaṇadhātuyā
tāṁsampayuttakānaṁca dhammānaṁ atthipaccayena
paccayo
Jivhāyatanaṁ jivhāviññāṇadhatuyā taniṁsampayuttakāṇānaṁca dhammānaṁ atthipaccayena paccayo

Kāyāyatanaṁ kāyaviññāṇadhatuyā taniṁsampayuttakāṇānaṁca dhammānaṁ atthipaccayena paccayo

Rūpāyatanaṁ cakkhuviññāṇadhatuyā taniṁsampayuttakāṇānaṁca dhammānaṁ atthipaccayena paccayo

Saddāyatanaṁ sotaviññāṇadhatuyā taniṁsampayuttakāṇānaṁca dhammānaṁ atthipaccayena paccayo

Gandhāyatanaṁ ghānaviññāṇadhatuyā taniṁsampayuttakāṇānaṁca dhammānaṁ atthipaccayena paccayo

Rasāyatanaṁ jivhāviññāṇadhatuyā taniṁsampayuttakāṇānaṁca dhammānaṁ atthipaccayena paccayo

Phoṭṭhabbāyatanaṁ kāyaviññāṇadhatuyā taniṁsampayuttakāṇānaṁca dhammānaṁ atthipaccayena paccayo

Rupāyatanaṁ saddāyatanaṁ gandhāyatanaṁ rasāyatanaṁ phoṭṭhabbāyatanaṁ manodhātuyā taniṁsampayuttakāṇānaṁca dhammānaṁ atthipaccayena paccayo

Yāṁ rūpam nissāya manodhātuyā ca manoviññāṇadhatuyā ca vattanti. Tam rūpam manodhātuyā ca manoviññāṇadhatuyā ca taniṁsampayuttakāṇānaṁca dhammānaṁ atthipaccayena paccayo
Sahajātatthi = Sahajā + atthi has already been explained. In Vatthu-purejātatthi, vatthu means base or dependence, purejāta means arisen beforehand and atthi means conditioning while it is still in existence. Where is the conditioning taking place? It is conditioning its conditioned state or the effect (paccayuppana).

Cakkhāyatana means cakkhuvatthu or eye-sensitivity. Eye-sensitivity in Pāli is cakkhāyatanam or cakkhu + āyatana. Cakkhu is eye-sensitivity. Āyatana is the cause for arising. Whose cause is it? It is the cause for the arising of seeing consciousness or cakkhūviññāna. Eye-consciousness can arise only when there is eye-sensitivity. For one whose eye-sensitivity is impaired or if he is blind, can he have eye-consciousness? (He cannot have eye-consciousness, Venerable Sir). Yes, he cannot have eye-consciousness. Hence, is it not obvious that eye-sensitivity is the cause for the arising of eye-consciousness? (It is obvious, Venerable Sir).

Cakkhu is eye-sensitivity, what is āyatana? (It is the cause, Venerable Sir). Yes, it is the cause for the arising of eye-consciousness. If one pays attention in order to understand all the Pāli words, one can understand them. As I have explained as such, it is expected that the words are understood. (They are understood, Venerable Sir).

What is cakkhu? It is eye-sensitivity. Āyatana is the cause. Whose cause is it? It is the cause for the arising of eye-consciousness. In Pāli it is called cakkhūviññānahātuyā. Eye-sensitivity is the cause for eye-consciousness to arise. Similarly for sotāyatanam, sota is of one part and āyatana is of another. Sota is ear-sensitivity. Does the ear-sensitivity
exist in the santāna of this audience? (It exists, Venerable Sir). Āyatana is the cause for the arising. Whose cause is it? It is the cause for the arising of hearing-consciousness. Hearing-consciousness can arise only when there is ear-sensitivity. For a person with no ear-sensitivity or who is a deaf person, there can be no hearing-consciousness. Is it not evident? (It is evident, Venerable Sir).

Also for ghanāyatana, ghāna is of one part and āyatana is of another. Ghāna is nose-sensitivity, āyatana is the cause for the arising. Not all of you may be able to answer. What is āyatana? (It is the cause for the arising, Venerable Sir). Yes, it is the cause for the arising. Whose cause is it? It is the cause for the arising of smelling-consciousness. For a person with no nose-sensitivity, can he have smelling-consciousness? (He cannot have that, Venerable Sir). Yes, he cannot have smelling-consciousness. It is evident that nose-sensitivity is conditioning the arising of smelling-consciousness. That is the conditioning can take place while it is still in existence. As atthi conditioning state (atthi paccaya) can condition only while it is still existing, when the nose-sensitivity is not there anymore, the smelling-consciousness cannot arise. Is it not obvious? (It is obvious, Venerable Sir).

In jivhāyatanaṃ jivha is tongue-sensitivity, āyatana is ....? (the cause for the arising, Venerable Sir). Whose cause is it? (It is the cause for the arising of tasting-consciousness, Venerable Sir). Yes, it is the cause for the arising of tasting-consciousness. Jivhāviññāṇadhātuyā is a Pāli word which means tasting-consciousness. Is it not present in the santāna
of this audience? (It is present, Venerable Sir). For someone without tongue-sensitivity, can there be any tasting-consciousness for him? (There cannot be any, Venerable Sir). Yes, there is no tasting-consciousness for him.

In kāyāyatanaṃ kāya is body-sensitivity, āyatana is ….? (the cause for the arising, Venerable Sir). Whose cause is it? (It is the cause for arising of touching-consciousness, Venerable Sir). Yes, it is the cause for the arising of touching-consciousness. In the Pāli vocabulary, touching-consciousness is called kāyaviññāṇadhātuyā. Now you all have understood.

In Vatthu-purejātatthi Paccayo, vatthu means a base or dependent. The way the conditioning is taking place in this condition (paccayo) is, depending on the eye-sensitivity, seeing-consciousness arises. Depending on ear-sensitivity (sota vatthu), hearing-consciousness arises. Vatthu means a dependent. Depending on nose-sensitivity or vatthu, smelling-consciousness arises. It cannot arise somewhere else, it must arise only on this dependant. Also vatthu means a base. One cannot build a house unless one has a plot of land. Does not one have to build a house on a plot of land? (One has to do thus, Venerable Sir). In the similar manner, seeing-consciousness has to depend on eye-sensitivity for the arising. That is depending on eye-sensitivity, seeing-consciousness arises, depending on ear-sensitivity, hearing-consciousness arises, and depending on nose-sensitivity ….? (smelling-consciousness arises, Venerable Sir).

Depending on tongue-sensitivity ….? (tasting-consciousness arises, Venerable Sir). Depending on body-sensitivity ….?
(touching-consciousness arises, Venerable Sir). Hence, eye-sensitivity, ear-sensitivity, nose-sensitivity, tongue-sensitivity, body-sensitivity and hadaya vatthu-sensitivity are called base or vatthu in Pali. Is not the base or the dependant obvious? (It is obvious, Venerable Sir). Since it is the base as well as the dependant, it can be called a vatthu.

In Ārammana-purejātthi, ārammana means object, pure means before and atthi means presence. They can only condition while they are still in existence. What are they? They are rūpāyatana, saddāyatana, gandhāyatana, rasāyatana and phoṭṭhabbāyatana.

Also in the word rūpāyatana, there are two parts: rūpa + āyatana. Rūpa means visible object, āyatana is ….? (the cause for the arising, Venerable Sir). Yes, it is the cause for the arising. As mentioned earlier, are cakkhāyatana and rūpāyatana similar or different as āyatana? (They are similar, Venerable Sir). Yes, they are similar but their meaning are different. Cakkhāyatana is eye-sensitivity or cakkhuvatthu. In rūpāyatana, rūpa is visible object, āyatana means the same in both cases. Rūpa is visible object and āyatana is ….? (the cause for the arising, Venerable Sir). It will be better if all of you, the entire audience, can answer the questions. Perhaps some of you may be answering in your mind, but it will be better if the answer are given verbally.

Rūpa is visible object. Āyatana is ….? (the cause for the arising, Venerable Sir). Whose cause is it? (It is the cause for the arising of seeing-consciousness, Venerable Sir). Yes, it is the cause for the arising of seeing-consciousness. When viewed from the side of the effect (paccayuppana
dhāmma) it is more evident. In the Pāli vocabulary it is stated as cakkhuviññāna dhātuyā taniṣāpayuttañānāca dhammānām. But in fact it is seeing-consciousness. Taniṣāpayuttañānāca dhammānām indicates the mental factors that are arising together.

Āyatana is the cause for the arising of seeing-consciousness. Seeing-consciousness cannot arise unless there is a visible object. Can seeing-consciousness arise without the visible object? (It cannot, Venerable Sir). Atthi means the conditioning can take place only during its presence. In its absence, it cannot condition. Is it evident? (It is evident, Venerable Sir). Atthi is a Pāli word, in English it is called “presence”. Since this dhāmma audience are Buddhists, they understand the Pāli words to a certain extent. Natthi means …? (absence, Venerable Sir). This word is widely used in India and Sri Lanka. “Natthi, natthi” means “not there, not there”. Now some Pāli words are well understood. Atthi means there is …? When there is a visible object, the conditioning can take place for seeing-consciousness to arise by the force of Atthi Paccayo.

Similarly, in saddāyatanā, saddā is one part and āyatana is another. Saddā is sound or saddārammana. Āyatana is …? (the cause for the arising, Venerable Sir). Whose cause is it? (It is the cause for the arising of hearing-consciousness, Venerable Sir). In English vocabulary it is called hearing-consciousness, in Pāli vocabulary what is it called? It is called sotaviññāna dhātuyā. Dhātu means element, it is simply called sotaviññāna. When it is translated into English it becomes hearing-consciousness.
Does this hearing-consciousness exist in the santāna of this audience? (It does exist, Venerable Sir). When sound appears and when one hears the sound hearing-consciousness arises. When there is no sound, hearing-consciousness ….? (cannot arise, Venerable Sir). Is it not evident that the conditioning is taking place by the attthi conditioning state? (It is evident, Venerable Sir). Atthi means presence. During its presence, it can condition but in its absence it cannot.

In gandhāyatanaṁ, gandha is one part and āyatana is another part. Gandha means smell or gandhārammana. Āyatana means ….? (the cause for arising, Venerable Sir). Whose cause is it? (It is the cause for the arising of smelling-consciousness, Venerable Sir). Yes, it is the cause for the arising of smelling-consciousness. In Pāli, smelling-consciousness is called ghānavinānādhatu.

This dhamma audience is reciting the Paṭṭhāna Pāli Text quite often. If one can understand the Pāli equivalents in English, will it not be better to recite it? (It will be better, Venerable Sir). Reciting it without knowing the meaning or by knowing the meaning, which one is better? (It is better to recite by knowing the meaning, Venerable Sir). Yes, it is definitely better making it more reverential and having more faith (saddhā) in it.

In rasāyatanaṁ, rasa is the taste or rasārammana. Āyatana is ….? (the cause for the arising, Venerable Sir). Whose cause is it? (It is the cause for the arising of tasting-consciousness, Venerable Sir). Yes, it is the cause for the arising of tasting-consciousness. What is tasting-
consciousness called in Pāli. It is called jīvāviññānaadhātu. As one knows the meaning, it is better in reciting. It is obvious that āyatana is the cause for the arising.

Also in phoṭthabbāyatana, phoṭṭhabbā is touch, āyatana is ….? (the cause for the arising, Venerable Sir). Whose cause is it? (It is the cause for the arising of touching-consciousness, Venerable Sir). Yes, it is the cause for the arising of touching-consciousness. The cause is the conditioning state. Is the cause and conditioning state the same or different? (It is the same, Venerable Sir). Yes, it is the same.

Is the effect and the conditioned state (paccayuppana) the same or different? (They are the same, Venerable Sir). Yes, they are the same. In Pāli vocabulary, what is it called? (Paccayuppana, Venerable Sir). Yes, it is called paccayuppana.

The five objects: rūpāyatanaṁ, saddāyatanaṁ, gandhāyatanaṁ, rasāyatanaṁ and phoṭṭhabbāyatanaṁ are conditioning the arising of mind-element (manodhātu). Here also āyatana means the cause. Whose cause is it? It is the cause for the arising of three manodhātus. This is the vocabulary used in Abhidhamma Sanghaha Pāli Text. Those who have learnt Abhidhamma Sanghaha will understand better.

Yanti rūpaṁ nissaṁ manodhātu ca manoviññāṇadhātu ca vattanti.

Vatthārammaṇa, depending on heart base, manodhātu and manoviññāṇadhātu arise. The heart base (hadayavatthu)
is also conditioning the manodhātu and manoviññāṇadhātu.

Tañī rūpamī = that heart base, the rūpa; manodhātuyā ca = on three mind elements; manoviññāṇadhātuyā ca = 72 mind-consciousness elements; tanisampayuttakānāmi = arising together with those manodhātu and manoviññāṇa dhātus; dhammadana = the 52 cetasikas; atthipaccayena = by the force of Vatthārammana-purejāta Paccayo; paccayo + upakārako = conditioning; hoti = is; iti = thus; bhagava = the Buddha; avoca = expounded with wisdom led by compassion.

Sādhu! Sādhu! Sādhu!

Now, the meaning of the Pāli Text is not at all difficult. Nevertheless the meaning in brief will be given again.

Cakkhāyatana = eye-sensitivity known as cakkhuvatthu; cakkhuviññāṇadhātuyā ca = on eye-consciousness element; tanisampayuttakānāmi = arising together with this cakkhuviññāṇadhātu; dhammadana = (and) seven mental factors; atthipaccayena = by the force of Vattupurejāta-atthi Paccayo; paccayo + upakārako = conditioning; hoti = is.

It can simply be stated as, atthipaccayena = by the force of Atthi Paccayo; paccayo + upakārako = conditioning; hoti = is.

Sotāyatana = ear-sensitivity called sotavatthu; sotaviññāṇadhātuyā ca = on sotaviññāṇadhātu or two hearing-consciousness (sotaviññāṇa dvi);
tāṃsampayuttakānaṁ = arising together with this sotaviññāna; dhammānaṁca = (and) the 7 cetasikas; atthipaccayena = by the force of Atthi Paccayo; paccayo + upakārako = conditioning; hoti = is.

Ghānāyatanaṁ = nose-sensitivity called ghānavatthu; ghānāviññānañadhātuyā ca = on smelling-consciousness or ghānāviññāna dvi; tāṃsampayuttakānaṁ = arising together with this ghānāviññāna; dhammānaṁca = and the 7 cetasikas; atthipaccayena = by the force of Atthi Paccayo; paccayo + upakārako = conditioning; hoti = is.

Jivhāyatanaṁ = tongue-sensitivity called jivhāvatthu; jivhāviññānañadhātuyā ca = two tasting consciousness (jivhāviññāna dvi); tāṃsampayuttakānaṁ = arising together with this jivhāviññāna; dhammānaṁca = and the 7 cetasikas; atthipaccayena = by the force of Atthi Paccayo; paccayo + upakārako = conditioning; hoti = is.

Kāyāyatanaṁ = body-sensitivity called kāyavatthu; kāyaviññānañadhātuyā ca = on kāyaviññāna dvi or two touching consciousness; tāṃsampayuttakānaṁ = arising together with this kāyaviññāna; dhammānaṁca = and the 7 cetasikas; atthipaccayena = by the force of Atthi Paccayo; paccayo + upakārako = conditioning; hoti = is.

Rūpāyatanaṁ = visible object (rūpārammana) is; cakkhaviññānañadhātuyā ca = on two seeing-consciousness (cakkhaviññāna dvi); tāṃsampayuttakānaṁ = arising together with this cakkhaviññāna dvi; dhammānaṁca = and the 7 cetasikas; atthipaccayena = by the force of Atthi Paccayo; paccayo + upakārako = conditioning; hoti = is.
Saddāyatanaṁ = sound or saddārammana is; sotaviññānadhatuyā ca = on sotaviññāna dvi; tamisampayuttakānaṁ = arising together with this sotaviññāna dvi; dhammānañca = (and) the 7 cetasikas; atthipaccayena = by the force of Atthi Paccayo; paccayo + upakārako = conditioning; hoti = is.

Gandhāyatanaṁ = smell or gandhārammana is; ghānaviññānadhatuyā ca = on ghānaviññāna dvi; tamisampayuttakānaṁ = arising together with this ghānaviññāna; dhammānañca = and the 7 cetasikas; atthipaccayena = by the force of Atthi Paccayo; paccayo + upakārako = conditioning; hoti = is.

Rasāyatanaṁ = taste or rasāyatana; jivhāviññānadhatuyā ca = on jivhāviññāna dvi; tamisampayuttakānaṁ = arising together with this jivhāviññāna; dhammānañca = and the 7 cetasikas; atthipaccayena = by the force of Atthi Paccayo; paccayo + upakārako = conditioning; hoti = is.

Phoṭṭhabbāyatanaṁ = touch or phoṭṭhabbārammana; kāyaviññānadhatuyā ca = on kāyaviññāna dvi or two touching-consciousness; tamisampayuttakānaṁ = arising together with this kāyaviññāna; dhammānañca = and the 7 cetasikas; atthipaccayena = by the force of Atthi Paccayo; paccayo + upakārako = conditioning; hoti = is.

Rūpāyatanaṁ = the visible object, saddāyatanaṁ the sound; gandhāyatanaṁ = the smell; rasāyatanaṁ = the taste; and phoṭṭhabbāyatanaṁ = (and) the touch are; manodhātuyā ca = the three mind-elements (manodhātu); tamisampayuttakānaṁ = which arise together with these manodhātus; dhammānañca = and the 52 cetasikas;
athipaccayena = by the force of Atthi Paccayo; paccayo + upakārako = conditioning; hoti = are.

Yamī rūpanī = this heart base material (hadayavatthurūpa); nissaya = depending on; manodhātu ca = the mind element; manoviññāṇadhātu ca = (and) the mind consciousness element; vattanti = arise; tanī rūpanī = this heart base material is; manodhātuyā ca = the three mind elements; manoviññāṇadhātuyā ca = the 72 mind consciousness element; dhammānañca = and 52 mental factors; tanissampayuttakānanī = which arise together with these manodhātus atthipaccayena = by the force of Atthi Paccayo; paccayo + upakārako = conditioning; hoti = is. Iti = thus; bhagava the Buddha; avoca = expounded with wisdom led by compassion.

Sādhu! Sādhu! Sādhu!

The explanation on the Pāli Text is fairly complete. Since most of this audience are vipassanā practicing yogis, only the method of practising vipassanā meditation remains to be discoursed. Ways of practising vipasssanā meditation is mentioned quite completely in the Law of Dependent Origination, where the basic concept is involved.

At one time, the Buddha was residing in a tiered-brick monastery at Nāṭikā village. One day He was all alone and in His wisdom appeared the mind that reflects. He reflected on the 31 planes with all the living beings, going round and suffering in the cycle of rebirths (sānīsaravattadukkha). After reflecting the way the cycle
of rebirths is revolving, He reflected on the cause of the suffering (vattadukkha). Then He continued to reflect on the cutting-off of this vattadukkha. After that, the Buddha expounded verbally once on this dhamma which includes the three main factors as mentioned in the Pāli Text. They are cakkhāyatanaṃ, rūpāyatanaṃ and cakkhuviññāṇadhātu. These three factors serve as bases for the suffering of sansarāvattadukkha.

_Cakkhuñca paṭicca rūpeca uppañjati cakkhuviññāṇan, tiṇṇaṃ saṅgati phasso, phassapassaya vedanā, vedanāpaccayā taṅhā, taṅhāpassayā upādānaṃ, upādānapaccaya bhavo, bhavapaccayā jāti, jātipaccayā jarā maranām sokaparideva dukkhadamanass'upāyāsa sambhavanti, evametassa kevalassa dukkhakkhandhassa samudayo hoti._

Series of vattadukkha occurring in each living in 31 planes was reflected by the Buddha first and then He uttered it verbally.

*Cakkhuñca* = eye-sensitivity; _rūpeca_ = and visible object; _paṭicca_ = depending on; _cakkhuviññāṇan_ = eye-consciousness; _uppañjati_ = arises. Is not it? (It is, Venerable Sir). _Cakkhuñca_ = eye-sensitivity is the _atthi_ conditioning state (_paccaya_). _Rupeca_ = Is not visible object (_rūpārammana_) also the conditioning state (_paccaya_)? (It is, Venerable Sir). _Paṭicca_ = depending on these two factors; _cakkhuviññāṇan_ = eye-consciousness; _uppañjati_ = arises. Is not _cakkhuviññāṇadhātu_ _tamisampayuttañca dhammāna_ is being realized? (It is, Venerable Sir). Starting from here, the wheel of Dependent Origination (_Paṭiccasamuppāda_) can revolve.
When a visible object strikes the eye-sensitivity, eye-consciousness arises. \( \text{TiûûaÖ saÜgati phasso} \). \( \text{TiûûaÖ} = \) when eye-sensitivity, visible object and eye-consciousness get together (or) because of getting together; \( \text{phasso} = \) contact (\text{phassa}); \( \text{sambhavanti} = \) arises. At the time these three are together, what is the sensation produced called? (It is called contact (\text{phassa}) Venerable Sir). Yes, it is \( \text{phassa} \). In this \text{Atthi Paccayo} Text, \text{phassa} is not included. Nevertheless, \text{phassa} continues to appear in the \text{santänas} of this audience. Is not it? (It is, Venerable Sir).

\( \text{Phassapaccaya} = \) due to contact, the cause; \( \text{vedanā} = \) feeling; \( \text{sambhavanti} = \) arises.

On looking at a visible object, the three types of view may arise such as having a good view, a bad view or an intermediate view. There can be a good feeling or a bad feeling or an intermediate feeling.

When this audience see good visible objects, can there occur a pleasant feeling (\( \text{sukha vedanā} \))? (There can occur \( \text{sukha vedanā} \), Venerable Sir). When one sees bad visible objects, unpleasant feeling (\( \text{dukkha vedanā} \)) can arise. Sometimes when an ordinary visible object is seen and if the reflection in the mind is also ordinary, then neither pleasant nor unpleasant feeling (\( \text{upekkhä vedanā} \)) shall arise.

\( \text{Phassapaccaya} = \) due to contact, the cause; \( \text{vedanā} = \) feeling; \( \text{sambhavanti} = \) arises. \( \text{Vedanāpaccayā} = \) due to feeling, the cause; \( \text{tanḥā} = \) craving; \( \text{sambhavanti} = \) arises. When \( \text{vedanā} \) arises, at least one kind of \( \text{tanḥā} \) will arise. Is it not obvious that due to pleasant feeling (\( \text{sukha vedanā} \)), craving (\( \text{tanḥā} \)) can arise? (It is obvious, Venerable Sir). Since it is pleasant (\( \text{sukha} \) \( \text{tanḥā} \) can arise.
Also due to dukkha vedanā, tanhā can arise. Since one is suffering, one wishes for happiness or pleasant feeling. On encountering with the suffering, one does not want the suffering, but only the happiness. Does not this kind of thought appear in the individuals and the living beings? (It can appear thus, Venerable Sir). Wishing for happiness amounts to the arising of craving (tanhā). Is not dukkha conditioning for the arising off tanhā? (It is conditioning thus, Venerable Sir). Yes, dukkha vedanā is conditioning the arising of tanhā. Some not-very-intelligent persons ask, “Venerable Sir, how can dukkha be conditioning the arising of tanhā?” Oh, they do not understand the meaning. On encountering (with) dukkha, does not one long for sukhā? (One does, Venerable Sir). Since one is longing for happiness (sukha), isn’t it craving? (It is craving, Venerable Sir).

Hence 

Vedanāpaccayā = due to vedanā, the cause; tanhā = craving; sambhavanti = arises. Tanhāpaccayā = due to tanhā, the cause; upādānā = clinging; sambhavanti = arises. After the arising of craving (tanhā), clinging follows. There appears clinging.

Upādānapaccayā = due to clinging, the cause; bhavo = existence; sambhavanti = arises. As the clinging arises one performs deeds (kamma) and so kammabhava arises. Is not it? (It is, Venerable Sir).

Upādānapaccayā = due to clinging, the cause; bhavo = rebirth-producing kamma (kamma bhava) and rebirth-process (upapatti bhava); sambhavanti = arise. Bhavapaccayā = due to kamma bhava in the present life; jāti = conception in the nest life; sambhavanti = will arise.
As deeds are being done in this life, does not one have to be conceived in the next life? (One has to be, Venerable Sir). This audience already knew what is meant by conception. Is the conception pleasant or unpleasant? (It is unpleasant, suffering, Venerable Sir). Oh, it is the suffering in the mother’s womb for 9 or 10 months without knowing about it. If one knows about it, will one want it again? During the time of conception, one has to take, unknowingly, a very large variety of suffering.

Jātipaccaya = due to rebirth (paṭisandhi), the cause; jarā marana = decay and death; sambhavanti = arise.

On being born (jāti) as a human being, is there anyone who never gets old? (There is not, Venerable Sir), or anyone who never dies? (There is not, Venerable Sir). Yes, there is no one as such. Definitely everyone has to die. The Buddha knew it in His wisdom and He uttered it after reflecting it.

Sokaparideva dukkhadomanass' upāyāsā = due to rebirth, sorrow, lamentation, suffering in body, grief in mind, and despair; sambhavanti = arise. Evam = Thus, depending on continuous causes, kevalassa = void of happiness but complete with suffering in its entirety; dukkhadukkhandhassa = the mass of suffering; samudaya = the origin of; hoti = arises? Iti = Thus; bhagava = the Buddha; avoca = expounded with wisdom led by compassion.

Sadhu! Sadhu! Sadhu!

Dependent Origination (Paticcasamuppāda), the cause and effect of suffering in the round of suffering (vatta dukkha)
was evident in the wisdom of the Buddha. He reflected over this *dhamma* and uttered verbally. To say it in brief, this is the way the wheel of Dependent Origination revolves starting from the eye. Does not the wheel revolves starting from the eye? (It does, Venerable Sir). Yes, it revolves thus, Then the Buddha reflected further on how the Dependent Origination, the revolutions of suffering can be terminated.


The way the wheel of Dependent Origination becomes extinct or ceases to revolve had evidently appeared in the wisdom of the Buddha, and He expounded it.

*Cakkhuñca* = eye-sensitivity; *rūpeca* = and visible object; *paṭicca* = depending on; *cakkhuviññāṇam* = eye-consciousness; *uppajjati* = arises. *Tiṇṇāṁ* = due to getting together of eye-sensitivity, visible object and seeing-consciousness; *phasso* = contact (*phassa*) *sambhavanti* = arises. *Phassapaccaya* = Due to the cause of *phassa*; *vedanā* = feeling (*vedanā*); *sambhavanti* = arises. *Vedanāpaccaya* = Due to *vedanā*; *tanhā* = craving; *sambhavanti* = arises. *Tassayevatāṅhāya* = when this craving; *asesavirāganirodhā* = on ceasing completely; *upādānanirodho* = the cessation of clinging; *hoti* = arises. *Upādānanirodho* = Due to cessation of clinging;
bhavanirodho = cessation of existences; hoti = arises.  
Bhavanirodhā = Due to cessation of existences;  
jātinirodhā = cessation of rebirth or conception; hoti = happens.  
Jātinirodhā = Due to cessation of rebirth;  
jarā marana = ageing and death; nirujjhati = cease;  
sokaparideva dukkha-domanass’upāyāsā = sorrow, lamentation, suffering in body and grief in mind, strong grief; nirujjhati = cease.  
Evaṃ = by this series of cessation as mentioned now; kevalassa = having complete suffering with no happiness at all;  
etassadukkhakkhandhassa = this group; nirodho = the cessation of; hoti = happens.  
Iti = Thus; bhagavā = the Buddha; avoca = expounded with wisdom led by compassion.

Sadhu! Sadhu! Sadhu!

Vedanāpaccayā tanhā = Due to vedanā, tanhā arises.  
When this tanhā ceases completely, the rest of the series of suffering also ceases. Vedanā will not stay without happening, it will definitely happen. If the tanhā due to this vedanā can be noted till it ceases, that is, when the craving due to feeling ceases, the clinging (upādāna) will also cease. When the clinging ceases, the existences (bhava) and rebirth (jāti) cease. Jarā marana = aging and death cease. Sorrow (soka), lamentation (parideva) and so on also cease. That is reaching the cessation stage (nirōda). The complete cessation is the attainment of nibbāna. This is how the cessation of the revolution of the wheel of samāsarā is cut off.
From where should one start cutting the revolution? Does it mean that one should start cutting from the stage of \textit{tanha}? (It does, Venerable Sir). Will it be easy to cut at the stage of \textit{tanha} when one is already experiencing \textit{tanha}? (It will not be easy, Venerable Sir). It must be cut off from the cause of arising of \textit{tanha}. If \textit{vedana} can be successfully noted, \textit{tanha} cannot appear. From the moment of seeing, hearing, smelling, tasting and touching, if this audience can note, then \textit{tanha} has no chance to arise. Is the practice of \textit{vipassana} meditation likened to cutting off of the round of rebirths (the wheel of \textit{samasaras})? (It is likened thus, Venerable Sir).

In practising \textit{vipassana} meditation, on seeing a visible object, it is noted as seeing, seeing. When the seeing becomes mere seeing, can there be a craving (\textit{tanha}) for this visible object? (There cannot be, Venerable Sir). Yes, there cannot be. When seeing becomes mere seeing; hearing becomes mere hearing; smelling becomes mere smelling; tasting becomes mere tasting, touching becomes mere touching; and knowing becomes mere knowing, then craving (\textit{tanha}) has no chance to arise. On practising \textit{vipassana} meditation and when basic \textit{samadhi} is developed, craving has been abandoned. When \textit{vipassana}\textit{n\text{\textsuperscript{a}}} becomes more developed and mature, will the craving be abandoned more and more? (It will be abandoned more and more, Venerable Sir). If one does not practise \textit{vipassana} meditation, the round of \textit{samasaras} will keep on revolving. Does this audience want to go round and round the \textit{samasaras}? (We do not, Venerable Sir).
Kevalassa = not mixed with happiness but the suffering in its entirety; etassa = this group of suffering; samudayo = the origin of; hoti = arises.

These all are great sufferings. In this existence, suffering, arises and it also in the next existence. In which ever existence one may be, is not one sure to encounter suffering? (One will encounter suffering, Venerable Sir). Venerable Sir, there can be some happiness, might not one report as such? (One might?, Venerable Sir). In the wisdom of the Buddha, this happiness is also a kind of suffering known as vipariṇāmadukkha, because this happiness is changeable. It may look like happiness, but it may be giving suffering. Vipariṇāmadukkha: Can one have sons and daughters, complete with wealth and health in mundane life? (One can have this, Venerable Sir). Are they permanent? (They are not permanent, Venerable Sir). Yes, they are not permanent.

Sometimes, all of a sudden without expectation when this complete happiness is destroyed, does not one get unhappiness more than the happiness one had enjoyed? (One gets more unhappiness, Venerable Sir). While being happy with loving sons and daughters, if suddenly due to one cause or the other, they are being destroyed. Oh…, one becomes so unhappy. This unhappiness is very much more than the happiness one had enjoyed before. Can one become almost out of one’s mind? (This may happen, Venerable Sir). Is it not changeable as this? (It is changeable, Venerable Sir). Because it is changeable, the Buddha said that it is vipariṇāmadukkha. Do not think
this to be happiness, because it is changeable, and it is a kind of suffering.

Hence, kevalassa = void of happiness but complete suffering; etassa = this group of suffering; samudayo = the arising; hoti = happens, was expounded.

When one is not noting, one will definitely meet with suffering. In this very life and also in future existences, so long as one cannot be making notes, one will surely meet with dukkha. Let us include the motto to recite.

**Motto:** On seeing, if not mindful, one will go round the sanisarā
    On hearing, if not mindful, one will go round the sanisarā
    On smelling, if not mindful, one will go round the sanisarā
    On tasting, if not mindful, one will go round the sanisarā
    On touching, if not mindful, one will go round the sanisarā
    On planning and thinking, if not mindful, one will go round the sanisarā

If one is not mindful, sanisarā will not get terminated and so will it revolve? (It will revolve, Venerable Sir). Yes, it will revolve.

**Motto:** On seeing, if one notes, one’s sanisarā will be terminated
    On hearing, if one notes, one’s sanisarā will be terminated
On smelling, if one notes, one’s *saṅsarā* will be terminated.
On tasting, if one notes, one’s *saṅsarā* will be terminated.
On touching, if one notes, one’s *saṅsarā* will be terminated.
On planning and thinking, if one notes, one’s *saṅsarā* will be terminated.

If one notes, *saṅsarā* can be terminated. After knowing the essence of Dependent Origination, the main aim is to stop the wheel of *saṅsarā*. Just by knowing about it is not proper. Knowing about it only means knowing the Buddha’s teaching (*desanā*) and also revering the Buddha’s Pariyatti sāsana, which is appropriate to a certain extent. Will it be appropriate if by knowing it only and if one is not noting to stop the wheel of *saṅsarā*? (It will not be appropriate, Venerable Sir). Yes, it will not be appropriate. After knowing the way, it will be proper if one can stop the wheel of *saṅsarā*.

Only if one is in the existence, where one can stop the wheel of *saṅsarā* and only if one has the requisite basic training, one can stop. If one is not in the existence appropriate to stop the wheel and also if one has no basic training, then, can one stop the wheel of *saṅsarā*? (One cannot do so, Venerable Sir). If one is reborn in the eight bad realms (*akkhāna*) or unopportune times one cannot stop the wheel of *saṅsarā*.

The moment this audience is in existence is the ninth opportune time (*buddhuppāda navama khaṇa*). Buddha
means the Buddha; uppāda means enlightenment; navama means the ninth; khaṇa means the opportune time. Is not the audience meeting with the sāsana and in the opportune time to stop the wheel of sanīsarā? (They are, Venerable Sir). Yes, it is the great ninth opportune time. One can stop the wheel of sanīsarā only when one is in this opportune time.

If the opportune time is over, one cannot stop the wheel of sanīsarā, and it had been expounded by the Buddha every now and then.

Nagaraṁ yathā paccanti, guttaṁ santarabāhiram. Evaṁ gopetha attānāṁ, Khaṇo ve ma upaccagā, khaṇātipā hi socanti, nirayamhi samappitā.

Paccantam = in remote areas; nagaram = the town; santarabāhiram = the inner or outer parameters of; guttamyyathā = must be guarded securely; evam = in the same manner; attanam = oneself or eye, ear, nose, tongue, body and mind of one’s body; gopetha = guard securely. Khaṇo = the opportune time of the Buddha’s enlightenment; ma upaccagā = must not be let to expire; khanottitā = those who let the opportune time of Buddha’s enlightenment be over; nirayanti = in hell (nirāya); samappitā = would land; socanti = (and) meet with repeated anxiety. Iti = Thus; bhagavā = the Buddha; avoca = expounded with wisdom led by compassion.

(Dhammapada-ṭṭha – 2/304)

Sādhu! Sādhu! Sādhu!
As the citizens of the town in the remote areas of the country had to securely guard their town from rebels and bandits, one has to securely guard one’s eye, ear, nose, tongue, body and mind. During the time of the Buddha’s säsana, and before it is over, one must practice mindfulness meditation to be able to stop the wheel of saõsarä.

When the time of Buddha’s säsana is over, one cannot practice mindfulness meditation. Since no one can practice, most of the individuals will fall to niråya saõsarä, and be filled with anguish repeatedly. Who expounded that? (The Buddha expounded that, Venerable Sir). Yes, the Buddha expounded that.

While one is at a time of having a great opportunity, one should strive to get to the stage of näña where the door to the apåya will be closed. If one does not strive for this stage of näña or cannot strive to reach this, then one is liable to get into the round of apåya saõsarä and get to hell (niråya), and repeatedly worry. Oh, will not one repent by thinking that when one had met the säsana as a human being, one had not practised mindfulness meditation and now one is suffering in hell? (One will be remorseful, Venerable Sir). Yes, then one will be remorseful. During the opportune time one should cut this round of saõsarä or at least does not have to cut the round of apåyadukkha saõsarä? Does not this audience trying to cut the round? (The audience is trying to do so, Venerable Sir).

During this opportune time, one is trying to cut this round of dukkha. When void of opportune time, there is no way to cut this round. The way to cut the round of
suffering is meditating according to the method of practice this audience is practising at this very moment. By noting the arisings in one’s khandhā by the four foundations of mindfulness: kāya, vedanā, citta and dhammā satipaṭṭhāna, and while doing so, one is cutting the wheel of saṁsārā.

While there are arisings in one’s khandhā and when one is noting, can lobha taṭhā have the chance to appear? (It cannot, Venerable Sir). As lobha ceases, upādāna also ceases, that is, there are no more clinging. When there are no clinging no more (kamma) are developed. As no more kammas are developed, there can be …? (no more existences, (bhava), Venerable Sir). Yes, there can be no more bhava or bhava ceases. When bhava ceases, jāti, jarā, marana, that is, the suffering of rebirth, decay and death, sorrow, lamentation, strong grief, will they also cease? (They will also cease, Venerable Sir). Yes, they will also cease.

One noting makes one cessation. One noting is one cessation. This audience is noting and as one noting is one cessation, does not the taṭhā ceases during the noting? (It ceases, Venerable Sir). No chance to arise means cessation results. If there are no notings, does not the subtle taṭhā tend to exist? (It does, Venerable Sir). One wants this and that. There are little things that one desires to have and these desires are the taṭhās. While noting, these desires cannot arise, they cease to exist.

One noting means one cessation and there are persons who can have one noting in a second. Are not there? (There are, Venerable Sir). For veteran yogis only a noting
Paṭṭhāna and Vipassanā (16)

Atthi Paccayo and Avigata Paccayo

in a second is too little. In one second there can be many notings and in one noting one may gain many insights.

If it is assumed that there is a noting in a second, in a minute there are 60 notings, and in one hour there are 3600 notings. Hence, in one hour of sitting meditation, are not 3600 existences (bhavas) being ceased? (They are being ceased, Venerable Sir). If calculated mathematically, it is really encouraging. If there are 3600 suffering existences of ageing, ailing, death, sorrow, lamentation and strong grief, will they not cease? (They will be so, Venerable Sir). Yes, they will be.

Noting for a week or one month, many many cessations can be accounted for when calculated mathematically. Therefore, is not there many benefits gained in practising vipassanā meditation? (There are many benefits, Venerable Sir). Yes, there are many benefits. The important thing is to note by making use of the correct method. Now, according to the Pāli Text, one has to start noting at the eye (cakkhu).

Hence, according to the Pāli Text, starting from the method of noting at the eye must be discoursed now. A visible object strikes the eye-sensitivity. Does not the visible object (rūpārammana) impinges on the eye-sensitivity? (It impinges thus, Venerable Sir). When it impinges, what consciousness will arise? (Eye-consciousness will arise, Venerable Sir). Yes, seeing-consciousness arises. One must note during the arising of this seeing-consciousness. Does not one have to note seeing, seeing? (One has to note thus, Venerable Sir). The individual having basic vipassanā training can note like this.
To the individual with no basic vipassanā training, when he was told to note seeing as mere seeing, he queried back as, “what is meant by mere seeing? Is not that on seeing, all are being seen?” How can seeing be mere seeing? As soon as one sees a person, one knows whether that person is a man or a woman, fair or dark, and thin or fat. The individual with no basic satipaṭṭhāna practice asked “How am I supposed to note?”

Likened to this audience, can the individual who have basic satipaṭṭhāna training, note seeing as mere seeing? (They can do so, Venerable Sir). When one is noting very closely, the seeing becomes mere seeing.

The yogis or the individuals who are good at walking meditation of lifting, pushing and dropping, on noting lifting, lightness and lifting upward; on pushing lightness and moving forward and on dropping, heaviness and dropping downwards are experienced by themselves. The noting is very good.

While the yogi’s noting is good, a person passes by and when he was asked, “Yogi, who passes by?” Did not he answer, “A person passes by, but I do not know who he is?” (The yogi answered as such, Venerable Sir). Can he make out the person to be man or woman, tall or short? (He cannot, Venerable Sir). Is not the seeing, mere seeing? (It is mere seeing, Venerable Sir). Does lobha taṇhā has the chance to arise? (It does not, Venerable Sir). Yes, this is the termination of the round of sanissarā.

Since one has basic vipassanā training, one can cut the round of sanissarā. That is, if one wants to do so. If not, it cannot be helped. If one does not want to cut the
wheel, then let it go on revolving, that is, just keep going on suffering.

Diṭṭhe diṭṭhamattāṁ bhavissati

Diṭṭhe = on seeing a visible object; diṭṭhamattāṁ = mere seeing consciousness; bhavissati = shall arise or must note in such a way that it arises. Iti = thus; bhagavā = the Buddha; avoca = expounded with wisdom led by compassion.

Sādhu! Sādhu! Sādhu!

One should learn to note seeing as mere seeing, or one must do so. If one wants to cut the round of saṁsāra, should not one note as such? (One should, Venerable Sir). Yes, one must note as such. It will not be difficult for one with basic satipaṭṭhāna training to do so.

There are four factors for the arising of seeing-consciousness:
(1) eye-sensitivity
(2) visible object
(3) light and
(4) attention. How many factors are there? (Four factors, Venerable Sir). When these four factors are present together, seeing-consciousness can arise.

Now, one has eye-sensitivity and a visible object striking on it. Also there is light. Is not there light when the yogī is walking? (There is light, Venerable Sir). But he is not paying attention to this phenomena. What is the yogī contemplating? (He is contemplating on noting). Yes, he is bent on noting. He is noting lifting, pushing, dropping and while doing so he is paying attention only on lightness and
heaviness, that is, will not his seeing become mere seeing?
(It will become mere seeing, Venerable Sir).

It is very obvious that seeing has become mere seeing. The attention is given only on noting. Since the yogi is paying attention only to the phenomena of lifting, pushing, dropping, lightness and heaviness, seeing of the visible object has become mere seeing.

For this audience and the individuals who have basic vipassanā training, it will not be too difficult to do so. But for those who have no basic training it will be very difficult. It might be asked, “What kind of saying is that? It seemed to have been expressed in the opposite sense”.

There was a very busy and very enthusiastic yogi who was keen to attain dhamma. He took leave from his job and came to practise very ardently for ten days. During his practice, he did not have much time to report his experiences in detail. He could only say a few words of his main experience until the last day of his retreat when he reported in detail.

“Since I was a short-tempered person, in my younger days at school, I quarrelled with others quite often. My parents admonished me to have seeing as mere seeing and hearing as mere hearing. At that time, I did not understand what they were talking about. I thought that once there is seeing or hearing, everything has been seen or heard already. I did not dare to talk back to them, and I kept quiet. Now I understand what they said, Venerable Sir”, he reported. Did not he understand the meaning? (He did, Venerable Sir).
The individuals with basic vipassanā ñāṇa can note seeing as mere seeing and hearing as mere hearing. For those with mature vipassanā ñāṇa on noting seeing, it is perceived that the noted visible object is changing fleetingly and the seeing-consciousness is also passing away one after another.

Some yogis can see only one phenomenon, but others can see two or even three. On noting seeing, the fleeting passings away of the noted visible object, the seeing-consciousness, and the mind that the seeing one perceived. Since the passings away are seen, does not one realize that it is impermanent? (It is realized thus, Venerable Sir).

Will anybody cling to impermanence? (Nobody will, Venerable Sir). Nobody likes this impermanence. Impermanence is a word in English, and in Pāli …? (It is anicca, Venerable Sir). Nobody will have craving for anicca. Since the passings away are happening so fast, it seems to be oppressing one and so it is felt as suffering. Suffering is a word in English, and in Pāli …? (It is dukkha, Venerable Sir). As the suffering has been seen will there be lobhatāthā? (There will not be any lobhatāthā, Venerable Sir). When one really keeps on noting, can the saṁsāra be cut off automatically? (It can be cut off automatically, Venerable Sir).

Since the passings away are happening so fast, it seems to be oppressing one and so it is felt as suffering. These sufferings cannot be prevented from happening by anybody. The passings away are happening on their own accord. They are uncontrollable. Uncontrollability is a word in English, and in Pāli …? (it is anatta, Venerable Sir). Yes,
it is anatta. Whoever would want this uncontrollability? (No one would, Venerable Sir). Then is not the tanhā being cut off? (Tanhā is being cut off, Venerable Sir).

If one wants to stop the wheel of Dependent Origination, what must one contemplate? (One must contemplate satipatthāna dhamma, Venerable Sir). Now this audience has understood this and so they are practising ardently. Is it not beneficial? (It is beneficial, Venerable Sir). Yes, it is beneficial. To be free from or to cut off all sufferings, one must practise satipatthāna vipassanā dhamma.

When sound (saddārammana) strikes the ear-sensitivity, hearing-consciousness arises. On sound striking the ear-sensitivity (sotāyatana), what consciousness arises? (Hearing-consciousness arises, Venerable Sir). Yes, hearing-consciousness arises. Does not a vipassanā yogi has to note this hearing-consciousness, while it is arising, as hearing, hearing? (He has to note as hearing, hearing, Venerable Sir). Yes, he has to note hearing, hearing.

It takes a while to be able to note at the eyes. Those with sharp insight, on reaching the strong bhanga ūpāna, can see the passings away. The seeing as mere seeing can be noted even while one is at the stage of paccaya pariggaha ūpāna. Noting the passings away can be accomplished by those with sharp vipassanā ūpāna, on reaching the stage of bhanga ūpāna.

Many yogis can note at the ear as hearing, hearing. When sound (saddārammana) strikes the ear-sensitivity, the hearing-consciousness that arises has to be noted hearing hearing at mere hearing. As mentioned before, as one’s noting is very good and on hearing a sound, one cannot
identify it. One is hearing but one does not know whether
it is a good sound or a bad one?, and so does not
hearing becomes mere hearing? (It does become mere
hearing, Venerable Sir). When hearing becomes mere
hearing, lobha tanhā does not arise. Since then is not the
wheel of sanśarā being stopped? (It is being stopped,
Venerable Sir).

When the noting becomes habitual and the samādhi nāṇa
gets stronger, and as instructed by the meditation teacher,
on keeping the noting-mind at the ear-sensitivity, and only
when it is struck by a sound, noting is done as hearing,
hearing. At first on noting hearing, hearing, the sound may
get louder and louder or further and further away or fainter
and fainter or nearer and nearer. Then one is beginning to
perceive the changes in the sound.

On hearing like this, the yogi knows that he can note at
the ear. It is very appropriate for the yogi to be able to
note. On continued noting, as the samādhi nāṇa becomes
strengthened, when hearing is noted, one syllable after
another of the sound passes away, and it has been
experienced by many yogis by themselves.

As the sound passes away one syllable after another, does
not one think that the sound is not permanent? (One does
think so, Venerable Sir). Impermanence means anicca. Will
there be any lobhatanhā for this impermanence? (There
will not be any, Venerable Sir). Is not the wheel being
stopped? (It is being stopped, Venerable Sir). As tanhā is
cut off, upādāna is also cut off. When upādāna is cut off,
bhava and the rest will also be cut off. It is important to
cut off the tanhā. To stop the wheel of sanśarā or to cut
off tanhā, is it not obvious that one should practise vipassanā meditation? (It is obvious, Venerable Sir).

Later, when the samādhi ñāna gets strengthened and matured by one step further, one reaches bhanga ñāna. Then on noting hearing, hearing, it is perceived the sound passes away one syllable after another and the hearing-consciousness also passes away. The yogi with a sharp insight, on noting hearing, hearing, can even perceive the passing away of the noting mind.

Is it not appropriate even if just one of the experiences is perceived? (It is appropriate, Venerable Sir). Even in one experience lobhatanṭhā does not have the chance to arise. When syllable by syllable passing away of the sound is experienced, the yogi hears the sound of the word “gentleman” said by someone but when he notes it, he found out that the syllable, ‘gen’ is not connected to ‘tle’ and ‘tle’ is not connected to ‘man’, and the meaning cannot be made out. It becomes the sound of paramattha and the passing away only is evident. The passing away or the impermanence is only evident, and there cannot arise any lobhatanṭhā for it. That means the wheel of sanisarā has been stopped.

When smell (gandhārammana) strikes at the nose-sensitivity, what consciousness arises? (Smelling-consciousness, Venerable Sir). While the smelling consciousness is arising, does not one have to note smelling, smelling? (One has to note thus, Venerable Sir). Vipassanā yogi can understand this. Those who do not have the basic vipassanā training, when asked to note smelling, smelling, will say, “What is the meaning of this to note
smelling, smelling? Is it not smelling is smelling? What is significant about smelling to be noted as smelling, smelling? There is nothing unusual.”

This audience has understood the meaning of this noting, when the smelling becomes mere smelling, there is no differentiation between sweet smell and foul smell or the smelling is now at mere smelling. Those who have strong samâdhi ñâna, on noting smelling, perceive the fleeting passing away of smell. Is it not? (It is Venerable Sir). When one perceives the passing away of smell, can one have lobhatânâ for it? (One cannot have, Venerable Sir). Yes, one cannot have any lobhatânâ. This is stopping the wheel of saösarä. Hence, the wheel can be stopped at the nose.

When taste strikes the tongue-sensitivity, what consciousness arises? (Tasting-consciousness arises, Venerable Sir). Yes, tasting consciousness arises. Does not one have to note tasting, tasting; chewing, chewing? (One has to note thus, Venerable Sir). In this noting there are many fundamental factors. According to the method shown by the benefactor Most Venerable Mahasi Sayadaw, the audience has to note while taking a meal.

As soon as one sees a laid out meal, one notes seeing, seeing; as one stretches the hand to reach the food, one notes stretching, stretching; touches the food, touching, touching; prepares a morsel of food, preparing, preparing; takes a morsel of food, taking, taking; bends down the head, bending, bending; opens the mouth, opening, opening; puts the food into the mouth, putting, putting; stretches up the head, stretching, stretching; puts down the head, putting
down, putting down; chews the food, chewing, chewing; tastes the food, tasting, tasting; and swallows the food, swallowing, swallowing. Since one is noting like this, can any lobhatana have the chance to appear? (It does not have the chance to appear, Venerable Sir). Yes, while noting thus lobhatana has no chance to arise.

Then according to one’s samadhi ānā, there can be different ways of realization. As one reaches nāmarūpa pariccheda ānā, when one notes the stretching of the hand, one perceives the stretching action as one entity and noting the stretching action as another entity; on touching the food, touching as one entity and noting it as another entity; on preparing a morsel of food, preparing is one entity and noting it is …? (another entity, Venerable Sir). Since one is already perceiving the two different ways of realization, can lobhatana come in between? (It cannot, Venerable Sir). Starting from here the wheel of sāsārā has been stopped.

When tangible object (phoṭṭhabbārammana) strike the body sensitivity what consciousness arises? (Touching-consciousness arises, Venerable Sir). Yes, touching-consciousness arises. As this touching-consciousness is arising, does not one have to note touching, touching? (One has to note thus, Venerable Sir). Yogis are mostly noting this touching consciousness in the body (kāya) because they have to gain the momentum of noting from contemplating this kāya.

There is a wide variety of noting objects in the body. Except at the nail tips and end of hairs, any other place in the body can be felt by a pin-prick and all these
places in the body have kāya-sensitivity. Kāyānupassanā satipaṭṭhāna can be practised at any part of the body having the kāya-sensitivity. But in the beginning one has to start contemplating at touching where it is most prominently present.

Later when the samādhi ṃañña becomes matured, which ever place in the body is noted, can one find the touching, or the pushing? (One can find thus, Venerable Sir). In the beginning when the samādhi ṃañña is still weak or there is no concentration, one has to start the noting at the most prominent place as instructed by the benefactor Most Venerable Mahasi Sayadaw. He taught that as one inhales, the rising of the abdomen has to be noted as rising; on exhaling the falling of the abdomen has to be noted as falling. The noting of rising and falling is actually noting the touching.

On inhaling, the air that one breathes in touches the kāya-sensitivity at the abdomen, and its gradual stage by stage, rising up, and touching are experienced initially. Then does not one have to note rising, rising? (One has to note thus, Venerable Sir). On exhaling, the air that one breathes out touches the kāya-sensitivity at the abdomen, and the touching sensation is experienced initially. After that, does not the gradual falling have to be noted as falling? (It has to be noted, Venerable Sir). Yes, it has to be noted.

When the samādhi ṃañña matures, which ever place of the body (kāya) has been noted, touching and pushing are evident. If rising and falling are not obvious, noting the sitting and touching is also done, which is also noting the touching. When samādhi gets strengthened, which ever
place has been noted one is perceiving the touching and
the pushing.

Angamangānasari vāyo means the wind element that is
pushing and spreading all over the greater and lesser parts
of the body. Is not this wind element touching and
spreading? (It is touching and spreading, Venerable Sir).
Yes, it is touching and spreading. When one pays special
attention to the tip of the lips, one finds the wind element
pushing, touching and spreading. Is not this pushing and
touching at the tip of lip has to be noted as touching,
touching; pushing, pushing? (It has to be noted thus,
Venerable Sir). When one pays attention to the tip of the
nose, the nature of jostling, touching and pushing are
perceived. Cannot these be noted pushing, pushing; moving,
moving; touching, touching? (They can be noted, Venerable
Sir).

Any part of the body may be noted. When one pays
attention to tips of fingers and toes, one finds the pushing
or pushing after touching. Pushing after touching can be
noted as pushing, pushing, and touching, touching. When
samādhi ṇāṇa gets matured by one stage after another,
on noting touching touching, it can be perceived that the
phenomena of touching passes away just after touching.
When one reaches udayabbaya ṇāṇa, the notings become
quite distinct. On noting rising, the beginning and the end
of rising are distinct. The beginning of rising is arising and
the end of rising is passing away. On noting falling also,
only the beginning and the end of falling are distinct. The
beginning of falling is arising, and the end of falling is
passing away. At this stage of ṇāṇa when one spreads
the notings, on which ever place one notes, one finds that the touching appear and disappears; appear and disappear. The appearance is arising and disappearance is passing away.

As one’s samādhi ūna gets matured and strengthened stage by stage, and when one reaches bhanga ūna the arising is no more distinct, but only the passing away is. Now the shapes and forms of matter are no longer evident. The shape of the body and the abdomen are not distinct anymore. Only the phenomenon such as rising, falling, sitting, touching and so on are evident. The body as a whole is no longer distinct.

As soon as one notes, the noted object passes away fleetingly. The beginning of arising is not distinct, and only the passing away fleetingly of the end is perceived. Now the vipassanā ūna has become powerful (balavant), and the matter, the body (paññatti) disappeared, and only the phenomena (paramattha) have to be noted.

The vipassana ūna has matured. If one wants to know whether one’s vipassanā ūna has strengthened or not, one has to judge by the paññatti. If the paññatti are still evident and one still has to try to discard them, then one should realize that one’s vipassanā ūna is still at the tender stage (taruṇa vipassana) and it is still weak.

If it is no longer like this, as one sits and notes, in a short time, the matter the body disappeared and only the phenomena have to be noted, then one realizes that one’s vipassanā ūna is getting strengthened and matured. It may also be very pleasant to note anything.
At the beginning of bhanga ñāna, one’s noting is not good yet since one is used to noting the paññatti of the matter. When the shapes and forms (paññatti) disappear, the noting becomes difficult. Later when the samādhi ñāna becomes more strengthened and mature the noting gets even better.

Now one may be able to note at the eye as seeing, seeing and at the ear as hearing, hearing. Especially one can note at the ear more distinctly.

When an individual gets to bhanga ñāna, on practising according to the instructions given by the meditation teacher, such as “Yogi, note to perceive hearing, hearing”, the yogi will find that at first it is not too distinctiveness. But later on, the yogi finds that the sound he hears is passing away syllable after another. It is evident when one tries to note as such. Unless one tries to note like this, will it be evident? (It will not be evident, Venerable Sir). In noting also, must not one incline the mind towards passing away? (One must incline the mind as such, Venerable Sir). Yes, one must incline the mind towards passing away.

Only when the mind is inclined, one will perceive the passing away. If not, it may take some time to see the passing away. Some yogis, whose samādhi ñāna is quite matured, had practised for a few years, and when asked, “Yogi, have you perceive the passing away?” He answered, “I have not perceived this, Venerable Sir”. “Oh, how is it? I think you have not inclined the mind”. “Yes, Venerable Sir, I have not inclined the mind as such”.
One can perceive only when one inclines the mind towards the phenomena. Without inclining the mind, can one perceive this? (One cannot perceive, Venerable Sir).

*Uppannuppannananī sankharārānamā khayameva passati*

*Uppannuppannananī* = every arising; *sankharānāni* = of formation (*sankhāra dhamma*); *khayameva* = the passings away of; *passati* = must be noted. *Iti* = thus; *aṭṭhakathācariyo* = the commentary teachers; *samīvanṇeti* = expounded correctly.

*Sādhu! Sādhu! Sādhu!*

To express briefly, in one’s *santāna* there are only two *dhammas*; *rūpa dhamma* and *nāma dhamma*. These *rūpa dhamma* and *nāma dhamma* are, after every arising, passing away all the time. In noting one must incline one’s mind towards the passing away and in doing so one may gradually perceive the passings away.

Some individuals can see the passings away even before they reach *bhanga nāṇa*. They know how to incline their mind, and also their *samādhi nāṇa* is strong and when their five controlling faculties (*indriyas*) get balanced, because they have inclined their minds, they can perceive the passings away. In their insight, it is occasionally perceived that the phenomenon of rising does not flow into that of falling, as if it has been left behind; the phenomenon of falling also does not flow into that of rising as if it has been left behind.
Even though it is perceived as such, this ability to perceive is not found all the time and not distinct as yet, and the yogi is wavering. He thinks that it is just his imagination and that it cannot be the real passing away or he thinks more on the side of permanence? One should not think like this. One should keep in mind that now the passings away are perceived to a certain extent, and later the passings away may be definitely known. With this attitude, one should incline one’s mind towards the passing away and keep on noting. When more notings are accomplished and the mind inclining towards the passing away becomes stronger, will not the strength of noting get better? (It will get better, Venerable Sir). It is not the ordinary notings, it is a special one in that the passings away are focused upon so as to be able to see them vividly.

When the strength of notings gets better, the concentration also becomes better. Hence more vipassanā ñānas will arise. As one reaches bhanga ñāna, one actually perceives the real passings away. As soon as one notes, the object passes away and so one realizes the impermanence. Does not one realize the impermanence automatically? (One does, Venerable Sir).

Impermanence is a word in English, and in Pāli it is …? (anicca, Venerable Sir). The passings away are happening so fast that it looks as if it is oppressing one which is suffering. Suffering is a word in English, and in Pāli it is …? (dukkha, Venerable Sir). How can the dukkha which is oppressing one can be prevented from happening? It cannot be prevented in any way. It is passing away and oppressing one by its own accord. Hence, it is not
controllable. Uncontrollability is a word in English, and in Pāli it is …? (anatta, Venerable Sir). Well, it is anicca.

When one truly understands the insight of anicca, dukkha and anatta, this audience can gain the bliss of nibbāna, by stopping the wheel of saṅsāra, as one has aspired for. Hence, in noting one has to incline the mind towards the passing away.

**Motto:** Every arising and passing away of rūpa and nāma must be truly noted.

To perceive and have progress in dhamma quickly, in noting, one must incline the mind towards passing away of every arising object.

A brief account of Vatthārammana-purejātaṭṭhi Paccayo is still remains to be mentioned. Vatthārammana-purejātaṭṭhi paccayo means it is the condition concerning a base (vatthu), an object (ārammana), which has arisen beforehand (pure) and still in existence / presence (atthi). This is about a base, an object, arisen beforehand and in presence. So how many factors are there? (There are four factors, Venerable Sir). Yes, the four factors. The factor that concerns this condition is:

_Yañi rūpaṁ nissaya manodhātu ca manoviññānadhātuyā ca vattanti._

_Tañi rūpaṁ manodhātuyā ca manoviññānadhātuyā ca tanisampayuttakānañca dhammānaṁ paccayena paccayo._

Depending on heart base (hadaya vatthu), three mind elements (manodhātu) and 72 mind consciousness elements
(manoviññāṇadhātu) arise. Hence, is not hadaya vatthu a base? (It is, Venerable Sir). Also hadaya vatthu has arisen beforehand so that it can be designated as beforehand (pure).

Sometimes these manodhātu and manoviññāṇadhātu reflect on hadaya vatthu for noting. In yogis and this audience, sometimes the heart is beating very fast and they ask how to note this. Note the heart-beat. Does not one have to note the heart-beat? (One has to note thus, Venerable Sir). That means one is noting the heart base. Noting the heart beat, which is depending on heart base amounts to noting the heart base taken as the object of thought.

Heart beat is to be noted as beating, beating. In one noting one beat passes away; in another noting another beat passes away and so on. The phenomenon of beating is not permanent, and also the heart base is impermanent. Does not one realize as such? (One realizes as such, Venerable Sir). The passings away are happening so fast that it seems to be oppressing one and so it is taken as suffering. How can one prevent these suffering due to passings away? They cannot be prevented. They are passings away happening on their own accord. Hence, it is uncontrollable (anatta).

Does not one reflect on the phenomenon of the beating of this hadaya vatthu? (One reflects thus, Venerable Sir). Is it not an object? (It is an object, Venerable Sir). Since the hadaya vatthu is appearing beforehand, it can be called pure, and also it is present at the moment, so it can be called attthi. Because the heart base is existing, it
can be noted, if not can one note? (One cannot note, Venerable Sir). Yes, it cannot be noted. Hence, this condition is *Vatthārammana-purejāatatthi Paccayo*.

By virtue of listening to the dhamma talk on *Atthi Paccayo* and *Avigata Paccayo* together with the method of noting, may you be able to follow, practise and develop accordingly and may you be able to realize swiftly the noble *dhamma* and the bliss of *nibbāna*, the extinction of all sufferings, that you have aspired for with ease of practice.

*Sādhu!*  *Sādhu!*  *Sādhu!*  

Absence Condition (*Natthi Paccayo*) and Disappearance Condition (*Vigata Paccayo*) are of the same nature as Proximity Condition (*Anantara Paccayo*) and Contiguity Condition (*Samanantra Paccayo*) so they are not described in this book.

*Saddhammaramīśi Yeikha Sayadaw*
89 consciousness (cittas)

Cittas can be classified as four classes.

1- Kāmāvacara cittas = 54
   (a) Akusala cittas – (12)
      (i) Lobha-mūla citta - 8
      (ii) Dosa-mūla citta - 2
      (iii) Moha-mūla citta - 2
          12
   (b) Ahetuka cittas – (18)
      (i) Akusala-vipāka citta - 7
      (ii) Ahetuka kusala vipāka citta - 8
      (iii) Ahetuka kiriya citta - 3
          18
   (c) Kāma-sobhana citta – (24)
      (i) Mahā-kusala citta - 8
      (ii) Mahā-vipāka citta - 8
      (iii) Mahā-kiriya citta - 8
          24

2- Rūpāvacara cittas = 15
   (a) Rūpāvacara kusala citta - 5
   (b) Rūpāvacara vipāka citta - 5
   (c) Rūpāvacaraya kiriya citta - 5
        15
3- Arūpavacara cittas = 12
   (a) Arūpavacara kusala citta - 4
   (b) Arūpavacara vipāka citta - 4
   (c) Arūpavacara kiriya citta - 4

4- Lokuttarā cittas = 8
   (a) Lokuttara kusala citta - 4
   (b) Lokuttara vipāka citta - 8
On seeing, if not mindful, one will go round the *saṁsāra*
On hearing, if not mindful, one will go round the *saṁsāra*
On smelling, if not mindful, one will go round the *saṁsāra*
On tasting, if not mindful, one will go round the *saṁsāra*
On touching, if not mindful, one will go round the *saṁsāra*
On planning and thinking, if not mindful, one will go round the *saṁsāra*

On seeing, if one notes, one’s *saṁsāra* will be terminated
On hearing, if one notes, one’s *saṁsāra* will be terminated
On smelling, if one notes, one’s *saṁsāra* will be terminated.
On tasting, if one notes, one’s *saṁsāra* will be terminated.
On touching, if one notes, one’s *saṁsāra* will be terminated.
On planning and thinking, if one notes, one’s *saṁsāra* will be terminated.