

Paṭṭhāna and Vipassanā (16)

**SIMILARITIES IN
ATTHI PACCAYO AND
AVIGATA PACCAYO**

(Presence Condition and Non-disappearance Condition)

by

**Ashin Kuṇḍalābhivamsa
Saddhammaramsī Yeiktha Sayadaw**

Translated by Daw Than Than Nyein

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**Similarities in
Atthi Paccayo and *Avigata Paccayo***

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Atthi Paccayo and *Avigata Paccayo***

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***Paṭṭhāna and Vipassanā* (16)**
Similarities in
Atthi Paccayo and Avigata Paccayo
(Presence Condition and Non-disappearance Condition)

Ashin *Kuṇḍalabhivamsa*

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

In Presence Condition (*Atthi Paccayo*) and Non-disappearance Condition (*Avigata Paccayo*), *atthi* means conditioning by its presence, whereas *avigata* means conditioning by its non-disappearance. *Atthi* conditioning state (*atthi paccaya*) conditions its conditioned state (*atthi paccayuppana*) at the moment while it is still being present. *Avigata* conditioning state (*avigata paccaya*) also conditions its conditioned state (*avigata paccayuppana*) at the moment while it is still being in the state of non-disappearance. In Myanmar language presence and non-disappearance mean the same. It can be said that if it is still present it has not disappeared yet.

One can say that it has not disappeared yet because it is still present. The meaning of these two words is the same. The *Buddha* had expounded these two conditions separately due to the wishes of the disciples (*veneyajjhāsaya*) and other individuals (*puggajjhāsaya*). Some individuals understand it when expounded as Presence Condition whereas other individuals (had more understanding) when expounded as Non-disappearance Condition. Hence, the *Buddha* expounded the same condition separately to satisfy the wishes of different individuals.

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

(1) *Sahajātthi* – conditioning by arising together (*sahajāta*) and also while it is present (*atthi*).

(2) *Vatthu-purejātatthi* – conditioning by being a base (*vatthu*) and appearing beforehand (*purejāta*), and also while it is present (*atthi*).

(3) *Ārammana-purejātatthi* – conditioning by being an object (*ārammana*), appearing beforehand (*purejāta*) and also while it is present (*atthi*).

(4) *Vatthārammana-purejātatthi* – conditioning by being a base for dependence (*vatthu*), an object (*ārammana*), appearing beforehand (*purejāta*) and also while it is present (*atthi*).

If as many kinds of *Atthi Paccayo* as possible has to be mentioned, there are five kinds in all, such as, *Sahajāta-atthi*, *Purejāta-atthi*, *Pacchājāta-atthi*, *Ahara-atthi* and *Indriya-atthi*.

For this audience, only the distinct kinds will be discoursed in order to have a good understanding.

Sahajāta-atthi has already been expounded before, therefore it will not be explained again. Today, the three kinds: *Vatthu-purejātatthi*, *Ārammana-purejātatthi* and *Vatthārammana-purejātatthi* will be discoursed. Before giving the discourse, some explanations will be given so as to make one understand the phenomena in one's *santāna* and the *Pāli* words by comparison.

Atthi conditioning state (*atthi paccaya*) and its conditioned state (*atthi paccayuppana*) are the phenomena present in one's *santāna*. Here, while listening, if this audience can bear in mind that the *Buddha* had expounded the phenomena present in their *santāna*, they will remember the discourse better.

Atthi means present. Where is it present? While listening to this *dhamma* talk, the audience must bear in mind that the phenomena are present in their *santāna*.

In the *santāna* of this audience, there is a condition, when it is a base (*vatthu*) and existing before (*purejāta*), known as *Vatthu-purejātatthi Paccayo*. What are the bases that are existing beforehand? Expressed in *Pāli*, they are *cakkhāyatanam* and so on. In the English vocabulary, they are termed as eye-sensitivity, ear-sensitivity, nose-sensitivity, tongue-sensitivity, body-sensitivity and heart-base. Heart-base (*hadaya vatthu*) is not called a sensitivity in *Pāli*. *Hadaya vatthu* is called as it is, but life continuum (*bhavanga*) or the mind (*mano*) based on *hadaya vatthu*, can be called a sensitivity.

When one knows the *Pāli* terms, one can appreciate the *Pāli* Text. In *Pāli*, the *Buddha* had expounded eye-sensitivity as *cakkhāyatanamī*, ear-sensitivity as *sotāyatanamī*, nose-sensitivity as *ghānāyatanamī*, tongue-sensitivity as *jivhāyatanamī*, body-sensitivity as *kāyāyatanamī* and the heart-sensitivity is expressed as *yamī rūpamī nissaya tamī rūpamī*. Which means, "that material thing based on which mind-element and mind consciousness-element function". This *dhamma* audience shall repeat the terms once again so as to know distinctly the *dhamma* which has been expounded and the phenomena happening in one's *santāna* are in agreement.

In the *santāna* of this audience, what is eye-sensitivity called in *Pāli*? (It is called *cakkhāyatanamī*, Venerable Sir). It will be better if all of you can answer the questions. What is ear-sensitivity called? (It is called *sotāyatanamī*, Venerable Sir); nose-sensitivity? (*ghānāyatanamī*, Venerable Sir); tongue-sensitivity? (*jivhāyatanamī*, Venerable Sir); body-sensitivity? (*kāyāyatanamī*, Venerable Sir); heart-sensitivity ...? (*yamī rūpamī nissaya tamī rūpamī*, Venerable Sir).

Yamī rūpamī nissaya tamī rūpamī denotes the heart-sensitivity. Does this sensitivity exist in the *santāna* of this audience? (It does exist, Venerable Sir). Yes, it does exist. It exists internally in the *santāna* of the audience as heart-sensitivity or mind-sensitivity. Mind-sensitivity is more evident. The above six internal-sensitivities are also called internal bases or personal bases or *ajjhātikāyatanas* in *Pāli*.

In *Ārammana-purejātatti*, there are *rūpāyatanamī*, *saddāyatanamī*, *gandhāyatanamī*, *rasāyatanamī* and

phoṭṭhabbāyatanaṇi. These *āyatānas* are existing externally and they are called external bases or *bāhirāyatana* in *Pāli*.

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

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

All these phenomena are happening every day in the *santāna* of this audience, and it is the conditioning by the force of *Ārammana-purejātatthi Paccayo*. *Ārammana* means object, *purejāta* means before and *atthi* means present, that is, while it is still present. A visible object while still existing can condition the eye-consciousness to arise. In the absence of visible object, can the eye-consciousness / seeing-consciousness be conditioned to arise? (It cannot be, Venerable Sir). Yes, it cannot be. To let the experience of the audience be in conformity with the *Pāli* vocabulary, answer the questions once more.

In *Pāli*, the visible object (*rūpārammana*) is called? (*rūpāyatanamī*, Venerable Sir); sound (*saddārammana*)? (*saddāyatanamī*, Venerable Sir); smell? (*gandhāyatanamī*, Venerable Sir); taste? (*rasāyatanamī*, Venerable Sir); touch? (*phoṭṭhabbāyatanamī*, Venerable Sir). This touch is distinct.

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

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

and *sanghas* are repeating the words of the *Buddha* in discoursing this *dhamma*.

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

Cattāro khandhā arūpino aññamaññāni atthipaccayena paccayo

Cattāro mahābhūtā aññamaññāni atthipaccayena paccayo

Okkantikkhaṇe nāmarūpani aññamaññāni atthipaccayena paccayo

Cittacetāsikā dhammā cittasamutthānāni rūpāni atthipaccayena paccayo

Mahābhūtā upādārūpāni atthipaccayena paccayo

*Cakkhāyatanāni cakkhaviññādhātuyā
taṁsampayuttakānañca dhammāni atthipaccayena paccayo*

Sotāyatanāni sotaviññādhātuyā taṁsampayuttakānañca dhammāni atthipaccayena paccayo

*Ghānāyatanāni ghānaviññādhātuyā
taṁsampayuttakānañca dhammāni atthipaccayena paccayo*

*Jivhāyatanamī jivhāviññāṇadhātuyā taṁsampayuttakānañca
dhammānamī atthipaccayena paccayo*

*Kāyāyatanamī kāyaviññāṇadhātuyā
taṁsampayuttakānañca dhammānamī atthipaccayena
paccayo*

*Rūpāyatanamī cakkhuviññāṇadhātuyā
taṁsampayuttakānañca dhammānamī atthipaccayena
paccayo*

*Saddāyatanamī sotaviññāṇadhātuyā taṁsampayuttakānañca
dhammānamī atthipaccayena paccayo*

*Gandhāyatanamī ghānaviññāṇadhātuyā
taṁsampayuttakānañca dhammānamī atthipaccayena
paccayo*

*Rasāyatanamī jivhāviññāṇadhātuyā taṁsampayuttakānañca
dhammānamī atthipaccayena paccayo*

*Phoṭṭhabbāyatanamī kāyaviññāṇadhātuyā
taṁsampayuttakānañca dhammānamī atthipaccayena
paccayo*

*Rupāyatanamī saddāyatanamī gandhāyatanamī rasāyatanamī
phoṭṭhabbāyatanamī manodhātuyā taṁsampayuttakānañca
dhammānamī atthipaccayena paccayo*

*Yāmi rūpani nissāya manodhātuyā ca
manoviññāṇadhātuyā ca vattanti. Tamī rūpani
manodhātuyā ca manoviññāṇadhātuyā ca
taṁsampayuttakānañca dhammānamī atthipaccayena
paccayo*

Sahajātatthi = *Sahajāta* + *atthi* has already been explained. In *Vatthu-purejātatthi*, *vatthu* means base or dependence, *purejāta* means arisen beforehand and *atthi* means conditioning while it is still in existence. Where is the conditioning taking place? It is conditioning its conditioned state or the effect (*paccayuppana*).

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

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

What is *cakkhu*? It is eye-sensitivity. *Āyatana* is the cause. Whose cause is it? It is the cause for the arising of eye-consciousness. In *Pāli* it is called *cakkhuvīññāṇadhātuyā*. Eye-sensitivity is the cause for eye-consciousness to arise. Similarly for *sotāyatanamī*, *sota* is of one part and *āyatana* is of another. *Sota* is ear-sensitivity. Does the ear-sensitivity

exist in the *santāna* of this audience? (It exists, Venerable Sir). *Āyatana* is the cause for the arising. Whose cause is it? It is the cause for the arising of hearing-consciousness. Hearing-consciousness can arise only when there is ear-sensitivity. For a person with no ear-sensitivity or who is a deaf person, there can be no hearing-consciousness. Is it not evident? (It is evident, Venerable Sir).

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

In *jivhāyatanaṃ jivha* is tongue-sensitivity, *āyatana* is? (the cause for the arising, Venerable Sir). Whose cause is it? (It is the cause for the arising of tasting-consciousness, Venerable Sir). Yes, it is the cause for the arising of tasting-consciousness. *Jivhāviññādhātuyā* is a *Pāli* word which means tasting-consciousness. Is it not present in the *santāna*

of this audience? (It is present, Venerable Sir). For someone without tongue-sensitivity, can there be any tasting-consciousness for him? (There cannot be any, Venerable Sir). Yes, there is no tasting-consciousness for him.

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

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

Depending on tongue-sensitivity? (tasting-consciousness arises, Venerable Sir). Depending on body-sensitivity?

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

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

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

Rūpa is visible object. *Āyatana* is? (the cause for the arising, Venerable Sir). Whose cause is it? (It is the cause for the arising of seeing-consciousness, Venerable Sir). Yes, it is the cause for the arising of seeing-consciousness. When viewed from the side of the effect (*paccayuppana*

dhamma) it is more evident. In the *Pāli* vocabulary it is stated as *cakkhaviññāṇa dhātuyā taṃsapayuttakānañca dhammānaṃ*. But in fact it is seeing-consciousness. *Taṃsapayuttakānañca dhammānaṃ* indicates the mental factors that are arising together.

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

Similarly, in *saddāyatanaṃ*, *saddā* is one part and *āyatana* is another. *Saddā* is sound or *saddārammaṇa*. *Āyatana* is ...? (the cause for the arising, Venerable Sir). Whose cause is it? (It is the cause for the arising of hearing-consciousness, Venerable Sir). In English vocabulary it is called hearing-consciousness, in *Pāli* vocabulary what is it called? It is called *sotaviññāṇa dhātuyā*. *Dhātu* means element, it is simply called *sotaviññāṇa*. When it is translated into English it becomes hearing-consciousness.

Does this hearing-consciousness exist in the *santāna* of this audience? (It does exist, Venerable Sir). When sound appears and when one hears the sound hearing-consciousness arises. When there is no sound, hearing-consciousness? (cannot arise, Venerable Sir). Is it not evident that the conditioning is taking place by the *atthi* conditioning state? (It is evident, Venerable Sir). *Atthi* means presence. During its presence, it can condition but in its absence it cannot.

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

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

In *rasāyatanamī*, *rasa* is the taste or *rasārammana*. *Āyatana* is? (the cause for the arising, Venerable Sir). Whose cause is it? (It is the cause for the arising of tasting-consciousness, Venerable Sir). Yes, it is the cause for the arising of tasting-consciousness. What is tasting-

consciousness called in *Pāli*. It is called *jivhāviññādhātu*. As one knows the meaning, it is better in reciting. It is obvious that *āyatana* is the cause for the arising.

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

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

The five objects: *rūpāyatanaṃ*, *saddāyatanaṃ*, *gandhāyatanaṃ*, *rasāyatanaṃ* and *phoṭṭhabbāyatanaṃ* are conditioning the arising of mind-element (*manodhātu*). Here also *āyatana* means the cause. Whose cause is it? It is the cause for the arising of three *manodhātus*. This is the vocabulary used in *Abhidhammaca Sanghaha Pāli* Text. Those who have learnt *Abhidhammanca Sanghaha* will understand better.

Yanī rūpaṃ nissaya manodhātu ca manoviññādhātu ca vattanti.

Vatthārammaṇa, depending on heart base, *manodhātu* and *manoviññādhātu* arise. The heart base (*hadayavatthu*)

is also conditioning the *manodhātu* and *manoviññādhātu*.

Tam rūpam = that heart base, the *rūpa*; *manodhātuyā ca* = on three mind elements; *manoviññādhātuyā ca* = 72 mind-consciousness elements; *taṃsāmpayuttakānam* = arising together with those *manodhātu* and *manoviññādhātus*; *dhammānam* = the 52 *cetasikas*; *atthipaccayena* = by the force of *Vatthārammana-purejāta Paccayo*; *paccayo + upakāra* = conditioning; *hoti* = is; *iti* = thus; *bhagavā* = the *Buddha*; *avoca* = expounded with wisdom led by compassion.

Sādhū! Sādhū! Sādhū!

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

Cakkhāyatanam = eye-sensitivity known as *cakkhuvatthu*; *cakkhuviññādhātuyā ca* = on eye-consciousness element; *taṃsāmpayuttakānam* = arising together with this *cakkhuviññādhātu*; *dhammānañca* = (and) seven mental factors; *atthipaccayena* = by the force of *Vattupurejāta-atthi Paccayo*; *paccayo + upakāra* = conditioning; *hoti* = is.

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

Sotāyatanam = ear-sensitivity called *sotavatthu*; *sotaviññādhātuyā ca* = on *sotaviññādhātu* or two hearing-consciousness (*sotaviññāṇa dvi*);

taṁsāmpayuttakānaṁ = arising together with this *sotaviññāṇa*; *dhammānañca* = (and) the 7 *cetasikas*; *atthipaccayena* = by the force of *Atthi Paccayo*; *paccayo* + *upakāra* = conditioning; *hoti* = is.

Ghāṇāyatanā = nose-sensitivity called *ghāṇavatthu*; *ghāṇaviññāṇadhātuyā ca* = on smelling-consciousness or *ghāṇaviññāṇa dvi*; *taṁsāmpayuttakānaṁ* = arising together with this *ghāṇaviññāṇa*; *dhammānañca* = and the 7 *cetasikas*; *atthipaccayena* = by the force of *Atthi Paccayo*; *paccayo* + *upakāra* = conditioning; *hoti* = is.

Jivhāyatanā = tongue-sensitivity called *jivhāvatthu*; *jivhāviññāṇadhātuyā ca* = two tasting consciousness (*jivhāviññāṇa dvi*); *taṁsāmpayuttakānaṁ* = arising together with this *jivhāviññāṇa*; *dhammānañca* = and the 7 *cetasikas*; *atthipaccayena* = by the force of *Atthi Paccayo*; *paccayo* + *upakāra* = conditioning; *hoti* = is.

Kāyāyatanā = body-sensitivity called *kāyavatthu*; *kāyaviññāṇadhātuyā ca* = on *kāyaviññāṇa dvi* or two touching consciousness; *taṁsāmpayuttakānaṁ* = arising together with this *kāyaviññāṇa*; *dhammānañca* = and the 7 *cetasikas*; *atthipaccayena* = by the force of *Atthi Paccayo*; *paccayo* + *upakāra* = conditioning; *hoti* = is.

Rūpāyatanā = visible object (*rūpārammaṇa*) is; *cakkhaviññāṇadhātuyā ca* = on two seeing-consciousness (*cakkhaviññāṇa dvi*); *taṁsāmpayuttakānaṁ* = arising together with this *cakkhaviññāṇa dvi*; *dhammānañca* = and the 7 *cetasikas*; *atthipaccayena* = by the force of *Atthi Paccayo*; *paccayo* + *upakāra* = conditioning; *hoti* = is.

Saddāyatanamī = sound or *saddārammana* is; *sotaviññāṇadhātuyā ca* = on *sotaviññāṇa dvi*; *taṁsampayuttakānamī* = arising together with this *sotaviññāṇa dvi*; *dhammānañca* = (and) the 7 *cetasikas*; *atthipaccayena* = by the force of *Atthi Paccayo*; *paccayo* + *upakāra* = conditioning; *hoti* = is.

Gandhāyatanamī = smell or *gandhārammana* is; *ghānaviññāṇadhātuyā ca* = on *ghānaviññāṇa dvi*; *taṁsampayuttakānamī* = arising together with this *ghānaviññāṇa*; *dhammānañca* = and the 7 *cetasikas*; *atthipaccayena* = by the force of *Atthi Paccayo*; *paccayo* + *upakāra* = conditioning; *hoti* = is.

Rasāyatanamī = taste or *rasāyatanamī*; *jivhāviññāṇadhātuyā ca* = on *jivhāviññāṇa dvi*; *taṁsampayuttakānamī* = arising together with this *jivhāviññāṇa*; *dhammānañca* = and the 7 *cetasikas*; *atthipaccayena* = by the force of *Atthi Paccayo*; *paccayo* + *upakāra* = conditioning; *hoti* = is.

Phoṭṭhabbāyatanamī = touch or *phoṭṭhabbārammana*; *kāyaviññāṇadhātuyā ca* = on *kāyaviññāṇa dvi* or two touching-consciousness; *taṁsampayuttakānamī* = arising together with this *kāyaviññāṇa*; *dhammānañca* = and the 7 *cetasikas*; *atthipaccayena* = by the force of *Atthi Paccayo*; *paccayo* + *upakāra* = conditioning; *hoti* = is.

Rūpāyatanamī = the visible object, *saddāyatanamī* the sound; *gandhāyatanamī* = the smell; *rasāyatanamī* = the taste; and *phoṭṭhabbāyatanamī* = (and) the touch are; *manodhātuyā ca* = the three mind-elements (*manodhātu*); *taṁsampayuttakānamī* = which arise together with these *manodhātus*; *dhammānañca* = and the 52 *cetasikas*;

atthipaccayena = by the force of *Atthi Paccayo*; *paccayo* + *upakāra* = conditioning; *hoti* = are.

Yam rūpam = this heart base material (*hadayavatthurūpa*); *nissaya* = depending on; *manodhātu ca* = the mind element; *manoviññāṇadhātu ca* = (and) the mind consciousness element; *vattanti* = arise; *tam rūpam* = this heart base material is; *manodhātuyā ca* = the three mind elements; *manoviññāṇadhātuyā ca* = the 72 mind consciousness element; *dhammāṇā ca* = and 52 mental factors; *tanisampayuttakānam* = which arise together with these *manodhātus atthipaccayena* = by the force of *Atthi Paccayo*; *paccayo* + *upakāra* = conditioning; *hoti* = is. *Iti* = thus; *bhagavā* the *Buddha*; *avoca* = expounded with wisdom led by compassion.

Sādhu! Sādhu! Sādhu!

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

At one time, the *Buddha* was residing in a tiered-brick monastery at *Ñātikā* village. One day He was all alone and in His wisdom appeared the mind that reflects. He reflected on the 31 planes with all the living beings, going round and suffering in the cycle of rebirths (*samsarāvattadukkhā*). After reflecting the way the cycle

of rebirths is revolving, He reflected on the cause of the suffering (*vattadukkha*). Then He continued to reflect on the cutting-off of this *vattadukkha*. After that, the *Buddha* expounded verbally once on this *dhamma* which includes the three main factors as mentioned in the *Pāli* Text. They are *cakkhāyatanamī*, *rūpāyatanamī* and *cakkhuvīññādhātuyā*. These three factors serve as bases for the suffering of *saṁsārāvattadukkha*.

Cakkhuñca paṭicca rūpeca uppajjati cakkhuvīññānamī, tiṇṇamī saṅgati phasso, phassapassayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānamī, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarā maraṇamī sokaparideva dukkhadomanass'upāyāsā sambhavanti, evametassa kevalassa dukkhakkhandhassa samudayo hoti.

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

Cakkhuñca = eye-sensitivity; *rūpeca* = and visible object; *paṭicca* = depending on; *cakkhuvīññānamī* = eye-consciousness; *uppajjati* = arises. Is not it? (It is, Venerable Sir). *Cakkhunamī* = eye-sensitivity is the *atthi* conditioning state (*paccaya*). *Rupeca* = Is not visible object (*rūpārammana*) also the conditioning state (*paccaya*)? (It is, Venerable Sir). *Paṭicca* = depending on these two factors; *cakkhuvīññānamī* = eye-consciousness; *uppajjati* = arises. Is not *cakkhuvīññādhātuyā taṁsāmpayuttakānañca dhammānamī* is being realized? (It is, Venerable Sir). Starting from here, the wheel of Dependent Origination (*Paṭiccasamuppāda*) can revolve.

When a visible object strikes the eye-sensitivity, eye-consciousness arises. *Tiṇṇamī saṅgati phasso*. *Tiṇṇamī* = when eye-sensitivity, visible object and eye-consciousness get together (or) because of getting together; *phasso* = contact (*phassa*); *sambhavanti* = arises. At the time these three are together, what is the sensation produced called? (It is called contact (*phassa*) Venerable Sir). Yes, it is *phassa*. In this *Atthi Paccayo* Text, *phassa* is not included. Nevertheless, *phassa* continues to appear in the *santānas* of this audience. Is not it? (It is, Venerable Sir).

Phassapaccaya = due to contact, the cause; *vedanā* = feeling; *sambhavanti* = arises.

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

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

Phassapaccayā = due to contact, the cause; *vedanā* = feeling; *sambhavanti* = arises. *Vedanāpaccayā* = due to feeling, the cause; *taṇhā* = craving; *sambhavanti* = arises. When *vedanā* arises, at least one kind of *taṇhā* will arise. Is it not obvious that due to pleasant feeling (*sukha vedanā*), craving (*taṇhā*) can arise? (It is obvious, Venerable Sir). Since it is pleasant (*sukha*) *taṇhā* can arise.

Also due to *dukkha vedanā*, *taṇhā* can arise. Since one is suffering, one wishes for happiness or pleasant feeling. On encountering with the suffering, one does not want the suffering, but only the happiness. Does not this kind of thought appear in the individuals and the living beings? (It can appear thus, Venerable Sir). Wishing for happiness amounts to the arising of craving (*taṇhā*). Is not *dukkha* conditioning for the arising of *taṇhā*? (It is conditioning thus, Venerable Sir). Yes, *dukkha vedanā* is conditioning the arising of *taṇhā*. Some not-very-intelligent persons ask, “Venerable Sir, how can *dukkha* be conditioning the arising of *taṇhā*?” Oh, they do not understand the meaning. On encountering (with) *dukkha*, does not one long for *sukha*? (One does, Venerable Sir). Since one is longing for happiness (*sukha*), isn't it craving? (It is craving, Venerable Sir).

Hence _

Vedanāpaccayā = due to *vedanā*, the cause; *taṇhā* = craving; *sambhavanti* = arises. *Taṇhāpaccayā* = due to *taṇhā*, the cause; *upādānaṃ* = clinging; *sambhavanti* = arises. After the arising of craving (*taṇhā*), clinging follows. There appears clinging.

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

Upādānapaccayā = due to clinging, the cause; *bhavo* = rebirth-producing *kamma* (*kamma bhava*) and rebirth-process (*upapatti bhava*); *sambhavanti* = arise. *Bhavapaccayā* = due to *kamma bhava* in the present life; *jāti* = conception in the next life; *sambhavanti* = will arise.

As deeds are being done in this life, does not one have to be conceived in the next life? (One has to be, Venerable Sir). This audience already knew what is meant by conception. Is the conception pleasant or unpleasant? (It is unpleasant, suffering, Venerable Sir). Oh, it is the suffering in the mother's womb for 9 or 10 months without knowing about it. If one knows about it, will one want it again? During the time of conception, one has to take, unknowingly, a very large variety of suffering.

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

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

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

Sādhu! Sādhu! Sādhu!

Dependent Origination (*Paṭiccasamuppāda*), the cause and effect of suffering in the round of suffering (*vatta dukkha*)

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

Cakkuñaca paṭicca rūpecca uppajjati cakkhuvīññāṇaṃ. Tiṇṇaṃ saṅgati phasso. Phassapaccayā vedanā, vedanā paccayā taṇhā, tassāyeva taṇhāya asesā virāgaṇirodhā upādānaṇirodho. Upādānaṇirodhā bhavaṇirodho, bhavaṇirodhā jātiṇirodho. Jātiṇirodhā jarā maraṇaṃ sokaparideva dukkhadomanass'upāyāsā nirujjhanti evametassa kevalassa dukkhakkhandhassa nirodho hoti.

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

Cakkuñaca = eye-sensitivity; *rūpecca* = and visible object; *paṭicca* = depending on; *cakkhuvīññāṇaṃ* = eye-consciousness; *uppajjati* = arises. *Tiṇṇaṃ* = due to getting together of eye-sensitivity, visible object and seeing-consciousness; *phasso* = contact (*phassa*) *sambhavanti* = arises. *Phassapaccaya* = Due to the cause of *phassa*; *vedanā* = feeling (*vedanā*); *sambhavanti* = arises. *Vedanāpaccayā* = Due to *vedanā*; *taṇhā* = craving; *sambhavanti* = arises. *Tassāyevataṇhāya* = when this craving; *asesavirāgaṇirodhā* = on ceasing completely; *upādānaṇirodho* = the cessation of clinging; *hoti* = arises. *Upādānaṇirodho* = Due to cessation of clinging;

bhavanirodho = cessation of existences; *hoti* = arises. *Bhavanirodhā* = Due to cessation of existences; *jātinirodhā* = cessation of rebirth or conception; *hoti* = happens. *Jātinirodhā* = Due to cessation of rebirth; *jarā marana* = ageing and death; *nirujjhati* = cease; *sokaparideva dukkha-domanass'upāyāsā* = sorrow, lamentation, suffering in body and grief in mind, strong grief; *nirujjhati* = cease. *Evamī* = by this series of cessation as mentioned now; *kevalassa* = having complete suffering with no happiness at all; *etassadukkhakkhandhassa* = this group; *nirodho* = the cessation of; *hoti* = happens. *Iti* = Thus; *bhagavā* = the *Buddha*; *avoca* = expounded with wisdom led by compassion.

Sādhu! Sādhu! Sādhu!

Vedanāpaccayā taṇhā = Due to *vedanā*, *taṇhā* arises. When this *taṇhā* ceases completely, the rest of the series of suffering also ceases. *Vedanā* will not stay without happening, it will definitely happen. If the *taṇhā* due to this *vedanā* can be noted till it ceases, that is, when the craving due to feeling ceases, the clinging (*upādāna*) will also cease. When the clinging ceases, the existences (*bhava*) and rebirth (*jāti*) cease. *Jarā marana* = aging and death cease. Sorrow (*soka*), lamentation (*parideva*) and so on also cease. That is reaching the cessation stage (*niroda*). The complete cessation is the attainment of *nibbāna*. This is how the cessation of the revolution of the wheel of *samsarā* is cut off.

From where should one start cutting the revolution? Does it mean that one should start cutting from the stage of *taṇhā*? (It does, Venerable Sir). Will it be easy to cut at the stage of *taṇhā* when one is already experiencing *taṇhā*? (It will not be easy, Venerable Sir). It must be cut off from the cause of arising of *taṇhā*. If *vedanā* can be successfully noted, *taṇhā* cannot appear. From the moment of seeing, hearing, smelling, tasting and touching, if this audience can note, then *taṇhā* has no chance to arise. Is the practice of *vipassanā* meditation likened to cutting off of the round of rebirths (the wheel of *saṃsārā*)? (It is likened thus, Venerable Sir).

In practising *vipassanā* meditation, on seeing a visible object, it is noted as seeing, seeing. When the seeing becomes mere seeing, can there be a craving (*taṇhā*) for this visible object? (There cannot be, Venerable Sir). Yes, there cannot be. When seeing becomes mere seeing; hearing becomes mere hearing; smelling becomes mere smelling; tasting becomes mere tasting, touching becomes mere touching; and knowing becomes mere knowing, then craving (*taṇhā*) has no chance to arise. On practising *vipassanā* meditation and when basic *samādhi* is developed, craving has been abandoned. When *vipassanāñāṇa* becomes more developed and mature, will the craving be abandoned more and more? (It will be abandoned more and more, Venerable Sir). If one does not practise *vipassanā* meditation, the round of *saṃsārā* will keep on revolving. Does this audience want to go round and round the *saṃsārā*? (We do not, Venerable Sir).

Kevalassa = not mixed with happiness but the suffering in its entirety; *etassa* = this group of suffering; *samudayo* = the origin of; *hoti* = arises.

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

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

this to be happiness, because it is changeable, and it is a kind of suffering.

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

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

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

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

Motto: On seeing, if one notes, one's *samsarā* will be terminated
 On hearing, if one notes, one's *samsarā* will be terminated

On smelling, if one notes, one's *saṁsārā* will be terminated.

On tasting, if one notes, one's *saṁsārā* will be terminated.

On touching, if one notes, one's *saṁsārā* will be terminated.

On planning and thinking, if one notes, one's *saṁsārā* will be terminated.

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

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

The moment this audience is in existence is the ninth opportune time (*buddhuppāda navama khaṇa*). *Buddhu*

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

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

Nagarami yathā paccanti, guttami santarabāhirami. Evami gopetha attānami, Khaṇo ve ma upaccagā, khaṇātītā hi socanti, nirayamhi samappitā.

Paccantami = in remote areas; *nagarami* = the town; *santarabāhirami* = the inner or outer parimeters of; *guttamyathā* = must be guarded securely; *evami* = in the same manner; *attānami* = oneself or eye, ear, nose, tongue, body and mind of one's body; *gopetha* = guard securely. *Khaṇo* = the opportune time of the *Buddha*'s enlightenment; *ma upaccagā* = must not be let to expire; *khaṇātītā* = those who let the opportune time of *Buddha*'s enlightenment be over; *nirayanti* = in hell (*nirāya*); *samappitā* = would land; *socanti* = (and) meet with repeated anxiety. *Iti* = Thus; *bhagavā* = the *Buddha*; *avoca* = expounded with wisdom led by compassion.

(*Dhammapada-tṭha* – 2/304)

Sādhu! Sādhu! Sādhu!

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

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

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

During this opportune time, one is trying to cut this round of *dukkha*. When void of opportune time, there is no way to cut this round. The way to cut the round of

suffering is meditating according to the method of practice this audience is practising at this very moment. By noting the arisings in one's *khandhā* by the four foundations of mindfulness: *kāya*, *vedanā*, *cittā* and *dhammā satipaṭṭhāna*, and while doing so, one is cutting the wheel of *samsarā*.

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

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

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

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

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

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

Hence, according to the *Pāli* Text, starting from the method of noting at the eye must be discoursed now. A visible object strikes the eye-sensitivity. Does not the visible object (*rūpārammana*) impinges on the eye-sensitivity? (It impinges thus, Venerable Sir). When it impinges, what consciousness will arise? (Eye-consciousness will arise, Venerable Sir). Yes, seeing-consciousness arises. One must note during the arising of this seeing-consciousness. Does not one have to note seeing, seeing? (One has to note thus, Venerable Sir). The individual having basic *vipassanā* training can note like this.

To the individual with no basic *vipassanā* training, when he was told to note seeing as mere seeing, he queried back as, “what is meant by mere seeing? Is not that on seeing, all are being seen?” How can seeing be mere seeing? As soon as one sees a person, one knows whether that person is a man or a woman, fair or dark, and thin or fat. The individual with no basic *satipaṭṭhāna* practice asked “How am I supposed to note?”

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

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

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

Since one has basic *vipassanā* training, one can cut the round of *saṃsārā*. That is, if one wants to do so. If not, it cannot be helped. If one does not want to cut the

wheel, then let it go on revolving, that is, just keep going on suffering.

Diṭṭhe diṭṭhamattarā bhavissati

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

Sādhu! Sādhu! Sādhu!

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

There are four factors for the arising of seeing-consciousness:

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

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

heaviness, that is, will not his seeing become mere seeing? (It will become mere seeing, Venerable Sir).

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

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

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

“Since I was a short-tempered person, in my younger days at school, I quarrelled with others quite often. My parents admonished me to have seeing as mere seeing and hearing as mere hearing. At that time, I did not understand what they were talking about. I thought that once there is seeing or hearing, everything has been seen or heard already. I did not dare to talk back to them, and I kept quiet. Now I understand what they said, Venerable Sir”, he reported. Did not he understand the meaning? (He did, Venerable Sir).

The individuals with basic *vipassanā ñāṇa* can note seeing as mere seeing and hearing as mere hearing. For those with mature *vipassanā ñāṇa* on noting seeing, it is perceived that the noted visible object is changing fleetingly and the seeing-consciousness is also passing away one after another.

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

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

Since the passings away are happening so fast, it seems to be oppressing one and so it is felt as suffering. These sufferings cannot be prevented from happening by anybody. The passings away are happening on their own accord. They are uncontrollable. Uncontrollability is a word in English, and in *Pāli* ...? (it is *anatta*, Venerable Sir). Yes,

it is *anatta*. Whoever would want this uncontrollability? (No one would, Venerable Sir). Then is not the *taṇhā* being cut off? (*Taṇhā* is being cut off, Venerable Sir).

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

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

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

Many *yogis* can note at the ear as hearing, hearing. When sound (*saddārammana*) strikes the ear-sensitivity, the hearing-consciousness that arises has to be noted hearing hearing at mere hearing. As mentioned before, as one's noting is very good and on hearing a sound, one cannot

identify it. One is hearing but one does not know whether it is a good sound or a bad one?, and so does not hearing becomes mere hearing? (It does become mere hearing, Venerable Sir). When hearing becomes mere hearing, *lobha taṇhā* does not arise. Since then is not the wheel of *saṃsārā* being stopped? (It is being stopped, Venerable Sir).

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

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

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

off *taṇhā*, is it not obvious that one should practise *vipassanā* meditation? (It is obvious, Venerable Sir).

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

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

When smell (*gandhārammana*) strikes at the nose-sensitivity, what consciousness arises? (Smelling-consciousness, Venerable Sir). While the smelling consciousness is arising, does not one have to note smelling, smelling? (One has to note thus, Venerable Sir). *Vipassanā yogi* can understand this. Those who do not have the basic *vipassanā* training, when asked to note smelling, smelling, will say, “What is the meaning of this to note

smelling, smelling? Is it not smelling is smelling? What is significant about smelling to be noted as smelling, smelling? There is nothing unusual.”

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

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

As soon as one sees a laid out meal, one notes seeing, seeing; as one stretches the hand to reach the food, one notes stretching, stretching; touches the food, touching, touching; prepares a morsel of food, preparing, preparing; takes a morsel of food, taking, taking; bends down the head, bending, bending; opens the mouth, opening, opening; puts the food into the mouth, putting, putting; stretches up the head, stretching, stretching; puts down the hand, putting

down, putting down; chews the food, chewing, chewing; tastes the food, tasting, tasting; and swallows the food, swallowing, swallowing. Since one is noting like this, can any *lobhataṇhā* have the chance to appear? (It does not have the chance to appear, Venerable Sir). Yes, while noting thus *lobhataṇhā* has no chance to arise.

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

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

There is a wide variety of noting objects in the body. Except at the nail tips and end of hairs, any other place in the body can be felt by a pin-prick and all these

places in the body have *kāya*-sensitivity. *Kāyānupassanā satipaṭṭhāna* can be practised at any part of the body having the *kāya*-sensitivity. But in the beginning one has to start contemplating at touching where it is most prominently present.

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

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

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

place has been noted one is perceiving the touching and the pushing.

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

Any part of the body may be noted. When one pays attention to tips of fingers and toes, one finds the pushing or pushing after touching. Pushing after touching can be noted as pushing, pushing, and touching, touching. When *samādhi ñāṇa* gets matured by one stage after another, on noting touching touching, it can be perceived that the phenomena of touching passes away just after touching.

When one reaches *udayabbaya ñāṇa*, the notings become quite distinct. On noting rising, the beginning and the end of rising are distinct. The beginning of rising is arising and the end of rising is passing away. On noting falling also, only the beginning and the end of falling are distinct. The beginning of falling is arising, and the end of falling is passing away. At this stage of *ñāṇa* when one spreads

the notings, on which ever place one notes, one finds that the touching appear and disappears; appear and disappear. The appearance is arising and disappearance is passing away.

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

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

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

If it is no longer like this, as one sits and notes, in a short time, the matter the body disappeared and only the phenomena have to be noted, then one realizes that one's *vipassanā ñāṇa* is getting strengthened and matured. It may also be very pleasant to note anything.

At the beginning of *bhanga ñāṇa*, one's noting is not good yet since one is used to noting the *paññatti* of the matter. When the shapes and forms (*paññatti*) disappear, the noting becomes difficult. Later when the *samādhi ñāṇa* becomes more strengthened and mature the noting gets even better.

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

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

Only when the mind is inclined, one will perceive the passing away. If not, it may take some time to see the passing away. Some *yogis*, whose *samādhi ñāṇa* is quite matured, had practised for a few years, and when asked, “*Yogi*, have you perceive the passing away?” He answered, “I have not perceived this, Venerable Sir”. “Oh, how is it? I think you have not inclined the mind”.

“Yes, Venerable Sir, I have not inclined the mind as such”.

One can perceive only when one inclines the mind towards the phenomena. Without inclining the mind, can one perceive this? (One cannot perceive, Venerable Sir).

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

Sādhu! Sādhu! Sādhu!

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

Some individuals can see the passings away even before they reach *bhanga ñāṇa*. They know how to incline their mind, and also their *samādhi ñāṇa* is strong and when their five controlling faculties (*indriyas*) get balanced, because they have inclined their minds, they can perceive the passings away. In their insight, it is occasionally perceived that the phenomenon of rising does not flow into that of falling, as if it has been left behind; the phenomenon of falling also does not flow into that of rising as if it has been left behind.

Even though it is perceived as such, this ability to perceive is not found all the time and not distinct as yet, and the *yogi* is wavering. He thinks that it is just his imagination and that it cannot be the real passing away or he thinks more on the side of permanence? One should not think like this. One should keep in mind that now the passings away are perceived to a certain extent, and later the passings away may be definitely known. With this attitude, one should incline one's mind towards the passing away and keep on noting. When more notings are accomplished and the mind inclining towards the passing away becomes stronger, will not the strength of noting get better? (It will get better, Venerable Sir). It is not the ordinary notings, it is a special one in that the passings away are focused upon so as to be able to see them vividly.

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

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

controllable. Uncontrollability is a word in English, and in *Pāli* it is? (*anatta*, Venerable Sir). Well, it is *anicca*. When one truly understands the insight of *anicca*, *dukkha* and *anatta*, this audience can gain the bliss of *nibbāna*, by stopping the wheel of *saṃsārā*, as one has aspired for. Hence, in noting one has to incline the mind towards the passing away.

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

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

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

Yamī rūpaṃ nissaya manodhātu ca manoviññāṇadhātuyā ca vattanti.

Tamī rūpaṃ manodhātuyā ca manoviññāṇadhātuyā ca taṃsāmpayuttakānañca dhammānaṃ paccayena paccayo.

Depending on heart base (*hadaya vatthu*), three mind elements (*manodhātu*) and 72 mind consciousness elements

(*manoviññāṇadhātu*) arise. Hence, is not *hadaya vatthu* a base? (It is, Venerable Sir). Also *hadaya vatthu* has arisen beforehand so that it can be designated as beforehand (*pure*).

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

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

Does not one reflect on the phenomenon of the beating of this *hadaya vatthu*? (One reflects thus, Venerable Sir). Is it not an object? (It is an object, Venerable Sir). Since the *hadaya vatthu* is appearing beforehand, it can be called *pure*, and also it is present at the moment, so it can be called *atthi*. Because the heart base is existing, it

can be noted, if not can one note? (One cannot note, Venerable Sir). Yes, it cannot be noted. Hence, this condition is *Vatthārammana-purejātatthi Paccayo*.

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

Sādhu! Sādhu! Sādhu!

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

Saddhammarāṃsī Yeikha Sayadaw

**Translator's Note on
Atthi Paccayo and Avigata Paccayo**

89 consciousness (*cittas*)

Cittas can be classified as four classes.

1- <i>Kāmāvacara cittas</i> = 54	
(a) <i>Akusala cittas</i> – (12)	
(i) <i>Lobha-mūla citta</i> -	8
(ii) <i>Dosa-mūla citta</i> -	2
(iii) <i>Moha-mūla citta</i> -	<u>2</u>
	<u>12</u>
(b) <i>Ahetuka cittas</i> – (18)	
(i) <i>Akusala-vipāka citta</i> -	7
(ii) <i>Ahetuka kusala vipāka citta</i> -	8
(iii) <i>Ahetuka kiriya citta</i> -	<u>3</u>
	<u>18</u>
(c) <i>Kāma-sobhana citta</i> – (24)	
(i) <i>Mahā-kusala citta</i> -	8
(ii) <i>Mahā-vipāka citta</i> -	8
(iii) <i>Mahā-kiriya citta</i> -	<u>8</u>
	<u>24</u>
2- <i>Rūpāvacara cittas</i> = 15	
(a) <i>Rūpāvacara kusala citta</i> -	5
(b) <i>Rūpāvacara vipāka citta</i> -	5
(c) <i>Rūpāvacaraya kiriya citta</i> -	<u>5</u>
	<u>15</u>

Paṭṭhāna and Vipassanā (16)
Atthi Paccayo and Avigata Paccayo

3- <i>Arūpāvacara cittas</i> =12	
(a) <i>Arūpāvacara kusala citta</i> -	4
(b) <i>Arūpāvacara vipāka citta</i> -	4
(c) <i>Arūpāvacara kiriya citta</i> -	<u>4</u>
	<u>12</u>
4- <i>Lokuttarā cittas</i> = 8	
(a) <i>Lokuttara kusala citta</i> -	4
(b) <i>Lokuttara vipāka citta</i> -	<u>4</u>
	<u>8</u>

MOTTOS

- ✚ On seeing, if not mindful, one will go round the *samsarā*
On hearing, if not mindful, one will go round the *samsarā*
On smelling, if not mindful, one will go round the *samsarā*
On tasting, if not mindful, one will go round the *samsarā*
On touching, if not mindful, one will go round the *samsarā*
On planning and thinking, if not mindful, one will go round the *samsarā*

- ✚ On seeing, if one notes, one's *samsarā* will be terminated
On hearing, if one notes, one's *samsarā* will be terminated
On smelling, if one notes, one's *samsarā* will be terminated.
On tasting, if one notes, one's *samsarā* will be terminated.
On touching, if one notes, one's *samsarā* will be terminated.
On planning and thinking, if one notes, one's *samsarā* will be terminated.