

Paṭṭhāna and Vipassanā (8)

Purejāta Paccayo

(Prenascence Condition)

by

Ashin Kuṇḍalābhivamsa
Saddhammaramsī Yeiktha Sayadaw

Translated by Daw Than Than Nyein

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Saddhammaramsī Meditation Centre

Paṭṭhāna and Vipassanā (8)

Purejāta Paccayo

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Purejāta Paccayo

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Paṭṭhāna and Vipassanā (8) *Purejāta Paccayo*

Paṭṭhāna and Vipassanā (8)

Purejāta Paccayo

(Prenascence Condition)

Ashin *Kuṇḍalābhivamsa*

Today is the 8th waning day of the month of Tawthalin, 1353 Myanmar era (1–10–91) and the *dhamma* discourse that will be delivered is on *Purejāta Paccayo* (Prenascence Condition).

In the word *purejāta*, there are two parts: *pure + jāta*. *Pure* means pre; *jāta* means nascence or conditioning state. That means it has arisen beforehand and conditioning its related conditioned states. It is known as prenascence (*purejāta*).

These *purejāta* conditioning state and conditioned state are not existing elsewhere, but they are existing in the *santānas* of this audience, and the various individuals. These *dhammas* that have arisen were expounded by the *Buddha*.

While listening, if one reflects that the *dhamma* existing in one's *santāna* has been expounded by the *Buddha*, one shall be pleased and remember it better. To be able to have connection between the phenomenon in one's *santāna* and the *Pāli* vocabulary, first of all an explanation will be given briefly.

In the *santāna* of this audience, there are six sensitivities: eye-sensitivity in the eye; ear-sensitivity in the ear; nose-sensitivity in the nose; tongue-sensitivity in the tongue; body-sensitivity in the body and mind-sensitivity in the heart-base.

In the *Pāli* text on *Purejāta*, eye-sensitivity is referred to as *cakkhāyatanamī*; ear-sensitivity as *sotāyatanamī*; nose-sensitivity as *ghānāyatanamī*; tongue-sensitivity as *jivhāyatanamī*; body-sensitivity as *kāyāyatanamī* and mind-sensitivity is expounded as *yamī rūpanī nissāya tamī rūpanī*.

To have the connection between these in one's *santāna* and the *Pāli* terms in *Pāli* text, answer the questions once.

In *Pāli*, what is eye-sensitivity called?
 (*cakkhāyatanamī*, Venerable Sir); ear-sensitivity.....?
 (*sotāyatanamī*, Venerable Sir); nose-sensitivity.....?
 (*ghānāyatanamī*, Venerable Sir); tongue-sensitivity.....?
 (*jivhāyatanamī*, Venerable Sir); body-sensitivity.....?
 (*kāyāyatanamī*, Venerable Sir); and *hadaya-vatthu* or heart-base? (*yamī rūpanī nissāya tamī rūpanī*, Venerable Sir). Yes, it is called *yamī rūpanī nissāya tamī rūpanī*.

What strikes the eye-sensitivity? It is struck by the visible object (*rūpārammaṇa*); to ear-sensitivity? It is *saddārammaṇa*; to nose-sensitivity? It is (*gandhārammaṇa*); to tongue-sensitivity? It is *rasārammaṇa*; to body-sensitivity? It is *phoṭṭhabbārammaṇa*; and to mind-sensitivity, depending

on heart-base? It is *dhammārammaṇa*. That means the objects strike their respective sensitivities and they are each in pairs.

To understand this, shall we answer some more questions. What object strikes on the eye-sensitivity? (Visible object, *rūpārammaṇa*, Venerable Sir); on the ear-sensitivity? (Sound, *saddārammaṇa*, Venerable Sir); on nose-sensitivity? (Smell, *gandhārammaṇa*, Venerable Sir); on tongue-sensitivity? (Taste, *rasārammaṇa*, Venerable Sir); on body-sensitivity? (Touch, *phoṭṭhabbārammaṇa*, Venerable Sir); and on mind-sensitivity? (Phenomenon, *dhammārammaṇa*, Venerable Sir). Yes, *dhammārammaṇas* strike on the *manodvāra* which is depending on the heart-base.

In *Pāli* terms, the visible object which strikes at the eye-sensitivity is known as *rūpārammaṇa*. What is it called in *Pāli*, the visible object that strikes at the eye-sensitivity of this audience? (It is called *rūpārammaṇa*, Venerable Sir); the sound that strikes at the ear-sensitivity? (It is *saddārammaṇa*, Venerable Sir); the smell that strikes at the nose-sensitivity? (It is *gandhārammaṇa*, Venerable Sir); the taste that strikes at the tongue-sensitivity? (It is *rasārammaṇa*, Venerable Sir); and the tangible object that strikes at the body-sensitivity? (It is *phoṭṭhabbārammaṇa*, Venerable Sir).

In the *santānas* of this audience, for the *dhammārammaṇa* striking at the mind-sensitivity, which is depending on the heart-base (*hadaya-vatthu*) there is no separate, direct and distinct term in *Pāli* vocabulary.

It is only expressed in *Pāli* as *yamī rūpaṃ nissāya manodhātuca, manoviññādhātuca vattanti.*

Tamī rūpaṃ manodhātuyā taṃsāmpayuttakānañca dhammānaṃ purejātapaccayena paccayo.

Manoviññādhātuyā taṃsāmpayuttakānañca dhammānaṃ kiñcikāle purejātapaccayena paccayo.

Kiñcikāle na purejātapaccayena paccayo.

This phenomenon is happening so distinctly in many ways that it is expounded as Base-prenascence condition (*Vatthu-purejāta Paccayo.*)

Here, *purejāta* can be classified under three subheadings: Base-prenascence (*Vatthu-purejāta*); object-prenascence. (*Ārammaṇa-purejāta*); and Base-object-prenascence (*Vatthārammaṇa-purejāta*). Into how many subheadings is it divided? (Three subheadings, Venerable Sir). From *cakkhāyatanamī* and so on up to *kāyāyatanamī* and *yamī rūpaṃ nissāya* and so on are included in *Vatthu-purejāta*. *Rūpāyatanamī* and so on are included in *Ārammaṇa-purejāta*. So also *yamī rūpaṃ nissāya* and so on are included in *Pāli* text of, *Vatthārammaṇa-purejāta*.

When the terms in *Pāli* and the phenomena occurring in the *santānas* of this audience are correlated to each other, is it not obvious that the phenomena arising in the *santānas* of this audience have been expounded by the *Buddha*? (It is obvious, Venerable Sir.)

When a visible object strikes at the eye-sensitivity, what consciousness arises? It is the eye-consciousness that arises. The questions shall be answered once again, so that when it is expounded in *Pāli*, one will appreciate that

these phenomena are arising and conditioning in one's *santāna*. Due to this knowledge, on continued noting, one can realize *dhamma* quickly.

When a visible object strikes at the eye-sensitivity, which consciousness arises? (Eye-consciousness arises, Venerable Sir). Yes, in *Pāli* vocabulary, the eye-consciousness is called *cakkhuvīññādhātuyā*. What is eye-consciousness called in *Pāli*? (It is *cakkhuvīññādhātuyā*, Venerable Sir.). In whose *santāna* is it existing? (It is existing in the *santāna* of the audience, Venerable Sir). It seems to be a little difficult because it is expressed in *Pāli*.

“*Tanīsampayuttakānañca dhammānaṃ*”, means the seven mental factors (*cetasikas*) are arising simultaneously with the eye-consciousness. This is just to show the ability to arise simultaneously, but is not the main factor. The arising of eye-consciousness is the main factor. If the question on eye-consciousness can be answered, the rest can also be answered. Let us just answer one question. Later, if you understand that the phrase “*Tanīsampayuttakānañca dhammānaṃ*” means mental factors, one does not need to answer any more.

When sound (*saddārammaṇa*) strikes at the ear-sensitivity, which consciousness arises? (Ear-consciousness arises, Venerable Sir). In *Pāli* vocabulary, what is this ear-consciousness called? (It is called *sotavīññādhātuyā*, Venerable Sir).

When smell (*gandhārammaṇa*) strikes at the nose-sensitivity, which consciousness arises? (Nose-consciousness arise, Venerable Sir). In *Pāli* vocabulary,

what is this nose-consciousness called? (It is called *ghānaviññāṇadhātuyā*, Venerable Sir).

When taste (*rasārammaṇa*) strikes at the tongue-sensitivity, which consciousness arises? (Tongue-consciousness arises, Venerable Sir). In *Pāli* vocabulary what is this tongue-consciousness called? (It is called *jīvhaviññāṇadhātuyā*, Venerable Sir).

When touch (*phoṭṭhabbārammaṇa*) strikes at the body-sensitivity, which consciousness arises? (Body-consciousness arises, Venerable Sir). In *Pāli* vocabulary what is body-consciousness called? (It is called (*kāyaviññāṇadhātuyā*, Venerable Sir). Yes, it is called *kāyaviññāṇadhātuyā*.

Rūpāyatanamī saddāyatanamī gandhāyatanamī rasāyatanamī phoṭṭhabbāyatanamī manodhātuyā taṃsāmpayuttakānañca dhammānamī purejātapaccayena paccayo.” Means the total of five present conditioning states cause the arising of three *manodhātus*,⁽¹⁾ as expounded by the *Buddha*.

“*Yamī rūpamī nissāya tamī rūpamī*” means the arising of *manodhātu* and *manoviññāṇadhātu*⁽²⁾ and conditioning by the force of *Vitthārammaṇa purejāta* condition, as expounded by the *Buddha*.

Taking the phenomena arising in one’s *khandhā* or *santāna* as the object of thought will be expounded in *Pāli*. Repeat after me just once.

*Purejāta paccayoti -
Cakkhāyatanamī cakkhaviññāṇadhātuyā
taṃsāmpayuttakānañca dhammānamī purejātapaccayena
paccayo.*

Sotāyatanamī sotaviññāṇadhātuyā taṁsampayuttakānañca dhammānamī purejāta paccayena paccayo.

Ghānāyatanamī ghānaviññāṇadhātuyā taṁsmpayuttakānañca dhammānamī purejāta paccayena paccayo.

Jivhāyatanamī jivhaviññāṇadhātuyā taṁsampayuttakānañca dhammānamī purejātapaccayena paccayo.

Kāyāyatanamī kāyaviññāṇadhātuyā taṁsampayuttakānañca dhammānamī purejāta paccayena paccayo.

Rūpāyatanamī cakkhaviññāṇadhātuyā taṁsmpayutakānañca dhammānamī purejāta paccayena paccayo.

Saddāyatanamī sotaviññāṇadhātuyā taṁsmpayutakānañca dhammānamī purejāta paccayena paccayo.

Gandhāyatanamī ghānaviññāṇadhātuyā taṁsmpayutakānañca dhammānamī purejāta paccayena paccayo.

Rasāyatanamī jivhaviññāṇadhātuyā taṁsmpayutakānañca dhammānamī purejāta paccayena paccayo.

Phoṭṭhabbāyatanamī kāyaviññāṇadhātuyā taṁsmpayutakānañca dhammānamī purejāta paccayena paccayo.

Rūpāyatanamī saddāyatanamī gandhāyatanamī rasāyatanamī phoṭṭhabbāyatanamī manodhātuyā taṁsmpayuttakānañca dhammānamī purejāta paccayena paccayo.

Yamī rūpaṇi nissāya manodhātuyā ca manoviññādhātuyā ca vattanti.

Tamī rūpaṇi manodhātuyā tamisampayuttakānañca dhammānaṇi purejāta paccayena paccayo.

Manoviññādhātuyā tamisampayuttakānañca dhammānaṇi kiñcikāle purejātapaccayena paccayo. Kiñcikāle na purejātapaccayena paccayo.

The *Pāli* Text has been expounded in serial order. In *Pāli*, from *Cakkhāyatanaṇi* to *kāyāyatanaṇi*, there are five *vatthus* (*rūpas*) and when *hadaya-vatthu* is included, it totals up to six *vatthu rūpas*. These six *vatthus rūpas* are the conditioning state (*paccaya*). Seven (*satta*) *viññādhātus*⁽³⁾ are the conditioned state (*paccayupanna*).

Next, the five objects of *rūpāyatanaṇi*, *saddāyatanaṇi*, *gandhāyatanaṇi*, *rasāyatanaṇi*, *phoṭṭhabbāyatanaṇi* and heart base (*hadaya-vatthu*) are the conditioning state. The seven *viññādhātus* are the conditioned state.

The *Pāli* word *cakkhāyatana* has two parts: *cakkhu + āyatana*. *Cakkhu* means eye-sensitivity; *āyatana* means the cause. *Cakkhu* is.....? (eye-sensitivity, Venerable Sir). *Āyatana* is? (the cause, Venerable Sir). For whose arising is the cause? It is the cause for the arising of *cakkhuviññāṇa*. Eye-sensitivity is the cause (*paccaya*) for the arising of *cakkhuviññāṇa*. Eye-consciousness or *cakkuviññāṇa* is the effect (*paccayupanna*).

In the word *sotāyatanaṇi*, *sota* means ear-sensitivity, and *āyatana* means the cause. Is it the cause for whose arising? It is the cause for the arising of *sotaviññāṇa*, the ear-consciousness.

It is the same in *ghānāyatana*, *ghāna* means nose-sensitivity; *āyatana* means the cause. Whose cause is it? It is the cause for the arising of *ghānaviññāṇa*, nose-consciousness. Is it obvious that there will be nose-consciousness only if there is nose-sensitivity ? (It is obvious, Venerable Sir).

Also in *jivhāyatanaṃ*, *jivhā* means tongue-sensitivity, *āyatana* means the cause. Whose cause is it? It is the cause for the arising of *jivhāviññāṇa*, tongue-consciousness.

Tongue-consciousness can only arise when there is tongue-sensitivity. Without tongue-sensitivity, there can be no tongue-consciousness.

In the same manner, in *kāyāyatanaṃ*, *kāya* means body sensitivity, *āyatana* means the cause. What cause is it? It is the cause for the arising of body-consciousness. These phenomena should be known.

It is the same for *rūpāyatana*. *Rūpa* means visible object. *Āyatana* means the cause, whose cause is it? It is the cause for the arising of eye-consciousness. Though there is eye-sensitivity, but at this moment if there is no visible object, there cannot be any eye-consciousness. Hence, the visible object (*rūpārammaṇa*) is also the cause for the arising of eye-consciousness.

It is the same for *saddāyatana*. *Saddā* means sound (*saddārammaṇa*). *Āyatana* means the cause. Whose cause is it? It is the cause for the arising of ear-consciousness. The audience has already understood these phenomena.

It is the same for *ghānāyatanaṃ*. *Ghāna* means smell. *Āyatana* means the cause. Whose cause is it? It is the

cause for the arising of nose-consciousness. Nose-consciousness can arise only when there is the smell. Without the smell, no nose-consciousness can arise.

In the same way for *rasāyatana*, *rāsā* means taste (*rasārammaṇa*). *Āyatana* means the cause. Whose cause is it? It is the cause for the arising of tongue-consciousness. Without *rasārammaṇa*, can there be tongue-consciousness? (It cannot be there, Venerable Sir). Yes, it cannot be there.

In the same way for *phoṭṭhabbāyatana*. *Phoṭṭhaba* means the touch, tangible object. *Āyatana* means the cause. Whose cause is it? (It is the cause for the arising of body-consciousness, Venerable Sir). Yes, it is the cause for the arising of body-consciousness. Only when there is *phoṭṭhabbārammaṇa*, body-consciousness can arise. Without any touch, can there be any body-consciousness arising? (There cannot be any arising, Venerable Sir). Yes, it cannot arise. All these phenomena are happening in one's *santāna*.

According to *cakkhāyatanaṃ*, eye-sensitivity is also the cause for the arising of eye-consciousness. In *rūpāyatanaṃ*, visible object is the cause for the arising of eye-consciousness. Are these functions not similar? (They are similar, Venerable Sir). Both the conditioning states (*paccayas*) are *rūpa dhammas*. The conditioned state (*paccayuppana*) is *nāma dhamma*. Only when a visible object strikes at the eye-sensitivity, the eye-consciousness can arise. Without the striking, it cannot arise.

The eye-consciousness cannot be said to exist either in the eye-sensitivity or in the visible object. Only when

these two, that is, the eye-sensitivity and the visible object come together, the eye-consciousness arises in a flash. This very moment of arising is the time to practise *vipassanā* meditation.

The religious writers of treaties explained by giving examples of a bow, strings of a violin and the sound. Eye-sensitivity (*cakkhāyatanā*) is likened to the strings of a violin, and a visible object to a bow. Eye-consciousness (*cakkhuvīññāṇa*) is likened to the sound. The sound does not exist either in the strings of the violin or in the bow. Only when the bow plays the violin, the sound is produced.

Likewise, eye-consciousness does not exist either in eye-sensitivity or in the visible object. Only when these two come together the eye-consciousness arises in a flash.

Motto: On playing the violin
With the bow
The sound is produced.

When the violin strings are played by a bow, the sound of the violin is produced.

Motto: When an object (*ārammaṇa*)
Strikes at the respective sensitivity,
There arises the consciousness (*vīññāṇa*).

The respective sensitivity is referred to as a mirror. The object means visible object (*rūpārammaṇa*). At the very

moment of a visible object striking at the eye-sensitivity, eye-consciousness arises. Does not eye-consciousness arise? (It does arise, Venerable Sir). Object alone cannot produce eye-consciousness. Only when a visible object strikes at the eye-sensitivity, eye-consciousness arises.

Eye-sensitivity is the receptor. A visible object is the stimulator, and the eye-consciousness is the spark. Is the eye-consciousness likened to the sound of a violin? (It is likened thus, Venerable Sir). Yes, it is likened thus. One must be able to note at the very moment of the arising of this consciousness. If one can do so as such, according to Dependent origination (*Paṭiccasamuppāda*), it is done for the sake of stopping the rotating *Paṭiccasamuppāda* Ferris wheel of suffering (cycle of rebirths). If not, that *Paṭiccasamuppāda* wheel will be made to keep on rotating. It makes one keeps on going the round of rebirths (*saṃsārā*). Does not this mean that if one wants to break the round of *saṃsārā*, one must note? (It means thus, Venerable Sir). When one is unable to note, one must go round the *saṃsārā*. When one is able to note at the very moment of seeing, one can break the *saṃsārā*. Without noting, one will go round the wheel of *saṃsārā*.

Motto: On seeing,
 If not mindful
 One will go round the *saṃsārā*.

If one cannot note on seeing-consciousness, from that time onwards the wheel of *saṃsārā* will continue to

revolve. Hence, one will go on meeting with sorrow, lamentation, suffering, grief and extreme despair.

Motto: On seeing
If mindful
One will stop going round the *saṃsārā*.

It means that if one can be conscious after seeing and note "seeing seeing", one can stop going round the *saṃsārā*. At this point the *Buddha* expounded on the rotation of the Dependent Origination and how it can be stopped. Here are three bases of Dependent Origination for one to go round the *saṃsārā*. They are: eye-sensitivity (*cakkhāyatanam*), visible object (*rūpāyatanam*) and eye-consciousness (*cakkhuvīññāṇa*). If one cannot start to note from these three, the wheel of *saṃsārā* will go on revolving.

At one time the *Buddha* was residing at a tiered roofed-brick monastery in *Natika* village. While residing all alone in the monastery, the *Buddha* in His wisdom, wanted to reflect the *dhamma* on Dependent Origination (*Paṭiccasamuppāda*). Firstly, he contemplated in His mind, the Dependent Origination for all individuals of the 31 planes, right up to the highest plane of existence how the wheel of Dependent Origination revolves around and how to stop; how meditation can be practised to stop the revolution. Then He uttered the following *Pāli* verse:

*Cakkhuñca paṭicca rūpeca uppajjati cakkhuvīññāṇam
Tiṇṇam saṅgati phasso. Phassapaccayā vedanā. Vedanā
paccayā taṇhā. Taṇhāpaccayā upādānam. Upādāna*

paccayā bhavo. Bhavapaccayā jāti. Jātipaccayā jarā, maranamī, soka, parideva, dukkha, domanassa upāyāsā sambhavanti. Evametassa kevalassa dukkhakkhandhassa samudaya hoti.

(*Nidānavagga samyutta - 302*)

Firstly, the *Buddha* uttered how the wheel of Dependent Origination revolves. Then He uttered how the round of rebirths (*samsarā*) is stopped.

Cakkhuñca paṭicca rūpeca uppajjati cakkhuvīññānamī. Tiṇṇamī saṅgati phasso. Phassapaccayā vedanā, vedanā paccayā taṇhā, tassāyeva taṇhāya asesavirāga nirodhā uppādānanirodho, uppādānanirodha bhavanirodho, bhavanirodhā jatinirodho, jatinirodhā jarā maranamī soka pariveda dukkha domanassupāyāsā nirujjhanti. Evametassa kevalassa dukkhakkhandhassa nirodho hoti.

Evamī = due to these successive causes; *kevalassa* = with no pleasantness, but only sufferings; *etassa dukkhakkhandhassa* = this mass of sufferings; *nirodho* = cessation; *hoti* = is achieved. *Iti* = thus; *bhagavā* = the *Buddha*; *avoca* = expounded with wisdom led by compassion.

Sādhu! Sādhu! Sādhu!

It is evident in pre-nascence conditioning state (*purejāta paccaya*). Is not there "*cakkhuñca paṭicca rūpeca uppajjati cakkhuvīññānamī*"? (It is there, Venerable Sir). "*Cakkhāyatanamī*" and "*cakkhuñca*" are the same. "*Rūpeca*" and "*rūpāyatanamī*" are the same. Is "*cakkhuvīññānamī*" and "*cakkhuvīññādhātuyā*", the same

or different? (They are the same, Venerable Sir). This is the basis of the Dependent Origination. Here, if one can note at the very moment of arising of *cakkhuvīññāṇa*, the wheel of *saṃsarā* will be stopped. If one cannot note, the wheel will keep on revolving.

"*Tiṇṇamī saṅgati phasso*"

Tiṇṇamī = eye-sensitivity, visible object and eye-consciousness; *saṅgati* = because of the meeting of ; *phassa* = contact; *sambhavanti* = is established.

When these three meet, the contact (*phassa*) is formed and in the eye, there is a sensation of meeting. One who has fairly matured *samādhi ñāṇa* on noting "seeing, seeing", he sensed that there is some sort of meeting or touching in the eye-sensitivity. This sensation is the contact (*phassa*).

Tiṇṇamī = this triad: eye-sensitivity, visible object and eye-consciousness; *saṅgati-saṅgatiyā* = the meeting of; *phassa* = contact; *sambhavanti* = is established.

Phassapaccayā = due to contact (cause), *vedanā* = feeling; *sambhavanti* = is established.

Vedanāpaccayā = due to feeling (cause); *taṇhā* = craving; *sambhavanti* = is established.

Taṇhāpaccayā = due to craving (cause); *upādānamī* = clinging; *sambhavanti* = is established.

Upādānapaccayā = due to clinging (cause); *bhavo* = *kamma bhava* and *upapattibhava*; *sambhavanti* = are established.

Bhavapaccayā = due to existence (cause); *jāti* = conception; *sambhavanti* = is established.

Jātipaccayā = due to conception (cause); *jarā, maraṇa* = ageing and death; *sambhavati* = are established.

Soka, parideva, dukkha, domanassupāyāsa = sorrow, lamentation, physical suffering and mental suffering, grief and extreme despair; *sambhavati* = are established. *Evani* = due to said successive causes; *kevalassa* = complete suffering without pleasantness; *etassa dukkhakkhandhassa* = this mass of suffering; *samudayo* = arising; *hoti* = is established. *Iti* = thus; *bhagavā* = the *Buddha*; *avoca* = expounded with wisdom led by compassion.

Sādhu! Sādhu! Sādhu!

There are eye-sensitivity known as *cakkhāyatanaṃ* and visible object known as *rūpārammaṇa*. When these two meet and get together, eye-consciousness known as *cakkhuvīññāṇa* arises. When eye-consciousness arises and at that very moment when these three meet together, contact (*phassa*) is established. Then feeling (*vedanā*) is established. After feeling, craving (*taṇhā*); after *taṇhā*, clinging (*upādānaṃ*); after *upādānaṃ*, existence (*bhava*) are formed. Due to *bhava*, conception (*jāti*), ageing and death (*jarā, maraṇa*) happen. Does not one have sorrow (*soka*), lamentation (*parideva*), physical suffering (*dukkha*), grief and extreme despair (*domanassupāyāsā*)? (One has these, Venerable Sir). Why does all these things happen? These things happen because one cannot note at the moment of arising of the phenomenon.

Motto: On seeing,
If not mindful
One will go round the *samīsarā*.

When one is not noting, everything mentioned happen continuously. Is it not? (It happens thus, Venerable Sir). One goes round *saṃsārā* in this existence, so also in future existences as well, resulting in meeting suffering continuously. The word "*kevalassa*" means "entirely" or "not mixed with". Here it means complete suffering without being mixed with pleasantness. Nevertheless there is some happiness. Even then it is all suffering in disguise (*vipariṇamadukkha*) as happiness.

Is not there some happiness in the human existence and *deva* happiness in the *deva* realm? (There are some happiness, Venerable Sir). When one looks at this happiness, one will find that it is not real happiness. This happiness is changeable for the worst and so it is suffering, known as *vipariṇamadukkha*. Happiness, as said, when it changes for the worst, does it not become suffering? (It becomes suffering, Venerable Sir). As much as there is happiness, it turns into suffering. Hence, the *Buddha* had expounded that it is entirely suffering (*kevalassa*). All happiness is suffering. "*Etassa dukkhakkhandhassa* = all these sufferings; *samudaya* = the arising of; *hoti* = exist."

Why does this happen? It happens because one cannot contemplate at the eye. Similarly for the ear also, if one cannot note at the ear, one will go round the *saṃsārā*.

Motto: On hearing, if not mindful, one will go round the *saṃsārā*.

On smelling, if not mindful, one will go round the *saṃsārā*.

On tasting, if not mindful, one will go round the *samīsarā*.

On touching, if not mindful, one will go round the *samīsarā*.

On thinking, if not mindful, one will go round the *samīsarā*.

If there is no noting in all these six places (*dvāras*), one will go round the *samīsarā*. Does this audience want to go round the *samīsarā*? (No, Venerable Sir). "*Evametassa kevalassa dukkhakkhandhassa*" has been said before. "*Evamī* = by these continuous causes; *kevalassa* = without happiness but made up of total suffering; *etassa dukkhakkhandhassa* = of this group of suffering". This is a group of massive suffering. How can one want to go round the *samīsarā*? One does not want to go round it any more. Does an intelligent individual want to go round the *samīsarā*? (One does not want to go round, Venerable Sir). Does not one know that it is so frightful? (One does know, Venerable Sir).

If asked, how long has one been going round the *samīsarā*? The answer is, the *samīsarā* is so long that the beginning of *samīsarā* cannot be found out, and one had suffered all along. In future, if one's *samīsarā* cannot be terminated how long will one keep on suffering cannot still be estimated. Is not the present time to terminate one's *samīsarā* or not? (This is the time one can terminate it, Venerable Sir). One must terminate it at the time when one can do so. It will not be proper to have sorrow later. If one is in an existence where

one cannot terminate the *saṃsārā* one will have sorrowful regrets as, "Oh! I have not been able to terminate it, and I have to suffer". Only when one falls down to *apāya nīraya*, sorrow (*soka*), lamentation (*parideva*), and regret may arise. In order not to have regrets, such as, "Oh! so much suffering has to be taken because one has not terminated the *saṃsārā* while one is still capable of doing so", one must terminate it starting from this moment.

With what method should one terminate the round of *saṃsārā*? It must be done by *vipassanā* meditation. One must note precisely while seeing, hearing, smelling, tasting, touching and thinking. The word "while" refers to the present moment. The individual who has strong *samādhi*, on noting the eye-consciousness right at the present moment of its arising, can terminate the *saṃsārā*. How is it to be noted? Must note as "seeing, seeing". When *samādhi ñāṇa* develops, this audience will find out for themselves. Some individuals have already found out.

Here in noting, "seeing, seeing", on seeing, five factors are involved. They are eye-sensitivity (*cakkhāyatana*); visible object (*rūpārammaṇa*); eye-consciousness (*cakkhuvīññāṇa*); contact (*phassa*) and "*phassa paccayā vedanā*" = feeling due to contact. These five factors may usually be noted. If one can note to know up to the feeling (*vedanā*), and if the *vedanā* is terminated, can craving (*taṇhā*) arise? (*Taṇhā* cannot arise anymore, Venerable Sir). Yes, it cannot arise anymore.

"*Tassāyeva taṇhāya asesavirāganirodhā*"

Tassāyeva taṇhāya = due to noting; the craving (*taṇhā*); *asesavirāganirodhā* = is completely ceased, as expounded by the *Buddha*. Hence, by noting as said (above) can *taṇhā* arise anymore? (It cannot arise, Venerable Sir). During the moment of noting *vedanā* can there arise craving (*taṇhā*). (It cannot arise, Venerable Sir). As one can note right up to *vedanā*, *taṇhā* has no chance to arise.

Tassāyeva taṇhāya asesavirāganirodhā = because of the complete cessation of this *taṇhā upādānanirodho* = the cessation of clinging; *sambhavanti* = is established. *Upādānanirodho* = because the clinging has ceased; *bhavanirodho* = the cessation of existence due to *kamma* (*kammabhava*) and the present existence (*upapattibhava*); *sambhavanti* = is established. *Bhavanirodhā* = due to cessation of existence; *jatinirodho* = the cessation of conception; *sambhavanti* = is established. *Jatinirodhā* = due to the cessation of conception; *jarā maraṇam* = aging and death; *nirujjhanti* = are ceased. *Soka*, *parideva*, *dukkha*, *domnanassupāyāsa* = sorrow, lamentation, suffering, mental grief and extreme despair; *nirujjhanti* = are ceased. *Evaṃ* = Thus; *kevalassa* = which is total suffering without any happiness; *etassa dukkhakkhandhassa* = of this aggregate of suffering; *nirodho* = the cessation; *hoti* = is established. *Iti* = thus, *bhagavā* = the *Buddha*; *avoca* = expounded with wisdom led by compassion.

Sādhu! Sādhu! Sādhu!

Noting at the very moment of seeing can accomplish the noting of one of the five *dhamma*. Recite the motto concerning this.

Motto: Eye-sensitivity and visible object are the two *rūpa dhammas*.

Eye-consciousness, contact and feeling are the three *nāma dhammas*.

While seeing, the truth of suffering can be known by noting seeing, seeing.

Eye-sensitivity is also known as *cakkhāyatanaṃ*. What is eye-sensitivity called? (It is called *cakkhāyatanaṃ*, Venerable Sir). Visible object means *rūpārammaṇa*. Are they not mentioned in the motto? (They are, Venerable Sir). These two are the *rūpa dhamma*. They may also be noted.

On noting "seeing, seeing", sometimes the eye-sensitivity is known. "As if the eye becomes clearer and clearer". It means one is noting the eye-sensitivity (*cakkhāyatana*). Sometimes a visible object may also be noted. Seeing stays at mere seeing means noting the visible object. The explanation on the two *rūpa dhammas* of eye-sensitivity and the visible object is fairly complete.

Now, eye-consciousness, contact and feeling will be explained. Eye-consciousness means the mind knowing the seeing. Sometimes on noting seeing, in one's understanding there is "a consciousness in the eye", which is knowing the nature of eye-consciousness. Contact is *phassa*. Sometimes "there is a sensation of contact occurring at the eye". How many kinds altogether

have been explained? (There are four kinds, Venerable Sir). Feeling means *vedanā*. In noting "seeing, seeing", sometimes one seems to perceive pleasantness and at other times unpleasantness. Seeing pleasantness is *sukha vedanā*, unpleasantness is *dukkhavedanā*.

One tends to note the eye-sensitivity or the visible object or both as well. Sometimes one may note the eye-consciousness or the contact or the feeling. By being able to note these, can *taṇhā* due to *vedanā* arise? (It cannot arise, Venerable Sir).

"*Tassāyeva taṇhāya asesavirāga nirodho*". *Tassāyeva taṇhāya* = only that *taṇhā*; *asesavirāga nirodho* = due to the complete cessation of.

Because of the cessation which gives no chance for the arising of *taṇhā*, the clinging (*upādāna*) also ceases. Doesn't it cease to exist? (It does cease, Venerable Sir). When clinging ceases, *kamma* for existences also ceases. When *kamma* ceases, conception also ceases. When conception (to be born again) ceases, ageing, ailing, death, sorrow, lamentation and so on also cease to exist. The wheel of *saṃsārā* is then broken. Does not the wheel of *saṃsārā* broken by noting at the moment of seeing? (It does break by noting thus, Venerable Sir).

Motto: On seeing, if mindful, one's *saṃsārā* will be terminated.

On hearing, if mindful, one's *saṃsārā* will be terminated.

On smelling, if mindful, one's *saṃsārā* will be terminated.

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

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

On thinking, if mindful, one's *saṁsārā* will be terminated.

When the six objects strike the respective six sensitivities or doors, the six consciousnesses of eye, ear, nose, tongue, body or mind arise respectively. If one can note while any one of these consciousnesses is arising, one's wheel of *saṁsārā* will be broken. One should be able to note it to terminate the *saṁsārā*. Only when one has developed a sufficiently matured *samādhi ñāṇa*, can note at the eye. In the beginning, the noting must be done so that "seeing" stays at mere seeing. Out of the five kinds that have been mentioned above, if one kind can be noted, it is said to be seeing is at mere seeing. When *samādhi ñāṇa* becomes mature, on noting "seeing, seeing", one will perceive the passing away fleetingly of the visible object, and the passing away of the noting consciousnesses one by one. This is how one should practise to note to become habitual. One can note like this when one has reached *bhanga ñāṇa*.

Those with strong insight, at *bhanga ñāṇa*, on noting seeing seeing, will perceive the fleetingly passing away of the visible object and also that of the eye consciousnesses one by one. At least one phenomenon is usually perceived. There are quite a few individuals who can perceive the passings away of the eye-consciousnesses.

The wise individuals with strong *samādhi ñāṇa* can perceive three phenomena. On noting seeing, seeing, they perceive the fleetingly passing away of the visible object; then the passing away of the eye consciousnesses; and the passing away of the noting mind which is noting seeing, seeing.

On perceiving the passings away, cannot one realize the impermanence? (One can realize thus, Venerable Sir). Everything seen are not permanent. Impermanence is the word in English, in *Pāli* ----? (*anicca*, Venerable Sir). Since the passings away are so swift, they seem to be oppressing, and so it is taken as suffering. Suffering is the word in English, in *Pāli* ---? (*dukkha*, Venerable Sir). How can one prevent this suffering caused by oppressive passing away? It cannot be prevented in any way. It is happening on its own accord. It is not controllable. Uncontrollability is the word in English, in *Pāli* ----? (It is *anatta*, Venerable Sir).

After gaining the *ñāṇa* of realizing *anicca*, *dukkha* and *anatta* fully, one can attain the noble *dhamma*. Hence, can one break the wheel of *samsarā*? (One can break it, Venerable Sir). Yes, it can be broken. As soon as one attains the *sotapatti magga ñāṇa*, is the wheel of *apāya samsarā* broken? (It is broken, Venerable Sir). One will never again go round the *apāya samsarā*. Is it not important to break it? (It is important, Venerable Sir). At present, is it possible to terminate the wheel of *apāya samsarā*? (It is possible, Venerable Sir).

It should be broken at the time while one is still able of doing it. If not, remorse will arise when one is no

longer capable to do so. It was expounded often by the *Buddha*.

*Nagarami yatthā paccantami guttami santarabāhirami.
Evami gopetha attanamī, khano ve mā upaccagā.
Khaṇṭitāhi socanti, nirayamhi samappitā.*

Paccantami = which is of the border area; *nagarami* = the town; *santarabahirami* = both inside and outside; *guttamiyathā* = like securely guarding; *evami* = similarly; *attanamī* = one self, which is one's eyes, ears, nose, tongue, body and mind; *gopetha* = should be guarded securely. *Khano* = the opportune time of the *Buddha's* enlightenment; *mā upaccagā* = should not let it pass by. *Khaṇṭitā* = those who let the opportune time of the *Buddha's* enlightenment to pass by; *nirayamhi* = the *niraya*; *samappita* = (they) will be fallen. *Socanti* = to have worries repeatedly. *Iti* = thus; *bhagavā* = the *Buddha*; *avoca* = expounded with wisdom led by compassion.

Sādhu! Sādhu! Sādhu!

People of the city living in the border areas of a country has to guard their city securely against the rebels and the enemies. Likewise one has to guard securely one's eyes, ears, nose, tongue, body and mind which is one's *khandhā*. Does not one have to guard oneself so as not to let the wheel of one's *saṃsārā* go round. (One must guard oneself, Venerable Sir).

Guarding can only be done during the time of the *Buddha's* *sāsana*, when the opportune time of the *Buddha*

sāsana has passed away and the *sāsana* is present no more, the practice will be absent. Hence, can one be able to guard securely? (One cannot guard thus, Venerable Sir). If it cannot be guarded, one may have to return to the *apāya samisārā*. Then, he will have sorrow, expounded the *Buddha*. It means to say that one must be making effort to break the wheel of *samisārā* at the moment of opportune time during the presence of *sāsana*.

If one is noting while the six consciousnesses arise due to the striking of the six objects at the respective six sensitivities, the guarding is said to be secure. This is the meaning of what the *Buddha* has expounded so as one's wheel of *samisārā* is halted. Hence, should not this audience note, at least to break the *apāya samisārā* while one is meeting with the opportune time of the presence of *sāsana*? (We should note, Venerable Sir).

If one cannot note, one can go round the *samisārā* by the eyes or ears or nose or tongue or body or mind. If one can note, *samisārā* will be cut off. How to note at the eyes has been expounded fairly completely. Now, how to note at the ears will be expounded.

When the sound strikes at the ear-sensitivity, ear-consciousness arises. To note while the ear-consciousness is arising, it must be noted as hearing, hearing. Hence various things are involved; *sotāyatanamī* means ear-sensitivity, *saddāyatanamī* means the sound (*saddārammaṇa*); *sotaviññāṇadhātuyā* means ear-consciousness. Noting must be done at the very moment when the ear-consciousness (*sotaviññāṇa*) arises due to the striking of sound (*saddārammaṇa*) at the ear-

sensitivity. At other times it should not be noted. Can *vipassanā ñāṇa* arise when one is noting hearing, hearing without actually hearing a sound? (It cannot arise, Venerable Sir). Noting must be done exactly at the very moment of hearing, when the *samādhi ñāṇa* is still weak, it cannot be noted like that yet. But when the *samādhi ñāṇa* becomes strengthened, the noting can be accomplished.

The audience *yogis*, very often have to note the sound. Don't one have to note hearing, hearing while one is practising in sitting or walking meditation? (One has to note thus, Venerable Sir). To note the sound, that is, noting at the ears is a little bit easier than noting at the eyes. Once one can note the sound, one has succeeded one step further.

In the beginning, one has to note hearing at mere hearing. The mind must not follow the sound. One must not try to identify the sound by thinking what sound it is. One must keep the knowing mind right at the ear-sensitivity. When one can keep it like this, will the mind follow the sound? (It will not follow, Venerable Sir). If the mind does not follow the sound, one can note hearing at mere hearing.

Later, when the *samādhi ñāṇa* gets more strengthened, the sound may go further and further away or may also become deep or sometimes come nearer and nearer. Sometimes does not the sound fade away? (It does fade away, Venerable Sir). When it happens like this, one is likely to be able to note at the ears. When the *yogi* can note at the ears he is very much successful.

Later, when the *samādhi ñāṇa* develops more and more, on noting hearing, the sound passes away one syllable after another. It has been experienced by the veteran *yogis* quite often. The disappearance of the sound may be quite distinct.

Since the sound has disappeared, cannot one know that the sound is not permanent? (It can be known thus, Venerable Sir). Many *yogis* can note the sound very well. When a *yogi* hears the sound "gentleman", as soon as he notes it, the sound becomes disconnected syllable by syllable like, being separated into "gen, tle and man". Since the syllables are disconnected, can the meaning of the word be understood? (It cannot be understood, Venerable Sir). Because the meaning cannot be known, *lobha*, *dosa* and *moha* do not have the chance to arise. By knowing the truth thus, cannot delusion (*avijjā*) disappear? (It can disappear, Venerable Sir). As the delusion disappears the wheel of one's *samsarā* is broken.

Since the sound passes away one syllable after another, it is not permanent. This knowledge of impermanence (*anicca ñāṇa*) and *avijjā* are directly opposite. *Anicca ñāṇa* cannot arise when one is covered with *avijjā*. As soon as *anicca ñāṇa* arises, this *avijjā* disappears.

Later when the *samādhi ñāṇa* gets strengthen and mature more and more, on noting hearing, hearing, the sound disappears syllable by syllable and also the ear-consciousnesses disappears one by one. The sound is not permanent. Ear-consciousness is also not permanent. Impermanence is the word in English, in *Pāli* it is--?

(*anicca*, Venerable Sir). The passings away are happening so swift that it seems to be oppressing and so it is suffering. The word suffering is in English and in *Pāli* ---? (*dukkha*, Venerable Sir). How can these sufferings be prevented? They cannot be prevented in any way. They are happening on their own accord. This phenomenon is uncontrollable. Uncontrollability is the word in English, and in *Pāli*, it is ---? (*anatta*, Venerable Sir).

When the knowledge of *anicca*, *dukkha* and *anatta* are fully realized, this audience can attain the noble *dhamma* which they have aspired for. The wheel of *saṃsārā* can be broken. Firstly, the wheel of *apāya saṃsārā* is broken. As the wheel of *apāya saṃsārā* is broken and one becomes a *sotāpanna*, will one stop just there? (One will not stop there, Venerable Sir.)

A *sotāpanna* will not want to stop, but continues to note. Do not the veteran *yogis* come back to practise at the meditation centre often? (They do often, Venerable Sir). Do they want to stop the practice? (They do not want to stop, Venerable Sir). Yes, they do not want to stop the practice. They just want to have further progress. As a *sotāpanna* cannot one perceive the suffering more? (One can perceive more, Venerable Sir). Seeing more suffering makes one more afraid of it. "One wants to have progress by one more step. Venerable Sir. How can it be noted," some *yogis* report. How to note is to continue noting as usual. This is the only way of practice.

For attaining right up to the stages of *arahatta magga*, *arahatta phala* and *nibbāna*, the *Buddha* had given this

one and the only way of meditation. Hence, one has to continue to note these four foundations of mindfulness, namely, *kāya*, *vedanā*, *cittā* and *dhammā satipaṭṭhāna dhammas*.

Ñāyassa adhiḡamāya nibbānassa sacchikiriyāya yadidaṇi cattaro satipaṭṭhānā.

Yadidaṇi = *ye + ime cattaro satipaṭṭhānā* = the four foundations of mindfulness: *kāya vedanā, cittā* and *dhammā satipaṭṭhāna*; *santi* = do exist; *ayanī* = the way of practising the *kāya, vedanā, cittā* and *dhammā satipaṭṭhāna vipassanā*; *ñāyassa* = the higher and higher *ariya maggas*; *adhiḡamāya* = for the attainment of; *ekāyanomaggo* = is the one and only way; *nibbānassa* = the bliss of *nibbāna* where all sufferings are extinguished; *sacchikiriyāya* = to attain by realization; *ekāyanomaggo* = the one and the only way. *Iti* = thus; *bhagavā* = the *Buddha*; *avoca* = expounded with wisdom led by compassion.

Sādhu! Sādhu! Sādhu!

At the *sotāpanna* stage, after the cycle of rebirths in the *apāya saṇisārā* has been totally broken, this is the only way existing for the breaking off of the cycle of rebirths in 11 sensuous planes (*kāma bhūmi*)⁽⁴⁾ and the cycle of rebirths in all the 31 planes⁽⁵⁾. One does not need to find any other way. Out of these four foundations of mindfulness, one has to choose for oneself which one is the best to practise and to have progress of insight.

If one finds satisfaction in contemplating *kāyānupassanā satipaṭṭhāna*, one has to continue practising it. On the other hand if one finds that the utmost progress in *dhamma* as well as the noting is best in practising *cittānupassanā satipaṭṭhāna dhamma* in contemplating *citta*, one has to continue practising it. On noting the phenomenon such as seeing, hearing, smelling and so on, known as *dhammānupassanā satipaṭṭhāna*, the *dhamma* progress is better, then one has to continue contemplating it.

There is only one way of practice. Does not one have to choose the suitable object to contemplate? (One has to choose thus, Venerable Sir). Who will do the choosing for one? One has to choose by oneself. If the teachers have to make the choice, it may be quite alright if they ask the conditions of the meditator's practice thoroughly. Actually the teachers can know others' experiences only superficially. Does not one know his experience better? (One knows it better, Venerable Sir). Likened to the saying, "One knows one's feeling better", does not one know his own *dhamma* experiences better? (One know these better, Venerable Sir).

If noting *kāya* is better, one must note mainly *kāya*; if noting *vedanā* is better and has progress in *dhamma*, one has to note mainly *vedanā*. If noting *citta* is better and have more progress in *dhamma*, one has to practise the *cittānupassanā satipaṭṭhāna*. If seeing, hearing, smelling and so on is the best object to note, then one has to practise *dhammānupassanā satipaṭṭhāna* by noting the phenomena. But the *satipaṭṭhāna* is the one and the only way to practise.

To reach higher and higher *magga ñāṇas* and *phala ñāṇas*, only these four foundations of mindfulness have to be practised. There is no other way of practice. After becoming an *anāgāmi*, if one continues to note diligently, one can attain the arahatship even in this very life. In case one does not become an *arahat* because the life-span is over, where will one be reborn? One will be reborn in the fine-material world (*brahma* realm) of five *suddhāvāssa brahma* abode.

At *suddhāvāssa* realm, when one continues to practise this *satipaṭṭhāna* meditation and when the notings are up to the mark, one will attain the *arahatta magga* and *arahatta phala*. Then one has extinguished entirely all the resultant sufferings in the cycle of rebirths (*saṃsārā vatta dukkha*) of ageing, ailing and death in the 31 planes. Doesn't the cycle of *saṃsārā* been broken? (It has been broken, Venerable Sir). With what do you have to break it? It has to be broken by *satipaṭṭhāna dhamma* practice. If one wants to break the wheel of dependent origination (*Paṭiccasamuppāda*), with what must one do this? (One must break it by *satipaṭṭhāna* practice, Venerable Sir). The main thing is to break it. The wheel of dependent origination and also the way to break it have been known. To be able to break it is the main thing. Isn't it important to break at least the cycle of rebirths in the woeful realms (*apāya saṃsārā*)? (It is important, Venerable Sir). It is most important. This audience is breaking it as much as they can.

Without noting, one shall go round the *saṃsārā*. If noting is done it is doing the breaking. One can note at the eyes, ears, nose, tongue or the body. Noting the body

is done mostly and it is the most evident for noting. To break the wheel of *samsarā*, isn't there objects every where in the body? (There are objects every where in the body, Venerable Sir). Except the tips of hairs or nails, body-sensitivity is existing everywhere all over the body. If there is some sort of sensation when touched with the tip of a needle, and if one is aware of it, then that part has body-sensitivity and *vipassanā* meditation can be noted there.

Can the individuals, having mature *samādhi ñāṇa* like this audience, note the touching any where? (They can, Venerable Sir). Hence there are three kinds of touching. The touching of the body with outside things like the mat or the floor, and can this be noted as touching, touching? (It can be noted thus, Venerable Sir). The touching of the body parts such as legs touching one another or hands touching one another can be noted as touching, touching.

Cannot one note as "touching, touching" or "moving, moving", the phenomenon of movement arising due to the inside elements touching? (It can be noted thus, Venerable Sir). Noting "rising" or "falling" is noting the nature of inside elements. On breathing in, due to the pushing of the wind element inside the body, the touching is known at the abdomen (body-sensitivity) and one can note it as rising. On breathing out, the phenomenon of the wind element that pushes out to slacken is also touching, which can be noted as falling, falling.

When the *samādhi ñāṇa* is developed and strengthened, one can note the wind element going over bigger and

lesser parts of the body (*aṅgamaṅgānusaṅkāya*), Cannot also the pushing at the fingers or the toe tips be noted as pushing, pushing; touching, touching; also the touchings or movings at eartips or lips be noted as touching, touching; pushing, pushing; and also the subtle movement at the head as touching, touching; pushing, pushing? (It can be noted thus, Venerable Sir). Are there subtle and light movements on the whole face and the entire body? (There are, Venerable Sir). All these are the *kāya* (body) sensations.

At *kāya*, there are many objects to be noted, and as the phenomena are most evident, this audience has to note at this very *kāya*. Also by noting at *kāya* the wheel of *saṃsārā* can be broken. When one reaches *bhanga ṇāṇa*, it comes much closer to breaking the wheel of *saṃsārā*.

To the *yogi* at *bhanga ṇāṇa*, the material forms are not distinct any more. On noting rising, the shape of the abdomen is not distinct, but only the phenomenon of tautness or pressure is distinct. On noting falling also, the shape of the abdomen is not distinct, but only the phenomenon of slackening or movement is distinct. On noting sitting, the shape of the body in sitting posture is not distinct, but only the phenomenon of sitting such as tautness is distinct. Also on noting touching, the material form of the body or the floor, and the shape of the buttock are not evident. Only the nature of the touch or hotness or hardness is evident.

Also on noting, the noting object passes away. On noting rising, the rising phenomenon passes away fleetingly.

Similarly, on noting the action of falling or sitting or touching, the phenomenon of falling or sitting or touching respectively passes away fleetingly. It is known by the *yogis* themselves at *bhanga ñāṇa*. "There are no more forms of head, body, legs and hands, Venerable Sir", the *yogi* may report as such, Is it not? (They may report as such, Venerable Sir). They are to note only the pure phenomenon.

The experience of dissolution is not the same for every one. Some very intelligent individuals can see the dissolutions distinctly. Those with less intelligence can experience only the phenomenon of movement after movement or like gases or vapours. They only experience that much.

There are two types of individuals, such as *saddhā* dominated person (*saddhānusārī*) and wisdom dominated person (*paññānusārī*). Wisdom dominated person can experience the *dhamma* phenomenon distinctly. In the phenomena of arising and passing away also, after the arising, passing away can be known distinctly at *udayabbaya ñāṇa* stage.

On reaching *bhanga ñāṇa*, passing away are known distinctly. As soon as the noting is done, the passing away follows at once. It can be perceived thus. This type of individual is a wisdom dominated person. He is basically endowed with wisdom. This type of individual can break the wheel of *saṃsārā*.

Saddhā dominated person does not find the phenomenon of *dhamma* distinctly. Nevertheless he has full faith, and while one keeps on noting like this, one day he can

attain the noble *dhamma* that he has aspired for, and break the cycle of Dependent Origination. Since the faith is so strong, does not one keep on noting? (One keeps on noting, Venerable Sir). As the noting continues, does not the cycle get broken? (It gets broken, Venerable Sir). Yes, it can get broken. Don't get disheartened.

Saddhā dominated person can become a *sotāpanna*. Also wisdom dominated person can become a *sotāpanna*. It depends on one's noting. When the noting is up to the mark, one will attain the noble *dhamma* as one had aspired for. If the noting is not up to the mark, one will not attain yet. Hence, does not one have to keep on noting, as much as time permits, to get the notings up to the mark? (One has to do thus, Venerable Sir). The audience is pleased with this discourse. Noting up to the mark is the main point. When one has done the noting up to the mark, one will get the noble *dhamma* as one has aspired for.

When the teaching and practising are complete, one can attain the noble *dhamma* as one aspired for, as teaching is done in accordance with the method personally practised and directed by the Most Venerable Mahasi Sayadaw and other sayadaws, to reach *magga* and *phala*. Hence is not the teaching complete (It is complete, Venerable Sir).

Practising must be complete on the side of oneself. One has to keep on practising the *dhamma* up to its completion. As soon as the practising is complete, initially one can be freed from the *apāya saṃsārā*, or in other words, the wheel of *apāya saṃsārā* is broken.

As these facts have been understood, this audience keeps on continuing to practise.

Since the noting of *kāya* is most prominent, this audience is noting the *kāya* mainly. On noting the *kāya*, all the six doors (*dvāra*) are well guarded.

Hence, the expounding of *Vatthu-purejāta* in conjunction with *Ārammaṇa-purejāta* is fairly complete. Now the talk will continue with the expounding on *Vatthārammaṇa-purejāta*.

Yamī rūpaṃ nissāya manodhātu ca manoviññāṇadhātu ca vattanti.

Tamī rūpaṃ manodhātuyā taṃsampayuttakānañca dhammānaṃ purejātapaccayena paccayo.

Manoviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ kiñcikāle purejātapaccayena paccayo. Kiñcikāle na purejātapaccayena paccayo.

Yamī rūpaṃ = that heart base (*hadaya-vatthu*); *nissāya* = depending on; *manodhātu ca* = the mind element; *manoviññāṇadhātu ca* = as well as the mind consciousness element; *ime* = these *dhammas*; *vattanti* = arise.

Tamī rūpaṃ = this *rūpa* known as *hadaya-vatthu*; *manodhātuyā ca* = the three *manodhātu*; *tamsampayuttakānañca* = as well as those simultaneously arising with this *manodhātu*; *dhammānañca* = the *cetasikas*; *purejātapaccayena* = by the force of *vatthārammanapurejāta paccayo*; *paccayo + upakārako* = conditioning; *hoti* = is.

Tanirūpani = that *hadaya-vatthu*; *manoviññāṇa dhātuyā ca* = the 72 *manoviññāṇa dhātus*;⁽⁶⁾ *taṃsampayuttakānañca* = as well as the simultaneously arising; *dhammānañca* = 52 *cetasikas*; *kiñcikāle* = at some time (beyond the time of conception); *purejātapaccayena* = by the force of *vatthārammaṇapurejāta* condition; *paccayo + upakāra* = conditioning; *hoti* = is.

Kiñcikāle = at some moments of conception; *purejātapaccayena* = by the force of *Vatthārammaṇapurejāta* Condition; *paccayo + upakāra* = conditioning; *na hoti* = is not. *Iti* = thus; *bhagavā* = the *Buddha*; *avoca* = expounded with wisdom led by compassion.

Sādhu! Sādhu! Sādhu!

By giving this meaning, the idea in the *Pāli* Text is made evident. There are heart base (*hadaya-vatthu*), and the aggregates of *nāma* (*nāmakkhandhā*), in this life time (*pavattī*) in five-aggregate plane (*pañcavokara*). According to *yamī rūpani nissāya tamī rūpani*, the *hadaya-vatthu* is the conditioning state, and *nāmakkhandhā* in this life of five-aggregate plane is the conditioned state.

Pavattikāla means the life time beyond the conception (*paṭisandhī*). *Paṭisandhikāla* means only at the conscious moment (*cittakkhaṇa*) of arising + presence+ passing away (*upa + thi + bhan*). Beyond the *paṭisandhī* consciousness, there arise 15 or 16 impulses (*jāvanas*) and then the *javana* of craving for life (*bhavanikantika lobha*). When the cognitive process (*vīthi*) of conception

(*paṭisandhi*) is considered, as soon as beyond the moment of conception consciousness, starting from the first life continuity (*bhavanga*) is the present life time (*pavattikāla*). At the moment of *paṭisandhi*, *hadaya-vatthu* arises. The arising of mental groups of this life (*pavatti nāmakkhanda*), starting from the first *bhavanga* is not present at the moment of conception because that moment is already over. Does not the *hadaya-vatthu* arise ahead, and the stream of 1st, 2nd and so on *bhavangas* arise afterwards (beyond the time of conception)? (They arise afterwards, Venerable Sir).

During the life-time of one *rūpa* moment, there are 17 *nāma* moments. The *hadaya-vatthu* arises simultaneously with the *paṭisandhi citta*. After the *paṭisandhi citta*, it is followed by 16 *bhavangacittas* (total of 17 *cittas*), and only at the last *bhavanga citta*, the *hadaya-vatthu* ceases to exist. Since the *hadaya-vatthu* arises simultaneously with the *paṭisandhi citta*, when *hadaya-vatthu* is conditioning the first *bhavanga citta* and so on of this life time, *hadaya-vatthu* is already in existence ahead of the first *bhavanga*. Hence isn't it before, i.e. pre, (*purejāta*)? (It is *purejāta*, Venerable Sir). In this life time, the *hadaya-vatthu*, which arises at the same time with *paṭisandhi citta*, is conditioning on the first *bhavanga* and so on by the force of *Purejāta Paccayo*.

At the very moment of conception *hadaya-vatthu* cannot be conditioning by the force of *Purejāta Paccayo* because *paṭisandhi citta* and *hadaya-vatthu* arise simultaneously. Since they arise simultaneously can it be called *purejāta*? (It cannot be called thus, Venerable Sir). When the

phrase such as "simultaneous *uppādāna*" is used, it means appearing simultaneously. Since the *paṭisandhi citta* and *hadaya-vatthu* arise simultaneously at the moment of conception, *hadaya-vatthu* cannot condition it by the force of *Purejāta Paccayo*.

That is why the *Buddha* expounded as "*Kincikāle na purejātapaccayena paccayo*". It is fairly understandable. The points to note are also being explained quite adequately. How the cycle of *Paṭiccasamuppāda* revolves or how it is terminated is also fairly understood.

The individual who had the chance to know this *dhamma* initially was a monk. At one time the *Buddha* was residing at a brick monastery in *Ñātika* village. The *Buddha* was reflecting on how the cycle of *Paṭiccasamuppāda* revolved and stopped.

Firstly, all by Himself alone, the *Buddha* gave His consideration on the 31 planes, right up to *Bhavagga*, the highest plane of existence in one phase. Initially, He gave his thought on the living beings, the individuals suffering in the round of *Paṭiccasamuppāda*. Then the way the wheel can be broken was reflected. After that the *Buddha* uttered the whole reflection verbally once. This utterance was first heard by a monk who came to sweep the premises.

(*Sami* - 1/30)

While the *Buddha* was uttering, there was a monk nearby. Why was he there? He came there to sweep the *Gandhakuti*, the fragrant chamber occupied by the *Buddha*. When he heard the utterance of *Buddha*, he

did not go inside but was waiting and listening from outside. After the chanting, the *Buddha* reflected by His wisdom to know who was around nearby. He saw a monk standing. Then the *Buddha* expounded the following *dhamma* discourse.

*Uggaṇhāhi tvaṃ bhikkhu imaṃ dhammapariyāyaṃ
Pariyāpuṇāhi tvaṃ bhikkhu imaṃ dhammapariyāyaṃ
Dhārehi tvaṃ bhikkhu imaṃ dhammapariyāyaṃ
Atthasamhito ayaṃ bhikkhu dhammapariyāyo
Ādi brahmacariyako.*

Bhikkhu = the monk; *tvaṃ* = you; *imaṃ dhammapariyā* = about this *dhamma* or the *dhamma* of *Paṭiccasamuppada*; *uggaṇhāhi* = try to remember in your heart or mind.

Bhikkhu = the monk; *tvaṃ* = you; *imaṃ dhammapariyā* = about this *dhamma* or the *dhamma* of *Paṭiccasamuppada*; *pariyāpuṇāhi* = try to learn verbally.

Bhikkhu = the monk; *tvaṃ* = you; *imaṃ dhammapariyā* = about this *dhamma* or the *dhamma* of *Paṭiccasamuppada*; *dhārehi* = try to keep it in your continuity of consciousness without forgetting.

Bhikkhu = the monk; *tvaṃ* = you; *imaṃ dhammapariyā* = about this *dhamma* or the *dhamma* of *Paṭiccasamuppada*; *atthasamhito* = is concerned with welfare; *ādibrahmacariyayo* = is the source of eight *maggā* known as *brahmacariya*. *Iti* = thus; *bhagavā* = the *Buddha*; *avoca* = expounded with wisdom led by compassion.

Sādhu! Sādhu! Sādhu!

The *Buddha* expounded, "O, monk you must try to memorise the *dhamma* of *Paṭiccasamuppāda* and recite it verbally, and on being able to do so, keep it with you all the time. *Paṭiccasamuppāda* is also related to the doctrine of the conditionality. You can get many benefits out of it. It is the source for contemplation in your *santāna* from the beginning to the end of the eight *maggangas* known as *ādibrahmacariya*. This verse has been submitted to the Six Buddhist Councils, and that is why this audience had the chance to listen to it again. Thus, the *Buddha* expounded how the cycle of *Paṭiccasamuppāda* went around or stopped, and how the cycle of rebirths (*samsarā*) went around or stopped.

Where it is to be stopped is the criterion. Does not one have to note while seeing, hearing, smelling, tasting, touching or planning? (One must note thus, Venerable Sir). Noting like this means breaking it. One must break it at any point wherever one is capable of doing so. If possible to break at the eyes or ears or nose or tongue or body, one must do so accordingly.

Vatthārammaṇa means a base (*vatthu*) as well as an object (*ārammaṇa*). *Vatthu* is the heart base (*hadaya-vatthu*). *Manodhātu* and *manoviññādhātu* have to be bases on this *hadaya-vatthu* for their arising. Eye-consciousness has to depend on eye-sensitivity for its arising. In the same manner, three *manodhātus* and 72 *manoviññādhātus*, *cittas* and *cetasikas* have to depend on *hadaya-vatthu* for their arising. Hence, this is the instance of *Vatthupurejāta*.

Moreover, these *cittas* can also reflect on *hadaya-vatthu* as an object of thought.

Etamī ma ma esohamasamī eso ma attā.

Etamī = this *hadaya-vatthu*; *ma ma* = is really my property. *Eso* = this *hadaya-vatthu*; *ahamī* = I; *asamī* = am. *Eso* = this *hadaya - vatthu* is; *me* = my; *atta* soul. If one has such attitude of clinging, *cittas* rooted in greed (*lobhamūla citta*) will arise. Also *manoviññāṇa cittas* can arise by reflecting on *hadaya-vatthu* and isn't the *hadaya-vatthu* also the object of thought? (It is so, Venerable Sir).

As a phenomenon of *dhamma*, if this *hadaya-vatthus* is contemplated as *anicca*, *dukkha* or *anatta*, one can get *vipassanā kusala*.

As these *cittas* arise depending on this *hadaya-vatthu*, and it can help to condition as *vatthu* as well as a thing to depend on. When this *hadaya-vatthu* is noted in *vipassanā* meditation, it can be an object which has arisen beforehand and conditioning. Hence, it can be called *vatthārammaṇa*.

Conditioning as dependence is called *vatthu*; conditioning as object is known as *ārammaṇa*. When these two are combined, it becomes *vatthārammaṇa*. Gaining *vipassanā kusala* by noting *anicca*, *dukkha*, *anatta* on the *hadaya-vatthu* is also contemplating it as an object. Where does it depend for the arising of these *cittas*? It has to depend on this *hadaya-vatthu*. Hence it can be called *vatthārammaṇa*.

Whatever one notes, according to one's *samādhi ñāṇa* and *pārimita*, one will gain the noble *dhamma*. To note is the main thing. To note up to the mark is the criterion.

If the method of practice is correct; one has *pārimita*; be born as a human being; and meeting with the flourishing *sāsana*; both the teaching as well as practising are complete, then one will definitely be endowed with the noble *dhamma*. "Other individuals are having good experiences in the meditation practice, but for me there is no distinct experience." Do you ever get discouraged like this? (One must not get discouraged, Venerable Sir).

Saddhā dominated individuals does not experience distinct *dhamma*. Nevertheless if one continues to strive on, one will certainly achieve the noble *dhamma* as one has aspired for. During the *Buddha's* lifetime there were instances in which there were differences in *dhamma* experience gained by many individuals.

At one time, a monk, wanting to gain noble *dhamma*, approached the four *arahats* and asked each of them concerning *dhamma*. The method of practice he learnt from the first *arahat* was on noting at the six personal bases (*ajjhattikāyatana*).

He approached the second *arahat* and asked, "Venerable Sir, what *dhamma* do you practise to get the purification of vision (*dassanavisudhī*) and become an *arahat*?" He replied, "By noting the five aggregates (*khandhā*)". Then the monk became confused. "O, the first *arahat* said the six *ajjhattikāyatana* and the second *arahat* said the five *khandhā* were taken as noting objects".

Then the monk went to the third *arahat* and asked, "With which practice do you gain the realization?" He replied, "By contemplating the four great primaries

(*catumahābhūta*)". The monk became more confused and thought, "I want to practise *dhamma* urgently, but the replies of the *arahats* are so different".

The monk went to the fourth *arahat* and asked, "Venerable Sir, by practising which *dhamma*, do you gain the noble *dhamma*?" He replied, "By noting that all phenomena after arising pass away (*Yanikinci samudayadhamanī sabbani taṇi nirodhadhammanti*)".

The noting objects are so different, the monk did not know what to note. Since the monk was confused, he reported to the *Buddha*, "Venerable *Buddha*, this is what I have learnt. The first teacher told me to note the six objects; the second teacher, the five objects; the third teacher, the four objects and the fourth teacher all objects. Which method must I follow?" The *Buddha* replied, "All the methods of practice given by the *arahats* are correct, but only you are the one who is not doing properly." Can one gain if it is not done properly? (One cannot do so, Venerable Sir).

All the replies are correct ones. Can one gain *dhamma* by the six *āyatana*s of oneself (*ajjhattikāyatana*)? (One can gain *dhamma*, Venerable Sir); by the five aggregates (*khandhā*)...? (One can gain *dhamma*, Venerable Sir); by the four *dhātus* ...? (One can gain *dhamma*, Venerable Sir), and by noting everything collectively? (One can gain *dhamma*, Venerable Sir). Yes, one can gain *dhamma*. Is it not obvious that this audience can gain *dhamma* by noting any one out of the four methods? (It is obvious, Venerable Sir).

The *Buddha* expounded by giving an example "You are like a man who does not know the tree called flame of the forest (Pauk tree in Myanmar), approach those who know the tree. Dear Sir, what is the Pauk tree like?" Then the person who knew the Pauk tree said, "It is like a burnt post (*seyathāpi jhāmathuno*). When a Pauk tree has shed all the leaves in the summer, it is black like a burnt post. "Oh, it is not proper, the Pauk tree is said to be like a burnt post".

Then he went to another person who knew the Pauk tree. "Dear Sir, what is the Pauk tree like?" The reply is, "It is like a big piece of meat." When a Pauk tree is in fullbloom, isn't it deep red? (It is deep red, Venerable Sir). Then the man became more confused. "The first reply and the second reply given by different persons are not the same."

So the man went to another person. He asked the third person, "Dear Sir, what is the Pauk tree like?" "It is like a tree called koke-ko (*serīsa* in *Pāli*) with fruits hanging on the branches". He referred to the time where the Pauk tree was full of fruits. "Oh, no one tells the same thing, it is not proper."

Then the man asked the fourth person, "Dear Sir, what is the Pauk tree like?" "It is like a banyan tree (*seyathapi nirodharukkho*)" when the Pauk tree was full of leaves, is it not like a banyan tree? (It is so, Venerable Sir). Due to these replies, the man who wants to know the Pauk tree got more and more confused. You are also like this man. The methods of practice said by all the *arahats* are indeed correct. Is it not obvious that one

can gain *dhamma* by any one of these methods? (It is obvious, Venerable Sir).

The methods of contemplation practised by this audience are all correct. Either at the eyes or ears or nose or tongue or body, the noting can be done. All these objects are objects for noting.

Keep on noting the four foundations of mindfulness of *kāya*, *vedanā*, *cittā* and *dhammānupassanā satipaṭṭhāna*, which is the only way of practice, and one will definitely attain *dhamma*. For breaking the wheel of *samsarā* completely, which is the one and the only way of practice.

By virtue of listening to the *dhamma* discourse on *Purejāta Paccayo* from *Paccayaniddesa Pāli* Text together with the method of practice, may you be able to follow, practise and develop accordingly and may you be able to realize the noble *dhamma* and the bliss of *nibbāna*, the extinction of all sufferings, that you have aspired for, swiftly and with ease of practice.

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

Sādhu! Sādhu! Sādhu!

Translator's note on *Purejāta Paccayo*

- (1) *Manodhātu*
- | | | |
|-----------------------------------|---|----------|
| 1. <i>Pañcadvāravajjana citta</i> | = | 1 |
| 2. <i>Sampaṭiccheṇa dvi citta</i> | = | <u>2</u> |
| | | 3 |
- (2) *Manoviññādhātu*
Exempting 10 *pañcaviññāṇa dvi citta*s and 3 *manodhātu citta*s from the total of 89 *citta*s the remaining 76 *citta*s are known as *manoviññādhātu*.
- (3) *Satta viññādhātus*
- | | | |
|----------------------------|--|--|
| 1. <i>Cakkhaviññādhātu</i> | | |
| 2. <i>Sotaviññādhātu</i> | | |
| 3. <i>Ghānaviññādhātu</i> | | |
| 4. <i>Jivhāviññādhātu</i> | | |
| 5. <i>Kāyaviññādhātu</i> | | |
| 6. <i>Manodhātu</i> | | |
| 7. <i>Manoviññādhātu</i> | | |
- (4) *Kāma-bhūmis* (sensuous planes)
- | | | |
|------------------------|---|----------|
| 1. <i>Apaya</i> planes | = | 4 |
| 2. Human plane | = | 1 |
| 3. <i>Deva</i> planes | = | <u>6</u> |
| | | 11 |
- (5) **31 planes**
- | | | |
|-------------------------|---|-----------|
| 1. Sensuous planes | = | 11 |
| 2. <i>brahma</i> planes | = | <u>20</u> |
| | | 31 |
- (6) **72 manoviññādhātus**
Exempting 4 *arūpavipāka citta*s from the total of 76 *manoviññāṇa citta*s result in 72 *manoviññādhātu citta*s in the *pañcavokāra bhūmi*.

Mottos

- When an object (*ārammana*)
Strikes at the respective sensitivity,
There arises the consciousness (*viññāṇa*).
- Eye-sensitivity and visible object are the two *rūpa dhammas*.
Eye-consciousness, contact and feeling are the three *nāma dhammas*.
While seeing, the truth of suffering can be known by noting seeing, seeing.
- On seeing, If not mindful, one will go round the *saṃsārā*.
On hearing, if not mindful, one will go round the *saṃsārā*.
On smelling, if not mindful, one will go round the *saṃsārā*.
On tasting, if not mindful, one will go round the *saṃsārā*.
On touching, if not mindful, one will go round the *saṃsārā*.
On thinking, if not mindful, one will go round the *saṃsārā*.
- On seeing, if mindful, one's *saṃsārā* will be terminated.
On hearing, if mindful, one's *saṃsārā* will be terminated.
On smelling, if mindful, one's *saṃsārā* will be terminated.
On tasting, if mindful, one's *saṃsārā* will be terminated.
On touching, if mindful, one's *saṃsārā* will be terminated.
On thinking, if mindful, one's *saṃsārā* will be terminated.