

Paṭṭhāna and Vipassanā (7)

Upanissaya Paccayo

(Strong-dependence Condition)

by

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Saddhammaramsī Yeiktha Sayadaw

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by

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Abhidhajahamhāraṭṭhaguru

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Paṭṭhāna and Vipassanā (7)

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Upanissaya Paccayo

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Paṭṭhāna and Vipassanā (7) Upanissaya Paccayo

Paṭṭhāna and Vipassanā (7)

Upanissaya Paccayo

(Strong-dependence Condition)

Ashin Kuṇḍalābhivamsa

Today is the fullmoon day of the month of Tawthalin, 1353 Myanmar Era (23.9.91). The *dhamma* talk that will be delivered this afternoon is on *Upanissaya Paccayo* (Strong-dependence Condition).

The word *upanissaya* consists of two parts, namely, *upa + nissaya*. *Upa* means strong, *nissaya* means dependence. Strong-dependence Condition is known as *Upanissaya Paccayo*. *Upanissaya Paccayo* will be expounded in terms of "9" states of minds, and in doing so, firstly as paying respect to The *Buddha* it will be recited in *Pāli*. Then the phenomenon in *Pāli* will be explained briefly.

These 9 types consist of 3 types in *kusala*, 3 types in *akusala* and 3 types in *abyākata*. The meaning in *Pāli* is not very difficult. It is just the preceding *kusalas* are conditioning the succeeding *kusalas* by the force of *Upanissaya* Condition and so on, which are easy to understand. In reverence to The *Buddha* and the noble *dhamma*, may every one in the audience repeat these 9 types in *Pāli* after me once.

Upanissaya paccayoti-

*Purimā purimā kusalā dhammā, pacchimānamī
pacchimānamī, kusalānamī dhammānamī upanissaya
paccayena paccayo.*

*Purimā purimā kusalā dhammā, pacchimānamī
pacchimānamī akusalānamī dhammānamī kesiñci
upanissayapaccayena paccayo*

*Purimā purimā kusalā dhammā, pacchimānamī
pacchimānamī, abyākatānamī dhammānamī upanissaya
paccayena paccayo.*

*Purimā purimā akusalā dhammā, pacchimānamī
pacchimānamī, akusalānamī dhammānamī upanissaya
paccayena paccayo.*

*Purimā purimā akusalā dhammā, pacchimānamī
pacchimānamī kusalānamī dhammānamī kesiñci upanissaya
paccayena paccayo.*

*Purimā purimā akusalā dhammā, pacchimānamī
pacchimānamī abyākatānamī dhammānamī upanissaya
paccayena paccayo.*

*Purimā purimā abyākatā dhammā, pacchimānamī
pacchimānamī abyākatānamī dhammānamī upanissaya
paccayena paccayo.*

*Purimā purimā abyākatā dhammā, pacchimānamī
pacchimānamī kusalānamī dhammānamī upanissaya
paccayena paccayo.*

*Purimā purimā abyākatā dhammā, pacchimānamī
pacchimānamī akusalānamī dhammānamī upanissaya
paccayena paccayo.*

Utubhojanāpi upanissayapaccayena paccayo.

Puggalopi upanissayapaccayena paccayo

Senāsanāpi upanissayapaccayena paccayo

The 9 types in *Upanissaya Paccayo* had been expounded in *Pāli* and now the meaning will be discoursed briefly.

Purimā purimā =the preceding, *kusalā* =wholesomeness; *dhammā* = 20 *kusala cittas*, excluding the *arahatta magga citta*, which are also known as *nāmakkhandhā*; *pacchimānāni pacchimānāni* = the succeeding; *kusalānāni* = wholesomeness; *dhammānāni* = 21 *kusala cittas*⁽¹⁾, the *kusala dhamma*; *upanissayapaccayena* = by the force of Object-strong-dependence Condition (*Ārammanūpanissaya*), Proximity-strong-dependence Condition (*Anantarūpanissaya*) and Natural-strong-dependence Condition (*Pakatūpanissaya*); *paccayo* + *upakārako* = the conditioning of; *hoti* =takes place.

Let us go to the last verse.

Utubhojanāpi = the nutriment also; *upanissaya paccayo* = by the force of Natural-strong-dependence Condition; *paccayo* + *upakārako* = the conditioning of; *hoti* = takes place.

Puggalopi =people like the good friends also; *upanissaya paccayo* = by the force of Natural-strong-dependence Condition; *paccayo* + *upakārako* = the conditioning of; *hoti* = takes place.

Senāsanāpi = a suitable dwelling place also; *upanissaya paccayo* = by the force of Natural-strong-dependence Condition; *paccayo* + *upakārako* = the conditioning is; *hoti* = takes place.

Iti = thus; *bhagavā* = the *Buddha*; *avoca* = expounded with wisdom led by compassion.

Sādhu! Sādhu! Sādhu!

In *Upanissaya* Condition there are three conditions, such as *Ārammaṇūpanissaya*, *Anantarūpanissaya* and *Pakatūpanissaya* conditions. In *Paccayanidesa*, the *Buddha* expounded all the above three conditions together because it has to be expounded neither in a lengthy nor in a brief way.

At the occasion for discussion (*pañhāvāra*), each of the three: *Ārammaṇūpanissaya*, *Anantarūpanissaya* and *Pakatūpanissaya* conditions are elaborately and separately expounded.

In *Pāli*, it is quite clear that there are 3 types each in *kusala*, *akusala* and *abyākata*. Now the nature of *kusala*, *akusala* and *abyākata* will be discussed. This audience had already heard about these before.

Kusalā anavañjasukhavipāka lakkhaṇā

Kusalā = wholesome deeds; *anavañjasukhavipāka lakkhaṇā* = have the characteristics of being faultless or in other words producing good results.

Kusala dhamma, while performing gives one no fault. One who is dispensing *dāna* or observing *sīla* cannot be said by none to be making a fault. After performing good deeds (*kusala*) good effects will accrue for one starting from this very life till the time of attaining

nibbāna. This is the characteristics of *kusala*. Let us recite the motto on characteristics of *kusala*.

Motto: *Kusala* deeds

While performing them,
Are truly free of faults.
After performing *kusala* deeds
Only good effect
Shall truly be produced.

Now the nature of unwholesome deeds (*akusala*) will be expounded.

Akusalā sāvajjadukkha vipāka lakkhaṇā

Akusalā = unwholesome deeds (*akusala*); *sāvajjadukkha vipāka* = have the characteristic of having faults or in other words producing bad effects.

Akusala dhamma, while performing gives one faults. When one is stealing other's property, while doing so, does not one make a fault? (One does make a fault, Venerable Sir). After performing thus, one will get bad consequences in this very life and in future existences. Serious unwholesome deeds will give bad effects up to the time one attains *nibbāna*. *Akusala* will always give bad effects, which is its characteristic. Recite the motto on the characteristics of *akusala*.

Motto: *Akusala* deeds

While performing them,
Truly produces faults.
Akusala deeds
After performing them,
Only bad effects truly arise.

After performing, *akusala* can make one go down to *apāya niraya*. In every existence till the life where one attains *nibbāna*, the bad effects will follow. It is the characteristic of *akusala dhamma*.

Indeterminates (*abyākata*) will neither give good effects (*kusala*) nor bad effects (*akusala*). The *dhamma* which does not give good or bad effects in this life and future existences is called *abyākata*.

Kusalā kusalabhāvena akathitā

Kusalā kusalabhāvena = either as *kusala* or *akusala*;
akathitā = it has not been expounded.

Let us recite the motto for *abyākata*.

Motto: Neither good nor bad effects
Can arise
In indeterminates (*abyākata*)

Abyākata does make neither good nor bad effects arise. In future existences, neither good nor bad effects will be produced by it. What is it called? It is called *abyākata*. Since people in their daily lives may have difficulty learning *Pāli* Scriptures thoroughly, they do not understand the meaning of *abyākata* very well. Very often, they ask Sayadaws about it. Now they have understand this. Neither can *abyākata* give good nor bad effects. It is mere functional.

These *abyākata dhammas* are present in the *santāna* of this audience. These indeterminates (*abyākatas*) namely 36 resultant consciousnesses (*vipāka citta*)⁽²⁾ and 20 functional consciousnesses (*kiriya citta*)⁽³⁾. The

36 *vipāka cittas*, which are indeterminates, can arise in the *santāna* of *arahants*. In the *santāna* of this audience, there are *vipāka abyākata* and *rūpa dhammas*. 28 *rūpa*⁽⁴⁾ are also *abyākata*. Do you not have them? (We have, Venerable Sir). These indeterminates also are conditioning states.

Now I shall expound and explain the 9 types. These 9 types of *dhamma* are in the *santāna* of this audience and all other individuals. The *dhamma* that are arising in the *santāna* of this audience and the individuals are being expounded by the *Buddha*, by explaining the causes and the effects. While listening if the audience reflect that how the *dhamma* on *kusala*, *akusala* and *abyākata*, as conditioning states are being expounded by the *Buddha*, one will gain more *kusala*, as well as remember them better. Cannot one remember them better? (One can remember them better, Venerable Sir). Now I shall expound on *kusala*.

In the verse for *Upanissaya* conditioning state in *Pāli*, "*Purimā purimā kusalā dhammā, pacchimānamī pacchimānamī, kusalānamī dhammānamī upanissaya paccayena paccayo*", out of the three kinds of conditions which are *Ārammaṇūpanissaya*, *Anantarūpanissaya* and *Pakatūpanissaya* conditions, *Ārammaṇūpanissaya* condition is similar to *Ārammana* condition and is also completely the same as *Ārammanādīpati* condition. *Anantarūpanissaya* is exactly like *Anantara* condition which has been expounded before. If *Anantarūpanissaya* condition were to be expounded separately, it must be done exactly like it was done in *Anantara* condition consisting of 7 types.

Here *Pakatūpanissaya* condition will be expounded as a major topic. In this condition, only 8 types of *Ārammaṇūpanissaya* condition are involved, whereas for *Anantarūpanissaya* condition, only 7 types are involved. In *Pakatūpanissaya* condition, all 9 types are included. Hence, *Pakatūpanissaya* is the main topic. The explanation which will be given to this audience will be mainly on *Pakatūpanissaya* condition.

"*Purimā kusalā dhamma*" means the 20 *kusala cittas*, excluding the *arahattamagga citta*. Why *arahattamagga citta* has to be excluded is that, after this *citta*, *arahattaphala citta* can arise. *Arahattaphala* is indeterminate (*abyākata*). *Arahattamagga citta* cannot be a conditioning state for another *kusala citta* to arise. Hence, this *citta* is not a conditioning state. After *arahattaphala*, no more *kusala citta* can arise. There can only be indeterminates (*abyākata*). Therefore *arahattamagga citta* cannot be a conditioning state. Since it has no conditioned state (*paccayuppana*), or effect for it, it cannot be a conditioning state (*paccaya*). So in the conditioning state, *arahattamagga citta* has to be excluded.

According to "*Pacchimānam pacchimānam kusalānam dhammānam*", all 21 *kusala cittas* are involved. *Arahattamagga citta* can be a conditioned state (effect) since the preceding *cittas* are *vipassanā cittas*, or in other words, *kusala cittas*. An individual, who is an *anāgāmi* practises *vipassanā* meditation, gaining *kusala cittas* so as to become an *arahant*. So can the *arahattamagga citta* be a conditioned state (*paccayuppana*)? (It can be, Venerable Sir). Yes, it can. Hence, *arahattamagga citta* can be a conditioned

state. Since *arahattamagga citta* can be a conditioned state, all 21 *kusala cittas* can be involved.

Let us proceed to the second type or the second verse on *kusala* which is "*Purimā purimā kusalā dhammā, pacchimānanāni pacchimānanāni akusalānanāni dhammānanāni kesiñci upanissayapaccayena paccayo*". The word *kesiñci* is mentioned here. *Kesiñci* indicates that some conditioned states cannot arise by the force of *Anantarūpanissaya* Condition. *Anantarūpanissaya* Condition means that the conditioning state is conditioning for the arising of conditioned state without having a gap. But *kusala citta* cannot be a conditioning state for *akusala* to arise, without having a gap. There is only *kusala citta* or *akusala citta* in the 7 impulses (*javanas*). In the sequence of these 7 *javana*, either *kusala* or *akusala*, occur at a stretch. Hence, after *kusala*, *akusala* cannot arise in this sequence. Therefore, is not *kesiñci* has to be mentioned? (It has to be mentioned, Venerable Sir). *Kesiñci* indicates that after *kusala*, *akusala* cannot arise without a gap. During a sequence of *javana*, *kusala citta* cannot let *akusala citta* to arise. *Kesiñci* indicates that *kusala citta*, as the conditioning state, cannot have *akusala* as a conditioned state without having a gap. Hence, *kesiñci* indicates that in some cases, *akusala citta* cannot be the conditioned state by the force of *Anantarūpanissaya Paccayo*. This fact is included in the discourse.

In terms of previously accrued *kusala*, "*Purimā purimā kusalā dhammā*", how many *kusala cittas* have being accounted for is 17 *kusala cittas*⁽⁵⁾ being accounted for. These are *lokiya cittas*. *Lokuttara cittas* cannot

be included here. So is it not obvious that *lokuttara kusala cittas* cannot be the conditioning state for *akusala citta* to arise? (It is obvious, Venerable Sir). *Lokuttara cittas* are the four *magga cittas*. These *lokuttara magga cittas* cannot make *akusala cittas* arise. These four *lokuttara magga cittas* abandon and destroy the *akusala*. Destroying means not allowing it to arise. Hence, the four *lokuttara kusala cittas* are not included in the conditioning state. That means the 17 *lokiya kusala cittas* can still be the conditioning state for the arising of *akusala*, the conditioned state, by the force of *Ārammaṇūpanissaya* Condition and *Pakatūpanissaya* Condition.

In this third type "*Purimā purimā kusalā dhammā, pacchimānaṃ pacchimānaṃ abyākatānaṃ dhammānaṃ upanissayapaccayena paccayo*", according to "*Purimā purimā kusalā dhammā*", all 21 *kusala cittas* can be included in the conditioning state. According to "*pacchimānaṃ pacchimānaṃ abyākatānaṃ dhammānaṃ*", the conditioned state consists of all 36 *vipāka cittas* and all 20 *kiriya cittas*. Hence, in this type, there is nothing special to mention about. This is the condition where *kusala* is conditioning for the arising of *abyākata*. In later explanations, there are many things to be said about on this topic. Let us proceed to the fourth type (*akusala*)

In the fourth type, "*Purimā purimā akusalā dhammā, pacchimānaṃ pacchimānaṃ akusalānaṃ dhammānaṃ upanissayapaccayena paccayo*", the conditioning state consists of 12 *akusalā cittas*. Here also there is nothing special to mention about.

In the fifth type, according to, "*Purimā purimā akusalā dhammā, pacchimānamī pacchimānamī kusalānamī dhammānamī kesiñci upanissayapaccayena paccayo*", the preceding *akusala cittas*, the conditioning state consists of all 12 *akusala cittas*, the succeeding *kusala cittas*, the conditioned state consists of all 21 *kusala cittas*.

Kesiñci means some of the *Upanissaya* Conditions are not applicable. The ones which are not applicable are, out of the three kinds of *Upanissaya* Conditions, *Ārammaṇūpanissaya* and *Anantarūpanissaya* Conditions are not applicable. The fact that *kusala* does not reflect distinctly on *akusala* as an object is controversial to *Ārammaṇūpanissaya* Condition.

In the continual sequence of *akusala*, *kusala* cannot arise. During the moment of *javana*, either all 7 *javanas* are *kusala* or all 7 *javanas* are *akusala*. So in between *akusala javanas*, there can be no *kusala javana*. Hence, *Anantarūpanissaya* Condition is not applicable. So the word *kesiñci* has to be included in the discourse. Therefore, both *Ārammaṇūpanissaya* and *Anantarūpanissaya* Conditions must be omitted.

Let us proceed to the 3rd case in *akusala* (The sixth type). In the verse, "*Purimā purimā akusalā dhammā, pacchimānamī pacchimānamī abyākatānamī dhammānamī upanissayapaccayenā paccayo*", the conditioning state consists of all 12 *akusala cittas*. According to, "*pacchimānamī pacchimānamī abyākatānamī dhammānamī*" the conditioned state constitutes all 36 *vipāka abyākata cittas* plus all 20 *kiriya abyākata cittas*.

Let us proceed to *abyākata*. (The seventh type).

In the seventh type, this verse, "*Purimā purimā abyākatā dhammā, pacchimānamī pacchimānamī abyākatānamī dhammānamī upanissayapaccayena paccayo*", indicates that the conditioning state consists of 36 *vipāka cittas*, 20 *kiriya cittas*, 28 *rūpas* and *nibbāna*. That means 36 *vipāka cittas* are *abyākatas*, 20 *kiriya cittas* are *abyākatas*, 28 *rūpas* are also *abyākatas* and also *nibbāna* is *abyākata*. Those individuals who have studied *Abhidhammattha Sangaha* can remember easily. In this audience there must be some individuals who have studied this. Is it evident that *nibbāna* is indeterminate? (It is evident, Venerable Sir). Yes, it is evident. These 36 *vipāka cittas*, 20 *kiriya cittas*, 28 *rūpas* and *nibbāna* are conditioning state to make 36 *vipāka cittas*, 20 *kiriya cittas* to arise as conditioned state by the force of *Upanissaya* Condition. It will become more evident in the explanations.

In the eighth type, the verse, "*Purimā purimā abyākatā dhammā, pacchimānamī pacchimānamī kusalānamī dhammānamī upanissayapaccayena paccayo*", according to the phrase, "*purimā purimā abyākatā dhammā*", there are preceding 35 *vipāka cittas* excluding the *arahatta phala citta*. Out of a total of 36 *vipāka cittas*, when one *citta* (*arahatta phala citta*) is omitted, 35 of them remain. Why is it so? One should know about this. When one gains *arahatta phala citta*, one has attained *arahatship*. After becoming an *arahat*, can any *kusala* accrue? (No, but only *abyākata* can arise. Hence, *arahatta phala citta* cannot be the conditioning state

for the arising of *kusala* but can only make *abyākata* arise. Therefore *arahatta phala citta* has to be omitted. According to "*Pacchimānaṃ pacchimānaṃ kusalānaṃ dhammānaṃ*", all 21 *kusala citta*s are involved on the *kusala* side. This fact must be considered with emphasis. After attaining *arahatta phala* and becoming an *arahat* no more *kusala* arises in his *santāna*. Hence, *arahatta phala citta* cannot be the conditioning state for the arising of *kusala*. So on the side of the conditioning state, does it have to be omitted? (It has to be omitted, Venerable Sir). Yes, it has to be omitted.

Let us proceed to the third case in *abyākata*, (the ninth type).

In the verse, "*Purimā purimā abyākatā dhammā, pacchimānaṃ pacchimānaṃ akusalānaṃ dhammānaṃ upanissayapaccayena paccayo*", according to the phrase, "*purimā purimā abyākatā dhammā*", there can only be 32 *lokiya vipāka citta*s, since four *lokuttara vipāka citta*s cannot be included. *Lokuttara vipāka citta* cannot be the conditioning state for the arising of *akusala*. They can only extinguish or abandon them, i.e., cannot make them arise. To extinguish *akusala dhamma*, the *lokuttara citta* makes it its purpose to do so. Since 4 *lokuttara vipāka citta*s, 4 *phala citta*s cannot make *akusala* arise, shall they not be excluded? (They shall be excluded, Venerable Sir). Yes, they must be excluded. 20 *kiriya citta*s also cannot be included because these 20 *kiriya citta*s cannot make *akusala* arise. *Kiriya citta* in the *santāna* of an *arahat* cannot make *akusala* arise. 28

rūpas are *abyākata dhammas*. These 28 *rūpas* can make *akusala* arise. Various *akusala* can arise due to the cravings for visible objects (*rūpārammaṇa*); sound (*saddārammaṇa*); smell (*gandhārammaṇa*); taste (*rasārammaṇa*) and tangible object (*phoṭṭhabbārammaṇa*). By making the five sense-object or 6 sense-objects (*ārammaṇa*) as objects of thought, *akusala* can arise. Can all 12 *akusala cittas* arise? (They all can arise, Venerable Sir). Yes, they can arise.

The *Buddha* expounded separately in *Pāli* on "*Utubhojanamipi upanissayapaccayena paccayo. Puggalopi upanissayapaccayena paccayo. Senāsanamipi upanissayapaccayena paccayo*". The explanation given earlier on these *Pāli* verses is fairly complete. Now the discourse will continue on how *pakatūpanissaya* conditioning state is functioning in the *santāna* of this audience to produce *pakatūpanissaya* conditioned state. Only the conditioning state of Natural-strongdependence Condition (*Pakatūpanissaya Paccayo*) is mainly left to be expounded. Object-strong-dependence Condition (*Ārammaṇūpanissaya Paccayo*) and Proximity-strongdependence Condition (*Anantarūpanissaya Paccayo*) have already been discoursed. *Ārammaṇūpanissaya Paccayo* is similar to *Ārammaṇa Paccayo*. *Anantarūpanissaya Paccayo* is the same as *Anantara Paccayo*.

In the verse, "*Kusalo dhammo kusalassadhammassa upanissayapaccayena paccayo*", *Pakatūpanissaya Paccayo* is expounded elaborately, in *Pāli*, thus: "*Saddam upanissaya dānam deti; sīlam samādhīyati uposathakammam karoti; jhānam uppādeti; vipassanam*

uppādeti; maggaṃ uppādeti abhiññamī uppādeti; samāpattim uppādeti". This Pāli verse is Pañhāvāra, the elaborate explanation.

Saddhā is the conditioning state; dispensing *dāna* is the conditioned state. *Saddhā* is wholesomeness (*kusala dhamma*) and *dāna* also is wholesomeness (*kusala dhamma*). Is it not obvious? (It is obvious, Venerable Sir).

Saddhamī = The *saddhā dhamma*; *upanissaya* = depending on; *silamī* = *sīla*; *samādiyati* = is observed.

Saddhā dhamma is *kusala* and observing *sīla* is also *kusala*. *Saddhā dhamma* is the conditioning state and *sīla kusala* is the conditioned state. Does not this *dhamma* arise in the *santāna* of this audience? (It does arise, Venerable Sir). Is it not delightful to have *upanissaya* conditioning state functioning in one's own *santāna*? (It is delightful, Venerable Sir). It is appropriate to have *saddhā dhamma* to be able to dispense *dāna*. *Saddhā dhammā*, the conditioning state of *Upanissaya Paccayo* is functioning to allow the conditioned state of dispensing *dāna* as well as observing *sīla* to arise. Is it not evident? (It is evident, Venerable Sir).

Uposathakammaṃ karoti

Uposathakammaṃ = the act of observing *sīla*; *karoti* = is accomplished.

This statement is very appropriate for the individuals who come to observe *uposatha sīla* today. What is conditioning for the *uposatha*-keepers to acquire *kusala*? *Saddhā dhamma* is conditioning by the force of *Pakatūpanissaya* Condition.

Saddamī upanissaya uposathakammamī karoti

Saddhā = The conviction and trust in *Buddha*, *Dhamma*, *San̄gha*, *Kamma* and the effect of *kamma*;

upanissaya = *upanissaya katvā* = depending on;

uposathakammamī = the act of observing *sīla*;

karoti = is accomplished. *Iti* = thus; *bhagavā* = the *Buddha*; *avoca* = expounded with wisdom led by compassion.

Sādhu! Sādhu! Sādhu!

Sāddha which is present in the *santāna* of this audience is *upanissaya* conditioning state, the cause. *Kusala* gained by observing *sīla* is the effect. Is it not being gained now? (It is being gained now, Venerable Sir). Is it not evident that the *Buddha* had expounded on the *saddhā* present in the *santāna* of this audience? (It is evident thus, Venerable Sir). Yes, it is evident.

Saddhamī = The *saddhā dhamma*; *upanissaya* = depending on; *jhānamī* = absorption (*jhāna*); *uppādeti* = is accomplished.

At the time of this audience, it is not evident. In the olden days it was evident. One must have *saddhā* in practising meditation to gain *jhāna*. To be able to practise one must have faith with conviction. When one practises hard enough, one is sure to attain *jhāna*. *Dithadhamma sukha vihāra* = by having *saddhā* or belief in this very life, one can gain the pleasantness, the effect of being able to live happily, does not one practise to gain *jhāna*? (One practises as such, Venerable Sir). *Jhāna kusala* is the conditioned state.

Saddhamā upanissaya vipassanāni uppādeti.

Saddhamā = the *saddhā dhamma*; *upanissaya* = depending on; *vipassanāni* = *vipassanā* meditation; *uppādeti* = is practised.

Having *saddhā dhamma*, which is having conviction and trust on the *Buddha, dhamma, saṅgha, kamma* and the effect of *kamma*, these five present in the *santāna* of this audience is *upanissaya* conditioning state, the cause. Practising *vipassanā* meditation is the conditioned state, the effect. Is this audience practising *vipassanā* meditation? (They are, Venerable Sir). As *Pakatūpanissaya* Condition, what is prompting one to practise meditation? (Due to *saddhā*, Venerable Sir). Does one gain *vipassanā kusala* due to *saddhā*? (One gains thus, Venerable Sir).

Saddhā dhamma is *kusala*. *Vipassanā* meditation is also *kusala*. "*Kusalo kusalassa*", "*Kusalo dhammā kusalassa dhammassa*". "*Purimā purimā kusalā dhammā pacchimānaṃ pacchimānaṃ kusalānaṃ dhammānaṃ*". According to this *Pāli* verse, the preceding *saddhā* is conditioning the succeeding *dāna, sīla, uposatha kusala, jhāna kusala* and *vipassanā kusala* to arise. To have such an understanding from *Pāli* Text is very appropriate.

If the question "In whose *santāna* are these conditioning states taking place?", the answer will be "At this very moment, the conditioning states are taking place in the *santāna* of this audience". The *kusala dhamma, saddhā*, is a conditioning state to acquire *dāna kusala; sīla kusala; uposatha kusala* by observing precepts; and *vipassanā kusala* the conditioned state. It cannot be

said that *jhāna dhamma* is present in the *santāna* of this audience.

Saddamī upanissaya maggamī uppādeti.

Saddamī = the *saddhā dhamma*; *upanissaya* = depending on; *maggamī* = the attainment of *magga dhamma*: *sotāpatti magga*, *sakadāgāmi magga*, *anāgāmi magga* and *arahatta magga*; *uppādeti* = is accomplished. *Iti* = thus; *bhagavā* = the *Buddha*; *avoca* = expounded with wisdom led by compassion.

Sādhu! Sādhu! Sādhu!

The *kusala dhamma*, *saddhā*, present in the *santāna* of this audience is conditioning the arising of the four *magga kusalas* by the force of *Pakatūpanissaya* Condition. Due to this conditioning, as *vipassanā* meditation has been practised, will not *magga kusala dhamma* arise on one of these days? (It will arise, Venerable Sir). *Magga ñāṇa* is sure to arise. Is it wonderful to have *saddhā dhamma* in one's *santāna*? (It is wonderful, Venerable Sir). This *saddhā* can produce *kusala* which can close the door to *apāya*. *Saddhā dhamma* is *kusala* and also *magga ñāṇa* is *kusala*. *Saddhā dhamma* is most beneficial for this audience as well as for all Buddhist individuals. Hence, in the Scriptures, *saddhā dhamma* has been expounded with high praise.

Sā hattha vitta bījāniviya daṭṭhabbā

(*Aṭṭhasālinī* - ṭṭha - 163)

Sā = this *saddhā*; *hattha vitta bījāniviya* = is likened to the hand, or wealth or good seed for sowing;

daṭṭhabbā = it shall be noted. *Iti* = thus; *aṭṭhakathācariyo* = commentary teachers; *samvaṇṇeti* = expounded correctly.

Sādhu! Sādhu! Sādhu!

Saddhā present in the *santāna* of this audience is likened to the hand or wealth or good seeds. How can it be likened to the hand? The hand is the most useful part of one's body. In the same way, *saddhā* is the most useful *dhamma* for one's pleasant journey through the *sanisarā* and also for the attainment of *nibbāna*. It means that *saddhā* is the most basic *dhamma*.

The hand is most useful for one's body. With what does one manage to keep oneself clean? (With hand, Venerable Sir). Yes, one has to do only by using the hand. With what does one have to put away things? (With hand, Venerable Sir). Yes, with hand one has to put away things. Even though some of the things are not valuable but useful, with what does one have to put away these things? (With hand, Venerable Sir). Also in putting away moderately valuable things like clothings----? (With hand, Venerable Sir). Also in putting away precious things....? (With hand, Venerable Sir). Is it not the hand most useful? (It is, Venerable Sir).

It means that as the hand is the most useful thing for one's *santāna*, *saddhā dhamma* is the most useful one, the best and the most basic *dhamma* for oneself. Cannot one who has *saddhā*, likened to the hand also dispense *dāna*? (One can, Venerable Sir). Hence, one will also be able to get *dāna kusala*. By believing

that, dispensing *dāna*, in every future existence, one will become wealthy with precious things in abundance and one is able to further conduct *kusala* deeds as one wishes till attaining *nibbāna*. Thus one can go through the round of rebirths (*samsara*) comfortably and pleasantly till attaining *nibbāna*. Since one believes that this *kusala* is conducive to *nibbāna*, will not one dispense *dāna*? (One will dispense *dāna*, Venerable Sir). With *saddhā* likened to the hand, one definitely acquire *dāna kusala*.

With the belief that by observing *sīla*, one will have good health and longevity, attain *samādhi* quickly in practising *vipassanā* meditation in every existence, will not one observe *sīla*? (One will observe, Venerable Sir). With *saddhā* likened to the hand, one has definitely procured *sīla kusala*.

Believing in *saddhā* and practising *vipassanā* meditation, one can attain *nibbāna* quickly as one has aspired for. Having *saddhā* cannot one practice *vipassanā* meditation? (One can meditate, Venerable Sir). With *saddhā*, likened to the hand, one can definitely gain *vipassanā kusala*. Hence, is it not likened to the hand? (It is likened to the hand, Venerable Sir).

Motto: *Saddhā* is likened to the hand

Saddhā is also likened to wealth and precious things. In this mundane world, the possessors of wealth can buy and make use of a good many pleasant things. They can buy and have many delicious food, wear good clothings, live in big, spacious, comfortable

houses, and use good vehicles as they like. Similarly, the possessors of *saddhā*, likened to wealth, can acquire as if they are buying all kinds of enjoyment such as luxuries of human, *deva* and *brahma* and the bliss of *nibbāna* in the same way as wealthy people can buy many pleasant things. Cannot they buy them like this? (They can, Venerable Sir).

By dispensing *dāna* and observing *sīla*, one can get the goodness of human or *deva*, just like buying things. By practising *samatha* meditation till attaining *jhāna*, one can get the luxury of *brahma* as if by purchasing it. If one practises *vipassanā* meditation up to the mark, cannot one get the bliss of *nibbāna* as if by buying it? (One can get it, Venerable Sir). Hence, *saddhā* is also likened to wealth.

Motto: *Saddhā* is likened to wealth.

Saddhā is likened to a good seed. A good seed has two functions, one is for the roots to go down, and the other is for shoots or branches to go up. A tree which is complete with roots and branches will one day bear valuable flowers and fruits. Likewise, *saddhā*, a good seed, will bear flowers and fruits of *magga*, *phala* and *nibbāna*.

To those who are endowed with *saddhā*, cannot they observe *sīla*, likened to roots, and practise *samatha* and *vipassanā* meditation, likened to shoots or branches? (They can practise, Venerable Sir). It means that when one practises, one will be endowed with *sīla*, likened to the roots; *samatha* and *vipassanā* likened to the

shoots and branches. According to one's *pāramita*, one will be endowed with pleasantness, the fruits, which are *magga ñāṇa*, *phala ñāṇa* and the bliss of *nibbāna*. Is not it likened to a good seed? (It is, Venerable Sir). Yes, it certainly is likened to a good seed.

Motto: *Saddhā* is likened to a good seed

Should not one be happy to have in one's *santāna*, *saddhā* likened to the hand, wealth and good seed? (One should be, Venerable Sir). One can observe *sīla*, dispense *dāna* and practise *vipassanā* meditation. Cannot one accrue *kusala*? (One can, Venerable Sir). It is evident that, *saddhā dhamma*, *kusala* is conditioning by the force of *Pakatūpanissaya* Condition for the arising of *kusala*. It is already fairly evident.

Let us proceed to the second case.

"*Purimā purimā kusalā dhammā, pacchimānamī
pacchimānamī akusalānamī dhammānamī
upanissayapaccayena paccayo*"

The preceding *saddhā dhamma* is conditioning by the force of *Pakatūpanissaya* Condition to make *akusala dhamma* arise. When can this happen? In the *Pāli* Text it is expounded as "*Saddhamī upanissaya mānamī jappeti ditthamī gaṇhāti*".

Saddhamī = the *saddhā dhamma*; *upanissaya* = depending on; *mānamī* = conceit; *jappeti pavatteti* = make it arise; *ditthamī* = wrong view; *gaṇhāti* = is held.

One who is endowed with *saddhā* may think "I am the only one who can perform all these wholesome

deeds; other individuals cannot perform such acts; who can accomplish such wholesome deeds like me? Those who do not know how to reflect or give consideration properly may have conceit (*māna*) like this. Is it not? (It is, Venerable Sir). If one has thoughts like "I don't think there can be anybody who has *saddhā* like me; Nobody can accomplish such *kusala dhamma* like me." If one has such thoughts, due to this *saddhā*, what has being conditioned is that conceit is conditioned to arise. *Saddhā* is *kusala*, *māna* is *akusala*. Can this kind of conditioning take place? (It can, Venerable Sir).

Wrong view (*diṭṭhi*) can also arise. *Saddhā* is *kusala* and *diṭṭhi* is *akusala*. *Kusala* can condition the arising of *akusala* to arise. As this audience; has given consideration fairly well and has practised *vipassanā* meditation, arising of *māna* and *diṭṭhi* like this, due to *saddhā*, will be almost negligible. Does not one has to be trying not to let it happen like this? (One does have to be trying Venerable Sir).

"Since I am complete with *saddhā*, I am the only one who can practise like this". While meditating, if one often has such ideas, from *saddhā* what has been conditioned to arise. (*Akusala dhamma* has been conditioned to arise, Venerable Sir). One should not let this happen. This audience shall only reflect such as, "The others shall also practise and I am also practising; They can also gain *kusala*". Conceit is also not good, it is *akusala*. Due to this *saddhā*, the *upanissaya* conditioning state, *māna* as well as *diṭṭhi*

can arise. The *Buddha* had expounded only this much on the arising of *akusala* due to *saddhā*.

In the *Pāli* Text, the verse "*Purimā purimā kusalā dhammā, pacchimānaṃ pacchimānaṃ abyākatānaṃ dhammānaṃ upanissayapaccayena paccayo. Saddhami upanissaya attānaṃ ātāpeti paritāpeti pariyiṭṭhimulakamī dukkhami paccanuboti*", is the description of *kusala* conditioning the arising of *abyākata*.

Saddhami = the *saddhā dhamma*; *upanissaya* = depending on; *attānaṃ* = oneself; *ātāpeti* = is made to get scorched; *paritāpeti* = got completely scorched; *pariyiṭṭhimulakamī* = which has its origin is searching for it; *dukkhami* = suffering; *paccanuboti* = is experienced.

Because of having *saddhā dhamma*, one has to perform *kusala* deeds. By doing so with effort, does not one's *khandhā* get exhausted? (One does get exhausted, Venerable Sir). The exhaustion in *khandhā* is *abyākata*. *Saddhā dhamma* is *kusala dhamma*. *Abyākata* is conditioned by *kusala* as such.

With *dhamma* as the cause, does not one has suffering (*dukkha*) due to searching for it? (One has, Venerable Sir). Is searching for it unpleasantness (*dukkha*) or pleasantness (*sukha*)? (It is *dukkha*, Venerable Sir). The *dukkha* of searching; *dukkha* of *khandhās* suffering, the indeterminate (*abyākata*); and the *dukkha* originating in searching for it is experienced.

Saddhā, which is *kusala* is conditioning for the arising of *dukkha*. One makes oneself worry and suffer. Is it not? (It is, Venerable Sir). Yes, it is so. Due to *kusala*, does not one have to suffer? (One has to suffer,

Venerable Sir). To be able to perform *kusala*, the conditioning state, is *saddhā dhamma*, while performing *kusala*, experiencing *dukkha* is *abyākata*. *Saddhā dhamma*, the *kusala dhamma*, is conditioning for the arising of suffering, the *abyākata*. Now it is evident. The explanation on three types of *kusala* has been accomplished. Now the three types of *akusala* will be explained.

"*Purimā purimā akusalā dhammā, pacchimānamī pacchimānamī akusalānamī dhammānamī upanissayapaccayena paccayo*".

The preceding *akusala* is conditioning the arising of succeeding *akusala*. When does this happen? (in *Pāli*). *Rāgamī upanissaya pāṇamī hanati, adinnamī ādiyati, musā bhaṇati, piṣuṇamī bhaṇati, phrusamī bhaṇati, samphanī palapati*.

Rāgamī = The greed (*rāga*); *upanissaya* = depending on (or) as *upanissaya* conditioning state; *pāṇamī* = the living beings (*sattavā*); *hanati* = are killed.

Rāga = *lobha* or greed is *akusala*; killing other beings is also *akusala*. Is it not evident that *akusala* is conditioning for the arising of *akusala*? (It is evident, Venerable Sir). Due to too much greed, too desirous to eat or too desirous to have desirable things, one kills other beings. Greed (*rāga*) the conditioning state is also *akusala*. Taking others' life is also *akusala*.

Rāgamī upanissaya adinnamī ādiyati = depending on greed (*lobha*) one steals others' property. Greed (*rāga*) is *akusala*. Stealing others' property is also *akusala*. Hence, *akusala* is conditioning *akusala* to arise.

Rāgaṃ = The greed (*lobha*); *upanissaya* = depending on; *musā* = lies or words which are not true; *bhanati* = are uttered.

The conditioning state, *rāga* is *akusala*; lies (*musā*) is also *akusala*. Is it not evident? (It is evident, Venerable Sir).

Rāgaṃ = The greed (*lobha*); *upanissaya* = depending on; *pisunani* = the slandering words; *bhanati* = are uttered.

The conditioning state, greed (*rāgā*) is *akusala*. Slandering is also *akusala*.

For clear understanding, the ancient sages have explained the word *pisuna* in Myanmar language as "making mischief between two persons".

The meaning of *pisuna* in *Pāli* Text is *piyasuñña*. *Piya* = loving; *suñña* = void of. Words that make the two persons' love for each other void is known as *pinsuññavācā*.

When two persons are friendly and revering each other, words that make them end their friendship is called *pinsuññavācā*. Is it *kusala* or *akusala*? (It is *akusala*, Venerable Sir). *Rāga* is *akusala*, and so also is *pinsuññavācā*. Hence, *akusala* is conditioning for the arising of *akusala* by the force of Natural-strong dependence Condition (*Pakatūpanissaya Paccayo*).

Pharusamī bhanati

Rāgaṃ = the greed (*lobha*); *upanissaya* = depending on (or) as strongdependence conditioning state; *pharusamī* = harsh words; *bhanati* = are uttered.

Rāga is *akusala dhamma*, the conditioning state. *Pharusavācā* = utterance of harsh words, is *akusala*, the conditioned state. Here it is evident that *akusala* is conditioning for the arising of *akusala*. There are two characteristics in the word "*pharusavācā*". In one type, words are harsh but the volition (*cetanā*) is not. This is not considered as *pharusavācā*. In the other, words are however sweet but the volition is harsh. This certainly is *pharusavācā*. There are quite a few instances to illustrate these characteristics.

At one time, a mother and her son were living together. Since these two persons had different point of views, they were not in agreement, and quarrelled quite often. The son did not want to stay in the mother's house and said that he was leaving for another place. The mother did not want him to go away, and so she swore at him, "All right, if you go you will be gored and be killed by a she-buffalo". The son replied, "whether I get killed or not, I am going", and so saying he left home. In the forest, as his mother had said, a she-buffalo came charging at him. He had no way to escape. Then he made a resolution.

"My mothers' words are harsh, but if she has no volition for my death, may not this she-buffalo gore me. If my mother has true volition for my death, let the she-buffalo do as pleases". As soon as this volition was made the she-buffalo, as if tied with a string at the spot, became motionless. It did not proceed, but turned back and left the place. Since the volition is not harsh, does the words become *pharusavācā*? (It does not, Venerable Sir). Sometimes

the parents had to say such harsh words to their children, but the volition is not harsh. Then it does not amount to *pharusavācā*.

Even though the words are sweet, if the volition is harsh, it becomes *pharusavācā*. At one time, a king was counselling with young princes and ministers. In that country, there was a notorious bandit. The king had issued an order that if that bandit was caught, he must be brought at once before the king. At that very time, the bandit was caught and brought straight to the king. Since this was the most auspicious time when the king was counselling with the distinguished personnels, the king thought, it would not be proper to utter harsh words. So the king said, "Take him into the forest and let him sleep peacefully". These words are very sweet. Are they not? (They are sweet, Venerable Sir). The words are sweet but what did the king order them to do? The king ordered that the bandit be killed. Is the volition harsh? (It is harsh, Venerable Sir). Therefore it is *pharusavācā*.

Samphanī palapati = speaking fivolously is also *akusala*. *Rāga* or *lobha*, the conditioning state is also----? (*akusala*, Venerable Sir). *Akusala* is conditioning *akusala* to arise. Thus, it was expounded in the *Pāli* Text. Let us proceed to the second case of *akusala*. (The fifth type).

"*Purimā purimā akusalā dhammā, pacchimānamī pacchimānamī kusalānamī dhammānamī kesiñci upanissayapaccayena paccayo*".

This is the condition in which the preceding *akusala* is conditioning the succeeding *kusala* to arise by the force of *Pakatūpanissaya* Condition.

Rāgāni upanissaya dānāni deti, sīlāni samādhīyāti, uposathakammāni karoti, jhānāni uppādeti, maggaṇi uppādeti.

Dāna is dispensed due to *rāga*, *lobha*, the cause. Is *rāga*, *lobha*, *kusala* or *akusala*? (It is *akusala*, Venerable Sir). That is, the conditioning state is *akusala*. The conditioned state is dispensation of *dāna*. Is it *kusala* or *akusala*? (It is *kusala*, Venerable Sir). Is it not evident that *akusala* is conditioning *kusala* to arise?) It is evident, Venerable Sir). Can it be said that this condition happens in the *santāna* of this audience or not? (It can be said that it happens, Venerable Sir).

Rāga is the term, actually the meaning is greed (*lobha*). *Rāga* means lust, *lobha* also means lust. Many synonyms are expounded to a great extent in *Pāli* Text. Due to *lobha* or *lobha* as the cause, does not this audience dispense *dāna*? (They do, Venerable Sir). What kind of *lobha* is it? Is it the kind of *lobha* that makes one dispense *dāna* in order to make one go through the round of rebirths (*saṃsāra*) pleasantly? (*Dāna* is dispensed with such expectation, Venerable Sir). Wanting the pleasantness is *rāga*, *lobha*. So is *akusala* conditioning *kusala*? (It is, Venerable Sir).

Rāgāni = The greed (*rāga*, *lobha*); *upanissaya* = depending on; *sīlāni* = moral conduct; *samādhīyāti* = is observed.

Due to or depending on *lobha*, is not *sīla* being observed? (It is observed, Venerable Sir). Wanting to go through the round of rebirths (*saṃsāra*) pleasantly is *rāga*, *lobha*. For wanting the pleasantness in *bhava*, observing *sīla* is....? (*kusala*, Venerable Sir).

Uposathakammaṃ karoti = *sīla* is observed due to the desire to get pleasant *bhava* or pleasantness in one's existences. But does not one want *kusala*? (One does want that, Venerable Sir). In fact wanting or desire is *lobha*. Now due to *lobha*, *akusala* is conditioning to gain *kusala* of observing *sīla* known as *uposatha kamma*. It is evident.

Jhānaṃ uppādeti = also it makes *jhāna* arise. Due to greed, does not one practise to attain *jhāna*? (One practises, Venerable Sir). Greed is the conditioning state (*paccaya*), the cause. *Jhāna kusala* is the conditioned state (*paccayuppana*), the effect.

Rāgaṃ upanissaya vipassanaṃ uppādeti.

Rāgaṃ = The greed; *upanissaya* = depending on; *vipassanaṃ* = *vipassanā* meditation; *uppādeti* = is practised.

There is a desire to gain *vipassanā kusala*. The desire is *lobha*, the conditioning state. Practising *vipassanā* and gaining *vipassanā kusala* is the conditioned state. This is a case of Natural-strong dependence Condition (*Pakatūpanissaya Paccayo*). Practising is done due to desire. Is desire *kusala* or *akusala*? (*Akusala*, Venerable Sir). As expounded by the *Buddha*, are these phenomena not occurring in the *santāna* of this audience? (They are occurring, Venerable Sir).

Should one say whether or not this *lobha* is a good *lobha*? This is a kind of *lobha* which should arise. Are there two kinds of *lobha*, which should or should not occur? (There are two kinds, Venerable Sir). For *lobha* should not occur, must not one abandon it? (One must abandon it, Venerable Sir). Yes, one must abandon it. Due to *lobha*, one takes other's life. Should not one abandon this kind of *lobha*? (One should abandon, Venerable Sir). Yes, one should abandon. Due to *lobha*, one practises *vipassanā* meditation. Should not one have this kind of *lobha*? (One should have, Venerable Sir).

Rāgamī upanissaya maggāni uppādeti

Rāgamī = The greed, *lobha*; *upanissaya* = depending on; *maggāni* = the path, *maggā*; *uppādeti* = is attained.

Rāga is causing *sotāpatti magga*, *sakadāgāmi magga*, *anāgāmi magga* and *arahatta magga* to arise. Due to the desires for *maggas*, does not one has to practise? (One has to practise, Venerable Sir). When practised, one attains *maggā nīṇa*. *Maggā nīṇa* is *kusala*. Desire to have something is *lobha*. Is it not evident that due to *akusala*, *kusala* has arisen. (It is evident, Venerable Sir). Let us proceed to the case where *akusala* is conditioning *abyākata*. (The sixth type)

"*Purimā purimā akusalā dhammā, pacchimānamī pacchimānamī abyākatānamī dhammānamī, upanissayapaccayena paccayo.*

Akusala dhammas are the conditioning state. *Abyākata dhamma* are the conditioned state. When does this

happen? It happens when, as expressed in *Pāli*, "*Rāgaṇi upanissaya attānaṇi ātāpeti paritāpeti pariyitthimulakani dukkhaṇi paccaṇuboti*".

Due to greed, one tends to make oneself worry and suffer. The *dukkha* that has its origin in searching is made to arise. Due to greed, does not one acquire *dukkha*? (One does, Venerable Sir). Yes, one does. This is very evident.

Rāga is the truth of the cause of suffering (*samudaya sacca*). As much as there is *samudaya sacca*, is not *dukkha sacca* produced? (It is produced, Venerable Sir). This is the conditioning taking place by the force of *Pakatūpanissaya* Condition. *Rāga* is *akusala*, and *dukkha* is *abyakata*. Is it not evident? (It is evident, Venerable Sir). Yes, it is evident. All types on *akusala* have been explained.

Let us proceed to the section on *abyākata*.

The first case in *abyākata* (the seventh type) is given in *Pāli* as "*Purimā purimā abyākatā dhammā, pacchimānaṇi pacchimānaṇi abyākatānaṇi dhammānaṇi, upanissayapaccayena paccayo*".

The preceding *abyākatas* are conditioning the succeeding *abyākatas* to arise. When is it? (The answer in *Pāli* is as follows):

"*Kāyikaṇi sukhaṇi kāyikassa sukhaṇi kāyikassa dukkhassa, phalasaṇāpattiyā upanissayapaccayena paccayo*"

Utubhojanaṇi senāsaṇaṇi kāyikassa sukhaṇi, Kāyikassa dukkhassa, phalasaṇāpathiyā upanissayapaccayena paccayo".

This condition is rather wide spread. *Kāyikasukha* = having pleasantness in one's body (*rūpakkhandhā*), which is *abyākata*. Due to this *abyākata* as a cause, more pleasantness in one's *rūpakkhandhā* continues to arise. Since *kāyikasukha* is conditioning (more) *kāyikasukha* to arise, it amounts to *abyākata* conditioning *abyākata*. *Kāyikasukha* which is *abyākata* can also be a conditioning state for *kāyikadukkha* which is also *abyākata*. After experiencing *kāyikasukha*, not to let these disappear or more *kāyikasukha* to appear, work must be done. Due to wanting *sukha*, does not one have to undergo *dukkha*? (One has to, Venerable Sir). This *dukkha* is also *abyākata*. Hence, is it not evident that *abyākata* is conditioning *abyākata*? (It is evident, Venerable Sir).

In the phrase starting with *phalasangāhā*, it means that *phalasangāhā* arises depending on *sukha*. *Sukha* is *abyākata*, and *phalasangāhā* is also *abyākata*. Temperature (*utu*) is also *abyākata*. *Utu* can be a conditioning state for *kāyikasukha* or *kāyikadukkha* to arise. Nutriment (*bojana*) is also *abyākata*, *Bojana* can condition the arising of *kāyikasukha* or *kāyikadukkha*.

Nutriment is a conditioning state. By consuming good nutriment, one can have pleasantness in the body. Nutriment, *abyākata* is the cause. Having pleasantness, the effect is also *abyākata*, when the nutriment is inferior, it can cause suffering (*dukkha*) in the body (*kāyikadukkha*). On consuming poor food does not one has to face suffering (*dukkha*)? (One has to face suffering, Venerable Sir). Poor nutriment causes suffering, such as poor health. Nutriment is *abyākata*.

So also is suffering. Nutriment causing suffering in one's body is the case of *abyākata* conditioning *abyākata* to arise.

Monasteries for lodging are also *abyākatas*. As this *abyākata* is conditioning *kāyikasukha*, which is also *abyākata*. Lodging which is *abyākata* can be a conditioning state (*paccaya*) for *phalasangāhā*, which is also *abyākata*. When inferior lodging is the conditioning state, because the lodging is not good, can suffering (*dukkha*) in the body arise. (Suffering can arise, Venerable Sir). This suffering in the body is called *kāyikadukkha*. Monasteries (*senāsama*) the *abyākata* can be the conditioning state for suffering in the body (*kāyikadukkha*) to arise. The *Buddha* had expounded elaborately on this topic. Here the explanation on *abyākata* conditioning state is fairly complete.

Let us proceed to the second case in *abyākata*. (The eighth type).

"*Purimā purimā abyākatā dhammā, pacchimānamī
pacchimānamī kusalānamī dhammānamī,
upanissayapaccayena paccayo*"

When does this happen means: (in *Pāli*) *Kāyikamī sukhamī upanissaya dānamī deti*. Due to having pleasant existence in this life, to exist pleasantly in future existences as well, does not one dispense *dāna*? (One does, Venerable Sir). Existing pleasantly is *abyākata*. Dispensing *dāna* is *kusala*. Is it not evident that this is the case of *abyākata* conditioning *kusala* to arise? It is evident, Venerable Sir).

Kāyikāni sukhanī upanissaya sīlanī samādhīyāti. On existing pleasantly, does not one consider observing *sīla*? (One does, Venerable Sir). While one is well and happy, one should consider dispensing *dāna* and observing *sīla*. Does this audience have such attitude? (They have, Venerable Sir). Yes, they have. This is the case of *abyākata* conditioning what? (Conditioning *kusala* to arise, Venerable Sir). While one is well and happy, does not one consider observing *sīla* and observes it? (One does observe *sīla*, Venerable Sir).

Kāyikāni sukhanī upanissāya uposathakammāni karoti.

Kāyikāni sukhanī = The pleasantness in the body; *upanissaya* = depending on; *uposathakammāni* = the act of observing *sīla*; *karoti* = is done. *Iti* = Thus; *bhagavā* = the *Buddha*; *avoca* = expounded with wisdom led by compassion.

Sādhu! Sādhu! Sādhu!

While one is well and happy one wishes to observe *sīla*. Does not this kind of attitude arise in the *santāna* of this audience? (It does arise, Venerable Sir). Observing *uposatha sīla* today is the case of *kāyikasukha* conditioning *uposatha kusala* to arise. *Kāyikasukha* is *abyākata dhamma*. Observing *uposatha sīla* is *kusala dhamma*. The *dhamma* present in the *santāna* of this audience has just been expounded. Is it true or not? (It is true, Venerable Sir). Yes, it is true. While one has pleasantness one observes *uposatha sīla*. Pleasantness in the body (*kāyikasukha*) is *abyākata*. Observing *uposatha sīla* is *kusala*. Is it not evident that *abyākata* is conditioning *kusala* to arise? (It is evident, Venerable Sir). Yes, it is evident.

Kāyikamī sukhamī upanissāya jhānamī uppādeti.

While one is pleasant physically, one practises till attaining *jhāna*. Pleasantness physically is *abyākata*. *Jhāna* is *kusala*.

Kāyikamī sukhamī upanissāya vipassanamī uppādeti.

Kāyikamī = pleasantness physically; *upanissaya* = depending on or as a cause; *vipassanamī* = *vipassanā* meditation; *uppādeti* = is practised.

While one is still healthy and the body is still fit and strong, one must practise *vipassanā* meditation. It will be proper for one to practise *vipassanā* meditation. Does not this audience reflect on this kind of intention? (They do, Venerable Sir). Pleasantness in the body is *abyākata*. When *vipassanā* meditation is practised, gaining *vipassanā kusala* is *kusala*. Is it not evident? (It is evident, Venerable Sir). Yes, it is evident. In whose *santāna* is it arising? (In our *santāna*, Venerable Sir). If one is healthy, is it proper to have the intention to practise? (It is proper, Venerable Sir). This kind of intention or consciousness, which is *abyākata*, is conditioning for the arising of *vipassanā kusala*.

Kāyikamī sukhamī upanissāya maggamī uppādeti.

Kāyikamī sukhamī = The pleasantness in the body; *upanissaya* = depending on (or) as strong-dependence conditioning state; *maggamī* = the path (*magga*); *uppādeti* = is attained.

While one is feeling pleasant in the body, one intends to practise so as to attain *magga ñāṇa* and practised

it. Attaining *magga ñāṇa* is *kusala*. Pleasantness in the body is *abyākata*. Is it not evident that *abyākata* is conditioning for the arising of *kusala*? (It is evident, Venerable Sir). Yes, it is evident.

There are a good many instances to talk about on this topic, therefore it has to be done quickly. Do you understand it or not? (We understand it, Venerable Sir). If you understand, it is alright. If you don't understand it yet, if you are following the discourse, it is not proper. In *Pakatūpanissaya* Condition, there are many things to talk about that concerns this audience. The talk on second characteristic of *abyākata* is fairly complete.

Abyākata is conditioning for the arising of *kusala*. They are acts of: *dānamī deti* = dispensing *dāna*; *sīlamī samādhīyati* = observing *sīla*; *uposathakammamī karoti* = observing *uposatha sīla*; *jhānamī uppādeti* = practising to attain *jhāna*; *vipassanamī uppādeti* = practising *vipassanā* meditation; and *maggamī uppādeti* = practising to attain *magga ñāṇa*. Pleasantness in the body (*kāyikamī sukhamī*), the conditioning state, is *abyākata*. The conditioned state is *dāna*, *sīla*, *samatha*, *vipassanā kusala* and *magga kusala*. Now, it has been evident.

The ninth type.

"*Purimā purimā abyākatā dhammā, pacchimānamī pacchimānamī akusalānamī dhammānamī, upanissayapaccayena paccayo*"

Where is this last case, the ninth type taking place? The answer in *Pāli* is: *Kāyikamī sukhamī upanissāya paṇamī hanati, adinnamī ādiyati; musā bhaṇati, piṣuṇamī bhaṇati, pharusamī bhaṇati, samphamī palapati.*

Kāyikamī sukhamī = The pleasantness in the body; *upanissāya* = depending on; *paṇamī* = the others' life; *hanati* = is taken. *Ādinnamī* = what is not given by the owner; *ādiyati* = is stolen. *Musā* = words which are untrue or lies; *bhaṇati* = are spoken. *Piṣuṇamī* = slandering or words to cause disharmony; *bhaṇati* = are spoken. *Pharusamī* = harsh words; *bhaṇati* = are uttered, and *samphamī* = frivolous speech; *palapati* = is spoken.

Depending on the pleasantness in the body (*kāyika sukha*) and in order not to lose it, one kills another living being. Due to the desire to have pleasant living, one kills other beings. This can also happen. Can it not? (It can, venerable Sir). Pleasantness in the body is *abyākata*. Killing others is *akusala*.

Wanting to be well off or comfortable, one steals other people's property. Comfort in the body is *abyākata*. Stealing others' property is *akusala*.

Kāyikamī sukhamī upanissāya musā bhaṇati.

To be just comfortable in the body, untrue words are used. Comfort in the body is *abyākata*, telling lies is *akusala*. It is evident now. This audience has already understood the case of *abyākata* conditioning for the arising of *akusala*.

Utubhojananīpi upanissayapaccayena paccayo.

Utubhojananīpi = The suitable nutriment also; *upanissayapaccayena* = by the force of strong-dependence condition; *paccayo* + *upakārako* = the conditioning of; *hoti* = is accomplished.

Good temperature (*utu*) or climate is conditioning for the arising of *kusala*. Suitable nutriment is also conditioning for the arising of *kusala*. This is a strong *Pakatūpanissaya* power (*satti*). It becomes more evident while one is practising *vipassanā* meditation. Due to good climate or right temperature, when cold and heat are equitable, the individuals who meditate *vipassanā* can gain *vipassanā kusala* quickly in *dhamma*, that is, good climate is conditioning for the quick attainment of *dhamma* by the force of *Pakatūpanissaya* Condition.

Nutriment (*bojana*) is also conditioning by the force of *Pakatūpanissaya* Condition. When this audience practise *vipassanā* meditation, if they are accessible to right nutriment, they can experience, progress and attain noble *dhamma* quickly because *bojana* is conditioning by the force of *Pakatūpanissaya* Condition.

Puggalopi upanissayapaccayena paccayo.

Puggalopi = The good friends also; *upanissayapaccayena* = by the force of *Pakatūpanissaya* Condition; *paccayo* + *upakārako* = the conditioning of; *hoti* = is accomplished.

It is more evident while one is practising *vipassanā* meditation. Also dwelling together with compatible fellow-meditators who note attentively and closely or

acquiring a conditioning state for the attainment of *dhamma* by the force of *Pakatūpanissaya* Condition. Hence, does not one has to dwell with compatible individuals while meditating? (While meditating one has to dwell thus, Venerable Sir). Yes, one has to meditate by dwelling thus.

Senāsanānīpi = The suitable monastery for lodging also; *upanissayapaccayena* = by the force of strong *Pakatūpanissaya* Condition; *paccayo* + *upakārako* = the conditioning of; *hoti* = is accomplished.

By dwelling at the suitable monastery for lodging, practising *vipassanā* meditation is the conditioning for the quick experiencing of *dhamma*, progressing in *dhamma* swiftly and attaining noble *dhamma* quickly, by the force of strong *Pakatūpanissaya* Condition. Hence, when one practise *vipassanā* meditation, it should be practised at a suitable place where the climate is equitable, at a suitable time and by having suitable nutriment, moreover dwelling together with suitable individuals. Also, does not one have to choose a suitable monastery for lodging to practise *vipassanā* meditation? (One has to do thus, Venerable Sir). Yea, one has to meditate thus.

Strong-dependence conditioning state (*upanissaya paccaya*) can produce the effect in all the three periods, namely, past, present and future. There are many instances on the effect due to the prevailing cause (*kālavimutta*), and by expounding them, this *dhamma* discourse will be concluded.

Bojananī = the conditioning by nutriment; *senāsama* = monastery and so on; *puggalo* = compatible individuals are also the support for attaining the *dhamma*. The instances, where the help given by nutriment (*bojana*) and individual (*puggala*) as conditioning states are evident, will be depicted.

At one time, the *Buddha* was residing at *Jatavana* monastery in *Savatthi* city. One day, when it was close to the days of rains-retreat, 60 monks came to the *Buddha* to ask for *vipassanā* meditation instructions and went away to practise. They arrived at the large *Kosala* country. The name of the village is *Mātikā*. The headman of that village is *Mātikā*, and his mother is called *Mātikāmātā*. These 60 monks passed through the *Mātikā* village.

Since they were the monks who have already received the instructions to practise meditation, they walked along mindfully. When *Mātikāmātā* saw them, she revered them so much that she invited them to her house and offered alms-food. Then she asked them, "Venerable Sirs, where are you all going?". "We are going to a suitable place", was the reply. Did they tell their destination in particular? (They did not, Venerable Sir). On hearing their reply, *Mātikāmātā* understood the situation.

She know that these monks are looking for a place to practise meditation, she requested them, "Please stay in our monastery in our village for the rains-retreat. Due to your presence, we can receive the administration of *sīla* and we shall gain *kusala*. May

I offer you, as much as I can, the alms-food for all the monks".

The monks accepted her offer and settled for the rains-retreat.

Mātikāmātā renovated the monastery to make it suitable for the monks, invited them and revered them. As the monks are staying together, they had a sense of urgency (*samvega*) for *dhamma*.

"Since we have received the meditation instructions from the Most Reverential *Buddha*, it is not proper for us to stay together casually without being serious. Each of us should stay by himself and practise meditation diligently. We shall do this and in case of illness or emergency, the brass bell in the middle of the monastery will be struck and every one shall assemble here".

Thus, making a promise, each of them stayed by himself away from each other and practised meditation.

One evening, *Mātikāmātā* with her ladies and gentlemen devotees accompanying her went to see the monks to offer them molasses, honey, oil and butter. At the monastery they saw no monks, and so *Mātikāmātā* became doubtful. She thought, "At the monastery, they (monks) may either be not comfortable or not in harmony among themselves, and so they had gone away to some other places?" So she made enquiries and those who know the nature of the monks told her.

"It is not so as you think. The monks are practising individually and when the brass bell is sounded, they will return".

Then the brass bell was sounded and the monks came back one by one and assembled at the chosen place as agreed beforehand.

Mātikāmātā with cupped hands in veneration, went to the monks and asked,

"Venerable Sirs, when you all visited my house, you came together in a single file. Now you have come separately one by one, are you in disagreement with each other?"

Who asked that? (*Mātikāmātā*, Venerable Sir).

The monks replied,

"It is not as you think. We are practising the monks' *dhamma* or sublime *dhamma* separately, and so we came back one by one".

When *Mātikāmātā* heard the word "monks' *dhamma*" she too wanted to practise the *dhamma* and asked them,

"Venerable Sirs, is it allowable for the ladies to practise the monks' *dhamma*?"

"There is no restriction on who should and who should not practise the 'monks' *dhamma*". Anybody, whether monks, gentlemen or ladies can practise it", said the monks.

On hearing this, *Mātikāmātā* requested them, "Please teach me how to practise the monks' *dhamma*".

As one who is mature in *pāramita* on hearing the word 'monks' *dhamma*', did not she want to practise also? (She did, Venerable Sir). When this audience

heard that some people are practising meditation, do you not also want to meditate? (We also want to do so, Venerable Sir). *Pāramita* is prompting one to practise meditation. Cannot one judge by oneself on whether one has *pāramita* or not? (One can do that, Venerable Sir).

When one sees and hears others are practising meditation, "I will practise as time permits", is the attitude of one having *pāramita*. Though knowing others are practising meditation, if one has never been to a meditation centre, will it be proper? (It will not be proper, Venerable Sir). Is one's *pāramita* mature or immature? (It is immature, Venerable Sir). This audience is not like this. They want to meditate whenever they can get the time to do so. "We want to meditate, We want to meditate". Cannot one know that having such attitude is due to accumulation of *pāramita*? (One can know thus, Venerable Sir).

When *Mātikāmātā* requested, "Venerable Sirs, please teach me how to practise the monks' *dhamma*", the monks taught her (32) *Koṭṭhāsa kammaṭṭhāna* and *Aniccānupassanā kammaṭṭhāna*. (32) *Koṭṭhāsa kammaṭṭhāna* means contemplating on the 32 portions in one's body, such as hair, hair of the body, nails of fingers and toes, teeth and so on. Noting as "hair", "hair of the body" and so on.

On noting as "hair", one must contemplate to perceive only the hair on the head; "hair of the body", one must contemplate only to perceive the hair of the

body, it must not be in conjunction with other parts of the body. Also on noting nails of hands or nails of toes or teeth, one must perceive them separately, and let the mind dwell on each portion at a time for a short while. This *samatha* practice of 32 *Koṭṭhāsa kammaṭṭhāna* has been taught to her.

They also taught her *Aniccānupassanā kammaṭṭhāna*, such as both *rūpa* and *nāma* or the five aggregates (*khandhās*) are impermanent. They are always passing away. One must incline the mind towards the passing away. When *samādhi* arises, on noting, does not one have to incline the mind towards passing away? (One has to incline thus, Venerable Sir). The method of practice given by those 60 monks, is it not being contemplated by this audience now? (It is being contemplated thus, Venerable Sir). As one keeps noting on passing away and when *samādhi nāṇa* develops, one will actually experience the passing away. As soon as one notes on one thing, it passes away. Since experiencing these passings away, can one think them to be permanent? (Not so, Venerable Sir). Yes, it is not permanent. Impermanence is in English, in *Pāli* it is *anicca*. This *Aniccānupassanā kammaṭṭhāna* was also being taught to her.

After receiving these two methods of *kammaṭṭhāna* practice, *Mātikāmātā* meditated and in a few days time she attained the three *magga* stages and three *phala* stages to become an *anāgāmi*. She became not an ordinary *anāgāmi*, but an extraordinary one endowed with supernormal power (*abhiññāna samāpatti*).

As soon as she knew that she was endowed with *abhiñāṇa* she first looked with insight of *abhiñāṇa* at the 60 monks she had revered to know which stages of *ñāṇa* they have attained. She found out that they have not attained any *ñāṇa* as yet. Since these monks are the ones she revered so much did not she especially have them in her mind? (She did, Venerable Sir).

Since she especially have them in her mind, she looked at them with insight of *abhiñāṇa* first and knew that they had not attained any *dhamma* yet. She found out that they had not even gained *samādhi* as yet.

"Why these monks' situation is like this? Do not they have enough *pāramita* to attain *dhamma*?", she reflected by her *abhiñāṇa* power. She discovered that they have fulfilled *pāramitas* to become *arahants*. Then she reflected further to see whether these monks have appropriate monastery for lodging. Then she knew that this was also adequate.

"Are these monks have compatible companions or are they in disharmony?"

This fact too was not in deficiency, they were in agreement with each other.

"Are these monks have suitable nutriment?" Then she found out that they were lacking in suitable nutriment and so they did not even have *samādhi*. When one has no *samādhi*, one cannot have *vipassanā ñāṇa*, without *vipassanā ñāṇa magga ñāṇa* and *phala ñāṇa* cannot be attained.

Mātikāmātā prepared alms-food suitable for 60 monks. Knowing each monk's particular need, she prepared different dishes with various tastes of sweet, sour, hot and so on accordingly and invited the monks to her house to offer the food, saying,

"Venerable Sirs, please help yourselves as you wish". When these monks had the suitable nutriment, they practised meditation and very soon they attain the four *maggas* and four *phalas* and became *arahants*.

The monks became *arahants* at the time just close to the end of the rains-retreat. When the rains-retreat was over, the monks bade farewell to *Mātikāmātā* and returned to the *Buddha*. The *Buddha* greeted them saying, "Dear sons, the monks, were you all well and happy? Did you have enough suitable nutriment?"

"We were well and happy, and we had enough suitable nutriment, Venerable Sir. A lady called *Mātikāmātā*, as if she knew our wishes, prepared suitable food for each of us. So we had a very good practice," was the reply of the monks. They also reported about their attainment in *dhamma*.

Here, *Mātikāmātā* attainment of *dhamma* is due to Natural-strong-dependence Condition (*Pakatūpanissaya Paccayo*). "*Puggalopi upanissaya paccayo*", as expounded, depending on the monks as individuals, *Mātikāmātā* attained *dhamma* up to the stage of *anāgāmi*. The monks are the *pakatūpanissaya* conditioning state. The noble *dhamma* attained by *Mātikāmātā* is the conditioned state. Is it not evident in the phrase, "*Puggalopi upanissaya?*" (It is evident,

Venerable Sir). Yes, it is the conditioning of *Upanissaya Paccayo*.

Motto: Depending on

The alms-food by *Mātikāmātā*
The monks became *arahants*.

The suitable food prepared by *Mātikāmātā* is the *pakatūpanissaya* conditioning state (the cause). The monks becoming *arahants* is the *pakatūpanissaya* conditioned state (the effect). The monks attaining noble *dhamma* is due to the *Pakatūpanissaya* Condition. *Mātikāmātā* attained noble *dhamma* due to the fulfillment of *pāramitas* in the past existences. If she had not fulfilled *pāramitas* before, can she attain noble *dhamma* up to the stage of *anāgāmi*? (No, she cannot, Venerable Sir). These distinctive *kusala pāramitas* are the *pakatūpanissaya* conditioning state or it can be said that they are the conditioning state of the past. The accumulation of *pāramitas* of *Mātikāmātā* in the past existences is the *pakatūpanissaya* conditioning state (the cause) for her to attain noble *dhamma* in this existence. Attaining the stage of *anāgāmi* for her in this life is the *pakatūpanissaya* conditioned state (the effect).

Motto: Depending on

The *pāramita kusala*
One becomes an *anāgāmi*.

Depending on the past distinctive *pāramita kusala* fulfilled by *Mātikāmātā* as *pakatūpanissaya* conditioning state, she became an *anāgāmi*. The monks also, depending on their past distinctive *pāramita kusala* fulfilled in the previous existences, did not they become *arahants*? (They did, Venerable Sir). Yes, depending on their past *Pakatūpanissaya pāramita puññā*, the monks became *arahants*.

Motto: Depending on
Pāramita puññā
 They became arahants.

The monks became *arahants* due to the nutriments offered by *Mātikāmātā*. Does this instance conform to the phrase, "*Bojanampi Upanissayapaccayena paccayo?*" (It does conform, Venerable Sir). *Mātikāmātā*, on hearing the *dhmma* expounded by the monks, or in other words, depending on the monks, did she become an *anāgāmi*? (She became an *anāgāmi*, Venerable Sir).

Puggalopi = The compatible individuals, *upanissaya paccayena* = by the force of strong *Pakatūpanissaya* Condition (good friends); *paccayo + upakarako* = the conditioning of (till becoming an *anāgāmi*); *hoti* = is accomplished. *Iti* = thus; *bhagavā* = the *Buddha*; *avoca* = expounded with wisdom led by compassion.

Sādhu! Sādhu! Sādhu!

By virtue of listening to the *dhamma* talk on nine types of *Upanissaya Paccayo* from *Paccayaniddesa Pāli* Text and the method of practice, may you be able to follow, practise, cultivate and put effort accordingly and may you be able to swiftly realize the noble *dhamma* and attain the bliss of *nibbāna*, the extinction of all sufferings, that you have aspired for with the ease of practice.

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

Sādhu! Sādhu! Sādhu!

ina and Vipassanā (7) Upanissaya Paccayo

Translator's note on *Upanissaya Paccayo*

- (1) 21 *kusala cittas*
- | | |
|---|----------|
| (a) <i>Ahetuka kusala vipāka cittas</i> | 8 |
| (b) <i>Mahā-kusala cittas</i> | 8 |
| (c) <i>Rūpāvacara kusala cittas</i> | <u>5</u> |
| | 21 |
- (2) 36 resultant consciousnesses (*vipāka cittas*)
- | | |
|---|----------|
| (a) <i>Ahetuka vipāka cittas</i> | 7 |
| (b) <i>Ahetuka kusala vipāka cittas</i> | 8 |
| (c) <i>Mahā-vipāka cittas</i> | 8 |
| (d) <i>Rūpāvacara vipāka cittas</i> | 5 |
| (e) <i>Arūpāvacara vipāka cittas</i> | 4 |
| (f) <i>Lokuttara vipāka cittas</i> | <u>4</u> |
| | 36 |
- (3) 20 functional consciousnesses (*kiriya cittas*)
- | | |
|--------------------------------------|----------|
| (a) <i>Ahetuka kiriya cittas</i> | 3 |
| (b) <i>Mahā-kiriya cittas</i> | 8 |
| (c) <i>Rūpāvacara kiriya cittas</i> | 5 |
| (d) <i>Arūpāvacara kiriya cittas</i> | <u>4</u> |
| | 20 |
- (4) 28 *rūpas*
- | | |
|------------------------|-----------|
| (a) <i>Mahābhutas</i> | 4 |
| (b) <i>Upādā-rūpas</i> | <u>24</u> |
| | 28 |

Translator's note on *Upanissaya Paccayo*

(5) 17 <i>kusala cittas</i> (lokiya kusala cittas)	
(a) <i>Ahetuka cittas</i>	8
(b) <i>Mahā-kusala cittas</i> (excluding the 4 lokuttara kusala cittas)	4
(c) <i>Rūpāvacara kusala cittas</i>	<u>5</u>
	17
(6) 12 <i>akusala cittas</i>	
(a) <i>Lobha-mula cittas</i>	8
(b) <i>Dosa-mula cittas</i>	2
(c) <i>Moha-mula cittas</i>	<u>2</u>
	12

Mottos

- ❖ *Kusala* deeds
 - While performing them,
 - Are truly free of faults.
 - After performing *kusala* deeds
 - Only good effect
 - Shall truly be produced.
- ❖ *Akusala* deeds
 - While performing them,
 - Truly produces faults.
 - Akusala* deeds
 - After performing them,
 - Only bad effects truly arise.
- ❖ Neither good nor bad effects
 - Can arise
 - In indeterminates (*abyākata*)
- ❖ *Saddhā* is likened to the hand
- ❖ *Saddhā* is likened to wealth.
- ❖ *Saddhā* is likened to a good seed
- ❖ Depending on
 - The alms-food by *Mātikāmātā*
 - The monks became *arahants*.
- ❖ Depending on
 - The *pāramita kusala*
 - One becomes an *anāgāmi*.
- ❖ Depending on
 - Pāramita puññā*
 - They became *arahants*.