

**Paṭṭhāna and Vipassanā (11)**

**ĀHĀRA PACCAYO AND  
INDRIYA PACCAYO**

**(Nutriment Condition and Faculty Condition)**

by

**Ashin Kuṇḍalābhivamsa  
Saddhammaramsī Yeiktha Sayadaw**

**Translated by Daw Than Than Nyein**

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**Translated by Daw Than Than Nyein**

**Edited by the Editorial Board  
Saddhammaramsī Meditation Centre**

**Paṭṭhāna and Vipassanā (11)**

***Āhāra Paccayo and Indriya Paccayo***

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## **Āhāra Paccayo and Indriya Paccayo**

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## ***Āhāra Paccayo and Indriya Paccayo***

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Paṭṭhāna and Vipassanā (11)  
*Āhāra Paccayo and Indriya Paccayo*

***Paṭṭhāna and Vipassanā (11)***  
***Āhāra Paccayo and Indriya Paccayo***  
**(Nutriment Condition and Faculty Condition)**

**Ashin Kuṇḍalābhivamsa**

Today is the fullmoon day of the month of Thadinkyut 1353, Myanmar era (23–10-91). The *dhmma* discourse that will be delivered this afternoon is on *Āhāra Paccayo* and *Indriya Paccayo*.

In the word *āhāra paccayo*, *āhāra* means nutriment or the food of action. The *rūpa dhamma* and *nāma dhamma* present in the *santānas* of this audience are maintaining and promoting to sustain and develop the *rūpa dhamma* and *nāmā dhamma* and this action is called nutriment (*āhāra*).

This audience and all the individuals know about physical nutriment (*rūpa-āhāra*). It is well known that because of the benefit of *āhāra*, this body (*rūpa*) can stay alive. Every day one has to take the external *āhāra* (*bahiddha āhāra*). Everybody knows this external *āhāra*. If one cannot have this *āhāra*, one's physical body or aggregate (*khandhā*) will cease to exist. Nevertheless, physical nutriment (*rūpa-āhāra*) is present not only in the external *āhāra* (*bahiddha āhāra*) but also present in one's body (*khandhā*)

Mental nutriment (*nāma-āhāra*) is evident only in the wisdom of the *Buddha*. Because of this mental nutriment, this audience can stay alive. One knows about physical nutriment, but the mental nutriment is evident only in the wisdom of the *Buddha*. This *āhāra* will be discoursed now.

Where are these *āhāra* conditioning state (*paccaya*) and the conditioned state (*paccayuppana*) present? They are present in the *santānas* of this audience and the various individuals. While listening, if this audience reflects that this discourse is about the *dhamma* present in their *santānas*, they will remember it better.

Let us recite *Āhāra Paccayo* in *Pāli*. Repeat after me once.

*Āhāra paccayoti* -

*Kabaḷikāro āhāro imassa kāyassa āhārapaccayena paccayo.*

*Arūpīno āhāra sampayuttakānaṃ dhammānaṃ taṃsamuṭṭhānānaṃ rūpānaṃ āhārapaccayena paccayo.*

*Āhārapaccayoti* = Nutriment condition means; *kabaḷikāro āhāro* = even though it cannot act, it acts as if it can form a morsel; *āhāra* = the nutriment; *imassa* = having this nature; *kāyassa* = the *rūpa* formed by four causes; *āhārapaccayena* = by the force of *Rūpa-āhāra* condition; *paccayo + upakārako* = conditioning; *hoti* = is.

*Arūpīno* = the *nāma* (not *rūpa*); *āhāra* = *phassa*, *cetanā* and *viññāṇa*, the three *nāma* nutriment; *sampayuttakānaṃ* = are related to; *dhammānaṃ* = 89 *cittas* and

52 *cetasikas*; *tanīsamuṭṭhānānāni* = the *cittas* and *cetasikas* associated with the nutriment; *rūpānañca* = on *cittajarūpa* and *patisandhi kammaja-rūpa*; *āhārapaccayena* = by the force of *Nāma-āhāra* condition; *paccayo + upakārako* = conditioning; *hoti* = is. *Iti* = thus; *bhagavā* = the *Buddha*; *avoca* = expounded with wisdom led by compassion.

*Sādhu! Sādhu! Sādhu!*

Out of the two kinds of *āhāra* : *rūpa-āhāra* and *nāma-āhāra*; *rūpa-āhāra* will be discoursed first as the *Buddha* had expounded. In the conditioning state and the conditioned state, the conditioning state will be explained first and foremost. In the conditioning state *kabalīkāro āhāro* means the nutritive essence formed by four causes (*catusamuṭṭhānika ojā*).

*Catu* means four; *samuṭṭhānika* means causes; *ojā* means physical nutritive essence. The nutriment (*āhāra*) of fruits, sweet, curry and rice and so on consumed by this audience contains the nutritive essence (*ojā*). There are two types of *ojā* : the external nutritive essence (*bahiddha-ojā*) and the internal nutritive essence in the body (*ajjhattika-ojā*). This *ojā* is formed by four causes.

In the conditioned state, *rūpa* formed is due to four causes. Because due to four causes, there are four kinds of *rūpa*. Hence there are four kinds of *rūpa* on the side of the conditioned state (effect). Also there are four types of *ojā* on the side of the conditioning state (cause).



Recite the motto on four *rūpas*.

**Motto:** *Rūpa* is truly formed  
By four causes of  
*Kamma, citta, utu* and *āhāra*.

In the *santānas* of this audience, there are four kinds of *rūpa*. *Rūpa* formed by *kamma*, *rūpa* formed by *citta*, *rūpa* formed by *utu* and *rūpa* formed by *āhāra*. How many kinds of *rūpa* are there? (There are four kinds, Venerable Sir). Yes, there are four kinds of *rūpa*. Should not you know the four *rūpas* in your body (*khandhā*)? (We should know them, Venerable Sir). Because it was evident in the wisdom of the *Buddha* and expounded by Him, this audience had the chance to know about it. One is meeting with the *sāsana* and there are *Sayadaws* and *Sanghas* who are well versed in *Paṭṭhāna*, and because of that one can know about the different kinds of *rūpa* in one's *santāna*. Isn't it? (It is, Venerable Sir). Let us repeat the motto once.

**Motto:** *Rūpa* is truly formed  
By four causes of  
*Kamma, citta, utu* and *āhāra*.

There are four kinds of *rūpa*: due to *kamma, citta, utu* and *āhāra* respectively. In these four kinds of *rūpa* there is *ojā-rūpa* in each kind, which means that the *ojā-rūpa* is contained in all four kinds of *rūpa*.

**Motto:** *Ojā-rūpa* is  
Truly contained in  
All four kinds of *rūpa*.

*Ojā-rūpa* is only one kind. There are many *rūpas*: *kammaja-rūpas*, *cittaja-rūpas*, *utuja-rūpas* and *āhāra-rūpas*, but there is only one *ojā-rūpa*. In *kamma* produced *rūpa* (*kammaja-rūpa*), there is *ojā-rūpa*. Also in *cittaja-rūpa*, there is *ojā-rūpa*. In *utuja-rūpa*, there is *ojā-rūpa* and also in *āhāra-rūpa*, there is *ojā-rūpa*. Hence, it becomes four types of *ojā-rūpa*. These four types of *ojā-rūpa* are known as *catusamutṭhānika ojā* in *Pāli*.

On the side of the conditioning state, there are four types of *ojā-rūpa* (*catusamutṭhānika ojā-rūpa*). These *ojā-rūpas* are conditioning the *kammaja-rūpa*, *cittaja-rūpa*, *utuja-rūpa* and *āhāra-rūpa* in the *santānas* of this audience.

This *ojā-rūpa* consists of two types: outside of the body, that is, external *ojā-rūpa*, such as the one present in rice and curry, fruits and sweets (chewable food) and so on. The other type is *ojā-rūpa* inside of the body, that is, internal *ojā-rūpa*, (*ajjhattika ojā-rūpa*). How many types of *ojā-rūpa* are there? (There are two types, Venerable Sir). Widely and generally known is the external nutritive essence (*ojā*) present in rice, curry, sweets and so on of nutriment. The nutritive essence (*ojā*) in one's body is not widely known, but some doctors may know about it. The *Buddha* had known about this distinctly. In one's body (*khandhā*) also there are *ojā-rūpas* of *āhāra*.

**Motto:** The external and internal  
The two *ojā-rūpas*  
Truly exist.

The physical nutritive essence (*ojā-rūpa*) is divided into two types, internal *ojā* (*ajjhattika-ojā*) and external

*ojā* (*bahiddha-ojā*). The *ojās* from rice, curry, fruits, chewable food and so on are external *ojās*. The external *ojā* is *utuja-ojā*. The nutritive essence in fruits, edible food and so on is *utuja-ojā*. All four types of *ojā* are present in one's body (*khandhā*); *kammaja-ojā*, *cittaja-ojā*, *utuja-ojā* and *āhāraja-ojā*.

There are eight *kalāpa-rūpas* (*aṭṭhakaḷāparūpa*) in each of *kammaja-rūpa*, *cittaja-rūpa*, *utuja-rūpa* and *āhāraja-rūpa*. These eight *kalāpa-rūpas* are the four elements: *pathavī*; *āpo*; *tejo*; *vāyo*; and visible object (*vaṇṇa*); existing together with smell (*gandha*); taste (*rasa*); and nutritive essence (*ojā*). These eight *kalāpas* are present in all matters even in sunlight and in moonlight.

In the *santānas* of this audience, these eight *kalāpas* are present either in the *kammaja-rūpa*, *cittaja-rūpa*, *utuja-rūpa*, or *āhāraja-rūpa* so that there are four internal *ojā-rūpas*. Isn't it? (It is, Venerable Sir). These four internal *ojā-rūpas* are known as *catusamuṭṭhānika ojā*. The four external *catuja-rūpas* must also be included in the above four *ojā-rūpas*. Hence, there are two types of *ojā*: the internal *ojā* and the external *ojā*. These two types of *ojā* are conditioning the *rūpas* produced by four causes (*catūsamuṭṭhānika rūpa*) known as this body (*imassa kāyassa*): *kammaja-rūpa*, *cittaja-rūpa*, *utuja-rūpa* and *āharāja-rūpa*. *Ojā-rūpas* are conditioning in such a way as this body (*imassa kāyassa*) also known as *catusamuṭṭhānika rūpa*, present in the *santānas* of this audience, to make it arise and have it sustained. This phenomenon is evident in the wisdom of the *Buddha*.

As these *dhammas* are the *dhammas* of *Paṭṭhāna*, the cause and effect are very subtle, profound and difficult to

understand. Hence, one must pay the highest attention in listening to the discourse. The *dhamma* teacher has to make a great effort to bring it down to the level of the understanding of the listeners. If he puts in all the facts that he wants the audience to know in one session, it may become too much to absorb, resulting in wasting of time and tiring the audience as well as the teacher.

Just because of wanting a child to grow up fast, if a mother fed a month-old child with the food suitable for a five-month old child to eat, will the child grow up fast? (The child will not grow up fast, Venerable Sir). Not the child will not grow up fast, the child will even get into trouble. Hence, it is similar to the above instance. There are so many facts to know that the *dhamma* teacher wants to mention a lot to the listeners. It certainly is not easy at all to discourse a lot of *dhamma* as he has intended to do so.

*Sabbasattā āhāraṭṭhitikā.*

*Sabba* = all; *sattā* = living beings; *āhāraṭṭhitikā* = have to depend on nutriment (*āhāra*).

Having nutriment is a necessity to keep the living beings alive. Isn't it good to know about this? (It is good to know, Venerable Sir). Yes, it is good to know about this.

On the side of the conditioning state (*paccaya*), the external *ojā* (*utuja-ojā*) can only condition directly as production and maintenance on the side of the *rūpa* borne of nutriment (*āhāraja-rūpa*) of the conditioned state (*paccayuppana*), out of the *rūpas* produced by four causes (*catusamuṭṭhānika rūpas*), *Utuja-ojā-rūpa* can condition the *kammaja-rūpa*, *cittaja-rūpa* and *utuja-rūpa* by way of

supporting. Out of the four kinds of *catusamutthānikarūpa*, *āhāraja-rūpa* is the only one which can be directly conditioned by the external *ojā* (*bahiddha-ojā*). The other three kinds of *rūpa* can only be conditioned by way of supporting.

Only when the internally present nutritive essence (*ajjhattika-ojā*) is strong, the added external nutritive essence (*āhāraja-ojā*) can work in combination, that is, the two kinds of *ojā* together can condition the *catusamutthānika rūpa* called this body (*imassa kāyassa*). When the internal nutritive essence is weak, no matter how much the external nutritive essence may be added, the body or the *rūpas* cannot stay alive. As the internal nutritive essence becomes weak, it cannot give strength anymore.

Hence, it is quite obvious that some patients have lost their strength. As much as the internal nutritive essence is still strong, the external nutritive essence can be added. For some patients it is beneficial to have the administration of medicines by intravenous injections or drip infusions. When the internal nutritive essence is strong, as in the above administration of medicines, the external nutritive essence in the form of medicines can combine with the internal nutritive essence and can still condition this body (*imassa kāyassa*).

On the other hand, if the patient has become very weak, as the internal nutritive essence has no strength or is about to be exhausted, no matter how much the external nutritive essence, in the form of medicine, can be supplied, it will be of no benefit to this body (*imassa kāyassa*) of the

patient. For some individuals, administration of medicine by intravenous injections or drips infusions may cause more harm, isn't it? (It becomes more troublesome, Venerable Sir). Why? Because the internal nutritive essence is already exhausted. Since there is no more internal nutritive essence, no matter how much the medicine may be administered as mentioned, can the patient get better? (The patient cannot get better, Venerable Sir). Yes, he cannot get better. This phenomenon is more evident in sick individuals rather than in healthy ones.

The internal *ojā* is very important. The presence of this internal nutritive essence (internal *ojā*) is evident in the wisdom of the *Buddha*. As much as the internal nutritive essence is strengthened, when the external nutritive essence is added, this body (*imassa kāyassa*), the *kammja-rūpa*, *cittaja-rūpa*, *utuja-rūpa* and *āhāraja-rūpa*, can be developed and be sustained to stay alive longer. This is the conditioning by the nutritive essence (*ojā*).

As much as the internal *ojā* is strengthened, the food consumed can be digested, and one becomes healthy. One gets hungry only when one's internal *ojā* is in good condition. Doesn't one have to consume food every day? (One has to, Venerable Sir). Why does one have to eat? (Because one is hungry, Venerable Sir). Yes, one eats because of hunger. Does one eat when one is not hungry? (One does not eat, Venerable Sir). Since the nutritive *ojā* is good, one has to consume edible food.

In the wisdom of the *Buddha*, is it evident that hunger is also a kind of illness? (Hunger is also a kind of illness, Venerable Sir). Yes, hunger is an illness. Out of all the illnesses, hunger is the most excessive and severe one.

At one time, the *Buddha* expounded the following episode of a poor man in *Ālāvī* county.

*Jighacchā paramā ragā, sankhāra paramā dukkhā.*

*Etam ñatvā yathābūtāni, nibbānāni paramāni sukhanī.*

*Jighacchā* = Hunger is; *paramā* = the most excessive; *ragā* = illness. *Sankhāra* = the *dharmā* of arising and passing away of the five aggregates; *paramā* = excessive; *dukkhā* = suffering. *Etam* = this phenomenon; *yathābūtāni* = truly; *ñatvā* = knew or because of this knowledge; *pandīto* = wise individual who knows the cause and effect; *nibbānāni* = to *nibbāna*; *sacchikaroti* = enter by realization; *etam nibbānāni* = this *nibbāna* is; *paramāni* = the noblest; *sukhanī* = bliss. *Iti* = thus; *bhagavā* = the *Buddha*; *avoca* = expounded with wisdom led by compassion.

*Sādhu! Sādhu! Sādhu!*

Hunger is the most excessive and worst illness. Other illnesses can be cured by taking proper medical treatment. Some illnesses can be cured, isn't it? (Some illnesses can be cured, Venerable Sir). Even if not totally cured, some patients can be very much relieved. Can one cure the illness of hunger? (One cannot, Venerable Sir). Doesn't one have to cure it with nutriment all the time? (One has to cure it all the time as such, Venerable Sir).

Every day remedying has to be done and nutriment has to be taken. Is it true that hunger is an excessive illness? (It is true, Venerable Sir). Not only in this life, but also

in the previous existences, one had been .....? (hungry, Venerable Sir). Because of hunger, does not one have to take medicine? (One has to, Venerable Sir). If the existences are not exhausted yet, how many future existences does one have to keep on trying to get cured? One has to keep on trying to get cured till reaching *nibbāna*. Isn't it true that hunger is the worst illness? (It is true, Venerable Sir). Yes, it is the worst illness.

*Sankhāra paramā dukkhā*

*Sankhāra* = the five aggregates, the *sankhāra dhamma* is;  
*paramā* = the most excessive; *dukkhā* = suffering.

The five aggregates (*khandhā*) is the most excessive suffering. Does not one start to suffer because of possessing the body (*khandhā*)? (One does start to suffer, Venerable Sir). Doesn't one have to look after the body? (One has to, Venerable Sir). One has to clean the body, feed it by hand, and has to do its many chores. Isn't it? (It is, Venerable Sir). If one reflects with wisdom, there certainly is no pleasantness at all in bearing this load of *khandhā*. This five aggregates or the *sankhāra dhamma* is the excessive suffering.

By reviewing as such, *yathābutamī* = correctly; *ñatvā* = knows; "Hunger is the excessive illness. The aggregates (*khandhā*) is the excessive suffering." Hence, by knowing correctly, if one practices *vipassanā* meditation, one can reach *nibbāna* through realization. The *Buddha* expounded that *nibbāna* is the most noble and blissful state among all other pleasantnesses. This is what one should know concerning *Āhāra Paccayo*.



As much as the internal *ojā* is good, one can experience hunger. One always has to cure the illness of hunger by taking nutriment as medicine. When this phenomenon was expounded as such, there were individuals who gained the noble *dhamma*. When the *Buddha* Himself expounded this phenomenon with the meditation instruction, one poor man became a *sotāpanna*.

At one time the *Buddha* was residing at *Jetavana* monastery in *Savatthi*. One day the *Buddha* reviewed the whole universe with His divine eyes. Then he knew that there was a poor man who could attain the *sotāpannaship* due to Strong-dependence condition (*Upanissaya Paccayo*). So He went to *Ālavī* county from *Savatthi* county. The residents of *Ālavī* prepared the nutriments such as alms-food, sweets, fruits and so on, and offered these to the *Buddha*.

At that time of the *Buddha*'s visit, a poor man had two courses to take: one was to go to the *Buddha* to pay respect; the other was to find the lost bullock. Which course should he take? He pondered that it will be better to find the lost bullock first, otherwise he will not have enough time to pay respect to the *Buddha* as much as he desires. So thinking, he went to look for the bullock. When the animal was found, he brought it back into the herd and went to the *Buddha*.

The time now was 12 noon. If he went back to his house first, he may miss the *Buddha*. So he did not return home and went straight to the *Buddha*. The poor man had no food to eat yet. When the *Buddha* saw him, He knew in His wisdom, "This man is very hungry now.

His mind is disturbed by hunger. He will not be able to listen to any *dhamma* teachings.”

Hence, the *Buddha* asked the service people who served the alms-food, “Is there any food left over from the *Sanghas*?” When the reply was affirmative, the *Buddha* said, “Give this man some food to eat.” So the man was fed and after that the *Buddha* expounded the following verse.

*Jighacchā paramā rogā, sankhāraparamā dukkhā  
Etamī ñatvā yathābutamī, nibbānamī paramamī sukhamī.*

*Jighacchā* = Hunger is; *paramā* = the excessive; *rogā* = illness. *Sankhārā* = the *dhamma* of arising and passing away of the five aggregates; *paramā* = is the excessive; *dukkhā* = suffering.

*Etamī* = this phenomenon; *yathābutamī* = truly; *ñatvā* = know or because of this knowledge; *paṇḍīto* = wise individual who knew the cause and effect; *nibbānamī* = to *nibbāna*; *sacchikaroti* = enter by realization; *etamī* = *nibbānamī* = this *nibbāna* is; *paramamī* = the noblest; *sukhamī* = bliss. *Iti* = Thus; *bhagavā* = the *Buddhā*; *avoca* = expounded with wisdom led by compassion.

*Sādhu! Sādhu! Sādhu!*

When the *Buddha* expounded that hunger is an excessive illness, the five aggregates (*khandhā*) is an excessive suffering, the bliss of *nibbāna* is the most pleasant state and with the instruction on meditation, the man reached the

stage of *sotāpanna* where the doors of *apāya* are closed forever for him.

The *Buddha* had expounded this *dhamma* in connection with hunger. Which *dhamma* should one practice to be entirely free from hunger and illness? (One should practice *satipaṭṭhāna vipassanā* meditation, Venerable Sir). This is the main answer. Isn't it evident that one is practising *vipassanā* meditation to be entirely free from hunger, the illnesses of hunger or most severe illness? (It is evident, Venerable Sir). The talk on *rūpa-āhāra* is fairly complete.

Now *nāma-āhāra* will be discoursed. *Arūpeno* is the *nāma*; *āhāra* = the nutriment; *sampayuttakānam* = the conditioned states of; *dhammānañca* = 89 *cittas* and 52 *cetasikas*; *tanisamuṭṭhānānam* = as well as the *cittas* and *cetasikas* arising with the nutriment; *rūpānañca* = such as *cittaja-rūpa* and *paṭisandhi kammaja-rūpa*; *āhārapaccayo* = by the force of *Nāma-āhāra* condition; *paccayo + upakārako* = conditioning; *hoti* = is.

The *nāma-āhāra* consists of three factors: contact (*phassa*), volition (*cetanā*) and consciousness (*viññāṇa*). All these factors are present in the *santānas* of this audience. *Phassa* has the nature of contact. *Cetanā* means, as known by this audience, the prompting to do in every act. *Viññāṇa* means being conscious of the objects. These three factors are conditioning the mind and the body of this audience to arise and sustain it.

Because of these factors or *dhammas*, this audience is alive and can keep on living. From contact (*phassa*) one can experience the pleasant or unpleasant tastes, whereby the conditioned states (*sampayutta dhamma*) or the

resultants are made to arise distinctly. Volition (*cetanā*), according to its function, is prompting to form the resultants, the *cittas*, *cetasikas* and *rūpas* of this audience. Consciousness (*viññāṇa*) as its function makes one conscious of the objects, whereby the resultants (*sampayutta dhamma*), *cittaja-rūpas* and *paṭisandhi kamma-rūpas* are made to arise and be known. This phenomenon is very much evident in the wisdom of the *Buddha*, whereas it is not so evident in the minds of this audience until this discourse is given.

Due to Conascence condition (*Sahajāta Paccayo*) of arising together, contact (*phassa*) conditions the resultants, *cittas*, *cetasikas* and *rūpas* to arise in the *santānas* of this audience. Volition (*cetanā*), too, conditions the resultants, *cittas*, *cetasikas* and *rūpas* to arise in the *santānas* of this audience. Similarly, the consciousness (*viññāṇa*) also conditions to arise and maintain the resultants, the *cittas*, *cetasikas* and *rūpas* by the force of *Āhāra Paccayo*. While existing, the three factors function together.

This point of view was expounded by the *Buddha* according to *Abhidhamma desanā*. What the *Buddha* had expounded in the *Suttanta desanā* is more evident.

*Tiṇṇamī sangati phasso cakkhuñca paticca  
rūpeca uppajjati cakkhuvīññānamī.*

*Tiṇṇamī sangati phasso* = the contact arising at the very moment of meeting together of the eye-sensitivity, visible object and the eye-consciousness is known as contact (*phassa*). What *phassa* has conditioning is that it is

conditioning the feeling (*vedanā*). *Phassapaccayā vedanā* = when the contact is good, good feeling results. If the contact is bad, bad feeling arises. If the contact is neither good nor bad, equanimity feeling (*upekkhāvedanā*) arises. *Vedanāpaccayā taṇhā* = feeling conditions craving (*taṇhā*). *Taṇhāpaccayā upādāna* = craving conditions clinging. *Upādānapaccayā bhavo* = clinging conditions existence (*kāma bhava*). *Phassa*, the conditioning state, (*paccaya*) is conditioning *vedanā*, *taṇhā*, *upādāna* and *kamma* to arise. According to *Suttanta desanā*, isn't this phenomenon being included in *Paṭiccasamuppāda*? (It is included thus, Venerable Sir).

In the conditioning state known as *cetanā*, *cetanā* means *kamma bhava*, that is, *kāyakamma*, *vicīkamma* and *manokamma*. In the two types of existences: *kamma bhava* and this existence (*upapatti bhava*), *cetanā* is *kamma bhava*. This *kamma bhava* is conditioning the arising of an *upapatti bhava*; existence in sense sphere (*kāma bhava*); existence in material sphere (*rūpa bhava*); and existence in immaterial sphere (*arūpa bhava*).

“*Viññāṇapaccayā nāmarūpam, nāmarūpapaccayā saḷāyatanaṃ*. “The consciousness (*viññāṇa*) is conditioning *nāma* and *rūpa* to arise. Then *nāma* and *rūpa* continue to condition the six sense bases (*saḷāyatana*) to arise.

According to *Suttanta desanā*, this phenomenon can be included in *Paṭiccasamuppāda Sutta*. Conditioning is from *phassa* to *vedanā*; *vedanā* to *taṇha*; *taṇhā* to *upādāna*; and *upādāna* to *bhava* to arise. *Cetanā* is conditioning *upapatti bhava*: *kāma bhava*; *rūpa bhava* and *arūpa bhava* to arise. *Viññāṇa* is conditioning *nāma*, *rūpa* and

six sense bases to arise. This is how it is happening in the *santāna* of this audience.

When one gets into *Paṭiccasamuppāda*, there are objects to be noted. Due to *phassa*, *vedanā* arises; due to *vedanā*, *taṇhā* arises; due to *taṇhā*, *upādāna* arises; due to *upādāna*, *kāma bhava*, that is, existences arise. After having an existence, one will continue to have *jāti*, *jarā*, *māraṇa*, *soka*, *parideva* that the wheel of *Paṭiccasamuppāda* will start to revolve. How to stop or cut off the revolutions of the wheel of *Paṭiccasamuppāda*, the cycle of rebirths? One must do this by practising *vipassanā* meditation.

After *phassa* is *vedanā*. Since *phassa* is a mental phenomenon, it is not so evident. In the case of *vedanā* is it evident for this audience? (It is evident, Venerable Sir). On encountering good *phassa*, *sukhavedanā* arises; bad *phassa*, *dukkhavedanā* arises; and the intermediate *phassa*, *upekkhavedanā* arises. Hence, three kinds of *vedanā* will be encountered, but *upekkhavedanā* is not evident.

The most evident *vedanā* is *dukkhavedanā*. Can one note *dukkhavedanā* in *vipassanā* meditation? (One can note it, Venerable Sir). Yes, one can note it. If *vedanā* can be overwhelmed by noting, *taṇhā* will not arise. One shall note *vedanā* so as not to let *taṇhā* arise. As soon as one notes it, it passes away; as soon as it is noted, it passes away, and so will there be any craving? (There can be no craving, Venerable Sir).

*Dukkhavedanā* can also cause *taṇhā* to arise. When one is having *dukkhavedanā*, one wants to be delivered from

it, and *sukhavedanā* is desired. Wanting *sukha* is *taṇhā*. Isn't *dukkha* conditioning *taṇhā* to arise? (It is, Venerable Sir). When *taṇhā* arises, clinging (*upādāna*), *kamma bhava*, *jāti*, *jarā*, and *māraṇa* will subsequently arise. Hence, one shall note to stop or cut off *vedanā*.

The *yogi* who can note to overcome *vedanā*, seeing that *vedanā* passes away as soon as he notes it, can he have any pleasure in *vedanā*? (He cannot have pleasure in it, Venerable Sir). Can one long for pleasant *vedanā*? (He cannot, Venerable Sir). Yes, he cannot have any desire for it. To perceive that pleasant *vedanā* disappears as soon as it is noted, as soon as noted that *taṇhā* cannot continue to arise, *Taṇhā* has ceased. As *taṇhā* ceases, *upādāna* also ceases, as *upādāna* ceases *kamma* also ceases. When *kamma* has ceased, *bhava* also ceases. When *bhava* ceases, aging, ailing, sorrow, lamentation and death also cease. To cease the *Paṭiccasamuppāda dhammas*, what shall one practise? (One shall practise the *Satipaṭṭhāna vipassanā* meditation, Venerable Sir).

Will it be proper if one mentioned that those who do not practice *vipassanā* meditation are the ones who want the wheel of *Paṭiccasamuppāda* to go on revolving? (It is proper to say so, Venerable Sir). That means, if one wants to stop or cut off the cycle of rebirths, one should practice *vipassanā*, if not, one need not practise.

In this very life, if one practises *vipassanā* meditation, one can cut off the craving (*taṇhā*) and clinging (*upādāna*), and become a *sotāpanna*. At the stage of becoming a *sotāpanna*, can these be cut off? (They can be cut off, Venerable Sir). Yes, they can be cut off. With the main

aim to cut off *taṇhā* this much, it is very appropriate that now this audience and the *yogis* are practising *vipassanā* meditation. It is delightful to see those who are practising with this main aim. What the *Buddha* had expounded in *Suttanta desanā* is most evident. The object of *vipassanā* meditation, is *vedanā*, which is to be noted. The discourse on *Āhāra Paccayo* is fairly complete.



## ***Indriya Paccayo***

### **(Faculty Condition)**

This *dhmma* discourse will continue with the topic on Faculty Condition (*Indriya Paccayo*). *Indriya* means dominant or control. *Adhipati* also means dominant or control. So what is the difference between the two? *Adhipati* is like the Universal Monarch dominating or controlling over all the systems of four continents, with Mt. *Meru* at the centre of the system, with full authority. The feudal lords can exercise their powers only in their respective jurisdiction. In the same manner, *indriya paccaya*, the faculty conditioning states can condition only in their respective domains of eye, ear, nose, tongue and body. Hence, this is the difference.

**Motto:** Dominating with full authority is *Adhipati*.

Dominating in their respective jurisdiction is *Indriya*.

*Indriya* conditioning states can dominate or control only in their own respective domains. Eye-faculty (*cakkhundriya*) can dominate at the eye; ear-faculty (*sotindriya*) at the ear; nose-faculty (*ghānindriya*) at the nose; tongue-faculty (*jīvhindriya*) at the tongue; *kāyindriya* at the sensitive parts of the body respectively. *Kāyindriya*

cannot dominate over all parts of the body. In the same manner, faculty condition cannot dominate over all kinds of phenomena. Now the *Indriya Paccayo* in *Pāli* will be expounded.

*Indriya Paccayoti* –

*Cakkhundriyam* *cakkhuviññādhātuyā*  
*taṁsampayuttakānañca dhammānam indriyapaccayena*  
*paccayo.*

*Sotindriyam sotaviññādhātuyā taṁsampayuttakānañca*  
*dhammānam indriyapaccayena paccayo.*

*Ghānindriyam* *ghānaviññādhātuyā*  
*taṁsampayuttakānañca dhammānam indriyapaccayena*  
*paccayo.*

*Jivhindriyam jivhāviññādhātuyā taṁsampayuttakānañca*  
*dhammānam indriyapaccayena paccayo.*

*Kāyindriyam kāyaviññādhātuyā taṁsampayuttakānañca*  
*dhammānam indriyapaccayena paccayo.*

*Rūpajivitindriyam kaṭattārūpānam taṁsampayuttakānañca*  
*dhammānam indriyapaccayena paccayo.*

*Arūpeno indriyā sampayuttakānam dhammānam*  
*taṁsampayuttakānañca rūpānam indriyapaccayena*  
*paccayo.*

*Indriyapaccayoti* = Faculty condition means;  
*cakkhundriyam* = the eye-sensitivity or *cakkhuvatthu*;  
*cakkhuviññādhātuyāca* = the eye-consciousness or  
*cakkhuviññādhādvī*; *taṁsampayuttakānam* = the associated  
states connected with a pair of eye-consciousness;

*dhammānañca* = and the seven universal mental factors (*sabbacittāsādārana cetasikas*); *indriyapaccayena* = by the force of *indriya paccayo*; *paccayo + upakārako* = conditioning; *hoti* = is.

The meaning is quite straight forward as one can see from the above passage. Hence, let us go right down to near the end of it.

*Arūpeno* = Mental (immaterial); *indriyā* = the conditioning states of 8 *nāma indriyas*, such as *jīvita*, *citta*, *vedanā*, *saddhā*, *vīriya*, *sati*, *ekaggatā*, and *paññā*; *sampayuttakānam* = the associated states of; *dhammānañca* = 89 *cittas* and 52 *cetasikas*; *tanisamutthānānam* = the matter produced by the *Indriya* Condition; *rūpānañca* = such as the *cittajarūpas* and *paṭisandhi kammaja-rūpas*; *indriyapaccayena* = by the force of *indriya paccayo*; *paccayo + upakārako* = conditioning; *hoti* = is. *Iti* = Thus; *bhagavā* = the *Buddha*; *avoca* = expounded with wisdom led by compassion.

*Sādhu! Sādhu! Sādhu!*

There are three types of Faculty (*Indriya*) condition, namely, *Vatthu-purejātindriya* and *Rūpa-jīvitindriya* and *Nāma-indriya*. How many types of *indriya* conditioning are there? (There are three kinds, Venerable Sir). From *cakkhundriya* to *kāyindriya*, these five belong to *vatthu-purejātindriya* condition. *Vatthu* means dependence or the thing to depend upon; *pure* means before; *jāta* means become; *indriya* means dominating. In *rūpajīvitindriya*, *rūpajīvitindriyam kaṭattārūpānam*, means physical life-faculty,

the conditioning state and 9 *kammaja-rūpas* in a group of 10 *kaḷaparūpas* of some property, the conditioned state. *Arūpenoindriyā* means *nāma* (immaterial) life-faculty, the conditioning state. *Sampayuttakānaṃ dhammānaṃ taṃsamuṭṭhānānaṃ rūpānaṃ* means the *nāma-indriya* conditioned state. These three types must be known distinctly. There are *Vatthupurejātindriya*, *Rūpajīvitindriya* and *Nāmaindriya*. How many types are there? (There are three types, Venerable Sir). These three types are given in this serial order.

*Cakkhundriyam* to *kāyindriyam* is included in *vatthupurejātindriya*; *rūpajīvitindriyam* is *rūpajīvitindriya* and *arūpenoindriya* is *nāmaindriya*. Hence there are three types.

In *vatthupurejātindriya*, *cakkhundriya* means eye-sensitivity or *cakkhuvatthu*. Lack of nutriment or due to some other reason, when the eye-sensitivity becomes weak, eye-consciousness also becomes not clear. For a person with poor eye-sight, can the eye-consciousness be clear and sharp? (It cannot be, Venerable Sir). The eye-sight becomes dim. What is dominating here? Isn't the eye-sensitivity or *cakkhuvatthu* dominating? (It is, Venerable Sir). Yes, eye-sensitivity is dominating the eye-consciousness.

As much as the eye-sensitivity is good, the eye-consciousness will be clear and sharp. As soon as the eye-sensitivity is impaired, the eye-consciousness becomes poor. What is dominating the eye-consciousness? Isn't it evident that the eye-sensitivity is dominating the eye-consciousness? (It is evident, Venerable Sir). Yes, it is evident.

Eye-sensitivity is *kamma* produced matter (*kammaja-rūpa*). There are people with weak *kammaja-rupa* and their eye-sensitivities are naturally poor. There are also other people whose *āhājarūpa* becomes inferior and cannot support the *kammajarūpa*, and their eye-sensitivities becomes weak. As much as there is lack of nutriment, the eye-sensitivity will become weak and consequently eye-consciousness also becomes poor. When the eye-sensitivity becomes stronger, it is quite evident that eye-consciousness also becomes stronger. Isn't it evident that the eye-sensitivity is dominating over the eye-consciousness? (It is evident, Venerable Sir). Yes, it is evident.

On the side of the conditioned state is a pair of eye-consciousness (*cakkhuvīññānavi*). Veteran yogis have heard about this many times before. Is it due to having two eyes that there are two consciousnesses? No, it is not. There are two eye-consciousnesses, one is good and the other bad. Due to bad resultant (*akusala vipāka*), there is one bad or unpleasant eye-consciousness. One sees bad things. Seeing bad things is due to the effect of *akusala*.

On seeing good or pleasant things, *kusala vipāka citta*s arise. This is the effect of *kusala kamma* that one had performed in many existences before. Here the resultants of both *kusala* and *akusala kamma*s such as good seeing-consciousness and bad seeing-consciousness are being explained. Where are these consciousnesses appearing? (In our *santānas*, Venerable Sir). Don't you see bad objects? (We see them, Venerable Sir). One can also see good objects as well.

The same applies to *sotindriya*. *Sotindriya* means ear-sensitivity or *sotavatthu*. In *Vatthu-purejātindriya*, *vatthu* means dependence or thing to depend upon or base. Ear-sensitivity is the dependence or base for ear-consciousness to arise. Doesn't the ear-sensitivity has to depend on this to arise? (It has to, Venerable Sir). Since the ear-consciousness has to depend on ear-sensitivity to arise, can the ear-sensitivity be called *sotavatthu*? (It can be called thus, Venerable Sir). Yes, it is called thus. *Purejāta* means existing beforehand. Is the ear-sensitivity existing before the ear-consciousness? (It is existing beforehand, Venerable Sir). Hence, it can be called *purejāta*.

*Indriya* means dominant. As much as the ear-sensitivity is good, the sounds heard are clear and distinct and also the ear-consciousness is distinct. When the ear-sensitivity becomes inferior, the ear-consciousness becomes poor. One does not hear properly. Why does this ear-consciousness becomes poor? It is because the ear-sensitivity becomes poor and the consciousness becomes poor. Isn't it obvious that the ear-sensitivity is dominating the ear-consciousness? (It is obvious, Venerable Sir). In the *santānas* of this audience, when one becomes old, the ear-sensitivity becomes poor, and one does not hear properly, sharply or clearly. Isn't it evident that the ear-sensitivity is dominating? (It is evident, Venerable Sir).

*Ghānindriya* means the nose-sensitivity or the nose base (*ghānavatthu*). In *Vatthupurejātindriya*, *vatthu* means dependence or base. Doesn't the nose-consciousness has to depend on nose-sensitivity as the base? (It has to, Venerable Sir). It has to depend on it to arise. *Purejāta*

means arisen beforehand; *pure* is before, *jāta* is arisen. The nose-sensitivity is already there before the nose-consciousness arises. Isn't it obvious? (It is obvious, Venerable Sir).

*Indriya* means dominant. As much as one's nose-sensitivity is good, can one have sharp nose-consciousness? (One can have thus, Venerable Sir). Yes, one can have this. When the nose-sensitivity, *ghānavatthu* is impaired, different smells cannot be differentiated, and the nose-consciousness has become poor. Some people whose nose-sensitivity is impaired, cannot get any smell at all. Isn't it obvious that the nose-sensitivity is dominating over the nose-consciousness? (It is obvious, Venerable Sir).

Similarly, in *Jīvhindriya* also, *jīvhavatthu* means tongue-sensitivity. In *Vatthu-purejātindriya*, *vatthu* is dependence or base. Tongue-sensitivity is the base for *jīvhāviññāna* to arise. This tongue-sensitivity has also arisen beforehand (*purejāta*).

*Indriya* means dominant. As much as tongue-sensitivity is good, isn't the tongue-consciousness better? (It is better, Venerable Sir). One would say, "Oh ! it is so tasty." When one's tongue-sensitivity becomes poor, one's tongue-consciousness becomes poor. It seems the food is tasteless. Isn't it? (It is, Venerable Sir). Why? Because the tongue-sensitivity has become poor. Isn't it obvious that the tongue-sensitivity is dominating over the tongue-consciousness? (It is obvious, Venerable Sir).

The same applies to *kāya*-sensitivity. In *kāyindriya*, *kāya*-sensitivity behaves in the same manner. *Vatthu-purejātindriya* means *kāya*-sensitivity or body-sensitivity is

the dependence or base for the body-consciousness to arise and so body-sensitivity is a *vatthu*. Body-sensitivity is already there before the arising of body-consciousness, and it can be called *purejāta*.

*Indriya* means dominant. As much as *kāya*-sensitivity is good, the touching sensations are sharp and distinct. When the *kāya*-sensitivity becomes poor, the touching sensations will also become poor. In *kāyindriya*, isn't it obvious that *kāya*-sensitivity is dominating the *kāyaviññāṇa*? (It is obvious, Venerable Sir). Here also the sensations are in pairs, as mentioned earlier. Pleasant sensations due to *kusala vipāka* is one, and unpleasant sensations due to *akusala vipāka* is another. Hence, the consciousness are in pairs.

Now, *rūpajīvitindriya* will be discoursed. *Rūpajīvitindriya* means physical vitality, or life controlling faculty. In the *santānas* of this audience, there is a kind of *rūpa* known as *rūpajīvitindriya*. For the life time of *rūpa* to go on existing, *rūpajīvitindriya* is responsible. This *rūpajīvitindriya* is conditioning the 9 *kammaja-rūpas*, in a group of 10 *kaḷaparūpas* of same property, exempting the *rūpajīvitindriya*. Since the *rūpajīvitindriya* is a conditioning state, it has to be exempted from the group of ten. When this one is exempted, how many will there be? (There are 9, Venerable Sir). Yes, there are nine.

This concept is evident only for those who have studied *Abhidhammasa Sangaha* or *Abhidhamma*. "*Dasaka*" means 10 in number. It means a total of 10 items. *Aṭṭhakaḷapa rūpa* is 8 in number; *jīvitarūpa* is 1 and eye-sensitivity is 1. It gives a total of *cakkhudasaka*. Since



*rūpajīvitindriya* is a conditioning state and having to be exempted from this group of 10 there remains only 9 in number. Hence, *rūpajīvitindriya* is conditioning these 9 items.

For the ear, *sotadasaka* is also the same as above. Now the audience has understood it to a certain extent. *Rūpajīvitindriya* is dominating over the remaining 9 items. As much as *rūpajīvitindriya* is strong the remaining 9, in the group of same *kaḷapas*, are also strong. When the *rūpajīvitindriya* becomes weak, *kammajakalāpa* also becomes weak. Isn't it obvious that *jīvitindriya* is dominating? (It is obvious, Venerable Sir).

*Arūpeno* = mental or immaterial; *indriyā* = faculties: *jīvita*, *citta*, *vedanā*, *saddhā*, *vīriya*, *sati*, *ekaggatā* and *paññā*, the eight mental faculties; *sampayuttakānami* = conditioned state of; *dharmānañca* = 89 *cittas* and 52 *cetasikas* as well; *taṃsamuṭṭhānānami* = the *cittas* and *cetasikas* accompanying the *nāma indriya*; *rūpānañca* = *cittaja-rūpas* and *paṭisandhi kammaja-rūpa*; *indriyapaccayena* = by the force of Faculty Condition (*Indriya Paccayo*); *paccayo* + *upakārako* = conditioning; *hoti* = is; *Iti* = thus; *bhagavā* = the *Buddha*; *avoca* = expounded with wisdom led by compassion.

*Sādhu! Sādhu! Sādhu!*

*Jīvita* is a mental faculty (*nāmindriya*) and *citta*, *vedanā*, *saddhā*, *vīriya*, *sati*, *ekaggatā* and *paññā* are also mental faculties. They are conditioning the conditioned state that arises together, such as 89 *cittas*, 52 *cetasikas*, *cittajarūpa* and *paṭisandhi kammajarūpa*.

*Jīvitarūpa* is vitality or psychic life. *Rūpajīvita* is physical vitality and *nāmajīvita* is mental vitality. This mental vitality (*nāmajīvita*) is directly conditioning the conditioned state to keep on existing, and conditioning directly the *cittajarūpa* and *paṭisandhi kammajarūpas*. When *nāmajīvita* becomes weak, the conditioned state such as the *rūpadhammas* can also become weak. Dominating or controlling thus is evident.

*Citta*, as a faculty conditioning state (*indriya paccaya*) is conditioning the conditioned state (*sampayutta*). When *citta* is leading with enthusiasm, the conditioned state such as *cittas* and *cetasikas* become more intense.

When *citta* is weak, the conditioned state is also .....? (weak, Venerable Sir). Hence, the bodily actions, the *rūpa dhammas* are also slackened. Isn't this dominating nature obvious? (It is obvious, Venerable Sir).

*Vedanā*, as a faculty conditioning state can dominate on the conditioned state. *Vedanā* can be very unpleasant or pleasant. Pleasantness is more evident when it is a *sukhavedanā* and the conditioned state is also pleasant. Is *citta* as well as *kāya* being pleasant? (It is, Venerable Sir). This is how *vedanā* is dominating as a faculty condition. When the *vedanā* is a *dukkhavedanā*, it is no longer pleasant, and the conditioned state is also unpleasant. When the *vedanā* is unpleasant, the body or the *rūpa dhammas* are also unpleasant. Isn't it obvious that *vedanā* is dominating? (It is obvious, Venerable Sir).

The dominance by *saddhā* is more evident. When *saddhā* is good, the conditioned state (*sampayutta*), that is, *cittas* and *cetasikas* as well as *rūpānañca* such as *cittajarūpas*

are active, earnest and lively. Those people with strong *saddhā*, are not their minds (*citta*) clear and fresh? (They are, Venerable Sir). Their bodily behaviours are also quick and alert.

While dispensing *dāna* or giving alms-food, this fact is most evident. Because of strong *saddhā*, their minds are clear, pleasant and fresh. As the mind is clear, doesn't the appearance, the facial expression also clear and fresh? (They are, Venerable Sir). Yes, it is clear and fresh. The bodily action also is quite alert. *Cittasamuṭṭhānānañca rūpānamī* means the bodily action. Due to *saddhā*, the faculty conditioning state, the bodily action as well as the verbal action are quick and alert.

While donating food, doesn't one say, "Please help yourself"? (One said so, Venerable Sir). These are the conditioned state of *rūpa dhamma (tanīsamuṭṭhānānañca rūpanamī)*. What is the conditioning state for these? (It is *saddhā*, Venerable Sir). Yes, it is *saddhā*. Isn't it evident? (It is evident, Venerable Sir). Yes, it is evident.

When *saddhā* is weak, the conditioned state (*sampayuttakānamī*) such as the clarity of mind and happiness are also slackened. The bodily actions also get weakened or not enthusiastic. Isn't it evident that *saddhā* is dominating? (It is evident, Venerable Sir). Yes, it is evident.

Similarly for *vīriya*, *vīriya* is one of the faculty conditioning states (*indriya paccaya*). Those people with strong *vīriya*, are they not energetic? (They are, Venerable Sir). Their minds as well as their bodily actions are energetic. When *vīriya* gets slackened, the bodily action as well as the

mind, *citta* and *cetasikas* and *cittajarūpas* become.....? (slackened, Venerable Sir). Isn't it evident that *virīya* is dominating? It is evident, Venerable Sir).

*Sati*, as a faculty conditioning state is also dominating. When mindfulness (*sati*) is good, (*sanīpayuttadhammas*): the notings are good and every thing seems to be ready in all aspects. Because of good *sati*, *rūpa dhammas* tend to be quick and alert. When *sati* becomes slackened, every action becomes slackened which shows that *sati* is dominating.

The same applies for one-pointedness (*ekaggatā*). When *ekaggatā* is strong, which ever object is noted, the mind is stable and stays with the object. *Sampayutta dhammas* are stable and the *rūpa* is stable. When *ekaggatā* becomes weak, *sampayutta dhammas* as well as the *rūpas* are no longer stable, the mind will wander and the *rūpas* are also not stable. Every now and then, one wants to move or change position. Why? Because the dominating faculty *ekaggatā* has slackened, and unstability sets in.

*Paññā* too is dominating as a faculty. When wisdom (*paññā*) is strengthened, the intellect and all the associated *dhammas* (*sampayutta dhammas*) follow *paññā* and the intellect becomes sharp and strong. The *rūpa dhammas* are also strong and energetic. When *paññā* becomes weak, the associated *dhammas* also become slackened and weak. Isn't it obvious that *paññā* is dominating? (It is obvious, Venerable Sir).

Now one can practise *vipassanā* meditation as this is the object of *vipassanā* practice. It is in the category of conascence (*sahajāta*). *Nāmaindriya* belongs to the

category of conascence. *Citta*, *saddhā* and *vīriya* being strengthened is evident when one is practising *vipassanā* meditation. In which posture is it evident? It is evident in the four postures of sitting, standing, walking and lying down. On practising, when one reaches *paccaya pariggaha ñāṇa*, one can note *vipassanā* meditation. While the conditioning state: *citta*, *saddhā* and *vīriya* are conditioning the associated state (*sampayuttakānaṃ dhammanāṃ, taṇisamutṭhānānaṃ rūpānaṃ*), is the object for *vipassanā* meditation.

This audience and the veteran *yogis* who are practising *vipassanā* meditation know about this. In the beginning, at *nāmarūpa pariccheda ñāṇa*, one has to note rising, falling; sitting, touching; lifting, pushing and dropping. As a beginner, nothing is known by discerning yet. Rising means one's abdomen is rising. Noting means one's mind is noting. Falling means one's abdomen is falling, noting means one's mind is noting. Sitting means one's body is sitting and noting means one's mind is noting. Noting lifting, pushing and dropping means one's leg is lifting, pushing and dropping. Noting means one's mind is noting so that the noted object and the noting mind seem to be in the same entity together.

Later, when the *samādhi ñāṇa* is developed, it is experienced that on noting rising, falling; sitting, touching, rising is separate and noting of it is separate; falling is separate and noting of it is separate; sitting is separate and noting of it is separate; touching is separate and noting is separate. Doesn't one know that they are separate entities? (They are known thus, Venerable Sir).

Rising, falling; sitting, touching do not know the objects, hence, they are of *rūpa dhammas*. Noting rising, falling; sitting, touching knows the objects, hence, they are.....? (*nāma dhammas*, Venerable Sir).

In this aggregate (*khandhā*) body, actually there is no "I". It is only the usage. Actually, it is known that there are only two items, mind and body (*nāma* and *rūpa*), present. Hasn't one abandoned *attadiṭṭhi*? (One has, Venerable Sir). Yes, one has abandoned *attadiṭṭhi*. At *nāmarūpa pariccheda ñāṇa* one has abandoned *attadiṭṭhi*. This is the best foundation for closing the gate to woeful planes (*apāya*).

On continued noting, the next higher stage of *ñāṇa* is reached and one knows the cause and effect. Rising and falling are appearing ahead and the noting mind has to follow and note them. Since there are sitting and touching actions, the noting mind has to note them. The preceding actions appearing ahead is the cause and the noting mind noting the actions is the effect. Knowing the action is the effect and the action of rising, falling, sitting or touching is the cause. Noting and knowing is the.....? (effect, Venerable Sir). Yes, it is the effect. The *yogi* who has reached this stage of *ñāṇa* can note the general detailed activities quite well. Especially he can note well in all the four postures.

At this stage of *ñāṇa*, when one pays special attention on standing and when about to walk, one will find that the intention to walk appears distinctly beforehand. Since it is distinct, doesn't one have to note "wanting to walk, wanting to walk"? (One has to note thus, Venerable Sir).

One walks because of the intention to walk. Doesn't one know about this? (One knows, Venerable Sir). Due to the intention to walk, the action of walking appears, such as, left foot forward, right foot forward; lifting dropping; lifting, pushing, dropping, isn't it? (It is, Venerable Sir). The intention to walk is the conditioning state, the *nāmaindriya pacccaya*. The action of walking made by the body is associated *cittajarūpa*, the conditioned state (*taṃsamuṭṭhānānañca rūpānaṃ*).

Noting the intention: "wanting to walk, wanting to walk" means noting the mind (*citta*) in *nāmaindriya*. The action of "walking, walking," left foot forward, right foot forward is noted, and noting this action is, noting what? It is noting the *cittajarūpa* (*taṃsamuṭṭhānānañca rūpānaṃ*),

While walking, when one gets near the end of the walk, about one, two, or three steps away, on paying special attention, doesn't one perceive distinctly the intention to stand? (It is perceived thus, Venerable Sir). Since the intention to stand is distinct, doesn't one has to note "wanting to stand, wanting to stand?" (It has to be noted thus, Venerable Sir). On noting the intention to stand, the mind has pushed the wind element in the body to make the posture of standing, and then one has to note "standing, standing" isn't it? (It is, Venerable Sir).

Intention to stand is the cause, the action of standing of the body is.....? (the effect, Venerable Sir). The intention to stand can be included in the *nāmaindriya* conditioning state. According to *arūpenoindriya*, isn't *nāma* being included? (It is included, Venerable Sir). Don't you have to note the mind also? (It is to be noted, Venerable Sir).

The action of standing is mind-borne matter (*cittajarūpa*). Don't you have to note the *cittajarūpa* (*taṃsamuṭṭhānāñca*)? (It has to be noted, Venerable Sir). Is it not the object of *vipassanā* meditation? (It is, Venerable Sir). Oh, practising *vipassanā* meditation means noting the phenomena described in the *Paṭṭhāna desanā*. Isn't it? (It is, Venerable Sir). Yes, one should rejoice over it.

While standing and about to sit, the *yogi* at *paccaya pariggaha ñāṇa*, on paying special attention, will he perceive distinctly the intention to sit? (It is perceived thus, Venerable Sir). Since the intention is distinct, does not one have to note, "wanting to sit, wanting to sit"? (One has to note thus, Venerable Sir). It is noting the conditioning state or the conditioned state? (It is noting the conditioning state, *paccaya*, Venerable Sir). Yes, it is noting the conditioning state. As it is *arūpeno*, one is noting the mind. Does not one have to note it? (One has to note it, Venerable Sir). What is one noting? Is one noting the conditioning state (*paccaya*) or the conditioned state (*paccayuppana*)? (One is noting the conditioning state, Venerable Sir). Yes, one is noting the mind (*citta*) in the conditioning state.

While standing and about to sit down, when one pays special attention, one may perceive distinctly the intention to sit down. Since it is distinct, one has to note, "intention to sit, intention to sit." Later, due to mind, the intention to sit, the wind element inside the body pushes the body down and the action of sitting down occurs. Does not one have to note this act as "sitting, sitting,"? (One has



to note thus, Venerable Sir). According to “*taṃsamuṭṭhānānañca rūpānam*” it is noting the *cittajarūpa*. Is not the *rūpa* formed due to the intention to sit, or in other words the action of sitting occur? (It occurs, Venerable Sir).

Is the noting “sitting, sitting” conform to which phrase in the *Pāli* Text? It is noting according to the phrase “*taṃsamuṭṭhānānam rūpānam*.” Is not this fact included in the *Paṭṭhāna*? (It is included, Venerable Sir). Yes, it is included. Due to the intention to sit, one sits. Intention to sit is the cause. The action of sitting is the effect. Does not this conform to the phrase “*taṃsamuṭṭhānānañca rūpānam*” ? (It does conform to it, Venerable Sir).

In *nāmaindriya*, *nāma* is the cause and the action of sitting, *cittajarūpa*, is the effect. Isn’t it evident ? (It is evident, Venerable Sir).

**Motto:** The intention to sit is *nāma*, the sitting action is *rūpa*.

It is neither “I” nor “You” who sits, it is just *nāma* and *rūpa* that sit.

When the pair is clearly comprehended, practising has been done while sitting.

Since the intention to sit is knowing the object, what is it called? (It is called *nāma*, Venerable Sir). The action of sitting does not know the object, hence it is called.....? (*rūpa*, Venerable Sir). “Knowing *nāma* and *rūpa* clearly, contemplate while sitting.” What is to be contemplated? Don’t you have to note sitting, sitting? (It has to be noted thus, Venerable Sir). This contemplation is known as

*vipassanā* meditation. While sitting, on contemplation, isn't *rūpa* and *nāma* being discerned? (It is being discerned, Venerable Sir). Yes, the cause and effect are also discerned.

Because of the intention to sit, one sits. The intention to sit is the cause, the bodily action of sitting is.....? (the effect, Venerable Sir). Yes, it is the effect.

Also in the case of lying down from the sitting posture, for a *yogi* at the *ñāṇa* of knowing cause and effect, in paying special attention, the intention to lie down will appear distinctly beforehand. Isn't it? (It is, Venerable Sir). Since the intention to lie down is distinct, doesn't one have to note intention to lie down, intention to lie down? (It does have to be noted thus, Venerable Sir). Noting intending to lie down, intending to lie down is noting the consciousness of wanting to lie down. Is this noting the conditioning state or the conditioned state? (It is noting the conditioning state, Venerable Sir). In *arūpeno indriya*, isn't *citta* being involved? (It is involved, Venerable Sir). Yes, it is noting the *citta* (*cetasika*).

When about to lie down from sitting, noting the intention to lie down, intention to lie down is noting the mind, the conditioning state. The wind element due to the *citta* of intention to lie down makes the bodily action of lying down appear. Then one has to note "lying down, lying down."

Noting of lying down, lying down, is it noting the conditioning state (*paccaya*), or the conditioned state (*paccayuppana*)? (It is noting the conditioned state, *paccayuppana*, Venerable Sir). It is noting the mind as

mentioned in *tanīsamuṭṭhānānañca rūpānani*. The bodily action of lying down due to the intention to lie down is *cittajarūpa*. Doesn't one have to note this? (One does have to note, Venerable Sir). Yes, this is *cittajarūpa* and this fact is understood clearly. This is the object of *vipassanā* meditation. This audience also know how to note. There are many *yogis* who can reach up to this stage of *ñāṇa*.

*Iminā pana ñāṇena samannāgato vipassako buddhasāsane laddhassāso laddhapatiṭṭho,*

*Niyatagatiko cuḷasotāpannonāma hoti.*

*Iminā pana ñāṇena =paccaya pariggaha ñāṇa* thus knowing the cause and effect; *samannāgato* = who is fully endowed with the knowledge of cause and effect; *vipassako* = for the *yogi* who is practising *vipassanā* meditation and; *Buddhasāsane* = in the *Buddha's sāsana*; *laddhassāso* = is feeling comfortable and; *laddhapatiṭṭho* = gaining a foothold; *niyatagatiko* = reaching a pleasant place is being secured; *cuḷasotāpannonāma*= a lesser *sotāpanna*; *hoti*= is designated as; *Iti* = thus; *aṭṭhakathācariyo* = commentary teachers; *samvanti* = correctly expounded.

*Sādhu! Sādhu! Sādhu!*

The noble *yogi* who has reached the stage of knowing the cause and effect (*paccaya pariggaha ñāṇa*) has gained a foot hold in the *Buddha's sāsana*. No matter how eloquent a speaker from another sect or having another point of view, may preach, one will not be shaken, as one has already gained a foothold.

*Ahetuka diṭṭhi* is the view that individuals are rich or poor without a cause. Some individuals may preach with this view, but the *yogi* will not believe it, since one has already known that there are cause and effect in one's own body. Can one believe this view? (One cannot, Venerable Sir).

Due to one's mind, which is the cause, is good and noble, good bodily and verbal actions, which are the effect, arise and good results will accrue. On the other hand, when one's mind, the cause, is bad and inferior, bad bodily and verbal actions, the effects, arise and bad results will accrue. As this phenomenon is so evident can one believe the view of people being rich or poor without a cause? (One cannot believe it, Venerable Sir). No matter how much it may be talked about, one will not believe it or be shaken by it. Hasn't one gained a foothold? (One has, Venerable Sir).

One will also be not shaken by *visamahetu diṭṭhi*. *Visama* means not in harmony. *Sama* means in harmony. There is a view that people and beings are created by creators of supernormal powers. Creation is the cause, the beginning of people and living beings in the world is the effect. Creators are the possessors of *mettā* and *karunā* that they would create every body to be good and pleasant. Will they create bad individuals? (They will not, Venerable Sir). Yes, they create everything to be good. But the effect that all people, individuals and beings are good in every aspect? (It is not, Venerable Sir).

Some people are very good and very clever. Some have moderate capability, some have scarcity of things and meet

with unpleasantness. Isn't it so? (It is, Venerable Sir). The cause, the creation, is for goodness and equality, but the effect, the result of creation is mixed with the good, the moderate and the bad. Is the cause and effect in harmony? (It is not in harmony, Venerable Sir).

This inharmonious view is known as *visamahetu ditṭhi*. No matter how much one has been preached with this view, one will not believe in it. One cannot become a believer of this wrong view. One has gained a foothold because one has distinctly seen the cause and effect in one's own body (*khandhā*). When one's mind is good, good bodily and verbal actions arise and good effects are experienced. When one's mind is bad, bodily and verbal actions are bad and as a consequence, bad results and punishments are being experienced. It is known by oneself. Hence, it is known that encountering bad experience or good experience in this life is due to one's *kamma* from the previous existences. Does not one know that there are different individuals or living beings due to their *kamma*, the cause? (It is known thus, Venerable Sir). This is known thoroughly, can one believe in the view of creation? (One cannot believe it, Venerable Sir). Yes, one cannot believe in it.

One has gained a foothold in *sāsana*. Is it not beneficial to practise *vipassanā* meditation? (It is beneficial, Venerable Sir). Now one can become a minor stream-winner (*cuḷasotāpanna*). That person is sure to have pleasant destinies (*sugatis*). It does not take very long to practise to reach up to that stage. Individuals with moderate intellect usually reach that stage within about 10 days. Can one

bear the suffering (*dukkha*) for about 10 days? (One can, Venerable Sir).

To escape from *apāya saṃsārā*, one must be able to bear that much suffering. Not being able to bear that much suffering, but wanting to escape from *apāya saṃsārā*, is it proper? (It is not proper, Venerable Sir). Yes, it is not proper. By bearing that suffering for about 10 days, one can become *cuḷasotāpanna*, and one will not fall to *apāya* in the next existence. Most of the individuals can practise that much.

This audience is meditating but is not satisfied with this much result only and is continuing till becoming *mahāsotāpanna*. As one's *vipassanā ñāṇa* develops stage by stage, and on attaining *sotāpatti magga ñāṇa*, one becomes a *mahāsotāpanna*. Then one will never return to *apāya saṃsārā*. One has extinguished all the bad *kammās*, accumulated throughout the *anamatagga saṃsārā* due to one's foolish acts which can make one go to *apāya*. *Sotāpatti magga ñāṇa* has annihilated it.

In this life also, the foolish acts, done when one was young, which can make you go to *apāya*, are eliminated by *sotāpatti magga ñāṇa*. One will never go to *apāya saṃsārā*. In the cycle of rebirths also one can go round fearlessly in the future. There will be no more doubts, such as "might one get to hell or be born again as an animal?"

One cannot get back to these existences. On passing away from this life, will one become *peta*, ghost, demon or spirits guarding their old treasures? There will be no such doubts from this life onwards, it is definite that one

will not be reborn in such woeful existences. Can one go round the *samsarā*, the round of rebirths fearlessly? (One can, Venerable Sir). Because of what meditation? (It is because of *satipaṭṭhāna vipassanā* meditation, Venerable Sir).

In going round the cycle of rebirths, one will be reborn in existences which are better than this existence. Better than this life in mental and physical status with plenty of wealth and more pleasant appearances.

Due to the happiness in one's life time, if one forgets to practise *satipaṭṭhāna vipassanā* meditation, how many lives can one forget? (It can be for seven lives, Venerable Sir). Yes, one can forget for only seven lives. In the seventh life, one become immensely remorseful, practise *vipassanā* meditation ardently, becomes an *arahant* who has totally abandoned all defilements and enters *nibbāna*. Isn't it beneficial to practise *satipaṭṭhāna vipassanā* meditation? (It is beneficial. Venerable Sir). Isn't it in line with the *Paṭṭhāna desanā*? (It is, Venerable Sir). Yes, it is in line. Since it is in line, one must practise to reach the goal which one has aspired for.

Faculty conditioning states (*indriya paccaya*) means mainly the six faculties. Does one have to guard these six faculties in *vipassanā* meditation? (One has to, Venerable Sir). The eye is seeing, seeing; the ear is hearing, hearing; the nose is smelling, smelling; the tongue is tasting, tasting; the body is touching, touching; the mind is planning, planning. This is how one has to note at the six sense doors (*dvāras*). But the main noting object is the body. This audience is mainly contemplating the body (*kāya*). When one is contemplating the body (*kāya*), isn't the other doors being

guarded securely? (They are being guarded securely, Venerable Sir). Yes, they are secure. Very often the *Buddha* expounded that unless the six faculties can be well guarded, one cannot attain the noble *dhamma* as one has aspired for.

At one time there was a *deva* by the name of *Subrahma* in the *deva* world, who was enjoying the luxuries with 1000 *devis*. One day, 500 *devis* plucked and dropped the flowers from up the tree. The other 500 *devis* picked those flowers and made garlands to adorn the *deva*. Some time later, the voices of the *devis* on the tree could not be heard and also no more flowers dropped from above. Hence, the *deva* with his divine eyes (*dibbacakkhu*) looked to see where those *devis* have gone to. He saw that, a short while ago, these *devis* had died and were reborn in hell. He was very much alarmed and worried. Didn't he get upset? (He did, Venerable Sir). When the *deva* saw that his companions, the *devis*, suddenly disappeared and were now suffering in hell, he became very upset.

With his own power he then looked for himself how much longer he will live in the *deva* world. He found out that there were only seven days left, and not only that, after seven days, he and his companions, the 500 *devis* who were left, will die and go to hell. Didn't he become more disturbed? (He did, Venerable Sir).

He was very worried because of seeing the 500 *devis* suffering in hell, and on the other hand he and his other 500 *devis* will be going to hell. He had nothing to take refuge in and no foothold to rest on. He searched all



over the world for someone whom he can take refuge in and finally he saw the *Buddha*. Since he had no one to take refuge in, except the *Buddha*, he came down and reported to the *Buddha*. “Venerable *Buddha* Sir, now I am very worried due to two reasons. I am deeply suffering mentally. Except the *Buddha*, I have no one to take refuge in.”

The *Buddha* gave a *dhamma* discourse in *Pāli*:

*Nāññatra bojjhātapasā*  
*Nāññatrindriya samivarā*  
*Sotthimī passāmi paṇīnamī*

*Bojjhātapasā* = the practise of *bojjhanga* or *dutanga*; *aññatra* = by avoiding; *paṇīnamī* = *Subrahma deva*, the 500 *devis* and all other individuals; *sotthimī* = to have the chance for happiness; *na passāmi* = I, the *Buddha*, did not see.

*Indriyasamivarā* = guarding the eyes, ears, nose, tongue, body and mind, the six faculties; *aññatra* = by avoiding; *paṇīnamī* = for *Subrahma deva*, 500 *devis* and all other individuals; *sotthimī* = the chance for happiness, *na passāmi* = I, the *Buddha*, did not see. *Iti* = thus; *bhagavā* = the *Buddha*; *avoca* = expounded with wisdom led by compassion.

*Sādhu! Sādhu! Sādhu!*

I, the *Buddha*, did not see happiness for *Subrahma deva*, the 500 *devis* and the various individuals. To cultivate *bojjhanga* practice, what must one meditate is to practise the *satipaṭṭhāna vipassanā* meditation. On practising *satipaṭṭhāna vipassanā* meditation, all the seven *bojjhanga*s according to their stages will be involved.

*Indriyaśanivarā* = Guarding the six faculties: eyes, ears, nose, tongue, body and mind; *aññatra* = by avoiding; *paṇīnam* = for *Subrahma deva*, the 500 *devis* and all other individuals; *na passāmi* = I, the *Buddha* did not see.

To guard securely the six faculties, what must one practise? (One must practise *satipaṭṭhāna dhamma*, Venerable Sir). Yes, one must practise *satipaṭṭhāna dhamma*. That means if the six faculties can be securely guarded, one can have happiness, if not, there will be suffering or unhappiness.

*Sabbanissagā* = *nibbāna* which is totally free from all sufferings; *aññatra* = by avoiding; *paṇīnam* = for *Subrahma deva*, 500 *devis* and all other individuals; *sotthim* = the chance for happiness; *na passāmi* = I, the *Buddha* did not see.

Except *nibbāna*, I, the *Buddha* did not see any other place where the living beings (*sattavā*) can find perpetual happiness. The bliss of *nibbāna* is the real happiness. This is how the *Buddha* had expounded.

One must guard the six faculties securely. According to *indriya paccaya*, if this audience can guard them, will they be secured? (They will be secured, Venerable Sir). Yes, they will be secured and one can get happiness.

Guarding the six faculties, only by practising *vipassanā* meditation can one do so.

**Motto:** By discarding the practice of *bojjhanga*,  
 Nobody can have happiness .  
 By discarding the controlling of the *indriya*  
 Nobody can have happiness.  
 Excepting *nibbāna*, in other places,  
 Nobody can have happiness.

To guard the six faculties (*indriya paccaya*) one must practise *satipaṭṭhāna vipassanā* meditation. This audience is practising to a certain extent.

By virtue of listening to this *dhamma* talk on *Āhāra Paccayo* and *Indriya Paccayo* from *Paccayaniddesa Pāli* Text, together with the method of practice, may you be able to follow, practice, 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 ease of practice.

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

*Sādhu! Sādhu! Sādhu!*

Paṭṭhāna and Vipassanā (11)  
*Āhāra Paccayo and Indriya Paccayo*

**Translator's Note on  
*Āhāra Paccayo and Indriya Paccayo***

Nutriment is called *āhāra*,  
Nutritive essence is called *ojā*  
There are *rūpa-āhāra* and *nāma-āhāra*.

How *rūpa-āhāra* supports.

When food is taken, the *ojā* in it not only produces *āhāra-rūpa*, but also supports *kammajarūpa*; *cittajarūpa* and *utujarūpa* in the whole body by keeping them strong and fresh. That is why these three kinds of *rūpa* can continue to arise successively.

*Nāma-āhāra* which is evident in the wisdom of the *Buddha* are: *phassa*, *cetanā* and *viññāṇa*.

How *phassa-āhāra* supports.

*Phassa* strongly supports feeling (*vedanā*). Beings continue from one existence to another in this very long *saṃsārā* because of this *phassa-āhāra*. If *phassa* did not arise, the three kinds of *vedanā* will not arise. Hence, there will be no craving, which is the end of the round of rebirths.

How *cetanā-āhāra* supports.

The *kusala* or *akusala cetanās*, as formation, cause the arising of rebirth-linking consciousness (*paṭisandhi citta*) and other resultant consciousnesses in future existences.

Dependent Origination states, “Conditioned by formation, arises consciousness.”

How *viññāṇa-āhāra* supports.

Consciousness causes *cetasikas* and *rūpa* to grow and develop. So consciousness supports and maintain the continuous arisings of the aggregates.

There are two kinds of *ojā*: external *ojā* (*bahidda-ojā*) and internal *ojā* (*ajjhattika-ojā*) in the body. The *ojā* from rice, curry, fruits and so on are external *ojā*. This external *ojā* is *utuja-ojā*.

In the *santānas* of this audience, there are four kinds of *rūpa*: *kammajarūpa*, *cittajarūpa*, *utujarūpa* and *āhārajarūpa*. *Ojarūpa* is contained in all four kinds of *rūpa*.<sup>(a)</sup>

(a) U *Nārada*, *Mūla Paṭṭhāna* Sayadaw.

“Guide to Conditional relations, Part I,” Pāli Text Society. Printed in Great Britain by Redwood Burn Limited (1978), Chapter II, p 56.

*Indriyas* = *Indriyāni* = Faculties = Phenomena which exercise control in their domains over their associated states.

There are 22 *indriyas*.

1. *Cakkhundriya* = *cakkhu-pasāda* = eye-sensitivity,
2. *Sotindriya* = *sota-pasāda* = ear-sensitivity,
3. *Ghānindriya* = *Ghāna-pasāda* = nose-sensitivity,
4. *Jivhindriya* = *jivhā-pasāda* = tongue-sensitivity.

**Paṭṭhāna and Vipassanā (11)**  
**Āhāra Paccayo and Indriya Paccayo**

5. *Kāyindriya* = *kāya-pasāda* = body-sensitivity.
6. *Itthindriya* = *itthibhāva-rūpa* = femininity faculty,
7. *Purisindriya* = *purisabhāva-rūpa* = masculinity faculty,
8. *Jivitindriya* = *jivita-rūpa* and *jivindriya-cetasikas*; vitality; life faculty.
9. *Mahindriya* = 89 *cittas* (mind faculty),
10. *Sukhindriya* = *sukhavedanā* = pleasantness,
11. *Dukkhindriya* = *dukkhavedanā* = unpleasantness,
12. *Somanassindriya* = *somanassavedanā* = gladness,
13. *Domanassindriya* = *domanassavedanā* = sadness,
14. *Upekkhindriya* = *upekkhāvedanā* = equanimity,
15. *Saddhindriya* = *saddhā* = belief and clarity = faith faculty,
16. *Viriyaṅdriya* = *virīya* = effort = energy faculty,
17. *Satindriya* = *sati* = mindfulness faculty,
18. *Samādhindriya* = *Samādhi* = concentration faculty,
19. *Paññindriya* = *paññā* = wisdom faculty,
20. *Anaññātiññassāmitindriya* = *paññā* associated with *sotāpaṭṭi magga*,
21. *Aññindriya* = *paññā* associated with 3 upper *maggas* and 3 lower *phalas*.
22. *Aññātavindriya* = *paññā* associated with *arahatta phala*.

(N.B. Selected *indriyas* are discoursed in this *dhamma* talk on *Indriya Paccayo*).

Intention is volition (*cetanā*), a *cetasika* which arises with all *cittas*.

## MOTTOS

- G *Rūpa* is truly formed  
By four causes of  
*Kamma, citta, utu* and *āhāra*.
- G *Ojā-rūpa* is  
Truly contained in  
All four kinds of *rūpa*.
- G The external and internal  
The two *ojā-rūpas*  
Truly exist.
- G Dominating with full authority is *Adhipati*.  
Dominating in their respective jurisdiction is *Indriya*.
- G The intention to sit is *nāma*, the sitting action is  
*rūpa*.  
It is neither “I” nor “You” who sits, it is just *nāma*  
and *rūpa* that sit.  
When the pair is clearly comprehended, practising  
has been done while sitting.
- G By discarding the practice of *bojjhanga*,  
Nobody can have happiness .  
By discarding the controlling of the *indriya*  
Nobody can have happiness.  
Excepting *nibbāna*, in other places,  
Nobody can have happiness.