

Paṭṭhāna and Vipassanā (14)
Sampuyutta Paccayo and
Vippayutta Paccayo
(Association Condition and Dissociation Condition)

by

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Saddhammaramsī Yeiktha Sayadaw

Translated by Daw Than Than Nyein

Yangon

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**Mahasi Nāyaka
Aggamahākammaṭṭhānācariya
Abhidhajahamahāraṭṭhaguru**

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

Paṭṭhāna and Vipassanā (14)

Sampayutta Paccayo and Vippayutta Paccayo

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Sampayutta Paccayo and Vippayutta Paccayo

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**Sampayutta Paccayo and Vippayutta Paccayo
(Association Condition and Dissociation Condition)**

Ashin Kuṇḍalābhivamsa

Today is the 8th waxing day of the month of Tazaungmon, 1353 Myanmar Era (14-11-91) and the *dhmma* talk that will be delivered is on *Sampayutta Paccayo* (Association Condition) and *Vippayutta Paccayo* (Dissociation Condition).

Association (*sampayutta*) and dissociation (*vippayutta*) are directly opposite to one another. This fact can be known from the characteristics of *sampayutta* and *vippayutta*. First of all, *Sampayutta Paccayo* will be discoursed.

Sampayutta means association. *Sampayutta Paccayo* means Association Condition in which the conditioning takes place by way of association. Here association is taking place by existing together, arising together and so on.

Samani ekuppādādi pakārehi yujjati sampayutto

Samani = equally; *ekuppādādi pakārehi* = arising together, existing together and so on; *yujjati* = associated by;

īttasamā = for being associated by equally arising together and existing together and so on; *Sampayutto* = it is known as association.

Being complete with the four characteristics of association: arising together, dissolving together and so on, is known as *sampayutta*. The nature of the conditioning states are not so difficult to be understood. They are similar to the *Sahajāta* conditioning states. It is the same as the first factor of *Sahajāta Paccayo*. Those who are familiar with *Sahajāta Paccayo* will find it easy to understand. In veneration to the *Buddha*, the conditioning state (*paccaya*) and the conditioned state (*paccayuppana*) in *Pāli* will be recited first and there will be a brief explanation given later. Shall all of us recite.

*Sampayutta paccayoti –
Cattāro khandhā arūpino aññamaññamī
Sampayuttapaccayena paccayo*

Sampayutta paccayoti = Association Condition means; *arūpino* = mental phenomena (*nāma*); *cattāro* = the four; *khandhā* = *vedanakkhandhā*, *saññakkhandhā*, *saṅkhārakkhandhā* and *viññāṇakkhandhā*; *aññamaññamīaññamaññassa* = to each other (or) *aññoaññassa* = one to the other; *sampayuttapaccayena* = by the force of *Sampayutta Paccayo*; *paccayoupakārako* = conditioning; *hoti* = is. *Iti* = thus; *bhagavā* = the *Buddha*; *avoca* = expounded with wisdom led by compassion.

Sādhu! Sādhu! Sādhu!

“*Cattaro khandhā arūpino aññamaññaṃ sampayutta paccayena paccayo*” has been mentioned before. Where was it mentioned? It was mentioned in the first factor of *Sahajāta Paccayo*. Here also it means the same. It was also included in Mutuality Condition (*Aññamañña Paccayo*) but Conscience Condition (*Sahajāta Paccayo*) is the main issue. *Sampayutta Paccayo* evolves out of *Sahajāta Paccayo* and has the same nature. However, it must have its own characteristics to become *Sampayutta Paccayo*. In *sampayutta*, there must be four factors present so as to be deemed as association. The factor of arising together is sufficient to be conscience (*sahajāta*) but this factor alone is not complete for association (*sampayutta*). Hence, the *Buddha* expounded again separately for *Sampayutta Paccayo*. Recite the motto on the four factors of *sampayutta*.

Motto: Arising together, dissolving together,
Having the same object and depending on the same
base,
Are the four factors of *Sampayutta*

In *Pāli*, (1) *Ekuppāda* = arising together
(2) *Ekaniroda* = dissolving together
(3) *Ekalambana* = same object
(4) *Ekavatthu* = same depending base.

The above are the four factors of *Sampayutta Paccayo*. *Citta* is the main issue. The *cetasikas* are to be associated with *citta*. The *cetasikas* must arise together with the *citta*, dissolve together with the *citta*, have the same object and

depend on the same base as the *citta*. These four factors are required to fulfill the *Sampayutta* Condition. Though arising together but if it is not complete with these four factors it cannot be called association (*sampayutta*). This fact will be explained again later.

In “*Cattaro khandhā arūpino*”, *cattaro khandhā* means *ve*, *sañ*, *sañ* and *viñ*. How many items are in *cattaro*? (There are four, Venerable Sir). Yes, it means four. In *Pāli*, *cattaro* means four, *catu* is also four. In *Pāli* grammar, *cattaro* means four. What are these four? They are *ve* = *vedanakkhandhā*; *sañ* = *saññakkhandhā*; *sañ* = *sañkhāraakkhandhā*, and *viñ* = *viññāṇakkhandhā*. *Arūpino* means not a material (*rūpa*) thing, but a mental (*nāma*) phenomenon. *Rūpa* means a material thing or matter, and *rūpino* means *rūpa dhamma*. Here, when the letter “a” is a prefix, ie, added in front of *rūpino* it becomes *arūpino* which means *nāma dhamma*. *Nāma dhammas* are the four *nāmakkhanda*s: *vedanakkhandhā*, *saññakkhandhā*, *sañkhāraakkhandhā* and *viññāṇakkhandhā*. How many are there? (There are four, Venerable Sir). When counted collectively, there are four in number, such as *vedanakkhandhā*, *saññakkhandhā*, *sañkhāraakkhandhā* and *viññāṇakkhandhā*. On elaboration they consist of 89 *cittas* and 52 *cetasikas*.

The conditioning state consists of *vedanā*, *saññā*, *sañkhāra* and *viññāṇa* and in elaboration, they are 89 *cittas* and 52 *cetasikas*. The conditioned state also consists of *vedanā*, *saññā*, *sañkhāra* and *viññāṇa*. Hence, the conditioned state also consists of the same *dhamma*. Isn't it? (It is, Venerable Sir).

This fact is not evident in the wisdom (*ñāṇa*) of this audience. It is evident only in the *ñāṇa* of *Sabbaññuta Buddha*. It is not evident in the *ñāṇa* of the disciples. Even the holder of the title of excelling in supernormal power in wisdom (*paññā etadagga*), *Ashin Sāriputta*, could not know this by himself. It is evident only in the *Sabbaññuta ñāṇa* of the *Buddha*.

In *Abhidhamma desanā*, *Paṭṭhāna desanā* is very profound, difficult and subtle, and conditional relations are numerous. Hence, to expound it in the human world, it cannot be completed in a short time but it will take a very long period. So where was it expounded? (It was expounded in *Tāvātimsā*, a *deva* world, Venerable Sir). Yes, *Paṭṭhāna* was expounded in *Tāvātimsā*, a *deva* world. *Devas* have a very keen intellect complete with good strong *kamma*, and the *Buddha* knew that expounding *Paṭṭhāna desanā* over there would be suitable. The discourse can be given in full there and so He expounded it in the *deva* world. He also expounded it for the human beings. Through *Ashin Sāriputta*, all humans can learn about it.

The conditioning state and the conditioned state are of the same *dhamma*. How is the conditioning taking place? Conditioning state is the cause and the conditioned state is the effect. How can they have the same *dhammas* on both sides conditioning together? This fact is evident in the wisdom of the *Buddha*, but not evident in the minds of ordinary individuals and the disciples.

When *vedanā* is the conditioning state, *saññā*, *saṅkhāra* and *viññāṇa* are the conditioned state. When *vedanā* and

saññā are the conditioning state, *sañkhāra* and *viññāṇa* are the conditioned state. They are mutually conditioning each other in rotation. This is the meaning of the term *aññamañña* = mutuality. When *sañkhāra* and *viññāṇa* are the conditioning state, *vedanā* and *saññā* are the conditioned state. When *viññāṇa* is the conditioning state, *vedanā*, *saññā*, *sañkhāra* are the conditioned state. Since they are conditioning in rotation, isn't the two sides are equally involved? (They are involved equally, Venerable Sir).

- (3) *nāmakkhandhās* to (1) *nāmakkhandhā*,
 (2) *nāmakkhandhās* to (2) *nāmakkhandhās*,
 (1) *nāmakkhandhā* to (3) *nāmakkhandhās*,

They are mutually conditioning one another.

This fact is evident in the *ñāṇa* of the *Buddha*. Such difficult, profound and subtle fact cannot be evident in the *ñāṇa* of ordinary individuals. When *vedanā* is the conditioning state and *saññā*, *sañkhāra* and *viññāṇa* are the conditioned state, will the conditioning state after arising keep on existing? Or will it dissolve? (It will dissolve, Venerable Sir). Yes, it will pass away. *Vedanā* is the conditioning state and *saññā*, *sañkhāra* and *viññāṇa* are the conditioned state. This conditioning state arises and passes away. *Vedanā* and *saññā* are the conditioning state, and *sañkhāra* and *viññāṇa* are the conditioned state. This conditioning state arises and passes away so fleetingly that it is evident only in the wisdom of the *Buddha*. Hence, in a winking of an eye or a flash of lightning or in a second there are about one billion (one thousand million)

arisings and passings away taking place. These arisings and passings away are evident only to the *Buddha*.

How long did the *Sabbaññuta Buddha* had to fulfill the perfections (*pāramitas*) to know all this? (He had to fulfill the *pāramitas* for four incalculable and a hundred thousand world cycles, Venerable Sir). Yes, he has to fulfill the *pāramitas* for four incalculable and a hundred thousand world cycles without caring for his life and limb. For whom did he do this? Will it be wrong if the answer is, “He did all these for the disciples, various individuals and for this audience”? (The answer will not be wrong, Venerable Sir). Yes, it will not be wrong. He did all these things for the benefit of all of us. That much *pāramitas* have been fulfilled to attain this kind of wisdom so as to be able to expound such a *dhamma*. Should not this audience try to make an effort to understand it? (The audience should try to make the effort, Venerable Sir). Yes, they should make the effort.

By learning scriptures (*pariyatti*) as well as by practising *vipassanā* (*paripatti*), this audience is trying to exert the effort. In the *Buddha’s sāsana*, these are the only two ways of exerting the effort: Learning scriptures (*ganthadhura*) and practising *vipassanā* (*vipassanādhura*). How many ways of exerting effort are there? (There are two ways, Venerable Sir). Yes, there are only two ways. Is this audience trying to exert the effort in both ways as much as possible? (The audience is trying, Venerable Sir).

It is so appropriate to meet with the *Buddha’s sāsana*. According to the *Buddha’s* teaching and His wishes, with as much capability as one has, the scriptures can be

studied (*ganthadhura*), and *vipassanā* meditation (*vipassanādhura*) practised. Since this audience is practising according to the *Buddha's* teaching, where will one reach? (One will reach *nibbāna*, Venerable Sir). Yes, one will reach *nibbāna* where all the sufferings are extinguished.

The nature of conditioning state (*paccaya*) and conditioned state (*paccayuppana*) are fairly evident. Their conditioning of one another and mutuality will be explained. When *vedanā* is the conditioning state, *saññā*, *saṅkhāra* and *viññāṇa* are the conditioned state. When *vedanā* and *saññā*, the two are the conditioning state, *saṅkhāra* and *viññāṇa*, the two are the conditioned state. When *saṅkhāra* and *viññāṇa*, the two, are the conditioning state, *vedanā* and *saññā*, the two are the conditioned state. Are they not conditioning in rotation? (They are conditioning in rotation, Venerable Sir). When *viññāṇa* is in the conditioning state, *vedanā*, *saññā* and *saṅkhāra* are in the conditioned state. This is how they are conditioning in rotation.

The same *dharmas* are in the conditioning state as well as the conditioned state. They are the same and are conditioning one another, and it is evident in the wisdom of the *Buddha*. The conditioning can take place only at the present moment (*paccayuppana kāla*) and at the same time, and also being associated. Arising together is sufficient in the case of *Sahajāta Paccayo*, but not in *Sampayutta Paccayo*. In *Sahajāta Paccayo* on arising together, *nāma dhamma* can condition *rūpa dhamma*. This fact will be clearly understood more later. In the fourth factor of *Sahajāta Paccayo*, there is a passage in *Pāli: Cittacetāsikā dhammā cittasamuṭṭhānānaṃ rūpānaṃ sahajātapaccayena*

paccayo. *Cittacetasikā* = which are consciousness and mental factors; *dhammā* = the *dhammas*; *cittasamuṭṭhānānamī* = that arises due to mind; *rūpānamī* = the mind-produced matter or *kamma*-produced matter at the moment of conception; *sahajātapaccayena* = by the force of Conascence Condition; *paccayo* + *upakārako* = conditioning; *hoti* = are.

In the case of *Sahajāta Paccayo*, *nāma dhammas* are conditioning *rūpa dhammas* because they arise together. This type of *nāma dhamma* conditioning the *rūpa dhamma* cannot take place in the case of *Sampayutta Paccayo*, because just arising together is not good enough, and they must also be associated. Association means, as mentioned earlier, these *dhammas*; *vedanā*; *saññā*; *saṅkhāra*, and *viññāṇa*, in elaboration, 89 *cittas* and 52 *cetasikas* must arise together, pass away together, have the same object and depend on the same base. In *sampayutta* how many factors are there? (There are four factors, Venerable Sir). Yes, these four factors are necessary to be the *Sampayutta Paccayo*.

This fact will be more evident by giving an example: say, seeing-consciousness or eye-consciousness arises. What is the object for this eye-consciousness? The object is the present visible object (*paccuppana rūpārammana*). When seeing-consciousness arises the seven universal cetasikas (*sabbacittasādhāraṇa*), such as, *phassa*, *vedanā*, *saññā* and so on, also arises. In the group, *phassa*, *vedanā*, *saññā* and so on, how many *cetasikas* are there? (There are seven, Venerable Sir). What is the object for these *cetasikas*? The object for them is also the present *rūpārammana*. Hence, the object is the same.

As soon as the seeing-consciousness arises, the seven universal *cetasikas*, such as *phassa* and so on arise at the same time. When seeing-consciousness passes away, these seven universal *cetasikas*, such as *phassa* and so on, pass away at once. The object contemplated by the seeing-consciousness is present visible object and the seven universal *cetasikas* also contemplate the same present visible object. They cannot contemplate sound or any other object. Hence, do they have the same object? (They have the same object, Venerable Sir). As soon as the seeing-consciousness arises, the seven universal *cetasikas* that arise, contemplate the same object as the seeing-consciousness. As soon as the seeing-consciousness passes away, the seven universal *cetasikas* also pass away at once.

On which base is the seeing-consciousness depending for its arising? (It is depending on *cakkhuvatthu* to arise, Venerable Sir). Yes, it has to depend on *cakkhuvatthu* for its arising. This audience has known this fact since studying the previous conditions. The seeing-consciousness has to depend on eye-sensitivity for its arising. In the same manner, as the seeing-consciousness is depending on eye-sensitivity for its arising, the associated seven universal *cetasikas* also have to depend on eye-sensitivity for their arising. Is it the same base? (It is the same base, Venerable Sir). Yes, it is the same base.

Ekuppāda = arising together; *ekaniroda* = dissolving together; *ekalambana* = having the same object and *ekavatthu* = depending on the same base. How many factors are there? (There are four factors, Venerable Sir).

To be associated (*sampayutta*) these same four factors must be there. *Sampayutta Paccayo* is also *Sahajāta Paccayo*, but to be *Sampayutta Paccayo*, it must be complete with these four factors. This fact is evident only in the wisdom of the *Buddha*, and not even in the wisdom of the disciples. This is known to us just because the *Buddha* had expounded it. This audience has the chance to know this *dhmma*, because of the exposition made by the *Sabbaññuta Buddha*. Knowing what the *Buddha* expounded is due to the *kusala pāramita* which this audience had perfected over many existences. They should rejoice over it.

Similarly, ear-consciousness or hearing-consciousness arises in the same way. When hearing-consciousness arises, it is associated with seven universal *cetasikas*. How many *cetasikas* are there arising together? (There are seven, Venerable Sir). The individuals who have studied the *Abhidhammattha Sangaha* know about this. Yes, there are seven universal *cetasikas* (*sabbacittasādhāraṇa cetasikas*). They are *phassa*, *vedanā*, *saññā* and so on, which are not difficult to be understood. These seven *cetasikas* also arise together with the hearing-consciousness. On passing away too, these seven universal *cetasikas* pass away together with the hearing-consciousness.

What is the object of the hearing-consciousness? The object is present sound (*paccuppana saddārammana*) Isn't it? (It is, Venerable Sir). As the hearing-consciousness is contemplating the present *saddārammana*, the seven universal *cetasikas* are also contemplating the present *saddārammana*. Is not the object the same? (It is the

same, Venerable Sir). Yes, the object is the same. As the hearing-consciousness is depending on ear-sensitivity (*sotavatthu*) for its arising, the associated seven universal *cetasikas*, are also depending on the *sotavatthu* for their arising. Is it not the same base? (It is the same base, Venerable Sir). It must be the same like this so as to be called *Sampayutta Paccayo*. Isn't this fact subtle? (It is subtle, Venerable Sir). Yes, it is subtle, profound and difficult. The audience shall try to listen to this difficult and profound *dhamma*. It is quite beneficial to have the chance of listening to what one wants to learn.

Vedanā, saññā, saṅkhāra and *viññāṇa* can be contemplated together with the associated *dhammas*, and this fact cannot be evident in the mind of ordinary individuals. When a *citta* knows an object, *vedanā, saññā, saṅkhāra* are also associated with it. This audience cannot perceive this association distinctly at the very moment of its happening, but the *Buddha* can see it.

It is said to be likened to *catumadū*, a sweet mixture of four ingredients: butter, molasses, honey and oil. When one consumes this mixture, can one know the different taste of each ingredient? (It cannot be known, Venerable Sir). Can one differentiate the taste of each ingredient, such as, this is butter, this is molasses, this is honey and this is oil? (One cannot differentiate thus, Venerable Sir). Yes, the tastes cannot be differentiated. Likewise, the mixture of the four factors in *Sampayutta Paccayo* cannot be differentiated by this audience in their wisdom. Collectively as a whole, one may say I know, I see, I remember, and can make the mistaken ego or I persist. The *Buddha* did not perceive like this. He could see the

nature of each of the *nāmakkhandaḥ* separately. Recite the motto of the four *nāmakkhandaḥ*.

Motto: Consciousness, perception, feeling and mental formation
Are the four *nāmakkhandaḥ*

The four *nāmakkhandaḥ* mean, *citta viññāṇa* can be conscious of an object. Then *saññā* will perceive it as: it is white, red, blotted or striped, a man or a woman. Isn't it? (It will be perceived thus, Venerable Sir) Perception is *saññakkhandhā*. Perceiving as: this object is good, that object is not good. Is not the object being sensed or felt thus? (It is being sensed thus, Venerable Sir). The feeling is *vedanakkhandhā*. *Saṅkhāra* will try to form or alter. Which is forming to have consciousness, perception and feeling? (*Saṅkhāra* is forming like that, Venerable Sir). Yes, *saṅkhāra* is making the mental formation, which is *saṅkhārakkhandhā*. This fact on differentiation is known in the wisdom of the *Buddha*. Since the *Buddha* expounded and differentiated it, we will have the chance to know about it. Can individual be conscious of this by themselves? (They cannot, Venerable Sir).

It is just consciousness only. What is perception or what is feeling cannot be known simultaneously. The only thing is that one is just being conscious. How is it perceived or how it is felt is not known. One can have the impression of "I am knowing". If one has the impression of "I am knowing", what will arise? (Wrong view will arise, Venerable Sir). Yes, it is the wrong view.

Viññāṇa by its own nature, knows the object. *Saññā*, by its own nature, perceives the object. *Vedanā*, by its own nature feels the object. *Saṅkhāra*, by its own nature makes the mental formations. As they are functioning according to their own respective nature, and if one thinks it is “T”, then this view becomes the wrong view. Now there cannot be this wrong view. Consciousness, perception, feeling and mental formations are the four *nāmakkhauḍhās*. Consciousness is *viññāṇakkhauḍhā*; perception is *saññakkhandhā*; feeling is *vedanakkhandhā* and mental formation is *saṅkhārakkhandhā*. This audience has understood about it very well. The talk on *Sampayutta Paccayo* is fairly complete now.

Vippayutta Paccayo (Dissociation Condition)

Let us proceed to *Vippayutta Paccayo*. *Sampayutta* is association and *vippayutta* is dissociation. Conditioning with association is evident. There is also a condition without association or with dissociation, and this condition is not evident. But only in the wisdom of the *Buddha*, the nature of *vippayutta* is evident.

Catūhi angehi vi payujjati vippayutto

Catūhi angehi = with four factors; *vippayujjati* = not associated or dissociated; *ititasamā* = because of this force of dissociation; *vippayutto* = it is known as *vippayutta*.

As mentioned earlier, the four factors are: (1) arising together, (2) dissolving together, (3) having the same object and (4) depending on the same base.

Not having these four factors is known as dissociation. Isn't it the opposite of *sampayutta*? (It is the opposite of *sampayutta*, Venerable Sir). Yes, it is the opposite. When the *Buddha* expounded it in the reverse sense, both the conditions became move evident. Later the *Buddha* expounded these conditions in pairs.

Did not the *Buddha* expounded in pairs as *sampayutta* and *vippayutta*; *atthi* and *natthi*; *vigata* and *avigata*? (It was expounded thus, Venerable Sir). Yes, as the conclusion in brief, He expounded in pairs. In veneration to the *Buddha* let us recite *Vippayutta Paccayo* in *Pāli*.

Vippayutta paccayoti _

*Rūpino dhammā arūpīnamī dhammānamī
vippayuttapaccayena paccayo.*

Giving the statement of the condition in *Pāli* is quite easy, and it is not so difficult. The *Buddha* expounded it briefly in *Pāli*, and later, it will be elaborated, and conditioning states will have to be added.

Vippayutta paccayoti = Dissociation condition means; *rūpino* = which are the *rūpas*; *dhammā* = the six bases (*vatthu*) *dhammas*; *arūpīnamī* = which are the *nāmas*; *dhammānamī* = on seven *viññāṇa dhātus*, except the four *arūpavipākas*; *vippayuttapaccayena* = by the force of *Sahajāta-vippayutta* Condition and *Purejāta-vippayutta* Condition; *paccayo + upakārako* = conditioning; *hoti* = are.

Arūpīno = which are the *nāmas*; *dhammā* = 89 *cittas* and *cetasikas* except the four *arūpavipāka*; *rūpīnamī* = which are the *rūpas*; *dhammānamī* = on the *catusamutthānikarūpa*: *ekajakāya*, *dvijakāya*, *tijakāya* and *catujakāya*; *vippayuttapaccayena* = by the force of *Sahajāta-vippayutta* Condition and *Pacchājāta-vippayutta* Condition; *paccayo + upakārako* = conditioning; *hoti* = are. *Iti* = Thus; *bhagavā* = the *Buddha*; *avoca* = expounded with wisdom led by compassion.

Sadhu! Sadhu! Sadhu!

In *Pāli* it was expounded in two types. In the first type, *rūpa dhamma* (*rūpino dhammā*) is *rūpa*-conditioning state; *nāma dhamma* (*arūpīnamī dhammānamī*) is *nāma*-conditioned state.

In the second type, *nāma dhamma* (*arūpīno dhammā*) is *nāma*-conditioning state; *rūpa dhamma* (*rūpīnamī dhammānamī*) is *rūpa*-conditioned state. These are the two types that had been expounded. Dissociation (*vippayutta*), by its nature, is difficult, profound and subtle. When one listened by paying special attention, it can be understood. If it is understood once, it can be understood later on as well. The previous conditions can also be understood.

How many kinds are there in this condition by its nature? This *Vippayutta* Condition consists of three kinds of previously mentioned conditions in combination as: *Purejāta-vippayutta*, *Pacchājāta-vippayutta* and *Sahajāta-vippayutta*. How many conditions are involved in *Vippayutta* Condition? (Three conditions are involved, Venerable Sir). Yes, three are involved. Does it involve *Purejāta*, *Pacchājāta*? (it does, Venerable Sir), and *Sahajāta*? (it does involve, Venerable Sir). Yes, it involves *Sahajāta* also. To know this fact beforehand, let us recite this motto.

Motto: *Purejāta*, *Pacchājāta* and *Sahajāta*
Are the three *Vippayuttas*.

Purejāta is *Purejāta-vippayutta*.

Pacchājāta is *Pacchājāta-vippayutta*

Sahajāta is *Sahajāta-vippayutta*.

Here how many kinds of *Vippayutta* are there? (There are three kinds, Venerable Sir). Yes, there are three kinds.

Rūpino dhammā arūpīnani dhammānani vippayuttapaccayena paccayo means there are six bases (*vatthus*): *cakkhuvatthu*, *sotavatthu*, *ghānavatthu*, *jivhāvatthu*, *kāyavatthu* and *hadayavatthu*. These six *vatthus* are *rūpa dhammas*. *Rūpino dhammā* means there are six bases. *Cakkhuvatthu* is eye-sensitivity. Is not this eye-sensitivity present in the *santānas* of this audience? (It is present, Venerable Sir).

The *Buddha* had expounded on the nature of phenomena present in the *santānas* of the audience. In the *Paṭṭhāna desanā*, very few nature of phenomena present elsewhere externally were expounded. It is the *dhammas* present in the *santāna* of the audience and various individuals. The relationship between cause and effect or relationship made by conditional relations (connection by *paṭṭhāna*) is the *dhamma* present in one's *santāna* and this *dhamma* was expounded.

Some people have wrong understanding of *Paṭṭhāna* relations. They used to say “We meet again because of *Paṭṭhāna* relation”. One ponders whether this statement is true or not. What the *Buddha* expounded on *Paṭṭhāna* relation is about the conditional relation of *rūpa dhamma* and *nāma dhamma* in the *santāna* of the individuals. But various individuals thought that the individuals and living beings (*sattavās*) meet each other again due to *Paṭṭhāna* relations, such as, people meeting again as parents, relatives, husband and wife and so on is due to *Paṭṭhāna* relation. This idea arises due to their wish. *Paṭṭhāna* relation does not mean thus. It means that it is the conditioning of conditionally related *rūpa dhamma* and *nāma dhamma* in one's body (*khandhā*).

Eye-sensitivity (*cakkhuvatthu*) is present in the *santāna* of the audience. Isn't it? (It is, Venerable Sir). Ear-sensitivity (*sotavatthu*), nose-sensitivity (*ghānavatthu*), tongue-sensitivity (*jivhāvatthu*) and body-sensitivity (*kāyavatthu*) are present in the *santāna* of the audience. *Kāyavatthu* is spread all over the body.

Body-sensitivity which is spread all over the body is most beneficial in the practice of *vipassanā* meditation. Is not the audience has to note on body-sensitivity known as *kāyavatthu*? (This audience has to note, Venerable Sir). *Kāyavatthu* is spread all over the body except at the tip of the hand and toe nails. Body-sensitivity is present at every place where the touch of a needle is felt. *Vipassanā* meditation can be practised if there is body-sensitivity. It can be practised as *kāyānupassanā satipaṭṭhāna*.

When the *samādhi ñāṇa* develops, which ever place one noted, does not the phenomena became evident? (It becomes evident, Venerable Sir). When noted at the finger tips – moving, crawling, pushing; at the lips too – moving sensations; at the tip of the nose – moving and pushing can be perceived. Are not these sensations to be noted as pushing, pushing; touching, touching? (They are to be noted thus, Venerable Sir). What is being noted? Body-sensitivity, the *dhātu* of *kāya*-sensitivity, which is the touch, is being noted. This *kāya*-sensitivity *dhātu* is most beneficial for the *vipassanā yogi* and this audience.

Heart (*hadaya*) or the so called heart-sensitivity exists in the *santāna* of this audience. But it is not the same as the sensitivity in the heart found by the medical doctors. According to the Scriptures of the *desanā* there is the

heart and a small quantity of blood is present with this heart as its support, and the heart base (*hadaya vatthu*) assumes its presence with this blood as its support. The heart base and the six objects are in the conditioning state, and as stated in *Pāli*, *rūpino dhammā* they are the *rūpa dhammas*. Since they have appeared beforehand they can be known as *purejāta*.

In the conditioned state there are seven consciousness elements (*sattaviññāṇa dhātu*). In *Pāli*, *arūpīnamī dhammānamī* means seven mind elements. *Viññāṇa* is consciousness and *satta* is seven. How many is *satta*? (*Satta* is seven, Venerable Sir). *Viññāṇa* means? (consciousness or knowing, Venerable Sir). Eye-consciousness or seeing-consciousness is known as *cakkhaviññāṇa dhātu* in *Pāli*. Ear-consciousness or hearing-consciousness is *sotaviññāṇa dhātu*; nose-consciousness or smelling-consciousness is *ghānaviññāṇa dhātu*; tongue-consciousness or tasting-consciousness is *jivhāviññāṇa dhātu*; and body-consciousness or touch-consciousness is *kāyaviññāṇa dhātu*. *Pañcadvāravaggana* and *sampañcchenadvī* is *manodhātu*. Exempting the three *cittas*, which are *pañcadvāravaggana* and *sampañcchenadvī*, all other *cittas* depending on *hadayavatthu* for their arising are known as *manoviññāṇa dhātu*.

Manodhātu is planning consciousness. *Manoviññāṇadhātu* is also planning consciousness. The *Buddha* differentiated these two. When *manodhātu* and *manoviññāṇadhātu* are considered together as consciousness (*citta*) it becomes planning consciousness. But when these are analysed in

terms of *dhātu*, they become seven *dhātus* and in terms of *citta* or *viññāṇa* they become six *viññāṇas*. *Sattaviññāṇadhātu* and *viññāṇa* are the same. *Manodhātu* and *manoviññāṇadhātu* are mentioned together as planning consciousness. They are the *nāma dhammas*. In the *Pāli* words *arūpīnanī* and *rūpīnanī*, *rūpīnanī* means *rūpa dhamma*. When there is a letter “a” added in front of the word *rūpa* it becomes non-*rūpa* or *nāma dhamma*. These *nāma dhammas* are the conditioned state.

The conditioning state is eye-sensitivity, ear-sensitivity, nose sensitivity, tongue-sensitivity, body-sensitivity and heart base, totaling six *rūpa valthus*. These six sensitivities are the conditioning state. Since they have appeared beforehand it is the condition of *purejāta*. Are not these appearing beforehand? (They are appearing thus, Venerable Sir). Arisen beforehand is known as *purejāta*.

Eye-consciousness can arise only at a later time. Eye-consciousness or seeing-consciousness has to depend on eye-sensitivity for its arising. Ear-consciousness or hearing-consciousness has to depend on ear-sensitivity; nose-consciousness or smelling-consciousness on nose-sensitivity; tongue-consciousness or tasting-consciousness on tongue-sensitivity; body-consciousness or touching-consciousness on body-sensitivity, and planning-consciousness on the heart base for their arising.

Hadaya vatthu is the dependant base for life continuum (*bhavanga*) or *bhavanga* has to depend on *hadaya vatthu* as base. Depending on *bhavanga*, planning consciousness arises, thus it is a direct dependent on heart base via *bhavanga*. These eye-, ear-, nose-, tongue-, body-

sensitivities and heart base have arisen before, thus, it is the case of *purejāta*. Also it is the case of dissociation (*vippayutta*). On the conditioning state, all the items are *rūpa dhammas*.

On the conditioned state, the items are *nāma dhammas*. *Arūpīnamī dhammānamī* means *nāma dhammas*. Is it *sampayutta* or *vippayutta*? It is *vippayutta*, Venerable Sir). Yes, it is dissociation (*vippayutta*). The case does not conform to the characteristics of *sampayutta*: arising together, passing away together, having the same object and depending on the same base. Since the *vatthu rūpas* have arisen beforehand, is it associated? (It is not, Venerable Sir). Consciousness (*viññāṇa*) arises later. Hence, they do not arise together and cease together. *Vatthu rūpa* can exist for quite a long time. During one *rūpa*-moment, there are 17 mind-moments. In the time of 17 mind-moments passing away, only one *rūpa*-moment or this *vatthu rūpa* passes away. Is the passing away of the mind-moment and *rūpa*-moment simultaneous? (It is not, Venerable Sir).

In one mind-moment (*cittakkhana*) there are three sub-mind-moments of *uppāda + thitī + bhanga*, (*uppa + thi + bhan* for short). When one *rūpa*-moment arises, there can be 17 mind-moments arising in the same duration. In other words, in the time of one *rūpa*-moment, there can be 17 mind moments. Hence, can *rūpa*-moment and *nāma*-moment pass away at the same time? (They can not pass away at the same time, Venerable Sir). *Rūpa*-moment is a very long moment. In one *rūpa*-moment, 17 *nāma*-moments have passed away. Since their life spans are different, they take differing times to pass away. So can

this condition be *sampayutta*? (It cannot be, Venerable Sir). Yes, it cannot be. So what condition is this? (It is the condition of *vippayutta*, Venerable Sir). Yes, it is *vippayutta*.

The conditioning state and the conditioned state do not arise at the same time. Six *vatthu rūpas* in the conditioning state (*paccaya*) have arisen beforehand and so it is *purejāta*. The seven consciousness (*sattaviññāṇa dhātu*), the conditioned state arise later. Hence, the *vatthu rūpas* and the *nāmas* neither arise together nor cease together. In one *rūpa*-moment, there can be 17 mind-moments but each of the seven consciousness (*sattaviññāṇa dhātu*) can arise only once. Do the *rūpa*-moment and mind-moment cease at the same time? (They do not, Venerable Sir). One mind-moment arises and ceases at once. Hence, is not this condition *vippayutta*? (It is, Venerable Sir). Yes, it is *vippayutta*.

The same object means contemplation must be done on the same object. The *nāma dhammas* have their respective objects to contemplate. Seeing-consciousness contemplates the visible object, hearing-consciousness contemplates what object? (It contemplates sound (*saddārammana*), Venerable Sir). Smelling-consciousness contemplates on ? (smell (*gandhārammana*), Venerable Sir). What is the object, the tasting-consciousness contemplates upon? One is eating and tasting every day, but one does not know what one is contemplating upon. When the food tastes good, one contemplates the good taste. If the food tastes bad, does not one contemplate the taste? The present taste has to be contemplated. The touching-consciousness contemplates

on the present tactile object (*paccuppana phoṭṭhabbārammana*). The *rūpa dhamma* is not aware of anything. Hence, the *nāma dhammas* contemplate their respective objects. This gives the explanation on the conditioned state (*paccayuppana*).

On the conditioning state, eye-, ear-, nose-, tongue- and body-sensitivities and *hadayavatthu* cannot contemplate upon any object (*ārammana*). Hence, cannot the conditioned state and conditioning state have the same object? (They cannot, Venerable Sir). The sensitivities of eye-, ear-, nose-, tongue-, body- and the *hadayavatthu*, the six objects, are the *rūpa dhammas* and they cannot contemplate upon anything at all. Hence, are the *nāma dhamma* and the *rūpa dhamma* have the same object of contemplation? (They do not have the same object of contemplation, Venerable Sir). *Rūpa dhamma* is *anārammana* in *Pāli*, which means they cannot contemplate the object which is the nature of *rūpa dhamma*. Can *rūpa dhamma* know or perceive anything? (They cannot, Venerable Sir). The fact that *rūpa dhamma* knows nothing is realized more by the audience and the yogis. *Rūpa dhammas* such as *cakkhu vatthu*, *sota vatthu*, *ghāna vatthu*, *jivhā vatthu* and *kāya vatthu* cannot take any object for contemplation, and hence they have no awareness.

On the other hand, these *rūpa dhammas* cannot be abandoned (*appahātabba*). Can one abandon eye-sensitivity by noting (One cannot abandon, Venerable Sir). Yes, it cannot be abandoned. What will happen when one abandons the eye-sensitivity? One will become blind. Yes,

one will become blind. The *nāma dhammas* are different. *Nāma dhamma* can contemplate the object, isn't it? (It is, Venerable Sir) The objects such as white colour, black colour, pleasant sensations or unpleasant sensations are being contemplated by whom? (The objects are being contemplated by the *nāma dhamma*, Venerable Sir). Yes, they are the *nāma dhammas*. Since *rūpa dhamma* and *nāma dhamma* cannot have the same object, and so the condition cannot be *sampayutta* but must be *vippayutta* instead.

Rūpa dhamma must not be abandoned, but is not the *nāma dhamma* be abandoned if necessary? (Must be abandoned, Venerable Sir) Does not one must abandon *lobha*? (One must abandon it, Venerable Sir). How about *dosa*? (It must be abandoned, Venerable Sir). And *moha* also? (It must be abandoned, Venerable Sir). Pride (*māna*), jealousy (*issā*), stinginess (*micchāriya*)?(They must also be abandoned, Venerable Sir). How is this audience abandoning? (One is abandoning by *vipassanā* meditation, Venerable Sir). While one is meditating *vipassanā*, all are being abandoned. Do they have the chance to arise? (They do not have, Venerable Sir). Having no chance to arise means they are being abandoned. Cannot the *nāma dhamma* be abandoned? (They can be abandoned, Venerable Sir).

If a foreigner asks you to explain the difference between *rūpa* and *nāma*, will you be able to do so? (We will be able to explain, Venerable Sir). *Rūpa dhamma* is *anārammana* which means that it cannot contemplate any object or having no awareness. When *rūpa* and *nāma* are

separated one passes away and only body (*rūpa*) alone is left behind Isn't it? (It is, Venerable Sir). Is the body or *rūpa* conscious of anything? (It is not conscious of anything, Venerable Sir). Isn't it evident that the *rūpa* cannot contemplate any object? (It is evident, Venerable Sir).

Nāma dhamma is conscious of the object and it can also be abandoned. *Rūpa dhamma* does not know the object and it cannot be abandoned. As for *nāma dhamma*, bad *nāmas* can be and must be abandoned. This fact is the difference between these two *dhammas*. Hence, are not the *rūpa dhamma* and *nāma dhamma* dissociated (*vippayutta*)? (They are *vippayutta*, Venerable Sir). Yes, it is conditioning by the force of *Vippayutta Paccayo*.

For this audience and the *yogis*, these eye-sensitivity (*cakkhu vatthu*), ear-sensitivity, (*sota vatthu*), nose-sensitivity (*ghāna vatthu*), tongue-sensitivity (*jivhā vatthu*), body-sensitivity (*kāya vatthu*) and heart base (*hadaya vatthu*) are the objects for *vipassanā* meditation. Cannot one meditate these objects? (These objects can be meditated, Venerable Sir). Actually it is mostly contemplating the body (*kāya vatthu*). In the case of rising, falling, sitting, touching, lifting, pushing or dropping, where are these actions being noted? They are noted at the body (*kāya*). Does not one have to note when tangible objects (*phoṭṭhabbā rūpas*) strike the body-sensitivity? (One has to note, Venerable Sir).

When the wind element pushes the body-sensitivity, does not one know it as rising? (One knows thus, Venerable Sir). While striking or at the moment of touching, body-

consciousness arises and one has to note as touching. That means one is noting the body-sensitivity. In falling also the wind element pushes down to form the touch of falling, is not this to be noted as falling? (It has to be noted as falling, Venerable Sir). Yes, one has to note it as falling. These are noting the *kāya*.

While noting as such, most of the members of this audience and the *yogis* can do the noting as pure *vipassanā*. If someone wants to practise pure *vipassanā* meditation and may ask to which centre shall one go and practise? Is not this question being asked by the serious meditators? (This question has been asked, Venerable Sir). It is very important to practise pure *vipassanā*. This audience also wants to practise pure *vipassanā*. Does this audience want to practice fake *vipassanā*? (One does not, Venerable Sir) Really serious individuals who want to reach the stage where the door to *apāya* shall be closed, search for the true practice of pure *vipassanā*. How can this be practised. If someone ask, this audience and the *yogis*, how to practise pure *vipassanā* it will be proper only if the answer can be given. This audience is already practising pure *vipassanā*. Every day at *Saddhammaramisī* Centre, meditators are listening to the method of practising pure *vipassanā*.

On noting, rising, falling, how shall one note them so as to make the noting the pure *vipassanā* practice? Shall not one discard the shape of the abdomen as much as possible? (One shall discard thus, Venerable Sir). Why should the shape be discarded? (Because it is *paññatti*, Venerable Sir). Yes, it is *paññatti*. The shapes (*saṇaṭhāna paññatti*) is not the object of noting in *vipassanā*

meditation. On noting rising, the shape of the abdomen must be discarded as much as possible because it is a concept (*paññatti*).

As one inhales, the wind element pushes from inside, and isn't the phenomenon of tautness being experienced? (It is being experienced, Venerable Sir). This phenomenon of tautness has been called rising, in terms of the vocabulary. Without this vocabulary one cannot mention the phenomenon, and one may not be able to note it for quite a while. But actually the real phenomenon to be noted is tautness or pushing.

Vocabulary or naming is also *voḥāra paññatti*. One has to name a phenomenon. Doesn't one have to mention it by giving it a name to be understood? (One has to do thus, Venerable Sir). But the real phenomenon to be noted attentively is the nature of tautness or pushing. On noting falling, discard the shape of the abdomen as much as possible, and as one exhales, the nature of stage by stage movement must be noted attentively as much as possible. According to *voḥāra paññatti*, it is called falling. To note attentively is to know, as much as possible, the phenomenon of movement and displacement. Focussing like this is the basic function in the practice of pure *vipassanā* meditation.

Motto: Discard the *paññatti*.

Paramattha must truly be noted.

Discard the shape of the abdomen, the *paññatti*, as much as possible, by not paying attention to it. Discarding means not making it an object: On rising, the phenomenon of

tautness and pushing; or falling, the phenomenon of moving and slacking are the *paramattha*. These phenomena are the nature of *vāyo dhātu*.

Motto: Pushing, tautening or slackening
Is *vāyo dhātu*.
Note this, noble *yogi*.

On rising, as the characteristics of *vāyo dhātu*, is not the phenomenon of pushing, is not the tautness becomes evident? (It becomes evident, Venerable Sir). On falling, as the characteristics of *vāyo dhātu*, is not the phenomena of slackening and moving evident? (It becomes evident, Venerable Sir). One has to note these phenomena attentively. In the beginning of the meditation practice, it takes a while to be able to note attentively. Why? It is because one has been knowing the *paññatti* since a very long time ago, not only in this life, but also in the previous existences as well. Mostly *paññatti* was known as I, you, individual, living being, man, woman, my abdomen, my stomach, my leg, my hand and so on. Is it not being known like this for many existences? (It is, Venerable Sir). Yes, it is being known for many existences.

Does *paññatti* give the beneficial or unbeneficial effect? (It gives the unbeneficial effect, Venerable Sir). Yes, it can give the unbeneficial effects. Due to *paññatti*, there can be clinging (*upādāna*) as ‘you’, ‘I’, ‘individual’, ‘living being’ and so on. These clinging arise due to *paññatti*. *Vipassanā* and *paññatti* are directly opposite to one another.

Discard the *paññatti* as much as possible. In the beginning even though one tries to discard *paññatti* it may still be present. As one's habitual interest in it (*āsevana paccaya*) has been following one for many existences, *paññatti* cannot be discarded for quite a while. As one tries to discard *paññatti* many times, gradually will it not get detached? (It will get detached, Venerable Sir). The *vipassanā ñāṇa* gets more and more strengthened and discarding the *paññatti* being continuous, and later on when the *vipassanā ñāṇa* is matured, the shape of the abdomen will no longer be evident. On rising, the phenomena of tautness and pushing; on falling the phenomena of slackening and moving only may be evident. Isn't it? (It is, Venerable Sir).

Noting lifting, pushing, or dropping is noting the body-sensitivity when the tangible objects (*phoṭṭhabbārammana*) strike it. This is noting the *kāya-vatthu*. In noting lifting, discard the shape of the foot as much as possible. Why? (Because it is *paññatti*, Venerable Sir).

Since this *dhamma* audience and the *yogis* are endowed with *dhamma*, isn't it required to discourse this *dhamma* to one's close friends for the propergation of *sāsana*? (It is required, Venerable Sir). Yes, it is very much required. At the present time, it is more required. Since there are so many religious beliefs, and when eloquent speakers talk on such beliefs, not to get one swayed but to be on the right path, doesn't one have this responsibility to correct it? (One has this responsibility, Venerable Sir).

In noting lifting, discard the shape of the foot as much as possible. Why? Because the *paññatti* must be discarded. Try to note as much as possible, the nature of step by

step upward movement. In noting pushing and dropping also, try to note, as much as possible, the nature of step by step forward movement and downward movement respectively.

To practise pure *vipassanā*, the concept (*paññatti*) the shape and form must be discarded as much as possible, but the reality, the nature (*paramattha*), the gradual movement must be attentively noted as much as possible. Another point to take heed is to note at the present moment as much as possible.

In lifting the series of step by step upward movement at the present moment (*santatipaccuppana*) must be noted attentively as much as possible. It is not proper to note it superficially. On noting this closely and attentively, does not one perceive the gradual step by step upward movement? (One perceives thus, Venerable Sir).

In pushing, the series of step by step forward movement at the present moment must be noted as much as possible. In noting dropping also one must note it attentively so that one can catch up with the series of gradual step by step downward movement as much as possible. It is important to note at the present moment to practise pure *vipassanā*.

Why should one note at the precise present moment? Because both the *rūpa dhamma* and the *nāma dhamma* in the *santāna* of this audience exist only at the present moment. They arise and pass away at once, arise and pass away at once. They do not exist anymore even after one second. When they are no more will they be evident on noting them? (They will not be evident, Venerable Sir).

Yes, they will not be evident. *Rūpa* and *nāma dhammas* are continuously and swiftly arising and passing away, arising and passing away. They cannot exist even for a short moment.

Vijjuppādova ākāse uppajjanti vayantica.

Ākāse = in the sky; *vijjuppādova* = like the appearance of lightning produced between two clouds; *uppajjantica* = it arises and *vayantica* = it passes away.

At the early rainy season, the two clouds not far from one another produce lightning flashes. These lightning flashes exist only at that very moment of its arising. Before the lightning, no flashes can be found in any of the clouds. After the lightning no flashes are left behind in any of the clouds.

Likened to this example, the *rūpa* and *nāma dhammas* in the *santānas* of this audience can exist only at the very moment of arising. After passing away, they no longer exist in any part of this body aggregate (*khandhā*). Before arising, they do not exist anywhere in the *santāna* of this audience. The *rūpa* and *nāma dhammas* are likened to the flash of lightning. Hence, one must note at the very moment of its arising.

Motto: On noting at the present

The nature can be perceived.

Unless one can note at the moment of arising the true nature of the phenomenon cannot be perceived. In noting rising, the phenomenon of gradual step by step upward risings; in noting lifting, the phenomenon of gradual step

by step upward risings; in noting pushing, the phenomenon of gradual step by step forward movings; and in noting dropping, the phenomenon of gradual step by step dropping down can be perceived.

Later when the *samādhi ñāṇa* gets strengthened to a certain extent, the phenomenon will be more evident. In noting lifting, not only the gradual step by step upward movement, but also the lightness accompanying the upward movement; in noting pushing not only the gradual step by step forward movement but also the lightness accompanying the forward movement; and in noting dropping, not only the gradual step by step downward movement, but also the heaviness accompanying the downward movement can be perceived evidently, if the notings can be done at the precise present moment. Is it not? (It is, Venerable Sir).

When *paññatti* can be discarded and the noting can be done attentively at the precise present moment, the lightness and heaviness in walking meditation can be perceived evidently. In the beginning of the meditation practice, lightness and heaviness are not so evident. Why? Because the two aspects in noting are at fault. If the *paññatti* cannot be discarded and the noting is not precisely done at the present moment, the phenomenon cannot be perceived evidently. Getting lighter and lighter is the characteristic of *tejo* and *vāyo dhātus*, and thus they are being present.

Motto: In *te* and *vā*,
The two *dhātus*,
Lightness is evident.

Te is *tejo*, the *vapour* element or fire element, and its characteristic is lightness. *Vā* is *vāyo*, the wind element and its characteristic is also lightness. These two elements are most evident *rūpa dhammas* in the *santānas* of this audience.

Motto: In *pa* and *ā*,
The two *dhātus*
Heaviness is evident.

Pa is *pathavī dhātu*, the earth element, and its characteristic is heaviness. *Ā* is *āpo dhātu*, the water element, and its characteristic is also heaviness. Are not these elements present in the *santānas* of this audience? (They are present, Venerable Sir). These four *rūpas* are called *mahābhuta* in *Pāli*. *Māha* means great or distinctive, *bhuta* means *rūpa dhamma* or primaries. On practicing *vipassanā* meditation by the way of correct method, are not these four elements evident in one's *santāna*? (They are evident, Venerable Sir). When lightness and heaviness are perceived, can one say that one has experienced the *dhamma*? (One can say thus, Venerable Sir). Yes, one has experienced the *dhamma*. To experience *dhamma* is the main thing. On experiencing *dhamma*, the *yogi* becomes delighted and when one continues to note, one can attain the noble *dhamma* according to one's *pāramita*.

Dhammoca mangalo loke, dhammo gambhīro duddasso
Dhammanī saraṇamāgamma sabbadukkhā pamuccati
Dhammoca = the *dhamma* also is; *loke* = in the world;
mangalo = the auspiciousness that dispels the faults and

brings the merits. *Dhammo* = the *dhamma* is; *gambhīro* = profound; *duddasso* = difficult to perceive.

Dhammani = this profound and difficult to perceive *dhamma*; *saranani* = by noting to get refuge; *āgamma* = is the cause for; *sabbadukkhā* = from all sufferings; *pamuccati* = getting liberated. *Iti* = thus; *bhagavā* = the *Buddha*; *avoca* = expounded with wisdom led by compassion.

Sādhu! Sādhu! Sādhu!

For this audience, the *Buddhists*, the noble *dhamma* is the auspiciousness (*mangalā*) which dispels bad effects and brings good results. This noble *dhamma* is profound (*gambhīro*), difficult to perceive (*duddasso*). It is very very profound and very difficult to perceive. At times when no *Buddha* arises and in the absence of *Buddha's sāsana*, there can be no noble *dhamma*. Now, in the *Buddha's sāsana*, on practicing meditation by the correct method, *dhamma* can be perceived. After perceiving the *dhamma* and taking refuge in the *dhamma*, one can be liberated from all sufferings (*sabbadukkhā pamuccati*). When the *yogis* start to perceive *dhamma*, they became interested.

Motto: Only when the nature is understood,
Arising and passings away
Will be comprehended.

After knowing the nature, arising (*udaya*) and passing away (*vaya*) can be perceived. When 'lifting' is noted, more step by step upward movements with lightness are perceived. In noting pushing, more step by step forward

movements with lightness are experienced. In noting dropping more step by step downward movements with heaviness are perceived. As the *samādhi ñāṇa* gets matured and strengthened one step further, there can be many more step wise movements in each action.

On noting repeatedly, as the *samādhi ñāṇa* gets matured, strengthened and developed by one step further, when the lifting is noted, not only the upward step by step movement with lightness, but also the gaps in between the steps can be perceived. These gaps signify that one step of movement arises and passes away before another step arises and passes away and so on. Since there are gaps in between the steps, the arisings and passings away are clearly comprehended.

When pushing is noted, the gaps in between the step by step forward movements indicate that one step arises and passes away and then another step arises and passes away and so on. In noting dropping, the step by step downward movements with heaviness passes away, that is, one step arises and passes away and then another step arises and passes away and then another step arises and passes away and so on, and they are perceived. Hence, arisings and passings away are clearly perceived. Since there are gaps in between the step by step movements, the arisings and passings always are comprehended.

As the saying goes, “After the nature is understood, only the arisings and passings away can be comprehended”, the phenomenon can be clearly perceived. Can the foot, the materiality, arise and pass away? (It cannot, Venerable

Sir). Only in the imagination, the shape, the materiality, arises and passes away. In actually it is not so. It will only occur in imagination. Can one attain *nibbāna* by imagining arisings and passings away? (One cannot, Venerable Sir). Yes one cannot attain *nibbāna* as such. One can attain *nibbāna* only by perceiving the true nature of arisings and passings away.

On continued noting, as the *samādhi ñāṇa* gets strengthened and powerful, one does not need to discard the shape, the materiality of the foot. It has been abandoned automatically. In noting lifting, the gradual step by step upward movements arise and pass away; in pushing the gradual movements arise and pass away; in dropping the gradual downward movements with heaviness arise and pass away, and they can be perceived personally by the *yogis* and the individuals, who are at mature *bhaṅga ñāṇa*. *Vipassanā ñāṇa* and the *paññatti* are directly opposite. When the *vipassanā ñāṇa* is at a tender stage, the *paññatti* are so distinct that they have to be discarded or abandoned. Does not one have to discard them? (One has to discard as such, Venerable Sir).

Discarding or abandoning is also a term in the vocabulary. Can one agree with it? (One can agree, Venerable Sir). Discarding actually means do not pay attention to it as an object of noting. Actually the word discarding or abandon is used in conformity with the meaning of the *Pāli* term.

Paññattinī ṭhapetvā visesena passatīti vipassanā

Paññattinī = the shapes of head, body, legs and hands, the *paññatti*; *ṭhapetvā* = by setting aside or abandoning or not paying attention to; *visesena* = in various ways;

passati = noting is done. *Ititasamā* = hence; *vipassanā* = it is known as *vipassanā*.

Thapetvā = set aside or discard which is the direct meaning in *Pāli*. In English it means do not pay attention to it as an object of noting. Do not note the *paññatti*. Note only the *paramattha*. When one's *vipassanā ñāṇa* is at a tender stage, one has to discard or abandon *paññatti*. As one's *vipassanā ñāṇa* becomes mature and reaches *bhaṅga ñāṇa*, the *paññatti* are abandoned automatically. *Paññatti* and *vipassanā ñāṇa* are directly opposite. If one wants to know whether one's *vipassanā ñāṇa* is still tender or mature, one can judge by this fact. If one still has to make great effort to abandon *paññatti* then it shows that one's *vipassanā ñāṇa* is still weak.

One does not need to abandon *paññatti*, and the *paramattha* are getting more and more distinct means that one's *vipassanā ñāṇa* is getting matured. One does not need to report in detail any more to the *kammaṭṭhāna* teacher. But one wants to know whether the *ñāṇa* is progressing or degressing. Does not the *kammaṭṭhāna* teacher reply that so long as there is noting, the *ñāṇa* is progressing? (It is replied thus, Venerable Sir). Since the *yogī* wants to have progress quickly, he even thinks that the *ñāṇa* is degressing. It is not so, the *ñāṇa* is progressing. According to the nature of the stages of *ñāṇa*, there is a difference of good noting and not good noting. Sometimes the noting is good but other times the noting is not good.

When the *vipassanā ñāṇa* is not quite complete yet, it is likened to a bird flying in the air. As a bird flies, sometimes it soars upwards, but at other times it is low. Is it not?

(It is, Venerable Sir). Yes, it is like that. When the birds fly upwards and get right far up in the sky they stay gliding for quite a while and in the same way when the *vipassanā ñāṇa* is up to the mark, it does not fall back or the notings are not bad any more. As the *vipassanā ñāṇa* becomes complete, the notings are mostly good.

Paññatti and *vipassanā* is directly opposite to one another. At *bhaṅga ñāṇa*, the shapes of matter are no longer distinct, and only the nature of phenomenon is distinct. As soon as one notes on lifting, the upward movements arise and pass away, arise and pass away fleetingly; on pushing the forward movements arise and pass away, arise and pass away fleetingly; on dropping, the downward movements arise and pass away, arise and pass away fleetingly or the nature of phenomena are perceived.

As one perceives thus, one has reached powerful *vipassanā* stage (*balavant vipassanā*). Later, on reaching really strengthened and mature *vipassanā ñāṇa*, the *bhaṅga ñāṇa*, when lifting is noted, the phenomenon of lifting passes away fleetingly, and also the noting mind that is noting the phenomenon also passes away; on pushing, the phenomenon of gradual forward movements arises and passes away, and not only that but the noting mind also passes away; on dropping, the phenomenon of gradual downward movements arises and passes away fleetingly, and also the noting mind arises and passes away can be perceived.

As one perceives thus, one realizes that the phenomena of lifting, pushing and dropping are not permanent. When these passings away are perceived, can one think of them

as permanent? (One cannot think so, Venerable Sir). Yes, one cannot think them to be permanent. The noting mind is also not permanent. Impermanence is the word in English, and in *Pāli* the word is? (*anicca*, Venerable Sir). Since the passings away are happening so fast, it seems to be oppressing, and hence it is suffering. Suffering is the word in English, in *Pāli* it is? (*dukkha*, Venerable Sir). How can one prevent these sufferings from arising? They cannot be prevented, they are oppressing on their own accord and hence they are uncontrollable. Uncontrollability is in English, in *Pāli*? (it is *anatta*, Venerable Sir).

When *anicca*, *dukkha* and *anatta* are very well perceived, according to one's *pāramita*, one can realize the noble *dhamma* that one has aspired for. Up to now, the talk is on how to practise pure *vipassanā* meditation.

When asked, please explain briefly on how to note to practise pure *vipassanā* meditation, one can answer as follows: discard as much as possible, the shapes and forms of matter, be at present as much as possible and note attentively. These two factors are the main issue. The explanation is fairly complete now.

The heart base (*hadaya vatthu*) can also be noted. This can only be done at the mature *vipassanā ñāṇa* stage. Generally, the *kāya* must be noted. When one has succeeded in noting the *kāya*, usually one can note the eye (*cakkhuvatthu*). As a visible object impinges the eye sensitivity, it shall be noted as seeing, seeing. For an individual with powerful *bhaṅga ñāṇa*, when he notes seeing, seeing, the visible object changes fleetingly and also the eye-consciousness passing away can be perceived.

When sound (*saddhārammana*) strikes the ear-sensitivity, on noting hearing, hearing, the sound disappears one syllable after another, and as the *samādhi ñāṇa* gets matured, the noting mind also passes away, and it can be perceived. For some individuals, only one kind of disappearance can be perceived. But for some other individuals, two kinds or even three kinds of passing away can be perceived.

On noting hearing, hearing, the sound passes away one syllable after another; the mind knowing the sound passes away; and also the mind that is noting on the ear-consciousness passing away, can be perceived.

Similarly, when smell (*gandhārammana*) impinges on the nose-sensitivity (*ghānavatthu*) it must be noted as smelling, smelling. Does not one has to describe by using the appropriate vocabulary? (One has to describe thus, Venerable Sir). But the phenomenon must be noted to know as much as possible. The phenomenon of smelling must be noted as smelling, smelling. For the individual having mature *samādhi ñāṇa*, the smell disappearing gradually one stage after another, and also the mind noting the smell passing away one stage after another can be perceived.

When taste (*rasārammana*) impinges the tongue-sensitivity (*jivhāvatthu*), the audience has to note in the same manner. Does not one have to note the *kāya* in many ways? (One has to note thus, Venerable Sir). There are many places to note on *kāya*.

As instructed by the benefactor, the most Venerable Mahāsi Sayadaw, as soon as one sees the alms-food,

note seeing, seeing; as one reaches out by stretching the hand, note stretching, stretching; as one touches the food, note touching, touching; as one prepares one morsel of food, note preparing, preparing; as one takes the morsel of food, note taking, taking; as one bends down the head, note bending, bending; as one opens the mouth, note opening, opening; as one puts the food into the mouth, note putting, putting; as one straightened up the head, note straightening, straightening; as one chews the food, note chewing, chewing; as one tastes the food, note tasting, tasting; and as one swallows the food, note swallowing, swallowing.

This is the instruction given by the benefactor, most Venerable Mahāsi Sayadaw, on how to eat a morsel of food, which this audience had practised. This method is given to this audience, and when one's *samādhi nāṇa* has matured to a great extent and when one wants to note closely, is not this method very beneficial? (It is very beneficial, Venerable Sir).

According to the circumstances, the *Buddha* had expounded briefly in *Pāli* on how to eat a morsel of food.

Asite pite khāyite sāyite sampajānakārī hoti -

Asite = when rice or eatables are eaten; *pite* = the liquids are being taken; *khāyite* = fruits or sweets are being chewed; *sāyite* = the sticky liquids are being licked; *sampajānakārī* = to be done by applying clear comprehension; *hoti* = is.

Asite = on taking food, eat by applying clear comprehension. *Pite* = on drinking liquids, drink by

applying clear comprehension. On biting and chewing fruits and sweets, do it by applying clear comprehension. On taking substances that must be licked, do it by applying clear comprehension.

At the time of the *Buddha*, the individuals were endowed with mature *pāramita* and *samādhi ñāṇa*, so much so that even the short exposition was quite complete for them and they knew how to note properly.

Now at the time of this audience which is the later era of *sāsana*, will there be more or less individuals with mature *pāramita* or immature *pāramita*? (There are more individuals with immature *pāramita*, Venerable Sir). Hence, as the individuals with immature *pāramita* are more in number, the teachers have to give instructions in such a way as to be in line with the individual's wisdom. Is not this very beneficial for the audience? (It is very beneficial, Venerable Sir). Yes, it is very beneficial. If capable, one must try to note like this by taking heed of the instructions. Noting the tongue must also be done. Does not one have to note every time one eats? (One has to note, Venerable Sir). Does not *kusula* accrue at every noting? (*Kusula* does accrue, Venerable Sir). Yes, *kusula* does accrue.

One gets *kusula* and also the individuals, male donors (*dāyakās*) and female donors (*dāyikās*) get great benefits. More *kusula* can be obtained by donating to those who eat mindfully.

Raṭṭhapiṇḍhopi tena bhutto mahapphalo

Tena = those *yogis* who are noting without a break;
bhutto = consumed by; *raṭṭhapiṇḍhopi* = the food and sweets offered by the citizens of the country; *mahapphalo*

= brings great benefit. *Iti* = thus; *aṭṭhakathācariyo* = the commentary teachers; *samvanneti* = expounded correctly.

Sādhu! Sādhu! Sādhu!

Offering food to the *sanghas*, *yogis* and individuals who are noting continuously without a break gives the greatest benefit (*mahapphala*). Why? Because by noting continuously, one is free from *lobha*, *dosa* and *moha*. When the donation is dispensed to them at that time, will there be great benefits? (There will be great benefits, Venerable Sir). As one is consuming food according to the *Buddha's* wish, one should be delighted. The first factor is fairly complete now. Let us go to the second factor.

The second factor of *Vip̄payutta Paccayo*

On the conditioning state (*paccaya*) there are *nāma dhammas*. In *Arūpīno dhammā*, *arūpīno* = *nāma*; *dhammo* = *dhammas*. On the conditioned state (*paccayuppana*), there are *rūpa dhammas*. In *Rūpīnanī dhammānanī*, *rūpīnanī* = *rūpa*; *dhammānanī* = *dhammas*; *vip̄payuttapaccayena* = by the force of *Sahajāta-vip̄payutta Paccayo* and *Purejāta-vip̄payutta Paccayo*; *paccayo* + *upakārako* = conditioning; *hoti* = is. *Iti* = thus; *bhagavā* = the *Buddha*; *avoca* = expounded with wisdom led by compassion.

Sādhu! Sādhu! Sādhu!

The *nāmas* on the conditioning state are conditioning by the force of *Sahajāta-vippayutta Paccayo* as well as by *Pacchājāta-vippayutta Paccayo*. Those who have studied *Paṭṭhāna desanā* knew *Sahajāta-vippayutta Paccayo*. Which factor is it? It is the fourth factor.

Cittacetāsikā dhammā, cittasamuṭṭhānānamī rūpānamī vipayuttapaccayena paccayo.

Cittacetāsikā = *cittas* and *cetāsikās*; *dhammā* = the *dhamma* omitting *pañcaviññāṇadvi* (10) and *arūpa vipāka citta* (4), exempting *cuti citta* of *arahants*, which result in 75 *cittas* + 52 *cetāsikas*; *cittasamuṭṭhānānamī* = produced due to *citta*; *rūpānañca* = *cittajarūpa* and *paṭisandhi-kammajarūpa*; *vippayutta paccayena* = by the force of *Sahajāta-vippayutta Paccayo*; *paccayo* + *upakārako* = conditioning; *hoti* = is.

In conjunction with *sahajāta*, the *Pāli* Text becomes as stated above. Since *sahajāta* is interpreted according to the *Pāli* Text, here; both *sahajāta* and *pacchājāta* are expounded together. Is not *sahajāta* and *pacchājāta* in combination is expounded as *arūpīno dhammā*? (It is expounded thus, Venerable Sir). In both cases, the same *nāma dhammas* are involved, and thus, they are expounded together as *arūpīno dhammā*. For *Sahajāta Pāli* Text, as stated before, 75 *cittas* and 52 *cetāsikas* are the conditioning state. *Cittajarūpa* and *paṭisandhi kammajarūpa* are the conditioned state.

When the conditioning state is *nāma dhamma*, and the conditioned state is *rūpa dhamma*, is this condition *Sampayutta* or *Vippayutta*? (It is *Vippayutta*, Venerable Sir). Yes, it is *Vippayutta*. *Nāma* and *rūpa* arise at the

same time, but do they cease at the same time ...? (They do not, Venerable Sir). They arise at the same time. *Uppa* instant of *citta*, or *uppa* instant of *nāma* and *uppa* instant of *rūpa* are the same. In one *rūpa* instant, how many mind-moments can arise? (17 mind-moments, Venerable Sir). Yes, 17 mind-moments can arise. Hence, can *rūpa*-moment and mind-moment cease at the same time? (They cannot, Venerable Sir).

What about the objects? (They are not the same, Venerable Sir). And the *vatthu*? (Not the same, Venerable Sir). Since they are not the same, is not the condition *vippayutta*? (It is, Venerable Sir). The conditioning is by the force of *Sahajāta-vippayutta Paccayo*. For *Sahajāta-vippayutta Paccayo*, the exposition is fairly complete now. For *Pacchājāta-vippayutta*, since the conditioning states in both *Sahajāta* and *Pacchājāta* are *rūpa dhammas*, the *Buddha* expounded them together as *arūpīno dhammā*. Is not the two cases being treated together? (It is treated together, Venerable Sir). In both cases, on the conditioning state is *rūpa dhamma*, that is, for *Sahajāta-vippayutta* as well as *Pacchājāta-vippayutta* Conditions, it is *rūpa dhamma*. Since there are *rūpa dhammas* on both cases, it was expounded as *rūpīnanī dhammānanī*. Is not both the cases being involved? (They are involved, Venerable Sir).

Since it is applicable to both *Pacchājāta-vippayutta* as well as *Sahajāta-vippayutta*, they are treated together. The conditioning state of *Pacchājāta-vippayutta* Condition is 85 *cittas*. Out of the total of 89 *cittas*, the 4 *arūpavipāka cittas* must be omitted. *Arūpavipāka cittas* can arise only

at *arūpa bhūmi*. At the *arūpa bhūmi*, there are only *nāmas* and no *rūpa*. Since the conditioning is on *rūpa*, can these 4 *cittas* be included? (They cannot be included, Venerable Sir). Yes, they must be omitted. So how many *cittas* are left? (85, Venerable Sir). Yes, only 85 *cittas* are left but all 52 *cetasikas* are included.

At *Pacchājāta Paccayo*, this audience has learnt about *ekajakāya*, *dvijakāya*, *tijakāya* and *catujakāya*. Most of the audience have remembered these *kāyas*, but there may be some who do not remember them. It is most likely that? (many do not remember, Venerable Sir). Yes, many members in the audience do not remember them. Shall we recite again so as to remember them?

In *ekajakāya*, *eka* means one; *jata* is arising. Only one *rūpa* is arising at *ekajakāya*; two *rūpas* are arising at *dvijakāya*; three at *tijakāya*; and four at *catujakāya*. There are four kinds of *rūpas* in the *santānas* of this audience. They are: *kamma borne rūpa* (*kammajarūpa*); *citta borne rūpa* (*cittajarūpa*); *utu borne rūpa* (*utujarūpa*) and *rūpa* produced by *ahāra* (*ahājarūpa*). Will it be better if one knows these four kinds of *rūpa* in one's *santāna* as expounded by the *Buddha*? Recite once again.

Rūpa produced by *kamma*, *rūpa* produced by *citte*, *rūpa* produced by *utu* and *rūpa* produced by *ahāra*. How many kinds are there? (There are four kinds, Venerable Sir). *Imassa kāyassa* means four kinds. Here in veneration to the *ñāṇa* of the Venerable *Sayadaws* and the teacher's teachers, let us see how to discern the times when there is only one *kāya*, two *kāyas*, three *kāyas* and four *kāyas*

respectively. Here in *Vippayutta* Condition, discerning by reciting the motto in brief is quite complete.

Motto: At “*ṭhi*” of *paṭisandhi citta*, there is *ekajakāya*
(Only one *kammaja rūpa*)

At “*bhan*” of *paṭisandhi citta*, there are *dvijakāya*
(*Kammajarūpa* and *utujarūpa*)

At “*ṭhi*”, of the first *bhavanga citta*, there are *tijakāya*.
(*Kammajarūpa*, *utujarūpa* and *cittajarūpa*).

When there is diffusion of *ahāra*, there are *catujakāya*
(The above three *rūpas* and *ahārajarūpa*).

By virtue of listening to the *dhamma* talk in brief on *Sampayutta Paccayo* and *Vippayutta Paccayo* together with the method of practice, may you be able to follow, practise, cultivate and put effort accordingly, and may you be able to realize swiftly the noble *dhamma*, attain the bliss of *nibbāna*, the extinction of all suffering that you have aspired for with the case of practice.

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

Sādhu! Sādhu! Sādhu!

**Paṭṭhāna and Vipassanā (14) Sampayutta Paccayo &
Vippayutta Paccayo**

**Translator's note on
Sampayutta Paccayo and *Vippayutta Paccayo***

The seven universal mental factors:

1. *Phassa* = contact
2. *Vedanā* = feeling
3. *Saññā* = perception
4. *Cetanā* = volition
5. *Ekaggatā* = one-pointedness
6. *Jivitindriya* = vitality
7. *Manasīkāra* = attention

MOTTOS

- ⊗ Arising together, dissolving together,
Having the same object and depending on the same
base,
Are the four factors of *Sampayutta*.
- ⊗ Consciousness, perception, feeling and mental formation
Are the four *nāmakkhandhās*.
- ⊗ *Purejāta*, *Pacchājata* and *Sahajāta*
Are the three *Vippayuttas*.
- ⊗ Discard the *paññatti*.
Paramattha must truly be noted.
- ⊗ On noting at the present
The nature can be perceived.
- ⊗ Only when the nature is understood,
Arising and passing away
Will be comprehended.
- ⊗ At “*thī*” of *paṭisandhi citta*, there is *ekajakāya* (Only
one *kammaja rūpa*)
At “*bhan*” of *paṭisandhi citta*, there are *dvijakāya*
(*Kammajarūpa* and *utujarūpa*).