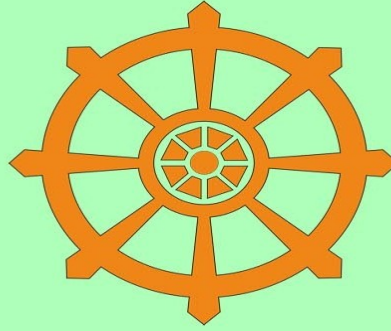


Sāsana era 2564

Myanmar era 1382.

Christ era 2020



Paying Reverence to the Tisarana



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**NAMŌ TASSA- BHAGAVATŌ ARAHATŌ SAMMĀ-
SAMBUDDHASSA**

Reverence to the Exalted One, free from all defilements and the
Supreme Self-enlightened One.

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THERE IS NO OTHER REFUGE

Buddho me saraṇaṃ aññaṃ naṭṭhi

I take refuge in the Buddha; there is no other refuge for me. The Buddha truly is my noble refuge.

[By speaking this truth, may I be blessed with victory! May I attain long life! May I attain more happiness!]

Dhammo me saraṇaṃ aññaṃ naṭṭhi

I take refuge in the Dhamma; there is no other refuge for me. The Dhamma truly is my noble refuge.

[By speaking this truth, May I be blessed with victory! May I attain long life! May I attain more happiness!]

Saṅgho me saraṇaṃ aññaṃ naṭṭhi

I take refuge in the Sangha; there is no other refuge for me. The Sangha truly is my noble refuge.

[By speaking this truth, may I be blessed with victory! May I attain long life! May I attain more happiness!]

THE OBSERVANCE OF PRECEPTS

Five, Eight and Nine Precepts

“Ahaṃ bhante tisaraṇena saha ...

...pañcasīlaṃ [five precepts] ...

...aṭṭhaṅga sampannāgataṃ uposatha sīlaṃ [eight precepts] ...

...navanga sampannāgataṃ uposatha sīlaṃ [nine precepts] ...

...dhammaṃ yācāmi; anuggahaṃ katvā sīlaṃ detha me bhante.”

[Dutiyampi “Ahaṃ bhante..... me bhante.”]

[Tatiyampi “Ahaṃ bhante me bhante.”]

“Venerable Sir, I request for ... the Five precepts / the Eight Uposatha precepts / the Nine Uposatha Precepts ... together with the three Refuges. Would your Venerable, be kind enough to give me the precepts?”

[Secondly]

[Thirdly.....]

“Namō Tassa-Bhagavatō Arahātō Sammāsambuddhassa.”

Homage to the Blessed, Noble and Perfectly Self-Enlightened One.

Buddhaṃ Saraṇaṃ Gacchāmi.

Dhammaṃ Saraṇaṃ Gacchāmi.

Samghaṃ Saraṇaṃ Gacchāmi.

[Dutiyampi]

[Tatiyampi]

I take refuge in the Buddha as shelter.

I take refuge in the Dhamma as shelter.

I take refuge in the Samgha as shelter.

[Secondly]

[Thirdly]

1.Pāṇātipātā veramaṇi sikkhāpadaṃ samādiyāmi.

I undertake the precept to refrain from killing any living being.

2.Adinnādānā veramaṇi sikkhāpadaṃ samādiyāmi.

I undertake the precept to abstain from taking what is not given.

3.Abramacariyā veramaṇi sikkhāpadaṃ samādiyāmi.

I undertake the precept to abstain from all kinds of sexual activity.

4.Musāvādā veramaṇi sikkhāpadaṃ samādiyāmi.

I undertake the precept to refrain from false speech.

5.Surāmeraya majjapamādaṭṭhānā veramaṇi sikkhāpadaṃ samādiyāmi.

I undertake the precept to refrain from taking any intoxicants, causing recklessness.

6.Vikālabhojanā veramaṇi sikkhāpadaṃ samādiyāmi.

I undertake the precept to refrain from taking food between noon and dawn.

7.Nacca gīta vādita visūka dassana mālā gandha vilepana dhārana maṇḍana vibhūsanatthānā veramaṇisikkhāpadaṃ samādiyāmi.

I undertake the precept to refrain from singing[music], dancing, or any other entertainment. I also will abstain from the use of perfume, flowers, make-up, jewelry and anything that beautifies an individual.

8.Uccāsayana mahāsayanā veramaṇisikkhāpadaṃ samādiyāmi.

I undertake the precept to abstain from using high and luxurious beds and seats.

9. Mettā sahaḡatena cetasā sabbapāṇabhūtesu pharitvā viharaṇaṃ samādiyāmi.

I observe the precept to stay with a tranquil mind permeated with the volition of love to all living beings.

Monk: Appamādena sampādetha.

Be mindful, don't be lazy or forgetful.

Preceptors: Āma bhante.

Yes, Venerable Sir.

OFFERING – FOOD, FLOWERS, WATER, LIGHTS

Offering of Food

O Lord Buddha Supreme!

I offer this delicious food to the Buddha who is endowed with nine supreme qualities and paid the highest reverence by gods and men.

As the result of this meritorious deed, may I be prosperous and liberated from the sufferings of saṃsāra [the cycle of birth and death] and attain Nibbāna!

Offering of Water

O Lord Buddha Supreme!

I offer this clean and cool water to the Buddha who is endowed with nine supreme qualities and paid the highest reverence by gods and men.

As the result of this meritorious deed, may I be purified and liberated from the sufferings of saṃsāra [the cycle of birth and death] and attain Nibbāna!

Offering of Flowers

O Lord Buddha Supreme!

I offer these fragrant and beautiful flowers to the Buddha who is endowed with nine supreme qualities and paid the highest reverence by gods and men.

As the result of this meritorious deed, may I be blissful and liberated from the sufferings of saṃsāra [the cycle of birth and death] and attain Nibbāna!

Offering of Lights and Scent-sticks

O Lord Buddha Supreme!

I offer these lights and scent-sticks for dispelling darkness and bad smell to the Buddha who is endowed with nine supreme qualities and paid the highest reverence by gods and men.

As the result of this meritorious deed, may I be noble and enlightened and then liberated from the sufferings of saṃsāra [the cycle of birth and death] and attain Nibbāna!

ASPIRATION AND SHARING ONE’S MERITS

1. Addhā imāya paṭipattiyā jātijarābradhi maraṇamhā parimuccissāmi.

By this practice of concentration, may I certainly be released from rebirth, old age and death!

2. Idam me puññaṃ āsavakkhayāvahaṃ hotu.

May this action of my merit be able to convey towards the extinction of passion!

3. Idam me puññaṃ nibbānassa paccayo hotu.

May this action of my merit be the cause for the attainment of Nibbāna!

I share the portion of all my merits - alms-giving [dāna], morality [sīla], meditation [bhāvanā], etc., to all sentient beings. May they all share equally with me and rejoice on happiness they have duly acquired!

Amyha! Amyha! Amyha!

Sādhu! Sādhu! Sādhu!

Dhammacakkappavattana Sutta (The Wheel of Dhamma)

Introduction

Bhikkūnaṃ pañcavaggīnaṃ isīpatana nāmake migadaye dhammavaraṃ yaṃ taṃ Nibbāna pāpakaṃ

Sahaṃpati nāmakena mahā brahmena yācito catusaccaṃ pakā seṇṭto loka nātho adesayi

nanditaṃ sabba devehi sabba saṃpati sādhaṃ sabba loka hitatthāya dhammacakkaṃ baṇāmahe

For seven weeks after the enlightenment, the Buddha, staying near the Bodhi Tree, thought over the implications of the discovery he had made, and its bearing upon the destiny of beings. He had seen life truly as it is; that is, as an arising and a passing away; he knew that when there is an arising, there is only the arising of ill, and when there is a ceasing, only a ceasing of ill. His compassion urged him to pass this knowledge on to the world for the benefit of living beings.

So, after much thought upon the way of presenting the doctrine to the world, he decided to seek out his old companions in struggle, the group of five ascetics, Koṇḍañña, Bhaddiya, Vappa, Mahānāma, and Assaji, who, next to two great teachers, Ālāra Kālāma and Uddaka Rāmaputta, now dead, had been of greatest assistance to him in his quest. These five were then staying at Isipatana, the Sages' Resort, in the deer sanctuary near Benares, where, according to an ancient tradition, Enlightened Ones first make known their discovery of the freeing truth to mankind. And thither the Buddha went.

Earlier, at the end of the seventh week after enlightenment, while staying under the Goatherd's Banyan in the vicinity of the Tree, the Master had also thought thus, "The truth I have come at is deep, hard to meet with, hard to be awakened to, peaceful, sublime, outside the scope of

speculation, subtle, and to be known by the wise. This generation, however, likes attachment, is gladdened by attachment, and delights in attachment. For this generation liking attachment, gladdened by attachment, delighting in attachment, it is hard to meet with this fact, namely, definite conditionality, dependent origination; this too, is a fact hard to meet with, namely the quiescence of all formations, the relinquishing of all essential support, the exhaustion of craving, unstaining, ceasing, extinction. Were I to teach the truth, and were others not to understand me, the fatigue would be to me: the weariness would be to me.” But, after seeing that there were at least a few who were capable of developing insight, and after understanding the sufferings of beings, and wishing to relieve them of their burden, he, out of compassion for the many, wished to devote himself to the dissemination of the truth he had found. Mahā Brahmā named Sahampati appealed to the Blessed One to preach the First Sermon as well.

Poets have movingly written of the journey of the Blessed One to give the gift of the teaching to his old friends. In the poetic accounts, it is said that trees were full of their flowery dower, cool winds were laden with blossom-scents, and in the fragrant air, birds’ music floated throughout the fine pleasant days around the time of the full moon of Āsālha: it was as if nature in the country from Buddhagaya to Benares had got into a festive mood to observe the great occasion of the Setting in Motion of the Wheel by the World-honoured One. The audience consisted of only the five Bhikkhus from the Human world, but the Brahmās numbered 18 crores, and the devas, according to the Milinda Pañhā, innumerable. Let’s recite the First Sermon of the Buddha “Dhammacakkappavattana Sutta” all together.

Dhammacakkappavattana Sutta

Evaṃ me sutam:

Ekaṃ samayaṃ Bhagavā Bārāṇasiyaṃ viharati Isipatane Migadāye. Tatra kho Bhagavā pañcavaggiye bhikkhū āmantesi

Thus have I heard,

Once when the Blessed One was staying in the pleasure of Isipatana [where Pacceka Buddhas and Enlightened Ones alighted from the sky], the deer sanctuary near Benares, he spoke to the group of five bhikkhus together with Brahmās and devas:

Dve 'me, bhikkhave, antā pabbajitena na sevitabbā: Katame dave?

i. Yo cāyaṃ kāmesu kāmasukhallikānuyogo—hīno, gāmmo, pothujjaniko, anariyo. anattasamhito;

ii. Yo cāyaṃ attakilamathānuyogo—dukkho, anariyo anattasamhito,

“These two extremes, bhikkhus, should not be followed by one who has gone forth from the worldly life”: sensual indulgence, low, coarse, vulgar, ignoble, unprofitable, and self-torture, painful, ignoble, unprofitable.

Ete kho, bhikkhave, ubho ante anupagamma majjhimā paṭipadā Tathāgatena abhisambuddhā cakkhukaraṇī, ñāṇakaraṇī, upasamāya, abhiññāya, sambodhāya, nibbānāya samvaṭṭati.

Katamā ca sā, bhikkhave, majjhimā paṭipadā Tathāgatena abhisambuddhā—cakkhukaraṇī ñāṇakaraṇī, upasamāya, abhiññāya, sambodhāya, nibbānāya samvaṭṭati?

Ayam 'eva ariyo aṭṭhaṅgiko maggo—seyyathidaṃ:—

Sammādiṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammāājīvo, sammāvāyāmo, sammāsati, sammāsamādhi.

*Ayaṃ kho sā, bhikkhave, majjhimā paṭipadā Tathāgatenā abhisambuddhā—
cakkhukaraṇī, ñāṇakaraṇī, upasamāya, abhiññāya, sambodhāya, nibbānāya
saṃvaṭṭati.*

Bhikkhus, the middle way, understood by the Tathāgata, after he had avoided the extremes, produces vision, produces knowledge, and leads to calm or tranquility [stilling of defilements], super-knowledge, penetrative insight, enlightenment and Nibbāna.

What middle way, bhikkhus, understood by the Tathāgata, produces vision, produces knowledge and leads to calm, penetrative insight, enlightenment, Nibbāna?

Only this noble eightfold path, namely,
Right Understanding [View]—Sammādiṭṭhi
Right Thought—Sammāsaṅkappa
Right Speech—Sammavācā
Right Action—Sammākammanta
Right Livelihood—Sammāājīva
Right Effort—Sammavāyāma
Right Mindfulness—Sammāsati
Right Concentration—Sammāsamādhi

Truly bhikkhus, this middle way understood by the Tathāgata produces vision, produces knowledge, and leads to calm, penetrative insight, enlightenment, Nibbāna.

Idaṃ kho pana, bhikkhave, dukkhaṃ ariyasaccaṃ:

Jāti’pi dukkhā, jarā’pi dukkhā, vyādhi’pi dukkho, maraṇam’pi dukkham, appiyehi sampayogo dukkho, piyehi vippayogo dukkho, yamp’icchaṃ na labhati tam’pi dukkhaṃ, saṅkhittena pañcupādānakkhandhā dukkhā.

This, bhikkhus, is the noble truth of ill: birth is ill, decay is ill, disease is ill, death is ill, association with the unloved is ill, separation from the loved is ill, not to get what one wants is ill, in short the five aggregates of grasping are suffering.

Idaṃ kho pana, bhikkhave, dukkha-samudayaṃ ariyasaccaṃ:-

*Yāyaṃ taṇhā ponobbhavikā nandīrāgasahagatā tatratatrābhinandinī—
seyyathidaṃ:—kāmataṇhā, bhavataṇhā, vibhavataṇhā.*

This, bhikkhus, is the noble truth of the source of ill: the craving which causes rebirth is accompanied by passionate pleasure, and takes delight in this and that object, namely sensuous craving, craving for existence [holding the eternity belief] and craving for non-existence [self-annihilation].

Idaṃ kho pana, bhikkhave, dukkhanirodhaṃ ariyasaccaṃ:

Yo tassā yeva taṇhāya asesa-virāga-nirodho, cāgo, paṭinissaggo, mutti, anālayo.

This, bhikkhus, is the noble truth of the cessation of ill: the complete cessation, giving up, abandonment of that craving, complete release from that craving and complete detachment from it.

Idaṃ kho pana, bhikkhave, dukkhanirodhagāminī paṭipadā ariyasaccaṃ:—

*Ayameva ariyo aṭṭhaṅgiko maggo—seyyathidaṃ:—sammādiṭṭhi, sammā-
saṅkappo, sammāvācā, sammākammanto, sammāājīvo, sammāvāyāmo,
sammāsati, sammāsamādhi.*

This, bhikkhus is the noble truth of the way leading to the cessation of ill; only this noble eightfold path namely, right understanding, right thought, right speech, right action, right livelihood, right effort, right mindfulness and right concentration.

1 (i) Idaṃ dukkhaṃ ariyasaccan'ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

With the thought: “This is the noble truth of Suffering”, there arose in me, bhikkhus, vision, knowledge, wisdom; penetrative insight and light, concerning things unknown[unheard] of before [by me].

(ii) Taṃ kho pan'idaṃ dukkhaṃ ariyasaccaṃ pariññeyyan'ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā, udapādi, vijjā udapādi, āloko udapādi.

This ariya Truth of Suffering is to be rightly and well understood. Thus, Oh Bhikkhus, concerning things unheard of before by me, there arose in me vision, knowledge, wisdom; there arose in me penetrative insight and light.

(iii) Taṃ kho pan'idaṃ dukkhaṃ ariyasaccaṃ pariññātan'ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

With the thought, “This is the noble truth of ill, and this ill has been fully, rightly and well understood”, there arose in me, bhikkhus, vision, knowledge, insight, wisdom, light, concerning things unknown before.

2 (i) Idaṃ dukkhasamudayaṃ. ariyasaccan'ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi paññā udapādi, vijjā udapādi, āloko udapādi.

With the thought, “This is the noble truth of the source of ill”, there arose in me, bhikkhus, vision, knowledge, insight, wisdom, light, concerning things unknown before.

(ii) Taṃ kho pan'idaṃ dukkhasamudayaṃ ariya saccaṃ pahātabban'ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi paññā udapādi. vijjā udapādi, āloko udapādi.

With the thought, “This is the noble truth of the source of ill, and this source of ill has to be abandoned”, there arose in me, bhikkhus, vision, knowledge, insight, wisdom, light, concerning things unknown before.

(iii) Taṃ kho pan’idaṃ dukkhasamudayaṃ ariyasaccaṃ pahīnaṃ’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

With the thought, “This is the noble truth of the source of ill, and this source of ill has been abandoned”, there arose in me, bhikkhus, vision, knowledge, wisdom; there arose in me penetrative insight and light, concerning things unknown before.

3 (i) Idaṃ dukkhanirodhaṃ ariyasaccaṃ’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi,

With the thought, “This is the noble truth of the cessation of ill”, there arose in me bhikkhus, vision, knowledge, insight, wisdom, light, concerning things unknown before.

(ii) Taṃ kho pan’idaṃ dukkhanirodhaṃ ariyasaccaṃ sacchikātabban’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

With the thought, “This is the noble truth of the cessation of ill, and this cessation of ill has to be realised”, there arose in me, bhikkhus, vision, knowledge, insight, wisdom, light, concerning things unknown before.

(iii) Taṃ kho pan’idaṃ dukkhanirodhaṃ ariyasaccaṃ sacchikatan’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi,

With the thought, “This is the noble truth of ill, and this cessation of ill has been realised”, there arose in me, bhikkhus, vision, knowledge, insight, wisdom, light, concerning things unknown before.

4 (i) *Idaṃ dukkhanirodhagāminī paṭipadā ariyasaccan'ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.*

With the thought, “This is the noble truth of the way leading to the cessation of ill”, there arose in me, bhikkhus, vision, knowledge, insight, wisdom, light, concerning things unknown before.

(ii) *Taṃ kho pan'idaṃ dukkhanirodhagāminī paṭipadā ariyasaccaṃ bhāvet-
abban'ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi,
ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.*

With the thought, “This is the noble truth of the way leading to the cessation of ill, and this way has to be developed”, there arose in me, bhikkhus, vision, knowledge, insight, wisdom light, concerning things unknown before.

(iii) *Taṃ kho pan'idaṃ, dukkhanirodhagāminī paṭipadā ariyasaccaṃ bhāvitān'ti
me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ
udapādi, paññā udapādi, vijjā udapādi, āloko udapādi,*

With the thought, “This is the noble truth of the way leading to the cessation of ill, and this way has been developed”, there arose in me bhikkhus, vision, knowledge, insight, wisdom, light, concerning things unknown before.

*Yāvakīvañ-ca me, bhikkhave, imesu catūsu ariyasaccesu evaṃ tiparivaṭṭaṃ
dvādasākāraṃ yathābhūtaṃ ñāṇadassanaṃ. na suvisuddhaṃ ahosi, n'eva
tāv'āhaṃ, bhikkhave, sadevake loke samārake sabrahmake sassa-
maṇabrāhmaṇiyā pajāya sadevamanussāya anuttaraṃ sammā sambodhiṃ ab-
hisambuddho paccaññāsiṃ.*

So long, bhikkhus, as my knowledge, and vision of reality regarding these four noble truths, in three phases and twelve ways, was not fully clear to me, I did not declare to the world with its devas and māras, to

the mass of beings with its devas and humans, that I understood incomparable, perfect enlightenment.

Yato ca kho me, bhikkhave, imesu catūsu ariyasaccesu evaṃ tiparivaṭṭaṃ dvādasākāraṃ yathābhūtaṃ ñāṇadassanaṃ suvisuddhaṃ ahosi. Ath 'āham, bhikkhave, sadevake loke samārake sabrahmaniyā pajāya sadevamanussāya anuttaraṃ sammāsambodhiṃ abhisambuddho 'ti paccaññāsiṃ.

But when, bhikkhus, as my knowledge, and vision of reality regarding these four noble truths, in three phases and twelve ways, was fully clear to me, I declared to the world with its devas and māras, to the mass of beings with its devas and humans that I had understood, attained and realized rightly by myself the incomparable, perfect enlightenment.

Nāṇaṃ ca pana me dassanaṃ udapādi, akuppā me vimutti ayaṃ antimā jāti, natthi' dāni punabbhavo 'ti.

Knowledge and vision arose in me. Unshakable is the deliverance of my mind; this is the last birth, now there will be no more rebirth for me.

Idaṃavoca Bhagavā. Attamanā pañcavaggiyā bhikkhū Bhagavato bhāsitaṃ abhinandun 'ti...

Thus, spoke the Blessed One and the group of five bhikkhus at heart approved of the words of the Blessed One.

Imasmiñ-ca pana veyyākaraṇasmiṃ bhaññamāne āyasmato Koṇḍaññaassa virajam vītamaḷaṃ dhammacakkhuṃ udapādi— yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhammaṃ 'ti,

As this exposition was proceeding the passionfree stainless view of truth appeared to the Venerable Koṇḍañña, and he knew “Everything that has the nature of arising, has the nature of ceasing”.

Pavattite ca pana Bhagavatā dhammacakke bhumā devā saddhamanussāvesuṃ: Etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ appativattiyaṃ samaṇena vā

brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin'ti.

Bhummānaṃ devānaṃ saddaṃ sutvā Cātummahārājikā devā saddam-anussāvesuṃ ...

Cātummahārājikānaṃ devānaṃ saddaṃ sutvā Tāvatiṃsā deva - Yāmā devā—Tusitā devā. —Nimmānaratī deva—Paranimmitavasavattī devā —Brahmakāyikā devā saddam-anussāvesum: -

-Etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ appativattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin'ti.

Itiha tena khaṇena tena layena tena muhuttana yāva brahmalokā saddo abbhugacchi.

When the Blessed One set in motion the Wheel of Dhamma, the Bhummattha devas[Bhumadevas] proclaimed with one voice “The incomparable Wheel of Dhamma is turned by the Blessed One at Isipatana, the deer sanctuary near Benares, and no recluse, brahmana, deva, mara, brāhma, or any other being in the world can reverse or prevent.”

The Cātummahārājika devas having heard what the Bhummattha devas said, proclaimed with one voice, “The incomparable Wheel of Dhamma is turned by the Blessed One at Isipatana, the deer sanctuary near Benares, and no recluse, brahmana, deva, mara, brāhma, or any other being in the world can stop it”.

This utterance was echoed and re-echoed in the upper realms and from Cātummahārājika, it was proclaimed in Tāvatiṃsa, Yāma, thence to Tusita, Nimmānaratī and to Paranimmitavasavattī. The Brahmakāyika devas, having heard what the Paranimmitavasavattī devas said, proclaimed in one voice, “The incomparable Wheel of Dhamma is turned by the Blessed One at Isipatana, the deer sanctuary near Benares,

and no recluse, brahmana, deva, māra, brahmā, or other being in the world can stop it.”

Ayañca dasa- sahaṣṣī lokadhātu samkampi sampakampi sampavedhi.

Thus in a moment, an instant, a flash, word of the Turning of the Wheel of Dhamma went forth up to the World of Brahmā and the system of ten thousand worlds trembled in four directions and quaked in upward and downward motion and shook in upward motion.

Appamāṇo ca uḷḷāro obhāso loke pāturahosi atikkamma devānaṃ devānubhāvanti.

A boundless, sublime radiance, surpassing the power of devas, appeared on earth.

Atha kho Bhagavā imam udānaṃ udānesi:—

Aññāsi vata bho Koṇḍañño, aññāsi vata bho Koṇḍañño ’ti.

Iti h’idaṃ āyasmato Koṇḍaññassa Aññasi Koṇḍañño t’v’eva nāmaṃ ahosi.

Then the Blessed One made the utterance, “Truly Koṇḍañña has understood, Koṇḍañña has understood.” Thus, it was because of this joyous utterance that the Venerable Koṇḍañña had won the name of Aññāsi Koṇḍañña, the one who has understood.

Atha kho āyasmā Aññāsi Koṇḍañño diṭṭhadhammo pattadhammo viditadhammo pariyogāḷḷhadhammo tiṇṇavicikiccho vigatakathaṅkatho vesārajjapato apparappaccayo satthusāsane bhagavantaṃ etadavoca labheyāhaṃ bhante bhagavato santike pabbajjaṃ labeyaṃ upasampadanti

Ehi bhikkhūti bhagavā avoca svākkhāto dhammo cara brahmacariyaṃ sammā dukkhassa antakiriyāyāti sāvatassa āyasmato upasampadā ahoṣīti.

Dhammacakkapavattanasuttaṃ Niṭṭhitaṃ.

At the end of the first discourse the “spotless, immaculate vision of the Dhamma” arose in Kondañña thus: “all that is subject to arising is subject to cessation.” The Venerable Kondañña then told the Buddha that he wished to go forth under the Blessed One. He asked for full admission to the Buddha’s Order from the Blessed One who permitted him to do so by saying ‘Ehi Bhikkhu.’

Anattalakkhaṇa Sutta Pāli

The second discourse of the Buddha

The Characteristic of No-Self

Introduction

Dhammacakkam pavattettvā āsaṃḷhiyam hi puṇṇame

Nagare bārāṇasiraṃ isipatanavhaye vane

Papetvādīphalaṃ nesaṃ anutameṇa desayi,

yaṃ taṃ pakkhassa pañcamyam vimuttatthaṃ baṇāma he

Seven weeks after the recluse Siddhartha Gotama attained supreme enlightenment and came to be known as the Buddha, he gave his first discourse to the group of five ascetics with whom he had been associated six years earlier. These five ascetics were: Kondañña, Bhaddiya, Vappa, Mahānāma and Assaji. By the first discourse the Buddha set in motion the Wheel of the Law. He explained to the five ascetics why he had discarded the two extremes of indulgence and mortification; he declared that he had discovered the Middle Way which is the Noble Eightfold Path leading to Enlightenment; he expounded the Four Noble Truths and convinced the five ascetics that he had attained supreme enlightenment.

At the end of the first discourse the “spotless, immaculate vision of the Dhamma” arose in Kondañña thus: “all that is subject to arising is subject to cessation.” The Venerable Kondañña then told the Buddha that he wished to go forth under the Blessed One and asked for full admission, which he received. With further instruction by the Buddha the “spotless, immaculate vision of the Dhamma” arose in the Venerable Vappa, the Venerable Bhaddiya, the Venerable Mahānāma and the Venerable Assaji in this order. They too knew thus: “all that is subject to arising is subject to cessation.” These four ascetics too expressed their wish to go forth under the Blessed One and asked for full admission, which they received. At this stage, then, the first five disciples of the Buddha had insight only into the impermanence of anything which had a conditioned origin. It was at this stage that the Buddha gave his second discourse. Between the first and second discourses the Buddha had, in his instructions to the five disciples, analysed the sentient being into five aggregates. These five were material form, feeling, perceptions, volitional states (or mental formations) and consciousness. The Buddha showed that the sentient being was made up of these five aggregates only. The disciples had to have this knowledge to follow the second discourse. Having thus instructed the five disciples the Buddha gave the discourse on the no-self characteristic of existence. No-self is one of the three characteristics of existence, the other two being impermanence and unsatisfactoriness. These three are interrelated and one cannot be taken apart from the other two. They are found only in the teaching of the Buddha.

Anattalakkhaṇa Sutta (*Samyutta-Nikāya 22:59*)

Evaṃ me sutam, ekaṃ samayaṃ bhagavā bārāṇasiyaṃ viharati, isipatane migadāye. Tatra kho bhagavā pañcavaggiya bhikkhū āmantesi "Bhikkhavo"ti. "Bhaddante"ti te bhikkhū bhagavato paccassosum bhagavā etadavoca.

Thus it was heard by me. At one time the Blessed One was living in the deer park of Isipatana near Benares. There, indeed, the Blessed One addressed the group of five monks:

Rūpaṃ bhikkhave anattā. Rūpaṇca h'idaṃ bhikkhave attā abhavissa, nayidaṃ rūpaṃ ābādhāya saṃvatteyya; labbhettha ca rūpe: "evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣī"ti. Yasmā ca kho bhikkhave rūpaṃ anattā, tasmā rūpaṃ ābādhāya saṃvattati. Na ca labbhati rūpe: "evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣī"ti.

“Form, O monks, is not-self; if form were self, then form would not lead to affliction and it should obtain regarding form: ‘May my form be thus, may my form not be thus;’ and indeed, O monks, since form is not self, therefore form leads to affliction and it does not obtain regarding form: ‘May my form be thus, may my form not be thus.’

Vedanā anattā. Vedanā ca h'idaṃ bhikkhave attā abhavissa nayidaṃ vedanā ābādhāya saṃvatteyya labbhettha ca vedanāya: "evaṃ me vedanā hotu, evaṃ me vedanā mā ahoṣī"ti. Yasmā ca kho bhikkhave vedanā anatta, tasmā vedanā ābādhāya saṃvattati. Na ca labbhati vedanāya: "evaṃ me vedanā hotu, evaṃ me vedanā mā ahoṣī"ti.

“Feeling, O monks, is not-self; if feeling were self, then feeling would not lead to affliction and it should obtain regarding feeling: ‘May my feeling be thus, may my feeling not be thus;’ and indeed, O monks, since feeling is not-self, therefore feeling leads to affliction and it does not

obtain regarding feeling: ‘May my feeling be thus, may my feeling not be thus.’

Saññā anattā. Saññā ca h’idaṃ bhikkhave attā abhavissa, nayidaṃ saññā ābādhāya saṃvatteyya; labbheṭṭha ca saññāya: "evaṃ me saññā hotu evaṃ me saññā mā ahoṣī"ti. Yasmā ca kho bhikkhave saññā anattā, tasmā saññā ābādhāya saṃvattati. Na ca labbhati saññāya: "evaṃ me saññā hotu evaṃ me saññā mā ahoṣī"ti.

“Perception, O monks, is not-self; if perception were self, then perception would not lead to affliction and it should obtain regarding perception: ‘May my perception be thus, may my perception not be thus;’ and indeed, O monks, since perception is not-self, therefore, perception leads to affliction and it does not obtain regarding perception: ‘May my perception be thus, may my perception not be thus.’

Saṅkhārā bhikkhave anattā. Saṅkhārā ca h’idaṃ bhikkhave attā abhaviṣsaṃsu, Nayidaṃ saṅkhārā ābādhāya saṃvatteyyuṃ; labbheṭṭha ca saṅkhāresu: "evaṃ me saṅkhārā hontu, evaṃ me saṅkhārā mā ahesuṃ"ti. Yasmā ca kho bhikkhave saṅkhārā anattā, tasmā saṅkhārā ābādhāya saṃvattanti; Na ca labbhati saṅkhāresu: "evaṃ me saṅkhārā hontu, evaṃ me saṅkhārā mā ahesuṃ"ti.

“Mental formations, O monks, are not-self; if mental formations were self, then mental formations would not lead to affliction and it should obtain regarding mental formations: ‘May my mental formations be thus, may my mental formations not be thus;’ and indeed, O monks, since mental formations are not-self, therefore, mental formations lead to affliction and it does not obtain regarding mental formations: ‘May my mental formations be thus, may my mental formations not be thus.’

Viññāṇaṃ anattā. Viññāṇaṃ ca h’idaṃ bhikkhave attā abhavissa, nayidaṃ viññāṇaṃ ābādhāya saṃvatteyya; labbheṭṭha ca viññāṇe: "evaṃ me viññāṇaṃ hotu, evaṃ me viññāṇaṃ mā ahoṣī"ti. Yasmā ca kho bhikkhave viññāṇaṃ anattā, tasmā viññāṇaṃ ābādhāya saṃvattati; Na ca labbhati viññāṇe:

"evaṃ me viññāṇaṃ hotu, evaṃ me viññāṇaṃ me ahoṣī"ti.

“Consciousness, O monks, is not-self; if consciousness were self, then consciousness would not lead to affliction and it should obtain regarding consciousness: ‘May my consciousness be thus, may my consciousness not be thus;’ and indeed, O monks, since consciousness is not-self, therefore, consciousness leads to affliction and it does not obtain regarding consciousness: ‘May my consciousness be thus, may my consciousness not be thus.’

Taṃ kiṃ maññatha bhikkhave? Rūpaṃ niccaṃ vā aniccaṃ vā ti. Aniccaṃ bhante. Yaṃ pan-āniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā ti? Dukkhaṃ bhante. Yaṃ pan-āniccaṃ dukkhaṃ vipariṇāma-dhammaṃ, kallaṃ nu taṃ samanupassituṃ: "etaṃ mama, esohamasmi, eso me attā" ti? No h'etaṃ bhante.

“What do you think of this, O monks? Is form permanent or impermanent?”—
“Impermanent, O Lord.”—“Now, that which is impermanent, is it unsatisfactory or satisfactory?”—Unsatisfactory, O Lord.—“Now, that which is impermanent, unsatisfactory, subject to change, is it proper to regard that as: This is mine, this I am, this is my self?”—“Indeed, not that, O Lord.”

Vedanā niccā vā aniccā vā ti? Aniccā bhante. Yaṃ pan-āniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā ti? Dukkhaṃ bhante. Yaṃ pan-aniccaṃ dukkhaṃ vipariṇāma-dhammaṃ, kallaṃ nu taṃ samanupassituṃ: "etaṃ mama, esohamasmi, eso me attā" ti? No h'etaṃ bhante.

“What do you think of this, O monks? Is feeling permanent or impermanent?”—
“Impermanent, O Lord.”—“Now that which is impermanent, is it unsatisfactory or satisfactory?”—“Unsatisfactory, O Lord.”—“Now, that which is impermanent, unsatisfactory, subject to change, is it proper to regard that as: This is mine, this I am, this is my self?”—“Indeed, not that, O Lord.”

Saññā niccā vā aniccā vā ti? Aniccā bhante. Yaṃ pan-āniccam dukkham vā tam sukham vā ti? Dukkham bhante. Yaṃ pan-āniccam dukkham vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ: "etaṃ mama, esohaṃasmi, eso me attā"ti? No h'etaṃ bhante.

“What do you think of this, O monks? Is perception permanent or impermanent?”—“Impermanent, O Lord.”—“Now, what is impermanent, is it unsatisfactory or satisfactory?”—“Unsatisfactory, O Lord.”—“Now, that which is impermanent, unsatisfactory, subject to change, is it proper to regard that as: This is mine, this I am, this is my self?”—“Indeed, not that, O Lord.”

Saṅkhārā niccā vā aniccā vā ti? Aniccā bhante. Yaṃ pan-āniccam dukkham vā tam sukham vā ti? Dukkham bhante. Yaṃ pan-āniccam dukkham vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ: "etaṃ mama, esohaṃasmi, eso me attā"ti? No h'etaṃ bhante.

“What do you think of this, O monks? Are mental formations permanent or impermanent?”—“Impermanent, O Lord.”—“Now, those that are impermanent are they unsatisfactory or satisfactory?”—Unsatisfactory, O Lord”.—“Now, those that are impermanent, unsatisfactory, subject to change, is it proper to regard them as: They are mine, this I am, this is my self?”—“Indeed, not that, O Lord”.

Viññāṇaṃ niccaṃ vā aniccaṃ vā ti? Aniccaṃ bhante. Yaṃ pan-āniccam dukkhaṃ vā taṃ sukhaṃ vā ti? Dukkhaṃ bhante. yaṃ pan-āniccam dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ: "etaṃ mama, esohaṃasmi, eso me attā"ti. No h'etaṃ bhante.

“Now what do you think of this, O monks? Is consciousness permanent or impermanent?” - “Impermanent, O Lord”. —Now, what is impermanent, is that unsatisfactory or satisfactory?” --Unsatisfactory, O Lord.”— “Now, what is impermanent, unsatisfactory, subject to change, is it proper to regard it as: This is mine, this I am, this is my self?”— “Indeed, not that, O Lord”.

Tasmātiha bhikkhave, yaṃ kiñci rūpaṃ atītānāgatapaccuppannaṃ, ajjhattaṃ vā bahiddhā vā, olārikaṃ vā sukhumāṃ vā, hīnaṃ vā paṇītaṃ vā, yaṃ dūre santike vā, sabbaṃ rūpaṃ: "n'etaṃ mama, n'eso 'hamasmi, na m'eso attā"ti. Evam etaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

“Therefore, surely, O monks, whatever form, past, future or present, internal or external, coarse or fine, low or lofty, far or near, all that form must be regarded with proper wisdom, according to reality, thus: ‘This is not mine, this I am not, this is not my self’.

Yā kāci vedanā atītānāgatapaccuppannā, ajjhattaṃ vā bahiddhā vā, olārikā vā sukhumā vā, hīnā vā paṇītā vā, yā dūre santike vā, sabbā vedanā: "n'etaṃ mama, n'eso 'hamasmi, na m'eso attā"ti. Evam-etaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

“Therefore, surely, O monks, whatever feeling, past, future or present, internal or external, coarse or fine, low or lofty, far or near, all that feeling must be regarded with proper wisdom, according to reality, thus: ‘This is not mine, this I am not, this is not my self’.

Yā kāci saññā atītānāgatapaccuppannā, ajjhattaṃ vā bahiddhā vā, olārikā vā sukhumā vā, hīnā vā paṇīta vā, yā dūre santike vā, sabbā saññā: "n'etaṃ mama, n'eso 'hamasmi, na m'eso attā"ti. Evam etaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

“Therefore, surely, O monks, whatever perception, past, future or present, internal or external, coarse or fine, low or lofty, far or near, all that conception must be regarded with proper wisdom, according to reality, thus: ‘This is not mine, this I am not, this is not my self’.

Ye keci saṅkhārā atītānāgatapaccuppannā, ajjhattaṃ vā bahiddhā vā, olārikā vā sukhumā vā, hīnā vā paṇītā vā, ye dūre santike vā, sabbe saṅkhārā: "n'ete ma-ma, n'eso 'hamasmi, na m'eso attā"ti. Evam etaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

“Therefore, surely O monks, whatever mental formations, past, future or present, internal or external, coarse or fine, low or lofty, far or near, all those mental formations must be regarded with proper wisdom, according to reality, thus: ‘These are not mine, this I am not, this is not my self’.

Yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ, ajjhattaṃ vā bahiddhā vā, olārikaṃ vā sukhumaṃ vā, hīnaṃ vā paṇītaṃ vā, yaṃ dūre santike vā, sabbhaṃ viññāṇaṃ, "n' etaṃ mama, n' eso 'hamasmi, na m' eso attā" ti. Evam etaṃ yathābhūtaṃ sammappaññāya datṭhabbaṃ.

“Therefore, surely, O monks, whatever consciousness, past, future or present, internal or external, coarse or fine, low or lofty, far or near, all that consciousness must be regarded with proper wisdom, according to reality, thus: ‘This is not mine, this I am not, this is not my self’.

Evaṃ passaṃ bhikkhave sutavā ariyasāvako rūpasmiṃpi nibbindati, vedanāya pi nibbindati, saññāya pi nibbindati, saṅkhāresu pi nibbindati, viññāṇasmiṃ pi nibbindati; nibbindaṃ virajjati, virāgā vimuccati, vimuttasmiṃ “vimutta” miti ñāṇaṃ hoti: "khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā" ti pajānāti.

“O monks, the well-instructed noble disciple, seeing thus, gets wearied of form, gets wearied of feeling, gets wearied of perception, gets wearied of mental formations, gets wearied of consciousness. Being wearied he becomes passion-free. In his freedom from passion, he is emancipated. Being emancipated there is the knowledge that he is emancipated. He knows: birth is exhausted, lived is the holy life, what had to be done is done, there is nothing more of this becoming.”

Idamavoca bhagavā, Attamanā pañcavaggiyā bhikkhū bhagavato bhāsitaṃ abhinandun-ti. Imasmiṃ ca pana veyyākaraṇasmiṃ bhaññamāne paññcavaggiyānaṃ bhikkhūnaṃ anupādāya āsavehi cittāni vimuccimṣū” ti.

Anattalakkhaṇa Suttaṃ Niṭṭhitaṃ.

This the Blessed One said. Pleased, the group of five monks were delighted with the exposition of the Blessed One; moreover, as this exposition was being spoken the minds of the group of five monks were freed of defilements.

Paṭṭhāna Pccayaniddesa Pāli

The 24 Modes of Conditionality

1. *Hetūpaccayo* – Root condition.
2. *Ārammaṇapaccayo* – Object condition.
3. *Adhipatipaccayo* – Predominance condition.
4. *Antarapaccayo* – Contiguity condition.
5. *Samanantarapaccayo* – Immediacy condition.
6. *Sahajātapaccayo* – Co-nascence condition.
7. *Aññamaññapaccayo* – Mutuality condition.
8. *Nissayapaccayo* – Dependence condition.
9. *Upanissaya-paccayo* – Powerful Dependence condition.
10. *Purejātapaccayo* – Pre-nascence condition.
11. *Pacchājātapaccayo* – Post-nascence condition.
12. *Āsevana paccayo* – Repetition condition.
13. *Kamma paccayo* – Kamma condition.
14. *Vipākapaccayo* – Kamma-result condition.
15. *Āhārapaccayo* – Nutriment condition.
16. *Indriyapaccayo* – Faculty condition.
17. *Jhānapaccayo* – Jhāna condition.
18. *Maggapaccayo* – Path condition.
19. *Sampayuttapaccayo* – Association condition.
20. *Vippayuttapaccayo* – Dissociation condition.
21. *Atthipaccayo* – Presence condition.
22. *Natthipaccayo* – Absence condition.
23. *Vigatapaccayo* – Disappearance condition.
24. *Avigatapaccayo* – Non-disappearance condition.

01.Hetūpaccayo'ti:

Hetu hetusaṃpayuttakānaṃ dhammānaṃ taṃsamuṭṭhānānañca rūpānaṃ hetu-paccayena paccayo

Root Condition (Hetu Paccaya)

The six roots (lobha, dosa, moha, alobha, adosa, amoha) are related to the cittas and the cetasikas associated with the roots and to the corporeality produced by the cittas by root condition.

02.Ārammaṇapaccayo'ti:

Rūpāyatanaṃ cakkhuviññāṇadhātuyā taṃsaṃpayuttakānañca dhammānaṃ ārammaṇapaccayena paccayo

Saddāyatanaṃ sotaviññāṇadhātuyā taṃsaṃpayuttakānañca dhammānaṃ ārammaṇapaccayena paccayo.

Gandhāyatanaṃ ghānaviññāṇadhātuyā taṃsaṃpayuttakānañca dhammānaṃ ārammaṇapaccayena paccayo.

Rasāyatanaṃ jivhāviññāṇadhātuyā taṃsaṃpayuttakānañca dhammānaṃ ārammaṇapaccayena paccayo.

Phoṭṭhabbāyatanaṃ kāyaviññāṇadhātuyā taṃsaṃpayuttakānañca dhammānaṃ ārammaṇapaccayena paccayo.

Rūpāyatanaṃ saddāyatanaṃ gandhāyatanaṃ rasāyatanaṃ phoṭṭhabbāyatanaṃ manodhātuyā taṃsaṃpayuttakānañca dhammānaṃ ārammaṇapaccayena paccayo.

Sabbe dhammā manoviññāṇadhātuyā taṃsaṃpayuttakānañca dhammānaṃ ārammaṇapaccayena paccayo.

Yaṃ yaṃ dhammaṃ ārabha ye ye dhammā uppajjanti cittacetasikā dhammā te te dhammā tesaṃ tesaṃ dhammānaṃ ārammaṇapaccayena paccayo.

Object Condition (Ārammana paccaya)

- i. Visible object-base is related to eye-consciousness-element and its concomitants by object condition.
- ii. Sound-base is related to ear-consciousness element and its concomitants by object condition.
- iii. Odour-base is related to nose-consciousness element and its

concomitants by object condition.

iv. Taste-base is related to tongue-consciousness element and its concomitants by object condition.

v. Tangible object-base is related to body-consciousness element and its concomitants by object condition.

vi. Visible object, sound, smell, taste and tangible object are related to mind-elements (sāmpaticchana-dvi and pañcadvārāvajjana) and their concomitants by object condition.

vii. All the six sense objects are related to mind-consciousness and its associated states by object condition.

viii. Grasping any dhamma as object, these dhammas, viz. consciousness and its concomitants arise; the former dhamma is related to the latter dhammas by object condition.

03. Adhipatipaccayo'ti:

*Chandādhīpati chaṇḍasāṃpayuttakānaṃ dhammānaṃ
taṃsamutṭhanānaṃ rūpānaṃ adhipatipaccayena paccayo.*

*Viriyādhīpati viriyasāṃpayuttakānaṃ dhammānaṃ
taṃsamutṭhānānaṃ rūpānaṃ adhipatipaccayena paccayo.*

*Cittādhīpati cittasāṃpayuttakānaṃ dhammānaṃ
taṃsamutṭhānānaṃ rūpānaṃ adhipatipaccayena paccayo.*

*Vimaṃsādhīpati vimaṃsasāṃpayuttakānaṃ dhammānaṃ
taṃsamutṭhānānaṃ rūpānaṃ adhipati paccayena paccayo.*

*Yaṃ yaṃ dhammaṃ gaṛuṃ katvā ye ye dhammā uppajjanti cittacetasikā
dhammā*

Te te dhammā tesāṃ tesāṃ dhammānaṃ adhipatipaccayena paccayo.

Predominance Condition (Adhipati Paccaya)

i. Predominant desire or will (chanda) is related to the citta and the cetasikas associated with the chanda and to the corporeality produced by the citta by predominance condition.

ii. Predominant effort (viriya) is related to the citta and the cetasikas associated with the viriya and to the corporeality produced by the citta by predominance condition.

- iii. Predominant consciousness (citta) is related to its concomitants (cetasikas) and to the corporeality produced by the citta by predominance condition.
- iv. Predominant investigating – wisdom (vimamsa) is related to the citta and the cetasikas associated with it and to the corporeality produced by the citta by predominance condition.
- v. Grasping any dhamma as an outstanding object, these latter dhammas – viz., consciousness and its concomitants – arise; the former dhamma is related to the latter dhammas by predominance condition.

04. Anantarapaccayo'ti:

*Cakkhuviññāṇadhātu taṃsaṃpayuttakā ca dhammā
manodhātuyā taṃsaṃpayuttakānañca dhammānaṃ
anantarapaccayena paccayo.*

*Manodhātu taṃsaṃpayuttakā ca dhammā
manoviññāṇadhātuyā taṃsaṃpayuttakānañca dhammānaṃ
anantarapaccayena paccayo.*

*Sotaviññāṇadhātu taṃsaṃpayuttakā ca dhammā
manodhātuyā taṃsaṃpayuttakānañca dhammānaṃ
anantarapaccayena paccayo.*

*Manodhātu taṃsaṃpayuttakā ca dhammā
manoviññāṇadhātuyā taṃsaṃpayuttakānañca dhammānaṃ
anantarapaccayena paccayo.*

*Ghānaviññāṇadhātu taṃsaṃpayuttakā ca dhammā
manodhātuyā taṃsaṃpayuttakānañca dhammānaṃ
anantarapaccayena paccayo.*

*Manodhātu taṃsaṃpayuttakā ca dhammā
manoviññāṇadhātuyā taṃsaṃpayuttakānañca dhammānaṃ
anantarapaccayena paccayo.*

*Jivhāviññāṇadhātu taṃsaṃpayuttakā ca dhammā
manodhātuyā taṃsaṃpayuttakānañca dhammānaṃ
anantarapaccayena paccayo.*

Manodhātu taṃsaṃpayuttakā ca dhammā

*manoviññāṇadhātuyā taṃsaṃpayuttakānañca dhammānaṃ
anantarapaccayena paccayo.*

*Kāyaviññāṇadhātu taṃsaṃpayuttakā ca dhammā
manodhātuyā taṃsaṃpayuttakānañca dhammānaṃ
anantarapaccayena paccayo.*

*Manodhātu taṃsaṃpayuttakā ca dhammā
manoviññāṇadhātuyā taṃsaṃpayuttakānañca dhammānaṃ
anantarapaccayena paccayo.*

*Purimā purimā kusalā dhammā pacchimānaṃ pacchimānaṃ kusalānaṃ
dhammānaṃ anantarapaccayena paccayo.*

*Purimā purimā kusalā dhammā pacchimānaṃ pacchimānaṃ abyākatānaṃ
dhammānaṃ anantarapaccayena paccayo.*

*Purimā purimā akusalā dhammā pacchimānaṃ pacchimānaṃ
akusalānaṃ dhammānaṃ anantarapaccayena paccayo.*

*Purimā purimā akusalā dhammā pacchimānaṃ pacchimānaṃ abyākatānaṃ
dhammānaṃ anantarapaccayena paccayo.*

*Purimā purimā abyākatā dhammā pacchimānaṃ pacchimānaṃ abyākatānaṃ
dhammānaṃ anantarapaccayena paccayo.*

*Purimā purimā abyākatā dhammā pacchimānaṃ pacchimānaṃ kusalānaṃ
dhammānaṃ anantarapaccayena paccayo.*

*Purimā purimā abyākatā dhammā pacchimānaṃ pacchimānaṃ akusalānaṃ
dhammānaṃ anantarapaccayena paccayo.*

*Yesāṃ yesāṃ dhammānaṃ anantarā ye ye dhammā uppajjanti cittacetasikā
dhammā,*

Te te dhammā tesāṃ tesāṃ dhammānaṃ anantarapaccayena paccayo.

Contiguity[Proximity] Condition (Anantara Paccaya)

(Please refer to cognitive series to understand this causal relation.)

- i. Eye-consciousness and its concomitants are related to sampaticchana (mind-element) and its concomitants by contiguity condition; sampaticchana and its concomitants are related to santirana (mind-consciousness) and its concomitants by contiguity condition.
- ii. Ear-consciousness and its concomitants are related to sampaticchana

(mind-element) and its concomitants by contiguity condition; sampaticchana and its concomitants are related to santirana (mind-consciousness) and its concomitants by contiguity condition.

iii. Nose-consciousness and its concomitants... (as above).

iv. Tongue-consciousness and its concomitants... (as above).

v. Body-consciousness and its concomitants... (as above).

vi. Preceding javana kusala cittas and their concomitants are related to subsequent javana kusala cittas and their concomitants by contiguity condition.

vii. Preceding kusala cittas and their concomitants are related to subsequent abyākata (tadālabhāna or bhavaṅga) and their concomitants by contiguity condition.

viii. Preceding javana akusala cittas and their concomitants are related to subsequent javana akusala cittas and their concomitants by contiguity condition.

ix. Preceding akusala cittas and their concomitants are related to subsequent abyākata (tadālabhāna or bhavaṅga) cittas and their concomitants by contiguity condition.

x. Preceding abyākata (kiriya or phala) cittas and their concomitants are related to subsequent abyākata cittas and their concomitants by contiguity condition.

xi. Preceding abyākata (votthapana or mano-dvārāvajjana) citta and its concomitants are related to subsequent kusala citta and its concomitants by contiguity condition.

xii. Preceding abyākata (votthapana or mano-dvārāvajjana) citta and its concomitants are related to subsequent akusala citta and its concomitants by contiguity condition.

05.Samanantarapaccayo'ti:

*Cakkhuvīññāṇadhātu taṃsaṃpayuttakā ca dhammā
manodhātuyā taṃsaṃpayuttakānañca dhammānaṃ
samanantarapaccayena paccayo.*

Manodhātu taṃsaṃpayuttakā ca dhammā

*manoviññāṇadhātuyā taṃsaṃpayuttakānañca dhammānaṃ
samanantarapaccayena paccayo.*

*Sotaviññāṇadhātu taṃsaṃpayuttakā ca dhammā
manodhātuyā taṃsaṃpayuttakānañca dhammānaṃ
samanantarapaccayena paccayo.*

*Manodhātu taṃsaṃpayuttakā ca dhammā
manoviññāṇadhātuyā taṃsaṃpayuttakānañca dhammānaṃ
samanantarapaccayena paccayo.*

*Ghānaviññāṇadhātu taṃsaṃpayuttakā ca dhammā
manodhātuyā taṃsaṃpayuttakānañca dhammānaṃ
samanantarapaccayena paccayo,*

*Manodhātu taṃsaṃpayuttakā ca dhammā
manoviññāṇadhātuyā taṃsaṃpayuttakānañca dhammānaṃ
samanantarapaccayena paccayo.*

*Jivhāviññāṇadhātu taṃsaṃpayuttakā ca dhammā
manodhātuyā taṃsaṃpayuttakānañca dhammānaṃ
samanantarapaccayena paccayo.*

*Manodhātu taṃsaṃpayuttakā ca dhammā
manoviññāṇadhātuyā taṃsaṃpayuttakānañca dhammānaṃ
samanantarapaccayena paccayo.*

*Kāyaviññāṇadhātu taṃsaṃpayuttakā ca dhammā
manodhātuyā taṃsaṃpayuttakānañca dhammānaṃ
samanantarapaccayena paccayo.*

*Manodhātu taṃsaṃpayuttakā ca dhammā
manoviññāṇadhātuyā taṃsaṃpayuttakānañca dhammānaṃ
samanantarapaccayena paccayo.*

*Purimā purimā kusalā dhammā pacchimānaṃ pacchimānaṃ kusalānaṃ
dhammānaṃ samanantarapaccayena paccayo.*

*Purimā purimā kusalā dhammā pacchimānaṃ pacchimānaṃ abyākatānaṃ
dhammānaṃ samanantarapaccayena paccayo.*

*Purimā purimā akusalā dhammā pacchimānaṃ pacchimānaṃ akusalānaṃ
dhammānaṃ samanantarapaccayena paccayo.*

Purimā purimā akusalā dhammā pacchimānaṃ pacchimānaṃ abyākatānaṃ dhammānaṃ samanantarapaccayena paccayo.

Purimā purimā abyākatā dhammā pacchimānaṃ pacchimānaṃ abyākatānaṃ dhammānaṃ samanantarapaccayena paccayo.

Purimā purimā abyākatā dhammā pacchimānaṃ pacchimānaṃ kusalānaṃ dhammānaṃ samanantarapaccayena paccayo.

Purimā purimā abyākatā dhammā pacchimānaṃ pacchimānaṃ akusalānaṃ dhammānaṃ samanantarapaccayena paccayo.

Yesaṃ yesaṃ dhammānaṃ samanantarā ye ye dhammā uppajjanti cittacetāsikā dhammā,

Te te dhammā tesaṃ tesaṃ dhammānaṃ samanantarapaccayena paccayo.

Immediacy Condition (Samanantara Paccaya)

The causal relations are the same as in contiguity condition.

06.Sahajātapaccayo'ti:

Cattāro khandhā arūpino aññamaññaṃ sahaajātapaccayena paccayo.

Cattāro mahābhūtā aññamaññaṃ sahaajātapaccayena paccayo.

Okkantikkhaṇe nāmarūpaṃ aññamaññaṃ sahaajātapaccayena paccayo.

Cittacetāsikā dhammā cittasamuṭṭhānānaṃ rūpānaṃ sahaajātapaccayena paccayo.

Mahābhūtā upādārūpānaṃ sahaajātapaccayena paccayo.

Rūpino dhammā arūpinaṃ dhammānaṃ kiñci kāle sahaajātapaccayena paccayo.

Kiñci kāle na sahaajātapaccayena paccayo.

Co-nascence Condition (Sahajāta Paccaya)

i. The four incorporeal (i.e., mental) aggregates are mutually related to one another by co-nascence condition.

ii. The four great essentials (mahābhūtas) are mutually related to one another by co-nascence condition.

iii. At the moment of conception, mentality (paṭisandhi citta) and corporeality (kammaja-rūpa) are mutually related to each other by co-nascence condition.

- iv. Consciousness and its concomitants are related to the mind produced corporeality (cittaja-rūpa) by co-nascence condition.
- v. The great essentials are related to their derived matter (upādā-rūpa) by co-nascence condition.
- vi. Material phenomena are sometimes related to immaterial (i.e., mental) phenomena by co-nascence condition and are sometimes not related by co-nascence condition.

07. Aññamaññapaccayo'ti:

Cattāro khandhā arūpino aññamaññamaññapaccayena paccayo.

Cattāro mahābhūtā aññamaññapaccayena paccayo.

Okkantikkhaṇe nāmarūpaṃ aññamaññapaccayena paccayo.

Mutuality Condition (Aññamañña Paccaya)

- i. The four incorporeal (i.e., mental) aggregates are related to one another by mutuality condition.
- ii. The four great essentials are related to one another by mutuality condition.
- iii. now of conception, mentality (paṭisandhi citta) and corporeality (kammaja-rūpa) are related to each other by mutuality condition.

08. Nissayapaccayo'ti:

Cattāro khandhā arūpino aññamaññaṃ nissayapaccayena paccayo.

Cattāro mahābhūtā aññamaññaṃ nissāyapaccayena paccayo.

Okkantikkhaṇe nāmarūpaṃ aññamaññaṃ nissayapaccayena paccayo.

Cittacetāsikā dhammā cittasamuṭṭhānānaṃ rūpānaṃ nissāyapaccayena paccayo.

Mahābhūtā upādārūpānaṃ nissāyapaccayena paccayo.

Cakkhāyatanaṃ cakkhuviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ nissayapaccayena paccayo.

Sotāyatanaṃ sotaviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ nissayapaccayena paccayo.

Ghānāyatanaṃ ghānaviññāṇadhātuyā taṃsampayuttakānañca

dhammānaṃ nissayapaccayena paccayo.

Jivhāyatanaṃ jivhāviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ nissaya paccayena paccayo.

Kāyāyatanaṃ kāyaviññāṇadhātuyā taṃsampayuttakānañca

dhammānaṃ nissayapaccayena paccayo.

*Yaṃ rūpaṃ nissāya manodhātu ca manoviññāṇadhātu ca vattanti,
taṃ rūpaṃ manodhātuyā ca manoviññāṇadhātuyā ca
taṃsampayuttakānañca dhammānaṃ nissayapaccayena paccayo.*

Dependence Condition (Nissaya Paccaya)

- i. The four incorporeal aggregates are mutually related to one another by dependence condition.
- ii. The four great essentials are mutually related to one another by dependence condition.
- iii. At the moment of conception, mentality (paṭisandhi citta) and corporeality (kammaja-rūpa) are mutually related to each other by dependence condition
- iv. Consciousness and its concomitants are related to the mind produced corporeality (cittaja-rūpa) by dependence condition.
- v. The great essentials are related to their derived matter (upādā-rūpa) by dependence condition.
- vi. Eye-base is related to eye-consciousness and its concomitants by dependence condition.
- vii. Ear-base is related to ear-consciousness and its concomitants by dependence condition.
- viii. Nose-base is related to nose-consciousness and its concomitants by dependence condition.
- ix. Tongue-base is related to tongue-consciousness and its concomitants by dependence condition.
- x. Body-base is related to body-consciousness and its concomitants by dependence condition.
- xi. Depending on this corporeality (i.e., heart-base) mind element and mind-consciousness element (mano-dhātu and mano-viññāṇa-dhātu)

arise; that corporeality is related to the mind-element, the mind consciousness element and their concomitants by dependence condition.

09. Upanissayapaccayo'ti:

Purimā purimā kusalā dhammā pacchimānaṃ pacchimānaṃ kusalānaṃ dhammānaṃ upanissayapaccayena paccayo.

Purimā purimā kusalā dhammā pacchimānaṃ pacchimānaṃ akusalānaṃ dhammānaṃ kesañci upanissayapaccayena paccayo.

Purimā purimā kusalā dhammā pacchimānaṃ pacchimānaṃ abyākatānaṃ dhammānaṃ upanissaya paccayena paccayo.

Purimā purimā akusalā dhammā pacchimānaṃ pacchimānaṃ akusalānaṃ dhammānaṃ upanissayapaccayena paccayo.

Purimā purimā akusalā dhammā pacchimānaṃ pacchimānaṃ kusalānaṃ dhammānaṃ kesañci upanissayapaccayena paccayo.

Purimā purimā akusalā dhammā pacchimānaṃ pacchimānaṃ abyākatānaṃ dhammānaṃ upanissayapaccayena paccayo.

Purimā purimā abyākatā dhammā pacchimānaṃ pacchimānaṃ abyākatānaṃ dhammānaṃ upanissayapaccayena paccayo.

Purimā purimā abyākatā dhammā pacchimānaṃ pacchimānaṃ kusalānaṃ dhammānaṃ upanissayapaccayena paccayo.

Purimā purimā abyākatā dhammā pacchimānaṃ pacchimānaṃ akusalānaṃ dhammānaṃ upanissayapaccayena paccayo.

Utubhojanaṃ'pi upanissayapaccayena paccayo.

Puggalo'pi upanissayapaccayena paccayo.

Senāsaṇaṃ'pi upanissayapaccayena paccayo.

Powerful Dependence Condition (Upanissaya Paccaya)

- i. Preceding wholesome dhammas (kusala cittas, saddhā, alobha, etc.) are related to subsequent wholesome dhammas by dependence condition.
- ii. Preceding wholesome dhammas are sometimes related to subsequent un-wholesome dhammas (akusala cittas, lobha, dosa, etc.), by powerful dependence condition.
- iii. Preceding wholesome dhammas are related to subsequent

indeterminate (abyākata-vipāka and kiriya) dhammas by powerful dependence condition.

iv. Preceding unwholesome dhammas (akusala citta, lobha, dosa, etc.) are related to subsequent unwholesome dhammas by powerful dependence condition.

v. Preceding unwholesome dhammas are sometimes related to subsequent wholesome dhammas (kusala cittas, saddhā, alobha, etc.) by powerful dependence condition.

vi. Preceding unwholesome dhammas are related to subsequent indeterminate dhammas by powerful dependence condition.

vii. Preceding indeterminate dhammas (vipāka cittas, kiriya cittas and their concomitants, etc.) are related to subsequent indeterminate dhammas by powerful dependence condition.

viii. Preceding indeterminate dhammas are related to subsequent wholesome dhammas (kusala cittas and their concomitants, etc.) by powerful dependence condition.

ix. Preceding indeterminate dhammas are related to subsequent unwholesome dhammas (akusala cittas and their concomitants, etc.) by powerful dependence condition.

x. Again, weather, food, person and lodging-place are related to beings by powerful dependence condition.

10. Purejātapaccayo'ti:

Cakkhāyatanaṃ cakkhuviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ purejātapaccayena paccayo.

Sotāyatanaṃ sotaviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ purejātapaccayena paccayo.

Ghānāyatanaṃ ghānaviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ purejātapaccayena paccayo.

Jivhāyatanaṃ jivhāviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ purejātapaccayena paccayo.

Kāyāyatanaṃ kāyaviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ purejātapaccayena paccayo.

Rūpāyatanam cakkhuviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ purejātapaccayena paccayo.

Saddāyatanam sotaviññāṇadhātuyā taṃsampayuttakānañca

dhammānaṃ purejātapaccayena paccayo.

Gandhāyatanam ghānaviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ purejātapaccayena paccayo.

Rasāyatanam jivhāviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ purejātapaccayena paccayo.

Phoṭṭhabbāyatanam kāyaviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ purejātapaccayena paccayo.

Rūpāyatanam saddāyatanam gandhāyatanam rasāyatanam phoṭṭhabbāyatanam manodhātuyā taṃsampayuttakānañca dhammānaṃ purejātapaccayena paccayo.

Yaṃ rūpaṃ nissayā manodhātu ca manoviññāṇadhātu ca vattanti taṃ rūpaṃ manodhātuyā taṃsampayuttakānañca dhammānaṃ purejātapaccayena paccayo.

Manoviññāṇadhātuyā taṃsampayuttakānanca dhammānaṃ kiñci kāle purejātapaccayena paccayo.

Kiñci kāle na purejātapaccayena paccayo.

Prenascence Condition (Purejāta Paccaya)

- i. Eye-base is related to eye-consciousness and its concomitants by pre-nascence condition.
- ii. Ear-base is related to ear-consciousness and its concomitants by pre-nascence condition.
- iii. Nose-base is related to nose-consciousness and its concomitants by pre-nascence condition.
- iv. Tongue-base is related to tongue-consciousness and its concomitants by pre-nascence condition.
- v. Body-base is related to body-consciousness and its concomitants by pre-nascence condition.
- vi. Visible object is related to eye-consciousness and its concomitants by pre-nascence condition.

- vii. Sound is related to ear-consciousness and its concomitants by pre-nascence condition.
- viii. Smell is related to nose-consciousness and its concomitants by pre-nascence condition.
- ix. Taste is related to tongue-consciousness and its concomitants by pre-nascence condition.
- x. Tangible-object is related to body-consciousness and its concomitants by pre-nascence condition.
- xi. Visible object, sound, smell, taste and tangible object are related to mind-elements (pañcadvārāvajjana and sampaticchana-dvi) and their concomitants by pre-nascence condition.
- xii. Depending on this corporeality (i.e., heart-base), mind element and mind-consciousness element (i.e., mano-dhātu and mano-viññāṇa-dhātu) arise; that corporeality is related to the mind-element and its concomitants by pre-nascence condition; that corporeality is sometimes related to the mind consciousness element and its concomitants by pre-nascence condition and is sometimes not related by pre-nascence condition.

11. Pacchājātapaccayo'ti:

*Pacchājātā cittacetāsikā dhammā
purejātassa imassa kāyassa
pacchājātapaccayena paccayo.*

Post-nascence Condition (Pacchājāta Paccaya)

The post-nascent consciousness and its concomitants are related to this pre-nascent corporeality (i.e., heart-base, eye-base, ear-base, etc.) by post-nascence condition.

12. Āsevanapaccayo'ti:

*Purimā purimā kusalā dhammā pacchimānaṃ pacchimānaṃ kusalānaṃ
dhammānaṃ āsevanapaccayena paccayo.
Purimā purimā akusalā dhammā pacchimānaṃ pacchimānaṃ akusalānaṃ
dhammānaṃ āsevanapaccayena paccayo.*

Purimā purimā kiriyāabyākatā dhammā pacchimānaṃ pacchimānaṃ kiriyāabyākatānaṃ dhammānaṃ āsevanapaccayena paccayo.

Repetition Condition (Āsevana Paccaya)

- i. Preceding javana kusala cittas and their concomitants are related to subsequent javana kusala cittas and their concomitants by repetition condition.
- ii. Preceding javana akusala cittas and their concomitants are related to subsequent javana akusala cittas and their concomitants by repetition condition.
- iii. Preceding functional indeterminate dhammas are related to subsequent functional indeterminate dhammas by repetition condition.

13. Kamma-paccayo'ti:

Kusalākusalaṃ kammaṃ vipākaṇaṃ khandhānaṃ kaṭattā ca rūpānaṃ kamma-paccayena paccayo.

Cetanā sampayuttakānaṃ dhammānaṃ taṃsamutṭhānānañca rūpānaṃ kamma-paccayena paccayo.

Kamma Condition (Kamma Paccaya)

- i. Kusala and akusala kammās are related to their resultant mental aggregates and kamma-produced corporeality by kamma condition.
- ii. Volition (cetanā) is related to its concomitants (i.e., citta and cetasikas) and to the citta-produced corporeality by kamma condition.

14. Vipāka-paccayo'ti:

Vipākā cattāro khandhā arūpino aññaṃaññaṃ vipāka-paccayena paccayo.

Kamma-result Condition (Vipāka Paccaya)

The four incorporeal (i.e., mental) aggregates are mutually related to one another by kamma-result condition.

15.Āhārapaccayo'ti:

Kabalikāro - āhāro imassa kāyassa āhārapaccayena paccayo.

Arūpino āhārā sampayuttakānaṃ dhammānaṃ

taṃsamutṭhānānaṃ rūpānaṃ

āhārapaccayena paccayo.

Nutriment Condition (Āhāra Paccaya)

i. Edible food is related to this body by nutriment condition.

ii. The immaterial nutriments (phassa, viññāṇa and cetanā) are related to their concomitants (citta and cetasikas) and to the citta-produced corporeality by nutriment condition.

16.Indriyapaccayo'ti:

Cakkhundriyaṃ cakkhuviññāṇadhātuyā taṃ

sampayuttakānaṃ dhammānaṃ indriyapaccayena paccayo.

Sotindriyaṃ sotaviññāṇadhātuyā taṃsampayuttakānaṃ dhammānaṃ indriyapaccayena paccayo.

Ghānindriyaṃ ghānaviññāṇadhātuyā taṃsampayuttakānaṃ dhammānaṃ indriyapaccayena paccayo.

Jivhindriyaṃ jivhāviññāṇadhātuyā taṃsampayuttakānaṃ dhammānaṃ indriyapaccayena paccayo.

Kāyindriyaṃ kāyaviññāṇadhātuyā taṃsampayuttakānaṃ dhammānaṃ indriyapaccayena paccayo.

Rūpajīvitindriyaṃ kaṭattārūpānaṃ indriyapaccayena paccayo.

Arūpino indriyā sampayuttakānaṃ dhammānaṃ

taṃsamutṭhānānaṃ rūpānaṃ indriyapaccayena paccayo.

Faculty Condition (Indriya Paccaya)

i. Eye-faculty (cakkhu-pasāda) is related to eye-consciousness and its concomitants by faculty condition.

ii. Ear-faculty (sota-pasāda) is related to ear-consciousness and its concomitants by faculty condition.

iii. Nose-faculty (ghāna-pasāda) is related to nose-consciousness and its

concomitants by faculty condition.

iv. Tongue-faculty (jivhā-pasāda) is related to tongue-consciousness and its concomitants by faculty condition.

v. Body-faculty (kāya-pasāda) is related to body-consciousness and its concomitants by faculty condition.

vi. Physical life-faculty (jīvita-rūpa) is related to kamma produced corporeality by faculty condition.

vii. The incorporeal (i.e., mental) faculties are related to their concomitants (i.e., citta and cetasikas) and to the citta produced corporeality by faculty condition.

17.Jhānapaccayo'ti:

*Jhānaṅgāti jhānasampayuttakānaṃ dhammānaṃ
taṃsamuṭṭhānānaṃ rūpānaṃ
jhānapaccayena paccayo.*

Jhāna Condition (Jhāna Paccaya)

The jhāna-factors are related to their concomitants (i.e., citta and cetasikas) and to the citta that produced corporeality by Jhāna condition.

18.Maggapaccayo'ti:

*Maggaṅgāni maggasampayuttakānaṃ dhammānaṃ
taṃsamuṭṭhānānaṃ rūpānaṃ
maggapaccayena paccayo.*

Path Condition (Magga Paccaya)

The path-factors are related to their concomitants (i.e., citta and cetasikas) and to the citta-produced corporeality by Path condition.

19.Sampayuttapaccayo'ti:

Cattāro khandhā arūpino aññamaññaṃ sampayuttapaccayena paccayo.

Association Condition (Sampayutta Paccaya)

The four incorporeal (i.e., mental) aggregates are mutually related to one another by association condition.

20. Vippayuttapaccayo'ti:

Rūpino dhammā arūpīnaṃ dhammānaṃ vippayuttapaccayena paccayo.
Arūpino dhammā rūpīnaṃ dhammānaṃ vippayuttapaccayena paccayo.

Dissociation Condition (Vippayutta Paccaya)

- i. Corporeal phenomena (dhammas) are related to mental phenomena by dissociation condition.
- ii. Mental phenomena are related to corporeal phenomena by dissociation condition.

21. Atthipaccayota'ti:

Cattāro khandhā arūpino aññamaññaṃ atthipaccayena paccayo.
Cattāro mahābhūtā aññamaññaṃ atthipaccayena paccayo.
Okkantikkhane nāmarūpaṃ aññamaññaṃ atthipaccayena paccayo.
Cittacetasikā dhammā cittasamuṭṭhānānaṃ rūpānaṃ atthipaccayena paccayo.
Mahābhūtā upādārūpānaṃ atthipaccayena paccayo.
Cakkhāyatanaṃ cakkhuviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ atthipaccayena paccayo.
Sotāyatanaṃ sotaviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ atthipaccayena paccayo.
Ghāṇāyatanaṃ ghāṇaviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ atthipaccayena paccayo.
Jivhāyatanaṃ jivhāviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ atthipaccayena paccayo.
Kāyāyatanaṃ kāyaviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ atthipaccayena paccayo.
Rūpāyatanaṃ cakkhuviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ atthipaccayena paccayo.
Saddāyatanaṃ sotaviññāṇadhātuyā taṃ sampayuttakānañca dhammānaṃ atthipaccayena paccayo.
Gandhāyatanaṃ ghāṇaviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ atthipaccayena paccayo.
Rasāyatanaṃ jivhāviññāṇadhātuyā taṃsampayuttakānañca

dhammānaṃ atthipaccayena paccayo.

Phoṭṭhabbāyatanaṃ kāyaviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ atthipaccayena paccayo.

Rūpāyatanaṃ saddāyatanaṃ gandhāyatanaṃ rasāyatanaṃ phoṭṭhabbāyatanaṃ manodhātuyā taṃsampayuttakānañca dhammānaṃ atthipaccayena paccayo.

*Yaṃ rūpaṃ nissāya manodhātu ca manoviññāṇadhātu ca vattanti,
taṃ rūpaṃ manodhātuyā ca manoviññāṇadhātuyā ca
taṃsampayutatkānañca dhammānaṃ atthipaccayena paccayo.*

Presence Condition (Atthi Paccaya)

- i. The four incorporeal aggregates are mutually related to one another by presence condition.
- ii. The four great essentials are mutually related to one another by presence condition.
- iii. now of conception, mentality (paṭisandhi-citta) and corporeality (kammaja-rūpa) are mutually related to each other by presence condition.
- iv. Consciousness and its concomitants are related to the mind produced corporeality (cittaja-rūpa) by presence condition.
- v. The great essentials are related to their derived matter (upādā-rūpa) by presence condition.
- vi. Eye-base is related to eye-consciousness and its concomitants by presence condition.
- vii. Ear-base is related to ear-consciousness and its concomitants by presence condition.
- viii. Nose-base is related to nose-consciousness and its concomitants by presence condition.
- ix. Tongue-base is related to tongue-consciousness and its concomitants by presence condition.
- x. Body-base is related to body-consciousness and its concomitants by presence condition.
- xi. Visible object is related to eye-consciousness and its concomitants by

presence condition.

xii. Sound is related to ear-consciousness... (as above)

xiii. Smell is related to nose-consciousness... (as above)

xiv. Taste is related to tongue-consciousness... (as above)

xv. Tangible object is related to body-consciousness... (as above)

xvi. Visible object, sound, smell, taste and tangible object are related to mind-elements (pañcadvārāvajjana and sampaticchana-dvi) and their concomitants by presence condition.

xvii. Depending on this corporeality (i.e., heart-base) mind element and mind-consciousness element (i.e., mano-dhātu and mano-viññāṇa dhātu) arise; that corporeality is related to the mind-element, the mind-consciousness element and their concomitants by presence condition.

22.Natthipaccayota'ti:

Samanantaraniruddhā cittacetāsikā dhammā paṭuppannānaṃ cittacetāsikānaṃ dhammānaṃ natthipaccayena paccayo.

Absence Condition (Natthi Paccaya)

Consciousness and its concomitants, which have just ceased in contiguity, are related to the present consciousness and its concomitants, which have arisen in a similar manner, by absence condition.

23.Vigatapaccayo'ti:

Samanantaravigatā cittacetāsikā dhammā paṭuppannānaṃ cittacetāsikānaṃ dhammānaṃ vigatapaccayena paccayo.

Disappearance Condition (Vigata Paccaya)

Consciousness and its concomitants, which have just disappeared in contiguity, are related to the present consciousness and its concomitants, which have arisen in a similar manner, by disappearance condition.

24.Avigatapaccayo'ti:

Cattāro khandhā arūpino aññamaññaṃ avigatapaccayena paccayo.

Cattāro mahābhūtā aññamaññaṃ avigatapaccayena paccayo.

Okkantikkhaṇe nāmarūpaṃ aññamaññaṃ avigatapaccayena paccayo.

Cittacetāsikā dhammā cittasamuṭṭhānānaṃ rūpānaṃ avigatapaccayena paccayo.

Mahābhūtā upādārūpānaṃ avigatapaccayena paccayo.

Cakkhāyatanaṃ cakkhuviññāṇadhātuyā taṃsampayuttakānaṃ dhammānaṃ avigatapaccayena paccayo.

Sotāyatanaṃ sotaviññāṇadhātuyā taṃ sampayuttakānaṃ dhammānaṃ avigatapaccayena paccayo.

Ghāṇāyatanaṃ ghānaviññāṇadhātuyā taṃsampayuttakānaṃ dhammānaṃ avigatapaccayena paccayo.

Jivhāyatanaṃ jivhāviññāṇadhātuyā taṃsampayuttakānaṃ dhammānaṃ avigatapaccayena paccayo.

Kāyāyatanaṃ kāyaviññāṇadhātuyā taṃsampayuttakānaṃ dhammānaṃ avigatayena paccayo.

Rūpāyatanaṃ cakkhuviññāṇadhātuyā taṃsampayuttakānaṃ dhammānaṃ avigatapaccayena paccayo.

Saddāyatanaṃ sotaviññāṇadhātuyā taṃ sampayuttakānaṃ dhammānaṃ avigatapaccayena paccayo.

Gandhāyatanaṃ ghānaviññāṇadhātuyā taṃsampayuttakānaṃ dhammānaṃ avigatapaccayena paccayo.

Rasāyatanaṃ jivhāviññāṇadhātuyā taṃsampayuttakānaṃ dhammānaṃ avigatapaccayena paccayo.

Phoṭṭhabbāyatanaṃ kāyaviññāṇadhātuyā taṃsampayuttakānaṃ dhammānaṃ avigatapaccayena paccayo.

Rūpāyatanaṃ saddāyatanaṃ gandhāyatanaṃ rasāyatanaṃ phoṭṭhabbāyatanaṃ manodhātuyā taṃsampayuttakānaṃ dhammānaṃ avigatapaccayena paccayo.

*Yaṃ rūpaṃ nissāya manodhātu ca manoviññāṇadhātu ca vattanti,
taṃ rūpaṃ manodhātuyā ca manoviññāṇadhātuyā ca
taṃsampayutatkānaṃ dhammānaṃ avigatapaccayena paccayo.*

Paccayaniddeso Niṭṭhito.

Non-disappearance Condition (Avigata Paccaya)

The causal relations are the same as in presence condition. ‘Non-disappearance’ and ‘presence’ refer to similar conditions.

CLOSING

Our Resolve for Sāsanā

I take a vow to strive to the best of my physical, intellectual and financial capabilities for the perpetuation, promotion and propagation of the Buddha Sāsanā.

Buddhasāsanam Ciraṃ Tiṭṭhatu.

Buddhasāsanam Ciraṃ Tiṭṭhatu.

Buddhasāsanam Ciraṃ Tiṭṭhatu.

“May Buddha Sāsanā remain forever.”

Reference:

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အလှူအားလုံးတို့တွင် တရားအလှူသည် အမြတ်ဆုံး ဖြစ်ပေ၏။

"Sabba Dānam Dhammadānam Jināti"
(The Gift of Dhamma excels all gifts)



Donated by

BBAO Executive Committee
[2018-2020]

September 24, 2020

Sādhu... Sādhu...Sādhu

Designed by Ven.Siddhi