

Patthana and Vipassana (1)

Hetu Paccayo

(Root Condition)

By

Ashin Kundalabhivamsa

Saddhammariamsi Yeiktha Sayadaw

Translated by Daw Than Than Nyein

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Hetu Paccayo

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Patthana and Vipassana (1)

Hetu paccayo

(Root Condition)

Today is the New moon day of the second month of Waso, 1353 Myanmar Era (26.7.91). The *dhmma* talk that will be delivered today is on Root Condition (*Hetu paccayo*).

Hetu paccayo is in the *Patthana* treatise, one of the seven treatises of the *Abhidhamma Pitaka*. *Abhidhamma Pitaka* is one of three Pitakas. Hence, the meaning of *Abhidhamma* and also that of *Patthana* will be explained briefly.

There are two parts in the word *Abhidhamma*. *abhi* is one part and *dhamma* is another. *Abhi* means excelling or more distinctive than that of *Sutta Pitaka* and *dhamma* means teaching.

In expounding *Sutta desana* in *Pali*, five *khandhas*¹, twelve *ayatanas*², eighteen *dhatu*s³, *Patteccasamuppada*⁴, Four Noble Truths⁵, and Four Foundations of Mindfulness (*Satipatthana*)⁶ were only partly touched analytically. Whereas in *Abhidhamma desana*, five *khandhas*,

Twelve *ayatana*s, eighteen *dhatu*s, *Paticcasamuppada*, Four Noble Truths, and Four Foundations of Mindfulness (*Satipatthana*) were elaborately and analytically expounded. Hence, *Abhidhamma desana* is excelling and more distinctive than *Sutta desana*.

Motto: More distinctive
Than Sutta
Is *Abhidhamma*.

The meaning of *Patthana* in *Pali* is
“*Pakarehi thanam patthanam*”
Pakarehi = in many and various ways,
pavattam = happening; *thanam* = cause for.

Patthana is the happening in various ways conditional relations. The treatise that explained the various conditional relations is known as *Patthana* treatise. The elaborate explanation is giving not only on the conditioning states (cause) but also the conditioned states (effect) and the relationship between them is known as *Patthana* treatise.

Motto: *Patthana* is the teaching
On conditional relations
Between various conditioning states and
Conditioned states.

It is the most scientific explanation given on conditional relations. Hence, in this age of science, those who want

To study the Buddha's teachings scientifically should study *Patthana* treatise where various conditional relations are explained.

The conditional relations between the conditioning state (cause) and the conditioned state (effect), such as *rupa* cause and *nama* effect, *nama* cause and *rupa* effect, *rupa* and *nama* cause to form *nama* effect, and *rupa* and *nama* form to cause *rupa* effect are clearly explained. Since this is a scientific era it will be convincing and reliable only when the conditional relations between *rupa dhamma* and *nama dhamma* can be explained.

Due to the intensive research carried out by the present day scientists, the conditional relations of arising and passing away of matter (*rupa dhamma*) is distinctly known. The arisings and the passings aways of about ten million *rupa dhamma* in one second has been discovered. The Buddha had seen this phenomenon over 2500 years ago. Due to this discovery, the scientists have found the truth in the Buddha's teaching and are having more faith in it.

The conditional relations of arisings and passings away of mind (*nama dhamma*) has not been fully discovered by the scientists yet, but they are still searching. When this phenomenon is discovered, the *Buddha's sasana* will become more convincingly dependable. The Buddha had known this phenomenon for over 2500 years ago. In one second about one billion (10,000,000 x 100,000) arisings and passings away of *nama dhamma* was seen by the Buddha. Even though the scientists have not found this yet, they are still searching for it and if discovered, there will be more faith in the *Buddha's dhamma*.

Anyone who wants to study scientifically the conditional relations or cause and effect scientifically must study the *Patthana* treatise which is fully adequate. Thus, the definition given on *Patthana* is fairly complete now.

Hetu paccayo will now be expounded. Hetu paccayo as mentioned in Paccayaniddesa, in pali, will be discoursed.

Hetu paccayoti-

Hetu hetusampayuttakanam dhammanam

Tansamutthanananca rupanam

Hetu paccayena paccayo

Hetu paccayoti = root conditioning means; *hetu* = six roots; *hetusampayuttakanam* = those related to the six roots, namely; *dhammanca* = 71 rooted-consciousness⁷, 52 mental factors (*cetasika*) excluding delusion from 2 delusion rooted consciousness⁸; and *tamsamutthanananam* = rooted-consciousness and rooted-mental factors related to 6 roots, namely ; *rupananca* = rooted mind and rooted rebirth *kamma*-rooted matter (*rupa*); *hetu paccayena* = root conditioned by conditioning force; *paccayo uppakarako* = conditions; *hoti* = takes place; *iti* = thus; *bagava* = the Buddha; *avoca* = expounded with wisdom led by compassion.

Sadhu! Sadhu! Sadhu!

Six roots are the causes (*paccaya dhamma*). The conditioned states, related to the six roots: 71 rooted-consciousness; 52 mental factors (excluding delusion from 2 delusion-rooted consciousnesses), rooted mind-produced matter and rooted rebirth *kamma*-produced matter are of the consequential nature, the effect (*paccayupanna dhamma*). The collective aggregates (*samyuttakhandha*), and rooted mind-produced matter are the effect (*paccayupanna dhamma*).

The essential thing to know about the six roots is. The six roots are the three unwholesome roots: greed (*lobha*), hatred (*dosa*), and delusion (*moha*), and the three wholesome roots, and non-greed (*alobha*), non-hatred (*adosa*), non-delusion (*amoha*). These six roots are conditioning the consciousness and the mental factors; the rooted mind-produced matter, and rooted rebirth *kamma*-produced matter are collectively known as *sampayuttakhandha* in one's continuity of consciousness (*santana*). Hence, the six roots are conditioning both the matter (*rupa*) and the mind (*nama*).

When the three unwholesome roots are the conditioning states, consciousness and mental factors, the conditioned states are also unwholesome and hence the mind becomes defiled. The mind is no longer clear and the matter also is neither clear nor pure but gets defiled. When the three wholesome roots are the conditioning states, the matter and consciousness as well as mental factors become clear, resulting in an increase of *kusala dhamma*.

In the Buddha's teachings, these six roots are compared to the roots of a tree. Trees with good roots, trees whose

roots are not infected or damaged will certainly grow. Whereas trees with bad roots, trees whose roots are infected or damaged will not be able to grow but will gradually deteriorate.

Similarly, the results of wholesome and unwholesome root conditioning states and the conditioned states produced are the same in the audience's *santana*. While listening, the audience should reflect that this *dhamma* discourse is about the six roots present in their *santana*. This reflection will make them remember better. These six roots are present in the *santana* of all sentient beings.

All these six roots, sometimes the unwholesome roots and at other times, the wholesome roots are present in the *santana* of worldlings (*puthujjana*), stream-winners (*sotapanna*) and once-returners (*sakadagami*). For the non-returners (*anagami*) there are only five roots: *lobha*, *moha*, *alobha*, *adosa* and *amoha* but no more *dosa* is present. *Anagami* has no more *dosa* at all. For the *arahants* only three roots; *alobha*, *adosa* and *amoha* are present. These are only functional, indeterminate (*abyakata*) roots.

All six roots are present in the *santana* of other individuals as well as in us. Now, while listening, if the audience reflect "this *dhamma* discourse is about the six roots in our *santana*", it will be understood better. Listen to this *dhamma* talk with this reflection.

Lobha roots means having greed, craving;

Dosa root means having anger, ill-will;

Moha root means knowing with delusion, knowing wrongly;

Alobha root means having no greed;

Adosa root means having no ill-will, giving happiness;

Amoha root means knowing without delusion, knowing rightly;

All these six roots are present in the *santana* of this audience. Good roots and bad roots are competing with one another. When unwholesome roots, *lobha*, *dosa*, *moha* are present, wholesome roots, *alobha*, *adosa* and *amoha* do not have the chance to arise. On the other hand, when wholesome roots are present, unwholesome roots will not have the chance to appear. That is how the competition is going on.

In order not to have *lobha*, *dosa*, *moha* to arise the faults of these should be known. Only on knowing the faults, can they be prevented from arising. By knowing the benefits of *alobha*, *adosa* and *amoha*, the individuals can strive for having these wholesome roots in their *santanans*. Don't you think you should know the faults of *lobha*, *dosa* and *moha*? (One should know, Venerable Sir). Yes, you should know. You should also know the benefit's of *alobha*, *adosa* and *amoha*.

Lobha, *dosa* and *moha* can cause unwholesomeness (*akusala*) to arise in the *santana* of this audience, as follows:

It gives support to –

Panatipata = taking life of others;

Adinnadana = stealing other's properties;

Kamesumicchacara = doing wrong to the members of other families (sexual misconduct);

Musavada = telling lies;

Pisunavasa = slandering;

Pharusavasa = speaking harshly;

Samphappalapa = speaking frivolously;

Abhija = intending to get other's property unlawfully;

Byapada = intending to destroy others;

Micchaditthi = thinking right to be wrong and wrong to be right.

In order not to have unwholesome roots to be present in one's *santana*, you will have to know the faults of these in advance.

Alobha, *adosa* and *amoha* can cause the following wholesome deeds (*kusala kamma*) to arise in one's *santana*: not to take others' life; not to steal; not to have sexual misconduct; not to tell lies; not to do back biting; not to use harsh words; not to speak frivolous words; not to take other's property unlawfully; not to destroy others; and not to have wrong views.

This should be known briefly. When you know the benefits of *alobha*, *adosa* and *amoha* you can easily know the faults of *lobha*, *dosa* and *moha*.

The benefits of *alobha*, *adosa* and *amoha* are explained by the commentary (*atthakatha*) teachers as follows:

Alobho dana hetu

Alobho, not wanting; *dana hetu*, is the cause for dispensing charity (or) for being fully endowed with *dana* merit.

Adoso sila hetu

Adoso, not having anger; *sila hetu*, is the cause for being fully endowed with morality

Amoho bhavana hetu

Amoho, having wisdom; *bhavana hetu*, is the cause for being fully endowed with the practice of meditation.

Iti, thus; *atthakatha cariyō*, commentary teachers; *samvanneti*, explained them without deviation.

Sadhu! Sadhu! Sadhu!

When there is *alobha* in the *santana* of this audience, they will be complete with *dana* merit. If there is no greed, can *dana* be dispensed? (*Dana* will be dispensed venerable Sir). *Alobha* is the cause for the giving of *dana* merit, *lobha* is the cause for stinginess (*micchariya*) and not being able to dispense charity. What is the conditioning state for being able to donate? *Alobha* is the conditioning state for being able to donate.

Adosa is the cause for being fully endowed with *sila*. *Adosa* means *metta*. Individuals who have loving kindness (*metta*) in abundance and who want others to be happy observe *sila* securely. Can the individuals who want others to be happy, kill or take life of others? (That individual with *metta* cannot kill, Venerable Sir). If one kills, others will be unhappy, so there can be no killing.

The individuals, who want others to be happy cannot steal others' property. If one steals, others will be unhappy. They will feel physically and mentally unpleasant. So one cannot steal. *Adosa* is the cause for keeping *sila* securely and is the cause for being fully endowed with *sila*.

Adosa, metta, is the cause for observing *sila*. Will not the individuals who have great hatred or anger, every now and then, break *sila*? (They will break *sila*, Venerable Sir). When wanting to kill, they kill; when wanting to hit, they hit; and when wanting to steal, they steal. That is why it is said that *dosa* is the cause for breaking of *sila*. When the unwholesome *dosa* root conditioning arises, *sila* is broken. Whereas the wholesome *adosa* root conditioning helps to becoming fully endowed with *sila*. So, isn't it necessary to have many good roots as far as possible? (It certainly is necessary, Venerable Sir).

Amoho bhavana hetu

Amoho = *amoha* (wisdom) is; *bhavana hetu* = the cause for being able to practice meditation or the cause for being fully endowed with *bhavana kusala* merit.

Delusion, *moha*, is the cause for not being able to meditate. Individuals with great delusion (*moha*) cannot meditate as they are unintelligent. *Amoha* is wisdom, *bhavana* is a matter of wisdom. Those who can be happy with the matter of meditation are endowed with the wisdom. Unhappy persons cannot meditate. They are unintelligent and they are filled with *moha* root. Isn't the six conditioning states distinctly known? (It is distinctly known, Venerable Sir).

Alobha helps to become endowed with *dana* merit. *Lobha* makes one not be able to donate. *Adosa* helps one to be fully endowed with *sila*. *Adosa* helps to be fully endowed with *sila*. *Dosa* helps to break *sila*. *Amoha* helps to become fully endowed with *bhavana* merit. *Moha* helps to make it impossible to meditate. It is now very clear. In whose *santana* are these roots arising? They are arising in the *santana* of this audience. Don't you have to be very careful of these? (We have to be very careful of these, Venerable Sir). Don't you have to try to eliminate *lobha*, *dosa* and *moha* as quickly and as much as possible? (We should try thus, Venerable Sir). Yes, you should try. That means you must exert effort so as to be complete with *alobha*, *adosa* and *amoha* in one's *santana*.

One should know the nature of cause and effect of roots. The effect produced by the cause is further explained by the commentary teachers.

Alobhena pettivisaye na hoti

Alobhena = with *alobha*; *pettivisaye* = in *peta* realm;

Uppapatti = rebirth; *na hoti* = is not possible.

Adosena niraya na hoti

Adosena = with *adosa* (*metta*); *niraya* = in hell (*niraya*);

Uppapatti = rebirth; *na hoti* = is not possible.

Amohena tiricehana yoniyan na hoti

Amohena = with wisdom (*amoha*);

tiricehana Yoniyan = in animal world; *nibbatti* = to be reborn;

na hoti = is not possible.

Isn't it obvious that *alobha* is not the cause for one to be reborn in the *peta* realm; *adosa* is not the cause for one to go down to hell and *amoha* is not the cause for one to be reborn in the animal world? (It is obvious, venerable Sir). Is it obvious that *lobha* is the cause to make one to be reborn in the *peta* realm; *dosa* is the cause to make one be reborn in hell (*niraya*) and *moha* is the cause for one to be reborn in the animal realm? (It is obvious, Venerable Sir). Isn't it obvious that roots are conditioning? (It is obvious, Venerable Sir).

While having *lobha* in abundance, on dying with *lobha*, where can one be reborn? (One can be reborn in *peta* realm, Venerable Sir). Yes, one will be reborn in the *peta* realm, who is conditioning to make this happen? *Lobha* root is conditioning for this to happen?

Moto: On dying with *lobha*,
Reborn in the realm of *peta*,
Shall they be.

Due to root condition (*hetu paccayo*), when *lobha* is conditioning, where shall the people be reborn? (They shall be reborn in the *peta* realm, Venerable Sir).

Moto: On dying with *alobha*,
Reborn in the realm of human and *deva*,
Shall they be.

Due to root condition (*hetu paccayo*), when *alobha* is conditioning,

people can be reborn in human, *deva* and *brahma* worlds.
Brahma world can be included in *deva* world as well.

Moto: On dying with *dosa*,
Reborn in the realm of *niraya*,
Shall they be.

Due to root condition (*hetu paccayo*), when *dosa* is conditioning,
where will people go? (They will go to *niraya* realm, Venerable Sir).
So should one not stay without *dosa*? (One should stay without
dosa, Venerable Sir). Yes, one should stay without *dosa*.

Moto: On dying with *adosa*,
Reborn in the realms of human and *deva*,
Shall they be.

Due to root condition (*hetu paccayo*), when *adosa* is conditioning,
people can get to human, *deva* and *brahma* worlds.

Moto: On dying with *moha*,
Reborn in the realm of *tiricehana*,
Shall they be.

Due to root condition (*hetu paccayo*), when *moha* is conditioning,
where shall the people be reborn? (people shall be reborn in the
animal world, Venerable Sir). Animals live in delusion. Due to
delusion, there can be no wholesome deeds (*kusala*). To be
reborn in the human world is very difficult for them. So, don't

You have to eliminate delusion (*moha*) from one's *santana* as much as possible? (One should eliminate thus, Venerable Sir). Yes, one should try.

Moto: On dying with *amoha*,
Attaining *nibbana*,
Shall they be.

Amoha means wisdom (*panna*). On dying with wisdom, the noblest and highest effect that can be achieved is attainment of *nibbana*. Individuals can be reborn in human, *deva* and *brahma* worlds.

To be able to die without delusion (*amoha*) is very important. When one is accustomed to wisdom (*amoha*) and, on dying with (*amoha*), according to one's *paramita*, one will reach noble and nobler realms and also attain *nibbana*. To die with *panna*, what *dhamma* should one be contemplating? One should die while noting. *Vipassana nana* can develop while noting, isn't it? (*Vipassana nana* can develop while noting, Venerable Sir).

On Dying with *vipassana nana*, one will reach noble and nobler realms. On nearing death, every individual has to face the fatal illness, with which one has to die. Isn't it? (Every individual will have to face thus, Venerable Sir). When an individual can note very well to overcome this illness and die while noting, what will you call this way of dying? (It is known as dying with wisdom (*amoha*), Venerable Sir). Yes, it is dying with wisdom. Due to this *amoha* root conditioning, can the individual be reborn in noble and nobler realms? (The individual can get to noble and nobler realms, Venerable Sir).

[Note: Roots can condition only in the present existence and at present. Whatever happens in the next existence is the continuation of the effect. In the hereafter, root is not conditioning directly. This should be noted.]

Yogasamasiti arahanta = one whose illness is cured and becomes an *arahant* simultaneously.

Jiviasamsiti arahanta = one who becomes an *arahant* and passes away simultaneously.

Passing away while noting, it is dying with *amoha* and gaining *parinibbana*. On dying with wisdom (*panna*) having gained *parinibbana* as an *arahant*, where will the individual be? (The *arahant* will be in *nibbana*, Venerable Sir).

To be able to die with *amoha* is most important for this audience. What *dhamma* should you practice to be able to die with *amoha*? (We must practise *satipatthana vipassana*, Venerable Sir).

To die, while noting that is, with *amoha* is the best way to die. On dying without delusion, if an individual is a *sotapanna*, he will get to a noble realm; if a *sakadagami*, he will either be reborn in human or six *deva* worlds; if an *anagami*, he will be reborn in the *brahma* worlds; if an *arahant*, he will enter *nibbana*. This is how the commentary teachers have explained appropriately and correctly.

When the three bad roots, *lobha*, *dosa* and *moha*, are conditioning, an individual can become an animal, a *peta* or go down to *niraya*, isn't it? (It can happen thus, Venerable Sir). Yes, it can happen. When the three good roots, *alobha*, *adosa* and *amoha* are conditioning, an individual can be reborn in human,

deva and *brahma* worlds and can even reach up to *nibbana*.

Hence, isn't it necessary for this audience to strive for having *alobha*, *adosa* and *amoha*? (It is necessary to do so, Venerable Sir). Yes, it is necessary. Because you are in the human realm at this moment, you can strive for three good qualities. This audience is always striving to have *alobha*, *adosa* and *amoha*. It is to be very delighted.

The commentary teachers have giving many explanations, such as faults of *lobha*, *dosa* and *moha*; the benefits of *alobha*, *adosa* and *amoha*. Those are the faults and the benefits of the roots. The exposition given by the commentary teachers is highly commendable.

Alobho arajassa paccayo hoti

Alobho = the non-greed; *arajassa* = of having good health; *paccayo* = the cause; *hoti* = is.

Adoso yobbanassa paccayo hoti

Adoso = the non-anger, the absence of anger; *yobbanassa* = of looking younger; *paccayo* = the cause; *hoti* = is.

Iti = thus; *atthakathacariyo* = commentary teachers; *samvenneti* = explained very appropriately and correctly.

Sadhu!

Sadhu!

Sadhu!

Alobha = the non-greed, the non-covetousness, *ayojassa* = of being free from ailments; *paccayo* = is the cause.

Since the individual having the less greed in eating as well as in other bodily or verbal actions will act moderately and in balance. So are not these individuals healthy? (They are healthy, Venerable Sir). Yes, they are healthy.

On the contrary, the greedy individual will over eat when he sees the food he likes. A greedy person is a heavy eater. Thus, eating too much will cause indigestion.

Alobha is the cause for having good health. *Lobha* is the cause for having poor health. Should one not be careful? (One should be careful, Venerable Sir).

Individuals having too much *lobha* tend to be unhealthy. Having much *lobha*, wanting this and that, wherever one is, whatever the time is, if one is preparing and eating whatever kind of food, will one be healthy? (One will not be healthy, Venerable Sir). Yes, one will not be healthy. Whereas the individual having less *lobha* considers the appropriate time and takes only what is suitable; eat only the suitable food and refrain from eating anything unsuitable. Having less *lobha* and taking the right quantity of food is the cause for having good health.

Health is an excellent gift for this audience.

Aroja parama labha

Aroja = health is; *parama* = an excellent; *labha* = gift.

Health is an excellent gift. This audience has heard about this before. Only by having good health, effort can be exerted and it can help accomplish in mundane affairs.

Cannot the individual perform, according to the best of one's ability and wisdom in social and economic mundane affairs? (He can do so, Venerable Sir). In *supramundane* or *dhamma* affairs also, only the healthy individual can practice his chosen *dhamma* diligently. Can an unhealthy individual practice diligently? (No he cannot practise diligently, Venerable Sir).

Moto: Faith, good health, straight forwardness

Repeated effort and perceiving arisings and

Passings away.

Are the five factors for realizing *dhamma*.

Among the five factors, faith is the first one, while good health is the second one. To be healthy is the second important factor conducive to the realization of *dhamma*. So, isn't it proper to have *alobha* in one's *santana*? (It is proper, Venerable Sir). Doesn't one have exert effort to have less *lobha* as possible? (One has to exert effort thus, Venerable Sir). Doesn't one need to exert effort, out of the roots to be endowed with *alobha* and to be able to abandon *lobha*? (One has to exert effort thus, Venerable Sir).

Adosa, non-anger, is the cause for youthfulness. As *adosa* is the cause for youthfulness, then *dosa*, anger, must be the cause for easy ageing. An angry individual with intense *dosa*, burning with fire of *dosa*, gets old easily. As *dosa* (fire) rages, it starts to consume the mind-rooted matter in one's *santana*. The graying of hair, deafness, stooping and toothlessness tend to come quickly to an angry person. Anger, *dosa* is the true cause for getting

old quicker than usual. Having, *adosa, metta* in abundance is the true cause for youthfulness. This is how the commentary teachers have explained the conditional relations of roots.

Wisdom, *amoha*, is the cause for longevity. If one has wisdom, one performs only suitable deeds and refrains from performing unsuitable deeds. Will he enjoy longevity? (Yes, he will enjoy longevity, Venerable Sir). Delusion, *moha* is the cause for having a short life. Due to delusion, one does not know what is good or bad; what is compatible or not compatible; what is suitable or not suitable for him. If he acts thus, will it not be the cause for having a short life? (Yes, it will be, Venerable Sir). One's life can be shortened.

Are the roots always conditioning in the *santana* in this audience? (Always conditioning, Venerable Sir). The conditioning states have two causes: one produces good effects and the other bad effects. All individuals, who do not attain *arahatship* yet, have these roots. So shouldn't one be especially mindful or not? (One should be especially mindful, Venerable Sir).

Alobho bogasampattiya paccayo hoti

Alobho = the *alobha*, having no covetousness;
bogasampattiya = of being fully endowed with wealth;
paccayo = the cause; *hoti* = is.

Adoso mittasampattiya paccayo hoti

Adoso = the *metta*, having neither anger nor doing wrong to others; *mittasampattiya* = of being complete with friends;
paccayo = the cause; *hoti* = is.

Amoho attasampattiya paccayo hoti

Amoho = the *amoha*, the wisdom; *attasampattiya* = that makes oneself acquire an all round completeness;
paccayo = the cause; *hoti* = is.

Iti = thus; *atthakathacatiyo* = commentary teachers;
samvanneti = explained correctly without deviation.

Sadhu! Sadhu! Sadhu!

Out of the roots in the *santana* of this audience, *alonha*, having no covetousness is the cause for acquiring wealth. The generous persons usually are fully endowed with luxuries, properties and precious things. Because of having no covetousness, will not one dispense charity? (One will dispense charity, Venerable Sir). When one performs charity, definitely, one gets more and more property in this very life and also in future existences.

As *alonha* is the cause for having wealth in abundance, *lobha* must be the cause for having poverty. When one is too greedy, one cannot dispense charity. A greedy person may be in scarcity in this life and also in future existences, which is evident.

Adosa, *metta* is the cause for having amiable friends. As *adosa* is the cause for having many friends, *dosa* must be the cause for losing friends. Very often, angry persons tend to lose friends because the no forbearance, and will not tolerate anything. Can they have close friends? (No, they cannot have close friends, Venerable Sir). *Dosa* and intolerance are compatible to one another. Because of intense anger, one cannot tolerate and

because one cannot tolerate one has intense anger. For someone with intense anger, will others be close to him? (No, others will not be close, venerable Sir). For one who gets angry on trifle matters, no one will be close to him. So anger, *dosa* is the cause for the breaking of friendship.

Adosa, metta is the cause for having many friends. One who wants others to be happy can tolerate many things. *Adosa* and tolerance are compatible to one another. One who can tolerate must have plenty of *metta* (*adosa*) in one's *santana*, whereas one who cannot tolerate must have anger in abundance. If one can have tolerance in everything, will he gain friends? (He will gain friends, venerable Sir). The explanations given by the commentary teachers are very realistic.

Commentary teachers (*atthakathacariyo*) were those who understand the wish of the *Buddha*. Their expositions of the *Buddha*'s words taken from the *Pali* text could be considered as the same words of the *Buddha*.

Should not one follow the expositions of the *atthakatha* teachers? (One should follow, Venerable Sir). Yes, one should follow them. If one wants to be happy with many friends, what kind of *dhamma* should one practise? (One should practise to have *metta* (*adosa*), Venerable Sir). Yes, one must cultivate to have in abundance *metta* (*adosa*) which is the cause for prosperity. Those who are with individuals who have *metta*, loving-kindness in abundance are pleasant physically as well as mentally. Will individuals having many friends be happy? (They will be happy, venerable Sir). Yes, they will be happy. This is how roots, (*hetu paccaya*) are conditioning.

Amoho attasampattiya paccayo hoti

Amoho = *amoha*, the wisdom; *attasampattiya* = that makes oneself acquire completeness; *paccayo* = the cause; *hoti* = is.

An individual without delusion or with *amoha* can differentiate between what is right and what is wrong; what is suitable and what is unsuitable. Shall he not acquire completeness in himself? (He shall acquire completeness, Venerable Sir). Yes, he will be complete in all aspects. *Amoha* is the cause for having completeness.

As *amoha* is the cause for having completeness, *moha* must be the cause for having incompleteness and degeneration. An individual with *moha* cannot differentiate between what is right and what is wrong; what is suitable and what is unsuitable and what is proper and what is *unproper*. Then, will he not get degenerated? (He will get degenerated, Venerable Sir). Not knowing poses more difficulty than not having. The saying “not knowing poses more difficulty than not having” means *moha*. It is also known as *avijja* or *moha*. *Avijja* means “in darkness” or having no light. When an individual cannot differentiate between what is right from what is wrong; what is suitable from what is unsuitable and what is beneficial from what is unbeneficial, will he not get degenerated? (Yes, he will get degenerated, Venerable Sir). The explanation of commentary (*atthakatha*) teachers is very realistic.

In addition, commentary teachers gave more explanations. *Alobha* is the cause for refraining from taking delight in sensual pleasures (*kamasukhallikanuraga*). An individual with

Greedless (*alobha*) nature can refrain from practise of taking delight in sensual pleasures (*kamasukhallika*).

Adosa is the cause for not committing the act of making oneself practise self-mortification (*attakilasama*). *Dosa* leads oneself to be haggard in body and tired in mind. Can one who has *adosa* refrain from this act? (He can refrain, Venerable Sir).

Amoha is the cause for having the ability to practise the middle way (*mijjhimapatipada*). Isn't the *dhamma* on roots (*hetu paccayo*) wonderful? (It is wonderful, Venerable Sir). If one has *alobha*, one will not take delight in sensual pleasures. If one has *adosa*, one will not practise self-modification. If one has *amoha*, one will be able to practise the middle way. So when one has greed, one may take delight in sensual pleasures; when one has anger, one will practise self-modification, when in *delusion*; one cannot decide one way or the other and cannot practise anything diligently. This is how the commentary (*atthakatha*) teachers have expounded.

Lobha, *dosa* and *moha* are always giving sufferings (*dukkha*) to the individuals. When there are *lobha*, *dosa* and *moha* in one's *santana*, there is no chance to have happiness. Even when one has many a considerable progress in status, if one still has *lobha*, this *lobha* will still make one suffer. One who is endowed with *lokiya jhanasampati* can still have *lobha*. Isn't he still having *lobha*? (He is still having *lobha*, Venerable Sir). Even the individuals who are endowed with *lokiya jhanasampatti* are being subjected to the conditioning of *lobha*, and they still have to suffer *dukkha*.

At one time in the city of *Kapilavattha*, there was a lady named *Gopika*. She detested the life of a woman and longed to be a man. Due to the longing, she took refuge in the triple gems, observed the five precepts securely, and very often wished not to be a woman but be a man.

There are four causal factors that can make a woman be born a man.

- (1) Taking refuge in the triple gems with conviction;
- (2) Observing the five precepts securely;
- (3) Not wanting the womanhood; and
- (4) Wanting the manhood.

How many factors are there? (Four factors, Venerable Sir). Yes, one should dwell practicing these four.

Hence, *Gopika* was contemplating these four factors in order to have her wish fulfilled, she revered the three monks in the monastery where she took refuge in. These three monks were no ordinary monks, they have practised to attain *jhanas* and were endowed with *lokiya jhana*. The woman revered the monks who had attained *jhana*. She also longed to be a man since disliking to be a woman and performed wholesome deeds (*kusala*).

After her death, she was reborn as *Gopaka deva* the son of the king of *devas* at *Tavatimsa*. The monks who had attained *jhana*, after their life span was over were reborn as celestial entertainers (*gandhabba*) dancers at *Catumaharajika deva* realm.

One day these dancers arrived to entertain *Gopaka deva*. Oh, these dancers have good appearance, sing very well and their dance is superb. Then, *Gopaka deva* pondered into their past lives with *deva* eyes. He discovered that these dancers have such completeness now because in their previous existence they have been monks complete with noble *sila*. Their dancing superb, singing excellent, appearance very pleasing because of having noble *sila* as monks. “Due to their noble *sila*, they now have the chance to enjoy pleasantness”, reflected *Gopaka deva* and he was very pleased about it.

Then *Gopaka* reflected further into their past lives to see what level of *dhamma* they have attained. He found out that they have attained *jhana* in their previous lives. “OH, that is why they are so pleasant”, thought the *deva*. Then he further looked to find out, “Oh, from which place and monastery they are from?”, and he discovered that they were indeed the very monks in his monastery whom he had revered. The *deva* became very unhappy. He was disappointed and reflected thus, “Oh they have not been up to the mark.”

Then *Gopaka deva* scolded the dancers: “which way have you been looking when the *Buddha* was expounding the *dhamma*? Were you all sleepy then? And so on.” Thus he scolded the dancers very severely. The monks who were endowed with *jhana* were being scolded, isn't it? (Yes, they are being scolded, Venerable Sir). Why is it so? It is because of *lobha*. For many existences these monks had a craving for dancing and because of this clinging to *lobha*, they were reborn in *Catumaharajika deva* realm. Since they were endowed with *jhana*, they

should have been reborn in the fine material world (the *brahma* realm). Now where are they? They are in *Catumaharajika deva* realm, the lowest level of the deva realms and are lowly born dancers.

As they were being scolded, they thought over it. “We are here to have the wages and honour bestowed by the audience. Now what we get is the scolding”. So these dancers looked into their past with their *deva* eyes and were so ashamed to find out that *Gopaka* was the female donor (*dayika*) who had revered them. He is now in a higher status. Though we had attained *jhana* and also were the ones being revered, what has become of us. They felt so ashamed.

Out of the three celestial dancers, two of them were so remorseful that they practised meditation and became *anagami* and were transferred at once to the *brahma* realm. The remaining one had so much clinging to *lobha* that he had to remain in the *Catumaharajika* realm as a dancer. Isn't *lobha* root bad? (It is bad, Venerable Sir). Even after attaining *jhana*, can it still give *dukkha*? (Yes, it can still give *dukkha*, Venerable Sir). Hence, to be free from *lobha*, *dosa*, *moha* as much as possible, and not to have the chance for the bad roots to arise or to arise as little as possible in your *santana*, don't you have to be mindful? (We have to be mindful, Venerable Sir). Yes you have to be mindful.

It is almost alright if one is being fully endowed in one's *santana* with the two good roots of *alobha* and *adosa*. If one is endowed with the two roots of *alobha* and *adosa*, in the practise of *satipatthana vipassana*, the two, *kayanupassana* and *vedenaupassana satipatthana* can be distinctly contemplated.

Puimanam = that had arisen earlier; *dvinnam* = *lobha* and *dosa*, the two roots; *anabhavena* = due to their power; *purimani* = that had arisen earlier; *dvi* = the two; *satipatthanam* = foundations of mindfulness, *kayanupassana* and *vedananupassana satipatthana*; *ijjhanti* = are being fully endowed (with these two roots); *iti* = thus; *atthakathacatiya* = commentary teachers; *samvanneti* = had explained correctly without deviation.

Sadhu! Sadhu! Sadhu!

In these two roots of *alobha* and *adosa* is of the nature of non-covetousness; *adosa* is of the nature of not doing wrong to others and not getting angry. In practising *vipassana* meditation, if one is fully endowed with these two roots, one can practise to experience the *dhamma* distinctly in *kayanupassana satipatthana* and *vedananupassana satipatthana*. Isn't it wonderful? (It is wonderful, Venerable Sir). Where will one get to, when one can practise to perceive *dhamma*? (One will get to *nibbana*, Venerable Sir). Yes, one gets to *nibbana*.

Those who have inherent *alobha* and *adosa* roots should practise, mainly, these two *satipatthana vipassana* meditations. If one has indistinct experience in practising *kayanupassana satipatthana* and *vedananupassana vipassana* meditations, what roots does one have in one's *santana*? (*Alobha* and *adosa* roots, Venerable Sir).

Pacchimassa = *amoha*, the last root; *Anubhavana* = due to power; *pacchimani* = that had arisen the last; *dvi* = the two; *satipatthanas*; *ijjhanti* = are being fully endowed (with these two roots); *iti* = thus; *atthakathacariyo* = commentary teachers; *samvanneti* = had explained correctly and without deviation.

Sadhu! Sadhu! Sadhu!

Due to the power of *amoha* root, one can be complete with *cittanupassana satipatthana* and *dhammanupassana satipatthana*. Those who are endowed with knowledge (*amoha*) may especially be good at doing well in practising *cittanupassana satipatthana*, and *dhammanupassana satipatthana*. When one is doing well in practising *cittanupassana* and *dhammanupassana*, can it be concluded that the one concerned is endowed with the knowledge (*amoha*) root? (Yes, it can be concluded thus, Venerable sir). Isn't it proper how commentary teachers have explained on roots? (It is proper, Venerable Sir).

It also means that those who are with *lobha*, *dosa* and *moha* roots in abundance will not be able to do well in the practise of any *satipatthana* contemplation. In order to be able to abandon as much *lobha*, *dosa* and *moha* roots as far as possible and to be endowed with as much *alobha*, *adosa* and *amoha* roots as far as possible, this audience has to give *dana*, observe *sila* and practise *samatha* and *vipassana* meditations to one's utmost ability.

Dana can be in a small way, abandon the bad the bad roots momentarily. While preparing alms-food for the offering, the donor, even before dispensing *dana*, is free from attachment to the alms-food. One is being free from *lobha* and having *alobha*.

While dispensing *dana*, the intention of the donor is that the *donees* who have come to accept the food offered be happy and delighted in having the food. It is *adosa, metta*. Isn't it? (It is *adosa, metta*, Venerable Sir).

By offering in this way, will not the donor be having the knowledge (*amoha*) led by faith, that one will become wealthy with properties and precious things (*ratana*) in all future existences. Will one be able to dispense all kinds of *kusala* that one desires repeatedly, which is conducive to attaining the bliss of *nibbana*? (One will be endowed thus, Venerable Sir).

During the dispensation of *dana*, will not there be an increase in non-greed (*alobha*) which is not to be attached or cling to the property; increase in loving-kindness (*adosa* or *metta*) which is the thought the *donees* who have come to accept the alms-food be well and happy; increase in knowledge (*amoha*) led by faith which is knowing that the effect of dispensation will be rewarded? (There will be an increase, Venerable Sir).

When *alobha, adosa* and *amoha* appear, will not *lobha, dosa* and *moha* automatically disappear? (They will disappear automatically, Venerable Sir). Yes they will be automatically

abandoned. Nevertheless, can one dispense *dana* all the time? (No. One cannot do so all the time, Venerable Sir). Yes one cannot do so. But while offering, these three bad roots are being discarded. Isn't it proper to be able to dispense *dana*? (It is proper, Venerable Sir). In order to be able to discard permanently, the *dhamma* that one must practise is *satipatthana vipassana* meditation.

In practising *vipassana* meditation, at every noting, *lobha*, *dosa* and *moha* are abandoned. At the very moment of noting, rising, falling, sitting, touching, lifting, pushing, dropping and so on, *lobha*, *dosa* and *moha* have no chance to arise. On noting rising, falling, there cannot be craving for things because the mind cannot dwell on two objects simultaneously. During the noting, *lobha* has no chance to arise.

The unhappiness for not getting what one wants has also no chance to arise. When noting is accomplished, hatred (*dosa*) or grief (*domanassa*) and also delusion (*moha*) have no chance to arise. While noting rising, falling, doesn't one understand correctly that rising is *rupa dhamma* and noting is *nama dhamma*? (It is understanding correctly thus, Venerable Sir). Yes, understanding without delusion is certainly *amoha*.

At every noting, isn't *lobha*, *dosa* and *moha* are being abandoned? (They are being abandoned, Venerable Sir). At every noting *alobha*, *adosa* and *amoha* are being developed. On practising *vipassana* meditation, three bad roots, *lobha*, *dosa* and *moha* are abandoned; and three good roots, *alobha*, *adosa* and *amoha* are being strengthened. Isn't merit being gained at every

noting in *vipassana* meditation? (Merits are being gained, Venerable Sir). The explanation given by the commentary teachers is fully complete.

Aniccadassanena alobha hoti

Dukkhadassanena adoso hoti

Anattadassanena amoho hoti

Aniccadassanena = on perceiving *anicca*; *alobo* = the *alobha*; *hoti* = is established.

Dukkhadassanena = on perceiving *dukkha*; *adoso* = the *adosa*; *hoti* = established

Anattadassanena = on perceiving *anatta*; *amoho* = the *amoha*; *hoti* = is established; *iti* = thus; *attakathacariyo* = commentary teachers; *samvanneti* = explained correctly without deviating.

Sadhu! Sadhu! Sadhu!

Anniccadassanena = by perceiving *annicca* ; *alobho* = *alobha*; *hoti* = is established. When one can note to perceive *anicca*, on perceiving *anicca*, *alobha* arises and so will there be any desire or craving for things? (There will not be any desire, Venerable Sir). Nothing is permanent. All phenomena in ones' *khandha* are not permanent. *Rupa dhamma*, as well as *nama dhamma* are impermanent. All material things are also not permanent. Since impermanence is known, will there be any *lobha* arising? (*Lobha* will not arise, Venerable Sir). Yes, it is *alobha*.

Dukkhadassanena = on perceiving *dukkha*; *adoso* = the *adosa*; *hoti* = is established. On perceiving *dukkha* as “arisings and passings away, arisings and passings away,” and as they are so oppressing and as one takes them as *dukkha*, there will be no more desire for *dosa* to arise. Don’t people have *dukkha* because of *dosa*? (They have, Venerable Sir). Oh, it is not desirable to have *dosa* which is the cause of *dukkha*. Now that *dukkha* is perceived no more *dukkha* is desired. On perceiving *dukkha*, one becomes free from *dosa*. On practising *vipassana* meditation, when one perceives *dukkha* thoroughly, one is free from *dosa* and *metta* is cultivated. After practising *vipassana* meditation, loving-kindness (*metta*) becomes more developed. Isn’t it evident that one has cultivated *metta* for others to be happy? (It is evident, Venerable Sir). Yes, it is very evident. One does not have *dosa* any more even when meeting people whom one does not wish to meet. *Adosa* (*metta*) is distinctly developed.

According to the conditional relations (*Patthana*) good roots result. Why does this happen so.....? It is because of the ability to perceive *dukkha*. To perceive *dukkha*, what *dhamma* must one practise? (One must practise *vipassana* meditation, Venerable Sir). Only by practising *vipassana* meditation, can one perceive true *dukkha*.

Anattadassanena = by perceiving *anatta*; *amoho* = the *amoha* or nondelusion or wisdom; *hoti* = is established. When one can practise to perceive *anatta*, correct understanding, *amoha* is established. Nothing can be controlled. Can one control *rupa dhamma* and *nama dhamma* in one’s *khandha* as, “it should be this, it should be that, everything good must happen and nothing bad must take place?” (It cannot be controlled thus, Venerable Sir). Nothing can be controlled by anybody. Isn’t it correct

understanding? (It is correct understanding, Venerable Sir). To correctly understand is *amoha*.

On perceiving *anatta*, *amoha* root can be cultivated in one's *santana*. By practising which *dhamma*? (By practising *satipatthana vipassana dhamma*. Venerable Sir).

On perceiving *anicca*, *lobha* is abandoned and *alobha* takes place. When *alobha* arises *dana kusala* will accrue. Isn't *dana kusala* be more endowed than before? (It is more endowed, Venerable Sir). Let us include the motto and recite.

Motto: On perceiving *anicca*, *lobha* is abandoned.

When *lobha* is eliminated, *alobha* takes place.

When *alobha* arises, one's *dana* shall be fully endowed.

When one can practise to perceive *anicca*, one knows impermanence. On knowing impermanence, cannot *lobha* be abandoned? (*Lobha* can be abandoned, Venerable Sir). Nobody likes impermanence. Hence, nothing will be desired and so one is being freed from *lobha*. "Freed from *lobha*," means *lobha* has been eliminated. When freed from *lobha*, *alobha* takes place. As soon as *lobha* is eliminated, doesn't *alobha* arise? (It arises, Venerable Sir). When there is no *lobha*, *alobha* will arise and they are directly opposite. When *alobha* takes place, can one

Perform *dana* more than before? (One can perform thus, Venerable Sir). Yes, one can perform *dana* fully.

On perceiving *anicca*, *lobha* is eliminated. When freed from *lobha*, *alobha* will take place. Since *alobha* arises, *dana kusala* will be performed. Doesn't this audience want to be endowed with *dana*? (We want to be endowed with *dana*, Venerable Sir). Hence one has to practise to perceive *anicca*, isn't it? (One has to practise thus, Venerable Sir). Yes, one has to practise.

What *dhamma* has to be practised so that the bad roots are abandoned and the good ones are cultivated from the roots (*hetu paccaya*)? (Must practise *vipassana* meditation, Venerable Sir). When one can note so as to perceive *anicca*, *lobha* the bad root will be eliminated and *alobha* the good one will accrue so as to be endowed with *dana kusala*. Isn't it appropriate? (It is appropriate, Venerable Sir).

Dukkhadassanena = by being able to practise to perceive *dukkha*; *adosa* = the *adosa* root; *hoti* = is established. On being able to practise to perceive *dukkha*, *dosa* will not arise. Since *dukkha* is experienced, does one still want *dosa*, which is the cause for the arising of *dukkha*? (Does not want anymore *dosa* to arise, Venerable Sir). Yes, *dosa* is being absent. When *dosa* is absent, what will be present in its place? (*Adosa* will be present, Venerable Sir). When *adosa* takes place, what *kusala* will be fulfilled? (*Sila kusala* will be fulfilled, Venerable Sir). Those individuals who have *adosa* (*metta*) in abundance or are led by *metta* are reluctant to take the life of others and so *sila* becomes more secure. They are also reluctant to steal other's property and so *sila* is kept more securely.

Hence, these individuals are being fully endowed with *sila*.

Motto: On perceiving *dukkha*, *dosa* is abandoned.
When *dosa* is eliminated, *adosa* takes place.
When *adosa* arises, one shall be always fully
endowed with *sila*.

On being able to practise to perceive *dukkha*, *dosa* is eliminated. When *dosa* is eliminated, because *adosa* (*metta*) takes place, *sila* is more securely observed. Doesn't this audience want to be endowed with *sila*? (We want to be endowed with *sila*, Venerable Sir). If you want to be endowed with *sila*, doesn't that mean one must practise to perceive *dukkha*? (Yes, it means thus, Venerable Sir).

Anattadassanena = on being able to practise to perceive *anatta*;
amoho = the *amoha*; *hoti* = is established. On being able to practise to perceive *anatta*; delusion (*moha*) is eliminated. When free of *moha*, correct understanding (*amoha*) takes place. When *amoha* arises, one can practise *bhavana* more than before; hence, one is fully endowed with *bhavana kusala*.

Motto: On perceiving *anatta*, *moha* is eliminated.
When *moha* is eliminated, *amoha* takes place.
When *amoha* arises, one shall be always complete
with *bhavana*.

On being able practise to perceive *anatta*, wrong-knowing (*moha*)

is eliminated. When *moha* is eliminated, *amoha* arises. When *amoha* arises, *bhavana kusala* can be practised more ardently or in other words, one can be more complete with *bhavana kusala*. Recite the mottos in brief.

Motto: On perceiving *anicca*, *lobha* is eliminated;

Alobha arises and one can be complete with *dana Kusala*.

On perceiving *dukkha*, *dosa* is eliminated;

Adosa arises and one can be complete with *silā Kusala*.

On perceiving *anatta*, *moha* is eliminated;

Amoha arises and one can be complete with *Bhavana kusala*

If one person can practise to perceive *anicca*, *dukkha* and *anatta*, the bad roots, *lobha*, *dosa* and *amoha* are already abandoned. When the good roots *alobha*, *adosa* and *amoha* are developed, one will be endowed with various kinds of *kusala*. Isn't it possible to be complete with *dana*, *silā* and *bhavana*? (It is possible, Venerable Sir). Yes, it is possible to be complete with them. Hence, on practising *vipassana* meditation, isn't it important to try and perceive *anicca*, *dukkha* and *anatta*? (It is important, Venerable Sir).

On practising *vipassana* meditation, to be proper *vipassana*, one must try to note to perceive *anicca*, *dukkha* and *anatta*. When practising *vipassana* meditation, in the beginning it has to be noted only to experience the nature of the phenomena. Can one

note to perceive *anicca*, *dukkha* and *anatta* at once? (Cannot be perceived at once, Venerable Sir). Yes, one cannot perceive them yet.

To be known as vipassana in the beginning

Pannattim thapetva visesena passatiti vipassana

Pannattim = the shapes such as head, body and limbs, the concept (*pannatti*); *thapetva* = after being discarded; *visesna* = in many and several ways; *passatiti* = noting is being done; *ititassama* = this noting in many and several ways after discarding the concept; *vipassana* = is known as *vipassana*.

At the beginning of practising *vipassana* meditation, shapes, concept (*pannatti*) are to be discarded as much as possible. In noting rising, falling, sitting, touching, the shape of the abdomen has to be discarded as much as possible; when noting falling, the shape of the abdomen has to be discarded as much as possible. Is not the phenomenon of tautness and pressure in noting rising; and the phenomenon of movement or displacement inside in noting falling must be contemplated attentively to know? (One has to note attentively thus, venerable Sir).

On noting lifting, pushing and dropping the shape of the foot must be discarded as much as possible. When noting lifting, the phenomenon of stage by stage upward movement must be noted as much as possible. On noting pushing, the shape of the foot must be discarded as much as possible, but the phenomena of stage by stage forward movement must be contemplated as much as possible. When noting dropping also, doesn't one have

to discard the shape of the foot as much as possible and contemplate the stage downward movement? (One has to contemplate thus, Venerable Sir).

After discarding the concept, doesn't one have to contemplate the many and various phenomena of rising, falling, lifting, pushing and so on? (It has to be contemplated thus, Venerable Sir). This way of contemplation is known as what meditation? (*Vipassana* meditation, Venerable Sir).

On continued noting, when *Samadhi nana* becomes strengthened, *sammasana nana*, *udayabbaya nana* and *bhanga nana*, in succession, are reached; then one can perceive *anicca*, *dukkha* and *anatta*. On practising *vipassana* meditation, when perceiving *anicca*, *dukkha* and *anatta*, the above mentioned benefits can be obtained. On reaching *sammasana nana*, *anicca*, *dukkha* and *anatta* can be perceived by comprehension.

At the discernment of *nama* and *rupa*, *namarupa pariccheda nana* stage, *anicca*, *dukkha* and *anatta* are not distinct yet. At *paccaya pariggaha nana*, also it is not distinct yet, only the cause and effect are perceived distinctly. On reaching *sammasana nana* it can be known by comprehension that this is *anicca*, this is *dukkha* and this is *anatta*. On reaching *sammasana nana* and noting rising, falling, sitting, touching, before 10 or 15 minutes of time has elapsed, doesn't one experience pain, tingling, dull pain, aching, nausea, itching, wanting to throw up (vomiting), swaying, pressing, heaviness, pushing, pulling and so on? (It has been experienced thus, venerable Sir). Oh, this *khandha* has to suffer so much. Doesn't one think that this *khandha* is a solid mass of suffering? (One thinks thus, Venerable Sir).

Seeing unpleasant existences

In sitting meditation, the object seen may be the signs (*nimitta*) of *asubha*: dead bodies, corpses, skeleton or bones, isn't it? (It is seen thus, Venerable Sir). Those *yogis* with strong *samadhi* can perceive this or that unpleasant life in previous existences. Some of them imagine that they are having crocodile like bodies, because they were being crocodiles in the previous existences; tortoise like bodies because they were tortoises before. At a retreat in the city of Kyangin, a *yogi* reported that during sitting meditation, his body has turned into that of a serpent (*naga*) and so he had been named a *naga yogi* by the meditation teacher.

Perceiving *anicca*, *dukkha* and *anatta* at *sammasana nana*

Since *yogis* suffered physically and mentally, perceiving the unpleasant forms and bodies at the stage of *sammasana nana*, that he thought, "Oh, my previous existences were so unpleasant." Didn't he have to cry bitterly? (He has to cry, Venerable Sir). Oh, so much suffering. Isn't this suffering? (It is suffering, Venerable Sir). By comprehension it is realized that this *khanda* is a mass of *dukkha*. This knowledge of suffering, *dukkha* by comprehension is *sammasana nana*.

Pain and tingling are changing from one type to another, are these sensations permanent? (They are not permanent, Venerable Sir). Isn't impermanence realized by comprehension? (It is realized thus, Venerable Sir). This knowledge of impermanence (*anicca*) by comprehension is *sammasana nana*.

One comes to practise *vipassana* meditation with the intention of practising happily and pleasantly. Now at this stage of *nana* can one practise happily? (Cannot practise as intended, Venerable Sir). Does one come to meditate to have pain, tingling and aching? (No, Venerable Sir). However, what one does not want is actually happening. Can one have control over it? (No, it cannot be controlled, Venerable Sir). Uncontrollable is in English, and what is it called in Pali? (It is called *anatta*, Venerable Sir). Doesn't one perceive *anatta*? (*Anatta* is perceived, Venerable Sir).

Isn't *anicca*, *dukkha* and *anatta* comprehended? (It is comprehended now, Venerable Sir). Yes, it is very appropriate. Now one can abandon, as much as possible, the bad roots, *lobha*, *dosa* and *moha*; and develop, as much as possible, the good roots, *alobha*, *adosa* and *amoha*.

As instructed by the meditation teacher, on continued practising, having reached the next *nana* (*udayabhaya*) everything becomes entirely different. There is no more heaviness, dullness, pain, tingling aching, dizziness, itching and so on. One feels light and alert; *kaya lahuta* and *citta lahuta* = lightness in body and mind; *kaya mudita*, *citta mudita* = pliancy in body and mind.

At the *sammasana nana*, the *yogi* is short-tempered and feeling unpleasant. Some of the *yogis* suffered greatly. They even retort back to the meditation teachers.

Making retort at *sammasana nana*

The meditation teacher uttered, "Yogi does not feel good in noting, but the *dhamma* experienced is good. At distressful *nana*, having bad experiences mean attaining good *dhamma* experience." The *yogi* retorted, "Sayadaw tells me that it is good, but I feel like I am going to die."

Some *yogis* who are at *sammasana nana* retorted thus, "At home my state of mind is not that bad. Now, I am at your centre, my mind is very disturbed." This retort shows that the *yogi* is blaming the meditation teachers. At which stage of *nana* is the *yogi* now? (At *sammasana nana*, Venerable Sir). When retorted thus, the meditation teacher must be very patient and teach the *yogi* to gain *dhamma*.

As instructed by the teacher, on continued noting, when *udayabbaya nana* is reached, everything is reversed. There are *kaya lahuta, citta lahuta* = lightness in body (mental factor), lightness in mind; *kaya mudita, citta mudita* = pliancy in body, pliancy in mind; *kaya kamanannata, citta kamanannata* = adaptable in body, adaptable in mind; *kaya pagunnata, citta pagunnata* = proficiency in body and proficiency in mind. The object of noting and the noting mind seem automatically synchronised. Due to *kayika sukha* and *cittacika sukha*, one meditating is meditating with physical and mental happiness and filled with *vipassana sukha*, which no ordinary human being or no ordinary deva can enjoy this kind of happiness.

Sunnagaram pavitthassa, santacittassa bhikkuno.

Ammanusi rati hoti; sammadhammam vipassato.

Sunnagaram = to a quiet meditation centre; *pavitthassa* = enter; *santacittassa* = with a calm mind; *samma* = correctly; *dhammam* = the arisings and passings away of the nature of *rupa dhamma* and *nama dhamma*; *vipassato* = who practises *vipassana* meditation; *bhikkhuno* = *yogi* who can foresee the dangers of the *samsara*; *amanusa* = not ordinary human or *deva* can experience; *rati* = happiness due to *vipassana piti sukha*; *hoti* = takes place; *iti* = thus; *bhagava* = the Buddha; *avoca* = expounded with wisdom led by compassion.

Sadhu! Sadhu! Sadhu!

The *yogi* who has reached *udayabbaya nana* entered a quiet meditation centre, and on noting the arisings and passings away of *rupa dhamma* and *nama dhamma* is so filled with *vipassana piti sukha* which let alone an ordinary human being, not even an ordinary *deva* can experience this kind of happiness he had enjoyed. Only those individuals who practice *vipassana* meditation can have this kind of happiness.

On continued practising *vipassana*, when the stages of *nana* are developed, in noting rising, one will perceive the stage by stage arisings and passings away of rising; in noting falling, one will perceive the stage by stage arisings and passings away of falling; in noting lifting, pushing, dropping also one will perceive the stage by stage arisings and passings away respectively at each phenomenon. Arisings and passings away are happening so fast

that isn't impermanence to be realized in one's mind? (It is to be realized, venerable Sir).

Impermanence is in English, what is it called in *Pali*? (*Anicca*, Venerable Sir). The arisings and passings away are happening so fast that it seems to be oppressing, which is suffering. Suffering is in English, In *Pali*....? (*Dukkha*, Venerable Sir). Is it possible to prevent this oppressive suffering in any way? It cannot be prevented in any way. It is oppressing on its own accord and thus uncontrollability can be realized. Uncontrollable is in English, in *Pali* is called....? (*Anatta*, Venerable Sir).

Can *anicca*, *dukkha* and *anatta* be perceived? (Can perceive them, Venerable Sir). By practising which *dhamma*? (*Satipatthana vipassana dhamma*, Venerable Sir). On perceiving *anicca*, *dukkha* and *anatta*, the bad roots, *lobbha*, *dosa* and *moha* are being abandoned, isn't it? (It means thus, venerable Sir). Isn't the good roots, *alobha*, *adosa* and *amoha* are being developed? (They are being developed, Venerable Sir). Isn't it appropriate? (It is appropriate, Venerable Sir).

Hence, for the audience, in practising *vipassana* meditation, the bad roots are being abandoned and the good roots are being cultivated. On continued noting and when *bhanga nana* is reached the arisings are no longer evident. In noting rising, the nature of rising passes away fleetingly and the end of rising becomes very distinct. In noting falling also, the beginning of falling passes away fleetingly and the end of falling becomes very distinct. In noting lifting, pushing and dropping also the phenomena of lifting, pushing, dropping pass way fleetingly, as if one is seeing them with the natural eyes.

Later when the *samadhi nana* becomes more mature, developed, strengthened and powerful, on noting rising, the nature of rising passes away fleetingly and so also is the noting mind. On noting falling, the nature of falling passes away fleetingly and also is the noting mind.

Also on noting lifting, pushing and dropping, the same phenomenon of fleeting passing away of lifting, pushing, dropping as well as of the noting mind takes place and one perceives the impermanence of *rupa dhamma* and *nama dhamma*. When one perceives the passings away, can one think anything too be permanent? (Cannot think thus, Venerable Sir). Impermanence is in English, in *Pali* it is.....? (*Anicca*, venerable Sir). Yes, it is *anicca*.

These passings away are so swift that they seem to be oppressing and so it is suffering. Suffering is in English, in *Pali*....? (*Dukkha*, Venerable Sir).

How to prevent these oppressive sufferings of passings away? They cannot be prevented in any way. The suffering is present on its own accord and so cannot be controlled. Uncontrollable is in English, in *Pali*....? (*Anatta*, Venerable Sir). When the knowledge of perceiving *anicca*, *dukkha* and *anatta* are realized fully. What will this audience attain? (They will attain *nibbana*, Venerable Sir).

On realizing *anicca*, *dukkha* and *anatta*, bad roots, *lobha*, *dosa* and *moha*, are abandoned. Hence, good roots, *alobha*, *adosa* and *amoha*, are being cultivated. Isn't it appropriate? (It is appropriate, Venerable Sir). This talk on root condition (*hetu paccayo*) is fairly complete now.

By virtue of listening to the *dhamma* talk on root condition (*hetu paccayo*) of *Paccayaniddesa* from *Patthana* develop accordingly and may you be able to realize the noble *dhamma*, and the bliss of *nibbana*, the extinction of all sufferings, that you have aspired for, swiftly and with ease of practise.

(May we be endowed with the blessing, Venerable Sir)

Sadhu! Sadhu! Sadhu!

¹ **Five khandhas**

1. *Rupakkhanda* = corporeality aggregate of 28 *rupas*.
2. *Vedenakkhanda* = feeling aggregate consisting of *sukkhavedena*, *dukkhavedena*, *sommanassa vedena*, *domanassa vedena* and *upekkha vedena*,
3. *Sannakkhanda* = perception aggregate consisting of perceptions of form, sound, odour, taste, bodily impression and mental impression.
4. *Sankharakkhanda* = aggregate of mental formation consisting of 50 *cetasikas* other than *vedena* and *sanna*.
5. *Vinnanakkhanda* = consciousness aggregate consisting of 89 or 121 *cittas*.

² **Twelve ayatanas**

Twelve bases (*ayatanas*) are equally divided into two groups of internal and external bases.

(a) Six internal bases (ayatanas)

1. *Cakkhayatana* = *cakkhu-pasada* = eye base (eye-sensitivity)
2. *Sotayatana* = *sota-pasada* = ear base (ear sensitivity)
3. *Ghanayatana* = *Ghana-pasada* = nose base (nose-sensitivity)
4. *Jivhayatana* = *jivha-pasada* = tongue base (tongue-sensitivity)
5. *Kayayatana* = *kaya-pasada* = body base (body-sensitivity)
6. *Manayatana* = 89 or 121 *cittas* = mind-base (*Manayatana* is a collective term for all consciousness)

(a) **Six external bases**

7. *Rupayatana* = *vanna* = visible object
8. *Saddayatana* = *sadda* = sound
9. *Gandhayatana* = *gandha* = odour
10. *Rasayatana* = *rasa* = taste
11. *Photthabbayatana* = *pathavi, tejo, vayo* = tangible object
12. *Dhammayatana* = mind-object consisting of 52 *cetasikas*,
16 *sukhumarupas* and *Nibbana*

³ **Eighteen dhatus**

The eighteen *dhatus* are equally divided into three groups

- (a) Six subjective elements
- (b) Six objective elements, and
- (c) Six intellectual elements.

(a) **Six subjective elements (*dvaras* = doors)**

1. *Cakkhu-dhatu* = *cakkhu-pasada* = eye door
2. *Sota-dhatu* = *sota-pasada* = ear-door
3. *Ghana-dhatu* = *ghana-pasada* = nose-door
4. *Jivha-dhatu* = *jivha-pasada* = tongue-door
5. *Kaya-dhatu* = *kaya-pasada* = body-door
6. *Mono-dhatu* = *panaca-dvaravijjana* and 2 *sampaticchanas*

(b) **Six objective elements (sense-objects)**

7. *Rupa-dhatu* = *vanna* = visible object
8. *Sadda-dhatu* = *sadda* = sound
9. *Gandha-dhatu* = *gandha* = odour
10. *Rosa-dhatu* = *rasa* = taste
11. *Photthabba-dhatu* = *pathavi, tejo, vayo* = tangible object
12. *Dhamma-dhatu* = 52 *cetasikas*, 16 *sukhumarupas* and
Nibbana. (Same as *dhammayatana*)

(c) Six intellectual elements (consciousness)

13. *Cakkhu-vinnana-dhatu* = 2 *cakkhu-vinnana cittas* = eye-consciousness

14. *Sota-vinnana-dhatu* = 2 *sota-vinnana cittas* = ear-consciousness

15. *Ghana-vinnana-dhatu* = 2 *ghana-vinnana cittas* = nose-consciousness

16. *Jivha-vinnana-dhatu* = 2 *jivha-vinnana cittas* = tongue-consciousness

17. *Kaya-vinnana-dhatu* = 2 *kaya-vinnana cittas* = body-consciousness

18. *Mono-vinnana-dhatu* = 76 *cittas* excluding 10 *dvipanca-vinnana cittas* and 3 *mono-dhatu cittas*

Based on six doors and six sense objects, six types of consciousness arise. Thus there are 18 *dhatu*.

⁴ ***Paticcasamuppada***

The Law of Dependant Origination.

⁵ **Four Noble Truths**

1. Noble truth of suffering
2. Noble truth of the cause of suffering
3. Noble truth of the cessation of suffering
4. Noble truth of the Path leading to the cessation of suffering

⁶ **Four *Satipatthanas***

Four foundations of Mindfulness Meditation

1. *Kayanupassana satipatthana*: Contemplation of the body in the *body*
2. *Vedenaupassana satipatthana*: Contemplation of the feelings
3. *Cittanupassana satipatthana*: Contemplation of the consciousness
4. *Dhammanupassana satipatthana*: Contemplation on the aggregate of mental formations

⁷ **71 rooted consciousness**

There are 89 *cittas*, out of which 71 are rooted and 18 are unrooted (*ahetuka*).

⁸ **Excluding delusion from 2 delusion-rooted consciousness**

Delusion from each of the 2 delusion-rooted consciousness is excluded because it is not associated with another root and, being the only root present, it can only be a conditioning state but never a conditioned state in these causes. But this does not reduce the number of the mental factors from 52 to 51. The reason is that delusion is a conditioned state in other cases.^(a)

(a) U Narada, *Mula Patthana Sayadaw*.

“Guide to conditional Relations. Part I,” Pali Text Society, Chapter III, p.88.