

Paṭṭhāna and Vipassanā (1)

Hetu Paccayo

(Root Condition)

by

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Saddhammarāmsī Yeiktha Sayadaw

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Paṭṭhana and Vipassanā (1)

Hetu Paccayo

is sponsored by
Gregory G.Y Pai, Ph.D., Hawaii, U.S.A

~~In Loving memory of his mother and father~~

Inez Pac Soon Kong Pai (1919-1998)
and
Edward Ei Wnan Pai (1904-2001)

Hetu Paccayo

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Paṭṭhāna and Vipassanā (1) Hetu Paccayo

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

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

In expounding *Sutta desanā* in *Pali*, five *kandhās*;⁽¹⁾ twelve *āyatanas*;⁽²⁾ eighteen *dhātus*;⁽³⁾ *Patīccasamuppāda*;⁽⁴⁾ Four Noble Truths,⁽⁵⁾ and Four foundations of mindfulness (*Satipaṭṭhāna*)⁽⁶⁾ were only partly touched analytically. Whereas in *Abhidhamma desanā*, five *kandhās*;

twelve *āyatanas*; eighteen *dhātus*; *Patīccasamuppāda*; Four Noble Truths, and four foundations of mindfulness (*Satīpaṭṭhāna*) were elaborately and analytically expounded. Hence, *Abhidhamma desanā* is excelling and more distinctive than *Sutta desanā*.

Motto: More distinctive
Than Sutta
Is *Abhidhamma*.

The meaning of *Paṭṭhāna* in *Pali* is

“*Pakārehiṭhānam paṭṭhānam*”

Pakārehi = in many and various ways;

pavattani = happenings; *thānam* = cause for.

Paṭṭhāna is the happenings in various ways of conditional relations.

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

Motto: *Paṭṭhāna* 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 *Paṭṭhāna* treatise where various conditional relations are explained.

The conditional relations between the conditioning state (cause) and the conditioned state (effect), such as *rūpa* cause and *nāma* effect; *nāma* cause and *rūpa* effect; *rūpa* and *nāma* cause to form *nāma* effect, and *rūpa* and *nāma* cause to form *rūpa* effect are clearly explained. Since this is a scientific era, it will be convincing and reliable only when the conditional relations between *rūpa dhamma* and *nāma 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 (*rūpa dhamma*) is distinctly known. The arisings and passings away of about ten million *rūpa 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 (*nāma dhamma*) has not been fully discovered by the scientists yet, but they are still searching. When this phenomenon is discovered, the *Buddha's sāsana* 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 *nāma 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*.

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

Hetu paccayo will now be expounded. *Hetu paccayo*, as mentioned in *Paccayaniddesa*, in *Pāli*, will be dis-coursed.

Hetu paccayoti-

Hetu hetusampayuttakānamī dhammānamī

tansamuṭṭhānānanca rūpānamī

Hetu paccayena paccayo.

Hetu paccayoti = root conditioning means; *hetu* = six roots; *hetusampayuttakānamī* = those related to the six roots, namely; *dhammānañca* = 71 rooted-consciousness,⁽⁷⁾ 52 mental factors (*cetasika*) excluding delusion from 2 delusion rooted consciousness;⁽⁸⁾ and *tansamuṭṭhānānanamī* = rooted-consciousness and rooted-mental factors related to 6 roots, namely; *rūpānañca* = rooted mind and rooted rebirth *kamma*-rooted matter (*rūpa*); *hetu paccayena* = root conditioned by conditioning force; *paccayo uppakārako* = conditions; *hoti* = takes place; *iti* = thus; *bagavā* = the *Buddha*; *avoca* = expounded with wisdom led by compassion.

Sādhu! Sādhu! Sādhu!

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 consciousness), rooted mind-produced matter and rooted rebirth *kamma*-produced matter are of the consequential nature, the effect (*pccayupanna dhamma*). The collective aggregates (*samiyuttakhandhā*), and rooted mind-produced matter and rooted rebirth *kamma*-produced matter are the effect (*paccayupanna dhamma*).

The essential thing to know is about the six roots. The six roots are: greed (*lobha*); hatred (*dosa*), and delusion (*moha*), the three unwholesome roots, and non-greed (*alobha*); non-hatred (*adosa*); non-delusion (*amoha*), the three wholesome roots. 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 *sampayuttakhandhā* in one's continuity of consciousness (*santāna*). Hence, the six roots are conditioning both the matter (*rūpa*) and the mind (*nāma*).

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 *santāna*. While listening, the audience should reflect that this *dhamma* discourse is about the six roots present in their *santāna*. This reflection will make them remember better. These six roots are present in the *santāna* of all sentient beings.

All these six roots, sometimes the unwholesome roots and at other times, the wholesome roots is present in the *santāna* of worldlings (*puthujjana*), stream-winners (*sotāpanna*) and once-returners (*sakadāgāmi*). For the non-returners (*anāgāmi*) there are only five roots: *lobha*, *moha*, *alobha*, *adosa* and *amoha* but no more *dosa* is present. *Anāgāmi* has no more *dosa* at all. For the arahants only three roots: *alobha*, *adosa* and *amoha* are present. These are only functional, indeterminate (*abyākata*) roots.

All six roots are present in the *santāna* 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 *santāna*", it will be understood better. Listen to this *dhamma* talk with this reflection.

Lobha root 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 *santāna* of this audience. Good roots and bad roots are competing with one another. When unwholesome roots, *lobha*, *dosa* and *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* and *moha* to arise the faults of these should be known. Only on knowing the faults, they can be prevented from arising. By knowing the benefits of *alobha*, *adosa* and *amoha*, the individuals can strive for having these wholesome roots in their *santānas*. 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 -

pānātipāta = taking life of others;

adinnādānā = stealing other's properties;

kamesumicchācārā = doing wrong to the members of other families. (sexual misconduct)

musāvāda = telling lies;

pīsunaṅkāsa = slandering;

pharusavāsā = speaking harshly;

samphappalāpa = speaking frivolously;

abhijjā = intending to get other's property unlawfully;

byāpāda = intending to destroy others;

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

In order not to have unwholesome roots to be present in one's *santāna*, 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 *santāna*: 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 (*aṭṭhakathā*) teachers as follows:

Alobho dāna hetu

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

Adoso sīla hetu

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

Amoho bhāvanā hetu

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

Iti, thus; *aṭṭhakathā carīyo*, commentary teachers; *samvanneti*, explained them without deviation.

Sādhu! Sādhu! Sādhu!

When there is *alobha* in the *santāna* of this audience, they will be complete with *dāna* merit. If there is no greed, can *dāna* be dispensed? (*Dāna* will be dispensed, Venerable Sir). *Alobha* is the cause for the giving of charity. It is the cause for becoming fully endowed with *dāna* merit. As *alobha* is the cause for becoming fully endowed with *dāna* merit, *lobha* is the cause for stinginess (*micchariya*) and not being able to dispense charity. What is the conditioning state so as not to be able to dispense charity? *Lobha* is the conditioning state for being not to be able to donate. 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 *sīla*. *Adosa* means *mettā*. Individuals who have loving kindness (*mettā*) in abundance and who want others to be happy observe *sīla* securely. Can the individuals who want others to be happy, kill or take life of others? (That

individual with *mettā* 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 *sīla* securely and is the cause for being fully endowed with *sīla*.

Adosa, mettā, is the cause for observing *sīla* securely. It supports the maintenance of *sīla*.

Dosa is the cause for breaking of *sīla*. Will not the individuals who have great hatred or anger, every now and then, break *sīla*? (They will break *sīla*, 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 *sīla*. When the unwholesome *dosa* root conditioning arises, *sīla* is broken. Whereas the wholesome *adosa* root conditioning helps to becoming fully endowed with *sīla*. So, isn't it necessary to have many good roots as far as possible? (It certainly is necessary, Venerable Sir).

Amoho bhāvanā hetu

Amoho = *amoha* (wisdom) is; *bhāvanā hetu* = the cause for being able to practise meditation or the cause for being fully endowed with *bhāvanā 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, *bhāvanā* is a matter of wisdom. Those who can be happy with the matter of meditation are endowed with 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 *dāna* merit. *Lobha* makes one not to be able to donate. *Adosa* helps one to be fully endowed with *sīla*. *Adosa* helps to be fully endowed with *sīla*. *Dosa* helps to break *sīla*. *Amoha* helps to become fully endowed with *bhāvanā* merit. *Moha* helps to make impossible to meditate. It is now very clear. In whose *santāna* are these roots arising? They are arising in the *santāna* of this audience. Don't you have to be very careful of these? (We should be careful, 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 *santāna*.

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 *petā* realm; *uppapatti* = rebirth; *na hoti* = is not possible.

Adosena niraya na hoti

Adosena = with *adosa* (*mettā*); *niraya* = in hell (*niraya*); *uppapatti* = rebirth; *na hoti* = is not possible.

Amohena tīricchāna yoniyam na hoti

Amohena = with wisdom (*amoha*); *tīricchāna yoniyam* = 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 *petā* 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 *petā* realm; *dosa* is the cause to make one to 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 *petā* realm, Venerable Sir). Yes, one will be reborn in the *petā* realm, who is conditioning to make this happen? *Lobha* root is conditioning for this to happen?

Motto: On dying with *lobha*,
 Reborn in the realm of *petā*,
 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 *petā* realm, Venerable Sir).

Motto: 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.

Motto: 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 the people go? (They will go to *niraya* realm, Venerable Sir). So should not one stay without *dosa*? (One should stay without *dosa*, Venerable Sir). Yes, one should stay without *dosa*.

Motto: 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.

Motto: On dying with *moha*,
Reborn in the realm of *tiricchāna*,
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 *santāna* as much as possible? (One should eliminate thus, Venerable Sir). Yes, one should try.

Motto: On dying with *amoha*,
Attaining *nibbāna*,
Shall they be.

Amoha means wisdom (*paññā*). On dying with wisdom, the noblest and highest effect that can be achieved is attainment of *nibbāna*. 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 *pāramita*, one will reach nobler and nobler realms and also attain *nibbāna*. To die with *paññā*, what *dhamma* should one be contemplating? One should die while noting. *Vipassanā ñāṇa* can develop while noting, isn't it? (*Vipassanā ñāṇa* can develop while noting, Venerable Sir).

On dying with *vipassanā ñāṇa*, 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. What ever happens in the next existence is the continuation of the effect. In the hereafter, root is not conditioning directly. This should be noted]

Yogāsamāsīti arahantā = one whose illness is cured and become an *arahant* simultaneously.

Jivitasamāsīti arahantā = one who becomes an *arahant* and passes away simultaneously

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

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

To die, while noting that is, with *amoha* is the best way to die. On dying without delusion, if an individual be a *sotāpanna*, he will get to a noble realm; if a *sakadāgāmi*, he will either be reborn in human or six *deva* worlds; if an *anāgāmi*, he will be reborn in the *brahma* worlds; if an *arahant*, he will enter *nibbāna*. 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 *petā* 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 *nibbāna*.

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

Alobho arojassa paccayo hoti

Alobho = the nongreed; *arojassa* = of having good health; *paccayo* = the cause; *hoti* = is.

Adoso yobbanassa paccayo hoti

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

Amoho dighāyukatāya paccayo hoti

Amoho = the wisdom; *dighāyukatāya* = of having longevity; *paccayo* = the cause; *hoti* = is.

Iti = thus; *aṭṭhakathācariyo* = commentary teachers; *samvanneti* = explained very appropriately and correctly.

Sādhu! Sādhu! Sādhu!

Alobha = the nongreed, the noncovetousness; *arojassa* = of being free from ailments; *paccayo* = is the cause.

Since the individual having the habit of 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 not one 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, what ever 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* consider the appropriate time and take 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. “*Ārojā paramā lābhā*”. *Ārojā* = health is; *paramā* = an excellent; *lābhā* = 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 practise his chosen *dhamma* diligently. Can an unhealthy individual practise diligently? (No. he cannot practise diligently, Venerable Sir).

Motto: 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 *santāna*? (It is proper, Venerable Sir). Doesn't one have to exert effort to have as 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, nonanger, 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 *santāna*. 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*, *mettā* 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 refrain 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 *santānas* of 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 bogasampattiyā paccayo hoti

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

Adoso mittasampattiyā paccayo hoti

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

Amoho attasampattiyā paccayo hoti

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

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

Sādhu! Sādhu! Sādhu!

Out of the roots in the *santāna* of this audience, *alobha*, 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 *alobha* 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, *mettā* 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 they have 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, 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, mettā 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 *mettā* (*adosa*) in one's *santāna*; whereas one who cannot tolerate must have anger in abundance. If one can have tolerance towards everything, will he gain friends? (He will gain friends, Venerable Sir). The explanations given by the commentary teachers are very realistic.

Commentary teachers (*aṭṭhakathācariyo*) were those who understand the wish of the *Buddha*. Their expositions of *Buddha*'s words taken from the sacred *Pāli* Text could be considered as the same words of the *Buddha*.

Should not one follow the expositions of the *aṭṭhakathā* 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 *mettā* (*adosa*), Venerable Sir). Yes, one must cultivate to have in abundance *mettā* (*adosa*) which is the cause for prosperity. Those who are with individuals who have *mettā*, 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 the roots, (*hetu paccaya*) are conditioning.

Amoho attasampattiyā paccayo hoti.

Amoho = the *amoha*, the wisdom; *attasampattiyā* = 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 improper. 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 *avijjā* or *moha*. *Avijjā* 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 (*aṭṭhakathā*) teachers is very realistic.

In addition, commentary teachers gave more explanations. *Alobha* is the cause for refraining from taking

delight in sensual pleasures (*kāmasukhallikānuroga*). An individual with greedless (*alobha*) nature can refrain from practise of taking delight in sensual pleasures (*kāmasukhallikā*).

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

Amoha is the cause for having the ability to practise the middle way (*mijjhimaṭṭipadā*). Isn't the *dhamma* on roots (*hetu paccaya*) 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-mortification, when in delusion, one cannot decide one way or the other and cannot practise anything diligently. This is how the commentary (*aṭṭhakathā*) 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 *santāna*, 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 jhānasampatti* 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*

jhānasampatti are being subjected to the conditioning of *lobha*, and they still have to suffer *dukkha*.

At one time in the city of *Kapilavatthu*, there was a lady named *Gopikā*. She detested the life of a woman and longed to be a man. Due to this 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 to 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 practising these four.

Hence, *Gopikā* 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 *jhānas* and were endowed with *lokiya jhāna*. The woman revered the monks who had attained *jhāna*. 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 *jhāna*, after their life span was over were reborn as celestial entertainers (*gandhabba*) dancers at *Catumahārajikā 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 *sīla*. Their dancing superb, singing excellent, appearance very pleasing because of having noble *sīla* as monks. “Due to their noble *sīla*, they now have the chance to enjoy pleasantness”, reflected *Gopaka deva* and he was very pleased about it.

Then *Gopaka* continued to reflect further into their past to see what level of *dhamma* they have attained. He found out that they have attained *jhāna* 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 are they 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 *jhāna* were being scolded, isn't it? (Yes, they are being scolded, Venerable Sir). Why it is 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 *Catumahārajikā deva* realm. Since they were endowed with *jhāna*, they

should have been reborn in the fine material world (the *brahma* realm). Now where are they? They are in *Catumahārajikā deva* realm, the lowest level of *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 (*dāyika*) who had revered them. He is now in a higher status. Though we had attained *jhāna* 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 *anāgāmi* 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 *Catumahārajikā* realm as a dancer. Isn't *lobha* root bad? (It is bad, Venerable Sir). Even after attaining *jhāna*, 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 *santāna*, 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 *santāna* 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 *Satipatthāna vipassanā*, the two,

kāyanupassanā and *vedenānupassanā satipaṭṭhāna* can be distinctly contemplated.

Puimānam = that had arisen earlier; *dvinnam* = *lobha* and *dosa*, the two roots; *ānubhavana* = due to their power; *purimani* = that had arisen earlier; *dvi* = the two; *satipaṭṭhānam* = foundations of mindfulness, *kāyānupassanā* and *vedanānupassanā satipaṭṭhāna*; *ijjhanti* = are being fully endowed (with these two roots); *iti* = thus; *aṭṭhakathācariyo* = commentary teachers; *samvanneti* = had explained correctly without deviation.

Sādhū! Sādhū! Sādhū!

In these two roots of *alobha* and *adosa*, *alobha* is of the nature of noncovetousness; *adosa* is of the nature of not doing wrong to others and not getting angry. In practising *vipassanā* meditation, if one is fully endowed with these two roots, one can practise to experience the *dhamma* distinctly in *kāyānupassanā satipaṭṭhāna* and *vedanānupassanā satipaṭṭhāna*. 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 *nibbāna*, Venerable Sir). Yes, one gets to *nibbāna*.

Those who have inherent *alobha* and *adosa* roots should practise, mainly, these two *satipaṭṭhāna vipassanā* meditations. If one has indistinct experience in practising *kāyānupassanā satipaṭṭhāna* and *vedanānupassanā satipaṭṭhāna vipassanā* meditations, what roots does one have in one's *santāna*? (*Alobha* and *adosa* roots, Venerable Sir).

Pacchimassa = *amoha*, the last root; *ānubhavana* = due to power; *pacchimāni* = that had arisen the last; *dvi* = the two; *satipaṭṭhāni* = *cittānupassanā* and *dhammānupassanā satipaṭṭhānas*; *ijjhanti* = are being fully endowed (with these two roots); *iti* = thus; *aṭṭhakathācariyo* = commentary teachers; *samvanneti* = had explained correctly and without deviation.

Sādhu! Sādhu! Sādhu!

Due to the power of *amoha* root, one can be complete with *cittānupassanā satipaṭṭhāna* and *dhammānupassanā satipaṭṭhāna*. Those who are endowed with the knowledge (*amoha*) may especially be good at doing well in practising *cittānupassanā satipaṭṭhāna*, and *dhammānupassanā satipaṭṭhāna*. When one is doing well in practising *cittānupassanā* and *dhammānupassanā*, 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 *satipaṭṭhāna* 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 *dāna*, observe *sīla*

and practise *samatha* and *vipassanā* meditations to one's utmost ability.

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

While dispensing *dāna*, 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*, *mettā*. Isn't it? (It is *adosa*, *mettā*, 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 (*ratanā*) in all the future existences. Will one be able to dispense all kinds of *kusala* that one desires repeatedly, which is conducive to attaining the bliss of *nibbāna*? (One will be endowed thus, Venerable Sir).

During the dispensation of *dāna*, will not there be an increase in nongreed (*alobha*) which is not to be attached or cling to the property; increase in loving-kindness (*adosa* or *mettā*) which is the thought that 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 *dāna* 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 *dāna*? (It is proper, Venerable Sir). In order to be able to discard permanently, the *dhamma* that one must practise is *satipaṭṭhāna vipassanā* meditation.

In practising *vipassanā* 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 *rūpa dhamma* and noting is *nāma 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 *vipassanā* meditation, three bad roots, *lobha*, *dosa* and *moha* are abandoned; and three good roots, *alobha*, *adosa* and *amoha* are being strength-

ened. Isn't merit being gained at every noting in *vipassanā* meditation? (Merits are being gained, Venerable Sir). The explanation given by commentary teachers is fully complete.

Aniccadassanena alobho hoti

Dukkhadassanena adoso hoti

Anattadassanena amoho hoti

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

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

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

Sādhu! Sādhu! Sādhu!

Aniccadassanena = by perceiving *anicca*; *alobho* = *alobha*; *hoti* = is established. When one can note to perceive *anicca*, on perceiving *anicca*, *alobha* arise 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 one's *khandhā* are not permanent. *Rūpa dhamma*, as well as, *nāma 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. Doesn’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 *vipassanā* meditation, when one perceives *dukkha* thoroughly, one is free from *dosa* and *mettā* is cultivated. After practising *vipassanā* meditation, loving-kindness (*mettā*) becomes more developed. Isn’t it evident that one has cultivated *mettā* 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* (*mettā*) is distinctly developed.

According to the conditional relations (*Paṭṭhāna*) 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 *vipassanā* meditation, Venerable Sir). Only by practising *vipassanā* 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 *rūpa dhamma* and *nāma*

dhamma in one's *khandhā* 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 *santāna*. By practising which *dhamma*? (By practising *satipaṭṭhāna vipassanā dhamma*, Venerable Sir).

On perceiving *anicca*, *lobha* is abandoned and *alobha* takes place. When *alobha* arises *dāna kusala* will accrue. Isn't *dāna 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, shall one's *dāna* 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 *dāna* more than before? (One can perform thus, Venerable Sir). Yes, one can perform *dāna* fully.

On perceiving *anicca*, *lobha* is eliminated. When freed from *lobha*, *alobha* will take place. Since *alobha* arises, *dāna kusala* will be performed. Doesn't this audience want to be endowed with *dāna*? (We want to be endowed with *dāna*, 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 *vipassanā* 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 *dāna kusala*. Isn't it appropriate? (It is appropriate, Venerable Sir).

Dukkhadassanena = by being able to practise to perceive *dukkha*; *adoso* = 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 any more *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? (*Sīla kusala* will be fulfilled, Venerable Sir). Those individuals who have *adosa* (*mettā*) in abundance or are led by *mettā* are reluctant to take the life of others and so *sīla* becomes more secure. They are also reluctant to steal other's property and so *sīla* is kept more securely.

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

Motto: On perceiving *dukkha*, *dosa* is abandoned.

When *dosa* is eliminated, *adosa* takes place.

When *adosa* arises, one shall be always fully endowed with *sīla*.

On being able to practise to perceive *dukkha*, *dosa* is eliminated. When *dosa* is eliminated, because *adosa* (*mettā*) takes place, *sīla* is more securely observed. Doesn't this audience want to be endowed with *sīla*? (We want to be endowed with *sīla*, Venerable Sir). If you want to be endowed with *sīla*, 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 *bhāvana* more than before; hence, one is fully endowed with *bhāvanā kusala*.

Motto: On perceiving *anatta*, *moha* is eliminated.

When *moha* is eliminated, *amoha* takes place.

When *amoha* arises, one shall be always complete with *bhāvana*.

On being able to practise to perceive *anatta*, wrong-knowing (*moha*) is eliminated. When *moha* is eliminated,

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

Motto: On perceiving *anicca*, *lobha* is eliminated;
Alobha arises and one can be complete with *dāna kusala*.
 On perceiving *dukkha*, *dosa* is eliminated;
Adosa arises and one can be complete with *sīla kusala*.
 On perceiving *anatta*, *moha* is eliminated;
Amoha arises and one can be complete with *bhāvanā kusala*.

If one can practise to perceive *anicca*, *dukkha* and *anatta*, the bad roots, *lobha*, *dosa* and *moha* 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 *dāna*, *sīla* and *bhāvana*? (It is possible, Venerable Sir) Yes, it is possible to be complete with them. Hence, on practising *vipassanā* meditation, isn't it important to try and perceive *anicca*, *dukkha* and *anatta*? (It is important, Venerable Sir).

On practising *vipassanā* meditation, to be proper *vipassanā*, one must try to note to perceive *anicca*, *dukkha* and *anatta*. When practising *vipassanā* 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 *vipassanā* in the beginning

Paññattinī thapetvā visesena passatīti vipassanā

Paññattinī = the shapes such as head, body and limbs, the concept (*paññatti*); *thapetvā* = after being discarded; *visesena* = in many and several ways; *passatīti* = noting is being done; *ititassanā* = thus noting in many and several ways after discarding the concept; *vipassanā* = is known as *vipassanā*.

At the beginning of practising *vipassanā* meditation, shapes, concept (*paññatti*) 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 phenomena 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 phenomena 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 has to discard the shape of the foot as much as possible and contem-

plate the stage by stage downward movement? (One has to contemplate thus, Venerable Sir).

After discarding the concept, doesn't one has 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? (*Vipassanā* meditation, Venerable Sir).

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

At the discernment of *ñāṇa* and *rūpa*, *nāmarūpa pariccheda ñāṇa* stage, *anicca*, *dukkha* and *anatta* are not distinct yet. At *paccaya pariggaha ñāṇa*, also it is not distinct yet, only the cause and effect are perceived distinctly. On reaching *sammasana ñāṇa* it can be known by comprehension that this is *anicca*, this is *dukkha* and this is *anatta*. On reaching *sammasana ñāṇa* 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 *khandhā* has to suffer so much. Doesn't

one think that this *khandhā* is a solid mass of suffering? (One thinks thus, Venerable Sir).

Seeing unpleasant existences

In sitting meditation, the objects 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 *samādhi* can perceive the various 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 been 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 (*nāga*) and so he had been named a *nāga yogi* by the meditation teacher.

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

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

Pain and tingling are changing from one type to another, are these sensations permanent? (They are not perma-

ment, Venerable Sir). Isn't impermanence realized by comprehension? (It is realized thus, Venerable Sir). This knowledge of impermanence (*anicca*) by comprehension is *sammasana ñāṇa*.

One comes to practise *vipassanā* meditation with the intention of practising happily and pleasantly. Now at this stage of *ñāṇa* 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 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 *ñāṇa* (*udayabhaya*) everything becomes entirely different. There is no more heaviness, dullness, pain, tingling aching, dizziness, itching and so on. One feels light and alert; *kāya lahutā* and *citta lahutā* = lightness in body and mind; *kāya mudutā*, *citta mudutā* = pliancy in body and mind.

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

Making retort at *sammasana ñāṇa*.

The meditation teacher uttered, “*Yogi* does not feel good in noting, but the *dhamma* experienced is good. At distressful *ñāṇa*, 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 ñāṇa* 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 *ñāṇa* is the *yogi* now? (At *sammasana ñāṇa*, 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 ñāṇa* is reached, everything is reversed. There are *kāya lahutā*, *citta lahutā* = lightness in body (mental factor), lightness in mind; *kāya muditā*, *citta muditā* = pliancy in body, pliancy in mind; *kāya kamanannatā*, *citta kamanannatā* = adaptable in body, adaptable in mind; *kāya pāgunnatā*, *citta pāgunnatā* = proficiency in body and proficiency in mind. The object of noting and the noting mind seem automatically synchronised. Due to *kāyika sukha* and *cittacika sukha*, one is meditating with physical and mental happiness and filled with *vipassanā sukha*, which let alone an ordinary human being not only an ordinary deva can enjoy this kind of happiness.

Suññāgāraṃ pavitṭhassa, santacittassa bhikkuno.

Amānusi ratī hoti; sammādhammaṃ vipassato.

Suññāgāraṃ = to a quiet meditation centre;

pavitṭhassa = enter; *santacittassa* = with a calm mind;

sammā = correctly; *dhammaṃ* = the arisings and passings away of the nature of *rūpa dhamma* and *nāma dhamma*; *vipassato* = who practises *vipassanā* meditation; *bhikkhuno* = *yogi* who can foresee the dangers of the *samsāra*; *amānusi* = not ordinary human or deva can experience; *ratī* = happiness due to *vipassanā pīti sukha*; *hoti* = takes place; *iti* = thus; *bhagavā* = the *Buddha*; *avoca* = expounded with wisdom led by compassion.

Sādhu! Sādhu! Sādhu!

The *yogi* who has reached *udayabbaya ñāṇa* entered a quiet meditation centre, and on noting the arisings and passings away of *rūpa dhamma* and *nāma dhamma* is so filled with *vipassanā pīti 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 practise *vipassanā* meditation can have this kind of happiness.

On continued practising *vipassanā*, when the stages of *ñāṇa* 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 doesn't impermanence is being realized in one's mind? (It is realized thus, 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 it is called.....? (*anatta*, Venerable Sir).

Can *anicca*, *dukkha* and *anatta* be perceived? (Can perceive them, Venerable Sir). By practising which *dhamma*? (*Satipaṭṭhāna vipassanā dhamma*, Venerable Sir). On perceiving *anicca*, *dukkha* and *anatta*, the bad roots, *lobha*, *dosa* and *moha* are being abandoned, isn't it? (It means thus, Venerable Sir). Isn't the good roots, *alobha*, *adosa*, *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 *vipassanā* meditation, the bad roots are being abandoned and the good roots are being cultivated. On continued noting and when *bhanga ñāṇa* is reached the arisings are no longer evident but only the passings away are 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 away fleetingly, as if one is seeing them with the natural eyes.

Later when the *samādhi ñāṇa* 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 fleetingly passing away of lifting, pushing, dropping as well as of the noting mind takes place and one perceives the impermanence of *rūpa dhamma* and *nāma dhamma*. When one perceives the passings away, can one think anything to be permanent? (Cannot think thus, Venerable Sir). Impermanence is in English, in *Pāli* 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 *Pāli*....? (*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 *Pāli*....? (*anatta*, Venerable Sir). When the knowledge of perceiving *anicca*, *dukkha* and *anatta* are realized fully. What will this audience attain? (They will attain *nibbāna*, 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 *Paṭṭhāna Pāli* Text, may you be able to follow, practise and develop accordingly and may you be able to realize the noble *dhamma*, and the bliss of *nibbāna*, 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)

Sādhu! Sādhu! Sādhu!

Saddhammaramsī Yeiktha Sayadaw

Translator's Note on *Hetu Paccayo*

(1) Five *khandhās*

1. *Rūppakkhandā* = corporeality aggregate of 28 *rūpas*.
2. *Vedanakkhandā* = feeling aggregate consisting of *sukhavedanā*, *dukkhavedanā*, *sommanassa vedanā*, *dumanassa vedanā* and *upekkhā vedanā*,
3. *Saññakkhandā* = perception aggregate consisting of perceptions of form, sound, odour, taste, bodily impression and mental impression.
4. *Sanḅhārakkhandhā* = aggregate of mental formation consisting of 50 *cetasikas* other than *vedanā* and *sañña*.
5. *Viññānakkhandhā* = consciousness aggregate consisting of 89 or 121 *cittas*.

(2) Twelve *āyatanas*

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

(a) Six internal bases (*āyatanas*)

1. *Cakkhāyatana* = *cakkhu - pasāda* = eye base (eye sensitivity)
2. *sotāyatana* = *sota-pasāda* = ear base (ear sensitivity)
3. *Ghānāyatana* = *ghāna-pasāda* = nose base (nose sensitivity)
4. *Jivhāyatana* = *jivha - pasāda* = tongue base (tongue sensitivity)
5. *Kāyāyatana* = *kaya - pasāda* = body base (body sensitivity)

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6. *Mānāyatana* = 89 or 121 *cittas* = mind-base
(*Mānāyatana* is a collective term for all consciousness)

(b) Six external bases (*āyatana*s)

7. *Rūpāyatana* = *vanna* = visible object

8. *Saddāyatana* = *sadda* = sound

9. *Gandhāyatana* = *gandha* = odour

10. *Rasāyatana* = *rasa* = taste

11. *Phoṭṭhābbāyatana* = *pathavī, tejo, vāyo*
= tangible object

12. *Dhammāyatana* = mind-object consisting of 52 *cetasikas*, 16 *sukhumarupas* and *Nibbāna*.

(3) Eighteen *dhātus*:

The eighteen *dhātus* are equally divided into three groups:

(a) six subjective elements

(b) six objective elements, and

(c) six intellectual elements.

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

1. *cakkhu - dhātu* = *cakkhu-pasāda* = eye-door

2. *Sota - dhātu* = *sota - pasāda* = ear-door

3. *Ghāna - dhātu* = *ghāna - pasāda* = nose-door

4. *Jivhā - dhātu* = *jivhā - pasāda* = tongue-door

5. *Kāya - dhātu* = *kāya - pasāda* = body-door

6. *Mono - dhātu* = *pañca - dvāravijjana* and 2
smpaticchanas

(b) Six objective elements (sense-objects)

7. *Rūpa-dhātu* = *vanna* = visible object

8. *saddā-dhātu* = *saddā* = sound

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9. *Gandha-dhātu* = *gandha* = odour
10. *Rasa-dhāti* = *rasa* = taste
11. *Phṭṭhabba-dhātu* = *pathavī, tejo, vāyo* = tangible object
12. *Dhamma-dhātu* = 52 *cetasikas*, 16 *sukhumarupas* and *Nibbāna*. (Same as *dhammāyatana*)

(c) Six intellectual elements. (Consciousness)

13. *cakkhu - viññāṇa - dhātu* = 2 *cakkhu-viññāṇa cittas*
= eye-consciousness
14. *Sota - viññāṇa - dhātu* = 2 *sota - viññāṇa cittas*
= ear-consciousness
15. *Ghāna - viññāṇa - dhātu* = 2 *ghāna - viññāṇa cittas* =
nose-consciousness
16. *Jivhā - viññāṇa - dhātu* = 2 *jivhā - viññāṇa cittas*
= tongue-consciousness
17. *Kāya - viññāṇa - dhātu* = 2 *kāya - viññāṇa cittas*
= body-consciousness
18. *Mono - viññāṇa - dhātu* = 76 *cittas* excluding 10
dvipaṅca - viññāṇa cittas
and 3 *mono - dhātu cittas*.

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

(4) *Paṭiccasanuppada*

The Law of Dependence 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

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4. Noble truth of the Path leading to the cessation of suffering.

(6) Four *Satipaṭṭhānas*

Four Foundations of Mindfulness Meditation

1. *Kāyānupassanā satipaṭṭhāna*
Contemplation of the body in the body
2. *Vedanānupassanā satipaṭṭhāna*
Contemplation of the feelings
3. *Cittānupassanā satipaṭṭhāna*
Contemplation of the consciousness
4. *Dhammānupassanā satipaṭṭhāna*
Contemplation of the *dhammas*.

(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 mental factors from 52 to 51. The reason is that delusion is a conditioned state in the other cases.^(a)

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

“Guide to Conditional Relations. Part I,” Pāli Text society, Printed in Great Britain by Redwood Burn Limited, Trowbridge and Ester. (1978). Chapter III, p.88.

Mottos

- * More distinctive
Than *Sutta*
Is *Abhidhamma*
- * *Paṭṭhāna* is the teaching
On conditional relations
Between various conditioning states and conditioned states.
- * On dying with *lobha*,
Reborn in the realm of *petā*
Shall they be.
- * On dying with *alobha*,
Reborn in the realm of human and *deva*
Shall they be.
- * On dying with *dosa*,
Reborn in the realm of *niraya*
Shall they be.
- * On dying with *adosa*,
Reborn in the realm of human and *deva*
Shall they be.
- * On dying with *moha*,
Reborn in the realm of *tiracchāna*
Shall they be.
- * On dying with *amoha*,
Attaining *nibbāna*
Shall they be.
- * Faith, good health, straight forwardness,
Repeated effort and perceiving arisings and passings away
Are the five factors for realizing *dhamma*.

