

Paṭṭhāna and Vipassanā (13)

Magga Paccayo

(Path Condition)

by

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Saddhammaramsī Yeiktha Sayadaw

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Magga Paccayo

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Magga Paccayo

(Path Condition)

Ashin *Kuṇḍalābhivamsa*

Today is the newmoon day of the month of Thadinkyut, 1353 Myanmar Era (6.11.91), and the *dhamma* talk that will be delivered this afternoon is on *Magga Paccayo* (Path Condition).

Magga means path. In actual paths, there are two types: the good and the bad ones. The individuals who go into a forest or climb up a mountain must hike carefully so as to be on the right path. They must take great care in order that they do not follow the wrong path. Here also it is the same.

The path conditioning states (*magga paccaya*) present in the *santānas* of this audience are made up of two types of path factors (*maggaṅga*). One type will lead the individuals to the good realms of human, *deva*, *brahma*, and up to *nibbāna*. The other type will lead them to bad realms of hell (*niraya*), animal (*tiricchāna*), hungry ghost (*peta*) and demons (*asurākāya*).

Out of these two types of path factors (*maggaṅga*), does not one have to cultivate in ones *santāna* the arising of good path factors? (One must cultivate thus Venerable Sir). One must try as much as possible to abandon the wrong or the bad path factors.

Path conditioning state (*magga paccaya dhamma*), discoursed now in this *dhamma* talk is the *dhamma* present in the *santānas* of this audience, or these individuals. While listening it, if one reflects that this *dhamma* discourse is about the *maggaṅga dhamma* present in one's *santāna*, one will remember it better. The *Buddha* had expounded on the *dhammas* that are present in the *santānas* of this audience. While listening, one must reflect thus, and one will understand and remember it better.

In the *Pāli* Text, *Magga Paccayo* in quite straightforward, Shall we recite the *Pāli* in veneration to the *Buddha*? All of you repeat after the Sayadaw.

Magga Paccayoti –

*Maggāṅgāni maggasampayuttakānaṃ dhammānaṃ
tamsamuṭṭhānānaṃ rūpānaṃ maggapaccayena paccayo*

Magga paccayoti = Path condition means that, *maggāṅgāni* = the 12 *maggaṅga dhammas*; *maggasampayuttakānaṃ* = the states associated with path; *dhammānaṃ* = the 71 rooted consciousnesses and 52 *cetasikas*; *tamsamuṭṭhānānaṃ* = which originate from the *cittas* and the *cetasikas* associated with path; *rūpānaṃ* = and the associated rooted *cittajarūpa* and associated rooted *paṭisandhi kammaja-rūpa* as well; *maggapaccayena*

= by the force of path condition (*Magga Paccayo*); *paccayo* + *upakāra* = conditioning; *hoti* = are. *Iti* = thus; *bhagāvā* = the *Buddha*; *avoca* = expounded with wisdom led by compassion.

Sādhu! Sādhu! Sādhu!

Maggangāni means that there are 12 path factors (*maggaṅgas*). 8 good ones, *sammādiṭṭhi maggaṅga* and so on and 4 bad ones, *micchādiṭṭhi maggaṅga*, and so on, and altogether there are 12 *maggaṅgas*. The good *maggaṅgas* will condition the associated rooted *cittas* and *cetasikas* (*magga sampayuttakānaṃ dhammānaṃ*) to be good. These eight good ones, *sammādiṭṭhi maggaṅgas* and so on, are cultivating good *cittas* and *cetasikas* associated with them to arise, and to abandon the bad *cittas* and *cetasikas*. The good *maggaṅgas*, *sammādiṭṭhi* and so on are conditioning the associated matters produced, such as rooted *cittaja-rūpas* and rooted *paṭisandhi kammaja-rūpa* from being bad to become good.

Also the bad *maggaṅgas*, *micchādiṭṭhi* and so on are conditioning the associated *cittas* and *cetasikas* (*magga sampayuttakānaṃ dhammānaṃ*) from being good to become bad. *Tanīsamuṭṭhānaṅca rūpānaṃ* means rooted *cittaja-rūpas* and rooted *paṭisandhi kammaja-rūpa* are conditioned to become bad from being good.

Magga means a collection of eight path factors, *sammādiṭṭhi maggaṅga*. Also a collection of four path factors, *micchādiṭṭhi maggaṅga* is called *magga*. A collection of items is called *magga*, each separate item is called *maggaṅga*. *Maggasaddā* directly gives the meaning

of *magga* on the actual path for the journey. As said above, the actual path is of two kinds: the good and the bad ones.

Likewise, the individuals who go into a forest or climb a mountain will find two paths. The *maggaṅga dhammas* present in one's *santāna* are of two types: *sammādiṭṭhi maggaṅga*, *samāsaṅkappa maggaṅga* and so on are the good *maggaṅgas* which can lead one to good existences up to *nibbāna*. Good *maggaṅgas* can make one in *dugati bhāvas* to get over to *sugati bhāvas* or prevent one from doing *akusala* deeds and urge one to do *kusala* deeds.

Maggaṅga, as already known by this audience, is explained in comparison to a vehicle: boat, ship, horse-drawn carriage or motorcar. How many types of *maggaṅga* are there in the *santānas* of this audience? There is a good vehicle and a bad vehicle, hence, there are....? (two types, Venerable Sir).

Good *maggaṅga* vehicle is taking this audience to the realms of human, *deva*, *brahma* and up to *nibbāna*. At present the associated states, *cetasikas* and *rūpa dhammas* arising together with the 8 good *maggaṅgas* (*maggasampayuttakānaṃ dhammānaṃ tamsamuṭṭhānānaṃca rūpānaṃ*) are being conditioned to be good. To be free from bad and to become good is conditioned by these eight *maggaṅgas*. Good *maggaṅgas* will send one to good *bhūmi* or *bhāva* and also cause the associated *cittas*, *cetasikas* and *rūpa dhammas* to be good.

Micchādiṭṭhi, *micchāvācā*, *micchākammanta* and *micchā-ājīva*, the four bad *maggaṅgas* are conditioning one to

get to bad existances (*bhūmi* or *bhāva*). At present the associated states, *cittas*, *cetasikas* and *rūpa dhammas* arising together with the four bad *maggaṅgas* are being conditioned to be bad. For the good *cittas* and *cetasikas* to become bad it is being conditioned by the four bad *maggaṅgas*, that is, bad *cittas*, *cetasikas*, *cittaja-rūpas* and *paṭisandhi kammaja-rūpas* are made to arise.

In whose *santānas* are these conditionings taking place? (The conditionings are taking place in our *santānas*, Venerable Sir). Yes, this *dhamma* talk is about the conditionings taking place in the *santānas* of this audience. These phenomena are present or arising in the *santānas* of this audience, sometimes the eight good *maggaṅgas* or at other times the four bad *maggaṅgas* are appearing. Does not one have to try so as not to have the four bad *maggaṅgas* in one's *santāna*? (One must try, Venerable Sir).

Sammādiṭṭhi = right view; *sammāsaṅkappa* = right thought; *sammāvācā* = right speech; *sammākammanta* = right action; *sammā-ājīva* = right livelihood; *sammāvāyāma* = right effort; *sammāsati* = right mindfulness; and *sammāsamādhi* = right concentration. How many factors are there? (There are eight factors, Venerable Sir). These eight factors of *maggaṅgas* in a group is known as *magga*.

The meaning of this *magga* in *Pāli* is: *Kilese mārenato nibbānaṃ gacchatīti maggo*. *Kilese* = *lobha*, *dosa*, *moha*, the *kilesas*; *mārenato* = by extinguishing; *nibbānaṃ* = to *nibbāna*; *gacchatīti* = tends to go; *ititasamā* = hence this force to go to *nibbāna* by extinguishing the *kilesas*, *lobha*, *dosa* and *moha* is known as; *maggo* = *magga*.

Sammādiṭṭhi the eight *maggaṅgas*, present in the *santānas* of this audience, are making one abandon *lobha*, *dosa* and *moha* which can lead one to *apāya*, but sending one to *nibbāna* instead.

Eight *maggaṅgas*, *sammādiṭṭhi* and so on, are generally known as the *magga* vehicle. Four *maggaṅgas*, *micchādiṭṭhi* and so on are also sending one to where? It is sending one to four woeful planes (*apāya*). These four are also known as the vehicle.

In the *santānas* of this audience, there are two types of *maggaṅga* vehicles. One type of vehicle sends one to good existences (*sugati bhūmis*) and finally to *nibbāna*. How many factors are there in this type? (There are eight factors, Venerable Sir). Another type to four bad existences (four *apaya bhūmis*), and how many factors are there in this type? (There are four factors, Venerable Sir).

In these four factors, the word “*micchā*” must be a prefix in each of the four terms, such as *micchādiṭṭhi*, *micchāvācā*, *micchākammanta* and *micchā-ājīva*. *Micchā* means wrong, which can be compared to the wrong way. When there is a *micchā* vehicle, is it not like driving one along the wrong path? (It is like this, Venerable Sir.) Where can one be driven to? (One can be driven to *apāya niraya*, Venerable Sir). Yes, one can get to *apāya niraya*. This is the meaning of *micchādiṭṭhi*.

The meaning of *sammādiṭṭhi* is generally well-known. *Sammādiṭṭhi* means the right view: knowing the *nāma* and *rūpa* by discerning; knowing the cause and the effect; knowing the three characteristics of *anicca*, *dukkha* and *anatta*; and knowing the arisings and passings away. This

audience had already heard about *sammādiṭṭhi*. The benefactor Most Venerable Mahasi Sayadaw had composed a motto to make one understand clearly the eight *maggāṅgas*: *sammādiṭṭhi maggāṅga* and so on. In veneration to the Mahasi Sayadaw, recite the motto once.

Motto: Right view, right thought, right speech, right action,
right livelihood,
Right effort, right mindfulness and right
concentration,
Constitute *magga*, the right eight-fold path.

Right view = *sammādiṭṭhi*; right thought = *sammāsaṅkappa*;
right speech = *sammāvācā*; right action = *sammākammanta*;
right livelihood = *sammā-ājīva*; right effort = *sammāvāyāma*;
right mindfulness = *sammāsati*; and right concentration =
sammāsamādhi. These are the meaning in brief.

When one recite the motto on *micchādiṭṭhi*, *micchāvācā*,
micchākammanta and *micchā-ājīva*, their meanings will
become clear. Let us recite.

Motto: Holding the view of
No *kamma* and its effect
Is *micchādiṭṭhi*

There is a view of the presence of no *kamma* and its
effect: when one does a wholesome deed (*kusala*) there
will be no benefit; if one does an unwholesome deed
(*akusala*) there will be no punishment for it, that is, there
is no effect of *kusala* or *akusala*. Is it *sammādiṭṭhi* or
micchādiṭṭhi? (It is *micchādiṭṭhi*, Venerable Sir). In the

santānas of this audience, there is no such a wrong view. One is always believing in *kamma* and its effect and hence one is holding the right view *sammādiṭṭhi*. Is it not? (It is, Venerable Sir). One is free of the wrong view (*micchādiṭṭhi*)

To be able to talk on *micchādiṭṭhi* in brief, it will be explained briefly. Since this audience are the Buddhists, are they not being asked about Buddhism quite often? (They are being asked, Venerable Sir). If asked, what is *micchādiṭṭhi*? What is the wrong view? The answer shall be, it is the view that there is no *kusala kamma*, that is, even though *dāna*, *sīla*, *samatha* and *vipassanā kusala* are performed, there is no benefit. Even though one kills, steals or does other *akusala* deeds, there is neither *akusala kamma* nor the effects of that *kamma*. There is no effect of dispensing *dāna* or observing *sīla* or taking life of other's or stealing other people's property. This wrong view is called *micchādiṭṭhi*. Is not this audience free of this wrong view in their *santānas*? (They are free of it, Venerable Sir).

In the word *micchāvācā*, *micchā* means wrong, *vācā* means speech. Talking falsely is *micchāvācā*. One has to keep on trying to be free of this. Talking by four *vacīduccarita* is *micchāvācā*. The four *vacīduccarita* are talking lies, slandering, speaking harshly and talking frivolously. These can be very evident.

In *Pāli*, slandering is called *pisuṇavācā* and this word consists of two parts: *piya* + *suñña*. *Piya* = love or affection; *suñña* = empty of. Hence, *pisuṇavācā* means talking to make the two person's affection disappear. Is it

not a frightful offence? (It is, Venerable Sir). Yes, it is a frightful offence and one must be careful not to commit it.

“My parents and relatives are endowed with *sīla* and *samādhi*, but my in-laws are not”, what kind of a speech is this? Is it to make the other family lose respect? This speech is *pinsuṇavācā*. This audience will not talk like this.

Sayadaws and *saṅghas* must also be very careful. If they say that their sect is endowed with *sīla* and *samādhi*, and that the other sects are not, this speech can make the members of other sects lose respect and hence, it becomes *pinsuṇavācā*.

Talking harshly is *pharusavācā*. This audience is refraining from doing it as much as possible. One has to make an effort to refrain from it so as to make it a habit. Some individual, according to their livelihood basic nature, enjoy speaking harshly. Is it good or bad? (It is bad, Venerable Sir). Yes, it is bad. Speaking politely is the best thing. Refraining from harsh speech is doing according to the Buddha’s wish.

When the words as well as the volitions are harsh, the speech is definitely a *pharusavācā*. This type of harsh speech is *micchāvācā*. Where can *micchāvācā* lead one to? It is the path to hell (*apāya niraya*). It is a great vehicle which will send one to *apāya niraya*. If the words are harsh only, but the volition is not, then the speech cannot be termed *pharusavācā*.

At one time, a mother and her son lived together. Since these two were not in agreement, they quarreled often. Then the son got disappointed and said, “I don’t want to

live with you, mother. I want to leave the house”. “Alright, if you go away, in the forest, a she-buffalo will gore you to death”.

“Never mind, let it be, even if I have to die, I will go”. So saying, the son went away. In the forest, he met a wild she-buffalo which came running to gore him. He had no way to escape. Knowing that he had no escape, he made a resolution on the truth (*saccādhiṭṭhāna*).

“If my mother really wants me to die, let the buffalo gore me. If she said harsh words without the volition for me to die let not the buffalo gore me”.

The wild buffalo, as if tied to a post at that spot, did not move at all. It could not advance and after a short while, went away to another place. Does the speech amount to *pharusavācā*? (It does not Venerable Sir). The words are harsh but —? (the volition is not harsh, Venerable Sir). She said harsh words to stop him from going away. One must be careful. Even though the words are harsh but the volition is not, then it is evident that the speech does not amount to *pharusavācā*.

If the words are pleasant but the volition is harsh, then the speech certainly is *pharusavācā*. At one time a king was holding a council with the ministers and young princes. At that time a notorious bandit was caught, having an order to bring him at once to the king. Hence, the bandit was brought before the king. Since the king was in the company of respectable persons, it was not proper to utter harsh words and the king said pleasantly, “O, let the bandit sleep peacefully in the forest”. Are not the words pleasant? (They are pleasant, Venerable Sir). What is the

real order? (The real order is to execute the bandit, Venerable Sir). This is *pharusavācā*. Is it *sammāvācā* or *micchāvācā*? (It is *micchāvācā*, Venerable Sir). *Micchāvācā* is the path to *apāya*. By taking note of this, one must practice to have good habits. When the words are harsh sometimes the volition too becomes harsh. It is better not to speak harshly. Since one is in the meditation centre, all these are being taken care of. But is it not good to know about this? (It is good, Venerable Sir). Yes, it is good.

Talking frivolously is *samphappalāpavācā*. The talk gives neither the mundane benefit nor the supramundane benefit in *saṃsārā*. It is not the way to *sugati bhāvas* and *nibbāna*. There is no benefit resulting in the mundane world, no benefit in *saṃsārā*, and no benefit in the supramundane world and for the reaching of *nibbāna*. Talking about unbeneficial topics is *samphappalāpavācā*. Is the unbeneficial talk *sammāvācā* or *micchāvācā*? (It is *micchāvācā*, Venerable Sir). This kind of talk can send one to *apāya nīraya*. Hence, one should not talk as such. Unbeneficial talk such as praises of women or men and reading and writing about untrue but imaginary episodes, are a waste of time. It is *samphappalāpavācā*. *Micchāvācā* means the talk concerning four *vacīduccarita*. Recite the motto on *micchāvācā*.

Motto: *Musa, pisu, pharu* and *samphā*

These four are known as *micchāvācā*.

Musa (*musavāda*) = talking lies; *pisu* (*pisuṇavācā*) = slandering; *pharu* (*pharusavācā*) = speaking harshly; and

sampha (*samphappalāpa*) = talking frivolously or wasting time by talking nonsense. These four factors are known as *vacīduccarita* or *micchāvācā*.

The next factor is *micchākammanta*. *Micchā* means wrong; *kammanta* means action. What are the wrong actions? Does not one have to do the killing by bodily actions? (One has to do thus, Venerable Sir). Stealing other's property is mostly done by the bodily action, even though there are few cases of theft done by verbal action. *Kammesu-micchācāra* means act of sexual misconduct carried out on other's wife and family members. These three factors are *micchākammanta*. Recite the motto.

Motto: Acts of killing, stealing, and sexual misconduct.
These three, when committed,
Are known as *micchākammanta*.

Killing = taking life of other's (*pānātipāta*); stealing = taking other people's property without permission (*adinnādāna*), and having act of sexual misconduct = having unlawful sex with other people's wife or family members (*kāmesumicchācāra*). These three *kāyakamma* are *micchākammanta*.

Micchākammanta is the actions that can send one to *apāya*. Does not this, audience have to refrain and stay away from this action as much as possible? (One has to refrain thus, Venerable Sir). Since young, one is brought up by good parents and teachers, and one has refrained from killing, stealing and having act of sexual misconduct (*micchākammanta*), these three *kāyakamma*s. Does not

one rejoice over it? (One does, Venerable Sir.) One is free from these misdeeds.

Another factor is wrong livelihood (*miccha-ājīva*). Wrong livelihood means making one's living by committing three *kāyaduccaritas* and four *vacīduccaritas*, such as *musāvāda*, *pharusavācā*, *pisuṇavācā* and *samphappalāpavācā*. One tells lies for making a living; and speaks harshly to acquire wealth. One slanders to make the two person's affection destroyed, for one's livelihood. One has spoken frivolously for a living. What are these actions called? They are called *micchājīva*. This audience do not have these actions. If one has a few of these one must take care so as to be free of them.

One male donor (*dāyakā*) became quite aware of these ways of livelihood. After practicing *satipaṭṭhāna vipassanā* meditation, he contemplated to review his livelihood on whether it is *sammā-ājīva* or not. Since an individual practiced *vipassanā* meditation by culturing the mind, did not he review his own mind? (He did, Venerable Sir). "This livelihood is not good, not good. If it is not good, I will not earn a living in this way". Is it not a good reflection? (It is a good reflection, Venerable Sir). By practicing what dhamma? (By practising *vipassanā* meditation, Venerable Sir).

One cannot starve in this life. Will it be proper if one must have a wrong livelihood (*miccha-ājīva*)? (It will not be proper, Venerable Sir). A *dāyakā* who owned a teashop reported thus:

"In Myanmar Country, there is almost no one who is starving. I will no more earn a living by *miccha-ājīva*".

Oh! It is so appropriate. Should not one praise him? (One should, Venerable Sir). One should take this as an example from him. He had to shout, scold and threaten his employees by using abusive words. So he closed his teashop and started another business. Is it not proper? (It is proper, Venerable Sir)

Earning a living by the fourfold *vacīduccarita* course of actions is known as *miccha-ājīva*. One's livelihood consisting of talking lies, slandering, saying harshly and speaking frivolously is known as *micchājīva*. Earning a living by killing, stealing and having acts of sexual misconduct is also *micchājīva*.

Earning a living by refraining from three *kāyaduccaritas* and four *vacīduccaritas* is called *sammā-ājīva*. *Micchājīva* and *sammā-ājīva* are directly opposite to each other. The bad *maggāṅgas*: *micchādiṭṭhi*, *micchāvācā*, *micchākammanta* and *micchā-ājīva* constitute the vehicle which will take one to the inferior realms, the four *apāya* planes, and as this is known, should not one avoid this vehicle? (One should avoid it, Venerable Sir).

Magga conditioning state (*magga paccaya*) present at this moment in the *santānas* of this audience is the same type as conascence conditioning state (*sahajāta paccaya*), which conditions the associated states arising together. Since *sammādiṭṭhi*, *sammāsaṅkappa*, *sammāvācā*, *sammākammanta*, *sammā-ājīva*, *sammāvāyāma*, *sammāsati* and *sammāsamādhi*, the eight *maggāṅgas*, are good and noble, they can condition the conditioned state appearing together (*sampayutta*) so as not to be bad but to be

good and make good *cittas*, good *cetasikas*, and good *rūpas* arise.

Not to let the associated wrong conditioned state (*micchā sampayuttas*) arise, that is not to let the *cittaja-rūpa* become defiled, the eight *maggaṅgas*, *sammādiṭṭhi* and so on, are conditioning the conditioned state, *cittaja-rūpas* and *paṭisandhi kammaja-rūpas*, that arise together, to be good and proper. Is it clear now? (It is clear, Venerable Sir). Eight *maggaṅgas*, *sammādiṭṭhi* and so on are conditioning so that the arising *dhammas* are noble and purified.

Also *micchādiṭṭhi*, *micchāvācā*, *micchākammanta* and *micchā-ājīva*, the four *maggaṅgas* are conditioning the associated (*sampayutta*) *cittaja-rūpas* and *kammaja-rūpas*, the conditioned state. How are they conditioning? They are conditioning the associated good *cittas* and *cetasikas*, the conditioned state, to become bad and inferior. According to *tamsamuṭṭhānānañca rūpānaṃ*, they are conditioning the good *cittaja-rūpas* and *paṭisandhi kammaja-rūpas* to become bad and inferior.

When one is holding the wrong view, making false speeches, behaving badly and earning by wrong doings, can the associated *dhammas* (*sampayutta dhammas*) be good? (They cannot be good, Venerable Sir). Yes, they cannot be good. Only unwholesomenesses (*akusalas*) will arise, the pure ones, wholesomenesses (*kusalas*), to become defiled. It is caused by *micchādiṭṭhi*, *micchāvācā*, *micchākammanta* and *micchā-ājīva*. When these defiled ones, (*akusala*) accrue, *cittas* and *cetasikas* become impure and the *rūpas* also become defiled. Do not they become

defiled? (They do, Venerable Sir). Yes, they become defiled. What is conditioning this to happen? *Micchādiṭṭhi*, *micchāvācā*, *micchākammanta* and *micchā-ājīva* are conditioning. Is it not evident? (It is evident, Venerable Sir).

Hence, this audience is practising to be free from *micchādiṭṭhi*, *micchāvācā*, *micchākammanta* and *micchā-ājīva*, the four *maggaṅgas* in their *santānas* as much as possible. This is a very joyful experience indeed.

As one has lived with good parents and teachers since young and is being brought up by having their good advice, one is free from *micchādiṭṭhi*, and can refrain from *micchāvācā* as much as possible. Is it not? (It is, Venerable Sir.) One can totally refrain from *micchākammanta*, that is, taking other's lives; stealing other's property, and committing act of sexual misconduct. And one can refrain from these acts as much as possible. Cannot one refrain from *micchā-ājīva*, that is earning by wrong doing as much as possible? (One can refrain from these, Venerable Sir).

One can refrain from these acts because one knows their consequences. When one is ignorant, one will not refrain from doing bad things. Now one knows about it. Since young, one is brought up by good parents and teachers, and one can refrain from the *micchā-maggaṅgas*. Now one knows more by listening to the *Paṭṭhāna Pāli* Text. Should not one listen carefully? (One should, Venerable Sir). To hear what has not been heard before, to clarify what has been heard, to have right view and so on, the

five benefits of listening to *dhamma* talks can be obtained.
Recite the motto.

Motto: Hearing that has not been heard,
What have been heard clarified,
Doubts cleared, having right view,
The mind becoming pure
Are the five benefits of listening to *dhamma*.

By listening to *dhamma* discourses, one can hear the *dhamma* which one has never heard before. The *dhamma* that had been heard before can be discerned more clearly. If there are any doubts, they can be dispelled. Can the doubts be dispelled? (They can be dispelled, Venerable Sir). The wrong views can be set right and the mind can become clear and pure. When an eloquent *dhamma* speaker talks about *dhamma*, one's dull and unhappy mind can become clear and cheerful.

Since the *yogis* here are practising *vipassanā* meditation, eight *maggaṅgas* in connection with *vipassanā* are already getting involved. Out of the eight *maggaṅgas*, the two, most beneficial and distinctive ones: *sammāvāyāma* and *sammāsati* will be discoursed here. *Sammāvāyāma* will be discoursed first. *Sammāvāyāma* means making the right effort with the four factors of *sammappadhāna*. The four factors of *sammappadhāna* are: *Anuppannānaṃ pāpakānaṃ anuppādāya vāyāmo*. One must make an effort so as not to let the unwholesomeness (*akusala*) that have not yet arisen to arise. *Uppannānaṃ pāpakānaṃ pahānāya vāyāmo*. One must make an effort to abandon the unwholesomeness (*akusala*) that have already arisen.

Anuppannānaṃ kusalānaṃ uppādāya vāyāmo. One must make an effort to let wholesomeness (*kusala*) that has not yet arisen to arise. *Uppannānaṃ kusalānaṃ bhiyyo bhāvāya vāyāmo.* One must make great effort to let wholesomeness (*kusala*) that had already arisen to develop more and more. Practising by these four factors of *sammappadhāna* is known as *sammāvāyāma*. Is it not better to remember these four good factors? (It is better, Venerable Sir).

How shall one make an effort to let *akusala* that has not yet arisen in one's *santāna* to become *sammāvāyāma*? The audience cannot give the answer yet. To understand *sammāvāyāma*, everybody must give the answer. Is it not the effort one has to make directly? (It is, Venerable Sir).

How shall one make an effort to let *akusala* that has not yet arisen in one's *santāna* to become *sammāvāyāma*? (One must make an effort not to let *akusala* arise, Venerable Sir). How shall one make an effort to let *akusala* that has already arisen in one's *santāna* to become *sammāvāyāma*? (One must make an effort to abandon *akusala*, Venerable Sir). This is the *dhamma* that the audience is practising by themselves. How shall one make an effort to let *kusala* that has not yet arisen in one's *santāna* to become *sammāvāyāma*? (One must make an effort to let *kusala* arise, Venerable Sir.)

How shall one make an effort to let *kusala* that has already arisen in one's *santāna* to become *sammāvāyāma*? (One must make an effort to let *kusala* develop more and more, Venerable Sir). Yes, this effort is very useful. When one is endowed with this *sammāvāyāma* factor, one can reach *nibbāna*.

In the *santānas* of this audience for this existence, there are *akusala* that have not yet arisen. But over the countless number of existences in the past, that is, in the beginningless *saṃsārā*, one had committed all kinds of *akusala*. As the *saṃsārā* is so long there is no *akusala* left that has not been committed by one. In the *santānas* of this audience, in this life time, there are *akusalas* that has not yet been committed. Some individuals may have *akusalas* such as murdering, stealing millions or billions of money. Is it not? (It is Venerable Sir). In this audience, has any one committed these crimes? One has not. Hence, are there *akusalas* that have not yet arisen in oneself? (There are *akusalas* that have not yet arisen, Venerable Sir.)

For example when there are epidemics of plague, diarrhea or small pox, does not one have to protect oneself from having these diseases? (One has to protect, Venerable Sir). Yes, it is like this. Hence, one has to make an effort to prevent *akusalas* from arising in one's *santāna*.

The *akusalas* that had already arisen in one's *santāna* are of three types. The *akusalas* that arises due to bodily or verbal actions; the *akusala* that arises in the continuity of consciousness, and the latent *akusalas* that followed one over the whole of *saṃsārā*. How many types are there altogether? (There are three types, Venerable Sir). What must one do about them? (One must abandon them, Venerable Sir).

There are *kusalas* which had not yet arisen in one's *santāna*. Some individuals have not visited the famous pagodas; have not acquired the *kusala* of building a pagoda or have not practised *vipassanā* meditation yet. One has

dispensed *dāna*, observed *sīla* and practised *samatha* by telling beads. But one has not practised *vipassanā* meditation yet, and by practicing *vipassanā* meditation one is gaining *kusala* that has not yet arisen. Is it not? (It is, Venerable Sir). If one is practising *vipassanā* meditation, one is gaining *kusala* that had not yet arisen.

Does not an individual who is at *nāmarūpa pariccheda ñāṇa*, the knowledge of knowing *nāma* and *rūpa* by discerning, have to keep on practicing so as to reach the next higher stage, the *paccaya pariggaha ñāṇa*? (he does have to keep on practising, Venerable Sir). He does have to practise so as to gain the *kusala* of *paccaya pariggaha ñāṇa* that has not yet arisen in him.

Does not the yogi who is at *paccaya pariggaha ñāṇa*, the knowledge of cause and effect, has to keep on practicing to reach *sammasana* and *udayabbaya ñāṇas*? (He does have to, Venerable Sir.) He does have to continue practicing to acquire the *kusala* of attaining *sammasana* and *udayabbaya ñāṇas* in his *santāna*. Then, does not the yogi have to practise from *udayabbaya ñāṇa* to *bhaṅga ñāṇa*, *bhaya ñāṇa*, *ādinava ñāṇa*, *nibbidā ñāṇa*, *muncitukamyutā ñāṇa*, *patisankhā ñāṇa*, *sankhārupekkhā ñāṇa*, *anuloma ñāṇa*, and *gotrabhū ñāṇa* successively? Does not one have to practise so as to reach: *magga ñāṇa* from *gotrabhū ñāṇa*? (One does have to, Venerable Sir). Does not the yogi have to keep on practicing so as to gain the *kusala* that has not yet arisen in his *santāna*? (He does have to, Venerable Sir). *Magga ñāṇa* is also the *kusala* that has not yet arisen. Practising with the intention to reach *sotāpatti magga ñāṇa* is to get the

kusala that has not yet arisen in his *santāna*. Is it not evident? (It is evident, Venerable Sir).

Out of the four efforts in *sammappadhāna*, the practise of *vipassanā* meditation is to gain the *kusala* that has not yet arisen in one's *santāna*. Can one decide as such? (One can, Venerable Sir).

The *kusalas* that have already arisen in one's *santāna* should be made to develop more. The audience is already practising this. One has offered alms-food many a time, hasn't one? (One has, Venerable Sir). On every birthday, *dāna* has been dispensed. Since very young, one has celebrated the birthdays, hasn't one? (One has, Venerable Sir). That is developing *kusala*. Every year one has been offering *Waso* robes since many years ago, this year too will not one offer? (One will offer again, Venerable Sir). What is one doing? One is developing the *kusala*. Every year does not one offer *kathina* robes? (One does, Venerable Sir). This year also...? (One will offer again, Venerable Sir). What is one doing? (Developing *kusala*, Venerable Sir). Yes it is developing *kusala*.

One observes *sīlas*. Since young, one has observed the five precepts. Now, is not one observing *sīla* again and again? (One observes thus, Venerable Sir). Why? (One is observing *sīla* to develop it, Venerable Sir). Yes, one is observing to develop more. Now the audience has understood this idea properly.

Practising by the four factors of *sammappadhāna* effort is *sammāvāyāma*. *Sammāvāyāma* is one of the eight constituents (*maggaṅgas*), which can lead one to *nibbāna*. When one is endowed with *sammāvāyāma*, where will

one be heading? (To *nibbāna*, Venerable Sir). Yes, one can get to *nibbāna*, from one good realm to another good realm, to better and better abodes and finally to *nibbāna*. Recite the motto.

Motto: *Akusala* that has not yet arisen will not arise.

Akusala that has already arisen shall quickly be abandoned.

Kusala that has not yet arisen will arise.

Kusala that has already arisen will exceedingly develop.

This is the motto describing the result of practicing by the four factors of *sammappadhāna* effort. Here the most important thing is to eliminate the *akusala* that has already arisen. Only when this audience can eliminate the *akusala* that has already arisen, one will reach *nibbāna*, where all the sufferings are extinguished, which one have aspired for. So long as there is *akusala*, can one attain the bliss of *nibbāna*? (One cannot attain, Venerable Sir). Yes, they cannot attain. *Akusala* and *nibbāna* are directly opposite to each other. Hence, one must be able to abandon *akusala*.

How many kinds of *akusala* are there? In the *santānas* of this audience, roughly there are three kinds. How many kinds are there? (Three kinds, Venerable Sir).

Akusala arising due to bodily and verbal actions is one kind. *Akusala* arising in the continuity of consciousness is of another kind, and *akusala* that has been latent for many existences throughout the beginningless *samsarā* is

still the another kind. How many kinds? (Three kinds, Venerable Sir). Unless one knows the *akusala* in one's *santāna*, one cannot eliminate it. When one does not know about it, can one eliminate it? (One cannot, Venerable Sir). Is it not important to know about it? (It is important, Venerable Sir.)

Does not one want to know one can eliminate the *akusala* due to bodily and verbal actions? (One wants to know, Venerable Sir) How should one eliminate the *akusala* arising in the continuity of one's consciousness? How should one eliminate the latent *akusala* present in the *santāna* since many many existences in the *saṃsārā*? If one knows how to eliminate each kind of *akusala*, the task of elimination can be accomplished more quickly.

Do not the *akusalas* due to bodily and verbal actions, such as killing, stealing, committing adultery, telling lies, slandering and so on, the several *duccaritas*, arise sometimes? (They arise, Venerable Sir). The *akusalas* committed by bodily and verbal actions are known as *vītikkama akusala*. These *akusalas* are committed by actions, and are very evident. When there is a case of theft, does not the individual who steals knows about it? (He does know, Venerable Sir). Other individuals also...? (know about it, Venerable Sir.) They know that "he is a thief, he is a thief." It is very evident. How should one eliminate the *akusalas* committed by action (*vītikkama*)? When one is observing the five precepts one cannot steal, kill, commit adultery and tell lies. Do not the five precepts eliminate these *akusala*? (They do eliminate thus, Venerable

Sir) The *akusala* that arise due to bodily and verbal actions must be abandoned by *sīla*.

Motto: Due to bodily and verbal actions
The *akusalas* that arise
Must be eliminated by *sīla*.

As these *akusalas* arise due to bodily and verbal actions, one will kill, steal, commit adultery, tell lies and so on. These *akusala* must be abandoned by *sīla*. When one is observing the precepts, does it mean that one has already abandoned these *akusalas*? (The *akusalas* are being abandoned, Venerable Sir). Yes, the *akusalas* are being abandoned.

How shall *akusala* arising not due to bodily or verbal actions but which appear in the mind endlessly be abandoned?

Motto: In the continuity of consciousness
The *akusala* that arise
Must be abandoned by *samatha*.

The *akusalas* that do not arise right up to bodily and verbal actions but arise in the continuity of consciousness endlessly or interminably such as, craving for this and craving for that; clinging to this and clinging to that, are there such *akusala*? (There are, Venerable Sir). Not being able to get what one craves for, one is unhappy endlessly. Is it not? (It is, Venerable Sir). Oh! I haven't got it, I haven't got it. Will it be possible, or will I be able to get

it? There can be such worry or unhappiness every now and then.

The individuals, who are practising *vipassanā* meditation, usually examine their own minds frequently? Are these thoughts either *kusala citta* or *akusala citta*? (They are *akusala cittas*, Venerable Sir). Yes, they are *akusalas*. Craving for something what one does not get is *lobha*. Getting upset for not getting what one craves for is *dosa*. Does not one have such thoughts every now and then? (One does, Venerable Sir). One does not like the ways of young sons and daughters. He does not say anything to them but disagrees with their life style: the clothes they wear, the way they bear their manners, the way they behave and the words they say. Can this happen sometimes? (It can happen thus, Venerable Sir). There can be many such thoughts in one's mind. *Vipassanā* meditator generally knows his own mind. These are the worries, it is better to keep on meditating. Can one have such attitudes? (One can, venerable Sir). Yes, one can have such attitudes.

How shall the *akusalas* that arise in one's mind be abandoned? In accord with the continuity of consciousness, these *akusalas* must be abandoned by *samatha*. When one is bowing down and paying respect to the *Buddha*, the concentration gained by this act is discarding the worries and the carvings, the *akusalas*, that are appearing in one's continuity of consciousness.

How must one abandon the latent *akusalas* that follow one throughout the *saṃsārā* for many existences? They

must be abandoned by *vīpassanā paññā* and *magga paññā*.

Motto: Throughout the continuous existences
The latent *akusalas* that follow
Must be abandoned by noble *paññā*

In the *saṃsārā* for continuous existences, there follow the latent powers or abilities, or *anusayas*, or the *akusalas* in the *santānas* of this audience. There are plenty of *akusalas* that have been accumulated. Unless these accumulated *akusalas* can be abandoned one cannot attain the bliss of *nibbāna* which one has aspired for. *Nibbāna* cannot be attained just by wishing.

In the Scriptures it was explained that the *akusalas* arising to bodily and verbal actions; *akusalas* appearing in one's continuity of consciousness and the latent *akusalas* that follow one for many many existences in this beginningless *saṃsārā* (*anamataḡga saṃsārā*) are likened to a huge poison tree. What are these three *akusalas* present in one's *santāna* likened to? (They are likened to a huge poison tree, Venerable Sir) Yes, they are likened to a huge poison tree which can give suffering to people.

There are three parts in a huge poison tree. The twigs and branches are one part, the trunk is the other part and the roots are still another part. How many parts are there? (There are three parts, Venerable Sir). In the *santānas* of this audience, how many parts of *akusala* are there? (There are three parts, Venerable Sir). Yes, there are three parts, such as *akusalas* due to bodily and verbal actions; *akusalas* appearing in one's continuity of consciousness, and the

latent *akusalas* that follow for many many existences in the *anamatagga samisārā*.

What are the twigs and branches of the poison tree likened to? They are likened to the *akusalas* arising due to bodily and verbal actions of the individuals in this audience. Can one see the twigs and branches of a tree from a far-away distance? (One can see them, Venerable Sir). The *akusalas* due to bodily and verbal actions are very distinct. Can one know these *akusalas* by oneself? (One can know them by oneself, Venerable Sir). Oh! I have committed, I have committed. I have said something which is not proper. This is how one knows by oneself. Other people also know about these. As the twigs and branches are distinct so also are the *akusalas* committed bodily and verbally. Are these two distinctions likened to one another? (They are, Venerable Sir). Hence, the *akusalas* committed bodily and verbally are likened to twigs and branches of the poison tree.

The *akusalas* arising in one's continuity of consciousness is not evident. When one looks at a tree from afar, one or two miles away, can one know distinctly how big the trunk of that tree is? (One cannot know, Venerable Sir). One can just do by guessing. In the same manner, the *akusalas* arising in one's continuity of consciousness are not known by other individuals. Even one knows by oneself only when it is reflected. Thus, it is not distinct.

The latent *kusalas* that follow for many many existences throughout the *anamatagga samisārā* are likened to the tap root of the huge poison tree. Even when one is already near the tree, can one know definitely how big and how

deep the tap root is? (One cannot know definitely, Venerable Sir). One cannot know it by one's natural eye but can see it only by the wisdom's eye. Since this tree is growing well, it must have a long tap root. This is how one can reason out and see by the wisdom's eye. The latent *akusalas* present along many many existences in the *saṃsārā* are likened to the tap root, which cannot be seen or it is the most indistinct one. One cannot know by oneself. It is known only because the Buddha had expounded about it.

No one likes the poison tree. Hence, whenever people see the tree, they cut the branches and its trunk and leave it. Since the tree is not being uprooted, when the favourable circumstances arise by having rain water and so on, it can grow again and give trouble to people? The most important thing is to dig up the roots and destroy the tree completely.

In the same manner, this audience can abandon *akusalas* arising due to bodily and verbal actions, likened to branches of the tree, by *sīla*; abandon the *akusalas* arising in the continuity of consciousness, likened to the trunk, by *samatha*, but if one does not abandon the latent *akusalas* present all along the *saṃsārā* by *vipassanā paññā* and *magga paññā*, one is not free from the *apāya saṃsārā* and is liable to meet with many kinds of suffering. Hence, it is of utmost importance to eliminate the latent *akusalas*.

Elimination of such *akusalas* can only be done when one is in this kind of life. This kind of life means one is born a human being, is still alive, is practicing the flourishing *satipaṭṭhāna vipassanā* meditation and meeting with the *Buddha's sāsana*. Because of having these four rarities or

conditions one can eliminate the latent *akusalas* likened to the main root of the tree.

Motto: Throughout the continuous existences,
The latent *akusalas* that follow
Must be abandoned by noble *paññā*.

The latent *akusala* must be abandoned by *vipassanā paññā* and *magga paññā*. First of all one has to abandon it by *vipassanā paññā*. There are two kinds of latent *akusalas* (*anusaya kilesas*): *ārammaṇānusaya* and *santāṇānusaya kilesas*. *Ārammaṇānusaya kilesa* means the defilements dwelling in the objects of seeing, hearing, smelling, tasting, touching and thinking that arise in the *santānas* of this audience.

Let us consider only one object, the visible object. While one is seeing a pleasant visible object, one cannot note it. After this object has disappeared for sometime one still remembers it again and again. Oh! What a pleasant sight, what a pleasant view or it is so likable or is not he so likable, these kinds of thought arise repeatedly. These kinds of repeated thoughts are known as dwellings (*anusayas*). That means *lobha taṇhā kilesas* are dwelling. Every time one remembers, is it not dwelling? (It is dwelling, Venerable Sir).

One meets with bad objects which arouse *dosa*. While meeting with such adverse or negative effects, one cannot note it. Since one cannot note it on meeting it, one remembers it over and over again. Oh! One has to see what one does not want to see; one has to encounter what one does not want to encounter. Can one get such

unpleasantness over and over again? (One can, Venerable Sir). Every time one remembers about it one feels unpleasant again. What is this situation called? (It is called dwelling (*anusaya*) of *kilesas*, Venerable Sir). Yes, it is the dwelling (*anusaya*) of *kilesas*. The dwelling of *dosa* is *paṭighānusaya*. Is not *ārammaṇānusaya* frightful? (It is frightful, Venerable Sir).

Unless this *ārammaṇānusaya* can be noted, it will be transformed into *santāṇānusaya* likened to the big root (of the poison tree), which can give sufferings to one in the future existences. Is it not like accumulating *dukkha* to give oneself sufferings in future? (It is like this, Venerable Sir). Yes, it is like this. One must be able to note while seeing or hearing. If one cannot note and when one remembers it again, one becomes upset or feels unpleasant. This must be noted as thinking or feeling unpleasant, feeling unpleasant. When *vīpassanā samādhi nāṇa* develops, as one notes the “thinking”, one will find for oneself that the “thinking” passes away or dissolves.

If one cannot note by *satipaṭṭhāna* method of noting, *kilesas* will dwell. In order not to let the *kilesas* dwell, one must note, if possible, “seeing, seeing” while seeing. This is the way to note firstly to make seeing as mere seeing.

Diṭṭhe diṭṭhamattamī bhavissati.

Diṭṭhe = at the visible object that can be seen;

Diṭṭhamattamī = seeing at mere seeing; *bhavissati* = shall arise (or) seeing shall be done in such a way that seeing stays at mere seeing.

Sādhu! Sādhu! Sādhu!

While seeing one must be able to note it as mere seeing. The ordinary individual and those who have not practised *vipassanā* meditation will not understand what is meant by mere seeing. Once an object is seen, they may say, everything has been seen and mere seeing cannot be noted. This audience who has basic *samādhi ñāṇa* and have *satipaṭṭhāna* practice can appreciate the meaning of mere seeing.

When one is practising walking meditation of lifting, pushing or dropping with good noting, in lifting, the foot is lifted gradually with lightness; in pushing, it is moved forward gradually with lightness; and in dropping it is dropped gradually with heaviness can be perceived. At that moment if someone passes by near the meditator who is noting on walking, if he is asked, “who passes by?”, he cannot tell exactly who that person is. He can only say, “A person passes by but I don’t know who that person is”, will it not be the answer? (It will be, Venerable Sir). Is not this phenomenon called mere seeing? (It is called mere seeing, Venerable Sir).

What is the *yogi* contemplating mainly on? He is contemplating mainly on noting. Since he is not contemplating mainly on seeing, does not seeing become mere seeing? (It becomes thus, Venerable Sir). If it happens like thus, *akusalas* cannot dwell any more. One no longer knows by discerning who is directly opposing or who is friendly and getting attached to, so that there will be no *dosa* or *lobha*.

The individual who has very strong *samādhi ñāṇa*, and at *bhāṅga ñāṇa*, when he sees a visible object and notes seeing, seeing he will perceive that visible object passes away fleetingly, the seeing consciousness also passes away

one by one fleeting, and also the noting mind that notes seeing, seeing also passes away fleetingly. Due to seeing like this, one perceives more distinctly that *akusalas* will not arise. The *kilesas* cannot dwell any more.

When the ear is hearing, one must note likewise. While hearing one must note hearing, hearing so that hearing becomes mere hearing. According to one's development of *samādhi ñāṇa*, when hearing becomes mere hearing *kilesas* cannot dwell any more.

If one cannot note seeing as mere seeing and hearing as mere hearing, when one remembers either the seeing or hearing again one must note, planning, thinking; planning, thinking. The individual whose *samādhi ñāṇa* is quite strong, on noting thinking and planning, the passing away of the noting mind can be perceived by himself. Since the thinking and planning pass away, can defilements dwell? (They cannot dwell, Venerable Sir). Yes, the defilements cannot dwell.

For an individual who cannot even note thinking, planning and knowing that the defilements are dwelling, how should he note? (He must note on the body (*kāya*), Venerable Sir.) This audience is most efficient in noting *kāya*. If one cannot note thinking, planning; while sitting one must note rising, falling; sitting or touching. As soon as one can note as such, thinking and planning will disappear since two consciousness cannot arise at the same time. Once the noting is accomplished, the defilements are already abandoned. The defilement cannot dwell any more.

While lying down, one must note rising, falling, lying down and the thinking and planning will no more be there. The defilements are being abandoned.

While walking one must note left foot forward, right foot forward; lifting, pushing, dropping; lifting, pushing dropping. As soon as one can note thus, there are no more thinking and planning. The defilements are being abandoned. Does not this audience have a good weapon to abandon the *ārammaṇānusaya kilesa*? (We have a good weapon, Venerable Sir). Yes, you have the *vipassanā* weapon. Even though one is having a good weapon, if one does not abandon the *kilesas* which can give suffering, will it be appropriate? (It will not be appropriate, Venerable Sir). Yes, it is not appropriate, since one is not using the weapon one has acquired, one can get into trouble.

One already has the *vipassanā* weapon. Who gave this? (The *Buddha* gave this, Venerable Sir). The method of *vipassanā* meditation practise taught by the *Buddha* is the very good weapon. The benefactor the Most Venerable Mahasi Sayadaw, with *mettā* and *karunā* had handed down the method to this audience. It is the weapon which abandons the latent defilements (*anusaya kilesas*). The weapon that can abandon the latent defilements (*anusaya kilesas*) is the method of practice for the attainment of *vipassanā ñāṇa*.

Actually *bhaṅga ñāṇa* can abandon the latent defilements accumulated in the numerous existences throughout the *saṃsarā* (*santāṇānusaya*) to a certain extent. *Vipassanā ñāṇa* can abandon the defilements acquired repeatedly by meeting with various objects (*ārammaṇānusaya*) in this present life (*paccayuppana*). Is not this kind of abandonment good as an initial step? (It is good, Venerable Sir). This is to get oneself free from defilements in future existences. The defilements accumulated in the past

existences in the *saṃsārā* can only be abandoned by *magga ñāṇa*.

One cannot get the *magga ñāṇa* alone straight away. To get *magga ñāṇa*, from where must one start to practise? (One must start to practise from *vipassanā ñāṇa*, Venerable Sir). Yes, the foundation of *magga ñāṇa* is *vipassanā* practice.

In practising *vipassanā* meditation, when *vipassanā ñāṇa* becomes matured, one attains *magga ñāṇa*. On attaining *magga ñāṇa*, the defilements that can give suffering, and that is following one in many many existences throughout the beginningless *saṃsārā*, are being abandoned. Can one cultivate *magga ñāṇa* alone? (One cannot, Venerable Sir). Yes, one cannot do so. When one wants to attain *magga ñāṇa*, which *dhamma* must one practise? (One must practice *vipassanā dhamma*, Venerable Sir). Yes, one must practise *vipassanā* meditation, Hence, practising *satipaṭṭhāna vipassanā dhamma* means abandoning the latent defilement liable to give suffering. It is likened to the root of the poison tree, which followed one over many many past existences throughout the beginningless *saṃsārā*. Is it not? (It is, Venerable Sir). Yes, it is the abandoning of *kilesa*.

It is not wrong when *vipassanā ñāṇa*, the cause, is expressed metaphorically as *magga ñāṇa*, the effect, that is, the power to abandon defilements. Practising *vipassanā* meditation is abandoning the latent *kilesas* likened to the impurities. Is it not appropriate? (It is appropriate, Venerable Sir). This is like digging the roots. Only when one can remove the roots (the defilements), one can attain the noble *dhamma* which one has aspired for. If one does not remove the main root, one will not attain the

noble *dhamma*, and there will be no ending to ageing, ailing and death. This *dhamma* talk will be concluded by reciting an instance of meeting with much suffering by not being able to remove the main root. The veteran *yogis* and this audience have heard about this episode many times before.

At one time the Buddha was residing at *Veluvana* monastery in *Rājagaha* city. One morning, the *Buddha*, *Ashin Ānandā* and the follower *saṅghas* went for an alms-round to *Rājagaha* city. At the city gate they saw a female piggy digging the ground, looking for food and eating it. Then the *Buddha* smiled and the colourful rays were emitted from His teeth. Hence, *Ashin Ānandā* knew that the *Buddha* was smiling and asked,

“Venerable *Buddha* Sir, why do you smile?”

“Do you see a female piggy over there?” He asked.

“I can see it, Venerable Sir.”

“I smile because of seeing this female piggy. It is not an ordinary piggy it came down from the *brahma* world.”

Is it not astonishing? (It is, Venerable Sir). No ordinary person can get to the *brahma* world. Unless one can practise to attain *jhāna* one cannot get to the *brahma* world. When the monks know that this *piggy* has come down from the *brahma* world, they were quite alarmed.

“At the time of *Kassapa Buddha*, this little piggy was a hen present near a building where meals were served. The hen died while listening a *vipassanā dhamma* recited by a monk, and she was reborn a princess. Since she was reborn a princess due to hearing the sound of *dhamma* from the human world and having basic *dhamma*,

she was not happy in lay life. She become a wandering nun (*paribbājikā*) and practised *dhamma*.” A *paribbājikā* is a lady who observed 8 precepts or 10 precepts.

The practice of *sīla* is likened to cutting the branches. What kind of *dhamma* is *sīla*? (It is the *dhamma* likened to the cutting of the branches, Venerable Sir). Later she practised *samatha*. One day when she entered a latrine and saw the maggots in the pit and by concentrating on them she attained the first *jhāna*. Due to attaining the first *jhāna*, she was enjoying the *jhāna samāpatti* throughout her life. She did not practise *vipassanā* meditation. When she died, because of the power of *jhāna*, she was reborn in the first *jhāna brahma* world and enjoyed the pleasures of this fine-material world for many a *kappa*. When the power of *jhāna* was exhausted and her life span in that *brahma* world was over she passed away and was reborn a rich man’s daughter in the human world.

She did not become a pig straight away. When she practised to gain *jhāna*, she had attained the proximity concentration (*upacāra samādhi*). This concentration gave a good result, and she was reborn a rich man’s daughter. During her lifetime as a rich man’s daughter, she had done some unwholesome deeds and hence she becomes a pig now at *Rājagaha* city in My lifetime, expounded the *Buddha*. The monks became very remorseful on hearing this story. Oh! it is not easy to practise to gain *jhāna*. Even the individual who had gained *jhāna* had been reborn a pig. The *Buddha* knew that while the monks were so remorseful, it was the time for them to gain *dhamma*, and while standing He expounded the following *dhamma* in *Pāli Yatthāpi mule anupaddve daḷe*

Chindopi rukkho punareva ruhati

Evaṃpi taṇhānusaye anuhate

Nibbattati dukkhamidaṃ punappunamī

Mūle = the main root; *anupaddve* = without danger; *dale* = is standing firmly; *sati* = if; *chindopi* = though it is cut; *rukkho* = the tree; *punareva* = shall once again; *ruhatiyatthāpi* = develop with growing twigs and branches, *evaṃ* = likewise; *taṇhānusaye* = the latent craving that dwells in numerous existences in the beginningless *saṃsārā* (*anamataggasaṃsārā*); *anuhate* = if not abandoned by *sotāpatti magga*, *sakadāgāmi magga*, *anāgāmi magga* or *arahatta magga*; *idamīdukkhamī* = the sufferings of ageing, ailing and death in this new existence; *punappunamī* = repeatedly; *nibbattati* = will occur; *iti* = thus; *bhagavā* = the *Buddha*; *avoca* = expanded with wisdom led by compassion.

Sādhu! Sādhu! Sādhu!

Though the twigs, branches and the trunk of the big poison tree have been cut, if the roots are not dug up, when favourable circumstances arise it can grow again with twigs and branches and can give trouble to the people. Likewise if one cannot abandon the latent *kilesa* (*taṇhānusaya*) dwelling in the past numerous existences in the beginningless *saṃsārā* by *magga ñāṇa*, one will have to meet repeatedly with ageing, ailing and death in future existences. There will be no ending to ageing, ailing, death and returning to *apāya*, thus the *Buddha* expounded. Hence, while monks were so remorseful, the *Buddha* expounded the *dhamma* and as they practised, became *sotāpanna*, *sakadāgāmi* and so on.

Here the *Buddha* expounded in six verses (*gāthās*). While the monks were being remorseful and practised, did not they attained the noble *dhamma*? (They attained the noble *dhamma*, Venerable Sir). Yes, they attained the noble *dhamma*. When the piggy was a wandering nun, was not she endowed with *sīla* likened to the cutting of the branches? (She was endowed thus, Venerable Sir). She was also endowed with *samatha* likened to cutting up the trunk. Since she was not endowed with *vipassanā ñāṇa* likened to uprooting the tree, what had happened to her? (She was reborn a female piggy, Venerable Sir). Is not the *dhamma* likened to uprooting important? (It is important, Venerable Sir)

“Shining, shining in the *brahma* world, squeaking, squeaking in the sty of pigs.” Is this not very important to be noted? (It is very important to be noted, Venerable Sir.) Here this audience is practising the *dhamma*, likened to uprooting, as the main concern. It is very appropriate.

Motto: Not uprooting
 But cutting the branches only
 Can make the tree grow again.

If only the branches and the trunk are being abandoned but the main root is not dug up, can the poison tree grow again to give suffering to people? (It can give suffering, Venerable Sir).

Motto: Latent *kilesas* being not abandoned
 In the domain of suffering
 One can be reborn

The latent *akusalas* that dwell in numerous existences in the beginningless *saṁsārā* being not abandoned, is not she reborn as a female piggy in the domain of suffering? (She was reborn in the domain of suffering, Venerable Sir). Yes, she has to fall back to one of the four *apāya* existences.

Motto: Latent *kilesas* being not abandoned
One has to be reborn
As a female piggy.

She was endowed with *sīla* likened to cutting the branches and also *samatha* likened to cutting the trunk. But she was not endowed with the *vipassanā ñāṇa* which is likened to digging up the main root similar to latent defilement (*anusaya kilesas*) what had happened to her? (She was reborn a female piggy, Venerable Sir).

Motto: On being able to abandon
The latent *kilesas*
One is truly free from the domain of suffering.

As the monks practiced *vipassanā* meditation, likened to abandoning the latent defilement, they were being liberated from the domain of suffering. The monks who became *sakadāgāmis* were freed from the repeated ageing, ailing and death in the human and six *deva* worlds. As they are the once returners, they had to suffer only once.

Sakadāgāmī. *Sakimī* = once; *āgāmi* = returner. Once-returner is the one who has to suffer for only one time in the human or *deva* world. Is it not wonderful? (It is wonderful, Venerable Sir). When one becomes an *anāgāmi*,

a non-returner, one is completely freed from ageing, ailing and death in the human and six *deva* worlds. What has one abandoned, to be like this? (Because one has abandoned the latent *kilesas*, Venerable Sir).

When one practised till becoming an *arahant*, all the latent defilements being abandoned, one is completely freed from all the sufferings in the 31 planes and reached *nibbāna* directly.

Motto: To abandon latent defilements

Satipaṭṭhāna vipassanā meditation

Must truly be practised.

Latent defilements cannot be abandoned by *sīla* and *samatha* only. If one really wants to be free from all sufferings or wants to abandon latent defilements what *dhamma* must one practise? (One must practise *satipaṭṭhāna dhamma*, Venerable Sir).

Sammāsati means the four foundations of mindfulness (*satipaṭṭhāna dhammas*). *Kāyanupassanā satipaṭṭhāna* is noting closely on every bodily actions. *Vedanānupassanā satipaṭṭhāna* is noting closely on which ever feelings appear, out of the three types of feeling: bad feeling, good feeling or neither good nor bad feeling. *Cittānupassanā satipaṭṭhāna* means noting closely on the mental activities such as good thought when it appears or bad thought when it arises. When there is happiness, one must note it. When one is unhappy, one must note it as unhappy, unhappy. Whichever mental actions appear one must note it. *Dhammānupassanā satipaṭṭhāna* means any other mental

activities that cannot be noted by *kāyanupassanā*, *vedanānupassanā* or *cittānupassanā satipaṭṭhānas*. It must be noted by *dhammānupassanā satipaṭṭhāna*, such as seeing, seeing; hearing, hearing; smelling, smelling and so on.

Does not one have to note seeing as mere seeing, hearing as mere hearing and smelling as mere smelling and so on? (One has to note thus, Venerable Sir). Expect *kāyā*, *vedanā* or *cittā satipaṭṭhāna* which is the noting of the rest of the objects called? It is called *dhammānupassanā satipaṭṭhāna*. Only the nature of the object has to be noted.

By reciting the mottos given by Mahasi Sayadaw his *dhamma* talk will be concluded.

Motto: All bodily actions
When arisen
Must truly be noted.

Whenever a bodily action occurs, it must be noted to know precisely, such as sitting, sitting; standing, standing; walking, walking; lying down, lying down; bending, bending; stretching, stretching and so on.

Motto: Pleasant, unpleasant or neutral feeling
When arisen
Must truly be noted.

When a pleasant feeling (*sukha vedanā*) arises, one must note it. When an unpleasant feeling (*dukkha vedanā*) arises,

one must note it. When neither pleasant nor unpleasant feeling (*upekkhā vedanā*) arises, one must note it.

Motto: Any mental action
When arisen
Must truly be noted.

When a pleasant thought appears, one must note it. When an unpleasant thought arises one must note it. One must note the disturbed mind, bad thought or happiness. Whichever thoughts arise one must note it.

Motto: When the phenomena arise
One must note by discerning.

The mental phenomena such as mere seeing, mere hearing and so on, one must note it by discerning. The four *satipaṭṭhāna dhammas* can be understood quite clearly by the mottos of the benefactor Most Venerable Mahasi Sayadaw.

By virtue of listening to the *dhamma* talk on *Magga Paccayo* of *Paccayaniddesa* from *Paṭṭhāna Pāli* Text and the method of practice in brief, may you be able to follow, practise, cultivate and put effort accordingly and may you be able to swiftly realize the noble *dhamma* and attain the bliss of *nibbāna*, the extinction of all sufferings, that you have aspired for with ease of practice.

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

Sādhu! Sādhu! Sādhu!

Paṭṭhāna and Vipassanā (13) Magga Paccayo

Translator's Note on Magga Paccayo

(1)- 71 rooted consciousness

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

18	<i>ahetuka cittas</i> are:
7	<i>Akusala-vipāka cittas</i>
8	<i>Ahetuka kusala vipāka cittas</i>
<u>3</u>	<i>Ahetuka kiriyā cittas</i>
18	

(2)- 52 *cetasikas* can be divided into following three classes.

<i>Aññasamāna cetasikas</i>	=	13
<i>Akusala cetasikas</i>	=	14
<i>Sobhana cetasikas</i>	=	<u>25</u>
		<u>52</u>

13 *Aññasamāna cetasikas*

- (1) *Phassa* = contact
- (2) *Vedanā* = feeling
- (3) *Saññā* = perception
- (4) *Cetanā* = volition
- (5) *Ekaggatā* = one-pointedness
- (6) *Jivitindriya* = vitality
- (7) *Manasikara* = attention
- (8) *Vitakka* = initial application
- (9) *Vicāra* = sustained application
- (10) *Adhimokkha* = decision
- (11) *Viriya* = effort
- (12) *Pīti* = rapture
- (13) *Chanda* = desire

14 Akusala cetasikas

- | | | |
|------------------------|---|-----------------|
| (14) <i>Moha</i> | = | delusion |
| (15) <i>Ahirika</i> | = | impudence |
| (16) <i>Anottapa</i> | = | recklessness |
| (17) <i>Uddhacca</i> | = | restlessness |
| (18) <i>Lobha</i> | = | greed |
| (19) <i>Diṭṭhi</i> | = | wrong view |
| (20) <i>Māna</i> | = | conceit |
| (21) <i>Dosa</i> | = | hatred |
| (22) <i>Issā</i> | = | jealousy |
| (23) <i>Micchariya</i> | = | stinginess |
| (24) <i>Kukkucca</i> | = | worry |
| (25) <i>Thina</i> | = | sloth |
| (26) <i>Middha</i> | = | torpor |
| (27) <i>Vicikicchā</i> | = | skeptical doubt |

25 Sobhana cetasikas

- | | | |
|------------------------------|---|-------------------------------|
| (28) <i>Saddhā</i> | = | faith |
| (29) <i>Sati</i> | = | mindfulness |
| (30) <i>Hiri</i> | = | shame |
| (31) <i>Ottappa</i> | = | dread |
| (32) <i>Alobha</i> | = | greedlessness/ non-greed |
| (33) <i>Adosa</i> | = | non- hatred |
| (34) <i>Tatramajjhataṭṭā</i> | = | mental balance |
| (35) <i>kāya-passaddhi</i> | = | tranquility of mental factors |
| (36) <i>Citta-passaddhi</i> | = | tranquility of consciousness |
| (37) <i>Kāya-lahutā</i> | = | lightness of mental factors |
| (38) <i>Citta-lahutā</i> | = | lightness of consciousness |
| (39) <i>Kāya-mudutā</i> | = | elasticity of mental factors |

Paṭṭhāna and Vipassanā (13) Magga Paccayo

- (40) *Citta-mudutā* = elasticity of consciousness
- (41) *Kāya-kammaññatā* = adaptability of mental factors
- (42) *Citta-kammaññatā* = adaptability of consciousness
- (43) *Kāya-paguññatā* = proficiency of mental factors
- (44) *Citta-paguññatā* = proficiency of consciousness
- (45) *Kāyujjukatā* = uprightness of mental factors
- (46) *Cittujjukatā* = uprightness of consciousness
- (47) *Sammāvācā* = right speech
- (48) *Sammākammanta* = right action
- (49) *Sammā-ājīva* = right livelihood
- (50) *Karunā* = compassion
- (51) *Muditā* = sympathetic joy
- (52) *Paññindriya* = wisdom controlling faculty

Mottos

-  *Akusala* that has not yet arisen will not arise.
Akusala that has already arisen shall quickly be abandoned.
Kusala that has not yet arisen will arise.
Kusala that has already arisen will exceedingly develop.
-  Due to bodily and verbal actions
The *akusalas* that arise
Must be eliminated by *sīla*.
-  In the continuity of consciousness
The *akusala* that arise
Must be abandoned by *samatha*.
-  Throughout the continuous existences
The latent *akusalas* that follow
Must be abandoned by noble *paññā*
-  Throughout the continuous existences,
The latent *akusalas* that follow
Must be abandoned by noble *paññā*.
-  To abandon latent defilements
Satipaṭṭhāna vipassanā meditation
Must truly be practised.