

Patthana and Vipassana (2)

Arammana paccayo

(Object Condition)

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Arammana Paccayo

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Today is the 8th waxing day of the month of Wagaung, 1353 Myanmar Era (18.8.1991). The *dhmma* talk that will be delivered this afternoon is on *Arammana Paccayo*, Object Condition from *Paccayo Niddesa*, *Pali* Text.

*Aramma paccayoti
rupayatanam cakkhuvinnanadhatuya
tamsampayuttakananca dhammanam
arammanapaccayena paccayo*

*Saddhayatanam sotavinnanadhatuya
tamsampayuttakananca dhammanam
arammanapaccayena paccayo*

*Gandhayatanam ghanavinnanadhatuya
tamsampayuttakananca dhammanam
arammanapaccayena paccayo*

*Rasayatanam jivhavinnanadhatuya
tamsampayuttakananca dhammanam
arammananapaccayena paccayo*

***Photthabbayatanam kayavinnanadhatuya
tamsampayutthkananca dhammanam
arammanapaccayena paccayo***

***Rupayatanam saddayatanam gandhayatanam
rasayatanam photthabbayatanam manodhatuya
tamsampayuttakananca dhammanam
aarammanapaccayena paccayo***

***Sabbe dhamma manovinnanadhatuya
tamsampayuttakananca dhammanam
arammanapaccayena paccayo***

***Yam yam dhammam arabbha ye ye dhamma
uppajjanti cittacetasika dhamma
te te dhamma tesam tesam dhammanam
arammanapaccaya paccayo***

Yam yam dhammam = the six objects or the conditioning states;
arabbha = on being taken as objects of thought; *ye ye dhamma* =
the respective six conditioned states; *uppajjanti* = arise;
cittacetasika = which are consciousness and mental factors;
dhamma = the conditioned states; *uppajjanti* = arise.

Te te dhamma = these six objects, the conditioning states cause;
tesam tesam dhammanam = the respective conditioned states to
arise; *arammanapaccayena* = by the force of object condition;
paccayo upakarako = are helped and caused to; *hoti* = happen.
Iti = thus; *bhagava* = the Buddha; *avoca* = expounded with
wisdom led by compassion.

Sadhu! Sadhu! Sadhu!

The six objects are the conditioning states. The respective six consciousnesses known as consciousnesses of living beings (*satta vinnana dhatu*) are the conditioned states. In the *santanas* of various individuals, as well as the *santanas* of this audience, due to six objects, the respective six consciousnesses arise. While listening to this discourse now, if you have in mind that this *dhamma* talk is about what is happening in your *santana*, then you will be able to remember better.

Due to the six objects, the respective six consciousnesses arise. The six objects are the conditioning states or the cause. The respective six consciousnesses are the conditioned states or the effect. The effect, the six consciousnesses are formed only at the moment when the cause, the six objects, impinge on the six sensitivities. No effect can arise in the absence of sense impression.

When a visible object (*ruparammana*) impinges the eye-sensitivity, eye-consciousness (*cakkhuvinnana*) arises. Similarly, when a sound, an audible object (*saddarammana*) impinges the ear-sensitivity, which consciousness arise? (*Sotavinnana*, ear-consciousness arises, Venerable Sir). When smell, an odorous object (*ghadharammana*) impinges the nose-sensitivity, nose consciousness (*ghanavinnana*) arises. When the taste or a sapid object (*rasammana*) impinges the tongue-sensitivity, tongue consciousness or the cognition of the taste (*jivhavinnana*) arises. When a tangible object (*photthabbarammana*) impinges the body sensitivity, body consciousness (*kayavinnana*) arises. When the mind cognition, a cognizable object (*dhammarammana*) impinges the mind sensitivity, mind consciousness (*manovinnana*) arises.

Where are these consciousnesses happening? These consciousnesses are happening in the *santanas* of this audience as well as in that of other's *santanas*. In order to remember this, we shall answer the questions once more. On elaboration in conjunction with *vipassana* meditation, this shall be remembered better. So we shall answer once more.

When a visible object impinges the eye-sensitivity, what consciousness arise? (Eye consciousness arises, Venerable Sir). When a sound impinges the ear-sensitivity...? (Ear consciousness arises, Venerable Sir). When an odour impinges on the nose-sensitivity...? (Nose consciousness arises, Venerable Sir). When a taste impinges the tongue-sensitivity....? (Tongue consciousness arises, Venerable Sir). When a tangible object impinges the body-sensitivity...? (Body consciousness arises, Venerable Sir). When mind cognition impinges the mind-sensitivity...? (Mind consciousness arises, Venerable Sir). Yes, mind consciousness arises.

The six consciousness of eye, ear, nose, tongue, body and mind can occur only at the moment when the six objects are impinging the respective six sensitivities. Six consciousnesses are the effects and the six objects are the causes. It means that these causes and effects are happening in the *santanas* of this audience.

Here the six objects are stimulators, the six sensitivities are the receptors and the six consciousnesses are the sparks.

What are the six objects? (They are stimulators, Venerable Sir); the six sensitivities? (They are receptors, venerable Sir); six consciousnesses? (They are the sparks, Venerable Sir). Yes, you have to know these thoroughly. In one's own *santana*, there are stimulators, receptors and sparks. Only at the moment of arising of the sparks noting is done in *vipassana* meditation.

Motto: Visible-object, sound, smell, taste, touch
And mind objects
Are truly known as stimulators

Visible object (*ruparammana*); sound (*saddarammana*); smell (*gandharammana*); taste (*rasarammana*); touch (*phottthabbarammana*); and mind cognition (*dhammarammana*), what are these six objects called? (They are called stimulators, Venerable Sir). Yes they are known as stimulators. Don't they come and stimulate? (They do stimulate, Venerable Sir).

Motto: Eye, ear, tongue, body
And mind
Are truly known as receptors

In the *santanas* of this audience, do you have eye-sensitivity, ear-sensitivity, nose-sensitivity, tongue-sensitivity, body-sensitivity and mind-sensitivity? (We do have these, Venerable Sir). Are these receptors or stimulators? (They are receptors, Venerable Sir). Yes, they are receptors. Only when the six objects come to stimulate, the receptive six consciousnesses arise. When there is

no stimulation...? (Nothing will arise, venerable Sir). Yes, nothing will arise.

Motto: The six consciousnesses
That arise
Are truly known as sparks

Eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness and mind consciousness are known as sparks. In whose *santanas* are these stimulators, receptors and sparks arising? (They are arising in our *santanas*, Venerable Sir). Yes, they are arising in our *santanas*. This is how the Buddha had expounded. If you know that much, you are ready to practice *vipassana* meditation.

The *atthakatha* teachers, other teachers and learned persons explained this phenomenon of the arising of stimulators, receptors and sparks, by giving examples. They likened to the bow, the strings and the sound of a violin. How many kinds are there? (There are three kinds, Venerable Sir). The bow is likened to the six objects, the stimulators; the strings are likened to the six sensitivities, the receptors; and the sound is likened to the six consciousnesses, the sparks.

As there are strings, bow and sound of a violin, so are the six consciousnesses arising in our *santana*. The *vipassana* meditation has to be practised at the moment of the arising of consciousness. The noting can be done thus, can it be noted as, 'seeing, seeing'; 'hearing, hearing'; 'smelling, smelling'; 'eating,

eating'; 'touching, touching'; 'planning, planning'; 'thinking, thinking';? (It can be noted thus, Venerable Sir). If the noting can be done at the instant of arising of these six consciousnesses, the audience is successful in the practice of *vipassana* meditation.

To explain more distinctly by giving another example, take the case of the matchstick, the matchbox and the flame. How many kinds are there? (Three kinds, Venerable Sir). There is no flame in the matchstick yet. Is there any flame? (No, Venerable Sir). Is there any flame in the matchbox? (There is no flame, Venerable Sir). When a matchstick strikes the matchbox....? (Then only the flame is produced, Venerable Sir). Yes, a flame appears only then. The matchstick is the stimulator, the matchbox is....? (The receptor, Venerable Sir). The flame is...? (The spark, Venerable Sir). Yes, it is very evident.

In the same way, the six consciousnesses arise in the *santanas* of this audience. What are they likened to? They are likened to the flame, and the sparks being produced. At the very moment the spark arises, can't you note, 'seeing, seeing'; 'hearing, hearing'; 'smelling, smelling'; 'eating, eating'; 'touching, touching'; 'thinking, thinking'? (We have to note thus, Venerable Sir). Yes, you have to note thus. These are the key points in the contemplation of *vipassana* meditation.

These six sensitivities are known as doors (*dvara*) in the scripture. Eye-sensitivity is *cakkhudvara*; ear-sensitivity is *sotadvara*; nose-sensitivity is *ghanadvara*; tongue-sensitivity is *jivhadvara*; body-sensitivity is *kayadvara* and the mind-sensitivity is *manodvara*. They are called *dvaras* because they are likened to doors.

Dve jana aranti gacchanti etthahi dvaram

Dve jana = two individuals; *etta* = at this place;
arantigacchanti pavattanti = come to exist;
ititasama – as it is the place where the two persons come to exist;
dvaram = this place is known as a door.

The door is a place where the two persons come to exist. Does not an incoming person enter through this door? (He has to come through this door, Venerable Sir). As an outgoing person has to leave through this door also, the two persons, one who leaves and the other who enters, both come to exist at this place and so it is named the door.

The same phenomenon applies to eye-door (*cakkhudvara*); ear-door (*sotadvvara*); nose-door (*ghanadvvara*); tongue-door (*jivhadvara*); body-door (*kayadvvara*) and mind-door (*manodvara*). Through these doors, the respective consciousnesses can enter or leave. Eye consciousness can enter or leave through the eye-door (*cakkhudvara*). Also the eye-consciousness arises at the eye-sensitivity (*cakkkhuppasada*). It means one must be able to note to perceive this phenomenon of the arising as well as...? (The passing away, Venerable Sir). If it can be perceived thus, this audience is being successful. If not, you are not successful yet at the eye-door.

At the stage of *udayabba nana*, on noting ‘hearing, hearing’, the arising and passing away of ear-consciousness is slightly evident. As the *samadhi nana* gets strengthened, and when the stage of mature *udayabba nana* is reached, the arising and passing away of the phenomenon can be perceived more distinctly. Later, when the stage of *bhanga nana* is reached, the arising of phenomenon is no more distinct, and only the passing away of it is distinct. The

veteran yogis, when their *samadhi nana* gets strengthened, on noting 'hearing, hearing', they perceived that the ear consciousness also passes away. Yes, they can perceive that.

It is called ear-door (*sotadvāra*) because ear-consciousness arises and passes away at this place, similar to the door where the incoming person and the outgoing one come to exist. The same thing applies to eye-consciousness and ear-consciousness, the place where the arisings and passings away of these consciousnesses occur are known as...? (*cakkhuvāra* and *sotadvāra*, Venerable Sir). Yes, they are called thus, and also for *ghanadvāra*, *jivhadvāra*, *kayadvāra* and *manadvāra*, the same phenomena are taking place. The six sensitivities (*pasādas*) are the places where the respective six consciousnesses (*vinnaṇas*) arise and pass away and so they are known as doors (*dvaras*).

As an actual door is the place for two persons, one to go in and another to come out, the six respective *dvaras* are also the place where six consciousness arise and pass away. It is very appropriate when one can note to catch up with this arising and passing away. If one can pay attention to the arising of these six consciousnesses, *kusala* will arise. When one cannot pay attention to this, what will happen? (*Akusala* will arise, venerable Sir). Yes, *akusala* will arise.

Are not the six objects striking at these respective six sensitivities (*pasādas*) all the time? (They are striking all the time, Venerable Sir). Yes, always striking. When one can pay attention at the moment of arising of the six kinds of consciousness due to this striking, *kusala* will be gained. If one can also practice *vipassana* meditation, *kusala* will also be gained. If there is neither paying of attention nor practice of *vipassana* meditation, what will happen?

(*Akusala* will arise, Venerable Sir). Isn't wholesomeness *kusala* as well as unwholesomeness *akusala* arise at these *dvaras*? (They arise there, Venerable Sir). They are arising at these places, isn't it? (They are arising there, Venerable Sir). Yes, they are arising there. Will it be proper when there are arisings of *akusala* mostly? (It will not be proper, venerable Sir). In that case, will it be worthwhile to be born a human being? (It will not be worthwhile to be born a human being, Venerable Sir). Yes, it is not worthwhile. It is of utmost importance for much *kusala* to accrue. There must be paying of attention as well as contemplation.

Motto: Paying attention
And contemplating
Are *kusala*.

If one knows how to pay attention or has attention, *kusala* will accrue. At the moment of arising of six kinds of consciousness, if one can note, *vipassana kusala* will be gained. Now the two factors needed for *kusala* to be gained are known. One should also know the two factors needed for *akusala* to arise. Recite the motto.

Motto: Neither paying attention
Nor having contemplation
Are *akusala*.

What will mostly happen in the *santanās* of the individuals who neither pay attention nor know how to pay attention; neither contemplate nor know how to contemplate? (*Akusalas* are mostly arising, Venerable Sir). When *akusalas* are mostly arising, will it be worthwhile to be born a human being? (It will not be worthwhile to be born a human being, Venerable Sir). Yes is not worthwhile.

One can only be reborn in the lower planes in the next existence. Hence, is it not important? (It is important, Venerable Sir). At the very moment of arising of six kinds of consciousness due to the six objects striking the six sensitivities, isn't it important to be able to pay attention and contemplate? (It is important, Venerable Sir). Yes, it is important. That is why individuals have to dwell meditating.

Araddhaviṛiyo viharati
Akusalanam dhammanam pahanaya
Kusalanam dhammanam upasampadaya

Araddhaviṛiyo = exerting diligent effort; *viharati* = one shall dwell;
akusalanam dhammanam = *akusala dhamma*; *pahanaya* = to abandon;
kusalanam dhammanam = *kusala dhamma*;
upasampadaya = be complete with;

Araddhaviṛiyo = exerting diligent (meditative) effort; *viharati* = one shall dwell. *Iti* = thus, *bhagava* = the Buddha; *avoca* = expounded with wisdom led by compassion.

Sadhu! Sadhu! Sadhu!

Akusala dhamma which brings suffering must be abandoned and efforts are to be made to be complete with *kusala dhamma*. Who expounded that? The Buddha expounded that and it is very important. One shall dwell in making efforts to abandon the unwholesomeness and to be complete with wholesomeness. It means one shall dwell paying attention and contemplating.

If one cannot pay attention, unwholesomeness will become very evident. Pleasant objects strike the six kinds of sensitivities such as sight, sound, taste, touch and object of thought with the respective sensitivities of eye, ear, nose, tongue, body and mind. If one cannot pay attention, cravings *lobha* will arise. Isn't this so? (*Lobha* will arise, Venerable Sir). Yes, unwholesomeness *lobha* will arise.

If one cannot pay attention, on encountering opposing unpleasant sight, sound, touch and so on, grief, *domanassa* and anger *dosa* will arise. Isn't *akusala* arising? (*Akusala* is arising, Venerable Sir). Without paying attention, when meeting with agreeable objects, cravings *lobha* will take place, with disagreeable object, anger *dosa* and grief *domanassa* which are all *akusala* will arise.

Is it not necessary to know on how to pay attention on meeting with pleasant objects? (It should be known Venerable Sir). Is the arising of meeting with pleasant objects due to one being good or bad in the previous existences? (One must have been good, Venerable Sir). Yes, one was good before. One must have performed good deeds to have *kusala kamma* so as to be able to meet with good sense objects now

In future existences also, to be able to meet with such pleasant objects and finally realize the noblest bliss, *nibbana*, isn't it necessary to be good? (It is necessary, Venerable Sir). Yes, it is

necessary. Hence, it is necessary to ardently perform more wholesome deeds than before to get wholesome *kamma*. By reflecting thus, will not wholesomeness *kusala* arise? (Wholesomeness will arise, Venerable Sir). Due to being good before, one now is meeting with pleasant objects. Later on, in future also, to meet with good objects and realize the bliss of *nibanna*, it is certainly necessary to perform wholesome (*kusala*) deeds, and by reflecting thus, will *kusala* arise? (*Kusala* will arise by reflecting thus, Venerable Sir).

Is the meeting with unpleasant objects due to one being good or bad in the previous existences? (One must have been bad, Venerable Sir). Yes, one must have been bad, so as to make one meet with unpleasant objects which are the effects of bad *kamma*. By knowing thus, doesn't one feel comfortable? (One feels comfortable, Venerable Sir). Yes one feels comfortable.

With what can one gain the upper hand over the unpleasant object? They cannot be overcome by doing bad deeds or *akusala dhamma*. With an unpleasant mind can one overcome by doing *akusala* deeds? (It cannot be overcome thus, Venerable Sir). Yes, one cannot overcome thus, with what can one overcome? One can overcome by *kusala dhamma*. Due to this knowledge, as soon as one pays attention to this effect that wholesome deeds must be done more than before, what will happen then? (Wholesomeness *kusala* will arise, Venerable Sir). Yes, *kusala* will arise.

The effect (*vipaka*) is an unpleasant one. Due to having the above knowledge, and if one can pay attention to a certain extent, what type of impulsion (*javana*) will come ahead of others? (*Kusala javana* will come ahead, Venerable Sir). Yes, wholesome impulsion will come ahead. That is why, most Venerable *Sayadaws* say, “*kamma* result (*vipaka*) always comes as it should, but impulsion (*javana*) may be otherwise.”

Vipaka always comes as it should. Isn't one meeting with bad results because one had been bad before? (One is meeting thus, Venerable Sir). Yes, one is encountering thus. At present, because one can pay attention wisely, what kind of impulsion comes ahead? (Wholesome impulsions (*kusala javanas*) come ahead, Venerable Sir). Yes, *kusala javanas* come ahead. It is so wonderful. Don't you have to pay attention wisely? (We have to pay attention wisely, Venerable Sir). Yes, it certainly is necessary. This wise consideration (*yonisomanasikara*) is very beneficial for this audience. It is most appropriate cause for the arising of wholesomeness. Now this audience already has wise consideration to a certain extent

Sometimes one can pay attention, but at other times it may not be possible. When the object becomes the object of intense or gross thought, with the object being pleasant and agreeable, one may become delighted and get attached to it and thus one may not be able to pay attention. Vicious greed (*visamalobha*) may arise in some individuals. For this audience, on encountering pleasant objects (*ittharamana*) there may almost be no problem to pay attention.

Especially on encountering unagreeable and very unpleasant objects, sometimes one may not be able to pay attention, isn't

one liable to get angry or grief stricken? (One may have anger or grief, Venerable Sir). Sometimes paying attention gains the upper hand but at time it may not be so. How can one remedy this? It must be remedied by noting.

Taking note is the best remedy. As soon as noting can be done, this *dosa* and *domanassa* do not have the chance to appear. One must note, “angry, angry, disturbed, disturbed”. When *samadhi nana* becomes strengthened, one can perceive the dissolution of anger or disturbances. If the *samadhi nana* is still weak, one cannot perceive this yet. If so, the noting must be shifted to the body. When one cannot note the mind or consciousness *citta* where should the noting be shifted to? (The noting must be shifted to the body (*kaya*), Venerable Sir). Yes, the noting must be shifted to the body.

While sitting, as soon as one can note, “sitting, touching, sitting, touching”, “rising, falling, rising, falling,” can *dosa* and *domanassa* appear or not? (It cannot appear, Venerable Sir). One’s mind, consciousness (*citta*) cannot dwell on two objects simultaneously. As soon as noting is done, *dosa* and *domanassa* are abandoned moment by moment, isn’t it? (They are already being abandoned, Venerable Sir).

While walking, as soon as one can note, “left foot forward, right foot forward,” “lifting, dropping, lifting, dropping,” “lifting, pushing, dropping”, these *dosa* and *domanassa* no longer can appear. Isn’t it the noting that has abandoned these? (They are being abandoned, Venerable Sir). While standing, as soon as one can note, “standing, standing”, these *dosa* and *domanassa* have no chance to appear. Can the *vipassana* meditation overcome these? (*Vipassana* meditation can overcome these, Venerable

Sir). Yes, *vipassana* meditation is the best practise for the overcoming of these. This audience is taking *vipassana* meditation as a real refuge. Isn't it? (It is a real refuge, Venerable Sir).

Attahi attano natho
Kohi natho paro siya

Attahi = only I am; *attano* = my own; *natho* = refuge;
Paro = another person; *kohi* = how can; *natho* = the refuge;
Siya = be.

I am my own real refuge. How can another person be my refuge. The Buddha has expounded how one should be one's refuge. Contemplation of the four foundations of mindfulness, *kaya*, *vedena*, *citta* and *dhamma nupassana satipatthana* amount to taking refuge in one's self. Isn't it dependable? (It is dependable, venerable Sir). Yes, it is very dependable. Unwholesomeness *akusalas* are likened to enemies and wholesomeness *kusalas* are likened to friends, relatives and parents. In order to be able to abandon the *akusalas*, doesn't one have to practise *kaya*, *vedena*, *citta* and *dhamma nupassana satipatthana* meditation? (One has to practise thus, Venerable Sir). Yes, practise is the real refuge and very dependable. Now, this audience is comfortable because of having the real refuge.

Here, the noting must be done at the eye, while the eye-consciousness arises; at the ear, while the ear-consciousness arises; at the nose, while the nose-consciousness arises; at the tongue, while the tongue-consciousness arises; at the body, while the body-consciousness arises; at the mind, while the mind-consciousness arises. Noting must be done at the very moment

of the arising of the six kinds of consciousness, due to the striking of the six objects on the six sense-doors. Can one keep on noting when there is no consciousness arising? (Cannot keep on noting, Venerable Sir). Yes, one cannot keep on noting. Nothing can be done, only at the very moment of arising.

Motto: Only by noting at the moment
The nature can be perceived.
By perceiving the true nature
The arising and passing away can be known.

By noting at the very moment of arising, the nature can be perceived. When the nature is perceived, the arising (*udaya*) and passing away (*vaya*) will be known. As the saying goes, “*anicca* is perceived when arising and passing away are known. When *dukkha* is comprehended, *anatta* will be realized. When *anatta* is realized, *nibbana* will be attained”, and according to this saying, when *anatta* is fully realized, *nibbana* which this audience wished for every time wholesome deeds are performed, will finally be realized.

On taking in serial order: eye; ear; nose; tongue; body and mind, the explanation starts from eye. But from where should the development of *vipassana nana* be started? It should be started by contemplation of the body (*kaya*). When *vipassana nana* is strengthened and matured, the noting can be started from the eye, or ear, or nose, or tongue, or body or mind. Nevertheless, how noting is to be done serial order will be explained briefly.

While the eye-consciousness is arising due to the striking of a visible object on the eye-sensitivity, one has to note, “seeing, seeing”, isn’t it? (One has to note thus, Venerable Sir). An individual having no *vipassana* foundation might think what significance is there in noting, “seeing, seeing”, when one has already seen it? (One might think thus, Venerable Sir).

For yogis with basic understanding of *vipassana* practise, there is a great significance in noting, “seeing, seeing”. It must be noted so that seeing stays at mere seeing and when one can do so, wholesomeness (*kusala*) will arise. This audience has not much difficulty to note seeing at mere seeing. But for an ordinary individual, he may not be able to figure out what all this talk is about.

For a yogi who can note well in the practise of walking meditation, on noting lifting, pushing, dropping, will experience lightness stage by stage in lifting; will experience lightness stage by stage in pushing; will experience heaviness stage by stage in dropping. While noting is going well thus, if someone passes by and if he was asked who is that person was, he cannot recollect who had passed by. Can he differentiate whether that person is a man or a woman? (He cannot differentiate that, venerable Sir).

Isn’t “seeing, seeing” staying at mere seeing? (It is, Venerable Sir). Due to one being in contemplation, though he realizes a person passing by, can he make that person to be a man or woman, tall or short, dark or fair? (He cannot make out, Venerable Sir). He is seeing only at mere seeing. For this audience who has the foundation of *samadhi nana*, it will not be very difficult to note at mere seeing.

Ditthe ditthamattam bhavissati

Ditthe = at the visible object that can be seen;

Ditthamattam = seeing at mere seeing; *bhavissati* =

Shall arise (or) seeing shall be done in such a way that seeing stays at mere seeing; *iti* = thus; *bhagava* = The Buddha; *avoca* = expounded with wisdom led by compassion.

Sadhu! Sadhu! Sadhu!

The Buddha expounded that when a visible object strikes the eye-sensitivity, “seeing, seeing”, must be noted at mere seeing. If the noting of seeing is done stage by stage, seeing can stay at mere seeing.

A yogi, practising walking meditation with good noting, when he has to look at a visible object that appears, first of all, the intention to look becomes evident, is it not? (It is evident, Venerable Sir). Because it is evident, cannot one note, “wanting to look, wanting to look”? (One can note thus, Venerable Sir). If the visible object that one wants to look at is not beneficial to him, then he will not look at it. The process just stops at “wanting to look, wanting to look”. Actual looking does not arise.

If it is the object that one has to look at, first of all one has to note, “wanting to look, wanting to look”. Then the behaviour of the movement of the eye that looks appears. The upper eyelid is lifted, the lower eyelid is dropped down and the eye inside makes an effort to look and “looking, looking” has to be noted. On seeing the object, “seeing, seeing”, has to be noted at mere

seeing. Thus, by noting of these three stages, the noting of seeing at mere seeing is accomplished.

The noting, “wanting to look, wanting to look”. Is the noting of the consciousnesses desire to look, and so isn’t one getting *kusala* by the contemplation of the mind (*cittanupassana satipatthana*)? (One is getting *kusala*, thus, Venerable Sir). As noting, “looking, looking”, is the noting of the eye movements or *kaya*, what type of *satipatthana* meditation is it? (It is *kayanupassana satipatthana* meditation, Venerable Sir). Yes, one gets *kusala* by *kayanupassana satipatthana* meditation. On seeing the object, by noting the phenomenon of seeing just at mere seeing, *kusala* is being gained by *dhammanupassana satipatthana* meditation. Isn’t it appropriate for those who have the foundation of *vipassana* meditation? (It is appropriate, Venerable Sir). Just in one looking, even three kinds of *kusala* has been gained.

Noting of “wanting to look, wanting to look”, is noting the intention to look (*citta*) so one is gaining *kusala* by *cittanupassana satipatthana* meditation. Noting of “looking, looking” is the noting of the eye movements or *kaya*, so one is gaining *kusala* by *kayanupassana satipatthana* meditation. On noting, “seeing, seeing”, while observing the phenomenon of seeing at mere *satipatthana* meditation. Just in one act of looking three kinds of *kusala* are being gained.

Uppannuppsnnanam sankharanam khayameva passati

Uppannuppsnnanam = in every arising; *sakharanam* = of the *nama* and *rupa dhammas*; *khayameva* = only the dissolution; *passati* = is noted.

Iti = thus; *atthakathacariyo* = the commentary teachers; *samvanneti* = had expounded correctly.

Sadhu! Sadhu! Sadhu!

In the *santanas* of this audience, in brief, there are only two *dhamma*, the *nama* and *rupa dhammas*. Both of these pass away after arising; they do not exist even for a moment. In noting, having the ability to incline one's mind towards the phenomenon of passing away is one of the factors of sharpening the controlling faculties (*indriyas*) noble *dhammas*. Shall we recite the notable motto.

Motto: Every arising and passing away
Of *nama* and *rupa*
Must be truly noted.

In noting, having the ability to incline one's mind towards passing away of *nama* and *rupa* is a factor for the sharpening of the controlling faculties and the realization of higher *dhamma*. In noting rising, falling, lifting, pushing, dropping, one must incline the mind towards the respective passings away. Just after noting the rising, it is no more present. Is the noting of falling, a new noting or the old one? (It is a new noting, Venerable Sir). Yes, it is a new one. It must be noted attentively to be able to perceive the

passing away of the phenomenon as soon as the noting of it is done. One must incline one's mind towards the passing away.

In noting falling also, as soon as the noting is done, the phenomenon of falling has passed away already. The noting of rising, is it a new noting or the old one? (It is a new noting, venerable Sir). Yes, it is a new noting. One must incline the mind towards the passing away. In saying that one is to incline the mind towards passing away means without actually perceiving the passing away, one must not note, "passing away, passing away". If the noting is done that way, the progress will become slower.

Rising, falling, sitting, touching, lifting, pushing or dropping has to be noted as usual, isn't it? (It has to be noted thus, Venerable Sir). But one must incline the mind towards passing away, that is, must pay special attention to it. Because one's *samadhi nana* is still weak, one cannot perceive it yet. As a matter of fact, passings away are happening. If especially one incline's the mind to perceive the passing away, isn't the *samadhi* more developed? (*Samadhi* becomes more developed, Venerable Sir). Yes, *samadhi* becomes more developed.

When *samadhi* develops and gets strengthened, *vipassana nana* will arise. Due to the arising of *vipassana nana* and with the five controlling faculties (*indriyas*) balanced, the passing away can be perceived to a certain extent. Even though one has not reached the stage of the knowledge of dissolution yet, when the five *indriyas* are balanced and strengthened, sometimes the passing away may be perceived. So also in noting the phenomenon of rising or falling, the behaviour of rising does not follow up with the behaviour of falling, as if it has dissolved or is left behind. Also

the behaviour of falling does not follow the behaviour of rising. Sometimes, one perceives as such in one's mind.

As the yogi comprehends in his mind he reports, "like tiny shadows being left behind" the phenomenon of passing away is perceived sometimes. Is it true, passing away is perceived sometimes. Is it true, venerable Sir? "How can it be wrong, since the yogi himself is perceiving it". It is perceived correctly.

Due to the weak *samadhi nana*, the dissolution is not perceived distinctly, and so the yogi thinks, "Is it in my imagination? It cannot be the real dissolution". This is how the yogi might incline his mind to nondissolution. It should not be so. "Now, the dissolution is known to a certain extent. Later, it will be seen distinctly". This is how the yogi should note inclining his mind towards dissolution.

On making more noting by inclining the mind towards dissolution, *samadhi nana* becomes strengthened and on the reaching the stage of *bhanga nana*, the passings away can be seen distinctly as if seen by the natural eye. On noting rising, the phenomenon of rising disappears fleetingly; so also for falling, the phenomenon of falling passes away fleetingly, lifting, pushing, dropping behaviours also pass away fleetingly and can be seen by the *yogis* for themselves whose basic *samadhi nana* is getting mature.

Since one has seen the passing away, doesn't one know the impermanence? (Impermanence is known, Venerable Sir). Later when *samadhi nana* develops and is more mature, not only the passing away of the noting object but also that of the noting mind can be perceived. Some *yogis* are so intelligent that they can experience the passing away within ten days of the practice of meditation.

On noting rising, it is perceived that the phenomenon of rising is passing away fleetingly and so is the noting mind. On noting falling, it is perceived that the phenomenon of falling passes away fleetingly and so is the noting mind. On noting lifting, pushing, dropping, it is perceived that the phenomenon of lifting is passing away fleetingly and so is the noting mind; the phenomenon of pushing is passing away fleetingly and so is the noting mind; the phenomenon of dropping is passing away fleetingly and so is the noting mind.

Due to seeing the passings away, doesn't one realize that both the noting object, *rupa dhamma* as well as the noting mind, *nama dhamma* are not permanent? (It is realized thus, venerable Sir). Impermanence is in English and in *Pali*....? (It is *anicca*, Venerable Sir). The passings away are so swift that it is oppressing, which is suffering. Suffering is in English and in *Pali*...? (It is *dukkha*, Venerable Sir). How to prevent these oppressings which is *dukkha*? They cannot be prevented at all. These passings away are oppressing on their own accord and they cannot be controlled. Uncontrollable is in English and in *Pali*....? (It is *anatta*, Venerable Sir). This is how one realizes *anicca*, *dukkha* and *anatta* by oneself.

Since young, one has heard about *anicca*, *dukkha* and *anatta* mentioned by the elders and now one is experiencing these in one's *khandha*. Isn't it wonderful? (It is wonderful, Venerable Sir). Some *yogis* are so overjoyed with rapture that they cannot even note. Isn't it appropriate to be joyful in seeing *anicca*, *dukkha* and *anatta*? (It is appropriate, Venerable Sir). This noting by inclining one's mind to passings away, the dissolutions are seen, Isn't *anicca* perceived? (*Anicca* is perceived, Venerable Sir). When *anicca* is perceived, *dukkha* is comprehended. As *dukkha* is

comprehended, *anatta* is also realized. Once if one true characteristic is realized, all three of them are realized.

Motto: Of the true characteristics,
If one is seen
All will be known.

It means that, on noting by inclining the mind towards the passing away, as soon as one true characteristic *anicca* is perceived, *dukkha* and *anatta* are also known. On noting by inclining one's mind towards dissolutions, one must note respectfully and attentively to perceive the true dissolution

The word respectfully means, the movements of the body are to be gentle and smooth. In noting rising, falling, noting with regular rhythm is noting respectfully. Noting attentively means, noting the *paramattha* at the present moment. In noting rising, noting must be able to catch up with the series of stage by stage rising (*santati paccuppana*) as much as possible. The shape of the abdomen (*pannatti*) must be discarded as much as possible.

Similarly in noting falling, noting must be done attentively so as to be able to catch up with and to note the series of stage by stage falling at the present moment (*santati paccuppana*). The shape of the abdomen (*pannatti*) must be discarded as much as possible. In practising *vipassana* meditation, it is important to note attentively the *paramattha* which is happening at the present moment. Only at the present can the real nature or *dhamma* be perceived. *Dhamma* cannot be experienced by noting the shapes and forms of the objects (*pannatti*). They are to

be discarded. *Dhamma* can be experienced distinctly only by noting the nature of the phenomenon.

Motto: Discard the *pannatti*
Paramattha must truly be noted

If one wants to practise proper *vipassana* meditation, forms and shapes (*pannatti*) must be discarded as much as possible. In noting also, the mind must be inclined towards passing away. When someone asks you how to practise proper *vipassana* meditation, it should be replied that *pannatti* should be discarded as much as possible, while *paramattha* should be noted as much as possible, by inclining the mind towards passings away.

In *samatha* meditation, noting shall be inclined towards permanence and the object of noting is the concept (*pannatti*). In the practice of *pathavi kasina* one looks at a piece of earth on a small tray with natural eyes. While looking one must note, “earth, earth, *pathavi, pathavi*”, so that the image of this piece of earth will be in one’s mind permanently.

The mind must be inclined towards the permanence in the noting. Doesn’t one have to note by inclining one’s mind towards permanence? (It has to be noted thus, Venerable Sir). The object of noting too is *pannatti* and the noting must be inclined towards permanence. Later when the concentration develops, even with closed eyes, one can see this piece of earth permanently in one’s mind-eye, as if seeing it with one’s natural eyes. This phenomenon is known as *uggaha nimitta*.

In the next step of noting, when the concentration gets strengthened, this piece of earth is seen as a brighter and clearer object in one's mind. Doesn't one have to note it as permanent? (It has to be noted as permanent, venerable Sir). The object is just *pannatti* and in noting also, the mind shall be inclined towards permanence. Is this practice, *samatha* or *vipassana* meditation? (It is *samatha* meditation, Venerable Sir). As a *vipassana yogi*, shouldn't one know *samatha* meditation? (One should know thus, Venerable Sir). Yes, one should know.

Motto: Observing and noting
On objects of *pannatti*
As being permanent is *samatha*.

In *samatha* meditation, the object of noting is *pannatti* and the noting mind is inclined towards permanence, whereas in *vipassana* meditation, the object of noting is *paramattha* and the noting mind is inclined towards impermanence. In *vipassana* meditation, doesn't one have to note only on the phenomenon (*paramattha*) as object? (One has to note thus, venerable Sir).

Motto: Observing and noting
On objects of *paramattha*
As being impermanent is *vipassana*.

Now the difference between *samatha* and *vipassana* meditation is clearly known. When the *yogis* are asked what meditation are they practising? They will answer that they are practising *vipassana* meditation. Isn't it important to practise proper

vipassana meditation? (It is important, Venerable Sir). Every now and then, some individuals learning scriptures (*pariyatti*) study practising (*patipatti*) in individuals. Hence, to explain it is a simple way so as to make them appreciate and want to practise *vipassana* meditation, the difference between *vipassana* and *samatha* practices should be clearly understood.

Some individuals are well-versed in learning *pariyatti* but are lacking in *patipatti nana*, so they could not understand it. A person who was a former master of a *yogi* in his younger days, told the *yogi*, “your way of noting rising, falling, sitting, touching is neither the way of *samatha* nor *vipassana* meditation. You are noting wrongly”. The *yogi* became doubtful and unhappy. In order not to be as such, shouldn’t one know the difference between the noting of *samatha* and *vipassana* meditation? (One should know, Venerable Sir).

To note the *paramattha* in rising, is to note the strong pressure and tautness, and in falling it is to note the nature of slackening and reducing pressure.

Motto: Pushing, tautening or slackening
Is *vayo dhatu*,
Note this, noble *yogi*.

It is the description of the characteristics of *yayo dhatu*. In rising, isn’t tautness and pushing evident? (It is evident, venerable Sir). In falling, isn’t slackening evident? (It is evident, Venerable Sir). Are you noting *pannatti* or *paramattha*? (Noting *paramattha*,

Venerable Sir). Does one have to incline the mind towards permanence or impermanence in noting? (Must incline towards impermanence, Venerable Sir). On being asked, can one answer that one is practising proper *vipassana* meditation? (One can answer, Venerable Sir).

When asked if the yogi cannot answer, he will be disturbed. A *pariyatti* master of his younger days had told the *yogi*, “What you are noting is neither *samatha* nor *vipassana* meditation,” oh, he felt so uncomfortable. He is having doubts on the benefit of practising *vipassana* meditation. In order not to be as such, should not this audience and the *yogis* know? (It should be known, venerable Sir).

Cannot one say that proper *vipassana* is noting the *paramattha* and inclining the mind towards impermanence? (One can say thus, Venerable Sir). On inclining one’s mind towards impermanence and dissolution, impermanence (*anicca*), suffering (*dukkha*), and uncontrollability (*anatta*) can be perceived.

Vividena aniccadiakarena passatiti vipassana.

Vividena aniccadiakarena = on various characteristics of *anicca* and so on; *passatiti* = it is being noted. *Iti tassama* = thus, because the noting has to be done on various characteristics of *anicca* and so on; *vipassana* = (it is) called *vipassana*

Noting the phenomenon of rising, falling, sitting, touching, lifting, pushing, dropping and so on, in terms of various characteristics of impermanence (*anicca*), suffering (*dukkha*), and uncontrollability (*anatta*) is known as *vipassana* meditation. One should not have doubts over it. Hence, by practising *vipassana* meditation thus, and on reaching *bhanga* nana, and on perceiving passings away,

noting may be done at the six doors (*dvaras*) as well. For those individuals with strong *samadhi nana*, they can note through the eyes as “seeing” and through the ears as “hearing”. The individuals who can note at the ear are distinctly more in number than those at the eye. One can note at the nose, “smelling, smelling”; and the tongue, “eating, chewing”. One had already been able to note at the body, and the mind is able to note “thinking, planning”.

Due to the objects of clinging, thoughts may appear and when noted as, “thinking, planning”, each of them passes away at every noting. They are experienced by the individuals with strong *samadhi nana*. When the *samadhi nana* becomes powerful, the passing away of the noting mind can also be perceived. On perceiving the passing away, impermanence is truly known. Thus, the wisdom to realize, *anicca*, *dukkha* and *anatta* is gained.

By starting to note at the door of the body, (*kaya dvara*) when *bhanga nana* is reached, noting can be done at any of the six doors (*dvara*) as well, by noting at the eyes, or ears, or nose, or tongue, or body, or mind. As soon as all these doors are well guarded, this audience will attain the noble *dhamma* that they aspire for.

Due to a problem during the lifetime of the Buddha, it was explained by an *arahat samanera* that all these six doors cannot be kept closed at the same time. Five doors are to be kept closed and the noting is to be done at the remaining one.

At one time, the Buddha was residing at *jatavana* moastery in *Savatti*. There was a chief known as *Ashin Potthila* who taught sacred texts and presided over 18 major sects of learned personnel's. He himself could recite the three *pitakas* thoroughly.

Everyday he was very busy teaching the scriptures to the *sanghas*, by day and by night.

Very often, he went to the Buddha to pay homage. The Buddha said, “*Tucchs Potthila*, useless *Potthila*, go away”, and so on. He pondered, “Why is it so? I am busy teaching the scriptures to the *sanghas*, by day and by night, for the *sasana* and yet the Buddha said that I am useless. It certainly is not alright. Why?”

Being a wise person, on pondering over the matter, didn't he realize the Buddha said so because he has not attained the noble *dhmma* yet? (He realized thus, Venerable Sir). After saying that he would be going away, he retired to the forest as a recluse.

He went to a forest monastery, 120 *yojanas* away. There were 30 *sanghas* and all of them were *arahats*. He approached the eldest *thera* and said, “Venerable Sir, please be my refuge. Please teach me how to meditate”. The eldest *thera*, knowing that *Potthila* is a learned and proud person who could recite the three *pitakas* thoroughly could not be taught the methods of meditation. So the elder replied, “We are the ones who have to take refuge in you since you are the learned person who can recite the three *pitakas* thoroughly. We have to ask you the method of meditation. I cannot help you in this respect. It will be better to go to the next senior most *thera*.”

The *thera* who second in sonority replied in the same manner. He was not accepted as a pupil to be taught *kammatthana dhmma*. The third *thera* also rejected him and so also all the *theras* successively, down to the last one, the seven-year old *arahat samanera* monk. He said, “Venerable *samanera*, please be my refuge. You are the only one left, Venerable Sir, please be my refuge and teach me how to practise *kammattha dhmma*.”

The *samanera* replied, “Venerable Sir, what are you talking about? I am young and not well-versed in the scriptures. I should be the one who should ask you for the method of practising *kammatthana dhamma*.” And thus he was rejected again. Now he had no one left to rely on and so he asked the *samanera*, “Dear *samanera*, now I have no one to rely on except you. Please have compassion by supporting me and giving me the method of practising *kammatthana dhamma*.”

Then the *samanera*, knowing that *Ashin Potthila* had swallowed his own pride, thought that it was time to teach him the *dhamma*. He asked, “Venerable Sir, will you be able to follow my instructions completely?”

“I will follow them completely. If you *samanera*, wishes me to jump into a bonfire, I will do so”. “There is no bonfire, but over there is a big pond, can you see that, Venerable Sir?”

“Yes I can see that”.

“Venerable Sir, you must get into that pond, with the new robes you are wearing now.”

At this first command, he got into the pond and when the rim of his robes got wet, the *samanera* ordered him to come back.

“Venerable Sir, please return now”.

At once he came back.

“Now I will give you the method of practising *kammatthana dhamma*, Venerable Sir, please pay attention and listen. In a forest there is a mound with six openings. Inside the mound, lived a lizard. When a man wants to catch that lizard, he has to

close the five openings and wait at the last one”, said the *samanera*.

“Venerable Sir, also in your *santana* there are six doors (*dvaras*), namely, the doors of eyes, ears, nose, tongue, body and mind. You are to close the five of them and note at the remaining one”, explained the *samanera*. *Ashin Potthila* was very pleased with the explanation given by the *samanera* and said, “Dear *samanera*, just with this explanation, your instructions on *kammatthana dhamma* is complete for me. It was like shining a touch-light on valuable things in a dark room”. He practised diligently and very soon became an *arahat*. Is not the method of *kammatthana dhamma* given by the *samanera* appropriate? (It is appropriate, Venerable Sir).

How many holes are to be kept closed? (Five holes are to be kept closed, Venerable Sir), like waiting at a hole to catch the lizard, noting must be done at one door. Five doors of eyes, ears, nose, tongue and body are to be kept closed. Where should the noting be done? (It must be done at the mind-door (*manodvara*), Venerable Sir). If the noting can be done as such are not the other five doors also well guarded? (They are well guarded, Venerable Sir).

At which door should the object be noted when it strikes the eyes? (It must be noted at the mind-door (*manodvara*), Venerable Sir). At which door should the object be noted when it strikes the ears? (It must be noted at the *manodvara*, Venerable Sir). The object that strikes the nose.....? (Must be noted at the *manodvara*, Venerable Sir). The object that strokes the tongue....? (Must be noted at the *manodvara*, Venerable Sir). The object that strikes the body.....? (Must be noted at the *manodvara*, Venerable Sir).

Don't you have to note at one door? (It is to be noted at one door, Venerable Sir). Is not it like watching a man sitting by a hole to catch a lizard? (It is likened thus, Venerable Sir). Yes, it likened thus.

On considering logically, a question may arise, will it be possible to note at the mind-door (*manodvara*) which is a different place, when an object strikes the eye, Venerable Sir? An object strikes the eye, or ear, or nose, or tongue, or body, but the noting is done at a different place. Is it not like this, Venerable Sir? This is how it might be questioned. Those who want to study logically and scientifically might like to ask thus. If so there is an answer.

The five objects which strike at the five sense-doors are known at the mind-door at once. For example, say the birds come to rest on a tree top at noon. As soon as the birds perch on the tree top, are not their shadows cast once on the ground? (They are cast at once, Venerable Sir). Does not the man under the tree know this? (He knows thus, Venerable Sir). On seeing the shadows, does he not know, Oh! There are birds on the tree top? (He knows thus, Venerable Sir).

In the same manner, the objects that strike the five sense-doors are known at the mind-door at once. So is it not possible to note at the mind-door? (It can be noted thus, Venerable Sir). This is how the commentary (*atthakatha*) teachers have explained by giving the above example.

Let us recite the motto.

Motto: Likened to birds perched on a tree top,
At once, cast are their shadows on the ground.
Is known at the mind-door immediately.

As soon as the birds perch on a tree top, their shadows are cast immediately on the ground. Does not a man underneath know that the birds have come? (He knows, Venerable Sir).

No sooner than the five objects strike the respective sensitivities of eyes, ears, nose, tongue, or body, the sparks are immediately formed at the mind-sensitivity or the mind-door, likened to the birds' shadows. Then cannot one be able to note, "seeing, seeing; hearing, hearing; smelling, smelling; eating, eating, or touching, touching?" (Can be noted thus, Venerable Sir).

Watching at the mind-door only to note, is it not like the man watching to get the lizard? (It is like that, Venerable Sir). Yes, it is very much like that.

Is not the method of practising *kammatthana dhamma* given by the *samanera*, the same as the one that this audience is practising? (It is the same, Venerable Sir). Also the method given by the *arahat theras* and that given by the Buddha is the same. No sooner than the six sense-doors (*dvaras*) are well guarded, this audience will reach the blissful *nibbana* that they have aspired for. There are many instances of people realizing *nibbana* during the life time of the Buddha by being able to guard them securely.

They reach a remote place in the country and observed the rains retreat there. The people of the place very carefully looked after the monks who were practising ardently. In the middle of the rains retreat period, due to being a remote place, rebels and bandits came and gave them trouble by looting, destroying, burning and killing. Hence, these people could not look after the monks anymore.

Outside the town, the people had to dig moats, and in the town, had to build walls and gates. When they could not look after the monks, the monks had to go on living in great hardship. At the end of the rains retreat period the monks came back to where the Buddha was. On arrival, the Buddha greeted them and asked, “Dear sons, the *bhikkhus*, were you all well and happy during the rains retreat period? Did you have enough alms food?”

The monks replied, “Venerable Sir, we went to a remote place in the countryside and stayed there during the rains retreat period and meditated, but we did not realize any *dhamma*. From the beginning of the *vassa* to the middle of it, we meditated comfortably. At the middle of the *vassa*, due to the rebels seizing the place, the people of that town could not look after us anymore. Hence, we had to go on living in great hardship.

The Buddha expounded in *Pali*:

***Alam bhikkhave ma cintayittha phasuviharonana
niccakalam dullabho***

Bhikkhave = dear sons, the monks, who can foresee the dangers of the *samsara* by reflection; *alam ma cintayittha* = do not fancy in this way or that way; *phasuviharonama* = being to be in a pleasant state is; *niccakam* = always; *dullabho* = is difficult to attain.

Do not think of this pleasantness or unpleasantness. To attain *dhamma* for yourself is the most important thing. Just like the people who have to securely guard their town, guarding one's eyes, ears, nose, tongue, body and mind faculties is of utmost importance. Then the Buddha uttered a verse (*gatha*) in *Pali*:

***Nagaram yatha paccantam, guttam santarabahiram
Evam gopetha attanam, khano ve ma upajjhaga
Khannatita hi socanti, nirayamhi samappita.***

Paccantam = a remote; *nagaram* = town; *santarabahiram* = from inside and outside; *guttamyatha* = like securely guarding; *evam* = in the same manner; *attanam* = one's *khandha* or one's eye, ear, nose, tongue, body and mind faculties; *gopetha* = properly guarded; *khanno* = the opportune time of Buddha's enlightenment; *ve* = in fact; *maupajjhaya* = should not be allowed to pass; *khannatita* = those who allowed to pass the opportune time of Buddha's enlightenment; *nirayami* = at *niraya*, hell; *samappita* = shall land; *socantianusocanti* = suffer repeatedly; *iti* = thus; *bhagava* = the Buddha; *avoca* = expounded with wisdom led by compassion.

Sadhu! Sadhu! Sadhu!

Dear sons, the monks, do not think of unpleasantness and pleasantness. The people of a remote town have to guard their town securely, likewise, the individuals have to guard their own eye, ear, nose, tongue, body and mind faculties securely.

Guarding securely could be done only at the opportune time of the enlightenment of the Buddha. If one let this opportune time pass by, one will meet with many sufferings in the *samsara*, such as suffering in hell (*niraya*) expounded the Buddha. Then the Buddha gave meditation instructions to the monks, whereby they practised so ardently that they became *arahats*.

By being able to guard the six doors of eye, ear, nose, tongue, body and mind, the six controlling faculties (*indriyas*), what happen to those monks? (The monks became *arahats*, Venerable Sir). Yes, they became *arahats*.

Here, the Buddha expounded with an analogy, the town; the rebels, robbers and thieves; and the guards. How many kinds are there? (There are three kinds, Venerable Sir). Similarly, in one's *santana*, there are six inner bases (*ajjhattikayatanas*) likened to the town; six outer bases (*bahirayatanas*) of visible object, audio object, odorous object, sapid object, tangible object and cognizable object likened to the rebels, robbers or thieves; and the four foundations of mindfulness (*satipatthanas*) likened to the guards.

In the *santanans* of this audience, there are six sensitivities of eye, ear, nose, tongue, body and mind, likened to the area of the town to be destroyed by the rebels, robbers or thieves. To remember this, a motto shall be recited.

Motto: As an example,
Six inner bases are likened to
The area of the town.

This means the six sensitivities, eye-sensitivity, ear-sensitivity, nose-sensitivity, tongue-sensitivity, body-sensitivity and mind-sensitivity are likened to the area of the town to be robbed and destroyed by the rebels.

The six external bases (*bahirayatana*s) of sight, sound, smell, taste, touch and mind cognition are likened to the rebels, robbers or thieves.

Motto: As an example,
Six external bases are likened to
The thieves.

The six objects are likened to robbers or thieves. As the robbers and thieves looted, killed, burned and destroyed the town, the six objects on striking the respective six sensitivities, destroyed the wholesomeness (*kusala*) that they have no chance to arise. When one cannot note, what will happen? (Unwholesomeness, (*akusala*) will arise, Venerable Sir). Hence, these six objects are likened to the robbers or thieves.

In fact, the six objects cannot rob or destroy. Due to these six objects, *lobha*, *dosa* and *moha* in one's *santana* have destroyed the wholesomeness (*kusala*) is it not? (They have destroyed them, Venerable Sir).

The four foundations of mindfulness (*satipatthana dhamma*), what are they likened to? (They are likened to the armed town-guards, venerable Sir). When the six objects strike the six respective sensitivities (*dvaras*) does not one have to note, “seeing, seeing; hearing, hearing; smelling, smelling; eating, eating; touching, touching; thinking, planning?” (One has to note thus, Venerable Sir). How does one have to note? (One has to note by means of *satipatthana dhamma* practise, Venerable Sir). The four *satipatthana dhamma* are likened to town guards.

Motto: As an example,
 Satipatthana are likened to
 The town guards.

Hence, one can practice the four *satipatthana dhammas* when the six objects strike the respective six sensitivities (*dvaras*) as, “seeing, seeing; hearing, hearing; smelling, smelling; eating, eating; touching, touching, thinking, planning.” And the six *dvaras* are securely guarded. Then one can attain the bliss of *nibbana*, the extinction of all sufferings as one has aspired for.

Today by virtue of listening to this *dhamma* talk on *Arammana Paccayo* may you be able to follow, practise and develop accordingly and may you be able to realize the noble *dhamma* and the bliss of *nibbana*, swiftly and with ease of practise.

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

Sadhu! Sadhu! Sadhu!