

Patthana and Vipassana (3)

# Adhipati Paccayo

(Predominance Condition)

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Yangon

2008

Myanmar



# Arammana Paccayo

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# Adhipati Paccayo

(Predominance Condition)

**Ashin Kundalabhivamsa**

Today is the full moon day of the month of Wagaung, 1353 Myanmar Era (25.8.1991) and the *dhamma* talk that will be delivered this afternoon is on *Adhipati Paccayo* from *Paccayaniddesa Pali* text. Predominance Condition (*Adhipati Paccayo*) is the condition which is dominating over all other conditions. Faculty condition (*Indriya Paccayo*) also is the condition which is controlling and acting as the dominating power.

What is the difference between these two? *Adhipati Paccayo* is likened to the authoritative power of a Universal Monarch. He rules over the four continents with Mt. Meru at the centre, preventing the powers of all other Kings and by his power alone, conditions towards the prosperity of all beings. Likewise, *Adhipati Paccayo* prevents the powers of all other conditions and dominates alone.

The way *Indriya Paccayo* dominates is different. It can control and dominate only in its own jurisdiction, likened to the power of an emperor or a feudal lord who can exercise his powers only in his own empire or domain. This is how *Adhipati paccayo* and *Indriya paccayo* differ.

As *Adhipati paccayo* is the word derived from *Patthana Pali*, the definition consists of two parts, namely, *pa* and *tthana*. *Pa* means in various ways and *tthana* means different causes. Hence, *patthana* means the teaching on many and various causes and the treatise on this subject is known as *Patthana* treatise.

Is it discoursed on the causes? No, it is not like that. The arising of many effects are also expounded here. Due to the various causes (*paccaya*) the formation of various effects (*paccayuppana*) are also explained. *Patthana* is the teaching which describes the various conditional relations between various causes and effects.

**Motto:** The teaching on conditional relations  
Between many causes and effects  
Is called *patthana*.

The various causes and effects means: the formation of various *nama* effects due to a *rupa* cause, and the formation of various *rupa* and *nama* effects due to a *nama* cause and so on. The discourses on conditional relation of various causes and effects is known as *Patthana desana*.

The description of these various conditional relations is utmost complete in this treatise. Since this is a scientific era, cause and effect or the conditional relations are being studied. Only on knowing these causes and effects or the conditional relations, regarding arisings and passings away, faith is established and refuge is taken in the teaching.

At present, scientists have already discovered the cause and effects in the arising of *rupa dhamma*. It has been discovered that during the time of a snap of the fingers or a flash of lightening or in a second, tens of millions of arisings of matter (*rupa dhamma*), and the conditional relations for the arisings occur. The Buddha had known this over 2500 years ago.

*Nama dhammas* are more subtle and swift than the *rupa dhammas*. In one *rupa* moment of arising and passing away, there are (17) *nama* moments of arisings and passings away. So far the scientists have not discovered the conditional relations concerning the arising and passing away of *nama dhamma* yet. The Buddha had discovered this already. In a snap of the fingers or a flash of a lightening or a second there is a billion of arisings and passing away of *nama dhamma*. If one wants to know scientifically the conditional relations in full, *Patthana desana* should be studied.

Now the recitation of *Patthana desana* done by this audience is very beneficial. Today's *dhamma* talk is on Predominance condition (*Adhipati Paccayo*) from the *Patthana desana*. In this talk *Adhipati paccayo* will be discoursed firstly as the Buddha had taught in *Pali* and its meaning explained in veneration to the Buddha.

Secondly, how these predominance conditions are arising in the *santanas* of this audience, and thirdly, how these conditioning states and conditional states of predominance condition are noted in *vipassana* meditation will be plained. These are the three stages.

Now the sacred *Pali*, as expounded by the Buddha will be discoursed:

***Adhipati paccayo –  
Chandadhipati chandasampayuttakanam  
Dhammanam tamsamutthanananica rupanam  
Adhipatipaccayena paccayo***

***Viriyadhipati viriyasampayuttakanam  
Dhammanam tamsamutthanananica rupanam  
Adhipatipaccayena paccayo***

***Cittadhipati cittasampayuttakanam dhammanam  
Tamsamutthanananica rupanam adhipatipaccayena paccayo***

***Vimamsadhipati vimamsasampayuttakanam  
Dhammanam tamsamuttanananica rupanam  
Adhipatipaccayena paccayo***

***Yam yam dhammam garumkatva\ye ye dhamma uppajjanti  
cittacetāsika dhamma,  
Te te dhamma tesam tesam dhammanam  
Adhipatipaccayena paccayo***

*Chandadhipati* = the predominant desire;  
*chandasampayuttakanam* = the states which are associated with  
desire; *dhammananica* = the *citta* and *cetasikas*;  
*tamsamutthananam* = the causes that make *citta* and *cetasikas*  
associated with that desire to arise; *rupananica* = (and) also the  
co-predominant (*sadhipati*) *citta* borne *rupa*; *adhipati paccayena*  
= by the force of *conascence* predominance condition; *paccayo* +  
*uppakarako* = support to; *hoti* = is

*Viriyadhipati* = the predominant effort; *viriyasampayuttakanam*  
= the states which are associated with effort; *dhammananica* =  
the *citta* and *cetasikas*; *tamsamutthananam* = the causes that  
make *citta* and *cetasikas* associated with that effort to arise;

*rupananca* = (and) also the co-predominant (*sadhipati*) *citta* borne *rupa*; *adhipatipaccayena* = by the force of *conascence* predominance condition; *paccayo + uppakarako* = support to; *hoti* = is

*Cittadhipati* = the predominant consciousness;  
*cittasampayuttakanam* = the states which are associated with consciousness; *dhammananca* = the *citta* and *cetasikas*;  
*tamsamutthananam* = the causes that make *citta* and *cetasikas* associated with that consciousness to arise; *rupananca* = (and) also the co-predominant (*sadhipati*) *citta* borne *rupa*;  
*adhipatipaccayena* = by the force of *conascence* predominance condition; *paccayo + uppakarako* = support to; *hoti* – is

*Vimamsadhipati* = the predominant *investagting* wisdom;  
*vimamsasampayuttakanam* = the states which are associated with investigating wisdom; *dhammananca* = the *citta* and *cetasikas*;  
*tamsamutthananam* – the causes that make *citta* and *cetasikas* associated with that investigating wisdom to arise;  
*rupananca* = (and) also the co-predominant (*sadhipati*) *citta* borne *rupa* *adhipatipaccayena* = by the force of consciousness predominance condition; *paccayo + uppakarako* = support to; *hoti* = is

*Yam yam dhammam* = to these six object conditions;  
*garumkatva* = paying high attention; *ye ye dhamma* = consciousness and mental factors; *dhamma* = mental body, the *namakkhandha dhamma*; *upajjanti* = arise; *te te dhamma* = these six object conditioning states; *tesam tesam dhammanam* = these respective object conditions; *adhipati paccayena* = by the force of object-predominance condition; *paccayo + uppakarako* =



support to; *hoti* = is; *iti* = thus; *bhḡava* = the Buddha; *avoca* = expounded with wisdom led by compassion.

***Sadhu! Sadhu! Sadhu!***

There are two kinds of predominance, namely, *conascence* predominance (*sahajatadhipati*) and object predominance (*arammanadhipati*). Here only *sahajatadhipati* will be explained, because in *arammanadhipati*, the only distinction is paying high attention to the objects. Hence it is very similar to *arammana paccayo*. Today only *sahajatadhipati* will be explained. There are four factors of predominance in *adhipati paccayo*, namely, predominant desire (*chandadhipati*); predominant effect (*viriyadhipati*); predominant consciousness (*cittadhipati*) and predominant investigation wisdom, (*vamamsadhipati*).

*Chanda* is the mental factor *chanda*. *Viriya* is the mental factor *viriya*. *Citta* is the 52 co-predominant impulses (*sadhipati javana*) and *vimamsa* is the mental factor *panna* (wisdom).

The individuals who are reciting the *Patthana desana* have already understood that much. Those individuals who have not yet recited and studied the *Patthana desana* must note these four factors thoroughly so that when it is explained later elaborately it will be understood better. Recite the motto.

**Motto:** *Chanda, viriya,*  
And *vimamsa*  
Are the four factors of *Adhipati paccayo*.

The four factors are *chandadhipati, viriyadhipati, cittadhipati,* and *vimamsadhipati*. These predominance conditions (*adhipati dhamma*) arise mainly in the *santana* of *Bodhisattas* and distinguished persons. It is very obvious that these four predominance *dhammas* arose in the *santana* of *Budhisatta*.

In the lifetime of *Dipankara* Buddha, when Gotama Buddha was the Buddha-to-be *Sumeda* hermit, he was endowed with *jhana sampatti*. If *Sumeda* hermit practised during the *sasana* of *Dipankara* Buddha, he could reach the other shore, i.e., *nibbana*. But he pondered, "A man like me who has power and capacity to become a Buddha, if I enter *nibbana* alone, what will benefit human beings, *devas* and all other living beings of the world (*loka*), he had the desire to become a Buddha. Isn't it obvious that he had predominant desire to become a Buddha and save the living beings? (It is obvious, Venerable Sir).

***Kim me ekena tinnena purisena thamadassina.***  
***Sabbannutam papunitva santaressam sadvakam.***

*Thamadassina* = who recognizes (his) potential; *purisena* = a noble man; *ekena* = himself alone; *tinnena* = to get to the other shore, the *nibbana*; *ma* = for me; *kim* = what benefit will there be. *Sabbannutam* = the stage of *Sabbannuta Buddha*; *papunitva* = acquire; *sadvakam* = all beings including the *devas*; *santaressam* = save or deliver. *Iti* = thus; *bodhisatto* = the *Bodhisatta*; *udanesi* = proclaimed.

***Sadhu! Sadhu! Sadhu!***

Being a noble man like me is fully endowed with the power and energy, if I should swim alone across (the ocean) to the other shore, the *nibbana*, what benefit will there be? I shall save the human beings, *devas* and all living beings in the whole world (*loka*). Isn't this desire to save, evident? (It is evident, Venerable Sir). Isn't the desire to become a Buddha, evident? (It is evident, Venerable Sir).

### **The predomincance (*adhipati*)**

For four incalculable and hundred thousand world cycles, without caring for life and limb, the *Bodhisatta* had fulfilled the perfections (*paramitas*) because of this desire. Due to this desire, ten *paramitas*, subdivided and elaborated into thirty, are being fulfilled. To forego wealth, luxuries and life of a king are to fulfill the *dana paramita*. To give away all possessions, apart from the body, hand, eye, ear, nose and so on, parts of the body is known as *danauparamita*. Donating life and body is known as *danaparamatthaparamita*.

### **The predominant desire (*chandadhipati*)**

Being able to fulfill the ten *paramitas*, which can be elaborated into thirty, is due to this predominant desire. This desire is to save the living beings and become a Buddha. Isn't this predominant? (It is predominant, venerable Sir). Yes, it is the predominant desire (*chandadhipati*).

One has to give up the way of five abandonments: *danapariccaga* = renouncing the luxuries of Kings and wealth; *puttapariccaga* =

renouncing sons and daughters for many existences. To renounce is to go fourth, isn't it? (It is to go fourth, Venerable Sir). Why is one able to forego all these? It is due to the desire to become a Buddha and to save the living beings.

*Bariyapariccaga* = renouncing wives, renouncing the throne, renouncing the queens, sons and daughters. Why does one have to do this? It is due to the desire to become a Buddha which is predominant desire (*chandadhipati*). *Angapariccaya* = for many lives have donated the greater and lesser body parts such as hand, leg, nose and so on. Due to the desire to become a Buddha a Buddha, doesn't have to sacrifice all these? (One has to sacrifice, Venerable Sir). This is the predominance desire (*chandadhipati*).

*Jivitparraccaga* = donating life and body. Why does one have to donate thus? It is because of the desire to become a Buddha and to save the living beings. Can it not be termed predominant? (It can be, Venerable Sir). It is obvious that this is the predominant desire (*chandadhipati*). Fulfilling the ten *paramitas*, elaborated into thirty, by giving away the body parts is due to the desire to become a Buddha so that one can save the living beings. That is why it is deemed the predominant desire (*chandadhipati*).

### **The predominant effort (*viriyadhipati*)**

Does not the *Bodhisatta* had to fulfill the *paramitas* in every existence to be a Buddha, since receiving the prophecy from *Dipankara* Buddha? Isn't it predominant effort (*viriyadhipati*)? (It is, Venerable Sir).

## **The predominant consciousness (*cittadhipati*)**

Since receiving the prophecy from the *Dipankara* Buddha, for four incalculable and a hundred thousand world cycles, the *Bodhisatta* underwent many existences, sometimes of high and sometimes of low births. Even during those lowly existences, with so much sufferings, the predominant consciousness to become a Buddha never faded away. Isn't it the predominant consciousness (*cittadhipati*)? (It is, Venerable Sir).

In these high existences, having to enjoy the luxuries of human beings and *devas*, meeting with all the pleasant sense objects (*ittharammana*) the predominant consciousness to become a Buddha never disappeared. Isn't this steadfastness predominant consciousness (*cittadhipati*)? (It is *cittadhipati*, Venerable Sir).

## **The predominant investigation (*vimamsadhipati*)**

In every existence, the *Bodhisatta* had fulfilled the *pannaparamita* known as *vimamsa*. Isn't it *vimamsadhipati*? (It is so, Venerable Sir). It is very evident in the *Bodhisatta*, and also in *santana* of the distinguished persons.

In the *santanas* of this audience also predominant (*adhipati*) *dharmas* are arising. When do they arise? They arise mainly at the time of practising *vipassana* meditation, one has the desire to practise till experiencing *dhamma*. Isn't that predominant desire, *chandadhipati*? (It is *chandadhipati*, Venerable Sir).

Predominant consciousness (*cittadhipati*) also arises. There are various *vipassana nana* stages, some of them are pleasant. Isn't the some distressful stages? (There are some distressful stages,

Venerable Sir). Even on meeting with these distressful stages, some yogis are not disheartened; they are determined to gain *dhamma*. Isn't there such determination by some yogis? (There is, Venerable Sir). Isn't it deemed predominant consciousness (*cittadhipati*)? (It is deemed predominant consciousness, Venerable Sir).

Some of the yogis, on meeting with such distressful stages are disheartened. The meditation teachers have to explain to them so that they can maintain *cittadhipati*. At the first *nana namarupa pariccheda nana*, it is not distressful yet. At the second *nana, paccaya pariggaha nana*, it is still not distressful yet. At the third *nana* of the series, *sammasana nana*, where *anicca, dukkha* and *anatta* are perceived by comprehension, doesn't the yogi experience pain, tingling, tightness, dull pain, dizziness, itching, nausea, heaviness and pressure? (The yogi experienced thus, Venerable Sir). The yogis experience these more or less. Some of the yogis, having no basic Samadhi *nana* beforehand, experience this distressful stage distinctly. They experience dizziness, tightness, pressure and so on.

Due to this pain, tingling, nausea and so on, and after awhile of sitting, say, in 10, 15, or 20 minutes time the yogi wants to shift and cannot stay without shifting. The yogi experiences mental and physical sufferings due to all kind of pain which makes him think that this *khandha* is a solid mass of suffering. Suffering is on English, in *Pali* it is—? (*dukkha*, Venerable Sir).

These *dukkha vedanas* are also not permanent. Even in a short while, they are changing. Is it because of being permanent or impermanent? (It is because of being impermanent, Venerable Sir). The yogi perceived that these *vedanas* are not permanent.

Impermanence is in English, in *Pali* it is—? (*anicca*, Venerable Sir). At this *nana* stage, *dukkha* is most evident. *Annicca* is known later by comprehension.

It is not that one comes to practise *vipassana* meditation to experience such suffering. One comes to practise to perceive *dhamma* pleasantly, swiftly and have progress. Now it is not happening to one's liking. It is so awful and one cannot control it. Uncontrollability is in English, in *Pali* it is—? (*anatta*, Venerable Sir). Now *anatta* is known by comprehension.

*Sammasana nana* is so distressful that many yogis are disheartened and suffer mentally as well as physically and do not want to practise meditation anymore. It is said that the Buddha's teaching is supposed to acquire pleasantness stage by stage. At the beginning of meditation, or at *namarupa pariccheda nana*, it seems, there is pleasantness to a certain extent. But now at *sammasana nana*, it is distressful that one starts to wonder whether one is really fit to realize noble *dhamma*, because one's experience and the Buddha's teachings (*dhamma desana*) do not seem to be in agreement and would cry bitterly.

At this stage, one may also perceive what one has undergone at the previous existences. Some yogis think that their body is like that of a big serpent (*naga*) or a big bird (*garula*). Some had come from the existence of a crocodile and felt like crawling about like that observed that as soon as rising is noted, the rising passes away fleetingly; as soon as falling is noted, the falling passes away fleetingly.

When the *bhanga nana* becomes mature, as soon as rising is noted, the phenomenon of rising passes away fleetingly and noting mind passes away as well; as soon as falling is noted, the

phenomenon of falling passes away fleetingly and the noting mind passes away as well. It can thus be observed. The noted objects, the *rupas*, are not permanent. Also the noting mind is not permanent. Both are not permanent. Impermanence is in English, in *Pali* it is—? (*anicca*, Venerable Sir). The passing away is so swift that it seems to be oppressing and so it is suffering. Suffering is on English, in *Pali*—? (*dukkha*, Venerable Sir). How to prevent these oppressings of passings away? They cannot be prevented. They are passing away on their own accord and so the passings away cannot be controlled. Uncontrollability is in English, in *Pali*—? (*anatta*, Venerable Sir). This is how *anicca*, *dukkha* and *anatta* are observed. This *bhanga nana* is the best basis and it will pave the way to attaining noble *dhamma*.

After *bhanga nana* is *bhaya nana*. Because the passing away is so swift it seems to be very frightening. Having such a notion is the attainment of *bhaya nana*. There are so many passings away as if things are rotting away that one sees them as faults. Seeing these faults is the attainment of *adinava nana*. Seeing the passings away all the time and getting tired of them is the attainment of *nibbida nana*. To be delivered from this *khanda* which is full of decays is the attainment of *muncitukamyutta nana*. On reaching *muncitu-kamyuta nana*, one does not want any existences. One does not want any of the existences. One does not want to note any more and want to stay away from noting as well. No matter how one may abandon one's noting, but the noting continues on its own accord. One cannot stay without noting.

After *muncitu-kamyuta nana patisankha nana* is attained, one cannot stay without noting, but must note again. At this *nana*



pain, tingling, dull pain, dizziness, itching, pressure heaviness and so on are experienced again and the yogi gets disheartened. There is no predominance consciousness (*cittadhipati*). The noting is good before but it is bad again now. One ponders it is not possible to realize *dhamma*. Many days have already passed, it is nearly one month and so it will not be possible to attain *dhamma*. One had thought highly of oneself and because of that wrong notion one had become discouraged.

Since some individuals had the intention to practise *dhamma* when situation permits, they observed *sila* securely, studied *samatha* and practised it to a certain extent. They think they will definitely gain *dhamma* when they practise. At first they progressed through the series of *nana*, stage by stage, but when one reached *patisankha nana*, they could not advance anymore.

There is suffering physically and mentally. One does not want to sit through the entire session but wants to get up, wants to move the fingers or some other parts of the body and also experiences pain, tingling, dull pain, and so on, which makes one get depressed. The yogi expressed, "I thought highly of myself, but on actual practising it was not possible, Venerable Sir", "who said so?" (The yogi said so, Venerable Sir). "it is not so yogi, at this *nana* stage it is quite normal to be like this. Do not let the predominant consciousness (*cittadhipati*) drop also do not get depressed, but continue to practise and you will achieve your goal". Even though the teacher's encouragement is such, the yogi reported, "it is not possible, Venerable Sir". After saying thus the yogi stopped meditating and rendered his services for some ten days or so.

Even though he is doing some chores or giving his services, his noting is still inherent in him and again he practises. This time *cittadhipati* develops, the *dhamma* progresses and the noble *dhamma* is attained. After gaining *dhamma*, “what ever happens, *dhamma* is the only thing to him”. When he is not feeling well, he practises meditation. He said, “to treat the ailment by taking medicine takes a longer time. To remedy the ailment by practising meditation is quicker to get well again”, reported the yogi. Isn’t this appropriate? (It is appropriate, Venerable Sir). *Cittadhipati* has developed. Teachers have to give advice to some of the yogis to develop *cittadhipati*.

If one is going to meditate until attaining *dhamma*, isn’t this intention to meditate amount to fostering predominance desire (*chandadhipati*)? (It is, Venerable Sir). By coming to the centre and start practising diligently and continuously, isn’t one fostering predominant effort (*viriyadhipati*)? (It is, Venerable Sir). Does not *cittadhipati* fostered make one resolve to practise till attaining *dhamma* and not give up due to depression, no matter how distressful the nana stages are? (It makes one to resolve thus, Venerable Sir). This resolution amounts to fostering *cittadhipati*.

Achieving *vipassana* insight stage by stage is *vimamsadhipati*. *Vimamsa* means meditation, isn’t it obvious that the predominant conditions are arising in one’s *santana*? (It is obvious, Venerable Sir).

*Vipassana* meditation can be practised at the moment when the conditioned states are being conditioned by the conditioning states or in other words, at the moment when cause and effect are taking place. This *dhamma* audience knows how to practise *vipassana* meditation, but “listen again”. According to the most

Venerable Mahasi Sayadaw's tradition of practice, which has been listened to repeatedly, wherein it states that after approaching a quiet place, sitting in a comfortable posture, so as to be able to sit for a long time, that is, sitting either with folded knees or in a cross legged position, and keeping the eyes closed while the head and body are kept erect, pay attention to the abdomen. On inhaling, rising of the abdomen takes place stage by stage. Note this as "rising" from the beginning to the end of the process of rising. On exhaling, the abdomen gets deflated and the beginning to the end of the process of falling is to be noted diligently as "falling" as much as possible.

On noting rising, the shape of the abdomen has to be discarded as much as possible and as soon as one inhales the stage by stage appearance of tautness and pressure has to be noted diligently as much as possible. The shape of the stomach is *pannatti*, it is not to be noted in *vipassana* meditation as an object. The phenomena of tautness and pressure is *paramattha* which is to be noted as an object in *vipassana* meditation.

On noting filling, the shape of the abdomen should be discarded as much as possible. As soon as one exhales, the nature of movement and slackening inside has to be noted diligently as much as possible. The nature of movement and slackening is *paramattha*, As the saying goes, "Supporting, tautening and also slackening are the characteristics of the wind element (*vayo dhatu*)". Isn't the characteristic of tautening evident in rising? (It is evident, Venerable Sir). Isn't the characteristic of slackening evident in falling? (It is evident, Venerable Sir).

*Paramattha* has to be noted in *vipassana* meditation. If *pannatti* is noted more, it tends to be *samatha* meditation and even

thought the noting is good, perceiving of *dhamma* will be slow. No one who practises *vipassana* meditation wants to be slow in perceiving *dhamma*. Everyone wants to perceive *dhamma* quickly. Hence, the shapes and forms, the *pannatti*, has to be discarded as much as possible and the phenomena, the *paramattha*, has to be noted as much as possible.

**Motto:** Discard the *pannatti*  
*Paramattha* has to be noted truly.

The shape of the abdomen, the *pannatti*, has to be discarded as much as possible. On rising, the phenomena of tautness and supporting, on falling, the phenomena of moving and slackening have to be noted diligently as much as possible.

On noting lifting, the shape of the foot has to be discarded as much as possible, the nature of lifting upward stage by stage has to be noted diligently as much as possible. On noting moving forward, the shape of the foot has to be discarded as much as possible, and the phenomenon of stage by stage forward movement has to be noted diligently as much as possible. On noting dropping, the shape of the foot has to be discarded as much as possible, the phenomenon of stage by stage dropping has to be noted diligently as much as possible.

The shape of the foot is *pannatti*, and it is not to be noted in *vipassana* meditation. The phenomena of moving is *paramattha*, and it is to be noted diligently as much as possible. On noting lifting, when the shape of the foot can be discarded, the phenomenon of lifting upwards stage by stage can be noted

diligently. If the momentary serial presence (*santi paccuppanna*) of stage by stage can be noted, then one can perceive the stage by stage upward movement as well as the lightness in moving upwards.

On noting the forward movement, when the shape of the foot can be discarded, the phenomenon of stage by stage forward movement can be noted diligently and the serial presence of the stage by stage movement can be noted, then one can perceive the stage by stage forward movement as well as the lightness in moving forward.

On noting dropping, when the shape of the foot can be discarded, the phenomenon of stage by stage downward dropping can be noted diligently and the serial presence of stage by stage movement can be noted. Can the yogi perceive by themselves the stage by stage downward movement as well as the heaviness in dropping? (The yogi can perceive thus, Venerable Sir). Yes, they can perceive by themselves. They have begun to perceive *dhamma*. In practising *vipassana* meditation, isn't it important to start perceiving *dhamma*? (It is important, Venerable Sir). After beginning to perceive *dhamma*, to have progress in *dhamma* is not so difficult. The yogi becomes enthusiastic and has progress in *dhamma*.

***Dhammo ca mangalo loka***

***Dhammo gambhiro duddasso***

***Sabba dukkha pamuccati***

*Dhammo ca* = the *dhamma* also; *loka* = in the *loka* (world); *mangalo* – is an auspiciousness (*mangala*) which has the

tendency to dispel the bad and bring the good effects; *dhammo* = the *dhamma*; *gambhiro* = is profound; *duddasso* = difficult to perceive; *dhammam* = this profound *dhamma*; *saranam* = the practising of; *agamma* = due to *sabbadukkha* = from all kinds of suffering; *pamuccati* = one shall be delivered; *iti* = thus; *bhagava* = the Buddha; *avoca* = had expounded with wisdom led by compassion.

***Sadhu! Sadhu! Sadhu!***

For this audience, *dhamma* is auspiciousness which can dispel the bad effects and bring the good effects. The *dhamma* is very difficult, profound and subtle. When this audience can practise meditation to perceive this difficult, profound and subtle *dhamma*, they are to be liberated from all kinds of suffering.

Observing lightness in lifting, lightness in moving or heaviness in dropping, is the beginning of perceiving *dhamma*, which is the nature of fire element (*tejo dhatu*) and wind element (*vayo dhatu*).

**Motto:** *Tejo* and *vayo dhatus*  
In these two  
Lightness is evident.

*Tejo* is the vapour element or the fire element which tends to move or go upwards. *Vayo* is the wind element and is light. Now these two elements are perceived and they are the *rupa dhammas* which appear in the *santanas* of this audience.

Experiencing the heaviness in dropping is perceiving the nature of earth element and water elements *pathavi* and *apo dhatu*. *Pathavi dhatu* is earth element which has the nature of heaviness. *Apo dhatu* is water element which also has the nature of heaviness. Now, these elements are being perceived.

**Motto:** *Pathavi* and *apo dhatu*  
In these two,  
Heaviness is evident.

Haven't you started to perceive *dhamma*? (We have started to perceive *dhamma*, Venerable Sir). On perceiving *dhamma*, attainment of *dhamma* is no more difficult. According to one's perfection, (*paramita*) realization can result.

When the meditation is continued and on reaching *paccaya pariggaha nana*, starting from *namarupa pariccheda nana*, one can note the causes and the effects, the conditioning states and the conditioned states. On reaching *paccaya pariggaha nana*, when noting rising, falling, sitting and touching, the yogi realizes that because of the rising, falling and so on appearing, the noting mind has to arise. Rising, falling, sitting or touching is the cause and the noting mind is the effect.

When *vipassana nana* matures, it is perceived that there are many ways of rising and falling. Sometimes the rising and falling is at the back or close to the side of the body or on top of the head at the cranial point. So whenever these risings and falling move, does not the noting mind has to follow and note them? (It is to be noted thus, Venerable Sir). Well, every time the rising and

falling moves to different places, the noting mind has to follow and note. Thus, the rising or falling is the cause and the noting mind is the effect. Is it not known thus? (It is known thus, Venerable Sir).

Later, at the next stage, the rising and falling becomes so subtle that it is impossible to note it. “Both rising and falling are not perceived anymore How am I to note, Venerable Sir?”, reported the yogi. “You are to note ‘sitting, touching’. As there is no rising and falling, the noting mind to note ‘rising, falling’ cannot happen. Isn’t it obvious that the rising or falling is the cause and the noting mind is the effect? (It is obvious, Venerable Sir).

At this nana stage the yogi can note closely and continuously. |The meditation teachers, right from the beginning as their duty, have to remind the yogi as, “Yogi, note the general detailed activities as much as possible. Then only the *dhmma* will progress”. Didn’t the teachers have to remind the yogi? (They had remind thus, Venerable Sir). No matter how they are being reminded on reporting, the teacher asked, “Yogi, can you note the general detailed activities now?” “Cannot note them yet, Venerable Sir,” is the reply. At *namarupa pariccheda* nana noting cannot be done yet because the noting power is still weak. When the Samadhi nana is weak noting them cannot be done yet. When the next stage, *paccaya pariggaha* nana is reached, cause and effect can be discerned. At this stage, when the yogi pays proper attention, the causes and effects are discerned distinctly more in the four postures.

When the yogi is about to stand up from sitting meditation, instead of getting up abruptly, if the eyes are kept closed and on observing with an attentive mind, isn’t it evident that there arises



the consciousness connected with the desire to get up? (It is evident, Venerable Sir). When one pays special attention, it is evident, but by paying superficial attention it will not be evident. One has got up many a time without any noting. Hence, by paying special attention, it can be evident and so one has to note initially 'wanting to get up, wanting to get up'.

Later the wind element associated with the intention to get up, pushes the body upwards gradually and it has to be noted as 'standing up, standing up'. When the hand is propped up to support, it has to be noted as 'supporting, supporting'. When enough strength is gathered the action of the body moving upwards gradually is known as 'standing up, standing up'. Discard the shapes of the head, body, hands and legs as much as possible, the phenomenon of the gradual upward movement must be noted attentively to know as much as possible. As the yogi can note attentively and catch up to the sequence of the upward movement, on noting 'standing up, standing up,' the yogi can perceive the upward movement gradually as well as the lightness. Doesn't one understand that due to the consciousness connected with the desire to get up, one gets up? (One can understand thus, Venerable Sir). Yes, it can be known that one gets up due to the consciousness connected with the desire to get up.

In walking away from the standing posture, do not walk at once. Close the eyes and stand up for a while. Then on observing one's mind, the consciousness connected with the desire to walk away becomes evident and it has to be noted as 'wanting to walk, wanting to walk'. Then the wind element associated with the intention to walk, pushes the body and the action of walking arises and it has to be noted as 'left foot forward, right foot forward; lifting, placing; lifting pushing, dropping.' Doesn't the

yogi realizes that due to the consciousness connected with the desire to walk, one has to walk? (The yogi realizes thus, Venerable Sir). Now the yogi can note closely and continuously.

When about to stop while walking, as the mindfulness is still maintained, on noting especially, at four or five paces or three or four paces before the end of the walk to stop, the consciousness connected with the desire to stop may be evident. Hence, initially it has to be noted 'wanting to stop, wanting to stop'. Then the wind element associated with that consciousness pushes the body to produce the action of stopping which has to be noted as 'stopping, stopping'. Due to that consciousness connected with the desire to stop, one has to stop. Isn't it known thus? (It is known thus, Venerable Sir). The consciousness connected with the desire to stop is the cause and the standing action is the effect. It has been realized.

While standing and when about to sit down on paying attention, the consciousness connected with the desire to sit down is so evident and doesn't one has to note 'wanting to sit, wanting to sit'? (One has to note thus, Venerable Sir). Then, due to the consciousness connected with the desire to sit, the wind element pushes the body down to form the action of sitting and one has to note 'sitting, sitting'. In noting thus also, discard the shapes of the head, body, legs and arms as much as possible but note attentively stage by stage the downward movement as much as possible.

The shapes of the head, body, legs and arms are the concept (*pannatti*) and they are not to be noted in *vipassana* meditation. The phenomenon of stage by stage downward movement is reality (*paramattha*) and this has to be noted attentively as much as

possible. In noting thus, when one is able to catch up in noting the sequence of gradual movement, on sitting down, doesn't one find the heaviness by oneself? (It can be found thus, Venerable Sir). The consciousness connected with the desire to sit is the cause, the bodily action of sitting is the effect.

While sitting and when one is about to lie down, if special attention is given, as the consciousness connected with the desire to lie down is distinct initially, one has to note 'wanting to lie down, wanting to lie down'. Then due to the consciousness connected with the desire to lie down, the wind element pushes the body down to form the action of lying down, and one has to note 'lying down, lying down'. The consciousness connected with the desire to lie down is the cause and the bodily action of lying down is the effect.

On reaching the *paccaya pariggaha* nana, one can note thus. The consciousness connected with the wanting to get up and the desire to get up are *cittadhipati chandhdhipati* respectively. Doesn't one know the two predominant conditions? (One knows thus, Venerable Sir). The bodily movement of getting up is due to the desire (*chanda*) and the consciousness (*citta*) so the action of getting up is mind borne matter (*cittajarupa*). Isn't the term '*cittasamutthananam rupanam*' involved here? (It is involved, Venerable Sir). Here, one is noting the predominant conditioned states. The conditioning states as well as the conditioned states are to be noted.

The predominant conditioning state can also be noted. 'Wanting to get up, wanting to get up' means noting the desire (*chanda*) and consciousness (*citta*). The bodily action of getting up is *cittajarupa*. According to the term '*cittasamutthananam*' upward

bodily movement that occurs stage by stage is *cittajarupa*. Doesn't one can note the co-predominant mind-borne matter (*sadhipaticittajarupa*)? (One can note thus, Venerable Sir). The conditioning states, *chanda* and *citta* can be noted. *Cittajarupa* can also be noted.

The bodily action of getting up, the *cittajarupa* is being noted. Isn't it appropriate? (It is appropriate, Venerable Sir). Yes, it is appropriate. Oh! Doesn't one come to understand that *Patthana desana* is taking place in one's *khandha*? (One comes to understand thus, Venerable Sir).

Afterwards, while standing and when about to walk away, noting the consciousness connected with wanting to walk and the desire to walk as 'wanting to walk, wanting to walk' is noting the condition states *cittadhipati* and *chandadhipati*. Noting the bodily action which appears as 'walking, walking' is noting the *sadhipati cittajarupa*.

While walking and when about to stop one notes 'wanting to stop, wanting to stop', is it *adhipati* conditioning state or conditioned state? In order to have a clear understanding and remember these things better, one has to give answers. When the consciousness connected with the wanting to stop and the desire to stop are evident, is it the consciousness connected with wanting to stop and the desire to stop conditioning state or conditioned state? (They are conditioning state, Venerable Sir). Yes, they are not the conditioned states but are the conditioning states. Is the bodily action of standing conditioning state or the conditioned state? (It is the conditioned state, Venerable Sir). Yes, it is the conditioned state. Don't you have to note as 'standing, standing'? (It has to be noted thus, Venerable Sir).

Isn't it appropriate to have the experience and note the *Patthana dhamma* in one's *khandha*? (It is appropriate, Venerable Sir). By noting like this, where do you think this dhamma audience is heading? (To *Nibbana*, Venerable Sir). This noting being exactly done according to the Buddha's *desana*, isn't it certain that one will definitely reach *Nibbana*? (It is certain, venerable Sir).

While standing and when about to sit down, for the yogi who is at a *paccaya pariggaha* nana, when paying special attention, isn't the consciousness connected with wanting to sit down distinctive first and foremost? (It is distinctive thus, Venerable Sir). Are the consciousness connected with wanting to sit and the desire to sit, conditioning states or the conditioned states? (They are the conditioning states, Venerable Sir). Isn't it to be noted? (It is to be noted, Venerable Sir). 'Wanting to sit, wanting to sit' is it the conditioning state that must be noted. The appearance of bodily movement due to the desire and the consciousness is co-predominant min-borne matter (*sadhipaticittajarupa*).

"*Tam samu thanananca rupanam*" is the min-borne matter (*cittajarupa*). Is it the predominant conditioning state or the conditioned state in noting 'sitting, sitting?' (It is the conditioned state, Venerable Sir). You have been reciting *patthana* many a time, isn't the *patthana* found in one's *khandha* again? (It is found again, Venerable Sir). Oh! It is so appropriate. Isn't it more appropriate to recite after knowing this? (It is appropriate, Venerable Sir). Actually one is reciting the conditioning as well as the conditioned states in one's *khandha*.

The consciousness connected with wanting to sit and the desire to sit are the predominate conditioning states. The bodily action of sitting, the *rupa* is the conditioned state. This is the cause and the effect. Due to the consciousness connected with the desire to sit, doesn't the bodily action of sitting appear? (It appears thus, Venerable Sir). The consciousness connected with wanting to sit and the desire to sit are the conditioning states. The bodily action of sitting is the conditioned state. It is quite clear now.

Furthermore, the lying down bodily action will be explained. Just before lying down, if the audience is paying special attention to this phenomenon, does not the consciousness and the desire to lie down appear? (It does appear, Venerable Sir). Doesn't one have to note, 'wanting to lie down, wanting to lie down'? (One has to note thus, Venerable Sir). Is it noting the *Adhipati* conditioning state or the conditioned state? (It is noting the conditioning state, Venerable Sir). Due to consciousness and the desire lie down the bodily action of lying down appears which has to be noted as 'lying down, lying down'. Is it noting the conditioning state or the conditioned state? (It is noting the conditioned state, Venerable Sir). Is it clear? (It is clear, Venerable Sir). Isn't it joyful to know that the conditioning state and the conditioned states are taking place in one's *khandha*? (It is joyful, Venerable Sir). Isn't it beneficial to recite after knowing like this? (It is beneficial, Venerable Sir).

***Imina pana nanena samannagato***

***Vipassako Buddhasasane laddhassaso***

***Laddhapatittho,***

***Niyatagatiko culasotapannanama hoti***

***(Visuddhi Magga)***

*Imina pana nanena, paccaya pariggaha nana* = thus knowing the cause and effect; *samannagato* = who is fully endowed with the knowledge of cause and effect; *vipassako* = for the yogi who is practising *vipassana* meditation and; *Buddhasasane* = in the *Buddha sasana*; *laddhassaso* = is feeling comfortable and; *laddhapatittho* = gaining a foothold; *niyatagatiko* = reaching a pleasant destiny is being secured; *culasotapannanama* = a lesser *sotapanna*; *hoti* = is designated as; *iti* = thus; *atthakathacariyo* = commentary teacher; *samvaneti* = correctly explained.

***Sadhu! Sadhu! Sadhu!***

The yogi who has practised *vipassana* meditation till attaining the stage of *paccaya pariggaha nana*, where the cause and effect are known, has gained a foothold in the Buddha's *sasana*. It is worthwhile to be a human being and be in the presence of the *sasana*.

*Laddhassaso* = is feeling comfortable; *laddhapatittho* = by gaining a foothold; *niyatagiko* = the good destiny is being secured; one has a foothold and the good destiny is secured. Actually *puthujjana* has no foothold. When someone says something, doesn't he believe in it thinking it seems to be true? (He does believe thus, Venerable Sir).

To those individuals without *vipassana* nana, when some eloquent speakers give talks, they waver, thinking them to be true, yet not feeling comfortable. To have doubts on whether it is true or not is uncomfortable. Now it is not like this anymore. With a strong foothold, no matter how eloquent the speakers may be, if it is not in accord with the Buddha's teaching, they will not believe in what they say.

At the time of the Buddha, there were many beliefs and many holders of wrong views. There was a wrong view known as *ahetuka ditthi*. It is a belief that some people are rich and some are poor without a cause, that is, some are rich or poor automatically. No matter how much this belief has been expounded, can it be believed? (No one will believe thus, Venerable Sir).

One has found by oneself the cause and effect in one's own *khandha*, when the mind is good and noble, good bodily and verbal actions arise with good effect resulting. Doesn't one know about this more and more on reaching this stage of nana? (One knows, Venerable Sir). When the mind is defile and base, bad bodily and verbal actions arise, getting bad effects and punishments. This is experienced by oneself and one realizes more and more. Hence, can one believe that pleasantness (*sukha*) and unpleasantness (*dukkha*) happen automatically?



(One cannot believe thus, Venerable Sir). No matter how eloquent the speaker may be, will one be shaken? One will not be shaken. One has gained a foothold and is already feeling comfortable. Oh! As one does not give heed to these wrong views doesn't one feel comfortable? (One does, Venerable Sir). Yes one has become comfortable and has gained a foothold.

There is another wrong view known as *visamahetu ditthi* in which the cause and effect are not balanced. In other words, this belief is also known as the belief in creation. It is believed that human beings and creatures are created by brahmas, vishnu and god in heaven.

Creators are the bearers of loving kindness (*metta*) and compassion (*karuna*). They must have created everything to be good and pleasant. But when on becoming human beings are all of them good and pleasant? (Not all of them, Venerable Sir). The people are of many types. The creators must have had created all human beings to be fully endowed in all aspects. Being bearers of *metta* and *karuna*, they would not have created anything to be unpleasant. This creation is the cause. The becoming of human beings and the creatures is the effect. Is the cause and effect balanced? (It is not, Venerable Sir).

Some people are fully endowed with wealth, good morality and good appearance. Isn't there such people? (There are, Venerable Sir). Some people are moderately endowed with wealth, morality and good appearance. Isn't there such people? (There are, Venerable Sir). Some people are very much in deficiency. They have scarcity of things, ignoble minds and ungraceful appearances. Can there be such type of people? (There can be, Venerable Sir).

In general, people can be classified into three types but in elaboration there are many different types. Are the effects which can be enjoyed the same? (They are not the same, Venerable Sir). Since the effects enjoyed are not the same, this belief of *visamahetu ditthi*, where cause and effect are not in harmony has to be considered a kind of wrong belief.

On reaching the stage of *paccaya pariggaha nana*, one will entirely have no belief in this view. No matter how much it is preached or talked about, can one believe in this view of creation? (One cannot believe in it anymore, Venerable Sir). When one has observed by oneself the cause and effect, it is known that if one's mind is good, the bodily and verbal actions that arise will be good also and good results will be experienced. When one's mind is bad, the bodily and verbal actions that arise will be bad and the consequent punishment that one receives is experienced by oneself.

Cannot one know by pondering that being born a human and being able to enjoy the good effects is due to the good merit (*kusala kamma*) done in the previous existences? (One can perceive thus, Venerable Sir). Yes, one can perceive this by figuring it out.

No matter how much it may be preached or talked about, can one have faith in this belief of creation? (One cannot have anymore, Venerable Sir). Has not one gained a foothold in the *sasana*? (One has, Venerable Sir). One is no more shaken by this belief. Before reaching the stage of *paccaya pariggaha nana* where cause and effect are not thoroughly perceived yet, one may be wondering whether what they say is true or not and as the mind

gets unsettled, will one be restful? One will not be restful. Now, as the foothold has been gained, one has earned a respite.

**Laddhassaso** = is feeling comfortable;

**Laddhapatitho** = gaining a foothold;

**Niyatagatiko** = sure to be born in a good destiny;

**Culasotapannonama** = lesser stream-winner;

**Hoti** = one has become.

One has become a lesser stream-winner. One will make good causes to happen and not the bad causes. As one has avoided as much bad causes as possible, *kusala dhamma* will increase and *akusala dhamma* will decrease, can one fall to *apaya*, *niraya*? (One cannot fall thus, Venerable Sir). Yes one cannot fall as one has become a *culasotapanna*.

Thought expounded by the commentary teachers that *laddhassaso* = feeling comfortable; *laddhapatiko* = gaining foothold, the real foothold in the *sasana* is gained only when one has attained *magga nana* and *phala nana*. Why commentary teachers said at that stage of *paccaya pariggaha nana*, a foothold in the *sasana* has been gained is that, the cause is mentioned metaphorically of the effect.

One who has reached the stage of *paccaya pariggaha nana*, on continued noting will really attain *magga nana* and *phala nana*. Thus, the cause, *paccaya pariggaha nana*, is mentioned metaphorically of the effect, the attainment of *magga nana* and *phala nana*, the real foothold in the *sasana*. This is how it is expounded. Isn't it appropriate? (It is appropriate, Venerable Sir).

It is very encouraging to know that it is almost certain to attain *magga nana* and *phala nana*.

After attaining *paccaya pariggaha nana*, *sammasama nana*, *udayabbaya nana*, *bhanga nana*, *bhaya nanam adhinava nana*, *nibbida nana*, *muncitu-kamyata nana*, *patisankha nana*, *sankharupekkha nana*, one shall attain *magga nana* and *phala nana*, which one has prayed for every time when one performs meritorious deeds. One has closed the gate to *apaya* and *Nibbana* is being realized. By which *dhamma* does one practise to perceive this? (By practising *vipassana* meditation, Venerable Sir). By practising *vipassana* meditation, which is deemed as predominant (*adhipati*), where does one get to? (One gets to *Nibbana*, Venerable Sir). One gets to *Nibbana* through realization. This is the one and only way of practice too attain *Nibbana*.

The Buddha said in *Pali*,

**“*Nayassa adhigamaya nibbanassa Sacchikiriya yadidam cattaro satipatthana*”.**

*Yadidam yeime cattaro satipatthana* = those four foundations of mindfulness, namely, *kaya*, *vedena*, *citta* and *dhamma satipatthana dhamma*; *santi* = do exist. *Ayam* = this practice of *kaya*, *vedena*, *citta* and *dhamma satipatthana dhamma* is; *nayassa* = the *ariya magga* and *ariya phala* which can close the gate to *apaya*; *adhigamaya* = for the attainment of; *ekayano maggo* = second to none, the only way of practice; *nibbanassa* = the bliss of *Nibbana*; *sacchikiriya* = by realization; *iti* = thus;

*bhagava* = the Buddha; *avoca* = expounded with wisdom led by compassion.

***Sadhu! Sadhu! Sadhu!***

The four foundations of mindfulness, *kaya, vedena, citta, dhamma satipatthana* practice that this audience is meditating is the one and only way to attain *magga nana* and *phala nana* which can close the door to *apaya*. Everytime the meritorious deeds are being done, the attainment of *nibbana* where all sufferings are extinguished is wished for. It can be achieved by this one and only way of practice. There is no fork way.

Do not have any doubt that as in practising *sattipatthana vipassana* meditation, will I be free from *apaya samsara*; will I be reborn again in *apaya* realms; will I attain the bliss of *nibbana*; or will I be reborn again and again in human, *deva* and *brahma* worlds? One should eliminate this doubt completely. This is the only way to *nibbana*. Who said so? (The Buddha, Venerable Sir). This is the true word and one should practise by having complete faith in it.

**Motto:** If *ariya magga* is,  
To be attained,  
Practice *satipatthana* meditation.

If *nibbana* is  
To be completely realized,  
Practise *satipatthana* meditation.

This audience is practising *satipatthana vipassana* meditation as much as time permits because they have faith in it and take refuge in it. Isn't it very joyful to be like this? (It is, Venerable Sir). To be able to practise this predominant *dhamma*, one should be very joyful. This discourse will conclude after giving an instance of attaining the bliss of *nibbana* by practising like this.

At one time, the Buddha was residing at *Jetvana* monastery in *Savatthi*. A man of good parentage of that city, on seeing the faults of *samsara* and the lay life of this human world, joined the order of the *sangha* and studied the *vinaya* rules with the intention to meditate. When he was well versed in these rules and on having the seniority of five *vassa* of monkhood, he left for the forest to meditate, after requesting for meditation instructions from the Buddha.

The Buddha told him to meditate in the four postures: walking, standing, sitting and lying down. In meditating, he skipped the posture of lying down, thinking that practising in this posture might slow down the experiencing of *dhamma* and progress in *dhamma*. He meditated in the other postures. Due to lack of sleep he lost his strength and one day passed away after suffering from paralysis.

He was reborn in the *Tavatimsa* celestial world, appearing as a *deva* in his own mansion. He did not realize what had become of him. When one thousand *devi(s)*, holding celestial musical instruments, surrounded him to entertain him, he thought that he was still in the human world as a monk and tried to cover himself more by wearing the celestial garment like a monk's robe. He purposely kept his eyes downcast.

He thought that the ladies are sightseeing and going round the monasteries. Not to be disturbed in his meditation, he rearranged his celestial *garment* like a monk's robe and kept his eyes downcast more and more. Then the *devis* realized the situation. This *deva* must be a monk in his previous existence and he must be let known about it.

“O, *deva*, *deva* world is not a place for meditation of *dhamma*. This is a place where one is to enjoy the luxuries of *devas*.”

“O, what are these ladies saying, they a very disturbing”.

So thinking thus he kept his eyes downcast further more.

Even on reaching the *deva* world, did the character of a monk, the intention to meditate disappear? (It did not, Venerable Sir). Isn't this type of mind the predominate *citta*? (It is, Venerable Sir). Isn't the desire to meditate without sleep the predominate *chanda*. (It is, Venerable Sir). Yes, it is predominate *chanda* (*chandadhipati*), even after death and on being reborn as a *deva*, isn't the established predominant *chanda* still there? (It is, Venerable Sir). The audience may also be like this. Although he is seeing the *devis*, isn't he like a person who cannot see? (He is, Venerable Sir). Did he know that they are the *devis*? (He did not, Venerable Sir). Recite the motto.

**Motto:** Even though one's eyesight is good  
Act like a blind.

He did not know that they are *devis*. Isn't he like a blind person? (He is, Venerable Sir). The *citta* established in the human world is still predominant, isn't it? (It is, Venerable Sir). Did he ever hear the words, "O, *deva*, *deva* world is not a place for meditation of *dhamma*. This is the place where one is to enjoy the luxuries of *devas*". He did not hear it distinctly.

**Motto:** Even though one's hearing is good  
Act like a deaf.

Isn't the *citta* which is predominant in the human world also has the same nature in the *deva* world? (It still has, Venerable Sir). Should not this audience try to be like this in the future? (We should try, Venerable Sir). The *devis* knew that it is of no use to leave him this way and so, they started playing musical instruments and dancing. Even then, he down cast his eyes more and more.

It is so impossible. Surely something must be done to make him understand and so saying, a full-length mirror was brought before him. He saw his image in the mirror and realized that, "O, I am already a *deva* now and no more a monk." He became very disappointed. To attain *nibbana*, he had practised the *satipatthana vipassana* meditation ardently. Yet, what he got is rebirth in this abode of the *devas*, which means nothing to him.

It is like this, "To win a gold medal, one played in a boxing tournament and yet what he got is a bunch of radish." The *deva* left his mansion, came down from the *deva* world and went straight to the Buddha and reported in *Pali* thus:



**Accharaganasamghuttham pisaca ganasevitam  
Vanantam mohanam nama, katham yatra bhavissatiti  
(Devata samyutta, sam 1/30 Acchararasutta)**

*Accharaganasamghuttham* = even though it is the dwelling place for more than one hundred thousand *devis* and filled with their voices, *pisaca ganasevitam* = it is like the dwelling place of demons infesting the earth; *mohanam* = can make the *devas* deluded; *tamvanam* = that *Nandavana* grove; *katham nama* = how; *yatra* = to overcome this; *bhavissati* = can one be made (Venerable Sir).

The *deva* reported to the Buddha, “*Nandavana* grove is famous throughout the entire world, as the most pleasant and delightful place. It is filled with the sounds of more than several hundred *devis* singing. But I think it is like the dwelling place of demons infesting the earth, Venerable Sir. Didn’t he have remorse in this report? (He did, Venerable Sir). I think: it can make the *devas* deluded and it is like the dwelling place of the demons infesting the earth, Venerable Sir. Hence, how can I get away from the grove, Venerable Sir”.

Then the Buddha replied in *Pali*:

***Ujukonama somaggo abhayanama sadisa  
Ratho akujano nama dhammacakkehi samyuto.***

*Ujukonama* = the straight way to tread is; *somaggo* = the way that you have taken as a monk, the practice of *vipassana* meditation; *abhayanama* = a place free of harm is; *sadisa* = the *nibbana* that you have aspired for, as a monk; *akujano* = noiseless’ *rathonama* = vehicle is; *dhammacakkehi* = the wheels,

the physical efforts (*kayika viriya*) and mental effort (*cetasika viriya*); *samyuto* = the *magganga* vehicle filled with; *iti* = thus; *bhagava* = the Buddha; *avosa* = expounded with wisdom led by compassion.

***Sadhu! Sadhu! Sadhu!***

The straight path that leads away from this *Nandavana* grove is the way of *vipassana* meditation that you have practised as a monk. As one is being reborn again and again, one becomes forgetful. Isn't it? (It is, Venerable Sir). One does not know which way to follow. At the most critical moment, the *attractiveness* of the pleasant objects are so overwhelming that one tends to forget everything. Isn't it? (One tends to forget, Venerable Sir). The way is lost. Does not one has to ask the Buddha again? (He has to ask the Buddha again, Venerable Sir).

On being asked, the Buddha said in *Pali*, "*Ujukonama somaggo*". *Ujukonama* = the straight path to tread is; *somaggo* = the way of *vipassana* meditation which you have taken as a monk. You have to escape by this way, to escape from this *Nandavana* grove? One has to tread the way of *vipassana* meditation.

**Motto:** The Straight way leading to *nibbana*  
Is the way of *vipassana* meditation.

The *Buddha* expounded that the straight way for you to tread is the way of *vipassana* meditation. “*Abhayanama sadisa*”.  
*Abhayanama* = the place free of harm is; *sadisa* = *nibbana*, the place that you have aspired for as a monk. The place you have to go where all dangers are extinguished is *nibbana*.

**Motto:** Only *nibbana*,  
Truly is the place  
Free from harm.

The Buddha expounded that *nibbana* is the only place where all dangers are eliminated since it is totally free of various objects.

“*Ratho akujano nama*”. *Akujano* = the noiseless; *ratho nama* = the vehicle is; *dhammacakkehi* = with wheels, the physical effort (*kayika viriya*) and mental effort (*cetasika viriya*); *samyuto* = *magganga* vehicle is fixed with

You have to take this *magganga* vehicle.

**Motto:** The eight *maggangas*  
Is the only vehicle  
That shall truly be taken.

The Buddha expounded that one has to travel by the vehicle, the eight *maggangas*. This vehicle is fixed of eight *maggangas*, fixed with two noiseless wheels.

**Motto:** *Magganga* vehicle  
With two wheels  
Is securely fixed

That vehicle is fixed with two wheels.

**Motto:** *Kayika* (*virīya*) and *cetasika* (*virīya*),  
These two wheels  
Are totally noiseless.

You are to travel by *maggangas* vehicle fixed with two noiseless wheels likened to *kayika virīya* and *cetasika virīya*. When this audience is meditation there must be both *kayika* as well as *cetasika virīya*. Then one can have a quick experience of *dhamma*, progress in *dhamma* and swift attainment of the noble *dhamma*.

*Cetasika virīya* means exerting effort to note the object at the moment of its arising. Doesn't one has to exert this effort? (One has to exert this effort, Venerable Sir). Doesn't one has to exert effort to note the rising when it arises? (One has to, Venerable Sir). Doesn't one has to exert effort to note the falling when it arises? (One has to, Venerable Sir). Doesn't one has to exert the effort to know the sitting action? (One has to, Venerable Sir). Also doesn't one has to exert effort to know the touching action? (One has to, Venerable Sir).

When pain arises, doesn't one has to exert effort to know the pain by discerning? (One has to, Venerable Sir). This kind of mental effort is known as *cetasika virīya*. Isn't it necessary to have both *virīyas*? (It is necessary, Venerable Sir). Yes, it is necessary. Then only it can be called *magganga* vehicle that can take one to

*nibbana*. Isn't it appropriate that the Buddha had expounded thus? (It is appropriate, Venerable Sir). Isn't it in line with the method practised by this audience? (It is in line, Venerable Sir). Does it produce any sound? (It does not, Venerable Sir). With the silent wheels, where is one heading to? (To *nibbana*, Venerable Sir). As the *Buddha* showed the way the *deva*, who was a monk in his previous existence, was very pleased. Then the Buddha continued to expound in *Pali*.

***Hiri tassa apalambo sakyassa pari  
Dhammaha sarathini byumi sammaditthi purejvam***

*Hiri* = shame is; *tassa* = of that *magganga* vehicle; *apalambo* = the back rest. Doesn't the individuals who are meditating have shame and dread? (They do have, Venerable Sir). Shame (*hiri*) and dread (*ottappa*) are likened to the back rests in trains, cars and vehicles. Without the back rests can people lean backward? (They cannot lean backward, Venerable Sir). It can be troublesome. Likewise, when the individual and virtuous people are without *hiri* and *ottappa*, the precepts that they observe are broken. When their morality (*sila*) is not kept secure or is broken, concentration (Samadhi) cannot arise. When there is no Samadhi, there will be no insight (*vipassana nana*). Without *vipassana nana*, one cannot attain *maggana nana* and *phala nana*.

Hence, *hiri* and *ottappa* are likened to the back rests. The Buddha said that there must be *hiri* and *ottappa* in one's *santana*. Without having shame and dread, if one is enjoying extreme pleasure in a *deva* plane, will it be proper? (It will not be proper, Venerable Sir). Therefore, it is exhorted as a reminder, thus.

*Sati* = mindfulness is; *assa* = of that *magganga* vehicle;  
*parivaranam* = side walling.

Mindfulness (*sati*) is likened to the side walling. Isn't there side walling on vehicles and trains? (There are, Venerable Sir). As the wallings are fitted for protection from the weather, likewise the audience who are traveling by *magganga* vehicle must have *sati*. *Sati* is the walling. Doesn't one has to have *sati* to protect himself from all kinds of objects? (Must have *sati*, Venerable Sir). As soon as all kinds of objects arise in the mind, they must be noted at once as seeing, hearing and so on. Everytime the six objects (*arammanas*) came into contact with the respective six doors (*dvaras*) they must be noted. It is likened to the walling kept for the protection. Isn't it? (It is, Venerable Sir). To keep the defilements, *lobha*, *dosa* and *moha* from arising, *sati* must be used for protection. Similar to the motor cars and trains having wallings for protection, *sati* acts as the walling for protection, so that the enemy cannot gain entrance, there must be this *sati*, the walling.

### ***Dhammaham sarthim byumi sammaditthi purejavam***

*Sammaditthi purejavam* = being led by *vipassana*; *sammaditthi* = insight, the right view; *dhammaham* = *magga sammaditthi*, path the right view is considered the driver or the coachman; *aham* = I the exalted One; *byumi* = expounded. *Iti* – thus; *bhagava* = the Buddha; *avoca* = expounded with wisdom led by compassion.

***Sadhu! Sadhu! Sadhu!***

*Sammaditthi purejavam* = *vipassana sammaditthi* is the forerunner, When important persons in a country travel in actual vehicles, isn't there point cars going in front? (There are, Venerable Sir). It is clear the way so that important persons can reach their *destination* safely, isn't it? (It is, Venerable Sir). Similarly, *vipassana sammaditthi* is the forerunner. Isn't the gross *lobha*, *dosa* and *moha* are being abandoned by the *vipassana* meditation? (They are being abandoned, Venerable Sir). As the way is clear now, where will one be taken to by *magga sammaditthi*? (To the blissful *nibbana*, Venerable Sir). Isn't it like the driver of the vehicle? (It is, Venerable Sir). Yes, it certainly is. What the Buddha had expounded is so appropriate.

**Motto:** *Hiri*, shame is certainly  
Like the back rests.

Here even though it is only said about *hiri*, both *hiri* and *ottappa* are included. One must have shame and dread. To have shame and dread is like having seats with back rests in motor cars and vehicles, so that one can proceed pleasantly and attain the blissful *nibbana* as one has aspired for. Hence, yogis who are meditating must be fully endowed with shame and dread. As this audience is being fully endowed with this, it is very marvellous. It is like having seats with back rests.

**Motto:** *Sati*, mindfulness is certainly  
Like the walling around.

Sati, mindfulness is like the walling around. Similarly, with the wallings around people can travel safely and pleasantly in motor cars and vehicles. So with the protection of mindfulness, *lobha*, *dosa* and *moha* can be prevented from arising. To prevent all kinds of objects from entering the mind, noting as “seeing, seeing; or hearing, hearing; or smelling, smelling; or eating, eating; or thinking, thinking; or planning, planning” and so on is giving protection. It is to attain *nibbana* pleasantly.

“*Vipassana* is certainly like those who clear the way.” It means *vipassana* meditation is the point vehicle which travels ahead to clear the way. It helps one abandon gross *lobha*, *dosa* and *moha*. Doesn’t *vipassana* meditation have to clear the way beforehand to let *magga sammaditthi*, the *magganga* vehicle take one to *nibbana* pleasantly? (It has to clear the way, Venerable Sir). Yes, it has to clear the way.

“*Magga nana* is certainly the driver or coachman.” It means, *vipassana* meditation has cleared the way for *magga nana*, the driver to take one to *nibbana*. Isn’t it appropriate? (It is appropriate, Venerable Sir). After expounding this *dhamma*, the *Buddha* uttered the following verses in *Pali*.

***Yassa etadisam, itthiya puriassava  
Sa ve, etena, nibbanasseva santike***

*Yassaitthiyava yassapuri* = for certain ladies and gentlemen;  
*etadisam yanam* = with this *magganga* vehicle; *itthi* = exists;  
*sassa* = these ladies and gentlemen; *ve* = in reality; *etenyanena*



= with this *magganga* vehicle; *nibbanassova* = only *nibbana*; *santike* = to; *gato* = will go. *Iti* = this; *bhagava* = the *Buddha*; *avoca* = expounded with wisdom led by compassion.

***Sadhu! Sadhu! Sadhu!***

*Vipassana* meditation has cleared the way. *Magga sammaditthi*, which is like the driver of *magganga* vehicle, drives and takes one to *nibbana*. Those ladies and gentlemen who have this vehicle will certainly reach *nibbana*. Who expounded this? (The *Buddha*, Venerable Sir). After hearing this, the *deva* was very delighted and so he kept on noting and immediately attained *sotapatti magga* and *sotapatti phala* and became a *sotapanna*.

Since the *deva* world is the place of powerful *kamma*, and for that reason, the *devas* possess sharp intelligence. Hence, within the time taken by one bending or stretching of the hand, noble *dhamma* can be attained. Unlike human beings in the human world, who have to meditate for one month, two months, three months and so on, the *deva* can attain the noble *dhamma* just after hearing one verse, if contemplation is done by paying attention. Isn't it wonderful? (It is wonderful, Venerable Sir). It is only necessary to take along the *dhamma* which one had already acquired in the human world. As one carries it over there, one can gain the noble *dhamma* at the end of one verse.

This audience is also practising *dhamma*. Thus, if *jhana*, *magga* and *phala* has not been attained yet, by performing *dana*, observing *sila* and practising *samatha*, after passing away where will one be? Mostly they will go to the *deva* world. Not to forget over there in the *deva* world is the main thing.

Because the objects are so wonderful, extraordinary and pleasant, one can forget. If the *dhamma* gained in the human world, is taken along, one will not forget. At the end of one verse, noble *dhamma* can be attained. From the instance of this *deva*, it can be understood. The main thing is to take along the *dhamma*.

This *deva* had acquired four predominant factors. Didn't he, in the human world, have the predominant desire to meditate until attaining noble *dhamma*? (His desire is predominant, Venerable Sir). Yes, it is *chandadhipati*. Meditating continuously, without sleep is *viriyadhipati*. Also his mind is very firm. Even in the *deva* world, he did not realize that he is a *deva*. What did he think he was? He thought that he was still a monk, meditating *dhamma*. Isn't even after passing away to another life he still had this *citta* that can be deemed as *cittadhipati*.

After the Buddha had expounded, his meditation continued, can the attainment of *magga nana* and *phala nana* by the *deva* be called *vimansadhipati*? (It can be called thus, Venerable Sir). All these four predominant factors are usually present in the *santanas* of those who meditate till attaining the noble *dhamma*.

Doesn't one know that it is conducive to the attainment of the noble *dhamma* if these factors are predominant? (It can be thus, Venerable Sir). During the practise of *vipassana* meditation, these four predominant factors are present in one's *santana*. On realizing that, predominant factors are present in the *Patthana desana*, one should be very delighted. It is conducive for the attainment of the noble *dhamma* and one should rejoice in it.

Today, by virtue of listening to this *dhamma* talk on *Adhipati paccayo* from *Paccayaneddisa*, *patthana desana* in *pali*, together with the method of meditation, 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 *nibbana*, the extinction of all sufferings, that you aspired for, with ease of practise.

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

***Sadhu! Sadhu! Sadhu!***





