DHAMMA PADETHA

WOILUME IN

BY

ASHIN KUNDALĀBHIVAMSA

Translated by Daw Khin Hla Hla
(Kambawza Myinzu)

Saddhammaramisi Meditation Centre Yangon 2001 Myanmar

DHAMMA PADETHA VOLUME IV

BY

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PREFACE

This book which you are about to read is a collection of articles written by Saddhammaramsī Sayadaw as *dhamma* gifts in the Myatmingala monthly magazine.

It is meant for those who have not read those articles to read them and for those who have read them to read again and study them. Twenty four articles have been selected and published as an anthology, and this is the fourth volume.

The teachings of Buddha, the triad of the pitikās, the five collections of scriptures (nikāya), and eighty four thousand sermons *dhamma khandhās*, are too numerous to study. All these would not be easy to learn. Thus, Sayadaw has gone through these scriptures and has extracted many items which are noteworthy and has written in this book.

The Venerable Saddhammaramsi Sayadaw has given the title "Dhamma Padetha" to this book. The word Padetha is a derivative of Kappa Rukkha, a *Pāli* word, meaning a "Wishful Tree."

In ancient days Kappa Rukkha trees would grow from the earth for those possessing powerful kamma. Food and clothing could be obtained from these trees as they wished. Likewise, the readers of Dhamma Padetha Volume IV, could obtain the essence of Buddhism from this book.

Just as you could get whatever you wish for, from the Wishing Tree, may you be able to draw the essence of the pitakās from this Dhamma Padetha fourth volume, which is a selection of the teachings of Buddha.

The essence that you can draw from this book:-

- 1. From the *Pāli* and *Atthakatha*, the essence as concerns mundane affairs, such as social affairs, food, clothing, shelter, health and longevity be derived.
- 2. From the *Pāli* and *Atthakatha*, the fundamentals as concern supramundane affairs, such as *Buddha's* basic *dhamma* teachings, which should be known by all Buddhists, the noble *dhamma* on the undertaking for the perpetuation and prolongation of the *sāsanā* and the essence of the *paṭṭhāna desana*, can be derived.

For those who wish to draw points from this fourth volume to give lectures or to instruct methods of practising dhamma, page numbers of Pāli and Atthakatha have been given for easy reference.

May the men and women of good parentage who read, study, impart, follow and practice according to this book which is the essence of *Pāli* and *Atthakatha dhamma*, will reap the benefits in the mundane and supramundane affairs as they have aspired.

U Ukkansa (Dhamma Lecturer)
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Translator's Note

The translator is deeply honoured to have this opportunity to translate Dhamma Padetha into English and be of service to humanity. It is done purely out of gratitude towards Saddhammaramsi Sayadaw. Had it not been for the invaluable comments and editing of the Editorial Board, it would not be in the present form. It is certainly not flawless. Hence, it is ardently hoped that readers would forgive the short comings, if there be any, in reading this book.

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Good Health, Youthfulness, Longevity

Human beings living in this world wish to have good health, youthful look and longevity. Hence, to be free from diseases or ailments, to enjoy good health and to look youthful, people try to do it in various ways.

Concerning good health, to be free from ailments and to be youthful *Buddha* had given a discourse on two kinds of factors to be followed to King Pasenadi Kosala.

- Two factors that must be followed are:
 - 1. To be able to gauge the right amout of food to be eaten out of the food you have received.
 - 2. To be mindful of every action in your daily life.
 - 1. To be able to gauge the right amount of food to be eaten out of the food you have received means- while eating your meal and sweets, according to *Ashin Sariputta* you must reduce four or five mouthfuls. If however, you cannot reduce four or five mouthfuls according to the instructions of *Ashin Sariputta* you must reduce two or three mouthfuls. Replace water in place of this reduced amount of food.

Those who reduce the food from the amount that they can eat, drink water in place of the food, can digest their food easily. Because of good digestion they are free from ailments. Because they are free from ailments they are youthful. They also live a long life.

Motto: In eating, knowing the right amount
Have three benefits.

Free from ailments, youthful and longevity.

2. To be mindful of every action in your daily life means-to be mindful when you walk, stand, sit and lie down by practising *vipassanā* meditation. While walking, without being aware of the shape of the foot, be mindful of the movement of the foot that is pushed forward and note mentally "walking...walking left foot forward, right foot forward".

When you are standing, without being aware of the shape of the head, body and feet, be mindful of the nature of being taut and note mentally "standing ... standing".

When sitting, without giving attention to the shape of the head, body and feet, just be mindful of the nature of movement downwards and note mentally "sitting ... sitting".

When lying down, without being aware of the shape or form of the head, body, feet and leg, just be mindful of the nature of the movement that is going down and note mentally "lying down ... lying down." Other bodily actions must also be noted as much as possible.

Those who are mindful of the bodily actions such as walking, standing, sitting, lying down are free from *lobha*, *dosa*, *moha* because they have no chance to arise at every noting. those yogis have *alobha*, *adosa*, *amoha* (free from defilments).

Alobha is the cause of being free from diseases and therefore, the cause of good health. Those who are greedy or have lobha will eat food till they are full without even restraining from the food that does not agree with them. Because greedy person eat food that does not agree with them, they are

liable to get many ailments. They might suffer from ill health.

Those who are not greedy or have less *lobha* by nature, have restraint even if the food is excellent but does not agree with them. They are able to stay without eating. That is why those who are not greedy or have less *lobha* by nature are free from ailments and their health will be good.

Adosa is the cause of youthfulness. Dosa anger is the cause of getting old or looking old. Those who have dosa get angry often, even for the least thing and bear a grudge dosa, like fire heats the body and burns up. Hence, those who are short tempered and get angry now and again, suffer heat and become old and ugly and may look older than their age.

Those who have no *dosa* or less *dosa* by nature, have patience and forbearance even though they have to face with opposite sense objects which could arouse their anger. They can have *mettu*, loving kindness and therefore are not burnt by the fire of *dosa*. Hence, those who have *adosa* by nature have youth and look youthful.

Amoha is the cause of longevity. Moha is the cause of shortening life. Those who are filled with moha, delusion, are confused and are unable to discriminate things which are good and which are bad for their physical body. Hence, they might be having things that are unbeneficial and unsuitable for them. They might not have things that are suitable and beneficial for them. That is why, they do not live long, their life's span might be shortened.

Those who have *amoha* or less *moha* by nature, know and discriminate things that are beneficial and not beneficial for their bodies.

Knowing this, they will abstain from things that are unbeneficial and have things that are beneficial. That is why, those who have *amoha* by nature have long lives.

Consequently, those who practise what the *Buddha* had preached, will follow the two factors, to know the right amount of food to eat and to be mindful of every action. Doing so they will enjoy good health, youthfulness and longevity.

* * *

Three Kinds of Patience

'Patience is a noble practice' said *Buddha*. "It is a great strength of noble and virtuous people like arahants and *Boddhisattas*. Patience is for the benefit of one self and others.

Those who have no patience and forbearance have five faults. Those who have patience and forbearance have five benefits," said *Buddha*.

People living in this world often encounter unpleasant sense objects. At that time they must forbear and have patience so as not to have *dosa* and *domanassa*. There are three kinds of patience.

- 1. By reasoning the fault of not having patience and the benefits of having patience.
- 2. By reflecting the past lives and having patience.
- 3. By practising *vipassanā* meditation and having patience.

1. Reasoning the fault of not having patience

- a. People do not love those who have no patience. They hate them.
- b. There might be many enemies for those who do not have patience.
- c. Things carried out by those who do not have patience may have lots of problems.
- d. Those who do not have patience will see bad signs on dying and die with fright and delusion.
- e. One must have patience by reasoning that after dying one may go to hell or apāya.

Motto: Unloved.

With enemies and faults

Dying in delusion and going to hell.

Reasoning the benefits of having patience

- (a) People love and respect those who have patience.
- (b) People who have patience will not have enemies.
- (c) People who have patience will not have problems in any undertaking.
- (d) People who have patience see good signs on dying and die peacefully.
- (e) They reach the realms of devas after dying.

 By reasoning these five benefits one must have patience.

Motto: Loved

Free from enemies
With no faults
Dying peacefully and being reborn in the
Celestial World.

(2) Reflecting the past lives and having patience

While practising *vipassanā* meditation, the *yogī* has to bear bites of mosquitoes, insects, and flies and also heat, cold, hunger, accusations, unbearable aches and pains. When these things arise the *yogī* has to reflect on past lives and have patience.

When bitten by mosquitoes, flies and insects and you become unbearable, reflect on your past lives as animals, such as

buffaloes and cows and bear these uncomforts while you have bore in the whole of your past lives. Now that you are practising *vipassanā* meditation so as the door of *apāya* to be closed, why cannot you bear it? You must be able to bear it. Thus reflecting, you must have patience.

When the heat becomes unbearable and you feel that you cannot bear it you must reason that when you were in hell you had to bear the heat of hell fire, more than a thousand times hotter. Now that you are practising *vipassanā* meditatiion so as the door of *apāya* to be closed, why cannot you bear this heat? You must be able to bear it. Thus reasoning, you must bear it and have patience.

When the cold becomes intense and unbearable and you feel that you cannot bear it, think of the *Lokantaret* hell, where you had to bear the intense cold, more than a thousand times more intense. Now that you are practising *vipassanā* meditation so as the door of *apayā* to be closed, why cannot you bear it? You must be able to bear it. Thus reflecting you must have patience.

When you have to bear unbearable hunger and feel that you cannot bear it any longer, think of your past life as a *peta*, how you had to bear hunger for your whole life. Now that you are practising *vipassanā* meditation so as the door of *apāya* to be closed, why cannot you bear it? You must be able to bear it. Thus reflecting ,you must have patience.

When aches and pains become unbearable and you feel that you cannot bear it, think of your past lives. Because you did not have patience to suffer aches and pains and did not practise meditation you had died and were reborn in hell for countless number of lives. Now that you are practising *vipassanā* meditation so as not to suffer old age, sickness, death and not to be reborn in *apāya*, why cannot you bear it? Thus reasoning, you must have patience.

When you hear some people slander and accuse you, you will lose patience, but remember that even *Buddha* and arahants have to bear slanders and accusations. As such is the case how can a person like you escape being slandered. But keep in mind that you are being slandered as a punishment for your bad deeds of slandering and accusing others in your past lives, and be patient.

How to have patience by meditating vipassanā

When flies, mosquitoes and insects bite you while meditating, focus your attention directly over the spot and note precisely 'biting ... biting'. Note attentively as the bite pierce through your flesh. If you can note and be aware of the bite you are able to bear it.

When your flesh and skin become heated or cold while meditating, focus your attention directly on the spot and note 'hot ... hot' 'cold ... cold'. Note attentively as 'heat or cold gets more intense or lessen. When you can note and be aware of the heat and cold, you are able to bear it.

While meditating, when you feel hungry, be mindful of the sensation of hunger and note 'hungry ... hungry' precisely on the present moment. At each noting one becomes more and more hungry and then it lessens. You must note attentively to realise this nature. Thus, when you can note, you will be able to bear hunger.

While meditating you hear some voices accusing you of things. In that case, do not discriminate the voice, nor think of the cause and analyse it. Just be mindful of the precise moment of hearing and note 'hearing ... hearing'. When your noting mind is strengthened, as you note 'hearing ... hearing', you will realise that words disappear one by one. Then you realise that you are able to have patience.

During meditating, when you feel severe aches and pains in your body you must be determined to bear the *dukkha vedanā* ' I will bear it without shifting my body'. Thus resolved, focus your mind directly on the *vedanā*.

Reflect on the fault of not being patient and the benefit of being patient. Bear in mind the events of your past lives and be patient. Also be patient by practising *vipassanā* meditation. By means of three kinds of patience, you must be patient.

* * *

Three Go to Apāya Four to Celestial World

Staying together in the same house, in this human habitat, there must be mutual love and respect between parents and children. Parents must have love and compassion for their children. Like wise, the husband must have love, sympathy and respect for the wife. The wife in turn must have love and respect for the husband.

Only if each member of the family has respect for each other they will have *mingalā dhamma* and be prosperous. Those who have respect for each other are fulfilling *gāravaca mingalā dhamma* and therefore eleminate bad *kamma*. There will be all kinds of benefit and when they die, will be reborn in the celestial world.

On the contrary, if there is no respect for each other there will not be *gāravoca mingalā dhamma* and there will be no blessings. There will be all kinds of unwholesome effects and after dying, they will be reborn in the lower planes, *apāya*.

Certain housewives do not respect their parents-in-laws and husbands. These housewives go to hell when they die. Certain housewives respect their parents-in-law and husbands. These housewives go to the celestial world when they die. *Buddha* had pointed out seven kinds of wives with reference to the daughter-in-law of *Anāthapinḍika*, *Sujātā*.

At one time Buddha, wearing His robe and holding His alms bowl in the morning went to the house of rich man,

Anāthapindika. Buddha heard loud voices in the house and therefore, asked the rich man. Your house is so noisy as though fish-mongers are fighting for fish. Why is it so?

Then the rich man replied 'O *Buddha*, my daughter-in-law *Sujātā* does not acknowledge her parents-in-law, neither her husband. She does not even give respect and obeisance to the *Buddha*, *Sujātā* was listening in hiding. At that time *Buddha* called *Sujātā* and preached about seven kinds of wives.

1	Vadhakasamā	- a wife like a	murderer
1.	ruunusumu	- a write line a	mulacici

(Am - 2/467)

- 1. A wife like a murderer means a wife who has a very bad temper. She does not look after the property her husband has acquired and is attracted to other men. She is impertinent towards her husband as though he had been bought with money. She plans to kill her husband for many causes. This kind of wife is likened to a murderer.
- 2. A wife like a thief means a wife who wishes to steal a little or a lot of wealth that her husband has acquired through his earning, through business or by manual work in the fields. This kind of wife is likened to a thief.

- 3. A wife like a mistress means a wife who is lazy and does not wish to work. She is a big-eater, harsh in speech and action and overwhelms her husband who is diligent. This kind of wife is likened to the mistress of the house.
- 4. A wife like a mother means a wife who looks after her husband as her son, always with kindness. She keeps by safely the wealth of her husband like a mother.
- 5. A wife like an elder or younger sister means a wife who has shame and fear and respects her husband. She complies with her husband's wishes. This kind of wife is compared to an elder or younger sister.
- 6. A wife like a friend means a wife who is extremely happy to see her husband, like seeing a friend who has arrived back after staying in another place for a long time. She has good lineage and is of good moral conduct. She also has respect for her husband. This kind of wife is compared to a good friend.
- 7. A wife like a servant means a wife who has patience and forbearance even though the husband threatens to beat her with a stick. She shows no fear, nor anger. She complies with her husband's wishes. This kind of wife is likened to a servant.

Wives who are like murderers, thieves, mistresses of the house have no moral conduct. They are harsh and crude and have no respect for their husbands. These three types of wife will surely go to hell when they die.

Wives who are likened to mothers, elder and younger sisters, friends and servants will be reborn in the celestial worlds.

Buddha after preaching continued to ask Sujātā, the daughter in law of rich man, Anāthapinḍika "Of the seven kinds of wife which kind of wife are you?" asked Buddha. At that time Sujātā replied "Beginning from today please consider me as a wife like a slave".

Nowadays some gentlemen call their wives "mother" which is good. Athough these men do not tell their wives to act like a mother, by calling them such it is as good as telling them to act like one. The words that they may reach the celestial world when they die, may be implied as words of praise.

* * *

The Seven Qualities of a Good Friend

In this human world there has to be social dealings. We must have good friends for benefit in this life and hereafter. By having good friends we will be happy and prosperous in the present life and in future existences. That is why *Buddha* had discoursed on the seven qualities of a good friend with whom we must associate.

The seven qualities of a good friend.

- 1. Duddadam dadāti giving away things that cannot be easily given.
- 2. Dukkaram karoti carrying out things that are not easy to carry out.
- 3. Dukkhamam khamati having patience in things that are not easy to have patience.
- 4. Guyhamassa āvikorotı- confiding in you, things that should be kept confidential.
- 5. Guyhamassa pariguhati- not giving away the secret of a friend.
- 6. Apadāsu na jahati will not leave a friend in times of danger
- 7. Khinena nātimaññāti will not act impudently in times of a friend's adversity.

Knowing a good friend at the time of vicissitudes.

Everyone living in this world has to face vicissitudes of life, sometimes good and sometimes bad. At times of adversity good friends will help with heart and soul and

give encouragement. These friends are friends indeed and in need who should always be associated with.

1. Giving away things that cannot be easily given.

There are times when you must give away your property to settle the matter. At times you will be free from difficulties only by giving away your property. But you are in great difficulty to give. At such a time good and true friends will come and give valuables that cannot be easily given. This kind of good and true friends must always be associated with.

2. Carrying out things that are not easy to carry out.

In your old age or because you have been seriously ill and you have no one to look after you, a good and true friend will come and look after you even taking care of your toilet. This kind of good and true friend must always be associated with.

3. Having patience in things that are not easy to have patience.

Since you are only a worlding (*puthujjana*) you might sometimes lose your temper and use harsh words or act violently and wrongfully. At such a time, a good and true friend will never bear a grudge. He will forgive you and have patience. Such a friend should always be associated with.

4. Confiding in you things that should be kept confidential.

A good friend will come and discuss things that should be

kept very confidential. This kind of friend is one whom you should always associate with.

5. Keeping, and not giving away the secret of a friend.

A friend who will keep your secret safely. He will be faithful and loyal to you and will never let your secret out by telling someone else. This kind of friend should always be associated with.

6. A friend who will not leave you due to danger.

While travelling with some friends on a business trip, there might occur some danger which threatens your life and property. At such a time your good and true friends will not leave you under any circumstances. This type of friend must always be associated with.

7. A friend who will not act impudently due to adversity.

Due to unfavourable circumstances a friend may suffer loss of property. At such a time a good and true friend will not look down on him, take the upper hand and act insolently. He will remain the same and uneffected. This kind of friend should always be associated with. Consequently, good men and women who desire good benefits in this life and in future existences, should associate with friends-

- who can give away things that cannot easily be parted with:
- who can carry out things that are difficult to carry out:
- who have patience in things that are difficult to have patience:
- who confide in things that should be kept confidential:

- who can keep the secrect of a friend:
- who will not abandon you because of danger:
- who will not act impudently at times of adversity:

Thus, *Buddha* spoke of the seven qualities of a good friend whom we must associate with.

* * *

Clarity due to Faith

Saddhā faith or confidence in the santana or contunuity of Buddhists is the best basic factor to live happily in the rounds of rebirth, bhava samsarā till reaching the bliss of nibbāna. Those who have saddhā are able to give dāna, charity, practise sīla, morality and samatha bhāvanā (tranquility of the mind). That is why they can live happily in the human world, devā world and brahmā world before reaching nibbāna.

Those who have *saddhā* will practise *vipassanā* meditation ardently whenever they have opportunity. Hence, they can reach *nibbāna* within seven lives at the most. That is why *saddhā* is the best basic and noblest factor for all Buddhists.

Saddhā has been translated from pali by learned Sayadaws as faith or confidence. In Myanmar, the two words 'yone' and 'kyi' means confidence and clarity.

Faith- All Buddhists have faith in the *Buddha*, the *Dhamma*, the *Sangha*, in *kamma* and the consequence of *kamma*. Having faith in these five is known as *saddhā*.

Clarity- All Buddhists, having faith in the *Buddha*, *Dhamma*, *Sangha*, *Kamma* and the consequence of *kamma*, worship the *Buddha*, give *dāna* and do wholesome deeds. As such their minds become pure and clear, and when they reason the benefits of wholesome deeds their minds become clear also.

Faith in the Buddha.

The Buddha we worship was not enlightened automatically,

but had to pracitse. He had to practise for four uncountable and a hundred thousand world cycles, without caring for His life and limb. He is omniscient i.e. knowing all *dhamma*. Thus, the Buddhist have faith and confidence in the *Buddha*.

Clarity due to faith in Buddha.

The *Boddhisatta* had accumulated *pārami* or perfection for four uncountable and a hundred thousand world cycles to be enlightened as the *Buddha*. Knowing all *dhamma* He had become omniscient. Thus, having faith and worshipping the *Buddha*, we offer flowers, water, lights and food and our minds become pure and clear, that is because of faith.

Faith in the Dhamma.

The *dhamma* we take refuge and practise, such as the five precepts, *satipaṭṭhāna* have been preached by the *Buddha* himself. Those who practise will be free from *apāya samsarā* and all kinds of suffering and eventually attain *nibbāna*, extinction of all sufferings.

Clarity due to faith in Dhamma.

The *dhamma* we are practising will set us free from *apāya* suffering and all kinds of suffering from the present life till we reach *nibbāna*, extinction of all sufferings.

Having faith as such, we take refuge in the *dhamma* by reciting scriptures, by practising *vipassanā* meditation and attaining insight. The mind will become pure and clear. Thus, having faith in *dhamma*, the mind becomes clear.

Clarity of the mind becomes more evident especially after reaching *udayabbaya ñāna*. Before reaching *udayabbaya*

nāna, at the stage of the knowledge of the distinction between mind and matter, nāma rūpa pariccheda nāna, the stage of the knowledge of cause and effect paccayapariggaha nāna, and the stage of the knowledge truth of anicca, dukkha, anatta, sammasana nāna having to keep your body erect, preventing your mind from wandering and focussing your mind on the body, clarity of the mind is not very evident.

As you keep on noting continually and on reaching udayabbaya ñāna, ecstasy, rapture, lightness of the body and the mind gentleness of the body and the mind are experienced. As the mind has been trained, the noting consciousness will be able to note the object of noting with ease and comfort. Because the noting has become easy and comfortable you attain vipassanā pīti sukha(rapture).

Delight in *pīti sukha* and clarity of mind cannot be attained even by ordinary celestial beings, let alone human beings expounded *Buddha*. In accordance with the teaching of *Buddha*, if you have faith in the *dhamma* and practise *vipassanā*, purity and clarity of the mind will be achieved.

Faith in Sangha.

The sangha we are paying homage now are the descendants of ariyā sanghā from the life time of Buddha. Their practice is good and correct and they pracitse to attain nibbāna. They are like fertile fields where people can sow good seeds of kusala which will thrive and develop. The belief that the sangha are practising for the benefit of the people is having faith in the sangha.

Clarity due to faith in Sangha.

Having faith in the *sangha*, we worship and pay homage to the *sangha*, offer offertories to the *sangha*, do *veyyāvacca* for the *sangha* and bow down in obeisance, then your minds become pure and clear. Clarity is especially evident when you approach elder sayadaws and *sangha* who are endowed with *sīla*, *samadhī* and *pañña*.

Faith in Kamma.

Kusala kamma such as dāna is not matter but mind. Because it is nāma you cannot see it with the natural eye. Though it cannot be seen with your eyes, if the kusala kamma has not given benefit as yet, it will exist in your nāma till you reach nibbāna. Believing this, is having faith in kamma.

Clarity due to faith in Kamma.

If you have faith in *kusala kamma* you have done, although the benefits are not presently known, you believe that the *kusala kamma* exists like your own property in your *nāma* till you reach *nibbāna*. Believing thus, you keep on doing meritorious deeds and your mind is clear.

Faith in the consequences of Kamma.

Those who are doing kusala kamma such as dāna get benefit in the present life due to the first volition. In the second life also they get the benefit of kusala kamma due to the seventh volition. From the third existence till reaching nibbāna the five middle volitions give benefit. Believing this, is having faith in the consequences of kamma.

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Clarity due to faith in the consequences of Kamma

Consequently, you can have the benefits of *kusala kamma* in this present life, in the second life and also from the third existence till reaching *nibbāna*. When you reflect on the benefits of *kusala kamma* your mind becomes clear because you have faith in the consequences of *kamma*.

Thus clarity is obtained because of faith in the noblest basic factor, saddhā. Those who have saddhā can give dāna, practise sīla, samatha bhāvanā, vipassanā bhāvanā and will be happy in the round of existences till reaching nibbāna. They will also reach nibbāna after seven existences at the most.

(Am ttha-1/369)

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Facts about Dawn

The time of dawn may not be important for ordinary people but for sayadaws and the *sangha*, those keeping sabbath and the *yogī*, it is of great importance, especially for the *sangha*. If the time of dawn is not remembered the *sangha* may commit offences and for those keeping sabbath and the yogi they will breach *vikālabhojanā* precept. That is why, *sīlavanta* sayadaws give special attention to dawn. If the time of dawn is not remembered and things are done before dawn, the following offences may be committed.

- 1. Keeping by things and eating them before dawn.
- 2. Eating after noon.
- 3. Staying away the night without taking the *adhitthāna* robe.

1. Keeping by things and eating them before dawn.

Some monks having accepted offertories the previous day, kept by for themselves and ate them the next day. These monks have committed the offence of not having to eat things that have been kept by. They have committed *pāsik āpatti*. If they accept things before dawn and eat after dawn, they have also committed *pāsik āpatti* for they have eaten the kept by things.

2. Eating after noon.

Some monks though there is the rule of training *sikkhā* that food must not be eaten after noon, having eaten them they commit *pāsik āpatti*. The monks having eaten the

food before dawn, they also committed *pāsik āpatti*, for they had eaten the food after noon.

3. Staying away the night without taking the adhitthāna robe.

Certain monks leave for another place without taking the adhitthāna ticīvarit robe. These monks have committed an offence of breaking the law that the Buddha had promulgated. They had committed nissaggi pāsik āpatti. That is why certain monks leaving the ticīvarit robe and having left for another place before dawn have committed, nissaggi pāsik āpatti for staying away from the ticīvarit robe.

Concerning dawn there are other *sikkhā* offences but in this article only the more important ones are mentioned. Thus, because offences big and small are likely to be committed, *sīlavanta* sayadaws have put a great emphasis on dawn, studied and remembered it.

Consequently, months that have dawn occurring at the same time should be put together for easy reference to remember better. If the time of dawn can be remembered, monks will be free from committing offences. To be free from these offences ancient sayadaws have shown the months which have dawn occurring at the same time together.

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Free from Ailments by Becoming Ariyā

People who know the benefit of practising *vipassanā* meditation, practise whenever they have free time. By practising *vipassanā* meditation are making use of their free time most profitably and it is the best way to use their time.

Practising *vipassanā* meditation is doing just one thing but there are two benefits. On one side, eradicating *lobha*, *dosa*, *moha* and such like defilements which lead to *apāya*. On the other hand developing *samādhi* so as to reach *nibbāna*. Thus, each noting accomplishes two benefits.

By practising *vipassanā* meditation *bojjhanga*, seven factors of enlightenment are cultivated and the **Four Noble Truths**, are realised, becoming an *ariyā*. As such ailments can also be cured.

Bojjhanga is divided into Bodhi + Anga. Bodhi means ariyā who realizes the Four Noble Truths: anga means the factors that are conducive to the attainment of ariyā.

Those who practise these seven factors of *bojjhanga* become *ariyās* who realize the **Four Noble Truths** and are also cured of ailments. If this *Bojjhanga sutta* is recited for those suffering from ailments they can be relieved of their sufferings.

During the life-time of *Buddha*. *Ashin Sāriputta* and *Ashin Mahā Moggallāna* became sick at the same time. At that time, the *Buddha* came and recited the seven factors of

bojjhanga sutta. Ashin Sāriputta and Ashin Māha Moggallāna were cured of their ailments.

That is why, we know that by reciting and cultivating the seven factors of *bojjhanga*, we can become *ariyās* as well as our ailments can be cured.

Those who wish to practise bojjhanga dhamma must practise the four ways of satipaṭṭhāna vipassanā. By practising vipassanā meditation, we are also cultivating the seven factors of bojjhanga.

Those who are practising *vipassanā* meditation according to the method of the most Venerable Mahāsi Sayadaw must choose a quiet place and also a posture by which you can sit for a long time. You can either sit cross legged or on bent knees, keeping your head and back erect, closing your eyes and focussing your mind attentively on your abdomen.

When the abdomen rises as you inhale you must note mentally 'rising' while noting you must not be aware of the shape of the abdomen, apparent reality (paññatti). You must experience the tautness that occurs when the air forces up from inside (paramattha). You must note as attentively as possible.

When you exhale and the abdomen falls, you must make a mental note 'falling' without being attached to the shape of the abdomen (*paññatti*). Try and note as much as possible, the falling movement inside (*paramattha*). You must note as attentively as possible.

As your concentration develops, while noting 'rising' you realize that the process of rising is separate and the noting

mind is separate. In the same manner, as you note 'falling' the physicial process of falling is separate and the noting mind is separate. The phenomena of rising and falling is corporeality that has no consciousness and the noting mind, is consciousness, $n\bar{a}ma$. Hence, the $yog\bar{\imath}$ is able to distinguish between $n\bar{a}ma$ and $r\bar{u}pa$ which is $n\bar{a}ma$ - $r\bar{u}papariccheda$ $n\bar{a}na$.

As the yogi notes continually and concentration further develops, he realizes that because the rising and falling occur ahead the noting mind has to follow and note. The rising and falling phenomena are the cause and the noting mind is the effect. Thus, he realizes the law of cause and effect which is *paccayapariggaha-ñāṇa*.

While being mindful continually and concentration gets to a higher level, the beginning, the middle and the end of rising and falling become evident. *Dukkha vedanā* such as aches and pains also arise. Comprehending *dukkha vedanā* as *anicca*, *dukkha*, *anatta* by reflection is *sammasama-ñāṇa*.

While noting continuously and concentration is further strengthened, the beginning and end of the rising and falling become especially evident. The beginning is arising and the end is passing away. The body becomes light and the noting is so good that you are delighted which is rapture (*piti*). You experience tranquility in body (*kāya-passaddhi*) and tranquility in mind (*citta-passaddhi*) which you have never experienced in the whole of your human life. Noting attentively from the beginning of rising to the end and from the beginning of falling to the end you develop such

concentration that tranquility follows. Thus, knowing the beginning and the end, the arising and passing away constitutes the knowledge of arising and passing away, (*Udayabbaya-ñāṇa*).

Accomplishment of Bojjhanga cultivation by $Vipassan\bar{a}$ Meditation.

- 1. By being mindful of every arising phenomenon such as rising, falling and so on is (sati sambojjhanga).
- 2. Discerning nāma and rūpa in namarūpa-paricchedañāṇa; realizing the law of cause and effect, paccaya pariggaha ñāṇa; realizing anicca, dukkha, anatta, sammasana-ñāṇa, knowing the arising and passing away of all phenomena, udayabbaya- ñāṇa and attaining stages of vipassanā insight after reaching higher levels of insight all constitute dhamma vicaya sambojjhaṅga.
- 3. Putting an effort in noting whatever occurs such as falling, putting an effort so that your body will keep erect and your mind stable is *vīriya sambojjhaṅga*.
- 4. At udayabbaya- $\tilde{n}ana$, experiencing ecstasy, joy, delight and five kinds of $p\bar{t}i$ repeatedly is $p\bar{t}i$ sambojjhanga.
- 5. At *udayabbaya ñāṇa* also, experiencing peace and tranquility of the body, *kāya passadhi*, which the yogi had never experienced before, cool, calmness, tranquility of the mind *citta-passadhi* which the yogi had never experienced in all his life is *passaddhi sambojjhaṅga*.
- 6. Beginning from *nāma rūpa parriccheda-ñāṇa* up to higher levels of insight, the noting mind becomes

momentarily stable concentrating on sense objects such as rising and falling from the beginning to the end is *samādhi* sambojjhanga.

7. At the mature stage of *udayabbaya* ñāṇa and saṅkharupekkha ñāṇa, sense-objects such as rising and falling arise as though automatically and the noting is effortless and equanimous happy or unhappy. That is *upekkhā sambojjhanga*.

Consequently, yogi practising Fourfold satipatthāna vipassanā meditation and attaining insight knowledge, realize the Four Noble Truths and become ariyās. Ordinary ailments will be cured when reaching udayabbaya-ñāṇa. Very serious diseases may be cured when reaching sankhārupekkha ñāṇa.

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Noblest Way of Supporting

Living together in this human world, in the same house, in the same monastery, in the same town, in the same village and so on must support and honour one another. If one does not support and help one another there will be all kinds of miseries. Only when one supports and honour one another there will be happiness in the present life as well as in future rebirths. That is why, *Buddha* had discoursed on the four factors of supporting and honouring.

The (4) factors of supporting are:-

- 1. Dāna generosity, giving charity
- 2. Peyyāvajja speaking pleasantly
- 3. Atthācariya working for the benefit of others
- 4. Samānattatā regarding another as thyself
 (Am-3/174)

Motto: Giving charity Speaking pleasantly Working for the benefit of others and regarding another as thyself are the four factors of supporting.

1. Dāna - generosity, giving charity.

There are many kinds of *dāna* which the recipients would like, such as food, drinks, clothing, beddings, vehicles, umbrellas, footwears, medicines and equipments and also *dhamma* talks.

Among all kinds of dāna, the gift of dhamma, giving of dhamma talks excels all other dāna. Hence, dhamma dāna

is the noblest kind of supporting. Buddha had said dhamma dāna amounts to nibbāna dāna.

Only by listening to *dhamma* talks, can one attain *magga*, *phala* and the bliss of *nibbāna*. With the exception of *Buddhas* and *Pacceka Buddhas* there is none who can attain *nibbāna* without listening to *dhamma* discourses. Even the noblest *sāvaka Ashin Sāriputta* and *Ashin Māha Moggallāna* had to listen to the *dhamma* discourse from *Ashin Assaji* to attain *magga*, *phala* and *nibbāna*. That is why *dhamma dāna* is the noblest offering. Supporting and honouring through *dhamma dāna* is the noblest.

2. Peyyāvajja - Speaking pleasnatly.

There are many kinds of good speech for a listener, pleasant speech at the right time, pleasant speech on the right subject; speech that is gentle and pleasant; speech that is beneficial and spoken pleasantly, speech with loving kindness (*mettā*), *dhamma* discourse which the listener is desirous of listening and spoken pleasantly. Thus, the noblest kind of speech, spoken pleasantly is the noblest kind of support.

Of all kinds of pleasant speech, giving *dhamma* talk which the listener desires to listen is the noblest speech, because the listener has to listen to the *dhamma* talk which is appropriate (*dhamma sāvana sappāya*). This will give him the benefit of attaining the noblest *dhamma* which is *magga*, *phala* and *nibbāna*. That is why giving *dhamma* talks pleasantly and lovingly to a listener who is desirous of listening is the noblest kind of supporting and honouring.

3. Atthācariya - working for the benefit of others.

There are many kinds of beneficial work for those who are

desirous of benefit helping one to acquire vocational education; helping one to obtain more wealth and property; helping one to develop good health and *saddhā* (helping those who do not have) *sīla*, *cāga*, *dāna* and wisdom to acquire them.

Among these kinds of beneficial work, to help someone who does not have *saddhā* to have *saddhā*, to have *sīla* who does not have *sīla*; to have generosity who does not have generosity and to have wisdom and knowledge, who does not have it, is the noblest and the most beneficial work and support.

4. Sammānattatā - regarding another as thyself.

Since you are a *puthujjana*, living, eating, travelling on vehicles and so on together with *puttujjana* are all supporting *puttujjana*.

If one is a *sotāpanna*, eat and drink together, stay together, go about together with *sotāpanna*, it is supporting *sotāpanna*.

If one is a *sakadāgāmi*, eat and drink together, stay together, go about together with *sakadāgāmi*, it is supporting *sakādagāmi*.

If one is an *anāgāmi*, eat and drink together, stay together, go about together with *anāgāmi*, it is supporting *anāgāmi*.

If one is an *arahat*, eat and drink together, stay together and go about together with *arahats*, it is supporting *arahats*.

Supporting *puthujjana* is of one kind and supporting sotāpanna, sakādāgami, anāgāmi and arahat. is another

kind. Out of these two kinds, supporting sotāpanna, sakadāgāmi, anāgāmi and arahat is the noblest supporting.

In all these various kinds of supporting -

- Dhamma dāna by giving dhamma talk is supporting.
 - Giving dhamma talk pleasantly is supporting.
 - Helping to obtain saddhā, sīla, cāga and pañña is supporting.
- supporting sotāpanna, sakadāgāmi, anāgāmi, anāgāmi, arahat as sotāpanna, sakadāgāmi, anāgāmi and arahat is the noblest supporting and honouring. These are the words of Buddha.

Good men and women who desire for their own welfare and the welfare of others should practise the noblest supporting and honouring as preached by *Buddha*.

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Attaining Dhamma only by Supporting

At this present age if satipaṭṭhāna vipassanā meditation is practised with correct method, ariyahood, such as sotāpanna can be realized, according to one's perfection (paramitta). The noble dhamma magga, phala and nibbāna can also be realized. Those who believe in this, practise vipassanā meditation earnestly.

Those who will be practising *vipassanā* meditation untill reallizing *magga*, *phala* and *nibbāna* must first and foremost parctise to have the right view. (*sammādiṭṭhi*) established. Only when *vipassanā sammādiṭṭhi* is supported by good aids, the noble *dhamma*. *magga*, *phala*, *nibbāna* that one has been aspiring for, can be attained. That is why, *Buddha* had spoken of five causal supportive factors for *vipassanā sammādiṭṭhi*.

The five causal supportive factors are;

1. Sīlā nuggahito - supporting by sīla;

2. Sutā nuggahito - supporting by general knowledge;

3. Sakacchā nuggahito - supporting through dhamma discussion;

4. Samathā nuggahito - supporting by tranquility meditation;

5. Vipassanā nuggahito - supporting by insight meditation;

People who practise *vipassanā* meditation must first and foremost practise to have *vipassanā sammādiṭṭhi* established.

Commentary teachers have expounded that in comparison *vipassanā sammādiṭṭhi* is like a young mango-tree. People who plant mango saplings have to protect them by five kinds of supporting factors.

Only by supporting thus, can they thrive, grow strong and mature and bear valuable fruits and flowers. In the same manner, only when *vipassanā sammādiṭṭhi* is supported by five factors can the noble *dhamma,magga,phala* and *nibbāna*, can be attained.

People who plant mango sapling have to support with five good aids;

- 1. Supporting by fencing;
- 2. Supporting by watering;
- 3. Supporting by weeding around the roots;
- 4. Supporting by removing insects; and
- 5. Supporting by taking away cobwebs. These are the five supporting factors. In the same manner, people who are practising *vipassanā* meditation must support *vipassanā* sammādiṭṭhi with five factors.

Support the same as the mango tree.

1. People who practise *vipassanā* meditation have to observe *sīla* securely. By observing *sīla* securely *vipassanā* sammādiṭṭhi is protected from coarse greed (*lobha*) anger (*dosa*) and so on. It is like protecting the mango sapling from being destroyed, by creatures such as buffaloes, cattle and goats.

Motto: Sīla is like a fence.

The mango sapling just planted is like *vipassan sammādiṭṭhi*. If people who plant mango saplings do not have a fence

creatures such as buffaloes, cattle, goats and so on will come to destroy them. The mango sapling cannot grow, there will be no fruits and flowers. In the same manner, if people practising vipassanā meditation do not observe sīla securely, coarse physical and verbal lobha and dosa of vītikkama kilesā may result and vipassanā sammādiṭṭhi cannot develop. Thus magga, phala ñāna and nibbāna cannot be attained. That is why, sīla which is likened to a fence, if observed securely is like supporting vipassanā sammādiṭṭhi.

2. Those who are practising *vipassanā* meditation must listen to suitable *dhamma* discourses so as to gain general knowledge. By listening to *dhamma* talks it is like strengthening *vipassanā* sammādiṭṭhi as if watering the mango-sapling to make it strong and not to wither.

Motto: General knowledge is like watering.

If the recently planted mango-sapling is not watered, it may wither away or it may even die. As no fruit or flower is obtained anymore, so also *dhamma* discourse to get general knowledge if not listened to, boredom laziness or indolence may creep into the practice of *vipassanā* meditation. That is why, *vipassanā* sammādiṭṭhi shall be supported by listening to *dhamma* talks to gain general knowledge.

3. People practising *vipassanā* meditation must report the experiences and discuss with the teachers. By reporting the experiences and discussing *dhamma* with the teachers *vipassanā sammādiṭṭhi* may not deviate from the objects of meditation, the nature of mind and matter. It is just like weeding around the roots of the mango sapling.

Motto: Discussing dhamma is like weeding.

If mango-sapling is not weeded around the roots, it will not thrive because of the weeds encircling it and therefore, it cannot bear fruits and flowers successfully. In the same manner if there is no discussion of *dhamma*, the meditation objects, that are of the nature of mind and matter cannot focus correctly and thus noble *dhamma* of *magga*, *phala* and *nibbāna* cannot be attained. That is why, *vipassanā sammāditti* must be supported through the discussion of *dhamma*.

4. People who are practising *vipassanā* meditation must practise tranquility (*sammatha*) meditation, which can serve as its foundation. By doing so it is like removing the pest-like defilements that arise in the continuity of consciousness and *vipassanā sammāditthi*. It is like removing pests that appears on the mango sapling.

Motto: Samatha is likened to pests being removed.

If pests that appear on the mango-sapling are not removed, the mango-sapling will suffer. It will neither thrive nor bear deserving fruit and flower. In the same manner if the pest- like defilments (pariyuṭṭhāna) are not removed by tranquility meditation (samatha kammaṭṭhāna), noble dhamma cannot be attained. That is why vipassanā sammādiṭṭhi must be supported by practising samatha kammaṭṭhāna.

5. People who are practising *vipassanā* meditation must practise with a powerful noting mind to reach the stage of strong (*balavant*) *vipassanā* knowledge so that dissolution can be observed. Practising to attain the *balavant vipassanā*

nāna so that dissolution can be observed, which is like removing the cobwebs (*ārammaṇā nusaya kilesā*) that hinder *vipassanā sammādiṭṭhi* to thrive. It is like getting rid of the cobwebs that are entangled in the mango sapling.

Motto: Vipassanā is likened to cobwebs being removed.

If cobwebs that are entangled in the mango sapling are not removed, they would cover sapling up and it will not bear deserving fruit and flower. Similarly, because of the tendencies due to various objects (ārammaṇā nusaya), defilments appear. If they are not removed by strong (balavant) vipassanā ñāṇa, the noble dhamma of magga, phala and nibbāna cannot be attained. That is why, vipassanā sammādiṭṭhi must be supported by strong (balavant) ñāṇa. Due to the noting becoming powerful, the phenomena of dissolution can be observed.

Summarizing, vipassanā sammādiṭṭhi which is likened to the mango sapling must be supported by:

- Sīla likened to fencing;
- General knowledge likened to watering;
- Dhamma discussion likened to weeding;
- Samatha kamaṭṭhāna likened to removing pests;
- Strong (balavant) vipassanā likened to removing cobwebs.

Only then the noble *dhamma* of *magga*, *phala* and *nibbāna*, which are like flowers and fruits, will be attained. This is the discourse of *Buddha*.

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Four Types of Meditators to be Known

It is true that at the present time *vipassanā dhamma* is thriving. By practising *vipassanā* meditation, it is believed that one can be delivered from all kinds of sufferings such as *apāya* sufferings. Thus, believing, people who have the opportunity to practice are practising *vipassanā* meditation. People who do not have the opportunity yet, are searching for, studying and acquiring methods of practising.

- People who have the opportunity and are practising, are of four types depending on their practice of *sammatha* and *vipassanā* meditation in their previous extistences.
 - 1. Having to practise strenuously and comprehending *dhamma* slowly.
 - 2. Having to practise strenuously and comprehending *dhamma* swiftly.
 - 3. Having to practise comfortably and comprehending *dhamma* slowly.
 - 4. Having to practise comfortably and comprehending dhamma swiftly.

(Atthathālinī-ttha-228)

These are the four types of meditators.

1. Having to practise strenuously and comprehending dhamma slowly means that an individual had not practised samatha or vipassanā meditation in his previous existances and former times. When this type of individual practises vipassanā meditation, he has to practise strenuously but will comprehend dhamma slowly.

- 2. Having to practise strenuously and comprehending dhamma swiftly means an individual had practised vipassanā in his previous existences and in former times, but not samatha meditation. This type of individual when practising vipassanā meditation, though having to practise strenuously will comprehend dhamma swiftly.
- 3. Having to practise comfortably and comprehending dhamma slowly means an individual had practised samatha but not vipassanā meditation in his previous existences and former times. This type of person, when practising vipassanā meditation, though practises comfortably will comprehend dhamma slowly.
- 4. Having to practise comfortably and comprehending dhamma swiftly means an individual had practised vipassanā as well as samatha meditation in his previous existences and in former times. This type of individual when practising vipassanā meditation practises comfortably and also comprehends dhamma swiftly.

Samatha practice calms the mind and therefore, is the cause of happiness. Vipassanā meditation gives insight and is the cause of comprehending the nature of dhamma. Due to the two causes of practising samatha and vipassanā meditations, there appear four different types of meditators.

People who have not practised samatha or vipassanā meditation in their previous existences, when practising vipassanā meditation comprehends dhamma slowly. They must have patience. Only on practising by having patience, as the prime factor, can the meditator comprehend dhamma. Tiredness, aches and pains that arise because of meditation

must be born patiently and must meditate without changing the position off and on. When the posture is not changed, concentration (*samādhi*) will be established and *dhamma* can be comprehended.

People who have only practised *samatha* and not *vipassanā* meditation, when practising *vipassanā* meditation practises comfortably but experiences *dhamma* slowly. If they note attentively they can experience *dhamma*.

To be attentive means, the material form or shape of the head, body, hands and legs which are concepts (paññati) shall be ignored. Only the tenseness, heat, cold, hardness, softness, movement which are ultimate realities (paramattha) should be noted attentively, to know as much as possible. By noting attentively on the present moment dhamma can be experienced.

Having practised *samatha* and *vipassanā* and not having practised *samatha* and *vipassanā* meditations in the previous existences are the causes that catagorises the four types of *vipassanā* meditators in the practice of *vipassanā* meditation.

- Practising strenuously and experiencing *dhamma* slowly:
- Practising strenuously and experiencing *dhamma* swiftly:
- Practising comfortably and experiencing *dhamma* slowly:
- Practising comfortably and comprehending dhamma swiftly.

Though there are four different types of meditators, if the instructions of the teachers are followed and practised earnestly and diligently, and requirements regarding insight being fulfilled, they as streamwinners (sotāpanna) can attain the bliss of nibbāna, in accordance with their perfection (paramita). The bliss of nibbāna which the four types of meditators attained respectively, will not be different. The bliss is the same and of equal nature.

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Taking up Residence for the Rains Retreat

Monks enter retreat on the first waning day of *Waso* (*Asalha*), i.e. taking up residence for the rains or Buddhist lent. If due to circumstances, a monk cannot enter retreat on the first waning day of Wāso, he has to take up residence on the first waning day of *Wāgaung* (*Savana*). Taking up residence on the first waning day of *Wāso* is known as *pūrima vassāvasa*. Taking up residence on the first waning day of Wāgaung is known as *pachhima vassāvasa*.

The reason why monks enter retreat during Buddhist lent.

At one time when *Buddha* was residing at Veluvana monestery in Rajagaha City, monks were going about the three seasons; cold season, hot season and rainy season, with no restrictions so the lay people criticized it. Therefore *Buddha* imposed restrictions for the rains retreat. Even heretics (*titthiyas*) stay in their own place during the rains and birds also stay in one place building their nests, but monks go about during the whole three seasons, destroying young plants as they go about. Thus, the lay people criticised it and *Buddha* imposed restrictions on the monks to take up residence for the rains retreat.

Buddha also imposed restrictions on places where residence for the rains retreat should be taken up or not taken up.

Places where residence for the rains retreat should not be taken up.

1. The hollow of a tree should not be taken up as

residence since people would criticize that monks would be like evil spirits.

- 2. The fork of a tree trunk should not be taken up as residence since people would criticize that monks would be like hunters.
- 3. An open space, without roofing or walling should not be a residence because they would have to runfor cover under a tree or eaves of a roof when it rains.
- 4. A place without a monastery should not be taken up as residence as heat and cold may cause inconvenience.
- 5. A crematorium should not be taken up as residence as people would criticize that monks would be like undertakers.
- 6. An umbrella should not be taken up as residence as people would criticize that monks would be like cowherds.
- 7. The large earthen-ware should not be taken up as residence as people would criticize and say that monks would be like heretics.

If monks take up residence in these seven places, a priestly offence (dukkuṭa apatti) is considered committed. Thus, Buddha imposed these restrictions on monks

Places where monks should taken up residence for the rains retreat.

The monastery which is fully endowed with four necessities. In olden days cowsheds, bullock carts and boats and nowadays trains, motor-cars and ships can be taken up as residence.

Three ways of taking up residence.

Depending whether or not the monestery where residence is

to be taken up is fully endowed with necessities, emerged the three ways of taking up residence for rains retreat:

- 1. By verbally reciting in full and enter retreat.
- 2. By partial verbal recitation to enter retreat.
- 3. By only inclining the mind to enter retreat.
- 1. By verbally reciting in full and entering retreat means retreat at a certain monastery which is fully equipped with:
 - a. roofing;
 - b. walling;
 - c. complete door, frame, bolt, and door leaf;
 - d. monastery that can offer full time residence for the three months of rains retreat.

In entering retreat in such monasteries, the following statement must be recited.

"Imasamam Vihāre, Imam temāsam Vassam Upemi"
It means that residence for the rains retreat must be taken up at this monastery for the entire three-month-period of vassa.

2. By partial verbal recitation to enter retreat means, that monks travelling long distances by carts, trains, motorcars, boats and ships have arrived at the time to enter the rains retreat. They have to make sure that the temporary place of retreat has a roof, walls, doors and so on.

Thus, when taking up residence, they have to make partial verbal recitation.

" Idha vassam upemi"

It means that the retreat will be entered at this place.

3. By only inclining the mind to enter retreat. It means if it is not possible to make a temporary monastery out of a cart, train, motor-car, boat or ship, monks must go under the roof of a cart, train, motor-car, boat and ship inclining his mind to enter retreat. Thus entering retreat, he has to recite.

" Idha vassan upemi"

It means that the retreat is entered only by inclining the mind to enter retreat. Hence, these are the three ways of entering rains retreat.

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Through Mindfulness Meditation Break the Rotation of Dependent Origination, Paticcasamuppāda

All Buddhists bear in mind that only when incessant rotation of the wheel of dependent origination, (paţiccasamuppāda) is broken off, will they reach nibbāna, extinction of all sufferings. They are trying to find the dhamma that can break off the links of dependent origination. Vipassanā meditation is a dhamma, powerful enough to practically break off the links of dependent origination of the twelve factors of dependent origination which are the causes for the rounds of samsāra, ignorence (avijjā) and craving (tanhā) are the two of the root elements. Only when these two basic dhamma can be annihilated can one reach ultimate peace, nibbāna, extinction of all sufferings.

Yogis who wish to cut off these two basic elements of the wheel of avijjā and tanhā dependent origination must practise vipassanā meditation. They will know for themselves that they could cut off the two root elements of avijjā and tanhā when they reach udayabbaya-ñāna and bhanga-ñāna in their meditation.

Dependent Origination revolves due to avijjā

Everytime seeing, hearing, smelling, eating, touching, thinking which arise vanish immediately are oppressive and therefore suffering, but they are wrongly thought to be pleasant permanent and blissful due to *avijjā*.

Knowing wrongly he plans to continue physical and verbal

doing pleasant things which establish *Kamma* - Formation (*Sankhāra*) and turn on the wheel of dependent origination.

Vipassanā breaks off Dependent Origination through the annihilation of avijjā

By practising *vipassanā* meditation and when reaching the stage of the knowledge of dissolution (*bhanga-ñāṇa*) the *yogī* realizes that at each noting of seeing, hearing, smelling, eating, touching, planning and thinking, the noting mind as well as the sense objects dissolve. Therefore, they are impermanent (*anicca*), suffering (*dukkha*), uncontrollabliity (*anatta*). Knowing this rightfully, *avijja* is annihilated. Because *avijja* is exterminated *kamma*-formation (*sankhāra*) is eradicated. Because the basic factor *avijjā* is exterminated by *vipassanā*, the rotation of the wheel of dependent origination is broken off.

Dependent Origination revolves due to tanhā

Tanhā mistakes sense objects such as sights, sounds, odour, taste, touch as likeable and pleasent so attachment results. Because of attachment, clinging (*upadāna*), and becoming (*bhava*), and so on arise and causes the wheel of dependent origination to revolve

Vipassanā breaks off Dependent Origination through the annihilation of $tanh\bar{a}$.

Through $vipassan\bar{a}$ practice, when the stage of $bhanga-\tilde{n}\bar{a}na$ is reached, the object of sight, sound, smell, taste, touch and other sense-objects like thinking, planning shall be noted as seeing, hearing, smelling, eating, touching, planning, thinking. In doing so, the $yog\bar{\imath}$ will experience

Experiencing thus, the disappearances seem to be oppressing and hence, it is felt as suffering. Therefore, attachment to sense-objects which were thought to be desirable is annihilated. Because tanhā is annihilated, upadāna is also exterminated. By eradicating the root cause tanhā through vipassanā, the rotation of the wheel of dependent origination is broken off.

The rotation of the wheel of Dependent Origination is broken off by noting $vedan\bar{a}$

In discoursing how the wheel of dependent origination revolves, it is discussed that $tanh\bar{a}$ arises because of feeling or sensation ($vedan\bar{a}$); because of $tanh\bar{a}$, $up\bar{a}dana$ arises; because of $up\bar{a}dana$, bhava arises and so on. Because $vedan\bar{a}$ cannot be eradicated, $tanh\bar{a}$ the basic factor of dependent origination goes on revolving. Hence, only when $vedan\bar{a}$ can be noted, $tanh\bar{a}$ will not arise and eventually, the rotation of the wheel of dependent origination is broken off.

The three *dhamma*, in *vedanā* which can turn the wheel of dependent origination, exist repeatedly and dwell dormant in *vedanā*.

- 1. In sukha vedanā dwells the greed (rāgānusaya) or lobha.
- 2. In dukkha vedanā dwells anger (patigānusaya) or dosa.
- 3. In *upekkhā vedanā* dwells the ignorence (avijjānusaya) or moha.

Lobha tanhā (rāgānusaya) exists in sukha vedanā.

While practising $vipassan\bar{a}$ meditation and reaching the stage of the knowledge of arising and passing away ($udayabbaya~ n\bar{a}na$), the $yog\bar{\imath}$ enjoys bouyancy and proficency, both in mind and body. Noting becomes easy as if the noting mind automatically noting the sense object, resulting in the establishment of $vipassan\bar{a}$ joy ($p\bar{\imath}ti$).

Through this *vipassanā pīti*, the *yogī* is physically and mentally at peace enjoying the pleasant feeling (*sukha vedanā*). At this stage of the establishment of *sukha vedanā*, the yogi is attached repeatedly to it and hence, greed (*rāgānusaya*), or *lobha*, comes to dwell in it.

Noting to eradicate rāgānusaya.

As soon as the meditator realizes that $r\bar{a}g\bar{a}nusaya$, lobha, has arisen in sukha $vedan\bar{a}$, the yogi must instantly contemplate respectfully and attentively as 'peaceful ... peaceful'. Thus noting, the yogi who has reached the stage of udayabbaya $n\bar{a}na$ and who notes 'peaceful... peaceful' comprehends that the sukha $vedan\bar{a}$ arises and passes away immediately.

The Rotation of the wheel of Dependent Origination is broken by eradicating *rāgānusaya*.

Comprehending the swift arising and passing away speech is oppressing. Hence, it is no more pleasant (sukkha). It has become suffering (dukkha). Comprehending that it is dukkha, lobha tanhā that has been dwelling in sukkha vedanā is eradicated. Because tanhā has been eliminated, upadāna, bhava and so on are annihilated. Hence, the

rotation of the wheel of dependent origination is broken off. It cannot revolve anymore.

Patigānusaya dosa dwells in dukkha vedanā.

While practising *vipassanā* meditation and has reached the stage of the knowledge of comprehension (*sammasana ñāṇa*). *dukkha vedanā* such as aches and pains arise. When *dukkha vedanā* arises the mind becomes unpleasant and grief and anger (*domanassa*, *dosa*) arise repeatedly. This is no other than *patigānusaya*, *dosa*, which comes to dwell dormant in *dukkha vedanā*.

When dukkha vedanā arises, the yogī might yearn for sukha to escape from dukkha vedanā. This yearning is tanhā which makes the wheel of dependent origanation revolve.

Eradication of Patigānusaya dosa

As soon as the yogi meditating *vipassanā* comprehend that *patiganusaya* is dwelling in *dukkha vedanā*, he must respectfully and attentively note immediately *dukkha vedanā* where *patigānusaya dosa*, is dwelling.

If the yogi has reached *udayabbaya ñāṇa*, while noting 'paining ... paining' the yogi will comprehend that the *dukkha vedanā* appears and disappears speedily. Appearance is arising and disappearance is passing away. Because the *yogī* has to note the appearance and disappearance precisely focussing on it to be aware, the pain is no more the object of noting. Because only arising or passing away is obvious it is like eliminating suffering (*dukkha*). Thus because *dukkha vedanā* is eradicated, the task of removing *patigānusaya dosa* that has been dwelling in *dukkha vedanā* is accomplished.

Yogis suffering from dukkha vedanā wish to be free from suffering and yearn for pleasant feeling (sukha). It is lobha taṇhā. At that time, noting should be so as to overcome dukkha vedanā, and as such will be annihilated. Because taṇhā has been annihilated the wheel of dependent origination is broken off and cannot revolve anymore.

Avijjānusaya dwells in upekkha vedanā

While practising *vipassanā* meditation and on attaining insight into equanimity (*sankhārupekkha-ñāna*), the noting of happiness or suffering can be done without bias of partiality. As the contemplation can be done without exerting any effort, and as the dissolution are not experienced anymore, very subtle delusion (*avijānusaya- moha*) arises repeatedly to dwell.

Noting to eradicate avijjānusaya

To eradicate avijjānusaya that is dwelling in upekkha vedanā is comprehended as impermanent (anicca). But upekkha vedanā is too subtle and it is difficult to note. That is why noting shall be done by going back to the original object, rising, falling and so on shall again be respectfully and attentively noted.

When noting, rising, falling, sitting, touching on the original object respectfully and attentively, it will be comprehended that as soon as the rising, falling, sitting, touching behaviours fleetingly pass away, the noting mind also passes away.

The Rotation of the wheel of Dependent Origination is broken by eradicating avijjānusaya

In comprehending that the dissolution of the sense objects, rising, falling, sitting, touching, together with the noting mind, it is realized that they all are impermanent, (anicca). When the knowledge of impermanence (anicca-ñāṇa) is attained, avijjānusaya moha that has been dwelling in upekkha vedanā is eradicated. Because the root cause, avijjānusaya or moha is eradicated, the rotation of the wheel of dependent origination is broken off and cannot revolve anymore.

Consequently, rāgānusaya lobha that dwells in sukha vedanā; patigānusaya dosa that dwells in dukkha vedanā, avijjānusaya moha that dwells in upekkha vedanā are eridicated by vipassanā meditation. Thus, the incessant revolution of the wheel of samsāra, the dependent origination can be broken off.

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Two Stages of Insight Knowledge can be Attained by Being Mindful of Intention

The practice of *vipassanā* meditation is thriving at present. Accordingly, old and young people alike have been practising whenever time is available.

Vipassanā meditators who have not yet comprehended dhamma wish to do so immeditately. Those who have comprehended dhamma wish to make a rapid progress. Hence, those who wish to comprehend dhamma quickly to attain the progress of insight and realize (noble) dhamma must first and foremost listen to comprehend and understand the intructions on the method of vipassanā practice.

Briefly speaking, there are three kinds of noting according to the meditation instructions.

- 1. sitting meditation;
- 2. walking meditation;
- 3. general detailed activities.
- 1. Sitting meditation- According to the instructions of the most venerable Mahāsi sayadaw, the benefactor, a quiet place shall be approached and a posture by which one can sit for a long time shall be chosen either cross-legged or with bended knees. The back and the head shall be kept erect while closing the eyes and focussing the mind on the abdomen.

While inhaling and the abdomen rises stage by stage note "rising" without paying attention, however, to the shape of the abdomen which is concept (paññati). The nature of

tenseness and pushing inside, which the ultimate reality (paramattha), shall be attentively noted to know as mush as possible.

Note "falling" as the abdomen falls stage by stage on exhaling the air. The shape or form of the abdomen (paññati) shall be ignored .Only the nature of the stage by stage movement of the abdomen (paramattha) shall be noted to know as much as possible.

- 2. walking meditation- There are four ways of noting:
 - i. one noting in one step;
 - ii. two notings in one step;
 - iii. three notings in one step and
 - iv. six notings in one step.

Mostly three notings of movement in one step i.e "lifting" "pushing" and "dropping" are generally done.

While comtemplating thus, in noting "lifting" do not pay attention to the shape of the foot (*paññatti*). However, the nature of the upward stage by stage (*paramattha*) movement of the foot (*paramattha*) must be contemplated attentively as much as possible.

While noting "pushing" one must not be aware of the form of the foot (paññatti). One must note or be mindful of the nature of the stage by stage forward movement of the foot (paramattha) as attentively as possible.

When noting "dropping" do not be aware of the shape of the foot (*paññatti*). Just be attentively mindful of the nature of the stage by stage downward movement of the foot (*paramattha*) as much as possible.

3. Being mindful of sitting, standing, bending, stretching and so on means, noting the general detailed activities. As *Buddha* had taught in the portion of *sampajāñña*, in noting these general details, bodily behaviours such as sitting, standing, bending, stretching and so on shall be contemplated. However, as the *Buddha* had given permission to note beginning from the most obvious phenomena, the intentional mind such as the intention to sit, to stand, to bend, to stretch and so on may be initially noted.

People who correctly practise vipassanā meditation respectfully and attentively shall, within about ten days, come to know the initial consciousness, such as the intention to sit, to stand, to bend and to stretch. That is why, in order to realize the intention, when about to sit, stand, bend or stretch the behaviours of sitting, standing, bending or stretching shall be done slowly with special attention when about to sit from the standing posture, if special attention is paid, the intention to sit becomes obvious and therefore, noting shall be done as "intending to sit" "intending to sit". Afterwards, because of the intention to sit the wind element pushes down and the stage by stage gradual downward moving behaviour of the body shall be noted, as "sitting ... sitting". Meditators know for themselves that because of the intention to sit, the action of sitting occurs.

Realizing thus, the practising yogis personally can know that intention to sit is conscious of the object and is of the nature of mind. The action of sitting is not conscious of the object and is of the nature of matter. Knowing thus means gaining the knowledge of discernment of mind and matter, which is known as *nāmarūpapariccheda ñāṇa*.

Realizing thus, the practising yogis personally can know that because of the intention to sit, the action of sitting arises. The intention to sit is the cause and the action of sitting is the effect. Realizing this law of cause and effect is known as gaining *paccayaparigaha ñāṇa*.

When it is time to stand up after sitting meditation or after listening to a sermon, if special attention is paid, it will be noticed that the intention to stand up is evident. Hence, note "intending to stand" "intending to stand" later, because of the intention to stand the wind element pushes, resulting in the stage by stage gradual upward bodily movement which must be noted as "standing ... standing". Meditators know for themselves because of the intention to stand up the action of standing up arises.

Realizing thus, the practising yogis personally can know that the intention to stand up is conscious of the object and is of the nature of the mind. The bodily action of standing is not conscious of the object and is of the nature of matter. Knowing thus, means gaining the knowledge discerning the condition of mind and matter, which is known as *nāmarūpa* pariccheda ñāna.

In knowing that, because of the intention to stand up, the bodily movement occurs. The intention to stand up is the cause and the bodily action of standing up is the effect. Thus, the yogis know for themselves. Realizing this is

paccaya parigaha-ñāṇa, knowing the law of cause and effect.

When the arm has to be bent, if special intention is paid, the intention to bend becomes evident. Hence, it shall be noted as "intending to bend" "intending to bend". Afterwards, because of the intention to bend the wind element pushes, resulting in a gradual stage by stage bending behaviour. That shall be noted as, "bending … bending". Meditators know for themselves that because of the intention to bend, the action of the arm bending occurs.

Knowing this, the practising yogis personally can know that the intention to bend is conscious of the object and is of the nature of mind and the action of the arm that is bending is unconscious of the object and of the nature of matter. Knowing this means, gaining the knowledge of discernment of mind and matter, which is $n\bar{a}mar\bar{u}papariccheda$ $n\bar{a}na$.

Realizing thus, the practising yogi personally can know that because of the intention to bend, the action of the bending of the arm arises. The intention to bend is the cause, the action of the arm bending is the effect. Knowing this law of cause and effect is known as gaining paccayaparigaha-ñāṇa.

When you are mindful of the arm about to be stretched, if special attention is paid, the intention to do so is evident. Hence, it shall be noted as "intending to stretch" "intending to stretch". Later, because of this intention the element of air pushes the arm to stretch and the stage by stage gradual moving behaviour of the arm that is stretching shall be noted as "stretching ...stretching". The practicing

yogi knows for himself that because of the intention to stretch the action of stretching the arm arises.

The intention which is conscious of the object is of the nature of mind and the behaviour of the arm that is stretching is not conscious of the object. Hence, it is of the nature of matter. The yogi knows this for himself and knowing the distinction between $n\bar{a}ma$ and $r\bar{u}pa$ is gaining $n\bar{a}mar\bar{u}papariccheda-\tilde{n}\bar{a}na$.

Because of the intention to stretch, the action of stretching arises. The intention is the cause, while the action of the movement of the arm is the effect. The meditator knows this for himself. Knowing this law of cause and effect is gaining paccayaparigaha ñāṇa.

Meditators having the basic foundation of concentration (samādhi), must pay special attention to the intention before the action of sitting, standing, bending, stretching and so on occur. When the intention can be contemplated, the yogi attains the nāma rūpa pariccheda ñāna, the distinction between nāma and rūpa, also paccaya parigaha ñāna, knowledge of the law of cause and effect. Consequently, the yogis attain two stages of insight knowledge.

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Knowledge for Non-Extinction of Sāsana

All Buddhist have great faith in the Teachings of *Buddha* which is *sāsana*. Because of the great light of *Buddha* the distinction between right and wrong is known. The light of *Buddha sāsana* has been showing the right and the wrong paths. One path leads to the four woeful states of *apāya*, that is dark, the second path leads to the bright human, *deva* and *brahmā* worlds. The third path leads to *nibbāna* and this path is never dark but always bright.

If the great light of *Buddha sāsana* should disappear, the paths leading to the human, *deva* worlds and *nibbāna* would become dim and disappear only the dark path leading to the four woeful states of *apāya* will be distinct. That is why, for the great light of *Buddha sāsana* not to become extinct and to perpetuate the *sāsana* all Buddhists must eliminate factors leading to the extinction of the *sāsana* and practise *dhamma* so as to perpetuate the *sāsana*.

Buddha had discoursed on the fifteen factors leading to the extinction of the sāsana and perpetuation of the sāsana.

Out of the fifteen factors, first and foremost, the five factors leading to the extinction and perpetuation of the *sāsana* are:

Buddhist lay devotees and monks-

- 1. Not listening to the sermons repectfully, listening to the sermons respectfully.
- 2. Not learning pariyatti dhamma respectfully, learning pariyatti dhamma respectfully.

- 3. Not reciting and learning the *dhamma* by heart, learning by heart.
- 4. Not trying to understand the meaning of what they have learnt, trying to understand the meaning.
- 5. Not practising what is known, practising what is known.

Not carrying out these five factors will lead to the extinction of the *sāsana* and carrying out these five factors will lead to the perpetuation of the *sāsana*.

1. Not listening respectfully to the sermons is a factor that leads to the extinction of *sāsana*.

When Buddhist lay devotees and monks do not listen respectfully to the sermons they will not realize the benefits of listening to sermons. Those who do not know the benefits will not practise the training of *dhamma* of *sāsana*. If they do not practise, it will lead to the extinction of the *sāsana*. That is why, not listening to sermons is a factor that leads to the extinction of the *sāsana*.

Listening to the sermons respectfully is a factor—that leads to the perpetuation of the *sāsana*.

When Buddhist lay devotees and monks listen to sermons respectfully they will realize the benefits of listening to the sermons. Knowing the benefits they will practise the training dhamma of sāsana. Because of the practise in dhamma, sāsana will perpetuate. That is why, listening to sermons is a factor that leads to the perpetuation of the sāsana.

2. Not learning *pariyatti dhamma* respectfully leads to the extinction of the *sāsana*.

When Buddhist lay devotees and monks do not learn pariyatti dhamma they will not be learned in Sutta, Vinaya, Abhidhammā, the Triad Piṭakas. When they are not learned, pariyatti sāsana is liable to disappear. That is why, not learning pariyatti is a factor that will lead to the extinction of the sāsana.

Learning *pariyatti dhamma* is a factor that leads to the perpetuation of the *sāsana*.

When Buddhist lay devotees and monks learn pariyatti dhamma literature, they will be learned in Sutta, Vinaya, Abhidhamma, the Triad Piṭakas. Thus being learned, pariyatti sāsaṇa will not become extinct but will exist for a long time. That is why, learning pariyatti dhamma is a factor that leads to perpetuation of the sāsana.

3. Not reciting and learning by heart is a factor that leads to the extinction of the *sāsana*.

When Buddhist lay devotees and monks do not learn Buddhist scriptures and recite by heart after studying pariyatti dhamma, piṭaka books and stone inscriptions will be destroyed by the five enemies and thus pariyatti sāsana will become extinct. That is why, not learning pariyatti dhamma by heart is a factor leading to the extinction of sāsana.

Learning by heart respectfully is a factor leading to the perpetuation of sāsana.

When Buddhist devotees and monks learn *pariyatti dhamma* they had studied, by heart. *Piṭaka* books and stone inscription which will not be destroyed and *pariyatti sāsana*

will not disappear, instead it will perpetuate. That is why, learning *pariyatti dhamma* by heart is a factor leading to the perpetuation of the *sāsana*.

4. Not studying intelligently the meaning of what they have learnt by heart is a factor leading to the extinction of the *sāsana*.

When Buddhist lay devotees and monks do not try and study intelligently the meaning of *pariyatti dhamma* that they had learnt by heart, they will not know the right meaning but will know them wrongly. Then *sāsana* can disappear. That is why, not studying intelligently the meaning of *pariyatti dhamma* learnt by heart is a factor that leads to the extinction of the *sāsana*.

Studying intelligently the meaning of *pariyatti dhamma* learnt by heart is a factor that leads to the perpetuation of the *sāsana*.

When Buddhist lay devotees and monks study intelligently the meaning of *pariyatti dhamma* learnt by heart they will know the right meaning. Then, the *sāsana* will not disappear. It will perpetuate. That is why, studying intelligently the meaning of *pariyatti dhamma* learnt by heart is also a factor leading to the perpetuation of the *sāsana*.

5. Not practising what has been learnt is a factor that leads to the extinction of the *sāsana*.

When Buddhist lay devotees and monks, though knowing the meaning of *pariyatti dhamma* do not practise *dhamma* conducive to attaining *magga phala* and *nibbāna*, the *sāsana* can become extinct. That is why, not practising

dhamma conducive to attaining magga, phala and nibhāna is a factor leading to the extinction of the sāsana.

Practising what has been learnt is a factor that leads to perpetuation of the *sāsana*.

When Buddhist lay devotees and monks knowing the meaning and practising the noble *pariyatti dhamma*, conducive to *magga phala and nibbāna*. the *sāsana* will not become extinct but will exist for a long time. That is why, practising noble *dhamma* that has been learnt and is conducive to *magga*, *phala and nibbāna* is a factor that will perpetuate the *sāsana*.

Consequently, Buddhist lay devotees and monks must abstain from the five factors which lead to the extinction of *Buddha sāsana* and must practise respectfully the five factors leading to the perpetuation of the *sāsana*.

Five factors leading to the extinction of sāsanā.

Motto: In accord with Anguttara

Monks not listening to sermons

Not learning scriptures

Not reciting by heart

Not studying the meaning and practising

Are the five factors leading to the

extinction of the sāsana.

Motto: In accordence with Anguttara

Monks listening to sermons

Learning scriptures

Reciting by heart

Studying the meaning and practising

Are the five factors leading to the

perpetuation of the sāsana.

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The Second Way for Non-Extinction of Sāsana

Buddhist devotees have great faith in and rely on the teachings of *Buddha*, which is *Buddha sāsana*, Because of the great light of *Buddha sāsana*, the right and the wrong has been known. The great light of *Buddha sāsana* has been showing the right and the wrong paths. This path leads to the darkness of four woeful states of *apāya*. This path leads to the light of human, *deva* and *brahmā* worlds. And this path which never becomes dark again but always bright leading to *nibbāna*.

When the great light of *Buddha sāsana* disappears the bright path leading to human, *deva* worlds and *nihhāna* will become dim and eventually disappear. Only the paths leading to the dark four woeful states will be vivid. That is why in order that the great light of *Buddha sāsana* not to disappear but to perpetuate. Buddhist devotees must eliminate factors that lead to the extinction of *Buddha sāsana* and practise *dhamma* that would perpetuate *Buddha sāsana*. *Buddha* had discoursed on the fifteen factors leading to extinction of the *sāsana* and perpetuation of the *sāsana*. Out of the fifteen factors leading to the extinction of the *Buddha sāsana*, the five factors of the second way are:

Buddhist devotees and monks-

- 1. Not learning and learning of the parivatti dhamma.
- 2. Not teaching and teaching elaborately the *parivatti* dhamma that they had learnt.
- 3. Not preaching and preaching elaborately *pariyatti dhamma* that they had learnt.
- 4. Not reciting and reciting elaborately parivattic dhamma that they had learnt.

- 5. Not reflecting and reflecting repeatedly the *pariyatti* dhamma that they had learnt.
- 1. Not learning pariyatti dhamma is a factor leading to the extinction of sāsana. Not carrying out these five factors leads to the extinction of sāsana. Carrying out these five factors leads to the prolongation of the sāsana.

When Buddhist devotees and monks do not learn pariyatti dhamma they will not know Sutta, Vinaya, Abhidhammā the Triad piṭakas. When they do not learn the Triad piṭakas, pariyatti dhamma can become extinct. That is why not learning pariyatti dhamma is a factor that leads to the extinction of the sāsana.

Learning pariyatti dhamma is a factor leading to the perpetuation of the sāsana. When Buddhist devotees and monks learn pariyatti dhamma and know Sutta, Vinaya, Abhidhammā, the Triad Piṭakas, and become learned, pariyatti sāsana will not become extinct. It will exist. That is why, learning pariyatti dhamma is a factor that leads to the perpetuation of sāsana.

2. Not preaching elaborately to others the *pariyatti* dhamma that they had learnt, is a factor leading to the extinction of the *sāsana*.

When Buddhist devotees and monks do not preach (pariyatti dhamma) elaborately to others, the pupils of the coming generations and posterity will not know the meaning of pariyatti dhamma adequately. Because they do not know the meaning of pariyatti dhamma adequately, they will not practise it sufficiently. At that time, sāsana can become gradually extinct. That is why, not preaching elaborately to others the pariyatti dhamma that they had acquired is a factor that leads to the extinction of the sāsana. Preaching elaborately to others pariyatti dhamma that they

had acquired, is a factor that leads to the perpetuation of the sāsana.

When Buddhist devotees and monks, preach elaborately to others the *pariyatti dhamma* they had acquired, the pupils of the coming generations will know the meaning of *pariyatti dhamma* adequately. By knowing the meanig of *pariyatti dhamma* adequately, they will follow and practise it sufficiently. Thus practising, the *sāsana* will not become extinct it will perpetuate. That is why preaching elaborately to others, the *pariyatti dhamma* is a factor leading to perpetuation of the *sāsana*.

Not teaching others *pariyatti dhamma* that had been acquired elaborately, is a factor leading to the extinction of the $s\bar{a}sana$.

When devout Buddhists and monks, do not teach others pariyatti dhamma they had acquired elaborately, the pupils of the coming generations cannot learn paiyatti dhamma elaborately. They will know it only briefly and inadequately. Knowing it briefly and inadequately, may lead to the extinction of the pariyatti dhamma gradually. That is why, not teaching pariyatti dhamma elaborately is a factor leading to the extinction of the sāsana.

Teaching others pariyatti dhamma acquired elaborately is a factor leading to the perpetuation of the sāsana. When devout Buddhists and monks teach others pariyatti dhamma they had acquired elaborately,the pupils of the coming generation will learn the pariyatti dhamma elaborately and adequately. Learning thus, pariyatti dhamma will not become extinct, it will perpetuate. That is why, teaching others pariyatti dhamma elaborately is a factor leading to the perpetuation of the sāsana.

4. Not reciting *paiyatti dhamma* elaborately that had been learnt is a factor leading to the extinction of the

sāsana. When devout Buddhists and monks do not recite pariyatti dhamma elaborately they will not learn it elaborately but will forget them. At that time priyatti dhamma can become extinct gradually. That is why, not reciting pariyatti dhamma that has been learnt is a factor leading to the extinction of the sāsana.

Reciting *privatti dhamma* elaborately that has been learnt is a factor leading to the perpetuation of the *sāsana*.

When Buddhist devotees and monks recite *pariyatti* dhamma elaborately, they will not forget and learn elaborately. When *pariyatti dhamma* is learnt elaborately, the *sāsana* will not disappear but perpetuate. That is why reciting *pariyatti dhamma* that has been learnt extensively, is a factor leading to perpetuation of the *sāsana*.

5. Not reflecting pariyatti dhamma repeatedly that has been learnt is a factor leading to the extinction of sāsana. Buddhist devotees and monks after learning pariyatti dhamma, do not reflect on the meaning repeatedly. Therefore, they do not know the right meanig. Not knowing the right meanig of pariyatti dhamma, will lead to the extinction of the sāsana. That is why, not reflecting repeatedly the meaning of pariyatti dhamma, that has been learnt is a factor leading to the extinction of the sāsana.

Reflecting repeatedly *parivatti dhamma* that has been learnt is a factor leading to the perpetuation of the *sāsana*.

Devout Buddhists and monks, after learning *pariyatti* dhamma, reflect or ponder the meaning and therefore, realize the correct meaning. Because they know the right meaning, the *sāsana* will not become extinct, instead, it will perpetuate. That is why, reflecting repeatedly to know the meaning of *pariyatti dhamma* is a factor leading to the perpetuation of the *sāsana*.

Consequently, devout Buddhists and monks must eliminate the five factors leading to extinction of the $s\bar{a}sana$ and practise the five factors leading to the perpetuation of the $s\bar{a}sana$.

Five factors leading to the extinction of the sāsana.

Motto: In accordance with Anguttara,

Monks and lay devotees,

Not learnig, teaching and preaching

extensively,

Not reciting and reflecting

Are the five factors leading to extinction of

the sāsana.

Five factors leading to perpetuation of the sāsana.

Motto: In accordance with Anguttura,

Monks and devotees

Learning, teaching and preaching,

Reciting and reflecting extensively

Are the five factors leading to the

perpetuation of the sāsana.

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The Third Way for Non-Extinction of Sāsana

Buddhist devotees have great faith in and rely on the teaching of *Buddha*, which is *sāsana*. Because of the existence of the great light of *Buddha sāsana*, the distinction between right and wrong is known. The great light of *Buddha sāsana* has been showing the wrong and the right paths. This path leads to the darkenss of four woeful states of *apāya*. This path leads to the bright human, *deva* and *brahmā* worlds. And this path leads to the *nibbāna* which is ever bright, never to darkness again.

If the great light of *Buddha sāsana* should disappear, the bright path leading to human, *deva* worlds and *nibbāna* will become dim and eventually disappear. Only the path leading to the darkness of the four woeful states of *apāya* will be evident. That is why, Buddhist devotees must eliminate factors that lead to extinction of the *sāsana* and practise *dhamma* leading to perpetuation of the *sāsana*, so that the great light of *Buddha sāsana* will not disappear but perpetuate.

Out of the fifteen factors leading to the extinction and perpetuation of the *sāsana*, the five factors of the third way are:

Buddhist devotees and monks-

- 1. Teaching alphabets, words, consonants in $p\bar{a}li$ written badly and teaching $p\bar{a}li$ alphabets, words and consonants written properly.
- 2. Not listening to admonitions, being intolerant, and disobedient and listening to admonitions.
- 3. Those who are learned in *piṭakas*, not lecturing others, and lecturing others.

- 4. Elder monks practising only to win honours and get four requisites, and not practising to gain the noble *dhamma*, and practising to gain the noble *dhamma*.
- 5. Quarrelling among sanghas and splitting up the sanghas, and not quarrelling but remaining in unity.

The first five factors lead to extinction of sāsana and the remaining five factors lead to perpetuation of the sāsana.

1. Teaching alphabets, words and consonants in *pāli* written badly will lead to the extinction of the *sāṣana*.

When Buddhist devotees and monks teach alphabets, words and consonants in *pāli* written badly, it will be difficult to understand the meaning. If they learn the meanings wrongly and know the meanings wrongly it will lead to extinction of *sāsana*. That is why teaching *pāli* alphabet words and consonants written badly is a factor leading to the extinction of the *sāsana*.

Teaching alphabet, consonants in *pāli* written properly, will lead to the perpetuation of the *sāsana*.

Buddhist devotees and monks teaching alphabets and consonants in $p\bar{a}li$ written properly will know the right meaning. If meaning is known rightly, $s\bar{a}sana$ will not become extinct, instead, it will perpetuate. That is why, teaching $p\bar{a}li$ alphabet words, and consonants is a factor leading to the perpetuation of the $s\bar{a}sana$.

2. Not listening to the admonitions, being intolerant and disobedient will lead to the extinction of the *sāsana*.

Buddhist laity and monks who act contrary to the <u>sāsana</u> are intolerent, disobedient and do not listen to the admonitions of the venerable elders and senior monks. They behave contrary to the <u>sāsana</u>. At that time, the <u>sāsana</u> can become extinct. That is why, not listening to admonitions,

being intolerant and disobedient is a factor that will lead to the extinction of the sāsana.

Being obedient is a factor leading to the perpetuation of the sāsana.

When Buddhist devotees and monks listen to and obey the senior sayādaws and venerable elders giving admonitions, concerning proper behaviour in the *sāsana*, they behave accordingly.

At that time the *sāsana* will not become extinct, it will perpetuate. Therefore listening to admonitions and being obedient is a factor leading to the perpetuation of the *sāsana*.

3. Learned people in *pāli piṭakas* not teaching others is a factor leading to the extinction of the *sāsana*.

Because learned people and monks in *pāli piṭakas* do not teach others there will be no learned people in the generation to come. At that time, *sāsana* will also become extinct. That is why, not teaching *pāli piṭakas* to others is a factor leading to the extinction of the *sāsana*.

Learned people in *pāli piṭakas*, teaching others is a factor leading to the perpetuation of *sāsana*.

When Buddhist devotees and monks learned in *pāli piṭakas* teach others there will be generations of pupils who are learned in *pāli piṭakas*. At that time because there are learned people in *pāli piṭakas* for generations to come the *sāsana* will perpetuate. That is why teaching others *pāli piṭakas* is a factor leading to the perpetuation of the *sāsana*.

4. Senior monks practising only to win the four requisites, honours and not practising to gain the noble *dhamma* will lead to the extinction of the *sāsana*.

When senior monks practise only to win honours and do not practise to attain the noble *dhamma*, generations of pupils who will follow their example, practising to get the four requisites and honours only and not practising to gain the noble *dhamma* will exist. At that time the *sāsana* can become extinct. That is why, practising just to obtain the four requisities and honours, and not practising to attain noble *dhamma* is a factor leading to the extinction of the *sāsana*.

Senior monks, and venerable elders, practising to attain noble *dhamma* and not practising just to obtain the four requisites and win honours will lead to the perpetuation of the *sāsana*.

Senior Monks and venerable elders do not practise just to obtain the four requisites and win honours but practise to attain noble *dhamma* will lead to the perpetuation of the *sāsana*. At that time, generations of pupils will copy the good example and practise to attain the noble *dhamma* and practise not just to obtain the four requisites and win honours. Then the *sāsana* will perpetuate. Therefore, not practising just to obtain the requisites and win honours only but to attain noble *dhamma* is a factor leading to the perpetuation of the *sāsana*.

5. Quarrels among sangha and splitting of sangha will lead to the extinction of the sāsana. When Buddhist devotees and monks quarrel among themselves blame and threaten each other then, those who revere sangha will no more revere them and those who do not revere them will not come to revere anymore. That is why, quarrelling among sangha and being disunited will lead to the extinction of the sāsana.

Not quarrelling and being united among sanghas will lead to perpetuation of the sāsana.

When Buddhist devotees and sanghas do not quarrel among themselves and are happily united, then those who do not revere sangha will come to revere and those who already revere them will become more reverential. Hence, the sāsana will not become extinct but perpetuate. Consequently, monks, being united and not splitting up is a factor that will lead to the perpetuation of the sāsana.

Five factors leading to the extinction of sāsana.

Motto: In accordance with Anguttara,

Learning wrong alphabets, words and consonants,

Not teaching, not practising *dhamma*Obtaining only the requisities and quarrelling among themselves

Are the five factors leading to extinction of sāsana.

Five factors leading to the perpetuation of sāsana.

Motto: In accordance with Anguttara,

Learning correct alphabets, words and consonants,

Being obedient, teaching others, Not practising just to get requisites and being united

Are the five factors leading to the perpetuation of the sāsana.

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Paṭṭhāna Desanā- Hetu Paccaya (Root Condition)

Paṭṭhāna Desanā is the most complete discourse on the causal relations between mind and matter, nāma and rūpa that has been expounded by Buddha. Scientists have specially accepted and confirmed this dhamma. Buddhist devotees and other literati should specially study this discourse.

Paṭṭhāna desanā is a profound, difficult and subtle discourse. It has been expounded in various interesting techniques for the research intellectuals. Ancient sages have said that out of many scriptures, the paṭṭhāna is the most awe-inspiring and the most profound treatise.

Paṭṭhāna desanā briefly consists of 24 causal relations. Among them, hetu paccaya is the first and foremost to be expounded. In hetu paccaya, there are two words: hetu + paccaya, hetu is the cause (root) and paccaya is causally related. Hetu paccayo means causal relation by way of root cause. The respective roots are: -

- 1. Attachment to various sense objects, lobha.
- 2. Gross anger and offence or malevolences, dosa.
- 3. Not knowing the right attitude, delusion, *moha* (ignorance).

These are the three unwholesome root causes or conditions.

- 1. Unattached to various sense objects, alobha.
- 2. Hatelessness and unoffensiveness, adosa.
- 3. Knowing the right atttitude, non-delusion, *amoha* (wisdom).

These are the three wholesome root causes, hence six root causes with the exception of *anāgāmi* and *araḥants* these six root causes happen in the continuity of consciousness

(santāna) of everyone. In the continuity of consciousness of anāgami, there is no dosa root cause, the remaining five root causes can take place. In the continuity of consciousness of arahants there can only be alobha, adosa and amoha, the three root causes.

Lobha and alobha are antithesis. When lobha arises, there is no chance for alobha to arise and vice versa. Dosa and adosa, moha and amoha are also directly opposite. When one arises the other has no chance to arise.

Hetu Paccaya is causally related to means that lobha, dosa and moha, the three unwholesome root causes which bring about unwholesome results. Alobha, adosa, amoha, three wholesome root causes which bring about wholesome results.

Lobha, dosa, moha root causes are:

Taking life, stealing, committing sexual misconduct, false speech, slandering, using harsh and abusive language, frivolous talk, planning to take other people's property unlawfully, desiring others' destruction, having wrong view are the root causes of unwholesome or demerits. They help to arise demerits.

Alobha, adosa, amoha root causes which are not killing, not stealing, not committing sexual misconduct, not speaking falsehood, not slandering, not speaking harshly, not talking frivolously, not planning to take other people's property unlawfully, not desiring other people's destruction, not having wrong view, are the root causes which bring about wholesome merits. They help to bring about wholesome phenomena.

When one is practising dāna, sīla, bhāvanā, unwholesome actions such as lobha, dosa, moha etc. will not arise. Just as alobha, adosa and amoha root causes arise, they help one to do merits such as dāna, sīla, bhāvanā.

1. Not being attached to various sense objects alobha is the cause to do dāna merit. To attain dāna kusala hetu paccaya root cause has helped. Those who are naturally unattached and greedless are happy or delighted in giving charity. They tend to be rich and have things aplenty.

Being attached to various sense objects is the root cause of not giving charity. Those who have *lobha* by nature cannot give charity though they may be rich and have lots of property. These sort of people will nave scarcity of things in their future exitences.

2. Those who are not harsh and unoffensive but have adosa loving-kindness (mettā) will be the cause of practising sīla, physical and verbal unoffensiveness. Adosa helps one to gain sīla merit by hetu paccaya attribute. Those who have adosa by nature are peaceful by themselves and are delighted in observing sīla securely, making others peaceful as well. They will have many loving and good friends.

Anger and offensiveness, *dosa* is the root cause of not observing *sīla* securely. Those who have *dosa* by nature cannot observe *sīla* securely which would make themselves and others happy. Because of their coarse physical and verbal behaviour they will lose good friends and become hated.

3. Knowing the right attitude, without wavering, ie. confusion, wisdom (amoha) is the root cause of repeatedly reflecting bhāvanā kusala or merit which is born repeatedly in the mind. Amoha helps one to gain bhāvanā merit by the force (attribute) of hetu pacaya. Those who have amoha pañña by nature are delighted in bhāvanā conducive to the attainment of nibbāna.

Not knowing the right attitude, wavering, moha, delusion is the root cause of not practising bhāvanā, conducive to

the attainment of *nibbāna*. Those who have *moha* by nature are not delighted in the practice of *bhāvanā*, conducive to the attainment of *nibbāna*. Because they do not konw what is beneficial for them, they might be doing things that are unbeneficial. Hence, they will be deteriorating in all aspects instead of being complete.

1. Undesiring various sense objects and being unattached i.e. alobha is the cause of good health, being free from diseases. Alobha helps one to be healthy and to be free from diseases by the attribute of hetu paccaya. Those who have alobha by nature can abstain from things that disagree with them although they are desirable such as heat, cold and nutriment. That is why, they are free from diseases and are healthy.

Attachment to various sense objects, *lobha*, is the cause of diseases and ill health. Those who have *lobha* by nature cannot abstain from things that disagree with them such as heat, cold and nutriment. That is why, they suffer from many diseases and are unhealthy.

2. Not being harsh not having ill will and unoffensive, adosa, (mettā) is the cause of youthfulness. Adosa helps one to look young and youthful by the attribute of hetu paccaya. Those who have adosa by nature are not burnt by the fire of dosa. Therefore, they look young and youthful.

Harsh and offensiveness *dosa* is the cause of wrinkles, grey hair and looking old. Those who have *dosa* by nature being scorched by the fire of *dosa*, have wrinkles, grey hair and look old.

3. Knowing the right attitude without wavering, amoha (pañña) is the cause of longevity. Amoha helps one to live long by the attribute of hetu paccaya. Those who have amoha by nature can distinguish between things that are

beneficial and unbenaficial. Thus avoiding that is unbeneficial and doing things beneficial, so that they live long.

Not knowing the right attitude and wavering *moha* (avijjā) is the cause of short life. Those who have *moha* by nature, not being able to distinguish between things beneficial and unbeneficial do things that are unbeneficial and therefore, live a short life.

Thus, *hetu paccaya*, among the six root causes, *lobha* root cause, *dosa* root cause and *moha* root cause help to bring about *akusala* demerits, suffering from many diseases, looking old and living a short life.

Alobha root cause, adosa root cause and amoha root cause help to bring about kusala merits, being free from diseases having good health, being youthful and living a long life.

Consequently, not to have *lobha*, *dosa*, *moha* which are the root causes of *akusala* demerits, to have *alobha*, *adosa*, *amoha*, the root causes of *kusala* merits in your *santāna*, practise *dāna*, *sīla*, *bhāvanā* as much as possible.

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Paṭṭhāna Desanā - Ārāmmana Paccaya (Object Condition)

Paṭṭhāna desānā is the most complete discourse on the causal relationship of nāma and rūpa. It has been accepted and confrimed by scientists. It is a discourse which should be specially studied by Buddhist devotees as well as by other literati.

Paṭṭhāna desanā is a difficult, profound and subtle discourse. It has been expounded with various interesting techiques for research intellectuals. Ancient sages have said that, among Buddhist scriptures paṭṭhāna is the most wonderful and the most profound scripture in the meaning.

Paṭṭhāna Desanā as briefly enumerated is causal relations. Among the 24 causal relations ārāmmaṇa paccaya was discoursed secondly. In ārāmmaṇa paccaya, ārāmmaṇa is one word and paccaya is another word. Ārāmmaṇa means sense objects. Paccaya is causally related. Ārāmmaṇa Paccayo means sense objects that are causally related.

Ārāmmaņa factors are:

- 1. Visible object (sight) rūpā rammaņa
- 2. Audible object (sound) saddā rammaņa
- 3. Odorous object (smell) gandhā rammaņa
- 4. Sapid object (taste) rasā rammaņa
- 5. Tangible object (touch) photthabbā rammaņa
- 6. Cognizable object (mind-cognition) dhammā rammaņa

Paccaya - how they are dependent:

The visible object forms the condition for eye - consciousness (cakkhu - viññāṇa). The audible object forms the condition for ear - consciousness (sota - viññāṇa).

The odorous object forms the condition for nose - consciousness (ghāna - viññāṇa).

The sapid object forms the condition for tongue - consciousness (jivhā - viññāṇa).

The tangible object forms the condition for body - consciousness (kāyā - viññāṇa)

The cognizable object forms the condition for mind - consciousness (mano - viññāṇa).

Although the six sense objects are associated with six consciousness, they cannot occur unless there exist eye - sensitivity, ear - sensitivity, nose - sensitivity, tongue - sensitivity, body - sensitivity and mind - sensitivity. The six sense objects are the stimulators, the six sensitivities are the receptors and the consciousness are sparks, as the example of the bow, the strings of a violin and the music (sound).

When a visible object stimulates the eye - sensitivity, there occurs eye - consciousness (cakkhu - viññāṇa). The visible object is casually related to eye -consciousness by way of ārāmmaṇa - paccaya.

When an audible object stimulates the ear -sensitivity, there occurs ear -consciousness (sota - viññāṇa). The audible object is causally related to ear - consciousness by way of ārammaṇa - paccaya.

When an odorous object stimulates the nose-sensitivity, there occurs nose-consciousness (ghāna- viññāṇa). The odorous object is causally related to nose-consciousness by way of ārāmmaṇa - paccaya.

When a sapid object stimulates the tongue - sensitivity, there occurs tongue - consciousness (jivhā -viññāṇa). The sapid object is causally related to tongue - consciousness by way of ārammaṇa - paccaya.

When a tangible object stimulates the body - sensitivity, there occurs body - consciousness (kāya -viññāṇa). The tangible object is causally related to body - consciousness by way of ārāmmaṇa paccaya.

When a cognizable object stimulates the mind - sensitivity, there occurs mind - consciousness (mano - viññāṇa). The mind object is causally related to mind - consciousness by way of ārammaṇa - pacaya.

Thus, when the six sensitivities are excited or stimulated by six sense objects, there occurs consciousness seventeen times continously. Among these seventeen times seven impulsive consciousness are included. When the latter occur it is either *kusala* or *akusala*. If it is not *kusala*, it is *akusala*.

Whenever the six sense objects stimulate the six sensitivties in the continuity of consciousness, those who have *yonisomanasīkāra* i.e having proper attitude, occur *kusala* merit. But those who do not have proper attitude will have *akusala* demerit. However, if one has *vipassanā* mindfulness there will be *kusala* merit, if not, there will be *akusala* demerit.

Motto: Proper attitude and mindfulness are *kusala*.

No proper attitude and not being mindful are *akusala*.

No proper attitude leads to akusala

Those who do not have a proper attitude become attached when they encounter good sight, sound, odour, taste and touch which is *lobha taṇḥā*. This *lobha taṇḥā* is the root cause of *akusala* demerits.

Those who do not have proper attitude will have dosa, unpleasantness when they encounter opposite unpleasant

sight, sound, odour, taste and touch. This dosa domanassa is the root cause of akusala demerits.

Those who do not have a proper attitude will become attached and have *lobha taṇhā* when they think of good sense - objects. This *lobha taṇhā* is the root cause of *akusala* demerits. Again, when they think of unpleasant sense - objects they become angry and unpleasant, *dosa*, *domanassa*, is the root cause of *akusala* demerits.

Proper attitude leads to kusala

Those who have proper attitude will think that because of their wholesome actions in their previous lives they encounter pleasant sight, sound, odour, taste and touch when they come across good sense objects.

They will also think that they must practise *dāna*, *sīla*, *bhāvanā* so as to have good results in their future existences and to reach *nibbāna*. Thus they will be devoid of *lobha taṇhā* and will have *kusala* merits.

Those who have proper attitude will think that because of their unwholesome actions in their previous lives they encounter unpleasant sight, sound, odour, taste and touch when they come across unpleasant sense objects.

They can overcome these bad results only by doing merit. They will contemplate in doing more meritorious deeds than before. Thus, having proper attitude they will not have dosa, domanassa. Instead they will have kusala dhamma.

Unmindfulness leads to akusala

When encountering good sight, sound, odour, taste and touch, there will be attachment *lobha tanhā* for those who do not practise mindfulness. This *lobha tanhā* is the root cause of *akusala dhamma*.

When meeting with unpleasant sight, sound, odour, taste and touch, there will be *dosa*, unpleasantness for those who do not practise mindfulness meditation. This *dosa domanassa* is the root cause of *akusala dhamma*.

Mindfulness leads to kusala

When meeting with pleasant sight, sound, odour, taste and touch or unpleasant sight, sound, odour, taste and touch if noted 'seeing' 'hearing' 'smelling' 'tasting' 'touching' those who have *vipassanā ñāna* foundation will be able to note at the precise moment of seeing, hearing, smelling, tasting, touching. Those who have reached *baṅgha ñāṇa*, will perceive the disappearance as they have noted. They will not have any attachment or unpleasantness *akusala* demerits. Instead, they will gain *vipassanā* merits.

If there arise pleasant or unpleasant cognizable objects in their mind - sensitivity and when thinking and planning occur, they will realize the disappearance of thinking and planning as they note them. Hence, instead of having akusala demerits because of lobha, dosa, they will gain vipassanā kusala merits.

Consequently, when the six sense base eye, ear, nose, tongue, body and mind are excited by sight, sound, odour, taste, touch and mind cognition either contemplate with a proper attitude or by being mindful in practising *vipassanā* let there be *kusala* merits.

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Pațțhāna Desanā- Adhipati Paccaya

(Predominance Condition)

Paṭṭhāna desanā is the most complete discourse on the causal relationship of mind and matter, nāma and rūpa. Scientists have specially accepted and confirmed this dhamma. Buddhist devotees and other literate should specially study this discouse.

Paṭṭhāna desanā is a difficult, profound and subtle discourse. It has been expounded with various interesting techniques for research intellectuals. Ancient sages have said that, among many scriptures paṭṭhāna is the most awe - inspiring and the most profound scripture.

Paṭṭhāna Desanā, briefly enumerated has 24 causal relations. Among them adhipati- paccaya is the third discourse. In adhipati- paccaya, adhipati is one word and paccaya is another word adhipati means predominance (chief) paccaya means causally related. Adhipatipaccayo means causal realation by way of predominance.

Adhipati- paccaya has been discoursed in two kinds. ārammaṇa adhipati and sahajata adhipati. Ārammaṇa adhipati means the six sense objects are given much attention which help to arise six viññāṇa by way of causal relation. It is similar to the causal relation of ārammaṇā paccaya. The only distinction is the high attentiveness, hence, only sahajāta adhipati will be made known.

In Adhipati - paccaya, adhipati factors are:

- 1. Chandā dhipati = predominant desire
- 2. Viriyā dhipati = predominant effort
- 3. Cittā dhipati = predominant consciousness
- 4. Vimanisā dhipati = predominant investigating wisdom

adhipati - paccaya dhamma arises in the continuity of consciousness of highly noble individuals, who have great determination to carry out things till they achieve their goal and also of individuals who are courageous and noble minded such as Buddhas-to-be. Paccaya is causally related means adhipati paccaya together with its mental concomitants is causally related by the force of predominance condition, subordinating and making it follow and by eleminating the power of other paccayas.

Adhipati Paccaya arises in the continiuity of consciousness of Buddhas-to-be

When chandā - dhipati (predominant desire) arises in the continuity of consciousness of Buddhas-to-be consciousness and mental concomitants (sampayuttakkhandā) arise in accordance with chandā (desire) to be a Buddha. Because of these desires, mind produced matters (cittaja rūpa) bodily and verbal behaviour occur. In accordance with his desire, his physical phenomenon, his bodily and verbal behaviour follow. Adipati, predominant chanda is causally related to (sampayuttakkhandhā), thought produced physical phenomenon by way of adipati paccaya.

When *viriyā* - *dhipati* (predominant effort) arises in the continuity of consciousness of *Buddhas*-to-be, consciousness and concomitants together with leading effort occur energetically each time when practising to be a *Buddha*. Because of these mental factors, mind - produced bodily and verbal behaviour actively arise and follow according to *viriya*. Predominent effort is causally related to mental concomitants and mind - produced matters by way of predominant condition.

When cittā - dhipati (predomiant consciousness) arises in the continuity of consciousness of Buddha - to - be, mental

concomitants together with leading consciousness occur in accordence with the plan of *citta* (consciousness) as the leader. Because of these mental concomitants mind - produced matter, bodily and verbal behaviour actively arise and follow according to the plan of *citta*. Thus predominant consciousness is causally related to mental concomitants and mind - produced matter by way of predominant condition.

When *vimamsa* (*paññā*) adhipati (predominent investigating wisdom) arises in the continuity of consciousness of *Buddhas* - to - be, mental concomitants *sampayuttakkhandā* together with *vimamsa* (*paññā*) arise which is specially known. Mind produced phenomena, bodily and verbal behaviour actively occur and follow the leader *vimamsa*.

Predominant investigating wisdom is causally related to mental concomitants and mind - produced matters by way of predominent condition.

Thus, the *Buddhas* -to-be are developing the ten perfections with four *adhipatis* and giving the five great sacrifices. Consequently, they were enlightened as *Buddhas*.

The occurrence of Adhipati - paccaya in the continuity of consciousness of vipassanā meditators

When meditators are practising for the attainment of *magga* phala, chandā- dhipati in their continuity of consciousness which arise together with their mental concomitants sampayuttakkhandā, mental constituents incline according to the intentions that arise. Physical phenomena that arises out of those mental constituents, bodily and verbal behaviour follow the chandā - dhipati. Hence, sampayuttakkhandā mind produced phenomena is causally related by way of predominance, adhipati - paccaya.

When meditators practising for the attainment of magga phala arise viriyā- dhipati in their continuity of consciousness, mental concomitants with viriyā dipati sampayuttakkhandā arise in accordance with viriyā as dhamma is practised. The mind - produced matter thereby, physical and verbal behaviour occur in accordance with the leadership of viriyā.

They always follow *adipiti viriya*. Thus (*sampayuttak - khandhā*) mind produced matter is causally related by way of predominance.

When meditators practising for the attainment of *magga* phala arise in their continuty of consciousness cittā - dhipati, mental concomitants sampayuttakkhandhā mental constituents arise inclining in accordance with leading consciousness. Mind produced matter physical and verbal behaviour follow cittā dhipati. Thus (sampayuttakkhandhā) mind produced matter is causally related by way of adhipati - paccaya, predominence.

When meditators practising for the attainment of magga pala arise vima misa - dhipati in their continuty of consciousness, the vima misa (paññā) mental concomitants (sampayuttakkhandhā) mental constituents also vima misa (paññā) specially knowing occur towords what has been known and occurs intentionally. The mind produced matter physical and verbal behaviour follow the leader vima misa. Thus vima misa (sampayuttakkhandhā) mind produced matter is causally related by way of adhipati paccaya, predominance.

Meditators practising vipassanā meditation

- must practise with *chandā dhipati*, genuine desire to attain *magga phala dhamma*.
- must practise with a sustained effort, viriyā dhipati.

- must practise with *cittā dhipati*, not being discouraged even when the noting is not good.
- must practise with *vimanisa dhipati* so as to attain. *vipassanā* ñāṇa (insight) step by step.

Thus, having the four *adhipati* and practising *vipassanā*, meditators will attain *magga phala dhamma* according to their perfections.

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Paṭṭhāna Desanā - Anantara Paccaya (Contiguity Condition)

Paṭṭhāna desanā is the most complete discourse on the causal relationship of nāma and rūpa.

Scientists have especially accepted and confirmed the discourse. Buddhist devotees and other literati should specially study and make a research.

Paṭṭhāna Desanā is a profound, difficult, delicate and subtle discourse. It has been discoursed in various interesting techniques for research intellectuals. Ancient sages have said that, out of many Buddhist scriptures paṭṭhāna scripture is the most awe-inspiring, the most difficult and profound.

Paṭṭhāna desanā has briefly enumerated twenty four paccaya. Out of the twenty four paccaya, anantara paccaya is the fourth to be expounded. In anantara paccaya, anantara is one word and paccaya is another word Anatara means - without break, paccaya means causally related. Anantarapaccayo means causally related by way of contiguity.

Causally related without any break means when the six sense objects excite the six sense doors such as eye, ear, nose, tongue, body and mind, there arise eye-consciousness, ear - consciousness, nose - consciousness, tongue - consciousness, body consciousness and mind consciousness.

When these consciousness arise, they continue mostly to arise seventeen times in succession without any break. In these seventeen times the preceding consciousness is causally related to the succeeding consciousness by way of contiguity.

These seventeen consciousness arising in succeession in $p\bar{a}li$ vocabulary is known as $v\bar{i}thi$ (process of consciounsess).

Only if one knows that the three factors, *kusala*, *akusala* and *aḥyākata* are included in *vīthi*, will one comprehend the seven causal relationships of *anantara- paccaya*. Hence, how *vīthi* arise will be shown briefly by simple syllables.

Ti Na Da Pa Ca Sam Nti Vu	Ja Ja Ja Ja Ja	Yum Yum
abyākata	kusala, akusala, abyākata	abyākata

Vithi occurs seventeen times in the eye-consciousness.

When visual objects come into contact with the eyesensitivity before the occurence of eye-consciousness one bhavanga-citta has previously passed. This bhavanga citta is known as (Ti) atīta- bhavanga. Then, moving on to another bhavanga- citta, it is known as (Na) bhavangacalāna (Life-continuum). Then bhavanga-citta is arrested. This is known as (Da) bhavanga- upaccheda (arrest of the life- continuum). Later, adverting consciousness of visual object occurs. This is known as (pa) pañca- dvāravajjana (five-door-adverting consciousness). Then consciousness of "seeing" occurs. It is known as (ca) cakkhu viññāṇa(eyeconciousness). Then occurs consciousness that accepts the visual object. This consciousness is known as (sam) sampațicchina (receiving consiousness). Subsequently, investigation of the visual object arises which is known as (nti) santīraņa (investgating consciousness). Then it decides whether the visual object is good or bad. This is known as (vu) vuitho (determining consciousness). These eight consciousness are abyākatas (neutrals).

Later seven consciousness enjoying the taste of the visual

object arise, which can yield good and bad effects. These are known as seven (javana) impulsive consciousness. They are of three categories, kusala, akusala and abyākata.

Having these *javana* consciousness, together with visual objects in mind, two kinds of consciousness arise known as (rum rum) tadarum (tadārammaṇa). These are only abyākatas (neutrals).

The most venerable Mahasi Sayadaw had written a motto, so as to memorize it briefly.

Motto: Bhavanga, adverting, perceiving and accept ing, investigation, decision, seven javana consciousness, and two tadārum.

In Bhavanga, there are three kinds, atita-bhavanga, bhavangasalana and bhavangupaccheda. Adverting is pancadvāra vijjāna. Preceiving, knowing is cakkhuviñnāna (eye-consciousness). Accepting is sampaticchana. Investigating is santīraṇa. Decision is vuṭṭhāna. Terminating and seven impulsive consciousness. Two tadarāmmaṇa is tadarāmmaṇa twice, altogether seventeen thought moments.

In Anantara paccaya, originated the three factors namely kusala, akusala and abyākata, and on these the seven times causally related conditions have been discoursed. That is why it is essential to distinguish kusala, akusala and abyākata in the seventeen vīthi citta.

Beginning with atīta- bhavanga up to, vuṭṭho, the eight-consciousness, are all abyākata. Two tadārammaṇa that occur after impulsive consciousness are all abyākata. In seven impulsive consciousness there are three catagories, kusala, akusala and abyākata. The impulsive consciousness of arahants are only abyākata. The remaining individuals' impulsive consciousness are kusala and akusala.

Seven points of how anantara paccaya is causally related in brief.

- 1. Kusala is causally related to kusala.
- 2. Kusala is causally related to abyākata.
- 3. Akusala is causally related to akusala.
- 4. Akusala is causally related to abyākata.
- 5. Abyākata is causally related to abyākata.
- 6. Abyākata is causally related to kusala.
- 7. Abyākata is causally related to akusala.

Seven points elaborated

- 1. Kusala is causally related to kusala means, in seven impulsive consciousness, the preceding kusala wholesome phenomena are causally related to succeeding kusala phenomena by way of contiguity. In Pāli- purimā purimā kusalā dhammā pacchimānam pacchimānam kusalānam dhammānam, anantara paccyena paccayo.
- 2. Kusala is causally related to abyākata means the ending kusala impulsive consciousness is causally related to the first tadārammaņa abyākata by way of contiguity.
- In Pali- Purimā, purimā, kusalā dhammā pacchimanam pacchimanam, abyākatānam dhammānam anantara paccayena paccayo.
- 3. Akusala is causally related to akusala means, in seven akusala impulsive consciousness the preceding akusala phenomena are causally related to the succeeding akusala phenomena by way of contiguity.
- In Pali-Purimā, purimā akusala dhammā pacchimānam, pacchimānam, akusalānam, dhammānam, anantara paccayena paccayo.
- 4. Akusala is causally related to abyākata means, the ending akusala impulsive consciousness is causally related to the first tadārum abyākata by way of contiguity.

In Pali-purimā purimā akusalā dhammā pacchimānam, pacchimānam, abyākatanam, dhammānam, anantara paccayena paccayo.

5. Abyākata is causally related to abyākata means, in all seventeen vīthi citta the preceding vibhatikiriyā abyākata citta are causally related to the succeeding vibhattikiriyā abyākata citta by way of contiguity.

In Pāli- Purimā, purimā, abyākata dhammā pacchimānam, pacchimānam abyākatanam dhammānam anantara paccayena paccayo.

6. Abyākata is causally related to kusala means, vuṭṭho-abyākata is causally related to the first kusala impulsive consciousness by way of contiguity.

In Pāli- Purimā, purimā, abyākata dhammā pacchimānam, pacchimānam, kusalānam dhammānam, anatara paccayena paccayo.

7. Abyākata is causally related to akusala means, vuṭṭho abyakata is causally related to the first akusala impulsive consciousness by way of contiguity.

In pāli- Purimā, purimā, abyākatā dhammā pacehimānam, pacchimānam, akusalānam, dhammānam, anantara paccayena paccayo. Consequently, kusala is to kusala and kusala is to abyākata making it two times; akusala is to akusala and akusala is to abyākata making it two times, abyākata is to abyākata, abyākata is to kusala and abyākata is to akusala making it three times, altogether seven times, causally related by way of anantara paccayā contiguity.

At the beginning of Anatara- paccaya pāli cakkhu viññāṇa dhātu tam sampayuttakā ca dhammā manodhātuyā tam sampayuttakānañca- dhammānam anantara paccayena paccayo etc. being discoursed mean (cakkhu- viññāṇa)

eye- cousciousness and (sampayuttakkhandhā) mind constituents are causally related to (mano-dhātu) mind-elements which is known as pañcādvāravajjan and (sampayuttakkhandhā) mind constituents by way of contiguity.

The banefactors have been discoursed thus, to expound the seven points in elaboration that are causally related by way of contiguity.

After the discourse on the seven main factors in elaboration anantara paccaya the Buddha summarized them at the end of pāli. Yesam, yesam, dhammānam anantarā ye, ye dhammā uppajjanti etc. It is to enable one to learn how preceding mental constituents being causally related immediately to the succeeding phenomena by way of contiguity.

Samanantara- paccaya is identical with anantara- paccaya causally relationship or conditionality. Hence, an article on samanantara paccaya is omitted.

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Pațihāna Desanā- Sahajāta Paccaya (Co-nascence Condition)

Paṭṭhāna Desanā briefly enumerated has twenty- four paccaya modes of conditionality. Out of the twenty four paccaya, sahajāta paccaya is the sixth discourse. In sahajāta paccaya, sahajāta is one word and paccaya is another word. Sahajāta means arising together or simultaneously and paccaya means causally related.

Those who study *paṭṭhāna desanā* must first and foremost comprehend the *pāli* vocabulary, *paccaya* and *paccayuppan*, which are cause and effect. The cause mostly occurs first or in precedence and the effect occurs later or in succession.

In the discourse about the causal relationship of *sahajāta* paccaya the cause and effect phenomena are not preceding and succeeding but occur simultaneously. It is vivid only in the $\tilde{n}\bar{a}na$ (wisdom) of the Omniscient *Buddha*. It is not vivid in the wisdom of ordinary people. That is why scriptural teachers have given examples to make it vivid.

For example, when a candle is lighted as soon as the candle is lit, light appears simultaneously and the light continue to exist. In the same way *sahajāta- paccaya* causes other phenomenon to arise simultaneously and also to exist. It is not preceding or succeeding, but causes to co-exist simultaneously.

Sahajāta paccaya dhamma is briefly four namakkhandha which are (89) citta and (52) cetasika (mental factors) (4) physical elements which are pathavī, apo, tejo, vāyo and hādaya vatthu rūpa. They arise in one's as well as other's mind continuity. While you are reading if you can

contemplate the above *dhamma*, you will comprehend better.

Six ways of causal relationship

- 1. Nāma and ñama are causally related to one another
- 2. $R\bar{u}pa$ and $r\bar{u}pa$ are causally related to one another
- 3. Nāma rūpa and nama rūpa are causally related to one another
- 4. Nāma is causally related to rūpa
- 5. $R\bar{u}pa$ is causally related to $r\bar{u}pa$
- 6. Rūpa is causally related to nāma
- 1. *Nāma* and *nāma* are causally related to one another means, *paccaya nāma dhamma* is causally related to *paccayuppana nāma dhamma*.

In Pāli- Cattārokhandā arūpino aññamaññam sahajāta paccayena- paccayo.

In accordance with cattārokhandhā arūpino there are (4) namakhandhā which are (52) cetasika. They include vedanā cetasika which is vedanakkhandhā, sañña cetasika which is saññakkhandhā and other cetasika which is sañkhārekkhandā. With (89) citta which is viññānakkhandhā, they make (4) nāmakkhandhā.

Aññamañña is causally related to one another-

If vedanakkhandhā is the causal paccaya saññakkhandhā, saṅkhārakkhandhā, viññānakkhandhā are effects on resultant paccayuppana dhamma. When saññakkhandhā, saṅkharakkhandhā and viññānakkhandhā are causal paccaya, vedanakkhandhā is the resultant paccayappana dhamma.

When vedanakkhandhā, saññakkhandhā are causal paccaya phenomena, sañkharakkhandhā, viññakkhandhā are resultant paccayupana phenomena when sankharakkhandhā and viññanakkhandhā are causal

pacaya vedanakkhandhā and saññakkhnadhā are resultant paccayuppana dhamma.

Thus nāmakkhandhā (4) factors becoming paccaya and paccayupan in turns is known as aññamañña causally related to each other.

2. $R\bar{u}pa$ (physical phenomenon) is causally related to $r\bar{u}pa$ (physical phenomenon) means causal phenomenon is causally related to the resultant paccayukpan phenomena that is causally related to each other.

In Pāli- Cattāro mahābhūtā aññamaññam, sahajāta paccayena paccayo, cattāro mahābhūta = (4) great elements "Pathavī, āpo. tejo. vāyo" (earth, water, heat, motion)

Aññamaññan causally related to each other means- pathavī is the causal paccaya, āpo, tejo, vāyo are resultant paccayuppanna phenomena. When āpo, tejo and vāyo are causal paccaya, pathavī is the resultant paccayuppanna dhamma. If pathavi and āpo are causal paccaya; tejo and vāyo are the resultant paccayuppanna dhamma. When tejo and vāyo are causal paccaya, pathavī and āpo are resultant paccayupanna dhamma.

Thus, the four *mahābhūta* elements becoming *paccaya* dhamma and *paccayuppanna dhamma* in turns is known as *aññamañña*, causally related to each other.

3. Nāma rūpa and nāma rūpa are causally related to one another.

Paccaya dhamma pañchavokara conception (in the mother's womb) namakkhandā cause hādaya-vatthu corporeal phenomenon, causal resultant: paccayuppanna pañchavokarā conception namakkhandhā and hādaya-vatthu to arise are causally related to each other.

In Pāli- Okkantikkhane nāma- rūpan Aññamaññan sahajāta paccayena paccayo

In nāmarūpam, according to nāma, panchavokarā paṭisante namakkhandhā arises. Occording to rūpan hādaya vatthu, rūpa arises.

Aññamaññam causally related to each other means, pañchavokāra paṭisante namakkhandhā is the cause. If it is paccaya dhamma, hādaya vatthu is the resultant paccayuppanna dhamma. If hādaya vatthu is the causal paccaya, pañchavokāra paṭisante nāmakhandā is the resultant paccayuppanna dhamma.

Thus, panchavokāra paṭisante namakkhandhā and hādaya vatthu becoming paccaya and paccayuppanna in turns is known as aññamañña, causally related to each other.

4. Nāma, is causally related to rūpa-

Mind and mind constituents exist in your *santāna* together because $r\bar{u}pa$ dhamma is caused by the mind, which are causally related in *Pali*-

Citta cetasika dhammā samuṭṭhānānam rūpānam sahajāta paccayena paccayo

According to citta cetasikā dhammā rūpa is caused by (75) nāma, and (52) mind constituents. According to pali citta samuṭṭhanānaṁ rūpānaṁ walking, standing, sitting, lying down are caused by these mind constituents.

This factor is one of the objects of noting for the *vipassanā* meditators.

Yogīs who have reached paccaya pariggaha ñāṇa when intending to walk while standing, the intention to walk first and foremost arises, the yogis must note 'intending to walk', 'intending to walk'. Noting this way is noting the phenomena of citta and cetasikā in accordance with citta cetasikā dhamma.

Due to the intention to walk, cetasika mental constituent

to the phenomena of mind produces matter the walking action occurs. The yogi has to note these action as 'walking', 'walking'. Noting thus, is in accordance with (citta samuṭṭhānanani rūpānani) noting cittaja corporeal phenomena.

In "Standing " "Sitting" "Lying" postures noting the intention to stand, to sit and to lie down are noting mind and mind constituents in accordance with *citta cetasika dhammā*. By noting physical behaviours such as standing, sitting and lying are being mindful of mind produces matter in accordance with *samuṭṭhānānami rūpānami*.

5. Rūpa is causally related to rūpa. The causal paccaya of four physical elements are causally related to the resultant, paeccayuppana upādā rūpa.

In Pali, mahābhūtā upādā rupānani sahajātā paccayena paccayo

Pathavī, apo, tejo, vāyo are four mahābhūta. In accordance with upādā rūpānani are these (24) upadā rūpa.

The (4) *mahābhūtarūpa* phenomena are causally related to (24)*upādā rūpa*, but the (24) *upādā, rūpa* are not causally related to the (4) *mahābhūta rūpa*. Hence, though corporeality is related to corporeality, they are not corelated (aññamañña) to one another.

For example, the four *mahāhūta* are like a tree, the 24 *upādā rūpa* are like the shade of a tree. Though the tree can cause a shade, the shade cannot cause a tree. Therefore, they are not co-related.

6. Rūpa is causally related to namā.

Causal paccaya hādaya vatthu, corporeal phenomena being causally related to resultant paccayupana pañcavokāra it is causally related only at the moment of conception, but not at pavatti which is explained in the 3rd factor.

In Pāli, Rūpino dhammā arūpīnam dhammānam kiñcikāle sahajāta paccayeana paccayo, kiñcikāle na sahajāta paccayena paccayo.

According to Rūpino dhammā, hādaya vatthu is corporeality. In accordance with arūpīnam dhammānam pañcavokāra is nāmakkhandhā conception.

In *kiñcikāle sahajāta paccayena paccayo*, in accordance with in *kiñcikāle* it is the time for conception, and at that time, it can be causally related.

In kiñcikāle na sahajāta paccayena paccayo, in accordance with kiñcikāle it is the time of pavatti. It is not causally related at that time.

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Happiness in *Lokiya* (The mundane world)

Buddhist devotees wish to live happily in the mundane world before reaching the supramundane world. *nibbāna* peace. They also wish to attain *magga phala nibbāna*, the supramundane world very much.

That is why *Buddha* had discoursed on happiness in the mundane world as well as in the supramundane world. Among many factors of happiness in the mundane world, *Buddha* had discoursed on four factors of happiness in the mundane world so as to make oneself and others happy.

- 1. Mettā loving kindness for the well being of others.
- 2. Karunā having compassion for those who are suffering
- 3. *Muditā* delighting or having sympathetic joy and revering others who are better off than oneself
- 4. *Upekkhā* having a balanced mind or equanimity for the poor and the rich

These four factors of happiness in the mundane world concern multitudes of beings (paññati). That is why, those who wish to practise these four factors must practise them whenever they meet all kinds of beings by having mettā, karuṇā, muditā and upekkhā.

Those who wish to practise the four factors in the mundane world must do so whenever they come across people who have the same status, who are inferior or who are better off. Those who can practise *mettā*, *karuṇā*, *muditā* and *upekkhā* with people from the three strata will not only gain merit but also be happy physically and mentally.

Devoid of mettā causes competition.

When you meet with people who are of the same status you will wish to compete if you are not in the habit of practising *mettā*. "I am as good or as competent as him, why should I care for him which is pride or conceit that leads to *akusala* demerits."

Motto: Where there's no practice of *mettā*There will be competition in your mind.

Three kinds of mettā that increases happiness

That is why, when you meet with people who are of the same status, bear in mind that they also wish to be happy physically and mentally just like yourself. Hence radiate *mettā* 'May they be happy in body and mind'. By practising *mettā* you will gain *manokamma* (mental) *kusala*, merit. Having a good and noble mind you yourself enjoy peace and happiness physically and mentally.

Motto: If of the same status,

Bear mettā in your mind.

When meeting with people having the same status you are to talk about their well-being. When meeting them while going on a journey you might direct them the safeway and the appropriate time with loving kindness (mettā).

When people with the same status come to your place or house, welcome them, greet them, and tell them, 'do come', 'do sit down' and so on with *mettā*, loving kindness. In this manner, by talking to them kindly, you gain *vacīkamma* (verbal) merit and because you have spoken well you become happy physically and mentally.

Motto: If of the same status, Have *mettā* in your speech.

When there are things to carry out for people having of the same status carry out with $mett\bar{a}$. loving kindness. When

people of the same status come to your place or home you must give a warm welcome, by arranging places to stay and by preparing food and drinks for them. Thus, by carrying out for the comfort and welfare, you gain $k\bar{a}yakamma$ (physical) $mett\bar{a}$ and kusala, merit. Because of your good behaviour you become happy physically and mentally.

Motto: If of the same status

Have *mettā* in your action.

Devoid of *karuṇā*, causes cruelty.

When meeting with people inferior to you, you tend to be creul to them if there is no *karuṇā* in your heart. You might belittle them verbally, physically ill- treat them and oppress them by law. Ill- treating and oppressing in *pāli* is *vihinīsa*, an unwholesome *akusala*, demerit.

Motto: Where there is no karunā

There will be cruelty in your mind

Three kinds of $karun\bar{a}$, increases happiness.

When meeting with less fortunate, inferior and poor people, you must have *karuṇā* in your mind, desiring to remove their troubles.

The poor and the destitutes are those who had done very little merit in their past lives. They too desire to be free from poverty and troubles. According to their desires, 'may they be free form all their troubles'. Keeping this in mind you must cultivate pity and *karuṇā* for them.

In this manner when you have *karuṇā*, compassion in your mind continuity, you gain *manokamma* (mental) *karuṇā* merits. Due to this noble mind, you become happy and peaceful in body and mind.

Motto: If of inferior status, Bear karunā in your mind When speaking to those inferior to you, you must explain to them so that they may be free from poverty and tell them what they should say and do so that they may gain merit and be free from poverty and all their troubles.

Thus, speaking to them kindly so that they would be free from poverty and all their troubles, you gain *vacīkamma* (verbal) *karuṇā kusala* merits. Due to these good words you become happy and peaceful physically and mentally.

Motto: If of inferior status Have karunā, in your speech.

When occasions arise for you to help poor people, who are less fortunate than yourself, you must show kindness in your behavior such as giving them medical treatment preparing food, feeding and so on.

In this way, because you have helped them physically to alleviate their troubles, you have gained *kāyakamma* (physical) *karunā kusala* merits. Since you have done good deeds with your action you become happy and peaceful physically and mentally.

Devoid of *muditā*, causes jealousy

When you come across people who are better off than you are, if you cannot have delight in other people's fortune, you will become envious and jealous and have *akusala*, demerit.

Motto: If $mudit\bar{a}$ is not cultivated There will be jealousy and envy in your mind.

Three kinds of muditā increases happiness.

When about to meet and actually meet—people who are better off than you are, you must contemplate that these people are rich and prosperous because they—had done lots of meritorious deeds in their previous lives and so on.

Thinking of their noble deeds, you must have manokamma (mental) muditā in your mind.

Motto: Bear *muditā* in your mind, If of superior status.

When meeting with those who are better off than you are, you must tell them that due to their special merits in their past lives that they are prosperous in this life. Telling them, also, 'May you be rich and properous in your future lives'and so on. Because you have spoken thus, both you and others will become happy and gain *vacīkamma* (verbal) *kusala* merit.

Motto: If of superior status, Have *muditā* in your speech.

When ever occasions arise for you to do things for those who are better off than you are, you must bear in mind their good and noble characters and carry out things delightfully. Beccause you can do things in a delightful manner, both you yourself and others whose desire have been fulfilled will become happy and gain *kāyakamma* (physical) *kusala* merits.

Motto: If of superior status, Have muditā in your action

Devoid of upekkhā causes anxiety.

When meeting with people who are better off and meeting with people who are poor and in trouble you will become worried and anxious if you do not cultivate *upekkha*. You will worry whether their riches last long and that they will get into trouble. Meeting with poor people you will worry whether they will be poor their whole lives and that they will never be free from poverty and so on. These thoughts might worry you and become anxious, anxiety or worry is a kind of bad *akusala*.

Motto: If there is no *upekkha*, There will be worry and anxiety

That is why, when you cannot cultivate *muditā* for the rich and *karunā* for the poor, you must keep in mind that the rich had done wholesome deeds in their past lives and hence they have reaped a good harvest and also that the poor and those in trouble had done unwholesome deeds in their previous lives. Because of their unwholesome *kamma* they are poor and in trouble. To have equanimity *(upekkhā)* for the rich and poor, you must cultivate *kammassakā upekkhā*. Because of this practise you will be free from worry and anxiety and gain *kusala*, merits.

Motto: The poor and the rich, These two are due to kamma

Good men and women who are in *lokiya* the mundane world, when meeting with people, desiring their welfare must have loving kindness *mettā*; compassion, *karuṇā* for the poor; and sympathetic joy, *muditā* for the rich. You must also have a balanced mind, *upekkhā* for the rich and the poor, the four *brahma cariya dhamma* (noble practice). These good men and women will have happiness physically and mentally in *lokiya* the mundane world.

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Four Factors to Realize Nibbāna

Comprehending the sufferings of the rounds of samsarā, all Buddhists wish to be free from those sufferings, and realize the bliss of nibbāna. Those who wish to attain the bliss of nibbāna must comprehend four dhammās. in one's continuity of consciousness, discerning knowledge, abandonment, cultivation and realization: Only then, will they attain nibbāna.

Therefore, *Buddha* had pointed out the four factors for those who wish to be liberated from the sufferings of the rounds of *samsarā* and to reach the bliss of *nibbāna*.

The four factors are:

- 1. Pariññeyya = dhamma that must be discerned.
- 2. $Pah\bar{a}tabba = dhamma$ that must be abandoned.
- 3. $Bh\bar{a}vetabba = dhamma$ that must be cultivated.
- 4. Sacchikātabba = dhamma that must be realized.

1. Pariññeyya Dhamma

In one's consciousness and in others, rūpa upādānakkhandhā, vedanā upādānakkhandhā, sañha upādānakhandhā, viññaṇa upādānakhandhā, viññaṇa upādānekhandhā, are five factors. These five upādānekhandhās must be discerned and comprehended.

These five upādānakkhandhās occur when : eyesensitivity, ear- sensitivity, nose- sensitivity, toungesensitivity, body- sensitivity and mind- sensitivity the six sensitivities are contacted by the six sense objects, viz sights, sounds, odours, taste, touch and mind- objects, that is at the moments of seeing, hearing, smelling, tasting and thinking or planning.

Occurance of five upādānakkhandhā while seeing-

- 1. At the moment of seeing eye sensitivity and visual object are *rūpa upādānakkahandhā*.
- 2. Sensation of good and bad seeing is vedana upādānakkhandhā.
- 3. Perception of the object is sañña upādānakkhandhā.
- 4. Making an effort to see and reflecting are sankhāra upādānakkhandhā.
- 5. Consciousness of seeing is vīññaṇa upādānakkhandhā.

These five *upādānakkhandhā* must be discerned and comprehended at the moment of seeing. It will be known, when practising *vipassanā* meditation.

At the moment of hearing, smelling, eating, touching, thinking or planning five *upādānakkhandhā* arise as in seeing. These five *upādānakkhandhā* must be discerned and comprehend -ed. It will be known while practising *vipassanā* meditation.

2. Pahātabba Dhamma

Avijjā and Tanhā are the original causes of samsarā sufferings.

Arising of Avijjā

Avijjā means not knowing the arising and passing or dissolution while seeing, hearing, smelling, eating, touching and thinking. Not knowing that they are suffering and oppressing they think that they are permanent, good and pleasant. Wrongly knowing thus, is *moha*, (delusion).

Abandoning avijjā by vipassanā meditation

In practising *vipassanā* meditation when *bhanga nāṇa* is attained while noting seeing, hearing, smelling, eating, touching, or planning, the dissolution of the noting- mind as well as the noted-object is perceived. Comprehension of impermanace *(anicca)* suffering *(dukkha)* and non-self *(anatta)* is achieved. Thus, knowing rightfully, *avijjā*

no longer arises. That is how avijjā is abandoned by vipassanā meditation.

Arising of Tanhā

Tanhā means thinkings that visible objects, sounds, odour, taste, touch, and mind-objects are pleasant and becoming attached and desirous.

Abandoning tanhā by Vipassanā Meditation

In practising *vipassanā* meditation and when *bhanga-ñāna* is attained visual objects, sound, smell, taste, touch and mind- objects dissolve as one notes 'seeing' hearing' 'smelling' 'tasting' 'touching' and 'thinking' together with the noting mind. Perceiving the dissolution, one realizes it as oppressing and is nothing but *dukkha*. Realizing this there is no more attachment. Hence, *tanḥā* has been abandoned by *vipassanā* meditation.

3. Bhāvetabba Dhamma

To abandon akusala dhamma originating from avijjā and tanhā, samatha and vipassanā must be cultivated.

Akusala dhamma originating from avijjā and tanhā can be abandoned by samatha. However, it can only keep them away by vikkhambhana pahāna but not abandon it totally.

Vipassanā meditation can abandon akusala dhamma originating from avijjā and tanhā at every noting by way of tadangapahāna.

As vipassanā - ñāṇa or insight matures, the meditator attains magga - ñāna. Magga - ñāna can abandon akusala dhamma originating from avijjā and tanhā entirely by way of samuccheda pahāna (vimutti).

That is why, those wishing to abandon *akusala dhamma* originating from *avijja* and *tanhā* entirely must practise *vipassanā* meditation which embodies *magga* - *ñāṇa*.

4. Sacchikātabba Dhamma

The bliss of $nibb\bar{a}na$ can be attained by $magga\ phala$ - $n\bar{a}na$. To attain $magga\ phala\ n\bar{a}na$ one must practise $vipassan\bar{a}$ meditation which embodies $magga\ -\ n\bar{a}na$. When one attains $magga\ -\ n\bar{a}na$, one will attain the bliss of $nibb\bar{a}na$.

Keeping samatha, as the basic factor and noting every precise moment in practising vipassanā meditation is bhāvetabba. Bhāvetabba can achieve pareñneya, discerning five upādānakkhandhā, pahātabba, abandoning avijjā and taṇhā and sacchikātabba, realisation of nibbāna.

Motto: Cultivate, discern, abandon and practise, By being mindful at the precise moment; These four must be rightfully known.

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Ovādakathā (1354 ME) 1992 by Saddhammaramsī Sayadaw

Ovāda speech has been given at every annual meeting of Saddhammaramsī Services Organization. This year, I shall give ovāda speech briefly.

Those who have come to attend this meeting include those who have every intention to carry out for the developement of the yeiktha and also those who are already carrying out for the developement of the yeiktha.

Those who will carry out for the developement of the yeiktha will be able to do so for long only if they have *dhammā* leading to the development.

Qualities these people must have in carrying out for the development of the yeiktha are:

- 1. *Mettā* = loving kindness for the well being of others.
- 2. $Karun\bar{a}$ = having compassion for those who are suffering.
- 3. *Muditā* = delighting or having sympathetic joy and revering others.
- 4. $Upekh\bar{a}$ = having a balanced mind or equanimity for both the rich and the poor.

Members, disciples and those who are working for the yeiktha to flourish, must possess these four cardinal virtues. Because you have been endowed with these virtues and have worked for the development of the yeiktha, the yeiktha has been thriving.

Members and disciples who will work for the future developement of the yeiktha, must always have these four cardinal virtues, *mettā*, *karunā*, *muditā* and *upekhā*.

If however, you do not have these four cardinal virtues, though you may work for the prosperity of the yeiktha, it will deteriorate. That is why, all members and disciples must always possess these four cardinal virtues.

1. Carry out with mettā

Members and disciples of Saddhammaramsī Yeiktha. must treat monks and yogis rich or poor who come to the yeiktha without any discrimination and with loving-kindness so as to help them attain noble *dhamma*. Also donors who come to the yeiktha must be treated well with *mettā* so as to help them gain merit.

2. Carry out with karunā

Members and disciples of Saddhammaransī Yeiktha must treat poor monks and yogis who come to the yeiktha, without discrimination and with *karuṇā*, so as to help them attain noble *dhamma*. One must also treat with *karuṇā*, donors who are poor but have *saddhā* so as to help them gain merit.

3. Carry out with muditā

Members and disciples of Saddhammaramsī Yeiktha must treat noble and well-off monks and yogis who come to the yeiktha with sympathetic joy so as to help them attain noble *dhamma*. One must also treat rich donors who come to the yeiktha with *muditā*, delight so as to help them gain merit.

4. Carry out with upekkhā

Members and disciples of Saddhammaran's Yeiktha, must treat monks and *yogis* and also donors, rich or poor who come to the yeiktha with *upckkhā*, equanimity.

1. Have mettā if of the same status

When people who are of the same status come to the

yeiktha, one may wish to compete if one does not have *mettā* in one's consciousness. That is why, when people of the same status come to your yeiktha, as soon as you hear about them or see them, one must cultivate *mettā*, "may they be peaceful physically and mentally, may they be free form harm." You must also make them comfortable physically and verbally.

Motto: If of the same status bear *mettā* in your mind If of the same status have *mettā* in your behaviour.

If of the same status have $mett\bar{a}$ in your speech.

2. Have karunā if of inferior status

When poor and unfortunate people come to the yeiktha one might wish to belittle them if one does not have *karuṇā*, sympathy in your consciousness which is wholesome (*vihimsa*). That is why, as soon as one hears about them or see them one must cultivate *karuṇā*," may they be free from poverty" and help them physically and verbally to be free from trouble.

Motto: If of inferior status bear karunā in your mind. If of inferior status have karunā in your behaviour.

If of inferior status have $karun\bar{a}$ in your speech.

3. Have muditā if of superior status

When people who are superior, nobler and richer come to the yeiktha one might become jealous and envious ($iss\bar{a}$) which is unwholesome, if one does not have $mudit\bar{a}$ in your consciousness. That is why, as soon as you hear about them or see them you must cultivate $mudit\bar{a}$ 'May they be rich and prosperous as they are with joy and delight. One must also behave and speak with joy and delight.

Motto: If of superior status bear muditā in your mind. If of superior status have muditā in your behaviour.

If of superior status have *muditā* in your speech.

4. Carry out with upekkhā

When rich and poor people come to the yeiktha, if one does things for the rich but does not do anything for the poor there will be *(chandāgati)* for the love of the rich and having no love for the poor, *(dosāgati)* which are both unwholesome.

That is why, when the rich and poor come to the yeiktha, one must bear in mind that they are rich and poor in this present life according to their *kamma*, wholesome deeds done in their previous lives. All beings have only *kamma* as their possession. Hence, one must first and foremost practise equanimity, *upekkhā* for both the poor and the rich.

Motto: The rich and the poor Their root cause is kamma

Consequently, as you have listened to the four brahmavihāra dhamma or the four cardinal virtues and practise accordingly, the yeiktha will thrive and flourish. Because you have listened to the discourse may you attain easily and swiftly noble dhamma as you have aspired.

Sadhu!... Sadhu!... Sadhu!

* * *

Facts about Dreams

With the exception of arahants everyone has dreams more or less. When you have dreams you naturally wish to know whether a particular dream will give benefits or ill - effects, whether it will be true or not.

Thus, anxious to know, you will ask elderly people who have general knowledge. Old people who have general knowledge and experience will respond accordingly. They answer just to satisfy the enquirers. But to be able to answer precisely which dreams are good, which are not, which will come to pass and which will not, there are extremely few persons who can give exact answer which dreams will come true.

To be able to know about dreams with reference to the five kinds of dream, dreamt by the *Bodhisatta*, the four factors together with the cause of dreams, the advantages and disadvantages, whether true or not; whether it is *kusala* or *akusala* or neither *kusala* nor *akusala*, *abyākata*, whether it will give benefit or not, have been pointed out by commentators.

The five exceptional dreams dreamt by the Bodhisatta are:-

Gotama Bodhisatta had five exceptional dreams on the night of 14th waxing day of (Vesakha), Mahā Era (103)

- 1. He slept on the entire earth which became his noble bed.
- 2. He slept on the noble bed, *himavantā* mountain as his pillow.
- 3. He slept resting his left arm on the edge of the eastern ocean of the universe (cakkāvaļhā).

- 4. He slept resting his right arm on the edge of the western ocean of the universe (cakkāvaļhā).
- 5. He slept resting both his feet on the edge of the southern ocean of the universe (cakkāvaļhā).

(Am-2/209)

Four factors that cause dreams

Commentators have pointed out that there are four factors that cause dreams.

- 1. Dhātukkhobhato = because of disturbance of elements
- 2. Anubhūta pubbato = because of past experiences
- 3. Devatopasamhārato = because of the power of devas
- 4. Pubbanimittato = as a prognostic sign (pubbanimitta)
- 1. Dreaming because of disturbance of elements means that those who dream due to the disturbance of gall elements, have a variety of nightmares. They dream as though falling from a high hill, flying across the sky fearfully; being chased by wild animals such as elephants, horses, lions, tigers and other frightful animals or being chased by scoundrels or rascals.

Some people have nightmares like ogres or ghost pulling them or pressing them or squeezing their necks or throats etc. Although they try to struggle they could not do so neither could they shout for help. Their voice would not come out.

Sometimes, because they shout with all their might due to fright, frightful voices would come out. Only when those around wake them up, will they become relieved. People say that they are being possessed by ogres. In reality, this happens due to the disturbance of the elements.

Elements are disturbed when food that one has taken does not agree or because of medicine that does not agree has been taken or when the bed is uneven. These frightful dreams due to disturbance of elements will not come true in the future. Hence, they are not true.

Those who are in the habit of having dreams due to the disturbance of elements should not eat heavy food before going to bed. They should also abstain from taking medicines which have strong effects. They should not also sleep on uneven and unclean beds.

2. Dreaming due to past experience means - dreaming of things beautiful and pleasant or things frightful and unpleasant that you have seen before; pleasant and unpleasant sounds that you have heard before, different tastes of food that you have eaten before. You dream as though you are seeing, hearing and eating those things.

Dhamma lecturers and instructors who give dhamma discourses dream that they are giving dhamma lectures and giving instructions. Sayadaws who teach their pupils also dream that they are teaching their pupils. Those who are in the habit of listening to dhamma discourses also dream that they are listening to dhamma discourses. These dreams are due to the past experiences.

Those who have been to the most sacred pagodas also dream that they are worshipping the sacred pagodas. Office workers who take interest in their work will be working in their dreams. School teachers will also be working in their dreams. Merchants and jewellers will also be buying and selling goods in their dreams. They all dream because of their past experiences.

Hunters and fishermen, according to their occupation will be killing animals and fishing in their dreams. Robbers and thieves, according to their livelihood will be looting and stealing in their dreams. Those who are in the habit of committing adultery will be committing adultery in their dreams. Those who earn their living by foul means such as doing and selling imitation goods will also be imitating and doing dishonest things in their dreams. Those who drink and take intoxicants will be drinking and taking intoxicants in their dreams. These dreams are due to their past experiences.

They are re-thinking and remembering their past experiences. Because they will not happen in the future these dreams are not true.

3. Dreams due to the power of *devas* means that as the *devas* wish for the well being of those they love they give those who dream, various dreams, with their power. *Devas* with hatred and wishing ill give dreams with their power to cause misery.

If the *devas* love and wish to give benefits direct to them they give dreams so that they gain benefit if things are done accordingly. Yet, when their dwellings such as big trees and buildings were destroyed they give dreams due to their anger and hatred and there would be bad results.

Bad results due to bad dreams given by devas.

Long ago, there lived an old monk in Ceylon (now Srīlankā) in Nāga monastery at Yohana. This monk fell the kangaw tree without getting permission from the *sanghā*. The guardían spirit of kangaw tree was angered and gave a dream to cause misery to the monk.

For the first time, the guardian spirit of the tree gave a dream that came true and made the monk believe in him. But at the second time, it tried to puzzle the monk so as to cause mischief.

In the second dream, the guardian spirit told the monk that his devotee or disciple, the king would die on the (7th) day. The elder monk believing in his dream related to the courtiers who became grief - stricken and wept.

When the king asked what the matter was, the courtiers

replied that they were weeping because the old monk had said that the king would die after seven days.

The king counted the days and waited till the (7th) day. But since nothing whatsoever happened the king ordered his men to cut off the hands and legs of the old monk because he had said things wrongly. Because the guardian spirit of the tree had given a dream wrongly and unbeneficially the old monk had to suffer.

Dreams given by *devas* due to love can be true but those given through hatred and ill- will cannot be true.

The movement of the devas' dwellings.

When there are trees or places built for guardian spirits near your construction site and you know that there are spirits you must extend *mettā* and ask them to move or give them other places.

You must plead them and say it aloud 'oh, *devas*, please move from this tree to such and such a tree or from this shrine to a new one.'

When you have no other tree or shrine to offer, tell the spirits to go to *catumahārājika* kings of the *devas* and ask them to give them some places. Also, plead the *deva* kings to give places to the spirits.

4. Dream due to fore-going-signs (pubbanimitta) that will come true means that because of the power of kusala kamma, the benefits that will be gained are dreamt as foretelling pubbanimitta or because of the power of akusala kamma, bad results will be dreamt as pubbanimitta. Thus, these dreams are forerunners of good or bad karmic results.

People who have dreams have *kusala kamma* and *akusala kamma* in the past. Among these, the first impulsive *kusala kamma* and *akusala kamma* give benefits in the present

life. Otherwise, they can no more give results in future existences, they have become ineffective.

The (7th) impulsion kusala kamma and akusala kamma give benefits in the second life. If they do not have a chance to give results, they also become ineffective.

The middle five impulsion kusala kamma and akusala kamma give results from the 3rd existence till the attainment of nibbāna. Among these two kusala and akusala impulsions when the middle impulsion is about to give good results, those who have done kusala kamma will have dreams giving good results as fore-going-signs (pubbanimitta).

Those who have done *akusala kamma* will have dreams giving bad results as fore-going signs that will come true.

These kinds of dreams will surely come true. Reaping good results due to *kusala kamma* and receiving punishment due to *akusala kamma* will certainly take place. That is why, dreams due to *pubbanimitta* are true.

In the *Maha Era* (103), on 14th waxing day of Kason (*Vesakhā*) after midnight, nearing dawn, *Gotama Bodhisatta* had five exceptional dreams. In having these dreams-

- 1. The dream that the *Boddhisatta* had, was that the entire earth became his noble bed and he slept on it. He had this dream as a fore-going-sign that he would become an incomparable one, the true king of *dhamma* in the whole universe.
- 2. The dream that He slept with the *himavantā* mountain as His pillow is a fore-going-signs that He would attain *sabbaññuta*, the omniscient wisdom.
- 3. The dream that He slept with His left arm resting at the edge of the eastern ocean of the universe was also dreamt.

- 4. The dream that He slept with His right arm resting at the edge of the western ocean of the universe was also dreamt.
- 5. The dream that He slept with both His feet resting on the edge of the southern ocean of the universe was also dreamt.

All these dreams are fore-going-signs that He would deliver *Dhamma Cakka Pavatthana Sutta* to the five Ascetics, *Pañcavaggī* and 18 Crores of *devas* and *Brahmas* on the fullmoon day of Waso, *Maha Era* 103.

(Am/ttha - 3/74)

These kinds of dreams dreamt by the *Bodhisatta* cannot be dreamed by *lokiya* human beings; kings ruling countries; universal monarchs; and even by *aggasāvaka* and *pacceka Buddhas-sammāsambuddhas*. They can be dreamt only by *Bodhisattas* who are on the verge of attaining enlightenment as *Buddhas*.

Those who have and do not have dreams.

Arahats who have entirely eradicated hallucinations (vippallāsa) will not have dreams. Sotāpanna, sakadāgāmi and anāgāmi have eradicated some of the vippallāsa dhamma. Hence, they rarely have dreams. But puthujjanas who have not eradicated vippallāsa dhamma will have all kinds of dreams.

Only when *vippallāsa dhamma* is annihilated, can one become an *arahat*. Only after attaining arahatship there will be no dreams. They will have dreamless and peaceful sleep. Only when *vippallāsa dhamma* can be eradicated can there be *sotāpanna*, *sakadāgāmi* and *anāgāmi* and they will have less and less dreams and therefore, sleep peacefully.

Consequently, how vippallāsa dhamma occurs, how they are exterminated by sotāpanna, sakadāgāmi, anāgāmi and

how they dream less; how arahats have totally eradicated dreams and do not dream any more will be explained.

Arising of Vippallāsa dhamma.

There are three kinds of vippallāsa dhamma.

- 1. Discarding the right and perceiving the wrong perversely (sañña vippallāsa).
- 2. Abandoning the right and knowing the wrong perversely (citta vippallāsa)
- 3. Abandoning the truth and clinging to the wrong view perversely (ditthi vippallāsa).

Arising of twelve kinds of vippallāsa.

There are four phenomena where *vippallāsa* arise-impermanence (anicca); suffering (dukkha) uncontrollability (anatta) impurity (asubha).

Three Kinds of vippallāsa in impermanence

Perversely perceiving impermanence to be permanence (sañña vipallāsa).

Perversely knowing it wrongly (citta vippallāsa). Perversely viewing it wrongly (diṭṭhi vippallāsa).

Three kinds of vippallāsa in suffering.

Perversely perceiving dukkha to be sukha (sañña vippallāsa).

Perversely knowing it wrongly (citta vippallāsa). Perversely viewing it wrongly (diṭṭhi vipallāsa).

Three kinds of vippallāsa in uncontrollability.

Perversely perceiving uncontrollability to be controllability (sañña vippallāsa).

Perversely knowing it wrongly (citta vippallāsa). Perversely viewing it wrongly (diṭṭhi vippallāsa).

Three kinds of vippallāsa in impurity.

Perversely perceiving impurity to be purity (asubha). Perversely knowing it wrongly (citta vippallāsa). Perversely viewing it wrongly (diṭṭhi vippallāsa).

Consequently, there are three kinds of *vippallāsa* in impermanence, three kinds in suffering, three kinds in uncontrollability and three kinds in impurity, altogether twelve kinds of *vippallāsa* arise.

(Am - 1/361)

Sotāpanna dream rarely.

Among the twelve vippallāsa dhamma, sotāpannas are able to discard the wrong view of nicca in anicca, sukha in dukkha, atta in anatta and subha in asubha the four kinds of ditthi vippallāsa and wrongly perceriving and knowing of nicca in anicca and atta in anatta, the two kinds of sañña vippallasa and two kinds of citta vippallasa respectively. Sotāpanna can thus discard these eight kinds of vippallāsa. Hence, they dream less than the puthujjanas.

(Am/tī- 2/304)

Sakadāgāmi dream rarely

The sakadāgāmi can lessen the perversion of perception (sañña vippallāsa) in asubha as subha and perversion of knowing (citta vippallāsa) subha in asubha. Hence, they dream less than the sottāpanna.

Anāgāmi dream rarely

The anāgāmis have totally discarded the perversion of perception (sañña vippallāsa) in asubha as subha and the perversion of knowing (citta-vippallāsa) asubha as subha. If the eight vippallāsas discarded during sotāpannahood are added, the anāgāmi are able to discard ten vippallāsas dhamma. Hence, they dream less than the sotāpanna and sakadāgāmis.

The arahats have no dreams

The arahats can discard the perversion of perception in dukkha as sukha (sañña - vippallāsa) and the perversion of knowing in dukkha as sukha (citta - vipppallāsa) which the anagamis have not discarded. If the ten vipallāsas discarded during anagamihood are added, they can discard all the twelve vippallāsa. That is why they do not dream any more.

Consequently, among those who have dreams and those who do not have dreams, the latter are more noble and can sleep more peacefully. In order to have less dreams or not to have dreams, at all. *Satipaṭṭhāna vipassanā* meditation which leads to the discarding of *vippallāsa dhamma*, must be practised. When *samādhi - ñāna* or concentration power is mature through the practice of *satipaṭṭhāna vipassanā* meditation, one will know for oneself that one dreams rarely.

The five great dreams, dreamt by the *Bodhisatta* are the fore-going signs (pubbanimitta) due to the power of perfection accumulated in the four uncountable and a hundred thousand world cycles. As the dreams indicated, the *Bodhisatta* was enlightened as the *Buddha*, attaining sabbaññuta, supreme insight and being able to expound the *Dhamma Cakka Pavuttana sutta*. Hence, the great dreams, dreamt as *pubbanimitta* were all true dreams.

Gaining kusala through dreams

Some people worship sacred pagodas, *Buddha*, images and stupas in their dreams, or giving charity, alms, or giving *dhamma* talks or listening to sermons. When they have these kinds of dreams, they gain *kusala* merit.

Dreams do not give benefit for conception of leading to noble planes.

However, these dreams cannot lead them to human or

deva and noble planes because the merit gained during the short sleeping hours is not powerful enough to lead to the noble planes.

Dreams can give pavatti benefit.

Due to other *kusala* merits and being in existence in noble human and *deva* abodes, with the help of other *kusala* merits, it can give benefit while in these happenings (*pavatti* time)

Getting akusala though dreams.

Some people are killing, stealing, committing adultery in their dreams. Hence, they will only get akusala.

Dreams do not give benefit for conception.

However, these demerits will not lead them to the nether planes, *niraya*, animal. *peta* and *asurakaya*, the four woeful states. The reason is, because these demerits are not powerful enough as it happen only during the sleeping hours and therefore, cannot lead to the nether worlds.

Dreams can give pavatti benefit

Due to other demerits and being in existence in the four woeful states, with the help of other *akusala* happenings (*pavatti* time) results can be given.

Committing no offence in dreams.

Monks who dream of killing, stealing, committing adultery do not commit any offence. They are free from it.

Abyākata in dreams

Those who dream of worshipping pagodas, *kusala*, those who dream of killing, *akusala*, prior to the dreams *pañcadvāravijjan*, *manodvāravijjan* consciousness and *kusala*, *akusala* preceding *tadārammaṇa*. Consciousness are neither *kusala* nor *akusala*. They are *abyākata*.

The time of dream and whether true or not.

Dreams in the early part of the night or first watch or in midnight are not true. Dreams after midnight or before dawn are likely to be true. The reason why they can be true is because of the food that had been eaten during the day and night have already been digested. That is why, these dreams are likely to come true.

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Vipassană Meditation Instructions

by

Saddhammaramsi Meditation Centre Sayadaw

Every meditator, who has not yet experienced *dhamma*, will like to experience it quickly. Those who have experienced it will like to have a quick progress of insight and realization of noble *dhamma*. In order to achieve quick experiencing of *dhamma*, progress of insight and realization of noble *dhamma*, meditation instructions must be listened to respectfully.

In brief, meditation instructions may be given on three types of practising:

- (a) Practising in sitting posture;
- (b) Practising in walking posture; and
- (c) Practising in noting general detailed activities,

(1) Practising in Sitting Posture

The instructions on sitting meditation will be given initially. Approach a quiet place and sit cross-legged or on bent-knees. One shall sit in a posture, that will enable one to sit for a long time. In the sitting posture, the back and the head must be kept straight and erect, with the eyes closed and the mind focused on the abdomen.

On inhaling, the abdomen rises or expands in stages. Focus the mind attentively from the beginning to the end of the rising without letting the mind wander. Note the process as 'rising'. On exhaling, the abdomen falls or contracts in stages. Focus the mind attentively from the beginning to the end of falling without letting the mind wander. Note the process as 'falling'.

In contemplation of 'rising' and 'falling', while noting, 'rising', the material form of the abdomen shall be ignored as much as possible. On inhaling, there appears a stiffening pressure inside. That stiffening pressure shall be attentively focused on to comprehend it as much as possible and take note of it. The material form of the abdomen is just the concept (paññatti). Vipassanā is not a matter of concept but it is that of reality (paramattha). The stiffening pressure appearing inside is the nature of reality, which shall be focused on attentively and note as much as possible to comprehend it.

When noting, 'falling', the material form of the abdomen shall be ignored as much as possible. The nature of the falling movement in stages and the nature of decreasing in stiffening in stages shall be focused on attentively and note as much as possible.

If the mind is still not very calm yet in noting the two points: 'rising' and 'falling', increase the noting by one more point. The three points: 'rising', 'falling' and 'touching', shall be noted. In noting, 'touching', the material form shall be ignored as much as possible, while the nature of the hardness appearing due to touching (with the floor) shall only be attentively focused on and noted.

If the mind is not yet very calm, and still tends to wander, even in noting the three points: 'rising', 'falling' and 'touching', then note the four points: 'rising', 'falling', 'sitting' and touching. In noting 'sitting', the upper part of the body shall be taken as a whole and attentively focused on and note to comprehend the nature of the stiffness. Ignore the material form of the head, body and limbs as much as possible and note the nature of the stiffness resulting from the pushing of air due to the intention to sit, as 'sitting'.

The mind generally becomes calm by noting the four points: 'rising', 'falling', 'sitting' and 'touching', as already mentioned.

If noting goes well by noting, 'rising', 'falling', 'sitting' and 'touching', these four points shall only be noted. If there is an excess of effort and noting does not go well in noting the four points: 'rising', 'falling', 'sitting' and 'touching', then note only three points: 'rising', 'falling' and 'touching'. Continue noting three points only if noting three points goes well.

If there is an excess of effort in noting the three points: 'rising', 'falling' and 'touching' and noting does not go well, then note only two points: 'rising' and 'falling'. If the noting of two points goes well and develops concentration (samadhi), note two points: 'rising' and 'falling'.

Note only three points: 'rising', 'falling', and 'touching' if noting of three points goes well. Note only four points: 'rising', 'falling', 'sitting' and 'touching' if noting of four points goes better.

For a beginner meditator, the mind usually wanders while noting, 'rising', 'falling', 'sitting' 'touching'. The mind wanders here and there, to pagodas, monasteries, market places and dwelling places. If the mind wanders in that way, the noting mind shall note the wandering mind, as 'wandering', or 'thinking', or 'planning'.

When the concentration gets considerably powerful, the disappearance of the wandering mind is experienced on noting, 'wandering', or 'thinking', or 'planning'. The meditators themselves will personally comprehend the disappearance and passing away of these wandering minds on four or five successive notings.

Later on, the meditators attain the stage of knowledge of dissolution ($Bhanga-\tilde{n}ana$), when the concentration becomes stronger and more powerful by one more step. Then it will be experienced that on noting, 'wandering', or 'thinking', or 'planning', the process of thinking or planning disappears or passes away with each noting. The meditator shall comprehend these experiences by themselves.

Later on, when the concentration is actually strong, on noting 'wandering', or 'thinking', or 'planning', it is perceived that the thinking or planning passes away accompanied by the passing away of the noting consciousness as well. It means that the thinking or planning is transient and the noting consciousness is also transient. It is impermanence (anicca).

The process of arising and passing away and the process of dissolution are happening so fast that it seems as if they are tormenting. This is suffering (dukkha). How can this nature of torment of suffering and the dissolution be prevented? It cannot be prevented in any way. The dissolution is tormenting in accordance with its own nature. It is uncontrollable (anatta). Thus the knowledge of anicca, the knowledge of dukkha and the knowledge of anatta can be developed.

For the beginner meditators, pains, tinglings and dull-pains may arise after half-an-hour or forty-five minutes of noting 'rising', 'falling', or 'touching'. When these pains or tinglings, or dull-pains arise, change over the noting to the unpleasant sensations of pains, or tinglings, or dull-pains.

Noting the Unpleasant Sensation

There are three ways to note the unpleasant sensation $(dukkha-vedan\bar{a})$.

- (1) Noting with the aim to make the unpleasant sensation disappear.
- (2) Noting with the aim to completely wipe out the unpleasant sensation within one sitting or in one day by maintaining an aggressive attitude.
- (3) Noting with the aim to comprehend the nature of the unpleasant sensation.
 - (1) In noting with the aim to make the unpleasant sensation disappear, is the desire to have pleasantness due to the disappearance of the unpleasant sensation and this is nothing but greed (*lobha*). Practising of meditation

- is done so as to be free from greed. As the defilement, greed, or the desire for disappearance comes in between the notings, neither the comprehension nor the progress of the *dhamma* may be acquired for sometime. That is why, this method shall not be practised.
- (2) In noting with the aim to completely wipe out the unpleasant sensation within one sitting or in one day by maintaining an aggressive attitude is nothing but anger (dosa) and grief (domanassa) that arise together with the mind. As these defilements, anger and grief, come in between the notings, neither the comprehension nor the progress of the dhamma may be acquired for sometime. That is why, this method shall not be practised.
- (3) Noting is done to know the nature of the unpleasant sensation. Only when the nature is known, arising (udaya) and passing away (vaya) can be comprehended. The meditator usually keeps the mind tense and the body rigid in accordance with the intensity of pains, tinglings and dull-pains, while noting the unpleasant sensation. Tenseness or rigidity should not occur. Instead, both mind and body shall be kept fairly relaxed.

Anxieties, such as, will these unpleasant sensations last for the entire session or the whole hour of sitting, may arise. But care should be taken so that they do not arise.

One's mind shall be kept calm, for the pain will take its own course, making its presence felt, and one's duty is to take note of the pain. The tolerating mind shall also be maintained by bearing in mind that this unpleasant sensation shall have to be tolerated. The main thing is to be patient when the unpleasant sensation appears. "Nibbāna can be realized, only by being patient" is the best saying with regard to meditative contemplation.

After paying attention to be patient, and keeping the mind calm, care shall be taken so that neither the mind is tense

nor the body rigid. Also, both mind and body shall be kept fairly relaxed, while the noting mind is kept focused right on the unpleasant sensation.

After having focused right on the sensation, try to find out the depth of the pain being inflicted by this unpleasant sensation. Focus attentively to know whether the pain is just on the skin or the flesh or the nerves or up to the bones or right into the marrows. Only after focusing attentively, discern and take note as 'pain' 'tingling' or 'dull-pain'.

Similarly, in the second and third notings, focusing shall be done with an attentive mind to know the depth of pain and take note. Noting shall not be done quickly and superficially as 'pain', 'pain' or 'tingling', 'tingling' or 'dull pain', 'dull pain'. Noting must be done by attentive focusing. After noting by attentive focusing for four or five times successively as 'pain', 'tingling' or 'dull pain', increased pain or tingling or dull pain can be experienced distinctly.

After the pain, or tingling, or dull pain reaches its peak, the unpleasant sensation may also have its intensity decreased accordingly in conformity with its nature. When the intensity decreases, discern and take note on pain or tingling, or dull pain without relaxing the attentiveness. On noting successively for four or five times, meditators shall experience by themselves, the easing of pain in one way or another or the shifting of pain to other places.

In experiencing the changing nature of the unpleasant sensation, noting becomes more interesting. Later on, when the concentration becomes stronger and powerful by one more step due to successive noting, it is personally experienced that the pain, or tingling or dull pain has increased at each and every noting.

After the intensity of pain, or tingling, or dull pain reaches its peak, the intensity of unpleasant sensation may decrease

accordingly. The noting consciousness shall not be relaxed, while in the decreasing phase. By attentively focusing in noting the pain or tingling or dull pain, the meditators personally comprehend that the intensity decreases, or the sensation shifts to another place. The intensity of unpleasant sensation is not the same all the time. Sometimes the intensity increases, while sometimes it decreases. Thus the nature of the unpleasant sensation is known further.

Later on, when the concentration is strong due to successive notings, the stage of knowledge of dissolution (*Bhanga-nāṇa*) is attained. Then on noting pain or tingling or dull pain, its dissolution is experienced at each and every noting as if it has been taken away. It can be experienced as if seen by actual eyes.

Seeing each dissolution after each noting gives the knowledge that the unpleasant sensation is not permanent. The noting mind is now beginning to gain upper hand over the unpleasant sensation. Later on, when the concentration becomes stronger by one more step, people with powerful knowledge of dissolution (*Bhanga-ñāṇa*) shall personally comprehend the two processes. On noting the pain, the dissolution of pain and the dissolution of the noting mind that notes the pain are experienced.

People with sharp intelligence, personally experience three processes. On noting the pain, the dissolution of the pain, the dissolution of the consciousness of the pain and the dissolution of the noting mind that notes the pain are all comprehended personally.

The pain is also not permanent. The consciousness of the pain is also not permanent. The noting mind that notes the pain is also not permanent. Thus these entities are automatically imprinted in one's consciousness and intelligence as being impermanent (anicca). These dissolutions are happening so fast that it seems as if they are tormenting. This appears as suffering (dukkha). How can these torments of

dissolution be prevented? It cannot be prevented in any way. The dissolution is tormenting in accordance with its own nature. It is uncontrollable (anatta). It is thus, automatically imprinted in the consciousness and intelligence.

After impermanence of sensation, suffering of sensation and uncontrollability of sensation get imprinted in one's intelligence, and on having the well-endowed knowledge of anicca, knowledge of dukkha and knowledge of anatta, the noble dhamma that one has been aspiring for, may be realized. The talk on how to take note on the unpleasant sensation is fairly complete now.

Noting in "Hearing"

While in sitting meditation sounds from the surrounding area may be audible. Visual object may be seen. Odours may be smelled. Sounds may be audible mostly. On hearing the sound of chickens or birds, or hammerings, or human beings, or automobiles, note 'hearing', 'hearing'. The mind shall be kept just at mere hearing, and care must be taken so that the mind does not follow the sound, and thinking or planning does not occur.

When the concentration gets moderately stronger, 'on noting 'hearing', 'hearing', the sounds heard becomes inarticulate, as if they are coming from far away places or going to a distance, or coming closer and closer and becoming hoarse and indistinguishable. If it happens that way, one is likely to achieve noting by ear.

Later on, due to successive notings concentration gets stronger. On noting 'hearing', 'hearing', the meditators with sharp intelligence, personally comprehend the syllable by syllable disappearance and dissolution of the sounds heard, one by one dissolution of the hearing consciousness and one by one dissolution of the noting mind that notes, 'hearing', 'hearing'.

What is especially evident is the syllable by syllable disappearance of the sounds heard. The beginners who note the sound may have this experience. The sounds are not continuous. They disappear syllable by syllable. When the sound is heard on saying the word, 'GEN TLE MAN" and if it is noted as 'hearing', 'hearing', the word cannot be comprehended anymore. The reason is that the syllables GEN, TLE, and MAN are not continuous any more, as each syllable GEN, TLE and MAN passes away separately and only their passings away appear to be evident.

On perceiving the passings away of the sound, it is comprehended that it is not permanent. On perceiving the dissolution of the noting mind, it is also comprehended that it is not permanent. The audible sound as well as the noting mind are both impermanent (anicca). These dissolutions are happening so fast that it seems as if they are tormenting. This is suffering (dukkha).

How can these torments of dissolution be prevented? It cannot be prevented in any way. The dissolution is tormenting in accordance with its own nature. It is uncontrollable (anatta). While noting, 'hearing', 'hearing' the knowledge of annica, the knowledge of dukkha and the knowledge of anatta are comprehended and the noble dhamma may be realized.

Noting in "Sitting"

On noting 'rising', 'falling', 'sitting' and 'touching', noting is done on the body, therefore it is the Contemplation of Body in the Body (kāyānupassanā). On noting 'pain', 'tingling' and 'dull pain', noting is done on the sensation or feeling, therefore it is the Contemplation of Feelings (vedanānupassanā). On noting 'wandering' of the mind, 'thinking' and 'planning', noting is done on the mind, therefore it is the Contemplation of the Consciousness (cittānupassanā). On noting 'seeing', 'hearing' and 'smelling', noting is done on mind objects or Dhammas, therefore it is the Contemplation of the Dhammas (dhammānupassanā).

All the four foundations of mindfulness are involved in one sitting meditation in accordance with the method of the Benefactor Mahāsi Sayadaw. The talk on how to take note in sitting meditation is fairly complete now.

(2) Practising in Walking Posture

The talk will now begin on noting in walking meditation. There are four ways to note.

- (a) Taking one note in each step.
- (b) Taking two notes in each step.
- (c) Taking three notes in each step.
- (d) Taking six notes in each step.

(a) Taking one Note in Each Step

On taking one note in each step, note 'Left foot forward', 'Right foot forward'. On noting 'Left foot forward', attentively focus and note mentally from the beginning to the end of the step to know the nature of successive forward movements as much as possible. The material form of the foot shall be ignored as much as possible. On noting 'Right foot forward' it is done in the same way. Attentively focus and note to know the nature of stage by stage movements in the forward movement as much as possible. However, the material form of the foot shall be ignored as much as possible. The talk on how to take one note in each step, namely, 'Left foot forward', 'Right foot forward' is fairly complete now.

(b) Taking Two Notes in Each Step

On taking two notes in each step, note 'lifting', 'dropping'. On noting 'lifting', attentively focus to know the nature of stage by stage movements in the upward movement as much as possible. However, the material form of the foot shall be ignored as much as possible. On noting 'dropping' also, the material form of the foot shall be ignored as much as possible. Attentively focus and note to know the nature of the stage by stage movements in the dropping downward movement as much as possible.

The material form of the foot is just a concept (pannatti). It is not a noting object for vipassanā meditation. However, the nature of movements constitutes reality (paramatha), which is vāyo paramatha. Attentively focus and note to know this nature as much as possible. The talk on how to take two notes in one step is also fairly complete now.

(c) Taking Three Notes in Each Step

On taking three notes, in each step, note 'lifting, 'pushing forward', 'dropping'. On noting 'lifting', attentively focus and note to know the nature of stage by stage movements in the upward movement as much as possible, as it has been mentioned above. On noting 'pushing forward', also attentively focus and note to know the nature of the stage by stage movements in the forward movement as much as possible. On noting 'dropping' also, attentively focus to know the nature of the stage by stage movements in the downward movement as much as possible.

On focusing attentively means it shall be focused precisely as much as possible on the moving continuity (santati) of present moments. Focusing is done attentively to know the nature of movements, the reality, as much as possible. On being able to focus attentively and on noting 'lifting', the meditators personally experience not only the stage by stage movements in the upward movement, but also the upward movement with increasing lightness.

On noting 'pushing forward' also, not only the stage by stage movements in the forward movement, but also the forward displacing movements with increasing lightness are comprehended. On noting 'dropping' also, not only the stage by stage movements in the downward movement, but also the descending movements with increasing heaviness are comprehended.

Meditators are especially interested on experiencing the upward movement with increasing lightness on noting 'lifting', the forward movement with increasing lightness on

noting 'pushing forward', and downward movement with increasing heaviness on noting 'dropping'. It is the beginning of experiencing the dhamma.

Experiencing the movements with increasing lightness is the comprehension of the nature of (tejo) and $(v\bar{a}yo)$. Experiencing the downward movements with increasing heaviness is the comprehension of the nature of (pathavi) and $(\bar{a}po)$. It is the beginning of experiencing the *dhamma*. The talk on how to note three notes in one step: 'lifting', 'pushing forward' and 'dropping is fairly complete now.

(d) Taking Six Notes in Each Step

On taking six notes in each step, note 'beginning of lifting', 'end of lifting', 'beginning of pushing forward', 'end of pushing forward', "beginning of dropping', 'end of dropping'. Beginning of lifting means only the heel is lifted. End of lifting means the toes as well are lifted. Beginning of pushing forward means just starting to push forward. End of pushing forward means a slight pause when about to do the dropping down. Beginning of dropping means just starting to put it down. End of dropping means touching the floor or the ground with the foot. Thus six notes are taken in one step. The six notes are just separating each point of the three-point noting by observing the beginning and the end of the movement.

(e) Taking Six Notes in Each Step

Alternate way of taking six notes in each step is, note 'intending to lift', 'lifting', 'intending to push forward', 'pushing foreword', 'intending to drop' 'dropping', This is another way of taking six notes in each step. It is noting by discerning mind and matter (nāma and rūpa).

(f) Taking Six Notes in Each Step

Another alternative of taking six notes in each step is, note 'lifting', "raising', "pushing forward', "dropping', "touching',

"pressing'. Lifting means only the heel is lifted. Raising means the toes as well are lifted. 'Pushing forward' means the movement is taken as a whole, without separating its beginning and the end. Dropping means just starting to put it down. Touching means touching the floor or the ground with the foot. Pressing means pressing down the foot in order to lift the other foot. With these six notes, meditators develop concentration and the notings go well and shall singularly comprehend the *dhamma*. The talk on how to take note on walking meditation is fairly complete now.

(3) Practising in Noting General Detailed Activities

Noting of general detailed activities means noting of activities while not engaged either in sitting or walking meditation. They are noting of activities like opening or closing the door on returning to the dormitory, putting away the bed, changing and washing clothes, preparing and consuming meals and beverages.

Noting in Taking Alms-food

Note 'seeing', 'seeing', on seeing the alms food; 'reaching', 'reaching'; while reaching it; 'touching', 'touching'; while touching it with the hand; 'preparing' 'preparing'; while preparing the morsel to eat; 'taking', 'taking'; on taking it to the mouth; 'bending' 'bending', on bending the head; 'opening', 'opening', on opening the mouth; 'putting', 'putting', on putting the food into the mouth; 'stretching', 'stretching', on stretching the head back to normal position; 'chewing', 'chewing', on chewing the food; 'knowing' 'knowing' on knowing the taste of the food; and 'swallowing', 'swallowing', on swallowing the food.

It is the instruction given, on how to take a morsel of almsfood in accordance with the method practised by the Benefactor Mahāsi Sayadaw. That is the instruction for taking a morsel of alms-food to meditators who want to contemplate respectfully, attentively and continuously.

At the beginning of the contemplation, noting cannot be done on all the activities. Noting on most of the activities will be missed. But it shall not be discouraging. Later on, when fully endowed with concentration, notings can be ably done on all activities.

At the beginning of contemplation, any distinct activity shall be noted principally. If the activity of reaching by hand is distinct, note, 'reaching', 'reaching' without missing a single movement. If the activity of bending the head is distinct, note 'bending' bending' without missing a single movement. If the chewing activity is distinct, note 'chewing', 'chewing' without missing a single movement. Thus, any distinct activity shall be noted principally.

After developing concentration on noting in one of the activities, other remaining activities can also be noted with the development of further concentration. With the stage by stage progress of insight knowledge, noble *dhamma* can be realized while consuming the alms-food.

Especially the chewing movement is more distinct. The Benefactor Mahāsi Sayadaw had said that in chewing, only the lower jaw moves and not the upper one.

If concentration is developed in noting the stage by stage moving activities, noting of the chewing movement may especially go well. Beginning from this chewing movement, noting of all other activities may also go well. The talk on noting in detail while taking alms-food is also fairly complete now.

Noting in Sitting Down

The noting in sitting, standing, bending and stretching activities are also noting of general detailed activities. For people moderately endowed with concentration, if special attention is paid to the mind when about to sit down, the

intention to sit is initially apparent. That shall be noted as, 'intending to sit' 'intending to sit'. Afterwards only when the act of sitting occurs note as 'sitting', 'sitting.'

On noting 'sitting', the material form of the head, body and limbs shall be ignored as much as possible. However the nature of the stage by stage movements in the downward movement shall be attentively focused on to know as much as possible. The stage by stage downward moving continuity of present moments shall also be noted precisely.

The nature of movement, the reality, shall also be attentively focused on to know as much as possible. After attentive focusing, if the moving continuity of present moments can be noted precisely, then on noting 'sitting', 'sitting', not only the stage by stage movements, but also the descending movements with increasing heaviness can be personally comprehended.

Noting in Standing up after Sitting

If special attention is paid, when about to stand up from the sitting posture, the intention to stand up is initially apparent. That intention shall be noted as 'intending to stand up', 'intending to stand up'. Afterwards, the element of air associated with that intention to stand up pushes one to make the effort by bending forward. Note that as 'making effort' 'making effort'. In pressing the floor with the hand on one side to help push up the body, note 'pressing with the hand', 'pressing with the hand'. In having enough energy, there occurs the stage by stage movements in the upward movement. This movement in the vernacular vocabulary is noted as, 'standing up' 'standing up'. The vocabulary is a concept (paññatti). What shall be known is the stage by stage movements in the upward movement, which shall be attentively focused on to know as much as possible. The upward continuity of movements shall also be attentively focused precisely on each present moment.

The meditator, on being able to attentively focus right on the present moment, shall comprehend the nature of reality, (paramattha) on noting 'standing up' 'standing up'. They shall personally comprehend, when almost upright, not only the stage by stage movements in the upward movement, but also the ascending movement with increasing lightness.

The meditators will personally experience the stage by stage movements in the descending movement with increasing heaviness on noting 'sitting', 'sitting' and the stage by stage movements in the upward ascending movement with increasing lightness on noting 'standing up' 'standing up'. Experiencing the upward movements with increasing lightness is the comprehension of the nature of (tejo) and $(v\bar{a}yo)$. Experiencing the downward movements with increasing heaviness is the comprehension of the nature of (pathavi) and $(\bar{a}po)$.

Comprehension of Arising and Passing Away

MOTTO: Only when the nature is perceived,
The arising (udaya)
And the passing away (vaya) can be comprehended.

Only on perceiving the nature, arising (udaya) and passing away (vaya) can be comprehended. Only after one movement arises and passes away, another movement arises and passes away and the process goes on. As such, the phenomena of arising and passing away are comprehended. Comprehension of arising and passing away constitutes the characteristic of conditioning (sankhata).

When concentration becomes more powerful on successive notings after comprehending the arising and passing away, the arisings are not apparent anymore. Only the passings away and dissolutions are distinctly comprehended. As the dissolutions are distinct, it is realized that not a single action

is permanent. As the accompanying dissolution of the noting consciousness is also perceived, it shows that noting consciousness is also impermanent. Both the nature of matter and mind is impermanent (anicca).

The nature of dissolutions are happening so fast that it seems as if they are tormenting. This is suffering (dukkha). How can suffering, the nature of tormenting dissolution, be prevented? It cannot be prevented in any way. The dissolution is tormenting in accordance with its own nature. It is uncontrollable (anatta). Comprehending thus, and after being endowed with the knowledge of anatta, the noble dhamma that one has been aspiring for, may be realized.

While contemplating on 'sitting' or 'standing up', the knowledge of anicca, dukkha and anatta, the general (sāmañ na) characteristic is comprehended. On being endowed with sā mañña characteristic, the noble dhamma, that one has been aspiring for, may be realized.

Noting the Action of Bending and Stretching

The noting of bending and stretching is also noting the detailed general activities. If special attention is paid, when about to bend the hand, the intention to bend is initially apparent. That intention shall be noted as 'intending to bend', 'intending to bend'. Afterwards focus attentively to know the nature of the stage by stage movements in the bending movement as much as possible. When the hand reaches the shoulder and the head, and the upper portion of the body, the upward ascending movement with increasing lightness shall be comprehended personally.

After doing what is necessary to be done to the head and shoulder and other portions of the upper part of the body, and when about to stretch the hand the intention to stretch is initially apparent. That intention shall be noted as 'intending to stretch' 'intending to stretch'. Afterwards when the

stretching action occurs note that as 'stretching' 'stretching'. The nature of the stage by stage movements in the downward movement towards the lower part of the body is said to be 'stretching' 'stretching'. Meditators shall personally comprehend the downward descending movements with increasing heaviness on noting 'stretching'.

The lightness and heaviness are natural characteristics (sabbhā va lakkhaṇa).

MOTTO: Only when the nature is perceived,

The arising (udaya)

And the passing away (vaya) can be comprehended.

On successive notings the nature of lightness and heaviness arises and passes away, the characteristic of conditioning (sankhata), is comprehended.

Afterwards on attaining the knowledge of dissolution ($Bhanga-\tilde{n}ana$) it is personally comprehended that the actions of bending and stretching are impermanent and the noting consciousness is also impermanent. Being endowed with the knowledge of anicca, knowledge of dukkha and knowledge of anatta, while bending and stretching, the noble dhamma that one has been aspiring for, may be realized.

Presently, meditation instructions have now been listened to. After following, practising and cultivating as has been heard, may you be able to realize the noble *dhamma*, the blissful *nibbā* na, free of all sufferings, as you have been wishing and aspiring for, with pleasant practice and quick comprehension.

May we be fully endowed with the blessings of the Venerable Sayādaw.

Sadhu! Sadhu! Sadhu!

Translated by Tin Oo Hlaing A Lay - Attendant to Sayadaw

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48. Madam

Dhamani Basnayake

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- 49. Dr. Wint Maw
- 50. Daw Khin Hnin Yin

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- 51. Daw Pyone Pyone Kyi (Debbie Chan)
- 52. Kim-Chi Huynh (Cinta)
- 53. Seth Castleman
- 54. Edward P. So0lt
- 55. Phuong Huynh
- 56. Ha Truong
- 57. Diep Truong

May all donors who contributed towards the publication of *Dhamma Padetha* Volume IV rejoice in their meritorious deed of generosity and may they attain *nibbana*, the cessation of all sufferings.

Sadhu! Sadhu! Sadhu!

* * *

ERRATA

S.N	PAGE	LINE	INCORRECT	CORRECTION
1	1	9	amout	amount
2	2	last	person does	persons do
3	5	3	one self	oneself
4	43	11	monestery	monastery
5	44	22	taken up	take up
6	47	9	ignorence	ignorance
7	47	last	verbal	verbal actions
8	48	19	pleasent	pleasant
9	49	23	the greed	greed
10	49	27	the ignorence	ignorence
11	50	23	speech	speed
12	50	3	bouyancy	buoyancy
13	50	6	mind	mind is
14	52	13	bias of	bias or
15	55	2	as mush	as much
16	65	9	leading to	leads to
17	67	17	paiyatti	pariyatti
18	70	11	the nibbana	nibbana
19	76	10	causally related to	causally related
20	76	20	unwholesome	unwhole-some deeds
21	80	4	confrimed	confirmed
22	85	4	literate	literati
23	90	18	Anatara	Anantara
24	97	27	paccayappana	paccayuppana
25	114	6	form	from
26	115	last	may you attain easily	May you attain noble
			and swiftly noble	dhamma easily and
			dhamma.	swiftly

व्यवनार्ग विभागाड हिन्तु स्थान इस्तार इस्तार इस्तार इस्तार है।

- If there there a to product of stable.
 There will be competition in your adapt.
- a If all inferior status, Bear disting in your miles
- Where there is no karings.

 There will be cruelity in your mind.
- If mudita is not cultivated

 There will be jeology and envy in your mind.
- If there is no *spektha*,

 There will be worry and anxiety.
- The poor and the rich,
 These two are due to kanner.
- Five factors leading to the extinction of the office of the In accord with Adjustine

 Monks not listening to sermons

 Not learning scriptures
- Not reciting by heart

 Not studying the menuing and antiques.

 Are the five factors leading to the factors leading to
- Five factors leading to the peliculation of calcula.
 In accord with Adgustiana
 Monks listening to sermons
 Learning scriptures
 Reciting by heart
 Studying the meaning and processing

Are the five factors leading to the perpetuation of the Mineri