

Buddhist Analysis on Predominance (*Adhipati*) as Challenge and Opportunity

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Introduction

This paper investigates Buddhist analysis on predominance (*adhipati*) in the implementation work among human beings for material prosperity, examined within the context of Theravāda Abhidhamma literature. The *adhipati* is exposed as predominant condition (*adhipatipaccayo*), third of twenty four conditions. The present paper emphasizes on the co-existent predominance (*sahajātādhipati*) which involves predeominant desire (*chandādhipati*), predominant effort (*viriyādhipati*), predominant consciousness (*cittādhipati*) and predominant investigation wisdom (*vīmaṃsādhipati*) (Tikap I: 2). The co-existent predominance should be cultivated in the mind for the challenges and opportunity in work among human beings. Having predominant desire, performing with predominant effort, determination of predominant consciousness and discerning predominant investigation motivate for a person to perform work or study successfully. For the person who endowed with the co-existent predominance, there is nothing that cannot be succeeded in seeking for mundane prosperity and Supramundane attainment.

The person who lacks of predominance is unwillingly to perform work, laziness, unstable mind and delusion. Without having predominance, there can be challenges in work among human beings. To solve this problem, the co-existent predominance is required to cultivate into oneself.

What are Buddhist attitude towards predominance and its application from Theravāda Abhidhamma? How the co-existent predominance can be applied as mental power, challenges and opportunity in seeking for mundane prosperity?

Objectives

The objectives of this study are

To analyze the concept of predominance (*adhipati*) reflected in Theravāda Abhidhamma.

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To investigate how mental power of the predominance plays a significant role in work among human beings as challenge and opportunity.

Methodology

This investigation approached in a textual, analytical and qualitative way. Data were gathered from Theravāda *Abhidhamma* treatises such as predominant condition (*adhipatipaccayo*) of the *Paṭṭhāna* treatises, *Iddhipādavibhaṅga* of the *Vibhaṅga pāli*, the Commentary on *Dhammasaṅgani*, in which expose the concept and application of *adhipati*. The data in this study did not include the interview, observation, etc., but adopted in primary sources from Theravāda *Abhidhamma*. The classifications of *adhipati*, namely *sahajātādhipati* and *ārammaṇādhipati* were analyzed. The fourfold of *sahajātādhipati*: *chanda*, *virīya*, *citta* and *vīmaṃsa* were applied in this paper as mental power for success, challenges and opportunity among human beings.

Results

In the *Paṭṭhāna* treatise of the *Abhidhamma* (Tikap I: 2), the predominance (*adhipati*) is appeared as predominant condition, which principally describes the co-existent predominance (*sahajātādhipati*) and the objects of predominance (*ārammaṇādhipati*). The *sahajātādhipati* is classified to include four types, namely predominant desire (*chandādhipati*), predominant effort (*viriyādhipati*), predominant consciousness (*cittādhipati*) and predominant investigation wisdom (*vīmaṃsādhipati*). Next, the objects of predominance is grasping attentively any *Dhamma* as an outstanding object, these *dhammas*, viz., consciousness and its concomitants arise.

The difference of these two predominance is that the co-existent predominances: *chanda*, *virīya*, *citta* and *vīmaṃsa* do not emerge from external condition, but they emerge from internal condition of individual. Next, the objects of predominance belongs to the predominance on the six sense objects which give rise to the six consciousness by means of causal relation. The objects of predominance is not internal condition, but it emerges from external condition, and it is more desirable objects than the objects of condition. The co-existent predominance named *chanda*, *virīya*, *citta* and *vīmaṃsa* is identical with *iddhipāda* which means the basis mental power for success, recorded in the *iddhipādavibhaṅga* in a part of the *Vibhaṅga pāli* (Vibh 216-226). *Chandiddhipāda* is the basis for spiritual power that possesses concentration due to *chanda* and *padhāsāṅkhāra*. The same application is repeatedly applied for the rests of *vīriyiddhipāda*, *cittiddhipāda* and *vīmaṃsiddhipāda*.

According to *Abhidhammatthasaṅgaha* (Abhi-Saṅgaha 19-21), the *chanda*, *virīya* and *citta* of a person can be either wholesome or unwholesome, but only *vīmaṃsa* indicates non delusion (*amoha*), faculty of wisdom (*paññidriya*), a beautiful mental factor. The terms *chanda*, *virīya*, *citta* and *vīmaṃsa* represent consciousness and mental factors (*cetasika*) recognized as in the Ultimate realities (*paramatthadhamma*). The *chanda*, *virīya*, *citta* and *vīmaṃsa* do exist within individual, but their functional activities in the stages of mental factors do not have strong enough mental power yet. When the *chanda*, *vīriya*, *citta* and *vīmaṃsa* are enhanced into the stages of *adhipati* and *iddhipāda*, they become very mental power of individual among human beings. Both *adhipati* and *iddhipāda* are indispensable mental power to possess for any individual in seeking for the mundance prosperity and spiritual liberation from suffering.

Further consideration is that *adhipati* connects with moral shame, moral fear and *Dhamma*. The Commentary on *Dhammasaṅgaṇī* (Dhs.A. 125-6) defines predominance (*adhipati*) as three classifications, namely self-predominance (*attādhīpati*), predominance of the world (*lokādhīpati*) and predominance of the law of nature (*Dhammādhīpati*). To this point, self-predominance indicates moral shame, predominance of the world refers to moral fear, whereas both connect with *Dhammādhīpati*. This fact highlights to comprehend that whatever performing work, communicating and thinking, you should honestly respect yourself, respect the environment for social welfare, and respect the *Dhamma*. To be successful, the above three *adhipatis* should be followed by individually and socially.

Having desire to perform work for income or survival indicates a desire mental factor (*chanda*). Just having *chanda-cetasika* is not strong enough for success. To implement your objective, your desire should be cultivated into the stage of predominant desire (*chandaādhīpati*). Implementing your work with predominant desire contributes for the successful prosperity and mental development. The person endowed with predominant desire should implement his work together with predominant effort (*viriyādhīpati*). Performing work with normal desire and effort might lose a good opportunity for success. Implementing work with predominant effort is strong enough mental power to achieve one's objective goal.

Your aspiration and diligence should be established with predominant consciousness (*cittādhīpati*). In spite of implementing work together with predominance desire and effort, mental problem and depression, crisis can arise. To solve this problem, predominant consciousness must be cultivated in the mind. Predominant consciousness contributes for the development of predominant investigation (*vīmaṃsādhīpati*), which is identical with wisdom, non-delusion. Through wisely investigation, engaging with predominant investigation leads

to distinguish what is good and bad, right or wrong, cause and effect. This investigation leads to discern, shortcoming, obstruction and gains, challenges and opportunity.

The fourfold of co-existent predominance (*sahajātādhīpati*): *chanda*, *virīya*, *citta* and *vīmaṃsa* can be applied as the basis mental power for success. For a businessman who possesses the co-existent predominance, successful business, material prosperity and wealthy man can be expected to achieve. Under the influences of co-existent predominance, a student aspires to learning education, knowledge and wisdom, or doing a research will succeed in the field of education, academic education and becomes an educated person. A meditator who endowed with the predominance leads to increase insight knowledge and has potential to obtain the supramundane paths and fruits. In fact, the mental power of predominance makes impossible to be possible. The *Paramattha Dīpanī* highlights that for a person who has engaged with predominant desire, effort, consciousness and investigation, there is nothing that cannot be accomplished (*chandavato kiṃ nāma kammaṃ na sijjhati...*) (*Paramattha Dīpanī Pāli*: 347). Hence, engaging with the co-existent predominance called *chanda*, *virīya*, *citta* and *vīmaṃsa* plays significant role for any person to possess in implementing work and learning education.

Conclusion

To sum up, this paper examined the concept and application of the co-existent predominance, which plays significant role in the implementation work for prosperity among human beings. This analysis has been investigated within the context of Theravāda Abhidhamma perspective. Hence the co-existent predominance called *chanda*, *virīya*, *citta* and *vīmaṃsa* should be cultivated to be qualified, and utilize them properly for success. My recommendation is that the comprehensive investigation of *sahajātādhīpati* in the field of spiritual development, the objects of predominance and the basis mental power (*iddhipāda*) would be a valuable for further research.

Keywords - Adhipati, Theravāda Abhidhamma, challenges, opportunity, mental power

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