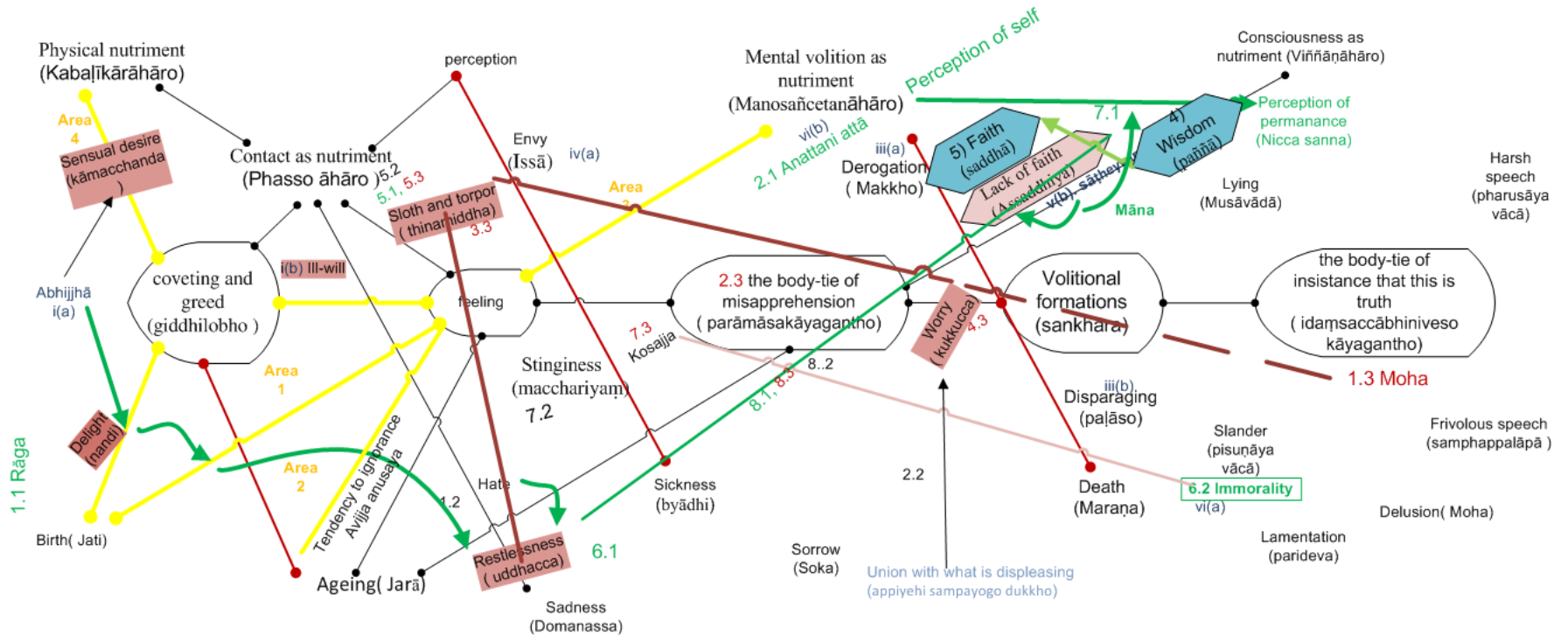


Ayatana 2

Six sense spheres -2

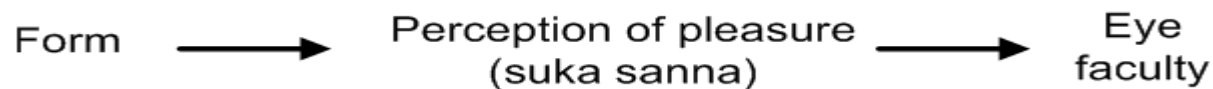
My immense gratitude to the great
Noble council of Akanitta brahma realm

4/03/2013



How sadness(domanassa) come to arise after covetousness (abhijjhā)?

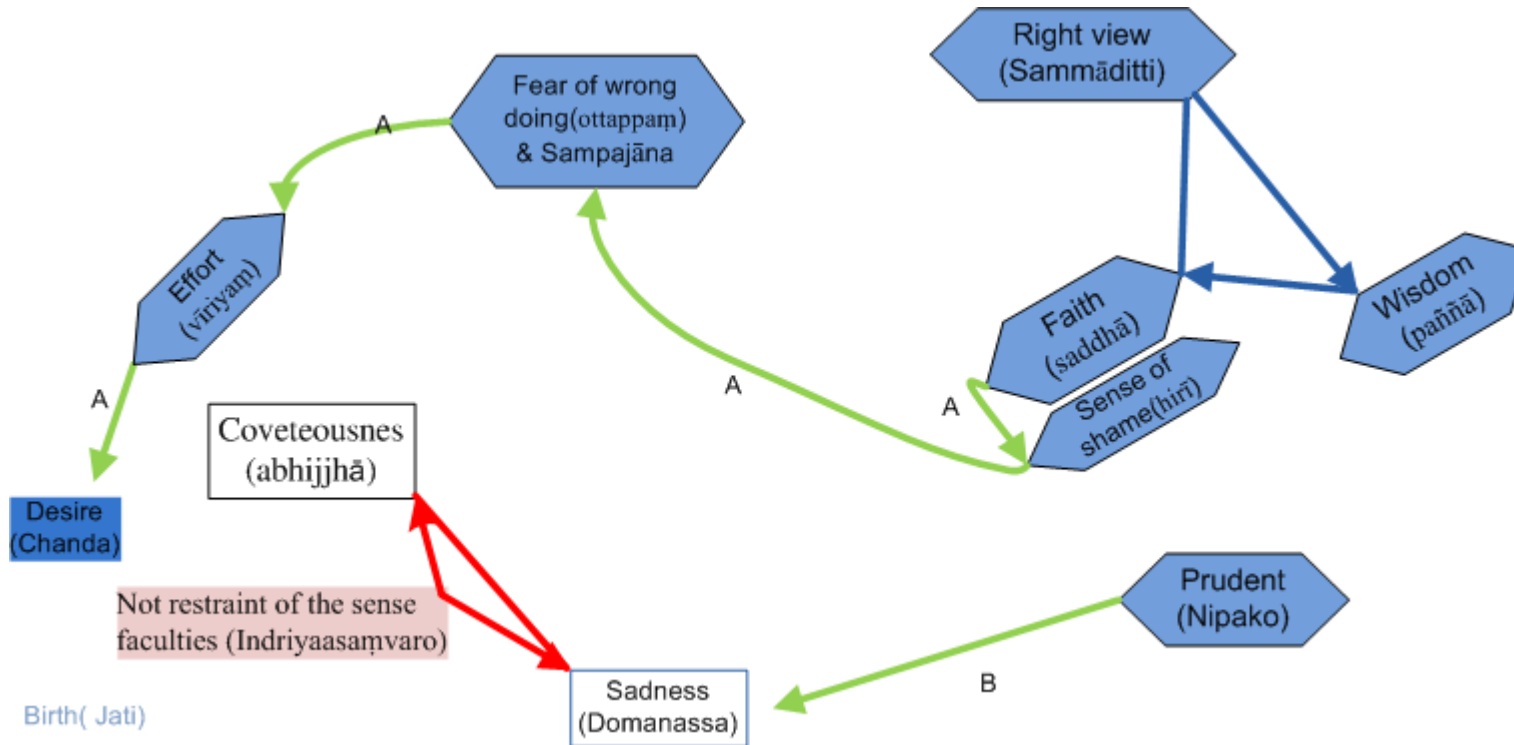
- Having seen the form (rupa), we will have two spins; the first one due to taint of ignorance (Avijja āsava) creating area 2 (memories, Intentions - sarasaṅkappā) and the second one due to conceit(mana) creating area 1.
- The taint of existence(bhavāsava) would be questioned about the construction of the eye ‘Is eye correct?’ when we see the difference in Area 1 and Area 2.
- We know the characteristic of the taint of existence(bhavāsava) 1. aspiration (Patthana) 2. ties (gantha) 3. construction of eye faculty, ear faculty etc (abhisāṅkhārakāyasaṅkhāraṇam).



- Now, the bhavāsava would question, ‘was it correct my taking of form as pleasurable?’ At this point we have **sadness(domanassa)**. Sadness comes first by seen the difference of the feeling and then we will have **ill-will**.

Cessation of covetousness(abhijjhā) and sadness(domanassa)

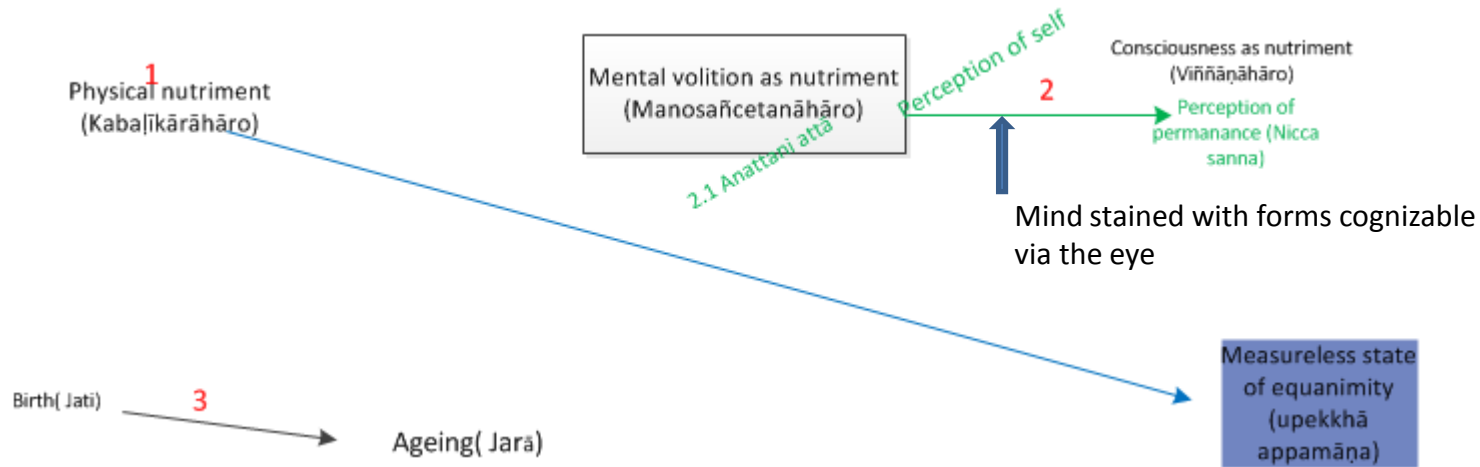
- Must have strong faith(saddha) about Buddha and then go through the following diagram



Notice the two triangles.

- Path A – Due to right view - effort(viriya) here is the first effort – thought of renunciation (nekkamma), etc. For what ? To get rid of covetousness (Abhijjhā). This should be maintained through out the path A.
- Path B – due to wisdom – Prudent here because of knowing that sadness (Domanassa) would be there if we have covetousness (Abhijjhā) – learned in slide 2. It’s cessation is now known.
- Knowing the above will make wisdom (panna) to go inside the ‘body tie of misapprehension’ and then throw it out of ‘body tie of misapprehension’ knowing that the nibbana is outside.
- This is the highest equanimity (upekkha) I ever had.

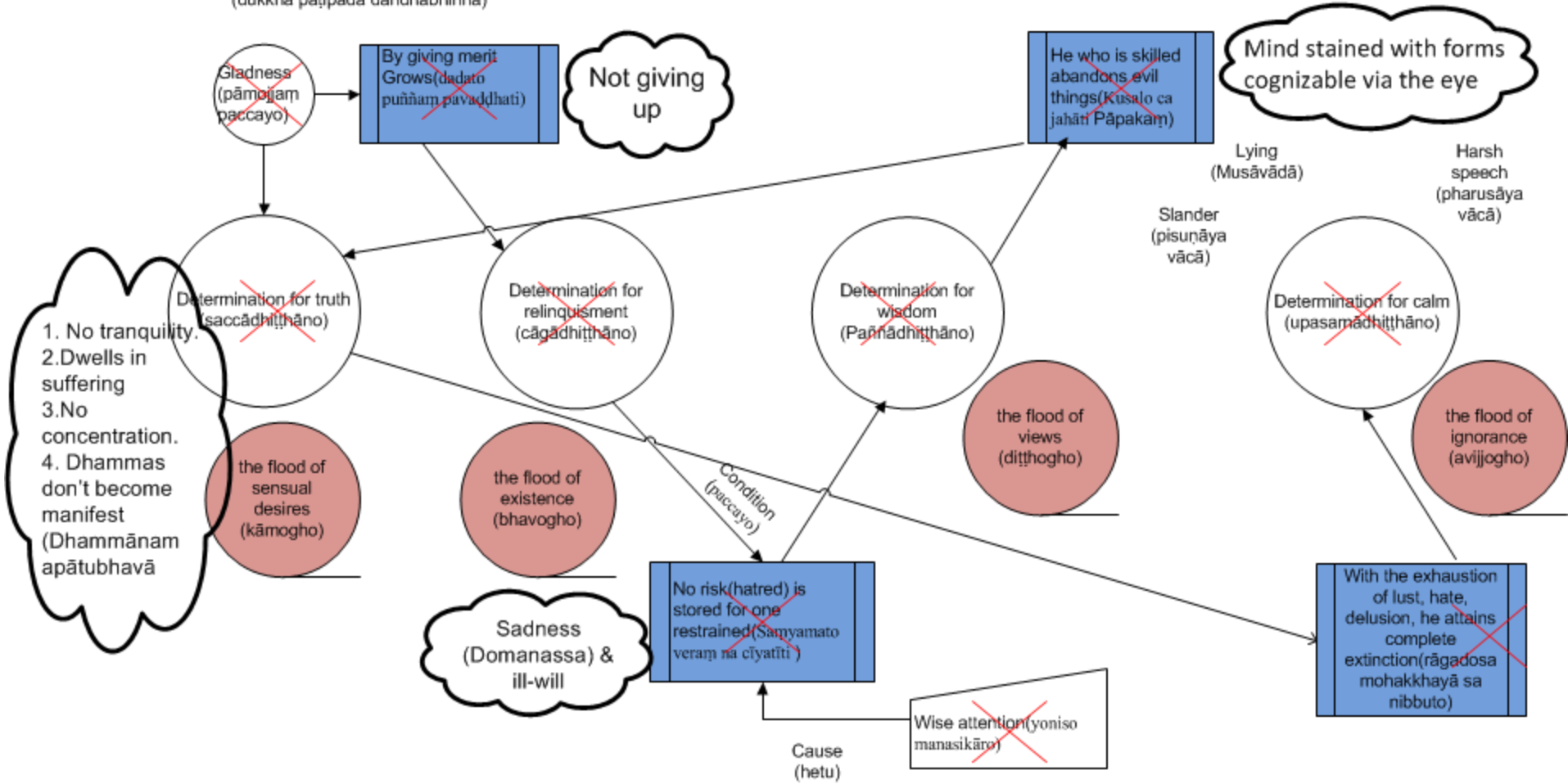
Only Nibbana has the unity. Anything else has the diversity. Attachment(loba) is productive of signs, hatred (dosa) is productive of signs, delusion(moha) is productive of signs.

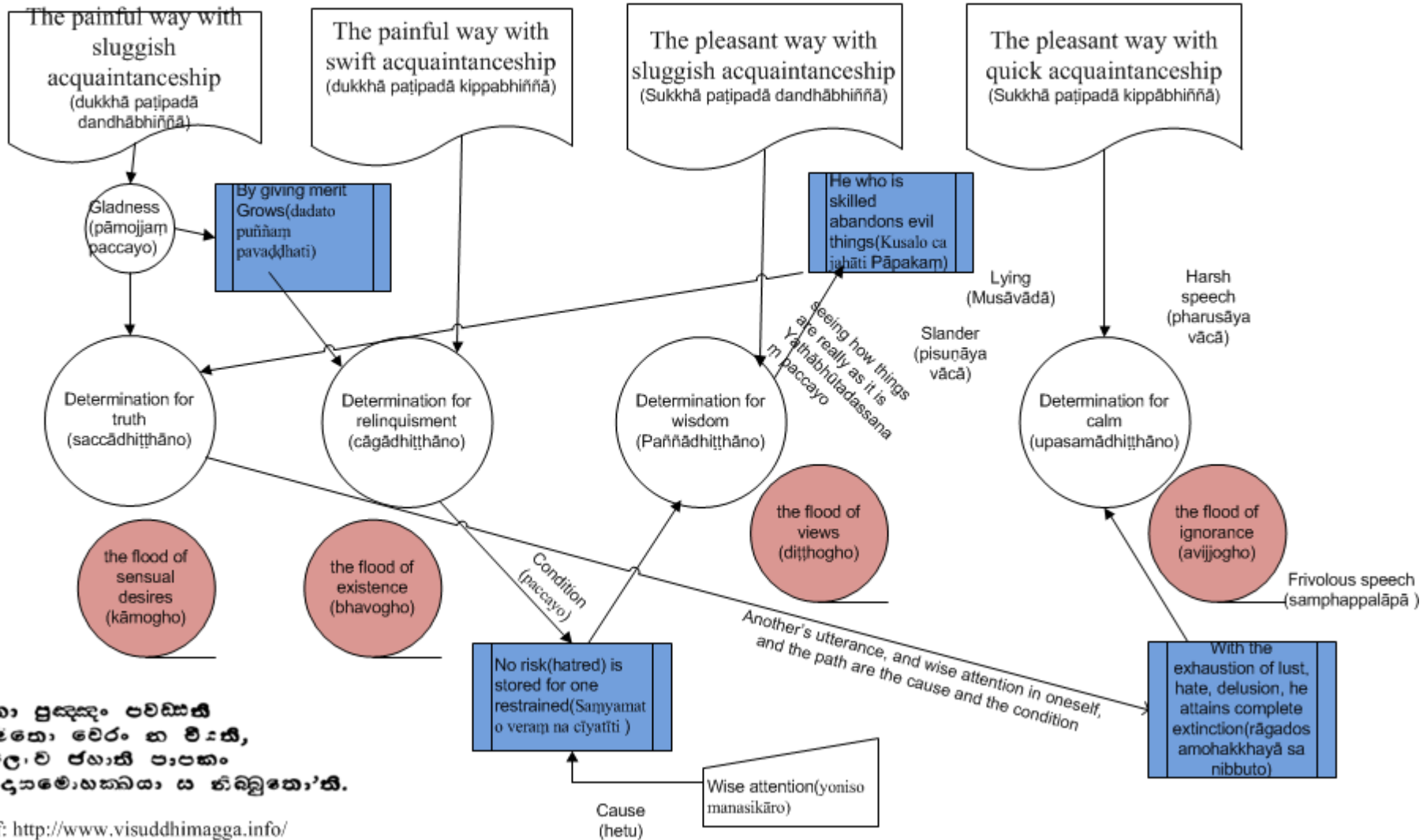


We know from the enlightenment factor of mindfulness (Satisambojjhaṅga), we get sadness(domanassa) if there is covetousness (Abhijjhā) (see slide 2)

- Not restraint of faculties(Indriyaasamvara) ➡ lack of mindfulness (muttassati) (6.3->5.3, 5.1 ->4.1 – Tayo dhamma)
- Lack of mindfulness (muttassati) ➡ Mind stained with forms cognizable via the eye (similarly, ear etc)
- Stained mind ➡ No Joy (Na Pāmojja)

The painful way with sluggish acquaintanceship
 (dukkhā paṭipadā dandhābhīññā)





දදතො පුඤ්ඤං ඵලධිංඤ්ඤි
 සංසලතො වෙරං න චිංඤ්ඤි,
 ඤානලොච ජලානි පාපකං
 රහදොනමොභක්ඛතා ස නිබ්බුතො'ති.

With this, Panna (wisdom) comes inside the 'Body tie of misapprehension' and then goes outside since the nibbana is outside

- 1) Reach equanimity (Upekkha) by giving up clinging to the first, second, third Jhana concentrations
- 2) Have upekkha to derogation(makkha) (upekkha by knowing the suffering nature)
- 3) Derogation(makkha) -> Envy (Issā). Now, have upekkha to Issā.
- 4) Envy (Issā) -> lying(musāvāda). Now, have upekkha to musāvāda.
- 5) At this point, faith (saddhā) arises and one would strongly feel the middle part of the back of the head.



- 6) Now, ill-will(Byāpāda) -> Envy (Issā). Have upekkha to Byāpāda
- 7) Derogation(makkha) -> Harsh speech (pharusāya vācā)
 lying(musāvāda) -> Harsh speech (pharusāya vācā)
 Now, have upekkha to Harsh speech (pharusāya vācā)
- 8) Now, Domanassa [Sankhāra(pharusāya vācā, pisunāya vācā) -> Domanassa]
 so, have upekkha to sadness (Domanassa)
- 9) Now, upekkha to covetousness (Abhijjhā) [Abhijjhā -> Domanassa]

- Have thought of renunciation (nekkhamma) for covetousness (Abhijjhā). i.e. having seen a form let me not regard it as mine.
- This is for my welfare and for welfare of others. Not for harming self and harming others.

What is there for harming?

- Sensual desire thinking (kāmavitakka)
- harming self (attabyābādhāyapi) and harming others(parabyābādhāyapi)
- Solution is to use 1) and 2) below and reach appanihita cetovimutti.

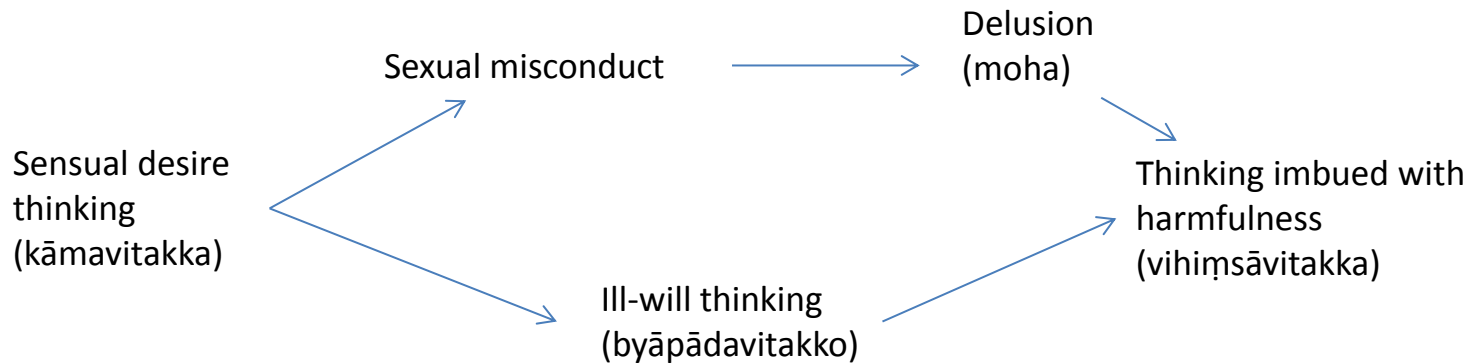
1) The painful way with slow realization
(dukkhā paṭipadā
dandhābhiññā)



2) Giving up clinging to concentrations(jhana)

Characteristic of non-delusion (amoha).

- Nibbāna is the ratana(gem) and it is not comparable to anything (atula). The development of skill states knowing this and seen this is the non-delusion(amoha).
- Nibbānaṃ ratanaṃti karitvā acchariyabhāvena atulaṃ. Tattha kusalassa ca abhisambhavā jānanā passanā, ayaṃ amoho.



The above covers all bad ways – lust(loba), hate (dosa), delusion(moha)

- Recall the loba dosa moha diagram
- Recall the metta diagram and see the following

Sensual desire thinking
(kāmavitakka)



9. not hanker after association with families
(kulesvananugiddho)

Use the discourse “Two Sorts of Thinking –Dvedhāvitakkasutta

- not hanker after association with families (kulesvananugiddho) -> Not mine
- Not mine -> thought of renunciation (nekkhamma) -> thought of non- malevolence -> thought of non-harming

This will fulfill 10 kinds of skilled states; Non-covetousness(anabhijjhā), Non-ill-will(abyāpāda), Right view (sammādiṭṭhi), refrain from lying, harsh speech, frivolous talk, and slander, refrain from killing, stealing, sexual misconduct.

Remember that all these are after the attainment of equanimity (Upekkha).