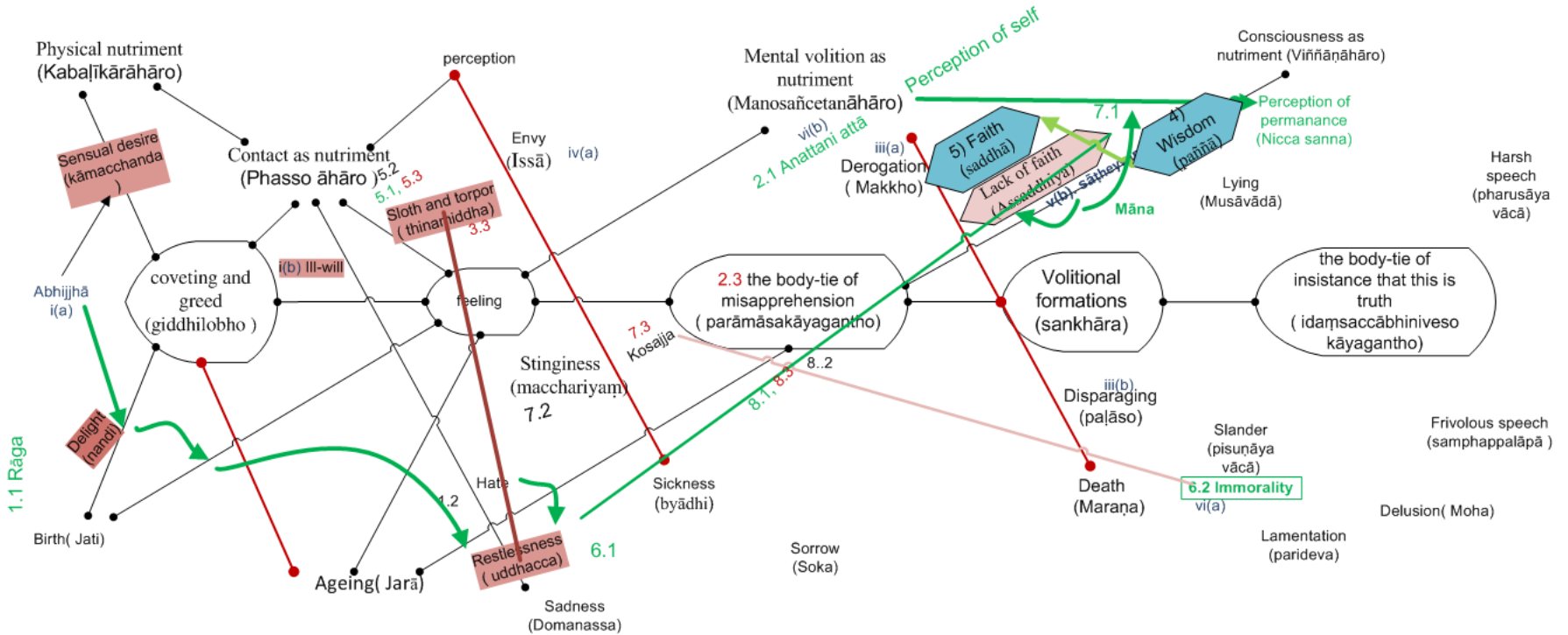


Bojjhanga

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

7/02/2013

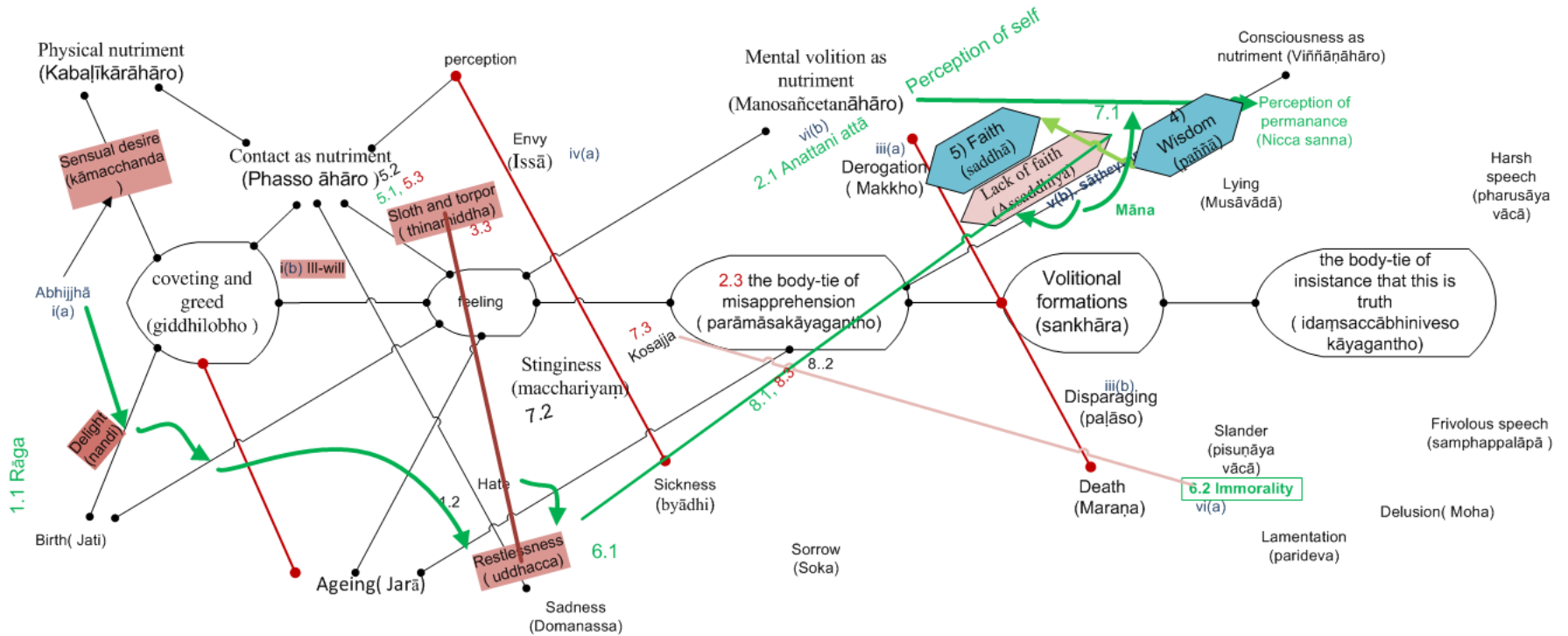


- Arising of sloth and torpor begins just after ill-will. With the spinning of two loops, this is a ‘gain’ (labha) was decided by delusion(moha) – wrong view (ditti) aroused here . **Gain (abhijjha) is the biggest Assaddha**(lack of faith). At this point, as we are sick (sloth and torpor), and we have wrong view, we had reached Dosa (hatred)(Ref: sammavacha diagram) . Now, we reach restlessness (uddhacca) via Assaddha (ref: Tayo dhamma)

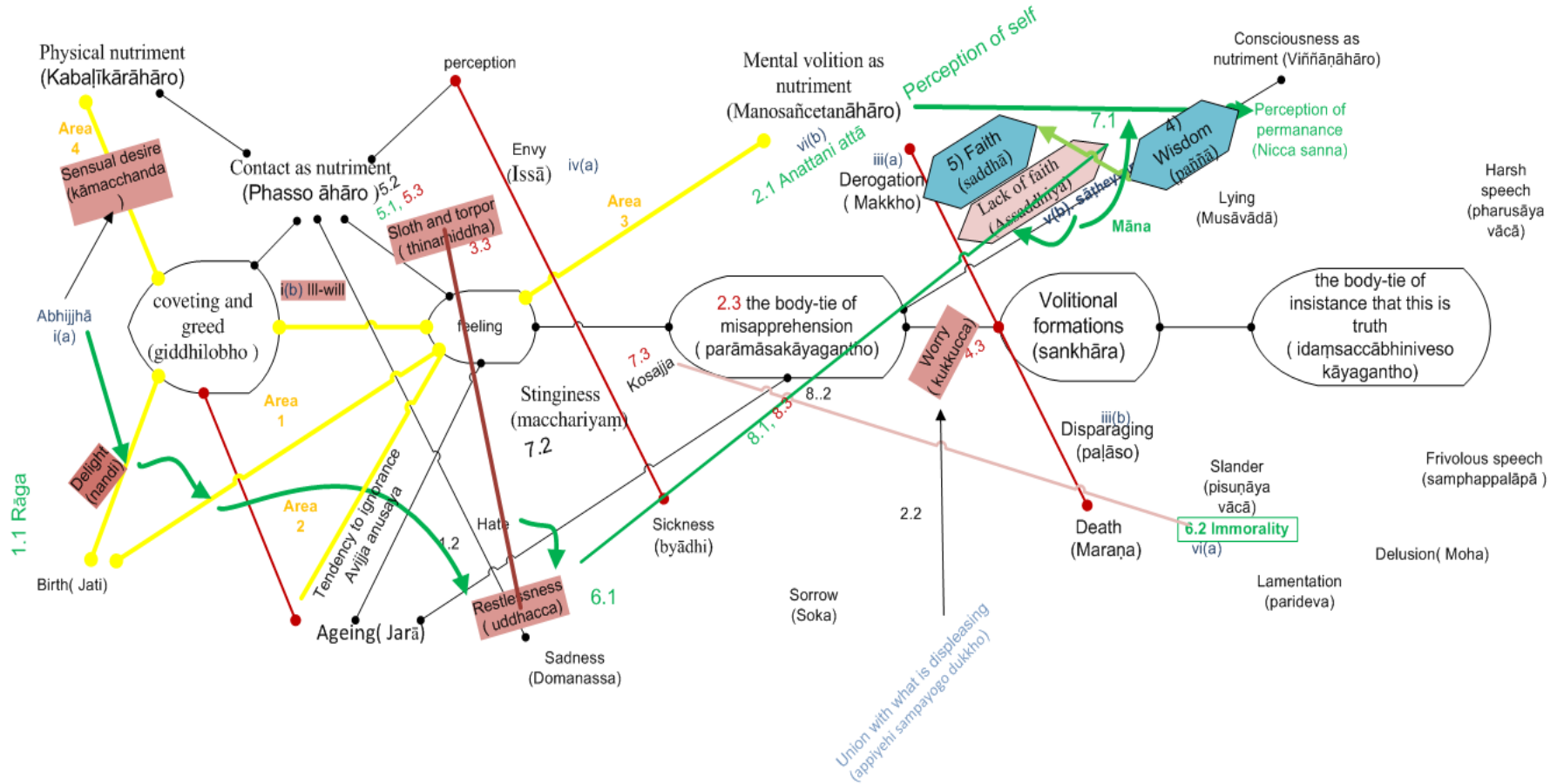
Note: Gain (write gain in place of Satheyya) -> Assaddha(lack of faith) generates

Hatred(dosa) -> Restlessness (uddhacca)

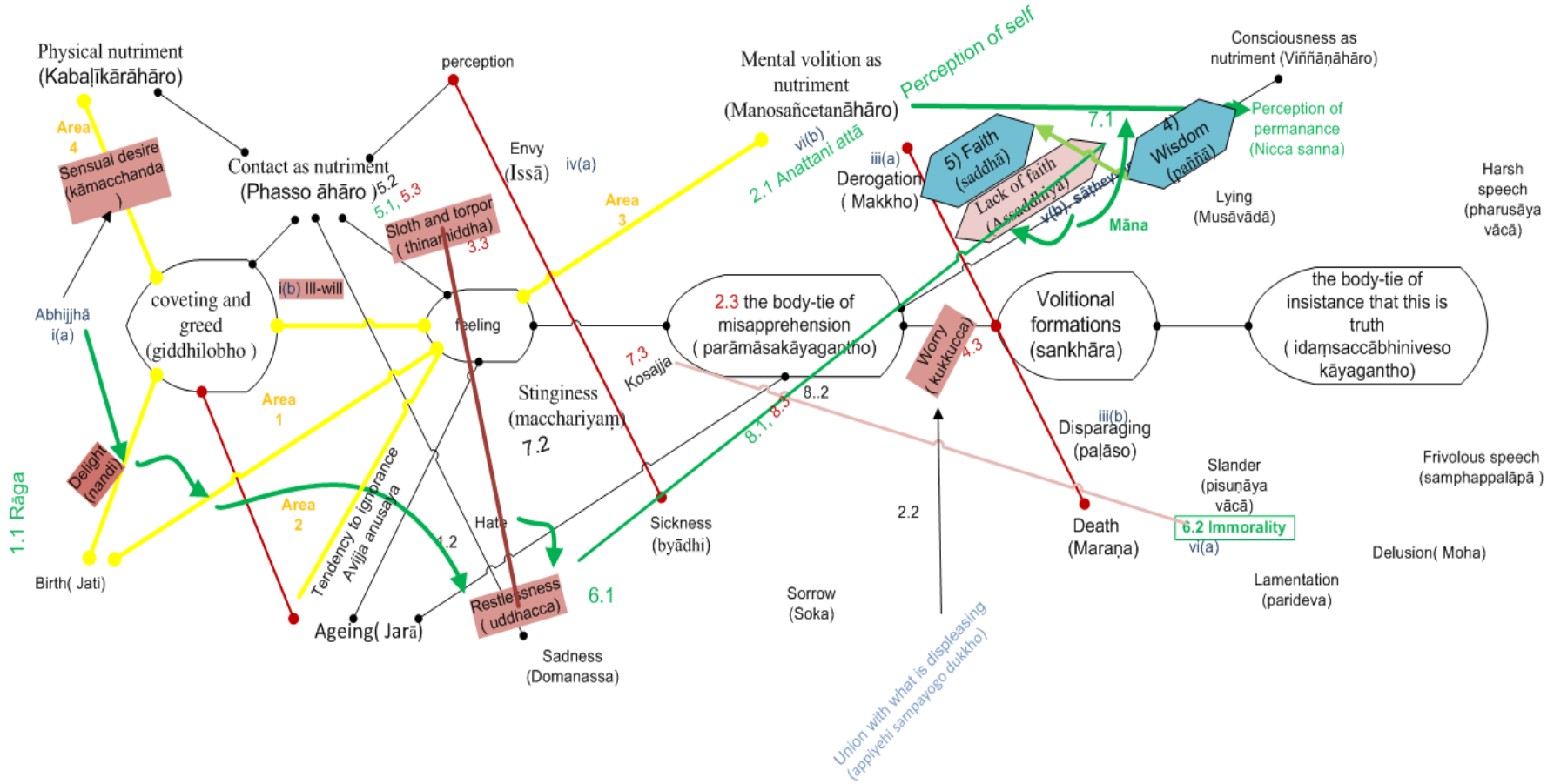
- Think about the line from attabhā va patilābha to attavādu upādana, and use savitabba asevitabba sutta(Things That Should And Should Not Be Practiced) – should we think about ‘gain’ (whatever kind it is – rupa, vedana ...) at all?



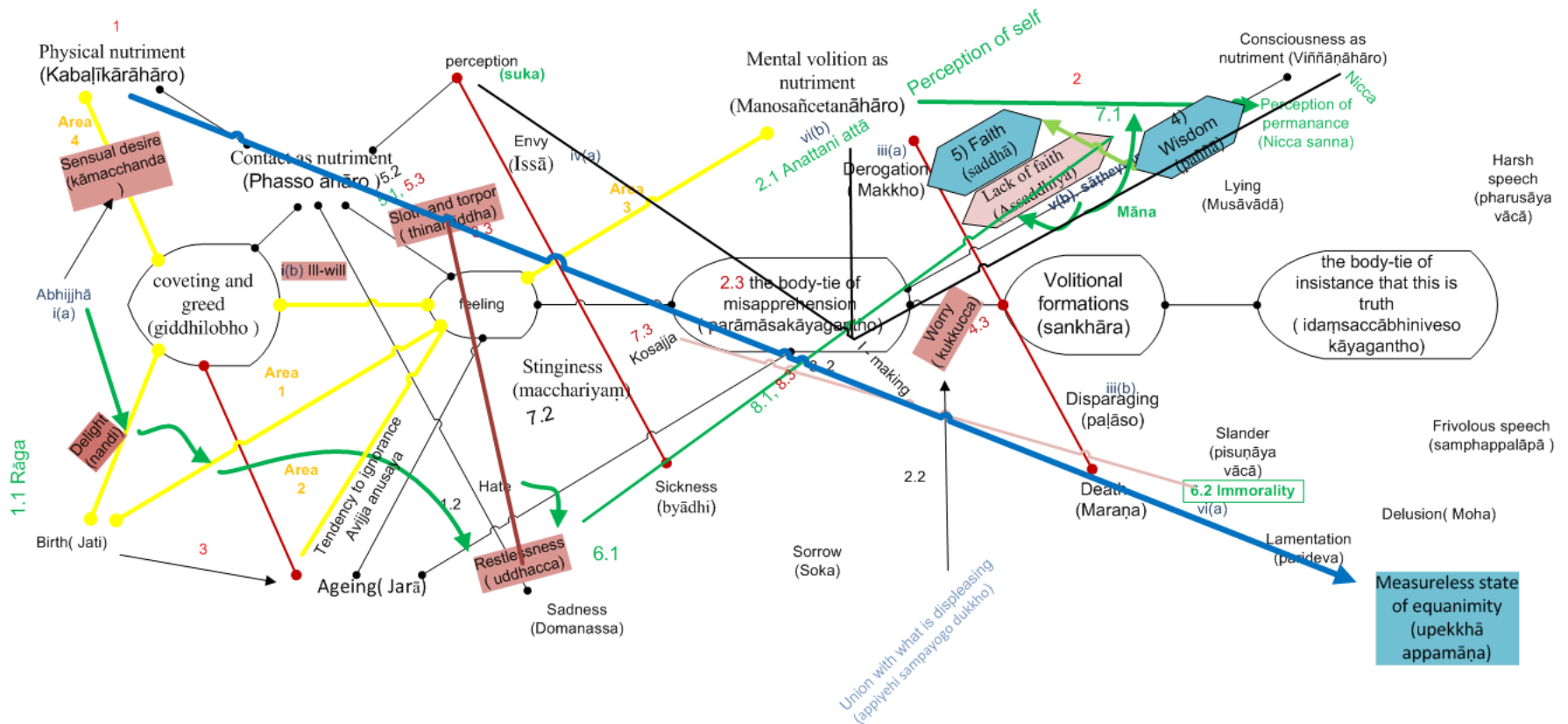
- Connection of conceit(mana) and Restlessness (uddhacca)
- Kāmāsava -> avijjāsava and bhavāsava -> avijjāsava
- Abhijja-> Delight (nandi), reflection is shown in the next arrow. Two arrows reflect on the line 'Birth to feeling' and produces restlessness.
- Ajitha manavaka – ask dhamma from the Budda. After Budda preached dhamma, he no longer has the thirst for it, he thinks – Nibbana is there and no point of this dhamma maccariya. Same as we think about the small garden on our way to big garden.
- We have assaddha because conceit(mana) prevent us from going to saddha from panna. All these problems are due to immorality (6.2)



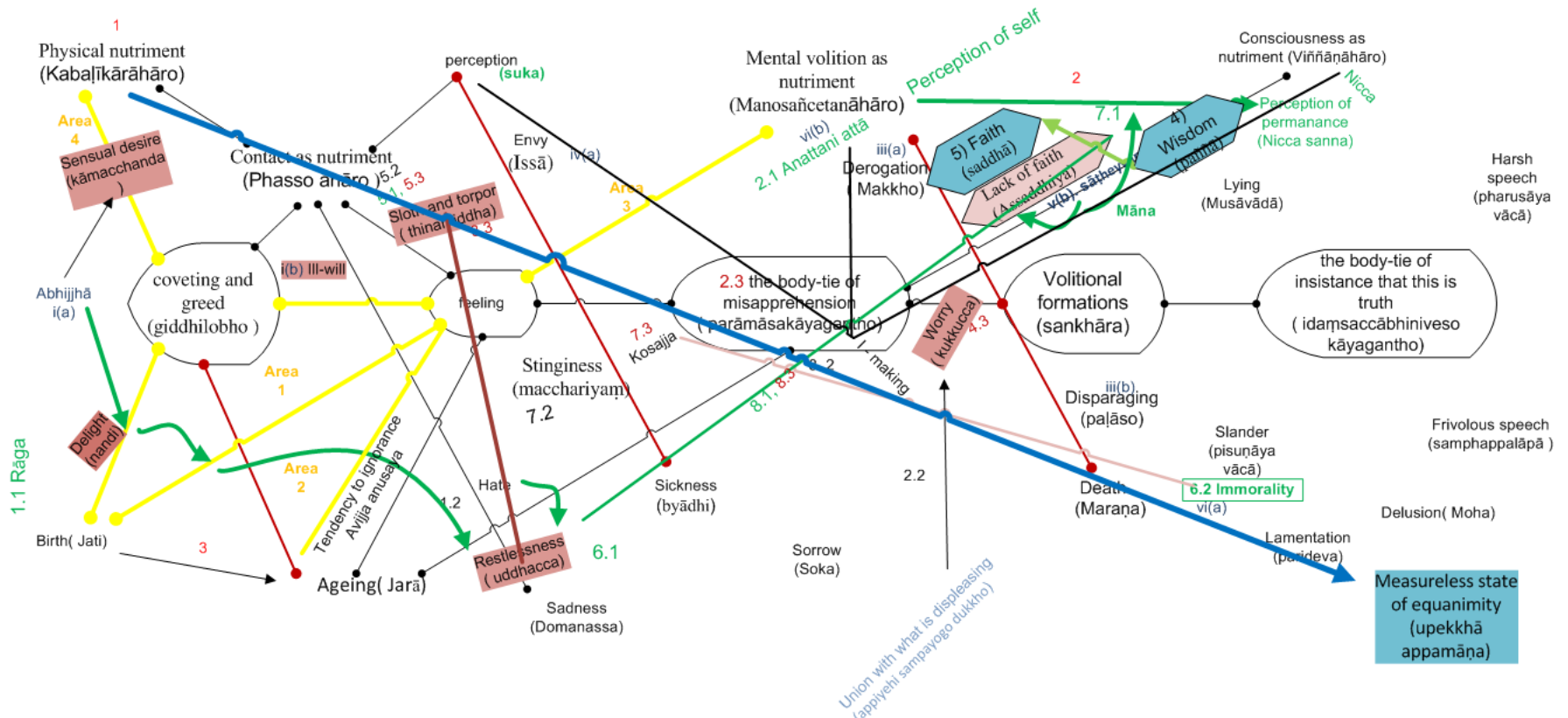
- Restlessness (uddhacca) to worry (kukkucca)
- Abhijjha-> Delight (nandi) -> restlessness (via assaddha) -> sadness (domanassa)
- Restlessness means we are on a slope that is slippery. We slip downwards to domanassa.
- We should not have abhijjhā in order not to have Nandi. Seen this, a massive concentration arises. If one has saddha for this purpose of not having abhijjhā, knowing that we would slip downwards otherwise, then there is Nibbāna for him.
- Now think about the previous slide - Immorality – gain –assaddha. Concentration is more than above here.
- Uddhacca->Makkha-> Kukkucca.
- Kukkucca is like someone saying that I stayed (struggling) on a slippery slope while Nibbāna exists elsewhere.



- Having seen the form (rupa), we will have two spins , kāmacchanda arises and we will have two further spins, now we come back, we will have yellow coloured area 1 -> area 2. After this, area 3 and then area 4.
- area 1 -> area 2 means perception is Domanassa. Area 3 -> area 4 means, change of volition. At this stage, **we question the form (rupa vichara)**.
- Moha sees the change of mind(citta), it would question is this the best fit and ill-will arises. For the missing satisfaction (due to reduce feeling) , mind would compensate, thinking it would be good if form was like this and that (as he desires).
- Notice the part played by the Māna here, preventing us going to saddha.



- If one has ill-will then he should know that he slips downwards. We should not have abhijjhā if we do not want ill-will, now **we question the form.**
- We get **2** and **3** because of **1 (physical nutriment)**. Seen this, I went to appaṇihita cetovimutti at once. For this to happen, a) One should not have abhijjhā b) should know that it is impermanent c) Should know Birth->ageing->sickness->death is for every living beings.



- SN 46-54 Metta sutta bhavana
- Paṭikūla(kabalīkārāhāro), appaṭikūla(Vedana) - If one remembers vimutti and there is nibbana then it would occur to him, Ākāsānañcāyatana (space is infinite)
- Paṭikūla(rupa), appaṭikūla(Vedana because of Ākāsānañcāyatana) - If one regards these two are not mine and one remembers vimutti and there is nibbana then it would occur to him, viññāṇañcāyatana(consciousness is infinite)
- Paṭikūla(Vedana), appaṭikūla(citta sanskara made for Vedana) - if one remembers vimutti and there is nibbana then it would occur to him, Ākiñcaññāyatana(sphere of nothingness)
- Paṭikūla(Vedana), appaṭikūla(Ākiñcaññāyatana sanna) - If one regards these two are not mine then three results can be expected – a) suññata cetovimutti b) appaṇihita cetovimutti c) nevasaññānāsaññā'yatana

Sabbe sattā averino hontu(free from enmity), khemino hontu(safe), sukhino hontūti (blissful)– satim̐ upaṭṭhāpeti. Satisambojjhaṅgaparibhāvitā hoti mettācetovimutti.

Sabbe sattā averino hontu, khemino hontu, sukhino hontūti – paññāya pavicināti. Dhammavicayasambojjhaṅgaparibhāvitā hoti mettācetovimutti.

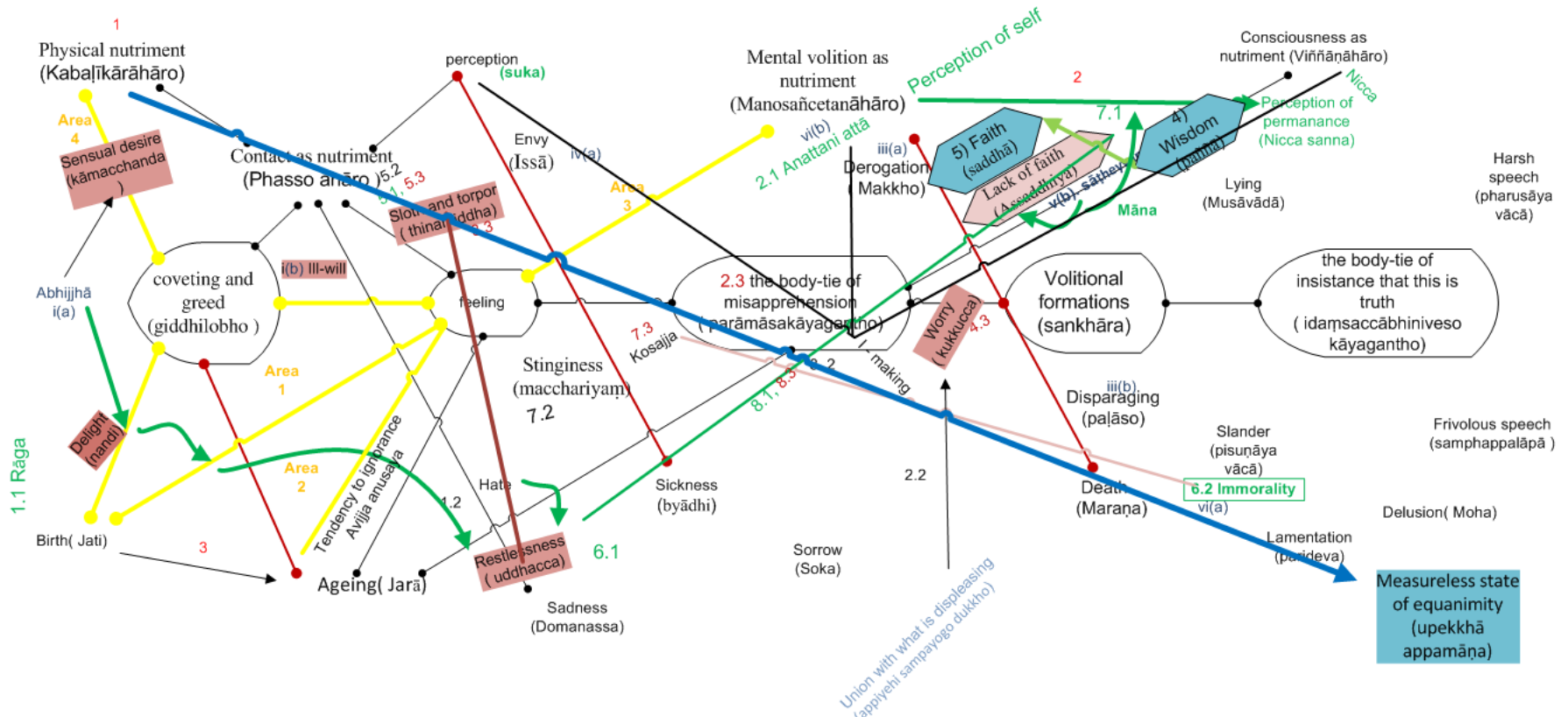
Sabbe sattā averino hontu, khemino hontu, sukhino hontūti – vīriyaṃ paggaṇhāti. Vīriyasambojjhaṅgaparibhāvitā hoti mettācetovimutti.

Sabbe sattā averino hontu, khemino hontu, sukhino hontūti – pariḷāhaṃ (anguish, fever) paṭippassambheti. Pītisambojjhaṅgaparibhāvitā hoti mettācetovimutti.

Sabbe sattā averino hontu, khemino hontu, sukhino hontūti – duṭṭhullaṃ (depravity) paṭippassambheti. Passaddhisambojjhaṅgaparibhāvitā hoti mettācetovimutti.

Sabbe sattā averino hontu, khemino hontu, sukhino hontūti – cittaṃ samādahati. Samādhisambojjhaṅgaparibhāvitā hoti mettācetovimutti.

Sabbe sattā averino hontu, khemino hontu, sukhino hontūti – ñāṇena kilese paṭisaṅkhāti. Upekkhāsambojjhaṅgaparibhāvitā hoti mettācetovimutti.



- SN 46-54 Metta sutta bhavana – maintain metta with seven factors of enlightenment.
- Abhijja generates Sensual desire -> Ill-will. Having seen this, we question the form. Mindfulness regarding body will arise.
- Dhammicayasambojjhaṅga question the result(moha) arising from this form. Note sloth and torpor -> Moha
- We use vīriyasambojjhaṅga to prevent us from getting sick(kosajja)
- We use pītisambojjhaṅga to prevent us from burning (parilāha- fever) that created because of the form.
- We use passaddhisambojjhaṅga to get rid of issa, makkaha, palasa and macchariya (known as duṭṭhulla– depravity) aroused because of form.
- Samādhisambojjhaṅgoa- concentrate cognizance (Cittaṃ samādahati) not to have above four(issa, makkaha, palasa and macchariya)
- We use upekkhāsambojjhaṅgoa to get rid of sātheyya(fraud). Think about the carpenter discussion we had. We question the suba sanna here. Bhanthe gave a good example, rotten fish tank. Got rid of rotten fish and now says ‘subha’.

Karuna bhavana

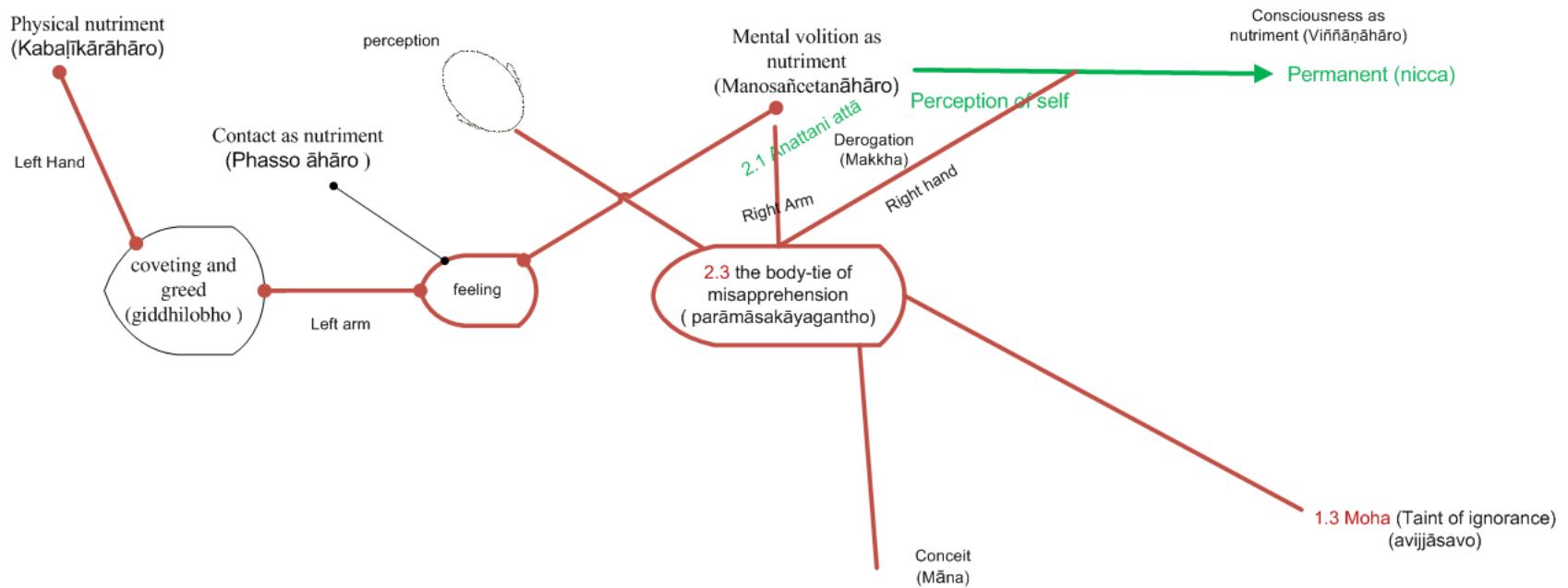
- Paṭikūla(kabaḷīkārāhāro), appaṭikūla(Vedana that arose after cleaning the rotten fish tank) . Now, use bojjanga to get rid of the result arose because of feeling. **We question ‘Suka sanna’** here. You get rid of issa (envy) and reach Ākāsānañcāyatana (space is infinite).

Mudita bhavana

- We have makkha, Kukkucca, vicikicca (part of the doubt) and palasa . **We question feeling(Ākāsānañcāyatana) and the result of taking it as mine (duṭṭhulla).** You get rid of makkha (derogation) and reach viññāṇañcāyatana (consciousness is infinite).

Upekka bhavana

- We question Satheyya (fraud) (sanna, sanskara patilabha)- These are citta sanskara generated for feeling. In other words, **we question atta sanna (perception of self).** You get rid of Satheyya and reach Ākiñcaññāyatana(sphere of nothingness)



Man is facing the sheet. Perception (saññā) is the head. Left shoulder is the feeling (vedanā). Right shoulder is the mental volition (Manosañcetanā). Belly is the body-tie of misapprehension (parāmāsakāyagantha). Left leg is the conceit (Māna). Right leg is the delusion (moha).

- Suba vimutti (Beautiful) – Cut left hand.
- Ākāsānañcāyatana (Space is infinite) – Cut the left arm - **We question ‘Suka sanna’** here. Get rid of envy (issa) to reach this.
- viññāṇañcāyatana (consciousness is infinite) – Cut the right hand. **We question feeling (Ākāsānañcāyatana) and the result of taking it as mine (duṭṭhulla)**. Get rid of derogation (makkha) to reach this.
- Ākiñcaññāyatana (sphere of nothingness) – Cut the right arm. **We question attā sanna (perception of self)**. Get rid of fraud (Satheyya) to reach this. (From Sunakkhatta Sutta - Just as a thick rock broken in two cannot be put back together again...)

Appendix: To be used to help understand slide 5

How sloth and torpor (thinamiddha) come to arise?

1. Form is contacted by the eye
2. We lift up the perception by Avijjā Anusaya – we have **abhijjha** here
3. We lift up the perception by māna anusaya
 - Now we see the difference of area 1 and area 2. We have **Domanassa** and **Kāmaccanda** here (we do not have ill-will (Byāpāda) yet)
4. We lift up the perception by Patigha Anusaya- The round due to Avijjā asava (we think it is possible to fix this)
5. We lift up the perception by Patigha Anusaya- The round due to māna
 - Now, **we have ill-will (Byāpāda)** – Refer to Sammāvācca diagram. We have decided that it is ageing – Jarā.
6. As in 4) above, but mind is with **Domanassa**.
7. As in 5) above, but mind is with **Domanassa**.
 - Now the **sloth and torpor (thinamiddha)** arise because it was decided that it cannot be taken as ‘agreeable (Sāta) by taint of ignorance (Avijjā asava)
8. As in 4) above, but mind is with **Domanassa** and **ill-will (Byāpāda)**.
9. As in 5) above, but mind is with **Domanassa** and **ill-will (Byāpāda)**.