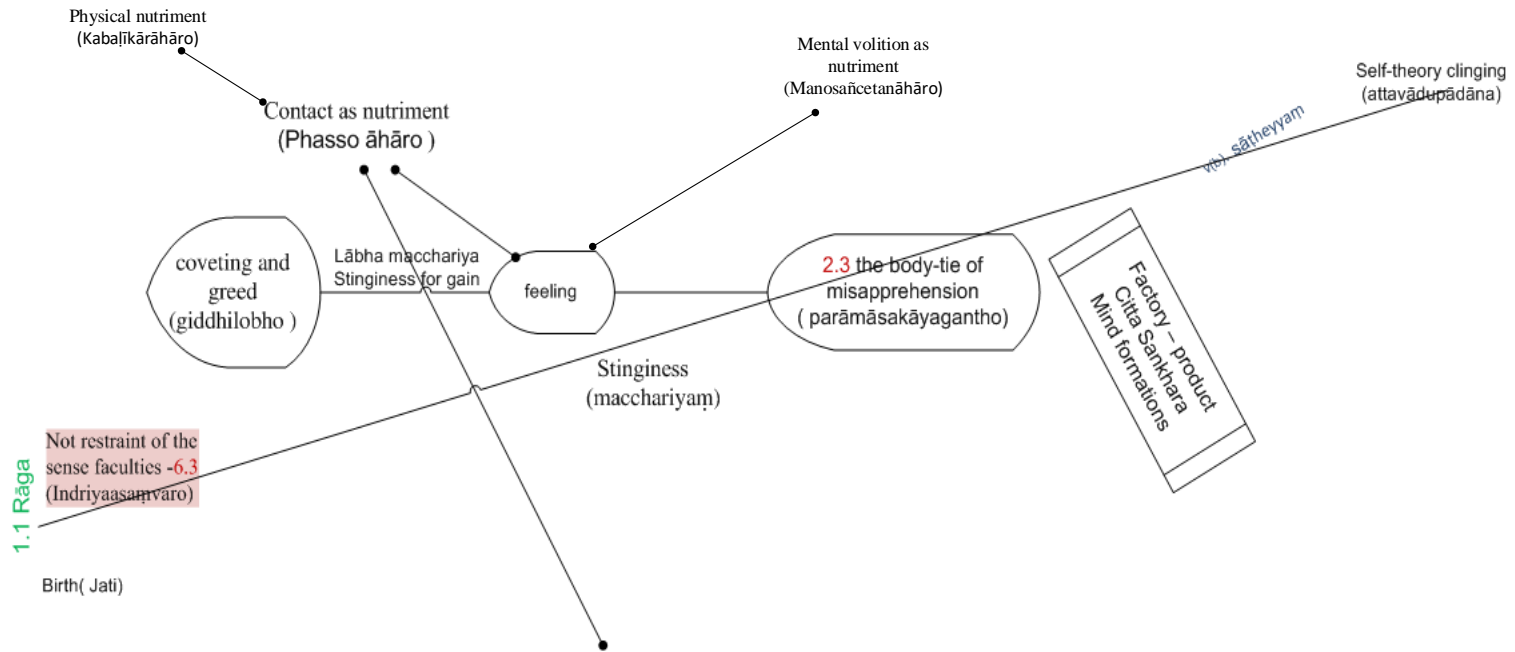


# Ayatana

## Six sense spheres

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

12/02/2013



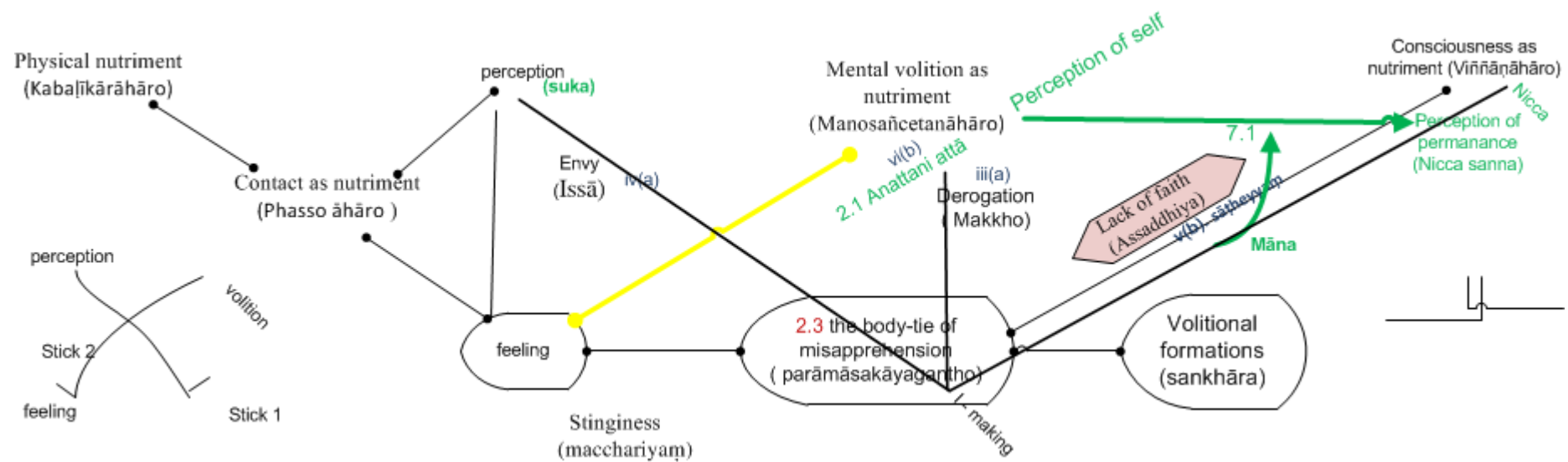
Characteristic of taint of existence (bhavāsavassa lakkhaṇa)

- 1) Patthana – aspiration – good product
- 2) ganthana – ties – Body tie of ill-will here via stinginess for gain
- 3) abhisāṅkhārahākāyasaṅkhāraṇaṃ – volitional formations - clinging to the product

We seek delight in form ( rupa- abhinandati )

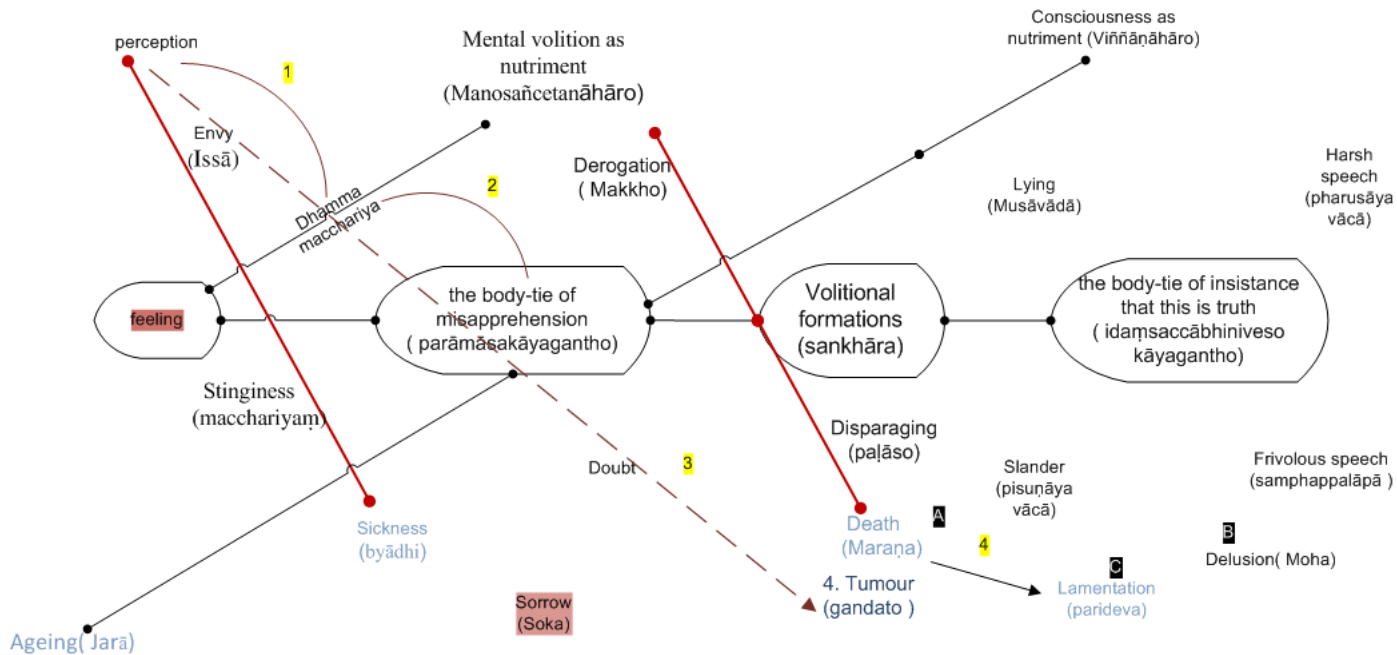
We welcome feeling ( vedana - abhivadati )

We remain holding to the (mental) eye – (cetana -ajjhosāya tiṭṭhati)

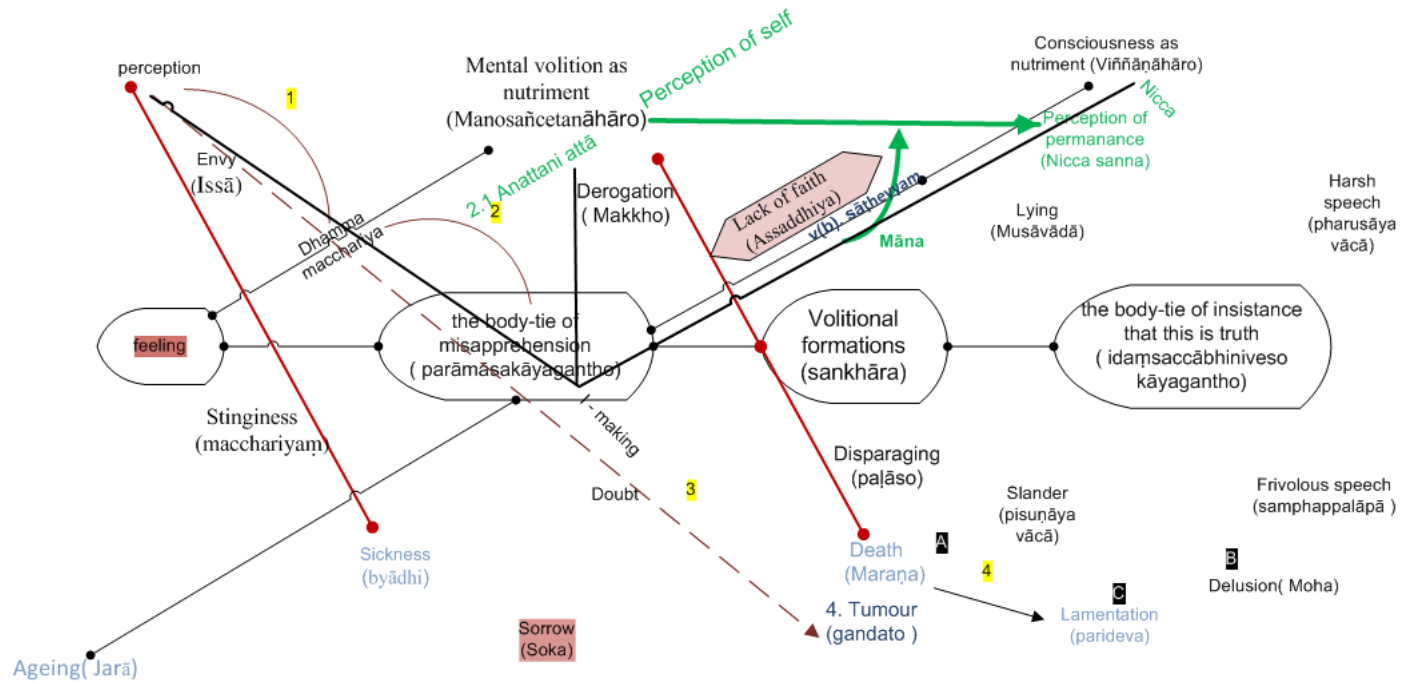


Taint of views (diṭṭhāsava) has the characteristic of misapprehension (parāmāsa) and adherences (abhinivesa)

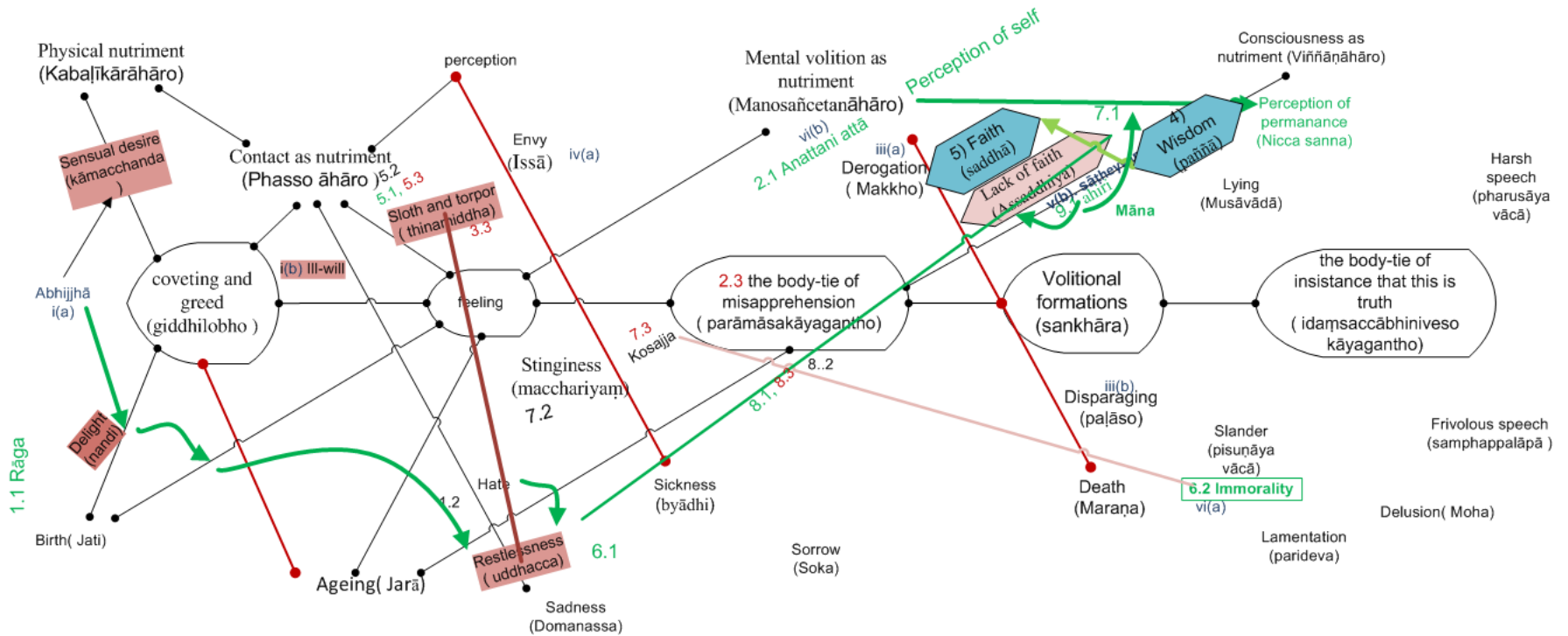
- misapprehension (paramasa) of virtue and duty clinging (sīlabbatupādāna) by clinging to the result of the virtue, we misapprehend, I will have a such form etc. (stick 1)
- adherences (abhinivesa) to mental formations (citta sanskara) constructed for feeling, we cling to it (stick 2)



- Reflection of perception – link 1, on stinginess regarding doctrine (dhamma macchhariya) results in link 2. Link 1 and 2 now reflected to produce link 3 – mind formations (citta sankhāra). The end result will be lamentation(parideva) – link 4
- Mind formations (citta sankhāra) have sorrow(soka) nature because they are constructed from sad perceptions.
- If we seek delight in perception then we will become sorrowful ( soka) when these mind formations ( constructed from perceptions) die ( marana).
- We seek delight in those feelings again ( as those we constructed are dead), we sorrow because the new feelings also are going to die(future), we sorrow because they are dead (past).
- At this point, ‘is this the best fit’ is questioned by consciousness. Eg. Two groups constructed two bridges for the village, one group says what they constructed is not good and they weep ( parideva)
- A – mind formations (citta sankhara)– seek delight (abhinandati),
- B - delusion (moha) – welcomes it (abhivadati )
- C – lamentation (parideva) – remain holding to it(ajjhosāya tiṭṭhati)



- seek delight (abhinandati) in perception -> seek delight (abhinandati) in A – mind formations (citta sankhara)
- welcomes (abhivadati ) volition(self -atta ) -> welcomes B - delusion (moha)
- remain holding (ajjhosāya tiṭṭhati) to consciousness(permanent – nicca) -> remain holding to the result of vinnana i.e. C – lamentation (parideva)

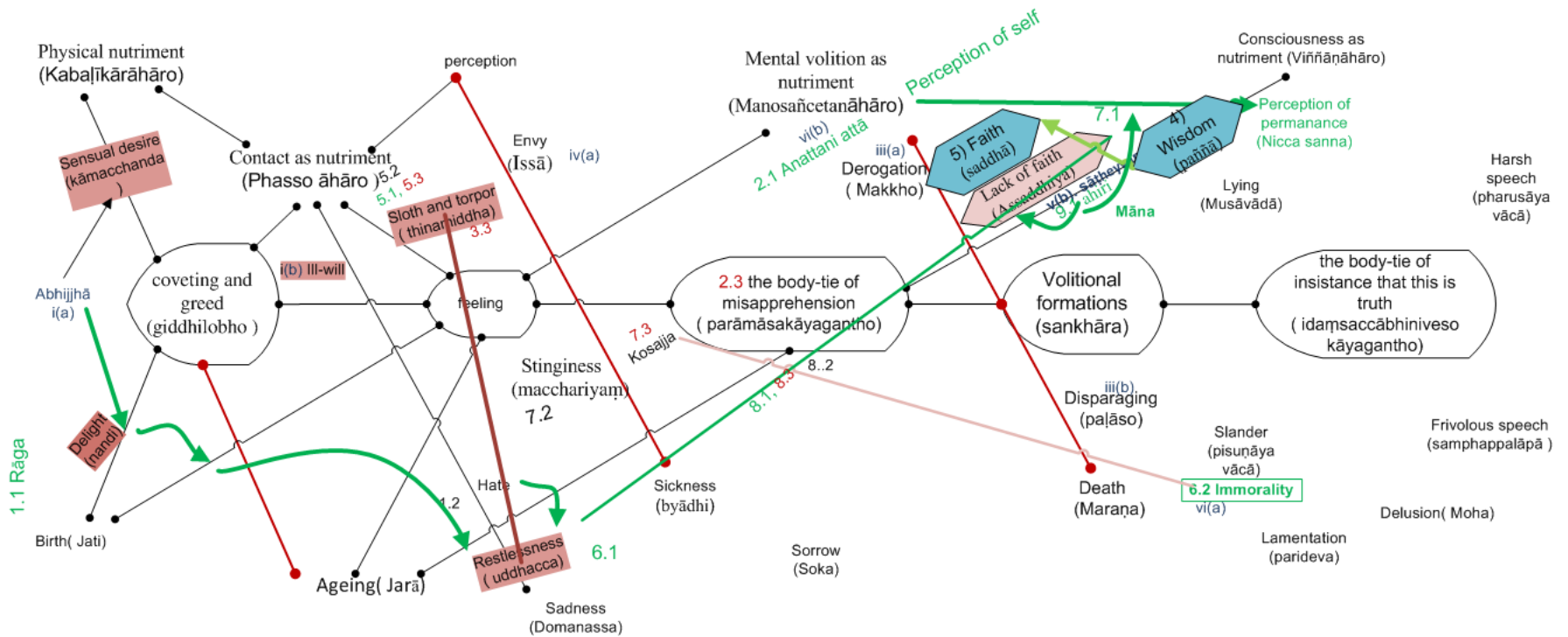


## How hate come to arise?

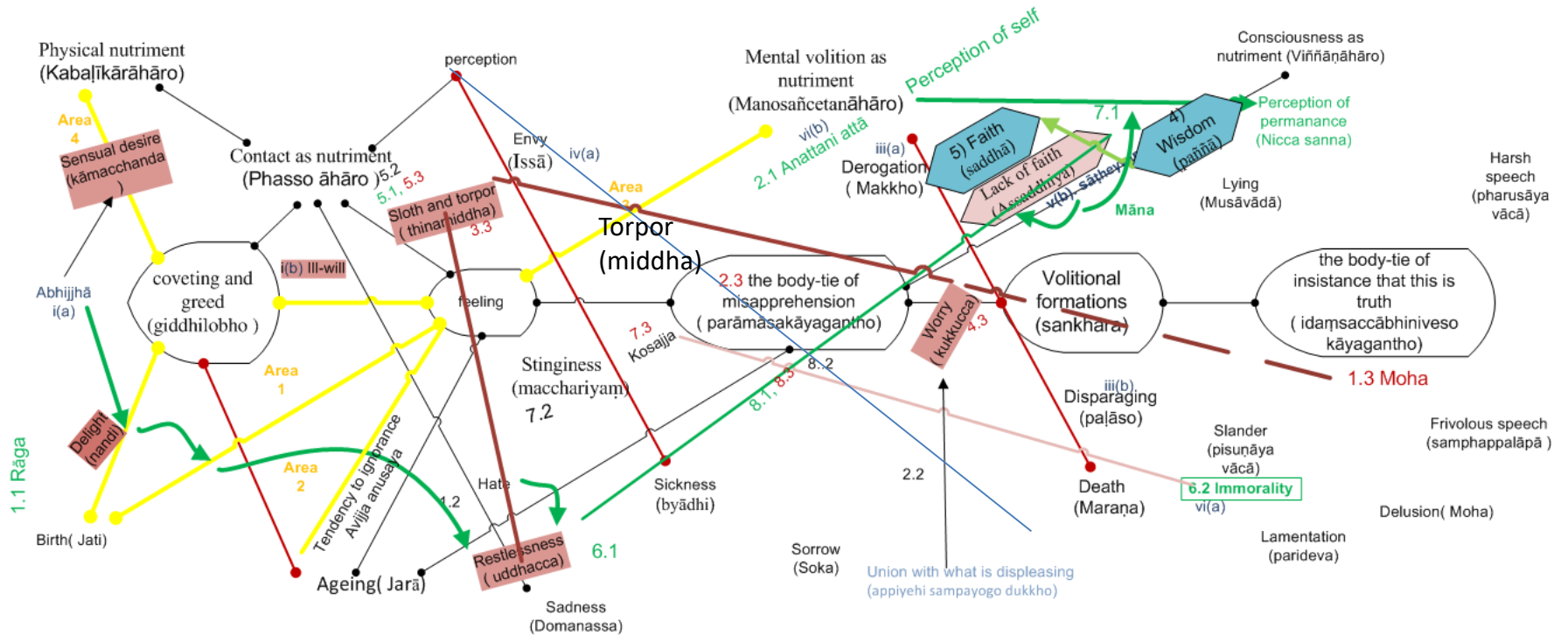
- Investigation of arising of hate according to sammavācha diagram led to concentration. Investigate this further, by thinking about spinning twice, just after ill-will.

## Why we get concentration here?

- We get concentration when we know the arising phenomena ( samudaya). If we know ‘samudaya’ then we can eradicate hate in the following way.
- If I had faith ( saddha) then there is compassion, so we will not become angry. To have saddha, we must have wisdom(panna). This means knowing the arising phenomena.
- If we do not know the arising phenomena then we will have lack of faith – 7.1 (as panna is not there), before this, we must have had 8.1 – Disregard ( anadariya). This means not having compassion. 9.1 Ahiriya - > 8.1, so we must have had shamelessness(ahiri).



- Seek delight (abhinandati) in concentration means we seek delight in dhamma (Dhamma led to concentration)
- Welcomes (abhivadati) concentration means welcomes dhamma
- Remain holding (ajjhosāya tiṭṭhati) to concentration means remain holding to dhamma
- Clinging to concentration (samadhi) means not having faith.

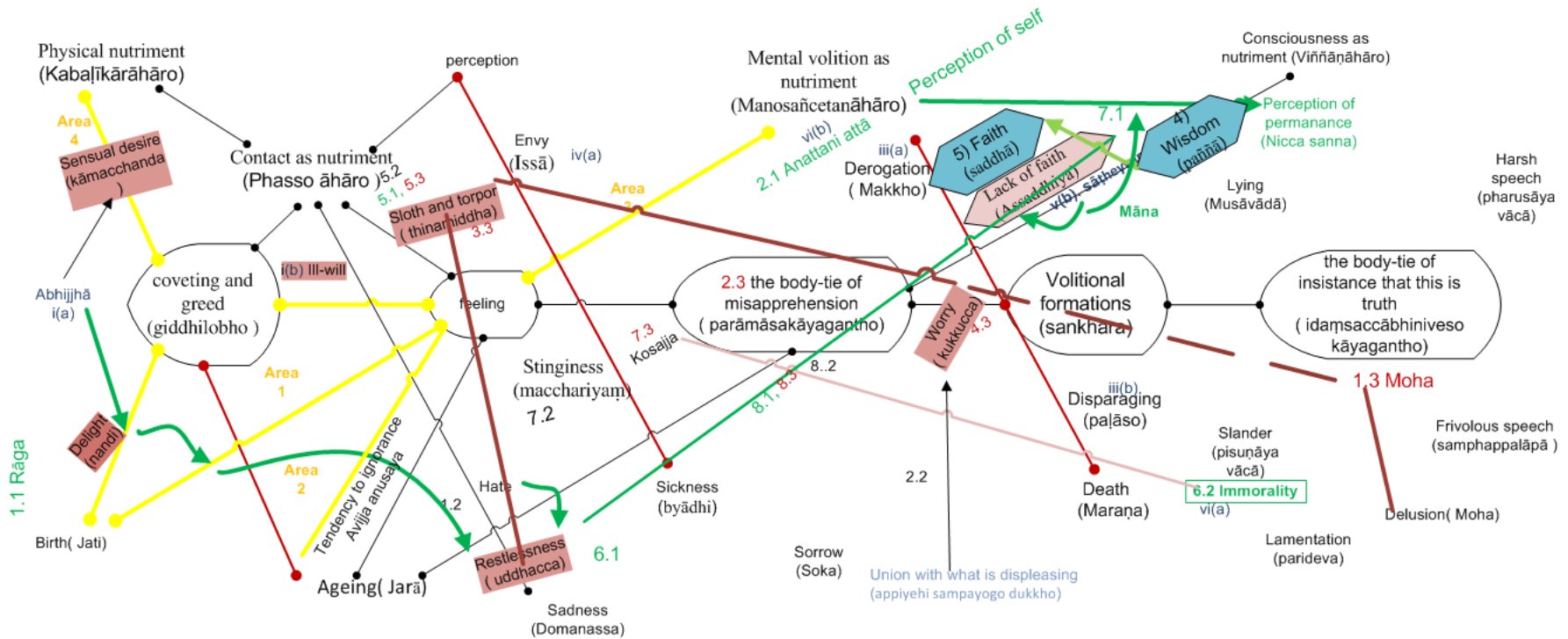


## How delusion (moha) come to arise?

- 3.3 sloth and torpor->2.3 parāmāsa -> 1.3 moha
- We must have had ill-will in order to have sloth and torpor
- Note: sloth and torpor-> restlessness and so on , five hindrances -> avijja
- We must have had sensual desire and two spinning in order to have ill-will
- We question the form at this stage.
  - Remember -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.

All these things are due to stinginess ( maccariya) and they all are around the feeling.

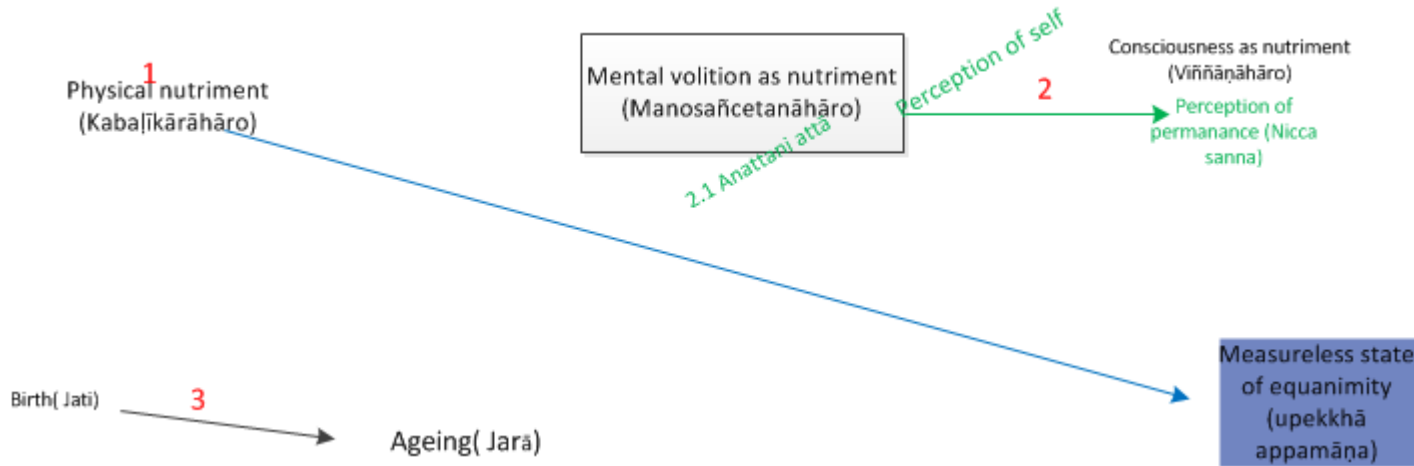




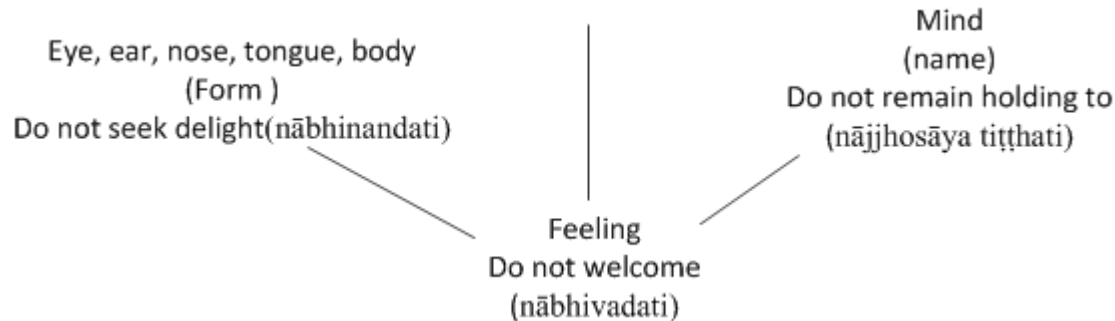
- All these things are due to stinginess ( maccariya) and they all are around the feeling.  
 Dhamma maccariya, avasa maccariya, kula maccariya( stinginess regarding family). We make various families.
- We have ‘form(rupa) family’ due to gain (lābha maccariya )
  - We have ‘concentration family’ due to stinginess regarding doctrine(Dhamma maccariya)
  - We cling to the ‘family’ and make our existence ( bhava). **There is nothing here apart from the six sense bases.**
    - We seek delight in feeling, welcome it and remain holding to the feeling generated by various methods described above.
    - Vedana-> tanha-> upadana( clinging). Note: Remain holding (ajjhosāya tiṭṭhati) means clinging
  - When I remember ‘determination for relinquishment’ (cāgadhittāna) then the perception disappears from the above diagram and this hits the flood of existence (bhavogha). Remember the connection between tendency to ignorance and not letting go of concentration.
  - This is how form, feeling, ... consciousness connect to the six sense bases.



Develop the enlightenment factor of mindfulness (Satisambojjhaṅga) to the extent of understanding the following (a)



b) there is nibbana outside this diagram. Then you would not cling to form or the concentration due to dhamma.



with

1. Protecting the samādhinimitta (nibbana)
2. Not harming anyone

You would see the value of restraint of faculties: ( Restraint of faculties -> mindfulness )

Then you would see, what is left here is the disturbance : that connected with the six sense spheres, depends on this very body with life as its condition

Heat (Usmā) ↔ vitality (āyuma) ( flame is discerned in depends on it s radiance)

Heat is maintained by running the consciousness ,through the faculties, like a stream