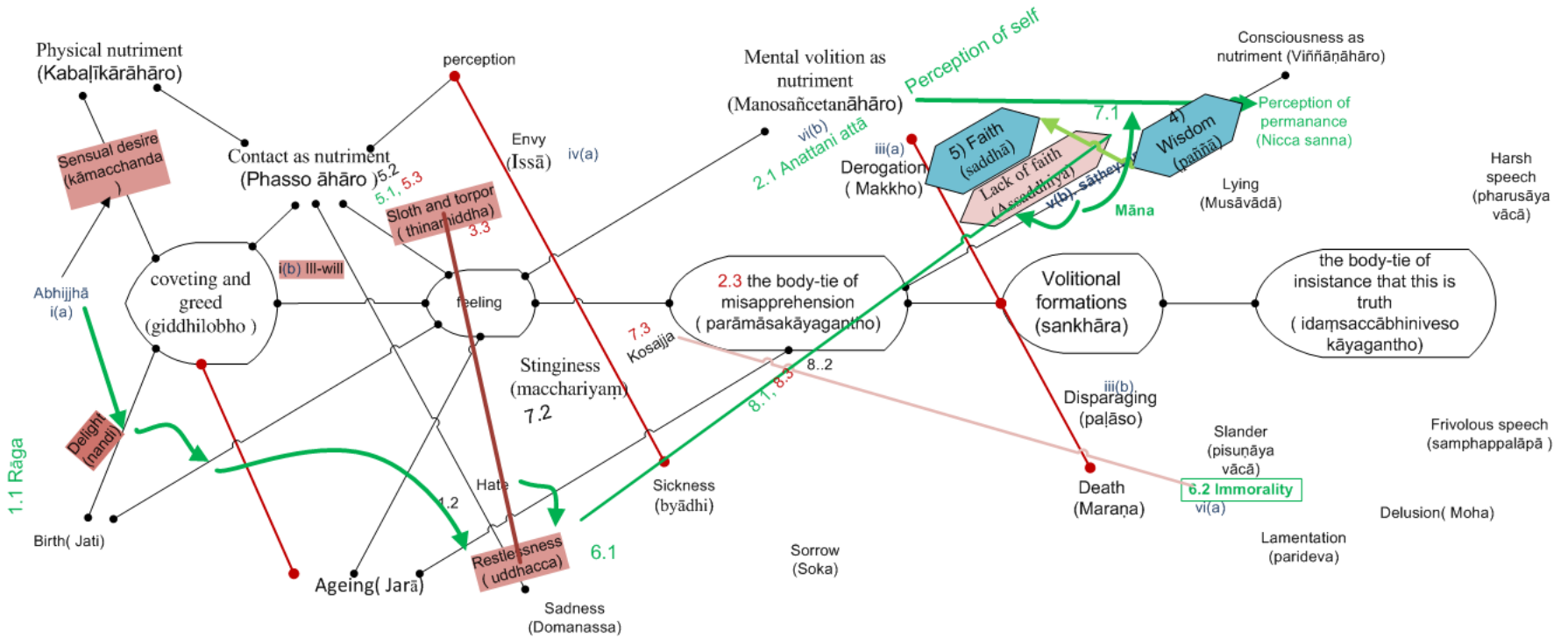


Bojjhanga

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

7/02/2013

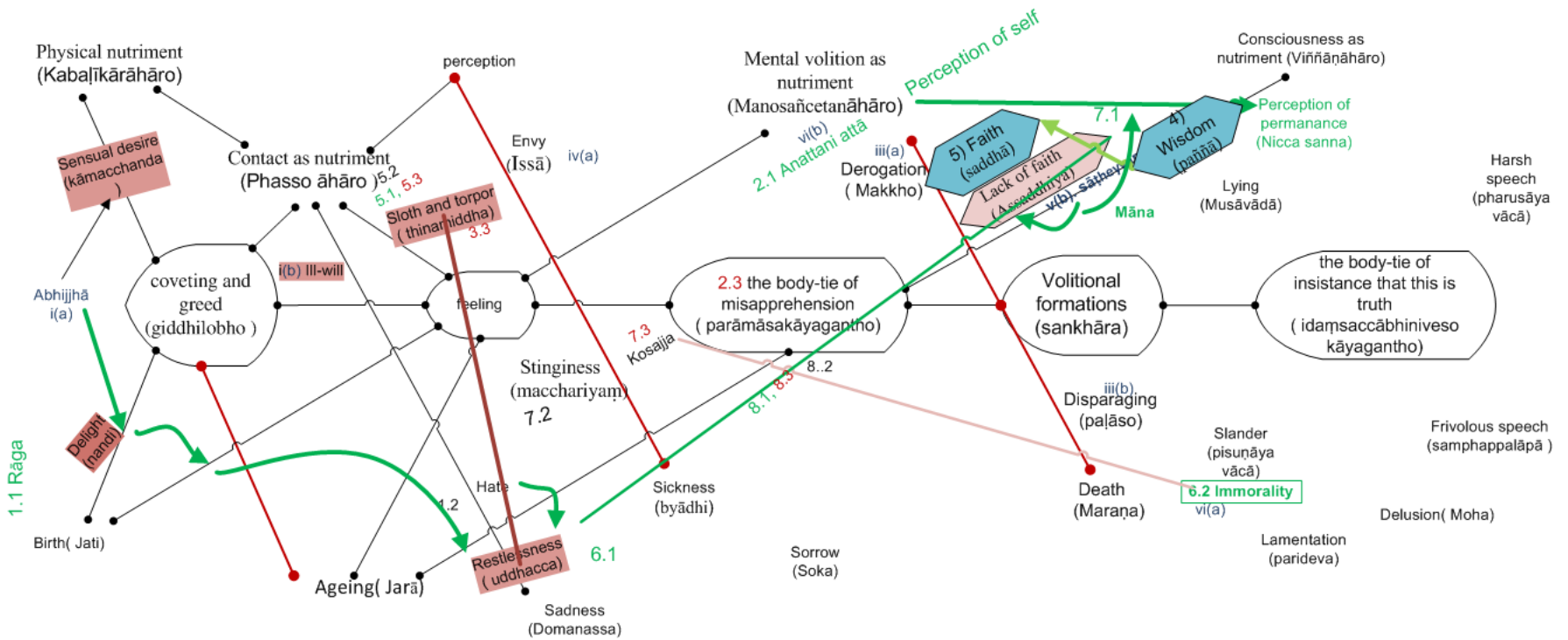


- Arising of sloth and torpor begins just after ill-will. With the spinning of two loops, this is a ‘gain’ (labha) was decided by delusion(moha) – wrong view (ditti) aroused here . **Gain (abhijja) is the biggest Assaddha**(lack of faith). At this point, as we are sick (sloth and torpor), and we have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

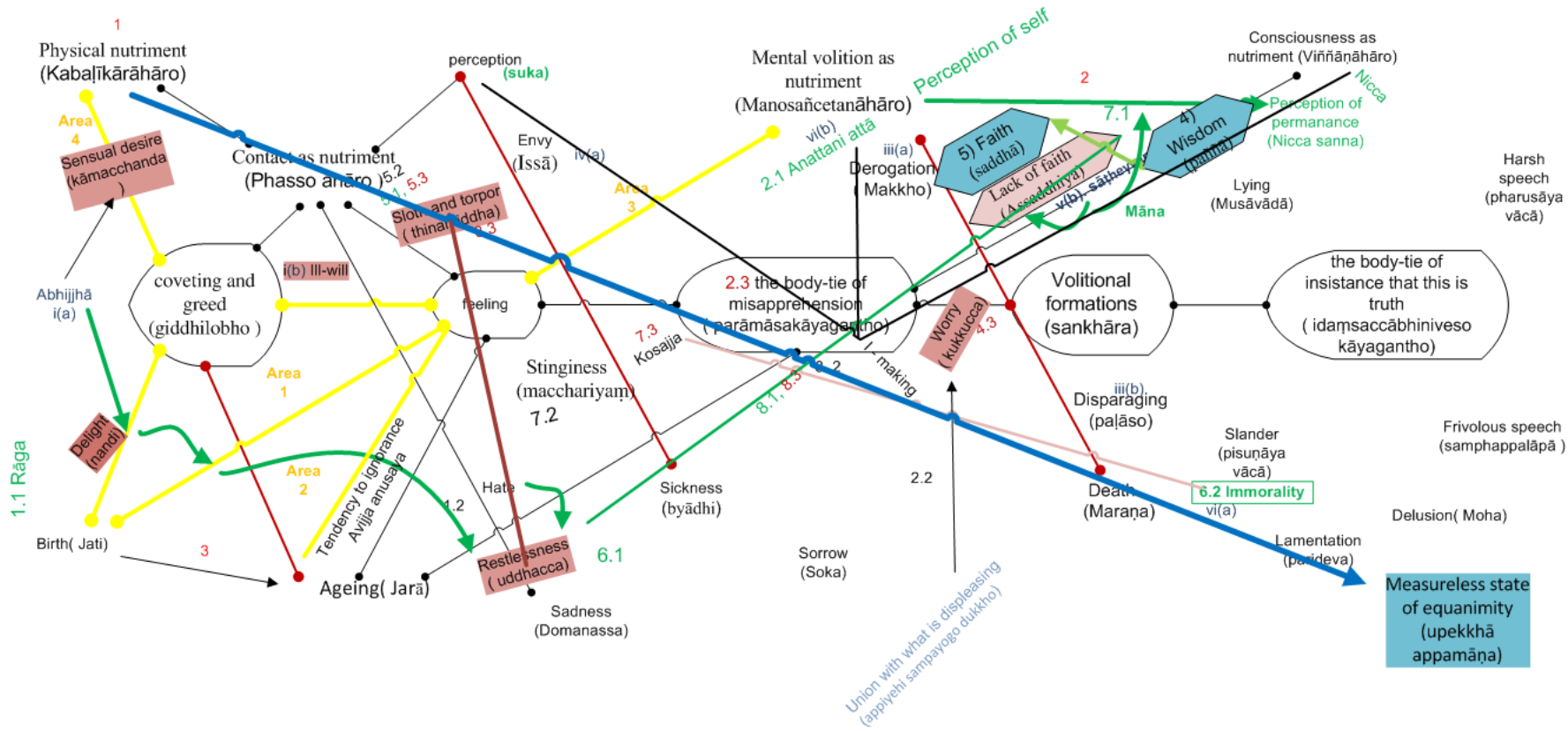
Note: Gain (write gain in place of Satheyya) -> Assaddha(lack of faith)
generates

Hatred(dosa) -> Restlessness (uddhacca)

- Think about the line from attabhā va patilābha to attavādu upādāna, 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)
- Taint of sensual desire-> Taint of ignorance and Taint of existence-> Taint of ignorance.
- 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 Buddha. After Buddha 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 lack of faith (assaddha) because conceit(mana) prevent us from going to faith (saddha) from wisdom (panna). All these problems are due to immorality (6.2)



- 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 desireless abiding (appaṇihita cetovimutti) at once. For this to happen, a) One should not have Covetousness (abhijjhā) b) should know that it is impermanent c) Should know Birth ->ageing->sickness->death is for every living beings.

Sabbe sattā averino hontu(free from enmity), khemino hontu(safe), sukhino hontūti (blissful)– satim upaṭṭhāpeti. Satisambojjhaṅgaparibhāvitā hoti mettācetovimutti (liberation of mind by lovingkindness)

When he establishes mindfulness thus ‘Let all beings be free from enmity, safe and blissful’ then the liberation of mind by lovingkindness is fortified by the enlightenment factor of **mindfulness**.

When he investigates with understanding thus ‘Let all beings be free from enmity, safe and blissful’ then the liberation of mind by lovingkindness is fortified by the enlightenment factor of **investigation-of-ideas**

When he exerts energy (vīriyaṃ paggaṇhāti) thus ‘Let all beings be free from enmity, safe and blissful’ then the liberation of mind by lovingkindness is fortified by the enlightenment factor of **effort**.

When he tranquillizes anguish (pariāhaṃ) thus ‘Let all beings be free from enmity, safe and blissful’ then the liberation of mind by lovingkindness is fortified by the enlightenment factor of **rapture**.

When he tranquillizes depravity (duṭṭhullaṃ) thus ‘Let all beings be free from enmity, safe and blissful’ then the liberation of mind by lovingkindness is fortified by the enlightenment factor of **tranquillity**.

When he concentrates cognizance (cittaṃ samādahati) thus ‘Let all beings be free from enmity, safe and blissful’ then the liberation of mind by lovingkindness is fortified by the enlightenment factor of **concentration**.

When he reflects on defilements with knowledge (ñāṇena kilese paṭisaṅkhāti) thus ‘Let all beings be free from enmity, safe and blissful’ then the liberation of mind by lovingkindness is fortified by the enlightenment factor of **equanimity**.

Compassion meditation - Karuna bhavana

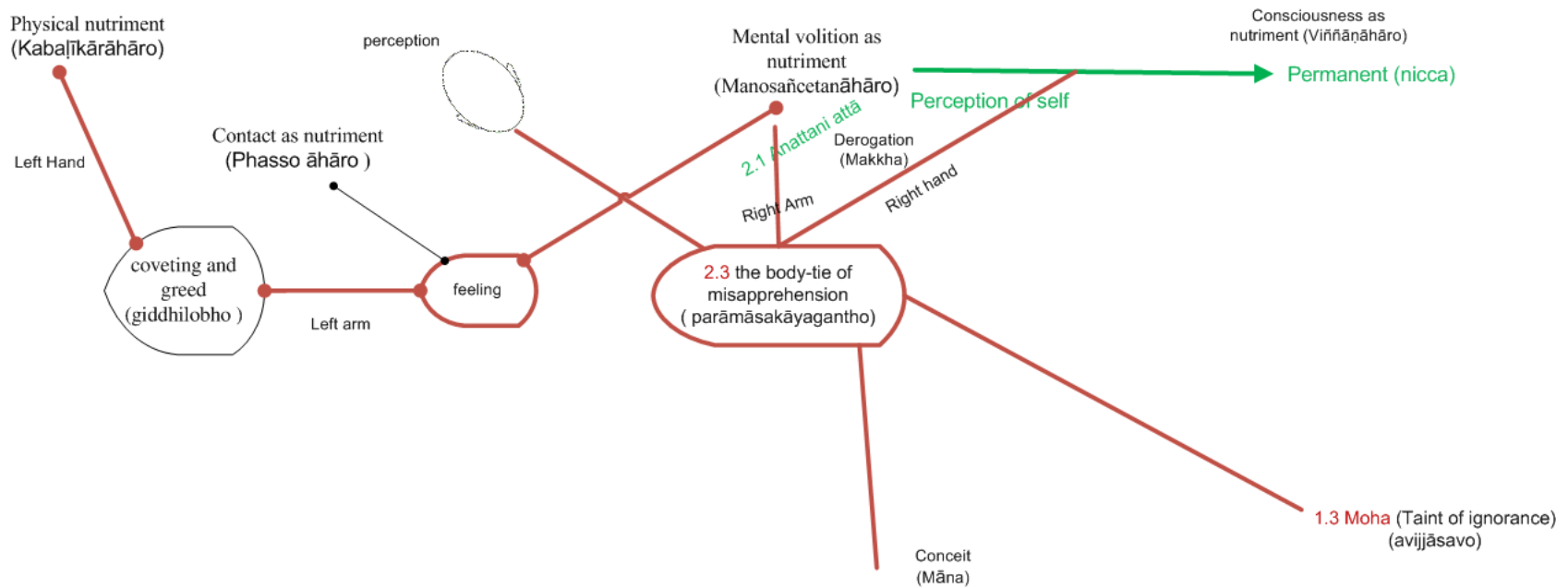
- Repulsive (physical nutriment), Unrepulsive (feeling that arose after cleaning the rotten fish tank) . Now, use Bojjanga to get rid of the result arose because of feeling. **We question perception of pleasure ‘Suka sanna’** here. You get rid of envy (issa) and reach space is infinite (Ākāsānañcāyatana).

Appreciative joy meditation - Mudita bhavana

- We have derogation, worry, doubt (part of the doubt) and disparaging. **We question feeling(of space is infinite) and the result of taking it as mine (depravity).** You get rid of makkha (derogation) and reach consciousness is infinite (viññāṇañcāyatana).

Equanimity meditation -Upekka bhavana

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



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).

- Liberation by resolving upon what is beautiful (suba vimutti)– Cut left hand.
- Space is infinite (Ākāsānañcāyatana)– Cut the left arm -**We question “perception of pleasure” (Suka sanna)** here. Get rid of envy (issa) to reach this.
- Consciousness is infinite (viññāṇañcāyatana) - Cut the right hand. **We question feeling(of space is infinite) and the result of taking it as mine (depravity).** Get rid of derogation (makkha) to reach this.
- Sphere of nothingness (Ākiñcaññāyatana)– Cut the right arm. **We question perception of self (atta sanna).** 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 underlying tendency to ignorance (**Avijjā Anusaya**) – we have **covetousness (abhijjha)** here
3. We lift up the perception by tendency to conceit (**māna anusaya**)
 - Now we see the difference of area 1 and area 2. We have **sadness (domanassa)** and sensual desire (**Kāmaccanda**) here (we do not have ill-will (**Byāpāda**) yet)
4. We lift up the perception by underlying tendency to aversion (**Patigha Anusaya**)- The round due to taint of ignorance(we think it is possible to fix this)
5. We lift up the perception by underlying tendency to aversion - The round due to conceit (**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 sadness (**Domanassa**).
7. As in 5) above, but mind is with sadness (**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 **sadness** and **ill-will (Byāpāda)**.
9. As in 5) above, but mind is with **sadness** and **ill-will (Byāpāda)**.