

Date: 15/12/2023 Name: 5 and 6 Jhana

The Noble Council of Akanitta Brahma Realm was remembered with faith.

I repeated 08/12/2023 Nibbāna meditation. The mind was drawn to the points mentioned in the third part.

3) In 18/01/2016 Upekka appamāna (Immesurable state of equanimity) meditation, I investigated what will happen if the perversion of thought that “there is self” comes up to the Faculty of Life (jīvitindriya) and then breaks down? This case is divided into two parts.

3.1) the case in which perception is matured (pariṇata) – in English that is called ‘good digestion’.

3.2) the case in which perception is not matured – ‘poor digestion’.

3.1 Perception matures after 5.5 happens. That is, the perception is powerful enough to make “view of self”. Here birth in the base of infinite consciousness (viññāṇañcāyatana - also called as ‘infinite of consciousness’) takes place. (*1)

3.2 If perception is not matured, perception is not powerful enough to make “view of self” (attānudiṭṭhi) then because of the broken “thought of self”, birth in the fifth jhana plane takes place. Thinking with the facts learned in the Special Retreat Bojjhanga Meditation, form is not taken as a gain. 6.3 pleasure is not regarded as a gain. 6.4 ‘decision regarding perception’ (saññā adhimokkha) does not happen.

One thinks that the feeling values recognised in the case of **sixth jhana** exist permanently. We have learned that the “intentions of hate” (padutthamanasaṅkappa) influences this.

The fifth jhāna case was explored further. Here, feeling (vedanā) has reflected around the perception to misapprehension (parāmāsa) line. That is, the decision regarding feeling (vēdanā adhimokkha) has occurred at 5.4. But perception has not reflected around the feeling (vēdanā) to volition (cetanā) line.

The stream has gone up to 6.3 and stopped before the decision regarding perception (saññā adhimokkha) takes place. Two things should be enquired here.

1. The case where the value of perception is not strong enough to abandon the bunny-toy due to its association with feeling (vēdanā). What has been abandoned here? It is the

currently existing gross form (olārika rūpa). The feelings caused by the gross form (olārika rūpa) have not been abandoned. (This is when we see the fifth jhāna state in grey colour). (*2)

2. The case where the value of perception is strong enough to abandon the feelings caused by the gross form (olārika rūpa). What has been abandoned here? It is the feelings caused by gross form (olārika rūpa). (This is when we see the fifth jhāna state in black colour)

For the second case here, for example, knowing the danger of form (rūpa), not saying it is mine, the fifth jhāna state arises. There he sees the dark black space, and he is happy with it.

For the first case, for example, knowing the danger of form (rūpa), not saying it is mine, reaches fifth jhāna state, one says he does not want form (rūpa). However, if the vision seen in the fifth jhāna state is thought of as (subtle) form (rūpa), that form is not abandoned. The feeling due to that form has not been abandoned. (So likewise, we see that the feeling due to the gross form has also not been abandoned).

Here the forms (rūpa), both gross (olārika) and subtle (sukshama), are to be taken as the bunny-toy. In this way, not occurring of the decision regarding perception (sañña adhimokkha) should be understood.

In the fifth jhāna state, with consciousness as condition, name-and-form comes to be (viññāna-paccayā-nāmarūpaṃ) should be marked upwards from 'misapprehension' (parāmāsa) to 'volition' (cetanā). This is the construction of permanency.

In the sixth jhāna state, with consciousness as condition, name-and-form comes to be (viññāna-paccayā-nāmarūpaṃ) should be marked downwards from 'misapprehension' (parāmāsa) to 'going a bad way through fear' (bhayāgati). This is after permanency has been constructed. Why so? Because the 'intentions of hate' (padutthamanasaṅkappa) has travelled from 'consciousness' to 'misapprehension' (parāmāsa).

It is understood that the phenomenon of the perversion of thought that "there is self" comes up to the 'faculty of life' (jīvitindriya) and then breaks down, is justified for both of the five and the six jhāna states. Why so? No matter how it is spoken, the 'feeling' itself is

spoken. Because, no matter which way it is spoken, the ‘feeling’ (vēdanā) itself is spoken. One says no to gross form (olārika rūpa). But the subtle vision seen in the fifth jhāna state was taken as ‘form’ (rūpa).

The one in the sixth jhāna state says no to both. But he does not exceed the feeling. There are perceptions and attentions about feelings. He stops at 5.5.

Thinking of the seventh and eighth jhāna state of meditation, if ‘perception of self’ (attasaññā) breaks down after coming to ‘volition’ where 4.4 does not occur then ‘feeling’ does not travel to ‘volition’, does not enter the mind (citta). Only perceptions enter the mind (citta). Because of this, it is also understood that perversion of thought (citta vipallāsa) that “there is self” does not travel through to the faculty of life. Furthermore, the trident is not rotated in the case of seventh or eighth jhāna state. In the seventh jhāna state, the point of the trident where it shakes the least is at the place of ‘perception’ and one hold perception strongly, the shaking of the imperturbable nature in the seventh jhāna state is also understandably less.

That was the meditation I did.

[[Footnotes added during discussion]]

(*1) So here we see this “view of self” (Attānudiṭṭhi) is due to feeling, where feeling has been well digested. The feeling due to the form whether it is gross or subtle, the feeling has been well digested.

[[Footnotes added at the end of the discussion]]

(*2) So here, one can think like this. When a person who has a certain position experiences a certain pleasure because of that position, even if he is able to let go of that position, that is, the currently existing gross form, even if he can let go of it, thinking about the pleasures of another position that he has not received yet, those are the feelings due to gross form that he has not received yet, he was not able to abandon them. The first case we talked about, we showed that he can let go of the gross form that he has now, but he wouldn’t let go of the feeling associated with that gross form. With the explanation above one can understand that situation.

Then that is what needs to be added. Much effort had to be put when doing this meditation. Because the Great Arahant did not explain it much, he only gave the word that the value of perception is not strong enough to give up the bunny-toy because of the feeling associated with it. What I added later was the understanding of what has been abandoned at present and what has not. Then, taking only those two sentences, that means the case where the value of perception is strong enough to abandon the feelings caused by the gross form (olārika rūpa). When you think about these two sentences alone, it is very solemn. It also shows how much, that is, the ability of the Great Arahants to give Dhamma can be seen in it.