

**Date: 06/10/2023 Name: Abhijja – Covetousness**

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

I repeated the Mohaya (delusion) meditation of 29/09/2023. Knowing “delusion” (moha) mentioned in that meditation, is the cause for “greed” (lobha) and “hate” (dosa), that is, with the binding of stick 1 and stick 2, the block with perception, misapprehension, feeling, and mental volition is formed, and the stream from “taint of ignorance” to “taint of sensual desire” nourished by “virtue and duty clinging” (sīlabbatupādāna) maintains a steady flow here. I recalled there will be “sensual thoughts” (kāma-vitakka) due to this. My mind focussed on page 6 of the “six sense sphere 3” (Ayatana 3) diagrams.

How do we get “sensual desire” (kāmacchanda)?

- “Covetousness” (abhijjā) leads to “Sadness” (domanassa).
- “Separation from what is pleasing” (piyehi vippayoga), mind compensates, and from this “sensual desire” (kāmacchanda) arises.
- “Greed for thoughts of a man is enjoyment” (Saṅkapparāgo purisassa kāmo). Mind would compensate for the missing satisfaction and that is “sensual desire” (kāmacchanda).
- Sensual desire (Kāmacchanda) leads to “clinging” (upādāna). Here we have with “clinging” (upādāna) as condition “existence” (bhava).
- Now, we say we want to live because of “existence” (bhava). Here we have “with existence (bhava) as condition, birth (jāti)”.

All these things due to binding of stick 1 and stick 2 together to form the block. The binding here is the result of the lifting of perception by “underlying tendency to aversion” (paṭighānusaya). To have “covetousness” (abhijjā), we must have the “wrong view” (micchā-diṭṭhi) to the extent “let this be mine.” This was discussed in page 5 of “six sense sphere 3” (ayatana 3) diagrams.

Here we know that there is “underlying tendency to aversion” (paṭighānusaya) between aging and feeling, of the line from “aging” (jara), to feeling and “absence of awareness” (asampajana).

To have the view we must have the support.

Now, we have,

- We get “covetousness” (abhijjā) from “Tendency to aversion” (Paṭighānusaya).
- We get “tendency to aversion” (Paṭighānusaya) from “Covetousness” (abhijjā).
- So what is the difference between “covetousness” (abhijjā) and “tendency to aversion” (Paṭighānusaya) ?
- Sahampathi Maha Brahma said if there is any obstruction for one who wants to attain Nibbana then that is not conducive to Nibbana. This is “covetousness” (abhijjā).
- For the one who wants to attain Nibbana, if there is any contact from the five faculties ( eye, ear, nose, tongue and body) then that is “covetousness” (abhijjā), that is not conducive to Nibbana, that is the obstruction.

This is the “covetousness” (abhijjā) arising because of “contact” (phasso), that is not conducive to Nibbana, that is the obstruction.

When I recalled that it is not conducive to nibbana at the point of contact (phasso), I experienced a great relief. “Tendency to aversion” (Paṭighānusaya) was not there. There was no tension in the middle of the forehead. This is because “delusion” (moha) was absent.

This is the meditation I did.

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

So when doing this meditation, the point where the stick 1 and stick 2 binding is inside the brain. This place is known as the “wedge” and I remembered it is called “plasma”. So if your mind is focussed on it, then you will experience a peaceful nature, relief from tension and without “delusion” (moha).