

Date: 13/10/2023 Name: Annenja Vihara

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

I repeated the 06/10/2023 Abhijja meditation. I recalled that knowing that greed and hate arise from delusion, that means with the binding of stick 1 and the stick 2, the block which consists of perception, mental volition (cetanā), feeling and the body-tie of misapprehension (parāmāsakāyagantha) is formed, the stream flowing from the taint of ignorance (avijjāsava) to the taint of sensual desire (kāmāsava) is nourished by the virtue and duty clinging (sīlabbatupādāna). The stream flows well. I recalled there will be “sensual thoughts” (kāma-vitakka) due to this.

All this is due to binding stick 1 and stick 2 together to form the block consisting of perception, mental volition, feeling and the body-tie of misapprehension. The binding here is due to lifting the perception by underlying tendency to aversion (paṭighānusaya). Support is needed to establish a view (Ditti). Covetousness” (abhijjā) is due to underlying tendency to aversion. Underlying tendency to aversion is due to covetousness (abhijjā).

If so, what is the difference between the covetousness and the underlying tendency to aversion?

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.

When I was paying my gratitude to the Noble Council of Akanitta at the end of the meditation, I realized I was doing it from afar. Budupiyawaru said that it is so. How did I go to the formless state?

1. By three doctrines. That is because the doctrines of contact, “underlying tendency to aversion” and delusion were well present in the mind. When trying to remember this to tell others I went into a formless state.
2. Furthermore, I recalled the story of the carpenter and his assistant during the meditation. That is, even if the perception, the assistant, sees quality wood, mental volition, the carpenter is making a shoddy table. When I was thinking about it Budupiya said it is the action-becoming (kammabhava).

In these two doctrines, entered the formless state because of the influence of 1, and maintained it because of 2. I remembered, “with the complete surmounting of perceptions of form, with the passing away of perceptions of sensory impingement, with non-attention to perceptions of diversity, perceiving 'space is infinite'”. (sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ‘ananto ākāso’ti)

If delusion goes away, underlying tendency to greed for sensual desire (kāmarāganusaya) does not say the perception is pleasurable. Oscillation diagram does not rotate anticlockwise. Do you remember the explanation in “The Lesser Discourse on Emptiness” (Cula Sunnata Sutta)?

Let us recall, non-attention to perceptions of diversity (nānattasaññānaṃ amanasikārā) means that if we do not ponder upon the things in consciousness, then non-attention to perceptions of diversity can be achieved.

We come to consciousness only after perception, mental volition from the physical nutriment (Kabalikārāhāro). After coming there, we should not go back to physical nutriment. For example, a father, when he is old, hands over his business to his adult children, saying that son, do this part, daughter do this part etc. So even if one son or daughter was unable to do it, business will continue if at least one of them performs the tasks. Sons and daughters meant things such as perception, feeling. What happens here? Because of the ageing form (rūpa) consciousness is also subjected to ageing. This should be considered as the first round. (1*) Because of this aged consciousness, it flows towards name-and-form (nāmarūpa). This flow should not happen. That means after going to the right from the left do not come back towards the left like painting all the way. That is non-attention to perceptions of diversity (nānattasaññānaṃ amanasikārā).

Next is the passing away of perceptions of sensory impingement (paṭighasaññānaṃ atthaṅgamā). When making eye contact with the form aversion arises. Why did our grandfather get angry? His taste buds are not working anymore. But he asks for delicious food. Then what happens if they are found, he will be subject to suffering. Grandfather has aged. Therefore, he should not be seeking delight of ageing. That means one should not seek delight in the perception lifted by the underlying tendency to aversion (paṭighānusaya). In other words, one should not go up the line of ageing, feeling, absence of awareness (asampajāna) which leads to the rotation of the trident.

Complete surmounting of perceptions of form (sabbaso rūpasaññānaṃ samatikkamā). It is able to surmount the form (rūpa) if the form (rūpa) is small. When we look at an ant, we look away. When we look at an elephant, our mind gets attracted to its features such as the long trunk and so on. The ant is insignificant.

Here, if there is any effort not to reach the 8.2 step in the oscillation diagram, this should be taken as the unwillingness of the assistant. (2*)

This is the meditation I did.

[[Footnotes added during the discussion]]

(*1) With ignorance as condition volitional formations (Avidyāpaccayā sankharā), with volitional formations as condition consciousness (saṅkhārapaccayā viññāṇaṃ). This is the first round - Beauty (subha).

(*2) So one can think of this as something big like an elephant can be made but actually going to make a very small thing like an ant. Therefore, I am not willing to do it.

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

If I add a little more to this,

- 1) One can say when delusion is removed it will not say pleasurable.
- 2) When the perception of aversion is absent one does not seek delight in ageing.
- 3) The unwillingness of the assistant is the unwillingness to do volitional formations. Why is so? Decaying wood has to be taken. It is apart from Nibbana. When inquired this way the stream of consciousness becomes very slow.

When I was paying gratitude to the Noble Council of Akanitta and using the names of the great Arahants, the gap between words was too much. This happens with loving kindness (Metta) and compassion (Karuna). Then Budupiya said this was because there was no flow from the taint of ignorance (avijjāsava) to the taint of sensual desire (kāmasava) or from the taint of sensual desires to the taint of ignorance.

During this meditation one can realize the formation of the door bar very well.

Next, the passing away of perceptions of sensory impingement (paṭighasaññānaṃ atthaṅgamā). One should not go up the line of ageing (jarā), feeling (vedanā), absence of awareness (asampajāna) which leads to the rotation of the trident. Here how does the trident rotate anticlockwise? As shown in Potaliya Sutta, imposing pleasure at the third round was inquired. Pleasure (suka) is by imposing permanency (nicca) to Beauty (subha). Then inquire going from taint of ignorance (avijjāsava) to taint of sensual desire (kāmasava), coming to area of “memories and intentions” (sarasaṅkappā) from area 6. When this occurs, the bottom flow occurs from right to left, it lifts the ageing feeling section of the ageing (jarā), feeling (vedanā), absence of awareness (asampajāna) stick as it flows like a flood. Then the trident rotates anticlockwise. It can be imagined as using a lever to push the ageing feeling section above the water level, then the other section rotates.

So, this is what I have to add.