

I paid homage to the Great Arahants of the Akhanitta.

Pathamamahānāma Sutta from Anguttara Nikaya, Ekādasakanipata, Anussativagga (AN 11.11).

In this sutta, King Mahānāma asks Buddha;

“Sir, I have heard that several mendicants are making a robe for the Buddha, thinking that when his robe was finished and the three months of the rains residence had passed, the Buddha would set out wandering. Now, we spend our life in various ways. Which of these should we practise?”.

Then Buddha answers;

“Good, good, Mahānāma! It’s appropriate that gentlemen such as you come to me and ask: ‘We spend our life in various ways. Which of these should we practise?’

a person with faith succeeds, not one without faith;

An energetic(Viriya) person succeeds, not one who is lazy ;

One with mindfulness(Sati) established succeeds, not one who is muddle-minded;

One who is concentrated (Samādhi) succeeds, not one who is unconcentrated.

One who is wise (Paññā) succeeds, not one who is unwise ;

When you’re grounded on these five things, go on to develop six further things.”

In Pāli,

“Saddho kho, mahānāma, ārādhako hoti, no assaddho;

āraddhavīriyo ārādhako hoti, no kusīto;

upaṭṭhitassati ārādhako hoti, no muṭṭhassati;

samāhito ārādhako hoti, no asamāhito;

paññavā ārādhako hoti, no duppañño.”

Then Buddha adds;

“Firstly, you should recollect the Realized One: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’ When a noble disciple recollects the Realized One their mind is not full of greed, hate, and delusion. At that time their mind is unswerving, based on the Realized One.

A noble disciple whose mind is unswerving finds inspiration in the meaning and the teaching, and finds joy connected with the teaching; When he is joyful, rapture arises. For one with a rapturous mind, the body becomes tranquil. One tranquil in body feels pleasure. For one feeling pleasure, the mind becomes concentrated.

This is called a noble disciple who lives in balance among people who are unbalanced, and lives untroubled among people who are troubled. They’ve entered the stream of the teaching and developed the recollection of the Buddha....”.

Furthermore, Buddha shows that one should recollect the Dhamma, recollect the Saṅgha, recollect your own virtues, recollect your own generosity, recollect the deities: *'There are the Gods,... when they passed away from here, they were reborn there because of their faith, virtuous behavior, learning, generosity, and wisdom. I, too, have the same kind of faith, virtuous behavior, learning, generosity, and wisdom....'*, this way you develop the recollection of the deities.

There is another sutta, Kimmattiya Sutta from Anguttara Nikaya, Ekādasakanipata, Nissayavagga (AN 11.1). There Buddha shows;

The purpose and benefit of concentration (Samādhi) is the knowledge and vision of things as they really are (Yathābhūthagānadassana)."

"And what is the purpose and benefit of the knowledge and vision of things as they really are?"

"The purpose and benefit of the knowledge and vision of things as they really are is disenchantment (Nibbidā)"

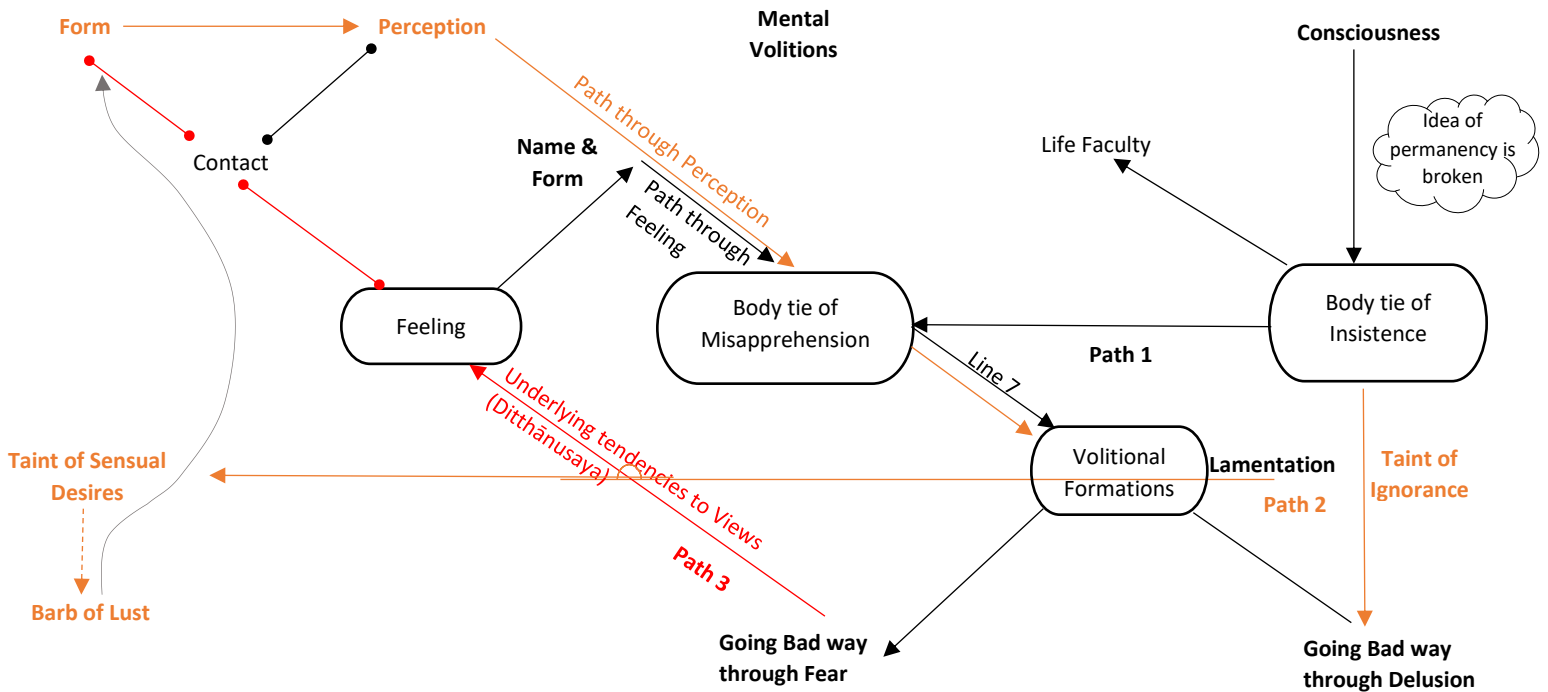
And what is the purpose and benefit of disenchantment?"

"The purpose and benefit of disenchantment is dispassion (virāga). "

"And what is the purpose and benefit of dispassion?"

"The purpose and benefit of dispassion is the knowledge and vision of liberation (Vimuttigānadassana)."

Here, I contemplated the three paths from 28/05/2021 morning meditation.



You know that Idea of permanency coming from Consciousness enters Body tie of Insistence and then is broken down. As a result of this there will be three paths. Path 1, where Body tie of Insistence enters Body tie of Misapprehension resulting in Line 7. Here it is like water inside Body tie of Misapprehension is agitated causing the flow from Body tie of Misapprehension to Lamentation, then Going Bad way through Fear, then Feeling, then Name & Form and then back to Body tie of Misapprehension takes place at first. Then we understand that something entering Body tie of Misapprehension from Body tie of Insistence should not take place. If the grounding for this is provided by Loving Kindness (Metta), then there is no agitation of water within Body tie of Misapprehension. This supports disenchantment (Nibbidā).

Then Path 2, when Taint of Ignorance leads to Taint of Sensual Desires, the Barb of Lust facilitates Form to be contacted, then Perception, then Name & Form, then Body tie of Misapprehension to Lamentation. This flow reconstructs and confirms previously constructed mental volitions (citta sanskāra). This is to be understood as Ignorance being the condition for Volitions (Avijjā paccayā Sankārā). Preventing this from happening is Dispassion (Virāga). By having Metta established as above and therefore providing the base for Dispassion, one should not allow the flow from Taint of Ignorance to Taint of Sensual Desires. As a result of not spinning with Barb of Delusion here and consciousness not holding to volitional formations, the perception that “As after, so before” (Yathā paccā, thathā purē) is not destroyed. Hence knowledge and vision of liberation (Vimuttignānadassana) established becomes the purpose and benefit of Dispassion that is achieved in this way. As a result, Perception is discarded by not allowing Path 3* to flow while overcoming Taint of Views. Nibbana will be achieved. Why? Then the Great Arahant stated, it is due to further deepening of faith(Saddhā), effort(Viriya), mindfulness(Sati), concentration(Samādhi), wisdom(Paññā).

That was my meditation.

Path 3* is the flow from Going Bad way through Fear, then Sorrow, then Feeling, then Form.