

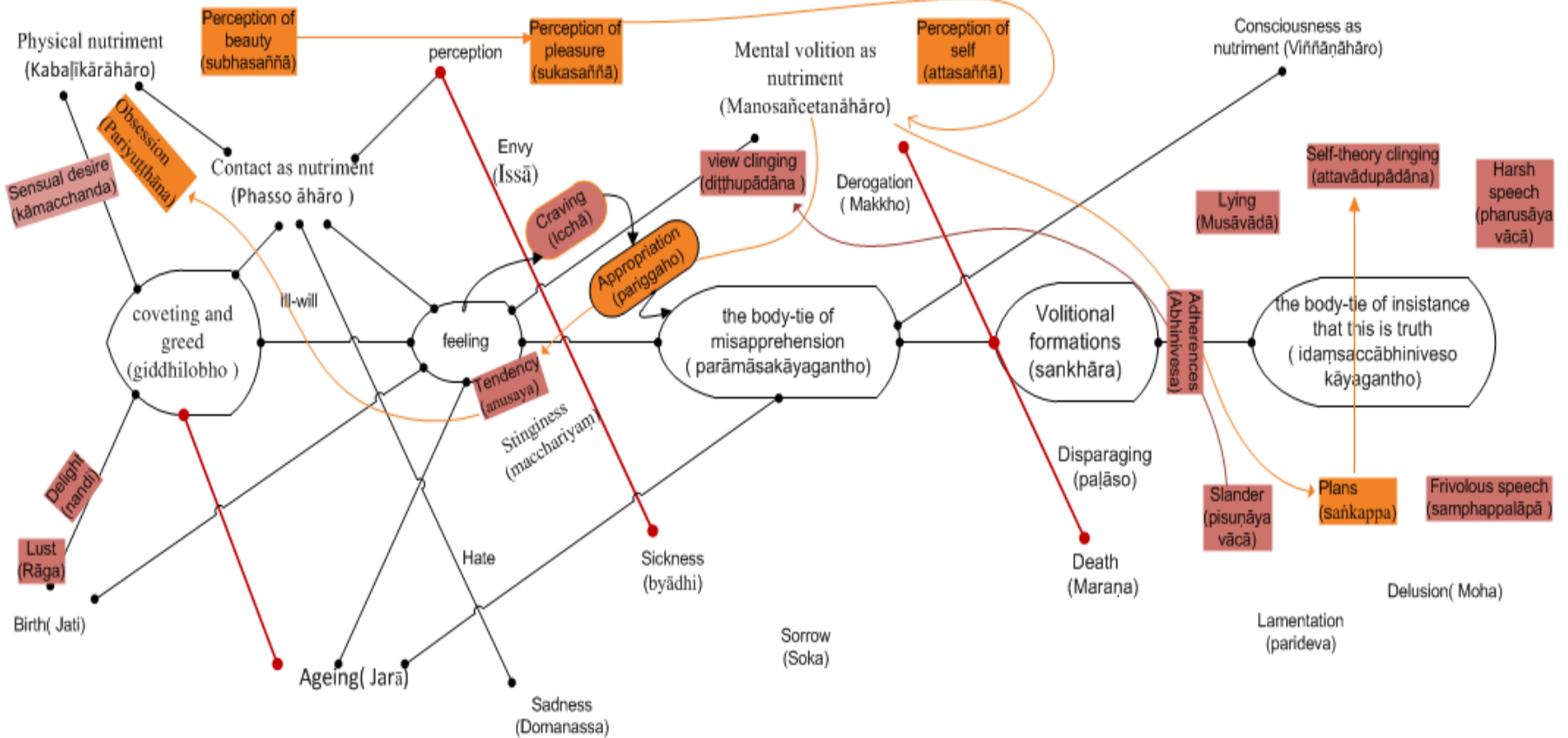
Ayatana 3

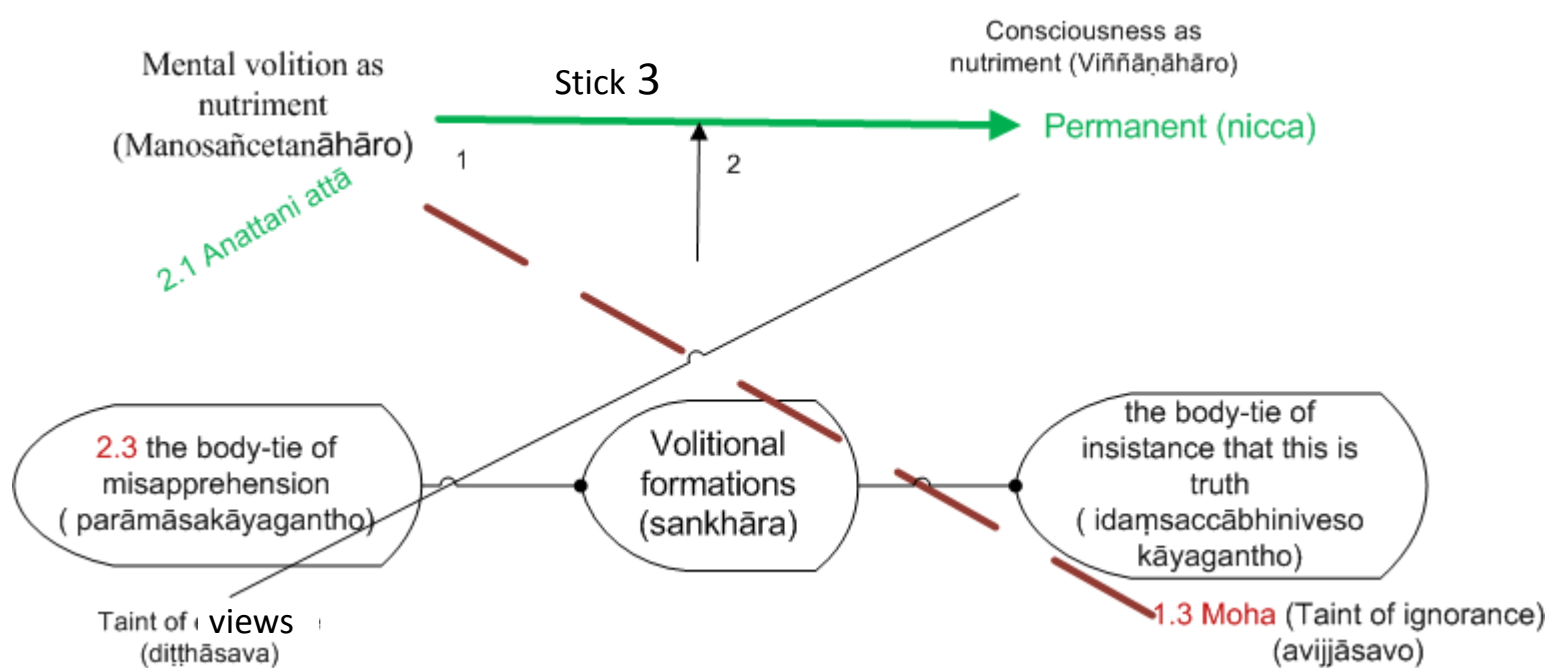
Six sense spheres -3

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

12/03/2013

This diagram was constructed under the guidance of the Arahant Great Brahma Sahampati for whom I am so grateful. 23/03/2012





Birth of perception of permanence (nicca saññā)

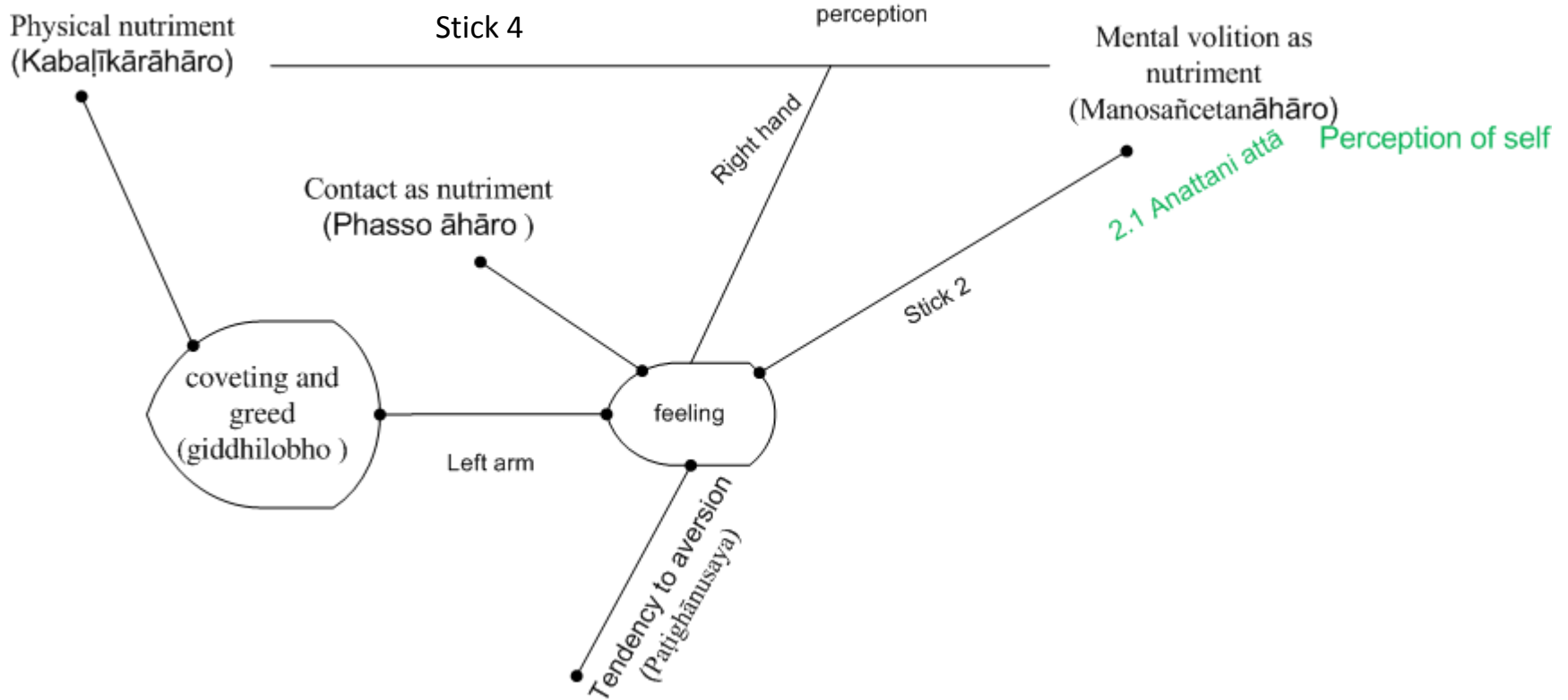
- Imagine holding a stick tightly at one end at the point 1. What is supporting it at point 2?
- Ten kinds of unskilled states (dasa akusal) is the answer. If one is living by killing then he will do other bad things as well. Example, drinking alcohol, lying and so on.
- Consciousness is just the other end of the stick, dependent on 1 and 2. With the cessation of consciousness comes the cessation of suffering (“Yaṃ kiñci dukkhaṃ sambhoti, sabbaṃ viññāṇapaccayā; Viññāṇassa nirodhena, natthi dukkhassa sambhavo.”)
- Cessation of volitional formations -> cessation of consciousness

“Yaṃ kiñci dukkhaṃ sambhoti, sabbaṃ saṅkhārapaccayā;
Saṅkhārānaṃ nirodhena, natthi dukkhassa sambhavo.”

“Etamādīnavaṃ ñatvā, dukkhaṃ saṅkhārapaccayā;
Sabbasaṅkhārasamathā, saññānaṃ uparodhanā;
Evaṃ dukkhakkhaya hoti, etaṃ ñatvā yathātathaṃ.”

Any suffering that comes into play is all from volitional formations as a requisite condition. With the cessation of volitional formations, there is no suffering coming into play.

Knowing this drawback — that stress comes from volitional formations as a requisite condition — with the tranquilizing of all volitional formations, with the stopping of perception: that's how there is the ending of stress.

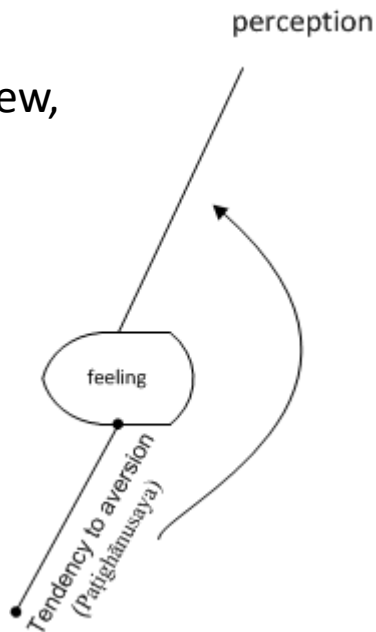


How we hold the stick 4 (Form to Volition)?

- We already know stick 2 – Ayatana diagram slide 3
- The perception that is born because of tendency to aversion is holding the stick 4. Put your head on the contact, shoulder on the feeling and then you see the left arm and the right hand as above, lifting up the stick 4.
- Rūpe vibhūte na phusanti phassā – If the form is destroyed, annihilated then there is no contact.
- There is no such thing as perception apart from the perception born out of tendency to aversion (Paṭighānusaya)
- Perceptions of beauty (subha), pleasure (suka) and self (atta)
- If there is appropriation (pariggaha) and he dies at that moment then that person will go to hell.

- Separation from what is pleasing is suffering (piyehi vippayogo dukkho). This generates sadness (domanassa)
- Union with what is displeasing (appiyehi sampayogo dukkho) -> worry (kukkucca)
- In the same way, separation from what is pleasing (piyehi vippayoga) --> Tendency to aversion (Paṭighānusaya)
- Covetousness (abhijjā) -> separation from what is pleasing (piyehi vippayoga) - domanassa
- To have covetousness (abhijjā), we must have wrong view to the extent 'Let this be mine'

To have the view,
we must have
the support



Now, we have

- Tendency to aversion (Paṭighānusaya) -> covetousness (abhijjā)
- Covetousness (abhijjā) -> Tendency to aversion (Paṭighānusaya)
- So what is the difference between Covetousness (abhijjā) and Tendency to aversion (Paṭighānusaya) ?
- Asked help from Sahampathi Maha Brahma
- If there is any obstruction for one who wants to attain Nibbana then that does not conducive to Nibbana. This is the way to look at 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 does not conducive to Nibbana, that is his obstruction.

- We question the form when we see the difference in area 1 & 2 (Bojjhanga slide 5). For the missing satisfaction (due to reduce feeling) , mind would **compensate**, thinking it would be good if form was like this and that (as he desires).
- separation from what is pleasing (piyehi vippayoga) -> mind compensates

How we get sensual desire (kāmacchanda)?

- Covetousness(abhijjā) -> Sadness (domanassa)
- separation from what is pleasing(piye hi vippayoga) -> mind compensates -> sensual desire (kāmacchanda).
- Remember 'Greed for thoughts is man's enjoyment' (Saṅkapparāgo purisassa kāmo). Mind would compensate for the missing satisfaction and that is kāmacchanda.
- sensual desire (Kāmacchanda) -> clinging (upādāna)-> existence(bhava)
- Now, we say we want to live like this because of bhava. Existence(bhava) -> Birth (jāti)

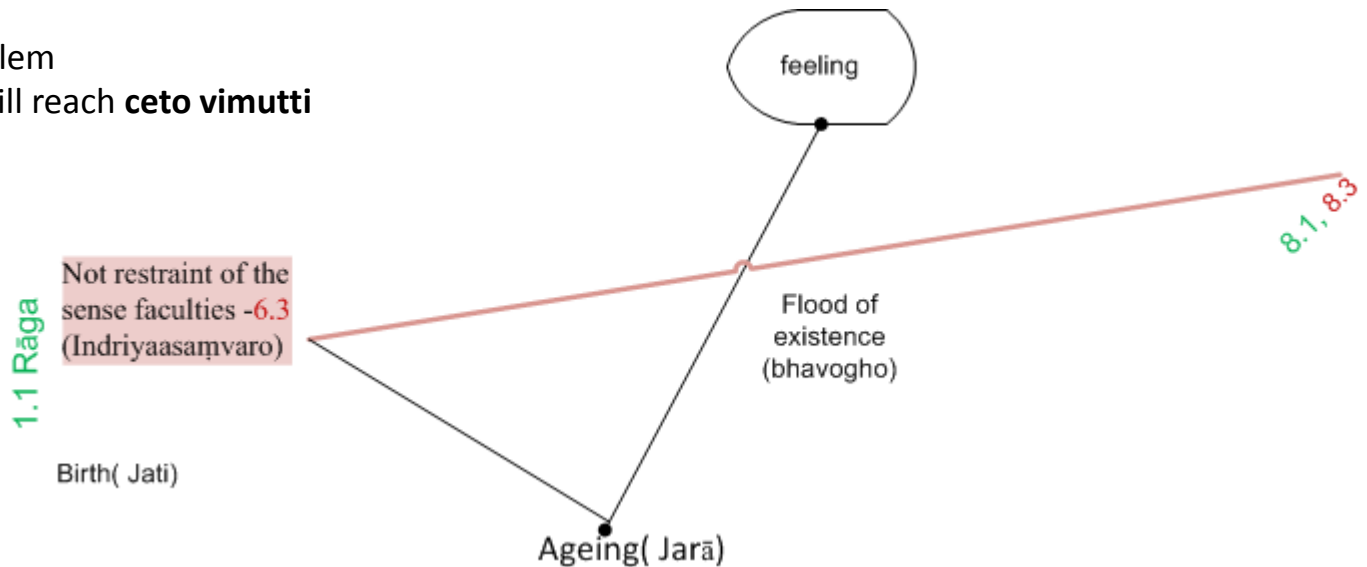
Panna vimutti

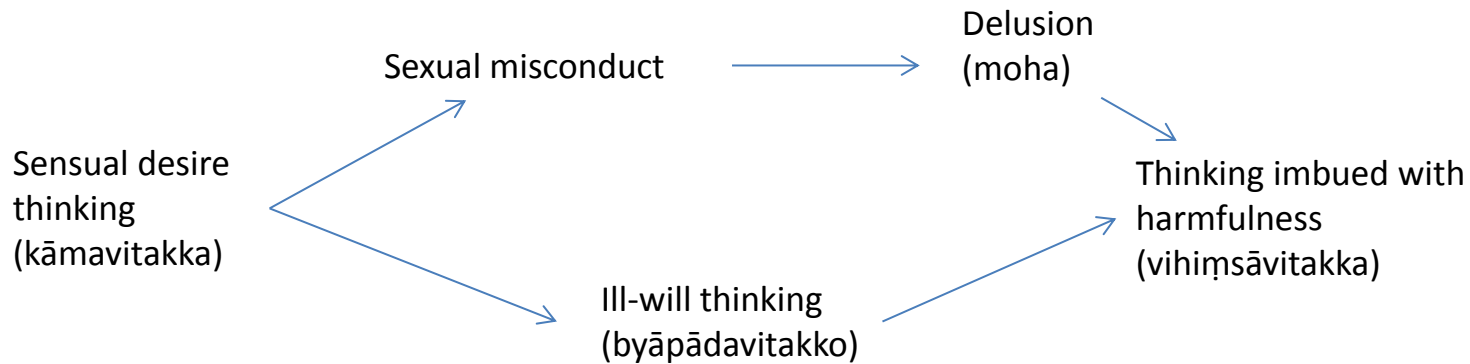
- If you are mindful about slide 3 after reaching above point then you will reach panna vimutti having seen the whole dependent origination. Ignorance (Avijja) ... -> Birth (jāti).
- Stay there for five minutes and then you will see the following;

This triangle is the problem

Having seen this, you will reach **ceto vimutti**

At this point I heard,
all these are due to
'Frivolous talk'.
And I remember the
last slide of Ayatana 2





The above covers all bad ways – lust (loba), hate (dosa), delusion (moha)

- Recall the loba dosa moha diagram
- Recall the metta diagram and see the following

Sensual desire thinking
(kāmavitakka)

All the slides of ayatana 3 is about explaining the dependency on the left

9. not hanker after association with families
(kulesvananugiddho)

Use the discourse “Two Sorts of Thinking” –Dvedhāvitakkasutta

- not hanker after association with families (kulesvananugiddho) -> Not mine
- Not mine -> thought of renunciation (nekkhamma) -> thought of non-malevolence -> thought of non-harming

This will fulfill 10 kinds of skilled states; Non-covetousness (anabhijjhā), Non-ill-will (abyāpāda), Right view (sammādiṭṭhi), refrain from lying, harsh speech, frivolous talk, and slander, refrain from killing, stealing, sexual misconduct.

Remember that all these are after the attainment of equanimity (Upekkha).