

Purabheda Sutta 2

Before the Break-up of the Body 2

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

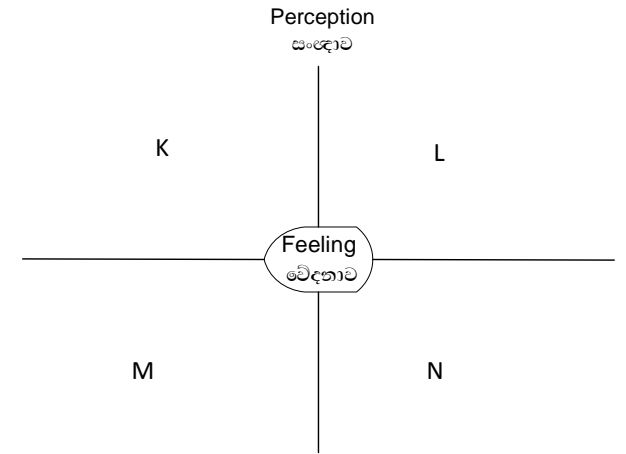
7/01/2014

Not intoxicated with enticements, nor given to pride,
he's gentle, quick-witted, beyond conviction & dispassion

සාතියෙසු අනස්සාවී, අතිමානෙ ව නො යුතො;
සන්තො ව පටිභානවා, න සද්ධො න විරජ්ජති.

Not intoxicated with enticements - සාතියෙසු අනස්සාවී

- If one has craving for five strands of sense pleasures then for him craving gets established on the eye-door. Craving will flow like flood. Similarly for ear-door, ... mind-door.
- If one has eradicated craving for five strands of sense pleasures then for him craving does not get established on the eye-door. Craving will not flow like flood. Similarly for ear-door, ... mind-door.
- We will not get Area L because of Area K



nor given to pride - අතිමානෙ ව නො යුතො

- Pride – arrogance: A certain one by birth or by good family ... considers himself above others. If one has got rid of such arrogance then he is not given himself to pride.
- We will not get Area N because of Area L.

he's gentle, quick-witted - සන්තො ව පටිභානවා

- Gentle (සන්තො -mudu); three kinds – gentle bodily actions, verbal actions and mental actions
- quick-witted – (පටිභාන); i) Dhamma learned by heart and hence he gets the knowledge by means of that ii) one would ask a question and acquire knowledge from that iii) Got in to **possession** of 37 factors of enlightenment and acquire knowledge from that.
- We will not get Area L because of Area K.

beyond conviction & dispassion - න සද්ධො න විරජ්ජති

- He knows all formations are impermanent because he realized it himself and not because he heard it from someone.
- Dispassion; foolish ordinary beings are clinging. One in training(seka) will become dispassionate as he knows birth -> Ageing
- We will not get Area M because of Area L.

Not in hopes of material gain does he take on the training; when without material gain he isn't upset.

Unobstructed by craving, he doesn't through craving hunger for flavours.

ලාභකමයා න සික්ඛනී, අලාභෙ ච න කුප්පනී;
අවිරුද්ධො ච තණ්හාය, රසෙසු නානුගිජ්ඣනී

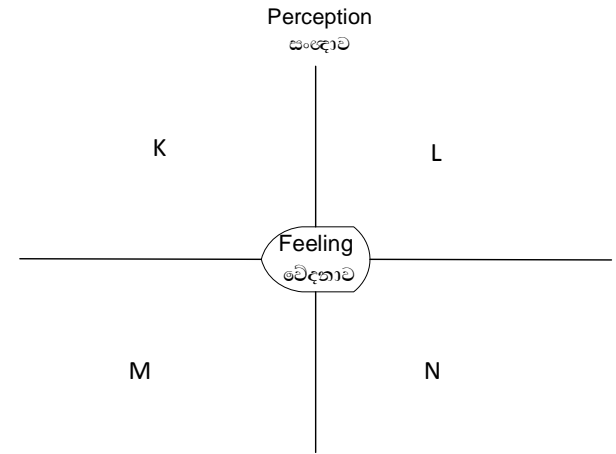
Not in hopes of material gain does he take on the training - ලාභකමයා න සික්ඛනී -

- Opposite: Having seen a monk getting requisites someone may go into training to acquire them.
- If one go into training not because of the gain then he is doing that for attaining nibbana.

when without material gain he isn't upset - අලාභෙ ච න කුප්පනී

- Opposite: One would be upset if he is not getting requisite and become angry.

The above two opposites corresponding to Area K.



Unobstructed by craving - අවිරුද්ධො ච තණ්හාය

- Obstructed – unhappiness of the mind, angry feeling, hateful mind – Area L
- Unobstructed – the above obstructions have been removed.
- We will not get Area L because of Area K

He doesn't through craving hunger for flavours- රසෙසු නානුගිජ්ඣනී

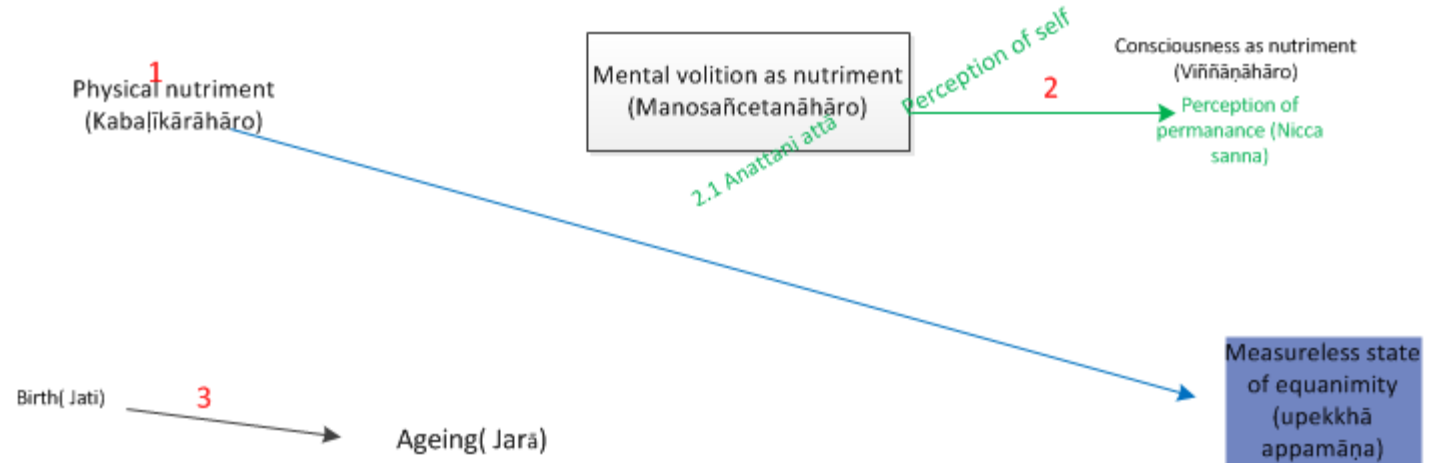
- Flavours – sweet flavour, salt flavour, bitter flavour etc. One would be looking for other flavours having tested one flavour. (eg. If food is salty then we look for less salt etc) – think about flavours as family(Kula)- Area N
- One should eat for maintaining the body, not for beautification etc.
- If we do not go after flavours then we will not get Area N because of Area M.

At this stage, you really are ‘at peace’ - උපසන්තො. To have it, you should have done the Upekka bhavana given in the next few slides.

Bojjhanga Bhavana

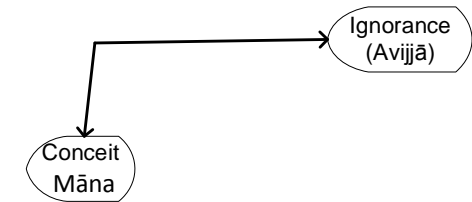
1) Develop the enlightenment factor of mindfulness (Satisambojjhaṅga)

- Mindfulness is knowing 1, 2, 3 below



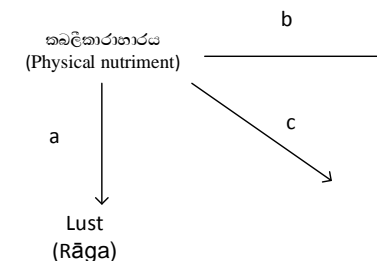
2) Dhammavicayasambojjhaṅga

Investigation of truth -question the results arising from the form. Two results are conceit(mana) and ignorance (avijja)



3) vīriyasambojjhaṅga prevent us from getting sick(kosajja)

- Effort for not having form contact (rūpa phassa)
- Effort for not regarding perception(saññā) as mine
- Effort for not regarding volitional formations (saṅkhāra) as mine

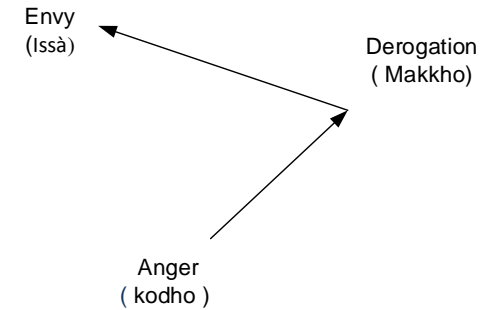


4) pītisambojjhaṅga prevent us from burning (parilāha- fever) that created because of the form

- Form is subject to change (ageing), ‘the change’ contacted by the eye results in pain. Rapture will prevent us from burning from that pain.

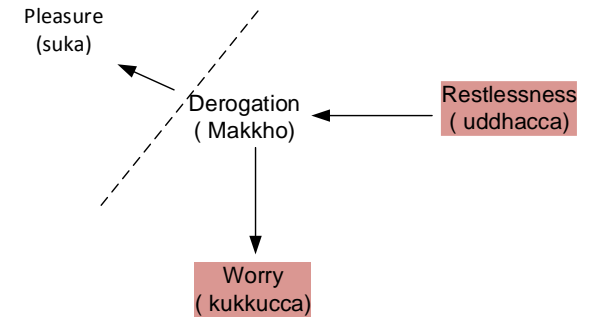
5) Passaddhisambojjhaṅga will get rid of issā, makkha, palāsa and macchariya (known as duṭṭhulla– depravity) aroused because of form.

To get rid of Envy(Issā), we will have to get rid of derogation(Makkha) – post perception due to feeling. The feeling here is physical happiness due to second jhana.



6) Samādhisambojjhaṅga

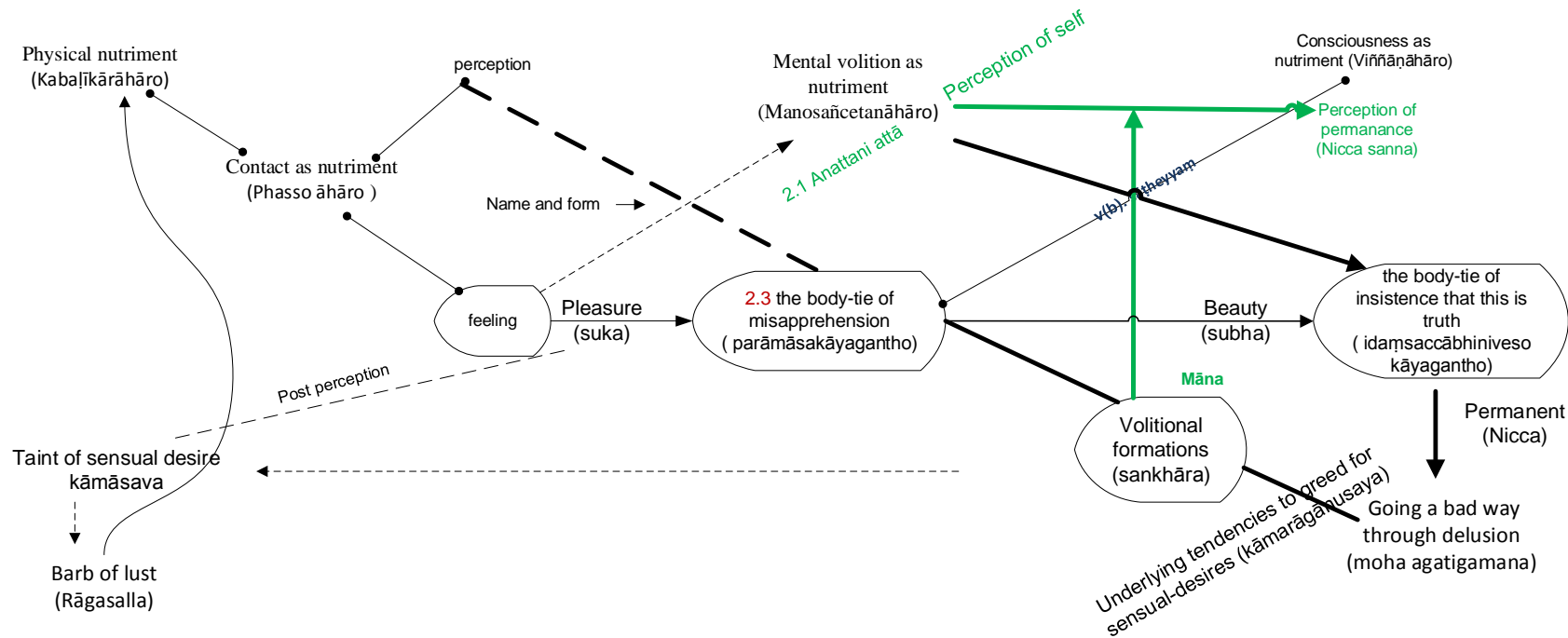
- We look at the difference of perception due to change of feeling. The change of feeling was from ‘painfulness in change’ (vipariṇāmadukkhatā) to ‘painfulness as pain’ (dukkhadukkhatā). Here we do not regard pleasurable feeling as mine having known the arising phenomena.
- Pleasure(suka) was arising because of a) restlessness (taking concentration as mine), b) derogation (makkho) and c) worry. (Remember that my-making -> perception of pleasure)



7) upekkhāsambojjhaṅga

In immeasurable state of appreciative joy (muditā appamāṇa), we uplift the mind to fruit of attainment and then wish others not to fall from that state. So we wish them to remain at that state. Knowing that they cannot remain in that state, we get rid of that thought and reach immeasurable state of equanimity (upekkhā appamāṇa)

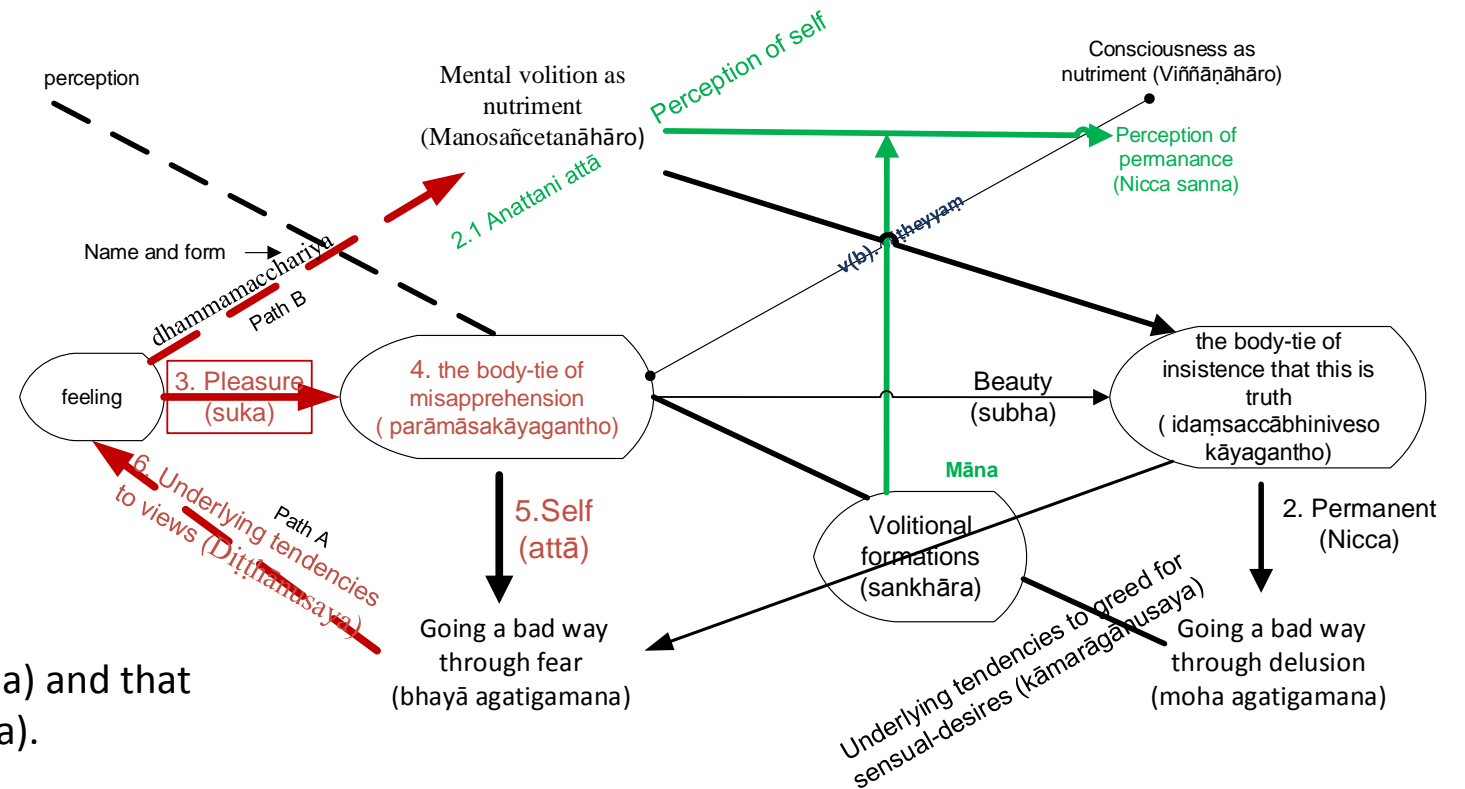
What dhamma support us to go from first jhana to the second jhana?



- Pleasure (Suka) is by imposing permanency (nicca) to Beauty(subha). We impose that permanency because of our former habitual tendency (we had taken volitional formations as mine before).
- For not imposing the permanency, we should not have barb of lust (Rāgasalla) and for that to happen we should have concentration due to desire(chanda Samādhi).

What dhamma support us to go from second jhana to the third jhana?

- We impose the perception of self on the rapture (see 3 in red).
- We reach 3rd Jhana by not taking that rapture as mine.



Formally, we imposed permanency on the beauty (Subha) and that created a **shadow**. That shadow became 'pleasure' (suka).

- After pleasure(suka) entering the body-tie of misapprehension, we impose the perception of self on it (see 5 in red).
- The path from the body-tie of insistence (idamasacca) to 'going bad way through fear' will help imposing the perception of self.
- As a result of that path, out of fear, we continue on the path A -'underlying tendencies'(dittianusaya) and path B -stinginess regarding doctrine (dhammamacchariya).
- If we stop the volition(cetana) that occurs due to path A and B then we will not impose the perception of self on rapture.
- We can now reach 3rd Jhana and beyond up to the 6th Jhana(by removing makkha).

Upekkha bhavana

What will happen if we remove path A and B of slide 7?

We left with path C and D.

- Path C corresponds to tendency to ignorance (Avijja anusaya). That is non-eradication of the formless.
- Path D corresponds to Tendency to conceit (Māna anusaya). Tendency to conceit means ‘not getting rid of the idea that it is good living this way’.

This is like a ship without the sail. So there is no catching up the wind.

- He knows that there was a sail before and he does not think that it is good to have a sail. He just stay there.

Four results can be expected here.

- 1) Remove path D - you would reach neither-perception-nor-non-perception (nevasaññānāsaññāyatana)
- 2) Remove path E – you would reach liberation due to wisdom (paññāvimutti)
- 3) Remove path F - you would reach immeasurable state of equanimity (upekkhā appamāṇa)
- 4) Remove path C together with E and F- you would reach cessation of feeling and perceptions (nirodhasamāpatti)

