

Date: 14/06/2024 Name: Asampajana

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

In today's meditation, I looked at how absence of awareness (asampajāna) can be applicable to taint of ignorance. In 16/09/2015 Nirodha Meditation, we learned that craving values due to longing (icchā) descending into absence of awareness happens through feeling. We give a diagram here, see diagram 1.

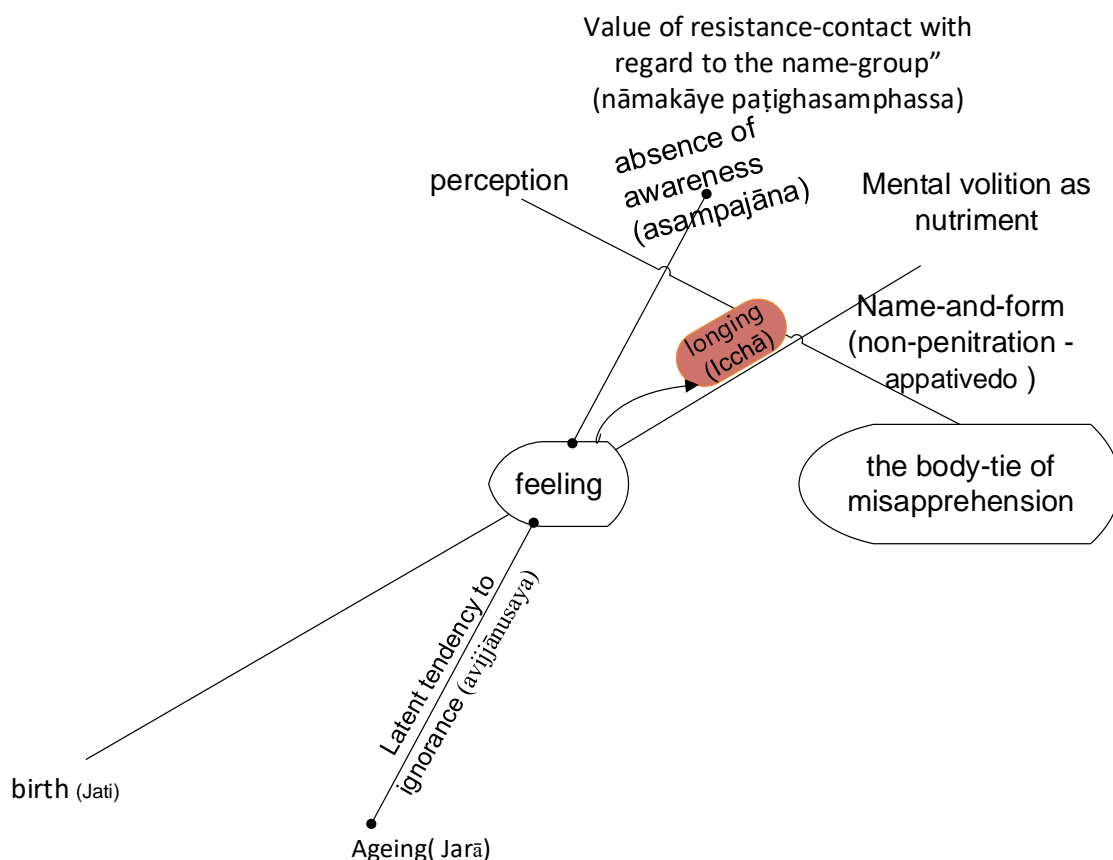
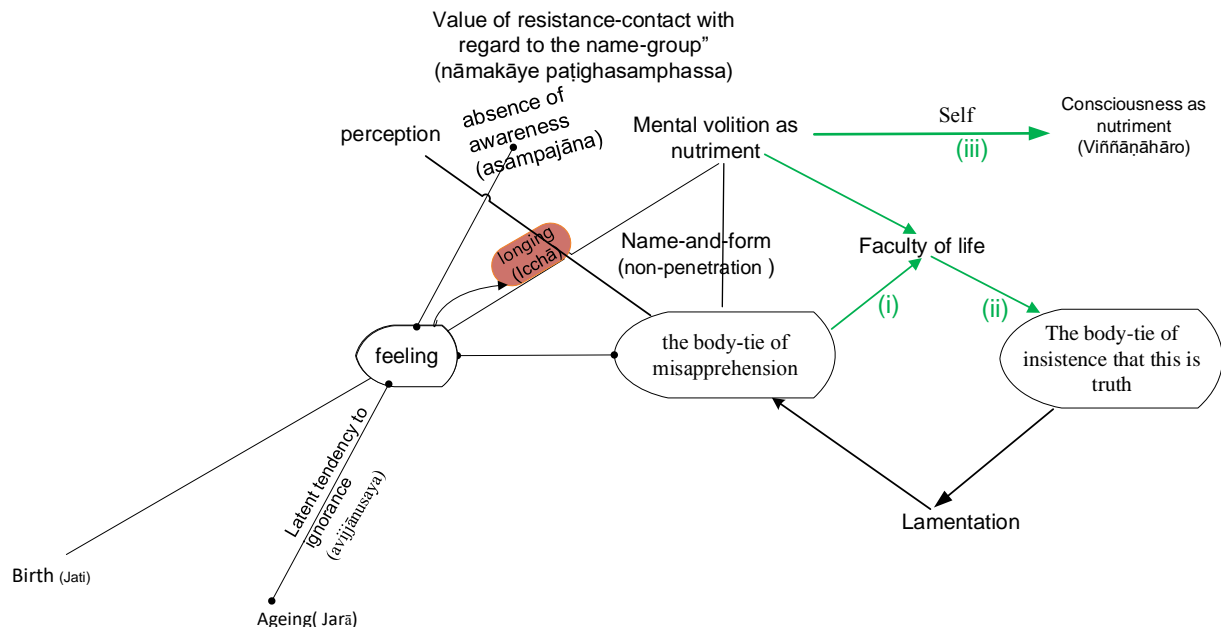


Diagram 1

At 7.4, longing (icchā) arises with my-making (maminkāra), and entering of those values into absence of awareness occurs at 7.5. Why is it? There is 'taking feelings (vedanā) as self (attā)'. That's why. Here the stream flows rapidly in the small diamond, i.e. misapprehension (parāmāsa), faculty of

life, body-tie of insistence that this is truth (idamsacca), lamentation (parideva) and misapprehension. Investigate parallel doctrine (dhamma) to the large diamond. See diagram 2.



Any lamentation that occurred, saying that the perception is pleasurable through underlying tendency to greed for sensual-desire (kāmarāgānusaya) happens across misapprehension, this my-making (maminkāra) happened at 7.4 itself leads to longing (icchā). Having taken these doctrines as self, at 7.5, craving values with longing (icchā) descend into absence of awareness across feeling. Some unknowing there, non-penetration (appativedo) in it, that alone is enough to have any doctrine to carry on one's shoulder.

This way, the non-penetrated doctrines themselves are lifted up by absence of awareness. Not knowing that the suffering is caused by craving is impregnated therein. Its growth is perfected with adherences (abhinivesa) and it itself leads to holding on to it without giving up.

That was the meditation I did.

To add a little more to this,

- 1) During meditation, the mind gets locked when contemplating on “saying that the perception is pleasurable” happens through non-penetration (i.e. name and form). One section on the wisdom side of the head down including the eye, and another section on the mindfulness side (left side) of the head down including the eye, with division in the middle of the forehead was felt. The escape from this was difficult.
- 2) We can now clearly understand why the Tathagata whilst wearing robes and carrying outer robe and bowl maintains clear comprehension (sampajana) doing it knowingly with the utmost wisdom, consuming food and tasting maintains clear comprehension. Why is it so? Arising of absence of awareness (Asampajana) is through non-penetration (Appativedo). Due to this, one knows that by taking it as pleasure, it conceals “suffering is caused by craving”.

That's the part to be added.

[Notes added during the discussion]

If I am to add a little more;

We know that the view is connected with the small diamond on the right. Budupiya said that the main reason for the greater flow of stream in the small diamond, i.e. misapprehension (paramasa), faculty of life, body-tie of insistence that this is truth (idamsacca), lamentation (pardeva) and misapprehension is due to the greater influence caused by the eighth absorption (jhana).

When the post perception of pleasure is the taint of sensual desire, the flow from taint of ignorance to taint of sensual desire is understood to be excessive. Likewise, the misapprehension (paramasa) through line e is excessive, where the flow from taint of views to taint of sensual desire is excessive. The help for the flow of the stream is excessive across the 50% path.

Likewise, investigating in accordance with the 12/04/2024 Nibbana meditation, the occurrence of ‘taint of sensual desire’ to ‘taint of ignorance’ from 7.2 to 7.4, the doctrine mentioned by the Budupiya that the effect of 4.4 is enough to go from ‘taint of ignorance’ to ‘taint of views’, with the

underlying tendency to lust for existence (bhavaraga anusaya) one goes from taint of views to taint of sensual desire just as the joy of a tortoise when released to the water, the effect of the small diamond can clearly be understood.

Further, it is well understood that the arising of impeded mind (cittassa sampalibodho) is fair for the beings with the absence of awareness. Why is it so? Having traveled to 4.4, the flow of the stream in the small diamond is excessive with the influence of taint of views. This is why.

This is all I have to add.