

**Date: 27/09/2024 Name: Jivitha Indriya**

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

Contemplate on the diagram 2 of the 06/09/2024 Nibbana meditation, given below.

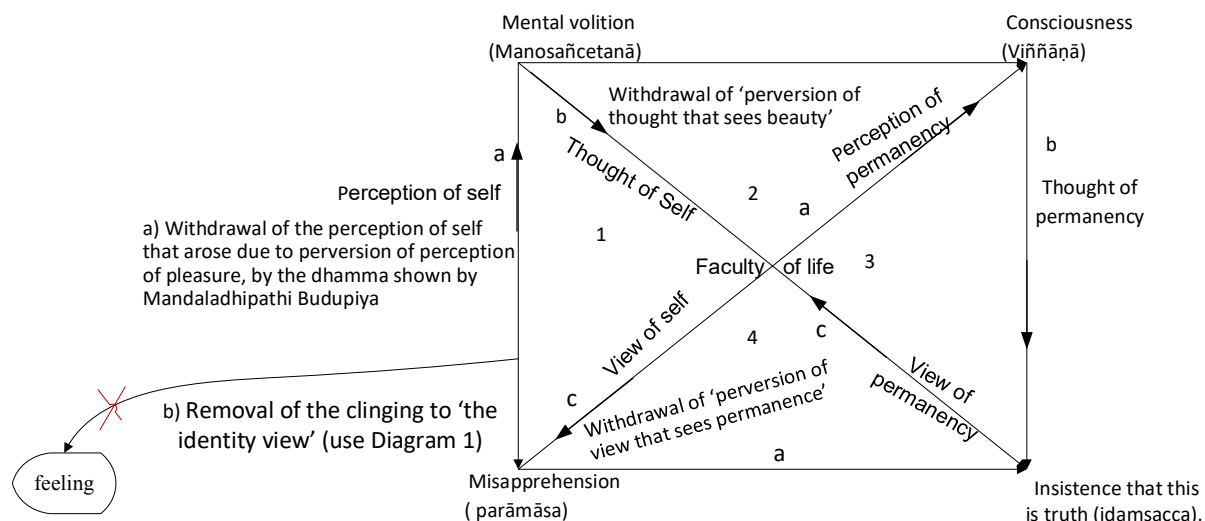


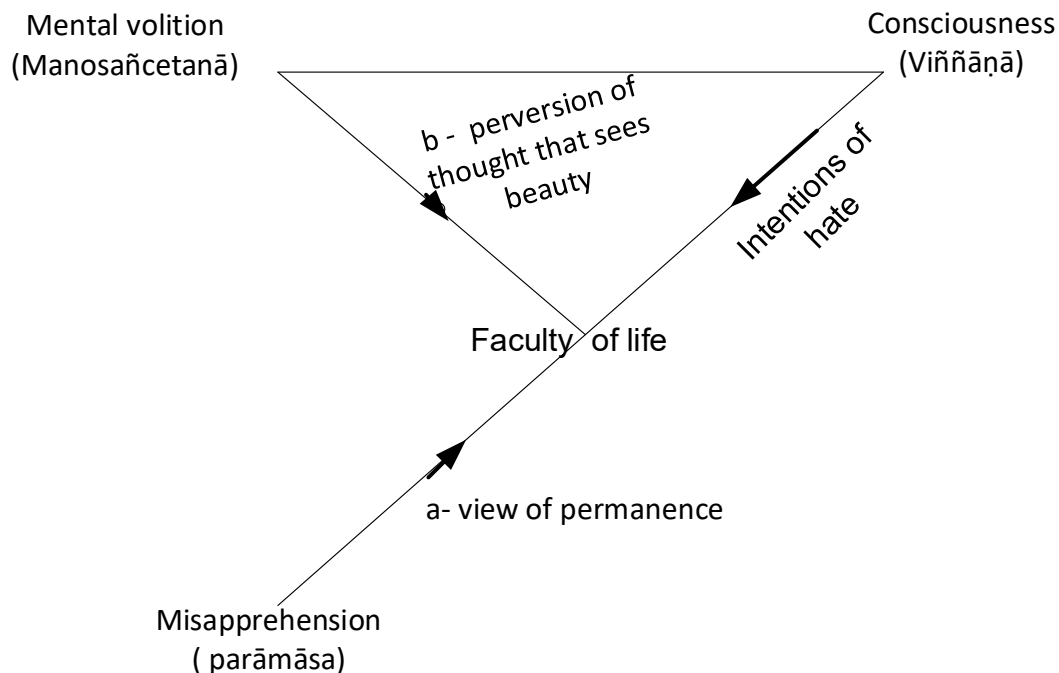
Diagram 2

We have previously examined that in ‘beauty’ (subha) + ‘permanence’ (nicca) leading to ‘pleasure’ (sukha) where beauty (*subha*) is seen as perversion of thought (*citta vipallāsa*), permanence (*nicca*) as perversion of view (*diṭṭhi vipallāsa*), and pleasure (*sukha*) as perversion of perception (*saññā vipallāsa*). Here, the influence of ‘permanence’ (nicca) as ‘perversion of view’ (diṭṭhi vipallāsa) was examined in the reverse direction, that is, applying it from ‘misapprehension’ (parāmāsa) towards the ‘faculty of life’ (jivitha indriya).

Furthermore, the point added as number 5 in the discussion of that meditation, that is, the stream of consciousness has become exhausted and hence no actions are performed for feeling. It is like a dying person would not outstretch a hand towards a delicious meal, seeing it being enjoyed by others. Similarly, remember that one does not engage in procedures that should be done for ‘feelings’ (vedanā).

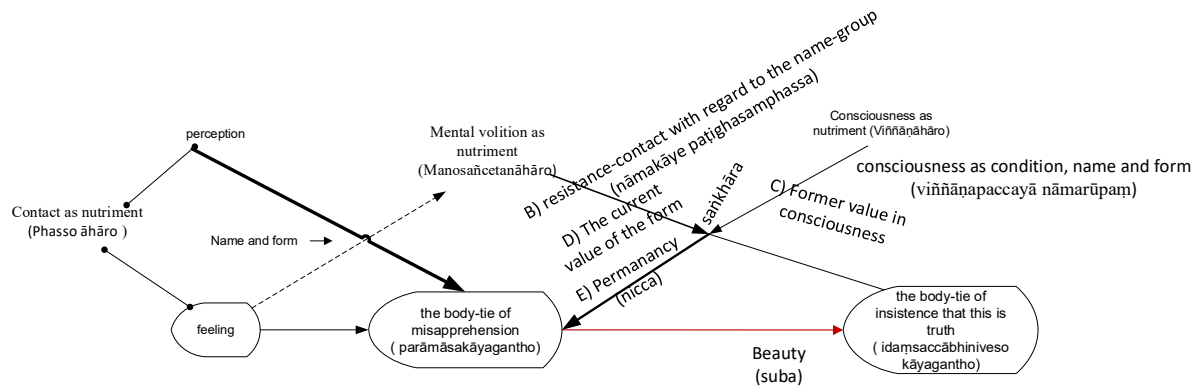
I investigated the doctrines ‘beauty’ (subha) is seen as ‘perversion of thought’ (citta vipallāsa) travelling from ‘volition’ (cetanā) to ‘faculty of life’ (jivitha indriya). This has been discussed as, carrying only the ‘form values’ which are like cotton. The doctrines such as ‘feelings’ (vedanā) and

‘perceptions’ (saññā) are examined as snout that wrapped around this form like cotton. Refer to the given diagram.



Therein, only if the two values (a) ‘view of permanency’ (nicca diṭṭhi) and (b) ‘perversion of thought that sees beauty (suba citta vipallāsa), are sufficient for the functioning of the ‘faculty of life’ (jīvitindriya), then, only for discerning its capability, the values of ‘intentions of hate’ (paduṭṭhamanasāṅkappa) coming from ‘consciousness’ are examined.

This is only for the sole purpose of knowing if there is any harm to the stream of consciousness existing so far. As the doctrines we learned before, if there is a flow as a result of comparing the value of the ‘resistance-contact with regard to the name group’ (nāmakāye paṭighasamphassa) with the former value existed in the consciousness (viññāṇa) then from ‘faculty of life’ (jīvitindriya) to ‘insistence that this is truth’ (idaṃsacca), with help of the doctrine stipulated by the Tathāgatas as ‘fiercely passionate for sensual pleasures’ (kāmesu tibbasārāgā) enters the ‘insistence that this is truth’ (idaṃsacca), the ‘faculty of life’ (jīvitindriya) proceeds to carry the flow forward, ignoring there is ‘suffering’ (dukkha). This is the case where the ‘faculty of life’ (jīvitindriya), rotates in a clockwise direction.

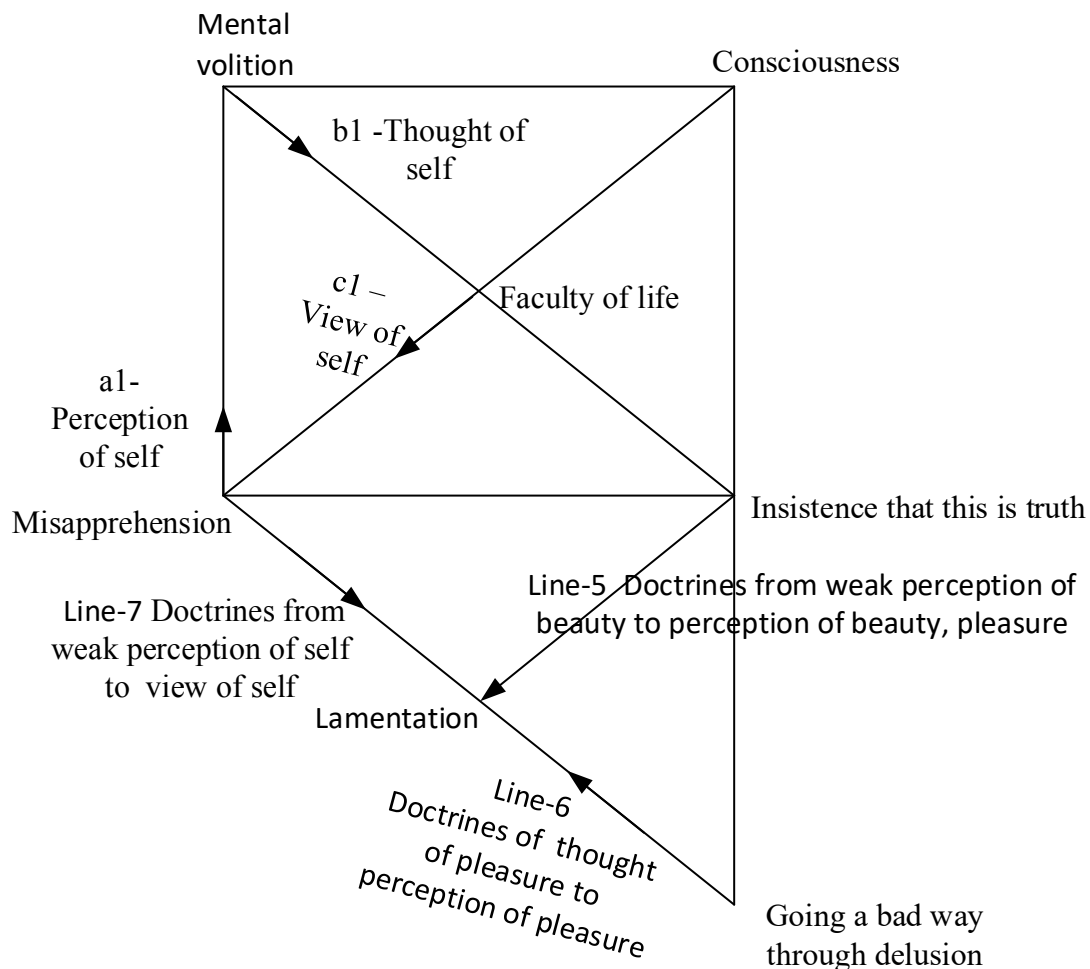


If this is not happening, then there is exhaustion and behaves as a patient. Sloth and Torpor occurs. Thus, these doctrines have led to the inaction of the mental states (cetasika) the stream does not flow down to the lower square of volitional formations and lamentations. Investigating thus, it is understood that there are several cases of ‘sloth and torpor’ (thīna-middha).

1. The case when the stream flows despite the occurrence of the ‘sloth and torpor’ (thīna-middha). This is the case where A, B, in the ‘bell shaped curve’ are in proximate to each other. That is, even if it is difficult to come to a decision, the flow will continue with the help of someone else. Who is that someone? It must be said that it is ‘ignorance’ (avijjā). This is influenced by travel from ‘taint of ignorance’ (avijjāsava) to ‘taint of sensual desire’ (kā mā sava)(\*1). This is the case where, the values of both, (a) ‘view of permanency’ (nicca diṭṭhi) and (b) perversion of thought that sees beauty (suba citta vipallāsa) are weak.
2. In the Nibbana meditation of 08/12/2023, 2(a) birth in the ‘sensual world’ (kāma-loka) happens at 7.7, 8.2. How does doctrines flow across line 5 at a medium level? This is due to the influence of ‘insistence that this is truth’ (idamsacca). Think of this as, in a situation where certain people say, ‘this cannot be happening’, when not getting anything(\*2). Here 2(b) does not apply. Why is it? Because of not getting anything for comparison with the previous value of consciousness. That is, the present existing ‘form’ (rūpa) is weak, that it does not provide the essential things through permanence (nicca) as perversion of view (diṭṭhi vipallāsa). 2(c) does not apply. ‘Faculty of life’ (jīvitindriya) is exhausted. Here, there are no doctrines (dhamma), that lead to ‘mental one-pointedness’ (ekaggatā), which causes rebirth in jhānic planes. Think of someone who is not experiencing the bliss of meditative

absorptions. Here, (b) perversion of thought that sees beauty (subha citta vipallāsa) is weak, value of (a) ‘view of permanence’ (nicca diṭṭhi) is more dominant than (b). (  $a > b$  ).

3. Doctrine investigated in the ‘Immeasurable state of equanimity’ (upekka appamāna) meditation of 18/01/2016. What happens if the perversion that there is thought of self (anattani attā”ti cittavipallāso) breaks upon having come to the faculty of life (jīvitindriya)?



Investigate line 7 here. Line 7 - doctrines from weak perception of self to view of self. Here, due to the misapprehended ‘view of self’ (atta diṭṭhi), flow of doctrines occurs with the support of misapprehension. Here (a)- ‘view of permanence’ (nicca diṭṭhi) is weak, (b) the value of perversion of thought that sees beauty (subha citta vipallāsa) is more dominant than (a), (b>a) Faculty of life is exhausted. Because of this, rebirth does not occur in the jhānic planes.

Investigating thus, it is understood, when the ‘faculty of life’ (jīvitindriya) is exhausted, ‘view of self’, which is the highest value of the doctrines from

weak perception of self to view of self, that is, the value at the time of the medium-level flow, is being utilized. That is, just like someone with a weakened limb maintains life by using a different limb that remains strong, this should be understood in the same way. For example, this is similar to how a person with diabetes but with a heart that is not too weak, maintains his or her existence of life through running.

This is the meditation I did.

If I am to add one more fact to this-

Recollection of doctrines surrounding the lower square of 'volitional formations and lamentations, is very difficult. This is due to mind becoming slow. The gap between letters in a word is too much. When inquired from 'Budu Piya' why this is so, Budu Piya said if one thoroughly knows eight places, then this happens. They are volition (cetanā), consciousness (viññāṇa), insistence that this is truth (idaṃsacca), misapprehension (parāmāsa), faculty of life (jīvitindriya), lamentation (parideva), going a bad way through fear (bhayāgati), and delusion (moha).

This is what I have to add.

### **Notes added during the discussion**

(\*1) If I add a little here, use the perception of pleasure flowing through line 6, that is not weakened.

(\*2) If I add a little here too, use the perceptions of beauty and pleasure that are not weakened.

To add another point;

When repairing the body, while recollecting that lamented volitional formations say that the perception is pleasurable, use the first case, that is, the perception of pleasure that is not weakened. Investigating the flow, with the influence of line 6 and with the help of ignorance, a vibration was felt and remembered that fact. That is, occurring of lamentation after exhausted faculty of life was remembered. The Budu Piya was asked what was happening with this vibration. Budu Piya said that this is the nature felt at the moment of destruction of taints.