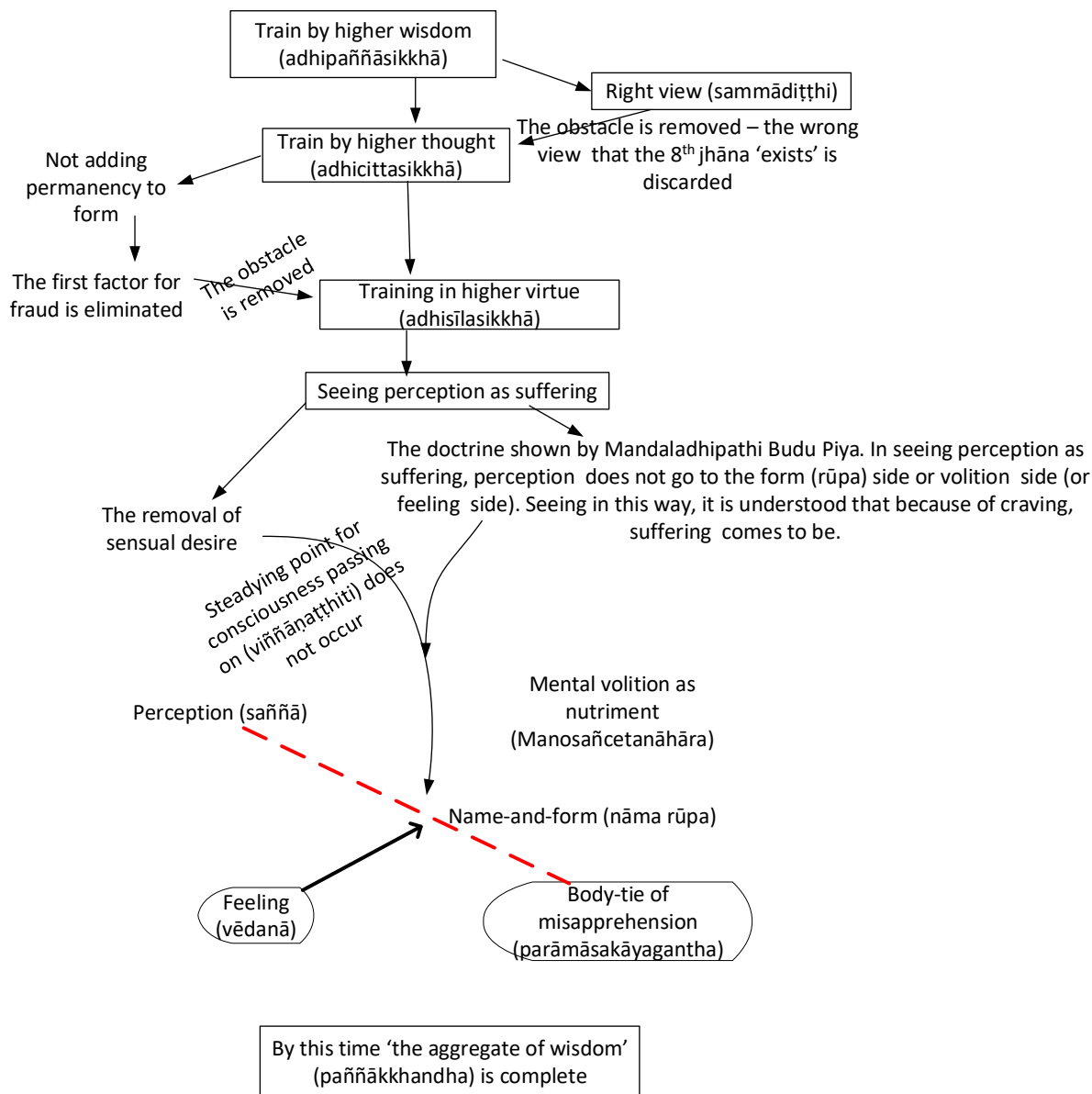


Date: 19/07/2024 Name: Pannaakkhandha

I recalled the Great Arahants of the Noble Council of Akanittha with faith.

A diagram can be made summarising the four meditations from the 21/06/2024 Bhava Asava 2 Meditation to the 12/07/2024 Samma Ditti Meditation. We have given this.



At the end of the diagram it is written, ‘By this time ‘the aggregate of wisdom’ (paññākkhandha) is complete’. How does ‘the aggregate of wisdom’ (paññākkhandha) become complete?

1. Wisdom due to destruction of taints. If perception (saññā) is seen as suffering (dukkha), there is no ‘taint of sensual desire’ (kāmasava). Because of

this, 'taint of ignorance' (avijjāsava) does not occur from 'taint of sensual desire' (kā mā sava).

2. 'Knowledge of destruction of taints' (āsavānaṃ khayaññāya). Going from 'taint of ignorance' (avijjāsava) to 'taint of sensual desire' (kā mā sava) does not occur. One with 'right view' (sammā diṭṭhi), having removed the notion that even the 8th jhāna 'exists', maintaining 'train by higher thought' (adhicitta sikkhā) well, removes the first factor that helps to eliminate fraud (sāṭheyya) any pleasure (sukha) is not taken as a gain (lābhā). In this, not going from 'taint of ignorance' (avijjāsava) to 'taint of sensual desire' (kā mā sava) is included.

3. Knowledge that birth is destroyed. Take the binding of Area 6 and Area 2 as not taking place by 'craving for sensuality' (kā mataṇhā). In recalling the doctrine shown by Mandaladhipathi Budu Piya, in seeing perception (saññā) as suffering (dukkha), perception (saññā) does not go to the form (rūpa) side or volition (cetanā) side or feeling (vēdanā) side. Seeing in this way, where it is understood that because of craving (taṇhā) suffering (dukkha) comes to be, this itself becomes 'right view' (sammādiṭṭhi). In this way, the 'right view' (sammādiṭṭhi) that occurred from 'train by higher wisdom' (adhipaññāsikkhā) becomes sharp. Through such established 'right view' (sammā diṭṭhi), by showing how suffering arises due to craving (taṇhā), the removal of craving is accomplished.

4. Knowledge of completion of the search for a divine life. This takes place by discarding 'the conceit I am' (asmimāna). The search for sensual desire (kāmesana) is discarded with the understanding of the four noble truths by the above 1, 2, 3 points, because all jhāna are transcended, because fraud (sāṭheyya) is discarded, removal of [the conceit] 'I am' (asmīti) that occurred because of beauty (suba) takes place as fair to all three time periods [past, present, future] in regard to the form (rūpa) and formless (arūpa) worlds.

That is the meditation I did.

Footnotes added at the end of the discussion on 03/08/2024

Three points can be added.

1) In doing this meditation, a very peaceful mind occurs that is suitable for Nibbana. Including Mandaladhipathi Budu Piya, seven Great Arahants were present.

2) Why is it that the removal of 'sensual desire' (kāmacchanda), and the doctrine shown by Mandaladhipathi Budu Piya, are both necessary for the 'steadying point for consciousness passing on' (viññāṇaṭṭhiti) not to take place? Understanding of 'dependent arising' (paṭiccasamuppāna) is included in the doctrine shown by Mandaladhipathi Budu Piya. It is because that it shows that, whatever view arises, it breaks down through the dependent arising, showing that even if another view is taken, the same process occurs. In this way, it helps to not go to fix that when sadness (domanassa) occurs. Also, if the removal of 'sensual desire' (kāmacchanda) does not occur, where there is the previous habit, where there are actions (kamma), as a result of that one would not think in accordance with 'dependent arising' (paṭiccasamuppāna). Here, new views (diṭṭhi) are formed. Having seen the former kamma, Venerable Moggallāna could not use the 'spiritual powers' (iddhipādā). It is like that.

3) 'Right view' (sammādiṭṭhi) is marked at the top of this diagram. When analysing the 'knowledge that birth is destroyed', where, by the doctrine shown by Mandaladhipathi Budu Piya, it has been understood that because of craving (taṇhā) suffering (dukkha) comes to be, it has been said that this itself turns into 'right view' (sammādiṭṭhi). Think of the 'right view' (sammādiṭṭhi) first spoken about here as the nature that occurs upon passing a degree, an exam. Think of the 'right view' (sammādiṭṭhi) mentioned in the 'knowledge that birth is destroyed' situation as the person who has passed a degree using that knowledge to do something. That is, although one has passed a degree, if that cannot be used for work, there is no use. Just as someone who says they reject craving, yet doesn't apply this rejection when seeing delicious food, this is how it should be understood. That is what is there to add.