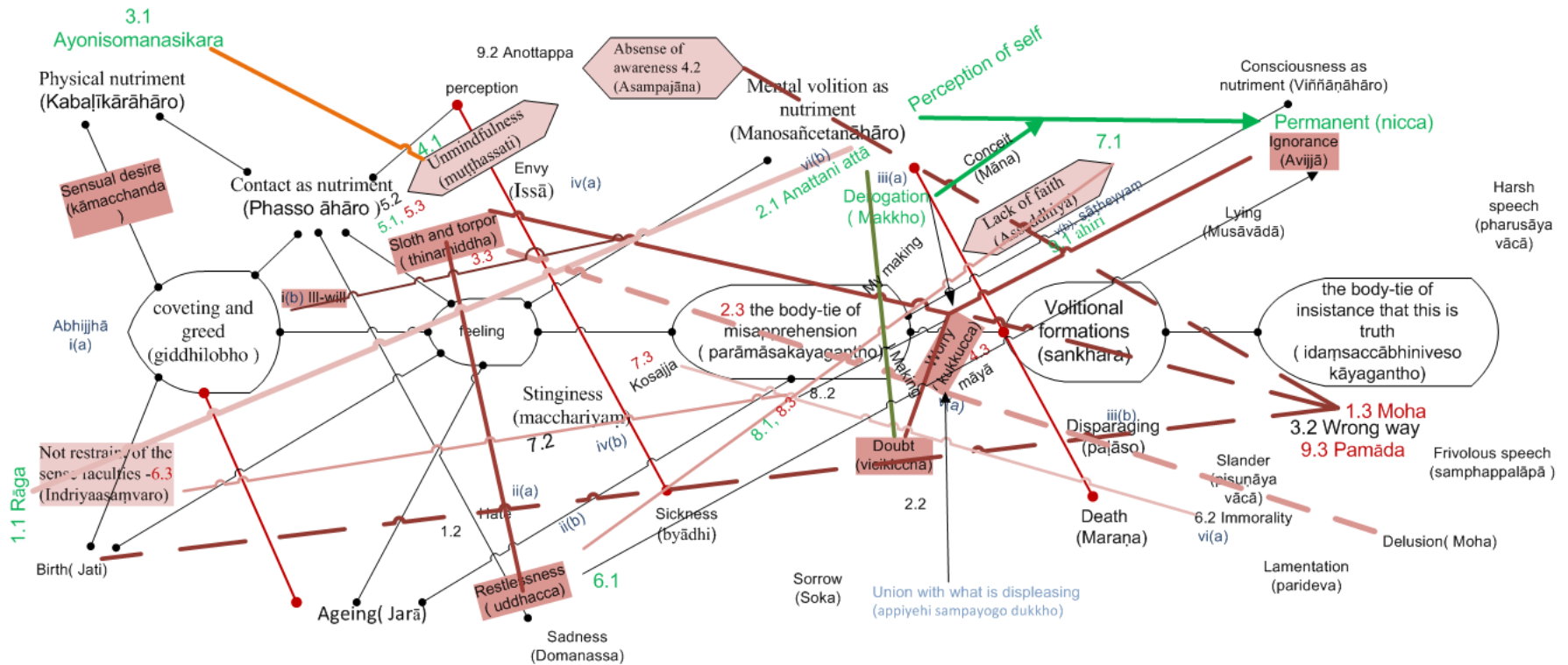


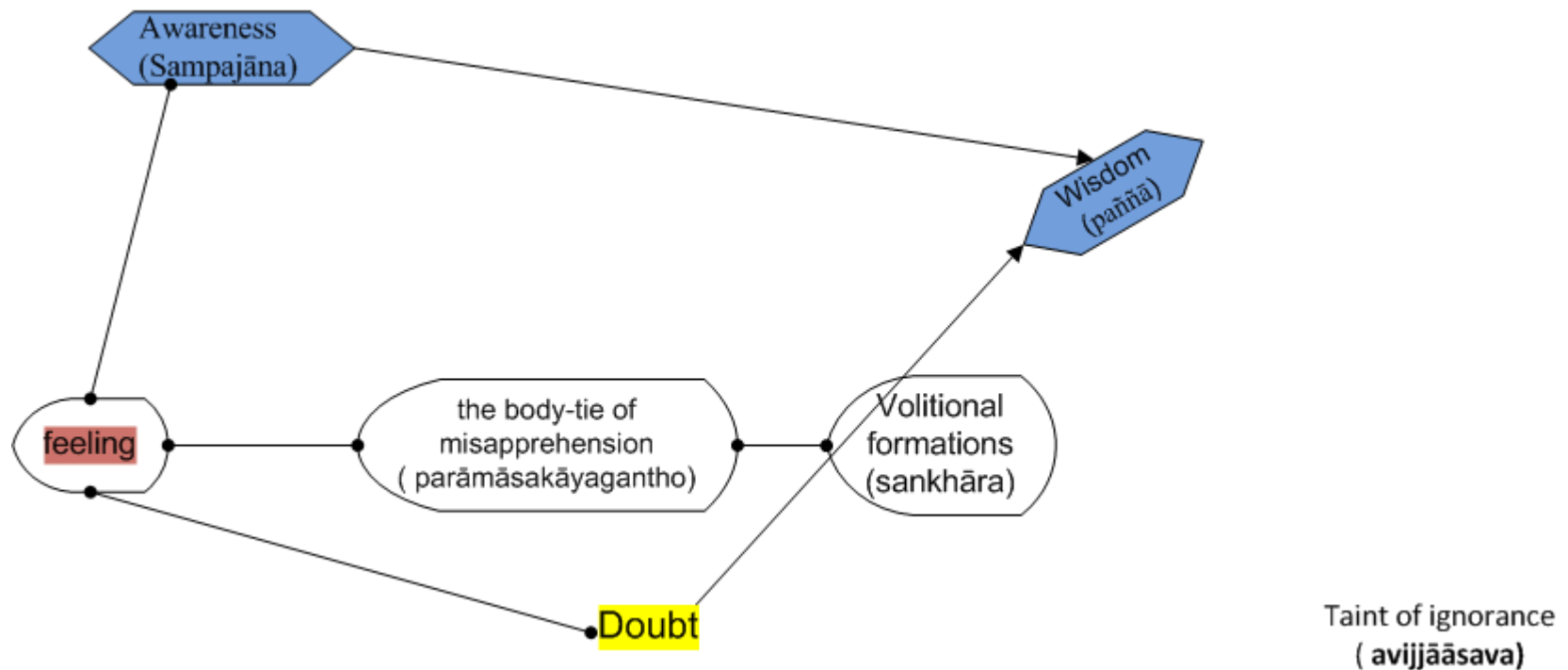
Bojjhanga-continued

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

17/02/2013



- Makkha-> Kukkucca-> Doubt (vicikicchā)
- **Makkha** - '6.2 Immorality' reflected as 'conceit (māna)' which in turn led to go from perception of self (atta) -> perception of consciousness as permanent (nicca)
- Makkha now question 'why took consciousness as permanent, is this a gain?' as nibbana exist.
- Kukkucca - construction of volitional formations just before vicikicchā – think about highest level of concentration at the stage of kukkucca.
- Vicikicchā – would I be able to attain nibbana from what method (upāya)? (other ones are included; would I gain a beautiful form, would I recover from my sickness)



- Vicikiccha – Is it be fitting for me to regard panna vimutti as mine while nibbana exists?
- Here we have the characteristic of the taint of ignorance (**avijjāsava**).
 - Non -penetration(appaṭivedho) - Is it be fitting for me to regard panna vimutti as mine
 - Absence of awareness (Asmpajāna) – Not knowing that cessation of craving is the cessation of suffering.
- Thinking here is like: we construct a castle, we finished constructing it, should we put a flag, two flags, many flags or should we break the castle? This is vicikiccha.
- Kajjaniya sutta – We construct conditioned volitional formations as volitional formations (Saṅkhatam abhisāṅkharontī) saṅkhāra (Castle) -> saṅkhāra(flags).
- Cula sunnata sutta- animitto cetosamādhī abhisāṅkhato(Castle) abhisāñcetaṃ (flags) (The signless concentration of mind is conditioned and volitionally produced)