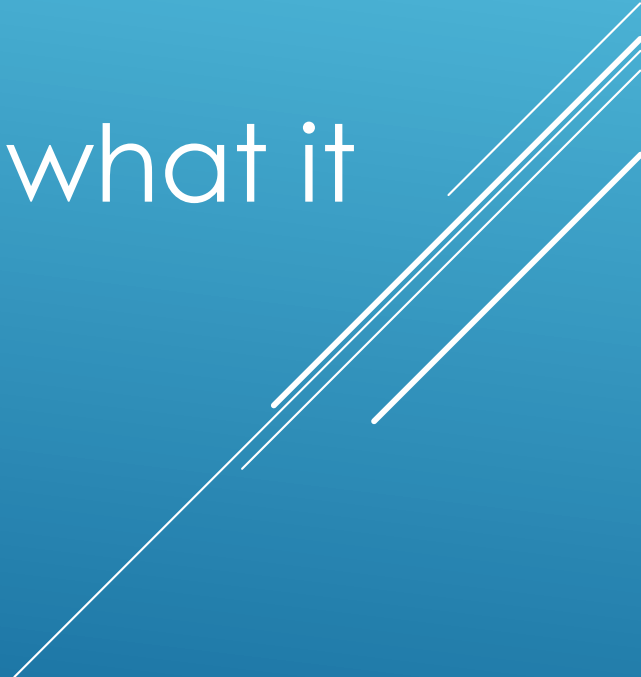



DELUSION -*Avijja*-

Matheesha Gunathilake

WHAT IS DELUSION?

- ▶ Not seeing the world or reality for what it really is
 - ▶ Ignorance is also used = (*avijja* or *moha*)
- 
- A decorative graphic consisting of several parallel white lines of varying lengths, slanted upwards from left to right, located in the bottom right corner of the slide.

DELUSION TO THE TRUTH

- ▶ Moving from delusion to truth means letting go of what we consider as True.
 - ▶ This takes humility, and also courage –approach with an open mind
 - ▶ If any questions arise jot them down.
 - ▶ Watch this presentation, without interruption.
- 

▶ Thoughts aren't facts!

Mundane forms of delusion exist: see next slide

Table 3 – Cognitive errors and their corresponding automatic thoughts¹⁹

COGNITIVE ERRORS	THOUGHTS (COGNITIONS)
'Catastrophizing'	'The worst will certainly occur and there is nothing to do'
'All-or-nothing'	'As I will not be able to do this job perfectly, I will not even start it'
'Overgeneralization'	'I <i>never</i> do anything right!'
Selective abstraction	'My day today was <i>only</i> problems'
Global judgments	'I have committed another mistake. <i>I am</i> useless!'

SOURCE: *Booklet of the specialization course on cognitive theory of the Institute of Cognitive Therapy (ITC) São Paulo¹⁹*

DELUSION – CONVENTIONAL & ULTIMATE

- ▶ Thinking what is impermanent, is permanent.
- ▶ Thinking what is unsatisfactory, is satisfactory.
- ▶ Thinking what is not-self, is Self.
- ▶ Thinking what is foul, is pleasant.

Nicca, sukkha, atta, subha : Vipallasa;


Manifests as Views (ditti), Mental states (citta) & Perceptions (sanna)

DELUSION- NOT UNDERSTANDING OF THE FOUR NOBLE TRUTHS

- ▶ Not understanding: Suffering (dukkha) – five aggregates x tilakkhana
- ▶ Not understanding: the cessation of Suffering – yathabhutha-nyana → no craving → five aggregates stop arising (and aren't clung to)- NIBBANA (stream entry, deep abandonment at arahathood)

EFFECTS OF DELUSION

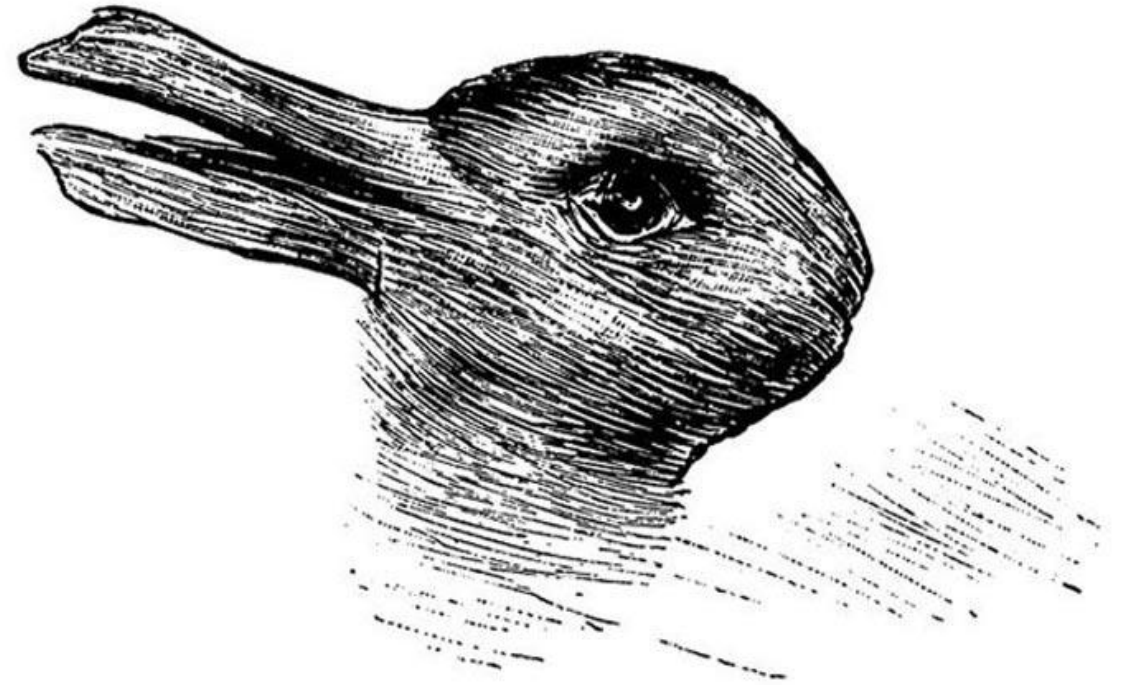
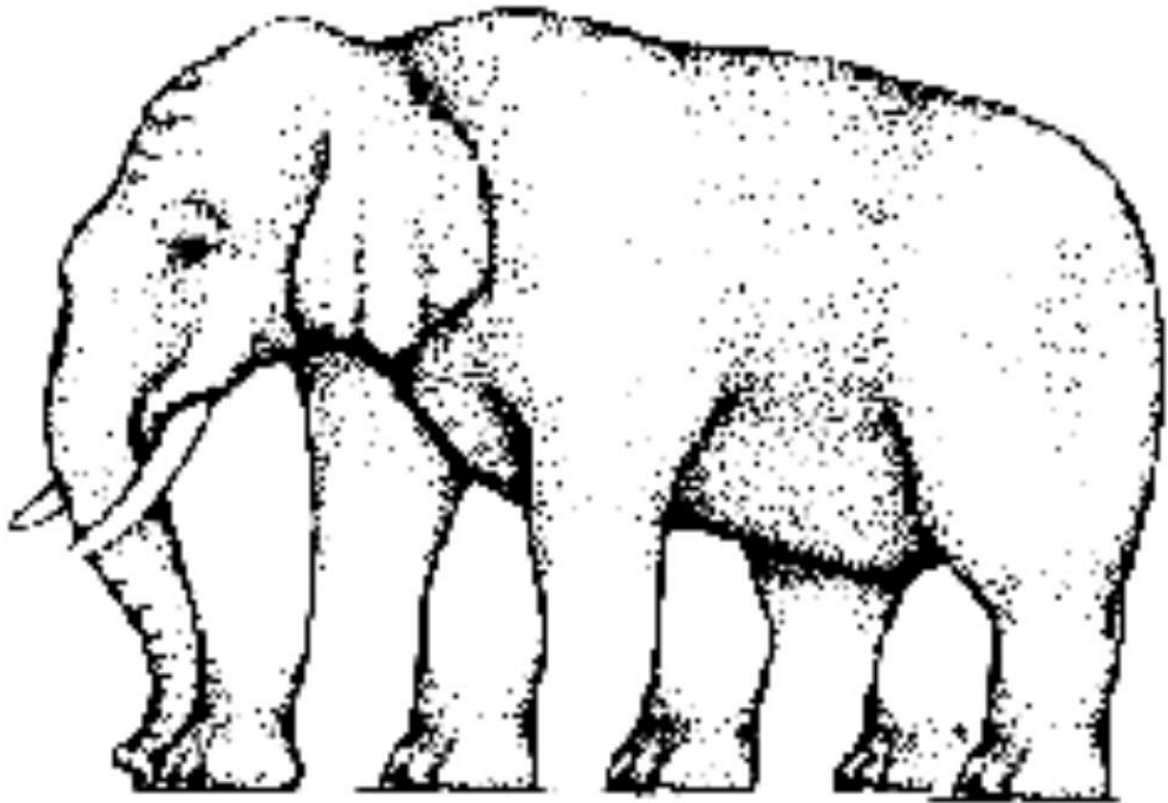
What is the effect of...

- ▶ Thinking what is impermanent, is permanent.
 - ▶ Thinking what is unsatisfactory, is satisfactory.
 - ▶ Thinking what is not-self, is Self.
 - ▶ Thinking what is foul, is pleasant.
- 
- A decorative graphic consisting of several parallel white lines of varying lengths, slanted diagonally from the bottom right towards the top right, located in the lower right quadrant of the slide.

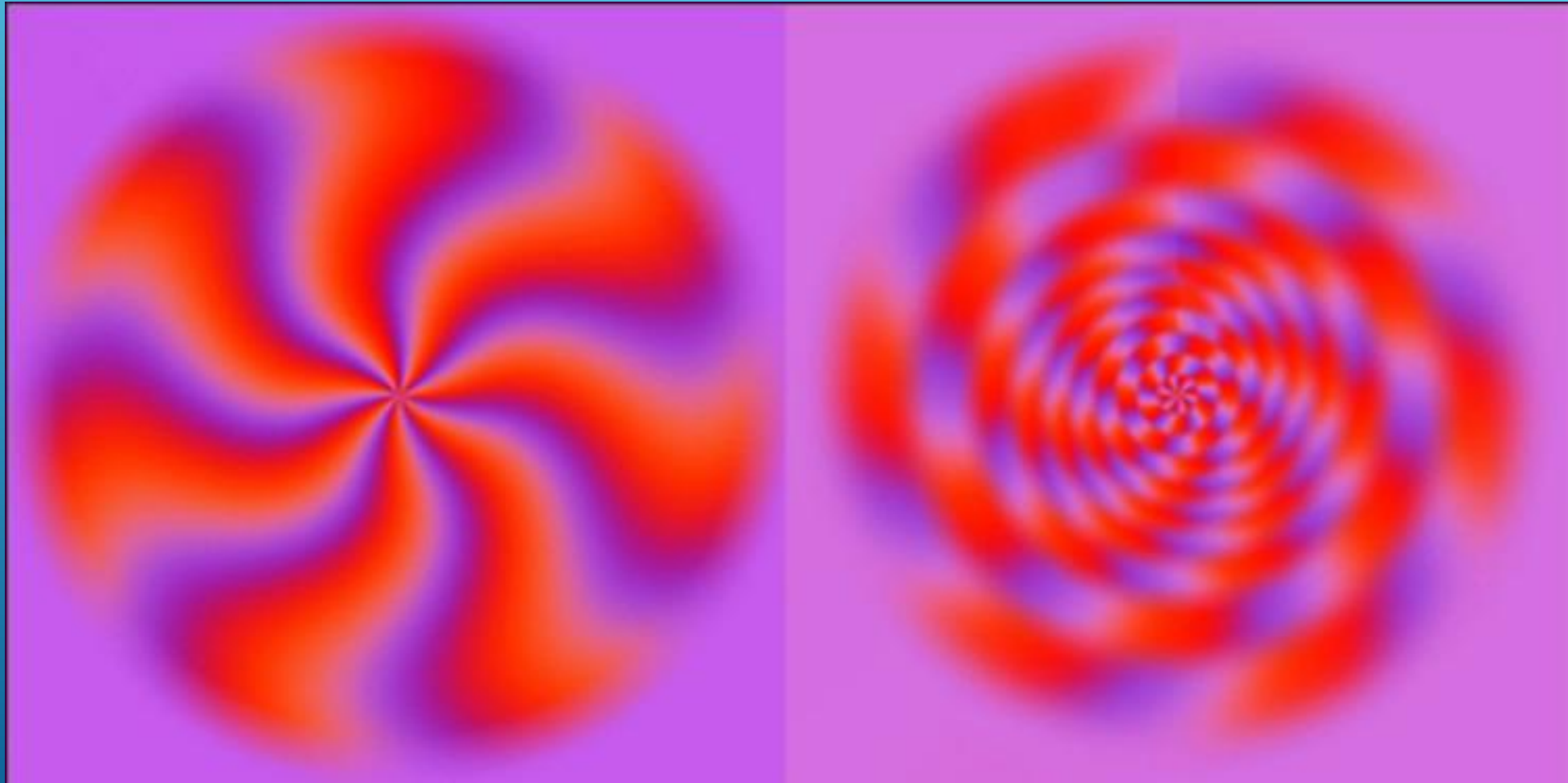


IGNORANCE IS BLISS!

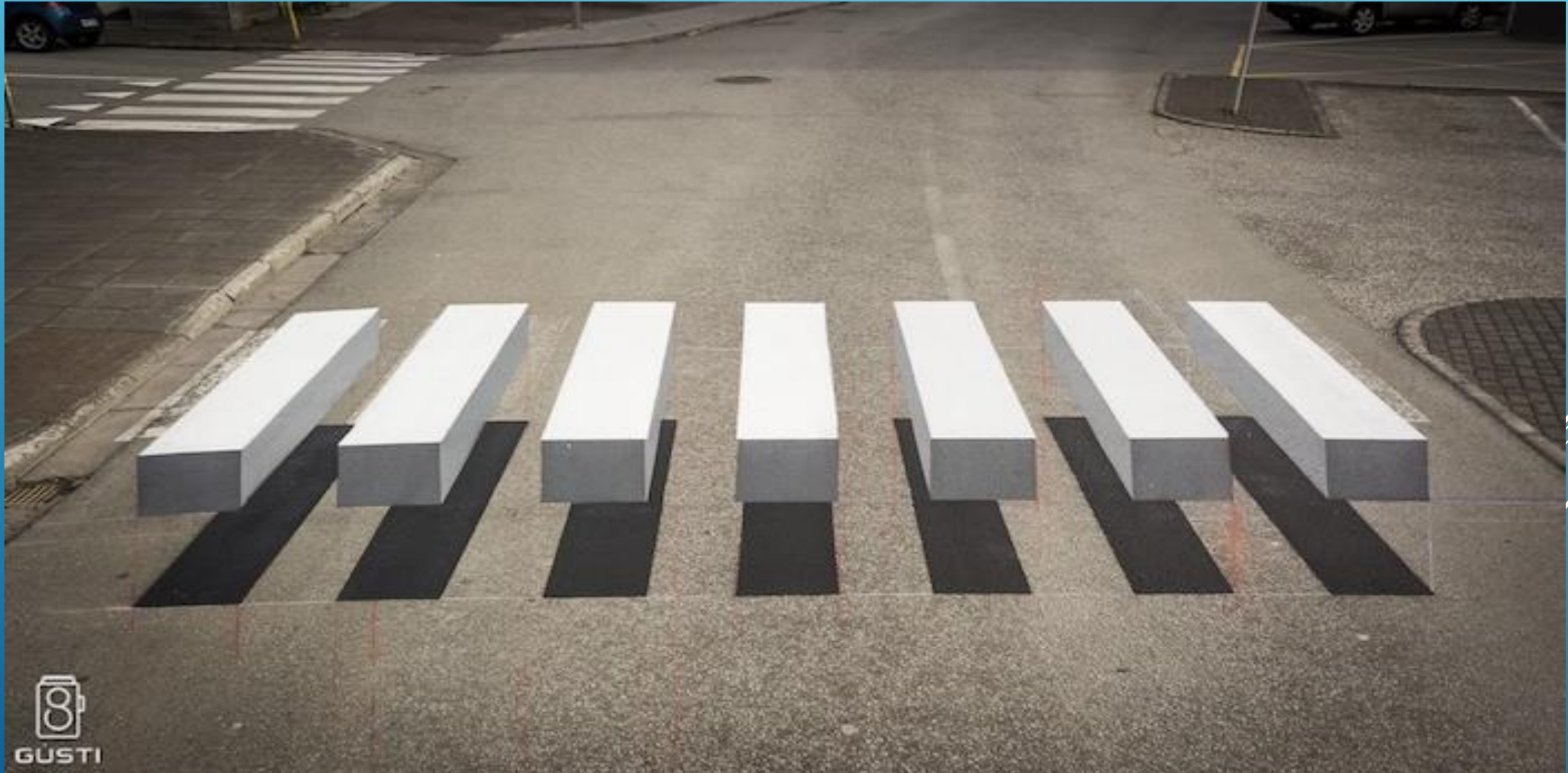
ILLUSIONS CREATED BY THE MIND



MOTION CREATED IN THE MIND



3D OBJECTS CREATED BY THE MIND



CONTINUITY CREATED BY THE MIND



Therefore it is possible for the world to
'create' reality easily

The image features a solid blue background. In the lower right quadrant, there are several thin, white, parallel lines that are slanted upwards from left to right, creating a sense of motion or a modern design element.

EXPERIENTIAL ('BUDDHIST') PROCESS OF PERCEPTION

- ▶ Eye + Picture → Eye-consciousness → Eye contact → Feeling → Perception → Volitional thought
- ▶ X 6 senses
- ▶ Only one exists at a time – and is like a line of dominoes as one sets off the other- only information could be said to move
- ▶ Cause – effect/cause – effect/cause – effect (no inherent existence)

THE 5 AGGREGATES
SEEN AS ONE 3D
WORD

('GHANA SANNA')

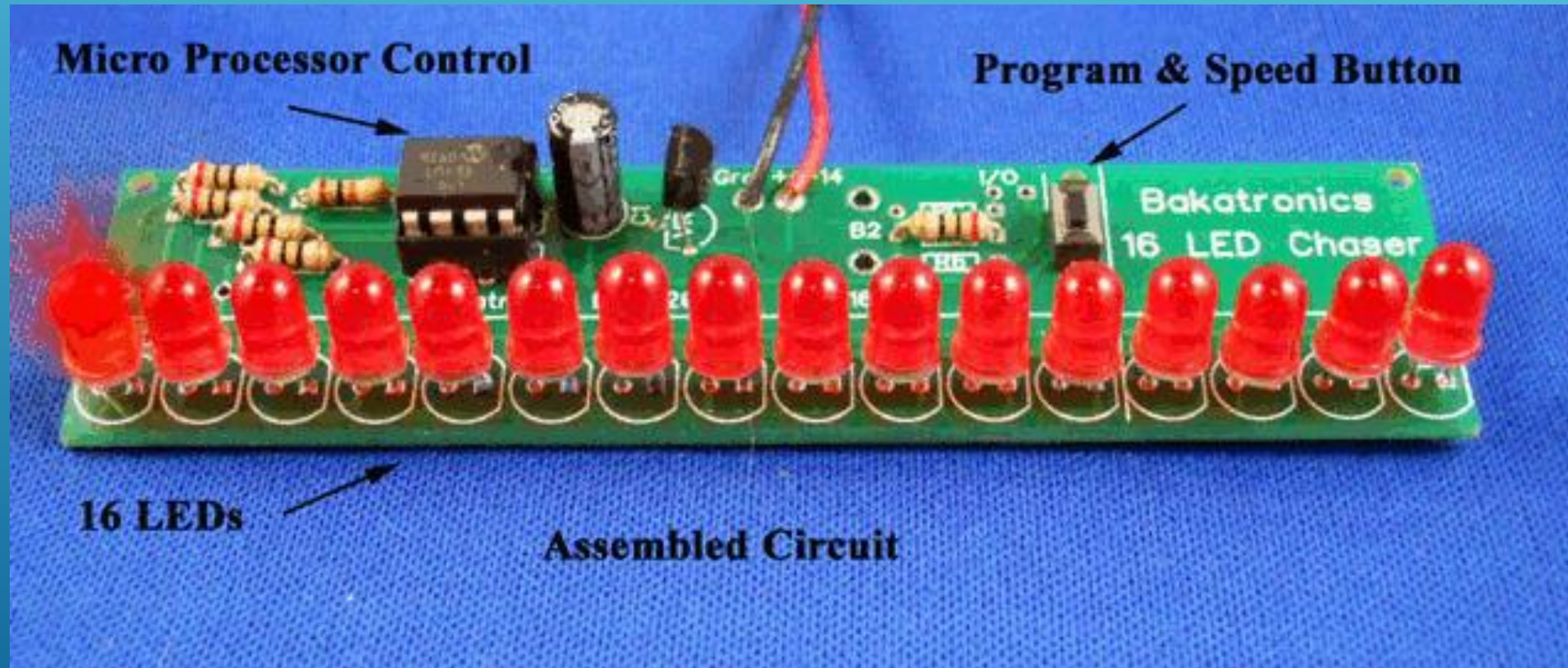


BUT THE 5 AGGREGATES ARISE
AS CAUSE AND EFFECT (AND
THE 'UNITARY' WORLD IS AN
ILLUSION)



CAUSE & EFFECT

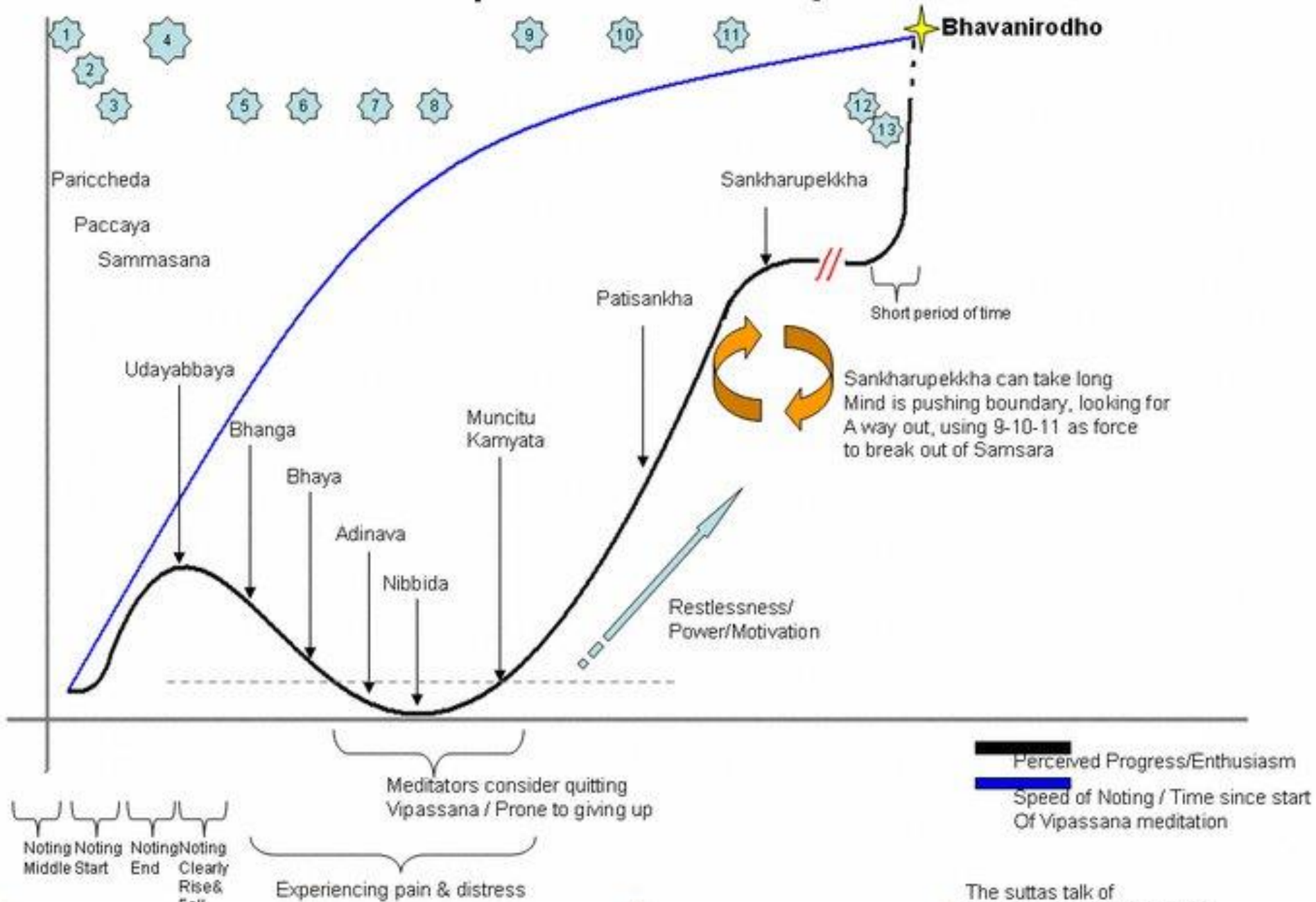
(SIMILE IS LIMITED HERE AS THE WIRES GIVE THE POWER HERE)



HOW TO SEE YATHABHUTHA NYANA

- ▶ Sila -- > Samadhi → Panna
- ▶ Sila- 5 precepts, at least
- ▶ Samadhi- 1st jhana, or samadhi free from 5 hindrances
- ▶ Panna – vipassana seeing the process of perception stages:
 1. the Right view one has to have of the aggregates
 2. how it should be contemplated (*yonisomanasikara*)
 3. how the aggregates should be actually seen through one's own experience of meditation.

Vipassanā ñāṇā



SLOWING DOWN REALITY –WITH SAMADHI OF VIPASSANA

Slowing down bullets: By slowing down the sense bases, we can watch how each sense base creates reality. 6 bullets = 6 sense bases!



THEN 'REALITY' IS SEEN FRACTURED INTO SKANDHA, DHATHU, AND AYATHANA



SEEING REALITY FOR WHAT IT REALLY IS

The shallowness of aggregates become clear and the desire for aggregates fades. Then the aggregates stop arising



THIS IS NIBBANA, THE END OF UNSATISFACTORINESS

○ Shutting down...

CONVENTIONAL REALITY & ULTIMATE REALITY

- ▶ CONVENTIONAL REALITY:


Boy, table, tree, person

- ▶ ULTIMATE REALITY:

Skhandha, dhathu, aayathana – aggregates,
elements, sense doors



WHAT DOES THIS MEAN FOR ME?

- ▶ The person who has seen these truths for the first time, haven't yet given up their defilements in the process.
 - ▶ These meditations are best done under retreat settings, ideally with a meditation teacher.
- 
- A decorative graphic consisting of several parallel white lines of varying lengths, slanted diagonally from the bottom right towards the top right, located in the lower right quadrant of the slide.

NO SELF? NOT- SELF

- ▶ Self- self existent, fully in control, continuously existing
- ▶ Neuroscience: 'self' 'exists' only intermittently (so can't be self according to Neuro-philosophy)
- ▶ Physics: atoms, quantum states, mostly emptiness, only probable states
- ▶ 'all atoms in the body are fully replaced and you never have what you started off with'.
- ▶ I should be able to control my again, death and bodily disease, yet the body does its own thing
- ▶ We are conscious of our decisions only after the body/brain has already made them. Yet we have the illusion of making choices.

ARE THE FIVE AGGREGATES SELF?

- ▶ Body –Form
- ▶ Feelings – Vedana
- ▶ Identification – Sanna
- ▶ Volitional thought – Sankhara
- ▶ Consciousness – Vinnana

They are insubstantial..

