

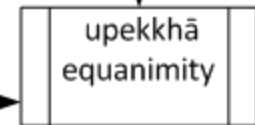
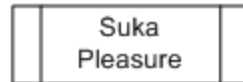
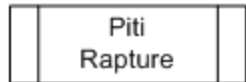
Iddhi

Four bases of power

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

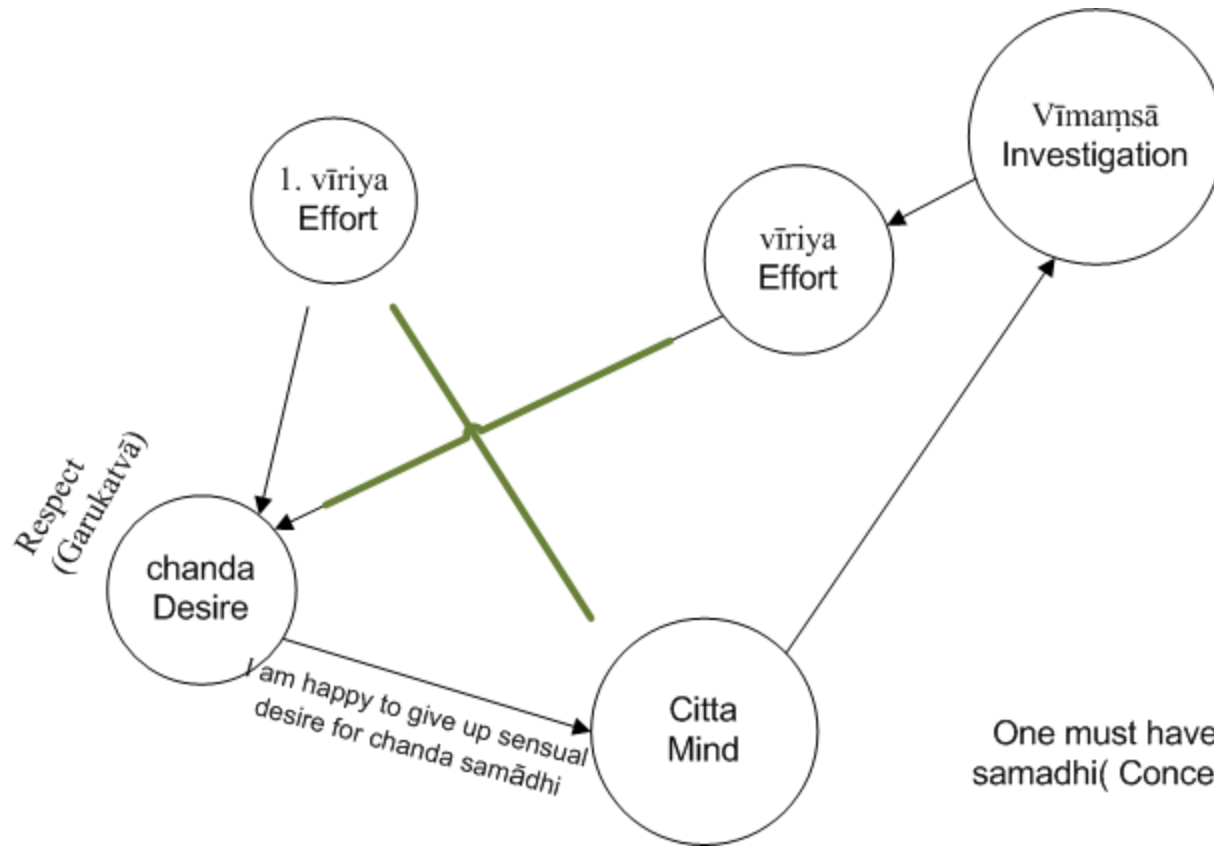
9/01/2013

To reach fourth jhāna

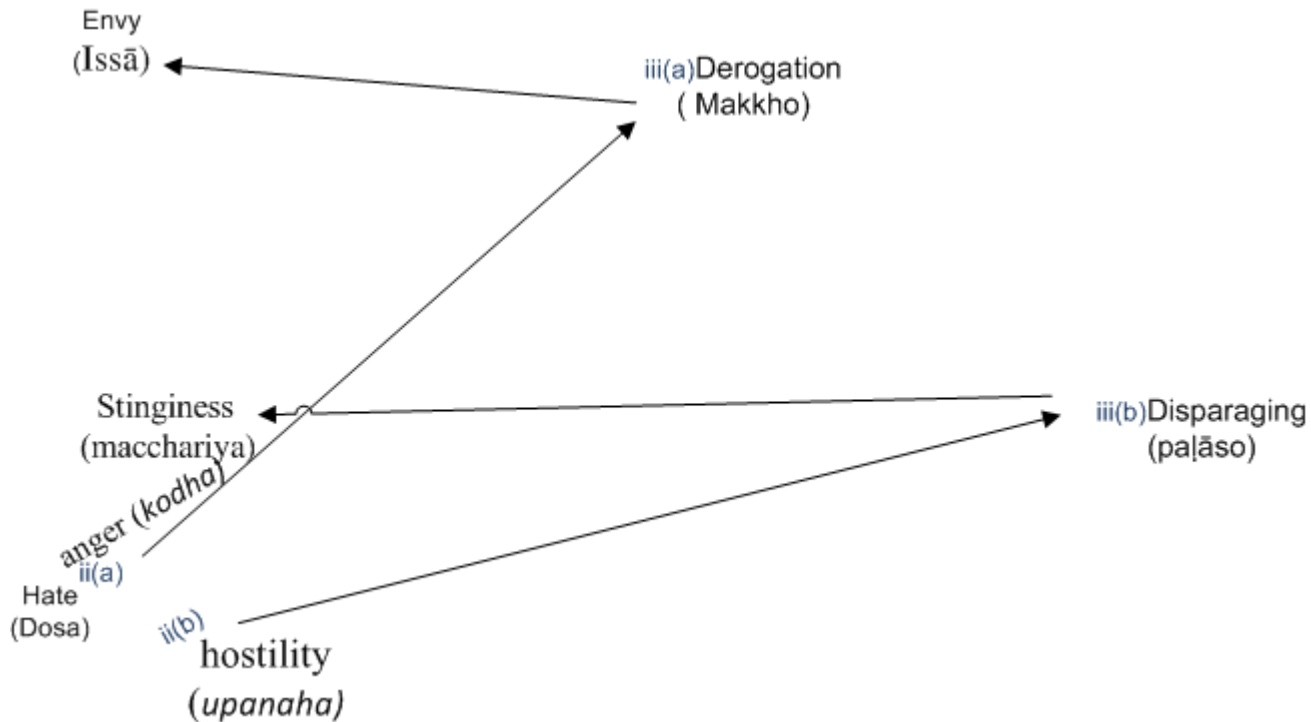


Noble
Eightfold
Path

Bojjhanga – Seven factors of enlightenment



One must have metta to have citta samadhi(Concentration due to mind)



In order to maintain citta samādhī, we should not have things that are closely connected to hate.

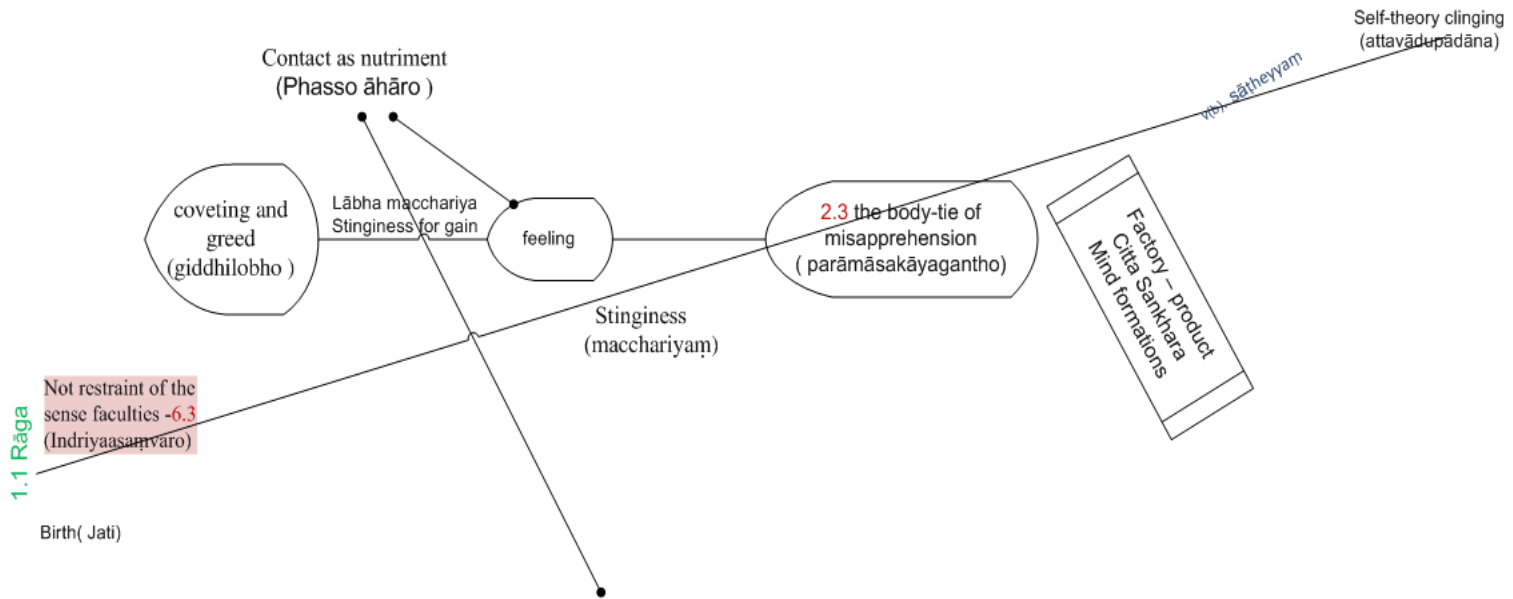
If I concentrate cognizance (Cittaṃ samādahati) upon getting rid of them then I would be preventing myself from lying, harsh speech, slander and frivolous talks. When this takes place, I would reach Vīmaṃsā samādhī (concentration due to Investigation)

Why? Noble eightfold path is active.

Mind factory



- When feeding inputs we cling to the output (product)
- We think at that time the product (to be constructed) is a good one
- We do not think that ‘what produced is suffering’
- Every feeling is of this nature and we give a value to one feeling than the other



Characteristic of taint of existence (bhavāsavassa lakkhaṇa)

- 1) Patthana – aspiration – good product
- 2) ganthana – ties – Body tie of ill-will here via stinginess for gain
- 3) abhisāṅkhārakāyasaṅkhāraṇaṃ – volitional formations - clinging to the product

Acquisition of individuality
Attabhāvapaṭilābha

Birth

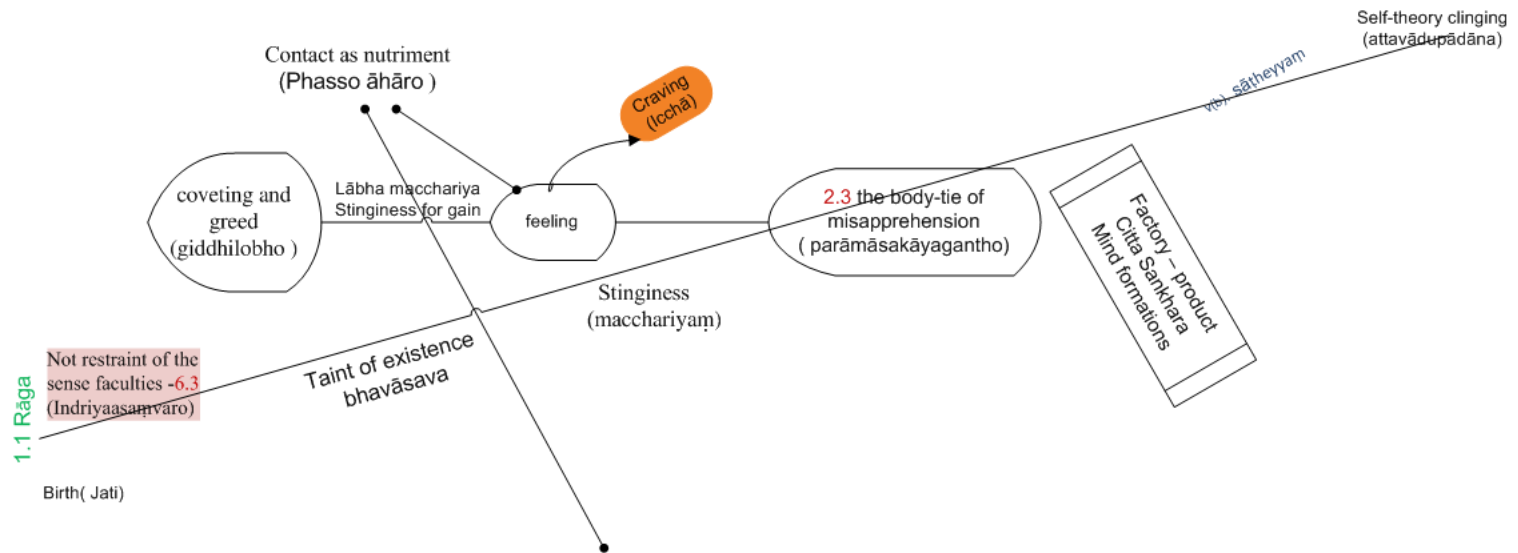
The best product we
make



Self-theory clinging
(attavādupādāna)

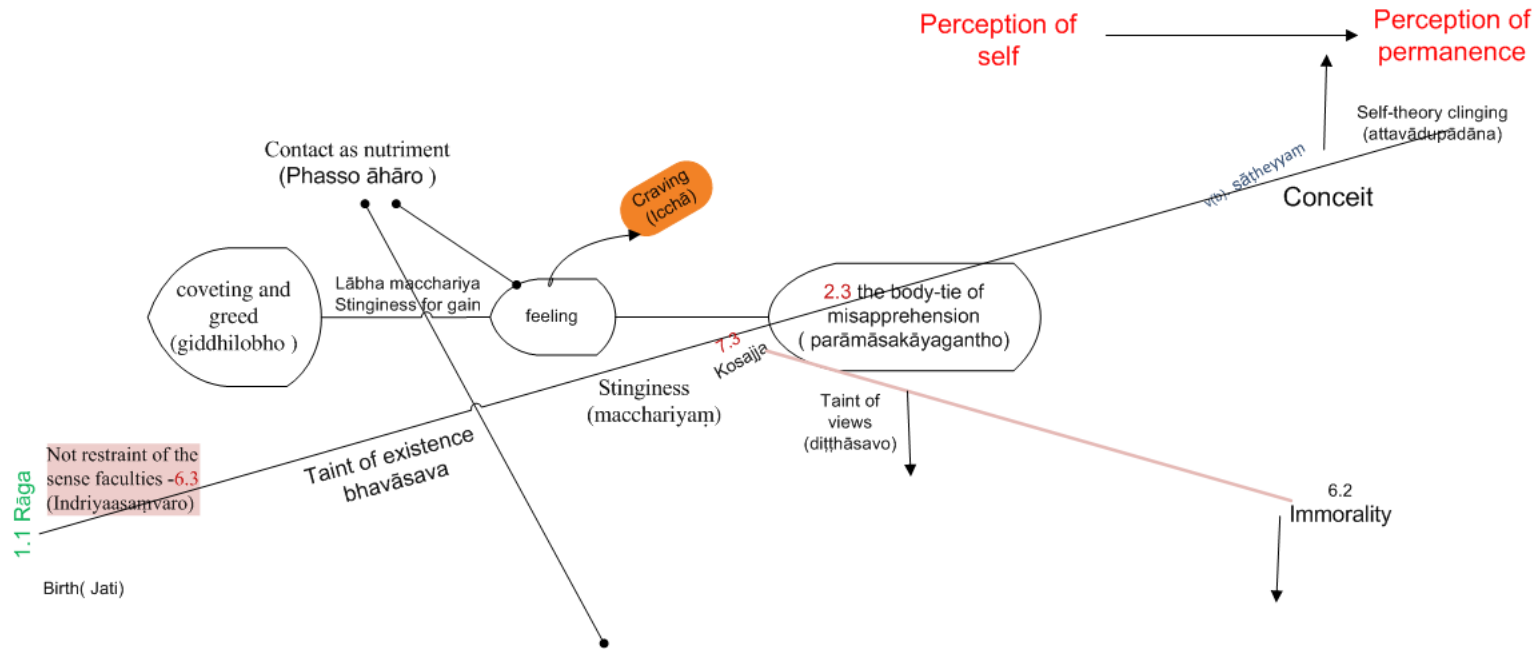
Product

Citta Sankhara
Mental formations



Characteristic of taint of existence (bhavāsavassa lakkhaṇa)

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If there is conceit (conceit says “ it is better this way”) then we assign perception of permanence to the perception of self.

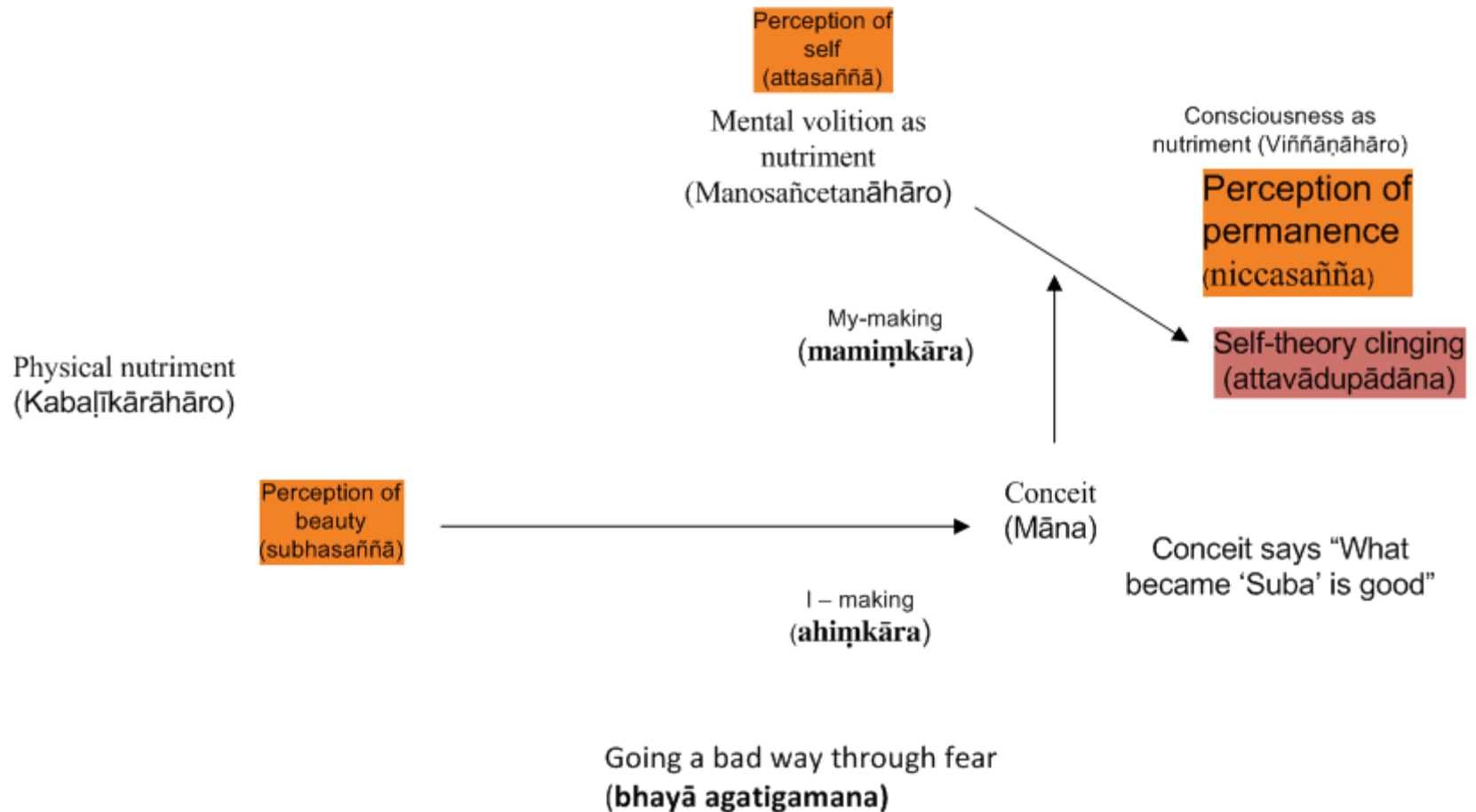
6.2 Immorality ↔ Conceit

We should get rid of 6.2 and maintain metta. Metta should be unshaken by non-faith, indolence(Kosajja), lack of seriousness(pamada), Restlessness and Ignorance.

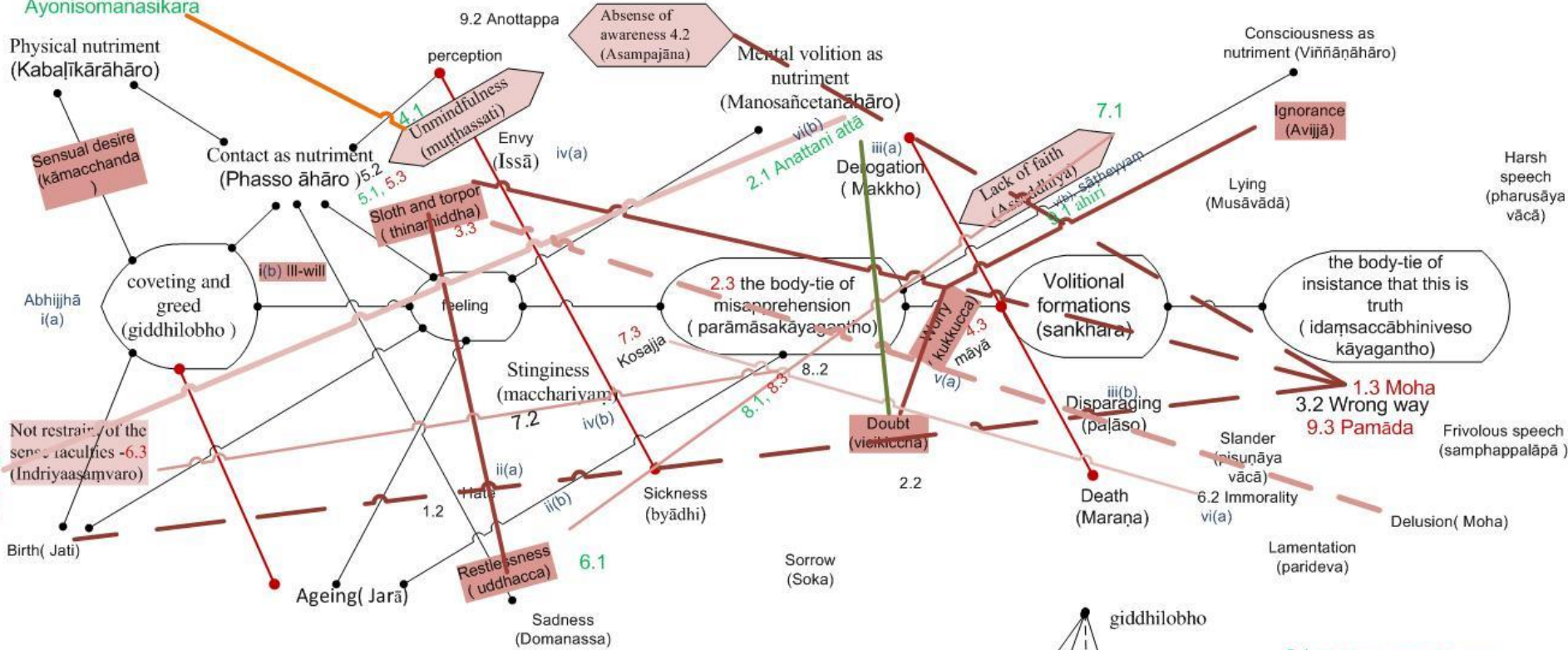
There is very strong (massive) concentration when you see the above. Now use Ataapi, Sampajano satima to arrive at vimamsa iddhipada and upekka appamana

A Gaatha (stanza)

- 1) Not restraint of sense faculties allows our desire to see forms from the eye
 - 2) We need an eye for this – who says this? The taint of existence
 - 3) It is better this way – who says this? It is the conceit
 - 4) Therefore, I do this – who is this? Volitional formations
 - 5) When we construct, we cling – who is this? It is the craving
 - 6) I am not going to give up – who is this? It is the ignorance
 - 7) We suffer in this way- what is the name of this person? I-making and my-making.
-
- a) If you recall the third Noble Truth “Noble truth of cessation of suffering” then “it is better this way” – the third line of Gaatha should be declining. Since the third Noble Truth says “It is the complete fading away and extinction of craving” is the cessation of suffering.
 - b) If there is conceit then the conceit gives the value of permanency to the “perception of self”. It is like the idea “it is good to be like this or we can do this”. For example, a carpenter may think “I will make a good table”.



3.1
Ayonisomanasikara

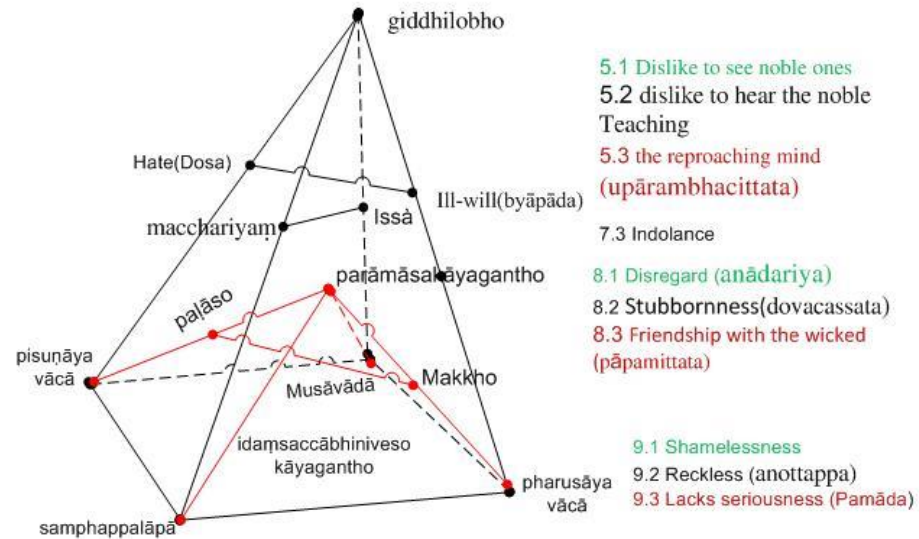


- 1) Greed(lobho), Issā leads to lying(Musāvādā)
- 2) Ill-will(byāpāda), Derogation(Makkho) leads to harsh speech (pharusāya vācā)
- 3) Hate(dosa), Disparaging(palāso) leads to slander(pisuṇāya vācā)
- 4) Delusion(Moha) leads to frivolous talk

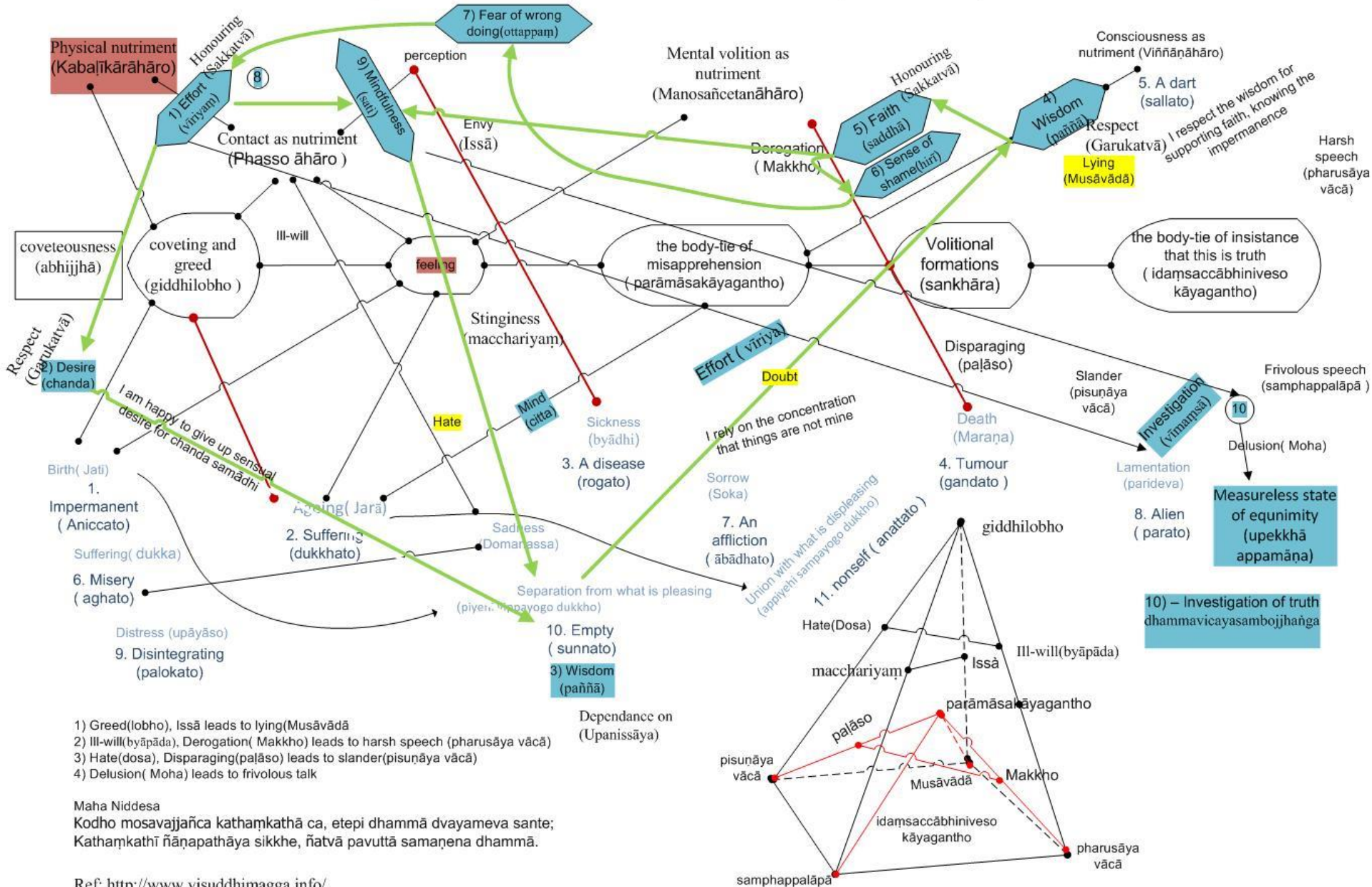
From Avijāsutta

Evamevaṃ kho, bhikkhave, asappurisasamsevo paripūro asaddhammassavanaṃ paripūreti, asaddhammassavanaṃ paripūraṃ assaddhiyaṃ paripūreti, assaddhiyaṃ paripūraṃ ayonisomanasikāraṃ paripūreti, ayonisomanasikāro paripūro asatāsampajaññaṃ paripūreti, asatāsampajaññaṃ paripūraṃ indriyaasamvaram paripūreti, indriyaasamvaro paripūro tīṇi duccharitāni paripūreti, tīṇi duccharitāni paripūrāni pañca nīvaraṇe paripūrenti, pañca nīvaraṇā paripūrā avijāyaṃ paripūrenti; evametissā avijāya āhāro hoti, evaṃca paripūri

Ref: <http://www.visuddhimagga.info/>



This diagram was constructed under the guidance of the Arahant Great Brahma Sahampati for whom I am so grateful. 17/07/2012



- 1) Greed(lobho), Issā leads to lying(Musāvādā)
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Maha Niddeśa
 Kodho mosavajjañca kathaṃkathā ca, etepi dhammā dvayameva sante;
 Kathaṃkathī ñāṇapathāya sikkhe, ñatvā pavuttā samaṇena dhammā.

Ref: <http://www.visuddhimagga.info/>