

Date 08/09/2023 Name: Amurthaya 7

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

I repeated the Amurthaya 6 meditation of 01/09/2023.

Link in the dependent origination, “with consciousness as condition, name and form” (**viññāṇapaccayā nāmarūpaṃ**) is active here. Anti-clockwise rotation of oscillation diagram takes place. After that, recalling the anti-clockwise rotation of the trident diagram due to “barb of views” (**diṭṭhi-salla**), my mind focussed on 6.4 on page 4 of the dukka table. I recalled that perception is confirmed here.

Afterwards, I reflected on the 3 dhamma points realised in step 6.4, namely:

1. Perception is confirmed.
2. “Taint of existence (**bavāsava**)” is not only present as a post perception, but it has become firm.
3. Going from “taint of ignorance (**avijjāsava**)” to “taint of sensual desire (**kāmāsava**)” has taken place.

Interaction of the above three doctrines results in loss of health and becoming sick.

If the movement from “taint of ignorance” (**avijjāsava**) to “taint of sensual desire” (**kāmāsava**) has started, “taint of existence” (**bavāsava**) becomes firm, the future existence is firmly taken, “virtue-and-duty clinging” (**sīlabbatupādāna**) is added, then the flow from “taint of ignorance” to “taint of sensual desire” becomes strong.

When the “taint of existence” is firm, the “taint of sensual desire” is strong, the mind has matured (or trained) enough to accept any form (rupa) as a gain, then “clinging to sensual desire” (**kāmupādāna**) arises. These doctrines entering “body-tie of misapprehension” has started before (started in 5.4) and becomes sharp in 6.4. Recalling this, I saw the second number 4 sign. (*1). Here, we give you a set of diagrams called “driving force” diagrams.

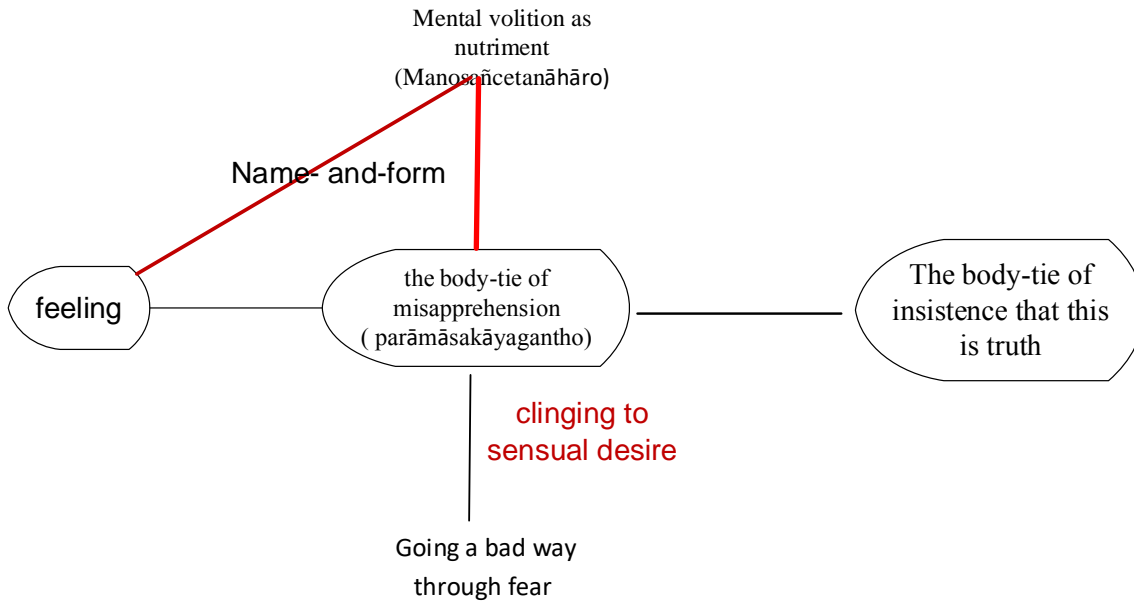


Figure 1

In the second number 4 sign, (see Figure 1), we have marked in red, feeling, mental volition (**cetanā**), “body tie of misapprehension’ that is virtue and duty clinging (**sīlabbata-upādāna**). Also, below “clinging to sensual desire” (**kāmupādāna**) is marked in red from “body-tie of misapprehension” to “going a bad way through fear”. Then on the right-hand side you have “body tie of insistence that this is truth”.

The flow of form (rūpā) towards mental volition (cetanā) (7.4), with the lifted feeling (7.5) marked perpendicular to this paper, my-making joins I-making. This happens due to the spinning of the cone made up of “coveting and greed”, mental volition, and “going a bad way through fear”. Here, spinning is along the “body-ties” (grantha) line.

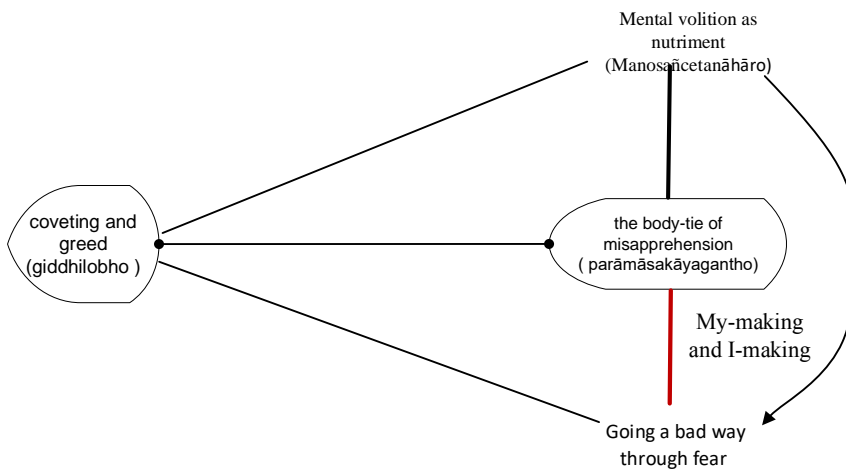


Figure 2

Here, spinning of the cone made up of form (rūpā), “coveting and greed” (giddhilobho), and birth (jati) also takes place. Thereby delight (nandi) arises for a new existence (bhava). These two, (Figure 2 and Figure 3) should not be taken as a coupling happening across “coveting and greed”. In 6.4 the “delight value” entering the “body tie of misapprehension” triggers the start of this rotation. After 6.4, if a spark occurs, then the rotation of the cone made up of form (rūpā), “coveting and greed” (giddhilobho), and birth takes place. Seeing this, the two eyes felt separately and luminous. At this time The Great Arahant Sahampathi said “excellent”.

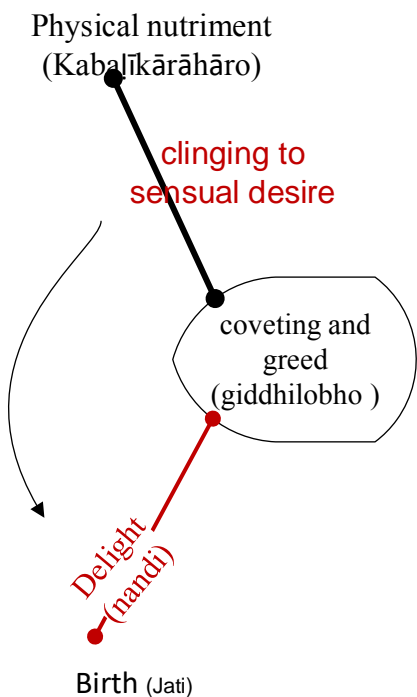


Figure 3 (Nandi generation – This rotation is not a driving force)

My-making combined with I-making leads to “form values” leading to ‘going a bad way through fear’. This happens after 7.2 and after the arising of delight. This is not 7.7, but could be taken as 7.6. Here, after 7.2 spinning of the cone made up of birth, feeling and “going a bad way through fear” will start. What is shown in figure 4 is the rotation happening at 7.6. The rotation due to 7.2 is not marked here (*2).

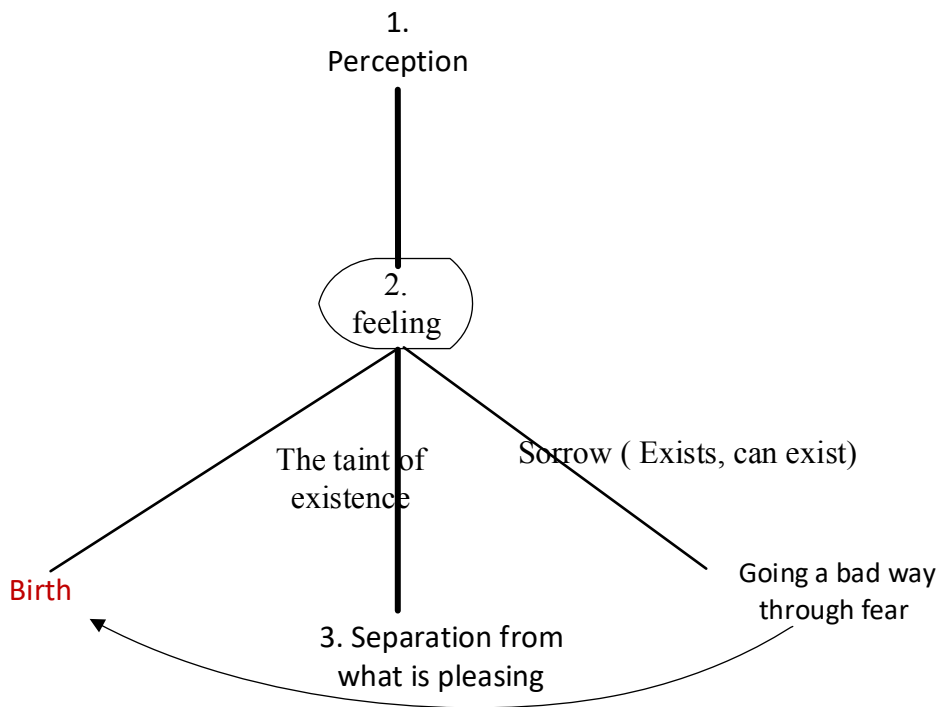


Figure 4

Now here, you have been given figure 4, showing you go from “going a bad way through fear” to birth (jati). So here we can see; 1 perception, 2 feeling, 3 “separation from what is pleasing. At 7.7 “delight value” is complete. That is the desire to be born again after death is firm here. Feeling has peaked here.

When we do this meditation, the following will occur. Let us draw a head on a piece of paper. Mindfulness is on the left side of the forehead. Now draw a line from mindfulness (LHS of forehead) to the right ear and divide the head into two parts. Mark the right-hand side of the line as A and left-hand side as B, you feel as the head is split in two parts. Both parts, A and B are pleasurable, but you feel them separately.

Budu Piya said that this is the best opportunity to use to cure your own sicknesses and those of others.

This is the meditation I did.

[[Footnotes added during the discussion on 16/09/2023]]

(*1) We have given you the “driving force” diagram set. So, if I were to add a bit more here, at the time when the doctrines enter the ‘body-tie of misapprehension’ at 5.4, the clockwise spinning of the cone made up of “coveting and greed”, mental volition,

and “going a bad way through fear also happens. I did not tell you this because I do not want you to think about this at this time. But you will find these helpful later.

(*2) Here, if we add bit more, thinking about 7.2, it could be thought as follows; Let us say one thinks of going to the shops to bring some bread. Getting into the car could be taken as thinking of going to the shops. But still he has not been to the shops. But the idea that you are going to the shops to bring bread came with feeling values. If this is not happening, then the stream of consciousness will not flow (because of bread).

So, this is very valuable, what I have added to 7.2. It will become more and more clearer later.

[[[Notes added at the end of discussion]]]

If I am to add a little more, during the meditation on 15/09/2023, you may remember I asked you to start from a stanza (gatha) “Satto guhàyaü”. During that meditation you recalled desire (chanda), lust (raga), delight (nandi), determinations (adhiṭṭhāna), flood of existence (bhava ogha). Here, if “taint of existence” not only present as post perception but also firm, then the flood (ogha) occurs, meaning going from “taint of ignorance (**avijjāsava**)” to “taint of sensual desire (**kāmāsava**)” becomes flooding. Soon as this is contemplated my mind settled-in and remained as A, B. In this way I entered and abided in 6th jhana attainment during the whole meditation period.

Then what I am saying here is, to make it easier for someone to understand A, B, if you recall delight, then at that time you are happy that you exist even with delight. We are happy to exist even though the view is broken. Because of this we recall “taint of existence (**bavāsava**)” is not only present as a post perception but is firm. If the perception is confirmed here, then we construct “self”. I remembered that the post perception of self is the “taint of existence”.

Secondly, we can say when you recall ‘flood (ogha), thinking of grandma donating the towels, if there is any gratification because of form, showing that it is not there, seemingly by pointing the finger at the form that is continuously decaying and showing aging, the delight will subside. At that time, I happen to remember these two things. According to that only it exists as A, B (split).

So, in short, here you need to see for yourself a little of the making of the door-bar. If only you can see that, then you will be able to understand A, B split story.

That is all I have to add.