

Date: 27/10/2023

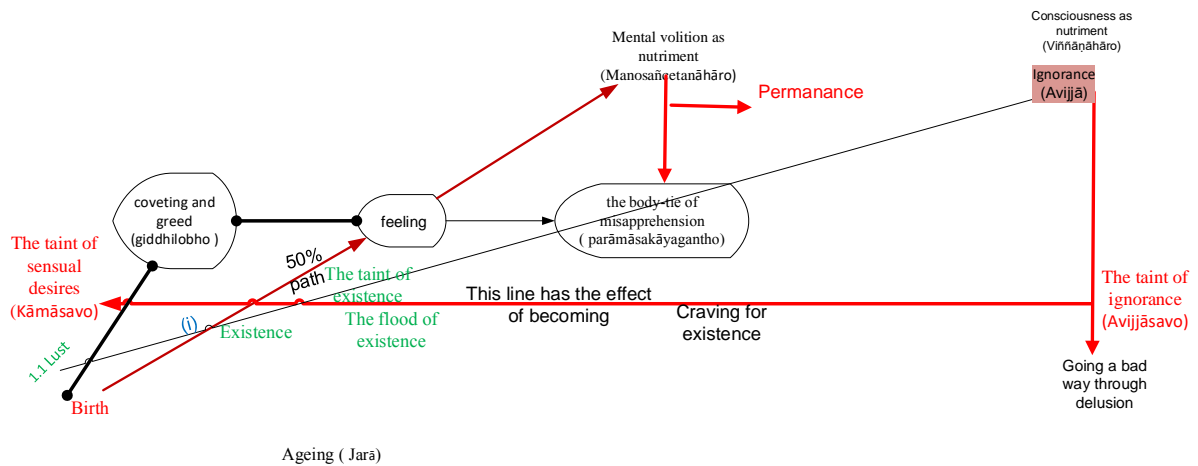
Name: Amurthya 10

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

I repeated Amurthya 3 meditation of 11/08/2023. Link in the dependent origination, with consciousness as condition name and form (viññāṇapaccayā nāmarūpaṃ) is active here. Anti-clockwise rotation of the oscillation diagram takes place. Here, clinging (upādāna) should be taken as “self-theory clinging” (attavādupādāna), and in recalling this doctrine, leaving only the green door bar, the doctrines on the left-hand side of the door bar- form, feeling, perception, birth etc. faded away. The left eye opened. I felt a great relief. This happened while I was investigating “self-theory clinging” (attavādupādāna), Q-line and “view clinging” (dittiupādāna), B-line.

We know “plans” (sankappa), the 50% path, that led to the establishment of consciousness, is the leading condition for the link, “with consciousness as condition, name and form” (viññāṇapaccayā nāmarūpaṃ) to take place. Here, rotating with “barb of views” (diṭṭhisalla), the trident diagram rotates anti-clockwise. 40% path exerts influence here and this is done by “underlying tendency to views” (diṭṭhānusaya), - that is why. Here questioning “clinging” (upādāna) should be taken as “view clinging” (diṭṭhupādāna), looking from the side of “delusion” (moha), what happened first? That means is it in the order of “self-theory clinging” (attavādupādāna), “clinging to sensual desire” (kāmapādāna), and “view clinging” (dittiupādāna), or else, going from “self-theory clinging” (attavādupādāna) to “view clinging” (diṭṭhupādāna). Questioning this idea and rotating with “barb of views” (diṭṭhisalla), new views are formed here. This should be taken as construction of “view clinging” (dittiupādāna). Here from “self-theory clinging” (attavādupādāna), “view clinging” (dittiupādāna) takes place.

For the purpose of “plans” (sankappa), the path of 50% to join this, going from “taint of ignorance” (avijjāsava) to “taint of sensual desire” (kāmasava) takes place. Budu Piya said this is after 6.4. This is to approve that rotating like this is good and pleasurable. If there are feelings of pleasure, then strongly holding to future existence takes place. From this “virtue-and-duty clinging” (sīlabbatupādāna), is constructed. Recalling this, I realised that the “delusion (moha)” itself is flowing. Here we give a diagram, and it is called “Rebirth” diagram.



(i) Underlying tendency to lust for existence (bhavarāgānusaya)

Rebirth diagram

Investigate the red line going from “taint of ignorance” (avijjāsava) to “taint of sensual desire” (kāmāsava). The red line has the effect of becoming. As long as you keep this in mind, there will be no door bar. There is no tension in your forehead. You experience a peaceful nature. There should be “letting go”.

I recalled the stanza

Avijjā hāyaṃ mahāmoho, yenidaṃ saṃsitaṃ ciraṃ;
Vijjāgatā ca ye sattā, nāgacchanti punabbhavanti

"It is because of ignorance, this great delusion,
that one has wandered on for so long.

But those beings who have gained clear knowledge
do not come back to renewed existence. (*1)

Here, if there is a flow from “taint of ignorance” (avijjāsava) to “taint of sensual desire” (kāmāsava), then it is nourished by “virtue-and-duty clinging” (sīlabbatupādāna). So, it is said that from “self-theory clinging” (attavādupādāna), “clinging to sensual desire” (kāmuḷādāna) takes place. Thus, “taint of views” (diṭṭhāsava) happens first, then from “taint of ignorance” (avijjāsava) to “taint of sensual desire” (kāmāsava) happens second, and the “cone” formed by form, feeling and volition rotates anti-clockwise and the form reaches mental volition. Here clinging should be taken as “clinging to sensual desire” (kāmuḷādāna).

Contemplating on stick 1 and stick 2 on page 3 of the “six sense spheres” (ayatana) diagrams, if perception is reflected on the “feeling” (vedanā) to “mental volition” (cetanā) line, then that perception will be misapprehended. That will lead to clinging to “virtue and observances” (sīlabbata).

This does not end here. If feeling is not reflected on the line from perception to misapprehension, the loss of the mental volition values can take place. If it is not reflected this way, then clinging to “virtue and observances” could not take place. Recalling “stinginess for doctrine” is necessary for this, I experienced a very peaceful nature. The right eye, too, opened. Here I understood this stopping as follows: after passing the green door bar, from the time of making the “self” (atta)- door bar at 5.5 and seeing the process happening because of the black door bar at 6.4.

This is looking at the “doctrine” (dhamma) with the presence of only one door bar. Not making any more door bars. With the release of the existing door bar, opening of the right-eye happens.

This is the meditation I did.

[[foot note added during the discussion]]

*1 We have marked in the rebirth diagram, along the red line going from “taint of ignorance” (avijjāsava) to “taint of sensual desire” (kā mā sava), that the red line has the effect of becoming.

[[[notes added after the discussion]]]

Doing this meditation and then repairing afterwards, the mind becomes very slow. The gap between words is too much. I asked Budu Piya the reason for this. Budu Piya asked, after establishing the order of the nuns, why the disciplinary code (vinaya) was imposed? I told Budu Piya that it is to enforce segregation between the Bikkhus and Bhikkhunis. Like wise if taint of ignorance to taint of sensual desire or from taint of sensual desire to taint of ignorance does not happen, then the mind becomes very slow. The gap between words will increase, Budu Piya said.

So, this is what I have to add.