

Date 22/09/2023 Name: Amurthaya 9

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

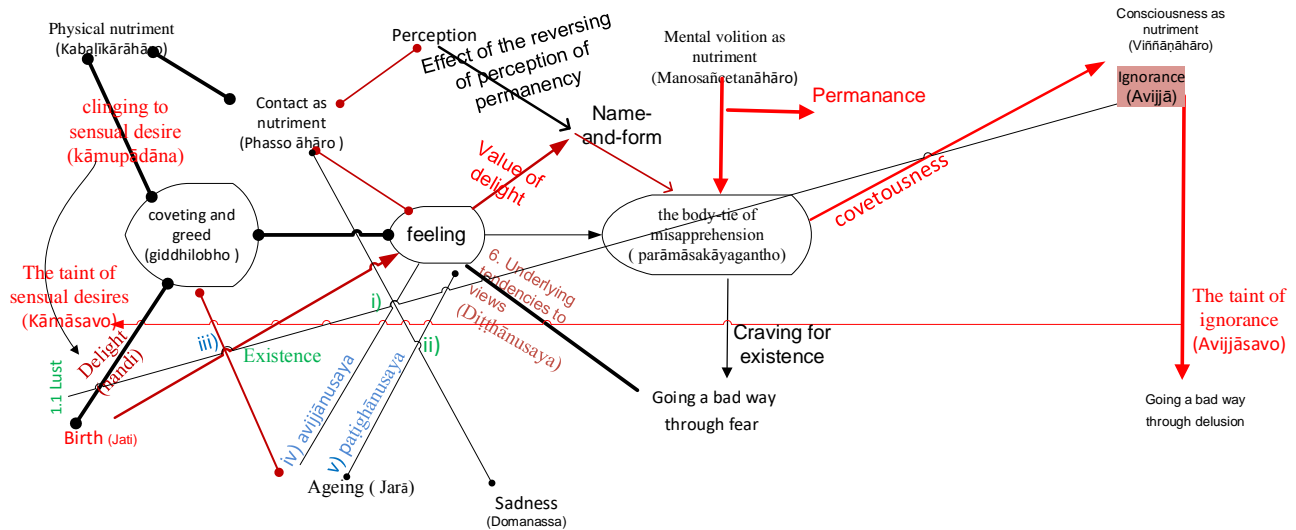
I repeated the Amurthaya 8 meditation of 15/09/2023.

I was asked to start the meditation with a stanza (gatha) “Staying attached to the cave(body)” (saththo guhayan.. in Pali). I recalled desire (chanda), lust (rāgo), delight (nandī) and mental standpoints (adhiṭṭhāna). Here, I recalled the flood of existence (bhavogha).

In step 6.4, “Taint of existence (bavāsava)” is not only present as a post perception but is also firm (even if the view (diṭṭhi) is broken you still exist because of delight (nandi)). Recalling this, with the bonding of stick 1 and stick 2, the block containing perception, misapprehension, feeling, and mental volition is formed. If this is pregnant with wrong view (micchādiṭṭhī) it is sufficient to have covetousness (abhijjhā). (*1)

Taint of views (diṭṭhāsava) has the characteristic of misapprehension (parāmāsa) and adherences (abhinivesa). We misapprehend by clinging to the result of “virtue and duty clinging” (sīlabbatupādāna). Let me have such and such form, feeling etc. Stick 1. Adherences (abhinivesa) -we cling to “mental formations” (citta sanskara) constructed for feeling. Stick 2.

Here we give you a diagram. (*2). In this diagram we have marked “taint of existence” (bavāsava), “flood of existence” (bavogha), “underlying tendency to lust for existence” (bhavarāgānusaya).



- i) The taint of existence (bhavāsava)
- ii) Flood of existence (bhavogha)
- iii) Underlying tendency to lust for existence (bhavarāgānusaya)
- iv) Underlying tendency to ignorance (avijjānusaya)
- v) Underlying tendency to aversion (paṭighānusaya)

In this way, with the arising of consciousness because of perception originated from the wrong view, consciousness will not hesitate to take anything as self. Thus, the existence of consciousness because of perception originated from the wrong view should be understood as covetousness (abhijjā).

Here, I saw the triangle made up of feeling, misapprehension and “going a bad way through fear”. There, “craving for existence” is marked between misapprehension and “going a bad way through fear”. On the left-hand side, you have “taint of existence” (bhavāsava). Thus, there is craving for existence and the stream of consciousness is well nourished by the stream that flows from “taint of ignorance” to “taint of sensual desire”, like one caught in a raging current, one confirms birth and keeps holding to it.

When doing this meditation, consider the red arrow marked (in the diagram), pointing downwards from “mental volition” (cetanā). That is the instance when the link in dependent origination “with consciousness as condition, name-and-form come to be (viññāṇapaccayā nāmarūpaṃ) is marked pointing downwards. This is after the establishment of permanency. How is this permanency established? I understood this is due to the raging current being powerful enough for the flow to happen at the point of sorrow.

This is the meditation I did.

[[footnotes added at the discussion on 30/09/2023]]

(*1) here, we know the existence of consciousness due to perception originated from wrong view (micchādiṭṭhī) is known as covetousness (abhijjā).

(*2) we see here, once the block with perception, misapprehension, feeling and mental volition is formed, and taking it as permanent, there is movement towards consciousness, and below going from “taint of ignorance” (avijjāsava) to “taint of sensual desire” (kā mā sava) happens. Furthermore, this line of movement goes across the line from misapprehension to “going a bad way through fear” (bhaya agatigamana) [as shown in the diagram]. Clinging to sensual desire can be marked there. The craving for existence is there as marked.

[[[notes added after the discussion]]]

If I am to add a little more, what has been shown in this meditation is that stick 1 has become stronger. If this happens the flow from taint of ignorance to taint of sensual desire becomes powerful. That is at 6.4, a steady flow of this is maintained by taking it exists due to feeling. Thus stick 1 becomes strong, and if feeling is reflected around the line from perception to misapprehension, the disappearance of the mental volition values does not happen. In this way “stinginess regarding doctrine” (dhammamacchariya) will occur.

Here we are referring to the third reflection after the first two reflections have taken place. In the first reflection you know feeling travels towards mental volition. In the second reflection, perception is reflected across the line from feeling to mental volition and here perception enters misapprehension. Later we give numbers to them. Talking about the third reflection, we see the stream flowing steadily after 6.4. After the flow: taint of ignorance travels to taint of sensual desire and birth to feeling travels along the plans (sankappa) path and so, the feeling is again reflected around the line from perception to misapprehension. That is, we see the flow of feeling going towards mental volition. We see the feeling to mental volition took place twice and that is 7.1. “Stinginess regarding doctrine” (dhammamacchariya) happens during this second reflection of feeling.

We have discussed how does conceit (māna) arise during our discussion of Potaliya sutta. That means the method in round 7, mental volition comes about by giving value to “Stinginess regarding doctrine” (dhammamacchariya) followed by conceit (māna). If we do not give any value at 7.1 then 7.2 will not happen. Here, I am preparing you a little so that you can understand future meditations

better. 7.2 is very significant, it can be thought of as getting into the car with thoughts of going to the shops.

Here we know it is at 7.2 that we see the triangle formed by feeling, body-tie of misapprehension and going a bad way through fear. "I exist" is firm here.

We have mentioned that feeling to mental volition happens at 7.1 and by then it has been reflected for the second time. Now try to reflect that line from feeling to mental volition, again, around the line from feeling to misapprehension. This means if the line "stinginess regarding doctrine" from feeling, is reflected around the line from feeling to misapprehension, you will see feeling to "going a bad way through fear". We know if 7.1 happens then 7.2 happens and we know 7.2 is where "volitional formations" enter "body-tie of misapprehension" as permanent.

Then, if it is permanent, you are ready to let go of the "mind made body". The facts necessary to make that decision have been compiled. This does not mean you let go of the mind-made body at that time. Our mind is prepared to that extent of letting go, is what is shown here. So, this will help and assist you in your future meditations and the meaning of this meditation will become clearer to you.