

Date: 11/08/2023 Name: Amurthya 3

I recalled the great arahants of the Noble council of Akanitta with faith.

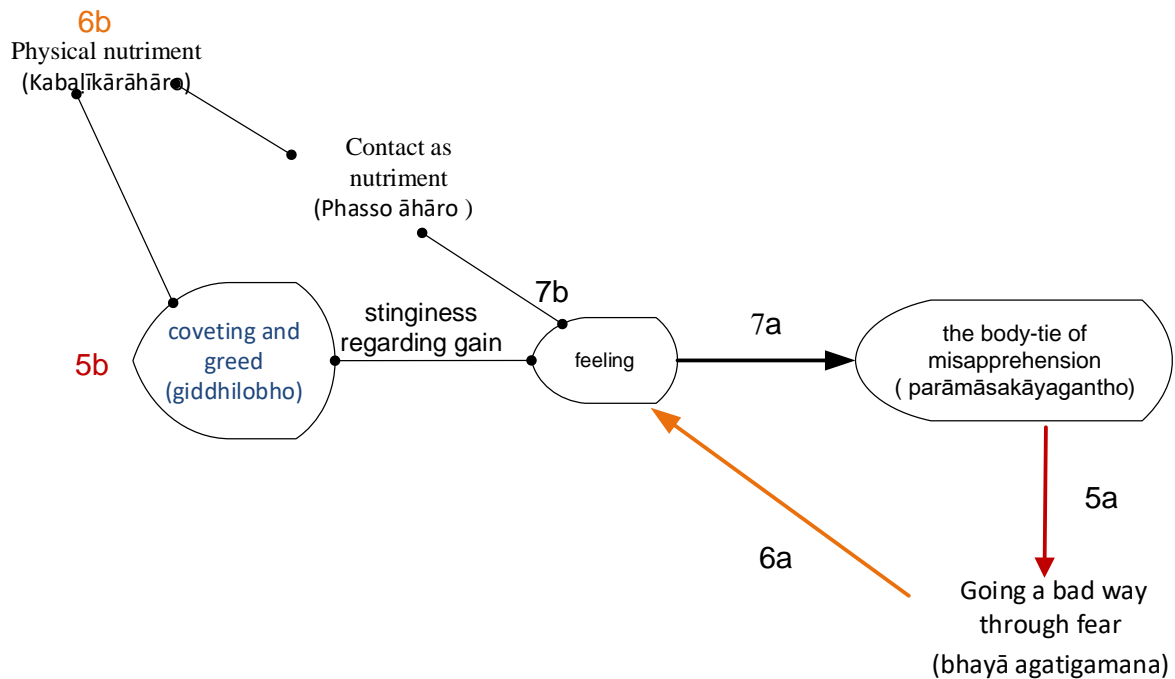
I again carried out the 04/08/2023 Amurthya 2 meditation. Link in the dependent origination, with consciousness as condition name and form (viññāṇapaccayā nāmarūpaṃ) is active here. Anti-clockwise rotation of oscillation diagram takes place. In recalling this dhamma, Budu Piya said that, here clinging (upādāna) should be taken as self-theory clinging (attavādupādāna).

Here, the trident rotates with the barb of views (diṭṭhisalla), the diagram rotates anti-clockwise. Here, the 40% path is evident. (That is done by underlying tendency to views (diṭṭhānusaya) – that is why). I understood that here, clinging (upādāna) should be taken as view clinging (diṭṭhupādāna). Perception as a steadying point for consciousness passing on (saññūpagā viññāṇaṭṭhiti) is well understood. Why so? It seems that the perception remains unwavering, and we can hold it even though the feeling (vedanā) and mental volition (manosañcetanā) are shaking when the Trident Diagram is spinning anticlockwise around the underlying tendency to greed for sensual-desire (kāmarāgānusaya) line.

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. We go looking for the fridge. It is not the salesman taking us there. Holding the future, virtue-and-duty clinging (sīlabbatupādāna), influences this.

Then here one sees like a diagram, between misapprehension (parāmāsa) and mental volition that virtue-and-duty clinging; as if shining a torch from there to the consciousness side is permanence. After that, below, we will see from taint of ignorance to taint of sensual desire, coming to that 50% path, coming to the birth to feeling line. This diagram is very important here.

Thus, the taint of views (diṭṭhāsava) happens first; from taint of ignorance to taint of sensual desire happens second; the form (rūpā), feeling, mental volition cone spins anticlockwise and the form comes to mental volition. Here, I understood that clinging should be taken as clinging to sensual desire (kāmutupādāna). (The following part added to facilitate to understand this further in the discussion of this meditation



So here we can see, in that 09/10/2014 Viparinama Dukkhatta meditation, we mark as 5a misapprehension to going a bad way through fear (bhayā agatigamana), then we mark as 5b representing, feeling to coveting and greed (giddhilobo). When we take something as self (attā), 5a then we take that thing as a gain – form becoming a gain 5b. Then 6a is marked from going a bad way through fear to feeling. We point at the form via 6a. That is, underlying tendency to views. When 6a happens, we see that what is called 6b goes from coveting and greed to form. Through underlying tendency to views, the mind becomes focused on that form).

Furthermore, when remembering the dhamma part that for the plans 50% path to join onto this, going from taint of ignorance to taint of sensual desire happens, here it was understood that this is for the purpose of stinginess for doctrine (dhammamacchariya) to happen and for the purpose of clinging to virtue and observances (sīlabbata). Page 3 of the Ayatana Diagrams came to recollection.

We know that Stick 1, that is from perception to misapprehension. Next there is Stick 2, from feeling to mental volition as nutriment (manosañcetanāhāro). If perception is reflected on the feeling to mental volition line, that perception will be misapprehended. That will lead to clinging to virtue and observances. This does not end here, if feeling is not reflected on the line from perception to misapprehension, the disappearance of the mental volition values can happen.

If there is no reflection in that way, clinging to virtue and observances cannot happen. For this, stinginess for doctrine is necessary.

As an example, we know that when beings are idle, they look for something to do for enjoyment. This is oscillation because of self. If we wish for some feeling from a film, a musical show etcetera, if we do not get that feeling from that film or musical show - that is, if, after Jotipala sings Baila, the musical show puts on Amaradeva - that feeling value is not reflected from the perception to misapprehension line, if the volition values are lost, we would not watch the film. We will remove ourselves from the musical show.

If this dhamma is seen in this way, we will find ourselves saying, "Aiyo" (expression of regret/despair). The mind will be sharp, become serious. We find ourselves saying aiyo because of the harm we have done to ourselves thus far in samsara. Budu Piya said that the mind exceeds the four nutriments of suffering as a result of the breaking of views when the mind becomes serious.

For having taught us this dhamma that is this great and profound in a very simple way, I expressed gratitude to the entire Noble council.

If the Four Spiritual Powers (cattāro iddhipādā) are used, there will be no rotation due to any idea. There will be Nibbana as object and only Nibbana as goal. This is the deathless (amurthya).

This was the meditation I did.

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Added during the discussion:

So if we were to explain this a little, in the past we have looked at A, K, D, S. That means self-theory clinging (as A), clinging to sensual desire (as K), view clinging (as D), virtue-and-duty clinging (as S). So here I thought about which of these has happened first. After that self-theory clinging happens, whether it is clinging to sensual desire, if not, whether it is view clinging.

Looking from the delusion (mohā) side, spinning with the barb of views, here, new views will be formed. We should take this as the formation of view clinging. That means from self-theory clinging, we get view clinging.

Now, when we looked at A, K, D, S in the past - for example we show this in the 12/02/2016 meditation. In that meditation, we can see this view-clinging has

happened before. That means, if we were to look at the details (of the 12/02/2016 meditation), we would see then that if any feeling were to enter misapprehension on that Q line (that means via feeling to misapprehension), from that, self (attā) will be constructed for us; if so, clinging to sensual desire will occur for us. Clinging to sensual desire is from misapprehension to going a bad way through fear. Then, if clinging to sensual desire happens, the form, feeling, coveting and greed belt will rotate. If that rotates, name-and-form (nāma-rūpa) will be formed.

Then, if there were to be any internal perception of beauty (subasaññā), this becomes active. In such a case, the form specified by the self-theory clinging will be accepted by the view clinging with an ease and solemnly than before. That means, view clinging has to have happened earlier (than clinging to sensual desire).

So, when looked at in this way, we see the order of arising. That means, how does this happen, from self-theory clinging (we know that Oscillation Diagram is there), later, view clinging which came there with the Trident. Then, next, that virtue-and-duty-clinging story comes. From that comes clinging to sensual desire. Then A, D, S, K is the order of occurrence.

Then if there were to be spinning by barb of views, the Trident Diagram will rotate anticlockwise. This view clinging happens because of what? Think about the door bar. Think about the underlying tendency to views that led to the creation of the door bar.

That is what is there to add.