

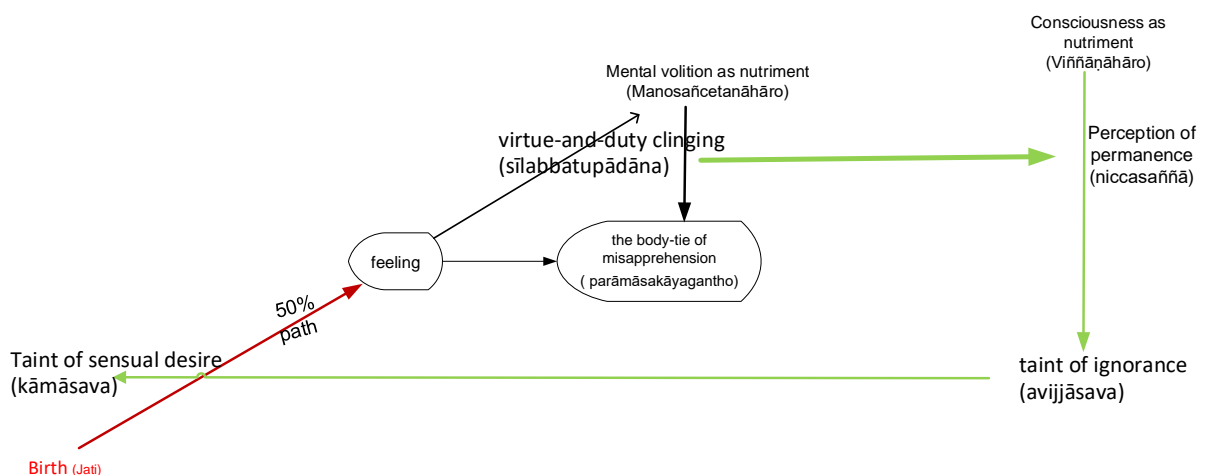
Date: 18/08/2023 Name: Amurthya 4

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

I repeated the 11/08/2023 Amurthya 3 meditation. The doctrine (dhamma) “with consciousness as condition name-and-form (viññāṇapaccayā nāmarūpaṃ)” is active. The oscillation diagram rotates anticlockwise. I recalled that the clinging should be the self-theory clinging (attavādupādāna) here. The Trident Diagram rotates anti-clockwise from the barb of view (diṭṭhisalla), the P part of the self-theory clinging, i.e. the section from Sorrow to Feeling, joins the view clinging (diṭṭhupādāna), I realized that the feeling is being pushed up from the sheet by the underlying tendency to views (diṭṭhānusaya). (*1)

Budu piya said that when the P part of the self-theory clinging, i.e. the section from Sorrow to Feeling joins the view clinging (diṭṭhupādāna) it will form underlying tendency to views (diṭṭhānusaya).(*2)

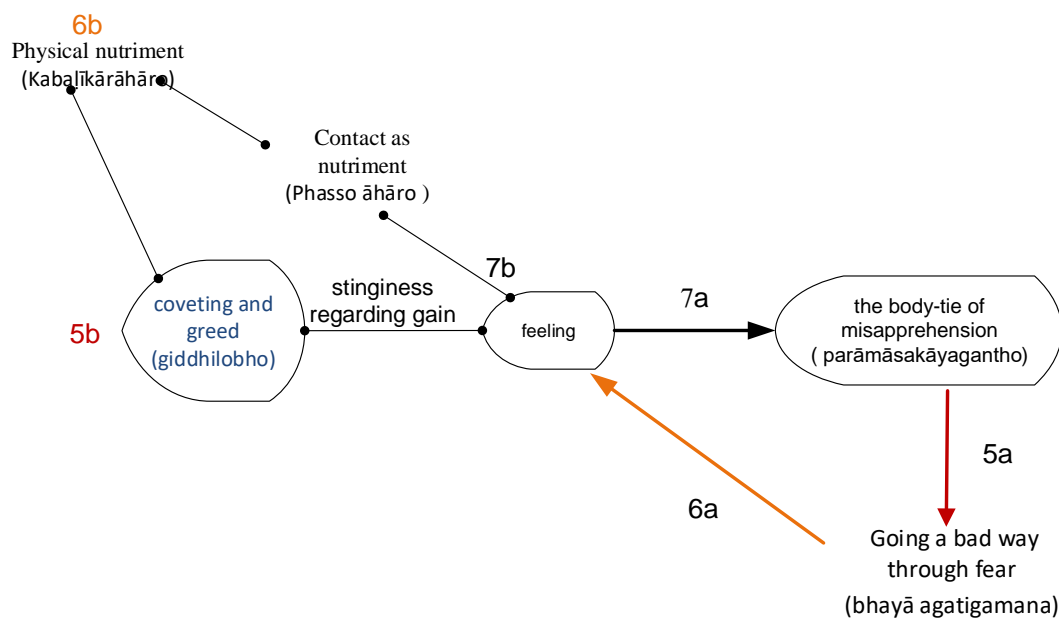
For the purpose of joining Plans (sankappa), the path of 50% to this, flow from taint of ignorance (avijjāsava) to taint of sensual desire (kā mā sava) takes place. Holding the future, virtue-and-duty clinging (sīlabbatupādāna), influences this flow.



Then here one can see, the virtue-and-duty clinging marked between the body-tie of misapprehension (parāmāsa) and mental volition (cetanā) as shown in the diagram shining a torch from there to the consciousness imposing permanency. Then below, we see the flow from taint of ignorance to taint of sensual desire, leading to the 50% path.

Thus, the taint of views (diṭṭhāsava) happens first, and the taint of ignorance to taint of sensual desire happens second; the form (rūpā), feeling, mental volition (cetanā) cone rotates anticlockwise and the form (rūpā) comes to mental volition. Here we have learned that one should take clinging as “clinging to sensual desire” (kāṃupādāna).

So here we can recall the diagram given in 09/10/2014 Viparinama Dukkha meditation.

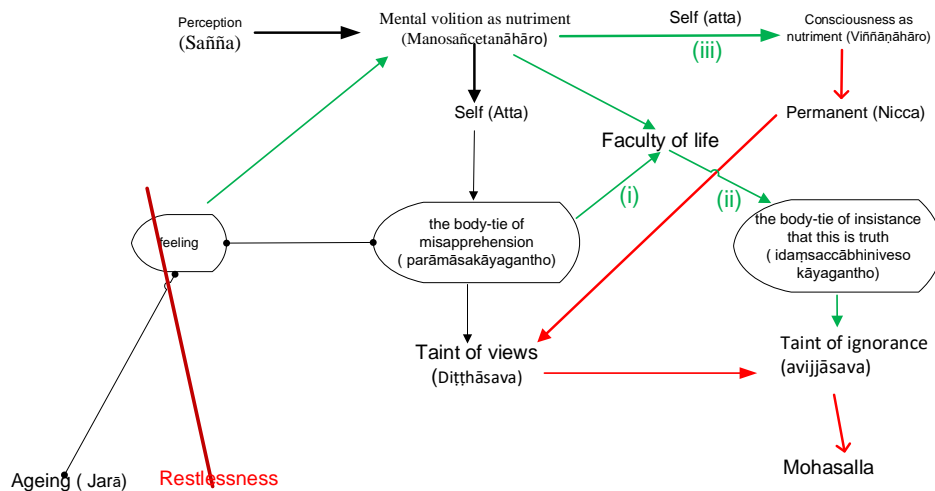


There we marked as 5a misapprehension to going a bad way through fear (bhayā agatigamana), then we mark as 5b representing, feeling to coveting and greed (giddhilobo). When we take something as self (attā), 5a, then we take that thing as a gain – form becoming a gain 5b. Then 6a is marked from going 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.

The flow from taint of views to the taint of sensual desire is influenced by the permanency caused by the virtue-and-duty clinging (sīlabbatupādāna). Here clinging to sensual desire should be understood as shown in the diagram given in 07/11/2015 Butha meditation. Here it is important to see that the craving for sensual desire occurs due to the virtue-and-duty clinging (sīlabbatupādāna) and the clinging to sensual desire occurs due to craving for sensual desire. Added to

this is the view clinging (diṭṭhupādāna), which makes it impossible to remove the bondage to the form (rūpā). Thus, we roam in samsara.

We have learnt a diagram with a letter π on 25/08/2018 Nibbana meditation.

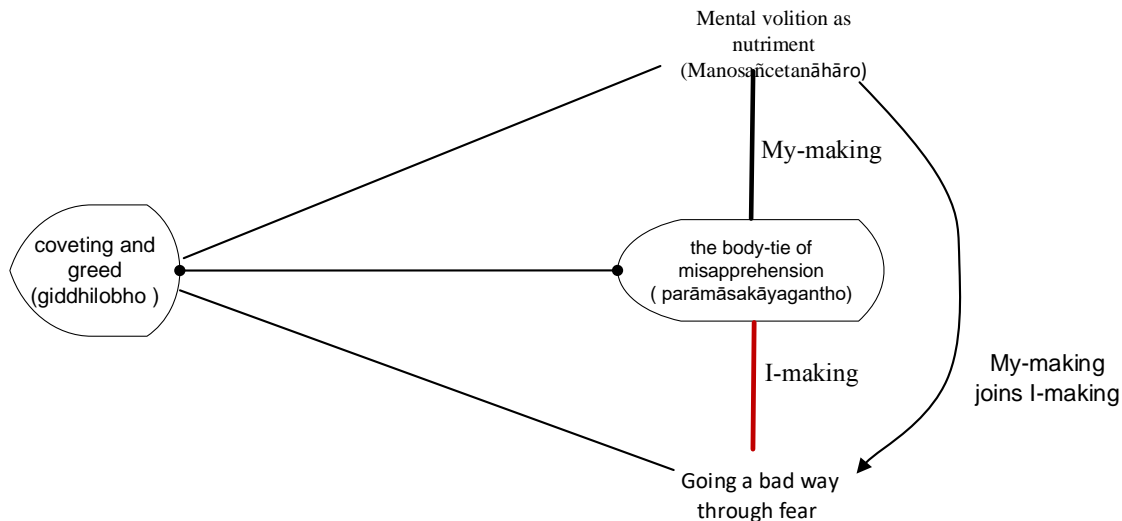


- 1) Self (atta)-path starts from the black arrow marked by 3 and continues up to black arrow 6.
 - 2) Arrows marked by dotted lines denote the permanency (nicca)-path which starts with the black arrow marked by 1.
 - 3) Path of the neither perception nor non-perception (Nevasaññānāsaññāyatana) is shown in green arrows. Note that the path Diṭṭhāsava --> Dittisalla --> Saṅṅā --> Cetana is common to all paths shown in the diagram.
- Ref: <http://www.visuddhimagga.info/>

We know the doctrine (dhamma) included in that letter π, if we have taken as self at this point, that means perceptions (associated with views and obsessions) have come to the mental volition (Manosañcetanā) and also the stinginess regarding doctrine (dhammamachchāriya) has come to the same point. Take it as self and then move forward to consciousness (viññāṇa), from there to perception of permanency and then to taint of views. Then flows from the taint of views to the taint of sensual desire occurs.

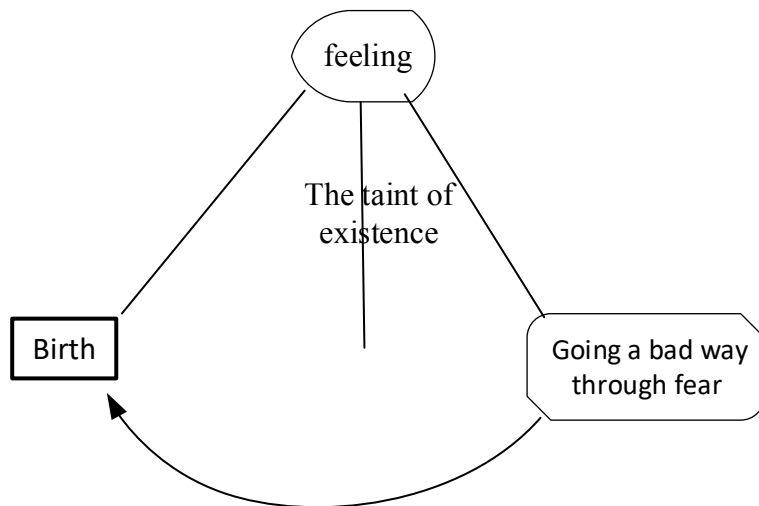
Then from one side we see like this; when we take a look at the path, the sequence of self, permanency, the taint of views, the barb of views, then confirm the perception. Therefore, again come to the taint of view first. That means perception of pleasure going to the taint of sensual desire occurs first. Therefore, going bad way through fear (bhayā agatigamaṇa) has to happen second. What happens next? We have discussed the sequence of events that occur next; going bad way through fear, underlying tendency to views, feeling and then to form (rūpā).

The rotation of the cone made up of “coveting and greed”, mental volition and “going bad way through fear” occurs when the form (rūpā) flows towards mental volition (cetanā) with the lifted feeling marked perpendicular to this paper. The axis of rotation is along the body-ties (gantha) line. Thereby my-making joins I-making.



One can draw a diagram including coveting and greed (giddhilobo), mental volition (cetanā), going bad way through fear (bhayā agatigamana). The body-tie of misapprehension (parāmāsa) is in the center of the line from volition to going bad way through fear (bhayā agatigamana). Then the mental volition to the body-tie of misapprehension is my-making and the body-tie of misapprehension to going bad way through fear is I-making. Draw a curved arrow from mental volitions to going bad way through fear and write, “My-making joins I-making” on that arrow.

My-making joined with I-making brings the value of the form up to “going a bad way through fear” (bhayā agati). This occurs after step 7.2. At this point, the cone made up of birth, feeling, “going a bad way through fear (bhayā agatigamana)” was seen.



If we draw a downward line from the feeling of the cone above (birth, feeling, “going a bad way through fear”) we see the taint of existence is marked on this line. Draw a curved arrow from the “going a bad way through fear” to birth (Jati).

This cone rotates along the axis of feeling and taint of existence. This rotation confirms birth. We can take the odd path here. That means the value of the form brought to “going a bad way through fear” (bhayā agatigamana) will be flowing to the birth. But we know before this event occurred, the birth was brought to “going a bad way through fear” (bhayā a agatigamana gati) and this was due to the value of the feeling.

If one understands this process, one will be convinced that the birth is suffering. Why so? One reached this point with fear. Knowing this doctrine (Dhamma) if one uses the four bases of spiritual power there is will not be a birth in any land.

This was the meditation I did.

[[Footnotes added during the discussion]]

(*1) This is a bit of a delicate situation. I will add a little here to explain this further. Volitional formations with conceit flows across P. This is the influence of the intentions of hate, which is an adopted state of permanency. That means, let’s imagine the carpenter is doing carpentry and he is happy because people come and check the price of his products. This does not mean the chairs are selling. The lower stream of consciousness, that is the flow from the taint of ignorance to the taint of sensual desire is flowing not because his products are

selling but because of previous habits. It is the carpentry with the sense that “it will sell”. No underlying tendency to views formed yet.

(*2) If I add a little more here, the chairs are selling in here. There is a view clinging due to that. That means there is confirmation the business is going well. Therefore, it is worth doing. It is also important to note that there is an addition of the part of the view clinging, from mental volition (cetanā) to the misapprehension (parāmāsa), and the pleasurable feeling due to the flow of lower stream of consciousness are also there. When this part is added one can see how it changes the formation of the underlying tendency to view.

[[[The following section was added at the end of the discussion]]]

After this meditation when I was paying my gratitude to the Noble Council in Akanitta I felt emptiness. When I thought that I was feeling emptiness, Budupiya said, “it is fair to you.” With that the emptiness reduced. That means at this point I was not considering even Bududpiyawaru. I had no attachment.

To add more to this, when contemplating that the P part of the self-theory clinging (attavādupādāna), which is from sorrow to feeling joins the view clinging and that results in forming the underlying tendency to views, it was understood that the underlying tendency to views confirms the perception as pleasurable which was introduced by the underlying tendency to sensual lust (kāmarāgānusaya). Thus, holding the future, virtue-and-duty clinging (sīlabbatupādāna), is activated. This results in the flow from the taint of ignorance to the taint of sensual-desire. It is like saying that this item is good and take it because of the perception.

One more thing can be added to this but disregard it if it is confusing. This is not essential to understand the process that occurs due to oscillation. Some doctrine we explain because we see them deeply and say what we see. But it can be confusing to others.

For example, we have shown the “feeling-lust” curve in the 4/8/2023 meditation. That is correct but too strong. Arahant said that it is sufficient to take 4.4. When we tell most of the things we see, it can be confusing to others. That is a possible problem.

And here is the thing, the perception of pleasure travels to the taint of sensual-desire first. By then the taint of views has occurred due to permanency and the rotation around the taint of existence has started. At the point of “sorrow” the flow of “can-exist” over the “exist” begins. Now the three doctrines, sorrow, taint of existence (bhavasava) and the underlying tendency to lust for existence (Bhavaragaanusaya) are aligned. This is a very special doctrine which influences rebirth. I understood that it is because of the effect of the “cone” of Bhavam(existence) bhogañca (property) vokāro (after transcending of perception of form) in slide 4 of Āneñja Diagrams. As a result of contemplating up to the point of alignment discussed above, fruit of attainment was all over my forehead. It was bright, and my mind was extremely upright. Budu piya said that you can now destroy cankers and I said I will not do that.

We have given before a diagram called Bhavaragaanusaya 2. One can see this with that diagram. As I said, disregard this if it is difficult. You do not need this part to understand oscillation.

If I add one more thing to this, we said that the value of form which was brought to “going a bad way through fear” (bhayāgati) then travels to birth (Jati). When this occurs, everything is ready and the perception is approved as pleasurable. Prior to this, the value of feeling has peaked and reached volition, the decision to make volitional formations (Sanskāra adhimokkha) is made that it is suitable to contact this type of forms. Therefore, flow from the taint of views to the taint of ignorance is done first and then the flow from the taint of ignorance to the taint of views should be understood like someone commanding the consciousness. Imagine someone is saying that everything is ready, now bring it on.

If one cannot understand this now, try to understand this after doing the 17/11/2023 meditation. This part can be a bit confusing because there are several meditations involved in it.