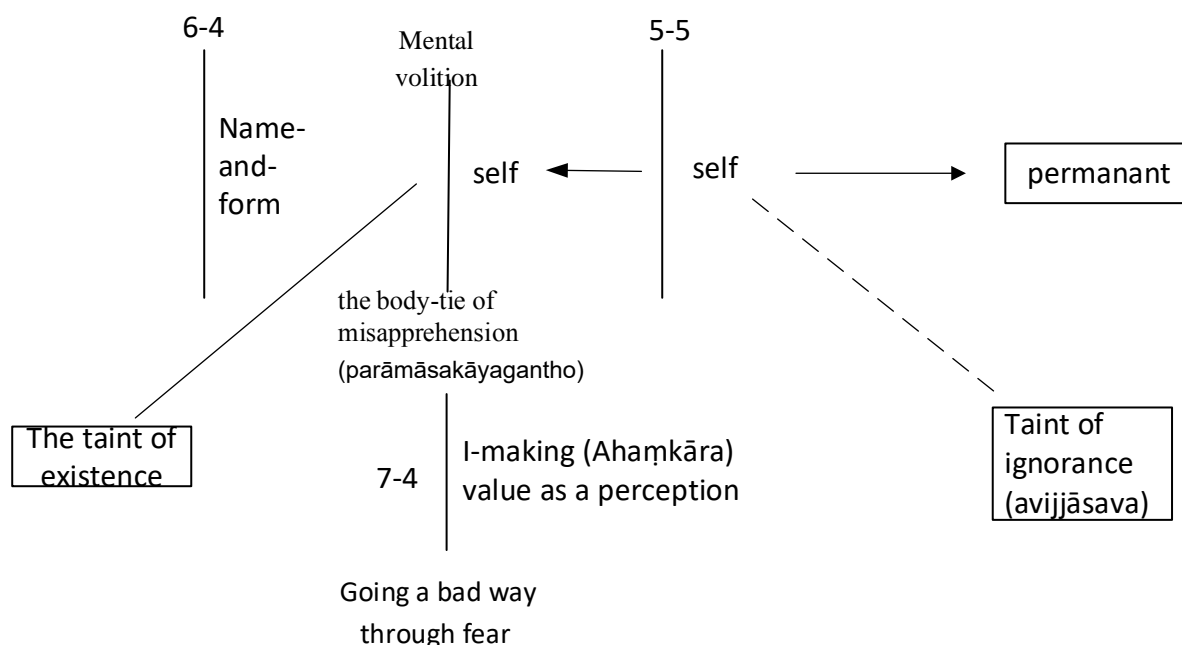


Date: 01/09/2023 Name: Amurthya 6

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

I repeated the 25/08/2023 Amurthya 5 meditation.

The link in dependent origination “with consciousness as condition name-and-form” (viññāṇapaccayā nāmarūpaṃ) is active. The Oscillation Diagram rotates anti-clockwise. After that, in recalling the situation in which the Trident Diagram rotates anti-clockwise with the barb of views (diṭṭhisalla), I recalled that it would confirm the perception (saññā) by going up to 6-4, diagram on page 4 of the Dukka Table diagrams. Where the feeling value is grasped by the mental volition (cetanā), the perception is confirmed. Here, the mind turned to the Dhamma points mentioned in the 29/09/2017 Nibbana meditation. There, I recalled the Tuning Fork Diagram. (*1)



If one comes from 5-5 to 6-4, going from taint of ignorance (avijjāsava) to taint of sensual desire (kā mā sāva) has begun. Having come to 6-4, one is happy to have “existed” even if by delight (nandi). We are happy with it even if the view (diṭṭhi) is broken. (*2) Because of this, it is not only that the taint of existence (bhavāsavo) exists as a post perception, but it has become firm. We have learned that such taint of existence adds to the taint of ignorance.

Here, at the 6-4 step, three facts are understood:

1) Perception is confirmed.

2) It is not only that the taint of existence exists as a post-perception, but it has become firm. (*3)

3) Going from taint of ignorance to taint of sensual desire has begun. (*4)

Interaction of the above three doctrines results in loss of health and becoming **sick**. Why is it said so? It should not be forgotten that 6-4 is sickness of perception. However, holding the future, confirmation of perception and the taint of existence became firm at 6-4, and thus, virtue-and-duty clinging (sīlabbatupādāna) becomes active. The stream from taint of ignorance to taint of sensual desire, which has already started, becomes strong enough to be firm due to the influence of virtue-and-duty clinging at 6.4. Here, clinging to sensual desire (kāmuṇupādāna) arises. Why is so? When the “taint of existence” is firm, the “taint of sensual desire” with the feeling of pleasure, is strong, the mind has **matured** (or trained) enough to accept any form (rupa) as a gain. That is why.

These doctrines entering “body-tie of misapprehension” has started before (started in 5.4) and become sharp in 6.4, given an opportunity to make contact (phassa) with any element (*5), my-making joins with I-making. Then, there we can see the coveting-and-greed (giddhilobha), mental volition, going a bad way through fear (bhayāgati) cone. (*6)

After 7.2, based on the taint of existence that became firm, forgetting the sickness of perception (6.4), birth (jāti) is confirmed. Here, use the situation in which the Dhamma points 1. perception, 2. feeling (vēdanā), 3. separation from what is pleasing (piyehi vippayogo) are aligned on one line. (*7)

So here we can see the rotation of cone made up of birth, feeling, “going a bad way through fear” where we go from “going a bad way through fear” to birth.

That is the meditation I did.

[[Footnotes added during the discussion:]]

(*1) Then, in that we know “self” 5.5. There, saying “permanent” (niccā), we go to the consciousness (viññāṇa) side; going the other way, we go to the 6-4 side. Below that I-making value as a perception has been marked, 7.4.

(*2) Recall this with the Dukka Table.

(*3) So here, even if the view breaks, one exists by delight. In this, the idea “can exist” is there.

(*4) So if I were to add a little more to this, that first point – perception being “confirmed” – this “confirm” is strong compared to “becoming firm” stated in point 2. That means, in this first point, if volitional formations arise because of mental volitions, then the idea “exist” becomes pregnant. Because of this, the perception being confirmed as mentioned in the first part is stronger than the taint of existence being firm as mentioned in the second part. So, the term “confirmed” is after becoming firm. It is the matured doctrines and confirmed doctrines that confirm the idea that “can exist”. The idea that “exists” becomes pregnant can be added there.

(*5) Sperm or elements of light.

(*6) There, my-making joins with I-making.

(*7) Then, from there we can see, on the right side, from “going a bad way through fear” we come to birth via the “separation from what is pleasing”.

[[[Footnotes added at the end of the discussion:]]]

So, in doing this meditation, like, if one has a cold, that person does not reject another person with a cold, in the same way it is understood that, because one is sick, the perception is sick, one does not reject any urine and excrement (recall a female womb)

If one remembers that interaction of the above 1, 2, 3 doctrines result in loss of health and becoming sick then consciousness will not remain holding onto any dhamma. One understands that “four ideas that deal with pleasantness” (cattāro sukhabhāgiyā dhammā) exist. How?

Firstly, knowing that the sickness can happen as soon as there is contact, one controls the sense faculties. The bases of spiritual power (iddhipādā) is used to stop the flow from taint of ignorance to taint of sensual desire. One does not give a value to perception by using the seven factors of enlightenment, as per the story of the carpenter. The relinquishment of all (sabbanissagga) lays down the six sense spheres. In this way one can stay a long time with equanimity (upekkhā). There is no heaviness in the head. It is peaceful, sublime.

In recalling that birth is confirmed, forgetting 6.4 (sickness of perception) on the basis of the taint of existence that is confirmed after 7.2, when the mind is fixed on birth, the mind becomes very concentrated, and it is difficult to even come out of it. I asked Budhu Piya what was the reason for it.

Then Budhu Piya said, “Not going to the form (rūpa). Not going to the feeling. Not doing mental volitions. Not going a bad way through fear.”

Then, there we see, from above birth, form. After that, from birth, feeling, mental volition. Then we know at 7.2 we come from birth to “going a bad way through fear”. Then even the rotation that comes to “going a bad way through fear” is not there.

That is what is there to add.