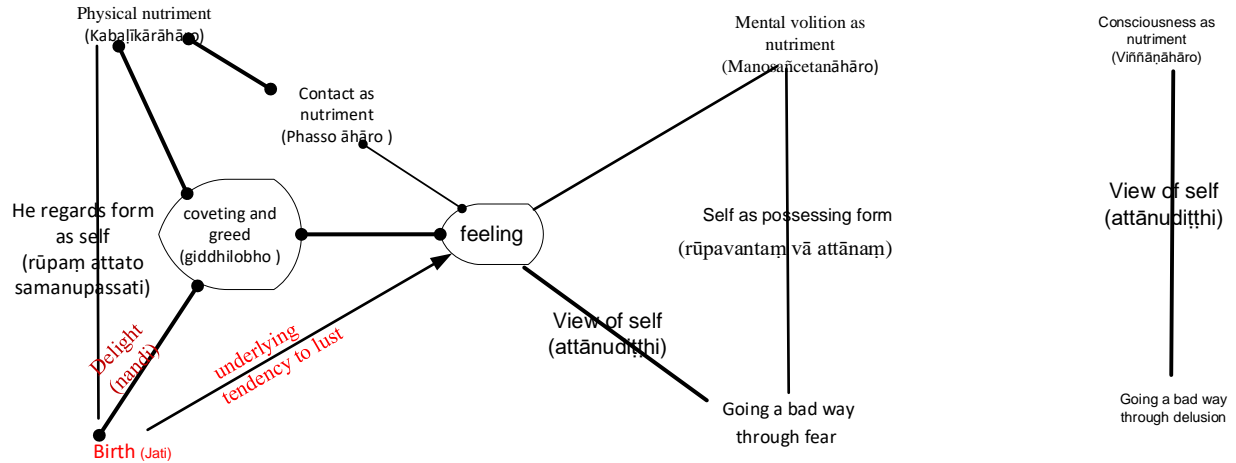


Date: 15/09/2023 Name: Amurthya 8

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

I reviewed the 08/09/2023 Amurthaya 7 meditation and went to do this meditation. I was told to start with the stanza " Staying attached to the cave(body)" (saththo guhayan., in Pali). This is in Guhatthaka Sutta: The Octad on the Cave, Suttanipata. The desire (chanda), lust (rāgo), delight (nandī), and the mental standpoints (adhiṭṭhāna). I recalled the flood of existence. At step 6.4, if "taint of existence" not only present as post perception but also firm, then the flood (ogha) occurs, meaning going from "taint of ignorance (avijjāsava)" to "taint of sensual desire (kāmāsava)", that is flooding. When I was recalling this, the perception of 7th jhana emerged(1*). Here one can take the scene where "there is nothing" as a form (rūpa). If it is enjoyable, then the rotation of the cone made up of form, "coveting and greed" (giddilobha), and birth occurs, and delight (nandī) may arise to be born in the 7th Jhana realm and it is possible that the lust for plans arises through the line from birth to feeling (2*).

If this happens, the "self (atta) block" of form, birth, feeling, mental volition (manosancetana), "going a bad way through fear" (Bhaya agatigamana) and form, that Mandaladhipathi Budupiya revealed in 05/11/2015 Attānudiṭṭhi meditation, will be formed. One regards form as self happens (rūpaṃ attato samanupassati). Budupiya said, "Excellent." If this occurs one will be born in the 7th Jhana realm. By not rotating the cone made up of form, "coveting and greed" and birth, one can understand the meaning of "For in the world sensual pleasures are not easily abandoned" (kāmā hi loke na hi suppahāyā in Pali) (3*).



We know that by rotating the cone made up of “coveting and greed”, mental volition and “going a bad way through fear” joins “I-making and My-making.” At the end of this meditation, I asked the Noble Council of Akanitta, if the rotation of the cone made up of form, “coveting and greed” and birth should be stopped before bringing the value of the form (rūpa) from mental volition to “going a bad way through fear”. Budupiya asked, “What do you think?”

I said, the flow of the form (rūpa) value from mental volition to “going a bad way through fear” should not happen first. “Excellent,” Budupiya said (*4). This means even if the conceit “I am” was established after joining I-making with My-making, flowing the value of form (rūpa) from mental volition to “going a bad way through fear” should be stopped. This way one can attain final Nibbana (Parinibbana). The statement “For in the world sensual pleasures are not easily abandoned” (kāmā hi loke na hi suppahāyā in Pali) should be taken well.

This is the meditation I did.

Footnotes added during the discussion on 15/09/2023

(*1) So one can have the perception of 7th Jhana because of the stanza of "Staying attached to the cave" (saththo guhayan in Pali). While I was meditating at the point of delight (nandi) I recalled Grandma's story of donating towels. That means the part of spiritual power due to the mind (Citta Iddhipada).

(*2) Then we will see clinging to sensual desire. From that, the cone rotates and comes to delight (nandī). If this occurs, lust for plans (sankappa raga) arises from birth to feeling.

(*3) We gave the diagram which illustrates the formation of “view of self” (Attānudiṭṭhi). From mental volition to “going a bad way through fear” is “Self as possessing form”. Then from the physical nutriment to birth we have marked “one regards form as self” (rūpaṃ attato samanupassati). On the birth to feeling line the underlying tendency to lust is marked.

(*4) So one will understand this by the time we come to 01/12/2023 meditation.

[[[Notes added at the end of the discussion]]]

So here, I will explain the question I asked. The rotation of the cone made up of “coveting and greed”, mental volition and “going a bad way through fear” starts rotating actually when the step of 5.4 is reached. Continuing this rotation, we know that it reaches step 7.5 as shown in the driving force diagrams. At this point feeling comes on the top of the body-tie of misapprehension (parāmāsakāyagantha). So, if it rotates further, step 7.6 occurs by the time it comes to “going a bad way through fear”. We need to stop before it flows this far. This was what it is in my question that I asked. I just said the value of it, and one will understand it better by December.