

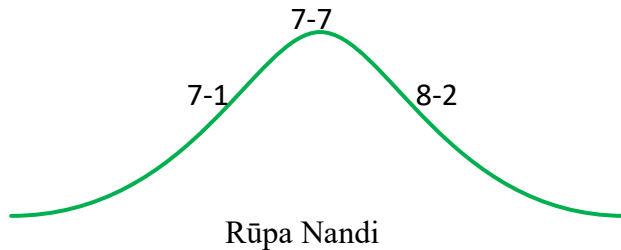
Date: 29/09/2023 Name: Mohaya

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

I repeated the 22/09/2023 Amurthaya 9 meditation. After seeing the triangle consists of feeling, misapprehension (parāmāsa), and “going a bad-way through fear” which was mentioned at the end of the meditation, I pondered, 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.

We know that we see the above triangle at 7.2. By the time 7.2 is reached, there is something confirmed. What is it? “I exist” is confirmed. (*1) However, it is understood that something more should be done. What is it? Some work has to be done to take the form, that is it. This includes giving up the mind-made body. By contemplating as Form-Delight (Rūpa Nandi) curve, the value of feeling has reached its peak at 7.7, and the current is flowing well, one will jump as if one jumps across a puddle of water. Thus, he completes his resultant-becoming (upapattibhavo).

Also, we know in here the Rūpa Nandi curve starts at 7.1, reaches its peak at 7.7 and dies at 8.2.



Furthermore, when analyzing the bonding of the stick 1 and stick 2, I realized that it is the underlying tendency to aversion (Paṭighānusaya) what leads to the binding of two sticks by lifting the perception.

For example, a carpenter (mental volition) makes a table using cheap wood. He asks his assistant, the perception, to bring wood to make the table. The assistant (perception) sees good wood. But he has to bring a decaying piece of wood which was almost infested by termites. Why so? The carpenter is making a shoddy table. Thus, it is possible for the perception to oppose the mental volition. But the stream of consciousness flows.

Now the “resistance-contact with regard to the name-group” (nāmakāye paṭighasamphassa) can be understood. That means perception is against mental volition.

Furthermore,

1. If we have wrong view (micchādiṭṭhi) at birth, then aging occurs. From this the “resistance-contact with regard to the name-group” (nāmakāye paṭighasamphassa) occurs.
2. If we have covetousness (abhijjhā) at birth, it brings pain (Dukka). Underlying tendency to aversion (Paṭighānusaya) occurs from covetousness and then again, the “resistance-contact with regard to the name-group” (nāmakāye paṭighasamphassa) occurs.
3. If we have ill-will (byāpāda) at birth, then sadness (Domanassa) occurs. If it is, we have Underlying tendency to aversion (Paṭighānusaya) then again, the “resistance-contact with regard to the name-group” (nāmakāye paṭighasamphassa) occurs.

This way craving gathers values of aging, pain and sadness. Therefore, by gathering suffering, suffering itself arises.

Although there is no sign of pregnancy of the word pleasure (sukha) anywhere here, only ignorance (avijja) says there is pleasure.

This is the meditation I did.

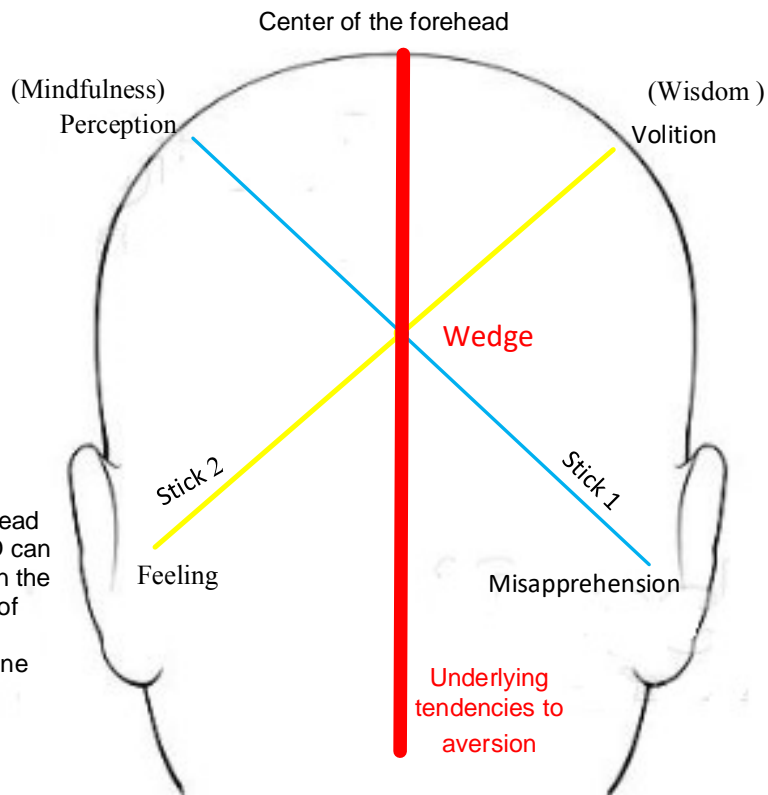
[\[\[Footnotes added during the discussion\]\]](#)

(*1) It was said in 30/09/2023 discussion, if it is permanent, one is ready to give up the mind-made body. The facts necessary to make that decision have been compiled. But the decision is not made at this instant, but at 7.6.

(*2) On the line consists of aging, feeling, and absence of awareness (asampajāna) we have marked perception instead of the absence of awareness.

[\[\[\[Notes added at the end of discussion\]\]\]](#)

This is the meditation. When this meditation was completed, I realized this block is inside the head. We will give a diagram for this.



The view from the back of the head is shown. Only by thinking in 3D can feeling be perceived as being on the line of ageing-feeling- absence of awareness (the feeling which is marked perpendicular to the plane of the paper).

One can imagine, in this head, as we know the left side of the forehead where the faculty of mindfulness is, and label that point as perception. Then we label the right ear as the misapprehension (parāmāsa) and draw a line from the perception to the misapprehension. This is stick 1.

Similarly, the right side of the forehead is the faculty of wisdom. If we label this point as mental volition (Manosanchethanā), then label the left ear as feeling, and draw a line from the feeling to mental volitions. The wedge is located at the point where these two lines intersect. Across this wedge up to the center of the forehead one can draw a line which indicates the underlying tendency to aversion. It will be clear when you look at the diagram.

So, what is in this? The perception who is referred to as the assistant, listens from the right ear. This means the assistant listens from the misapprehension (parāmāsa). Therefore, he has misapprehended feelings. That is, although the assistant did not have to perform the volitional formation of bringing the piece of wood just because the carpenter asked him to, he does this because of the misapprehension that it is good to perform the job. May be because he gets paid for his job. We can understand the action of the assistant this way when we see the reason behind it. The Carpenter needs the feeling. That is the left ear. Why so? Because he is happy only if others compliment him about his work. Without this he cannot be proud of him. That is why.

Between these two, from the point where one feels the wedge, draw the line consisting of aging feeling, and absence of awareness (asampajāna) to the center of the forehead. Just by thinking in 3D, one can understand that the feeling is on the line of aging feeling, and absence of awareness (asampajāna).

That means the feeling which is marked perpendicular to the plane of the paper. The point where stick 1 and stick 2 bind is inside the brain. This is the point where one feels the wedge inside the brain, and it is called plasma (cerebrospinal fluid (CSF)).

Delusion is at the center of the forehead. When the fruit of the attainment arises, the withdrawal of delusion occurs. But the center of the forehead is strongly felt because delusion comes back from time to time.

This is an excellent meditation. When this meditation is done combining with the teaching coming shortly, one will feel happiness in different ways inside the head. That is all there to say.