

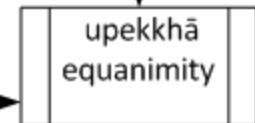
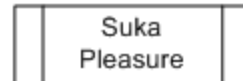
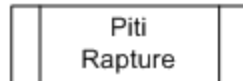
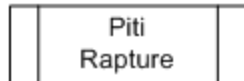
Iddhi

Four bases of power

My immense gratitude to the great
Noble council of Akanitta brahma realm

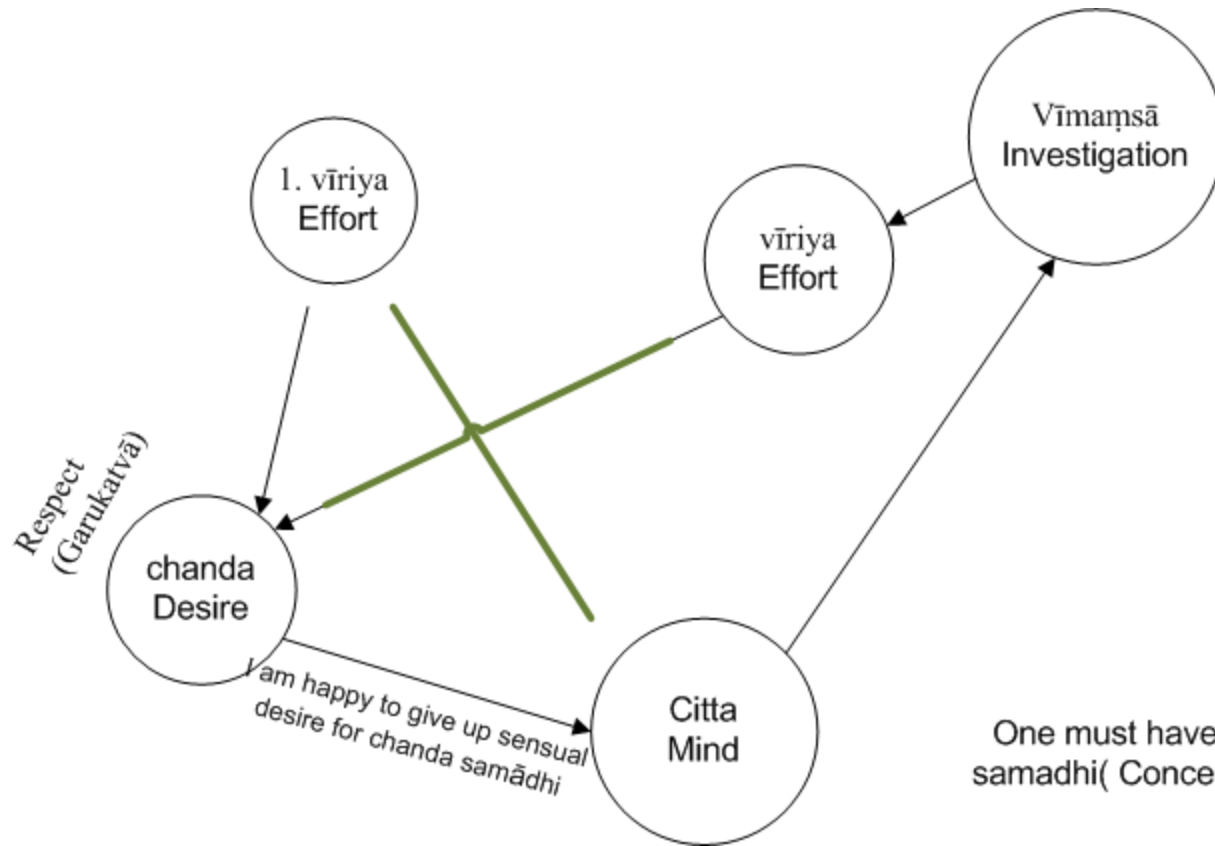
9/01/2013

To reach fourth jhāna

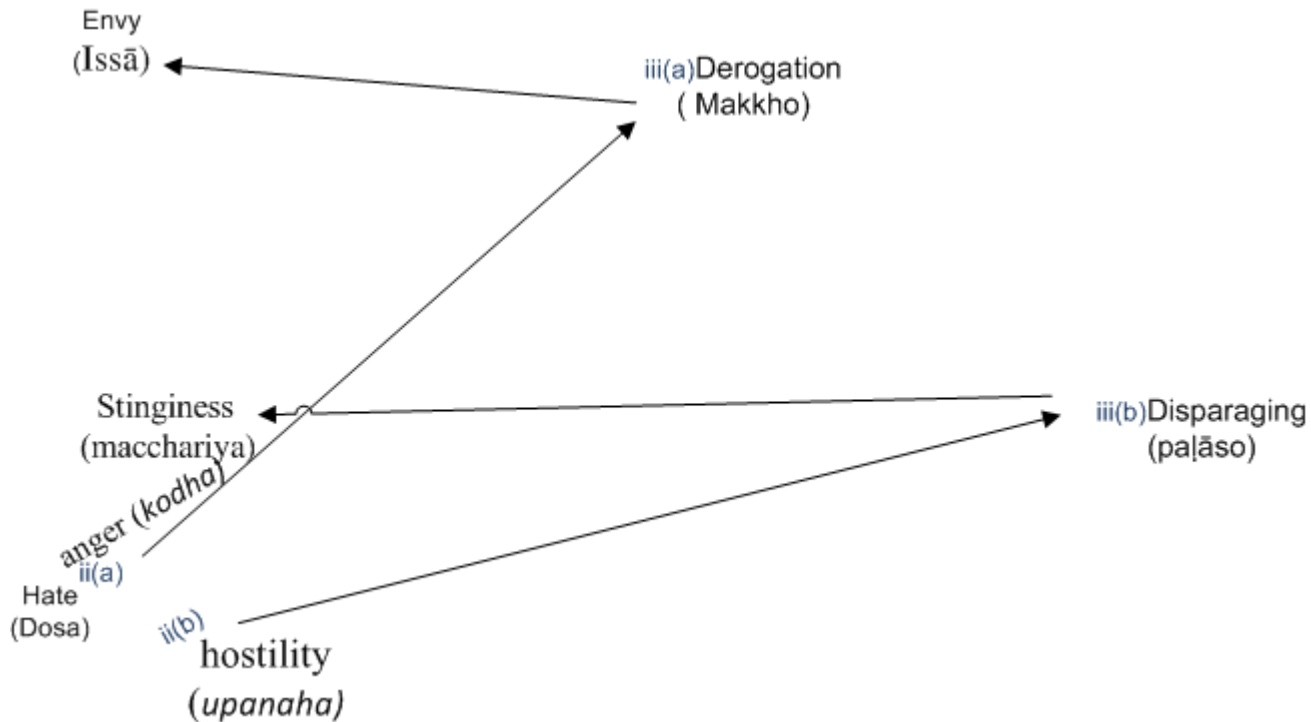


Noble
Eightfold
Path

Bojjhanga – Seven factors of enlightenment



One must have metta to have citta samadhi(Concentration due to mind)



In order to maintain citta samādhī, we should not have things that are closely connected to hate.

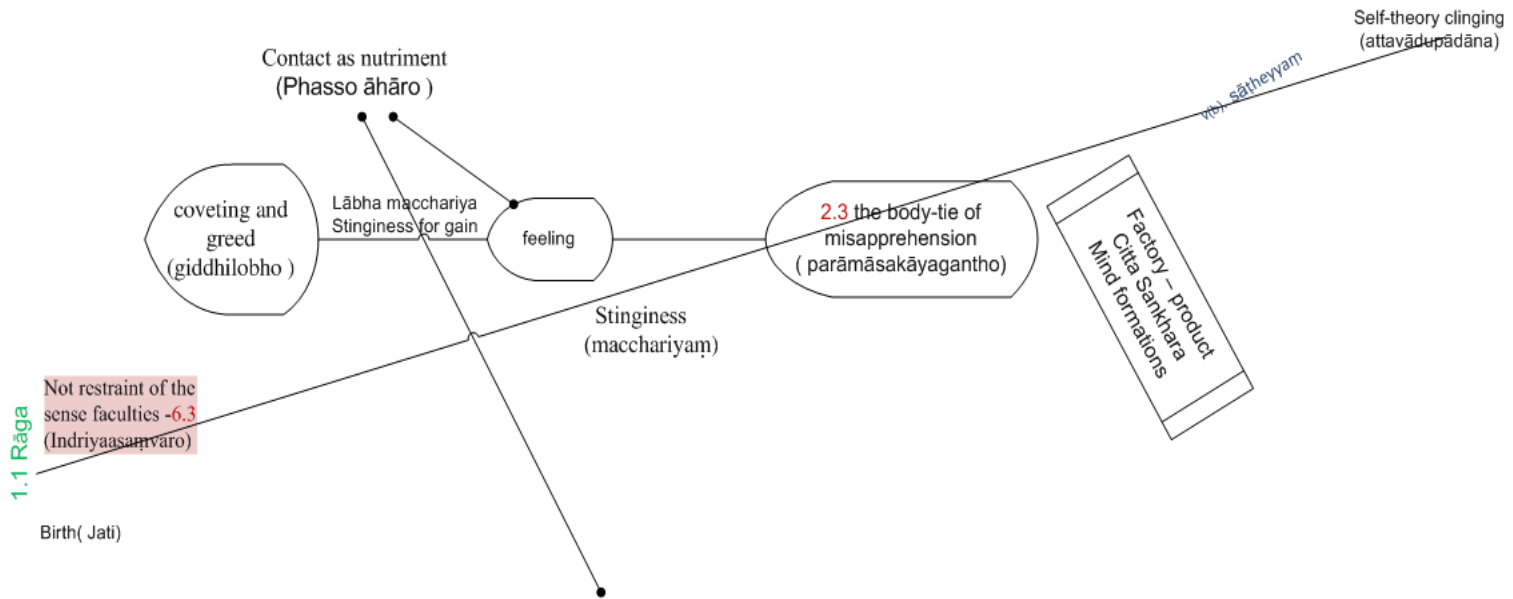
If I concentrate cognizance (Cittaṃ samādahati) upon getting rid of them then I would be preventing myself from lying, harsh speech, slander and frivolous talks. When this takes place, I would reach Vīmaṃsā samādhī (concentration due to Investigation)

Why? Noble eightfold path is active.

Mind factory



- When feeding inputs we cling to the output (product)
- We think at that time the product (to be constructed) is a good one
- We do not think that ‘what produced is suffering’
- Every feeling is of this nature and we give a value to one feeling than the other



Characteristic of taint of existence (bhavāsavassa lakkhaṇa)

- 1) Patthana – aspiration – good product
- 2) ganthana – ties – Body tie of ill-will here via stinginess for gain
- 3) abhisāṅkhārakāyasaṅkhāraṇaṃ – volitional formations - clinging to the product

Acquisition of individuality
Attabhāvapaṭilābha

Birth

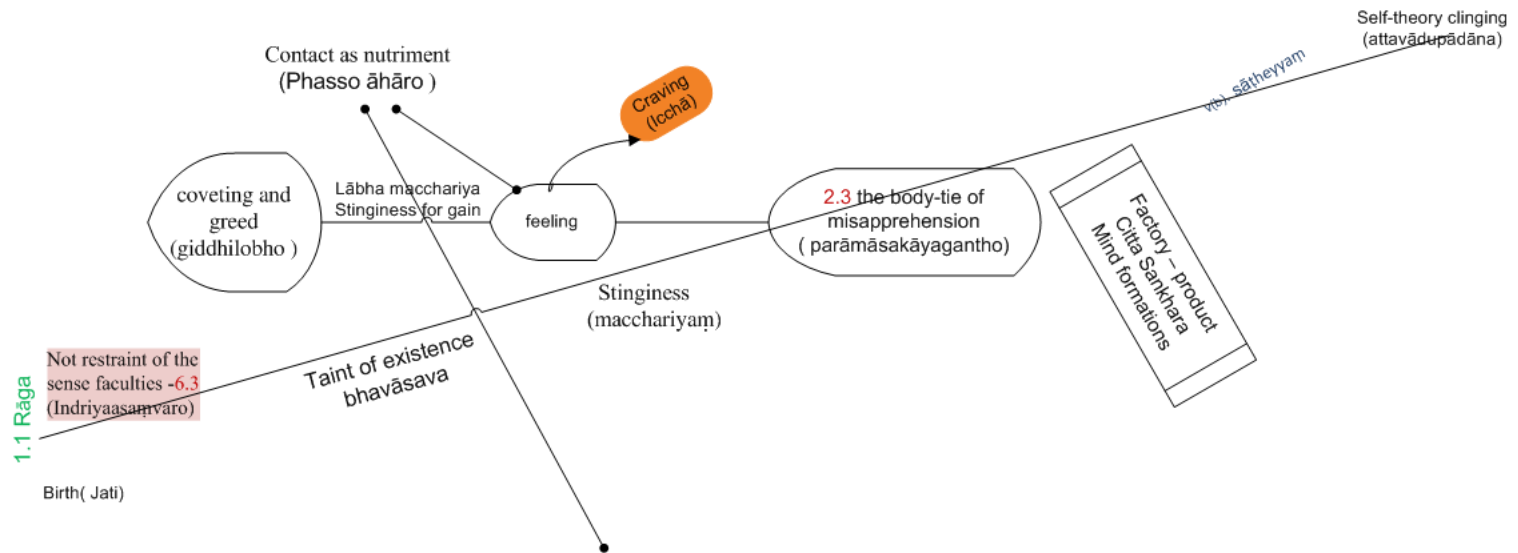
The best product we
make



Self-theory clinging
(attavādupādāna)

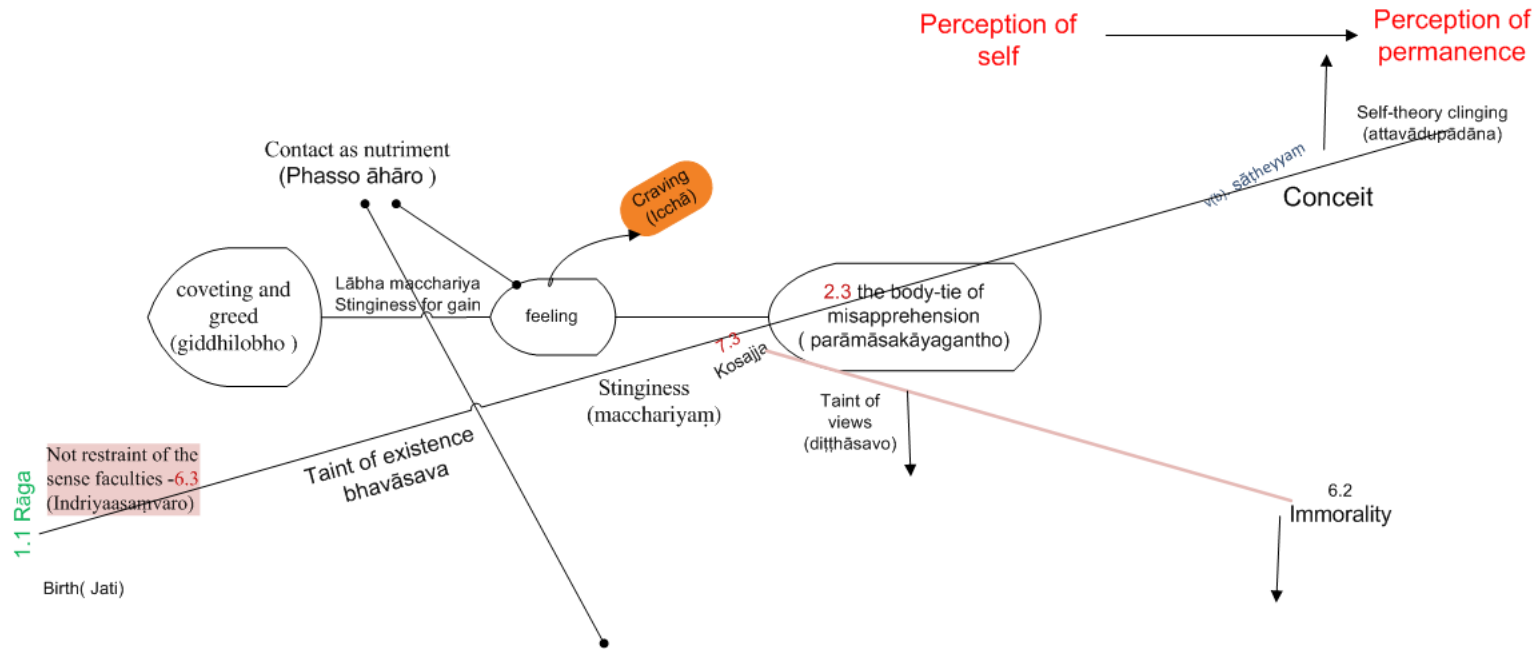
Product

Citta Sankhara
Mental formations



Characteristic of taint of existence (bhavāsavassa lakkhaṇa)

- 1) Patthana – aspiration – good product
- 2) ganthana – ties – Body tie of ill-will here via stinginess for gain
- 3) abhisāṅkhārakāyasaṅkhāraṇaṃ – volitional formations - clinging to the product

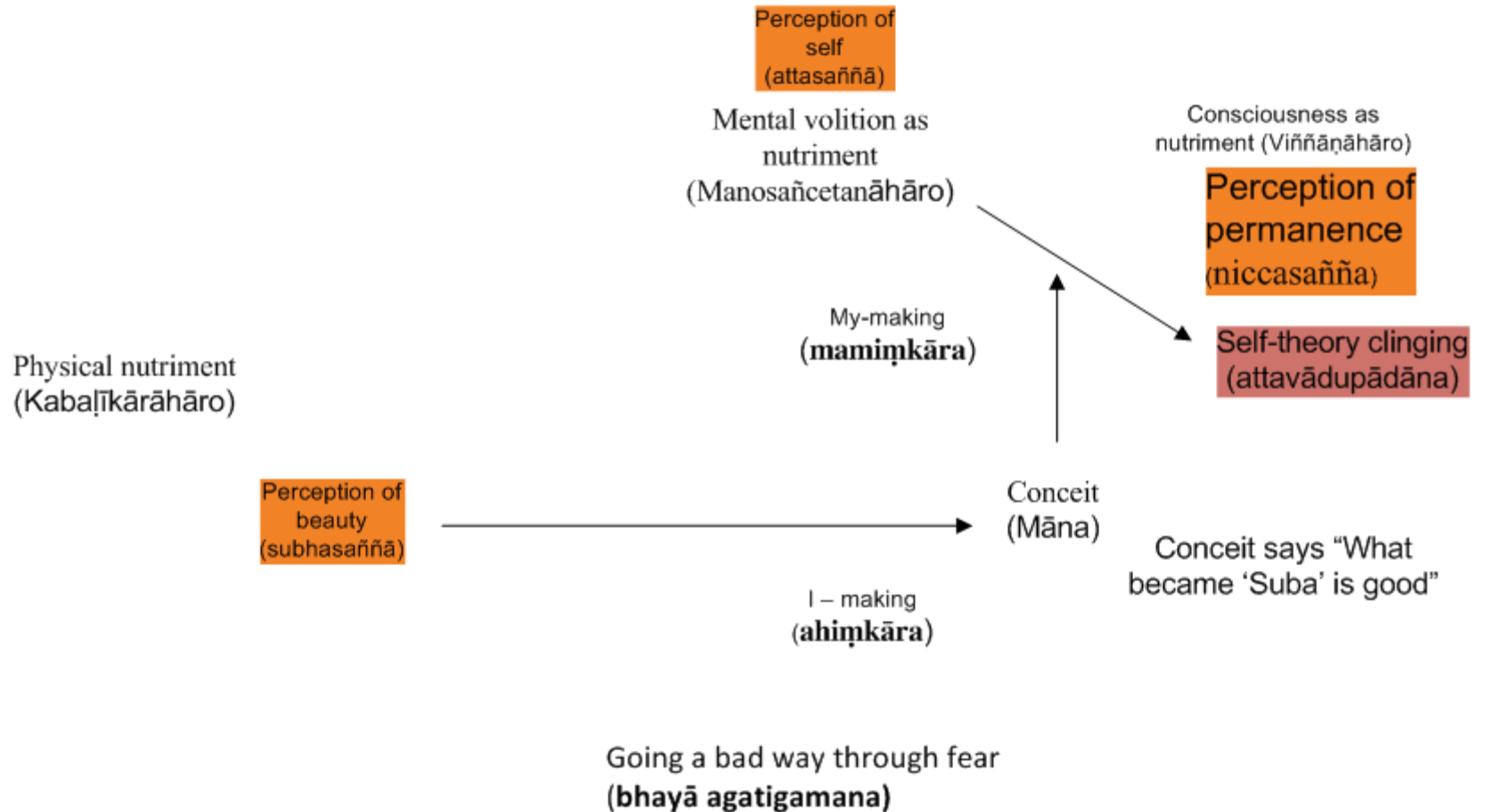


If there is conceit (conceit says “ it is better this way”) then we assign perception of permanence to the perception of self.

6.2 Immorality ↔ Conceit

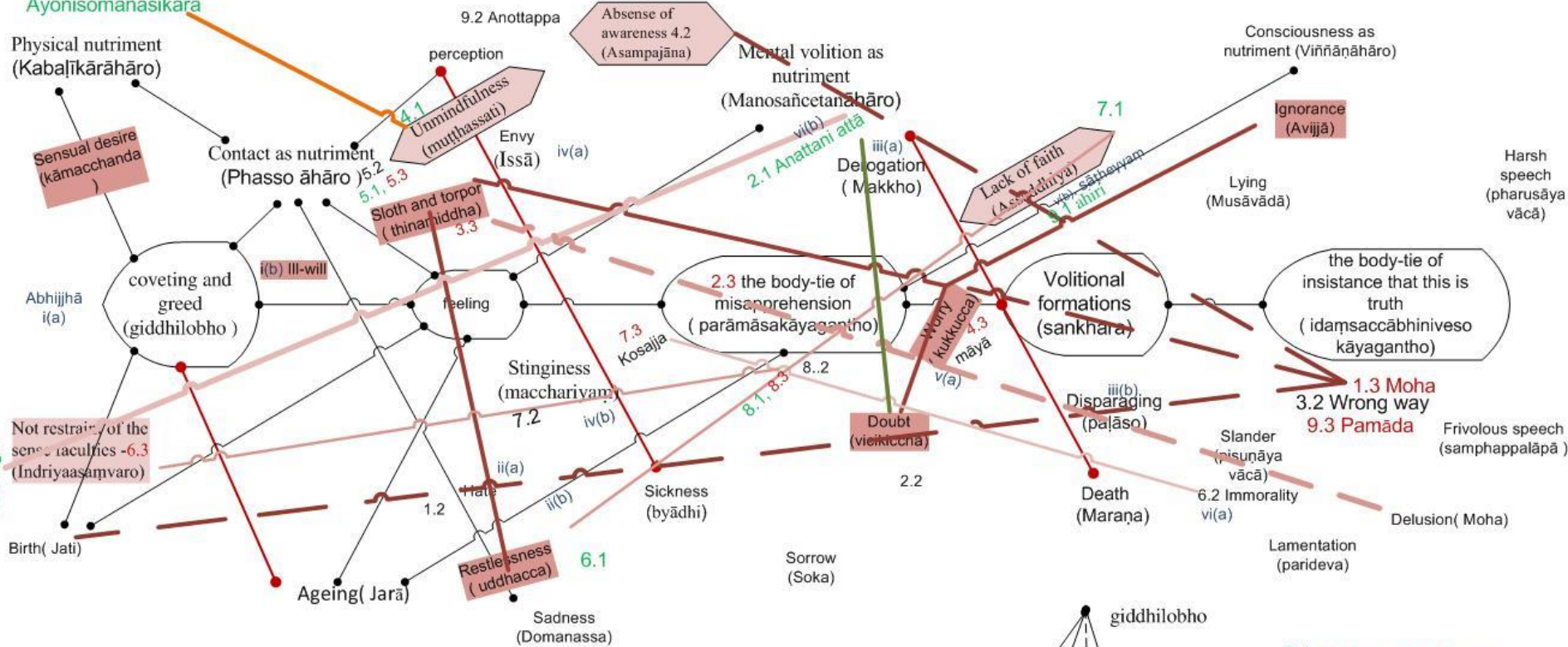
We should get rid of 6.2 and maintain metta. Metta should be unshaken by non-faith, indolence(Kosajja), lack of seriousness(pamada), Restlessness and Ignorance.

There is very strong (massive) concentration when you see the above. Now use Ataapi, Sampajano satima to arrive at vimamsa iddhipada and upekka appamana



This diagram was constructed under the guidance of the Arahant Great Brahma Sahampati for whom I am so grateful. 4/10/2012

3.1
Ayonisomanasikara

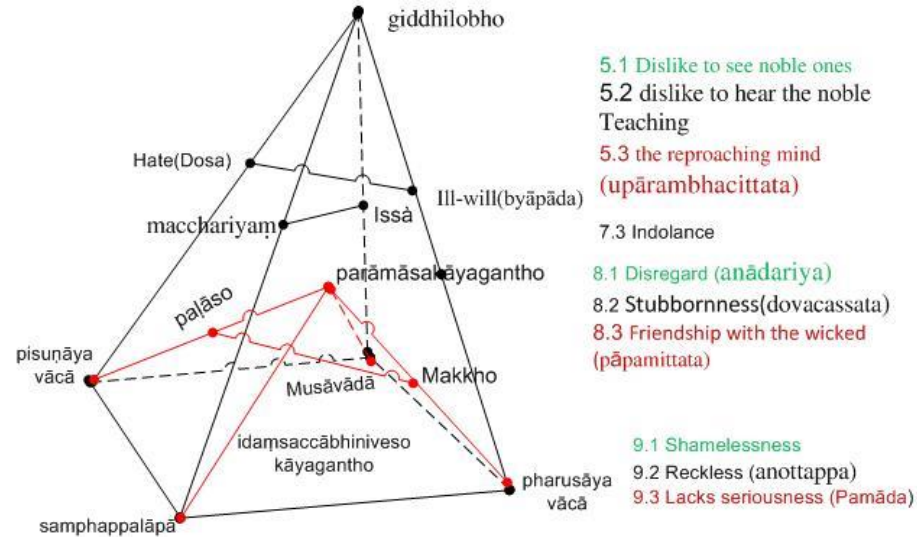


- 1) Greed(lobho), Issā leads to lying(Musāvādā)
- 2) Ill-will(byāpāda), Derogation(Makkho) leads to harsh speech (pharusāya vācā)
- 3) Hate(dosa), Disparaging(paḷāso) leads to slander(pisuṇāya vācā)
- 4) Delusion(Moha) leads to frivolous talk

From Avijāsutta

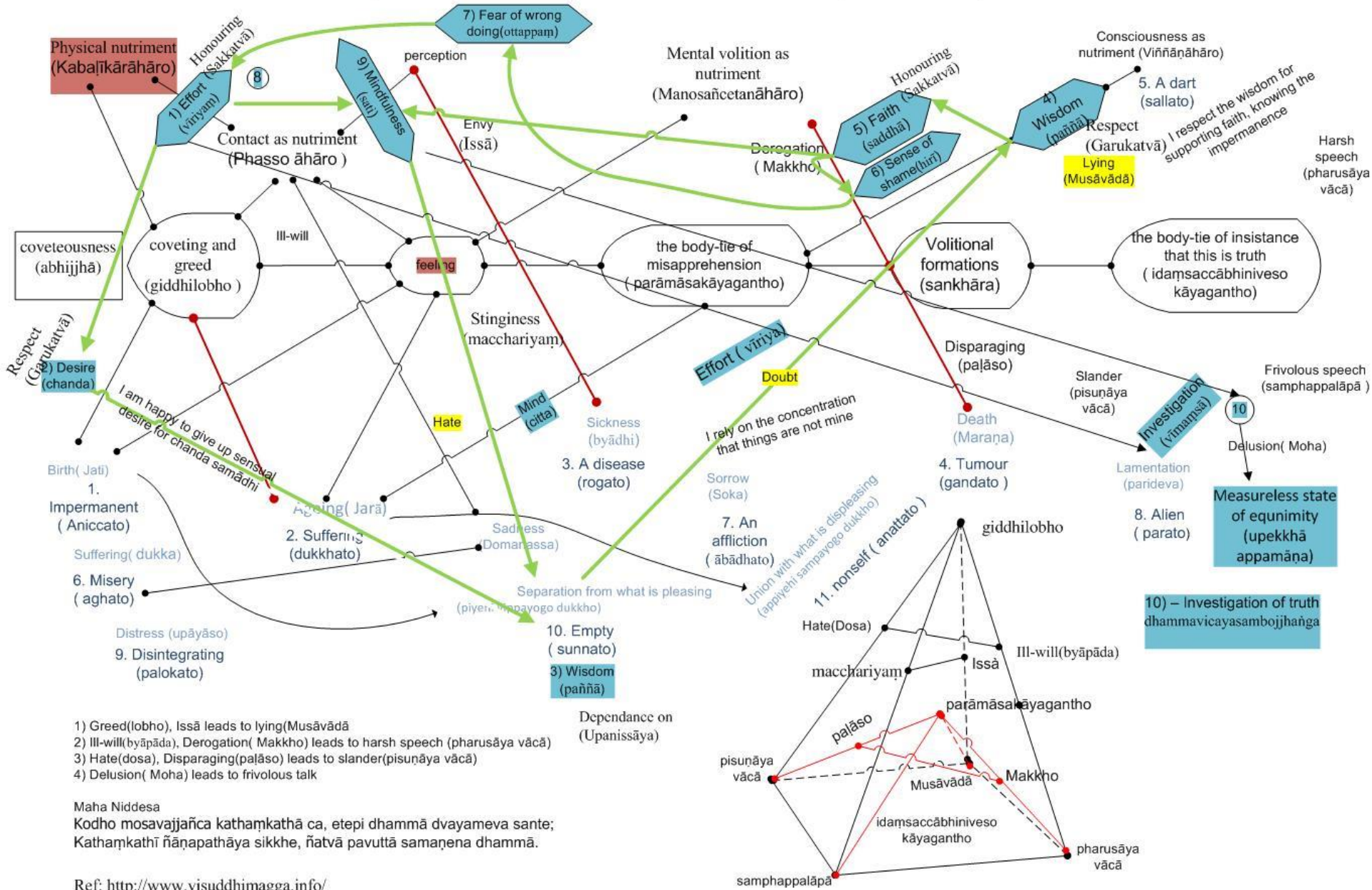
Evamevaṃ kho, bhikkhave, asappurisasamsevo paripūro asaddhammassavanaṃ paripūreti, asaddhammassavanaṃ paripūraṃ assaddhiyaṃ paripūreti, assaddhiyaṃ paripūraṃ ayonisomanasikāraṃ paripūreti, ayonisomanasikāro paripūro asatāsampajaññaṃ paripūreti, asatāsampajaññaṃ paripūraṃ indriyaasamvaram paripūreti, indriyaasamvaro paripūro tīṇi duccharitāni paripūreti, tīṇi duccharitāni paripūrāni pañca nīvaraṇe paripūrenti, pañca nīvaraṇā paripūrā avijāṃ paripūrenti; evametissā avijāya āhāro hoti, evaṃca paripūri

Ref: <http://www.visuddhimagga.info/>



- 5.1 Dislike to see noble ones
- 5.2 dislike to hear the noble Teaching
- 5.3 the reproaching mind (upārambhacittata)
- 7.3 Indolence
- 8.1 Disregard (anādariya)
- 8.2 Stubbornness(dovacassata)
- 8.3 Friendship with the wicked (pāpamittata)
- 9.1 Shamelessness
- 9.2 Reckless (anottappa)
- 9.3 Lacks seriousness (Pamāda)

This diagram was constructed under the guidance of the Arahant Great Brahma Sahampati for whom I am so grateful. 17/07/2012



- 1) Greed (lobho), Issā leads to lying (Musāvādā)
- 2) Ill-will (byāpāda), Derogation (Makkho) leads to harsh speech (pharusāya vācā)
- 3) Hate (dosa), Disparaging (paḷāso) leads to slander (pisuṇāya vācā)
- 4) Delusion (Moha) leads to frivolous talk

Maha Niddeśa
 Kodho mosavajjañca kathaṃkathā ca, etepi dhammā dvayameva sante;
 Kathaṃkathī ñāṇapathāya sikkhe, ñatvā pavuttā samaṇena dhammā.