

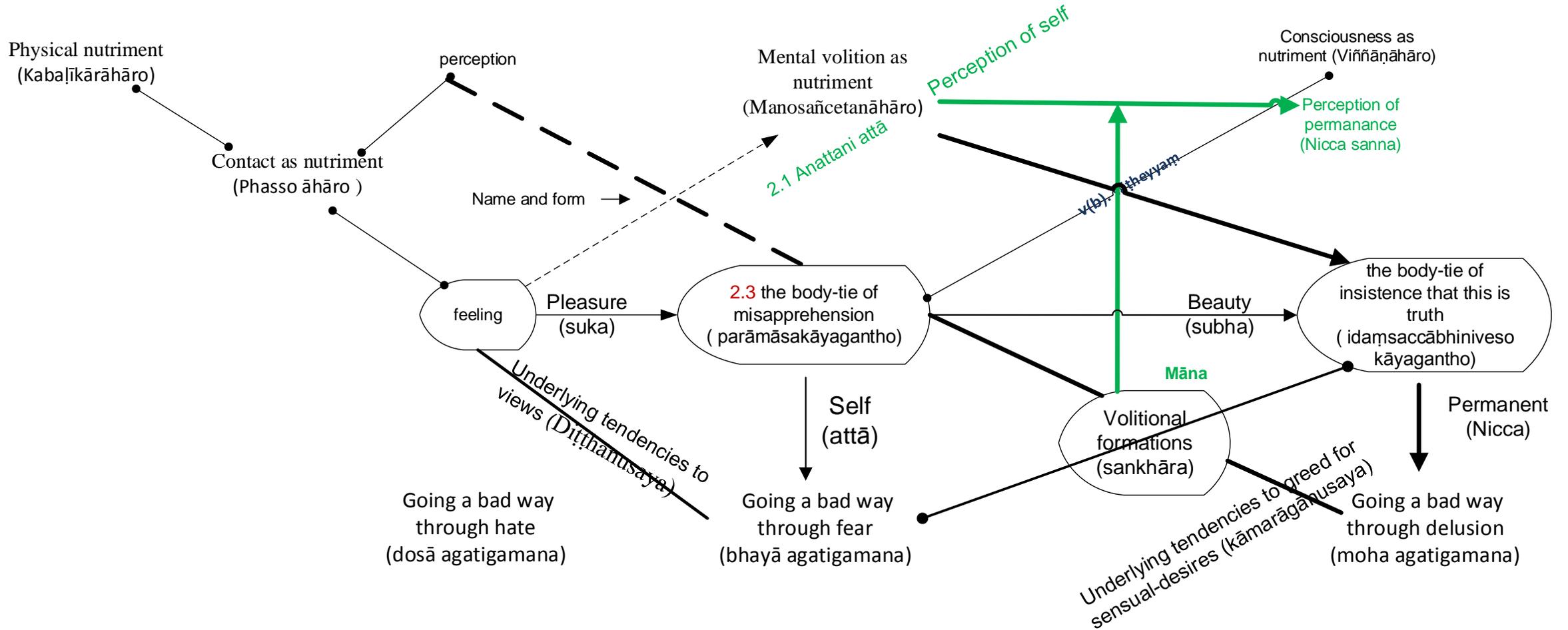
# Vīmaṃsiddhipāda

## Power due to analysis of investigation as a basis

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

2/12/2013

This diagram was constructed under the guidance of the Arahant Great Brahma Sahampati for whom I am so grateful. 24/10/2013

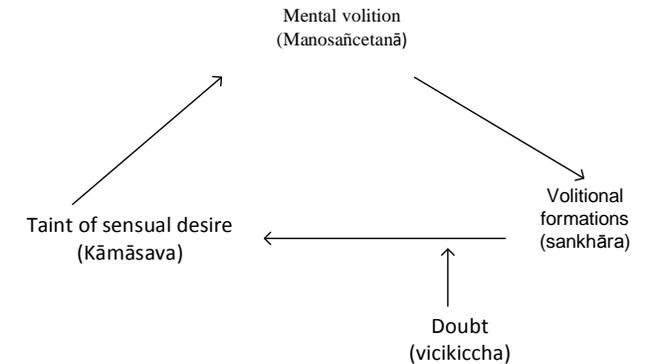
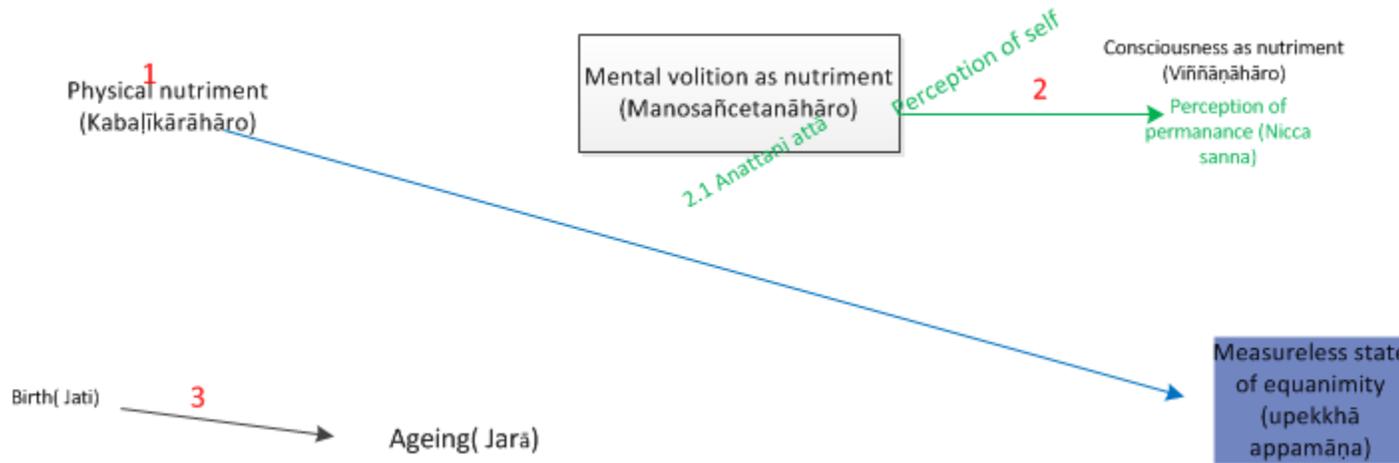


He keeps perceiving after and before so that what is before is the same as what is after, what is after is the same as what is before.

- The above occurs when we do not add things to the perception via 'underlying tendencies to greed for sensual-desires (kāmarāgānusaya)'

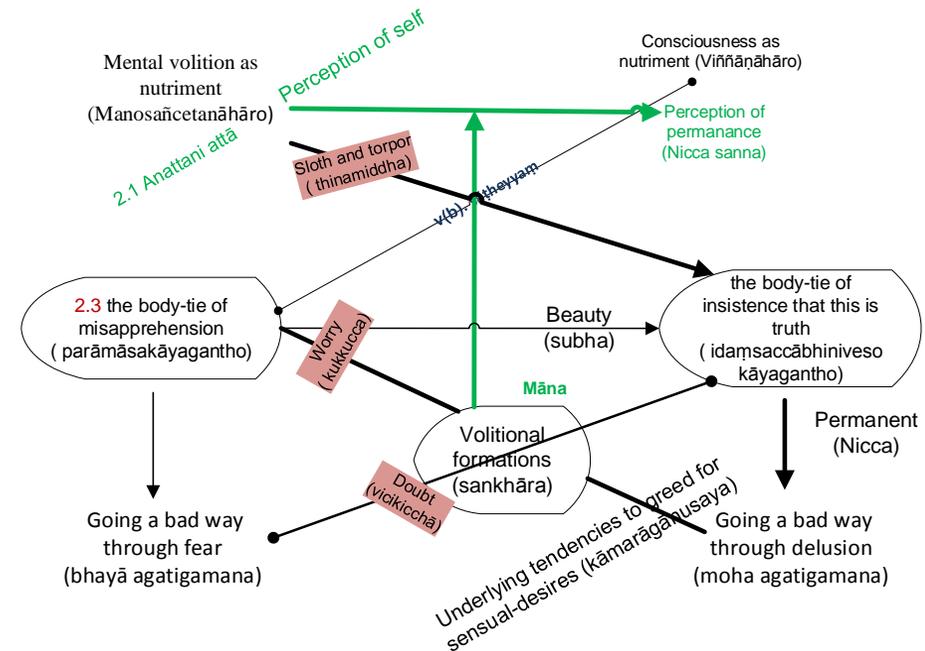
We should have three fold effort (viriya) for preventing the laziness (kosajja).

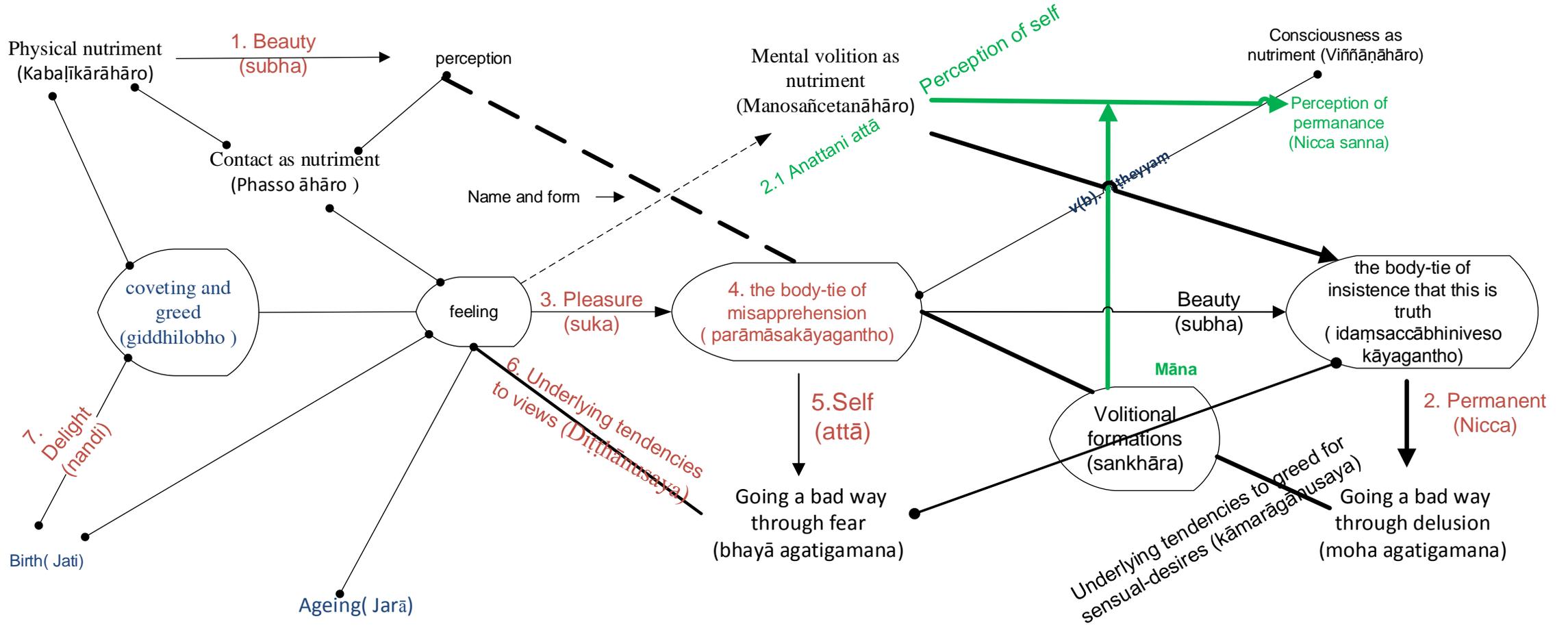
- 1) Effort for not having form contact (rūpa phassa)
  - 2) Effort for not regarding perception (saññā) as mine
  - 3) Effort for not regarding volitional formations (saṅkhāra) as mine
- and then Right mindfulness (sammāsati) as follows



- By regarding perception (saññā) as mine, we construct volitional formations (saṅkhāra).
- One regards those volitional formations as mine. This occurs with the support of doubt.
- Volitions like a plantain trunk. There is nothing valuable in it. We should not have adherences (abhinivesa).
- If one knows Jati -> Jara (No 3 in above diagram), then there is no point in clinging to these formations as pleasure (suka) as there is nothing in it.
- If you know this as a fact, then you would reach cessation (nirodha) knowingly.

- Effort -> Eightfold path (Pleasant way with quick realisation- Sukhā ca paṭipadā khippābhiññā)
- Effort for ‘not regarding volitional formations as mine’. One should not regard the fruit of attainment ( citta sanskhara ) as mine.
- ‘etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ sabbasaṅkhārasamatho sabbūpadhippaṭinissaggo taṇhākkhayo nirodho nibbāna’nti (The stilling of all formations, the relinquishment of all acquisitions, the destruction of craving, cessation, Nibbāna.
- Effort will take place when there is no clinging ( Upādāna) ( refer to paṭipadā ). For this to happen, we should have concentrations (Jhāna). Jhāna will eliminate perversions such as ‘there is **fair(suba)** in the foul’ and ‘there is **pleasure(sukha)** in the painful’.
- How? Apart from sensual pleasure ...first Jhana (vivicceva kāmehi ... ) and one reach fourth Jhāna by getting rid of pleasure in the third Jhāna.
- When the above takes place, dhamma parts in between Jhāna and iddhipada in four good ways (paṭipadā ) will shrink and measureless state of equanimity (Upekkha appamāna) will be included in the right concentration (Sammāsamādhi)
- Sloth and Torpor(thinamiddha) and Worry(Kukkucca) are the arising phenomena of doubt.
- Having seen the arising phenomena of doubt(vicikiccha) –volitional formations (sankhāra), one would not take anything apart from Nibbāna as mine.
- One would appreciate the cessation of all those things that are outside of Nibbāna.





### Is there any part of five hindrances in the right concentration (Sammāsamādhi)?

Uplift your mind to Jhana concentration until you have pleasure(Suka)

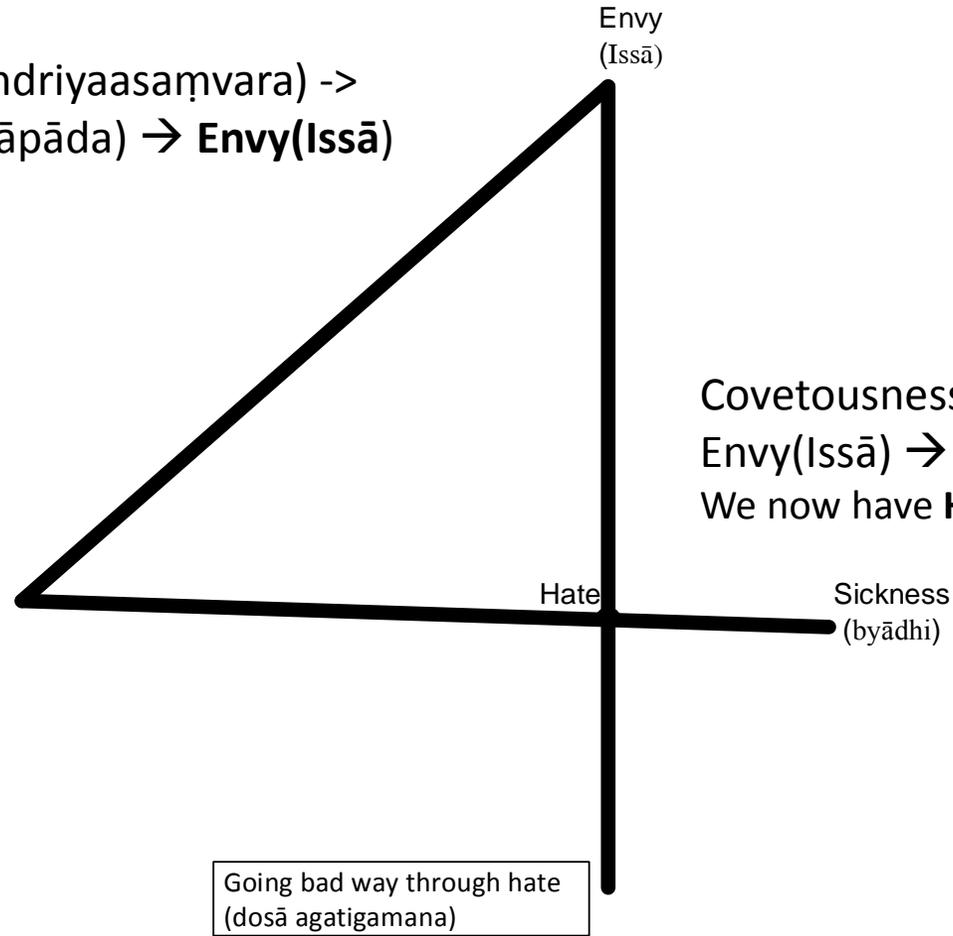
We see the flow as in 1. Beauty -> 2. Permanent -> 3. Pleasure-> 4. Misapprehension -> 5. Self -> 6. Underlying tendencies to views -> 7. Delight (Nandi).

After this, Nandi -> Cetana (taking such delightful perception as mine) -> Delusion (Moha). We now have 'lust for the material' (rūparāga).

- Tendency to lust lies latent in pleasurable feeling. **In other words, there is conceit 'I am' (asmimāna) in volitional formations (sankhāra).** So there is no Nibbana for him when there is asmimāna. There is nibbana when there is cessation of volitional formations (sankhāra).

Not restraint of the sense faculties (Indriyaasaṃvara) ->  
Covetousness(abhijjhā) → ill will (Byāpāda) → **Envy(Issā)**

Not restraint of the  
sense faculties -6.3  
(Indriyaasaṃvaro)

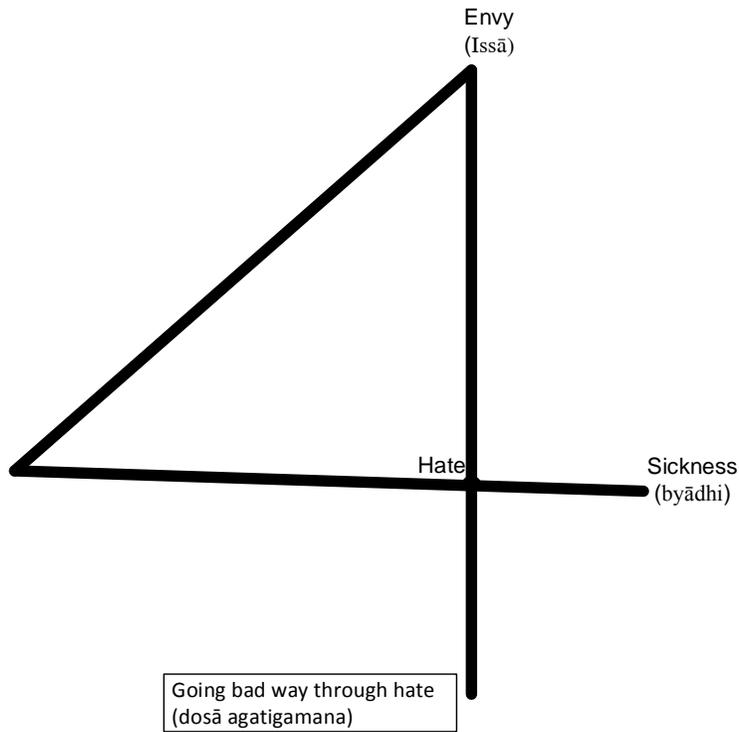


Covetousness(abhijjhā) → ill will (Byāpāda) →  
Envy(Issā) → Wrong view ->**Sickness (byādhi)**  
We now have **Hate** ( Refer: Sammavaca diagram)

One look at another person when one is envious. So Envy(Issā) - > Not restraint of the sense faculties (Indriyaasaṃvara)  
So we now have

- Not restraint of the sense faculties (Indriyaasaṃvara) <--> Envy(Issā)

Not restraint of the sense faculties -6.3 (Indriyaasaṃvaro)



One would not envy (Issā) if he is endowed with concentration due to investigation (vīmaṃsāsamādhi) knowing that envy (Issā) is conditioned by contact ( phassa)

Concentration founded on desire (chandasamādhi)

Concentration due to effort (Vīriyasamādhi)

One would control sense faculties if he is endowed with concentration founded on desire (chandasamādhi)

One would not get sick if he is endowed with concentration due to effort (Vīriyasamādhi)

Concentration due to mind (cittasamādhi)

One would not hate if he is endowed with concentration due to mind (cittasamādhi)

- D. Perception of light, the perception of daytime ... (ālokasaññā suggahitā hoti divāsaññā svādhiṭṭhitā).
- Use perception of light for not having sloth and torpor (thinamiddha)
  - Having seen the arising phenomena of doubt(vicikiccha) – volitional formations (sankhāra), one would not take anything apart from Nibbāna as mine.
  - Think all in slide 5.

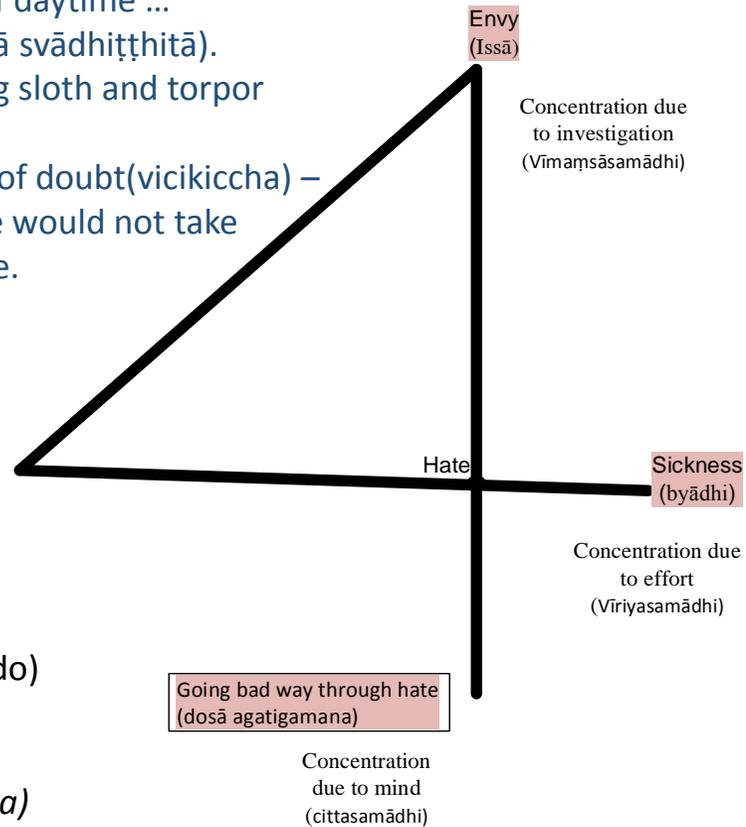
Not restraint of the sense faculties -6.3 (Indriyaasaṃvaro)

Concentration founded on desire (chandasaṃādhi)

2) Desire overly active (atippaggahito chando)

- *Restlessness (uddhacca) -> Sadness (domanassa) ( Bojjanga slides 3, 4)*
- *Conceit (mana) -> lack of faith ( asaddha)*
- Use chandasamādhi here to control sense faculties so that we will not have covetousness (abhijjā) for the result of sick perceptions.

- B. What is below is the same as what is above, what is above is the same as what is below. (yathā adho tathā uddhaṃ, yathā uddhaṃ tathā adho)
- Reflects on this very body, from the soles of the feet on up ... (Asubha bhavana) (think 1 in slide 5)



- 4) Desire outwardly scattered (bahiddhā vikkhitto chando)
- There is conceit 'I am' (asmimāna) in volitional formations (sankhāra)
  - Sankhāra includes right concentration (Sammāsamādhi)
  - Use concentration due to investigation(vīmaṃsāsamādhi) here not take formations (sankhāra -> sankhāra ) as mine.

1) Desire overly sluggish (atīlīno chando)

- Use effort (virīya) here not to have 'form contact (rupa phassa) creating indolence(kosajja)'
- A) *As before, so after; as after, so before.*
- Do not add things to the perception via 'underlying tendencies to greed for sensual-desires (kāmarāgānusaya)' ( think 2 in slide 5)

3) Desire inwardly restricted (ajjhattaṃ saṃkhitto chando)

- This occurred by regarding sick (midda) perception as mine. Use concentration due to mind (cittasamādhi) here not take mind formations ( citta sankhara) as mine.
- C. *Dwell by night as by day, and by day as by night (yathā divā tathā rattiṃ, yathā rattiṃ tathā divā )*
- One should know that dependent origination(DO) is valid all the time (past, future and present) – Think about 3 and 5 in slide 5. The pleasurable feeling and the mind formations ( citta sankhara) generate DO.