Iddhi
Four bases of power

My immense gratitude to the great Noble council of Akanitta brahma realm
9/01/2013
To reach fourth jhāna

Bojjhanga – Seven factors of enlightenment

Noble Eightfold Path

Piti Rapture
Piti Rapture
Suka Pleasure
upekkhā equanimity
One must have metta to have citta samadhi (Concentration due to mind).

I am happy to give up sensual desire for chanda samadhi.

Respect (Garukatvā)

Chanda Desire

1. víriya Effort

Vīmaṃsā Investigation

vīriya Effort

Citta Mind
In order to maintain citta samādhi, we should not have things that are closely connected to hate.
If I concentrate cognizance (Cittam 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 samādhi (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) abhiṣaṅkhāraṇa – saṅkhāraṇa – saṅkhāraṇa – volitional formations - clinging to the product

Acquisition of individuality
Attabhāvapaṭilābha
*Birth*

The best product we make

Self-theory clinging (attavāḍupādāna)
*Product*

Citta Sankhara
Mental formations
Characteristic of taint of existence (bhavāsavassā lakkhana)

1) Pathana – aspiration – good product
2) ganthana – ties – Body tie of ill-will here via stinginess for gain
3) abhisāṅkhārakāyasaṅkhāraṇaṁ – 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.

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.
Physical nutriment (Kabāḷīkārāhāro)

Perception of beauty (subhasaṅñā)

I - making (ahiṃkāra)

Mental volition as nutriment (Manoṣaṅcetanāhāro)

My-making (mamiṃkāra)

Conceit (Māna)

Conceit says "What became 'Suba' is good"

Going a bad way through fear (bhaya agatigamana)

Perception of self (attasaṅñā)

Consciousness as nutriment (Viṭṭhaṇāhāro)

Perception of permanence (niccasaṅñā)

Self-theory clinging (attavādapādāna)
This diagram was constructed under the guidance of the Arahat Great Brahma Sahampati for whom I am so grateful. 4/10/2012

From Avijjāsutta

Evamedevam kho, bhikkhave, asappurissāsamansevo paripūra asaadhammassavanam paripūre, asaadhammassavanam paripūram asaadhamiyam paripūre, assaadhamiyam paripūram ayisonmanasikāram paripūre, ayisonmanasikāro paripūro asatāsampaññān api paripūre, asatāsampaññānam paripūram indriyaasamvaram paripūre, indriyaasamvaro paripūro ti ti ducchanti paripūre, ti ti ducchanti paripūro paticca nivaranam paripūre, paticca nivaranā paripūro avijjām paripūre; evameva avijjā ahito hoti, evanco paripūre

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