

## Notes on View, Dependent Arising, and Cessation/Fruition

I have been asked and encouraged to teach. My teacher has confirmed and validated my attainment and joyfully asked me to teach, without reservation. In fact, he specifically encouraged me to start a community of sorts, starting small, obviously. I hope to spend the next few years gaining deep retreat experience, meditating as much as possible, and continuing to teach.

I am experienced in the 9 stages of calm abiding, jhanas, and cessation. I am familiar with Culadasa's 10 stages, luminous jhanas, lite jhanas, the four stages of awakening, and many other meditative states and practice modalities. I am familiar with yoga and Zhan Zhuang, and the practices I use have always chosen me it seems. I am well versed in open-awareness-objectless samatha practice. As such I have something I feel to offer to the world. I see hurting people and I know what worked for me to stop my suffering. I also happen to have a unique story and have suffered lots of difficult life experiences and trauma, which have played into the path in unexpected ways. I have been in relationships and single, married, in a variety of contexts and achieved the lower stages of awakening in the midst of married life. Now, my natural inclination is toward the dharma- toward sharing what I know and helping others. But I mostly want to make my life about helping people awaken to their own goodness. I want to help the world become a better place. I love people, teaching, and meditating. And I have new meditative tech in my mind that I want to share with the world. It's all seemingly happening on it's own and it's exciting, there is a sense of urgency to get this knowledge out there, to find a residential teaching position of sorts, etc.

One sit dharma talk: <these are selected examples of *some* basic phenomenological aspects of cessation, mental states adjacent thereof, not intended to be a thorough treatment but an overview>

The right way to attain cessation is to have the right intention for cessation. The mind must take Nibanna as the object and in order to do that, it must be *convinced* to take Nibanna as the object. The mind will try anything besides Nibanna because Nibanna is equated with death. The mind thinks it cannot exist without a subject-object relationship to sensations. When subject and object merge or collapse, there is no basis for the mind, sense of self, or any kind of normal perception the way we understand it to be. Before Supramundane states, we don't recognize the power of the mind. But as supramundane states are attained, the mind learns that it has the power

to craft and fabricate experiences and while experiences are usually trusted as reality, there are sometimes illusions of perception which point the fabrication activities of the mind.

During Nibanna consciousness there is no subject or object. For the mind to move forward through fabricating activities there has to be an *intention* in the mind. There are two ways to think about cessation and how intention is related to cessation. When an object hits the sense door, (contact) there is a feeling, pleasant/unpleasant *evaluation* and usually craving, aversion, or ignorance arise, an intention conditions further craving and clinging to the same mental constructs in previous moments and so on. This continual play of dependently arising objects is what we experience as normal perception. At their basic nature these mental states are not inherently bad, it's just one way of looking at experience to see dependent arising, But the first tastes we get of Supramundane States, we can start to see how perception is in the mind and doesn't actually reflect something inherent about objective reality. This is a simple key point. We can see that in states of deep meditation, bodily pains can seem to be insulated behind some barrier or they just take on a different flavor. The craving links in the chain decrease, and the resultant clinging is reduced, and the actual perception of the object leaves conscious awareness. This is consider to be a pretty advanced meditation phenomena, but this crowd is quite the talented advanced group.

The thing we're going for here is the Death of the continuous permanent sense of self. Death of all constructs. Death of subject/object duality. Death of the I am. In order to get there your mind will first remove one level of fabrication. States of formlessness have removed a level of mind that perceives the body, because awareness is tuned in such a way to expand into the experience of interest. In conventional consciousness, the mind takes objects of the world as objects due to a selection process that is guided by *intention*.

In all these states the mind is moving toward more peaceful experience. There is some intuitive knowledge that perception itself is faulty somehow. What happens for me, there are lots of variations, but there will be sudden moments which are missed conformity knowledges. You are in a subtle state, and any object that hits the sense doors, it comes with a chain of fabrication. You get these moments where there is a collapse that starts to happen- very quick, but there is a reservation in the mind preventing cessation and fabrication suddenly increases in that split second. You viscerally feel this as some kind of fundamental perceptual process. Then, after that synchs up, there is an object, craving is truly zero, and in that moment of zero craving (i.e. perfected,

authentic, effortless, forgetful, in the moment, equanimity with all factors of awakening present—that’s when the 3 doors phenomena can be seen. It’s often in the split second before cessation, you move beyond objects and the object perceived is the characteristics themselves. It’s hard to see because it’s quick and it’s authentic and forgetful and in the moment, and like walking into a glass door that you thought was open. Kind of sneaks up on you. It sounds paradoxical because for something to sneak up on you kind of aren’t in control of anything, it just hits you when you’re least expecting it. There is a knowing faculty of mind that does this and that’s why it can seem like it comes out of the corner of perception or catches you by surprise. Cessation hits the moment you forget about the last moment and the next moment. Develop forgetfulness of past and future- bring more mind to the immediate. Then with this clear perception, no craving, conditional reality collapses, and you get cessation.

To encourage the type of mental state that leads to cessation, I’m working on the induction of that state, but it is a type of deep surrender – like experience, but once your mind has this experience enough you can do it on demand. I have a template for that state in my mind and I can go into that, and just basically know cessation will happen. But that’s a skill developed over time and with lots of repetition. It has dependent origination at its basis. It feels like “fearless acceptance” Imagine how you would feel if your biggest aspirations were crushed. Big aspirations of success and happiness and joy, and all that was definitely, cleanly crushed to pieces. There was a portion of that aspiration that was pure dukkha, driving you forward endlessly toward an imagined future where everything would fall into place. And then, it’s crushed. There is this thing you can notice if you’ve ever suffered – it’s like when you are really having a hard time and your body hurts and you’re sick and nauseous and you have dreadful scenarios going through your mind and you just give up resisting what’s happening. You *give up the clinging and fear*, because you can’t take the suffering anymore. ***You’d rather die*** than to feel this way – and then.. ... It’s a momentary sense of “I don’t mind what happens” but at a deep, deep level. This is called “conformity knowledge” – no objects elicit craving or clinging – and it’s precisely due to wisdom- for once the mind does not react to an object with one of the three poisons- and perception as we know it collapses. It is possible to get the direct experience that craving is a link in a chain of mental events that make up perception, and without craving, there is only Nibanna. This is quite clear around cessation. This moment can last a couple seconds it seems, where, depending on the door, and what the sense contact was doing usually has something directly paradoxical about it –

one time I had a fruition with my eyes open standing in a Zhan Zhuang posture, I was gazing at a ball in my field of vision and conformity knowledge was seeing this ball go from two (eyes defocused) to 1 (eyes focused) and then it spit me back out. I think it was no self but there was a 2/1 thing.

You may experience weird phenomena like that before a fruition- often there is a sense of clearly perceived confusion and that comes right before cessation in the split-second instance confusion is a non-self door indicator, for example. Because confusion implies something specific about the relation between the mind and objects – there is confusion when the mind has moved beyond objects of the senses and can take it's own qualities as an object (metacognitive awareness) This is almost always good- when mental states are clearly perceived the content often is lost, or not registered. The way one can tell if it was an experience of the doors is if there was either something visceral (pulled into something) or paradoxical (confusion, with a later crystal-clear memory of it and the paradox, without the content. These pure door experiences are so distinct because they involve taking fundamental building blocks of perception as objects (the 3 characteristics). You experience them viscerally or with more fundamental notions because they are a clear perception of the basic elements of consciousness. More to come!

Yours in the Dharma,

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