

Date: 10/11/2023

Name: Adhimokka

The Noble Council of Akanitta Brahma Realm was remembered with faith.

Recalling decisions (adhimokka) as in Amurthaya 11 meditation on 03/11/2023, that adhimokka should be taken as the third round. Here, decision to make volitional formations (Sanskāra adhimokkha) as the first round, decision regarding feeling (Vedana Adhimokka) as the second round, etc. should not be taken. Why is this being said? Dependently arisen (paṭiccasamuppanna) is not due to decisions (adhimokka). Dependently arisen (paṭiccasamuppanna) leads to decisions (adhimokka), that's why.

03/11/2023 Meditation was written to be fair to everyone. The thinking of those in the sensual realm (kāma-loka) and those of Form realm (rūpa-loka) is in the direction from misapprehension (paramasa) to consciousness. Whereas the thinking of those of the formless realm (ārūpa-loka), is from consciousness to misapprehension (paramasa), they think that the seventh absorption (jhana) exists and decision regarding feeling (Vedana Adhimokka) has occurred.

Decision to make volitional formations (Sanskāra adhimokkha) happens with ignorance that you can build a house, win a game, etc. Decision regarding consciousness (viññāṇa adhimokkha) has the decision that once the house is built, it will last. We give a diagram so you can understand decision regarding perception (sañña adhimokka). See the first diagram.

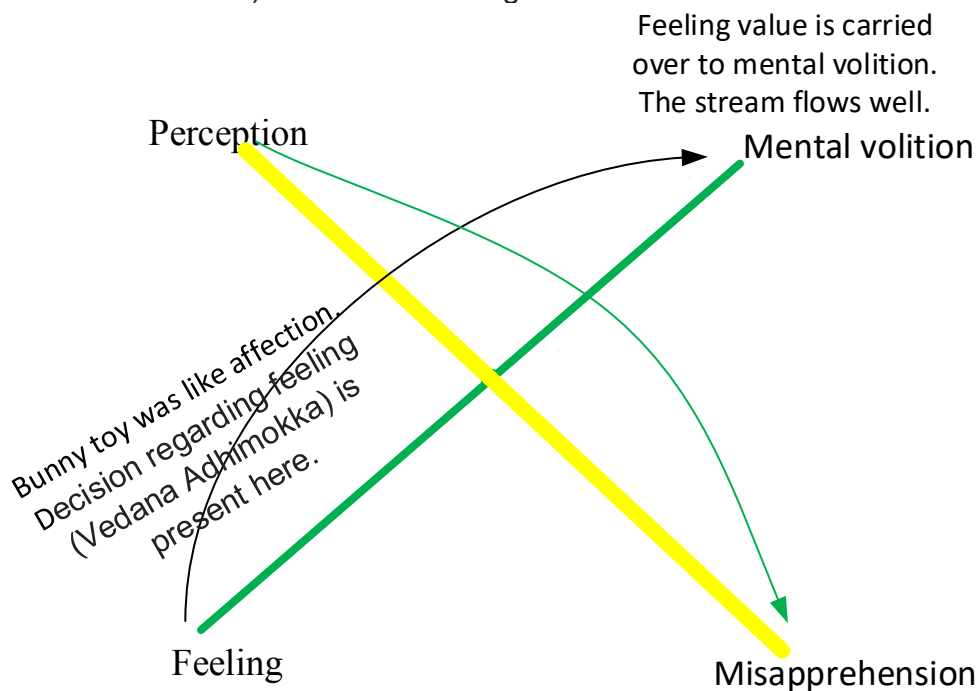


Diagram 1

It shows a green line from feeling to mental volition (cetana) and there is a black curved arrow with "Bunny toy was like affection. Decision regarding feeling (Vedana Adhimokka) is present here" is written on it.

Here, the ideas associated with feeling (vedana dhamma) that exists with “bunny toy was like affection” should not be exceeded. In other words, it is also accepted as necessary. The ideas associated with feeling that exists later should not be exceeded. Having thought like this, the decision was taken to separate from the bunny. He longs for neither — this world, the next (nāsīsatī lokamimam parañca) is not happening. In other words, not seeking existence in this world or the next world is not happening.

If there are any perceptions that lead to carrying feeling value to mental volition (cetana), and any views resulting from them are sufficient to form consciousness, the consciousness will determine them as pleasure, and decision regarding feeling (Vedana Adhimokka) occurs.

- From 4.4 to 5.4- decision regarding consciousness (viññāṇa adhimokkha). It is written in red.
- 5.4, decision regarding feeling (Vedana Adhimokka). It is written in green.
- 6.4, decision regarding perception (sañña adhimokka). Let us write this in yellow.

Think of it as a traffic light. Use the second diagram.

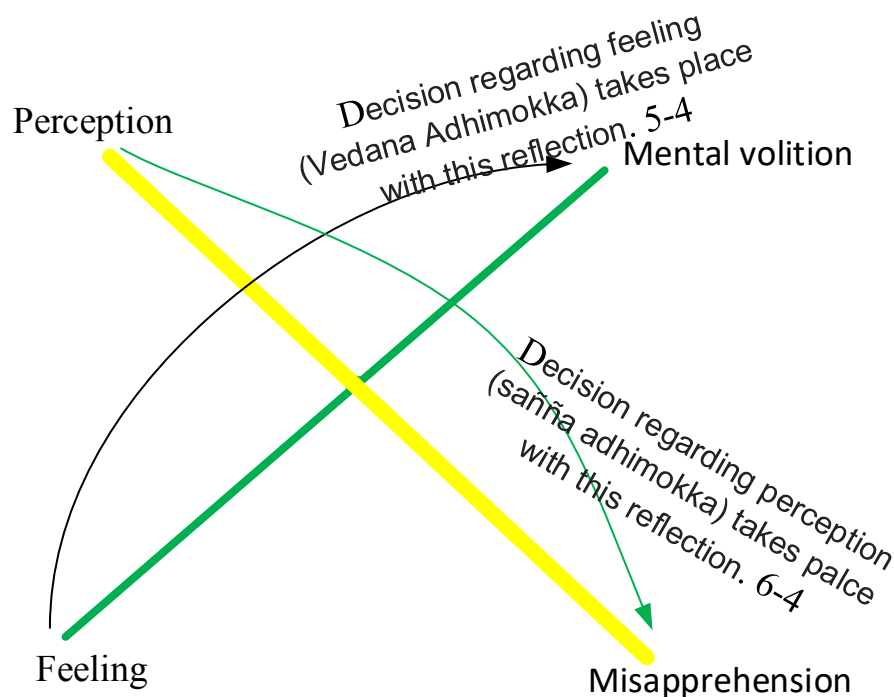
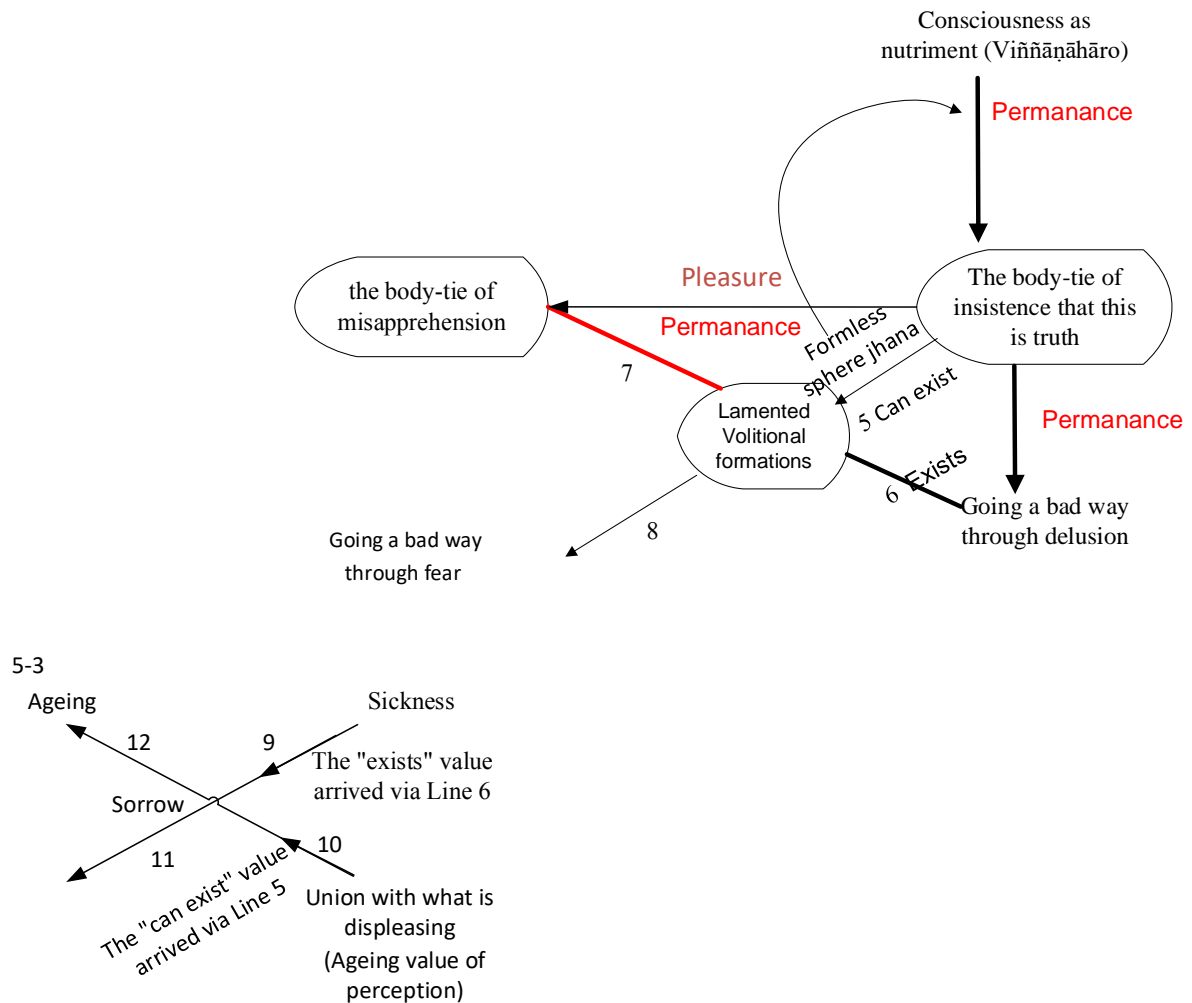


Diagram 2

It shows when feeling is reflected around the perception – misapprehension line decision regarding feeling (Vedana Adhimokka) takes place. It is marked as 5.4 at mental volition (cetana).

When perception (sanna) is reflected around the feeling - mental volition line, decision regarding perception (sañña adhimokka) takes place. It is marked as 6.4 at misapprehension.

Here 29/04/2022 vinnāṇa adhimokkha meditation diagram helps.



In the above diagram, (i) ageing phenomena of perception, with embedded wrong view of "can exist", flows through via line 5 and it reaches "union with what is displeasing" first. (ii) In the meantime, "exists", the wrong view flows through via line 6 and it reaches sorrow from sickness (*1). After comparing these two values, if there is a feeling that the stream of consciousness will last, then there will be decision regarding consciousness (viññāṇa adhimokkha)

(*1) The idea 'exists' became firm by the identity view (sakkaya ditti). Stinginess regarding doctrine (dhammacchariya)- (prospects, can last from this method), leads to its confirmation.

What is stopped by the red traffic light? Thinking. The stream of consciousness flows and hence think that no further evaluation is required. That means stopping the upper stream and allowing for the stream to flow at sorrow (soka). Think of it as having taken food (*2), no longer eating.

That was the meditation.

So, to add to this further,

1 Stopping by the red light - The way that the perception is not being felt in the instances of cessation and cessation attainment (nirodha and nirodha samapatti), the same way the perception is stopped.

2 Breathing is stopped in the fourth absorption (jhana) and beyond, but the nose is connected with the air, in the same way, if there is any decision on the perception and feeling values, the lower stream flows at the sorrow, and the stoppage of the upper stream can be understood.

3 During the meditation fourth absorption happened when remembering the stopping of the upper stream. After a while, the rapture flowed. Yellow light started. This was rapture associated with the first and second absorption. After that there was pleasure. This was pleasure associated with the third absorption. After that there was red light, and the attainment of fourth absorption. This transition took place several times.

4 At the conclusion of the meditation when passing the merits, the mind made body was felt as big. A yellow light appeared with it. That means preparing for the stream. Why is it so? because of the perception that it is bigger. Thinking like that, the red light appeared again. The upper stream stopped. This process happened twice. That was when I thought of remembering it.

That was the meditation I did.

[[Footnotes added during discussion]]

(*2) That means, form (rūpa), feeling (vedana), perception (sañña)

[[[Notes added during discussion]]]

Four more things can be said about this meditation.

1 - Remembering the types of clinging (upadana) mentioned in the 11/08/2023 Amurthaya 3 meditation, it was realized that it is very inappropriate to go to a funeral house and make up one's mind. That is, having reached 6.4 from 5.4, death of feeling, making the stream flow from taint of ignorance to taint of sensual desire, the person strongly takes the future existence. This will cause virtue and duty clinging resulting in decision regarding feeling (Vedana Adhimokka). Telling that person that the same thing will happen to you is more appropriate. That is why, the Tathagatas do not visit funeral house. Because society thinks differently.

2 – Further, with the understanding of this doctrine, looking at the Council with gratitude, I understood why the Tathagata looked at the Bo tree without blinking an eye. That is expressing gratitude to all those who helped.

3 - Recalling self-theory clinging (Attavadu Upadana), Budu piyawaru mentioned that both the birth and death are because of self-theory clinging.

4 - If there are perceptions that lead feeling value being taken to mental volition (cetana), and the views formed by such perceptions are adequate to form consciousness, then the consciousness determines them as pleasure causing decision regarding feeling (Vedana Adhimokka). As decision regarding feeling (Vedana Adhimokka) occurs first, it is understood that the decision regarding feeling (Vedana Adhimokka) occurs first at the time of pleasure. At 6.4, where perception enters the body-tie of misapprehension (paramasa), although there is unhappiness of the assistant (perception), here too, the decision regarding feeling (Vedana Adhimokka) occurs again after the decision regarding perception (sañña adhimokka). In it, consciousness determines that it is suffering. The instance it determines neither pain nor pleasure happens at 4.4 itself.

This was what was there to be added.