

Date: 03/11/2023

Name: Amurthya 11

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

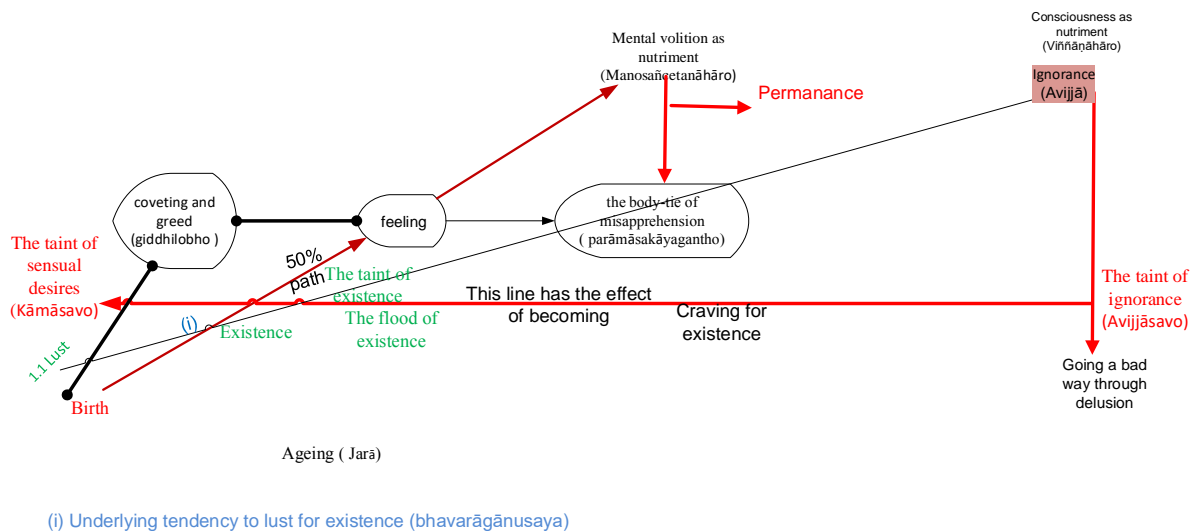
I repeated the Amurthya 10 meditation of 27/10/2023.

“With ignorance as condition, volitional formations” (Avijjāpaccayā Sankārā), with this “decision to make volitional formations” (sanskāra adhimokkha) occurs. In the Nibbana meditation of 15/04/2022, we have learned that, if a view is formed and if that view is nourished and stable enough to travel to consciousness (viññana), then the decision to make volitional formations” (Sanskāra adhimokkha) takes place. “With volitional formations as condition, consciousness” (saṅkhārapaccayā viññāṇaṃ) occurs with this, and the clockwise rotation of the oscillation diagram takes place.

If there is any consciousness, thereby the link in the dependent origination, “with consciousness as condition name and form” (viññāṇapaccayā nāmarūpaṃ) becomes active here. Anti-clockwise rotation of the oscillation diagram takes place and afterwards the trident diagram rotates anti-clockwise.

In the Amurthya 5 meditation of 25/08/2023, we have discussed that if, with the effect of reversing of perception of permanency delight enters misapprehension, and the trident diagram rotating anti-clockwise by barb of views, and mental volition grasping the “feeling value”, then perception is confirmed. This confirmation has taken place after “feeling value” arriving at “mental volition”, and it should be understood that this is after 4.4. The link in the dependent origination, “with consciousness as condition, name and form” (viññāṇapaccayā nāmarūpaṃ) should be active here. For this, there should be “spinning due to doubt” (kathaṃkathāsalla). Perception is confirmed, spinning occurs from “barb of sorrow”, after 4.4 the idea of ‘exists’ becomes firm from past” identity view”. The prospect of “can exist” (*1) due to “stinginess regarding doctrine” leads to the stability of this. After comparing these two values, “exist”, “can exist”, and if there are feelings that the stream of consciousness “exits”, then “decision regarding consciousness” (viññāṇa adhimokkha) takes place. This is from 4.4 to 5.4. 4.4 first, then 5.4 and after that 6.4. Then again, for the purpose of “plans” (sankappa), the path of 50% to join this, going from “taint of ignorance” (avijjāsava) to “taint of sensual desire” (kāmasava) takes place.

Budu Piya said this is after 6.4. This is to approve that rotating like this is good and pleasurable. If there are feelings of pleasure, then strongly holding to future existence takes place. Thereby “virtue-and-duty clinging” (sīlabbatupādāna), is constructed. (*2). The Punarbhava diagram of 27/10/2023, Amurthaya 10 meditation is to be used here.



Here, if there is a flow from “taint of ignorance” (avijjāsava) to “taint of sensual desire” (kāmāsava), then it is nourished by “virtue-and-duty clinging” (sīlabbatupādāna). Thus, “taint of views” (diṭṭhāsava) being first, then from “taint of ignorance” (avijjāsava) to “taint of sensual desire” (kāmāsava) happens second, the “cone” formed by form, feeling and mental volition rotates anti-clockwise and the form travels up to mental volition.

Contemplating on stick 1 and stick 2 on page 3 of the “six sense spheres” (ayatana) diagrams, if perception is reflected on the “feeling” (vedanā) to “mental volition” (cetanā) line, then that perception will be misapprehended. This will lead to clinging to “virtue and observances” (sīlabbata). Here “decision regarding perception” (saññā adhimokkha) has taken place. This is stable. (*3) If feeling is not reflected on the line from perception to misapprehension, the loss of “mental volition” (cetanā) values can take place. If reflected, then “decision regarding feeling” (vedanā adhimokkha) takes place. (*4). Here “decision regarding feeling” (vedanā adhimokkha) has happened before “decision regarding perception” (saññā adhimokkha). (*5)

In here, I spent some time, keeping still, looking at the “underlying tendency to greed for sensual desire” (kāmarāgānusaya) line with perception and volitional formations at the two ends. The right side of my head and after that the left side too were opened. For all of these to disappear, making of all decisions (adhimokkha) should stop. How is that? I remembered that it is- “with the tranquilizing of all volitional formations, with the stopping of perception” (Sabbasaṅkhārasamathā, saññānaṃ uparodhanā).

This is the meditation I did.

[[footnotes added after the discussion]]

(*1) that means prospects, can exist in this way.

(*2) if I am to add a little more here; - taint of ignorance, taint of sensual desire happening in this way is to console the mind, spinning with barb of sorrow, at 5.3 aging phenomena of perception has occurred. At 5.4 death of the “pleasurable feeling” has occurred. This should be understood as how someone comes to a funeral house and console one’s mind. Furthermore, Budu Piya said, recalling of the two door bars is an opportunity to attain Nibbana.

(*3) though, the meaning “consolidated” is here, it should not be taken as paricitā in Pali. It has a meaning of “consolidated”, but it is not the consolidated (paricitā) given in spiritual power (iddhi). These are not “iddhi”. I only explained the word “stable” a little, as it appears here.

(*4) if I am to add a little more here; the “adhimokkha” meditation on 10/11/2023 gave yesterday, we have analysed this comparing it to a set of traffic lights. There, red corresponds to “decision regarding consciousness” (viññāṇa-adhimokkha), green corresponds to “decision regarding feeling” (vedanā-adhimokkha) and yellow corresponds to “decision regarding perception” (saññā-adhimokkha).

* (5) If I am to explain a little more with an example; - it is as if in an office, a man after he has done a job, others, meaning the “boss called consciousness”, approves that work, then that man is misguided into thinking he is good. That way it can be seen “decision regarding feeling” (vedanā-adhimokkha) has taken place before “decision regarding perception” (saññā-adhimokkha).

[[[notes added after the discussion]]]

So, in here I have briefly talked about the traffic light. If the light is yellow, which means “decision regarding perception (saññā adhimokkha)” occurs, then in what direction does the stream flow?

Here we have, spinning due to “barb of sorrow” (sokasalla) and spinning due to “barb of doubt” (kathaṃkathāsalla), activation of the link “with consciousness as condition, name-and-form” (viññāṇapaccayā nāmarūpaṃ), “going a bad way through fear” to “mental volition”, being active in an upward direction, all together allowing the flow to go down the same path. At this point the stream flows down from where you feel the wedge. Here the block “self” (atta) is confirmed. Deposition of these values in plasma also occurs. Repairing and repaired well, controlling of the flow of plasma takes place. Depending on the path it travels, repair is going well. Budu Piya said, as a result you can cure about eighty sicknesses.

This is what I have to add.