

Date: 24/11/2023 Name: Amurthya 12

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

I repeated the 08/09/2023 Amurthya 7 meditation. With ignorance as condition volitional formations (Avijjāpaccayā saṅkhārā), with volitional formations as condition consciousness (saṅkhārapaccayā viññāṇaṃ). Oscillation diagram rotates clockwise. With consciousness as condition name-and-form (viññāṇapaccayā nāmarūpaṃ), oscillation diagram rotates anticlockwise. By recollecting this, mind stops.

Then recollected the instance where the Trident diagram rotates anticlockwise with “barb of views” (diṭṭhisalla).

Thereafter, contemplated on the three facts understood at round 6 step 4 (6.4).

1. Perception is confirmed.
2. Taint of existence (bavāsava) is not only present as a post perception, but it has become firm.
3. Going from taint of ignorance (avijjāsava) to taint of sensual desire (kā mā sava) has begun.

Interaction of the above three doctrines results in loss of health and becoming sick. When recollecting this also the mind stops.

Thereafter I recalled the driving force diagrams. Here at 6.4, consider the cone consisting of form (rūpa), “coveting and greed” (giddhilobho) and birth (jāti) as a wheel with the hub of the wheel being “coveting and greed”. Similarly, consider the cone consisting of “coveting and greed” (giddhilobho), “mental volition” (cetanā) and “going a bad way through fear” (bhayāgati) as a wheel with its hub of the wheel being “body-tie-of-misapprehension” (parāmāsakāyagantho).

This tricycle diagram will be given. Refer to Diagram 1. There is another wheel at the front of this tricycle. Consider this front wheel as consciousness (viññana). These two rear wheels rotate independently, there's no coupling. For example, when it is 6.4, the wheel

on the left side has started spinning while the wheel on the right side also spinning. Here marked at 7.4 is where the value of form (rūpa) has arrived at mental volition (cetanā).

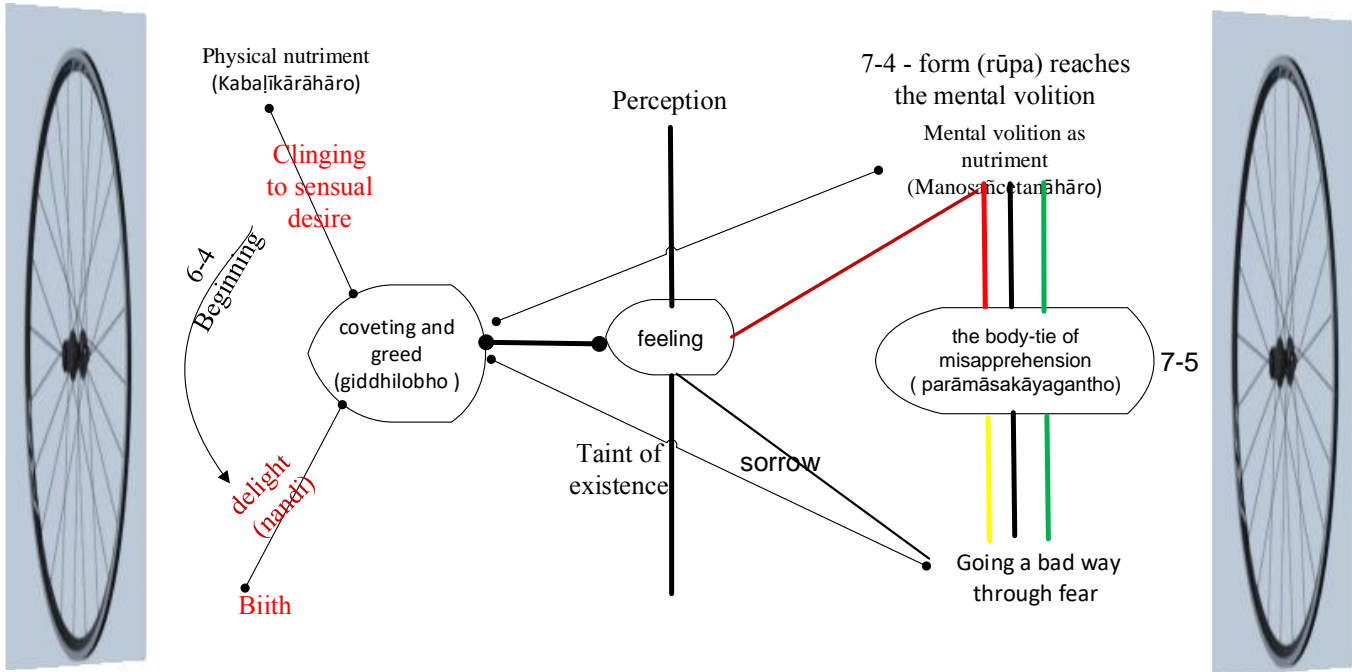


Diagram 1

After 7.2, the notion that "I exist" has become firm, consider this scenario as an arrow being struck through the two rear wheels then being stuck between them. Refer to Diagram 2.

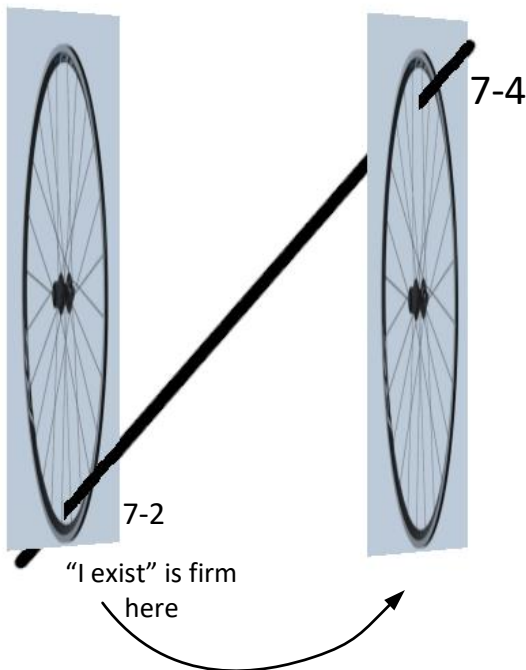


Diagram 2

This is like the direction at which the tricycle was heading has now being deviated by a new “form” (rūpa). Here the taint of existence (bhavāsava) is well understood. It is like the person on the tricycle. The two rear wheels rotating independently, he or she would connect only if travelling to another destination or new existence. How so? The shaft, that is the right side of the arrow is rotated down from 7.4 to 7.6 and the left side of the arrow is carrying upwards to the “form” (rūpa) with the support of the “underlying tendency to views” (ditthānusaya) aiming the new form.

The “underlying tendency to greed for sensual desire” (kāmarāgānusaya) is used for this, it acts as a lever to support this movement. It raises the mind from evil doctrines, and it points out that the “volitional formations” (sanskāra) required to accomplish this task are killing, stealing and sexual misconduct.

This was the meditation I did.

[[[Notes added at the end of the discussion]]]

To add a little more to this

- i. With ignorance as condition volitional formations (Avijjāpaccayā saṅkhārā). With this, there arises “decision to make volitional formations” (Sanskāra adhimokkha). If a certain view (ditthi) is formed, through which the view (ditthi) is nourished and stable enough to travel to consciousness (viññana), then the decision to make volitional formations” (Sanskāra adhimokkha) takes place. With recollection of this, mind stops. This is how the mind stops during the first part of the meditation.
- ii. Contemplating the moment when the arrow is stuck, there was a very pleasurable nature, even with the flesh below the ears. When remembering this diagram, it happened again. I asked the Great Arahant, why so? He answered, it is due to “volitional formations” (sanskāra) not entering the misapprehension (parāmāsa) as permanent, feeling (vedanā) not entering the misapprehension (parāmāsa) as pleasurable and the understanding that there is only spinning.

I continued to investigate 7.2. There is 18/03/2014 Kāmaya meditation. There, it has desire (chanda), lust (rāga) and the round numbers have been given in it. The “thirst” (pipāso) at 7.2. While observing this, I asked Great Arahant, at which round does “barb of lust” (rāga salla) occur. The Great Arahant replied it is at 7.2. In the future, we will show that there is also a flow from “taint of sensual desires” (kāmāsava) to “taint of ignorance” (avijjāsava) here. So, it becomes apparent that there are many facts taking place at that point. That is all to be added here.