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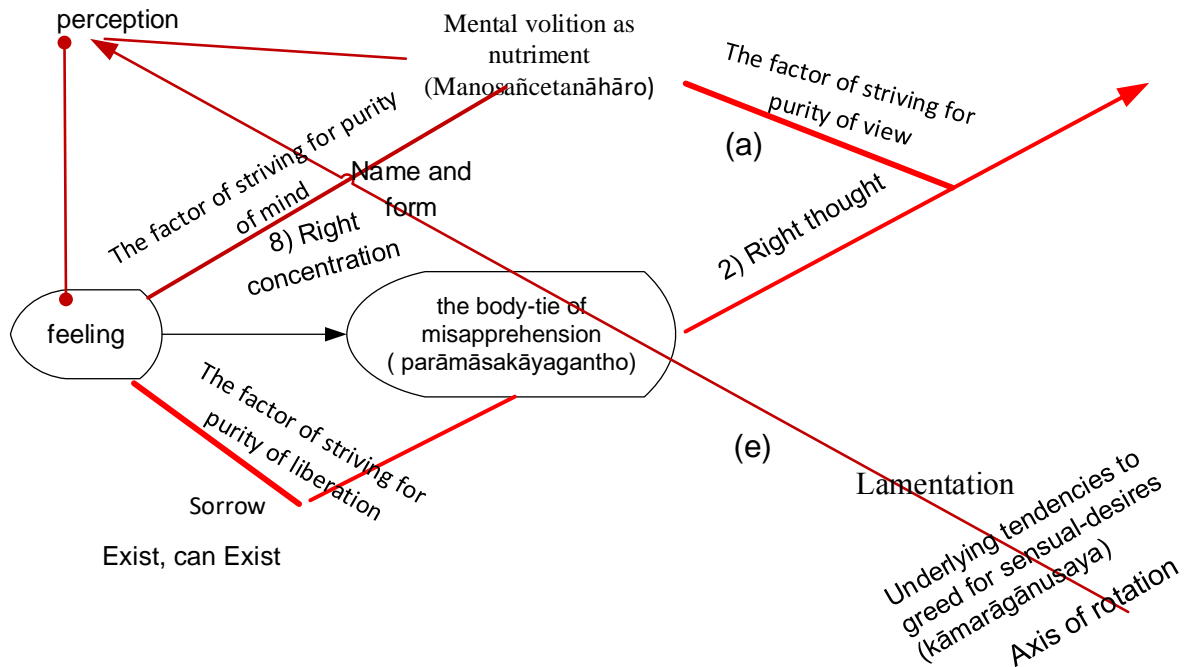
I recalled the great arahants of the Noble council of Akanitta with faith.

I again carried out the 23/06/2023 Nibbana meditation. Thinking of grandma donating the towels, if there is any gratification because of form, showing that it is not there, seemingly by pointing the finger at the form that is continuously decaying, the delight will subside. At this point, the concentration due to desire (chandha samadhi) written on the left side will become active. Volitional formations say that “perception is pleasurable” by means of greed, hate and delusion. After removing volitional formations, greed, hate and delusion cannot say that. The real nature is known. Why is so? I recalled the dhamma which says after removing the gratification from something, it has no value. That is, I recalled that, removing volitional formations, thereby removing gratification, thereby loss of value. Because there is no value, there cannot be greed, there cannot be hate, there cannot be delusion. I contemplated here, because of the mouse bought from Amazon not coming on the date mentioned, removal of the volitional formations of buying the mouse from Amazon, and removal of the gratification that those people are doing that business well, and thereby, the loss of the value given to that institute and therefore we cannot be greedy, hateful and delusional due to gain.

Effort removes new volitional formations. At this point, the spiritual power due to effort (viriya iddhipāda) becomes steady. There is no spinning of the hub. Here, what are the new volitional formations? Having removed volitional formations like killing through concentration due to desire (chandha Samādhi), where the mind has settled upon formless-sphere concentrations (arūpa jhāna), a liking to stay there will occur. Here, if the spiritual power due to effort (viriya iddhipāda) is used for the removal of the volitional formations that give birth to those formless-sphere concentrations, that steadiness happens. If the spiritual power due to effort (viriya iddhipāda) becomes steady in this way, there is no coming to the 50% path from the taint of ignorance (avijjāsava) to the taint of sensual desire (kāmāsava). I recalled that the concentration due to desire (chandha Samādhi) written on the left side is very strong here.

Here, the line from mental volition (cetanā) to the faculty of life (jīvitindriya), the line on which we have marked effort, let us write as (a). The (e) part: from lamentation (parideva) to misapprehension (parāmāsa). (a) and (e) are parallel lines. Here, with the loss of (a), the loss of (e) happens. That is, if the factor of

striving for purity of view (diṭṭhipārisuddhipadhāniyaṅga) brings about the removal of (a) and (e) dhamma, the factor of striving for purity of liberation (vimuttiṭṭhipārisuddhipadhāniyaṅga) will become steady. It will stay unmoving. Here, I saw the trident with sorrow, feeling, perception, mental volition, and faculty of life. We will give that diagram.



This trident spins around the underlying tendency to greed for sensual-desire (kāmarāgānusaya) line. If the striving for purity of liberation (vimuttiṭṭhipārisuddhipadhāniyaṅga) is steady as described above then the trident with sorrow, feeling, perception, mental volition, and faculty of life will not rotate due to any idea and we have Nibbana as object and only Nibbana as goal. This is the deathless (amurthya).

This was the meditation I did.

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So if I were to add a little to this meditation, in that trident, feeling is one prong. Mental volition is another prong. Perception is the largest, lengthiest prong and it makes us go in samsara.

In doing this meditation, in recalling the above points, the spinning of anything around misapprehension (parāmāsa) stopped. Although the taintless nature is there, this is the taintless nature with the open eye. Afterward, just by recalling this, it happened again. Furthermore, in doing repair, in following the path of

the spiritual powers (iddhi), in recalling for what the repair is done, in directing the mind to the two volitional formations of either to give Dhamma or to receive it, by thinking that if one were to take gratification in those volitional formations, the spinning of the above oscillation and trident could happen, the spinning stopped.

With this, where misapprehension (parāmāsa) is located, there was a star. Although light was there, the middle (of the star) was empty. "Excellent," said Budhu-Piya. Afterward, just by recalling this, it happened again. In spreading compassion (karuna), everyone looked small.

That is what is there to add.