

Date: 04/08/2023 Name: Amurthya 2

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

I repeated the Amurthya meditation of 28/07/2023.

The doctrine (***dhamma***) mentioned in the Nibbana meditation of 21/07/2023; that is, if the values flowing through line 8 do not retire and an upward flow from “going a bad way through fear” to mental volition due to barb of views (diṭṭhisalla) occur, then the Oscillation Diagram will rotate anticlockwise. This occurs with the perception of “can exist”, due to feeling.

I recalled with the anti-clockwise rotation of the form, feeling, volition “cone” along the feeling to perception axis, form travels towards volition. Investigate this, first without retiring the values associated with line 8. It was understood that if there is an upward movement from “going bad way through fear” due to barb of views then it rotates the “trident diagram” anti-clockwise and with this rotation there is anti-clockwise rotation of form, feeling, mental volition “cone” along the feeling to perception axis and the form come towards mental volition. Here the Great Arahant Sahampathi Maha Brahma told us that feeling is lifted up and it is to be seen as above and perpendicular to the page and with this standing the anti-clockwise rotation of the form, feeling, volition “cone” along the feeling to perception axis, form travels towards volition. Here feeling has peaked.

In the meditation of 31/03/2018, we have looked at the “feeling-lust” curve. According to that curve we understand lust in feeling arise in round 6 step 6 and comes to peak in round 7 step 7. After the peak, cessation (death) occurs in round 8 step 2, which is connected to the path of 50%.

Here the path of 40% is special. In round 4 step 4 pleasure enters misapprehension. In round 5 step 5 we took this as “self”. In round 6 step 6 it becomes underlying tendency to views. This leads to lust for feeling. We have learned that delight occurs at round 7 step 7, and lust for feeling will peak.

In the investigation of the above doctrine, going from taint of ignorance to taint of views happens first. The link in the doctrine of dependent origination, with consciousness as condition name-and-form (viññāṇapaccayā nāmarūpaṃ) is active here. The anti-clockwise rotation of the oscillation diagram takes place here.

Here, the Trident diagram rotates anti-clockwise because of the spinning of barb of views. 40% path is found existing here. For the purpose of Plans (sankappa), the path of 50% to join this, taint of sensual desire from taint of ignorance takes place.

Thus, taint of views happens first, then from taint of ignorance to taint of sensual desire happens second. With this happening, the anti-clockwise rotation of the “cone” formed by form, feeling and volition, the form come towards mental volition. This happens in round 8 step 2. This is the reason why we say taint of ignorance happens after round 8 and we know this as round 10.

At this point, if we use the four spiritual powers (iddhipāda), the spinning will not happen due to any doctrine (dhamma). And we have Nibbana as object and only Nibbana as goal. This is the deathless (Amurthya).

This is the meditation I did.

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The following part added in the discussion.

Look at from the side of ageing and contemplate on removal of volitional formations. If we take something as beauty, then the consciousness become spoiled. Consciousness is pure and whenever we add that form as beauty which is subject to ageing to it then consciousness gets spoiled and becomes impure. Remember the first round in Potaliya sutta, killing, where beauty (suba) enters the body-tie of insistence that this is the truth which results in spoiled consciousness. Knowing this, remove killing. Similarly, if we steal, consciousness gets spoiled. So, remove stealing. If we have sexual misconduct, then consciousness gets spoiled, and sickness occurs. Think like this way.

By looking at the side of ageing, living with sickness and having fear one should not add name and form ( nama rupa) to volition. Here the concentration due to mind ( Citta samādhi) becomes so bright and mind gets stopped.