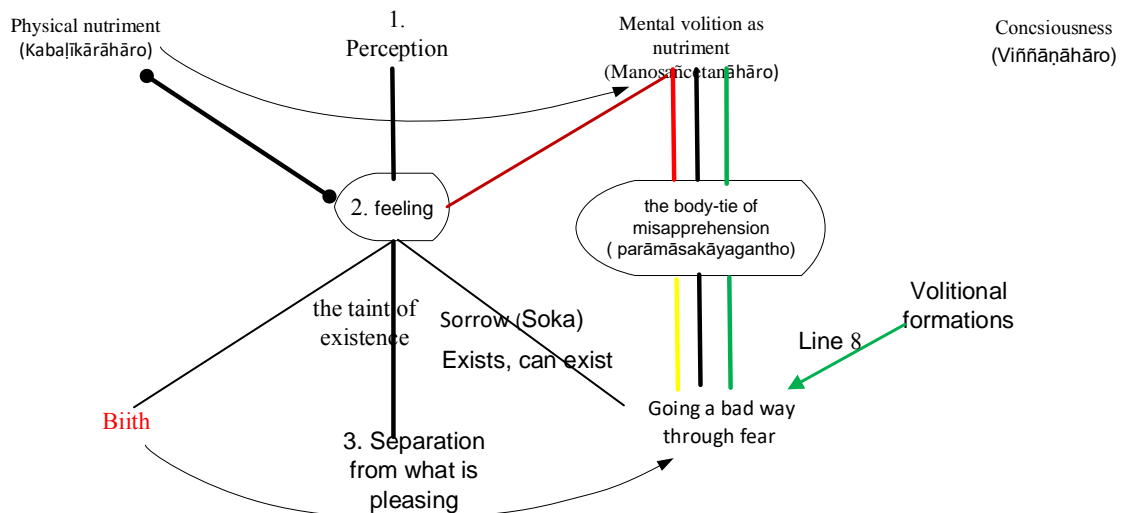


Date: 20/10/2023 Name: Door Bar

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

I repeated the Annenja vihara meditation of 13/10/2023. There-in, the making of the door bar was well understood. Here, we can draw a diagram and it is given below. It is the Driving Force 4 diagram, and it is showing 3 door bars in colour, black, green and so on.



Driving Force 4 diagram

1. “With volitional formations as condition, consciousness” (saṅkhārapaccayā viññāṇaṃ) and depending on this, clockwise rotation of the oscillation diagram takes place. After bending one shoulder of your body and then bending the other side for balance, likewise, the process of “with consciousness as condition, name and form” (viññāṇapaccayā nāmarūpaṃ) occurs. With volitional formations as condition, consciousness (saṅkhārapaccayā viññāṇaṃ) happens in round 1 and with this, beauty enters from “body-tie of misapprehension” (parāmāsakāyagantho) to “body tie of insistence that this is truth” (idaṃsaccābhīveso kāyagantho). As a result, dirt enters consciousness. After consciousness becomes dirty, it moves towards the parts of name-and-form (nāmarūpaṃ) and from this, the process “with consciousness as condition, name and form” (viññāṇapaccayā nāmarūpaṃ) occurs and the door bar marked in green is formed.

2. With the spinning of the trident diagram, movement of feeling values towards mental volition takes place. If there is an establishment in this, then the mental volition confirms perception value and at 6.4 the door bar marked in black is formed.

3. Movement of form values towards mental volition takes place due to the anti-clockwise rotation of the cone formed by form, feeling and mental volition. While this is 7.4 situation, and thereby, the upper section of the door bar with my making” (mamaṃkāra), marked in red, is formed. Following this, if there is a decision towards a certain existence (bhava) – decision to make volitional formations” (Sanskāra adhimokkha), and with its occurrence, birth is confirmed. Thereby, at 8.2, the lower section of the door bar marked in yellow is formed.

The **Tathāgatas** (The Buddhas), have named the unification of these three (3) door bars as follows:

- Black door bar as “identity view” (sakkāya-diṭṭhi)
- Green door bar as “doubt” (vicikicchā)
- Red and Yellow door bars as “adherence to rules and observances” (sīlabbataparāmāsa)

This Great Doctrine should be preserved.

This is the meditation I did.

[[[notes added at the conclusion of the discussion]]]

If I add a little more, but actually, there is a lot more to add.

Within these 3 door bars, you have - ageing values of form, ageing values of feeling, ageing values of perception (here recall what happened to the assistant of the carpenter), ageing values of consciousness, ageing values of volitional formations, and together with all these, and going a bad way through fear, seeing the door bar, my forehead became cool.

6.4, black door bar, from “hate” (dosa) 7.4 red door bar, “hate” (dosa). We have shown this in the Nibbana meditation of 07/08/2020. After 6.4 “hate” (dosa) happens first, “ill-will” (byāpāda) happens second. That is after 7.4.

There is a future upcoming meditation here, Amurthaya 12 meditation of 24/11/2023. After that meditation, you will see this “driving force 4” diagram becomes a vehicle. Axle of this vehicle breaks. Breaking-up of the

axle can be seen. Here both, perception and feeling, are roaring because of construction of the shoddy table.

Again, we can say, 8.2, the yellow door bar, “ill-will” (byāpāda). 7.7 ageing phenomena of volitional formations (sanskāra jara). Round 7 is complete here, there is “ill-will” (byāpāda). Here with volitional formations as condition consciousness” (saṅkhārapaccayā viññāṇaṃ), and because of ageing phenomena of volitional formations, there is ill-will. Buddha Piya said this happens at 8.2.

At 6.4, we are making things, as if shining a torch, which you all know, and after hanging on to permanency, at 7.4 it is broken because of the arrow. Now we see at 6.4 we make, by 7.4 it will break. Here, we understand there is arising and vanishing phenomena.

At the time of “decision to make volitional formations” (Sanskāra adhimokkha), let us recall the moment of going into a mother’s womb. There you are thinking of engaging in sexual misconduct. With pre-volition (pubbacetana) and continuing doing this, we exist. We did this in the past, and with it we existed. Fraud (sāṭheyya) is post-volition (aparacetanā). If these two matches, then the decision will be made.

So, you all know Nibbana meditation of 05/08/2022, and we did “decision to make volitional formations” (Sanskāra adhimokkha) meditation on 15/04/2022, and I have again explained it with a diagram in the Nibbana meditation of 05/08/2022.

As we have discussed in that diagram, at the time of contemplating equanimity (upekkā) regarding volition (cetanā), when there is doubt (vicikicchā), “the body-tie of insistence that this is truth” separates (idaṃsaccābhiniveso kāyagantha) from “the body-tie of misapprehension (parāmāsakāyagantha).

If pre-volition and post volition does not match, then the decision will be postponed. Here, decision is “decision to make volitional formations” (Sanskāra adhimokkha).

Pre-volition is associated with feeling. That is searching for suitable castes. Post-volition is associated with volitional formations and gain is sought here.

7.4, red door bar, hate. This door bar is associated with volition. 8.2, yellow door bar, ill-will (byāpāda). This door bar is associated with post-volition.

Think well, this is beautiful doctrine (dhamma).