

Date: 22/12/2023 Name: Kaamasava

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

I repeated the 29/07/2022 Nibbana Meditation. The values of h1 and h2 have been investigated in that meditation.

h1- “what I have now”. In the case where self (atta) is leading to the base of nothingness, one can take the nature of the expanded mind as the base of nothingness. as an example for “what I have now.” “What I have now” is made of the doctrines from name-and-form (nāmarūpa) to perception (sanna) which leads to trigger mental volition. That is by h1. Here if craving has represented some value in the subject of form (rūpa), it is necessary for the value of perception of the same value to be strong enough to move towards volition (cetana). In the example of the saree, if we take the value of perception as the value given to the flowers on the saree, the value of craving can be regarded as the existence (bhava) can be sustained from it. Here, even if the saree is not that good, a shoddy one, but the value given to the flowers is strong enough to move towards volition. At the time of leading to the base of nothingness (Akinchannayathana), one can take the value of perception as the value with the idea of refusal of form and feeling, and the value of craving as the craving for non-existence (Vibhava thanha).

h2 – “what I want”. (*1) At the time of leading to the base of nothingness (Akinchannayathana) one may regard that the residence should be permanent in the base of nothingness. “What I want” is made of the support given by the volitional formations of doubt to move a certain taint of ignorance to the taint of sensual desire. That is by h2. Here, if a value is represented by doubt (vicikicca) due to ignorance, the nature of ignorance towards the same value, by establishing on ‘not knowing that it is sick’, (*2) should be strong enough to go from the taint of ignorance to the taint of sensual desire. That means the taint of ignorance should have the unawareness that craving causes suffering. (*3)

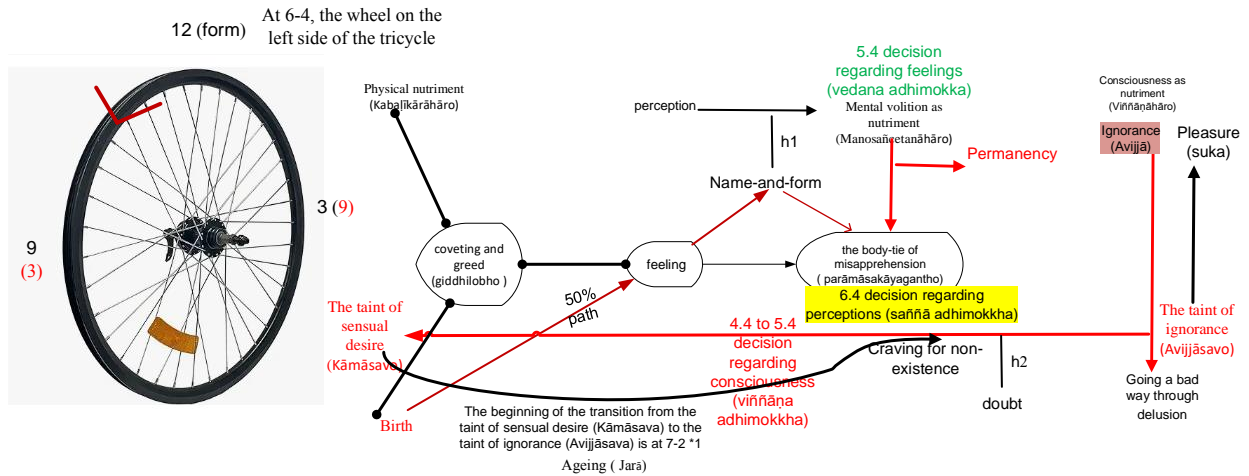
Because of h1, “what I have now”, a wrong view will occur. If the stream flows to consciousness, one gets the wrong idea that it is pleasurable. The feeling that it is pleasurable is present in such consciousness. That is, there exists the taint of sensual desire. Leading to this was by the doubt (vicikicca). This way the flow from the taint of ignorance to the taint of sensual desire should be understood. (4*) If the taint of ignorance to the taint of sensual desire occurs then, one has got what he wants. We have learned that $h1 > \text{ or } = h2$ should be understood this way.

I investigated this with the diagram 4 given in 01/12/2023 Nibbana meditation. At 6.4 there is a process of shining a torch to the consciousness imposing permanency. By remembering this, the process done by h1 is understood, the current flows well, the process done by h2 is also well understood.

What is it? Just as one thinks it is pleasurable when a gust of wind touches the body, one forgets the suffering and becomes doubtful about suffering. By establishing on ‘not knowing that

it is sick', that is establishing on the taint of ignorance, one thinks it is pleasurable and travels towards the taint of sensual desire. The unawareness that craving causes suffering is included in the taint of ignorance.

After 7.2 it is also possible that the wheel could buckle due to the stuck arrow. Breakage of the axle is also possible. I contemplated those possibilities. We will give a diagram for this.



The flow from taint of sensual desire to the taint of ignorance begins at 7.2. This is what is called a “stuck arrow.” Because of what? It is, not knowing a certain doctrine. Not knowing how it became pleasurable. Investigate instance 7.6. At 7.6, if there is certain ignorance, that is what it is. That is, we know the underlying tendency to views confirms the form (rūpa) is pleasurable.

In 18/08/2023 Amurthaya 4 meditation, we have learned that the part P of the self-theory clinging (attavādupādāna) joins the view clinging (diṭṭhupādāna) to form underlying tendency to views. Here, the underlying tendency to views confirms the perception introduced by the underlying tendency to greed for sensual desire (kāmarāgaanusaya) as pleasurable. This happened in 7.2 itself. What is left to do now? If something needs to be done for the confirmation of this, go search for it. For example, If the key people in a company approve that a worker in their company is good, that worker will stay with the company. This occurs by flowing the stream from the taint of sensual desire to the taint of ignorance at 7.2.(5*) Here, feeling, craving, the taint of views path is applied. The permanency is due to the flow of stream. Craving is due to the attachment to pleasurable feeling. Because of not knowing that it does not last, there is the absence of awareness (asampajāna). This is understood as the reverse of the process done by h2.

Even if the perception does not like it, there is lifting by the underlying tendency to aversion (Patighānusaya). Forming the stick 4, that is, moving from form (rūpa) to mental volition (cetanā) occurs at 7.4. Even if the wheel buckles, the journey continues with ignorance. Thus, from the taint of sensual desire to the taint of ignorance takes place.

That was the meditation I did.

[[Footnotes added during discussion]]

(*1) $h_1 >$ or $= h_2$ for the stream to flow.

(*2) For example, not knowing the illness of base of nothingness.

(*3) That means the absence of awareness should be there. Then, there we get, at that place of the taint of ignorance, not knowing that craving causes suffering. At the place where the taint of sensual desire is, it is pleasurable. At the place where doubt is, the doubtfulness about suffering. Suffering is not known.

(*4) That means from the taint of ignorance below to the consciousness on the top of the path of consciousness as nutriment.

(*5) That means the stream flows due to the approval of key people.

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

Four more points can be added to this.

1- In this meditation when contemplating on the h_2 doctrines, the eighth jhana arises. When determined not to go there, the mind became taintless, and it was difficult to think. Just as the more you look at suffering, the more you understand suffering, the more you look at this meditation, the more you understand Dhamma.

2- Underlying tendency to aversion says the absence of awareness is pleasurable. That means constructing the stick 4. This helps to go from the taint of sensual desire to the taint of ignorance.

3. Furthermore, anger, untruth and doubts, (*Kodho mosavajjañca kathaṃkathā ca*) is well understood. From 6.4 to 7.4 hate (*dosa*), we have discussed the construction of the Door bar. Untruth (*mosavajjañca*), pleasure, doubt (*kathaṃkathā ca*), the process done by h_2 . It is looking both ways, forward and reverse.

In this meditation, when contemplating the part h_1 , the section of the head above the line from the left ear to the wisdom had pleasure. When contemplating part h_2 , the section of the head below the line from the left ear to the wisdom had pleasure. The feeling of pleasure in these two instances was experienced very well.

4- We know at the point of 6.4, with consciousness as condition, name-and-form (*viññāṇapaccayā nāmarūpa*) takes place. But the wheel on the right-hand side is still going backward. Why so? When the decision regarding perception (*sañña adhimokka*) occurs the stream of consciousness cannot be stopped. That is because the influence of the flow from the taint of ignorance to the taint of sensual desire is strong. After 6.4 with consciousness as

condition, name-and-form (viññāṇapaccayā nāmarūpa) must be marked downward from mental volition (cetanā).