

Date: 01/12/2023 Name: Nibbana

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

I repeated the 24/11/2023 Amurthya 12 Meditation. With ignorance as condition volitional formations (Avijjāpaccayā saṅkhārā), with volitional formations as condition consciousness (saṅkhārapaccayā viññāṇam), the clockwise rotation of oscillation diagram. With consciousness as condition name-and-form (viññāṇapaccayā nāmarūpaṃ), oscillation diagram rotates anticlockwise. From the perspective of the side of consciousness, it seems to rotate clockwise. Here in the tricycle, the wheel with misapprehension (parāmāsa) as its hub, i.e. the cone formed by coveting and greed (giddhilobha), mental volition (cetana), going a bad way through fear (bhaya agati) when viewed from the side of consciousness, it rotates clockwise, and it is understood that the wheel moves forward, to the left side where the perception is. We give diagrams showing the directions of wheel rotation. See diagram 1.



At 6.4 the wheel on the left side of the tricycle with coveting and greed (giddhilobha) as its hub, from the perspective of the side of consciousness, it seems to rotate anticlockwise. i.e. the tricycle goes backwards. That is, it seems to go to the opposite side of the perception, to the side of hate.

Similarly, investigating the case 7.4, 7.5, 7.6, the right-side wheel of the tricycle with misapprehension (parāmāsa) as its hub when viewed from the side of consciousness, it seems to rotate anticlockwise. That is, the tricycle goes backwards. It goes to the side of hate. Thus, the vehicle that went forward, now going backwards, hate and ill-will are established in consciousness. See diagram 2.



With volitional formations as condition consciousness (saṅkhārapaccayā viññāṇam) where the oscillation diagram is rotated about forty-seven degrees clockwise, is given as the last footnote of footnotes at the end of the driving force diagrams. Accordingly, investigate the above doctrine with the understanding that the perception in the tricycle is lifted and inclined towards the direction of the ground (*1).

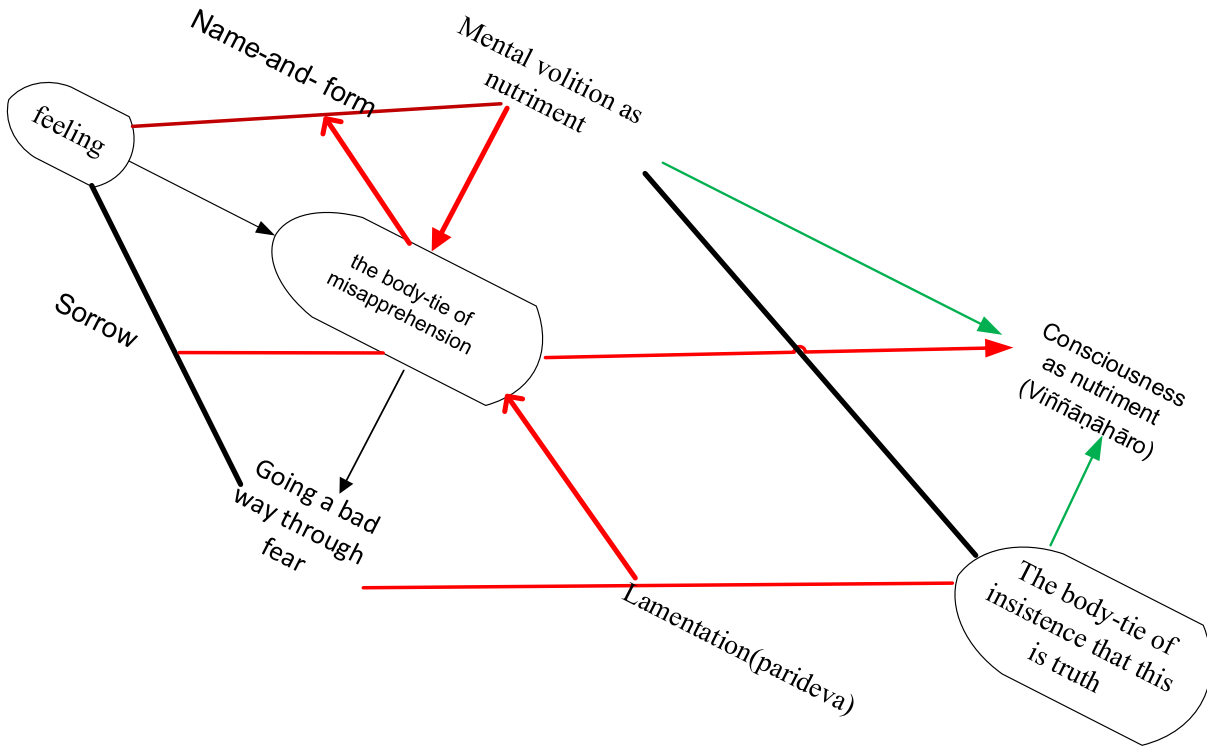


Diagram 3

Investigating the instance the arrow is stuck, after 7.2 thinking that having commenced rotation of the cone formed by birth, feeling, going a bad-way through fear, and moving towards going a bad-way through fear, Budupiya said that 7.4 is the breakage of the thought of permanency (nicca sankappa). 7.2 is like thinking of going to the shop, getting into the car. Haven't been there yet. But the idea of bringing bread home came with the feeling values. If this is not happening, then the stream of consciousness will not flow because of the bread. At 7.4 the bread you are looking for is not available at the shop. See diagram 4.

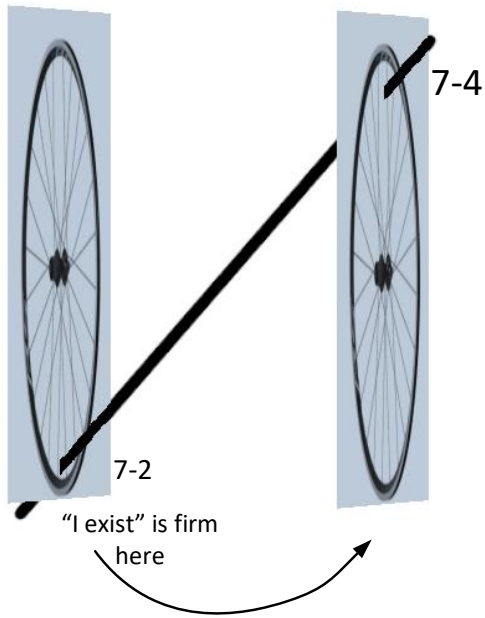


Diagram 4

After 7.2 it is also possible that the wheel could buckle due to the stuck arrow. Breakage of the axle is also possible. Diagram 5 illustrates scenario 7.6.

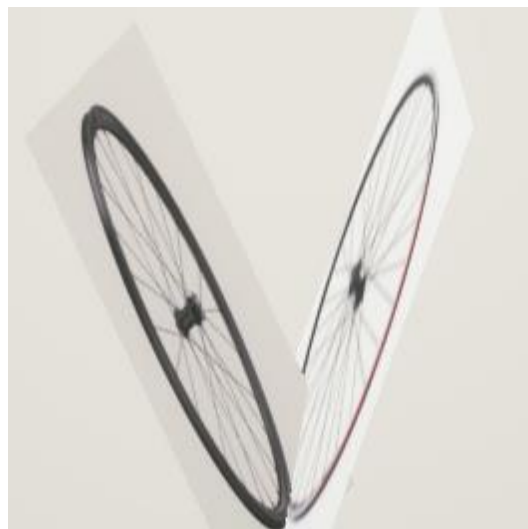


Diagram 5

The mind turned to the points mentioned in the 07/08/2020 Nibbana Meditation. Right thought (samma sankappa) 1, round 7 is complete. For this, investigate from 7.4 to 7.5 and then 7.6, ill-will. Right thought (samma sankappa) 2, round 7 is not complete, hate. For this, going from 6.4 to 7.2 is sufficient. For someone who is trying to move forward, going backward at 6.4 seems like a hindrance, and further because of feeling, from 7.4 to 7.6 going backward too adds to it, doubling the hindrance. This is why the ill-will. Somehow, he had to take as self (atta) the form he did not like. Apply this to the instances when someone says this is real fate. Think about the insistence to take the form.

At 7.7, ageing phenomena of volitional formations (sanskara jara). Round 7 is complete. With volitional formations as condition consciousness (saṅkhārapaccayā viññāṇaṃ) arising, there is ill-will because of ageing phenomena of volitional formations. We know that covetousness leads to ill-will when I see ageing.

At 7.7, it is seen as a single wheel where it touches the ground. Breaking the axle, ill-will. The position of the left wheel when the right wheel has come off is illustrated by diagram 6. This happens with the withdrawal of the perception-born body. The Budupiya mentioned that the path of the perception- born body is feeling, mental volition, going a bad-way through fear.

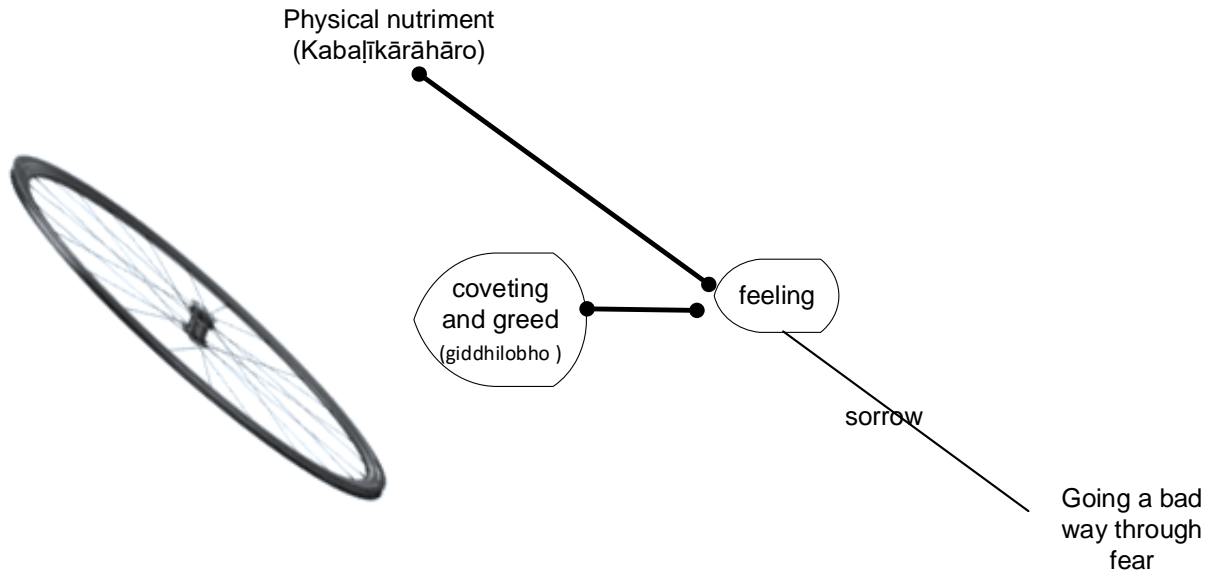


Diagram 6

At 6.4 when viewed from the side of consciousness, the wheel on the left which was rotating anticlockwise, when going from 7.7 to 8.2, by the doctrines such as killing, moving in the same direction. There is no escape. To understand this, see diagram 7 given.

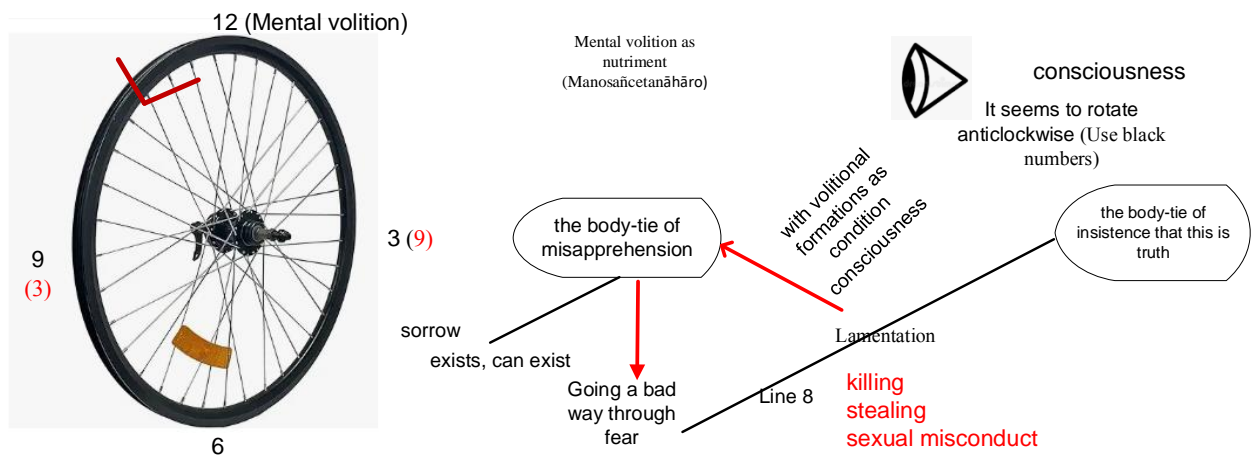


Diagram 7

The doctrines killing, stealing, sexual misconduct entering the misapprehension occurs first. After that, the doctrines killing, stealing, sexual misconduct go to the “going a bad way through fear”. Look at the two red arrows. The oscillating diagram appears to rotate anticlockwise

when viewed from the perspective of consciousness. Similarly, the wheel of the tricycle with the misapprehension (parāmāsa) as the hub seems to rotate anticlockwise when viewed from the side of consciousness. That means going backwards. Due to the connection by the stuck arrow, the left side wheel of the tricycle also rotates anticlockwise and goes backwards. This is not drawn in the diagram.

If one knows this doctrine and use the bases of four spiritual powers, this process stops. One would have nibbana as object and only nibbana as goal.

That is the meditation.

To add a little more to it.

1 - As soon as I remembered “with ignorance as condition volitional formations (Avijjāpaccayā saṅkhārā)” the mind stops. At the very beginning, the positioning of Vinayadhara Budupiya at delusion (Mohaya) was in mind. By pointing the finger to the line of underlying tendency to greed for sensual desire (kamaraganusaya), I say that I do not want delusion. With volitional formations as condition consciousness (saṅkhārapaccayā viññāṇam) where the oscillation diagram is rotated about forty-seven degrees clockwise was given in diagram 3. Thinking accordingly, I contemplated on the doctrine mentioned by Budupiya that the perception of the tricycle lifted and inclined towards the direction of the earth. Killing is on earth, not in the formless realms. Killing is inclined towards the earth.

2 - At 7.6 the mind stops. This may be due to the application of Right Thought (samma sankappa) 1 and 2. Perhaps this is due to thinking about hate from 6.4 to 7.2, ill-will at 7.6. It is like at 7.2 thinking of going to the shop, getting into the car. Haven't been there yet. But the idea of bringing bread home has come with the feeling values. If this is not happening, then the stream of consciousness will not flow because of the bread. At 7.4 the bread you are looking for is not available at the shop. I also remembered that from 7.4 to 7.6 was merely an addition of going backward. That means the hate has doubled, ill-will.

3 - At step 7.7, with mindfulness towards diagram 6, as long as one remembers the path of the perception-born body, the fruit of attainment will not be lost, it is held lifted.

Thus, it is clearly understood that this meditation is a street of liberation.

That was the meditation I did.

[[Footnotes added during discussion]]

(*1) So we can see that there is killing, stealing in the realm of desire (kāma-loka). It is not there in the formless realm (ārūpa-loka). This will help understand the fact that the realm of desire is inclined towards the ground.

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

Three more things can be added to this.

1 - When the perception born body disappears, a biased state occurs. There is no investigation but going in the direction of the flow.

2 - Will there be nibbana if the doctrine emerges after seven seconds whilst in the mind-made body? We gave a meditation yesterday, that was an instance where the doctrine flows to a medium extent. The arahant said that we should look at it by using that meditation. It will be understood after the 08/12/2023 meditation. One with fruit of attainment may be born on the first, second, third or fourth jhana planes. Due to the underlying tendency to views (ditti anusaya) there is no foundation for not being born.

3 - Having listened to the sermons of the Tathagata, if one destroys taints whilst in a mind made body, the perception-born body must return. For this a great doctrine should be used.

That is what needs to be added.