

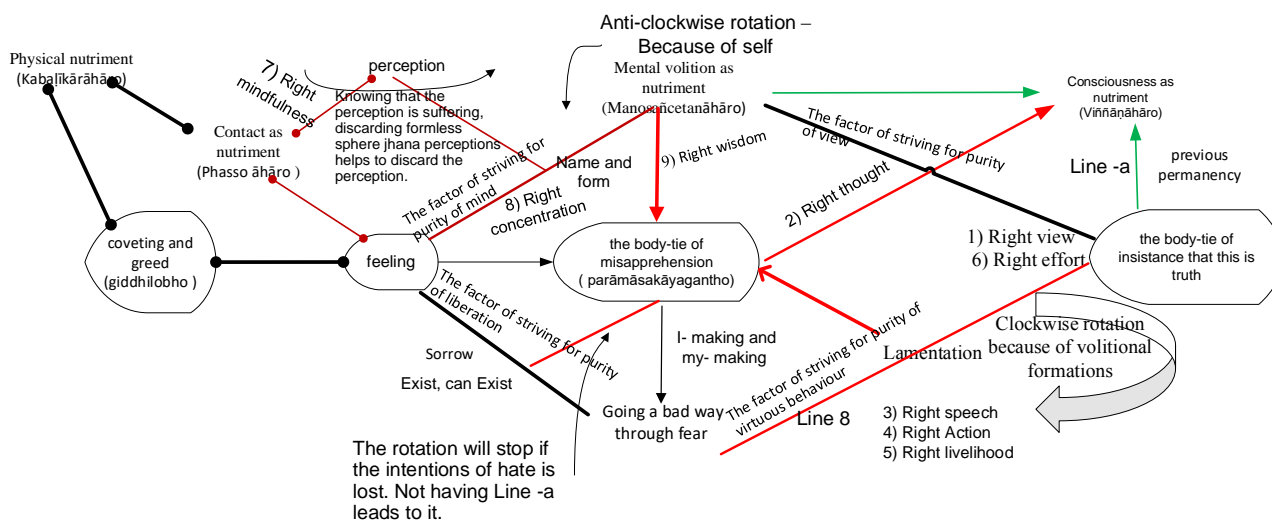
The Noble Council of Akanitta Brahma Realm was remembered with faith.

I repeated the meditation of 30/06/2023.

The Great Arahant Sahampathi Maha Brahma explained attachment to views- "ditthinivesa" as; there is a view that there is no suffering, there is a view that there are no arising phenomena of suffering, there is a view that there is no passing away phenomena of suffering, there is a view that there is no path leading to the cessation of suffering. Thus, a person who is attached to such views roams in samsara, because of it.

Being mindful of this, we contemplate that lamented volitional formations say that "perception is pleasurable" by means of greed, hate and delusion, however, "Body tie of insistence that this is truth" (Idamsacca) with the pure Four Noble Truths will not say so.

Thus, if one does not go looking for pleasurable forms because of volitional formations, and if one does not go looking for pleasurable feelings because of "self" then we should not add permanency to form in the derivation of beauty plus permanency is pleasurable (beauty + permanency -> pleasure). For this to happen, I recalled the retirement. In other words, one must maintain right speech, right action, and right livelihood.



Here I saw a diagram which rotates around the axis joining sorrow, the body-tie of misapprehension and consciousness, which is called the oscillation diagram. In this diagram the "block" marked by the factor of striving for purity of virtuous behaviour (Sīlapārisuddhipadhāniyaṅga), the factor of striving for purity of mind(cittapārisuddhipadhāniyaṅga), the factor of striving for purity of view(diṭṭhipārisuddhipadhāniyaṅga)), and the factor of striving for purity of liberation

(vimuttipārisuddhipadhāniyaṅga) should be considered as rotating around the axis joining sorrow, the body-tie of misapprehension and consciousness. Clockwise rotation of this “block” is due to volitional formations. Here the idea “exist” (I exist) is pregnant. Anticlockwise rotation of this “block” is due to self (i.e myself) and has the idea “can exist”.

For the purpose of understanding the above, push the line joining feeling to volition, down perpendicular to this page. The anticlockwise rotation is because of self. Rotation of the “cone” formed by form (physical nutriment), feeling, and volition, anticlockwise, around the axis joining feeling and perception leads to it. This was influenced by perception of “self” (atta). Here anti-clockwise rotation of the “cone” formed by form, feeling and volition occur because of pushing the line joining feeling to volition down. Not the other way around. Meaning, it should be understood that the line joining feeling to volition does not get pushed down because of the anti-clockwise rotation of the ‘cone” formed by form, feeling and volition.

As long as there is retirement the permanency is lost in the derivation of beauty plus permanency is pleasure. Beauty and pleasure remain separated as long as permanency is lost. Body-tie of misapprehension and body-tie of insistence that this is truth also remain separated. If the mind gets liberated in this way, one would have nibbana as object and only nibbana as goal.

If the mind is not freed in this way, rotation around the line joining sorrow, body-tie of misapprehension and consciousness, will add things to, and remove things from, the mind, just as a magnetic field attracts things and repel things. This should be taken as a person rejects and takes up a teaching (nirassatī ādisatī ca dhammaṃ).

Rotation will stop if the “intentions of hate” (padukkamanasankappa) is lost. And not having Line-(a) leads to this. We have learned before that spiritual power of investigation (vimamsāiddhipāda) removes the satisfaction of “intentions of hate”. Line –(a), previous permanency, is lost by the pure Four Noble truths.

This is the meditation I did.

The following part added in the discussion.

- 1) By doing this meditation, nothingness arises. Even rapture, pleasure, is felt, but it does not take away, nothingness itself remains. This is different from equanimity (Upekkha). Why is so? It is because even if some ideas, rapture, pleasure are perceived from the perception there is no attachment (no greed) and nothingness remains. This is the nothingness that is described by Tathagata.

- 2) Furthermore, the formation of emptiness aroused by the remembrance of the flow of wrong view that “can exist” on the wrong view that “exists” near sorrow. As long as it is remembered that if this is removed then the permanency is not added to the form, nothingness arises. This can also be used practically after meditation, so practicing going into nothingness in this way is invaluable. It was understood that there is no conceit here.
- 3) One can apply the knowledge we got from the Special program in the part where body-tie of misapprehension and body-tie of insistence that this is truth remain separated. We know that the clinging to volitional formations like lying, harsh speech, sexual misconduct is adherence. One with sexual misconduct seeks pleasurable forms. If one does not have sexual misconduct, then there is no need to seek beautiful women and men. Seeing a lot of money is not going to do anything to a monk who does not steal. Beauty + permanency -> pleasure. Permanency is created by delusion. If one seeks pleasure, then the idea “beauty” will go inside “body-tie of insistence that this is truth” from the “body-tie of misapprehension” with the permanency created by delusion.

