

Date: 21/07/2023 Name: Nibbana

Paid homage to the Great Arahants of the Akanittha.

Repeated the Nibbana meditation given on 09/06/2023. Having contemplated the facts in that meditation, one should not arrive at the path of 50%. One should not allow taint of sensual desires because of taint of ignorance. If arrived at that path due to any reason, one should contemplate on reverse alpha (birth – feeling - mental volition - going a bad way through fear – feeling - form) and not add permanency to the form. By recalling that, it was related to the oscillation diagram in 07/07/2023 Nibbana meditation.

Entering the path of 50%, in other words, having plans (*sankappa*) can be due to wrong view (*micchādiṭṭhī*). At that point, the notion of “can exist” due to feeling (*vedanā*) must be present. That is, this notion of pleasure must exist because of something like rapture arising from concentration (*jāna*). At that point, I recollected the part from 05/12/2016 Nibbana meditation, with consciousness as the condition there arises name-and-form (*viññāṇapaccayā nāmarūpaṃ*), where the upward flow from “going a bad way through fear” (*bhayāgati*) to mental volition (*cetanā*) was marked. It is the plan (*sankappa*), the path of 50%, that led to establishment of consciousness that mainly supports the arising of name-and-form with consciousness as condition (*viññāṇapaccayā nāmarūpaṃ*).

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. It occurs with the perception “can exist” due to feeling. Recollect how form (*rūpa*) reaches the mental volition with the cone formed by form, feeling and mental volition by rotating anticlockwise around the feeling - perception axis.

Here, we know from the Jāti Diagram of 13/08/2015 meditation, that the body-tie of misapprehension (*parāmāsakāyagantho*) rotates anticlockwise, with the notion of “exists” due to form (*rūpa*). That is the backward wave. Similarly in the Oscillation Diagram, the rotation around the axis of sorrow, misapprehension, and consciousness. In this instance, it also rotates anticlockwise. Here the rotation happens with the notion “can exist” due to feeling.

Now by seeing reverse alpha we understand how the birth (jāti) along with feeling reaches “going a bad way through fear”. That is bottom cone formed by birth, feeling and “going a bad way through fear” rotates anticlockwise, and birth reaches “going a bad way through fear” with feeling (that is subject to aging) and ageing. Such phenomena like feeling (that is subject to aging) and aging should not be taken as mine.

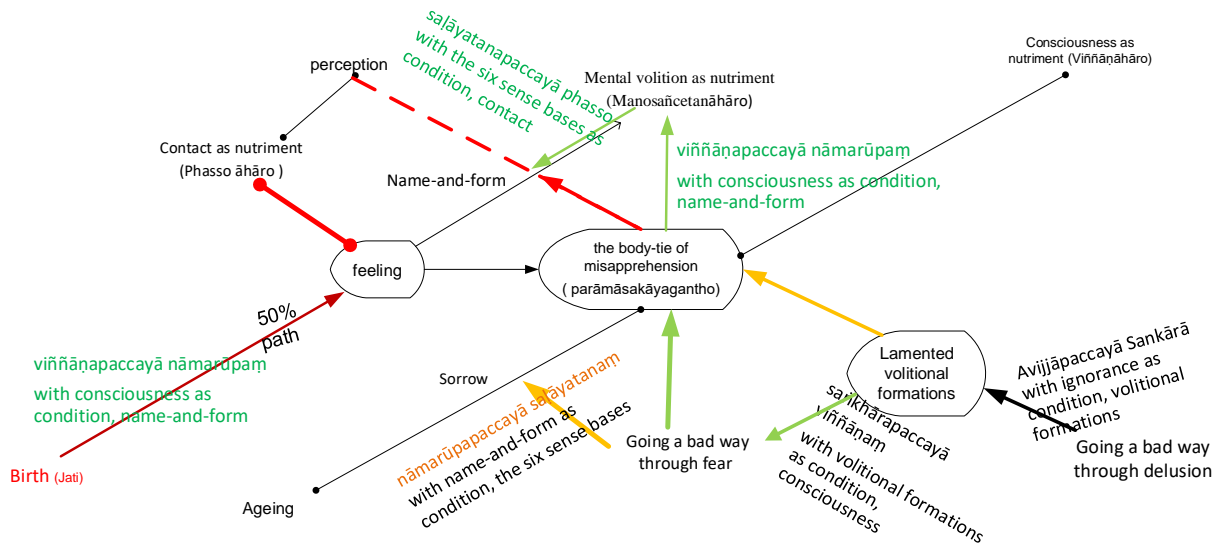
Also, we know about the scenario when the body-tie of misapprehension rotates clockwise, which is the forward wave. In this scenario, arriving at birth takes place through all three paths: odd path, even path and from taint of ignorance to taint of sensual desires. Similarly, the Oscillation Diagram rotates clockwise due to volitional formations (sanskāra). In this case, the notion “exists” is pregnant.

Further, the clockwise rotation of the Oscillation Diagram is due to volitional formations. Ignorance (avijjā) as condition there arises volitional formations from which we arrived at the path of 50%. This duality, that is, the anticlockwise rotation due to “self” (attā) or the clockwise rotation due to volitional formations is not done, then Nibbana is not too far away.

This was my meditation.

The following was added in the discussion

1. We can see that we get six sense bases because of the birth. To this, we should not be adding the name-and-form arising from consciousness. To understand this let us draw a diagram.



- Notice the line birth - feeling - mental volition and then
- Going a bad way through fear and mental volition line representing dependent origination link: with consciousness as condition, name-and-form (come to be) (viññāṇapaccayā nāmarūpaṃ). The feeling is marked on the body-ties line.
- The link: with the six sense bases as condition, contact is marked on the line from mental volition to name-and-form.
- With ignorance as condition, volitional formations (Avijjāpaccayā Sankārā) taking place first, what helps the link “with consciousness as condition, name-and-form (viññāṇapaccayā nāmarūpaṃ)” to arise, is the line from birth to feeling (the path of 50%). So, you can also write down with consciousness as condition, name-and-form (viññāṇapaccayā nāmarūpaṃ) on the line from birth to feeling.
- So, we know that we get six sense bases because of the birth. To this, we should not be adding the name-and-form arising from consciousness. (Look at the green arrows).
- Also, from “Going a bad way through fear” to mental volition is across body-ties line. One should only pass suitable dhamma through to mental volition, that is, one should not pass through anything other than the Four Noble Truths.
- In this way, if the mind is directed to the place where the mental volition is marked, there arises a very calm and peaceful nature.
- The Great Arahant Sahampathi Maha Brahma commented that this is the abandoning of proliferation due to craving (*taṇhāpapañca*).

2. Analysing the backward wave and forward wave using 05/12/2016 Nibbana meditation;

- What constructs the notion of permanency in the backward wave (i.e. with consciousness as condition, name-and-form -viññāṇapaccayā nāmarūpaṃ)? The notion of permanency is constructed due to feeling. Here, the link “with consciousness as condition, name-and-form -viññāṇapaccayā nāmarūpaṃ” is marked by the upward direction arrow from “going a bad way through fear” to mental volition. Why is it said so? Because it is coming from “going a bad way through fear”. Think about Line 8. Here, the barb of views (*diṭṭhisalla*) is active.
- In the forward wave, after constructing the notion of permanency, the consciousness arising from volitional formations enters the body-tie of misapprehension. We know that from delusion to lamentation is the link: with ignorance as condition, volitional formations (Avijjāpaccayā Sankārā). In this case, we have taken things as permanent. Here the barb of delusion is active.