

Date: 29/12/2023 Name: Nibbana

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

I repeated the “door bar” meditation done on 20/10/2023.

I recalled the following part of the doctrine. Movement of “form values” towards “mental volition” takes place due to the anticlockwise rotation of the cone formed by form, feeling and mental volition. While this happens at 7.4, 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, whereby the lower section of the door bar marked in yellow is formed. (*1)

Here, at the instance of “decision to make volitional formations (Sanskāra adhimokkha)” in the case of going into a mother’s womb, you are thinking of engaging in sexual misconduct. With pre-volition (pubbacetana) and continuing doing this, we can exist. We did this in the past, and with it we existed- fraud (sāṭṭheyya) - post-volition (aparacetanā). If these two matches, then the decision will be made.

We have further discussed “decision to make volitional formations (Sanskāra adhimokkha)” in our meditation on 05/08/2022. There we discussed, at the time of contemplating “equanimity (upekkā)” regarding “volition (cetanā)”, when there is “doubt (vicikicchā)”, “the body-tie of insistence that this is truth” (idaṃsaccābhiniveso kāyagantha) separates from “the body-tie of misapprehension” (parāmāsakāyagantha). This leads to the withdrawal from the “perception-born body”, and this is for the purpose of going to “formless existence”. This is the withdrawal from “perception born body” thinking the “formless existences” shown by “body tie of insistence that this is truth” is better. In here, the influence of doctrines with “body tie of insistence that this is truth” is very strong. Doctrines with “form parts” are humiliating and inferior. We have shown if pre-volition and post volition does not match, then the decision taking will be postponed. Here, decision means “decision to make volitional formations”.

Pre-volition is associated with feeling, that is searching for suitable castes. Post-volition is associated with “volitional formations” and “gain” is sought here.

Remembering the red and yellow door bar, “what I have now”, “what I want”, h1 and h2, I recalled the two cases of going into a mother’s womb and to the state of “base of nothingness” (ākiñcaññāyatana). Recalling the above, going towards the left side of my brain from the right side of my brain, across the door bar with “underlying tendency to aversion” (Paṭighānusaya), in a way how water is gushing out, I immediately felt great changes. During the transfer of merits, Budu Piya told me that, it is the nature of feeling you get at the time of destroying taints. From the Noble Council of Akanittha Brahma Realm, the Seven Higher Great Arahants including Mandaladhipathi Budu Piya were present at the time.

Once permanent, after 7.2, moving of “form values” towards “going a bad way through fear” takes place. Here, the carpenter thinks it is permanent. But, once made he is doubtful whether it will last because of the weevil infected piece of wood that he used. That is the fear he has. This is, fear based on investigation made before construction. Hence, it is said, after 7.2, movement of “form values” towards “going a bad way through fear” takes place.

The identity view aligns with perception and feeling, and this occurs after 7.4. This we have learned in the discussion of the dukka table.

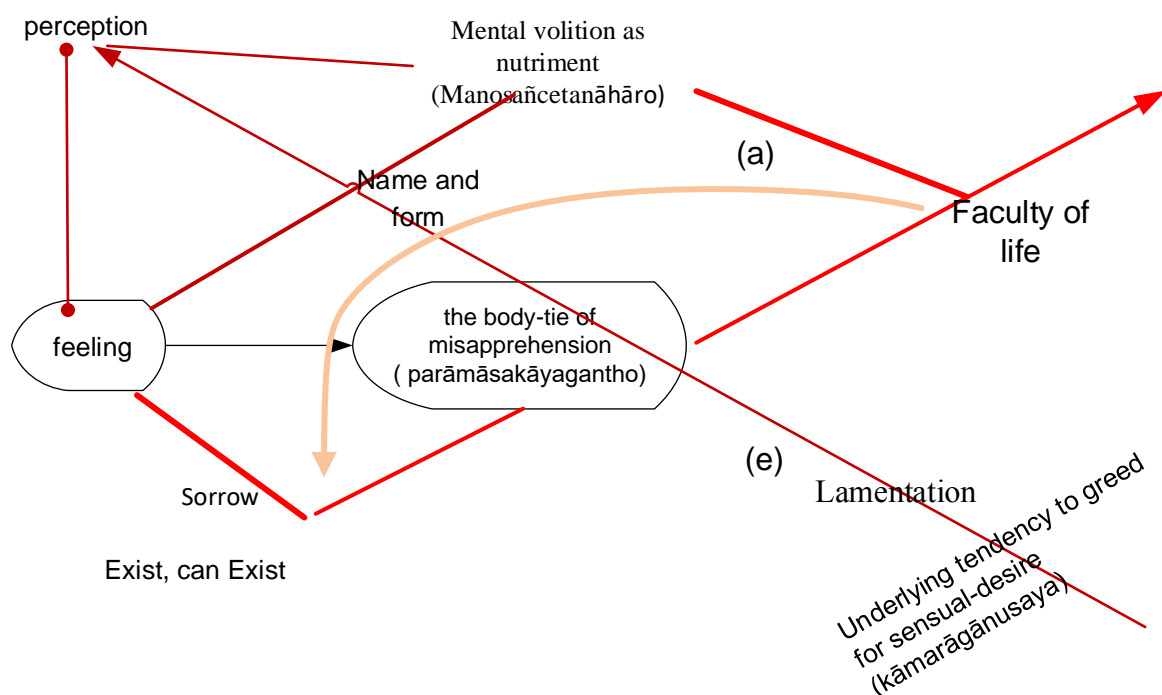
At 7.4, “form value” is carried to the “mental volition”. Thereby the red door bar with “my making” (mamaṃkāra) is formed, and “my making” is complete here. If ‘volition’ arises, then they become pregnant with “volitional formations”. Here, they should be considered as “mental volitional formations” (cittasaṅkhāra), and thus what is meant by “my making” is the movement of “form values” to “mental volition”.

When we discussed the “tuning fork” (01/09/2023 Amurthya 6 and also in Dukka table), at 7.4, we have investigated “arrogance” existing as a perception and the influence of having “conceit” for volitional formations. There 7.4 is marked between “misapprehension” and ‘going a bad way through fear’. Here the dancer has found the compatible song for his dance.

Investigating going up to 8.2, making of the section of the door bar shown in yellow, from “misapprehension” to “going a bad way through fear” and here “form-contact” has been truly received. Received as suitable to use. For example, think as sperm has been released. Here “bodily volitional formations” (Kāya saṅkhāra) are done. Here it can be appreciated. Has been a gain, acquired as self.

Furthermore, when recalling the diagram in the Nibbana meditation of 05/08/2022, the point of intersection of the two lines, where pre-volition and post-volition are marked, is inside the “body tie of misapprehension”. Remembering this, I questioned, as in the case where feeling is perpendicular to the plane of the paper, whether the “misapprehension” shown by the right ear in the moha diagram also arrive at the line “underlying tendency to aversion” as perpendicular to the plane of the paper. Budu Piya confirmed that it is so. This happens with the withdrawal of the “perception-born-body”. In this manner, “misapprehension” aligns with the “underlying tendency to aversion” line, the forming of the central nervous system takes place and with that, birth takes place. This is in the cell that descends into the mother's womb.

When looking from the consciousness side, the anticlockwise rotation of the trident diagram takes place. We give you that diagram below and this is called “the birth diagram”.



Birth Diagram

“Faculty of life” travels up to “sorrow”. This too, is on the “underlying tendency to aversion” line. In this way a person’s central nervous system is formed.

This is the meditation I did.

If I am to add a little more to this :-

“Decision to make volitional formations” is from 7.6 to 8.2. At 7.6 contacting the form happens for the first time in a way that it is usable. At 8.2, you have “bodily volitional formations”.

This is the meditation I did.

[[Notes added after the discussion]]

(*1) that means 8.2 and decision is at 7.6.

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

More facts can be added to this. Recalling “mental volitional formations” at 7.4, you can strongly feel the location of the “wisdom faculty”, namely the right side of the forehead. I felt the left side ear too, but to a lesser degree.

Thinking of ‘bodily volitional formations’ at 8.2, a coolness came over the right side of my forehead. Budu Piya said that is excellent. At that time, I recalled that, killing (pāṇātipātā) - i.e. killing of the “mind made body”, stealing (adathadana) i.e. stealing of sperm, sexual misconduct and so on. The comfort that comes after entering the mother's womb, after finishing the volitional formations you were doing. This is like the relief you get after ending a task. Faculty of life travels up to sorrow. It is also on the line “underlying tendency to aversion, remembering this I experienced this consolation.

On a later date, I meditated on the three door bars, together with the above dhamma. Birth in the human realm, birth in planes of Brahma realms, formless spheres (arūpa-jhāna), vision seen on 7th Jhana was taken as form and taking those forms as elements (dhatu). I applied these doctrines to the situation arising with “With volitional formations as condition, consciousness comes to be, with consciousness as condition, name-and-form comes to be” that is green door bar, and at 6.4 (black door bar) and 8.2 (red and yellow door bar). I experienced each and every absorption (jhana) properly, in each and every absorption level.

It was very difficult to do this meditation. Because the mind stops. Cessation also happens. Budu Piya said that this would happen to others as well.

Then, in the Nibbana meditation of 05/01/2024, that we gave yesterday, we learned that if the taint of sensual desire to taint of ignorance takes place, the lower current must stop to allow the upper current. For this purpose, “decision regarding perceptions” (saññā adhimokkha) should occur again. It starts at 7.2 and runs through 7.4. Thinking about this, it is understood that we become arrogant (I-making) for my-making itself. That is, we became arrogant for the upstream itself. So, even though those things are not written in this meditation, those points were mentioned and pointed out in order to understand those meanings, it has been mentioned there that the value of “arrogance” existing as a perception.