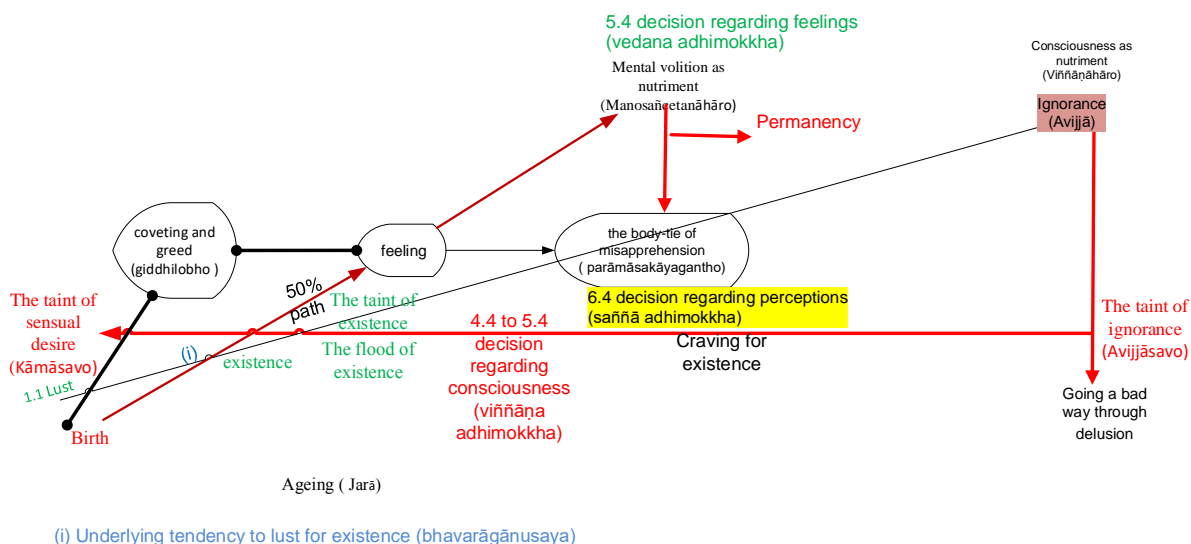


Date: 17/11/2023 Name: Parinibbana

I recalled the great arahants of the Noble Council of Akanittha with faith.

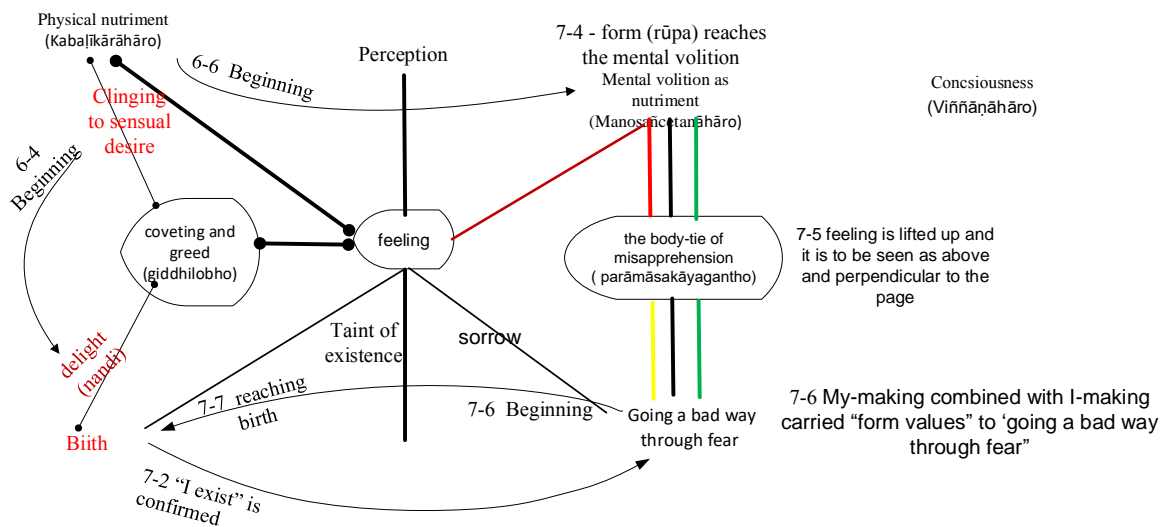
I recalled the Punarbhava Diagram in the 27/10/2023 Amurthya 10 Meditation. The decisions (adhimokkha) can be marked in that diagram. We will give that diagram.



“5.4 decision regarding feelings” (Vedana adhimokkha) has been marked at mental volition as nutriment (manosañcetanāhāro). “6.4 decision regarding perceptions” (saññā adhimokkha) has been marked at the body-tie of misapprehension (parāmāsakāyagantho). On the line going from the taint of ignorance (avijjāsava) to the taint of sensual desire (kāmāsava), “4.4 to 5.4 decision regarding consciousness” (viññāṇa adhimokkha) has been marked.

“4.4 to 5.4 decision regarding consciousness” – let us write this in red. “5.4 decision regarding feelings” – let us write this in green. “6.4 decision regarding perceptions” – let us write this in yellow.

When this current is flowing well here, at 6.6, the anticlockwise rotation of the cone consisting of form (rūpa), feeling (Vedana), mental volition (cetanā) begins. Use the second diagram.



7.4 form coming to mental volition– that has been marked.

7-5 feeling is lifted up and it is to be seen as above and perpendicular to the plane of the paper.

7.6 My-making (mamīṃkāra) joining with I-making (ahiṃkāra), taking form values to going a bad way through fear (bhayā agatigamana).

7.7 coming from going a bad way through fear to birth (jāti) has been shown.

If at 7.7 coming to birth happens, where there is the decision to stay with this form, one travels to 8.2. Knowing this, it is enough only to stay looking at the line shown from the form marked 6.6 end to the “going a bad way through fear” marked 7.6 end. (*1)

Here, the head feels different to the time in the 08/09/2023 Amurthya 7 meditation, where the head separated into two parts and pleasure was felt. There is no such separation here. It is felt as one part. The mind is peaceful. Budu Piya said this is the best opportunity for final nibbana (parinibbāna).

That was the meditation I did.

[[Footnotes added during the discussion on 25/11/2023]]

(*1) Here insult with anger (nindāroso) – that Scott and grandma story was in my mind, at that time.

[[Notes added at the end of the discussion on 25/11/2023]]

In this meditation, I said that story of Scott – let us recall that again. That means from birth to feeling there is the thought (plan -saṅkappa). Through that plans path there is the feeling received from mother, those five pleasures, that

value. When this line is extended it goes to mental volition. Then Scott put that collar up, and it worked, isn't it, that is how he got what he wanted, that is the conceit (māna) value. Below here there is "going a bad way through fear". From there to feeling there is underlying tendency to views (diṭṭhānusaya). When that is extended it goes to form. Having extended that, one says "pleasurable" (sukha) to physical nutriment (kabaḷīkārāhāro). "Go and get [it] from that girl," is what is said – it is those three values. There, it is the feeling value, the conceit value, and pleasure. It is not just the form, it is the value given by pointing at the form and saying "pleasurable".

So, it is well understood that sensuality (kāma) are comparable to borrowed things from others. It is understood that we are thinking to get from other women the pleasures we got from the mother. We always, having seen what others are doing, hold the future based on those things. For example, having seen an engineer making a bridge, thinking to become an engineer. In that way we end up with sensuality.

Upon inquiring further, looking at the mango story, one understands up to the craving for non-existence (vibhavaṇhā). Having discarded the rotten mango, one asks for the feelings that came from the rotten mango. Now, even a short while ago we discussed that - that one wishes for the formless (arūpa), says that one wants that too. Here self-theory clinging (attavādupādāna) links with conceit.

When doing this meditation, remember well that the base for this meditation is the 27/10/2023 Meditation. In that "Punarbhava diagram" we discussed the clingings (upādāna) a lot. Forgetting that clinging story and doing this meditation will not work. This is understood only if done in that way with the clingings. Then it is in that way the best condition happens.

So, here, self-theory clinging links with conceit. Now what I am showing here is that story of Scott. There the great Arahant showed this self-theory clinging links with conceit. The nature that resulted from Scott putting his collar up. View clinging (diṭṭhupādāna) links with feeling. Sometimes virtue-and-duty clinging (sīlabbatupādāna) associated with feeling and sometimes with perception (saññā). Clinging to sensual desire (kāmapādāna) is common to all three doctrines.

So, even a short while ago it was said by the group that even having gone to the formless, there is that sensuality (kāma). So, how deep is the definition of

sensuality by the Buddhas, the saying “Greed for thoughts is man’s enjoyment” (“saṅkappa-rāgo purisassa kāmo”) is very strongly understood.

Then the line A on which view clinging is represented being marked from mental volition to misapprehension is also well understood. That is because, with the rotation of the trident, the feeling value comes to and combine with the mental volition. After this the line B emerges. Why so? Because the views (diṭṭhi) formed by the line A are carried onward. In recalling the view clinging doctrine in this way, it also creates the best opportunity for final nibbana (parinibbāna).

Then here, in that Adhimokkha Diagrams that we discussed just now, taking diagram 1, you remember: “Bunny toy was like affection. There is decision regarding feeling (Vedana Adhimokkha) here.” So, after the decision regarding perception (sañña adhimokkha) happens, doctrines of “with consciousness as condition name and form” (viññāṇapaccayā nāmarūpaṃ) flow downward from mental volition. You remember “with consciousness as condition name and form” went up from going a bad way through fear. When decision regarding perception (sañña adhimokkha) happens, this flows down. From this, the view clinging doctrines are nourished. Here, decision regarding feeling (Vedana Adhimokkha) happens again.

Then it is with this understanding that there comes a good opportunity for final nibbana. That first comes from Scott's story, that way of looking at it. By looking at that further with the types of clinging in this way, it can be explained that that opportunity [for final nibbana] will occur again for oneself.

Then that is what is there to add.