

**Date: 28/06/2024 Name: Nibbana**

I recalled the Great Arahants of the Noble Council of Akanittha Brahma Realm with faith.

I repeated the 21/06/2024 Bhava Asava 2 meditation. Here, I investigated how to stop the 'sensual desire'.

My mind was directed to the doctrine of the Thathagatha that "Monks, there is the sign of beautiful. Frequently giving unwise attention to it is the nutriment for the arising of unarisen sensual desire and for the increase and expansion of arisen sensual desire.

If so, let's think about it correctly. Let's think it is loathsome. What helps to think it's loathsome? One way of thinking is like the thirty-two-body parts meditation. But for some it may not develop. Why is it so? Because it is possible that perception values transcending the feeling. If so, the feeling values felt due to some previous sign of beauty should be exceeded. If not, it is not understood as loathsome. How does one who knows and sees understand it as loathsome? A person who knows and sees perception as suffering understands it.

Here, the doctrine pointed out by the Mandaladhipathi Budupiya in the discussion of 02/06/2023 Nibbana meditation was recalled.

If perception is seen as suffering, perception does not go either side. It does not go to the form side or the mental volition side. Having seen this, the stream of consciousness becomes slow. Then the perception does not go to the third side. That is, it does not go to the feeling side. It becomes free from the perception of feeling.

Seeing this, it is understood that the suffering is caused by craving. Why is it so? The perception of suffering (dukkha sañña) shows that craving (tanha) arises due to feeling (vedana). What one feels is what one perceives. If the

result after such recognition is suffering, i.e. if we have the perception of suffering, the perception thus purified can stop the opening of the fountain (spring).

If the opening of the fountain is thus stopped, the nibbana is pregnant itself. Mind is established therein. For this, the doctrines, such as 'Training in higher virtue', 'Train by higher thought', and 'Train by higher wisdom' should be developed as mentioned in the 02/06/2023 Nibbana Meditation.

That is the meditation.

If I add a little more to this, one who engages in killing does not understand death as suffering. One who engages in stealing does not understand birth as suffering. Contemplating this way, if one goes to the feeling side, by way of giving a value to feeling by perception, craving occurs. Not going to the feeling side, and devoid of perception of feeling, no value is given to feeling by perception. Suffering does not arise. It is understood that suffering is caused by craving.

That is the part to be added

### **Discussion 06/07/2024**

#### **Notes added at the end of the discussion**

So, to explain this further, if killing is done, the result will be suffering. If stealing is done, the result will be suffering. What one feels is what one perceives. If the result after such perceiving is suffering, i.e. if we have the perception of suffering, it does not go towards the feeling side. If you think about it, it is like not traveling towards killing or stealing. That is what is there as another explanation.