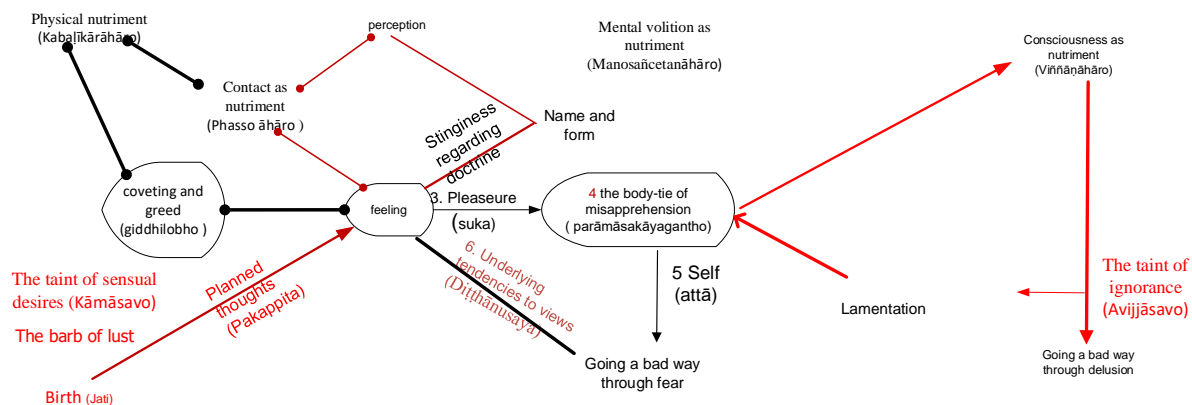


**Date: 01/03/2024 Name: Nibbana**

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

I repeated the 16/02/2024 Nibbana Meditation. I recalled the right-side wheel mentioned in it, that is, the wheel with misapprehension (parāmāsa) as its hub. If there is any descent here, there is no Nibbana. If there is no descent there, there is Nibbana. For there to be no descent, pulling as ‘beauty’ (subha) must not happen. If that is the case, misapprehension (parāmāsa) and ‘insistence that this is truth’ (idaṃsaccā) separate. We learned that here, the removal of doctrines of delusion (mohā) must be done by way of retirement, that is, ‘right speech’ (sammāvācā), ‘right action’ (sammākammanto), ‘right livelihood’ (sammāājīvo).

What should be done to remove ignorance (avijjā)? Greed (lobha) must be removed. If there is any craving (tanhā), it should be abandoned. I analysed the diagram used for this purpose as discussed in the 26/05/2023 Nibbana Meditation.



We go from lamentation (parideva) to misapprehension (parāmāsa), then to ‘consciousness as nutriment’ (viññāṇāhāro). Then from there we go to ‘bad way through delusion’ (mohā agati). We go from the ‘taint of ignorance’ (avijjāsava) to ‘taint of sensual desire’ (kāmāsava), then the ‘barb of lust’ (rāgasallaṃ) to birth (jāti), then the 50% path called ‘planned thoughts’ (pakappita) – we have marked this line from birth (jāti) to feeling (vēdanā). Here, where there is any occurrence of going from ‘taint of ignorance’ (avijjāsava) to ‘taint of sensual desire’ (kāmāsava), then the line ageing (jarā) - feeling (vēdanā) - ‘absence of awareness’ (asampajānā) rotates clockwise and that forms ‘proliferation due to craving’ (taṇhāpapañca).

In analysing the 50% path 'planned thoughts' (pakappita), the path marked from birth (jāti) to feeling (vēdanā), where, by this, any doctrine is carried from feeling (vēdanā) to 'mental volition' (manosañcetanā), in the 22/01/2021 Nibbana Meditation it was discussed that the avoidance of this is done by 'train by higher thought' (adhicittasikkha). It is pregnant with the removal, firstly, of volitional formations (sañkhāra) that construct neither-perception-nor-nonperception (nevasaññānāsaññāyatana), secondly, the removal of perceptions (saññā) of 'formless sphere jhana' (arūpa jhana), thirdly, removal of perceptions (saññā) that assign permanency (nicca) to the form (rūpa), where any nature of 'formless sphere jhana' (arūpa jhana) arises by 'right speech' (sammāvācā), 'right action' (sammākammanto), 'right livelihood' (sammāājīvo) used to remove delusion (moha), the impact of these doctrines is avoided by 'train by higher thought' (adhicittasikkha).

Furthermore, where there is any occurrence of going from 'taint of ignorance' (avijjāsava) to 'taint of sensual desire' (kāmasava), if this is removed, the stream will not flow upon comparing at the point of sorrow (soka). Why so? It is because, where there is any driving force, any momentum for the flow of the stream that occurs by going from 'taint of ignorance' (avijjāsava) to 'taint of sensual desire' (kāmasava) itself. In this way, perception (saññā) that assigns permanency (nicca) to the form (rūpa) is removed. In this way, the removal of the permanency (nicca) of the doctrine of 'by beauty (subha) + permanency (nicca) is pleasure (suka)' occurs.

If the 'fruit of attainment' (phala citta) is raised, the line from 'mental volition' (manosañcetanā) to misapprehension (parāmāsa) is cut by this, and by this itself the doctrine that 'it is pleasurable' (suka) disappears and the doctrine that 'it is suffering' (dukha) emerges. If there is any adherence (abhinivesa) there that it is pleasurable, that also disappears. Analysing in this way, the permanency is removed in the doctrine of 'by beauty (subha) + permanency (nicca) pleasure (suka)' and the doctrine that 'it is pleasurable' (suka) is removed, pulling as beauty (subha) from misapprehension (parāmāsa) to 'insistence that this is truth' (idaṃsaccā) does not occur. In this way [the conceit] 'I am' (asmīti) that occurred because of beauty (subha) disappears. There is Nibbana as object and only Nibbana as goal.

That is the meditation I did.

## Footnotes added at the end of the discussion on 30/03/2024

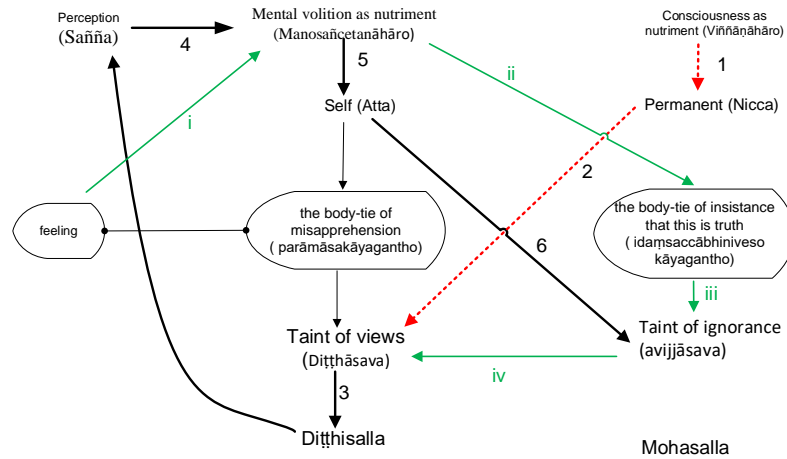
If a little more were to be added to this:

1. Recall 50% path, 'planned thoughts' (pakappita) - the path of the attainer of neither-perception-nor-nonperception (nevasaññānāsaññāyatana). That begins with feeling (vēdanā), from feeling (vēdanā) to 'mental volition' (manosañcetanā). Where neither-perception-nor-nonperception (nevasaññānāsaññāyatana) is removed, the path from feeling (vēdanā) to 'mental volition' (manosañcetanā) is cut off.
2. The perceptions (saññā) of 'formless sphere jhana' (arūpa jhana) being removed secondly, the path from perception (saññā) to 'mental volition' (manosañcetanā) is cut off.
3. Where 'train by higher thought' (adhicittasikkha) is pregnant with the removal of perceptions (saññā) that assign permanency (nicca) to the form (rūpa), it shows that the permanency does not occur by unskillful doctrines like killing (pāṇātipāta). By this, 'volitional formations' (saṅkhāra) entering misapprehension (parāmāsa) as permanent (nicca) is removed. Doctrines that would occur from such volitional formations' (saṅkhāra) from misapprehension (parāmāsa) to 'mental volition' (cetanā) will be lost.

If the 'fruit of attainment' (phala citta) is raised, then by that the 2, B lines that represent 'view clinging' (diṭṭhupādāna) - that is, 'mental volition' (manosañcetanā) to misapprehension (parāmāsa) and 'going a bad way through fear' (bhayā agatigamana) to feeling (vēdanā) are cut off. By joining with the above three doctrines (that is, 'train by higher thought' - adhicittasikkha), volition will not occur due to any doctrine (dhamma). Where all paths that go to 'mental volition' (manosañcetanā) are cut off in this way, there is Nibbana as object and only Nibbana as goal.

## Additional diagrams that can be used with this meditation

This diagram was constructed under the guidance of the Arahant Great Brahma Sahampati for whom I am so grateful. 9/07/2015



- 1) Self (atta)-path starts from the black arrow marked by 3 and continues up to black arrow 6.
  - 2) Arrows marked by dotted lines denote the permanency (nicca)-path which starts with the black arrow marked by 1.
  - 3) Path of the neither perception nor non-perception (Nevasaññānāsaññāyatana) is shown in **green arrows**. Note that the path Ditthāsava --> Dittisalla --> Saṅṅā --> Cetana is common to all paths shown in the diagram.
- Ref: <http://www.visuddhimagga.info/>