

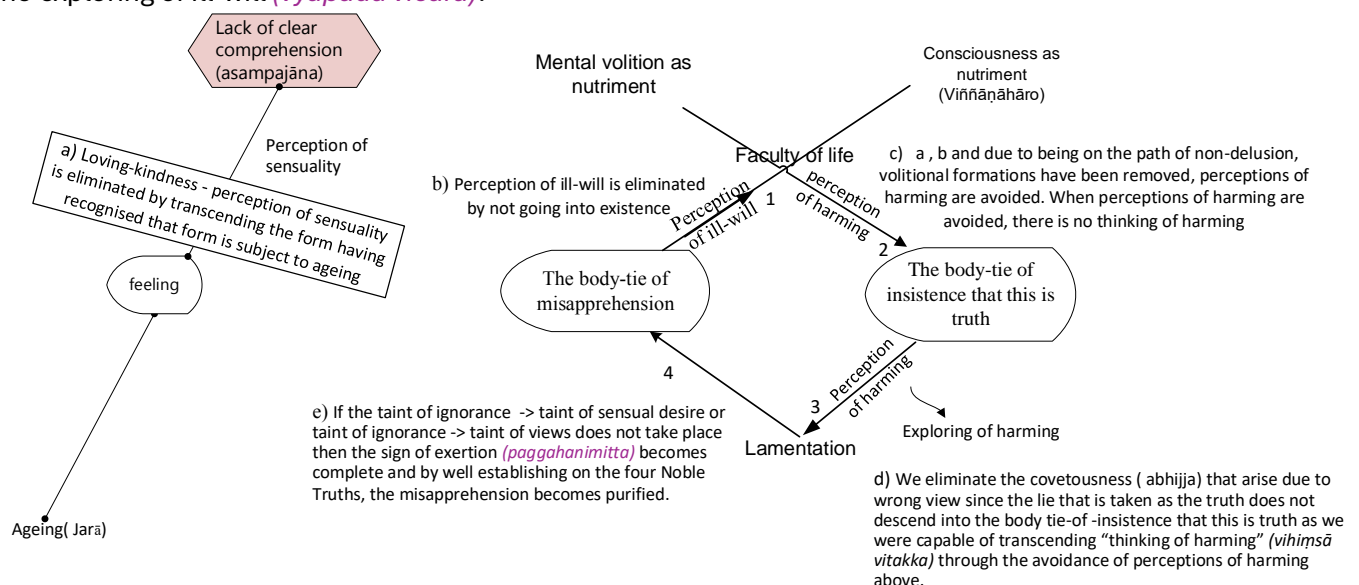
The Noble Council of Akanitta Brahma Realm was remembered with faith.

The [26/07/2024 Nibbana meditation](#) was repeated. The first aspect of concentration without thinking and exploring (*avitakka avicāra samādhī*) is that there is no thinking of sensual desire (*kāma vitakka*) and no exploring of sensual desire (*kāma vicāra*). We know that perception of sensuality (*kāma saññā*) is marked on the aging (*jarā*), feeling (*vedanā*), and lack of clear comprehension (*asampajañña*) line. Let's connect this to the "big diamond."

1. From concentration with thinking and exploring (*savitakka savicāra samādhī*), having progressed to loving-kindness (*mettā*), and having recognised that form (*rūpa*) is subject to ageing (*jarā*), we have no thinking of sensual desire (*kāma vitakka*) by transcending form (*rūpa*) through the practice of loving-kindness (*mettā*). By being on the path of non-delusion (*amoha*), volitional formations (*saṅskāra*) have been eliminated, and consequently, there are no exploring of sensual desire (*kāma vicāra*).

The second aspect of concentration without thinking and exploring (*avitakka avicāra samādhī*) is that there is no thinking of ill-will (*vyāpāda vitakka*) and no exploring of ill-will (*vyāpāda vicāra*). Connect the quality of not going into existence (bhava), present in concentration without thinking and with only exploring (*Avitakkavicāramatta samādhī*), to the small diamond. From the body-tie of misapprehension (*parāmāsakāyagantho*) to the life faculty (*jīvita indriya*), we mark perception of ill-will (*vyāpāda saññā*) and thinking of ill-will (*vyāpāda vitakka*). Refer to the concentration without thinking and exploring (*avitakka avicāra*) [diagram](#) given in the [12/11/2020 Nibbāna meditation](#).

2. If there is no going into existence (*bhava*), then thinking of ill-will (*vyāpāda vitakka*) is eliminated. Due to being on the path of non-delusion (*amoha*), volitional formations (*saṅskāra*) have been removed and there is no exploring of ill-will (*vyāpāda vicāra*).



The third aspect of concentration without thinking and exploring (*avitakka avicāra samādhī*) is that there is no thinking of harming (*vihiṃsā vitakka*) and there is no exploring of harming (*vihiṃsā vicāra*). Along with the above 1 and 2, due to being on the path of non-delusion (*amoha*), volitional formations (*saṅskāra*) have been removed, perceptions of harming (*vihiṃsā saññā*) are avoided. When perceptions of harming (*vihiṃsā saññā*) are avoided, there is no thinking of harming (*vihiṃsā vitakka*). Connect this also to the small diamond. For the cessation of exploring of harming (*vihiṃsā vicāra*), there must be the sign of exertion (*paggahanimitta*).

Having thus examined from the concentration with thinking and exploring (*savitakka savicāra samādhī*) to concentration without thinking and exploring (*avitakka avicāra samādhī*), and after this, how concentration

without thinking and exploring (*avitakka avicāra samādhī*) completes the train by higher wisdom (*adhipaññāsikkhā*) was investigated.

There is no thinking of sensual desire (*kāma vitakka*) and no exploring of sensual desire (*kāma vicāra*). This itself leads to the first jhāna. How? Because here, the perception of sensuality (*kāma saññā*) does not have an influence on the perception (*saññā*) raised by the underlying tendency to aversion (*paṭighānusaya*). Moreover, because there is no exploring of sensual desire (*kāma vicāra*), it leads to the second jhāna. How? In the second jhāna, there are no initial and sustained thoughts (*vitakka vicāra*). When there is no exploring of sensual desire (*kāma vicāra*) this itself helps in the stilling of sustained thoughts (*vicāra*).

There is no thinking of ill-will (*vyāpāda vitakka*) and no exploring of ill-will (*vyāpāda vicāra*). This leads to the third jhāna. For one who experiences rapture (*pīti*), because of the physical experience of that rapture, there might arise a desire for existence. Through concentration without thinking and with only exploring (*Avitakka-vicāramatta samādhī*), the going into existence (bhava) is removed, and thus the going into existence due to rapture (*pīti*) is also removed. This removal of existence related to physical rapture helps in entering the third jhāna. For proper establishment in that jhāna, the absence exploring of ill-will (*vyāpāda vicāra*) is helpful. How? Being on the non-delusion (*amoha*) path, and removing volitional formations (*saṅskāra*), one does not seek to alter the arisen and established third jhāna in another direction. For example, think that the objective is different; one has a job, and since what one needs is enlightenment (*nibbana*), one does not apply for a promotion.

There is no thinking of harming (*vihiṃsā vitakka*) and there is no exploring of harming (*vihiṃsā vicāra*).

The absence of exploring of harming (*vihiṃsā vicāra*) leads to the imperturbable (*āneñja*) state. This can be from the fourth jhāna up to the eighth jhāna. How? Because, thinking of harming (*vihiṃsā vitakka*) reveals that any pleasure (*sukha*) that has arisen cannot be maintained in any way. Apply here the **knowing** and **seeing** of the perception as suffering as shown by the Mandaladhipati Budupiya. Here, because the perception does not move towards form (*rūpa*) or volition (*cetanā*), the stream of consciousness (*viññāṇa*) slows down, and at this point, it does not go to the third side. That is, by not going towards feeling (*vedanā*), it is understood that pleasure (*sukha*) does not persist. This itself lays the foundation for transcending pleasure (*sukha*).

The absence of exploring of harming (*vihiṃsā vicāra*) was further examined. We know that the sign of exertion (*paggaha nimitta*) is necessary for this. Having travelled along the Noble Eightfold Path, and there being proper establishment in it, that itself helps in the elimination and removal of exploring of harming (*vihiṃsā vicāra*). How? If the right view (*sammā diṭṭhi*) of the Noble Eightfold Path is well-established, then one seeks only enlightenment (*Nibbāna*) by fully understanding that there is only suffering (*dukkha*), and that only suffering is being created. Here, because Nibbāna becomes an object, this should be understood as '**Nibbānaṃ ratanaṃti karitvā acchariyabhāvena atulaṃ**' - Nibbāna is the incomparable jewel, Nibbana is marvellous and unmeasurable. Mandaladhipati Budupiya taught this Dhamma.

And that is the meditation.

If more were to be added to this:

1) we can explain the process that occurs through thinking of harming (*vihiṃsā vitakka*) as follows. Along with points 1 and 2, and while being on the non-delusion (*amoha*) path, for one who is well-established in the third jhana having removed volitional formations (*saṅskāra*), any obstacle becomes known as an obstacle to enlightenment (*Nibbāna*). This is subtle. How?

a. There is the idea of transcending the aging nature of form through concentration with thinking and exploring (*savitakka savicāra samādhī*) and arriving here.

b. There was the idea of not turning the third jhana, which arose from the concentration without thinking and exploring (*avitakka avicāra samādhī*), in another direction.

However, this cannot be maintained by the two ideas **a** and **b**. This itself is an obstacle to nibbana. Nibbana is pleasurable (*sukha*). If one can dwell with pleasure (*sukha*), it may feel like enlightenment (*Nibbāna*) to someone.

2) While doing this meditation Mandaladhipati Budupiya was present, and as soon as thinking of sensual desire (*kama vitakka*) were remembered, the mind became imperturbable (*āneñja*) and taintless (*anāsava*). After staying like that for a short while, thinking of ill-will (*vyāpāda vitakka*) was remembered with some difficulty. I asked whether this becoming imperturbable (*āneñja*) and taintless (*anāsava*) happened because of the Budupiya's presence. The Budupiya replied, 'No, it's your own skilled states (*kusala*)'. That's what needs to be added.