

**Date: 03/05/2024 Name: Nibbana**

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

I repeated the meditation on 29/03/2024 liberation (Vimutti Bhavana). I reflected on concentration with thinking and exploring (*savitakka savicāra samādhi*) in enlightenment factor of concentration (*Samadhi Sambojjanga*). After that, the three points in train by higher thought (*adhicittasikkha*);

- (1) Removal of volitional formations that construct neither perception nor non-perception (*Nevasaññānāsaññāyatana*) as the first instance and then
- (2) Removal of perceptions of formless sphere Jhana as the second
- (3) Removal of perceptions that assign permanency to the form.

It is clear that (1) forms the basis for (2), and (2) forms the basis for (3).

The desire to be born and dwell in the eighth jhāna (*nevasaññānāsaññāyatana*) must first be eliminated. Should this not occur, there is no emptiness in the body-tie of insistence that this is truth (*idamsaccābhiniveso kāyagantho*). The entry through **line e** to the body-tie of misapprehension (*parāmāsakāyagantho*) should be removed (\*1).

For this, non-greed, non-hatred, and non-delusion should be fulfilled. To achieve this, one must reach the knowledge of completion of the search for a divine life (*brahmacariyesana*) by the four aspects of the aggregate of wisdom (*paññākkhandha*) supporting each other, as mentioned in the 26/04/2024 Nibbāna meditation.

"Therefore, for the proper development of the aggregate of wisdom (paññākkhandha), one must practice the dhamma that should be used to destroy the taints (āsavas) along with the dukkha table.

How do the doctrines of seven factors of enlightenment (*bojjhaṅga dhammas*) assist this?. Equanimity towards Area 6 must arise first. That is, the wrong view (*miccā ditti*) present there should be removed assisted by the Four Noble Truths placed near the body-tie of insistence that this is truth (*idamsaccābhiniveso kāyagantho*), afterward, the thought of pleasure should be eliminated. It is so. Here the sign of non-dispersal (*abyaggaṇimittam*) is there.

Secondly, when meditating using the sign of quiet (*samathanimitta*) as a basis, attachment to any doctrine in the subject of form should be eliminated. That is, one should eliminate attachment to the binding nature of the element of cohesion (*āpo dhātu*).

Think about a drop of water falling onto a water bubble. It can be understood, if you think merging of the two as stopping. If the water drop falling from above stops, it will not merge with the remaining water (residue) below. The stopping of the falling water drop from above is achieved through the sign of quiet (*samathanimitta*).

That is the meditation I did.

[Discussion on 11/05/2024](#)

**Notes added during the discussion:**

(\*1) We know that **line e** is from lamentation (*parideva*) to the body-tie of misapprehension (*parāmāsakāyagantho*).

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

If we add a little to this meditation,

- 1) The difference here is that the sign of non-dispersal (*abyaggaṇimittam*) removes the element of cohesion (*āpo dhātu*), while the sign of quiet (*samathanimitta*) removes the attachment to it. This is what we learned during the [Ahaara Sutta-Upekkha meditation](#) on 17/02/2023. In the case of the sign of quiet (*samathanimitta*), we do not allow for the dependent origination (*patīcasamuppāda*) to occur. This means we use the doctrine; one does not seek delight, one does not welcome, one does not remain holding (*nābhinandati, nābhivadati, najjhosāyatittati*). In the case of sign of non-dispersal (*abyaggaṇimittam*); not taking a jhāna plane as mine, seeing as suffering, the removal of the element of cohesion, that is, elements which create binding. The removal of mental fixation on any dhamma, and the removal of volitional formations (saṅkhāra). Thus, it is essential to understand these two parts in that way.
- 2) The remaining water (residue) below- This can be considered as craving (*tanhā*) that is not ended. It is related to the [the conceit] 'I am' (*asmiṭi*). Specifically, inquire into the attachment to the places where one has lingered.

That is what needs to be added.