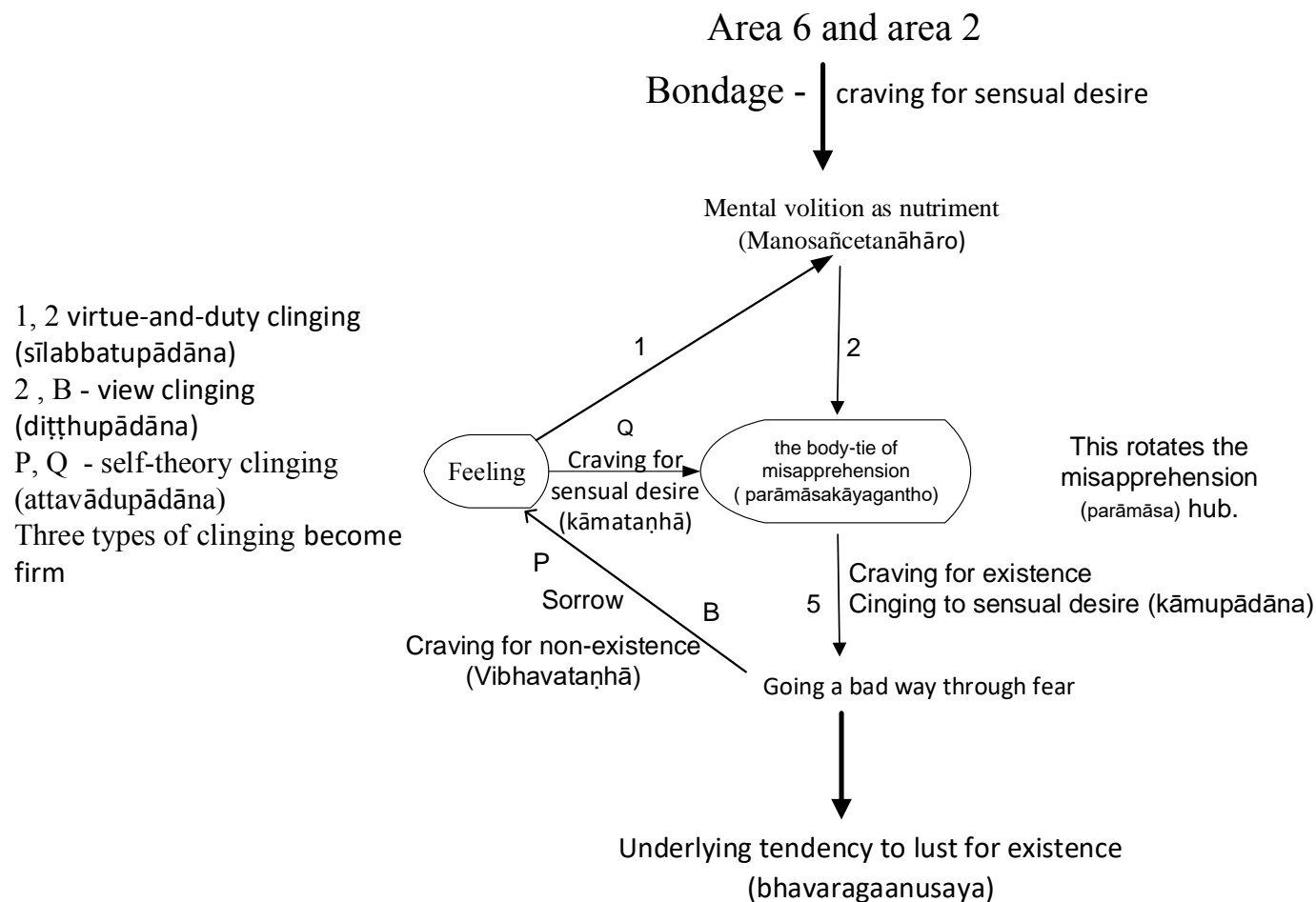


Date: 05/04/2024 Name: Nibbana

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

I repeated the Vimutti meditation of 29/03/2024.

In that Budu Piya said, area 6 and area 2 bond is done by 'craving for sensual desire' (Kāmatanḥā). Due to this, 'self-theory clinging' (attavādūpādāna), 'view clinging' (diṭṭhupādāna) and 'virtue-and-duty clinging' (sīlabbatupādāna) become firm, 'underlying tendency to lust for existence' (bhavaragaanusaya) will occur. Mind was directed to the above doctrine (dhamma). This dhamma is better understood if we separate it into parts.

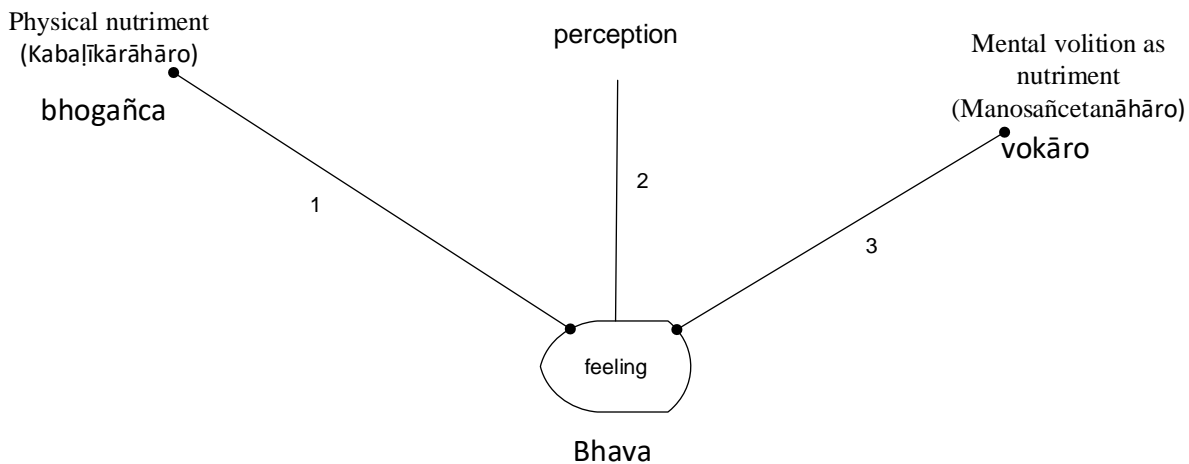


In it, the bondage of Area 6 and Area 2, 'craving for sensual desire' (Kāmatanḥā), is indicated. Down below, the three types of clinging are marked. The firming up of these three types of clinging (*1) is also marked. It is mentioned that, as a result, the misapprehension (parāmāsa) hub rotates (*2).

In the Upaadaananapaccayaa Bhavo meditation of 12/08/2015, it has been learned that if there is a spinning of the hub, it is existence (bhava).

Just as the slide 4 of The Way to Imperturbable diagrams (Aneñja-sappaya) used at 7.4, existence (bhavam), property (bhogañca), and after transcending the perception of form (vokāro) become a footing for 'I-making', it is understood that the underlying tendency to lust for existence (bhavaragaanusaya), underlying tendency to ignorance

(avijjānusaya), underlying tendency to greed for sensual desire (kāmarāganusaya) are formed in the lower stream.



A certain meaning arises in the mind through property (bhogañca), and a similar, more solemn meaning arises through the underlying tendency to ignorance (avijjānusaya) (*3).

Due to its existence (bhava), a certain meaning (a conceit) arises in the mind, and such a meaning is developed to the point of [the conceit] 'I am' (asmiti) and is created by the underlying tendency to lust for existence (bhavarāganusaya).

Due to 'transcending the perception of form' (vokāra), a certain meaning (an existence, a nature where suffering is not felt) arises in the mind through the formless absorptions (arupa jhana), this arises through the connecting and binding of the underlying tendency to greed for sensual desire (Kāmarāga-anusaya) and underlying tendency to ignorance (Avijjā-anusaya). This is understood as wrong view (miccā ditti).

In this way, after examining these doctrines, by using the Four Bases of Spiritual Power (iddhipāda), the underlying tendencies (anusaya) are eradicated, one would have Nibbana as object and only Nibbana as goal.

This was the meditation I did.

If we add a little more to this; when self-theory clinging (attavāda upādāna), view clinging (ditti upādāna) and virtue-and-duty clinging (sīlabbata upādāna) become firm, the underlying tendency to lust for existence (Bhavarāga-anusaya) arises. The meaning of this firmness was inquired about, and Budu Piya explained that **'they work in tandem.'** Upon looking up the dictionary definition of 'tandem,' it was clearly understood a group of two or more arranged one behind the other or used or acting in conjunction.

That is what needs to be added.

Discussion on 13/04/2024

Notes added during the discussion:

(*1) virtue-and-duty clinging (sīlabbata upādāna), view clinging (ditti upādāna), self-theory clinging (attavāda upādāna).

(*2) Below, the tendency to lust for existence (bhavaragaanusaya) is marked.

(*3) At this point, think of forms, subtle forms, a large rock, and the sixth jhana and so on. Therefore, remember the underlying tendency (anusaya) that forms towards the existences that have been maintained and the existences that can be maintained.

Notes added at the end of the discussion:

This meditation removes pain, sadness, sorrow and lamentation from the mind, and it can be said that this state lasts for a long time even after meditation.