

Date: 12/04/2024 Name: Nibbana

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

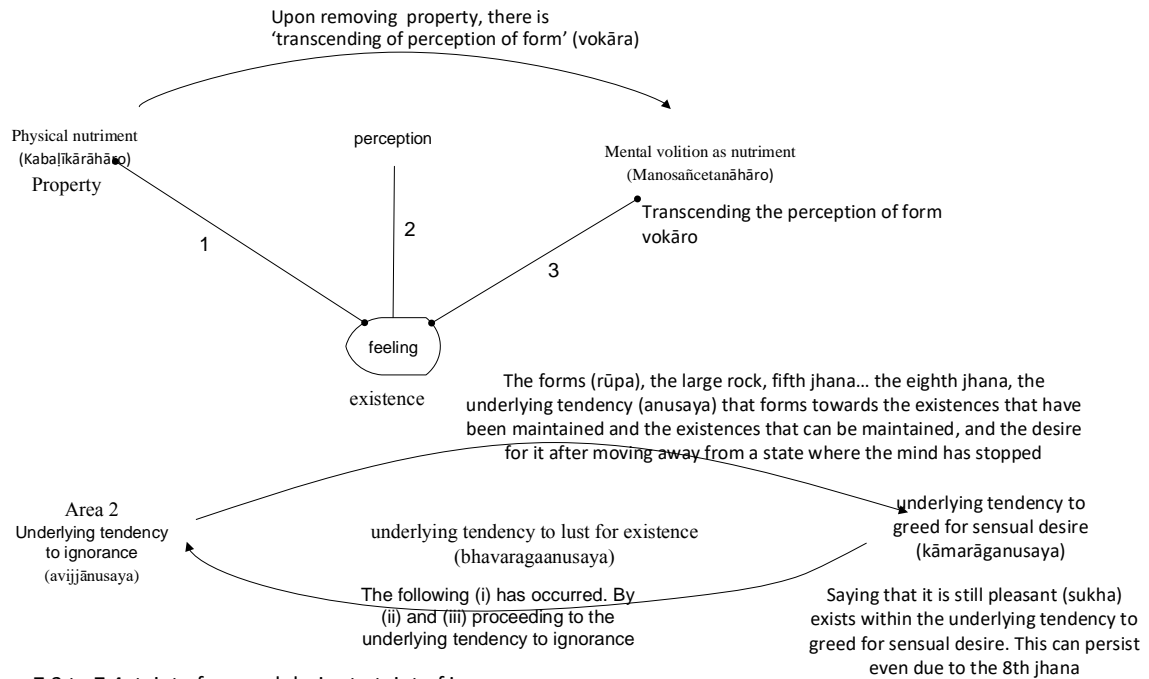
I repeated the 05/04/2024 Nibbana Meditation. I contemplated, due to ‘transcending the perception of form’ (vokāra), a certain meaning, an existence, a nature where suffering is not felt, arises in the mind through the formless absorptions (arupa jhana), this arises through the connecting and binding 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).

It was understood that the removal of this is by the ‘spiritual power of investigation’ (vimamsāiddhipāda). How to understand this?

We know that ‘with ignorance as condition, volitional formations’ (avijjāpaccayā sankārā) is marked on the ‘underlying tendency to greed for sensual desire’ (kāmarāgānusaya) line. Here we know that it is with the ‘wrong view’ (micchādiṭṭhī) that perception (saññā) is said to be pleasurable (sukha) by the ‘underlying tendency to greed for sensual desire’ (kāmarāgānusaya), that is, through line 6. The ‘ignorance’ (avijjā) is pregnant in this.

When investigating the underlying tendency of ignorance (avijjā anusaya), thinking about form (rūpa), subtle form, and like a large rock, the sixth jhāna and seventh jhana etc, the meaning of this is well comprehended. Why so? Because it includes not knowing ‘the Four Noble Truths’ itself.

There is a diagram coming here. We have given it.



- (i) From 7.2 to 7.4, taint of sensual desire to taint of ignorance.
- (ii) From taint of ignorance to taint of view to occur, the influence of what occurred at 4.4 is sufficient.
- (iii) Travel from 'taint of views' to 'taint of sensual desire' with 'underlying tendency to lust for existence' (bhavarāga anusaya) itself, like a tortoise is happy when it is thrown into water.

What is shown in the diagram, the 'physical nutriment' (kabaḷikārāhāra), feeling (vēdanā), mental volition (manosañcetanā) cone is shown, upon removing 'physical nutriment' (kabaḷikārāhāra) property (bhoga), there is 'transcending of perception of form' (vokāra). Then in that way an arrow comes to mental volition (manosañcetanā). Below it is shown that 'underlying tendency to ignorance' (avijjānusaya), 'underlying tendency to lust for existence' (bhavarāgānusaya) 'underlying tendency to greed for sensual desire' (kāmarāgānusaya). Then from area 2 we come to 'underlying tendency to greed for sensual desire' (kāmarāgānusaya). An arrow is shown 'forms (rūpa), subtle forms, the large rock as the fifth jhana, ... the eighth jhana, the underlying tendency (anusaya) that forms towards the existences that have been maintained and the existences that can be maintained, and the desire for it after moving away from a state where the mind has stopped (*1)

Then under the 'underlying tendency to greed for sensual desire' (kāmarāgānusaya) we have written, Saying that it is still pleasant (sukha) exists within the underlying tendency to greed for sensual desire. This can persist even due to the 8th jhana.

Then we have shown with an arrow below, from ‘underlying tendency to greed for sensual desire’ (kāmarāgānusaya) to area 2, on that arrow it is written, “The following (i) has occurred. By (ii) and (iii) proceeding to the underlying tendency to ignorance”. Then what is there in (i) is, “From 7.2 to 7.4, taint of sensual desire to taint of ignorance”; in (ii) is shown that, for ‘taint of ignorance’ (avijjāsava) to ‘taint of views’ (diṭṭhāsava) to take place, the influence of what occurred at 4.4 is sufficient; in (iii) it is shown that, travel from ‘taint of views’ to ‘taint of sensual desire’ with ‘underlying tendency to lust for existence’ (bhavarāga anusaya) itself, like a tortoise is happy when it is thrown into water.

Analysing in this way, it is understood that ‘they work in tandem’ applies to the 3 doctrines of ‘underlying tendency to greed for sensual desire’ (kāmarāgānusaya), ‘underlying tendency to lust for existence’ (bhavarāgānusaya), ‘underlying tendency to ignorance’ (avijjānusaya).

The binding of area 6 and area 2 is done by ‘craving for sensual desire’ (kāma taṇhā). The removal of this craving was analysed in association with the 20/08/2015 ‘Vedanaanirodho tanhanirodho’ Meditation. Removal of the satisfaction of ‘intentions of hate’ (paduṭṭhamanasāṅkappa) by the ‘spiritual power of investigation’ (vimamsāiddhipāda) is well understood. It is understood that the removal of the wrong view (micchā diṭṭhi) that persists from the state of neither-perception-nor-non-perception (nevasaññānāsaññāyatana) where the cessation of the flow is somewhat felt, up to the taintless state (anāsrava) where the flow does not occur, is accomplished through the basis of spiritual power of investigation (vimamsāiddhipāda)."

The ‘wrong view’ (micchādiṭṭhī) created by ‘underlying tendency to ignorance’ (avijjānusaya) and ‘underlying tendency to greed for sensual desire’ (kāmarāgānusaya) should be understood in this way, and the 3 facts used in the ‘Vedanaanirodho tanhanirodho’ Meditation, that is,

1. There should be cessation (nirodha) of ignorance (avijjā).
2. There should be cessation (nirodha) of ‘beauty’ (subha).
3. There should be cessation of all 3 paths that come to birth (jāti).

So, there it was said, where the cessation (nirodha) of these 3 doctrines occurs in this way, cessation of name-and-form (nāma rūpa) occurs,

cessation of craving (taṇhā) occurs, cessation (nirodha) of clinging (upādāna) occurs.

The first fact here happens with the removal of the ‘wrong view’ (micchādiṭṭhī) by the ‘spiritual power of investigation’ (vimamsāiddhipāda). The third fact here happens with the stopping of the mind. Here, beauty (subha) is related to the craving (taṇhā). That is done by the ‘spiritual power of desire’ (chandaiddhipāda), the ‘spiritual power of mind’ (cittaiddhipāda), the ‘spiritual power of effort’ (vīriyaidhipāda). There, by the ‘spiritual power of desire’ (chandaiddhipāda) the influence of area 6 is removed, and the removal of area 1 and area 2 by the ‘spiritual power of mind’ (cittaiddhipāda) is done by the ‘spiritual power of desire’ (chandaiddhipāda) and the ‘spiritual power of mind’ (cittaiddhipāda) coming together. By the ‘spiritual power of effort’ (vīriyaidhipāda) the result that occurs by letting go is abandoned. In this way the stopping of 1, 2, 3 doctrines are well maintained by the ‘spiritual powers’ (iddhipāda). “Excellent,” was heard.

That was the meditation I did.

Footnotes added during the discussion on 27/04/2024

(*1) Then from ‘underlying tendency to greed for sensual desire’ (kāmarāgānusaya) we come to ‘underlying tendency to ignorance’ (avijjānusaya).

Footnotes added at the end of the discussion on 27/04/2024

If a little more were to be added to this:

1. In doing this meditation, in recalling the 1, 2, 3 facts, the mind stops and after that, the whole face is felt as being pleasurable (sukha). From even the lips the pleasure (sukha) is well felt.

2. We know that from the ‘cessation of craving’ (taṇhānirodho) the ‘cessation of clinging’ (upādānanirodho) takes place. However, it is understood that without the ‘cessation of clinging’ (upādānanirodho) taking place, the ‘cessation of craving’ (taṇhānirodho) does not take place. As an example, it has been previously discussed that by ‘virtue-and-duty clinging’ (sīlabbatupādāna) ‘craving for existence’ (bhava taṇhā) takes place. In

analysing in this manner, if there is no ‘cessation of birth’ (jātinirodho), if one says, “I want to be born,” ‘cessation of existence’ (bhavanirodho) does not take place. In analysing in this way, in the ‘dependent origination’ (paṭiccasamuppāda), if the cessation of the parts from the bottom up to the craving (taṇhā) not taking place, the ‘cessation of craving’ (taṇhānirodho) cannot be done. These should not be considered as the lower links; these should be considered as the lower doctrines. In analysing further, if there is no ‘right livelihood’ (sammāājīva), ‘cessation of birth’ (jātinirodho) cannot be done. “Excellent,” was heard.