

Date: 13/09/2024

Name: Nibbana

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

I repeated the Nibbana meditation of 06/09/2024. Not clinging to the pair of feeling (vēdanā) and ‘the identity view’ (sakkāyadiṭṭhi) was discussed in there. Afterwards, investigating diagram 3,

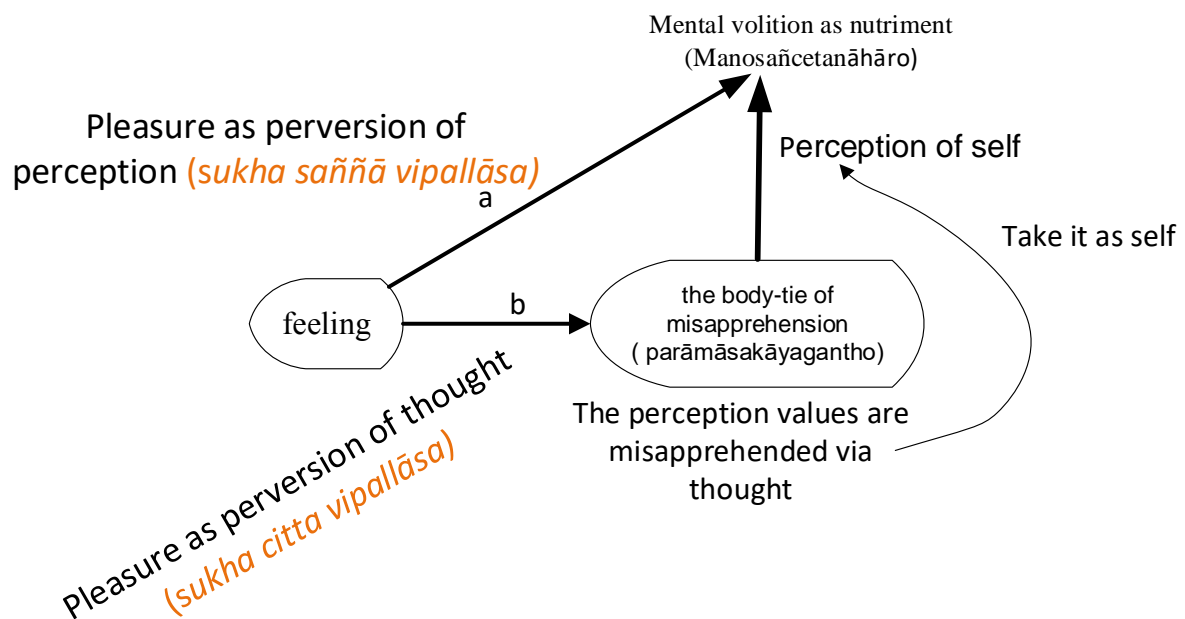
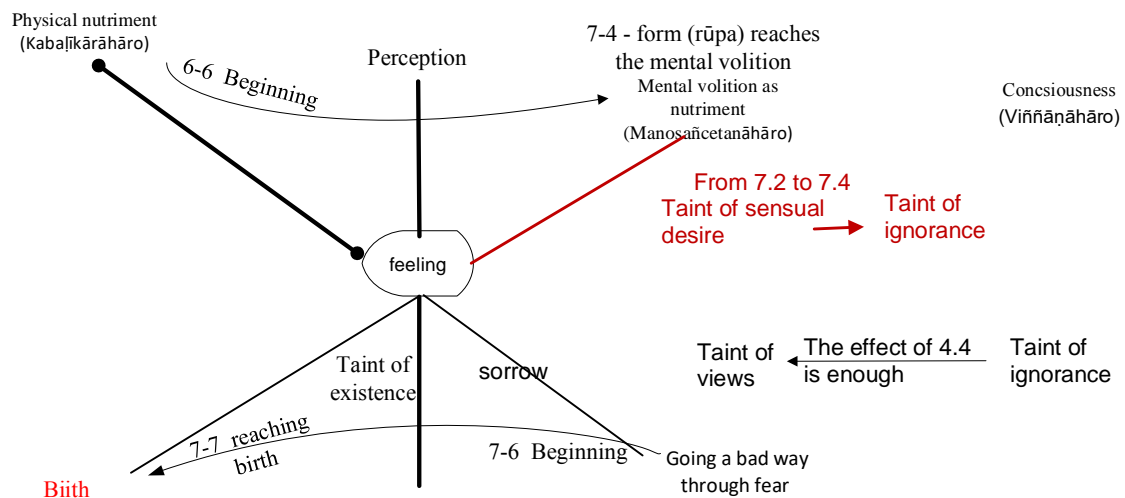


Diagram 3

what is shown in there is a case prior to going from ‘taint of ignorance’ (avijjāsava) to ‘taint of sensual desire’ (kā mā sava), and that it is a case before the ‘pleasure as perversion of view’ (sukha diṭṭhi vipallāsa). 4.4 is enough for this. That is, we discussed, to go from the ‘taint of ignorance’ (avijjāsava) to ‘taint of views’ (diṭṭhāsava), it is sufficient to reach 4.4 from 3.2.

My mind focussed on point 3 of what was added at the end of the Nibbana meditation of 22/03/2024. We discussed that, I investigated the section 7.6 to 7.7 of the travel from ‘going a bad way through fear’ to ‘birth’, 7.6, 7.7, 8.2, causing ‘underlying tendency to ignorance’. Here the cone formed by ‘form - feeling - mental volition’ over the feeling, occurrence of ‘taint of sensual desire’ to ‘taint of ignorance’ from 7.2 to 7.4 was inquired. Budu Piya said that the effect of 4.4 is enough to become ‘taint of views’ from ‘taint of ignorance’. The foundation has already been laid for the remaining part of the lower stream to travel from ‘taint of views’ to ‘taint of sensual desire’

with ‘underlying tendency to lust for existence’ (bhavaraga anusaya) itself, like a tortoise is happy when it is thrown into water.



As shown in the Nibbana meditation of 06/09/2024, how does only travel as far as taint of views? I investigated further the dhamma part, whatever doctrine one feels, one perceives it, if that perception is suffering (dukkha), the stream of consciousness (viññāṇa) is not eager to carry this further to consciousness (viññāṇa).

In here I recalled point 2 added during the discussion of the 12/04/2024 Nibbana meditation. That is, if there is no ‘cessation of birth’ (jāti nirodha), and if one says birth is necessary, then ‘cessation of becoming’ (bhava nirodha) does not happen. Investigating thus, without the cessation of the lower parts of the ‘dependent origination’ (paṭiccasamuppāda), up to ‘craving’, ‘cessation of craving’ (taṇhā nirodha) cannot be achieved. These are not to be used as lower links but use as the lower ‘doctrines’ (dhamma).

Investigating further, without ‘right livelihood’ (sammā ājīva), ‘cessation of birth’ (jāti nirodha) cannot be accomplished. When using this dhamma, for someone not seeing perception (saññā) as ‘suffering’ (dukkha), it is not possible to prevent the mind from establishing on a certain link of ‘dependent origination’ (paṭiccasamuppāda). If someone sees ‘perception’ (saññā) properly as suffering (dukkha), he can maintain the mind without establishing it on any link of ‘dependent origination’ (paṭiccasamuppāda). This can be achieved through the practice of Nibbāna meditation of 06/09/2024, and if this is the case, due to which dhamma could rebirth occur? This should be said as the underlying tendency “I am” (asmiti anusaya).

Through which ‘doctrine’ (dhamma), the ‘underlying tendency ‘I am’ (asmiti anusaya) is eliminated? It is removed only by the ‘Noble Right Concentration’ (ariya sammā samādhī), where the ‘Noble Right Concentration’ is accompanied by the other seven factors of the Noble Eightfold Path. Why is it said so? Because it is pregnant only with Nibbana. Whatever underlying tendency ‘I am’ (asmiti anusaya), arising because of places where one lived, places where one is living, or places where one will live, it does not stay there.

This is the meditation I did

If I am to add a little more to this ;

1. Doing this meditation, if there is no ‘cessation of birth’ (jāti nirodha), and if one says birth is necessary, then ‘cessation of becoming’ (bhava nirodha) does not happen. Investigating thus, when examining the lower parts of ‘dependent origination (Paṭiccasamuppāda) up to ‘craving’ (taṇhā), saying no to ‘clinging’ (upādāna), where-in I contemplated ‘clinging’ (upādāna) as clinging to the pair of ‘feeling’ (vedanā) and ‘identity view’ (sakkāya-diṭṭhi). Budu Piya said, that it is so. Examining the lines where ‘clinging’ (upādāna) is marked, it is clearly understood that it is so. If these two-fold dhamma are not removed, that is, if the clinging to the pair, ‘feeling (vedanā) and ‘identity view’ (sakkāya-diṭṭhi) is not removed, then ‘craving’ (taṇhā) cannot be removed.
2. By doing this meditation a balance mind will occur. This feels the same as the balance ‘concentration’ achieved during the 27/05/2022 meditation. In that meditation we learned that here the ‘concentration’ is balanced. Awareness in both sides of the head felt the same. Therefore, thinking if it is possible to be like this, reveals ‘inwardly restricted desire’ (ajjhattaṃ sankhitta chando) because of one’s ‘identity view’ (sakkāya-diṭṭhi). With the arising of such ‘mental formations’ (citta sanskara), [conceit] ‘I am’ (asmiti) will occur. If there is any descent here, from that the ‘conceit I am’ (asmimāna) will arise. Knowing this entire process is ‘dependently arisen’ (paṭicca-samuppanna), that is, knowing the arising phenomena of doubt (vicikicchā), one does not take anything apart from Nibbāna as mine. With the subsiding of the ‘conceit’ (māna) that has arisen, that is, the conceit which arose due to confirmation of the upper ‘identity-view’ (sakkāya-diṭṭhi) by the lower

‘underlying tendency to doubt’ (vicikicchā anusaya), one has Nibbana as object and only Nibbana as goal. That is, namely the mind reaching a balanced state. Knowing that this happens through ‘volitional formations’ (saṅkhāra) and that this too is ‘dependently arisen’ (paṭicca-samuppanna), one should not establish the mind there. This is accomplished only through ‘investigation of spiritual powers’ (vimamsa iddhipada).

This is what I have to add.