

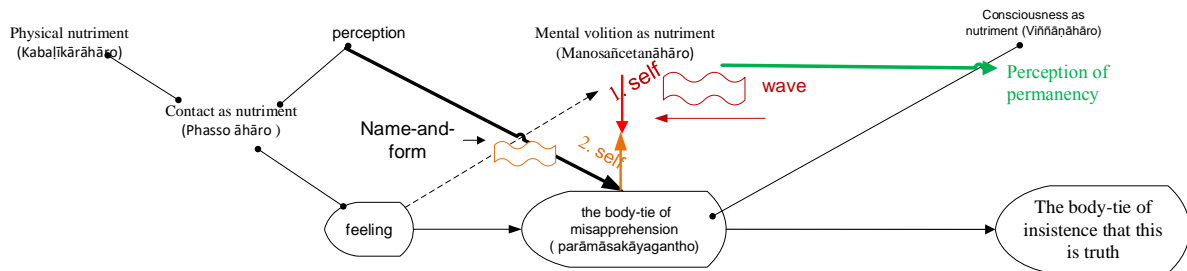
Date: 19/04/2024

Name: Nibbana

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

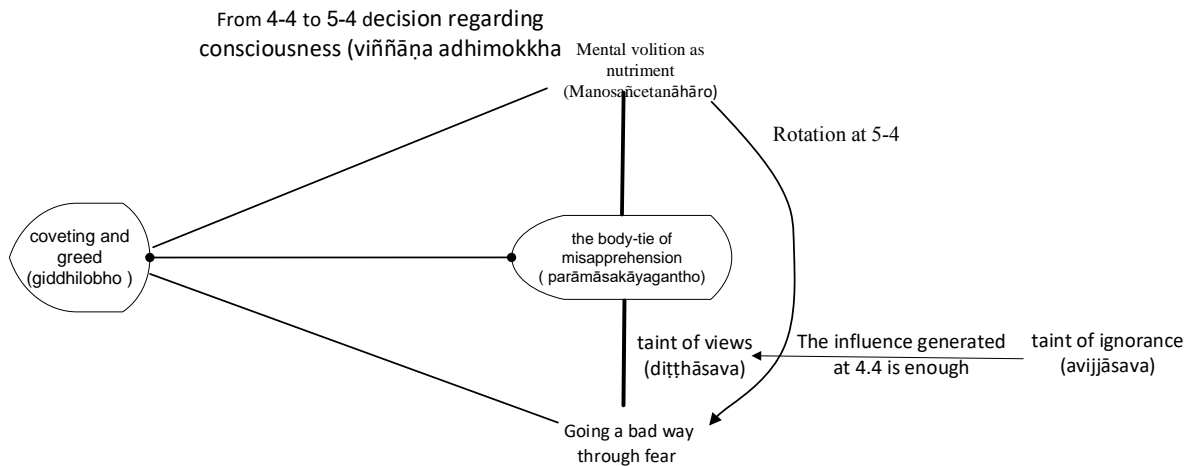
I repeated the Nibbana meditation of 12/04/2024. In this meditation, the removal of ‘wrong view’ (micchā-diṭṭhi) by ‘spiritual power of investigation’ (vimamsāiddhipāda) was further investigated.

In the Nibbana meditation of 13/05/2022, because of the combining of 1-self (atta) and 2-self (atta), there is conceit, and ‘wrong view’ (micchā-diṭṭhi) occurs. We learned that, combined, it is thought it will last.



In the example discussed there-in it was investigated that, in our mind the saree has this colour, flowers like this etc. This could be represented by 1-self (atta). Coming into contact and seeing such a saree in a store, 2-self (atta), and taking this as good happens by the flow of the stream of consciousness, namely due to the ‘decision regarding consciousness’ (viññāṇa adhimokkha) taking place, we have conceit with the combining of 1-self (atta) and 2-self (atta), ‘wrong view’ (micchā-diṭṭhi) occurs. Combined, it is thought it will last.

We know that ‘decision regarding consciousness’ (viññāṇa adhimokkha) is from 4.4 to 5.4. Here, I recalled the doctrine (dhamma) Budu Piya spoke of, that the influence generated at 4.4 is enough to go from ‘taint of ignorance’ (avijjāsava) to ‘taint of views’ (diṭṭhāsava). When 5.4 happens, we know the spinning of the cone made up of ‘coveting and greed’ (giddhilobha), ‘volition’ (cetanā), ‘going a bad way through fear’ (bhayāgati) takes place. A diagram comes here, and we give it below.



Before ‘decision regarding consciousness’ (viññāṇa adhimokkha) happening from 4.4 to 5.4, the influence generated at 4.4 being enough to go from ‘taint of ignorance’ to ‘taint of views’, 2-self (atta) is formed by ‘decision regarding consciousness’ (viññāṇa adhimokkha) taking place from 4.4 to 5.4. Here, 1-self (atta) consists of the saree you have in mind, with these colours and these kinds of flowers. ‘With consciousness as condition, name and form’ (viññāṇapaccayā nāmarūpaṃ) which originates in round 2 and if its existence continues up to round 4, then that leads to the combining of 1- self (atta) and 2- self (atta). Due to this combining, there is ‘conceit’, and ‘wrong view’ (micchā-diṭṭhi) occurs. Combined, it is thought it will last.

If ‘wrong view’ is to be removed, it should be stopped before ‘decision regarding consciousness’ (viññāṇa adhimokkha) happening. We know ‘decision regarding consciousness’ (viññāṇa adhimokkha) is from 4.4 to 5.4. If so, it should be stopped before 4.4. This is done by ‘spiritual power of investigation’ (vimamsāiddhipāda). How so? Use ‘perception of light is well grasped’ and ‘perception of daytime is well resolved upon’ (‘ālokasaññā suggahitā hoti divāsaññā svādhiṭṭhitā’. By ‘investigation’ (vimamsā) one understands ‘dependently arisen’ (paṭiccasamuppanna) and the light resulting thereby, is used as ‘perception of light’. When used as such, one would have Nibbana as Object and only Nibbana as Goal by detaching from, forms (rūpa) that are wished for (**iṭṭha**), forms that are desired (**kanta**), forms that are agreeable (manāpa).

This is the meditation I did.

Discussion held on 27/04/2024

Notes added at the end of the discussion

Contemplating on this meditation, thinking the combining, of 1-self and 2-self, is it-self 'dependently arisen' (paṭiccasamuppanna), my mind stopped. The Great Arahant said 'Excellent'.

Then we can show more here about this 'wrong view' (micchā-diṭṭhi). Now you see we discussed, 1-self consists of the saree you have in mind, with these colours and these kinds of flowers. 'With consciousness as condition, 'name and form' (viññāṇapaccayā nāmarūpaṃ) originates in round 2 and if it lasts up to round 4, then it leads to the combining of 1-self and 2-self. Due to this combining, we have 'conceit', and 'wrong view' (micchā-diṭṭhi) occurs. Combined, it is thought it will last.

Here, I re-called the manner in which 'The Tathagata' defines 'wrong view' (micchā-diṭṭhi). There are ten points, and five points are investigated below.

Wrong view (micchā-diṭṭhi) is-

1. There is no mother, there is no father. One who is in a 'mind made body' (manomaya kaya), and who is going to get hold of sperms, do so by holding particles with such properties. Think of this as the saree with these kinds of flowers. If these properties are not found there and it does not last up to round 4, then 'there is no mother, there is no father' applicable here.
2. There is nothing offered, nothing sacrificed. Questioning previously done meritorious deeds (kamma) and even with such meritorious deeds (kamma), failing to grasp particles that have properties that suits oneself, 'nothing offered, nothing sacrificed' is applicable here.
3. There is no good and virtuous recluses and brahmins in the world themselves realised by direct knowledge and declare this world and the other world. Thus, from points 1 and 2 above, not being able to fulfil one's task, in the same way that one insults the course when one does not get a job because of the doctrines taught by the professors of a university, one declares there is no good and virtuous recluses and brahmins. That is, there is no good and virtuous recluses and brahmins in the world themselves realised by direct knowledge and declare this world and the other world and who can

declare meritorious deeds (kamma) to grasp particles that have properties that suits oneself.

In this way, not lasting up to round 4 for combining of 1-self and 2-self, due to the fact that it does not happen, 'wrong view' (micchā-diṭṭhi) occurs. This shows now, how profound is this 'wrong view' (micchā-diṭṭhi) and how 'Tathagata' defined and explained what 'wrong view' (micchā-diṭṭhi) is.