

Date: 22/03/2024 Name: Nibbana

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

I repeated the 02/02/2024 Nibbana meditation. Attention was drawn to the doctrine of disgusted (jiguchchati) therein. Think of the form being brought to 7.4. We learned in the 15/03/2024 meditation that 'the underlying tendency to greed for sensual desire' (kamaraga anusaya) is formed here. Here we know that the Area 6 is marked in green color, and at 7.4, making the flow downwards from 'mental volition' (cetana) to 'going a bad way through fear' (bhaya agatigamana) (7.4 to 7.6) is done by 'the underlying tendency to greed for sensual desire' (kamaraga anusaya) area thus forming 'underlying tendency to lust for existence' (bhavaraga anusaya).

Here, having reached 'going a bad way through fear', the flow travels to the right-hand direction to birth (jati). When it travels to Area 2 (7.6 to 7.7), the upper stream has the red light. That is, the upper stream is stopped here.

We know that non-eradication of the attachment to formless sphere jhana such as 'base of infinity of space' (akasannayatana) is the 'underlying tendency to ignorance' (avijja anusaya). Investigate this as if you are looking at the big black rock.

Having remembered the abandonment of form (rupa), looking at 'the infinitude of space' (ananto akaso) as if the rock spreads vastly and infinitely, you then discard 'perception of form' (rupa sanna) in the fifth absorption (jhana) resulting in the illumination of mind. 'The perception of light' (aloka sanna) exists as long as 'the perception of form' (rupa sanna) is discarded. Remember that 'consciousness is infinite' (ananto vinnano) exists as long as the 'perception of light' exists.

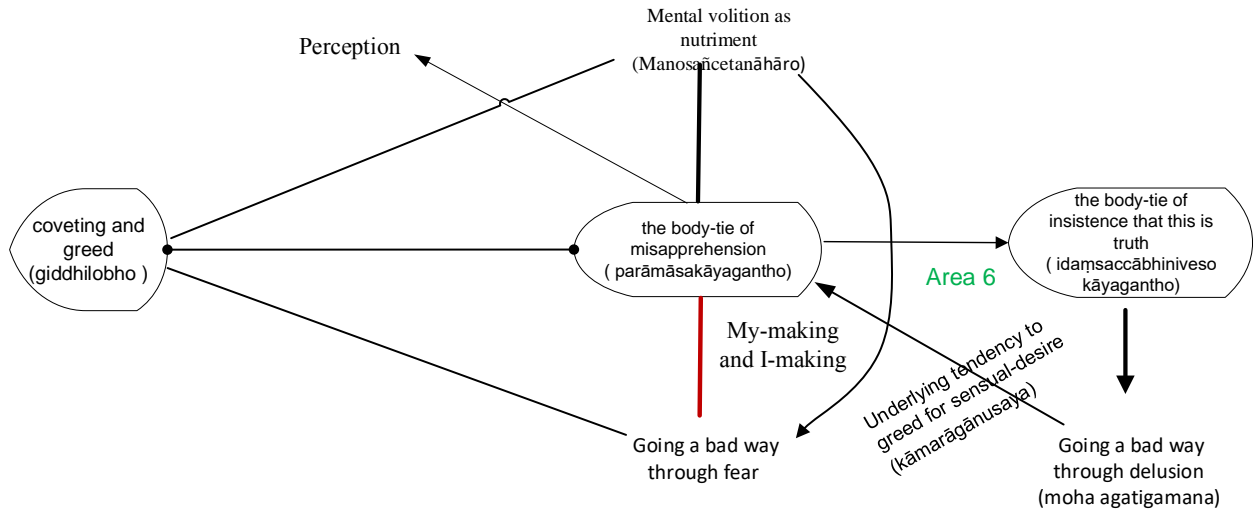
Thus, investigating the process from 7.4 with the stoppage of the upstream, and contemplates how the latent tendencies (anusaya dhamma) that are hidden to the extent that form values cannot be found, getting developed

up to 'underlying tendency to greed for sensual desire' (kamaraga anusaya), 'underlying tendency to lust for existence' (bhavraga anusaya), and 'underlying tendency to ignorance' (avijja anusaya). If one removes these concealed phenomena (forms), one will have nibbana as object and only nibbana as goal.

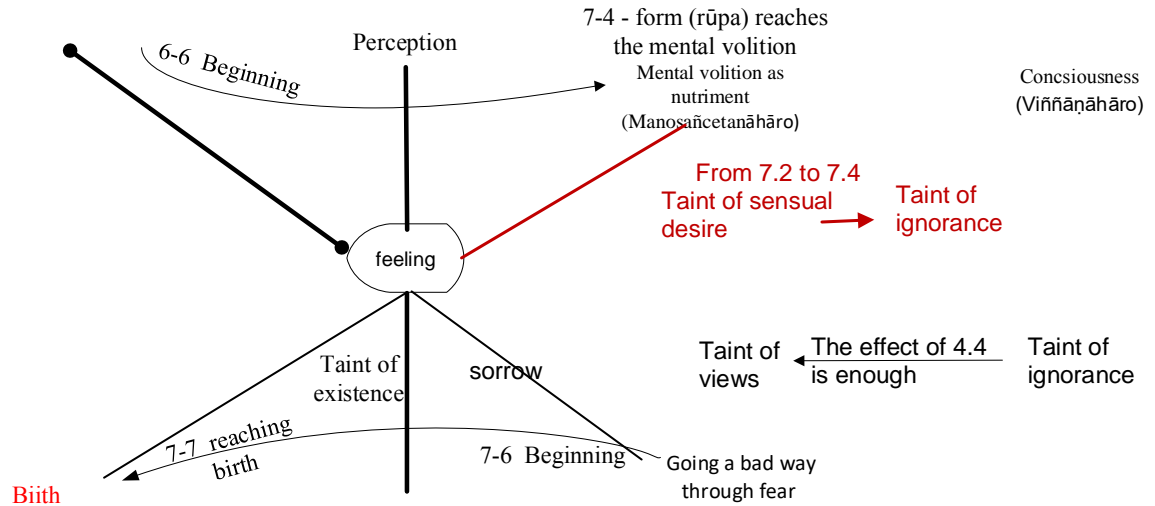
That was the meditation I did.

To add a little more to this,

1. 7.2 to 7.4, the lower stream is stopped. 7.4 to 7.6, mental volition' to 'going a bad way through fear' has green light. 7.6 to 7.7, the upper stream is stopped. It should be noted that the upper stream here includes both streams from form to mental volition and from mental volition to 'going a bad way through fear'. Why is it so? Making new volitional formations because of volition has also been stopped. That's why.
2. By the time Area 1 is formed, four rounds have gone. 4.4 feeling value has come peaked. If so, it leads to travel from 'mental volition' (cetana) to misapprehension (paramasa) of the cone formed by 'coveting and greed' – 'mental volition' – 'going a bad way through fear' (giddilobho - chetana - bhaya agati). It is understood that at 7.4 'the underlying tendency to greed for sensual desire' (kamaraga anusaya) area makes the stream flow downwards from misapprehension (paramasa) to 'going a bad way through fear' (bhaya agathigamana) (7.4 to 7.6). Thus, it is understood that 'coveting and greed' (giddhilobho) and 'underlying tendency to greed for sensual desire' (kamaraga anusaya) help each other, and 'underlying tendency to greed for sensual desire' (kamaraga anusaya) makes the stream flow downwards from 'volition' (cetana) to 'going a bad way through fear' (bhaya agatigamana) (7.4 to 7.6).



3. In this way, 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. Budupiya 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. So, we will give this as a diagram.



4. The fact that Area 1 leads to travel from volition to misapprehension in the ‘coveting and greed’ – ‘mental volition’ - ‘going a bad way through fear’ cone, was written in the 11/08/2023 Amurthya 3 meditation, that if perception is reflected on the feeling to mental volition line, that perception will be misapprehended, it will lead to clinging to virtue and observances. It's not 6.4, it's 4.4. Considering this, it is understood that stick 1 is first. Stick 2 is 5.4. 6.4 is ‘decision regarding the perception’ (sanna adhimokka). It happens later. It contains permanency as it has the decision to renounce the bunny toy. Here, bringing the form values to the jati has begun (6.4), and at 7.4, making the stream flow downwards (7.4 to 7.6) from misapprehension to ‘going a bad way through fear’ by the area of ‘underlying tendency to greed for sensual desire’ (kamaraga anusaya) area, it leads from ‘taint of views’ to ‘taint of sensual desire’.

That's the four things to add.