

Date: 24/05/2024

Name: Nibbana

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

I repeated the 'Bhava Asava' meditation of 17/05/2024.

I recalled the doctrine stated by Budu Piya; by round three, step 2 (3.2), the perception values coming with the permanency of the stream flowing from the consciousness to the backward direction are coming together with the feeling, so that the desire (chanda) arises at 3.2, which itself is sufficient for the arising of 'taint of views' (diṭṭhāsava).

Here the diagram given in the 10/05/2024 meditation should be used.

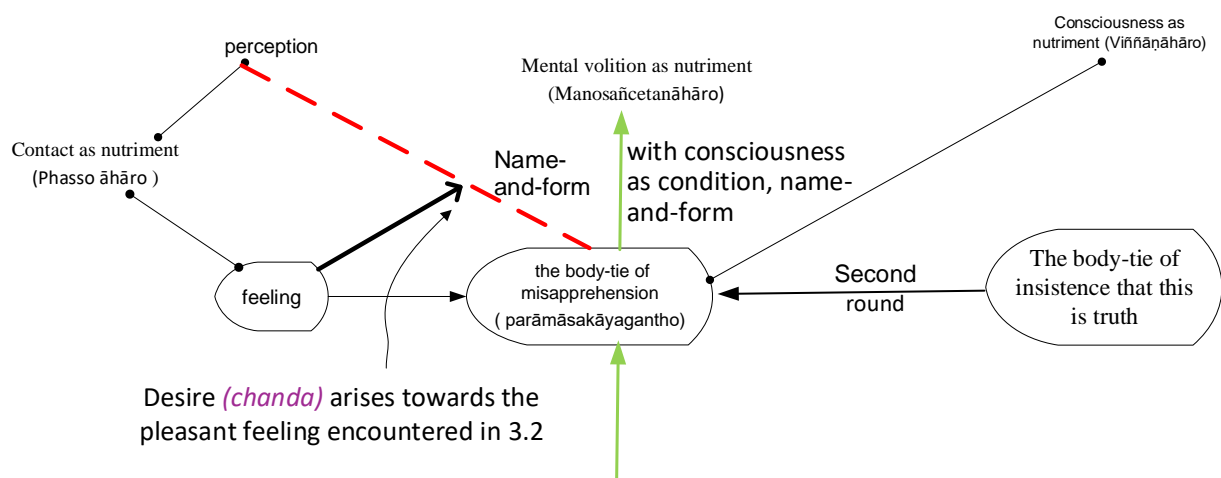


Diagram 1

1. In the 'right effort' (sammā vāyāma) meditation, we have investigated 'false speech' (musāvāda) using desisting (āraṭi), instead use desisting (āraṭi) to feeling (vedanā). That is, not staying with feelings. One should be fearful of feelings when desire (chanda) has arisen. Here I recalled the stanza 'attachments to views are not easily overcome' (**diṭṭhīnivesā na hi svātivattā**).
2. In our previous meditations, we have investigated volition (cetanā) using the term abstaining (virati), instead use 'withdrawal' to volition (cetanā). That is, use not making any volitional formations (saṅkhāra), withdrawal from volition (cetanā). (***1**)
3. The belt formed by form (rūpa) - feeling (vedanā) - 'coveting and greed' (giddhilōbha) has been investigated using refraining (pativirati) on spinning, similarly, refraining can be used there. Here, one should

be mindful not to become dependent on certain doctrine (dhamma) arising due to some feeling, and for that purpose, one should develop, cultivate, and skilfully use the 4 parts of the aggregate of wisdom (paññākkhandha)". (*2)

This is the meditation I did.

If we are to add a little more to this, not becoming dependent on any doctrine (dhamma) was understood as not being dependent on perception (saññā). Also, remembering lying (musāvāda) and for not staying with pleasurable feelings therein, one should make use of The Four Noble Truths.

1. In this meditation, using the first point desisting (āraṭi) to feeling (vedanā), 'liberation through nothingness' (akiñcañña vimutti) is achieved.
2. The second point, using withdrawal to volition (cetanā), the 'fruit of attainment' (magga pala citta) arose and persisted.
3. The third point, using refraining (paṭivirati) to the rotation of the belt of form (rūpa), feeling (vedanā), and 'coveting and greed' (giddhilōbha), 'liberation of mind through appreciative joy' (muditā ceto vimutti) is achieved.

This is what I have to add.

Discussion 08/06/2024

Foot notes added during the discussion

(*1) at this point, as in the notes on the discussion of 'clinging to views' (diṭṭhinivesā) stanza, one can think of not going to volition (cetanā) by going along the 50% path, after coming from being lamented (parideva).

(*2) With the 'clinging to views' (diṭṭhinivesā) stanza, we are looking at the removal of 'I am' (asmīti).

Notes added at the end of the discussion

We can add two more things to this.

1. When contemplating volition (cetanā) here, contemplate these volitions (cetanā) are formed based on doctrines built on previously done volitional formations (sanskāra). For example, contemplate that there are volitions/intentions (cetanā) regarding killing (pāṇātipāta), stealing

(adattādāna) or a project done by oneself. One should be ashamed of past volitional formations (sanskāra), if this is not the case, one will not be ashamed of present volitions (cetanā). Examine that this leads to the occurrence of the ten unwholesome actions, such as harsh speech (parusā vācā) and so on. This is due to attachment to past volitional formations (sanskāra), maintaining those doctrines, carrying them forward, etc. like the loop in the discussion notes of the ‘clinging to views’ (diṭṭhinivesā) stanza, namely 50% path, volition, volitional formations (sanskāra) and again 50% path.

2. In ‘right concentration’ (sammā samādhi) meditation, we learned that the ‘taint of views’ (diṭṭhāsava) has a nature of sadness (domanassa). If one removes that sadness nature through the three doctrines of desisting (āraṭi), abstaining (virati), and refraining (paṭivirati), then ‘right concentration’ (sammā samādhi) arises from that very process. Why is it so? This is because the doctrines that lead to right concentration (sammā samādhi) are provided by right thought (sammā saṅkappa).
- False speech (musāvāda) - removed by desisting (āraṭi), it leads to concentration of mind (citta samādhi).
 - Volition (cetanā) - removed by abstaining (virati), and this develops up to ‘cessation of formations’ (saṅkhāra nirodha), and this gets nourished up to equanimity (upekkhā). (I heard Budu Piya saying Excellent).
 - By using refraining (paṭivirati) to the rotation of the belt formed by form (rūpa) - feeling (vedanā) - ‘coveting and greed’ (giddhilōbha), thereby renunciation (nekkhamma) from the ‘form element’ (rūpa dhātu) will occur.