

Date: 26/04/2024 Name: Nibbana

The Great Arahants of Akanittha were remembered with faith.

I repeated the 08/03/2024 Nibbana meditation. There, the 8th row the Great Arahant highlighted; abandoning the search for sensual desire (kāmesanappahāna), abandoning the search for existence (bhavesanappahāna), the aggregate of wisdom (paññākkhandha) were enquired further.

I recalled the four parts of the aggregate of wisdom (paññākkhandha).

- 1. Wisdom due to destruction of taints:** This relates to the second aspect (b) of the search for a divine life (brahmacariyesana) which is ‘maintain already developed wholesome mental states without confusion’, one should eliminate the desire to dwell in the jhāna realms. It is from the second aspect of the brahmacariyesana that we arrive at the first part of the paññākkhandha (Wisdom due to destruction of taints). That means if we don’t take any jhāna realm as pleasurable, then the post-perception of taking something as pleasurable, which is the taint of sensual desire, will not arise. As a result, there’s no going from the taint of sensual desire (kāmāsava) to the taint of ignorance (avijjāsava).
- 2. Knowledge of destruction of taints (āsavānaṃ khayañāṇāya):** This is related to the third aspect (c) of the brahmacariyesana which is ‘not to go for refuge of taints that have been already destroyed’. We do not go from the taint of ignorance (avijjāsava) to the taint of sensual desire (kāmāsava). If we go, we go to seek refuge. Even if latent tendency to lust for sensual desire (kāmarāgānusaya) says something is good, the taint of sensual desire (kāmāsava) should not occur.
- 3. The knowledge that birth is destroyed:** This arises from the first aspect (a) of the brahmacariyesana. There we learned that one should not go after the abandoned unwholesome mental states. Learned the elimination of unwholesome states that lead to existence. If existence is relinquished, then the unwholesome states are abandoned. Once the existence is relinquished, it is not accepted again.

Here, recollects the part added at the end of the 08/03/2024 Nibbana meditation. That is, the knowledge of destruction of taints (āsavakkhaya ñāna) is included in the aggregate of wisdom (paññākkhandha). For this, one should investigate as in the Dukkha Table, where impermanence is pregnant within. Furthermore, going from the taint of ignorance (avijjāsava) to the taint of sensual desire (kāmāsava) does not occur here. That prevents the search for jhāna planes. This itself lays the foundation for the abandoning the search for existence (bhavesanappahānaṃ).

Enquiring abandoning the search for existence (bhavesanappahānaṃ), knowing there is suffering, one does not think of going to an existence, one avoids going to an existence. Abandoning the search for sensual desire (kāmesanappahāna) is, eliminating the desire and attachment to be born and to live in a jhāna plane. Enquiring the meaning of this, it should be interpreted as the area 6 and area 2 as not being connected by craving for sensual desire (kāmatanhā). In abandoning the search for existence (bhavesanappahānaṃ), one does not think of going to an existence by knowing suffering, in the same way by knowing that craving leads to suffering one abandons craving.

- 4. Knowledge of completion of the search for a divine life:** We learned that this is acquired by abandoning the 'conceit I am (asmimāna)'. Because of exceeding all jhāna states by abandoning the search for sensual desire (kāmesanappahāna) with the understanding of the four Noble Truths through 1, 2 and 3 above, the idea of permanency near sorrow is completely abandoned, one would not add permanency to the form. Here, elimination of the [the conceit] 'I am' (asmī'ti) because of 'beauty' for form-world (rupa loka) and formless world (arupa loka) is removed fairly for all three timelines, past, present and future (*1). Thus, there is Nibbana as object and only Nibbana as goal.

Above dhamma should be diligently applied and its interconnections must be held uninterruptedly in the mind. That is, the point 1 above supports the point 2. How so? If going from taint of sensual desire (kāmāsava) to taint of ignorance (avijjāsava) does not occur, the very phenomenon will support in stopping the

movement from taint of ignorance (avijjāsava) to taint of sensual desire (kāmāsava).

Furthermore, the point 2 supports the point 3. How so? If the movement from taint of ignorance (avijjāsava) to taint of sensual desire (kāmāsava) does not occur, the Great Arahant said that the doctrines of area 2 would be lost. If the doctrines of area 2 is lost, then there is no foundation for delight (nandi), and this itself becomes the foundation for abandoning craving for sensual desire (kāmatanḥā).

If these doctrines are properly maintained like this, the belt consisting of form, feeling, ‘coveting and greed’ will not be rotated due to any doctrine. This should be understood as “rūpe vibhūte na phusanti phassā - When forms have disappeared, contacts don’t touch”. This was the meditation.

To add a little more to this, enquiring “rūpe vibhūte na phusanti phassā” further, the Great Arahant stated that the cone formed by form, ‘coveting and greed’, birth would not rotate due to any doctrine.

This was the meditation I did.

Footnotes added at the during the discussion on 11/05/2024

(*1) Here one contemplates on the places one lived, the places now living, and the places one will be planning to live.

Notes added at the end of the discussion on 11/05/2024

When doing this meditation, a peaceful and well liberated mind (santaṃ suvimuttaṃ) can be experienced.