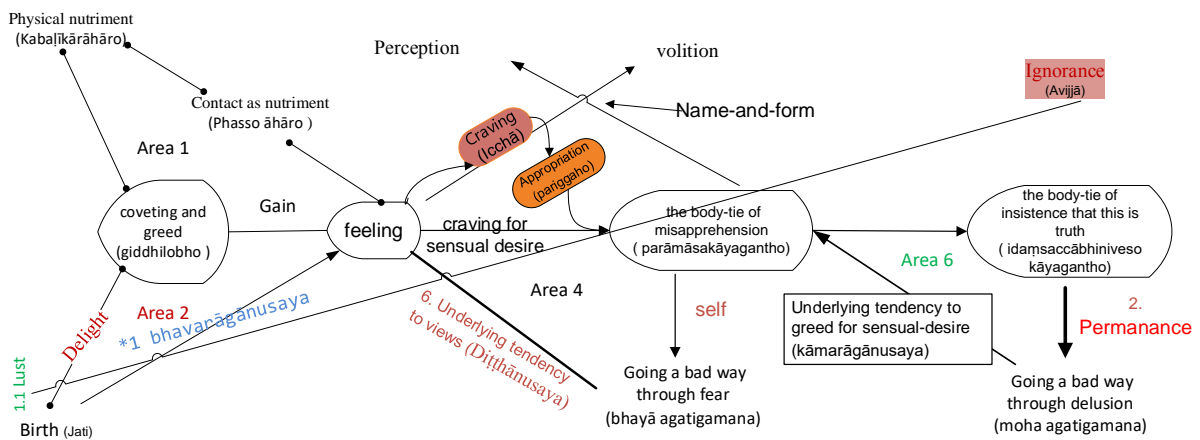


**Date: 29/03/2024 Name: Vimutti**

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

I repeated the 15/03/2024 Anusaya meditation. In that meditation my mind focused on the doctrine (dhamma) Budu Piya said, the bonding between area 6 and area 2 is due to ‘craving for sensual desire’ (kāma-taṇhā). Because of this, ‘self-theory clinging’ (attavādūpādāna), ‘view clinging’ (diṭṭhupādāna) and ‘virtue-and-duty clinging’ (sīlabbatupādāna) become firm, ‘underlying tendency to lust for existence’ (bhavarāgaanusaya) will occur. The ‘underlying tendency to lust for existence’ (Bhavarāgaanusaya), diagram given in the Anusaya meditation on 15/03/2024, comes here.



\*1 Underlying tendency to lust for existence (bhavarāgānusaya)

Budu Piya said, if there is removal of a certain doctrine of ‘underlying tendency’ ( anusaya dhamma), three things apply to it. They are;

1. Ignorance (avijjā)
2. Craving (taṇhā)
3. Taints (āśava)

If these three doctrines (dhamma) are removed, then certain doctrines of ‘underlying tendency’ ( anusaya dhamma) can be removed. If there is a certain bond between area 6 and area 2 due to craving, it should be eliminated. This leads to the removal of ‘underlying tendency to lust for existence’ (Bhavarāgaanusaya).

Furthermore, it is understood that the stream of consciousness flowing from area 6 to area 2 stops, if 'ignorance' (avijjā) is eliminated. If so, 'underlying tendency to ignorance' can be removed.

To stop this stream of consciousness from flowing, disappearance of taints should take place first. With the application of the '7 Factors of Enlightenment' (bojjhaṅga), the 'taints' leading to the flow of consciousness, could be removed. For this, you can use 'Ahara Sutta in Bojjanga Samyutta – 'equanimity' (upekkha) meditation, done on 17/02/2023.

This is the meditation I did.

To add a little more here, I investigated how 'underlying tendency to aversion' (paṭighānusaya) will leave. 'Self' (atta), which occurred at 5.5 is included within the 'underlying tendency to aversion' (paṭighānusaya) occurring at 6.4. It is there that we said form (rupa) is a gain. Budu Piya said, this making of 'self' (atta), will disappear with the removal of the above three doctrines, namely 'ignorance' (avijjā), 'craving' (tanhā) and 'taints' (āsava).

This is the meditation I did.

### **Discussion held on 13/04/2024**

#### **Notes added at the end of the discussion.**

To add a little more here; doing this meditation, the doctrine of 'complete inquiry or thorough examination' (parivīmaṃsa), that is, as only cessation itself is desired, then it is well understood that the removal of any bond between area 6 and area 2 must be preferred from the beginning. If there is a certain process that should be carried out by somebody who desires only Nibbana, it is pregnant with the doctrine the 'removal of any bond between area 6 and area 2 must be preferred from the beginning'.

First, investigating 'equanimity' (upekkhā) regarding things (dhamma) external, meditating with my mind focused on the 'sign of quiet' (samatha nimitta), inquiring, even though you abandon all elements, the nature of the characteristics of the elements is still held in the mind, if 'equanimity' (upekkhā) is powerful enough, not to allow 'dependent origination' (paṭiccasamuppāda) to take place, then the mind will not get concentrated on the subject of elements. Nibbana is pregnant, there itself.

Here 'equanimity' (upekkhā) should be powerful enough not to allow the bond between area 6 and area 2. That is 'equanimity' (upekkhā) should be powerful enough to exceed the attractive nature of seeing a certain yellow 'form' (rupa).

Secondly, investigating 'equanimity' (upekkhā) regarding 'things' (dhamma) internal, meditating with my mind focused on the 'sign of non-dispersal' (abyaggaṇimitta), the mind does not get established in the subject of 'volitional formations' (saṅkhāra), with the thinning of the 'volitional formations' (saṅkhāra) arising from 'ignorance' (avijjā) and for that 'equanimity' (upekkhā) to be powerful enough to discard even any 'jhana' level as mine, 'concentration without thinking and without exploring' (avitakka avicāra samādhi) should be remembered. We know in here, unification of 'liberation of the mind' (ceto-vimutti) and liberation by wisdom' (paññā-vimutti) takes place.

In here, by investigating things external, while the attractive nature for a certain yellow form is exceeded by the 'liberation of the mind' (ceto-vimutti) preceding 'sign of quiet' (samatha nimitta), the 'absorption' (jhāna) nature which follows is removed by 'liberation by wisdom' (paññā-vimutti). Thus, being able to transcend the subtle nature of the elements by this way, one would have Nibbana as object and only Nibbana as goal.