

**Date: 08/12/2023 Name: Nibbana**

I recalled the great arahants of the Noble Council of Akanittha with faith.

We have learned that, in the 01/12/2023 Nibbana Meditation, by 7.7, the point at which it touches the ground as a single wheel, the situation in which the axle breaks, is shown in diagram 5, the coming off of the right-hand wheel happens with the withdrawal of the perception-born body (saññāmaya kāya), and that the path of the perception-born body (saññāmaya kāya) is feeling (vēdanā), mental volition (manosañcetanāhāro), and 'going a bad way through fear' (bhayā agatigamana).

In the 15/01/2016 Nirodha meditation, we have discussed what would happen if the 'perception of permanency' (nicca saññā) breaks after entering consciousness (viññāṇa), and if doctrines are not flowing in any way through line 5 beauty (suba) pleasure (suka), line 6 pleasure, line 7 view of self (attānudiṭṭhi). A situation in which one is drawn into the womb at once has been seen there. It was understood it happens in that way if withdrawal of the perception-born body (saññāmaya kaya) occurs.

These doctrines were further analysed.

1 – In the 13/01/2016 Upekka Appamana 6 Meditation, we have analysed what would happen if the 'perception of self' (attasaññā) breaks after entering mental volition. We will give those diagrams, look at the first diagram.

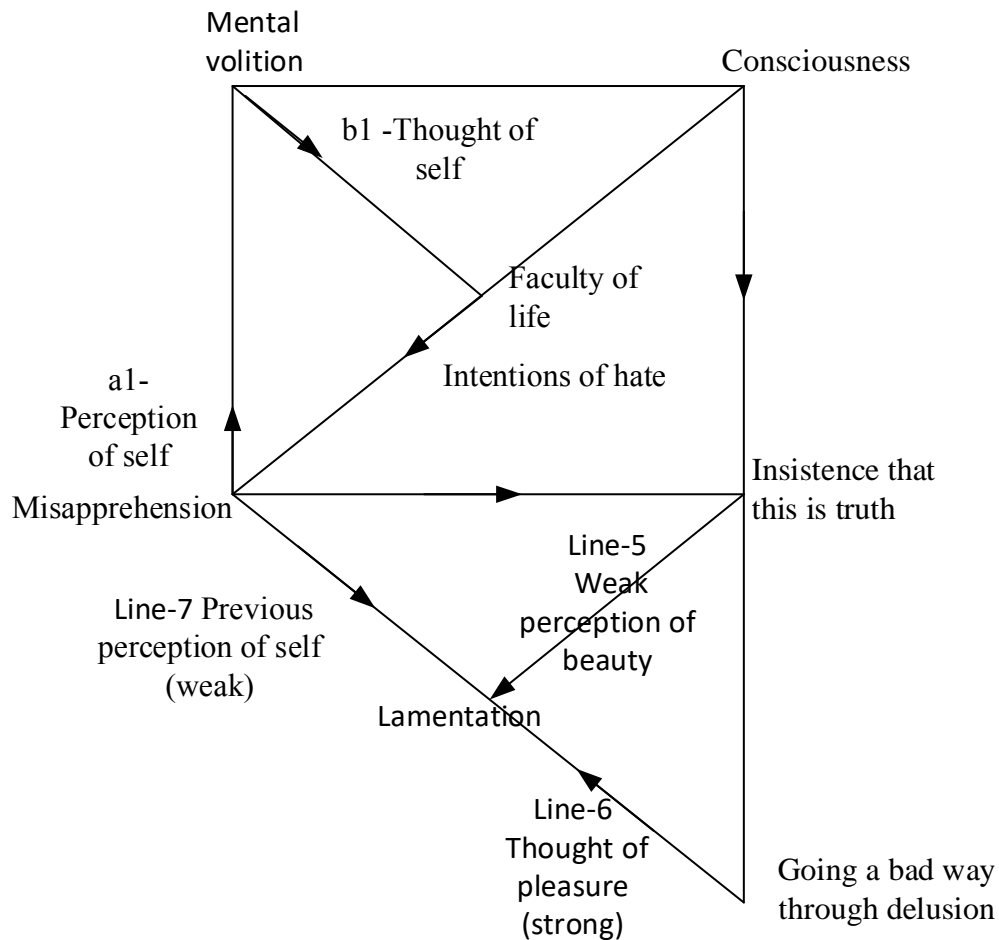


Diagram 1 - the case line 6 > = line 7 and line 5, is weak

Here, if one does not take as self, if 'perception of self' (attasaññā) is impermanent, the base of nothingness (ākiñcaññāyatana), the base of neither perception nor non-perception (nevasaññānāsaññāyatana) can happen. Here, it can happen that one takes mental volitional formations (cittasaṅkhāra) as 'mine'. It can happen that one gives up bodily volitional formations (kāyasaṅkhāra) and verbal volitional formations (vacīsaṅkhāra). Volitional formations (saṅkhāra) that lead to birth in the brahma realm are done, the doctrines built up from 'going a bad way through fear' to mental volition where 'with consciousness as condition, name-and-form' (viññāṇapaccayā nāmarūpaṃ) doctrine emerges, the Oscillation Diagram rotates anti-clockwise when looking at the Oscillation Diagram from the point of sorrow (soka). But it only goes up to 4.4.

The path going from taint of ignorance (avijjāsava) to the taint of sensual desire (kāmāsava) is strongly active. Here, how does the birth occur? Line 6 > = line 7, where there is thought of pleasure (sukha sankappa), there is only birth in a

jhana plane beyond the sixth jhana plane. Why so? Because consciousness recognises that, if a feeling is felt, it cannot be said to be pleasurable.

Because, even if the pleasure was taken as self, it broke after going to mental volition. There is no searching for forms (rūpa), there is no wishing for the feelings that occur because of form. Here, if someone searches for form, they will be subject to a sense of helplessness. Where these three values are not present at the time of death, that is Nibbana. (\*1)

Thinking with the facts learned in the Special Retreat Bojjhanga Meditation, here, it should be understood that, where there is going to delusion (moha) because of the taint of ignorance (avijjāsava), perception becomes pleasurable because of the 'underlying tendency to sensual lust' (kāmarāgānusaya), and the taint of sensual desire (kā mā sava) occurs as the post-perception of pleasure. Taint of sensual desire (kā mā sava) is there because of 'perception of pleasure' (sukasaññā) that does not feel feeling. Here, there is no momentum of going to the taint of sensual desire (kā mā sava) or the taint of views (diṭṭhāsava) because of feeling.

2 – Let us analyse the case in which the medium-level doctrines flow through line 5. This has been analysed in the 14/01/2016 Upekka Appamāna 7 Meditation. That is, what happens if the 'perception of permanency' (nicca saññā) breaks after entering consciousness? Look at Diagram 2.

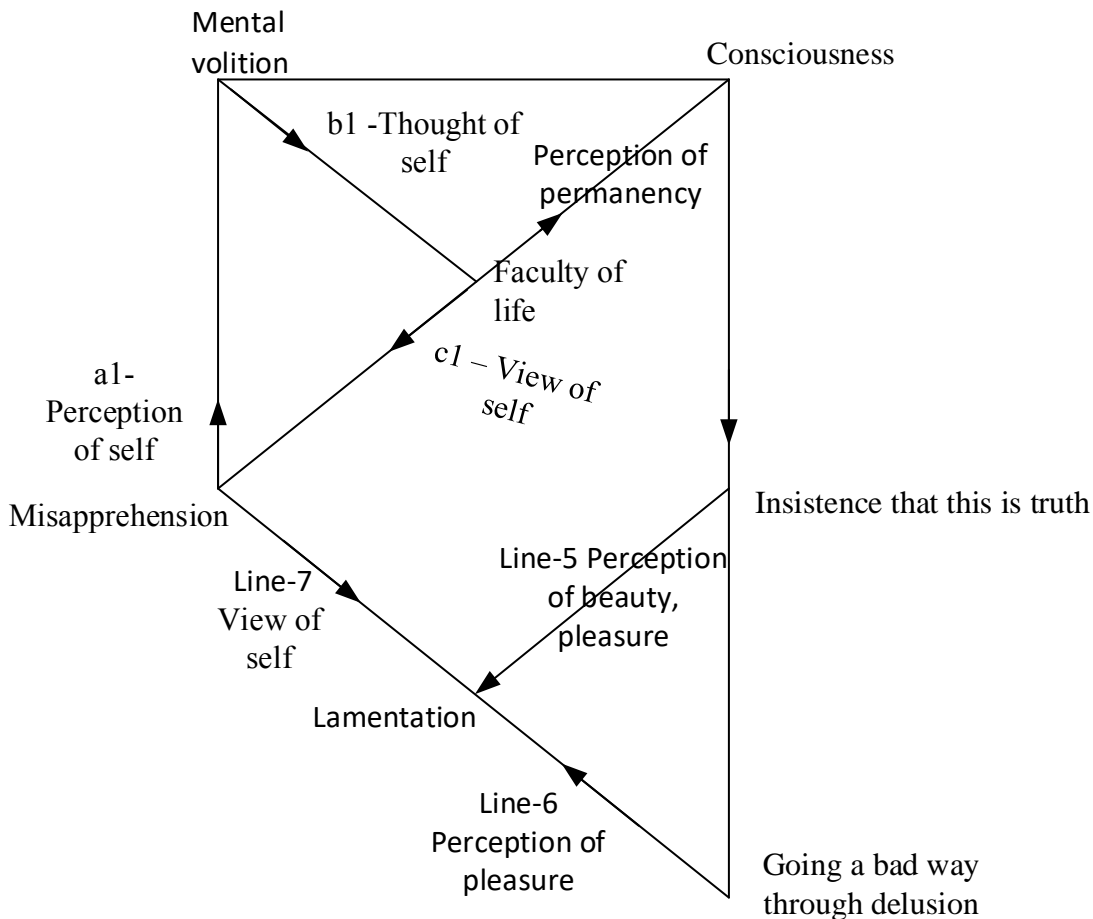


Diagram 2

Line 5 > line 7 > = line 6. This is equal to the situation in which medium-level doctrines flow through line 5. Here 7.4 form value coming to mental volition is included. There are three cases that can happen:

2a – birth in the sensual world (kāma-loka). 7.7, 8.2.

2b – even if 7.4 occurs, the value of the form is not sufficient to do volitional formations due to mental volition. It is possible to be born in the bhuta world, plane of departed (peta). Here, when it is said ‘bhuta’, this is a part of the plane of departed (peta) with solid bodies.

2c – at 6.4, even if ‘decision regarding perception’ (saññā adhimokkha) happens, it can happen like vehicles going without stopping at the yellow traffic light. This is with conflicts. Birth in jhana planes 1 to 4 is in this way. Here, the direction in which the stream had been flowing is from ‘going a bad way through fear’ to mental volition. One should be stopping at the yellow traffic light. But it flows. One intends. That is like the Tuning Fork. They say that forms are wanted but want subtlety. Why so? At 5.5, the current flows from self to

the direction of consciousness as if shining the torch. Here, the ‘perception of self’ (attasaññā) has not broken upon entering mental volition. Perception values of ‘staying like this is permanent’ will occur. (\*2)

3 – this was analysed in the 18/01/2016 Upekka Appamana Meditation. What happens if the perversion that there is thought of self (anattani attā”ti cittavipallāso) breaks upon having come to the faculty of life (jīvitindriya)? Look at Diagram 3.

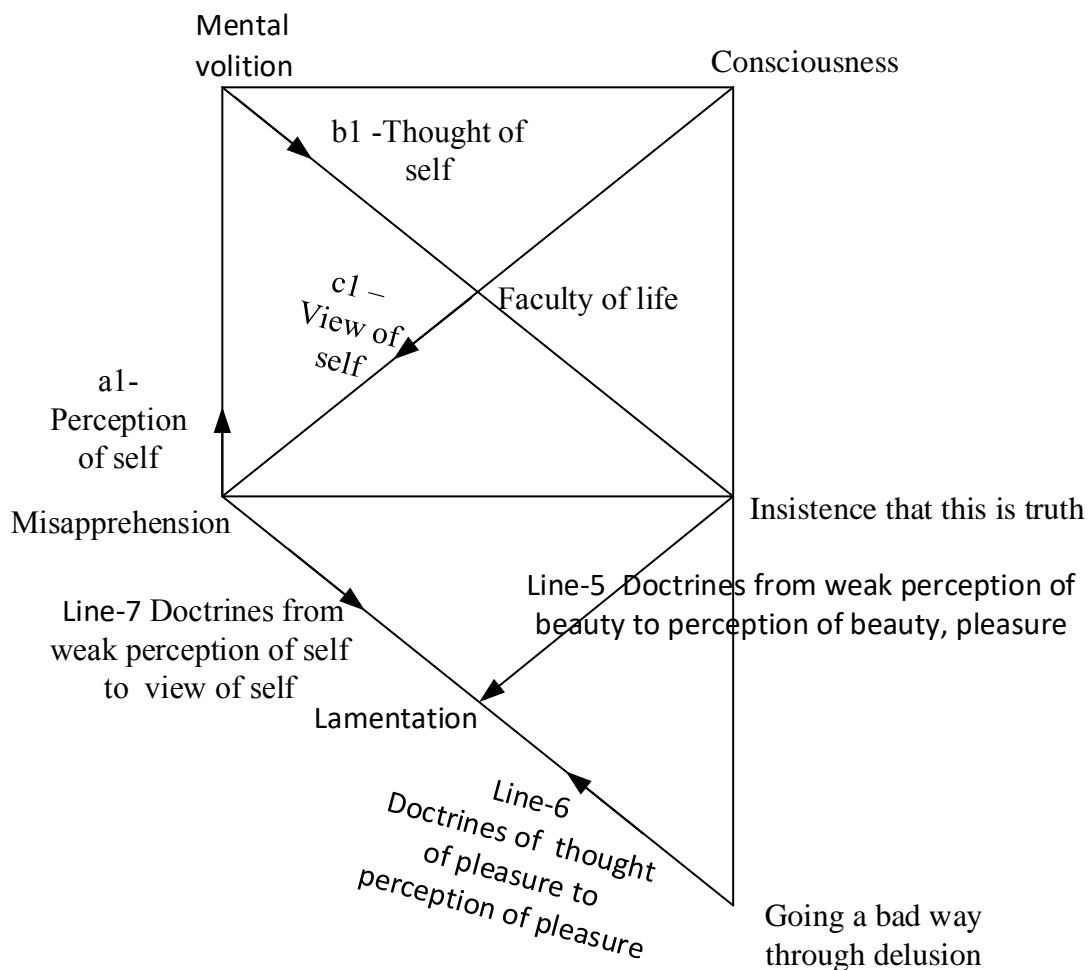


Diagram 3

It should be understood that this case happens after the process that occurs in which the ‘perception of self’ (attasaññā) enters mental volition and breaks. That is, it should be understood that the flow is bigger than the case in which line 5 is weak. It is smaller than the ‘perception of permanency’ (nicca saññā) case with the medium flow. It should be understood that it is between these two. Here, doctrines flow with the aid and support of the ‘self-theory clinging’ (attavādupādāna) doctrines that occurred in both the situations, the situation

in which line 5 was weak and the situation in which formerly the flow was higher than that. This case divides into two parts.

3.1 – the case in which perception is matured (pariṇata) – in English that is called ‘good digestion’.

3.2 – the case in which perception is not matured – ‘poor digestion’.

3.1 perception matures after 5.5 happens. That is, the perception is powerful enough to make view of self. Here birth in the base of infinite consciousness (viññāṇañcāyatana - also called as ‘infinite of consciousness’) happens. The view of self (attānudiṭṭhi) is because of feeling. The feeling has been well digested.

3.2 if perception is not matured, perception will not be powerful enough to make view of self (attānudiṭṭhi) then because of the broken thought of self, birth in the fifth jhana plane happens. Thinking with the facts learned in the Special Retreat Bojjhanga Meditation, form is not taken as a gain. 6.3 pleasure is not regarded as a gain. 6.4 ‘decision regarding perception’ (saññā adhimokkha) does not happen.

One thinks that the feeling values recognised in the case of sixth jhana exist permanently. Intentions of hate (paduṭṭhamanasaṅkappa) is influential.

That is the meditation I did.

It is appropriate to do this meditation by taking only one case per day.

### **[[Footnotes added during the discussion on 23/12/2023]]**

(\*1) It is possible to add a little more here, something the Great Arahant said, that means, Budu Piya said that, if someone who has attained is born in the 7, 8 jhana planes, for a lot of these individuals, when they come out of it, they attain final Nibbana (parinibbāna). Why so? The taints (āśava) of those individuals are worn out just because they stay a long time after attainment.

(\*2) Here, it is possible to say another thing in this case, the repairing of this body happens automatically. Also, I saw even the eye of the mind-made body, I also saw Budu Piya’s eye.

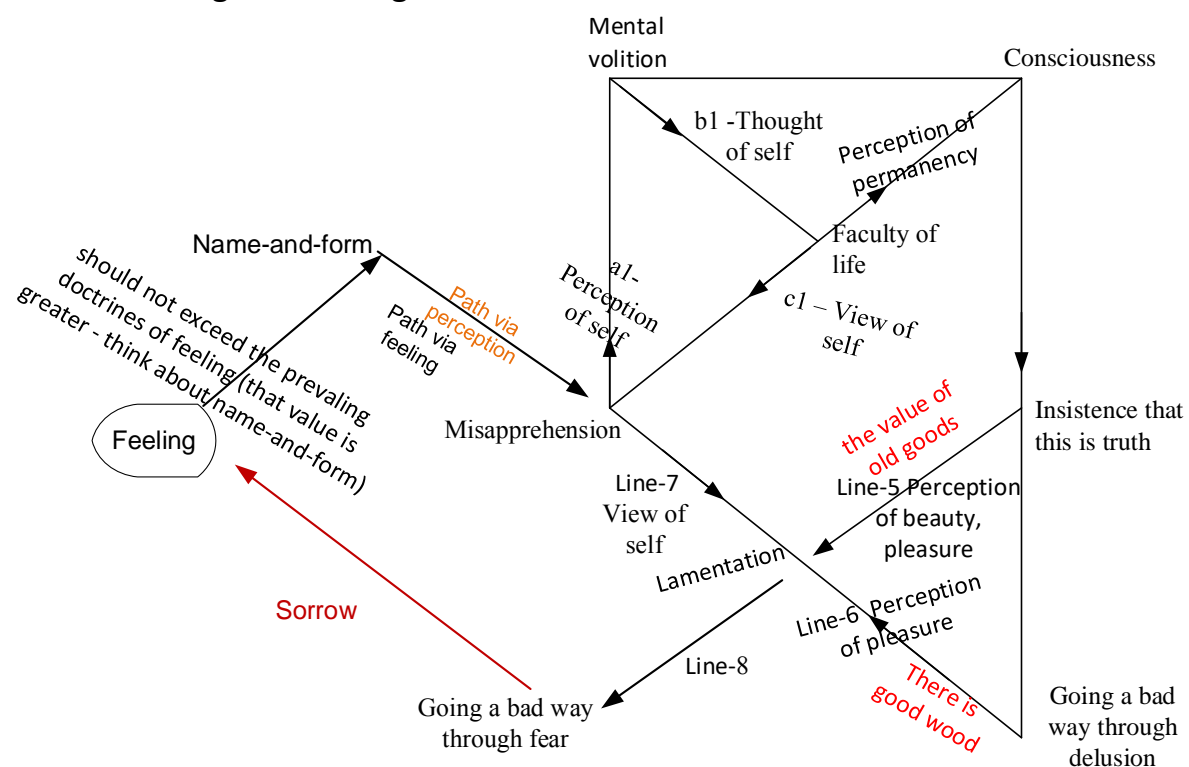
### **[[Notes added at the end of the discussion on 23/12/2023]]**

Then, if I were to add a little more to this meditation:

1) When recalling those 3.1, 3.2 cases, it is possible to switch between those jhana planes. I even saw how I was looking at the fifth jhana plane from the sixth jhana plane.

2) The case 2, let us further analyse the 6.4 situation. Line 5 > line 7 > = line 6, in 10/01/2016 Upekka Appamāna 3 Meditation it shows that, here, where something is added to the misapprehension (parāmāsa) from 'going a bad way through delusion' (mohā agatigamaṇa), that means line 6, a greater value than that should flow outward from the misapprehension from line 7. For this to happen, the value that comes through line 5 should first come to feeling through 'going a bad way through fear' along the 'underlying tendency to views' (diṭṭhānusaya) path. This happens when line 5 and line 7 first combine. Its path is shown as lamentation (parideva), line 8, 'going a bad way through fear', feeling, name-and-form (nāma-rūpa), entering misapprehension. We have looked at the disappearance of that path, (we called it path 1), we have looked at this as disenchantment (nibbidā).

So here I will give this diagram for the discussion.



In the diagram it is written 'the value of old goods' on what is coming in line 5 from the insistence that this is truth (idaṃsaccā). For line 6 one can write, "There is good wood." This can be analysed with that path. That is, even if

through 'underlying tendency to greed for sensual-desire' (kāmarāgānusaya) it was said to perception, "There is good wood," one should not exceed the now existing doctrine of feeling that 'bunny toy was like affection', shown by the feeling mental volition line. That means the value of that is greater. Think about 'name-and-form' (nāma-rūpa). Here, one should not exceed the prevailing doctrines of feeling that 'bunny toy was like affection'. That is, it is also accepted as necessary. One should not exceed the feeling doctrines that exist afterward. Thinking like this, one decides to separate oneself from the bunny toy.

So I asked the Great Arahant why we go through the yellow light. Having become sick 6.4, one thinks there is something that is not sick. Budu Piya helped by saying, that thing is taken as a gain. One searches for the four jhanas where the level of sickness is low. Here, the 'self-theory clinging' (attavādupādāna) joins with view clinging and the 'underlying tendency to views' (diṭṭhānusaya) arises here. There is the idea that the goods are being sold. You likely remember, we discussed this in that 18/08/2023 Amurthyā 4 carpenter's story. What goods? The old goods sold by holding a garage sale. The value of old goods comes through line 5, having discarded them by selling, one takes new goods. Think this as the acquiring pleasure by thinking I will be healthy (by doing so).

If not like that, think of the new equipment or dress you bought by going to the shop, analyse the urgency to go home and use that. This needs to be looked at with that diagram. It is said this is with conflicts, it is possible to be born in the human world from the brahma realm. This is the conflict, like reversing back the vehicle that had gone forward. Recall the change in direction of the flow. That means from 'going a bad way through fear' to mental volition 'with consciousness as condition, name and form' (viññāṇapaccayā nāmarūpaṃ), there is that moving forward.

Then after 6.4 we can see, from mental volition down to 'going a bad way through fear', going backwards is after 6.4. That means good wood is available. By the 'underlying tendency to sensual lust' (kāmarāgānusaya) the direction changes. Think of having the mind to the extent of the 7, 8 jhana that happens from the taint of ignorance (avijjāsava) to the taint of sensual desire (kāmasava).

I explained so much about this 6.4 case because it is very difficult to think of its facts to that extent.



3) Earlier we showed what happens if the ‘perception of permanency’ (nicca saññā) breaks after entering consciousness. We showed this from the second diagram, there, we have discussed what happens if the doctrines are not flowing in any way through line 5 beauty (suba), pleasure (suka), line 6 pleasure (suka), line 7 View of self (attānudiṭṭhi). There are two cases here.

3a) A situation in which one is drawn at once to the mother’s womb has been seen. We understood this as because of a previous habit, because of a former kamma, for a long time “go from womb to womb” (gabbhā gabbhaṃ gamissatha). That means, the situation like as soon as something like yellow is seen through the womb.

3b) The situation of the taintless thought (anāsavacitta), we have discussed that in the 16/01/2016 Anasava Citta Meditation.

Then in the case of 3a, as soon as something is seen, that became good. The situation in which there is no time even to think. This is, sparks through the faculty of life (jīvitindriya) and consciousness arises.

In the case of 3b, even if something became good as soon as it is seen, even if consciousness arises, this is the situation in which an excessive mindfulness instantly occurs. It is the situation in which those bodily volitional formations (kāyasaṅkhāra), verbal volitional formations (vacīsaṅkhāra) do not occur, the volitional formations (saṅkhāra) below (at lamentation) aren’t there, this is only a knowledge instance. In that way it can be seen there are two cases in 3.