

Date: 14/07/2023 Name: Nibbana

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

I repeated the meditation of 07/07/2023. Before this meditation, I recalled the connection between greed, hate and delusion. This is stated in the meditation of 09/08/2016.

We know that greed leads to delusion and hate. How so? Area 1 leads to Area 6, delusion. Then If we go down the greed path, painfulness in change arises. Therefore, we go down the hate path.

Then again, delusion leads to greed. This means the taint of ignorance to the taint of sensual desire, then to the barb of lust, and then to the form as steadying-point for consciousness passing on. Again, we see if delusion leads to greed, from greed hate arises. This is the meditation of Greed, hate, and delusion. If we go down the first path, the greed path, then we go down the second path, the hate path. That means because of greed we go down the hate path.

As to the third point, we see hate leads to delusion. Taking the sick perception (saññā) as mine is delusion. Because of sloth and torpor (sickness), hate arises. Hate leads to delusion.

Furthermore, if delusion arises due to hate, this delusion leads to greed. We have shown earlier in this meditation that delusion leads to greed, which arises due to the flow from taint of ignorance to taint of sensual desire.

The Great Arahant Sahampathi Maha Brahma explained attachment to views- "Ditthīnivesa" as; there is a view that there is no suffering, there is a view that there are no arising phenomena of suffering, there is a view that there is no passing away phenomena of suffering, there is a view that there is no path leading to the cessation of suffering. Thus, a person who is attached to such views, roams in samsara, because of it.

Being mindful of this, we contemplate that lamented volitional formations say that “perception is pleasurable” by means of greed, hate and delusion, however, “Body tie of insistence that this is truth” (Idamsacca) with the pure Four Noble Truths will not say so.

So here we can focus our mind on the oscillation diagram. I recalled that allowing the value of the aging perception, the wrong view that “can exist” to flow through the line 5 first and reaching the union with displeasing things. One should not take it as pleasing at first sight. Allowing this to occur is due to a lack of full understanding of the perception (saññā pariññā).

Allowing the flow of the wrong view that “exist” via line 6 from sickness to sorrow is due to taking it as self. It has been done on this basis and if one has not stopped this momentum, the greed that is accustomed to take anything will allow the flow of wrong view “can exist” on the top of wrong view “exist”. If this is eliminated one does not add the permanency to form. We have learned this in the 30/06/2023 Nibbana meditation.

(The following part was added in the discussion.

We see hate here. By taking the value of aging perception as mine, we go from hate to delusion. Wrong view that “exist” flowing through line 6 leads to greed. Then here in this section we see the flow from the taint of ignorance to the taint of sensual desire.)

I asked the Great Arahant Sahampathi Maha Brahma what stops this flow at sorrow. By ceasing the underlying tendency to ignorance (avijja anusaya), the Great Arahant Sahampathi Maha Brahma responded.

We know that underlying tendency to ignorance is marked on the line which connects aging, feeling and absence of awareness (asampajāna).

Underlying tendency to ignorance lift up the perception. If one does not lift up the perception with the absence of awareness, then there is no flow of aging perception to sorrow. This flow stops. Thus, keeping only this in mind the mind can remain still. While staying this way, it is understood that the

cessation of underlying tendency to ignorance occurs through the right view (sammā ditti). (Added in the discussion - This is due to ceasing the oscillation. That means the right view is so powerful in its own way.)

This is the meditation I did.