

Date: 26/05/2023 Name: Nibbana

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

Sutta Nipatha - Attakka Vgga - Duṭṭhaṭṭhakasutta

Diṭṭhīnivesā na hi svātivattā, dhammesu niccheyya samuggahītaṃ;  
Tasmā naro tesu nivesanesu, nirassatī ādisatī ca dhammaṃ

Attachments to views are not easily overcome; having decided among teachings, one tightly grasps [a view]. Therefore, among those bases of attachment, a person rejects and takes up a teaching.

Maha Niddesa explains this as follows;

**Diṭṭhīnivesā na hi svātivattā - Attachments to views are not easily overcome.**

Here, attachments to views is a designation for dogmatic adherence to claims of truth such as “world is eternal” etc. They are not easily overcome; they cannot be overcome easily.

**na hi svātivattā** - Attachments to views are not easily overcome. Should overcome by suffering (\*1).

**dhammesu niccheyya samuggahītaṃ - having decided among teachings, one tightly grasps** [a view].

Attachments to views are not easily overcome because, after one has decided on a view among the sixty-two speculative views, one tightly grasps and adheres to one (\*2).

**Tasmā naro tesu nivesanesu  
nirassatī ādisatī ca dhammaṃ**

Therefore, among those bases of attachment, a person rejects and takes up a teaching:

A person rejects and takes up a teaching: **One rejects for two reasons:** one rejects because another dissuades one or one rejects because one is unable to succeed. How does one reject because another dissuades one? Another dissuades one thus: "That teacher is not omniscient; his Dhamma is not well expounded; his company is not practicing well; his view is not excellent; his practice is not well prescribed; his path is not emancipating. Here there is no purity, purification, or full purification, no freedom, liberation, or release. Here,

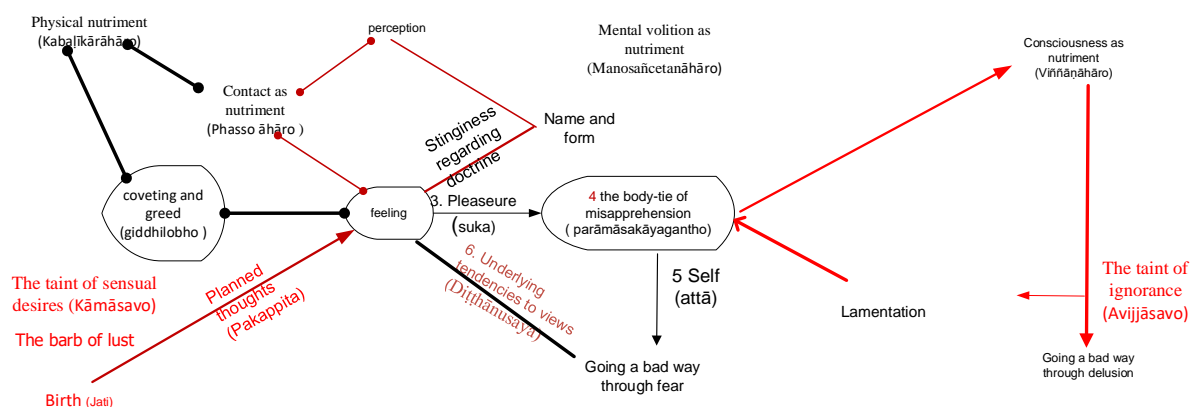
none are purified, fully purified, freed, liberated, released." Being dissuaded [by such arguments] one rejects the teacher; one rejects his teaching; one rejects his company of followers; one rejects his view, practice, and path.

How does one reject because one is unable to succeed? Being unable [to succeed through] good behavior, one rejects good behavior; being unable [to succeed through] an observance, one rejects the observance; being unable [to succeed through] good behavior and observances, one rejects good behavior and observances.

**One takes up a teaching:** One accepts a teacher; one accepts a teaching; one accepts a company [of followers]; one accepts a view, a practice, a path; one grasps it, seizes it, adheres to it.

The Arhant Sahampathi Maha brahma explained *Diṭṭhīnivesā* - Attachments to views as; there is a view that there is no suffering, there is a view that there is no arising phenomenon of suffering, there is a view that there is no passing away phenomenon 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. Think about putting such wrong views inside “Body tie of insistence that this is the truth” in the ageing diagram.

In the 22/01/2021 Nibbana meditation, we have given a diagram.



There we discussed; we go from lamentation to misapprehension and then to consciousness as nutriment. From there we go to “going a bad way delusion”. We go from the taint of ignorance to taint of sensual desire and then the barb of lust to birth. We have marked the line from birth to feeling as “Planned thoughts”.

If there is any lamentation, then we confirm covetousness (abhijjhā) and from that we confirm delusion and then go towards Birth. If there is any occurrence of going from taint of ignorance to taint of sensual desire here, then the line ageing – feeling – lack of clear comprehension will rotate clockwise and that will form proliferation due to craving (papañca). The root of this proliferation is [the conceit] “I am” (asmīti). This should be understood by investigating with wisdom and should be avoided.

That was my meditation.

Note: papañca – proliferation is twofold; proliferation due to craving and proliferation due to views. See page 3 and 4 of Cula Sihanada Diagrams - The Shorter Discourse on the Lion's Roar. The diagrams are available in [https://visuddhimagga.info/Documents/CulaSihanada\\_diagrams.pdf](https://visuddhimagga.info/Documents/CulaSihanada_diagrams.pdf)

### **Notes added during the discussion on 17/06/2023**

(\*1) **svātivattā** means easily overcome.

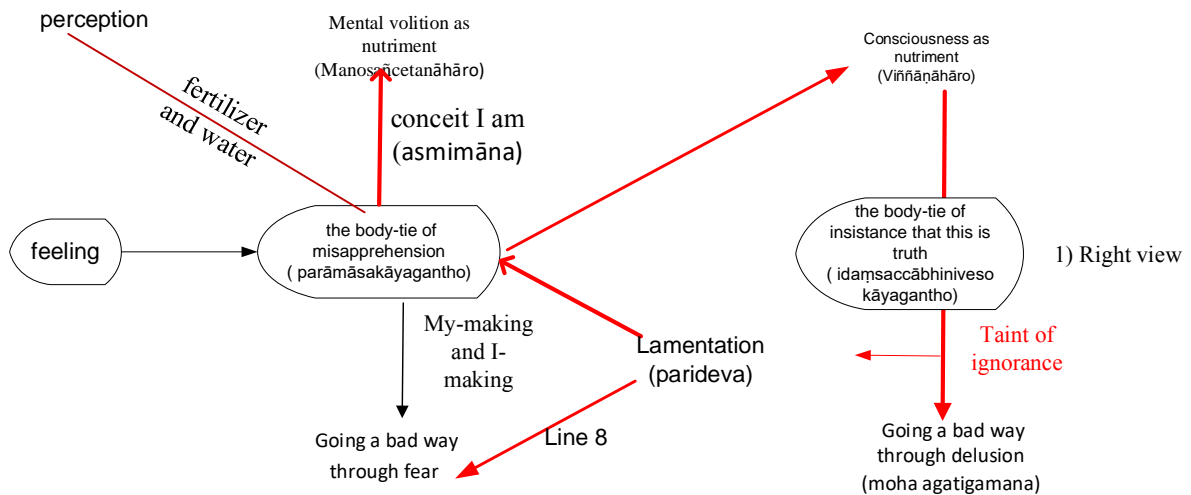
(\*2) **samuggahītaṃ** means accepted. **Niccheyya** means decided.

### **Notes added at the end of the discussion on 17/06/2023**

If I am to add a little more to this, this is a great meditation. It is good enough to recall the **Diṭṭhīnivesā**, that Budupiya showed. The other parts should be remembered. Here, there is a view that there is no suffering. There is a view that there is no arising phenomenon of suffering. There is a view that there is no cessation phenomenon of suffering. There is a view that there is no path leading to cessation of suffering. If even one truth is lost or if there is an inadequacy, then by itself the views will arise. Then the stream occurs by that. The proliferations will arise. The root of the proliferation is [the conceit] ‘I am’.,

To add a little more, as the second point, mark the ‘conceit I am (asmī mana)’ as a tree from misapprehension to mental volition. Draw a line from perception to misapprehension and write fertilizer and water there. The roots of this tree have come up to ‘going a bad way through fear’, ‘going a bad way through delusion’. If we mark the right view at the ‘body tie of insistence that this is truth’ then by that, it shows that we should not put fertilizer to the tree with ‘conceit I am (asmimāna)’, it shows that what we got is suffering. By the arising phenomenon of suffering, it shows that growing of the tree is suffering.

By the cessation phenomenon of suffering, it shows that, by not doing that suffering will eliminate. Think in this way. Fertilizer and water should not be formed by lamented volitional formations. It should not bring fertilizer and water. In this way the mind can remain still for a long time.



[the conceit] 'I am,' the entire root of concepts due to proliferation. Root is in the sense of foundation. The foundation of a tree is its roots.

“saññānidānā hi papañcasaṅkhā” Perception is the source of mental proliferation. Nidānā means source: Water and fertilizer for growing the tree. The root of proliferation is the [the conceit] 'I am'.