

## **Date: 08/03/2024 Name: Nibbana**

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

I repeated the 01/03/2024 Nibbana Meditation. I remembered the right-side wheel of the tricycle we discussed in that meditation. This is the wheel with the body-tie of misapprehension (*parāmāsa*) as its hub. If there is any descent here, there is no nibbana. If there is no descent therein, there is nibbana. In order not to have descended, pulling as beauty (*subha*) must not happen. If so, misapprehension (*paramasa*) and “insistence that this is truth” (*idamsacca*), become separated. Here, we learnt that the removal of doctrines of delusion must be done by way of retirement, i.e. right speech (*samma vacha*), right action (*samma kammantha*) and right livelihood (*samma aajiva*).

Further, in 22/01/2021 meditation, we have learned, by placing the training in higher virtue (*adhisīlasikkhā*) at the forefront, possessed of good conduct and resort, and abandon and refrain from the unwholesome doctrines such as killing living beings, then momentum coming from the lamentation fades away. We learnt that the “train by higher thought” (*adhicittasikkha*) helps us to be here, uses *jhana*, and from that cut off the path from feeling to mental volition (*cetana*).

How does the “Train by higher thought” (*adhicittasikkha*) help to get rid of unskilled states such as killing living beings? It is embedded in the “Train by higher thought”. The great Arahant said, this means that the abandonment of the perception which imposes permanency on form (*Rupa*) is pregnant within this, and therefore, it reveals that unskilled states such as killing living beings does not bring permanency. Similarly, through the Noble abiding (*ariya vihara*), since it demonstrates the existence of suffering, it helps and supports the maintenance of “Training by higher thoughts” (*adhicitta sikkha*). How? If there is a certain path and fruit of attainment, the “thought of suffering” (*dukha sankappa*) is present within it.

If there is any flow from the taint of ignorance to the taint of sensual desire, if it is discarded then comparison at the point of sorrow (soka) does not occur, and as a result the current will not flow. Because of what? I focused my mind on the doctrine that current to flow it needs some driving force, some momentum. This comes from the flow from the taint of ignorance to the taint of sensual desire.

If the idea of “exists” at the point of sorrow (soka) is due to jhana, its solemn nature is enormous. This can be further increased with the attainments of jhana (jhana samāpatti). Going through non-greed path shows that “exists” is not the case. It removes even jhana attainments. The great Arahant pointed out that the eighth row of the non-greed path should be used. We know that the eighth row is, abandoning of the search for sensual desire ((kāmesanappahāna), abandons the search for existence (bhavesanappahāna), and the aggregate of wisdom (paññākkhandha).

Whatever the aggregate of wisdom (paññākkhandha) exists here, through examining it like the Dukka Table, and whatever immersion occurs through that, it removes the concept of “thought of pleasure” (sukha sankappa), and thus knowing the nature of suffering, abandonment of the search for existence (bhavesana) occurs, and through the understanding of the Four Noble Truths that arises from this, it eliminates the search for sensual desire (**kāmesanappahāna**)."

Thus, transcending jhana completely removes the idea of “exists” at the point of sorrow (soka), and does not impose permanency to the form (rupa). 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, one would have Nibbana as object and only Nibbana as goal.

That is the meditation I did.

Then if a little more were to be added to this:

Knowledge of destruction of taints (āsavānaṃ khayañāṇāya) is present inside the aggregate of wisdom (paññākkhandha). For this, when examining as given in the Dukka Table, impermanent nature is pregnant within it. Also here, no flow from taint of ignorance to the taint of sensual desire occurs. Thereby avoids searching for jhana worlds. It sets itself the foundation to abandon the search for existence (bhavesanappahānaṃ).

When examining about the abandonment of the search for existence, knowing that it is suffering, do not think of going to another existence. This way, going to another existence is avoided. The abandoning of the search for sensual desire (kāmesanappahāna), i.e, abandoning whatever desire and attachment to be born and to live in a jhana world.

Being mindful, one can maintain this meditation without coming out of the taintless (anāsava) mind. (\*2) That is what needs to be added.

### **Footnotes added during the discussion on 30/03/2024**

(\*1) That means the places one lived, the places now living, and the places one will be planning to live.

(\*2) This piece of information added is very important. You will understand the value of it when we give you the Nibbana meditation on April 26, 2024.

### **Footnotes added at the end of the discussion on 30/03/2024**

We can add a little more information to this.

During this meditation, taintless (anāsava) mind occurred when abandoning the doctrines of delusion, retiring, which means Right speech (sammāvācā), Right action (sammākammaṇṭha) and Right livelihood (sammāājīva) were remembered. Stayed like this for a while and continued the meditation. When contemplating the “Train by higher thought” (adhicittasikkha) my mind went into cessation (Nirodha) and became taintless again. Thus, continuing this meditation without breaking the taintless mind occurred at all the doctrines I remembered.

By placing “The training in the higher virtue ((adhisīlasikkhā) at the forefront, possessed of good conduct and resort, and abandon and refrain from the unwholesome doctrines such as killing living beings, then momentum coming from the lamentation fades away and the “Train by higher thought” (adhicittasikkha) helps to stay here using jhana. With this, the path from feeling to mental volition (cetana) is cut off. When I was thinking about this doctrine, the universe appeared. That is, the images seen with an open eye, such as the top pole on a fence, relative to me as the edge of the Earth, beyond that 5, 6, 7, 8 jhana worlds. From here, remembering the line, abandons the search for sensual desire (kāmesanappahāna), abandoning the search for existence (bhavesanappahāna) and the aggregate of wisdom (paññākkhandha) the flow stops from the taint of ignorance to the taint of sensual desire. From this, it avoids searching for jhana worlds. However, someone can see the world Abassara. He did not go searching for it. Knowing that it is suffering, if it is abandoned, then the search for sensual desire (kāmesanappahāna) is abandoned. So later I realized that seeing the universe happens with the removal of that of craving.

That is all I have to add.