

**Date: 04/10/2024 Name: Nibbana**

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

It was realised that a dhamma from the 22/10/2021 Nibbāna meditation can be applied to the situation discussed in 2(c) of the 27/09/2024 Jivitha Indriya ( faculty of life ) meditation. There, it is learned that through proper understanding, the exhaustion of clinging (upadana) means not proceeding from name-and-form (namarupa) to sloth-and-torpor (thinamiddha).

When there is sloth and torpor (*thīna-middha*), jhānas cannot exist. We know that clinging (*upādāna*) is eliminated from jhānas. Therefore, the life faculty (*jīvita indriya*) should not be exhausted. While examining this, my mind turned to the identity view (*sakkāya-diṭṭhi*) that was constructed through joining what was mentioned there as 'attā' (self) 1 and 'attā' (self) 2. There are four such cases of getting these joined.

1. Self-1 (attā 1) is strong, and Self-2 (attā 2) is strong.
2. Self-1 is strong, and Self-2 is weak.
3. Self-1 is weak, and Self-2 is strong.
4. Self-1 is weak, and Self-2 is weak.

Let us start with the third case. That is, even when name-and-form (*nāma-rūpa*) conditioned by consciousness (*viññāṇa*) is weak, if form (*rūpa*) or feeling (*vedanā*) values are strong, the current flows well from name-and-form (*nāma-rūpa*) to consciousness (*viññāṇa*). The second wave, that is Self-2, is strong.

In Nibbāna meditation of 13/05/2022, due to the joining of Self -1 and Self -2, conceit (*māna*) occurs which leads to wrong view (*micchā-diṭṭhi*). With this joining one thinks they exist. After that, one takes it as 'mine'. It was learned that one should understand this as identity view (*sakkāya-diṭṭhi*) that is constructed through joining the self (*attā*) thus arising.

For example, we can take the instance of buying a saree. There are thoughts about the saree- its colours, such flowers, etc. in the mind. This can be represented through Self-1 (attā-1). When such a saree is contacted, seen in a shop, Self -2 (attā 2) determines it as good, due to the flow of consciousness (*viññāṇa*), that is, due to the decision regarding consciousness (*viññāṇa adhimokkha*), and Self -1 and Self -2 joined, becoming conceited (*māna*), and hence wrong view (*micchā-diṭṭhi*) arises. With this joining one thinks they exist. Subsequently, with the purchase, the idea 'this is mine' (*etaṃ mama*) arises. Through the self (attā) that arises in this way, identity view (*sakkāya-diṭṭhi*) occurs.

We know that someone in a mind-made body (*manomaya-kāya*) can see hoppers (āppa – a Sri Lankan food) but cannot take them. Examine this with the third case. Self-1 (attā 1) becomes weak when there is not a deep thought about the flowers on the saree or about the shirt. For example, imagine the conceit about the flowers of the saree is low.

However, the saree seeing in the shop is very beautiful. The name-and-form value is high. Even for someone in a mind-made body (*manomaya-kāya*), who has previous characteristics, due to the desire 'I am' (*asmiti-chanda*), thoughts may arise here such as 'if I can wear such colors, such sarees'. Here, one only contemplates what should be done for this. That alone is sufficient for entering a mother's womb. In this way, through this third case, it should be understood that birth occurs due to the desire 'I am' (*asmiti-chanda*).

Let us examine the second case. Here, Self-1 (attā 1) is strong, Self -2 (attā 2) is weak. Name-and-form (*nāma-rūpa*) conditioned by consciousness (*viññāṇa*) is strong. Because form (*rūpa*) or feeling (*vedanā*) values are weak, the consciousness (*viññāṇa*) conditioned by name and form (*nāma-rūpa*) is weak. It is understood that this situation leads to jhānic states. How? Consider the case 6.4. The case we go through a yellow traffic light. This is the case from 1<sup>st</sup> to 4<sup>th</sup> jhāna.

Self-1 (attā 1) becomes strong because even though there are not strong values towards form (*rūpa*) or feeling (*vedanā*), there are strong perception (*saññā*) values towards these doctrines. That is, there are no doctrines of clinging (*upādāna*) to form (*rūpa*) or feeling (*vedanā*). In other words, one says that the feelings (*vedanā*) previously experienced were worthless. However, perception (*saññā*) suggests there should be good feelings (*vedanā*). Therefore, suddenly, like going through a yellow traffic light, one goes to be born in jhānic planes.

Let us examine the first case. Here, Self-1 (attā 1) is strong, and Self-2 (attā 2) is strong. There are several possible cases for this. Namely, Self-1 (attā 1) arises due to perceptions (*saññā*) in someone who has covetousness (*abhijjhā*) towards the fifth jhāna plane and sixth jhāna plane where name-and-form (*nāma-rūpa*) conditioned by consciousness (*viññāṇa*) is strong. In this instance, rebirth in these two planes occurs through the application of feeling (*vedanā*) values in the name (*nāma*) portion of name-and-form (*nāma-rūpa*).

Examining another case, when the feeling (*vedanā*) values in the name (*nāma*) portion become weak, the perception (*saññā*) and attention (*manasikāra*) fade away. In this case, rebirth occurs in the seventh jhāna plane. Only when there is no covetousness (*abhijjhā*) towards both name (*nāma*) and form (*rūpa*) portions (\*1), rebirth occurs in the eighth jhāna plane.

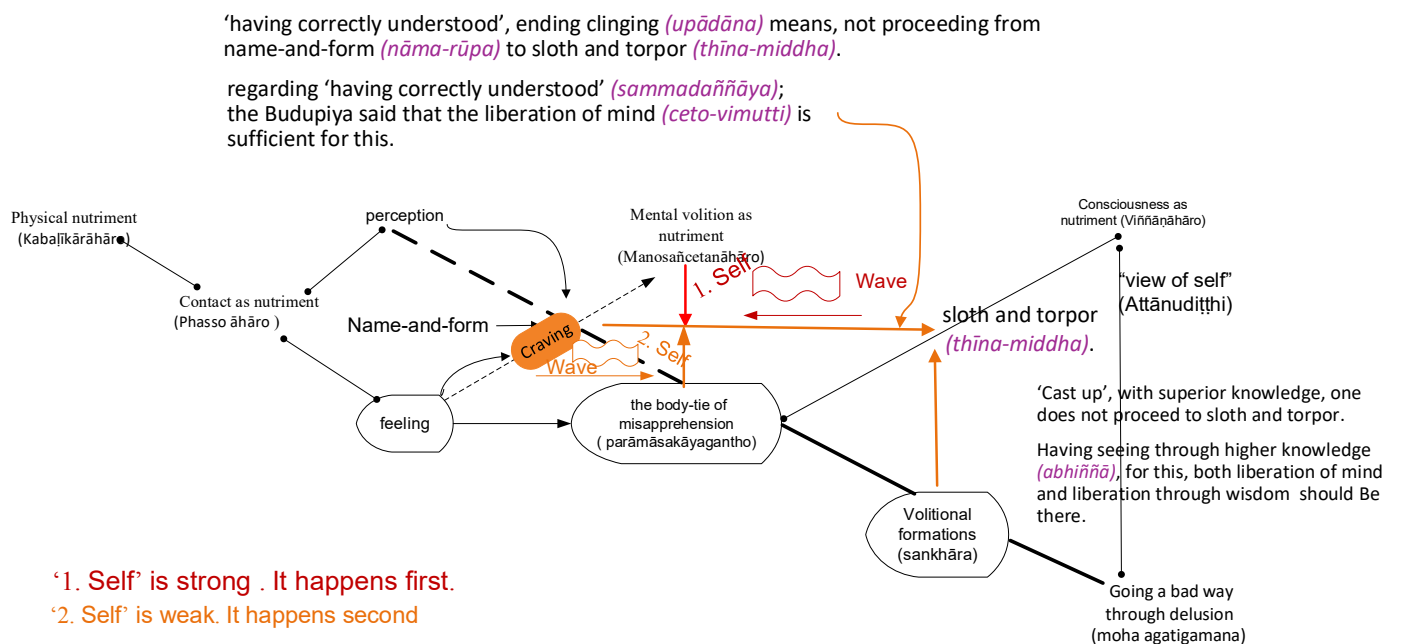
Let us examine the fourth case. Here, Self-1 is weak, and Self-2 is weak. In this case, rebirth occurs in the plane of the departed (*peta-loka*). Why? Because these beings have disparagement (*palāsa*) towards name-and-form (*nāma-rūpa*) conditioned by consciousness (*viññāṇa*) that would lead to Self-1 (attā 1), considering it unworthy, due to this very disparagement (*palāsa*), the visible form fades away. Thus, they are reborn in the plane of the departed (*peta-loka*) with conflict.

Revisiting the second case, I recalled the verse from the 22/10/2021 [Nibbāna meditation](#):

*“Tasmā upādānakkhayā, sammadaññāya paṇḍitā;*

*Jātikkhayaṃ abhiññāya, na gacchanti punabbhava”nti.*

"Therefore, having correctly understood, having directly known the destruction of birth,  
Through the destruction of clinging, the wise do not come back to renewed existence"  
In this case, examine the given diagram.



Here it shows that ‘having correctly understood’, ending clinging (*upādāna*) means, not proceeding from name-and-form (*nāma-rūpa*) to sloth and torpor (*thīna-middha*). Then, regarding ‘having correctly understood’ (*sammadaññāya*); the Budu Piya said that the liberation of mind (*ceto-vimutti*) is sufficient for this. Similarly, in ‘cast up’, it shows that with superior knowledge, one does not proceed to sloth and torpor (*thīna-middha*). ‘Having seeing through higher knowledge (*abhiññā*)’, for this, both liberation of mind (*ceto-vimutti*) and liberation through wisdom (*paññā-vimutti*) should be there.

By examining these four cases and using this verse, one would have nibbana as object and only nibbana as goal.

That was the meditation I did.

If I were to add a point to this,

Having studied this meditation well, and when practicing it, at the very beginning when remembering the Budu Piyawaru, the mind-made body (*manomaya-kāya*) arose. As soon as contemplating the third case, the mind became slow, and the gap between letters increased to the point where other Dhamma points could not be contemplated

on. When inquiring why this happened, the Budu Piya said it was due to ‘having correctly understood’. It is because of having correctly understood both name-and-form (*nāma-rūpa*) in addition to the eight positions. Furthermore, during meditation, there is no tension in the head, but rather a very cool state arose. The absence of delusion (*moha*) is clearly felt. That is what I have to add.

### Discussion on 12/10/2024

#### **Notes added during the discussion**

(\*1) That means, what is mentioned is the 'persistence of no covetousness (abhijjā)'.