

Date: 23/08/2024 Name: Nibbana

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

The [16/08/2024 Nibbana meditation](#) was repeated.

It was contemplated where beauty (*subha*) + permanence (*nicca*) results in pleasure (*sukha*); beauty (*subha*) is considered as the perversion of thought (*citta vipallāsa*), permanence (*nicca*) as the perversion of view (*diṭṭi vipallāsa*), and pleasure (*sukha*) as the perversion of perception (*saññā vipallāsa*). After that, I recalled the first point that was added at the end of it.

That is, doing this meditation, as understood above, the non-occurrence of an identity view (*sakkāya-diṭṭi*), because of seeing perception (*saññā*) as suffering (*dukkha*) according to the doctrine (dhamma) pointed out by the Mandaladhipati Budu Piya, there is no attachment to identity view. That is, there cannot be any attachment to something that is not constructed and non-existing. In this way, as attachment disappears, [the conceit] 'I am' (*asmiti*) subsides.

Although one cannot cling to something one does not have, thus examining that there cannot be an arising of greed (*loba*), one may still have desire (*chanda*) for the thing one does not possess. At this stage, where identity view (*sakkāya-diṭṭhi*) is not present, it was thought whether this is the "Desire I am" (*asmiti-chanda*). It is so. Then how should we define the "Desire I am" (*asmiti-chanda*)?

For someone who does not think any harm, if an idea arises in regard to something one does not yet possess in a manner that does not cause harm to the existing continuity of life, it influences the arising of the "Desire I am" (*asmiti-chanda*). This does not end here. Does a certain view arise because of this, and should it be sufficient for the formation of consciousness, that is, should the the decision to make volitional formations (*saṅskāra adhimokkha*) occur, this contributes to existence of the "Desire I am" (*asmiti-chanda*). For this, 7.6 is sufficient.

When a human being develops a desire to be born and dwell in a certain level of jhana plane (mental absorption), since the dwelling in that jhāna plane is not owned yet, there is no identity view (*sakkāya-diṭṭi*) related to it. For the same reason, there is no [conceit] 'I am' (*asmiti*). However, the "Desire I am" (*asmiti-chanda*) may be present.

Such an idea, which is like a mere perception (*saññā*), can slip away for one. For another, it can go all the way to the point of forming an identity view (*sakkāya-diṭṭi*) and create consciousness (*viññāṇa*). In this case, if the idea that is like a mere perception (*saññā*) slips away, only the [conceit] 'I am' (*asmiti*) remains. This occurs due to similar places that were previously dwelled in.

Should a consciousness (*viññāṇa*) be created having gone all the way up to the point of forming an identity view (*sakkāya-diṭṭi*), the 'Desire I am' (*asmiti-chanda*) is pregnant

here. This occurs with the birth in that jhana plane. To understand this, let us consider an example from the human world: When someone who has successfully completed a degree enters a workplace, feels belittled by others who cause trouble, there might be a certain conceit in thinking, "I too have passed that degree" to remain there. It should be understood in this way.

Reflecting in this way, it is understood that changing planes is necessary for the the 'Desire I am' (*asmiti-chanda*). It is so. Understanding the 'Desire I am' (*asmiti-chanda*) in this way, by what Dhamma can it be eliminated? Although the current [conceit] 'I am' (*asmiti*) can be eliminated by practicing 16/08/2024 Nibbana meditation, when changing the plane, rebirth might occur due to the Desire I am' (*asmiti-chanda*). For this, there should be continuous practice of the Noble Eightfold Path. It is so. Without this training, it is very difficult to end. Even without this training, someone might be able to end it due to previously accumulated wholesome states. Nevertheless, the elimination of [conceit] 'I am' (*asmiti*) must be accomplished.

Recalling the Noble Eightfold Path, in the Right Effort (*sammā vāyāma*) part, effort was applied to avoid experiencing contacts that have not yet been experienced. That is, the first effort was applied with the perception that 'beings' are born after doing unwholesome deeds. In the Right Mindfulness (*sammā sati*) part, it was remembered that in beauty (*subha*) + permanent (*nicca*) leading to pleasure (*sukha*), used 'subha' (beauty) as 'perversion of thought' (*citta vipallāsa*), 'nicca' (permanent) as 'perversion of view' (*diṭṭhi vipallāsa*), and 'sukha' (pleasure) as 'perversion of perception' (*saññā vipallāsa*). This itself became mindfulness.

The concentration arising from this was practiced as a concentration not establishing anywhere; as mentioned in the diagram from the [Nibbana meditation on 26/07/2024](#), a concentration with four parts of the aggregate of wisdom that doesn't go from the top to bottom or the bottom to top.

That is the meditation I did.

If a little more were to be added to this,

1. When practicing this meditation, recalling the Noble Eightfold Path, and in the Right Effort (*sammā vāyāma*) part, while applying effort to avoid experiencing contacts that have not yet been experienced, instead of seeing it as a heap of filth, an effort was made to see it as a bundle of unwholesome actions, and as if a switch was flipped, there was an excessive enlargement on the side of the head where the faculty of wisdom is.

2. On another day, when practising the concentration with thinking and exploring (*savitakka savicāra samādhi*), the difficult means and slow realisation (*dukkhāpaṭipadā dandhābhiññā*) - the perception of loathsomeness in food (*āhāre paṭikkūla saññā*), the first jhana arose, then the effort is being used with the perception that 'beings' are born

after doing unwholesome deeds, the seventh jhāna arose. At this very moment, the ‘Body of Dhamma’ (*Dhammakāya*) manifested. Having the proficiency of this meditation as such, just as adding one flavour to another enhances the overall flavour, this meditation was understood in the sense of a ball of honey (*madhupindika*) as mentioned in the Madhupindika Sutta.

3. The third point added at the end of the [16/08/24 Nibbana meditation](#): when applying effort to avoid experiencing contacts that have not yet been experienced, use it to avoid going towards feeling. As mindfulness in this, examine beauty (*subha*) + permanence (*nicca*) leading to pleasure (*sukha*), where beauty (*subha*) is seen as a perversion of thought (*citta vipallāsa*), permanence (*nicca*) as a perversion of view (*diṭṭhi vipallāsa*), and pleasure (*sukha*) as a perversion of perception (*saññā vipallāsa*). When investigating this dhamma, establish mindfulness by applying the understanding of not clinging to identity view (*sakkāya-ditti*), as a way of not going towards feeling. Here, the mind becomes so expanded and does not cling to any identity view (*sakkāya-ditthi*). This itself is Nibbana. That is what needs to be added.