

Date: 12/07/2024 Name: Sammaditti

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

In the [21/06/2024 Bhava Asava 2 meditation](#), having compared the previous feelings when the second round occurs, sadness (*domanassa*) arises, and with the influence of sensual desire (*kāmacchanda*) that arose from trying to fix it, we entered the third round. Thus, we learned that the steadying-point for consciousness (*viññāṇaṭṭhiti*) occurs at 3.2 under the influence of sensual desire, and the occurrence of the taint of views (*diṭṭhi āsava*) is evident.

Furthermore, even if the *reflection of loathsomeness in the body* (*asubha bhāvanā*) is practiced to eliminate this sensual desire (*kāmacchanda*), it may not develop for some. How should one know, how should one see, for the realisation as loathsome? We learned during the [28/06/2024 Nibbana meditation](#) that it is realised as such by one who knows and sees perception as suffering. It was examined that to achieve this, as mentioned in the [02/06/2023 Nibbana meditation](#), one should develop the dhamma that should be developed, which are; training in higher virtue (*adhisīlasikkhā*), train by higher thought (*adhicittasikkhā*), and train by higher wisdom (*adhipaññāsikkhā*).

In the [05/07/2024 Satheyya meditation](#) we learned that the obstacle for maintaining training in higher virtue (*adhisīlasikkhā*) is fraud (*sāṭheyyā*). We learned there, that by cultivating train by higher thought (*adhicittasikkhā*) the mind develops to the point of abandoning the perception (*saññā*) that adds permanency to the form (*rūpa*), the first factor for fraud is eliminated.

In today's meditation, it was examined what is the obstacle for maintaining train by higher thought (*adhicitta sikkhā*). It should be said that it is the wrong view (*micchā diṭṭi*). Why is it so? If there is a wrong view that formless jhāna like the plane of neither-perception-nor-non-perception (*nevasaññānāsaññāyatana*) 'exists' (.i.e life in such realm will last), it cannot be removed. That is why. To eliminate this wrong view, right view (*sammādiṭṭhi*) is necessary. For that, one should develop the dhamma up to the aggregate of wisdom (*paññākkhandha*) by using the train by higher wisdom (*adhipaññāsikkhā*).

That is the meditation I did.