

Date: 30/08/2024 Name: Nibbana

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

1. According to the dhamma taught by the Mandaladhipati Budupiya, having seen perception as suffering, the stream of consciousness slows down. At this point, there's no going to the third side. That is, there is no going towards feeling. It becomes free from the perception of feeling. Seeing this way, it is understood that suffering arises due to craving. We learned in the [Nibbana meditation on 16/08/2024](#) that this dhamma should be used to avoid clinging to identity view (*sakkāya-diṭṭi*). Through that meditation, it was understood in which way identity view (*sakkāya-diṭṭi*) is to be removed.

2. The above point 1 was further nourished through the [Nibbana meditation on 23/08/2024](#), and at the third point added at the end of it, it was said 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 perversion of thought (*citta vipallāsa*), permanence (*nicca*) as perversion of view (*diṭṭi vipallāsa*), and pleasure (*sukha*) as perversion of perception (*saññā vipallāsa*). When investigating this dhamma, mindfulness is established by applying the understanding of not clinging to identity view (*sakkāya-diṭṭi*), as a way of not going towards feeling. Here, the mind becomes so expanded and does not cling to any identity view (*sakkāya-diṭṭi*). We learned that this itself is Nibbana. Through this meditation, we understood in which manner the “desire I am” (*asmiti-chanda*) should be removed.

What can remain if one abandons the identity view (*sakkāya-diṭṭi*) that has arisen due to one's present body and abandons the potential the “desire I am” (*asmiti-chanda*) towards future bodies not yet been taken? It was understood that this is the “conceit I am” (*asmimāna*). It is so.

If so, the “conceit I am” (*asmimāna*) can be defined using two things:

- The identity view (*sakkāya-diṭṭi*) that exists because of the present, visible body.
- The “desire I am” (*asmiti-chanda*) that arises due to hearing from an outsider or from seeing by oneself.

In the above, the emergence of what has been heard or the arising of ideas that one can obtain what one has seen, is itself “conceit I am” (*asmimāna*).

What should be specifically used to remove the “conceit I am” (*asmimāna*)? It should be said that this is the aggregate of wisdom (*paññākkhandha*) circled around right concentration (*sammā samādhi*).

How is it trained to become cause and condition for removing the “conceit I am” (*asmimāna*)? An extreme effort should be made here not to establish the mind in

previously dwelled places. During meditation, it should necessarily arise either as jhāna planes, or as agreeable forms for oneself, or as perceptions and attentions towards previously experienced feelings. Even as when these arise, using the [Nibbana meditation of 23/08/2024](#) and applying the third point added at its end, one should certainly understand what arises here too is just another identity (*sakkāya*). The illness of the own identity (*sakkāya*) should be understood as remembered in the [Dhammakaya meditation of 09/08/2024](#). That should be applied.

That is the meditation I did.