

Diagram 2

Not clinging to the pair of feeling (vēdanā) and 'the identity view' (sakkāyadiṭṭhi) should be understood in this way.

Here, how are the doctrines spoken of in the 17/12/2015 Saddha 3 Meditation applied to the doctrine mentioned in the second point above? Look at Diagram 3.

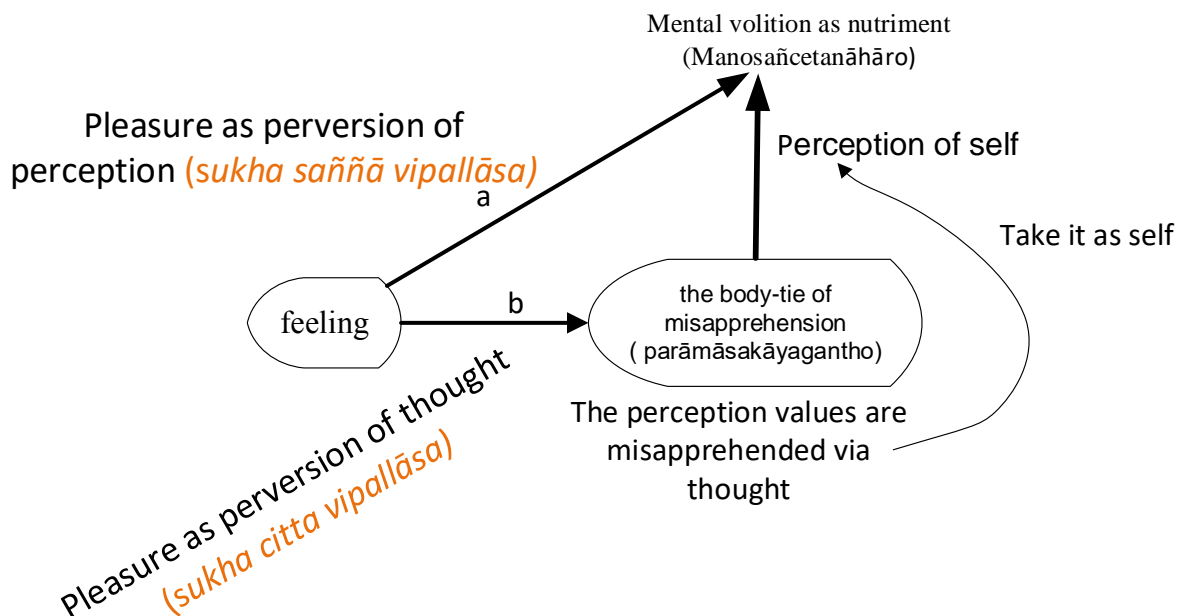


Diagram 3

What is shown here is a case that occurs prior to going from 'taint of ignorance' (avijjāsava) to 'taint of sensual desire' (kā mā sava). It is a case that occurs prior to 'pleasure as perversion of view' (sukka diṭṭhi vipallāsa). 4.4 is sufficient for

this. That is, to go from the ‘taint of ignorance’ (avijjāsava) to ‘taint of views’ (diṭṭhāsava), it is sufficient to reach 4.4 from 3.2.

To this, it helps understanding the fact that whatever pleasure there is, taking it as self occurs after it enters the misapprehension.

How so? Whatever doctrine one feels, one perceives it, if that perception is suffering (dukha), the stream of consciousness (viññāṇa) is not eager to take this further to consciousness (viññāṇa). ‘Eager’ means ‘strongly wanting to do’. Why so? Because its momentum isn’t supplied by ‘volitional formations’ (saṅkāra). Additionally, if there is no momentum from ‘volitional formations’ (saṅkāra) in this way, consciousness (viññāṇa) becomes lethargic. By that, there is no eagerness for the making of new views (diṭṭhi). That is, what is shown here is the 50% path not taking place. There is, going to ‘taint of views’ (diṭṭhāsava) only.

No matter what meaning you look at here, there is something like the faculty of life becomes exhausted. By that, the ‘identity view’ (sakkāyadiṭṭhi) is not created. Going from ‘taint of ignorance’ (avijjāsava) to ‘taint of sensual desire’ (kāmaśava) can be there because of the moving by previously taken doctrines. This is like a monk going on the alms round thinking that, even if he did not receive food today, he will receive food tomorrow because he has received food previously. If perception is suffering (dukha) and if it is well established, through this understanding the taint of sensual desire (kāmaśava) fades away and there is declining of those doctrines because of the realization that perception is suffering. Here, what remains? By this, it can also be understood that any going from ‘taint of views’ (diṭṭhāsava) to ‘taint of sensual desire’ (kāmaśava) does not take place. When these doctrines are maintained to this degree, Nibbana is pregnant in it.

That is the meditation.

If a little more were to be added to this:

1. In doing this meditation, in recalling not clinging to the pair of feeling (vēdanā) and ‘the identity view’ (sakkāyadiṭṭhi) after the second diagram, Budu Piya said to be careful. I wonder if the rest of the meditation, along with establishing the mind that I will be going to Akanittha, is done having made an ‘identity view’ (sakkāyadiṭṭhi). There is at least one more existence. There is not another existence for those Arahants (Budu Piyawaru). Because of that itself, there is no ‘identity view’ (sakkāyadiṭṭhi). Upon thinking that

they are looking without having an 'identity view' (sakkāyadiṭṭhi), the mind became serious. Upon reaching such a state, the mind is not fixed in the worldly doctrine. It is comprehended that not going in the direction of feeling (vēdanā) is very easy. "Excellent," Budu Piya said. When we live a lay life, we have the 'identity view' (sakkāyadiṭṭhi) that we will live tomorrow as we have food. Because of that, there is permanency (nicca). For the monk going on the alms round, that is different. In this way, the solemnity of the dhamma pointed out by the Mandaladhipathi Budu Piya is understood with diagrams 1, 2, and 3. If the wisdom of the Budu Piya is like this, then I think that I cannot imagine the wisdom of the Tathagata. There arose an enlargement around both ears. Those Arahants (Budu Piyawaru) said that is so. Budu Piya said that the enlargement around both ears occurred because of the immeasurable compassion (karuṇā) that takes place towards the world. That is, the Tathagata can solve the problem of suffering so skilfully.

2. In doing this meditation, the 'fruit of attainment' (phala citta) persists very peacefully. There is no tension. A peaceful nature of light persists in the mind.
3. If the 'volitional formations' (sankārā) that occur 'as a condition of ignorance' (avijjāpaccayā) break after entering misapprehension (parāmāsa), at 4.4, 'taint of views' (diṭṭhāsava) takes place. From the 10/05/2024 Ditti Asava meditation we know that the lower stream reaches 'taint of views' (diṭṭhāsava) by going up to 4-4. That means from the feeling (vēdanā) side coming to misapprehension (parāmāsa), there is the 'thought of pleasure' (sukha citta); next, from delusion (mōha) coming to misapprehension (parāmāsa), 'with ignorance as condition, volitional formations' (avijjāpaccayā sankhārā). The 4.4 situation.
4. 70 beings will reach Nibbana with this doctrine.

That is what is there to add.

Notes added at the end of the discussion

5. Diagram 1 - removal of clinging to identity view (*sakkāya-ditti*), removal of present permanency, momentum is no longer provided from volitional formations. Diagram 2 - when there is removal of clinging to identity view (*sakkāya-ditti*), then there is no going towards feeling. That is, it removes clinging to feeling. Here the stream of consciousness has become exhausted and hence no actions are performed for feeling. It is like a dying person would not outstretch a hand towards a delicious meal, seeing it being enjoyed by others. Nibbana is pregnant within itself. Actions of diagrams 1

and 2 should be understood in this way. The mind becomes very serious here and the fruit of attainment arises and persists well.

6. Furthermore, in the statement, no matter what meaning you look at here, there is something like the faculty of life become exhausted, take it as the lack of what is needed for a faculty to function.
7. When remembering the removal of clinging to identity view (*sakkāya-ditti*), think it as the removal of dhamma on the right side of volition. For example, imagine that you have food like rice, so think that there is living because of it, maintenance of faculty of life. When remembering the removal of clinging to feeling, think it as the removal of dhamma on the left side of volition. For example, think of it as the removal of clinging to a delicious food. Think of it as the removal of clinging to feeling caused by chocolate. It is incorrect taking of dhamma when thinking as being attached to a delicious food, that is, clinging to identity view (*sakkāya-ditti*) because of chocolate.