

25/02/2022 - Upādāna Paritassanā

I paid homage to the Great Arahants of the Akhanitta.

Upādānaparitassanā Sutta from Samyutta Nikaya, Khandha Samyutta, Nakulapitu Vagga (SN 22.7).

“Bhikkhus, I will teach you agitation through clinging and non-agitation through non-clinging”

“And how, bhikkhus, is there agitation through clinging? Here, bhikkhus, the uninstructed worldling regards form thus: *“This is mine - Etaṃ Mama”*, *“This I am - Eso Hamasmi”*, *“This is my self - Eso Me Attā”*.”

That form of his changes and alters. With the change and alteration of form, there arise in him sorrow, lamentation, pain, displeasure, and despair.

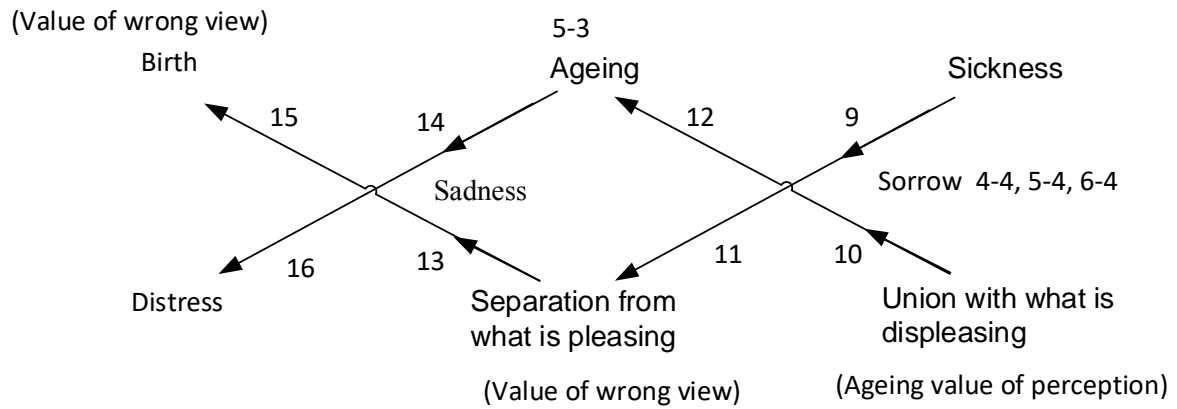
“He regards feeling thus ... perception thus ... volitional formations thus ... consciousness thus: ‘This is mine, this I am, this is my self.’ That consciousness of his changes and alters. With the change and alteration of consciousness, there arise in him sorrow, lamentation, pain, displeasure, and despair. It is in such a way, bhikkhus, that there is agitation through clinging.”

“And how, bhikkhus, is there non-agitation through non-clinging? Here, bhikkhus, the instructed noble disciple does not regard form thus: ‘This is mine, this I am, this is my self.’ That form of his changes and alters. With the change and alteration of form, there do not arise in him sorrow, lamentation, pain, displeasure, and despair.”

“He does not regard feeling thus ... perception thus ... volitional formations thus ... consciousness thus: ‘This is mine, this I am, this is my self.’ That consciousness of his changes and alters. With the change and alteration of consciousness, there do not arise in him sorrow, lamentation, pain, displeasure, and despair.

“It is in such a way, bhikkhus, that there is non-agitation through non-clinging.”

So, for this meditation, the Great Arahant instructed me to follow the “Flow of Consciousness” diagram which was given in the morning meditation on 14-01-2015.



In that diagram, you know that Line 9 is drawn from Sickness (*Viyadhi*) through to “Separation from what is pleasing” (*Piyehi Vippayogo*), then from there to Birth (*Jaati*) – this is called odd path. What was propagated through there is the value of *Wrong View*. There is also an even path – 10, 12, 14 and 16.

Firstly, “This-is-mine” (*Etam Mama*). The Great Arahant instructed us to consider this as “Not getting what one wants” (*Yampicchaṃ na labhati tampi dukkhaṃ*).

Secondly, consider “This-I-am” (*Eso Hamasmi*) as the entire flow of consciousness.

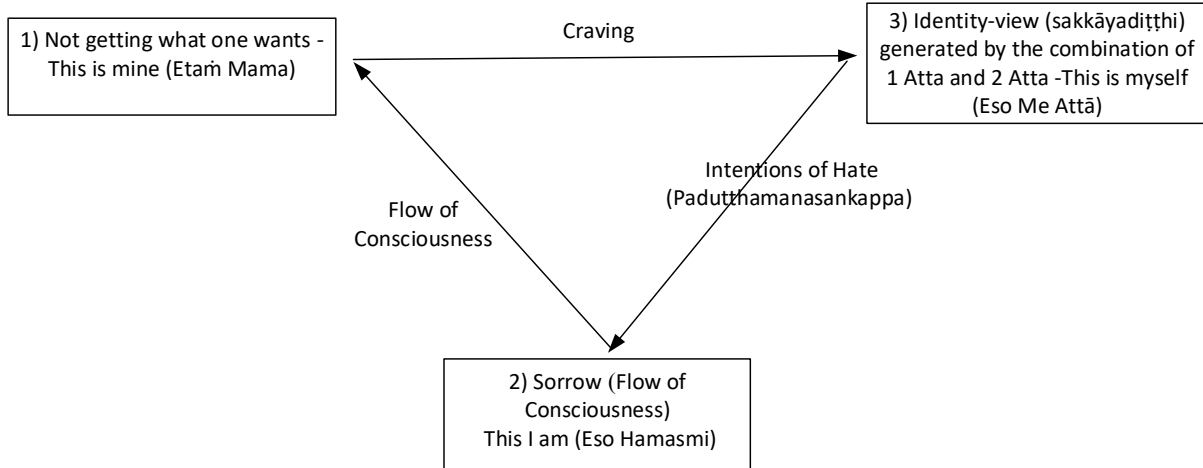
Thirdly, “This is myself (*Eso Me Attā*). Consider this Dhamma component as 1) the wave of “with *Consciousness* as the condition, *Name-&-Form* come to be” (*Viññāna Paccayā Nāmarūpa*) from right to left making “1-Atta” (self). 2) “with *Name-&-Form* as the condition, *Consciousness* comes to be” (*Nāmarūpa Paccayā Viññāna*) from left to right making “2-Atta”. This was discussed in the morning meditation of 10-09-2021 -Nibbana. If 1-Atta and 2-Atta are combined then we have conceit and that leads to Identity-view (*sakkāyadiṭṭhi*). It was understood that this Identity-view is to be considered as This-is-myself.

I contemplated the first part, *Not getting what one wants*. The one who falls sick wishes if he/she could stay healthy. Where there is *Birth*, there is *Ageing*, *Sickness*. Then isn’t it this *Sickness* that we have taken as mine, *Etam Mama*? Similarly, I contemplated all remaining parts of *Not getting what one wants*.

I contemplated the second part, *This-I-am* (*Eso Hamasmi*). The entire flow of *consciousness*. From *Sickness* to *Separation from what is pleasing* to *Birth*. I contemplated the odd and the even paths in this same way and how then it is led to *Rūpa (Form)* with the spinning of *Barb-of-Lust*. Thereon, consciousness then back again to *Not getting what one wants*. The whole mass of suffering has been taken as This-I-am.

I contemplated the third part, *This-is-myself* (*Eso Me Attā*). The overlapping of the two waves or the combination of 1-Atta and 2 Atta leads to *Self Theory Clinging*. This was learnt in the morning meditation on 18-02-2022 (Brahmin Truths 4). The understanding that the result of *Self Theory Clinging* is *Not getting what one wants* led to an intense level of *Concentration* (*Samadhi*).

“With Part 1 - *This-is-mine* (Etaṃ Mama) as a condition, Part 3 - *This-is-myself* (Eso Me Attā’) comes to be” was understood. Thereon resulting in *This-I-am* was also understood. We can depict this in a diagram.



This was my meditation.

Homage to the Great Arahants of the Akhanitta.