

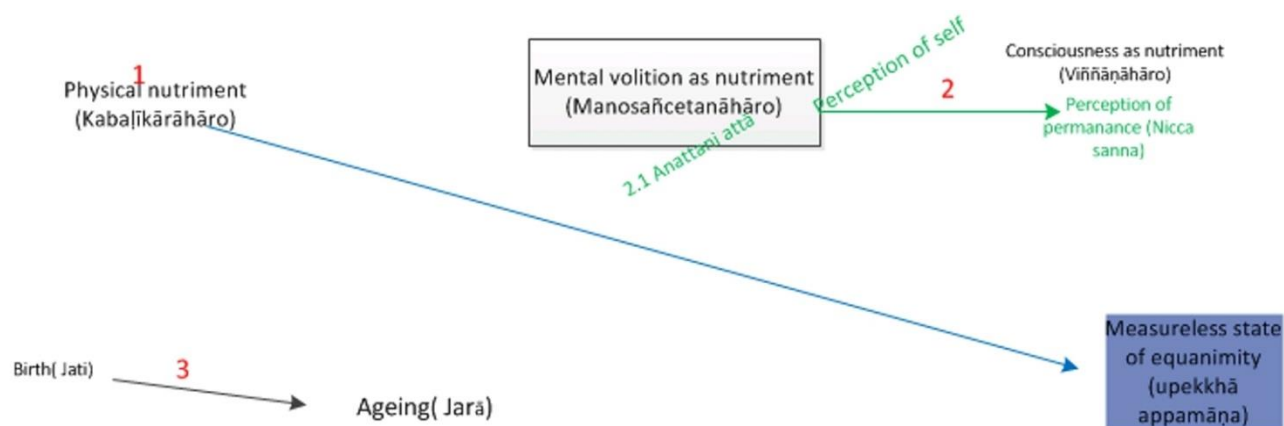
Date: 06/01/2023 Name: Ahaara Sutta - Sati

I paid homage to the Great Arahants of the Akanittha.

The nutriment for the enlightenment factors from Bojjhargasamyutta -Connected Discourses on the Factors of Enlightenment.

“And what, bhikkhus, is the nutriment for the arising of the unarisen enlightenment factor of mindfulness and for the fulfilment by development of the arisen enlightenment factor of mindfulness? There are, bhikkhus, things that are the basis for the enlightenment factor of mindfulness: frequently giving careful attention to them is the nutriment for the arising of the unarisen enlightenment factor of mindfulness and for the fulfilment by development of the arisen enlightenment factor of mindfulness.”

For this part of the meditation let us take this diagram:



1-Physical Nutriment, 2-From perception of Self to perception of Permanency, 3-From Birth to Ageing.

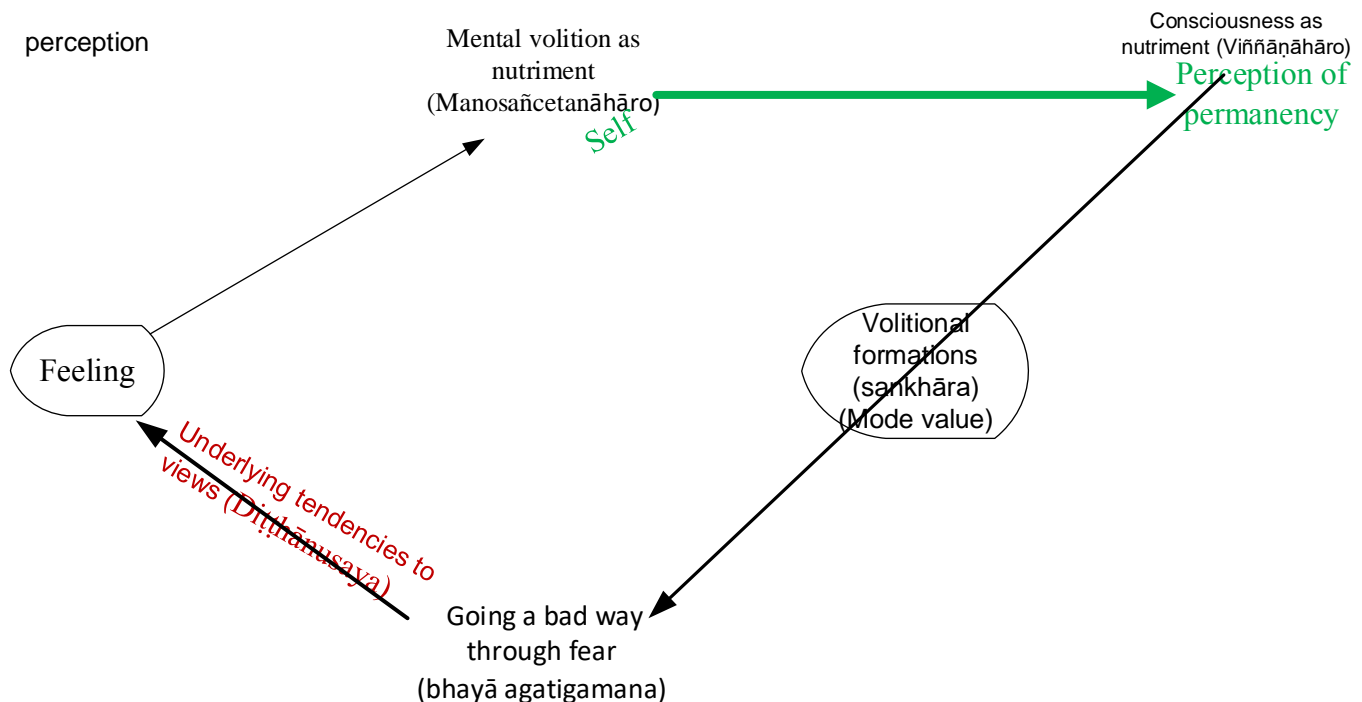
Started with 3. This body has aged, isn't it? That means in the future there will be Sickness and Death. Then you ponder upon: if there is death, would there be any permanency? There is no permanency. Then we come to number 2). So what are you holding? If the permanency is not there, this particular stick – number 2) – is falling. So then what am I actually holding as this perception of self? We hold the physical nutriment. There was a physical body in the past. The current body was constructed because the previous one had perished. Now this body is ageing and soon will go through sickness and death. Which means this body would also not last. So, if

I construct another body in the future, it would be the same. Being subject to such great distress, I let go of this body. As a result, one would transcend to the formless sphere.

If there is a mind-made-body that arises as a result of careful contemplation 1,2 and 3, this mind-made-body exist with the support of:

- The feeling due to form,
- Volition (*cetanā*) due to perception,
- The doctrine of fears described as in the following point;
 - Doubt arises whether one can exist with feeling and perception due to consciousness and as such fear arises. One may go on a wrong course on account of fear (*Bhayāgati*) with such doubts.

Here, one can draw a diagram; An arrow from Mental Volition to Consciousness as nutriment, that is from Perception of self to Perception of permanency; then from Consciousness as nutriment to Going a bad way through fear via the Mode value of Volitional Formations; from there to Feeling with Underlying Tendencies to Views; then from Feeling back to Mental Volition.



A great mindfulness persists by knowing and understanding that it is impossible to make an existence here. Upon what reason is it known that it cannot exist?

- We know from the Advanced course that we have ageing phenomena (of feeling) when the **view** that “I exist (with the feeling)” is broken. The ageing phenomena is part and parcel in feeling caused by the form.
- Similarly, we know that we have sick phenomena when the **thought** that “I exist” is broken. The sick phenomena is part and parcel in volition caused by perception.

The understanding of the two phenomena; Ageing phenomena and Sick phenomena in this way is special to know that even if one makes volitional formations along the path of Going a bad way through fear to Feeling and then to Mental Volition, there is no existence.

The path of the mind-made-body is the path from Feeling to Mental Volition and then to Consciousness as nutriment and then to Going a bad way through fear via the mode value of volitional formations to Feeling.

This was my meditation.

My immense gratitude to the Great Arahants of the Akanittha council.