

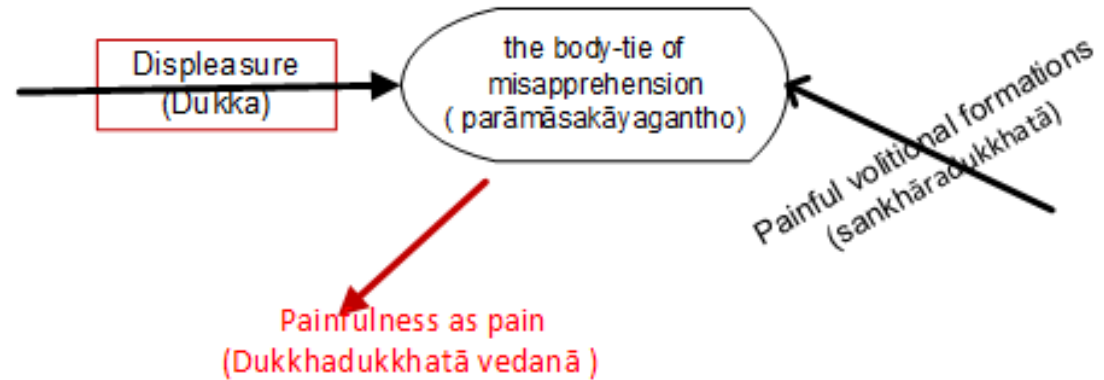
Potaliya sutta diagrams

My immense gratitude to the great Noble council of
Akanitta brahma realm

27/03/2014

7) Anger and malice- kodbhūpāyāsa

- At the 6th step of the 7th round, after the underlying tendencies to views' (Diṭṭhānusaya), we compare area C (sarasankappa) and (shadow) area 4 (see slide 2 of Simile of the log diagrams). We seek delight in former happiness and insist that we want it back. We say that, we do not have it anymore. Thus we have painfulness as pain (dukkhadukkhatā vedanā).

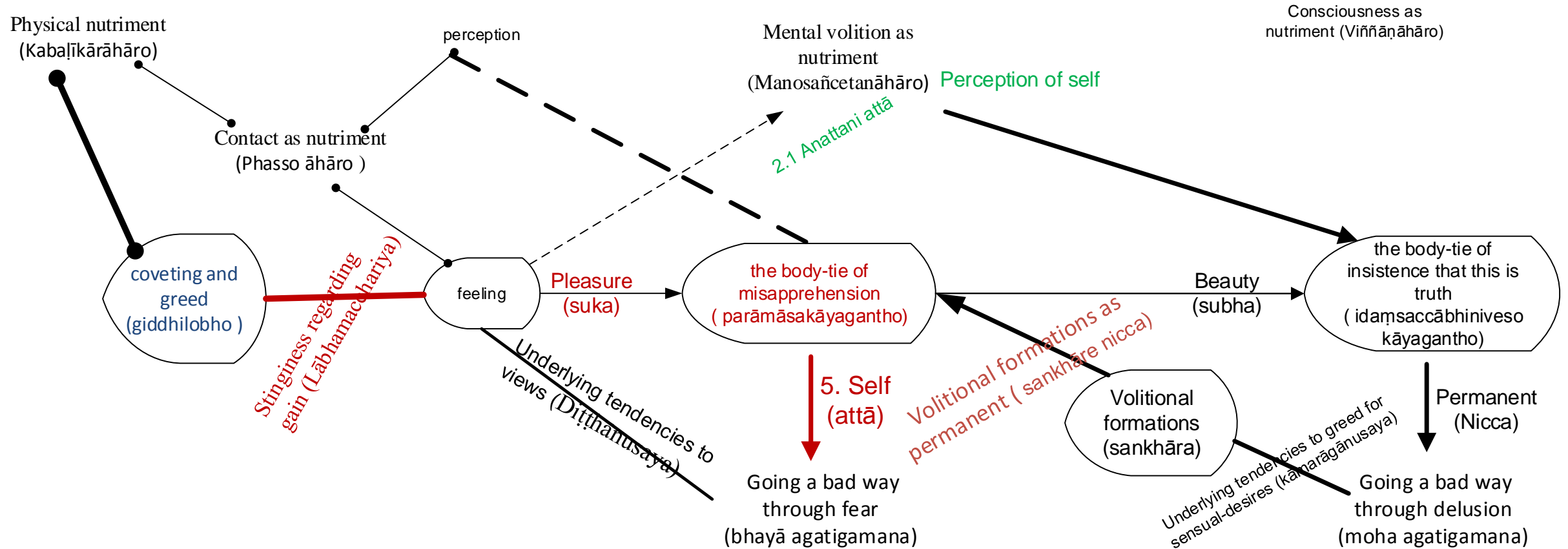


The entering of displeasure feeling and painful volitional formations to misapprehension (parāmāsa) occur at the step 7.

What happens after this step ?

- We live with anger and malice (kodbhūpāyāsa)
- So the anger and malice (kodbhūpāyāsa) is the post-condition of the seventh step of round 7.

5) Coveting (or rapacity) and greed- giddhilobha



We take it as a gain after the step 5 – self (atta) in round 5. We must have misapprehended (parāmāsa) something to regard as self. What was it that we misapprehended (parāmāsa)?

- Lying (by regarding as pleasure while it is displeasure) - musā
- Volitional formations as permanent (sankhāre nicca)

How did volitional formations become permanent and the feeling become pleasurable?

Volitional formations became permanent by regarding the form as beauty (subha) and spinning it with delusion (moha).

- Regarding the form as **beauty** is the cause (hetu) and it is the condition (paccaya) for the arising of perception of permanency.
- This is due to the five strands of sense pleasure (pañca kāmagaṇā). The reality is different to this perception. Our body is full of many kinds of impurities (nānappakāraṣsa asucino).

The feeling became pleasurable by imposing the permanency (through spinning) to the very same 'beauty'.

Why do we take the form as a 'gain' (Lāba)?

- We do that to maintain the **existence (bhava)**
- Examples: a) Go from one country to another so that I can live, b) I can live with this person, c) I can live with this form and maintain my existence.

Coveting and greed (giddhilobha) is the post-condition of taking the form as a gain which occurs at the step 5 of round 5.

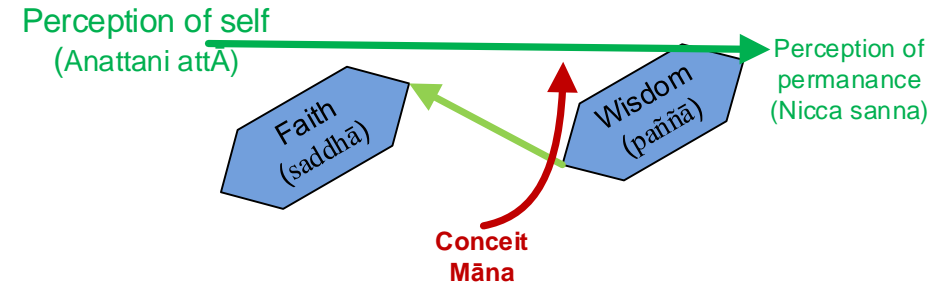
4) Slandering (pisuṇā vācā)

- Slandering (pisuṇā vācā) is the post-condition of misapprehension (parāmāsa) which occurs at the step 4 of round 4.
- If we trust volitional formations to last (i.e. permanent - nicca) then there is conceit (māna) since we assign volition value (cetanā).
- With the conceit comes 'disparaging' (palāsa) and then slandering (pisuṇā vācā).

Before we look at the other rounds, let us examine the effect of former volitional formations (sankhāra)

In Bojjanga, we learnt that conceit (Māna) prevents us from going to faith (saddhā) from wisdom (paññā).

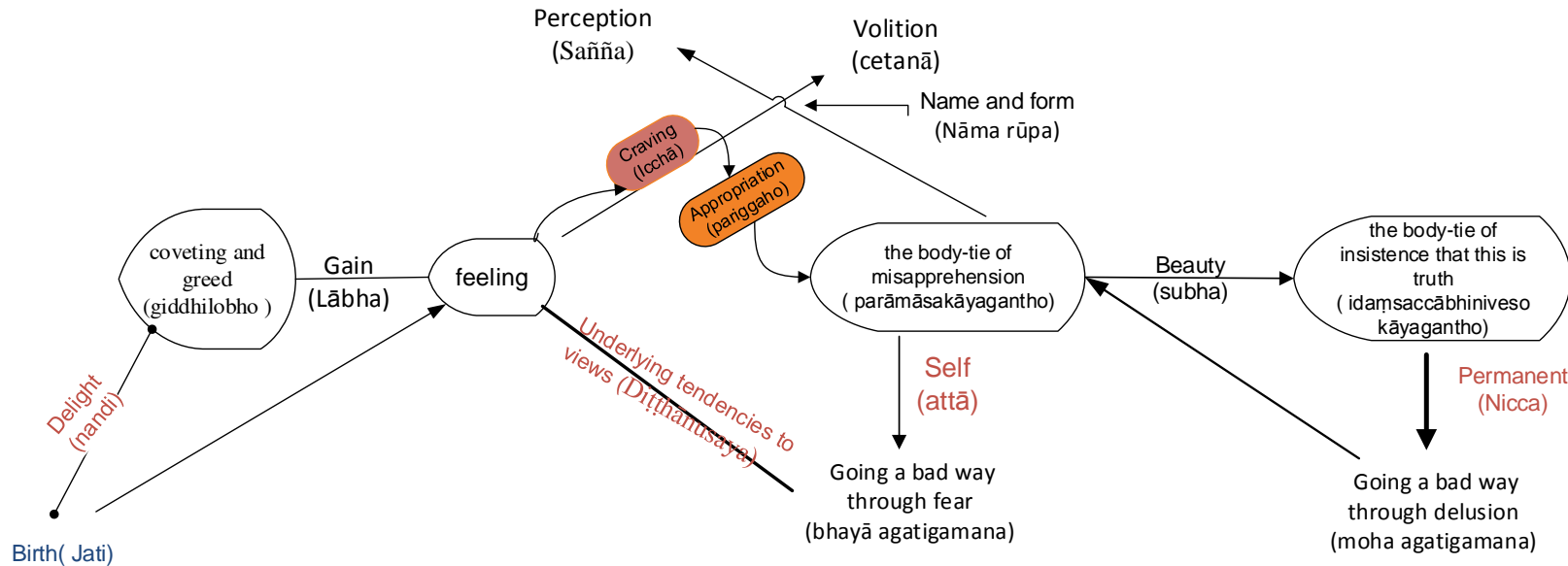
- The conceit was due to immorality.
- In other words, **former volitional formations (sankhāra)** are stopping us from going to faith (saddhā)



What have we taken as self?

- It is the perception of pleasure while the reality is displeasure (Dukkha).

We learnt in Kalahavivida sutta 2 that delusion arises by taking this sick perception as mine creating the bottom right triangle and that led to the creation of the bottom left triangle



1) Killing of living beings - pāṇātipāta

- The condition for Killing of living beings (pāṇātipāta) occurs at the first step of round 1.
- We take it as beauty (suba) while it is ugly, foul. So the delusion arises by taking this sick perception as mine.

Remember that we learnt in **Āneñja Diagrams** that former delusion(moha) means 'lived with hate(dosa)' - Killing (pāṇātipātā)

2) Taking of what is not given – adinnādāna

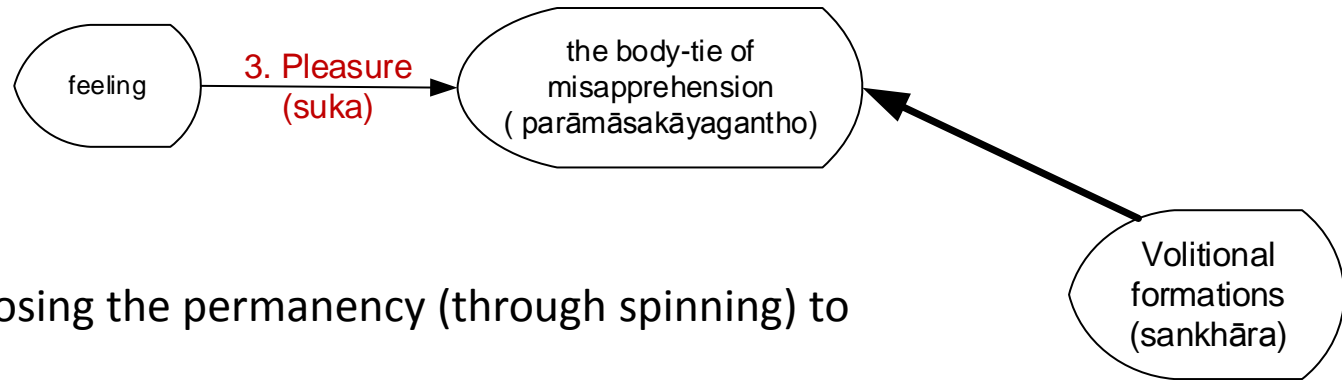
- The condition for 'Taking of what is not given' (adinnādāna) occurs at the second step of round 2.
- We take it as permanent (nicca) while it is impermanent and that is the ignorance (avijjā)
- Recall that we learnt in Āneñja Diagrams; Ignorance(avijjā) at the moment means living with greed - Stealing (adinnādānā)

3) False speech – musāvāda

The condition for false speech (musāvāda) occurs at the third step of round 3.

What is false here?

- To regard feeling as pleasurable while it is displeasure (Dukkha).



Remember that the feeling became pleasurable by imposing the permanency (through spinning) to the very same ‘beauty’.

- **Former volitional formations** are playing their part when we regard feeling as pleasurable.
- Example: A cat may see a mouse go inside a small tube and having seen this, the cat may also go inside this small tube thinking that it is pleasurable. Wise people looking from outside think that cat is going to suffer from being trapped inside the pipe.
- The existence (bhava) is like this. We take it as pleasurable because of the former volitional formations.

Recall the meaning of determination for truth (saccādhiṭṭhāna); Nibbāna has an undeceptive nature while anything apart from it, false, which has a deceptive nature (musā yaṃ mosadhammaṃ, taṃ saccaṃ yaṃ amosadhammaṃ nibbānaṃ).

- Determination for truth (saccādhiṭṭhāna) leads to determination for relinquishment (cāgādhiṭṭhāna)
- We need to get rid of going back to the former untruth (musā). We should not regard feeling as pleasurable while it is displeasure (Dukkha).
- We need to get rid of clinging to those former volitional formations.
- We should regard them as something in the past.