

Sabbāsava Sutta diagrams 3

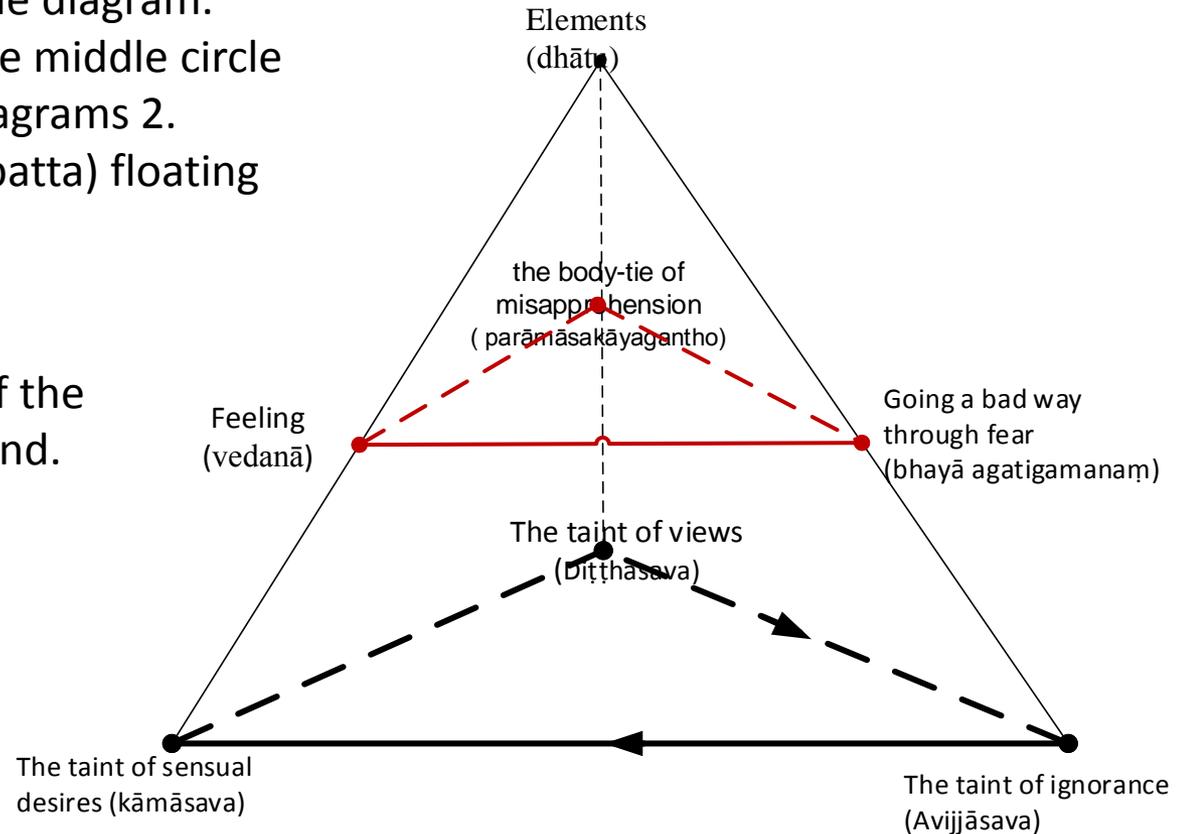
My immense gratitude to the great
Noble council of Akanitta brahma realm

10/03/2015

Consider a pyramid as shown in the diagram.

- The red slice corresponds to the middle circle of the slide 12 of Sabbasava diagrams 2. Imagine this as an alms bowl (patta) floating on a pond.
- The base of the pyramid corresponds to the out circle of the slide 12. Imagine this as the pond.

A flow on effect is generated on the bowl when we stir the water in circular motion. After that the bowl will rotate even if we do not stir the water.



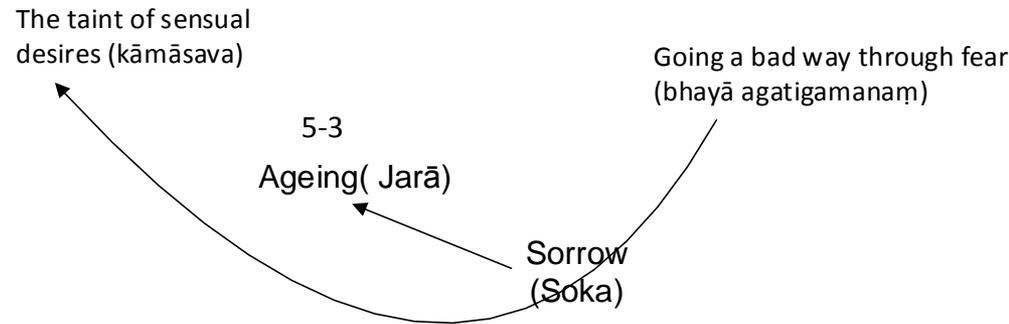
When the bowl is rotating and we are not stirring the water it makes the vertices of the red triangle advance further than the vertices of the bottom triangle. This creates the following flow of dhamma.

- Going a bad way through fear (bhayā agatigamanam) -> Sorrow (soka) -> The taint of sensual desires (kāmāsava).
- Feeling (vedanā) -> Craving (taṇhā) -> The taint of views (diṭṭhāsava).
- The body-tie of misapprehension (parāmāsakāyagantha) -> Adherences (abhinivesa) -> The taint of ignorance (avijjāsava).

Consider the first one; going a bad way through fear (bhayā agatigamanam) --> Sorrow (Soka)
 --> The taint of sensual desires (kāmāsava).

The taint of sensual desires (kāmāsava) is the post perception of pleasure (suka)

- We also have Sorrow (soka) -> Ageing (jarā)
- This means we have taken ageing phenomena of perception as pleasure.



Virtue-and-duty clinging (sīlabbatupādāna) can be represented using the two lines;

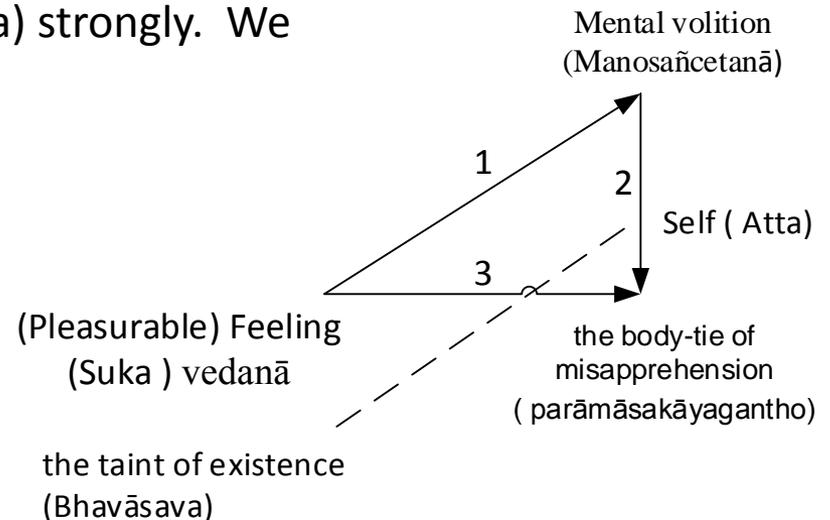
1. Feeling (vedanā) -> Mental volition (manosañcetanā)
2. Mental volition (manosañcetanā) -> misapprehension (parāmāsa)

In other words, holding the future existence (bava) strongly. We must have craving (tanhā) for this to happen.

If there is any tendency towards the line 3 because of the above phenomena, or existence of line 3 then it is Virtue-and-duty clinging (sīlabbatupādāna)

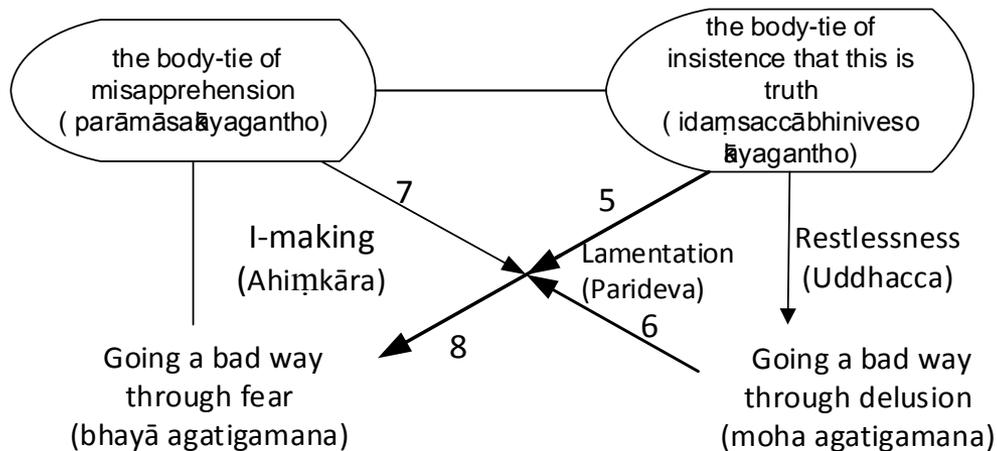
- Recall that line 3 is **desire for craving** (nikāmayamānā).

In this way, we have the taint of existence (Bhavāsava) as a post perception of 'self'.



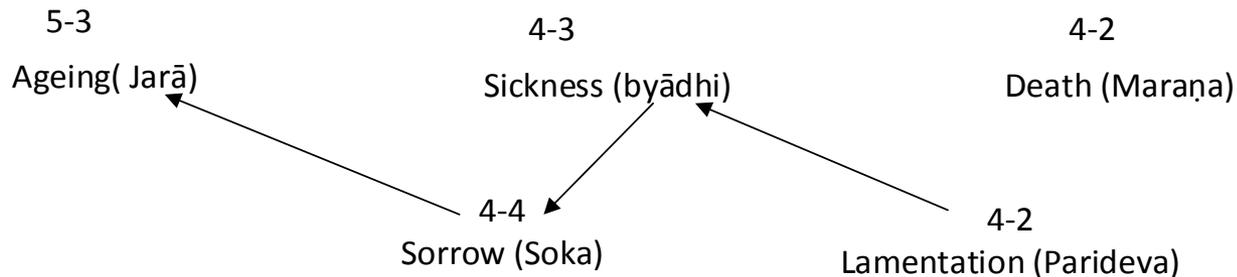
Through line 6, we get the flow of restlessness (uddhacca) and conceit (māna) values which were generated from wrong view (micchādiṭṭhi).

- We get **'I-making (ahiṃkāra)'** when we add wrong view (micchādiṭṭhi) to 'My-making' (mamimkāra).
- In this way, we come to **completeness of 'self' (attā)** by becoming 'I-making (ahiṃkāra)' through adding wrong view (micchādiṭṭhi) to 'My-making' (mamimkāra).



In addition to the path from 'going a bad way through fear (bhayā agatigamaṇaṃ)' to Sorrow (soka), there is another path from 'lamentation (parideva)'. We now see, there is Sickness (byādhi) -> Sorrow (soka) -> Ageing (jarā).

- This adds the 'ageing phenomena of feeling' to the 'ageing phenomena of perception' that we took as pleasure (suka)



There is a further complication because of wrong view (micchādiṭṭhi) coming through line 6.

We have, wrong view (micchādiṭṭhi) flowing to ‘going a bad way through fear (bhayā agatigamaṇ)’ and then to ‘sickness (byādhi)’ and then to Sorrow (soka) and then to Ageing (jarā).

- This adds the ‘(broken) wrong view (micchādiṭṭhi)’ to the ‘ageing phenomena of perception’ that we took as pleasure (suka).

At this stage, we lament that ‘the thing we make breaks’ and we have such a broken view and hence we have a distrust.

- Example, someone is sick and no medicine has cured that person. Another says try this medicine and he/she stretches out the hand to take it without a trust that it will cure the sickness. In this way, we always hang on to something.

So the ‘wrong view (micchādiṭṭhi)’ does not get the support.

- We got ‘**I-making (ahiṃkāra)**’ by adding wrong view (micchādiṭṭhi) to ‘My-making’ (mamimkāra). As there is no support for ‘wrong view (micchādiṭṭhi)’, we have no support for ‘I-making (ahiṃkāra)’.

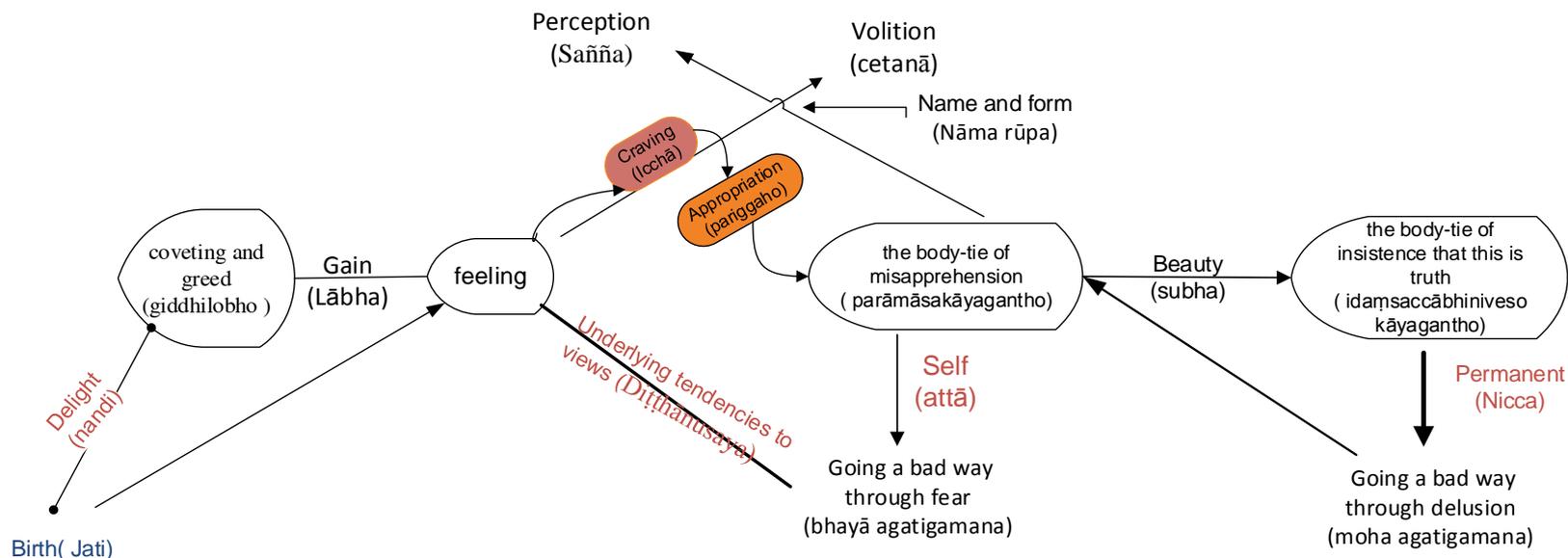
Now there is a question whether I-making (aham) and my-making (mamam) will stay together.

- I-making (aham) and my-making (mamam) together formed the ‘self (atta)’. Now, this will not last as the contribution from the wrong views (micchādiṭṭhi) has left and now, we will be left with my-making (mamam).
- We have ‘contact (phassa)’ -> feeling -> ‘My-making’ (mamimkāra) .

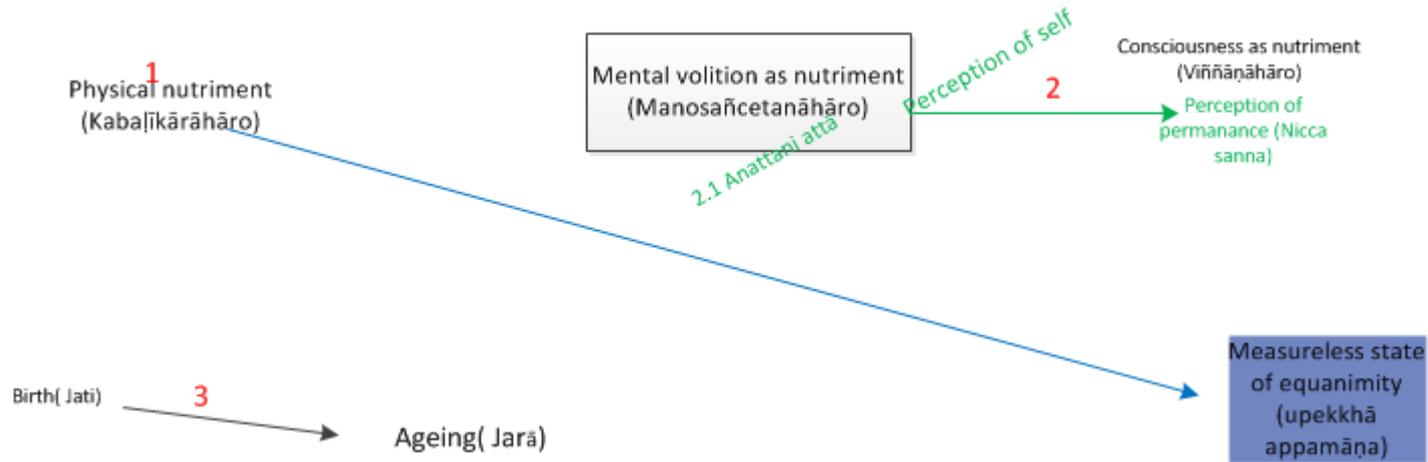
Now we understand, cakkhu anattā, rūpā anattā (eye is not self, form is not self) in Girimānandasutta. There is no point in having the ‘contact (phassa)’ as there is ‘ageing phenomena of perception’, ‘ageing phenomena of feeling’, ‘(broken) wrong view (micchādiṭṭhi)’. What remains there is mere contact (phassa).

From slide 5 of the Kalahavivādasutta 2 diagrams, we have, Appropriations have their cause as longing (icchā). When longing isn't *mine-ness* does not exist (icchānidānāni pariggahāni, Icchāyasantīyā na mamattamatthi)

- *Mine-ness* (mamattamatthi) is because of appropriation (pariggahā).
- Appropriation is stemming from craving (tanhā, icchā).
- Craving (tanhā) is stemming from feeling (vedanā).
- This feeling has ‘ageing phenomena of perception’, ‘ageing phenomena of feeling’ and the distrust because of ‘broken wrong view (micchādiṭṭhi)’.

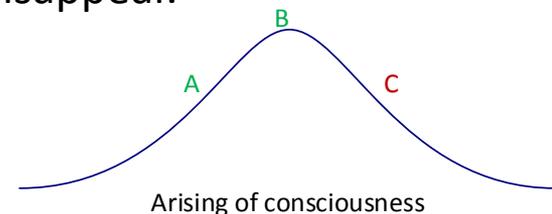


The wrong view will disappear when there is right view (sammādiṭṭhi). Stemming from the right view, we have mindfulness (sati).

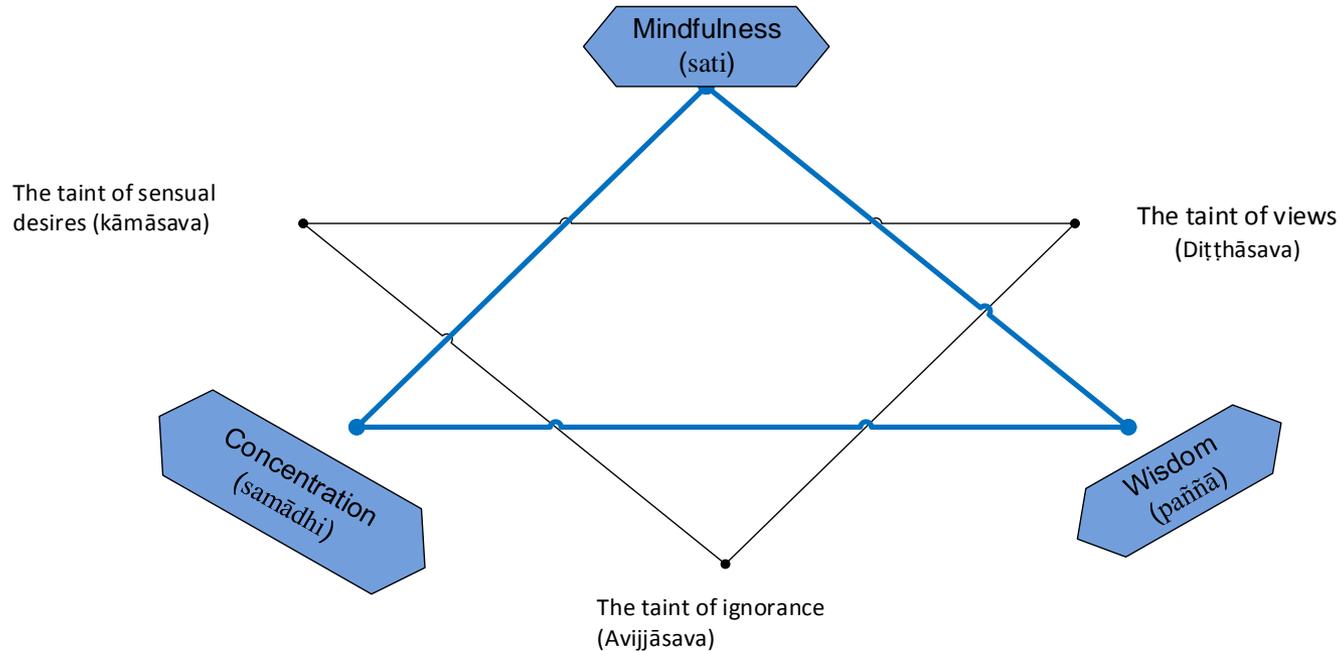


With the mindfulness, we see the ageing phenomena of form, 5-3 perception, 4-3 feeling and 7-7 volitional formations and we know that consciousness does not last. So we have faculty of equanimity (upekkha indriya).

- This prevents the flow through line 5 as there is no permanency of volitional formations.
- When we know that there is no permanency we have wisdom (pañña) and this will prevent us going to ‘lack of faith (assaddha)’. Then there is no restlessness (uddhacca). So that prevents the flow through line 6.
- We still have the flow through line 7 as we compare the former flow that occurred through lines 5 and 6. We know that we **cannot maintain the former flow** even with Jhana concentrations so our taking of ‘self’ (atta) will disappear.
- The faculty of mindfulness (satindriya) will prevent the construction of point A. Formally, construction was done due to wrong view.



- The faculty of wisdom (paññindriya) will prevent the construction of point B since we know that it is impossible to construct consciousness with the ageing phenomena of form, feeling etc. So the conceit (māna) will subside.
- Is it possible to construct the repeatedly dying consciousness? In this way, the faculty of mindfulness (satindriya) supports the faculty of wisdom. Because of this, we will have no 'taint of views (diṭṭhāsava)'.



- Faculty of concentration (samādhindriya) will prevent the flow of volitional formations (sankhāra) due to conceit (māna). Therefore we will not get taint of ignorance (avijjāsava). It rejects all forms of volitional formations and stops the flow from 'going a bad way through fear (bhayā agatigamana) to feeling (vedanā)' that occurred because we accepted such flow before.
- The faculty of mindfulness (satindriya) will maintain the cessation of dhamma already stopped by faculties of faith and effort.
- Faculty of faith (saddhindriya) prevents lying, etc. and clinging to concentrations. Faculty of effort (vīriyindriya) prevents form contact.