

Sakkāyadiṭṭhi diagrams

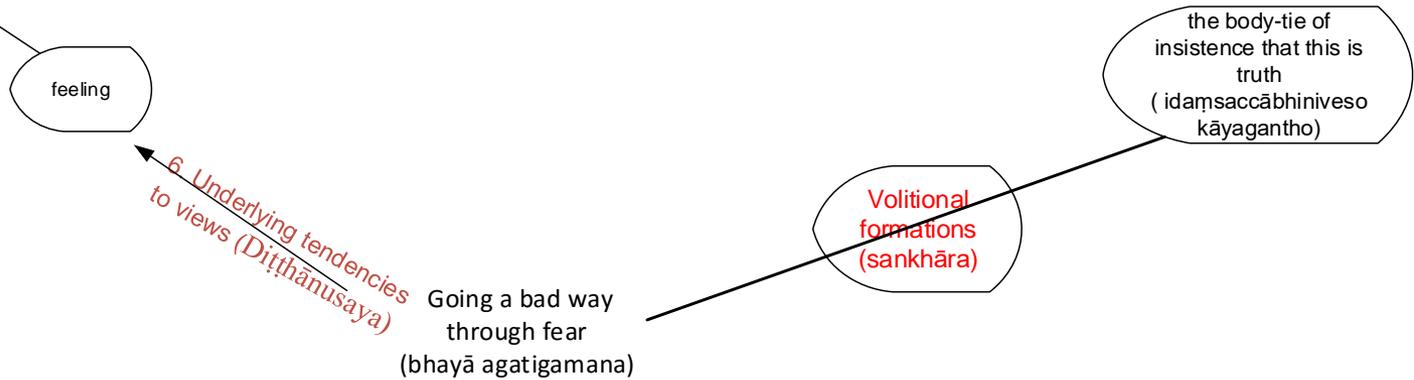
Identity view

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

12/04/2016

We learnt in 9/04/2016 Nibbana- meditation that we seek (pariyesana) the self-view (atta ditti).

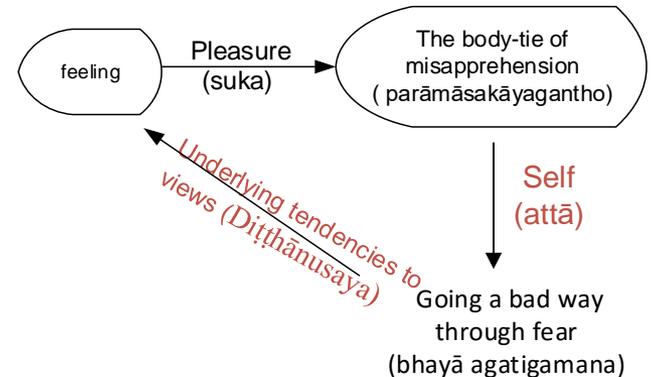
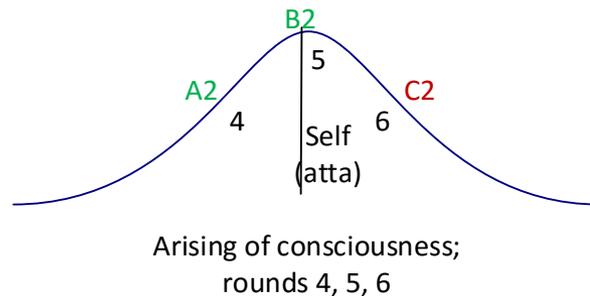
Form (Rūpa) –
Element (Dhātu)



- We **cling** to volitional formations (sankhāra) because of elements (dhātu).
- We **misapprehend** elements (dhātu) because of those volitional formations.

A2 – Pleasure (suka) because of elements (dhātu)

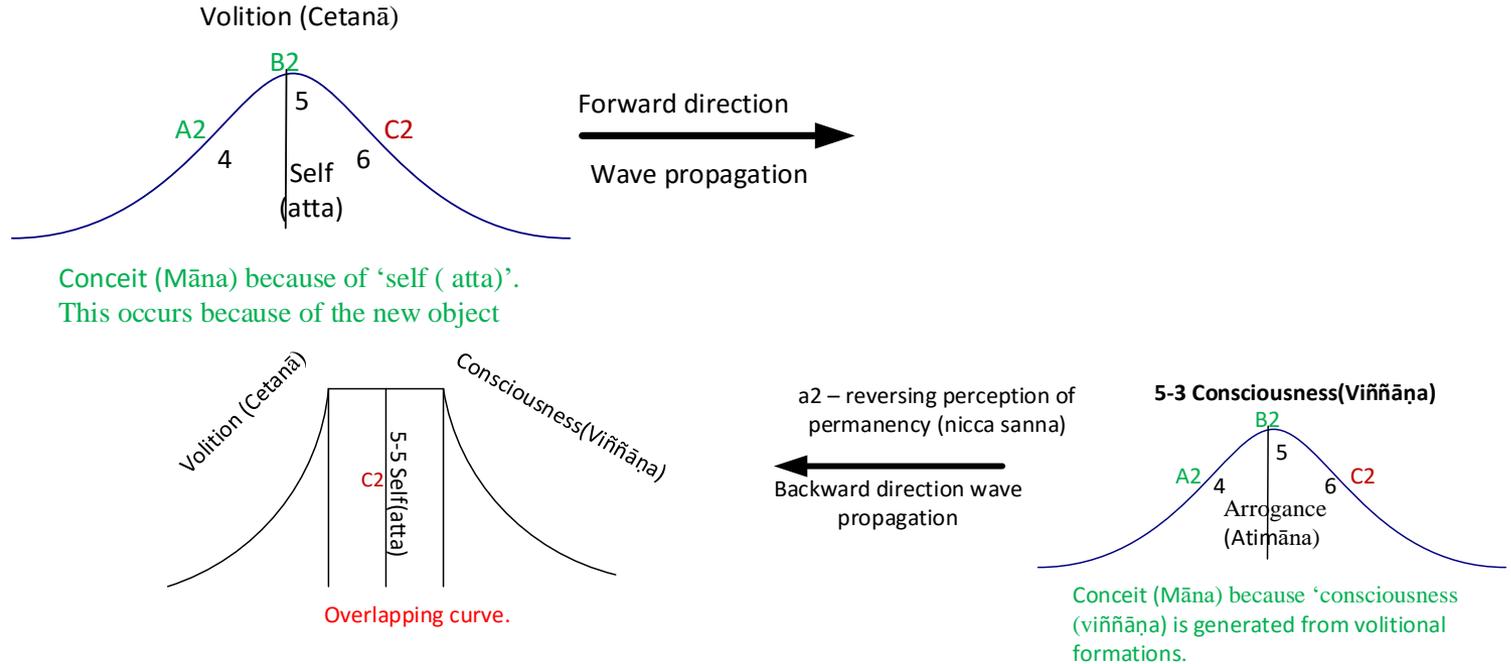
C2 – Pain (Duka) because of change of elements (dhātu)



- A2 corresponds to elements and c2 corresponds to volitional formations.

At the round 5, we have perception of self (atta) generated and we seek 'self-view (atta ditti)'.

- We know that there is suffering due to volitional formations as seen in the point c2 of the curve. This being the case, for what we have conceit (māna)?
- Is it that we become arrogant (atimāna) because we have three kind of bad conduct (dussilya) or is it that we have conceit (māna) because we have wrong view (micchādiṭṭhi)? The answer is both.

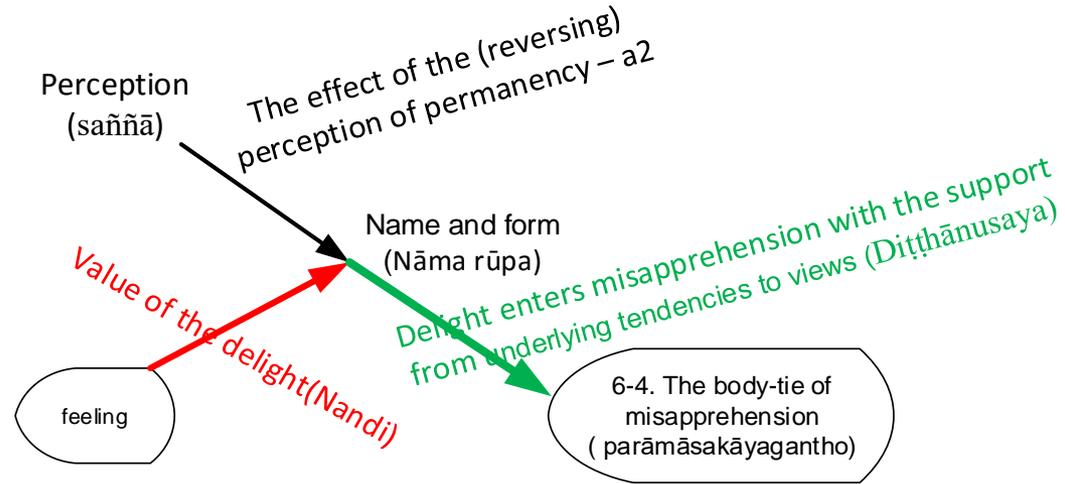


Note that the point c2 of the curve disappear when overlapping. This creates the identity view (sakkāyadiṭṭhi) at the middle (at point C2).

We discussed delight (nandi) entering misapprehension in the Vimutti meditation on 26/03/2016. It occurred at round 6 step 4.

Consider the black line as the backward curve (dying C2 side)

Consider the red line as the A2 side of the forward curve

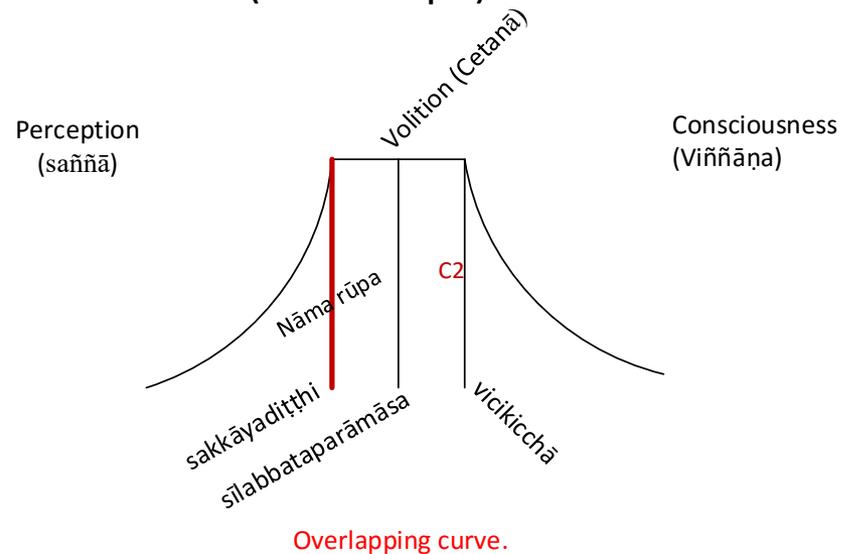


Add the two values at the meeting point at name and form (nāma rūpa).

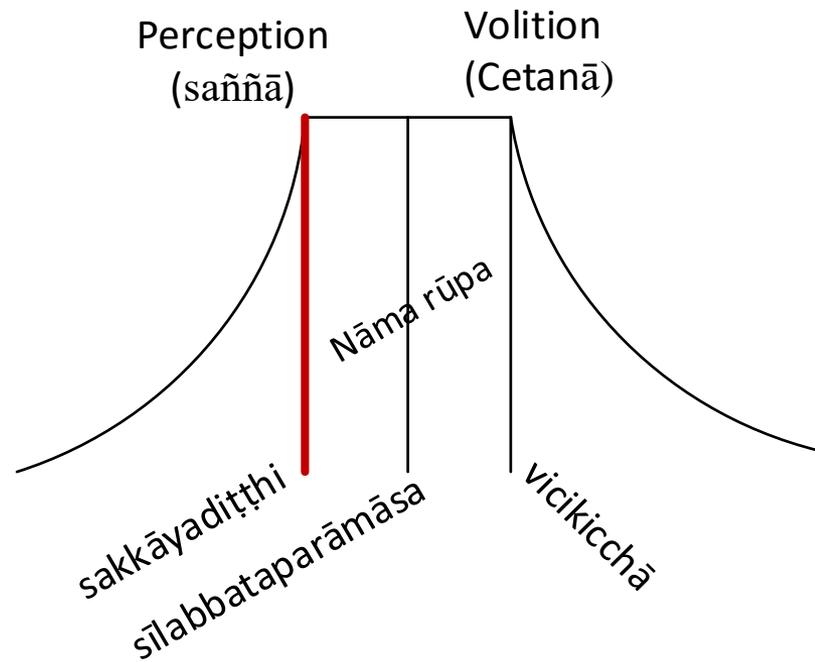
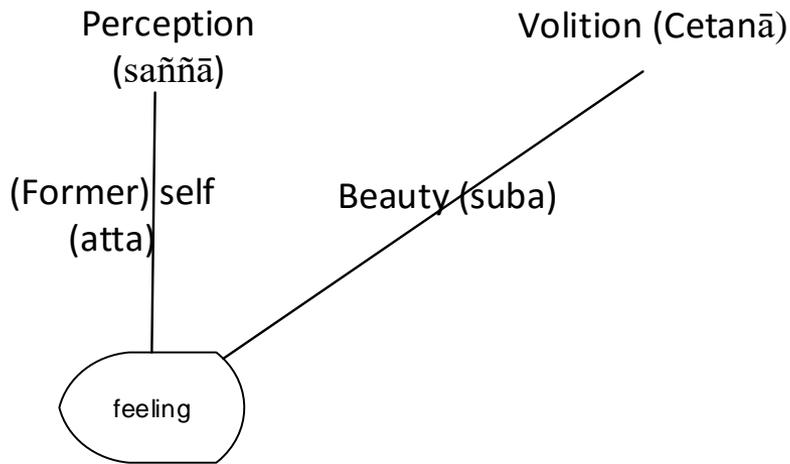
This will result in a curve as given below.

Notice the shifting of the identity view (sakkāyadiṭṭhi) to the left.

Certainly, we have the doubt (vicikicchā) at the dying part of the curve. The adherence to rules and observances (sīlabbataparāmāsa) in the middle.



After step 4 of round 6, i.e after delight (nandi) entering misapprehension, we have I-making (ahaṃkāra). At this stage, dhamma has to be contemplated as we learnt in Attanu Dittiya 2 meditation on 6/11/2015. We discussed ‘form as in the self’ (attani vā rūpaṃ) and we learnt seeking delight in form due to I-making (ahaṃkāra).

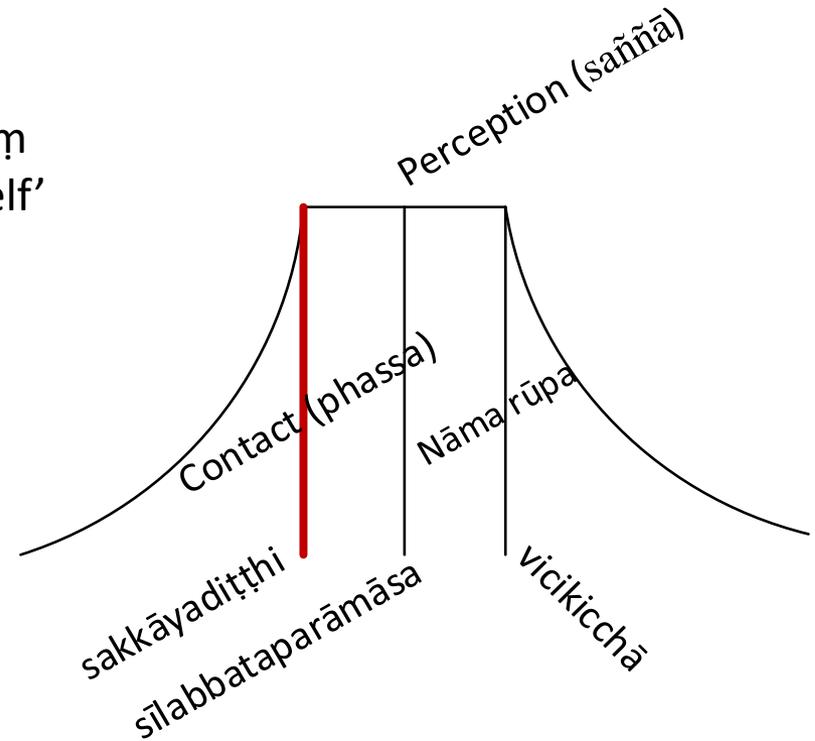


Notice the shifting of the identity view (sakkāyadiṭṭhi) to the left and it now aligns with perception (saññā).

Overlapping curve.

At step 2 of round 8, we have pleasure value (suka) assigned to the form via the underlying tendencies to views (Diṭṭhānusaya) so we contact the form with barb of lust (rāgasalla). So the identity view will shift to the left and align with contact.

In this manner, we regard 'form as self (rūpaṃ attato samanupassati) because of 'View of self' (attānudiṭṭhi).



Overlapping curve.