

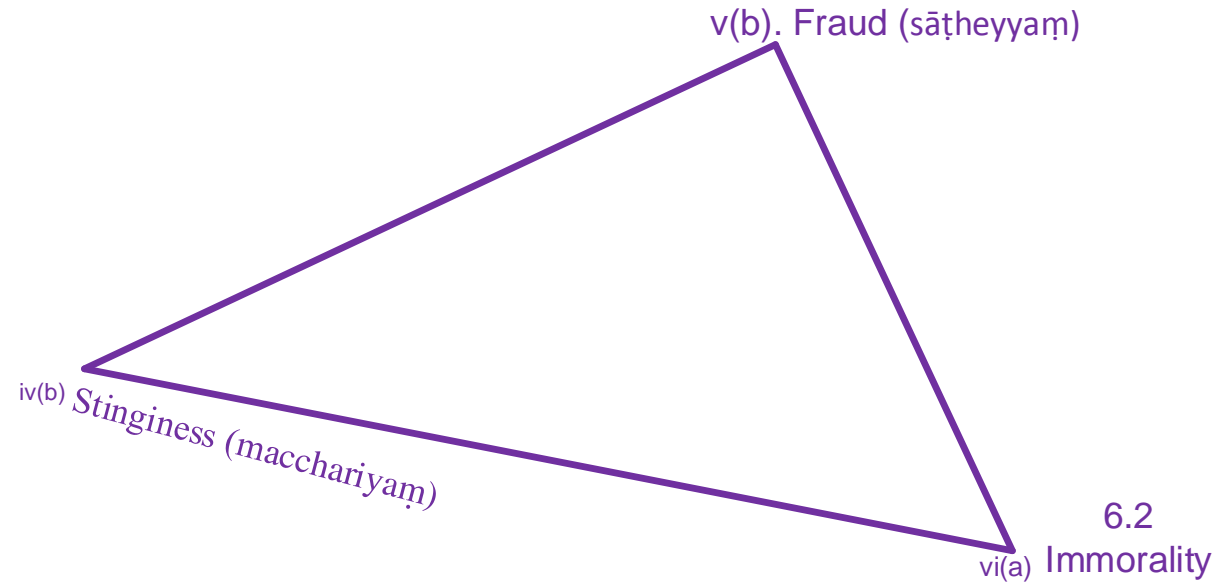
Vanapattha Diagrams

The forest grove diagrams

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

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Recall the triangle created by stinginess (macchariya), fraud (sāṭheyya) and immorality (dussīlya).



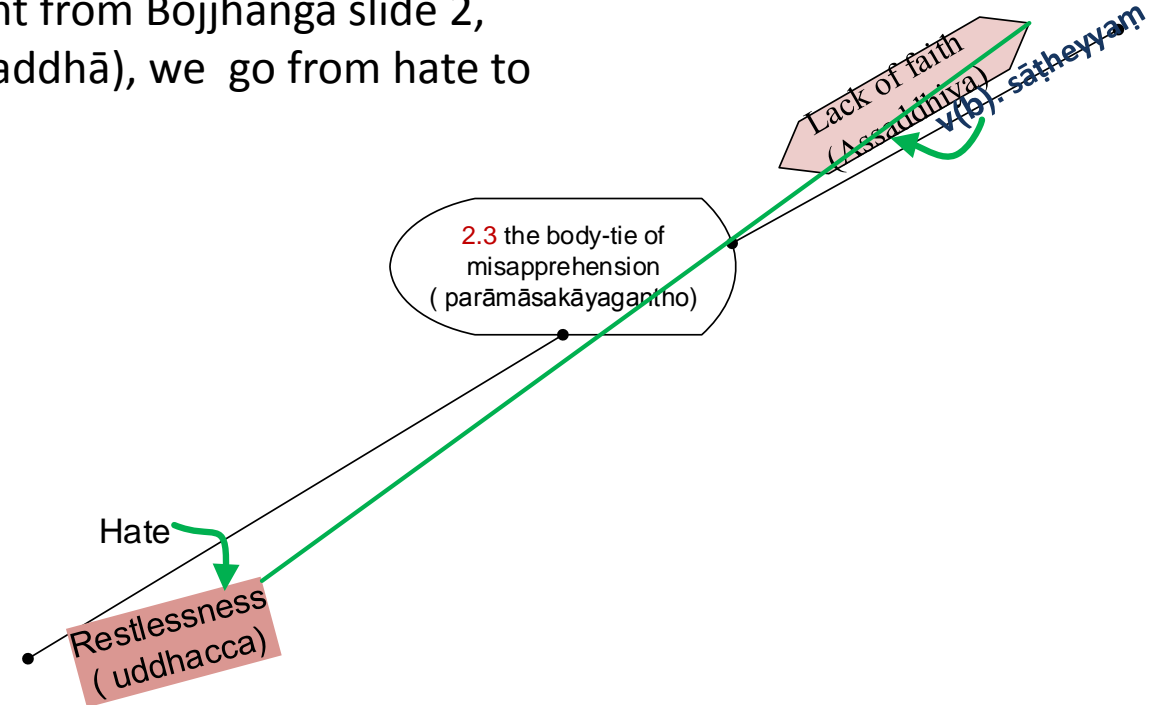
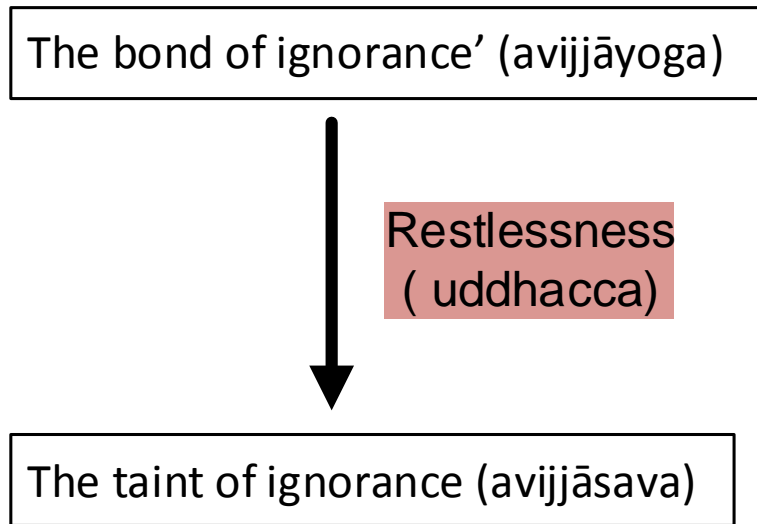
It will be an obstruction for the attainment of Nibbana if perceptions and volitional formations leading to immorality assail the mind of a person living in a forest. Such perceptions and volitional formations would generate evil unwholesome thoughts.

1. Mindfulness (sati) will not be established if stinginess (macchariya) comes to arise because of such thoughts.
2. Depending on such stinginess (macchariya) there arises fraud (sāṭheyya). Taking something apart from the Nibbana leads to fraud (sāṭheyya). This itself is the unconcentrated mind (asamāhitañca citta).

One should think about the bondage for concentrations in a similar way. If one thinks that I will dwell in a concentration in this forest, and if there is a birth after death then it will be a good one for me. In such way, one would have bondage (yoga).

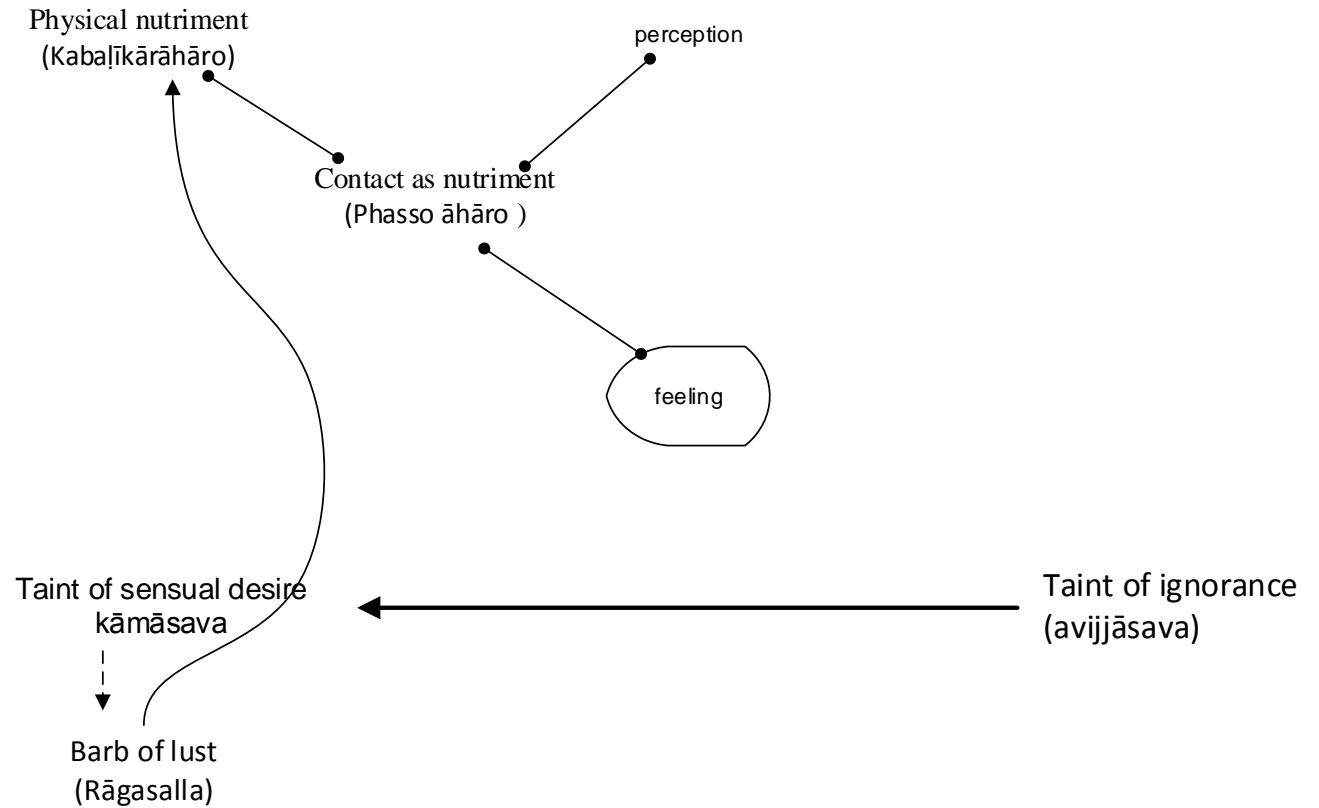
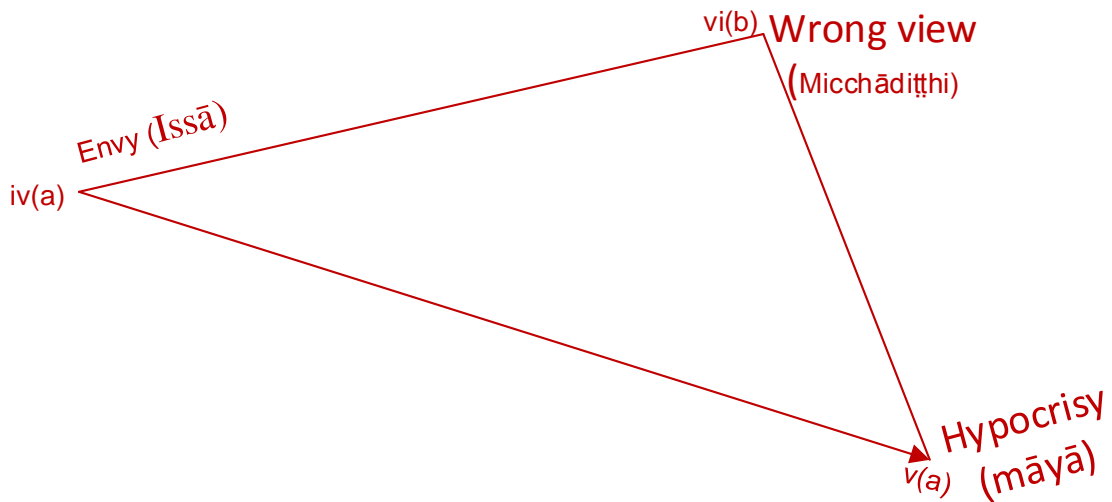
- The above two instances can take place when he/she gets alms food with or without difficulty as stated in the sutta.

- Fraud (sāṭheyya) leads to ‘lack of faith’ (assaddhā). We learnt from Bojjhanga slide 2, that when we go from fraud (sāṭheyya) to lack of faith’ (assaddhā), we go from hate to restlessness (uddhacca).
- We go from ‘the bond of ignorance’ (avijjāyoga) to ‘the taint of ignorance’ (avijjāsava) when there is restlessness (uddhacca).



- We now have unpeaceful mind (avūpasantacittā) and we go from taint of ignorance (avijjāsava) to taint of sensual desire (kāṃāsava)

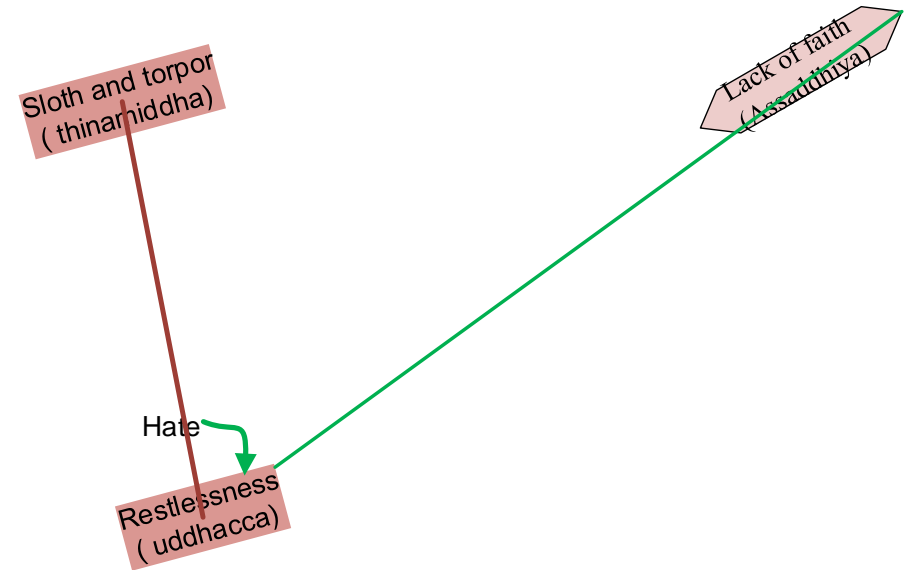
- We make form contact (rūpa phassa) again through this path.
- We lift up the perception by tendency to ignorance (Avijjā Anusaya). This perception is originated from the wrong view (micchādiṭṭhi) and we now generate the red triangle consisting of envy (issā), hypocrisy (māya) and wrong view (micchādiṭṭhi).



Now, there is no escape. Why is that? Because we have gone through a circle and come to the place we started. By this way, we live with 'lack of faith' (assaddhā), not knowing the cessation (Nirodha).

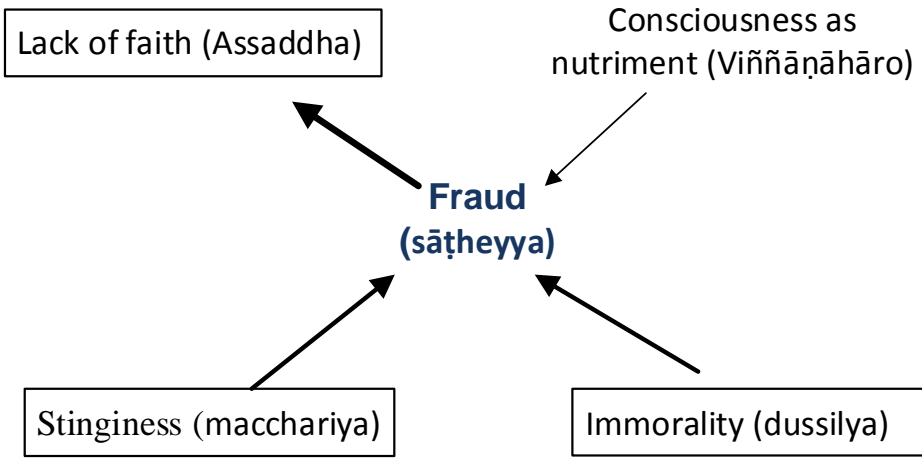
Restlessness (uddhacca) connects the red (slide 2) and purple (slide4) triangles. What thing leads to restlessness (uddhacca)? “Hate, sloth and torpor and lack of faith” is the answer.

- Hate – We think that we can live by taking the sick perception as mine. So hate led to restlessness and sloth and torpor (thinamiddha) led to hate (sammavacca diagram).
- Sloth and torpor (thinamiddha) led to restlessness and the ill-will led to sloth and torpor (thinamiddha).
- Lack of faith (Assaddha) led to restlessness. Lack of faith (Assaddha) is nothing more than the immorality (dussilya). So the immorality (dussilya) led to restlessness.



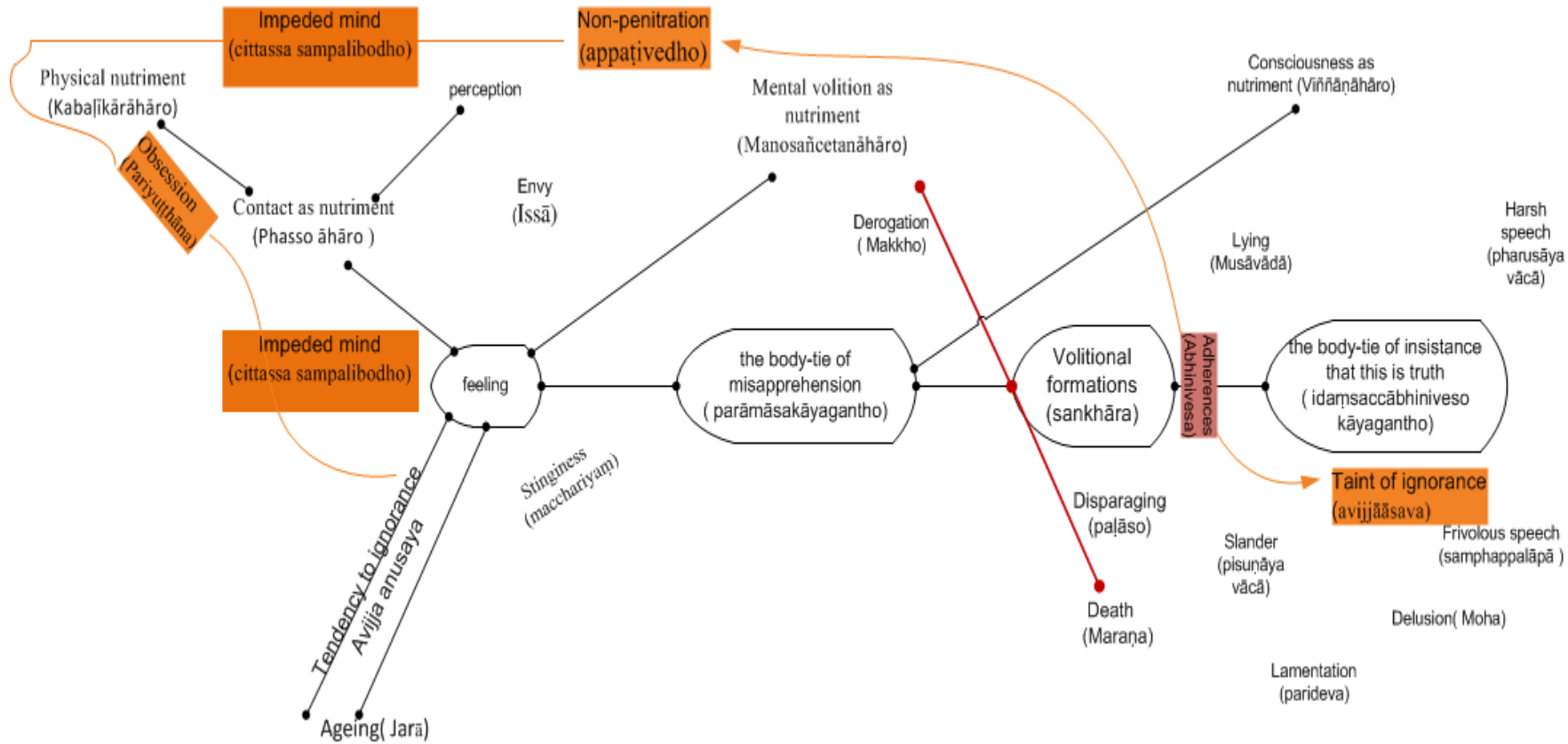
We know that unpeaceful mind (avūpasantacittā) led to immorality (dussilya). There is no equality of volitional formations when we take something apart from the nibbana.

- Within the immorality (dussilya) we find covetousness (abhijjhā). i.e. there is establishment of consciousness due to the perception originated from **wrong view (micchādiṭṭhi)**. So the covetousness (abhijjhā) being a mental action of the mind (manokamma) **is the cause** for arising fraud (sāṭheyya). One should consider this as; “ignorance is the **cause** for arising of volitional formations”.



- Stinginess (macchariya) is the **condition** (paccaya) for arising of fraud (sāṭheyya). It is present in every round. We use immorality (dussilya) to maintain stinginess (macchariya).

In the previous side, we learnt that, covetousness (abhiijhā) **is the cause** for arising fraud (sāṭheyya) and we should regard this as a link; ‘ignorance is the **cause** for arising of volitional formations’. This means ignorance is the ‘seed’ for arising of consciousness. What is a seed is a cause if not cut off. When not cut off, it causes relinking.



Non-eradication of the formless is the underlying tendency to ignorance (**Avijjāya anusaya**). Avijjāya anusaya is connected with the feeling and it is the condition. In other words, in saying; “with ignorance as condition, volitional formations [come to be]” (avijjāpaccayā saṅkhārā), it is the underlying tendency to ignorance (**Avijjāya anusaya**) that became the condition. This leads to taint of ignorance (avijjāsava) (see the path above) and avijjāsava is the cause (hetu) for arising of volitional formations.

- **Stinginess** is around the feeling. The underlying tendency to ignorance (Avijjāya anusaya) is the condition (paccaya) for arising of stinginess (macchariya), the cause is disparaging (paḷāso).