

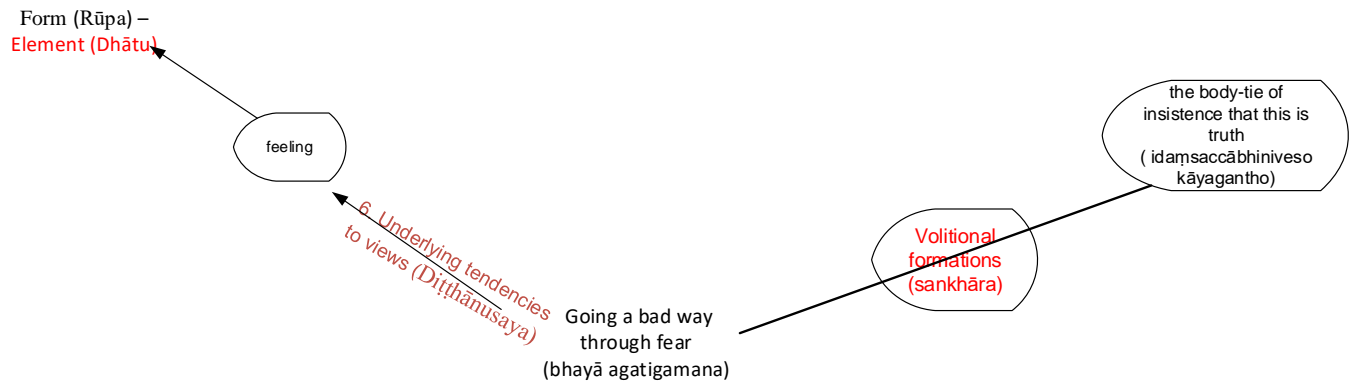
Dukka table

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

12/04/2016

From the Great Discourse on Origination (Maha Nidana sutta)

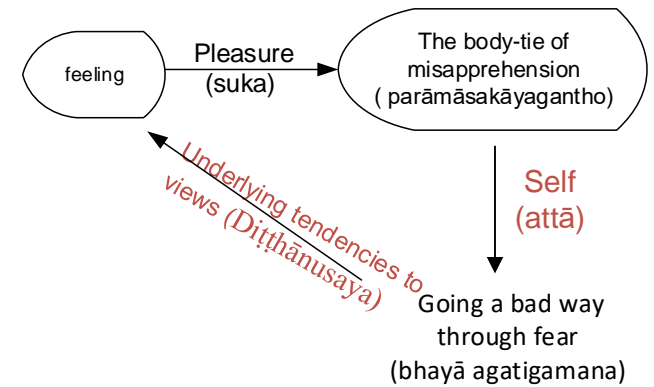
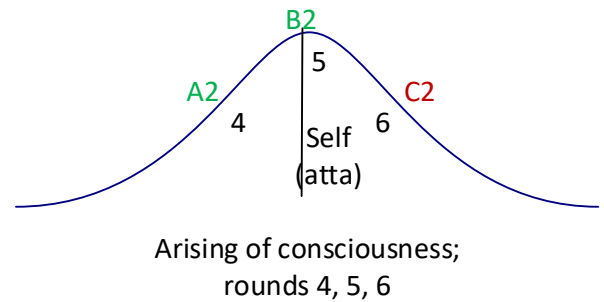
'And so, Ananda, feeling conditions craving, craving conditions seeking, seeking conditions acquisition, acquisition conditions decision-making, decision-making conditions lustful desire, lustful desire conditions attachment (ajjhosana-cleaving to the idea this is mine, this I am, this is my self)'.
It is apparent that we seek the self view(attaditti).



- 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)

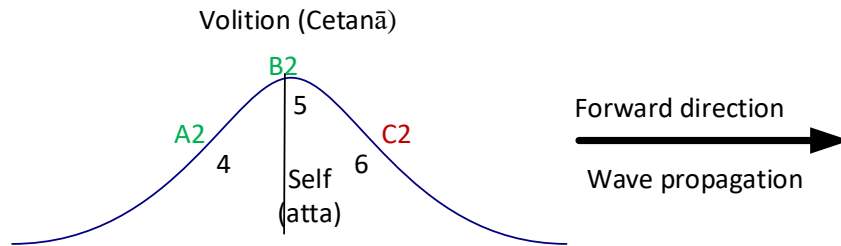
C2 – Pain (Duka) because of change of elements (dhātu)



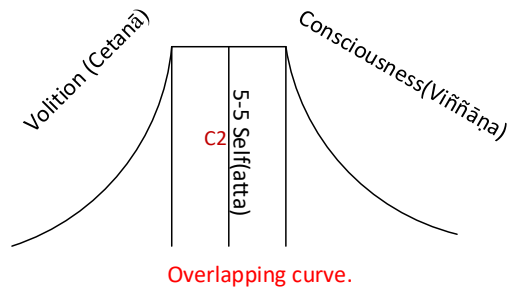
- A2 corresponds to elements and c2 corresponds to volitional formations.

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

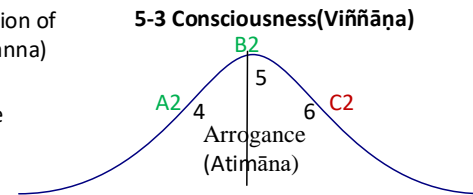
- We know that there is suffering due to volitional formations as seen in the point c2 of the curve. This being the case, for what we have conceit (māna)?
- Is it that we become arrogant (atimāna) because we have three kind of bad conduct (dussilya) or is it that we have conceit (māna) because we have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



Conceit (Māna) because of 'self (atta)'.
This occurs because of the new object



a2 – reversing perception of permanency (nicca sanna)
Backward direction wave propagation



Conceit (Māna) because 'consciousness (viññāṇa) is generated from volitional formations.

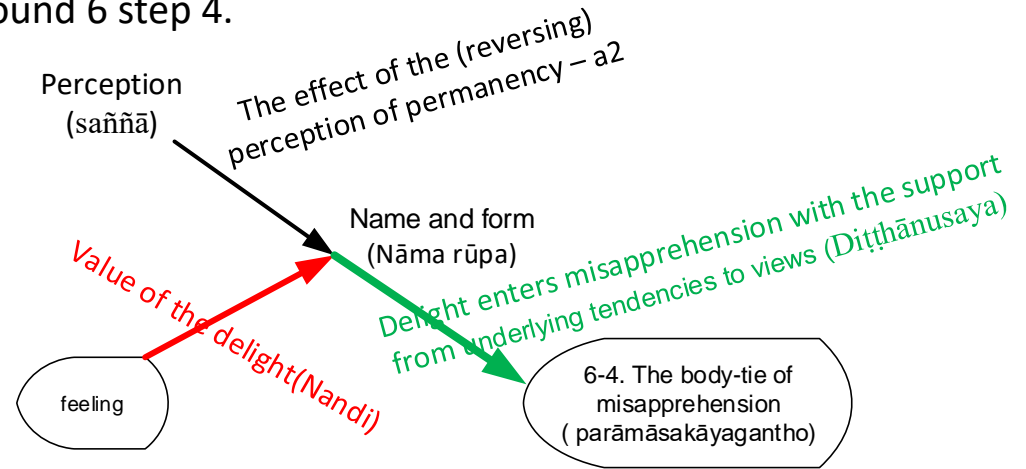
Note that the point c2 of the curve disappears when overlapping. This creates the identity view (sakkāyadiṭṭhi) at the middle (at point C2).

1. The adherence to rules and observances (sīlabbataparāmāsa) is at the next column just right side of C2. Pleasure (suka) that went inside misapprehension at round 4 step 4 joined with the idea that volitional formations are permanent embedded in it. We know that death of consciousness occurs at 4-2 but we misapprehended it as permanent. This permanency is inside the identity view (sakkāyadiṭṭhi). This permanency (nicca) is because of pleasure (suka).

Delight (nandi) enters misapprehension at round 6 step 4.

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

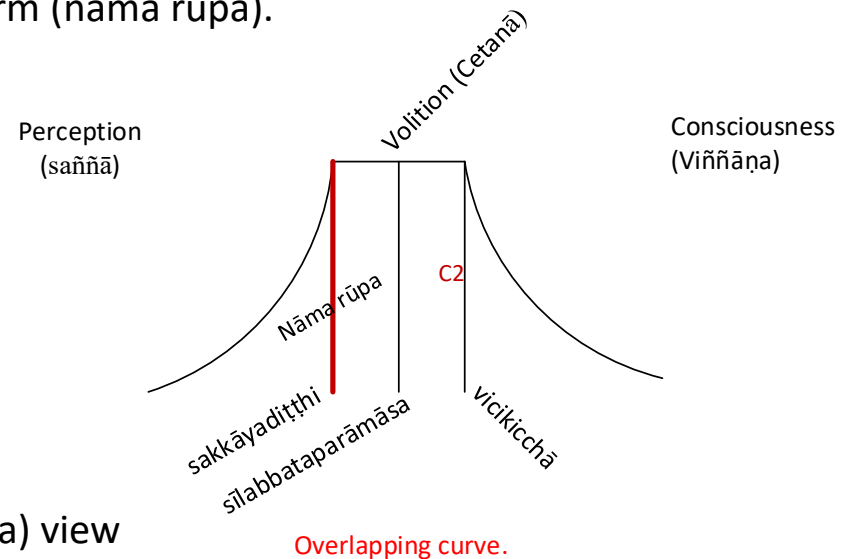
Consider the red line as the A2 side of the forward curve



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.

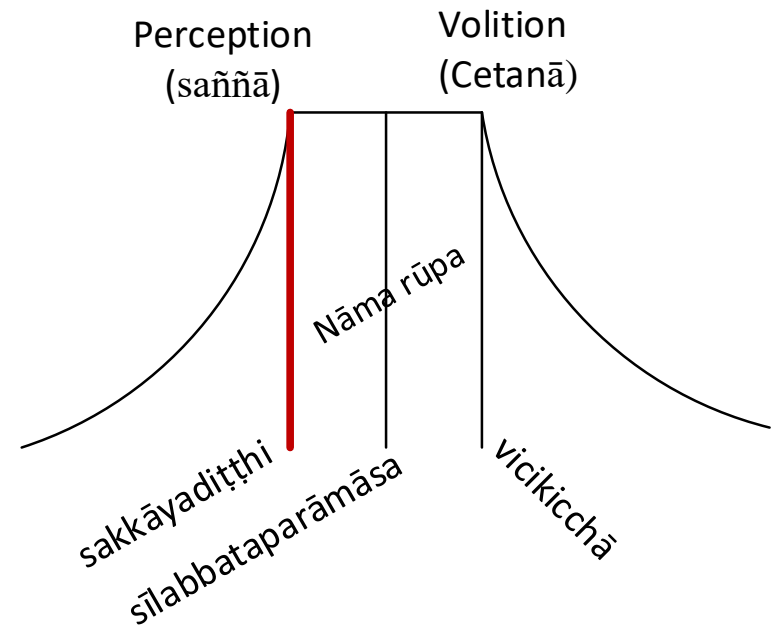
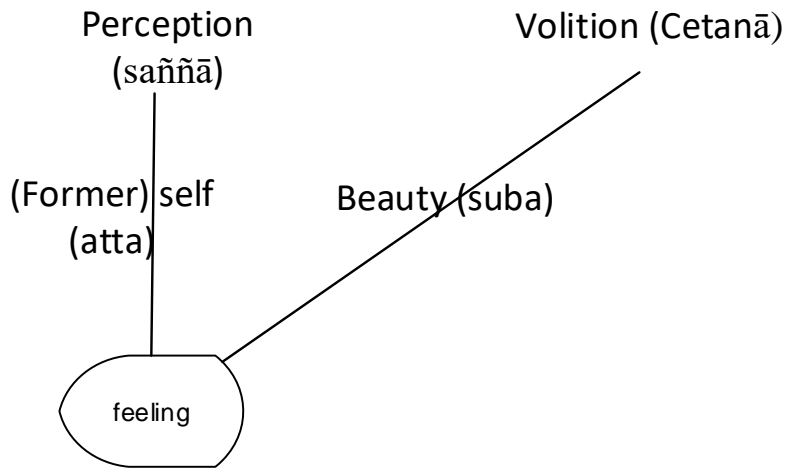


2. The identity view consists of delight(nandi), self (atta) view created at 5-5, “subtle(sukhuma) – permanency” compared to the one in slide 3.

The volition due to permanency of pleasure in the identity view at 5-5 goes inside misapprehension.

After step 4 of round 6, i.e after delight (nandi) entering misapprehension, we have I-making (ahaṃkāra). At this stage, we take ‘form as in the self’ (attani vā rūpaṃ) and we seek delight in form due to I-making (ahaṃkāra). The identity view now aligns with feeling and perception and this occurs after step 4 of round 7.

Note that here we go after forms. The (former) self means, before the contact (phassa) of the form, the idea in one’s mind regarding the form, thinking there is something in the form.



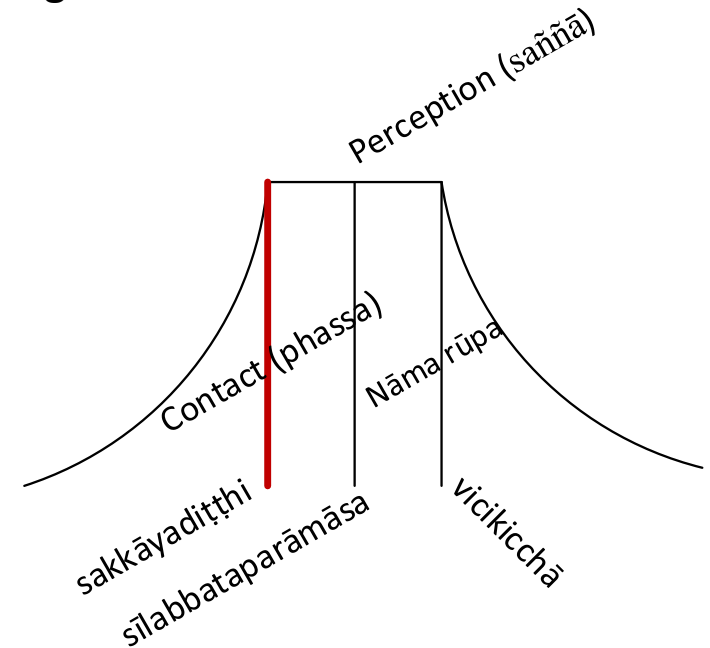
Overlapping curve.

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

3. The identity view (sakkāyadiṭṭhi) consists of the arrogance because of I-making (ahaṃkāra). It has pleasure, self and permanency in addition to the conceit. The adherence to rules and observances (sīlabbataparāmāsa) consists of the values of delight(nandi), self (atta) view created at 5-5 and “subtle(sukhuma) – permanency” as name and form (nāma rūpa)

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).



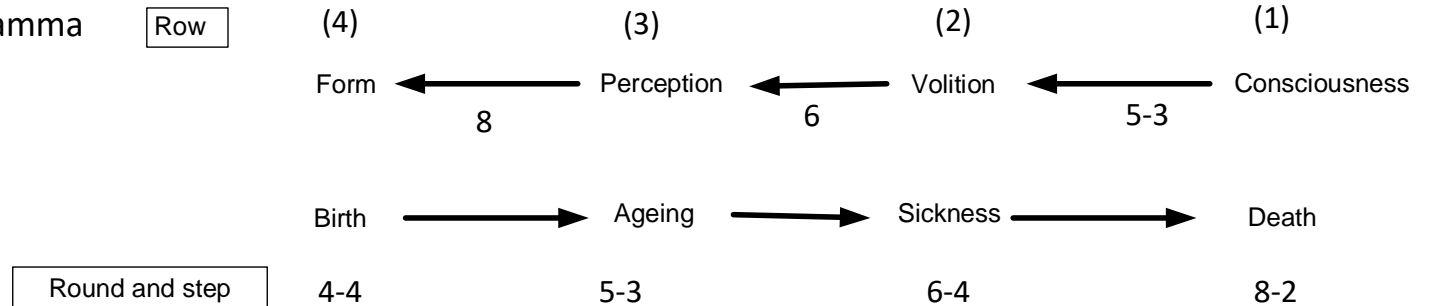
Overlapping curve.

- Here we assign a value to the form as pleasurable. The identity view (sakkāyadiṭṭhi) consists of that value and the lust for that value. So now we understand the marking at the contact(phassa) the five strands of sense-pleasures and also the 9th one-passion of delight (Nandirāga) in Vammika Sutta (Anthill discourse)

Notes 1, 2, 3, 4 in slides 3 to 6 form a table.

Row	Identity View - sakkāyadiṭṭhi	The adherence to rules and observances (sīlabbataparāmāsa)	Doubt -vicikicchā
1	(5-5 – Atta) Permanency because of pleasure (suka)	Pleasure (suka)	Doubt regarding pleasure (suka)
2	Delight (nandi), self (atta), “subtle (sukhuma) – permanency”	Permanency (nicca) because of pleasure (suka)	Doubtful whether it is permanent (nicca) (Note: Death occurred at 4-2)
3	I-making (ahaṃkāra)	Delight, self (atta), “subtle– permanency”	Doubtful whether it is ‘delight (nandi)’. Note: Sickness already occurred at 6-4.
4	Passion of delight (nandīrāga). Note: We have assigned pleasure value (suka) to the form.	I-making (ahaṃkāra) as a perception	Is it befitting to regard the I-making perception as mine?

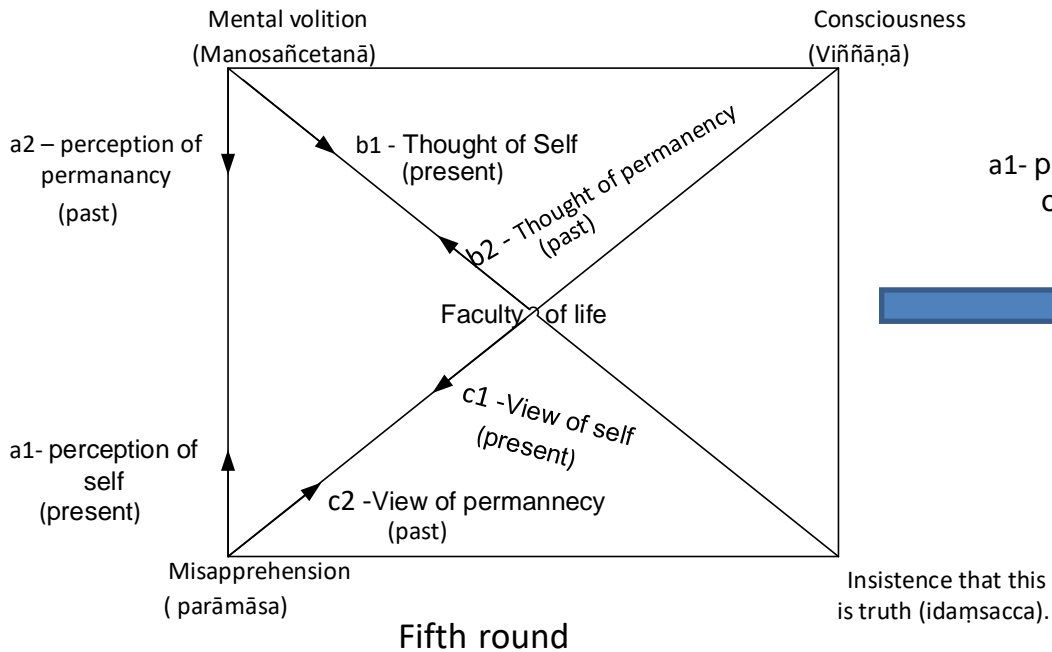
How to investigate this dhamma



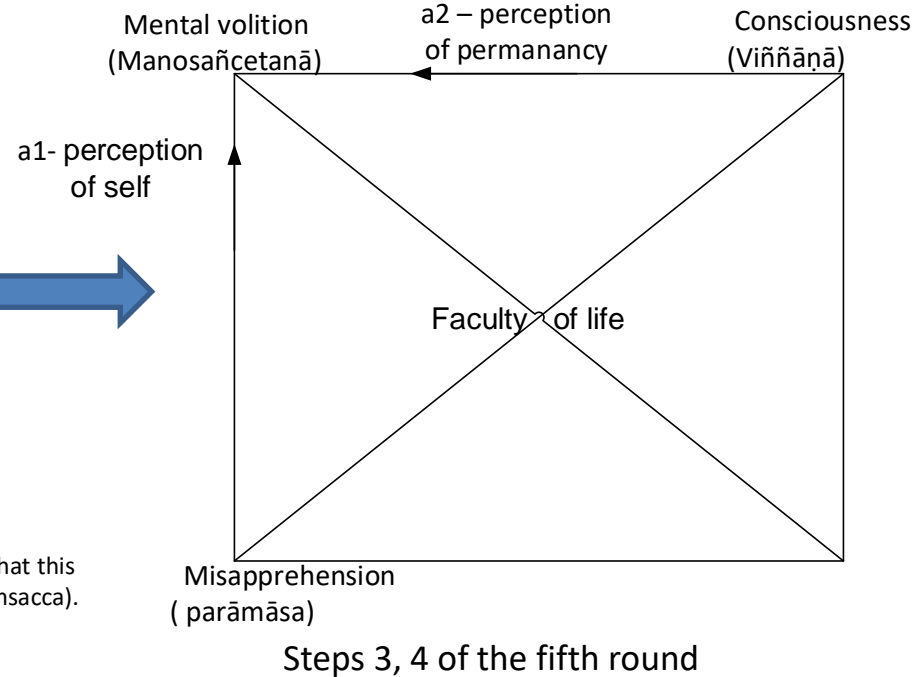
- Read the last column starting with row 2 and go down. It says; if it is impermanent, subject to suffering and changing, is it befitting to regard as mine?
- Read the last row starting from bottom right to left. It says; if it is not befitting to regard as mine then is it worth having passion of delight for it.
- Read the first column starting from bottom to top. It says; if it is not worth having “passion of delight” for it (Note: nandī -desire to be born after death) then is it pleasurable (or suffering)? Certainly pleasurable. Ven Sariputta said – If you are born then it is suffering if you are not born then there is no suffering.

Note that the word subtle (sukhumā) applies to form, feeling, perception, volitional formations and consciousness.

1. Subtle form - The controlling faculty of femininity (Itthindriya ...), Physical nutriment
2. Feeling associated with the unskilled states of the mind is gross. Feeling associated with the skilled states of the mind is subtle. Feeling associated with neither-skilled-nor-unskilled states of mind is subtle. (Akusalā vedanā oḷārikā, kusalābyākatā vedanā sukhumā.) Abyākata dhamma are dhamma that are not kusala and that are also not akusala
3. Perception born of eye, ear, nose, tongue, and body are gross. Perception born of mind is subtle. (Paṭighasamphassajā saññā oḷārikā, adhivacanasamphassajā saññā sukhumā).
4. Volitional formations associated with the unskilled states of the mind is gross. Volitional formations associated with the skilled states of the mind is subtle. Volitional formations associated with the neither-skilled-nor-unskilled states of mind is subtle. (Akusalā saṅkhārā oḷārikā, kusalābyākatā saṅkhārā sukhumā)
5. Consciousness associated with the unskilled states of the mind is gross. Consciousness associated with the skilled states of the mind is subtle. Consciousness associated with neither-skilled-nor-unskilled states of mind is subtle. (Akusalaṃ viññāṇaṃ oḷārikaṃ, kusalābyākatā viññāṇā sukhumā)



The line from faculty of life to misapprehension has rotated 360 degrees around the faculty of life.



1) $c2 \geq c1$ Old goods lasted long time

2) $b1 > b2$ new tools have novelty

3) $a1 > a2$ stream of consciousness is maintained from new form