

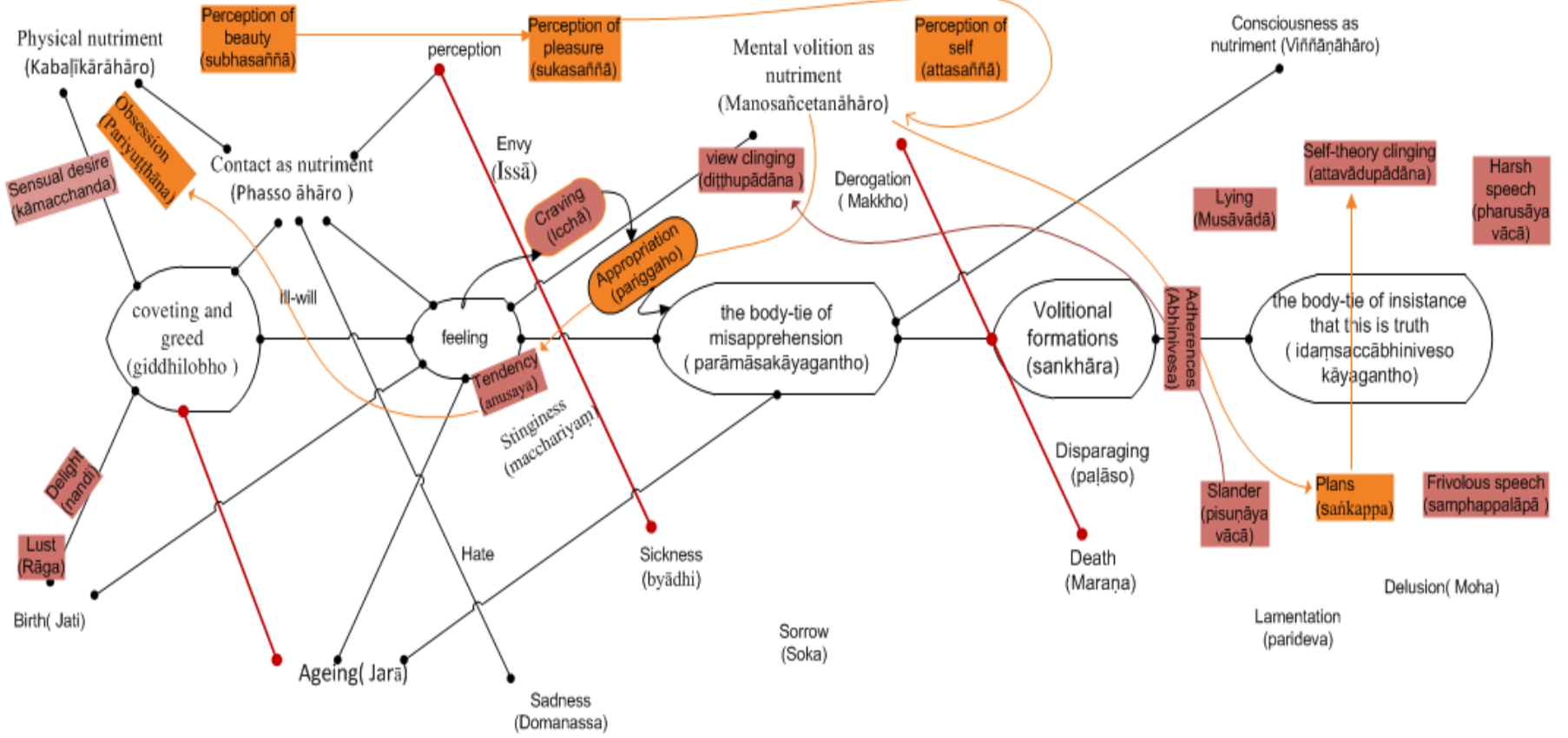
Āneñja Diagrams

Imperturbable Diagrams

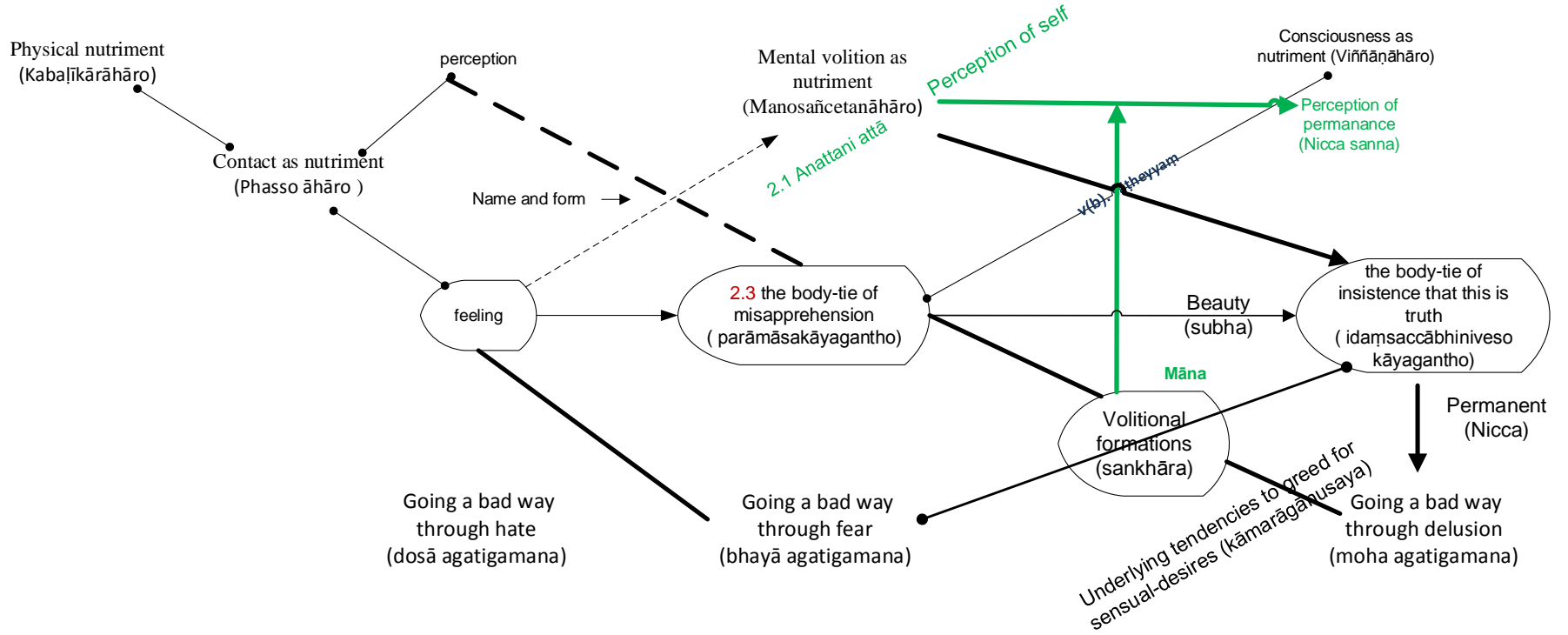
My immense gratitude to the great
Noble council of Akanitta brahma realm

17/04/2013

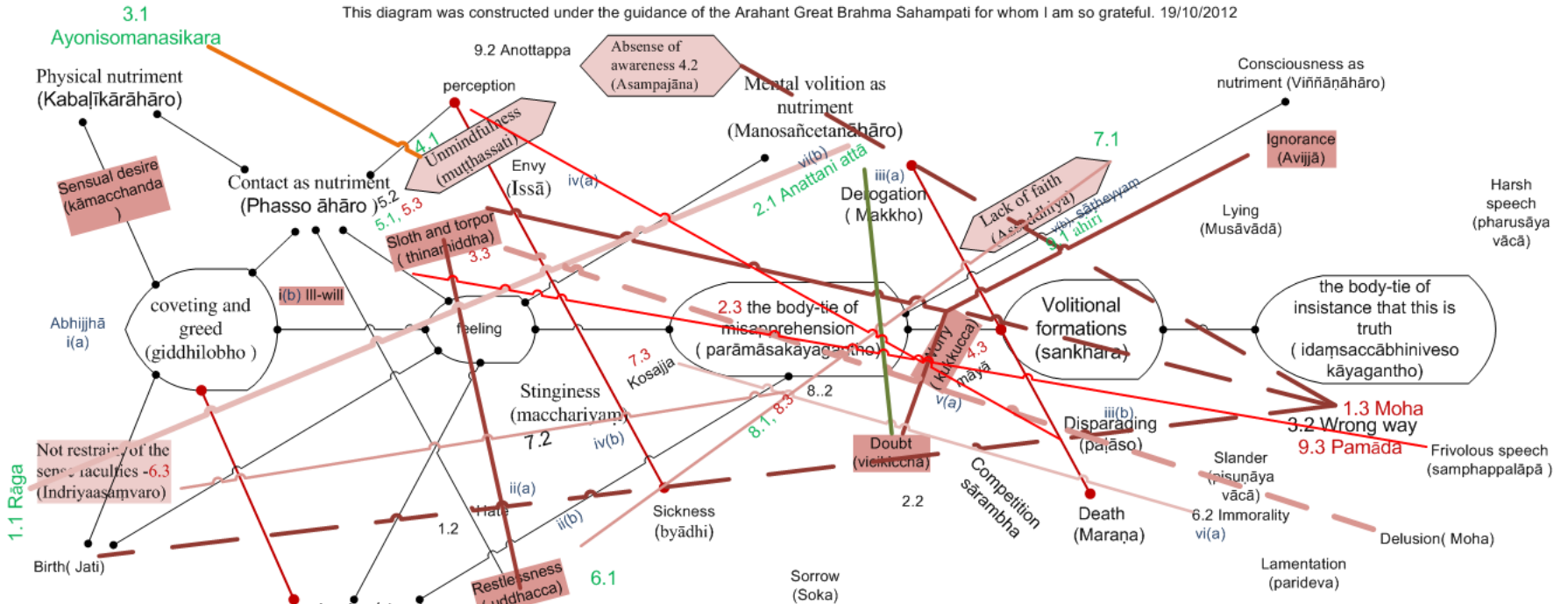
This diagram was constructed under the guidance of the Arahant Great Brahma Sahampati for whom I am so grateful. 23/03/2012



This diagram was constructed under the guidance of the Arahant Great Brahma Sahampati for whom I am so grateful. 24/10/2013



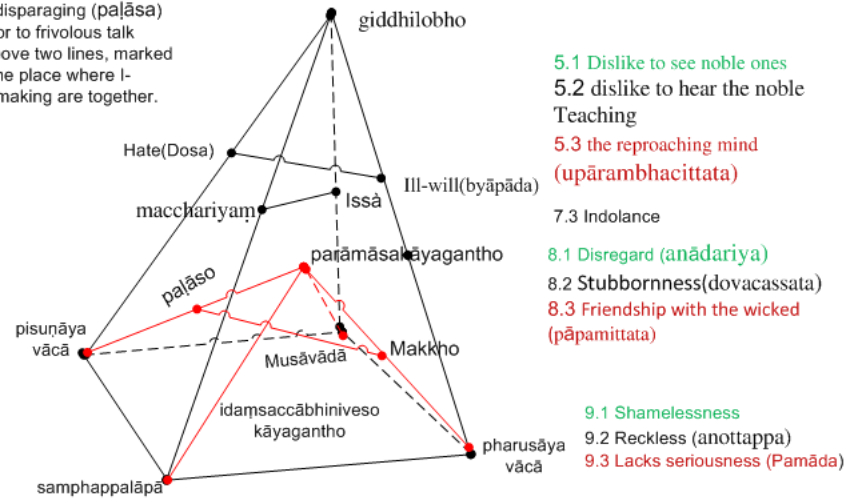
This diagram was constructed under the guidance of the Arahant Great Brahma Sahampati for whom I am so grateful. 19/10/2012



1) Perception to disparaging (paḷāso)
 2) Sloth and torpor to frivolous talk
 Meeting of the above two lines, marked in red above, is the place where I-making and my-making are together.

- 1) Greed(lobho), Issā leads to lying(Musāvādā)
- 2) Ill-will(byāpāda), Derogation(Makkho) leads to harsh speech (pharusāya vācā)
- 3) Hate(dosa), Disparaging(paḷāso) leads to slander(pisuṇāya vācā)
- 4) Delusion(Moha) leads to frivolous talk

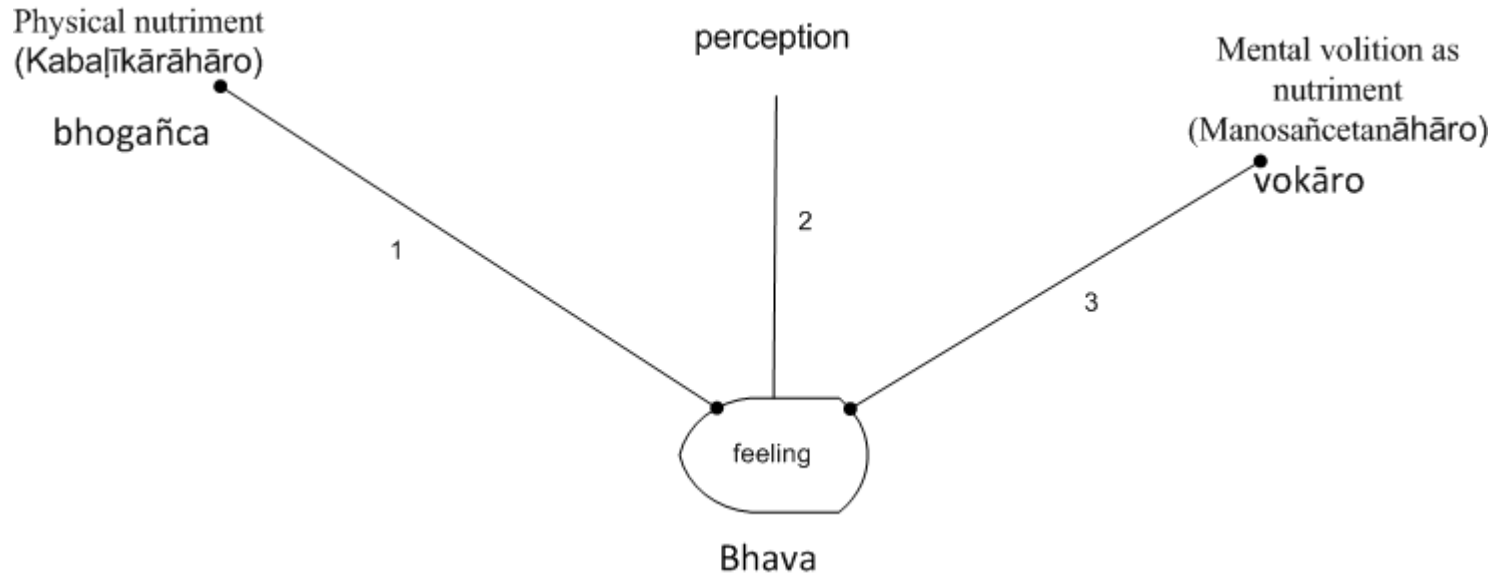
- i(a) abhijjhā - covetousness
- i(b) byāpādo- ill-will
- ii(a) kodho - Anger
- ii(b) upanāho - hostility
- iii(a) makkho - derogation
- iii(b) paḷāso - disparaging
- iv(a) issā - envy
- iv(b) macchariyam - stinginess
- v(a) māyā - hypocrisy
- v(b) sātheyyam - fraud
- vi(a) pāpikā icchā - evil desires
- vi(b) micchādittī - wrong view .



- 5.1 Dislike to see noble ones
- 5.2 dislike to hear the noble Teaching
- 5.3 the reproaching mind (upārambhacittata)
- 7.3 Indolence
- 8.1 Disregard (anādariya)
- 8.2 Stubbornness(dovacassata)
- 8.3 Friendship with the wicked (pāpamittata)
- 9.1 Shamelessness
- 9.2 Reckless (anottappa)
- 9.3 Lacks seriousness (Pamāda)

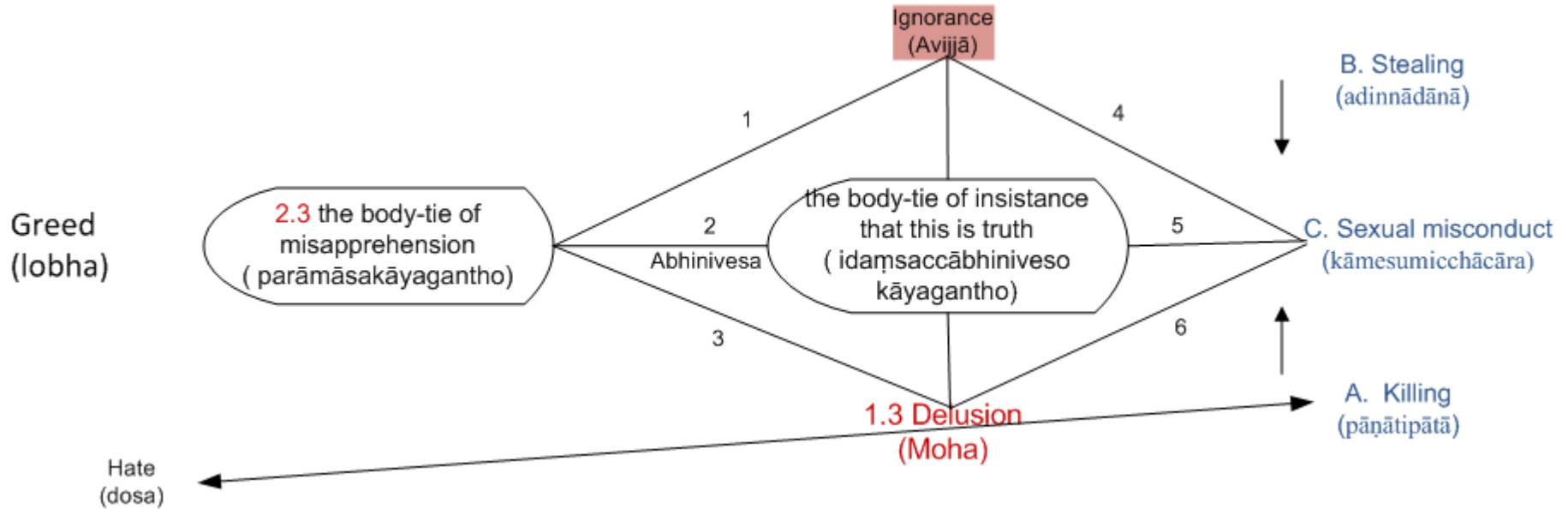
Ref: <http://www.visuddhimagga.info/>

Bhavaṃ(existence) bhogañca (property) vokāro (after transcending of perception of form) ahaṃkāraṣṣa (I – making) padaṭṭhānaṃ (footing)



- The above three -> I – Making. Then
- Dhammesu upagamanalakkhaṇā attasaññā , tassā ahaṃkāro padaṭṭhānaṃ
- Perception of self has the characteristic of approaching about ideas(i.e. perception and volition); its footing is I –making.
- I – Making (ahaṃkāra) -> Perception of self (attasaññā)
- PE p 136(PE S p132), **Purisindriyaṃ ca diṭṭhiyā ca taṇhāpadaṭṭhānaṃ**. The masculinity faculty and the femininity faculty are a footing for craving. For as soon as the male has to do with women, it then becomes subject to lust in oneself: this is I-making (**ajjhattaṃ sārjati. Ayaṃ ahaṃkāro**). Being thus lustful, it seeks externally; this is my-making (taṃ yasā sāratto bahiddhā pariyesati, **ayaṃ mamaṃkāro**). Likewise the female.
- Now rotate the above diagram clockwise by 90 degrees.

- Killing (pāṇātipātā) <--> Hate (Dosa).
- Stealing (adinnādānā) <--> Greed (lobha)
- Sexual misconduct (kāmesumicchācāra) <--> Delusion (moha)



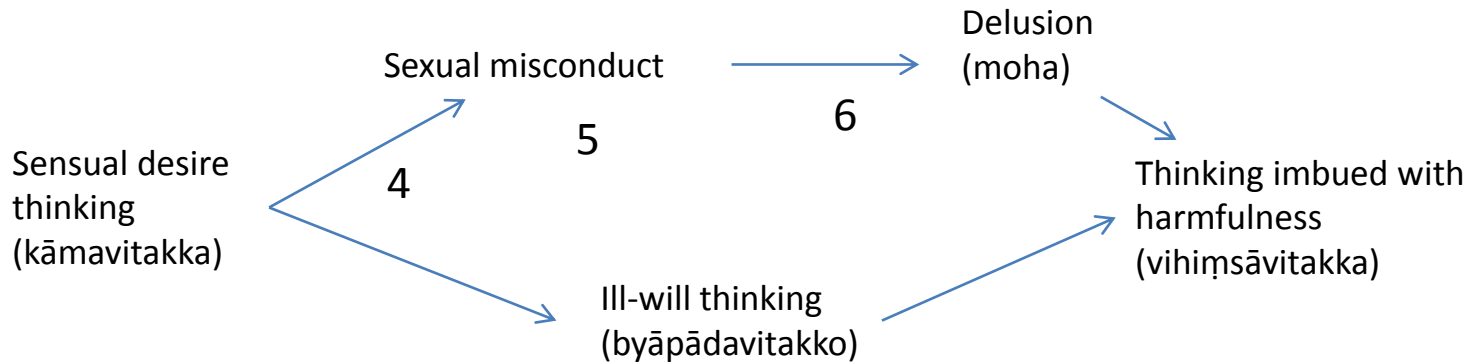
1. Former delusion(moha) means ‘lived with hate(dosa)’ - Killing (pāṇātipātā)
2. Ignorance(avijja) at the moment means living with greed - Stealing (adinnādānā)
3. Sexual misconduct (kāmesumicchācāra) means sensual perceptions(kāmasaññā) – clinging here means adherences(abhinivesa)

The above three, i.e adherences(abhinivesa), Ignorance(avijja) and delusion(moha) will go inside the body-tie of insistence that this is truth (idaṃsaccābhiniveso kāyagantho)

Misapprehension (parāmāsa) goes inside ‘insistence that this is truth’ (idaṃsaccābhinivesa) with the craving at the present moment(i.e. not thinking about the future, not thinking about the past).

- At this point, I- making (**ahaṃ**) and my-making (**mamaṃ**) are together.
- Former igitonance (Avijja) and the post delusion (moha) are together as well.

From Ayatana diagram 3, we have



Rotate 4, 5 and 6 clockwise and you get the right most part of the diagram in slide 5.

- "Monks, sensuality is impermanent, hollow, vain, deceptive. It is illusory, the babble of fools.
- "aniccā, bhikkhave, kāmā tucchā musā mosadhammā. Māyākatame taṃ, bhikkhave, bālalāpanaṃ.
- It is only the sadness (domanassa) that results from sensual perception (kāmasaññā).

