

Chachakka Digrams

Six sixes Digrams

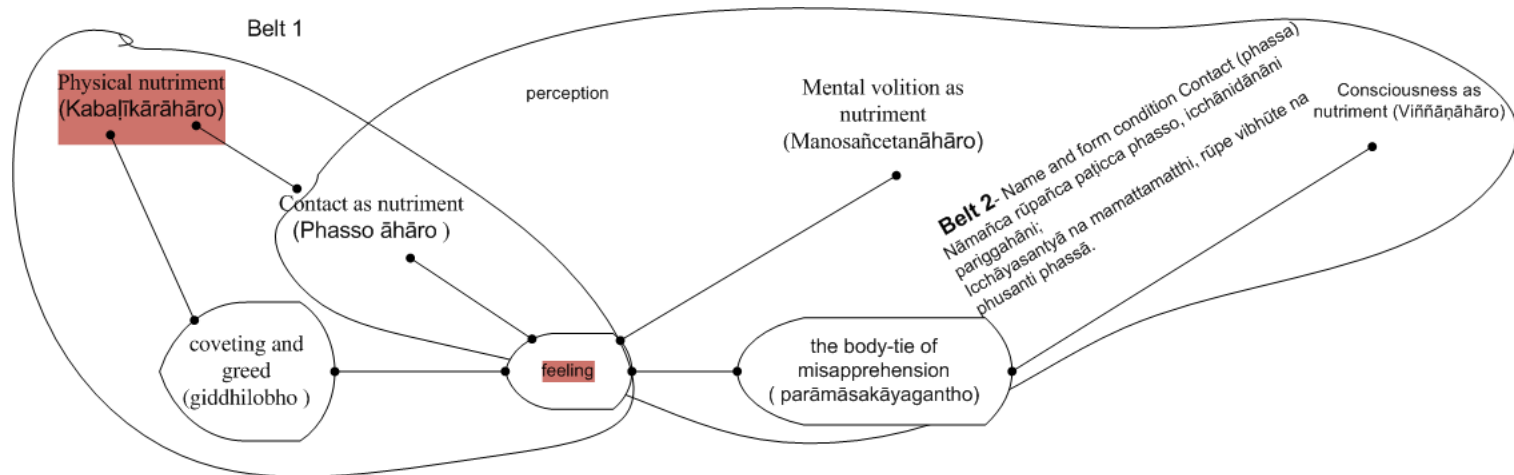
My immense gratitude to the great
Noble council of Akanitta brahma realm

8/08/2013

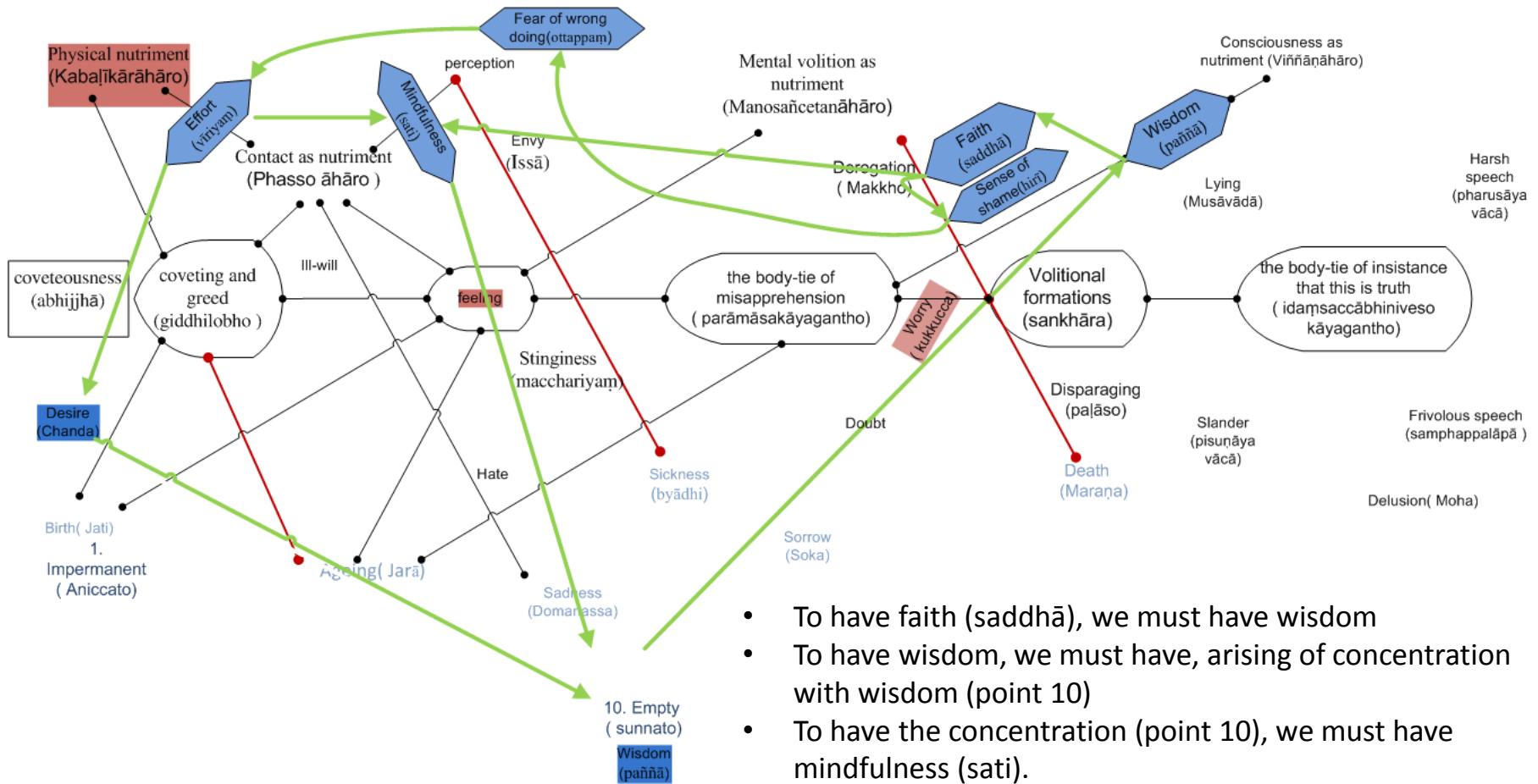
If the consciousness get established then there is name (nāma) and form (rūpa) ... down to arising of five aggregates and that is suffering. There arises

- 1) Gross form – oḷārika rūpa
- 2) Gross -Initial application and sustained application (vitakka, vicāra)
- 3) Gross feeling
- 4) Subtle (sukhuma) pleasurable feeling produced from name-and-form.

This means we have two belts

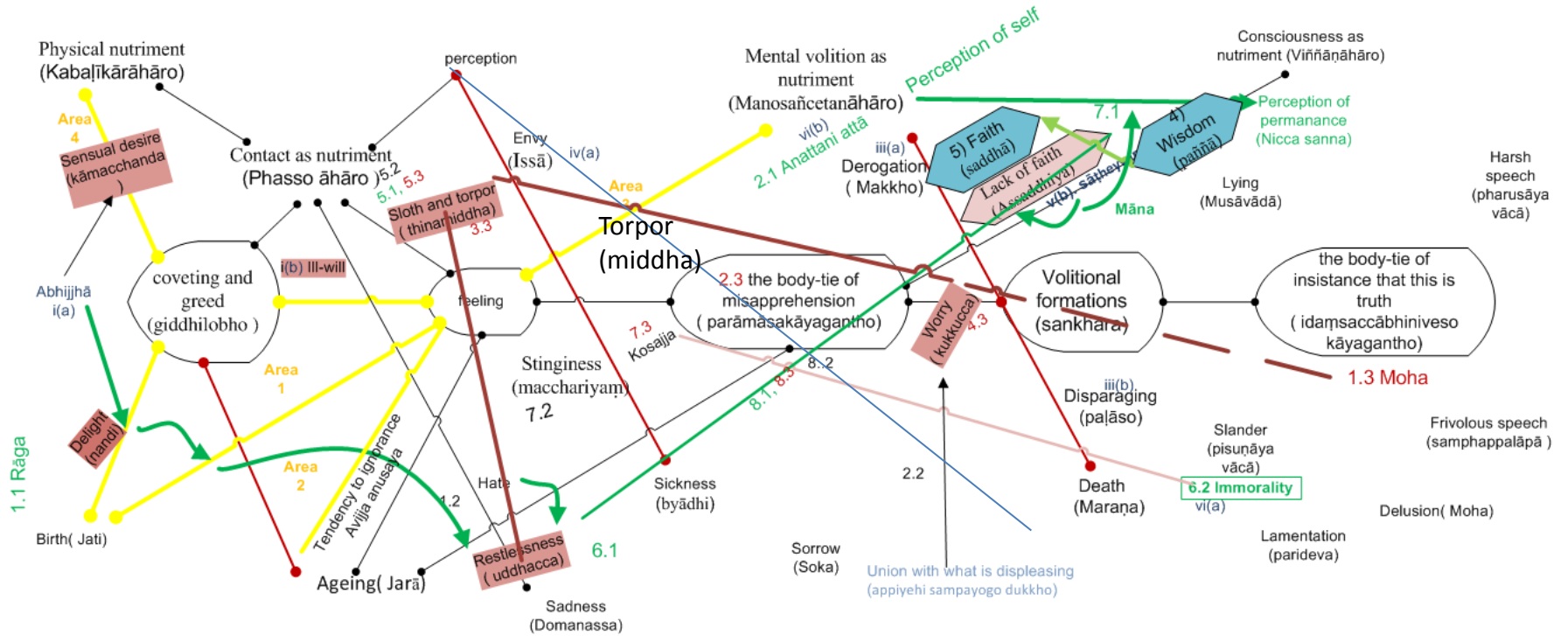


- Internal sense fields are due to taint of existence (bhavāsava)
- If there is appearance of the form aggregate then that will trigger the acquisition of the sense bases. For what purpose? To have form aggregate contact.
- So we generate the wave – floods (Ogha).
- This is because we let our feeling stands.
- Next slide explains how we can stop the arising of five aggregates.

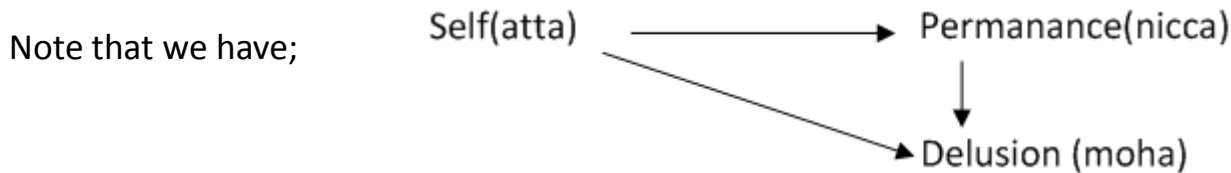


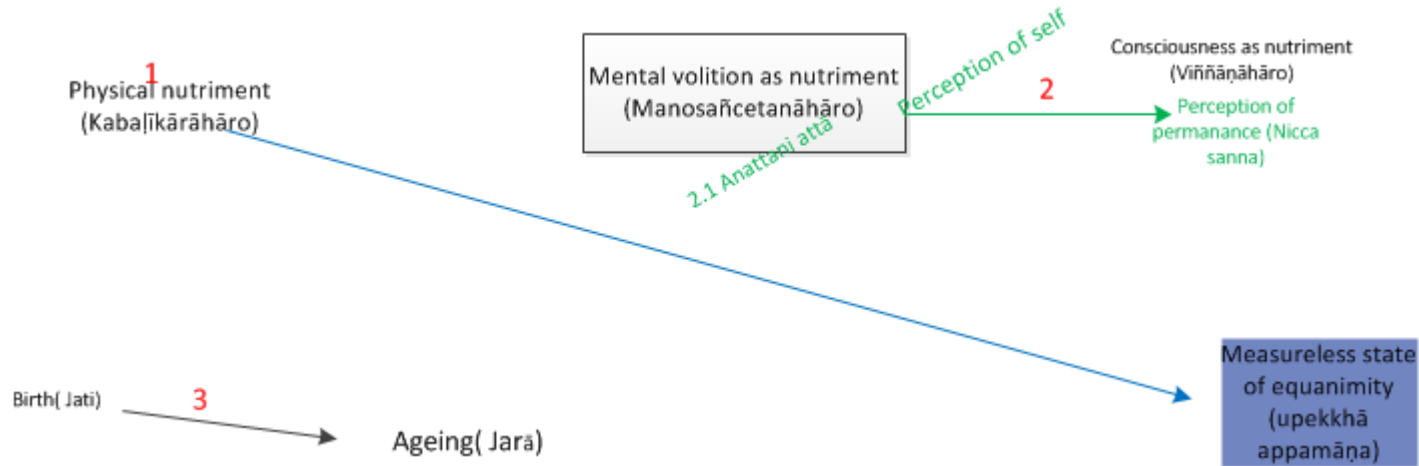
- To have faith (saddhā), we must have wisdom
- To have wisdom, we must have, arising of concentration with wisdom (point 10)
- To have the concentration (point 10), we must have mindfulness (sati).
- To have Mindfulness (sati), we must have effort (viriya).
- To have effort, we must have fear of wrong doing (ottappa)
- To have 'ottappa', we must have sense of shame (hiri).

1. We must have effort (viriya) to prevent the 'form contact'
2. We should have the fear of wrong doing (ottappa) if a feeling is generated by contact (phassa)
3. We should have the sense of shame (hiri) if the above process reached the state of 'worry' (kukkucca) which was generated by 'contact' (phassa).



1. Form is contacted by the eye
2. We lift up the perception by Avijjā Anusaya – we have **abhijjha** here
3. We lift up the perception by Māna anusaya
 - Now we see the difference of area 1 and area 2. We have **domanassa** and **kāmaccanda** here (we do not have ill-will (byāpāda) yet)
4. We lift up the perception by Patigha Anusaya- The round due to Avijjā asava (we think it is possible to fix this)
5. We lift up the perception by Patigha Anusaya- The round due to māna
6. We continue this way, and we get; ill-will -> 3.3 sloth and torpor->2.3 parāmāsa -> 1.3 moha (delusion)
- We let the **establishment of consciousness by trying to fix sadness (domanassa)** in step 4. When there is delusion (moha), volitional formations (sankhara) come to be. So we have let the dependent origination (Paṭīccasamuppāda) to occur.
- There is establishment of consciousness when there is dependent origination (**Paṭīccasamuppāda**).





Equanimity regarding volition (cetanā) due to stopping of post-volition

- Birth-> Ageing -> Sickness -> Death
- If the above is true then there is no permanency.
- If it is impermanent then consciousness does not get established. So the decision 'sāta' – agreeable and 'asāta' – disagreeable will not occur. There is no spinning due to barb of delusion – mohasalla.
- With the cessation of consciousness, cessation of name-and-form; with the cessation of name-and-form, cessation of the six sense bases; with the cessation of the six sense bases, cessation of contact; with the cessation of contact, cessation of feeling; with the cessation of feeling, cessation of craving; with the cessation of craving, cessation of clinging; with the cessation of clinging, cessation of existence; with the cessation of existence, cessation of birth.