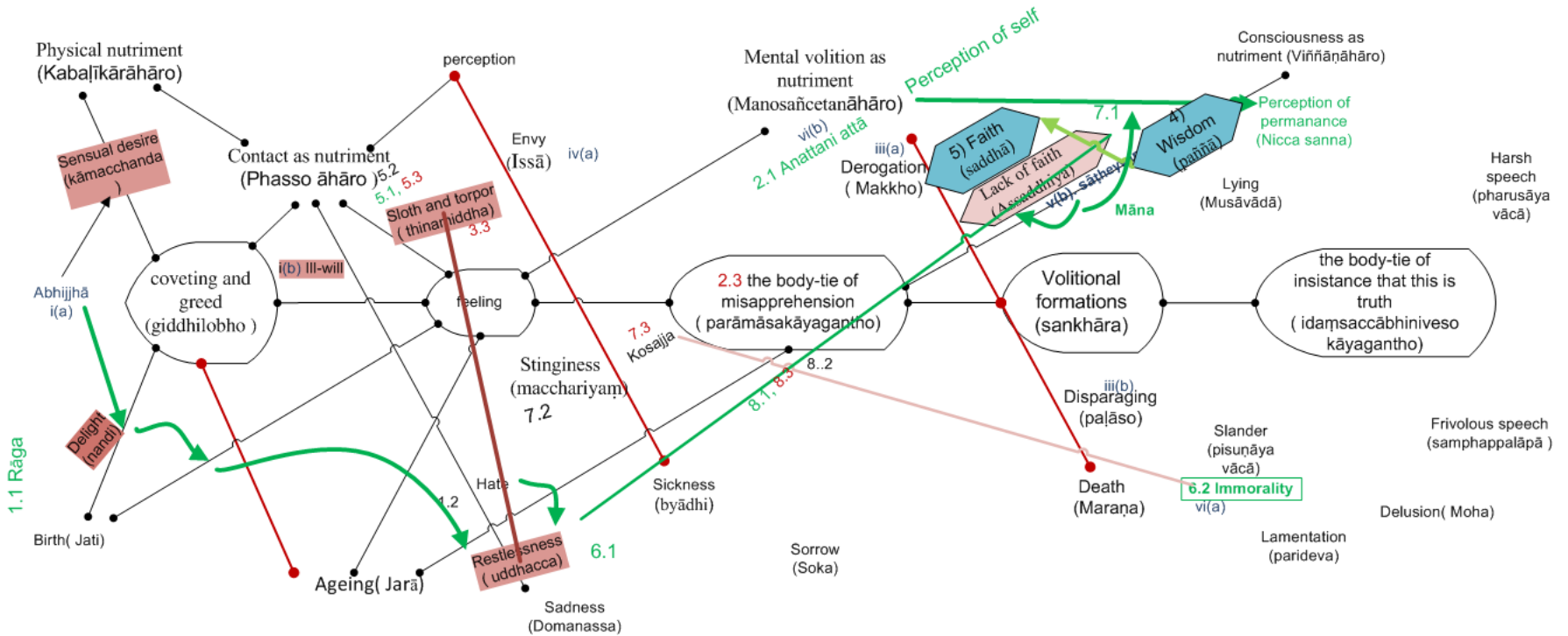


Pāṭaliya Diagrams

Trumpet flower

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

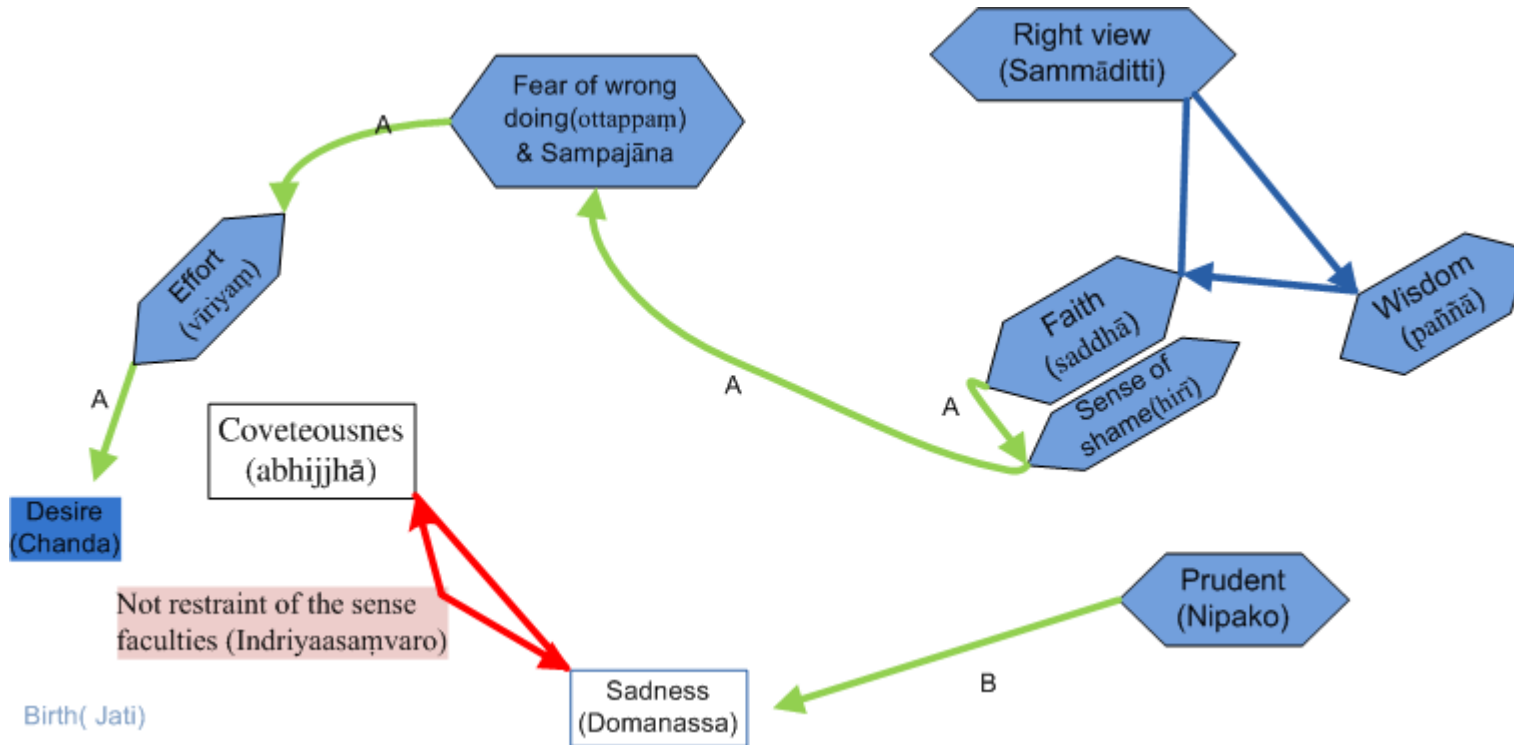
10/04/2013



- Connection of conceit(mana) and Restlessness (uddhacca)
- Kāmāsava -> avijjāsava and bhavāsava -> avijjāsava
- Abhijja-> Delight (nandhi), reflection is shown in the next arrow. Two arrows reflect on the line 'Birth to feeling' and produces restlessness.
- Ajitha manavaka – ask dhamma from the Budda. After Budda preached dhamma, he no longer has the thirst for it, he thinks – Nibbana is there and no point of this dhamma maccariya. Same as we think about the small garden on our way to big garden.
- We have assaddha because conceit(mana) prevent us from going to saddha from panna. All these problems are due to immorality (6.2)

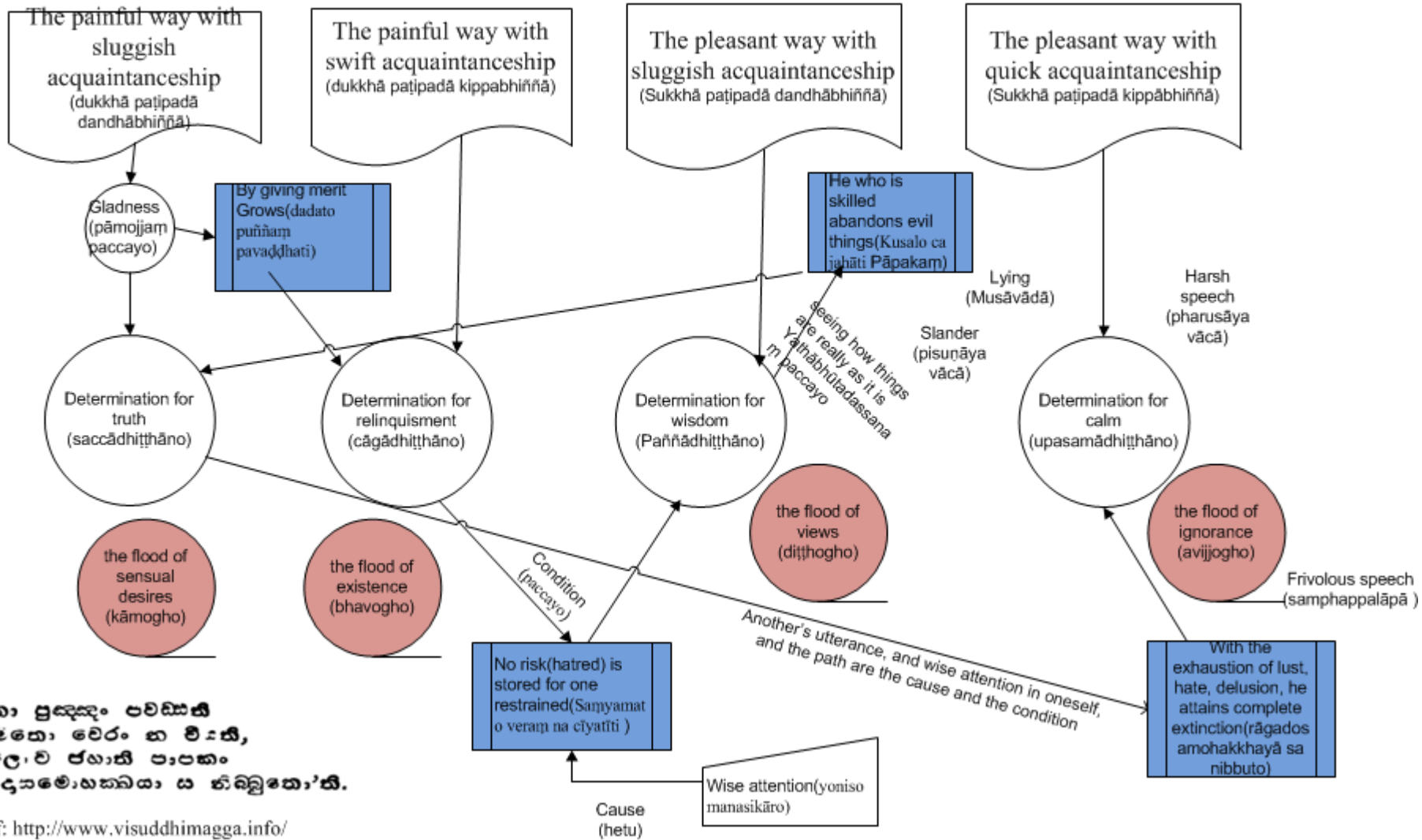
Cessation of covetousness(abhijjhā) and sadness(domanassa)

- Must have strong faith(saddha) about Buddha and then go through the following diagram



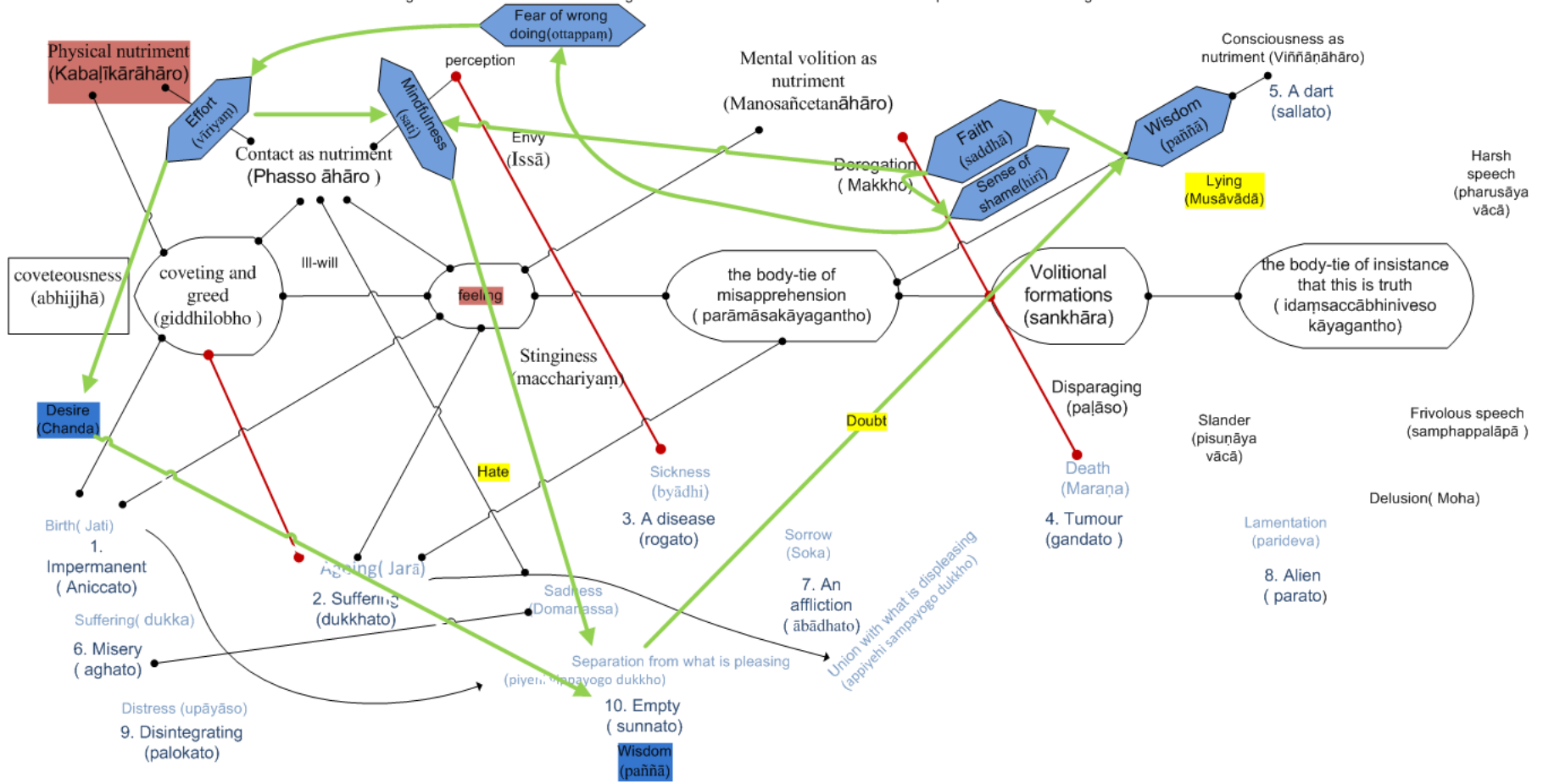
Notice the two triangles.

- Path A – Due to right view - effort(viriya) here is the first effort – thought of renunciation (nekkamma), etc. For what ? To get rid of covetousness (Abhijjhā). This should be maintained through out the path A.
- Path B – due to wisdom – Prudent here because of knowing that sadness (Domanassa) would be there if we have covetousness (Abhijjhā). It’s cessation is now known.
- Knowing the above will make wisdom (panna) to go inside the ‘body tie of misapprehension’ and then throw it out of ‘body tie of misapprehension’ knowing that the nibbana is outside.
- This is the highest equanimity (upekkha) I ever had.



With this, Panna (wisdom) comes inside the 'Body tie of misapprehension' and then goes outside since the nibbana is outside

This diagram was constructed under the guidance of the Arahant Great Brahma Sahampati for whom I am so grateful.20/02/2012



This discourse guides us to prevent deciding on “agreeable and pleasant”(sāta) or “disagreeable and unpleasant”(asāta).

- 1) The one with the right view(Sammādiṭṭhi) knows that this is suffering and this is arising of suffering when someone says sāta. He knows that it is a lie (**musā**). So his right view remains.
- 2) The one with the right view(Sammādiṭṭhi) knows that this is suffering and that there is cessation of suffering when someone says asāta. So his right view remains and he does not become **angry(Kodha)**.
- 3) If one cannot decide whether it is sāta or asāta then the **doubt** arises. The one with the right view(Sammādiṭṭhi) knows the path to get rid of doubt as explained in this discourse. So we now see the use of

Kodho mosavajjañca kathaṃkathā ca, etepi dhammā dvayameva sante;

Kathaṃkathī ñāṇapathāya sikkhe, ñatvā pavuttā samañena dhammā.