

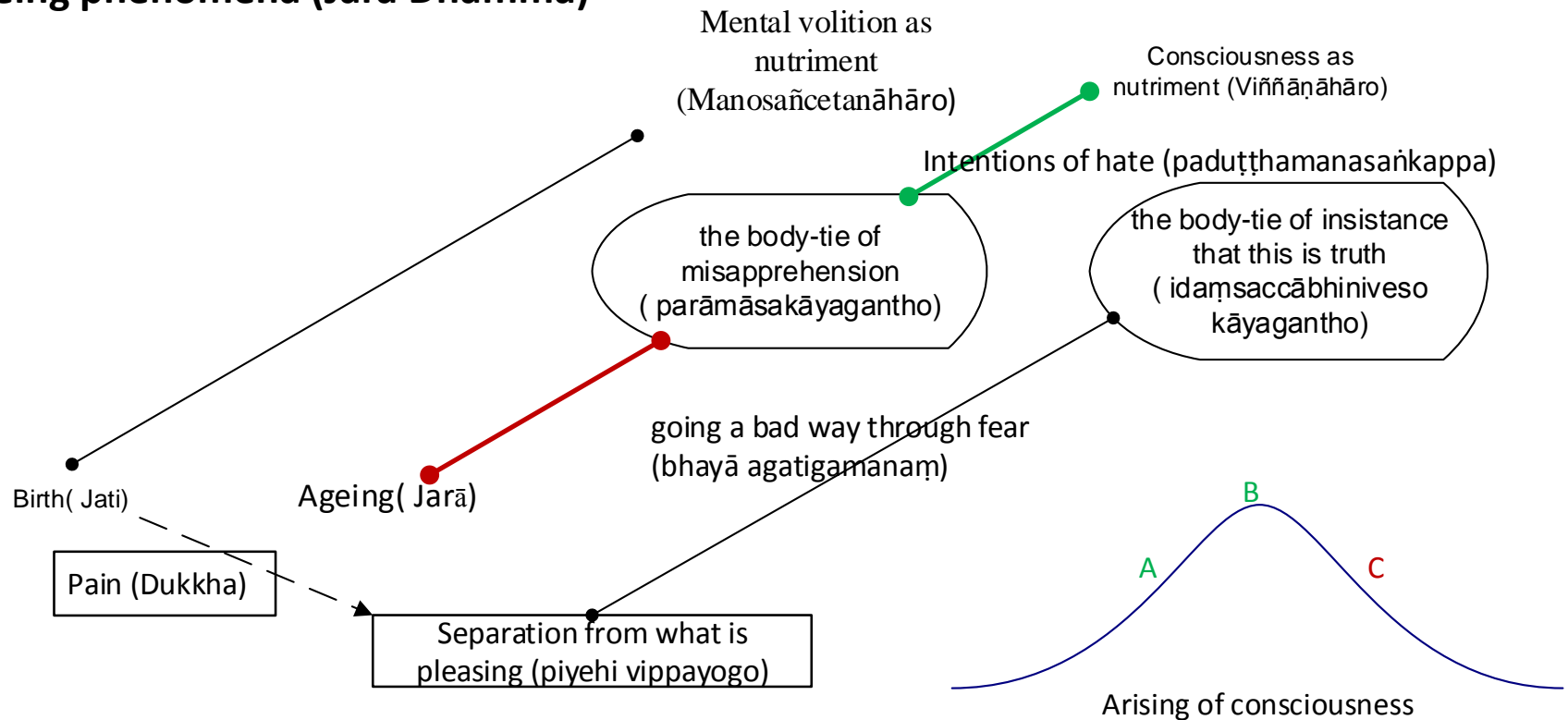
Sabbāsava Sutta diagrams 2

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

23/12/2014

1. There is for me a self. (He considers feeling as self)
 2. There is not for me a self. (He considers not self when feeling ceases)
 3. Simply by self am I aware of self. (He considers form and feeling as self)
 4. Simply by self am I aware of not-self. (He considers form as self and feeling as not self)
 5. Simply by not-self am I aware of self. (He considers form as not self and feeling as self – As in mango example, mango is not mine but the feeling when eating is mine)
 6. Whatever is this self for me that speaks, that experiences and knows, that experiences now here, now there, the fruition of deeds that are lovely and that are depraved, it is this self for me that is permanent, stable, eternal, not subject to change (Example, one on surf board- not knowing that the feeling stops when the wind stops).
- These views go inside 'the body-tie of insistence that this is truth' (idaṃsaccābhiniveso kāyagantha). Notice that there is a parallel line which goes from 'the body-tie of insistence that this is truth' to 'Separation from what is pleasing' indicating a post perception similar to taints (āśava) which are post perceptions (See the next slide).
 - Do we get 'Separation from what is pleasing' (piyehi vippayogo) as soon as something enters idaṃsaccābhiniveso kāyagantha?
 - The answer is no. **Separation from what is pleasing occurs only after the same thing entering the body-tie of misapprehension (parāmāsakāyagantha).**
 - Note also that we learnt in Vattupama slide 9, that the perception of permanency created by intentions of hate (**paduṭṭhamanasaṅkappa**) is the cause (**hetu**), is the condition (**paccaya**) for arising of wrong view (micchādiṭṭhi).

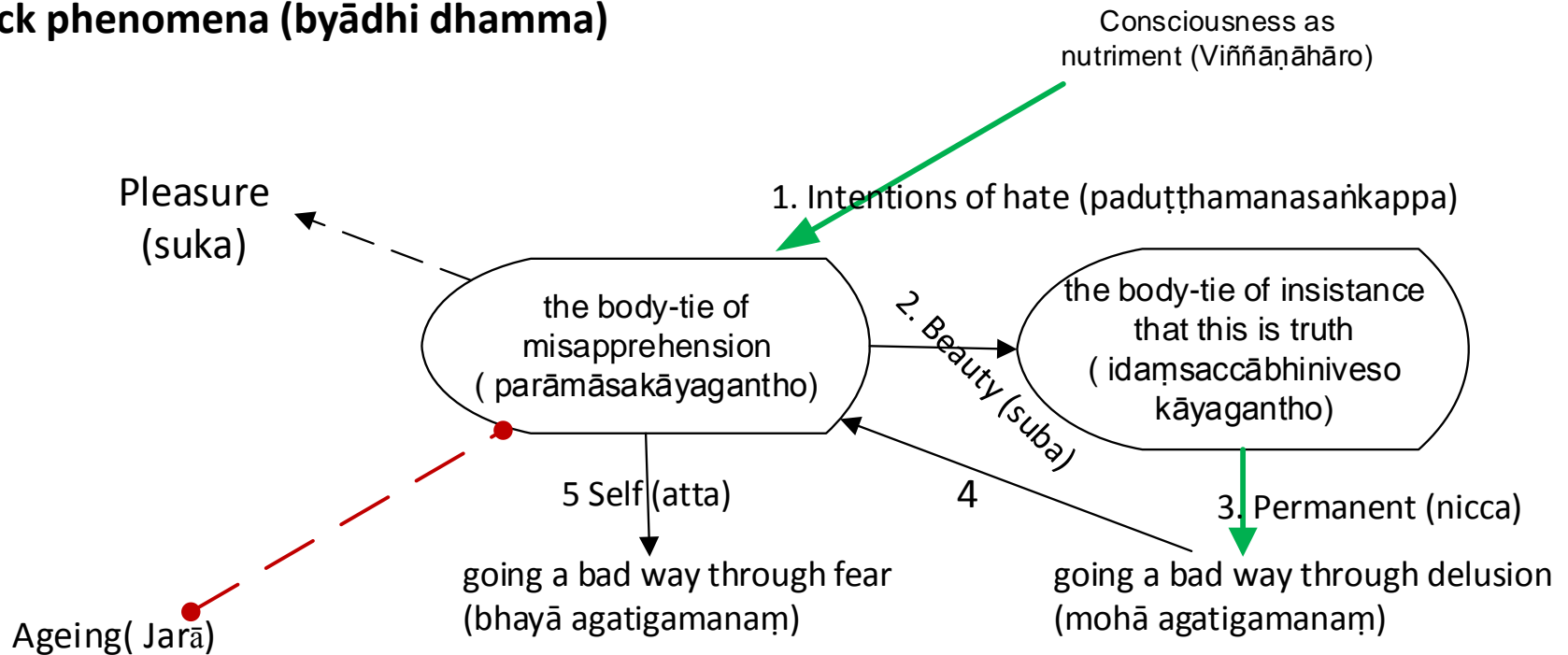
Ageing phenomena (Jarā Dhamma)



In the arising of consciousness, the flow of consciousness from A to B should be considered as Birth (jati). This corresponds to the **green line** above. Pain (dukka) is the knowing of the change of the stream of consciousness. The flow of consciousness from B to C should be considered as Ageing (jarā). This corresponds to the **red line** above. This is the ageing phenomena (Jarā Dhamma) and this occurs at round 3. We regard that it is pleasure (suka) in this round.

- The point A should be considered as 'volitional formations as condition, consciousness' (saṅkhārapaccayā viññāṇaṃ)
- The point B should be considered as 'consciousness as condition, name and form' (viññāṇapaccayā nāmarūpaṃ). There is kamma if we reach point B.

Sick phenomena (byādhī dhamma)



- 1 and 3 above are the same. Both have the perception of permanency (nicca).
- 2 and 4 above are the same. Pleasure goes inside misapprehension (parāmāsa), without 2 there will not be 4 and 3 is merely being the repeated mental contact of the same form.
- We already have ageing phenomena (Jarā Dhamma) when we took it as pleasure (suka) at the round 3 step 3.
- It is a sickness that it calls self (rogaṃ vadati attato) (Pe Eng page 31, Pe S P36)
- Sick phenomena (byādhī dhamma) occurs at the round 3 step 6 after taking as self (atta)

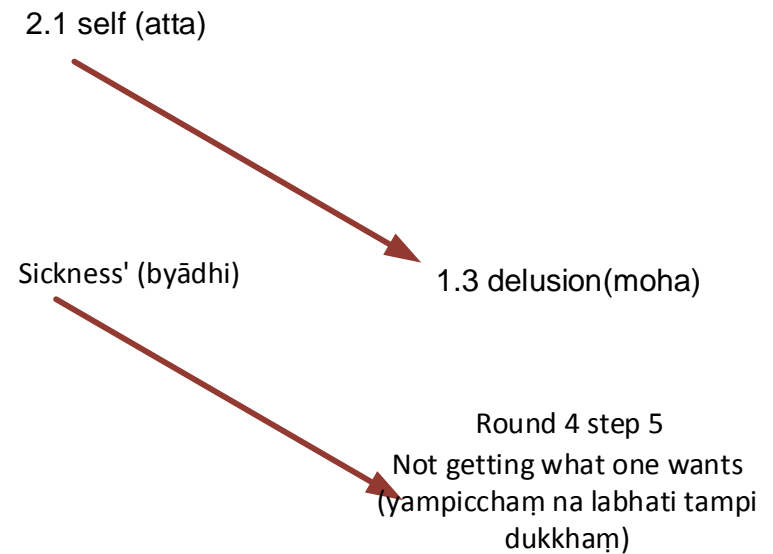
Death phenomena (marana dhamma or Sanskara dukkatha)

Continuing the rounds, pleasure enters the misapprehension (parāmāsa) at round 4 step 3, however, the feeling is subject to the ageing phenomena (**Jarā Dhamma**) of **form** at round 3 step 3. Thus round 4 step 3 should be considered as ageing phenomena of **feeling**. In other words we have become sick (byādhi). One would be thinking I will use better materials and construct a better one when something is broken. So we use 'disparaging' (palāsa) and reconstruct the consciousness at round 4 step 4. That is 'birth' (jati).

- Now, when does the death occur in the rounds? It occurs at round 4 step 2 (denote this as 4-2) where we perceive permanency and that is the death of consciousness.
- Note that there is death of consciousness at round 2 as well if the stream does not flow. That death is due to the form (rupa).
- At 4-3 we have ageing phenomena of feeling and we try to regenerate it at 4-4. So the feeling will have sick nature at 4-6. The sick nature of the feeling should be considered as 'Union with displeasing things' (appiyehi sampayogo).

4-4 Birth(Jati)	5-3 Ageing(Jarā)	4-3 Sickness (byādhi)	4-2 Death (Marāṇa)
7-7 Distress (upāyāso)	4-7 Separation from what is pleasing (piyehi vippayogo)	4-6 Union with displeasing things (appiyehi sampayogo)	4-5 Not getting what one wants (yampicchaṃ na labhati tampi dukkhaṃ)

- 4-5 is 'not getting what one wants' (**yampicchaṃ na labhati tampi dukkhaṃ**). This occurs after taking as 'self'. Remember self (atta) -> 1.3 delusion (moha) (Tayodhamma sutta) and parallel to this line we have a line 'sickness' (byādhi) -> 'not getting what one wants' (yampicchaṃ na labhati tampi dukkhaṃ). So the notion 'self' (atta) is inside 4-5.

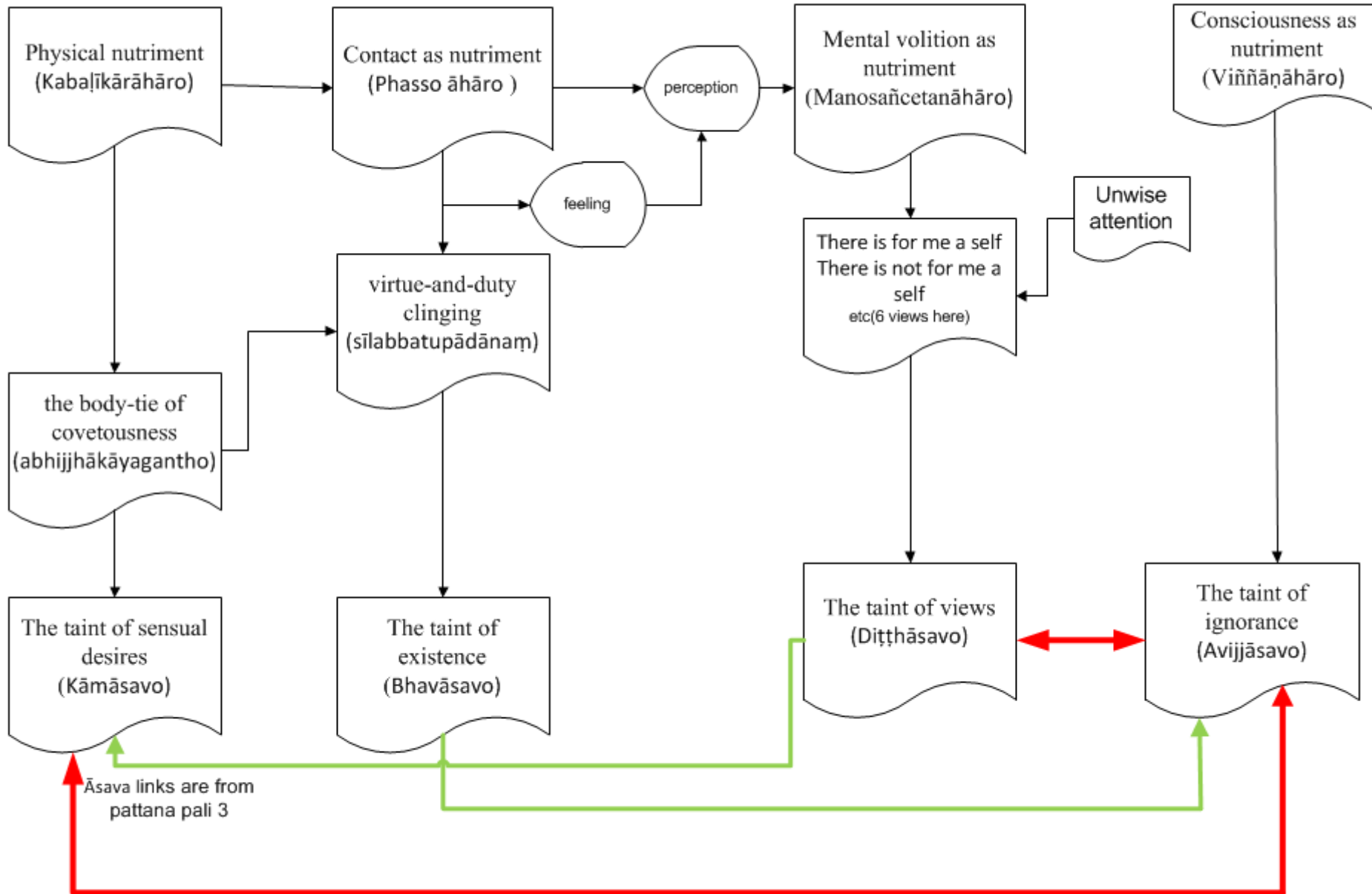


- 4-7 is 'separation from what is pleasing' (**piyehi vippayogo**). We were separated from the baby type body and after death (4-2) we have delight (nandi) to be reborn.
- 5-3 is ageing nature of perceptions. We are taking things as permanent, however, 4-7 already occurred. So then no point of taking things as permanent.
- 7-7 is 'distress' (upāyāso). The dead person has distress. Think about 'associate with anger' (koghūpāyāso).

Association of taints (āsava) with the rounds

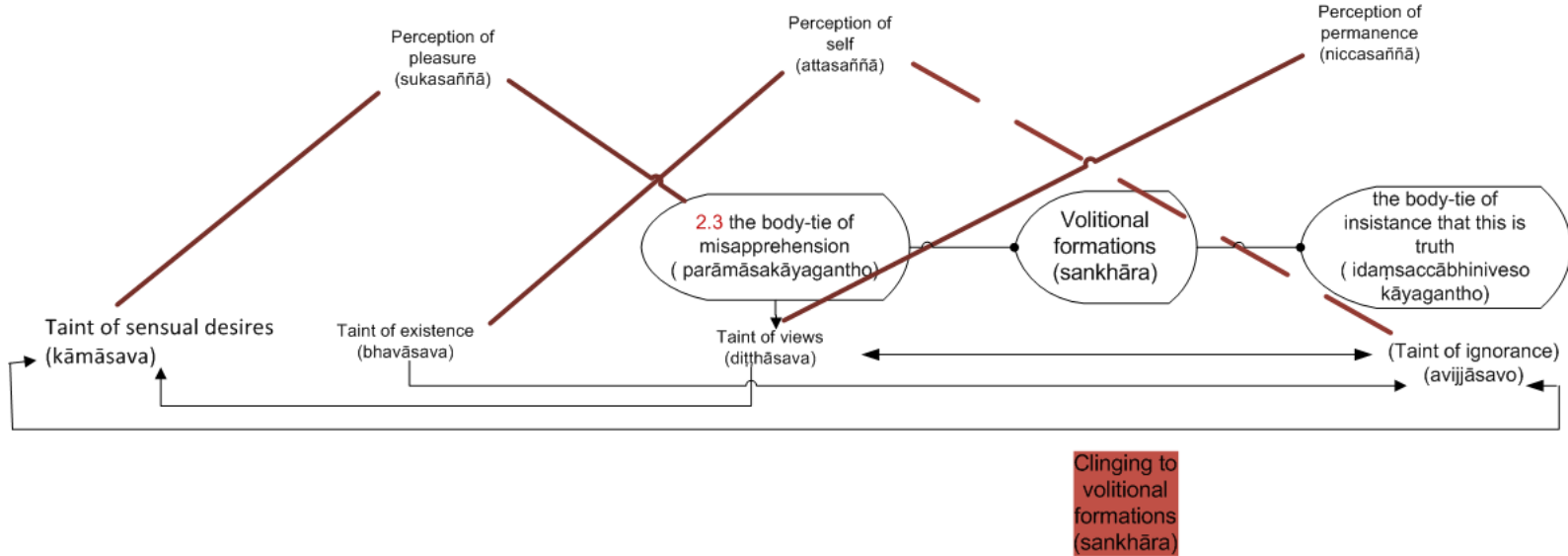
- The taint of sensual desire (kā mā sāva) occurs after 4-4.
- For the taint of existence (bhavā sāva) we must have the 'perception of self' (atta). This occurs after the 5th round.
- At the 8th round we give a value to the volitional formations (sankhāra). Taint of views (diṭṭhā sāva) occurs after the 8th round.
- Taint of ignorance (avijjā sāva) occurs after the 10th round.

How we get wrong views from Petakopadesa and Abhidhamma pitaka



Note: There are other links between states below these lines which are not present in this diagram

- The difference between area 1 and area 2 was discussed in slide 2 of Ayatana-2.
- For this difference, there must be some factors contributing to area 2.
 - First factor is due to ageing
 - Second factor is due to personal characteristics.
- How do we get personal characteristics?
 - Ideas due to tendency (anusaya dhamma)
- How do we get ideas due to tendency (anusaya dhamma)?
 - Because of taints (āsava)



- Ideas(dhamma) on the right side comes to the left side after volition (cetanā)
- Now, taint of ignorance (avijjāsava) and taint of views (diṭṭhāsava) added to the taint of sensual desire (Kāmāsava) because of the clinging for volitional formations.

Meditation on all taints (Sabbāsava bhāvanā)

Recall the three fold effort (viriya) for preventing the laziness (kosajja).

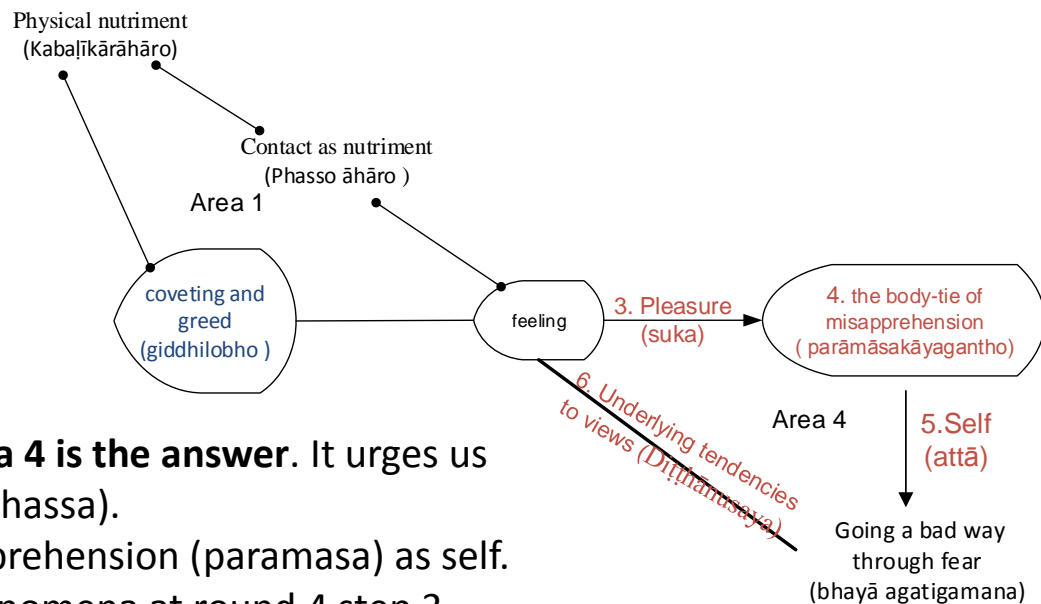
- 1) Effort for not having form contact (rūpa phassa)
- 2) Effort for not regarding perception (saññā) as mine
- 3) Effort for not regarding volitional formations (saṅkhāra) as mine.

We know that ideas (dhamma) to the left of the line from 'birth' to 'mental volition' in slide 3 represents greed (loba) and inside it we find sensual desire (kāmacchanda). The difference between area 1 and area 2 triggers sensual desire (kāmacchanda). In a nutshell, sensual desire (kāmacchanda) is desire for ageing phenomena (jarā dhamma) (Refer to the red line of slide 3).

- If we like ageing phenomena (jarā dhamma) then certainly we are ignorant and this creates delusion (moha). So the first effort is for not having form contact (rūpa phassa)

Area 1 generates area 4.

What makes us to have craving for ageing phenomena (jarā dhamma) ?

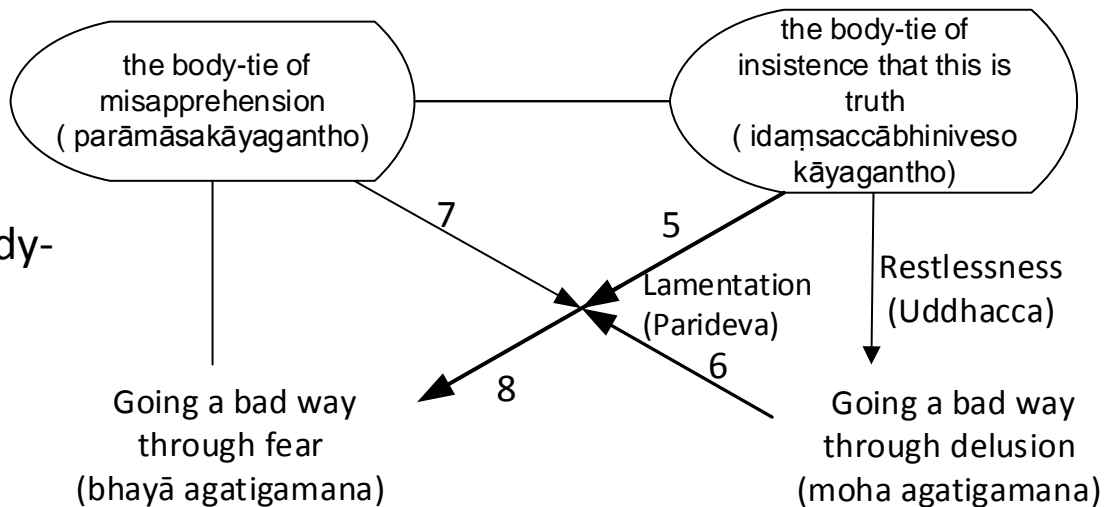


- **The perception of self (attasaññā) in area 4 is the answer.** It urges us and helps us to have form-contact (rūpa phassa).
- We took the feeling that went into misapprehension (paramasa) as self. This feeling was subject to the ageing phenomena at round 4 step 3.
- What we have desire for in the area 4? It is desire for ageing phenomena of feeling.
- So the second effort is for not regarding the 'perception of self' (attasaññā) as mine.

Area 1 generates area 6.

- How do ideas (dhamma) flow in this area?

We know that ideas come to the body-tie of insistence that this is truth (idaṃsaccābhiniveso kāyagantho) when 'consciousness as condition, name and form' (viññāṇapaccayā nāmarūpaṃ) take place.



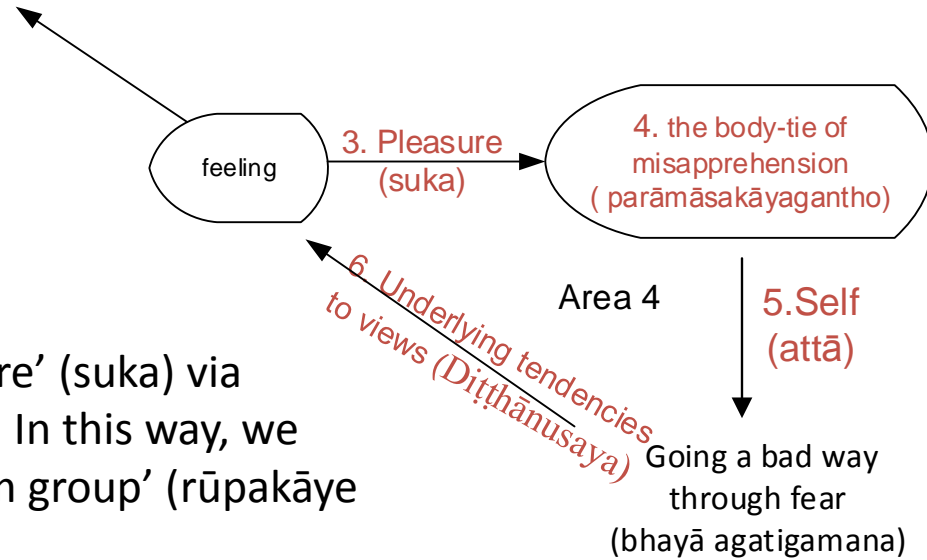
- Such ideas flow through to ‘lamentation’ (parideva), see line 5.
 - Now the restlessness (uddhacca) maintains it. See the line 6 from delusion (moha)
- What pushes these two values to ‘Going a bad way through fear’ (bhayā agatigamana)?
- Those are the ideas that came to misapprehension (parāmāsa) **previously**. In other words, pleasure (suka) that crept into misapprehension. So with the help of line 7 we reach ‘Going a bad way through fear’ (bhayā agatigamana) – see the line 8. This occurs after round 11 and, in this way, we get the perception of self (attasaññā) because of volitional formations (sankhāra).

What makes us to regard the ‘perception of self’ (attasaññā) as mine in area 4?

- **The perception of self (attasaññā) because of volitional formations (sankhāra) is the answer.**
- The third effort is for not regarding (lamented) volitional formations (saṅkhāra) as mine.

We have taken ageing phenomena of feeling as mine and we have misapprehended it as 'pleasure' (suka) at round 4 step 3.

Form (Rūpa)



That means, we impose that the form is 'pleasure' (suka) via 'underlying tendencies to views' (diṭṭhānusaya). In this way, we created 'designation-contact with regard to form group' (rūpakāye adhivacanasamphassa).

In the same way, we can think about volitional formations (sankhāra). There are three ways of flowing ideas (dhamma) in area 6.

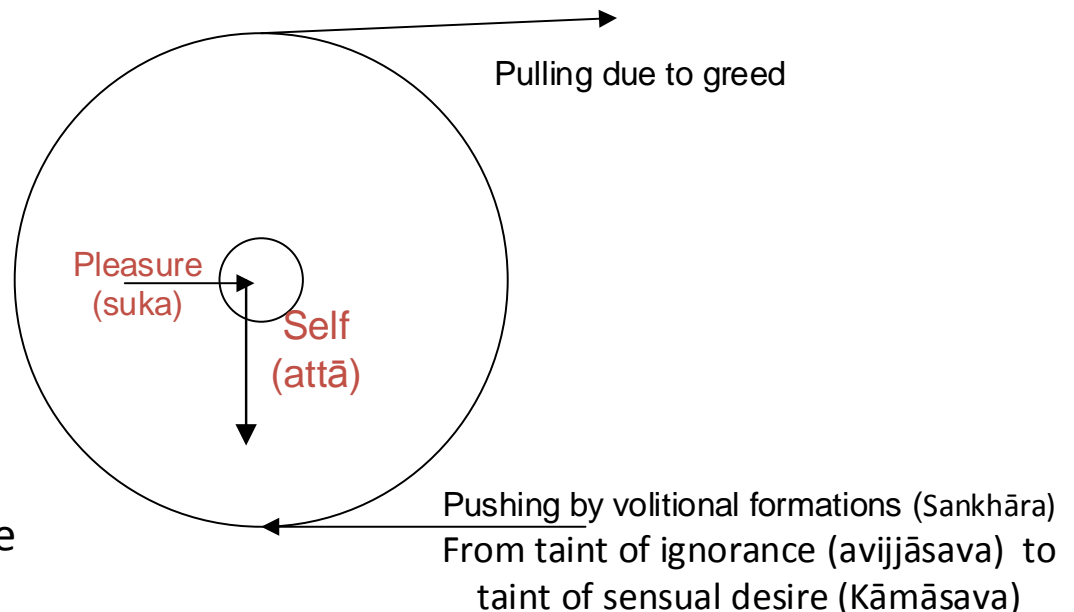
1. Wrong view (micchādiṭṭhi) because of restlessness (uddhacca).
2. Taint of ignorance (avijjāsava) to taint of sensual desire (Kāmāsava). This results in 'plan' (saṅkappa) path in area 2.
3. If we reach 'going a bad way through fear' (bhayā agatigamana) via line 8 of slide 10, then ideas flow through the path 'underlying tendencies to views' (diṭṭhānusaya). We hold perception here because of 'the barb of views' (diṭṭhisalla). At 5-3, we have ageing nature of perceptions. We know that 'taint of views' (diṭṭhāsava) occurs after the 8th round and our perception is sick (middha) at this stage. So ones desire has been for perceptions subject to ageing and sickness.

We know that before the taint of ignorance (avijjāsava), we had taint of sensual desire (kāṃāsava), taint of existence (bhavāsava) and taint of views (diṭṭhāsava). Now, the wheel rotates.

- The rotating wheel should be considered as **craving**.

We have taint of ignorance (avijjāsava) because of taint of sensual desire (Kāṃāsava). Now the **wheel rotates because of taint of ignorance (avijjāsava)**. The flow of consciousness, the rotation of the wheel, is **maintained** by taint of sensual desire (Kāṃāsava), taint of existence (bhavāsava) and taint of views (diṭṭhāsava).

- Think about a wheel with a center hub that pushed and pulled by two points.



- This explains why there is no direct connection to taint of existence (bhavāsava) from taint of sensual desire (Kāṃāsava).
- When the wheel rotates, taint of existence (bhavāsava) adds its contribution to the taint of ignorance (avijjāsava).
- When there are no taints (āsava), the wheel stop rotating.