

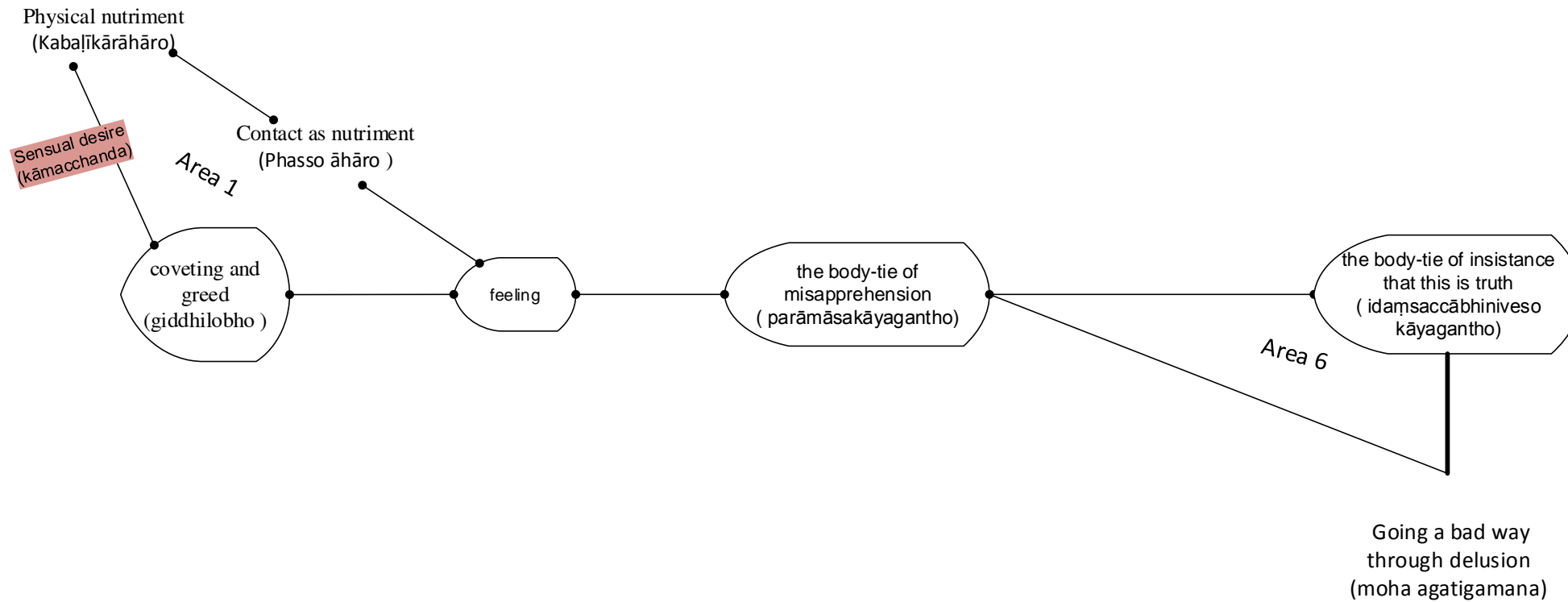
# Bhaya-bherava Diagrams

# Fear and Terror Diagrams

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

05/09/2014

- The consciousness flows like a stream due to the running of the belt in Area 1.
- Area 1 triggers the generation of the area 6 and area 6 supports the maintenance of the stream of consciousness.

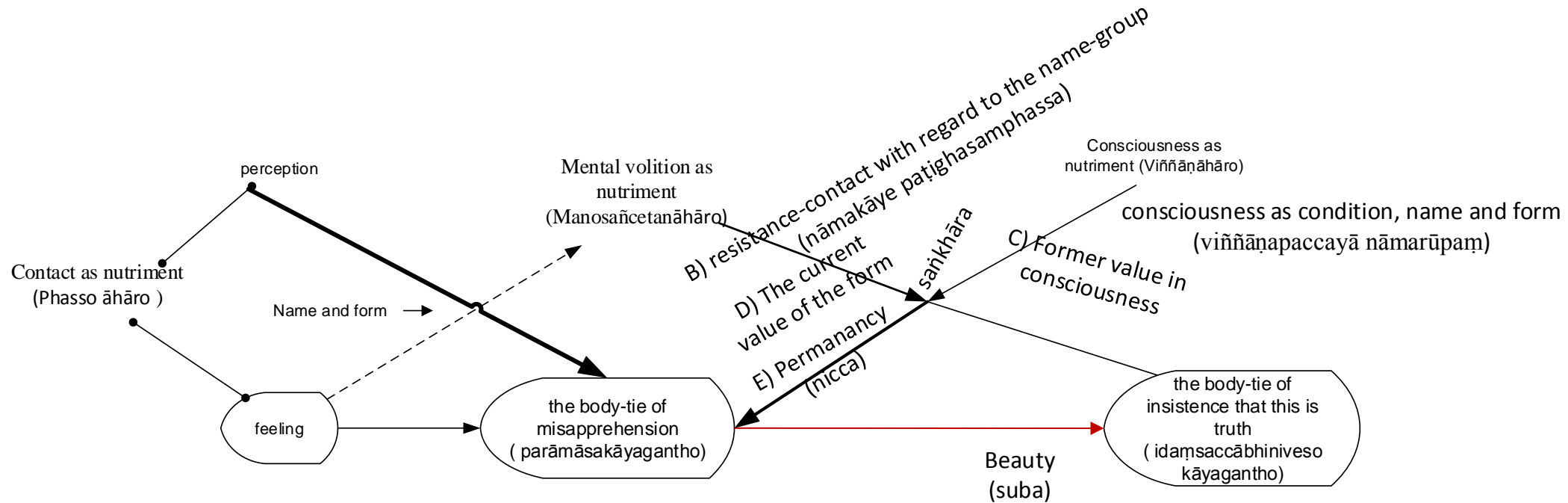


- We should consider volitional formations (sankhāra) as we regarded them in Potaliya sutta here. For example, Killing (pāṇātipātā ) was considered as a former sankhāra which led us to regard form as beauty (suba).
- The unpurified bodily activities (aparisuddhakāyakammanta - අපරිසුද්ධකායකම්මන්තා) and unpurified verbal activities (aparisuddhavadicākamanta- අපරිසුද්ධවච්චිකම්මන්තා) support the maintenance of the stream of consciousness in a similar way.
- What about the unpurified mental activities (aparisuddhamanokammanta - අපරිසුද්ධමනොකම්මන්තා)? How do we take the decision that it is ‘beauty’ (suba)?



## How does the permanency (Nicca) occur?

- In the second round we compare the former value in consciousness regarding the form to the current value that comes through “resistance-contact with regard to the name-group” (nāmakāye paṭighasamphassa)
- If the consciousness flows then volitional formations (saṅkhāra) reaching the body-tie of misapprehension (parāmāsakāyagantha) would occur. This will create the perception of permanency (Nicca)

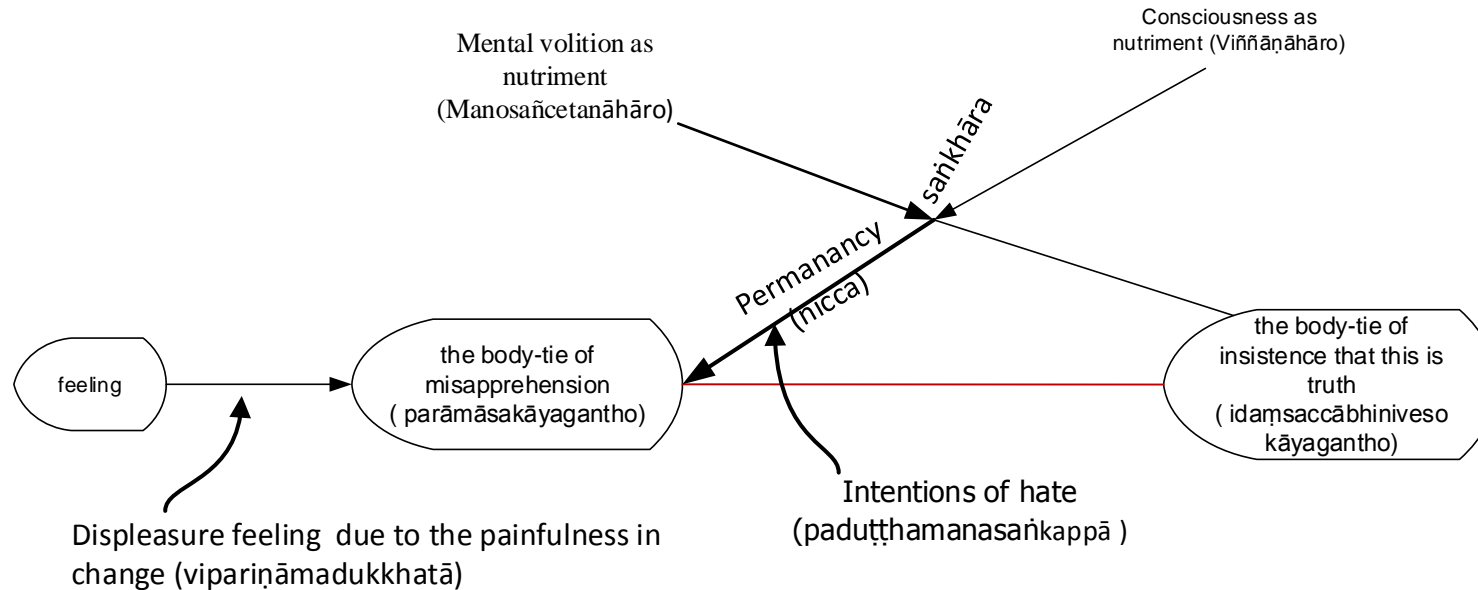


- C) and D) are compared, if this results in flow of consciousness then the E) perception of permanency would occur.

### Ill will (byāpannacittā - බ්‍යාපන්නචින්තා) and intentions of hate (paduṭṭhamanasāṅkappa - පදුට්ඨමනසච්ඡපා)

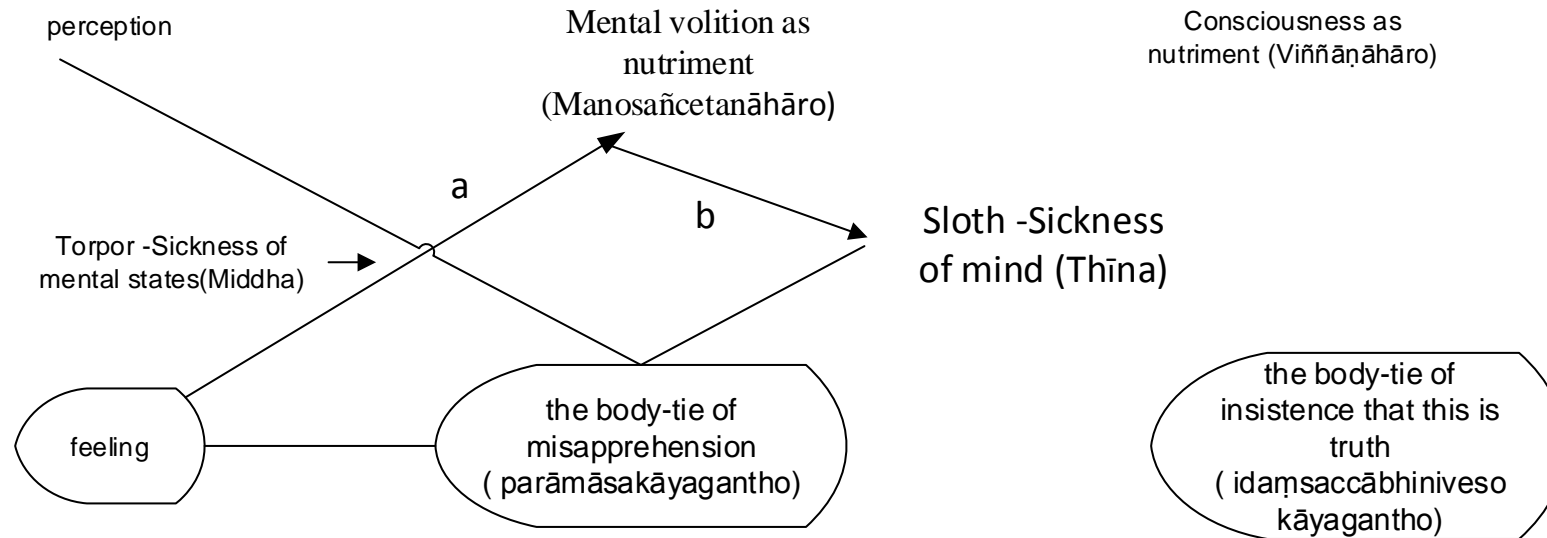
In the **fourth** round, consider the slander (pisuṇāya vācā) as in Potaliya sutta.

- Displeasure feeling due to the painfulness in change (vipariṇāmadukkhatā) enters the body-tie of misapprehension (parāmāsakāyagantha) and hence we have **ill-will** nature.



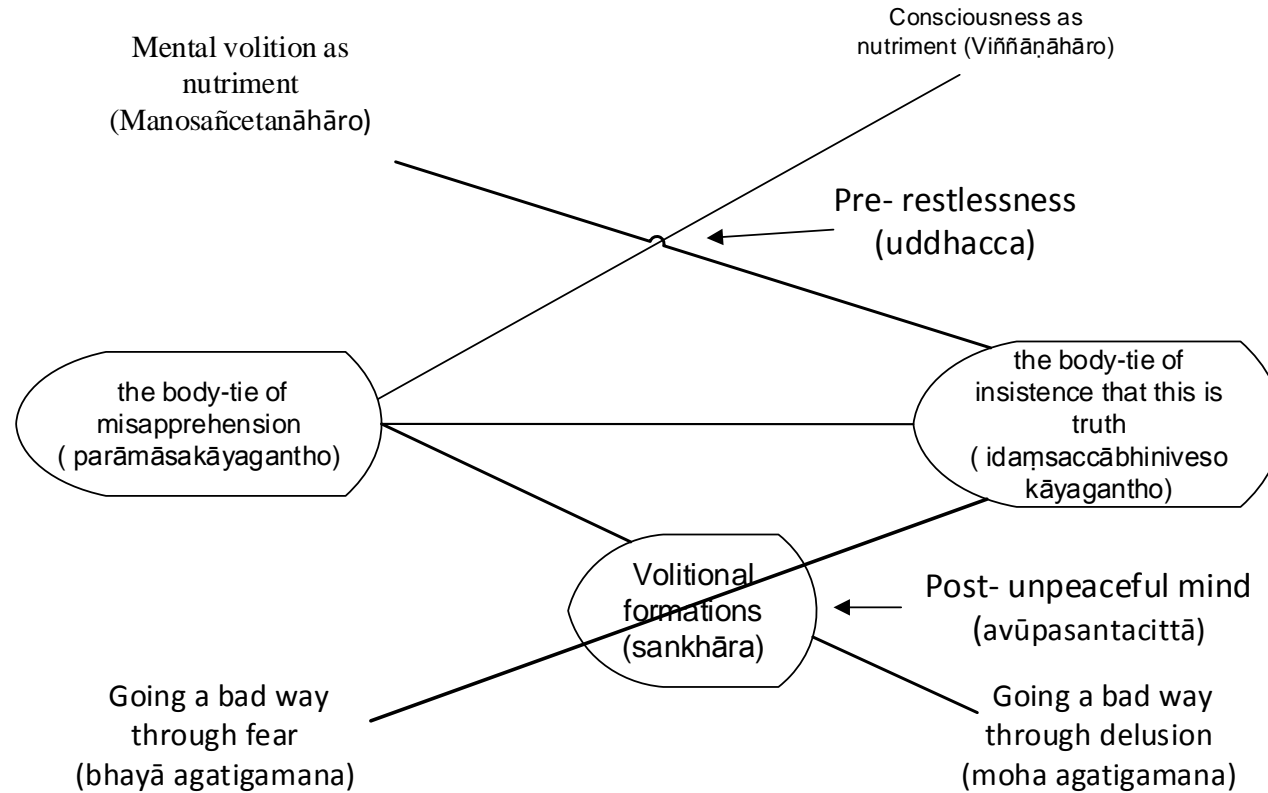
- One would try to maintain consciousness in this way even if he/she has to separate something from another (palāsa).
- So we have Ill-will (byāpannacittā - බ්‍යාපන්නචින්තා) and intentions of hate (paduṭṭhamanasāṅkappa - පදුට්ඨමනසච්ඡපා)

## Sloth and torpor - thīnamiddhapariyuṭṭhitā - චීනමිද්ධපරියුට්ඨිතා (Pariyuṭṭhati -to arise, pervade )



- There is torpor (middha) before the construction of the consciousness – here it is the sickness of mental states.
- There is sloth (thīna) after the construction of the consciousness – sloth is sluggishness of mind.
- We should think about the two as a) and b) above in the diagram.

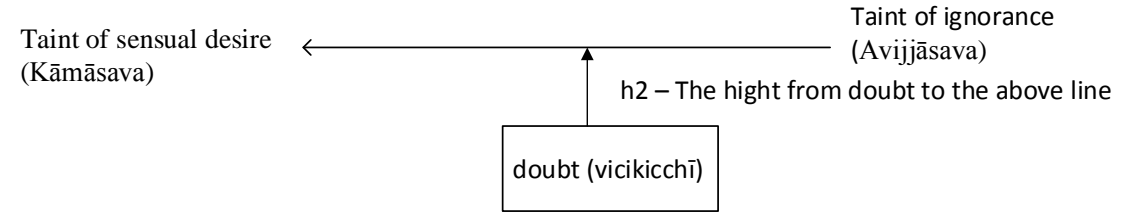
## Restlessness (uddhatā - උද්ධතා), unpeaceful in mind (avūpasantacittā - අවුපසන්තච්ඡිතා)



- How did we get restlessness (uddhacca)? By taking the sick perception as mine. This created the former volitional formations (sankhāra)
- How did we get unpeaceful mind (avūpasantacittā )? Post volitional formations are not equivalent to the former volitional formations (sankhāra). Consciousness was constructed by contacting the form. Mind has become sick due to the ageing nature of the form.

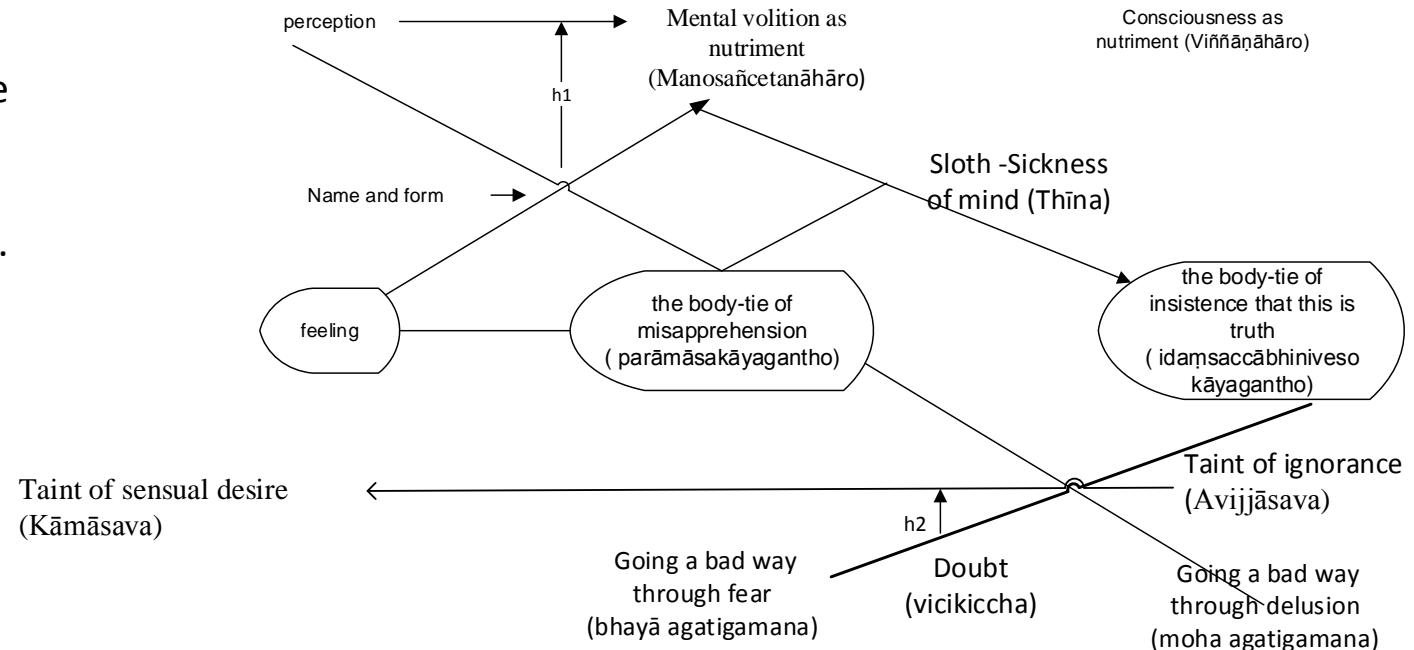
We need to learn a bit before we explain uncertainty (Kanki) and doubt (vicikicchā).

- When the perception of 'beauty' (suba) go inside "the body-tie of insistence that this is truth" ( idamsaccābhiniveso kāyagantha), that value flows to the "Going a bad way through fear" (bhayā agatigamana). This occurs only if the value of the doubt (vicikicca) is small. For the consciousness to flow we must have the following path;



- In the above diagram, if the value of h2 is greater then the **support** that it makes for going from Taint of ignorance (Avijjāsava) to the Taint of sensual desire (Kāmāsava) is **weaker**. The weakest support would occur when the doubt is at the point of "Going a bad way through fear (bhayā agatigamana)".
- The **strongest support** would occur when  $h2 = 0$ . i.e doubt is on the line from Avijjāsava to Kāmāsava. In this instance, doubt is at its minimum value.

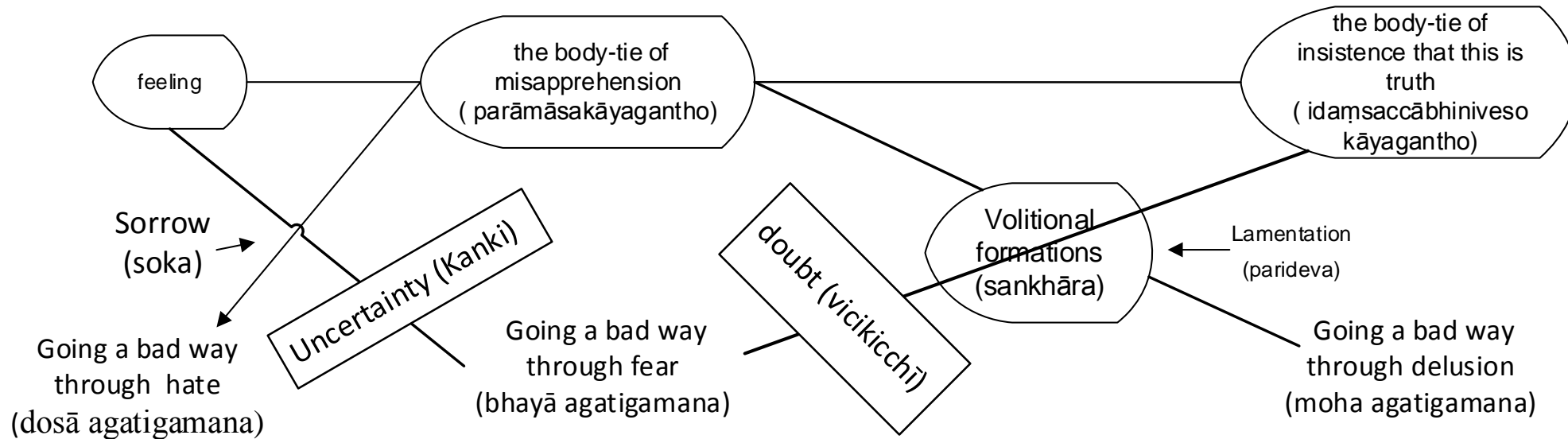
- For the doubt to be present, we must have sloth and torpor (thīnamiddha). For sloth and torpor (thīnamiddha) to be present, we must have name and form (nāmarūpa).
- The gap h1 shown in the diagram should be considered as the gap between the name and form (nāmarūpa) and the volitional formations (sankhāra)





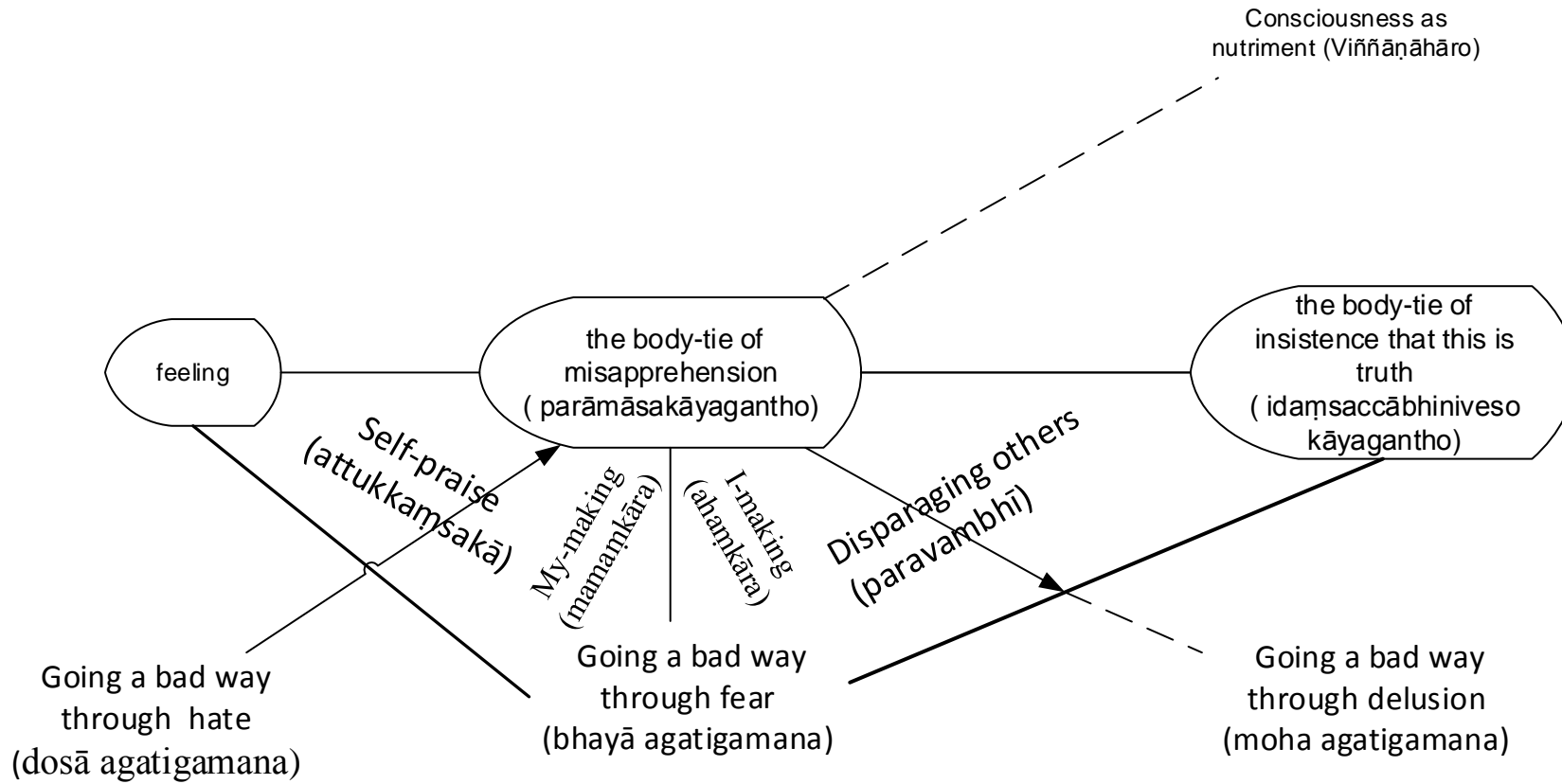
- If **h1 is very small** then perception is closer to the volition (cetanā).
- In this instance, it is a perfect fit and conceit (māna) value is matching very well with the perception value and the volition (cetanā) value and then the flow of consciousness would occur.
- We must have h1 greater than or equal to h2 for the flow of consciousness to occur.
- h1=h2=0 is the best flow for consciousness.

### Uncertainty (kanki - කඩ්ඩි) and doubt (vicikicchī - විචිකිච්ඡී)



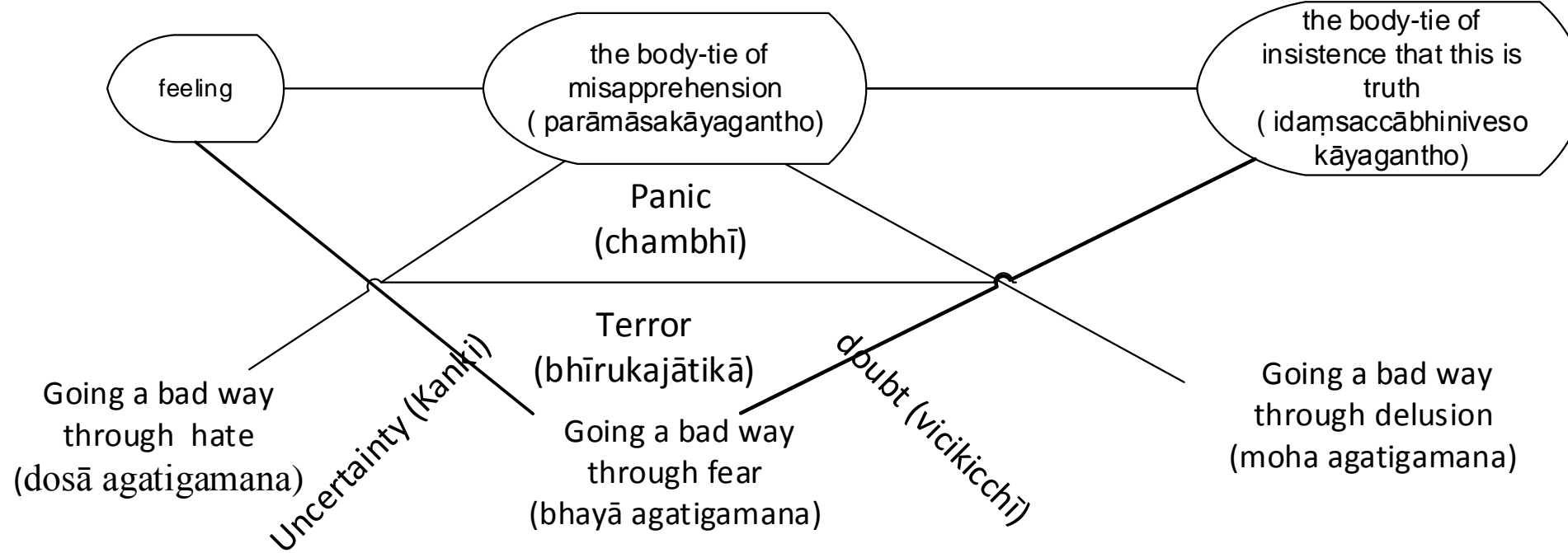
- Why is the uncertainty (kanki)? Because we do not know whether it is possible to reconstruct the (lamented) volitional formations. Wouldn't we become sorrowful again?
- Why is the doubt (vicikicca)? Because we are not sure the constructed consciousness will not die again. Wouldn't we get lamentation (parideva)?

## Self-praise (attukkaṃsakā - අත්තුක්කංසකා) & disparaging others (paravambhī - පරවම්භී)



- **Self-praise (attukkaṃsakā)** – I am an attainer of neither-perception-nor-non-perception (nevasaññānāsaññāyatana). My volitional formations are unbroken.
- **Disparaging others (paravambhī)** – Your consciousness has to be reconstructed by using the perception. In this way, one lives with delusion.
- Note also the place where I-making (ahaṃkāra) and My-making (mamaṃkāra) are hiding.

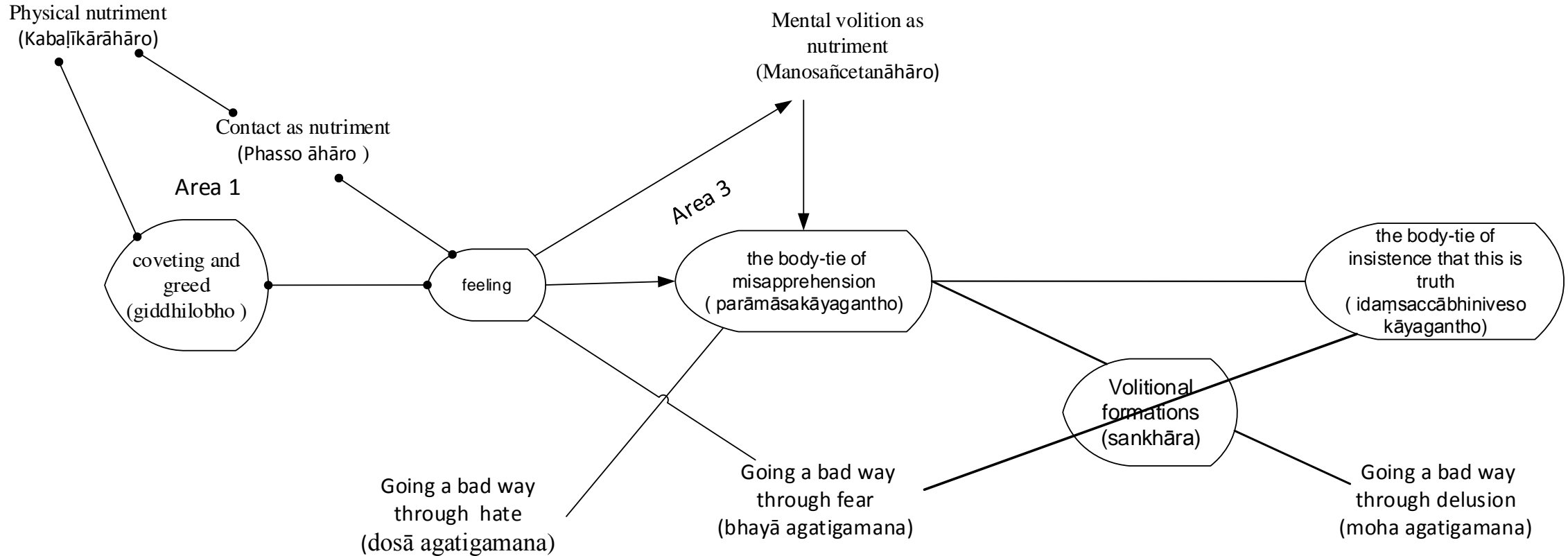
## Panic (chambhī - ඡම්භී) and terror (bhīrukajātikā - භීරුකජාතිකා)



- Why panic (chambhī)? Because I am not sure whether I-making (aham) and my-making (mamam) will stay together. Is 'mamam' correctly using the 'eye' made by the 'aham'?
- Why terror (bhīrukajātikā)? Because I am doubtful (vicikicchī), fearful (bhaya) and uncertain (Kanki) whether I will get another life. Will that last even if I get it?

Now extend the two lines **uncertainty** and **doubt** which stem from **going bad way through fear**. One goes to the form (rūpa) and the other goes to the body-tie of insistence that this is truth (idaṃsaccābhinivesa kāyagantha).

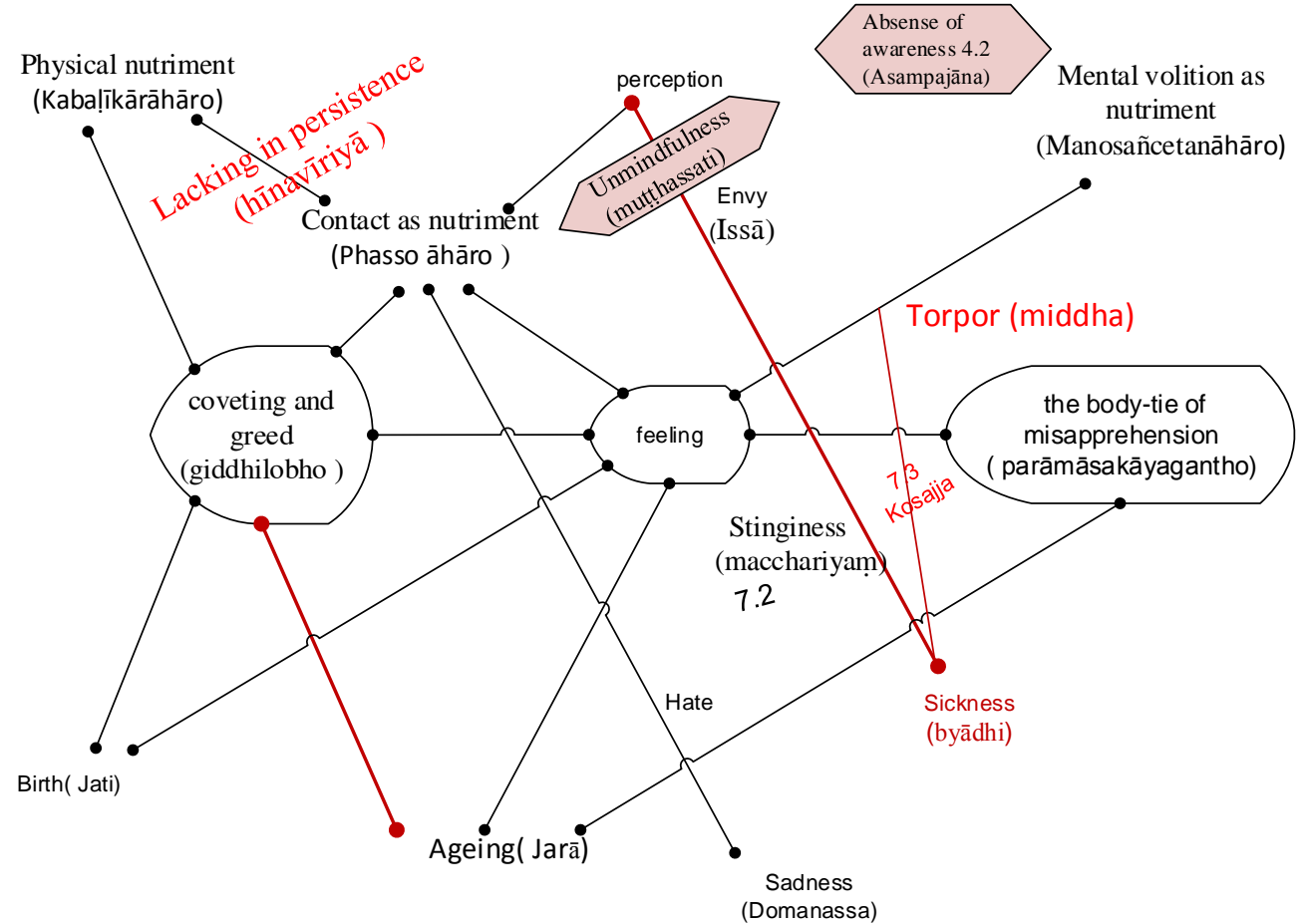
**Gains, offerings, & fame (lābhasakkārasilokaṃ - ලාභසක්කාරසීලොකං) and desire for craving (nikāmayamānā - නිකාමයමානා)**



- Gains, offerings, & fame (lābhasakkārasilokaṃ) – this should be seen as in area 1. We regard form (rūpa) as a gain (lābha) here.
- Desire for craving (nikāmayamānā) – this should be seen as in area 3. The **craving** constitute the path shown by feeling (vedanā) -> volition (cetanā) -> the body tie of misapprehension (parāmāsakāyagantha)
- The part on feeling ( vedanā) -> the body tie of misapprehension (parāmāsakāyagantha) should be considered as the **desire for craving** (nikāmayamānā).

# Lazy (kusītā - කුසීතා) & lacking in persistence (hīnavīriyā - හීනවීරියා)

- We know that we get indolence (Kosajja) by taking the sick perception as mine.
- Indolence (Kosajja) is in between the sick perception and the torpor ( middha)
- Lazyness (kusītā) is stemming from indolence (Kosajja).
- We should not take **perception** as mine if we want to get rid of indolence (Kosajja).



## Unmindfulness (muṭṭhassatī - මුට්ඨස්සතී) and absence of awareness (asampajānā - අසම්පජානා)

- Unmindfulness (muṭṭhassatī) allows us to have two flows; a) Feeling (vedanā) -> volition (cetanā) and b) Feeling ( vedanā) -> the body tie of misapprehension (parāmāsakāyagantha).
- We do not know that ‘suffering is created from the craving (tanhā)’ because of lack of awareness (asampajānā).

**Unconcentrated (asamāhitā - අසමාහිතා), with straying minds (vibbhantacittā - විඛින්නචිත්තා)**

- Unconcentrated (asamāhitā) - One should examine the **result** of restlessness (uddhacca) as in slide no 7.
- Straying minds (vibbhantacittā) - Our mind wanders from one to another because of the **ageing nature of the form** (vipariṇāmadukkhata). Not knowing this, we always look for a better one. So there is persistence of straying minds (vibbhantacittā).

**Void of wisdom (duppaññā - දුප්පඤ්ඤා ), drivellers (eḷamūgā - එළමුගා)**

- Void of wisdom (duppaññā) – this lets the entering of ideas to the body-tie of insistence that this is truth (idaṃsaccābhinivesa kāyagantha). It neglects the prevention of such inclusions.
- Drivellers (eḷamūgā) – not preventing the arising of frivolous speech (samphappalāpā). This allows them to be included in the body-tie of insistence that this is truth ( idaṃsaccābhinivesa kāyagantha). Use Sammāvācā diagram to understand this.

