

# Vatthupama Diagrams

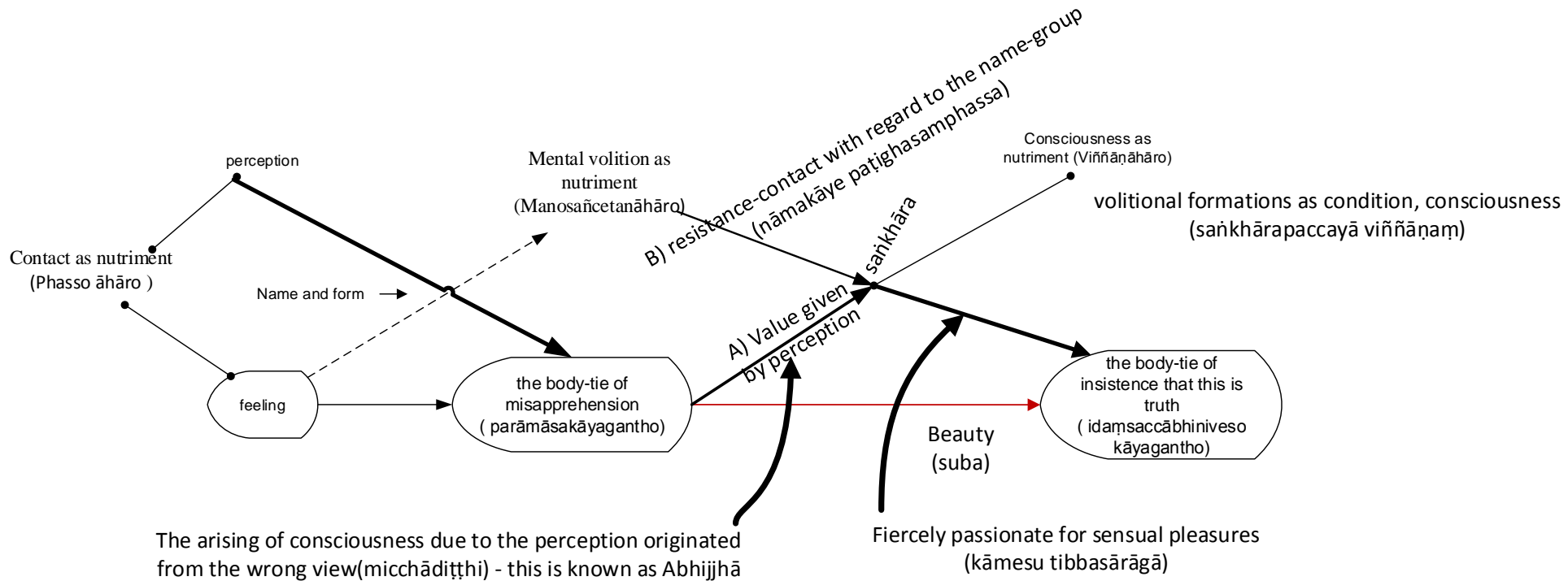
## The Simile of the Cloth Diagrams

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

16/09/2014

## Covetousness (abhijjā - අභිජ්ඣා)

- We lift up the perception by Avijjā Anusaya when the form is contacted by the eye, ear etc. This perception originated from the wrong view (micchādiṭṭhi) gear towards the generation of consciousness in somewhat weaker form. This perception needed to be supported by the flow that coming via the volition (cetanā). This support is known to occur through the “resistance-contact with regard to the name-group” (nāmakāye paṭighasamphassa)



- So in the **first round**, B) pushes the value of A) to go inside “the body-tie of insistence that this is truth” (idaṃsaccābhiniveso kāyagantha). This results in a consciousness that is aware of the object as ‘beauty’ (Suba).
- The first round should be seen as included in ‘wrong view’ (micchādiṭṭhi) and also covetousness (abhijjā).
- Why is that?** Because when the form is contacted by the eye, ear etc, only what was there in five aggregates of clinging come to arise, like something drops on to dust, only the existing dust particles scatter around.
- Now, the desire for the existence of such consciousness is known as **covetousness (abhijjā)**.

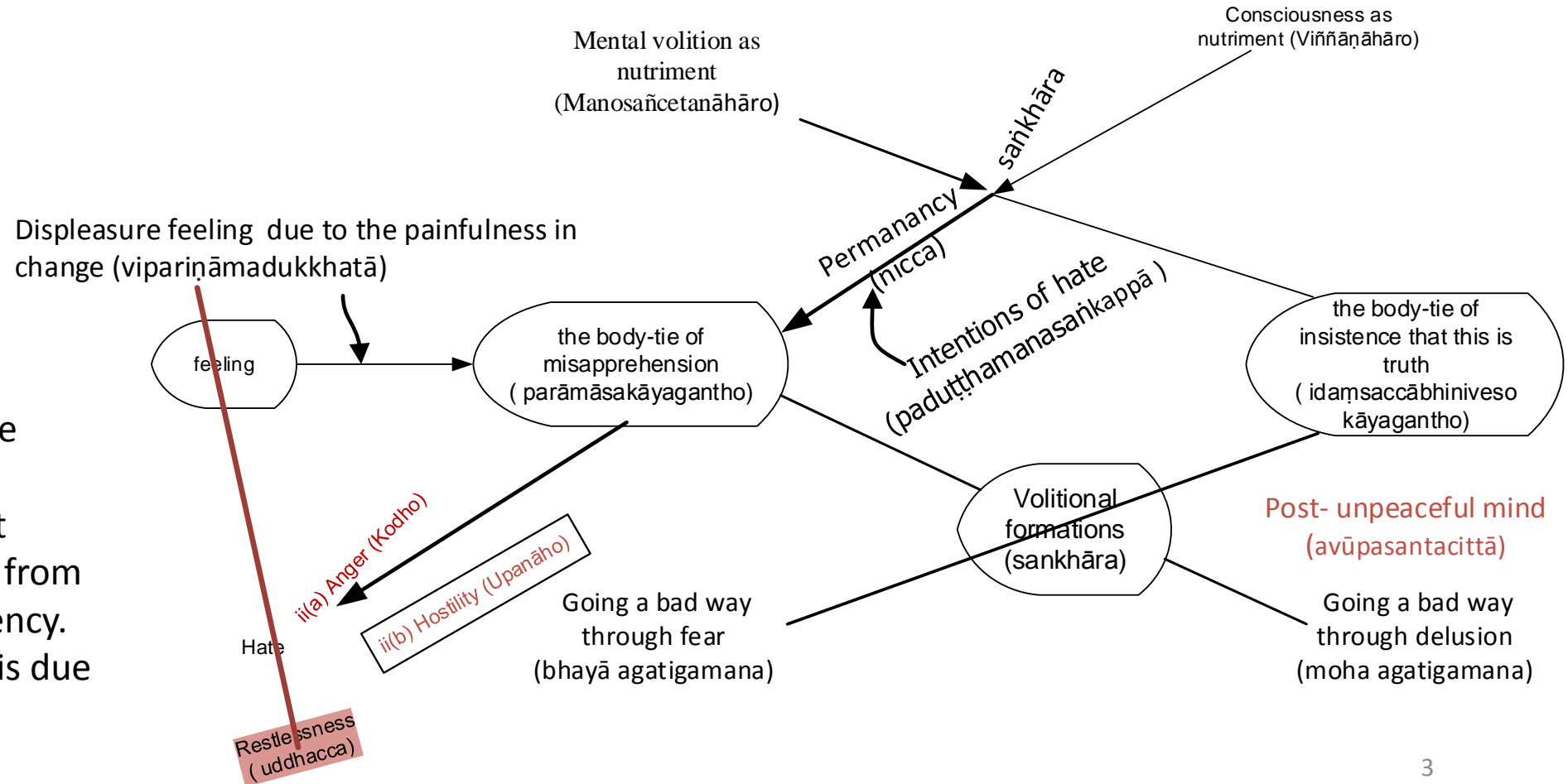
### Ill will (byāpāda - ඛයාපන්තවික්කා)

- In the **fourth** round, consider the arising of ill will. 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). We know slide 5 of Bhaya-bherava diagrams intentions of hate (paduṭṭhamanasaṅkappa - පදුට්ඨමනසච්ඡප්පා) enters the body tie of misapprehension (parāmāsakāyagantha). Now extend that line. You will see that it goes to anger (kodha).

### Anger (Kodha)

- Anger (kodha) enters the mind at the 13<sup>th</sup> round.

- He/she thinks that, they are harming me etc.
- He/she does not know that anger (kodha) was created from the perception of permanency. Does not know that anger is due to ageing.

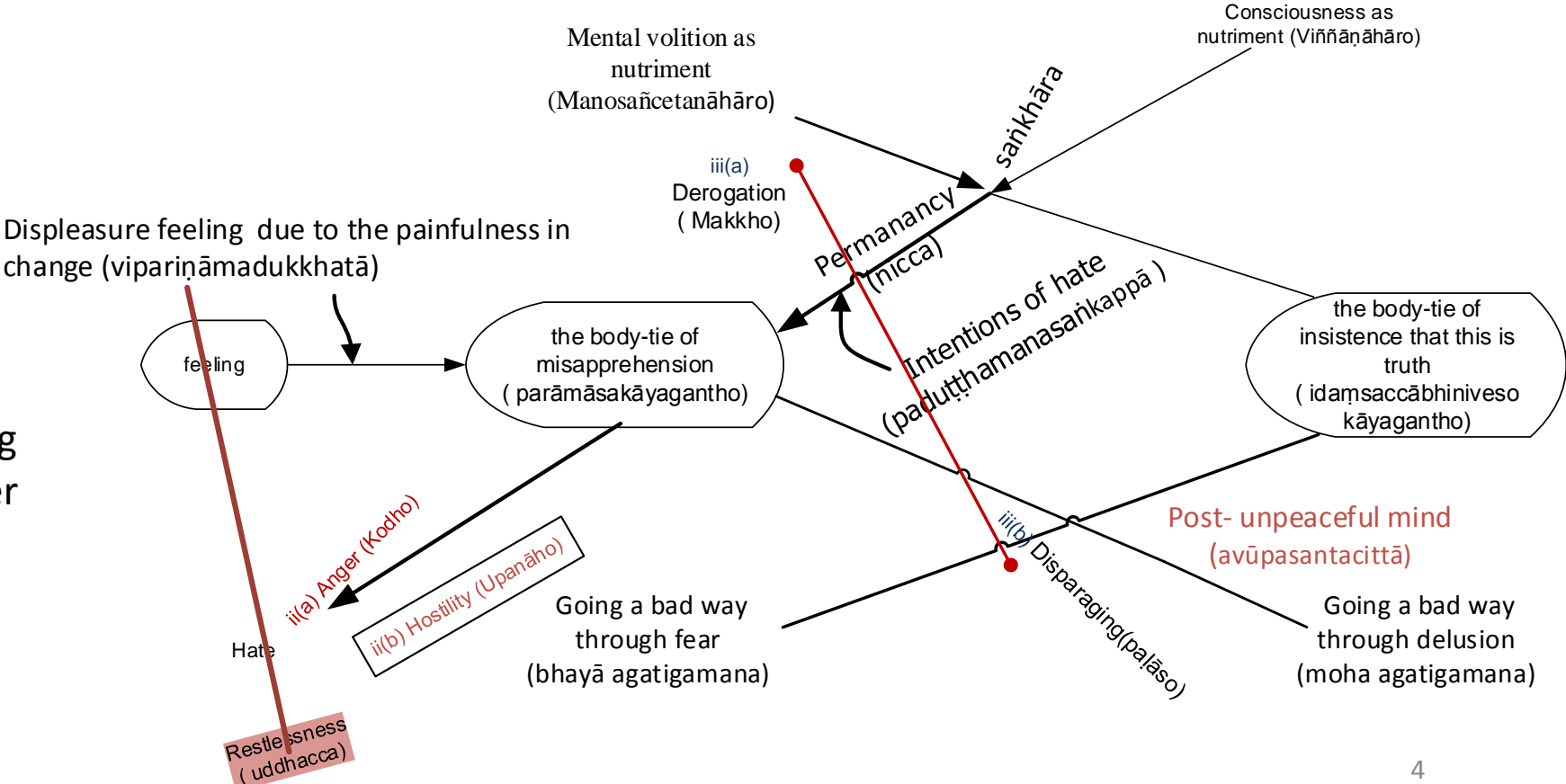


**Hostility (upanāho - උපනාහො) is a bound perception.**

- Recall the slide 7 of Bhaya-bherava diagrams. We have unpeaceful mind (avūpasantacittā ) because 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.
- Going against this line of thinking, we regard volitional formations (sankhāra) as **permanent**, and we do not think that ‘living beings’ are changing, so there is hostility (upanāha).
- We know that restlessness (uddhacca) enters the mind at the 11<sup>th</sup> round, anger (kodha) enters the mind at the 13<sup>th</sup> round. Hostility (upanāha) enters the mind at the 14<sup>th</sup> round.

**Derogation (Makkha)**

- Derogation (Makkha) is stemming from anger (kodha) and the anger (kodha) is stemming from the permanency created from the Intentions of hate (paduṭṭhamanasāṅkappā )



## Which quality we take out when we have derogation(Makkha)?

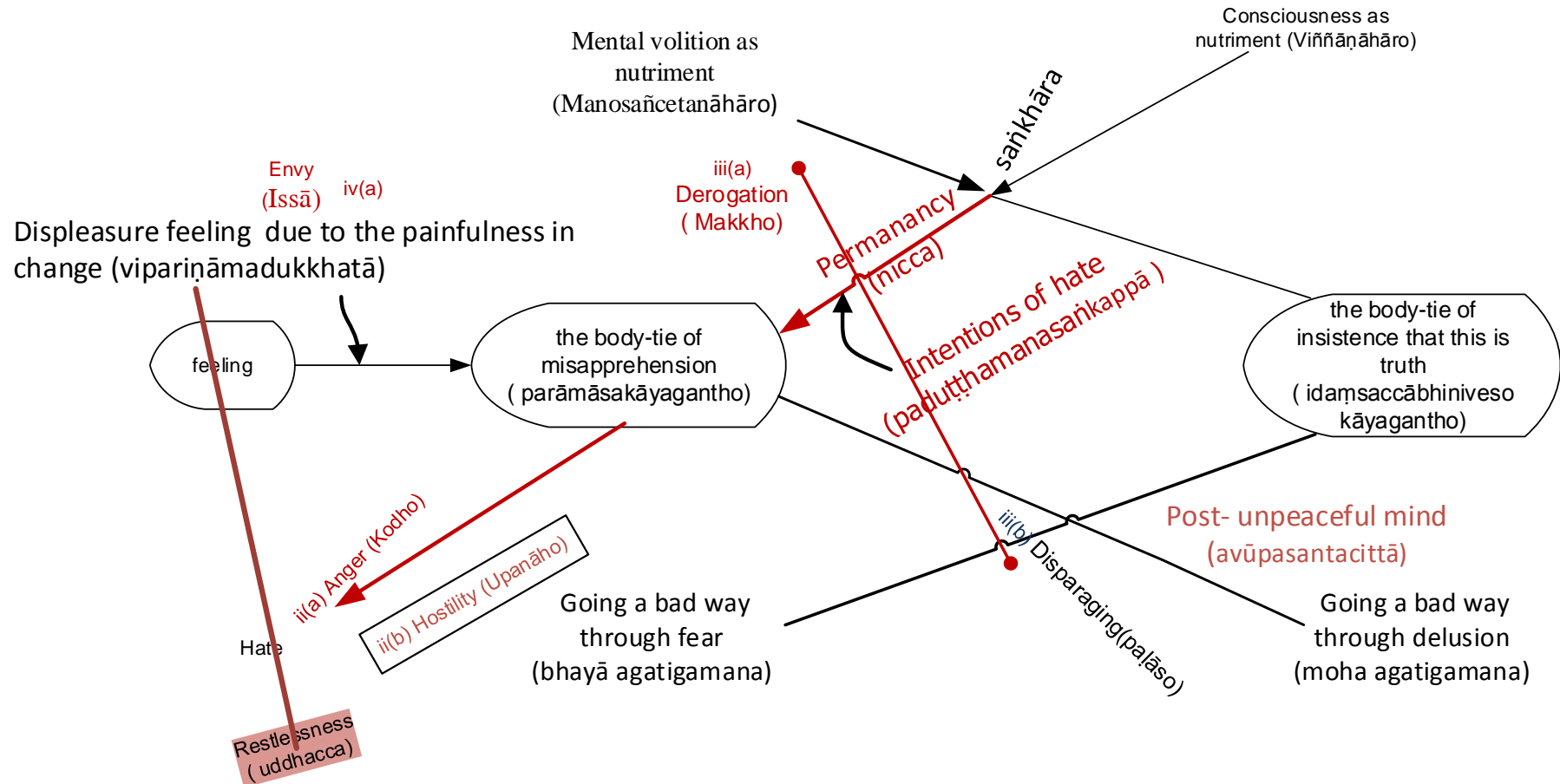
- Example 1, the promotion in the office. I had the faith on the head of the institution when he recruited me. That **faith** (saddha) is no longer there when consciousness is not flowing (anicca) in my direction ( he was selecting my colleague for the promotion and not me). In other words, we take out the quality 'faith' (saddha) here.
- We go to lack of faith (Assaddha) because of lack of wisdom (panna). We have lack of wisdom because of the perception of permanency(nicca).
- Example 2, a monk disrobing himself. Qualities of all five faculties are taken away.

## Disparaging (paḷāsa)

- Disparaging (paḷāsa) is stemming from hostility (upanāha).
- The derogation (Makkha) helps and supports the disparaging (paḷāsa). How? We thought that it will last when we took something apart from Nibbana as mine. It does not last and in this way, derogation (Makkha) leads to disparaging (paḷāsa).
- We learnt the relationship between unpeaceful mind (avūpasantacittā) and hostility (upanāha).
- We get hostility (upanāha) since post volitional formations are **not equivalent** to the former volitional formations (sankhāra). We establish consciousness thinking that there is better thing than what we have when we are disparaging (paḷāsa).
- Example 1, since there is no equality, we separate the new friend of my old friend from the old friend.
- Example 2, since there is no equality, we separate the leg with the wound from the rest of the body.
- Disparaging (paḷāsa) enters the mind at the round 17. ( Makkha is significant at round 17 ).

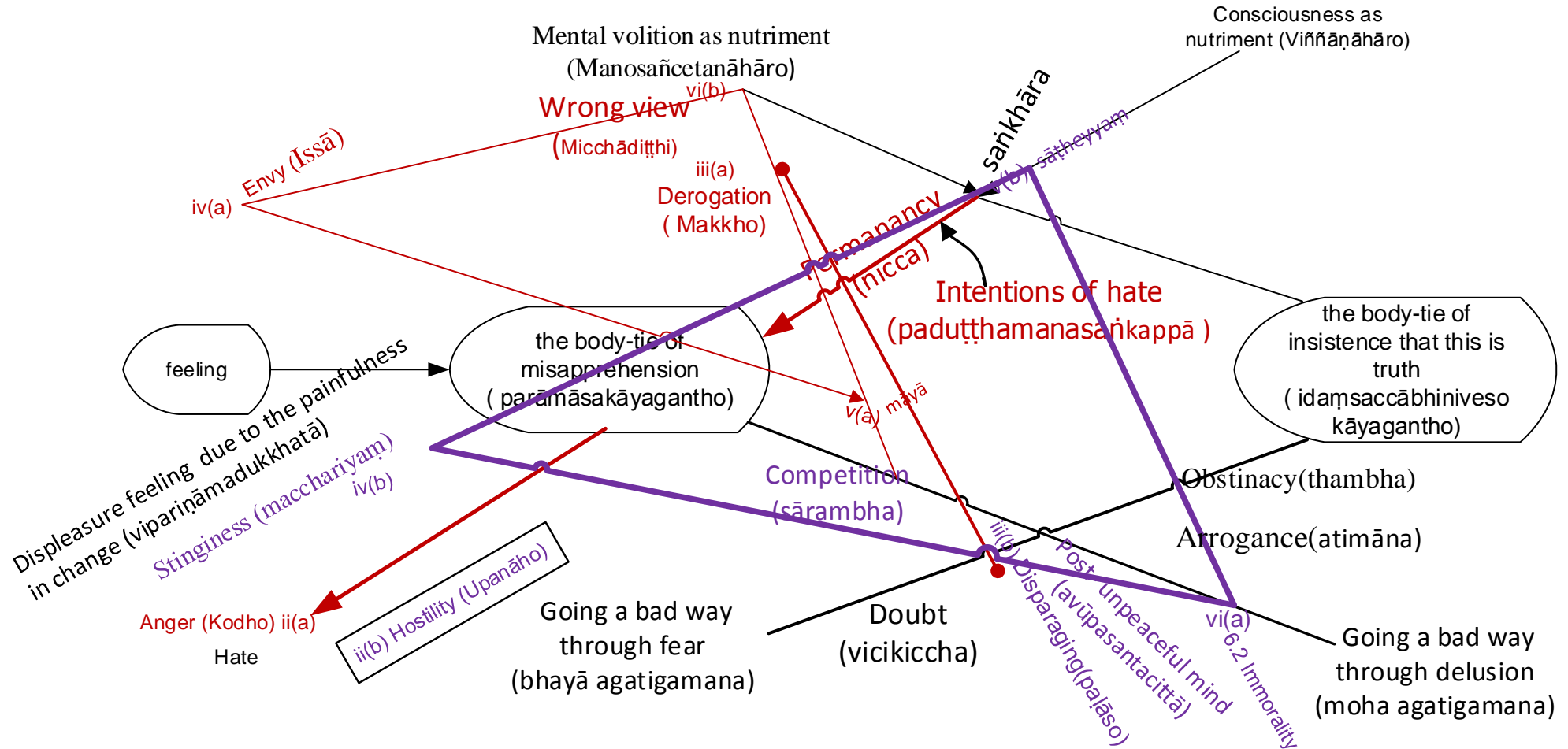
## Envy(issā)

- Envy(issā) is not tolerating other's gain.
- Envy(issā) is stemming from derogation(Makkha). Derogation(Makkha) has the influence of perception of permanency created from the Intentions of hate (paduṭṭhamanasankappā). Thus, 'envy' (issā) has the influence of perception of permanency. In what way?
- One becomes envious (issā) thinking about other's gain as in 'his or her happiness is **permanent**, I disown that happiness'.
- The arising of envy (issā) is after the 4<sup>th</sup> round, it comes to abundance after the derogation (Makkha).



# Stinginess (macchariya)

- Stinginess (macchariya) arises from disparaging (paḷāsa). Inside hostility (upanāha), there is inequality of pre and post volitional formations (sankhāra). This idea of inequality was carried forward to disparaging (paḷāsa). Therefore, in stinginess, we find the **perception of inequality of form** that lead to the inequality of pre and post volitional formations (sankhāra).
- We establish our consciousness thinking that there is a better form (rūpa) than this by dependent on such perceptions. As a consequence, we get stinginess (macchariya).
- There is no specific round value for stinginess, it is present in each round. An Arhant has no rounds.



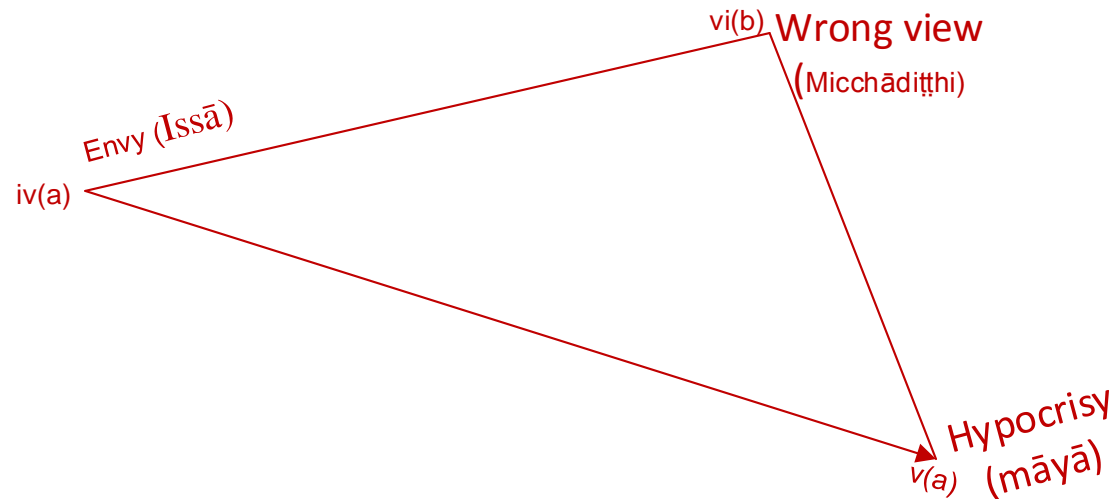
## Hypocrisy (māya)

- Hypocrisy (māya) arises from envy (issā). One having become impure in virtue, cheats others to hide it. Thinking that “Others are having happiness and I disown that happiness, I will get it somehow (by impure actions)” one would become a hypocrite (māya).

## Fraud(sāṭheyya)

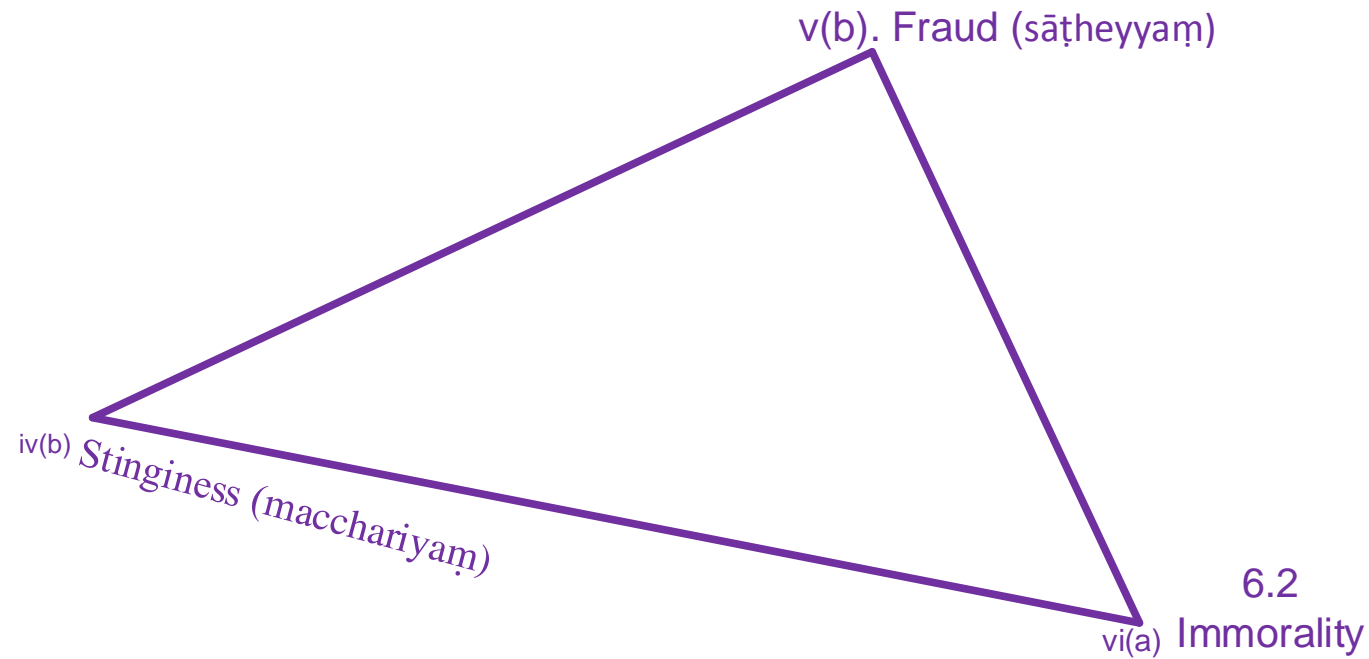
- Fraud(sāṭheyya) arises from stinginess (macchariya). It is not sufficient only to consider the ‘gain’ as stinginess when considering the stinginess. Why is that? Because what arises from perception is subtle, although, there is nothing completely isolated from the form ( rupa). We know that the attainer of neither-perception-nor-non-perception (nevasaññānāsaññāyatana) touches the form in a subtle way.
- When fraud(sāṭheyya) is present one would become fraudulent. Taking anything apart from the Nibbana leads to fraud(sāṭheyya).

In Cula assapura sutta we learnt that hypocrisy (māya) leads to wrong view (micchādiṭṭhi). This creates the triangle marked in red of slide 7 which consists of envy (issā), hypocrisy (māya) and wrong view (micchādiṭṭhi).





Fraud (sāṭheyya) leads to immorality (dussīlya), now we have the triangle created by stinginess (macchariya), fraud (sāṭheyya) and immorality (dussīlya).



- For what we become immoral (dussīlya) for? Having seen the inequality of volitional formations, we would pick up this volitional formations as better than the other volitional formation by disparaging (paḷāsa). For the same thing we picked up, we have **arrogance (atimāna)**.
- For what purpose we have **wrong view (micchādiṭṭhi)**? The perception of permanency created by intentions of hate (paduṭṭhamanasaṅkappa) is the cause (hetu), is the condition (paccaya). Now, we can see that we are back to square one. We started with wrong view (micchādiṭṭhi) in slide 2 and we are back to it.

## Arrogance (atimāna)

In the previous slide, we learnt that we become arrogant (atimāna) for the volitional formation that we picked up. By this way from arrogance (atimāna) we get obstinacy (thambha) and competition (sārambha). Arrogance (atimāna) is connected with wrong view (micchādiṭṭhi) and immorality (dussīlya).

- Immorality (dussīlya) is the condition (paccaya) for arising of arrogance (atimāna).
- Wrong view (micchādiṭṭhi) is the cause (hetu) for arising of arrogance (atimāna).

## Obstinacy (thambha)

Competition (sārambha) is chased out by the obstinacy (thambha). Obstinacy (thambha) firmly holds on to a particular volitional formation (sankhāra) by selecting 'this one is mine'. If there is any rigidity of consciousness then that is obstinacy (thambha).

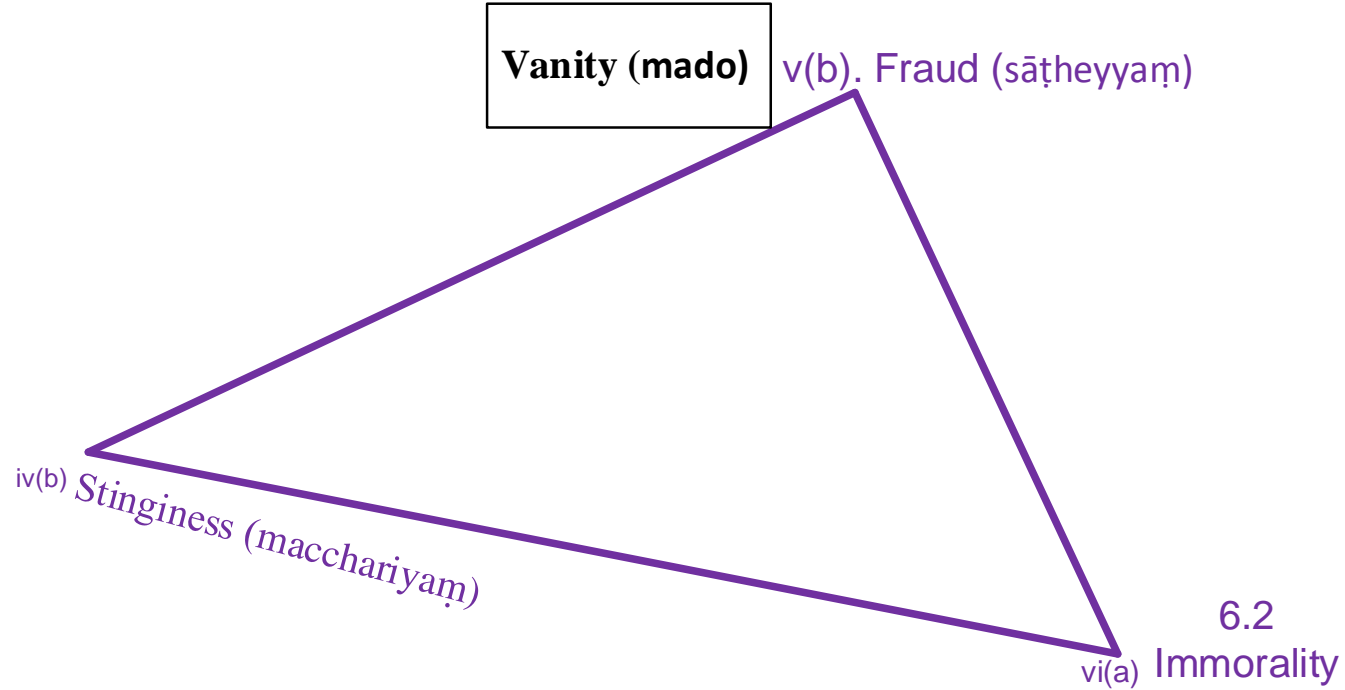
- Arrogance (atimāna) is the condition (paccaya) for arising of obstinacy (thambha).
- The difference in the pre and the post volitional formations (sankhāra) is the cause (hetu) for arising of obstinacy (thambha).

## Competition (sārambha)

- Competition (sārambha) investigates the result that arose from obstinacy (thambha). For the maintenance of the obstinacy (thambha), if there are any adjustments that need to be done on the form (rūpa), then the competition (sārambha) makes the consciousness run through such forms. It points at such forms.
- There is no escape at this point. Why is that? Because the **increased competition** (sārambha) is caused (hetu) by the obstinacy (thambha).
- Wrong view (micchādiṭṭhi) is the condition (paccaya) for arising of competition (sārambha).
- All these lead to 'lack of faith' (assaddhā) and one would roam in samsara because of 'lack of faith' (assaddhā).

## Vanity (mado)

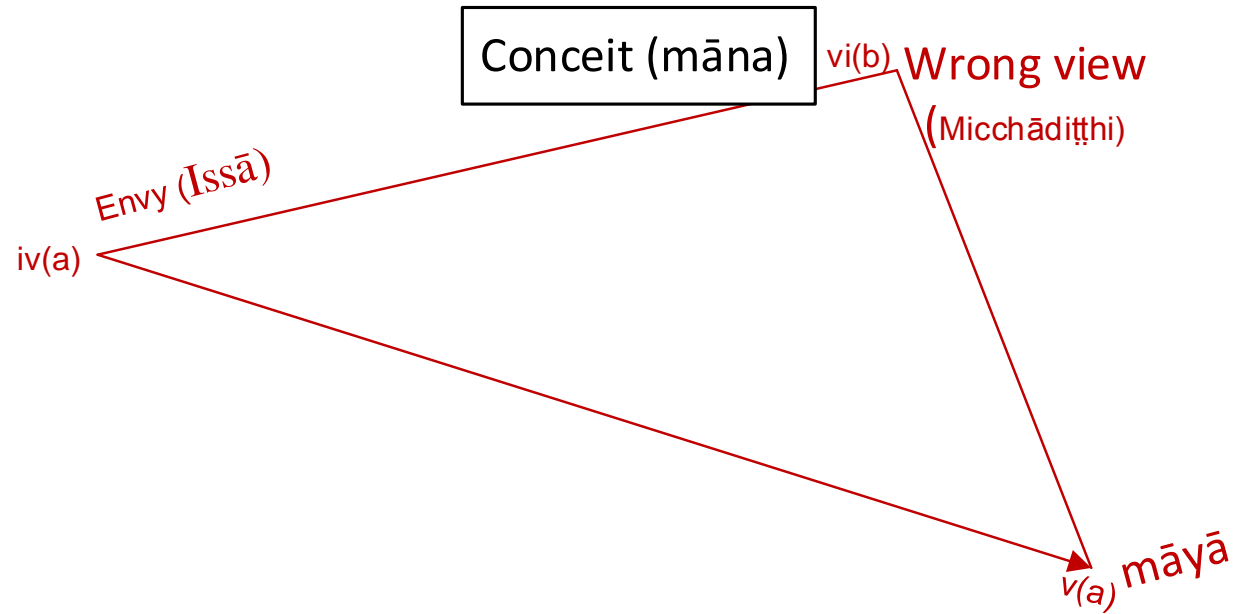
Depending on birth, clan, health, youth, gain, on being honoured, etc one become proud (mado).



The node represented by the fraud (sāṭheyya) in the above triangle should be regarded as representing the vanity (mado).

- Immorality (dussīlya) is the condition (paccaya) for arising of vanity (mado).
- Stinginess (macchariya) is the cause (hetu) for arising of vanity (mado).

## Conceit (māna)



The node represented by the wrong view (micchādiṭṭhi) in the above triangle should be regarded as representing the **Conceit (māna)**.

- Hypocrisy (māvā) is the condition (paccaya) for arising of conceit (māna). Hypocrisy (māvā) includes the ‘immorality (dussīlya), therefore it is ‘shared’ and hence it is the condition.
- Envy (issā) is the cause (hetu) for arising of conceit (māna). There is a time when one is not envy (issā). When someone is in the attainment of formless sphere concentrations, that person has no envy (issā). So envy (issā) is ‘unshared’ (hetu). Thus it becomes the cause.

## Negligence (pamāda)

- What is negligence (pamāda)? Recall the Pamadaviharin Sutta: Dwelling in Negligently.
- The Blessed One said: "And how does one dwell in negligently? When a monk dwells without restraint over the faculty of the eye, the **mind is stained** with forms cognizable via the eye. When the mind is stained, there is no joy. There being no joy, there is no rapture. There being no rapture, there is no tranquillity. There being no tranquillity, he dwells in suffering. The mind of one who suffers does not become concentrated. When the mind is not concentrated, phenomena (dhammas) don't become manifest. When phenomena aren't manifest, one is classed simply as one who dwells negligently.
- Wisdom (Panna) is, having seen the arising phenomena of suffering and passing away phenomena of suffering, one would not be negligent to get rid of suffering. Negligence is the opposite of this idea.

- Conceit (māna), vanity (mado) and negligence (pamāda) are aligned.
- Wrong view (micchādiṭṭhi) should be regarded as 'permanency' (nicca).
- Fraud (sāṭheyya) should be regarded as 'self' (atta) (taking sankhara as mine).
- Negligence (pamāda) should be regarded as 'suffering'.

Because of permanency (nicca) and self (atta), we have negligence (pamāda).

