

# Cula-sihanada Diagrams

## The Shorter Discourse on the Lion's Roar

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

25/01/2016

## Clinging –Upādāna

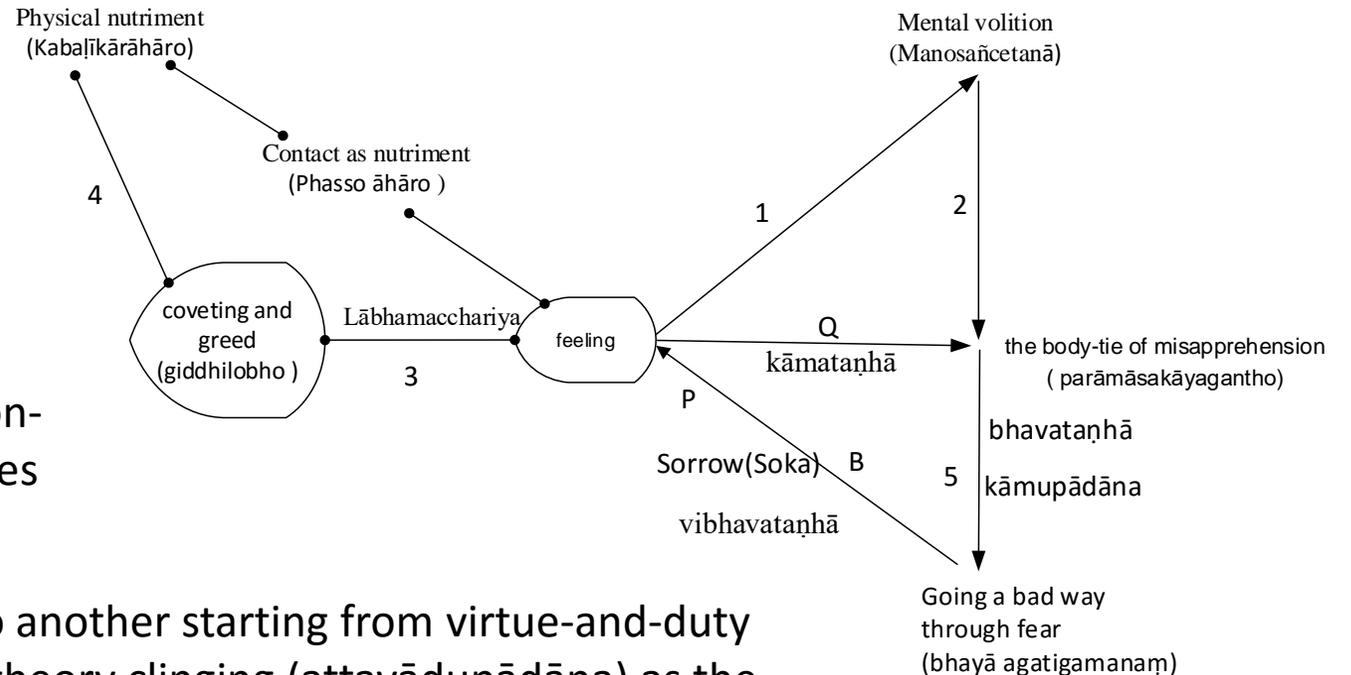
- There are four kinds of clinging. A) Clinging to sensual-desire (kāmuṇpādāna), B) virtue-and-duty clinging (sīlabbatuṇpādāna), C) view clinging (diṭṭhuṇpādāna), D) self-theory clinging (attavāduṇpādāna).
- We know that four types of clinging can be removed using four Jhana concentrations.
- Four kinds of clinging can be represented using the following diagram

- 1) virtue-and-duty clinging (sīlabbatuṇpādāna) can be represented using lines 1 and 2.
- 2) Lines 3 and 4 represent clinging to sensual-desire (kāmuṇpādāna). If there is no perception of self (atta sanna) then there would not be stinginess regarding the gain (lābhamacchariya). So it can be represented using line 5 as well.

- 3) View clinging (diṭṭhuṇpādāna) can be represented using lines 2 and B.
- 4) Self-theory clinging (attavāduṇpādāna) can be represented using lines P and Q where the line P is the line segment from sorrow to feeling.

Note also the craving for sense-desire (kāmatanaḥā), craving for existence (bhavataḥā) and craving for non-existence (vibhavataḥā) are also represented, by lines Q, 5 and B, respectively.

Now, one can see how one kind of clinging leading to another starting from virtue-and-duty clinging (sīlabbatuṇpādāna). Finally, we will have self-theory clinging (attavāduṇpādāna) as the end product.



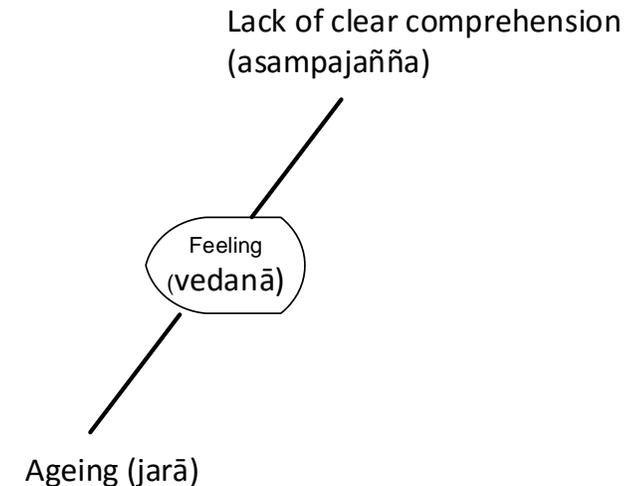
- Self-theory clinging (attavādupādāna) generates the bond of ignorance (avijjāyoga). With the fading away of Self-theory clinging (attavādupādāna) we will not have the bond of ignorance (avijjāyoga). When there is no bond of ignorance (avijjāyoga) there is nothing “the body-tie of insistence that this is truth” (idaṃsaccābhiniveso kāyagantha) can do. So it ceases.
- For cessation of the self-theory clinging (attavādupādāna) we should have cessation of the perception of permanency (nicca sanna). This would occur only when we see foulness (or ugliness - asuba) as foulness (or ugliness -asuba).
- We see foulness as foulness only when we understand dhamma according to the Gātha we learnt in KalahaVivada sutta diagrams 2.

Na saññasaññīnavisaññasaññī, nopiasaññīnavibhūtasaññī;  
Evaṃsametassavibhotirūpaṃ, saññānidānāhi papañcasāṅkhā

His perception is not the ordinary kind, nor is his perception abnormal; he is not without perception nor is his perception (of materiality) suspended; for one arriving at this, form disappears. Perception is the source of mental proliferation.

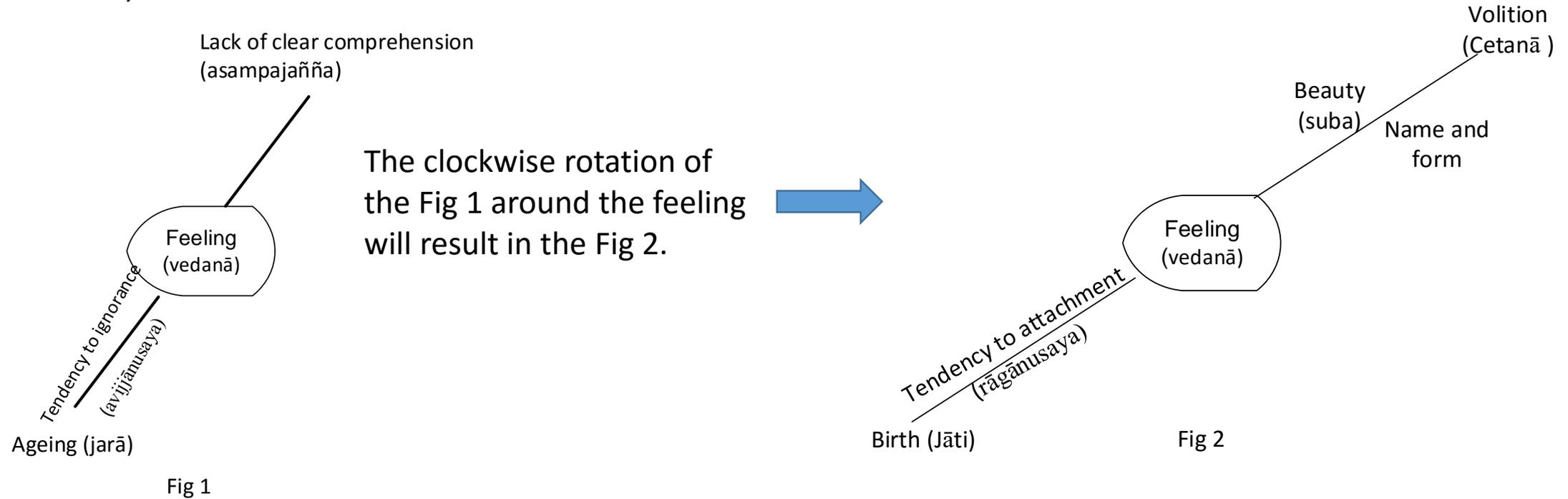
Investigate “saññānidānāhi papañcasāṅkhā” - Perception is the source of mental proliferation. Take perception here as the beauty (suba). Proliferation (papañca) is twofold; proliferation due to craving (taṇhāpapañca) and proliferation due to views (diṭṭhipapañca). What is proliferation due to craving (taṇhāpapañca)?

- It is the clockwise rotation of the line ageing (jarā) – feeling (vedanā) - lack of clear comprehension (asampajañña)



## What is proliferation due to views (diṭṭhipapañca)?

- It is the flow of the stream of consciousness from the taint of ignorance (avijjāsava) to taint of sensual desires (kāṃāsava)

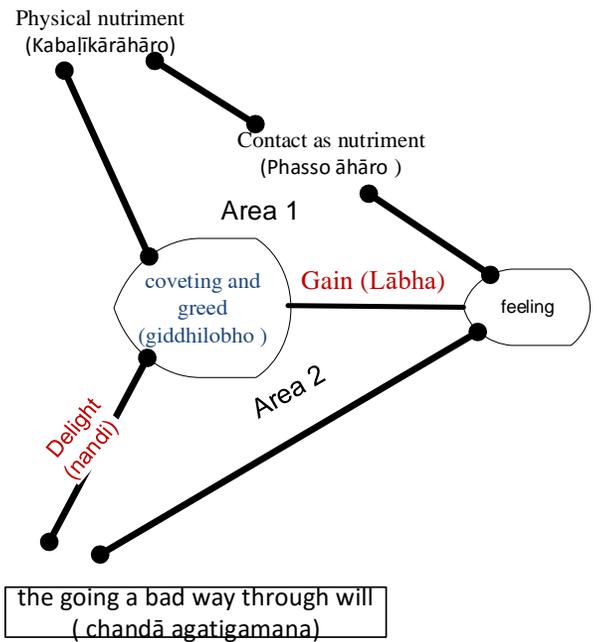


- The beauty (suba) shown at the point of name and form (nāmarūpa) is the **internal perception of beauty** regarding the external object. This being the case, such perception is very strong.
- The flow of the stream of consciousness from the taint of ignorance (avijjāsava) to taint of sensual desires (kāṃāsava) makes the Fig 1 rotates around the feeling.

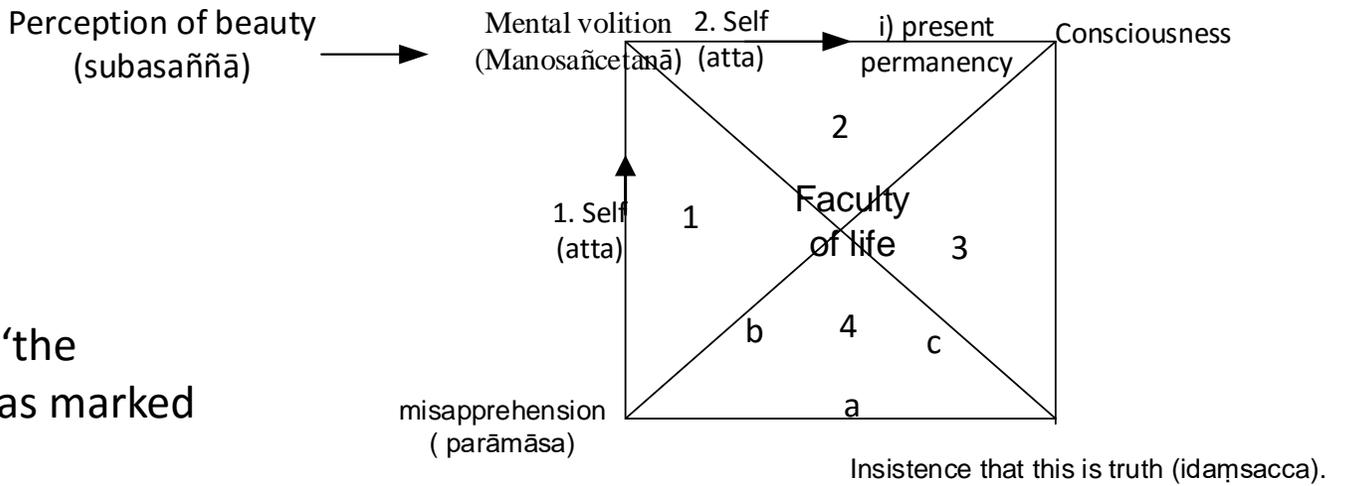
# What is the consequence of having this internal perception of beauty (suba)?

We will generate greed (loba)

- Agreeable object -> contact to be felt as pleasant -> pleasurable feeling-> approach with joy. At this stage, plan (sankappa) is already made. We have gone through 4 rounds.



- We know that there is death of the thought of permanency (niccasaṅkappa) at step 6 of round 4.
  - In the fifth round, we give a value to the volition because of a gain (lābha)- the form was a gain. This occurs only after the 'perception of self' (attasaññā).
- In other words, the **dying thought of permanency** has made us to construct volition (cetanā) through the 'perception of self' (attasaññā).

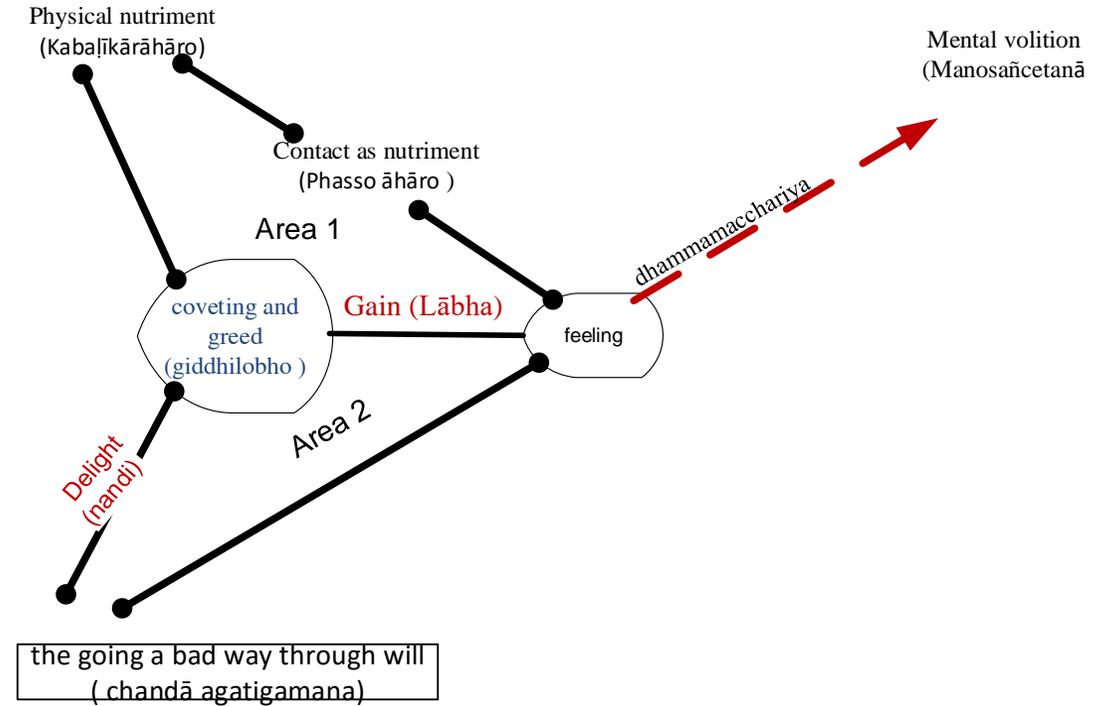


Consider the rotation of triangle 1 around the centre 'the faculty of life' (jīvitindriya). It will have four positions as marked from 1 to 4.

When the triangle 1 rotates, it adds the current perception value to the existing 'perception of self' (marked by 1. Self) and that creates the view 2. Self. This triggers the perception of permanency marked as i) present permanency.

- In the sixth round, we give a value to the volition because of a delight (nandi), however, we have the perception of **death** of pleasurable feeling (sukasaññā) at the step 4 of round 5. In other words, we have delight (nandi) for the dead perception of pleasure.

- In this manner, we generate conceit (māna) and the conceit (māna) becomes the ground for existence (bhava). The existence (bhava) becomes the ground for ignorance (avijja) (Ref Paṭṭhānapāḷi 3).
- We know that the existence (bhava) means **rotation**.
- In this manner, proliferation due to craving (taṇhāpapañca) leads to proliferation due to views (diṭṭhipapañca).



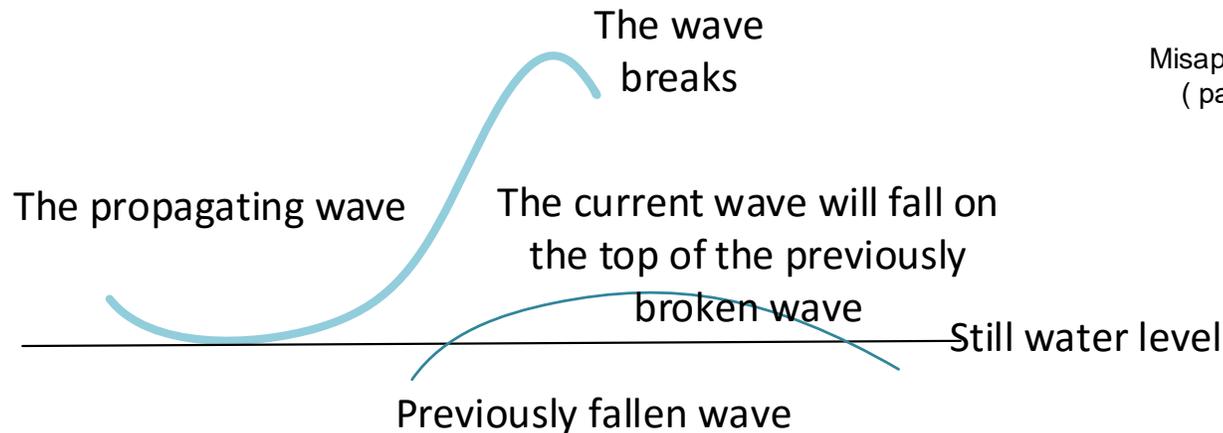
Now, meditate on Potaliya sutta and you see starting from killing to plucking fruit from a tree, what we have been doing is the rotation (See Fig 1 in slide 4). At this stage the mind becomes locked. When one realizes we rotate with conceit (māna) as well (as explained in this slide) then one reaches taintless liberation (anāsava vimutti) seen that we get ignorance (avijja) if we rotate.

## Favours and opposes (Anurodhapativirodha)

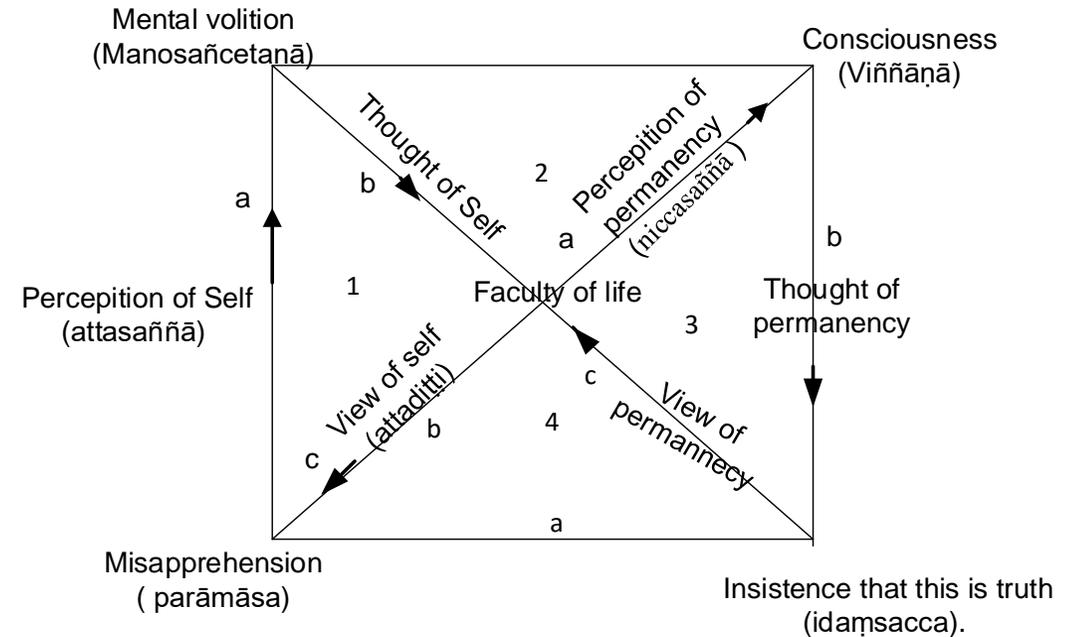
It is easy to see that 'favour' (anurodha) occurs when there is 'appealing' (sāta) and 'opposes' (pativirodha) when 'unappealing' (asāta).

When triangle 1 is rotated by 180 degrees around the centre 'the faculty of life' (jīvitindriya) we reach triangle 3. In comparison to the diagram in slide 5 where we have marked the direction of present permanency, one can see that the **direction** of view of permanency is now started going backward towards the faculty of life. So we have '**opposes**' (**pativirodha**) at this instance.

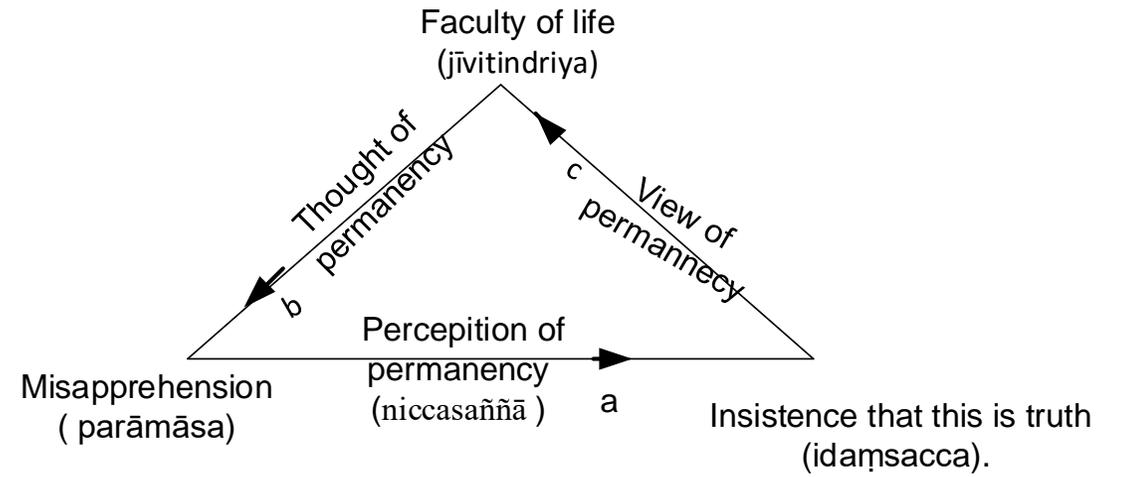
- This is analogous to the falling propagating wave.



The propagating wave falls on the previously fallen wave. Note that the water masses of the surface layer of the fallen wave are moving horizontally in the opposite direction of the wave front direction.



The flow of consciousness after rotating the line from the faculty of life to misapprehension (paramasa) via the centre 'faculty of life' by 270 degrees is shown on the right hand side diagram.



The line from delusion (moha) to “body tie of insistence that this is the truth (idaṃsaccābhinivesokāyagantho)” is denoted by line-x. Rotate line-x 360 degrees clockwise around the centre of delusion. The taint of ignorance (Avijjāsava) is on that line. The rotation will result in lamentation (Parideva) of previous perception of permanency. This corresponds to four rounds. So we have ‘opposes’ (pativirodha) at this instance as well.

Favours and opposes (Anurodhapativirodha) lead to greed, hate and delusion as explained in slide 5 and hence one will not reach the goal.

