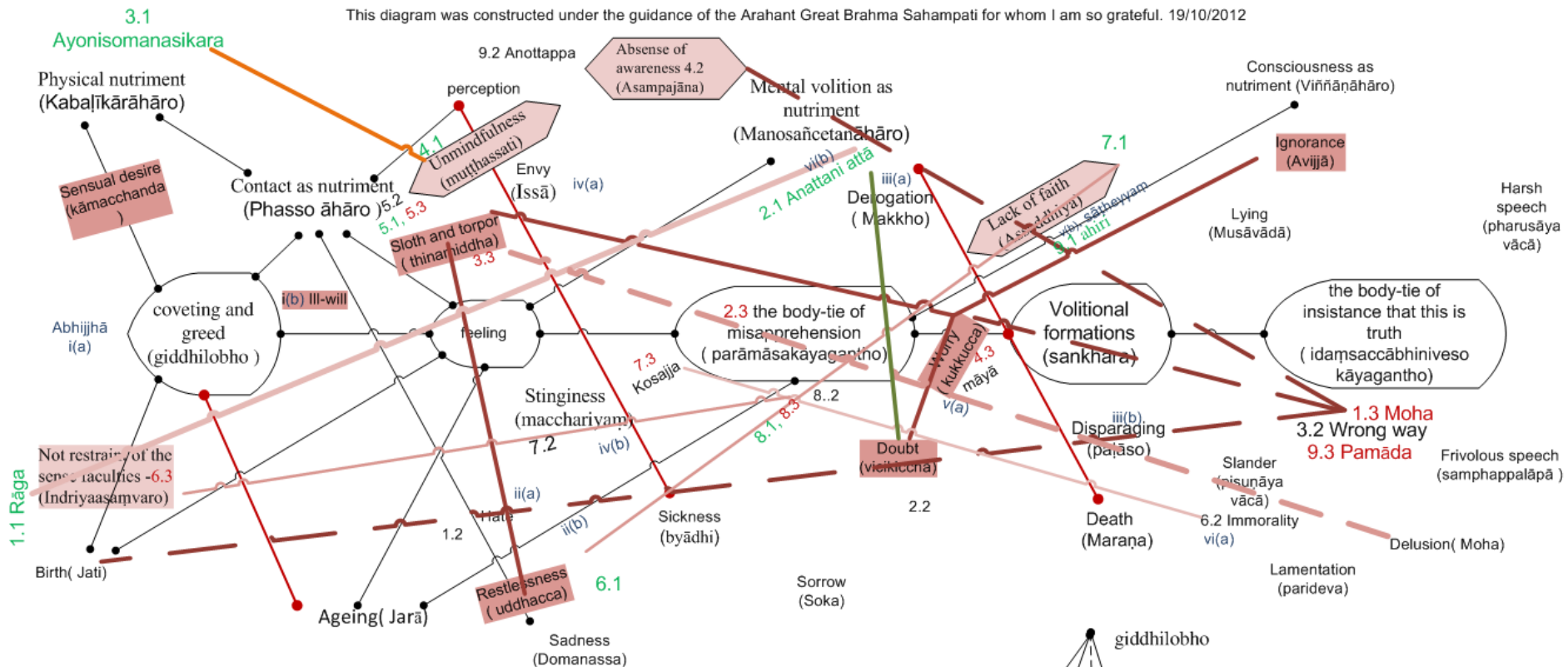


# Cula Assapura Diagrams

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

16/08/2013

This diagram was constructed under the guidance of the Arahant Great Brahma Sahampati for whom I am so grateful. 19/10/2012

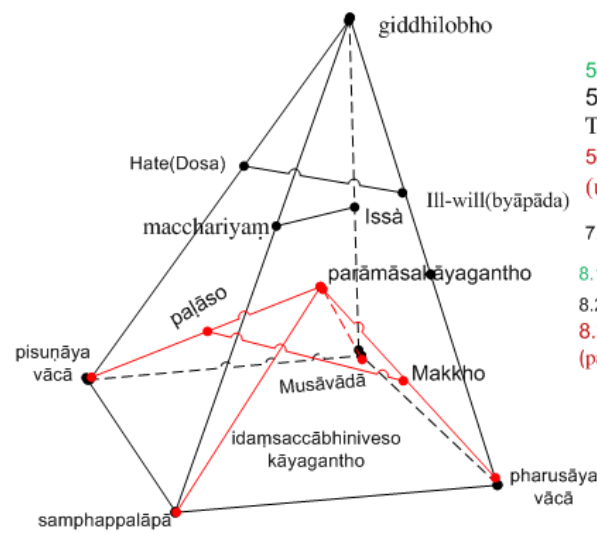


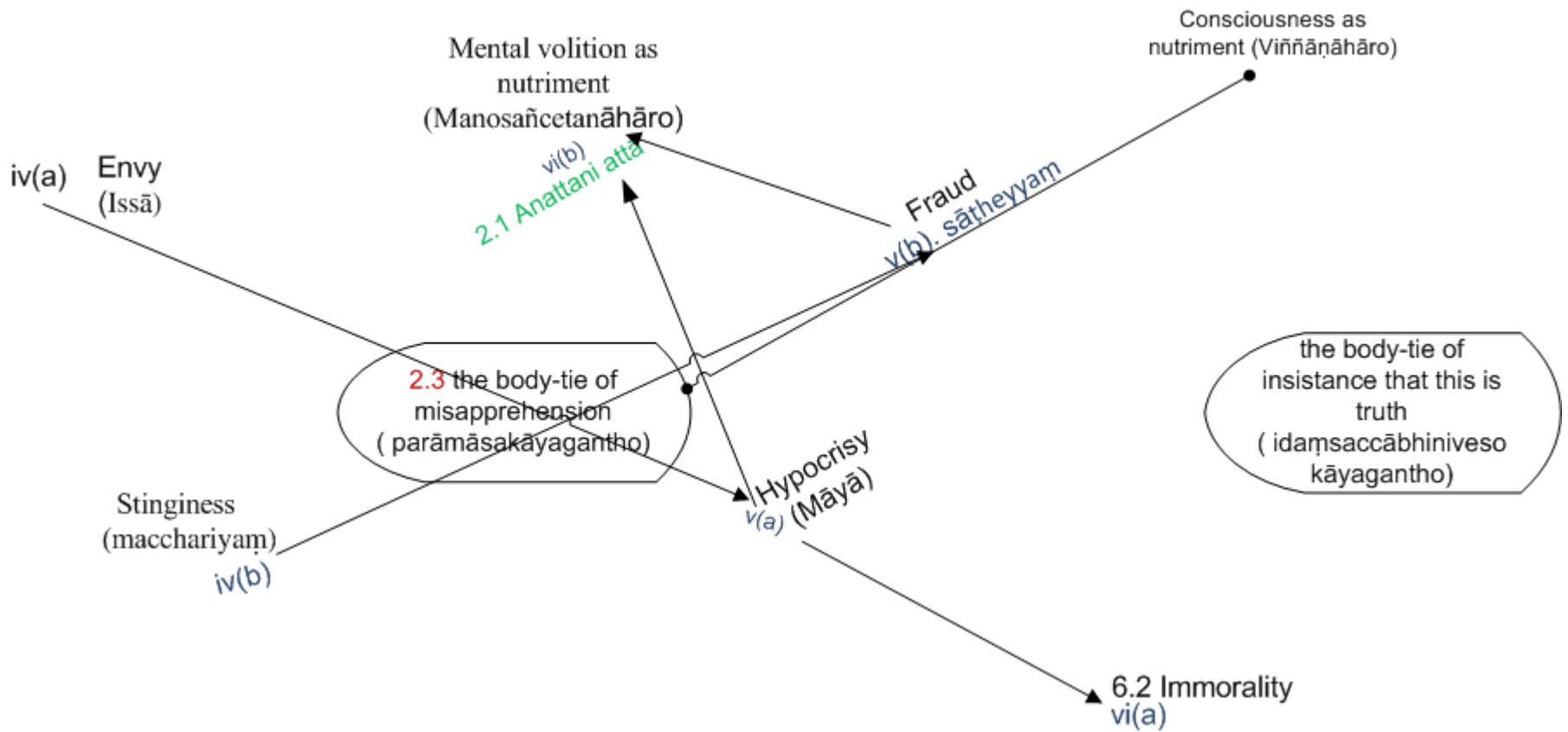
1.1 Rāga

- 1) Greed(lobho), Issā leads to lying(Musāvādā)
- 2) Ill-will(byāpāda), Derogation( Makkho) leads to harsh speech (pharusāya vācā)
- 3) Hate(dosa), Disparaging(palāso) leads to slander(pisuṇāya vācā)
- 4) Delusion( Moha) leads to frivolous talk

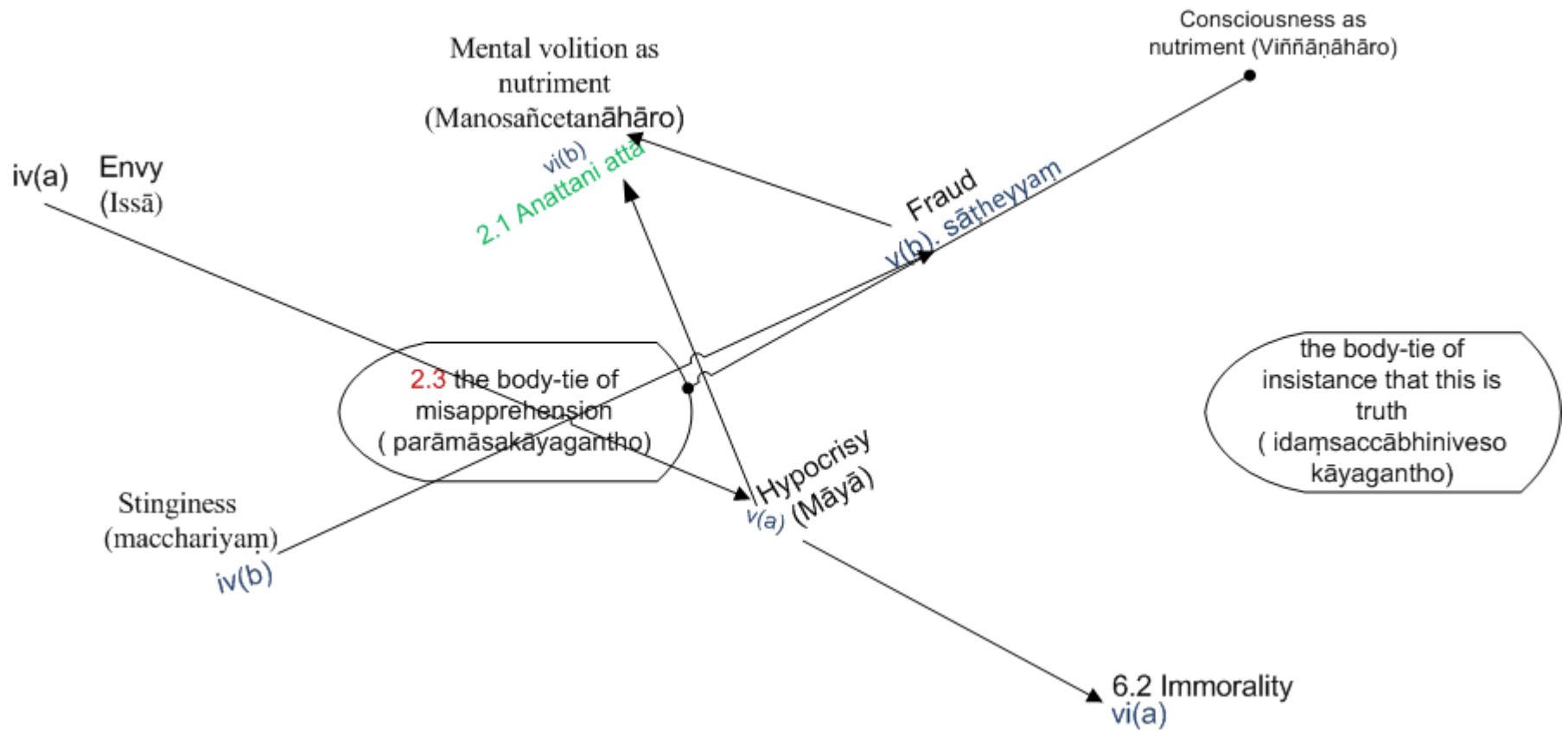
- i(a) abhijjhā - covetousness
- i(b) byāpādo- ill-will
- ii(a) kodho - Anger
- ii(b) upanāho - hostility
- iii(a) makkho - derogation
- iii(b) palāso - disparaging
- iv(a) issā - envy
- iv(b) macchariyam - stinginess
- v(a) māyā - hypocrisy
- v(b) sātheyyam - fraud
- vi(a) pāpikā icchā - evil desires
- vi(b) micchādiṭṭhi - wrong view .

- 5.1 Dislike to see noble ones
- 5.2 dislike to hear the noble Teaching
- 5.3 the reproaching mind (upārambhacittata)
- 7.3 Indolence
- 8.1 Disregard (anādariya)
- 8.2 Stubbornness(dovaccasata)
- 8.3 Friendship with the wicked (pāpamittata)
- 9.1 Shamelessness
- 9.2 Reckless (anottappa)
- 9.3 Lacks seriousness (Pamāda)





- Massive concentration arises when you see that wrong view (micchādiṭṭhi) arises because of the fraud (sāṭheyya) and hypocrisy (māyā).
- If someone says that there is no birth after death, then it is a fraud. He thinks it is the gain – so this lazy person thinks that he does not need to develop skill states (kusal) of the mind.
- I remember the Maha Assapura sutta.
- And what, monks, are the qualities that make one a contemplative, that make one a brahman? 'We will be endowed with a) shame (hiri)& fear (ottappa) of wrong doing. That's how you should train yourselves. Now the thought may occur to you, 'We are endowed with shame (hiri) & fear (ottappa) of wrong doing. That much is enough, that much means we're done, so that the goal of our contemplative state has been reached. There's nothing further to be done, and you may rest content with just that. So I tell you, monks. I exhort you, monks. Don't let those of you who seek the contemplative state fall away from the goal of the contemplative state when there is more to be done.
- b) bodily, verbal and mental conduct, c) purified livelihood, d) guard doors of the sense faculties, e) moderate in eating, f) devoted to wakefulness, g) mindfulness and full awareness, h) free from covetousness, ill-will, ... doubt, i) four jhanas, j) three knowledges.
- With the above reflection, I could see the rotation of the sun and I was not in this earth.

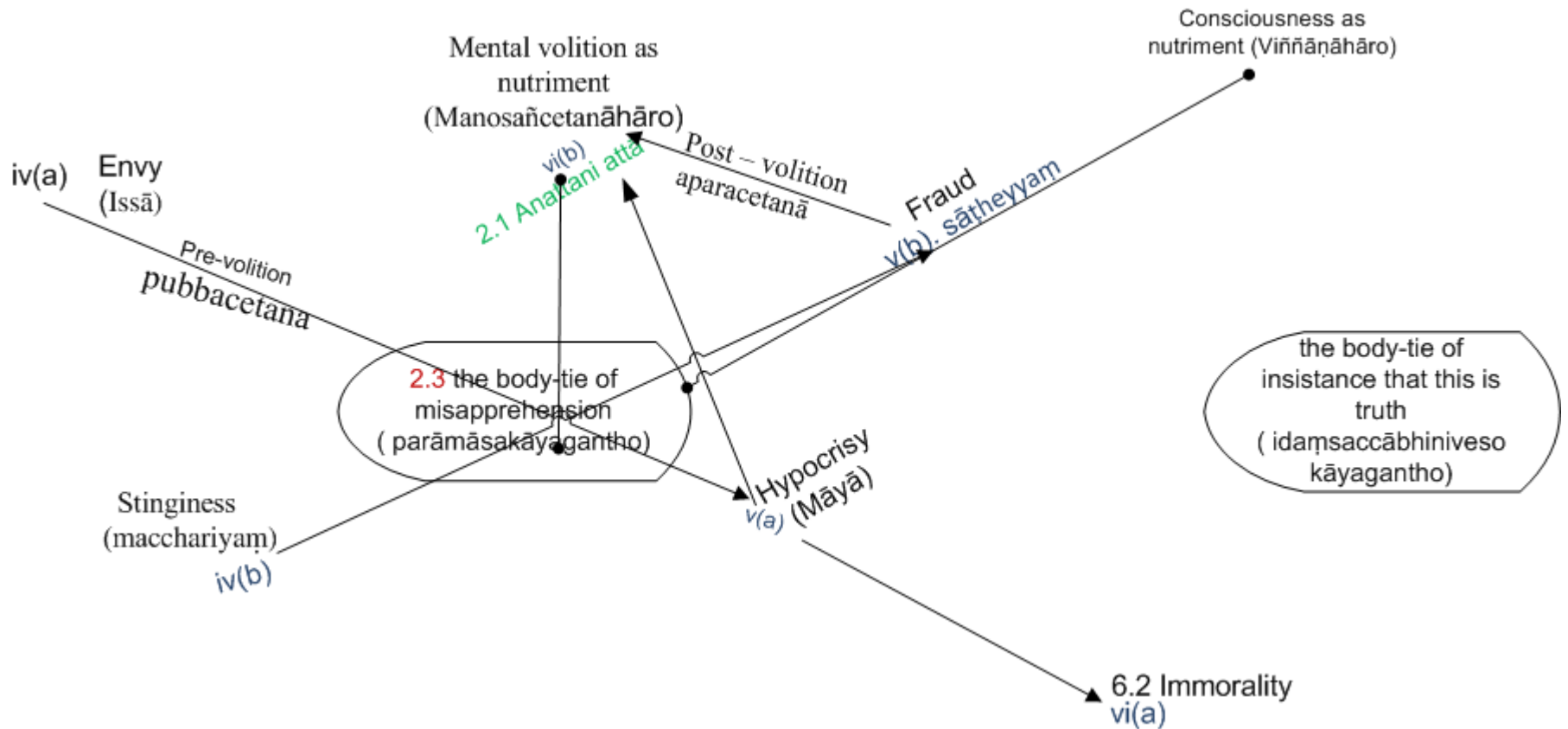


## What lead us to Fraud (sāṭheyya)?

I was contemplating that those Arahants of Akanitta are not taking

- 1) Form as the gain
- 2) Feeling as the gain
- 3) Perception as the gain
- 4) volitional formations ( sankhāra) as the gain
- 5) Consciousness (Viññāṇa) as the gain.

They give us Dhamma only out of compassion. When you see the connection Envy (Issā)-> Hypocrisy (Māyā) and the Stinginess (macchariya) -> Fraud (sāṭheyya), your mind becomes vastly expanded.



## Pre and post volition ( cetanā)

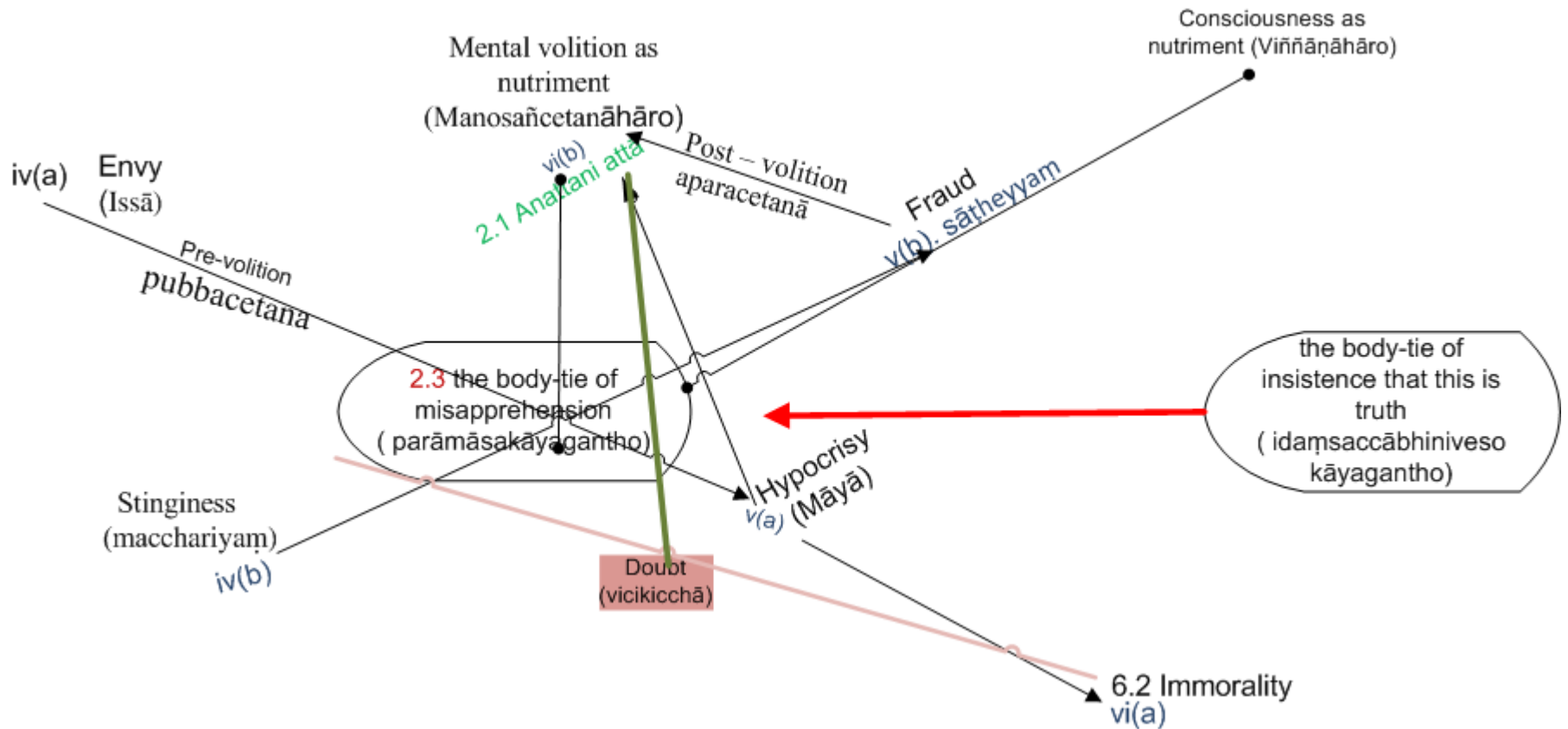
We will have all the bad things if we have wrong view (micchādiṭṭhi)

- Pre-volition (pubbacetana ) : Envy (Issā)-> Hypocrisy (Māyā)
- Post – volition (aparacetanā) : Stinginess (macchariya) -> Fraud (sāttheyya)

Example: before eating and after eating.

i (abhijjhā – covetousness, byāpādo- ill-will) -> ii ( kodho - Anger , upanāho – hostility) ->iii (makkho - derogation, paḷāso – disparaging) -> iv (issā - envy, macchariya – stinginess) -> v ( māyā - hypocrisy, sāttheyya - fraud)

- We will have measureless state of equanimity (upekkā appamāna) if we are not taking the seventh Jhana as mine. This happens because we know and see that wrong view (micchādiṭṭhi) will occur if there is fraud (sāttheyya).

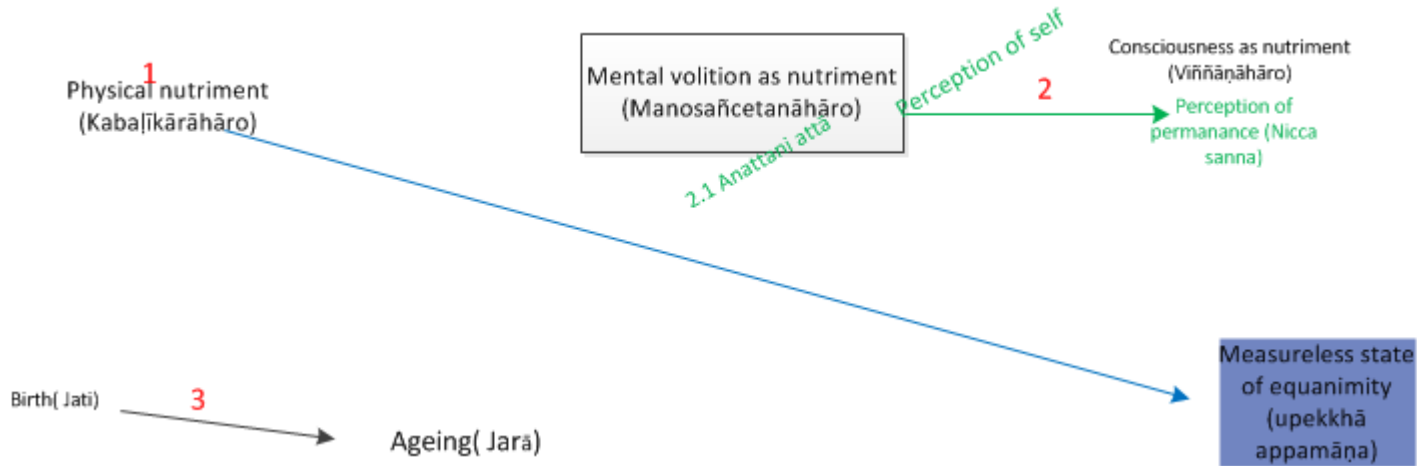


## Equanimity regarding volition (cetanā)

• Sensual desire (Kāmaccanda) -> Ill-will (Byāpāda) -> Envy (Issā) -> Hypocrisy (Māyā)

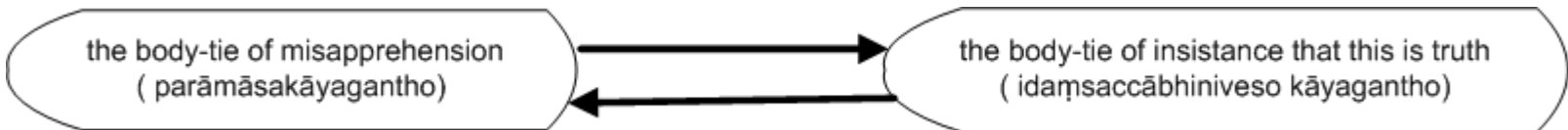
At this stage, “the body-tie of insistence that this is truth” (idaṃsaccābhiniveso kāyagantha) will go inside “the body-tie of misapprehension” (parāmāsakāyagantha).

- If you see the above dhamma then your mind will **stop thinking** and you can stay in that state as long as you wish
- There must be a point that “the body-tie of insistence that this is truth” (idaṃsaccābhiniveso kāyagantha) separates from “the body-tie of misapprehension (parāmāsakāyagantha)
- That is the point we have doubt (vicikicchā) about our decision; Is it correct to take as “Sata” agreeable? At this point, spinning due to doubt (kathaṃkathāsalla) will occur.
- If pre-volition and post volition does not match then the decision will be postponed (thinamidda). Otherwise, we have concentration without an interval (ānantarika samādhi)



## Equanimity regarding volition (cetanā) due to stopping of post-volition

- Birth-> Ageing -> Sickness -> Death
- If the above is true then there is no permanency.
- If it is impermanent then consciousness does not get established. So the decision ‘sāta’ – agreeable and ‘asāta’ – disagreeable will not occur. There is no spinning due to barb of delusion – mohasalla.
- Since there is no establishment of consciousness the mind will **stop thinking**. This is stopping of consciousness due to stopping of post- volition (**aparacetanā**). At this point the following will not occur



Why is that? Because we do not go from permanency (nicca) to “the body-tie of insistance that this is truth” ( idaṃsaccābhiniveso kāyagantha) . Mind would not compensate, so there is no sensual desire.

- At this point, even if you see yourself or any others, you would not think about it. You are just aware of it.
- In the case of slide 6 ( pre-volition – pubbacetana - stopping), there is self only when consciousness is established and there is no self when consciousness is not established.