

# Cula-dukkhakkhandha Sutta diagrams: The Lesser Mass of Stress - diagrams

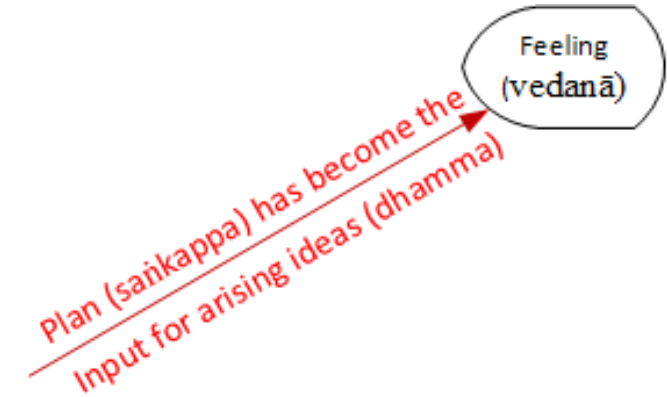
My immense gratitude to the great Noble council of  
Akanitta brahma realm

9/03/2014

- “How is one not rid of sensual pleasures? Here, householder, someone is not devoid of lust, desire, affection, thirst, passion, and craving in regard to sensual pleasures. It is in such a way that one is not rid of sensual pleasures - (Haliddakani sutta)
- Kathañca, gahapati, kāmehi aritto hoti? Idha, gahapati, ekacco kāmesu avigatarāgo hoti avigatachando avigatapemo avigatapipāso avigatapariḷāho avigatataṇho. Evaṃ kho, gahapati, kāmehi aritto hoti.

1. Not devoid of lust – avigatarāgo

This occurs at the 6<sup>th</sup> round and at this stage we are giving a value to volition (cetanā) due to the feeling. We have lust for the thought (saṅkappa) generated at the fifth round.

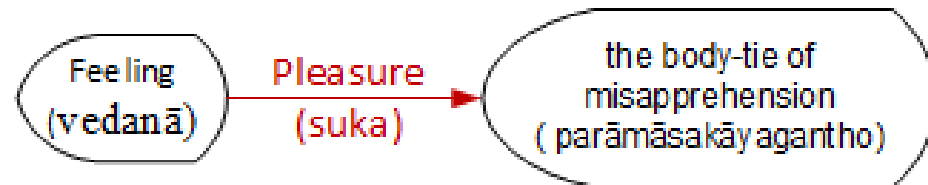


2. Not devoid of desire – avigatachando

Desire (chanda) gets included in the thought (saṅkappa) after giving a value to volition (cetanā). ( Round 6 – step 4 of round 5 is a significant value here)

3. Not devoid of affection – avigatapemo

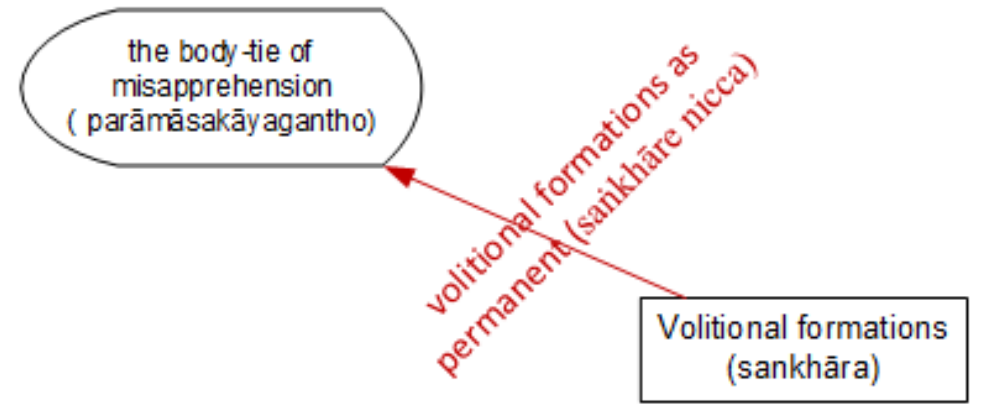
Subtle form of craving enters to the body-tie of misapprehension ( parāmāsakāyagantho) . i.e. Pleasure ( suka) enters to the misapprehension (parāmāsa). ( Round 6 – step 3)



4. Not devoid of thirst – avigatapipāso

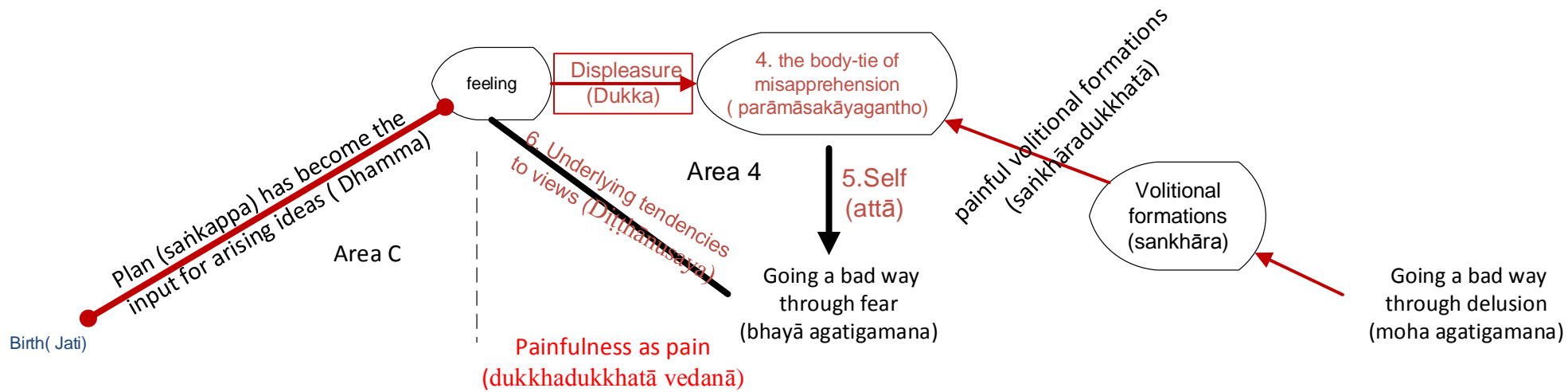
Volitional formations (sankhāra) enter the body-tie of misapprehension ( parāmāsakāyagantha) as permanent ( nicca)

Example: Someone eagerly waits to speak until his chance comes to tell others what he knows about politics. (Round 7 – step 2 )



5. Not devoid of passion - avigatapariḷāho

We learnt in slide 3 of sammāsankappa bhavana 2 that in the seventh round, displeasure feeling (dukka vedana) and painful volitional formations (saṅkhāradukkhatā) go inside ‘the body-tie of misapprehension’ (parāmāsakāyagantha).

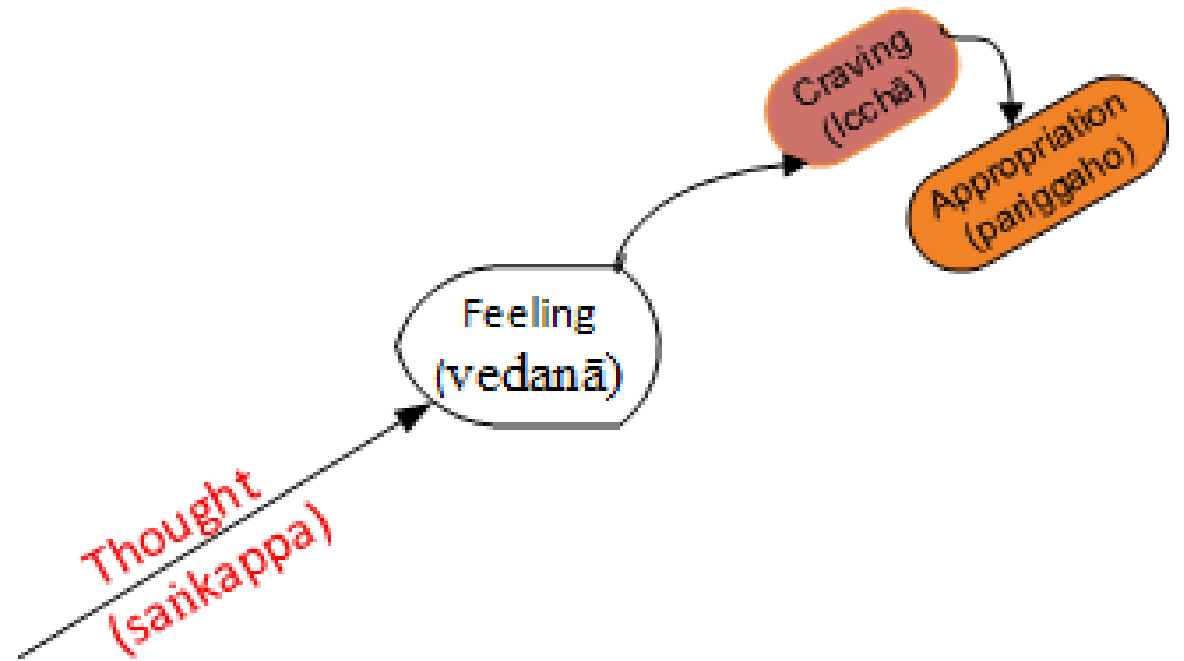


As a result, we have painfulness as pain (dukkhadukkhatā vedanā). ( Round 7 step 7)

## 6. Not devoid of craving - avigatataṇho

The flow of consciousness generates the craving.

- We have complete craving at the 8<sup>th</sup> round.



One would go to hell if one dies at the stage of 'appropriation' (pariggaha) ( i.e after completing craving in the 8<sup>th</sup> round)

Where would one go if one dies at the stage 4 - Not devoid of thirst (avigatapipāso)?

- That person is going to the plane of departed (petaloka).

Remember at this stage volitional formations enter the body-tie of misapprehension as permanent (nicca) and there is affection (pema).

Do Sammasankappa bhavana 1, 2 and 3. You have ability to go into pleasure (suka) as you wish.

- The best pleasure ( suka) is when there is no conceit I am (asmimāna). See Muccalinda Sutta in Udana

“සුඛො විවෙකො තුට්ඨස්ස, සුතධම්මස්ස පස්සතො; අඛ්‍යාපජ්ජං සුඛං ලොකෙ, පාණභූතෙසු සංයමො.

“සුඛා විරාගතා ලොකෙ, කාමානං සමතික්කමො; අස්මිමානස්ස යො විනයො, එතං වෙ පරමං සුඛං

“Sukho viveko tuṭṭhassa, sutadhammassa passato;  
Abyāpajjaṃ sukhaṃ loke, pāṇabhūtesu saṃyamo.  
“Sukhā virāgatā loke, kāmānaṃ samatikkamo;  
Asmimānassa yo vinayo, etaṃ ve paramaṃ sukhaṃ;

Seclusion is bliss for one who is content, who has heard the Dhamma, who sees.  
Non-malevolence is bliss in the world, restraint for living beings.  
Fading of lust is bliss in the world, the overcoming of sensuality.  
The subduing of the conceit "I am" — That indeed is the ultimate bliss.

- Killing (pāṇātipāta) -> Conceit (māna) -> conceit “I am” (asmimāna). So there is no ultimate bliss (paramaṃ sukhaṃ)