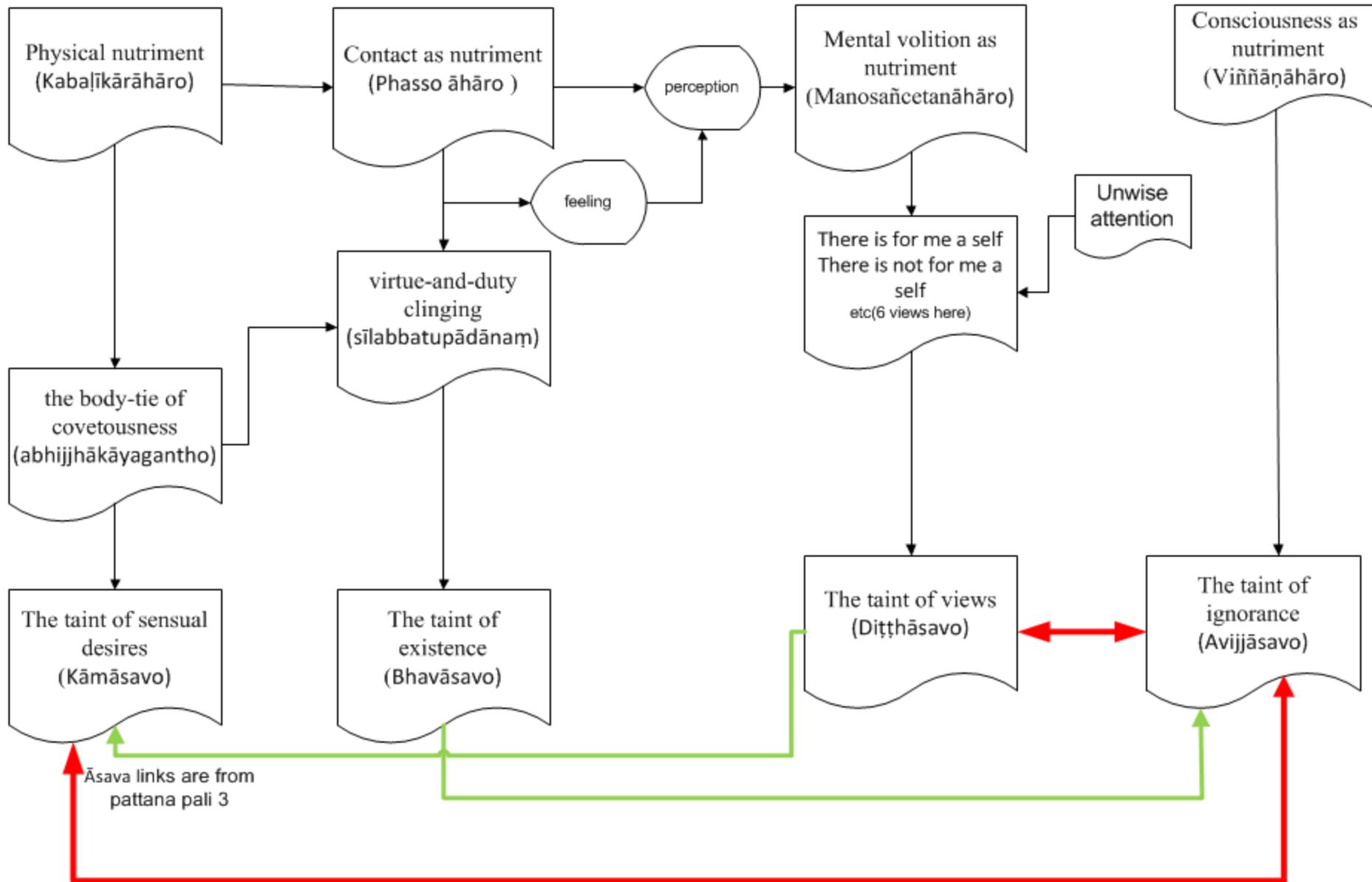


# Sabbasava Sutta diagrams

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

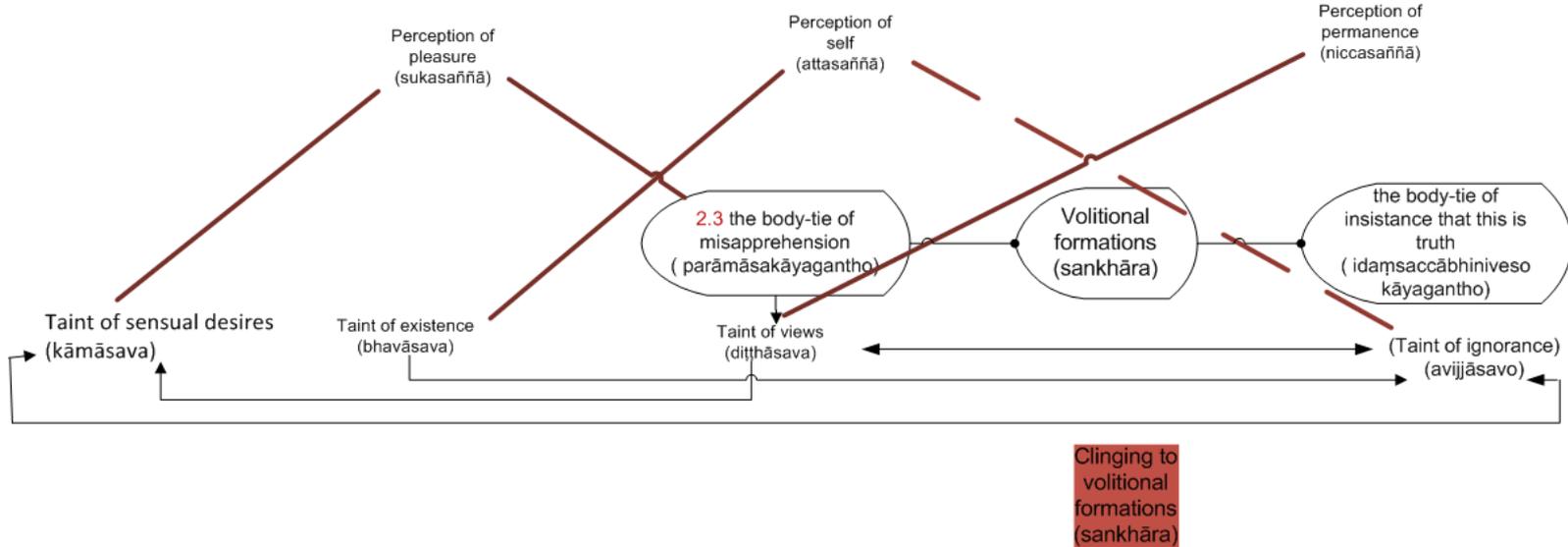
19/03/2013

How we get wrong views from Petakopadesa and Abhidhamma pitaka



Note: There are other links between states below these lines which are not present in this diagram

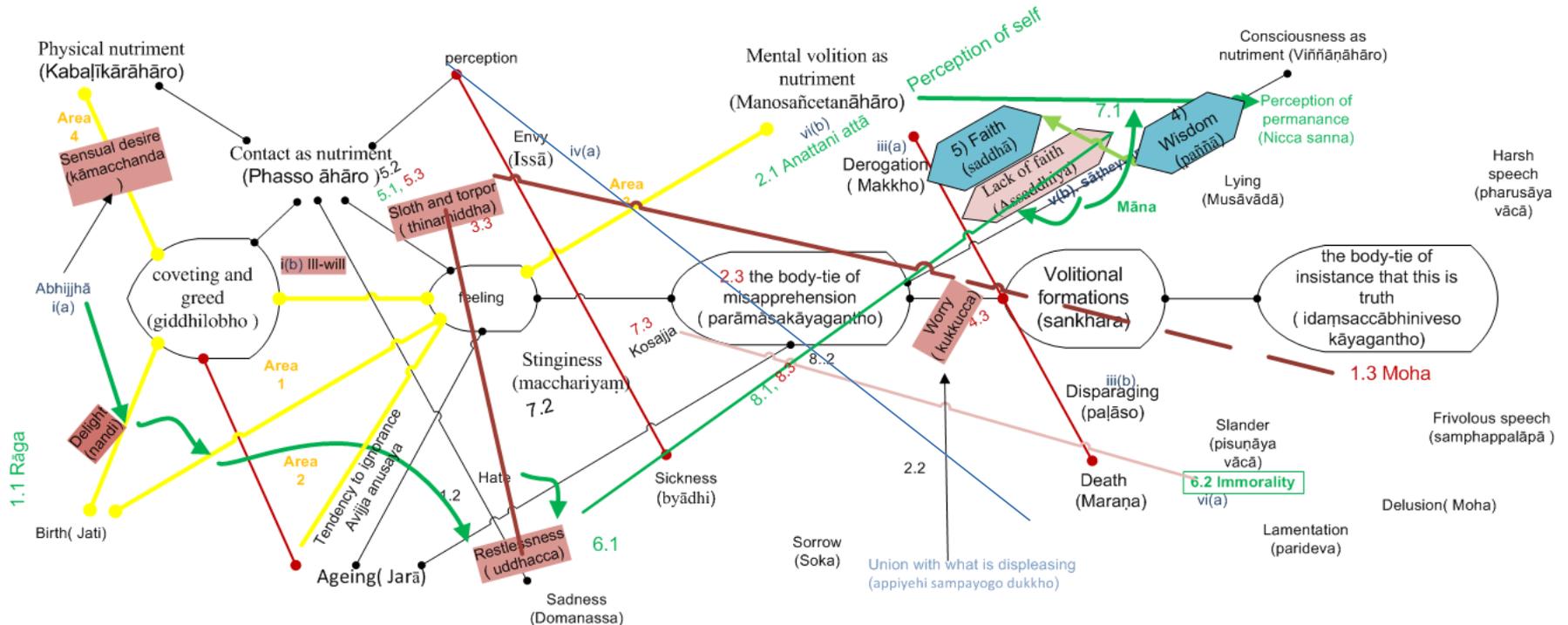
- The difference between area 1 and area 2 was discussed in slide 2 of Ayatana-2.
- For this difference, there must be some factors contributing to area 2.
  - First factor is due to ageing
  - Second factor is due to personnel characteristics.
- How do we get personnel characteristics?
  - Ideas due to tendency (anusaya dhamma)
- How do we get ideas due to tendency (anusaya dhamma)?
  - Because of taints (āsava)



- Ideas(dhamma) on the right side comes to the left side after volition (cetanā)
- Now, taint of ignorance (avijjāsava) and taint of views (diṭṭhāsava) added to the taint of sensual desire (Kāmāsava) because of the clinging for volitional formations.

Right view; what is the right view that is without taints (anāsava), transcendent, a factor of the path? The wisdom, the faculty of wisdom, the power of wisdom, analysis of qualities as a factor for Awakening, the path factor of right view of one developing the noble path whose mind is noble, whose mind is free from taints, who is fully possessed of the noble path. This is the right view that is without taints, transcendent, a factor of the path.

Wisdom: Not neglectful about cessation of suffering, knowing the arising phenomena and passing away phenomena of suffering.



- To stop being subject to suffering, one needs to stop perceptions. This means, at the higher levels of concentration, perceptions due to stinginess of doctrine (Dhamma macchariya) need to be given up.
- To stop perceptions, one needs to destroy taints (āsava). Taints(āsava) are the post perceptions.

**Na saññasaññī na visaññasaññī,  
nopi asaññī na vibhūtasaññī;  
Evaṃ sametassa vibhoti rūpaṃ,  
saññānidānā hi papañcasañkhā.**

One not percipient of perceptions not percipient of abnormal perceptions,  
not impercipient, nor percipient of what's disappeared:  
for one arriving at this, form disappears —  
for objectification-classifications have their cause in perception.

- In a nutshell, one would reach each concentration level (Jhana) and then not cling to mind formations (citta sankhara).

“Yaṃ kiñci dukkhaṃ sambhoti, sabbaṃ sañkhārapaccayā;  
Sañkhārānaṃ nirodhena, natthi dukkhassa sambhavo.

“Etaṃādīnaṃ ñatvā, dukkhaṃ sañkhārapaccayā;  
Sabbasañkhārasamathā, saññānaṃ uparodhanā;  
Evaṃ dukkhakkhaya hoti, etaṃ ñatvā yathātathaṃ.

Any suffering that comes into play is all from volitional formations as a requisite condition.

With the cessation of volitional formations, there is no suffering coming into play.

Knowing this drawback — that stress comes from volitional formations as a requisite condition — with the tranquilizing of all volitional formations, with the stopping of perception: that's how there is the ending of stress.

## **Tranquilizing of all volitional formations**

- Knowing the suffering nature- lamentation (Parideva ) due to volitional formations, one would tranquilize them like the person applying breaks when he sees a speed camera when driving, knowing the fine he has to pay.

## **Stopping perceptions**

- Stop perceptions, cease perceptions. Perceptions will cease with the cessation of lust. One need to give up after knowing and seeing the suffering.
- Like the stopped car, not thinking about moving anywhere, any further.

# How do we get craving?

Whenever in the world there is anything agreeable and pleasurable, there this craving, arises and establishes itself.

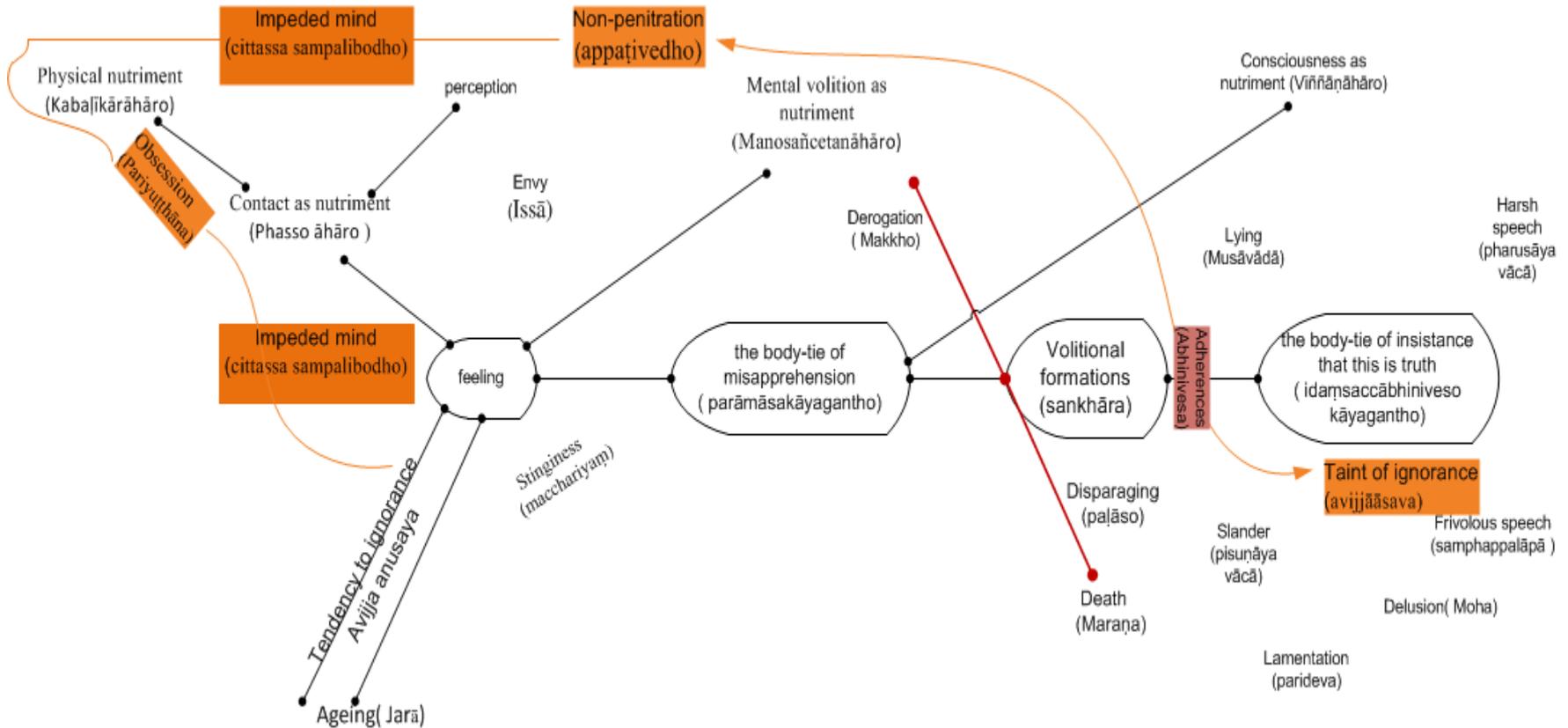
The eye in the world is agreeable and pleasurable there this craving arises and establishes itself.

Sāta- agreeable object and pleasurable feeling. We go after 'Sāta' when we are separated from the agreeable object as well (piyehi vippayoga). For example, a Bitch would be upset when the puppy is missing and look for it.

## Which one decides 'Sāta' ?

It is the taint of ignorance (Avijjāsava) that decides it is 'Sāta' or 'Asāta' . This is the first spin.

The second spin due to conceit would match with that idea , either Sāta' or 'Asāta ' and make the best fit for it.



After investigating dhamma, we have come back to the same spot 'Sāta' – pleasurable feeling (Suka vedana) and agreeable object.

- At this point, we have covetousness (abhijjā) and we have examined from conceit (māna) ‘is it sāta?’. Area 1 is not equal to area 2 so sadness (domanassa) arises.
- Sadness (domanassa)-> Separation from what is pleasing (piyehi vippayoga) ->Tendency to aversion (Paṭighānusaya)
- Tendency to aversion (Paṭighānusaya ) -> perception -> Volition(cetanā)

