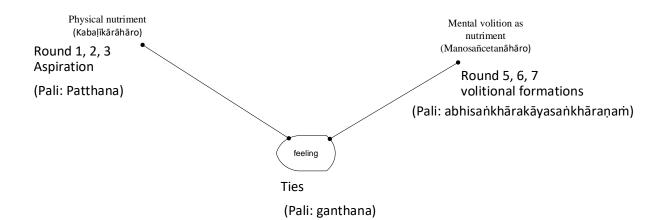
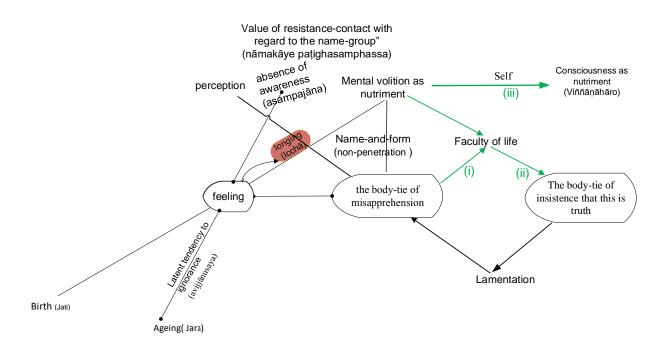
## Date: 21/06/2024 Name: Bhava Asava 2

The Noble Council of Akanittha Brahma Realm was remembered with faith.

I repeated the 17/05/2024 Bhava Asava meditation. We gave a diagram on 10/05/2024 Ditti Asava meditation. We have learned that the taint of views (ditthāsava) arises at 3.2, and with that, start of the flow from the taint of ignorance (avijjāsava) to the taint of views (ditthāsava) occurs, when it goes up to 4.4 the stream reaches the taint of views. Here, I recalled 4.4 in the diagrams of Potaliya Sutta. The characteristics of the taint of existence, (bhavasava lakkhana), aspiration (patthana), ties (ganthana), determinative acts or volitional formations (abhisaṅkhārakāyasaṅkhāraṇaṁ). We wrote, where the form (rūpa) is, 'Round 1, 2, 3 aspiration' (patthana). Where feeling (vēdanā) is, we wrote underneath, 'ties' (ganthana). Where 'mental volition' (manosañcetanā) is, we wrote, 'Round 5, 6, 7 'volitional formations' (abhisaṅkhāraṇaṁ).



Here, the round 5 was examined with the doctrine of 'the determinative acts or volitional formations' (abhisaṅkhārakāyasaṅkhāraṇaṁ). If there is any descent to it, that means if there is a desire to maintain volitional formations, if there is adherence (abhinivesa), then through that 'absence of awareness' (asampajānā) increases. Here we should not forget that construction of the absence of awareness occurred via non-penetration (appativedho). When examined the small diamond, the body-tie of misapprehension (parāmāsa), the faculty of life (Jivitha Indriya), the body-tie of insistence (idaṃsaccābhinivesa kāyagantha), lamentation (parideva), the body-tie of misapprehension, it should be thought that the influence of the rounds 1, 2, 3 is associated with ill-will. Why said so? We know that sadness arises in the second round when compared with the previous feeling. However, while attempting to fix it, we have entered the third round with the influence of the sensual desire (kāmacchanda). It is clear that at 3.2 steadying-point for consciousness occurs (viññāṇaṭthitīhi) and the taint of views arises. Here, use the diagram 2 given in 14/06/2024 Asampajana meditation.



Here the perception of ill-will (Vyāpada saññā) becomes active, and after that the perception of harming (Vihimsa saññā) occurs. As such, by seeking for the previously taken form that is like cotton (Insubstantiality is meant here), one has gone all the way to the eighth jana and it is difficult to escape from this small diamond. As long as the small diamond exists the large diamond, feeling, mental volition, body-tie of insistence, going bad way through fear exists. Being afraid this way, one seeks existence, one wishes for existence. That is the meditation.

If I am to add a little more.

1. While doing this meditation, remembering that the round 5 is 'the determinative acts or volitional formations' (abhisaṅkhārakāyasaṅkhāraṇaṁ), the portion of the head on the right side of the line from the right side of the forehead to the chin, was felt great comfort and pleasantness, and then same happened on the left side. Along with this, a taintless nature occurred. Why so? No sensual desire exists here. It is possible to remain like that for a long time.

2. We know that we have entered the third round with the influence of the sensual desire (kāmachchanda), in this way, at 3.2 steadying-point for consciousness (viññāṇaṭṭhitīħi) occurs (i.e. influence of sensual desire), and the taint of views arises. Furthermore, we have learnt that for the steadying-point for consciousness to occur, it is necessary to have at least the taint of views at 3.2. When I examined this process at 3.2 which occurs after the arising of sensual desire, I realized that the taint of views has an intention to carry something on one's shoulder, and the steadying-point for consciousness is to establish on the same idea. For example, placing the hooks of the clothes hangers on the hand to carry the clothes as the intention to carry something on one's shoulder by the taint of views, and after examining the situation where one more hanger has not yet been placed on the hand, and therefore, that hanger is also being placed, as establishing the very same idea by steadying-point for consciousness. Here, it has a complete descent for that purpose.

That is what is there to add.