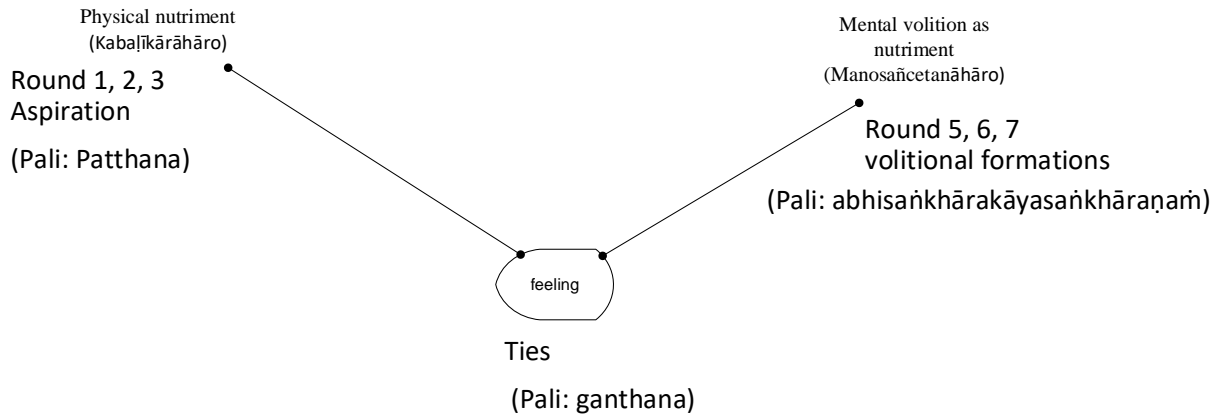


Date: 21/06/2024 Name: Bhava Asava 2

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 (diṭṭhāsava) arises at 3.2, and with that, start of the flow from the taint of ignorance (avijjāsava) to the taint of views (diṭṭhāsava) 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 (abhisāṅkhārahakāyasaṅkhāraṇaṃ). 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' (abhisāṅkhārahakāyasaṅkhāraṇaṃ).



Here, the round 5 was examined with the doctrine of 'the determinative acts or volitional formations' (abhisāṅkhārahakāyasaṅkhāraṇaṃ). 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.

Value of resistance-contact with regard to the name-group" (nāmakāye paṭighasamphassa)

perception

absence of awareness (asāmpajāna)

Mental volition as nutriment

Self (iii)

Consciousness as nutriment (Viññāṇāhāro)

longing (tṛṣṇā)

Name-and-form (non-penetration)

the body-tie of misapprehension

Facility of life

(i)

(ii)

The body-tie of insistence that this is truth

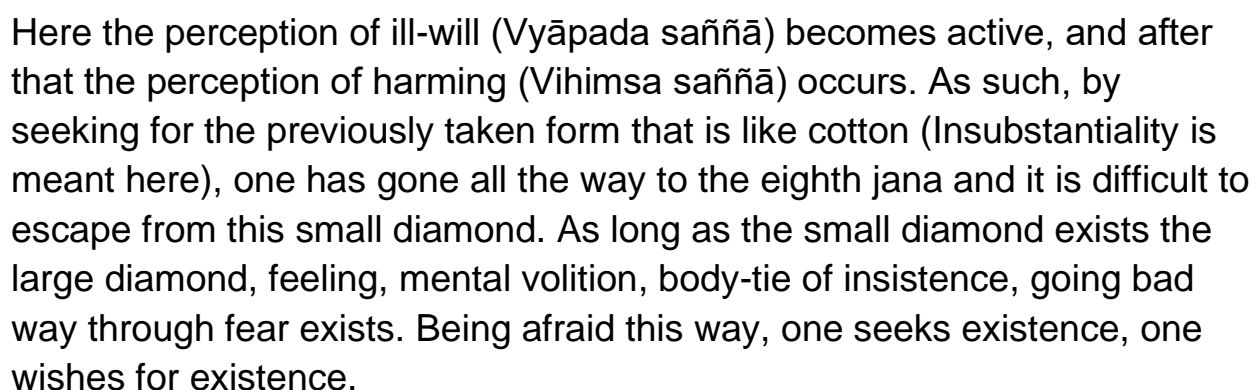
Lamentation

feeling

Latent tendency to ignorance (avijjānusaya)

Birth (Jāti)

Ageing (Jāra)



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’ (abhisāṅkhārahakāyasaṅkhāraṇaṃ), 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 steady-point for consciousness (viññāṇaṭṭhiti) occurs (i.e. influence of sensual desire), and the taint of views arises. Furthermore, we have learnt that for the steady-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 steady-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 steady-point for consciousness. Here, it has a complete descent for that purpose.

That is what is there to add.