

Date: 10/05/2024 Name: Ditti Asava

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

We know that with consciousness (*viññāṇa*) as condition, name-and-form (*nāma-rūpa*) is in the second round. We have arrived at the third round when beauty plus permanent results in pleasure (*subha + nicca -> sukha*). When the second step of the third round (3.2) occurs, the perception values associated with permanence, coming from the stream flowing in the reverse direction from consciousness, join with feeling (*vedanā*) at name-and-form (*nāmarūpa*). As a result, desire (*chanda*) arises towards the pleasant feeling encountered in 3.2, and the Budupiya said that this is sufficient for the arising of the taint of views (*diṭṭi-āsava*). This brings us to a diagram, which we will provide. Please refer to diagram 1.

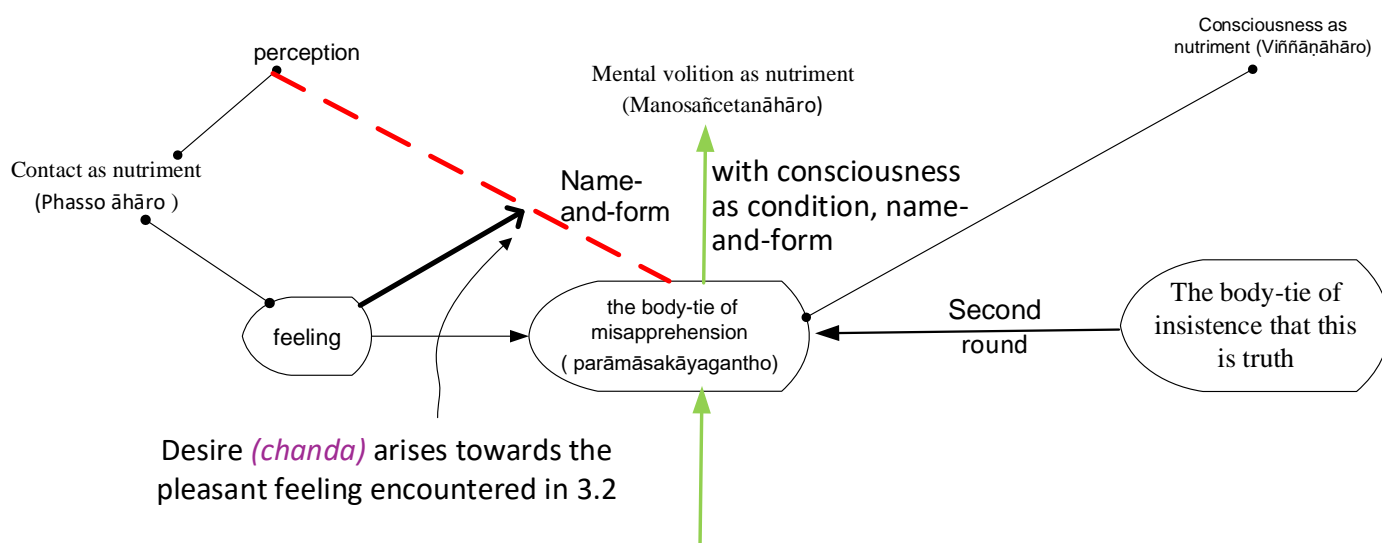


Diagram 1

When this Dhamma is remembered in this way, a very peaceful concentration (*samādhi*) occurs with the recollection of name-and-form (*nāmarūpa*).

In 3.2, once the arising of the taint of views (*diṭṭi-āsava*) occurs in this manner, this leads to the start of the flow from the taint of ignorance (*avijjā-āsava*) to the taint of views (*diṭṭi-āsava*). I recalled the doctrine (dhamma) Budu Piya spoke of, that the influence generated at 4.4 is enough to go from 'taint of ignorance' (*avijjāsava*) to 'taint of views' (*diṭṭhāsava*). As it progresses towards 4.4, the flow reaches the taint of views. The taint of views (*diṭṭi-āsava*) that arises in this way becomes firm after 5.5. It is so. Here the form is taken as a gain (\*1)

Why is it said that the taint of views (*diṭṭi-āsava*) occurs after the eighth round? There are causes and conditions for this. As a cause, it became firm at 5.5 must be considered. However, for confirmation, the doctrine "exists" which arise after three more rounds, is required. (\*2) That is why. Craving arises (*taṇhā*) after the eighth round,

since clinging to that form without letting go occurs, it is said that the taint of views occurs after the eighth round.

That is the meditation.

To add a bit more to this, when examining the example of a cause, a sprout arises from a seed. However, if a sprout arises elsewhere, this seed is not the general condition. On further inquiry, because of this form, because of taking this form as a gain, it led to the taint of views (*diṭṭi-āsava*), and not because of other forms.

The condition: for a sprout to arise anywhere, requires earth and moisture. Then these are the general condition. Also, for the confirmation of the taint of views, craving (*taṇhā*) is needed. This resulted in holding without letting go. Think about point 6.4, if the stream does not flow, there is no foundation for craving. That is so. Why is that? If 6.4 does not exist, there's no 7.4. That is why. I remembered the phrase "when longing isn't mine-ness doesn't exist" (*icchāyasantyā na mamattamatthi*). Here, 7.4 is sufficient for desire (*icchā*). Further, if the form values are not carried through to 7.6, desire does not last. The firm establishment of desire (*icchā*) occurs at 7-7, and having gone to 8.2 craving (*taṇhā*) becomes complete. Please refer to diagram 2.

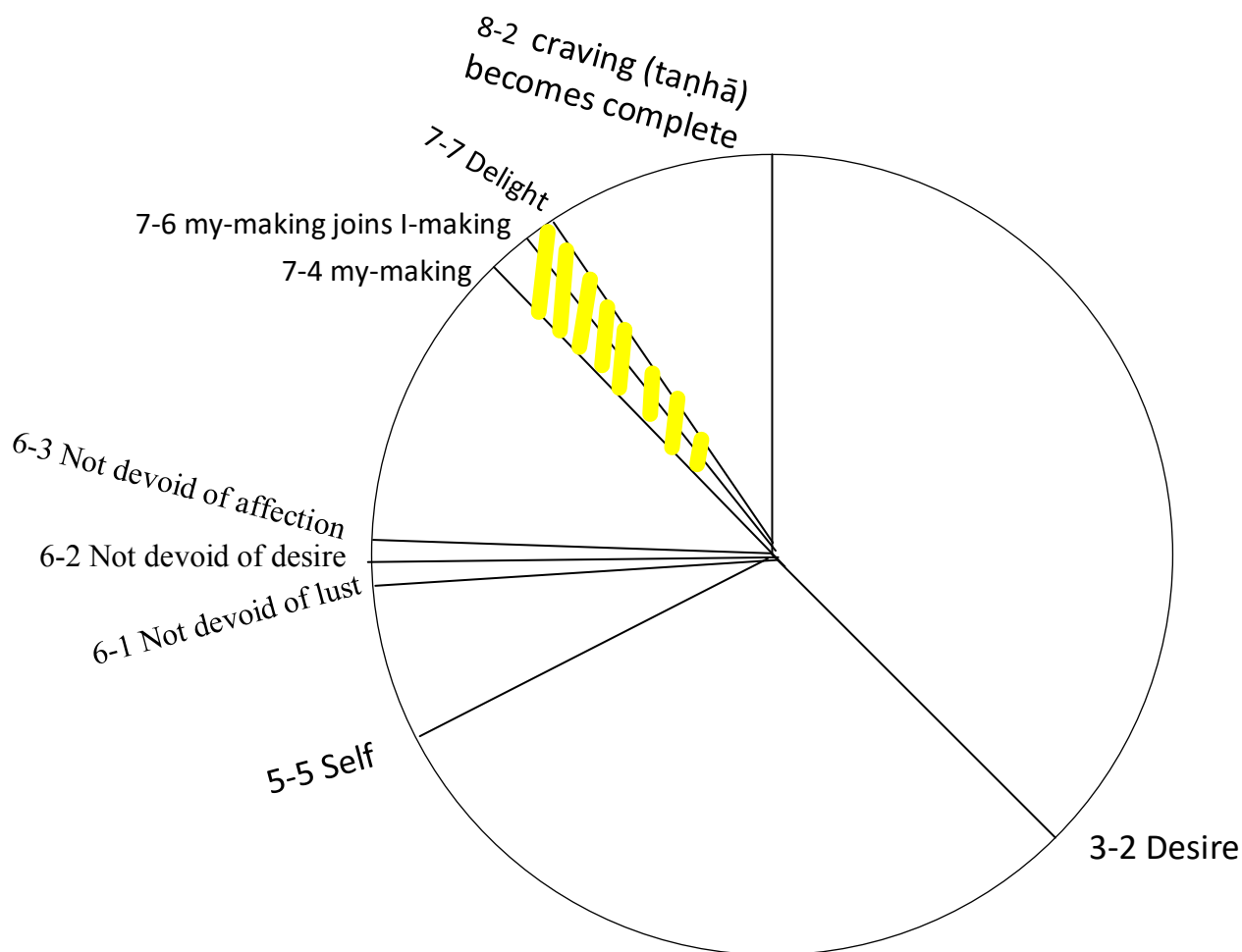


Diagram 2

That is the meditation I did.

### Discussion on 25/05/2024

Notes added during the discussion:

(\*1) So, someone might think, "A sprout emerged here", "a chair was sold."

(\*2) So, that means the idea 'exists' arises through volitional formations (*saṅkhāra*). Here, it can be thought as the emergence of more and more sprouts, like in a grove of plants.

Notes added at the end of the discussion:

To add a little more to this,

- 1) By remembering this dhamma in this manner, a very peaceful concentration (*samādhi*) occurs along with the recollection of name-and-form (*nāmarūpa*), leading to a taintless mind (*anāsrava citta*) that is difficult to get out. When asked about this, the Budu Piya said that those who have destroyed the taints (*āsrava*) are in this state.
- 2) It was investigated why 6.4 is insufficient for desire (*icchā*). In 6.6, the underlying tendency to views (*diṭṭi anusayā*) lifts the feeling (*vedanā*). That is, the lifting of feeling due to this form. At 7.4, the entering of those feelings to the body-tie of misapprehension (*parāmāsakāyagantho*) and the entering of such volitional formations (*saṅkhāras*) to the body-tie of misapprehension is there. That is why.
- 3) Budu Piya said that the taint of views (*diṭṭi āsrava*) is the post-perception of permanence (*nitya saññā*) after 5.5 occurs.