

Date: 10/02/2023 Name: Ahaara Sutta- Samadhi

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

Ahara sutta in Bojjanga Samyutta - Concentration

Bhikkhus, what is the nutriment for the arising of the unarisen enlightenment factor of concentration and for the fulfilment of the arisen enlightenment factor of concentration.

Bhikkhus, there is the sign of quiet (**samathanimitta**) and the sign of non-dispersal (**abyagganimitta**). Frequently giving careful attention to them is the nutriment for the arising of the unarisen enlightenment factor of concentration and for the fulfillment by development of the arisen enlightenment factor of concentration.

We learned in the meditation of 30/12/2022- Bhikkhus, if there is any concentration with thinking and exploring, then that too is an enlightenment factor of concentration. If there is any concentration without thinking and exploring, then that too is an enlightenment factor of concentration. Thus, what is spoken of concisely as the enlightenment factor of concentration becomes, by means of this exposition, two-fold.

How should this be understood?

1. If the arising of enlightenment factor of concentration is due to concentration achieved with thinking and exploring, then the volitional formations that create neither perception nor non-perception are discarded first and then perceptions of formless sphere Jhana are discarded as the second. Thirdly, the perceptions that assign permanency to the form are discarded. Then there arises rapture. If there is **equanimity towards that rapture**, then that will be the enlightenment factor of concentration achieved with thinking and exploring.

The definition of the sign of quiet should be recalled here. Train by higher thought (adhicittasikkha) includes the wisdom (panna) of right knowledge (sammāñāṇa) and with this wisdom, if there is anything to be abandoned, we abandon it. This is termed as “sign of quiet” (samathanimitta).

By not being happy due to the rapture felt by removing the perceptions that assign permanency to the form there is detachment from greed, hate and delusion.

For the achievement of this one should apply the knowledge gained during the meditation of tranquillity as a factor of enlightenment. Here think of the quality of mental seclusion. The mind of one who has entered the first jhana is secluded from the hinderances. The mind of one who has entered the second jhana is secluded from initial application and sustained application. The mind of one who has entered the third jhana is secluded from rapture. The mind of one who has entered the fourth jhana is secluded from both pleasure and pain. The mind of one who has entered the base of the boundlessness of space is secluded from perception of form, from perception of impingement, from perception of diversity, and so on.

Even if there is such seclusion as above, however, the nature of elements (the characteristics of elements), element of extension, element of heat etc, is held in the mind. If the mind is established in the nature of elements that are subject to ageing and decay, such as mud, debris, and scum, then sickness cannot be avoided. Not allowing the dependent origination will not happen here. With the understanding of this, remembering tranquillity of body and establishing the mind well in there, completes the sign of quiet, and due to the completion of the sign of quiet, arising and fulfillment of enlightenment factor of concentration happens.

2. If there is equanimity towards rapture arising due to confirmation of the sign of exertion (**paggahanimitta**) in concentration born without thinking and exploring, then we learned that it is the enlightenment factor of concentration born from without thinking and exploring. This should be taken as sign of non-dispersal. Why is this so? Because one would have nibbana as object and only nibbana as goal by establishing on the Noble Eightfold Path.

Giving attention to the sign of non-dispersal, if one established the mind in a certain **doctrine(dhamma) in the past**, and a birth resulted from it, then seeing all that as suffering one will not want to establish the mind on that **doctrine** again. If one has established the mind in a certain

doctrine(dhamma) in the present, if a birth takes place due to it, then seeing all that as suffering one will not want to establish the mind on that **doctrine** again. Here one should investigate using the four scenarios; a) someone with a black breed produces a black state, b) someone with a black breed produces a white state, c) someone with a white breed produces a black state and d) someone with a white breed produces a white state.

If there is a future birth by establishing the mind in a certain **doctrine in the future**, then seeing it will cause suffering one will not want to establish the mind on that **doctrine** again. The sign of non-dispersal should be understood in this manner.

This was the meditation I did.