

17/02/2023 -Ahara sutta in Bojjanga Samyutta – Equanimity

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

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

Bhikkhus, there are doctrines(dhamma) that matters to the enlightenment factor of equanimity. Frequently giving careful attention to them is the nutriment for the arising of the unrisen enlightenment factor of equanimity and for the fulfilment by development of the arisen enlightenment factor of equanimity.

We learned in the Nibbana meditation of 30/12/2022-

Bhikkhus, whatever equanimity there is regarding things (dhamma) internal is the enlightenment factor of equanimity, whatever equanimity regarding things(dhamma) external is also the enlightenment factor of equanimity. Thus, what is spoken of concisely as the enlightenment factor of equanimity becomes, by this method of exposition, twofold.

How should this be understood?

If the enlightenment factor of concentration arises as described in the Nibbana meditation on 30/12/2022 and pleasure and pain arise there because of a certain doctrine (concentration with thinking and exploring, concentration without thinking and exploring) and if we are skilled in applying the three qualities; a) **pavicinati** - discriminates things with wisdom b) **pavicarati** – examines them c) **parivīmaṃsamāpajjati** - makes an investigation of them. (Here **parivīmaṃsa** means complete inquiry, thorough search or examination **samāpajjati** means enters upon, engages in) to the arisen pleasure and pain and have equanimity, that is, the desire for cessation remains unshakable, then that is the equanimity regarding things (dhamma) internal and external. The separation here is taken to mean that internal is associated with the mind-made body and external is associated with the physical body.

First, investigate the equanimity regarding things(dhamma) external and meditate on the sign of quiet(**samathanimitta**). Focus, on the idea that even though you abandon all elements, the nature of elements (the characteristics of elements) is still held in the mind. If the equanimity is powerful enough so as

not to allow dependent origination (**paticcasamuppada**) to happen in such instances as well, then the mind will not get concentrated on the field of elements. In this case, the nibbana becomes pregnant within.

Secondly, investigate the equanimity regarding things (dhamma) internal and meditate on the sign of non-dispersal (**abyaggañimitta**). If the mind does not establish in volitional formations, with the thinning of volitional formations arising from ignorance and if the equanimity is powerful enough to discard any jana level as not mine, then by exceeding the subtle nature of the elements, one would have Nibbana as object and only Nibbana as goal.

Here it should be understood that we discard the element of cohesion. That is the element that makes us unite with the form. This is connected to actions (kamma). \*1

This was the meditation I did.

\*1 -Just because we have done volitional formations such as going to work in the past and we admired them, we should not be binding to them again. Similarly, just because we have done rebirth (to better understanding of this, use the meaning of the word dispersal in biology here) in the past, we should not be binding to such volitional formations again.