

**Date: 13/01/2023 Name: Ahara Sutta - Dhammavichaya**

13-01-2023 Nutriment - Discrimination of states (Ahara sutta -Dhammavichaya)

I paid homage to the Great Noble Council of Akanitta Brahma Realm.

Ahara sutta in Bojjhanga Samyutta-

And what Bhikkhus Is the nutriment for the arising of the unarisen enlightenment factor of discrimination of states (dhammavicayasambojjhaṅga) and for the fulfillment by development of the arisen enlightenment factor of discrimination of states? there are bhikkhus, wholesome and unwholesome states, blameworthy and blameless states, inferior and superior states, dark and bright states with their counterparts: frequently giving careful attention to them is the nutriment for the arising of the unarisen enlightenment factor of discrimination of states and for the fulfillment by development of the arisen enlightenment factor of discrimination of states.

**1) Giving careful attention to wholesome and unwholesome states**, when a form is arisen, he sees the origin of the form. By seeing this, he understands that arising as an unwholesome state. When he sees the cessation of a form, he understands cessation as a wholesome state. This is as in the first part of the search for a divine life (Brahmacariyesana). This means if the existence is abandoned, the unwholesome state is abandoned.

**2) Blameworthy Dhamma, blameless Dhamma.**

What bhikkhus is blameworthy Dhamma, wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong concentration, wrong knowledge, wrong liberation. Bhikkhus, these are blameworthy dhamma.

What Bhikkhus blameless Dhamma, right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration, right knowledge, right liberation. Bhikkhus, these are blameless dhamma. (Anguttara Nikaya. The Book of Tens, The Third Fifty, Sadhuwagga)

**3) Inferior and superior dhamma**

This should be understood as in The Shorter Exposition of Action in Middle Length Discourses (Majjima Nikaya).

**3.1) Inferior Dhamma**

Some people are seen to be short-lived, sickly, ugly, poor, uninfluential, low-born and stupid. These are connected with kamma.

**Short-lived** - killing living beings.

**Sickly** – Injuring beings.

**Ugly** - Someone is of an angry and irritable character; even when criticized a little, he is offended, becomes angry, hostile, and resentful, and displays anger, hate and bitterness.

**Poor** - does not give food, drink, clothing etc.

**Un-influential** – envious (issa)

**Low-born** - obstinate and arrogant.

### **3.2) Superior dhamma**

Some people are seen to be long-lived, healthy, beautiful, influential, wealthy, high-born and wise.

## **4) Dark and bright states with their counterparts.**

To understand this, one should read Chalabhijathi sutta in Anguttara Nikaya. And what Ananda are the six breeds? (1) here someone of the black breed produces black state, (2) Someone of the black breed produces white state, (3) Someone of the black breed produces Nibbana, which is neither black nor white, (4) Someone of the white breed produces of black state, (5) Someone of the white breed produces white state, (6) Someone of the white breed produces Nibbana, which is neither black nor white.

4.1) And how is it Ananda that someone of the black breed produces a black state? Here someone has been reborn in a low family, one that is poor with little food and drink that subsists with difficulty, where food and clothing are obtained with difficulty... He engages in misconduct by body, speech, and mind. In consequence, with the breakup of the body, after death, he is reborn in the plane of misery, in a bad destination, in the lower world, in hell. It is in such a way that someone of black breed produces a black state.

4.2) And how is it Ananda, someone of the black breed produces a white state? Here someone has been reborn in a low family... he does not obtain food... and lighting. He engages in good conduct by body, speech, and mind. In consequence, with the breakup of the body, after death, he is reborn in a good destination, in a heavenly world. It is in such a way that someone of the black breed produces a white state.

4.3) And how is it Ananda that someone of the black breed produces Nibbana which is neither black nor white? Here someone has been reborn in a low family... He does not obtain food and lighting. Having shaved off his hair and beard, he puts on ochre robes and goes forth from household life into homelessness. When he has

thus gone forth, he abandons the five hindrances, defilements of the mind, things that weaken wisdom; and then with his mind well established in the four establishments of mindfulness, he correctly develops the seven factors of enlightenment and produces Nibbana, which is neither black nor white. It is in such a way that someone of the black breed produces Nibbana, which is neither black nor White.

4.4) And how is it Ananda, someone of the white breed produces a black state? Here someone has reborn in a high family- an affluent khattiya family, an affluent brahmin family, or an affluent householder family- one that is rich, with great wealth and property, abundant gold and silver, abundant treasures and commodities, abundant wealth, and grain, and he is handsome, attractive, graceful, possessing supreme beauty of complexion. He obtains food, drink, clothing, and vehicles.... He engages in misconduct by body, speech, and mind. In consequence, with the breakup of the body, after death, he is reborn in the plane of misery, in a bad destination, in the lower world, in hell. It is in such a way that someone of the white breed produces black state.

4.5) And how is it Ananda, that someone of the white breed produces a white state? Here someone has been reborn in a high family, he obtains food... and lighting. He engages in good conduct by body, speech, and mind. In consequence, with the breakup of the body, after death, he is reborn in a good destination, in a heavenly world. It is in such a way that someone of the white breed produces a white state.

4.6) And how is it, Ananda, that someone of the white breed produces nibbana, which is neither black nor White? Here, someone has been reborn in a high family... He obtains food ... and lighting. Having shaved off his hair and beard, puts on ochre robes and goes forth from the household life into homelessness. When he has thus gone forth, he abandons the five hindrances, defilements of the mind, things that are weaken wisdom and then with his mind well established in the four establishments of mindfulness, he correctly develops the seven factors of enlightenment and produces Nibbana, which is neither black nor white. It is in such a way that someone of the white breed produces Nibbana, which is neither black nor white.

While doing this meditation if a mind-made body (internal body) has arisen, one sees the origin of the mind-made body. If a gross body (external body) has arisen, one sees the origin of the gross body. The Pali term pavicinati means investigate, to examine. paññāya pavicinati means investigate with wisdom and that is what we have done here, we investigate the arisen phenomena of both internal and external bodies.

He investigates the origin and passing away of the internal (mind-made) and the external (gross) bodies, that is we investigate them thoroughly (in Pali - pavicarati). Here one would see them as in “this is apple, this is orange and they both the same”.

Knowing both origin and passing away of the internal and the external bodies if he would like the cessation of both of them then he entered upon in completing the inquiry (in Pali - parivīmaṃsamāpajjati. Here parivīmaṃ means complete inquiry thorough search or examination – samāpajjati means enters upon). For example, having performed harmful actions towards living beings in our past lives we are born with a sickly external body, we should not perform and undertake such actions any further. Thus, we shall reflect on this; if we do such actions they will descend to the internal body and many sicknesses will occur again. Cessation of the volitional formations should be preferred.

This was my meditation.