

Date: 24/02/2023 Name: Aggi Sutta- Liina Citta

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

Connected Discourses, Mahavagga (The Great Book), Bojjangasamyutta, Bojjangavagga, Aggi Sutta (Fire)

On an occasion bhikkhus, when the mind becomes sluggish (*līnaṃ cittaṃ*) it is untimely to develop the enlightenment factor of tranquility, the enlightenment factor of concentration, and the enlightenment factor of equanimity. For what reason? Because the mind is sluggish, bhikkhus, and it is difficult to arouse it with those things.

Suppose, bhikkhus, a man wants to make a small fire flare up. If he throws wet grass, wet cow dung, and wet timber into it, sprays it with water, and scatters soil over it, would he be able to make that small fire flare up?

“No venerable sir.”

So too bhikkhus, on an occasion when the mind becomes sluggish, it is untimely to develop the enlightenment factor of tranquility, the enlightenment factor of concentration, the enlightenment factor of equanimity. For what reason? Because the mind is sluggish, bhikkhus, and it is difficult to arouse it with those things.

On an occasion bhikkhus, when the mind becomes sluggish, it is timely to develop the enlightenment factor of discrimination of states, the enlightenment factor of effort, and the enlightenment factor of rapture. For what reason? Because the mind is sluggish, bhikkhus, and it is easy to arouse it with those things.

Suppose bhikkhus, a man wants to make a small fire flare up. If he throws dry grass, dry cow dung, and dry timber into it, blows on it, and does not scatter soil over it, would he be able to make that small fire flare up?

“Yes, venerable sir.”

So too bhikkhus, on an occasion when the mind becomes sluggish, it is timely to develop the enlightenment factor of discrimination of states, the enlightenment factor of effort, and the enlightenment factor of rapture. For what reason? Because the mind is sluggish, bhikkhus, and it is easy to arouse it with those things.

Why was that said? The enlightenment factor of tranquility, the enlightenment factor of concentration and the enlightenment factor of equanimity meditations have nibbana itself as the foremost condition only after using effort. The enlightenment factor of discrimination of states helps to arise that effort. Whatever enlightenment factor of rapture there is, it confirms the nature of the mind resulting from the effort. Thereby transcends the sickness of mind (*Thina*).

That is my meditation.

This does not mean that the enlightenment factor of tranquility, the enlightenment factor of concentration and the enlightenment factor of equanimity meditations cannot be used. Even if these meditations are used in this context, those meditations will not have nibbana itself as the foremost condition.

For example, even if one is happy about the nature of the mind with tranquility due to mental seclusion it will not have nibbana itself as the foremost condition.

This is because it is possible for one to have “abidings in ease here and now” (Ditṭhadhammasukhavihārā) in such meditations without having nibbana itself as the foremost condition. However, when the tranquility of the body is added which meditates on suffering, and the mind is not concentrated on the nature of elements (the characteristics of elements) this will lead to Nibbana. For that, doctrines (dhamma) such as the enlightenment factor of discrimination of states and the enlightenment factor of effort are needed. Why so? The mind should be rescued from sluggishness.

That is my meditation.