

Date: 27/01/2023 Name: Ahaara Sutta - priti

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

Ahara sutta in Bojjanga Samyutta-Enlightenment factor of Rapture (Priti)

Bikkhus, what is the nutriment for the arising of the unarisen enlightenment factor of rapture (pītisambojjhaṅga) and for the fulfilment by development of the arisen enlightenment factor of rapture.

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

As discussed in the nibbana meditation on 02/12/2022, we discarded the ten unwholesome states (dasa akusal) by exerting effort and rapture arose. This is similar to the contemplation we did in the Advanced 2 equanimity (Upekkha) meditation in which rapture arose with the abandoning of the ten unwholesome states. Here the development of the enlightenment factor of rapture takes place.

Furthermore, by taking strong (thāmaṅga) and firm in exertion (dāḥaparakkamo) as the element of endeavor (nikkamadhātu), if there is any stability therein, that is, he establishes himself in the skillful mental qualities that arose by being skillful in his efforts in abandoning unskillful mental qualities and as proof, should reflect on, that someone of the white breed produces a white state. Rapture arises for someone who has seen this proof and the stability. Why is it so? Because you know you have achieved success.

Likewise, rapture arises for someone who knows he has established himself in the Noble Eightfold Path.

We learned in the meditation of 30/12/2022; the development of enlightenment factor of rapture happens by inquiring the two-fold rapture.

That is, if there is any rapture with thinking and exploring, then that is an enlightenment factor of rapture. If there is any rapture without thinking and without exploring, then that too is an enlightenment factor of rapture.

The heavenly abiding (dibbavihāra), divine abiding (brahmavihāra), noble abiding (ariyavihāra) and Imperturbable abiding (āneñjavihāra) are included in

the concentration with thinking and exploring. If this concentration is fulfilled to accomplish Train by Higher Thought (Adhicittasikkhā), that is,

- a) the volitional formations that create neither perception nor non-perception (Nevasaññānāsaññāyatana) are discarded first and then
- b) perceptions of formless sphere Jhana are discarded as the second.
- c) Thirdly, the perceptions that assign permanency to the form are discarded.

If there is rapture due to the success of the above steps a) to c) then that rapture falls under the rapture accompanied by thinking and exploring.

When considering concentration without thinking and without exploring;

1. There is no thinking of sensual desire and no exploring of sensual desire.
2. There is no thinking of ill-will and no exploring of ill-will.
3. There is no thinking of harming and no exploring of harming.

If there is confirmation of sign of exertion (Paggahanimitta) in this way, and rapture arises as a result, then it is the rapture without thinking and without exploring.

As long as you have established yourself in the Noble Eightfold Path and in its success is contemplated, development of rapture takes place.

Now doctrine (Dhamma) for the development of enlightenment factor of rapture would become clear;

They are-

1. Discarding the ten unwholesome states (dasa akusal)
 2. Establishing oneself in the ten wholesome states (dasa kusala) is another.
 3. Establishing yourself in the path leading to Nibbana (Noble Eightfold Path) is another.
 4. Analysis of the two-fold classification, shown below, is another.
- 4.1) Investigate up to the point of removing the perception that assign permanency to form. Knowing the impermanency therein is an enlightenment factor of rapture. Why is this so? Because this releases the mind from doctrines of clinging (upadana). Here the self-theory clinging (attavādupādāna) is special. Here since we exceed beauty it is important to understand that we exceed conceit.

4.2) Exploring of harming is eliminated by concentration without thinking and without exploring and by not going along the delusion path, delusion is eliminated and also doctrines (dhamma) arising from delusion are eliminated. Therefore, the enlightenment factor of rapture comes to arise.

This was my meditation.