Date: 03/**03/2023 Name: Aggi Sutta- Uddata 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 excited (Uddata cittaṃ) it is untimely to develop the enlightenment factor of discrimination of states (dhammavichaya), the enlightenment factor of effort (viriya), and the enlightenment factor of rapture (priti). For what reason? Because the mind is excited, bhikkhus, it is difficult to calm it with those things.

Suppose, bhikkhus, a man wants to extinguish a great bonfire. If he throws dry grass, dry cowdung, and dry timber into it, blows on it, and does not scatter soil over it, would he be able to extinguish that great bonfire?"

"No venerable sir."

"So too, bhikkhus, on an occasion when the mind becomes excited, it is untimely to develop the enlightenment factor of discrimination of states (dhammavichaya), the enlightenment factor of effort (viriya), and the enlightenment factor of rapture (priti). For what reason? Because the mind is excited, bhikkhus, and it is difficult to calm it down with those things.

"On an occasion, bhikkhus, when the mind becomes excited, it is timely to develop the enlightenment factor of tranquillity, the enlightenment factor of concentration, and the enlightenment factor of equanimity. For what reason? Because the mind is excited, bhikkhus, and it is easy to calm it down with those things.

"Suppose, bhikkhus, a man wants to extinguish a great bonfire. If he throws wet grass, wet cowdung, and wet timber into it, sprays it with water, and scatters soil over it, would he be able to extinguish that great bonfire?"

"Yes, venerable sir."

"So too, bhikkhus, on an occasion when the mind becomes excited, it is timely 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 excited, bhikkhus, and it is easy to calm it down with those things.

“But mindfulness, bhikkhus, I say is always useful.”

Why was that said? The enlightenment factor of discrimination of states, the enlightenment factor of effort and the enlightenment factor of rapture meditations have nibbana itself as the foremost condition. The scattered mind must first be concentrated. This is twofold. If the mind is scattered due to lust provoking delight, it should be understood, like the story of the slave and the musical event. Knowing the nature of state of concentration is superior to lust provoking delight, such lust provoking delight should be replaced and surpassed using the concentration.

If there is an arising of a restlessness nature due to gratifying faculty (assādiyākindriya), by using a doctrine like tranquility of body, the calm mind should not be allowed to become dependent origination. The dependent origination has to be avoided.

Here the mind turned to page 8 of Power due to analysis of investigation as a basis diagrams (Vīmaṃsiddhipāda) discussed on 06/12/2013 (Topic -Iddhipada-vibhanga Sutta - Analysis of the Bases of Power). Remembered the desire that was overly active (atippaggahito Chando). Use concentration founded on desire (chanda samadhi) here to control sense faculties so that we will not have covetousness for the result of sick perceptions. Here we should consider both results arising due to sick perceptions. This two-fold result of taking as self (atta) is lust and delusion, as explained in the meditation of 26/03/2021.

Now, you recall the diagram here where, below the mental volition as nutriment you have 2.1, self (atta), to the right in the diagram you have 1.3, delusion (moha) and to the left of it you have 1.1, lust (raga). Here lust considers the existence of element of heat as profitable (Radiance due to concentration has become the subject). Here the delusion is delusional by regarding the volitional formations constructing concentration as permanent.

Now the form-lust (rupa-raga) curve mentioned in the meditation of 01/04/2018, comes to mind. Here, in round 4 step 4, pleasure enters into misapprehension. We regard it as self (atta) in round 5 step 5. In round 6 we take this gain due to taking as self exists. This gives rise to lust in form. Then pleasure (suka) enters misapprehension and during round 6 step 4 (6.4) it will escalate and peak. If you take care not to go through 8 rounds, then Nibbana could be reached.

This is the meditation I did.