

My experience Meditation 03/02/2023 (Tranquillity)

I paid my respects to the Noble Council of Akanitta Brahma Realm

Ahara sutta in Bojjanga Samyutta-

And what, bhikkhus, is the nutriment for the arising of the unarisen enlightenment factor of tranquillity and for the fulfilment by development of the arisen enlightenment factor of tranquillity? There are, bhikkhus, tranquillity of body, tranquillity of mind: frequently giving careful attention to them is the nutriment for the arising of the unarisen enlightenment factor of tranquillity and for the fulfilment by development of the arisen enlightenment factor of tranquillity.

We learned in the meditation of 30/12/22, the tranquillity of body arises from bodily seclusion. (What is bodily seclusion? Here, a bhikkhu resorts to a secluded lodging: a forest, the foot of a tree, a mountain, a ravine, a hillside cave, a charnel ground, a woodland grove, the open air, a heap of straw. He dwells bodily secluded. He goes alone, stands alone, sits alone, sleeps alone.) We know that we change our postures because of suffering. **We have to walk etc because of suffering and from painful way with slow realization we know that because of existence the birth come to be.** Here, knowing the body is subject to aging, we do not take aging body.

Tranquillity of the mind arises from mental seclusion. (What is mental seclusion? The mind of one who has entered the first jhāna is secluded from the hindrances; the mind of one who has entered the second jhāna is secluded from thought and examination; the mind of one who has entered the third jhāna is secluded from rapture; the mind of one who has entered the fourth jhāna is secluded from pleasure and pain; the mind of one who has entered the base of the boundlessness of space is secluded from the perception of form, from perception of impingement, from perception of diversity; the mind of one who has entered the base of the boundlessness of consciousness is secluded from the perception of the base of the boundlessness of space; the mind of one who has entered the base of nothingness is secluded from the perception of the base of the boundlessness of consciousness; the mind of one who has entered the base of neither-perception-nor-nonperception is secluded from the perception of the base of nothingness.

The mind of a stream-enterer is secluded from the view of the personal entity, doubt, and seizing upon good behavior and observances, from the latent tendencies to views and doubt, and from the coexistent defilements. The mind

of a once- returner is secluded from the coarse fetters of sensual lust and aversion, from the coarse latent tendencies to sensual lust and aversion, and from the coexistent defilements. The mind of a non-returner is secluded from the residual fetters of sensual lust and aversion, from the residual latent tendencies to sensual lust and aversion, and from the coexistent defilements. The mind of an arahant is secluded from [the fetters of] lust for form and the formless, conceit, restlessness, and ignorance; from the latent tendencies to conceit, lust for existence, and ignorance, from the coexistent defilements, and from all external objects.)

Here having known every Jhana as sickness, one would not take them as mine.

Also during the meditation of 2/12/22, learned two Dhamma principles in relation to enlightenment factor of tranquillity.

1. Reaching determination for calm (upasamādhīṭṭhāna) lays down the foundation for enlightenment factor of tranquillity. For what reason: because with non-greed, non-hate, and non-delusion take you towards the Noble Eightfold Path, meaning knowing that by giving up greed, hate and delusion you will reach the Noble Eightfold Path. At this point foundation for right concentration is complete. Why do we say so? Reason for this understanding lies in the detachment from greed, hate and delusion. In other words, a fixed determination to get rid of greed, hate and delusion.
2. By uplifting the mind to the concentration due to investigation (vīmaṃsāsamādhī) activates enlightenment factor of tranquillity. Why is so: Because the discarded doctrines -dhamma (ideas) activates condition of serenity. (Discarded dhamma- A killer does not understand death as suffering, Give up killing then he understand death as suffering etc)
You discard thoughts of picking up the iron bar which you have put down. This way there will be development of enlightenment factor of concentration. (Here enlightenment factor of tranquillity is continuously holding)

“Bodily seclusion” is included in the tranquillity of body. Contemplation of suffering is included in “Bodily seclusion”. If there is stability as to knowing suffering (i.e not thinking as pleasure) then we would reach determination of calm (upasamādhīṭṭhāna). Why is it so.

When realised there is suffering a desire to escape from it will arise.

By investigating reasons, responsible for tranquillity of the body, the arising of tranquillity of the body, the firmly establishment of it and the continuous maintenance of it are by the discarded dhamma – remind yourself not picking up of the iron bar you have put down.

“Mental seclusion” is included in the tranquillity of the mind. If this is strong enough even not to take a jhāna level achievement as not mine, by giving up greed, hate and delusion you reach determination of calm (upasamādhittāna). Why is this so-because of the knowledge that all jhāna levels are sick. If there is any type of liberation from this then that will lead to right concentration. Enlightenment factor of tranquillity fulfilled and developed like this has Nibbana as object and only Nibbana as goal.

How do we know all jhāna levels are sick? If there is ageing, then there is sickness. That is ageing we understood in bodily seclusion helps us in understanding all jhāna levels are sick. Why is this so?

If a mind-made body comes to arise, it is in relation to form, by contemplating on

1. Physical nutriment
2. From self to permanent
3. Going from birth to aging

Knowing(*1) and Seeing (*2) the arisen mind-made body is depending on the discarded form (Physical nutriment) in the above contemplation, one would understand all jhāna levels are sick.

That is my meditation.

*1 Know that it depends on the form has to be understood as follows: If one leg is broken of a table of 4 legs, we still know that it is a table. If 2 or more legs are broken it may still stand depend on element of cohesion (e.g. floating on water), element of motion (by suspending on air). We may still know it is a table from element of heat (colour). If all parts are removed still the properties like hardness, softness (element of earth), warmth (element of heat) etc.

*2 See that it depends on the mindfulness of 1, 2 and 3 above.