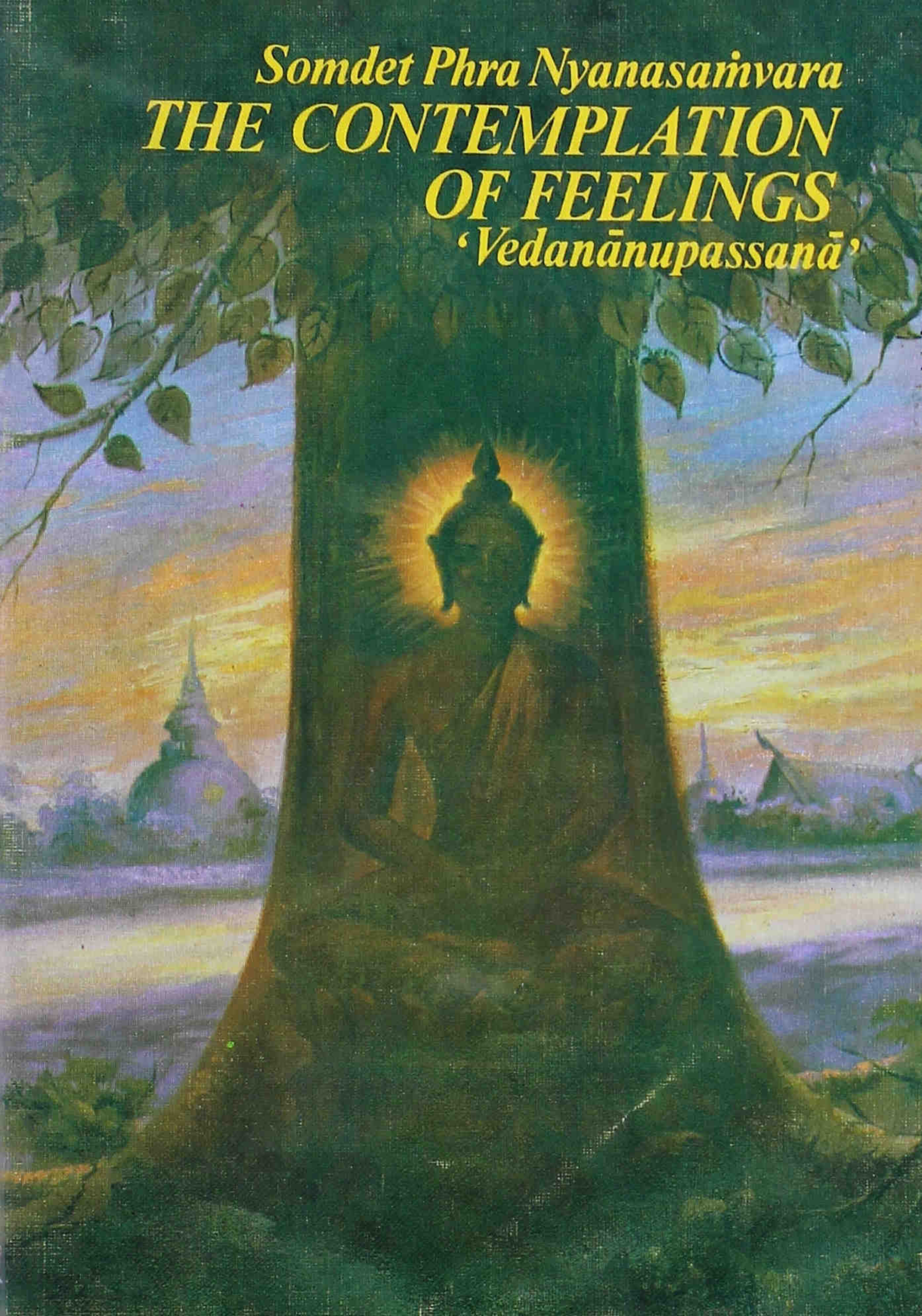


Somdet Phra Nyanasamvara
THE CONTEMPLATION
OF FEELINGS
‘Vedanānupassanā’



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NAMO TASSA BHAGAVATO ARAHATO SAMMA-SAMBUDDHASA

Homage to the Exalted One, the Arahāt, the Buddha, perfectly
Selfenlightened-One

INTRODUCTION

Vedanānupassanā—the Contemplation of Feelings is the second of the Arousings of Mindfulness as taught by Lord Buddha in the *Mahāsatipatthāna* Sutta . . . The Great Discourse on the Arousings of Mindfulness.

The explanations by the most Venerable Somdet Phra Nyanasamvara, abbot of Wat Bovoranives in Bangkok are a timeless guide for the practitioner of the Noble Teaching — the *Buddha-sāsana* — for a continuously growing understanding in the meditation practice of feelings. It is further an invaluable support in differentiating ordinary from noble feelings and the way of practice thereof as taught by Lord Buddha 2,500 years ago.

May this book be a further guiding light on the way to perfect peace.

Paul Grandi
Editor

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AUTHOR'S INTRODUCTION

The second Foundation of Mindfulness is that of *Vedanā* - Feelings — feelings which are sensations of either joy, of pain, or of indifference. These sensations pervade body and mind of every person all the time; One experiences *Vedanā* and can be aware of it at all times.

Feeling is also the factor because of which craving, or desire occurs as the Buddha teaches in the *Paticcasamuppāda*-Sutta — the sutta on the 'Dependent Origination'. The Commentaries say, that a person who has a 'subtle-craving-natured' mind is attached to the feelings; whereas a person with a 'gross-craving-natured' mind is attached to the physical body. Having counseled us to be mindful of the body, firstly, the Buddha illustrates feelings as the second Foundation of Mindfulness.

I have explained to the editor—during tape-recorded talks—the Foundation of Mindfulness of feelings. He asked to have them published and I appreciate his goodwill.

The explanations are based on the systematic practice-method of feelings as outlined in the discourse 'The Analysis of the six-fold Sensefield' Here, Lord Buddha groups feelings into two kinds: Worldly feelings and spiritual, or non-worldly feelings. This practice-method can be used by both, Bhikkhus and laypeople. Peace and excellent happiness will result from it.

This book on *Vedanānupassanā* follows the one on *Kāyānupassanā*, both published in English and German. I am grateful and extend blessings to the editor and all others who assisted in completing this work.

Somdet Phra Nyanasanivara

Wat Bevoranives Vihara
Bangkok

December 2523/1980

VEDANĀNUPASSANĀ THE CONTEMPLATION OF FEELINGS

by

the Venerable Somdet Phra NYANASAMVARA

I WHAT IS THE NATURE OF FEELINGS?

In the contemplation of *Vedanā*, feelings—which is the second training in the Arousing of Mindfulness — The Buddha instructs the practitioner to develop and concentrate mindfulness on *Kāya* first. This is mindfulness centered on the physical body. The second step is the contemplation of feelings, *Vedanānupassanā*. The basis of these talks is the *Vedanānupassanāsatipaṭṭhāna* sutta. Here, The Buddha taught the practitioner to be mindful of, to be aware of feelings as follows:

1. When one experiences a pleasant feeling, one should know:
“Now, I am experiencing a pleasant feeling.”
2. When one experiences a painful feeling, one should know:
“Now, I am experiencing a painful feeling.”
3. When one experiences a neither-pleasant-nor-painful feeling, one should know: “Now, I am experiencing a neither-pleasant-nor-painful feeling.”

This is the initial step in the practice with bare observation and mindfulness. At first, you should know the meaning of feeling. The English translation of the Pali word *Vedanā* means, that feeling occurs due to contact, or impingement through the six sense-organs by way of the eye, the ear, the nose, the tongue, the body and the mind. When the six internal sense-organs and the six external sense-objects come together, consciousness occurs — consciousness here being the translation of the Pali word *Viññāna* — *Viññāna* here means:

- . . . seeing material shapes with the eye,
- . . . hearing sounds with the ear,
- . . . smelling odors with the nose,
- . . . tasting flavors with the tongue,
- . . . touching objects with the body, and
- . . . cognizing mental states with the mind.

In the common, everyday way of speaking we say: 'I am seeing this thing or that thing', 'I am smelling this or that odor', and so on. But the eye itself cannot see, nor can the ear itself hear, nor the nose itself smell a flavour. They are only the physical organs, the receptors.

They can't see, nor hear, nor smell anything by themselves. The actual seeing, the actual hearing, the actual smelling, and the rest is that of *Viññāna*, of consciousness. It is a characteristic of the mind, *Citta*.

In other words, *Citta*, the mind itself has seen, *Citta* itself has heard, *Citta* itself has smelled. The mind alone, however, cannot see, hear, or smell by itself but depends upon the eye to see a shape, depends upon the ear to hear a sound, depends on the nose to smell an odor, and so on with the rest of the sense-organs. Therefore; eye, ear, nose, tongue, body, and the mind is likened to the place where these mental objects enter into the mind.

The first procedure of the mind which changes from the state of *Bhavanga* the subconscious is that of *Viññāna* . . . consciousness. The process of seeing, hearing, smelling, and the rest is thus just consciousness of the mind, called *Viññāna*, for which the English word "consciousness" is used in general.

When the eye, material shape, and eye-consciousness come together, then *Contact* or *Impingement* occurs – *Phassa*. The easy way to understand this is . . . ; that at the moment these mental objects, these contacts to the mind occur, *Vedanā* occurs. These feelings occur because of impingement, due to contact. This is the definition of *Vedanā*, feelings.

This psycho-physical system, this physical and mental process is the way according to nature, the natural system of the world. It is as natural as night and day is, or sunshine and rainfall, heat and cold, summer, winter, fall or spring.

In just such way, the 6 internal sense-organs and the 6 external sense objects come together. They meet and consciousness thereof occurs because of this sense impingement, and consequently *Vedanā*, feeling occurs which is either joyful, painful, or indifferent (i.e., neither-pleasant-nor-painful). It is the procedure of the natural physical and mental

process of the world. It is a natural occurring and common to every person, every animal in the same way; in fact to all beings in the various abodes of existence, called *Sattāvāsa* in Pali.

Because of this fact and reason, The Buddha taught the practitioner that he should, to begin with, firstly observe and become mindful of this bare, natural system of body and mind.

To summarize: One trains oneself when experiencing a pleasant feeling to become aware of it, AS SUCH, while experiencing a painful feeling to become aware of it, AS SUCH, while experiencing an indifferent feeling to become aware of it, AS SUCH. THIS IS THE BARE, NATURL SYSTEM OF BODY AND MID.

II CRAVING AS A FACTOR OF FEELING

In order for ordinary laypeople-worldly people-to experience any kind of feeling there must also be present *Taṇhā*—craving or desire—which is caused by feeling, *Vedanā*. Craving is the necessary requisite for the arising of feelings in ordinary laypeople. When they experience the pleasant feeling, there must be *Kāmatanḥā* in it — the sensuous craving. When experiencing a painful feeling there must be present *Vikovanḥā*, such as the craving for the unpleasant feeling to go away, the desire to get rid of it, the wish to abandon it. In the neither-pleasant-nor-painful feeling too, there must be *Taṇhā* present, any kind of craving. Craving occurs because of the following three reasons:

1. Sensuous craving; called *Kāmatanḥā*
2. Craving for annihilation; called *Vibhavanḥā*
3. Craving for continual existence; called *Bhava-Taṇhā*.

When *Taṇhā* occurs then the feeling is not pure any more; it is no longer just a bare feeling. Mixed with desire it is no longer just *Vedanā*, but accompanied and stained by desire.

Sāmisā feelings

Feelings mixed with desire are called *Sāmisā*; i.e., accompanied with sensuous craving. *Sāmisasukhavedanā*—the pleasant feelings—are *Sāmisā*. *Sāmisadukkhavedanā*—the painful feelings—are *Sāmisā*; and *Sāmisā*—the ‘neither-pleasant-nor-painful’ feelings—are *Sāmisā*, feelings of indifference. *Sāmisā* here means that it is accompanied by *Āmisā*.

Āmisā feelings

Āmisā is defined as the desire for material objects of various kinds such as food, robes, medicine etc. They are desires needed for the support of the body.

Another meaning of *Sāmisā* is that of the alluring, the tempting factor of the object to the mind; that alluring factor which makes the mind want to possess the object, wanting to experience it. Therefore it is not just a pure or bare feeling, but accompanied with the alluring, tempting

factor of the mind towards the object. What now is the reason, what is the cause for the objects to have this alluring, tempting factor to the mind?

It is because the mind **LIKES THE DECOY**, luring the *Āsavas* (defilements) out from the *Bhavanga*. It can be compared to the sediment in a water-jar; i.e., the sediment being the defilements, and the water-jar being the *Bhavanga-Citta*, the deep mind or subconscious mind. There are many, many cankers there compared here to the sediment. As soon as a visible object, for example, has entered the range of vision it acts as the sensitive eye-organ (*Cakkhu-Pasāda*). Conditioned by this, a disturbance or excitement of the subconscious mind takes place. When it gets the feeling together with the alluring quality of the object, it brings it from the deep mind, the *Bhavanga-Citta* to the surface, and becomes the conscious mind which is the process from the subconscious state. This is the reason for it to no longer being just a bare feeling, but accompanied with *Taṇhā* — desire. These kind of feelings are called *Sāmisā* feelings — of an alluring and tempting quality. Every person has *Sāmisā* feelings . . . any kind of beings have them due to the inherent pollutions beings have as factors for existence.

***Nirāmisā* Feelings:**

When one listens to the teachings of Lord Buddha and begins to practice in *Sila*, *Samādhi*, and *Paññā* (Morality, Meditation, Wisdom), there are and must be feelings also occurring from this *Dhamma* practice. In the practice of Morality—*Sila* for example, feelings are sometimes experienced as pleasant, painful and sometimes as neither -pleasant-nor-painful. These feelings are called *Nirāmisā* because their characteristic is noncarnal; they are unworldly. *Nira* means, not accompanied with the alluring, tempting factors.

The feeling is thus *Nirāmisā*, without *Āmisā*, free of the alluring and tempting factor present in *Sāmisā*. They are feelings which are connected with renunciation and the results of its practice in *Sila*, *Samādhi*, and *Paññā*. Such feelings are experienced as pleasant, painful or as neutral. For example: In the practice of *Sila*, one sometimes has to control the mind from the desire to do things, to speak etc., such as in

the late evening sometimes, when the stomach-wall wants food resulting in a painful physical feeling. However, due to the restraint of *Sila*, they are feelings without the desire to satisfy them. These are *Nirāmisa* feelings and it is controlled by *Sikkhāpada*, the training in moral rules. These feelings occur from *Dhamma* practice, not from desire.

Thus: *Sāmisa* is the feeling occurring from the pursuit of the worldly life. It is alluring and tempting to the mind with desire. *Nirāmisa* is the feeling occurring from the practice of morality, concentration, and of wisdom. They are free from the alluring contents, free from *Āmisa*.

To summarize: *Taṇhā*—craving is the necessary factor in the arising of pleasant, painful, or neither-pleasant-nor-painful feelings in worldly people. *Taṇhā* conditions feelings. These feelings are experienced as:

Sāmisa which are worldly, carnal feelings of the common worldly people and are connected with desire for material objects and their alluring, tempting factor.

Nirāmisa are feelings which are not worldly, non-carnal and connected with renunciation, connected with the practice in *Sila*, *Samādhi*, and *Paññā*. It is without *Sāmisa*.

The Buddha teaches us to be aware of the kinds of feelings that arise, to know them, to perceive them clearly whether they are pleasant, painful or neutral; whether it is a bodily or mental feeling; whether sensual or supersensuous; to recognize it as *Sāmisa* or *Nirāmisa*.

WHATEVER ONE FEELS, ONE KNOWS IT.

The Buddha and the Arahants, the Holy Ones experience only pure, bare feelings, without *Taṇhā*, desire; they have finished the practice, lived the Holy Life.... yes completely!!!

III THE SIX GROUPS OF FEELINGS

I like to give you advice on how to learn the way of practice into feelings as the Buddha taught in the *Salāyatanaṭṭhapaṇṇāsa-Sutta*, (MLS III # 137) – the Analysis of the sixfold sense-field. In this discourse, The Buddha describes the 36 manifestations of feelings. There are six groups:

1. *Gehasitasomanassa . . . Somanassa* or ‘Glad-mindedness’. They are the pleasant, joyful mental feelings or joys connected with the HOUSE, the worldly life. (6)
2. *Nekkhammasitasomanassa . . . Nekkhamma*, the pleasant mental feelings or ‘Glad-mindedness’ connected with the practice of renunciation, the going-forth and free from sensual lust. (6)
3. *Gehasitadomanassa . . . Domanassa*, ‘Sad-mindedness’, or the painful mental feeling or sorrow connected with the house, GEHA. They are carnal and worldly. (6)
4. *Nekkhammasitadomanassa . . .* the painful, sorrowful mental feelings connected with *Nekkhamma* or the practice of renunciation, the going-forth. (6)
5. *Gehasitaupekkhā . . .* The indifferent, neutral mental feelings or mental indifference connected with *Geha*, the house and worldly. (6)
6. *Nekkhammasitaupekkhā . . .* The neutral mental feelings connected with *Nekkhamma*, the practice of renunciation, the going-forth into homelessness. (6)

You should know the explanations of these manifestations of feelings one by one.

1. *Gehasitasomanassa*

The pleasant mental feelings or joys connected with the house. They are carnal, worldly.

When a person does something that she delights in or is fond of – fond of any object or thought – or she remembers things of likings from the past—delightful memories from past experiences—then the joy or

pleasant mental feeling occurs. This is called *Gehasitasomanassa*, the happy feelings or joys connected with the HOUSE, the worldly life.

There are six of them because they occur through the six-sense organs, any one of them; i.e., through the eye, the ear, the nose, the tongue, the body and the mind. Therefore they are six in number.

2. *Nekkhammasitasomanassa*

The pleasant mental feeling or joy connected with *Nekkhamma* – the practice of renunciation in the life of going-forth means that while being in possession of anything which we like, anything we are fond of or such things we enjoyed in the past such as people, things, sounds, etc. which we experienced in the past, then one contemplates about these things, thinks about these things in terms of impermanence, *Anicca*; one contemplates them further in their nature of changeability and unsatisfactoriness, *Dukkha*. In this way contemplated, the pleasant mental feeling or joy from this insight occurs. This is called *Nekkhammasitasomanassa*, the joy derived from the practice of renunciation, the going-forth from the worldly life. By this method, The Buddha teaches us, depending upon *Nekkhammasitasomanassa* – joy derived from this practice of renunciation – TO GET RID-OF, to abandon and transcend *Gehasitasomanassa*, the joyful, carnal mental feeling derived from the household life, the worldly life.

Such worldly feelings are the common conditions with which everyone of us is confronted in every-day life, because everyone depends on the six senses to experience life. One has stored up many things, one knows of many things likeable and enjoyable which we are fond of. Because of this, joy in the mind arises due to any one of them, in any one of them. It is *Gehasitasomanassa* which is connected with the House. They are sensuous feelings.

In this case then, one should try to contemplate any of them in the light of *Anicatta*, the characteristic of impermanence and in the light of *Dukkhatta*, the characteristic of changeableness, altering, and their unsatisfactory nature until the knowledge of this truth – this fact of *Anicatta* and *Dukkhatta* – occurs to the mind. When this knowledge occurs to the mind, another kind of joy and happiness will arise. Another joy here means the happiness connected with *Nekkhamma*;

insight due to the practice of renunciation, the going-forth. It is the happy feeling occurring from “LETTING GO” of the impermanent, changeable things of the world which are the reason for suffering and unsatisfactoriness to occur. One understands these things in the light of the three BASIC characteristics of all existence; namely *anicca*, *dukkha*, *anatta*.

3. *Gehasitadomanassa*

It is the ‘sad-mindedness’, the painful, sorrowful mental feeling connected with *Geha*—the house—the worldly life. This sorrowful feeling, *Gehasitadomanassa* is experienced by all ordinary people just the same as joys connected with the houselife.

When a person is negated to attend to enjoyable things or one cannot possess them; material shapes perceived through the eye, sounds through the ear, smells through the nose, flavours through the tongue, touchable things by the body and mental states by way of mind, things which are pleasurable, agreeable and liked; or one remembers those things which have slipped away before having enjoyed them in the past, then sorrow and sadness or the unpleasant mental feeling occurs. Such is the nature of *Gehasitadomanassa*, the sorrowful, unpleasant feeling connected with the HOUSE, the worldly life.

This mental feeling occurs to common people the same as joy connected with the houselife. These two — opposite to each other — occur and are experienced by every common person.

4. *Nekkhammasitadomanassa*

Nekkhammasitadomanassa is the other kind of mental feeling or sorrow, but it is connected with *Nekkhamma*, the going-forth and practice of renunciation. When one gives attention to any of the material shapes, sounds, smells, tastes, touches and mental objects that one desires to experience, or one remembers the non-attainment of those things — their having passed without the opportunity to enjoy them — sorrow also occurs but in this case, sorrow occurs because of one’s desire or the wishing to attain the incomparable freedom therefrom, the liberation from *Dukkha*—suffering as the Aryans, the Noble Ones have attained already and are abiding in but which oneself has not yet attained.

One has not reached yet that incomparable freedom, that incomparable liberation. This is called *Nekkhammasitadomanassa*; the sorrowful, unpleasant feeling that occurs because of the going-forth or the practice of renunciation.

This feeling, however, occurs only to the practitioner of *Dhamma* who decides to attain this incomparable freedom, this liberation. In this group of two, The Buddha teaches the practitioner to depend upon *Nekkhammasitadomanassa* – the sorrow connected with the going-forth, with renunciation to get rid of *Gehasitadomanassa*, the sorrow connected with the HOUSE, connected with the worldly life.

The way of practice is to contemplate while one is experiencing sorrow resulting from the worldly life, that we are suffering with this sorrow because we have not yet reached that incomparable freedom from *Kilesa*, the mental defilements. Therefore we use that desire, that *Taṇhā* to free the mind from this; i.e., to become free of *Taṇhā*, free from the desire for agreeable things attainable through the 6 sense-organs such as the liking to see only the beautiful material shapes, to hear only pleasant sounds, to smell only pleasant odors, to experience only pleasant tastes, pleasant bodily touches and pleasant mental objects.

We like to feel only pleasant things as these. But since it is not possible to experience only one side, that of pleasant things, but we also have to experience the opposite, the unpleasant things such as ugly material shapes, sounds, smells etc., it is not possible to experience only joy. We also have to experience – because of the nature of things – the ugly, the unliked, the unpleasant things in life. In general we experience lots of sorrow, in fact much more so than joy. The delightful, likeable, pleasant things are rather FEW compared to the many and manifold experiences which are not liked, are ugly, unpleasant things to see, to hear, to smell, to taste, to touch, and to experience with the mind, which far outweigh the pleasant things in daily living.

Therefore, we have to suffer 'TOO MUCH' every day, experience feelings of an unsatisfactory nature because of the desire to experience only the pleasant things, to see only the pleasant material shapes, to

hear only the likeable sounds...etc.

This is why we should try to contemplate, to practice, to reach that incomparable freedom from passions. We must try to transcend the KILESA—defilements of mind — especially sensuous desire. However, we cannot reach that freedom by mere wishing, by being a slave to these worldly pleasures. Freedom cannot be gotten in this manner.

We should be more sorrowful for not possessing the incomparable freedom from *Kilesa* than we are from the desire to enjoy the pleasures of the 6 senses, after which we are constantly in search of to satisfy. TRY to contemplate in this way until the former sorrow disappears. It will then be replaced by the appearance of DIS-sorrow; i.e., the sorrow that occurs from not yet having reached, not having attained the incomparable freedom. This is *Nekkhammasitadomanassa*.

Gehasitadomanassa feelings, feelings that are worldly are also experienced by bhikkhus who lead the holy life as long as their development of mind training is not yet complete. Even though the bodies of bhikkhus are in the temple, the mind sometimes goes outside the temple, goes to the worldly life. With the weapon of *Sila* we must try to keep the mind inside the temple also, just like the body.

This way of practice also laypeople can and should use. They also should contemplate in this way from time to time. You should know that every sorrow, all grief appears due to the worldly outlook on life, due to the houselife, due to the desire for sensual pleasures. Every sorrow, all these painful feelings occur due to us because we are unable to free ourselves from the *Kilesas* — the defilements of mind — the sensual desires, *Tanhā*...

WHY SHOULD LAYPEOPLE NOT TRY TO STOP DESIRE? Why should they not try to stop attachments or at least to lessen their hold onto the mind? When we become able to stop them, sorrow will also stop. Thus, we should instead of worldly desires rather develop the sorrow for not being free from these attachments, for not enjoying this incomparable freedom from sensual pleasures which is lofty, noble and unworldly — a mind free from the control of the attachments. One should tell and show the mind to look in this passion-free way, to con-

template in this way; then the *Nekkhamma* sorrow will occur instead of the worldly sorrow.

5. *Gehasitaupekkhā*

This is the indifferent feeling arising in dependence on the HOUSE, the worldly life.

These indifferent feelings are experienced by every person, but particularly by worldly people. This is the third kind of feelings experienced by worldly people besides *Gehasitasomanassa* and *Gehasitadomanassa*.

At a time worldly people experience material shapes through the eye, sounds through the ear, smells through the nose, tastes through the tongue, touchable things through the body, and mental objects through the mind which are not arousing *Somanassa* or *Domanassa*, then the feeling experienced becomes INDIFFERENT, neither-delightful-nor-sorrowful. This is called *Gehasitaupekkhā*, the neutral feeling connected with the houselife; worldly feelings of indifference experienced in everyday life by common people. They occur due to ignorance, due to carelessness.

There are many things which are experienced at various times through the internal sense-organs, however, they occur without paying attention to them and this is due to carelessness. We ignore them, we lack to be aware of them. These feelings come and go without applying concentration or giving attention to them...many, many of them and very often in every hour of daily activities. They are experienced without being taken-care-of or as one says, without giving a second thought to them. We react towards them with indifference. In this case, our feelings become neutral in the manner of not giving attention to them, and are connected with ignorance, with carelessness.

Most of the time mind gives attention only to things which arouse the mind to experience happiness or gladness — the likable things. The mind becomes attentive due to the craving of the unmindful mind for *Gehasitasomanassa* — the desire for happy feelings of the senses — or else it pays attention to *Gehasitadomanassa* feelings due to the dislike, the hatred, the abhorrence, the not-wanting to be in contact with those

things. It does not want to experience these feelings of unhappiness and sorrow.

You should know that these kind of indifferent feelings -- arising due to carelessness—are not resulting from the practice of *Dhamma*, because it is the way of the common procedure of mind and body to arise. It is the mind which is untamed and thus pays attention only to bodily thirst for satisfaction that is unrestrained. Therefore it is not *Dhamma* practice, it is contrary to the practice of enobling the mind. It is the way of mind and body of common, ordinary people.

6. *Nekkhammasitaupekkha*

This is the other kind of feeling of equanimity but connected with the practice of renunciation — from living the mindful life in the going-forth—away from the houselife; *Nekkhammasitaupekkha*.

This means, that if the practitioner of *Dhamma* experiences external objects, sounds, smells, tastes, touches and mental objects through the internal organs, the practitioner contemplates any of them in the way of impermanence, changeable nature, and without a self. At such a time equanimity arises, however, it is equanimity by means of wisdom, by insight and goes further than just mental states. This is therefore called *Nekkhammasitaupekkha*, equanimity or neutral feelings connected with renunciation, with the going-forth.

This finishes the full explanation of the 6 groups of feelings and the therein 36 manifestations* of feelings as outlined one by one.

*To know *Sattapāda* — the 36 modes for creatures is, that it should be understood as meaning these 36 modes of feeling. One should understand it in terms of the 6 internal and the 6 external sense-organs. In other words; the feelings have the 6 external sense-objects as their object in the *Geha* group — the pleasant feelings connected with the house — *Somanassa*; and there are six of them. Connected with *Nekkhamma* — the going-forth, of renunciation — there are 6 of them, thus equalling 12.

In the group of *Somanassa* — the painful feelings connected with *Geha* the house—there are 6. Connected with *Nekkhamma*—renunciation—

there are 6; thus equalling 12.

In the group of *Upekkhā* – equanimity we find the same; i.e., 6 connected with the house and 6 connected with renunciation, equalling another 12.

Thus, the total number of these kinds of feeling within the 3 groups of feelings over which beings range amount to 3 times 12, or 36 kinds. There is no other way outside this. Thus is to be understood the number 36 as referring to THE MODES FOR CREATURES.

IV BECAUSE OF THIS . . . ONE GETS RID OF THAT

You should now be familiar with the 36 manifestations of feelings as taught by The Buddha and explained in the previous talks. I would like to give the outline of practice which consists of 7 steps; i.e., how to use a refined feeling to get rid-of a coarse one as said in the title of this talk: “BECAUSE OF THIS . . . ONE GETS RID OF THAT”.

To refresh your memory are repeated here the 3 groups of feelings:

1st group: *Gehasitasomanassa* – 6 kinds
Nekkhammasitasomanassa – 6 kinds

2nd group: *Gehasitadomanassa* – 6 kinds
Nekkhammasitadomanassa – 6 kinds

3rd group: *Gehasitaupekkhā* – 6 kinds
Nekkhammasitaupekkhā – 6 kinds

These six kinds of feelings in each group refer to the way a person experiences them. In other words, each feeling is experienced by way of the eye, the ear, the nose, the tongue, the body and the mind.

FIRST STEP – *Nekkhammasitasomanassa* versus *Gehasitasomanassa*

The first step of practice is, by means of joys connected with the practice of renunciation, to get rid of joys connected with the HOUSE, the worldly life.

The way of practice is that while the practitioner experiences the external sense-objects through the internal sense-organs, he views them by investigation into their conditions of impermanency, their disappearance and painfulness. Seeing with these factors of knowledge belonging to insight and perfect wisdom, joy arises. It is this insight-wisdom which sees objects of all physical and mental phenomena as impermanent, painful, and not-self. Joy such as this arises due to the practice of renunciation.

Because of and by means of these 6 joys connected with the going-forth, – joys of renunciation—one gets rid of and transcends those joys connected with the worldly life.

SECOND STEP — *Nekkhammasitadomanassa* versus *Gehasitadomanassa*

The second step of practice is to depend upon the sorrowful, painful feeling of *Nekkhamma*. This is the sorrow arisen due to the fact that one has not reached yet the calm of the *Aryans* in order to get rid of the sorrowful, painful feelings connected with *Geha*, the house.

THIRD STEP — *Nekkhammasitaupekkha* versus *Gehasitaupekkha*

Lord Buddha taught the *bhikkhus* — practitioners of renunciation — because of and by means of the 6 equanimities of the going-forth, *Nekkhammasitaupekkha*, to get rid of the 6 indifferent feelings connected with the house or worldly life — *Gehasitaupekkha*. The way of practice is like this:

When the practitioner has experienced any of the 6 external sense-objects through the 6 internal sense-organs, he should not at such time let it pass away unnoticed, without contemplation. He should not ignore it with carelessness, but should take any of them as his subject of contemplation. He should contemplate these feelings in regard to their characteristics of impermanence, their unsatisfactoriness and emptiness of a self. He should further know the arising and passing away of these phenomena. The mind will thus gain equanimity, become neutral — without liking or disliking, without carelessness. This is the way in which the practitioner attends to these feelings of equanimity, connected with renunciation.

FOURTH STEP — *Nekkhammasitasomanassa* versus *Nekkhammasitadomanassa*

In this fourth practice step, the Buddha teaches the practitioner to depend upon the delighting, pleasant feelings of *Nekkhamma* to transcend and eliminate the sorrowful, painful feelings also connected with the practice of renunciation.

In this step, when one has experienced anything by way of any of the 6 external sense-objects through the 6 internal sense-organs, one strives for the desire of *Vimutti*. *Vimutti* is the freedom which arises by comparing ones feelings with those experienced by the *Aryas*, the Noble Ones who have gained this freedom — *Vimutti* — already; thus are free

from any kind of suffering. At such time then, the wish for realizing this unattained stage arises. This yet unattained freedom brings about feelings of sorrow, feelings that are painful due to this desire to reach the NOT – YET – ATTAINED – FREEDOM in which the Aryans are dwelling.

Realizing this, however, one should contemplate the fact that this suffering is not wholesome because it still is a desire; it is not free of suffering. One should get rid of this desire, contemplate everything that we confront and experience in the way of impermanence, changeable nature, and the fact of selflessness. Freedom can thus be gained in this way as the result of insight–wisdom. The feeling – even though of the *Nekkhamma* kind—will fall away, will transcend this type of attachment. The mind will be composed and calmed by wisdom, seeing with perfect knowledge the transiency, sorrow and NO-SELF in all these processes thus resulting in the arising of happiness. Therefore with the happy feelings connected with *Nekkhamma* - renunciation - one arrives to transcend and eliminate the feeling of sorrow connected with renunciation – *Nekkhamma*.

FIFTH STEP—*Nekkhammasitaupekkha* versus *Nekkhammasitasomanassa*

The Buddha taught the practitioner that he should depend upon equanimity connected with *Nekkhamma*, with renunciation, to transcend and get rid of joyful, pleasant feelings connected with *Nekkhamma*. *Upekkhā* – equanimity arising from *Nekkhamma* – is nobler, IS BETTER. The practitioner who contemplates everything experienced by way of the 6 sense-organs thus will then experience the pleasant feelings connected with *Nekkhamma*. One should then contemplate again that even such kind of joy, such pleasant feeling is still gross, not yet subtle. One should therefore not dwell in this feeling for long because the feeling of equanimity is better, is nobler. Try to contemplate again and again by consideration of the changeable nature, of the no-self in these feelings of joy connected with *Nekkhamma*, and equanimity will arise instead.

This then is *Nekkhammasitaupekkhā*, the neutral feeling connected with the going-forth, connected with the practice of renunciation, the practice of ‘letting go’.

SIXTH STEP – UNIFORMITY versus MULTIFORMITY

There are these two kinds of equanimity connected with *Nekkhamma*; namely equanimity connected with Multiformity and equanimity connected with Uniformity.

Equanimity connected with Multiformity means the neutral feelings occurring while experiencing with the 6 external organs material shapes, sounds, smells, tastes, touchable things and mental objects.

The other kind of equanimity is that connected with Uniformity, that which is equanimity reached in the four *Arūpa-Jhānas*, the formless concentrations:

1. Infinity of boundless space
2. Infinity of boundless consciousness
3. Nothingness
4. Neither-Perception-nor-Nonperception

The Buddha taught the practitioner to depend upon uniformity equanimity to transcend, to get rid-of multiformity equanimity. This is developed in meditation, the concentration practice to reach first the *Rūpa-Jhāna* forms of concentration connected with multiformity equanimity.

The way to practice is to contemplate by wisdom when one experiences the 6 external sense-objects by means of the 6 internal sense-organs. Generally it is more common to experience pleasant, painful or neutral feelings which are connected with *Geha*, the houselife. However, if one begins to practice in the manner as taught by the Buddha, then one can achieve to perceive and behold feelings of equanimity connected with multiformity and uniformity, however resulting from the practice of renunciation. The way to reach this equanimity; i.e., *Upekkhā* connected with multiformity, one can practice in two ways:

1. By way of *Samādhi* – Meditation or concentration
2. By way of *Paññā* – Wisdom.

By *Samādhi* meditation one can achieve complete equanimity connected with multiformity by the attaining and dwelling in the four *Rūpa-*

Jhānas – absorption of the material spheres of form concentration. It is achieved during full absorption of this or that mental concentration, reaching the state of equanimity.

The other way is by insight-wisdom; by investigating the 3 general characteristics of impermanence, suffering, and no-self of all phenomena until the mind becomes calm. It is investigation of every mental object perceived through the 6 sense-organs whether physical or mental. By this way of practice, one reaches the state of equanimity of multiformity (these concentrations should be practiced while maintaining awareness of breathing-in and breathing-out). When this equanimity of multiformity is reached one should stepup, transcend this consciousness to the higher state of the formless sphere, the formless concentration of uniformity; i.e., to the planes of (1) infinity of space, (2) infinity of consciousness, (3) Nothingness and (4) neither-perception-nor-nonperception.

SEVENTH STEP – UTTER DESIRELESSNESS . . . *Nibbāna*

Lord Buddha taught the practitioner to depend on the state of desirelessness, that of *Nibbāna* to get rid of the states of equanimity connected with the 4 formless concentrations because they are still conditioned, compounded. There are still present *Kamma*–formations even though they belong to the imperturbable of the Immaterial sphere. It applies to the well known passage: “All formations are impermanent, subject to suffering” The practice at this stage is not yet complete because there is still forming, doing, performing.

The formless absorptions are still connected with DESIRE to maintain them. To reach utter and complete emancipation, The Buddha teaches that it is an absolute MUST to stop desire completely, stop performing, stop doing anything. One is to lay-it-down, not attach but detach, and the mind will free itself from desire completely and reach *Nibbāna* – the desireless, not–compounded, unformed, unborn and unconditioned. It is called *Attamayā*. (*Tam* = that; *Mayā* = belongs *At* = not; or; that which does not belong to me).

Attamayā = NON-THAT-BELONGSTOMENESS

That which belongs to me is equal to desire.

That which does not belong to me is equal to desirelessness, the step to *Nibbāna*.

In *Attamayā*, there is no energy at all created anymore. *Taṇhā* is no longer present. It is stopped in the mind, eliminated,
EVERYTHING IS STOPPED.

End of step 7.

V SUMMARY OF VEDANĀNUPASSANĀ

I would like to summarize the chapter of *Vedanā*, feelings. Lord Buddha taught the practitioner firstly to be mindful of feelings, any one of the three kinds of feelings. When one is experiencing a pleasant feeling, one knows: 'I am experiencing a pleasant feeling'; while experiencing a painful feeling, one knows: 'I am experiencing a painful feeling'; while experiencing a neither—pleasant—nor—painful feeling one knows: 'I am experiencing a neither—pleasant—nor—painful feeling'.

The practitioner should know this as The Buddha taught one to be mindful of; to be aware of these standards, of these natural feelings at first. They occur to everyone and have to be experienced by every person whether he be an Arahāt or a worldly person. Everyone must experience these feelings. Feelings must be present for the process of being.

You should know that *Vedanā* are *Sabhavadhamma*. This means that which has *Bhava* of oneself; or the ownself as *Bhava*. *Bhava* here means the state of being, the process of becoming.

Sabhavadhamma is the state in being of oneself, the existing of oneself due to these factors maintained of oneself. This 'ONESELF' is composed not only of *Vedanā*, feeling, but is made up of the 5 aggregates of existence which are *Rūpa*, the physical body; *Vedanā*, feelings; *Saññā*, memory; *Sankhāra*, mental formations; *Viññāna*, consciousness. These together are *Sabhavadhamma* and each by itself too. They occur because of factors of oneself. The factors of oneself cause them to manifest themselves — to occur in ourselves.

As everyone knows, the five aggregates or this body and mind of every person begins in the womb. Once the mother gives birth, one has birth and thus exists, having as life factors this body and mind. In the way of the Buddhist concept, this body and mind is connected with life; depends upon *Avijjā*—ignorance; *Tanhā*—desires, craving; *Upādāna*—attachments, clinging; *Kamma*—intentional volitional actions as factors of existence. These cause to give birth to this body and mind of every person.

Nobody has created this body and mind directly. They come about due

to the combined process of the five aggregates. Therefore they are called *Sabhavadhamma*. *Dhamma* here means and denotes anything, such as body and mind, for example, are some of the *Dhammas*. Having *Bhava* is the state of being of oneself, the factor or cause of oneself create them to occur; no soul, no I, no creator, but just plain *Sabhavadhamma*.

Vedanā also is one of *Sabhavadhamma*. Everyone thus who was born into this world, having this body and mind must experience feelings, *Vedanā*. Sometimes it is happy, sometimes sad and sometimes neutral. Even The Buddha himself before having had his final *Parinibbāna* had to experience any one of these three *Vedanā*. When *Vedanā* occurs, the defilements come and occupy the feelings such as *Rāga*, the lustful passions. Desires come and occupy the pleasant feelings together with its objects. *Dosa* anger or disliking come and occupy the painful feelings; *Moha*—delusion or ignorance come and occupy the neutral feelings. This is the stream of *Kilesa* that flows to the mind and occupy the feelings. Thus then are *Avijjā*, *Rāga*, *Dosa* and *Moha* natural decisive supports; i.e., they are the inducements to volitional action, an inducement to the feeling to arise by way of the object.

Because of this stream of defilements the feelings are stagnated, becoming *Gehasita* — connected with the HOUSE. In other words, it is *Sāmisā* connected with *Āmisā*—the tempting and alluring nature. As I have mentioned, *Āmisā* is meant to include all material things, all material objects that the mind ranges over with desire, material things that one depends upon such as the food, clothing, medicine etc. They are *Āmisā* also; i.e., it is the alluring, tempting factor of the material shapes to the eye, sounds to the ear, smells to the nose, tastes to the tongue, touchable things to the body and mental states to the mind. They are the BASICS of the defilements. It is that which arouses the defilements to occur like the decoy which is set-up for the defilements to be aroused. These two words therefore, *Gehasita*-connected with the worldly life, the house and, *Sāmisā* — connected with *Āmisā* have the same meaning.

The practitioner of *Dhamma* however — in the way of *Sila*, *Samādhi*, and *Paññā* or in the way of the four *Satipatthāna* — can practise to stop, to get rid-of the house, the feelings of *Āmisa*, eliminating the decoy — the alluring, tempting factor — eliminating *Sāmisa*.

However, even though practicing will the three factors of *Sila*, *Samadhi* and *Paññā* one still has to experience *Vedanā* — feelings, in any kind of practice they have to be experienced. The feelings occurring in this manner however are *Nekkhammasita*; i.e., connected with renunciation. It is *Nirāmisa* without *Āmisa* — without the tempting, alluring factor. These feelings are also of three kinds; sometimes pleasant, sometimes painful and sometimes neutral. When any of such feeling occur, when one is experiencing any of these feelings one should be mindful, mindful, mindful and should know them as such: 'I am experiencing now a pleasant feeling', or a painful one or a neutral one, ... AS SUCH. This is the explanation of this factor in *Vedanā* — feelings.

A further method as taught by The Buddha in the discourse under discussion here is for the practitioner to depend upon various grades of feelings, — higher or more refined ones — to get rid-of, to overcome coarser ones and in turn to a higher one and yet higher up to the highest, that of *Nibbāna*, step by step as discussed in the seven steps up to complete peace.

When we contemplate the practice as outlined in that discourse we must see the importance of feelings in being. The practitioner should use the feelings in the practice of development towards a nobler mind, from beginning to the end. You should know and remember that the four factors: *Kāya*, *Vedanā*, *Citta*, *Dhamma* must come together and thus only pick-up *Vedanā*, causing feelings to arise, to occur.

In every arousing of mindfulness there is this saying; 'to be mindful of'. We should train to be mindful

- of the physical body within the physical body,
- of feelings within feelings,
- of mind within mind,
- of mental states within mental states.

The word 'in body', 'in feeling', 'in mind' and 'in mental states' describes a limited area of contemplation. In other words, it signifies the BIG ONE where every LITTLE ONE combine; the contemplation of the many factors within the whole that make up the whole. For example, to be mindful of *Kāya*, *Vedanā* and so forth means the analysis of the body or of feelings such as to be mindful of the body within the body; to be mindful of any part within the body such as breathing-in and breathing-out, the bodily postures, the 32 parts of the body within the whole body.

Within feelings means inside the feeling group as a whole. One should be mindful of the present feeling which means inside the whole group of feelings.

In the way of contemplation it must be feeling within feelings; it cannot be within the body. Also, when contemplating in body, one must contemplate this in the body and it cannot be done so within feelings. It is to limit the area within the feeling group. One contemplates feelings inside feelings, one cannot compare them outside from feelings. In the same way with mind and mental states.

End of VEDANĀNUPASSANĀ

VI DISCOURSE ON THE ANALYSIS OF THE SIXFOLD (SENSE-) FIELD (Salāyatanavibhangasutta)

Thus have I heard: At one time the Lord was staying near Sāvattthi in the Jeta Grove in Anāthapindika's monastery. While he was there the Lord addressed the monks, saying: "Monks." "Revered One," these monks answered the Lord in assent. The Lord spoke thus: "I will teach you, monks, the analysis of the sixfold (sense-) field. Listen to it, attend carefully and I will speak." "Yes, revered sir," these monks answered the Lord in assent. The Lord spoke thus:

"Six internal sense-fields are to be known. Six external sense-fields are to be known. Six classes of consciousness are to be known. Six classes of (sense-) impingement are to be known. Eighteen mental ranges are to be known. Thirty-six modes for creatures are to be known. Wherefore, because of this get rid of this. There are three arousings of mindfulness each of which an ariyan practises and, practising which, is an ariyan who is a teacher fit to instruct a group. Of trainers he is called the incomparable charioteer of men to be tamed.

This is the exposition of the analysis of the sixfold sense-field:

When it is said, 'Six internal sense-fields are to be known,' in reference to what is it said? To the sense-field of eye, the sense-field of ear, the sense-field of nose, the sense-field of tongue, the sense-field of body, the sense-field of mind. When it is said, 'Six internal sense-fields are to be known,' it is said in reference to this.

When it is said, 'Six external sense-fields are to be known,' in reference to what is it said? To the sense-field of material shape, the sense-field of sound, the sense-field of smell, the sense-field of taste, the sense-field of touch, the sense-field of mental states. When it is said, 'Six external sense-fields are to be known,' it is said in reference to this.

When it is said, 'Six classes of consciousness are to be known,' in reference to what is it said? To visual consciousness, auditory consciousness, olfactory consciousness, gustatory consciousness, tactile consciousness, mental consciousness. When it is said, 'Six classes of consciousness are to be known,' it is said in reference to this.

When it is said, 'Six classes of (sense-) impingement are to be known,' in reference to what is it said? To visual impact, auditory impact, olfactory impact, gustatory impact, tactile impact, mental impact. When it is said, 'Six classes of (sense-) impingement are to be known,' it is said in reference to this.

When it is said, 'Eighteen mental ranges are to be known,' in reference to what is it said? Having seen a material shape with the eye one ranges over the material shape that gives rise to joy ranges over the material shape that gives rise to sorrow, ranges over the material shape that gives rise to equanimity. Having heard a sound with the ear...Having smelt a smell with the nose...Having tasted a flavour with the tongue...Having felt a touch with the body...Having cognised a mental state with the mind one ranges over the mental state that gives rise to joy, ranges over the mental state that gives rise to sorrow, ranges over the mental state that gives rise to equanimity. In this way there are six ranges for joy, six ranges for sorrow, six ranges for equanimity. When it is said, 'Eighteen mental ranges are to be known,' it is said in reference to this.

When it is said, 'Thirty-six modes for creatures are to be known,' in reference to what is it said? The six joys connected with worldly life, the six joys connected with renunciation; the six sorrows connected with worldly life, the six sorrows connected with renunciation; the six equanimities connected with worldly life, the six equanimities connected with renunciation.

Herein what are the six joys connected with worldly life? There is the joy that arises either from attaining and from beholding the attainment of material shapes cognisable through the eye, pleasant, agreeable, liked, delightful, connected with the material things of the world; or from remembering that what was formerly attained is past, arrested, altered. Joy such as this is called joy connected with worldly life. There is the joy that arises either from attaining and from beholding the attainment of sounds cognisable through the ear...of smells cognisable through the nose...of flavours cognisable through the tongue...of touches cognisable through the body...of mental states cognisable through the mind, pleasant, agreeable, liked, delightful, connected with the material things of the world; or from remembering that what was formerly attained is

past, arrested, altered. Joy such as this is called joy connected with worldly life. These are the six joys connected with worldly life.

Herein what are the six joys connected with renunciation? When one has known the impermanency of material shapes themselves, their alteration, disappearance and arrest, and thinks, 'Formerly as well as now all these material shapes are impermanent, painful, liable to alteration,' from seeing this thus as it really is by means of perfect wisdom, joy arises. Joy such as this is called joy connected with renunciation. When one has known the impermanency of sounds themselves...of smells themselves...of flavours themselves ...of touches themselves...of mental states themselves their alteration, disappearance and arrest, and thinks, 'Formerly as well as now all these mental states are impermanent, painful, liable to alteration,' from seeing this thus as it really is by means of perfect wisdom, joy arises. Joy such as this is called joy connected with renunciation. These are the six joys connected with renunciation.

Herein what are the six sorrows connected with worldly life? There is the sorrow that arises either from not attaining and from beholding the non-attainment of material shapes cognisable through the eye, pleasant, agreeable, liked, delightful, connected with the material things of the world; or from remembering that what was formerly not attained is past, arrested, altered. Sorrow such as this is called sorrow connected with worldly life. There is the sorrow that arises either from not attaining and from beholding the nonattainment of sounds cognisable through the ear...of smells cognisable through the nose...of flavours cognisable through the tongue...of touches cognisable through the body ...of mental states cognisable through the mind, pleasant, agreeable, liked, delightful, connected with the material things of the world; or from remembering that what was formerly not attained is past, arrested, altered. Sorrow such as this is called sorrow connected with worldly life. These are the six sorrows connected with worldly life.

Herein what are the six sorrows connected with renunciation? When one has know the impermanency of material shapes themselves, their alteration, disappearance and arrest, and think, 'Formerly as well as now all these material shapes are impermanent, painful, liable to alteration,' from seeing this thus as it really is by means of perfect

wisdom, he evinces a desire for the incomparable Deliverances, thinking, 'When can I, entering on abide in that plane which the ariyans, now entering on, are abiding in?' Thus, from evincing a desire for the incomparable Deliverances sorrow arises as a result of the desire. Sorrow such as this is called sorrow connected with renunciation. When one has known the impermanency of sounds themselves...of smells themselves...of flavours themselves...of touches themselves...of mental states themselves, their alteration, disappearance, arrest, and thinks, 'Formerly as well as now these mental states are impermanent, painful, liable to alteration,' from seeing this thus as it really is by means of perfect wisdom, he evinces a desire thinking, now entering on, are abiding in?' Thus from his evincing a desire for the incomparable Deliverances, "When can I, entering on abide in that plane which the ariyans, now entering on, are abiding in?' Thus from his evincing a desire for the incomparable Deliverances, sorrow arises as a result of the desire. Sorrow such as this is called sorrow connected with renunciation. These are the six sorrows connected with renunciation.

Herein what are the six equanimities connected with worldly life? When a foolish, errant, average person has seen a material shape with the eye, there arises the equanimity of an uninstructed average person who has not conquered (his defilements), who has not conquered fruition, who does not see the peril — equanimity such as this does not go further than material shape. Therefore this is called equanimity connected with worldly life. When a foolish average person has heard a sound with the ear...smelt a smell with the nose...tasted a flavour with the tongue...felt a touch with the body...cognised a mental state with the mind, there arises the equanimity of an uninstructed average person who has not conquered (his defilements), who has not conquered fruition, who does not see the peril—equanimity such as this does not go further than mental state. Therefore this is called equanimity connected with worldly life. These are the six equanimities connected with worldly life.

Herein what are the six equanimities connected with renunciation? When one has known the impermanency of material shapes themselves...of sounds themselves...of smells themselves...of flavours themselves...of touches themselves...of mental states themselves, their alteration, disappearance and arrest, and thinks, 'Formerly as well as now all these mental states are impermanent, painful, liable to altera-

tion,' from seeing this thus as it really is by means of perfect wisdom, equanimity arises. Equanimity such as this goes further than mental state. Therefore it is called equanimity connected with renunciation. These are the six equanimities connected with renunciation. When it is said, 'Thirty-six modes for creatures are to be known,' it is said in reference to this.

Herein when it is said, 'Wherefore, because of this get rid of this' in reference to what is it said? Herein, monks, because of and by means of these six joys connected with renunciation, get rid of and transcend those six joys connected with worldly life. Thus is the getting rid of these, thus is their transcending. Herein, monks, because of and by means of these six sorrows connected with renunciation, get rid of and transcend those six sorrows connected with worldly life. Thus is the getting rid of these, thus is their transcending. Herein, monks, because of and by means of these six equanimities connected with renunciation, get rid of and transcend those six equanimities connected with worldly life. Thus is the getting rid of these, thus is their transcending. Herein, monks, because of and by means of these six joys connected with renunciation, get rid of and transcend those six sorrows connected with renunciation. Thus is the getting rid of these, thus is their transcending. Herein, monks, because of and by means of these six equanimities connected with renunciation, get rid of and transcend those six joys connected with renunciation. Thus is the getting rid of these, thus is their transcending.

There is, monks, equanimity in face of multiformity, connected with multiformity; there is equanimity in face of uniformity, connected with uniformity. And what, monks, is equanimity in face of multiformity, connected with multiformity? It is, monks, equanimity among material shapes, among sounds, smells, flavours, touches. This, monks, is equanimity in face of multiformity, connected with multiformity. And what, monks, is equanimity in face of uniformity, connected with uniformity? It is, monks, equanimity connected with the plane of infinite ether, connected with the plane of infinite consciousness, connected with the plane of no-thing, connected with the plane of neither-perception-nor-non-perception. This, monks, is equanimity in face of uniformity, connected with uniformity. Herein, monks, because of and by means of this equanimity in face of uniformity, connected with uni-

formity, get rid of and transcend that equanimity in face of multiformity, connected with multiformity. Thus is the getting rid of it, thus is its transcending. Because of lack of desire, monks, by means of lack of desire, get rid of and transcend that equanimity in face of uniformity, connected with uniformity. Thus is the getting rid of it, thus is its transcending. When it is said, 'Wherefore because of this get rid of this,' it is said in reference to this.

When it is said, 'There are three arousings of mindfulness each of which an ariyan practises and, practising which, is an ariyan who is a teacher fit to instruct a group,' in reference to what is it said? As to this, monks, a teacher teaches dhamma to disciples, compassionate, seeking their welfare, out of compassion, saying: 'This is for your welfare, this is for your happiness.' But his disciples do not listen, do not lend ear, do not prepare their minds for profound knowledge and, turning aside, move away from the teacher's instruction. Herein, monks, the Tathāgata is neither delighted nor does he experience delight, but dwells untroubled, mindful and clearly conscious. This, monks is the first arousing of mindfulness that the ariyan practises and, practising it, is an ariyan who is a teacher fit to instruct a group.

And again, monks, a teacher teaches dhamma to disciples...saying: 'This is for your welfare, this is for your happiness.' Some of his disciples do not listen, do not lend ear, do not prepare their minds for profound knowledge and, turning aside, move away from the teacher's instruction. But some disciples listen, lend ear, prepare their minds for profound knowledge and, not turning aside, do not move away from the teacher's instruction. Herein, monks, the Tathāgata is neither delighted nor does he experience delight and neither is he depressed nor does he experience depression. Having ousted both delight and depression, he dwells with equanimity, mindful and clearly conscious. This, monks, is the second arousing of mindfulness that the ariyan practises and, practising it, is an ariyan who is a teacher fit to instruct a group.

And again, monks, a teacher teaches dhamma to disciples...saying; 'This is for your welfare, this is for your happiness.' His disciples listen, lend ear, prepare their minds for profound knowledge and, not turning aside, do not move from the teacher's instruction. Herein, monks, the Tathāgata is delighted and he experiences delight but he dwells untroubled,

mindful and clearly conscious. This, monks, is the third arousing of mindfulness that the ariyan practises and, practising it, is an ariyan who is a teacher fit to instruct a group. When it is said: 'There are three arousings of mindfulness each of which an ariyan practises and, practising which, is an ariyan who is a teacher fit to instruct a group,' it is said in reference to this.

When it is said, 'Of trainers he is called the incomparable charioteer of men to be tamed,' in reference to what is it said? When, monks, an elephant to be tamed is driven by the elephant-tamer it runs in one direction only — to the east or west or north or south. When, monks, a horse to be tamed...a bull to be tamed is driven by the horse-tamer or the tamer of bulls it runs in one direction only—to the east or west or north or south. When, monks, a man to be tamed is driven by the Tathāgata, perfected one, fully Self-Awakened One he courses to eight quarters: Being in the finematerial sphere, he sees material shapes; this is the first quarter. Not perceiving material shape internally he sees external material shapes, this is the second quarter. By thinking of the Fair, he is intent on it, this is the third quarter. By passing quite beyond perceptions of material shape, by sinking perceptions of sensory reactions, by not attending to perceptions of variety, and thinking, 'Ether is unending,' entering on the plane of infinite ether he abides in it; this is the fourth quarter. By passing quite beyond the plane of infinite ether, thinking, 'Consciousness is unending,' entering on the plane of infinite consciousness, he abides in it; this is the fifth quarter. By passing quite beyond the plane of infinite consciousness, thinking, 'There is not anything,' entering on the plane of no-thing, he abides in it; this is the sixth quarter. By passing quite beyond the plane of no-thing, entering on the plane of neither-perception-nor-non-perception, he abides in it; this is the seventh quarter. By passing quite beyond the plane of neither-perception-nor-non-perception, entering on the stopping of perception and feeling, he abides in it; this is the eighth quarter. When monks, a man to be tamed is driven by the Tathāgata, perfected one, fully Self-Awakened One, he courses to these eight quarters. When it is said, 'Of trainers he is called the incomparable charioteer of men to be tamed,' it is said in reference to this."

Thus spoke the Lord. Delighted, these monks rejoiced in what the Lord had said.

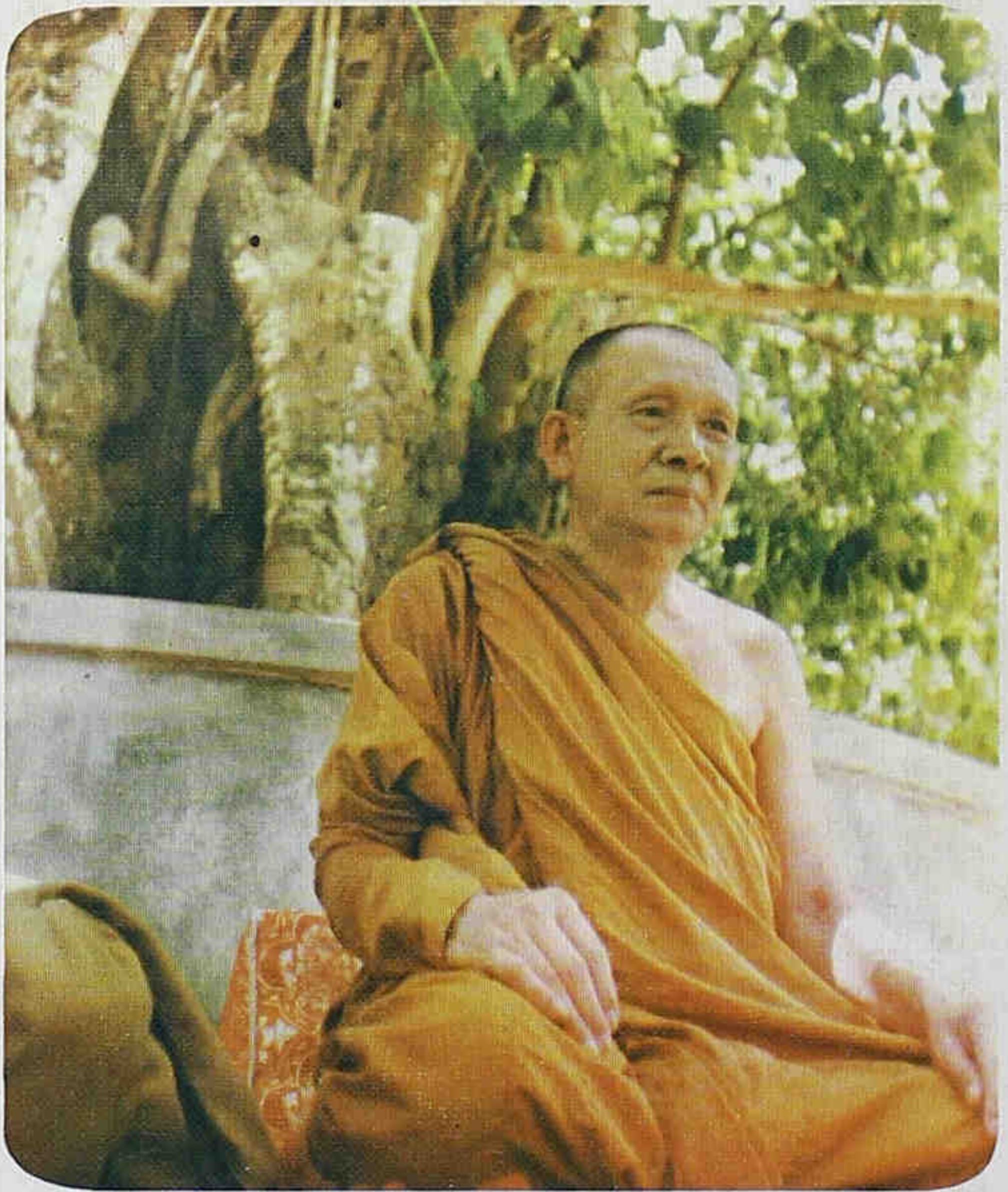
Discourse on the Analysis of the Sixfold (Sense-) Field:

The Seventh

The Middle Length Sayings

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The Venerable One, since 1926 already practicing the noble, holy life of a Bhikkhu, is a guiding light to Bhikkhus and lay-people in the teaching of the perfectly self-enlightened Buddha.

The meditation, 'CONTEMPLATION OF FEELINGS', here explained teaches in simple, clear form this practice which, step by step, guides the practitioner towards the goal of perfect peace and wisdom.

In English and German language have appeared by the Venerable author 'Contemplation of the body' besides various shorter booklets on the teaching of Lord Buddha.