

"namo tassabhagavato arahato sammāsambuddhassa"

NIBBĀNA GĀMINIPAṬIPADĀ
**THE WAY OF PRACTICE LEADING TO
NIBBĀNA**

VOLUME IV

LAKKHANĀDI CATUKKA

BY

PA-AUK TAWYA SAYADAW

**The reason to discern the Character-Essence-Perception-Proximate Cause
(*Lakkhaṇa-Rasa-Paccupaṭṭhāna-Padaṭṭhāna*) of the Ultimates (= *ParamAṭṭha*)**

**Application of Mindfulness on the Process of Cognition and Volition
(*Dhammānupassanā saṭṭipatṭhāna*)**

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**The Chapter of Speech on Aggregate of Feeling
(Vedanakkhandha katha)**

**1. Bodily Agreeable Feeling
(Sukha vedana)**

1. *Itthaphotthabbanubhavana lakkhanam sukham,*
2. *Sampayuttanam upabruhana rasam,*
3. *Kayika assada paccupatthanam,*
4. *Kayindriya padatthanam.*

(Visuddhi-2-91)

1. The nature of taking up the sense of desirable tactile object ----- Character,
2. The nature which promotes accumulation of associated phenomena -- (Function) Essence,
3. The pleasant nature arises in the Body ----- Perception,
4. Faculty of Body = Body transparent element ----- Proximate cause.

Kusalavipakena kayavinnanena sampayuttam sukham. (Visuddhi-2-91)

It is the Bodily agreeable feeling which arises in association with Wholesome resultant Consciousness of the Body (= *Kusalavipaka kayavinnana*) at the time of taking up of the Senses of Desirable tactile object and Moderately desirable tactile object.

(= *Itthaphotthabbarammana, Itthamajjhata photthabbarammana*). In that Pleasure associated Body-consciousness (= *Sukha sahagata kaya vinnana*) there are (8) types of Mentalities, Consciousness and associated Mental concomitants. Among these, select the Bodily agreeable feeling (= *Sukha vedana*) and, discern it.

Character-----The natural Character of the Ultimate phenomena are the separate natures which are not shared with other various phenomena. **Taking up and feeling the Sense-object (= *Anubhavana*)**; is present in every occurrence (= *Sadharana lakkhana*) of all kinds of Feelings. (= *Vedana*). So, to mention that taking up of the Desirable tactile object is the separate natural Character owned by the Bodily agreeable feeling, the Commentary teacher stated as:-“*Itthaphotthabbanubhavana lakkhanam sukham*” which means “the Character of the Bodily agreeable feeling is the nature of taking up the sense of Desirable tactile object”. There is no doubt that taking up of the Desirable tactile object = the Character of Bodily agreeable Feeling is the nature of taking up the Desirable tactile object. (= *Itthaphotthabbanubhavana lakkhana*).

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(= *Itthaphotthabbanubhavana Lakkhana*).

(*Mahāṭī-2-137*)

Essence of Augmentation (= *Upabruhana rasa*)-----This kind of (Function) Essence ie:- Augmenting the accumulation of associated phenomena is also possessed by the Mentally agreeable Feeling (= *Cetasika sukha vedana*). But, in case of Mentally agreeable Feeling, the accumulation of associated phenomena is due to consideration. So, it is the effect of conditioning forces to which mental phenomena are subjected.

(= *Cetobhisankhara*). In case of augmenting the accumulation of associated phenomena, it is a natural process without any kind of consideration. So, the effect of augmenting the accumulation of associated phenomena occur more excessively than in case of Mentally agreeable Feeling. That is why the Commentary teacher expressed like "*Sampatyttanam upabruhana rasam*" = Having (Function) Essence of Excessive augmentation in accumulation of associated phenomena. (*Mahāṭī-2-137*)

Perception----- The Bodily agreeable Feeling is pleasurable in nature. So, it is known as Enjoyment with satisfaction (= *Assada*). That's why the Buddha says as follow: _____

Yam bhikkhave pancupadanakkhandhe paticca uppajjati sukham somanassam, ayam vuccati bhikkhave pancupadanakkhasu assado. (Sam-2-23-24)

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O---Monks---A certain kind of pleasure, enjoyment and satisfaction ie:- Mentally agreeable feeling (= *Somanassa = Cetasika sukha vedana*) arises depending on the (5) types of Clinging = (5) groups of existence which form the objects of Clinging (= *Upadanakkhandha*). So---Monks; to this Mentally agreeable Feeling (= *Somanassa vedana*), it is suitable to say as Enjoyment with satisfaction (= *Assada*) to (5) groups of existence which form the Object of Clinging. (Sam-2-23-24)

Since, the Bodily agreeable Feeling arises by depending on the Body transparent element, it is known as Bodily Feeling (= *Kayika*). And, since it is pleasurable phenomena, it is also known as Enjoyable phenomenon (= *Assada*). So, to a meditator, who is discerning that Bodily Agreeable Feeling, it is perceived in the knowledge (= *Nana*) as a pleasurable phenomenon, arises by depending on the Body Transparent Element (= *Kaya-pasada*). (*Mahāṭī-2-137-138*)

Proximate cause:-----The Bodily Agreeable Feeling arises by depending on Body transparent element which is also known as Faculty of Body or Physical Base of Bodily sensations (= *Kaya pasada, Kayindre, Kaya vatthu*). It can't arise on other Physical Bases (= *Vatthi*). That is why, the Faculty of the Body = Body transparent element is the Proximate cause of the Bodily Agreeable Feeling. (*Mahāṭī-2-138*)

2. Bodily Disagreeable Feeling (*Dukkha vedana*)

1. *Anitthaphotthabbanubhavana lakkhanain dukkham,*
2. *Sampayuttanam milapana rasam,*
3. *Kayikabadha paccupatthanam,*
4. *Kayindriya padatthanam.*

(Visuddhi-2-91)

1. The nature of taking up the sense of Undesirable tactile object ----- Character,
2. The nature which can lessen and fade the associated phenomena. ----- (Function) Essence,
3. The nature which arises in the body and causes suffering----- Perception,
4. Faculty of Body = Body transparent element ----- Proximate cause

To understand the detail accounts, refer to above described Bodily agreeable feeling. This Bodily Disagreeable Feeling (= *Dukkha vedana*) is the Feeling which arises in association with Pain associated Body-Consciousness (= *Dukkha sahagata kayavinnana citta*). So, select the Bodily disagreeable Feeling among the (8) types of Mentalities at the time of arising of Pain associated Body-Consciousness which takes up the sense of Undesirable tactile object (= *Anitthaphotthabbarammana*).

3. Mentally Agreeable Feeling (*Somanassa vedana*)

1. *Ittha rammana nubhavana lakkhanam somanassam,*
2. *Yatha tatha va itthakara sambhoga rasam,*
3. *Cetasika assada paccupatthanam,*
4. *Passaddhi padatthanam.* (Vs-2-91)

1. Taking-up of the natural + assumed Desirable-sense object ----- Character,
2. Taking-up of the sense-object as Desirable one by natural or assumed ways. (Function) Essence,
3. The pleasant nature which depends on the mind ----- Perception,
4. Tranquility = Tranquility of Consciousness and Mental concomitants --Proximate cause.

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Character-----The natural Desirable sense (= *Sabhava ittharammana*) = The sense object which is desirable originally in it's own nature, is known as Natural Desirable sense. When a sense is undesirable in it's own nature, but it is considered and treated as desirable sense, and then it is taken up as Desirable sense. ie:-Assumed desirable sense. (= *Parikappa-ittharammana*). (For example:-preserved salty fish-paste is originally undesirable sense. But, if it is properly treated, cooked and taken as meal; it will become desirable sense. That is, it become Assumed desirable sense). Mentally Agreeable Feeling takes up the sense of both Natural Desirable sense and Assumed Desirable sense. So, taking up of the desirable sense, both naturally and by assumption is the Character of the Mentally Agreeable Feeling. (*Mahāṭṭ-2-138*).

Essence-----If a person takes up and feels the Natural Desirable sense as desirable, it is the right feeling. When a person takes up Assumed Desirable sense as a desirable sense, it is the wrong feeling. The Mentally agreeable Feeling always takes up the sense as desirable one (= *Ittha*), whether it may be Natural Desirable Sense or not. That is, it always takes up the sense repeatedly. (*Mahāṭṭ-2-138*)

Proximate cause:-----

Passaddhakayo sukham vedayati. (Sam-3-135) = A person with tranquil body has quiet and peaceful feeling ----Referring to these words taught by the Buddha; the Commentary teacher explained that the proximate cause of the Mentally Agreeable Feeling is the Tranquility (= *Passaddhi*). But it is to be noted that in the words “*Passaddhi padatthanam*” (= Tranquility of Consciousness and Mental concomitants as Proximate cause):-that feeling is Mentally Agreeable feeling which is not related to sensual desires ie:- it is free from sensual desires (= *Niramisa somanassa vedana*).

(*Mahāṅgī*-2-138).

In the “*Atthasalini* Commentary”, the Character, Essence etc etc; of the Mentally Agreeable Feeling is described as follow: _____

Vedayatiti vedana,

1. *Sa vedayita lakkhana,*
2. (a) *Anubhavana rasa,*
3. *Cetasika assada paccupatthana,*
4. *Passaddhi padatthana.* (*Abhi-A*-1-152)

The nature which recognises and takes up the taste of Sense-object is known as Feeling (= *Vedana*).

1. The nature which takes up the taste of Sense-object ----- Character,
2. (a) Feeling of Sense = taste of the Sense object----- (Function) Essence,
(b) Next----Consumption of the desirable nature of the Sense-object --(Function) Essence,
3. The pleasant nature which depends on the Consciousness ----- Perception,
4. Tranquility = Tranquility of the Consciousness and Mental concomitants ----- Proximate cause.

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The Essence of taking up and feeling of the Sense-object (= *Anubhavana rasa*)---

The nature which feels the taste of Sense (= *Vedayita*) and the nature which takes up and feels the Sense-object (= *Anubhavana*)----In this Mental concomitant; the Character and Essence (= *Vedayita, Anubhavana*) are similar in nature. The consumption of the Sense-object is the Character of that Mental concomitant Feeling (= *Vedana cetasika*). It is the (Function) Essence as well.

There is no Feeling in the (4) kinds of sphere like, Sensuous sphere, Fine material sphere, Immaterial sphere and Supramudane world (= *Kama, Rupa, Arupa,*

Lokuttara) which is lack of the Character of feeling the taste of sense (= *Vedayita lakkhana*). The assumption that only the Bodily Agreeable Feeling (= *Sukha vedana*) has the Essence of taking up and feeling of the Sense-object (= *Anubhavana rasa*) is rejected again. So, it is appropriate to state that, all the Feelings (= *Vedana*) which may be Bodily Agreeable feeling or Indifferent mental Feeling (= *Sukha, Dukkha, Adukkhama sukha vedana*), have functional essence of taking up and feeling of the Sense-objects (= *Anubhavana rasa*).

Actually, in the main function of taking up the taste of Sense-object, other associated mental phenomena apart from the Feeling-concomitant, can only partially take up a little bit of the taste of that sense. The Contact (= *Phassa*) can just only touch the sense. The perception (= *Sanna*) can just recognise the sense. The Volition (= *Cetana*) can just urge and put up the associated phenomena to the sense and finally, the Consciousness (= *Vinnana*) can just aware of the sense. So, just only touching the sense by the Contact, just only recognizing

the sense by the Perception, just urging and putting up the associated phenomena to the sense by the Volition, and just awaring the sense by the Consciousness, are partial taking up and feeling of the taste of the Sense-object. Actually, the Feeling (= *Vedana*) only is the deserving lord with full authority which can accomplish in taking up of the taste of the sense-object with the best of it's ability. So, that nature is known as the Essence of taking up and feeling of the Sense-object (= *Anubhavana rasa*). (In this explanation----- both the Character and Essence are same. ie:-taking up and feeling of the Sense-object) (*Abhi-A-1-153*)

Another Example

The Feeling (= *Vedana*) is like a King. The remaining associated phenomena apart from the Feeling are like royal chef. After cooking the various delicious foods, the chef prepares the meal in the ornamental container to serve the King. Before serving the meal to the King, the container is properly sealed (So as to prevent adding of poison to the foods). Then, the ornamental container is taken to the King, and the seal is removed after putting the container near the King. The lid of the container is opened. Then small amount of each and every foods in the container is taken as sample and put in a bowl. The chef eats these samples of foods first, so as to ensure the King that these are not poisoned. Only after then, the chef serves the King, various delicious foods. Then the King partakes of foods as a deserving monarch with full authority and accomplishes to feel the taste of the required food one after another with the best of his ability.

In the above example, the chef eats samples of food to ensure the King that these are not poisoned, is similar to partial feeling of various associated phenomena to the taste of the sense-object. That's right----- the chef takes up only small amount of the foods is similar to the partially taking up the sense by associated phenomena, apart from the Feeling (= *Vedana*). In contrast, the King partakes of foods as a deserving monarch at his own desire is somewhat like the Feeling (= *Vedana*), which perceives the Sense-object with the best of it's ability. So, that nature is explained as---the “Essence of taking up and feeling of the Sense-object”(= *Anubhavana rasa*). (*Abhi-A-1-153*)

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Next Explanation

The Mentally Agreeable Feeling = Bodily Agreeable Feeling (= *Somassasa vedana, Sukha vedana*) of the Momentary Concentration (= *Khanika samadhi*) before the Attainment Absorption (= *Appana jhana*) = Preparatory concentration (= *Parikamma samadhi*), Neighbourhood Concentration (= *Upacara samadhi*) and the Mentally Agreeable Feeling of the Insight Knowledge---will be specially explained in regard to the meditation of their Character-Essence etc;-as follow:-----

1. *Satalakkhana sukham* (= *Somanassam*),
2. *Sampayuttanam upabruhana rasam*,
3. *Anuggahana paccupatthanam*,
4. *Passaddhi padatthanam*.

(*Abhi-A-1-160*)

1. The nature which makes the living being in which it exists and the associated phenomena, to be pleased in taking up the Sense object----- Character,

2. The nature which promotes accumulation of associated phenomena ----(Function) Essence,
3. The nature which praises the associated phenomena ----- Perception,
4. Tranquility = Tranquility of the Consciousness and Mental concomitants- Proximate cause,

Sukhayatiti sukham, yassa uppajjati, tam sukhitam karotiti attho. Sutthu va khadati, khanati ca kaya cittabadhanti sukham, somanassa vedanayetam namam. (Abhi-A-1-160)

The nature which gives pleasure is known as Bodily and Mentally Bliss (=Sukha). If the nature of Bliss (= Sukha) arises in the body and mind continuum of a living being, it is able to please that living being. In other words, it has ability to bite and excavate both kinds of Suffering (= Dukka) known as Bodily Suffering (= Kayika abadha) and Mental Suffering (= Citta abadha). In this case, the Bliss (= Sukha) is the name of Mentally Agreeable Feeling (= Somanassa vedana). (Abhi-A-1-160)

The above mentioned Character-Essence etc;-of the Mentally Agreeable Feeling are the Character-Essence etc;-of the Great Wholesome Mentally Agreeable Feeling of the Sensuous Sphere (= Kamavacara maha kusala somanassa vedana). This kind of Mentally Agreeable Feeling is explained by the Commentary teacher in the Section of Aggregate of Constituents of Mental absorption (= Jhananga rasi) as described above. So, this statement is especially indicated to Mentally Agreeable Feeling in association with Impulsion consciousness of Neighbourhood Absorption (= Upacara jhana javana citta) arising at the time of Neighbourhood Concentration (= Upacara samadhi), and the Mentally Agreeable Feeling in association with Impulsion Consciousness of Meditation (= Vipassana javana citta) in the section of Meditation. In case of Wholesome Consciousness of Fine-material Sphere (=Rupavacara kusala citta), the Mentally Agreeable Feeling is in association with First, Second and Third Meditative Absorptions, according to classification of (4) types of Mental absorption.

In the "Atthasalini Commentary" (Abhi-A-1-213), it is stated that--"These (56) types of phenomena, stated in the Section of First Consciousness of Great Wholesome deed in sensuous Sphere (= Kamavacara pathana mahakusala citta)---from the Contact (= Phassa)--ellipsis..... to the Concentration (= Avikkhepa = Samadhi);--- are also stated in first Absorption of Fine-material Sphere (= Rupavacara pathama jhana). The only difference is the Sensuous Sphere and the Great Fine-material Sphere (= Kamavacara, Mahaggata rupavacara). Note also that other remaining phenomena, are similar to these phenomena, explained in the First Consciousness of Great Wholesome deed in Sensuous sphere ".----So, note that method of meditation for Character-Essence etc; of the Mentalities of Sensuous Sphere and those of Fine-material-Sphere are generally same. If there is difference, explanation will be given again.

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So, keep in mind that the Character-Essence etc; of the Mentally agreeable feeling, finally described above concern with the Mentally agreeable feeling associated with both kinds of the Great Wholesome deed in Sensuous Sphere and Wholesome deed in Fine-material Sphere. That is why these are the method of Meditations for the Feelings (= Vedana) associated, especially with Neighbourhood absorption (= Upacara jhana) and Attainment absorption (= Appana jhana) in the fields of Neighbourhood Concentration and Attainment Concentration. (= Upacara samadhi, Appana samadhi).

The Feeling (= *Vedana*) is generally associated with the Rapture (= *Piti*) at the time of Neighbourhood and Attainment Absorptions. So, the Commentary teacher continued to describe the special accounts on the Rapture and the Happiness. (= *Piti, Sukha*).

Rapture and Happiness (*Piti-Sukha*)

Although the Rapture and Happiness occur simultaneously when the Rapture associated Consciousness arises, the nature which evokes in taking up the Desirable Sense (= *Ittharammana*) eg:-The Desirable Sense like Counter-Image of Mindfulness on In-and Out Breathing (= *Anapana patibhaga nimitta*), is known as the Rapture (= *Piti*). The feeling of the taste of already attained Desirable Sense is known as the Happiness (= *Sukha*). If the Rapture arises in association with a certain Consciousness, the Happiness arises in association. On the contrary, if the Happiness arises in association with a certain Consciousness, the Rapture not always exists in association. The Rapture is included in the Aggregate of Mental formation (= *Sankharakkhandha*). The Happiness (= *Sukha*) is included in the Aggregate of Feeling (= *Vedanakkhandha*). Note the Rapture is like hearing and seeing by an exhausted visitor in the desert about the forest where the Great “*Zatassara*”lake is situated. The Happiness is similar to the drinking of the cold, clean water of the lake by that visitor.

One man, was going on a very difficult long journey, uneasy to reach the end. Under severe heat of the sun, that man was very much tired and thirsty. On the way, he found another man and asked where the drinking water was available. The another man replied like” O.... my friend..... just beyond this forest, there is another large forest, in which is a great “*Zatassara*” lake, where you will get water”. On hearing that, the tired visitor was very much pleased.

After going further, he felt very happy on seeing the petals, stalks and leaves of lotus flowers discarded by the other visitors. Further, he found men with wet cloths and hair. Next, he heard the crow, cry and sweet songs of common moorhen, peafowl and other birds. Again, he saw a large verdant and gloomy forest which looks like network of rubies surrounding the great lake “*Zatassara*”. In the lake, there were various lily flowers like blue lolus, sacred lotus, fabulous white water lily etc; (= *Uppala, Paduma, Kumudra*) and very clean water.

That man with much pleasure, took bath in the lake and drank the water. After bathing and drinking enough, all the sufferings caused by hot sun, tiresome journey and thirst were relieved. He also ate stalks and stamens of lotuses.

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He adorned his hair with lily flowers and got on the bank after taking some aquatic herbs. Then he changed the wet cloths and dried up these in the sun-heat. Finally, he took rest by lying on the ground and breathing gentle breeze. At that time, he was able to utter like “O... what a good pleasure”(= *Ahosukham*). Take this example in the mind.

The object of comparison and the subject of comparison (= *Upamana, Upameyya*) in the above example will be explained as follow :---The enjoyment felt at the time of hearing about the forest where “*Zatassara*”lake exists, and seeing of the clean water in the lake, is similar to the Rapture (= *Piti*). After bathing and drinking the water; feeling of the pleasurable sense; when lying on the ground in the cold shade of a tree with full strength,

breathing the gentle breeze and uttering like “O... what a good pleasure... O... what a good pleasure” is similar to the Happiness (= *Sukha*).

It is obvious that the Rapture and Happiness occur at the time of hearing the forest where *Zatassara* Lake is situated, at the time of entering the forest, at the time of seeing the water and at the time of bathing and drinking of water. So, late Subcommentary teachers explained as:--“The Rapture is the nature of having pleasure at the time of taking up the Desirable sense and the Happiness is the nature of feeling the taste of already attained Desirable sense.” Actually, it is suitable to state that “The Rapture is associated with a certain Consciousness; and to that Consciousness the Happiness is associated too”.
(*Abhi-A-1-160-161*)

Greed Rooted Mentally Agreeable Feeling (*Lobhamula somanassa vedana*)

The above mentioned Method of Meditation of the Character-Essence etc; are the method for Wholesome Mentally Agreeable Feeling of the Sensuous and Fine-material Spheres. For Unwholesome Greed rooted Mentally Agreeable Feeling, the Method of Meditation for Character-Essence-Perception etc; are same as above for Wholesome Mentally agreeable Feeling. But, in Proximate cause (= *Padatthana*), the Tranquility, (= *Passaddhi*) is concerned only with the Mentally agreeable Feeling free from sensual desires (= *Niramisa somanassa vedana*) which is not related to Sensual pleasures (= *Kamaguna*). So, that Tranquility is not the Proximate cause of the Greed rooted Mentally agreeable Feeling.

1. The Heart as a physical Base (= *Hadaya vatthu*) is the Proximate cause of the Mentally disagreeable Feeling (= *Domanassa vedana*). So, also, the Heart as a physical Base may be

the Proximate cause of this Greed-rooted Mentally agreeable feeling.

2. The Desirable Sense (= *Ittharammana*) which may be the Natural (= *Sabhava*) or the Assumed (= *Parikappa*) may also be the Proximate cause.

3. According to the doctrine that, the Feeling arises due to the arising of the contact = *Phassa samudaya vedana samudayo*;----the associated mental phenomena led by the Contact which arise with that Mentally agreeable Feeling may also be the Proximate cause.

So, among these (3) kinds, may be only one or all (3) kinds, is the possible Proximate cause of the Greed rooted Mentally agreeable Feeling. Consider in similar way in case of the Mentally agreeable Feeling which arises in association with the Rootless Glad mindedness Investigating Consciousness (= *Ahetuka somanassa santirana citta*).

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4. Mentally Disagreeable Feeling (*Domanassa vedana*)

1. *Anittha rammana nubhavaner lakkhanam domassam,*
2. *Yatha tatha va anitthakara-sambhoga rasam,*
3. *Cetasika badha paccupatthanam,*
4. *Ekanteneva hadaya vatthu palatthanam.* (*Abhi-A-1-298. Visuddhi-2-9*)

1. Taking-up of the natural and assumed Undesirable-Sense-object----- Character,
2. Taking-up of the Sense-object as Undesirable one by natural or assumed ways -----
----- (Function) Essence,

3. Unpleasant nature depending on the mind = The nature which depends and tortures the mind-----Perception,
4. The Heart as a Physical Base definitely -----Proximate cause.

The Natural Undesirable Sense is the Undesirable sense object in it's own natural way. The Assumed Undesirable sense is originally the Desirable sense, but taken up as Undesirable due to the Unwise Attention (= *Ayonisomanasikara*). The heretics who are against the teachings of the Buddha, assume the Buddha who is actually Extremely Desirable sense (= *Ati ittharammana*) as Undesirable one. If someone takes up the Natural Undesirable sense as undesirable way; it is the proper way of sensual uptake. If someone takes up the Natural desirable sense as Undesirable one by assumption in undesirable way, it is the improper way of sensual uptake. To this phenomenon---the explanation that “Whether it is right or wrong, taking up of the Natural Undesirable or Assumed Undesirable Senses, in an undesirable way is the **(Function) Essence of the Mentally Disagreeable Feeling**”--- is given.

Perception:-----If someone is angry with others, that person usually says like “It is very hurtful to me “. It's a kind of grievous mentality. To this kind of grief, the statement as the unpleasant nature depending on the mind or the nature which depends and tortures the mind; is given. That is, it is conceived as mental grief in the knowledge of a meditator, discerning the Mentally Disagreeable Feeling.

Proximate cause-----Since, Mentally Disagreeable Feeling occurs in the Cosmic entity of sensual pleasures (= *Kamaloka dhatu*), also known as the (11) realms sensual pleasure (= *Kamabhumi*) or planes of existence where craving for sensual pleasures is intrinsic (= *Kamadhatu*), it definitely depends on the Heart as a physical Base (= *Hadaya vattu*) for it's occurrence. So, the Heart as a physical Base in the most important Proximate cause of the Mentally Disagreeable Feeling. **(Mahāṭ-2-138)**

Select the Mentally Disagreeable Feeling among the various mentalities of the group of Hatred, group of Hatred-Envy, group of Hatred-Stringiness and group of Hatred-Remorse. (= *Dosa, Issa, Macchiriya, Kukkucca*). Then discern the Character-Essence etc etc; of that Mentally Disagreeable Feeling.

5. Indifferent Mental Feeling (*Upekkha vedana*)

1. *Majjhata vedayita lakkhanam upekkha,*
2. *Sampayuttanam natiupabruhanamilapana rasa,*
3. *Santabhava paccupatthana,*

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4. *Nippitika citta padatthana.*

(Visuddhi-2-91)

1. The nature of Neutral feeling of the Natural and Assumed Moderately desirable object -----Character,
2. The nature which neither promotes accumulation nor lessen the associated phenomena -----(Function) Essence,
3. The nature of calmness and quietness -----Perception,
4. The Consciousness lack of Rapture = The Consciousness which is not associated with Rapture -----Proximate cause.

This Indifferent Mental Feeling has the Character of taking up the Moderately desirable object which may be natural or assumed. In other words it has the Character of taking up the sense with equanimity. That is, the taken-up Sense as well as the feeling are neutral in nature. So, the Indifferent Mental Feeling has the Character of taking up Moderately Desirable Sense (= *Majjhattarammana*) which may be natural or assumed with equanimity (= *Majjhattavedayita lakkhana*).

Since, it has the feeling of Moderately desirable sense which may be natural or assumed with equanimity; it also has the nature which neither promotes accumulation nor lessen the associated phenomena as it's **(Function) Essence**.

The statement that "It is perceived in the Insight knowledge of a meditator as the nature of calmness and quietness" (= *Santabhava paccupatthana*)---is meant for the pure, sinless Indifferent Mental Feeling (= *Upekkhavedana*) which is not concerned with sensual pleasures (= *Kamaguna*). The statement is not meant for all kinds of Indifferent Mental Feelings. (*Mahāṭṭi*-2-238)

The Concept of Venerable Maharsi Sayadaw

Venerable Maharsi Sayadaw who wrote "*Visuddhimagga Mahāṭṭika nissaya* Scripture" gave following remark in the Section of *Mahāṭṭikanissaya*.

If one assumed that, although it is Unwholesome Indifferent Mental Feeling (= *Akusala upekkha*), it is more calm and quiet than Unwholesome Mentally Agreeable and Disagreeable Feeling (= *Akusala somanassa, Domanassa*).

So, it is appropriate to perceive all the Indifferent Mental Feeling (= *Upekkha*) in the Insight knowledge of a meditator as the nature of calmness and quietness (= *Santabhava paccupatthana*). (*Visuddhimagga Mahāṭṭikanissaya*-3-316)

Absorptive Indifferent Mental Feeling (*Jhanupekkha*)

1. *Majjhata lakkhana jhanupekkha*,
2. *Anabhoga rasa*,
3. *Abyapara paccupatthana*,
4. *Pitiviraga padatthana*. (*Abhi-A*-1-218)

1. The nature which is in the middle way ----- Character,
2. Not feeling, even the excellent pleasure (= *Panita sukha*) ----- (Function) Essence,
3. The nature not anxious for excellent pleasure.----- Perception,

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Next-----It gives benefit of not being anxious about the excellent pleasure by the associated phenomena -----(Fruition) Perception,

4. The nature of dislike of happiness = The nature which overcomes happiness = Rapture (= *Piti*) -----

Proximate cause.

This Absorption Indifferent Mental Feeling is not Indifferent Mental Feeling (= *Upekkha vedana*) associated with Fourth Mental Absorption (= *Catuttha jhana*). It is the Equanimity Mental concomitant (= *Tatramajjhata*) which is associated with Third Mental absorption. That Equanimity Mental concomitant, known also as Indifferent equanimity (= *Tatramajjhattupekkha*) arises also with First and Second Mental

absorptions. But in these occasion, the function of that Indifferent equanimity Mental concomitant is not distinct.----So, Buddha does not mention as “accompanied with Indifferent equanimity mental concomitant”= *Upekkhako ca viharati*----Only in this third Mental absorption, Buddha says as “accomplished with Indifferent equanimity mental concomitant”= *Upekkhako ca viharati*. Since, the Thought conception (= *Vitakka*) and the Discursive Thinking (= *Vicara*) are overwhelming in First absorption and the Rapture (= *Piti*) is overwhelming in Second Mental absorption, the function of this Indifferent equanimity Mental concomitant is not distinct. But, in the Third Mental absorption, the nature of Thought conception, Discursive thinking and the Rapture (= *Vitakka, Vicara, Piti*) are not overwhelming, but the Indifferent Equanimity is arising like a leader. So, the Buddha specially mentions the Indifferent Equanimity mental concomitant. (**Abhi-A-1-218**)

In this instance, the Indifferent Equanimity keeps the associated mentalities in the middle ignorant way so as to prevent enthusiasm or retreat in taking up of the sense object of Image of Tranquility meditation (= *Samatha nimitta*) such as Counter-Image of Mindfulness on In-and Out-breathing (= *Anapana patibhaga nimitta*), and Counter-Image of Meditation device (= *Kasina pannatti patibhaga nimitta*) etc. Select that Indifferent Equanimity mental Concomitant (= *Tataramajjhata cetasika*) among the mentalities of Third mental absorption (= *Tatiya jhana*) and discern its Character, Essence----etc.

Essence of no feeling even to Excellent pleasure (= *Anabhogarasa*)-----Since, it has no interest in the Craving (= *Tanha*) even in the precious excellent pleasure of the noble Third mental absorption; it is opposite in nature to that Craving = It is opposite in function to the Craving. So, it is stated that, it has the function of not feeling even the excellent pleasure (= *Panita sukha*) like the pleasure of Third mental absorption.

(Mulati-1-103). This pleasure of Third Mental absorption is the top-most pleasure among all kinds of Mundane pleasure (= *Lokiya sukha*); so it is known as Excellent pleasure (= *Panita sukha*).

Again, the Character-Essence etc;-of the Indifferent Mental Feeling (= *Upekkha vedana*) is further described in the section of Fourth mental absorption of fine-material Sphere (= *Rupavacara catuttha jhana*) as follow:-----

Indifferent Mental Feeling
(***Adukkha ma sukha = Upekkha vedana***)

1. *Itthanittha viparitanubhavana lakkhana upekkha,*
2. *Majjhata rasa,*
3. *Avibhuta paccupatthana,*
4. *Sukhanirodha padatthana. (Abhi-A-1-222)*

1. It has the nature to take up the Moderately desirable object (= *Itthamajjhata rammana*) which is opposite to Desirable object (= *Ittharammana*) and Undesirable object (= *Anittharammana*), (= It feels the taste of Moderately desirable object)
----- Character,

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2. It keeps in the nature of middle way (= *Majjhata*) = Ignorance ---(-Function) Essence,
3. The nature of non-conspicuous Feeling ----- Perception,
4. The extinction of bliss (= *Sukha*) = (Neighbourhood Concentration = *Upacara* of Fourth Mental absorption where the Bliss is totally extinct) ----- Proximate cause.

In this Fourth Mental absorption there is no suffering (= *Adukkha*) as well as no pleasure (= *Asukha*). With the word no-suffering nor-pleasure (= *Adukkha-masukham*), it mentions the Third Feeling (= *Vedana*) which is opposite to suffering and pleasure of the Fourth Mental absorption. It mentions not only the absence of both suffering and pleasure but it mentions the Third Feeling (= *Vedana*), named Feeling of no-Suffering nor pleasure (= *Adukkha masukha vedana*). It is known also as Indifferent Mental Feeling (= *Upekkha vedana*). That Feeling of no-suffering nor-pleasure has the Character of taking up the sense of Moderately desirable object which is opposite in nature to Desirable Sense and Undesirable Sense. (*Abhi-A-1-222*)

According to this nature; note that the Sense object of the Indifferent Mental Feeling in the Fourth Mental Absorption is the Moderately Desirable Object. Again, the Feeling exists in the middle way (= *Majjhata*) and has the Function of ignorance. So, taking up the Sense is also with the Middle feeling. That is, both the Sense-object and the Feeling have the nature of middle status.

Further explanation will be given so as to avoid confusion. This Fourth Mental Absorption is reached,---according to discourse in quadruple (= *Catukka*), by practising step by step, based on the First, Second and Third Mental Absorptions. If you, noble meditator set up the Concentration (= *Samadhi*) according to the discourse in quadruple, from the First to Fourth Mental absorption by taking up the very pure clean and glowing Sense of the Counter-Image of Mindfulness on In-and Out-breathing (= *Anapana patibhaga nimitta*); it is to be noted that the sense objects of the First, Second and Third Mental absorption are also clean and glowing Sense of the Counter-Image of Mindfulness on In-and Out Breathing. The sense object of all four kinds of mental absorption is clean and glowing Sense of the Counter-Image of Mindfulness on In-and Out-Breathing only. So, the Sense-object is similar in all.

But, that Sense of the Counter-Image of Mindfulness on In-and-Out Breathing in the First and Second Mental Absorptions is Desirable object. On the contrary, that sense is Moderately Desirable object in the Third and Fourth Mental absorptions. In the Third Absorption, as described in the Section of Absorptive Indifferent Mental Feeling (= *Jhanupekkha*);--due to the power of the Equanimity Mental Concomitant (= *Tatramajjhata cetasika*) associated with Third absorption; all the associated mental phenomena connected with that Third absorption can keep that Sense of Counter-Image of Mindfulness on In-and Out Breathing, in the Middle moderately Desirable status (= *Itthamajjhata*). That is; the Sense is in the middle status (= *Majjhata*), but the Feeling has the nature of pleasure (= *Sukha*).

On the contrary, in case of Fourth Absorption, the Sense object as well as the Feeling are in the Middle status (= *Majjhata*) Why?-----

The Pleasant Feeling (= *Sukha vedana*) arises by taking up the very clean and glowing Sense of Counter-Image of Mindfulness on In-and Out-Breathing before reaching the Fourth mental absorption. But, from attainment of Neighbourhood Concentration (= *Upacara samadhi*) in Fourth absorption, that Pleasant Feeling (= *Sukha vedana*) is abolished. The Indifferent Mental Feeling (= *Upekkha vedana*) begins to arise. Due to the support of the Equanimity Mental Concomitant (= *Tatramajjhata cetasika*)-----which gains sharp and energetic power at the time of Third absorption----the Indifferent Mental Feeling and associated mentalities in connection with the Fourth Absorption are gaining full power and able to keep the Sense of Counter-Image of Mindfulness on In-and-Out Breathing in the Middle status (= *Majjhata*). So, the Fourth absorption and associated mental phenomena;---

supported by the power meditation based on the Equanimity Mental concomitant and Indifferent Mental Feeling;

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---are able to keep the Sense object in the Middle status and feels the taste of the Sense object in the middle way. That is why, both the Sense-object and Feeling are middle in nature.

Perception as Non-distinct Nature (= *Avibhuta paccupatthana*)

The pleasure (= *Sukha*) and the Suffering (= *Dukkha*) are distinct feelings. These Agreeable and Disagreeable Feelings (= *Sukha vedana, Dukkha vedana*), are very distinctly perceived in the Insight knowledge of Meditators. But, the Feeling of no-Suffering nor pleasure (= *Adukkha ma sukha vedana*) is not so conspicuous as in case of the Feeling of Pleasure and Suffering. So, a meditator who is discerning the Indifferent Mental Feeling; that Indifferent Mental Feeling is perceived in the Insight knowledge as not distinct feeling, like the Sense taken up by the Feeling of Pleasure and Suffering (= *Sukha vedana, Dukkha vedana*). It is somewhat like foot prints of a deer which runs on the stone slab. So, in *Pali* text; that nature is expressed as knowledge obtained by the method of searching the foot prints of a deer on the rock slab(= *Migapada valanja naya*).. (Mulati-1-1o4)

Proximate cause-----

Sukha nirodho nama idha catutthajhanupacaro. (Sarttha-1-379)

The extinction of Feeling of Pleasure (= *Sukha vedana*) begins at the time of Neighbourhood concentration (= *Upacara samadhi*) in the Fourth absorption. Only after the extinction of that Feeling of Pleasure, the Indifferent Mental Feeling can arise. So, the Neighbourhood Concentration of the Fourth mental absorption (= *Catuttha jhanupacara*)---- when the Feeling of Pleasure no longer exists is the Proximate cause of the Indifferent Mental Feeling.

Again, the Character-Essence ---etc; of the Equanimity of the Sublime or Divine States of Living (= *Upekkha brahmavihara*), included in the (4) kinds of Sublime or Divine States of Living (= *Brahma vihara*), occurring in Mental absorption of Fine-material Sphere (= *Rupavacara jhana*), are described in the “*Atthasalini*”Commentary and “*Visudhimagga*”Commentary. The basis of the Equanimity of the Divine States of Living (= *Upekkha brahma vihara*) is the Equanimity Mental Concomitant (= *Tatramajjhata cetasika*). See, the Character-Essence etc-etc; of that Equanimity of the Divine States of Living (= *Brahmaviharupekkha*) in the Chapter of the Equanimity Mental Concomitant of the Divine States of Living (= *Brahmavihara cetasika*).

This is the end of the Chapter of Speech on Aggregate of Feeling.

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The Chapter of Speech on Aggregate of Perception
(Sannakkhandha katha)

1. *Sanjanana lakkhana sanna,*
2. *Tadevetanti puna sanjanana paccayanimitta karanarasa,* (*Darudesu tacchakadayo viya.*),
3. *Yathagahitanimitta vasena abhinivesakarana paccupatthana,*
(*Hatthidassaka andha viya*)
4. *Yathaupatthi ta visaya padatthana.* (*Tinapurisakesu migapotakanam purisati uppanna sanna viya*) (*Visuddhi-2-92.*)

1. *Sanjanana lakkhana sanna,*
2. (a) *Paccabhinnana rasa,*
(b) *Puna sanjanana paccaya nimitta karana rasa* (*Daruadisuttacchakadayo viya*)
3. (a) *Yathagahita nimitta vasena abhinivesakarana paccupatthana,* (*Hatthi dassaka andha viya.*)
(b) *Arammane anogalha vutti taya aciratthana paccupatthana va* (*Vijju viya.*)
4. *Yatha upatthi tavisaya padatthana.*
(*Tina purisakesu migapotakanam purisati uppannasanna viya.*) (**Abhi-A-1-153-154.**)

1. Awareness of various sense objects like brown, golden etc, etc; by noting down = the nature of knowing by noting down -----
Character,
2. (a) Knowing again by initial mental note ----- (Function) Essence,
(b) Making record which is the cause of reknowing the noted memory like " That is that " ----- (Function) Essence,
(It is somewhat like a carpenter's mark on the wooden objects.)
3. (a) The nature of perception of Sense object in accordance with the remark (= Note) kept in the mind. ----- Perception,
(Bear in mind like a blind man feeling the elephant.)
(b) The nature which won't last long since there is no deep consideration to Sense object = Sense object is not deeply taken up -----
----- Perception,
(Bear in mind like a flash of Lightning.)
4. Taking up of Sense object as such ----- Proximate cause,
(Bear in mind like perception to a scarecrow as a person by animals.)

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Perception Based on Wisdom
(Nanasampayutta sannna)

Pāli Quotation

(Abhi-A-1-154)

(Mahāṭī-2-139)

Structural Earth element -----

In (6) Doors and various Body parts where the nature power of Earth element is excessive, the materialities in the respective groups of matters like Water elements, Fire elements, Air-elements, Appearance, Smell, Taste and Nutritive essence which arise together with Earth element are known as **Structural materialities** (= *Sambhara*). The

Earth element arising together with these structural matters is known as **Earth element of Structural matters** (= *Sasambhara pathavi dhatu*). In the field of Conventional truth; using the words of mundane world, the Earth element of structural matter is the soil or ground which you can see. It is the Earth elements. In Ultimate truth sense, this earth is nothing but, it is the collection of groups of Temperature-produced nutritive essence-octad matter (= *Utujaojatthamaka rupa kalapa*); in which natural power of the Earth element is in excess. Since the natural power of Earth element is excessive in each and every groups of matters (= *Rupa kalapa*), the earth or ground has character of hardness (= *Kakkhala lakkhana*). Since, the remaining materialities apart from the Earth element in the groups of matter follow the nature of Earth element which natural power is in excess, the whole earth or soil which is formed by groups of Temperature produced octad matter (= *Utuja attha rupa kalapa*) also follows the Earth element which has the nature of hardness. So, the earth or soil also has the nature of hardness. (In this instance, it means that in the earth, the natural power of hardness owned by the Earth element which natural power is in excess is obvious. It does not mean that the Character of Water, Fire and Air element change into the Character of hardness. There is no such thing that the natural Character of the Ultimate phenomena transform. Only the level of the natural power may increase or decrease. So, it means that, in this earth, the natural power of hardness owned by the Earth element is in excess and the natural power of Water, Fire and Air element are less.)

The fire is the Fire element of structural matter (= *Sasambhara tejo dhatu*). Discern to conceive the (4) Primary elements in the fire. For a meditator like you noble one, who is able to discern materialities and mentalities in both livings and non-livings of external World, discernment of (4) Primary elements in the fire is not difficult task. If (4) Primary elements are perceived with knowledge, particles of Nutrive-essence octad groups of matter (= *Ojatthamaka rupa kalapa*) will be conceived soon. Fire is nothing but collection of Sound-nonad groups of matter (= *Sadda novaka kalapa*) where there are sound of Nutritive-essence octad groups of matters. When the remaining matters apart from the Fire element in respective groups of matter have less natural power, they follow the nature of Fire element with excessive power.

The Air also is the Air element of structural matter. (= *Sasambhara vayo*). Discern to conceive the (4) Primary elements in the air. You will see only the particles of groups of matter. The air in the non-living external world is the collection of Nutritive essence octad groups of matter and Sound-nonad groups of matters.

[In the air that rises up (= *Uddhangama vata*) known as Air component of body (= *Vayo kotthasa*) etc, of living beings are, as described in Meditation of materiality, composed of (33) types of materiality.]

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In these various groups of matter, remaining materialities apart from the Air element, follow the nature of Air element which natural power is in excess.

The water is the Water-element of structural matter (= *Sasambhara apo*) (which means the water in the non-living world.) Discern that water so as to see the (4) Primary elements. Particles of groups of matter will easily be seen. In these groups of matter, the matter apart from the Water element will follow the nature of the Water element which natural power is in excess.

Pāli Quotation (*Mahāṭṭ-2-139*)

Similar to above descriptions, if the Perception (= *Sanna*) is based on Wisdom (= *Nnana*), ie: --- Wisdom associated Perception (= *Nnana sampayutta sanna*); that Perception always follows the Wisdom. Since, it always follows the Wisdom, that Wisdom associated Perception never bears in mind the Sense-object in wrong way (= *Abhinivesa*), and never recognises the the Sense-object in abnormal way (= *Viparitaggaha*). (*Abhi- A-1-154.Mahāṭṭ-2-139*.)

According to above explanations, note that the Perception which is associated with Insight knowledge (= *Vipassana nana*) always follows the Insight Knowledge. Insight knowledge deeply knows the actual nature of the Sense-object which is the Ultimate true phenomenon. Due to the power of that Insight knowledge, the Perception also recognized the actual nature of the Sense-object, in it's memory.

If the Perception is associated with Great Wholesome deed without Wisdom (= *Maha kusala nanavippayutta sanna*), since it is not associated with Wisdom, it always follows the Consciousness (= *Vinnana*). All the Consciousness take the function as main leader of the(4) Aggregates of Mentality (= *Namakhandha*) (= *Pubbangama -rasam*), it is explained that Perception probably follows the Consciousness. In case of Resultant and More action, note in similar way as Great Wholesome deed.

Again, since all the phenomena of Fine-material Sphere and Immaterial Sphere are the works of Concentration and led by Concentration as main leader, the Perception associated with these Concentrations of Absorption in Fine-material and Immaterial Spheres always follow the Concentration. According to this description, if the Impulsion consciousness of Insight meditation is without Wisdom (= *Nana vippayutta*), the Perception always follows the Concentration in association with taht Impulsion consciousness of Insight-meditation. Since, the Perception based on Concentration (*Samadhisampayutta sanna*) always follows the Concentration, that Perception never fails to take up the Sense object or Sense of Insight meditation. So long as the Concentration keeps on the Sense of Tranquility (= *Samatha arammana*) like Counter-Image of Mind fulness on In-and-Out-breathing (= *Anapanapatibhaga*

nimitta) or Sense of Image of Formations (= *Sankhara nimitta*), the Perception also keeps on the Sense of Tranquility and Sense of Image of Formation for long duration. (*Mahāṭī-2-139.*)

In Supremundane World, since all the Consciousness of Supramundane Path and Fruition are certainly associated with Wisdom; these Knowledges of Path and Fruition certainly take up the Sense of *Nibbana*. So, the Perception also certainly takes up the Sense of *Nibbana*. Since, the Knowledge of Path and Fruition deeply realize the pleasant and peaceful nature of *Nibbana*, the Perception also deeply recognises that pleasant and peaceful nature. This is how the Perception is valuable and useful in the practice of Wholesome deeds.

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But, Perception (= *Sanna*) is a Mental concomitant associated with both Wholesome and Unwholesome deeds. So, it occurs not only in good actions, but also in evil actions. That is why the Unwholesome Perception (= *Akusala sanna*) associated with Greed, Wrong view and conceit (= *Raga, Ditthi, Mana*) always occurs following these Unwholesome phenomena of Greed, Wrong View and Conceit. (*Mahāṭī-2-139.*)

Among the (12) types of Perversions (= *Vippallasa*), the (4) Perverted perceptions (= *Sanna vippallasa*) based on wrongly recognizing Perception are groups of Unwholesome mentalities and perceive truly right Formative conditions (= *Sankhara dhamma*) like Impermanence, Suffering, Not-self and Impurity in wrong way as Permanence, Pleasure, Self and Purity. Based on Perverted perception which wrongly recognises the Sense-objects as Permanence, Pleasure, Self and Purity, the Perverted Consciousness (= *Citta vipallasa*) which also wrongly thinks as Permanence, Pleasure, Self and Purity arises. Next, Perverted View (= *Ditthi vipallasa*) continues to arise, which wrongly conceives as Permanence, Pleasure, Self and Purity. All these Unwholesome Perversions are able to deeply sink down the beings to the bottom of ceaseless cycles of sufferings (= *Samsara vatta dukkha*) like ceaseless cycles of Lower Worlds (= *Apaya samsara vatta*) without any chance of escape. According to the explanation described in the Great Subcommentary, this wrongly recognizing Perverted perception also is leading to Unwholesome phenomena like Greed, Wrong view, Conceit and Delusion. In other words, it is a phenomenon which is always following these Unwholesome deeds.

Character ----- If one perceives brown, yellow, white, red as brown, yellow, white red or; long, short as long, short or; father, mother, aunts, uncles as father, mother, aunts, uncles or; sweet, sour as sweet sour or; designated names of Ultimate realities like Contact, Feeling etc, as Contact, Feeling or; nature of striking (= *Phusana sabhava*) and nature of feeling (= *Anubhavana sabhava*) of these Ultimate realities like Contact, Feeling as the nature of these etc etc ---- what so ever it may be, if a meditator becomes able to take up the real nature of Ultimate truths with Insight knowledge or, if one realizes these as Contact or Feeling, somewhat like children just remember various object as such:--- such kind of recognition is known as " Character of Recognition of Sense by memory "

(= *Sanjanana sabhava lakkhana*). Note that, recognition of the true nature of Ultimate realities follows, as described above, the Wisdom.

Essence -----The carpenters usually make marks on wood blocks with pencil so as to remember the correct sites to work again when they are making or repairing wooden objects and structures. They remember again by seeing these marks. Making marks so as to remember again is the function of Perception. Recognition in accordance with these marks is the natural power or natural Character of Perception.

If these two Character and Essence (Function) are considered in connection --- ---- it is to be noted that Perception notes down for future remembrance. It also recognises according to that note. In knowing again that note, Perception further notes down again the marks for better recognition in future ----. So, that kind of the nature of Perception will be obviously seen. Preceding Perception notes down the Sense-object so as to remember again. Similarly, following Perception also notes down the Sense-object so as to remember again.

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So, note equally that all Perceptions make marks so as to remember again.

Such awareness by repeated recognitions may be right or wrong. The Perception which arises in connection with Insight Knowledge is right perception and since having some natural power to attain *Nibbana*, it is beneficial to associated phenomena like Right view of Insight meditation etc; etc; with Conditioning powers (= *Paccaya satti*) like conscience condition, Mutuality condition etc. If Insight Knowledge deeply knows the materialities which are real Ultimate truth phenomena, the Perception also recognizes these Materialities as real Materialities. Again, if Insight knowledge deeply knows the mentalities which are real Ultimate truth phenomena, the Perception also recognizes these Mentalities as real Mentalities. If Insight knowledge deeply knows the nature of cause and effect, the Perception also recognizes these nature as cause and effect. If Insight knowledge deeply knows the Formative conditions as Impermanence, the Perception also recognizes as Impermanence. If Insight knowledge deeply knows the Formative Conditions as Sufferings, the Perception also recognises these as Sufferings. If Insight Knowledge definitely knows the Formative conditions as Not-self, the Perception also recognizes these as Not-self. So, the Perception always follows the Insight knowledge which deeply and definitely knows the signs of Impermanence, Suffering and Not-self. That kind of Perception is very valuable. It doesn't mean for Perception which recognizes the Materiality, Mentality, Causes, and Effect etc; etc; by hearing the teachings of others or masters.

Again, deep and wrong remembrance due to repeated Perception in wrong way may cause Perverted perception (= *Sanna vipallasa*). That kind of Perverted perception can not be abolished even by the teachings of successive Omniscient Buddha.

In conclusion, just remembrance of Sense object, may be due to previous awareness or awareness of new one; is the natural power of Perception. That remembrance may be right or wrong.

Perception ----- In this instance, it is explained by giving an example of six blind men feeling the elephant. (= *Hatthi dassaka andha viya*). Six blind men, after feeling the elephant, perceived the appearance of the animal in different ways in accordance with the parts they felt. So, first blind man who felt the trunk noted and said that the elephant looked like a snake. Second man, who felt the tusk, perceived and said that the animal looked like a pestle. Third man, after feeling the ear of the elephant said, it looked like a mat. Fourth blind man who felt the body, noted and said that elephant looked like a wall. Fifth one who felt the leg, said the elephant looked like a house pillar and finally the sixth blind man after feeling the tail of the elephant, perceived and announced that the elephant looked like a broom. So, the Perception is accepted in the Knowledge of a meditator discerning it as the nature that conceives the Sense-object according to the note taken up by the mind and which may be right or wrong.

Proximate cause ----- The wild deer living in a jungle near the hill-side cultivation, on seeing a scarecrow resembling a watchman, wrongly thinks it as a real man in the mind.

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Similarly, the Perception, without any consideration, usually note down the Sense-object striking the respective Sense-Door as such in the mind. So, all kinds of Sense-objects are the Proximate cause for Perception.

Since, the Perception conceives every kinds of Sense objects without any further consideration, all kinds of Sense-objects are the Proximate Cause for Perception.

The Perception in connection with Wisdom (= *Nana sampayutta sanna*) always follows the Wisdom. Since, Wisdom is the Right view (= *Samma ditthi*), and the Right view has the nature of endless penetrating knowledge without any mistakes to perceive the Right view of belief in Actions and their results, Right view of Absorption, Right view of Insight knowledge, Right view of Path and Right view of Fruition. So, in other words it is also able to comprehend

the four Noble Truths. That is why the Perception which always follows that Knowledge of Right View (= *Sammaditthi nana*) recognizes properly and there is no such thing as wrong taking up of the Sense (= *Micchabhinivesa*) or improper taking up of Sense (= *Viparitaggaha*). If the Perception is connected with Concentration

(= *Samadhi sampayutta sanna*) like Neighbourhood Concentration, Attainment Concentration and Wisdom not associated Insight Concentration (= *Upacara samadhi, Appana samadhi, Nana vippayutta vipassana samadhi*) etc; etc;- the Perception always follows that Concentration. So, there is no such thing that Concentration connected Perception has the nature of short fixing of Concentration on a single Sense object. So long as the Concentration exists, the Perception also

exists. If the Perception is associated with Greed, Wrong view, Conceit and Delusion, ie:- if it is Unwholesome Perception (= *Akusala sanna*), note that, it always arises following the Greed, Wrong view, Conceit and Delusion.

(*Mahāṭṭi-2-139.*)

This is the End of the Chapter of Speech on Aggregate of Perception.