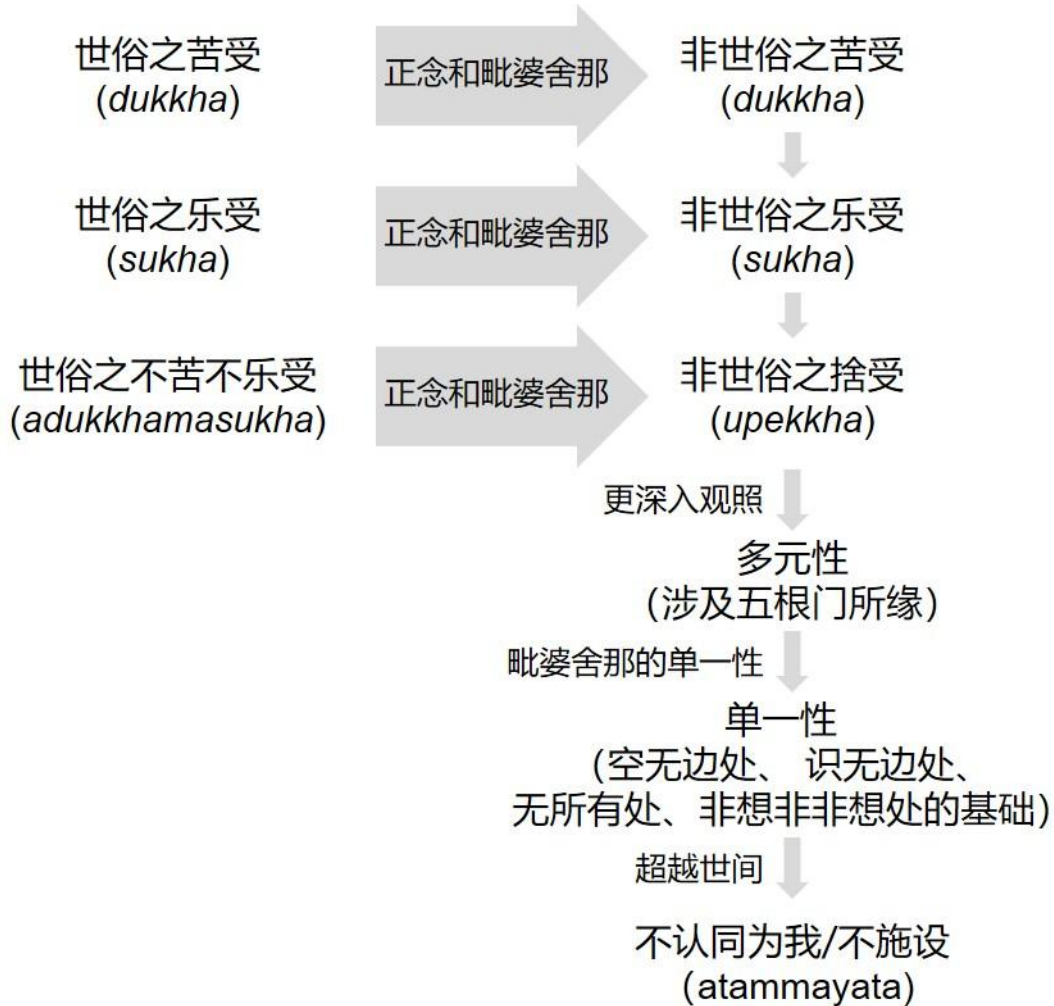


Contemplation of Feelings

Based on the *Saḷāyatanavibhanga Sutta* (Analysis of the Six Sense Bases) of the Majjhima Nikāya (MN 137)



The flowchart indicates both steps and objects one can take when one practices the four foundations of mindfulness but also the direction the practice would naturally take when the practice is being done in the right way. The practice being done in the right way means observing continuously moment to moment the processes of ultimate realities such as feelings with insight mindfulness of things as they really are. This is indicated by the sign:

正念和毗婆舍那

The flow is arrested or turned back because of the absence of mindfulness that lets the defilements arise, or the wrong type of mindfulness that takes it away from the insight practice.

Contemplation of Feelings

Worldly feelings are those that one comes across in one's daily life. Spiritual (or "unworldly") feelings are those that one comes across only during meditation.

The first part is the transformation/conversion of worldly feelings into spiritual feelings:

Worldly painful → Spiritually painful

Worldly happy → Spiritually happy

Worldly neutral → Spiritually neutral

The unchecked latent tendency of aversion/hatred can lead to **Worldly painful** feelings. With the contemplation associated with correct insight practice, **Spiritually painful** feelings can arise.

The unchecked latent tendency of attachment can lead to **Worldly happy** feelings. With the contemplation associated with correct insight practice, **Spiritually happy** feelings can arise.

The unchecked latent tendency of delusion can lead to **Worldly neutral** feelings. With the contemplation associated with correct insight practice, **Spiritually neutral** feelings can arise.

The second part is a further transformation from

Spiritually painful → Spiritually happy → Spiritually neutral

The mindfulness of each type of feeling as it arises and passes away serves to transform them accordingly. The final culmination will be spiritually neutral feeling.

When unchecked, craving for results leads to **Spiritually painful** feelings. However, when the correct insight practice is applied, this leads to **Spiritually happy** feelings.

When unchecked, **Spiritually happy** feelings lead to attachment to **Spiritually happy** feelings. Therefore, correct insight practice must be applied, leading to **Spiritually neutral** feelings.

The third part is the flow from **Diversity** (coming with many sense objects) to **Unity** (coming with a single object).

With the correct insight practice, involving both the development of concentration and the development of insight, this flow from **Diversity** to **Unity** is automatic. This flow will come with experience and skill in higher practice. It will not be dealt with in this booklet as one would have to seek advice from a skilled teacher.

The final term, "*atammayatā*", is difficult to translate precisely. Sometimes it is translated as non-constructed, non-identified, etc. A good suggestion given would be non-reification. In short, it refers to an unconditioned state that is indescribable, supramundane.