

07/04/2023 -Pain faculty, sadness faculty

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

The connected discourses of the Buddha - Irregular Order

"Bhikkhus, there are these five faculties. What five? The pain faculty, the sadness faculty, the pleasure faculty, the faculty of mental pleasantness, the equanimity faculty.

(i. The pain faculty)

"Here, bhikkhus, while a bhikkhu is dwelling diligent, ardent, and resolute, there arises in him the pain faculty. He understands thus:

'There has arisen in me this pain faculty. That has a sign, a source, a causal formation, a condition. It is impossible for that pain faculty to arise without a sign, without a source, without a causal formation, without a condition.' He understands the pain faculty; he understands the origin of the pain faculty; he understands the cessation of the pain faculty; and he understands where the arisen pain faculty ceases without remainder.

"And where does the arisen pain faculty cease without remainder? Here, bhikkhus, secluded from sensual pleasures, secluded from unwholesome states, a bhikkhu enters and dwells in the first jhāna, which is accompanied by initial application, sustained application, with rapture and happiness born of seclusion. And it is here that the arisen pain faculty ceases without remainder. "This, bhikkhus, is called a bhikkhu who has understood the cessation of the pain faculty. He directs his mind accordingly.

(ii. The sadness faculty)

"Here, bhikkhus, while a bhikkhu is dwelling diligent, ardent, and resolute, there arises in him the sadness faculty. He understands thus: 'There has arisen in me this sadness faculty. That has a sign, a source, a causal formation, a condition. It is impossible for that sadness faculty to arise without a sign, without a source, without a causal formation, without a condition.' He understands the sadness faculty; he understands the origin of the sadness faculty; he understands the cessation of the sadness faculty; and he understands where the arisen sadness faculty ceases without remainder.

"And where does the arisen sadness faculty cease without remainder? With the subsiding of initial application and sustained application enters and dwells in the second jhāna, which has internal confidence and unification of mind, is without initial application and sustained application, and has rapture and happiness born of concentration. And it is here that the arisen displeasure faculty ceases without remainder. "This, bhikkhus, is called a bhikkhu who has understood the cessation of the sadness faculty. He directs his mind accordingly.

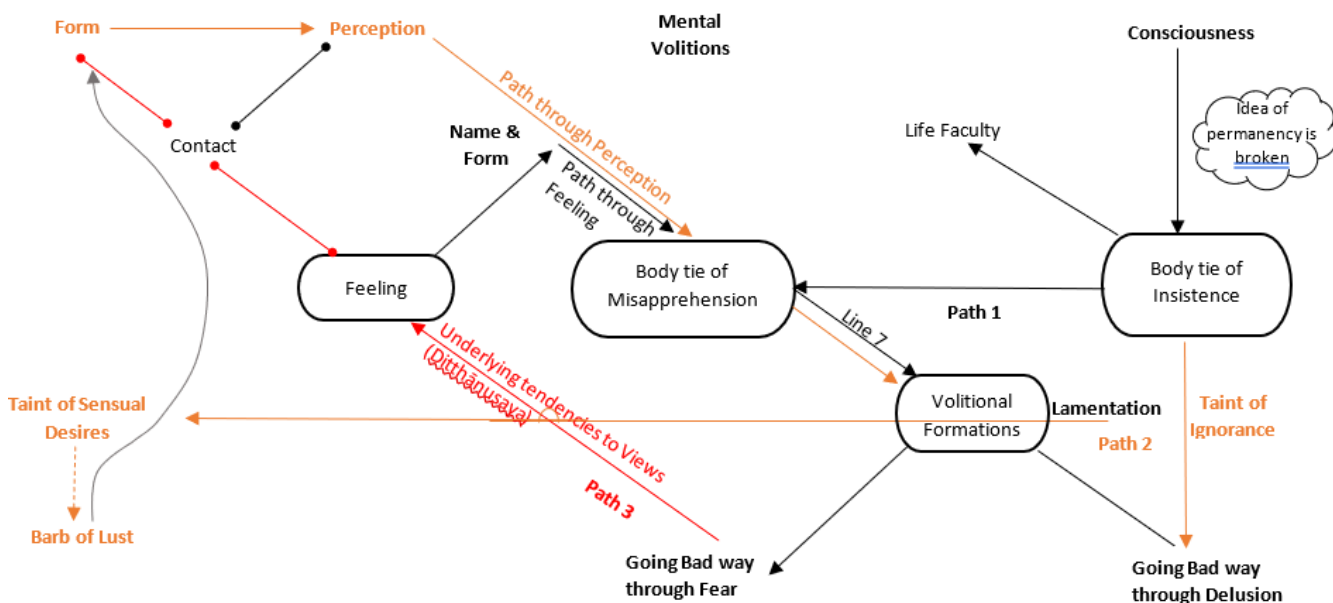
In the Analysis discourse of Indriyasamyutta Buddha says;

"Bhikkhus, there are these five faculties. What five? The pain faculty ... the equanimity faculty.

"And what, bhikkhus, is the pain faculty? Whatever bodily pain there is, whatever bodily discomfort, the painful uncomfortable feeling born of body-contact: this, bhikkhus, is called the pain faculty.

"And what, bhikkhus, is the sadness faculty? Whatever mental pain there is, whatever mental discomfort, the painful uncomfortable feeling born of mind-contact: this, bhikkhus, is called the sadness faculty.

For the meditation part, pay attention to the part on "There has arisen in me this pain faculty. That has a **sign, a source, a causal formation, a condition**. It is impossible for that pain faculty to arise without a sign, without a source, without a causal formation, without a condition". Here we have to use the meditation given on 10/03/2023 Abhaya Sutta - Bojjhanga. We get pain faculty and sadness faculties because we went looking for suffering. In other words, we were clinging (*upādāna*) to volitional formations in the field of volitional formations. To get rid of those attachments (*upādāna*), at least first jhana is needed. To get rid of sadness faculty, we need the second jhana. Why is so? Rapture must be strong enough to evade the sluggish mind (*līnaṃ cittaṃ*). We should be able to maintain that rapture without effort. Not having the third path will be helpful here. How is that? Stopping of the third path will stop the mind from concentrating on the field of volitional formations. Here the second jhana is the one with the noble seven factors of enlightenment.



That is the meditation. To help understand this further, pay your attention to the statement of the Buddha:

'There has arisen in me this **pain** faculty. That has a sign, a source, a causal formation, a condition. Contemplate here as in;

1. Sign - Going to mother's womb - seen yellowish thing.
2. Source - taint of sensual desire (kāmāsava) holding to sperm.
3. A causal formation - sexual misconduct, here clinging is clinging to sensual desire (kāmupādāna).
4. A condition - with clinging as condition, existence, with existence as condition, birth.

There has arisen in me this **sadness** faculty. That has a sign, a source, a causal formation, a condition. Contemplate here as in;

1. Sign - repulsive object - (as in asātha)
2. Source - taint of existence (bhavāsava)
3. A causal formation - here clinging is virtue and duty clinging (sīlabbatupādāna)
4. A condition - with feeling as condition, craving.