

CHAPTER -V

Conception of Upekkhā as the Brahmavihāra

5.1 **Upekkhā** (Skt. Upekṣā) meaning especially 'equanimity' is the fourth sublime state (Brahmavihāra). This is the most difficult, at the same time most essential. The etymological meaning of the term Upekkhā is "discerning rightly" "viewing justly" or looking impartially", that is without attachment or aversion, without favors or disfavours. It is equanimity, also called "**Tatra-majjhataṭṭā**" (equipoise, mental balance), is the name for a high ethical quality belonging to the saṅkharakkhandha . In its widest sense it is associated with all pure consciousness. Tatra-majjhataṭṭā is called the "keeping in middle of all things". It has as characteristic that it effects the balance of consciousness and mental factors; as nature (function, rasa) , that it prevents excessiveness and deficiency, or that it puts an end to partiality; as manifestation, that it keeps the proper middle.

Upekkhā or Tatra-majjhataṭṭā should not, therefore , be confounded with 'indifferent feeling' (neither happy nor

unhappy adukkhamasukha vedanā), which also sometimes called Upekkhā.

In his Visuddhimagga, Buddhaghosa explains Upekkhā as follows;

"Upekkhako ca viharatī ti ettha upapattito ikkhatī ti Upekkhā. Samam passati, apakkhapātito hutvā passatī ti attho. Tāya visadāya vipulāya thāmagatāya samannāgatattā tatiyajjhānasamaṅgi Upekkhako ti vuccati."

He dwells in equanimity: it watches things as they arise (upapattito-ikkhati), thus it is equanimity (Upekkhā- or onlooking); it sees fairly, sees without partiality (apakkhapātito), is the meaning. A possessor of the third jhāna is said to 'dwell in equanimity ', since he possesses equanimity that is clear (visāda), abundant (vipula) and sound (thāmagata). In the matter of the Brahmavihāra, the term 'Upekkhā' conveys the sense denoting the feeling of indifference without being worried by rejecting or discarding all kinds of anxiety, such as:

- (1) wishing others happy by radiating **Mettā** (loving-kindness),

(2) wishing others free from misery with **karuṇā**

(compassion),

(3) wishing others to be able to retain the same state of prosperity as before, without diminution, by developing **Muditā** (unselfish joy).

In the causing to develop *Mettā Bhāvanā*, it shall be borne in mind as: "sabbe satta avera hontu" etc.- may all beings be free from danger etc., in order to enable them to gain happiness.

Also in causing to develop *Karuṇā Bhāvanā*, one should keep in heart as: "sabbe sattā dukkhā muccantu"- may all beings be liberated from misery so that beings may escape from misery and sufferings.

Likewise, in causing to develop *Muditā-Bhāvanā*, one should bring into his mind as: "sabbe sattā yathāladdha-sampattito mā vigacchantu" May all beings not be deprived of their wealth and prosperity which they have acquired. As regards *Upekkhā* all these mental states or formations that occur in one's mind worrying about other's happiness, danger, welfare, etc. should be dispelled. Hence, one should take an

indifferent attitude with equanimity as : **sabbe sattā kammassakā**" which means being are having their own individual kamma, either good or bad, depending upon their own actions done in the past as well as in the present which cause to bring happiness or misery as the case may be; and these actions bear fruits as resultant effects which they have inherited according to the Law of Kamma.

5 : 2 **Ten kinds of Upekkhā :**

The Visuddhimagga enumerates ten Upekkhās as follows :

(i) Six factored equanimity (**Chalaṅgupekkhā**)

(ii) Equanimity as a divine abiding

(**Brahmavihārupekkhā**)

(iii) Equanimity as an enlightenment factor

(**Bojjhaṅgupekkhā**)

(iv) Equanimity of energy (**Vīriyupekkhā**)

(v) Equanimity about formations (**Sañkharupekkhā**)

(vi) Equanimity as a feeling (**Vedanupekkhā**)

(vii) Equanimity about insight (**Vipassanupekkhā**)

(viii) Equanimity as specific neutrality

(Tatramajjhātupekkhā)

(ix) Equanimity of Jhāna (**Jhānupekkhā**)

(x) Equanimity of purification (**Parisuddhupekkhā**)

1. Chalaṅgupekkhā :

It is a name for the equanimity in one whose cankers are destroyed. It is the mode of non-abandonment of the natural state of purity when desirable or undesirable objects of the six kinds (e.g.) rūpa, sadda etc) come into focus in the six doors described thus : 'Here a Bhikkhu whose cankers are destroyed is neither glad nor sad on seeing a visible object with the eye : he dwells in equanimity, mindful and fully aware.'

- "Tattha yo idha Bhikkhave, Bhikkhu Cakkhunā rūpaṃ disvā neva sumano hoti, na dummano, upekkhako ca viharati sato sampajano' ti evam āgatā khīṇasavassa chasu dvaresu

itthanitt hachalammanapathe Parisuddha - pakatibhāva
vijahanakārabhūtā Upekkhā, ayaṃ chalangupekkhā nāma "⁸²

2. Brahmavihārupekkhā :

It is a name for equanimity consisting in the mode of neutrality towards beings described thus : 'a Bhikkhu dwells intent upon one quarter with his heart endued with equanimity'.

- - " Yo pana 'upekkhāsahagatena cetasā ekaṃ disaṃ pharitivā viharatī' ti evaṃ āgatā sattesu majjhatakkārabhūtā Upekkhā , ayaṃ Brahmaviharupekkhā."⁸³

3. Bojjhaṅgupekkhā :

It is a name for equanimity consisting in the mode of neutrality in co nascent states described thus : 'He develops the equanimity enlightenment factor depending on relinquishment.'

- - " Yo upekkhāsambojjhangam bhāveti vivekanissitaṃ
"ti evaṃ āgatā saha-jātadhammānaṃ majjhatakkārabhūtā upekkhā
ayaṃ bojjhangupekkhā." ⁸⁴

⁸² Aṅguttara, III.279; Visuddhimagga, I.. section 157

⁸³ Dīghanikāya I. 251; Visuddhimagga, I. Section 158

4. Viriyupekkhā :

It is a name for the equanimity otherwise known as neither over-strenuous nor over-lax energy described thus :
"From time to time he brings to mind the sign of equanimity".

- - "Yo pana kālenakālaṃ upekkhānimittaṃ manasikaroti
ti" evaṃ āgatā anaccaraddhanati sithilaviriya - saṅkhāta upekkhā,
ayaṃ viriyupekkhā nāma.⁸⁵

5. Saṅkhārupekkhā :

It is a name for equanimity consisting in neutrality about apprehending reflexion and composure regarding the hindrances etc. described thus : 'How many kinds of equanimity about formations arise through concentration ? How many kinds of equanimity about formations arise through insight ?

Eight kinds of equanimity about formations arise through concentration.

Ten kinds of equanimity about formations arise through insight.'

⁸⁴ Majjhimanikāya, I.27;

⁸⁵ Aṅguttara, I. 257;

- - " Yā kāci saṅkhārupekkhā samathavasena uppajjanti, kāci saṅkhārupekkhā vipassanāvasena uppajjanti. Aṭṭha saṅkhārupekkhā samathavasena uppajjanti. Dasa saṅkhārupekkhā Vipassanāvasena uppajjantī ti " evaṃ āgatā nīvaraṇādi - paṭisaṅkhā -santiṭṭhana gahane majjhatabhūta upekkhā, ayaṃ saṅkhāru-pekkhā nāma⁸⁶

6. Vedanupekkhā :

It is a name for the equanimity known as neither - pain - nor - pleasure described thus : ' On the occasion on which a sense - sphere profitable consciousness has arisen accompanied by equanimity'.

- -"Yo pana yamiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti upekkhā - saḥagataṃ ti evaṃ āgatā adukkhamasukhasaññitā Upekkhā, ayaṃ vedanupekkhā nāma⁸⁷

⁸⁶ Patis . I.64

⁸⁷ Dhammas, 156.

7. Vipassanupekkhā :

It is a name for equanimity consisting in neutrality about investigation described thus : ' What exists , what has become , that he abandons , and he obtains equanimity.

'Yo "yad atthi yaṃ bhūtaṃ, taṃ pajahati , upekkhaṃ paṭilabhatī ti" Evaṃ āgatā vicinane majjhatabhūtā Upekkhā , ayam vipassanu-pekkhā nāma"⁸⁸

8. Tatramajjhātupekkhā :

It is a name for equanimity consisting in the equal efficiency of consent states : it is contained among the 'or-whatever states ' beginning with zeal.

Ya pana chandādisu yevapanakesu āgatā āsahajātānam samavahitabhūtā upekkhā, ayam tatramajjhātupekkhā.⁸⁹

⁸⁸ majjhimanikāya, 111. 71; aṅguttaranikāya, 11 . 7. 55.

⁸⁹ Dhammas- Comm.132.

9. Jhānupekkhā :

It is a name for equanimity producing impartiality towards even the highest bliss described thus; 'He dwell in equanimity.'

"Upekkhako ca viharatī ti" evaṃ āgatā aggasukhepi tasmiṃ apakkhapāta-jānanī upekkhā, ayam jhānupekkhā nāma.⁹⁰

10. Parisuddhapekkhā :

It is a name for equanimity purified of all opposition, and so consisting in uninterestedness in stilling opposition described thus: 'the fourth Jhāna, which ... 'has mindfulness purified by equanimity .'

Yā pana "Upekkhā-sati pārisuddhiṃ catutthaṃ jhānaṃ ti" evaṃ āgatā sabbapaccanīka-pārisuddha-paccanīka-vūpasamane pi avyāpārabhūtā upekkhā, ayam pārisuddh-upekkhā nāma.⁹¹

⁹⁰ Vibhaṅga, 245; Dhammas 163; Dīgha, I. 230

⁹¹ Vbhaṅga, 245, Visuddhi 161; Dhammas 165; Digha, I. 232.

5: 3 Clarification of the Visuddhimagga's definitions of the ten Upekkhās

1. There are six sense- objects good and bad that appear at the sense-doors. Arhatas are not delighted when the sense-objects are desirable and not dejected when these are undesirable. Always being endowed with mindfulness and comprehension they take them in with equanimity, maintaining their natural purity of their mind. This kind of mental equipoise is called Chalaṅgupekkhā (Upekkhā with six factors , namely, six sense-doors and six sense-objects).

To contemplate all six sense-objects good and bad with equanimity is the function of Chalaṅgupekkhā.

2. Equanimity which views that happiness and suffering of beings occur according to their Kamma is the Brahmavihārupekkhā (i.e Equanimity with sublime living. Upekkhā Pāramī is this kind of Upekkhā).

To contemplate happiness and suffering of beings with equanimity is the function of Brahmavihārupekkhā.

3. When efforts are made to attain the Path and the Fruition, if some factors are weak and other strong, the weaker

ones are to be strengthened, and the stronger ones are to be suppressed. But when these factors of the Path reached the status of Bojjhaṅgas (constituents of Enlightenment), their associated factors are of equal strength, Upekkhā observed equally on these elements is called Bojjhangupekkhā.

In striving to achieve the Jhānas, Paths and fruition states, to contemplate with equanimity, the hindrances that are to be removed is the function of Bojjhaṅgupekkhā.

4. In making efforts to attain the Path and the Fruition, energy (vīriya)

extended for just the required amount, neither more nor less, is Vīriyupekkhā.

To develop energy neither more nor less than what is required is the function of Vīriyupekkhā.

5. In making efforts for the attainment of concentration, Path and Fruition states, remaining detached from Sankhara dhammas, conditioned things such as nīvaraṇas, hindrances etc. that are to be eradicated by means of the First Jhānas etc., is called Saṅkhārupekkhā.

(This Saṅkhārupekkhā arises when the Vipassanā wisdom matures. Before its maturity one needs making efforts to eradicate Sankhara Dhammas. But once the maturity is acquired it is no longer necessary to make special efforts to eradicate them. Only an attitude of indifference is needed for the purpose).

To contemplate with equanimity all correlated factors without encouraging or suppressing is the function of Saṅkhārupekkhā.

6. Feeling experienced neutrally without delight or dejection when in taking in a sense - object is Vedanupekkhā.

To contemplate sensations with equanimity is the function of Vedanupekkhā.

7. Maintaining a mental equilibrium in developing Insight into the nature of impermanence and other characteristic of the aggregates is called Vipassanupekkhā. (A brief meaning of Vipassanā may be given here in this connection. Here 'vi' a suffix means 'special' and 'passana' means 'seeing'; hence Vipassanā is 'Insight'. Perceiving that there are concrete things such as men, women and so on is an ordinary knowledge

common to all. It is an understanding based on perception but not a special understanding based on profound wisdom.

Vipassanā Insight is : " in reality there are no such things as 'I' or 'He'. What is termed as 'I' or 'He' is just an aggregate of matter and mind which is subject to destruction and dissolution. These aggregates are continuously decaying without interruption. There is no sign of impairment only because every decaying object is being endlessly replaced by a newly conditioned thing."

To contemplate with equanimity the three characteristics (i.e. anicca, dukkha and anattā) is the function of Vipassanaupekkhā.

8. Upekkhā observed without making efforts to maintain neutrality on these correlated Dhammas that are well balanced in their respective functions is called Tatramajjhattatupekkhā.

To contemplate with equanimity the associated factors which are well balanced is the function of Tatramajjhattatupekkhā.

9. In developing Jhānas, remaining to the sublime bliss that appears at the Third Jhāna is called Jhānupekkhā. (It is the Upekkhā that is acquired only at the final Jhāna).

To contemplate with equanimity even the most sublime bliss of Jhānas is the function of Jhānupekkhā.

10. Being purified of all opposing factors and requiring no effort in pacifying them is called Parisuddhupekkhā. (it is the equanimity at the fourth Jhāna stage which is free of all opposing factors).

To contemplate with equanimity is purified of all opposing factors is the function of Parisuddhupekkhā.⁹²

5 : 4 Six Upekkhās same in the ultimate sense :

Of the ten Upekkhās mentioned above, the following six Upekkhās are one in meaning, that is, equanimity as specific neutrality. Their difference, however, is one of position (avatthā), like the difference in a single being as a boy, a youth, an adult, a general, a king, and so on.

⁹² The path of Purification, pp. 166 - 167

The following are the six Upekkhās (which are the same in the ultimate sense) :

- (a) **Chalaṅgupekkhā**
- (b) **Brahmavihārupekkhā**
- (c) **Bojjhaṅgupekkhā**
- (d) **Tatramajjhattupekkhā**
- (e) **Jhānupekkhā and**
- (f) **Pārisuddhupekkhā**

Therefore, of those it should be understood that Bojjhaṅgupekkhā etc. are not found where it is Chalaṅgupekkhā; or that Chalaṅgupekkhā etc. are not found where there is Bojjhaṅgupekkhā. And just as these have one meaning, so also Sankharupekkhā and Vipassanupekkhā have one meaning too; for they are simply understanding classed in these two ways according to function.

A simile may be cited to explain the matter. Just as, when a man has seen a snake goes into his house in the evening

and has hunted for it with a forked stick, and then when he has seen it lying in the grain store and has looked to discover whether it is actually a snake or not, and then by seeing three marks (Sovatthika - ttaya) has no more doubt, and so there is neutrality in him about further investigating whether or not it is a snake. Similarly, when a man has begun Insight, and he sees with Insight - knowledge the three characteristics (i.e. anicca, dukkha and anattā), then there is neutrality in him about further investigating the three characteristics of formations, and that neutrality is called Vipassanupekkhā. But just as, when the man has caught hold of the snake securely with the forked stick and thinks : " How shall I get rid of the snake without hurting it, or getting bitten by it ?", then when he is seeking only the way to get rid of it, there is neutrality in him about the catching hold of it, so too, when a man, through seeking the three characteristics (anicca etc.) sees the three kinds of becoming as if burning, then there is neutrality in him about catching hold of formations: and that neutrality is called Saṅkhārupekkhā. So when equanimity about Insight is established, equanimity about formation (Saṅkhāru- pekkhā) is established too. But it is divided into two in this way according to function, in other words, according to neutrality about investigating and about catching hold.

Viriyupekkhā and Vedanupekkhā are different both from each other and from the rest.

5 : 5 **Jhānupekkhā and Tatramajjhattupekkhā :**

So, of these kinds of Upekkhās, it is Jhānupekkhā (i.e. equanimity of Jhāna) that is intended here. That has the characteristic of neutrality. Its function is to be unconcerned.

It is manifested as uninterestedness. Its proximate cause is the fading away of happiness.

Here it may be said : Is this not simply equanimity as specific neutrality (**Tatramajjhattupekkhā**) in the meaning ? and that exists in the first and second Jhānas as well; so this clause : 'he dwells in equanimity' (**Upekkhako ca vihāreti**) ought to be stated of those also. Why is it not? (it may be replied as) : Because its function is unevident there since it is overshadowed by applied thought (**vitakka**), and the rest. But it appears here with a quite evident function, with head erect, as it were, because it is not overshadowed by applied thought (**vitakka**) and sustained thought (**vicāra**), and happiness (**Pīti**). That is why it is stated here.

Here ends the meaning of the clause 'He dwells in equanimity' (upekkhako viharati) in all its aspects, as given by the commentary.⁹³

5:6: Further clarification of Jhānupekkhā and

Tatramajjhattu- pekkhā :

Here there is reasonable question that " Isn't the real meaning of Jhānupekkhā, Tatramajjhattupekkhā? Isn't that Tatramajjhattupekkhā also is present in the first and second Jhānas ? Owing to the presence of Tatramajjhattupekkhā in those Jhānas, it should be preached for those Jhānas that "Upekkhako ca viharati stays with regardless to happiness (pīti) of the third Jhāna. " Why Tatramajjhattupekkhā is not preached? "this is a reasonable question indeed. This question would be appeared due to the presence of Tatramajjhattatā among 34

⁹³ "iti imāsu upekkhāsu jhānupekkhā idhādhippetā. Sā majjhatalakkhaṇā, anābhogarasā, avyāpārapaccupaṭṭhānā, pīti - virāgapadaṭṭhānā ti. Etthāha, nanu cayam atthato tatramajjhattupekkhā va hoti, sā ca pathamadutiyaajjhānesupī atthi. Tasmā tatrāpi upekkhako ca viharatī ti evamayam vattabbā siyā, sā kasmā na vuttā ti? Aparivyattakiccato. Aparivyattam hi tassā tattha kiccam vitakkādhi abhibhūtattā. Idha panāyam vitakka - vicāra - pīti thi anabhibhūtattā ukkhittasirā viya hutvā parivyattakiccā jātā, tasmā vuttā ti. Niṭṭhitā upekkhako ca viharatī ti etassa sabbaso atthavaṇṇanā." Visuddhinagga, I. p. 162

N.B. English translation of the above passage is given by Bhikkhu Nānamoli in THE PATH OF PURIFICATION, pp. 168 - 169.

mental dhammas of the first Jhāna and 32 mental dhammas of the second Jhāna, which are occurring by taking the object of sign of full concentration respectively.

Due to the presence of unapparent function of that mental concomitant, it should not be preached in that way. Due to occurrence of suppressing of vitakka, vicāra and pīti, the function of Tatramajjhataṭṭā is unapparent in those first and second Jhānas. In this third Jhāna, due to lack of suppressing of vitakka, vicāra and pīti, it occurs with an apparent function as the occurrence of upright head (ukkhittasira). Therefore, the Buddha preached for the third Jhāna only that "upekkhako ca viharati" (stays with regardless to happiness of the third Jhāna). This is the answer indeed.⁹⁴

5 : 7 Glimpses through the Buddhist Jhānas:

Jhāna (skt. Dhyāna Bsk Dhyana) from 'Jhāyati'. Buddhaghosa in his Visuddhimagga explains : "arammaṇa-Upanijjhānato paccanīka- Jhāpanato va Jhānam" i.e. called Jhāna from meditation on objects and from burning up (jhapanato)

⁹⁴ Visuddhi , I. 162

anything adverse. Literally 'Jhāna' means meditation. But it never means vaguely meditation. It is the technical term for a special religious experience , reached in a certain order of mental states. (PED, p. 286.) Childers explains: Jhāna is a religious exercise productive of the highest spiritual advantage , leading , after death to re-birth in one of the Brahma-heavens, and forming the principal means of entrance into the four paths. On the basis of the Buddhist Sanskrit Texts Har Dayal is of opinion that the conception of Dhyana has been amplified and modified in course of time; but the central doctrine revolves round the nine psychological states, real or imaginary, which are called the Anupūrva Vihāras (i.e. states that follow one another in regular succession)⁹⁵

Method of Buddhist meditation :

The stereotyped method of Buddhist meditation as described in the Pāli Nikāyas is as follows: Before starting meditation the Buddha instructs his disciples to observe the moral precepts such as abstinence from immoral acts like killing living beings, theft , sexual misconduct etc.,

⁹⁵ The Bodhisattva Doctrine in Buddhist Sanskrit Literature, p. 229

Abiding by all the disciplinary rules codified in the Pātimokkha and other moral duties. the disciples are further instructed to exercise control over their sense-organs including mind, take food without causing injury to any being for the bare maintenance of their body and not for embellishing and beautifying their body, but to keep it just fit for leading a pure and holy life and thus making their body and mind fit for meditation.

The contemplating monk then selects a suitable lonely place, sits down there cross - legged, holds back erect (ujuṃ kāyaṃ paṇidhāya), and places mindfulness (sati) directly before him (parimukhaṃ satiṃ upaṭṭhapetvā) and purifying his mind of five hindrances (i.e. kāmacchanda, vyāpada, uddhacca - kukkuccha, thīna - middhaṃ, vicikicchā) to spiritual progress. His mental impurities being thus almost eliminated by knowledge, he is to start meditation peacefully.

1. First Jhāna : At this point, quite secluded from sense - desires, secluded from unwholesome things like five hindrances, he enters upon and dwells in the First Jhāna, which

is accompanied by **Vitakka** and **Vicāra** (applied thought and sustained thought) with happiness and bliss born of seclusion.⁹⁶

2. Second Jhāna : At this point, with the stilling of **Vitakka** and **Vicāra**, he enters upon and dwells in the Second Jhāna, which has internal confidence and singleness of mind without **Vitakka** and **Vicāra**, with happiness and bliss born of concentration.⁹⁷

3. Third Jhāna : At this point, with the fading away of happiness as well he dwells in equanimity, and mindful and fully aware he feels bliss with his body, he enters upon and dwells in the Third Jhāna, on account of which the Noble Ones announce : ' He dwells in bliss who has equanimity and is mindful :⁹⁸

⁹⁶ "Ettāvatā ca pāṇesa vivicceva kamehi vivicca akusalehi dhammehi savitakkam savicāraṃ vivekajaṃ pītisukhaṃ paṭṭhamam jhānam upasampajja viharati" - Dhammas, 160; Dīgha, I.226; Visuddhi, 139.

⁹⁷ "Ettāvatā cesa vtakka - vicārānam vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkam avicāraṃ samādhijam pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati" - Visuddhi, 155.

⁹⁸ "Ettāvatā ca panesa pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno , sukhaṃ ca kāyena paṭisamvedeti, yaṃ taṃ Ariyā ācikkhanti: upekkhako satimā sukhavihārī ti, tatiyaṃ jhānaṃ upasampajja viharati"

- Visuddhi, 159.

4. Fourth Jhāna : At this point, with the abandoning of pleasure and pain and with the previous disappearance of joy and grief, he enters upon and dwells in the Fourth Jhāna, which has purity of mindfulness due to equanimity'.⁹⁹

Thus the fourfold division of the fine material Absorptions (Rūpajjhānas) have been discussed above. But in the Abhidhamma, generally a fivefold, instead of a fourfold division of the fine material Jhānas is used : the Second Jhāna has still the constituent 'Vicāra' (but without Vitakka), while the Third, Fourth and Fifth correspond to the Second, Third and Fourth respectively of the fourfold division. Buddha advises the monks to practise five more higher stages of meditation called 'Samapatti' which are as follows :

5. **Ākāsānañcāyatana Samāpatti:** the meditator monk transcends entirely the perceptions of material form, eliminates the perceptions of resistance (repulsion), does not pay attention to the perceptions of diversity, realises that space is infinite and attains and abides in the sphere' of the 'infinity of Space' (**Ākāsānañcāyatana**).

⁹⁹ "Ettāvatā cesa sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassa - domanassānañ atthaṅgama adukkhamasukhaṃ upekkhā - sati - parisuddhiṃ catuttham jhānam upasampajja viharati" - Visuddhi, 164; Dīgha, I.232; Dhammas 165.

6. **Viññānañcāyatana Samāpatti** : he transcends entirely the sphere of the Infinity of Space, realises that 'Consciousness is Infinite', and attains and abides in the sphere of the 'Infinity of Consciousness' (**Viññānañcāyatana**).

7. **Ākiñcaññāyatana Samāpatti** : He transcends entirely the sphere of Infinity of Consciousness, realizes that 'There is Nothing', and attains and abides in the sphere of Nothingness (**Ākiñcaññāyatana**).

8. **Nevasaññā- nāsaññāyatana Samāpatti** : He transcends entirely the sphere of Nothingness, and attains and abides in the sphere of "Neither - Consciousness - nor - non - Consciousness " (or, "neither - Perception - nor - non-Perception").

9. **Saññāvedayitanirodha Samāpatti** : He transcends entirely the sphere of "neither - Consciousness - nor - non - Consciousness" and attains and abides in the "Cessation of Consciousness and Feeling " (**Saññāvedayitanirodha**). In this 9th samāpatti (Attainment), there is no relation between sense-knowledge and the object(s) perceived through senses. In outward view the condition of a dead person is almost the same

as the person engulfed in the meditational stage of 'stopping of perception and feeling'. In that condition no other sign of life exists except heat of the body. This Samapatti is otherwise known as 'Nirodha'.

With regard to the difference existing between the monk abiding in this state of extinction (i.e. Nirodha- Samāpatti) on the one hand, and a dead person on the other hand, the Majjhimanikāya (sutta No.44) says: "In him who is dead, and whose life has come to an end, the bodily (In- and - Outbreathing), verbal (thought conception and Discursive thinking) and mental functions have become suspended and come to a standstill, life is exhausted, the vital heat extinguished, the faculties are destroyed. Also in the case of the meditator monk who has reached the stage of **Saññāvedayitanirodha**, the bodily, verbal and mental functions have been suspended and come to a standstill, but life is not exhausted, the vital heat not extinguished, and the faculties are not destroyed."

5: 8 Upekkhā Pāramī Vs Brahmavihārupekkhā:

Upekkhā Pāramī or Upekkhā as perfection is not included in the list of the ten Upekkhās. There is a question as to why the Commentators did not include Upekkhā Pāramī? Is it due to their negligence or oversight? The simple answer is : the Upekkhā Pāramī is contained in Brahmavihāra' Upekkhā. Some scholars are of opinion that Brahmavihar' Upekkhā and the Upekkhā pārami are two different things. According to them, taking up one and the same attitude towards one's foe and friend alike is Upekkhā Pārami. But taking up one and the same attitude towards happiness and suffering of beings with the thought that happiness and suffering are the result of their own good and bad deeds, is Brahmavihāra' Upekkhā.

That is to say contemplating happiness and suffering of beings is not Upekkhā, Paramī but Brahmavihāra' Upekkhā. In the Buddhavaṃsa (p.15.) Upekkhā Pāramī has been explained as follows:

"Tath 'eva tvam sukhadukkhe, tulabhūto sadā bhava,

Upekkhāpāramitaṃ gantvā sambodhiṃ pāpunissati."

In like manner, in happiness and suffering you become indifferent like the scales of a balance.

The contemplation of happiness and suffering is taught as the basis of Upekkhā Pāramī. In the Mahālomahaṃsacariya of the Pāli Cariyāpiṭaka (p. 102) it is said :

**"Ye'me dukkhaṃ upaharanti ye ca denti sukhaṃ mama,
sabbesaṃ samako homi, dayā kopo na vijjati".**

Some people do harm while others give comfort. My attitude towards all of them is the same . In the Atthasalinī and the Jātaka-commentary, explanations are also given on the basis of those two mental states : happiness and suffering. "though the village boys' ill-treatment (spitting of phlegm etc. on the Bodhisatta) should normally cause suffering and the villagers' honoring him with flowers, etc. should normally cause happiness, the Bodhisatta viewed both with a balanced attitude of mind. The Bodhisatta's Upekkhā that deviate from that balanced position was the supreme perfection of Equanimity i.e. Paramattha Upekkhā Pāramī."

Besides, when the Visuddhimagga and the Atthasālinī explain the characteristics etc. of Brahmavihāra' Upekkhā it is said thus: "sattesu majjhatakaralakkhanā Upekkhā" i.e. Upekkhā has the characteristic of viewing things with equanimity. "Satta" meaning "beings" here used as a general term; it means those who offend and those who show kindness towards oneself, or those who are happy and those who are suffering.

Therefore taking up a neutral attitude towards one's foe and friend alike is clearly Brahmavihār'Upekkhā. Therefore , it clearly means that Upekkhā Pārami is included in Brahmavihār' upekkhā.

5 : 9 Real Upekkhā :

Upekkhā signifies stilling or extinction of both hate and love. There is no Upekkhā unless both hate and love are calmed.

In special affairs, staying in a negligent mood without taking interest in anything leads to impairment of Upekkhā. Such an attitude cannot be called Upekkhā. It is only unawareness which is wrongly thought to be so. Real Upekkhā is not indifference or unawareness. It sees both good and evil which lead to happiness and suffering respectively. But he who

observes Upekkhā reflects clearly: "I am not concerned with other's happiness and suffering; they are the results of their own good and evil deeds ".

In the Nettippakarana commentary it is stated : "extreme absent - mindedness appearing as indifference with regard to various sense - objects either good or bad is deceptive . Reluctance to perform deeds of merit also tends to deceive by assuming the appearance of the sublime mode of doing Upekkhā . At the same time indolence (kosajja), for doing good deeds is also likely to pretend to be Upekkhā." ¹⁰⁰

Therefore one should take care of oneself not to be deceived by either delusion or indolence that is adept to behave like Upekkhā.

5: 10 Neutral sensation (Upekkhā Vedanā) :

Bhagavā taught three kinds of sensation or feeling (vedanā), viz. happy feeling (sukha - vedanā), unhappy feeling (asukha - vedanā) and neither - happy - nor - unhappy feeling (adukkha - m - asukha vedanā). The third one is also called a sensation or feeling. It is as though hidden by darkness. In the

¹⁰⁰ Netti-aṭṭhakathā, p. 90

absence of any pleasant sensation or painful sensation, the meditator can only use his reason to understand the neutral sensation which is neither pleasant nor unpleasant . it is like a hunter chasing a deer making a reasoned guess where the deer's hoof prints appear at one end of a slab of rock as ascending it, and appear at the other end as descending there from, and coming to the conclusion that the deer must have walked across the rock. Similarly, where pleasant sensation has been clearly noted in the meditator's awareness, and later unpleasant sensation also has been clearly noted, he can, applying his reason (just like the hunter mentioned above), judge that during the moments when two kinds of sensations are not felt, there has arisen in him a neutral sensation that is neither pleasant nor unpleasant . In this way the meditator comprehends neutral sensation i.e. Upekkhā Vedanā. To him Upekkhā Vedanā means adukkha - m - asukha vedanā.

5 : 11 Upekkhā as Sambojjhaṅga (Enlightenment Factor) :

The Buddha has preached seven kinds of Bojjhaṅgas (factors of enlightenment), which are as follows :

1. **Sati Sambojjhaṅga** (Skt. Smrtisambodhyaṅga) :

That is mindfulness or alertness as the constituent or factor of enlightenment (sambodhi).

Whenever the meditator monk dwells contemplating the body (**kāyānupassana**), Feeling (**vedanānupassanā**), Mind (**cittānupassanā**) and Mind-objects (**dhammānupassanā**), strenuous, clearly - conscious, mindful, after subduing worldly greed (rāga lobha) and grief (Dukkha), at such a time his mindfulness is present and undisturbed; and whenever his mindfulness is present and undisturbed, at such a time he has gained and is developing the Satisambojjhaṅga, and thus this factor of enlightenment reaches fullest perfection.

2. **Dhammavicaya Sambojjhaṅga** (Skt. Dharmavicaya sambodhyaṅga) :

Whenever, while dwelling with mindfulness, he wisely investigates, examines and thinks over the Law (Dhamma doctrine), at such a time he has gained and is developing the **Dhammavicaya - sambojjhanga**.

In this practice the adept is to examine whether the ' dharmas ' he has to deal with are good or bad, pure or impure, excellent or not, black or white, and so forth. After listening to a discourse he is to analyze its topics and their implications while sitting at a lonely place for the purpose of perfecting himself in Dhammavicaya - sambojjhaṅga.

3. **Vīriya - sambojjhanga** (Skt. Vīrya - sambodhyaṅga) :

That is energy or effort as factor of enlightenment, is one of the seven factors of enlightenment. It grows on account of application of one's energy and exertion in every possible manner. It is similar to Viriyindriya by which the adept eradicates impure thoughts and acquires merits. The only addition in the case of Vīriyasam-ojjhanga is that the adept, after listening to a discourse and after discrimination, is to apply his firm and unshaken energy to concentration of thoughts on the topics of the discourses. at such a time he has gained and is developing the Vīriya - sambojjhanga.

4. **Pīti - sambojjhanga** (Skt. Prīti - sambodhyanga) :

This is rapture or enthusiasm or pleasure and joy as a factor of enlightenment. In the *Ānāpānasati Sutta* of the

Majjhima Nikāya it is explained thus : Whenever in the adept there is firm and unshaken energy, to him arises supersensuous rapture (Pīti)..... at such a time he has gained and is developing Pīti - sambojjhanga.

This is fact is a result of the three factors enlightenment, viz. Sati, Dhamma - vicaya and Viriya. In the case of contemplation the adept's mind does not roam in reflection and judgement (avitakka - avicāra) and rises to the third stage of meditation (Tatiya Jhāna) and derives pleasure (pīti) on account of full concentration.

5.Passaddhi-sambojjhanga(Skt. Prasrabdhi - sambodhyanga):

This is the state of mental tranquillity or calmness as factor of enlightenment.

It is one of the seven factors of enlightenment, practice of which is conducive to Nibbāna. In the Anapanasati Sutta of the Majjhima Nikāya it is explained:

Whenever, while enraptured in mind, the adept's body and mind become composed . . . at such a time he has gained and is developing the Passaddhi - sambojjhanga.

(Pītisomanassena kāyo pi passambhati, cittam pi passambhati . . . assaddhi-sambojjhango tasmim samaye bhikkhuno āraddho hoti).

6. **Samādhi - sambojjhaṅga** (Skt. Samādhi - sambodhyaṅga) :

This is concentration as the factor of enlightenment, the practice of which is conducive to Nibbāna. The previous acquisition passaddhi ' (Tranquillity) leads to concentration of thoughts, quietude (Samatha) and a mental steadiness.

It is explained in the Ānāpānasati Sutta of the Majjhima Nikāya as follows : Whenever, while being composed in his body and happy, his mind becomes concentrated at such a time he has gained and is developing the **Passadhi - sambojjhaṅga passaddha - kāyassa sukhino cittaṃ samādhīyati. Samādhi - sambojjhaṅgo tasmim samaye āraddho hoti, Samādhi - sambojjhāgam tasmim samaye bhikkhu bhāveti.**

7. **Upekkhā - sambojjhanga** (Skt. Upeksā - sambodhyaṅga) :

i.e. Equanimity as the factor of enlightenment. Whenever the adept looks with complete indifference on his mind thus

concentrated . . . at such a time he has gained and is developing the Upekkhā - sambojjhaṅga.

Further discussion on the seven Sambojjhaṅgas : ¹⁰¹

Cause of occurrence of different Sambojjhaṅgas differ as follows :

1. The cause of occurrence of Satisambojjhaṅga as depended object of mindfulness,

2. The cause of occurrence of **Dhammavicaya Sambojjhaṅga** as depended object of wisdom,

3. The cause of occurrence of **Upekkhā Sambojjhanga** as depended object of equanimity, respectively, by means of regarding as object on these three factors of enlightenment. It is preached as objects in that way due to significant conditioning of supporting of object (ārammaṇa - paccaya) of respect object for the three factors of enlightenment.

On the other hand, the remaining factors of enlightenment, viz.

¹⁰¹ Samyutta Commentary, III. 179

Viriya-sambojjhanga, Pīti-sambojjhaṅga, Passaddhi-sambojjhaṅga and Samādhi - sambojjhanga are conditioned by respective cause by means of " supporting as object " (ārammaṇa - paccaya) and "supporting as dependence" (upanissaya - paccaya). Especially "supporting as dependence" is extremely essential to be conditioned for those factors of enlightenment. Therefore, the Buddha preached those four factors of enlightenment by means of either "object condition" or "dependent condition" and this is to be understood properly.

5 : 12 Upekkhā - sati - Pārisuddhim :

The meaning of Upekkhā - sati - Pārisuddhim is the nature of circumstantial purification of mindfulness which is caused by neutrality.

This concerns the Fourth Jhāna where the mindfulness is circumstantially purified. That circumstantial purification of mindfulness, if achieved by that equanimity called Tatramajjhataṭṭā but not by other dhamma indeed. Therefore the Fourth Jhāna is designated as Upekkhā - sati - parisuddhi by the commentators.

In the Pāli Vibhaṅga it is explained thus :

"ayam sati imāya upekkhāya visadā hoti pārisuddhā pariyodatā. Tena vuccati Upekkhā - sati - pārisuddhi."¹⁰²

This mindfulness is clear, circumstantially purified and circumstantially brilliant by this equanimity. It can, therefore, be said that " circumstantial purification of mindfulness caused by equanimity " preached by the Buddha.

Due to the presence of that equanimity, the circumstantial purification of mindfulness occurs in this Fourth Jhāna.

It should be known on that kind of Upekkhā as the mental concomitant called Tatramajjhataṭṭā (Equanimity) in the aspect of the ultimate sense. In this Fourth Jhāna it is purified not only the mindfulness but also mind and all mental concomitants associating with the Fourth Jhāna by that equanimity (Tatramajjhataṭṭā).

When Pārisuddhi Upekkhā (the mental concomitant called Tatramajjhataṭṭā), which is thoroughly purified from all kinds of

¹⁰² Vibhaṅga, 272

opposite dhammas, which lacks any kind of preparation to cease opposite dhammas, would be occurred, the mindfulness becomes both thoroughly purified and sharp as the knowledge in the Fourth Jhāna.

Therefore, the commentator explained that "the circumstantial purification of that mindfulness is achieved by that Upekkhā but not by other dhamma."¹⁰³

5 : 13 : **Upekkhā in connection with Four Jhānas :**

Among those four kinds of Jhānas, Upekkhā (Tatramajjhataṭṭā) is present in lower three Jhānas only. Although it is present in those Jhānas they are unpurified. As the moonlight is not purified and not brilliant in daytime due to :

- (a) Presence of suppression of sunshine in daytime and
 - (b) Lack of help of darkness of night which is capable of benefitting the moon by means of occurrence of tranquility,
- similarly, the moon called the Tatramajjhattupekkhā is not purified and not brilliant in three lower Jhānas due to presence of suppression of sunshine called opposite dhamma, such as

¹⁰³ Visuddhi, I. 162; Mahāṭīkā, I. 192

Vitakka etc., and lack of help of darkness of night called the feeling of neutrality (Upekkhā vedanā).

As the moonlight is unpurified in daytime, those dhammas, such as mindfulness etc. which are associating with the Tatratmajjhatapekkhā in one mind - moment, are unpurified.

Therefore any kind of Jhāna among those three Jhānas, the first Jhāna etc. would never be preached as "Upekkhā sati Parisuddhim" "the dhamma with nature of circumstantial purification of mindfulness which is caused by neutrality".

5 : 14 **How to practise and develop Upekkhā?**

Upekkhā is equanimity which views rightly having no partiality. How to practise and reflect on Upekkhā ? This is very simple. It is just to consider that people have Kamma alone as their property; whatever good or bad that happens to them now is due to the Kamma of the past and Kamma of the present. That is to say one should reflect thus : "Even though I send Mettā for his happiness, he will be happy only if he had good Kamma. Even though I feel compassionate for him, he will be free from suffering only if he had good Kamma. Even though I am happy

with his prosperity, and do not want him to lose his prosperity, he will be able to maintain this prosperity only if he had good Kamma. Therefore, I should not be concerned about him; he has his Kamma as his own property."

How to develop Upekkhā?

Development of Upekkhā is the same as that of Mettā mentioned in the Patisambhidāmagga. The methods to be adopted in developing Mettā are 528 because there are four basic modes.

On the other hand, in developing Upekkhā there is only one basic mode which is 'kammassaka' meaning "all beings have deeds (kamma) done by them as their own property." Therefore the methods in the case of Upekkhā form one - fourth of of 528=132.

As in developing Mettā there are twelve categories of beings: five anodhisa (unspecified) and seven odhisa (specified), so twelve methods only are to be developed:

Five anodhisa : (1) **sabbe sattā**, (2) **sabbe pāṇā**, (3) **sabbe bhūtā**, (4) **sabbe Puggalā** and (5) **sabbe**

attabhāvapariyāpannā all those who have come to individual existences .. all are Kammassakā.

Seven odhisa : (1) **sabbā itthiyo**, (2) **sabbe purisā**, (3) **sabbe ariyā**, (4) **sabbe anariyā**, (5) **sabbe devā**, (6) **sabbe manussā** and (7) **sabbe vinipātikā** ... all are Kammssakā.

When these twelve categories of beings are applied to the ten directions, the result becomes 120 (12x 10 =120). To these are added twelve methods which have no reference to any direction and thus the total number of methods becomes 132 (120+ 12 = 132).

Any suitable one of these methods may be used in developing Upekkhā, but that does not mean that other methods are not applicable.

For example, the word ' Kammassakā' may also be replaced by other Pāli terms of the same meaning, e. g. kammadāyādā, Kammayoni, Kammbandhu and kammaṭṭisaraṇā.¹⁰⁴

¹⁰⁴ Abhinha sutta, Nivaranavagga, pancakanipata of the Anguttara Nikāya.

Here 'Kammadāyādā' means 'having kamma as one's heritage';

'Kammayoni' means 'having kamma as one's origin;

'Kammabandhu' means 'having kamma as one's own friend;

'Kammaṭṭisaraṇā' means having Kamma as one's refuge.

All those four have got the same meaning with 'kammassakā' meaning kamma as their own property. So , since all these five Pāli terms have one and the same significance, one may develop Upekkhā by substituting 'sabbe sattā Kammassakā' with either 'sabbe sattā kammadayādā' or 'sabbe sattā kammayoni' or 'sabbe sattā Kammabandhu' or 'sabbe sattā kammaṭṭisaraṇā'.

Significance of kamma has been discussed in various suttas of the Pāli Tipitaka. The gist of the doctrine of kamma is as follows:

"You want long life, health, beauty , power, riches, high birth, wisdom ? Or even some of these things? But they do not appear by chance. It is not someone's luck that they are healthy, someone's bad luck that they are not healthy. All such inequalities among human beings come about because of the kamma they have made individually. Each person reaps his own

fruits of kamma. So, if one is touched by short life, sickness, ugliness, poverty , insignificance, low birth or stupidity, one does not like these things , but they have to accept them without fail. Your future will depend on your present Kamma. knowing what kamma to make and what not to make is the mark of a wise man. It is also the mark of one who is no longer drifting aimlessly but has some direction in life and some control over the sort of events that will occur.

In this connection the Cullakammavibhanga Sutta of the MajjhimaNikāya may be cited.¹⁰⁵

Subba Todeyyaputta visits the Buddha at Jetavana and asks him why among mankind, some are high and some are low, some long-lived and some short, some handsome and some ugly , some rich and some poor, etc. The Buddha answers to Subha : " It is the result of their heritage from the past; their deeds are their possessions, their parents, their kindred and their refuge, and so on ". Buddha then proceeds to explain in detail. The substance of the Buddha's preaching was that it is kamma that differentiates beings to inferiority and superiority.

¹⁰⁵ Majjimanikaya , iii .202 ff.

Subha was pleased with the Buddha's preaching. He praised the teaching with lofty voice and took refuge in the Buddha, his Dhamma and his Saṅgha.

In this connection, a point to consider is this : It is clear that Mettā is a perfection to be fulfilled for the welfare of beings and thus deserves to be considered as a noble perfection (Pāramitā).

On the other hand, though Upekkhā is a perfection to be fulfilled, it is a mental disposition which holds that " happiness or suffering is one's lot in life; if one is possessed of good deeds for happiness, one will be happy; if one is possessed of bad deeds for suffering, one will suffer. I can do nothing to alter the kamma of others."

In this case question may arise : " is it not difficult to call such an attitude noble ? Will it be wrong if one says that Upekkhā is an attitude of mind which does not care for the welfare of beings and which remains apathetic towards them"? It is therefore necessary to consider why Upekkhā is ranked as an exalted virtue of perfection.

In both secular and spiritual matters, it is natural that something which is difficult to get of great value and something which is easy to get is of little value. It is therefore a common knowledge that in the world easily available materials such as pebbles are cheap, whereas gold, silver, rubies and other gems which are hard to come by are precious.

Similar in spiritual matters; greed, hatred and other unwholesome mental states are likely to arise easily; accordingly they are of little worth. It requires no special exertion to let them arise. As a matter of fact, what is difficult is to prevent them from arising in an uncontrollable manner. They are indeed like useless weeds.

On the other hand, Dāna, Sīla and other wholesome deeds cannot happen without putting forth necessary efforts ; they do not take place automatically.

One of such meritorious deeds is development of genuine Mettā which is superior To Dāna and Sīla. This genuine Mettā is indeed difficult to be developed.

As has been said, development of Upekkhā is not an attitude of unconcern or neglect; on the contrary, it does not pay attention to and takes interest (in the object of contemplation). In doing so, one says to oneself : "Nothing can be done to make beings including myself happy or unhappy. Those who are possessed of good kamma will be happy and those who are possessed of bad kamma will be unhappy. Since their happiness and unhappiness are related to their past deeds, nothing could be done about them".

Only profound reflection in this vivid manner with living beings as objects of contemplation constitutes genuine Upekkhā. Since it involves neither anxiety nor uneasiness, it is noble, serene and calm. The more it goes beyond Mettā, the higher its spiritual standard is.

Like Mettā, Upekkhā is one of the forty subjects of **SAMATHA** meditation and one of the ten perfections. One who desires to meditate on Upekkhā according to **SAMATHA** method does so only for the highest Jhāna and not for the lower ones.

Those who are slow to grasp, reach the highest stage of Jhāna only by acquiring them five times. For them the Buddha has taught fivefold Jhāna which is called Pañcaka Method (i.e. method of five) The Jhāna acquired for the first time by them is the First Jhāna; that acquired for the second time is the Second Jhāna for the dull people.

The intelligent, however, reaches the highest Jhāna after acquiring them four times. For them the Buddha has taught fourfold Jhāna which is known as Catukka Method (i.e. method of four). The Jhāna acquiring for them is the First Jhāna, and so on. In this way there are four Jhānas for the intelligent people.

Those who have not attained any Jhāna in either of these two ways should not try to meditate yet on Upekkhā for the highest stage of Jhāna.

Upekkhā as a subject for meditation belongs to the Fifth Jhāna in the Pañcaka Method and to the Fourth Jhāna in the Catukka Method. The dull people can meditate on Upekkhā only when they have attained the Fourth Jhāna ; and the intelligent people only other **SAMATHA** subjects.

Because, as has been said, Upekkhā is subtle, serene and noble and thus belongs to the highest Jhāna and not to the lower ones.

Mettā on the other hand belongs to the lower four or three Jhānas. This indicates the fact that Upekkhā is superior to Mettā. If Upekkhā is not intended as a subject for meditation, but intended as a perfection to be fulfilled, it can be developed at any time.

5 : 15 Upekkhā Vedanā A - dukkha- m- a - sukha Vedanā:

'**A-dukkha-m-a-sukha**' means that due to lack of occurrence of disagreeable feeling, it is called a - dukkha, while due to lack of occurrence of agreeable feeling, it is called a - sukha. With regarding to this word, rejecting those occurrence of disagreeable and agreeable ones.

The third kind of feeling which is opposite of disagreeable and agreeable ones, would be shown but boot merely on lack of occurrence of disagreeable and agreeable ones. The third feeling

means neither nor disagreeable nor agreeable feeling (Upekkhā Vedanā).

Visuddhimagga explains :

**" Sā iṭṭhāniṭṭhā - viparitānubhāvana - lakkhaṇā,
majjhattarasā, avibhūta - paccupaṭṭhānā,
sukha - dukkha - nirodha - padaṭṭhānā." ¹⁰⁶**

That means :

1. That Upekkhā Vedanā has the characteristic of the nature of feeling the object of middle one (**majjhatta - ārammaṇa**) which is opposite to those objects either desirable (**iṭṭhāramaṇa**) and non - desirable ones (**aniṭṭhārammaṇa**), or strongly desirable (**ati iṭṭhārammana**) and strongly non - desirable ones (**ati aniṭṭhārammaṇa**).

2. It has the function (**rasa**) of neutralizing an object. In other words, it has the quality of middle way.

¹⁰⁶ Visuddhi, I. 162

3. It is the middle kind of feelings which is associating with the consciousness when agreeable and disagreeable feelings ceased. It means that if it is discerned by paralleling with apparent agreeable and disagreeable feelings, the feeling of neutrality will be apparent.

4. It should be recognized on the fact that it has the proximate cause (Padatṭhāna as the field of neighborhood concentration of the fourth Jhāna in which agreeable feelings cease).

5. **Upekkhā Vedanā or adukkha -masukha vedanā** is very subtle and very difficult to be understood. It is incapable of catching easily by knowledge. For this reason, it is a world ling simile that the cowherd gathers all bulls and cows inside the farm in order to catch easily a bull that is not easy to be approached and tamed. Then after each bull is brought one by one, and when that untamable bull arrives at the entrance of farm, it can order that. "This bull is untamable one that is desired to be caught, please catch it" etc. Similarly the Buddha preached all kinds of feelings commonly in this fourth Jhāna in order to be distinguished easily and kept in mind by knowledge.

This is the advantage of this kind of preaching methodology. After those kinds of feelings are obviously shown as a common , such nature (feeling) is neither bodily agreeable nor bodily disagreeable, it is neither mentally agreeable more mentally disagreeable but the feeling of that it is possible to be distinguished it easily.

On other aspect, it should be recognized on the fact that the Buddha preached those feelings commonly in the fourth Jhāna in order to show indirect cause of attainment of fourth Jhāna which is the cause of freedom of freedom of opposite nature of mind called **a-dukkha-m-asukha cetovimutti**.