



FEELING (Vedana)

.....
 "And why do you call it 'feeling'? Because it feels, thus it is called 'feeling.' What does it feel? It feels pleasure, it feels pain, it feels neither-pleasure-nor-pain. Because it feels, it is called feeling. Kiñca bhikkhave, vedanaṃ vadetha: vediyatīti, kho bhikkhave, tasmā vedanāti vuccati kiñca vediyati sukhampi vediyati dukkhampi vediyati adukkhamasukhampi vediyati. Vediyatīti kho bhikkhave, tasmā vedanāti vuccati.

SN 22.79

"It feels, it feels': Thus, friend, it is said to be 'feeling.' And what does it feel? It feels pleasure. It feels pain. It feels neither pleasure nor pain. 'It feels, it feels': Thus it is said to be 'feeling.'"

...
 "Feeling, perception, & consciousness are conjoined, friend, not disjoined. It is not possible, having separated them one from another, to delineate the difference among them. For what one feels, that one perceives. What one perceives, that one cognizes. Therefore these qualities are conjoined, not disjoined, and it is not possible, having separated them one from another, to delineate the difference among them."

MN 43

There is the exposition by which I have spoken of two feelings, the exposition by which I have spoken of three feelings ... five feelings ... six feelings ... eighteen feelings ... 36 feelings ... 108 feelings.

MN 59

(See **SN 36.22** for enumeration (no parallel))

That they can experience that feeling without contact - such a case is impossible.

DN 1

Note: see the reasons why on DN1.

"And how, bhikkhus, should the nutriment contact be seen? Suppose there is a flayed cow. If she stands exposed to a wall, the creatures dwelling in the wall would nibble at her. If she stands exposed to a tree, the creatures dwelling in the tree would nibble at her. If she stands exposed to water, the creatures dwelling in the water would nibble at her. If she stands exposed to the open air, the creatures dwelling in the open air would nibble at her. Whatever that flayed cow stands exposed to, the creatures dwelling there would nibble at her.

"It is in such a way, bhikkhus, that I say the nutriment contact should be seen. When the nutriment contact is fully understood, the three kinds of feeling are fully understood. When the three kinds of feeling are fully understood, I say, there is nothing further that a noble disciple needs to do.

SN 12.63

Craving has feeling as its source...

Feeling has contact as its source...

Contact has the sixfold base as its source...

The sixfold base has mentality-materiality (name & form) as its source...

Mentality-materiality has consciousness as its source...

Consciousness has formations as its source...

Formations have ignorance as their source.

MN 11

"Not a valid question," the Blessed One said. "I don't say 'craves.'

If I were to say 'craves,' then 'Who craves?' would be a valid question. But I don't say that. When I don't say that, the valid question is 'From what as a requisite condition comes craving?'

And the valid answer is, 'From feeling as a requisite condition comes craving. From craving as a requisite condition comes clinging/sustenance.'"

SN 12.12

In dependence on the six elements the descent of an embryo occurs. When the descent takes place, there is name-and-form; with name-and-form as condition, there are the six sense bases; with the six sense bases as condition, there is contact; with contact as condition, there is feeling. Now it is for one who feels that I proclaim: 'This is suffering,' and 'This is the origin of suffering,' and 'This is the cessation of suffering,' and 'This is the way leading to the cessation of suffering.'

AN 3.61

Many feelings flourish within,
Originating from the visible form,
Covetousness and annoyance as well
By which one's mind becomes disturbed.

SN 35.95

Feeling should be known.

The cause by which feeling comes into play should be known.

The diversity in feeling should be known.

The result of feeling should be known.

The cessation of feeling should be known.

The path of practice for the cessation of feeling should be known.

There are these three kinds of feeling:

a feeling of pleasure,

a feeling of pain,

a feeling of neither pleasure nor pain.

Contact is the cause by which feeling comes into play.

And what is the diversity in feeling?

There is the feeling of pleasure connected with the baits of the world.

There is the feeling of pleasure not connected with the baits of the world.

There is the feeling of pain connected with the baits of the world.

There is the feeling of pain not connected with the baits of the world.

There is the feeling of neither pleasure nor pain connected with the baits of the world.

There is the feeling of neither pleasure nor pain not connected with the baits of the world.

One who feels a feeling produces a corresponding state of existence, on the side of merit or demerit. This is called the result of feeling.

From the cessation of contact is the cessation of feeling; and just this noble eightfold path; right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration; is the way leading to the cessation of feeling.

Now when a disciple of the noble ones discerns feeling in this way, the cause by which feeling comes into play in this way, the diversity of feeling in this way, the result of feeling in this way, the cessation of feeling in this way; the path of practice leading to the cessation of feeling in this way, then he discerns this penetrative holy life as the cessation of feeling.

AN 6.63

When they have a sensual pleasant feeling they clearly know 'I have a sensual pleasant feeling'.
(idem for unpleasant and neither/nor)

...
When they have a spiritual pleasant feeling they clearly know 'I have a spiritual pleasant feeling'.
(idem for unpleasant and neither/nor)

...
They meditate by observing an aspect of the feelings inside; they meditate by observing an aspect of the feelings outside; they meditate by observing an aspect of the feelings inside and outside.

...
They meditate by observing the reasons for the origination of the feelings; they meditate by observing the reasons for the dissolution of the feelings; they meditate by observing the reasons for the origination and dissolution of the feelings.

...
MN 10

"If, venerable sir, one has an underlying tendency towards form, then one is measured in accordance with it; if one is measured in accordance with it, then one is reckoned in terms of it. If one has an underlying tendency towards feeling ... towards perception ... towards volitional formations ... towards consciousness, then one is measured in accordance with it; if one is measured in accordance with it, then one is reckoned in terms of it.

SN 22.36 (partial parallel)

When, bhikkhus, a bhikkhu has abandoned the underlying tendency to lust in regard to pleasant feeling, the underlying tendency to aversion in regard to painful feeling, and the underlying tendency to ignorance in regard to neither-painful-nor-pleasant feeling, then he is called a bhikkhu without underlying tendencies, one who sees rightly. He has cut off craving, severed the fetters, and by completely breaking through conceit, he has made an end to suffering.

SN 36.3

"A pleasant feeling is inconstant, fabricated, dependently co-arisen, subject to ending, subject to vanishing, fading, ceasing. A painful feeling is also inconstant, fabricated, dependently co-arisen, subject to ending, subject to vanishing, fading, ceasing. A neither-pleasant-nor-painful feeling is also inconstant, fabricated, dependently co-arisen, subject to ending, subject to vanishing, fading, ceasing."

Sukhāpi kho, aggivessana, vedanā aniccā saṅkhatā paṭiccasamuppannā khayadhammā vayadhammā virāgadhammā nirodhadhammā.

MN 74

"Pleasant feeling is pleasant in remaining, & painful in changing, friend Visakha. Painful feeling is painful in remaining & pleasant in changing. Neither-pleasant-nor-painful feeling is pleasant in occurring together with knowledge, and painful in occurring without knowledge."

...
"Passion-obsession gets obsessed with pleasant feeling. Resistance-obsession gets obsessed with painful feeling. Ignorance-obsession gets obsessed with neither-pleasant-nor-painful feeling."

...
"Passion lies on the other side of pleasant feeling."

"Resistance lies on the other side of painful feeling."

"Ignorance lies on the other side of neither-pleasant-nor-painful feeling."

...
"Painful feeling lies on the other side of pleasant feeling."

"Pleasant feeling lies on the other side of painful feeling."

MN 44

When that pleasant feeling had arisen in him, it invaded his mind (citta) and remained because of his lack of development of the body. When that painful feeling had arisen in him, it invaded his mind and remained because of his lack of development of the mind.

MN 36

But he himself is touched by bodily feelings that are painful, fierce, sharp, wracking, repellent, disagreeable, life-threatening.

AN 4.113

Whatever fermentations, torments, and fevers there are that arise in dependence on sensuality (forms, ill will, harmfulness, self identity,) he is released from them. He does not experience that feeling.

AN 5.200 (no parallel)

Feelings of endearment, ... feelings of respect.

AN 6.12

Whatever feeling he experiences; pleasure, pain, neither pleasure nor pain; he remains focused on inconstancy, focused on dispassion, focused on cessation, focused on relinquishing with regard to that feeling.

... he is unsustained by anything in the world. Unsustained, he is not agitated. Unagitated, he is unbound right within. He discerns: 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'

AN 7.58 (no parallel)

"Bhikkhus, form is nonself, feeling is nonself, perception is nonself, volitional formations are nonself, consciousness is nonself. Seeing thus ... He understands: '... there is no more for this state of being.'"

SN 22.14 (no parallel)

He assumes (wrongly) feeling to be the self, or the self as possessing feeling, or feeling as in the self, or the self as in feeling.

AN 4.200

"Feeling is impermanent.... Perception is impermanent.... Volitional formations are impermanent.... Consciousness is impermanent. What is impermanent is suffering. What is suffering is nonself. What is nonself should be seen as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my self.'"

SN 22.15

"Feeling is suffering.... Perception is suffering.... Volitional formations are suffering.... Consciousness is suffering. What is suffering is nonself. What is nonself should be seen as it really is with correct wisdom thus: 'This is not mine, this I am not, this is not my self.'"

SN 22.16 (no parallel)

There is not even this much feeling ... perception ... volitional formations ... consciousness that is permanent, stable, eternal, not subject to change, and that will remain the same just like eternity

itself. If there was this much consciousness ... But because there is not even this much consciousness (feeling ...) that is permanent, stable, eternal, not subject to change, this living of the holy life for the complete destruction of suffering is discerned.

SN 22.97

.
When a bhikkhu is completely disenchanted with three things, completely dispassionate toward them, completely liberated from them, completely sees their delimitations, and completely breaks through their meaning, in this very life he makes an end of suffering. What three things? The three kinds of feelings. When a bhikkhu is completely disenchanted with these three things ... in this very life he makes an end of suffering.

AN 10.27

.
Having understood as they really are the origin and the passing away of feelings, their satisfaction, their unsatisfactoriness, and the escape from them, the Tathāgata, bhikkhus, is emancipated through non-clinging.

DN 1

.
"You should smash, scatter, & demolish feeling, and make it unfit for play. Practice for the ending of craving for feeling.

SN 23.2

.
It is the happiness and gladness arising dependent on feelings that is the gratification in feelings. Feelings are impermanent, (liable to bring) pain, and are subject to change; this is the danger in feelings. The removal and the giving up of the desire and lust for feelings is the escape from feelings.

SN 36.15 (no parallel)

.
He remains focused on feelings in & of themselves - ardent, alert, & mindful - subduing greed & distress with reference to the world. For him, remaining focused on feelings in & of themselves, feelings are comprehended. From the comprehension of feelings, the deathless is realized.

SN 47.38 (no parallel)

.
"In conceiving (maññamāno) form, venerable sir, one is bound by Mara; by not conceiving it one is freed from the Evil One. In conceiving feeling ... perception ... volitional formations ... consciousness one is bound by Mara; by not conceiving it one is freed from the Evil One.

SN 22.64

.
Whatever kind of feeling there is, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near: a bhikkhu inspects it, ponders it, and carefully investigates it, and it would appear to him to be void, hollow, insubstantial. For what substance could there be in feeling?

SN 22.95

.
For one with a rapturous mind, the body becomes tranquil. One tranquil in body feels pleasure. For one feeling pleasure, the mind (citta) becomes concentrated. This is the first basis of liberation.

AN 5.26

.
Ever since I shaved my hair & beard, put on the ochre robe, and went forth from the home life into homelessness, it has not been possible for a pleasant feeling that has arisen to invade my mind

and remain, or for a painful feeling that has arisen to invade my mind and remain."

MN 36

I tell you, monks, that this - careful attention to in-&-out breaths - is classed as a feeling among feelings, ...

MN 118

"Bhikkhus, I have been dwelling in part of the abode in which I dwelt just after I became fully enlightened. I have understood thus: 'There is feeling with wrong view as condition, also feeling with the subsiding of wrong view as condition. There is feeling with right view as condition, also feeling with the subsiding of right view as condition.... There is feeling with wrong concentration as condition, also feeling with the subsiding of wrong concentration as condition. There is feeling with right concentration as condition, also feeling with the subsiding of right concentration as condition. There is feeling with desire as condition, also feeling with the subsiding of desire as condition. There is feeling with thought as condition, also feeling with the subsiding of thought as condition. There is feeling with perception as condition, also feeling with the subsiding of perception as condition.

...

"When desire has not subsided, and thought has not subsided, and perception has not subsided, there is feeling with that as condition. When desire has subsided, and thoughts have not subsided, and perceptions have not subsided, there is also feeling with that as condition. When desire has subsided, and thoughts have subsided, and perceptions have not subsided, there is also feeling with that as condition. When desire has subsided, and thought has subsided, and perception has subsided, there is also feeling with that as condition. There is effort for the attainment of the as-yet-unattained. When that stage has been reached, there is also feeling with that as condition."

SN 45.12 (no parallel)

"Whatever feeling - past, future, or present; internal or external; blatant or subtle; common or sublime; far or near - is clingable, offers sustenance, and is accompanied with mental fermentation (taints): this is called the feeling aggregate subject to clinging. .

Yā kāci vedanā atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumāṃ vā hīnaṃ vā paṇītaṃ yā dūre santike vā sāsavā upādāniyā, ayaṃ vuccati vedanupādānakkhandho.

SN 22.48

"Dependent on the eye & forms there arises consciousness at the eye. The meeting of the three is contact. With contact as a requisite condition, there arises what is felt either as pleasure, pain, or neither pleasure nor pain. If, when touched by a feeling of pleasure, one relishes it, welcomes it, or remains fastened to it, then one's passion-obsession gets obsessed. If, when touched by a feeling of pain, one sorrows, grieves, & laments, beats one's breast, becomes distraught, then one's resistance-obsession gets obsessed. If, when touched by a feeling of neither pleasure nor pain, one does not discern, as it actually is present, the origination, passing away, allure, drawback, or escape from that feeling, then one's ignorance-obsession gets obsessed. "

MN 148

But when internally the eye is intact and externally forms come into range, and there is a corresponding engagement, then there is the appearing of the corresponding type of consciousness. The form of what has thus come into being is gathered under the form clinging-aggregate.

The feeling of what has thus come into being is gathered under the feeling clinging-aggregate.

(yā tathābhūtaṃ vedanā sā vedanupādānakkhandhe saṅgahaṃ gacchati)

(Idem for Perception - Fabrications - Consciousness)

One discerns, 'This, it seems, is how there is the gathering, meeting, & convergence of these five clinging-aggregates.

MN 28

Monks, any desire-passion with regard to feeling born of contact at the eye is a defilement of the mind (*cakkhusamphassajāya vedanāya chandarāgo*). Any desire-passion with regard to feeling born of contact at the ear... feeling born of contact at the nose... feeling born of contact at the tongue... feeling born of contact at the body... feeling born of contact at the intellect is a defilement of the mind.

When, with regard to these six bases, the defilements of awareness are abandoned, then the mind is inclined to renunciation. The mind fostered by renunciation feels malleable for the direct knowing of those qualities worth realizing.

Yato kho, bhikkhave, bhikkhuno imesu chasu *ṭhānesu cetaso upakkilesa pahīno hoti*, nekkhammaninnañcassa *cittaṃ hoti*. Nekkhammaparibhāvitam *cittaṃ kammaniyaṃ khāyati*, *abhiññā sacchikaraṇīyesu dhammesū*"ti.

SN 27.5 (no parallel)

And what is the perception of inconstancy?

There is the case where a monk having gone to the wilderness, to the shade of a tree, or to an empty building reflects thus: 'Form is inconstant, feeling is inconstant, perception is inconstant, fabrications are inconstant, consciousness is inconstant.' Thus he remains focused on inconstancy with regard to the five clinging-aggregates. This, Ananda, is called the perception of inconstancy.

AN 10.60

What, monks, is old kamma?

The eye [ear, nose tongue, body (touch), mind], monks, is to be regarded as old kamma, brought into existence and created by volition, forming a basis for feeling. This, monks, is called 'old kamma.'

And what, monks, is new kamma?

The action one performs now by body, speech and mind. This monks, is called 'new kamma.'

SN 35.145 (no parallel)

There are cases where some feelings arise based on phlegm... based on internal winds... based on a combination of bodily humors... from the change of the seasons... from uneven care of the body... from harsh treatment... from the result of kamma. You yourself should know how some feelings arise from the result of kamma.

SN 36.21

Whatever is subject to disintegration, Ānanda, is called the world in the Noble One's Discipline. And what is subject to disintegration? The eye, Ānanda, is subject to disintegration, forms ... eye-consciousness ... eye-contact ... whatever feeling arises with eye-contact as condition ... that too is subject to disintegration. The ear is subject to disintegration ... The mind (intellect/*mano*) is subject to disintegration ... Whatever feeling arises with mind-contact as condition ... that too is subject to disintegration. Whatever is subject to disintegration, Ānanda, is called the world in the Noble One's Discipline.

SN 35.84 (no parallel)

"Feeling is a clingable phenomenon. Any desire-passion related to it, is clinging related to it.

SN 22.121 (no parallel)

.....
Form ... Feeling ... Perception ... Volitional formations ... Consciousness is a world-phenomenon in the world to which the Tathagata has awakened and broken through. Having done so, he explains it, teaches it, proclaims it, establishes it, discloses it, analyses it, elucidates it. When it is being thus explained ... and elucidated by the Tathagata, if anyone does not know and see, how can I do anything with that foolish worldling, blind and sightless, who does not know and does not see?

SN 22.94

.....
All phenomena (dhamma) are rooted in desire.

All phenomena come into play through attention.

All phenomena have contact as their origination.

All phenomena have feeling as their meeting place (samosaraṇā) (converge upon feeling).

All phenomena have concentration as their presiding state.

All phenomena have mindfulness as their governing principle.

All phenomena have discernment as their surpassing state.

AN 10.58

.....
Based on what, Samiddhi, do thoughts & resolves arise in a person?"

Kimārammaṇā, samiddhi, purisassa saṅkappavitakkā uppajjantī"ti?

Based on name & form, sir."

Nāmarūpārammaṇā, bhante"ti.

And how do they go to diversity?"

Te pana, samiddhi, kva nānattaṃ gacchantī"ti?

Through the properties, sir."

Dhātūsu, bhante"ti.

And what do they have as their origination?"

Te pana, samiddhi, kiṃsamudayā"ti?

They have contact as their origination, sir."

Phassasamudayā, bhante"ti.

And what do they have as their meeting place?"

Te pana, samiddhi, kiṃsamosaraṇā"ti?

They have feeling as their meeting place, sir."

Vedanāsamosaraṇā, bhante"ti.

And what do they have as their presiding state?"

Te pana, samiddhi, kiṃpamukhā"ti?

They have concentration as their presiding state, sir."

Samādhippamukhā, bhante"ti.

And what do they have as their governing principle?"

Te pana, samiddhi, kiṃadhipateyyā"ti?

They have mindfulness as their governing principle, sir."

Satādhipeyyā, bhante"ti.

And what do they have as their surpassing state?"

Te pana, samiddhi, kiṃuttarā"ti?

They have discernment as their surpassing state, sir."

Paññuttarā, bhante"ti. ...

AN 9.14 (no parallel)

.....
"Monk,

- whatever form is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: that is called the aggregate of form.

- Whatever feeling is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: that is called the aggregate of feeling.

- Whatever perception is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: that is called the aggregate of perception.
- Whatever fabrications are past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: those are called the aggregate of fabrication.
- Whatever consciousness is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: that is called the aggregate of consciousness.
This is the extent to which the term 'aggregate' applies to the aggregates.

MN 109

With form, Ānanda, an arising is discerned, a vanishing is discerned, an alteration of that which stands is discerned. With feeling ... perception ... volitional formations ... consciousness an arising is discerned, a vanishing is discerned, an alteration of that which stands is discerned. These, Ānanda, are the things of which an arising is discerned, a vanishing is discerned, an alteration of that which stands is discerned.

(Idem with:

that has not been born, not become manifest

that has been born, that has become manifest).

SN 22.37 (no parallel)

"Should consciousness, when standing, stand attached to feeling, supported by feeling (as its object), landing on feeling, watered with delight, it would exhibit growth, increase, & proliferation."

...
"Were someone to say, 'I will describe a coming, a going, a passing away, an arising, a growth, an increase, or a proliferation of consciousness apart from form, from feeling, from perception, from fabrications,' that would be impossible."

SN 22.53

Consciousness, bhikkhus, while standing, might stand engaged with form; based upon form, established upon form, with a sprinkling of delight, it might come to growth, increase, and expansion. Or consciousness, while standing, might stand engaged with **feeling** ... engaged with perception ... engaged with volitional formations; based upon volitional formations, established upon volitional formations, with a sprinkling of delight, it might come to growth, increase, and expansion.

SN 22.53

"The form element, householder, is the home of consciousness; one whose consciousness is shackled by lust for the form element is called one who roams about in a home.

The feeling element is the home of consciousness ... idem.

The perception element is the home of consciousness ... idem.

The volitional formations element is the home of consciousness ... idem."

"And how, householder, does one roam about homeless?

The desire, lust, delight, and craving, the engagement and clinging, the mental standpoints, adherences, and underlying tendencies regarding the form (feeling, perception, consciousness) element: these have been abandoned by the Tathagata, cut off at the root, made like a palm stump, obliterated so that they are no more subject to future arising.

SN 22.3

"He does not discern, as it actually is, that 'form will stop being' ... 'feeling will stop being' ... 'perception will stop being' ... 'fabrications will stop being' ... 'consciousness will stop being.'

So aniccaṃ rūpaṃ 'aniccaṃ rūpaṇ'ti yathābhūtaṃ pajānāti. Aniccaṃ vedanaṃ ... aniccaṃ saññaṃ ... anicca saṅkhāre ... aniccaṃ viññāṇaṃ 'aniccaṃ viññāṇaṇ'ti yathābhūtaṃ pajānāti.

"From the stopping of form, from the stopping of feeling ... of perception ... of fabrications ... of consciousness, a monk set on this — 'It should not be, it should not occur to me; it will not be, it will

not occur to me' — would break the [five] lower fetters."

SN 22.55

“And what, bhikkhus, is the fragile, and what the unfragile??

Form is the fragile; its cessation, subsiding, passing away is the unfragile. Feeling is the fragile ... Perception is the fragile

SN 22.322

"Even so, monks, whatever isn't yours: Let go of it. Your letting go of it will be for your long-term welfare & happiness. And what isn't yours? Form isn't yours... Feeling isn't yours... Perception... Thought fabrications... Consciousness isn't yours: Let go of it. Your letting go of it will be for your long-term welfare & happiness.

MN 22 - SN 22.33

"It's with possessiveness, friend Ananda, that there is "I am," not without possessiveness. And through possessiveness of what is there "I am," not without possessiveness? Through possessiveness of form there is "I am," not without possessiveness. Through possessiveness of feeling... perception... fabrications... Through possessiveness of consciousness there is "I am," not without possessiveness."

SN 22.83

"Bhikkhus, form is impermanent, feeling is impermanent, perception is impermanent, volitional formations are impermanent, consciousness is impermanent. Seeing thus, bhikkhus, the instructed noble disciple experiences revulsion towards form, revulsion towards feeling, revulsion towards perception, revulsion towards volitional formations, revulsion towards consciousness.

SN 22.12 (no parallel)

"For one feeling pleasure no volition (cetana) need be exerted: 'Let my mind (citta) be concentrated.' It is natural that the mind of one feeling pleasure is concentrated.

Sukhino, bhikkhave, na cetanāya karaṇīyaṃ: 'cittaṃ me samādhīyatū'ti. Dhammatā esā, bhikkhave, yaṃ sukhino cittaṃ samādhīyati.

AN 10.2 (partial parallel)

"Now, when a disciple of the noble ones discerns feeling, the origination of feeling, the cessation of feeling, and the way of practice leading to the cessation of feeling in this way, when - having entirely abandoned passion-obsession, having abolished aversion-obsession, having uprooted the view & conceit obsession 'I am'; having abandoned ignorance & given rise to clear knowing - he has put an end to suffering & stress right in the here & now, it is to this extent, too, that a disciple of the noble ones is a person of right view... who has arrived at this true Dhamma."

MN 10

When there is no intellect (mano), when there are no ideas, when there is no intellect-consciousness, it is impossible that one will delineate a delineation of contact. When there is no delineation of contact, it is impossible that one will delineate a delineation of feeling. When there is no delineation of feeling, it is impossible that one will delineate a delineation of perception. When there is no delineation of perception, it is impossible that one will delineate a delineation of thinking. When there is no delineation of thinking, it is impossible that one will delineate a delineation of being assailed by the perceptions & categories of objectification.

Manasmim asati dhamme asati manoviññāṇe asati phassapaññattiṃ paññāpessatītinetaṃ ṭhānaṃ vijjati. Phassapaññattiyā asati vedanāpaññattiṃ paññāpessatītinetaṃ ṭhānaṃ vijjati. Vedanāpaññattiyā asati saññāpaññattiṃ paññāpessatītinetaṃ ṭhānaṃ vijjati. Saññāpaññattiyā

asati vitakkapaññattiṃ paññāpessatīnetam ṭhānaṃ vijjati. Vitakkapaññattiyā asati papañcasaññāsaṅkhāsamudācaraṇapaññattiṃ paññāpessatīnetam ṭhānaṃ vijjati.

MN 18

What, with regard to feelings, is the allure, what the drawback, what the escape?'

"Now what, monks, is the allure of feelings?

There is the case where a monk - quite withdrawn from sensuality, withdrawn from unskillful (mental) qualities - enters & remains in the first jhana: rapture & pleasure born from withdrawal, accompanied by directed thought & evaluation. At that time he does not intend his own affliction, the affliction of others, or the affliction of both. He feels a feeling totally unafflicted. The unafflicted, I tell you, is the highest allure of feelings.

(idem for second jhana)

"And what is the drawback of feelings?

The fact that feeling is inconstant, stressful, subject to change: This is the drawback of feelings."

"And what is the escape from feelings? The subduing of desire-passion for feelings, the abandoning of desire-passion for feelings: That is the escape from feelings.

MN 13

"Whatever pleasure & joy arises dependent on feeling: that is the allure of feeling...

MN 109

He regards whatever phenomena there (infinite of space) that are connected with feeling, perception, fabrications, & consciousness, as inconstant, stressful, a disease, a cancer, an arrow, painful, an affliction, alien, a disintegration, an emptiness, not-self. He turns his mind away from those phenomena, and having done so, inclines his mind to the property of deathlessness: 'This is peace, this is exquisite - the resolution of all fabrications; the relinquishment of all acquisitions; the ending of craving; dispassion; cessation; Unbinding.'

AN 9.36 (no parallel)

"From ignorance as a requisite condition come fabrications. From fabrications as a requisite condition comes consciousness. From consciousness as a requisite condition comes name-&-form. From name-&-form as a requisite condition come the six sense media. From the six sense media as a requisite condition comes contact. From contact as a requisite condition comes **feeling**. From feeling as a requisite condition comes craving. From craving as a requisite condition comes clinging/sustenance. From clinging/sustenance as a requisite condition comes becoming. From becoming as a requisite condition comes birth. From birth as a requisite condition, then aging & death, sorrow, lamentation, pain, distress, & despair come into play. Such is the origination of this entire mass of stress & suffering.

AN 10.92 (no parallel)

*

AS COMPONENT of SAṄKHĀRA NIDANA (first order)

"Perceptions & feelings are mental; these are things tied up with the mind. That's why perceptions & feelings are mental fabrications.

MN 118

"When a monk is attaining the cessation of perception & feeling, friend Visakha, verbal fabrications cease first, then bodily fabrications, then mental fabrications."

...

"The thought does not occur to a monk as he is emerging from the cessation of perception & feeling that 'I am about to emerge from the cessation of perception & feeling' or that 'I am emerging from the cessation of perception & feeling' or that 'I have emerged from the cessation of perception & feeling.' Instead, the way his mind has previously been developed leads him to that state."

...

"When a monk is emerging from the cessation of perception & feeling, friend Visakha, mental fabrications arise first, then bodily fabrications, then verbal fabrications."

...

"When a monk has emerged from the cessation of perception & feeling, friend Visakha, three contacts make contact: contact with emptiness, contact with the signless, & contact with the undirected."

...

"When a monk has emerged from the cessation of perception & feeling, friend Visakha, his mind leans to seclusion, tends to seclusion, inclines to seclusion."

MN 44

"Furthermore, with the complete transcending of the dimension of neither perception nor non-perception, he enters & remains in the cessation of perception & feeling. And, having seen [that] with discernment, his fermentations are completely ended. This is called a monk who, coming to the end of the cosmos, remains at the end of the cosmos, having crossed over attachment in the cosmos."

AN 9.38 (no parallel)

Verbal fabrication grows still on attaining the second jhana; bodily fabrication grows still on attaining the fourth jhana; mental fabrication grows still on attaining the cessation of perception & feeling.

MN 44

"Vitality-fabrications (āyusāṅkhārā) are not the same thing as feeling-states, friend. If vitality-fabrications were the same thing as feeling-states, the emergence of a monk from the attainment of the cessation of feeling & perception would not be discerned. It's because vitality-fabrications are one thing and feeling-states another that the emergence of a monk from the attainment of the cessation of perception & feeling is discerned."

...

"In the case of the one who is dead, who has completed his time, his bodily fabrications have ceased & subsided, his verbal fabrications ... his mental fabrications have ceased & subsided, his vitality is exhausted, his heat subsided, & his faculties are scattered. But in the case of a monk who has attained the cessation of perception & feeling, his bodily fabrications have ceased & subsided, his verbal fabrications ... his mental fabrications have ceased & subsided, his vitality is not exhausted, his heat has not subsided, & his faculties are exceptionally clear. This is the difference between one who is dead, who has completed his time, and a monk who has attained the cessation of perception & feeling."

MN 43

"When he feels a feeling terminating with the body, he understands: 'I feel a feeling terminating with the body.' When he feels a feeling terminating with life, he understands: 'I feel a feeling terminating with life.' He understands: 'With the breakup of the body, following the exhaustion of life, all that is felt, not being delighted in, will become cool right here; mere bodily remains will be

left.'

SN 12.51

*

.....
AS DHATU (ELEMENT)
.....

"There remains only consciousness: pure & bright. What does one cognize with that consciousness?

One cognizes 'pleasure.' One cognizes 'pain.' One cognizes 'neither pleasure nor pain.' In dependence on a sensory contact that is to be felt as pleasure, there arises a feeling of pleasure. When sensing a feeling of pleasure, one discerns that 'I am sensing a feeling of pleasure.' One discerns that 'With the cessation of that very sensory contact that is to be felt as pleasure, the concomitant feeling - the feeling of pleasure that has arisen in dependence on the sensory contact that is to be felt as pleasure - ceases, is stilled.'

(Idem for pain & neither pleasure nor pain)

MN 140

"Monks, there are these seven properties. Which seven?

The property of light,

the property of beauty,

the property of the dimension of the infinitude of space,

the property of the dimension of the infinitude of consciousness,

the property of the dimension of nothingness,

the property of the dimension of neither perception nor non-perception,

the property of the cessation of **feeling** & perception.

These are the seven properties."

The property of light is discerned in dependence on darkness.

The property of beauty is discerned in dependence on the unattractive.

The property of the dimension of the infinitude of space is discerned in dependence on form.

The property of the dimension of the infinitude of consciousness is discerned in dependence on the dimension of the infinitude of space.

The property of the dimension of nothingness is discerned in dependence on the dimension of the infinitude of consciousness.

The property of the dimension of neither perception nor non-perception is discerned in dependence on the dimension of nothingness.

The property of the cessation of **feeling** & perception is discerned in dependence on cessation."

"Monk, the property of light, the property of beauty, the property of the dimension of the infinitude of space, the property of the dimension of the infinitude of consciousness, the property of the dimension of nothingness: These properties are to be reached as perception attainments.

The property of the dimension of neither perception nor non-perception is to be reached as a remnant-of-fabrications attainment.

The property of the cessation of **feeling** & perception is to be reached as a cessation attainment.

SN 14.11

*

"Now, brahman, if the thought should occur to you,
'Perhaps Gotama the contemplative is even today
not free of passion, not free of aversion, not free of delusion,
which is why he resorts to isolated forest & wilderness dwellings,'
it should not be seen in that way. It's through seeing two compelling reasons
that I resort to isolated forest & wilderness dwellings:

seeing a pleasant abiding for myself in the present,
and feeling sympathy for future generations."

MN 4

*