

Indriya-bhavana Sutta

The Development of the Faculties *MN 152 PTS M iii 298*

The Practitioner	Feeling	Cultivation of the faculties
1. The Noble One's disciple (a good worldling)	When a monk experiences a sense object with the sense base, the agreeable arises, the disagreeable arises, the agreeable and disagreeable arises (neutral).	He notes the sensation and regards it as "conditioned, gross and dependently arisen." And he notes the momentariness or impermanence.
2. The learner on the path (the stream winner, once enterer, non returner)		He is pained, ashamed, disgusted by the sensation (whether they are pleasant, unpleasant or neutral)
3. The Noble One developed in the cultivation of the faculties (the Arahant)		He is the master of the 5 Perceptions applying them as he wishes.

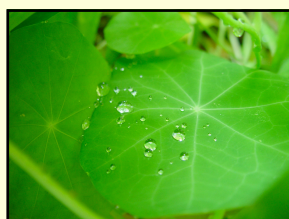


Seeing Feeling as Feeling, arising and passing away

Whatever arising is the arising of suffering, whatever ceases is the cessation of suffering. All feelings are beyond one's control and is primarily dependent on the nature of the object (there are other causes). We practise to see feelings as arising and passing away, its momentariness and regard it as impermanent, suffering and non self.

Difference between Development of the faculties and Restraint of the Senses

The development of the sense faculties properly signifies the development of the mind in responding to the objects experienced through the sense faculties. The restraint of the sense faculties involves controlling the mind in such a way that one does not grasp at the "signs and features" of things, their distinctive, attractive and repulsive attributes. The development of the faculties carries this process of control through to a point where, by an act of will, one can immediately set up insight even in the course of sense perception. At the highest level, one acquires the ability to radically transform the subjective significance of perceptual objects themselves, making them appear in the very opposite of the way they are normally apprehended.



How fleeting a sense impression is - how rapidly they arise and pass away, for example smelling - like raindrops on a slightly slopping leaf.

Gross (as compared to equanimity) refers to all sense impingements; **dependently arisen**, when the right conditions are present, the experience arises; **conditioned** (as compared to the Unconditioned), constructed in the sense of momentarily arising and ceasing in a potentially ceaseless cycle.

The learner on the path is repelled, humiliated, and disgusted by the feelings because he sees them as impediments, hindrances to progress. This revulsion is a powerful feeling, like that of a burnt child's dreading the fire, a wise loathing of worldliness.

The Arahant's action is free from greed, hatred and delusion; feelings do arise but he sees them as they are.