

5th and 6th Contemplations of the Feelings (*Vedana*) Tetrad

A process of cause and effect (*paticca-samuppada*) where all five jhana factors are encouraged thereby building samatha:

From the 1st tetrad arises a sense of ease and well-being in the breath, body and mind

If we engage with the breath and body moment by moment, our interest in being with what's actually happening is building and the pull to habitual hankerings lessens

Then an internal sense of well-being, not dependent on external stimulation or affirmation arises

The 5th and 6th contemplations focus on the “warm” jhana factors of piti and sukha

Satisfaction, rapture (Pali, *piti*; Sanskrit *priti*;))

Piti is a feeling of delight, pleasure, energy freely moving in the body (the main manifestation) but also in the mind and emotions.

It arises when we breakthrough restricted blocked energy (mostly psychic but also physical)

Buddhadasa describes it as the excited happiness (pleasant vedana) that arises when one is successful in something

- Piti arises as our willingness to experience the breath and body, as they are, begins to bear fruit. We see that the practice works

Traditionally *piti* is of 5 degrees

1. Lesser – raises hairs on the body
2. Momentary – like repeated flashes of lightning
3. Flooding – like waves breaking on the shore
4. All pervading – in the whole body, like a full bladder (or a fully inflated balloon) or a mountain cavern pouring forth a mighty flood of water
5. Transporting – lifts the body (even levitates it)

Piti will tend to quiet to bliss or sukha through a process called *passaddhi* (Pali) or *prasrabdhi* (Sanskrit), likened to how the sound of a gong attenuates.

Passadhi is tension release, tranquility, serenity and it absorbs the energy of piti. From piti, through this process of passadhi the jhana factor of sukha arises.

Bliss or contentment (Pali, *sukha*) (note: translated in Rosenberg book as pleasure but this is sukha specifically as one of the five jhana factors so better translated as bliss)

Literally, “easy to bear”

Tranquil, soothing pleasant vedana

Sukha results from piti

Sangharakshita defines bliss as, "the apparently causeless feeling of intense happiness which wells up from the depths. Of his being when, the physical innervations associated with piti have subsided, the meditator is no longer aware of the physical body."