

MN#148  
The Six Sets of Six  
Chachakka Sutta  
Dhamma talk presented at Joshua Tree, Ca, 23-Feb-06  
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BV: Ok, before we get started on the talk, I have to let you know that this is a very powerful talk and sometimes my mind goes very deep and I lose being able to talk for a little while. It's happened a few times. So if it happens, just bear with me. It's really strange when it happens. (1)

Now, I'm going to be reading this entire sutta, and you can follow along. Keep your mind very attentive to what I'm saying. Don't allow your mind to say: "Oh, he's just repeating more of the same stuff", and then let your mind float. Stay very attentive with this, and you will gain a lot of benefit from it, this is a very, very special sutta.

## **SUTTA**

**1]** "Thus have I heard. On one occasion the Blessed One was living at Sāvatti in Jeta's Grove, Anāthapiṇḍika's Park. There he addressed the monks thus: "Monks." - "Venerable sir," they replied. The Blessed One said this:

**2]** "Monks, I shall teach you the Dhamma that is good in the beginning, good in the middle, and good in the end, with the right meaning and phrasing; I shall reveal a holy life that is utterly perfect and pure, that is, the six sets of six. Listen and attend closely to what I shall say." - "Yes, venerable sir," the monks replied. The Blessed One said this:

### **(Synopsis)**

**3]** "The six internal bases should be understood. The six external bases should be understood. The six classes of consciousness should be understood. The six classes of contact should be understood. The six classes of feeling should be understood. The six classes of craving should be understood.

## **(Enumeration)**

**4]** (i) ""The six internal bases should be understood.' So it was said. And with reference to what was this said? There are the eye-base, the ear-base, the nose-base, the tongue-base, the body-base, and the mind-base. So it was with reference to this that it was said: 'The six internal bases should be understood.' This is the first set of six.

**5]** (ii) ""The six external bases should be understood.' So it was said. And with reference to what was this said? There are the form-base, the sound-base, the odor-base, the flavor-base, the tangible-base, and the mind-object-base. So it was with reference to this that it was said: 'The six external bases should be understood.' This is the second set of six.

**6]** (iii) ""The six classes of consciousness should be understood.' So it was said. And with reference to what was this said? Dependent on the eye and forms, eye-consciousness arises; dependent on the ear and sounds, ear-consciousness arises; dependent on the nose and odors; nose-consciousness arises, dependent on the tongue and flavors, tongue-consciousness arises; dependent on the body and tangibles, body-consciousness arises; dependent on the mind and mind objects, mind-consciousness arises. So it was with reference to this that it was said: 'The six classes of consciousness should be understood.' This is the third set of six.

**7]** (iv) ""The six classes of contact should be understood.' So it was said. And with reference to what was this said? Dependent on the eye and forms, eye-consciousness arises; the meeting of the three is eye-contact. Dependent on the ear and sounds, ear-consciousness arises; the meeting of the three is ear-contact. Dependent on the nose and odors, nose-consciousness arises; the meeting of the three is nose-contact. Dependent on the tongue and flavors, tongue-consciousness arises; the meeting of the three is tongue-contact. Dependent on the body and tangibles, body-consciousness arises; the meeting of the three is body-contact. Dependent on the mind and mind objects, mind-consciousness arises; the meeting of the three is mind-contact. So it was with reference to this that it was said: 'The

six classes of contact should be understood.' This is the fourth set of six.

**8]** (v) ""The six classes of feeling should be understood.' So it was said. And with reference to what was this said? Dependent on the eye and forms, eye-consciousness arises; with the meeting of the three there is eye-contact; with eye-contact as condition there is eye-feeling. Dependent on the ear and sounds, ear-consciousness arises; with the meeting of the three there is ear-contact; with ear-contact as condition there is ear-feeling. Dependent on the nose and odors, nose-consciousness arises; with the meeting of the three there is nose-contact; with nose-contact as condition there is nose-feeling. Dependent on the tongue and flavors, tongue-consciousness arises; with the meeting of the three there is tongue-contact; with tongue-contact as condition there is tongue-feeling. Dependent on the body and tangibles, body-consciousness arises; with the meeting of the three there is body-contact; with body-contact as condition there is body-feeling. Dependent on the mind and mind objects, mind-consciousness arises; with the meeting of the three there is mind-contact; with mind-contact as condition there is mind-feeling. So it was with reference to this that it was said: 'The six classes of feeling should be understood.' This is the fifth set of six.

**9]** (vi) ""The six classes of craving should be understood.' So it was said. And with reference to what was this said? Dependent on the eye and forms, eye-consciousness arises; the meeting of the three is eye-contact; with eye-contact as condition there is eye-feeling; with eye-feeling as condition there is eye-craving. Dependent on the ear and sounds, ear-consciousness arises; the meeting of the three is ear-contact; with ear-contact as condition there is ear-feeling; with ear-feeling as condition there is ear-craving. Dependent on the nose and odors, nose-consciousness arises; the meeting of the three is nose-contact; with nose-contact as condition there is nose-feeling; with nose-feeling as condition there is nose-craving. Dependent on the tongue and flavors, tongue-consciousness arises; the meeting of the three is tongue-contact; with tongue-contact as condition there is tongue-feeling; with tongue-feeling as condition there is tongue-craving.

Dependent on the body and tangibles, body-consciousness arises. The meeting of the three is body-contact; with body-contact as condition there is body-feeling; with body-feeling as condition there is body-craving. Dependent on mind and mind object, mind-consciousness arises. The meeting of the three is mind-contact; with mind-contact as condition there is mind-feeling; with mind-feeling as condition there is mind-craving. So it was with reference to this that it was said: 'The six classes of craving should be understood.' This is the sixth set of six.

**(Demonstration of not self)**

**10]** (i) "If anyone says, 'The eye is self,' that is not acceptable. The rise and fall of the eye is seen and understood, and since its rise and fall are discerned, it would follow: 'My self rises and falls.' That is why it is not acceptable for anyone to say, 'The eye is self.' Thus the eye is not self.

"If anyone says, 'eye-forms are self', that is not acceptable. The rise and fall of forms are seen and understood, and since their rise and fall are discerned, it would follow: 'My self rises and falls.' That is why it is not acceptable for anyone to say, 'eye-forms are self.' Thus the eye is not self, forms are not self.

"If anyone says, 'eye-consciousness is self', that is not acceptable. The rise and fall of eye-consciousness is seen and understood, and since its rise and fall are discerned, it would follow: 'My self rises and falls.' That is why it is not acceptable for anyone to say, 'eye-consciousness is self.' Thus eye is not self, forms are not self, eye-consciousness is not self.

"If anyone says, 'eye-contact is self,' that is not acceptable. The rise and fall of eye-contact is seen and understood, and since its rise and fall are discerned, it would follow: 'My self rises and falls.' That is why it is not acceptable for anyone to say, 'eye-contact is self'. Thus eye is not self, forms are not self, eye-consciousness is not self, eye-contact is not self.

“If anyone says, ‘eye-feeling is self’, that is not acceptable. The rise and fall of the eye-feeling is seen and understood, and since its rise and fall are discerned, it would follow: ‘My self rises and falls.’ That is why it is not acceptable for anyone to say ‘eye-feeling is self’. Thus the eye is not self, forms are not self, eye-consciousness is not self, eye-contact is not self, eye-feeling is not self.

“If anyone says, ‘eye-craving is self’, that is not acceptable. The rise and fall of eye-craving is seen and understood, and since its rise and fall are discerned, it would follow, ‘My self rises and falls’. That is why it is not acceptable for anyone to say ‘eye-craving is self’. Thus eye is not self, forms are not self, eye-consciousness is not self, eye-contact is not self, eye-feeling is not self, eye-craving is not self.

**11]** (ii) “If anyone says, ‘ear is self’, that is not acceptable. The rise and fall of the ear is seen and understood, and since its rise and fall are discerned, it would follow: ‘My self rises and falls.’ That is why it is not acceptable for anyone to say, ‘The ear is self.’ Thus the ear is not self.

“If anyone says, ‘sounds are self,’ that is not acceptable. The rise and fall of sounds are seen and understood, and since their rise and fall are discerned, it would follow: ‘My self rises and falls.’ That is why it is not acceptable for anyone to say, ‘sounds are self.’ Thus the ear is not self, sounds are not self.

“If anyone says, ‘ear-consciousness is self’, that is not acceptable. The rise and fall of ear-consciousness is seen and understood, and since its rise and fall are discerned, it would follow: ‘My self rises and falls.’ That is why it is not acceptable for anyone to say, ‘ear-consciousness is self.’ Thus the ear is not self, sounds are not self, ear-consciousness is not self.

“If anyone says, ‘ear-contact is self’, that is not acceptable. The rise and fall of ear-contact is seen and understood, and since its rise and fall are discerned, it would follow: ‘My self rises and falls.’ That is why it is not acceptable for anyone to say, ‘ear-contact is self.’ Thus the

ear is not self, sounds are not self, ear-consciousness is not self, ear-contact is not self.

“If anyone says, ‘ear-feeling is self’, that is not acceptable. The rise and fall of ear-feeling is seen and understood, and since its rise and fall are discerned, it would follow: ‘My self rises and falls.’ That is why it is not acceptable for anyone to say, ‘ear-feeling is self’. Thus the ear is not self, sounds are not self, ear-consciousness is not self, ear-contact is not self, ear-feeling is not self.

“If anyone says, ‘ear-craving is self’, that is not acceptable. The rise and fall of ear-craving is seen and understood, and since its rise and fall are discerned, it follows: ‘My self rises and falls’. That is why it is not acceptable for anyone to say, ‘ear-craving is self’. Thus the ear is not self, sounds are not self, ear-consciousness is not self, ear-contact is not self, ear-feeling is not self, ear-craving is not self.

**12]** (iii) “If anyone says, ‘nose is self’, that is not acceptable. The rise and fall of the nose is seen and understood, and since its rise and fall are discerned, it follows: ‘My self rises and falls’. That is why it is not acceptable for anyone to say, ‘The nose is self’. Thus the nose is not self.

“If anyone says, ‘odors are self’, that is not acceptable. The rise and fall of odors are seen and understood, and since their rise and fall are discerned, it follows: ‘My self rises and falls’. That is why it is not acceptable for any one to say, ‘odors are self’. Thus the nose is not self, odors are not self.

“If anyone says, ‘nose-consciousness is self’, that is not acceptable. The rise and fall of nose-consciousness is seen and understood, and since its rise and fall are discerned, it follows: ‘My self rises and falls’. That is why it is not acceptable for any one to say, ‘nose-consciousness is self’. Thus the nose is not self, odors are not self, nose-consciousness is not self.

“If anyone says, ‘nose-contact is self’, that is not acceptable. The rise and fall of nose-contact is seen and understood, and since its rise

and fall are discerned, it follows: 'My self rises and falls'. That is why it is not acceptable for any one to say, 'nose-contact is self'. Thus the nose is not self, odors are not self, nose-consciousness is not self, nose-contact is not self.

"If anyone says, 'nose-feeling is self', that is not acceptable. The rise and fall of nose-feeling is seen and understood, and since its rise and fall are discerned, it follows: 'My self rises and falls'. That is why it is not acceptable for anyone to say, 'nose-feeling is self'. Thus nose is not self, odors are not self, nose-consciousness is not self, nose-contact is not self, nose-feeling is not self.

"If anyone says 'nose-craving is self', that is not acceptable. The rise and fall of nose-craving is seen and understood, and since its rise and fall are discerned, it follows: 'My self rises and falls'. That is why it is not acceptable for anyone to say, 'nose-craving is self'. Thus nose is not self, odors are not self, nose-consciousness is not self, nose-contact is not self, nose-feeling is not self, nose-craving is not self.

**13]** (iv) "If anyone says, 'The tongue is self', that is not acceptable. The rise and fall of the tongue is seen and understood, and since its rise and fall are discerned, it follows: 'My self rises and falls.' That is why it is not acceptable for anyone to say, 'The tongue is self.' Thus the tongue is not self.

"If anyone says, 'flavors are self', that is not acceptable. The rise and fall of flavors are seen and understood, and since their rise and fall are discerned, it follows: 'My self rises and falls.' That is why it is not acceptable for anyone to say, 'flavors are self.' Thus the tongue is not self, flavors are not self.

"If anyone says, 'tongue-consciousness is self', that is not acceptable. The rise and fall of tongue-consciousness is seen and understood, and since its rise and fall are discerned, it follows: 'My self rises and falls.' That is why it is not acceptable for anyone to say, 'tongue-consciousness is self'. Thus the tongue is not self, flavors are not self, tongue-consciousness is not self.

“If anyone says, ‘tongue-contact is self’, that is not acceptable. The rise and fall of tongue-contact is seen and understood, and since its rise and fall are discerned, it follows: ‘My self rises and falls.’ That is why it is not acceptable for anyone to say, ‘tongue-contact is self’. Thus the tongue is not self, flavors are not self, tongue-consciousness is not self, tongue-contact is not self.

“If anyone says, ‘tongue-feeling is self’, that is not acceptable. The rise and fall of tongue-feeling is seen and understood, and since its rise and fall are discerned, it follows: ‘My self rises and falls’. That is why it is not acceptable for anyone to say, ‘tongue-feeling is self’. Thus tongue is not self, flavors are not self, tongue-consciousness is not self, tongue-contact is not self, tongue-feeling is not self.

“If anyone says, ‘tongue-craving is self’, that is not acceptable. The rise and fall of tongue-craving is seen and understood, and since its rise and fall are discerned, it would follow: ‘My self rises and falls’. That is why it is not acceptable for anyone to say, ‘tongue-craving is self’. Thus the tongue is not self, flavors are not self, tongue-consciousness is not self, tongue-contact is not self, tongue-feeling is not self, tongue-craving is not self.

**14]** (v) “If anyone says, ‘body is self’, that is not acceptable. The rise and fall of the body is seen and understood, and since its rise and fall are discerned, it would follow: ‘My self rises and falls’. That is why it is not acceptable for anyone to say, ‘body is self’. Thus the body is not self.

“If anyone says, ‘Tangibles are self’, that is not acceptable. The rise and fall of tangibles are seen and understood, and since their rise and fall are discerned, it would follow: ‘My self rises and falls’. That is why it is not acceptable for anyone to say, ‘Tangibles are self’. Thus the body is not self, tangibles are not self.

“If anyone says, ‘body-consciousness is self’, that is not acceptable. The rise and fall of body-consciousness is seen and understood, and since its rise and fall are discerned, it would follow: ‘My self rises and



falls'. That is why it is not acceptable for anyone to say, 'body-consciousness is self'. Thus the body is not self, tangibles are not self, body-consciousness is not self.

"If anyone says, 'body-contact is self', that is not acceptable. The rise and fall of body-contact is seen and understood, and since its rise and fall are discerned, it would follow: 'My self rises and falls'. That is why it is not acceptable for anyone to say, 'body-contact is self'. Thus the body is not self, tangibles are not self, body-consciousness is not self, body-contact is not self.

"If anyone says, 'body-feeling is self', that is not acceptable. The rise and fall of body-feeling is seen and understood, and since its rise and fall are discerned, it would follow: 'My self rises and falls'. That is why it is not acceptable for anyone to say, 'body-feeling is self'. Thus the body is not self, tangibles are not self, body-consciousness is not self, body-contact is not self, body-feeling is not self.

"If anyone says, 'body-craving is self', that is not acceptable. The rise and fall of body-craving is seen and understood, and since its rise and fall are discerned, it would follow: 'My self rises and falls'. That is why it is not acceptable for anyone to say, 'body-craving is self'. Thus the body is not self, tangibles are not self, body-consciousness is not self, body-contact is not self, body-feeling is not self, body-craving is not self.

**15]** (vi) "If anyone says, 'Mind is self', that is not acceptable. The rise and fall of mind is seen and understood, and since its rise and fall are discerned, it would follow: 'My self rises and falls'. That is why it is not acceptable for anyone to say, 'Mind is self'. Thus mind is not self.

"If anyone says, 'Mind-objects are self', that is not acceptable. The rise and fall of mind-objects are seen and understood, and since their rise and fall are discerned, it would follow: 'My self rises and falls'. That is why it is not acceptable for anyone to say, 'Mind-objects are self'. Thus mind is not self, mind-objects are not self.

“If anyone says, ‘mind-consciousness is self’, that is not acceptable. The rise and fall of mind-consciousness is seen and understood, and since its rise and fall are discerned, it would follow: ‘My self rises and falls’. That is why it is not acceptable for anyone to say, ‘mind-consciousness is self’. Thus mind is not self, mind-objects are not self, mind-consciousness is not self.

“If anyone says, ‘mind-contact is self’, that is not acceptable. The rise and fall of mind-contact is seen and understood, and since its rise and fall are discerned, it would follow: ‘My self rises and falls’. That is why it is not acceptable for anyone to say, ‘mind-contact is self’. Thus mind is not self, mind-objects are not self, mind-consciousness is not self, mind-contact is not self.

“If anyone says, ‘mind-feeling is self’, that is not acceptable. The rise and fall of mind-feeling is seen and understood, and since its rise and fall are discerned, it would follow: ‘My self rises and falls’. That is why it is not acceptable for anyone to say, ‘mind-feeling is self’. Thus mind is not self, mind-objects are not self, mind-consciousness is not self, mind-contact is not self, mind-feeling is not self.

“If anyone says, ‘mind-craving is self’, that is not acceptable. The rise and fall of mind-craving is seen and understood, and since its rise and fall are discerned, it would follow: ‘My self rises and falls’. That is why it is not acceptable for anyone to say, ‘mind-craving is self’. Thus mind is not self, mind-objects are not self, mind-consciousness is not self, mind-contact is not self, mind-feeling is not self, mind-craving is not self.

### **(The origination of identity)**

**16]** “Now, monks, this is the way leading to the origination of identity. One regards the eye thus: ‘This is mine, this I am, this is my self.’ One regards forms thus: ‘This is mine, this I am, this is my self.’ One regards eye-consciousness thus: ‘This is mine, this I am, this is my self.’ One regards eye-contact thus: ‘This is mine, this I am, this is my self.’ One regards eye-feeling thus: ‘This is mine, this I am, this is my self.’ One regards eye-craving thus: ‘This is mine, this I am, this is my self.’

**17]** "One regards the ear thus: 'This is mine, this I am, this is my self.' One regards sounds thus: 'This is mine, this I am, this is my self.' One regards ear-consciousness thus: 'This is mine, this I am, this is my self.' One regards ear-contact thus: 'This is mine, this I am, this is my self. One regards ear-feeling thus: 'This is mine, this I am, this is my self.' One regards ear-craving thus: 'This is mine, this I am, this is my self.'

**18]** "One regards the nose thus: 'This is mine, this I am, this is my self.' One regards odors thus: 'This is mine, this I am, this is my self'. One regards nose-consciousness thus: 'This is mine, this I am, this is my self'. One regards nose-contact thus: 'This is mine, this I am, this is my self'. One regards nose-feeling thus: 'This is mine, this I am, this is my self'. One regards nose-craving thus: 'This is mine, this I am, this is my self'.

**19]** "One regards the tongue thus: 'This is mine, this I am, this is my self'. One regards flavors thus: 'This is mine, this I am, this is my self'. One regards tongue-consciousness thus: 'This is mine, this I am, this is my self'. One regards tongue-contact thus: 'This is mine, this I am, this is my self'. One regards tongue-feeling thus: 'This is mine, this I am, this is my self'. One regards tongue-craving thus: 'This is mine, this I am, this is my self'.

**20]** "One regards the body thus: 'This is mine, this I am, this is my self'. One regards tangibles thus: 'This is mine, this I am, this is my self'. One regards body-consciousness thus: 'This is mine, this I am, this is my self'. One regards body-contact thus: 'This is mine, this I am, this is my self'. One regards body-feeling thus: 'This is mine, this I am, this is my self'. One regards body-craving thus: 'This is mine, this I am, this is my self'.

**21]** "One regards mind thus: 'This is mine, this I am, this is my self'. One regards mind-objects thus: 'This is mine, this I am, this is my self'. One regards mind-consciousness thus: 'This is mine, this I am, this is my self'. One regards mind-contact thus: 'This is mine, this I am, this is my self'. One regards mind-feeling thus: 'This is mine, this

I am, this is my self'. One regards mind-craving thus: 'This is mine, this I am, this is my self'.

### **(The Cessation of Identity)**

**22]** "Now, monks, this is the way leading to the cessation of identity. (i) One regards the eye thus: 'This is not mine, this I am not, this is not my self'. One regards forms thus: 'This is not mine, this I am not, this is not my self'. One regards eye-consciousness thus: 'This is not mine, this I am not, this is not my self'. One regards eye-contact thus: 'This is not mine, this I am not, this is not my self'. One regards eye-feeling thus: 'This is not mine, this I am not, this is not my self'. One regards eye-craving thus: 'This is not mine, this I am not, this is not my self'.

**23]** "One regards the ear thus: 'This is not mine, this I am not, this is not my self'. One regards sounds thus: 'This is not mine, this I am not, this is not my self'. One regards ear-consciousness thus: 'This is not mine, this I am not, this is not my self'. One regards ear-contact thus: 'This is not mine, this I am not, this is not my self'. One regards ear-feeling thus: 'This is not mine, this I am not, this is not my self'. One regards ear-craving thus: 'This is not mine, this I am not, this is not my self'.

**24]** "One regards the nose thus: 'This is not mine, this I am not, this is not my self'. One regards odors thus: 'This is not mine, this I am not, this is not my self'. One regards nose-consciousness thus: 'This is not mine, this I am not, this is not my self'. One regards nose-contact thus: 'This is not mine, this I am not, this is not my self'. One regards nose-feeling thus: 'This is not mine, this I am not, this is not my self'. One regards nose-craving thus: 'This is not mine, this I am not, this is not my self'.

**25]** "One regards the tongue thus: 'This is not mine, this I am not, this is not my self'. One regards flavors thus: 'This is not mine, this I am not, this is not my self'. One regards tongue-consciousness thus: 'This is not mine, this I am not, this is not my self'. One regards tongue-contact thus: 'This is not mine, this I am not, this is not my self'. One regards tongue-feeling thus: 'This is not mine, this I am

not, this is not my self.' One regards tongue-craving thus: 'This is not mine, this I am not, this is not my self'.

**26]** "One regards the body thus: 'This is not mine, this I am not, this is not my self'. One regards tangibles thus: 'This is not mine, this I am not, this is not my self'. One regards body-consciousness thus: 'This is not mine, this I am not, this is not my self'. One regards body-contact thus: 'This is not mine, this I am not, this is not my self'. One regards body-feeling thus: 'This is not mine, this I am not, this is not my self'. One regards body-craving thus: 'This is not mine, this I am not, this is not my self'.

**27]** "One regards the mind thus: 'This is not mine, this I am not, this is not my self'. One regards mind-objects thus: 'This is not mine, this I am not, this is not my self'. One regards mind-consciousness thus: 'This is not mine, this I am not, this is not my self'. One regards mind-contact thus: 'This is not mine, this I am not, this is not my self'. One regards mind-feeling thus: 'This is not mine, this I am not, this is not my self'. One regards mind-craving thus: 'This is not mine, this I am not, this is not my self'.

### **(The Underlying Tendencies)**

**28]** (i) "Monks, dependent on the eye and forms, eye-consciousness arises; the meeting of the three is eye-contact; with eye-contact as condition there arises [an eye- feeling] felt as pleasant or painful or neither pleasant nor painful. When one is touched by a pleasant eye-feeling, if one delights in it, welcomes it, and remains holding to it, then the underlying tendency to lust lies within one. When one is touched by a painful eye-feeling, if one sorrows, grieves and laments, weeps beating one's breast and becomes distraught, then the underlying tendency to aversion lies within one. When one is touched by neither pleasant nor painful eye-feeling, if one does not understand as it actually is the origination, the disappearance, the gratification, the danger, and the escape in regard to that eye-feeling, then the underlying tendency to ignorance lies within one. Monks, that one shall here and now make an end of suffering without abandoning the underlying tendency to lust for pleasant eye-feeling, without abolishing the underlying tendency to aversion towards eye-

painful feeling, without extirpating the underlying tendency to ignorance in regard to neither pleasant nor painful eye-feeling, without abandoning ignorance and arousing true knowledge - this is impossible.

**29]** "Monks, dependent on the ear and sounds, ear-consciousness arises: the meeting of the three is ear-contact; with ear-contact as condition there arises [an ear- feeling] felt as pleasant or painful or neither-pleasant-nor-painful. When one is touched by a pleasant ear-feeling, if one delights in it, welcomes it, and remains holding to it, then the underlying tendency to lust lies within one. When one is touched by a painful ear-feeling, if one sorrows, grieves and laments, weeps beating one's breast and becomes distraught, then the underlying tendency to aversion lies within one. When one is touched by neither-pleasant nor-painful ear-feeling, if one does not understand as it actually is the origination, the disappearance, the gratification, the danger, and the escape in regard to that ear-feeling, then the underlying tendency to ignorance lies within one. Monks, that one shall here and now make an end of suffering without abandoning the underlying tendency to lust for pleasant ear-feeling, without abolishing the underlying tendency to aversion towards painful ear-feeling, without extirpating the underlying tendency to ignorance in regard to neither-pleasant-nor-painful ear-feeling, without abandoning ignorance and arousing true knowledge - this is impossible.

**30]** "Monks, dependent on nose and odors, nose-consciousness arises; the meeting of the three is nose-contact; with nose-contact as condition there arises [a nose-feeling] felt as pleasant or painful or neither-pleasant-nor-painful. When one is touched by a pleasant nose-feeling, if one delights in it, welcomes it, and remains holding to it, then the underlying tendency to lust lies within one. When one is touched by a painful nose-feeling, if one sorrows, grieves and laments, weeps beating one's breast and becomes distraught, then the underlying tendency to aversion lies within one. When one is touched by a neither-pleasant-nor-painful nose-feeling, if one does not understand as it actually is the origination, the disappearance, the gratification, the danger, and the escape in regard to that nose-

feeling, then the underlying tendency to ignorance lies within one. Monks, that one shall here and now make an end of suffering without abandoning the underlying tendency to lust for pleasant nose-feeling, without abolishing the underlying tendency to aversion towards painful nose-feeling, without extirpating the underlying tendency to ignorance in regard to neither-pleasant-nor-painful nose-feeling, without abandoning ignorance and arousing true knowledge - this is impossible.

**31]** "Monks, dependent on tongue and flavors, tongue-consciousness arises; the meeting of the three is tongue-contact; with tongue-contact as condition there arises [a tongue-feeling] felt as pleasant or painful or neither-pleasant-nor-painful. When one is touched by a pleasant tongue-feeling, if one delights in it, welcomes it, and remains holding to it, then the underlying tendency to lust lies within one. When one is touched by a painful tongue-feeling, if one sorrows, grieves and laments, weeps beating one's breast and becomes distraught, then the underlying tendency to aversion lies within one. When one is touched by a neither-pleasant-nor-painful tongue-feeling, if one does not understand as it actually is the origination, the disappearance, the gratification, the danger, and the escape in regard to that tongue-feeling, then the underlying tendency to ignorance lies within one. Monks, that one shall here and now make an end of suffering without abandoning the underlying tendency to lust for pleasant tongue-feeling, without abolishing the underlying tendency to aversion towards painful tongue-feeling, without extirpating the underlying tendency to ignorance in regard to neither-pleasant-nor-painful tongue-feeling, without abandoning ignorance and arousing true knowledge - this is impossible.

**32]** "Monks, dependent on body and tangibles, body-consciousness arises; the meeting of the three is body-contact; with body-contact as condition there arises [a body-feeling] felt as pleasant or painful or neither-pleasant-nor-painful. When one is touched by a pleasant body-feeling, if one delights in it, welcomes it, and remains holding to it, then the underlying tendency to lust lies within one. When one is touched by a painful body-feeling, if one sorrows, grieves and laments, weeps beating one's breast and becomes distraught, then

the underlying tendency to aversion lies within one. When one is touched by a neither-pleasant-nor-painful body-feeling, if one does not understand as it actually is the origination, the disappearance, the gratification, the danger, and the escape in regard to that body-feeling, then the underlying tendency to ignorance lies within one. Monks, that one shall here and now make an end of suffering without abandoning the underlying tendency to lust for pleasant body-feeling, without abolishing the underlying tendency to aversion towards painful body-feeling, without extirpating, the underlying tendency to ignorance in regard to neither-pleasant-nor-painful body-feeling, without abandoning ignorance and arousing true knowledge - this is impossible.

**33]** "Monks, dependent on mind and mind-objects, mind-consciousness arises; the meeting of the three is mind-contact; with mind-contact as condition there arises [a mind-feeling] felt as pleasant or painful or neither-pleasant-not-painful. When one is touched by a pleasant mind-feeling, if one delights in it, welcomes it, and remains holding to it, then the underlying tendency to lust lies within one. When one is touched by a painful mind-feeling, if one sorrows, grieves and laments, weeps beating one's breast and becomes distraught, then the underlying tendency to aversion lies within one. When one is touched by a neither-pleasant-nor-painful mind-feeling, if one does not understand as it actually is the origination, the disappearance, the gratification, the danger, and the escape in regard to that mind-feeling, then the underlying tendency to ignorance lies within one. Monks, that one should here and now make an end of suffering without abandoning the underlying tendency to lust for pleasant mind-feeling, without abolishing the underlying tendency to aversion towards mind-painful feeling, without extirpating the underlying tendency to ignorance in regard to neither-pleasant-nor-painful mind-feeling, without abandoning ignorance and arousing true knowledge - this is impossible.

**(The Abandonment of the Underlying Tendencies)**

**34]** "Monks, dependent on the eye and forms, eye-consciousness arises; the meeting of the three is eye-contact; with eye-contact as condition there arises [an eye-feeling] felt as pleasant or painful or



neither-painful-nor-pleasant. When one is touched by a pleasant eye-feeling, if one does not delight in it, welcome it, and remains holding to it, then the underlying tendency to lust does not lie within one. When one is touched by a painful eye-feeling, if one does not sorrow, grieve and lament, does not weep beating one's breast and become distraught, then the underlying tendency to aversion does not lie within one. When one is touched by a neither-painful-nor-pleasant eye-feeling, if one understands as it actually is the origination, the disappearance, the gratification, the danger, and the escape in regard to that eye-feeling, then the underlying tendency to ignorance does not lie within one. Monks, that one shall here and now make an end of suffering by abandoning the underlying tendency to lust for pleasant eye-feeling, by abolishing the underlying tendency to aversion towards painful eye-feeling, by extirpating the underlying tendency to ignorance in regard to neither-painful-nor-pleasant eye-feeling, by abandoning ignorance and arousing true knowledge - this is possible.

**35]** "Monks, dependent on the ear and sounds, ear-consciousness arises; the meeting of the three is ear-contact; with ear-contact as condition there arises [an ear feeling] felt as pleasant or painful or neither-painful-nor-pleasant. When one is touched by a pleasant ear-feeling, if one does not delight in it, welcome it, and remain holding to it, then the underlying tendency to lust does not lie within one. When one is touched by a painful ear-feeling, if one does not sorrow, grieve and lament, does not weep beating one's breast and become distraught, then the underlying tendency to aversion does not lie within one. When one is touched by a neither-painful-nor-pleasant ear-feeling, if one understands as it actually is the origination, the disappearance, the gratification, the danger, and the escape in regard to that ear-feeling, then the underlying tendency to ignorance does not lie within one. Monks, that one shall here and now make an end to suffering by abandoning the underlying tendency to lust for pleasant ear-feeling, by abolishing the underlying tendency to aversion towards painful ear-feeling, by extirpating the underlying tendency to ignorance in regard to neither-painful-nor-pleasant ear-feeling, by abandoning ignorance and arousing true knowledge - this is possible.

**36]** “Monks, dependent on the nose and odors, nose-consciousness arises: the meeting of the three is nose-contact; with nose-contact as condition there arises [a nose-feeling] felt as pleasant or painful or neither-painful-nor-pleasant. When one is touched by a pleasant nose-feeling, if one does not delight in it, welcome it, and remain holding to it, then the underlying tendency to lust does not lie within one. When one is touched by a painful nose-feeling, if one does not sorrow, grieve and lament, does not weep beating one’s breast and become distraught, then the underlying tendency to aversion does not lie within one. When one is touched by a neither-painful-nor-pleasant nose-feeling, if one understands as it actually is the origination, the disappearance, the gratification, the danger, and the escape in regard to that nose-feeling, then the underlying tendency to ignorance does not lie within one. Monks, that one shall here and now make an end of suffering by abandoning the underlying tendency to lust for pleasant nose-feeling, by abolishing the underlying tendency to aversion towards painful nose-feeling, by extirpating the underlying tendency in regard to neither-painful-nor-pleasant nose-feeling, by abandoning ignorance and arousing true knowledge - that is possible.

**37]** “Monks, dependent on the tongue and flavors, tongue-consciousness arises; the meeting of the three is tongue-contact; with tongue-contact as condition there arises [a tongue-feeling] felt as pleasant or painful or neither-painful-nor-pleasant. When one is touched by a pleasant tongue-feeling, if one does not delight in it, welcome it, and remain holding to it, then the underlying tendency to lust does not lie within one. When one is touched by a painful tongue-feeling, if one does not sorrow, grieve and lament, does not weep beating one’s breast and become distraught, then the underlying tendency to aversion does not lie within one. When one is touched by a neither-painful-nor-pleasant tongue-feeling, if one understands as it actually is the origination, the disappearance, the gratification, the danger, and the escape in regard to that tongue-feeling, then the underlying tendency to ignorance does not lie within one. Monks, that one shall here and now make an end of suffering by abandoning the underlying tendency to lust for pleasant tongue-

feeling, by abolishing the underlying tendency to aversion towards painful tongue-feeling, by extirpating the underlying tendency to ignorance in regard to neither-painful-nor-pleasant tongue-feeling, by abandoning ignorance and arousing true knowledge - this is possible.

**38]** "Monks, dependent on body and tangibles, body-consciousness arises; the meeting of the three is body-contact; with body-contact as condition there arises [a body-feeling] felt as pleasant or painful or neither-painful-nor-pleasant. When one is touched by a pleasant body-feeling, if one does not delight in it, welcome it, and remain holding to it, then the underlying tendency to lust does not lie within one. When one is touched by a painful body-feeling, if one does not sorrow, grieve and lament, does not weep beating one's breast and become distraught, then the underlying tendency to aversion does not lie within one. When one is touched by a neither-painful-nor-pleasant body-feeling, if one understands as it actually is the origination, the disappearance, the gratification, the danger, and the escape in regard to that body-feeling, then the underlying tendency to ignorance does not lie within one. Monks, that one shall here and now make an end of suffering by abandoning the underlying tendency to lust for pleasant body-feeling, by abolishing the underlying tendency to aversion towards painful body-feeling, by extirpating the underlying tendency to ignorance in regard to neither-painful-nor-pleasant body-feeling, by abandoning ignorance and arousing true knowledge - this is possible.

**39]** "Monks, dependent on mind and mind-objects, mind-consciousness arises; the meeting of the three is mind-contact; with mind-contact as condition there arises [a mind-feeling] felt as pleasant or painful or neither-painful-nor-pleasant. When one is touched by a pleasant mind-feeling, if one does not delight in it, welcome it, and remain holding to it, then the underlying tendency to lust does not lie within one. When one is touched by a painful mind-feeling, if one does not sorrow, grieve and lament, does not weep beating one's breast and become distraught, then the underlying tendency to aversion does not lie within one. When one is touched by a neither-painful-nor-pleasant mind-feeling, if one understands as it actually is the origination, the disappearance, the gratification, the

danger, and the escape in regard to that mind-feeling, then the underlying tendency to ignorance does not lie within one. Monks, that one shall here and now make an end of suffering by abandoning the underlying tendency to lust for pleasant mind-feeling, by abolishing the underlying tendency to aversion for painful mind-feeling, by extirpating the underlying tendency to ignorance in regard to neither-painful-nor-pleasant mind-feeling, by abandoning ignorance and arousing true knowledge - this is possible.

**(Liberation)**

**40]** "Seeing thus, monks, a well-taught noble disciple becomes disenchanted with the eye, disenchanted with forms, disenchanted with eye-consciousness, disenchanted with eye-contact, disenchanted with eye-feeling, disenchanted with eye-craving.

"He becomes disenchanted with the ear, disenchanted with sounds, disenchanted with ear-consciousness, disenchanted with ear-contact, disenchanted with ear-feeling, disenchanted with ear-craving.

"He becomes disenchanted with the nose, disenchanted with odors, disenchanted with nose-consciousness, disenchanted with nose-contact, disenchanted with nose-feeling, disenchanted with nose-craving.

"He becomes disenchanted with the tongue, disenchanted with flavors, disenchanted with tongue-consciousness, disenchanted with tongue-contact, disenchanted with tongue-feeling, disenchanted with tongue-craving.

"He becomes disenchanted with the body, disenchanted with tangibles, disenchanted with body-consciousness, disenchanted with body-contact, disenchanted with body-feeling, disenchanted with body-craving.

"He becomes disenchanted with the mind, disenchanted with mind-objects, disenchanted with mind-consciousness, disenchanted with mind-contact, disenchanted with mind-feeling, disenchanted with mind-craving.

**41]** "Being disenchanted, he becomes dispassionate. Through dispassion [his mind] is liberated. When it is liberated, there comes the knowledge: 'It is liberated.' He understands: 'Birth is destroyed, the holy life has been lived, what had to be done has been done, there is no more coming to any state of being.'"

That is what the Blessed One said. The monks were satisfied and delighted in the Blessed One's words. Now while this discourse was being spoken, through not clinging the minds of sixty monks were liberated from the taints.

TT: 1:10:37

BV: Sighs. Does anybody have any questions? Yes?

S: ~

BV: Because when each one of these different things that the Buddha was talking about, when you see that it's, rising and falling, you can't say that that's yourself. Because it's an impersonal process, it's depending on something else for it to arise, and it is a part of the depending, ahh, let's see.... Everything arises because of a cause. Do you ask that cause to arise? No, it's arises because conditions are right for it to arise. That means it's not you, it's not yours, there is no self involved in it at all. That is why. It's an arising and passing away of an phenomena, and there is no self that calls that into being. It's just an arising of conditions, that's why if we had a self, there would be controls over all of these things, but there is no control. When you get deeper into your meditation, when you get into the realm of infinite consciousness, you start seeing consciousnesses arising and passing away, very quickly. And you start seeing that there is no controller. It is just a cause and effect relationship that's happening very fast; there is no self in that. It's all an impersonal kind of process and that happens at all of the six sense doors, because they are all impersonal. There is no self involved, even with thought. Do you ask for certain thoughts to come up? They come up because the conditions are right for them to come up. Is there any part of you in

that thought? No. It arises and passes away. Arises and passes away by itself.

My favorite word in this whole sutta is "extirpate". Extirpate, I had to look it up in the dictionary; it's a nice sounding word, and when I looked it up in the dictionary, it means to weed out, yeah, pull out, no longer grab on to, extirpate, yeah.

S: ~

BV: Yeah, so your friend in Missouri that's staying there right now, he's our gardener, so when he talks about, he has to go out to the garden, he talks about extirpating the weeds. He's pulling them out.

S: ~

BV: Yeah, yeah. And one of the interesting things about this, right near the end, when it's talking about the underlying tendencies for neither-pleasant-nor-painful feeling, is by abandoning ignorance, it means seeing everything in terms of the four noble truths. When we get caught by neither-painful-nor-pleasant feeling, it arises from disinterest, what was the other word? I was thinking of it all day and it just left me.

S: ~

BV: Naw.

S: ~

BV: When we were talking about neither painful-nor pleasant feeling, the way we get caught by neither-painful-nor-pleasant feeling so that the ignorance does arise, from indifference. That was the word I was looking for.

S: ~

BV: Well, not really, they have their own causes. But it's when you have a neither-pleasant-nor-painful feeling, you have the tendency not to really look at it, and with that comes a dull mind. So you're not seeing actually as it is with equanimity, so you're not seeing the danger in having that. So, it's kind of an interesting thing because when we talk about neither-painful-nor-pleasant, we always think well, yeah that's always equanimity, but it's not. Indifference is the negative part of that.

S: ~

BV: Yes

S: ~

BV: It is definitely sneaky.

S: ~

BV: The danger is the indifference.

S: ~ indifference.

BV: What is the gratification? Liking the dullness. Liking the dullness. LIKING THE DULLNESS. What does it mean to be disenchanted?

S: ~

BV: Not tempted. Let's go a little bit deeper, what more?

S: ~

BV: An awful; lot of people, at least in Asia, they talk about attachment. And I can say: "These are my favorite glasses." And they would say: "Then you're attached to your glasses." But I'm not attached to them, but it's a useful tool. If they disappear, I don't miss them, I might look for them because they're a useful tool, but I'm not going to be upset, I'm not going to be beating my breasts and

lamenting and being very dissatisfied because these disappeared. And with all of the sense doors, people have this idea that when a pleasant feeling comes, that you're not supposed to look at it. But the truth is it's there, it's ok for it to be there, you see it, you allow it to be, relax, and go on. And that pleasant thing can stay in front of you for a period of time, but while you're watching, you're not craving, you're not caught by your clinging, and then start thinking and get caught a mile away, you're right there with the pleasant feeling, allowing it to be, just like with the unpleasant feeling. You're allowing the feeling to be, without trying to control it, in any way.

S: ~

BV: That's part of being enchanted, by trying to control. And disenchanting means letting go of the control and the craving ...with

...

S: ~

BV: Oh. Yeah, yeah yeah. But there's a lot of people that think you're not supposed to enjoy anything, and you can enjoy everything, as long as you're not attached to it. So you see a beautiful sunset, what are you going to do, close your eyes? So you don't have that pleasant sight? No, you can stay with that sight. You can be with it completely and totally, and it's actually even more beautiful when you don't have the attachment and that craving and the clinging. Because now you're staying with it without any distraction.

Ok, now I'm going to make a request that you don't talk right now and sit for at least forty five minutes, and stay with your object of meditation, and relax into everything, just like normal. If there are some thoughts about the sutta that arise, you might get some insights into it, that's ok. If you have any repeat thoughts, then let those go and treat that like a distraction. Ok

1:31:46

Footnote:

1. You can hear a talk where this happens. MN#148 15-Oct-05



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