

MN#148
The Six Sets of Six
Chachakka Sutta
Dhamma talk presented at Joshua Tree, Ca, 21-Feb-07
By Venerable Bhante Vimalaramsi

BV: Ok, this particular sutta, is one of the most powerful suttas in the Middle Length Sayings. And what we did with the sutta, is we took out all the dot, dot, dot, and now you're going to hear what a sutta is like, that the Buddha gave. You're going to hear a lot of repetition, but let your mind be very attentive to this. This is really something. And it's a big challenge for me. (Sighs)

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: 1:06:15

BV: (Sighs) So, you got all of that? (Laughter) Does anybody have any questions about any of this? Yes?

S: ~

BV: Well it says: "If one does not delight in it, welcome it, and remain holding to it." So you don't do that when you have good balance in your mind. You're just seeing the pleasant feeling. It doesn't mean the feelings aren't going to arise, they are. But what you do with those, if you just see this as tranquility, or equanimity, or collectedness, whatever, as you see this, you allow it to be there, come back to your object of meditation, Then you're not welcoming it, you're not trying to hold on to it and make it last longer. You're not identifying with it, as being yours personally. You're seeing it just as a phenomena that arises, and it will pass away.

Yes?

S: ~

BV: That's not right. It's the holding on to and identifying with it as mine personally: "I like this, I want ~". What happens is: a pleasant feeling arises, in, say your eye, eye contact, and if you don't see that

craving, then the clinging will arise right after that, and that clinging is, all of the thoughts and all of the stories about why you like that: "This is really great. I love it when it's like that. The sunset was so gorgeous! You know, I remember, there was another sunset like..." And then all of a sudden, you're a thousand miles away, you're not even paying attention to it. But, when you see a sunset, and you recognize that it's a pleasant eye-feeling, ok, now, go do whatever you were going to do. You see it more completely, because you don't have a lot of thoughts about it, and you're not identifying with that sight as being: "This is me. This is who I am." This is one of the things that, when I was in Asia, everybody was so afraid of being attached. And someone would say: "Do you like chocolate?" – "Well, yeah, I like chocolate." – "Oh, you're attached to it." No, but I like it. It's ok to like stuff. It's ok not to like stuff. But just let it go, don't get caught in the story about it; don't get caught in all the reasons why you like or dislike it. Let it be, and then continue on, with whatever else arises.

Yes?

S: ~ child ~

BV: The thing with kids is they, do have the liking and disliking and thoughts about. Teaching them not to have that, would be a long, drawn out process.

Ok-

S: ~

BV: Education in this country, is a Western disease. It's called analyzing. And every time we analyze things, we get caught up in our thoughts about, and our opinions, and our concepts, and then we have what's right and then what's wrong, and we're completely taken out of the present moment, once we get caught up in all of the thinking. A lot of my teachers in Asia, they used to laugh at the Westerners continually, because everybody was trying to analyze. We're all thinking about it, instead of actually experiencing. So, when

it says to extirpate, and I love that word – I looked it up in the dictionary even, it means to uproot. So when you extirpate, the craving and the clinging, then the feeling can still be there, it can still be a pleasant feeling, but there's no attachment to the feeling at all. Arahats still feel things. They feel pleasant. They feel unpleasant. But they have this equanimity, and they don't have any craving with that. I mean, even the Buddha had unpleasant feeling arise; towards the end of his life, he had back problems, and he would have to lie down, because the pain was so intense. It didn't shake his mind, at all. But he lied down. He would lie down to relieve the pain, so that his body wouldn't suffer. Interesting to think, somebody would have a perfectly enlightened mind, they still can experience pain, until, the final, moment of death.

This sutta actually measurably in understanding how the process works. And the thing that's real interesting about this sutta is that it didn't keep on going with the rest of the Dependent Origination. It stopped at craving, because there's a feeling that arises with craving, but there's not a feeling that arises with clinging, just the craving. So when you let go of the craving, then clinging can't arise, and that's how you purify your mind. Ergo, recognize, release, relax. Why are you relaxing? You're letting go of the craving.

S: ~

BV: The danger is getting involved in the story and the habitual tendencies and all that

S: ~

BV: I can tell you exactly how anxiety arises, and it's through Dependent Origination. A painful feeling arises, and then, your mind tightens around that and says: "I don't like it." And then you have all of these thoughts about why you hate this feeling and why you want it to stop and why you want it to go away. And the more you think about a feeling, the bigger and more intense the feeling becomes.

S: ~

BV: Every time you heard me say: "self", then it actually was, taking it personally. Any time you take anything personally, there is: "I am that" attached to it. Then there is the craving and all the other stuff too. But when you heard me say : "not self", then you can retract all that into impersonal, and I like that better than not self, because any time, especially in this country, you start talking about self and not self, people have their own ideas about this kind of stuff, and it gets really confusing. So when you say personal or impersonal, then it kind of peppers it a little bit, makes it a little more understandable, at least to me.

S: ~

BV: Ok, I walk up to you, and I start giving you anger, and I slap you in the face. What happened? In your mind?

S: ~

BV: Now, I start walking up to you, and I'm starting to yell at you, and instead of your, allowing your mind to be afraid, to be angry, to be reactive, you start seeing how much pain I'm in, and you start radiating Loving-Kindness to me. I've seen Loving-Kindness stop rages. I've seen Loving-Kindness, stop people from, hurting other people, and that's responding. It's sending love into the situation instead of reacting the way you always act when this kind of yeah. Every reaction has: "I am that" involved with it, and response doesn't. Response is seeing things impersonally, and acting appropriately, and that's how you get into your intuitive mind. Just about everybody I know, wants to be more in tune with their intuition. Want to be in tune with your intuition? Radiate Loving-Kindness into the situation, and then, let go of thinking. Your intuition will come up with the right thing to do at exactly the right time. But it takes practice to do that, that's why you're here.

Yeah?

S: ~

BV: And that's one of the problems with the text today. It doesn't have the written out repeating. In this country, everybody wants stuff to be fast and quick and easy, and: "Oh, geeze, it's boring to hear the same thing over and over again." But when it's read out loud, it goes in to a different part of your mind, and it starts to sink in, and you'll notice, as you sit in your meditation tonight, some of that will start to come back for you, and you're start to get a little epiphany.

S: ~

BV: Ok, in Buddhism, ignorance always means, not seeing or understanding the four noble truths. And I love that word, because the root of it is the verb to ignore. You're ignoring the four Noble Truths. You're not seeing them, clearly.

S: ~

BV: Four Noble Truths? The first Noble Truth is suffering. The second Noble Truth is the cause of suffering. The third Noble Truth is the cessation of suffering. The fourth Noble Truth is the path leading to the cessation of suffering, the Eightfold Path.

Ok, let's share some merit then.

May suffering ones, be suffering free
And the fear struck, fearless be
May the grieving shed all grief
And may all beings find relief.

May all beings share this merit that we have thus acquired
For the acquisition of all kinds of happiness.

May beings inhabiting space and earth
Devas and nagas of mighty power
Share this merit of ours.

May they long protect the Buddha's dispensation.

Sadhu . . . Sadhu . . . Sadhu . . .

Sutta translation (C) Bhikkhu Bodhi 1995, 2001. Reprinted from The Middle Length Discourses of the Buddha: A Translation of the Majjhima Nikaya with permission of Wisdom Publications, 199 Elm Street, Somerville, MA 02144 U.S.A. www.wisdompubs.org

Text last edited: 30-Jun-07