

Cha Chakka Sutta

The Discourse on the Six Sixes

[Understanding the six senses leads to liberation]

(Majjhima Nikāya 148/3:280-287)

Translated by Piya Tan ©2008

1 Sutta summary

1.1 The Cha Chakka Sutta (M 148), given to an assembly of monks at the Jetavana, is a comprehensive discourse in *spiritual practice* for the realization of insight into true reality. It examines the absence of an abiding self or soul in all aspects of the six-sense experience, that is, *all* our experience, physical and mental. The play on the number *six* is done as follows:

1.2 The six modes are first listed in **summary** [§3], and then more fully listed under these headings:

the 6 internal senses	[§4],
the 6 external senses	[§5],
their respective consciousnesses	[§6],
their respective contacts	[§7],
their respective feelings	[§8], and
their respective cravings	[§9].

1.3 This is followed by the sequences on the “**exposition on not-self**” of each of the internal senses (eye, ear, nose, tongue, body and mind), examined in each of the six modes, thus:

the eye,	form,	eye-consciousness,	eye-contact,	feeling,	craving,	are not-self	[§10],
the ear,	sounds,	ear-consciousness,	ear-contact,	feeling,	craving,	are not-self	[§11],
the nose,	smells,	nose-consciousness,	nose-contact,	feeling,	craving,	are not-self	[§12],
the tongue,	sounds,	tongue-consciousness,	tongue-contact,	feeling,	craving,	are not-self	[§13],
the body,	touches,	body-consciousness,	body-contact,	feeling,	craving,	are not-self	[§14],
the mind,	mind-objects,	mind-consciousness,	mind-contact,	feeling,	craving,	are not-self	[§15].

1.4 The three graspings (*gāha*)—those of craving (*taṇhā, gāha*), of conceit (*māna, gāha*), and of views (*diṭṭhi, gāha*)—are shown as giving rise to the notions of “mine,” “I am,” and “my self,” as to how we could identify with each of the six senses in the six modes [§§16-21]. Then follows the sequence on how to end such clinging that arises from identifying with the six senses in the six modes [§§22-27].

1.5 Next we have the sequence on how each of **the latent tendencies** of lust, aversion and ignorance arise through the six respective sense-contacts (the meeting of sense-organ, sense-object and sense-consciousness). [§§28-33]. Each of these passages are in two parts [a & b], with (a) listing how the latent tendencies are reinforced, and (b) the need to abandon the latent tendencies. The next section deals with “abandoning the latent tendencies” using a similar structure [§§34-39], showing how we should not instinctively react to feelings, that is, we should not delight in what is pleasant, nor feel averse at what is painful, nor ignore neutral feelings.

1.6 Through such constant mindfulness, the practitioner would experience **revulsion** (*nibbidā*) towards the six modes (sense-organs, sense-objects, consciousness, contact, feeling and craving) [§40], as a result of which he is liberated [§41].

1.7 The Cha Chakka Sutta closes with a remark on *its efficacy*: sixty monks became arhats after listening to its teachings. The Commentary adds that this first teaching of the Sutta by the Buddha is nothing spectacular. For, besides these sixty, who were fully awakened when the Buddha first gives its teachings, but also on each occasion of its teaching by Sāriputta, Moggallāna, or the eighty great elders, a like number attains arhathood. According to Sinhala legend, the elder Maliya, deva taught the Sutta at six different places, and sixty monks became arhats (Mahv 262). Once, after that, when the elder Tipiṭaka Cūḷa, nāga

taught it at the Ambilahāla Vihāra (in Sri Lanka) to humans and gods, a thousand monks became arhats and amongst the gods, only one remained a worldlyling (MA 5:103).

1.8 The Cha Chakka Sutta (M 148) has an Āgama parallel in the Chinese Saṃyukta Āgama (SĀ 304 = T2.86c-87a). Although the Chinese Āgama parallel does not have a title, a quotation from the Sutta in the Abhidharma.kośa, bhāṣya speaks of the *ṣaṣṭaiko dharma, paryāyah* (六六法門 *liù liù fǎ mén*).¹ The Chinese parallel however appears to be less complete than the Pali version. The “consciousness triangle” passage [§7] is simply abridged at SĀ 304 = T2.87a4 as “eye contact” (眼觸 *yǎn chù*). The next section on the six groups of feelings [§8] is abbreviated simply as “feeling arises from eye-contact” (眼觸生受 *yǎn chù shēng shòu*), and the next section on the six groups of craving is given only as “craving arises from eye-contact” (眼觸生愛 *yǎn chù shēng ài*). The Chinese version also omits the whole section on latent tendencies [§§28-39], which is clearly a case of loss, especially when the Abhidharma.kośa, bhāṣya quotes from the Cha Chakka Sutta on the true nature of the three types of feelings, thereby supporting the Cha Chakka Sutta presentation.²

There is also a Sanskrit fragment version (found in Turfan) that is close to the Pali Cha Chakka Sutta.³ The Sanskrit version unfortunately is incomplete.

Although the presentation of the Cha Chakka Sutta and of the Chinese Āgama versions differs considerably, “the main thrust of their treatment is nevertheless the same, in as much as it highlights the importance of insight into the true nature of the three types of feelings in order to progress towards liberation” (Analayo 1990: M 3:284).

2 Related suttas

2.1 The famous consciousness triangle—the meeting of sense-organ, sense-object and sense-consciousness leading to sense-contact—often mentioned in the Cha Chakka Sutta [§§6-9, 28-39], forms the heart of **the Madhu,piṇḍika Sutta** (M 18) which should be studied with this Sutta.⁴ The theme of the Madhu,piṇḍika Sutta is the understanding the nature of “mental proliferation” (*papañca*), overcoming which leads to liberation.

2.2 A simpler version of such teachings—as found in the Cha Chakka Sutta and the Madhu,piṇḍika Sutta—is found in **the Pariññā Sutta** (S 35.60), focussing on the consciousness triangle, followed by the *nibbidā* formula: “Feeling revulsion, he becomes dispassionate. Through dispassion, he [his mind] is liberated. With liberation, he understands, ‘Clinging has been fully understood by me.’”⁵

2.3 Towards the end of the Cha Chakka Sutta, it mentions latent tendencies (*anusaya*), defining them as an ancient list of three factors, namely, *lust*, *aversion* and *ignorance*, showing how they arise [§28] and how they are stopped [§39]. In the Madhu,piṇḍika Sutta (M 18), seven latent tendencies are listed.⁶ The latent tendencies are reinforced when we are reactively drawn to pleasurable feelings, repulsed by painful feelings, and ignore neutral feelings. This is where **the Daṭṭhabba Sutta** (S 36.5) helpfully instructs us how to deal with these feelings:

Bhikshus, insofar as a monk has seen
a pleasant feeling as painful,
a painful feeling as a dart, and
a neutral feeling as impermanent,

¹ Cf Abdhk 3.30 in Pradhan 1967: 143,8 & Abdhk:Pr 1989: 424; T1558 = T29.52b16 & T1559 = T29.209b4, where the title is found; also in SĀ 304 = T2.86c26: 六六法門 *liùliùfǎ*. Akanuma 1990: 171 also lists MĀ 86 = T1.562a-566a as a parallel to M 148. See Analayo, *Comparative Study of the Majjhima Nikāya*, 2007: sv M 3:280 n.

² Abdhk 3.30 in Pradhan 1967: 279,1: *yattarhi sūtre kleśa evānuśaya uktaḥ ṣaṣṭaṭke 'so 'sya bhavati sukhāyām vedanāyām rāgānuśaya' iti*. For Eng tr see Abdhk:Pr 1989: 424.

³ *Sanskriithandschriften aus den Turfanfunden* (Edd Waldschmidt, Sander & Wille, 1989) 6: 1226.

⁴ M 18/1:108-114 = SD 6.14, esp §§16-18.

⁵ S 35.60/4:32 f = SD 6.17.

⁶ The 7 latent tendencies are: sensual desire (*kāma,rāga*), aversion (*paṭigha*), view (*diṭṭhi*), spiritual doubt (*vickicchā*), conceit (*māna*), desire for existence (*bhava,rāga*), and ignorance (*avijjā*) (M 18.8/1:110 f) = SD 6.14.

he is called a monk who sees rightly, who has cut off craving, who by fully breaking through conceit, destroying it, has made an end of suffering. (S 36.5.4/4:207) = SD 17.3

2.4 There are of course teachings that give more detailed methods of dealing with feeling. **The Metta,sahagata Sutta** (S 46.54) list five perception methods of overcoming lust and hate.⁷ These five methods are discussed in detail in **the Tikaṇḍaki Sutta** (A 5.144).⁸

3 How to practise with the Cha Chakka Sutta (spiritual exercise)

The Cha Chakka Sutta (M 148) is a remarkably comprehensive discourse of spiritual training beginning with a body-based meditation on the six senses [§§1-10]. This opening section serves as an introduction, familiarizing us with the actual composition of our being: we are nothing but the six senses: eye, ear, nose, tongue, body, and mind, or more simply, body and mind. Anyway, read through the whole discourse at least once.

Then read section by section. The Cha Chakka Sutta has three main instruction sections:

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| (1) §§4-9, the syllabus, and | §§10-15, the exposition on not-self; |
| (2) §§16-21, the arising of self-identity, and | §§22-27, the ending of self-identity; |
| (3) §§28-33, latent tendencies, and | §§34-39, abandoning latent tendencies. |

The syllabus gives you an overview and is very basic (make sure you are familiar with this first). After that only go on to learning the rest of the passages. In your personal spiritual exercise, focus on §§10-15, 22-27, 34-30. The reason for this follows.

The first reflection, “the exposition on not-self,” is found in §§10-15, with which we should be thoroughly familiar, since it comprises exercises into looking at our being through the three characteristics of impermanence, suffering and not-self. This section should be read through in full at least once. (Make sure you are familiar with §§4-9, the syllabus first.)

Then in the second round, note any difficult words, terms or passages, and find an experienced teacher to explain them if necessary. Otherwise, look at the cross-references to find explanations in other discourses until you are clear of their meanings and methodology.

It is best to mindfully and clearly read this passage, especially after a session of good meditation. (§§16-21, however, can be omitted, as it deals with *the arising of self-identity*. Then use this recording to listen to the instructions. These teachings are best *heard* than read. Of course, you could read it out as a lesson during class, too, or just before a meditation session.

The second reflection, “the ending of self-identity,” is found in §§22-27. (If you like, you can begin by reading §§16-21, on how self-identity arises, just once.) This is the simplest of the three exercises of the Suttas, and is quite straightforward. The six items are reflected in terms of “letting go,” that is, “this is not mine; this I am not; this is not myself.” Pay carefully attention to those lines that appear very clear to you: it is like you already know what it is saying. Feel those lines.

The closing practice [§§34-39] deals with “abandoning the latent tendencies,” which should be reflected only after you have some understanding of the previous teachings. (If you like, you can begin by reading §§28-33, on the latent tendencies, just once.) This is probably the most difficult of the three passages, but it is also the most interesting, as it describes how to cut down our latent tendencies.

The idea is not to force too much upon yourself. Do not take it as a mere routine. Sutta lesson (by which I mean *personal practice*) should be done in a joyfully inspired way. For this you need to prepare yourself with some lovingkindness meditation. Then start reading or listening to a selected passage. At any point, you feel a powerful religious emotion, you may stop the reading or listening, just to let that samvega take its course, simply watching what happens.

⁷ S 46.54/5:115-121 = SD 10.11.

⁸ A 5.144/3:169 = SD 2.12.

The effects of calm and clarity may take some time to show themselves, but it is always cumulative. When you feel at peace doing this, you know you are on the right path. Close with *an aspiration for the attaining of streamwinning in this life*. Then direct your lovingkindness to your teachers, family, friends, even enemies (that they may see the Dharma), and anyone else who comes to mind (even your pets or other beings).

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The Discourse on the Six Sixes

(M 148/3:280-287)

1 Thus have I heard.

At one time the Blessed One was staying in Anātha,piṇḍika's Park in Jeta's Grove near Sāvattihī.

Introduction

2 Then the Blessed One addressed the monks thus:

“Bhikshus!”

“Bhante!” the monks answered the Blessed One in assent.

The Blessed One said this:

“Bhikshus, I will teach you the Dharma,⁹ good in the beginning, good in the middle, good in the end, both in the spirit and the letter [both in meaning and phrasing], that affirms the holy life fully complete and pure, that is to say, the six sixes.

Listen, pay close attention, I will speak.”

“Yes, bhante!” the monks answered the Blessed One in assent.

The Blessed One said this:

Summary

3 “The six internal sense-bases	are to be understood	(<i>cha ajjhattikāni āyatanāni veditabbāni</i>).
The six external sense-bases	are to be understood	(<i>cha bāhirāni āyatanāni veditabbāni</i>).
The six groups of consciousnesses	are to be understood	(<i>cha viññāna, kāyā veditabbā</i>).
The six groups of contacts	are to be understood	(<i>cha phassa, kāyā veditabbā</i>).
The six groups of feelings	are to be understood	(<i>cha vedanā, kāyā veditabbā</i>).
The six groups of cravings	are to be understood	(<i>cha taṇhā, kāyā veditabbā</i>).

Syllabus

4 (i) The six internal sense-bases are to be understood, thus it is said, and in what connection is this said?

The sense-base that is	the eye.
The sense-base that is	the ear.
The sense-base that is	the nose.
The sense-base that is	the tongue.
The sense-base that is	the body.
The sense-base that is	the mind.

The six internal sense-bases are to be understood, thus it is said, and it is said in this connection.

This is the first set of six. [281]

5 (ii) The six external sense-bases are to be understood, thus it is said, and in what connection is this said?

The sense-base that is	forms.
The sense-base that is	sounds.
The sense-base that is	smells.
The sense-base that is	tastes.
The sense-base that is	touches.
The sense-base that is	mind-objects.

The six external sense-bases are to be understood, thus it is said, and it is said in this connection.

This is the second set of six.

⁹ This stock description of the Dharma (M 148.2/3:280) is common, but uniquely placed here in the introduction of a sutta. See M 27.11/1:179,6, 38.31/1:267,18, 41.2/1:285,13, 42.2/1:290,24, 51.12/1:344,24, 60.2/1:401,8, 82.2/2:55,8, 91.3/2:133,8, 92.3/2:146,22, 94.12/2:162,9, 95.3/2:164,9, 101.12/2:226,8, 125.12/3:134,2, 150.2/3:291,3.

6 (iii) The six groups of consciousnesses are to be understood, thus it is said, and in what connection is this said?

Dependent on eye and forms,	eye-consciousness arises.
Dependent on ear and sounds,	ear-consciousness arises.
Dependent on nose and smells,	nose-consciousness arises.
Dependent on tongue and tastes,	tongue-consciousness arises.
Dependent on body and touches,	body-consciousness arises.
Dependent on mind and mind-objects,	mind-consciousness arises.

The six groups of consciousnesses are to be understood, thus it is said, and it is said in this connection. This is the third set of six.

7 (iv) The six groups of contacts are to be understood, thus it is said, and in what connection is this said?

Dependent on eye and forms, eye-consciousness arises.	When the three meet, there is contact. ¹⁰
Dependent on ear and sounds, ear-consciousness arises.	When the three meet, there is contact.
Dependent on nose and smells, nose-consciousness arises.	When the three meet, there is contact.
Dependent on tongue and tastes, tongue-consciousness arises.	When the three meet, there is contact.
Dependent on body and touches, body-consciousness arises.	When the three meet, there is contact.
Dependent on mind and mind-objects, mind-consciousness arises.	When the three meet, there is contact.

The six groups of contacts are to be understood, thus it is said, and it is said in this connection. This is the fourth set of six.

8 (v) The six groups of feelings are to be understood, thus it is said, and in what connection is this said?

Dependent on eye and forms, eye-consciousness arises. When the three meet, there is contact.
Dependent on contact, there is feeling.

Dependent on ear and sounds, ear-consciousness arises. When the three meet, there is contact.
Dependent on contact, there is feeling.

Dependent on nose and smells, nose-consciousness arises. When the three meet, there is contact.
Dependent on contact, there is feeling.

Dependent on tongue and tastes, tongue-consciousness arises. When the three meet, there is contact.
Dependent on contact, there is feeling.

Dependent on body and touches, body-consciousness arises. When the three meet, there is contact.
Dependent on contact, there is feeling.

Dependent on mind and mind-objects, mind-consciousness arises. When the three meet, there is contact.
Dependent on contact, there is feeling.

The six groups of feelings are to be understood, thus it is said, and it is said in this connection. [282]
This is the fifth set of six.

9 (vi) The six groups of cravings are to be understood, thus it is said, and in what connection is this said?

Dependent on eye and forms, eye-consciousness arises. When the three meet, there is contact.
Dependent on contact, there is feeling. *Dependent on feeling, there is craving.*¹¹

Dependent on ear and sounds, ear-consciousness arises. When the three meet, there is contact.
Dependent on contact, there is feeling. *Dependent on feeling, there is craving.*

¹⁰ *Tiṇṇam saṅgati phasso*, as in **Madhu,piṇḍika S** (M 18.16/1:111) = SD 6.14.

¹¹ The last two sentences in this sequence are also found in the standard dependent arising formula, which is alluded to here. On dependent arising (*paṭicca samuppāda*), see **Dependent Arising** = SD 5.16.

Dependent on nose and smells, nose-consciousness arises. When the three meet, there is contact. Dependent on contact, there is feeling. *Dependent on feeling, there is craving.*

Dependent on tongue and tastes, tongue-consciousness arises. When the three meet, there is contact. Dependent on contact, there is feeling. *Dependent on feeling, there is craving.*

Dependent on body and touches, body-consciousness arises. When the three meet, there is contact. Dependent on contact, there is feeling. *Dependent on feeling, there is craving.*

Dependent on mind and mind-objects, mind-consciousness arises. When the three meet, there is contact. Dependent on contact, there is feeling. *Dependent on feeling, there is craving.*

The six groups of feelings are to be understood, thus it is said, and it is said in this connection. This is the sixth set of six.

The exposition on not-self

10 (i) THE EYE SET. (1) If anyone were to say, ‘The **eye** is self’—this is not fitting.¹² For, the arising and passing away of the eye are seen [discerned].

Since the arising and passing away of the eye are seen [discerned], it would thus follow that:

‘My self rises¹³ and passes away’¹⁴ (*attā me uppajjati ca veti ca*).

Therefore, it is not fitting to say, ‘The eye is self.’

Thus the eye is not-self.¹⁵

(2) If anyone were to say, ‘**Forms** are self’—this is not fitting. For, the arising and passing away of forms are seen [discerned].

Since the arising and passing away of forms are seen [discerned], it would thus follow that:

‘My self rises and passes away’ (*attā me uppajjati ca veti ca*).

Therefore, it is not fitting to say, ‘Forms are self.’

Thus the eye is not-self, forms are not-self.

(3) If anyone were to say, ‘**Eye-consciousness** is self’—this is not fitting. For, the arising and passing away of eye-consciousness are seen [discerned].

Since the arising and passing away of eye-consciousness are seen [discerned], it would thus follow that:

‘My self rises and passes away’ (*attā me uppajjati ca veti ca*).

Therefore, it is not fitting to say, ‘Eye-consciousness is self.’

Thus the eye is not-self, forms are not-self, eye-consciousness is not-self.

(4) If anyone were to say, ‘**Eye-contact** [visual stimulus] is self’—this is not fitting. For, the arising and passing away of eye-contact are seen [discerned].

Since the arising and passing away of eye-contact are seen [discerned], it would thus follow that:

‘My self rises and passes away’ (*attā me uppajjati ca veti ca*).

Therefore, it is not fitting to say, ‘Eye-contact is self.’

Thus the eye is not-self, forms are not-self, eye-consciousness is not-self, eye-contact is not-self. **[283]**

(5) If anyone were to say, ‘**Feeling** is self’—this is not fitting. For, the arising and passing away of feeling are seen [discerned].

Since the arising and passing away of feeling are seen [discerned], it would thus follow that:

‘My self rises and passes away’ (*attā me uppajjati ca veti ca*).

¹² “This is not fitting,” *tam na upapajjati* (lit “this does not arise”), but here Comy glosses as *na yujjati*, ‘it is not applicable; this is not the case/meaning’ (MA 5:100).

¹³ “Rises,” *upapajjati* (PTS has *uppajjati*, which is erroneous), normally means “he reappears, is reborn,” but also has a special usage in logic to mean, “to be tenable, to be acceptable,” as it does here. (M:ÑB 1362 n1330)

¹⁴ “Passes away,” *veti* (from *vi* + √*l*, “to go” → *eti*) (Skt *vyeti*), “he goes away, disappears, wanes” (M 3:282; S 3:135; A 2:51; J 3:154). Comy glosses as *vigacchati nirujjhati* (“he disappears, ceases”) (MA 5:100).

¹⁵ The argument here derives from the principle of not-self from the verifiable premise of impermanence. The structure of the argument may be briefly set out here, thus: Whatever is self must be permanent; X is directly perceived to be impermanent, ie, marked by rise and fall; therefore X is not self. This same argument is repeated for the remaining five terms that follow. (M:ÑB 1362 n1331)

Therefore, it is not fitting to say, ‘Feeling is self.’

Thus the eye is not-self, forms are not-self, eye-consciousness is not-self, eye-contact is not-self, feeling is not-self.

(6) If anyone were to say, ‘**Craving** is self’—this is not fitting. For, the arising and passing away of craving are seen [discerned].

Since the arising and passing away of craving are seen [discerned], it would thus follow that:

‘My self rises and passes away’ (*attā me uppajjati ca veti ca*).

Therefore, it is not fitting to say, ‘Craving is self.’

Thus the eye is not-self, forms are not-self, eye-consciousness is not-self, eye-contact is not-self, feeling is not-self, craving is not-self.

11 (ii) THE EAR SET. (1) If anyone were to say, ‘The **ear** is self’—this is not fitting. For, the arising and passing away of the ear are seen [discerned].

Since the arising and passing away of the ear are seen [discerned], it would thus follow that:

‘My self rises and passes away’ (*attā me uppajjati ca veti ca*).

Therefore, it is not fitting to say, ‘The ear is self.’

Thus the ear is not-self.

(2) If anyone were to say, ‘**Sounds** are self’—this is not fitting. For, the arising and passing away of sounds are seen [discerned].

Since the arising and passing away of sounds are seen [discerned], it would thus follow that:

‘My self rises and passes away’ (*attā me uppajjati ca veti ca*).

Therefore, it is not fitting to say, ‘Sounds are self.’

Thus the ear is not-self, sounds are not-self.

(3) If anyone were to say, ‘**Ear-consciousness** is self’—this is not fitting. For, the arising and passing away of ear-consciousness are seen [discerned].

Since the arising and passing away of ear-consciousness are seen [discerned], it would thus follow that:

‘My self rises and passes away’ (*attā me uppajjati ca veti ca*).

Therefore, it is not fitting to say, ‘Ear-consciousness is self.’

Thus the ear is not-self, sounds are not-self, ear-consciousness is not-self.

(4) If anyone were to say, ‘**Ear-contact** [hearing stimulus] is self’—this is not fitting. For, the arising and passing away of ear-contact are seen [discerned].

Since the arising and passing away of ear-contact are seen [discerned], it would thus follow that:

‘My self rises and passes away’ (*attā me uppajjati ca veti ca*).

Therefore, it is not fitting 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.

(5) If anyone were to say, ‘**Feeling** is self’—this is not fitting. For, the arising and passing away of feeling are seen [discerned].

Since the arising and passing away of feeling are seen [discerned], it would thus follow that:

‘My self rises and passes away’ (*attā me uppajjati ca veti ca*).

Therefore, it is not fitting to say, ‘Feeling is self.’

Thus the ear is not-self, sounds are not-self, ear-consciousness is not-self, ear-contact is not-self, feeling is not-self.

(6) If anyone were to say, ‘**Craving** is self’—this is not fitting. For, the arising and passing away of craving are seen [discerned].

Since the arising and passing away of craving are seen [discerned], it would thus follow that:

‘My self rises and passes away’ (*attā me uppajjati ca veti ca*).

Therefore, it is not fitting to say, ‘Craving is self.’

Thus the ear is not-self, sounds are not-self, ear-consciousness is not-self, ear-contact is not-self, feeling is not-self, craving is not-self.

12 (iii) THE NOSE SET. (1) If anyone were to say, ‘The **nose** is self’—this is not fitting. For, the arising and passing away of the nose are seen [discerned].

Since the arising and passing away of the nose are seen [discerned], it would thus follow that:

‘My self rises and passes away’ (*attā me uppajjati ca veti ca*).

Therefore, it is not fitting to say, ‘The nose is self.’

Thus the nose is not-self.

(2) If anyone were to say, ‘**Smells** are self’—this is not fitting. For, the arising and passing away of smells are seen [discerned].

Since the arising and passing away of smells are seen [discerned], it would thus follow that:

‘My self rises and passes away’ (*attā me uppajjati ca veti ca*).

Therefore, it is not fitting to say, ‘Smells are self.’

Thus the nose is not-self, smells are not-self.

(3) If anyone were to say, ‘**Nose-consciousness** is self’—this is not fitting. For, the arising and passing away of nose-consciousness are seen [discerned].

Since the arising and passing away of nose-consciousness are seen [discerned], it would thus follow that:

‘My self rises and passes away’ (*attā me uppajjati ca veti ca*).

Therefore, it is not fitting to say, ‘Nose-consciousness is self.’

Thus the nose is not-self, smells are not-self, nose-consciousness is not-self.

(4) If anyone were to say, ‘**Nose-contact** [smelling stimulus] is self’—this is not fitting. For, the arising and passing away of nose-contact are seen [discerned].

Since the arising and passing away of nose-contact are seen [discerned], it would thus follow that:

‘My self rises and passes away’ (*attā me uppajjati ca veti ca*).

Therefore, it is not fitting to say, ‘Nose-contact is self.’

Thus the nose is not-self, smells are not-self, nose-consciousness is not-self, nose-contact is not-self.

(5) If anyone were to say, ‘**Feeling** is self’—this is not fitting. For, the arising and passing away of feeling are seen [discerned].

Since the arising and passing away of feeling are seen [discerned], it would thus follow that:

‘My self rises and passes away’ (*attā me uppajjati ca veti ca*).

Therefore, it is not fitting to say, ‘Feeling is self.’

Thus the nose is not-self, smells are not-self, nose-consciousness is not-self, nose-contact is not-self, feeling is not-self.

(6) If anyone were to say, ‘**Craving** is self’—this is not fitting. For, the arising and passing away of craving are seen [discerned].

Since the arising and passing away of craving are seen [discerned], it would thus follow that:

‘My self rises and passes away’ (*attā me uppajjati ca veti ca*).

Therefore, it is not fitting to say, ‘Craving is self.’

Thus the nose is not-self, smells are not-self, nose-consciousness is not-self, nose-contact is not-self, feeling is not-self, craving is not-self.

13 (iv) THE TONGUE SET. (1) If anyone were to say, ‘The **tongue** is self’—this is not fitting. For, the arising and passing away of the tongue are seen [discerned].

Since the arising and passing away of the tongue are seen [discerned], it would thus follow that:

‘My self rises and passes away’ (*attā me uppajjati ca veti ca*).

Therefore, it is not fitting to say, ‘The tongue is self.’

Thus the tongue is not-self.

(2) If anyone were to say, ‘**Tastes** are self’—this is not fitting. For, the arising and passing away of tastes are seen [discerned].

Since the arising and passing away of tastes are seen [discerned], it would thus follow that:

‘My self rises and passes away’ (*attā me uppajjati ca veti ca*).

Therefore, it is not fitting to say, ‘Tastes are self.’

Thus the tongue is not-self, tastes are not-self.

(3) If anyone were to say, ‘**Tongue-consciousness** is self’—this is not fitting. For, the arising and passing away of tongue-consciousness are seen [discerned].

Since the arising and passing away of tongue-consciousness are seen [discerned], it would thus follow that:

‘My self rises and passes away’ (*attā me uppajjati ca veti ca*).

Therefore, it is not fitting to say, ‘Tongue-consciousness is self.’

Thus the tongue is not-self, tastes are not-self, tongue-consciousness is not-self.

(4) If anyone were to say, ‘**Tongue-contact** [tasting stimulus] is self’—this is not fitting. For, the arising and passing away of tongue-contact are seen [discerned].

Since the arising and passing away of tongue-contact are seen [discerned], it would thus follow that:

‘My self rises and passes away’ (*attā me uppajjati ca veti ca*).

Therefore, it is not fitting to say, ‘Tongue-contact is self.’

Thus the tongue is not-self, tastes are not-self, tongue-consciousness is not-self, tongue-contact is not-self.

(5) If anyone were to say, ‘**Feeling** is self’—this is not fitting. For, the arising and passing away of feeling are seen [discerned].

Since the arising and passing away of feeling are seen [discerned], it would thus follow that:

‘My self rises and passes away’ (*attā me uppajjati ca veti ca*).

Therefore, it is not fitting to say, ‘Feeling is self.’

Thus the tongue is not-self, tastes are not-self, tongue-consciousness is not-self, tongue-contact is not-self, feeling is not-self.

(6) If anyone were to say, ‘**Craving** is self’—this is not fitting. For, the arising and passing away of craving are seen [discerned].

Since the arising and passing away of craving are seen [discerned], it would thus follow that:

‘My self rises and passes away’ (*attā me uppajjati ca veti ca*).

Therefore, it is not fitting to say, ‘Craving is self.’

Thus the tongue is not-self, tastes are not-self, tongue-consciousness is not-self, tongue-contact is not-self, feeling is not-self, craving is not-self.

14 (v) THE BODY SET. (1) If anyone were to say, ‘The **body** is self’—this is not fitting. For, the arising and passing away of the body are seen [discerned].

Since the arising and passing away of the body are seen [discerned], it would thus follow that:

‘My self rises and passes away’ (*attā me uppajjati ca veti ca*).

Therefore, it is not fitting to say, ‘The body is self.’

Thus the body is not-self.

(2) If anyone were to say, ‘**Touches** are self’—this is not fitting. For, the arising and passing away of touches are seen [discerned].

Since the arising and passing away of touches are seen [discerned], it would thus follow that:

‘My self rises and passes away’ (*attā me uppajjati ca veti ca*).

Therefore, it is not fitting to say, ‘Touches are self.’

Thus the body is not-self, touches are not-self.

(3) If anyone were to say, ‘**Body-consciousness** is self’—this is not fitting. For, the arising and passing away of body-consciousness are seen [discerned].

Since the arising and passing away of body-consciousness are seen [discerned], it would thus follow that:

‘My self rises and passes away’ (*attā me uppajjati ca veti ca*).

Therefore, it is not fitting to say, ‘Body-consciousness is self.’

Thus the body is not-self, touches are not-self, body-consciousness is not-self.

(4) If anyone were to say, ‘**Body-contact** [tactile stimulus] is self’—this is not fitting. For, the arising and passing away of body-contact are seen [discerned].

Since the arising and passing away of body-contact are seen [discerned], it would thus follow that:

‘My self rises and passes away’ (*attā me uppajjati ca veti ca*).

Therefore, it is not fitting to say, ‘Body-contact is self.’

Thus the body is not-self, touches are not-self, body-consciousness is not-self, body-contact is not-self.

(5) If anyone were to say, ‘**Feeling** is self’—this is not fitting. For, the arising and passing away of feeling are seen [discerned].

Since the arising and passing away of feeling are seen [discerned], it would thus follow that:

‘My self rises and passes away’ (*attā me uppajjati ca veti ca*).

Therefore, it is not fitting to say, ‘Feeling is self.’

Thus the body is not-self, touches are not-self, body-consciousness is not-self, body-contact is not-self, feeling is not-self.

(6) If anyone were to say, ‘**Craving** is self’—this is not fitting. For, the arising and passing away of craving are seen [discerned].

Since the arising and passing away of craving are seen [discerned], it would thus follow that:

‘My self rises and passes away’ (*attā me uppajjati ca veti ca*).

Therefore, it is not fitting to say, ‘Craving is self.’

Thus the body is not-self, touches are not-self, body-consciousness is not-self, body-contact is not-self, feeling is not-self, craving is not-self.

15 (vi) THE MIND SET. (1) If anyone were to say, ‘The **mind** is self’—this is not fitting. For, the arising and passing away of the mind are seen [discerned].

Since the arising and passing away of the mind are seen [discerned], it would thus follow that:

‘My self rises and passes away’ (*attā me uppajjati ca veti ca*).

Therefore, it is not fitting to say, ‘The mind is self.’

Thus the mind is not-self.

(2) If anyone were to say, ‘**Mind-objects** are self’—this is not fitting. For, the arising and passing away of mind-objects are seen [discerned].

Since the arising and passing away of mind-objects are seen [discerned], it would thus follow that:

‘My self rises and passes away’ (*attā me uppajjati ca veti ca*).

Therefore, it is not fitting to say, ‘Mind-objects are self.’

Thus the mind is not-self, mind-objects are not-self.

(3) If anyone were to say, ‘**Mind-consciousness** is self’—this is not fitting. For, the arising and passing away of mind-consciousness are seen [discerned].

Since the arising and passing away of mind-consciousness are seen [discerned], it would thus follow that:

‘My self rises and passes away’ (*attā me uppajjati ca veti ca*).

Therefore, it is not fitting to say, ‘Mind-consciousness is self.’

Thus the mind is not-self, mind-objects are not-self, mind-consciousness is not-self.

(4) If anyone were to say, ‘**Mind-contact** [mental stimulus] is self’—this is not fitting. For, the arising and passing away of mind-contact are seen [discerned].

Since the arising and passing away of mind-contact are seen [discerned], it would thus follow that:

‘My self rises and passes away’ (*attā me uppajjati ca veti ca*).

Therefore, it is not fitting to say, ‘Mind-contact is self.’

Thus the mind is not-self, mind-objects are not-self, mind-consciousness is not-self, mind-contact is not-self.

(5) If anyone were to say, ‘**Feeling** is self’—this is not fitting. For, the arising and passing away of feeling are seen [discerned].

Since the arising and passing away of feeling are seen [discerned], it would thus follow that: **[284]**

‘My self rises and passes away’ (*attā me uppajjati ca veti ca*).

Therefore, it is not fitting to say, ‘Feeling is self.’

Thus the mind is not-self, mind-objects are not-self, mind-consciousness is not-self, mind-contact is not-self, feeling is not-self.

(6) If anyone were to say, ‘**Craving** is self’—this is not fitting. For, the arising and passing away of craving are seen [discerned].

Since the arising and passing away of craving are seen [discerned], it would thus follow that:

‘My self rises and passes away’ (*attā me uppajjati ca veti ca*).

Therefore, it is not fitting to say, ‘Craving is self.’

Thus the mind is not-self, mind-objects are not-self, mind-consciousness is not-self, mind-contact is not-self, feeling is not-self, craving is not-self.

The arising of self-identity

16 Now, bhikshus, this is the way leading to *the arising of self-identity*, thus:¹⁶

(i) EYE-BASED IDENTITY.

- | | |
|--|---|
| (1) One regards the eye thus, | ‘This is mine; this I am; this is my self.’ |
| (2) One regards forms thus, | ‘This is mine; this I am; this is my self.’ |
| (3) One regards eye-consciousness thus, | ‘This is mine; this I am; this is my self.’ |
| (4) One regards eye-contact thus, | ‘This is mine; this I am; this is my self.’ |
| (5) One regards feeling thus, | ‘This is mine; this I am; this is my self.’ |
| (6) One regards craving thus, | ‘This is mine; this I am; this is my self.’ |

17 (ii) EAR-BASED IDENTITY.

- | | |
|--|---|
| (1) One regards the ear thus, | ‘This is mine; this I am; this is my self.’ |
| (2) One regards sounds thus, | ‘This is mine; this I am; this is my self.’ |
| (3) One regards ear-consciousness thus, | ‘This is mine; this I am; this is my self.’ |
| (4) One regards ear-contact thus, | ‘This is mine; this I am; this is my self.’ |
| (5) One regards feeling thus, | ‘This is mine; this I am; this is my self.’ |
| (6) One regards craving thus, | ‘This is mine; this I am; this is my self.’ |

18 (iii) NOSE-BASED IDENTITY.

- | | |
|---|---|
| (1) One regards the nose thus, | ‘This is mine; this I am; this is my self.’ |
| (2) One regards smells thus, | ‘This is mine; this I am; this is my self.’ |
| (3) One regards nose-consciousness thus, | ‘This is mine; this I am; this is my self.’ |
| (4) One regards nose-contact thus, | ‘This is mine; this I am; this is my self.’ |
| (5) One regards feeling thus, | ‘This is mine; this I am; this is my self.’ |
| (6) One regards craving thus, | ‘This is mine; this I am; this is my self.’ |

19 (iv) TONGUE-BASED IDENTITY.

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|---|---|
| (1) One regards the tongue thus, | ‘This is mine; this I am; this is my self.’ |
| (2) One regards tastes thus, | ‘This is mine; this I am; this is my self.’ |
| (3) One regards tongue-consciousness thus, | ‘This is mine; this I am; this is my self.’ |
| (4) One regards tongue-contact thus, | ‘This is mine; this I am; this is my self.’ |
| (5) One regards feeling thus, | ‘This is mine; this I am; this is my self.’ |
| (6) One regards craving thus, | ‘This is mine; this I am; this is my self.’ |

20 (v) BODY-BASED IDENTITY.

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|---|---|
| (1) One regards the body thus, | ‘This is mine; this I am; this is my self.’ |
| (2) One regards touches thus, | ‘This is mine; this I am; this is my self.’ |
| (3) One regards body-consciousness thus, | ‘This is mine; this I am; this is my self.’ |
| (4) One regards body-contact thus, | ‘This is mine; this I am; this is my self.’ |
| (5) One regards feeling thus, | ‘This is mine; this I am; this is my self.’ |
| (6) One regards craving thus, | ‘This is mine; this I am; this is my self.’ |

21 (vi) MIND-BASED IDENTITY.

- | | |
|---------------------------------------|---|
| (1) One regards the mind thus, | ‘This is mine; this I am; this is my self.’ |
|---------------------------------------|---|

¹⁶ Comy explains that this passage shows the two noble truths—suffering and its arising—by way of the three grasplings (*gāha*). The truth that suffering is shown by the term “self-identity” (*sakkāya*), elsewhere explained by way of the 5 aggregates of clinging (eg M 44.2/1:299). The 3 grasplings are craving (*taṇhā*), conceit (*māna*) and views (*diṭṭhi*), which respectively give rise to the notions “mine,” “I am,” and “my self.” These two truths together constitute the round of samsara (cyclic existence). (MA 5:100)

- | | |
|---|---|
| (2) One regards mind-objects thus, | ‘This is mine; this I am; this is my self.’ |
| (3) One regards mind-consciousness thus, | ‘This is mine; this I am; this is my self.’ |
| (4) One regards mind-contact thus, | ‘This is mine; this I am; this is my self.’ |
| (5) One regards feeling thus, | ‘This is mine; this I am; this is my self.’ |
| (6) One regards craving thus, | ‘This is mine; this I am; this is my self.’ |

The ending of self-identity

22 Now, bhikkhus, this is *the way leading to the ending of self-identity*, thus:¹⁷

(i) NO EYE-BASED IDENTITY.

- | | |
|--|---|
| (1) One regards the eye thus, | ‘This is not mine; this I am not; this is not my self.’ |
| (2) One regards forms thus, | ‘This is not mine; this I am not; this is not my self.’ |
| (3) One regards eye-consciousness thus, | ‘This is not mine; this I am not; this is not my self.’ |
| (4) One regards eye-contact thus, | ‘This is not mine; this I am not; this is not my self.’ |
| (5) One regards feeling thus, | ‘This is not mine; this I am not; this is not my self.’ |
| (6) One regards craving thus, | ‘This is not mine; this I am not; this is not my self.’ |

23 (ii) NO EAR-BASED IDENTITY.

- | | |
|--|---|
| (1) One regards the ear thus, | ‘This is not mine; this I am not; this is not my self.’ |
| (2) One regards sounds thus, | ‘This is not mine; this I am not; this is not my self.’ |
| (3) One regards ear-consciousness thus, | ‘This is not mine; this I am not; this is not my self.’ |
| (4) One regards ear-contact thus, | ‘This is not mine; this I am not; this is not my self.’ |
| (5) One regards feeling thus, | ‘This is not mine; this I am not; this is not my self.’ |
| (6) One regards craving thus, | ‘This is not mine; this I am not; this is not my self.’ |

24 (iii) NO NOSE-BASED IDENTITY.

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|---|---|
| (1) One regards the nose thus, | ‘This is not mine; this I am not; this is not my self.’ |
| (2) One regards smells thus, | ‘This is not mine; this I am not; this is not my self.’ |
| (3) One regards nose-consciousness thus, | ‘This is not mine; this I am not; this is not my self.’ |
| (4) One regards nose-contact thus, | ‘This is not mine; this I am not; this is not my self.’ |
| (5) One regards feeling thus, | ‘This is not mine; this I am not; this is not my self.’ |
| (6) One regards craving thus, | ‘This is not mine; this I am not; this is not my self.’ |

25 (iv) NO TONGUE-BASED IDENTITY.

- | | |
|---|---|
| (1) One regards the tongue thus, | ‘This is not mine; this I am not; this is not my self.’ |
| (2) One regards tastes thus, | ‘This is not mine; this I am not; this is not my self.’ |
| (3) One regards tongue-consciousness thus, | ‘This is not mine; this I am not; this is not my self.’ |
| (4) One regards tongue-contact thus, | ‘This is not mine; this I am not; this is not my self.’ |
| (5) One regards feeling thus, | ‘This is not mine; this I am not; this is not my self.’ |
| (6) One regards craving thus, | ‘This is not mine; this I am not; this is not my self.’ |

26 (v) NO BODY-BASED IDENTITY.

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|---|---|
| (1) One regards the body thus, | ‘This is not mine; this I am not; this is not my self.’ |
| (2) One regards touches thus, | ‘This is not mine; this I am not; this is not my self.’ |
| (3) One regards body-consciousness thus, | ‘This is not mine; this I am not; this is not my self.’ |
| (4) One regards body-contact thus, | ‘This is not mine; this I am not; this is not my self.’ |
| (5) One regards feeling thus, | ‘This is not mine; this I am not; this is not my self.’ |
| (6) One regards craving thus, | ‘This is not mine; this I am not; this is not my self.’ |

27 (vi) NO MIND-BASED IDENTITY.

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|---|---|
| (1) One regards the mind thus, | ‘This is not mine; this I am not; this is not my self.’ |
| (2) One regards mind-objects thus, | ‘This is not mine; this I am not; this is not my self.’ |
| (3) One regards mind-consciousness thus, | ‘This is not mine; this I am not; this is not my self.’ |
| (4) One regards mind-contact thus, | ‘This is not mine; this I am not; this is not my self.’ |

¹⁷ Comy: This passage shows the final two noble truths—the ending and the path—by the abandoning of the three graspings. These two truths together constitute the ending of samsara (cyclic existence).

- (5) One regards **feeling** thus, ‘This is not mine; this I am not; this is not my self.’
 (6) One regards **craving** thus, [285] ‘This is not mine; this I am not; this is not my self.’

Latent tendencies

28a (i) LATENT TENDENCIES ARISING THROUGH THE EYE. Bhikshus, dependent on eye and forms, eye-consciousness arises.¹⁸ When the three meet, there is contact. Dependent on contact, there is what is felt as pleasant, or as painful, or as neither pleasant nor painful.

When one is touched by *a pleasant feeling*, one delights in it, welcomes it, remains attached to it.

Thus one’s latent tendency of lust (*rāgānusaya*)¹⁹ lies latent.

When one is touched by *a painful feeling*, one sorrows, grieves, laments, beats one’s breast and falls into confusion.

Thus one’s latent tendency of aversion (*paṭighānusaya*) lies latent.

When one is touched by *a feeling that is neither pleasant nor painful*, one does not understand it as it really is, the arising, the passing away, the gratification, the danger, and the escape with regards to that feeling.²⁰

Thus one’s latent tendency of ignorance (*avijjā’nusaya*)²¹ lies latent.

28b Bhikshus, that one could make an end of suffering here and now,

without abandoning	<i>lust</i>	for pleasurable feelings,
without removing	<i>aversion</i>	towards painful feelings,
without uprooting	<i>ignorance</i>	towards feelings that are neither pleasant nor painful—

this is impossible.

29a (ii) LATENT TENDENCIES ARISING THROUGH THE EAR. Bhikshus, dependent on ear and sounds, ear-consciousness arises. When the three meet, there is contact. Dependent on contact, there is what is felt as pleasant, or as painful, or as neither pleasant nor painful.

When one is touched by *a pleasant feeling*, one delights in it, welcomes it, remains attached to it.

Thus one’s latent tendency of lust (*rāgānusaya*) lies latent.

When one is touched by *a painful feeling*, one sorrows, grieves, laments, beats one’s breast and falls into confusion.

Thus one’s latent tendency of aversion (*paṭighānusaya*) lies latent.

When one is touched by *a feeling that is neither pleasant nor painful*, one does not understand it as it really is, the arising, the passing away, the gratification, the danger, and the escape with regards to that feeling.

Thus one’s latent tendency of ignorance (*avijjā’nusaya*) lies latent.

29b Bhikshus, that one could make an end of suffering here and now,

without abandoning	<i>lust</i>	for pleasurable feelings,
without removing	<i>aversion</i>	towards painful feelings,
without uprooting	<i>ignorance</i>	towards feelings that are neither pleasant nor painful—

this is impossible.

¹⁸ Comy: This passage repeats the round of samsara, this time by way of latent tendencies (*anusaya*). On the connection between the latent tendencies and the three types of feelings, see **Cūḷa Vedalla S** (M 44.25-28/1:303-305) = SD 40a.9.

¹⁹ On these 3 latent tendencies (*anusaya*)—lust, aversion and ignorance—see **Cūḷa Vedalla S** M 44.25-28/1:303 f) = SD 40a.9.

²⁰ *Adukkham-asukhāya vedanāya phuṭṭho samāno tassā vedanāya samudayañ ca atthaṅgamañ ca assādañ ca ādīnavañ ca nissaranañ ca yathā, bhūtañ na-p, pajānāti*. On the underscored terms (ie, “the arising, the passing away, the gratification, the danger, and the escape”), see eg **Satta-ṭṭhāna S** (S 22.57/3:62-65) = SD 29.2.

²¹ Note “ignorance” is mentioned twice here: this is the first one, which refers only to the lack of understanding of the arising, etc, of neutral feeling (which can be called “cognitive ignorance”). The second mention [§28b] is the ignorance that is at the root of samsara (cyclic existence) (which can be called “existential ignorance”). (MA 5:101)

30a (iii) LATENT TENDENCIES ARISING THROUGH THE NOSE. Bhikshus, dependent on nose and smells, nose-consciousness arises. When the three meet, there is contact. Dependent on contact, there is what is felt as pleasant, or as painful, or as neither pleasant nor painful.

When one is touched by *a pleasant feeling*, one delights in it, welcomes it, remains attached to it.

Thus one's latent tendency of lust (*rāgānusaya*) lies latent.

When one is touched by *a painful feeling*, one sorrows, grieves, laments, beats one's breast and falls into confusion.

Thus one's latent tendency of aversion (*paṭighānusaya*) lies latent.

When one is touched by *a feeling that is neither pleasant nor painful*, one does not understand it as it really is, the arising, the passing away, the gratification, the danger, and the escape with regards to that feeling.

Thus one's latent tendency of ignorance (*avijjā'nusaya*) lies latent.

30b Bhikshus, that one could make an end of suffering here and now,

without abandoning	<i>lust</i>	for pleasurable feelings,
without removing	<i>aversion</i>	towards painful feelings,
without uprooting	<i>ignorance</i>	towards feelings that are neither pleasant nor painful—

this is impossible.

31a (iv) LATENT TENDENCIES ARISING THROUGH THE TONGUE. Bhikshus, dependent on tongue and tastes, tongue-consciousness arises. When the three meet, there is contact. Dependent on contact, there is what is felt as pleasant, or as painful, or as neither pleasant nor painful.

When one is touched by *a pleasant feeling*, one delights in it, welcomes it, remains attached to it.

Thus one's latent tendency of lust (*rāgānusaya*) lies latent.

When one is touched by *a painful feeling*, one sorrows, grieves, laments, beats one's breast and falls into confusion.

Thus one's latent tendency of aversion (*paṭighānusaya*) lies latent.

When one is touched by *a feeling that is neither pleasant nor painful*, one does not understand it as it really is, the arising, the passing away, the gratification, the danger, and the escape with regards to that feeling.

Thus one's latent tendency of ignorance (*avijjā'nusaya*) lies latent.

31b Bhikshus, that one could make an end of suffering here and now,

without abandoning	<i>lust</i>	for pleasurable feelings,
without removing	<i>aversion</i>	towards painful feelings,
without uprooting	<i>ignorance</i>	towards feelings that are neither pleasant nor painful—

this is impossible.

32a (v) LATENT TENDENCIES ARISING THROUGH THE BODY. Bhikshus, dependent on body and touches, body-consciousness arises. When the three meet, there is contact. Dependent on contact, there is what is felt as pleasant, or as painful, or as neither pleasant nor painful.

When one is touched by *a pleasant feeling*, one delights in it, welcomes it, remains attached to it.

Thus one's latent tendency of lust (*rāgānusaya*) lies latent.

When one is touched by *a painful feeling*, one sorrows, grieves, laments, beats one's breast and falls into confusion.

Thus one's latent tendency of aversion (*paṭighānusaya*) lies latent.

When one is touched by *a feeling that is neither pleasant nor painful*, one does not understand it as it really is, the arising, the passing away, the gratification, the danger, and the escape with regards to that feeling.

Thus one's latent tendency of ignorance (*avijjā'nusaya*) lies latent.

32b Bhikshus, that one could make an end of suffering here and now,

without abandoning	<i>lust</i>	for pleasurable feelings,
without removing	<i>aversion</i>	towards painful feelings,
without uprooting	<i>ignorance</i>	towards feelings that are neither pleasant nor painful—

this is impossible.

33a (vi) LATENT TENDENCIES ARISING THROUGH THE MIND. Bhikshus, dependent on mind and mind-objects, mind-consciousness arises. When the three meet, there is contact. Dependent on contact, there is what is felt as pleasant, or as painful, or as neither pleasant nor painful.

When one is touched by a *pleasant feeling*, one delights in it, welcomes it, remains attached to it.

Thus one's latent tendency of lust (*rāgānusaya*) lies latent.

When one is touched by a *painful feeling*, one sorrows, grieves, laments, beats one's breast and falls into confusion.

Thus one's latent tendency of aversion (*paṭighānusaya*) lies latent.

When one is touched by a *feeling that is neither pleasant nor painful*, one does not understand it as it really is, the arising, the passing away, the gratification, the danger, and the escape with regards to that feeling.

Thus one's latent tendency of ignorance (*avijjā'anusaya*) lies latent.

33b Bhikshus, that one could make an end of suffering here and now,

without abandoning	<i>lust</i>	for pleasurable feelings,
without removing	<i>aversion</i>	towards painful feelings,
without uprooting	<i>ignorance</i>	towards feelings that are neither pleasant nor painful—

this is impossible.

Abandoning the latent tendencies

34a (i) ABANDONING LATENT TENDENCIES ARISING THROUGH THE EYE. Bhikshus, dependent on eye and forms, eye-consciousness arises. When the three meet, there is contact. Dependent on contact, there is what is felt as pleasant, or as painful, or as neither pleasant nor painful.

When one is touched by a *pleasant feeling*, one does not delight in it, does not welcome it, does not remain attached to it.

Thus one's latent tendency of lust (*rāgānusaya*) does not lie latent.

When one is touched by a *painful feeling*, one sorrows not, grieves not, laments not, does not beat one's breast and does not fall into confusion.

Thus one's latent tendency of aversion (*paṭighānusaya*) does not lie latent.

When one is touched by a *feeling that is neither pleasant nor painful*, one understands it as it really is, the arising, the passing away, the gratification, the danger, and the escape with regards to that feeling.

Thus one's latent tendency of ignorance (*avijjā'anusaya*) does not lie latent.

34b Bhikshus, that one could make an end of suffering here and now,

having abandoned	<i>lust</i>	for pleasurable feelings,
having removed	<i>aversion</i>	towards painful feelings,
having uprooted	<i>ignorance</i>	towards feelings that are neither pleasant nor painful—

this is possible.

35a (ii) ABANDONING LATENT TENDENCIES ARISING THROUGH THE EAR. Bhikshus, dependent on ear and sounds, ear-consciousness arises. When the three meet, there is contact. Dependent on contact, there is what is felt as pleasant, or as painful, or as neither pleasant nor painful.

When one is touched by a *pleasant feeling*, one does not delight in it, does not welcome it, does not remain attached to it.

Thus one's latent tendency of lust (*rāgānusaya*) does not lie latent.

When one is touched by a *painful feeling*, one sorrows not, grieves not, laments not, does not beat one's breast and does not fall into confusion.

Thus one's latent tendency of aversion (*paṭighānusaya*) does not lie latent.

When one is touched by a *feeling that is neither pleasant nor painful*, one understands it as it really is, the arising, the passing away, the gratification, the danger, and the escape with regards to that feeling.

Thus one's latent tendency of ignorance (*avijjā'anusaya*) does not lie latent.

35b Bhikshus, that one could make an end of suffering here and now,

having abandoned	<i>lust</i>	for pleasurable feelings,
having removed	<i>aversion</i>	towards painful feelings,
having uprooted	<i>ignorance</i>	towards feelings that are neither pleasant nor painful—

this is possible.

36a (iii) ABANDONING LATENT TENDENCIES ARISING THROUGH THE NOSE. Bhikshus, dependent on nose and smells, nose-consciousness arises. When the three meet, there is contact. Dependent on contact, there is what is felt as pleasant, or as painful, or as neither pleasant nor painful.

When one is touched by *a pleasant feeling*, one does not delight in it, does not welcome it, does not remain attached to it.

Thus one's latent tendency of lust (*rāgānusaya*) does not lie latent.

When one is touched by *a painful feeling*, one sorrows not, grieves not, laments not, does not beat one's breast and does not fall into confusion.

Thus one's latent tendency of aversion (*paṭighānusaya*) does not lie latent.

When one is touched by *a feeling that is neither pleasant nor painful*, one understands it as it really is, the arising, the passing away, the gratification, the danger, and the escape with regards to that feeling.

Thus one's latent tendency of ignorance (*avijjā'anusaya*) does not lie latent.

36b Bhikshus, that one could make an end of suffering here and now,

having abandoned	<i>lust</i>	for pleasurable feelings,
having removed	<i>aversion</i>	towards painful feelings,
having uprooted	<i>ignorance</i>	towards feelings that are neither pleasant nor painful—

this is possible.

37a (iv) ABANDONING LATENT TENDENCIES ARISING THROUGH THE TONGUE. Bhikshus, dependent on tongue and tastes, tongue-consciousness arises. When the three meet, there is contact. Dependent on contact, there is what is felt as pleasant, or as painful, or as neither pleasant nor painful.

When one is touched by *a pleasant feeling*, one does not delight in it, does not welcome it, does not remain attached to it.

Thus one's latent tendency of lust (*rāgānusaya*) does not lie latent.

When one is touched by *a painful feeling*, one sorrows not, grieves not, laments not, does not beat one's breast and does not fall into confusion.

Thus one's latent tendency of aversion (*paṭighānusaya*) does not lie latent.

When one is touched by *a feeling that is neither pleasant nor painful*, one understands it as it really is, the arising, the passing away, the gratification, the danger, and the escape with regards to that feeling.

Thus one's latent tendency of ignorance (*avijjā'anusaya*) does not lie latent.

37b Bhikshus, that one could make an end of suffering here and now,

having abandoned	<i>lust</i>	for pleasurable feelings,
having removed	<i>aversion</i>	towards painful feelings,
having uprooted	<i>ignorance</i>	towards feelings that are neither pleasant nor painful—

this is possible.

38a (v) ABANDONING LATENT TENDENCIES ARISING THROUGH THE BODY. Bhikshus, dependent on body and touches, body-consciousness arises. When the three meet, there is contact. Dependent on contact, there is what is felt as pleasant, or as painful, or as neither pleasant nor painful.

When one is touched by *a pleasant feeling*, one does not delight in it, does not welcome it, does not remain attached to it.

Thus one's latent tendency of lust (*rāgānusaya*) does not lie latent.

When one is touched by *a painful feeling*, one sorrows not, grieves not, laments not, does not beat one's breast and does not fall into confusion.

Thus one's latent tendency of aversion (*paṭighānusaya*) does not lie latent.

When one is touched by *a feeling that is neither pleasant nor painful*, one understands it as it really is, the arising, the passing away, the gratification, the danger, and the escape with regards to that feeling.

Thus one's latent tendency of ignorance (*avijjā'nusaya*) does not lie latent.

38b Bhikshus, that one could make an end of suffering here and now,

having abandoned *lust* for pleasurable feelings,

having removed *aversion* towards painful feelings,

having uprooted *ignorance* towards feelings that are neither pleasant nor painful—

this is possible.

39a (vi) ABANDONING LATENT TENDENCIES ARISING THROUGH THE MIND. Bhikshus, dependent on mind and mind-objects, mind-consciousness arises. When the three meet, there is contact. Dependent on contact, there is what is felt as pleasant, or as painful, or as neither pleasant nor painful.

When one is touched by a *pleasant feeling*, one does not delight in it, does not welcome it, does not remain attached to it.

Thus one's latent tendency of lust (*rāgānusaya*) does not lie latent.

When one is touched by a *painful feeling*, one sorrows not, grieves not, laments not, does not beat one's breast and does not fall into confusion.

Thus one's latent tendency of aversion (*paṭighānusaya*) does not lie latent.

When one is touched by a *feeling that is neither pleasant nor painful*, one understands it as it really is, the arising, the passing away, the gratification, the danger, and the escape with regards to that feeling.

Thus one's latent tendency of ignorance (*avijjā'nusaya*) does not lie latent.

39b Bhikshus, that one could make an end of suffering here and now,

having abandoned *lust* for pleasurable feelings,

having removed *aversion* towards painful feelings,

having uprooted *ignorance* towards feelings that are neither pleasant nor painful—

this is possible.

Liberation

40 Seeing thus, bhikshus, a learned noble disciple is revulsed²² with **the eye**, revulsed at forms, revulsed at eye-consciousness, revulsed at eye-contact, revulsed at feeling, revulsed at craving.

He is revulsed at **the ear**, revulsed at sounds, revulsed at ear-consciousness, revulsed at ear-contact, revulsed at feeling, revulsed at craving.

He is revulsed at **the nose**, revulsed at smells, revulsed at nose-consciousness, revulsed at nose-contact, revulsed at feeling, revulsed at craving.

He is revulsed at **the tongue**, revulsed at tastes, revulsed at tongue-consciousness, revulsed at tongue-contact, revulsed at feeling, revulsed at craving.

He is revulsed at **the body**, revulsed at touches, revulsed at body-consciousness, revulsed at body-contact, revulsed at feeling, revulsed at craving.

He is revulsed at **the mind**, revulsed at mind-objects, revulsed at mind-consciousness, revulsed at mind-contact, revulsed at feeling, revulsed at craving.

²² “He is disgusted” (*nibbindati*). Comy: He is dissatisfied, disgusted, feels revolted towards. This disillusionment marks the culmination of insight, just before the attainment of the supramundane path (MA 2:114; Vism 21.43-44/650 f). “His lust fades away” (*virajjati*) marks the attainment of the supramundane path (*magga*), when the fetters are finally eliminated. “It (the mind) is liberated” (*vimuttam*) refers to the attainment of the supramundane fruition (*phala*). The arhat's subsequent reviewing knowledge (*paccavekkhaṇa,ñāṇa*) is shown by the phrase “there comes the knowledge” and “he understands: ‘Birth is destroyed...’” in the following paragraph. The choice of translating *nibbindati* as “is disgusted” is deliberate, as it reflects the overwhelming feeling of samvega that characterizes seeing the true nature of suffering: we do not merely feel “disillusioned, disenchanting” (or similar refined words) when we are burnt by fire, pained by loss, or cheated by ignorance—we become simply *disgusted* with them! There is no hint of hate or revulsion in this spiritual response of disgust (*nibbidā*), but one is blissfully equanimous wisdom—blissful at the fact that we are no victims of craving, ignorance or karma.

41 Feeling revulsed, [286] lust fades away [he is dispassionate]. Through the fading away of lust [Through dispassion], he is liberated. When he is liberated, there comes the knowledge: ‘It (the mind) is liberated.’

He knows: ‘Birth is destroyed, the holy life has been lived, done what had to be done, there is no more of this state of being.’”

The Blessed One said this. The monks joyfully approved the Blessed One’s word. Now while this discourse was being spoken, the minds of sixty monks²³ were, through not clinging, liberated from the influxes.²⁴

— evaṃ —

081026; 081101; 090729

²³ See Intro (1.7).

²⁴ *Āsava* (lit “inflow, outflow”) comes from *ā-savati* “flows towards” (ie either “into” or “out” towards the observer). It has been variously tr as “taints” (“deadly taints,” RD), “corruptions, intoxicants, biases, depravity, misery, evil (influence), influx,” or simply left untranslated. The Abhidhamma lists 4 *āsava*: the influx of (1) sense-desire (*kāma’āsava*), (2) (desire for eternal) existence or becoming (*bhava’āsava*), (3) wrong views (*diṭṭh’āsava*), (4) ignorance (*avijjā’āsava*) (D 16.2.4, Pm 1.442, 561, Dhs §§1096-1100, Vbh §937). These 4 are also known as “floods” (*ogha*) and “yokes” (*yoga*). The list of 3 influxes (omitting the influx of views) is prob older and is found more frequently in the Suttas (D 3:216, 33.1.10(20); M 1:55, 3:41; A 3.59, 67, 6.63). The destruction of these *āsavas* is equivalent to arhathood. See BDict under *āsava*.