

Buddhist Hour Radio Script No. 1023

Christmas Bhavana Course 2018 - Part 5

At the start of the fifth day of our Five Day Christmas Bhavana Retreat, once we completed the preliminaries, students sat in meditation on Loving Kindness for the increased time of 40 minutes. The idea was to slowly increase duration of meditation each time; If we were growing restless, we were to apply the 6R's of Recognise, Release, Relax, Re-smile, Return, and Repeat, and say to ourselves, "just five more minutes".

During the day, students engaged in meritorious activities, sitting and walking meditation.

In the afternoon on Day 5, we listened to a reading by Bhante Vimalaramsi of the Chachakka Sutta, Majjhima Nikaya 148, in which the Buddha explores the idea of non-self and how to realise the end of craving. We will now read a translation of this sutta by Thanissaro Bhikkhu from the website www.accesstoinsight.org.

Chachakka Sutta: The Six Sextets

I have heard that on one occasion the Blessed One was staying near Savatthi in Jeta's Grove, Anathapindika's monastery. There he addressed the monks: "Monks!"

"Yes, lord," the monks responded to him.

"Monks, I will teach you the Dhamma admirable in the beginning, admirable in the middle, admirable in the end; I will expound the holy life both in its particulars & in its essence, entirely complete, surpassingly pure — in other words, the six sextets. Listen & pay close attention. I will speak."

"As you say, lord," the monks responded.

The Blessed One said: "The six internal media should be known. The six external media should be known. The six classes of consciousness should be known. The six classes of contact should be known. The six classes of feeling should be known. The six classes of craving should be known."

"'The six internal media should be known.' Thus was it said. In reference to what was it said? The eye-medium, the ear-medium, the nose-medium, the tongue-medium, the body-medium, the intellect-medium. 'The six internal media should be known.' Thus was it said. And in reference to this was it said. This is the first sextet.

"'The six external media should be known.' Thus was it said. In reference to what was it said? The form-medium, the sound-medium, the aroma-medium, the flavor-medium, the tactile sensation-medium, the idea-medium. 'The six external media should be known.' Thus was it said. And in reference to this was it said. This is the second sextet.

"'The six classes of consciousness should be known.' Thus was it said. In reference to what was it said? Dependent on the eye & forms there arises

consciousness at the eye. Dependent on the ear & sounds there arises consciousness at the ear. Dependent on the nose & aromas there arises consciousness at the nose. Dependent on the tongue & flavors there arises consciousness at the tongue. Dependent on the body & tactile sensations there arises consciousness at the body. Dependent on the intellect & ideas there arises consciousness at the intellect. 'The six classes of consciousness should be known.' Thus was it said. And in reference to this was it said. This is the third sextet.

"'The six classes of contact should be known.' Thus was it said. In reference to what was it said? Dependent on the eye & forms there arises consciousness at the eye. The meeting of the three is contact. Dependent on the ear & sounds there arises consciousness at the ear. The meeting of the three is contact. Dependent on the nose & aromas there arises consciousness at the nose. The meeting of the three is contact. Dependent on the tongue & flavors there arises consciousness at the tongue. The meeting of the three is contact. Dependent on the body & tactile sensations there arises consciousness at the body. The meeting of the three is contact. Dependent on the intellect & ideas there arises consciousness at the intellect. The meeting of the three is contact. 'The six classes of contact should be known.' Thus was it said. And in reference to this was it said. This is the fourth sextet.

"'The six classes of feeling should be known.' Thus was it said. In reference to what was it said? Dependent on the eye & forms there arises consciousness at the eye. The meeting of the three is contact. With contact as a requisite condition there is feeling. Dependent on the ear & sounds there arises consciousness at the ear. The meeting of the three is

contact. With contact as a requisite condition there is feeling. Dependent on the nose & aromas there arises consciousness at the nose. The meeting of the three is contact. With contact as a requisite condition there is feeling. Dependent on the tongue & flavors there arises consciousness at the tongue. The meeting of the three is contact. With contact as a requisite condition there is feeling. Dependent on the body & tactile sensations there arises consciousness at the body. The meeting of the three is contact. With contact as a requisite condition there is feeling.

Dependent on the intellect & ideas there arises consciousness at the intellect. The meeting of the three is contact. With contact as a requisite condition there is feeling. 'The six classes of feeling should be known.' Thus was it said. And in reference to this was it said. This is the fifth sextet.

"'The six classes of craving should be known.' Thus was it said. In reference to what was it said? Dependent on the eye & forms there arises consciousness at the eye. The meeting of the three is contact. With contact as a requisite condition there is feeling. With feeling as a requisite condition there is craving. Dependent on the ear & sounds there arises consciousness at the ear. The meeting of the three is contact. With contact as a requisite condition there is feeling. With feeling as a requisite condition there is craving. Dependent on the nose & aromas there arises consciousness at the nose. The meeting of the three is contact. With contact as a requisite condition there is feeling. With feeling as a requisite condition there is craving. Dependent on the tongue & flavors there arises consciousness at the tongue. The meeting of the three is contact. With contact as a requisite condition there is feeling.

With feeling as a requisite condition there is craving. Dependent on the body & tactile sensations there arises consciousness at the body. The meeting of the three is contact. With contact as a requisite condition there is feeling. With feeling as a requisite condition there is craving. Dependent on the intellect & ideas there arises consciousness at the intellect. The meeting of the three is contact. With contact as a requisite condition there is feeling. With feeling as a requisite condition there is craving. 'The six classes of craving should be known.' Thus was it said. And in reference to this was it said. This is the sixth sextet.

"If anyone were to say, 'The eye is the self,' that wouldn't be tenable. The arising & falling away of the eye are discerned. And when its arising & falling away are discerned, it would follow that 'My self arises & falls away.' That's why it wouldn't be tenable if anyone were to say, 'The eye is the self.' So the eye is not-self. If anyone were to say, 'Forms are the self,' that wouldn't be tenable... Thus the eye is not-self and forms are not-self. If anyone were to say,

'Consciousness at the eye is the self,' that wouldn't be tenable... Thus the eye is not-self, forms are not-self, consciousness at the eye is not-self. If anyone were to say, 'Contact at the eye is the self,' that wouldn't be tenable... Thus the eye is not-self, forms are not-self, consciousness at the eye is not-self, contact at the eye is not-self. If anyone were to say, 'Feeling is the self,' that wouldn't be tenable... Thus the eye is not-self, forms are not-self, consciousness at the eye is not-self, contact at the eye is not-self, feeling is not self. If anyone were to say, 'Craving is the self,' that wouldn't be tenable. The arising & falling away of craving are discerned. And when its arising & falling away are discerned, it would

follow that 'My self arises & falls away.' That's why it wouldn't be tenable if anyone were to say, 'Craving is the self.' Thus the eye is not-self, forms are not-self, consciousness at the eye is not-self, contact at the eye is not-self, feeling is not self, craving is not-self.

"If anyone were to say, 'The ear is the self,' that wouldn't be tenable...

"If anyone were to say, 'The nose is the self,' that wouldn't be tenable...

"If anyone were to say, 'The tongue is the self,' that wouldn't be tenable...

"If anyone were to say, 'The body is the self,' that wouldn't be tenable...

"If anyone were to say, 'The intellect is the self,' that wouldn't be tenable. The arising & falling away of the intellect are discerned. And when its arising & falling away are discerned, it would follow that 'My self arises & falls away.' That's why it wouldn't be tenable if anyone were to say, 'The intellect is the self.' So the intellect is not-self.

If anyone were to say, 'Ideas are the self,' that wouldn't be tenable... Thus the intellect is not-self and ideas are not-self. If anyone were to say, 'Consciousness at the intellect is the self,' that wouldn't be tenable... Thus the intellect is not-self, ideas are not-self, consciousness at the intellect is not-self.

If anyone were to say, 'Contact at the intellect is the self,' that wouldn't be tenable... Thus the intellect is not-self, ideas are not-self, consciousness at the intellect is not-self, contact at the intellect is not-

self. If anyone were to say, 'Feeling is the self,' that wouldn't be tenable... Thus the intellect is not-self, ideas are not-self, consciousness at the intellect is not-self, contact at the intellect is not-self, feeling is not self. If anyone were to say, 'Craving is the self,' that wouldn't be tenable.

The arising & falling away of craving are discerned. And when its arising & falling away are discerned, it would follow that 'My self arises & falls away.' That's why it wouldn't be tenable if anyone were to say, 'Craving is the self.' Thus the intellect is not-self, ideas are not-self, consciousness at the intellect is not-self, contact at the intellect is not-self, feeling is not self, craving is not-self.

"This, monks, is the path of practice leading to self-identification. One assumes about the eye that 'This is me, this is my self, this is what I am.' One assumes about forms... One assumes about consciousness at the eye... One assumes about contact at the eye... One assumes about feeling... One assumes about craving that 'This is me, this is my self, this is what I am.'

"One assumes about the ear...

"One assumes about the nose...

"One assumes about the tongue...

"One assumes about the body...

"One assumes about the intellect that 'This is me, this is my self, this is what I am.' One assumes about ideas... One assumes about consciousness at the intellect... One assumes about contact at the intellect... One assumes about feeling... One assumes about craving that

'This is me, this is my self, this is what I am.'

"Now, this is the path of practice leading to the cessation of self-identification. One assumes about the eye that 'This is not me, this is not my self, this is not what I am.' One assumes about forms... One assumes about consciousness at the eye... One assumes about contact at the eye... One assumes about feeling... One assumes about craving that 'This is not me, this is not my self, this is not what I am.'

"One assumes about the ear...

"One assumes about the nose...

"One assumes about the tongue...

"One assumes about the body...

"One assumes about the intellect that 'This is not me, this is not my self, this is not what I am.' One assumes about ideas... One assumes about consciousness at the intellect... One assumes about contact at the intellect... One assumes about feeling... One assumes about craving that 'This is not me, this is not my self, this is not what I am.'

"Dependent on the eye & forms there arises consciousness at the eye. The meeting of the three is contact. With contact as a requisite condition, there arises what is felt either as pleasure, pain, or neither pleasure nor pain. If, when touched by a feeling of pleasure, one relishes it, welcomes it, or remains fastened to it, then one's passion-obsession gets obsessed. If, when touched by a feeling of pain, one sorrows, grieves, & laments, beats one's breast, becomes distraught, then one's resistance-obsession gets obsessed. If, when touched by a feeling of neither pleasure nor pain, one does not discern, as it actually is present, the origination, passing

away, allure, drawback, or escape from that feeling, then one's ignorance-obsession gets obsessed. That a person — without abandoning passion-obsession with regard to a feeling of pleasure, without abolishing resistance-obsession with regard to a feeling of pain, without uprooting ignorance-obsession with regard to a feeling of neither pleasure nor pain, without abandoning ignorance and giving rise to clear knowing — would put an end to suffering & stress in the here & now: such a thing isn't possible.

"Dependent on the ear & sounds...

"Dependent on the nose & aromas...

"Dependent on the tongue & flavors...

"Dependent on the body & tactile sensations...

"Dependent on the intellect & ideas there arises consciousness at the intellect. The meeting of the three is contact. With contact as a requisite condition, there arises what is felt either as pleasure, pain, or neither pleasure nor pain. If, when touched by a feeling of pleasure, one relishes it, welcomes it, or remains fastened to it, then one's passion-obsession gets obsessed. If, when touched by a feeling of pain, one sorrows, grieves, & laments, beats one's breast, becomes distraught, then one's resistance-obsession gets obsessed. If, when touched by a feeling of neither pleasure nor pain, one does not discern, as it actually is present, the origination, passing away, allure, drawback, or escape from that feeling, then one's ignorance-obsession gets obsessed. That a person — without abandoning passion-obsession with regard to a feeling of pleasure, without abolishing resistance-obsession with regard to a feeling of pain, without uprooting ignorance-obsession with regard to a feeling of neither pleasure nor pain, without abandoning ignorance and giving rise

to clear knowing — would put an end to suffering & stress in the here & now: such a thing isn't possible.

"Dependent on the eye & forms there arises consciousness at the eye. The meeting of the three is contact. With contact as a requisite condition, there arises what is felt either as pleasure, pain, or neither pleasure nor pain. If, when touched by a feeling of pleasure, one does not relish it, welcome it, or remain fastened to it, then one's passion-obsession doesn't get obsessed. If, when touched by a feeling of pain, one does not sorrow, grieve, or lament, beat one's breast or become distraught, then one's resistance obsession doesn't get obsessed. If, when touched by a feeling of neither pleasure nor pain, one discerns, as it actually is present, the origination, passing away, allure, drawback, & escape from that feeling, then one's ignorance-obsession doesn't get obsessed. That a person — through abandoning passion-obsession with regard to a feeling of pleasure, through abolishing resistance-obsession with regard to a feeling of pain, through uprooting ignorance-obsession with regard to a feeling of neither pleasure nor pain, through abandoning ignorance and giving rise to clear knowing — would put an end to suffering & stress in the here & now: such a thing is possible.

"Dependent on the ear & sounds...

"Dependent on the nose & aromas...

"Dependent on the tongue & flavors...

"Dependent on the body & tactile sensations...

"Dependent on the intellect & ideas there arises consciousness at the intellect. The meeting of the three is contact. With contact as a requisite condition, there arises what is felt either as pleasure, pain, or neither

pleasure nor pain. If, when touched by a feeling of pleasure, one does not relish it, welcome it, or remain fastened to it, then one's passion-obsession doesn't get obsessed. If, when touched by a feeling of pain, one does not sorrow, grieve, or lament, beat one's breast or become distraught, then one's resistance obsession doesn't get obsessed. If, when touched by a feeling of neither pleasure nor pain, one discerns, as it actually is present, the origination, passing away, allure, drawback, & escape from that feeling, then one's ignorance-obsession doesn't get obsessed. That a person — through abandoning passion-obsession with regard to a feeling of pleasure, through abolishing resistance-obsession with regard to a feeling of pain, through uprooting ignorance-obsession with regard to a feeling of neither pleasure nor pain, through abandoning ignorance and giving rise to clear knowing — would put an end to suffering & stress in the here & now: such a thing is possible.

"Seeing thus, the well-instructed disciple of the noble ones grows disenchanted with the eye, disenchanted with forms, disenchanted with consciousness at the eye, disenchanted with contact at the eye, disenchanted with feeling, disenchanted with craving.

"He grows disenchanted with the ear...

"He grows disenchanted with the nose...

"He grows disenchanted with the tongue...

"He grows disenchanted with the body...

"He grows disenchanted with the intellect, disenchanted with ideas, disenchanted with consciousness at the intellect, disenchanted with contact at the intellect, disenchanted with feeling, disenchanted with craving. Disenchanted, he becomes dispassionate. Through dispassion, he is fully released. With full release, there is the knowledge, 'Fully

released.' He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'"

That is what the Blessed One said. Gratified, the monks delighted at his words. And while this explanation was being given, the hearts of 60 monks, through no clinging,[\[1\]](#) were fully released from fermentation/effluents.

Sadhu, Sadhu, Sadhu.

This concludes the reading of the Chachakka Sutta.

May you realise the Chachakka Sutta

May you realise the end of craving as taught by the Buddha in the Chachakka sutta.

May you be well and happy.

At the end of each day of our Five Day Bhavana Course, students had the opportunity to ask Sister Khema questions during a live Question and Answer session over the phone. Each student received one-to-one daily advice from Sister Khema through email correspondence. We were very also fortunate to have the support of our Centre's teachers, Anita and Frank Carter, throughout the course.

The students who attended the course commented on the power of the Tranquil Wisdom Insight Meditation method, taught by Venerable Bhante Vimalaramsi and Venerable Sister Khanti Khema, and it has had

a lasting effect on many of the students who continue to practice the meditation in their daily life. We offer our deep gratitude and thanks to Bhante Vimalaramsi and Sister Khema for sharing these teachings with us and overseeing our Christmas Bhavana Course from 27th -31st December 2018.

We will now share our merit in the words of Bhante Vimalaramsi and the disciples at Dhamma Sukha Meditation Centre:

"Now, as the custom is after every sharing of dhamma, let us share some merit for listening and doing the good work of purifying our minds, so we may all, truly be happy!

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 aquired

For the aquisition 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
Lord Buddha's dispensation.
Sadhu... Sadhu... Sadhu..."

This concludes our Five-Part series on the Buddhist Discussion Centre Christmas Bhavana Retreat of 2018. Thank you for tuning in. If you would like to learn more about the teachings of Bhante Vimalaramsi and Dhamma Sukha, please visit the website www.dhammasukha.org.

Today's script was compiled by Anita Carter, Frank Carter and Claire Ransome from teachings we received from Venerable Bhante Vimalaramsi and Venerable Sister Khanti Khema.

Reference for Chachakka Sutta Sutta:

"Chachakka Sutta: The Six Sextets" (MN 148), translated from the Pali by Thanissaro Bhikkhu. *Access to Insight (BCBS Edition)*, 30 November 2013, <http://www.accesstoinsight.org/tipitaka/mn/mn.148.than.html>