

<p>6. Chachakkasuttam 420. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapaṇḍikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi – “bhikkhavo”ti. “Bhadante”ti te bhikkhū bhagavato paccassosum. Bhagavā etadavoca – “dhammaṃ vo, bhikkhave, desessāmi ādikalyāṇaṃ majjhakalyāṇaṃ pariyoṣānakalyāṇaṃ sātthaṃ sabyañjanaṃ, kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāsessāmi, yadidaṃ – cha chakkāni. Taṃ suñātha, sādhukaṃ manasi karotha; bhāssissāmi”ti. “Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosum. Bhagavā etadavoca – “Cha ajjhakkāni āyatanāni veditabbāni, cha bāhirāni āyatanāni veditabbāni, cha viññāṇakāyā veditabbā, cha phassakāyā veditabbā, cha vedanākāyā veditabbā, cha taṇhākāyā veditabbā.</p> <p>421. ““Cha ajjhakkāni āyatanāni veditabbāni”ti – iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? Cakkhāyatanaṃ, sotāyatanaṃ, ghāṇāyatanaṃ, jivhāyatanaṃ, kāyāyatanaṃ, manāyatanaṃ. ‘Cha ajjhakkāni āyatanāni veditabbāni’ti – iti yaṃ taṃ vuttaṃ, idameṭaṃ paṭicca vuttaṃ. Idaṃ paṭhamam chakkaṃ. ““Cha bāhirāni āyatanāni veditabbāni”ti – iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? Rūpāyatanaṃ, saddāyatanaṃ, gandhāyatanaṃ, rasāyatanaṃ, phoṭṭhabbāyatanaṃ, dhammāyatanaṃ. ‘Cha bāhirāni āyatanāni veditabbāni’ti – iti yaṃ taṃ vuttaṃ, idameṭaṃ paṭicca vuttaṃ. Idaṃ dutiyaṃ chakkaṃ.</p> <p>““Cha viññāṇakāyā veditabbāni”ti – iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? Cakkhuṇca paṭicca rūpe ca uppajjati cakkhuviññāṇaṃ, sotaṇca paṭicca sadde ca uppajjati sotaviññāṇaṃ, ghāṇaṇca paṭicca gandhe ca uppajjati ghāṇaviññāṇaṃ, jivhaṇca paṭicca rase ca uppajjati jivhaviññāṇaṃ, kāyaṇca paṭicca phoṭṭhabbe ca uppajjati kāyaviññāṇaṃ, manaṇca paṭicca dhamme ca uppajjati manoviññāṇaṃ. ‘Cha viññāṇakāyā veditabbāni’ti – iti yaṃ taṃ vuttaṃ, idameṭaṃ paṭicca vuttaṃ. Idaṃ tatiyaṃ chakkaṃ.</p> <p>““Cha phassakāyā veditabbāni”ti – iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? Cakkhuṇca paṭicca rūpe ca uppajjati cakkhuviññāṇaṃ, tiṇṇaṃ saṅgati phasso; sotaṇca paṭicca sadde ca uppajjati sotaviññāṇaṃ, tiṇṇaṃ saṅgati phasso; ghāṇaṇca paṭicca gandhe ca uppajjati ghāṇaviññāṇaṃ, tiṇṇaṃ saṅgati phasso; jivhaṇca paṭicca rase ca uppajjati jivhaviññāṇaṃ, tiṇṇaṃ saṅgati phasso; kāyaṇca paṭicca phoṭṭhabbe ca uppajjati kāyaviññāṇaṃ, tiṇṇaṃ saṅgati phasso; manaṇca paṭicca dhamme ca uppajjati manoviññāṇaṃ, tiṇṇaṃ saṅgati phasso. ‘Cha phassakāyā veditabbāni’ti – iti yaṃ taṃ vuttaṃ, idameṭaṃ paṭicca vuttaṃ. Idaṃ catutthaṃ chakkaṃ.</p>	<p>MN 148 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 sense organs should be known. The six external sense objects 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 sense organs should be known.' Thus was it said. In reference to what was it said? The eye-organ, the ear-organ, the nose-organ, the tongue-organ, the body-organ, the mind-organ. 'The six internal sense bases should be known.' Thus was it said. And in reference to this was it said. This is the first sextet. ""The six external sense objects should be known.' Thus was it said. In reference to what was it said? The form-object, the sound-object, the aroma-object, the flavor-object, the tactile sensation-object, the thought-object. 'The six external sense bases 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 mind & thoughts there arises consciousness at the mind. '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 mind & thoughts there arises consciousness at the mind. 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</p>	<p>Ādi: beginning Majjhe : middle Pariyoṣāna: end, finish, conclusion kevalaparipuṇṇam : fulfilled in its entirety pakāseti: to illustrate, to explain</p> <p>āyatanāni: refers to both sense organs and sense objects veditabbāni: fit to be known, should be known vuttaṃ: said iti vuttaṃ : so it has been said paṭicca : on account of, based on, dependent on idameṭaṃ paṭicca: with reference to this chakkaṃ: sextet</p> <p>viññāṇakāyā : classes of consciousness</p> <p>Cakkhuṇca paṭicca rūpe ca: dependent on the eye and forms</p> <p>tiṇṇaṃ saṅgati phasso : the meeting of the three is contact</p>
--	---	---

<p>“‘Cha vedanākāyā veditabbā’ti – iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? Cakkhuñca paṭicca rūpe ca uppajjati cakkhuvīññāṇaṃ, tiṇṇaṃ saṅgati phasso, phassapaccayā vedanā; sotañca paṭicca sadde ca uppajjati sotaviññāṇaṃ, tiṇṇaṃ saṅgati phasso, phassapaccayā vedanā; ghānañca paṭicca gandhe ca uppajjati ghānaviññāṇaṃ, tiṇṇaṃ saṅgati phasso, phassapaccayā vedanā; jivhañca paṭicca rase ca uppajjati jivhaviññāṇaṃ, tiṇṇaṃ saṅgati phasso, phassapaccayā vedanā; kāyañca paṭicca phoṭṭhabbe ca uppajjati kāyaviññāṇaṃ, tiṇṇaṃ saṅgati phasso, phassapaccayā vedanā; manañca paṭicca dhamme ca uppajjati manoviññāṇaṃ, tiṇṇaṃ saṅgati phasso, phassapaccayā vedanā. ‘Cha vedanākāyā veditabbā’ti – iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vuttaṃ. Idaṃ pañcamaṃ chakkaṃ.</p> <p>“‘Cha taṇhākāyā veditabbā’ti – iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? Cakkhuñca paṭicca rūpe ca uppajjati cakkhuvīññāṇaṃ, tiṇṇaṃ saṅgati phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā; sotañca paṭicca sadde ca uppajjati sotaviññāṇaṃ...pe... ghānañca paṭicca gandhe ca uppajjati ghānaviññāṇaṃ... jivhañca paṭicca rase ca uppajjati jivhaviññāṇaṃ... kāyañca paṭicca phoṭṭhabbe ca uppajjati kāyaviññāṇaṃ... manañca paṭicca dhamme ca uppajjati manoviññāṇaṃ, tiṇṇaṃ saṅgati phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā. ‘Cha taṇhākāyā veditabbā’ti – iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vuttaṃ. Idaṃ chaṭṭhaṃ chakkaṃ.</p> <p>422. “‘Cakkhu attā’ti yo vadeyya taṃ na upapajjati. Cakkhusa uppādopi vayopi paññāyati. Yassa kho pana uppādopi vayopi paññāyati, ‘attā me uppajjati ca veti cā’ti iccassa evamāgataṃ hoti. Tasmā taṃ na upapajjati – ‘cakkhu attā’ti yo vadeyya. Iti cakkhu anattā.</p> <p>“‘Rūpā attā’ti yo vadeyya taṃ na upapajjati. Rūpānaṃ uppādopi vayopi paññāyati. Yassa kho pana uppādopi vayopi paññāyati, ‘attā me uppajjati ca veti cā’ti iccassa evamāgataṃ hoti. Tasmā taṃ na upapajjati – ‘rūpā attā’ti yo vadeyya. Iti cakkhu anattā, rūpā anattā.</p> <p>“‘Cakkhuvīññāṇaṃ attā’ti yo vadeyya taṃ na upapajjati. Cakkhuvīññāṇassa uppādopi vayopi paññāyati. Yassa kho pana uppādopi vayopi paññāyati, ‘attā me uppajjati ca veti cā’ti iccassa evamāgataṃ hoti. Tasmā taṃ na upapajjati – ‘cakkhuvīññāṇaṃ attā’ti yo vadeyya. Iti cakkhu anattā, rūpā anattā, cakkhuvīññāṇaṃ anattā.</p> <p>“‘Cakkhusamphasso attā’ti yo vadeyya taṃ na upapajjati. Cakkhusamphassassa uppādopi vayopi paññāyati. Yassa kho pana uppādopi vayopi paññāyati, ‘attā me uppajjati ca veti cā’ti iccassa evamāgataṃ hoti. Tasmā taṃ na upapajjati – ‘cakkhusamphasso attā’ti yo vadeyya. Iti cakkhu anattā, rūpā anattā, cakkhuvīññāṇaṃ anattā, cakkhusamphasso anattā.</p> <p>“‘Vedanā attā’ti yo vadeyya taṃ na upapajjati. Vedanāya uppādopi vayopi paññāyati. Yassa kho pana uppādopi vayopi paññāyati, ‘attā me uppajjati</p>	<p>fourth sextet.</p> <p>“‘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 mind & thoughts there arises consciousness at the mind. 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.</p> <p>“‘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. contact. feeling..... craving. Dependent on the nose & aromas there arises consciousness at the ear contact..... feeling..... craving. Dependent on the tongue & flavors.....consciousness at the tongue.... Contact...feeling..... craving. Dependent on the body & tactile sensations there arises consciousness at the body..... contact..... feeling.....craving. Dependent on the mind & thoughts ... consciousness.... Contact... feeling..... 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.</p> <p>“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.</p> <p>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.</p> <p>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.</p> <p>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.</p> <p>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</p>	<p>Attā : self Upapajjati : arise, [here tenable] Veti: disappear iccassa evamāgataṃ hoti: it would follow</p>
---	--	--

<p>ca veti cā'ti iccassa evamāgataṃ hoti. Tasmā taṃ na upapajjati – 'vedanā attā'ti yo vadeyya. Iti cakkhu anattā, rūpā anattā, cakkhuvīññāṇaṃ anattā, cakkhusamphasso anattā, vedanā anattā.</p> <p>“Taṇhā attā'ti yo vadeyya taṃ na upapajjati. Taṇhāya uppādopi vayopi paññāyati. Yassa kho pana uppādopi vayopi paññāyati, 'attā me upapajjati ca veti cā'ti iccassa evamāgataṃ hoti. Tasmā taṃ na upapajjati – 'taṇhā attā'ti yo vadeyya. Iti cakkhu anattā, rūpā anattā, cakkhuvīññāṇaṃ anattā, cakkhusamphasso anattā, vedanā anattā, taṇhā anattā.</p> <p>423. “Sotaṃ attā'ti yo vadeyya...pe... 'ghānaṃ attā'ti yo vadeyya... 'jivhā attā'ti yo vadeyya... 'kāyo attā'ti yo vadeyya... 'mano attā'ti yo vadeyya taṃ na upapajjati. Manassa uppādopi vayopi paññāyati. Yassa kho pana uppādopi vayopi paññāyati, 'attā me upapajjati ca veti cā'ti iccassa evamāgataṃ hoti. Tasmā taṃ na upapajjati – 'mano attā'ti yo vadeyya. Iti mano anattā.</p> <p>“Dhammā attā'ti yo vadeyya taṃ na upapajjati. Dhammānaṃ uppādopi vayopi paññāyati. Yassa kho pana uppādopi vayopi paññāyati, 'attā me upapajjati ca veti cā'ti iccassa evamāgataṃ hoti. Tasmā taṃ na upapajjati – 'dhammā attā'ti yo vadeyya. Iti mano anattā, dhammā anattā.</p> <p>“Manoviññāṇaṃ attā'ti yo vadeyya taṃ na upapajjati. Manoviññāṇassa uppādopi vayopi paññāyati. Yassa kho pana uppādopi vayopi paññāyati, 'attā me upapajjati ca veti cā'ti iccassa evamāgataṃ hoti. Tasmā taṃ na upapajjati – 'manoviññāṇaṃ attā'ti yo vadeyya. Iti mano anattā, dhammā anattā, manoviññāṇaṃ anattā.</p> <p>“Manosamphasso attā'ti yo vadeyya taṃ na upapajjati. Manosamphassassa uppādopi vayopi paññāyati. Yassa kho pana uppādopi vayopi paññāyati, 'attā me upapajjati ca veti cā'ti iccassa evamāgataṃ hoti. Tasmā taṃ na upapajjati – 'manosamphasso attā'ti yo vadeyya. Iti mano anattā, dhammā anattā, manoviññāṇaṃ anattā, manosamphasso anattā.</p> <p>“Vedanā attā'ti yo vadeyya taṃ na upapajjati. Vedanāya uppādopi vayopi paññāyati. Yassa kho pana uppādopi vayopi paññāyati, 'attā me upapajjati ca veti cā'ti iccassa evamāgataṃ hoti. Tasmā taṃ na upapajjati – 'vedanā attā'ti yo vadeyya. Iti mano anattā, dhammā anattā, manoviññāṇaṃ anattā, manosamphasso anattā, vedanā anattā.</p> <p>“Taṇhā attā'ti yo vadeyya taṃ na upapajjati. Taṇhāya uppādopi vayopi paññāyati. Yassa kho pana uppādopi vayopi paññāyati, 'attā me upapajjati ca veti cā'ti iccassa evamāgataṃ hoti. Tasmā taṃ na upapajjati – 'taṇhā attā'ti yo vadeyya. Iti mano anattā, dhammā anattā, manoviññāṇaṃ anattā, manosamphasso anattā, vedanā anattā, taṇhā anattā.</p> <p>424. “Ayaṃ kho pana, bhikkhave, sakkāyasamudayagāmini paṭipadā – cakkhuṃ 'etaṃ mama, esohamasmi, eso me attā'ti samanupassati; rūpe 'etaṃ mama, esohamasmi, eso me attā'ti samanupassati; cakkhuvīññāṇaṃ 'etaṃ mama, esohamasmi, eso me attā'ti samanupassati; cakkhusamphassaṃ 'etaṃ mama, esohamasmi, eso me attā'ti samanupassati; vedanaṃ 'etaṃ mama, esohamasmi, eso me attā'ti samanupassati; taṇhaṃ</p>	<p>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.</p> <p>"If anyone were to say, 'The ear is the self,' that wouldn't be tenable...</p> <p>"If anyone were to say, 'The nose is the self,' that wouldn't be tenable...</p> <p>"If anyone were to say, 'The tongue is the self,' that wouldn't be tenable...</p> <p>"If anyone were to say, 'The body is the self,' that wouldn't be tenable...</p> <p>"If anyone were to say, 'The mind is the self,' that wouldn't be tenable. The arising & falling away of the mind 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 mind is the self.' So the mind is not-self. If anyone were to say, 'Thoughts are the self,' that wouldn't be tenable... Thus the mind is not-self and thoughts are not-self.</p> <p>If anyone were to say, 'Consciousness at the mind is the self,' that wouldn't be tenable... Thus the mind is not-self, thoughts are not-self, consciousness at the mind is not-self.</p> <p>If anyone were to say, 'Contact at the mind is the self,' that wouldn't be tenable... Thus the mind is not-self, thoughts are not-self, consciousness at the mind is not-self, contact at the mind is not-self.</p> <p>If anyone were to say, 'Feeling is the self,' that wouldn't be tenable... Thus the mind is not-self, thoughts are not-self, consciousness at the mind is not-self, contact at the mind is not-self, feeling is not self.</p> <p>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.'</p> <p>Thus the mind is not-self, thoughts are not-self, consciousness at the mind is not-self, contact at the mind is not-self, feeling is not self, craving is not-self.</p> <p>"This, monks, is the path of practice leading to self-identification. One regards the eye as 'This is me, this is my self, this is what I am.' One regards forms... One regards consciousness at the eye... One regards contact at the eye... One regards feeling... One regards craving as 'This is me, this is my self, this is what I am.'</p> <p>"One regards the ear...</p> <p>"One regards the nose...</p> <p>"One regards the tongue...</p>	<p>Samanupassati : regards, perceives</p>
--	--	---

<p>‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati; sotaṃ ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati...pe... ghānaṃ ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati...pe... jivhaṃ ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati...pe... kāyaṃ ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati...pe... manaṃ ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati, dhamme ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati, manoviññāṇaṃ ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati, manosamphassaṃ ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati, vedanaṃ ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati, taṇhaṃ ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati.</p> <p>“Ayaṃ kho pana, bhikkhave, sakkāyanirodhagāmini paṭipadā – cakkhum ‘netam mama, nesohamasmi, na meso attā’ti samanupassati. Rūpe ‘netam mama, nesohamasmi, na meso attā’ti samanupassati. Cakkhuvīññāṇaṃ ‘netam mama, nesohamasmi, na meso attā’ti samanupassati. Cakkhusamphassaṃ ‘netam mama, nesohamasmi, na meso attā’ti samanupassati. Vedanaṃ ‘netam mama, nesohamasmi, na meso attā’ti samanupassati. Taṇhaṃ ‘netam mama, nesohamasmi, na meso attā’ti samanupassati...pe... ghānaṃ ‘netam mama, nesohamasmi, na meso attā’ti samanupassati... jivhaṃ ‘netam mama, nesohamasmi, na meso attā’ti samanupassati... kāyaṃ ‘netam mama, nesohamasmi, na meso attā’ti samanupassati... manaṃ ‘netam mama, nesohamasmi, na meso attā’ti samanupassati. Dhamme ‘netam mama, nesohamasmi, na meso attā’ti samanupassati. Manoviññāṇaṃ ‘netam mama, nesohamasmi, na meso attā’ti samanupassati. Manosamphassaṃ ‘netam mama, nesohamasmi, na meso attā’ti samanupassati. Vedanaṃ ‘netam mama, nesohamasmi, na meso attā’ti samanupassati. Taṇhaṃ ‘netam mama, nesohamasmi, na meso attā’ti samanupassati.</p> <p>425. “Cakkhuñca, bhikkhave, paṭicca rūpe ca uppajjati cakkhuvīññāṇaṃ, tiṇṇaṃ saṅgati phasso, phassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā. So sukhāya vedanāya phuṭṭho samāno abhinandati abhivadati ajjhosāya tiṭṭhati. Tassa rāgānusayo anuseti. Dukkhāya vedanāya phuṭṭho samāno socati kilamati paridevati urattāliṃ kandati sammohaṃ āpajjati. Tassa paṭighānusayo anuseti. Adukkhamasukhāya vedanāya phuṭṭho samāno tassā vedanāya samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṃ nappajānāti. Tassa avijjānusayo anuseti. So vata, bhikkhave, sukhāya vedanāya rāgānusayaṃ appahāya dukkhāya vedanāya paṭighānusayaṃ appaṭivīnodetvā adukkhamasukhāya vedanāya avijjānusayaṃ asamūhanitvā avijjaṃ appahāya vijjaṃ anuppādetvā diṭṭheva dhamme dukkhassantakaro bhavissatī – netam ṭhānam vijjati.</p>	<p>"One regards the body... "One regards the mind as 'This is me, this is my self, this is what I am.' One regards thoughts... One regards consciousness at the mind... One regards contact at the mind... One regards feeling... One regards craving that 'This is me, this is my self, this is what I am.'</p> <p>"Now, this is the path of practice leading to the cessation of self-identification. One regards the eye as 'This is not me, this is not my self, this is not what I am.' One regards forms... One regards consciousness at the eye... One regards contact at the eye... One regards feeling... One regards craving that 'This is not me, this is not my self, this is not what I am.'</p> <p>"One regards the ear... "One regards the nose... "One regards the tongue... "One regards the body... "One regards the mind as 'This is not me, this is not my self, this is not what I am.' One regards thoughts... One regards consciousness at the mind... One regards contact at the mind... One regards feeling... One regards craving that 'This is not me, this is not my self, this is not what I am.'</p> <p>"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-dormant tendency gets strengthened. If, when touched by a feeling of pain, one sorrows, grieves, & laments, beats one's breast, becomes distraught, then one's aversion-dormant tendency gets strengthened. If, when touched by a feeling of neither pleasure nor pain, one does not discern, as it actually is present, the origination, passing away, allurements, drawback, or escape from that feeling, then one's ignorance-dormant tendency gets strengthened. That a person — without abandoning passion-dormant tendency with regard to a feeling of pleasure, without abolishing aversion-dormant tendency with regard to a feeling of pain, without uprooting ignorance-dormant tendency 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.</p>	<p>phuṭṭho : touched</p> <p>abhinandati abhivadati ajjhosāya tiṭṭhati : relishes, welcomes it, holds on (attached) to it.</p> <p>Anuseti : lit.< to “lie down with”>to dwell on, to obsess, to fill mind persistently</p> <p>socati kilamati paridevati urattāliṃ kandati sammohaṃ āpajjati : sorrows, grieves, beating the breast laments, becomes distraught</p> <p>sammohaṃ: delusion āpajjati: undergo,</p>
--	--	---

<p>“Sotañca, bhikkhave, paṭicca sadde ca uppajjati sotaviññāṇaṃ...pe... ghānañca, bhikkhave, paṭicca gandhe ca uppajjati ghānaviññāṇaṃ...pe... jivhañca, bhikkhave, paṭicca rase ca uppajjati jivhaviññāṇaṃ...pe... kāyañca, bhikkhave, paṭicca phoṭṭhabbe ca uppajjati kāyaviññāṇaṃ...pe... manañca, bhikkhave, paṭicca dhamme ca uppajjati manoviññāṇaṃ, tiṇṇaṃ saṅgati phasso, phassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā. So sukhāya vedanāya phuṭṭho samāno abhinandati abhivadati ajjhosāya tiṭṭhati. Tassa rāgānusayo anuseti. Dukkhāya vedanāya phuṭṭho samāno socati kilamati paridevati urattāliṃ kandati sammohaṃ āpajjati. Tassa paṭighānusayo anuseti. Adukkhamasukhāya vedanāya phuṭṭho samāno tassā vedanāya samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇaṇca yathābhūtaṃ nappajānāti. Tassa avijjānusayo anuseti. So vata, bhikkhave, sukhāya vedanāya rāgānusayaṃ appahāya dukkhāya vedanāya paṭighānusayaṃ appaṭivinodetvā adukkhamasukhāya vedanāya avijjānusayaṃ asamūhanitvā avijjaṃ appahāya vijjaṃ anuppādetvā diṭṭheva dhamme dukkhassantakaro bhavissatīti – netam ṭhānaṃ vijjati.</p> <p>426. “Cakkhuñca , bhikkhave, paṭicca rūpe ca uppajjati cakkhaviññāṇaṃ, tiṇṇaṃ saṅgati phasso, phassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā. So sukhāya vedanāya phuṭṭho samāno nābhinandati nābhivadati nājjhosāya tiṭṭhati. Tassa rāgānusayo nānuseti. Dukkhāya vedanāya phuṭṭho samāno na socati na kilamati paridevati na urattāliṃ kandati na sammohaṃ āpajjati. Tassa paṭighānusayo nānuseti. Adukkhamasukhāya vedanāya phuṭṭho samāno tassā vedanāya samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇaṇca yathābhūtaṃ pajānāti. Tassa avijjānusayo nānuseti. So vata, bhikkhave, sukhāya vedanāya rāgānusayaṃ pahāya dukkhāya vedanāya paṭighānusayaṃ paṭivinodetvā adukkhamasukhāya vedanāya avijjānusayaṃ samūhanitvā avijjaṃ pahāya vijjaṃ uppādetvā diṭṭheva dhamme dukkhassantakaro bhavissatīti – ṭhānametaṃ vijjati.</p> <p>“Sotañca, bhikkhave, paṭicca sadde ca uppajjati sotaviññāṇaṃ...pe... “Ghānañca, bhikkhave, paṭicca gandhe ca uppajjati ghānaviññāṇaṃ...pe... “Jivhañca, bhikkhave, paṭicca rase ca uppajjati jivhaviññāṇaṃ...pe... . “Kāyañca, bhikkhave, paṭicca phoṭṭhabbe ca uppajjati kāyaviññāṇaṃ...pe... “Manañca, bhikkhave, paṭicca dhamme ca uppajjati manoviññāṇaṃ tiṇṇaṃ saṅgati phasso, phassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā. So sukhāya vedanāya phuṭṭho samāno nābhinandati nābhivadati nājjhosāya tiṭṭhati. Tassa rāgānusayo nānuseti. Dukkhāya vedanāya phuṭṭho samāno na socati na kilamati na paridevati na urattāliṃ kandati na sammohaṃ āpajjati. Tassa paṭighānusayo nānuseti. Adukkhamasukhāya vedanāya phuṭṭho samāno tassā vedanāya samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇaṇca yathābhūtaṃ pajānāti. Tassa avijjānusayo nānuseti. So vata, bhikkhave,</p>	<p>"Dependent on the ear & sounds... "Dependent on the nose & aromas... "Dependent on the tongue & flavors... "Dependent on the body & tactile sensations... "Dependent on the mind & thoughts there arises consciousness at the mind. 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-dormant tendency gets strengthened. If, when touched by a feeling of pain, one sorrows, grieves, & laments, beats one's breast, becomes distraught, then one's aversion-dormant tendency gets strengthened. 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-dormant tendency gets strengthened. That a person — without abandoning passion-dormant tendency with regard to a feeling of pleasure, without abolishing aversion-dormant tendency with regard to a feeling of pain, without uprooting ignorance-dormant tendency 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-dormant tendency doesn't get strengthened. 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 aversion dormant tendency doesn't get strengthened. 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-dormant tendency doesn't get strengthened. That a person — through abandoning passion-dormant tendency with regard to a feeling of pleasure, through abolishing aversion-dormant tendency with regard to a feeling of pain, through uprooting ignorance-dormant tendency 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 mind & thoughts there arises consciousness at the mind. 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-dormant tendency doesn't get strengthened. 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 aversion dormant tendency doesn't get strengthened. 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-dormant tendency doesn't get strengthened. That a person — through abandoning</p>	<p>exhibit</p>
--	--	----------------

<p>sukhāya vedanāya rāgānusayaṃ pahāya dukkhāya vedanāya paṭighānusayaṃ paṭivinodetvā adukkhamasukhāya vedanāya avijjānusayaṃ samūhanitvā avijjaṃ pahāya vijjaṃ uppādetvā diṭṭheva dhamme dukkhassantakaro bhavissatīti – ṭhānametaṃ vijjati.</p> <p>427. “Evaṃ passaṃ, bhikkhave, sutavā ariyasāvako cakkhusmiṃ [cakkhusmimpi (syā. kaṃ.) evamita-resupi] nibbindati, rūpesu nibbindati, cakkhuvīññāṇe nibbindati, cakkhusamphasse nibbindati, vedanāya nibbindati, taṇhāya nibbindati. Sotasmiṃ nibbindati, saddesu nibbindati...pe... ghānasmim nibbindati, gandhesu nibbindati... jivhāya nibbindati, rasesu nibbindati... kāyasmim nibbindati, phoṭṭhabbesu nibbindati... manasmim nibbindati, dhammesu nibbindati, manoviññāṇe nibbindati, manosamphasse nibbindati, vedanāya nibbindati, taṇhāya nibbindati.</p> <p>Nibbindaṃ virajjati , virāgā vimuccati. Vimuttasmim vimuttamiti ñāṇaṃ hoti. ‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ, nāparaṃ itthattāyā’ti pajānātī’ti.</p> <p>Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī. Imasmim kho pana veyyākaraṇasmim bhaññamāne saṭṭhimattānaṃ bhikkhūnaṃ anupādāya āsavehi cittāni vimuccimṣūti.</p> <p>Chachakkasuttaṃ niṭṭhitaṃ chaṭṭhaṃ.</p>	<p>passion-dormant tendency with regard to a feeling of pleasure, through abolishing aversion-dormant tendency with regard to a feeling of pain, through uprooting ignorance-dormant tendency 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.</p> <p>"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.</p> <p>"He grows disenchanted with the ear...</p> <p>"He grows disenchanted with the nose...</p> <p>"He grows disenchanted with the tongue...</p> <p>"He grows disenchanted with the body...</p> <p>"He grows disenchanted with the mind, disenchanted with thoughts, disenchanted with consciousness at the mind, disenchanted with contact at the mind, disenchanted with feeling, disenchanted with craving.</p> <p>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.'</p> <p>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.</p> <p>Notes</p> <p>¹. I.e., clinging not being sustained.</p>	<p>vusita: fulfilled, come to an end</p> <p>itthatta: being here, in this world</p>
---	---	---