

Chachakka Sutta

The Six Sextets

The Practice to Fulfill the Holy Life



Translated from the Pali by Thanissaro Bhikkhu.
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Compiled for the Serene Joy and Emotion of the Pious

A Gift of Dhamma

The Six Sextets

PREFACE

These six sets of practice to fulfill the holy life - Sextets "*Chachakka sutta*" were expounded by the Buddha to his disciple Monks who must train to practice in order to end the round of suffering. Buddha said, if Bhikkhu follow the six sets of six training practices, one should be able to end the round of suffering (*samsara*).

It is beneficial for laity to know what the six sets of Sextets are. Whoever choose to live the holy life, this is the training practice.

Buddha expounded the training practice of the holy life in this six sextets – in its particulars, in its essence, entirely complete, and surpassingly pure. In other words, the six Sextets - the six sets of six training practices is essential for all Bhikkhu's.

The Blessed One said:

1. The **six internal media** should be known.
2. The **six external media** should be known.
3. The **six classes of consciousness** should be known.
4. The **six classes of contact** should be known.
5. The **six classes of feeling** should be known.
6. The **six classes of craving** should be known."

We should look at the path correctly as:

'This is not me, this is not my self, and this is not what I am.'

It is compiled for the serene Joy and the Emotion of the Pious

*Maung Paw, California
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Chachakka Sutta

Majjhima Nikaya 148

The Six Sextets

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|| နမော တဿ ဘဂဝတော အရဟတော သမ္မာသမ္ဗုဒ္ဓဿ။
 || नमो तस्स भगवतो अरहतो सम्मासम्बुद्धस्स ॥
 စတေ။ ဘဗဗ ဓဏဝါထေ: နဝံတဿေ ဓမ္မေ။ဓမ္မိဗျူဝဏဗ။
 ၅ नमो भगवते वासुदेवाय
 Namo tassa bhagavato arahatc sammāsambuddhassa

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 and in its essence, entirely complete, surpassingly pure -- in other words, the six Sextets. Listen and pay close attention. I will speak."

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

The Blessed One said:

7. The six internal media should be known.
8. The six external media should be known.
9. The six classes of consciousness should be known.
10. The six classes of contact should be known.
11. The six classes of feeling should be known.
12. The six classes of craving should be known."

1. The first Sextets (Internal)

'The six internal media should be known.' Thus it was 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 it was said. And in reference to this was it said. This is the first Sextets.

2. The second Sextets (external)

''The six external media should be known.' Thus it was 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 it was said. And in reference to this was it said. This is the second Sextets.

3. The Third Sextets (Consciousness)

"The six classes of consciousness should be known." Thus it was said. In reference to what was it said?

- Dependent on the eye and forms there arise consciousness at the eye.
- Dependent on the ear and sounds there arise consciousness at the ear.
- Dependent on the nose and aromas there arise consciousness at the nose.
- Dependent on the tongue and flavors there arise consciousness at the tongue.
- Dependent on the body and tactile sensations there arise consciousness at the body.
- Dependent on the intellect and ideas there arise consciousness at the intellect.

'The six classes of consciousness should be known.' Thus it was said. And in reference to this was it said. This is the third Sextets.

4. The Fourth Sextets (Contact)

"The six classes of contact should be known." Thus it was said. In reference to what was it said?

- Dependent on the eye and forms there arise consciousness at the eye. The meeting of the three is contact.
- Dependent on the ear and sounds there arise consciousness at the ear. The meeting of the three is contact.
- Dependent on the nose and aromas there arise consciousness at the nose. The meeting of the three is contact.
- Dependent on the tongue and flavors there arise consciousness at the tongue. The meeting of the three is contact.
- Dependent on the body and tactile sensations there arise consciousness at the body. The meeting of the three is contact.
- Dependent on the intellect and ideas there arise consciousness at the intellect. The meeting of the three is contact.

'The six classes of contact should be known.' Thus it was said. And in reference to this was it said. This is the fourth Sextets.

5. *The Fifth Sextets (feeling)*

"The six classes of feeling should be known.' Thus it was said. In reference to what was it said?

- Dependent on the eye and forms, consciousness arises at the eye. The meeting of the three is contact. With contact as a requisite condition there is feeling.
- Dependent on the ear and sounds, consciousness arises at the ear. The meeting of the three is contact. With contact as a requisite condition there is feeling.
- Dependent on the nose and aromas, consciousness arises at the nose. The meeting of the three is contact. With contact as a requisite condition there is feeling.
- Dependent on the tongue and flavors, consciousness arises at the tongue. The meeting of the three is contact. With contact as a requisite condition there is feeling.
- Dependent on the body and tactile sensations, consciousness arises at the body. The meeting of the three is contact. With contact as a requisite condition there is feeling.
- Dependent on the intellect and ideas, consciousness arises 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 it was said. And in reference to this was it said. This is the fifth Sextets.

6. *The sixth Sextets (craving).*

"The six classes of craving should be known.' Thus it was said. In reference to what was it said?

- Dependent on the eye and forms, consciousness arises 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 and sounds, consciousness arises 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 and aromas, consciousness arises 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 and flavors, consciousness arises 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 and tactile sensations, consciousness arises 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 and ideas, consciousness arises 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 it was said. And in reference to this was it said. This is the sixth Sextets.

7. Eye is not-self?

"If anyone were to say, 'The eye is the self,' that wouldn't be tenable. The arising and falling away of the eye are discerned. And when its arising and falling away are discerned, it would follow that 'My self arises and 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.

8. Form 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.

9. Consciousness is 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, and consciousness at the eye is not-self.

10. Contact 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.

11. Feeling 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.

12. Craving is not-self

If anyone were to say, 'Craving is the self,' that wouldn't be tenable. The arising and falling away of craving are discerned. And when its arising and falling away are discerned, it would follow that 'My self arises and 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, and 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 and falling away of the intellect are discerned. And when its arising and falling away are discerned, it would follow that 'My self arises and 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, and 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 and falling away of craving are discerned. And when its arising and falling away are discerned, it would follow that 'My self arises and 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, and craving is not-self.**

13. The Path of Practice leading to self-identification

"This, monks, is the path of practice leading to self-identification.

a. One assumes about the eye that 'This is me, this is my self, and 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, and 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, and this is what I am.'

14. The Path of Practice leading to cessation of self-identification

"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, and 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, and 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, and 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, and this is not what I am.'**

15. It's not possible to end suffering without abandonment of all feelings.

"Dependent on the eye and forms, consciousness arises 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 the underlying tendency to passion lies latent within one. If, when touched by a feeling of pain, one sorrows, grieves, and laments, beats one's breast, becomes distraught, then the underlying tendency to resistance lies latent within one. 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 the underlying tendency to ignorance lies latent within one. That a person –

- without abandoning the underlying tendency to passion with regard to a feeling of pleasure,
- without abolishing the underlying tendency to resistance with regard to a feeling of pain,
- without uprooting the underlying tendency to ignorance 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 and stress in the here and now: such a thing isn't possible.

"Dependent on the ear and sounds...

"Dependent on the nose and aromas...

"Dependent on the tongue and flavors...

"Dependent on the body and tactile sensations...

"Dependent on the intellect and ideas, consciousness arises 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 the underlying tendency to passion lies latent within one.

If, when touched by a feeling of pain, one sorrow, grieves, and laments, beats one's breast, becomes distraught, then the underlying tendency to resistance lies latent within

one.

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 the underlying tendency to ignorance lies latent within one.

That a person –

- without abandoning the underlying tendency to passion with regard to a feeling of pleasure,
- without abolishing the underlying tendency to resistance with regard to a feeling of pain,
- without uprooting the underlying tendency to ignorance with regard to a feeling of neither pleasure nor pain,
- without abandoning ignorance and giving rise to clear knowing –

It is not possible to put an end to suffering and stress in the here and now.

16. To end the suffering through the abandonment of all feelings.

"Dependent on the eye and forms, consciousness arises 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, and then the underlying tendency to passion does not lie latent within one.

If, when touched by a feeling of pain, one does not sorrow, grieve, or lament, beat one's breast or become distraught, then the underlying tendency to resistance does not lie latent within one.

If, when touched by a feeling of neither pleasure nor pain, one discerns, as it actually is present, the origination, passing away, allure, drawback, and escape from that feeling, then the underlying tendency to ignorance does not lie latent within one.

That a person –

- through abandoning the underlying tendency to passion with regard to a feeling of pleasure,
- through abolishing the underlying tendency to resistance with regard to a feeling of pain,
- through uprooting the underlying tendency to ignorance 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 and stress in the here and now: such a thing is possible.

"Dependent on the ear and sounds...

"Dependent on the nose and aromas...

"Dependent on the tongue and flavors...

"Dependent on the body and tactile sensations...

"Dependent on the intellect and ideas consciousness arises 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 the underlying tendency to passion does not lie latent within one.
- If, when touched by a feeling of pain, one does not sorrow, grieve, or lament, beat one's breast or become distraught, then the underlying tendency to resistance does not lie latent within one.
- If, when touched by a feeling of neither pleasure nor pain, one discerns, as it actually is present, the origination, passing away, allure, drawback, and escape from that feeling, then the underlying tendency to ignorance does not lie latent within one.

That a person –

- through abandoning the underlying tendency to passion with regard to a feeling of pleasure,
- through abolishing the underlying tendency to resistance with regard to a feeling of pain,
- through uprooting the underlying tendency to ignorance 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 and stress in the here and now: such a thing is possible.

17. The ending the Birth and holy life fulfilled.

"Seeing thus, the instructed noble disciple grows

- a. disenchanted with the eye,
- b. disenchanted with **forms**,
- c. disenchanted with **consciousness at the eye**,
- d. disenchanted with **contact at the eye**,

- e. disenchanted with **feeling**,
- f. 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 (not being sustained), were fully released from fermentation/effluents.

References:

1. <http://www.accesstoinight.org/canon/majjhima/mn148.html>
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Sadhu! Sadhu! Sadhu!