

0.0.1 Channa

1. At one time, many elder bhikkhus were dwelling at Baranasi, in the Dear Park at Isipatana. Then in the evening time, the venerable Channa emerged from seclusion, [and] having taken key, went from dwelling to dwelling.

2. Having approached the elder bhikkhus, he said this: “May the venerable elders advise me. May the venerable elders instruct me. May the venerable elders give me a Dhamma talk in such a way that I can see the Dhamma.”

3. When thus was said, the elder bhikkhus said this to the venerable Channa: “Form, O friend Channa, is impermanent, feeling is impermanent, perception is impermanent, sankharas are impermanent,

0.0.1 channa suttaṃ

ekaṃ samayaṃ sam-
bahulā therā bhikkhū
bārāṇasiyaṃ viharanti.
isipatane migadāye.
atha kho āyasmā channo
sāyanhasamayaṃ paṭi-
sallānā vuṭṭhito avā-
pūraṇaṃ¹ ādāya vihā-
rena vihāraṃ

upasaṃkamitvā there
bhikkhū etadavoca:
"ovadantu maṃ āya-
smanto². therā anusā-
santu maṃ āyasmanto
therā. karontu me āya-
smanto therā dham-
miṃ kathaṃ yathā-
haṃ dhammaṃ pas-
seyyanti.

evaṃ vutte āyasman-
taṃ channaṃ therā
bhikkhū etadavocaṃ:
"rūpaṃ kho āvuso channa,
aniccaṃ, vedanā aniccā,

¹apāpūraṇaṃ - simu, syā. ■
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²āyasmantā - simu, si. ■

consciousness is impermanent, form is not self, feeling is not self, perception is not self, sankharas are not self, consciousness is not self, all sankharas are impermanent, all dhammas are not self.”

4. It then occurred to the venerable Channa: It occurs to me too thus: “Form, O friend Channa, is impermanent, feeling is impermanent, perception is impermanent, sankharas are impermanent, consciousness is impermanent, form is not self, feeling is not self, perception is not self, sankharas are not self, consciousness is not self, all sankharas are impermanent, all dhammas are not self.” “And yet my mind does not reach out towards the stilling of all sankharas, the relinquishment of all appropriations, the destruction of thirst, fading away, ces-

saññā aniccā, saṃkhārā aniccā, viññāṇaṃ aniccaṃ, rūpaṃ anattā, vedanā anattā, saññā anattā, saṃkhārā anattā, viññāṇaṃ anattā, sabbe saṃkhārā aniccā, sabbe dhammā anattā”ti.

atha kho āyasmato channassa etadahosi: mayhampi kho etaṃ evaṃ hoti: “rūpaṃ aniccaṃ, vedanā aniccā, saññā aniccā, saṃkhārā aniccā, viññāṇaṃ aniccaṃ, rūpaṃ anattā, vedanā anattā, saññā anattā, saṃkhārā anattā, viññāṇaṃ anattā, sabbe saṃkhārā aniccā, sabbe dhammā anattāti. atha ca pana me sabbasaṃkhāra samathe sabbūpadhipaṭinissagge taṇhakkhaye virāge nirodhe nibbāne cittaṃ na pakkhandati

sation, Nibbana. It does not get pleased in it, does not get steadied in it, do not gain affinity with it. Rather, longing and appropriations arise and returns again to the mind [with the thought]: “Then who is my self now?” But such does not happen for one who sees the Dhamma. Who might teach the Dhamma for me, in such a way that I can see the Dhamma.”

5. Then it occurred to the venerable Channa: “Indeed the venerable Ananda dwells at this Kosambi in Ghosita’s park. He is even praised by the Teacher and esteemed by his wise companions in the life of purity. The venerable Ananda is able to teach me the dhamma in such a way that I can see the Dhamma. And for me there is so much love for the venerable Ananda. What if I were to approach the venerable

na pasīdati na santiṭṭhati nādhimuccati
³ paritassanā upādānaṃ uppajjati, paccudāvattati mānasam, atha ko carahi me attātāti, na kho panevaṃ
⁴ dhammaṃ passato hoti “ko nu kho me tathā dhammaṃ deseyya yathāhaṃ dhammaṃ passeyya”nti.

atha kho āyasmato channassa etadahosi. “ayaṃ kho āyasmā ānando kosambiyaṃ viharati ghoṣitārāme. satthu ceva saṃvaṇṇito sambhāvito ca viññūṇaṃ sabrahmacārīnaṃ pahoti ca me āyasmā ānando tathā dhammaṃ desetaṃ yathāhaṃ dhammaṃ passeyyaṃ, atthi ca

³na vimuccati - simu. ■

⁴nakhopānetam - simu. ■
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Ananda?"

6. Then the venerable Channa, having set his dwelling place in order, having taken bowl and robes, by which way [led to] the venerable Ananda at Ghosita's Park in Kosambi, by that way he approached. Having approached the venerable Ananda, they exchanged friendly greetings. Having exchanged friendly greetings and cordial talk, he sat down to one side. Having sat down to one side, the venerable Channa said this to the venerable Ananda: "On one occasion, O friend Ananda, I was dwelling at Baranasi, in the Dear Park at Isipatana. Then in the evening time, I emerged from seclusion, [and] having taken key, went from dwelling to dwelling.

me āyasmante ānande tāvatikā vissatṭhi, yannūnāhaṃ yenāyasmā ānando tenupasaṅkameyya"nti.

atha kho āyasmā channo senāsaṇaṃ saṃsāmetvā pattacīvaramādāya yena kosambi ghositārāmo, yenāyasmā ānando tenupasaṅkami. upasaṅkamtvā āyasmatā ānandena saddhiṃ sammodi. sammodanīyaṃ kathaṃ sārāṇīyaṃ vi-sāretvā ekamantaṃ nisīdi. ekamanantaṃ nisinno kho āyasmā channo āyasmantaṃ ānandaṃ etadavoca: "ekamidāhaṃ āvuso ānanda, samayaṃ bārāṇasiyaṃ viharāmi isipatane migadāye, atha kho ahaṃ āvuso sāyanhasamayaṃ paṭisallānā vuṭṭhito avāpūraṇaṃ ādāya vihā-

Having approached the elder bhikkhus, I said this: “May the venerable elders advice me. May the venerable elders instruct me. May the venerable elders give me a Dhamma talk in such a way that I can see the Dhamma.”

7. When thus was said, the elder bhikkhus said this to me: “Form, O friend Channa, is impermanent, feeling is impermanent, perception is impermanent, sankharas are impermanent, consciousness is impermanent, form is not self, feeling is not self, perception is not self, sankharas are not self, consciousness is not self, all sankharas are impermanent, all dhammas are not self.”

8. It then occurred to me: For me too it occurs thus:

rena vihāraṃ upasaṃkamim. upasaṃkamtvā there bhikkhū etadavocaṃ: "ovadantu maṃ āyasmanto therā anusāsantu maṃ āyasmanto therā, karontu me āyasmanto therā dhammiṃ kathaṃ yathāhaṃ dhammaṃ passeyya"nti.

evaṃ vutte maṃ āvuso, therā bhikkhū etadavocaṃ: rūpaṃ kho āvuso channa, aniccaṃ, vedanā aniccā, saññā aniccā, saṃkhārā aniccā, viññāṇaṃ aniccaṃ, rūpaṃ anattā, vedanā anattā, saññā anattā, saṃkhārā anattā, viññāṇaṃ anattā, sabbe saṃkhārā aniccā, sabbe dhammā anattāti.

tassa mayhaṃ āvuso,

“Form is impermanent, feeling is impermanent, perception is impermanent, sankharas are impermanent, consciousness is impermanent, form is not self, feeling is not self, perception is not self, sankharas are not self, consciousness is not self, all sankharas are impermanent, all dhammas are not self.”

9. “And yet my minds does not reach out towards the stilling of all sankharas, the relinquishment of all appropriations, the destruction of thirst, fading away, cessation, Nibbana. It does not get pleased in it, does not get steadied in it, does not gain affinity with it. Rather, longing and appropriations arise and returns again to the mind: “Then who is my self now?” But such does not happen for one who sees the Dhamma. Who might teach the Dhamma for me, in

etadahosi: "mayhampi kho etaṃ evaṃ hoti: rūpaṃ aniccaṃ, vedanā aniccā, saññā aniccā, saṃkhārā aniccā, viññāṇaṃ aniccaṃ, rūpaṃ anattā, vedanā anattā, saññā anattā, saṃkhārā anattā, viññāṇaṃ anattā, sabbe saṃkhārā aniccā, sabbe dhammā anattāti.

atha ca pana me sabbasaṃkhārasamathe sabbūpadhipaṭṭini-sagge taṇhakkhaye virāge nirodhe nibbāne cittaṃ na pakkhandati na pasīdati na santiṭṭhati nādhimuccati. paritassanā upādānaṃ uppajjati. paccudāvatati mānaṃ. atha ko carahi me attāti. na kho panetaṃ dhammaṃ passato hoti, ko nu kho me tathā dhammaṃ deyeyya yathā-

such a way that I can see the Dhamma.”

10. Then it occurred to me: “Indeed the venerable Ananda dwells at this Kosambi in Ghosita’s park. He is even praised by the Teacher and esteemed by his wise companions in the life of purity. The venerable Ananda is able to teach me the dhamma in such a way that I can see the Dhamma. And for me there is so much love for the venerable Ananda. What if I were to approach the venerable Ananda?” “May the venerable Ananda advice me. May the venerable Ananda instruct me. May the venerable Ananda give me a Dhamma talk in such a way that I can see the Dhamma.”

11. “Even by this much we are pleased with the venera-

ham dhammaṃ passeyya'nti.

tassa mayhaṃ āvuso, etadahosi: "ayaṃ kho āyasmā ānando kosambiyaṃ viharati ghoṣitārāme satthu ceva saṃvaṇṇito sambhāvito ca viññūnaṃ sabrahmacāriṇaṃ. pahoti ca me āyasmā ānando tathā dhammaṃ desetum, yathāhaṃ dhammaṃ passeyyaṃ. atthi ca me āyasmante ānande tāvatikā viṣaṭṭhi, yaṇṇūnāhaṃ yenāyasmā ānando tenupasaṃkameyya'nti. ovaḍatu maṃ āyasmā ānando, anusāsatu maṃ āyasmā ānando, karotu me āyasmā ānando dhammiṃ kathāṃ, yathāhaṃ dhammaṃ passeyyanti.

ettakenapi mayaṃ āyasmato channassa atta-

ble of/for channa, satisfied that the venerable channa, [having] split asunder his barrenness, has made it to [our] presence. Lend an ear, O friend Channa, you are capable of understanding the Dhamma.” Then at that moment, a lofty joy and rapture arose for the venerable Channa from the thought: “I am really capable of understanding the Dhamma.”

12. In the presence of the Auspicious One, O friend Channa, that was heard by me and received in his presence, the admonishing for the bhikkhu Kaccanagotta: Indeed, O Kaccana, the majority [view] the world in dependence on the duality of simply existence and non-existence. But for one who is seeing the very arising of the world with right wisdom as it has come to be, O Kaccana, that which is the non-

manā abhiraddhā, taṃ⁵ āyasmā channo āvīkāsi. khilaṃ pabhindī⁶, odahāvuso channa so-taṃ. bhabbo'si dhammaṃ viññātu'nti. atha kho āyasmato channassa tāvatakeneva⁷ ulāraṃ pītipāmojjaṃ uppajji bhabbo kirasmi dhammaṃ viññātu'nti.

sammukhā me taṃ āvuso channa, bhagavato suttaṃ sammukhā ca paṭiggahitaṃ kaccānagottaṃ bhikkhuṃ ovaḍantassa "dvayanisito kho yaṃ kaccāna, loko yebhuyyena atthitañce va natthitañca, lokasamudayaṃ kho kaccāna yathābhūtaṃ sammappaññāya pas-

⁵attamanā apināma taṃ - machasaṃ. ■

⁶khilaṃ chandi - machasaṃ. ■

⁷tāvadeva - simu. ■

existence in the world, does not come to be. For one who is seeing the very cessation of the world with right wisdom as it has come to be, O Kaccana, that which is the existence in the world, does not come to be. Certainly this world, O Kaccana, is mostly in the bondage of engagement, holding and adherence. But such one's mind does not engage, does not hold, does not resolve on engagements and holdings, resolutions, underlying tendency to adherence, "my self." He has no perplexity, no doubt that what arises is only suffering arising, "what ceases is suffering ceasing." Indeed his knowledge of this is independent of others. It is really to that extent, O Kaccana, that there is right view.

13. "All exists." Indeed, O Kaccana, this is one extreme. "All do not exist." This is sec-

sato yā loke natthitā sā na hoti. lokanirodham kho kaccāna ya-thābhūtaṃ sammappaññāya passato yā loke atthitā sā na hoti. upayūpādānābhinivesavinibandho kho'yaṃ kaccāna, loko yebhuyyena, tañcāyaṃ upayūpādānaṃ cetaso adhiṭṭhānābhinivesānusayaṃ na upeti. na upādiyati na adhiṭṭhāti 'attā me'ti dukkhameva uppajjamānaṃ uppajjati. dukkhaṃ nirujjhamānaṃ nirujjhati"ti. na kaṅkhati na vicikicchati. aparapaccayā ñāṇamevassa ettha hoti. ettavatā kho kaccāna sammādiṭṭhi hoti.

"sabbamatthi"ti kho kaccāna, ayameko

ond extreme. Not having approached both these extremes, for you O Kaccana, the Tathagata teaches the Dhamma by the middle. "In dependence on ignorance, sankharas come to be. In dependence on sankharas, consciousness comes to be. In dependence on consciousness, name and form come to be. In dependence on name and form, the six sense domains come to be. In dependence on the six sense domains, contact comes to be. In dependence on contact, feeling comes to be. In dependence on feeling, thirst comes to be. In dependence on thirst, holding comes to be. In dependence on holding, being comes to be. In dependence on being, birth comes to be. In dependence on birth, old age and death, sorrow, lamentation, physical suffering, mental suffering and despair arise. Just so, is the arising of this entire amassment of

anto, "sabbaṃ natthi"ti kho ayaṃ dutiyo anto, ete te kac-cāna, ubho ante anupagamma majjhena tathāgato dhammaṃ deseti: "avijjāpaccayā saṃkhārā, saṃkhārāpaccayā viññāṇaṃ, viññāṇapaccayā nāmarūpaṃ nāmarūpāpaccayā saḷāyatanaṃ. saḷāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātīpaccayā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti, evame-tassa kevalassa dukkhakkhandhassa samu-dayo hoti.

suffering.”

14. “From the complete fading away and cessation of this very ignorance comes cessation of sankharas. From the cessation of sankharas comes cessation of consciousness. From the cessation of consciousness comes cessation of name and form. From the cessation of name and form comes cessation of six sense domains. From the cessation of six sense domains comes cessation of contact. From the cessation of contact comes cessation of feeling. From the cessation of feeling comes cessation of thirst. From the cessation of thirst comes cessation of holding. From the cessation of holding comes cessation of being. From the cessation of being comes cessation of birth. From the cessation of birth, old age and death, sorrow, lamentation, physical

avijjāyatveva asesavirāganirodhā saṃkhāranirodho saṃkhāranirodhā viññāṇanirodho, viññāṇanirodhā nāmarūpanirodho, nāmarūpanirodhā saḷāyatananirodho, saḷāyatananirodhā phassanirodho phassanirodhā vedanānirodho, vedanānirodhā taṇhānirodho taṇhānirodhā upādānanirodho upādānanirodhā bhavanirodho, bhavanirodhā jātinirodho, jātinirodhā jarāmaṇaṃ sokapari-devadukkhadomanas-supāyāsā nirujjhanti. evametassa kevalassa dukkhakkhandhassa nirodho hotī”ti.

suffering, mental suffering and despair cease. Just so, is the cessation of this entire stock of suffering.”

15. “Just this comes to be, O friend Ananda, for those venerables who [have] such compassionate ones, well wishers, advisers, instructors as companions in the life of purity. And now having heard this Dhamma exposition of the venerable Ananda, the breakthrough to the Dhamma [has been made] by me.”

evametam⁸ āvuso ānanda
hohi, yesaṃ āyasman-
tānaṃ tādīsā sabra-
hmacārayo anukam-
pakā atthakāmā ovā-
dakā anusāsakā. idaṅca
pana me āyasmato
ānandassa dhammade-
sanaṃ sutvā dhammo
abhisametoti.

⁸ecaṅca te - sīmu. ■

