

0.0.1 Channa

1. At one time, many elder bhikkhus were dwelling at Baranasi, in the Deer 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 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.”

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, 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: “For me too it occurs thus: “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.” And yet

0.0.1 channa suttaṃ

1. ekaṃ samayaṃ sambahulā therā bhikkhū bārāṇasiyaṃ viharanti. isipatane migadāye. atha kho āyasmā channo sāyanhasamayaṃ paṭisallānā vuṭṭhito avāpūraṇaṃ¹ ādāya vihārena vihāraṃ
2. upasaṃkamitvā there bhikkhū etadavoca: "ovadantu maṃ āyasmanto². therā anusāsantu maṃ āyasmanto therā. karontu me āyasmanto therā dhammiṃ kathaṃ yathāhaṃ dhammaṃ passeyyanti.
3. evaṃ vutte āyasmantaṃ channaṃ 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 anattā"ti.
4. 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 na pasīdati na

¹apāpūraṇaṃ - sīmu, syā. ■

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²āyasmantā - sīmu, sī. ■

my mind 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 return 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 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

santiṭṭhati nādhimuccati³ paritassanā upādānaṃ up-
pajjati, paccudāvattati mānaṃ, atha ko carahi me
attāti, na kho panevaṃ⁴ dhammaṃ passato hoti "ko
nu kho me tathā dhammaṃ deseyya yathāhaṃ dham-
maṃ passeyya"nti.

5. atha kho āyasmato channassa etadahosi. "ayaṃ
kho āyasmā ānando kosambiyaṃ viharati ghoṣitārāme.
satthu ceva saṃvaṇṇito sambhāvito ca viññūṇaṃ sa-
brahmacārīnaṃ pahoti ca me āyasmā ānando tathā
dhammaṃ desetaṃ yathāhaṃ dhammaṃ passeyyaṃ,
atthi ca me āyasmante ānande tāvatikā viṣaṭṭhi, yan-
nūnāhaṃ yenāyasmā ānando tenupasaṅkameyya"nti.

6. atha kho āyasmā channo senāsaṇaṃ saṃsāmetvā
pattacīvaramādāya yena kosambi ghoṣitārāmo, yenā-
yasmā ānando tenupasaṅkami. upasaṅkamitvā āya-
smatā ānandena saddhiṃ sammodi. sammodanīyaṃ
kathaṃ sārāṇīyaṃ viṣāretvā ekamantaṃ nisīdi. eka-
manataṃ nisinno kho āyasmā channo āyasmantaṃ ānan-
daṃ etadavoca: "ekamidāhaṃ āvuso ānanda, sama-
yaṃ bārāṇasiyaṃ viharāmi isipatane migadāye, atha
kho ahaṃ āvuso sāyanhasamayaṃ paṭisallānā vuṭṭhito
avāpūraṇaṃ ādāya vihārena vihāraṃ upasaṅkamaṃ.
upasaṅkamitvā there bhikkhū etadavocuṃ: "ovadantu
maṃ āyasmanto therā anusāsantu maṃ āyasmanto

³na vimuccati - sīmu. ■

⁴nakhopaneṭaṃ - sīmu. ■

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. 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: “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 mind 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,

therā, karontu me āyasmanto therā dhammiṃ katham
yathāhaṃ dhammaṃ passeyya"nti.

7. evaṃ vutte maṃ āvuso, therā bhikkhū etadavo-
cum: 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.

8. tassa mayhaṃ āvuso, 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.

9. atha ca pana me sabbasaṃkhārasamathe sabbū-
padhipaṭinissagge taṇhakkhaye virāge nirodhe nibbāne
cittaṃ na pakkhandati na pasīdati na santiṭṭhati nā-
dhimuccati. paritassanā upādānaṃ uppajjati. paccu-
dāvattati mānaṃ. atha ko carahi me attāti. na kho
panetaṃ dhammaṃ passato hoti, ko nu kho me tathā
dhammaṃ deyeyya yathāhaṃ dhammaṃ passeyya'nti.

10. tassa mayhaṃ āvuso, etadahosi: "ayaṃ kho āya-
smā ānando kosambiyaṃ viharati ghositarāme satthu

longing and appropriations arise and return 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.”

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 venerable 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, this was heard by me and received in his pres-

ceva saṃvaṇṇito sambhāvito ca viññūnaṃ sabrahma-
cāriṇaṃ. pahoti ca me āyasmā ānando tathā dham-
maṃ desetum, yathāhaṃ dhammaṃ passeyyaṃ. at-
thi ca me āyasmante ānande tāvatikā vissatṭhi, yan-
nūnāhaṃ yenāyasmā ānando tenupasaṃkameyya'nti.
ovadatu maṃ āyasmā ānando, anusāsatu maṃ āya-
smā ānando, karotu me āyasmā ānando dhammiṃ ka-
thaṃ, yathāhaṃ dhammaṃ passeyyanti.

11. ettakenapi mayaṃ āyasmato channassa attamanā
abhiraddhā, taṃ⁵ āyasmā channo āvīakāsi. khilaṃ pa-
bhindi⁶, odahāvuso channa sotam. bhabbo'si dham-
maṃ viññātu'nti. atha kho āyasmato channassa tāva-
takeneva⁷ ulāraṃ pītipāmojjaṃ uppajji bhabbo kira-
smi dhammaṃ viññātu'nti.

12. sammukhā me taṃ āvuso channa, bhagavato su-
taṃ sammukhā ca paṭiggahitaṃ kaccānagottaṃ bhik-
khuṃ ovađantassa "dvayanissito khoyaṃ kaccāna, loko
yebhuyyena atthitañce va natthitañca, lokasamudayaṃ
kho kaccāna yathābhūtaṃ sammappaññāya passato
yā loka natthitā sā na hoti. lokanīrodhaṃ kho kac-
cāna yathābhūtaṃ sammappaññāya passato yā loka
atthitā sā na hoti. upayūpādānābhinivesavinibandho
kho'yaṃ kaccāna, loko yebhuyyena, tañcāyaṃ upayū-
pādānaṃ cetaso adhiṭṭhānābhinivesānusayaṃ na upeti.

⁵attamanā apināma taṃ - machasaṃ. ■

⁶khilaṃ chandi - machasaṃ. ■

⁷tāvadeva - sīmu. ■

ence, the admonishing for the bhikkhu Kaccanagotta [thus]: “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-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 the second 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,

na upādiyati na adhiṭṭhāti 'attā me'ti dukkhameva up-
pajjamānaṃ uppajjati. dukkhaṃ nirujjhamānaṃ niruj-
jhatī'ti. na kaṅkhati na vicikicchati. aparapaccayā
ñānamevassa ettha hoti. ettavatā kho kaccāna sam-
mādiṭṭhi hoti.

13. "sabbamatthi"ti kho kaccāna, ayameko anto, "sab-
baṃ natthi"ti kho ayaṃ dutiyo anto, ete te kaccāna,
ubho ante anupagamma majjhena tathāgato dhammaṃ
deseti: "avijjāpaccayā saṃkhārā, saṃkhārāpaccayā
viññāṇaṃ, viññāṇapaccayā nāmarūpaṃ nāmarūpa pac-
cayā saḷāyatanam. saḷāyatanapaccayā phasso, phas-
sapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpac-
cayā upādānaṃ, upādānapaccayā bhavo, bhavapac-
cayā jāti, jātipaccayā jarāmaraṇaṃ sokaparidevaduk-
khadomanassupāyāsā sambhavanti, evametassa keva-
lassa dukkhakkhandhassa samudayo hoti.

14. avijjāyatveva asesavirāganirodhā saṃkhāraniro-
dho saṃkhāranirodhā viññāṇanirodho, viññāṇanirodhā
nāmarūpanirodho, nāmarūpanirodhā saḷāyatananiro-
dho, saḷāyatananirodhā phassanirodho phassanirodhā ve-
danānirodho, vedanānirodhā taṇhānirodho taṇhāniro-
dhā upādānanirodho upādānanirodhā bhavanirodho,
bhavanirodhā jātinirodho, jātinirodhā jarāmaraṇaṃ so-
kaparidevadukkhadomanassupāyāsā nirujjhanti. eva-
metassa kevalassa dukkhakkhandhassa nirodho hotī'ti.

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 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 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

15. evametam⁸ āvuso ānanda hohi, yesam āyasman-
tānam tādīsā sabrahmacārayo anukampakā atthakāmā
ovādakā anusāsakā. idañca pana me āyasmato ānan-
dassa dhammadesanam sutvā dhammo abhisametoti.

⁸ecañca te - sīmu. ■

purity. And now having heard this Dhamma exposition of the venerable Ananda, the breakthrough to the Dhamma [has been made] by me.”

