

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,

channa suttaṃ

ekaṃ samayaṃ sambahulā therā bhikkhū bārāṇasiyaṃ viharanti. isipatane migadāye. atha kho āyasmā channo sāyanhasamayaṃ paṭisallānā vuṭṭhito avāpūraṇaṃ¹ ādāya vihārena vihāraṃ

upasaṃkamitvā there bhikkhū etadavoca: “ovadantu maṃ āyasmanto². therā anusāsantu maṃ āyasmanto therā. karontu me āyasmanto therā dhammiṃ kathaṃ yathāhaṃ dhammaṃ passeyyanti.

evaṃ vutte āyasmantaṃ channaṃ therā bhikkhū eta-

¹apāpūraṇaṃ - sīmu, syā. ■

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²āyasmantā - sīmu, sī. ■

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 my mind does not reach out towards

davocuṃ: "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.

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 sab-

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

basamkhāra sama-
the sabbūpadhipa-
ṭṭinissagge taṇhak-
khaye virāge niro-
dhe nibbāne cittaṃ
na pakkhandati na
pasīdati na santiṭ-
ṭhati nādhimuccati
³ paritassanā upādā-
naṃ uppajjati, pac-
cudāvattati māna-
saṃ, atha ko carahi
me attāti, na kho pa-
nevaṃ⁴ dhammaṃ
passato hoti "ko nu
kho me tathā dham-
maṃ deseyya yathā-
haṃ dhammaṃ pas-
seyya"nti.

atha kho āyasmato
channassa etadahosi.
"ayaṃ kho āyasmā
ānando kosambi-
yaṃ viharati ghosi-
tārāme. satthu ceva
saṃvaṇṇito sambhā-

³na vimuccati - sīmu. ■

⁴nakhopānetam - sīmu. ■
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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 visit with the venerable Ananda?"

vito ca viññūṇaṃ sabrahmacārīnaṃ pa-hoti ca me āyasmā ānando tathā dhammaṃ desetamaṃ yathāhaṃ dhammaṃ passeyyaṃ, atthi ca me āyasmante ānande tāvatikā vissaṭṭhi, yannūnāhaṃ yenāyasmā ānando tenu-pasaṅkameyya"nti.

6. Then the venerable Channa, having set his dwelling place in order, having taken bowl and robes, visit with the venerable Ananda at Ghosita's Park in Kosambi. Upon arrival, he exchanged friendly greetings with the venerable Ananda. 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

atha kho āyasmā channo senāsaṇaṃ saṃsāmetvā pattacīvaramādāya yena kosambi ghositārāmo, yenāyasmā ānando tenupasaṃkami. upasaṃkamtvā āyasmatā ānandena saddhiṃ sammodi. sammodaṇīyaṃ kathaṃ sārāṇīyaṃ visāretvā ekamantaṃ nisīdi. ekamanataṃ nisinno kho āyasmā channo āyasmantaṃ ānan-

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

dam etadavoca: "eka-midāhaṃ āvuso ānanda, samayaṃ bārāṇasiyaṃ viharāmi isipatane migadāye, atha kho ahaṃ āvuso sāyanhasamayaṃ paṭisallānā vuṭṭhito avāpūraṇaṃ ādāya vihārena vihāraṃ upasaṃkamim. upasaṃkamitvā there bhikkhū etadavocum:

"ovadantu maṃ āyasmanto therā anu-sāsantu maṃ āyasmanto therā, karontu me āyasmanto therā dhammiṃ kathaṃ yathāhaṃ dhammaṃ passeyya"nti.

evaṃ vutte maṃ āvuso, therā bhikkhū etadavocum: rūpaṃ kho āvuso channa, aniccaṃ, vedanā aniccā, saññā aniccā, saṃkhārā aniccā, viññāṇaṃ

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

aniccam, rūpaṃ anattā, vedanā anattā, saññā anattā, saṃkhārā anattā, viññāṇaṃ anattā, sabbe saṃkhārā aniccā, sabbe dhammā anattāti.

tassa mayhaṃ āvuso, etadahosi: “mayhampi kho etaṃ evaṃ hoti: rūpaṃ aniccam, vedanā aniccā, saññā aniccā, saṃkhārā aniccā, viññāṇaṃ aniccā, rūpaṃ anattā, vedanā anattā, saññā anattā, saṃkhārā anattā, viññāṇaṃ anattā, sabbe saṃkhārā aniccā, sabbe dhammā anat-tāti.

atha ca pana me sabbasaṃkhārasamathe sabbūpadhipaṭṭinissagge taṇhakkhaye

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.”

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

virāge nirodhe nibbāne cittaṃ na pakhandati na pasīdati na santiṭṭhati nādhimuccati. paritassanā upādānaṃ uppajjati. paccudāvattati mānasaṃ. atha ko carahi me attāti. na kho panetaṃ dhammaṃ passato hoti, ko nu kho me tathā dhammaṃ deyeyya yathāhaṃ dhammaṃ passeyya'nti.

tassa mayhaṃ āvuso, etadahosi: “ayaṃ kho āyasmā ānando kosambiyaṃ viharati ghositārāme satthu ceva saṃvaṇṇito sambhāvito ca viññānaṃ sabrahmacāriṇaṃ. pahoti ca me āyasmā ānando tathā dhammaṃ desetum, yathāhaṃ dhammaṃ passeyyaṃ. atthi ca me

I were to visit with 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.”

āyasmante ānande
tāvaticā viṣaṭṭhi,
yannūnāhaṃ yenā-
yasmā ānando tenu-
pasamkameyya'nti.
ovadatu maṃ āyasmā
ānando, anusāsatu
maṃ āyasmā ānando,
karotu me āyasmā
ānando dhammiṃ
kathaṃ, yathāhaṃ
dhammaṃ passey-
yanti.

ettakenapi mayam
āyasmato channassa
attamanā abhirad-
dhā, taṃ⁵ āyasmā
channo āvīakāsi. khi-
laṃ pabhindi⁶, oda-
hāvuso channa so-
taṃ. bhabbo'si dham-
maṃ viññātu'nti. atha
kho āyasmato chan-
nassa tāvatakeneva
⁷ ulāraṃ pītipāmoj-

⁵attamanā apināma taṃ - ma-
chasam. ■

⁶khīlaṃ chandi - machasam. ■

⁷tāvadeva - simu. ■

12. In the presence of the Auspicious One, O friend Channa, this was heard by me and received in his presence, 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 engage-

jaṃ uppajji bhabbo
kirasmi dhammaṃ
viññātu"nti.

sammukhā me taṃ
āvuso channa, bha-
gavato sutam sam-
mukhā ca paṭiggahi-
taṃ kaccānagottaṃ
bhikkhuṃ ovadan-
tassa "dvayanissito
khoyaṃ kaccāna,
loko yebhuyyena at-
thitañce va natthi-
tañca, lokasamuda-
yaṃ kho kaccāna
yathābhūtaṃ sam-
mappaññāya passato
yā loke natthitā sā
na hoti. lokaniro-
dham kho kaccāna
yathābhūtaṃ sam-
mappaññāya passato
yā loke atthitā sā na
hoti. upayūpādānā-
bhinivesavinibandho
kho'yaṃ kaccāna,
loko yebhuyyena,
tañcāyaṃ upayūpā-
dānaṃ cetaso adhiṭ-

ment, 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,

ṭhānābhinivesānusaṃsaṃ na upeti. na upādiyati na adhiṭṭhāti 'attā me'ti dukkhameva uppajjamānaṃ uppajjati. dukkhaṃ nirujjhamānaṃ nirujjhatī'ti. na kaṅkhati na vicikicchati. aparapaccayā ñāṇamevassa ettha hoti. ettavatā kho kaccāna sammādiṭṭhi hoti.

"sabbamatthi"ti kho kaccāna, ayameko anto, "sabbam natthi"ti kho ayam dutiyo anto, ete te kaccāna, ubho ante anupagamma majjhena tathāgato dhammaṃ deseti: "avijjāpaccayā saṃkhārā, saṃkhārāpaccayā viññānaṃ, viññānaṃ pac-

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 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

cayā nāmarūpaṃ
nāmarūpa paccayā
saḷāyatanam. sa-
lāyatanapaccayā
phasso, phassapac-
cayā vedanā, veda-
nāpaccayā taṇhā,
taṇhāpaccayā upā-
dānam, upadānapac-
cayā bhavo, bhava-
paccayā jāti, jātīpac-
cayā jarāmaraṇam
sokaparidevadukkha-
domanassupāyāsā
sambhavanti, eva-
metassa kevalassa
dukkhakkhandhassa
samudayo hoti.

avijjāyatveva asesā-
virāgaṇirodhā saṃ-
khāraṇirodho saṃ-
khāraṇirodhā viññā-
ṇaṇirodho, viññāṇa-
nirodhā nāmarūpaṇi-

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

rodho, nāmarūpani-
rodhā saḷāyatanani-
rodho, saḷāyataniro-
dhā phassanirodho
phassanirodhā veda-
nānirodho, vedanāni-
rodhā taṇhānirodho
taṇhānirodhā upādā-
nanirodho upādāna-
nirodhā bhavaniro-
dho, bhavanirodhā
jātinirodho, jātiniro-
dhā jarāmaraṇaṃ
sokaparidevadukkha-
domanassupāyāsā
nirujjhanti. evame-
tassa kevalassa duk-
khakkhandhassa ni-
rodho hotī”ti.

evametam⁸ āvuso
ānanda hohi, yesaṃ
āyasmantānaṃ tā-

⁸ecañca te - sīmu. ■

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.”

disā sabrahmacā-
rayo anukampakā
atthakāmā ovādakā
anusāsakā. idañca
pana me āyasmato
ānandassa dham-
madesanaṃ sutvā
dhammo abhisame-
toti.

