

### 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 avāpūraṇaṃ<sup>1</sup> ādāya vihārena vihāraṃ
2. upasaṃkamitvā there bhikkhū etadavoca: "ovadantu maṃ āyasmanto<sup>2</sup>. 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

<sup>1</sup>apāpūraṇaṃ - sīmu, syā. ■

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<sup>2</sup>āyasmantā - 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 visit with the venerable Ananda?”

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 Baranasi, in the Dear Park at Isipatana. Then

santiṭṭhati nādhimuccati<sup>3</sup> paritassanā upādānaṃ up-  
pajjati, paccudāvattati mānasaṃ, atha ko carahi me  
attāti, na kho panevaṃ<sup>4</sup> 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 desetāṃ yathāhaṃ dhammaṃ passeyyaṃ,  
atthi ca me āyasmante ānande tāvatikā vissatṭhi, 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 visāretvā 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

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<sup>3</sup>na vimuccati - sīmu. ■

<sup>4</sup>nakhopaneṭaṃ - sīmu. ■

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, longing and appropriations arise and return again to the

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

7. evaṃ vutte maṃ āvuso, therā bhikkhū etadavocum: 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 āyasmā ānando kosambiyaṃ viharati ghositarāme satthu

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 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.”

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

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 mayam āyasmato channassa attamanā  
abhiraddhā, taṃ<sup>5</sup> āyasmā channo āvīakāsi. khilaṃ pa-  
bhindi<sup>6</sup>, odahāvuso channa sotaṃ. bhabbo'si dham-  
maṃ viññātu'nti. atha kho āyasmato channassa tāva-  
takeneva<sup>7</sup> ulāraṃ pītipāmojjaṃ uppajji bhabbo kira-  
smi dhammaṃ viññātu'nti.

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

<sup>5</sup>attamanā apināma taṃ - machasaṃ. ■

<sup>6</sup>khilaṃ chandi - machasaṃ. ■

<sup>7</sup>tāvadeva - sīmu. ■



[thus]: “Indeed, O Kaccana, the majority [view] the world in dependence on the duality of definite 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 [about], “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, there are sankharas. In dependence on sankharas, there is consciousness. In dependence on consciousness, there is name and form. In dependence on name and form, there is the six sense domains. In dependence on the six sense domains, there is contact. In dependence on contact, there is feeling. In dependence

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.

on feeling, there is thirst. In dependence on thirst, there is holding. In dependence on holding, there is being. In dependence on being, there is birth. In dependence on birth, there are 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, there is the cessation of sankharas. From the cessation of sankharas, there is the cessation of consciousness. From the cessation of consciousness, there is the cessation of name and form. From the cessation of name and form, there is the cessation of six sense domains. From the cessation of six sense domains, there is the cessation of contact. From the cessation of contact, there is the cessation of feeling. From the cessation of feeling, there is the cessation of thirst. From the cessation of thirst, there is the cessation of holding. From the cessation of holding, there is the cessation of being. From the cessation of being, there is the cessation of birth. From the cessation of birth, there is the cessation of old age and death, sorrow, lamentation, physical suffering, mental suffering and despair. 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.** evametam<sup>8</sup> āvuso ānanda hohi, yesam āyasman-  
tānaṃ tādīsā sabrahmacārayo anukampakā atthakāmā  
ovādakā anusāsakā. idañca pana me āyasmato ānan-  
dassa dhammadesanaṃ sutvā dhammo abhisametoti.

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<sup>8</sup>ecañca te - sīmu. ■

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

