

### 0.0.1 Channa

channa suttaṃ

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.

ekaṃ samayaṃ sambahulā therā bhikkhū bārānasiyaṃ viharanti. isipatane migadāye. atha kho āyasmā channo sāyanhasamayaṃ paṭisallānā vuṭṭhito avāpūraṇaṃ<sup>1</sup> ādāya vihārena vihāraṃ

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.”

upasaṃkamitvā there bhikkhū etadavoca: "ovadantu maṃ āyasmanto<sup>2</sup>. therā anusāsantu maṃ āyasmanto therā. karontu me āyasmanto therā dhammiṃ kathaṃ yathāhaṃ dhammaṃ passeyanti.

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<sup>1</sup>apāpūraṇaṃ - sīmu, syā. ■

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<sup>2</sup>āyasmantā - sīmu, sī. ■

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."

evaṃ vutte āyasmantaṃ channaṃ 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 anattā"ti.

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 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.”

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 santiṭṭhati nādhimuccati<sup>3</sup> paritassanā upādānaṃ uppajjati, paccudāvattati mānaṃ, atha ko carahi me atātāti, na kho panevaṃ<sup>4</sup> dhammaṃ passato hoti "ko nu kho me tathā dhammaṃ deseyya yathāhaṃ dhammaṃ passeyya"nti.

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

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<sup>3</sup>na vimuccati - simu. ■

<sup>4</sup>nakhopānetam - simu. ■

love for the venerable Ananda. What if I were to visit with the venerable Ananda?"

atha kho āyasmato channassa etadahosi. "ayaṃ kho āyasmā ānando kosambiyaṃ viharati ghositārāme. satthu ceva saṃvaṇṇito sambhāvito ca viññāṇaṃ sabrahmacārīnaṃ pahoti ca me āyasmā ānando tathā dhammaṃ desetamaṃ yathāhaṃ dhammaṃ passeyyaṃ, atthi ca me āyasmante ānande tāvatikā vissatṭhi, yannūnāhaṃ yenāyasmā ānando tenupasaṅkameyya"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 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."

atha kho āyasmā channo senāsaṇaṃ saṃsāme-

tvā pattacīvaramādāya yena kosambi ghoṣitārāmo, yenāyasmā ānando tenupasaṃkami. upasaṃkamitvā āyasmatā ānandena saddhiṃ sammodi. sammodanīyaṃ kathaṃ sārāṇīyaṃ visāretvā ekamanataṃ nisīdi. ekamanataṃ nisinno kho āyasmā channo āyasmantaṃ ānandaṃ etadavoca: "ekamidāhaṃ āvuso ānanda, samayaṃ bārāṇasiyaṃ viharāmi isipatane migadāye, atha kho ahaṃ āvuso sāyanhasamayaṃ paṭisallānā vuṭṭhito avāpūraṇaṃ ādāya vihārena vihāraṃ upasaṃkamaṃ. upasaṃkamitvā there bhikkhū etadavocuṃ: "ovadantu maṃ āyasmanto therā anusāsantu maṃ āyasmanto therā, karontu me āyasmanto therā dhammiṃ kathaṃ yathāhaṃ dhammaṃ passeyya"nti.

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."

evaṃ vutte maṃ āvuso, therā bhikkhū etadavocuṃ: rūpaṃ kho āvuso channa, aniccaṃ, vedanā aniccā, saññā aniccā, saṃkhārā aniccā, viññāṇaṃ aniccaṃ, rūpaṃ anattā, vedanā anattā, saññā anattā, saṃkhārā anattā, viññāṇaṃ anattā, sabbe saṃ-

khārā aniccā, sabbe dhammā anattāti.

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.”

tassa mayham 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. 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 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.”

atha ca pana me sabbasaṃkhārasamathe sabbū-  
padhipaṭṭinissagge taṇhakkhaye virāge nirodhe nib-  
bāne cittaṃ na pakkhandati na paśidati na san-  
tiṭṭhati nādhimuccati. paritassanā upādānaṃ up-  
pajjati. paccudāvattati mānaṃ. atha ko carahi  
me attāti. na kho panetaṃ dhammaṃ passato  
hoti, ko nu kho me tathā dhammaṃ deyeyya ya-  
thāhaṃ dhammaṃ passeyya'nti.

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.”

tassa mayhaṃ āvuso, etadahosi: “ayaṃ kho āyasmā  
ānando kosambiyaṃ viharati ghositārāme satthu  
ceva saṃvaṇṇito sambhāvito ca viññānaṃ sabrah-  
macāriṇaṃ. pahoti ca me āyasmā ānando tathā  
dhammaṃ desetum, yathāhaṃ dhammaṃ passeyya-  
yaṃ. atthi ca me āyasmante ānande tāvatikā vis-  
saṭṭhi, yannūnāhaṃ yenāyasmā ānando tenupa-  
saṃkameyya'nti. ovadatu maṃ āyasmā ānando,

anusāsatu maṃ āyasmā ānando, karotu me āyasmā  
 ānando dhammiṃ kathaṃ, yathāhaṃ dhammaṃ  
 passeyyanti.

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.”

ettakenapi mayam āyasmato channassa attamanā  
 abhiraddhā, taṃ<sup>5</sup> āyasmā channo āviākāsi. khi-  
 laṃ pabhindī<sup>6</sup>, odahāvuso channa sotam. bhabbo'si  
 dhammaṃ viññātu'nti. atha kho āyasmato chan-  
 nassa tāvatakeneva<sup>7</sup> ulāraṃ pītipāmojjaṃ uppajji  
 bhabbo kirasmi dhammaṃ viññātu"nti.

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 definite existence and non-existence. But for one who is seeing the very

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

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

<sup>7</sup>tāvadeva - sīmu. ■



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.

sammukhā me taṃ āvuso channa, bhagavato su-  
taṃ sammukhā ca paṭiggahitaṃ kaccānagottaṃ  
bhikkhuṃ ovaḍantassa "dvayanissito khoyaṃ kac-  
cāna, loko yebhuyyena atthitañce va natthitañca,  
lokasamudayaṃ kho kaccāna yathābhūtaṃ sam-  
mappaññāya passato yā loke natthitā sā na hoti.  
lokanirodhaṃ kho kaccāna yathābhūtaṃ sammap-  
paññāya passato yā loke atthitā sā na hoti. upa-  
yūpādānābhinivesavinibandho kho'yaṃ kaccāna,  
loko yebhuyyena, tañcāyaṃ upayūpādānaṃ ce-  
taso adhiṭṭhānābhinivesānusayaṃ na upeti. na  
upādiyati na adhiṭṭhāti 'attā me'ti dukkhameva  
uppajjamānaṃ uppajjati. dukkhaṃ nirujjhamā-  
naṃ nirujjhati"ti. na kaṅkhati na vicikicchati. apa-

rapaccayā ñāṇamevassa ettha hoti. ettavatā kho kaccāna sammādiṭṭhi hoti.

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 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.

"sabbamatthi"ti kho kaccāna, ayameko anto, "sabbam natthi"ti kho ayam dutiyo anto, ete te kaccāna, ubho ante anupagamma majjhena tathāgato dhammam deseti: "avijjāpaccayā saṃkhārā, saṃkhārāpaccayā viññāṇam, viññāṇapaccayā nāmarūpam nāmarūpa paccayā saḷāyatanaṃ. saḷāyatana-paccayā phasso, phassapaccayā vedanā, ve-

danāpaccayā taṇhā, taṇhāpaccayā upādānaṃ, upadānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ sokaparidevadukkhadomanasupāyāsā sambhavanti, evametassa kevalassa dukkhakkhandhassa samudayo hoti.

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.

avijjāyatveva asesavirāgaṇiroduhā saṃkhāraṇiroduhā saṃkhāraṇiroduhā viññāṇaṇiroduhā, viññāṇaṇiroduhā nāmarūpaṇiroduhā, nāmarūpaṇiroduhā saḷāyatanaṇiroduhā, saḷāyatanaṇiroduhā phassaṇiroduhā

phassanirodhā vedanānirodho, vedanānirodhā taṇhānirodho taṇhānirodhā upādānanirodho upādānanirodhā bhavanirodho, bhavanirodhā jātinirodho, jātinirodhā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā nirujjhanti. evametassa kevalassa dukkhakkhandhassa nirodho hotī"ti.

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.”

evametam<sup>8</sup> āvuso ānanda hohi, yesaṃ āyasman-tānaṃ tādīsā sabrahmacārayo anukampakā atthakāmā ovādakā anusāsakā. idaṅca pana me āyasmato ānandassa dhammadesanaṃ sutvā dhammo abhisametoti.

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<sup>8</sup>ecaṅca te - sīmu. ■

