

### 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 avāpūraṇaṃ<sup>1</sup> ādāya vihārena vihāraṃ

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

evaṃ vutte āyasmantaṃ channaṃ therā bhikkhū eta-

<sup>1</sup>apāpūraṇaṃ - sīmu, syā. ■

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<sup>2</sup>āyasmantā - 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  
<sup>3</sup> paritassanā upādā-  
naṃ uppajjati, pac-  
cudāvattati māna-  
saṃ, atha ko carahi  
me attāti, na kho pa-  
nevaṃ<sup>4</sup> 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-

<sup>3</sup>na vimuccati - sīmu. ■

<sup>4</sup>nakhopānetam - 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 tenupasāṅkameyya"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. sammodaniyaṃ kathaṃ sārāṇiyaṃ 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: "ekamidāhaṃ āvuso ānanda, samayaṃ bārāṇasiyaṃ viharāmi isipatane migadāye, atha kho ahaṃ āvuso sāyanhasamayaṃ paṭisallānā vuṭṭhito avāpūraṇaṃ ādāya vihārena vihāraṃ upasaṃkamim. upasaṃkamtvā 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 anattāti.

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 vissatṭhi,  
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, taṃ<sup>5</sup> āyasmā  
channo āvīakāsi. khi-  
laṃ pabhindi<sup>6</sup>, oda-  
hāvuso channa so-  
taṃ. bhabbo'si dham-  
maṃ viññātu'nti. atha  
kho āyasmato chan-  
nassa tāvatakeneva  
<sup>7</sup> ulāraṃ pītipāmoj-

<sup>5</sup>attamanā apināma taṃ - ma-  
chasam. ■

<sup>6</sup>khīlaṃ chandi - machasam. ■

<sup>7</sup>tāvadeva - 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 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 engage-

jaṃ uppajji bhabbo  
kirasmi dhammaṃ  
viññātu"nti.

sammukhā me taṃ  
āvuso channa, bha-  
gavato suttaṃ 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-  
dhaṃ 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 [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

ṭhānābhinivesānusa-  
sayam na upeti. na  
upādiyati na adhiṭ-  
ṭhāti 'attā me'ti duk-  
khameva uppajjamā-  
naṃ uppajjati. duk-  
khaṃ nirujjhamā-  
naṃ nirujjhatī'ti. na  
kaṅkhati na vicikic-  
chati. aparapaccayā  
ñāṇamevassa ettha  
hoti. ettavatā kho  
kaccāna sammādiṭ-  
ṭhi hoti.

"sabbamatthi"ti kho  
kaccāna, ayameko  
anto, "sabbam nat-  
thi"ti kho ayam du-  
tiyo anto, ete te kac-  
cāna, ubho ante anu-  
pagamma majjhena  
tathāgato dhammaṃ  
deseti: "avijjāpac-  
cayā saṃkhārā, saṃ-  
khārāpaccayā viñ-  
ñāṇaṃ, viññāṇapac-

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.

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,

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-  
rodho, nāmarūpaṇi-

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

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

evametam<sup>8</sup> āvuso  
ānanda hohi, yesaṃ

<sup>8</sup>ecañca te - sīmu. ■

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.”

āyasmantānaṃ tādīsā sabrahmacārayo anukampakā atthakāmā ovādakā anusāsakā. idañca pana me āyasmato ānandassa dhammadesanaṃ sutvā dhammo abhisame-toti.

