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 bārāṇasiyaṃ viharanti. isipatane migadāye. atha kho āyasmā channo sāyanhasamayaṃ paṭisallānā vuṭṭhito avāpūraṇaṃ[1] 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[2]. therā anusāsantu maṃ āyasmanto therā. karontu me āyasmanto therā dhammiṃ kathaṃ yathāhaṃ dhammaṃ passeyyanti.

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[1] apāpūraṇaṃ - sīmu, syā.
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[2] 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 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 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 ownership, the extinction of thirsting, fading away, cessation, Nibbana. It does not get pleased in it, does not get steadied in it, does not gain affinity with it. Rather, perturbation and undertaking 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[3] paritassanā upādānaṃ uppajjati, paccudāvattati mānasaṃ, atha ko carahi me attāti, na kho panevaṃ[4] 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

[3] na vimuccati - sīmu.
[4] nakhopanetaṃ - sīmu.
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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 viññūṇaṃ sabrahmacārīnaṃ pahoti ca me āyasmā ānando tathā dhammaṃ desetaṃ yathāhaṃ dhammaṃ passeyyaṃ, atthi ca me āyasmante ānande tāvatikā vissaṭṭhi, 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 senāsanaṃ saṃsāme-

tvā pattacīvaramādāya yena kosambi ghositārāmo, yenāyasmā ānando tenupasaṃkami. upasaṃkamitvā āyasmatā ānandena saddhiṃ sammodi. sammodanīyaṃ kathaṃ sārāṇīyaṃ visāretvā ekamantaṃ 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 upasaṃkamiṃ. 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 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. And yet my mind does not reach out towards the stilling of all sankharas, the relinquishment of all ownership, the extinction of thirsting, fading away, cessation, Nibbana. It does not get pleased in it, does not get steadied in it, does not gain affinity with it. Rather, perturbation and undertaking 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.”

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atha ca pana me sabbasaṃkhārasamathe sabbūpadhipaṭinissagge taṇhakkhaye virāge nirodhe nibbāne cittaṃ na pakkhandati 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.

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 viññūnaṃ sabrahmacārinaṃ. pahoti ca me āyasmā ānando tathā dhammaṃ desetuṃ, yathāhaṃ dhammaṃ passeyyaṃ. atthi ca me āyasmante ānande tāvatikā vissaṭṭhi, yannūnāhaṃ yenāyasmā ānando tenupasaṃkameyya'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 happiness arose for the venerable Channa [from the thought]: “I am really capable of understanding the Dhamma.”

ettakenapi mayaṃ āyasmato channassa attamanā abhiraddhā, taṃ[5] āyasmā channo āvīakāsi. khilaṃ pabhindi[6], odahāvuso channa sotaṃ. bhabbo'si dhammaṃ viññātu'nti. atha kho āyasmato channassa tāvatakeneva[7] uḷāraṃ 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 definate existence and non-existence. But for one who is seeing the very

[5]attamanā apināma taṃ - machasaṃ.
[6]khīlaṃ chandi - machasaṃ.
[7]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, undertaking and adherence. But such one's mind does not engage, does not hold, does not resolve on engagements and undertakings, 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 sutaṃ sammukhā ca paṭiggahitaṃ kaccānagottaṃ bhikkhuṃ ovadantassa "dvayanissito khoyaṃ kaccāna, loko yebhuyyena atthitañce va natthitañca, lokasamudayaṃ kho kaccāna yathābhūtaṃ sammappaññāya passato yā loke natthitā sā na hoti. lokanirodhaṃ kho kaccāna yathābhūtaṃ sammappaññāya passato yā loke atthitā sā na hoti. upayūpādānābhinivesavinibandho kho'yaṃ kaccāna, loko yebhuyyena, tañcāyaṃ upayūpādānaṃ cetaso adhiṭṭhānābhinivesānusayaṃ na upeti. na upādiyati na adhiṭṭhāti 'attā me'ti dukkhameva uppajjamānaṃ uppajjati. dukkhaṃ nirujjhamānaṃ nirujjhatī"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 thirsting. In dependence on thirsting, there is undertaking. In dependence on undertaking, 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, "sabbaṃ natthi"ti kho ayaṃ dutiyo anto, ete te kaccāna, ubho ante anupagamma majjhena tathāgato dhammaṃ deseti: "avijjāpaccayā saṃkhārā, saṃkhārāpaccayā viññāṇaṃ, viññāṇapaccayā nāmarūpaṃ nāmarūpa paccayā saḷāyatanaṃ. saḷāyatanapaccayā phasso, phassapaccayā vedanā, ve-

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danāpaccayā taṇhā, taṇhāpaccayā upādānaṃ, upadānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā 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 thirsting. From the cessation of thirsting, there is the cessation of undertaking. From the cessation of undertaking, 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 asesavirāganirodhā saṃkhāranirodho saṃkhāranirodhā viññāṇanirodho, viññāṇanirodhā nāmarūpanirodho, nāmarūpanirodhā saḷāyatananirodho, saḷāyatanirodhā phassanirodho

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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.”

evametaṃ[8] āvuso ānanda hohi, yesaṃ āyasmantānaṃ tādisā sabrahmacārayo anukampakā atthakāmā ovādakā anusāsakā. idañca pana me āyasmato ānandassa dhammadesanaṃ sutvā dhammo abhisametoti.

[8] ecañca te - sīmu.