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(Khandha) Channa Sutta

The (Khandha) Discourse to Channa | S 22.90

(Dvi,lakkhaṇa) Channa Sutta The Discourse to Channa (on the Two Characteristics)

Theme: The scurrilous elder Channa realizes the Dharma

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1 Summary and significance

1.1 SUTTA SUMMARY

The (Khandha) Channa Sutta (S 22.90) is about how Channa (Skt *chandaka*) becomes a streamwinner [§18.2] by listening to Ānanda’s rehearsal of **the Kaccāna,gotta Sutta** (S 12.15). The Sutta is in 3 parts:

- §§1-6** PART 1. **The remorseful Channa**, desiring to know the teaching for breakthrough into Dharma, approaches the monks [§2]. These monks only teach him that each of the 5 aggregates [§3] are *impermanent* and *non-self*. They omit the characteristic of “suffering” (*dukkha*), fearing that he may be angered, concluding that his breakthrough will also be “suffering” [§3]. Channa notices that he already knows all this, thus it is no help to him [§4]. In fact, he is troubled by the notion of a self [§5]. Considering his closeness (*vissāsa*) to the elder Ānanda, he decides to approach him for Dharma teaching [§6].
- §§7-15** PART 2. **Channa approaches the elder Ānanda** [§§7-13] who delights in the former’s openness and readiness [§§14 f].
- §§16-18** PART 3. Ānanda teaches Channa **the Kaccāna,gotta Sutta** (S 12.15) on dependent arising. The Channa Sutta closes with his declaring that he has broken through into the Dharma, that is, become a **streamwinner** [§18].

1.2 CHANNA’S BREAKTHROUGH

The (Khandha) Channa Sutta (S 22.90) records, in an almost humorous tone, how Channa, the Buddha’s erstwhile charioteer, seeks Dharma instruction from other monks [§§2 f]. Despite being disciplined with the “supreme penalty” (*brahma,daṇḍa*) [2.3.2.2], no monk actually boycotts him when he requests for teachings, since they try to answer his questions, albeit careful to not offend him. Not benefitting from any of this, he turns to the elder Ānanda (by then already an arhat) [§15].

As he listens to Ānanda rehearsing **the Kaccāna,gotta Sutta** [§§15-17.1] on how dependent arising [§17.3] and ending [§17.4] counter the 2 extreme views of *eternalism* and *annihilationism*, and how *self-view* is replaced by the realization that it is only *dukkha* that arises and ceases—he breaks through into the Dharma [§18]. At that point, the supreme penalty is nullified for him.

2 Channa

2.1 INDIVIDUALS NAMED CHANNA

The *Dictionary of Pali Proper Names* (DPPN) mentions 3 persons named Channa, as follows:

- (1) **Channa 1**. The Bodhisattva’s erstwhile charioteer, whose breakthrough into the Dharma is recounted in **the (Khandha) Channa Sutta** (S 22.90).¹

¹ S 22.90/3:132-135 (SD 56.5).

- (2) **Channa 2.** The elder Channa of **the Chann'ovāda Sutta** who commits suicide on account of a painful incurable disease.²
- (3) **Channa 3.** The wanderer (*paribbājaka*) Channa of **the (Paribbājaka) Channa Sutta** (A 3.71).³

2.2 CHANNA 1 (THE ERSTWHILE CHARIOTEER)

2.3.1 Channa's background

2.3.1.1 Channa 1 [2.1], well known as the renunciant Gotama's charioteer and companion, was born on the same day as Gotama.⁴ Dhammapāla says that he was the son of Suddhodana's household slave-woman (ThaA 1:166,3). When Gotama renounced the world, riding away on his horse, Kaṅṭhaka, Channa followed him as far as the river *Anomā*, in Malla country.⁵ There Gotama handed over his ornaments and other possessions to Channa and bade him take Kaṅṭhaka back to his father's palace.⁶

When, however, Kaṅṭhaka died of a broken heart, Channa's grief was great; it was for him a double loss. It is said that he begged for leave to join Gotama as a recluse but was refused (J 1:64 f). He thus returned to *Kapila,vatthu*, but when, a year after the great awakening, the Buddha visited his Sakya relatives, Channa, along with many others, joined the order.⁷

2.3.2 Channa's arrogance

2.3.2.1 A monk named **Channa** is recorded in several places in the Vinaya as despising other monks on the grounds that "the Buddha is mine; the Dharma is mine! It was by my young master that the Dharma was realized."⁸ This agrees with the post-canonical tradition identifying Channa as the horseman who accompanied the young Siddhattha on the night of the latter's great renunciation.⁹

Once, in **the Ghositārāma** at Kosambī, Channa committed a fault but was not willing to acknowledge it. When the matter was reported to the Buddha, he decreed that the formal act of suspension (*ukkhepaniya,kamma*) be carried out against him, forbidding him to eat or dwell with the sangha.

He therefore changed his residence, but was everywhere boycotted. Subdued, he returned to Kosambī and asked for forgiveness, which was granted to him—which was why the monks did not boycott him when he asked about the Dharma.¹⁰

2.3.2.2 The Saṃyutta Commentary identifies **Channa** with the Bodhisattva's charioteer who followed him out of the palace on the night of his great renunciation. During the Buddha's visit to *Kapila,vatthu*, he joined the order [2.3.1.1]. Because of his former close relationship with the Buddha, he became proud and domineering, and spoke harshly to the other monks (SA 2:317,24-29).

The Mahā Parinibbāna Sutta (D 16) recounts how the Buddha, unable to discipline his own erstwhile charioteer Channa as a monk, as one of his final acts before his passing away, imposes on Channa the

² M 144/3:263-266 = S 35.87/4:55-60 (SD 11.12); ThaA 2:371,12-16.

³ A 3.71/1:215 (SD 18.10).

⁴ SA 2:317,24 f; J 1:54,5-9; BA 298,7-9; DhsA 34,10-17; Mvst 2:156, 164, 189, 233, 3:91, 262. On the Bodhisattva's connatals (*saha,jāta*), those born at the same time as he, see SD 52.1 (3.6).

⁵ ThaA 2:286,13; BA 5; SD 52.1 (9.2).

⁶ A stupa (reliquary shrine) was later erected on the spot where Channa turned back. (Divy 391)

⁷ On the Buddha's 1st visit to Kapilavatthu, see SD 43.7 (1.2.1).

⁸ Saṅgh'ādi,sesa 12 (V 3:177 f).

⁹ On Channa's arrogance, see SD 52.1 (10.1.3).

¹⁰ Cv 1.27 f (V 2:23 f).

“divine penalty” (*brahma,daṇḍa*), that is, a total boycott of a monk who is scurrilous (*mukhara*) and uncivil to other monks.¹¹

When Channa realizes that he is being treated as a pariah by the sangha, he is moved by a sense of urgency (*saṃvega*). It is at this point that **the (Khandha) Channa Sutta** (S 22.90)¹² opens. Here we see how the Buddha’s wisdom and compassion reach out to Channa even posthumously!

2.3.3 Vinaya rules related to Channa

2.3.3.1 The monk **Channa** is the occasion for a number of Vinaya rules: Saṅghādisesa 12, and Pācittiya 12, 19, 54 and 71. These case-stories behind the rules depict Channa as being intractable, devious and disrespectful.

During **the Saṅghādi,sesa** proceeding against him, he counter-questioned his examiners, arrogantly proclaiming his closeness to the Buddha since before the great renunciation. The rule was then instituted that when a monk is difficult to speak to, he should be admonished up to three times. When he does not heed the 3rd admonition, there is an offence entailing “a formal meeting of the sangha.” (Saṅgh 12)¹³

2.3.3.2 Pācittiya 12 tells us that when Channa was questioned before the sangha for a “wrong act” (*anācāra*), he shelved the question by asking his own questions, thus evading the real issue. Hence, this rule is made forbidding a monastic from such evasion, which entails an offence of expiation. (V 4:35-37)

Pācittiya 19 records an incident when Channa built a dwelling (*vihāra*).¹⁴ He kept doing over the plastering and roofing until the whole structure collapsed. Then, he went in search of grass and sticks to repair his lodging. In doing so, he damaged the cornfield of a certain brahmin, who complained about it. A rule was made against such a practice, whose offence entails expiation. (V 4:47)

Pācittiya 54 records another incident when Channa committed a “wrong act” [2.3.3.2]. When he was told not to do so, he did just the same out of disrespect. A rule against such disrespect was made, whose offence entails expiation. (V 4:113 f)

Pācittiya 71 records a further incident when Channa committed another “wrong act” [2.3.3.2]. When admonished by the monks, he retorted that he will do as he liked until he had inquired about it from a Vinaya expert. The matter was brought to the Buddha who introduced this rule, whose offence entails expiation. (V 4:141 f)

2.3.3.3 As defined by the Buddha, **the supreme penalty** (*brahma,daṇḍa*)¹⁵ is effectively a total boycott by the sangha. The closing of Culla,vagga 11 of the Vinaya records how when Ānanda conveys the supreme penalty to Channa at Ghoṣit’ārāma, he faints at the thought of being boycotted by the sangha. He then goes into retreat to cultivate himself (V 2:292).

2.3.4 Channa’s Thera,gāthā

2.3.4.1 The elder Channa’s Thera,gāthā is a single verse, **Tha 69**, which goes thus:

*Sutvāna dhammaṃ mahato mahā,rasaṃ
sabba-ñ,ñuta-ñ,ñāṇa,varena desitaṃ*

Hearing the great doctrine, great in taste,
taught by him the noble all-seeing one,

¹¹ D 16/2:154,18-23 (SD 9); DhA 2:111 f; V 2:290-292; VA 7:1402 (Comy on the Parivāra).

¹² S 22.90/3:132-135), SD 56.5

¹³ Saṅgh 12 (V 3:177-179).

¹⁴ This is prob a simple hut.

¹⁵ On Channa’s supreme penalty, see SD 52.3 (1.3.5.4 f). Cf D 1:96 where *brahma,daṇḍa* is used differently.

maggam papajjim amatassa pattiyā I won the path for the attaining the death-free.
so yoga-k,khemassa pathassa kovido'ti (Tha 69) He is skilled in the path to rest from the yoke.

2.3.4.2 In **Tha 69**, clearly, **yoga-k,khema**, “rest from the yoke,” refers to nirvana. **The Sutta Nipāta Commentary**, in fact, glosses *yoga-k,khemassa pattiyā* with “the benefit of attaining nirvana is that of the safety from the 4 yokes” (*catuhi yogehi khemassa nibbānassa adhigam’attham*, SnA 386,23 f), that is, freedom from the influxes (*āsava*) of sensuality, existence, views and ignorance.¹⁶ **The Thera,gāthā Commentary** on Tha 69, 171 and 415 all explain *yoga-k,khema* as safety from these “4 yokes,” that is, the attainment of nirvana.¹⁷

3 Related suttas

3.1 CŪḶA SACCAKA SUTTA (M 35), SD 26.5

The Cūḷa Saccaka Sutta (M 35) records how the nirgrantha (Jain), Saccaka, meets Assaji (one of the first 5 monks and Sāriputta’s first teacher), and questions him about how the Buddha instructs his disciples. The Buddha, Assaji replies, teaches that the 5 aggregates [1.1] are *impermanent*, that all formations are *impermanent*, and that all things are *non-self*.¹⁸

The Sutta Commentary explains that Assaji takes special care to *omit* the statement on the characteristic of “suffering” (*dukkha lakkhaṇa*) to prevent any **ill will** (*āghāta*) arising from Saccaka’s objection to such a notion, which would cause him to create bad karma resulting in a hellish birth. Hence, instead of giving the formulaic reply (*pariyāya*), Assaji gives a provisional teaching (*nippariyāya*) (MA 2:271,6-18).¹⁹

We are reminded of a similar skillful means used in **the (Khandha) Channa Sutta** (S 22.90), when the monks answer the irascible Channa (the Bodhisattva’s erstwhile charioteer) with a similar omission; that is, until Channa receives a complete instruction from Ānanda and benefits from it.²⁰

3.2 SUTTAS RELATING TO KHILA

3.2.1 Oldest meaning of khila

3.2.1.1 When Channa finally approaches the elder Ānanda for Dharma instructions, the elder happily praises him as “one who has broken through his barrenness (of mind) (*khila*)” [§14]. What is **khila**? This metaphor relates to the “fertile field” imagery centring around the idea of the noble sangha as a “supreme field of merit for the world” (*anuttaram puñña-k,khettam*).²¹

The fullness of this agricultural imagery is shown, for example, in **the Kasi Bhāra,dvāja Sutta** (Sn 76-80).²² In the parable of the 3 fields, preserved in **the (Khetta) Desanā Sutta** (S 42.7), the Buddha declares that renunciants who look up to him as their refuge are taught the Dharma *first* since they are ready to awaken upon hearing it: they are like *a good and fertile field* in which a crop grows very well; secondly,

¹⁶ See SD 56.4 (3.8.3).

¹⁷ Tha 69 (ThaA 1:167,7 f); 171 (2:47,10 f); 415 (2:176,14 f). On *yoga-k,khema*, see SD 51.11 (2.2.2); SD 55.9 (1.3.2.3).

¹⁸ M 35,9/1:230 + SD 26.5 (3.2).

¹⁹ It should be noted that the terms *pariyāya* and *nippariyāya* are used in the commentarial senses here, and that they have the reverse senses in the Canon: see R Gethin, *The Buddhist Path of Awakening*, 2001: 134 f & also **Pariyāya and Nippariyāya** = SD 30.16.

²⁰ S 22.90/3:132-135 (SD 56.5).

²¹ On *anuttaram puñña-k,khettam*, see **Aṭṭha Puggala S 1** (A 8.59,3) + SD 15.10a (4)(98) + (5).

²² Sn 1.4/12-16 (SD 69.6).

he teaches the laity who take him as their refuge: they are like *a moderate field*, whose crop will give a moderate yield. Finally, even when any outsider were to understand a single sentence of the Dharma, it would benefit them for a long time: they are like *a poor field* where at least fodder may be grown.²³

The “field” here is **the mind** and its readiness to attend to the Dharma and develop spiritually. The last field is said to be “poor, hard, salty, bad soil” (*khettaṃ hīnaṃ jaṅgalaṃ ūsaraṃ papa,bhūmi*). Similarly, one whose mind is barren (*ceto,khila*) will not be open to learning for spiritual growth on account of “the mind’s hardened state, dusty state, stumpy state” (*cittassa thaddha,bhāvā kacavara,bhāvā khāṇuka,bhāvā*),²⁴ like unfertile soil in which no plant can grow well or at all. This is said of a mind that has neither regard for the 3 jewels nor the 3 trainings, and that feels anger and displeasure towards fellow practitioners.

3.2.1.2 One of the oldest usages of *khila* is probably found in **the Sāriputta Sutta** (Sn 4.16), the last sutta in the most ancient layer of Pali texts, **the Aṭṭhaka,vagga**.²⁵

<i>Cudito vacīhi satimā’bhinande</i>	When reproved with words, he should rejoice as one mindful.
<i>sa.brahma,cārīsu khilaṃ pabhinde</i>	He should break up <u>barrenness</u> towards fellow brahmacharis.
<i>vācam pamuñce kusalaṃ nātiveḷaṃ</i>	He should speak wholesome words that is not untimely.
<i>jana,vāda,dhammāya na cetayeyya</i>	He should give no thought to ways and words of the crowd.
	(Sn 973; Nm 503-505)

The canonical commentary, **Mahā,niddesa**, on **Sn 973**, explains *khila* in 2 ways:

- (1) that it is the 3 kinds of mental barrenness, those of *lust, hate and delusion* (that is, the 3 unwholesome roots), which we should destroy;
- (2) that it is the the 5 kinds of barrenness towards fellow brahmacharis [other monastics] that we should avoid harbouring.²⁶

Hence, from early canonical time,²⁷ the early monastics and teachers understood *khila* in a *broad* sense, referring to mental unwholesomeness or narrowness, that is, a mind troubled by lust, hate and delusion. Around the same time, it was also used in a more *specific* sense to refer to the occasions for such mental unwholesomeness, that is, towards the 3 jewels, the 3 trainings, and regarding anger and displeasure towards fellow practitioners, as detailed in **the (Majjhima) Ceto,khila Sutta** (M 16) [3.2.3].

3.2.2 Vaṅgīsa’s poems

3.2.2.1 The Paro,sahassa Sutta (S 8.8) has this poem by the poet monk **Vaṅgīsa**, mentioning “barrenness” (*khila*):

<i>Ummagga,patham²⁸ māraṣsa abhibhuyya</i>	Having overcome Māra’s devious path,
<i>carasi pabhijja khilāni</i>	having broken up barrenness (of mind), fare on.

²³ (**Khetta**) **Desanā S** (S 42.7/4:315 f), SD 51.12.

²⁴ VbhA 2481/503,28 f. See also Vbh 941/377,22-28.

²⁵ **The Pārāyaṇa,vagga** (ch 5: verses) and the Aṭṭhaka,vagga are the most ancient of the early texts: SD 26.9 (2.1.2.1) n.

²⁶ *Sabrahmacārīsu āhata,cittataṃ khila,jātataṃ pabhindeyya pañca,cetokhilaṃ tayo pi cetokhile raga,dosa,moha,khilaṃ bhindeyya* (Nm 503,28-504,4).

²⁷ That is, from the Buddha’s time up to not later than Asoka’s time (3rd cent BCE).

²⁸ Se *ummagga,sataṃ*, “a hundred deviant paths.”

*tam passatha bandha,pamuñca,karam
asitam bhāgaso pavibhajjam*²⁹

Behold him who frees one from bondage!
Unattached, one analyses (reality) into its parts.
(S 742*/8.8/1:193 = Tha 1242), SD 68.12

In line b, *khilāni* is plural accusative of *khila*. The Thera,gāthā Commentary explains *pabhijja khilāni* only as “(to) wander forth, having broken the 5 that are the *khila* of lust and so on” (*raga,khil’ādini pañca bhinditvā carasi*, ThaA 1:279,8 f). This seems to echo the Mahā Niddesa gloss on *khila* at **Sn 973** [3.2.1.2] but without further details, we may wonder if this refers to the 5 kinds of *khila* comprising lust, etc—but there is no such set! Our best guess, then, is that “and so on” refers to both the 3 unwholesome roots and the 5 kinds of barrenness.

3.2.2.2 The negative form, *akhila*, “free of barrenness,” is found in **S 720***,³⁰ and recurs in **Tha 1222**, both of which are one of the monk poet **Vaṅgīsa**’s verses, thus:

*Tasmā akhilo’dha padhānavā
nīvaraṇāni pahāya visuddho
mānañ ca pahāya asesam
vijjāy’anta,karo samitāvīti*

Therefore, be not barren of mind, but striving here,
having abandoned the hindrances, be purified (in mind),
and having abandoned all conceit,
be an end-maker through wisdom, at peace.

(S 720* = Tha 1222)

The Thera,gāthā Commentary glosses *akhilo* (“not barren (of mind)”) in **Tha 1222a** with “devoid of the 5 barrennesses of mind [3.2.3]” (*pañca,ceto.khila,rahito*, ThaA 3:192,6-8). This verse is preserved in the same collection as Tha 1242 [3.2.2.1]. It is thus likely that Dhammapāla, the commentator, in his explanation of Tha 1242 knows of the 5 kinds of barrenness, and refers to them in his gloss above.

3.2.3 (MAJJHIMA) CETO,KHILA SUTTA (M 16)

3.2.3.1 The (Majjhima) *Ceto,khila Sutta* (M 16) mentions 5 types of mental barrenness (*ceto,khila*): doubt and perplexity about the Buddha, the Dharma, the sangha, and the training, and anger towards one’s colleagues in the holy life. The 5 *ceto,khila* are said to be obstacles to “ardour, exertion, persistence and striving” in the spiritual life. Hence, they must be overcome before we can progress on the path. [3.2.4]

3.2.3.2 Channa’s problem seems to have been the 5th barrenness: his anger and displeasure towards fellow brahmafarrers (celibate renunciants):

7 (5) Furthermore, bhikkhus, a monk is **angry and displeased with fellow brahmafarrers [celibate colleagues], his heart troubled, unfeeling [callous]**.³¹

²⁹ Comys explain *bhāgaso pavibhajjam** [*Ce Ee Se so; Be *pavibhajjam*] as “analyzing states by way of the foundations of mindfulness, and so on” (*satipaṭṭhān’ādi,kotṭhasa,vasena dhammam vibhajantam**, SA 1:279,12 f; ThaA 3:196). *Pavibhajja* (mc, from *pavibhajati*, PED) is absol with *-m* (like *sakkaccam*, OberliesPG 649); see Tha:N 294 n1242. On *pavibhajati*, see AndersenPG sv.

³⁰ S 720*/8.3/1:188,1-4.

³¹ *Puna ca param bhikkhave bhikkhu sa,brahmacārīsu kupito hoti anattamano āhata,citto khila,jāto*. From *kupito* ... etc: V 3:163,30 = 4:45,2 = 236,9 = D 3:238,10 = M 1:101,23 = A 3:249,8 = 4:460,22 = 5:18,5; A 3:176,1; DhA 1:309,13. This is the kind of malicious mind that induces a monk to breach the Vinaya (V 3:163).

7.2 Any monk, bhikshus, *who is angry and displeased with fellow brahmafearers, his heart troubled, unfeeling*,³² his mind does not tend to ardour, devotion, perseverance, striving.

7.3 For one whose mind *does not tend to ardour, devotion, perseverance, striving*, this is thus his 5th mental barrenness that has *not* been abandoned.

(M 16,8-12/1:101,9-27), SD 32.14

3.2.4 Khila, khīla or khīla?

3.2.4.1 Hence, *khila* (ts),³³ used metaphorically in the early texts, especially the suttas, usually means “(mental) barrenness,” that specifically refers to a lack of faith or enthusiasm in the Buddha (as teacher), the Dharma (as the teaching), the sangha (as exemplar and path), in the 3 trainings, and anger and displeasure towards fellow practitioners [3.2.3].³⁴ In short, it reflects an unwillingness or unreadiness to learn the Dharma.

From the usage of *khila* in the suttas, it is clear that its specific sense (as the 5 kinds of barrenness) was commoner because of its practical relevance to monastic training. *Khila* in its narrow sense (as the 3 unwholesome roots) was less often used, but not altogether forgotten. Hence, we still get a rare gloss of *khila* with the 3 unwholesome roots in the older commentaries (as noted, for example, in Nm 503 f). [3.2.1.2]

3.2.4.2 *Khila*, “barrenness,” is sometimes confused with *khīla* (with a long vowel -ī-), “a post.” This word is seen in **the (Devatā) Samaya Sutta** (S 123*) and **the Mahā,samaya Sutta** (D20), that is, in this poem on the arhat recited by a certain deva before the Buddha.³⁵

*chetvā khīlaṃ chetvā palighaṃ
inda,khīlaṃ ūhacca³⁶-m-anejā
te caranti suddhā vimalā
cakkhumatā sudantā susunāgā’ti*

Having broken the post, broken the cross-bar,
Indra’s unshakable pillar is uprooted:³⁷
they live stain-free and pure,
with clear vision as well-trained young elephants.³⁸
(S 123*), SD 86.12, = (D 20,3.4), SD 54.4³⁹

³² *Sa, brahma, cārisu kupito anattamano āhata, citto khila, jāto*: D 3:238,10 = M 1:101,23 = A 3:249,8 = 4:460,22 = 5:18,5; A 3:176,1. A longer stock is *kupito anattamano anabhiraddho* (“unconciliated, dissatisfied, sulky”) *āhata, citto khila, jāto*: V 3:163,30 (*paṭighena āhataṃ cittaṃ assa*, “his mind troubled by anger,” VA 584,28) = 4:45,2 = 236,19; V 3:255,13, 4:236,9, 238,30. A gloss: *ananvāhata, cetaso’ti* (“unperplexed mind”) *āhata, citto khila, jāto*, DhA 1:309,13; *jarādīmi vyāruddhe āhata, citta satte disvā*, “having seen hostile beings with minds troubled by decay and so on,” SnA 566,30 = NmA 428,7; *duṭṭha, manā ... āhata, citta* (“a corrupt mind ... troubled heart”), Nm 62,8 (NmA 1:190,15). Opp, *anāhata, citto hoti akhila, jāto*, “an untroubled mind, feeling heart”: **Sammatta, niyāma S 3** (A 5.153), 2nd of the 5 qualities of one, listening to the Dharma, is able to attain streamwinning (A 5.153/3:176,11), SD 4.4.

³³ *Khila* is the same in BHS and Skt. However, BHSD sv wrong equates *ceto, khila* with *pañca, nīvaraṇa* (the 5 hindrances).

³⁴ Cf *akhīlaka* (vl *akhilaka*), in *akhīlakāni rukkha, phalāni* (J 5:205,3*) where Comy glosses with *akāca akantaka*, which are synonyms from D 30/3:146,20, SD 36.9).

³⁵ This means that it is an ancient forgotten verse that the devas remembered, usually from the time of the Buddha Kassapa, who lived just before our Gotama. For a list of past buddhas, see the 7 buddhas, SD 49.8b (1.0.4.5); names & qualities (details), SD 36.2 (3).

³⁶ Be Ce Ee Se:MC *ūhacca*; Be:Ka *uhacca*; Se:SR *ohacca*-.

³⁷ “Indra’s pillar” or gate-post (*inda, khīla*) a strong post or solid stone sunk into the ground at the house-door, palace-gate, city-gate or village entrance against which the door or gate is closed; a symbol of strength and unshakeability (V 3:46,28, 4:160,26; D 3:133,6; S 1:27,4*; Sn 229; Tha 663; J 1:89,7; Pm 1:176,14); SD 32.14 (3.1.1.1). Cf the “city pillar,” SD 52.13 (1.4.1.2).

³⁸ *Nāga*, an elephant, is an epithet for an arhat; for etym: Sn 522.

All the Pali manuscripts read *khīla* (“a post”); only that of the Pali Text Society (Ee) has *khila*, which is clearly out of context here. Lines ab gives a unified imagery of a city being conquered in ancient India. “The post” (*khīla*) is a strong peg, spike or stake that is sunk into the ground to anchor the city-gate from being rammed down from outside. “The cross-bar” (*paligha*) is a strong bar wedged across the closed gate to keep it securely so.

3.2.4.3 Once the city-gate is broken down, the conquerors then rush in to seize the city’s palladium, called “Indra’s pillar,” a strong pillar sunk deep into the ground, usually at the city-centre, a sacred symbol of the city’s heart, safety, prosperity and spirit. When the enemy uproots and topples this mighty pillar, it is a psychological victory for them, to whom the city would then submit (often to prevent further bloodshed).

Furthermore, both the Commentaries on the (*Devatā*) *Samaya Sutta* (S 123*) and on the *Mahā,samaya Sutta* (D 20) gloss *khīla* as lust, hate and delusion (*raga,dosa,moha,khilaṃ*), that is, the 3 unwholesome roots [3.2.4.1]. These are overcome by the arhat.⁴⁰ When *khila*, “barrenness,” is used, the relevant commentaries would usually gloss it with the “5 barrennesses” [3.2.2, 3.2.3].

3.2.4.4 Cone’s *A Dictionary of Pali* (DP) records the word *khīla*, with a variant, *khīla*², which may be related to Sanskrit *kiṇa* (masc). They both mean “a callus; a corn; a swelling” (J 5:204,26*).⁴¹ Interestingly, both *khila* and *khīla* refer to “hardness,” the former to hardness of the soil; the latter to the callousness on the limbs. In *ceto,khila*, we have a third sense of “hardness,” a metaphorical one, that is, mental hardness, well known in the suttas.

3.2.4.5 There is a negative form *akhīlaka* (mfn) [*a*³ + *khīla*¹ + *ka*², or *a*³ + *khīlaka*],⁴² meaning “free from spikes or prickles.”⁴³ From the commentary, we can deduce that *khīla* means “spike, thorn.”⁴⁴ In this case, either *khīla* here is a variant of *khila*, or at some early stage, *khīla* also bears the sense “spike, prickle.” Either way, it helps to apply the rule of context⁴⁵ to tease out the intended meaning in that passage.

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³⁹ S 123*/1.37/1:27,3* (SD 86.12); D 20,3.4/2:254,17* (SD 54.4).

⁴⁰ SA 1:76,31 f = DA 681,2.

⁴¹ J 5:204,26* *na pi’ssa hatthesu ~āni atthi*, “there were no calluses on his hands,” Ce Ee Se so; Be *khilāni*, 207,15’; *~āni khīṇāni, ayam eva vā pāṭho* (this refers to the variant *khīṇa*), Ee so; Ce Se *~ānīti khīṇāni*; Be *khilānīti kilāni*. There is the phrase *pāda,khīla-* or *pāda,khīla-* (VA 5:1085,12 f).

⁴² See Cone’s *A Dictionary of Pali* (DP): *akhīlaka*.

⁴³ J 5:203,3*, *~āni ca avaṇṭakāni ... kiṃ,rukkha,phalāni tāni*, “The fruit of what trees are these ... with neither stalk nor spikes?”, Be Ce Ee so; Se *akhīlakāni*; 206,5; *~ānīti akācāni nikkāṇṭakāni*, “smooth, without thorns,” Ee so; Be *atacāni nippaṇṇāni*, “with neither bark nor leaves”; Ce *avākāni nibbasaṇāni*, “with neither bark nor covering”; Se *apākāni nibbaṇāni*, “unripe, without forest (or without any wound)” (?).

⁴⁴ In fact, U Thittila translates *khila* (not the short *-i-*) as “spikes” in Vbh:T 941/488 (1969).

⁴⁵ On the rule of context, see SD 53.5 (4.2.3); SD 54.3b (2.3.2.3).

(Khandha) Channa Sutta

The (Khandha) Discourse to Channa

S 22.90

1 At one time, a number of elder monks were dwelling in the deer park at Isi,patana, outside Benares.

1. CHANNA SEEKS THE DHARMA

Channa's samvega

2 Then, in the evening, the venerable Channa emerged from solitude⁴⁶ and, taking his key, went from dwelling to dwelling saying to the elder monks, thus:

"Let the venerable elders exhort me, let the venerable elders instruct me, let the venerable elders give me a Dharma talk in such a way that I may see the Dharma."⁴⁷

3 When this was said, the elder monks said to the venerable Channa:

"Form, avuso Channa, is **impermanent**; feeling is impermanent; perception is impermanent; formations are impermanent; consciousness is impermanent.

Form is **non-self**; **[133]** *feeling* is non-self; *perception* is non-self; *formations* are non-self; *consciousness* is non-self.

All formations are impermanent;

all dharmas [things] are non-self."⁴⁸

sabbe saṅkhārā aniccā

sabbe dhammā anattā

Channa is dissatisfied

4 Then, it occurred to the venerable Channa:

"I, too, think in this way:

⁴⁶ "Solitude," *paṭisallāna*: (**Duka**) **Paṭisallāna S** (It 45) + SD 41.4 (1); **Viveka,ja S** (S 28.1), SD 33.3a.

⁴⁷ Comy identifies him as **Channa 1** [2.1], ie, the Bodhisattva's charioteer who led him out of the palace on the night of his great renunciation. He was ordained as a monk but, because of his former close relationship with the Buddha, he became proud and domineering and spoke harshly to the other monks (SA 2:317,24-29). The Buddha, just before his parinibbana, instructed the sangha to impose on him the "supreme rod" (*brahmadanda*, total boycott) (D 16/2:154,18-23), SD 9. When Channa realized he was being treated as a pariah by the sangha, he was shaken by a sense of urgency (*saṃvega*). It is at this point that the sutta opens.

⁴⁸ Comy: All formations of the 3 planes (*sabbe te, bhūmakā saṅkhārā*) are impermanent; all phenomena of the 4 planes (*sabbe catu, bhūmakā* dhammā*) are non-self. Why didn't those monks mention the characteristic of suffering? Because they thought, "This monk is argumentative. If we mention suffering, he will quarrel with us, saying, 'If form, etc, are suffering, the path and fruit too are suffering, so you monks have attained nothing but suffering!'" Thus, they answered in a way that could not be faulted (SA 2:318,8-18). See also **Cūḷa Saccaka Sutta** (M 35/1: 228,-10-14, 230,5-8), SD 26.5, where only impermanence and nonself are mentioned in the explicit context of debate. The commentary to this passage gives a similar explanation of the omission of suffering. **Catu, bhūmakā, dhamma* refers to *all* conditioned states, ie, those of the sense-sphere (*kāmvāvacara*), form sphere (*rūpāvacara*), formless sphere (*arūpāvacara*) and the supramundane (*loku'ttara*) (DhA 1:21,4:72; DhsA 344, 345; cf Vism 16.11/493; SA 3:82). Nirvana (which is unconditioned), however, is not included here: **Dhamma Niyāma S** (A 3.134), SD 26.8.

'Form is **impermanent**; feeling is impermanent; perception is impermanent; formations are impermanent; consciousness is impermanent.

Form is **non-self**; feeling is non-self; perception is non-self; formations are non-self; consciousness is non-self.

All formations are impermanent; all dharmas are non-self.'

5 But there is neither
stilling of all formations,
relinquishing of all acquisitions,
destruction of craving,
dispassion, cessation, nirvana;
nor does my mind spring forth (in joy),
nor feel faith,
nor settle down.
nor resolve on it.⁴⁹

Instead, agitation and clinging arise,
the mind turns back, thinking:

'But who is my self?'⁵⁰

5.2 But such does not happen to one who sees the Dharma.⁵¹

Who now can teach me the Dharma in such a way that I might see the Dharma?"

*sabba,saṅkhāra,samathe
sabbūpadhi,paṭinissagge
taṇha-k,khaye
virāge nirodhe nibbāne
cittaṃ na pakkhandati
na-p,pasīdati
na santiṭṭhati
nādhimuccati
paritassanā upādābaṃ uppajjati
paccudāvattati mānasam*

6 Then, it occurred to the venerable Channa:

"This venerable **Ānanda** is dwelling in Ghosita's park, outside Kosambi, and he has been praised by the Teacher and is esteemed by his wise colleagues in the holy life.

The venerable Ānanda is capable of *teaching me the Dhamma in such a way that I may see the Dharma*. Since I have so much trust⁵² in the venerable Ananda, let me approach him.⁵³"

2. CHANNA APPROACHES ĀNANDA

7 Then, the venerable Channa, having set his lodging in order, took his bowl and robe, and went to Ghosita's Park outside Kosambi. He approached the venerable Ānanda and exchanged greetings with him. When they had concluded their greetings and cordial talk, he sat down at one side.

⁴⁹ That is, the mind does not direct or incline itself into the meditation object, and become focused in samadhi.

⁵⁰ *Atha ko carahi me attā*. Comy: It is said that this elder had started to practise insight meditation without having done **discernment of conditions** (*paccaya,pariggaha*). His weak insight could not eliminate "clinging to self" (*atta,aāha*), and thus when formations appeared to him as empty, agitation arose in him along with the annihilationist view, "I will be annihilated, I will be destroyed!" He saw himself falling into an abyss (SA 2:20-29). Subcomy says that agitation through fear (*bhaya,paritassanā*) and clinging to views (*diṭṭh'upādāna*) arose in him over the thought, "If things are non-self, then, what self will deeds done by the non-self affect?" (*Anattani sati anatta,katani kammāni kam attānaṃ phusissantīti bhaya,paritassanā c'eva diṭṭh'upādānañ ca uppajjati*, SAṬ:Be 2:248): on the highlight, see **Mahā Puṇṇama S** (M 109,14.2/3:19,12 f), where Comy says the monk fell into an eternalist view (MA 4:79) = S 22.82/3:104,1 (SD 17.11). "Discernment of conditions" is a stage in the development of insight in which the meditator explores the conditions for the 5 aggregates (Vism ch 19). In the proper sequence of development, this stage should precede investigation of the aggregates as *impermanent, suffering, and non-self*: see **Anupada S** (M 111,4.1-4.4 etc), SD 56.4.

⁵¹ *Na kho pan'evaṃ* dhammaṃ passato hoti*. *Be Ce Comy -evaṃ; Ee Se -etaṃ

⁵² Comy glosses *visaṭṭhi* with *vissāsa*, "trust, confidence, intimacy": cf Dh 204c; see SD 38.4 (4.2).

⁵³ *Atthi ca me āyasmā ānande tāvatikā visaṭṭhi, yaṃ nūnāhaṃ yenāyasmā ānando tenūpasaṅkameyyan'ti*.

8 Sitting at one side, the venerable Channa said this to the venerable Ānanda:

“There was this one time, avuso Ānanda, I was dwelling in the deer park in Isi,patana, outside Benares.

8.2 Then, in the evening, I emerged from solitude and, taking my key, went from dwelling to dwelling saying to the elder monks, thus:

‘Let the venerable elders exhort me, let the venerable elders instruct me, let the venerable elders give me a Dharma talk in such a way that I may see the Dharma.’

9 When this was said, avuso, the elder monks said this to me:

‘Form, avuso Channa, is **impermanent**; feeling is impermanent; perception is impermanent; formations are impermanent; consciousness is impermanent.

Form is **non-self**; [133] feeling is non-self; perception is non-self; formations are non-self; consciousness is non-self.

All formations are impermanent; all dharmas are non-self.’

10 When this was said, avuso, it occurred to me: [134]

‘I, too, think in this way:

“Form is **impermanent**; feeling is impermanent; perception is impermanent; formations are impermanent; consciousness is impermanent.

Form is **non-self**; feeling is non-self; perception is non-self; formations are non-self; consciousness is non-self.

All formations are impermanent; all dharmas are non-self.”

11 But there is neither stilling of all formations, relinquishing of all acquisitions, destruction of craving, dispassion, cessation, nirvana; nor does my mind spring forth (in joy), nor feel faith, nor settle down nor resolve on it.

Instead, agitation and clinging arise, the mind turns back, thinking:

“But who is my self?”

But such does not happen to one who sees the Dharma.

Who now can teach me the Dharma in such a way that I might see the Dharma?’

12 Then, avuso, it occurred to me:

‘This venerable Ānanda is dwelling in Ghosita’s park, outside Kosambi, and he has been praised by the Teacher and is esteemed by his wise colleagues in the holy life.

The venerable Ānanda is capable of teaching me the Dhamma in such a way that I may see the Dharma. Since I have so much trust in the venerable Ananda, let me approach him.’

13 Let the venerable Ānanda exhort me, let the venerable Ānanda instruct me, let the venerable Ānanda give me a Dharma talk in such a way that I might see the Dharma.”

14 “Even by this much am I pleased with the venerable Channa. Surely the venerable Channa shows himself to be one who has broken through his barrenness (of mind).⁵⁴

Lend an ear, avuso Channa, **you are capable of understanding the Dharma.**”

15 Then, at once a great rapture and gladness arose in the venerable Channa even as he thought:

“It seems that I am capable of understanding the Dharma!”⁵⁵

⁵⁴ *Api nāma taṃ āyasmā channo āvi, akāsi*, khīlaṃ pabhindi*: this delights Channa, which prepares him to attend to the teaching [A 5.159, SD 46.1]. Cf “(avoiding Māra’s path) you fare, having removed barrenness (of mind)” (*carasi pabhijja khilāni*, S 742*/8.8/1:193): [3.3]. ***Āvi, akāsi** 3 sg aor of *āvikaṭoti*, “makes manifest; reveals, discloses; displays.” *Avi, akāsi* is here tr idiomatically in the pres tense. On “barrenness,” *khīla*, see (3.2).

⁵⁵ *Atha kho āyasmato channassa tāvataken’eva ulāraṃ pīti, pāmojjaṃ uppajji* “bhabbaṃ kir’asmi dhammaṃ viññātun’ti.

3. THE KACCĀNA,GOTTA SUTTA (S 12.15)

[The venerable Ānanda:]

16 “In the presence of the Blessed One I have heard this, avuso Channa, in his presence I have received the exhortation that he spoke to the monk **Kaccāna,gotta**.⁵⁶

16.2 ‘This world, Kaccāna, mostly⁵⁷ depends upon a duality: [135] upon (the notion of) **existence** and (the notion of) **non-existence**.⁵⁸

16.2 But for one who sees **the arising⁵⁹ of the world⁶⁰** as it really is with right wisdom, there is no notion of non-existence regarding the world.

And for one who sees **the ending of the world** as it really is with right wisdom, there is no notion of existence regarding the world.⁶¹

16.3 This world, Kaccāna, is mostly bound by fixation [attachment], clinging and inclination.⁶²

16.4 But this person (with right view) does not engage in, cling to, incline towards that fixation and clinging, the latent tendency that is mindset and inclination—he does not take a stand (that anything is) “my self.”⁶³

⁵⁶ **Kaccāna,gotta S** (S 12.15/2:17), chosen by Ānanda for Channa’s benefit, shows how dependent arising corrects the 2 extreme views of eternalism and annihilationism, and removes self-view by the realization that it is only suffering (*dukkha*) that arises and ceases (SD 6.13). This teaching on right view is just apt for Channa so that he is able to break through into the path (SA 2:318,2-319,5).

⁵⁷ “Mostly,” *yebhuyyena*, refers to ordinary beings, that is, excepting the noble saints (*ariya,puggala*), hold on to the extreme notions of either something exists (*atthitā*) (eternalism, *sassata*) or does not exist (*n’atthitā*) (annihilationism, *uccheda*) (SA 2:32). See foll n.

⁵⁸ Here, in rendering *atthitā* as “the notion of existence” and *n’atthitā* as “the notion of non-existence,” I have followed Bodhi, but they can also function as abstract nouns. See SD 6.13 (2).

⁵⁹ On the meaning of “world” (*loka*), see **Rohitassa S** (S 2.26): SD 7.2 (1).

⁶⁰ On the tr of the terms *samudaya* and *nirodha* see SD 6.13 (3).

⁶¹ The 2 sentences of this verse are the 2 extremes rejected by the Buddha in **Lok’āyatika S** (S 12.48/2:77), SD 17.15, incl 2 more: that all is unity and that all is plurality. Comy: In terms of dependent arising, “the origin of the world” is the direct conditionality (*anuloma paccay’ākāra*), “the ending of the world” is the reverse conditionality (*paṭiloma paccay’ākāra*). Here the world refers to formations (*saṅkhāra*). In reflecting on the direct-order dependent arising, (seeing the rise of phenomena) one does not fall into the notion of annihilationism; reflecting on the reverse dependent origination, (seeing the ending of phenomena) one does not fall into the notion of eternalism. (SA 2:33). The Buddha’s teaching on the origin and ending of the world (in terms of the 5 aggregates) is found in **Loka S** (S 12.44/2:73 f), SD 7.5.

⁶² “Bound ... adherence,” PTS *upāy’upādānābhinivesa,vinibandha*, but preferred reading is Be Ce *upāy’upādānābhinivesa,vinibaddha* = *upāya* (attachment, fixation) + *upādāna* (clinging) + *abhinivesa* (inclination, mindset, adherence) + *vinibaddha* (bound, shackled) [alt reading *vinibandha*, bondage]. Comy: Each of the three—fixation, clinging, inclination [mindset]—arises by way of craving (*taṇhā*) and views (*diṭṭhi*), for it is through these that one fixates to, clings to, inclines to the phenomena of the 3 spheres as “I” and “mine.” (SA 2:33). These 3 words appear to be syns or near-syns of latent tendencies, but I have rendered them in order of their subtlety (fixation, clinging, inclination [mindset]). See S:B 736 n31.

⁶³ “But this ... ‘My self’,” *tañ cāyaṃ upāy’upādānaṃ cetaso adhiṭṭhānaṃ abhinivesānusayaṃ na upeti na upādiyati nādhiṭṭhati* “*attā me’ti*.” Comy: Craving and views are called “mental standpoint” (*cetaso adhiṭṭhāna*) because they are the foundation for the (unwholesome) mind, and “the latent tendency of mindset (and inclination),” or perhaps “the latent tendency that is mindset and inclination” (*abhinivesānusaya*) because they stay in the mind and lie latent there (SA 2:33). This is a difficult sentence, and I am guided by the sutta spirit than the letter. See S:B 736 n32. Cf **Hāliddakāni S 1** (S 22.3.9/3:10), SD 10.12.

16.5 He has neither uncertainty nor doubt that what arises is *only* suffering arising, what ceases is *only* suffering ceasing.⁶⁴ His knowledge about this is independent of others.⁶⁵

It is in this way, Kaccāna, that there is right view.

17 “Everything is [all exists]” (*sabbam atthi*),⁶⁶ Kaccāna, this is one extreme. “Everything is not [all does not exist]” (*sabbaṃ n’atthi*), this is the other [second] extreme.

The middle way: dependent arising

17.2 Without resorting to either of these extremes, the Tathāgata teaches **the teaching by the middle**:

17.3 DEPENDENT ARISING

<i>Avijjā, paccayā</i>	<i>saṅkhārā</i>	With ignorance as condition, there are volitional formations; ⁶⁷
<i>saṅkhāra, paccayā</i>	<i>viññāṇaṃ</i>	with volitional formations as condition, there is consciousness;
<i>viññāṇa, paccayā</i>	<i>nāma, rūpaṃ</i>	with consciousness as condition, there is name-and-form;
<i>nāma, rūpa, paccayā</i>	<i>sa’āyatanaṃ</i>	with name-and-form as condition, there are the 6 sense-bases;
<i>sa’āyatana, paccayā</i>	<i>phassa</i>	with the 6 sense-bases as condition, there is contact;
<i>phassa, paccayā</i>	<i>vedanā</i>	with contact as condition, there is feeling;
<i>vedanā, paccayā</i>	<i>taṇhā</i>	with feeling as condition, there is craving;
<i>taṇhā, paccayā</i>	<i>upādānaṃ</i>	with craving as condition, there is clinging;
<i>upādāna, paccayā</i>	<i>bhava</i>	with clinging as condition, there is existence;
<i>bhava, paccayā</i>	<i>jāti</i>	with existence as condition, there is birth;
<i>jāti, paccayā</i>	<i>jarā, maraṇaṃ</i>	with birth as condition there arise decay and death,
<i>soka, parideva, dukkha, domanass’-</i>		sorrow, lamentation, physical pain, mental pain and despair.
<i>upāyasā sambhavanti</i>		
<i>evam-etassa kevalassa dukkha-k,-</i>		—Such is the origin of this whole mass of suffering.
<i>khandhassa samudayo hoti</i>		

17.4 DEPENDENT ENDING

<i>Avijjāya tv-eva asesā, virāga, nirodhā</i>	But with the remainderless fading away and ending of ignorance,
<i>saṅkhāra, nirodho</i>	volitional formations end, ⁶⁸

⁶⁴ Comy: Suffering (*dukkha*) here refers to the 5 aggregates of clinging. What the noble disciple sees, when he reflects on his own existence, is not a self or a substantially existent person but only the arising and passing away of causal conditions (*paccay’uppanna, nirodha*) (of dependent arising) (SA 2:33). Cf **Selā**’s verses (S 548-551*/1:134), SD 102.12, & **Vajirā**’s verses (S 553-55*/1:135), SD 102.13.

⁶⁵ “Independent of others,” *apara-p, paccayā*. From stream-entry on, the noble disciple sees the truth of the Dharma by himself, and as such is not dependent on anyone else, not even the Buddha, for his insight into the Dharma. However, he may still approach the Buddha or an awakened teacher for instructions and guidance in meditation until he attains liberation himself.

⁶⁶ On the 2 “notions” in this sentence, see SD 6.13 (2).

⁶⁷ Comy: When it is said, “With ignorance as condition, there are volitional formations,” the meaning should be understood thus: “It is ignorance and it is a condition; hence ‘ignorance-as-condition’ (*avijjā ca sā pacayā cā ti avijjā, paccayā*). Through that ignorance-as-condition, volitional formations come to be (*tasmā avijjā, paccayā saṅkhārā sambhavanti*)” (SA 2:9 f). Bodhi: “This explanation suggests that the verb **sambhavanti**, which in the text occurs only at the end of the whole formula, should be connected to each proposition, thus establishing that each conditioned state arises through its condition. The twelve terms of the formula are treated analytically in [**Vibhaṅga S**].” (S:B 725 n1)

saṅkhāra, nirodhā viññāṇa, nirodho viññāṇa, nirodhā nāma, rūpa, nirodho nāma, rūpa, nirodhā saḷāyatana, nirodho saḷāyatana, nirodhā phassa, nirodho phassa, nirodhā vedanā, nirodho vedanā, nirodhā taṇhā, nirodho taṇhā, nirodhā upādāna, nirodho upādāna, nirodhā bhava, nirodho bhava, nirodhā jāti, nirodho jāti, nirodhā jarā, maraṇam soka parideva, dukkha, - domanass'upāyasā nirujjhanti evam-etassa kevalassa dukkha-k, - khandhassa nirodho hoti

with the ending of volitional formations, consciousness ends,
with the ending of consciousness, name-and-form ends,
with the ending of name-and-form, the 6 sense-bases end,
with the ending of the 6 sense-bases, contact ends,
with the ending of contact, feeling ends,
with the ending of feeling, craving ends,
with the ending of craving, clinging ends,
with the ending of clinging, existence ends,
with the ending of existence, birth ends,
with the ending of birth, there end decay-and-death,
sorrow, lamentation, physical pain,
mental pain and despair.

—Such is the ending of this whole mass of suffering.⁶⁹

CONCLUSION

18 “So it is, avuso Ananda, for those venerable ones who have such compassionate and benevolent brothers in the holy life to admonish and instruct them.

18.2 And now that I have heard this Dharma teaching from the venerable Ānanda, I have made the breakthrough into the Dharma.”⁷⁰

—evam—

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⁶⁸ Payutto, in the context of the quote in Intro (3) above, suggests that the reverse (cessation) cycle of dependent arising might be better rendered as: “being free of ignorance, there is freedom from volitional impulses ... ,” or “when ignorance is gone, volitional impulses are gone ... ,” or “when ignorance is no longer a problem, volitional impulses are no longer a problem.” (1994:107). See SD 6.13 (3).

⁶⁹ Comy: By “ending” (*nirodha*) in all these phrases *nirvana* is meant. For all those phenomena end on account on nirvana, and therefore the latter is spoken of as their ending. Thus, in this sutta, the Blessed One teaches the round of existence (*vaṭṭa*) and the ending of the round (*vivaṭṭa*) by 12 phrases and brought the discourse to a climax in arhathood (SA 2:18).

⁷⁰ “Breakthrough into the Dharma” (*dharmo abhisamito** Be Ce *abhisamito*; Ee Se *abhisameto*): *Abhisamito* is the past part of *abhisameti*, “to penetrate (the Dharma), make a breakthrough”; *abhisameta* is n or adj, “one who has made a breakthrough (into the Dharma).” This suggests that Channa attains streamwinning.