AN 3.71 — Channa Sutta: To Channa the Wanderer

English translation by Thanissaro Bhikkhu.

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Changes: Presentation only: original HTML markup reflowed into plain text; wording, numbering and source repetitions retained. No repetitions expanded.

Completeness: ABBREVIATED. Every source-unit character is preserved, including introductions, notes and verse structure. Thanissaro's collection-level note explicitly states that repetitions were cut: https://www.dhammatalks.org/suttas/about.html. This is evidence about the translation method, not an assertion that every individual unit contains an omission; no repetitions reconstructed.

Text

On one occasion the Blessed One was staying near Savatthi at Jeta's Grove, Anathapindika's monastery. Then Channa the Wanderer[1] went to Ven. Ananda and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there, he said to Ven. Ananda, "Do you, too, friend Ananda, advocate the abandoning of passion? Do you advocate the abandoning of aversion? Do you advocate the abandoning of delusion?"

"Yes, friend, we advocate the abandoning of passion, the abandoning of aversion, & the abandoning of delusion."

"But, friend Ananda, seeing what drawbacks in passion do you advocate the abandoning of passion? Seeing what drawbacks in aversion do you advocate the abandoning of aversion? Seeing what drawbacks in delusion do you advocate the abandoning of delusion?"

"A person impassioned, his mind bound up, overcome with passion, wills for his own detriment, wills for the detriment of others, wills for the detriment of both. He also experiences mental stress & sorrow. But having abandoned passion, he doesn't will for his own detriment, doesn't will for the detriment of others, doesn't will for the detriment of

both. He doesn't experience mental stress or sorrow.

"A person impassioned, his mind bound up, overcome with passion, engages in bodily misconduct, in verbal misconduct, in mental misconduct. But having abandoned passion, he doesn't engage in bodily misconduct, in verbal misconduct, or in mental misconduct.

"A person impassioned, his mind bound up, overcome with passion, doesn't discern, as it actually is, what is of profit to himself, what is of profit to others, what is of profit to both. But having abandoned passion, he discerns, as it actually is, what is of profit to himself, what is of profit to others, what is of profit to both.

"Passion, my friend, makes you blind, makes you sightless, makes you ignorant. It brings about the cessation of discernment, is conducive to trouble, and does not lead to Unbinding.

"An aversive person, his mind bound up, overcome with aversion, wills for his own detriment, wills for the detriment of others, wills for the detriment of both. He also experiences mental stress & sorrow. But having abandoned aversion, he doesn't will for his own detriment, doesn't will for the detriment of others, doesn't will for the detriment of both. He doesn't experience mental stress or sorrow.

"An aversive person, his mind bound up, overcome with aversion, engages in bodily misconduct, in verbal misconduct, in mental misconduct. But having abandoned aversion, he doesn't engage in bodily misconduct, in verbal misconduct, or in mental misconduct.

"An aversive person, his mind bound up, overcome with aversion, doesn't discern, as it actually is, what is of profit to himself, what is of profit to others, what is of profit to both. But having abandoned aversion, he discerns, as it actually is, what is of profit to himself, what is of profit to others, what is of profit to both.

"Aversion, my friend, makes you blind, makes you sightless, makes you ignorant. It brings about the cessation of discernment, is conducive to trouble, and does not lead to Unbinding.

"A deluded person, his mind bound up, overcome with delusion, wills for his own detriment, wills for the detriment of others, wills for the detriment of both. He also experiences mental stress & sorrow. But having abandoned delusion, he doesn't will for his own detriment, doesn't will for the detriment of others, doesn't will for the detriment of both. He doesn't experience mental stress or sorrow.

"A deluded person, his mind bound up, overcome with delusion, engages in bodily misconduct, in verbal misconduct, in mental misconduct. But having abandoned delusion, he doesn't engage in bodily misconduct, in verbal misconduct, or in mental misconduct.

"A deluded person, his mind bound up, overcome with delusion, doesn't discern, as it actually is, what is of profit to himself, what is of profit to others, what is of profit to both.

But having abandoned delusion, he discerns, as it actually is, what is of profit to himself, what is of profit to others, what is of profit to both.

"Delusion, my friend, makes you blind, makes you sightless, makes you ignorant. It brings about the cessation of discernment, is conducive to trouble, and does not lead to Unbinding.

"Seeing these drawbacks in passion we advocate the abandoning of passion. Seeing these drawbacks in aversion we advocate the abandoning of aversion. Seeing these drawbacks in delusion we advocate the abandoning of delusion."

"But is there, my friend, a path, is there a way to the abandoning of that passion, aversion, & delusion?"

"Yes, my friend, there is a path, there is a way to the abandoning of that passion, aversion, & delusion."

"And what is that path, my friend, what is that way to the abandoning of that passion, aversion, & delusion?"

"Just this noble eightfold path: right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. This is the path, this is the way to the abandoning of that passion, aversion, & delusion."

"It is an auspicious path, my friend Ananda, it is an auspicious way to the abandoning of that passion, aversion, & delusion — enough for the sake of heedfulness."

Notes

1.

This is not the same Channa as the one mentioned in DN 16 or the origin story to Sanghadisesa 12 (see Buddhist Monastic Code, Volume I).