

### 0.0.1 To Kaccanagotta

0. At sāvatti:

1. Then, the venerable Kaccanagotta visited with the Auspicious One. Upon arrival, he bowed down to the Auspicious One and sat down to one side. Having sat down to one side, the venerable Kaccanagotta ever said this to the Auspicious One: “Right view, right view,” it is said, O Bhante. “To what extent, O Bhante, is there really right view?”

2. Indeed, O Kaccana, the majority [view] the world in dependence on the duality of simply 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

kaccānagottasuttaṃ

sāvattiyaṃ-

atha kho āyasmā  
kaccānagotto yena  
bhagavā tenupasaṅ-  
kami. upasaṅkami-  
tvā bhagavantam  
abhivādetvā eka-  
mantam nisīdi. eka-  
mantam nisinno kho  
āyasmā kaccāna-  
gotto bhagavantam  
etadavoca: "sammā-  
diṭṭhi sammādiṭṭhi"ti  
bhante vuccati, kittā-  
vatā nu kho bhante  
sammādiṭṭhi hotīti?

dvayaṃ<sup>1</sup> nissito kho'yaṃ  
kaccāna loko yebhuy-  
yena atthitañceva  
natthitañca. loka-  
samudayañca kho  
kaccāna yathābhū-  
taṃ sammappañ-  
ñāya passato yā loke

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<sup>1</sup>dvaya - machasaṃ, syā.

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, "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.

3. "All exists." Indeed, O Kaccana, this is one extreme. "All do not exist." This is the

natthitā, sā na hoti. lokanirodham kho kaccāna yathābhūtaṃ sammappaññāya passato yā loke atthitā, sā na hoti. upāyupādānābhini-  
vesavinibaddho<sup>2</sup> khvāyaṃ kaccāna loko yebhuyyena tañca upāyupādānaṃ cetaso adhiṭṭhānaṃ abhinivesānusayaṃ na upeti, na upādiyati, nādhiṭṭhāti 'attā me'ti. dukkhameva uppajjamānaṃ uppajjati, dukkhaṃ nirujjhamānaṃ nirujjhatī'ti na kaṅkhati. na vicikicchati. aparappaccayā ñānamevassa ettha hoti. ettāvatā<sup>3</sup> kho kaccāna, sammādiṭṭhi hoti.

sabbamatthī'ti kho

<sup>2</sup>vinibandho - machasaṃ, syā, sīmu. ■

<sup>3</sup>ettāvatā nu kho - sī, 1, 2. ■

second extreme. Not having approached both these extremes, for you O Kaccana, the Tathagata teaches the Dhamma by the middle. “In dependence on ignorance, sankharas come to be. In dependence on sankharas, consciousness comes to be. In dependence on consciousness, name and form come to be. In dependence on name and form, the six sense domains come to be. In dependence on the six sense domains, contact comes to be. In dependence on contact, feeling comes to be. In dependence on feeling, thirst comes to be. In dependence on thirst, holding comes to be. In dependence on holding, being comes to be. In dependence on being, birth comes to be. In dependence on birth, old age and death, sorrow, lamentation, physical suffering, mental suffering and despair arise. Just so, is the arising of this entire amassment of

kaccāna, ayameko anto. sabbam natthī'ti ayam dutiyo anto. ete te kaccāna ubho ante anupagamma majjhena tathāgato dhammam deseti. avijjāpaccayā saṅkhārā. saṅkhārapaccayā viññāṇam. viññāṇapaccayā nāmarūpam. nāmarūpapaccayā saḷāyatanam saḷāyatanapaccayā phasso. phassapaccayā vedanā. vedanāpaccayā taṇhā. taṇhāpaccayā upādānam. upādānapaccayā bhavo. bhavapaccayā jāti. jātipaccayā jarāmarañam, sokaparidevadukkhadomanassūpāyāsā sambhavanti. evametassa kevalassa dukkhakkhandhassa samudayo hoti. avijjāyatveva asesavirāganirodhā saṅkhāra-

suffering. From the complete fading away and cessation of this very ignorance comes cessation of sankharas. From the cessation of sankharas comes cessation of consciousness. From the cessation of consciousness comes cessation of name and form. From the cessation of name and form comes cessation of six sense domains. From the cessation of six sense domains comes cessation of contact. From the cessation of contact comes cessation of feeling. From the cessation of feeling comes cessation of thirst. From the cessation of thirst comes cessation of holding. From the cessation of holding comes cessation of being. From the cessation of being comes cessation of birth. From the cessation of birth, old age and death, sorrow, lamentation, physical suffering, mental suffering and despair cease. Just so, is the cessation of this entire

nirodho. saṅkhāra-nirodhā viññāṇanirodho. viññāṇanirodhā nāmarūpanirodho. nāmarūpanirodhā saḷāyatana-nirodho. saḷāyatana-nirodhā phassanirodho. phassanirodhā vedanānirodho. vedanānirodhā taṇhānirodho. taṇhānirodhā upādānanirodho. upādānanirodhā bhavanirodho. bhavanirodhā jātinirodho. jātinirodhā jarāmaṇaṃ, sokaparidevadukkha-domanassūpāyāsā nirujjhanti. evame-tassa kevalassa dukkhakkhandhassa nirodho hotī'ti.

stock of suffering.”

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