

0.0.1 To Kaccanagotta

0. At Savatthi:

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 definate 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 sammādiṭṭhī"ti
bhante vuccati, kittā-
vatā nu kho bhante
sammādiṭṭhi hotīti?

dvayaṃ¹ nissito kho'yaṃ
kaccāna loko yebhuy-
yena atthitañceva
natthitañca. loka-
samudayañca kho
kaccāna yathābhū-
taṃ sammappañ-
ñāya passato yā loke

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¹dvaya - 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 [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.

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-
vesavinibaddho² 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. ettāvatā³ kho kaccāna, sammādiṭṭhi hoti.

sabbamatthī'ti kho

²vinibandho - machasaṃ, syā, sīmu. ■

³ettāvatā 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, 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 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. From the

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 salāyatanam salāyatanapaccayā phasso. phassapaccayā vedanā. vedanāpaccayā taṇhā. taṇhāpaccayā upādānam. upādānapaccayā bhavo. bhavapaccayā jāti. jātipaccayā jarāmarañam, sokaparidevadukkhadomanassūpāyāsā sambhavanti. evametassa kevalassa dukkhakkhandhassa samudayo hoti. avijjāyatveva asesavirāganirodhā saṅkhāra-

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 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

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

and despair. Just so, is the
cessation of this entire stock
of suffering.”

