

### 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

sāvatthiyaṃ-

atha kho āyasmā  
kaccānagotto yena  
bhagavā tenupasañ-  
kami. upasañkami-  
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?

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, 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.

natthitā, sā na hoti.  
lokanirodham kho  
kaccāna yathābhū-  
taṃ sammappañ-  
ñāya passato yā loke  
atthitā, sā na hoti.  
upāyupādānābhini-  
vesavinibaddho<sup>2</sup> kh-  
vāyaṃ kaccāna loko  
yebhuyyena tañca  
upāyupādānaṃ ce-  
taso adhiṭṭhānaṃ  
abhinivesānusayaṃ  
na upeti, na upā-  
diyati, nādhiṭṭhāti  
'attā me'ti. dukkha-  
meva uppajjamānaṃ  
uppajjati, dukkhaṃ  
nirujjhamānaṃ niruj-  
jhatī'ti na kaṅkhati.  
na vicikicchati. apa-  
rappaccayā ñāname-  
vassa ettha hoti. et-  
tāvatā<sup>3</sup> kho kaccāna,  
sammādiṭṭhi hoti.

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

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

3. “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,

sabbamatthī'ti kho 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 jarāmaraṇam, sokaparidevadukkha-domanassūpāyāsā sambhavanti. evametassa kevalassa dukkhakkhandhassa samudayo hoti. avijjāyatveva asesavirā-

mental suffering and despair arise. Just so, is the arising of this entire amassment of suffering. 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

ganirodhā saṅkhāra-nirodhō. saṅkhāra-nirodhā viññāṇanirodhō. viññāṇanirodhā nāmarūpanirodhō. nāmarūpanirodhā saḷāyatananirodhō. saḷāyatananirodhā phassanirodhō. phassanirodhā vedanānirodhō. vedanānirodhā taṇhānirodhō. taṇhānirodhā upādānanirodhō. upādānanirodhā bhavanirodhō. bhavanirodhā jātinirodhō. jātinirodhā jarāmaraṇaṃ, sokaparidevadukkha-domanassūpāyāsā nirujjhanti. evame-tassa kevalassa dukkhakkhandhassa nirodhō hotī'ti.

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.”

