

0.0.1 To Kaccanagotta

0. At sāvatti:

1. Then, by which way [led to] the Auspicious One, by that way the venerable Kaccanagotta approached. Having approached the Auspicious One, having bowed down, he 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,

0.0.1 kaccānagotta-suttaṃ

sāvattiyaṃ-

atha kho āyasmā kaccānagotto yena bhagavā tenupasaṅkami. upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā kaccānagotto bhagavantam etadavoca: "sammādiṭṭhi sammādiṭṭhī"ti bhante vuccati, kittāvatā nu kho bhante sammādiṭṭhi hotīti?

dvayaṃ¹ nissito kho'yaṃ kaccāna loko yebhuyyena atthitañceva natthitañca. lokasamudayañca kho kaccāna yathābhūtaṃ sammapaññāya passato yā

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¹dvaya - machasaṃ, syā.

O Kaccana, that which is the 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.

loke natthitā, sā na hoti. lokanirodham kho kaccāna yathābhūtaṃ sammappaññāya passato yā loke atthitā, sā na hoti. upāyupādānābhinivesavinibaddho² khvāyaṃ kaccāna loko yebhuyyena tañca upāyupādānaṃ cetaso adhiṭṭhānaṃ abhinivesānusayaṃ na upeti, na upādiyati, nādhīṭṭhāti 'attā me'ti. dukkameva uppajjamānaṃ uppajjati, dukkhaṃ nirujjhamānaṃ nirujjhatī'ti na kañkhati. na vicikicchati. aparappaccayā ñāṇamevassa ettha hoti. ettāvata³ kho kaccāna, sammādiṭṭhi hoti.

²vinibandho - machasaṃ, syā, simu. ■

³ettāvata nu kho - sī, 1, 2. ■

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

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 nāmarūpaṃ. nāmarūpapaccayā saḷāyatanam saḷāyatanapaccayā phasso. phassapaccayā vedanā. vedanāpaccayā taṇhā. taṇhāpaccayā upādānam. upādānapaccayā bhavo. bhavapaccayā jāti. jātīpaccayā jarāmaraṇam, sokaparidevadukkhadomanassūpāyāsā sambhavanti. evametassa kevalassa dukkhakkhandhassa samudayo hoti. avijjāyatveva asesavirāganirodhā saṅkhāranirodhā.

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 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

viññāṇanirodho. viññāṇanirodhā nāmarūpanirodho. nāmarūpanirodhā saḷāyatananirodho. saḷāyatananirodhā phassanirodho. phassanirodhā vedanānirodho. vedanānirodhā taṇhānirodho. taṇhānirodhā upādānanirodho. upādānanirodhā bhavanirodho. bhavanirodhā jātinirodho. jātinirodhā jarāmaṇaṃ, sokapari-devadukkhadomanas-sūpāyāsā nirujjhanti. evametassa kevalassa dukkhakkhandhassa nirodho hotī'ti.

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

