

| <p style="text-align: center;">S ii 1. 2. 5.<br/>Kaccānagottasuttaṃ</p>  | <p style="text-align: center;"><b>Samyutta Nikaya 12.15<br/>Kaccāyanagotta Sutta<br/>To Kaccayana Gotta (on<br/>Right View)</b></p> <p style="text-align: center;">translated from the Pali by<br/><b>Thanissaro Bhikkhu</b><br/>© 1997–2010</p> <p style="text-align: center;">For free distribution only,<br/>as a gift of Dhamma</p> | <p style="text-align: center;"><b>Samyutta Nikaya 12.15<br/>Kaccāyanagotto Sutta<br/>Kaccāyana</b></p> <p style="text-align: center;">translated from the Pali by<br/><b>Maurice O'Connell Walshe</b><br/>© 2007–2010</p> <p style="text-align: center;">The Pali title of this sutta is<br/>based on the PTS (Feer) edition.</p> | <p style="text-align: center;"><b>Samyutta Nikaya 12.15<br/>Kaccānagotta</b></p> <p style="text-align: center;">translated from the Pali by<br/><b>Bhikkhu Bodhi</b><br/>© 2000</p> <p style="text-align: center;">The Connected Discourses<br/>of the Buddha<br/>(excerpts)</p>   |
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| 15. Sāvattthiyaṃ-  | Dwelling at Savatthi...   |   |  |
| [PTS Page 017] [v 17/] atha kho āyasmā kaccānagotto yena bhagavā tenupasaṅkami. Upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā kaccānagotto bhagavantaṃ etadavoca: | Then Ven. Kaccayana Gotta approached the Blessed One and, on arrival, having bowed down, sat to one side. As he was sitting there he said to the Blessed One:   | [At Sāvattthī the Ven. Kaccāyana asked the Blessed One:]  | ...  |
| "sammādiṭṭhi sammādiṭṭhi"ti bhante vuccati, kittāvata nu kho bhante sammādiṭṭhi hotīti?  | "Lord, 'Right view, right view,' it is said. To what extent is there right view?"   | "'Right view, <sup>1</sup> right view,' it is said, Lord. In what way, Lord, is there right view?"  |  |
| <sup>2</sup> Dvayaṃnissito kho'yaṃ kaccāna loko yebhuyyena atthitañceva natthitañca.   | "By & large, Kaccayana, this world is supported by (takes as its object) a polarity, that of existence & non-existence.   | "The world in general, Kaccāyana, inclines to two views, to existence <sup>2</sup> or to non-existence. <sup>3</sup>  | "This world, Kaccāna, for the most part depends on a duality -- upon the notion of existence and the notion of non-existence. <sup>29</sup>  |
| Lokasamudayañca kho kaccāna yathābhūtaṃ sammappaññāya passato yā loke natthitā, sā na hoti.  | But when one sees the origination of the world as it actually is with right discernment, 'non-existence' with reference to the world does not occur to one.   | But for him who, with the highest wisdom, sees the uprising of the world as it really is, <sup>4</sup> 'non-existence of the world' does not apply,   | But for one who sees the origin of the world as it really is with correct wisdom, there is no notion of non-existence in regard to the world.  |
| Lokanirodhaṃ kho kaccāna yathābhūtaṃ sammappaññāya passato yā loke atthitā, sā na hoti.  | When one sees the cessation of the world as it actually is with right discernment, 'existence' with reference to the world does not occur to one.   | and for him who, with highest wisdom, sees the passing away of the world as it really is, 'existence of the world' does not apply.  | And for one who sees the cessation of the world as it really is with correct wisdom, there is no notion of existence in regard to the world. <sup>30</sup>   |
| Upāyupādānābhinivesavinibaddho <sup>3</sup> khvāyaṃ kaccāna loko yebhuyyena atthitā upāyupādānaṃ cetaso adhiṭṭhānaṃ abhinivesānusayaṃ na upeti, na upādiyati, nādiṭṭhāti 'attā me'ti.                    | "By & large, Kaccayana, this world is in bondage to attachments, clingings (sustenances), & biases. But one such as this does not get involved with or cling to these attachments, clingings, fixations of awareness, biases, or latent tendencies; nor is he resolved on 'my self. '   | "The world in general, Kaccāyana, grasps after systems and is imprisoned by dogmas. <sup>5</sup> But he <sup>6</sup> does not go along with that system-grasping, that mental obstinacy and dogmatic bias, does not grasp at it, does not affirm: 'This is my self.' <sup>7</sup>   | "This world, Kaccāna, is for the most part shackled by engagement, clinging and adherence. <sup>31</sup> But this one [with right view] does not become engaged and cling through that engagement and clinging, mental standpoint, adherence, underlying tendency; he does not take a stand about 'my self.' <sup>32</sup> |
| Dukkameva uppajjamānaṃ uppajjati, dukkhaṃ nirujjhamānaṃ nirujjhati'ti na kaṅkhati. Na vicikicchati. Aparappaccayā ñāṇamevassa ettha hoti.  | He has no uncertainty or doubt that, when there is arising, only stress is arising; and that when there is passing away, only stress is passing away. In this, one's knowledge is independent of others.  | He knows without doubt or hesitation that whatever arises is merely dukkha <sup>8</sup> that what passes away is merely dukkha and such knowledge is his own, not depending on anyone else.   | He has no perplexity or doubt that what arises is only suffering arising, what ceases is only suffering ceasing. His knowledge about this is independent of others.  |
| Ettāvata <sup>4</sup> kho kaccāna, sammādiṭṭhi hoti.   | It is to this extent, Kaccayana, that there is right view.  | This, Kaccāyana, is what constitutes right view.  | It is in this way, Kaccāna, that there is right view. <sup>33</sup>  |
| Sabbamatthī'ti kho kaccāna, ayameko anto.  | "'Everything exists': That is one extreme.  | "'Everything exists, <sup>9</sup> this is one extreme [view];   |  |

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| Sabbam natthi'ti ayam dutiyo anto.   | 'Everything doesn't exist': That is a second extreme.  | 'nothing exists,' this is the other extreme.   | ..." |
| Ete te kaccāna ubho ante anupagamma majjhena tathāgato dhammaṃ deseti.   | Avoiding these two extremes, the Tathagata teaches the Dhamma via the middle:  | Avoiding both extremes the Tathāgata <sup>10</sup> teaches a doctrine of the middle:   |      |
| <p>Avijjāpaccayā saṅkhārā.<br/>         Saṅkhārapaccayā viññāṇaṃ.<br/>         Viññāṇapaccayā nāmarūpaṃ.<br/>         Nāmarūpapaccayā saḷāyatanaṃ<br/>         saḷāyatanaṃ phasso.<br/>         Phassapaccayā vedanā.<br/>         Vedanāpaccayā taṇhā. Taṇhāpaccayā<br/>         upādānaṃ. Upādānapaccayā bhavo.<br/>         Bhavapaccayā jāti. Jātipaccayā<br/>         jarāmaraṇaṃ,<br/>         sokaparidevadukkhadomanassūpāyāsā<br/>         sambhavanti. Evametassa kevalassa<br/>         dukkhakkhandhassa samudayo hoti.</p>  | <p>"From ignorance as a requisite condition come fabrications. From fabrications as a requisite condition comes consciousness. From consciousness as a requisite condition comes name-&amp;-form. From name-&amp;-form as a requisite condition come the six sense media. From the six sense media as a requisite condition comes contact. From contact as a requisite condition comes feeling. From feeling as a requisite condition comes craving. From craving as a requisite condition comes clinging/sustenance. From clinging/sustenance as a requisite condition comes becoming. From becoming as a requisite condition comes birth. From birth as a requisite condition, then aging &amp; death, sorrow, lamentation, pain, distress, &amp; despair come into play. Such is the origination of this entire mass of stress &amp; suffering.</p>                               | <p>Conditioned by ignorance are the formations... [as SN 12.10]... So there comes about the arising of this entire mass of suffering.</p>  |      |
| <p>Avijjāyatveva asesavirāganirodhā<br/>         saṅkhāranirodho. Saṅkhāranirodhā<br/>         viññāṇanirodho. Viññāṇanirodhā<br/>         nāmarūpanirodho. Nāmarūpanirodhā<br/>         saḷāyatananirodho. Saḷāyatananirodhā<br/>         phassanirodho. Phassanirodhā<br/>         vedanānirodho. Vedanānirodhā<br/>         taṇhānirodho. Taṇhānirodhā<br/>         upādānanirodho. Upādānanirodhā<br/>         bhavanirodho. Bhavanirodhā<br/>         jātinirodho. Jātinirodhā jarāmaraṇaṃ,<br/>         sokaparidevadukkhadomanassūpāyāsā<br/>         nirujjhanti. Evametassa kevalassa<br/>         dukkhakkhandhassa nirodho hoti'ti.</p> | <p>"Now from the remainderless fading &amp; cessation of that very ignorance comes the cessation of fabrications. From the cessation of fabrications comes the cessation of consciousness. From the cessation of consciousness comes the cessation of name-&amp;-form. From the cessation of name-&amp;-form comes the cessation of the six sense media. From the cessation of the six sense media comes the cessation of contact. From the cessation of contact comes the cessation of feeling. From the cessation of feeling comes the cessation of craving. From the cessation of craving comes the cessation of clinging/sustenance. From the cessation of clinging/sustenance comes the cessation of becoming. From the cessation of becoming comes the cessation of birth. From the cessation of birth, then aging &amp; death, sorrow, lamentation, pain, distress, &amp;</p> | <p>But from the complete fading away and cessation of ignorance there comes the cessation of the formations, from the cessation of the formations comes the cessation of consciousness... So there comes about the complete cessation of this entire mass of suffering."</p> |      |

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|  | despair all cease. Such is the cessation of this entire mass of stress & suffering. "  |   |   |
| <p>1. Kaccāyana - sī 1.2.<br/> 2. Dvaya - machasaṃ, syā,<br/> 3. Vinibandho - machasaṃ, syā, sīmu.<br/> 4. Ettāvatā nu kho - sī, 1, 2.</p> | <p>Revised: 9 November 1998<br/> <a href="http://www.accesstosight.org/tipitaka/sn/sn12/sn12.015.than.html">http://www.accesstosight.org/tipitaka/sn/sn12/sn12.015.than.html</a></p> | Notes   | Notes   |
|  |  | <p>1. Samma Diṭṭhi: the first step of the Noble Eightfold Path, lit. "Right Seeing." It is also rendered "Right Understanding," but the connotations of this are too exclusively intellectual. The rendering "Right Views" (plural) is to be rejected, since it is not a matter of holding "views" (opinions) but of "seeing things as they really are."<br/> 2. Atthitā: "is-ness." The theory of "Eternalism" (sassatavāda).<br/> 3. Natthitā: "is-not-ness." The theory of "Annihilationism" (ucchedavāda). All forms of materialism come under this heading. See the discussion in Bhikkhu Bodhi's translation of DN 1, The All-Embracing Net of Views (BPS 1978), pp. 30-33.<br/> 4. Yathābhūtaṃ: cf n. 1.<br/> 5. Or, as we might say today, "ideologies" or "isms."<br/> 6. I take this to mean the man who sees "with the highest wisdom" mentioned above. Mrs Rhys Davids seems to have gone slightly astray here.<br/> 7. [Attā me ti:] Cf. SN 3.8, n. 1. Feer's edition of SN reads here attā na me ti "this is not myself," which would also make sense but is contradicted, not only in SA [Commentary], but also when the story is repeated at SN 22.90.<br/> 8. The usual translation "suffering," always a makeshift, is inappropriate here. Dukkha in Buddhist usage refers to the inherent unsatisfactoriness and general insecurity of all conditioned existence.<br/> 9. Sabbam atthi. From the Sanskrit form of this expression, sarvam asti (though used in a slightly different sense) the Sarvāstivādin school got their name. They held that dharmas existed in "three times," past, present and</p> | <p>29. Spk: "For the most part" (<i>yebhuyyena</i>) means for the great multitude.... <i>The notion of existence (atthitā)</i> is eternalism (<i>sassata</i>); <i>the notion of non-existence (natthitā)</i> is annihilationism (<i>uccheda</i>). Spk-pt: The notion of existence is eternalism because it maintains that the entire world (of personal existence) exists forever. The notion of non-existence is annihilationism because it maintains that the entire world does not exist (forever). but is cut off.<br/> In view of these explanations it would be misleading to translate the two terms, <i>atthitā</i> and <i>natthitā</i>, simply as "existence" and "non-existence" and then to maintain (as is sometimes done) that the Buddha rejects all ontological notions as inherently invalid. [See SN 22.94] In the present passage <i>atthitā</i> and <i>natthitā</i> are abstract nouns formed from the verbs <i>atthi</i> and <i>natthi</i>. It is thus the metaphysical assumptions implicit in such abstractions that are at fault, not the ascriptions of existence and non-existence themselves. [Bhikkhu Bodhi has] tried to convey this sense of metaphysical abstraction, conveyed in the Pali by the terminal <i>tā</i>, by rendering the two term "<i>the notion of existence</i>" and "<i>the notion of non-existence</i>," respectively. On the two extremes rejected by the Buddha, see SN 12:48, and for the Buddha's teaching on the origin and passing away of the world, SN 12:44.<br/> 30. Spk &amp; Spk-pt: ...<br/> 31. Spk: ...<br/> 32. ... Spk says that craving and views are also called "mental standpoints" (<i>adhiṭṭhāna</i>) because they are the foundation for the (unwholesome) mind, and "adherences and underlying tendencies" (<i>abhinivesānusaya</i>) because the adhere to the mind and lie latent within it. Spk connects</p> |

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|  |  | <p>future. It was mainly to this early school that the label "Hiinayāna" ("Lesser Career or Vehicle") was applied and later illegitimately applied to the Theravāda (see <a href="#">SN 12.22, n. 1</a>).</p> <p>10. Lit. probably either "Thus come" tathā-āgata or "Thus gone (beyond)" (tathā-gata): the Buddha's usual way of referring to himself. For other meanings cf. Bhikkhu Bodhi, <i>The All-Embracing Net of Views</i> (BPS 1978), pp. 50-53, 331-344.</p> <p><a href="#">Access to Insight</a>, January 24, 2010</p> <p><a href="http://www.accesstoinsight.org/tipitaka/sn/sn12/sn12.015.wlsh.html">http://www.accesstoinsight.org/tipitaka/sn/sn12/sn12.015.wlsh.html</a></p> | <p>the verb <i>adhi tthāti</i> to the following "<i>attā me,</i>" and [Bhikkhu Bodhi] conforms to this interpretation in the translation.</p> <p>33. Spk explains <i>dukkha</i> here as "the mere five aggregates subject to clinging" (<i>pañcupādānakkhandhamattam eva</i>). ... By just this much -- the abandonment of the idea of a being (<i>sattasañña</i>) -- there is right seeing.</p> <p><i>Aparappaccayā ñāṇam,</i></p> <p>"knowledge independent of others" is glossed by Spk as "personal direct knowledge without dependence on another." ...</p> |
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