

KINH KACCĀNAGOTTA

Kaccānagottasutta · Saṃyutta Nikāya 12.15 · SN 12.15

Pāli + English

Bản Anh: Bhikkhu Sujato · CC0

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Nguyễn văn Pāli

Samyutta Nikāya 12.15

2. Āhāravagga

Kaccānagottasutta

Sāvatthiyaṃ viharati.

Atha kho āyasmā kaccānagotto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā kaccānagotto bhagavantaṃ etadavoca:

“‘sammādiṭṭhi sammādiṭṭhī’ti, bhante, vuccati.

Kittāvatā nu kho, bhante, sammādiṭṭhi hotī’ti?

“Dvayanissito khvāyaṃ, kaccāna, loko yebhuyyena—atthitañceva natthitañca.

Lokasamudayaṃ kho, kaccāna, yathābhūtaṃ sammappaññāya passato yā loka natthitā sā na hoti.

Lokanirodhaṃ kho, kaccāna, yathābhūtaṃ sammappaññāya passato yā loka atthitā sā na hoti.

Upayupādānābhinivesavinibandho khvāyaṃ, kaccāna, loko yebhuyyena.

Taṇcāyaṃ upayupādānaṃ cetaso adhiṭṭhānaṃ abhinivesānusayaṃ na upeti na upādiyati nādiṭṭhāti: ‘attā me’ti.

‘Dukkameva uppajjamānaṃ uppajjati, dukkhaṃ nirujjhamānaṃ nirujjhatī’ti na kaṅkhati na vicikicchati aparapaccayā ñāṇamevassa ettha hoti.

Ettāvatā kho, kaccāna, sammādiṭṭhi hoti.

‘Sabbamatthī’ti kho, kaccāna, ayameko anto.

‘Sabbāṃ natthī’ti ayaṃ dutiyo anto.

Ete te, kaccāna, ubho ante anupagamma majjhena tathāgato dhammaṃ deseti:

‘avijjāpaccayā saṅkhārā;

saṅkhārapaccayā viññāṇaṃ ...pe...

evametassa kevalassa dukkhakkhandhassa samudayo hoti.

Avijjāya tveva asesavirāgaṇirodhā saṅkhāraṇirodho;

saṅkhāraṇirodhā viññāṇaṇirodho ...pe...

evametassa kevalassa dukkhakkhandhassa nirodho hotī’”ti.

Pañcamaṃ.

English translation - Bhikkhu Sujato

Linked Discourses 12.15

2. Fuel

Kaccānagotta

At Sāvattthī.

Then Venerable Kaccānagotta went up to the Buddha, bowed, sat down to one side, and said to him:

“Sir, they speak of this thing called ‘right view’.

How is right view defined?”

“Kaccāna, this world mostly relies on the duality of existence and non-existence.

But for one who truly sees the origin of the world with right understanding, the concept of non-existence regarding the world does not occur.

And for one who truly sees the cessation of the world with right understanding, the concept of existence regarding the world does not occur.

This world is for the most part shackled by getting involved, grasping, and insisting.

But if—for all that getting involved and grasping, mental fixation, and insistence and underlying tendency—they do not get attracted, grasp, and fixate on the thought, ‘my self’, they’ll have no doubt or uncertainty that what arises is just suffering arising, and what ceases is just suffering ceasing. Their knowledge of this is independent of others.

This is how right view is defined.

‘All exists’: this is one extreme.

‘All does not exist’: this is the second extreme.

Avoiding these two extremes, the Realized One teaches by the middle way:

‘Ignorance is a requirement for choices.

Choices are a requirement for consciousness. ...

That is how this entire mass of suffering originates.

When ignorance fades away and ceases with no residue left behind, choices cease.

When choices cease, consciousness ceases. ...

That is how this entire mass of suffering ceases.’”

Nguồn và giấy phép

Pāli: SuttaCentral Bilara Data, published branch, Mahāsaṅgīti edition.

English: Bhikkhu Sujato, Linked Discourses (Saṃyutta Nikāya).

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Ghi chú: dấu "...pe..." là dạng lược văn có sẵn trong dữ liệu gốc Bilara; tài liệu không tự mở rộng phần lược thành câu chữ không có trong nguồn.