

(Lettered notes are to the commentary. Numbered notes are endnotes.)

Pāli Text	Translation	Buddhaghosa's Commentary	Translation
<p>Sāvattthiyaṃ viharati. Atha kho āyasmā kaccānagotto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā kaccānagotto bhagavantam etadavoca – sammādiṭṭhi ‘sammādiṭṭhi’^a ti, bhante, vuccati. Kittāvataṃ nu kho, bhante, sammādiṭṭhi hoti’¹ ti?</p> <p>Dvayanissito^b khvāyaṃ, kaccāna, loko yebhuyyena^c – atthitañceva natthitañca.^d Lokasamudayaṃ^{e,j} kho, kaccāna, yathābhūtam sammappaññāya passato^f yā loke natthitā sā na hoti.^g Lokanirodham^h kho, kaccāna, yathābhūtam sammappaññāya passato yā loke atthitā sā na hoti.^{i,k,l}</p> <p>Upayupādānābhinivesavinibandho^{m,2} khvāyaṃ, kaccāna, loko yebhuyyena. Tañcāyaṃⁿ upayupādānaṃ cetaso adhiṭṭhānaṃ^o abhinivesānusayaṃ^p na upeti^q na upādiyati^r nādhīṭṭhātī^s – ‘attā</p>	<p>Staying at Sāvattthi. Then the elder Kaccānagotta approached the Blessed One, and having greeted him he sat to one side and asked the Blessed One: perfect view [is called] ‘perfect view’, Sir, to what extent, then, is there perfect view?</p> <p>Ordinarily, Kaccāna, this experiential world is constructed on a dichotomy – existence and non-existence. Origin in the experiential world, Kaccāna, seen with full understanding as it is [shows] there is no non-existence in that world. Cessation in this world of experience, Kaccāna, seen with full understanding as it is [shows] there is no existence in that world. Usually, Kaccāna, this world is bound to the tendency to grasp at stratagems (upāya). And that obstinate tendency of the mind to grasp at stratagems this [noble disciple]ⁿ doesn’t hold doesn’t insist on ‘the self is mine’. He is not uncertain, or sceptical about, and has independent knowledge of this: ‘Arising is only arising of disappointment.’³ All that comes from ceasing is disappointment’. To this</p>	<p>a. sammādiṭṭhi sammādiṭṭhīti yaṃ paṇḍitā devamanussā tesu tesu thānesu sammādassanaṃ vadanti, sabbampi taṃ dvīhi padehi saṅkhipitvā pucchati.</p> <p>b. Dvayanissitoti dve koṭṭhāse nissito.</p> <p>c. Yebhuyyenaṃ iminā thapetvā ariyapuggale sesamahājanaṃ dasseti.</p> <p>d. Atthitanti sassataṃ. Natthitanti ucchedaṃ</p> <p>e. Lokasamudayanti loko nāma saṅkhāraloko, tassa nibbatti see also j.</p> <p>f. Sammappaññāya passatoti sammāpaññā nāma savipassanā maggapaññā, tāya passantassāti attho</p> <p>g. Yā loke natthitāti saṅkhāraloke nibbattesu dhammesu paññāyantesveva yā natthīti ucchedadiṭṭhi uppajjeyya, sā na hotīti attho.</p> <p>h. Lokanirodhanti saṅkhāraṇaṃ bhaṅgaṃ</p> <p>i. Yā loke atthitāti saṅkhāraloke bhijjamānesu dhammesu paññāyantesveva yā atthīti sassatadiṭṭhi uppajjeyya, sā na hotīti attho</p> <p>j. Apica lokasamudayanti anulomapaccayākāraṃ. Lokanirodhanti paṭilomapaccayākāraṃ.</p>	<p>a. <i>sammādiṭṭhi</i> (perfect-view): what the wise gods and men in whatever region say about perfect-views, everything asked about, is summarised in two stanzas.</p> <p>b. ‘Dvayanissito’ means it is founded (nissito) on two divisions.</p> <p>c. ‘Yebhuyyena’ demonstrating by this the great mass of people, excepting the noble-people [i.e the Enlightened]</p> <p>d. ‘atthitaṃ’ (existence) is eternalism; ‘natthitaṃ’ (non-existence) is nihilism</p> <p>e. ‘Lokasamudaya’ the world (loka) referred to is the world of processes (saṅkhāra), constituted of that.</p> <p>f. ‘Sammappaññāya passato’: what is called full understanding (sammāpaññā) is one’s own insight and understanding of the path.</p> <p>g. ‘With respect to the mechanism of understanding the existence of dhammas in the world of processes, [to say] ‘that doesn’t exist’ might give rise to nihilism; it means ‘there is no [non-existence in the word]’.</p> <p>h. Lokanirodham is the disruption of the processes (saṅkhāra).</p> <p>i. ‘With respect to the mechanism of understanding the destruction of dhammas in the world of processes, [to say] ‘it exists’ might give rise to eternalism; it means ‘there is no existence in the world’.</p> <p>j. Also by ‘origin of the world’</p>

<p>me'ti. 'Dukkameva^t uppajjamānaṃ uppajjati, dukkhaṃ nirujjhamānaṃ nirujjhatī'ti na kaṅkhati^u na vicikicchati^v aparapaccayā^w ñāṇamevassa ettha hoti. Ettāvata^x kho, kaccāna, sammādiṭṭhi hoti.</p> <p>'Sabbam atthī'ti kho, kaccāna, ayameko anto.^y 'Sabbam natthī'ti ayam dutiyo anto.^z Ete te, kaccāna, ubho ante anupagamma majjhena tathāgato dhammaṃ deseti – 'avijjāpaccayā saṅkhārā; saṅkhārapaccayā viññānaṃ...pe... evametassa kevalassa dukkhakkhandhassa samudayo hoti. Avijjāya tveva asesavirāgaṇirodhā saṅkhāraṇirodho; saṅkhāraṇirodhā viññānaṇirodho...pe... evametassa kevalassa dukkhakkhandhassa nirodho hotī''ti.</p>	<p>extent, Kaccāna, there is perfect-view. Kaccāna one extreme is to say that everything exists, and the second extreme is to deny that anything exists. The Tathāgata has pointed out a foundation in the middle, which avoids both extremes. From the condition of ignorance there is coming-together; from coming-together there is consciousness etc (the nidāna chain). Thus the whole mass of disappointment originates. With the remainderless cessation of ignorance coming-together ceases. etc (the reverse nidāna sequence) thus there is the cessation of the whole mass of disappointment.</p>	<p>k. Lokanissaye passantassāpi hi paccayānaṃ anucchedena paccayuppannaṃ anucchedaṃ passato 'yā natthī'ti ucchedadiṭṭhi uppajjeyya, sā na hoti.</p> <p>l. Paccayaṇirodhaṃ passantassāpi paccayaṇirodhena paccayuppannaṇirodhaṃ passato yā atthīti sassatadiṭṭhi uppajjeyya, sā na hotīti ayampettha attho</p> <p>m. Upayupādānābhinivesavinibandhoti upayehi ca upādānehi ca abhinivesehi ca vinibandho. Tattha upayāti dve upayā taṇhupayo ca diṭṭhupayo ca. Upādānādīsipi eseva nayo. Taṇhādiṭṭhiyo hi yasmā ahaṃ mamantiādīhi ākārehi tebhūmakadhamme upenti upagacchanti, tasmā upayāti vuccanti. Yasmā pana te dhamme upādiyanti ceva abhinivisanti ca, tasmā upādānāti ca abhinivesāti ca vuccanti. Tāhi cāyaṃ loko vinibandho. Tenāha 'upayupādānābhinivesa-vinibandho'ti.</p> <p>n. Tañcāyanti tañca upayupādānaṃ ayaṃ ariyasāvako.</p> <p>o. Cetaso adhiṭṭhānanti cittassa patiṭṭhānabhūtaṃ.</p> <p>p. Abhinivesānusayanti abhinivesabhūtañca anusayabhūtañca. Taṇhādiṭṭhīsu hi akusalacittaṃ patiṭṭhāti, tā ca tasmim abhinivisanti ceva anusenti ca, tasmā tadubhayaṃ cetaso adhiṭṭhānaṃ abhinivesānusayanti ca āha</p> <p>q. Na upetīti na upagacchati</p> <p>r. Na upādiyati na gaṇhāti.</p> <p>s. Nādhīṭṭhātīti na adhiṭṭhāti, kinti? Attā</p>	<p>[lokasamudaya] is meant the natural (or forward) mode of causes. The cessation of the world [lokaṇirodha] is the contrary (or backwards) mode of causes.⁶</p> <p>k. Also through seeing the foundations of the experiential world, the cut-off of the conditionally-arisen by the cutting off of the condition is seen. [Saying] 'what doesn't exist' may give rise to nihilistic views, it is not [true].</p> <p>l. Also through seeing the conditionally-ceased, the ceasing of the conditionally-arisen through the ceasing of the condition is seen, [saying] 'what exists' may lead to eternalism, it is not [true]. This is also the meaning here.</p> <p>m. The compound 'upayupādānābhinivesa-vinibandho' should be understood as bondage (vinibandho) through clinging, grasping and wilful tendencies. Actually there are two [types of] clinging (upaya): clinging by craving, and clinging to views. Grasping (upādāna) is also used in this sense. Craving and views: from the basic cause 'I,me' undergoing the three stages of existence (tebhūmaka),⁷ therefore they are called [species of] 'clinging'. What's more they are called clinging and attaching, because they cling and attach to dhammas. And for this reason the experiential world is bondage. Hence is the word 'upayupādānābhinivesa-vinibandho' is used.</p> <p>n. 'and that, this' (tañcāyaṃ) – refers to <i>this</i> noble-disciple and <i>that</i> clinging and grasping.</p> <p>o. Obstinance of mind (cetaso adhiṭṭhāna) refers to the way our thoughts become fixated.</p> <p>p. 'Abhinivesānusayaṃ' refers to forming an attachment (abhinivesa: lit 'settling in'), and</p>
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		<p>meti.</p> <p>t. Dukkamevāti pañcupādāna-kkhandhamattameva.</p> <p>u. Na kaṅkhatīti “dukkameva uppajjati, dukkhaṃ nirujjhati, na añño ettha satto nāma atthī”ti kaṅkhaṃ na karoti.</p> <p>v. Na vicikicchati na vicikiccham uppādeti.</p> <p>w. Aparappaccayāti na parappaccayena, aññassa apattiyāyevā attapaccakkhañānamevassa ettha hotīti.</p> <p>x. Ettāvātā kho, kaccāna, sammādiṭṭhi hotīti evaṃ sattasaññāya pahīnattā⁴ ettakena sammādassanaṃ nāma hotīti (missakasammādiṭṭhiṃ āha.)⁵?</p> <p>y. Ayameko antoti esa eko nikūṭanto lāmakanto paṭhamakaṃ sassataṃ.</p> <p>z. Ayaṃ dutiyoti esa dutiyo sabbam natthīti uppajjanakadiṭṭhisāṅkhāto nikūṭanto lāmakanto dutiyako ucchedoti attho.</p> <p>Sesamettha uttānamevāti.</p>	<p>becoming obsessed (anusaya). Craving and views support unhelpful states of mind, and people attach to that and obsess about it, so it both ‘obstinacy of mind’ and ‘attachment and obsession’ were referred to.</p> <p>q. na upenti means not approaching (upagacchati).⁸</p> <p>r. not taking hold of (upādiyati) means not grasping (gaṇhāti).</p> <p>s. ‘Nādhīṭṭhāti’ means not insistent (<i>adhīṭṭhāti</i>) on what? On ‘my self’.</p> <p>t. ‘disappointment’ refers precisely to the taking up of the fivefold apparatus (<i>khandha</i>) which sustain disappointment.⁹</p> <p>u. ‘Na kaṅkhati’ means he has no uncertainty (<i>kaṅkham</i>) about the statement: only disappoint arises, only disappointment ceases, nothing here named ‘being’ exists.</p> <p>v. not doubting (<i>vicikicchati</i>) means producing no doubt (<i>vicikiccham</i>).</p> <p>w. by independence (aparappaccaya) in this context we mean ‘through not depending on another’.</p> <p>X. ‘Ettāvātā kho, kaccāna, sammādiṭṭhi hoti’ thus we say there is perfect views to the extent that apperception of ‘a being’ is renounced.</p> <p>Y. ‘this is one extreme’ means this one main extreme is an inferior position. The first [extreme] is eternalism.</p> <p>z. ‘This is a second’ main extreme, i.e. ‘everything is non-existent’ named from a view of arising without apparent cause,¹⁰ is an inferior position. The second [extreme] is nihilism.</p> <p>The remainder is quite clear.</p>
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¹ I have altered the punctuation from CSCD here. I see this as a question of the type: x is called ‘x’, but what is x? Treating it as a simple repetition is nonsensical. I justify it on the grounds that Pāli traditionally had no punctuation, and my change results in more comprehensible rendering.

² *upāyupādānābhinivesavinibandho* = *uyāya-upādāna-abhinivesa-vinibandho*. CSCD and SA have *upāya*^o meaning ‘clinging’ rather than *upāya*^o ‘stratagem’, but the reading *upāya*^o is supported by PTS, and the Sri Lankan and Thai canons according to the CSCD footnote.

³ Disappointing because of the expectation of permanence.

⁴ *pahīnattā*? < *pahīna* (renounced) + *tta* > neuter abstract noun in ablative: from the renunciation of?

⁵ *missakasammādiṭṭhim* means mixed-perfect-view. I don’t see how it fits.

⁶ Probably references to the *nidāna* chain in forward and backward; causing/ceasing modes (*anuloma*/*paṭiloma*)

⁷ *tebhūmaka* – lit. belonging to the three grounds. PED sv *bhūmaka* has “*te*^o in three planes SnA 4 (of the 5 *khandhas*)”. Could this be the three places of existence: *kāmaloka*, *rūpaloka*, *arūpaloka*?

⁸ the two verbs *upa-√i* and *upa-√gam* are identical in meaning.

⁹ i.e. *pañca-upādāna-kkhandha-m-atta-m-eva* – with the two ‘m’^s inserted for euphonic reasons. *Atta* here is the past-participle of *ādadāti* – that which has been taken up. *Pañcupādāna-kkhandha* is a technical term that is usually translated as ‘five aggregates of grasping’ or some such. This of course makes no sense on its own terms. Richard Gombrich has argued cogently that it is an abbreviated version of *Pañcupādānaggikkhandha* – the five blazing masses of fuel. *Upādāna* here being understood as that which sustains any process, i.e. fuel. The *khandhas* then are seen as what sustains the process of suffering, being on fire with the fires of greed, hatred and delusion.

¹⁰ PED sv *uppajjanaka*