

Samyukta Āgama 301 = Taishō 2.99.85c-86a

(Chinese, CBETA CD ed)

Sanskrit, ed Tripathi, sutra 19; CSA 2:41 f; FSA 1:576 f.

[Pāli: Kaccāyana, gotta Sutta, S 12.15/2:16]

English translation by Piya Tan & Ratna Lim, 2004, 2012

[0085c17] 如是我聞

Rú shì wǒ wén

為取所觸。取所觸故。

wéi qǔ suǒ chù qǔ suǒ chù gù

[0085c17] 一時。佛住那梨聚落

yì shí fó zhù nà lí jù luò

Thus have I heard:

深林中待賓舍

shēn lín zhōng dài bīn shě

At one time, the Buddha was staying at Nādikā [Ñātikā].

[0085c18] 爾時。尊者[跳-兆+散]

ér shí zūnzhě tiào zhào sǎn

in the guest-house, deep in the forest.

陀迦旃延詣佛所。

tuó jiā zhān yán yì fó suǒ

Then, the venerable Katyāyana [P Kaccāyana]

稽首佛足。退住一面。白佛言。

qǐ shǒu fó zú tuì zhù yí miàn bái fó yán

came to where the Buddha was,

世尊。如世尊說正見。

shì zūn rú shì zūn shuō zhèng jiàn

saluted him with his head touching the Buddha's feet, and sat down at one side. He then said to the Buddha:

云何正見。

yún hé zhèng jiàn

“World Honoured One, you speak of right view.

云何世尊施設正見

yún hé shì zūn shī shè zhèng jiàn

What is right view?

[0085c20]佛告[跳-兆+散]陀迦旃延

fó gào [tiào: zhào+sǎn] tuó jiā zhān yán

How, World Honoured One, does one establish right view?”

世間有二種依。

shì jiān yǒu èr zhǒng yī

The Buddha said to Katyāyana:

若有。若無。

ruò yǒu ruò wú

“The world depends on two kinds of support:

existence and non-existence

On account of contact, there is grasping; when
there is contact, there is grasping,
或依有。或依無。

huò yī yǒu huò yī wú

若無此取者。心境繫著使不取。不住。
ruò wú cí qǔ zhě xīn jìng jì zhe shǐ bù qǔ bú zhù

不計我苦生而生。苦滅而滅。
bú jì wǒ kǔ shēng ér shēng kǔ miè ér miè

於彼不疑。不惑。
yú bǐ bù yí bú huò

不由於他而自知。是名正見。
bù yóu yú tā ér zì zhī shì míng zhèng jiàn

是名如來所施設正見。
shì míng Rúlái suǒ shī shè zhèng jiàn

所以者何。
suǒ yǐ zhě hè

世間集如實正知見。
shì jiān jí rú shí zhèng zhī jiàn

若世間無者不有。
ruò shì jiān wú zhě bù yǒu

世間滅如實正知見。
shì jiān miè rú shí zhèng zhī jiàn

若世間有者無有。
ruò shì jiān yǒu zhě wú yǒu

是名離於二邊說於中道。
shì míng lí yú èr biān shuō yú zhōng dào

所謂此有故彼有。此起故彼起。
suǒ wéi cǐ yǒu gù bǐ yǒu cǐ qǐ gù bǐ qǐ

謂緣無明行。
wèi yuán wú míng xíng

乃至純大苦聚集。

nǎi zhì chún dà kǔ jù jí
depending on existence, or depending on non-
existence,

when a person has no such grasping, his mind
will not grasp, not holding on.

Not regarding [measuring] the self. When
suffering arises, it arises; when it ceases, it
ceases.

If one does not doubt this, not perplexed by it,

if one knows it for oneself, not from others, this
is called right view,

the right view as established by the Tathāgata
(the Buddha).

Why is this?

For one who rightly sees and knows, as it really
is, the arising of the world,

there is no non-existence of the world.

For one who rightly sees and knows, as it really
is, the ending of the world,

there is no existence of the world.

There is the avoidance of the two extremes,
that is to say, the middle way,

namely: When this is, that is; when this arises,
that arises.

Therefore, conditioned by ignorance,

there arises the whole mass of suffering.

無明滅故行滅。
Wú míng miè gù xíng miè

When ignorance ceases, karma-formations
cease,

純大苦聚滅
chún dà kǔ jù jí

the whole mass of suffering ceases.”

[0086a02] 佛說此經已。
Fó shuō cǐ jīng yì

When the Buddha had taught this discourse,

尊者 [跳-兆散] 陀迦旃延
Zūnzhě [tiào zhào sǎn] tuó jiā zhān yán

the venerable Katyāyana,

聞佛所說。
wén fó suǒ shuō

having heard what the Buddha said,

不起諸漏。
Bù qǐ zhū lòu

ended all (his) influxes (*āsava*),¹

心得解脫。成阿羅漢
Xīn de jiě tuō chéng ā luó hàn

attained liberation of mind, and became an
arhat.

1 Skt *āsava*, P *āsava*.