

Saṃyukta 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]

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[0085c17] 如是我聞

Rú shì wǒ wén
Thus this I hear

Thus have I heard

[0085c17] 一時。佛住那梨聚

yì shí Fó zhù nà lí jù
One time Buddha stay Nātika

At one time, the Buddha was staying at the

落深林中待賓舍

luò shēn lín zhōng dài bīn shě

reception hall in the forest of Nātika [Nādikā].

[0085c18] 爾時。尊者[跳-兆+散]

ér shí zūnzhě tiào zhào sǎn

Then the venerable Katyāyana [P Kaccāyana]

陀迦旃延詣佛所。

tuó jiā zhān yán yì Fósuǒ

came to where the Buddha was

稽首佛足。退住一面。白佛言。

qǐ shǒu fó zú tuì zhù yí miàn bái Fó yán

Saluted him by prostrating with his head to the ground and touching the feet of the Buddha, and sat down at one side. He then asked the Buddha:

世尊。如世尊說正見。

Shì zūn rú Shìzūn shuō zhèng jiàn

“World Honoured One, you speak of right view.

云何正見。

yún hé zhèng jiàn

What is right view?

云何世尊施設正見

yún hé Shìzūn shī shè zhèng jiàn

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

[0085c20]佛告[跳-兆+散]陀迦旃延。

Fó gào [tiào- zhào+sǎn] tuó jiā zhān yán

The Buddha said

世間有二種依。

shì jiān yǒu èr zhǒng yī

to Katyāyana: “There are two [bases] to which people in the world are attached, to which they adhere:

若有。若無。

ruò yǒu ruò wú

existence and non-existence.

為取所觸。取所觸故。

wéi qǔ suǒ chù qǔ suǒ chù gù

Because of their attachment and adherence,

或依有。或依無。

huò yī yǒu huò yī wú

they are based on either existence or non-existence.

若無此取者。心境繫著使不取。

ruò wú cí qǔ zhě xīn jìng jì zhe shǐ bù qǔ

In one who has no such attachment, bondage to the mental realm,

不住。不計我苦生而生。苦滅而滅。

bú zhù bù jì wǒ kǔ shēng ér shēng kǔ miè ér miè

there is no attachment to the self, no dwelling in or setting store by self. Then, when suffering arises, it arises; and when it ceases, it ceases.

於彼不疑。不惑。

yú bǐ bù yí bù huò

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

不由於他而自知。是名正見。

bù yóu yú tā ér zì zhī shì míng zhèng jiàn

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

是名如來所施設正見。

shì míng Rúlái suǒ shī shè zhèng jiàn

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

所以者何。

suǒ yǐ zhě hè

Why is this?

世間集如實正知見。

shì jiān jí rú shí zhèng zhī jiàn

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

若世間無者不有。

ruò shì jiān wú zhě bù yǒu

does not hold to the non-existence [annihilationist view] of the world.

世間滅如實正知見。

shì jiān miè rú shí zhèng zhī jiàn

One who rightly sees and knows, as it really is,

若世間有者無有。

ruò shì jiān yǒu zhě wú yǒu

the cessation (passing away) of the world, does not hold to the existence [eternalist view] of the world.

是名離於二邊說於中道。

shì míng lí yú èr biān shuō yú zhōng dào

namely: Because this exists, that exists;

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

and so on..., and thus this whole mass of suffering arises.

謂緣無明行。
wèi yuán wú míng xíng

When ignorance ceases, activities cease, and so on...,

乃至純大苦聚集。
nǎi zhì chún dà kǔ jù jí

and thus this whole mass of suffering ceases.”

無明滅故行滅。
wú míng miè gù xíng miè

That is called avoiding the two extremes, and teaching the middle way,

純大苦聚滅
chún dà kǔ jù jí

because this arises, that arises. That is, conditioned by ignorance, activities arise,

[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

became freed of all influences,¹

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

attained liberation of mind, and became an arhant.

1 Skt *āśrava*, P *āsava*.