

## Katyāyana Gotra Sūtra.

*Samyuktāgama* SĀ 301 (Taishō 2.99 85a-86c<sup>1</sup>; parallel with Pāli SN 2.15<sup>2</sup>)

Chinese translation by Guṇabhadra (求那跋陀羅) ca. 435-443 CE.

English translation by Jayarava Sept 2012.

Thus have I heard, one time the Buddha was staying in a guest house in a forest grove near Nādika town<sup>3</sup>. Then Honourable Katyāyana approached the Buddha, bowed at the Buddha's feet; and retiring to one side, he said to the Buddha: “Bhagavan: the Bhagavan says ‘right view’. What do you call right view? How do you set forth right view?”

The bhagavan said to Katyāyana: “the worldly rely on 依 two categories: being 有 and non-[being] 無.<sup>4</sup> Because of seizing and grasping 所觸 the seized<sup>5</sup> and grasped they either rely on being, or non-being. Without a seizer 取者, the cause of the mental state 心境 of attachment is not seized. [They] don't insist on<sup>6</sup>, or think wrongly about 計<sup>7</sup> ‘I.’”<sup>8</sup>

“Arising is duḥkha arising; ceasing is duḥkha ceasing.<sup>9</sup> He has no doubt regarding this, no confusion, is not sceptical 不由於 about it, and has independent knowledge 自知.<sup>10</sup> This is called right-view. This is called right view as established by the Tathāgata 如來<sup>11</sup>.”

<sup>1</sup> Chinese text: [http://tripitaka.cbeta.org/T02n0099\\_012](http://tripitaka.cbeta.org/T02n0099_012)

<sup>2</sup> See Jayarava 2010.

<sup>3</sup> 那梨-聚落 Nālī-jūluò. According to DDB “那利迦... Nādika ... Or Nadakantha. (Pāli Badika; Batika) The name of a village in northern part of ancient central India, the home of the Videha tribe 毘提迦族.” and lists 那梨 as a variant spelling. <http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?q=那利迦>. Choong & Piya (2004) translate Nātika [Nādika]. These names are variants noted in the DOPN sv. *ñātika* “A locality in the Vajji country on the highway between Koṭigāma and Vesālī.” The Pāli parallel just says *Sāvattthiyam viharati* ‘Dwelling at Sāvattthī’ (SN ii.16). None of my other sources register 那梨 at all, but I can see no other candidate place names based on nālī as a transliteration.

<sup>4</sup> In Pāli the terms are *atthi* and *n'atthi* ‘existence’ and ‘non-existence’; however when Nāgārjuna quotes this passage in his *Mūlamadhyamakakārika* (15.7) he uses the terms *bhava* and *abhava* which have more or less the same meaning. It's not clear what term was used in the text the Chinese had. In Chinese each term is preceded by 若 which here seems to be an emphatic.

<sup>5</sup> 為取 *wei* as gerund? 取 ‘take, get, fetch, seek, aim’; ‘is taken’.

<sup>6</sup> 不住 Compare Pāli *nādhīṭṭhāti* (i.e. *na adhiṭṭhāti*) ‘does not insist’ where *adhiṭṭhā-* (Skt. *adhiṣṭhā-*) is from *adhi*+*√sthā*. 住: ‘stopping, settling, staying’. Keeping in mind that it is a rendering of an Indic text not an original composition, the Chinese seems also to hint at *√sthā*, so I have read it as Sanskrit *adhiṣṭhā-*.

<sup>7</sup> Re 計 DDB says “In Yogācāra this term has negative connotations of making inaccurate determinations and assumptions regarding the nature of knowable things (*dharmas*) and one's own self (*ātman*).”

<sup>8</sup> Like Pāli there is no punctuation in Classical Chinese and, based on the Pāli parallel, I think CBETA has mis-punctuated this passage: “不住、不計我苦生而生,” should be “不住、不計我, 苦生而生,” That is the second part is two separate clauses. Choong & Piya read “there is no attachment to the self, no dwelling in or setting store by self.” However 我 is a first person pronoun: I, me. And the comment on 計 in the note above suggests we should read 不計我 as ‘does not make false assumptions about I.’ The Pāli parallel is *na upeta na upādayati nādhīṭṭhāti attā me'ti* ‘does not hold, does not insist one ‘self is mine’. (SN ii.16). When we use ‘the self’ we reify it in a way that is not intended even in denial. The indefinite article would be permissible ‘a self’ but what the Buddha was getting at here is the experience of the first person perspective; the sense of being an ‘I’. The error is precisely to take this first person perspective as not dependently arisen on the basis of sense object (*dhamma*) and sense faculty (*indriya*) coming together in the light of sense awareness (*viññāna*).

<sup>9</sup> LapisLazuli (2011) and Choong & Piya (2004) read 苦生而生。苦滅而滅。as “when suffering arises, it arises; and when it ceases, it ceases.” However the Pāli parallel suggests a different syntax *dukkhameva*

“For what reason?”

“[When] worldly arising is rightly seen and known as true, [then] there is no non-existence 無者 in the world.<sup>12</sup> [When] worldly ceasing is rightly seen and known as true, [then] there is no existence 有者 in the world. There is avoidance of the two extremes 二邊<sup>13</sup> [which is] called the middle way 中道. That is this being that becomes.<sup>14</sup> This arises therefore that arises<sup>15</sup>. Ignorance 無明 causes 緣<sup>16</sup> saṃskāras 行, and so the whole mass of duḥkha 大苦聚 arises. when ignorance ceases then saṃskāras cease, and so the whole mass of duḥkha ceases.”

When the Buddha had spoken this sūtra 經, Honourable Kaytāyana hearing what the Buddha said, he cut off the āsravas 漏<sup>17</sup>, his mind was liberated 解脫, and he became an arhat 阿羅漢 (āluóhàn).

## Chinese Text.

[0085c17] 如是我聞：

[0085c17] 一時，佛住那梨聚落深林中待賓舍。

[0085c18] 爾時，尊者[跳-兆+散]<sup>18</sup>陀迦旃延詣佛所，稽首佛足，退住一面，白佛言：「世尊！如世尊說正見。云何正見？云何世尊施設正見？」

[0085c20] 佛告[跳-兆+散]陀迦旃延：「世間有二種依，若有、若無，為取所觸；取所觸故，或依有、或依無。若無此取者，心境繫著使不取、不住、不計我苦生而生，苦滅而滅，於彼不疑、不惑，不由於他而自知，是名正見，是名如來所施設正見。所以者何？世間集如實正知見，若世間無者不有，世間滅如實正知

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*uppajjamānaṃ uppajjati, dukkhaṃ nirujjhamānaṃ nirujjhati*’ti ‘arising is just *dukkha* arising; ceasing is *dukkha* ceasing.’

<sup>10</sup> 於彼不疑。不惑。不由於他而自知。Choong & Piya: “If one does not doubt this, is not perplexed by it, if one knows it in oneself and not from others.” My sense is that this is not a conditional sentence. It refers back to the previous statement about the arising and passing away of duḥkha and to the definition of right-view. Right-view is not having any doubt about the only *duḥkha* arising and passing away. Hence the ‘if’ is misplaced. This passage is very close to the Pāli: *na kaṅkhati na vicikicchati aparapaccayā ñāṇamevassa ettha hoti*. ‘He has no doubt, no confusion, and has independent knowledge of just this.’ Surely 而自知 is a rendering of a phrase very much like *aparapaccayā ñāṇam-eva-assa*; where *aparapaccayā* means ‘not dependent on others’ or simply ‘independent.’

<sup>11</sup> Tathāgata; 如來 literally reads ‘as come’ apparently reading *tatha-āgata*.

<sup>12</sup> Pāli: *lokasamudayaṃ kho, kaccāna, yathābhūtaṃ sammappaññāya passato yā loke natthitā sā na hoti*. ‘Origin in the world, Kaccāna, seen with full understanding as it is [shows] there is no non-existence in that world.’ The Chinese syntax appears to follow the Indic. The same pattern is seen in the next paragraph. The character 者 added to 無 seems to render a term much like *natthitā* (Skt. *nāstitā*) where *natthi* (i.e. *na atthi*) means ‘it is not’ or non-existent and the suffix *-tā* creates an abstract noun non-existence.

<sup>13</sup> 邊 = Skt. *anta* ‘end, limit; extreme’.

<sup>14</sup> 此有故彼有 Literally ‘this is therefore that is’.

<sup>15</sup> 此起故彼起 As above with ‘ceasing’ 起 for ‘being’ 有.

<sup>16</sup> Skt. *pratyaya* ‘cause, condition’

<sup>17</sup> Literally ‘non-arising of all *āsravas*’.

<sup>18</sup> [跳-兆+散] is a way of showing rare or archaic characters that are not yet part of the Unicode Standard.

見，若世間有者無有，是名離於二邊說於中道，所謂此有故彼有，此起故彼起，謂緣無明行，乃至純大苦聚集，無明滅故行滅，乃至純大苦聚滅。」  
[0086a02] 佛說此經已，尊者[跳-兆+散]陀迦旃延聞佛所說，不起諸漏，心得解脫，成阿羅漢。

## Abbreviations

DDB	Digital Dictionary of Buddhism
DOPN	Dictionary of Pāli Names
PTS	Pali Text Society
SĀ	Samyuktāgama
SN	Samyutta Nikāya

## References

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