

Sanskrit Kātyāyana Sūtra

1. The Bhagavan was staying in Nādikā in the Guñjakā¹ House.

2. Venerable Faithful-Kātyāyana² went to the Bhagavan.³ Having approached, he saluted the Bhagavan's feet with his head⁴, and stood to one side. Standing to one side Faithful Kātyāyana said this to the Bhagavan:

3. “‘Right-view (*samyagdr̥ṣṭi*), right view’ is said Sir. In what way⁵ is there rightview? To what extent does the Tathāgata teach (*prajñāpayati*) the understanding (*prajñāpayamāna*) of rightview?”⁶

4. That said, the bhagavan said to Faithful Kātyāyana:

5. “Generally, Kātyāyana, this world relies on a duality (*dvayam*) of existence (*astitā*) and non-existence (*nāstitā*).⁷ This world which relies on existence and non-existence is attached, grasping and bound.⁸ And this obstinate tendency of the mind to grasp and cling they don't hold, they don't accept, insist on or have a tendency to say: this is my self (*ātmā me*). This arising is disappointment arising; ceasing is disappointment ceasing – here he has no doubt, no uncertainty, and has independent knowledge of this.”

6. “In this way there is right-view, Kātyāyana. In this way the Tathāgata teaches the understanding of right-view.”

7. “Why is that? Arising in the world, Kātyāyana, seen and correctly understood just as it is, [shows] there is no non-existence in the world. Cessation in the world, Kātyāyana, seen and correctly understood just as it is, [shows] there is no [permanent] existence in the world.”⁹

¹ MW: guñjakā: the berry of *Abrus precatorius*. Pali: *giñjikāsatha*; DOPN ‘a brick hall in Nādikā’. Compare SN 14.12 (SN ii.153) the *Giñjakāvasatha Sutta* preached to a person named Saddha Kaccāyana. It is generally assumed that Kaccāna and Saddha Kaccāyana are the same person. C.f. Choong Mun-keat & Piya Tan (2004); Thanisaro (2010), Walsh (1981). The name Kātyāyana is the *yuvan*-name of a member of the Kātya *gotra*, the clan descended from the ancestor Kati. It is the name used when the patriarch of the family is still alive. The *yuvan*-name is also used as a sign of respect is intended (it implies that the ancestral patriarch lives on). Brough (1946). Since the available forms of the name are: Kati, Kātya, and Kātyāyana it is apparent that the Pāli form Kaccāna is a defective form of Kaccāyana (though we would expect *kāccāyana*). The descendents of Kati shine in both Brahmanical and Buddhist texts.

² The name is given here as *sandhākātyāyana*. BHSD suggests that *sandhā* means ‘real’ in relation to speech. MW: ‘intimate union, compact, agreement’ etc. from *sam√dhā*. However the Pali *saddha* means ‘faithful’, which suggests Skt. *śraddha*. Is this a genuine difference or a wrong Sanskritisation? C.f. note above. Another *bhikkhu* called Sandha visits that Buddha in the Giñjakā-satha in Nādikā (A.v.323f) and DOPN speculates that this might also refer to Saddha Kaccāyana. In SN 14.13 the dialogue is clearly related to SN 12.15. Nātika and Nādika appear to be (dialectical?) variants of the same name.

³ Unlike Pāli the Sanskrit uses a perfect form of the verb *√gam*.

⁴ This detail is missing from the Pāli but present in the Chinese.

⁵ Skt. *kiyatā* (Pāli *kittāvatā*) ‘to what extent?’

⁶ Skt. *prajñāpayati* is a causative ‘cause to understand, teach’; while *prajñāpayamānaḥ* is the present participial form ‘understanding; teaching’.

⁷ Skt *astitā* is an abstract noun from the verb *√as* ‘to be, to exist’ and thus means ‘being, existence’, with the emphasis on static existence rather than the more dynamic becoming indicated by *√bhū* ‘to be, to become’.

⁸ Skt. *upadhy-upādāna-vinibaddhaḥ*. Pāli has *upāya-upādāna-abhinivesa-vinibandha* ‘bound to the tendency to grasp strategems’. BHSD sv *upadhi*: Skt. *upadhi* = Pāli *upadhi* (upa *√dhā*) ‘foundation, basis’; or *upādi* PED = *upādāna*; also equivalent to substratum of existence or *khandhas*.

⁹ This is word for word identical with the Pāli except that Sanskrit lacks the dialectical variant *hoti* for *bhavati*. However this paragraph comes earlier in the Pāli. The Chinese has the same paragraph order.

8. Thus avoiding both extremes the Tathāgata teaches a dharma by the middle path (*madhyamayā pratipadā*).¹⁰

9. That is: this being, that becomes; with the arising of this, that arises.¹¹ With ignorance (*avidyā*) as condition there is volition (*saṃkārā*)... as before for arising and cessation.

10. While hearing this exposition of the Dharma (*dharmaparyāya*) the mind of venerable Faithful Kātyāyana was liberated from the taints (*āsrava*) through non-clinging (*anupādāya*).¹²

¹⁰ = Pāli *Ete te, kaccāna, ubho ante anupagamma majjhena tathāgato dhammaṃ deseti*. The word for middle is still in the instrumental, but the Sanskrit adds the word for path: *pratipada*. In the Pāli the extremes (*anta*) are further spelt out as everything exists (*sabbṃ atthi*) and nothing exists (*Sabbam natthi*).

¹¹ *yad utāsmiṃ satīdam bhavaty asyotpādād idam utpadyate* (Without sandhi: *yad uta asmiṃ sati idam bhavati asi utpādād idam utpadyate*) C.f. Pāli from elsewhere ...*yadidaṃ imasmim sati idam hoti, imass'uppādā idam uppajjati*. The *imasmim* formula occurs at: M i.263, ii.32, iii.63; S ii.28, 65, 70, 78, 79, 95, 96, v.388; A v.184; Ud 1, 2. All of the references in S ii are in the *nidāna saṃyutta*.

¹² Tripāṭhī (1962): "Als diese Gesetzesverkündung verkündet wurde, war der geist des ehrwürdigen Sandhākātyāyana von den sündigen Leidenschaften voll und ganz erlöst." Tripāṭhī points out that though this passage is missing in KP, that Pali has the same pericope, and gives the example of SN ii.189 "*Imasmīṃca pana veyyākaraṇasmim bhañṇamāne tiṃsamattānaṃ pāveyyakānaṃ bhikkhūnaṃ anupādāya āsavehi cittāni vimuccimṣūti*." (And while this exposition was being spoken, the minds of the thirty bhikkhus from Pāva were liberated from the taints by non-clinging. He also points to Vin 1.14 "*Imasmīṃca pana veyyākaraṇasmim bhañṇamāne pañcavaggiyānaṃ bhikkhūnaṃ anupādāya āsavehi cittāni vimuccimṣu*."