

gustav / December 05, 2014 12:39AM

[Provisional English translation of one passage in 《教迦旃延經》, anticipating comments and criticism](#)

Samyuktāgama 《雜阿含經》 (T02n0099_p0085c17(00)~p0086a03(10))

Chinese text:

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，世間滅如實正知見，若世間有者無有，是名離於二邊說於中道...」

Buddha told Kātyāyana: "There is a duality (dvayaṃ) that the world relies on (依), namely, existence (atthitañ[1]/astitā) and non-existence (natthitañ/nastitā), which are to be taken (取) via the touch [of cognitive faculty, object and consciousness] (觸). What is taken via the touch is [the world that relies on] either existence or non-existence. Without taking, the dependent relation between mind and object ceases itself to take [any object], to dwell [in any object] or to believe in [the reality of it]-self. [Without taking,] let it be when suffering comes; let it cease when suffering goes, and to this one holds no doubt because this is known not via the other. This is the right view (sammāditthi/samyagdrṣṭi), and this is called the right view that is established by Buddha. Why is that? Arising (集) of the world as how it is correctly seen and understood shows the non-existence of the non-existing side of the world, while cessation (滅) of the world as how it is correctly seen and understood shows the non-existence of the existing side of the world. That is called the middle way which avoids the two sides....."

[1] Sanskrit reconstruction refers to the citation Ye Shaoyong (2011) from Samyuktā-Nikāya, L. Feer, ed. 6 vols., London (PTS), (1884-1904). The translation is of the Chinese text.

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