

Makkhaligosālavādo

末伽梨瞿舍羅的說法

167. “Ekamidāhaṃ, bhante, samayaṃ yena makkhali gosālo tenupa saṅkamim; upasaṅkamtivā makkhalinā gosālena saddhim sammodim. Sam modaniyaṃ kathaṃ sāraṇiyaṃ vītisāretvā ekamantaṃ nisidim.

Ekamantaṃ nisinno kho ahaṃ, bhante, makkhalim gosālaṃ etadavocaṃ- ‘yathā nu kho imāni, bho gosāla, puthusippāyatanāni ...pe... sakkā nu kho, bho gosāla, evameva diṭṭheva dhamme sandiṭṭhikaṃ sāmaññaphalaṃ paññapetun’ti?

一九 大德!一時，我詣訪末伽梨瞿舍羅。詣已，與彼交談友誼之語後，坐於一面，坐於一面已，我如是言彼曰：「瞿舍羅![世間]有種種技能職業者.....[詳如一六節]，瞿舍羅!如是得見沙門[修行]現世之果報耶?」

168. “Evaṃ vutte, bhante, makkhali gosālo maṃ etadavoca- ‘natthi mahārāja hetu natthi paccayo sattānaṃ saṃkilesāya, ahetū § apaccayā sattā saṃkilissanti. Natthi hetu, natthi paccayo sattānaṃ visuddhiyā, ahetū apaccayā sattā visujjhanti. Natthi attakāre, natthi parakāre, natthi purisakāre, natthi balaṃ, natthi vīriyaṃ, natthi purisathāmo, natthi purisaparakkamo Sabb e sattā sabbe pāṇā sabbe bhūtā sabbe jīvā avasā abalā avīriyā niyatisaṅga tibhāvapariṇatā chasvevābhijātisu sukhadukkhaṃ § paṭisaṃvedenti.

二〇 大德!如是問時，末伽梨瞿舍羅，如次言我曰：「大王!諸有情之雜染是無因無緣，無因無緣諸有情而雜染。諸有情之清淨是無因無緣，無因無緣諸有情而清淨。非自作、非他作、非餘人作，無力、無精進、無體力亦無氣力。一切之有情，一切之生物，一切之有類，一切之命者（靈魂），無自在力、無力無精進，由（自然）之決定、結合、由自然之性質而互相變化，如是於六種階級感受苦樂。

Cuddasa kho panimāni yonipamukhasatasahassāni saṭṭhi ca satāni cha ca satāni pañca ca kammuno satāni pañca ca kammāni tīṇi ca kammāni kamme ca aḍḍhakamme ca dvaṭṭhipaṭipadā dvaṭṭhantarakappā cha!ābhijātiyo aṭṭha purisabhūmiyo ekūnapaññāsa ājivakasate ekūnapaññāsa paribbājakasate ekūnapaññāsa nāgāvāsasate vīse indriyasate tiṃse nirayasate chattimsa rajodhātuyo satta saññigabbhā satta asaññigabbhā satta nigaṇṭhigabbhā satta devā satta mānusa satta pisācā satta sarā satta pavuṭā § satta pavuṭasatāni satta papātā satta papātasatāni satta supinā satta supinasatāni cullāsīti mahākappino § satasahassāni, yāni bāle ca paṇḍite ca sandhāvitvā s

aṃsaritvā dukkhassantaṃ karissanti.

實於百四十萬種胎爲首，及有六千六百種胎。有五百種業、五種業、三種業、一業、半業。有六十二種之道跡，六十二種之中劫，六種之階級，八種之人地。

四千九百種生業、四千九百遊行處、四千九百龍住處，二千根、三千地獄、三十六塵界、七想胎、七無想胎、七節胎、七天、七人、七鬼、七池、七林、七百林、七崖、七百崖、七夢，有八百四十萬大劫；於此間，患者、智者流轉輪迴已，爲苦之終止。

Tattha natthi (pg. 1.0051) “imināhaṃ silena vā vatena vā tapena vā brahmacariyena vā aparipakkaṃ vā kammaṃ paripācassāmi, paripakkaṃ vā kammaṃ phussa phussa byantiṃ karissāmi”ti hevaṃ natthi. Doṇamite sukhadukkhe pariyantakate saṃsāre natthi hāyanavaḍḍhane, natthi ukkaṃsāva kaṃse. Seyyathāpi nāma suttaguḷe khitte nibbeṭhiyamānameva paleti, evameva bāle ca paṇḍite ca sandhāvitvā saṃsaritvā dukkhassantaṃ karissanti”ti.

於此期間，謂實無：「我以戒行、苦行、梵行，令成熟未熟業，或忍受已熟業以作滅盡。」如是，實以斗定量苦、樂。輪迴有終限，無盛、衰，無增、減。猶如（於高處執絲）球，以擲下絲球，令解盡爲止，患者及智者，輪迴流轉已，當爲苦之滅盡。」

169. “Itthaṃ kho me, bhante, makkhali gosālo sandiṭṭhikaṃ sāmāñña phalaṃ puṭṭho samāno saṃsārasuddhiṃ byākāsi. Seyyathāpi, bhante, amhaṃ vā puṭṭho labujaṃ byākareyya, labujaṃ vā puṭṭho amhaṃ byākareyya; evameva kho me, bhante, makkhali gosālo sandiṭṭhikaṃ sāmāññaphalaṃ puṭṭho samāno saṃsārasuddhiṃ byākāsi.

二一 大德！如是問沙門[修行]現世之果報時，末伽梨瞿舍羅，而答輪迴之淨化6。大德！猶如問菴羅樹之果實，說明以羅字闍果，問羅字闍之果實，而答以菴羅果。大德！如是，實問沙門[修行]現世之果報，而答以輪迴之淨化。

Tassa mayhaṃ, bhante, etadahosi- ‘kathañhi nāma mādiso samaṇaṃ vā brāhmaṇaṃ vā vijite vasantaṃ apasādetabbaṃ maññeyyā’ti.

然，大德！我生如次之想念：「實如余者，對住我領內之沙門、婆羅門，應如何想與不愉快焉？」

So kho ahaṃ, bhante, makkhalissa gosālassa bhāsitaṃ neva abhinandiṃ nappaṭikkosiṃ. Anabhinanditvā appaṭikkositvā anattamano, anattam anavācaṃ anicchāretvā, tameva vācaṃ anuggaṇhanto anikkujjanto utthāyā sanā pakkamiṃ.

大德！是故我對彼之言說，不稱讚亦不呵責。不稱讚亦不呵責，而我內心甚抱不滿，不發任何不滿之言，平靜聽彼所說，不敬重此，起座而出。