

## Ajita-kesakambala-vādo 阿耆多翅舍欽婆羅的說法

170. “Ekamidāhaṃ, bhante, samayaṃ yena ajito kesakambalo ten upasaṅkamiṃ; upasaṅkamitvā ajitena kesakambalena saddhiṃ sammodiṃ. Sammodaniyaṃ kathaṃ saraṇiyaṃ vītisāretvā ekamantaṃ nisidiṃ. Ekamantaṃ nisinno kho ahaṃ, bhante, ajitaṃ kesakambalaṃ etadavocaṃ – ‘yathā nu kho imāni, bho ajita, puthusippāyatanāni ...pe ... sakkā nu kho, bho ajita, evameva diṭṭheva dhamme sandiṭṭhikaṃ sāmaññaphalaṃ paññāpetun’ti?

二二 大德!一時，我詣訪。詣已，與彼交談友誼之語已，坐於一面，坐於一面已，我如次言彼曰：「阿耆多翅舍欽婆羅![世間]有種種技能職業。……阿耆多翅舍欽婆羅!如是得見沙門[修行]現世之果報耶?」

171. “Evaṃ vutte, bhante, ajito kesakambalo maṃ etadavoca – ‘nattihi, mahārāja, dinnaṃ natthi yitṭhaṃ, natthi huttaṃ, natthi sukataḍḍakkaṅkaṃ kammānaṃ phalaṃ vipāka, natthi ayaṃ loka Ṣ, natthi paro loka, natthi mātā, natthi pitā, natthi sattā opapātikā, natthi loke samaṇabrāhmaṇā sammaggatā Ṣ sammāpaṭipannā, ye imaṅca lokaṃ paraṅca lokaṃ sayamaṃ (pg. 1.0052) abhiññā sacchikatvā pavedenti.

Cātumahābhūtika ayaṃ puriso, yadā kālaṅkaroti, pathavī pathavikāyaṃ anupeti anupagacchati, āpo āpokāyaṃ anupeti anupagacchati, tejo tejokāyaṃ anupeti anupagacchati, vāyo vāyokāyaṃ anupeti anupagacchati, ākāsaṃ indriyāni saṅkamanti.

Āsandipaṅcamā purisā mataṃ ādāya gacchanti. Yāvā!āhanā padāni paññāyanti. Kāpotakāni aṭṭhīni bhavanti, bhassantā āhutiyo. Dattupaṅkaṃ yadidaṃ dānaṃ. Tesaṃ tucchaṃ musā vilāpo ye keci atthikavādaṃ vadanti. Bāle ca paṇḍite ca kāyassa bheda ucchijjanti vinassanti, na honti paraṃ maraṇā’ti.

二三 大德!如是問時，阿耆多翅舍欽婆羅，如次言我曰：「大王!無布施、無供牲、無祭祀，無善、惡業之異熟果，無今世、無他世，無父、無母、無化生之有情，世間無有沙門、婆羅門之正住正行、自知、證如今世他世。」

人由四大種而成，死即地歸還於地身、水歸還於水身、火歸還於人身、風歸還於風身，諸根移入於虛空。

[四]人以擔架爲第五7，從屍體運往至火葬止，雖[對死者言諸讚]語，[但被火化後]，骨成鴿色，供物變爲灰。布施之說，唯對愚者之所設；若說人[死後]之存在，此爲無根之妄言而已。愚者及智者，身之死歿，即斷滅、消失，死後沒有任何物之存在。」

172. “Itthaṃ kho me, bhante, ajito kesakambalo sandiṭṭhikaṃ sāmāññaphalaṃ puṭṭho samāno ucchedaṃ byākāsi. Seyyathāpi, bhante, ambaṃ vā puṭṭho labujaṃ byākareyya labujaṃ vā puṭṭho ambaṃ byākareyya ; evameva kho me, bhante, ajito kesakambalo sandiṭṭhikaṃ sāmāññaphalaṃ puṭṭho samāno ucchedaṃ byākāsi. Tassa mayhaṃ, bhante, etadahosi- ‘kathañhi nāma mādiso samaṇaṃ vā brāhmaṇaṃ vā vijite vasantaṃ apasādetabbaṃ maññeyyā’ ti. So kho ahaṃ, bhante, ajitassa kesakambalassa bhāsitaṃ neva abhinandiṃ nappaṭikkosiṃ. Anabhinanditvā appaṭikkositvā anattamano anattamanavācaṃ anicchāretvā tameva vācaṃ anuggaṇhanto anikkujjanto uṭṭhāyāsanaṃ pakkamiṃ.

二四 大德!如是，實問沙門[修行]現世之果報，阿耆多翅舍欽婆羅，而答斷滅論。大德!猶如問菴羅樹之果實，而答以羅唎闍果；問羅唎闍樹之果實，而答以菴羅樹果。大德!如是，實問沙門[修行]現世之果報，阿耆多翅舍欽婆羅，而答以滅論。然，大德!我生起如次之想念：「實如余者，對住我領內之沙門、婆羅門，應如何想與不愉快焉?」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。