

其餘三師的說法

Pakudha-kaccāyana-vādo

婆浮陀-迦旃延那的說法

173. “Ekamidāhaṃ, bhante, samayaṃ yena pakudho kaccāyano tenupasaṅkamiṃ; upasaṅkamitvā pakudhena kaccāyanena saddhiṃ sammodiṃ. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdiṃ. Ekamantaṃ nisinno kho ahaṃ, bhante, pakudhaṃ kaccāyanaṃ etadavocaṃ- ‘yathā nu kho imāni, bho kaccāyana, puthusippāyatanāni ...pe... sakkā nu kho, bho kaccāyana, evameva diṭṭheva dhamme sandiṭṭhikaṃ sāmāññaphalaṃ paññāpetun’ti?

二五 大德!一時,我詣訪婆浮陀迦旃延那。詣已,與彼交換友誼之語後,坐於一面,坐於一面已,我如是言彼曰:「婆浮陀迦旃延那!世間有種種職業者.....56 [詳如一六節].....婆浮陀迦旃延那!如是得見沙門[修行]現世之果報耶?」

174. “Evaṃ vutte, bhante, pakudho kaccāyano maṃ etadavoca- ‘sattime, mahārāja, kākāyā akaṭā akaṭavidhā animmitā animmātā vañjhā kūṭaṭṭhā (pg. 1.0053) esikaṭṭhāyitṭhitā. Te na iñjanti na vipariṇamanti, na aññamaññaṃ byābādhenti, nālaṃ aññamaññaṃ sukhāya vā dukkhāya vā sukhadukkhāya vā. **Katame satta? Pathavikāyo, āpokāyo, tejokāyo, vāyokāyo, sukhe, dukkhe, jīve sattame ime satta kākāyā akaṭā akaṭavidhā animmitā animmātā vañjhā kūṭaṭṭhā esikaṭṭhāyitṭhitā.** Te na iñjanti, na vipariṇamanti, na aññamaññaṃ byābādhenti, nālaṃ aññamaññaṃ sukhāya vā dukkhāya vā sukhadukkhāya vā. Tattha natthi hantā vā ghātetā vā, sotā vā sāvetā vā, viññātā vā viññāpetā vā. Yopi tiṇhena satthena sīsaṃ chindati, na koci kiñci **§** jīvītā voropeti; sattannaṃ tveva **§** kāyānaṃ **antarena** satthaṃ vivaraṇaṃ manupatati’ti.

二六 大德!如是問時,婆浮陀迦旃延那,如次言我曰:「大王!此等七身,非能作、非所作、非能創造、非所創造,無能生產任何物,常住如山頂直立不動之石柱。此等不動搖、不轉變、無互相侵害、不導致互相苦樂、亦苦亦樂。(云何爲七?地身、水身、火身、風身、樂、苦及命七身,非能作、非所作、非能創造、非所創造,無能生產任何物,常住如山頂直立不動之石柱。——開印補譯)是故無能殺者,亦無所殺者;無能聞者,無所聞者;無能識者亦無所識者。若人以利刀截斷他人之頭,無有何人奪何人之生命。唯刀劍揮過此七身之間隙而已。」

175. “Itthaṃ kho me, bhante, pakudho kaccāyano sandiṭṭhikaṃ sāmāññaphalaṃ puṭṭho o samāno **aññena aññaṃ byākāsi**. Seyyathāpi, bhante, ambaṃ vā puṭṭho labujaṃ byākareyya, labujaṃ vā puṭṭho ambaṃ byākareyya; evameva kho me, bhante, pakudho kaccāyano sandiṭṭhikaṃ sāmāññaphalaṃ puṭṭho samāno aññena aññaṃ byākāsi. Tassa mayhaṃ, bhante, etadahosi- ‘kathañhi nāma mādiso samaṇaṃ vā brāhmaṇaṃ vā vijite vasantaṃ apa-

sādetabbaṃ maññeyyā'ti. So kho ahaṃ, bhante, pakudhassa kaccāyanassa bhāsitaṃ nevā abhinandiṃ nappaṭikkosiṃ, anabhinanditvā appaṭikkositvā anattamano, anattamanavācāṃ anicchāretvā tameva vācāṃ anuggaṇhanto anikkujjanto utthāyāsāṇā pakkamiṃ.

57 二七 大德!如是實問沙門[修行]現世之果報，婆浮陀迦旃延那，而答由異而異。大德!猶如問菴羅樹之果實，而答以羅剎闍果。大德!如是，實問沙門[修行]現世之果報，婆浮陀迦旃延那，而答由異而異。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。

Nigaṇṭhanāṭaputtavādo

尼乾子的說法

176. “Ekamidāhaṃ, bhante, samayaṃ yena nigaṇṭho nāṭaputto tenupasaṅkamiṃ upasaṅkamitvā nigaṇṭhena nāṭaputtena saddhiṃ sammodiṃ. Sammodaniyaṃ kathaṃ sārāṇiyaṃ vītisāretvā ekamantaṃ nisīdiṃ. Ekamantaṃ nisinno kho ahaṃ, bhante, nigaṇṭhaṃ nāṭaputtaṃ etadavocaṃ- ‘yathā nu kho imāṇi, bho aggivessana, puthusippāyatanāni ...pe ... sakkā nu kho, bho aggivessana, evameva diṭṭheva dhamme sandiṭṭhikaṃ sāmāññaphalaṃ paññāpetun’ti?

二八 大德!一時，我詣訪尼乾子。詣已，與彼交換友誼之語後，坐於一面，坐於一面已，我如是言彼曰：「尼乾子![世間]有種種職業者.....[詳如一六節].....尼乾子!如是得見沙門[修行]現世之果報耶?」

177. “Evaṃ (pg. 1.0054) vutte, bhante, nigaṇṭho nāṭaputto maṃ etadavoca- ‘idha, mahārāja, nigaṇṭho cātuyāmasaṃvarasaṃvuto hoti. Kathañca, mahārāja, nigaṇṭho cātuyāmasaṃvarasaṃvuto hoti? Idha, mahārāja, nigaṇṭho sabbavāriyavārito ca hoti, sabbavāriyutto ca, sabbavāridhuto ca, sabbavāriphuṭo ca. Evaṃ kho, mahārāja, nigaṇṭho cātuyāmasaṃvarasaṃvuto hoti. Yato kho, mahārāja, nigaṇṭho evaṃ cātuyāmasaṃvarasaṃvuto hoti; ayaṃ vuccati, mahārāja, nigaṇṭho § gatatto ca yatatto ca ṭhitatto cā’ti.

二九 大德!如是問時，尼乾子，如次言我曰：「大王!尼乾子[離繁者]行四種防護禁戒。大王!尼乾子，如何行四種防護禁戒耶?大王!尼乾子，[避]一切水，以防(殺生之惡)；以(避)一切水，控制(殺生之)[惡]；以[避]一切水，抖落[惡]；以[避]一切水觸，連[制惡]。大王!如是尼乾子行四種防護禁戒。大王!是故尼乾子被稱為心最高之自達、自抑制、自在者。」

178. “Itthaṃ kho me, bhante, nigaṇṭho nāṭaputto sandiṭṭhikaṃ sāmāññaphalaṃ puṭṭho samāno cātuyāmasaṃvaraṃ byākāsi. Seyyathāpi, bhante, ambaṃ vā puṭṭho labujaṃ byākareyya, labujaṃ vā puṭṭho ambaṃ byākareyya; evameva kho me, bhante, nigaṇṭho nāṭaputto sandiṭṭhikaṃ sāmāññaphalaṃ puṭṭho samāno cātuyāmasaṃvaraṃ byākāsi. Tassa mayhaṃ, bhante, etadahosi- ‘kathañhi nāma mādiso samaṇaṃ vā brāhmaṇaṃ vā vijite vasantaṃ apasādetabbaṃ maññeyyā’ti So kho ahaṃ, bhante, nigaṇṭhassa nāṭaputtassa bhāsitāṃ neva abhinandiṃ nappaṭikkosiṃ. Anabhinanditvā appaṭikkositvā anattamaṇo anatta manavācaṃ anicchāretvā tameva vācaṃ anuggaṇhanto anikkujjanto uṭṭhāyāsanaṃ pakkamiṃ.

58 三 0 大德!如是實問沙門(修行)現世之果報，尼乾子，而答以四種禁戒。大德!猶如問菴羅樹之果實，而答以羅字闍果。大德!如是，實問沙門[修行]現世之果報，尼乾子而答以四種禁戒。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，不稱讚亦不訶責。不稱讚亦不呵貴，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。

Sañcayabelatṭhaputtavādo

散若夷毘羅梨弗的說法

179. “Ekamidāhaṃ, bhante, samayaṃ yena sañcayo belatṭhaputto tenu pasaṅkamīṃ; upasaṅkamitvā sañcayena belatṭhaputtēna saddhiṃ sammodiṃ. Sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdiṃ. Ekamantaṃ nisinno kho ahaṃ bhante, sañcayaṃ belatṭhaputtaṃ etadavocaṃ- ‘yathā nu kho imāni, bho sañcaya, puthusippāyatanāni ...pe... sakkā nu kho, bho sañcaya, evameva diṭṭheva dhamme sandiṭṭhikaṃ sāmāññaphalaṃ paññāpetun’ti?

三一 大德!一時，我詣訪散若夷毘羅梨弗。詣已，與彼交換友誼之語後，坐於一面，坐於一面已。我如是言彼曰：「散若夷毘羅梨弗! [世間]有種種業者.....[詳如一六節].....散若夷毘羅梨弗!如何得見沙門[修行]現世之果報耶?」

180. “Evaṃ vutte, bhante, sañcayo belatṭhaputto maṃ etadavoca- ‘atthi paro lokoti iti ce maṃ pucchasi, atthi paro lokoti iti ce me assa, 1atthi paro lokoti iti te naṃ byākareyyaṃ. 2Evantipi me no, 3tathātipi me no, 4aññathātipi me no, 5notipi me (pg. 1.0055) no, 6no notipi me no.

Natthi paro loko ...pe... atthi ca natthi ca paro loko ...pe... nevatthi na natthi paro loko ...pe... atthi sattā opapātikā ...pe... natthi sattā opapātikā ...pe... atthi ca natthi ca sattā opapātikā ...pe... nevatthi na natthi sattā opapātikā ...pe... atthi sukatadukkaṭānaṃ kammānaṃ phalaṃ vipāko ...pe... natthi sukatadukkaṭānaṃ kammānaṃ phalaṃ vipāko ...pe... atthi ca natthi ca sukatadukkaṭānaṃ kammānaṃ phalaṃ vipāko ...pe... nevatthi na natthi sukatadukkaṭānaṃ kammānaṃ phalaṃ vipāko ...pe... hoti tathāgato paraṃ maraṇā ...pe... na hoti tathāgato paraṃ maraṇā ...pe... hoti ca na ca hoti tathāgato paraṃ maraṇā ...pe... neva hoti na na hoti tathāgato paraṃ maraṇā itī ce maṃ pucchasi, neva hoti na na hoti tathāgato paraṃ maraṇā itī ce me assa, neva hoti na na hoti tathāgato paraṃ maraṇā itī te naṃ byākareyyaṃ. Ewantipi me no, tathātipi me no, aññathātipi me no, notipi me no, no notipi me no'ti.

三二 大德!如是問時，散若夷毘羅梨弗，如次言我曰：「汝若問我 1·他世有耶?」我若以爲「他世有」者，當答汝「1 他世有。」然，我不 2 如是想、不 3 想如此、亦不 4 想其他、不 5 想非如此、亦不 6 想非非如此。

汝若問我：

- 2·「他世無耶?」[.....乃至.....]
- 3·「他世亦有亦無耶?」[.....乃至.....]
- 4·「他世非有亦非無耶?」[.....乃至.....]。

- 1·「有化生之有情耶?」[.....乃至.....]
- 2·「無化生之有情耶?」[.....乃至.....]
- 3·「化生之有情亦有亦無耶?」[.....乃至.....]
- 4·「化生之有情非有亦非無耶?」[.....乃至.....]。

- 1·「有善惡業之異熟果耶?」[.....乃至.....]
- 2·「無善惡業之異熟果耶?」[.....乃至.....]
- 3·「善惡業之異熟果亦有亦無耶?」[.....乃至.....]
- 4·「善惡業之異熟果非有非無耶?」[.....⁵⁹ 乃至.....]。

- 1·「如來（開印案：指有情）死後存在耶?」[.....乃至.....]
- 2·「如來死後非存在耶?」[.....乃至.....]
- 3·「如來死後亦存在亦不存在耶?」[.....乃至.....]
- 4·「如來死後非存在亦非不存在耶?」[.....乃至.....]。

我若以爲「如來死後非存在亦非不存在」者，我當答汝「如來死後非存在亦非不存在。」然，我不如是想、不想如此、亦不想其他、不想非如此、亦不想非非如此。」

181. “Itthaṃ kho me, bhante, sañcayo belatṭhaputto sandiṭṭhikaṃ sāmāññaphalaṃ puṭṭho samāno vikkhepaṃ byākāsi.

三三 大德!如是實問沙門[修行]現世之果報，散若夷毘羅利弗，答以矯亂[如鰻]論。

Seyyathāpi, bhante, ambaṃ vā puṭṭho labujaṃ byākareyya, labujaṃ vā puṭṭho ambaṃ byākareyya; evameva kho me, bhante, sañcayo belatṭhaputto sandiṭṭhikaṃ sāmāññaphalaṃ puṭṭho samāno vikkhepaṃ byākāsi. Tassa mayhaṃ, bhante, etadahosi- ‘ayañca imesaṃ samaṇabrāhmaṇānaṃ sabb abālo sabbamūḷho. Kathañhi nāma sandiṭṭhikaṃ sāmāññaphalaṃ puṭṭho samāno vikkhepaṃ byākarissatī’ti.

大德!猶如問菴羅樹之果實，而答以羅李闍果。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。