

奈迦羅頻頭城經

摘譯自《中部尼柯耶》第 150 經

To the Nagaravindans Excerpt from Nagaravindeyya Sutta,

in A New Translation of the Majjhima Nikaya by Bhikkhu Nanamoli & Bhikkhu Bodhi

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當時，世尊與大群比丘僧團，遊化到拘薩羅國（Kosala）的奈迦羅頻頭城（Nagaravinda）。

奈迦羅頻頭城的婆羅門在家長者們這樣聽說：「出家行者釋迦子喬達摩，與他的比丘大僧團正在拘薩羅國遊化，而且已經來到奈迦羅城。當今，尊者喬達摩名聞遐邇，佳評如是流佈：『那位世間的尊者，是智慧和德行完美、究竟的成就者，是洞悉世間真相者，是可受調教者的絕佳調御師，是諸天神和人類的導師，是自覺覺他者，是至尊的聖者。他對世間的諸神、魔、梵志，對同代的出家沙門、婆羅門、王臣、子民們宣稱，他以漏盡大神智自覺真理實相。他教導的「法」，從始至終，義正詞正，他揭發了一個至高完美、滄潔的聖命。』能見到如此的阿羅漢實在太好了。」

The brahmin householders of Nagaravinda heard : "The recluse Gotama, the son of the Sakyans who went forth from a Sakyan clan, has been wandering in the Kosala country with a large Sangha of bhikkhus and has come to Nagaravinda. Now a good report of Master Gotama has been spread to this effect : That Blessed One is accomplished, fully enlightened, perfect in true knowledge and conduct, sublime, knower of worlds, incomparable leader of persons to be tamed, teacher of gods and humans, enlightened, blessed. He declares this world with its gods, its Maras, and its Brahmas, this generation

with its recluses and brahmins, its princes and its people, which he has himself realized with direct knowledge. He teaches the Dhamma good in the beginning, good in the middle, and good in the end, with the right meaning and phrasing, and he reveals a holy life that is utterly perfect and pure. Now it is good to see such arahants."

這些婆羅門在家長者們於是相偕來到世尊前，有的稽首禮足，有的合掌問訊，之後退坐一邊，靜默等候開示。

世尊對他們宣講：「在家長者們，若有其他教派行者問你們：『何類出家人和婆羅門不應該恭敬、尊重、禮拜和供養？』你們應該這樣回答：『若出家人和婆羅門於眼見色時，未離貪欲、瞋恚和迷惑，內心不寂靜，身、口、意三行時而合法、時而非法，像這樣的出家人和婆羅門不應恭敬、尊重、禮拜和供養……。』『若出家人和婆羅門於耳聽到聲音時……，於鼻嗅到味道時……，於舌嚐到飲食時……，於身觸起覺受時……，於心識知目標時，未離貪欲、瞋恚和迷惑，內心不寂靜，身、口、意三行時而合法、時而非法，像這樣的出家人和婆羅門不應恭敬、尊重、禮拜和供養……。』

The blessed One said to them: "Householders, if wanderers of other sects ask you thus: Householders, what kind of recluses and brahmins should not be honored, respected, revered, and venerated?" you should answer them thus:

Those recluses and brahmins who are not rid of lust, hate, and delusion regarding forms cognizable by the eye, whose minds are not inwardly peaceful, and who conduct themselves now righteously, now unrighteously in body, speech, and mind -- such recluses and brahmins should not be honored, respected, revered, and venerated. Those recluses and brahmins who are not

rid of lust, hate, and delusion regarding sounds cognizable by the ear,...regarding odors cognizable by the nose ,... regarding flavours cognizable by the tongue, ... regarding tangibles cognizable by the body, ... regarding mind-objects cognizable by the mind, whose minds are not inwardly peaceful, and who conduct themselves now righteously, now unrighteously in body, speech, and mind -- such recluses and brahmins should not be honored, respected, revered, and venerated.'

「但是，在家長者們，若有其他教派行者這樣問你們：『在家長者們，何類出家人和婆羅門應該恭敬、尊重、禮拜和供養？』你們應該這樣回答：『若出家人和婆羅門於眼見色時，已離貪欲、瞋恚和迷惑，內心寂靜，身、口、意三行合法，這樣的出家人和婆羅門應恭敬、尊重、禮拜和供養。若出家人和婆羅門於耳聽到聲音時.....，於鼻嗅到味道時.....，於舌嚐到飲食時.....，於身觸起覺受時.....，於心識知目標時，已離貪欲、瞋恚和迷惑，內心寂靜，身、口、意三行合法，這樣的出家人和婆羅門應恭敬、尊重、禮拜和供養。』

"But, householders, if wanderers of other sects ask you thus: 'Householders, what kind of recluses and brahmins should be honored, respected, revered, and venerated?' you should answer them thus: 'Those recluses and brahmins who are rid of lust, hate, and delusion regarding forms cognizable by the eye, whose minds are inwardly peaceful, and who conduct themselves righteously in body, speech, and mind -- such recluses and brahmins should be honored, respected, revered, and venerated. Those recluses and brahmins who are rid of lust, hate, and delusion regarding sounds cognizable by the ear, ...

regarding odors cognizable by the nose, ... regarding flavours cognizable by the tongue, ... regarding tangibles cognizable by the body ,... regarding mind - objects cognizable by the mind, those recluses and brahmins who are rid of lust, hate, and delusion regarding mind-objects cognizable by the mind, whose minds are inwardly peaceful, and who conduct themselves righteously in body, speech, and mind -- such recluses and brahmins should be honored, respected, revered, and venerated.'

「在家長者們，若其他教派行者這樣問你們：『什麼理由和什麼證明，讓你們說這些尊者們確實已經捨離貪欲或正在修習捨離貪欲，已經捨離瞋恚或正在修習捨離瞋恚，已經捨離迷惑或正在修習捨離迷惑？』你們應該這樣回答：『因為這些尊者安居在僻靜的樹林間，於彼處所，沒有令他們生起貪愛的形色可見，沒有令他們生起貪愛的聲音可聽，沒有令他們生起貪愛的味道可嗅，沒有令他們生起貪愛的飲食可嚐，沒有令他們生起貪愛的覺受可觸及。朋友，這些就是我們的理由和證明，說這些尊者們確實已經捨離貪欲、瞋恚、迷惑或正在修習捨離貪欲、瞋恚、迷惑。』在家長者們，你們應該這樣回答。」

"Householders, if wanderers of other sects ask you thus : But what are your reasons and what is your evidence regarding those venerable ones whereby you say about them: Surely these venerable ones are either rid of lust or are practicing for the removal of lust; they are either rid of delusion or are practicing for the removal of delusion?-- being asked thus, you should answer those wanderers of other sects thus: It is because those venerable ones resort to remote jungle-thicket resting places in the forest. For there are no forms

cognizable by the eye there of a kind that they could look at and delight in.

There are no sounds cognizable by ear there of a kind that they could listen to and delight in. There are no odors cognizable by nose there of a kind that they could smell and delight in. There are no flavors cognizable by tongue there of a kind that they could taste and delight in. There are no tangibles cognizable by body there of a kind that they could touch and delight in. These are our reasons, friends, this is our evidence whereby we say about those venerable ones: Surely these venerable ones are either rid of lust, hate, and delusion. Or are practicing for their removal.' Being thus asked, householders, you should answer those wanderers of other sects in this way.'

世尊宣說至此，婆羅門在家長者們讚嘆：「偉大的領導者，喬達摩！崇高的領導者，喬達摩！領導者喬達摩已經將法義從各方面闡釋透徹了，就好像將顛覆者扶正，將隱蔽者彰顯，指引迷者方向，同時於幽暗中樹立明燈給人看清目標。讓我們歸依自覺覺他的喬達摩，歸依他的法，歸依他的比丘僧團。從今天起，我們終生歸依自覺覺他的喬達摩，請接納我們為您的在家弟子。」

When this was said, the brahmin householders of Nagaravinda said to the

Blessed One : Magnificent, Master Gotama ! Magnificent, Master Gotama !

Master Gotama has made the Dhamma clear in many ways, as though he were turning upright what had been overthrown, revealing what was hidden, showing the way to one who was lost, or holding up a lamp in the darkness for those with eyesight to see forms. We go to Master Gotama for refuge and to

the Dhamma and to the Sangha of bhikkhus. From today let Master Gotama accept us as lay followers who have gone to him for refuge for life.

譯者後記

在其他經文裡，世尊多次教誡聖弟子要具備「法之明鏡」(the Mirror of Dhamma)，亦即入流者/須陀洹果者之四要素(the four factors of stream-enterer)，又名「四不壞淨信」(the four kinds of unwavering faith)，這「四不壞淨信」的其中一項是，對聖僧的不壞淨信，世尊如是開示：聖弟子淨信：世尊的聲聞聖僧伽循著善向、直向、真向、正向的方法修習，如是四對行者（入流須陀洹者、得須陀洹果者，入流斯陀含者、得斯陀含果者，入流阿那含者、得阿那含果者，入流阿羅漢者、得阿羅漢果者），才是世尊的聲聞聖僧伽，值得佈施、款待、供養、尊重，這是世間至上的福田。」

The noble disciples possess confirmed confidence in the Sangha (bhagavato savakasangho) thus: The Sangha (bhagavato savakasangho) of the Blessed One's disciples is practicing the good way, practicing the straight way, practicing the true way, practicing the proper way; that is the four pairs of persons, the eight types of individuals--this Sangha of the Blessed One's disciples is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, the unsurpassed field of merit for the world.