

VBG SUTTA SHARING - OCT 2017
乔达摩佛寺经典分享 - 2017 十月

DN 16.6.1: Maha Parinibbana Sutta
《长部 16.6.1 经：大般涅槃经》

And the Lord said to Ananda: "Ananda, it may be that you think: 'The Teacher's instruction has ceased, now we have no Teacher!' It should not be seen like this, Ananda, for what I have taught and explained to you as Dhamma-vinaya will, at my passing, be your Teacher."

世尊对阿难尊者说：「阿难，你们可能会这么想：‘导师的教诫到此为止，我们没有导师了！’阿难，你们不应该这样认为！凡那些曾经被我教导，告知的法与律，在我离世后就是你们的导师。」

SN 47.9: Satipatthana Samyutta - Gilano Sutta
《相应部 47.9 经：念住相应 - 病经》

"Therefore, Ananda, be a lamp unto yourselves, be a refuge unto yourselves, with no other refuge. Take the Dhamma as your lamp, take the Dhamma as your refuge, with no other refuge ...

「因此，阿难，以自己为明灯，以自己为归依处，不以其他为归依处；以法为明灯，以法为归依处，不以其他为归依处 ...

Those monks, Ananda, either now or after I am gone, who dwell with themselves as their lamp, with themselves as their own refuge, with no other refuge; with the Dhamma as their lamp, with the Dhamma as their refuge, with no other refuge - it is these monks, Ananda, who will be for me topmost of those keen on the training."

阿难，不论现在，或我离世后，凡任何以自己为明灯，以自己为归依处，不以其他为归依处；以法为明灯，以法为归依处，不以其他为归依处 - 阿难，这些就是最热衷于修习的比丘。」

AN 4.180 - Mahapadesa Sutta
《增支部 4.180 经：大法教经》

"Here, monks, a monk might say:

- (i) 'In the presence of the Blessed One I heard this ... This is the Dhamma; this is the Vinaya; this is the Teacher's teaching'
- (ii) 'In such and such a residence a Sangha is dwelling with elders and prominent monks. In the presence of that Sangha I heard this ... This is the Dhamma; this is the Vinaya; this is the Teacher's teaching'
- (iii) 'In such and such a residence several elder monks are dwelling who are learned, heirs to the heritage, experts on the Dhamma-Vinaya, experts on the outlines. In the presence of those elders I heard this ... This is the Dhamma; this is the Vinaya; this is the Teacher's teaching'
- (iv) 'In such and such a residence one elder monk is dwelling who is learned, an heir to the heritage, an expert on the Dhamma-Vinaya, an expert on the outlines. In the presence of that elder I heard this ... This is the Dhamma; this is the Vinaya; this is the Teacher's teaching'

「比丘们！这里，比丘可能这么说：

（一）‘我从世尊的面前听闻 ... 这是法；这是律；这是大师的教导’

（二）‘在某某住处的僧团，住着上座长老比丘。我从那个僧团的面前听闻 ... 这是法；这是律；这是大师的教导’

（三）‘在某某处，住着数位上座长老。他们是多闻的，传统的继承人，通晓法，通晓律，精通法的概要。我从那数位上座长老的面前听闻 ... 这是法；这是律；这是大师的教导’

（四）‘在某某处，住着一位上座长老。他是多闻的，传统的继承人，通晓法，通晓律，精通法的概要。我从那一位上座长老的面前听闻 ... 这是法；这是律；这是大师的教导’

That monk's statement should neither be approved nor rejected. Without approving or rejecting it, you should thoroughly learn those words and phrases and then check for them in the Suttas (discourses) and seek them in the Vinaya (monastic discipline). If when you check for them in the Suttas and seek them in the Vinaya, (you find that) they are not included among the Suttas and are not to be seen in the Vinaya, you should draw the conclusion: 'Surely this is not the word of the Blessed One, Arahant Samma-Sambuddha. It has been badly learned by that monk.' Thus should you discard it."

对那位比丘所说的话，你不应该认可，也不应该排斥。在不认可或排斥后，好好地学习那些文句，然后将那些文句与经典和律典作出对照。当作出对照时，它们既不在经中，也不在律中，你们应该来到结论：‘确实，这不是世尊，阿罗汉，遍正觉者之语，这是那位比丘的错误。’像这样，你们应该舍弃那些文句。』

AN 5.88

《增支部 5.88 经》

"Monks, possessing five qualities, an elder monk is acting for the harm of many people, for the unhappiness of many people, for the ruin, the harm, the suffering of many people, of devas and of humans. What four?"

- (i) An elder is of long standing and has long gone forth.
- (ii) He is well known and famous, and has a following of many people, including lay persons and monastics.
- (iii) He gains robes, almsfood, lodging, and medical care.
- (iv) He has learned much, remembers what he has learned, and accumulates what he has learned ...
- (v) He holds wrong views and has a distorted perspective.

...

(This sutta proves that even a very senior, learned, famous, and popular monk can have wrong views. Hence we are advised to only rely on the Buddha's words as mentioned in the above suttas.)

「比丘们！具备五个素质的长老比丘对众人不利，使众人不安乐：对众天与人造成无利益、不利、苦，哪五个呢？

- （一）此长老已出家长久的时间；
- （二）此长老是有名者、有名声者。他有大量的随从，包括在家与出家众；
- （三）此长老得到衣服、施食、住处、医药必需品、病人的需要物；
- （四）此长老是多学者、他记着已听闻的法、他蓄积已听闻的法 ... ；
- （五）此长老持有邪见、颠倒见

...

（此经说明即使一位资历非常高，多学，具有大名声和受欢迎的出家人，也有可能是邪见者。因此，我们应该常常以佛陀的话为导引，譬如上述的经典。