

# 摩尼頂髻聚落主 (Maniculaka)

譯自《相應部尼柯耶》第 42 經 第 10 節

Excerpt From A New Translation of the Samyutta Nikaya

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If gold and silver are allowable for anyone, the five cords of sensual pleasure are allowable for him. If the five cords of sensual pleasure are allowable for anyone, you can definitely consider him to be one who does not have the character of an ascetic or of a follower of the Sakyan son.

世尊說：「假如金銀財物被允許讓任何人接受的話，那就是允許他接受五種感官欲望了；假如任何人接受五種感官欲望，你可以確認他沒有出家行者的品格，也不是釋迦的弟子。」

On one occasion the Blessed One was dwelling at Rajagaha in the Bamboo Grove, the Squirrel Sanctuary. Now on that occasion the members of the king's retinue had assembled in the royal palace and were sitting together when the following conversation arose: "Gold and silver are allowable for the ascetics following the Sakyan son; the ascetics following the Sakyan son consent to gold and silver; the ascetics following the Sakyan son accept gold and silver."

有一段時間，世尊住在王舍城竹林園的松鼠神閣。那時，國王的臣子們聚集在王宮裏，這樣言論：「釋迦的弟子被允許接受金銀財物；釋迦的弟子可以接受金銀財物。」

Now on that occasion Maniculaka the headman was sitting in that assembly. Then Maniculaka the headman said to that assembly: "Do not speak thus, masters. Gold and silver are not allowable for the ascetics following the Sakyan son; the ascetics following the Sakyan son do not consent to gold and silver; the ascetics following the Sakyan son do not accept gold and silver. They have renounced jewellery and gold; they have given up the use of gold and silver. (n.#350) And Maniculaka was able to convince that assemble."

適時，摩尼頂髻聚落主正列席在此集會上，他於是發言：「各位大臣，不要這麼說，釋迦的弟子不被允許接受金銀財物的；他們不能接受金銀財物；他們已經捨離、放棄金銀財寶了。」（見註解）摩尼頂髻聚落主說服了大臣們。

Then Maniculaka approached the Blessed One, paid homage to him, and sat down to one side. Sitting to one side, he reported to the Blessed One all that happened, adding: "I hope, venerable sir, that when I answered thus I stated what has been said by the Blessed One and did not misrepresent him with what is contrary to fact; that I explained in accordance with the Dhamma, and that no reasonable consequence of my statement gives ground for criticism."

為此，摩尼頂髻聚落主來到世尊住所，禮拜後，退坐一旁。然後向世尊報告來龍去脈，並附帶說：「尊者，希望我沒有違反事實傳錯您的話；希望我的解釋與法義一致，希望我的言論在合理的情況下不會有遭受評擊的餘地。」

"For sure, headman, when you answered thus you stated what has been said by me and did not misrepresent me with what is contrary to fact; you explained in accordance with the Dhamma, and no reasonable consequence of your statement gives ground for criticism. For, headman, gold and silver are not allowable for the ascetics following the Sakyan son; the ascetics following the Sakyan son do not consent to gold and silver; the ascetics following the Sakyan son do not accept gold and silver. They have renounced jewellery and gold; they have given up the use of gold and silver. If gold and silver are allowable for anyone, the five cords of sensual pleasure are allowable for him. If the five cords of sensual pleasure are allowable for anyone, you can definitely consider him to be one who does not have the character of an ascetic or of a follower of the Sakyan son."

「聚落主，確定的，你沒有違反事實傳錯我的話；你的解釋與法義一致，你的言論在合理的情況下不會有遭受評擊的餘地。聚落主，因為釋迦的弟子不被允許接受金銀財物；他們不能接受金銀財物；他們已經捨離、放棄金銀財寶了。假如金銀財物被允許讓任何人接受的話，那就是允許他接受五種感官欲望了；假如任何人接受五種感官欲望，那你可以確認他沒有出家行者的品格，也不是釋迦的弟子。」

"Further, headman, I say this: 'Straw may be sought by one needing straw; timber may be sought by one needing timber; a cart may be sought by one needing a cart; a workman may be sought by one needing a workman.' But I do not say that there is any method by which gold and silver may be consented to or sought."

「再者，聚落主，我如是說：『釋迦的弟子需要稻草時，可以尋求稻草；需要木料時，可以尋求木料；需要車子時，可以尋求車子；需要人工時，可以尋求人工。』但是，我不說，釋迦的弟子可以透過任何方式去接受或尋求金銀財物。」

SN n. #350: The rule is Nissaggiya-pacittiya No. 18; see Vin III 236-39 and Vin I 245, 2-7. The sutta is cited at Vin II 296-97 as testimony for the prohibition against the acceptance of gold and silver by bhikkhus. At Vin III 238, "silver" is more broadly defined as including coins made of silver, copper, wood, or lac, or whatever serves as a medium of exchange. Its commentary (Sp III 690) extends this to include bone, hide, fruit, seeds, etc., whether imprinted with a figure or not. Thus in effect the expression "gold and silver" signifies money. On samana sakyaputtiya, see II, n. 376.

#### 註 解

《相應部經》註解#350 說：律典和註疏裡明列，比丘不能接受金銀財物。所謂「銀」包括：銀幣、銅幣、紙幣或任何用作交易的媒介。註疏裡記載，這交易的媒介包括：骨頭、獸皮、水果、種子等。簡單明白的說，『金銀財物』指的就是金錢。