

【紀念宣公上人傳法西方60週年】

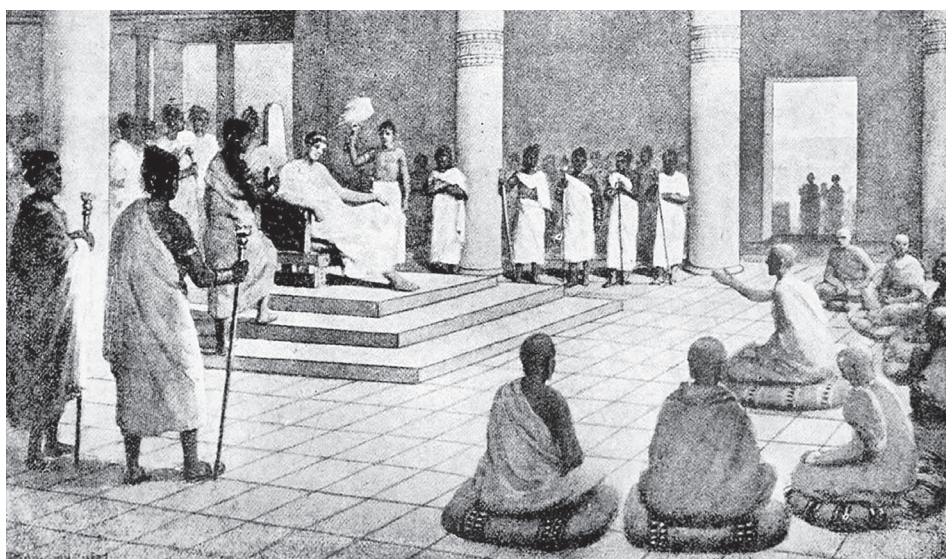
【Commemorating the 60<sup>th</sup> Anniversary of Venerable Master Hua's Bringing the Dharma to the West】

## 那先比丘經研討

# Discussion of the *Nagasena Bhikshu Sutra*

比丘尼近藏法師講於2022年7月1日加拿大溫哥華金佛寺網絡講座系列

A Dharma Talk Given by Bhikshuni Jin Cang in the Online Lecture Series at Gold Buddha Monastery, Vancouver, BC, Canada



彌蘭陀王和那先比丘

King Milinda and Nagasena Bhikshu

### (一) 序言

《那先比丘經》是印度比丘那先與當時（西元前二世紀後半葉）統治西北印度的希臘國王彌蘭陀進行宗教教義的辯論記錄。彌蘭陀王最終心悅誠服，皈依佛教。那先比丘和彌蘭陀王之間的問答，闡述了緣起、無我、業力、輪迴和許多佛教準則；其內容可分為三個部分：引言、正文和結語。

彌蘭陀王為亞歷山大的後代，他遠征印度北部，擴張南亞次大陸版圖更勝亞歷山大時代，建立博大的印度希臘帝國。彌蘭陀王在位時間為西元前155—130年（佛陀涅槃後約331

### (I) Instruction

This *Nagasena Bhikshu Sutra* is a record of debates between India's Nagasena and the then (latter half of 2<sup>nd</sup> century CE) king of northwestern India, King Milinda, as well as the events leading to his eventual taking refuge with Buddhism. Through Q&A between Nagasena and the King, it expounds dependent origination, non-self, karma, reincarnation, and many Buddhist principles, and is divided into three sections: Introduction, Main Text, and Conclusion.

King Milinda, a descendant of Alexander the Great. He conquered northern India and ventured into Southeast Asia. He built a massive Indo-Greek Empire reigning from 155-130 BCE (about 331 to 356 years after the Buddha entered Nirvana). He originally wanted to use local Indian religions to strengthen

年—356年)。最初，他想藉由印度本土宗教來獲得人民的強力支持，因此對當代印度宗教和哲學特別重視，並採用辯論的形式駁倒各種宗教思想。他因此被譽為「哲學家國王」。

他志存高遠，自詡無人與之匹敵。他的大臣告訴他，有一位名叫那先的高僧，他立即召見那先。與這位比丘交談後，他誠心地皈依佛教，並成為佛教的大護法。人們稱他為菩薩。之後有近一半的印度希臘君王們，其任內的錢幣都使用與佛教相關的符號。

這是希臘人在印度的黃金時代。這部佛經記錄了彌蘭陀王和那先比丘之間的對話。他們的觀點原本不同，但經過反覆辯證，兩人的立場趨於一致。這也是西方希臘思想和東方印度思想的融合。

序文首先敘述那先比丘的前生、彌蘭陀王的本生和那先出生乃至得道的因緣；接著描述彌蘭陀王的性格，以及訪問那先和迎請那先入宮的過程。

正文部分，是那先比丘與彌蘭陀王就佛教基本教理進行問答。彌蘭陀王深受希臘文化影響，因此他對那先比丘提問的方式，具有非常濃厚的「蘇格拉底式追問」(Socratic method of questioning) 以及理性反覆探求的希臘辯證色彩。而面對這樣的探問，那先比丘都能以非常貼切的譬喻或對比來彰顯真實的佛法義理。

結語部分是描述兩人辯論至深更，彌蘭陀王行供養，恭送那先比丘回寺廟並表達自己出家的意願。這部分呈現《那先比丘經》饒富深意的宗教價值—即佛法超越一切世間法的精神。身為人間至尊的君王聞法之後都能不再眷戀王位，那麼一般世俗之人的欲樂還有什麼值得留戀，無法捨棄的？

☞待續

popular support, so he emphasized the study of contemporary Indian religions and philosophies and used a debate-style format to defeat various strands of religious thought. He was thus honored as a “philosopher-king.”

King Milinda was full of aspirations and regarded himself as invincible. His minister told him about a great Buddhist master by the name of Nagasena, and he immediately summoned Nagasena. After conversing with the monk, he sincerely took refuge with Buddhism and became a major protector. People called him a Bodhisattva. Nearly half of later Indo-Greek Kings used Buddhist symbols on their monetary tokens.

This was the golden age of Greeks in India. This sutra records the conversation between King Milinda and Bhikshu Nagasena. Their viewpoints originally differed, but after a debate and exchanging Q&A, their stances converged. This was also the merging of Western Hellenistic thought and Eastern Indian thought.

The Introduction describes Nagasena’s past life, the King’s present life, and the conditions that led Nagasena to be born and eventually realizing the Way. Then it describes the King’s personality, his visit to Nagasena, and his invitation to the monk for a debate at the palace.

In the Main Text, Nagasena Bhikshu and King Milinda have a question-and-answer on the basic teachings of Buddhism. King Milinda was deeply influenced by Greek culture, so his way of asking questions to Nagasena Bhikshu uses a very strong Socratic method of questioning and a Greek dialectical color of repeated exploration of rational forms (old translation of ideas, new translation form). On the face of such inquires, Nagasena Bhikshu used very appropriate metaphors or contrasts to show the true truth of the Dharma.

The Conclusion describes the question-and-answer between them until midnight, when King Milinda gave offerings, sent Nagasena Bhikshu to monastery, and expressed his wish to become a monk. This part shows the most prominent religious value of the *Nagasena Bhikshu Sutra*, which is the spirit of the Dharma that transcends all worldly values. If the supreme king of the world can no longer be interested in the throne after hearing the Dharma, then what worth is the love and pleasure of ordinary people in the world which they cannot give it up?

☞To be continued