

阿爾卑斯山禪修記

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無花果樹下 生起悲心

別天堡禪修中心每天供應的早餐，包括自製的多穀全穀麵包、新鮮牛奶、新鮮酸乳、水果、亞麻子、芝麻子、無花果（Figs）等，如以現代營養學觀點來說，是相當平衡、健康的。在吃無花果時，令我想起，世尊成正覺後，先在尼蘭加拉河岸的菩提樹附近度過七個星期，其間二個星期是獨居在一棵牧羊人的無花果樹下，世尊在這棵無花果樹下，以其解脫知見生起悲心：「唯有一條路，能令眾生淨化，克服憂傷，去除痛苦，通往正道，到達解脫，體證涅槃，這即是四念處。」這時，梵天界的娑婆主知道世尊的悲心，便迅速離開梵天界，來到世尊面前，禮敬世尊說：「正是，世尊！唯有一條路，能令眾生淨化……這即是四念處……。」梵天娑婆主復誦偈曰：

世尊看見唯一終止輪迴的道路，

Exalted One sees the only way that ends rebirth,

他覺證這聖道時生起了悲心，

Compassion-moved he knows the noble path,

過去，眾生依此聖道跨越苦海，

By which before the sorrow was crossed,

未來亦然，就如現在所跨越的一樣。

Will be in future, and is crossed just now.

《波羅奈經／轉法輪經》Benares Sutta 三轉十二行相

Setting in Motion the Wheel of the Dhamma in their three phases and twelve aspects

在別天堡禪修期間，每天午餐後，如果沒有下雨或飄雪，我就到松樹森林去漫步。有一本書這樣說，松樹的芬多精、活氧和陰離子的能量是一切樹林之最，憑我的感覺，這似乎無法否定，因為松樹本身矗立聳峙（平均高達一百呎以上），又沒有其他灌木叢、雜草共存，所以松樹森林特別清幽、潔淨。我看到松樹在呼吸、大地在呼吸，同時感覺自己臉上的皮膚在呼吸。我喜歡仰望高入雲霄的松梢，也喜歡注視淙淙清流的澗水；思想，跟著松梢進入雲霄散失了；觀念，隨著澗水沖洗流走了。松梢與澗流穿破時空，禪師的提示在林間回響：「要破除思想！要超越觀念！觀察真實法！就好比妳掌握著駛向彼岸的船舵，要及時、精準的覺知當前面對的實相，而不是欣賞、追逐船尾的浪花和泡沫！」這兒仿若是波羅奈的鹿野苑。

世尊在無花果樹下生起悲心後，想到要去度化他的二位老師。遺憾的，二位老師已分別入了無所有處、非想非非想處而聽不見了。於是世尊就到波羅奈村附近的鹿野苑去度化五比丘，世尊在此初轉法輪，開示「四聖諦」，名之《波羅奈經／轉法輪經》。《轉法輪經》與《大念處經》的重要性，在南傳佛教是被等量齊觀的。

《轉法輪經》裡，世尊對「四聖諦」如是三轉十二行：（摘錄部分）

了知這苦聖諦：這苦聖諦，本未曾聽聞，（當內觀時）見、知、慧、正智、明覺在我心中生起。

徹底了知這苦聖諦：……（同上）

已經徹底了知這苦聖諦：……（同上）

This is the noble truth of suffering: thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

This noble truth of suffering is to be fully understood: ... (as verse above)

This noble truth of suffering has been fully understood: ... (as verse above)

了知這苦集聖諦：這苦集聖諦，本未曾聽聞，（當內觀時）見、知、慧、正智、明覺在我心中生起。

捨棄這苦集聖諦：……（同上）

已經捨棄這苦集聖諦：……（同上）

This is the noble truth of the origin of suffering: thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

This noble truth of the origin of suffering is to be abandoned: ... (as verse above)

This noble truth of the origin of suffering has been abandoned: ... (as verse above)

了知這苦滅聖諦：這苦滅聖諦，本未曾聽聞，（當內觀時）見、知、慧、正智、明覺在我心中生起。

體證這苦滅聖諦：……（同上）

已經體證這苦滅聖諦：……（同上）

This is the noble truth of the cessation of suffering: thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

This noble truth of the cessation of suffering is to be realized: ... (as verse above)

This noble truth of the cessation of suffering has been realized: ... (as verse above)

了知這滅苦道跡聖諦：這滅苦道跡聖諦，本未曾聽聞，（當內觀時）見、知、慧、正智、明覺在我心中生起。

開發這滅苦道跡聖諦：……（同上）

已經開發這滅苦道跡聖諦：……（同上）

This is the noble truth of the way leading to the cessation of the suffering: thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

This noble truth of the way leading to the cessation of the suffering is to be developed: ... (as verse above)

This noble truth of the way leading to the cessation of the suffering has been developed: ... (as verse above)

比丘，若我於四聖諦如實知見三轉十二行，而不得徹底解脫，我終不於神、魔、梵志、沙門、婆羅門、天、人宣稱自證究竟圓滿之正等正覺。但，若我於四聖諦的如實知見三轉十二行，得徹底解脫，我當於神、魔、梵志、沙門、婆羅門、天、人宣稱自證究竟圓滿之正等正覺。我生起如是知見：「不動解脫心，生死已盡，不再輪迴。」

So long, bhikkhus, as my knowledge and vision of these Four Noble Truths...the noble truth of suffering, the noble truth of the origin of suffering, the noble truth of the cessation of suffering, the noble truth of the way leading to the cessation of suffering, as they really are in their three phases and twelve aspects was not thoroughly purified in this way, I did not claim to have awakened to the unsurpassed perfect enlightenment in this world with its devas, Mara, and Brahma, in this generation with its ascetics and brahmins, its devas and humans. But when my knowledge and vision of these Four Noble Truths as they really are in their three phases and twelve aspects was thoroughly purified in this way, then I claimed to have... The knowledge and vision arose in me: 泥 nshakable is the liberation of my mind. This is my last birth. Now there is no more renewed existence.?

世尊開示《轉法輪經》時，憍陳如尊者當下生起清澄無染的淨法眼：「一切諸行苦集，皆歸於寂滅。」

While this discourse was being spoken, there arose in the Venerable Kondanna the dust-free, stainless vision of the Dhamma: ?Whatever is subject to origination is all subject to cessation.?絕壁斷崖／Patibhana Peak／The Precipice

研讀《阿含》和修習四念處後，真正感動和感恩世尊不斷重複勸勉弟子要證取解脫的大悲心。《相應部》有一部經，名為《絕壁斷崖經》(The Precipice Sutta)。當時世尊安居在王舍城，一天帶領弟子們行禪至「鷹頂峰」(Mount Vulture Peak)的一個絕壁斷崖(Patibhana Peak)邊，教示弟子：

此崖極為深峻，但有一個比此更深峻、更怖畏的，那就是眾生對苦聖諦、苦集聖諦、苦滅聖諦、滅苦道跡聖諦不如實知。眾生以放逸諸行為樂，引向生、老、死、憂、悲、惱苦，復執取諸行蘊，更向生、老、死、憂、悲、惱苦。諸行蘊聚集，於是沈淪在生、老、死、憂、悲、惱苦的深峻崖中。

This precipice is indeed steep. But there is a precipice steeper and more frightful than this one. Those who do not understand as it really is: This is suffering; this is the origin of suffering; this is the cessation of suffering; this is the way leading to the cessation of suffering..... They delight in volitional formations that lead to birth, lead to aging, lead to death, lead to sorrow, lamentation, pain, displeasure, and despair. Delighting in such volitional formations, they generate volitional formations that lead to birth, lead to aging, lead to death, lead to sorrow, lamentation, pain, displeasure, and despair. Having generated such volitional formations, they tumble down the

precipice of birth, tumble down the precipice of aging, tumble down the precipice of death, sorrow, lamentation, pain, displeasure, and despair.

一個清晨，約三點鐘左右，我從別天堡禪修中心西翼二樓女生宿舍走到二樓正廳外，從樓台上觀看這橫亙於法國、奧地利、南斯拉夫、義大利和瑞士的高峻大冰山，它連接著灰天、雪地，包圍著幽深陰險的山谷大湖，此時歐洲人正在輪迴中昏睡，而亞洲人正在輪迴中忙碌，我當下徹骨徹髓的打起寒顫。Interview 時，我問禪師：「一個很有財富又身體健康，但也很精進修習四念處的人，他會想要解脫嗎？」禪師回答：「只要真正內觀到生滅無常，真正見到苦集的人，應該是會要解脫的。」

最後一次在別天堡禪修中心迴向：願我與一切眾生早日得解脫、體證涅槃！

