

歡喜的感動

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前言

約四年前，有位熟諳多種語言，而且非常幽默的年輕比丘鼓勵筆者說：「如果妳讀《長部尼柯耶》而沒有被感動的話，我付妳書錢。」如今我引用這位比丘的話轉告有緣的朋友們：「如果你們讀《長部尼柯耶》而沒有被感動的話，我付你們書錢。」

《長部尼柯耶》裡的《大念處經》、《大般涅槃經》、《梵網經》、《Payasi 王子經》等，都是極為著名的經文。大體而言，《長部尼柯耶》的精神旨趣在以止觀平衡、戒定慧均等的三十七個端正道品來解破、駁斥其他一切教派、學說。或者，可以這麼簡單嚴謹的說：它是以不共外道的「毗婆舍那觀慧」破斥其他一切宗教體驗、哲學思辯、形而上學。一言以蔽之，不修習四念處——毗婆舍那觀，便是外道邪法。

世尊入滅後，「部派佛教」、「大乘佛教」又重拾當年印度眾多的外道教說、教法。佛教傳到中國後，它不僅包攬了多采多姿的印度宗教和文化，更摻雜了中國古德的清玄思想、靈感文學和民俗風情。目前佛教界內的外道思想極為昌盛，有相當多的虔誠佛弟子們，似乎不能釐清什麼是宗教體驗、什麼是哲學思想、什麼是形而上學，甚至把更低層次的鬼神附身之靈異當成是佛、菩薩的應化身或什麼感應道交。

有感於此，今將一位熟諳多種語文，而且非常幽默的年輕比丘曾經鼓勵筆者的話：「如果你讀《長部尼柯耶》而沒有被感動的話，我付你書錢。」轉告給諸位有緣的朋友們：「如果你們讀《長部尼柯耶》而沒有被感動的話，我付你們書錢。」下面摘譯巴利英譯《長部尼柯耶》第 29《歡喜經》的部分經文與佛友們共勉，同時，將閱讀此經後之「歡喜的感動」也分享給諸位。

佛說《歡喜經》的緣起

《歡喜經》（Pasadika Sutta / The Delightful Discourse）的緣起：當年耆那教教主尼乾陀（Nigantha Nataputta）在王舍城附近的波婆（Pava）去世，未久，其教內

弟子便開始爭論、分派，互相譏諍。適時，佛弟子純陀沙彌（novice Cunda）剛剛在波婆完成雨季安居，乃前往 Samagama 拜見阿難尊者，並將尼乾陀弟子紛爭事相告。阿難尊者於是帶領純陀沙彌去見佛陀，面稟此事。佛陀以他的解脫智見，似乎已經預知未來佛門也會發生類似耆那教弟子內爭、互貶之事，因此嚴肅宣說此經。

經 要

一、我已精確善巧的解說饒益眾生的法義，……我的生命已到了盡頭，……我的聲聞聖弟子們從這真實的法義上得到利益，……他們圓滿清淨的聖潔生命獲得了明澄和實證。

二、「他有看，但看不見。」他僅看到一把利刃的刀面，卻見不到刀口，他所看到的是一條至高成就與完美、不多亦不少、於無瑕的明覺中所精準善巧宣說的聖潔生命之道（法）；但如果他要從此道（法）中減少任何成分，以為這樣將更純淨，這便是他還未見到（刀口）。又，如果他要從此道（法）中增加任何成分，以為這樣將更完備，這便是他未見（刀口）。

三、我已經將我以卓越智慧所正覺的真實法教授給你們了，你們應當集合讀誦，依文依義，無有紛爭，使梵行久住，慈愍世間，利益安樂諸人天。什麼是你們應當集合讀誦的？三十七道品是你們應當集合讀誦的。

四、「為什麼修行者喬達摩要宣說苦、集、滅、道四種真理呢？」因為這些導向利益或正法，導向更高的梵行聖命，導向清醒、安定、止息、寂靜、內明、正覺和涅槃。

五、我所教導和所建立的四念處，是為破除對有關過去與未來的所有邪說邪見，並超越所有邪說邪見！

經文摘譯

純陀，當今我出世人間，已成就阿羅漢，是圓滿的正覺者——佛。我已精確善巧的解說饒益眾生的法義，……我的聲聞弟子們從這真實的法義上得到利益，……他們在其條理次第的開展中，圓滿清淨的聖潔生命獲得了明澄和實證。但是我已經是個年邁、遊化已久的導師了，我的生命已到了盡頭。（第 14 節）

But, Cunda, I have now arisen in the world as an Arahant, fully-enlightened Buddha, the Dhamma is well-proclaimed among humans,……my disciples are proficient in the true dhamma,……the full purity of the holy life has become clear and evident to them

in the logic of its unfolding.....But now I am an aged teacher of long standing, who went forth a long time ago, and my life is coming to its close.

（雖然我生命已到盡頭，）然而，在我的出家弟子中有長老階級的教師，他們都是有體證、持戒、純熟於教法的聖弟子。他們已解脫繫縛，有能力宣說真實法義，有能力根據真實法義駁斥任何異教邪說。此外，我的出家弟子中還有中等階級的教師，他們都是有體證、持戒的聖弟子。此外，還有嚴守戒律的沙彌，嚴守戒律的長老階級和中等階級的沙彌尼。此外，還有白衣的在家優婆塞、優婆夷、獨身者、非獨身者。我所宣說的這梵行聖命之法，興盛、繁榮、廣佈、廣聞、精確善巧的弘揚於人間。（第 15 節）

However, there are senior teachers among the monks, who are experienced, trained, skilled, who have attained peace from bondage, able to proclaim the true Dhamma, able to refute by means of the Dhamma any opposing doctrines that may arise and, having done so, give a grounded exposition of Dhamma. And there are middle-ranking monks who are disciplined and experienced, there are novices who are disciplined, there are senior, middle-ranking and novice nuns who are disciplined, there are white-robed lay followers, male and female, celibate and non-celibate, and the holy life I proclaim prospers and flourishes, is widespread, widely-known, proclaimed far and wide, well-proclaimed among humans.

目前世上所有其他教派老師，不見有人超過我所獲得的名聞和崇敬；其他教團的組織，也不見有如我僧團這般的聲望和堅貞。假如任何人要論及任何至高成就與完美、不多亦不少、於無瑕明覺中所精準善巧宣說的梵行聖命之道（法），那就是（我所正覺、所宣說的）這條他們形容的梵行聖命之道。誠如 Uddaka Ramaputta（世尊以前的一位老師）所說的：「他有看，但看不見。」這是什麼意思呢？——僅看到一把利刃的刀面，卻看不到刀口——這就是他所謂的「他有看，但看不見」之意。他指的是低級、庸俗、沒有覺性內涵的平庶的世間法——僅是刀面而已。（第 16 節）

Among all the teachers now existing in the world, Cunda, I see none who has attained to such a position of fame and following as I have. Of all the orders and groups in the world, I see none as famous and well-followed as my Sangha of monks. If anyone were to refer to any holy way of life as being fully successful and perfect, with nothing lacking and nothing superfluous, well-proclaimed in the perfection of its purity, it is this holy life they would be describing. It was Uddaka Ramaputta who used to say: "He sees, but does not see." What is it that, seeing, one does not see? You can see the blade of a well-sharpened razor, but not its edge. That is what he meant by

saying: "He sees, but does not see." He spoke in reference to a low, vulgar, worldly ignoble thing of no spiritual significance, a mere razor.

如果把「他有看，但看不見」表達得較貼切，可以這麼說明：他所看到的是一條至高成就與完美、不多亦不少、於無瑕的明覺中所精準善巧宣說的聖潔生命之道（法）；如果他要從此道（法）中減少任何成分，以為這樣將更純淨，這是他未見（刀口）。又如果他要從此道（法）中增加任何成分，以為這樣將更完備，這是他未見（刀口）。這便是「他有看，但看不見」之意。因此，假如任何人要論及任何至高成就與完美、不多亦不少、於無瑕的明覺中所精準善巧宣說的聖潔生命之道（法），那就是（我所正覺、所宣說的）這條他們描述的梵行聖命之道。（第 16 節）

But if one were to use that expression properly: "He sees, but does not see?" it would be like this. What he sees is a holy way of life which is fully successful and perfect, with nothing lacking and nothing superfluous, well-proclaimed in the perfection of its purity. If he were to deduct anything from it, thinking: "In this way it will be purer", he does not see it. And if he were to add anything to it, thinking: "In this way it will be more complete", then he does not see it. That is the meaning of the saying: "He sees, but does not see." Therefore, Cunda, if anyone were to refer to any holy way of life as being fully successful and perfect,.....it is this holy life that they would be describing.

因此，我已經將我以卓越智慧所正覺的真實法教授給你們了，你們應當集合讀誦，依文依義，無有紛爭，使梵行久住，慈愍世間，利益並安樂諸人天。什麼是你們應當集合讀誦的？即：四念處、四正勤、四神足、五根、五力、七覺支、八正道，此（三十七道品）是你們應當集合讀誦的。（第 17 節）

Therefore, all you to whom I have taught these truths that I have realized by super-knowledge should come together and recite them, setting meaning beside meaning and expression beside expression, without dissension, in order that this holy life may continue and be established for a long time for the profit and happiness of the many out of compassion for the world and for the benefit, profit and happiness of devas and humans. And what are the things that you should recite together? They are: the four foundations of mindfulness, the four right efforts, the four roads to power, the five spiritual faculties, the five mental powers, the seven factors of enlightenment, the Noble Eightfold Path. These are the things you should recite together.

因此，你們必須於我教法中謹守戒律，和諧相處，勿生諍訟。今後如有佛弟子於大眾中引經說法，而你們認為他曲解法義，或者表達錯誤，你們無須稱譽或輕蔑

抑損，應和顏相告：「朋友！假如你的意思是如此如此，那麼你應該這樣說或那樣說，你認為那一個比較恰當？」如果他回答：「這樣表達比那樣好。」或：「這樣表達是這個意思，而非那個意思。」那麼，你們也無須稱譽或輕蔑抑損，應謹慎地跟他解釋正確的意義和表達方法。（第 18 節）

And thus you must train yourselves, being assembled in harmony and without dissension. If a fellow in the holy life quotes Dhamma in the assembly, and if you think he has either misunderstood the sense or expressed it wrongly, you should neither applaud nor reject it, but should say to him: "Friend, if you mean such-and-such, you should put it either like this or like that: which is the more appropriate?" or: "If you say such-and-such, you mean either this or that: which is the more appropriate?" If he replies: "This meaning is better expressed like this than like that", or: "The sense of this expression is this rather than that? then his words should be neither rejected nor disparaged, but you should explain to him carefully the correct meaning and expression.

或許，其他教派行者將如是評論：「釋迦的弟子熱衷於享樂的生活。」你們可反問他：「朋友，你指的是何種享樂的生活？享樂的生活有多種不同形式。」純陀，有四種享樂的生活是低級、平凡、庸俗、屈卑、無益的，它們不會導向清醒、安定、苦息、寂靜、內明、正覺和涅槃。是那四種呢？一、喜好殺生者；二、貪求無厭，不喜施捨者；三、喜好說謊者；四、放縱自己於五欲之樂者。這四種享樂的生命是低級、平凡、庸俗、屈卑、無益的，不會導向清醒、安定、止息、寂靜、內明、正覺和涅槃。（第 23 節）

It may be, Cunda, that wanderers of other sects might say: "The ascetics who follow the Sakyan are addicted to a life of devotion to pleasure. If so, they should be asked: What kind of a life of devotion to pleasure, friend? For such a life can take many different forms." There are, Cunda, four kinds of life devoted to pleasure which are low, vulgar, worldly, ignoble and not conducive to welfare, not leading to disenchantment, to dispassion, to cessation, to tranquillity, to realization, to enlightenment, to Nibbana. What are they: Firstly, a foolish person takes pleasure and delight in killing living beings. Secondly, someone takes pleasure and delight in taking that which is not given. Thirdly, someone takes pleasure and delight in telling lies. Fourthly, someone gives himself up to the indulgence in and enjoyment of the pleasures of the five senses. These are the four kinds of life devoted to pleasure which are low, vulgar, not leading to disenchantment, to enlightenment, to Nibbana.

或許，其他教派行者將如是評論：「釋迦的弟子被教導尋求這四種（低級、平凡、.....不會導向清醒、安定.....）享樂的生活形式？」你們應該反駁他：「不是！」因為他們言論不正，他們以錯誤、不實的觀點來詆譏你們。（第 24 節）

And it may be that those of other sects might say: "Are the followers of the Sakyan given to these four forms of pleasure-seeking?" They should be told: "No!" for they would not be speaking correctly about you, they would be slandering you with false and untrue statements.

然而，純陀，有四種愉悅的生命，它們完全導向清醒、安定、止息、寂靜、內明、正覺和涅槃。那四種呢？

一、比丘捨離一切感官欲望（五欲），捨離不善心（五蓋），他進住於初禪的心境，這初禪的心境要具備五個（善心）禪支：a. 尋/覺（最初的發心，把心帶向目標的力量）；b. 伺/觀（支持並保持尋的力量）；c. 喜（享受或感興趣）；d. 樂（愉悅的感覺）；e. 一境性（心與目標合而為一）。

二、再繼續修習，尋與伺禪支消退了，在獲得內在的寧靜與心的統一後，他進住於二禪的心境，這心境是無尋、無伺，但有喜、樂、一境性。

三、再繼續修習，喜禪支消退了，此時穩持著泰然的沈靜、正念和清明覺知，親身體驗到聖者所說的：「一種捨欲的沈定和正念明覺」的享受，他進住於三禪的心境，此心境是無尋、無伺、無喜，但有樂、一境性。

四、再繼續修習，樂與苦都捨棄了，以及先前的喜、憂也消失了，他進取安住在第四禪的心境，它是超越樂與苦，而且是透過捨欲的沈定和正念明覺（止、觀平衡）所澄淨了的心境。（第 24 節）

There are, Cunda, these four kinds of life devoted to pleasure which are entirely conducive to disenchantment, to dispassion, to cessation, to tranquillity, to realization, to enlightenment, to Nibbana. What are they? Firstly, a monk, detached from all sense-desires, detached from unwholesome mental states, enters and remains in the first jhana, which is with thinking and pondering, born of detachment, filled with delight and happiness. And with the subsiding of thinking and pondering, by gaining inner tranquillity and oneness of mind, he enters and remains in the second jhana, which is without thinking and pondering, born of concentration, filled with delight and happiness. Again, with the fading of delight, remaining imperturbable, mindful and clearly aware, he experiences in himself that joy of which the Noble Ones say: "Happy is he who dwells with equanimity and mindfulness? he enters and remains in the third jhana. Again, having given up pleasure and pain, and with the disappearance

of former gladness and sadness, he enters and remains in the fourth jhana, which is beyond pleasure and pain, and purified by equanimity and mindfulness.

這是四種能完全導向清醒、安定、止息、寂靜、內明、正覺和涅槃的愉悅生命。所以，假使其他教派行者問你們，釋迦的弟子熱誠的在追求這四種愉悅的生命嗎？你們應回答：「是的！」因為他們言論正確，他們沒有以錯誤、不實的觀點來詆毀你們。（第 24 節）

These are the four kinds of life devoted to pleasure which are entirely conducive to disenchantment, to dispassion, to cessation, to tranquillity, to realization, to enlightenment, to Nibbana. So if wanderers from other sects should say that the followers of the Sakyan are addicted to these four forms of pleasure-seeking, they should be told: "Yes" for they would be speaking correctly about you, they would not be slandering you with false or untrue statements.

再者，或許其他教派行者這樣問：「進趣於這四種（能完全導向清醒、安定、止息、寂靜、內明、正覺和涅槃的）愉悅的生命者，能獲得多少果位？多少利益？」你們應該回答：「能獲得四種果位和利益。那四種呢？一、當比丘截斷三結——我見、戒禁取、疑，他得到須陀洹果，不再墮入惡趣，必證涅槃；二、當比丘徹底截斷三結，並淡薄貪欲、瞋、癡，他得到斯陀含果，最多一次人天輪迴，便離究竟苦邊；三、當比丘徹底截斷五下分結——我見、戒禁取、疑、貪欲、瞋，他得到阿那含果，不再輪迴欲界，將證入涅槃；四、若比丘能於當生截斷各種染污，親身實證正智觀慧，他得到阿羅漢果、心解脫和慧解脫。這是進趣四種梵行聖命者，所能獲得的四種果位和利益。」（第 25 節）

Then such wanderers might ask: "Well then, those who are given to these four forms of pleasure-seeking -- how many fruits, how many benefits can they expect?" And you should reply: "They can expect four fruits, four benefits. What are they? The first is when a monk by the destruction of three fetters has become a Stream-Winner, no more subject to rebirth in lower world, firmly established, destined for full enlightenment; the second is when a monk by the complete destruction of three fetters and the reduction of greed, hatred and delusion, has become a Once-Returner, and having returned once more to this world, will put an end to suffering; the third is when a monk, by the complete destruction of the five lower fetters, has been spontaneously reborn, and there will reach Nibbana without returning from that world. The fourth is when a monk, by destruction of the corruptions in this very life has, by his own knowledge and realization, attained to Arahantship, to the deliverance of heart and through wisdom. Such are the four fruits and the four benefits that one given to these four forms of pleasure-seeking can expect."

再者，或許其他教派行者這樣問：「對於過去，修行者喬達摩展現了無盡的神通智和內觀慧；但對於未來是什麼，未來將是如何，他卻未展現。」如果認為，對於一事情的神通智和內觀慧，是由對其他事情的神通智和內觀慧所產生的話，這是凡夫的幻想。關於過去，以如來的宿命智，能追憶到他所想要追憶的一切。至於未來，以如來的正等正覺智慧，他如實澈見：「此生已盡，不受後有。」（第 27 節）

Or such wanderers might say: "As regards past times, the ascetic Gotama displays boundless knowledge and insight, but not about the future, as to what it will be and how it will be." That would be to suppose that knowledge and insight about one thing are to be produced by knowledge and insight about something else, as fools imagine. As regards the past, the Tathagata has knowledge of past lives. He can remember as far back as he wishes. As for the future, this knowledge, born of enlightenment, arises in him: "This is the last birth, there will be no more becoming."

有關「過去」不實、虛妄、沒有饒益的事，如來捨置不答；過去有實、不虛，但沒有饒益的事，如來亦捨置不答；然而，過去有實、不虛，又有饒益的事，如來知道在適當的時間作答。至於未來和現在，亦然。因此，純陀，如來所以被稱為如來，是因為他能如實宣說時間（過去、現在、未來），如實宣說事實、利益、正法和聖戒。（第 28 節）

If 焔 he past? refers to what is not factual, to fables, to what is not of advantage, the Tathagata makes no reply. If it refers to what is factual, not fabulous, but which is not of advantage, the Tathagata makes no reply. But if 焔 he past? refers to what is factual, not fabulous, and which is of advantage, then the Tathagata knows the right time to reply. The same applies to the future and the present. Therefore, Cunda, the Tathagata is called the one who declares the time, the fact, the advantage, the Dhamma and the discipline. That is why he is called Tathagata.

再者，或許其他教派行者這樣問：「如來死後存在嗎？」「此見如果是真實的，而餘見是虛妄的嗎？」你們應該回答：「朋友，如來並未如是宣說。」或問：「如來死後不存在嗎？」……「如來死後存在亦不存在嗎？」……「如來死後非存在亦非不存在嗎？」……你們應該回答：「朋友，如來並未如是宣說。」（第 30 節）

Or such wanderers might say: "Does the Tathagata exist after death?" "Is that true, and any other view foolish?" They should be told: "Friend, this has not been revealed by the Lord." "Does the Tathagata not exist after death?" "Does he both

exist and not exist after death?" "Does he neither exist nor not exist after death?"
They should be told: "Friend, this has not been revealed by the Lord.?"

他們或許再問：「為什麼修行者喬達摩未如是宣說？」你們應回答：「朋友，因為這些不會導向利益或正法，不會導向更高的梵行聖命，不會導向清醒、安定、止息、寂靜、內明、正覺和涅槃，所以世尊不宣說這些事情。」（第 31 節）

Then they may say: "Why has the ascetic Gotama not revealed this?" They should be told: "Friend, this is not conducive to welfare or to the Dhamma, or to the higher holy life, or to disenchantment, dispassion, cessation, tranquillity, realization, enlightenment, Nibbana. That is why the Lord has not revealed it.?"

他們或許再問：「那麼，什麼是修行者喬達摩所宣說的呢？」你們應回答：「朋友，世尊宣說這是苦，這是苦集，這是苦滅，這是滅苦之法（道）。」（第 32 節）

Or they may say: "Well, friend, what has the ascetic Gotama revealed?" They should be told: " 'This is suffering' has been declared by the Lord; 'This is the arising of suffering'..... 'This is the cessation of suffering'..... 'This is the path leading to the cessation of suffering' has been declared by the Lord."

他們或許再問：「為什麼修行者喬達摩要宣說這些（苦、苦集、苦滅、滅苦之道）呢？」你們應回答：「朋友，因為這些導向利益或正法，導向更高的梵行聖命，導向清醒、安定、止息、寂靜、內明、正覺和涅槃，所以世尊宣說這些。」（第 33 節）

Then they may say: "Why has this been declared by the ascetic Gotama?" They should be told: "Friend, this is conducive to welfare, to Dhamma, to the higher holy life, to perfect disenchantment, to dispassion, to cessation, to tranquillity, to realization, to enlightenment, to Nibbana. That is why the Lord has revealed it."

純陀，如果現在我到那些信持各種雜說旁見的行者和婆羅門教徒中，被問及對於他們所信持之見解的看法時，我當不認同的。何以呢？因為每個人對一件事的主見不同，他們的論說與我的是不相等的，他們的較低下，我的教法是超越他們的。（第 38-39 節）

Now, Cunda, I go to those ascetics and Brahmins who hold any of these views and if, being asked, they confirm that they do hold such views, I do not admit their claims. Why not? Because, Cunda, different beings hold different opinions on such matters.

Nor do I consider such theories equal to my own, still less superior. I am their superior in regard to the higher exposition.....

純陀，為了要破除對有關過去、未來的所有邪說邪見，和超越所有邪說邪見，我已經教導和建立了四念處，何謂四念處呢？即比丘要安定專注的就身體(的狀態)來觀察身體(的實相/本質)，以精勤不懈、明覺的正念，捨棄世間的渴望和失意；就感受(的狀態)來觀察感受(的實相/本質).....；就心識(的狀態)來觀察心識(的實相/本質).....；就心的目標——心所——亦即法念處(的狀態)來觀察心的目標(的實相/本質)，以精勤不懈、明覺的正念，捨棄世間的渴望和失意。這就是如何破除對有關過去、未來的所有邪說邪見，和超越所有邪說邪見的方法——我所教導和所建立的四念處。(第40節)

And, Cunda, for the destruction of all such views about the past and the future, for transcending them, I have taught and laid down the four foundations of mindfulness. What are the four? Here, Cunda, a monk dwells contemplating body as body, ardent, clearly aware and mindful, having put aside hankering and fretting for the world. He dwells contemplating feelings as feelings, mind as mind..... ; he dwells contemplating mind-objects as mind-objects, ardent, clearly aware and mindful, having put aside hankering and fretting for the world. That is how, Cunda, for the destruction of such views about the past and the future, and for transcending them, I have taught and laid down the four foundations of mindfulness.

世尊宣說至此，站立在後面為世尊揮扇的優婆塞尊者接著說：「世尊，這實在美妙，不可思議啊！世尊，這法義令人心生歡喜——至高的歡喜！世尊，如何命名此經啊？」「優婆塞，你就記住它叫《歡喜經》。」(第41節)

During this time the Venerable Upavana was standing behind the Lord, fanning him. And he said: 誼 t is wonderful, Lord, it is marvellous! Lord, this exposition of Dhamma is delightful -- highly delightful! Lord, what is the name of this discourse?? 浹 ell, Upavana, you can remember it as The Delightful Discourse.?

結 語

《歡喜經》(Pasadika Sutta / The Delightful Discourse)，可以說濃縮了五部《尼柯耶》或四部《阿含》的法義和修行要點。在《尼柯耶》或《阿含》裡面，世尊是如此明確、落實的指示其教義和修行解脫方向：即以四念處的毗婆舍那觀為導引，貫穿三十七道品，成就出世間的八聖道，平等體證四聖諦——如實知苦、如實見苦集、如實證苦滅、如實行滅苦之道——直向解脫、正向涅槃。

誠如世尊在此經的比喻：「他有看，但看不見——他僅看到一把利刃的刀面，卻見不到刀口——他看到一條至高成就與完美、不多亦不少，於無瑕的明覺中所精準善巧宣說的聖潔生命之道（法）；如果他要從此道（法）中減少任何成分，以為這樣將更純淨，這便是他未見（刀口）。又，如果他要從此道（法）中增加任何成分，以為這樣將更完備，這便是他未見（刀口）。」因此，任何人、任何宗派祖師，已經或將要在這條世尊所示正智正覺，完美無瑕，清明澄潔，直向解脫，正向涅槃的聖道中，減少任何成分，或增加任何成分的話（也就是說，不實修觀慧，或畫蛇添足之戲論，節外旁生之八萬四千法門等），那便是低級、平庸、沒有覺性內涵的平庶的世間法——僅是刀面而已。佛弟子們應當警覺，慎思，明辨！否則將是差之毫釐，失之千里啊！

讓我們再讀誦一遍世尊在此經的最後一句告誡：

「我所教導和所建立的四念處（內觀智慧禪），是為破除對有關過去與未來的所有邪說邪見，並超越所有邪說邪見！」

