

世尊的遺言

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The Last Words of the Buddha

by May Chen

「阿難，你們對我還有什麼期待嗎？我已不分內、外的解說一切法了！圓滿的人作教誡，不會有所保留的，我從來不想『我引導僧團，或僧團以我為依怙』，你們要以自己為依皈，要以正法為依皈，不要以他人為依皈。」 「現在，我鄭重聲言，所有因緣法，皆歸於毀滅，你們要精勤於證取涅槃！」

最後一次遊化

原始聖典——四部《尼柯耶》或《阿含》，全然不似「部派佛教」和「大乘佛教」的大量經書，摻雜諸多「菩薩」神化色彩、形而上學與靈感文學。《尼柯耶》或《阿含》裡所記載的佛陀和聲聞聖弟子的梵行生活，是以樸素、純淨、落實的人格，透過超越宗教儀式、宗教體驗，超越哲學辯論、形而上學的「中道」實踐，將身心回歸到至真、至善、至美之明潔寂靜狀態。「愛取之欲已盡，有為之因已滅，從此不再受生」(the craving for becoming has been cut off, the support of becoming has been destroyed, there is no more re-becoming.)；也就是說，透過止觀平衡、戒定慧均等的培育、行持，得到身、口、意三行安息(the cessation of bodily formations, verbal formations and mental formations)，臻至徹底解脫苦滅的涅槃狀態(the cessation of suffering, nibbana)。

《大般涅槃經》裡，栩栩如生的記述世尊入滅前三個月的現實遊化生活，可以說是世尊人間弘法四十五年的寫實縮影。人在臨終時的遺言，最是真誠、悲切，這位圓滿正等正覺的佛、世尊、善逝者、天人師、實語者，也一樣有病痛、有覺受，所不同的是，他以解脫心、解脫智見的慈悲、行捨，淋漓盡致的展現出一個偉大、純淨、出萃絕倫的人格與人性。

八十歲的世尊，以粗硬、赤裸的雙足，不急不緩一步一步安穩地載動老邁沈重的身軀，攜著鉢，領著比丘聖弟子們，從王舍城東北方的靈鷲山出發，向北方進行，欲做最後一次遊化，而最終目的地是回家鄉入涅槃。途中，他對阿難說：「我已老朽了，像老舊的車子需要靠皮帶幫助才能起動一樣。」但是，他內心明覺、正智，清楚地知道自己是真理的掌握者。

如實見、如實證四諦的本質

爾時，世尊與比丘僧眾來到柯提加馬村(Kotigama)。世尊在此開示：「比丘們*，就是因為我們不能了解四種聖諦（真理／本質），所以長期輪迴於生死之途。何為四種聖諦呢？即是苦的聖諦、苦因的聖諦、苦滅的聖諦、以及滅苦之法的聖諦。」世尊如是宣說，善逝者如是說已，人天師再以偈頌：

不能如實見四諦本質，以致長期流轉於生死；若如實證四諦，則有因拔除，苦根斬斷，從此不再受生。

The Lord went with a large company of monks to Kotigama, and stayed there. Then the Lord addressed the monks thus: Monks, it is through not understanding, not penetrating the Four Noble Truths that I as well as you have for a long time run on and gone around the cycle of birth-and-death. What are they? By not understanding the Noble Truth of Suffering we have fared on, by not understanding the Noble Truth of the Origin of Suffering, of the Cessation of Suffering, and of the Path Leading to the cessation of Suffering we have fared on around the cycle of birth-and-death. And by the understanding, the penetration of the same Noble Truth of Suffering, of the Origin of Suffering, of the Cessation of Suffering and of the Path Leading to the Cessation of Suffering, the craving for becoming has been cut off, the support of becoming has been destroyed, there is no more re-becoming. The Lord having said this, the Well-Farer having spoken, the Teacher said:

Not seeing the Four Noble Truths as they are, Having long traversed the round from life to life, These being seen, becoming 掇 supports pulled up, Sorrow's root cut off, rebirth is done.

*註：「比丘們」包含幾層含意。一、在佛教僧團中，基於戒律的信受，得授具足戒者；二、見輪迴而生畏懼者；三、一心奉行修持佛法者。

法鏡(the Mirror of Dhamma)／四不壞淨信

世尊與大比丘僧眾離開柯提加馬村，來到那低卡村(Nadika)，住在「磚屋」(the Brick House)（當時木屋多，磚屋極為特殊）。

爾時，那低卡村有一位比丘和一位比丘尼逝世，阿難尊者就去請示佛陀，他們轉生何處？命運如何？同時並問及其他在家居士死後轉生何處？命運如何？佛陀一一回答後，便開示阿難：「人生有死，何足為奇！若每死一個人，都來問我其死後轉生何處？命運如何？將使我疲乏之至。阿難，我為你等宣說法鏡(the Mirror of Dhamma)，若聖弟子有此法鏡，便能預知未來。即已斷除三結(我見、戒禁取、疑)，已獲取不墮惡趣的須陀洹果，必證涅槃。」

法鏡(the Mirror of Dhamma)，又名「四不壞淨信」(the four kinds of unwavering faith) 又稱為「入流者(須陀洹果)之四要素」(the four factors of stream-enterer)。聖弟子如具備「四不壞淨信」的品質，便如同攜帶法的明鏡，能預知未來：即已斷除三結，已獲取不墮惡趣的須陀洹果，必證涅槃。這「法鏡／四不壞淨信」是：

一、對佛之淨信

聖弟子淨信佛陀是：阿羅漢(應供)，完美的正覺者(等正覺)，智慧和德行兼備的成就者(明行足)，善巧地斷除貪瞋癡者(善逝者)，洞悉世間真相者(世間覺)，可接受調教者的絕佳引導者(調御丈夫)，諸天和人類的老師(天人師)，自覺覺他的佛陀，世間至尊的聖者。

(The noble disciples possess confirmed confidence in the Buddha thus: "The Blessed One is an Arahant, perfectly enlightened, accomplished in knowledge and conduct, fortunate (or Well-gone, or the Well-Farer), knower of the world, unsurpassed leader of persons to be tamed, teacher of devas and humans, the Enlightened One, the Blessed One.")

二、對法之淨信

聖弟子淨信：世尊饒益解說的法，當下遠離煩惱即可親證，不論什麼時候，都可親自前來觀察體驗這通達內明之道，智者當宜自行證知。

(The noble disciples possess confirmed confidence in the Dhamma thus: "The Dhamma is well expounded by the Blessed One, to be seen here and now directly, immediate, inviting one to come and see, applicable, to be personally experienced by the wise.")

三、對聖僧之淨信

聖弟子淨信：世尊的聲聞聖僧伽(bhagavato savakasangho)循著善向、直向、真向、正向的方法修習，向須陀洹道得須陀洹果，向斯陀含道得斯陀含果，向阿那含道

得阿那含果，向阿羅漢道得阿羅漢果，如是四雙八輩才是世尊的聲聞聖僧伽，應該佈施、禮遇、供養、尊重，這是世間無上的福田。

(The noble disciples possess confirmed confidence in the Sangha (bhagavato savakasangho) thus: "The Sangha (bhagavato savakasangho) of the Blessed One's disciples is practicing the good way, practicing the straight way, practicing the true way, practicing the proper way; that is the four pairs of persons, the eight types of individuals -- this Sangha of the Blessed One's disciples is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, the unsurpassed field of merit for the world. ")

四、對聖戒之淨信

聖弟子淨信聖者所欣喜行持的戒，是不壞戒，是不缺戒，是無瑕疵戒，是無雜染戒，得以脫離惡趣恐懼，這智者所讚嘆之聖戒，捨離執取（貪愛），循序向於（止觀平衡的）三昧定。

(The noble disciple possess the virtues dear to the noble ones -- unbroken, untorn, unblemished, unmottled, freeing, praised by the wise, ungrasped, leading to concentration.)

沒有分別、沒有祕密

世尊與大比丘僧眾離開那低卡村(Nadika)，來到毘舍離(Vesali)的菴婆婆梨園(Ambapali 掇 grove)，在此，世尊開示「四念處」。之後，到白鹿瓦村(Beluva)安度雨季。

爾時，世尊罹患痢疾，劇痛得幾乎殞命。病癒後，阿難尊者上前請安，並語世尊：「見世尊病痛時，我身心羸弱如蔓藤，神志昏暗不辨方向……但一念及世尊尚未遺教諸比丘，當不會進入涅槃時，我才聊感安心。」

世尊反而斥責阿難：「你們對我還有什麼期待嗎？我已不分內、外的解說一切法了！圓滿的人作教誡，不會有所保留的，我從來不想『我引導僧團，或僧團以我為依怙』，你們要以自己為依皈，要以正法為依皈，不要以他人為依皈。」

Ananda, what does the order of monks expect of me? I have taught the Dhamma, Ananda, making no "inner" and "outer". The Tathagata has no "teacher's fist" in

respect of doctrines. The Tathagata does not think in such terms: I shall take charge of the order? or The order should refer to me? Ananda, you should live as islands unto yourselves, being your own refuge, with no one else as your refuge, with the Dhamma as an island, with the Dhamma as your refuge, with no other refuge.

我真弟子、最高學者

世尊接著教示：「比丘要如何以自己為依皈，以正法為依皈，不以他人為依皈？比丘應當精勤不懈，正念明覺地就身體（的狀態）來觀察身體（的實相／本質），捨棄世間渴望和失意。其觀察受念處、心念處和法念處時也一樣精勤不懈，保持正念明覺。」

How does a monk live as an island unto himself, being your own refuge, with no one else as your refuge, with the Dhamma as an island, with the Dhamma as your refuge, with no other refuge? Here, a monk abides contemplating the body as body, earnestly, clearly aware, mindful and having put away all hankering and fretting for the world, and likewise with regard to feelings, mind and mind-objects.

「又，比丘如何保持正念明覺？比丘在前進後退時，要專注覺知當下的每一個動作、感受和思想，或者在前瞻後顧、彎曲伸直、穿衣持鉢、食飲嚼吞、解大小便、行、站、坐、臥時，或者在清醒、言談、靜默時，皆要專注覺知當下的每一個動作、感受和思想。比丘當攝心正念明覺！這是我等的教示！」

And how is a monk clearly aware? Here, a monk, when going forward or backward, is aware of what he is doing; in looking forward or back he is aware of what he is doing; in bending and stretching he is aware of what he is doing; in carrying his inner and outer Robe and bowl he is aware of what he is doing; in eating, drinking, chewing and savouring he is aware of what he is doing; in passing excrement or urine he is aware of what he is doing; in walking, standing, sitting or lying down, in keeping awake, in speaking or in staying silent, he is aware of what he is doing. That is how a monk is clearly aware. A monk should be mindful and clearly aware, this is our charge to you!

世尊結語：「無論現在或我入滅以後，若有人精勤修習念住（四念處）者，則是我真弟子、最高學者。」

And those who now in my time or afterwards live thus, they will become the highest, if they are desirous of learning.

以止觀平衡的三十七道品成就正覺

世尊與比丘僧眾來到大林重閣講堂(the Gabled Hall in the Great Forest)後，便吩咐阿難，立即通知住在毘舍離(Vesali)附近的所有比丘們盡集於此講堂。

世尊在大林重閣講堂如是開示：「比丘們，你們當知我所自覺自證和所宣說之法。你們當於此法勤學、力修、善育、廣佈，使聖教長遠住世，這是為了眾生的利益與快樂，以及慈愍此世界，為人天的利益快樂與幸福。何者是我所自覺自證和所宣說之法呢？即：（止觀平衡的三十七道品）四念處、四正勤、四神足、五根、五力、七覺支、八正道。

Monks, for this reason those matters which I have discovered and proclaimed should be thoroughly learnt by you, practiced, developed and cultivated, so that this holy life may endure for a long time, that it may be for the benefit and happiness of the multitude, out of compassion for the world, for the benefit and happiness of devas and humans. And what are those matters? 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.

「所有因緣法，皆歸於毀滅，你們要精勤於證取解脫！如來圓寂甚近，此後三月，如來即入涅槃。」世尊如是宣說，善逝者如是說已，人天師再以偈頌：

我生命已熟，壽命已盡，我已皈依我自己，將離你們而去，你們要精勤、正念、持戒，以明覺之念為心的導引，誰能勤住正法與聖戒，便能超越生死，究竟苦邊。

All conditioned things are of a nature to decay -- strive on untiringly (work out your salvation with diligence). The Tathagata's final passing will not be long delayed. Three months from now the Tathagata will take his final Nibbana.

Thus the Lord spoke. The Well-Farer having thus spoken, the Teacher said this:

Ripe I am in years. My life-span's determined.

Now I go from you, having made myself my refuge.

Monks, be untiring, mindful, disciplined, Guarding your minds with well-collected thought.

He who, tireless, keeps to law and discipline, Leaving birth
behind will put an end to woe.

四種鑑別法(the four criteria)／四大教法

爾時，世尊於清晨去毘舍離城中托鉢乞食，飯食後，他以象視(elephant-look)回身轉顧毘舍離，並對阿難說：「此是我最後顧視毘舍離！」

世尊與比丘僧眾繼續徒步遊化，到達班達鎮、哈諦鎮、芒果鎮……等地，世尊殷切地向諸弟子宣說這完美解脫的戒、定、慧修持：「修戒、修定、修慧有大利益和果報；有止有觀（止觀平衡）的修慧，心得以從欲漏、有漏、見漏、無明漏中得到究竟解脫。

(Wisdom, when imbued with concentration, brings great fruit and profit. The mind imbued with wisdom becomes completely free from the corruptions, that is, from the corruption of sensuality, of becoming, of false views and of ignorance.)

世尊來到波戛城(Bhoganagara)的阿難陀神舍(Ananda Shrine)，以其圓滿的戒、定、慧、解脫、解脫知見向比丘眾嚴謹告示：「我將宣說四種鑑別法，你們要專心諦聽！何謂四種鑑別法：

一、若你們聽到有佛弟子如是宣講：這是法，這是律，這是我從佛陀親口聞受得來的。你們不應稱讚，也不應藐視，應了解其每一個字與內容，與經典和律典相比較、相對照，若其與經律不相符，則其結論應是：誠然，此非佛陀之教法，你們應拒絕之……這是第一鑑別法。

二、若你們聽到有佛弟子如是宣講：這是法，這是律，這是我從住有長老和傑出教師的僧團親口聞受得來的……，若其與經律不相符，則其結論應是：誠然，此非佛陀之教法，你們應拒絕之……這是第二鑑別法。

三、若你們聽到有佛弟子如是宣講：這是法，這是律，這是我從博學、深入佛法、通曉戒律的諸長老親口聞受得來的……，則其結論應是：誠然，此非佛陀之教法，你們應拒絕之……這是第三鑑別法。

四、若你們聽到有佛弟子如是宣講：這是法，這是律，這是我從某寺廟一位博學、深入佛法、通曉戒律的僧人親口聞受得來的……，則其結論應是：誠然，此非佛陀之教法，你們應拒絕之……這是第四鑑別法。

Monks, I will teach you four criteria. Listen, pay close attention, and I will speak:

1. Suppose a monk were to say: "I heard and received this from the Lord's own lips: this is the dhamma, this is the discipline, this is the Master's teaching." Then, monks, you should neither approve nor disapprove his words. Then, without approving or disapproving, his words and ex-pressions should be carefully noted and compared with the Suttas and reviewed in the light of the discipline. If they, on such comparison and review, are found not to conform to the suttas or the discipline, the conclusion must be: "Assuredly this is not the word of the Buddha, it has been wrongly understood by this monk", and the matter is to be rejected...This is the first criterion.

2. Suppose a monk were to say: "In such and such a place there is a community with elders and distinguished teachers, I have heard and received this from that community." Then, monks, you should neither approve nor disapprove his words... (as verse 1). the conclusion must be: "Assuredly this is not the word of the Buddha, it has been wrongly understood by this monk", and the matter is to be rejected This is the second criterion.

3. Suppose a monk were to say: In such and such a place there are elders who are learned, bearers of the tradition, who know the Dhamma, the discipline, the code of rules... (as verse 1), the conclusion must be: Assuredly this is not the word of the Buddha, it has been wrongly understood by this monk? and the matter is to be rejected. This is the third criterion.

4. Suppose a monk were to say: In such and such a place there is one elder who is learned... I have heard and received this from that elder... (as verse 1), the conclusion must be: Assuredly this is not the word of the Buddha, it has been wrongly understood by this monk? and the matter is to be rejected. This is the fourth criterion.

最後一句遺言

——「現在，我鄭重聲言，所有因緣法，皆歸於毀滅，你們要精勤於證取涅槃！」

世尊與比丘僧眾來到波婆(Pava)的芒果林。有一鐵匠名叫 Cunda，聽了世尊的開示後甚為歡喜，於是恭請世尊與比丘僧眾於次日前去其舍受供午餐。鐵匠連夜備辦了甜粥、糕餅以及梅檀樹耳(pig 掇 delight)。當世尊抵達鐵匠家後，便吩咐他：「將你所備辦的梅檀樹耳全部供養我，其他甜粥、糕餅分供給僧眾；而且將餘剩

的栴檀樹耳埋藏在一個洞裡，因為除了我以外，其他任何人、天、神……等服食它後會有不良消化。」世尊用畢午餐後，即患嚴重血痢，劇痛得幾乎瀕死，但他依然正念正知，毫無抱怨。世尊腹瀉後，即告阿難起程去拘尸那羅城(Kusinara)。忍持著虛弱的身體，世尊沿途中多次休息，方抵拘尸那羅城。

世尊復告阿難：「我們去拘尸那羅的烏帕瓦塔那，馬拉的娑羅樹林。」並吩咐阿難，為他敷設床具於娑羅雙樹(twin Sal-trees)間：「阿難，我甚疲倦，想躺下來休息……阿難，你去通知拘尸那羅的馬拉(Mallas)說，今夜三更如來將取涅槃……。」

有一外道行者蘇跋陀(Sub-hadda)聞知世尊當夜將入涅槃的消息，即刻趕來問法，世尊堅定的回答他：「於任何法與戒中，若無八聖道，則無一果、二果、三果、四果，蘇跋陀，就因我的法與戒中有八聖道，所以有一果、二果、三果、四果聖者；若比丘能落實行持完美的（止觀平衡、戒定慧均等的）八聖道，則世間不會缺少阿羅漢。

(In whatever Dhamma and discipline the Noble Eightfold Path is not found, no ascetic is found of the first, the second, the third or the fourth grade. But such ascetics can be found, of the first, second, third and fourth grade in a Dhamma and discipline where the Noble Eightfold Path is found. Now, Subhadda, in this Dhamma and discipline the noble Eightfold Path is found, and in it are to be found ascetics of the first, second, third and fourth grade. Those other schools are devoid of true ascetics; but if in this one the monks were to live the life to perfection, the world would not lack for Arahants.)

於娑羅雙樹間，世尊頭部朝北，偃臥右側，雙足併疊，心念安穩的遺示阿難：「我為你們所建立的正法和聖戒，於我入滅後，即是你們的導師。」並詢問諸比丘：「你們心中對佛、法、僧尚有任何疑惑的，請快快提出。」諸比丘們皆默然；世尊重覆詢問第二次、第三次，諸比丘們皆默然。阿難尊者於是打破沈默：「這實在奇妙，不可思議啊！世尊，我相信在此的所有比丘們，沒有人對佛、法、僧有疑惑的。」阿難，你所言是出自於你對佛、法、僧的淨信（入流者／須陀洹者），但如來也確知此眾比丘無人對佛、法、僧有疑惑的，此眾比丘中的最落後者，已獲取不墮惡趣的須陀洹果了，將來必證涅槃。」

最後，世尊嚴正辭告諸比丘：「現在，我鄭重聲言，所有因緣法，皆歸於毀滅，你們要精勤於證取涅槃！」

(Now, monks, I declare to you: all conditioned things are of a nature to decay -- strive on untiringly (work out your salvation with diligence!))這便是如來的最後一句遺言了。

語畢，世尊即入初禪，從初禪起入第二禪，入第三禪，入第四禪，從第四禪起入空無邊處，入識無邊處，入無所有處，入非想非非想處，從非想非非想處起入滅受想定；再從滅受想定起入非想非非想處，入無所有處，入識無邊處，入空無邊處，從空無邊處起入第四禪，入第三禪，入第二禪，入第一禪；再從第一禪起入第二禪，入第三禪，入第四禪；最後，世尊從第四禪起入涅槃。

(Then the Lord entered the first jhana. And leaving that he entered the second, the third, the fourth jhana. Then leaving the fourth jhana he entered the Sphere of Infinite Space, then the Sphere of Infinite Consciousness, then the Sphere of No-Thingness, then the Sphere of Neither-Perception-Nor-Non-Perception, and leaving that he attained the Cessation of Feeling and Perception. Then the Lord, leaving the attainment of the Cessation of Feeling and Perception, entered the Sphere of Neither-perception-Nor-Non-Perception, from that he entered the Sphere of No-Thingness, the Sphere of Infinite Consciousness, the Sphere of Infinite Space. From the Sphere of infinite Space he entered the fourth jhana, from there the third, the second, the first jhana. Leaving the first jhana, he entered the second, the third, the fourth jhana. And leaving the fourth jhana, the Lord finally passed away.)

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