

法嗣經——繼承我的法

Heirs in Dhamma--be my heirs in Dhamma

陳慈蘭◎摘譯

「比丘，你們要繼承我的法，不要繼承我的財。」——《法嗣經》 Bhikkhus, be my heirs in Dhamma, not my heirs in material things.

繼承我的法（摘譯自《中部》第3經——法嗣經）

當時，世尊住在舍衛城(Savatthi)祇樹林(Jeta's Grove)給孤獨園(Anathapindika's Park)，他這樣教示比丘：「比丘，你們要繼承我的法，不要繼承我的財。為慈愍你等，我作如是念：『我的弟子應該如何繼承我法的遺產，而不該繼承我財的遺產？』假如你們是我財遺產的繼承人，而不是我法遺產的繼承人，你們和我都將會遭受到這樣的恥笑：『世尊的出家弟子以繼承其財物為活命，而不是以繼承其法為活命。』」

"Bhikkhus, be my heirs in Dhamma, not my heirs in material things. Out of compassion for you I have thought: 'How shall my disciples be my heirs in Dhamma, not my heirs in material things?' If you are my heirs in material things, not my heirs in Dhamma, you will be reproached thus: 'The Teacher's disciples live as his heirs in material things, not as heirs in Dhamma'; and I will be reproached thus: ...(same as above)...?"

「比丘，譬如我托鉢回來，用餐、飽足後，仍剩餘一些食物，剛好有二位飢餓、虛弱的比丘走過來，我就告訴他們：『我已經飽足了，仍剩餘一些食物，如果你們想要的話，可以拿去食用，如果你們不要，我將丟棄在無草之地，或投入無生物的水中。』於是第一位比丘這樣思惟：『世尊已經用餐、飽足了，仍剩餘一些食物，如果我們不吃就要被丟棄了……但是世尊教導過，要繼承他的法，不要繼承他的財，這剩餘的乞食是世尊所遺的財物，我不應繼承。』第二位比丘則為了避免飢餓和虛弱，便吃了我剩餘的乞食。然而，我說，第一位比丘比第二位比丘較值得尊敬和推崇，因為他少欲，知足，不貪，安貧，樂於精勤向法。所以，比丘，你們要當我法遺產的繼承人，不要當我財物遺產的繼承人……。」世尊教示至此，便起座回住所去禪修。

"Now, bhikkhus, suppose that I had eaten, refused more food, had my fill finished, had enough, had what I needed, and some almsfood was left over to be thrown away, then two bhikkhus arrived hungry and weak, and I told them: " Bhikkhus, I have eaten..., but there is this almsfood of mine left over to be thrown away. Eat if you like; if you do not eat then I shall throw it away where there is no greenery or drop it into water where there is no life." Then one bhikkhu thought: "The Blessed One has eaten...had what he needed, but there is this almsfood of the Blessed One left over to be thrown away; if we do not eat it the Blessed One will throw it away...But this has been said by the Blessed One: "Bhikkhus, be my heirs in Dhamma, not my heirs in material things." Suppose that instead of eating this almsfood I pass the night and day hungry and weak..." Then the second bhikkhu thought: " The Blessed One has eaten...Suppose that I eat this almsfood and pass the night and day neither hungry nor weak." ...Yet the first bhikkhu is more to be respected and commended by me. Why is that? Because that will for long conduce to his fewness of wished, contentment, effacement, easy support, and arousal of energy. Therefore, bhikkhus, be my heirs in Dhamma, not my heirs in material things..." That is what the Blessed One said. Having said this, the Sublime One rose from his seat and went into his dwelling.(1-3)

人天導師離座後，舍利弗尊者緊接著向比丘說法：「朋友，何以導師的弟子雖出家而不能安住梵行？.....朋友，導師的弟子出家而不能安住梵行的三個原因是：1.他們身出家而心未出家（不修習獨一靜處、專精禪觀）；2.他們沒有捨棄導師告訴他們該捨棄的；3.他們好享樂和缺少正念、傾向墮落、不喜獨居禪觀.....。然而，朋友，導師的弟子出家而能安住梵行的原因是：他們修習獨一靜處、專精禪觀；他們捨棄導師告訴他們該捨棄的；他們不享樂、不放逸；他們明覺以防墮落，而且善於獨居禪觀。」

Soon after he had left, the venerable Sariputta addressed the bhikkhus thus: Friends, in what way do disciples of the Teacher who lives secluded not train in seclusion? ... Friends, there are three reasons the disciples of the Teacher who live secluded do not train in seclusion. Here disciples of the Teacher who live secluded do not train in seclusion; they do not abandon what the Teacher tells them to abandon; they are luxurious and careless, leaders in backsliding, neglectful of seclusion... In what way, friends, do disciples of the Teacher who live secluded train in seclusion? Here disciples of the Teacher who live secluded train in seclusion; they abandon what the Teacher tells them to abandon; they are not luxurious and careless, they are keen to avoid backsliding, and are leaders in seclusion."4-6

法的遺產——三十七道品

（摘自〈七菩提分〉 by Ven. Ledi Sayadaw & 《長部經》第

29 經）

佛陀的「法的遺產」是三十七道品。三十七道品即是「七清淨」的道品，是戒、定、慧的道品，是體證「四聖諦」的道品，是解脫、涅槃的道品，是「九出世間法」——四道、四果和涅槃相融的修行法門。世尊這樣遺教弟子：「……我已經將我以正智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，以使梵行久住，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。」（《長部經》第 29 經）

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.

列迪尊者(Ven. Ledi Sayadaw) 在其《三十七菩提分》一書中說：「無信(心)與無欲(善法欲)的人，甚至不曾想過他們可以在今生獲得上等清淨之法的遺產。由於缺少精進，他們不願致力於獨處的修行，他們的心不能專注於這種修行。由於(善法之)欲薄弱，所以每聽到不同的理論和教法，他們就改變心意。由於缺少智與慧，他們認為這種修行是超過自己能力之外的。」「獲得觀察無常和無我智慧的人，才能稱為堅定(不退轉)的法的繼承者——入流者，是佛陀的真正弟子，他們不會再歸依錯誤的老師，他們對佛、法、僧之見解將愈來愈清晰和明亮。(凡夫在擁有無數的錯誤和邪惡中，歸依錯誤的老師是其中一個最大的錯誤。)」

財的遺產

佛陀的「財的遺產」有三種：（摘自〈七菩提分〉 by Ven. Ledi Sayadaw）

因緣財：食物、衣服、居住、醫藥等利益。世間財：世間的聲望、莊嚴、尊嚴、權利、地位等。輪迴財：愉悅的輪迴、較高的地位、富裕的家庭、能滿足欲望的環境等。然而，遺憾的，佛陀入滅後，「法的遺產」漸漸被這三種極端增長的「財的遺產」——因緣財、世間財、輪迴財所壓倒了。印順導師在《佛法概論》裡說：「佛法的存在，並不以殿宇、塑像、經書來決定，在於有無吻合佛陀本懷與法性的僧團……，那家庭化、商業化的（活動、行為），更是『出佛身血』。」（熱誠，但）盲目無知的信眾，以及崇高無比的佛法是最大的受害者啊！（摘自〈略談南北傳佛教之抉擇〉／慶定法師）

