

尊者 阿締佳嵐溪長老開示錄

-- 18 天禪修營

Eighteen Days in Solitude

– Instructional Dhamma Talks in Retreat
By Venerable U Ādiccaramsī

尊者 鄔達摩長老 Bhikkhu Uttamo
自緬甸語錄音帶譯為 英文

第 2 天（參考用譯文）

特別聲明：本參考用譯文疏漏、錯繆難免，讀者應慎思明辨。僅供法友參考；並祈藉此拋磚引玉，眾法友能共襄盛舉，共同圓滿此譯事。
Nanda 謹識。

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Day 2: 18th October, 2002

We'll continue to do the practice of stabilizing sati. The time reserve for the practice of satipaṭṭhāna is seven days. The work of sati is jhāna practice and not of knowledge. (Sīla, samādhi and paññā are included in the whole Satipaṭṭhāna practice. Therefore, the Mahasi system is right. At first, it will develop samādhi with right effort and sati to note every phenomenon arising. With strong samādhi and discerning anicca, it moves first from the coarser objects into refined objects, i.e., from kaya, vedanā, citta to dhamma respectively. Mogok's Sayadaw's talk also supported to Mahasi system. Here, the Venerable only used one object; i.e., the breath to contemplate that was mentioned as jhāna practice.)

There're five stages of the practice in strengthening sati.

The first stage is applied thought (vitakka-application of thought on the object). It has also other meanings; thinking and planning in various ways. Here is not thinking and planning. Pull back the running mind on to the meditation object. The object is at the tip of the nose or the upper lip. Pulling back the distracted mind on to the object again and again is vitakka. (A western monk translated vitakka and vicāra as connecting and sustaining. It was clearer and meaningful than applied and sustained thoughts.)

Yesterday by observing the yogis and found out that their experiences in the practice are quite different. Some had practiced for many times in other centres. Now, at here their postures are quite stable, calm and mature in faculties. Even some are in the stage of one-pointedness (ekaggatā). These yogis can be regarded as at the level of high knowledge.

For the second group, they are new yogis and practice only now. Here even two separated groups, some of them have zeal and their postures are calm and stable. It's with interest and seriousness. Some are not mature and stable. They are not taking it in seriousness. Some of them had practiced before (may be at his centre). These people must take more care in their practice. Even they had practiced before but no realization. Before, I had not observed them. Now, they are near me and observing them. Even they had practiced it before; what are the weak points of not realization? I have interest and done the observation.

What I found out are:

1.They are not in accordance with the yogi posture. Their sitting postures are wrong.

2.Another point is, in the way of making the mind calming down shouldn't move the body. With the body calm, and the mind also is. You have to hold it without moving if you want to calm down the water in the glass. And then the sediments inside will settle down. If the body is moving, the mind can never calm down. For this

problem there are two points: it's without the right posture and the mind has distractions that it's moving.

In the way of calming the mind, these are the dhammas destroying Samādhī. The Buddha said that these were the hindrances (nīvaraṇas) which preventing the path and fruition knowledges (magga and phala).

What are these dhamma?

1.The hindrance of sensuality or sensual desire – kāmaccanda-nīvaraṇa; the mind follows after sensual objects. Hearing a sound, the mind moves towards the sound. Seeing a form and moving towards the forms, to the smell, etc. Here it's important to know the significance of Mogok vipassanā teaching. Before I only allowed people to the retreats who had been listened to Mogok Sayadaw's talks.

(He gave talks on Khandha Paṭiccasamuppāda according to the way of Mogok Sayadaw around Burma, or even may be at his centre. It seemed to be even using Sayadaw's talks for the yogis in the retreat. Here I want to emphasize the power of Mogok Sayadaw's talk. Anyone who listens to these talks very often has much benefit in dhamma knowledge. In daily life or in practice, it's very useful for Seeing Dhamma in profound ways. A well-known Mahasi meditation teacher also used Mogok Sayadaw's talks in his teaching. It is very unusual.)

Here at this place no preparation for this and allowing people who wanted to practice. Usually only allow people who have been taken the lectures on paṭiccasamuppāda. So, I take it as you all understand paṭiccasamuppāda.

There are two paṭiccasamuppādas: book knowledge and khandha knowledge. If I have to talk on khandha paṭiccasamuppāda for understanding; for example, the eyes see a physical form. If you see something is a mistake. You can't contemplate what I see. Must contemplate as seeing consciousness arises and should not follow with the seeing object.

Seeing consciousness arises is the present khandha arising; not only the seeing consciousness arises. With it, pleasure on the seeing is feeling aggregate (vedanākkhandha). Wanting it is the aggregate of mental formation (saṅkhārakkhandha). Noticing of them is the aggregate of perception (saññakkhandha). The contact (phassa) of sense object and sense door are form aggregate (rūpakkhandha). The five khandhas arise together.

Someone who want to understand Dependent Arising shouldn't think in an ordinary way. Think it as a khandha arises if mosquito bites. If not feeling arises and become vedanā paccaya taṇhā feeling conditions craving. And it becomes the desirous mind.

This taṇhā creates action (kamma). Kamma gives the result of next life, rebirth khandha. It becomes woeful birth (apāyajāti). At eating, touching and knowing mind arise. If no contemplation

and the feeling of the tasting mind arises, and it becomes the feeling aggregate. Continue to; this food is very good. From feeling and craving arise. Taṇhā arises by eating food. From taṇhā and action arises. With eating like this, one will go to the plane of misery (apāyas).

How much profundity of the meaning is in the practice? Most people are thinking that only doing unwholesome actions has fallen into the planes of misery.

During the eating Dependent Arising (D.A) processes are continuing. For this Dependent Arising machine not in turning, and must be mindful on the objects of eating. Don't let it happen as very good if taste arises on the tongue; only knowing them as hot, sour, bitter taste, etc. With mindfulness and not connect to feeling.

Now, I'll talk about how to do it. For example, during eating, you're eating without sati. You know this very well. How do you eat without sati? You take the food with your hand and put it into the mouth. And then chew the food, after that swallow it. The hand takes another lump only after swallow.

Here, I am talking about the eating process happens one after another. In reality, we're chewing the food and the hand going to take another one. How can we have sati at the same time in doing two jobs? We have been eaten foods for quite a long time now. How many lumps of food will make us full? We have eaten it for our whole life. Even up to this age and don't know

how much of it is enough. Is it not clear that we're alive with not knowing-avijjā?

How many times we're chewing each lump of food? And when do we swallow the food? Therefore, we are eating with avijjā. After avijjā, taṇhā will arise. Doing things without mindfulness that humans are in suffering. Living with ignorance, craving (taṇhā) arises. You must do with sati if you want to abandon taṇhā. Doing things without sati is not difficult because you're used to it. (This point is very important for contemplation).

Eating with sati seems to be tiresome because of doing with effort. Know the in and out breaths is a part of the practice. Now, I'll talk about eating. You must try to eat with sati. You put a lump of food into the mouth and chewing it. Follow with the counting as how many times you're chewing. You can count with numbers as 1, 2, 3, etc.

For example, after 25 times of chewing and you swallow it. Without wanting to swallow and you don't swallow it. Chewing with sati and it becomes loathsome (It seems to be a burden and dukkha; can't enjoy the pleasure). It arises in the mind eye. Wanting to enjoy the taste doesn't arise. Doing with sati, you'll know khandha dukkha. You must do it with one after another. During the chewing, don't take another food again.

(Just concentrate on the chewing process with sati. If someone is looking at you, you also have the composure. Dependent Arising process also does not continue).

People think that practicing of sati is calming the mind. In reality, it purifies the mind. With the purified mind, the insight knowledge will arise. During bathing, contemplate the touching and knowing of the water falling on the head and the body. By using soap on the body with sati and contemplate the touching and the knowing. Yogi should be a person with sati. The hand contacts with the spoon; touching and knowing mind arises. Touching and knowing mind is never end with the contemplation because everything is touching and knowing.

(Webu Sayadaw and Soon Loon Sayadaw were very well known in Burma. Webu Sayadaw's main instruction was observing the touching and knowing of the sensations of in breath and out breath. Soon Loon Sayadaw himself using the touching and knowing of the physical sensations in his daily activities. So, Sayadaw made a slogan in practice: "Touching, Knowing, Sati".)

Another hindrance is ill-will (vyāpādanīvaraṇa). During the practice it also can give a lot of trouble. Contemplate them if they arise, and they will disappear.

The hindrance of sloth and torpor (thinamiddhanīvaraṇa). Some of you are nodding in sitting. You were nodding at six p.m. I came and checked at eight p.m. and you're still nodding. It's not

the time for sleep yet and why are you nodding? Because your postures are not right. Look at the Buddha image, no slanting of the head and the body not inclining to the side. So, it's important to have the right postures. With the bending of the body and can't practice very well.

The hindrances of restlessness and worry (uddhacca and kukkuccha nīvaraṇa). The mind in the state of restlessness is uddhacca. If someone is scratching the head, moving the body and bending the fingers; then the yogi is in restlessness. The Buddha at the time of enlightenment made a resolution of not to move. We should imitate him. We must not move the body as we like. Kukkucca is thinking and planning of many things. In Samatha practice you must not think and plan for anything.

第二天：2002 年 10 月 18 日

我們將繼續修習穩固正念（sati）的實踐。

四念處的修行期間預定為七天。

正念的作用是屬於禪那的訓練，而非智慧的訓練。（戒、定、慧三學，皆包含於四念處的實踐之中。因此，馬哈希系統是正確的。在初期階段，透過正念與正精進來記錄每一現象，進而培養出定

（samādhi）。定力增強後，觀照無常（anicca），其觀照會從粗的所緣轉向細的所緣，即依次由身、受、心、法遞進而修。莫哥尊者（Mogok Sayadaw）的開示也支持馬哈希系統的作法。在此，尊者僅使用一個觀照對象——即呼吸，這是被歸為禪那的修法。）

在穩固正念的修行中，可分為**五個階段**：

第一階段是「初轉心（vitakka）」，即將心導向所緣。

這個詞在其他語境中也可解作「思考、計劃」，但在此並非指思慮與策劃，而是指將散亂的心拉回至所緣（**meditation object**）。這個所緣通常位於**鼻尖或上唇處**。

每次心散亂時，就要再度拉回到呼吸之處，這就是 **vitakka**。

（有位西方比丘將 **vitakka** 與 **vicāra** 翻譯為“連接與持續”，比傳統翻譯的「初轉心與續轉心」更為清晰有力。）

昨日我觀察了禪修者們，發現他們的實踐經驗各有不同。

有些人過去曾在其他禪修中心修過多次，如今他們的姿勢穩定、內心寧靜，五根成熟，甚至有些達到****專注一境（ekaggatā）****的階段。這些人可視為具備較高的修行程度。

另有一群是初次修行的行者。即便在這群中也可分為兩類：

有些人具備**熱誠與正念**，坐姿穩定、身心專注，表現出興趣與嚴肅性；

而另一些人尚未成熟、姿勢不穩，看不出他們有認真對待。

其中亦有人曾在其他地方修行（或許在我中心也曾修過）。這類人需要更加謹慎地對待此次修行。

即便他們曾修行過，卻仍未有所證悟，我便觀察他們的問題出在哪裡。

我觀察到兩個主要問題：

1. **坐姿不正確**，未依「禪修者的坐姿」而坐。

2. 身體動來動去，這在令心安住的過程中會造成干擾。身體若不靜止，內心亦難以沉靜。

就如欲使一杯水沉澱，必須將水杯靜置不動；如此杯中的雜質才會自然沉下。同理，若身體晃動不已，內心永遠難以平靜。此處關鍵在於：**錯誤姿勢與散亂之心**相互影響，使得禪修無法進展。

在令心平靜的過程中，有些法（**dhamma**）會破壞定，佛陀稱之為**五蓋（nīvaraṇa）**，它們障礙我們證得**道智與果智（magga 與 phala）**。

這些煩惱法是：

一、欲貪蓋（**kāmacchanda-nīvaraṇa**）

當心隨著感官對象而轉，例如聽到聲音、看到形色、聞到氣味時心被拉走。此時要特別認識到****莫哥系統（Mogok Vipassanā）****教法的重要性。

過去我只讓那些聽過莫哥尊者開示的人參加禪修營。

（他曾在緬甸各地講授依五蘊觀的緣起法，有時也於本中心開示。此次禪修亦可能使用莫哥尊者的錄音講記。）

我特別強調：**經常聽莫哥尊者的講法，對於佛法理解極有助益**。不論是日常生活還是禪修，都有助於從更深層次「見法（**Dhamma**）」。**連馬哈希系統中某位著名老師也曾引用莫哥尊者的法語，這是非常少見的事。**

在此禪修營中雖無事先準備，但我姑且視為各位已聽過緣起法的課程。

****緣起法 (Paṭiccasamuppāda) ****可分為兩種理解層次：

- 書本知識（書本上的緣起）
- 五蘊實相的緣起（**蘊的緣起**）

例如：眼見色法，若你認為是「我在看」，那就是錯誤。

應觀為「見識 (cakkhuviññāṇa)」的生起，而非隨所見之物轉。

見識的生起，是現前的五蘊生起之一；與其同時發生的還有：

- 喜歡此所見 → 是**受蘊 (vedanākkhandha)**
- 想要此所見 → 是**行蘊 (saṅkhārakkhandha)**
- 認知此所見 → 是**想蘊 (saññākkhandha)**
- 所見色法與眼根接觸 → 是**色蘊 (rūpakkkhandha)**

五蘊同時生起。

要想真正理解緣起法，就不能以表面思維方式理解。

若被蚊子叮咬，須知「有一蘊生起」，若無正念，則**感受 (vedanā)** 生起，隨之**愛 (taṇhā)** 生起，這樣就形成了渴愛的心 (**taṇhācitta**)。

渴愛進一步推動**造業 (kamma)**，業又導致來世的果報與**五蘊**，最終可能導致**惡趣生 (apāyajāti)**。

當我們吃東西、接觸、知覺時，若無觀照，便會觸發這些緣起鏈條。
食物很好吃 → 喜歡 → 生起感受 → 起愛 → 起造作 → 落惡趣。

所以，修行的深度在於這些細節處。

多數人誤以為只有做壞事才會墮入惡趣，但其實連吃東西時的緣起作用若無正念，亦可能帶來苦果。

這台「緣起機器」若不想啟動，就要對吃的對象保持正念。
舌頭嘗到味道，不要讓心生起「這好好吃」的念頭，
僅如實知：「這是酸的、苦的、辣的」等感覺，**止於感受，不生貪愛**。

如何正念地進食？

當你無正念地進食時，會發生什麼？

你用手抓起食物 → 放入口中 → 咀嚼 → 吞嚥 → 再抓下一口。
這是一**連串無意識的行動**。事實上，我們邊咀嚼、邊再伸手拿下一口食物，怎麼可能同時具足正念？

我們吃了一輩子，卻從未明白何時才會吃飽。這不正是**無明地活著**嗎？

你知道每一口咀嚼了幾次嗎？你什麼時候吞下的？

我們都是帶著****無明（avijjā）****在吃東西。

無明之後，接著就是貪愛（taṇhā）。

不具正念的行動，就是在製造苦因。若你想斷除貪愛，就必須帶著正念去行動。

不帶正念地活著很容易，因為我們早已習慣那種生活方式。

吃東西若帶正念，看起來似乎很費力，但正因需投入精進，才是修行。

呼吸的知覺，是修行的一部分。

現在我要講吃飯。

請嘗試以正念吃飯：

把食物放入口中，開始咀嚼。

一邊咀嚼一邊數：1、2、3……直到 25 下再吞下。

若未起「想吞」的念頭，就不要吞。

這樣咀嚼時，心會生起一種「厭」的感覺——

這是一種不悅，是苦（**dukkha**），不再生起享受味道的心念。

這時你會透過正念體會到五蘊是苦（**khandha-dukkha**）。

每一動作須一步一步地做。在尚未吞下前，不能再取下一口。

（專注於咀嚼，別人看你，也會覺得你有禪定力。

同時，緣起過程也不會繼續推動。）

多數人以為修正念只是讓心安靜。其實，正念是淨化心的工具，而淨化的心將產生觀智（**vipassanā ñāṇa**）。

洗澡時，要觀照水觸及頭與身體時的觸感與知覺。

使用肥皂時，也應保持正念，觀觸與知。

禪修者應該是一位有正念的人。

手接觸湯匙時，應覺知「觸」與「知」的生起。

這兩者在每一個行動中都會出現，若能觀照，正念便能綿延不斷。

Webu Sayadaw 與 **Soon Loon Sayadaw** 在緬甸極為知名。

Webu Sayadaw 的核心教導是觀照「呼吸的觸與知」。

Soon Loon Sayadaw 則強調在日常生活中實踐「觸、知、正念」。

因此，尊者提出一個實修口訣：

「觸、知、正念 Touching, Knowing, Sati」

接著談談五蓋中的其他幾項：

二、瞋恚蓋 (vyāpāda-nīvaraṇa)

修行過程中，瞋心若生起，會造成極大困擾。應以正念觀照它，便能消除。

三、昏沉與睡眠蓋 (thīna-middha-nīvaraṇa)

有些人打瞌睡。在昨晚六點你開始打盹，我八點來看時，你還在點頭！

尚未到就寢時間，為什麼已經睡著了？因為**坐姿不正確**。

看看佛像——頭不傾斜，身體也不偏斜。
若身體歪斜，就難以修行。

四、掉舉與後悔蓋 (uddhacca-kukkucca-nīvaraṇa)

心散亂就是掉舉（uddhacca）。若有人搔頭、動來動去、彎手指，那就是心不寧靜。

佛陀成道時曾立願「不動其身」，我們也應效法他，不隨意移動身體。

後悔（kukkucca）是指想這想那、計畫各種事。
在止禪中，必須完全止息妄想與策劃。

~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~

第二天：2002 年 10 月 18 日

我們將繼續進行培養正念穩定的練習。四念處的練習時間預計為七天。正念的作用是禪那的修習，而不是知識的累積。（戒、定、慧

都包含在整個四念處的修習中。因此，馬哈希尊者（Mahasi）的體系是正確的。首先，它通過正精進和正念來覺察每一個生起的現象，從而發展定力。隨著定力的增強和對無常的洞察，它首先從粗糙的對象轉向精細的對象，即依次從身、受、心到法。莫哥大師（Mogok Sayadaw）的開示也支持馬哈希尊者的體系。在這裡，這位尊者只使用一個對象，即呼吸來進行觀照，這被稱為禪那的修習。）

在增強正念的修習中，有五個階段。

第一階段是尋（vitakka），即將注意力應用於對象。它也有其他含義；以各種方式思考和計劃。這裡不是思考和計劃。將散亂的心拉回到禪修的對象上。對象是鼻尖或上唇。一次又一次地將散亂的心拉回到對象上就是尋。（一位西方僧侶將尋（vitakka）和伺（vicāra）翻譯為連接和持續。這比應用和持續的思考更清晰且更有意義。）

昨天通過觀察瑜伽行者，我發現他們的修行體驗差異很大。有些人曾在其他中心多次修行。現在，在這裡他們的姿勢相當穩定、平靜，並且根基成熟。甚至有些人已達到一心（ekaggatā）的階段。這些瑜伽行者可以被認為處於高智慧的水平。

對於第二組，他們是新的瑜伽行者，現在才開始修行。這裡甚至分為兩個不同的群體，其中一些人充滿熱忱，他們的姿勢平靜而穩定，帶著興趣和認真。有些人則不夠成熟和穩定，他們沒有認真對待。他們中的一些人以前修行過（可能在他的中心）。這些人必須更加注意他們的修行。即使他們以前修行過，也沒有證悟。以前我沒有觀察他們。現在，他們在我身邊，我正在觀察他們。即使他們以前修行過；沒有證悟的弱點是什麼？我對此感興趣並進行了觀察。

我發現的是：

- 他們不符合瑜伽行者的姿勢。他們的坐姿是錯誤的。

- 另一個重點是，在使心平靜下來的過程中，不應該移動身體。身體平靜，心也會平靜。如果你想使杯子裡的水平靜下來，就必須保持不動。然後裡面的沉澱物就會沉澱下來。如果身體在移動，心永遠無法平靜下來。這個問題有兩點：一是姿勢不正確，二是心有散亂而導致移動。

在使心平靜下來的過程中，這些是破壞定力的法。佛陀說這些是阻礙道和果的知識（*magga and phala*）的障礙（*nīvaraṇas*）。

這些法是什麼呢？

- 欲欲蓋（*kāmacchanda-nīvaraṇa*）：心追逐感官的對象。聽到聲音，心就朝向聲音移動。看到形色，就朝向形色移動，聞到氣味也是如此等等。在這裡，了解莫哥內觀教導的重要性非常重要。以前我只允許聽過莫哥大師開示的人參加禪修營。（他在緬甸各地，甚至可能在他的中心，根據莫哥大師的方式講授五蘊緣起。似乎甚至在禪修營中也使用大師的開示來指導瑜伽行者。在這裡，我想強調莫哥大師開示的力量。任何經常聽聞這些開示的人，在佛法知識方面都會受益匪淺。在日常生活或修行中，它對於以深刻的方式見法非常有用。一位著名的馬哈希禪修老師也在他的教導中使用了莫哥大師的開示。這非常不尋常。）

在這裡，這個地方沒有為此做準備，允許想修行的人來。通常只允許聽過緣起法講座的人來。因此，我認為你們都理解緣起法。

有兩種緣起法：書本知識和五蘊知識。如果要講五蘊緣起以便理解；例如，眼睛看到一個物質的形色。如果你認為你看到的是某個東西，那就是錯誤的。你不能觀照「我所看到的」。必須觀照「見的意識」生起，而不應追隨所見的對象。

見的意識生起是現在五蘊的生起；不僅僅是見的意識生起。與之同時，對所見的喜悅是受蘊（*vedanākkhandha*）。想要它則是行蘊（*saṅkhārakkhandha*）。注意到它們是想蘊

（saññakkhandha）。感官對象和感官門的接觸（phassa）是色蘊（rūpakkhandha）。五蘊同時生起。

想要理解緣起的人不應該以普通的方式思考。如果蚊子叮咬，就把它看作是五蘊的生起。如果沒有感受生起，就成為「受緣愛」

（vedanā paccaya taṇhā），感受成為渴愛的條件。然後它就成為渴望的心。

這種渴愛創造了行為（kamma）。業給予來世的果報，即輪迴的五蘊。它成為苦難的出生（apāyajāti）。在吃飯時，觸覺和能知的心生起。如果沒有觀照，品嚐的心生起的感受，它就成為受蘊。繼續下去；這種食物非常好吃。從感受和渴愛生起。通過吃食物而生起渴愛。從渴愛和行為生起。像這樣吃東西，一個人將會墮入惡道（apāyas）。

在修行中，意義有多麼深奧？大多數人認為只有做不善的行為才會墮入惡道。

在吃飯時，緣起（D.A.）的過程持續不斷。為了使這個緣起機器停止運轉，必須正念地覺察吃飯的對象。如果舌頭上產生美味的感覺，不要讓它變成「非常好」；只知道它們是熱、酸、苦等味道。保持正念，不要與感受連結。

現在，我將談談如何去做。例如，在吃飯時，你沒有正念地吃。你很清楚這一點。你是如何沒有正念地吃的呢？你用手拿起食物，放進嘴裡。然後咀嚼食物，之後吞下去。只有在吞下去之後，手才會拿起另一塊。

在這裡，我談論的是吃飯的過程一個接一個地發生。實際上，我們在咀嚼食物的同時，手已經去拿另一塊了。我們怎麼能在同時做兩件事的情況下保持正念呢？我們已經吃了很久的食物了。多少塊食物會讓我們飽？我們已經吃了一輩子了。即使到了這個年紀，也不知道多少才夠。我們在不知不覺中活著——無明（avijjā），這不是很清楚嗎？

我們每塊食物咀嚼多少次？什麼時候吞下食物？因此，我們是在無明中吃飯。無明之後，渴愛（*taṇhā*）就會生起。沒有正念地做事，人類就會受苦。在無明中生活，渴愛就會生起。如果你想捨棄渴愛，就必須正念地做事。沒有正念地做事並不困難，因為你已經習慣了。（這一點對於觀照非常重要）。

正念地吃飯似乎很累，因為需要努力。覺知吸氣和呼氣是修行的一部分。現在，我將談談吃飯。你必須嘗試正念地吃飯。你放一塊食物到嘴裡並咀嚼它。跟著數你咀嚼了多少次。你可以用數字來數，比如 1、2、3 等。

例如，咀嚼了 25 次後，你吞下去了。在不想吞嚥的情況下，你就不吞嚥。正念地咀嚼，它就會變得令人厭惡（似乎是一種負擔和苦，無法享受樂趣）。它在心眼中生起。想要享受味道的念頭不會生起。正念地做，你將會知道五蘊的苦。你必須一個接一個地做。在咀嚼時，不要再拿另一塊食物。

（只需正念地專注於咀嚼的過程。如果有人看著你，你也要保持鎮定。緣起的過程也不會繼續。）

人們認為修習正念是為了平靜心。實際上，它是淨化心。有了清淨的心，洞察的智慧就會生起。在洗澡時，觀照水落在頭部和身體上的觸感和知覺。正念地用肥皂擦拭身體，並觀照觸感和知覺。瑜伽行者應該是一個有正念的人。手接觸到勺子；觸覺和能知的心生起。觸覺和能知的心隨著觀照永無止境，因為一切都在接觸和知覺。

（韋布尊者（*Webu Sayadaw*）和孫倫尊者（*Soon Loon Sayadaw*）在緬甸非常有名。韋布尊者的主要教導是觀察吸氣和呼氣的觸感和知覺。孫倫尊者本人在他的日常活動中運用身體感覺的觸感和知覺。因此，尊者在修行中提出了一個口號：「觸、知、念」。）

另一個障礙是瞋恚（*vyāpādanīvaraṇa*）。在修行過程中，它也會帶來很多麻煩。如果它們生起，就觀照它們，它們就會消失。

昏沉睡眠蓋（**thinamiddhanīvaraṇa**）。你們有些人坐著打瞌睡。你們下午六點在打瞌睡。我晚上八點來查看，你們還在打瞌睡。還沒到睡覺的時間，你們為什麼打瞌睡呢？因為你們的姿勢不正確。看看佛像，頭部沒有傾斜，身體也沒有向一側傾斜。所以，保持正確的姿勢非常重要。身體彎曲就無法很好地修行。

掉舉惡作蓋（**uddhacca and kukkucca nīvaraṇa**）。心處於躁動不安的狀態就是掉舉（**uddhacca**）。如果有人抓頭、移動身體、彎曲手指；那麼這位瑜伽行者就處於掉舉的狀態。佛陀在證悟時發願不移動。我們應該效仿他。我們絕不能隨意移動身體。惡作（**kukkucca**）是思考和計劃很多事情。在止禪的修行中，你們絕不能思考和計劃任何事情。