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-- 18 天禪修營

Eighteen Days in Solitude

– Instructional Dhamma Talks in Retreat
By Venerable U Ādiccaramsī

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自緬甸語錄音帶譯為 英文

第 3 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 3: 19th October, 2002

The first thing yogis have to be mindful is days are not waiting for us. Each day has been gone very quickly. The effectiveness and success of the practice must measure with sati. In Mogok Sayadaw's talks mentioned the importance of sati. For all matters without sati is impossible. For mundane and supramundane matters and in everyday life, sati is important. Only by knowing these things, the yogis want to work hard with body and mind. Without sati and everything can be went wrong. Life is encircling with enemies. We're moving around among every kinds of danger. Before crossing the motor way, you have to be mindful; in the beginning observing the left side, and in the middle of the road, then observing the right side. It could lead to death on crossing without observing. If you read the everyday newspaper, out of mindfulness that people encounter with death and dangers. (He talked about the 2002, Bali bombing in Indonesia.)

What happen in the surroundings? People are thinking and planning in many different ways to kill, torture and harm each other. (He also mentioned newsletter, booklets, etc, which were not allowed in Burma by the government of that time.) Someone took them to the tea shop without knowing it as illegal. And then he was arrested by military intelligence (M.I). These things happen in many countries (He talked about another example of 9/11, 2001 in USA). No one thought airplane could become a Bomb. In the world whenever hatred dhamma exists, killing and

extermination are going on and on. If you don't have sati and going on the way to death. You must have sati if you want to be free from the path of death.

[He gave another incident in China. A man put pesticides for rats in to the foods of a shop closed to his own shop with jealousy and killing some of the students because this shop attracted more students than his. Later he was arrested and put to death. This tragedy came from envy and selfishness (issā and macchariya) which the Buddha answered to Sakka (the God King) as the fetters led beings in hostility, violence, rivalry and ill will.])

Hatred dhamma exists among people. And human lives are never in safety. (For example, nowadays terrorism at many parts of Middle East, some African countries, etc.) All these sufferings and problems are made by human beings. So, we need for practice to be with sati in daily life. (The above mentioned things were not only sati, but also including clearly comprehending – Sampajāna. See sati / sampajāna in the Satipaṭṭhāna Sutta.)

Clocks are invented for having sati. The clocks are reminding us. Usually I get up at 3:30 a.m. For this I made ready for the alarm. But today the clock is not making sound. This monk is also out of sati. Today I was arriving there late and lay people were waiting for the toilets. A lack of mindfulness and inconvenience happened. Therefore the inconveniences and deaths are the cause of heedlessness. There is no realization if you can't overcome it. You can't arrive to the destination if you

don't practice with care. You can't work with careless. You come here and practice for the sake of path and fruit. You become a person having sati in everything if you work hard for seven days. Every morning I come here for talk is reminding you. It needs to accept it. If not, even with the giving and attain nothing.

It's like the unconscious person if the sitting posture is not right. Yesterday I came and observe people and still in the same postures. Why it happens like this? Humans have habit patterns. We're behaving in these ways. With warning, it only becomes temporary; and then going back to usual patterns. For example, a scorpion was drifting in a stream. A hermit was also nearby. He was looking for a stick near him and could find none. So, he took it with the hand. The holy man was doing the holy job. But the scorpion stung him instantly. Do you want to say that the scorpion had no gratitude? Its habit was with the touching and came the stinging. But the hermit also knew about that. If a being was in danger and wanting to help was his habit. This was the holy mind. Scorpion also had the scorpion mind. Therefore it fell back into the water. The hermit didn't have the nature of wanting it to die. So, he saved it again.

No sati is also a habit. It uses to do this thing and just to do like this. In learning computer and typewriter, in the beginning, press the keys with sati and care. And you have to practice in this way. After that, no need careful sati (effortless sati). This is called conditioning. You should practice to become a habitual tendency. It's no need to do with difficulty and purpose if becoming a habitual tendency. With the observation of the yogis, some

having experiences before can sit calmly for an hour. Some without experiences are changing this side to that side.

Now, it seems tiresome and difficult. And after used to it and become easy. People are 99% doing things without mindfulness. Now we have to do with sati that it does not become easy because we have made the habit of heedlessness. Insight practice and the life style of worldlings are opposite. In worldly life, we have been taught to live without sati. If we are skillful in the practice and it becomes natural. So, it was right what the Buddha taught as without sati was going towards death. Wanting to arrive to the deathless of Nibbāna, it does not need to do the special things. Only it needs how to have sati with the practice.

Today we're ascending to the level of pīti (joy). You will know whether arriving to this level or not during the practice. Before dukkha, vedanā (painful sensations) were arising. Now they are reducing. Before, the body was heavy; and now it becomes light. In the eyes light appears as bright sparks. These are signs of Samādhi. Suddenly gooseflesh arises and wants to cry. Yesterday some were already happening with these things. Here wanting to cry is not the cause of sadness (dosa), but the cause of joy. If become sadness and gladness tears also come out. If these things happening and arrive to the third level (i.e., pīti). For these things to happen, you must contemplate in more details; before I asked you to contemplate the touching and the knowing. Let's stop the breathing, and what happen to you? Wanting to breathe in arises. After breathing in and stop the

breathing, and then what happen? Wanting to breathe out arises. Before, we didn't know that wanting to breathe and breathing arose. Now, we know that with the wanting to breathe and it breathes. The yogi must contemplate to see this mind.

Before, it was with the breathing and knowing. Now, it wants to breathe and the breathing. So, there are two points here, know it with more in detail. More objects of contemplation make it become strong sati. These are the working of the wanting mind to breathe and the breath (rūpa). In eating It's also the same: wanting to eat mind and eating form (rūpa) process, wanting to handle the spoon and handling, etc. Before, at home, if you wanted to eat and just took the foods (i.e., without any contemplation. He also talked about wise reflection on consuming foods.) Here we don't eat without contemplation. Contemplate to see the wanting mind. And contemplate to see the moving form (rūpa). By put food into the mouth and don't you know the touching? There are totally six points: Wanting to breathe in and the breath coming in, wanting to breathe out and the breath going out, touching and knowing. With more noting and the mind doesn't go out. In the beginning it's difficult because we're doing things without aware them.

At walking meditation, for example, if you start with the left foot. Wanting to lift the foot arises and then the lifting of the foot; wanting to step and step the foot. Wanting to put down the foot and then putting down the foot. It's not reciting it with the lips. To know with notice of the mind wanting to lift the foot and the lifting of the form (rūpa) arise together. Before we only

notice the touching. Now, put down the foot and also notice the knowing of the touching. Here are totally eight points. (i.e., wanting to lift and lifting; wanting to step and the stepping; wanting to put down and the putting down; touching and knowing = $2 * 4 = 8$ points.)

In the breathing, there are six points and walking eight points respectively. Before, in the walking, we only note the touching and knowing. Now, all these activities are the works of kamma (actions) and not vipassanā. The reason for doing satipaṭṭhāna is, later there are levels like climbing up the mountain. For these, it needs the strength. Therefore it's collecting strength and power. It's important to have strong interest for doing it. This is seriousness. Can doing like this you must have faith (saddhā). The khandha also will show you. Today joy arises. The khandha becomes light and fresh. For two days, we didn't do a lot of noting. And today it becomes more. Noting is samatha and knowing is paññā. Noting is to be mindful and become knowing is paññā.

(Sayadaw helped the yogis to make the preliminary duties for practice – parikamma. These are:

Offering the body and mind to the triple gems – Buddha, Dhamma and Saṅgha.

Asking forgiveness to the Buddha, Dhamma, Saṅgha, teachers, parents and other living beings for one had done anything wrong to them.

Pervading loving friendliness – metta to all living beings,
etc.)

第三天：2002 年 10 月 19 日

禪修者們今日首先要警覺的是：時間不會等我們，
每天都快速地流逝。

修行的成效與成功，必須以「正念（sati）」來衡量。

莫哥尊者的開示中，多次提到正念的重要性。
若沒有正念，無論是世俗事務或出世間之道，乃至日常生活中的一切，皆無從建立。

只有明白這一點，禪修者才會真正投入身心、努力修行。
若缺乏正念，萬事皆可能出錯。

我們的生命正被各種敵人包圍著，周遭危機四伏。

就像過馬路前，你必須保持警覺：
先看左，再到馬路中央時看右——若不留意，可能就是死亡的代價。

看看報紙就知道：人們常因缺乏正念，而面臨死亡與危險。

（此時尊者舉了當年【2002 年印尼峇里島爆炸案】為例。）

我們周遭發生了什麼？

人們以各種方式策劃、思考、籌謀，目的就是互相殺害、折磨、傷害。

（尊者亦提到當時在緬甸被政府禁止流通的新聞稿、小冊子等。）
有人不知其為非法文件，拿到茶館閱讀，結果遭到**軍事情報局
（M.I）**逮捕。

類似情況世界各地皆有發生。

（尊者也舉了【2001年美國911事件】為例。）
沒人想到，飛機竟會變成炸彈。

只要世間有「瞋恨之法」存在，殺戮與毀滅就不會停止。

若沒有正念，就走在死亡之路上。

唯有具備正念，才有可能離開死亡之道。

（尊者又舉一則**中國的真實事件**為例：）

某人因嫉妒鄰店生意興隆，便將老鼠藥投放進鄰店食品中，導致多名學生中毒身亡。

後來此人遭逮捕並判處死刑。

這場悲劇的根源就是**嫉妒（issā）與慳吝（macchariya）**。

佛陀曾對帝釋天王（Sakka）開示：

這兩種心結，會導致眾生彼此敵對、傷害、爭鬥與瞋恨。

如今世界上恐怖主義盛行，中東、非洲多地皆不安全。

這些災難與痛苦皆由人類自己造成，**因此我們在日常生活中必須修習正念。**

（其實上述所說不僅是正念，亦包含了**明知（sampajāna）**，見於《念住經》（Satipaṭṭhāna Sutta）中“sati / sampajāna”一節。）

鐘錶的發明其實也是為了提醒我們正念。

我通常清晨 3:30 起床，會設鬧鐘準時喚醒自己。

但今天鬧鐘沒響，我也就晚起了。

這名比丘也「失念」了。

等我到了時，發現居士們在排隊等廁所，造成不便。

這正是因為「失念」所導致的麻煩。

不方便、危險、死亡，皆源自於「放逸（pamāda）」。

若不能克服放逸，就無法證悟；

若修行不用心，就不可能達到目的地（涅槃）。

你們來此修行，是為了獲得「道與果」的；

若你能持續修行七日，將成為**於一切中皆具正念之人**。

我每日早上來此開示，就是為了提醒大家。

你必須接受它；若不接受，即使被給予也一無所獲。

若坐姿不正確，就如同昏迷的人一樣。

昨天我來觀察大家，有些人仍保持舊有錯誤姿勢。為何會這樣？

****人有慣性與習氣（āśava）。****我們一直以來就是這麼做的。

即使被提醒，也只是暫時改善，很快又恢復老樣子。

就如同一個故事：

一隻蠍子漂浮在水面上，一位隱士正好在旁。

他四處尋找棍子卻沒找到，只好用手撈它。

雖是慈悲之舉，卻馬上被蠍子螫了一口。

你會說這蠍子不知感恩嗎？其實牠只是照習性反應：

接觸→螫人。

但這位隱士也同樣照自己的習性——幫助陷於危難中的生命。

因此，即使蠍子再次掉入水中，他仍不忍見其死，便再次救牠。

沒有正念，也是一種習慣。

學習打字時，起初每個按鍵都小心翼翼地操作（有正念）；但久而久之，自然熟練，便變得不須刻意思考的自動反應。這就是**「習性（conditioning）」的力量**。

你應當修行至此種習慣成為自然，無須特意費力去保持。

我觀察行者，有些有經驗的人可安坐一小時不動；無經驗者則不斷換邊、搖晃身體。

現在雖覺得辛苦，但久而久之會變得自然輕鬆。

世人有 99% 的行為是沒有正念的。

現在你必須用正念做事，當然一開始不會習慣，因為我們的生活習慣了「不正念」。

修習內觀的生活方式，與世俗生活正好相反。

世間教導我們「不用正念也能活」，
但若我們熟練於修行，它也能變得自然。

因此佛陀說：「無正念是走向死亡的道路」——這是真理。

欲達「不死之境」（涅槃），其實不需特別做什麼，只要修行中具正念即可。

今天我們正逐步進入**喜（pīti）**的階段。

你會在禪修中親自體驗是否已抵達此一階段。

先前尚有苦受，現在已明顯減少；

身體原本沉重，現在則變得輕盈。

眼中會見到閃光般的光芒，甚至突然起雞皮疙瘩、想落淚。

這不是因為**悲傷（瞋）**，而是因為****喜悅（pīti）****而流淚。
有時悲傷與喜悅皆會使人落淚。

這些都是定的相（**samādhī nimitta**），標誌著你進入**第三階段的喜支（pīti）**。

這些現象之所以發生，是因為我們開始細緻地觀照。

先前我讓你們觀照「觸」與「知」。

那麼，現在**請停住呼吸，觀察你會發生什麼？**

會生起「想吸氣」的心。

吸氣後再停住，接著又會生起「想呼氣」的心。

從前我們不知：原來「想吸氣」之後才有吸氣；

「想呼氣」之後才有呼氣。

現在，我們清楚知道：先有「欲求的心」，再有「行動的身」。

這是****觀照「欲求之心」****的要點。

過去我們只觀「呼吸」與「知覺」。

現在我們知道是****「想呼吸」→呼吸發生****。

這是兩個不同的觀照點：「**欲求的心**」與「**色法的活動**」。

在吃東西時也一樣：

- 想吃→吃
- 想拿湯匙→拿湯匙
- 把食物放入口中→觸感出現→知覺生起

總共有**六個觀照點**：

1. 想吸氣

2. 吸氣
3. 想呼氣
4. 呼氣
5. 觸感
6. 知覺

越多的觀照點，正念越強。

走路時，若從左腳起步，觀照點如下：

1. 想抬腳
2. 抬腳
3. 想邁步
4. 邁步
5. 想放下
6. 放下
7. 腳觸地
8. 知覺生起

共計八個觀照點。

從前我們只觀「腳觸地與知覺」，現在擴展為完整的**「行為與心理意圖」雙重觀察**。

這些都不是觀智（vipassanā），而是業的過程（kamma）。而四念處的修行，是為了在之後「如登山般」逐步攀升。

為此，我們必須**累積力量與精進**，
必須懷有「想做、想修」的強烈意願，這就是修行的「嚴肅性」。
唯有具足「信（saddhā）」才能如此修行。

禪修者的身心將告訴你修行的進展：

今日起，你會感到**法喜（pīti）**，
你的五蘊（khandha）將變得**輕盈、清新**。

過去兩天，我們還沒有做太多記錄（noting）；
今日我們會增強觀照次數。

「**記錄**」是**止（samatha）**，「**知見**」是**慧（paññā）**。
記錄是讓你保持正念；
而那種「知道」則是**智慧的展現**。

（尊者也引導禪修者完成了修行前的「預備功課
（parikamma）」，包括：）

- 將身心奉獻給三寶（佛、法、僧）
- 向佛法僧、師長、父母與一切眾生懺悔過去所犯之錯
- 遍施慈心（mettā）予一切有情等。

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### 第三天：2002 年 10 月 19 日

瑜伽行者首先必須謹記，時光不會等待我們。每一天都過得非常快。修行的成效和成功必須以正念來衡量。莫哥大師的開示中提到正念的重要性。對於所有的事情，沒有正念是不可能的。無論是世俗還是出世間的事情，在日常生活中，正念都非常重要。只有了解這些，瑜伽行者才會想要身心精進。沒有正念，一切都可能出錯。生命被敵人包圍，我們在各種危險中穿梭。過馬路前，你必須小心；首先觀察左邊，走到路中間，然後觀察右邊。如果沒有觀察就過馬路，可能會導致死亡。如果你閱讀每天的報紙，你會發現人們因為缺乏正念而遭遇死亡和危險。（他談到了 2002 年印尼峇里島的爆炸事件。）

周圍發生了什麼事？人們正以許多不同的方式思考和計劃，互相殘殺、折磨和傷害。（他也提到了當時緬甸政府不允許發行的時事通訊、小冊子等。）有人在不知情的情況下將它們帶到茶館，結果被軍事情報部門（M.I.）逮捕。這些事情在許多國家都有發生（他談到了另一個例子，即 2001 年美國的 911 事件）。沒有人想到飛機可以變成炸彈。在世界上，只要有瞋恨的法存在，殺戮和滅絕就會不斷發生。如果你沒有正念，就會走向死亡。如果你想從死亡的道路上解脫出來，就必須擁有正念。

[他舉了另一個在中國發生的事件。一個男人出於嫉妒，在他的店鋪附近的一家店鋪的食物中投放了殺鼠劑，導致一些學生死亡，因為這家店鋪比他的店鋪吸引了更多的學生。後來他被逮捕並處死。這場悲劇源於嫉妒和自私（issā and macchariya），佛陀曾對帝釋天（Sakka，天神之王）回答說，這些是導致眾生產生敵意、暴力、競爭和惡意的束縛。]

瞋恨的法存在於人們之間，人類的生命從未安全。（例如，現在中東許多地區、一些非洲國家等地的恐怖主義。）所有這些苦難和問



題都是人類造成的。因此，我們需要在日常生活中練習保持正念。  
（以上提到的不僅僅是正念，還包括如實知——Sampajāna。參見《四念處經》中的正念/如實知。）

時鐘的發明是為了幫助我們保持正念。時鐘提醒著我們。我通常在凌晨 3 點 30 分起床。為此，我準備好了鬧鐘。但今天鬧鐘沒有響。這位僧侶也缺乏正念。今天我遲到了，在家人們正在等廁所。缺乏正念導致了不便。因此，不便和死亡都是放逸的結果。如果你不能克服它，就沒有證悟。如果你不小心修行，就無法到達目的地。你不能粗心大意地工作。你來到這裡修行是為了證得道與果。如果你努力修行七天，你將成為一個在一切事物中都擁有正念的人。每天早上我來這裡講話都是在提醒你們。需要接受它。否則，即使布施也一無所獲。

如果坐姿不正確，就像一個無意識的人一樣。昨天我來觀察大家，發現大家仍然保持著相同的姿勢。為什麼會這樣呢？人類有習慣性的行為模式。我們就是這樣行事的。即使發出警告，也只會暫時改變；然後又回到通常的模式。例如，一隻蠍子在溪流中漂流。附近住著一位隱士。他在附近尋找一根棍子，但沒有找到。於是，他用手去拿。這位聖人正在做聖潔的工作。但蠍子立刻蜇了他。你想說蠍子沒有感恩之心嗎？它的習慣是接觸後就蜇人。但隱士也知道這一點。如果一個眾生處於危險之中，想要幫助是他的習慣。這是聖潔的心。蠍子也有蠍子的心。因此，它又掉回了水中。隱士沒有想要它死的念頭。所以，他又救了它。

沒有正念也是一種習慣。它習慣於這樣做，就只是這樣做。在學習電腦和打字機時，剛開始要正念和小心地按下按鍵。你必須以這種方式練習。之後，就不需要刻意的正念（毫不費力的正念）。這稱為習性。你應該練習養成習慣性的傾向。如果成為習慣性的傾向，就不需要費力地或有目的地去做。通過觀察瑜伽行者，一些以前有經驗的人可以平靜地坐一個小時。一些沒有經驗的人則左右搖晃。

現在，似乎很疲憊和困難。習慣之後就會變得容易。99%的人都在沒有正念的情況下做事。現在我們必須正念地做，這樣它才不會變得容易，因為我們已經養成了放逸的習慣。內觀的修行和世俗人的生活方式是相反的。在世俗生活中，我們被教導在沒有正念的情況下生活。如果我們在修行中熟練，它就會變得自然。所以，佛陀教導說沒有正念就是走向死亡是正確的。想要到達不死的涅槃，不需要做特殊的事情。只需要知道如何在修行中保持正念。

今天我們正在提升到喜（pīti）的層次。在修行過程中，你們會知道是否到達這個層次。之前苦（dukkha）、受（vedanā，痛苦的感受）會生起。現在它們正在減少。之前，身體很沉重；現在變得輕盈。在眼中會出現像明亮的火花一樣的光。這些是定力

（Samādhi）的跡象。突然起雞皮疙瘩，想哭。昨天有些人已經發生了這些事情。這裡想哭不是悲傷（dosa）的原因，而是喜悅的原因。如果變成悲傷和快樂，眼淚也會流出來。如果這些事情發生，就到達了第三個層次（即喜）。為了使這些事情發生，你們必須更詳細地觀照；之前我要求你們觀照觸覺和知覺。讓我們停止呼吸，你們會發生什麼？想要吸氣的念頭生起。吸氣後停止呼吸，然後會發生什麼？想要呼氣的念頭生起。

之前，我們不知道想要呼吸和呼吸的生起。現在，我們知道有了想要呼吸的念頭，它就會呼吸。瑜伽行者必須觀照才能看到這個心。

之前，是呼吸和知覺。現在，是想要呼吸和呼吸。所以，這裡有兩點，更詳細地了解它。更多的觀照對象使其成為強大的正念。這些是想要呼吸的心和呼吸（色）的運作。在吃飯時也是一樣：想要吃的心和吃的色（rūpa）的過程，想要拿勺子和拿勺子等等。之前，在家裡，如果你想吃東西，就直接拿食物（即沒有任何觀照。他也談到了對食物的明智反思）。在這裡，我們不沒有觀照就吃東西。觀照以看到想要的心。並觀照以看到移動的色（rūpa）。把食物放進嘴裡，你難道不知道觸覺嗎？總共有六點：想要吸氣和氣息進來，

想要呼氣和氣息出去，觸覺和知覺。更仔細地覺察，心就不會散亂。剛開始很困難，因為我們在沒有覺察的情況下做事。

在經行時，例如，如果你從左腳開始。想要抬起腳的念頭生起，然後腳被抬起；想要邁步，然後腳邁出去。想要放下腳，然後腳放下去。這不是用嘴唇念誦。要以正念覺知想要抬起腳的念頭和色（*rūpa*）的抬起同時生起。之前我們只注意到觸覺。現在，放下腳，同時也注意到觸覺的知覺。這裡總共有八點。（即，想要抬起和抬起；想要邁步和邁步；想要放下和放下；觸覺和知覺 =  $2 * 4 = 8$  點。）

在呼吸中，有六點；在經行中，有八點。之前，在經行中，我們只注意到觸覺和知覺。現在，所有這些活動都是業（行為）的運作，而不是內觀。修習四念處的原因是，之後還有像爬山一樣的層次。為了這些，需要力量。因此，這是在積累力量。對此有強烈的興趣非常重要。這就是認真。這樣做必須要有信心（*saddhā*）。五蘊也會向你展示。今天喜悅生起。五蘊變得輕盈和清新。兩天來，我們沒有做很多覺察。而今天變得更多了。覺察是止（*samatha*），知覺是慧（*paññā*）。覺察是保持正念，變得知覺是慧。

（尊者幫助瑜伽行者進行修行的預備工作——*parikamma*。這些是：

- 將身心供養三寶——佛、法、僧。
- 向佛、法、僧、老師、父母和其他眾生請求寬恕，因為自己曾對他們做過任何錯事。
- 將慈愛——*metta* 遍及所有眾生等等。）