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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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第 4 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 4: 20th October, 2002

Talking from the process of the practice, today we're arriving to the level of jhanic factor happiness (sukha). In the five jhāna factors, vitakka is pulling the mind back to the object. Vicāra means the mind staying with the object of meditation. The mind is staying calm with the object. If the mind becomes calm the body also. It becomes free from lobha (greed), dosa (hatred), moha (delusion), restlessness (the mind moving around here and there), laziness, boredom, etc, which are defilements (kilesa), obstructing the path and fruit. This is called purification of the mind (cittavisuddhi). There are seven stages of purification. Now you're undertaking the eight precepts and during the practice the precepts are pure. Only with the pure sīla (precepts) is not enough. The mind also has to be pure. It can't do insight practice with the polluted mind (kilesa). Do it with the contemplative knowledge (ñāṇa). This knowledge is establishing with the practice. Normal people don't have it. What are the factors of this knowledge? You must have right view (sammā-diṭṭhi). Thoughts must be right (sammā-saṅkappa). For right effort (sammā-vāyāma); we're talking about sitting meditation, but also can practice with walking, lying down and standing. Without effort, we can't do anything.

Right mindfulness (sammā-sati) is satipaṭṭhāna, which we're doing now. It regards to everything. Only we have sati and will attain the path and fruit. You must grasp on this point. Control the mind with sati and not letting it going out. It can have

calmness of Samādhī only with sati and viriya. With calmness of the mind and knowledge will arise. It's wisdom (paññā). The mind will follow with them if it is seeing an object or hearing a sound; during eating, also following with the sweet, sour, salty taste, etc. And the mind doesn't stop there with only knowing. It also enjoys the good or bad tastes. It will like it if prefer sweetness after the feeling; if not prefer and then dislike it. Originally "like" or "dislike" does not exist by itself; it's added by the eater. There are some people enjoying hot chilis and also some don't. It's nothing to do with the chili for "like" or "dislike" chili. It connects with the eater/enjoyer. He/she has the nature of justification on the objects.

Contemplation on the in and out breaths are not interesting like watching video because it's not like the objects of defilement. (This is a modern day human problem and serious. We polluted our mind from the media and never had been aware of the dangers it brings to human beings.) Therefore the mind is looking for a new object. If hearing a sound, it does not stay at the nostril and following towards the sound. It has interest at the sound with thinking.

Another thing is with the contemplation and the mind instantly forgets the object – seems like unconscious. It's called falling into the bhavaṅga citta. This is not following other objects. The mind has two types: conscious and unconscious or sub-conscious minds. This unconscious or sub-conscious mind is bhavaṅga citta – life continuum mind. Instantly it forgets the object and changes into bhavaṅga citta. And then thinking and

planning things arise. The mind strays away from the object is our past experiences have been recorded in the bhavaṅga (maybe like a recording machine). In normal situations it doesn't arise. We had been forgotten the things which happened long time ago at young age. These things can arise during the practice. In this way the mind is not staying with the meditation object and following with the new object. With these kinds of obstructing exist and in making the mind to be calmed, it needs great effort. It needs such much effort if you want to arrive to this level.

This yogi seems like climbing a high mountain. Reaching higher up, he / she needs the care of not falling off; like the example of a mountain climber, reaching higher up and being closer to life danger. Out of sati is the cause of death. (He mentioned Mogok Sayadaw's talk on a prisoner carried a bowl full of oil. He had to protect his life for not spilling even a drop of it. It needs a great care and sati.) The car driver can't be out of sati because dangers are surrounding with it. Even with sati, it still might have accident. We establish sati for the freedom from saṃsāric dangers coming from repeated existences, and we have to do it with full interest. When night time comes, some yogi's mind becomes disarray. It's sure of including tiredness. And it can reduce the effort because of painful sensations. It will be good enough only, always practice with great effort like a new person and mind. Today we must arrive to the level of happiness (sukha). This is the level where the whole body becomes peaceful and happy. If the body is painful with aches and headache, etc. can't attain happiness.

If I have to tell my experience, I didn't do vipassanā practice before. It was because of my great vow. Because of this thought, I didn't do it. [But he did samatha practice and influenced by worldly knowledges (lokiya vijjā) – such as gandhārī, mantra, mandala, etc. So, he was getting lost in these things for sometimes.] After sometimes I made researches and found out that I didn't have the qualities of a bodhisatta. And had not been met a living Buddha for the future prediction (In some of his past lives he had been made bodhisatta vows). Therefore at the time of doing vipassanā, my whole body was painful, numbed and with aches like you. From the knees downwards were numbed for the whole day and night. Next day was the same. And then on the third day I thought; was it becoming paralyzed? And then I made a decision of letting it happen whatever might be, and continued the effort.

What were the characteristics when arriving to the level of happiness? After the mid-day meal, it was still numbing. I was resting for awhile and took a bath. After the bath, all these numbness disappeared. At 1 p.m. continued the sitting and arrived to the level of happiness. The dhamma was not like what I had thought and developed with the process. If arriving to the level of sukha and the whole body becomes light, the mind is clear and bright. Some have goosefleshes, seeing light like the firefly, sign of cotton wool, cloud, etc. These are signs of samatha. If you're seeing these things and it means arriving to a certain level in samatha practice. These are learning signs (uggaha-nimitta) and counterpart signs (paṭibhāga nimitta). Arriving to the stages of pīti and sukha, the body becomes light

and not heavy. Even it can be found that the lower parts of the body disappear. If it arrives to the stage of onepointedness of mind (ekaggatā), even becomes quiet and seems to be not breathed anymore.

Dhamma is developing in accordance with the process. We're practicing with the time limit that if moving the body here and there will not arrive to this stage. Separate the practice for 18 days that, each day has to be developed from one stage to another stage. If the below stages are not fulfilling and can't follow up. So, you can't take rest and have to be tried with right effort. It's important to change postures without interrupt the acceleration.

Like rubbing two pieces of bamboos, you'll never get the fire by rubbing and resting. If you just do the rubbing, when the time comes and fire will come out. Samādhi practice is also in the same way. Noting, contemplating with sati, dhamma will do its job accordingly and Samādhi develops. At that time, it must not think and plan this and that. If you put effort with sati and will find out that in and out breathing are faster. Whatever you are experiencing just binding the mind at the entrance of the nostrils is enough.

Some observe the arising and falling of the abdomen as object of contemplation. Some observe the heart beatings. They are watching at these. And then what problem will arise? A female yogi asked me; "If I don't pay attention at the nostrils and instead at the chest area (i.e., the heart) or at the abdomen is possible?" Then I answered to her that if you knew it and it will

be all right. But it has a difficulty when changing to the next stage of knowledge (i.e., the knowledge of cause and effect relationship.) The beating of the heart is conditioning by the bhavaṅga citta.

It functions with the volitional mind. At the nostrils because of wanting to breathe in and it breathes in, and wanting to breathe out and it breathes out. The wanting mind is the cause. For the beating of the heart, we don't know the reason. It has the difficulty when analyzing the cause and effect relationship. For today, practice hard and not let the mind goes out for reaching the sukha level. I have reminded yogis not to incline the head downwards. But because of the habit carrying with it, and after sometimes it goes back to usual. You have to be remembered the instruction. Also, it must have the part of checking for one's practice. Then you can correct your mistakes. Another point is observing the touching and knowing mind with another mind. This is contemplating the knowing mind with another mind and including more knowing.

第四天：2002 年 10 月 20 日

從修行進程而言，今日我們已抵達「禪支中的喜樂 (sukha)」階段。

在**五種禪那因 (jhānaṅga) **中：

- ****初轉心（vitakka）****是將心拉回至所緣；
- ****續轉心（vicāra）****是令心安住於所緣；
- 亦即：心與所緣同在，保持穩定。

當心寧靜時，身也隨之平靜。

此時，貪（lobha）、瞋（dosa）、癡（moha），以及散亂、懈怠、厭倦等****一切煩惱（kilesa）****將暫時止息，這些正是障礙道與果的障礙。

此階段稱為**心清淨（citta-visuddhi）**，即七種清淨之第二階段。

你們今日受持八戒，在修行期間戒清淨，這是**戒清淨（sīla-visuddhi）**；

但僅有戒清淨還不夠，心也必須清淨。

心若被煩惱污染，是無法修觀的。

此觀照之智（ñāṇa）須由實修而建立，凡夫本無此智。

此智具備哪些要素？

- 你必須具備**正見（sammā-diṭṭhi）**
- 思惟必須正確（**正思惟，sammā-saṅkappa**）
- ****正精進（sammā-vāyāma）****也不可或缺

我們說的是坐禪，但行、立、臥同樣可以修。

若沒有精進，什麼事也做不成。

正念（sammā-sati）即是我們正在修的四念處（satipaṭṭhāna）。

正念應涵蓋一切面向。

唯有具足正念，方可證得道與果。

這一點你必須牢記。

以正念守護你的心，不讓它散亂外馳。

唯有以正念與精進（**virīya**），心才能達到寧靜。

當心寧靜時，便會生起**智慧（pañña）**。

心會依眼見、耳聞、舌嘗等所緣而轉。

吃東西時，心也跟著酸甜苦辣而波動。

這些並非單純的「知」，而是「喜歡或討厭」的參雜。

例如：喜歡甜味的人，在甜味生起的感受之後，就會生起「喜愛」；
若不喜甜，就生起「討厭」。

其實，「喜歡」與「討厭」原本並不存在，
是吃的人自己添加進去的。

有人喜歡辣椒，有人不喜歡。

辣椒本身與喜不喜歡無關，關鍵在於吃的人有無執著。

觀照呼吸進出，對現代人來說不像看影片那樣有趣，
因為呼吸不是煩惱所緣，不具刺激性。

（這也是當代人的問題：我們的心長年被媒體污染，卻未意識到它
對內心造成的危害。）

因此，心常會尋找新奇刺激的對象。

聽到聲音時，心便從鼻端跑掉，跟著聲音走，甚至開始思惟。

另一種情況是：正在觀照時，心突然忘失所緣，好像進入昏沉狀態，這其實是落入有分心（bhavaṅga citta）。

並非轉向其他外緣，而是潛意識活動。

心分為兩種：有意識與無意識（潛意識）。

有分心即是生命連續的潛意識（bhavaṅga citta）。

心瞬間忘記所緣、落入有分，接著又生起思惟與想像。

這些「走神」是因為過去經驗儲存在有分中，

像錄音機一樣播放著從前的記憶。

很多早已遺忘的往事，在禪修中突然浮現，

這使心脫離所緣，轉向新所緣。

這些都是障礙心寧靜的因素，須以極大的精進力對治。

若想抵達這一層次，必須付出相當大的努力。

修行者如同攀登高山之人，越往上越要小心墜落，

如同登山者靠近懸崖，距離死亡只差一步。

失念即是死亡的根源。

（尊者引用莫哥尊者的比喻：囚犯頭上頂著一碗油行走，

一滴也不能灑出，否則喪命，

那需要極度小心與正念（sati）。）

開車者亦同，不可失念，否則危險重重。

即便有正念，也可能發生意外。

我們要建立正念，是為了從生死輪迴中解脫出來，

這需要全心投入。

夜晚來臨時，有些修行者的心開始散亂；
一方面是疲憊，一方面是疼痛減弱精進。

若總能像**初學者般懷抱新鮮感與熱忱**，修行將更穩定。

今天我們應當抵達「喜樂（sukha）」的階段——
這是全身輕安愉悅的境地。
若仍有身體疼痛、酸麻、頭痛等，是無法體會喜樂的。

尊者談到自身經歷：

過去我未修過毘婆舍那，因為我曾發下大願（即菩薩願）。
這念頭阻礙了我的修行。

（他過去修習的是**止禪（samatha）**，並受世間術數如咒語、壇城、神通等影響，
因此在這些外道法中迷失了一段時間。）

後來我研究後發現，自己並不具足**菩薩應具之資糧**，
亦未曾於佛前得授記。
雖於過去生中發過菩薩願，但缺乏今生證悟的因緣。

所以，當我開始修觀時，全身亦與你們一樣劇烈酸麻，
從膝蓋以下整整麻了一整天一整夜，第二天亦如是。

到了第三天我甚至懷疑自己是否將癱瘓？
但我下定決心：「不管怎樣，都繼續修行！」

那麼，當我抵達「喜樂（sukha）」時，有哪些特徵？

午餐後，雙腿仍舊麻痺。
我休息片刻並沐浴後，那股麻痛全然消失。

下午一點坐禪時，身心進入喜樂的階段。

法（Dhamma）並非如我過去想像，而是在歷程中逐漸開展。

若抵達「喜樂」，則全身清涼輕安，
心也清澈明亮。

有些人會起雞皮疙瘩，看到亮光如螢火、棉絮、白雲等，
這些皆是止禪的徵相（nimitta）。

若你有這些經驗，代表你已達止禪的某個層次。

這些是領受相（uggaha-nimitta）與對應相（paṭibhāga-nimitta）。

若達到「喜支（pīti）」與「樂支（sukha）」階段，
則身體變得輕盈，甚至會感覺下半身消失。

若進入**一境性（ekaggatā）**的階段，
整個人變得寂靜，甚至如同停止呼吸一般。

法（Dhamma）是依次第而開展的。

我們這次修行設有 18 天的時程，每天都要逐步邁向下一階段。
若前一階段尚未成熟，就無法進入下一層。

因此不可鬆懈，必須以正精進努力不懈。

轉換身體姿勢時，也應保持心的加速度不中斷。

如同用兩根竹子摩擦生火，
若你中途停下，火絕不會出現。
只要持續摩擦，時間一到火自現起。

止禪也是如此：持續以正念觀照，法自然運行，定亦自然生起。

此時，不可思慮、妄想。

只要努力維持正念，就會發現呼吸變快。

無論當下體驗如何，只要將心綁在鼻尖上即可。

有些人以腹部起伏為觀照對象，有些觀心跳。

那會出現什麼問題？

曾有一位女行者問我：

「若不觀鼻尖，而是觀胸部（即心臟）或腹部可以嗎？」

我回答說：「若你能知曉其因果，那沒問題。

但若觀心跳，會難以進入後續的『因果智（paccaya-pariggaha-ñāṇa）』階段，因為心跳乃是有分心所推動，原因不明。」

而鼻尖的呼吸，是因「欲吸氣而吸、欲呼氣而呼」，

「想要」的心是「因」，呼吸是「果」。

若觀心跳，便不易建立因果關聯。

因此，今日你們必須努力修行，不讓心散亂，方能達到「喜樂」層次。

我曾提醒大家不要讓頭部下垂，

但因習性根深蒂固，時間一久又回復原狀。

你必須記得禪師的指導，並且學會自我檢查，
這樣才能修正錯誤。

還有一點重要的是：

你應以「另一個心」觀察當下「正在知道」的那個心。

以心觀心，將使覺知更深入、更廣。

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## 第四天：2002年10月20日

從修行的過程來看，今天我們將到達禪那支分中的樂（**sukha**）的層次。在五禪支中，尋（**vitakka**）是將心拉回到對象上。伺

（**vicāra**）是指心持續停留在禪修的對象上。心平靜地停留在對象上。如果心變得平靜，身體也會如此。它將擺脫貪（**lobha**）、瞋（**dosa**）、癡（**moha**）、掉舉（心在這裡和那裡移動）、懶惰、厭煩等煩惱（**kilesa**），這些煩惱會阻礙道和果。這稱為心清淨（**cittavisuddhi**）。有七個清淨的階段。現在你們受持八戒，在修行期間戒律是清淨的。僅有清淨的戒（**sīla**）是不夠的，心也必須清淨。不能以污染的心（**kilesa**）進行內觀修行。要以觀照的智慧（**ñāṇa**）來修習。這種智慧是通過修行建立起來的。普通人沒有這種智慧。這種智慧的要素是什麼？你們必須有正見（**sammā-diṭṭhi**）。思想必須正確（**sammā-saṅkappa**）。對於正精進（**sammā-vāyāma**）；我們談論的是坐禪，但也可以通過經行、臥禪和站禪來修習。沒有努力，我們什麼都做不了。

正念（**sammā-sati**）就是我們現在正在修習的四念處

（**satipaṭṭhāna**），它涵蓋一切。只有擁有正念，我們才能證得道與果。你們必須抓住這一點。用正念控制心，不要讓它散亂。只有通過正念和精進（**virīya**）才能獲得定（**Samādhi**）的平靜。隨著心的平靜，智慧（**paññā**）將會生起。如果心看到一個對象或聽到一個聲音；在吃飯時，也會追隨甜、酸、鹹等味道。而且心不會僅僅停留在知道的層面。它還會享受好或壞的味道。如果在感受之後偏愛甜味，它就會喜歡；如果不偏愛，就會討厭。原本「喜歡」或

「討厭」本身並不存在；它是由食用者添加的。有些人喜歡吃辣椒，有些人則不喜歡。這與辣椒本身「喜歡」或「討厭」辣椒無關，而是與食用者/享受者有關。他/她具有對對象進行判斷的本性。

觀照吸氣和呼氣不像看影片那樣有趣，因為它不像煩惱的對象。

（這是當今人類的一個嚴峻問題。我們的心靈被媒體污染，從未意識到它給人類帶來的危險。）因此，心會尋找新的對象。如果聽到聲音，它不會停留在鼻孔，而是會追隨聲音。它對聲音感興趣並開始思考。

另一件事是，在觀照時，心會瞬間忘記對象——似乎失去了意識。這稱為落入有分心（*bhavaṅga citta*）。這不是追隨其他對象。心有兩種：有意識的心和無意識或潛意識的心。這種無意識或潛意識的心就是有分心——生命相續的心流。心會瞬間忘記對象並轉入有分心。然後，思考和計劃的事情就會生起。心偏離對象是因為我們過去的經驗已經記錄在有分中（可能像一台錄音機）。在正常情況下它不會生起。我們已經忘記了很久以前年輕時發生的事情。這些事情可能會在修行過程中生起。這樣，心就不會停留在禪修的對象上，而是會追隨新的對象。由於這些障礙的存在，要使心平靜下來需要付出巨大的努力。如果你想達到這個層次，就需要付出如此多的努力。

這位瑜伽行者就像攀登一座高山。越往上爬，他/她就越需要小心，以免跌落；就像登山者的例子一樣，越往上爬，就越接近生命的危險。缺乏正念是死亡的原因。（他提到了莫哥大師關於一個囚犯拿著一碗滿滿的油的開示。他必須保護自己的生命，不讓一滴油灑出來。這需要極大的小心和正念。）汽車司機不能沒有正念，因為危險無處不在。即使有正念，仍然可能發生事故。我們建立正念是為了從輪迴的危險中解脫出來，這些危險來自於不斷的輪迴，我們必須全心全意地去做。夜幕降臨時，一些瑜伽行者的心會變得混亂。這肯定包括疲勞。而且由於痛苦的感受，可能會減少努力。只有始終像一個新人一樣以極大的努力和心態來練習，才會足夠好。今天



我們必須達到快樂（*sukha*）的層次。在這個層次，整個身體變得平靜和快樂。如果身體因疼痛、頭痛等而感到痛苦，就無法獲得快樂。

如果我必須講述我的經驗，我以前沒有修習內觀。那是因為我的大願。由於這個想法，我沒有修習。[但他修習過止禪，並受到世間知識（*lokiya vijjā*）的影響——例如甘陀羅法術、咒語、壇城等。因此，他一度迷失在這些事物中。]過了一段時間，我進行了研究，發現自己不具備菩薩的特質，也沒有遇到過能夠為我未來授記的在世佛陀（在他的一些前世中，他曾發過菩薩願）。因此，在修習內觀時，我的整個身體都感到疼痛、麻木，像你們一樣酸痛。從膝蓋以下整天整夜都麻木。第二天也是一樣。然後在第三天，我想：難道要癱瘓了嗎？然後我決定，無論發生什麼都讓它發生，並繼續努力。

到達快樂的層次時有什麼特徵呢？午飯後，仍然麻木。我休息了一會兒，然後洗了個澡。洗完澡後，所有這些麻木都消失了。下午一點繼續坐禪，並到達了快樂的層次。佛法不像我之前所想的那樣，而是隨著過程發展起來的。如果到達樂的層次，整個身體會變得輕盈，心靈清澈明亮。有些人會起雞皮疙瘩，看到像螢火蟲一樣的光，棉絮、雲朵等的景象。這些是止禪的跡象。如果你看到這些東西，就意味著在止禪的修行中到達了某個層次。這些是學習的相

（*uggaha-nimitta*）和似相（*paṭibhāga nimitta*）。到達喜和樂的階段，身體會變得輕盈而不沉重。甚至可以發現身體的下半部分消失了。如果到達一心（*ekaggatā*）的階段，甚至會變得安靜，似乎不再呼吸了。

法是按照過程發展的。我們在有限的時間內修行，如果身體在這裡和那裡移動，就無法到達這個階段。將修行分為 18 天，每天都必須從一個階段發展到另一個階段。如果下面的階段沒有完成，就無法跟上。所以，你們不能休息，必須以正精進來努力。在不中斷加速的情況下改變姿勢非常重要。

就像摩擦兩根竹子一樣，如果摩擦一下又停一下，永遠不會生火。如果只是不斷地摩擦，時間到了火就會出來。定力的修行也是一樣。覺察、正念地觀照，法會相應地發揮作用，定力就會發展。那時，絕不能胡思亂想。如果你以正念努力，就會發現吸氣和呼氣變得更快。無論你體驗到什麼，只要將心繫於鼻孔的入口就足夠了。

有些人觀察腹部的起伏作為觀照的對象。有些人觀察心跳。他們都在觀察這些。然後會出現什麼問題呢？一位女瑜伽行者問我：「如果不注意鼻孔，而是注意胸部區域（即心臟）或腹部，可以嗎？」然後我回答她，如果你知道它，那也沒關係。但是當轉到下一個知識階段（即因果關係的知識）時，就會有困難。心臟的跳動是由有分心所制約的。

它是隨著意願的心運作的。在鼻孔，因為想要吸氣所以吸氣，想要呼氣所以呼氣。想要的心是原因。對於心臟的跳動，我們不知道原因。在分析因果關係時會有困難。今天，努力修行，不要讓心散亂，以達到樂的層次。我已經提醒過瑜伽行者不要低頭。但是由於習慣的緣故，過一段時間它又會回到原樣。你們必須記住教導。而且，還必須有自我檢查修行的部分。這樣你們才能糾正自己的錯誤。另一點是用另一個心觀察觸覺和能知的心。這就是用另一個心觀照能知的心，並包含更多的知覺。