

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

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自緬甸語錄音帶譯為 英文

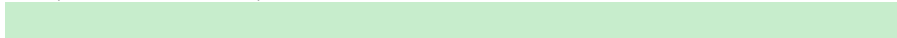
第 5 天（參考用譯文）

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 5: 21st October, 2002

This is like a preparation for climbing up a higher part of the mountain. It's for the liberation from saṃsāric dukkha. So, we must do the practice with the three governing principles (i.e., thinking about or contemplating on the repeated suffering – saṃsāric dukkha: Taking oneself as a governing principle (attādhīpati), taking the worlds (lokādhīpati) and the Dhamma as governing principles (Dhammādhīpati). Here taking the worlds as governing principle means the living beings who have the ability to see and know other mind. See Aṅguttara Nikāya, III 40 Governing principles, AN.3.40 Ādhīpateyyasuttaṃ.) Mogok Sayadaw said, “We could not do the practice in an ordinary way, but with the three governing principles (adhīpati) and resolution.” The first one is making oneself as a governing (attādhīpati). You can't attain it with prayers, and must do it yourself. It needs the faith of I must realize it. You shouldn't have this kind of thought, couldn't I do it? You should have the determination of I must realize it with the practice. It can be happened that you retreat back or it takes more time.

We only have the 18 days limit and shouldn't waste the time. From today onwards we must make the resolution for the practice. Practice with the resolution. Why are you coming here for the practice? Mogok Sayadaw said, “We didn't come here because we have nothing to eat, or nothing to wear or nowhere to live; also we are not to come here and practice for the happiness of human and celestial beings (i.e., sugati – good rebirths).” (For

example of human dukkha, mentioned the story of bhikkuni Patacara.) Round of existence (saṃsāra) was so long that every living being had shed tears more than the water in the four oceans. With deaths the bones were piling up like great mountains.

After birth even like a criminal has the death sentence with him. We're afraid of death and planning in many ways not to die. However you're doing it can't free from aging, sickness and death. For a death-sentenced criminal, day after day the time to death is closer and closer and has more sense of urgency (saṃvega). But everyday most people are enjoying themselves with companions, sensual pleasures and eating and drinking. Their precious times are finishing in those ways. After deaths they will fall into the four woeful destinations like coconut fruits fall down at randomly. The dangers of change (vipariṇāma) and easily falling into painful destinations (vinipāta) are within us after births. This life can be used as to be free from these dangers. So, it's very important for us. We had been as animals for foods to others in many lives. Therefore we come here for the practice to escape from these worse situations.

Approaching a good teacher is one of the causes for realization. It's very difficult to get a good teacher to teach us. After finished his own practice, Mogok Sayadaw wanted others to know and practice the Dhamma. So, he was continuously teaching others without stopping. He was still teaching people until near his death. He gave the guarantee for his listeners and said, "If you practice with the three adhipatis in the evening and

can realize it the next morning.” At least we should have the goal of not falling into bad destinations after death. This is the situation of a small stream winner (cūḷa-sotāpanna). Someone discerns impermanence is a cūḷa-sotāpanna.

We’re establishing Samādhi for the discerning of impermanence. Later you’ll know how much height this khandha mountain is. Only by practicing hard you can attain path and fruit within the 18 days. There are many practicing for ten years, 20 years already. Our groups had practiced seriously before (the yogis at his centre in Taunggnoo). Only a person with sharp faculty could realize it in ten days. (He was one of them and mentioned his experiences in his book- “A Man Walking on the Path of Spiritual Knowledge”.)

Most people are only discerning impermanence within ten days. It was impossible from the disenchanting of impermanence (i.e., nibbidā ñāṇa) to the ending of it (i.e., path knowledge) within ten days (i.e., among his yogis). Therefore I made a plan. (That was his successful khandha paṭṭicasamuppāda lectures across Burma by using the way of Mogok Sayadaw’s teaching on this topic.) Discern impermanence within ten days and become cūḷa-sotāpanna. And it will take rebirths in sugati but still not be free from the dangers of plane of misery (apāyas). And then the yogi has the seed of mahā-sotāpanna for the next life. The tree will grow out in the next life, and will become a sotāpanna.

We’ll ascend the mountain with the three stages of knowledge as taught by Mogok Sayadaw. (This was also

mentioned by the Buddha himself for many times in some of the suttas.)

Second, make preparation for climbing the mountain. For this we must make two resolutions (*adhiṭṭhāna*). The first one is we'll do the practice with sitting, walking, standing and lying down in each posture exactly for an hour without changing. It doesn't mean we have to do it in the extreme way but in the middle way. And it's painful and become unbearable for you. The reason is you don't know how to contemplate by separating from it. We must make a test for how much can we bear it. This practice makes us to have the quality of endurance. The practice is not only to have *Samādhi* but also to make the mind has patience. It's also testing for oneself how much could you do with patience in dealing of with pain – *dukkha*. After half an hour painful sensations – *dukkha vedanā* will arise. If it arises, you want it to disappear. You want to change the posture due to wanting it to disappear. Then you have to make this determination. Whenever get this body – *khandha*, and this suffering *dukkha* will continue to come. If I change the posture, it'll torture me again in next posture. So, I'll not change and try up to 40 minutes. I will increase another five minutes if I pass it. After overcome it with 45 minutes and I'll increase to the maximum. There is nothing without ending. If anything has the beginning and it must has the ending.

By following and observing the most painful one and at the end of it, you will find out the most pleasant one. At the end of suffering, happiness exists. I thought it would torture me

continuously. After the worst things finish the good things exist. Here the yogis have to know one thing. You shouldn't go in and feel the feeling – vedanā unbearably. You were seemed to be in comfortable posture to someone nearby. This is the battle between the body – khandha and knowledge. A laywoman in Minbu City (in Central Burma) was used to talk bluntly. At her retreat and said to me, “Ven. Sir, during the practice there are three enemies attacking me and quite unpleasant. The air element tortures me, and the heat element is very hot. Enemies are three and I'm the only one. But still I overcome them.” If the khandha is attacking us, we must conquer it. Today onwards we should have this kind of spirit. It doesn't mean that not to change at all. Develop bit by bit and do it as much as you can. There is no difficulty anymore if you overcome once. With one success, you'll have strong confidence.

Next resolution is noble silence. For the mind to be calm, you can't be in talking. Even can't talk about Dhamma between each other. It needs to make the mind has strength. With talking and Samādhi has fallen apart. And then has difficulty to establish again. Also, make others as a governing principle (i.e., lokadhipati). Don't think that whatever is arising in my mind others don't know and only I know about it. If the spirits at the surroundings know, others also know it. At my retreats someone comes in and protecting the place. Even we don't know about it the spirit is watching at us. If you're yawning very often, the spirit comes and makes it to you because the yogi is thinking this and that without any control. And so he comes in doing it by let me know this.

(This being was a tree spirit – rukkha devatā as mentioned in the Metta Sutta. In a talk the venerable mentioned his experiences under a big tree in a deep forest after ordaining; at that time with three robes, alms bowl and only living under a tree. This tree spirit was living there and later became his Dhamma protector.)

If you're near the realization, there are some beings have strong relationship with you. These are beings from the different dimensions (paraloka – it was also confirmed by scientific researches).

Another point is taking the Dhamma as a governing principle. Ehi-passiko- it means come and contemplate. You must have confidence that these are Dhamma leading to Nibbāna. For attaining Dhamma, it needs a good teacher and system. It happens to us quite rare indeed. You can try it out. You can't encounter it as you want to be. We have past connection with each other. You have to be careful about not to talk. If you're getting lost in talking and will never attain the path and fruit. It's a big fault. You are far from path and fruit if you're breaking your resolution.

I had never found someone who had realized Dhamma with talking. We're practicing among people but have to behave like alone person. The Bodhisatta renounced the world was for this purpose. It was the practice of renunciation. (This was renunciation, and one of the ten paramis. If we check the Jātaka stories we'll find out that the bodhisatta and some of his great

and chief disciples were fulfilling this parami for many times. Without it, realization is impossible.)

第五天：2002年10月21日

今天的修行，就像是為了攀登更高一段山路所做的準備。這一切都是為了從輪迴苦（**saṃsāric dukkha**）中解脫出來，因此我們必須以****三種主導原則（adhipati）****來修行。

這三種主導原則是：

1. 以自己為主導（**attādhīpati**）
2. 以世間為主導（**lokādhīpati**）
3. 以佛法為主導（**Dhammādhīpati**）

（這出自《增支部》第三集第40經《主導原則經》（**Ādhipateyya Sutta, AN 3.40**），其中「以世間為主導」是指那些能觀察他人內心的眾生。）

莫哥尊者曾說：

「我們不能以隨便的方式修行，而是應以****三主導力與堅定的決意（adhiṭṭhāna）****來修行。」

首先是以自己為主導（**attādhīpati**）：

這不是靠祈禱能成就的事，
必須親身實踐。

你要有一種信念：「**我一定要證得。**」
而不是懷疑：「我能行嗎？」
要堅定發願：「我將以修行來親證真理。」
即使中途退轉、進度緩慢，也不能喪失此信心。

我們這次只有 **18** 天，不該浪費時間。
從今天起，要**帶著決意來修行。**

問問自己：**為什麼我要來參加這次禪修？**

莫哥尊者說：

「我們來這裡，不是因為沒東西吃、沒衣穿或無處可住；
也不是為了求得人天福報的快樂而來修行。」

例如****比丘尼跋陀伽羅 (Paṭācārā)****的故事，就是人間苦難的實例。

輪迴之路 (saṃsāra) 太長了，眾生為此流的眼淚，**超過四大海水；**
死後所積之骨，如山般高。

生而為人，就像犯人被判了死刑，
我們懼怕死亡，千方百計規劃如何避免死亡，
但**無論怎麼做，都無法脫離老、病、死。**

被判死刑的人，日復一日，離死亡越來越近，
內心自然生起**迫切感 (saṃvega)**。

但世間人卻沉迷於伴侶、五欲、飲食中，
將寶貴的時間耗費於享樂。

死後像椰子從樹上隨機落下那樣，
將隨業墮入四惡趣。

變化之危（vipariṇāma）、墮入惡趣之危（vinipāta）
在出生之後即隨身而來。

這一生，我們得以成為人，是**脫離這些危險的契機**，
所以非常珍貴！

過去我們曾無數次淪為牲畜，供他人食用。
現在我們來此修行，是為了脫離那些更糟的處境。

能遇到善知識，是證悟的條件之一。
得遇善導師是非常稀有難得的事。

莫哥尊者完成自己的修行後，仍孜孜不倦地教導他人，
直到臨終前仍在說法。

他曾保證：

「若以三種主導原則來修行，
當晚用功，隔日清晨即能證得。」

至少，我們也應設立這樣的目標：
死後不墮入惡趣。

這就是「**小入流者（cūḷa-sotāpanna）**」的境地。
若人見無常，即是小入流。

我們今日正是為了「觀無常」而建立定力（Samādhi）。

不久後你將真正見到「五蘊之山」的高度。
唯有精進修行，才能在這 18 日內證得道與果。

許多人修了十年、二十年仍未證得。

我們的禪修群體以往在東枝（Taunggnoo）也曾非常努力修行。
唯有銳利根器者，才能在十天內證得（我本人就是其中之一，並已寫入《走在修道之路的人》一書中）。

大多數人只能在十天內見到無常，
而無法在這短期間內達到厭離乃至證果。

因此我規劃了一個法門：

讓修行者在十天內見無常，成為**小入流者**，
來世將生於善趣，但仍未脫離墮入惡趣的危險。

此人內具**大入流種子（mahā-sotāpanna）**，
下生將得證聖果。

我們要以莫哥尊者教導的「三階段智」來登上解脫之山。
（佛陀在許多經中也曾親自教授此三階段智。）

第二步是：**為攀山做好準備。**

為此，我們必須立下**兩項堅定決意（adhiṭṭhāna）**：

① 每一種姿勢（坐、行、立、臥）各修一小時，不改變姿勢。

這不表示要行極端之道，而是走中道。

若你覺得痛苦難忍，是因為尚未學會離開苦受而觀。

我們要測試自己能忍受多少痛苦，

這種修行除了建立定力，也培養「忍耐心」。

這是對自己的試煉：

你在面對苦受時，能以多少耐力來對治？

大約半小時後，苦受（*dukkha vedanā*）會出現。

這時你會想讓痛苦消失，想改變姿勢。

這時你必須下決定：

「只要我有這個身體（*khandha*），苦就會一再出現；

若我現在改變姿勢，下一姿勢它還會繼續逼迫我。

所以我要堅持至 40 分鐘。」

一旦你突破 40 分鐘，就加五分鐘，

直到你達到自己的極限。

世間萬法皆有始就有終。

觀察並追隨那最劇烈的苦處，

在其終點，你將體會到最殊勝的喜樂。

苦的盡頭，便是樂的開始。

有些行者會陷入苦受之中，被苦壓倒，
但旁人看來卻像你坐得很安穩。

這是一場五蘊之身與智慧的交戰。

我曾在緬甸敏布（Minbu）遇到一位在家女居士，說話直率，
在禪修中對我說：

「尊者，在這修行中有三個敵人在攻擊我，真是不好受啊！
風界一直侵擾我，火界又炙熱難耐，
敵人有三個，我只有一人，
但我還是克服它們了！」

若五蘊之身發起攻勢，我們就要征服它！

從今天起，你們要有這種決心。
這不是說完全不能換姿勢，
而是要**逐步建立耐性**，一旦突破，就容易許多。
一次的成功，將為你帶來堅定的信心。

② 第二個決意是：高貴的沉默（**noble silence**）

為使心寧靜，不可交談，
連談論佛法都不可以。

說話會破壞定力，
一旦定力散失，將難以恢復。

此外，也要建立「以世間為主導（**lokādhipati**）」的心。

不要以為自己內心起了什麼，別人不會知道。

周遭的靈界也能看見，甚至護法會以某種方式提醒你。

我曾主持一場禪修，有一位靈體會進來守護場地。

即便我們不知情，祂也默默觀察著大家。

若你常打哈欠，靈體會示現提醒你，

因為你心散亂、思緒紛飛，

祂會透過這種方式讓你察覺自己失念了。

（這位靈體是一位**樹神（rukka devatā）**，如《慈經》所言。

尊者曾提及自己出家後住於森林大樹下，僅有三衣與鉢，

該處就住著這位守護他的樹神，後來成為他的**護法善靈**。）

當行者接近證悟時，與其有深厚因緣的眾生會出現。

這些是來自****異次元（paraloka）****的眾生，

科學研究亦有證實其存在。

第三個主導原則是：**以佛法為主導（Dhammāhipati）**

ehi-passiko——來！自己觀察！

你必須對佛法有信心，這是通往涅槃之路。

要證得佛法，需有良師與正法，這一切得來不易。

這是由**過去善緣所成就的機緣**。

你必須警覺：**不要說話**。

一旦陷入交談，永遠無法證果。

這是重大的過失。

破了這項決意，你就與道果之路漸行漸遠。

我從未遇過一位證得法的人是透過說話而達成的。

即便我們身在人羣中，也要像獨居者一樣修行。

菩薩出家正是為此——為了修行出離。

這就是出離波羅蜜（*nekkhamma pāramī*），

在《本生經》中，菩薩與其弟子屢屢實踐此波羅蜜。

若無出離，證悟無從談起。

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## 第五天：2002年10月21日

這就像為攀登更高的山峰做準備。它是為了從輪迴的苦難中解脫出來。因此，我們必須以三個主導原則來修行（即思考或觀照重複的苦難——輪迴的苦：以自我為主導原則（*attādhīpati*），以世間（*lokādhīpati*）和佛法為主導原則（*Dhammādhīpati*）。這裡以世間為主導原則是指有能力看到和知道他人心思的眾生。參見《增支部》第三集第40經〈主導原則經〉，AN.3.40

*Ādhīpateyyasuttam*。）莫哥大師說：「我們不能以普通的方式修行，而必須以三個主導原則（*adhīpati*）和決心來修行。」第一個是以自我為主導（*attādhīpati*）。你不能通過祈禱獲得它，必須自己去做。你需要有「我必須證悟它」的信心。你不應該有「我能做



到嗎？」這樣的想法。你應該有「我必須通過修行證悟它」的決心。你可能會退縮，或者需要更長的時間。

我們只有 18 天的期限，不應該浪費時間。從今天起，我們必須為修行下定決心。帶著決心修行。你為什麼來這裡修行？莫哥大師說：「我們來這裡不是因為我們沒有食物吃，沒有衣服穿，也沒有地方住；我們也不是來這裡修行為了人類和天人的快樂（即善趣——好的轉生）。」（例如人類的苦，提到了比丘尼帕塔查拉的故事。）輪迴如此漫長，以至於每個眾生流下的眼淚比四大海的水還要多。死亡之後，骨頭堆積如山。

出生之後，即使像一個罪犯一樣，也帶著死刑判決。我們害怕死亡，並以許多方式計劃不死。然而，無論你怎麼做，都無法擺脫衰老、疾病和死亡。對於一個被判死刑的罪犯來說，死亡的日子一天天逼近，他會感到更加緊迫（*saṁvega*）。但是大多數人每天都在與同伴享受感官的快樂，吃喝玩樂。他們寶貴的時間就這樣流逝了。死亡之後，他們會像椰子從樹上隨機掉落一樣，墮入四惡道。變化（*vipariṇāma*）的危險和容易墮入痛苦的境地（*vinipāta*）在我們出生後就存在於我們之中。今生可以用來擺脫這些危險。所以，這對我們非常重要。在許多世中，我們曾作為動物成為他人的食物。因此，我們來這裡修行是為了逃離這些更糟糕的境地。

親近善知識是證悟的其中一個原因。很難找到一位好的老師來教導我們。莫哥大師完成自己的修行後，希望其他人也能了解和修習佛法。因此，他不停地教導他人。直到臨終前，他仍在教導人們。他向聽眾保證說：「如果你晚上以三個主導原則修行，第二天早上就能證悟。」至少我們應該以死後不墮入惡道為目標。這是小須陀洹（*cūḷa-sotāpanna*）的境界。能夠辨別無常的人就是小須陀洹。

我們正在建立定力以辨別無常。之後你就會知道這個五蘊之山有多高。只有努力修行，你才能在 18 天內證得道與果。許多人已經修行了十年、二十年了。我們的小組以前認真修行過（他在東吁中心的瑜伽行者）。只有根器銳利的人才能在十天內證悟。（他就是其

中之一，並在他的書《行走在靈性知識道路上的人》中提到了他的經歷。)

大多數人只在十天內辨別出無常。在十天內（即在他的瑜伽行者中），從對無常的厭離（即厭離智，**nibbidā ñāṇa**）到它的終結（即道智）是不可能的。因此，我制定了一個計劃。（那是他通過使用莫哥大師關於這個主題的教導方式，在緬甸各地成功地講授五蘊緣起。）在十天內辨別無常，成為小須陀洹。然後他將在善趣轉生，但仍然無法擺脫惡道（**apāyas**）的危險。然後，這位瑜伽行者將為來世種下大須陀洹（**mahā-sotāpanna**）的種子。這棵樹將在來世生長出來，並成為一位須陀洹。

我們將按照莫哥大師所教導的三個智慧階段攀登這座山。（佛陀本人也在一些經文中多次提到這一點。）

其次，為攀登這座山做準備。為此，我們必須下兩個決心（**adhiṭṭhāna**）。第一個是我們將在每個姿勢中（坐、行、站、臥）完全修行一個小時而不改變姿勢。這並不意味著我們必須以極端的方式去做，而是以中道的方式。如果它變得痛苦且無法忍受，那是因為你不知道如何通過與它分離來觀照。我們必須測試一下我們能忍受多少。這種修行使我們具有忍耐的品質。修行不僅僅是為了獲得定力，也是為了培養心的耐心。它也是在測試自己，在面對痛苦（**dukkha**）時，你能夠以多少耐心來應對。半小時後，痛苦的感受——苦受（**dukkha vedanā**）將會生起。如果它生起，你會希望它消失。你會因為希望它消失而想要改變姿勢。然後你必須下定這個決心。無論何時得到這個身體——五蘊，這種痛苦（**dukkha**）都會持續來臨。如果我改變姿勢，它將在下一個姿勢中再次折磨我。所以，我不會改變，並嘗試堅持到 40 分鐘。如果我能做到，我將再增加五分鐘。在克服 45 分鐘後，我將增加到最大限度。沒有什麼是沒有盡頭的。如果任何事物有開始，它就一定有結束。

通過追隨和觀察最痛苦的感受，在它的盡頭，你會發現最愉悅的感受。在苦難的盡頭，存在著快樂。我原以為它會持續折磨我。在最糟糕的事情結束後，美好的事情就會存在。在這裡，瑜伽行者必須知道一件事。你不應該陷入並難以忍受地感受那種感受——受

（vedanā）。在附近的人看來，你似乎處於舒適的姿勢。這是身體——五蘊和智慧之間的戰鬥。敏武市（緬甸中部）的一位女居士過去說話很直率。在她的禪修營中，她對我說：「尊者，在修行過程中，有三個敵人攻擊我，非常不愉快。風大折磨我，火大非常熱。敵人有三個，而我只有一個。但我仍然克服了它們。」如果五蘊在攻擊我們，我們必須征服它。從今天起，我們應該有這種精神。這並不意味著完全不改變姿勢。一點一點地培養，盡你所能地去做。如果你克服了一次，就不再有困難了。一次成功，你就會有強烈的信心。

下一個決心是聖默然。為了使心平靜，你不能說話。甚至不能互相談論佛法。這需要使心具有力量。說話會使定力瓦解，然後很難再次建立起來。此外，也要以他人為主導原則（即世間主，lokadhipati）。不要認為我心中生起的任何事物，別人都不知道，只有我知道。如果周圍的鬼神知道，其他人也會知道。在我的禪修營中，有人來保護這個地方。即使我們不知道，鬼神也在看著我們。如果你經常打哈欠，鬼神就會來干擾你，因為瑜伽行者沒有控制地胡思亂想。所以他來干擾，讓我明白這一點。

（這個眾生是一個樹神——如《慈經》中所提到的rukkhadevata。在一次開示中，這位尊者提到了他出家後在茂密森林中的一棵大樹下的經歷；當時他只有三衣一鉢，住在樹下。這個樹神住在那裡，後來成為他的護法。）

如果你接近證悟，有些眾生會與你有很強的關係。這些是來自不同維度的眾生（paraloka——這也得到了科學研究的證實）。

另一個重點是以佛法為主導原則。Ehi-passiko——意思是來觀照。你必須有信心，這些是引導至涅槃的佛法。為了獲得佛法，需要一

位好的老師和一個好的體系。這對我們來說確實很少發生。你可以嘗試一下。你不能隨心所欲地遇到它。我們彼此之間有過去的因緣。你必須小心不要說話。如果你沉迷於說話，就永遠無法證得道與果。這是一個很大的錯誤。如果你打破你的決心，你就遠離了道與果。

我從未發現有人通過說話而證悟佛法。我們在人群中修行，但必須像獨自一人一樣行為。菩薩捨棄世間就是為了這個目的。這是捨棄的修行。（這是捨棄，也是十波羅蜜之一。如果我們查看本生故事，我們會發現菩薩和他的一些偉大和主要的弟子多次圓滿這個波羅蜜。沒有它，證悟是不可能的。）