

# 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 8 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。

# 目次

Day 8: 24 <sup>th</sup> October, 2002.....	1
第八天：2002 年 10 月 24 日.....	7
今日修持的目標：.....	9
Vipassanā 的定義：.....	10
1. 正見（sammā-diṭṭhi）.....	10
2. 正思惟（sammā-saṅkappa）.....	10
3. 正精進（sammā-vāyāma）.....	10
4. 正念（sammā-sati）.....	11
5. 正定（sammā-samādhi）.....	11
Satipaṭṭhāna 的四觀：.....	11
現今為「鈍根者時代（neyya）」：.....	12
如何觀「色蘊」？.....	12
在一個步驟中，五蘊皆現起、皆滅去。.....	13
真正的觀智，不在於觀察「身、心、受」的表象，.....	14
第八天：2002 年 10 月 24 日.....	15

## Day 8: 24<sup>th</sup> October, 2002

Today we're on the path of insight knowledge. We have to go on according to the purification process. For five days, we were working with the samatha practice of applied thought (vitakka), sustained thought (vicāra), rapture (pīti), bliss (sukha) and one pointedness of mind (ekaggatā) which were the five jhanic factors. On the sixth and seventh days we were working with the purification of view and overcoming doubt. With wrong views can't develop insight, and will make mistakes. So, can't attain path and fruit. To be free from the identity view (sakkāya diṭṭhi), eternality view (sassata diṭṭhi) and annihilationism (uccheda diṭṭhi); we were practicing to see the Dependent Arising of the khandha.

If we get the knowledge of discerning of mind and matter, with the knowledge of conditions for mind and matter becomes a cūḷa-sotāpanna (has the same view as the stream winner). With the purified view becomes a learned disciple of the noble beings (ariyans). In the world there is no existence of a person or a being as conceptual living beings. It's only the existence of mind and matter process; only exist as now arising and now vanishing phenomena. Knowing the arising of mind and matter as causes and effects relationship is the knowledge of conditions for mental and material phenomena – paccayapariggaha ñāṇa.

Today we'll develop insight. And there will be arisen of not real path knowledge which can be confused the yogis with the

view of knowledge. We'll practice to attain the knowledge of distinguishing the wrong path from the right path of contemplation. It's called the purification of path and not path (maggāmaggaññadassana-visuddhi). The word vipassanā is: vi means special, passana means contemplation. So, it means contemplate in a special way. Mogok Sayadaw made the differentiation between the objects of contemplation and the contemplating mind. Contemplate with the five factors of knowledge (ñāṇa or mind). The object of contemplation also has five kinds (i.e., the five khandhas or the four satipaṭṭhāna). The contemplating mind completes with the five path factors and contemplates with this polished mind.

The contemplating mind is only one but included with the five path factors. These are:

1.Right View – Sammādiṭṭhi, abandon the wrong views and become right view. If contemplate with the wrong views and it makes mistakes. For example, looking an object with a green colour glasses and the object and the whole world become green.

2.Right Thought – Samma saṅkappa, not only have right view but also thoughts and thinking must be right. These two are wisdom factors. Interviews are checking for your views and thoughts. In case, if you're practicing with wrong views and thoughts, so that I can make the corrections.

3.Right Exertion – Sammāvāyāma, vāyāma means exertion. It must be right perseverance. You will not achieve it if put exertion with greed. We have to practice in a harmonious way.

4.Right Mindfulness – Sammā-sati, we must have right mindfulness. You can't achieve it if you lost your sati. If you lost your sati, what'll happen? This you'll know it later.

5.Right Concentration – Sammā-samādhi, you also can't get the result without it.

During the practice you don't have the stable sīla. You only have the restrained sīla. Only attaining the path knowledge of the stream entrance (sotāpatti magga) that sīla is stable. All these five factors must include in the contemplating mind as insight knowledge. What are the objects of contemplation? These are the five khandhas. As satipaṭṭhāna only have four types. If you contemplate the body (kāya) and it's kāyānupassanā. If you contemplate the mind (citta) and it's cittānupassanā. If you contemplate the feeling (vedanā) and it's vedanānupassanā. If you contemplate the volitional formations (saṅkhāra) and perceptions (sañña) and it's dhammānupassanā. (This was the commentary view. It was all phenomena in the sutta.) During the contemplation only contemplate one kind and not all together. We must select accordingly to our characters. Our time is neyya era (i.e., the yogis need a lot of practice and time).

In the time of the Buddha, Ven. Sāriputta and Ven. Mahā-Moggallāna had very sharp knowledge (ñāṇa) and only heard a verse (a gāthā) and realized Dhamma. It's called uggatitaṇu. By listening to talks and at the same time contemplated their khandhas. Nowadays we don't have these kinds of people. Another type was people liked pañcavaggiya (the first five disciples listened to the first Discourse and the second Anattalakkhaṇa Sutta, SN.22.59 Anattalakkhaṇasuttaṃ). They were also had sharp knowledges. By listening to one or two talks became noble people. Nowadays also we don't have these types of people. In this era we must have good teachers and systems; also have to listen Dhamma talks. People who could realize Dhamma without a teacher were the Buddha and Paccekabuddha. You must approach a good teacher, listening to sacca dhamma and practicing diligently

(The four factors for becoming a sotāpanna are:

1. Association with wise person.
2. Listening Dhamma.
3. Wise attention – yoniso.
4. Discerning of impermanence.)

I had tested with yogis on contemplative objects before. Cittānupassanā and vedanānupassanā were easy for Mogok Sayadaw because of his great wisdom. However, it's not easy for common people; for most people, it is not easy and unable to contemplate. We can't work with them. Therefore we use the very distinctive kāyānupassanā and contemplate form (rūpa).

Rūpakkhanda – materiality aggregate is not the body we see here. Let's say, hearing consciousness arises. Are you hearing the sound or khandha arises? Knowing as khandha arises and become right view. If you're hearing a car sound and then sticking with wrong view. In the yogi's mind knows it as hearing khandha arises. And if you see something, then it's diṭṭhi. Seeing as khandha arises is the right one. Let's take an example, wanting to lift the foot. It's the aggregate of mental formation (saṅkhārakkhandha); and then lifting the foot. It's the aggregate of materiality (rūpakkhanda). And put it down; touching and knowing. Knowing is the aggregate of consciousness (viññāṇakkhandha). During the touching; hardness, softness, warm, cold, etc., the physical sensations are the aggregate of feeling (vedanākkhandha). Note these things are the aggregate of perception (saññakkhandha).

Within one step the five khandhas arise and vanish. For example, a mosquito bites you. Is it a mosquito bites or a khandha arises? You must know it as khandha arises. If not you'll continue to make mistakes. (Such as ill will arises and kill the mosquito.) In Mogok Sayadaw's talk, he said that whatever khandha arose and followed with knowledge. Ehi-passiko –

Come and see (contemplate). Someone hits by a thorn and it's painful or khandha arises? It's khandha arising and following with knowledge. When a mosquito bites you, don't scratch with the hand, but with knowledge. We'll contemplate rūpakkhandha.

What is rūpakkhandha? Not this solid physical body. And if you contemplate it and end up with concepts, such as pretty, ugly, fat, thin, etc. I am asking you to contemplate its intrinsic changing nature.

There are four kinds of great elements. (Rūpakkhandha has 28 types, but contemplating the four great elements is enough for insight.) The earth element (paṭhavī) has the qualities of hardness, softness, solidity. You will find these nature if you're handling the chair. If you feel the warm and coolness, then contemplate heat element. If you're lifting your feet and it's air element. It has movement, pressure, distention, etc. The air element in a car wheel can support many tons of weight of the body and heavy objects.

The water element has the qualities of cohesion, fluidity, trickling, oozing, etc. During the practice sweat comes out. Have to contemplate the changes of the elements and not the bodily parts, such as head, hand, feet, etc. In vipassanā practice, we're talking about contemplation of form, feeling, and mind, but actually not them. Contemplate their arising and vanishing nature. For example, contemplate the impermanence of the changing forms. Contemplation of form, feeling and mind are to know



mind and matter. For vipassanā, contemplate the impermanence of mind and matter.

Therefore Mogok Sayadaw said to contemplate and see one's own death. It's still not vipassanā if not discern impermanence. You will arrive to the knowledge of rise and fall of formations (udayabbaya ñāṇa) if you discern impermanence. Sabbe saṅkhāra aniccati yada paññāya passati – All conditioned phenomena are impermanent, when one sees this with insight. You have to contemplate and see the impermanence of the arising phenomena. Yogis establish their Samādhi at the entrance of the nostrils and make the mind calm. If the mind stays calm at the entrance of the nostrils and move the mind on the head. Pay attention there and observe.

Vipassanā is not make things happen. It's observing. You'll see the sensations like vibrations which are the changing of the elements. Sometimes it seems prickling with needles or become tense by sticking with a wooden plank. These are not ordinary pains and aches. You see the changes of elements. Later you'll see the whole body of them changing like even can't put a needle between them. This body becomes old is the cause of change (vipariṇāma). You'll see it directly.

**第八天：2002年10月24日**

今天我們已進入觀智之道（vipassanā magga）的階段，必須依照七清淨（visuddhi）次第持續修行。

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前五天，我們致力於修習止禪（samatha），修的是五種禪支（jhānaṅga）：

1. 初禪支：尋（vitakka）——將心帶回所緣
  2. 第二支：伺（vicāra）——使心安住於所緣
  3. 第三支：喜（pīti）
  4. 第四支：樂（sukha）
  5. 第五支：一境性（ekaggatā）
- 

到了第六與第七天，我們轉入觀修的準備階段，修的是：

- 見清淨（diṭṭhi-visuddhi）
  - 度疑清淨（kaṅkhāvitarāṇa-visuddhi）
- 

若未破除邪見，觀智便無法生起，即便修行，也不會證得道果。

我們所對治的邪見有三種：

1. 薩迦耶見（sakkāya-diṭṭhi）：認為五蘊是我
2. 常見（sassata-diṭṭhi）：認為死後靈魂永存

3. 斷見 (**uccheda-diṭṭhi**)：認為死後完全斷滅、無後續生命

因此，我們練習觀照「五蘊的緣起現象」，即：

現起即滅、因緣相依的名色法。

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若能生起名色分別智 (**nāma-rūpa-pariccheda-ñāṇa**)  
與緣起觀智 (**paccaya-pariggaha-ñāṇa**)，  
即達到了「小入流者 (**cūḷa-sotāpanna**)」的層次，  
等同擁有與入流聖者相同的見地。

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這樣的行者，稱為「聖者的聞法弟子 (**sāvaka ariyāṇaṃ**)」。

在世間，實際上不存在某個具名的「人」或「眾生」，  
只有名色法的生滅現象在當下緣起而生、緣盡而滅。

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## 今日修持的目標：

修習能夠分辨：

- 正確的觀道與
- 錯誤的觀道

稱為：

道非道智見清淨 (**maggāmagga-ñāṇadassana-visuddhi**)

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## Vipassanā 的定義：

- **vi**（殊勝）+ **passanā**（觀照）
- 即「以殊勝的方式觀照」。

莫哥尊者的教導指出：

- 觀所緣的對象
  - 與觀照的心（**ñāṇa**）  
這兩者要分清楚。
- 

觀照的心須具備「**五道支**」，亦即：

### 1. 正見（**sammā-diṭṭhi**）

- 破除邪見，建立正確觀法的見地。
- 若以錯見觀察，就像戴上綠眼鏡看世界，萬物皆變綠。

### 2. 正思惟（**sammā-saṅkappa**）

- 除了見解要正確，心中思惟也要純正無染。
- 這兩者合稱為「**慧支**（**paññākkhandha**）」。

（面談時會檢查你的見解與思惟是否偏離正道，若有偏差會予以指正。）

### 3. 正精進（**sammā-vāyāma**）

- 要具足正確與平衡的精進，而不是帶著貪欲用力。

#### 4. 正念 (sammā-sati)

- 沒有正念就無法成就，失去正念後果將於後續說明。

#### 5. 正定 (sammā-samādhi)

- 沒有正定，則無法令觀智穩固與深透。

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雖然你現在有戒律，但那只是「**制戒 (restrained sīla)**」，並非「**不壞戒 (akhaṇḍa-sīla)**」，只有證入聖道（如入流果）之後，戒律才穩固不可破。

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### Satipaṭṭhāna 的四觀：

觀照的對象為「**五蘊**」，而依《念處經》有四類念處：

1. 觀身 (kāyānupassanā)
2. 觀受 (vedanānupassanā)
3. 觀心 (cittānupassanā)
4. 觀法 (dhammānupassanā)

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其中：

- **觀身者**，觀色法、動作、四大元素；
- **觀受者**，觀快樂、痛苦與不苦不樂；
- **觀心者**，觀喜樂心、瞋恚心、無明心等；
- **觀法者**，觀五蓋、五蘊、六處、七覺支等法。

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現今為「鈍根者時代（neyya）」：

不像佛陀時代的舍利弗、目犍連那樣的「銳慧者（uggatitññū）」，  
如今的人根性較弱，需依靠：

- 善知識（kalyāṇamitta）
- 正法教授
- 聞法
- 正思惟（yoniso manasikāra）
- 實修觀行

才有可能見法。

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莫哥尊者對比過幾種觀法：

- 他本人因智慧高故可行「觀心（cittānupassanā）」與「觀受」；
- 但對一般行者，較難觀得深入。

所以建議行者採用\*\*觀身法門（kāyānupassanā）\*\*來對治概念與邪見。

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## 如何觀「色蘊」？

「色蘊（rūpakkhandha）」並非指我們所見的身體外形。  
例如：

- 聽見聲音時，不是去想「我聽見聲音」，而是如實知見為「**聽蘊生起**」；
  - 被蚊子叮時，不是「蚊子咬我」，而是「**痛的色蘊與識蘊生起**」。
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在行禪中：

- 想抬腳 → 心所（**行蘊 saṅkhāra**）
  - 腳抬起來 → 色蘊（**rūpa**）
  - 腳落地，觸地的知覺 → 識蘊（**viññāṇa**）
  - 接觸的硬、軟、冷、熱 → 受蘊（**vedanā**）
  - 知覺辨別觸感 → 想蘊（**saññā**）
- 

在一個步驟中，五蘊皆現起、皆滅去。

你要訓練自己這樣觀察：

- 一步一觸，都是「**五蘊現起又滅去**」
  - 不是「我在走路」，而是「**蘊在運作、在生滅**」
- 

莫哥尊者說：

「**不論蘊起於何處，皆要以智慧隨觀之。**」

這正是《法的邀請語》（ehi-passiko）的實踐。

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如果你觀照的是外形——手、腳、頭、面，  
那觀的是「**概念（paññatti）**」，不是實相。

你應觀察的是：

- 地界（堅硬、軟）
- 火界（冷、熱）
- 風界（動、壓）
- 水界（流動、凝聚）

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例如：腳提起時，風界的升起與活動即是觀察重點。

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**真正的觀智，不在於觀察「身、心、受」的表象，  
而在於觀察它們的「生滅無常（anicca）」。**

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若你看見：

- 心、受、身法如電波般震動
- 有如針刺、黏貼、緊壓之感
- 覺得整個身體細微如塵沙，無法插入一根針——

那麼你正在親見「色法的變異」，即：

**「老化」的真相 = 無常變異（vipariṇāma）**

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莫哥尊者說：



「若尚未如實知見『無常』，則尚未進入毘婆舍那（vipassanā）。」

只有觀見「**現起現滅**」，才能證得：

「**行生滅智**」（udayabbaya ñāṇa）——  
即《法句經》所說：

「一切行無常，若以慧觀察。」

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你只需安住於鼻端、穩定心念，然後轉心至頭部觀察。  
觀察那裡的生滅現象。

這不是「想像」什麼、也不是「誘發」什麼，  
只是**觀察現前法的變化**而已。

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## 第八天：2002 年 10 月 24 日

今天我們走在洞察智慧的道路上。我們必須按照清淨的過程前進。  
五天以來，我們一直在修習止禪，包括尋（vitakka）、伺（vicāra）、喜（pīti）、樂（sukha）和一心（ekaggatā）這五種禪那支分。在第六天和第七天，我們致力於淨化見和克服疑惑。有了邪見就無法發展洞察力，並且會犯錯誤，因此無法證得道與果。為了擺脫有身見（sakkāya diṭṭhi）、常見（sassata diṭṭhi）和斷見（uccheda diṭṭhi），我們一直在練習觀察五蘊的緣起。

如果我們獲得辨別名色的智慧，再加上辨別名色條件的智慧，就成為小須陀洹（與入流者具有相同的見解）。有了清淨的見，就成為聖者（ariyans）的博學弟子。在世間，不存在作為概念性有情的人或眾生，只有名色過程的存在；只存在當下生起和當下消失的現象。知道名色的生起是因果關係，就是辨別精神和物質現象條件的智慧——緣攝受智（paccayapariggaha ñāṇa）。

今天我們將發展洞察力。將會生起非真正的道智，這可能會使瑜伽行者與知識的觀點混淆。我們將練習獲得辨別錯誤的觀照之路和正確的觀照之路的智慧，這稱為道非道智見清淨

（maggāmaggañāṇadassana-visuddhi）。內觀（vipassanā）這個詞是：vi 意為殊勝，passana 意為觀照。因此，它意味著以殊勝的方式觀照。莫哥大師區分了觀照的對象和觀照的心。以五種智慧（ñāṇa 或心）的因素來觀照。觀照的對象也有五種（即五蘊或四念處）。觀照的心具備五種道支，並以此磨練過的心來觀照。

觀照的心只有一個，但包含五種道支。它們是：

- 正見（Sammādiṭṭhi）：捨棄邪見，成為正見。如果以邪見觀照，就會犯錯誤。例如，戴著綠色眼鏡看東西，物體和整個世界都變成綠色。
- 正思惟（Samma saṅkappa）：不僅要有正見，而且思想和思考也必須正確。這兩種是智慧的因素。面談是檢查你的見解和思想。萬一你以錯誤的見解和思想修行，我可以進行糾正。
- 正精進（Sammāvāyāma）：vāyāma 意為精進。它必須是正確的毅力。如果帶著貪婪而精進，你將無法成功。我們必須以和諧的方式修行。
- 正念（Sammā-sati）：我們必須有正念。如果你失去正念，你將無法成功。如果你失去正念，會發生什麼？你稍後就會知道。
- 正定（Sammā-samādhi）：沒有它，你也無法獲得結果。

在修行期間，你沒有穩定的戒律，只有約束的戒律。只有證得入流道（**sotāpatti magga**）的道智，戒律才是穩定的。所有這五個因素都必須包含在觀照的心中，作為洞察智慧。觀照的對象是什麼？是五蘊。至於四念處，只有四種類型。如果你觀照身體（**kāya**），那是身隨觀（**kāyānupassanā**）。如果你觀照心（**citta**），那是心隨觀（**cittānupassanā**）。如果你觀照感受（**vedanā**），那是受隨觀（**vedānānupassanā**）。如果你觀照行（**saṅkhāra**）和想

（**sañña**），那是法隨觀（**dhammānupassanā**）。（這是註釋的觀點。經文中指的是所有現象。）在觀照時，只觀照一種，而不是全部一起觀照。我們必須根據我們的性格來選擇。我們的時代是可調伏者的時代（**neyya era**，即瑜伽行者需要大量的練習和時間）。

在佛陀時代，舍利弗尊者和目犍連尊者具有非常敏銳的智慧

（**ñāṇa**），只聽聞一偈就證悟了佛法。這稱為捷慧

（**uggatitaṇu**）。他們聽聞開示的同時就觀照他們的五蘊。如今我們沒有這樣的人了。另一種人是喜歡五比丘（**pañcavaggiya**）的人（前五位弟子聽聞了第一次說法和第二次《無我相經》，

**SN.22.59 Anattalakkhaṇasuttaṃ**）。他們也具有敏銳的智慧。聽聞一兩次開示就成為聖者。如今我們也沒有這樣的人了。在這個時代，我們必須有好的老師和體系；也必須聽聞佛法開示。能夠在沒有老師的情況下證悟佛法的人只有佛陀和辟支佛。你必須親近好的老師，聽聞正法，並精勤修行。

（成為須陀洹的四個條件是：

1. 親近智者。
2. 聽聞佛法。
3. 如理作意——**yoniso**。
4. 辨別無常。）

我以前曾用觀照的對象測試過瑜伽行者。由於莫哥大師的偉大智慧，心隨觀和受隨觀對他來說很容易。然而，對於普通人來說並不容易；

對於大多數人來說，這不容易，也無法觀照。我們無法與他們一起修習。因此，我們使用非常獨特的身體隨觀（kāyānupassanā）並觀照色（rūpa）。

色蘊（rūpakkkhandha）不是我們在這裡看到的身體。比方說，聽覺意識生起。你聽到的是聲音還是五蘊生起？知道是五蘊生起就成為正見。如果你聽到汽車的聲音，然後執著於錯誤的見解，那就是邪見。在瑜伽行者的心中，知道是聽蘊生起。如果你看到某物，那就是邪見。看到是五蘊生起才是正確的。讓我們舉個例子，想要抬起腳。這是行蘊（saṅkhārakkhandha）；然後抬起腳，這是色蘊（rūpakkkhandha）。放下腳；觸摸和知覺。知覺是識蘊（viññāṇakkhandha）。在觸摸時；硬、軟、溫、冷等等，這些身體的感覺是受蘊（vedanākkhandha）。注意到這些事物是想蘊（saññakkhandha）。

一步之內，五蘊生起又消失。例如，蚊子叮咬你。是蚊子叮咬還是五蘊生起？你必須知道是五蘊生起。否則你將繼續犯錯。（例如，生起瞋恨並殺死蚊子。）在莫哥大師的開示中，他說無論什麼五蘊生起，都要跟隨著知覺。Ehi-passiko——來看看（觀照）。被荊棘刺傷而感到疼痛，還是五蘊生起？是五蘊生起並跟隨著知覺。當蚊子叮咬你時，不要用手抓撓，而是用知覺。我們將觀照色蘊。

什麼是色蘊？不是這個堅實的肉體。如果你觀照它，最終會落入概念，例如漂亮、醜陋、胖、瘦等等。我要求你觀照它內在變化的性質。

有四種大種。（色蘊有 28 種，但觀照四大就足以獲得洞察力。）地大（paṭhavī）具有堅硬、柔軟、固體的性質。如果你接觸椅子，你會發現這些性質。如果你感覺到溫暖和涼爽，那就觀照火大。如果你抬起腳，那是風大。它具有運動、壓力、膨脹等等。汽車輪胎中的風大可以支撐身體和重物數噸的重量。

水大具有凝聚、流動、滴落、滲出等等的性質。在修行過程中會出汗。必須觀照元素的變化，而不是身體的部位，例如頭、手、腳等等。在內觀修行中，我們談論的是觀照色、受、心，但實際上並非如此。觀照它們生起和消失的性質。例如，觀照變化之色的無常。觀照色、受、心是為了了解名和色。對於內觀，觀照名色的無常。

因此，莫哥大師說要觀照並看到自己的死亡。如果沒有辨別無常，仍然不是內觀。如果你辨別出無常，你將會獲得生滅智

（*udayabbaya ñāṇa*）。*Sabbe saṅkhāra aniccati yada paññāya passati*——當一個人以洞察力看到所有有為法都是無常的。你必須觀照並看到生起現象的無常。瑜伽行者在鼻孔入口處建立他們的定力，使心平靜下來。如果心在鼻孔入口處保持平靜，然後將心移到頭部。注意那裡並觀察。

內觀不是創造事物，而是觀察。你會看到像振動一樣的感受，那是元素的變化。有時感覺像針刺一樣，或者像被木板卡住一樣變得緊張。這些不是普通的疼痛和酸痛。你看到元素的變化。之後你會看到它們的整個身體都在變化，甚至無法在它們之間插入一根針。這個身體變老是變化的原因（*vipariṇāma*）。你將直接看到它。