

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 9 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 9: 25th October, 2002

Today we continue on the body consciousness to contemplate the impermanence of form (rūpa). We come to the stage of what is path and what is not path – maggāmaggañāṇadassana. We're arriving on the path (way) but still can be strayed away from the way as taking what is not the path knowledge as the path knowledge (i.e., Nibbāna), but he/she is still not on the straight path yet, and can be strayed away from it.

[Yogis discerning anicca is on the way, he/she is only to continue to walk forwards; but the ten insight corruptions will come in and be mistaken with the path knowledge.]

For my duty, I have to help you not to stray away from it. Now we're starting to see impermanence. Some of you had confusion to what I mentioned yesterday (i.e., on anicca – the rise and fall of phenomena). What the Buddha taught to Ven. Meghiya was to understand the nature of not-self (anatta) by seeing anicca. In Mogok Sayadaw's talk, sabbe saṅkhāra anicca – all conditioned phenomena are impermanent. It's by causes whatever arising dhamma is. The result dhamma is called Saṅkhāra. These words: anicca, unstable, rise and fall, etc. are the same meanings. The Burmese word for anicca is falling apart, vanishing; so some of you think that this is only anicca. Changing one by one, vibrations, etc., are also anicca.

Establish Samādhi for sometimes. Samādhi itself can't give you the path and fruit (magga/phala), and only vipassanā. If you want to drink water and have to use the cup. But you only drink the water. With the cup of Samādhi and you're taking the water of wisdom. Therefore, establish Samādhi. The most important point is sati. So, stick with sati. Move the mind from the entrance of the nostrils to the top of the head if the mind becomes calm. It's like the head light of a torch light pointing at there. That means not moving the mind here and there.

[Note: The teacher himself was quite a learned person and had extensive knowledge and a practical man. He himself had experiences with U Ba Khin's system but also extensively used Mogok Sayadaw's talks in his teachings. Here I am not presenting a fixed system. People can use whatever methods they like. I am only presenting the process of a practice so that people can correct themselves in their practices without a teacher. Mogok Sayadaw's talks were also not a fixed system. He used his Abhidhamma and Suttas knowledges with direct experiences to clear the path. His central teachings were focused on Paṭṭicasamuppāda which was the Heart of the Buddha Dhamma.]

It's like the example of a tiger hidden behind a bush and waiting to catch its prey. In the same way, the yogi's ñāṇa tiger is hidden behind the Samādhi bush and waits to catch the khandha prey appears. We're contemplating form, so that seeing the changes of form elements. It's not only changing now. It changes all the time. Before we didn't know how to do it and not seen it.

Maybe you can feel the sensations spreading to the whole face or to the whole body. Maybe your laps, waist, chest, etc. are becoming tight and stiff like pressing with a wooden plank. Or the chest is like supporting with an iron bar, or the feet are poking with a stick, etc.

(The four great elements show their changing nature – vipariṇāma lakkhaṇa, i.e., characteristics of change in many different ways.)

These are the nature of earth element arises. This is the impermanence of earth element. It did not exist before; and now it's arising. Before, it existed; after, that it vanished; then the new one arises at the place (the old one disappears and a new one appears at the same place). For you to see this nature I showed you by breaking a stick. After the breaking and the broken stick appears and at the same time the good one disappears. We think that the arising and vanishing are separated. It doesn't. At the arising place of the broken one, the good one vanishes. If something arises, something vanishes. In the arising nature includes the vanishing nature. Not to contemplate as the arising is before and the vanishing is after.

[By using logic, it could be confused. It depends on from which point we see it. With the D. A. process, it's very clear. The Relational condition – Paṭṭhāna describes it clearer and profound. In the D. A. process:

cause → effect (cause) → effect, e.g. feeling (cause) → craving (effect)

craving (cause) → clinging (effect);

etc.]

You have to make it clear in your mind. The arising is replacing the old one. When a physical tightness arises and the non-tightness before is not existing anymore. In the beginning of sitting was no pain neutral feeling (upekkhā vedanā). Later painful feeling arises. It's dukkha arising. At the time neutral feeling (upekkhā vedanā) vanishes. With nyan (Burmese Pali word for ñāṇa) observes and knows that it's not there anymore. If something arises and something exists before is not there. Abandoning its nature is called impermanence. So, something arises and one thing vanishes. And don't look for it. This is one kind of impermanence.

Another kind is a dhamma (phenomenon) arises. It has movements and not calm. Like vibrations and bubbles. These are also impermanent, arising and vanishing one by one. It's too fast that you can't observe one by one. Within a second forms are arising and vanishing 5,000 billion times and minds are 100,000 billion times. You can't discern that much. This was the knowledge of a Buddha. Therefore the vibrations are also impermanent. After appearing, the arising by movements is also impermanence. Happening in this way and something arises at other place of the body also impermanent. The yogi's mind from here and moves to the new object which is just arising. This is not seeing impermanence yet.

For example, knowing as tensions, hot, warm, cold, etc. are not impermanent. So, don't use concepts and will become

confusion. Knowing it as khandha arises. You lost your mindfulness (sati) if you don't catch it on. Something is already gone if something arises. Therefore, whatever arises is impermanent, and taking it as anicca. Try to catch on the beginning. As example, a pain becomes bigger and bigger and more painful. These are changing phenomena. So, movements and changes are also impermanent. The smaller one disappears and the bigger one appears. It is eternalism (sassata ditthi) if you take it as these are changed from one particular thing (i.e., similar to a soul changing from one body to another body). This is a phenomenon of that one vanishes and another one arises. The smaller one (sensation) has already disappeared. All these are khandha arising and khandha vanishing. It arises and vanishes on its own nature that nothing to do with me. You don't have to go in and feel it.

Contemplate it as a stranger (alien – prato). I am talking about the changing of knowledge. These are khandha arising and vanishing. It is nothing to do with "me" and quite a different thing. This is called contemplating with distancing from the objects. Someone's child has car accident. It's not relating to you and you do not feel sorrow because the child is a stranger for you. If he / she is your own child, you will suffer.

Try to get the beginning. Watch and observe how it changes. This is observing and seeing the continuous process you have to follow to the end until it stops. Know it as contemplating of impermanence. It arises one by one; follow the changing process to the end. If you are unable to contemplate by

distancing from it and diṭṭhi is stuck with you. Following and contemplating the strong unpleasant feeling is like a hunter follows the foot tracks of a prey. The important point is to distance yourself from it and contemplating like a stranger.

One thing which you have to be careful is not enduring the pain by repeating anicca, anicca, etc. This is not knowledge but resistance to the pain. You must not contemplate with the desire of wanting the pain to go away. If the wanting mind for the pain to go away arises and diṭṭhi is with you. Then you're not contemplating it like a stranger. Even if this wanting mind arises and contemplate its impermanence. Here we're contemplating form but anyone of the five khandhas can arise. If feeling and mind arise also must contemplate them. The main point is the mind of wanting it to vanish and the aversion arises from impatience. Don't go in and feel it. Have to contemplate them. If nothing arises and go back to the nostrils. Reestablish Samādhi. (It's like a spider after catching the insect and go back to the centre of the web.) Wanting to breathe in mind and wanting to breathe out mind are impermanent.

Walking meditation is establishing Samādhi. But lifting, stepping, etc. are changing. They are arising and passing away. Going and moving all these are impermanent. Only in the walking meditation is not including the nostrils and the top of the head. Standing and lying down postures are the same as sitting meditation. The important point in walking meditations is catching on with every part of the process.

第九天：2002年10月25日

今天，我們將繼續觀照色身（**rūpa**）之無常（**anicca**），以色身之覺知為起點，進入更深層次的觀智階段。

我們已經進入「道非道智見清淨（**maggāmagga-ñāṇadassana-visuddhi**）」的階段，這是指行者開始走在修道的正道上，但若誤將「非道之智」錯認為是道智（如涅槃之證），便容易偏離正道。

「若觀見無常，即已步上正道，
唯須持續向前，方能抵達道果。」

—— 但此時也會出現「十種觀智雜染（**vipassanūpakkilesa**）」，行者容易誤認為已證道果，故須加以辨別與防護。

我的任務就是協助你們不偏離此正道。

昨日我講到「無常（**anicca**）」，有人可能仍感困惑。
佛陀對**麥奇耶尊者（Meghiya）**開示：

「透過觀無常，才能證入無我（**anattā**）。」

莫哥尊者亦常引用經文：「一切行無常（**sabbe saṅkhārā aniccā**）」，

意思是：一切由因生起的法（果報）皆是不穩定、變異、破壞之法。

關於「無常」的不同型態：

1. 崩解、消失（**vanishing**）：

如緬語中稱 **anicca** 為「崩潰、消散」，所以有些人誤以為只有「消失」才叫無常。

2. 變動、震動（**vibration**）：

每一變化、每一動盪，也都是無常的顯現。

修行建議：

1. 先建立定（**Samādhi**）：

Samādhi 雖然不能直接導致證道果，

卻是盛裝智慧水的容器——

若要喝水，需要杯子；

若要觀智，須有定力作為承載。

2. 穩固正念（**Sati**）：

正念為要，定力為輔。

當心穩定時，將注意力從鼻端轉至頭頂，

如同電筒將光照在頭頂般，

固定不移，直觀身中現象。

莫哥尊者善於依《阿毘達摩》與《經藏》實修，
教導並無固定形式，而是依眾生根器與需要調整。

「所教不是一個『制式系統』，而是修行過程的解說，
幫助行者在無師指導下不迷失於觀法。」

觀察身中無常的種種現象：

- 臉部、胸、腰、腿部緊繃如木板壓住；
- 胸腔如鐵柱支撐；
- 腳如被尖物戳刺……

這些皆是地界（**paṭhavī dhātu**）展現其變異特性（**vipariṇāma-lakkhaṇa**），
是色法的無常。

舉例說明：

我曾用折斷木棒來說明——

- 木棒斷裂的當下，完整的形態即告消失；
- 新的斷面「生起」的當下，即是舊的「消失」。

生與滅並非先後發生，而是**同時發生於同一處**。
當一現象生起時，前一現象即已滅去。

換個角度觀察：

- 初坐時為無苦受（中性受、upekkhā vedanā），
- 過了一會兒，痛覺（dukkha vedanā）升起，
- 即表示中性受已滅，痛受正在現起。

這是「有新生起、即有舊滅去」的觀法。

無常的另一型態：動態變化

如：

- 微細的振動感
- 起伏、擴張、氣泡感

這些都是生滅極快的現象，
無法一一覺察，
如色法每秒生滅五千億次、名法十萬億次。
（此為佛智所見，不可硬求逐一觀察。）

修行要點提醒：

1. 切勿將「冷、熱、痛」視為「無常本身」
——這仍是**概念知**（paññatti）。
正確做法是觀知「**色蘊的現起與消逝**」，
將每一苦受、變動皆視為「**蘊的生滅**」，
而非「我在受苦」。
2. 要「觀它如他人之事」——如觀陌生人（parato）

猶如你聽聞別人的孩子遭遇車禍，因無親緣，不感悲傷。
若是己子，則痛苦不已。
修行亦然，必須將現象視為非我、非我所有，
而是「現象本身的自然生滅」。

3. 不要一邊承受痛苦一邊默念「anicca, anicca」來忍耐

——這不是智慧，而是苦撐，內有「希望苦去」的心。

一旦「希望痛去」的念頭升起，**貪 (taṇhā) 與見 (diṭṭhi) **便夾雜其中。

正確做法：若升起「想讓它消失」的心，也要觀照那個心的無常。

行禪與其他姿勢的關聯：

- **行禪 (walking meditation) **也是建立定力的方式，行、住、坐、臥，皆可修觀。
 - 例如：提腳→心所現起→腳動→接觸→感受→識知……
每一步皆為五蘊生滅現象。
-

當你無法觀察某現象時，返回鼻端重建定力。
如同蜘蛛捕完獵物後，回到網中央靜待下一目標。

觀呼吸中的「想吸」與「想呼」的心，
也都是無常。

總結：

- 「觀照現象非我、非我所，視如陌生人」
- 「觀知起即滅，滅即無存，非同一物延續」
- 「觀知動變本身即是生滅，非外相的痛苦」

這樣的觀照，才能漸進地達到：

「於無常中見無我，於無我中捨離執取，證入涅槃。」

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## 第九天：2002年10月25日

今天我們繼續以身體的覺知來觀照色的無常。我們來到辨別何者是道、何者非道的階段——道非道智見清淨（*maggāmaggañāṇadassana*）。我們正走在道路上，但仍然可能偏離正道，將非道之智誤認為道之智（即涅槃），但他/她仍然沒有走在筆直的道路，可能會偏離。

[辨別無常的瑜伽行者正走在路上，他/她只需要繼續前行；但十種內觀的染污會出現，並被誤認為是道智。]

我的職責是幫助你們不偏離正道。現在我們開始看到無常。你們有些人對我昨天提到的（即關於無常——現象的生起和滅去）感到困惑。佛陀教導彌佉比丘的是通過看到無常來理解無我（*anatta*）的本質。在莫哥大師的開示中，「*sabbe saṅkhāra anicca*」——一切有為法都是無常的。凡

是生起的法，都是有因的。結果之法稱為行（*Saṅkhāra*）。這些詞：無常、不穩定、生起和滅去等等，是相同的含義。緬甸語中「*anicca*」的意思是瓦解、消失；所以你們有些人認為這只是無常。一個接一個的變化、振動等等，也是無常。

建立一段時間的定力。定力本身不能給你道與果（*magga/phala*），只有內觀才能。如果你想喝水，必須使用杯子。但你真正喝的是水。以定力的杯子，你攝取智慧的水。因此，建立定力。最重要的一點是正念。所以，堅持正念。如果心變得平靜，將心從鼻孔入口移到頭頂。這就像手電筒的光束指向那裡。這意味著不要讓心在這裡和那裡移動。

[註：老師本人是一位博學之人，擁有廣泛的知識和實踐經驗。他自己曾體驗過烏巴慶系統，但也廣泛地在他的教導中使用了莫哥大師的開示。在這裡，我並非呈現一個固定的系統。人們可以使用任何他們喜歡的方法。我只是呈現一個修行的過程，以便人們在沒有老師的情況下可以自行糾正他們的修行。莫哥大師的開示也不是一個固定的系統。他運用他的阿毗達摩和經文知識以及直接的經驗來清除道路上的障礙。他的核心教導集中在緣起上，那是佛陀教法的核心。]

這就像一隻老虎藏在灌木叢後面，等待捕捉獵物一樣。同樣地，瑜伽行者的智慧之虎藏在定力的灌木叢後面，等待捕捉出現的五蘊獵物。我們觀照色，以便看到色元素的變化。它不僅僅是現在在變化，它一直都在變化。以前我們不知道如何去做，也沒有看到它。也許你可以感覺到感受擴散到整個臉部或整個身體。也許你的大腿、腰部、胸部

等等，變得緊繃僵硬，像被木板壓住一樣。或者胸部像被鐵棒支撐著，或者腳像被棍子戳著等等。

（四大元素以許多不同的方式展現它們變化的本質——變異性（vipariṇāma lakkaṇa），即變化的特性。）這些是地大生起的性質。這是地大的無常。它以前不存在；現在它正在生起。以前它存在；之後它消失了；然後新的又在那個地方生起（舊的消失，新的在同一個地方出現）。為了讓你們看到這種本質，我通過折斷一根棍子來向你們展示。折斷之後，斷裂的棍子出現，同時好的棍子消失了。我們認為生起和滅去是分開的，事實並非如此。在斷裂的生起之處，好的就消失了。如果某物生起，某物就會消失。在生起的本質中包含著消失的本質。不要將其觀照為生起在前，消失在後。

[通過邏輯，可能會產生混淆。這取決於我們從哪個角度來看。通過緣起（D. A.）的過程，它非常清楚。《關係條件論》（Paṭṭhāna）對此描述得更清晰和深刻。在緣起過程中：因 → 果（果又成為因）→ 果，例如，感受（因）→ 渴愛（果），渴愛（因）→ 執取（果）；等等。]

你必須在心中弄清楚。生起取代了舊的。當身體的緊繃感生起時，之前的非緊繃感就不再存在了。剛開始坐著時沒有痛苦，是中性的感覺（upekkhā vedanā）。後來痛苦的感覺生起，那是苦的生起。在中性的感覺（upekkhā vedanā）消失的時候，以智慧（nyan，緬甸語巴利文，意指 ñāṇa）觀察並知道它不再存在了。如果某物生起，之前存在的事物就不再存在了。捨棄其本質稱為無常。所以，某物生起，某物消失。不要再尋找它。這是一種無常。



另一種是法（現象）生起。它有運動，並不平靜，像振動和氣泡一樣。這些也是無常的，一個接一個地生起和消失。速度太快了，你無法一個個地觀察。在一秒鐘內，色法生起和消失五千億次，心法生起和消失一千億次。你無法辨別那麼多。這是佛陀的智慧。因此，振動也是無常的。出現之後，由於運動而生起的也是無常。以這種方式發生，身體其他地方生起的某物也是無常。瑜伽行者的心從這裡移動到剛生起的新對象。這還沒有看到無常。

例如，知道緊張、熱、溫暖、冷等等不是無常。所以，不要使用概念，否則會產生混淆。知道它是五蘊生起。如果你沒有抓住它，你就失去了正念（sati）。如果某物生起，某物已經消失了。因此，凡是生起的都是無常，並將其視為無常（anicca）。嘗試抓住開始。例如，疼痛變得越來越大，越來越痛苦。這些是變化的現象。所以，運動和變化也是無常。較小的消失了，較大的出現了。如果你認為這些是從某個特定的事物變化而來的（即類似於靈魂從一個身體轉移到另一個身體），那就是常見（sassata ditthi）。這是一個現象，一個消失，另一個生起。較小的（感受）已經消失了。所有這些都是五蘊生起和五蘊消失。它根據自身的本質生起和消失，與我無關。你不必進入並感受它。

將其觀照為陌生人（alien – prato）。我談論的是知識的變化。這些是五蘊的生起和消失。它與「我」無關，是完全不同的事物。這稱為與對象保持距離地觀照。某人的孩子發生車禍。這與你無關，你不會感到悲傷，因為這個孩子對你來說是陌生人。如果他/她是你的孩子，你就會受苦。

嘗試抓住開始。觀察它是如何變化的。這是觀察和看到你必須追隨到最後直到它停止的連續過程。將其視為觀照無常。它一個接一個地生起；追隨變化的過程直到結束。如果你無法保持距離地觀照，邪見就會困擾你。追隨和觀照強烈的不愉快感受就像獵人追蹤獵物的腳印一樣。重要的一點是與之保持距離，像陌生人一樣觀照。

你必須小心的一件事是不要通過重複「無常、無常」等等來忍受痛苦。這不是智慧，而是對痛苦的抵抗。你絕不能帶著想要痛苦消失的慾望來觀照。如果想要痛苦消失的心生起，邪見就會與你同在。那麼你就不像陌生人一樣觀照它了。即使這種想要的心生起，也要觀照它的無常。在這裡我們觀照色，但五蘊中的任何一個都可能生起。如果感受和心生起，也必須觀照它們。主要的一點是想要它消失的心和由於不耐煩而產生的厭惡。不要進入並感受它。必須觀照它們。如果沒有任何事物生起，就回到鼻孔。重新建立定力。（就像蜘蛛抓住昆蟲後回到網的中心一樣。）想要吸氣的心和想要呼氣的心都是無常的。

經行是建立定力。但是抬起、邁步等等都在變化。它們正在生起和滅去。行走和移動所有這些都是無常的。只有在經行中才不包括鼻孔和頭頂。站立和躺臥的姿勢與坐禪相同。經行中重要的一點是抓住過程的每一個部分。