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— 18 天禪修營

Eighteen Days in Solitude

– Instructional Dhamma Talks in Retreat
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第 10 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 10: 26th October, 2002

Today is the section of contemplating to see more impermanence of the khandha. I'll talk about the points have to be careful. What's the nature of the impermanent khandha? Even we contemplate body (kāya) and seeing of their solidity is not seeing impermanence. It needs to get rid of the view of head, body, hands and feet, etc. All these are concepts and not real phenomena. What are the real phenomena? The nature of the elements combines together and shape the body (kāya), or matter (rūpa). The real existence is hardness, softness, nature, etc. For easy to remember (or communicate) and make the convention of earth element (paṭṭhavī). You have to know their natural qualities if they are arising. Even we're talking with concepts as our legs, hands are tense and stiff, you must know their nature of hardness, stiffness, etc. with knowledge (ñāṇa). Mogok Sayadaw said that these were not the kinds of knowing with eyes, ears, etc. Discernment of impermanence is not seeing the solidity, instead its intrinsic nature.

Can you show it by handling it? Is it stable? It doesn't. After all it has the nature of oppression (pīḷanaṭṭha). The intrinsic nature is: now arising and now ceasing. We see the refined mind and body and its impermanence. This is knowing with the bodily consciousness. After it arises already abandons the original nature or something already exists is vanished. The original situation vanishes and something arises. Something is vanishing if you know something is arising.

It's also on changing, an original situation is gone. In the moving phenomenon, is it still at the original place? At the original place it has vanished. Vibrations are also showing the arising and passing away. These things are happening in the mind. You don't know them with eyes, ears, etc. Now it arises and now you observe it. Knowing not there is vipassanā magga (insight knowledge). The khandha shows its impermanence and the yogi observes with ñāṇa. Know that it's arising and passing away. These are impermanent and unstable dhammas.

Now a layman comes and sees me. After that he goes away and not exists anymore. Don't think as such, he'll be in some place. This is thinking with diṭṭhi. Yesterday you all had seen me. Is "me" a permanent monk? This monk here today and yesterday monk here; are they the same? They aren't the same. But if you look at them and it look like the same. Is it right looking with the eyes or with knowledge?

Seeing the dhamma as it really is yathābhūta ñāṇa. Seeing with the eyes is wrong seeing? If not contemplate with insight for the whole day; "Whatever seeing is right or wrong seeing?" (The answer will be wrong seeing.) Not see their arising and passing away that have desire on them. If becomes affection, then it is craving (taṇhā). With clinging and action (upādāna and kamma), it will lead to the plane of misery. How many times each day we're going to the woeful plane? It seems that we come to human life (world) for collecting the requisites to the planes of misery. If we know this, it's quite frightening. If we do whatever the khandha asking for is going towards woeful plane. Ledi Sayadaw

said that the six sense doors were like train stations because many kammās on every day are liked many trains leaving from the stations.

If you discern impermanence is seeing rightly. And then craving and clinging cease. Nothing is worthy of attachment. By seeing anicca and you don't want it. Before you didn't know that and you desired it. After you really know and don't like it. After taṇhā dies and you're safe from the kammās to painful destinations (unwholesome actions). Therefore Mogok Sayadaw said forcefully and encouragingly that if you discern impermanence would attain Dhamma in this life. And then free from the dangers of painful destinations.

A laywoman came and asked me; “Could I fall into woeful plane in next life if I discern impermanence?” “Even though you can't fall into it in next life, after that born into a family with wrong views (i.e., wrong faith and philosophies) and it could be happened again.” (The Ven. himself was a good example.) If you become a human being or a heavenly being with wrong views and next life it could be happened. (For example, the 500 heavenly nymphs of Subrahma Devata.) It will only have security for one life (as cūḷa-sotāpanna). This is cūḷa-sotāpanna. At the time of seeing a lot of impermanence it can have problem. You can also see it here and there in spots. At the time, it's strong and you will see it in the whole body. In any part of the body you see more or less is not the point. Don't take it as only you see a lot will attain Dhamma.

Seeing them as vibrations / sensations is also mean unstable nature. Could we get old slowly if it's stable? You didn't know these things before. Now you know about them. If you are able to practice in accordance with the impermanence, and also near death impermanence will arise. Mostly impermanent feelings will arise. Would you cry as very painful if they arise? So, contemplate to discern them. If you're crying as save me! Help me! Who can save you? Also, family members come and disturb you that die like a dog or a pig.

So, near death don't care for anyone instead following with the impermanence. At that moment if you die instantly, it's death consciousness with the magga (insight path factors). And then instantly birth consciousness arises. It's not arriving here and there between the intermediate state (some Buddhists believe this state). It is also one of the destinations to be born as a ghost (peta); it could be born as any kinds of living beings. (This is one of the possibilities of intermediate state for short period.) Do you still afraid if you see impermanence? A laywoman came and told me that she didn't afraid to die (because she knew it with direct experience).

It's important to have this knowledge. Do not be afraid of death by practicing this Dhamma because you have seen your own death for many times. Also, it becomes seeing impermanence and die. Even not become a sotāpanna in this life and next life birth consciousness is with the path factors (magga). A human being is born with lobha mind (mind with greed). So, after born and lobha is with us. If you discern impermanence,

this life and next life will be safe. If you die with impermanence in this life, and in next life the rebirth consciousness is with the path factors. No need for any special practice.

(It happened as the rebirth of a devatā. This was mentioned by the Buddha in a sutta of Aṅguttara Nikāya.)

Impermanent phenomenon comes before and follow with the contemplative mind after is magga (i.e., anicca and magga). Continue the following with contemplation in this way is called bhāvita-bahulīkata, contemplating many times. Have to know each point with contemplation. Don't let defilements come in between them. In other words not letting this or that states of mind comes in. If you can do it within an hour like this and can enter the stream. If the contemplation is not good then something is wrong. And then become dissatisfaction with the unclear seeing of impermanence.

There're other things such as, the elements combine together oppress the yogi will arise. Such as the whole body is like prickling and poking with needles and thorns. The head is like pressing with a stone. If you say I can't bear it and giving up, all these mean; with little discernment become dissatisfaction and with severe oppression can't bear with it. Then kilesas come in between and diṭṭhi is stuck with you. If you can look at it like a stranger at nearby will bear it. Today I'm talking are two points; practicing become anicca and magga, and not let kilesa comes in between them. The khandha is showing its own nature. So, don't go in and confuse it with me and mine. Don't let diṭṭhi sticks with

it. It happens by itself that no need to worry about it. You can't behave like a stranger that go in and feel with it. So, stand nearby and observe.

I'm talking to you the way of contemplation. If you can't contemplate like this and can't attain the Dhamma. Sometimes ago, someone saw the head burst open with the brain. A laywoman yogi in Taunggnoo (his meditation centre) ran to me and said that she saw the head burst open and the brain came out. I asked her to touch her head and said to her nothing was wrong, so went on with the contemplation. If not she would become out of control because she couldn't strip off her wrong views. Even you can discern impermanence is not enough. Also, need to distance yourself from it. All these happening are not me and not mine (these points are very important for yogis.

Therefore Mogok Sayadaw strongly emphasized to dispel wrong views with Dependent Arising process before the practice). Regarding them as like a stranger and nothing to do with you. It's khandha arising and not a solidity. Is there anything leaving behind after arises? No objects are leaving behind. So, it's not-self (anatta). You also see anatta if you discern anicca. After die and cremate become ashes, and later will mix up with the soil. So, nothing is leaving behind. But after people die their names inscribe on the graveyard stones. Don't make any markings, after die no solid objects leave behind. It leaves behind us only the energy of wholesome and unwholesome kammās which one had done. Every day human beings are searching things with greed

that these things will pull them down to painful destinations. The task can save you is only vipassanā practice.

Mogok Sayadaw urged us for practice before death came. After getting old and can't do the practice is a great loss. Therefore have to be practiced at the time you still have the strength. Faith, health and straight-forwardness and discern impermanence (the factors for seeing Dhamma); must have strong faith, good health and practice to see impermanence. (The Buddha's teaching on faith – saddhā was not a blind faith but a true faith comes from direct experience. The Buddha and his disciples never said, just believed me. Therefore, in the Noble Eightfold Path not included. But in the five spiritual faculties is the first one. We need trust on the teaching and trying it out ourselves, and then can believe it as right or wrong.)

第十天：2002年10月26日

今天我們將繼續觀照五蘊（**khandha**）之無常（**anicca**），並說明修行過程中必須謹慎的幾個重點。

◆ 無常之蘊的真實本質是什麼？

即使觀照「身體」（**kāya**），若只見其堅實穩固，那仍未見到無常。

我們必須捨棄「頭、身、手、腳」等概念，
這些都是世俗假名（**paññatti**），並非真實法。

◆ 真實法（**paramattha dhamma**）是什麼？

是由諸種元素組成的物質性（色，**rūpa**），
也即是地、水、火、風等四大元素的性相（特質）：

- 地大：堅硬、柔軟、粗重、輕輕等；
- 水大：流動、凝聚、濕潤；
- 火大：溫熱、寒冷；
- 風大：推動、膨脹、移動、壓迫。

例如：雖然我們用概念語言說「腿發緊、手發僵」，
但你要以智慧（**ñāṇa**）如實知見這是「堅硬」與「緊繃」的地大
性質。

莫哥尊者曾說：

「這不是用眼睛、耳朵去認知的知見，
而是以法智去觀察其內在特性。」

無常不是看到「形體」的堅固，
而是看到色法的性相生起而即刻消逝。

◆ 觀見無常的方法與原理

當一個法生起，它原有的狀態便被捨離，新的現象取代了舊的狀態，這就是「無常」。

比如：

- 一個動態的現象是否還停留在原處？
——沒有，它已轉變。
 - 一種震動感、起伏感也顯示出「生滅性」。
-

這些現象不是透過眼、耳等感官知見的，而是透過內觀的智慧（vipassanā ñāṇa）覺察到的。

「一個現象生起後，若能知見『它不再存在』，這就是觀智（vipassanā magga）。」

◆ 日常錯見：以眼見為真實

今天有個居士見我，待會又離開。你會想：
「他應該還在某個地方。」——這是有見（diṭṭhi）。

昨天你見到的這位和尚，與今天的「我」是一樣的嗎？
外觀看起來好像一樣，實則已非昨日之人。

這是「以眼見為實見」，還是「以觀智見真實法（yathābhūta ñāṇa）」？

若不是以觀智觀照整天的「所見」，
那都是「錯見」。

錯見會生起「喜愛」，進一步變成渴愛（**taṇhā**）與執取（**upādāna**），並推動造作（**kamma**），將你導向下三惡道。

一天當中，有多少次我們在種下墮入惡趣的因？

若知道這點，會感到驚懼與迫切。
莫哥尊者與勒帝尊者（**Ledi Sayadaw**）都曾比喻：

「六根就如同六個車站，
每天有無數列造業的列車從這些車站開出。」

◆ 觀無常即是「正見」

若你真正見到「無常」，渴愛與執取便會止息。
這世上再無一法值得你執取與戀著。
從前因為不知，所以貪愛，
如今真正知見了，便自然厭離。

「若你觀見無常，即能於今生證得法，
脫離未來墮入苦趣的危險。」

——莫哥尊者如是強調。

◆ 修行中出現的誤解與疑問

有位在家女居士問我：
「若我已觀見無常，那下輩子還會墮惡趣嗎？」

我回答她：

「雖然不會立即墮入惡趣，
但若來生投生於持邪見之家，則仍有墮落之危。」

這是所謂的「**小人流者 (cūla-sotāpanna)**」：

雖保一生之安穩，但未斷三結。

修行中也可能觀見：

- 一下這裡出現無常現象、一下那裡出現——這些都不打緊；
- 看見的多或少也不是重點。

無常的本質是「**不穩定性、變異性**」，

若萬法是穩定的，怎會漸漸老化？

觀見這些真相是過去從未有的，如今你已親身體會。

◆ 面對死亡的智慧

若你照見這些變異、苦受、崩解之相，

那麼臨終時即便痛苦難耐，也不會呼救、慌亂、恐懼。

「臨終若有正念，則『壽命心』滅盡時，
立即接續『道心』(magga citta)，
而再生之『有分心』(bhavaṅga citta)亦具道分。」

這樣的死亡不是恐怖，而是自在。

有位居士對我說：

「我如今不再害怕死亡，因為我已見過無數次自己的死亡。」

若今生無法證入初果，但以觀無常而終，
來生即會生起具道分的有分心（bhavaṅga citta），
安全而不墮。

這樣即便不再特別修行，也會自然延續正道。

◆ 修行要點總結（二要點）

1. 成為「無常與道」之雙修（anicca + magga）

修行中觀照每個無常現象後，立即以觀智銜接，這即是「道」。

2. 不讓煩惱（kilesa）插進其間

若對苦受產生「我不想要它」的厭惡、抗拒等，
或起我見：「這是我，我的痛」，則煩惱與見取已插入。

你要學會：

- 不把現象當自己；
 - 不與現象認同；
 - 如同旁觀者般在一旁觀察。
-

◆ 實例說明：

曾有一位女居士在修行中驚恐地跑來對我說：

「法師！我看到自己的頭爆開、腦漿都流出來了！」

我讓她摸摸頭，說：

「妳的頭好好的，沒事，繼續觀下去。」

若她無法除去「我」的錯見，可能當場精神失控。

◆ 關鍵觀念強調：

觀見無常 ≠ 已證果。
更需將「我、我所」的錯見徹底拔除。

這就是為何莫哥尊者在修行前強調依緣起法斷我見。

◆ 最後總結：

- 一切現象皆為「蘊的生滅」，並非實體或自我。
- 觀見「什麼都沒留下來」即見「無我（anattā）」。

即使往後火化成灰、歸於塵土，也沒有任何「實我」留下。

但人們卻常將死者姓名刻在墓碑上，彷彿有某物留下。
其實真正留下的，只有：

業力（**kamma**）所生之果報能量。

人類每日奔走於貪欲中，只是為了尋找將自己拖入惡趣的物件。
唯一能解救我們的，便是：

毘婆舍那觀法（**vipassanā bhāvanā**）。

◆ 莫哥尊者曾殷切地告誡：

「要趁你身體還健康、信心未減，趕緊修行！」

晚了，將後悔莫及。

◆ 修行三資糧（見法要素）：

1. 堅定的信心（**saddhā**）
2. 健康的身體（**ārogya**）
3. 正直的心性（**ujukatā**）
4. 觀見無常（**anicca**）

佛陀說：信心不是盲信，而是從體驗中建立的正信。
八正道中沒有「信」，但在五根五力中，信心為首。
我們須：

信佛語 → 試著修行 → 驗證真偽 → 建立智慧信仰。

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## 第十天：2002年10月26日

今天我們要繼續以身體的覺知來觀照五蘊的無常。我將談談需要注意的幾點。無常的五蘊的本質是什麼？即使我們觀照身體



（kāya），看到它們的堅實性也不是看到無常。需要去除頭、身體、手和腳等等的觀念。所有這些都是概念，而不是真實的現象。什麼是真實的現象？元素的性質結合在一起，形成身體（kāya）或物質（rūpa）。真實的存在是堅硬、柔軟、性質等等。為了便於記憶（或溝通）和形成地大的概念（paṭhavī）。如果它們正在生起，你必須知道它們的自然性質。即使我們用概念來說我們的腿、手感到緊張和僵硬，你必須以智慧（ñāṇa）知道它們堅硬、僵硬等的性質。莫哥大師說，這些不是用眼睛、耳朵等等來知道的。辨別無常不是看到堅實性，而是它的內在性質。

你能通過觸摸來證明它是穩定的嗎？它並不穩定。歸根結底，它具有壓迫的性質（pīlanaṭṭha）。其內在的性質是：現在生起，現在滅去。我們看到精細的心和身體及其無常。這是以身體的覺知來知道的。它生起之後就已經捨棄了原來的性質，或者說原來存在的事物已經消失了。原來的狀況消失了，新的事物生起了。如果你知道某物正在生起，那麼某物就在消失。

它也在變化，原來的狀況已經消失了。在運動的現象中，它還在原來的地方嗎？在原來的地方它已經消失了。振動也顯示出生起和滅去。這些事情發生在心中。你不是用眼睛、耳朵等等來知道它們的。現在它生起，現在你觀察它。知道它不再存在就是內觀道（vipassanā magga，洞察智慧）。五蘊展現其無常，瑜伽行者以智慧觀察。知道它正在生起和滅去。這些是無常和不穩定的法。

現在一個居士來見我。之後他走了，不再存在了。不要這樣想，他會在某個地方。這是以邪見來思考。昨天你們都見過我。我是一個永久的僧侶嗎？今天在這裡的僧侶和昨天在這裡的僧侶是同一個人嗎？他們不是同一個人。但是如果你們看他們，看起來好像是同一個人。用眼睛看是對的還是用智慧看是對的？

如實知見法（yathābhūta ñāṇa）。用眼睛看是錯誤的看法嗎？如果整天不以內觀來觀照，「無論看到的是對的還是錯的看法？」

（答案將是錯誤的看法。）不看到它們的生起和滅去，就會對它們產生慾望。如果變成愛戀，那就是渴愛（*taṇhā*）。有了執取和行為（*upādāna* 和 *kamma*），它將導致惡道。我們每天要去多少次惡道？似乎我們來到人間（世界）是為了收集前往惡道的資糧。如果我們知道這一點，那是相當可怕的。如果我們做任何五蘊要求的事情，就會走向惡道。雷迪尊者說，六個感官門就像火車站，因為每天都有許多業，就像許多火車從車站駛出一樣。

如果你辨別出無常，那就是正確的看法。然後渴愛和執取就會停止。沒有什麼值得執著。通過看到無常，你就不會想要它。以前你不知道這一點，所以你渴望它。在你真正知道之後，你就不喜歡它了。渴愛滅亡後，你就安全地遠離了導致痛苦境地的業（不善業）。因此，莫哥大師有力地和鼓舞人心地下結論說，如果你辨別出無常，將在今生證得佛法，然後擺脫痛苦境地的危險。

一位女居士來問我：「如果我辨別出無常，來世會墮入惡道嗎？」「即使你來世不會墮入惡道，但之後出生在一個有邪見的家庭（即錯誤的信仰和哲學），這種情況仍然可能再次發生。」（這位尊者本人就是一個很好的例子。）如果你以有邪見的人或天人的身份出生，來世這種情況可能會再次發生。（例如，須梵摩天王的五百位天女。）它只對一生（作為小須陀洹）有保障。這是小須陀洹。在看到大量無常的時候，可能會出現問題。你也可以在各個地方看到它。那時，它很強烈，你將在全身看到它。在身體的任何部位看到多少並不是重點。不要認為只有你看到很多才能證得佛法。

將它們視為振動/感受也意味著不穩定的性質。如果它是穩定的，我們能慢慢變老嗎？你以前不知道這些事情。現在你知道了。如果你能夠按照無常來修行，並且臨終的無常也會生起。大多數情況下，無常的感受會生起。如果它們生起，你會因為非常痛苦而哭泣嗎？所以，觀照以辨別它們。如果你哭喊著救我！幫幫我！誰能救你？而且，家人來打擾你，像狗或豬一樣死去。

所以，臨終時不要關心任何人，而是跟隨著無常。在那一刻，如果你立即死去，那是帶著道（洞察道支）的死識。然後立即生起生識。它不會在中間狀態（一些佛教徒相信這種狀態）到處遊蕩。它也是投生為鬼（**peta**）的其中一個目的地；它可能投生為任何種類的眾生。（這是短期中間狀態的可能性之一。）如果你看到無常，你還害怕嗎？一位女居士來告訴我，她不怕死（因為她通過直接經驗知道）。

擁有這種知識很重要。不要因為修習這個佛法而害怕死亡，因為你已經多次看到你自己的死亡了。而且，它也變成了看到無常然後死去。即使今生沒有成為須陀洹，來世的生識也帶有道支

（**magga**）。人類出生時帶有貪婪的心（**lobha mind**，有貪的心）。所以，出生後貪婪就與我們同在。如果你辨別出無常，今生和來世都會安全。如果你今生帶著無常死去，來世的結生識就帶有道支。不需要任何特殊的修行。

（這發生在一位天女的轉生中。佛陀在《增支部》的一部經中提到了這一點。）

無常的現象先出現，然後是觀照的心跟隨，這是道（**magga**，即無常與道）。以這種方式繼續跟隨著觀照稱為數習（**bhāvita-bahulīkata**），多次觀照。必須以觀照來了解每一個要點。不要讓煩惱介入其中。換句話說，不要讓這種或那種心態介入。如果你能像這樣在一小時內做到，就能入流。如果觀照不好，那就有問題了。然後會對不明確的無常之見感到不滿。

還有其他的事情，例如，元素結合在一起壓迫瑜伽行者會生起。例如，全身像被針和刺刺痛。頭像被石頭壓著。如果你說我無法忍受而放棄，所有這些都意味著；稍微辨別就感到不滿，嚴重的壓迫就無法忍受。然後煩惱介入其中，邪見就困擾著你。如果你能像附近的陌生人一樣看待它，就能忍受它。今天我談論的是兩點：修行成為無常和道，以及不要讓煩惱介入其中。五蘊正在展現它自己的本質。所以，不要進入並將其與我和我的混淆。不要讓邪見附著在它

上面。它自己發生，無需擔心。你不能像一個陌生人一樣進入並感受它。所以，站在附近觀察。

我正在告訴你觀照的方法。如果你不能這樣觀照，就無法證得佛法。不久前，有人看到頭顱爆開，大腦流出來。東吁（他的禪修中心）的一位女瑜伽行者跑到我面前說，她看到頭顱爆開，大腦流出來。我讓她摸摸自己的頭，告訴她沒有問題，然後繼續觀照。如果不是這樣，她就會失控，因為她無法擺脫她的邪見。即使你能辨別無常也不夠。還需要與之保持距離。所有這些發生都不是我和我的（這些點對瑜伽行者非常重要。因此，莫哥大師在修行前強烈強調要通過緣起法來破除邪見）。將它們視為像陌生人一樣，與你無關。這是五蘊生起，而不是一個堅實的物體。生起之後有留下什麼嗎？沒有物體留下。所以，它是無我（**anatta**）。如果你辨別出無常，你也會看到無我。死後火化變成灰燼，之後會與泥土混合。所以，沒有留下任何東西。但是人們死後，他們的名字會刻在墓碑上。不要留下任何標記，死後沒有堅實的物體留下。它只留下我們所做的善業和不善業的能量。人類每天都在貪婪地尋找事物，這些事物會將他們拉向痛苦的境地。唯一能拯救你的任務是內觀修行。莫哥大師敦促我們在死亡來臨之前修行。年老體衰，無法修行，是巨大的損失。因此，必須在你還有力量的時候修行。信心、健康、正直和辨別無常（見法的因素）；必須有堅定的信心、良好的健康和修行以見無常。（佛陀關於信——**saddhā** 的教導不是盲目的信仰，而是來自直接經驗的真實信仰。佛陀和他的弟子從未說過「只要相信我」。因此，它沒有包含在八正道中。但在五根中它是第一根。我們需要信任教導並親自嘗試，然後才能相信它是對還是錯。）