

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
By Venerable U Ādiccaramsī

尊者 鄔達摩長老 Bhikkhu Uttamo
自緬甸語錄音帶譯為 英文

第 11 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 11: 27 th October, 2002.....	1
第十一天：2002 年 10 月 27 日.....	7
◆ 無常的觀知分為兩階段.....	7
◆ 上升到「厭離無常」的階段（nibbidā ñāṇa）.....	9
◆ 十觀智次第（十種觀智）.....	9
◆ 為何觀無常就是苦諦（dukkha sacca）？.....	10
◆ 人為何會執取五蘊為我？.....	11
◆ 三種苦的辨析.....	11
◆ 修行要點總結.....	12
第十一天：2002 年 10 月 27 日.....	12

Day 11: 27th October, 2002

Today change the way of contemplation on the khandha arising. We have to ascend the insight process like a ladder. And you must know these natures (i.e., the process of insight knowledges). You are on the way of the path factors (magga) if you're discerning impermanence. This is the knowledge of rise and fall (udayabbaya ñāṇa) or yathābhūta ñāṇa (the knowledge as it really is). In discernment of impermanence has two parts; immature and mature levels. At the time seeing the material elements are changing in many different ways. From the immature stage to ascend the mature stage have to cross over through a level. This is a difficult point (level). The yogi can have light appearing like in samatha practice (i.e., obhasa, these two are different kinds). It's brilliant and bright. It's also like pointing at you with a bright light. Or it like under the sun and moon light.

Therefore light can appear. Rapture (pīti) can arise also. Tears can come out by seeing things never seen before with rapture. Gooseflesh can arise. Tranquility (passaddhi) can arise. The whole body becomes light and comfortable, etc. These dhammas are corruptions (upakkilesa) and forbid the path and fruit. All these things, such as coolness, mind and body become happy, joy and seeing light, etc. can be taken as attaining the Dhamma. And then you can be stopped at there. Sometimes sitting meditation is quite good and you like it. This becomes attachment (nikanti / taṇhā) when you expect this experience

again while sitting next time. Taking pleasure in it is the worst thing. Contemplate their impermanence if these things arise.

Let me tell you an incident. Last week a layman was practicing standing meditation. From behind the ankle a very cold energy arose. It went up to the leg, the lap and the head. He never had an experience like this before in his life. It didn't come up like a spread. Instead it ascended like a cold bar and he fell down on the floor. At the time of falling down he didn't know about it. And he only knew it after on the floor. At that time he also felt very cold. He made a conclusion as attaining the Dhamma (i.e., realization of Nibbāna). But impermanence was still there. The cold sensations itself are impermanent. He made the conclusion without knowing its phenomena. He was waiting for me to report his experience. I told him that tomorrow we could make a test and could enter into the fruition state. I told him how to do it, and he couldn't. In this kind of things, not the Path Knowledge can be taken as the Path K. if these things arise just contemplates their impermanence.

Again, we'll climb up another mount. After seeing impermanence and will climb up another level of the disenchanting of impermanence. The way of Mogok Sayadaw was climbing with three knowledges, as mentioned in the First Discourse of the Buddha (also in many other suttas). The first is *sacca ñāṇa* – knowledge of seeing the truth. After that come *kicca ñāṇa* – functional knowledge of seeing the truth. What's the function of the *khandha*? *Kata ñāṇa* – the ending of the impermanent *khandhas*, attaining the Path Knowledge. Mogok

Sayadaw expressed all these knowledges as seeing impermanence, disenchanting of impermanence and the ending of impermanence respectively.

There are stages of insight knowledges. These are:

1. Knowledge of rise and fall of formations – udayabbaya-
ñāṇa.

2. Knowledge of the dissolution of formations – bhaṅga-
ñāṇa.

3. Knowledge of dissolving things as fearful – bhaya-ñāṇa.

4. Knowledge of the fearful things as dangerous – adinava-
ñāṇa.

5. Knowledge of disenchantment with all formations –
nibbidā-ñāṇa.

6. Knowledge of desire for deliverance – muñcitukamyatā-
ñāṇa.

7. Knowledge of reflecting contemplation – paṭisaṅkhā-
ñāṇa.

8. Knowledge of equanimity towards formations –
saṅkhar'upekkha ñāṇa.

9. Knowledge of conformity – anuloma-ñāṇa.

10. Knowledge of changing of lineage – gotrabū-ñāṇa and the Path Knowledge – magga-ñāṇa.

Mogok Sayadaw said it was not necessary going into these ten stages. (Knowledge 1 to 9 is impermanent. It's like sharpening a knife. It's becoming sharper and sharper but only the same knife.) The yogi himself can't know all of them. Here the yogi really can know are three stages. These are seeing impermanence (udayabbaya ñāṇa), disenchantment with impermanence (nibbidā ñāṇa) and not wanting this khandha and the ending of all impermanence (Path Knowledge). All these impermanence come to an end and the body becomes cool. It happens extraordinarily two times. This is the Path Knowledge (magga-ñāṇa). (This last point here was mentioned in his autobiography.)

Today we'll climb up to the level of disenchantment with formations. We contemplate on the changing knowledge. [We contemplate the process and it is changed by itself (the mind). We make the causes and the result comes itself (not the God).] How is the process going? The tension, stiffness, etc. arise in the khandha are khandhas arising. Mosquito bites and pain arises also khandha arises. After contemplating of impermanence and going on to nibbidā ñāṇa.

Sabbe saṅkhāra anicca'ti, yada paññāya passati; Atha nibbindati dukkhe, Esa maggo visuddhiya: All conditioned phenomena are impermanent, when one sees this with insight wisdom, one becomes weary of dukkha (i.e., the khandha). This is the path to purity.

We have to contemplate to see the impermanence of dukkha sacca. If you get this khandha, ageing, sickness and death are with it. Because of ignorance and craving that we get it. We get the horrible khandha. It's suffering khandha. Why impermanence becomes dukkha sacca? We must know how to reflect the nature of dukkha. As dukkha, we see everything as not good. It's not like this.

In the First Discourse of the Buddha it mentioned that pañcupādānakkhandhā dukkha. – clinging to the five khandhas is dukkha. Clinging to the five khandhas, dukkha arises. Due to not knowing the arising and vanishing phenomena, you want to own this khandha; to make it "me" and "mine". It's wrong view; trying to get it with clinging. Let's say buying a car. Before the buying, in the shop it's not mine. After buying and making it mine, it becomes mine. During the time of using it and has an accident. It damages and the mind suffers. Because taking it as mine and don't know it'll be perished.

Mogok Sayadaw said there was nothing crazier than making something which did not exist as mine. If you make things which can be perished as mine and will suffer. One time a female anesthetist came with a nun and asking for help. She lost one of

her diamond earrings. The nun told her that this monk could get it back for her. Who was beating her and crying? The mind attached to the diamond earring was beating her. A businessman his only son died and became sorrow and lamentation. The son was filial and third year medical student. He had a lot of hope and expectation for him that suffered so much. In the world people are suffered because they have strong desire and attachment to things as mine. They are suffered because of impermanence. If don't know how to reflect rightly and wisely have to be suffered.

There're three types of dukkha. (i.e., dukkha-dukkha, saṅkhāra dukkha and vipariṇāma dukkha). The first one is dukkha which comes with birth. For example, dukkha for eating food; you have to eat every day. We can't live without eating. It's suffering. Could you live without drinking? You couldn't and it's suffering. These things are there, you don't have to create. It's come with nature. This is original dukkha. When you're sitting very long and becoming painful and aching. So, these are called dukkha-dukkha. We create dukkha for the welfare of the mind and body is conditioned dukkha (saṅkhāra dukkha).

As example, for comfort in sitting we buy sofas and using it. What we're doing every day, all of them are dukkha. We get the khandhas and have these dukkha. Therefore saṅkhāra dukkha is to want to be free from dukkha-dukkha and we have to condition it. The last dukkha is changing dukkha (vipariṇāma dukkha). For example, you buy a bunch of bananas and leaving there. It becomes perishing day by day.

第十一天：2002 年 10 月 27 日

今天，我們要改變對「蘊的生起」的觀照方式，
並開始如同登階一般向觀智的更高層次邁進。

你必須知道這些觀智的次第與性質，
若你正在觀察「無常（anicca）」的現象，
那麼你已踏上「道分之道（maggā path factors）」。

這就是所謂的：

「生滅智（udayabbaya ñāṇa）」或「如實智
（yathābhūta ñāṇa）」。

◆ 無常的觀知分為兩階段

1. 初階的無常觀（不成熟）
2. 成熟的無常觀

當觀見色法（物質元素）以各種方式變化時，
若要從「初階」過渡到「成熟」階段，
中間需跨越一道難關。

這時，行者可能會出現「光明現象（obhasa）」，
類似奢摩他（samatha）中的光，但二者不同：

- 它明亮刺眼，像是被強光照射；
- 或如沐浴於日光、月光之下；
- 同時也可能出現喜悅（pīti）、感動流淚、雞皮疙瘩、輕安（passaddhi）等。

這些現象是：

觀智雜染（vipassanūpakkilesa），
會障礙道果的生起。

舉例來說：

上週一位男居士站著打坐時，
從腳踝處感到一股極冷的能量，
如同一根冰棒般往上升，經過腿、腹、胸、直達頭頂，
最後他整個人跌倒在地，而自己渾然不覺。

倒下後他才意識到此事，當時仍感覺冰冷。
他便認為「我已證得涅槃了！」

我對他說：「明天我們來驗證是否能進入果定（phala samāpatti），」
並指導他方法，但他做不到。

這類經驗，若不如實知見其無常，便會錯認為已證得道果。

若出現這些現象，只需如實觀其**「無常性」**即可，
不應執著、歡喜或期待再次發生。

◆ 上升到「厭離無常」的階段（**nibbidā ñāṇa**）

在莫哥尊者的教授中，修道的三智如下：

1. **sacca ñāṇa**（真理智）：看見真相（即：無常）
 2. **kicca ñāṇa**（功能智）：看見蘊的壓迫性與作用
 3. **kata ñāṇa**（成就智）：見到一切無常的終結，即證得道智（**magga ñāṇa**）
-

◆ 十觀智次第（十種觀智）

1. 生滅智（**udayabbaya ñāṇa**）
 2. 壞滅智（**bhaṅga ñāṇa**）
 3. 畏怖智（**bhaya ñāṇa**）
 4. 過患智（**ādīnava ñāṇa**）
 5. 厭離智（**nibbidā ñāṇa**）
 6. 求離智（**muñcitukamyatā ñāṇa**）
 7. 省察智（**paṭisaṅkhā ñāṇa**）
 8. 行捨智（**saṅkhārupekkhā ñāṇa**）
 9. 隨順智（**anuloma ñāṇa**）
 10. 種姓智（**gotrabhū ñāṇa**）與道智（**magga ñāṇa**）
-

莫哥尊者說：

行者實際上無需明確分辨十種觀智，
真正能親證的只是三個階段：

1. 見無常 (sacca ñāṇa)
2. 厭無常 (nibbidā ñāṇa)
3. 終止無常 (magga ñāṇa)

觀見無常越來越深，
最終一切無常止息，身心清涼止息兩次——這即是證道的體驗。

◆ 為何觀無常就是苦諦 (dukkha sacca) ？

「sabbe saṅkhārā aniccā'ti, yada paññāya
passati;
atha nibbindati dukkhe, esa maggo visuddhiyā」

——「當以智慧如實觀見一切行法無常，便對苦厭離，這是通向清淨之道。」

若你獲得這具「色蘊」，那麼：

- 老、病、死便與之俱來；
 - 而其原因正是無明與渴愛 (avijjā + taṇhā) 。
-

◆ 人為何會執取五蘊為我？

因為不了解生滅法，
反而生起了「這是我、這是我的」的我見（**sakkāya diṭṭhi**），
如同買車前它不屬於你，
買後變成「我的車」，出了意外，便心生苦惱。

莫哥尊者說：

「世間最愚癡的事莫過於執取不存在之物為『我』。」

◆ 三種苦的辨析

1. 苦苦（**dukkha-dukkha**）：
來自出生後的身體本身，如：飢餓、乾渴、痠痛、疲倦等。
 2. 行苦（**saṅkhāra dukkha**）：
為了解決苦苦，我們創造了條件，如：買椅子、裝冷氣、吃補品等。
 3. 壞苦（**vipariṇāma dukkha**）：
所有美好的事物皆會敗壞，如：香蕉逐日腐爛、青春消逝、事業傾頹等。
-

總結來說：

色蘊本身就帶有「逼迫性（**pīḷanāṭṭha**）」與「變壞性（**vipariṇāma lakkaṇa**）」，
所以一切皆苦，應觀無常以致厭離。

◆ 修行要點總結

1. 若觀見無常，即已進入「正道因分」。
2. 修行中若出現喜悅、光明等感受，
應觀其無常，不應執取。
3. 僅觀無常仍不夠，
還須觀生厭，進入厭離智（**nibbidā ñāṇa**）。
4. 苦的本質來自執取與錯見，
無明與渴愛才是輪迴之根。

~~~~~

## 第十一天：2002 年 10 月 27 日

今天改變觀照五蘊生起的方式。我們必須像爬梯子一樣逐步提升內觀的過程。你們必須了解這些性質（即內觀智慧的過程）。如果你們正在辨別無常，你們就走在道支（**magga**）的道路上。這是生滅智（**udayabbaya ñāṇa**）或如實智（**yathābhūta ñāṇa**）。辨別無常有兩個層次：不成熟和成熟的層次。在看到物質元素以許多不同的方式變化時，處於不成熟的階段。要從不成熟的階段提升到成熟的階段，必須跨越一個層次。這是一個困難的點（層次）。瑜伽行者可能會像在止禪修行中一樣看到光（即光明相 **obhasa**，這兩種光是不同的）。它非常明亮耀眼。它也像一道強光照向你。或者像在陽光和月光下。

因此，光明可能會出現。喜（pīti）也可能生起。由於看到以前從未見過的事物而感到歡喜，眼淚可能會流出來。雞皮疙瘩可能會起來。輕安（passaddhi）可能會生起。整個身體變得輕盈舒適等等。這些法是染污（upakkilesa），會阻礙道與果。所有這些事物，例如涼爽、身心變得快樂、喜悅和看到光明等等，都可能被誤認為是證得佛法。然後你可能會停留在那個階段。有時坐禪非常好，你很喜欢它。當你下次坐禪時再次期待這種體驗時，這就變成了執著（nikanti / taṇhā）。沉溺於其中是最糟糕的事情。如果這些事物生起，觀照它們的無常。

讓我告訴你一個事件。上週一位居士在練習站禪。從腳踝後方升起一股非常冷的能量。它向上延伸到腿、大腿和頭部。他一生中從未有過這樣的經歷。它不是像擴散一樣蔓延，而是像一根冰冷的棒子向上延伸，他倒在了地上。倒下時他並不知道。他只是在倒在地上後才知道。那時他也感到非常寒冷。他得出結論，認為自己證得了佛法（即涅槃的證悟）。但無常仍然存在。寒冷的感覺本身就是無常的。他在不了解其現象的情況下就下了結論。他正等著我報告他的經歷。我告訴他明天我們可以進行測試，並可能進入果位。我告訴他如何去做，但他做不到。在這種情況下，如果這些事物生起，非道之智不能被認為是道之智，只需觀照它們的無常即可。

再次，我們將攀登另一座山。在看到無常之後，將攀登另一個厭離無常的層次。莫哥大師的方法是以三種智慧來攀登，正如佛陀的初轉法輪經（以及許多其他經文）所提到的。第一種是諦智（sacca ñāṇa）——看到真理的智慧。之後是事智（kicca ñāṇa）——看到真理的功能的智慧。五蘊的功能是什麼？作智（kata ñāṇa）——無常五蘊的止息，證得道智。莫哥大師將所有這些智慧分別表達為見無常、厭離無常和無常的止息。

內觀智慧有以下階段：

### 1. 生滅隨觀智（udayabbaya-ñāṇa）

2. 壞滅隨觀智 (bhaṅga-ñāṇa)
3. 怖畏現起智 (bhaya-ñāṇa)
4. 過患隨觀智 (ādinava-ñāṇa)
5. 厭離隨觀智 (nibbidā-ñāṇa)
6. 欲解脫智 (muñcitukamyatā-ñāṇa)
7. 審察隨觀智 (paṭisaṅkhā-ñāṇa)
8. 行捨智 (saṅkhar'upekkha ñāṇa)
9. 隨順智 (anuloma-ñāṇa)
10. 種姓智 (gotrabū-ñāṇa) 和道智 (magga-ñāṇa)

莫哥大師說不必經歷這十個階段。（智慧 1 到 9 是無常的。這就像磨刀一樣，越來越鋒利，但仍然是同一把刀。）瑜伽行者自己無法知道所有這些。瑜伽行者真正能知道的是三個階段：見無常（生滅隨觀智）、厭離無常（厭離隨觀智）和不想要這個五蘊以及所有無常的止息（道智）。所有這些無常都將結束，身體會變得冰冷。這種情況會非常罕見地發生兩次。這是道智（magga-ñāṇa）。（這最後一點在他的自傳中提到過。）

今天我們將攀登到厭離諸行的層次。我們觀照變化的智慧。[我們觀照這個過程，它自己（心）會改變。我們創造了因，結果自然而來（不是上帝）。]這個過程是如何進行的？五蘊中生起的緊張、僵硬等等是五蘊的生起。蚊子叮咬和疼痛生起也是五蘊的生起。在觀照無常之後，繼續進入厭離智（nibbidā ñāṇa）。

「諸行無常，以慧觀見，則於苦厭，此乃清淨道。」(Sabbe saṅkhāra anicca'ti, yada paññāya passati; Atha nibbindati dukkhe, Esa maggo visuddhiya) 所有有為法都是無常的，當一個人以洞察智慧看到這一點時，他就會厭倦苦（即五蘊）。這是通往清淨的道路。

我們必須觀照以看到苦諦的無常。如果你得到這個五蘊，衰老、疾病和死亡就會隨之而來。由於無明和渴愛，我們才得到它。我們得



到的是可怕的五蘊，是苦的五蘊。為什麼無常會變成苦諦？我們必須知道如何反思苦的本質。作為苦，我們將一切都視為不好。但並非如此。

在佛陀的初轉法輪經中提到：「五取蘊是苦。」

(pañcupādānakkhandhā dukkha) 執取五蘊，苦就會生起。由於不知道生起和滅去的現象，你想要擁有這個五蘊；想把它變成「我」和「我的」。這是錯誤的見解；試圖通過執取來得到它。比方說買一輛車。在購買之前，在商店裡它不是我的。購買並使它成為我的之後，它就變成我的了。在使用過程中發生了事故，它損壞了，心也受苦了。因為把它當作我的，而不知道它會毀壞。

莫哥大師說，沒有比把不存在的東西當作自己的更瘋狂的事情了。如果你把會毀壞的東西當作自己的，就會受苦。有一次，一位女麻醉師和一位尼姑來尋求幫助。她丟失了一隻鑽石耳環。尼姑告訴她，這位僧侶可以幫她找回來。是誰在打她和哭泣？是執著於鑽石耳環的心在打她。一位商人的獨生子去世了，他感到悲傷和哀悼。兒子很孝順，是醫學院三年級的學生。他對兒子寄予了很多希望和期望，所以非常痛苦。在世間，人們受苦是因為他們對事物有強烈的慾望和執著，認為是「我的」。他們受苦是因為無常。如果不知道如何正確和明智地反思，就必須受苦。

有三種苦。（即苦苦、行苦和壞苦）。第一種是與生俱來的苦。例如，吃飯的苦；你必須每天吃飯。我們不能不吃飯而活。這是苦。你能不喝水而活嗎？你不能，這是苦。這些事情本來就存在，你不需要創造。它是與生俱來的。這是原來的苦。當你坐得很久，感到疼痛和酸痛時，這些稱為苦苦。我們為了身心的福祉而創造的苦是行苦 (saṅkhāra dukkha)。

例如，為了坐得舒適，我們買沙發並使用它。我們每天所做的一切都是苦。我們得到五蘊，並有這些苦。因此，行苦是想要擺脫苦苦，我們必須造作它。最後一種苦是壞苦 (vipariṇāma dukkha)。例如，你買了一串香蕉放在那裡，它會一天天地腐爛。

