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— 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 12 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 12: 28th October, 2002

We're arriving at the two third (2/3) of the practice, and have to climb up the difficult part. According to Sayadawgyi we had already seen impermanence. After seeing impermanence, we arrive to weariness. Yesterday some yogis experienced the corruptions of insight; developing from the immature stage to the mature stage. If you're arriving at nibbidā ñāṇa and it's the stage of the purification of the way (paṭipadā ñāṇadassanavisuddhi). After that, it is the Path Knowledge – purification by knowledge and vision (ñāṇadassanavisuddhi). This is the time of near to the top of the mountain. At this time you must have stable mindfulness.

Sati is not only doing the practice of ānāpāna. You must have sati in everywhere. You'll encounter with problem and destruction. Loosing of sati, unseen beings (paraloka) will instantly come in and disturb you. (i.e., not for every yogi). After you're on the path many kinds of counterfeit things can come in. Yesterday I went out for awhile, and after come back a female yogi inform me. She said that during her meditation and heard someone came and told her. She had attained the Dhamma and would propagate the teaching. I told her that it wasn't. Someone from outside came and possessed her. We have to be careful for these kinds of things. We had these experiences before that and reminding you. The spirits are worrying of the yogis attaining the Dhamma. They think that if this person is liberated and will not

come to their spirit world. Therefore they come and disturb the yogis. All these experiences happened before at our centre.

Sayadawgyi (i.e., Mogok Sayadaw) mentioned the three governing principles in his talk. It's on oneself at first, and then the surrounding worlds. You shouldn't think other beings don't know what we're doing. Sayadawgyi said if you know yourself, and from your deity onwards and other beings also could know it. So, stay with sati and stick with it. (Here the words – your deity means not our own deities. These are the spirit world living near or around us – unseen beings.)

Another point to remind you is practicing so good that mind-body becomes peaceful. Any mental object appears have to be contemplated. If you taking pleasure in it is lobha (greed). You have to abandon all of them. Have to be mindful, if not it comes in and disturbs you. Another point is can be fallen into bhavaṅga citta (life continuum mind). Become unconscious is called fall into bhavaṅga. Something like fallen into sleep. It's difficult to attain the Dhamma if you become unconscious. And also not let kelisa come in between the contemplation. You have to be in the process of anicca and magga continuously (i.e., every time dhamma shows impermanence and knowing with the path factors). And you must know them as dukkha.

You will encounter things arising in the khandha you never experienced before. The changing of the physical elements and unbearable things will arise. If they arise, it's impermanent dukkha sacca. Whatever seeing in the eyes you also have to

contemplate. Some spirits will come and want to share our merits. If you see them have to contemplate. Whatever you see is impermanent dukkha sacca. All these are concepts and not the refined impermanent of mind and form. Seeing, hearing, smelling, etc., is impermanent dukkha. sacca. Someone is yawning if he is out of sati, it's the spirit done it. He wants me to know it. So, he reminds me about the loosing sati of my yogis. (This was a tree spirit – and became the protector of the Venerable during his practice in a forest.)

Now it's arising and now knowing it. It's in the present moment. In Sayadawgyi's talk, anicca, dukkha and anatta are the impermanent khandhas. It's not the anicca of the head, body, hands and feet. Because of impermanent, it's dukkha. It's unstable that human beings are suffered. It seems, anicca dukkha and anatta are three different dhammas but in reality it's only one dhamma; one dhamma with three natures. After arising and vanishing, no solid object is leaving behind. Until now what you tell me are with concepts. (i.e., during the interview with the yogis.)

For example, my back is aching; the whole head seems bigger, etc. These are concepts and solidity. During the contemplation don't include these things. Contemplate to see their intrinsic nature, such as hot, cold, hardness, stiffness, etc.; to catch on the beginning of the arising phenomenon. There is the beginning on every impermanence. From non-existing to existing is impermanent. Also, from existing to non-existing is impermanent. From non-existing to existing, and then move here

to there. From the place of the beginning, it's arising and moving to another place. Is it still at the first place? Moving is changing. For example, I had been mentioned about a layman yogi's experience before (see day 11: talk). A cold bar of energy appeared from his back ankle and started to move upwardly to the head. The changing of the mind and matter at the first place not following to the second place, etc. It has disappeared at the first place.

It's the same as the impermanent mind and matter of the first foot step not arriving to the second foot step. So, you can't find back this impermanent mind and form again. In every foot step of mind and matter are dying. Therefore in Sayadawgyi's talk, you will see *anicca*, *dukkha*, *anatta*, *asubha* and *dukkha sacca* if you discern impermanence. You see these five points at the same time.

In the beginning of the sitting, nothing arises yet. And then you move your *Samādhi* to the top of the head and it starts showing the nature. Wherever it shows you, catch on the beginning of the arising dhamma. It means to be mindful. Sayadawgyi said that *ehi-passiko* – the dhamma calling at you, came and contemplated me. *Sandiṭṭhiko* – you would see it yourself. The chaotic situations are impermanent. Is it stopping or moving? It's never stopping. From small and it becomes bigger. And from big and it can become smaller. You can see its disintegration, movement and change, etc. All these unstable movements are impermanent. In *vipassanā* contemplation it also needs endurance. These natural phenomena happen by itself that

we can't want them to be liked that. You have to observe and contemplate according to its nature.

For example, the yogi wants the pain to go away. Then he says "I can't bear it and change the posture." *Diṭṭhi* is sticking with the yogi. Why? Because unable to contemplate like a stranger. It's nothing to do with you. You can't get it what you want to be. It happens by its nature that you have to observe like a stranger nearby. This point is very important. It needs *sati*, and always stick with it. Out of *sati*, the *diṭṭhi* stick with you. You know the arising dhamma and then the mind leaving it and can move to other place. That is the mind moving towards a stronger object. Don't become uncertainty as which one have to contemplate. You have to contemplate where the mind is.

Ehi-passiko – have to contemplate where it's calling you. Then you know it arising and contemplate its continuous process. Follow it and observe. This is following the impermanent process. You know the arising and then observe; not there anymore. Maybe some dhammas arise in this way. Also, other kinds of phenomena can arise. It'll oppress you – *pīḷanaṭṭha*; the *khandha* will show its *dukkha sacca*. Three or four elements can oppress you. At that time you don't need to analyze the elements. You have to observe them how it's changing and happening.

Like a hunter following the foot prints of the prey. It can become slowly bigger and more severe. At that time the yogi can go in and feel it directly; and then want it to be vanished. This is craving-*taṇhā*. And it turns towards clinging and action (*upādāna*

and kamma). If lobha arises know instantly and abandon it. Have to contemplate this mental state. Adjust yourself by not letting kilesas come in and follow the process closely. It'll end at some place. There is nothing not ending. Maybe it takes four or five minutes or half an hour to end. Even can oppress you for an hour (nothing is sure). From that time onwards no need for time table.

If not ending shouldn't change it. Or if happen too long and have to stop it. At lunch time can stop it. And at other times can't change it and follow to the end. It's like mount climbing. If you arrive to the top and it ends. Stiffness, tenseness, etc, whatever it's slowly growing, to the most painful, the most itching, etc. The ending means it's not arising again. You can try it out. Feeling (vedanā) increasing or whatever increases, you need courage. You feel like, it comes and oppressing you. At that time should not be annoyed and must be calm. Having the facial expression means, you go in and feel with it. These things are existing not only now but also before. After the abandoning of ignorance (avijjā) and knowledge (vijjā) arises that knowing directly by oneself. It exists before and oppresses us in our whole life. Because of them we become old. We contemplate it carefully with knowledge.

With the contemplation, mind is also changing. Should not change and follow it with endurance. Reflecting as if we get the khandha must suffer like this again. At the ending of it the whole body is feeling cool and happy. After dukkha and sukha exists. We have to follow it until mind and body become peaceful. The

process is slowly disappearing. Again it arises one by one like a chain, and following it to the end. After that it can arise another one.

After one and half hours, we will not contemplate it if it arises again. We shouldn't follow it for two or three hours. Increase half an hour for contemplation, leave it there if doesn't end. If not, it becomes immune. We follow it in an appropriate way. Next time of follow two hours, then two hours only. We practice Samādhī with walking meditation. In every step of walking, contemplate to see its impermanence. And you'll become weary about walking. It's dukkha. Before, you even didn't know carrying around your own burdened khandha. If you getting old will find out that standing, sitting and going, etc, are great dukkha.

Dukkheñāṇam – after knowing dukkha, and the other side is dukkha-nirodheñāṇam – knowing the cessation of dukkha. You make a decision that it's really dukkha. Do you want it? You're wanting it because not know it as dukkha. It's really dukkha, except dukkha, and nothing exists. You don't have desire for the khandhas if you really see its faults. At here yogis can have problems. It's oppressing so much that even don't want to continue anymore. This can be possible. Become very tired about it. Therefore Mogok Sayadaw had said that if you didn't want to contemplate still had to stick with it. You will continue to have this khandha if you don't contemplate. And you can't free from it. It's unbearable that you don't want to contemplate. Dīṭṭhi sticks with you again. You only see these things and weary about it and

become disenchantment. Like it or not, you have to contemplate. Not wanting to contemplate and you continue your contemplation is non-greed (alobha).

第十二天：2002年10月28日

我們已經抵達**整體修行**的三分之二，
接下來要攀登一段**困難的坡段**。

根據莫哥尊者的開示：

「已經觀見無常（anicca），接著會進入**厭離**（**nibbidā**）。」

昨天有些禪修者出現了觀智的雜染，
這代表從**不成熟的階段**正在進入**成熟階段**。

◆ 淨道與觀智階梯

- 若你進入「**厭離智**」（nibbidā ñāṇa），表示你正在經歷**「**修道智清淨**」（paṭipadā ñāṇadassana-visuddhi）**。
- 再往上走，便進入**「**智見清淨**」（ñāṇadassana-visuddhi）**，即證得**道智**（magga ñāṇa）。

這時候，你就**快登上山頂**了。

而此刻，「**正念（sati）**」必須非常**穩固**。

◆ 不只是數息，正念要遍及一切

- 正念不只是在觀呼吸。
- 無論在什麼狀態、面對任何境界，都必須有正念。

若正念鬆散：

- 就可能被「異界眾生」干擾（這不一定會發生在每位行者身上）。
- 有些靈體會來干擾修行，因為他們害怕你解脫後，不再輪迴到他們的世界中。

舉一個例子：

- 昨天我離開了一下，回來後一位女行者告訴我，她在禪修時聽到聲音對她說：「妳已證得法，可以開始弘法了。」
- 我告訴她：**那不是證果，是靈體附體的現象。**

這些**並非個案**，在我們的中心曾經發生過多次。

◆ 正念若散亂，可能會落入無意識狀態

- 可能進入「有分心」（bhavaṅga citta），就像突然睡著。
 - 若如此便難以證法。
 - 或者被煩惱（kilesa）介入觀照與現象之間，**錯失了無常與道心的銜接。**
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◆ 諸多新經驗將浮現：苦蘊的壓迫性

你將開始遇到前所未見的色法變化與壓迫現象，它們都是「無常的苦諦現象（anicca-dukkha sacca）」。

舉例來說：

- 身體緊繃、難以忍受的痛感出現時，
 - 即是苦諦的示現。
-

注意：

你眼睛所見、耳朵所聞的事物，也都是無常的苦。

有些靈體可能現身，向你索取功德。

這些都是「概念（paññatti）」而非究竟法。

莫哥尊者曾說：

「無常、苦、無我表面看來是三法，實際上是一個法的三種特性。」

舉例：

- 現象生起後，不留下任何實體存在，即是無我；
 - 持續變化不止，即是無常；
 - 無法掌控、具壓迫性，即是苦。
-

◆ 如何精確地觀照現象？

1. **不要觀「我的背痛、我的頭大」**等概念語言，那是「實體與名稱」的執取。
 2. 要觀照「熱、冷、硬、軟、緊、撐」等色法特性，並從「生起的起點」開始觀察。
 3. 舉例：一股涼意從腳踝升起至頭頂，第一處的色法與第二處的色法並非同一，每一處的心與色皆是新生滅。
-

這就如：

「每一步的名色都是死去又新生，
無一可重複。」

所以：

一旦觀見無常，便同時見苦、見無我、見不淨、見苦諦（**dukkha sacca**）。

◆ 修行警語與要點

1. 正念不足時，會被情緒、靈體、雜染牽著走。
2. 不要「想要痛快點結束」——這是貪心（**taṇhā**）。
3. 不要「憤怒、煩躁、討厭它」——這是瞋心（**dosa**）。
4. 如果覺得：「我實在受不了」，那是身見（**diṭṭhi**）又貼上來了。

5. 一定要「像旁觀者那樣」觀察，不要「帶入自己」去感覺它。
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舉例說明：

- 有時現象會從一點變為整片、整體壓迫，
- 三、四大元素輪番壓迫你。

這時不需要去分別是哪一大，
只要照見其變化與無常即可。

◆ 修行的耐力：觀照到底

莫要中途放棄！

1. 就像登山，若你到了半山腰就放棄，永遠不會到頂。
 2. 壓迫感越來越強時，會起煩惱、逃避、貪著、厭倦，這些都要一一觀照、放下、斷除。
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◆ 關鍵原則：從苦的逼迫，走向道的出離

dukkhe ñāṇaṃ – 看見苦

dukkha-nirodhe ñāṇaṃ – 看見苦的止息

你會發現：

- 行走、坐立、移動皆是苦，

- 連「想去吃飯」都是「為了維持這苦蘊」而造作。
一切只是因為不知其為苦，才會「想要它、喜歡它」。

◆ 結語：要證道，唯有堅持觀照

若你說：「我不想觀了」，
那麼你還會再次拿到這個蘊。

不想觀，但仍觀下去，這就是「無貪（**alobha**）」的力量。

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## 第十二天：2002年10月28日

我們正來到修行的三分之二（2/3），必須攀登困難的部分。根據尊者所說，我們已經見到無常。見到無常之後，我們來到厭離的階段。昨天有些瑜伽行者體驗到內觀的染污；從不成熟的階段發展到成熟的階段。如果你們正來到厭離智（**nibbidā nāṇa**），這就是道智見清淨（**paṭipadā nāṇadassanavisuddhi**）的階段。之後就是道智——以智見清淨（**nāṇadassanavisuddhi**）。這是接近山頂的時候。此時你必須有穩定的正念。

正念不僅僅是修習安那般那。你必須在任何地方都有正念。你會遇到問題和破壞。失去正念，未見的眾生（**paraloka**）會立即介入並

打擾你。（即，不是針對每個瑜伽行者）。在你走上正道之後，許多偽造的事物可能會出現。昨天我出去了一會兒，回來後一位女瑜伽行者告訴我。她說她在禪修時聽到有人來告訴她，她已經證得了佛法，將會弘揚教法。我告訴她那不是真的。是外來的某個東西附在了她身上。我們必須小心這些事情。我們以前有過這些經歷，在此提醒你們。鬼神們擔心瑜伽行者證得佛法。他們認為如果這個人解脫了，就不會來到他們的鬼神世界。因此他們來打擾瑜伽行者。所有這些經歷以前都發生在我們的中心。

尊者（即莫哥大師）在他的開示中提到了三個主導原則。首先是關於自己，然後是周圍的世界。你不應該認為其他眾生不知道我們在做什麼。尊者說，如果你了解自己，從你的天神開始，其他眾生也能知道。所以，保持正念，堅持下去。（這裡的「你的天神」並非指我們自己的守護神。這些是居住在我們附近或周圍的靈界眾生——未見的眾生。）

另一個提醒你們的要點是，修行要好到身心都變得平靜。任何出現的心所對象都必須被觀照。如果你沉溺於其中，那就是貪（*lobha*）。你必須捨棄所有這些。必須保持正念，否則它會介入並打擾你。

另一個要點是可能會落入有分心（*bhavaṅga citta*，生命流的潛意識）。失去意識稱為落入有分。有點像睡著了。如果你失去意識，很難證得佛法。並且不要讓煩惱介入觀照之中。你必須持續處於無常和道的過程中（即，每次法展現無常，都以道支來知曉）。而且你必須將它們視為苦。

你將會遇到五蘊中生起你以前從未體驗過的事物。物質元素的變化和難以忍受的事物將會生起。如果它們生起，那就是無常的苦諦。你眼睛所見的一切也必須觀照。有些鬼神會來想要分享我們的功德。如果你看到它們必須觀照。你所見的一切都是無常的苦諦。所有這些都是概念，而不是精細的名色無常。看、聽、聞等等，都是無常的苦諦。



如果有人打呵欠是因為他失去了正念，那是鬼神做的。他想讓我知道。所以，他提醒我注意我的瑜伽行者失去了正念。（這是一個樹神——在他於森林中修行時成為尊者的保護者。）

現在它生起，現在知道它。它在當下。在尊者的開示中，無常（**anicca**）、苦（**dukkha**）和無我（**anatta**）是無常的五蘊。它不是頭、身體、手和腳的無常。因為無常，所以是苦。由於不穩定，人類才會受苦。看起來，無常、苦和無我是三種不同的法，但實際上只有一個法；一個具有三種性質的法。生起和減去之後，沒有留下任何堅實的物體。到目前為止，你告訴我的都是概念。（即，在與瑜伽行者的面談中。）

例如，我的背痛；整個頭好像變大了等等。這些都是概念和堅實性。在觀照時不要包括這些。觀照以看到它們的內在性質，例如熱、冷、堅硬、僵硬等等；抓住生起現象的開始。每一個無常都有開始。從不存在到存在是無常。同樣地，從存在到不存在也是無常。從不存在到存在，然後從這裡移動到那裡。從開始的地方，它正在生起並移動到另一個地方。它還在原來的地方嗎？移動是變化。例如，我之前提到過一位居士瑜伽行者的經歷（見第十一天：開示）。一股冰冷的能量從他的腳踝後部出現，並開始向上移動到頭部。第一個地方的名色變化並沒有跟隨到第二個地方等等。它在第一個地方已經消失了。

這與第一步的無常名色沒有到達第二步的無常名色是一樣的。所以，你再也找不回這個無常的名色了。每一步的名色都在死亡。因此，在尊者的開示中，如果你辨別出無常，你將會看到無常（**anicca**）、苦（**dukkha**）、無我（**anatta**）、不淨（**asubha**）和苦諦（**dukkha sacca**）。你同時看到這五點。

剛開始坐著時，什麼都還沒有生起。然後你將你的定力移到頭頂，它開始展現其性質。無論它向你展現什麼，都要抓住生起之法的開始。這意味著要保持正念。尊者說：「來觀看我」（**ehi-passiko**）——法在呼喚你，來觀照我。「你將親自看到它」

（sanditṭhiko）。混亂的狀況是無常的。它是在停止還是移動？它從未停止。從小變大，從大變小。你可以看到它的分解、運動和變化等等。所有這些不穩定的運動都是無常的。在內觀中也需要忍耐。這些自然現象自行發生，我們無法期望它們如我們所願。你必須根據它的性質來觀察和觀照。

例如，瑜伽行者想要疼痛消失。然後他說：「我無法忍受，要改變姿勢。」邪見正困擾著瑜伽行者。為什麼？因為無法像陌生人一樣觀照。這與你無關。你無法得到你想要的東西。它根據其本質發生，你必須像附近的陌生人一樣觀察。這一點非常重要。需要正念，並且始終保持正念。失去正念，邪見就會困擾你。你知道生起的法，然後心離開它，可以移動到其他地方。那是心朝向更強大的對象移動。不要對應該觀照哪個感到不確定。你必須觀照心所在的地方。

「來觀看」（ehi-passiko）——必須觀照它在呼喚你的地方。然後你知道它正在生起，並觀照其持續的過程。跟隨它並觀察。這是跟隨無常的過程。你知道它的生起，然後觀察；它已經不在那裡了。也許有些法會以這種方式生起。而且，其他種類的現象也可能生起。它會壓迫你——pīḷanaṭṭha；五蘊將展現其苦諦。三或四個元素可能會壓迫你。那時你不需要分析元素。你必須觀察它們是如何變化和發生的。

就像獵人追蹤獵物的腳印一樣。它可能會慢慢變大，變得更劇烈。那時瑜伽行者可能會進入並直接感受它；然後想要它消失。這是渴愛——taṇhā。它會轉向執取和行為（upādāna 和 kamma）。如果貪婪生起，立即知道並捨棄它。必須觀照這種心理狀態。調整自己，不要讓煩惱介入，並密切跟隨這個過程。它會在某個地方結束。沒有什麼是不會結束的。也許需要四五分鐘或半小時才能結束。甚至可能會壓迫你一個小時（沒有什麼是確定的）。從那時起就不需要時間表了。

如果沒有結束就不應該改變姿勢。或者如果持續太久必須停止。午餐時間可以停止。其他時間不能改變，必須跟隨到最後。這就像爬

山。如果你到達山頂，它就結束了。僵硬、緊張等等，無論它如何緩慢增長，直到最痛苦、最癢等等。結束意味著它不再生起了。你可以嘗試一下。感受（vedanā）增加或任何增加，你需要勇氣。你感覺到它來了並壓迫你。那時不應該惱怒，必須保持平靜。有面部表情意味著你進入並感受它。這些事物不僅現在存在，以前也存在。在捨棄無明（avijjā）之後，智慧（vijjā）生起，自己直接知道。它以前就存在，並在我們的一生中壓迫我們。由於它們，我們才會變老。我們以智慧仔細觀照它。

通過觀照，心也在變化。不應該改變，要以忍耐跟隨它。反思，如果我們得到這個五蘊，就必須再次這樣受苦。在它結束時，整個身體都感到涼爽和快樂。苦之後是樂。我們必須跟隨它直到身心平靜。這個過程正在慢慢消失。它又像鏈條一樣一個接一個地生起，並跟隨它到最後。之後它可能會生起另一個。

一個半小時後，如果它再次生起，我們將不再觀照它。我們不應該跟隨它兩三個小時。將觀照時間增加半小時，如果沒有結束就放在那裡。否則，它會產生抗性。我們以適當的方式跟隨它。下次跟隨兩個小時，然後就只有兩個小時。我們以經行來修習定力。在行走的每一步都觀照以看到它的無常。你將會厭倦行走。那是苦。以前你甚至不知道自己背負著沉重的五蘊。如果你變老，你會發現站立、坐著和行走等等都是巨大的苦。

苦智（Dukkheñāṇam）——在知道苦之後，另一邊是苦滅智

（dukkha-nirodheñāṇam）——知道苦的止息。你做出決定，那真的是苦。你想要它嗎？你想要它，因為不知道它是苦。它真的是苦，除了苦之外，什麼都不存在。如果你真正看到五蘊的過患，你就不會對它們有慾望。在這裡瑜伽行者可能會遇到問題。它壓迫得太厲害，甚至不想再繼續下去了。這是有可能的。對此感到非常厭倦。因此，莫哥大師曾說，即使你不想觀照，仍然必須堅持下去。如果你不觀照，你將繼續擁有這個五蘊。你無法從中解脫出來。不想要觀照是難以忍受的。邪見再次困擾著你。你只看到這些事物，

對此感到厭倦，並產生厭離。不管你喜不喜歡，你都必須觀照。不想觀照而你繼續觀照就是無貪（alobha）。