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-- 18 天禪修營

Eighteen Days in Solitude

– Instructional Dhamma Talks in Retreat
By Venerable U Ādiccaramsī

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自緬甸語錄音帶譯為 英文

第 13 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 13: 29th October, 2002

If you are arriving to this stage, other mental states can arise. One thing which has to be careful is not to lose your sati; the importance of having strong sati. When walking, your sati must stick wholly with the process. Increase your time in walking meditation; it's only five days left after today. Maybe you'll think as: "Could I attain it?"

Here you have to know are; approaching a teacher and listening Dhamma. The teacher is explaining to you how to do the practice – it's *nāta pariññā*. This is the part of a teacher's teaching and correcting, which the yogis should know. It's the part which a teacher has to be fulfilled.

In the second part a teacher can't do it for you. The yogis should have the intention of doing things exactly what the teacher has taught and exhorted. It means if you practice like this and can attain it. This part includes faith (*saddhā*) and effort (*virīya*). Therefore there are two parts connection with the teacher and yogis.

The third part: the teacher and yogi can't do it. It'll happen in accordance with the Dhamma nature. You have to understand these natures clearly. These Dhammas are happening by its nature. You do your practice and the Dhammas do its process.

For your understanding, practice is like a person building a fire. In the ancient time, people rub two pieces of bamboo for fire. After it's hot enough, the fire comes out. If you're cutting off the bamboos and looking for fire, you can't find it. (He gave the simile of a king's searching for the music in the harp.) In the harp there was no music (sound). In the same way fire not exists in the bamboo. (It seems the sound is more peculiar than fire, both need the medium of air; but sound is not included in the basic forms like fire.)

Therefore Nibbāna not exists in this khandha. How does Nibbāna arise? It arises by practice (purification). With the practice, if the time is ripe and Path and Fruit arise. Your mind can be confused as originally not exists and where it's arising from. However, you cut off a mango tree and looking for the mango fruit, you can't find it there. Also, it doesn't exist in the mango seed either. The mango tree functions its own matter and when the time comes it flowers and grows out. The small mango fruit appears and grows slowly. Nibbāna element also not originally exists in the khandha. For someone who practices when the time is ripe it'll appear. Only don't know when and how it'll appear. A yogi is like climbing a mountain. During the practice it'll arise.

Now some yogis are on the path to the goal. For some, their minds are running outside. People are also talking about their feelings and experiences with concepts. For example, it's like pricking with a thorn on the feet, etc. They take the khandha as solidity. Don't take it with concepts, but as khandha arises. All the

five khandhas are arising together. For example, there are tension, stiffness, hot, cold, etc. and you have to take them as khandhas arise. If with concepts, you go in and feel it. These khandhas arise as its intrinsic nature. It shouldn't mix with the solid body. It arises and then vanishes. You also should not be disappointed with it. After establishing Samādhi and concentrate the mind on the top of the head. And then if hot, numbness, etc. appears at any place of the khandha and observe it. It's ehi-passiko – come and contemplate me.

So, seeing, hearing, smelling, tasting, etc. any of them arise and contemplate it as anicca. Don't make them as any solidity. Sandiṭṭhiko – will see impermanence directly. Khandha is impermanent and knowing it is magga (anicca and magga). Impermanence and magga must go together continuously. Don't let any kilesa comes in between them. Sayadawgyi said that if kilesa not come in between them and by practicing in the morning will realize Dhamma in the evening (also mentioned by the Buddha). He gave guarantee to us. It'll appear instantly if the time is ripe. Here are the differences between someone easy to attain Dhamma and someone not.

There are also many reasons. Some yogis even can't stabilize their postures up to this day. Their resolutions not succeed. During the practice their minds are here and there. I am also observing them. They are appearing to be in the practice but their hands are moving, etc. The mind is going back to the past objects and thinking about them. So, forget about the meditation object. You cannot transcend the mount if the mind is not quite like this.

You have to practice become anicca and magga by yourself. I can only encourage you.

You can't concentrate in the practice when kilesa comes in. Uplift your mind again as I must attain it. The desire for attainment is lobha (greed and as a wholesome desire). Sayadawgyi said that in practice, this kind of lobha mind couldn't fall into apāya. He / She should have this kind of lobha. Its nature is attaining of Nibbāna. Lobha here is the motivated power of the mind. Even you become a stream enterer (sotāpanna) and still have taṇhā. But sotāpanna can't fall into painful destinations. Therefore, this taṇhā is good to have.

If your faith is going down, uplift it. From here onwards practice becomes very important. On climbing the last stage of a high mountain and there can be many things leading to mishaps. You can't overcome it without sati and right decision.

There are four types of yogis.

1. Difficult practice and slow attainment.

Make notes of them and check for yourself. These things are coming with you from the past. If you discern impermanence, you will have the potentiality of attainment in this life. You have the ariyan seed as (potentiality of a noble being) a tihetuka person (a person born with three wholesome roots, such as non-greed, non-hatred and non-delusion). Don't think that you

can't make it. And you'll get it. But you have to practice with the difficulties and with more times.

2. Difficult practice and quick attainment. I had seen these kinds of yogis before.

3. Easy practice and slow attainment. This kind of yogi doesn't see difficulties. I had known a laywoman doctor from Mandalay in this type.

4. Easy practice and quick attainment. This is a special person. You can't decide yourself in this type. It'll appear by practice. If other can realize it and I must also. You have to practice with this kind of spirit. One of the possible problems here is impermanence become not very clear. If you contemplate on it as dukkha sacca also solve the problem. But the yogi becomes dissatisfaction with it. At that time it'll not go away. It reinforces itself for the strike. It looks like a climber reinforces his strength from crossing one mount to the other mount.

If you can't contemplate it like a stranger and will sink in there. Without sati and can't bear that you let go of it. Then it becomes a problem. Watching impermanence like a stranger at near is magga. You have to be in ready to face the arising phenomena. Don't give up your resolution. Catch on the beginning and follow to the end of the process. It's dukkha and without any essence. See this point. If the time is up and the

process does not end, then don't take the time limit, and have to follow to the end.

Increase half an hour for sitting and walking meditations. After one and half hours and the process does not end, change the posture. After changing the posture, it doesn't matter the process is continuous or not. If not continue, it can change into another thing. It can arise in many ways, and seems like fighting a battle. Also, counterfeit dhammas can come in, such as light and lightness of the body. Whatever arises contemplate its impermanence, not looking and taking pleasure in it. Separate yourself from it with the contemplation. You'll see the khandha as nothing can be held on to life. It's arising and vanishing. Nothing is leaving behind and everything is useless. Life existence is nothing. Human being are taking all these seriously.

Clinging to concepts, wrong views come in. whatever your status and job may be and after death becomes nothing. Even you're still alive and have no essence. So, it's anatta – not-self. Today we contemplate anatta. What are the meanings of all these happening to you. You'll experience them as pricking with thorns, poking with stick, etc. in the body. (Yogis are having different experiences. It depends on the four great elements.) What is the essence of it? Pains and knowing them are arising and vanishing. Whatever arises and vanishes, no essence at all. There is no solidity to hold on.

[Note: About "lobha"]

Chapter II COMPENDIUM OF MENTAL FACTORS

Guide to § 3

6.Desire (chanda): Chanda here means desire to act (kattu-kāmatā), that is, to perform an action or achieve some result. This kind of desire must be distinguished from desire in the reprehensible sense, that is, from lobha, greed, and rāga, lust¹¹. Whereas the latter terms are invariably unwholesome, chanda is an ethically variable factor which, when conjoined with wholesome concomitants, can function as the virtuous desire to achieve a worthy goal. The characteristic of chanda is desire to act, its function is searching for an object, its manifestation is need for an object, and that same object is its proximate cause. It should be regarded as the stretching forth of the mind's hand towards the object.

Note 11 of Chapter II : In the Suttas chanda is often used as a synonym for lobha and rāga, thus as meaning desire in the reprehensive sense as well. But the Suttas also recognize chanda as a potentially beneficial factor, as when they speak about the arousing of desire for the abandoning of unwholesome states and for the acquisition of wholesome states. See for example the definition of right effort at D. 22/ii, 312 (= M. 141/iii, 251-52)

("A Comprehensive Manual of Abhidhamma", Ven. Bhikkhu Bodhi, BPS, 1999)

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若你已經修行到這個階段，會出現其他心理狀態，此時首要小心的，就是不要失去「正念」（sati）。

無論在行禪時，或任何姿勢中，
你的正念都必須牢牢貼住正在發生的現象。

現在只剩下五天，
你也許會想：「我能夠證得嗎？」

此時你必須明白修行中的三個層次關係：

◆ 一、與老師的關係（ñāta pariññā）

- 老師的任務是「教導與糾正」你如何修行，
 - 告訴你修行的步驟與原則，這是第一層：聞所成慧。
-

◆ 二、你自己的努力（saddhā & viriya）

- 老師只能說明，但不能代替你實修。
- 你必須依教奉行、如法如實地修行。
- 這包括兩項根本要素：
 - 信心（saddhā）
 - 精進（viriya）

◆ 三、順應法性，自然顯現（Dhamma-niyāma）

- 第三點是：老師與行者都無法「製造」的。
- 法（Dhamma）會在因緣成熟時自然展現。
- 就如同：
火並不「存在」在竹子中，
但當你不斷摩擦，火終將現起。

◆ 火與法的譬喻（法性非預設）

「涅槃不是在蘊裡面，只有透過修行才會顯現。」

- 就像芒果果實不在芒果種子裡面，
而是當果樹成熟、時節因緣齊備時，自然開花結果。

◆ 修行是登山，過程不同，結果可能相同

現在有些行者已經在通往目標的路上，
也有些人心念散亂、執著概念。

例如：

「像被刺到腳那樣痛。」

→ 這是**執著實體（solid entity）**的語言。

正確方式是：以「五蘊生起」之見觀照當下的熱、硬、麻木等。
不要將其認為是「我的身體」，那只是名色的自然特性。

建立**定（samādhi）**之後，把心安置於頭頂，
若任何部位有現象出現，便觀察它：「來吧，觀我（ehi-passiko）。」

- 任何感官作用（見、聞、嗅、味）出現，觀其為「無常（anicca）」
 - 所見皆為苦、無常、無我；不再執實
 - 當下觀照即是「道心」（magga）運作
-

◆ 修行不能讓「煩惱」插入無常與觀智之間

尊者說：

「若你能夠不讓煩惱進入無常與道智之間，
今天早上修行，今晚就能證得法。」

但也觀察到：

- 有些行者直到今天仍無法穩定姿勢；
 - 有些人心不在焉，手腳亂動，回憶過去的境界；
 - 他們看似在修行，其實心早已飄走。
-

◆ 「想證得」本身是一種善的欲（chanda）

如果你想：「我一定要證得」，這是一種善的貪（taṇhā），
尊者說：

「這樣的欲求不會墮入惡趣，這是驅動解脫的動力。」

◆ 修行四種人（莫哥尊者所說）

1. 困難修行 → 緩慢證得
→ 這些人有過去業障，但若能觀無常，則今生可證道。
 2. 困難修行 → 快速證得
→ 尊者曾親見此類行者。
 3. 容易修行 → 緩慢證得
→ 如曼德勒的一位女醫師行者。
 4. 容易修行 → 快速證得
→ 屬於少數特殊人。這不是自己可以判斷的。
-

◆ 修行應有的心態與策略

- 不論是哪一類，都要抱持：「別人能證，我也能證」的決心。
 - 若覺得無常不清楚，可改以**苦諦（dukkha sacca）**觀照。
 - 若想放棄，要記得：「這是我唯一能解脫的路。」
-

◆ 關鍵技術提醒

1. 如陌生人般觀照（prato）
→ 不帶入、不認同、不評價。
 2. 接住起點、跟隨到底
→ 起點：現象剛生時；
→ 終點：它自行止息。
 3. 不設時間限制
→ 若過一個半小時現象未止息，才改變姿勢。
 4. 不迷信異象
→ 光、身體輕盈等皆為觀智雜染，觀其無常即可。
-

◆ 今天的主題：觀「無我」（anatta）

你所感的刺痛、硬撐、熱麻……都是色法與受的交織。
它們沒有實體、沒有主宰，也沒有我在其中。

舉例：

「這些現象不是『我』、不是『我的』，
只是無常的法展現其壓迫性（pīḷanatṭha）。」

觀察它們的生滅，了知：

- 無一可掌控、無一可留存。
 - 就是「無我」。
-

◆ 結語

生命的存在，並無真實可得之物，
一切名、職、地位，在死亡面前皆歸於空。

🧠 欲望（Desire）在佛教心理學中的兩類：

條目	巴利詞彙	中文意義	性質	舉例	備註
Lobha	lobha	貪、貪愛	不善心所 (Akusala cetasika)	對感官樂欲 的執取、執 著於我與我 所	必定導向煩惱 與輪迴，屬於 十二因緣中的 「愛 (taṇhā)」層 次之一
Chanda	chanda	欲、 願、 志向	可善、可 惡、無記 (變異心 所)	對修行、學 習、離惡修 善的願望， 例如：「欲 證得涅槃」	若與智慧、 信、精進等善 心所相應，則 為 正欲 ；若與 貪等相應，則 成為染污

🔥 重要說明與實修應用：

✅ Chanda 的特徵（出自《阿毘達摩概要精解》）：

- 特徵（**Characteristic**）：意欲行動（kattu-kāmatā）
- 功能（**Function**）：尋找對象
- 現起（**Manifestation**）：對某事的需要、熱切希望

- 近因（**Proximate cause**）：所欲求的對象

！ 容易混淆之處：

在《經典》（Suttas）中，「**chanda**」有時也被當作「**lobha**、**rāga**」的同義詞使用，因此需依文脈判斷。

例如：

- 惡性貪欲：**lobha** / **rāga**
 - 正性志願：**chanda**（特別是與智慧相應時）
-

■ 經典佐證舉例：

在《大念處經》（DN.22）與《正見經》（MN.141）中，佛陀明確指出「欲為正精進之基礎」：

「欲令未生惡不善法不生者，起欲、策勵、發勤、攝心。」

→ 這裡的「欲」即為 **chanda**，不是 **lobha**。

♂ 在修行上的應用與導正：

- 若你在禪修時出現：「我想證果」、「我想止痛」、「我想體驗光明」等心念，必須審查它是：
 - 👉 來自貪執取（lobha）？
 - 還是清淨志向（chanda）？

✓ 判別方法：

- 若夾帶我見、急切、煩躁、比較心、排斥現況 → lobha。
 - 若合於法、穩定、平靜、持久的實踐動機 → chanda。
-

結語：

正如莫哥尊者與近代禪師們所指出：

「欲證果之欲並非過失，但須以正見與正念攝持，否則會轉為雜染。」

因此，「以智導欲」即是修行者重要的心靈工夫。

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## 第十三天：2002 年 10 月 29 日

如果你們正來到這個階段，其他心理狀態可能會生起。有一件事必須小心，那就是不要失去正念；擁有強大正念非常重要。行走時，你的正念必須完全投入到過程中。增加經行時間；今天之後只剩下五天了。也許你會想：「我能證得嗎？」

在這裡，你必須知道的是：親近老師並聽聞佛法。老師正在向你解釋如何修行——這是知遍知（ñāta pariññā）。這是老師教導和糾正的部分，瑜伽行者應該知道。這是老師必須完成的部分。

在第二部分，老師無法替你完成。瑜伽行者應該有按照老師所教導和勸勉的方式去做事的意願。這意味著如果你這樣修行，就能證得。這部分包括信心（*saddhā*）和精進（*virīya*）。因此，存在著老師和瑜伽行者之間的兩個部分的聯繫。

第三部分：老師和瑜伽行者都無法做到。它將按照法的自然規律發生。你必須清楚地理解這些性質。這些法是根據其自身性質發生的。你做你的修行，法做它的過程。

為了讓你理解，修行就像一個人點火。在古代，人們摩擦兩塊竹子來生火。當它足夠熱時，火就會出來。如果你砍斷竹子並尋找火，你找不到它。（他舉了一個國王在豎琴中尋找音樂的比喻。）豎琴裡沒有音樂（聲音）。同樣地，火也不存在於竹子中。（似乎聲音比火更奇特，兩者都需要空氣作為媒介；但聲音不包括在像火這樣的基本形態中。）

因此，涅槃不存在於這個五蘊中。涅槃是如何生起的？它通過修行（淨化）而生起。通過修行，如果時機成熟，道與果就會生起。你的心可能會感到困惑，因為它原本不存在，它是從哪裡生起的。然而，你砍掉一棵芒果樹並尋找芒果，你在那裡找不到它。它也不存在於芒果種子中。芒果樹自行運作其物質，當時機成熟時，它會開花結果。小的芒果出現並慢慢長大。涅槃界原本也不存在於五蘊中。對於修行的人來說，當時機成熟時它會出現。只是不知道它何時以及如何出現。瑜伽行者就像爬山一樣。在修行過程中它會生起。

現在有些瑜伽行者正走在目標的道路上。對於有些人來說，他們的心向外馳散。人們也用概念談論他們的感受和體驗。例如，像腳上被荊棘刺傷等等。他們將五蘊視為堅實的。不要用概念來理解它，而是將其視為五蘊生起。所有五蘊都同時生起。例如，有緊張、僵硬、熱、冷等等，你必須將它們視為五蘊生起。如果用概念來理解，你就會進入並感受它。這些五蘊根據其內在性質生起。它不應該與堅實的身體混淆。它生起然後消失。你也不應該對此感到失望。建立定力後，將心專注於頭頂。然後如果在五蘊的任何地方出現熱、

麻木等等，就觀察它。這是「來觀看我」（*ehi-passiko*）——來觀照我。

所以，看、聽、聞、嚐等等，任何一個生起，都觀照它是無常。不要將它們視為任何堅實的東西。「你將親自看到無常」

（*sandiṭṭhiko*）。五蘊是無常的，知道它是道（無常與道）。無常和道必須持續地一起進行。不要讓任何煩惱介入其中。尊者說，如果煩惱不介入其中，並且在早上修行，將在晚上證得佛法（佛陀也曾這樣說過）。他向我們保證。如果時機成熟，它會立即出現。以下是容易證得佛法和不容易證得佛法的人之間的區別。

也有許多原因。有些瑜伽行者直到今天都無法穩定他們的姿勢。他們的決心沒有成功。在修行過程中，他們的心在這裡和那裡。我也在觀察他們。他們看起來好像在修行，但他們的手在動等等。心回到了過去的對象，並在思考它們。所以，忘記了禪修的對象。如果心不是這樣，你就無法超越這座山。你必須自己修行成為無常和道。我只能鼓勵你。

當煩惱介入時，你無法專注於修行。再次提升你的心，想著我必須證得它。對證悟的渴望是貪（*lobha*，作為一種善的渴望）。尊者說，在修行中，這種貪心不會墮入惡道。他/她應該有這種貪心。它的本質是證得涅槃。此處的貪是心的動力。即使你成為入流者（*sotāpanna*），仍然有渴愛（*taṇhā*）。但入流者不會墮入痛苦的境地。因此，這種渴愛是好的。

如果你的信心下降，就提升它。從現在開始，修行變得非常重要。在攀登高山的最後階段，可能會有許多導致意外的事情。沒有正念和正確的決定，你無法克服它。

瑜伽行者有四種類型：

- 修行困難，證悟緩慢。記下這些，並自我檢查。這些事情是從過去就伴隨著你的。如果你辨別出無常，你將有今生證悟的潛力。你擁有聖者之種子（作為高貴者的潛力），

是三因論者（*tihetuka person*，一個天生具有三種善根的人，例如無貪、無瞋和無癡）。不要認為你做不到。你會成功的。但你必須以困難和更多的時間來修行。

- 修行困難，證悟快速。我以前見過這種類型的瑜伽行者。
- 修行容易，證悟緩慢。這種類型的瑜伽行者看不到困難。我認識一位來自曼德勒的女醫生，她屬於這種類型。
- 修行容易，證悟快速。這是特殊的人。你無法自行決定屬於這種類型。它會通過修行而顯現。如果其他人可以證悟，我也必須可以。你必須抱著這種精神來修行。這裡可能出現的一個問題是無常變得不太清楚。如果你將其觀照為苦諦，也能解決問題。但瑜伽行者會對此感到不滿。那時它不會消失。它會加強自身以發起衝擊。看起來就像登山者在翻越一座山到另一座山時增強體力一樣。

如果你無法像陌生人一樣觀照它，就會沉溺其中。沒有正念，無法忍受，你就會放手。然後這就成了問題。像附近的陌生人一樣觀察無常是道。你必須準備好面對生起的現象。不要放棄你的決心。抓住開始，並跟隨到過程的結束。它是苦，沒有任何實質。看到這一點。如果時間到了，過程還沒有結束，那就不要理會時間限制，必須跟隨到最後。

坐禪和經行各增加半小時。一個半小時後，如果過程沒有結束，就改變姿勢。改變姿勢後，過程是否持續並不重要。如果不繼續，它可能會變成其他東西。它會以許多方式生起，看起來像在打一場戰鬥。而且，偽造的法也可能會出現，例如身體的光明和輕盈。無論生起什麼，都觀照它的無常，不要看著它並樂在其中。通過觀照將自己與之分離。你會看到五蘊沒有什麼可以執著於生命。它正在生起和消失。沒有留下任何東西，一切都是無用的。生命的存在是虛無的。人類卻把所有這些都看得非常認真。

執著於概念，錯誤的見解就會進來。無論你的地位和工作是什麼，死後都將一無所有。即使你還活著，也沒有任何實質。所以，它是無我（**anatta**）。今天我們觀照無我。所有這些發生在你身上的事情的意義是什麼？你將在身體中體驗到像被荊棘刺痛、被棍子戳等等的感覺。（瑜伽行者有不同的體驗。這取決於四大元素。）它的本質是什麼？疼痛和知道它們正在生起和消失。無論生起和消失什麼，都毫無實質。沒有任何堅實的東西可以執著。

[註：關於「**lobha**」（貪）] 第二章 心所法概要 第三節導讀

欲（**chanda**）：此處的欲是指想要行動（**kattu-kāmatā**）的意欲，即執行某個行為或達成某個結果。這種欲必須與應受譴責的欲區別開來，即與貪（**lobha**）和欲染（**rāga**）<sup>11</sup> 區別開來。後者總是屬於不善，而欲（**chanda**）是倫理上可變的因素，當與善的相應法結合時，可以作為達成有價值目標的善的意願而發揮作用。欲

（**chanda**）的特徵是想要行動，其功能是尋找對象，其表現是對對象的需求，而同一對象是其近因。它應被視為心之手伸向對象。第二章註釋 11：在經文中，欲（**chanda**）經常被用作貪（**lobha**）和欲染（**rāga**）的同義詞，因此也指應受譴責的欲。但經文也承認欲（**chanda**）是一種潛在的有益因素，例如當它們談到激發捨棄不善狀態和獲得善狀態的意願時。參見例如《長部》22/ii, 312 (=《中部》141/iii, 251-52)中正精進的定義。（《阿毗達摩概要》，Bhikkhu Bodhi 尊者著，BPS，1999 年）