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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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第 14 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 14: 30th October, 2002

According to the purification process, today is reaching to the top of the mountain. Therefore, we have to practice up to the level of the path knowledge of the stream entrance (sotāpatti magga). This week the progress of the yogis is at the satisfied level. We're now arriving to the section of seeing a lot of anicca and become disenchanting. This level is purification of the way – paṭipadā ñāṇadassanavisuddhi, and becoming a noble disciple (ariyasāvaka). You're on the straight path and might not stray away from it. If you continue with the practice and it becomes the path knowledge. Ñāṇadassanavisuddhi – purification by knowledge and vision is called sotāpatti magga – the knowledge of the stream entrance.

You're arriving at the distance of one armed length of it. You have to be careful for one thing. Even though it's sure for arriving there, still can encounter disturbances and become low spirited. The path is straight now but it needs to walk straightly. The main factor is the mind power. It's important for practicing with patience, endurance and perseverance. The main necessity is sati. Except seeing all the arising phenomena with the three universal characteristics and not let other sense objects to come in. Especially it needs to be careful not let other thoughts and imaginations to come in. When the khandha is changing, it shows you extraordinary things which never been seen before. You're straying away from it if you think it as happening in my body or coming from outside. It's quite clear that you're not

contemplating what happen in the present moment khandha. This is one way of sticking with diṭṭhi.

Whatever arising is impermanent khandha. It's the arising of the khandha nature. It shows its own nature. All the arising are saṅkhāra dhammas (conditioned phenomena). After arising and it has to be vanished. Observe with knowledge and seeing it as dukkha. So, it's dukkha arising. Why is that? There are two reasons for it. First, it's not stable. And second, it's oppressive. It has the nature of oppression without any pity. Iron is destroyed by rust. In the same way the phenomena oppressing oneself are in the khandha. Greed, hatred and delusion are the dhammas pushing you down the cliff. These are clear for the yogis themselves. It makes them unbearable. (Advanced yogis experience the oppressive nature of the four great elements.) We must change the way of contemplation.

Now we're in the section of how to react to impermanence. Let your body pains and not the mind. These words are not for good listening. It's talking about how to practice. Isn't it painful when the dhamma arises to oppress the khandha? It'll, but don't let the mind pains. I'll ask you. Whose mind is painful if the body pains? You'll answer me as I am the one who pains. This is a worldling without knowledge – asutavā puthujjana. A worldling without knowledge will take it this way. But a disciple of a noble one with the knowledge (sutavā ariyasāvaka) sees the khandha as not me and not mine. Someone after seeing anicca becomes a disciple of the noble one. He has the support and comfort in the Buddha's sāsana (dispensation of the Buddha). It's like a drowned

person, after his feet touching the bottom and then exposes his head above the water. And free from the danger of painful destination for one life. If you encounter with oppressive nature and it's important how to practice with insight. If the yogi doesn't has the preparation of how to contemplate with insight, when the body pains and the mind also. You'll say, I can't bear it and change the posture. This is the mind pains with the body.

This matter is very important in near death when oppress by illness. To prepare for these things it needs the strength of the mind power. It needs a lot of sati and stable resolution. All difficulties must overcome with resolution / determination. In the world everyone is afraid of death (for common people). Here let me die. I am not afraid. With the khandha exists and never free from dukkha. Therefore I must practice to free from dukkha. I'm daring to say for you. You'll not die. You must have the courage for adventure. It's better for dying with practice than dying with stupidity.

What can be happened if you continue to climb up? The yogis become very tired and will say I can't climb up the mount; and then wanting to put down the burden and the practice to continue. Even some came and told me, "If I can't get the Path Knowledge, let it be." They had changed their minds in this matter but in the wrong way. Some saw the faults of the khandha. But there are two ways about it; totally giving up the practice or continue the practice to the end. The right way is I must free from myself from this khandha. If not I'll drift away and sink in

the ocean of saṃsāra. So, I can't give it up. I must practice to overcome it. Have to reflect in this way.

After you transcend it and arrive to the knowledge of reflecting contemplation – paṭisaṅkhā-ñāṇa. What'll happen after making the decision and practice? You discern the phenomena not very clear and disappointed with it. Before you encounter the strong experiences and now mild phenomena arise. However, still all of them are dukkha arising and dukkha changing. It's showing its own nature. You will see the form nature if you contemplate on form (rūpa). Form shows its nature and don't take it as my arising. Leaving it as a stranger and don't take yourself in it. Let the body pains are only possible, not the mind; if you contemplate it as stranger. It means put down wrong view (i.e., not identify with it as me and mine).

Your discernment becomes not clear and don't take it as become easier. It's like from the mount to climb up another higher point and you can't jump up from here. You have to go down again and climb up again. In climbing down is comfortable. The phenomena are reinforcing to strike you down. You have to know about this point. Don't think that contemplation is not good. This means you are going in and feeling with it. The phenomena strike down on you and by giving up can't achieve the goal. When it come to you and must be in ready for it. It's nothing to do with me and happen by its way. During the contemplation don't react with resistance. With the contemplation of separation and there is no resistance.

It is like someone looking at it with ease and separation at nearby. This is equanimity towards the conditioned phenomena. Let it be and do what it wants with the oppression. This time I must separate you forever with the practice (i.e., the khandha – the oppressor). It's the knowledge of equanimity towards the formations – saṅkhar'upekkha ñāṇa. The slogan here is, "Don't be in concerns; if concern and out of balance." You can't be out of balance even for once; otherwise it becomes fruitless. You can't make any mistakes. Whatever happening is dukkha sacca. It's nothing to do with me. Let it happens and dies.

I'll tell you how to continue with the practice. Let go of your mind for comfort. Don't sit with usual posture, but with a difficult posture. (for example, from a Burmese posture to half lotus or full lotus postures.) And then practice with equanimity towards whatever is arising. Now it's only four days left. We're now arriving to the very good level and can't practice in an easy way. Like a tiger holding and biting its prey without letting go to climb the highest point. Mind power with persistence is very important. Make a determination, for example, for one hour and one hour. You have to follow it to the end if it's not ending.

However the severe pain is that you have to follow it to the end. You need the strength of mind. You have to fight it until you win. We're now climbing up to the highest point of the mountain. You can't make decision by yourself for what's happening. Experiencing of something which is strange and don't make the conclusion as the Dhamma (i.e., Nibbāna). You must inform me what you're experiencing. I also do not mention these

things to you beforehand. You will come and inform me that same thing if I tell you.

A layman experienced a cold bar of energy coming to the head. It was very cold and suddenly he fell down. But the cold bar of energy was still there. In a shock and thought it was attainment; and making the conclusion as the Path Knowledge. The ending of impermanence means doesn't have anything to contemplate. In a blip everything has ceased. If you still have something for contemplation and not the Path Knowledge. So, you have to continue with the contemplation. Inform me only what you have seen. Today contemplation is let the body pain but not the mind.

第十四日：2002年10月30日

根據「清淨道次第」，今日已抵達如登頂般的重要關鍵處，因此，我們必須修行至達成入流道智（**sotāpatti magga**）的程度。本週禪修者們的進展令人滿意，我們已來到觀察大量無常，並對之生起厭離的階段。此階段即為「行道智見清淨」（**paṭipadā ñāṇadassana-visuddhi**），是邁向「聖弟子」（**ariyasāvaka**）之道。此時你已行於正道上，不易偏離；只要持續修行，便可達至「道智見清淨」（**ñāṇadassana-visuddhi**），即所謂的「入流道智」（**sotāpatti magga**）。

你如今已抵近它，如臂之距。然而仍須特別謹慎，因為即便幾可確定能抵達，仍可能遭遇干擾而心志低落。如今道路雖直，但仍須正直而行。最重要的因素是「心力」——修行需有耐心、毅力與恆持，尤需堅強的「正念 (sati)」。除了以三相（無常、苦、無我）觀照一切現象的生起，還須防止其他感官所緣入侵，尤其要防止妄念與想像的干擾。當「蘊身 (khandha)」改變時，會出現一些前所未見的異常現象；若誤認這是「我身」所發生或外來的事，就已偏離了正觀，表示並未如實觀照當下現起的「蘊」。這是一種「邪見 (diṭṭhi)」的執取。

凡是生起的，皆是無常的蘊。是蘊的本質在呈現其自性。凡所生起，皆為「行法 (saṅkhāra dhamma)」(有為法)，故其必定滅去。當以智慧觀察此現象為「苦 (dukkha)」。為何是苦？有二因：一、它不穩定；二、它具壓迫性，無一絲憐憫。如鐵因鏽而壞，諸法亦自壓其身，皆在於此蘊之中。貪、瞋、癡即是將你推下懸崖的法。對進階的行者而言，四大展現出的壓迫性極為清晰，幾近難以忍受。因此，必須改變觀照方式。

我們現在進入「如何應對無常」的修法階段。**讓身體感受疼痛，但不要讓心也受苦。***這句話並非語言上悅耳之語，而是修行上的正確方法。當法現起以壓迫蘊時，難道不會痛嗎？會的，但不要讓心也痛。我問你：當身痛時，是誰的心痛？你可能回答：「是我痛」。這正是無聞凡夫 (asutavā puthujjana) 的反應。但有聞的聖弟子 (sutavā ariyasāvaka) 卻明見：蘊並非「我」也非「我所」。一旦見到無常，即成為聖弟子，便有了依止與安穩，如溺水者雙腳觸底、頭探出水面般，從而於一生之中得離墮落惡趣之危。

若遭遇蘊之壓迫，觀的方式便至關重要。若未有準備，則當身痛時，心亦隨之痛苦，甚至說：「我受不了！」並改變姿勢，這便是身心皆痛。

此法尤其關乎臨終時疾病壓迫的準備。要面對這些，需要強大力、正念與堅定的決心。所有的困難都需靠「決意」來突破。世人皆懼死亡，但這裡我說：「讓我死吧！我不怕。」因為只要這個蘊存在，就無法脫離苦，因此必須修行以脫苦。我敢斷言：你不會死。你必須具備冒險的勇氣。**寧可修行而死，不願愚癡而死。**

那麼，若繼續向上攀登會發生什麼？行者會極度疲倦，說：「我無法再爬了」，於是想放下重擔與修行。有人甚至對我說：「若不能證得道智，那也沒關係吧。」他們改變了心意，但方向錯誤。有些人見到了蘊的過患，這時只有兩條路：一是完全放棄修行，二是堅持到底。正確的方式是：「我必須從這蘊中解脫出來。否則我將於輪迴海中沉浮不已。」所以不能放棄，**必須實修以克服它，應當如此反省。**

若能超越這一關，就會抵達「**省察智 (paṭisaṅkhā-ñāṇa)**」。在決意並實修之後，現象看起來不再那麼清晰，行者可能感到失望——先前所體驗的是強烈的，而如今卻變得溫和。然而，這些仍是苦的生起與變化，是法在顯示其本性。若觀的是色法，就見到色的本質。色法只是展現其自性，不可執取為「我所」；應視其為異己之物，不可將自己投射其中。若能如此觀照，便能做到**「痛在身，不苦於心」**，這就是放下了「我見」（不再將蘊認為是「我」）。

若見不清晰，也不要以為修行變得簡單。這好比從一座山爬向更高的山頂，不可能直接跳過去；必須先下再上。在下坡處比較輕鬆，現象會加強壓力擊垮你。這點務必知道，不可誤以為「觀不好」。這正顯示你內心仍與之相應，而非觀照分離。當現象擊倒你，而你選擇放棄，就無法達成目標。當法現起時，**你必須預備好、迎接它，而不是抗拒它。**

觀照時不可起對抗之心，而要保持距離地觀，如**一位旁觀者安然注視。這就是對有為法的「等捨智」 (saṅkhār'upekkhā ñāṇa)。無論它怎麼壓迫，你都讓它自生自滅，這次你要徹底與這壓迫者（五蘊）劃清界線。****這個階段的口訣是：「不作意、不**

動心。」即便一念動搖，也會功虧一簣，不可出錯。無論發生什麼，都是「苦諦（*dukkha sacca*）」，與「我」無關，就讓它現起、滅去。

現在我告訴你如何繼續修行。****放下追求舒適的心。不要再用平常坐姿（如緬式），改用更艱難的姿勢（如半跏趺或全跏趺）。然後以「等捨智」觀一切所起。現在只剩四天了，我們已抵達關鍵處，不能再用輕鬆方式修行。像猛虎咬住獵物般，絕不鬆口地向最高處攀登。此時必須有強大心力與堅持。要下定決心：「一小時就是一小時，若未結束，則繼續觀到結束。」**

****再痛也要觀到完結。你必須有戰勝它的心理準備，直到勝利。現在我們正登向山頂，對於種種異相不可自行判定為「證悟」或「涅槃」。若你有任何異象，必須告知我，不可自行下結論。我不會事先說出來，否則你會照著我說的去想像。**

比如，有位在家居士感覺一股寒氣從腳踝竄上頭頂，他突然倒地，但那股寒氣仍在。他驚覺之下認為這是證悟，並斷定為道智。事實上，****真正的無常止息，是「無可觀照」的狀態，一切在瞬間止息。若還有東西可觀，則仍非道智。因此，你還要繼續觀照。請只告訴我你所見的，不要作解釋。**

今日的修行重點是：讓身體痛，但不要讓心也痛。

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**第十四天：2002年10月30日**

根據清淨的過程，今天已抵達山頂。因此，我們必須修行至入流道（*sotāpatti magga*）的道智層次。本週瑜伽行者的進展令人滿意。我們現在來到大量見到無常並產生厭離的階段。此層次是道智見清淨（*paṭipadā ñāṇadassanavisuddhi*），並成為聖弟子（*ariyasāvaka*）。你們正走在正道上，或許不會再偏離。如果繼續修行，它將成為道智。智見清淨（*ñāṇadassanavisuddhi*）稱為入流道智（*sotāpatti magga*）。

你們正處於距離它一臂之遙的地方。有一件事你們必須小心。即使確信能到達那裡，仍然可能遭遇干擾而變得意志消沉。道路現在是筆直的，但需要直行。主要的因素是心力。以耐心、毅力和恆心修行非常重要。最主要的需求是正念。除了以三共相見到所有生起的現象之外，不要讓其他感官對象進入。尤其需要小心，不要讓其他念頭和想像進入。當五蘊變化時，它會向你展示前所未見的非凡事物。如果你認為它發生在我的身體裡或來自外界，你就是在偏離正道。很明顯，你沒有觀照當下五蘊中發生的事情。這是執著於邪見的一種方式。

凡是生起的都是無常的五蘊。這是五蘊本性的生起。它展現其自身的本性。所有生起的都是行法（*saṅkhāra dhammas*，有為法）。生起之後就必然會消失。以智慧觀察，並視其為苦。因此，它是苦的生起。為什麼會這樣？有兩個原因。第一，它不穩定。第二，它是壓迫性的。它具有無情的壓迫性。鐵會被鏽蝕毀壞。同樣地，壓迫自身的現象也存在於五蘊之中。貪、瞋、癡是將你推下懸崖的法。這些對瑜伽行者自身來說是很清楚的。它們使人難以忍受。（進階的瑜伽行者會體驗到四大元素的壓迫性。）我們必須改變觀照的方式。

現在我們來到如何應對無常的部分。讓身體受苦，而不是心。這些話聽起來並不悅耳，但它是在談論如何修行。當法生起以壓迫五蘊時，難道不痛苦嗎？會的，但不要讓心受苦。我問你們，如果身體疼痛，誰的心會疼痛？你們會回答我說是我在疼痛。這是一個沒有

智慧的凡夫俗子（*asutavā puthujjana*）。一個沒有智慧的凡夫俗子會這樣認為。但是一個有智慧的聖弟子（*sutavā ariyasāvaka*）會視五蘊為非我、非我所。有人在見到無常之後成為聖弟子。他在佛陀的教法（*dispensation of the Buddha*）中得到支持和慰藉。這就像一個溺水的人，腳觸到水底後，頭露出水面。並且一生擺脫了痛苦境地的危險。如果你遇到壓迫性的本性，如何以智慧修行非常重要。如果瑜伽行者沒有準備好如何以智慧觀照，當身體疼痛時，心也會疼痛。你會說，我無法忍受，要改變姿勢。這是心隨著身體一起疼痛。

這件事在臨終時因疾病壓迫而變得非常重要。為了準備這些事情，需要強大的心力。需要大量的正念和堅定的決心。所有困難都必須以決心/堅定來克服。在世上，每個人都害怕死亡（對於普通人來說）。在這裡，就讓我死去吧。我不害怕。五蘊存在，就永遠無法擺脫苦。因此，我必須修行以擺脫苦。我敢對你們說，你們不會死。你們必須有冒險的勇氣。與其愚蠢地死去，不如帶著修行死去更好。

如果你繼續向上攀登，會發生什麼？瑜伽行者會非常疲憊，並說我無法爬上山；然後想要放下負擔並停止修行。甚至有些人來告訴我：「如果我無法獲得道智，那就這樣吧。」他們在這件事上改變了主意，但方式是錯誤的。有些人看到了五蘊的過患。但對此有兩種態度：完全放棄修行或繼續修行到最後。正確的方式是我必須從這個五蘊中解脫自己。否則我將會漂流並沉入生死輪迴的海洋。所以，我不能放棄。我必須修行以克服它。必須這樣反思。

在你超越它並達到審察隨觀智（*paññā*）之後，做出決定並修行後會發生什麼？你辨別現象不太清楚，並對此感到失望。以前你遇到強烈的體驗，現在生起的是輕微的現象。然而，所有這些仍然是苦的生起和苦的變化。它展現其自身的本性。如果你觀照色（*rūpa*），你將會看到色的本性。色展現其本性，不要將其視為我的生起。像對待陌生人一樣放下它，不要將自己投入其中。如果

像對待陌生人一樣觀照它，身體的疼痛才是可能的，而不是心的疼痛。這意味著放下邪見（即，不要將其視為我和我的）。

你的辨別力變得不清楚，不要認為它變得更容易了。這就像從這座山爬到另一個更高的山峰，你無法從這裡跳上去。你必須再次下去，然後再次爬上去。在下山時是舒適的。這些現象正在加強以擊垮你。你必須了解這一點。不要認為觀照不好。這意味著你正在進入並感受它。這些現象擊垮你，而放棄則無法達成目標。當它來臨時，你必須準備好面對它。這與我無關，它按照自己的方式發生。在觀照時不要以抗拒來反應。通過分離的觀照，就不會有抗拒。

這就像有人在附近輕鬆且分離地看著它。這是對有為法的平等心。讓它存在，並讓它以壓迫的方式做它想做的事。這次我必須通過修行永遠將你（即五蘊——壓迫者）分離開來。這是行捨智

（*saṅkhar'upekkha nāṇa*）。這裡的口號是：「不要擔憂；如果擔憂就會失去平衡。」你甚至一次都不能失去平衡；否則就會徒勞無功。你不能犯任何錯誤。無論發生什麼都是苦諦。這與我無關。讓它發生並消亡。

我將告訴你如何繼續修行。放下你想要舒適的心。不要以通常的姿勢坐著，而是以困難的姿勢坐著。（例如，從緬甸坐姿到半跏趺或全跏趺坐姿。）然後以平等心修習，面對任何生起的現象。現在只剩下四天了。我們現在來到非常好的層次，不能以輕鬆的方式修行。就像老虎抓住並咬住獵物而不放手，以攀登最高的山峰一樣。具有毅力的心力非常重要。下定決心，例如，一個小時又一個小時。如果沒有結束，你必須跟隨到最後。

然而，劇烈的疼痛是你必須跟隨到最後的。你需要心力。你必須戰鬥直到勝利。我們現在正攀登到山頂的最高點。對於正在發生的事情，你不能自己做決定。體驗到一些奇怪的事情，不要將其結論為佛法（即涅槃）。你必須告訴我你正在體驗什麼。我也沒有事先告訴你這些事情。如果我告訴你，你也會來告訴我同樣的事情。

一位居士體驗到一股冰冷的能量來到頭部。它非常寒冷，他突然倒下了。但是那股冰冷的能量仍然存在。在震驚中，他認為那是證悟；並將其結論為道智。無常的止息意味著沒有任何需要觀照的東西了。在一瞬間一切都停止了。如果你仍然有需要觀照的東西，那就不是道智。所以，你必須繼續觀照。只告訴我你所見到的。今天的觀照是讓身體疼痛，而不是心疼痛。