

尊者 阿締佳嵐溪長老開示錄

-- 18 天禪修營

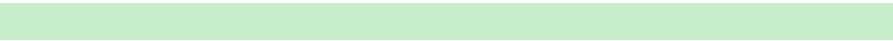
Eighteen Days in Solitude

– Instructional Dhamma Talks in Retreat
By Venerable U Ādiccaramsī

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自緬甸語錄音帶譯為 英文

第 15 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 15: 31st October, 2002

We're now at the last stage of climbing up the mount, purification by knowledge and vision – Ñāṇadassanavisuddhi. We must have right attention (yoniso). With the wrong attention can't attain the Dhamma. These words are very important for the yogis. With right attention, you must climb the last stage because yogis have to use knowledge. In practice, one part of it is one's activities, such as standing, sitting and walking, etc. It's important to have right attitude. What means wrong attention? Sometimes ago a laywoman came and told me; her whole body was cold. Talking with right attention, then it was khandha arising.

A layman has said to me; "Isn't the khandha a self-body?" Khandha is an intrinsic nature, and no body. If something is arising; for example, a mosquito bites. Then we make it as a mosquito bites. Every noting is sañña – perception. The pain is feeling (vedanākkhandha). Wanting to change is volitional formation (saṅkhārakkhandha). Knowing is consciousness (viññāṇa). The body or form is rūpakkhandha (body aggregate). If something arises, both of mind and body arise. Knowing the arising is sati. You'll not know the arising without sati. Taking the arising of khandha as me and mine are wrong attention.

One can strip off diṭṭhi is right attention. Note this point carefully. The way of contemplation is; if the khandha shows you and follow with knowledge (ñāṇa). From the explanation of Mogok Sayadaw's talks this point was important. Form (rūpa) is

changing nature. Viññāṇa – consciousness is knowing nature. These are not my arising and not my knowing. Vedanā – feeling is feeling nature and not I feel. Sañña – perception is perceiving nature. Saṅkhāra – volition is motivating. Therefore all the khandhas function their own matters or business, and then all pass away. Don't include me and other into it. Khandha arises is ehi-passiko – calling you for contemplation. Therefore khandha is calling and ñāṇa following. Follow with the knowledge of right view. It is sati (mindfulness with right attention), which can strip off diṭṭhi (wrong view). For example, yesterday a laywoman was practicing in standing posture. After feeling a cold sensation on the back without aware she let go of sati and sat down. This was stuck with diṭṭhi.

For the other layman, he didn't have sati and fell down to the floor. Even after falling down he continued to experience the cold sensation. Instead of continued with the contemplation and he took it as the attainment. He made a conclusion by himself and become wrong attention. Remember for this point. Whatever khandha arises, don't stop the contemplation. If it's really ending and there is nothing for contemplation. The ending also shows its characteristic. I'm not daring to talk about this point here. If I tell it, during the sitting people will expect for it. Even near the last day mention it, can have problems.

So, you know the importance of right attention. First, don't let diṭṭhi stick with you. And second, don't let go off sati. With loosing awareness and it takes more time for the practice. It's amazing that the khandha shows the things you have never seen

before. You'll know yourself of the khandha has these things. It seems like your internal organs are twisting, wanting to vomit, feeling cold and burning with fire, etc.

There was an old man called U Nyo came and practiced with me. I told him that he was old for the practice. But he didn't listen and stayed for the practice. He was from Pyinmana (now the capital city of Burma). He was welcome by many people and talking to people by wasting time. At night time for interview he didn't know what to say. But he was clever and listening to what others were saying and using them. When I was scolding him and asking me what could be experienced in the practice. Then, I replied to him that it would like experience burning with the fire and feeling cold by pouring icy water on the body. It would like feeling a stone underneath the buttocks. And it would like the back was poking with a wooden plank. Also, it would like poking into the calves with an iron rod or needles. And then he thought that this monk was crazy. Without needles and how would it be poked with them. And without fire and how could it be burned with fire. So, I put him under the control of a laywoman yogi for his practice.

The next day he came to told me and asked forgiveness. He said, "I had insulted you. It happened to me as you had said yesterday." When the khandha tell us, we have to believe it. This old man really practiced hard and at the age of 72 realized the Dhamma.

Don't come and ask me how it'll happen for the discerning of impermanence and its disenchantment. With the practice and you'll find out. At the ending also the khandha will show you. If you stop it without the ending and the process will take longer period. A layman was oppressing by wind element in the body. And during the sitting he was nearly jumping up like hit with an electric shock. He asked me had any connection with the unseen being. Then I told him that it was the air element. He continued with the practice and the problem stopped by itself. For the right attention, it depends on right view to the khandhas. Where do the Path and Fruit knowledge exist? It exists in the khandha. The ending of khandha is magga (the Path Knowledge). You may take it as in the body. By analyzing the body and you can't find it anywhere. It exists at the ending of the five khandhas. It exists at the ending of the present khandhas.

Khandha is dukkha sacca. Therefore Nibbāna is the cessation of dukkha. Khandhas not arise is Nibbāna. The ending of khandha is Nibbāna. Tension, stiffness, pressure, movement, etc., most of these things will come first. After that cold, hot, like burning with fire arise. The cold here is touching with a block of ice and shivering with cold. A laywoman was not following these things to the end that the process continued to exist. The successive little endings are insight knowledges arising. Even a process is not ending and takes longer time; you have to follow it to the end. But at the time of lunch you can stop it. But some yogis had the knowledge of disenchantment (nibbidā ñāṇa) that not ate the lunch and continued with their practices. Even if we don't want to eat also have to eat. Another thing does not want to

contemplate and tired of it. Mogok Sayadaw said that not wanted to contemplate, still had to contemplate. Also, have to contemplate the not wanting mind. You must have the spirit of achieving it.

Not wanting is without craving (taṇhā). If you have craving, then clinging and action arise (taṇhā → upādāna → kamma). If the not wanting mind arises and it's a great joy for you (i.e., because it is close to Nibbāna). Practicing with not wanting mind is non-greed (alobha). With the wanting mind is greed (lobha). If you are practicing with the desire mind and will not get it. The layman came to see me yesterday was U Myint Htoo, and he told me about his experience. When I heard it and made my heart beating. He said that it was like cutting his feet with the razor blades, and his chest was piercing with a spear. I told him stopped the practice and went to rest. Because he was practicing very hard that I was asking him for a rest. But he decided to continue with the practice. Instead of going into sleep and he was contemplating in the lying posture. I taught the yogis to lie down on the right side. First, he inclined to the right, but his mind wanting to turn to the left. With the turning of the body to the left and the Path Knowledge arose. (It was very similar to the Ven. Ānanda's realization.)

第十五日：2002年10月31日

我們現在已進入登頂的最後階段，即「智見清淨」

（**Ñāṇadassana-visuddhi**）。此時必須具備「如理作意（**yoniso manasikāra**）」，若以不如理作意修行，將無法證得正法。這句話對於禪修者而言極其重要。在這最後的階段，你必須以正確的作意攀登，因為此階段行者主要是運用「智慧」進行修行。

在修行中，有一部分是行為活動，如站、坐、行等，但最重要的是具備「正確的態度」。什麼是不如理作意？有一次，一位在家女居士來對我說，她覺得全身冰冷。若以如理作意來看，這是「**蘊身（khandha）**」的生起。

另有一位在家男居士問我：「這蘊身難道不是我們自己的身體嗎？」其實，「蘊」只是諸法的內在本質，並不是一個實體的「身體」。比如說，被蚊子叮了一下，我們便將此稱為「蚊子叮了」。但一切的標記與命名只是「**想蘊（saññā）**」的作用。疼痛是「**受蘊（vedanā）**」，想要改變姿勢是「**行蘊（saṅkhāra）**」，知道此事是「**識蘊（viññāṇa）**」，而身體本身則是「**色蘊（rūpa）**」。凡有所生，心與身皆同時生起。「正念（sati）」即是知道它的生起；沒有正念，就無法覺察。「將蘊的生起認為是『我』或『我所』，便是不如理作意」。

能破除「**邪見（diṭṭhi）**」的，就是「如理作意」，這一點要牢記。觀的方式是：「蘊」顯現時，須以「智慧（**ñāṇa**）」隨之觀照。依照莫哥尊者的開示，這一點非常關鍵。****色（rūpa）****是變化的性質，****識（viññāṇa）****是知覺的性質，這不是「我的生起」或「我在知道」；****受（vedanā）****只是感受的本質，並非「我在感受」；****想（saññā）****是記憶與認知的功能；****行（saṅkhāra）****是推動與造作的力量。因此，五蘊只是各自運作、各自減去的自然現象，不應將「我」與「他人」混入其中。**蘊的生起即是「chi-passiko」**——呼喚你去觀照；蘊在呼喚，智慧隨之

觀照，這是具備正見的智慧之道。具備正念（sati）與如理作意，才能破除邪見（diṭṭhi）。

例如，昨天一位女居士在站立禪修時，背後出現寒冷的感覺，結果正念未隨之而生，她便突然坐了下來，這就是「執著於邪見」。另有一位男居士沒有正念，倒在地上，即使倒地後仍感覺寒冷。但他沒有繼續觀照，反而以為自己已證悟，遂自行斷定為「證果」，這就是「不如理作意」。這點請務必記住——**不論蘊現起何種狀況，都不可停止觀照。若一切確實止息、無法再觀時，那才是結束。結束本身也有其特徵。我不敢在此多說，因為若提早說了，行者在禪修中會產生期待，甚至即便在最後一天提起，也可能生起問題。

所以，你應明白「如理作意」的重要性。第一，不能讓邪見黏附你；第二，不能失去正念。一旦失念，修行將需更長時間才能進展。蘊會展現從未出現過的現象，讓你自己看見蘊的真相。例如內臟像在扭轉、想嘔吐、發冷、如火焚身等。

曾有一位名叫 U Nyo 的老人來我處修行，我告訴他年紀大了不宜修行，但他仍堅持。來自緬甸首都彬馬那，他在中心受到許多人歡迎，浪費許多時間與人閒聊。到了晚上的面談時間，他不知該說什麼，但他聰明，會聽別人怎麼說，然後借用他人的語言來描述。後來我責罵了他，他問我修行中會出現什麼體驗，我便說：

「就像火燒般灼熱、又像冰水澆身般冰冷，就像臀部下有石塊、背部被木板頂著、小腿像被鐵棍或針刺般疼痛。」他心想這和尚說瘋話了——沒針怎麼刺？沒火怎麼燒？後來我請一位女居士協助看顧他的修行。

隔天，他來見我，向我道歉並說：「我昨天誤會了你，結果我今天真的如你所說，全部發生在我身上。」蘊若向我們顯現，就要相信它。這位老者真的很用功，在 72 歲時證得了正法。

不要來問我：「觀無常與厭離時會出現什麼情況？」只要修行，自己會發現的。當進入終點時，蘊也會向你顯現；若在尚未結束時便停止，則整個過程會延長。一位男居士在禪坐時，身體內的風大作祟，幾乎跳起來，像被電擊一樣。他問我是否與鬼神有關，我告訴他是風大現象。他繼續修行後，這狀況便自然停止了。

「如理作意」的基礎是：**對於蘊的正見**。****那麼，證得道與果的知見在哪裡？就在五蘊之中。*****蘊的止息即是「道智（magga）」，這或許會讓你以為它是在「身體」裡。但即使分析這身體，你哪裡也找不到它。它存在於五蘊的終止處，也即是當下這個蘊的終止處。

蘊是「苦諦（dukkha sacca）」，所以「涅槃」就是苦的止息。**蘊不再生起，就是涅槃**；蘊的終止就是涅槃。緊繃、僵硬、壓力、移動等現象最先出現；之後會有寒、熱、如火焚身的感覺。這裡的「冷」是如被冰塊接觸、打冷顫。一位女居士未觀至終點，結果該現象仍持續存在。那些接連不斷的小止息，正是觀智生起的表現。即使一個過程尚未結束而耗時很長，你也要觀到它結束。當然，中午用餐時可以暫停。但也有行者在生起「厭離智（nibbidā ñāṇa）」時，甚至不願進食而繼續觀照。但即便如此，我們還是得吃。

另一些人感到疲累，不想再觀。****莫哥尊者說：「即使你不想觀，也還是要觀。連不想觀的心也要觀。」****你必須具備證得的精神。

「不想要」就是「無貪（alobha）」。若有「想要」，就會引發「貪 → 執取 → 行為（taṇhā → upādāna → kamma）」的連鎖反應。若心中生起「不想要」的心，這對你而言正是極大的福報，因為你已接近涅槃。以「不想要」的心修行，就是「無貪（alobha）」，以「想要」之心修行，則是「貪（lobha）」。若你以「渴望證果」的心修行，是得不到結果的。

昨天一位名叫 **U Myint Htoo** 的居士來向我報告經驗，讓我心跳加速。他說：「好像腳被剃刀切開，胸口像被矛刺穿一樣。」我告訴他停止修行，去休息一下，因為他太過用功。我請他休息，而他選擇躺著繼續觀照。我教導行者以右側躺臥。他最初確實向右側傾斜，但他的心想轉向左邊。當他轉向左側時，**道智生起了**。（這與佛陀侍者阿難尊者的證悟經過極為相似。）

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## 第十五天：2002 年 10 月 31 日

我們現在正處於攀登山頂的最後階段，即以智見清淨（**Nāṇadassanavisuddhi**）來淨化。我們必須要有如理作意（**yoniso**）。以不如理作意無法證得佛法。這些話對瑜伽行者非常重要。有了如理作意，你們必須攀登最後的階段，因為瑜伽行者必須運用智慧。在修行中，一部分是個人的活動，例如站立、坐著和行走等等。擁有正確的態度非常重要。什麼是不如理作意？不久前，一位女居士來告訴我，她的全身都感到寒冷。以如理作意來說，那就是五蘊的生起。

一位男居士曾對我說：「五蘊不就是一個自我之身嗎？」五蘊是一種內在的性質，並非一個實質的身體。如果有什麼生起；例如，蚊子叮咬。然後我們將其視為蚊子叮咬。每一個覺察都是想蘊（**sañña**）——知覺。疼痛是受蘊（**vedanākkhandha**）——感受。想要改變是行蘊（**saṅkhārakkhandha**）——意志形成。知道是識蘊（**viññāṇa**）——意識。身體或形色是色蘊（**rūpakkhandha**）——色聚合。如果有什麼生起，身心兩方面都會生起。知道生起是

念（sati）。沒有念，你將不會知道生起。將五蘊的生起視為我和我的，是不如理作意。

能夠去除邪見（diṭṭhi）就是如理作意。仔細注意這一點。觀照的方式是；如果五蘊向你展現，就以智慧（ñāṇa）跟隨。從莫哥大師開示的解釋來看，這一點非常重要。色（rūpa）是變化的本性。識（viññāṇa）——意識是知曉的本性。這些不是我的生起，也不是我的知曉。受（vedanā）——感受是感受的本性，並非我感覺。想（sañña）——知覺是感知的本性。行（saṅkhāra）——意志是動機。因此，所有的五蘊都運作它們自身的事務或功能，然後全部消逝。不要將我和其他事物包含在其中。五蘊的生起是「來觀看」（ehi-passiko）——呼喚你來觀照。因此，五蘊在呼喚，智慧在跟隨。以正見的智慧來跟隨。正是念（sati，伴隨著如理作意的正念）能夠去除邪見（diṭṭhi，錯誤的見解）。例如，昨天一位女居士在站立姿勢修行。在背部感到一股寒冷的感覺後，她沒有覺察地放鬆了正念並坐了下來。這就是被邪見困住了。

至於另一位男居士，他沒有正念而跌倒在地。即使跌倒後，他仍然繼續體驗到寒冷的感覺。他沒有繼續觀照，反而將其視為證悟。他自己下了結論，變成了不如理作意。記住這一點。無論什麼五蘊生起，都不要停止觀照。如果它真的結束了，沒有什麼可以觀照了。結束本身也展現其特性。我不敢在這裡談論這一點。如果我說了，在坐禪時人們會期待它。即使在最後幾天提及，也可能會有問題。

所以，你們知道如理作意的重要性。首先，不要讓邪見困擾你。其次，不要失去正念。失去覺察會使修行花費更多時間。令人驚訝的是，五蘊展現了你以前從未見過的事物。你會自己知道五蘊有這些東西。看起來就像你的內臟在扭曲、想要嘔吐、感到寒冷和被火燒灼等等。

曾經有一位名叫吳紐的老人來跟我修行。我告訴他他年紀大了，不適合修行。但他沒有聽，還是留下來修行。他來自彬馬那（現在是

緬甸的首都)。許多人歡迎他，但他卻花時間與人閒聊。晚上接受面談時，他不知道該說什麼。但他很聰明，會聽別人說什麼，然後自己使用。當我責備他並問他在修行中可能會體驗到什麼時，我回答他說，那就像體驗到被火燒灼，以及被冰水澆在身上而感到寒冷。那就像臀部底下有一塊石頭。那就像背部被木板戳著。那也像小腿被鐵棒或針刺著。然後他認為這個僧侶瘋了。沒有針，怎麼會被針刺到？沒有火，怎麼會被火燒灼？所以，我把他交給一位女居士瑜伽行者指導他的修行。

第二天他來告訴我並請求原諒。他說：「我侮辱了您。正如您昨天所說的那樣，這些事發生在我身上了。」當五蘊告訴我們時，我們必須相信它。這位老人真的非常努力地修行，並在 72 歲時證得了佛法。

不要來問我如何辨別無常及其厭離。通過修行，你們會發現。在結束時，五蘊也會向你們展示。如果你在沒有結束時就停止，這個過程將會持續更長的時間。一位居士的身體受到風元素的壓迫。在坐禪時，他幾乎像觸電一樣跳起來。他問我這是否與未見的眾生有關。然後我告訴他是空氣元素。他繼續修行，問題自行停止了。對於如理作意來說，它取決於對五蘊的正見。道與果的智慧存在於何處？它存在於五蘊之中。五蘊的止息是道（Path Knowledge）。你可能會認為它在身體裡。通過分析身體，你無法在任何地方找到它。它存在於五蘊的止息之處。它存在於當下五蘊的止息之處。

五蘊是苦諦。因此，涅槃是苦的止息。五蘊不再生起就是涅槃。五蘊的止息就是涅槃。緊張、僵硬、壓力、運動等等，這些事物大多會先出現。之後會出現寒冷、炎熱，像被火燒灼一樣。這裡的寒冷就像接觸一塊冰，冷得發抖。一位女居士沒有將這些事物跟隨到最後，導致這個過程持續存在。連續的小止息是內觀智慧的生起。即使一個過程沒有結束並持續較長時間；你必須跟隨到最後。但是在午餐時間你可以停止。但是有些瑜伽行者有厭離智（nibbidā ñāṇa），他們沒有吃午餐，而是繼續他們的修行。即使我們不想吃，

也必須吃。另一件事是不想觀照，並對此感到疲倦。莫哥大師說，即使不想觀照，仍然必須觀照。而且，也必須觀照不想觀照的心。你們必須要有成就的決心。

不想是沒有渴愛（**taṇhā**）。如果你有渴愛，那麼執取和行為就會生起（**taṇhā → upādāna → kamma**）。如果不想的心生起，那對你來說是極大的喜悅（即，因為它接近涅槃）。以不想的心修行是無貪（**alobha**）。以想要的心是貪（**lobha**）。如果你以想要的心修行，將不會得到它。昨天來看我的居士是吳敏圖，他告訴我他的經歷。當我聽到時，我的心都震動了。他說那就像用剃刀片割他的腳，他的胸部被長矛刺穿一樣。我告訴他停止修行去休息。因為他修行非常努力，所以我請他休息。但他決定繼續修行。他沒有睡著，而是以躺臥的姿勢觀照。我教導瑜伽行者向右側臥。首先，他傾向於右側，但他的心想要轉向左側。當身體轉向左側時，道智生起了。（這與阿難尊者的證悟非常相似。）