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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 16 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 16: 1st November, 2002

In vipassanā practice, the first knowledge is sabbe saṅkhāra anicca – the five khandhas arise by conditioning are impermanent. The first thing is to know this view. In the whole world everything exists are saṅkhāra loka – conditioned world. Forests, mountains, earth, water, human beings, etc. are arising by causes. Therefore these things are results. We need to know why it's arising. We arrived into this life according to our past kammās. After arriving here not only kamma, but also mind (citta), temperature (utu), food (āhāra) are conditioning our lives. Utu is weather or temperature. Āhāra is the thing which we eat and drink for survival and development of this khandha (body).

It is depending on these four causes. To become a human being is with the wholesome kamma. If you could check human beings, nearly all of them came from the woeful planes. After their unwholesome kammic debts had finished and came up to the human plane. (This point was mentioned by the Buddha in some suttas). You can't calculate and estimate them as they come from human or heavenly planes. According to the teachings, indiscernible beginning of the saṃsāra (round of existence), many Buddhas had arisen more than the sand grains in the Ganges River. We had missed these Buddhas because we were born with the eight faults.

[These are: three planes of misery (i.e., hell beings + animals +petas), arūpa Brahma gods and Brahma gods without perceptions, human beings with three unwholesome roots, border areas where the teachings can't reach, having wrong views and the periods when the Buddhas were not arising.]

Even a Buddha arose we didn't have the chances to meet him and listen to the Dhamma. These were the reasons we had missed with many Buddhas in saṁsāra. In saṁsāra our bones were piling up like mountains. And mostly born in hells became animals and petas. Now, we're with the force of wholesome karmas and have this human life. The reasons as a very fortunate human being are; encountering with the Buddha's sāsaṇa and also in the period of liberation (vimuttiyuga). This is the period of 500 years between 2500 B.E. and 3000 B.E. Those who practices Dhamma within these 500 years can attain Path and Fruition Knowledge. After these periods, it arrives back to dana, sīla era. No other fortunate things such as encountering with the chances of freeing oneself from the danger of woeful plane. Born in developed countries, consuming and wasting wealth are not real happiness. There are people jumping from high buildings and other ways of suicide exist. Therefore they have unhappiness and sorrow.

People are saying U.S.A is very rich. Sometimes people were killed by gun men. So, they can't move freely. Why these things are happening to them? They don't know it. (i.e., wrong educations and knowledges in many ways.) They don't have peace and happiness. Don't think that with money and you'll have

happiness and security. Even though our country is poor and has difficulties in lives, it's not a big problem. With Dhamma we can bear it. (This is not an exaggeration. Someone knows about Burmese Buddhism and modern Burmese History will appreciate it.)

We must practice hard for not falling into woeful plane again. We must contemplate saṅkhāra dhammas with knowledge. Don't think whatever arises by causes has stability and permanence. It's anicca. *Yadā paññāya passati* – when one sees these with insight wisdom. Contemplate these phenomena with paññā as unstable and impermanent. Without looking outside, and the internal phenomena of pains, aches, numbness, etc. all are saṅkhāra arising. These are resultant phenomena, and arising by causes. It's saṅkhāra dhamma, mind and body, the five khandhas. All are the same in different names. Saṅkhāra dhamma arises at the present moment khandha, and contemplate it with paññā.

Don't take the unstable dhamma as me and mine. Impermanent dhamma is not good and suffering (Dukkha means disgusting and useless). It becomes more dukkha if you're making the impermanent dhamma as me and mine, and also far from Path and Fruition Knowledges. Today take more care for the practice. Be mindful! “Me” is *atta* and mine is *attaniya*. In the world human sufferings are coming from seeing everything and making them as mine. Me exists that mine arises. It needs to be analyzed with knowledge – me and mine do not exist.

Attha nibbindati dukkhe – one becomes weary of dukkha. First, contemplate impermanence. And then will see dukkha. The truth of dukkha has four characteristics. These are:

1. Piṭaka – Always oppressing without sympathy; the natural oppressive dhamma which we have it.

2. Sañkhatato – Oppress by taṇhā with conditioning. We have to look after the body all the time for survival, and also with works as a living; protecting it when it's cold or hot, from mosquitoes bite, washing the face, brushing teeth, going to the toilet, bathing, etc. by conditioning it in many ways. We're supporting for the body for the whole day and feeding it. Are you not tired about it? What are you gaining from it? Nothing! It's only ageing, sickness and death. You benefit nothing from it. You have to look after it for the whole time doing this and that. All these things are sañkhatato conditioning and making adjustments. It's quite a suffering.

3. Saṃtapato – Always burning with the fire of kilesas. What'll happen tomorrow we don't know? We're worrying for our wives and children (including for oneself and there are many things to talk about it) after waking up every day; always in the state of worries and concerns. Worry and concern for our livelihoods. In the whole world, new dukkhas are arising successively because of these worries and concerns. With attaining the khandhas and the whole world is burning with fire of defilements.

(If we observe and contemplate today world things are becoming worse and worse. Over greed, hatred and delusion, human beings develop unsustainable economics, science and technology, etc.) You must see the fault of the khandhas.

4. Vipariṇāma – Oppressing by changing. The khandha is moving towards ageing, sickness and death every day. You can't make it not getting old. There are many diseases. Some are unable to cure, new and strange diseases are arising. When we were young never heard about cancers, AIDS, etc. Still now we can't overcome malaria disease. We're worrying about these things. Why we're alive? It's not wrong, if you say just for suffering. Why are we here? It's for sufferings and living with sufferings. We can't make dukkha not to arise so that we have to learn how to live with it. For example, we're struggling and competing with other passengers in riding public buses. What's the affection of it if you're in this kind of life? Do you want it again if you see the faults of this khandha? Why do you want this khandha? Because you don't see the faults. If you see it and you don't.

For an example, a woman had a son. The son grown up and fell in love with a girl in the village. Then the mother forbade him by saying, "Son, you shouldn't love this girl." Do you think he would accept it? After not succeeded and she told him, "Son, I'll not say again. But tomorrow is full-moon day. The moon is bright and beautiful. At night if you go to her, don't come back, wait

and see what'll happen!" Then the time arrived, at 11 p.m. the girl asked him to leave. He responded to her; "I'll not go home tonight." and embracing her tightly. At 12 a.m. midnight a rounded thing shot out instantly from his bosom. When he looked up, it was the girl's head. It was called witch bright (direct translation of the Burmese words.) In reality she was a witch. He didn't dare to get up, instead in the state of fright and trembling. He had to embrace her body and waiting there. In the early morning it went back to normal again.

The next night the mother asked him; "My son, do you want to go again tonight?" The mother asked him because seeing his unhappy face. His answer was; "Oh! No, I'll never go again." Why he responded like this? Because he saw the great fault of hers. You will go back again if it's you old guys because you don't see the fault of it. (referring to the audience.) Weariness and disenchantment of the khandhas means seeing the faults of the khandhas with knowledge. Development is practicing to see its faults. Only seeing as dukkha, you'll become weary of it. Your weariness even become not wanting to practice. Mind and body become tired of it. Even though you don't want to contemplate it still have to contemplate. At last become Esa magga visuddhiya – it's the path to purify.

With the purified mind, magga arises. The mind not purify is because of diṭṭhi (wrong view). After diṭṭhi falls off and magga arises. The whole time you're struggling with the practice means how much clever diṭṭhi is. It's sticking with you in many different

ways. For example, a strange thing happens and you don't contemplate and the mind is following with it.

Therefore the most important point is stabilizing your sati. If something happens without sati and diṭṭhi is sticking with the mind. You must not concern for the khandha. The purification of knowledge is magga – Nāṇadassanavisuddhi. I'll talk about the arising of magga. But don't expect for it to arise. I only want you to know how it happens. It's something like the whole burning body of dukkha sacca instantly falls away. Or like a light instantly go out. If it's slowly ceasing or reducing, then it's not magga. It's happening within a second. How quick it is, even sometimes you don't know it? You don't have time to think about it. It's akāliko – giving the result without delay.

After the Path Knowledge arises and instantly follows with two fruition cittas. (Someone with keen faculties follows with three fruition cittas.) The fruition cittas are enjoying the result of magga citta. This kind of experience you have never been enjoyed in the world. It's supramundane – lokuttara and within a second. Just only think and this kind of thing happens again. I'm not saying you have to believe. It's true or not can be tested. You have to show me by entering the fruition state. Some yogis don't have anything for contemplation and it's peaceful. With this don't make a decision yet. With the peacefulness and it's like a statue. Have to make a resolution before entering the fruition state. If you make a resolution for an hour time and like a statue for an hour. You don't need to check it with the clock. After opening the

eyes and it's exactly an hour. Not in accordance with these two points, then not the Path Knowledge.

第十六日：2002年11月1日

在內觀禪修中，第一個智慧是：「一切行無常（**sabbe saṅkhāra anicca**）」——五蘊依因緣而生，皆為無常。首先必須建立這種見解。在整個世間，所有存在的現象皆屬於「行世間（**saṅkhāra loka**）」，即「緣生世界」。森林、山嶺、大地、水、人類等，皆由因緣而生，因此，它們皆是「果報法」。我們必須了解：為何它們會生起？

我們之所以投生於此世，是依過去所造的業（**kamma**）。而在此生中，不只是業，還有心（**citta**）、氣候（**utu**，即溫度）與食物（**āhāra**）等也共同成就了這個生命。**Utu** 是氣候、溫度；**āhāra** 是我們所吃所飲，用以維持與滋養此身的物質。

我們的生命依賴這四種因。能轉生為人，是因為過去善業的力量。如果你能觀察人類，大多數其實是從三惡趣轉生而來的。當他們的惡業償還完畢後，才得以升至人道。（這點在佛陀的多部經典中亦有提及。）因此，不能隨意估計一個人是否來自人界或天界。依佛陀教導，無始輪迴（**samsāra**）中，出現過的佛陀比恆河沙粒還多。我們錯過了無數佛陀，因為我們多次生於具備八種無法見佛、聞法的障礙之處。

【這八難包括：三惡趣（地獄、畜生、餓鬼）、無色界天、無想天、有三不善根的人、邊地無法聽聞佛法、邪見者，以及佛不出世之時。】

即使佛陀出世，我們也未能遇見、聽聞佛法。正因如此，我們在輪迴中錯失了無數次與佛陀的相遇。在輪迴中，我們所累積的骨骸堆積如山，大多生於地獄、畜生與餓鬼道。如今，因為善業力成熟，我們得以出生為人。今日我們能夠**遇佛法住世（佛教的弘傳期）**，並且正處於「解脫時代（*vimutti yuga*）」，這實屬極為稀有的幸運。

所謂的「解脫時代」，即佛曆 2500 年至 3000 年間的五百年內，修行者若依法而行，仍有可能證得道果。超過這個時期後，佛法將退化至以布施、持戒為主的時代。因此，**現今能得此解脫機會，是最殊勝的福報**。單單出生於富裕國家，擁有物質享受與財富，並非真正的幸福。今日亦有許多人從高樓跳下或以其他方式自殺，這顯示他們並不快樂，反而充滿苦與悲。

世人常說美國富裕，但也時常有人被槍擊身亡，自由行動受限。這些現象為何會發生？因為人們並不真正理解原因。（即對人生與教育、知識的誤導。）他們沒有真正的平安與幸福。**不要以為有錢就有幸福與安全**。即便我們國家貧困，生活困難，**若有正法相隨，也能堪忍與接受**。（這不是誇張，若你了解緬甸佛教與其歷史，便能體會此言不虛。）

我們必須努力修行，以**斷除再墮惡趣的因緣**。必須以智慧觀照「行法（*saṅkhāra dhamma*）」。不要以為凡因緣所生之法皆有安穩、恆常。凡因緣所生皆無常（*anicca*）。「**Yadā paññāya passati**」——當人以智慧看見時，便能如實了知。疼痛、痠麻、沈重等身心現象，皆為緣生法，皆為果報法，因緣所生，是名五蘊（色、受、想、行、識）。名稱雖異，實質相同。**這些行法，在現前的蘊身中不斷生起，應以智慧觀照其無常**。

不要把這些不穩定的法當作「我」或「我所」。無常法即是苦，亦即無價值、令人厭惡之義。若將無常法視為「我、我所」，便會加重痛苦，也遠離道果。

今天的修行，必須更加謹慎與正念。凡是將「我」視為「我」，是「我見（atta diṭṭhi）」；將「我所擁有」視為「我所」，是「我執（attaniya）」。世人之所以受苦，正是因為凡事皆認為是「我的」。有「我」之見，才生起「我所」之執。應以智慧來分析：「我與我所，皆不存在。」

「Attha nibbindati dukkhe」——當人如實觀照苦時，便會對其生起厭離心。

首先，觀察無常，進而得見「苦」。苦諦有四種特相：

1. **Piṭaka**（逼迫性）——時時無情地壓迫我們的法性。我們每一人都親自體驗著這種內在的壓迫力量。
2. **Saṅkhatato**（條件性）——被渴愛與種種條件所驅使。為了生活與生存，我們不斷照顧此身——天冷要保暖、天熱要納涼、防止蚊蟲叮咬、洗臉、刷牙、如廁、沐浴……一天到晚都在服侍它。你不覺得累嗎？你從中得到了什麼？什麼都沒得到，只是老、病、死罷了。全是徒勞無功之苦。
3. **Samtapatto**（煩惱燃燒性）——被貪、瞋、癡等煩惱之火所燒。我們每天起床就開始為自己、為妻兒、為生活煩惱不斷。全世界的苦都是從這些煩惱與憂慮中接踵而至。你必須看見五蘊的過患，才會斷除它。
4. **Vipariṇāma**（變壞性）——日日走向老、病、死。你無法阻止身體老化。新型疾病層出不窮，有些甚至無藥可救。為什麼還要活著？若說「只是為了受苦」，那並不為過。人活著，就是在苦中生存。我們無法阻止苦的生起，只能學習如何與苦共存。

舉例來說：在公車上與他人擠來擠去，你能從中得到什麼「情趣」？若你明白蘊的過患，還會想再來一次嗎？你之所以還想擁有它，是因為你未曾見到它的真相。若真看見了，就不會再想要它。

如同一個母親有一個兒子，兒子愛上一位村中女子。母親勸他：「孩子，別愛她。」他會聽從嗎？無效後，母親說：「明天是滿月夜，月色皎潔。如果晚上你又去她那裡，就別回來了，看看會發生什麼。」結果那夜十一點，女孩請他留下過夜。他擁抱著她說：「我今晚不回去了。」到了午夜十二點，他胸前突然射出一顆球狀物，定睛一看，竟是那女子的頭——原來她是夜叉（鬼靈）。他嚇得動彈不得，仍緊抱著她的身體，等到天亮，才恢復原樣。

第二天母親問：「你今晚還去嗎？」兒子神色慘淡，回說：「不，我再也不去了。」為何這麼說？因為他已見到真相。若是你們，或許還會再去，因為你們未見其過患。（導師戲謔弟子。）

對五蘊生起厭離與出離之心，就是以智慧見到其過患。修行的進展，即是朝向看清它的苦性。

當你真實見到苦，就會生起厭離，即便不想再觀照，仍需繼續修行。最終將抵達：「**Esa maggo visuddhiya**——這即是通往清淨之道。」

當心清淨時，「道智（**magga**）」即會生起。若心不清淨，是因為尚有「我見（**diṭṭhi**）」。當我見斷除，道智即現。你不斷與苦奮鬥，其實是因為我見的頑強糾纏，它用各種形式附著於你。例如，有奇特現象生起時，你沒有觀照，反而隨它而去。

所以最關鍵的是：**穩固你的正念（sati）**。若沒有正念，則「我見」會趁機黏附其上。**不要關注此身（khandha）**如何，只要持續觀照它的生滅即可。

「智見清淨（**Ñāṇadassanavisuddhi**）」即是道智（**magga**）的出現。我現在要講述「道智的生起」。但**不要對它產生期待**，我只是讓你**知道它是怎麼發生的**。它的生起就像是全身所燃燒的「苦」突然熄滅，或者像一盞燈瞬間熄滅。若是漸滅或緩慢減弱，那就不是道智。它是在**一剎那間發生的**，快得甚至你自己都不一定察覺，來不及思考。

這就是「**akāliko**（即刻現證）」——不須等待、無有遲延。

當「道智」生起後，會立即隨之而來兩次「果心（**phala citta**）」（根利者可有三次）。「果心」是在體驗「道心」所證得的境界。這是一種世間從未體驗過的快樂，是出世間（**lokuttara**）的經驗，一剎那即現起。

只要發願，此經驗可再次現起。我並不是要你相信，而是說：它可以被驗證。若你能進入「果定」，便能證明給我看。

有些行者感覺無法再觀照，且身心安穩，不要急著下判斷。那種寧靜彷彿像「石像」一般，這時你應先發願進入果定。若你發願：「我要入果定一小時」，你就會如石像般靜坐一小時。甚至不需查看時鐘，一睜眼，正好一小時。

若不符合這兩項特徵，那就不是道智。

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## 第十六天：2002年11月1日

在內觀修行中，第一個智慧是「一切有為法皆無常」（**sabbe saṅkhāra anicca**）——由因緣和合而生的五蘊是無常的。首要之事是了解這個觀點。整個世界存在的一切都是「有為世間」（**saṅkhāra loka**）——因緣和合的世界。森林、山脈、土地、水、人類等等，都是由因所生。因此，這些事物都是結果。我們需要知道它們為何生起。我們根據過去的業來到今生。來到這裡之後，不僅是業，還有心（**citta**）、溫度（**utu**）、食物（**āhāra**）都在制約

著我們的生命。「Utu」是天氣或溫度。「Āhāra」是我們為了生存和這個五蘊（身體）的發展而吃喝的東西。

我們的存在依賴於這四個原因。投生為人是憑藉善業。如果你們觀察人類，幾乎所有人都來自惡道。在他們的不善業債務償還完畢後，才來到人間。（佛陀在一些經文中提到了這一點）。你們無法計算和估計他們是來自人間還是天界。根據教法，「生死輪迴」

（saṃsāra）的開端是不可知的，曾出現過無數的佛陀，比恆河沙還要多。我們錯過了這些佛陀，因為我們生來就具備八種過失。[這八種過失是：三惡道（即地獄眾生、畜生、餓鬼）、無色界梵天和無想梵天、具備三種不善根的人類、佛法無法傳播的邊地、持有邪見以及佛陀未出世的時期。]

即使佛陀出世，我們也沒有機會遇到他並聽聞佛法。這些是我們在生死輪迴中錯過許多佛陀的原因。在生死輪迴中，我們的骨頭堆積如山。而且大多數時候都投生在地獄、成為畜生和餓鬼。現在，我們憑藉善業的力量而擁有這個人身。作為一個非常幸運的人，原因在於：遇到佛陀的教法，並且正處於解脫期（vimuttiyuga）。這是佛曆 2500 年至 3000 年之間的 500 年。在這 500 年內修行佛法的人可以證得道果智。過了這個時期，將會回到布施、持戒的時代。沒有其他如此幸運的事情，例如遇到擺脫惡道危險的機會。出生在發達國家，消耗和浪費財富並非真正的幸福。有人從高樓跳下，也存在其他自殺方式。因此，他們擁有的是不快樂和悲傷。

人們說美國非常富有。但有時人們會被槍手殺害。所以，他們無法自由行動。為什麼這些事情會發生在他們身上？他們不知道。（即在許多方面接受了錯誤的教育和知識。）他們沒有和平與幸福。不要認為有了金錢就會擁有幸福和安全。即使我們的國家貧窮，生活艱難，也不是大問題。有了佛法，我們就能夠承受。（這並非誇大其詞。了解緬甸佛教和近代緬甸歷史的人會理解這一點。）

我們必須努力修行，以免再次墮入惡道。我們必須以智慧觀照有為法（saṅkhāra dhammas）。不要認為由因所生的任何事物都具有

穩定性和永恆性。它是無常的（anicca）。「以慧觀見」（yadā paññāya passati）——當一個人以洞察智慧看到這些時。以智慧（paññā）觀照這些現象是不穩定和無常的。不要向外看，內在的疼痛、酸痛、麻木等等，都是有為法的生起。這些是結果的現象，由因所生。它是行法（saṅkhāra dhamma），身和心，五蘊。所有這些只是不同名稱的同一事物。有為法在當下五蘊中生起，並以智慧（paññā）觀照它。

不要將不穩定的法視為我和我的。無常的法是不好的，是苦的（苦的意思是令人厭惡和無用的）。如果你將無常的法視為我和我的，它會變得更加痛苦，並且遠離道果智。今天更要用心修行。保持正念！「我」（Me）是「我」（atta），我的（mine）是「我所」（attaniya）。在世上，人類的痛苦來自於看到一切事物並將其視為我的。因為有「我」的存在，所以才會有「我的」產生。需要以智慧分析——我和我的並不存在。

「則於苦厭」（attha nibbindati dukkhe）——一個人會厭倦苦。首先，觀照無常。然後將會看到苦。苦諦有四個特性。它們是：

- **逼迫性（Piḷaka）**——總是壓迫，毫無同情；我們所擁有的自然壓迫性的法。
- **有為性（Saṅkhatato）**——被渴愛以條件制約而壓迫。為了生存，我們必須一直照顧身體，並且為了生計而工作；在寒冷或炎熱時保護它，免受蚊蟲叮咬，洗臉、刷牙、上廁所、洗澡等等，以各種方式制約它。我們整天都在供養和餵養身體。你們不覺得疲倦嗎？你們從中得到了什麼？什麼也沒有！只有衰老、疾病和死亡。你們從中沒有得到任何益處。你們必須一直照顧它，做這做那。所有這些都是有為性（saṅkhatato）的制約和調整。這相當痛苦。
- **燒惱性（Saṃtapato）**——總是被煩惱的火焰燒灼。我們不知道明天會發生什麼？每天醒來後，我們都為妻子兒女



（包括自己，還有許多事情可以談論）擔憂；總是處於憂慮和關心的狀態。為我們的生計擔憂和關心。在整個世界，新的痛苦由於這些憂慮和關心而相繼生起。隨著五蘊的獲得，整個世界都被煩惱的火焰燒灼。（如果我們觀察和觀照當今世界，情況變得越來越糟。由於過度的貪婪、瞋恨和愚癡，人類發展出不可持續的經濟、科學和技術等等。）你們必須看到五蘊的過患。

- **變異性 (Vipariṇāma)** ——因變化而壓迫。五蘊每天都朝向衰老、疾病和死亡移動。你無法阻止它變老。疾病有很多種。有些無法治癒，新的和奇怪的疾病正在出現。我們年輕時從未聽說過癌症、愛滋病等等。即使現在我們也無法克服瘡疾。我們為這些事情擔憂。我們為什麼活著？如果你說是為了受苦，那也沒錯。我們在這裡是為了受苦，並在痛苦中生活。我們無法阻止苦的生起，所以我們必須學習如何與之共存。例如，我們在乘坐公共汽車時與其他乘客爭搶。如果你處於這種生活，有什麼樂趣可言？如果你看到這個五蘊的過患，你還想要它嗎？你為什麼想要這個五蘊？因為你沒有看到它的過患。如果你看到了，你就不會想要了。

舉個例子，一位婦女有一個兒子。兒子長大後愛上了村裡的一個女孩。母親阻止他說：「兒子，你不應該愛這個女孩。」你認為他會接受嗎？在沒有成功後，她告訴他：「兒子，我不會再說了。但是明天是滿月。月亮又亮又美。晚上如果你去找她，不要回來，等著看會發生什麼！」然後時間到了，晚上十一點，女孩叫他離開。他回答她說：「我今晚不回家。」並緊緊地抱住了她。午夜十二點，一個圓形的東西突然從他的胸口射出。當他抬頭看時，那是女孩的頭。這被稱為「巫婆之光」（緬甸語的直譯）。實際上她是一個巫婆。他不敢起身，而是處於恐懼和顫抖的狀態。他不得不抱著她的身體在那裡等待。清晨，一切又恢復正常。

第二天晚上，母親問他：「我的兒子，你今晚還想去嗎？」母親問他，因為看到他臉上不悅。他的回答是：「喔！不，我再也不去了。」他為什麼這樣回答？因為他看到了她的巨大過患。如果你們這些老傢伙，因為沒有看到它的過患，你們還是會再回去的。（指聽眾）。對五蘊的厭離和厭倦意味著以智慧看到五蘊的過患。發展就是修行以看到它的過患。只有看到它是苦，你才會厭倦它。你的厭倦甚至會變成不想修行。身心都會對此感到疲倦。即使你不想觀照它，仍然必須觀照。最後會變成「此乃清淨道」（Esa maggo visuddhiya）——這是通往清淨的道路。

隨著心的清淨，道（magga）生起。心不清淨是因為邪見（diṭṭhi）。邪見脫落後，道就會生起。你整個修行過程的掙扎意味著邪見有多麼狡猾。它以許多不同的方式困擾著你。例如，發生了一件奇怪的事情，你沒有觀照，心卻跟著它跑了。

因此，最重要的一點是穩定你的正念。如果沒有正念而發生了什麼事，邪見就會困擾著你的心。你一定不要擔心五蘊。知識的淨化是道——智見清淨（Ñāḍadassanavisuddhi）。我將談談道的生起。但是不要期待它會生起。我只是想讓你們知道它是如何發生的。它就像整個被苦諦的火焰燃燒的身體瞬間崩潰。或者像一盞燈瞬間熄滅。如果它是緩慢地停止或減少，那就不是道。它在一秒鐘內發生。它有多快，有時你甚至不知道？你沒有時間去思考它。它是「無時的」（akāliko）——立即給予結果。

道智生起後，緊接著是兩個果心（phala cittas）。（根器銳利的人緊接著是三個果心。）果心是享受道心的結果。這種體驗是你們在世間從未享受過的。它是超世間的（lokuttara），並且在一秒鐘之內發生。只要想一想，這種事情就會再次發生。我不是說你們必須相信。它是真是假可以被驗證。你們必須通過進入果位來向我展示。有些瑜伽行者沒有任何需要觀照的東西，非常平靜。對於這種情況，還不要下結論。在平靜的狀態下，它就像一尊雕像。在進入果位之前必須下定決心。如果你下定決心一個小時，就像雕像一樣一個小

時。你不需要用時鐘檢查。睜開眼睛後，正好是一個小時。如果不符合這兩點，那就不是道智。