

# 尊者 阿締佳嵐溪長老開示錄

## -- 18 天禪修營

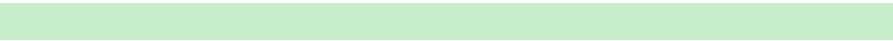
### **Eighteen Days in Solitude**

– Instructional Dhamma Talks in Retreat  
By Venerable U Ādiccaramsī

尊者 鄔達摩長老 Bhikkhu Uttamo  
自緬甸語錄音帶譯為 英文

### 第 18 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 18: 3<sup>rd</sup> November, 2002

Today is arriving to the last day. Let me give you the five precepts today. Because after arrive back home and you can take your dinner. So, it's not the observance day precepts (i.e., the eight precepts). It's the last day and the mind becomes restless. You may think I would not realize it. Even this state of mind was arising yesterday to some yogis. If I don't get it this time and next time I'll do it again. This is wrong thinking. The period you have from the morning until mid-day is very important. You only don't know about it but the Dhamma develops regularly by itself. Here the point is, it still not arriving to the level it should be or turning point. In Mogok Sayadaw's talks anubodha ñāṇa was like this or that nature when it arrives to this level. These kinds of knowledge talk by teachers.

(There are two knowledges, anubodha ñāṇa and pativedha ñāṇa or insight knowledges and the Path Knowledge.)

Without listening Dhamma talks you can't do the practice. People who want to practice at my centre have to listen or study my Dhamma lectures on Dependent Origination (Paṭiccasamuppāda). These were seven days lectures. The knowledge comes from these are called ñāta pariññā – fundamental knowledge with full understanding.

(These are: knowledge about mind and matter, and the knowledge of cause and effect. In vipassanā practice there are three stages of full understanding. (tisso pariññā)

1.Ñāta pariññā – knowing their natural characteristics – sabhava lakkhaṇas.

2.Tirāṇa pariññā – understanding with one's own decision. Knowing with three characteristics, as insight knowledges: sammāsana ñāṇa and udayabbaya ñāṇa.

3.Pahāna pariññā – knowing with gradual abandoning, as insight knowledges: from bhaṅga ñāṇa onwards.)

All these lectures explained what Dependent Origination was, what khandhas (groups of aggregates), āyatana (sense bases), etc., were. Talks were giving in details for seven days with 14 talks. (It is important as a true Buddhist to have these intellectual knowledges for all Buddhists; if not, they are just in names only. Mogok Sayadaw used it as suññatā dhammas.) With these talks khandha paṭiccasamuppāda processes are in the yogis' minds. Mogok Meditation Centres are also teaching these things. But here I talk more widely and in details. Here, we have to use these knowledges. At First, dispel diṭṭhi by listening to Dhamma talks. After that, use them here during the practice. (This point is even more important for someone without a teacher or staying away from a teacher during the practice.)

First, work with to get the sacca ñāṇa. This is called anubodha ñāṇa. It's practicing with the knowledge gaining from a teacher. I had been a teacher in the university before. In university there are curriculums, different course of study which are directions and how to do it with them in each level. There are three parts, here in our practice. The first part is satipaṭṭhāna – to develop a strong mindfulness (sati). We had been worked for seven days with Samādhī. What happened among the yogis? Some not practiced properly that not arrived to the level it needed. They didn't arrive to the levels of upacāra and ekaggatā samādhī (access and one-pointedness of samādhī).

After seven days, we have to change for the development of insight. I have laid down the programme in this way; after this and that etc. If the yogis within the seven days not attaining the Samādhī by practicing loosely, then only wasting times without Samādhī. These yogis will encounter difficulties in the practice onward. For a meditation retreat, the yogis should prepare himself for it. Someone came here with other encouragement and practiced without the yogi standard couldn't realize the Dhamma. This point is very important. Yogi must behave like a yogi. Therefore the yogi took it as not important and practiced loosely. Yogi has to live alone with one mind. He must live alone without companions, so looking for a quiet place. Where can you find it in Rangoon? Therefore don't talk with others. In the past ages hermits and sages renounced the world for this purpose.

The yogi must practice with the supreme effort (sammāpapaṭṭhāna) and with the spirit of without giving up. I was

thinking about the differences between someone could attain the Dhamma and someone not. I found out a significant point. The one could realize Dhamma put his mind in the practice for the whole time. Every time if he had problems, came and asked me. It was seriousness in the practice. He had the desire (chanda) of using his whole mind and body in the practice. They had very strong interest in the practice. Therefore they were easy to realize the Dhamma.

In this retreat I have strong expectation, because seeing some yogis with their mature spiritual faculties. Yesterday already one person had appeared for the goal. This is the first time organized retreat in Rangoon. I have been worried that it wouldn't go well. Yesterday with the success of a yogi and it was worthy for it. Now, the time still we have is valuable. It doesn't need a lot of time for the Path and Fruit Knowledge to arise. If the time is right, it's instantly within a second. We have to practice continuously only we don't know when it'll arise. We must practice with anubodha ñāṇa. You must follow exactly what the teacher has said. You must have strong faith (confident in the Dhamma) and good health. With the practice we found out those yogis' health was becoming better.

(Buddhists had many records on these cases. Because of the bojjhaṅga (factors of enlightenment or purification of the mind) the body illness coming from the mind or kammic illness can be cured.)

We didn't find people became unhealthy. Practicing with straightforward mind is also important. You shouldn't lie yourself and others. Don't say which is not happening as it happens. During the interviews not deceive the teacher (most importantly for oneself). Practicing diligently all days and nights and the mind has to be in the practice. With these factors will discern impermanence (i.e., strong faith, good health, practice with straightforward mind, practise diligently and discernment of anicca).

(Mogok Sayadaw made it as some Dhamma verses for yogis. He said if a yogi developed these five factors would realize Dhamma.) Within ten days you'll discern impermanence. (Maybe this is one of the reason Sayagyi U Ba Khin started the ten days retreat at his centre.)

And then a female devotee (upāsikā) came and asked me; "Ven., could we discern impermanence?" I told her "I promise, you can do it. But I can't promise you for the disenchantment of impermanence and its ending." (i.e., nibbidā ñāṇa and the Path Knowledge.) Discerning impermanence is call cūḷa-sotāpanna. The doors to woeful planes are closed for one life time. This is a state of a three rooted person. (Born with three wholesome roots: non-greed, non-hatred and non-delusion.)

Before, I had arranged ten days retreats and I only found one yogi had the attainment. After the yogis were discerning impermanence, ten days had come to an end. They didn't have the chances and times to follow for disenchantment and its

ending. Then we'll try for 18 days (such as now here). If we can't have the results, then we maybe try for 27 days. With the arrangements for 18 days and found two or three yogis had the results. At one time even found 15 yogis at my centre in Taunggnoo. Someone with sharp knowledge (wisdom faculty) and can be practiced like a genuine yogi will realize it. It's impossible for all the yogis.

For yogis still not get the results this time is very important. With the maturity of the anubodha ñāṇa and pativedha ñāṇa arises. The yogis have to practice like rubbing two pieces of bamboos. What are the differences between anubodha and pativedha ñāṇas? Anubodha ñāṇa has two points. In theory there are a lot to say. This khandha is inconstant. You have to discern impermanence. This is not me and mine. What did the engineer who came yesterday and said to me? He said to me; "I'm contemplating but don't believe in impermanence, inconstant anicca." This is the nature of someone couldn't realize Dhamma. He was growing up all the times with the stable constant nicca.

And then I gave him an example; "Today you're getting older than yesterday." "Are they the same, between the khandha of today and the khandha of yesterday?" He answered that it couldn't be the same. If it was not the same, then there was a lot of impermanence arising and passing away between yesterday and today. During the practice he couldn't see it. But thinking with knowledge he could see it. I asked him again; "Now, you're sitting here. What happen to the floor and the khandha? Are they at a stand-still?" He answered that they were at a standstill. I told him;



“They are not in a standstill and moving with the earth. Can’t you see it?” “Yes, I am” “But you couldn’t see it with the eyes. So, look at it with knowledge. Which one is more right?” He answered that looking with knowledge is more right. These are the things blocking your way.

Climbing up to the second level is dukkha sacca (the truth of dukkha). In the khandha only dukkha exists. I had seen yogis oppressed by air element (vāyo dhātu). You only see the movements of the air element and not as oppression by them. In the khandha, there are stiffness, tension, pain, etc. Many kinds of oppression arise. Is it suffering or happiness? It’s suffering. Do you see it? No! I don’t see it. Why don’t you see it? It’s good to ask this question. You had been taught to live with dukkha in your life. There are a lot of economic difficulties and problems in Burma (i.e., from 1962 onward). But still you know how to live with it because you had been taught about dukkha sacca. Therefore with these attachments, even encounter with dukkha and don’t know to resist it. Khandha only shows you one thing. Whatever arises is dukkha.

The layman U Myint Htoo, his under feet were like cutting open with razor blades. Every time he practiced and it happened to him. Who knows! What he had been done in his past lives? Is it good to feel it? Is it not suffering? Sometimes a yogi’s head was hitting the floor with “bang! bang!” by the air element. It was oppressing the yogi. The oppressive dhamma is its original nature. Having it, and you have been oppressed by it. We don’t have yogis with water element here (āpo dhātu).

There was a Shan woman practicing with standing meditation and all the urines fell out. Her whole body was wet with sweats. All the liquid came out from the body. (Shan State is in N.E of Burma and known as Thai Yai in northern Thailand.) Khandha only shows you one thing which is dukkha. It's impermanent, dukkha and not self (anicca, dukkha and anatta), actually they are one. How does anubodha ñāṇa change into pativedha ñāṇa? There is knowing it with penetration. How to know it with penetration? Making a decision with your own knowledge as truly dukkha and completely believe in it. During the practice you feel pains and aches and may think it as dukkha. After you take it off and not think in that way anymore. So, you have been like this before and now (also in the future). Never convince you that it's dukkha. At the time you penetrate it as truly dukkha and ceases with a blip! Why the Path Knowledge not arises? Because anubodha ñāṇa is not mature yet.

First, factors of enlightenment arise (i.e., bojjhaṅga dhammas). And then the spiritual faculties (indriya) become mature. After that it becomes powers (bala). We have to make it strong for leading to the Path Knowledge. Early before, your knowledge came from the teacher. Now, you know it by yourself. You're still wanting because not disenchanting with it. The reason is you don't believe in dukkha. If you have confidence in it as truly dukkha, then diṭṭhi falls off and the Path Knowledge arises. Why you have been so long in saṃsāra? Because you're concerning for the khandha. Whatever you're feeding the khandha and at last it becomes useless. This mouth is wasting the money which you have been earned.

(The Ven. told the story of Mandalay U Gyaw and an old beggar. U Gyaw was a rich man in Mandalay and a contemporary of Ledi Sayadaw. His name was mentioned in Ledi Sayadaw's biography. One day an old beggar was passing by his house. He invited him in and served with delicious foods. After finishing, he asked him how he felt about the foods. The old beggar's answer was: "I don't know it's good or not. But what I know is they are the same, becoming excrements, whatever good or bad is." Human beings are wasting their times, energies and natural resources for sensual pleasures. The outcomes are natural disasters and many problems in societies.)

## 第十八日：2002 年 11 月 3 日

今天是抵達修行的最後一日，我將為大家授五戒。因為返回家中後可進食晚餐，所以不再持守八戒（即非齋戒日戒條）。今日是最後一日，心會浮動不安，可能會想：「我是否無法證得法？這次不行的話，就下次再努力。」這類想法若升起，要明白這是「邪見」

（*diṭṭhi*）。我常講邪見，以致有些禪修者感到困惑。你們可能會問：「尊者，那我們不能脫離邪見嗎？」昨日有位在家女信士對我說：「尊者，我們是否應該與它奮戰直到勝利？」

為何要與它奮戰以求勝利？那是「想要成功」，而這個「想要」便是「貪」（*lobha*）。我告訴她：「既不要贏，也不要輸。」中道之意，就是遠離兩邊（勝與敗）。

佛陀在《法句經》中提到，不勝亦不敗者最安樂。我們應成為那種棄離勝敗的人，因為勝者可能會有危險（例如某年西方一位花式溜冰冠軍被敗者雇人打斷腿），他總懷疑失敗者會來報復；而敗者則活在壓力之中。棄離二者者最為快樂。

若心落入勝負思維，便會失衡，定力下降。應以平常心登頂，自然抵達。若中途停頓或慢下來，便到不了目的地。列帝大師（**Ledi Sayadaw**）曾說，就如泡豆於水中，只要時節成熟，它自然會膨脹開來。

世間一切法皆有其時節因緣。你今天種芒果，明日就想結果，怎麼可能？即使冬天也不會結果，只有夏季才可結果。我們作事也是一樣，因緣成熟時自然完成。

有個印度故事說，一位園丁養了一隻猴子。有天他外出辦事，交代猴子：「我剛種了些小苗，記得要澆水讓它們生根。」這猴子很聰明，每天都照辦。但過了些時候，它又將苗拔出來檢查有無生根，再重新種下。若一直如此，苗永遠無法生根。

佛陀與尊者莫哥（**Sayadawgyi**）曾說，修行人應如以兩根竹子摩擦生火者。雖然摩了很久仍未見火，也不應休息。若中途停歇，是永遠得不到火的。

我聽到一些聲音說：「這次沒證得，以後再來。」這是志氣低落的徵兆。若在摩竹取火時稍作休息，然後再繼續，是永遠無法得火的。想要得火的人，必須從頭到尾不間斷地摩擦，火才會出現。

尊者莫哥說，當達到厭離智（**nibbidā ñāṇa**）時，便會真正看到蘊身的無用、厭惡、不值得再得一次。「不想要」是修行中最重要的一點。因為一再地得此蘊身，累世堆積的骨頭可如山般高。

我想說說自己的經歷。與各位相比，我是很不幸的人，因為在我三十五歲以前，都生活在邪見與錯誤教義中（如神本宗教、西方與東方哲學、世俗知識等）。雖然過去世多為佛教徒，甚至不是普通的

佛教徒，曾護持過佛法（例如作為佛教護法國王），但從未證得入流（*sotāpanna*）。因此，今生投生於無佛法之家。

若你出生於回教徒之家，自然成為回教徒，沒有選擇的餘地。我從開始理解佛法後，便努力成為佛教徒。35歲才皈依，初時也只是名義上的佛教徒。在大學每年填表時，我都寫「無宗教」。

（接下來他講述自己如何迷失於各種密宗、咒術、外道修法中，誤認自己為菩薩，而不修內觀。）

真正的菩薩，須具備八項條件：

1. 為人身；
2. 為男性；
3. 此生已具足成阿羅漢之諸波羅蜜；
4. 親遇當來佛陀並得授記；
5. 為出家人或仙人；
6. 具足神通；
7. 曾捨身為布施；
8. 有堅固成佛之願。

我僅具前兩項條件，其餘皆無。我自稱菩薩，實出於我慢與狂妄（如現今多數自封為菩薩者）。直到近五十歲時，才開始修習毘婆舍那。

幸運的是，我開始修行了。當我初見無常時，經歷了三次劇烈的痛苦，這是接近厭離智時的狀況。那時我尚未學習莫哥尊者的開示，但已知各階段智的發展特徵。當時的經驗就像被九條毒蛇同時咬住般恐怖，我心中驚懼萬分，一心只想：「夠了！我再也不想成佛了。」

我立即放下成佛之願，覺得：「只要不要再得這痛苦蘊身就夠了。」我心志轉為：「要與此蘊身決一死戰！」

關於壞滅智（*bhaṅga ñāṇa*）與恐怖智（*bhaya ñāṇa*），書中說是「整個身體如沙粒般散落」，但我實際的經驗卻如：一根炙紅的尖鐵棍從兩腳趾間猛然刺入，劇烈灼熱、如焚如燒。一次刺入，整個身體彷彿著火，一整天都處於內部燃燒之中。

我去向老師報告：「您說的是如沙粒崩解，但我卻是在火中焚燒。」老師回應：「禪修者根性各異，有些人由風大主導，有些人由火大、地大主導……元素有七種特性，所以感受不同。」後來我慢慢理解了這些。

為了色身的維生與照顧，人們辛苦一生，終究什麼都帶不走。你不斷餵養這個色身，但最終它只會變成糞便、變成灰塵。這個口，就是將你辛苦賺來的財富一一耗盡的地方。

（尊者講述了曼德勒的 U Gyaw 與一位乞丐的故事。U Gyaw 是一位富人，與勒棄大師（Ledi Sayadaw）是同時代的人物，其名字也曾出現在勒棄大師的傳記中。有一天，一位年老乞丐路過 U Gyaw 的家，他便請乞丐進來並款待佳餚。乞丐吃完後，U Gyaw 問他：「你覺得這些食物好不好吃？」乞丐回答說：「我不知道是好還是不好。但我知道的一點是：無論好壞，最後都會變成糞便。」）

人類為了感官享樂而浪費時間、精力與自然資源，其結果就是各種天災與社會問題層出不窮。

現在，我要你們記住這一點：若你能夠於觀行中見到「這一切都是苦」並真正對它生起厭離，那麼就能夠斷除我見（*diṭṭhi*）並生起道智。為什麼你會在輪迴中如此漫長地漂流？因為你對這個色身還

有所執著、還有牽掛。你所餵養的這個色身，最後只會變成沒有價值的東西。

莫哥尊者也曾說過：這個五蘊身無非就是一堆「骨頭、肉塊、血、膿」，它壓迫著你、束縛著你，使你無法脫離輪迴。你必須深刻理解它的過患。當你看到「一切現象皆苦」時，你自然會升起厭離與出離心，進而不再對它有所愛著。這樣你才能斷除執著與錯見，才能證得涅槃之道。

到這裡，我已經把這一切告訴你們了。剩下的就是你們自己的修行。你們要緊記：「色身不值得執取；它是無常、是苦、是無我。」只要你能夠確切如實地見到「這一切皆苦」，那麼你就能證得道智。你要將「想要得涅槃」的心也轉化成觀照的對象。不要執著於證得，因為這樣的欲求心（lobha）只會障礙你。你應該以平等心、觀照心來面對一切緣起法，這才是真正的中道修行。

結語：

現在，是閉關的最後一天。在這段時間裡，你們經歷了從奠定定力、觀察名色、辨識因果、觀照三相、升起觀智，乃至於接近厭離與出離的修行歷程。這一切都不是虛妄的，只要你能把握當下的修行，不放逸、不退轉，這一生就不會白來。

無論你今天是否證得，都不是最終的重點。重要的是，你是否已經如實見到了無常、苦、無我？你是否已經對這個五蘊生起了厭離與出離？若是如此，那麼你已經走在正道上。

最後我要提醒你們：你們所修的，不是為了今生的安樂，也不是為了下一世的果報，而是為了出離三界、究竟解脫。願你們不退轉於此道，願你們在佛陀教法下圓滿完成修行。

—— 完 ——

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## 第十八天：2002 年 11 月 3 日

今天是最後一天了。今天讓我來給你們五戒。因為回到家後你們就可以吃晚餐了。所以，今天不是持守八戒的齋戒日。今天是最後一天，心會變得躁動不安。你們可能會想我無法證得佛法。即使這種心態昨天也出現在一些瑜伽行者身上。如果這次沒有得到，下次我會再做。這是錯誤的想法。你們從早上到中午這段時間非常重要。你們只是不知道，但佛法會定期自行發展。這裡的重點是，它仍然沒有達到它應該達到的水平或轉捩點。在莫哥大師的開示中，隨覺智（*anubodha ñāṇa*）到達這個層次時，就像這樣或那樣的性質。這些都是老師們談論的智慧。（有兩種智慧，隨覺智和通達智（*pativedha ñāṇa*），或稱內觀智慧和道智。）

沒有聽聞佛法開示，你們無法修行。想在我中心修行的人必須聽聞或學習我關於緣起（*Paṭiccasamuppāda*）的佛法講座。這些是為期七天的講座。從這些講座中獲得的智慧稱為知遍知（*ñāta pariññā*）——具有充分理解的基本知識。（這些是：關於名色（*mind and matter*）的知識，以及關於因果的知識。在內觀修行中有三個階段的完全理解。（*tisso pariññā*）

- 知遍知（*Ñāta pariññā*）——了解它們自然的特性——自性相（*sabhava lakkhaṇas*）。
- 諦察遍知（*Tīrāṇa pariññā*）——以自己的決斷來理解。以三相（無常、苦、無我）來了解，作為內觀智慧：審察智（*sammāsana ñāṇa*）和生滅智（*udayabbaya ñāṇa*）。
- 斷遍知（*Pahāna pariññā*）——以漸次捨棄來了解，作為內觀智慧：從壞滅隨觀智（*bhaṅga ñāṇa*）開始。）



所有這些講座都解釋了什麼是緣起、什麼是五蘊（**khandhas**，諸蘊）、六入（**āyatana**，處）等等。為期七天，共十四次的開示詳細地講解了這些內容。（作為一個真正的佛教徒，擁有這些理智上的知識對所有佛教徒來說都很重要；否則，他們只是名義上的佛教徒。莫哥大師將其用作空性法（**suññatā dhammas**）。）通過這些開示，五蘊的緣起過程存在於瑜伽行者的心中。莫哥禪修中心也在教授這些內容。但我在這裡談得更廣泛和更詳細。在這裡，我們必須運用這些知識。首先，通過聽聞佛法開示來去除邪見

（**diṭṭhi**）。之後，在修行過程中運用它們。（對於沒有老師或在修行期間遠離老師的人來說，這一點尤其重要。）

首先，努力獲得諦智（**sacca ñāṇa**）。這稱為隨覺智（**anubodha ñāṇa**）。它是以從老師那裡獲得的知識來修行。我以前曾在大學裡當老師。大學裡有課程，不同的學習科目，這些都是方向，以及如何在每個層次上運用它們。在我們的修行中也有三個部分。第一部分是四念處（**satipaṭṭhāna**）——培養強大的正念（**sati**）。我們已經花了七天時間修習定力（**Samādhi**）。瑜伽行者之間發生了什麼？有些人沒有正確地修行，所以沒有達到所需的水平。他們沒有達到近行定（**upacāra samādhi**）和一心定（**ekaggatā samādhi**）的層次。

七天之後，我們必須轉向發展內觀。我已經這樣安排了課程；在此之後等等。如果瑜伽行者在七天內沒有通過鬆散的修行獲得定力，那麼沒有定力只是浪費時間。這些瑜伽行者在接下來的修行中將會遇到困難。對於禪修營來說，瑜伽行者應該為此做好準備。有些人帶著其他的鼓勵來到這裡，但沒有按照瑜伽行者的標準修行，就無法證得佛法。這一點非常重要。瑜伽行者必須像瑜伽行者一樣行事。因此，瑜伽行者認為這不重要而鬆散地修行。瑜伽行者必須獨自一人，一心一意地生活。他必須獨自一人，沒有同伴，所以要尋找一個安靜的地方。在仰光哪裡能找到這樣的場所？因此不要與他人交談。在過去的時代，隱士和賢者為了這個目的而捨棄了世俗生活。

瑜伽行者必須以至上的努力（**sammāpapaṭṭhāna**）和不放棄的精神來修行。我一直在思考能夠證得佛法 and 不能證得佛法的人之間的差異。我發現了一個重要的點。能夠證得佛法的人將他的心全時間投入到修行中。每次遇到問題，他都會來問我。這是對修行的認真態度。他有將身心完全投入到修行中的意願（**chanda**）。他們對修行有非常強烈的興趣。因此，他們很容易證得佛法。

在這個禪修營中，我抱有很高的期望，因為我看到一些瑜伽行者的根器已經成熟。昨天已經有一位學員接近目標了。這是第一次在仰光舉辦這樣的禪修營。我一直擔心它不會順利。昨天一位瑜伽行者的成功，使一切都值得了。現在，我們剩下的時間仍然很寶貴。道果智的生起不需要很多時間。如果時機成熟，它會在瞬間發生。我們必須持續修行，只是我們不知道它何時會生起。我們必須以隨覺智（**anubodha ñāṇa**）修行。你們必須完全按照老師所說的去做。你們必須有堅強的信心（對佛法的信心）和良好的健康。通過修行，我們發現這些瑜伽行者的健康狀況正在改善。（佛教有很多關於這些案例的記載。由於七覺支（**bojjhaṅga**，覺悟或淨化心靈的因素），由心或業力引起的身體疾病可以得到治癒。）

我們沒有發現有人變得不健康。以正直的心修行也很重要。你們不應該欺騙自己和他人。不要將沒有發生的事情說成發生了。在面談時不要欺騙老師（最重要的是對自己）。日夜精進地修行，心必須投入到修行中。有了這些因素，就能辨別無常（即，堅強的信心、良好的健康、以正直的心修行、精進修行以及辨別無常）。（莫哥大師將其作為一些給瑜伽行者的佛法偈頌。他說，如果瑜伽行者培養了這五個因素，就能證得佛法。）在十天內你們將能辨別無常。（也許這是薩亞吉吳巴慶在他中心開始十日禪修的原因之一。）

然後一位女信徒（**upāsikā**）來問我：「尊者，我們能辨別無常嗎？」我告訴她：「我保證，你能做到。但我不能保證你對無常的厭離及其止息。」（即，厭離智（**nibbidā ñāṇa**）和道智。）辨別無常稱為小入流（**cūḷa-sotāpanna**）。惡道的門在這一一生中關閉了。

這是一個三因論者（three rooted person）的狀態。（天生具有三種善根：無貪、無瞋和無癡。）

以前，我安排了十天的禪修營，只發現一位瑜伽行者證得了果位。在瑜伽行者辨別無常之後，十天就結束了。他們沒有機會和時間繼續修行以達到厭離及其止息。然後我們嘗試十八天（就像現在這裡）。如果我們無法獲得成果，那麼我們也許會嘗試二十七天。通過十八天的安排，發現兩到三位瑜伽行者獲得了成果。有一次，在我的東吁中心甚至發現有十五位瑜伽行者獲得了成果。有敏銳智慧（智慧根）的人，並且能夠像真正的瑜伽行者一樣修行，就能證得。所有瑜伽行者都證得是不可能的。

對於這次仍然沒有獲得成果的瑜伽行者來說，這非常重要。隨著隨覺智（anubodha ñāṇa）和通達智（pavedha ñāṇa）的成熟而生起。瑜伽行者必須像摩擦兩塊竹子一樣修行。隨覺智和通達智有什麼區別？隨覺智有兩點。在理論上有很多可以說的。這個五蘊是無常的。你必須辨別無常。這不是我和我的。昨天來的那位工程師對我說了什麼？他對我說：「我正在觀照，但不相信無常，不相信無常的無常（anicca）。」這是不可能證得佛法的人的本性。他一直以來都認為事物是穩定恆常的（nicca）。

然後我給了他一個例子：「今天你比昨天老了一點。」「今天的五蘊和昨天的五蘊是相同的嗎？」他回答說不可能相同。如果不相同，那麼昨天和今天之間就有很多無常生起和滅去。在修行過程中他看不到。但是用知識思考他就能看到。我再次問他：「現在，你坐在這裡。地板和五蘊發生了什麼？它們是靜止不動的嗎？」他回答說它們是靜止不動的。我告訴他：「它們不是靜止不動的，而是隨著地球在移動。你看見嗎？」「是的，我看見了。」「但是你用眼睛看不到。所以，用知識去看。哪一個更正確？」他回答說用知識去看更正確。這些都是阻礙你道路的東西。

攀登到第二個層次是苦諦（dukkha sacca，苦的真理）。在五蘊中只有苦存在。我曾見過瑜伽行者受到風元素（vāyo dhātu）的壓迫。

你只看到風元素的運動，而不是將其視為壓迫。在五蘊中，有僵硬、緊張、疼痛等等。許多種類的壓迫生起。這是苦還是樂？是苦。你看見了嗎？不！我沒有看見。你為什麼沒有看見？問這個問題很好。你從小就被教導要在生活中與苦共存。緬甸有很多經濟困難和問題（即，從 1962 年開始）。但你仍然知道如何與之共存，因為你被教導了苦諦。因此，有了這些執著，即使遇到苦，也不知道如何抵抗它。五蘊只向你展示一件事。凡是生起的都是苦。

居士吳敏圖的腳底就像被剃刀片割開一樣。他每次修行都會發生這種情況。誰知道呢！他過去生做了什麼？感覺到它好嗎？那不是痛苦嗎？有時，一位瑜伽行者的頭被風元素「砰！砰！」地撞擊地面。那是風元素在壓迫瑜伽行者。壓迫性的法是其原始的本性。擁有它，你就一直被它壓迫。我們這裡沒有受到水元素（*āpo dhātu*）壓迫的瑜伽行者。

曾經有一位揮族婦女以站立禪修的方式修行，所有的尿液都流了出來。她的全身都被汗水濕透了。所有的液體都從身體裡流了出來。（揮邦位於緬甸東北部，在泰國北部被稱為泰耶。）五蘊只向你展示一件事，那就是苦。它是無常、苦和無我（*anicca, dukkha and anatta*），實際上它們是一體的。隨覺智（*anubodha ñāṇa*）如何轉變為通達智（*pativedha ñāṇa*）？那是帶著穿透力的了解。如何帶著穿透力去了解？以你自己的智慧做出決定，認為它確實是苦，並完全相信它。在修行過程中，你感到疼痛和酸痛，可能會認為那是苦。在你放下它之後，不再那樣思考。所以，你以前是這樣，現在也是這樣（將來也是如此）。從未真正說服自己那是苦。當你真正穿透它，認為它是苦，然後它會瞬間停止！為什麼道智沒有生起？因為隨覺智還不成熟。

首先，覺悟的因素（即七覺支）生起。然後，根（*indriya*，五根）成熟。之後它變成力（*bala*，五力）。我們必須使其強大，才能引導至道智。以前，你的知識來自老師。現在，你靠自己知道了。你仍然有所希求，因為你沒有對它感到厭離。原因是你不相信苦。

如果你對它作為真正的苦有信心，那麼邪見就會脫落，道智就會生起。你為什麼在生死輪迴中如此之久？因為你擔心五蘊。無論你餵養五蘊什麼，最終它都會變得無用。這張嘴正在浪費你賺來的錢。

（尊者講述了曼德勒吳喬和一位老乞丐的故事。吳喬是曼德勒的富人，也是雷迪尊者的同時代人。他的名字在雷迪尊者的傳記中被提及。有一天，一位老乞丐路過他的房子。他邀請乞丐進來，並用美味的食物款待他。吃完後，他問乞丐對這些食物有什麼感覺。老乞丐回答說：「我不知道它們好不好。但我知道的是，無論好壞，它們最終都會變成糞便，都是一樣的。」人類正在為感官的快樂浪費他們的時間、精力和自然資源。其結果是自然災害和社會上的許多問題。）