

莫哥西亞多開示錄

-- 空、有為及無為

Dhamma Talks by Mogok Sayadaw
– Emptiness, Conditioned, and Unconditioned

附錄（第 13 部之後）（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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## Appendix (after Part 13)

### On Mind Development

In the Dhammapada Verse-183, the Buddha replied to Ānanda on the instructions given by all the Buddhas was: “Not to do evil, to cultivate merit and to purify one’s mind. This is mind development for all humans, as training in sīla, samādhi and paññā. In the Theravada tradition we see more meditation systems than other traditions. One of the main reasons is Theravada bhikkhus have the strong tradition of study the Dhamma, Vinaya and their commentaries. There are some western scholars rejected the commentaries as not authentic. An internationally well-known Burmese teacher asked this question, “How many commentaries have they studied before?” Asian Buddhist tradition has a very long history with commentaries it even can be said as it started from Ven. Mahākaccāna. This tradition was handed down by teacher to teacher. It also had a long history of study and practice. The Buddha-Dhamma always requires a teacher to teach the Dharma and its practice, unlike other worldly knowledges. We can only decide whether a teaching and system is authentic or not by its practice and results, not by thinking and its proliferation.

Among the Theravada Buddhist countries, there are more meditation systems in Burma than in other countries because of the strong tradition of study and practice.

When talking about meditation systems, we should not look down on them. These were not coming from thinking and speculation of the suttas and its commentaries or not mere theories. These systems were the outcomes of study and practice with a lot of trials, and not easy to come by. I can give a lot of examples for these systems and its teachers.

The original teacher of the well-known Mahāsi system was not Mahāsi Sayadaw—U Sobhana, whose teacher was Thathom Jetavun Sayadaw U Nārada (1868–1955). Sayadaw U Nārada was a well-known scholar monk of his time and wrote 22 text books. In the beginning he did not know how to start the practice. So, he had to ask a practised monk for advice. The monk only said to him for looking in the Satipaṭṭhāna Sutta. He read the sutta and its commentaries about satipaṭṭhāna and did the practice

with a lot of trials. After his practice and started to teach people but most of them had doubt in the system, because it was so simple and direct. It took some time for him to get people to try on his practice. Now Mahāsi system is becoming well-known around the world. Even we can find some records on children (young boys and girls) had good results with this system (not the 21st-century children who are very restless). So, the practice does not result from conceptualising and playing games of thought, which is the way of the world.

The following two examples are very good evidences. The first teacher was Soon Loon Sayadaw U Kavi (1877-1952) who had very little education and a farmer. One time he was listening to the Dhamma discussions of among some men for 3-4 days but mostly he did not understand them (including Abhidhamma and Ānāpānasati). One night, U Ba San (a disciple of Ledi Sayadaw) came to his house and he asked him the following questions.

Q: U Ba San, I am illiterate, Can I practise your Dhamma?

A: Literate or illiterate is not a necessary thing. The important thing is having true belief and really doing it. You need saddhā (faith) and viriya (perseverance).

Q: Then, please tell me how to do it.

A: Just noting the in-breath and out-breath.

After U Ba San answered U Kyaw Din's questions (i.e., Soon Loon Sayadaw's lay-name) and he went into the groups of people for Dhamma discussion. (these Dhamma discussions were done at U Kyaw Din's house.) With that much instruction U Kyaw Din started to do his practice. After practising for two or three days, his in-breath and out-breath became smooth.

Then his friend U Shwe Lok came to his house. (U Shwe Lok had practised satipaṭṭhāna bhāvanā before.) He told him about his practice. U Shwe Lok corrected him by saying; "You have to follow with knowing." U Kyaw Din asked him again; "How to follow it with knowing?" He answered him very easily as; "Just knowing, knowing." "What will happen if I follow with knowing?" "You'll get merit." "I'll do it if I get merit." In this way U Kyaw Din did the practice diligently with strong determination and faith. He also did his daily chores with sati and knowing. His daily

chores were finished smoothly and easily with mindfulness practice. His samādhi developed and seeing light nimitta. With sati, samādhi and viriya he observed the physical sensations of touching (i.e., paṭhavī—earth element) in his whole body with his daily activities. Even he could make the meditation dictum on the practice as—Touching, Knowing, Sati “U Kavi became a tevijja arahant as a novice after four months with the practice.

(Sayadaw’s realization of Dhamma came by each stage exactly a month each. In the 3rd month he became an anāgāmi and could not live with his wife Daw Shwe Yi, so he asked permission from her to let him ordained as a novice. But his wife did not let him go. At last, with the help of the village folks he became a novice.)

Soon Loon Sayadaw’s arahantship was confirmed by some famous scholar monks and practising monks by testing his knowledge with the suttas and commentaries—all these difficult and profound questions were not easy to answer by even a scholar monk. Sayadaw was illiterate about the texts, but he had the wisdom (paññā) to answer these profound questions on practice (jhānas and Nibbāna) in ease with common language.

The second teacher was Thae Inn Gu Sayadaw U Okkhatha (1913-1973). At a young age he had no interest in learning. He was married four times and living his life as an alcoholic, a gambler, a thug and a bandit leader. He committed some crimes and had been in prison. One time while living in Rangoon with one of his wives he had a chance to read the biography of Soon Loon Sayadaw and his practice. The book belonged to his wife who practised meditation. He thought; “If he could become an Arahant; then if I practise, I will also become an Arahant.”

At the age of 46, he and two others went to rob a house, and he was attacked by a man in it with a long knife. His head was hit with the knife, and they ran out for their lives. He was very lucky because of wearing a hat, which saved his life. With strong saṃvega, he took medication for his head injury for seven days, and then took the book on Soon Loon Sayadaw’s life and his way of practice to the village monastery. He observed the nine precepts and shut himself up in the room of the monastery sīmā for practice (sīmā is a monastery building for ordination purpose and reciting of

monastic rules.) He made the following strong determination—“Either I die or kilesa dies!”

(For modern man it may be the opposite—Please let me and kilesa not die! See the global pollutions and severe climate problems.)

He did the ānāpānasati by observing the in-breath and out-breath at the tip of the nostril with continuous sati. He was quite often falling down to the ground from a sitting position due to the intense and unbearable painful feelings that arose. (it maybe related to his negative kammās). Without losing sati and with unremitting effort, he contemplated each of the vedanā with patience and endurance to their ending. On the 6th day (12th September 1959) realized the first Path knowledge. Realized the 3rd Path knowledge on 15th March 1960 with the divine eye. He ordained as a monk on 12th March 1961 and became arahant on 20th May 1961. (see Soon Loon Sayadaw’s way of practice in Jack Kornfield’s book—Living Buddhist Masters).

From the three teachers above, we see the importance and benefits of the system, especially for someone who has no teacher to guide him. Also, we can select anyone of the systems to suit our nature and interest. Even though we cannot find anyone of the systems exactly in the suttas it does not mean that it is not authentic. It was also not possible for a Buddha to teach all the possible systems in his teachings, but we can find general outline and view in these systems (i.e., a true system). Each teacher taught his students according to his practice and experiences. Only the Buddha knows how to teach each person according to his own character and maturity. The other people find a teacher or study the suttas and existing systems to find out their ways with trials.

The Buddha-Dhamma is simple and direct but profound. Only with a qualified teacher (skill in pariyatti and paṭipatti—having both skills) to understand them clearly (e.g., Ledi Sayadaw). This was one reason we can see young yogis (i.e., children) in the Buddha’s time and even today. (there were some young yogi’s records in Burmese systems.) The records of the illiterate teachers and illiterate yogis support the important role of a teacher. Here I am not exaggerating on any meditation systems. There are some people who look down on systems and reject them. Meditation

systems are unavoidable for most people. They need it. Even there are learned monks who do not know the practice.

The meditation systems of Burma and Thailand are well known in both Asia and the West. But they do not know each other very well because of the differences in their modes and ways of practice. The Burmese systems were based on the suttas and commentaries and the Thai on the suttas. Most of the Burmese systems were discovered by the monks, and very few by laymen (e.g., Anagam Saya Thet who was Sayagyi U Ba Khin's teacher. Saya Thet's life was quite interesting. His main teacher was Ledi Sayadaw, but he had studied and practised under many teachers of his time.). Much of the Thai tradition is associated with forest monks. What I know from the Thai forest tradition they did not pay much attention to the commentaries, but they had some knowledge about the suttas.

Some Thai forest monks thought that without jhāna samādhi and insight was impossible. I do not know how many Burmese know about the Thai forest tradition vice versa. Some years ago, I had met a well-known Abhidhamma teacher in Burma. (He was a lay Buddhist.) He showed me a small booklet, the English translation of Ajahn Cha's talk and made a critical comment. I thought he did not find any evidences of the suttas, commentaries and Abhidhamma in it. Then I responded him by referring to We-bu Sayadaw's teaching and system. People who know Sayadaw's teaching will understand what I mean. It was very simple. The best way to justify any teaching and system is only by practice, its result and time. Inauthentic Dhamma will disappear very quickly and cannot last long.

Mogok Sayadaw's talks are quite unique. By listening many times with contemplation, it can lead to dispassion with the khandhas and the external world. A Dhammakathika has this quality to teach people, and this was also mentioned by the Buddha. It was like listening to the teachings of the Buddha and his great disciples.

There were some monks who had learned and were trained under Mogok's teachings and since became meditation teachers to teach others. Each teacher had a different style, but the perspective and rules were the same. There are also some misinterpretations to Sayadaw's talks. Some think Sayadaw's system was pure satipaṭṭhāna practise like the Mahāsi System (i.e., sukkha-vipassanā). Sayadaw

himself never gave a complete system and guidance as Mahāsi System. He was pointing the way and its process generally with many talks based on suttas, commentaries and from his own wisdom. From the many talks we can know the overall view of his insight practice.

Here I want to present the meditation instruction of Sayadaw Puññananda's from his talks but not a complete translation and only a general outline. It seems to me the teaching is very clear and easy to practise. Anyone who is interested can give it a try.

## 附錄 ( 第十三章之後 )

### 關於心的培育

在《法句經》第 183 偈中，佛陀對阿難尊者回答說：「諸佛之教導皆為：諸惡莫作、眾善奉行、自淨其意。」這即是所有人之心的修習，也就是戒、定、慧的訓練。在上座部傳統中，我們看到的禪修系統比其他佛教傳統更多，其主要原因之一是上座部比丘具有深入研習佛法、律藏及其註釋的堅強傳統。

有些西方學者認為註釋書不具權威性。一位國際知名的緬甸禪師曾反問：「他們到底讀過幾部註釋書？」亞洲佛教傳統有非常悠久的註釋傳承，甚至可以追溯至尊者大迦旃延 (Mahākaccāna)。這套傳承是由師徒一脈相承下來的，並經歷長時間的學習與實修。佛陀的教法不同於世間知識，必須有合格的老師教授與指導實踐。我們判斷一個教法或修行系統是否正確，並非以推理與想像，而是根據其實修與證果的結果。

在所有上座部佛教國家中，緬甸的禪修系統數量最多，這與其長期以來的學習與實修文化密切相關。

談及禪修系統，我們不應輕視它們。這些系統並非源於理論或對經論的空想，而是經過大量實踐與驗證而來的成果，實屬得來不易。我可以舉出許多系統與其導師的例子。

舉例來說，知名的馬哈希系統 (Mahāsi system) 之原始導師並非馬哈希尊者 (U Sobhana)，而是他的老師塔通·祇陀林尊者 (Thathom Jetavun Sayadaw U



Nārada, 1868–1955)。U Nārada 是當時著名的學者型比丘，著作二十二部。起初他並不知道如何開始禪修，於是向一位實修者請教，該比丘僅建議他閱讀《念處經》。他閱讀經文與註釋後，反覆試修並逐漸建立起方法。他開始教授大眾時，因方法過於簡單直接，多數人起初懷疑其有效性，直到後來逐漸被接受。如今，馬哈希系統已享譽國際。我們甚至可見一些兒童（非現代浮躁的兒童）在此系統下有良好成果。可見此法非出自思維與推論之遊戲，而是實修之果。

以下兩位禪師是很好的實例：

第一位是遜倫尊者（Soon Loon Sayadaw, U Kavi, 1877–1952），他教育程度極低，是位農夫。某次他聽一些男子討論佛法三、四日，但大多數內容（包含阿毘達摩與安那般那）他都不懂。有天晚上，Ledi Sayadaw 的弟子 U Ba San 到他家，他便問了兩個問題：

問：U Ba San，我不識字，能修你的法嗎？ 答：識字與否不是問題，關鍵在於真信與實踐，你需要信（saddhā）與精進（viriya）。

問：那麼，請告訴我要怎麼修？ 答：只要觀照入息與出息即可。

得此簡單指導後，他開始修行。兩三天後，他的呼吸變得平穩。後來朋友 U Shwe Lok 來訪，他之前修過念處法門，指正他說：「你必須『隨知』（with knowing）地修。」他問：「如何隨知？」答：「就是知道，知道。」又問：「知道了會怎樣？」答：「你將得福報。」於是他勤奮實修並以正信持續觀照，連日常作務也以正念進行。他的定力增長，現光相，並觀觸（地界）遍身。終能以「觸、知、念」作為修法口訣。四個月內他已具三明而證阿羅漢果。

（尊者的證悟歷程剛好每月一階：第三個月證不還果，無法與妻子 Daw Shwe Yi 同住，乃請求出家。妻子最初不允，最後由村人協助，他得以披剃為沙彌。）

尊者的阿羅漢果由多位學者比丘與實修比丘以經論測試其法見予以肯定。他雖不識經典文字，卻能以智慧（pañña）用平易語言解答禪修中的深奧問題，如禪那與涅槃。

第二位是 Thae Inn Gu Sayadaw U Okkhatha（1913–1973），他年輕時無心學業，結婚四次，酗酒、賭博、為匪、坐牢。某日與妻住仰光時，讀到遜倫尊者的傳記。他心想：「若他能成阿羅漢，我若修行，也可以。」

四十六歲時，他與他人入室搶劫，被屋主以長刀砍中頭部。他幸運戴帽才逃過一劫。此後因強烈的生死怖畏（*saṃvega*），療傷七日後便將那本傳記與遜倫尊者的修法帶至村中寺院，受九戒並閉關於戒堂（*sīmā*）修行，立下決心：「不是我死，就是煩惱死！」（今人或反其道：「我與煩惱都不要死！」看如今全球污染與氣候災難便知。）

他修習安那般那，以正念觀鼻端之呼吸，常因劇痛而跌坐地上（或與業障有關）。他以正念與堅毅忍耐觀受，直至苦受止息。第六天（1959年9月12日）證初道智，第三道智於1960年3月15日現起，並以天眼得證。1961年3月12日出家，於5月20日證得阿羅漢果。（可參 Jack Kornfield 所著《Living Buddhist Masters》中關於遜倫尊者修法之記述。）

從這三位導師的例子可見，禪修系統對於無師自修者尤為重要。亦可選擇合乎自身性情與興趣之系統。即使經典中無明載某系統，也不代表其不正確。佛陀當然無法講盡一切修法，但從各系統中皆可見其基本原則與導向。每位導師皆以自身經驗教導弟子。唯有佛陀知人知機，而他人需尋師或參考經典與現存系統來摸索修行之道。

佛法既簡明又深邃，唯有具足「法學（*pariyatti*）」與「實修（*paṭipatti*）」的老師才能清晰傳授（如 Ledi Sayadaw）。這也是佛世或今日可見年幼行者的原因之一（緬甸亦有孩童禪修得果之記錄）。不識字的導師與行者之證果紀錄，亦證明了師資的重要。

這裡我並非誇大任何禪修系統，有些人輕視甚至否定系統。但對大多數人而言，禪修系統是不可或缺的，即便有些博學比丘亦不諳修法。

緬泰兩國的禪修系統皆享譽亞洲與西方，但因修行風格迥異，彼此了解甚少。緬甸系統以經論與註釋為基礎，泰國森林傳統則偏重經典。緬甸多為比丘創立系統，少數由在家者開展（如阿那含賽雅 Sayagyi U Ba Khin 之師 Saya Thet，其主要導師為 Ledi Sayadaw，亦曾從多位老師學習修行）。泰國則多由森林比丘傳承。

據我了解，泰國森林傳統對註釋不甚重視，但對經典尚有研究。有些泰國森林比丘認為若無禪那定力則無法證見內觀智慧。我不知有多少緬甸人了解泰國傳統，反之亦然。幾年前，我曾遇到一位緬甸著名的阿毘達摩老師（在家居士），他給我看一本 Ajahn Chah 英譯講話的小冊子，並加以批評。我想他找不到與經



與其他的世間知識不同。我們只能透過實踐及其結果來判斷一種教導和系統是否真實，而不是透過思考及其擴散。

在上座部佛教國家中，由於強大的研習和實踐傳統，緬甸的禪修系統比其他國家更多。

在談論禪修系統時，我們不應輕視它們。這些並非來自對經文及其註釋的思考和推測，也不是單純的理論。這些系統是經過大量的嘗試和實踐研究的成果，來之不易。我可以舉出許多這些系統及其老師的例子。

著名的瑪哈希系統的最初老師並非瑪哈希尊者本人——而是烏索巴納（U Sobhana），他的老師是塔通傑塔文尊者烏納拉達（Thathom Jetavun Sayadaw U Nārada, 1868–1955）。烏納拉達尊者是他那個時代著名的學者僧侶，撰寫了 22 本教科書。起初，他不知道如何開始修行。因此，他不得不向一位有實修經驗的僧侶請教。那位僧侶只告訴他查看《念處經》。他閱讀了該經及其關於念處的註釋，並經過多次嘗試進行了實修。在他修行並開始教導他人後，大多數人對這個系統都存有疑問，因為它如此簡單和直接。他花了一些時間才讓人們嘗試他的修行方法。現在，瑪哈希系統在世界各地變得廣為人知。甚至我們可以找到一些關於兒童（年輕的男孩和女孩）透過這個系統獲得良好效果的記錄（不是非常躁動的 21 世紀的兒童）。因此，修行並非來自概念化和思想遊戲，那是世間的方式。

以下兩個例子是非常好的證據。第一位老師是蘇隆尊者烏卡維（Soon Loon Sayadaw U Kavi, 1877-1952），他幾乎沒有受過教育，是一位農民。有一次，他聽一些人在討論佛法 3-4 天，但他大多聽不懂（包括《阿毗達摩》和《安般念》）。一天晚上，烏巴山（U Ba San, 雷迪尊者的弟子）來到他家，他問了烏巴山以下問題。

問：烏巴山，我不識字，我可以修你的佛法嗎？ 答：識字或不識字並非必要條件。重要的是要有真正的信仰並真正去做。你需要信（saddhā）和精進（viriya）。

問：那麼，請告訴我該怎麼做。 答：只是覺知入息和出息。

在烏巴山回答了烏喬丁（U Kyaw Din, 即蘇隆尊者的俗名）的問題後，他回到了人群中進行佛法討論。（這些佛法討論是在烏喬丁家中進行的。）僅憑這些指示，烏喬丁就開始了他的修行。修行兩三天後，他的入息和出息變得順暢。

然後他的朋友烏施威洛克（U Shwe Lok）來到他家。（烏施威洛克以前修過念處禪修。）他告訴烏施威洛克他的修行。烏施威洛克糾正他說：「你必須以知覺跟隨。」烏喬丁再次問他：「如何以知覺跟隨？」他很簡單地回答說：「只是知道，知道。」「如果我以知覺跟隨會發生什麼事？」「你會得到功德。」「如果我得到功德，我就去做。」就這樣，烏喬丁以堅定的決心和信心勤奮地修行。他也以正念和覺知完成了他的日常工作。透過正念的修行，他的日常工作順利且輕鬆地完成。他的禪定發展起來，並看到了光明相（nimitta）。憑藉念、定和精進，他在日常活動中觀察到全身的觸覺（即地界——paṭhavī）。他甚至可以将修行的禪修口訣定為——觸，知，念。「烏卡維在四個月的修行後，以沙彌的身份成為三明阿羅漢。」

（尊者對佛法的證悟是按階段進行的，每個階段恰好一個月。第三個月他成為不還者，無法再與他的妻子朵施威宜（Daw Shwe Yi）同住，所以他請求她的允許讓他出家為沙彌。但他的妻子不讓他走。最後，在村民的幫助下，他成為了一位沙彌。）

蘇隆尊者的阿羅漢果位得到了幾位著名學者僧侶和實修僧侶的證實，他們用經文和註釋來測試他的知識——即使是學者僧侶也很難回答所有這些困難而深刻的問題。尊者不識字，但他有智慧（pañña）用通俗的語言輕鬆地回答這些關於修行（禪那和涅槃）的深刻問題。

第二位老師是塔因古尊者烏奧卡塔（Thae Inn Gu Sayadaw U Okkhatha，1913-1973）。他年輕時對學習沒有興趣。他結過四次婚，生活放蕩不羈，酗酒、賭博、當流氓，甚至成為土匪頭目。他犯了一些罪，並曾入獄。有一次，他與其中一位妻子住在仰光，他有機會讀到蘇隆尊者的傳記和他的修行方法。這本書屬於他修習禪修的妻子。他心想：「如果他能成為阿羅漢；那麼如果我修行，我也會成為阿羅漢。」

四十六歲時，他與另外兩人去搶劫一間房子，結果被屋裡的一個人用長刀襲擊。他的頭部被刀擊中，他們倉皇逃命。他很幸運，因為戴著帽子，救了他一命。由於強烈的厭離感（saṃvega），他為頭部傷勢服藥七天，然後將關於蘇隆尊者生平和修行方法的書帶到村裡的寺院。他受持九戒，並將自己關在寺院戒壇（sīmā，用於授戒和背誦僧團規章的寺院建築）的房間裡修行。他下定了堅定的決心——「不是我死，就是煩惱死！」

（對於現代人來說，情況可能恰恰相反——請讓我與煩惱都不要死！看看全球污染和嚴重的氣候問題。）



他透過持續地以正念觀察鼻尖的入息和出息來修習安般念。由於生起的強烈而難以忍受的痛苦感受（可能與他的負面業力有關），他經常從坐姿跌倒在地。在不失正念和不懈努力的情況下，他以耐心和毅力觀照每一個感受

（vedanā），直到它們止息。第六天（一九五九年九月十二日）證得了初果。一九六〇年三月十五日，他以天眼證得了第三果。他於一九六一年三月十二日出家為僧，並於一九六一年五月二十日成為阿羅漢。（見傑克·康菲爾德的書《活著的佛教大師》中關於蘇隆尊者修行方法的描述）。

從以上三位老師的例子中，我們看到了這個系統的重要性與益處，特別是對於沒有老師指導的人來說。此外，我們可以選擇任何一個適合我們天性和興趣的系統。即使我們無法在經文中找到完全相同的系統，這並不意味著它不是真實的。佛陀也不可能在他的教導中涵蓋所有可能的系統，但我們可以在這些系統中找到一般的綱要和觀點（即一個真實的系統）。每位老師都根據自己的修行和經驗教導他的學生。只有佛陀知道如何根據每個人的性格和成熟度來教導他們。其他人則尋找老師或研讀經文和現有的系統，透過嘗試來找到他們的方法。

佛陀正法簡單直接卻又深奧。只有具備資格的老師（精通教理和實踐——兼具兩種能力，例如雷迪尊者）才能清楚地理解它們。這也是我們在佛陀時代甚至今天都能看到年輕禪修者（即兒童）的原因之一。（緬甸系統中有一些年輕禪修者的記錄。）不識字的老師和不識字的禪修者的記錄支持了老師的重要作用。在此，我並未誇大任何禪修系統。有些人輕視並否定這些系統。對於大多數人來說，禪修系統是不可避免的，他們需要它。甚至有些博學的僧侶也不懂實修。

緬甸和泰國的禪修系統在亞洲和西方都廣為人知。但由於它們的模式和修行方式不同，彼此之間並不十分了解。緬甸的系統基於經文和註釋，而泰國的則基於經文。大多數緬甸的系統是由僧侶發現的，只有極少數是由在家居士發現的（例如，薩亞吉烏巴慶的老師阿那伽瑪薩亞特。薩亞特的生活相當有趣。他的主要老師是雷迪尊者，但他曾向許多他那個時代的老師學習和實修）。泰國的許多傳統與森林僧侶有關。我從泰國森林傳統中了解到，他們不太重視註釋，但他們對經文有一些了解。

一些泰國森林僧侶認為，沒有禪那的禪定，內觀是不可能的。我不知道有多少緬甸人了解泰國森林傳統，反之亦然。幾年前，我在緬甸遇到一位著名的《阿毗達摩》老師。（他是一位在家佛教徒。）他給我看一本小冊子，是阿姜查開示的英文翻譯，並提出了嚴厲的批評。我想他沒有在其中找到任何經文、註釋和《阿毗達摩》的證據。然後我提到了韋布尊者的教導和系統來回應他。了解

尊者教導的人會明白我的意思。它非常簡單。證明任何教導和系統的最佳方式只有透過實踐、其結果和時間。不正宗的佛法會很快消失，無法長久存在。

莫哥尊者的開示相當獨特。透過多次聽聞並加以思惟，它可以導致對五蘊和外在世界的離欲。一位說法師（*Dhammakathika*）具有這種教導他人的能力，佛陀也曾提到這一點。這就像聽聞佛陀及其偉大弟子的教導。

有一些僧侶曾在莫哥的教導下學習和訓練，後來成為禪修老師教導他人。每位老師都有不同的風格，但觀點和規則是相同的。對尊者的開示也有一些誤解。有些人認為尊者的系統是純粹的念處修行，就像瑪哈希系統一樣（即純內觀，*sukkha-vipassanā*）。尊者本人從未像瑪哈希系統那樣給出完整的系統和指導。他只是根據經文、註釋和他自己的智慧，透過多次開示大致指明了道路和過程。從多次開示中，我們可以了解他內觀實修的整體觀點。

在此，我想介紹普南難陀尊者（*Sayadaw Puññananda*）開示中的禪修指導，但這不是完整的翻譯，只是一個大致的綱要。在我看來，這個教導非常清晰易於實修。任何有興趣的人都可以嘗試一下。

## Vipassanā Bhāvanā

By Sayadaw Puññananda

### Talk One:

It is important to have the right view on the meditation object (i.e., one of the satipaṭṭhāna object—kāya, vedanā, citta, dhamma). Following with the talk, you will know what it is.

How to relate to the object (arom or ārammaṇa)?

- ① Do not let it become permanent view (nicca diṭṭhi)
- ② Do not let it become a not existing concept (abhavapaññatti)

During the contemplation becoming nicca diṭṭhi means instead of seeing anicca (impermanent) the yogi sees the existing object (nicca—permanent).

During the contemplation becoming not existing concept means the yogi contemplates on the not existing object.

The practice is not developing because of wrong contemplation. First using the ānāpānasati develop the vipassanā samādhi. Observing the breath coming in and going out around the nostril. First exercise to find out your touching point of the breath. Feel the sensation there without any concept. It will become samatha practise with the concepts. After getting samādhi, when observe the whatever arising dhamma (phenomenon)—it must be free from nicca-diṭṭhi and do not become abhāva concept.

For example, when dukkha vedanā arises, and it is not vanishing because of the continuous concept (santati-paññatti) in the yogi's mind. Another factor is the concept of solidity (ghana-paññatti) stuck in the yogi's mind. Therefore, the yogi cannot cut off the continuous process of the concept (santati-paññatti).

Therefore, without seeing anicca directly and noting at it as (anicca, anicca, etc.) is wrong. Because the yogi is noting the arising dhamma that it becomes nicca—



permanent (because only seeing the arising and not passing away). It becomes abhāva concept means after the arising dhamma passes away and the yogi observes it late or only knowing it after the reflection and not in the present moment. Therefore, it becomes abhāva concept (i.e., not seeing it as really exist). The yogi must see the arising dhamma from its existence to non-existence.

(This is what Mogok Sayadaw mentioned very often in his talks as—anicca/magga have to be fit together).

The point here is during the contemplation should not see the place and its form (e.g., the pain in the leg). With the place and its form will become nicca-diṭṭhi. After it passing away for some time and contemplate will become abhāva concept. Both of them are unwise attention (ayoniso). Nicca concept and abhāva concept have connection to each other.

### **Talk Two:**

The yogi has to understand about the two kinds of knowing—the normal or common knowing and the knowing with contemplation.

First do the exercise by contemplating at the nostril with the in-breath and out-breath. This is normal knowing of the object, and the yogi will feel the sensation at the nostril. After some time he will know the nature (sabhāva) of the object (here it is rūpa—a form or the four elements) and without aware of the nostril. And then whatever object arises in the body follow it with contemplation. Here are three stages for knowing the object to determine a place (here nostril). To know the nature of the object (i.e., sensations) without the concept of the place (here the concept of nostril). After developing the second stage, the yogi has no difficulty to contemplate wherever the object is arising without the concept of the places. (e.g., leg, arm, body, etc.)

From then on, with the contemplation, the yogi discerns the mind/body process. For example, the physical sensations appear at the nostril is form (rūpa). Knowing of the arising sensations is mind (citta), etc.

### **Talk Three:**

Sayadaw talked about the simile of spider meditation (It seems to me it was from the Milindapañhā. In a sutta there was a simile how to catch a lizard which is hiding in an earth-mound with six holes.) We experience the internal and external phenomena (dhamma) from the six sense doors—i.e., eye, nose, ...mind doors. Among them the mind is the main knowing. The mind door or base is at the heart. It was like the centre of the spider web. A spider stays at the centre of the web quietly waiting and watching any insect caught up in any part of the web. In the same way the yogi's mind stays at the heart to observe whatever arises in the body.

Sayadaw continued to talk about the differences between wisdom knowing (paññā) and consciousness of knowing (viññāṇa). The mind at the heart observes any phenomenon arises in the body will know it vanishing. This is paññā knowing or developing of knowing (bhāvetabba). With development of the practise the yogi knows the arising and vanishing of phenomena as dukkha. This penetration of dukkha is viññāṇa knowing. Actually, these two kinds of knowing are inseparable. They are working together.

### **Talk Four:**

The importance of vedanā:

Many yogis stuck at dukkha vedanā (painful feeling); their practice did not develop because they did not understand vedanā or contemplated it in the wrong way. This is reacting to vedanā wrongly with unwise attention. (One also cannot overcome it with wrong view.). Should not contemplate on vedanā (dukkha) in the unbearable way.

(It seems to be without understanding of how to contemplate, only advanced yogis and very few overcome it, e.g., The-inn Gu Sayadaw mentioned above. He was a very rough character and a tough guy as layman with the strong determination of that I would die if kilesa not died.)

There are four faults if dealing with dukkha vedanā unbearably.

1. Dukkha vedanā becomes stronger. 2. Samādhi falls down 3. Wanting it to disappear (i.e., taṇhā) 4. Vedanā covering the mind and delusion (moha) comes in, and does not know one's situation.

If it becomes unbearable with dukkha vedanā change the posture with mindfulness (sati). In this way Samādhi is not destroyed with the meditation. The yogi only knowing of vedanā is satipaṭṭhāna (knowing of the arising dhamma) and concept does not disappear (for example, if we ask someone: “Whose pain is it?” He will answer as my pain.) Seeing impermanent (arising and vanishing) becomes bhāvanā (satipaṭṭhāna bhāvanā).

## 內觀禪修 ( Vipassanā Bhāvanā )

說法者：般涅槃達尊者 ( Sayadaw Puññananda )

### 第一講：

修行者首先須對禪修所緣（即四念處之一：身、受、心、法）建立正見，依隨開示，你將了解其意涵。

如何與所緣（ārammaṇa）正確相應？

1. 不可落入常見（*nicca diṭṭhi*）
2. 不可落入「不存在」的概念（*abhāva-paññatti*）

在觀照時若變成常見，即行者只見到所緣的存在性（*nicca*），而非其無常性（*anicca*）。

若觀照時變成「不存在」的概念，則是行者落入觀想一個不存在的法。

由於錯誤的觀照，修行無法進展。初步應以出入息念（*ānāpānasati*）建立內觀所需之定力（*vipassanā samādhi*），於鼻端附近覺察出入之息，找出氣息觸點，純然覺受，不加任何概念。若加入概念，則變為止禪。得定後，觀照一切所生法時，必須遠離常見，亦不可成為「不存在」的觀念。

例如，當苦受（*dukkha vedanā*）現起，行者卻無法觀其滅去，是因心中仍有「相續概念」（*santati-paññatti*）作祟；另一因素是「堅實概念」（*ghana-paññatti*）留存於心中，故行者無法斷除相續。

因此，若未直觀無常，而僅以口頭標記為「無常、無常」即是錯誤的。因為此時行者僅見「生起」，未見「滅去」，便落入了常見。

「不存在」的概念則是指，當所生法已滅後，行者延遲觀照或僅於事後回想，未能於現前觀照，即是落入「不存在」的概念，無法真正見到其「曾經存在」。

行者必須見到所生法從存在至不存在的過程（這正是莫哥尊者常說的：無常與道智須契合）。

重點在於觀照時，不應執著於部位或其形相（如腿痛的部位），執著於部位與形相會導致常見；若於其滅後一段時間才觀照，則落入「不存在」的概念。這兩者皆屬不如理作意（*ayoniso manasikāra*）。「常見概念」與「不存在概念」互有關聯。

## **第二講：**

行者需了解兩種「知」：一為一般性的認知，另一為觀慧的認知。

初步練習為觀照鼻端的出入息。這是對所緣的正常認知，行者會在鼻端感知其觸感。一段時間後，行者能體驗所緣的「自性」（*sabhāva*），也就是色法（*rūpa*）或四大元素，而非單純的鼻端概念。

然後，不論所緣生起於何處，皆能隨之觀照。認知所緣有三階段：第一是確定部位（如鼻端），第二是體會所緣自性（即覺受），並脫離部位概念；第三是觀照任何身體出現的所緣，不再依賴身體部位的概念（如手、腳、身等）。

從此之後，行者能由觀照體證名色相依的過程。如鼻端出現的覺受為色（*rūpa*），對此生起的知覺為心（*citta*）等。

## **第三講：**

尊者引用了「蜘蛛譬喻」的禪修比喻（似出自《那先比丘經》*Milindapañhā*，亦見於某部經中用以捕蜥蜴譬喻六根）。我們透過六根（眼、耳、鼻、舌、身、

意)經驗內外諸法，其中「意根」為主導，其根基於「心所依處」(心臟)，如蜘蛛安住網中央，等待觀察任何牽動蛛網的動靜。行者的心亦安住心所依處，觀照身中一切現起之法。

尊者進一步說明「觀慧知 (pañña)」與「識知 (viññāṇa)」的差別。安住於心所依處的心，觀身中所起之法而知其滅，這即是「觀慧知」的開發 (bhāvetabba)。隨著修行進展，行者見到法的生滅即是苦，這種對苦的深透即是「識知」。實際上兩者密不可分，並非分開運作，而是協同進行。

#### 第四講：

關於「受」的重要性：

許多行者卡在苦受上，修行停滯，皆因不懂得觀受，或以錯誤方式觀照。這是對受的不如理作意 (ayoniso)，亦無法以邪見解脫之。觀照苦受時不應帶有「無法忍受」的情緒。

(似乎除了非常資深的行者，如前文所述的 Thae Inn Gu Sayadaw，能夠僅以極堅定意志忍耐通過此關卡者極少。)

若對苦受反應錯誤，有四種過患：

1. 苦受增強
2. 禪定崩解
3. 希望苦受消失 (即渴愛 taṇhā)
4. 受覆心而起痴 (moha)，不知己身所處狀況

當苦受難以承受時，可於正念下更換姿勢，如此禪定不會崩壞。行者若僅以「知受」即為念住 (satipaṭṭhāna)，但概念仍未斷 (例如問某人：「誰的痛？」他會答：「是我的痛。」)。

當能見無常 (生滅) 即為「修習」 (bhāvanā)，即四念住中的「受念住」 (vedanānupassanā)。

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## 內觀禪修

普南難陀尊者開示

### 第一講：

對禪修的目標（即四念處之一——身、受、心、法）持有正見非常重要。隨著開示的進行，你將會明白這是什麼。

如何與目標（所緣，ārammaṇa）建立關係？

一、不要讓它成為常見（nicca diṭṭhi）。二、不要讓它成為非有概念（abhāva paññatti）。

在觀照期間，成為常見意味著禪修者沒有看到無常（anicca），而是看到了存在的目標（nicca——常）。

在觀照期間，成為非有概念意味著禪修者觀照的是不存在的目標。

由於錯誤的觀照，修行無法發展。首先，利用安般念培養內觀的定力（vipassanā samādhi）。觀察呼吸在鼻孔周圍的出入。首先練習找出你的呼吸觸點。感受那裡的感覺，不要有任何概念。有了概念，它就會變成止的修行。獲得定力後，當觀察任何生起的法（現象）時——必須沒有常見，並且不要變成非有概念。

例如，當苦受（dukkha vedanā）生起時，由於禪修者心中持續的概念（santati-paññatti），它並沒有消失。另一個因素是固體性的概念（ghana-paññatti）卡在禪修者的心中。因此，禪修者無法切斷概念（santati-paññatti）的持續過程。

因此，沒有直接看到無常並覺知它（無常，無常等等）是錯誤的。因為禪修者覺知的是生起的法，它會變成常（nicca——因為只看到生起而沒有看到消逝）。變成非有概念意味著在生起的法消逝後，禪修者遲了才觀察到它，或者只是在回憶之後才知道，而不是在當下。因此，它變成了非有概念（即沒有將其視為真實存在）。禪修者必須看到生起的法從存在到不存在的過程。

（這就是莫哥尊者在他的開示中經常提到的——無常/道必須契合。）

這裡的重點是，在觀照期間不應看到地點及其形狀（例如，腿部的疼痛）。有了地點及其形狀就會變成常見。在它消逝一段時間後才觀照就會變成非有概念。兩者都是不如理作意（*ayoniso*）。常見和非有概念彼此相關。

## 第二講：

禪修者必須理解兩種知——正常的或普通的知，以及帶有觀照的知。

首先，透過觀照鼻孔的入息和出息來做練習。這是對目標的正常知，禪修者會感覺到鼻孔的感覺。一段時間後，他會知道目標的本質（自性，*sabhāva*）（這裡指的是色——一種形式或四大元素），而不會注意到鼻孔。然後，身體中無論生起什麼目標，都帶著觀照跟隨它。這裡有三個階段來認識目標以確定一個地點（這裡是鼻孔）。在沒有地點概念（這裡是鼻孔的概念）的情況下，知道目標的本質（即感覺）。在發展第二階段之後，禪修者無論目標在哪裡生起，都能輕鬆地在沒有地點概念的情況下進行觀照（例如，腿、手臂、身體等等）。

從那時起，透過觀照，禪修者辨識身心過程。例如，在鼻孔出現的身體感覺是色（*rūpa*）。知道生起的感覺是心（*citta*）等等。

## 第三講：

尊者談到了蜘蛛禪修的比喻（在我看來，這似乎來自《彌蘭陀王問經》。在一部經中，有一個關於如何捕捉藏在有六個洞的土堆中的蜥蜴的比喻）。我們從六根門頭——即眼、鼻、……意門——體驗內在和外在的現象（法）。其中，心是主要的知者。心門或基礎在於心臟。它就像蜘蛛網的中心。蜘蛛靜靜地待在網的中心，等待並觀察任何被困在網的任何部分的昆蟲。同樣地，禪修者的心待在心臟，觀察身體中生起的任何事物。

尊者繼續談論智慧之知（*paññā*）和識之知（*viññāṇa*）之間的區別。在心臟的心觀察身體中生起的任何現象，將會知道它的消逝。這是智慧之知或發展知

（bhāvetabba）。隨著修行的發展，禪修者知道現象的生起和消逝是苦（dukkha）。這種對苦的穿透是識之知（viññāṇa）。實際上，這兩種知是不可分離的。它們一起運作。

#### **第四講：**

感受（vedanā）的重要性：

許多禪修者卡在苦受（dukkha vedanā，痛苦的感覺）；他們的修行沒有發展，因為他們不了解感受，或者以錯誤的方式觀照它。這是不如理作意地錯誤反應感受。（一個人也不能以邪見克服它。）不應以無法忍受的方式觀照感受（苦）。

（似乎在不了解如何觀照的情況下，只有高級禪修者和極少數人才能克服它，例如，上面提到的塔因古尊者。他作為一個在家居士是一個非常粗獷和強硬的人，他有堅定的決心，如果煩惱不死，我就死。）

如果以無法忍受的方式處理苦受，會有四種過失。

一、苦受變得更強烈。二、定力下降。三、想要它消失（即渴愛，taṇhā）。四、感受覆蓋心，愚癡（moha）進入，不知道自己的處境。

如果苦受變得無法忍受，要以正念（sati）改變姿勢。這樣，禪定就不會被破壞。禪修者僅僅知道感受是念處（satipaṭṭhāna，知道生起的法），而概念並沒有消失（例如，如果我們問某人：「這是誰的痛？」，他會回答說是我的痛。）看到無常（生起和消逝）就成為修習（bhāvanā，念處禪修）

#### **Talk Five:**

There are two kinds of khandhas:

1. Original khandha (the body) 2. Arising khandha



It can be called the concept khandha and paramattha khandha. The yogi has to contemplate the arising khandha. If one does not overcome the pains when dukkha vedanās arise, the mind also becomes painful because we mix up the two khandhas. We see the pains with normal eye; this is seeing with self-view—attatho anupassati. Have to contemplate the arising khandha with knowledge eye (ñāṇa eye). When discern anicca, only the body is aching and not affecting the mind. The mind can bear with the painful feeling.

Sayadaw gave a simile for it. Dropping a stone into the lake, and it goes down to the bottom. After it reaching to the bottom water bubbles are rising up to the surface one by one. When we are looking at each of a bubble arising to the surface, and it will burst open and disappear. If we look at all the air bubbles inside the water, they are mixed together; we cannot see them separately from each other as we can on the surface of the water. Continuity of the concept creates solidity and permanent (when the yogi discerns anicca at that moment the contemplating mind becomes upekkhā. This is a middle way—not reacting as, like or dislike.)

### **Talk Six:**

Ārammaṇa (object), Vedanā (feelings) and how to deal with them (i.e., sukha and dukkha)?

The physical body (rūpakhandha) has the nature of ruppatti which means to be deformed, afflicted, disturbed, oppressed, broken, or it changes. When it is changed, dukkha vedanā arises. The mind goes and feels it dukkha; without getting rid of the concept it becomes unbearable. The yogi can contemplate with upekkhā will not go and feel it with dukkha vedanā. It becomes only upekkhā vedanā because of seeing anicca. (This is called equanimity of insight—vipassanupekkhā). It is difficult to see this kind of refined vedanā. It cannot be free from concept if seeing it as sukha and dukkha (to the arising pleasant and unpleasant feelings). Likewise, it is only in satipaṭṭhāna and it becomes satipaṭṭhāna bhāvanā by seeing anicca.

(All these teachings are mentioned in the commentaries; therefore, if one has not studied them, one should not blindly criticize them only from one's own point of view. Some Westerners even reject the teachings of Abhidhamma completely on the basis of a little second-hand knowledge, without having studied them, which is a very extreme approach. Only those who have really studied the commentaries and the teachings of Abhidhamma will know their value.)

### **Talk Seven:**

It needs to differentiate between the concept (paññatti) and reality (paramattha).

There are two signs (nimittas): 1. Samādhi sign and 2. Satipaṭṭhāna nimitta.

Sayadaw explained with the simile of rain drops fall on the water surface. For example, the nostril and air are concepts while contemplating on the in-breath and out-breath. The arising phenomena of these two contacts—such as warmth, coolness, etc., are paramattha dhamma or rūpa paramatā—the reality of form. Head, body, hand, feet, etc. are concepts, and forms (rūpa) arise on them are paramattha (the direct experience of the four elements—such as coolness, warmth, etc.). The heart is concept, and the minds arise on the heart are paramattha—such as feeling (vedanā), perception (saññā), volition, etc. With the above simile—the water surface is like the concept when rain drops fall on it and the arising bubbles are like paramattha. Every time when paramattha dhamma arises, knowing it is samādhi nimitta and knowing the passing away of it is Satipaṭṭhāna nimitta. (Behind all these words there are delicate and profound meanings which are good for contemplation. )

The water surface of body, head, hand, etc. does not disappear, only the bubbles of paramattha dhammas (do) disappear.

### **Talk Eight:**

During the contemplation the importance of letting go the concepts.

There are some concepts coming in during the contemplation, such as compactness, shapes, solidity, continuity, noting (making notes). With the noting concepts which cover up the reality (paramattha dhamma). The yogi cannot see clearly of the anicca will only end up with Satipaṭṭhāna and not become Satipaṭṭhāna bhāvanā. Because anicca and magga are not fitting together. The arising and vanishing dhamma is happening quicker than the noting process that it comes in later (i.e., the contemplation mind). With the disappearance of the concept by observing the arising dhamma will see anicca. If the yogi still seeing the particles of form or shape it was still not free from the concepts.

### 第五講：

五蘊可分為兩類：

1. 原始蘊（即身體）
2. 所生蘊（當下所起的現象）

這也可稱為概念蘊與真實蘊。行者應觀照所生蘊。若於苦受生起時無法超越身體上的痛苦，心也會因混淆這兩種蘊而受苦。我們以凡夫之眼看見苦，這就是以我見在觀——attatho anupassati。應以智慧眼（ñāṇa 眼）觀照所生蘊。若能如實見無常，則僅是身體疼痛，而心不受影響，心能承受這種苦受。

尊者舉了譬喻：一顆石子投入湖中沉至湖底，之後水泡逐個浮至水面，每一個泡泡升起後即破裂消失。若我們觀察每一個上升的泡泡，就會見其生滅；但若看水下所有泡泡，它們交織混合，難以分辨。概念的連續性造成堅固性與常見。當行者如實觀見無常時，觀照之心自然轉為「捨」（upekkhā），這正是中道——不以喜或惡反應。

### 第六講：

緣（ārammaṇa）、受（vedanā）與應對方法（如：樂與苦）

色身（rūpakkhandha）具有「ruppati」的本質，意即易變、易壞、易受逼迫與破碎，當其變異時，便生起苦受。若心執著於此，即生苦受，若不去除概念，則此苦變得難以承受。若行者能以捨觀照，便不會隨心而感受苦，而是轉為捨受，因見無常（此稱為觀捨 vipassanupekkhā）。這種細微的受難以察覺，若仍以樂與苦來認定其本質，則仍未脫離概念。唯有在四念處中見無常，方為內觀修習（satipaṭṭhāna bhāvanā）。

（以上內容皆可見於註釋書中，因此未經研讀者不應僅憑自身立場妄加批評。部分西方學者甚至憑藉片面知識便全盤否定阿毘達摩，實為偏頗之見。唯有深入研讀註釋與阿毘達摩，方能體會其價值。）

### 第七講：

應分辨概念（paññatti）與實相（paramattha）

有兩種相（nimitta）：

1. 定相（samādhi nimitta）
2. 念住相（satipaṭṭhāna nimitta）

尊者舉了兩滴落於水面的譬喻。例如觀呼吸時的鼻孔與空氣是概念，而接觸所生之溫熱、涼爽等則是實相法（色法實相 rūpa paramattha）。頭、身、手、腳等是概念，而於其上生起之色法才是實相。心是概念，於其所生起的心所如受、想、思等則為實相法。譬喻中，水面如概念，兩滴所生的泡泡如實相法。每當實相法生起並被知覺時，稱為定相；若能知其滅去，則為念住相。

身、頭、手等水面之概念並未消失，唯有實相法如泡泡般生滅。

### 第八講：

觀修中放下概念的重要性。

在觀修中常有概念出現，如堅實感、形狀、連續性、作意（noting）等。這些作意概念遮蔽了實相法，行者無法清晰觀見無常，僅止於念住，未達內觀修習。因為無常與道並未相應。當所生法的生滅速度快於作意的速度時，作意變得滯後。唯有概念消失，直接觀照所生法，方能見無常。若行者仍見色法之顆粒或形狀，即尚未脫離概念。

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### 第五講：

有兩種蘊：

一、本來的蘊（身體） 二、生起的蘊

也可以稱為概念蘊和勝義蘊（paramattha khandha）。禪修者必須觀照生起的蘊。如果苦受生起時，一個人無法克服痛苦，心也會變得痛苦，因為我們混淆了這兩種蘊。我們用普通的眼睛看到痛苦；這是我見來看——attatho anupassati。必須用智慧之眼（ñāṇa eye）觀照生起的蘊。當辨識無常時，只有身體在疼痛，而不會影響心。心能夠承受痛苦的感受。

尊者為此做了一個比喻。將石頭投入湖中，它會沉到湖底。到達湖底後，氣泡一個接一個地升到水面。當我們看著每一個升到水面的氣泡時，它會破裂並消失。如果我們看水中的所有氣泡，它們是混在一起的；我們無法像在水面上那樣將它們彼此分開來看。概念的連續性創造了堅固性和永恆性（當禪修者在那一刻辨識無常時，觀照的心會變成捨。這是一種中道——不反應，不喜歡也不討厭。）

### 第六講：

所緣（ārammaṇa，目標）、感受（vedanā）以及如何處理它們（即樂和苦）？色身（rūpakkhandha）具有「ruppati」的性質，意指變形、受苦、擾亂、壓迫、破碎或改變。當它改變時，苦受生起。心去感受它為苦；如果沒有擺脫這個概

念，它就會變得無法忍受。以捨心觀照的禪修者不會去感受它為苦受。由於看到無常，它只會變成捨受（*upekkhā vedanā*）。（這稱為內觀的平等捨——*vipassanupekkhā*）。很難看到這種精微的感受。如果將其視為樂和苦（對生起的喜悅和不悅的感受），就無法擺脫概念。同樣地，它只存在於念處中，透過看到無常，它就成為念處禪修。

（所有這些教導都在註釋中提到；因此，如果一個人沒有學習過它們，就不應該僅從自己的觀點盲目地批評它們。一些西方人甚至在沒有學習過《阿毗達摩》的情況下，僅憑一點二手知識就完全否定《阿毗達摩》的教導，這是一種非常極端的做法。只有那些真正研究過註釋和《阿毗達摩》教導的人才會知道它們的價值。）

### 第七講：

需要區分概念（*paññatti*）和實相（*paramattha*）。

有兩種相（*nimittas*）：一、定相（*samādhi nimitta*），二、念處相（*satipaṭṭhāna nimitta*）。

尊者用雨滴落在水面的比喻來解釋。例如，在觀照入息和出息時，鼻孔和空氣是概念。這兩者接觸所生起的現象——例如溫暖、涼爽等等，是勝義法或色勝義（*rūpa paramatā*）——色的實相。頭、身體、手、腳等等是概念，而在它們上面生起的色是勝義（直接體驗四大元素——例如涼爽、溫暖等等）。心臟是概念，而在心臟上生起的心是勝義——例如感受（*vedanā*）、想（*saññā*）、行等等。以上述比喻來說——水面就像概念，當雨滴落在上面時，生起的氣泡就像勝義。每次當勝義法生起時，知道它就是定相，而知道它的消逝就是念處相。（在所有這些文字背後，都蘊含著精微而深刻的意義，有助於觀照。）

身體、頭、手等的水面不會消失，只有勝義法的氣泡（會）消失。

### 第八講：

在觀照期間，放下概念的重要性。

在觀照期間會有一些概念進入，例如緊湊性、形狀、堅固性、連續性、覺知（做筆記）。帶著覆蓋實相（勝義法）的覺知概念。禪修者無法清楚地看到無常，只會停留在念處，而不會成為念處禪修。因為無常和道沒有契合在一起。生起和消逝的法比覺知的過程發生得更快，它來得更晚（即觀照的心）。透過觀察生起的法而使概念消失，將會看到無常。如果禪修者仍然看到色的微粒或形狀，那仍然沒有擺脫概念。

### **Talk Nine:**

① With the happiness of samādhi and the disappearance of the body; ② the disappearance of the body and the intrinsic khandhas or dhamma khandhas; ③ two ways of the disappearance of the intrinsic khandhas.

① With the happiness of samādhi

Developing of samādhi by watching the breath (i.e., āṇāpāṇa-sati) or focused contemplation on the arising dhamma the yogi attains samādhi. Because of samādhi the whole body or some parts of it disappear. At that time the yogi does not have dukkha vedanā and can contemplate it with happiness.

② the disappearance of the body and the intrinsic khandhas or dhamma khandhas

If the yogi can contemplate the arising khandhas without fail, both of the body and dhamma body disappeared or all the concepts disappeared (all concepts refer to body and dhamma khandhas)

③ two ways of the disappearance of the intrinsic khandhas.

Two ways of the disappearance of the dhamma khandha.

1. Disappearance of the khandha without knowing.
2. Disappearance of the khandha with knowing.

1. Without knowing the yogi contemplates the arising khandhas and instantly lost his sati (i.e., the mind flicks away) and after sati coming back, he does not see the dhamma khandha. Another possibility is yogi's contemplating mind comes in late, and he does not see the arising khandha. This means anicca and magga not fit in together. (This was reminded by Mogok Sayadaw very often.)

2. With knowing the yogi discerns anicca or it fits in with magga (anicca/magga). All the concepts disappeared. Body concepts and the names of the khandha concept disappeared.

## **Talk Ten:**

### **Seven Factors of Enlightenment (Bojjhaṅga)**

When people are sick, they look for something to rely on, because they want to cure the oppressive diseases. There is Dhamma we can rely on it, not by listening only. You have to try on the khandha dhamma to become the bojjhaṅga dhamma. There are seven bojjhaṅga dhamma: ① Mindfulness ② Discrimination of phenomena ③ persistent effort ④ Rapture ⑤ Tranquility ⑥ Concentration ⑦ Equanimity

Mindfulness, discrimination of phenomena, persistent and concentration are the four working factors of enlightenment—*karaka sambojjhaṅga*. With these four factors of completion, rapture, tranquility and equanimity will arise by themselves. Without completion of the first four factors will not get it. We must know that it is not right with the first four factors if the last three factors does not arise.

There is sati-sambojjhaṅga every time with the knowing of the arising phenomenon. For examples, every time vedanā arises, mind arises, etc. the yogi knows it. When the yogi observes the arising phenomenon, he will see the change of from its existence to non-existence. For examples, vedanā arises, after it arises and see its not-existing. Every time the object of contemplation arises observing with *ñāṇa* and seeing the



arising and vanishing or birth and death. These khandhas are called guest khandhas. Because it does not exist all the time. The knowledge of seeing anicca is called the factor of discrimination of phenomena—dhamma vicaya bojjaṅga.

Every time dhamma arises with the persistent effort to discern impermanence is viriya bojjaṅga. At the moment of discernment of anicca the mind not running away anywhere and calmly staying with the object is samādhi- bojjaṅga. If the yogi can contemplate anicca with stability—rapture, tranquility and equanimity will complete slowly. If not developing then mindfulness, discrimination, persistent effort and samādhi- any one of them is lacking. Rapture (pīti-bojjaṅga) will arise if four of them can work together successfully, .

The mind is free from defilements (i.e., the hindrances—nīvaraṇa) by discerning of anicca, then rapture starts arising. Five kinds of rapture arise successively.

These are:

- i. Khuddaka-pīti (minor rapture): gooseflesh starts arising—the hairs on the skin stand up so that it is covered with tiny bumps. It is very weak and quick that some yogis know about them, but some are not. With khuddaka pīti increasing and it leads to—
- ii. Khaṇika-pīti (momentary rapture) arises so that the hairs on the skin stand up longer and clearer with tiny bumps. Here which the yogi has to be careful is the process happening longer does not mean it was stable. It means becoming clearer. Pīti also arises and vanishes with continuing. With more increasing of pīti and it leads to —
- iii. Okkantika-pīti (showering rapture) arises, and it breaks over the body repeatedly in surges, like one is riding on a chair in the Ferris wheel. With the increasing of pīti which leads to—
- iv. Ubbega-pīti (uplifting rapture) arises. It was like the experience of riding on a wave going up and down. The body becomes light and moving up from the floor. From here it develops to—

v. Pharaṇa-pity (pervading rapture). The yogi can sit longer and with happiness in mind and body. It was like a cotton soaked with full of oil and no painful feeling any more. Every yogi arriving at this stage has fondness in the Dhamma.

It continues to develop arriving at ⑤ Passaddhi—tranquility, mind and body become happy and peaceful. Because it does not have the fire of greed and anger of defilements. Yogi who arrives to this stage making more effort in the practise, and he does not want to mix with anyone. He has joy and pleasure in his own Dhamma. With more development than that the yogi arrives at ⑦ upekkhā-sambojjhaṅga (equanimity). The yogi can contemplate anicca with equanimity as a stranger, at that time the diseases in the body are cured. Lobha fire and dosa fire are extinguished and yogi feels quite happy at that moment. This is not Nibbāna yet (very close to it now).

If we are arriving at this stage and can imagine the great happiness of Nibbāna.

### **Talk Eleven:**

The seven purifications—sign Posts of Dhamma Development.

I will talk about the sign posts of Dhamma development so that yogis can know one's level of the practise. These levels of sign posts of Dhamma are:

1. Keeping and looking after one's sīla. This is sīla-visuddhi.
2. Pay attention on the in-breath and out-breath at the nostril or contemplate on the arising khandha in the body. If the mind not running away anywhere and staying with the objects of contemplation then the yogi gets samādhi. The mind **is free from** the hindrances and purified. This is citta-visuddhi.
3. Contemplation of the in-breath and out-breath at the nostril and discern the warmth, coolness, etc. of the physical sensations is discerning of form (rūpa). Contemplation of the physical sensations arising in the body such as pain, numbness, aches, etc. is discerning of form (rūpa). The nature of rūpa is afflicted, change,

deformed, etc. If the yogi can contemplate these rūpa dhamma, identity view sakkāya diṭṭhi falls away by practice. If the yogi can contemplate the knowing mind (consciousness), vedanā—feeling of their arising dhamma sakkāya diṭṭhi falls away by practice. This is the yogi’s discerning of mind and form and purification of view—diṭṭhi-visuddhi.

#### 4. Purification by overcoming doubt-kaṅkhāvitaraṇa visuddhi

Mind and form dhammas are not arisen by themselves (i.e., causeless). It is also not by any creator (i.e., God or Mahā Brahma). It’s arisen by natural causes or conditioning by natural causes. For an example—when with breathing the air is going in and out from the nostril. Here the physical sensitivity around the nostril (is sense door (dvāra), the air element is object (arom or ārammaṇa), and their contact is phassa. By these three causes the knowing mind-consciousness arises.

5. If the yogi discern of each arising of mind and form and their passing away, it is the purification of the path and not-path—maggāmagga ñāṇadassana-visuddhi.

The purification of the process starting from 1. to 5. can be known and achieved with the help of a teacher.

(Therefore, a qualified and skillful teacher is very important for a yogi. Mogok Sayadawgyi was such kind of teacher. His teachings or talk are very helpful in practise and profound understanding of Dhamma.)

6. From here the yogi persistently continues to contemplate anicca will arrive to the level of equanimity to all saṅkhāra dukkha—conditioned dukkha. This is purification of the way—paṭipadā-ñāṇa-dassana-visuddhi.

7. From here the yogi continues his effort with the practice and all the impermanence (anicca) come to the end. Then the yogi sees the ending of dukkha which is Nibbāna. This is purification by knowledge and vision - ñāṇadassana-visuddhi.

## **Talk Twelve:**

### The Ten Corruptions of Insight—Vipassanupakkilesa (vipassañ-ūpakkhilesa)

Every yogi is bound to encounter these corruptions. In these processes, one must not be carried away by them. In the insight process, the objects of contemplation do not have body, form, shape and particles. The paramattha dhammas are arising and passing away. If the yogi can discern impermanence there are no body, head, hands, feet, forms and signs (nimittas) with it. Whatever the khandha arises, if the yogi sees only its arising and vanishing, his mind will be purified from defilement. The contemplating mind becomes clear.

There are not much to talk about the fifth purification of path and not-path. When the yogi arrives at the knowledge of rising and fall of mind and matter (udayabbaya ñāṇa), the ten insight corruptions appear. These are; an aura (obhāsa), rapture (pīti), tranquility (passaddhi), resolution (adhimokkha), exertion (paggaha), happiness (sukha), knowledge (ñāṇa), mindfulness (sati), equanimity (upekkhā) and attachment (nikanti).

If a yogi gets lost in any one of them and become an obstacle to the progress. Because the yogi takes it as the attainment and stops the practice. Ven. Sayadaw Puññananda mentioned them in his talk on the seven purifications. Every yogi must encounter any of these phenomena.

The important point is they should not get lost in these processes. In the insight processes, there are no appearing of bodily form and particles. Paramattha dhammas are arising and passing away by itself and with insight defilement (kilesa) is purified.

The mind becomes clear and bright that:

① aura or light comes out from the body.

If samādhi is strong, it also has light. If you encounter them, do not think about them and not take pleasure in them; otherwise, the practice will go down. By not taking an interest in them and continue with the impermanent process will overcome the problem.

② sharp knowledge:

At the beginning of vipassanā practice, it was led by samādhi, so that knowing them with concepts whatever arises. This was the task of satipaṭṭhāna. Sometimes if the yogi discerned impermanence, the contemplative mind had five path factors (sati, viriya, samādhi, sammā-diṭṭhi and sammā-saṅkappa).

This period was very short. After that, samādhi led the process again. In these ways sometimes led by samādhi and sometimes became knowledge (discern anicca). And then Sati became strong. Sometimes the mind is clear and sometimes not. When it is clear will discern impermanence. If not, clear, only know the arising phenomena with concepts.

This level is still led by samādhi. With samādhi, the yogi develops step by step and only seeing anicca. This is led by discernment (ñāṇa or knowledge). And then, knowledge becomes pure and sharper. With the better and sharper knowledge, the yogi cannot discern anicca as separating one by one.

Instead, the yogi sees the passing away as a whole. When seeing anicca with the strong power of mind or sharp knowledge and he takes it as attainment. At that time, the yogi able to contemplate whatever coarse, middle, refined phenomena without failure. The yogi can take pleasure in it. With pleasure, his knowledge declines.

③ Rapture (pīti):

The important point here is whatever the yogi encounters he can solve the problem. Whatever type of contemplation we do or try when discerning anicca, all phenomena

(body, feeling, mind and dhamma) are dhamma arising and dhamma passing away. Only saṅkhāra (all conditioned things or the five khandhas) arises and saṅkhāra passes away. With the mind clear and pure, zest appears.

And then the yogi cannot discern anicca which is covered up by rapture. With strong respect on the three treasures (tiratana—i.e., Buddha, Dhamma and Saṅgha), rapture can arise. With the pervading rapture (pharaṇa pīti, which is the pīti in jhāna attainment), the yogi cannot see impermanence. Without seeing anicca, the yogi thinks it as the ending of anicca, which is Nibbāna.

At that time, knowledge went down. Even some yogis have tears come out. Instantly when rapture arises if he can contemplate it and no problem arises. If not, the yogi takes it as the path knowledge and stops the contemplation.

④ Tranquility (passaddhi): mind and body become tranquil.

Anyone of the ten corruptions can arise to the yogi. These things are sure to arise for yogis. If not, encounter any of them, the mind still not mature yet. After the encounter, it and cannot solve them the yogi will far from Nibbāna. Normally people are burning with the fire of defilement such as greed, ill-will, delusion, sorrow, etc. the mind is not peaceful.

In the same way the body is oppressing by diseases and pains. But when the yogi discerning anicca with the strong power mind he can bear all the pains with equanimity. When the mind and body become tranquil, the mind can fall into one-pointedness (ekaggatā).

Then the yogi cannot hear any external sounds. And no external object disturbs the mind. It is peaceful. At that time, anicca disappears and the mind sinks in the tranquility and take it as the path knowledge. Each yogi experience is not the same. If the yogi can contemplate the arising fake dhamma (i.e., any of the ten corruptions), then contemplate its anicca. If not, neglecting it and continue with one's contemplation.

⑤ Happiness (sukha):

From tranquility, it progresses to the level of happiness then the yogi can maintain the posture for a very long time. Without any pain and aching, the mind feels happiness. At that time, sukha replaces anicca and the yogi misses anicca. Also, the yogi does not contemplate the arising happiness that knowledge falls.

⑥ Resolution or faith (adhimokkha):

With the well discerning of anicca better and better, faith increases (i.e., in the Buddha, Dhamma, and Saṅgha). The whole body becomes cool and happy. This cool and happiness come from the faith which covers up anicca. So, anicca disappears and the yogi took it as the attainment. With faith, if happiness arises, the yogi should not lose sati and contemplate the arising happiness as anicca.

Or without paying attention to it and continue with one's practice. (There are two ways to solve the problems; contemplate the coming in corruptions as anicca or neglect it by contemplating one's meditation object.) Therefore, in all these situations, sati is very important.

⑦ Exertion (paggaha or viriya):

With the progress in the practice, the yogi can contemplate without any difficulty with happiness. So, exertion increases and the mind with high spirit. Every time he puts effort and not to miss the point. At that time, he could sink in the exertion and forgot anicca. This is taking pleasure in exertion.

⑧ Mindfulness (sati):

At that time (i.e., insight corruptions period), mindfulness always fell on the object and became very strong whatever dhamma arises. It is the kind of heedful mindfulness that the yogi does not lost his sati even in a dream. If taking pleasure in

strong mindfulness, he will miss anicca. Therefore, always alert with sati without letting go of anicca whatever dhamma arises (i.e., do not change the object and not get lost in pleasure).

⑨ Equanimity (upekkhā):

Whatever dhamma arises, it can be contemplated with equanimity. The yogi also can attach to this state and take it as attainment.

⑩ Attachment (nikanti):

All the above nine dhammas, light (obhāsa) to equanimity themselves, are not defilement (kilesa). The problem is the attachment to all these fake dhammas, i.e., nikanti. These are significantly refined dhammas and the signs of progress in practice. Every yogi must encounter them (not all).

The problem here is the yogi's attachment or pleasure in them. It is nikanti or taṇhā. Therefore, it could hinder the yogi's practice if they trapped him. So, be careful to the refined and subtle experiences with strong and alert mindfulness.

Here I want to include the same points on anicca mentioned by Dhammaramsi Sayadaw U Sunanda in some of his talks. It will be helpful to the yogi in the discernment of anicca. Discerning of anicca is vipassanā which can be differentiated generally into two kinds - ① immature or weak insight (taruṇa vipassanā) and ② mature or strong insight vipassanā (āraddha vipassanā).

The yogi primary vipassanā object is the breath sensations at the nostril. In the beginning of contemplation on anicca yogi discerns the anicca of coarser objects and not the refined ones. Because his sati and samādhi are weak. If any secondary coarser objects arise at somewhere in the body, he has to contemplate them and then go back to the primary object (breath sensation). This is taruṇa vipassanā.

Continue from the taruṇa vipassanā when sati and samādhi become stronger yogi starting to feel the sensations of the heart beat at the chest area. The yogi then shifts



his attention from the nostril area to the chest area where the heartbeat is felt and contemplate there. It becomes the primary object; from there the yogi contemplates whatever dhamma arises in the body.

Because of the strong sati and samādhī, the yogi sees more and more anicca, and it is difficult for the yogi to follow them where it arises. Instead of following them everywhere, he should pay attention at the heart; he knows everything about them.

(Maybe this is the reason commentary mentioned the mind door as hadaya vatthu. Thai forest teachers also mentioned this point.)

The yogi should be aware that if the whole body is seen as anicca through contemplation, then the concept of the whole body disappears and the yogi becomes frightened by focusing on his or her own body. This concern makes him open his eyes and looking or checking his body. It will affect his practise by losing his anicca. We can see this in the case of Channa in the sutta and in some of the present yogis. Some even stopped their practice. I had heard a story that a brahmin listened to the Dhamma in the crowd by the Buddha. He discerned anicca in his body and became frightened. So he got up and ran back to his home. This was one of the key reasons why Mogok Sayadaw often reminded his listeners to dispel wrong view (diṭṭhi) before practising.

內觀修習

### 第九講：

① 隨著定樂，身體消失；② 身體與實相蘊（法蘊）之消失；③ 法蘊消失的兩種方式。

① 隨著定樂而來

透過觀呼吸（即入出息念）或專注於所生起的現象，修習者能開發定力。由於定的緣故，整個身體或其部分會消失。此時修習者無有苦受，且能以樂受來觀察它。

② 身體與法蘊的消失

若修習者能不間斷地觀察所生起的五蘊，則色身與法身皆會消失，亦即一切概念的消失（包括色身與法身的名相）。

### ③ 法蘊消失的兩種方式

一、無覺知的消失：修習者觀察所生五蘊時，剎那失去正念（心念游移），當正念回復時，已不見法蘊的存在；另一種情況是觀心來遲，未能及時見到所生蘊，亦即無常與道不相應（這點莫哥尊者常提醒）。

二、有覺知的消失：修習者分別無常，或無常與道相應（即無常/道相合）。此時一切概念皆消失，包括色身概念與五蘊的名稱概念。

## 第十講：

### 七覺支（Bojjhaṅga）

當人生病時，會尋求依靠來治癒病苦。在佛法中有可依止之法，非僅止於聽聞，亦需於五蘊法中親證。七覺支為：① 念覺支 ② 擇法覺支 ③ 精進覺支 ④ 喜覺支 ⑤ 輕安覺支 ⑥ 定覺支 ⑦ 捨覺支。

其中，念、擇法、精進與定為四個造作覺支（*karaka-sambojjhaṅga*）。當這四支具足時，喜、輕安與捨三支自然生起。若後三支未生，則可知前四支仍未完善。

每當覺知所生現象時，即有念覺支。例如：當苦受、心等生起時，修習者能如實覺知。當觀察所生法，見其從有到無，即生與滅，稱為擇法覺支（*dhamma-vicaya*）。

每次現象生起時，以精進去分別無常，即為精進覺支（*virīya-bojjhaṅga*）。於分別無常時，心不游移，安住於境，即為定覺支（*samādhi-bojjhaṅga*）。若能穩定地觀察無常，則喜、輕安與捨將緩緩成就。若進展遲滯，代表四支中仍有所缺。

當五蓋止息後，喜開始生起，其有五種次第：

一、小喜（*khuddaka-pīti*）：起雞皮疙瘩，毛髮豎立，但非常微弱迅速，有些行者感知不到。

二、剎那喜 (**khaṇika-pīti**)：毛髮豎立時間稍長且明顯，但並非穩固持續，仍是迅速變化。

三、潤澤喜 (**okkantika-pīti**)：如乘坐摩天輪一般的波動，喜悅波動於全身。

四、昇騰喜 (**ubbega-pīti**)：如乘浪起伏，身體變得輕盈，似要離地浮起。

五、遍滿喜 (**pharaṇa-pīti**)：修習者能久坐，身心充滿喜悅，如油飽棉柔，毫無痛苦。達此境者對佛法生起深厚愛樂。

進一步發展後，即達輕安 (**passaddhi**)，身心平靜，遠離貪瞋之火，修行者樂於獨處，不願與人交談，樂住於法。更進一步即達捨覺支 (**upekkhā-sambojjhaṅga**)，能以平等心觀無常，當下身中諸病痊癒，貪火與瞋火止息，內心清涼無比。

雖此非涅槃，然已非常接近。若至此階段，當可想像涅槃之極樂。

## 第十一講：

### 七清淨——法的進展標誌

為使行者自知修行所至，說明佛法進展的標誌：

一、戒清淨 (**sīla-visuddhi**)：守持並護念戒律。

二、心清淨 (**citta-visuddhi**)：專注觀察鼻端出入息或身中所生五蘊，心不游移，離五蓋，獲得清淨。

三、見清淨 (**diṭṭhi-visuddhi**)：觀出入息處之冷暖等觸，或身中之苦痛、麻木等感受，此為色法 (**rūpa**) 的分別。其本質是變化、逼迫與壞滅。若能觀此，則身見 (**sakkāya-diṭṭhi**) 得以滅除。

若能觀知之心、苦受等心法的生滅，亦能滅除身見。此為明辨名色，見清淨之成就。

四、度疑清淨 (**kaṅkhāvitaraṇa-visuddhi**)：名色法非無因自生，亦非神祇所造，而是因緣所生。舉例：呼吸進出鼻端，由於鼻端感受器（門）、風元素（境）與接觸（觸）三緣而生起覺知心（識）。

五、道非道智見清淨（*maggāmagga-ñāṇadassana-visuddhi*）：能如實觀察名色法之生滅，則已具辨別正與非正之道智。

以上一至五之清淨，皆可依善知識而達成。由此可知有德有智的導師極為重要，莫哥尊者即為此類典範，其開示對實修與理解法義皆極具幫助。

六、行道智見清淨（*paṭipadā-ñāṇadassana-visuddhi*）：持續觀察無常，得達於一切行皆苦之平等心。

七、智見清淨（*ñāṇadassana-visuddhi*）：持續觀察無常至極點時，得見苦之止息，即證涅槃。

## 第十二講：觀智雜染（*Vipassanūpakkilesa*）

每位修行者在觀智過程中都必然會遇到這些雜染（觀智之污染），因此，必須謹慎提防，切莫被其迷惑。於內觀的歷程中，所觀之境並無身體、形狀、相貌與顆粒等表相，唯有名色法（諸究竟法）生滅現起。若行者能如實觀察無常，當下所生的五蘊不會再被視為頭、手、腳等概念。若能見此生滅現象，觀心便得清淨，煩惱亦漸息。

實際上，第五清淨——道非道智見清淨（*maggāmagga-ñāṇadassana-visuddhi*），本身無需過多討論，因為當行者進入名色生滅智（*udayabbaya-ñāṇa*）時，十種觀智雜染便可能出現：光明（*obhāsa*）、喜（*pīti*）、寂靜（*passaddhi*）、決擇（*adhimokkha*）、精進（*paggaha*）、樂（*sukha*）、智（*ñāṇa*）、念（*sati*）、捨（*upekkhā*）、貪著（*nikanti*）。

若行者執著於其中任一現象，便會成為修行進展上的障礙，因行者誤以為已證得果位，而停止修習。這些情況，尊者布涅那難達（*Sayadaw Puññananda*）曾於七清淨講解中多次提及。

關鍵在於：不可迷失於這些歷程中。在觀智過程中，究竟法（*paramattha dhamma*）自然生滅，若能以觀智觀照，便能清淨煩惱。此時的觀心變得明晰而透徹。

例如：

1. **光明 (obhāsa)**：當定力增強時，身體會放出光明。若此時行者不加思索、不生歡喜，繼續觀察無常，就能克服此現象。若對此生起喜悅，修行便會退墮。
2. **銳利智慧 (ñāṇa)**：初修內觀，觀照的是粗相，屬於以定為主導的觀照（由定力引導觀智）。之後若開始分別無常，觀心可能具足五道支（正念、精進、正定、正見與正思惟），此狀態雖短暫，卻是修行升進的重要階段。此後觀心時而清晰、時而模糊，屬於由定轉入慧的交替階段。若慧力增強，無常的現象不再是一個一個地觀察，而是整體的消失。若此時誤認為證果，便生執著。
3. **喜 (pīti)**：當行者專注觀察諸法無常時，內心清淨，歡喜自生。此時若被喜所覆蓋，無法再觀無常，即誤認為已證涅槃。若即時以念覺知，即可化解。
4. **寂靜 (passaddhi)**：內心與身體極度寂靜，無任何煩擾，感到極為安穩，甚至外音不聞、外境不擾。若執著此靜相，便失去無常觀。
5. **樂 (sukha)**：來自寂靜的進一步感受，身心喜悅，能久坐不痛。若未觀照此樂為無常，便陷入取著。
6. **決擇信 (adhimokkha)**：於佛、法、僧信心堅定，遍體清涼。但若對此信生起喜悅，掩蓋無常，修行停頓。
7. **精進 (paggaha)**：修行愈見順利，內心堅毅，精神飽滿，但若沈溺於精進之樂，無常觀亦失。
8. **念 (sati)**：強念現起，夢中亦能不失念。若生起對念的執著，則無常觀無以為繼。
9. **捨 (upekkhā)**：對所觀現象無貪無厭，內心平等冷靜，若執此狀態為果證，亦障修道。
10. **貪著 (nikanti)**：上述九種雜染本身非煩惱，問題在於對它們產生貪著。一旦取著，修行便會停滯。

這些觀智雜染是修行進程中的微細現象，是精進的標誌，但切記：須以強念如實觀照其無常，不可生喜悅與執取。

此外，布涅那難達尊者也引用了**尊者 U Sunanda (Dhammaramsi Sayadaw) **的補述，以進一步闡明無常的辨知方法：

觀無常 (vipassanā) 可分為兩類：

- ① 初熟內觀 (ēaruṇa vipassanā)：定慧力尚弱，觀察粗顯現象，需在次要境出現時加以觀照，後再回到主要觀境（如鼻端之呼吸）
- ② 成熟內觀 (āraddha vipassanā)：定慧漸增，行者能從胸口感受到心跳，遂轉移觀照重心至胸口；此處即心門所在（心臟基 Hadaya-vatthu），也是泰國森林派所肯定之處。

若行者觀照至全身皆見無常，便可能因「身體不見」而生怖畏，此時可能睜眼確認身體是否尚在，導致觀智退失，無常消失，甚至中止修行。此在《經》中早有記載，如比丘真那 (Channa) 之事例，或在佛陀說法時某婆羅門聽法生怖而奔逃回家。這也正是**莫哥尊者再三強調：修觀之前，必須破除我見 (diṭṭhi) **的主因之一。

【完】

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### 第九講：

① 隨著定樂的生起，身體消失；② 身體與實質蘊（法蘊）的消失；③ 兩種實質蘊消失的方式。

① 隨著定樂的生起：

藉由觀呼吸（即安那般那念）或專注觀照所生法，修習定力的行者將得定。因為三摩地的關係，整個身體或其某些部位會消失。此時行者不再有苦受，可以帶著喜悅來觀照它。

② 身體與實質蘊（法蘊）的消失：

若行者能不間斷地觀照所生的蘊身，則色身與法身皆會消失，亦即一切概念皆滅（此處的概念是指對色身與法蘊的概念執取）。

③ 兩種實質蘊消失的方式：

法蘊的消失有兩種方式：

1. 無覺知而消失。
2. 有覺知而消失。

第一種：行者觀照所生法時突然失去正念（心散亂），待正念恢復後，便無法再見到法蘊；另一種可能是觀照心來得太遲，未能即時見到所生法。此即無常與道不相應（Mogok Sayadaw 常提醒此要點）。

第二種：行者直接辨知無常，即與道相應（無常/道相配合），一切概念皆滅，包括對色身的概念與蘊名的概念也滅失。

## 第十講：

### 七覺支（Bojjhaṅga）

人在生病時會尋求依靠，因為他們希望解除苦迫之病。法是可以依靠的對象，但不是只靠聽聞而已，必須親自依於蘊法去實踐，使其成為覺支法。七覺支法是：① 念（sati）② 擇法（dhamma-vicaya）③ 精進（viriya）④ 喜（pīti）⑤ 輕安（passaddhi）⑥ 定（samādhi）⑦ 捨（upekkhā）

念、擇法、精進與定是實作的四個覺支（karaka sambojjhaṅga）。若這四支具足，其餘三支（喜、輕安、捨）將自然生起；若未具足，則後三者不會出現。因此若未見後三支，表示前四支尚未圓滿。

每當行者能如實覺知所生法時，即為念覺支的現起。例如，苦受或心起時能立即覺知。觀照所生法的存在至其消失，即見生滅。這些蘊法是如「過客」一般，非恆常存在。見無常之智即為擇法覺支。

每當所緣法生起，行者持續以精進觀照其無常，即為精進覺支。若能安住於所緣、不散亂，則為定覺支。當觀照無常達到穩固階段，喜、輕安與捨也會逐步具足。若後三支未生，表示前四支仍有所缺。



見無常後，心遠離五蓋，喜（pīti）便會生起。五種喜依次現起：

1. 小喜（khuddaka-pīti）：起雞皮疙瘩，毛髮豎立。
2. 剎那喜（khaṇika-pīti）：毛髮豎立持續時間變長、感受更明顯。
3. 遍入喜（okkantika-pīti）：如坐摩天輪般波動的喜樂衝擊全身。
4. 興奮喜（ubbega-pīti）：如乘浪上下震動，身體變得輕盈。
5. 遍滿喜（pharaṇa-pīti）：身心遍滿喜樂，如棉絮飽含油脂般柔軟。

之後進入輕安階段（passaddhi），身心寂靜，因無貪瞋等煩惱之火。此階段行者對修行更有興趣，樂於獨處，不欲與人交混。再進一步，即達到捨覺支（upekkhā-sambojjhaṅga），行者如陌生人般冷靜觀照無常，身體之病苦也得以療癒。貪與瞋之火熄滅，此時雖未證涅槃，卻已非常接近。

若行者抵達此境，便能略想像涅槃的極大安樂。

## 第十一講：

七種清淨——法的發展標誌

我將講述修道的標誌，使行者了解自己的修行階段。

1. 持戒與護戒——戒清淨（sīla-visuddhi）。
2. 觀照鼻端出入息或身體中生起之蘊法，若心不散亂，安住於所緣，煩惱消除，得定力，即為心清淨（citta-visuddhi）。
3. 在鼻端觀出入息所感之冷暖等觸覺，即辨識色法（rūpa）。若觀察身體中之痛、麻、酸等感受，即為觀色法。色法有壞、變、壓迫等性。若能觀察色法與名法（如心、受等）之生滅，身見（sakkāya-diṭṭhi）便因修行而消除。這即是見清淨（diṭṭhi-visuddhi）。
4. 超越疑惑清淨（kaṃkhāvitarāṇa-visuddhi）：名色法非無因而生，亦非由造物主創造，而是因緣所生。例如：鼻端的觸點（dvāra）與出入之氣（ārammaṇa）接觸後生起觸（phassa），由此三緣而起識（viññāṇa）。



5. 當行者能如實辨知每一名色法之生滅，即為道非道智見清淨（maggāmagga-ñāṇa-dassana-visuddhi）。

此五階段之清淨需有導師之協助才能辨明與達成（因此，一位具備理論與實踐之老師極其重要，Mogok Sayadawgyi 即是此類上師，其法語深刻、助於修行）。

6. 行者持續觀照無常，進而達到對一切行之平等心，即為道行智見清淨（paṭipadā-ñāṇa-dassana-visuddhi）。

7. 更進一步修行，當一切無常止息時，即見苦的止息——涅槃，這即是智見清淨（ñāṇa-dassana-visuddhi）。

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### 第九講：

一、以禪定的喜悅和身體的消失；二、身體的消失和內在的蘊或法蘊；三、內在的蘊消失的兩種方式。

一、以禪定的喜悅

透過觀察呼吸（即安般念）或專注觀照生起的法來培養禪定，禪修者獲得禪定。由於禪定，整個身體或部分身體消失了。那時，禪修者沒有苦受，可以帶著喜悅觀照它。

二、身體的消失和內在的蘊或法蘊

如果禪修者能夠毫不失敗地觀照生起的蘊，那麼身體和法身都會消失，或者所有的概念都會消失（所有概念都指身體和法蘊）。

三、內在的蘊消失的兩種方式

法蘊消失的兩種方式：

1. 在不知不覺中蘊消失。
2. 在知覺中蘊消失。

3. 在不知不覺中，禪修者觀照生起的蘊，立即失去正念（即心散亂），正念回來後，他看不到法蘊。另一種可能性是禪修者的觀照心來得太晚，他沒有看到生起的蘊。這意味著無常和道沒有契合在一起。（莫哥尊者經常提醒這一點。）
4. 在知覺中，禪修者辨識無常，或者它與道（無常/道）契合在一起。所有的概念都消失了。身體的概念和蘊的概念名稱都消失了。

## 第十講：

### 七覺支（Bojjhaṅga）

當人們生病時，他們會尋找可以依賴的東西，因為他們想要治癒令人痛苦的疾病。有一種法我們可以依賴，但不是僅僅聽聞。你必須在五蘊法上嘗試，才能成為覺支法。有七個覺支法：一、念，二、擇法，三、精進，四、喜，五、輕安，六、定，七、捨。

念、擇法、精進和定是證悟的四個工作要素——*karaka sambojjhaṅga*。隨著這四個要素的圓滿，喜、輕安和捨會自然而然地生起。沒有前四個要素的圓滿，就無法獲得後三者。我們必須知道，如果後三個要素沒有生起，那麼前四個要素就是不正確的。

每次知道生起的現象時，都有念覺支（*sati-sambojjhaṅga*）。例如，每次感受生起、心生起等等，禪修者都知道它。當禪修者觀察生起的現象時，他會看到它從存在到不存在的變化。例如，感受生起，在它生起後看到它的不存在。每次觀照的目標生起時，都以智慧觀察，並看到生起和消逝或生和死。這些蘊稱為客蘊，因為它們並非一直存在。看到無常的知識稱為擇法覺支（*dhamma vicaya bojjhaṅga*）。

每次法生起，都以精進努力辨識無常，這是精進覺支（*virīya bojjhaṅga*）。在辨識無常的那一刻，心沒有向任何地方散亂，平靜地停留在目標上，這是定覺支（*samādhi-bojjhaṅga*）。如果禪修者能夠穩定地觀照無常——喜、輕安和捨將會慢慢圓滿。如果沒有發展，那麼念、擇法、精進和定——其中任何一個都可能不足。如果這四者能夠成功地一起運作，喜覺支（*pīti-bojjhaṅga*）就會生起。

透過辨識無常，心擺脫了煩惱（即五蓋——*nīvaraṇa*），然後喜悅開始生起。五種喜悅依次生起。

它們是：

一、小喜（*Khuddaka-pīti*）：汗毛豎立——皮膚上的毛髮豎立起來，佈滿細小的疙瘩。它非常微弱和快速，一些禪修者知道它們，但有些則不知道。隨著小喜的增長，它會導致——

二、剎那喜（*Khaṇika-pīti*）：汗毛豎立的時間更長更清晰，並伴有細小的疙瘩。這裡禪修者必須小心的是，過程持續時間更長並不意味著它穩定，而是變得更清晰。喜悅也會持續生起和消逝。隨著喜悅的進一步增長，它會導致——

三、散喜（*Okkantika-pīti*）：喜悅如潮水般反覆衝擊全身，就像坐在摩天輪的椅子上一樣。隨著喜悅的增長，它會導致——

四、踴躍喜（*Ubbega-pīti*）：生起時就像乘著波浪上下起伏的體驗。身體變得輕盈，並從地面上的升起。從這裡發展到——

五、遍滿喜（*Pharaṇa-pīti*）：禪修者可以坐得更久，身心充滿喜悅。就像浸滿油的棉花一樣，不再有痛苦的感覺。每個到達這個階段的禪修者都對佛法充滿喜愛。

它繼續發展，到達第五個輕安（*Passaddhi*）——身心變得快樂和平靜。因為它沒有貪欲和瞋恚的煩惱之火。到達這個階段的禪修者會更加努力修行，並且不想與任何人混雜。他會在自己的佛法中找到喜悅和快樂。隨著進一步的發展，禪修者會到達第七個捨覺支（*upekkhā-sambojjhaṅga*）。禪修者可以像陌生人一樣以捨心觀照無常，那時身體的疾病會被治癒。貪欲之火和瞋恚之火熄滅，禪修者在那一刻感到非常快樂。這還不是涅槃（現在非常接近了）。

如果我們到達這個階段，就能想像涅槃的巨大快樂。

## 第十一講：

七清淨——佛法發展的里程碑

我將談論佛法發展的里程碑，以便禪修者能夠了解自己的修行水平。佛法發展的這些里程碑是：

一、持守和照顧自己的戒律。這是戒清淨（*sīla-visuddhi*）。

二、注意鼻孔的入息和出息，或者觀照身體中生起的蘊。如果心沒有向任何地方散亂，而是停留在觀照的目標上，那麼禪修者就會獲得禪定。心擺脫了障礙並得到淨化。這是心清淨（*citta-visuddhi*）。

三、觀照鼻孔的入息和出息，並辨識身體感覺的溫暖、涼爽等等，這是辨識色（*rūpa*）。觀照身體中生起的身體感覺，例如疼痛、麻木、痠痛等等，這是辨識色（*rūpa*）。色的本質是受苦、變化、變形等等。如果禪修者能夠觀照這些色法，透過修行，身見（*sakkāya diṭṭhi*）就會脫落。如果禪修者能夠觀照能知的心（識），以及它們生起的感受（*vedanā*），透過修行，身見就會脫落。這是禪修者辨識名色和淨化見（*diṭṭhi-visuddhi*）。

四、透過克服疑來淨化——疑清淨（*kaṅkhāvitarāṇa visuddhi*）

名色諸法並非自己生起（即無因）。也不是任何創造者（即上帝或大梵天）所造。它們是由自然原因或自然原因的條件所生起。例如——呼吸時，空氣從鼻孔進入和呼出。這裡鼻孔周圍的物理敏感度是根門（*dvāra*），空氣元素是目標（所緣，*arom* 或 *ārammaṇa*），它們的接觸是觸（*phassa*）。透過這三個原因，能知的心——識——生起。

五、如果禪修者辨識每一個生起的心和色及其消逝，這是道非道智見清淨（*maggāmagga ñāṇadassana-visuddhi*）。

從第一到第五的過程的淨化可以在老師的幫助下了解和實現。

（因此，一位合格且有技巧的老師對於禪修者非常重要。莫哥尊者就是這樣一位老師。他的教導或開示對實修和深刻理解佛法非常有幫助。）

六、從這裡，禪修者持續不斷地觀照無常，將會達到對所有行苦（*saṅkhāra dukkha*）——有為之苦的平等捨的層次。這是行道智見清淨（*paṭipadā-ñāṇadassana-visuddhi*）。

七、從這裡，禪修者繼續努力修行，所有無常（*anicca*）都走向終結。然後禪修者看到苦的止息，那就是涅槃。這是智見清淨（*ñāṇadassana-visuddhi*）。

## 第十二講：

### 內觀的十種染污——Vipassanupakkilesa (vipassañ-ūpakkhilesa)

每一位禪修者都必然會遇到這些染污。在這些過程中，一個人絕不能被它們帶走。在內觀的過程中，觀照的目標沒有身體、形狀和微粒。勝義法生起和消逝。如果禪修者能夠辨識那裡的無常，那麼就沒有身體、頭、手、腳、形狀和相（nimittas）。無論什麼蘊生起，如果禪修者只看到它的生起和消逝，他的心就會從煩惱中得到淨化。觀照的心變得清晰。

關於第五種清淨——道非道智見清淨，沒有太多可說的。當禪修者達到名色生滅智（udayabbaya ñāṇa）時，十種內觀染污就會出現。這些是：光明（obhāsa）、喜（pīti）、輕安（passaddhi）、勝解（adhimokkha）、精進（paggaha）、樂（sukha）、智（ñāṇa）、念（sati）、捨（upekkhā）和愛著（nikanti）。

如果禪修者迷失在其中任何一種染污中，就會成為進步的障礙。因為禪修者將其視為成就而停止修行。普南難陀尊者在他的七清淨開示中提到了它們。每一位禪修者都必須遇到任何這些現象。

重要的是他們不應該迷失在這些過程中。在內觀的過程中，沒有身體形狀和微粒的顯現。勝義法自行生起和消逝，透過內觀，煩惱（kilesa）得到淨化。

心變得清晰明亮，以致：

一、光明從身體發出。

如果禪定強大，也會有光明。如果你遇到它們，不要想它們，也不要樂在其中；否則，修行將會退步。不對它們感興趣，繼續無常的過程，就能克服問題。

二、敏銳的智慧：

在內觀修行的開始，它是由禪定引導的，所以無論生起什麼，都以概念來了解它們。這是念處的工作。有時，如果禪修者辨識無常，觀照的心會具備五道支（念、精進、定、正見和正思惟）。

這個時期非常短暫。之後，禪定再次引導這個過程。就這樣，有時由禪定引導，有時變成智慧（辨識無常）。然後，念變得強大。有時心是清晰的，有時則不然。當清晰時，就能辨識無常。如果不清晰，就只能以概念來了解生起的現象。

這個層次仍然由禪定引導。藉由禪定，禪修者逐步發展，只看到無常。這是由辨識力（*nāṇa* 或智慧）引導的。然後，智慧變得純粹和更敏銳。有了更好更敏銳的智慧，禪修者就無法將無常一個一個地分開辨識。

相反地，禪修者將消逝視為一個整體。當以強大的心力或敏銳的智慧看到無常時，他會將其視為成就。那時，禪修者能夠毫不失敗地觀照任何粗、中、細微的現象。禪修者可以樂在其中。有了快樂，他的智慧就會下降。

### 三、喜（*pīti*）：

這裡的重點是，無論禪修者遇到什麼，他都能解決問題。無論我們做什麼或嘗試什麼樣的觀照來辨識無常，所有現象（身、受、心、法）都是法生起和法消逝。只有行（所有有為法或五蘊）生起，行消逝。心清淨純粹時，就會出現喜悅。

然後禪修者無法辨識被喜悅所掩蓋的無常。由於對三寶（佛、法、僧）的強烈恭敬，喜悅可能會生起。有了遍滿喜（*pharaṇa pīti*，這是禪那成就中的喜），禪修者就看不到無常。沒有看到無常，禪修者會認為這是無常的結束，即涅槃。

那時，智慧下降了。甚至有些禪修者會流淚。當喜悅生起時，如果他能立即觀照它，就不會產生問題。如果不能，禪修者會將其視為道智而停止觀照。

### 四、輕安（*passaddhi*）：身心變得輕安。

十種染污中的任何一種都可能生起在禪修者身上。這些事情肯定會發生在禪修者身上。如果沒有遇到任何一種，說明心還不夠成熟。遇到之後，如果無法解決，禪修者將遠離涅槃。通常人們被貪、瞋、癡、憂傷等煩惱之火所燃燒，心不得安寧。

同樣地，身體也受到疾病和痛苦的壓迫。但是當禪修者以強大的心力辨識無常時，他就能以平等心承受所有的痛苦。當身心變得輕安時，心就能陷入一境性（*ekaggatā*）。

然後禪修者就聽不到任何外在的聲音，也沒有外在的目標擾亂心。它是平靜的。那時，無常消失了，心沉浸在輕安中，並將其視為道智。每個禪修者的體驗都不盡相同。如果禪修者能夠觀照生起的虛假之法（即十種染污中的任何一種），那麼就觀照它的無常。如果不能，就忽略它，繼續自己的觀照。

### 五、樂（*sukha*）：



從輕安進展到快樂的層次，然後禪修者可以長時間保持姿勢。沒有任何疼痛和痠痛，心感到快樂。那時，樂取代了無常，禪修者錯過了無常。而且，禪修者也沒有觀照生起的快樂，導致智慧下降。

#### 六、勝解或信（*adhimokkha*）：

隨著對無常的辨識越來越好，信心增長（即對佛、法、僧的信心）。全身變得清涼快樂。這種清涼和快樂來自於掩蓋無常的信心。所以，無常消失了，禪修者將其視為成就。有了信心，如果快樂生起，禪修者不應失去正念，而應觀照生起的快樂為無常。

或者不理會它，繼續自己的修行。（有兩種解決問題的方法；觀照進入的染污為無常，或者透過觀照自己的禪修目標來忽略它。）因此，在所有這些情況下，正念非常重要。

#### 七、精進（*paggaha* 或 *viriya*）：

隨著修行的進步，禪修者可以輕鬆愉快地進行觀照。因此，精進增長，心充滿活力。每次他都努力，不放過重點。那時，他可能會沉浸在精進中而忘記無常。這是在享受精進。

#### 八、念（*sati*）：

在那段時間（即內觀染污期），正念總是落在目標上，並且變得非常強大，無論什麼法生起都是如此。這是一種謹慎的正念，即使在夢中，禪修者也不會失去正念。如果享受強大的正念，他就會錯過無常。因此，始終保持警覺的正念，無論什麼法生起都不要放過無常（即不要改變目標，也不要迷失在快樂中）。

#### 九、捨（*upekkhā*）：

無論什麼法生起，都可以以平等心觀照。禪修者也可能執著於這種狀態，並將其視為成就。

#### 十、愛著（*nikanti*）：

以上九種法，從光明（*obhāsa*）到捨本身，都不是煩惱（*kilesa*）。問題是對所有這些虛假的法產生愛著，即愛著（*nikanti*）。這些是極其精微的法，也是修行進步的跡象。每一位禪修者都必須遇到它們（並非全部）。

這裡的問題是禪修者對它們的執著或樂在其中。這是愛著或渴愛 (taṇhā)。因此，如果它們困住了禪修者，可能會阻礙他的修行。所以，要以強大而警覺的正念小心對待精微的體驗。

在此，我想補充達摩蘭西尊者烏蘇南達 (Dhammaramsi Sayadaw U Sunanda) 在他的一些開示中提到的關於無常的相同觀點。這將有助於禪修者辨識無常。辨識無常是內觀，一般可以分為兩種——一、不成熟或微弱的內觀 (taruṇa vipassanā)，二、成熟或強烈的內觀 (āradḍha vipassanā)。

禪修者主要的內觀目標是鼻孔的呼吸感覺。在開始觀照無常時，禪修者辨識的是較粗的目標的無常，而不是較細微的。因為他的念和定力較弱。如果在身體的某個地方生起任何次要的較粗的目標，他必須觀照它們，然後回到主要的目標（呼吸的感覺）。這是初級內觀。

從初級內觀繼續，當念和定力變得更強時，禪修者開始感覺到胸部區域的心跳感覺。然後禪修者將注意力從鼻孔區域轉移到胸部區域，在那裡感受心跳並進行觀照。它成為主要目標；從那裡，禪修者觀照身體中生起的任何法。由於強大的念和定力，禪修者看到越來越多的無常，他很難跟隨它們在哪裡生起。與其到處跟隨它們，他應該注意心臟；他了解關於它們的一切。

（也許這就是註釋提到心門為肉團心的原因。泰國森林派的老師也提到過這一點。）

禪修者應該意識到，如果透過觀照將整個身體視為無常，那麼整個身體的概念就會消失，禪修者會因為專注於自己的身體而感到害怕。這種擔憂會使他睜開眼睛，查看自己的身體。這會因為失去他的無常而影響他的修行。我們可以在經中的闍陀 (Channa) 以及一些現代禪修者的案例中看到這一點。有些人甚至停止了他們的修行。我聽說過一個故事，一位婆羅門在人群中聽佛陀說法。他辨識到自己身體的無常，感到害怕。所以他起身跑回家了。這是莫哥尊者經常提醒他的聽眾在修行前驅散邪見 (ditṭhi) 的主要原因之一。

## Talk Thirteen:

Meditation with other postures:



## **Lying down posture**

When lying down, the person's back is in contact with the floor. As a result of these contacts, physical sensations such as tension, warmth, stiffness, etc., are arisen there. All these objects call for the contemplation of the yogi. It arises in the physical body that it is form dhamma (rūpa) and have to contemplate them. By knowing the arising dhamma kilesa cannot come in. If mind and mental states arise, also have to contemplate them—such as thinking, planning, etc. These are mind dhamma. It can also contemplate the in and out breaths sensations or the sensations of rising and falling of the abdomen. Whatever experiences, the yogi has to contemplate them.

## **Standing posture**

When standing don't let both legs touching together by losing sati can be fallen down. Both legs should be a little distance which can support the upper part of the body. Both hands should put on the side loosely. The yogi will have a more distinctive form (rūpa) dhamma in the area under the ankles, which supports the whole body. In the beginning yogi can calm his mind by observing the in and out breaths. The body will show its nature of tension, stiffness, aches, pain, etc. At the beginning, yogi will know them with concepts together. The yogi will see their paramattha nature with a lot of contemplation. Ñāṇa mind will stay with its intrinsic nature. At first from the feet, legs, waist, body, etc. will know the arising khandhas slowly. Contemplate in details all the arising dhammas. In the beginning, do the exercises at the ankles and toes area. With it slowly, the yogi will know the upper parts and the whole body. As ñāṇa develops, the yoga will become clear about the knowing of object (i.e., ārammaṇas) and the knowing (i.e., mind). After that, the yogi can embrace it as a whole to know it; if he has this knowledge, then it is of value to the yogi.

## **In walking posture**

Every step has to be mindful. In this way in the beginning, every step has awareness. At the touching places of feet and the floor, the yoga will know the nature of form (rūpa). Stepping the left and right feet have to know them. If every step becoming

clear let us continue forwards. This time every step will contemplate the three stages—Lifting-knowing, stepping-knowing and putting down-knowing with each step, etc.

When lifting the foot, one must know where the heel and the tip of the foot is being lifted. In these places the yogi will know that the nature of form (rūpa) is heaviness-lightness, tightness-looseness, etc. The yogi will know any one of them. Every stepping also will know the lightness-heaviness. Now I am talking with the concept because it is the beginning of satipaṭṭhāna practise. The yogi will know then with concepts. If the mind becomes clear with knowledge (ñāṇa), yogi will know their paramattha nature. When stepping down the foot and putting down, the yogi will know one of the followings as roughness, hardness, tenseness, warmness, etc. You have to know them whatever is arising. At walking meditation, the yogi contemplates the nature of form (rūpa), and when he discerns its nature (paramattha), he is free from the identity view (sakkāya diṭṭhi).

After being able to contemplate successfully the three stages above, continue with the following stages. In every footstep the mind wanting to lift the foot will arise first for this arising mind have to contemplate at the chest area (i.e., heart area).

When lifting the foot because the mind of wanting to lift it that in the leg will see the movement of the air element. Yogi also will see the nature of material phenomena (rūpa) at the ankle and the tip of the foot with their arising and passing away. At the places of moving forwards and stepping down the foot yogi has to observe them as mentioned above. Where the feet move forwards and step down, the yogi is to observe them as described above. When he reaches the place of stopping, he has to contemplate the mind that wants to stop. At the time of turning the body, practise in the same way. If the practitioner can contemplate in more detail, the kilesas will become less and less with practice. It makes one's knowledge becomes stronger.

Here I present Sayadaw U Puññananda's teaching on vipassanā practice is not promoting a system. Let the readers to have the view of how to use Mogok Sayadaw's talks in our practice. There is another reason—this is for a newcomer and some Buddhists who want to try it out for themselves. It was very interesting to see kāmaṭṭhāna cariyās who followed the same tradition but their styles of teaching had differences, anyhow the basic outlines were the same.

Mogok Sayadaw's Dhamma talks did not represent any particular systems of practise. He explained the sutta teachings on practice with his own experience and wisdom. Sometimes he also used some commentarial materials to explain them for clarification. If we contemplate on his vedanānupassanā and cittānupassanā even these cannot be called a system. It was directly related to the suttas. We can see its source in the Saḷāyatana Saṃyutta—especially the Kiṃsuka Tree Discourse (SN35.245 Kiṃsukopamasuttaṃ). There a bhikkhu approached the first arahant to ask how he purified his mind. The arahants answer was—a monk understood as they really were the arising and vanishing of the six bases for contact in this way his vision was purified. The six sense bases and the six sense objects are related to all—the internal and external phenomena—the world. It includes everything except Nibbāna.

In the same way Mogok Dhamma embraces all systems and methods. Another very important factor is that all these teachings are based on D.A. (Paṭiccasamuppāda), which relates to all religions, whether Buddhist, Hindu, Christian, Muslim, etc.; and to all human races, whether yellow-skinned, white-skinned, brown-skinned, etc. Even I know some Burmese meditation teachers who do not belong to the Mogok traditions using Sayadawji's Dhamma talks in their training of yogis. They are very successful and become well-known, e.g., Ven. Ādiccaramsī (Sun Lwin) whose practice related to U Ba Khin or Saya Thet and Mya-sein-taung Sayadaw U Jhaneyya whose practice related to Mahāsi Sayadaw.

Mogok Sayadaw had some Dhamma skills of which were very similar to two great disciples of the Buddha. These two great disciples were Puṇṇa-Mantāniputta and Mahākaccāna. The quality of his Dhamma talks is very similar to the Dhamma of these two great disciples. Therefore, every Buddhists if they have the chance to study, reflect and put into practise will have great benefit for them. Here I do not refer it to my translation which does not represent his whole teaching. It is only for practical purpose. For great benefit it needs to translate the full talk (i.e., one hr each talk). To achieve this purpose, we have to use the transcribed talks in book volumes. It also included other essence of Dhamma, representing the Dhamma treasures of Dhamma Nectar.

I have no doubt that if someone reads and reflects on Mogok Sayadaw's talk many times, it will plant the seeds of wisdom faculty which will be latent in his/her heart now and in the days to come. It is for sure that will lead to the ending of dukkha. In the beginning I have mentioned that the Buddha's teaching on mind development is—not to do evil, to do good and purify the mind. It is important for all humans whatever their believed systems, races and cultural background have to develop them, especially the Buddhists. These are representing the three levels of human—good human; wise human and noble human. The opposites are—bad, foolish, stupid human; unwise, inferior human and ignoble human. I hope nobody wants to become a negative person like rats and cockroaches and disgusted by everyone. Now that we have still encountered Buddha Dhamma, we should not miss the opportunity to develop our minds. To achieve this, we must never forget the Buddha's final exhortation:

“Vayadhammā saṅkhārā, Appamādena sampādettha”

“Decline-and-disappearance is the nature of all conditions. Therefore, strive on ceaselessly, discerning and alert.”

第十三講：

禪修於其他姿勢中

### 【臥姿】

當行者採臥姿時，背部與地面接觸，因此會在接觸部位生起種種身體感受，例如緊繃、溫熱、僵硬等，這些皆為可供觀照之法。這些生於色身的法，屬於色法（rūpa），行者應加以觀照。若能如實知曉當下所生之法，煩惱（kilesa）便無法侵入。若有心與心所法（如思惟、計劃等）生起，也當加以觀照，這些屬於名法（nāma）。亦可觀察出入息的觸覺，或腹部的升降感受。總之，行者應觀察當下所經驗之任何法。

### 【站姿】

站立時，雙腳不可相貼，若失念則可能跌倒。雙腳應略為分開，以支撐身體重量，雙手自然垂放於兩側。此時在足踝以下支撐全身的部位，會明顯感受到色法的特性。初學者可藉由觀察出入息以安定心念，之後身體將展現其特性，如

緊繃、僵硬、痠痛等。最初，行者會以概念知覺這些現象，經長時間觀照後，便能以智見其真實本質（paramattha）。智慧之心將安住於真實法中。

初期可從足部、腿部、腰部、軀幹等依序觀察各處所生的蘊。詳細地觀察所有所生法。最初練習可專注於踝部與足趾區域，漸次推展至上部直至全身。隨著觀智的增長，行者將能明確分辨所緣（ārammaṇa）與知覺（心）。最後能將整體納入覺知，若能如此，對行者將極有價值。

### 【行姿】

每一步皆須具備正念。如此一來，初學者每一步皆能保持覺知。於足部接觸地面的部位，能察覺色法之性質。踏出左腳或右腳時，應如實覺知。若每一步皆能明確覺知，即可持續前行。此時每一步可分三段觀照：提起——覺知，移動——覺知，放下——覺知。

當提起腳步時，應知曉足跟與足尖正被提起，此處將感受到色法之性質，如重輕、緊鬆等，行者將於其中知覺其一。每次邁步亦會感受到輕重之變化。此處以概念語言解說，乃因初學者尚未脫離概念。若心念清明並具智慧，將能知曉其真實本質（paramattha）。

當放下腳步時，行者將觀察到粗糙、堅硬、緊繃、溫熱等特性，應如實觀照當下所現之法。於行禪中，觀察色法之性質，若能如實知其本質，則能斷除身見（sakkāya diṭṭhi）。

若已成功觀照上述三階段，則可更進一步。每一步之中，首先會生起欲提起腳步之心，此心可於胸部（心所依處）觀察。當提起腳步時，因有提起之心，於腳部將見到風界（vāyo-dhātu）的運動。行者將見到腳踝與足尖處色法之生滅。於移動與放下處，亦應如上述觀察。當至停止處時，應觀察欲停止之心。身體轉向時亦應如法修習。

若行者能更細緻地觀察，煩惱將隨之減弱，觀智愈加堅固。

此處呈現卜南達尊者（Sayadaw U Puññananda）所教導之內觀實修方式，並非為了推廣某一體系，而是讓讀者明白如何運用莫哥尊者之法語於實修中。另亦為初學者及有志自行實修的佛弟子提供參考。

值得一提的是，雖同一修法傳承，僧人之教導風格各異，但根本架構大致相同。

莫哥尊者之開示並非代表任何特定禪修系統，尊者以其親身體驗與智慧解說經典中的修行義理，有時亦援引註釋書作為輔助說明。即使觀其於《受念住》、《心念住》之開示，也無法被稱為一完整系統，而是直接契合經典原義。

可於《六處相應》（*Ṣaḷāyatana Saṃyutta*）中找到其根據，尤其是《金宿樹譬喻經》（*Kimśukopamasutta*, SN35.245）中提到，一位比丘向第一位阿羅漢請問其如何淨化心，阿羅漢回答道：一位比丘能如實了知六觸處的生滅，便淨化其見。六根與六塵涵蓋一切內外法——即世間的一切，唯不包括涅槃。

同樣地，莫哥法語涵蓋諸多修法與傳承。另一極為重要的因素是其一切教導皆依緣起法（*Paṭiccasamuppāda*）而說。緣起法超越宗教、種族，適用於一切眾生，無論黃種人、白種人或棕種人皆然。筆者亦知悉有些非屬莫哥系統之緬甸禪師於其禪修訓練中，運用莫哥尊者之法語，教學極為成功，並聲名遠播。例如：日光尊者（*Ven. Ādiccaramsī*）與妙勝山尊者（*Mya-sein-taung Sayadaw U Jhaneyya*）即是，其修行法脈分別源自于 *U Ba Khin* 與 *Mahāsi Sayadaw*。

莫哥尊者具備某些近似於佛陀兩位大弟子的法才，即富那曼陀尼子尊者（*Puṇṇa-Mantānīputta*）與大迦旃延尊者（*Mahākaccāna*），其法語之深度亦與兩位尊者頗為相似。

因此，若有機緣深入研讀、反覆思惟並實踐莫哥尊者之開示，必將獲得莫大利益。筆者所翻譯之內容僅為實修參考，非能代表莫哥尊者完整教法。若欲獲得更大利益，應翻譯完整法語（每篇約一小時），須依賴《莫哥講記》之書本版本，其亦包含其他法髓，實為珍貴法藏、法味甘露。

筆者深信，只要有人反覆閱讀、思惟莫哥尊者之法語，智慧之種將植於其心中，不論當下或將來，終將導向苦之止息。本文起首即言，佛陀之教導在於「諸惡莫作，眾善奉行，自淨其意」，此為一切人類皆應修習之心地開發，無論其宗教信仰、種族或文化背景，尤其佛教徒更當重視。此三者代表了三種人類層次：善人、智人、聖人。其反面則為：惡人、愚人、卑人，無人願成為如鼠與蟑螂般令人厭惡之存在。

今既得遇佛法，切莫錯失修心良機。為達此目標，務須牢記佛陀最後之教誨：

「*Vayadhammā saṃkhārā, Appamādena sampādetha*」

「諸行無常，當以不放逸完成修行！」

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第十三講：

其他姿勢的禪修：

臥姿

躺下時，背部與地面接觸。由於這些接觸，會產生緊張、溫暖、僵硬等身體感覺。所有這些目標都呼喚著禪修者去觀照。它在身體中生起，是色法

（rūpa），必須觀照它們。透過知道生起的法，煩惱就無法進入。如果心和心所生起，也必須觀照它們——例如思考、計劃等等。這些是心法。也可以觀照呼吸的出入感，或腹部起伏的感覺。無論體驗到什麼，禪修者都必須觀照它們。

站姿

站立時，不要因為失去正念而讓雙腿靠在一起，那樣可能會跌倒。雙腿應稍微分開，以支撐上半身。雙手應鬆弛地放在身體兩側。禪修者會在腳踝以下支撐全身的区域感受到更明顯的色法。開始時，禪修者可以透過觀察呼吸來平靜心。身體會展現其緊張、僵硬、痠痛、疼痛等本質。開始時，禪修者會同時以概念來了解它們。透過大量的觀照，禪修者將會看到它們的勝義本質。智慧心將會停留在其固有的本質上。首先從腳、腿、腰部、身體等部位慢慢地知道生起的蘊。詳細地觀照所有生起的法。開始時，在腳踝和腳趾區域做練習。慢慢地，禪修者將會知道上半身和全身。隨著智慧的發展，禪修者將會清楚地了解目標（即所緣）和能知（即心）。之後，禪修者可以將其視為一個整體來了解；如果他擁有這種知識，那麼這對禪修者來說是有價值的。

行姿

每一步都必須保持正念。這樣一來，開始時，每一步都有覺知。在腳和地面接觸的地方，禪修者將會知道色的本質。邁出左腳和右腳都必須知道。如果每一步都變得清晰，讓我們繼續前進。這時，每一步都將觀照三個階段——提起-知道、邁步-知道和放下-知道等等。

提起腳時，必須知道腳跟和腳尖正在哪個位置被提起。在這些地方，禪修者將會知道色的本質是輕-重、緊-鬆等等。禪修者將會知道其中任何一種。每一次邁步也會知道輕-重。現在我是在用概念來說，因為這是念處修行的開始。禪修者那時將會以概念來知道。如果心透過智慧（ñāṇa）變得清晰，禪修者將會知道它們的勝義本質。當腳放下時，禪修者將會知道以下任何一種：粗糙、堅硬、

緊張、溫暖等等。無論生起什麼，你都必須知道它們。在經行時，禪修者觀照色的本質，當他辨識出它的勝義本質時，他就擺脫了身見。

在能夠成功地觀照上述三個階段之後，繼續以下階段。在每一步中，想要提起腳的心會首先生起，對於這個生起的心，必須在胸部區域（即心臟區域）進行觀照。

當提起腳時，由於想要提起它的心，在腿部將會看到氣界的運動。禪修者也會在腳踝和腳尖看到物質現象（色）的生起和消逝的本質。在向前移動和放下腳的地方，禪修者必須如上所述地觀察它們。當他到達停止的地方時，他必須觀照想要停止的心。在轉動身體時，以同樣的方式練習。如果修行者能夠更詳細地觀照，隨著修行，煩惱將會越來越少。這會使一個人的知識變得更強大。

在此，我介紹普南難陀尊者關於內觀修行的教導，並非推廣某個特定的系統。讓讀者了解如何在我們的修行中使用莫哥尊者的開示。還有另一個原因——這是為初學者和一些想要自己嘗試的佛教徒而寫的。看到遵循相同傳統但教學風格不同的業處老師（*kāmaṭṭhāna cariyās*）非常有趣，無論如何，基本綱要都是相同的。

莫哥尊者的佛法開示並未代表任何特定的修行系統。他以自己的經驗和智慧解釋了經文中關於修行的教導。有時他也使用一些註釋材料來解釋，以求澄清。如果我們觀照他的受隨觀和心隨觀，即使這些也不能稱為一個系統。它直接與經文相關。我們可以在《相應部》《六處相應》中找到它的來源——特別是《翅木樹譬喻經》（SN35. 245 *Kiṃsukopamasuttam*）。在那裡，一位比丘接近第一位阿羅漢，詢問他是如何淨化自己的心的。阿羅漢回答說——一位比丘如實地理解了六觸入處的生起和消逝，這樣他的見解就得到了淨化。六根和六境與一切——內在和外在的現象——世界相關。它包括除了涅槃之外的一切。

同樣地，莫哥佛法涵蓋了所有的系統和方法。另一個非常重要的因素是，所有這些教導都基於緣起（*Paṭiccasamuppāda*），這與所有宗教，無論是佛教、印度教、基督教、伊斯蘭教等等；以及所有人類種族，無論是黃皮膚、白皮膚、棕皮膚等等都有關。甚至我知道一些不屬於莫哥傳統的緬甸禪修老師，也在他們的禪修者訓練中使用薩亞道吉的佛法開示。他們非常成功並且聲名遠播，例如阿迪卡拉姆西尊者（*Ādiccaramsī*，Sun Lwin），他的修行與烏巴慶或薩亞特和妙西達昂尊者烏賈內亞（*Mya-sein-taung Sayadaw U Jhaneyya*）有關，他的修行與瑪哈希尊者有關。

莫哥尊者擁有與佛陀的兩位偉大弟子非常相似的一些佛法技能。這兩位偉大弟子是富樓那彌多羅尼子（Puṇṇa-Mantāniputta）和摩訶迦旃延

（Mahākaccāna）。他的佛法開示的品質與這兩位偉大弟子的佛法非常相似。因此，每一位佛教徒，如果有機會學習、反思和付諸實踐，都將會受益匪淺。在此，我並非指我的翻譯，它並未代表他的全部教導。它僅用於實踐目的。為了獲得巨大的利益，需要翻譯完整的開示（即每次開示一小時）。為了實現這個目標，我們必須使用書卷中轉錄的開示。它還包括佛法的其他精髓，代表著佛法甘露的法寶。

我毫不懷疑，如果有人多次閱讀和反思莫哥尊者的開示，它將會在他的心中種下智慧的種子，這些種子現在和將來都會潛伏在他的心中。可以肯定的是，這將會引導到苦的止息。在開始時，我提到佛陀關於心之開發的教導是——諸惡莫作，眾善奉行，自淨其意。對於所有人類來說，無論他們信仰的系統、種族和文化背景如何，都必須發展這些，尤其是佛教徒。這些代表著人類的三個層次——善人；智人；聖人。相反的是一惡人、愚人、蠢人；不明智、低劣的人；卑鄙的人。我希望沒有人想成為像老鼠和蟑螂一樣的負面人物，並被所有人厭惡。既然我們仍然遇到了佛陀正法，我們就不應該錯過開發我們心靈的機會。為了實現這一點，我們絕不能忘記佛陀的最後告誡：

「諸行無常，當以不放逸精進。」

「所有有為法皆具衰滅之性。因此，應當精勤不懈，保持覺察與警惕。」

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