

莫哥西亞多開示錄

-- 空、有為及無為

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

第 2 部 (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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Five Kinds of Right View

26th Feb 1960 to 2nd March 1960 (In Mandalay)

T1

(Sayadaw explained the five kinds of right view one by one.)

(1). Kammassakatā Sammādiṭṭhi—Belief in law of kamma (cause and effect)

(2). Jhāna Sammādiṭṭhi—Right view in jhāna

[(1) and (2) can be existed outside the Buddha's Teachings.]

(3). Vipassanā Sammādiṭṭhi—Right view in insight knowledge (With this knowledge by practicing hard in this life can be realized Nibbāna.)

(4). Magga Sammādiṭṭhi—Right view of the path knowledge (Its result is cutting off the round of rebirth.)

(5). Phala Sammādiṭṭhi—Right view in the fruition knowledge. Only with the Path (magga) that the Fruit (phala) can be possible. From (3) to (5) are the practices of the holy life (Maggabrahmacariya). The practice of the holy life is working on the arising process of Dependent Origination (paṭicca-samuppāda). When the 5-khandhas are arising, what happen to them? Just make this habitual exercise on them. As an example, when you are hearing a sound, it appears in the ear and disappears there. Make this habitual exercise. After hearing and not existing is passing away. Other khandhas are also passing away with it.(In this talk, Sayadaw referred to the 6-sense doors ~ eye, ear, nose, tongue, body and mind ~ as the six beggars who are always asking for what they want.)

五種正見

1960年2月26日至3月2日（於曼德勒）

T1

（大師逐一講解了五種正見。）

1. 業果正見（**Kammassakatā Sammādiṭṭhi**）——對業（因果法則）的信念。

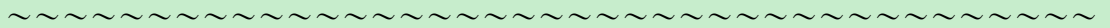
2. 禪那正見（**Jhāna Sammādiṭṭhi**）——禪那中的正見。

（註：以上兩種正見（1和2）可以存在於佛陀教法之外。）

3. 觀智正見 (**Vipassanā Sammādiṭṭhi**) ——對觀智的正見。(通過此智，在今生勤奮修行，可證得涅槃。)
4. 道智正見 (**Magga Sammādiṭṭhi**) ——對道智的正見。(其果報是斷除輪迴。)
5. 果智正見 (**Phala Sammādiṭṭhi**) ——對果智的正見。(唯有通過道智 (Magga)，才能達成果智 (Phala))。

從第三種到第五種是**聖道修行 (Maggabrahmacariya)**的實踐。聖道修行是針對緣起法 (paṭicca-samuppāda) 的生起過程進行的修習。當五蘊 (五蘊：色、受、想、行、識) 生起時，會發生什麼？只需將此觀察習慣化。例如，當你聽到聲音時，聲音出現在耳中，並在耳中消失。將此觀察習慣化——聽到後聲音不再存在，便是滅去。其他蘊也同樣隨之滅去。

(在此次講座中，大師將六根 (眼、耳、鼻、舌、身、意) 比喻為「六個乞丐」，它們總是在追求自己想要的東西。)



五種正見

1960年2月26日至3月2日 (於曼德勒)

T1

(沙彌答逐一解釋五種正見。)

(1). 業感正見 - 信業報 (因果) 之法 (2). 禪定正見 - 禪定之正見 [(1) 和 (2) 可能存在於佛陀教法之外。] (3). 慧見 - 洞見之正見 (此知見透過今生之精進修行，可證得涅槃。)

(4). 道見 - 道之正見 (其結果是斷除輪迴。)

(5). 果見 - 果之正見。唯有道 (magga) 方能成就果 (phala)。從 (3) 至 (5) 為聖道梵行之修行。聖道梵行是對依止緣起 (paṭicca-samuppāda) 發生過程之修行。當五蘊生起時，發生何事？僅將此作為習慣性之練習。舉例而言，當您聽到聲音時，它出現在耳中並消失於耳中。將此作為習慣性之練習。聽聞之後而不存在即為滅去。其他蘊亦隨之滅去。(在此談話中，沙彌答將六根 - 眼、耳、鼻、舌、身、意 - 比喻為六位乞丐，總是索求其所欲。)

T2

(In this talk, Sayadaw gave the instruction on Vedanānupassanā. According to the Sayadaw, in the Satipaṭṭhāna Sutta the Buddha separated the 5-khandhas into four groups for sati to the suttanta way. Actually they arise and cease together. Yogi usually does not clear about these. We should mindful whatever khandha is clear to us. Sayadaw said: the 5-khandhas always starting from consciousness (viññāṇa) and

easy to discern. The first stage of realization (entering the stream) is destroying wrong view and doubt. Most people take the mind as a permanent soul (also most of the religions), so the important of cittānupassanā. Sayadaw taught how to develop insight. By watching and observing whatever arises will discern anicca. But it does not mean that we see the arising and ceasing at the same moment. With sati we see the arising (saṅkhāra) and then by observing or contemplating it's not there anymore. Knowing the object of arising and observing the object can't arise together, because two minds could not arise together or at the same moment. Every time seeing anicca is killing the wrong views.)

Vipassanā Sammādiṭṭhi means seeing rightly. Seeing rightly on what? It's seeing the beginning of the Dependent Arising (Paṭiccasamuppāda). If you can't catch on the beginning must be in the middle. Do not contemplate the past ignorance (avijjā) and rebirth consciousness (paṭisandhi viññāṇa) but the present moment consciousness (pavutti viññāṇa). The beginning of the khandha is consciousness or the 6-consciousness. In the Satipaṭṭhāna Sutta mentioned separately. I am talking about their combination. When they are arising and passing away not in separately. As an example, when hearing consciousness arises, with hearing consciousness, feeling, perception, volitional formation; the four mind khandhas (nāmakkhanda) are arising together.

If you contemplate the most prominent one and all the other four are included. Why I ask you to contemplate consciousness? Because it's clear and no need to search for. (In this talk Sayadaw was using feeling to explain the practice.) If you are contemplating the arising of feeling will see the disappearance of it. Insight knowledge (vipassanā ñāṇa) is seeing the impermanence of conditioned phenomena (saṅkhāra). By conditioning it is arising and disappearing. In conclusion when you see the arising and passing away, is it like the light going out and becoming darkness? If you see in this way, then it becomes 2-minds. You will see it as not there. It is in this way that using the words arising and passing away (udayabbaya). We are using it because it is arising and disappearing. In reality seeing the arising is not there. You meet the non-existence. The past moment conditioned dhamma is not there anymore. If the yogi sees in this way, the identity view (sakkāya diṭṭhi) to painful rebirth is falling away. The Buddha asked to kill the seed of painful rebirths. Contemplate the conditioned dhamma of existence and non-existence is the right view of vipassanā

knowledge (vipassanā sammādiṭṭhi). Seeing it as exist and not exist is without the wrong view. Therefore, wrong view is falling away by practice. This is seeing the impermanence of phenomena (dhamma) without any person and being. What is the benefit of insight knowledge? Wrong view is falling away. It can dispel the three types of wrong view that insight knowledge is very important (i.e., identity view, permanent view and annihilation view).

T2

（在此次講座中，大師教授了受隨觀（Vedanānupassanā）的修習方法。根據大師的說法，在《念處經》（Satipaṭṭhāna Sutta）中，佛陀將五蘊分為四個範疇，以符合經教的方式進行修習。實際上，五蘊是同時生滅的，而修行者往往對此不甚清楚。我們應該隨念當下最明顯的蘊。大師指出：五蘊的生起總是以識（viññāṇa）為起點，並且容易辨別。初果的證悟（入流）是破除邪見與疑惑。大多數人（包括多數宗教）將心識視為永恆的靈魂，因此心隨觀（Cittānupassanā）尤為重要。大師教導了如何發展觀智：透過觀察當下生起的現象，可以覺察無常（anicca）。然而，這並不意味著我們能在同一瞬間看到現象的生起與滅去。隨念的過程中，我們觀察到現象的生起（行；saṅkhāra），然後通過持續觀察，看到它已不存在。因為兩個心識不能同時生起，所以認知生起的對象與觀察該對象的心識也不可能同時發生。每一次看到無常，便是在破除邪見。）

****觀智正見（Vipassanā Sammādiṭṭhi）的意義是正確地看見。看見什麼？是看見緣起法（Paṭiccasamuppāda）****的起點。如果無法捕捉到起點，那就從中間開始觀察。不要思惟過去的無明（avijjā）與結生識（paṭisandhi viññāṇa），而是專注於當下的心識（行識；pavutti viññāṇa）。五蘊的起點是心識，或者說六識。在《念處經》中雖分別提到，但實際上它們是聯合生起與滅去的。例如，當聽識生起時，與聽識一同生起的還包括受、想與行（四個心蘊；nāmakkhanda）。

如果你專注於觀察其中最明顯的一個，其餘四個也包含在內。為何要專注於觀察心識？因為它清楚明顯，無需刻意尋找。（在此次講座中，大師以「受」為例來解釋修行方法。）當你觀察受的生起時，也會看到它的滅去。觀智（vipassanā ñāṇa）即是看見****行法（saṅkhāra）****的無常：因緣生起，因緣滅去。總結來說，當你看見生起與滅去時，它是否如光熄滅後變為黑暗？如果你以這種方式看待，便是落入「二心」的錯誤觀念。正確的觀察應該是看到「它不存在了」。這就是我們所說的「生滅（udayabbaya）」。我們用這些詞語，是因為現象確實在生起與滅去，但實際上，當下的生起也已經不在了，你所遇見的是「不存在」。過去剎那的緣起法已不存在。

如果修行者以這種方式觀察，對痛苦輪迴的身見（sakkāya diṭṭhi）將會消失。佛陀教導我們要「殺死」導致痛苦輪迴的種子。觀察有為法的**存在與不存在**，便是觀智正見

(vipassanā sammādiṭṭhi)。如此觀察即不含邪見，因此透過修行，邪見將被消除。這是看見現象（法；dhamma）的無常，超越任何關於個體與生命的錯誤觀念。

****觀智的利益是什麼？****邪見的消除。它能驅除三種主要邪見：**身見、常見與斷滅見**。由此可見，觀智是極為重要的修行。

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T2

(在此談話中，沙彌答教授了「受蘊觀」的指導。根據沙彌答所言，在《念處經》中，佛陀將五蘊分為四組，以念處的方式進入經藏。實際上，它們是共同生起與滅去。瑜伽行者通常對此不清楚。我們應當正念於任何對我們而言清晰的蘊。沙彌答說：五蘊總是從意識 (viññāṇa) 開始，且易於辨別。第一階段的證悟 (入流) 是破除邪見與疑慮。大多數人將心視為永恆的靈魂 (大多數宗教亦然)，因此「心觀」非常重要。沙彌答教導如何發展洞見。透過觀察和覺察任何生起之物，將會辨別無常。但這並不意味著我們同時看到生起與滅去。藉由正念，我們看到生起 (saṅkhāra)，然後透過觀察或思惟，它不再存在。知覺生起之對象與觀察該對象不能同時發生，因為兩個心念不能同時或在同一時刻生起。每一次見到無常，即是殺死邪見。)

觀慧

觀慧意謂如實見。如實見何者？即如實見緣起 (Paṭiccasamuppāda) 之始。若不能把握其始，則必處於其中。不要思惟過去的無明 (avijjā) 與再生意識 (paṭisandhi viññāṇa)，而要思惟當下的現行意識 (pavutti viññāṇa)。蘊之始為意識或六識。在《念處經》中單獨提及。我所談論的是其組合。當它們生起與滅去時，並非個別發生。例如，當聽聞意識生起時，伴隨著聽聞意識，感受、知覺、思惟行；四種心蘊 (nāmakkhanda) 共同生起。

若思惟最顯著者，則包含其他所有四者。何以請您思惟意識？因為它清晰且無須搜尋。(在此談話中，沙彌答使用感受來解釋修行。) 若您思惟感受之生起，將會見到其消失。洞見智 (vipassanā ñāṇa) 是見諸受緣法 (saṅkhāra) 之無常。藉由受緣，其生起與消失。總之，當您見到生起與滅去時，是否如燈光熄滅而成為黑暗？若您如此見之，則成為二心。您將見之如不存在。便是以這種方式使用生起與滅去 (udayabbaya) 諸詞。我們使用它，因為它生起與消失。實際上，見到生起即不存在。您遭遇不存在。過去那一刻之受緣法不再存在。若瑜伽行者如此見之，則身見 (sakkāya diṭṭhi) 至痛苦之再生即滅去。佛陀教導殺死痛苦之再生種子。思惟存在與不存在之受緣法，即是觀慧之正見 (vipassanā sammādiṭṭhi)。見之如存在與不存在，即無邪見。因此，邪見藉由修行而滅去。此是見諸法之無常，無有任何人與我。洞見智有何利益？邪見滅去。它能驅散三種邪見，故觀慧極其重要 (即：身見、常見與斷滅見)。

Let someone dies after seeing impermanence will not fall into painful rebirths (hell, animal, ghost—peta). Because of the falling away of wrong view and in the next life will realize the path of stream-entry (sotāpatti magga). It was mentioned in the Aṅguttara Nikāya. Analyzing the mind and body is dispelling wrong view by perception (saññā). By discerning of anicca is wisdom (paññā). If wrong view is not dispelled, and it's like a stone has fallen into the water, never come up again. We missed many Buddhas as much as sand grains in the River Ganges were because of wrong view. This is the root of all unwholesome dhammas. In the Saṃyutta Nikāya the Buddha said that the Dhamma to Nibbāna was vipassanā. If you ask why it does so, then the answer is the falling away of sakkāya diṭṭhi. By seeing the arising and passing away and contemplating up to disenchantment of it. Then vipassanā will come to an end.

Now, I will talk about magga—sammādiṭṭhi. It means The Noble Eightfold Path. It's the leader of right view. If you ask what is the difference between No. (3) and No. (4) (vipassanā right view and Path right view). No. (3) is ending up in impermanence (anicca). Its ability is seeing impermanence and the functioning of dispelling sakkāya diṭṭhi. The magga—sammādiṭṭhi is not seeing impermanence and has the function of seeing Nibbāna. To become No. (4) have to work with No. (3) for many times. Don't think Nibbāna as like the circular sun and moon, it's the cessation of impermanence, peaceful and cool nature. The knowing of it is the Path. It's quite a different view.

King Milinda asked Ven. Nāgasena: “Please explain to me the seeing of Nibbāna by practice.” “Nibbāna exists, but not in the three periods of time (past, present, future)” answered Nāgasena. The King responded, “If it's free from the three periods of time, it can't be existed.” I'll give an example. Normally there is no fire in these two pieces of bamboo. But if you are rubbing them together for a longer period of time and fire will come out. In the same way, if you contemplate impermanence for many times, then Nibbāna appears. For the one who is practicing, it exists. You don't need the pāramīs. You have the qualities which were mentioned in the Aṅguttara Nikāya. First with vipassanā knowledge contemplating impermanence and then later

it will mature. At last, ñāṇa (mind or knowledge) is turning towards the no arising and passing away. That's Nibbāna.

T3

如果有人人在見到無常之後往生，他將不會墮入痛苦的輪迴（地獄、畜生、鬼道）。因為邪見的消除，來生將證得入流道（*sotāpatti magga*）。在《增支部》（*Aṅguttara Nikāya*）中提到這一點。分析身心（名色）是通過想（*saññā*）來破除邪見，通達無常則是智慧（*paññā*）。如果邪見未被破除，就像石頭沉入水中，永遠無法浮上來。我們曾錯過與恆河沙數相等的佛陀，都是因為邪見。邪見是所有不善法的根源。在《相應部》（*Saṃyutta Nikāya*）中，佛陀說通往涅槃的法是內觀（*vipassanā*）。如果你問為什麼內觀能夠如此，答案是因為它能消除身見（*sakkāya diṭṭhi*）。透過見到生滅現象，並觀察至對其生厭，內觀的修行便會達到終點。

現在，我將講解道智正見（*magga—sammādiṭṭhi*）。它代表聖道八支（**The Noble Eightfold Path**），是正見的引領者。如果你問第（3）點與第（4）點（觀智正見與道智正見）的區別，第（3）點止於無常（*anicca*）。它的作用是見到無常並消除身見。道智正見（*magga—sammādiṭṭhi*）則不同，它並不見無常，而是見到涅槃。要達到第（4）點，需要多次實踐第（3）點。因此，不要將涅槃想像成如日月般的圓形，它是無常的止息，是寂靜且清涼的本性。對涅槃的了悟即是道智，這是完全不同的正見。

米蘭達王曾問尊者那伽犀那（*Nāgasena*）：「請向我解釋如何通過修行見到涅槃。」那伽犀那回答：「涅槃確實存在，但不屬於過去、現在或未來三世。」國王反駁道：「如果它脫離三世，那它就不存在。」尊者舉了個例子：「通常情況下，這兩片竹子中沒有火。但如果你長時間地摩擦它們，火便會出現。同樣地，若多次觀察無常，涅槃便會顯現。對修行者而言，涅槃是存在的。」

修行涅槃並不需要具備波羅蜜（*pāramī*），因為《增支部》中已提到我們具備必要的條件。首先，以內觀智慧（*vipassanā ñāṇa*）觀察無常，隨著修行的成熟，最後**智（*ñāṇa*）**將轉向於無生與無滅之處，這就是涅槃。

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T3

若有人於見得無常之後而死，則不墮入苦趣（地獄、畜生、餓鬼）。因此邪見滅去，而在下一生中將證得入流道（*sotāpatti magga*）。此在《增支部》中提及。分析身心是藉由覺受（*saññā*）而驅散邪見。藉由辨別無常，即是智慧（*paññā*）。若邪見不滅去，則如石頭墜入水中，永不復出。我們錯過了如恆河沙數般的諸佛，皆因邪見之故。此為一切不善法之

根源。在《雜阿含經》中，佛陀說通往涅槃之法即是觀慧。若您問為何如此，則答案是身見之滅去。透過見得生起與滅去，並思惟至厭離之境。然後，觀慧將終結。

現在，我將談論道 – 正見。意謂聖道八支。此為正見之領導者。若您問(3)與(4)有何不同(觀慧與道之正見)。(3)是終結於無常(anicca)。其能力是見得無常與驅散身見之作用。道 – 正見並非見得無常，而是具有見得涅槃之作用。要成為(4)，必須多次運用(3)。不要將涅槃視如圓形的日月，它是無常之止息，寂靜涼爽之性。知覺此者，即是道。此乃截然不同的見解。

彌蘭王問那先尊者：「請向我解釋藉由修行而見得涅槃。」那先尊者回答：「涅槃存在，但不處於三世(過去、現在、未來)之中。」國王回應道：「若其脫離三世，則不能存在。」我將舉例。通常，此二根竹中無火。但若您將其磨擦較長時間，則火將出現。同理，若您多次思惟無常，則涅槃出現。對修行者而言，其存在。您無須波羅蜜。您具有《增支部》中提及之諸德性。首先以觀慧智思惟無常，然後將逐漸成熟。最後，ñāṇa(心或知見)轉向無生無滅。此即涅槃。

T4

Five kinds of right view came from Aṅguttara Nikāya. Without the No. (3) you can't get the No. (4). The meaning here is without falling away of wrong view, you can't get the Path. Give an example; when you do the farming, first you have to clear up grasses and weeds, and then collecting them together for burning. Clearing the grasses and weeds and collecting them are like insight knowledge, and burning them is like the Path (magga). Insight knowledge kill the coarse defilements. The Path kills the latent disposition (anusaya). The insight right view is more important than the Path right view. Today I'll explain it from the Majjhima Nikāya. Don't take it that without the dawn period the sun will come out. It's impossible. Insight right view comes before Path right view and it will follow later (after). Vipassanā right view is preceding right view (purecārika ñāṇa), the first knowledge has to develop. Have to contemplate the impermanence of the conditioned phenomena of the mind-body process. Wrong view has three stages; the coarse, the mild and the refined stage (active, stimulated, latent). Impermanence can stop only the coarse and the mild ones, can't deal with the refined one. This is leaving for the Path to do the job. (Sayadaw explained the three stages of wrong view with examples.) You want me to knock your head! The angry mother scolds her naughty boy. This comes out from the stimulated one. In the real knocking of the head becomes the coarse one. The one practices vipassanā, the coarse and the mild ones not arise. But the latent wrong view of

thinking such as "this is my son" is existing. Only the Path can uproot this one. It's difficult to shave the hairs on the baby head. The hairs on the man are easier to shave. Path Knowledge is like shaving the hairs of a baby. It's like also after clearing up the forest and uprooting the trees. I'll tell you what happen in the body during the arising of the Path Knowledge. Not seeing the arising and passing away of the khandhas. Dukkha nirodho—Dukkha is ceased. It's like using 1,000 pots of water pouring on the body and the heat element is cooling down, experiencing as all the coolness pile —up and a peaceful nature. It seems in this way. You don't know the khandhas exist but happiness only. If, it is appearing in this way, the real Path Knowledge, nothing exists but the existence of peaceful nature, without any kind of burden but lightness only. Seeing dukkha ceases and not knowing the khandhas exist. The reason for the peacefulness is the heat element of diṭṭhi kilesa (defilement of wrong view) has been extinguished. The view is peaceful and the knowing is cool. Nibbāna is near. It's far because you don't go straightly. If defilements come in and deceive you, then it's not straight anymore. Kilesas are burdened living beings by disturbing them on the straight way to Nibbāna. Whatever suffering is the working of defilements. There are 16 kilesas. If you do sitting meditation increase the time span and sit with determination (adhiṭṭhāna). The Buddha mentioned that by contemplating impermanence was the straight way to Nibbāna.

T4

五種正見源自《增支部》(Aṅguttara Nikāya)。若無第(3)種正見，便無法達到第(4)種正見。其意是，若未破除邪見，就無法證得聖道(Path)。舉例來說，從事農作時，首先需清除雜草，將其聚集後燒毀。清理雜草與收集雜草，就如同內觀智慧(Insight Knowledge)；而焚燒雜草則如同聖道(magga)。內觀智慧消除粗顯的煩惱，聖道則滅除潛在的隨眠(anusaya)。因此，內觀正見的重要性超過聖道正見。

今天，我將引用《中部》(Majjhima Nikāya)進一步解釋。如果沒有黎明，太陽是不可能升起的。同樣，內觀正見必須在聖道正見之前生起，並引導後者出現。內觀正見被稱為前行智(purecārika ñāṇa)，是首先需要發展的智慧。我們必須觀察名色過程中有為法的無常。

邪見分為三個層次：粗顯、中度、潛伏（即：活躍、激發與隱藏的階段）。觀察無常只能停止粗顯與中度的邪見，卻無法對付潛伏的邪見，這需要由聖道來完成。（大師以例子解釋了這三個階段的邪見。）

例如，一位生氣的母親責罵調皮的兒子說：「你想要我敲你的頭嗎！」這是激發的邪見；如果真的敲了孩子的頭，這便是粗顯的邪見。而修習內觀的行者，不會再生起粗顯與中度

的邪見，但潛伏的邪見仍可能存在，例如「這是我的兒子」這樣的認知。唯有聖道能徹底拔除這類潛伏的邪見。

大師以剃髮為喻：剃嬰兒頭髮非常困難，而剃成年男子的頭髮則相對容易。聖道智就像剃掉嬰兒頭髮；它也像清理森林後連根拔起樹木。

當聖道智生起時，身體內部會發生什麼？不再見到五蘊的生起與滅去，而是經歷**苦滅 (Dukkha nirodho)**——苦已滅。如同用一千桶水澆灌全身，熱元素冷卻下來，感受到極大的清涼與安詳。當下僅存的是平靜的本然，不再感知五蘊的存在，只感受到輕鬆無負擔。

看到苦滅的當下，五蘊的存在感消失，因為**邪見煩惱 (ditṭhi kilesa)**的熱元素已被熄滅。這種平靜是由於邪見的火被熄滅，知覺清涼，涅槃已近。然而，涅槃之所以顯得遙遠，是因為你未直行於道上。若煩惱 (kilesa) 干擾並迷惑行者，道路便不再直達涅槃。煩惱是眾生的重擔，令他們受苦，使其偏離通往涅槃的正道。

所有的苦，皆是煩惱的作為。煩惱共有 **16 種**。若進行靜坐禪修，應逐漸延長坐禪時間，並以堅定的決心 (**adhiṭṭhāna**) 持續修行。佛陀曾提到，觀察無常便是直通涅槃的正道。

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T4

五種正見出自《增支部》。無(3)，則不能得(4)。此處之意謂，無邪見之滅去，則不能得道。舉例而言，當您耕種時，首先必須清除雜草，然後將其收集起來焚燒。清除雜草與收集雜草如觀慧，焚燒之如道 (**magga**)。觀慧殺死粗重之煩惱。道殺死潛伏之習氣 (**anusaya**)。觀慧之正見較道之正見更為重要。今日我將從《中阿含經》中解釋之。不要認為無黎明，則太陽將升起。此不可能。觀慧之正見先於道之正見，而後隨之而來。觀慧之正見為先行智 (**purecārika ñāṇa**)，必須先發展第一個知見。必須思惟身心過程之受緣法之無常。邪見有三階段：粗重、輕微與細微階段 (活躍、刺激、潛伏)。無常只能止息粗重與輕微者，不能對治細微者。此留待道來作此工作。(沙彌答以舉例說明邪見之三階段。) 您要我敲您的頭！憤怒之母親責罵其調皮之子。此出自刺激者。真正之敲頭成為粗重者。修行觀慧者，粗重與輕微者不生起。但如「此乃我子」之潛伏邪見尚存。唯有道能根除此者。剃除嬰兒頭上之髮髮困難。剃除男人之髮較易。道之知見如剃除嬰兒之髮。此亦如清除森林並根除樹木之後。我將告訴您道之知見生起時，於身中發生何事。不見得蘊之生起與滅去。諦之滅 (**Dukkha nirodho**) – 諦已滅。此如使用一千個水罐澆灌於身，而熱元素冷卻，體驗如所有清涼堆積，而有寂靜之性。似此而見。您不知蘊之存在，而僅有快樂。若以這種方式顯現，則為真實之道之知見，無物存在，而僅有寂靜之性之存在，無任何負擔，而僅有輕安。見得諦之滅去，而不知蘊之存在。寂靜之原因是見惑之熱元素已熄滅。見解寂靜，而知見清涼。涅槃臨近。此遠，因您不直行。若煩惱入

侵而欺騙您，則不再直行。煩惱藉由擾亂其通往涅槃之直路，而負擔眾生。任何苦皆為煩惱之作用。有十六煩惱。若您坐禪，則增加時間範圍並以決定 (adhīṭṭhāna) 而坐。佛陀提及，藉由思惟無常，是通往涅槃之直路。

T5

Knowing that the khandhas not exist is vipassanā sammādiṭṭhi. The practice of knowing the khandhas not exist is the function of insight. We had the desire, so we got it. Nibbāna is without the khandhas. If this knowledge becomes longer, Nibbāna is closer. (Insight knowledge seeing the khandhas not exist for momentarily and in the Path Knowledge the khandha is ceased. If khandhas exist in Nibbāna, it will become the Noble Truth of Dukkha (This point is very important for every Buddhist whatever his/her believed system and not to be confused.) Therefore, it was true in the commentary of Saṃyutta Nikāya that insight knowledge was the nearest to the knowledge of Nibbāna. Therefore, vipassanā ñāṇa is seeing Nibbāna partially. Nibbāna and insight knowledge, both of them see the non-existing of khandhas. Their differences are: Nibbāna always do not see the khandhas, and insight knowledge is not seeing momentarily. If you have developed insight knowledge, you can die happily. Continued to practice diligently will realize Nibbāna. Do you need pāramīs? You need only practice diligently with the 4-supreme efforts. (Sammappadhāna—see in the factors of enlightenment—Bodhi-pakkhiya dhamma) It's now clear on the ways of seeing. Therefore, insight knowledge disbanding the khandhas is true. In the Saṃyutta Nikāya commentary, it was mentioned more than that. During the seeing of anicca, craving and clinging have no chance to come in. Therefore, insight knowledge is disbanding the khandhas and also craving. It's similar to carry two baskets with a pole. Disbanding the khandhas is seeing Nibbāna temporarily. Disbanding craving is cutting off the round of rebirth (saṃsāra). So the Buddha said, insight knowledge was many times excellent than ordinary wholesome dhamma. Path Knowledge is abandoning the khandhas and also defilements, and seeing Nibbāna which is without khandhas (3-functions). When the Path Knowledge appears, no need to ask others, you will see no khandhas. Seeing Nibbāna and no kilesa comes. Vipassanā Knowledge cannot see Nibbāna. The differences are 3-functions and 2-functions.

The khandhas disappear when the Path Knowledge appears. It's NOT "there is nothing". Knowing that dukkha is ceased and seeing Nibbāna. Vipassanā knowledge

and supramundane knowledge (lokuttara ñāṇa) are quite different. Don't go and asking for someone. The Buddha taught exactly. In the working process of vipassanā practice only two of the vipassanā knowledge and Path Knowledge exist. The other knowledge between them are the records of appearances and views. In reality all of them are vipassanā knowledge. (In one of the Sayadaw's talks he gave a simile of sharpening a knife. Beginning to the end is the same knife but it becomes sharper and sharper.)

Now talk about the right view of Fruition Knowledge. There are two kinds of fruition. Fruition follows behind the Path Knowledge, and the other behind the insight knowledge. Fruition follows behind the Path Knowledge is automatic, therefore akāliko—giving the result without delay. It comes by itself—Dhammaniyāma—Dhamma procedure, similar to the kamma and the result. The Path is volitional kamma and Fruition is result. Nibbāna always exists. You will ask, “Does everyone can see it?” It exists for someone with the practice, without the practice not exists. Factors of enlightenment can happen only by practicing with the 4-supreme efforts. After the Path ceases the Fruition appears. What is the benefit for its appearance? What is it disbanding? You can ask these questions, no khandhas anymore so what it is to be disbanded for? The Path kills the coarse defilements and Fruition the refined one. To show an example, you pour a cup of water on a red burning charcoal and it becomes black. Don't go and touch it. It's still possessing with the heat power.

Fruition appears for cooling the heat power. All your defilements are very coarse. It kills the leftover refined kilesa vapour. So Fruition is more powerful than the Path. Seeing Nibbāna and killing the refined kilesa vapour (2-functions). Between the two; fighting at war and making peace, making peace is more difficult. I will tell the Fruition follows behind the Path. Yogi with the weak knowledge (ñāṇa) follows by 3-fruition mind moments. For the sharp one is 2-mind moments. And then followed by bhavaṅga cittas and reviewing knowledge (paccavekkhana ñāṇa). This is the Fruition follows behind the Path.

T5

****知五蘊不存在即是內觀正見 (vipassanā sammādiṭṭhi) 。****此種對五蘊不存在的認知是內觀的功能。我們因為有欲求而獲得它，然而，涅槃是無五蘊之處。如果這種智慧持續增長，涅槃便更加接近。（內觀智慧暫時地見到五蘊不存在，而在聖道智中五蘊完全滅盡。如果五蘊仍存在於涅槃，那麼涅槃將成為苦聖諦的一部分——這一點對所有佛教徒而言極

其重要，無論其信仰系統如何，都不應混淆。)因此，《相應部》(Saṃyutta Nikāya)的註釋中提到，內觀智慧最接近涅槃的智慧。

因此，**內觀智慧 (vipassanā ñāṇa)** 是部分地見到涅槃。涅槃與內觀智慧的共同點是兩者皆見到五蘊不存在，但它們的區別在於：涅槃是永遠不見五蘊，而內觀智慧是暫時地不見五蘊。

****持續修習內觀智慧，可以安心而終，並在精進修行中證得涅槃。****是否需要波羅蜜？只需精勤修行，依四正勤 (sammappadhāna，見於菩提分法——Bodhi-pakkhiya dhamma)。這樣，內觀智慧解構五蘊的觀點便清晰了。《相應部》的註釋進一步提到，在觀無常時，貪愛與執著沒有機會進入。因此，內觀智慧既解構五蘊，也消除貪愛。

大師用挑著兩籃子的扁擔比喻此情景：解構五蘊即暫時見到涅槃；解構貪愛則是斷除輪迴 (saṃsāra)。因此，佛陀說，內觀智慧比普通的善法卓越許多倍。

聖道智 (Path Knowledge) 的功能是同時滅除五蘊與煩惱，並見到無五蘊的涅槃 (具有三個功能)。當聖道智出現時，不需要向他人求證，你會自然見到五蘊不再存在，並體驗到涅槃以及煩惱的終止。內觀智慧無法見到涅槃，其與聖道智的區別在於：內觀智慧具兩個功能，而聖道智具三個功能。

五蘊在聖道智出現時消失，但並非「什麼都不存在」。此時的知覺是苦滅與涅槃的顯現。內觀智慧與超世智慧 (lokuttara ñāṇa) 完全不同，不必向他人詢問，佛陀的教導已經十分明確。在內觀修行的過程中，只有內觀智慧與聖道智存在，兩者之間的其他智慧僅是現象與觀點的記錄。本質上，這些記錄也是內觀智慧的一部分。(大師以磨刀為喻，從開始到結束，刀仍是同一把刀，但變得越來越鋒利。)

現在談談**果智 (Fruition Knowledge)** 的正見。果智分為兩種：一種緊隨聖道智之後；另一種則緊隨內觀智慧之後。緊隨聖道智的果智是自動的，因此稱為「現法」(akālika)，即立即給予結果。這種果智自然顯現，遵循法的程序 (Dhammaniyāma)，如同業與業果的關係。聖道是意業，果智是業的結果。

****涅槃始終存在，但僅對修行者顯現，對未修行者則不顯現。****菩提分法僅通過四正勤的修行才能實現。當聖道滅時，果智出現。果智的功能是什麼？它解構了什麼？有人可能會問：「若五蘊已不存在，那麼還能解構什麼？」答案是，聖道消滅粗顯的煩惱，果智則消滅潛伏的煩惱。

大師以澆水的比喻解釋：當你將一杯水倒在紅熱的炭火上，炭火會變黑，但仍然有殘餘的熱力，此時不要觸碰它。果智的作用是冷卻這殘存的熱力。所有煩惱起初是粗顯的，但果智消滅了餘留的潛伏煩惱。因此，果智比聖道智更有力。

****果智的功能是見到涅槃並滅除潛伏的煩惱 (兩個功能)。****大師進一步比較了戰爭與和平：戰鬥較為容易，而締造和平更為困難。果智隨聖道智而來，弱智行者體驗三個果智心

剎那 (fruition mind moments)；銳智行者則體驗兩個果智心剎那，隨後是有分心 (bhavaṅga citta) 與覆審智 (paccavekkhana ñāṇa)。這就是隨聖道智而來的果智。

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T5

知蘊之不存在，即是觀慧正見。知蘊不存在之修行，是洞見之作用。我們有欲求，故而得之。涅槃無蘊。若此知見延長，則涅槃更近。(洞見智見得蘊之不存在為剎那，而道之知見中蘊已滅。若蘊存在於涅槃，則將成為苦諦(此點對任何佛教徒而言極為重要，不論其信仰體系，不可混淆)。因此，《雜阿含經》之註解中真實地說，洞見智最接近涅槃之知見。因此，觀慧 ñāṇa 部分地見得涅槃。涅槃與洞見智，兩者皆見得蘊之不存在。其差異為：涅槃恆常不見蘊，而洞見智剎那不見。若您已發展洞見智，則可安詳地死去。繼續精進修行，將證得涅槃。您需要波羅蜜嗎？您僅需以四念處 (Sammappadhāna—見於菩提覺支—Bodhi-pakkiya dhamma) 精進修行。現在，關於見之方式已明瞭。因此，洞見智解散蘊是真實的。在《雜阿含經》之註解中，提及更多。在見得無常之際，貪愛與執著無機可入。因此，洞見智解散蘊亦解散貪愛。此似以竿挑二籃。解散蘊是暫時見得涅槃。解散貪愛是斷除輪迴 (saṃsāra)。故佛陀說，洞見智勝過平凡之善法多次。道之知見是捨離蘊與煩惱，並見得無蘊之涅槃(三種作用)。當道之知見出現時，無須詢問他人，您將不見蘊。見得涅槃與無有煩惱而來。觀慧智不能見得涅槃。其差異為三種作用與兩種作用。

蘊於道之知見出現時消失。此非「無物」。知覺諦已滅，並見得涅槃。觀慧智與勝世間智 (lokuttara ñāṇa) 截然不同。不要去詢問他人。佛陀教導極為準確。在觀慧修行之作用過程中，僅有兩種觀慧智與道之知見存在。其間之其他知見是顯現與見解之紀錄。實際上，所有皆為觀慧智。(在沙彌答之一談話中，他舉例磨刀。從開始至終，皆為同一把刀，但其愈磨愈利。)

現在談論果之正見。有兩種果。果隨道之知見而來，另一隨洞見智而來。果隨道之知見而來是自動的，故而無時 - akāliko - 不待時而給予結果。其自行而來 - 法自然 - Dhammaniyāma - 法之程序，似業與果。道為有作之業，而果為結果。涅槃恆常存在。您將問：「每個人都能見得嗎？」對修行者而言，其存在，對不修行者而言，不存在。菩提覺支僅能藉由以四念處精進修行而發生。道滅去之後，果出現。其出現之利益為何？其解散何者？您可問此等問題，不再有蘊，故何者將被解散？道殺死粗重之煩惱，而果殺死細微者。舉例而言，您將一杯水澆灌於紅熾之炭上，則其變黑。不要去觸摸它。其仍蘊藏熱力。

果出現以冷卻熱力。您之所有煩惱極為粗重。其殺死殘餘之細微煩惱之氣。故果較道更為有力。見得涅槃並殺死細微煩惱之氣(二種作用)。兩者之間：戰爭與和平，締造和平較為困難。我將告知果隨道而來。具有微弱知見(ñāṇa)之瑜伽行者隨三果心念而來。對銳利者而言，為二心念。然後隨行 bhavaṅga citta 與審查知見(paccavekkhana ñāṇa)。此為果隨道而來。

T6

If you develop to the level of vipassanā sammādiṭṭhi and become a small stream-enterer. And then develop up—to magga sammādiṭṭhi become a sotāpanna (The commentary used the term cūḷa-sotāpanna because both share the same view, but he/she is still unstable.) For the yogis to know what level in their practice, I will tell the mind of a sotāpanna beforehand, so that one can check for oneself. And then I will tell you about entering into the Fruition state. I will use the Saccaka Sutta from the Majjhima Nikāya (MN. 35 Cūlasaccaka Sutta). “Ordinary people’s views are unstable. So they are changing religions. But the disciples of yours are not in this way. What is the reason of it?” Saccaka asked the Buddha. “My disciples do not hear from what others said but by seeing themselves directly. Therefore, their views are not changing and never convert into other religions.” answered the Buddha. I will tell the right view of a sotāpanna. (Sayadaw recited the Pali verses.) The Buddha taught them that mind/body phenomena were impermanent. They practiced accordingly what had been taught and realized it directly. Looking at one’s own khandhas or others’ khandhas and seeing that there was no person or being. And then they had the clear view and free from doubt—(1) Tiṅṇa—vicikiccho. At first, begin to have this right view. That is during the practice. In everyday activities the usages such as my children, my properties are not matter. People can’t dispel doubt that changing religion. There is no thinking with doubt—(2) Vigata kathamkatho. There is no such thinking as a person or a being exists. He can make a decision that it’s only dhamma which is arising and passing away. It becomes fixed in destiny (niyata) to Nibbāna only and not anywhere. He becomes brave and has confidence—(3) Vesārajjappatto—making the brave or confident decision that there is no person or being. To get this knowledge is not difficult. You have the good teacher. I always teach you to this point. Every time mind is arising and feeling arising, it’s only mind and feeling. Is there any person or being with them? Only hearing consciousness is arising and

disappearing. Is there anything with them? Every day I am teaching for entering the stream. Even in worldly matters we have to prepare for safety in livelihood. In the same way we should prepare for the supramundane (lokuttara). Even should be more care about it. I am teaching to you that there are only impermanence of mind-body process and the process of cause and effect. Now, you know these by indirectly. Not ending up at other people mouth. (4) Aparappaccayo—means directly experience and not from others. True dhamma is right which had been taught by the Buddha or by me. But it should be right from the personal knowing. One's own decision is more important. With other saying is ending up at perception (saññā) and not wisdom (paññā). If a person equal to these 4-points, he is stable in the Buddha's Teaching.

It's impossible to reverse him whatever religion come and whatever ways be used. He just fixes in Nibbāna without any changing. However rich with full of wealth and gems are not the real happiness. Even with these things can be in trouble and suffering. Only enter the stream is completed with the real happiness and gems of faith (saddhā), virtue (sīla), learning (suta), generosity (cāga), shame and fear of wrong doing (hiri and ottappa), wisdom (paññā) (the seven jewels of a noble person).

These 4-points of view are always there whenever someone becomes a stream enterer. This Dhamma is not difficult. The whole Kuru Country (during the Buddha's time, and now is the New Deli area) practiced the Satipaṭṭhāna and had the good results. With right attention (yonisomanasikāra) will fulfill it. Every time when feeling is arising and knowing it as just feeling is right attention. If mind arising as mind and then with this right attention, it's easy to contemplate impermanence from behind. It's important to have right attention whatever is arising. The Buddha mentioned in the Aṅguttara Nikāya was by right attention whatever not increasing dhamma (phenomena) increase and whatever increasing dhamma develop. Even if you can't give a label to the arising phenomenon and knowing that dhamma arising is good enough. By learning (pariyatti) can give the labels. How can you do it without learning? By knowing that dhamma arising is right attention. In the Buddha's time Suppabuddha (Suppabuddhakuṭṭhisuttam of Udāna, Khuddakanikāya) the leper and drunkard were no learning, but they had right attention. Knowing as dhamma arising is right attention. It's not a person/ not a being and passing away. By following behind with this knowing is vipassanā. Follow behind the Path are two or three fruitions (phalas). Follow behind vipassanā knowledge are many fruitions. I will explain a little

about in fruition state. At the beginning seeing dhamma arising and passing away but without analyzing the Noble Truths such as—this is the Truth of Dukkha (Dukkha Sacca) etc. And then all the impermanence suddenly ceases and changes into Nirodha Sacca. There is no Path Knowledge anymore. Instead the fruition mind stays with Nibbāna. Fruition minds are arising continuously but they are also changing, and seeing Nibbāna unaccountably. This is in fruition state. Yogi is staying with the fruition mind.

T6

若你修行至內觀正見 (*vipassanā sammādiṭṭhi*) 的層次，便成為小預流者 (*cūḷa-sotāpanna*)。進一步修行至道正見 (*magga sammādiṭṭhi*) 的層次，便成為真正的預流者 (*sotāpanna*)。(註釋中使用「小預流者」一詞，因為兩者具相同的正見，但小預流者尚未穩定。) 為幫助修行者了解自己的修行階段，我將解釋預流者的心態，讓你們可以自我檢視；接著，會談及進入果定的狀態。

我將以《中部經典》中的《小薩遮迦經》(MN 35 *Cūḷasaccaka Sutta*) 為基礎。經中薩遮迦 (*Saccaka*) 問佛陀：「凡夫的見解不穩固，因此會改變宗教。但您的弟子們並非如此。其原因是什麼？」佛陀回答道：「我的弟子並非因聽聞他人之言，而是通過親自見證，因此，他們的見解不會改變，也不會皈依其他宗教。」

預流者的正見

佛陀教導弟子，身心現象(五蘊)是無常的。弟子們依教奉行並親證此理。他們觀察自身或他人的五蘊，見到並無實體的「人」或「眾生」。因而，他們獲得了清明的見解並擺脫疑惑：

1. 已斷疑 (*tiṇṇa-vicikiccho*) :
初始階段便開始生起此正見，這是在修行中體現的。即使在日常生活中，使用如「我的孩子」「我的財產」這些語言也無妨，但心中對宗教的改變不再存有疑惑。
2. 離疑惑 (*vigata-kathamkathō*) :
心中不再有「人」或「眾生」的概念，能夠確認一切僅是生滅的法而已。
3. 達無畏境 (*vesārajjappatto*) :
勇敢地確信「無人、無眾生」，並做出堅定的抉擇，只有涅槃是終極歸宿，不會偏離。
4. 不依賴他人 (*aparappaccayo*) :
親自體驗真理，而非依賴他人的言說。真正的法是佛陀或善知識所教，但必須通過

自身的經驗去證實，因為個人的認知比他人的說法更重要。他人的言語僅止於概念（saññā），而非智慧（paññā）。

若一人具足這四點，他便穩固於佛法中。無論任何宗教或方式都無法動搖他。他的心已專注於涅槃，不再改變。

預流者的快樂與寶藏

世間的財富與寶石並非真正的幸福，因為即使擁有這些，也可能伴隨煩惱與痛苦。唯有證得預流果，才是真正圓滿的快樂，並擁有七種聖者寶藏：信（saddhā）、戒（sīla）、聞（suta）、施（cāga）、慚（hiri）、愧（ottappa）、慧（paññā）。

實現預流果的修行要點

這四種正見必然伴隨於每一位預流者。此法並不困難。佛陀時代的俱盧國（Kuru Country，即現今的新德里一帶）的人們修行《念處經》（Satipaṭṭhāna）並取得良好結果。通過正念（yonisomanasikāra），即可實現。

正念的應用：每當感覺生起，觀其為「僅是感覺」，這便是正念。當心識生起，觀其為「僅是心」，透過這種正念，便容易從現象背後觀察無常。佛陀在《增支部》中提到，通過正念，未生的法得以生起，已生的法得以增長。

即便無法命名所生起的現象，僅能觀察其生滅已足夠。學習（pariyatti）有助於為現象賦予名稱，但即便未學習，知曉現象的生起本身就是正念。

果定的狀態

果定開始於觀察法的生滅，然而尚未深入分析四聖諦（如「此是苦聖諦」等）。隨後，所有的無常現象突然止息，轉為滅聖諦（Nirodha Sacca）。此時已不再有道智，取而代之的是果心與涅槃相應。

果心的特徵：

果心連續生起，同時不斷改變，體驗涅槃的不可思議。修行者此時安住於果心，直面涅槃的實相。

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T6

若您發展至觀慧正見之層次，而成為初果阿羅漢。然後發展至道之正見，而成為須陀洹（註解使用「初果須陀洹」一詞，因兩者共享相同之見解，但其仍不穩定）。對於欲知其修行層次之瑜伽行者，我將先告知須陀洹之心，以便其自行檢驗。然後我將告訴您入果之狀態。我將使用《中阿含經》之《沙迦迦經》(MN. 35 Cūlasaccaka Sutta)。「凡夫之見解不穩定。故而其改變宗教。但您之弟子並非如此。其原因為何？」沙迦迦問佛陀。「我之弟子不聽聞他人之言，而是藉由自身直接見得。因此，其見解不變，且永不皈依其他宗教。」佛陀回答。我將告知須陀洹之正見。(沙彌答誦念巴利文偈頌。)佛陀教導他們，身心現象是無常。他們依教修行，而直接證得之。觀看自身之蘊或他人之蘊，而見得無有任何人或我。然後，他們具有清淨之見解，且無有疑慮 - (1) 盡除疑 - **Tiṇṇa—vicikiccho**。首先，開始具有此正見。此為修行之際。在日常活動中，如我之子女、我之財產等之用法並不重要。人們不能驅散改變宗教之疑慮。無有如是之思惟 - (2) 盡除思量 - **Vigata kathamkatho**。無有如是之思惟，如有人或我存在。其能做出決定，僅是法之生起與滅去。其成為定於涅槃 (**niyata**)，而不在他處。其成為勇敢且具有信心 - (3) 安穩 - **Vesārajjappatto** - 作出勇敢或自信之決定，無有任何人或我。得此知見並不困難。您有善知識。我總是教導您至此點。每一次心生起，感受生起，僅是心與感受。有任何人或我與之同在嗎？僅是聽聞意識生起與滅去。有任何物與之同在嗎？每天我都在教導入流。即使在世間事中，我們亦必須為安全之生計而準備。同理，我們應當更為關心勝世間 (**lokuttara**)。即使應當更為關心之。我教導您，僅有身心過程之無常與因果之過程。現在，您間接地知曉這些。不終結於他人之口。(4) 不依他證 - **Aparappaccayo** - 意謂直接體驗，而非來自他人。真實之法是佛陀或我所教導之正確者。但其應當來自於個人之知見。自身之決定更為重要。以他人之言，則終結於覺受 (**saññā**)，而非智慧 (**paññā**)。若一人等於此四點，則其於佛陀之教法中穩定。

無論何種宗教而來，無論使用何種方式，皆不可能逆轉之。其僅定於涅槃，無有改變。不論富有財寶與珠寶，皆非真實之快樂。即使具有此等事物，亦能處於煩惱與苦中。僅入流方以真實之快樂與信心 (**saddhā**)、戒 (**sīla**)、聞思 (**suta**)、布施 (**cāga**)、慚愧與不放逸 (**hiri and ottappa**)、智慧 (**paññā**) (聖人之七寶) 而圓滿。

此四種見解於任何人成為須陀洹時，恆常存在。此法並不困難。整個俱盧國 (於佛陀時代，今為新德里地區) 修行念處，而有善果。以正念 (**yonisomanasikāra**) 將圓滿之。每一次感受生起，而知覺之僅是感受，即是正念。若心生起如心，然後以此正念，則易於從後思惟無常。不論何物生起，具有正念極為重要。佛陀在《增支部》中提及，藉由正念，不增長法 (現象) 不增長，而增長法則發展。即使您不能為生起之現象貼上標籤，而知覺法之生起，即足夠。藉由學習 (**pariyatti**) 能給予標籤。焉能無學習而為之？知覺法之生起即是正念。此非人/非我，而滅去。隨此知見而來，即是觀慧。隨道而來，為二或三果 (**phalas**)。隨觀慧智而來，為多果。我將略述果之狀態。於開始時，見得法之生起與滅去，但無分析聖諦，如 - 此是苦諦 (**Dukkha Sacca**) 等。然後，所有無常突然滅去，而

轉變為滅諦。無有道之知見。而代之以果之心住於涅槃。果之心念持續生起，但亦在改變，而無數地見得涅槃。此為果之狀態。瑜伽行者住於果之心念。

Breaking the Shells of Ignorance

20th June to 22nd June, 1960 (In Amarapura)

(In these talks, Sayadaw talked about the 5-kinds of light:

1. Kammassakatā Sammādiṭṭhi—belief in kamma and its result. Good action has the good result etc.
2. Nāma-rūpapariccheda Ñāṇa—knowledge of the mind and body.
3. Paccaya pariggaha Ñāṇa—knowledge of cause and effect process.
4. Vipassanā Ñāṇa or Lakkhaṇa Ñāṇa—knowledge of anicca.
5. Magga Ñāṇa—Nibbāna.)

T1

The 5-layer shells of ignorance are the 5-darkness. In the Discourse of Turning the Wheel of Dhamma, āloko udapādi—"light arose" means breaking away the 5-layer of shells of the darkness. (1) If you believe in action (kamma) and the result of it, the first layer of ignorance (avijjā) is broken. (2) Understanding of the mind and body, the second layer of ignorance is broken. Mind is the master and body is the slave. (3) The third is understanding the Dependent Arising or the connection of cause and effect process appearing from the 6-sense doors. Then the third layer of ignorance is broken. Sāriputta by hearing the short teaching of cause and effect and entered the stream. If the shells of ignorance of (1) (2) (3) are broken and call cūḷa-sotāpanna (Definition by the commentary—small stream enterer, because with sotāpanna both share the same view.) Free from the painful rebirth for next life. Dispel wrong view by knowing is ñāta pariññā. In next life not fall into painful rebirth, but the 5-layers of darkness can recover up again. Therefore, must dispel it by practice. (4) The fourth is by practice and seeing impermanence and ignorance will break off. If you can't discern it, the process of continuity covers up impermanence. Then you have to go back to No. 3. (5) If the process of impermanence is ended, the fifth layer of ignorance is broken.

打破無明的殼層

1960年6月20日至6月22日（於阿瑪拉普拉）

（在這些開示中，尊者談到了五種光明：

1. **Kamassakatā Sammādiṭṭhi**——相信業與其果報，即善行有善果等。
2. **Nāma-rūpapariccheda Ñāṇa**——明瞭身心的知識。
3. **Paccaya pariggaha Ñāṇa**——理解因果過程的知識。
4. **Vipassanā Ñāṇa** 或 **Lakkhaṇa Ñāṇa**——無常之知識。
5. **Magga Ñāṇa**——涅槃之知識。）

T1

無明的五層殼即是五種黑暗。在《轉法輪經》中，**āloko udapādi**（光明生起）意指打破這五層無明的黑暗。

1. 相信業及其果報：

當你相信業（kamma）及其果報時，第一層無明（avijjā）被打破。

2. 理解身心：

當你了解身心的本質時，第二層無明被打破。心是主宰，身是工具。

3. 了解因果：

第三層是理解緣起法或從六根門顯現的因果聯繫。當你明白這一點時，第三層無明被打破。

- ****例子：***舍利弗在聽到一段簡短的因果教法後，證得了初果（入流）。

若已破除（1）（2）（3）的無明殼層，即稱為 **cūḷa-sotāpanna**（小入流者）。根據注解的定義，小入流者與入流者（sotāpanna）持有相同的正見，但尚未完全穩定。他們可以免於下一世的苦趣輪迴。

通過 **ñāta pariññā**（知所斷）驅散邪見。但在下一世中，這五層黑暗可能會再次覆蓋，因此需要透過實踐進一步清除它們。

4. 透過實踐觀察無常：

第四層無明可以通過修行觀察無常來破除。若無法辨識無常，連續性的錯覺會遮掩真相，此時需回到第3點重新理解因果。

5. 通達無常的終結：

當無常的過程結束時，第五層無明即被打破。這標誌著徹底的解脫，達到涅槃。

五光明與解脫之路

在佛陀的首轉法輪經中，"āloko udapādi"（光明生起）象徵著破除這五層無明。每一層殼層的破除代表對實相的漸進深入理解。

重要點：

- 修行始於對業果的信念，最終以對涅槃的直接體證為終結。
- 前三層提供了基礎，但真正的解脫需要堅持修行，深入觀察，徹底消除更深層次的無明。
- 如果缺乏持續努力，無明可能會再次籠罩心智，強調精進不懈的重要性。

通過破除這些層層無明的黑暗，修行者能夠驅散無知的陰霾，邁向從生死輪迴中解脫的光明道路。

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破除無明之殼

1960年6月20日至22日 (於阿馬拉浦拉)

(在此等談話中，沙彌答談論五種光：

1. 業感正見 - 信業報 (因果) 之法。善行有善果等。
2. 名色別解知 - 心身之知見。
3. 因緣取知 - 因緣過程之知見。
4. 觀慧知或相應知 - 無常之知見。
5. 道知 - 涅槃。)

T1

五層無明之殼即是五種黑暗。在《轉法輪經》中，āloko udapādi – 「光明出現」意謂破除五層黑暗之殼。(1) 若您相信行為 (kamma) 及其結果，則第一層無明 (avijjā) 破除。(2) 理解心身，則第二層無明破除。心為主宰，身為奴僕。(3) 第三者是理解緣起或由六根門出現之因果過程之連結。然後，第三層無明破除。舍利弗尊者聽聞簡短之因果教法而入流。若無明之殼(1) (2) (3) 破除，則稱為初果須陀洹 (註解之定義 - 小須陀洹，因須陀洹兩者共享相同之見解)。下一生脫離苦趣。藉由知曉而驅散邪見，即是 *ñāta pariññā*。下一生不墮入苦趣，但五層黑暗可再次復甦。因此，必須藉由修行而驅散之。(4) 第四者是藉由修行而見得無常，無明將破除。若您不能辨別之，則連續性之過程遮蔽無常。然後，您必須返回(3)。(5) 若無常之過程終結，則第五層無明破除。

T2

[(This is an important talk on vipassanā practice. Talk about more detailed on anicca. Sayadaw quoted from Milindapañha. King Milinda requested Ven. Nāgasena to teach him how to develop vipassanā. He gave a simile. A tiger during hunting a prey, it hides himself in a bush where other animals used to come. When an animal approaches near, it jumps on the prey and kills it. If he is chasing the animal may be never catch it. In this simile, the tiger is yogi, watching is sati, bush is samādhi, jumping on and killing the prey is paññā. Watching and seeing the animal approaching is sati, killing the prey is sampajāna ~ clear comprehension. So the whole process is sati—sampajāna ~ mindfulness and clear comprehension.]

After that Sayadaw continued the instruction based on Sāriputta's saying: "Kāyaṃ imaṃ sammasatha, parijānātha punappunaṃ; Kāye sabhāvaṃ disvāna, dukkhassantaṃ karissathā" (Milindapañha/ Kammakāraṅgapañho) ~ Observe this mind-body process again and again continuously will see it arising and ceasing nature clearly with knowledge. And then strive on until dukkha come to an end. According to Sayadaw, Nāgasena's instruction is for beginners, because in the beginning of practice samādhi is not very strong enough, so that only can discern the body coarse sensations. After long periods of practice and samādhi develop, that can discern the subtler sensations more and more as it shows its true nature. Discerning more will understand another nature as dukkha; dukkha will come to an end with continue practice. This is Sāriputta's instruction.) Nāgasena's instruction is Sati-sampajañña. Sāriputta's instruction is bhāvetabba and pahātabba (Developing and abandoning). Developing the insight knowledge and abandoning of kilesas. After discerning anicca, observing again and again continuously (bhāvetabba) until dukkha end (pahātabba).]

Watching is sati. Caught on the prey of impermanence is sampajañña. Sampajañña means seeing rightly. It is paññā. Samatha and vipassanā are including together. You have sati so you can catch on it. If you can catch on the arising and passing away, the fourth ignorance is fallen away. Of the 5-layers of ignorance it's important for the fourth avijjā to be fallen away. Impermanence is always there. It's also equal to Ehi-passiko. After that no need to watch. Nodding your head at whatever the khandha is showing you. Watching at it is Nāgasena's instruction. After that

nodding your head only is Sāriputta's instruction. Bhāvetabba ~ by developing of seeing one's own dukkha and knowing that it's a great dukkha. With this making decision, then dukkha ceases. Watching and catching is for beginner in vipassanā. Sāriputta asked to observe the dhamma which is showing us its nature again and again. And then you will know the story of your khandhas thoroughly. Sāriputta taught up to Dukkha Sacca. This knowledge comes in when you see impermanence again and again. And then suddenly with a blip and there is nothing to contemplate. You will know that the greatest dukkha is not there anymore. It's the Path Knowledge of Nibbāna. It's true that no khandha is Nibbāna. Impermanent khandha is vipāka vaṭṭa (Resultant Round of Existence). Impermanence cease is free from the vaṭṭa. Therefore, in the mind it appears like lightness and happiness. This is no need for pāramitās (perfection). Only need for effort (virīya). The fourth ignorance can be broken by watching and catching. The fifth is only by knowing Dukkha thoroughly. When the Path Knowledge arises, what happen in the body? By seeing Dukkha continuously and this Dukkha ending will arise, and then follow by the knowledge of not wanting it. At the time taṇhā (craving) is extinguished with a blip and it ceases. It's like cooling by pouring with 1,000 buckets of cold water.

破除無明之殼 (第二部分)

(這是一篇關於內觀修行的重要講座，詳述了無常的深層含義。尊者引用了《米利曼答問題經》(*Milindapañha*)。以下是摘錄及相關教誨：)

虎的比喻

米利陀王請求尊者那伽犀那 (*Nāgasena*) 教導他如何修習內觀。那伽犀那給了一個比喻：老虎在狩獵時會隱藏在動物經常出沒的灌木叢中，靜待機會。一旦獵物靠近，便迅速跳出將其捕殺。如果老虎追逐獵物，可能永遠無法捉到。

- 比喻的意涵：
 - 老虎代表修行者 (瑜伽行者) ；
 - 觀察的行為是正念 (*sati*) ；
 - 隱藏的灌木叢是禪定 (*samādhi*) ；
 - 跳出並捕捉獵物是智慧 (*paññā*) 。
 - 觀察並注意到獵物靠近是正念 (*sati*) ；
 - 捕捉獵物是清楚明白 (*sampajañña*) 。

總結來說，整個過程是**正念與清楚明白 (*sati-sampajañña*) **的結合。

尊者的進一步開示

接著，尊者引述舍利弗的教誨：

"Kāyaṃ imaṃ sammāsatha, parijānātha punappunaṃ; Kāye sabbhāvaṃ disvāna, dukkhassantaṃ karissathā"

(*Milindapañha*, Kammakāraṅgapañho)

「反覆觀察這個身心過程，將清楚看到它的生滅本質；並精進不懈地努力，直至苦的終結。」

初學者與進一步修行的區別

- 那伽犀那的教導適合初學者，因為初期的禪定力尚不足，修行者只能感知身體粗糙的感覺。
- 隨著禪定力的增強，修行者會逐漸辨識到更加細微的感覺，並進一步了解它們的真實本質——苦 (*dukkha*)。
- 當觀察更加深入，苦的本質會清晰顯現，並隨著持續的修行最終止息。

舍利弗與那伽犀那的教導之結合

- 那伽犀那的教導：正念與清楚明白 (*sati-sampajañña*)。
- 舍利弗的教導：發展與放棄 (*bhāvetabba* 與 *pahātabba*)，即發展洞察力並放棄煩惱 (*kilesa*)。

修行進程與無明的破除

1. 觀察與捕捉：

正念 (*sati*) 是觀察；捕捉到無常的本質是清楚明白 (*sampajañña*)。清楚明白意指「正確地看見」，即智慧 (*paññā*)。

2. 第四層無明的破除：

當修行者能夠捕捉到生滅過程時，第四層無明就會被破除。

3. 體悟無常與苦：

- 無常的體悟與《來看》 (*Ehi-passiko*) 的精神一致，強調直接的經驗。
- 初學者須依那伽犀那的教導進行觀察，隨後依舍利弗的教導繼續精進。

4. 徹底認識苦：

舍利弗的教導要求修行者反覆觀察身心現象，直至完全理解它的真實本質。當修行深入，會突然體悟到一切苦的終結，並且不再需要進一步的觀照，這便是道智（*Magga Ñāṇa*），亦即通向涅槃的智慧。

5. 結果：

- 當苦徹底止息，煩惱（*taṇhā*）隨即熄滅。這種體驗如同被千桶冷水澆灌，帶來無與倫比的清涼與解脫感。

結語

修行的關鍵在於：

- 初期透過正念與智慧破除無明；
- 持續觀察身心的生滅，深入了解苦的本質；
- 終至解脫輪迴，體驗涅槃的輕安與究竟幸福。

這一過程不需要圓滿的波羅蜜（*pāramitās*），而只需修行者不懈的精進努力（*virīya*）。

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T2

[[此為有關觀慧修行之重要談話。談論更詳細之無常。沙彌答引述《彌蘭子問經》。彌蘭王請求那先尊者教導其如何發展觀慧。其舉例。虎於獵食時，其隱藏於叢林中，其他動物慣於至此。當動物接近時，其躍上獵物而殺死之。若其追逐動物，則可能永不捕獲之。在此譬喻中，虎為瑜伽行者，觀察為正念，叢林為禪定，躍上而殺死獵物為智慧。觀察而見得動物接近為正念，殺死獵物為等正覺 ~ 清淨之領悟。故整個過程為正念 - 等正覺 ~ 正念與清淨之領悟。]]

之後，沙彌答繼續以舍利弗尊者之言而指導：「*Kāyaṃ imaṃ sammāsatha, pariṇātha punappunaṃ; Kāye sabhāvaṃ disvāna, dukkhassantaṃ karissathā*」（《彌蘭子問經》/《業處品》）~ 觀察此身心過程，再三而持續不斷，將以知見而清晰地見得其生起與滅去之性。然後精進，直至苦滅去。根據沙彌答所言，那先尊者之指導為初學者，因為於修行之始，禪定不甚堅固，故而僅能辨別身粗重之感受。修行長時間後，禪定發展，則能愈加辨別更為細微之感受，如其顯現真實之性。愈加辨別，則理解另一種性如苦；苦將以持續修行而滅去。此為舍利弗尊者之指導。）那先尊者之指導為正念 - 等正覺。舍利弗尊者之指導為應作（*bhāvetabba*）與捨離（*pahātabba*）。發展洞見智與捨離煩惱。辨別無常之後，再三而持續不斷地觀察（*bhāvetabba*），直至苦滅去（*pahātabba*）。]

觀察為正念。捕獲無常之獵物為等正覺。等正覺意謂如實見。此為智慧。禪定與觀慧包含於其中。您有正念，故能捕獲之。若您能捕獲生起與滅去，則第四無明滅去。於五層無明中，第四無明之滅去極為重要。無常恆常存在。此亦等於「來！來！」。之後，無須觀察。點頭於任何蘊所顯示予您者。觀察之為那先尊者之指導。之後僅點頭，為舍利弗尊者之指導。應作～藉由發展而見得自身之苦，並知曉其為大苦。以此而做出決定，然後苦滅去。觀察與捕獲為觀慧之初學者。舍利弗尊者教導觀察顯示予我們之性之法，再三而持續不斷。然後您將徹底知曉您之蘊之故事。舍利弗尊者教導至苦諦。此知見於您再三見得無常時而來。然後突然以一閃，而無物可思惟。您將知曉最大之苦不再存在。此為涅槃之道之知見。真實無蘊即為涅槃。無常之蘊為果報輪迴 (vipāka vaṭṭa)。無常滅去，則脫離輪迴。因此，於心中顯現如輕安與快樂。此無須波羅蜜 (perfection)。僅需精進 (virīya)。第四無明可藉由觀察與捕獲而破除。第五者僅藉由徹底知曉苦。當道之知見生起時，於身中發生何事？藉由持續不斷地見得苦，而此苦滅去將生起，然後隨之而來不欲知見。於此時，貪 (taṇhā) 以一閃而滅去，而滅止。此如以一千桶冷水而澆灌，而冷卻。

T3

(In this talk Sayadaw mentioned in brief the ten insight corruptions when anicca lakkhaṇa ñāṇa become mature.) During seeing impermanence goose flesh can be raised up. Don't be afraid. Vipassanā Knowledge become sharp with goose flesh and gladness arise. Physical body becomes light. Don't take care of these things. Contemplate only impermanence. The body seems to be disappeared and rising up. In the process of practice, level fourth is important. The one who discern anicca can make this decision that in this life will transcend dukkha. It needs to see the impermanence without break and don't relax in your effort. The passing away of phenomenon is before, and the seeing is after. Whatever is arising, have to know it not there, not there. At this level only the last layer of ignorance exists. Your duty is just contemplating impermanence. Nothing has to do. The Dhamma will carry on its own functioning. Without the knowledge of past lives, you don't know where you came from. But one thing is sure, that was dhamma sent you to here. In the same way the knowledge of impermanence will send you to the Path Knowledge. The place where its cessation occurs is disbanding or abandoning the ignorance and the craving of the khandha. Khandhas disappear. Not only disbanding the present khandha but also the future one. The fourth level disbands kilesa only, not the khandhas. Path Knowledge does both. By abandoning the khandhas and it disappears because

khandha has the body. By abandoning taṇhā and its energy power is gone because taṇhā has no body.

破除無明之殼 (第三部分)

(在這篇講座中，尊者簡要提及當無常特相智 (*anicca lakkhaṇa ñāṇa*) 逐漸成熟時，可能出現的十種內觀污染。)

觀察無常過程中的現象

1. 生理反應與感受：

- 當觀察到無常時，可能會起雞皮疙瘩。無需恐懼，這是內觀智慧 (*Vipassanā Ñāṇa*) 銳利化的徵兆，同時會伴隨喜悅的感受。
- 身體感覺變得輕盈，甚至似乎消失或浮起。這些都是修行中的自然現象，無需過於在意，只需專注於無常的觀照即可。

2. 第四階段的重要性：

- 修行到第四階段的關鍵是能清晰地辨識無常，並堅定決心：此生必然超越苦。
- 必須不間斷地觀察無常，保持精進，不能懈怠。

3. 現象的生滅：

- 生滅的過程是：「現象的消逝在前，觀察的行為在後。」
 - 不論什麼現象升起，都要明白它「不在、不在」。
-

第五層無明的破除

• 觀照無常的重點：

當修行者達到此階段，剩下的只是最後一層無明 (*avijjā*)。

- 任務只有一個：觀照無常。無需多做其他事情，法 (*Dhamma*) 會自然地自行運作。
 - 從過去到現在的因果：
 - 未得宿命通智 (*pubbenivāsānussati ñāṇa*) 之前，無法知道從何處來，但可以確定一點：是法將你引導至此。
 - 同樣地，對無常的洞察將會引領你邁向道智 (*Path Knowledge*)。
-

現象消逝與解脫的過程

1. 消滅的地點：

無常的觀照到達極致時，會發生現象的「解散」或「放下」。

• 所解散的對象：

- 斷除現有的五蘊 (*khandha*)。
- 斷除未來的五蘊 (不再輪迴)。

2. 第四階段的局限與突破：

- 第四階段只能斷除煩惱 (*kilesa*)，尚未觸及五蘊的斷滅。
- 道智 (*Path Knowledge*) 則可同時斷除煩惱與五蘊，使五蘊徹底消失。

3. 五蘊與渴愛的消滅：

• 五蘊 (*khandha*)：

- 因為五蘊有形體 (*rūpa*)，故其斷滅伴隨著形體的消失。

• 渴愛 (*taṇhā*)：

- 渴愛無形體，但有能量；當渴愛被斷除時，其能量也隨之消散。

結語

修行的最終目標是：

- 以不間斷的正念與觀察，逐步瓦解煩惱與無明；
- 深入洞察現象的無常與生滅，直至現象的最終解散；
- 達到道智後，不僅是現有的苦止息，連未來的輪迴也被徹底終結，從而體驗真正的解脫。

這一過程證明了法的自主運行，修行者只需專注於正念與智慧的培養，即能走向涅槃之道。

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T3

(在此談話中，沙彌答簡略提及無常相應知成熟時之十種漏。在見得無常之際，雞皮疙瘩可起。不必害怕。觀慧智以雞皮疙瘩而銳利，喜悅而生起。身體變得輕盈。不必在意這些事物。僅思惟無常。身體似將消失而升起。在修行之過程中，第四層次極為重要。辨別無常者，能做出此決定，於此生將超越苦。其需不間斷地見得無常，且放鬆其精進。現象之滅去在前，而見得在後。不論何物生起，必須知曉其不存在，不存在。於此層次，僅存在最後一層無明。您之職責僅思惟無常。無須作為。法將自行運作。無有過去生之

知見，您不知曉您來自何處。但一件事確定，即法遣送您至此。同理，無常之知見將遣送您至道之知見。其滅去發生之處是解散或捨離蘊之無明與貪愛。蘊消失。不僅解散現行之蘊，亦解散未來之蘊。第四層次僅解散煩惱，而非蘊。道之知見二者皆為之。藉由捨離蘊，而其消失，因蘊有身。藉由捨離貪愛，而其能量力減去，因貪愛無身。)

The Five Darkness and the Five Lights

4th May to 8th May, 1961(In Mandalay)

(These five talks are the same subject of the above three talks, entitled Breaking the Shells of Ignorance. But the times and places were different and also the contents.)

T1

[Sayadaw mentioned that when the Bodhisatta meditated on the day of his enlightenment, with the development of vipassanā knowledge, his body emitted a kind of light (obhasa). It was so strong that spreading upwards to the Akaniṭṭha Brahma World and downwards to the Great Eight Hells. All living beings are under the influence of avijjā (darkness), born and die again and again without ending. Sayadaw gave five talks on avijjā and vijjā (ignorance and true knowledge) based on the Suttanipāta. (1) The First light is Kammassakatā Sammādiṭṭhi ~ Right view on kamma: Doing good has good result etc. Even many human beings don't have this light. Sayadaw mentioned some of them, Christians, Muslims and hill tribes.]

How were we be in the whole of saṃsāra? (Round of existence) The Buddha said those who never had the light and covered with only darkness born in the darkness, and were living in the darkness and dying in the darkness of ignorance. (He mentioned the Buddha's Light.) With the Buddha's Light, living beings knew that a Buddha had arisen. Some human beings had the chances to rely on this Light, but you of all were not having this chance. Under the influence of ignorance, we created kammās. Therefore, these 5-khandhas were never free from the shadow of darkness. We created kammās under ignorance, so born under its shadow. Whoever gets Dukkha Sacca is under the darkness and discerns Dukkha Sacca has the Light. Even you had a happy rebirth don't take it as good luck. It's sure that in many of your lives you did not get the Light. Now with the chances if you don't get it and will never be. (Sayadaw gave two examples for under the influence of darkness with earth worm and butterfly. Many of his talks were foods for the heart.) In talking about the Noble

Truth (Ariya Sacca), I can't even spare dāna, sīla and samatha. Whatever worldly happiness, it is still under the avijjā. Brahma Worlds are under its shadows. Some people think human world is not good enough so want to go to the heavenly worlds. All these are changing the names only. (Sabbe Saṅkhāra Dukkha~ All conditioned phenomena are dukkha.) (Then he explained many things in daily life under the influence of avijjā.)

In the Discourse of Turning the Wheel of Dhamma, vijjā udapādi ~ means knowing the Noble Truth. Those who do not become vijjā are under the darkness. The province of ignorance is very wide. In the 31 realms of existence wherever you go, you are never free from its influence (except the five pure abodes of noble being connection with the fourth Jhāna.). Start getting the sotāpatti magga (the knowledge of stream entrance) and start getting the light. If not, you are going like an earth worm. If the 5-darkness covers up, the 5-lights will never come out. There are five kinds of Ignorance, but most people know only one. (1) Kammassakatā Ñāṇa ~ even this knowledge all the animals and other religions don't have. Animal rebirths are uncountable; moving around in the 4-painful births. No. 1 ignorance is not a small one. Human beings, heavenly beings and Brahma gods have wrong view. Even you get this right view, still covering with the other four darkness.

五種黑暗與五種光明

1961年5月4日至8日（於曼德勒）

（這五次講座與上述三次講座的主題相同，題為「破除無明之殼」，但時間與地點不同，內容也有所不同。）

T1

尊者提到，當菩薩於成道之日修行時，隨著內觀智慧的發展，他的身體散發出一種光（*obhasa*）。這光芒強烈至足以向上照亮至阿迦尼託天（*Akaniṭṭha Brahma World*），向下照亮至大八熱地獄。所有眾生都受無明（黑暗）的影響，一直在生死輪迴中徘徊，無法結束。尊者基於《經集》（*Suttanipāta*）講述了無明與正知（無知與真知）的五個層面。

1. 第一道光：

- 業果正見（*Kammassakatā Sammādiṭṭhi*）：正見業與業果，做好事會有好的結果等。即使許多凡人也未必具備這道光。尊者提到其中一些人，例如基督徒、穆斯林及山區部落。

我們如何處於整個輪迴中？

佛陀說，若從未擁有過光明，只被黑暗所覆蓋的人，將會在黑暗中出生，在黑暗中生活，並在無明的黑暗中死去。（他提到佛陀的光。）

憑藉佛陀的光，眾生知曉佛陀的出現。某些人類有機會依賴這道光，但你們當中大多數人沒有這個機會。在無明的影響下，我們造作業因。因此，這五蘊（*khandha*）永遠無法脫離黑暗的陰影。我們在無明中造業，於其陰影中誕生。若能認識到苦諦，即處於黑暗中，並且洞察苦諦則擁有光明。即便你有幸投生於樂國，也不應以為是幸運。你們在多生多世中，未必曾經擁有過光明。若現在有這個機會，而你們錯過了，那麼將永遠無法再擁有。

尊者舉了兩個例子，來解釋在無明影響下的情況，一個是蠕蟲，另一個是蝴蝶。他的許多講座如同給心靈的食物。

在談到四聖諦（*Ariya Sacca*）時，我甚至無法放過施捨（*dāna*）、持戒（*sīla*）與禪定（*samādhi*）。無論是世間的快樂，它仍然受無明的束縛。梵天界也在無明的陰影之中。許多人認為人間世界不夠好，於是想要去天界，但這些僅僅是名稱的更換而已。（諸行無常，皆是苦）

（接著他解釋了日常生活中受無明影響的許多事物。）

在《轉法輪經》中，**正知升起**（*vijjā udapādi*）——意思是認識到四聖諦。那些未能達到正知的人依然處於黑暗之中。無明的範圍非常廣泛，無論你走到三十一界中的哪個地方，都無法擺脫其影響（除了與第四禪有關的五淨住）。

一旦開始得到聖者入流道（*sotāpatti magga*），便開始獲得光明。若不如此，你就像蠕蟲一樣。在無明的覆蓋下，五種光明無法顯現。

有五種無明，但大多數人只知道其中一種。

1. **業果正見**（*Kammassakatā Ñāṇa*）——即便是這種智慧，動物和其他宗教的人都不具備。動物的輪迴是無數次的，總是徘徊於四種痛苦的生命中。無明的第一層不是一個小問題。人類、天人、梵天神也存在錯誤的見解。即便你擁有正見，仍然會被其他四種黑暗所覆蓋。

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五種黑暗與五種光明

1961年5月4日至8日（於曼德勒）

(此五次談話與上述三次談話主題相同，名為「破除無明之殼」。但時間與地點不同，且內容亦異。)

T1

[沙彌答提及，當菩提薩埵於成道之日禪定時，隨著觀慧智之發展，其身放射出一種光 (obhasa)。此光極為強烈，向上散播至無想天，向下散播至大八地獄。所有眾生皆受無明 (黑暗) 之影響，生生不已，無有終結。沙彌答根據《雜阿含經》，以五次談話論述無明與明智 (無明與真實之知見)。(1) 第一光明為業感正見 ~ 信業報 (因果) 之法。即使許多人類不具有此光。沙彌答提及其中一些，基督教徒、穆斯林與山地部落。]

我們如何處於整個輪迴 (Round of existence) 之中？佛陀說，那些永不具備光，而僅以黑暗覆蓋者，生於黑暗中，而活於黑暗中，並死於無明之黑暗中。(其提及佛陀之光。) 以佛陀之光，眾生知曉佛陀已出世。一些人類有機會依賴此光，但您卻無此機會。在無明之影響下，我們創造業。因此，此五蘊永不脫離黑暗之陰影。我們於無明下創造業，故而生於其陰影之下。不論何人得苦諦，皆處於黑暗中，而辨別苦諦者具有光。即使您得善趣，亦不視為好運。確定於您之許多生中，您未得光。現在，若您不把握此機會，則永不將得之。(沙彌答舉例以蚯蚓與蝴蝶說明處於黑暗之影響下。其許多談話為心之食糧。) 於談論聖諦 (Ariya Sacca) 時，我甚至無法捨棄布施、持戒與禪定。不論何種世間之快樂，其仍處於無明之下。色界天處於其陰影之下。一些人認為人間不甚良好，故而欲往天界。所有此等僅是改變名稱。(Sabbe Saṅkhāra Dukkha~ 所有受緣法皆苦。)(然後，其解釋日常生活中處於無明影響下之許多事物。)

在《轉法輪經》中，vijjā udapādi ~ 意謂知曉聖諦。那些不成為明智者，處於黑暗中。無明之領域極為廣闊。在三十一界中，不論您往何處，您永不脫離其影響 (除五淨居天與第四禪相應之聖者)。開始得入流道 (stream entrance 之知見)，而開始得光。若不，則您如蚯蚓般行走。若五種黑暗覆蓋，則五種光明永不出現。有五種無明，但大多數人僅知曉一種。(1) 業感知 ~ 即使此知見，所有動物與其他宗教亦不具有。畜生趣之再生不可計數；在四苦趣中遊走。第一種無明非小者。人類、天人與梵天具有邪見。即使您得此正見，仍以其他四種黑暗覆蓋。

T2

[Another meaning of avijjā is not knowing of what should be known and knowing of what should not be known. Sayadaw mentioned modern science and technology developments as wrong knowledge (micchā ñāṇa). He gave examples of atomic bomb and large scale meat productions. We can say any knowledge harmful is

micchā ñāṇa. (2) The second light is Nāma-rūpa Pariccheda Ñāṇa ~ Knowledge of the mind and body. (3) Paccaya Pariggaha Ñāṇa ~ Knowledge of Cause and Effect process. (4) Vipassanā Ñāṇa or Lakkhaṇa Ñāṇa ~ Knowledge of the 3-signs of universal characteristics. (5) Magga Ñāṇa ~ Nibbāna. In living beings 5-kinds of darkness (avijjā) covered up the above 5-kinds of light (vijjā). For the first darkness, Sayadaw gave the story of Todeyya Brahman who was stingy and not believed in kamma (Majjhimanikāya-aṭṭhakathā (Papañcasūdanī) / 5. Cūḷakammavibhaṅgasuttavaṇṇanā). Later died and born as a dog in his house. His son Subha treated this dog very well. One day the Buddha passed by his house and the dog was barking at him. The Buddha spoke to the dog that after death he would be born in hell. Subha heard this and met the Buddha. The Buddha suggested him to feed the dog with milk gruel and when it fell into sleepiness stroke its body gently. Later asked the dog where some of the treasures hid by Todeyya. Subha did what the Buddha said and then found the treasures hid by his father. The dog died and was born in hell. For the second kind of Light, Sayadaw did not mention much about it in this talk, because most of his disciples already had listened many years for his talks. He said simply the desire (chanda) to do something is the mind and the movements of the physical body is material. For the third, he said that understanding of Paṭiccasamuppāda is not enough, because it starts from avijjā > saṅkhāra...etc, it's the letters of Dependent Arising (see the 12-Links). You must understand khandha Paṭiccasamuppāda. Every khandha Paṭiccasamuppāda arising starts from consciousness (viññāṇa) e.g., eye consciousness (seeing), ear consciousness (hearing) etc.]

Avijjā is not knowing of what should be known and knowing of what should not be known. It's very bad dhamma. In the western countries there are many competitions. They know which are not good to know (He gave some examples.) Five darkness and five Lights come from the Suttanipāta and Paṭisambhidā Pali. Christians and Muslims do even not believe in kamma and its result. They only believe in permanent God and Mohammed. Don't talk about the animals. Even in human beings very few populations believe in it. (He told the story of Todeyya Brahman). If you do merits offer with the knowledge of Sacca Ñāṇa (Noble Truth).

T3

[In every talk Sayadaw always started with Saṃvega— sense of urgency to transcend Dukkha. He pointed out wrong views (diṭṭhis), on craving (taṇhā) or pointed out disciples' mistakes and weakness in worldly life etc.; so that they may develop urgency for practice. And then he started the main point for the talk. He always based on the Truth of Dhamma (Sacca Dhamma) for the practice and realization. Wanting his disciples to remember what he taught, that every talk had repetitions. Sometimes he asked questions for their understanding. His style of teachings is very similar to the Buddha and some of his great disciples. Most of them were an hour talk. If a subject topic was not finished, in next talk he mentioned that again and made them remembered it.]

In our whole round of existence, we were covered up with ignorance that did not get the Path Knowledge. As much as many lives we were jumping into the fire of ageing and death. Therefore, we were always in suffering. Living beings are covering up with the five layer shells of ignorance (He compared it with the simile of a chick inside the egg.) Some had dispelled their wrong views intellectually but when they encountered with problems and difficulties, the second knowledge did not arise. These were evidences for the power of ignorance. Desire to do something is the mind (nāma). Following the desire to act is the body. This is roughly to know the mind and the body. 3. The knowledge of knowing cause and effect—not knowing the process of dependent arising of the khandhas is covering up by the darkness of ignorance. Even you can't see the impermanence; whatever arising in the body is only the 5-khandhas. Knowing it as not a living being and not me is a little better. Every time khandhas arise knowing as it is only khandhas, and No. 2—ignorance fall away. The important of dependent arising is becoming clear. It's not starting from avijjā (ignorance). It's the letters of dependent arising (the 12-links). It starts from sense-consciousness such as seeing, hearing, smelling etc. These are our present moment's processes. After seeing and wanting, then craving (taṇhā) arise. And then become clinging / attachment (upādāna) arises. Causes and effects are connecting or continuously arising. Where is there any person, living being or me? So No. 3 ignorance falls away.

T2

【「無明」的另一層意思是不知道應該知道的事，卻知道了不應該知道的事。說法師提到現代科學和技術的發展作為錯誤的知識（micchā ñāṇa）。他舉了原子彈和大規模肉類生產的例子。我們可以說任何有害的知識都是錯誤的知識。(2) 第二盞光是「名色分別智」~

心識與身體的知識。(3)「因緣攝取智」~因果過程的知識。(4)「內觀智」或「三法印智」~了解三法印的知識。(5)「道智」~涅槃。生物的五種黑暗(無明)遮蔽了以上的五種光明(智慧)。對於第一種黑暗,說法師舉了托德耶婆羅門的故事,他是吝嗇且不信因果(Majjhimanikāya-aṭṭhakathā (Papañcasūdanī) / 5.

Cūlakammavibhaṅgasuttavaṇṇanā)。後來他死後轉生為他家中的狗。他的兒子蘇婆對這隻狗很好。一天,佛陀經過他家時,這隻狗對佛陀吠叫。佛陀對狗說,牠死後將會生入地獄。蘇婆聽到後去見佛陀,佛陀建議他用米糊餵狗,並輕輕地撫摸狗的身體,當狗昏昏欲睡時,然後問狗關於托德耶藏起來的寶藏。蘇婆照做後找到了父親藏起來的寶藏。這隻狗死後轉生到地獄。對於第二種光,說法師在這次講話中未多作提及,因為大多數弟子已聽過多年他的講解。他簡單地說,做事的慾望(chanda)是心,身體的運動則是物質。對於第三種,他說,理解「緣起法」並不够,因為它是從無明>行等開始的,這是緣起的文字(見十二因緣)。你必須理解五蘊的緣起。每一個五蘊的緣起都是從識(viññāṇa)開始的,例如眼識(看見)、耳識(聽見)等。]

「無明」是指不懂應該懂的事,卻懂了不該懂的事。這是一種非常惡劣的法。在西方國家有許多競爭。他們知道哪些是不該知道的(他舉了一些例子)。五種黑暗與五種光來自《相應部》和《法集經》。基督徒和穆斯林甚至不信因果和其結果。他們只信永久的上帝和穆罕默德。更不用提動物了。即使在這些人類中,也只有極少數相信此法。(他講了托德耶婆羅門的故事)。如果你行善供養時,應該帶著「聖諦知識」(Sacca Ñāṇa)。

T3

[每次講話,說法師總是從「懺悔」——急迫心開始,強調要超越苦的緊迫感。他會指出錯誤的見解(diṭṭhis),如貪欲(taṇhā),或指出弟子們在世俗生活中的錯誤和弱點等;以此來激發他們對修行的急迫感。然後他開始進入講話的主要內容。他總是根據「法的真理」(Sacca Dhamma)來進行修行和實踐。他希望弟子們記住他所教導的每一堂課,因此每堂課都會有重複。有時他會問一些問題來檢驗他們的理解。他的教學風格與佛陀和一些偉大的弟子非常相似。大多數的講話時長約為一小時。如果某個主題尚未講完,下一堂課他會再次提及,並讓弟子們再次記住。]

在我們的整個輪迴中,我們被無明覆蓋,未曾得到「道智」。經歷了無數的生死輪迴,我們始終跳入衰老和死亡的火中。因此,我們總是處於苦中。所有的生物都被無明的五層殼所覆蓋(他將這比喻為小雞在蛋中的情景)。有些人曾經在智力上擺脫了錯誤的見解,但當他們遇到問題和困難時,第二種智慧並未產生。這些正是無明的力量的證據。欲望去做某事的是心(nāma)。跟隨欲望行動的是身體。這就是大致了解心與身體。第三,了解因果過程——不了解五蘊的緣起過程,則被無明的黑暗所遮蔽。即便你無法見到無常,無論什麼在身體中生起,僅是五蘊。了解它不是一個生物,不是我,這就稍微好些。每次五蘊生起時,知道它僅僅是五蘊,這樣無明就會消失第二層。緣起的重要性變得明確。它並不是從無明開始的。它是緣起的文字(十二因緣)。它從感官識開始,例如眼識(看見)、耳識(聽見)、嗅覺識等。這些是我們當前時刻的過程。看到並想要,然後貪欲

(*taṇhā*) 生起。接著執著 (*upādāna*) 也會生起。因果不斷地連接或不斷地生起。那裡有「我」或「人」的存在嗎？因此，第三層無明也會消失。

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T2

[無明之另一意義為不知曉應知之事，而知曉不應知之事。沙彌答提及現代科學與科技發展為邪知 (*micchā ñāṇa*)。其舉例如原子彈與大規模肉類生產。我們可說任何有害之知見為邪知。(2) 第二光明為名色別解知 ~ 心身之知見。(3) 因緣取知 ~ 因果過程之知見。(4) 觀慧知或相應知 ~ 三相之知見。(5) 道知 ~ 涅槃。在眾生中，五種黑暗 (*avijjā*) 覆蓋上述五種光明 (*vijjā*)。對於第一黑暗，沙彌答舉例托德耶婆羅門之故事，其慳吝，且不信業報 (《中阿含經》-《阿毘達磨俱舍論》/ 5.《小業處經》之註解)。後來死亡，而生為其家中之狗。其子蘇婆善待此狗。一日，佛陀經過其家，而狗吠之。佛陀對狗說，死後將生於地獄。蘇婆聽聞此，而遇見佛陀。佛陀建議其以乳糜餵食狗，而當其入睡時，輕撫其身。後來詢問狗托德耶所藏之寶藏所在。蘇婆照佛陀所言而行，然後發現其父所藏之寶藏。狗死亡，而生於地獄。對於第二種光明，沙彌答在此次談話中未多提及，因為其大多數弟子已聽聞其談話多年。其簡單地說，欲為意 (*chanda*) 而為之事，即是心，而身體之動作為物質。對於第三者，其說理解緣起 (*Paṭiccasamuppāda*) 不足夠，因為其始於無明 (*avijjā*) > 行...等，此為緣起之文字 (見十二支)。您必須理解蘊處緣起。每個蘊處緣起之生起，皆始於意識 (*viññāṇa*)，例如，眼識 (見)、耳識 (聞) 等。]

無明不知曉應知之事，而知曉不應知之事。此為極惡之法。在西方國家，有許多競爭。他們知曉何者不應知曉 (其舉例)。五種黑暗與五種光明出自《雜阿含經》與《阿毗達磨》。基督教徒與穆斯林甚至不信業報 (因果) 之法。他們僅相信永恆之神與穆罕默德。不必談論動物。即使在人類中，極少數人口相信之。(其講述托德耶婆羅門之故事)。若您以聖諦知見 (*Sacca Ñāṇa*) 之知曉而行功德。

T3

[在每次談話中，沙彌答總是始於出離心 - *Samvega* - 超越苦之緊迫感。其指出邪見 (*diṭṭhis*)，於貪 (*taṇhā*) 或指出弟子於世間生活之錯誤與弱點等；以便其能發展修行之緊迫感。然後，其開始談話之主題。其總是基於法之真理 (*Sacca Dhamma*) 而修行與證悟。欲使弟子憶念其所教導者，每次談話皆有重複。有時，其詢問問題以求其理解。其之教導風格極似佛陀及其一些大弟子。大多數為一小時之談話。若主題未完成，則於下次談話中提及之，而使他們憶念之。]

於我們整個輪迴中，我們以無明而覆蓋，而未得道之知見。如許多生，我們跳入老死之火中。因此，我們恆常處於苦中。眾生以五層無明之殼而覆蓋 (其比喻如蛋中之雛雞)。一些人以智力而驅散其邪見，但當其遭遇問題與困難時，第二知見不生起。此等為無明之力

之證據。欲為意 (**chanda**) 而為之事，即是心 (**nāma**)。隨欲而行動，即是身。此粗略地知曉心與身。3. 知曉因果之知見 - 不知曉蘊之緣起過程之連續，以無明之黑暗而覆蓋。即使您不能見得無常；不論何物於身中生起，僅是五蘊。知曉之非眾生，而非我，較佳。每一次蘊生起，知曉之僅是蘊，而第二 - 無明滅去。緣起之重要性變得明瞭。此非始於無明 (**ignorance**)。此為緣起之文字 (十二支)。其始於六根識，如見、聞、嗅等。此等為我們現行之過程。見得與欲求之後，然後貪 (**taṇhā**) 生起。然後成為執著 (**upādāna**) 而生起。因果相連或持續不斷地生起。何處有人、眾生或我？故第三無明滅去。

T4

[Sayadaw continued the third Light. He said some of his disciples, after listening to his talks, realized that their parents and grandparents died without knowledge about these kinds of Light. Knowing the khandhas arise and the continuity of causes and effects have these Lights (No. 2 and No. 3). Meeting together of inner and outer sense bases (āyatanas) (sense doors and sense objects), sense consciousness arises and then follow with vedanā, taṇhā, upādāna and kamma etc. So, wrong view and doubt are clear up. It's the knowledge of cūḷa-sotāpanna and next life will not fall into painful rebirth. But it's not very reliable and can be lost again in the future. He gave the story of Subrahmā Devata who was born as a deva because of his good kamma in the past (SN. 2. 17 Subrahmāsuttam SA · i · 88f · ; DA · iii · 750 ; MA · i · 190f). But he also knew that after seven days he would die and born in hell. But later with a teaching of the Buddha he entered the stream and changed his destination. For the fourth Light, it's to see the anicca khandha (impermanence of the aggregates). Any khandha arises, seeing its impermanence. The khandhas always show the 3-lakkhanas (anicca, dukkha, anatta). Why don't we see it? Because of avijjā covers it up. Sayadaw said most of his disciples already arrived at this stage and was closer to the last Light. They must work hard to dispel this darkness.]

If we talk about the power of ignorance, 31-realms of existence are the graveyards of living beings. Brahma worlds are for wise people, human and celestial worlds are for good people and the four painful places are for foolish people. 31-realms are the provinces of ignorance. These places are his arrangements for them. Even some people are worshipping the Brahma God (The Creator). They are worshipping the ignorance. His directions are cemeteries. Don't choose any of them.

All are without blessings (Because of Dukkha Sacca). Among the 31-realms, wherever place you like and it is only foolishness. Ignorance is like a fisherman setting up the 3-nets of kāma (sensual planes), rūpa (material jhāna planes) and arūpa (immaterial jhāna planes) for the fishes (living beings). Whatever living beings come into these nets are beaten to death by his (jara-maraṇa) old age and death men. Which one of the nets is better than others? Even many human beings don't have the first Light. They think foods and drinks are created by God. Births are created by God. They don't believe in kamma and result. Therefore, other faiths are covering—up with all the 5-darkness of ignorance. In the Buddha First Discourse—vijjā udapādi ~ true knowledge arises, ñāṇam udapādi, āloko udapādi ~ Light arose are this fifth Light.

The No. 2 Knowledge of mind and body is similar to the boatman and the boat. With only by the boatman (the mind) can't arrive to the other shore and with only by the boat (body) is also the same. (3) Understanding of the Dependent Arising ~ these are natural procedures (Dhammaniyāma) and continuation of cause and effect phenomena. There is no me, no person, no living beings. And with this knowledge, doubt is overcome. This third ignorance is falling away. Don't be only satisfied with the 1, 2, and 3 Lights. During with these Lights can be fallen back into darkness again. For example Subrahmā Devata arrived in heaven by the first Light. With avijjā, saṅkhāra ~ doing black kamma is sure to fall into painful rebirth. The fourth ignorance covers—up the 3-lakkhanas. So you can't discern impermanence. Here in this group (Sayadaw's disciples) many discern anicca but still avijjā left over. So darkness can be come back, except the practice of vipassanā all other matters are the business of ignorance. I am very glad if you discern anicca. Why? Only dimness is left. If you put more effort, it will totally light up, and sure to be free from the dangers of painful births and 31-realms of existence.

T4

[說法師繼續談論第三盞光。他說，有些弟子在聽了他的講話後，意識到他們的父母和祖父母在死亡時並未了解這些光。了解五蘊的生起及因果的連續性，就是擁有這些光（第二光和第三光）。內外感官基礎（āyatana）（感官門和感官對象）相遇時，感官識生起，接著是受、貪欲、執著和業等。因此，錯誤的見解和懷疑得以澄清。這是屬於小流通聖者的知識，來世不會墮入痛苦的再生。然而，這並不十分可靠，將來仍有可能再度失去。他舉了蘇婆羅摩天神的故事，這位天神因為過去的善業而轉生為天神（SN. 2. 17

Subrahmāsuttaṃ SA · i · 88f · ; DA · iii · 750 ; MA · i · 190f) 。但他也知道七天後

他將死去並轉生到地獄。然而，後來通過佛陀的教導，他進入了聖流，改變了他的命運。對於第四盞光，是看到五蘊的無常（五蘊的無常）。任何五蘊的生起，看到它的無常。五蘊總是顯示出三法印（無常、苦、無我）。為什麼我們看不見呢？因為無明遮蔽了它。說法師說，大多數弟子已經達到這個階段，並接近最後一盞光。他們必須努力消除這層黑暗。]

如果我們談論無明的力量，三十一本生死界是眾生的墳場。梵天界是智慧之人的住處，人類和天界是善人的住處，四種痛苦之地是愚人的住處。三十一本界是無明的省分。這些地方是無明的安排。即便有些人崇拜梵天神（創造者），他們崇拜的是無明。他的引導是墳場。不要選擇任何一個地方。這些地方都無福（因為有苦的真理）。在三十一本界中，無論你選擇哪個地方，那也只是愚昧而已。無明就像是漁夫設下的三張網，分別是欲界（感官界）、色界（物質色界）和無色界（無形色界），用來捕捉魚（眾生）。任何落入這些網中的生物，都會被他的老死（*jara-maraṇa*）之人打死。哪一個網比其他的更好呢？即便許多人類也沒有第一盞光。他們認為食物和飲料是由神創造的，生命是由神創造的。他們不相信因果報應。因此，其他的信仰覆蓋了五層無明的黑暗。在佛陀的第一次講經中——「智慧生起」～真實的知識生起，知識生起，光明生起～這就是第五盞光。

第二種關於心與身體的知識，就像是船夫與船。僅有船夫（心）無法抵達彼岸，僅有船（身體）也是一樣。(3) 了解緣起法～這些是自然的過程（法律的規律），是因果現象的延續。沒有我，沒有人，沒有眾生。帶著這個知識，懷疑被克服了。這第三層無明正逐漸消失。不要僅僅滿足於第一、第二、第三盞光。即使在這些光明中，也可能再次回到黑暗中。例如，蘇婆羅摩天神透過第一盞光來到天界，然而，由於無明和行為，做了黑業，他必定會墮入痛苦的再生。第四層無明遮蔽了三法印。所以你無法辨識無常。這裡在這一群人中（說法師的弟子們），許多人能辨識無常，但仍有無明殘留。所以黑暗可以再次回來，除非修行內觀法，其他一切都是無明的事業。如果你能夠辨識無常，我會感到非常高興。為什麼呢？因為只剩下微弱的昏暗。如果你更加努力，光明將完全點亮，並且必定能夠擺脫痛苦再生和三十一本界的危險。

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T4

[沙彌答繼續第三光明。其說其一些弟子，於聽聞其談話後，體認到其父母與祖父母於無此等光明之知見下而死亡。知曉蘊之生起與因果之連續性，具有此等光明(第2與第3)。內外六處 (*āyatanas*) (六根與六塵) 之會合，六識生起，然後隨之而來感受、貪、執著與業等。故而，邪見與疑慮清淨。此為初果須陀洹之知見，而下一生將不墮入苦趣。但其不甚可靠，而於未來可再次失去。其舉例蘇婆呼瑪天 (*Subrahmā Devata*) 之故事，其因過去之善業而生為天人 (《雜阿含經》- 2. 17 《蘇婆呼瑪經》 SA · i · 88f · ; DA · iii · 750 ; MA · i · 190f) 。但其亦知曉七日後，其將死亡而生於地獄。但後來以佛陀之教導，其入流，而改變其去處。對於第四光明，即見得無常蘊。任何蘊生起，見

得其無常。蘊恆常顯示三相 (anicca, dukkha, anatta)。何以我們不見得之？因無明覆蓋之。沙彌答說其大多數弟子已到達此階段，而更接近最後光明。他們必須努力以驅散此黑暗。]

若我們談論無明之力，三十一界為眾生之墳場。梵天界為智者，人天界為善人，而四苦趣為愚癡人。三十一界為無明之領域。此等處所為其安排之處。即使一些人正在禮拜梵天(造物主)。他們正在禮拜無明。其之指示為墳場。不要選擇任何一者。所有皆無有福報(因苦諦)。於三十一界中，不論您喜愛何處，僅是愚癡。無明如漁夫設立三網，欲界、色界與無色界(無色禪定界)，以捕魚(眾生)。不論何眾生進入此等網中，皆被其(jaramaraṇa)老死二使者而擊斃。何者之網優於其他？即使許多人類不具有第一光明。他們認為食物與飲品由神所創造。出生由神所創造。他們不信業報(因果)之法。因此，其他信仰以所有五種無明之黑暗而覆蓋。於佛陀初轉法輪 - vijjā udapādi ~ 真實之知見生起，ñāṇaṃ udapādi, āloko udapādi ~ 光明出現，此為第五光明。

第2心身之知見似船夫與船。僅以船夫(心)不能到達彼岸，而僅以船(身)亦同。(3)理解緣起 - 此等為自然之程序(Dhammaniyāma)與因果現象之連續。無有我、無人、無有眾生。而以此知見，疑慮克服。此第三無明滅去。不要僅滿足於第1、2、3光明。於此等光明之際，可再次墮入黑暗。例如蘇婆呼瑪天，以第一光明而到達天界。以無明，saṅkhāra ~ 行黑業，確定將墮入苦趣。第四無明覆蓋三相。故而您不能辨別無常。在此群體中(沙彌答之弟子)許多辨別無常，但仍有殘餘無明。故而黑暗可再次而來，除觀慧修行之外，所有其他事物皆為無明之事業。若您辨別無常，我極為歡喜。何以？僅有微暗。若您更加精進，則將完全明亮，而確定脫離苦趣與三十一界之危險。

T5

Becoming vijjā is seeing Nibbāna. On the way to Nibbāna by going with the sign posts are better. By knowing the levels on the way are no need to put everything on pāramīs. Only need to fulfill the level. You all start from the fourth level (i.e. contemplate impermanence because most of his disciples know the lights of 1, 2, 3 by listening to his talks for many years already.) You have to contemplate for discerning them. If you see it, don't be negligent and will be realize the fifth light of Sotāpatti magga (Knowledge of Stream Entrance). It's important for the fourth to mature. How to make it maturity? (He gave the example of building a fire by rubbing of 2-pieces of bamboo.) If, it's becoming hot, it's the sign of the fire for coming out. If you are continuing without stopping for rubbing it, and it's sure the fire will come out. For the fire to come out or not is depending on the effort of that person. Therefore, the fourth is like rubbing the 2-pieces of bamboo, the fifth like the coming out of fire. Without

the fourth, then the fifth is impossible. The text of Nāmarūpa Pariccheda (a Pali Text) mentioned that by contemplation and discerning more anicca and the gapping become narrowing between them. Later the contemplative mind disbands anicca and run into the unconditioned Nibbāna. The contemplative mind goes straight towards impermanence means it's becoming mature. At that time don't let any matters come in and continue to do the contemplation. Later with a blip the contemplative mind is discarding the impermanence. The khandhas only have impermanence, so you will only see impermanence. The two aniccas are saṅkhāras ~ conditioned phenomena (i.e., the object and the mind). The mind (ñāṇa) runs into Nibbāna and the ending of anicca. Therefore Nibbāna is near, and not far from us.

Without the fourth ignorance will be discerned anicca. Among the 5-ignorance, the fourth is the important one. It makes you not knowing the reality of existence. It's hiding between anicca and ñāṇa (knowledge). Sometimes you discern it and sometimes not. At the time avijjā is thinner you see it and when it's thick you can't. How to correct it? I am sitting quite a long time now and can't see impermanence. Maybe I have no pāramīs. Don't think it in this way. It needs the method to expel avijjā. Return to the Paṭiccasamuppāda process, the third light. Whatever arises now is for dying. With this knowledge the fourth ignorance falls away. This is important for the yogis. If not, indolence will come in the practice. May be you will think I don't have the pāramīs and get up and run away from the problem. Now, you watch and observe it. If you don't see anicca, it's sure that ignorance is covering up them. You should retreat back to look for the arising of Paṭiccasamuppāda ~ the third light. As an example return to the breath, there is a wanting to breathe in and out. If you see it arising and ignorance falls away. After that, continue to contemplate all the new arising. These two points are very important. I am concerning that near the end of the practice, you will give up. Even you can't find the newly arising dhamma, the breath is always there. The desires to breathe in and out, both of them are impermanence. After getting the evidence, whatever follow behind are anicca. Return to the third and arrive back to the fourth. Sometimes it seems that nothing is happening. By not knowing how to expel ignorance and take it on pāramīs is wrong.

Without seeing the No. 3, you can't come to No. 4 (not seeing or knowing the arising). Without the No. 3, darkness (wrong view) falls away, by sitting the whole day and it doesn't work. Follow to catch on the arising Paṭiccasamuppāda khandha. If

seeing consciousness arises just know it. When hearing consciousness arises just know it. If you can catch on it, ignorance falls away. If not the whole day sitting will not work. If you find out the beginning again will be continued to catch on the arising process. No. 4 is the mind staying with anicca. If you discern the increasing rate of the impermanence, the fourth ignorance has fallen away. But after that don't let the mind to think of "I will get Nibbāna". When this mind—state arises, ignorance comes back. The rate of anicca is going down. In my experience of teaching people, most of them fell back at this place. The wanting taṇhā come in and hinder the practice. Therefore, fall back to No. 3. Whatever the rate of impermanence, the mind (ñāṇa) has to follow it. Don't let any mind—state come in. I am concerning your falling back, if not I will not talk about it. This point is very important. It's a place where the practice can be gone down. The yogis' duty is to contemplate for maturity. To see Nibbāna is the duty of discernment (Ñāṇa). From near the No. 5 go down to No. 3 is quite a loss. Therefore No. 4 is quite important. By seeing more on dukkha and wanting to escape from it.

It's like sharpening a knife. Continuing to sharpen the knife, it becomes sharper and sharper by itself. It has nothing to do with our wishes. Nibbāna is also the same, nothing to do with prayers. Only concern with the effort (It's interesting to know that in the factors of enlightenment: viriya is 9times, sati 8times, paññā 5times, ekaggatā—samādhi 4times, saddhā 2times etc). Don't forget the simile of rubbing two bamboos to build a fire. The contemplative mind (ñāṇa) is turning towards Nibbāna ~ Is that means khandhas don't have anicca? Not at all! The Buddha already mentioned that, Sabbe—saṅkhāra anicca—all conditioned phenomena are anicca. Discernment (ñāṇa) becomes mature that the fifth ignorance falls apart and Nibbāna appears. If it's not changed into Nibbāna, then it's still not mature yet. Continue to contemplate anicca. After the Path Knowledge (Maggā Ñāṇa—Nibbāna), it's not difficult for entering the fruition state. Like a fire which already has the power of acceleration.

T5

成為「智慧」即是見到涅槃。通向涅槃的道路上，有路標會更好。知道途中各個階段的存
在，並不需要將所有的精力放在波羅蜜上，只需要達到這些階段即可。你們從第四階段開
始（即觀察無常，因為大多數他的弟子已經聽了他多年的講座，知道第一、第二、第三
光）。你們必須觀察，去辨識它們。如果你看到了，就不要懈怠，這樣就能實現第五盞光
——聖流道（進入流的知識）。第四階段的成熟非常重要。如何使其成熟呢？（他舉了用
兩根竹子摩擦生火的例子。）如果變得很熱，那是火將要出現的徵兆。如果你繼續不停地

摩擦，火必定會出現。火是否出現，取決於那個人的努力。因此，第四階段就像是摩擦兩根竹子，第五階段就像是火的出現。如果沒有第四階段，那麼第五階段是不可能的。《名色分別》（一部巴利經文）提到，通過觀察並更多辨識無常，空隙會逐漸縮小。隨著觀照的心識，無常逐漸消散，並進入無為的涅槃。觀照的心直接朝向無常，這意味著它正在成熟。此時不要讓任何事情進來，繼續做觀察。之後，心識會突然擺脫無常。五蘊只具無常，所以你會只看到無常。這兩種無常分別是行（saṅkhāra）——有為法（即心和對象）。心識（ñāṇa）進入涅槃並結束無常。因此，涅槃就在我們身邊，並不遠。

如果沒有第四無明，就能辨識無常。在五種無明中，第四是最重要的。它使你無法知曉存在的真實情況。它隱藏在無常與智慧（ñāṇa）之間。有時你能辨識它，有時則不能。當無明薄弱時，你能看見它，而當無明厚重時，你則無法看見。如何矯正它呢？我已經坐了很長時間，卻看不見無常。也許我沒有波羅蜜。不要這麼想。需要有方法來驅除無明。回到緣起的過程，第三盞光。現在所生的一切都是為了消亡。憑藉這個知識，第四無明會消失。這對於修行者來說非常重要。如果不這樣，懈怠將會進入修行。也許你會認為我沒有波羅蜜，然後起身逃避問題。現在，你要觀察。如果你看不見無常，那麼無明肯定在遮蔽它們。你應該退回去，觀察緣起的生起——第三盞光。例如回到呼吸，會有吸入和呼出的渴望。如果你看見它的生起，無明便會消散。之後，繼續觀察所有新生的現象。這兩個要點非常重要。我擔心的是，在修行的最後階段，你會放棄。即使你找不到新生的法，呼吸始終存在。吸入和呼出的欲望，這兩者都是無常。得到證據後，無論隨後的現象是什麼，都屬無常。回到第三階段，再回到第四階段。有時候看似什麼都沒有發生。若不知如何驅除無明並將其交給波羅蜜，那便是錯誤的。

如果沒有見到第三階段，就無法達到第四階段（沒有看到或知道生起）。沒有第三階段，黑暗（錯誤的見解）會消散，坐整整一天也不行。繼續跟隨緣起的五蘊生起。如果看到識的生起，就知道它。如果聽到識的生起，就知道它。如果你能抓住它，無明會消散。如果不能，整天坐著也不會有用。如果發現了開始，繼續抓住生起的過程。第四階段是心停留在無常中。如果你辨識出無常的增長，第四無明會消散。但之後，不要讓心生起「我要得到涅槃」的念頭。一旦這個念頭出現，無明便會再度回來。無常的增長速度會下降。在我教學的經驗中，大多數人在這個地方退步。渴望（貪欲）會進來，阻礙修行。因此，回到第三階段。無論無常的增長速度如何，心識（ñāṇa）必須跟隨它。不要讓任何心境進來。我擔心你們會退步，如果不是，我不會提到這一點。這一點非常重要。這是修行可能退步的地方。修行者的職責是為了成熟而進行觀察。看到涅槃是辨識（ñāṇa）的職責。從第五階段回到第三階段是相當大的損失。因此，第四階段非常重要。通過更多地見到苦並想要逃脫。

這就像是磨刀。繼續磨刀，它會越磨越鋒利，這與我們的願望無關。涅槃也一樣，與祈禱無關。只有關注於努力（有趣的是，在開悟的因子中：精進9次，正念8次，智慧5次，專注（samādhi）4次，信心2次等）。不要忘記用兩根竹子摩擦生火的比喻。觀察心（ñāṇa）正在朝向涅槃——這是否意味著五蘊沒有無常？根本不是！佛陀已經提到過：「一切行法無常。」辨識（ñāṇa）變得成熟時，第五無明會破裂，涅槃會顯現。如果還沒

變成涅槃，那麼它還不夠成熟。繼續觀察無常。達到聖道知識（*Magga Ñāṇa*—涅槃）後，進入果位狀態並不困難。就像一把火，已經具備了加速的力量。

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成為明智 (*vijjā*) 即見得涅槃。沿著路標而往涅槃，較佳。知曉途中之層次，無須將一切置於波羅蜜。僅需圓滿該層次。您皆從第四層次開始 (即思惟無常，因為其大多數弟子已聽聞其談話多年，而知曉第 1、2、3 之光)。您必須思惟以辨別之。若您見得之，則不應疏忽，而將證得入流道之第五光明 (*Sotāpatti magga*)。第四者成熟極為重要。如何使其成熟？(其舉例以摩擦二根竹子而生火。) 若其變得熾熱，則為火將出現之徵兆。若您持續不斷地摩擦之，而確定火將出現。火之出現與否，取決於此人之力量。因此，第四者如摩擦二根竹子，第五者如火之出現。無第四，則第五不可能。《名色別解經》之經文提及，藉由思惟與愈加辨別無常，而其間之差距變得愈加狹窄。後來思惟之心解散無常，而奔入無為之涅槃。思惟之心直往無常，意謂其變得成熟。於此時，不令任何事物而入，而持續不斷地作思惟。後來以一閃，思惟之心捨棄無常。蘊僅有無常，故而您僅將見得無常。二無常為 *saṅkhāra* ~ 受緣法 (即：對象與心)。心 (*ñāṇa*) 奔入涅槃，而無常之終結。因此，涅槃臨近，而非遠離我們。

無第四無明，則將辨別無常。於五種無明中，第四者極為重要。其使您不知曉存在之真實性。其隱藏於無常與 *ñāṇa* (知見) 之間。有時您辨別之，而有時不。於此時，無明較薄，您見得之，而當其較厚，則您不能。如何修正之？我坐禪相當長時間，而不能見得無常。或許我無有波羅蜜。不要如此思惟。其需方法以驅逐無明。歸於緣起過程，第三光明。不論何物現行生起，皆為死亡。以此知見，第四無明滅去。此對於瑜伽行者極為重要。若不，則懈怠將入於修行。或許您將思惟我無有波羅蜜，而起身而逃避問題。現在，您觀察之。若您不見得無常，則確定無明覆蓋之。您應當退回以尋找緣起之生起 - 第三光明。例如歸於呼吸，有欲求吸入與呼出。若您見得其生起，而無明滅去。之後，持續不斷地思惟所有新之生起。此二點極為重要。我關心於修行之終結，您將放棄。即使您不能發現新之生起法，呼吸恆常存在。欲求吸入與呼出，兩者皆為無常。獲得證據之後，不論何者隨之而來，皆為無常。歸於第三，而返回第四。有時似無物發生。不知曉如何驅逐無明，而將其置於波羅蜜，是錯誤。

無見得第 3，則您不能來至第 4 (不見得或不知曉生起)。無第 3，黑暗 (邪見) 滅去，藉由坐禪整天，而其不生效。隨之而來捕獲生起之緣起蘊。若見識生起，僅知曉之。當聞識生起，僅知曉之。若您能捕獲之，則無明滅去。若不，則坐禪整天將不生效。若您發現開始，則將持續不斷地捕獲生起之過程。第 4 為心住於無常。若您辨別無常之增長率，則第四無明已滅去。但之後，不令心思惟「我將得涅槃」。當此心 - 狀態生起，無明而來。無常之率下降。於我教導人之經驗中，大多數人於此處墮落。欲求之貪 (*taṇhā*) 而入，而阻礙修行。因此，退回第 3。不論無常之率，心 (*ñāṇa*) 必須隨之。不令任何心 -

狀態而入。我關心您之墮落，若不，則我將不談論之。此點極為重要。此為修行可下降之處。瑜伽行者之職責為思惟以成熟。見得涅槃為辨別 (Ñāṇa) 之職責。從接近第 5 下降至第 3，極為損失。因此，第 4 極為重要。藉由愈加見得苦，而欲求脫離之。

此似磨刀。持續不斷地磨刀，其自行變得愈加銳利。此與我們之願望無關。涅槃亦同，與祈禱無關。僅關心於精進 (有趣地知曉，於菩提覺支：virīya 為九次，sati 八次，paññā 五次，ekaggatā—samādhi 四次，saddhā 二次等)。不要忘記摩擦三根竹子而生火之譬喻。思惟之心 (ñāṇa) 轉向涅槃——是否意謂蘊無有

這就像磨刀一樣。繼續磨刀，它會自然地變得越來越鋒利。這與我們的願望無關。涅槃也是如此，與祈禱無關。只要專注於精進即可。(有趣的是，在菩提覺支中：精進 (virīya) 出現 9 次，念 (sati) 出現 8 次，慧 (paññā) 出現 5 次，一心 (ekaggatā—samādhi) 出現 4 次，信 (saddhā) 出現 2 次等。) 不要忘記摩擦兩根竹子生火的比喻。觀察的心 (ñāṇa) 正轉向涅槃——這是否意味著蘊沒有無常？絕對不是！佛陀已經說過：「Sabbe—saṅkhāra anicca」——一切受緣法皆無常。觀察 (ñāṇa) 成熟，第五無明即瓦解，涅槃出現。如果它沒有轉化為涅槃，那麼它還不夠成熟。繼續觀察無常。在道知 (Magga Ñāṇa—涅槃) 之後，進入果地的過程並不困難。就像已經具有加速力的火一樣。

Transcending Time

24th August 1958

[This is one of the Buddha's teachings on time and space; it's explained by Sayadaw with humor. It looks like a Buddhist science and philosophy. It reminds us Einstein's theory on time/space. He discovered more than three dimensions. The Buddha discovered directly multiple dimensions and the state of no dimension or timelessness and spacelessness.]

Morning and night times are eating the khandha (eyes, ears, etc.). Every day the body becomes weak and is getting old. Don't stay under the sun and moon. When getting old everything is lost. Whatever khandha you get, it will never free from the sun and moon. So the khandhas are always eaten by them. Good kamma and intelligence are reducing every day. Chickens, pigs, animals are eaten by human beings but they (men) themselves are also eaten by time. Without the sun and moon there will be no time. Chickens in a farm will be eaten by their master is for sure every day. Therefore 31-realms of existence are like chicken cages.

Asking for someone when this person had died is the same as when he had eaten by time. There is no sun and moon in Nibbāna so it's timeless. There is also no four elements (earth, water, fire and air elements), only with happiness and liberation. We were eating by time for uncountable lives and time—span. We must try to re-eat them. First, we have to eat time. Second, must come out from time span. If you are making prayer to be a rat ~ it means, "May I be eaten by cat!" Praying to become a deva or Brahma is also like praying for a rat. Getting old is eaten by time. Dying is killing by time. After eaten become clean (disappear). (Sayadaw continued to teach vipassanā practice by using the Paṭiccasamuppāda.) As an example a desire to eat something arise (here the mind) and observe it. On the body if itchy sensation arises, don't follow with the hand. Differentiate them as a little itching, a middling itching and a strong itching. After a little itching and then a middling itching arises. All of them are arising one by one. Observe their differences. Analysing the feelings and cutting of the continuity (i.e., santati). After pleasant feeling (sukha vedanā) ceases, the small unpleasant feeling (dukkha vedanā) arises. After the small unpleasant

feeling ceases, the middling unpleasant feeling arises. After the middling one ceases the strong one arises. After the strong one ceases, the pleasant feeling re-appears. (Here Sayadaw gave an example of an unpleasant feeling process and how to contemplate them.) Knowing the spaces between them is the present knowledge. In this way we must eat the future time with Path Knowledge. Then we shall transcend time—span and liberate from their eating.

超越時間

1958年8月24日

[這是佛陀對時間和空間的教義，Sayadaw 以幽默的方式解釋，聽起來像是佛教的科學與哲學。這讓我們想起愛因斯坦的時間/空間理論。他發現了超過三個維度，而佛陀則直接發現了多重維度及無維度或無時間、無空間的狀態。]

早晚的時間在消耗五蘊（眼、耳等）。每天，身體變得衰弱，逐漸老化。不要待在太陽和月亮下。隨著年老，一切都會消失。無論得到什麼五蘊，都無法脫離太陽和月亮。因此，五蘊總是被它們所消耗。善業與智慧每天都在減少。雞、豬等動物被人類食用，但他們（人類）自己也被時間吃掉。沒有太陽和月亮，就沒有時間。農場裡的雞，每天都注定會被主人吃掉。因此，三十一個存在的界域就像是雞籠。

詢問某人何時死亡，就等於詢問他何時被時間吃掉。在涅槃中沒有太陽和月亮，因此它是無時間的。在涅槃中也沒有四大（地、水、火、風），只有快樂和解脫。我們在無數的生命和時間中被時間吃掉。必須努力重新將它們吃掉。首先，我們要吃掉時間。其次，我們必須脫離時間的範疇。如果你祈禱成為一隻老鼠，就等於是在說「願我被貓吃掉！」祈求成為天神或梵天，也像是在祈求成為一隻老鼠。老化就是被時間吃掉。死亡就是被時間殺死。被吃掉後，變得乾淨（消失）。（Sayadaw 繼續講解禪修實踐，並使用緣起法作為示例。）例如，欲望想吃某樣東西時（此時是心），觀察它。如果身體上有癢的感覺產生，不要用手去抓。區分它們：輕微的癢、中等的癢和強烈的癢。經歷輕微的癢後，中等的癢會隨之而來。所有的感覺都是一個接一個地出現。觀察它們的差異。分析這些感受，並切斷它們的延續（即，斷除連續性）。當愉快的感受（*sukha vedanā*）消失後，輕微的不愉快感受（*dukkha vedanā*）隨之出現。當輕微的不愉快感受消失後，中等的愉快感受出現。當中等的愉快感受消失後，強烈的愉快感受隨之而來。當強烈的愉快感受消失後，愉快的感受再次出現。（在這裡 Sayadaw 舉了不愉快感受的過程以及如何觀察它們的例子。）知道它們之間的空隙即是當前的智慧。以此方式，我們必須用聖道知識來吃掉未來的時間。然後我們將超越時間範疇，從它們的吞噬中解脫出來。

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超越時間

1958年8月24日

[這是佛陀對時間與空間的教導之一；沙彌答以幽默的方式解釋。這看起來像佛教的科學與哲學。它提醒我們愛因斯坦關於時間/空間的理論。他發現了超過三個維度。佛陀直接發現了多個維度以及無次元或無時間性的狀態。]

早晨和晚上都在吞噬蘊(眼、耳等)。每天身體都變弱，都在變老。不要停留在太陽和月亮之下。變老時，一切都會失去。不論您獲得什麼蘊，它都將永遠無法擺脫太陽和月亮。因此，蘊總是受到它們的吞噬。善業和智慧每天都在減少。雞、豬、動物被人類吃掉，但他們(人類)自己也被時間吃掉。沒有太陽和月亮，就沒有時間。農場裡的雞肯定每天都會被主人吃掉。因此，三十一界就像雞籠。

詢問某人這個人在死後是什麼時候，就像他被時間吃掉的時候一樣。涅槃中沒有太陽和月亮，所以它是無時的。也沒有四大元素(地、水、火、風元素)，只有快樂和解脫。我們被時間和時間跨度吞噬了無數的生命。我們必須嘗試重新吞噬它們。首先，我們必須吃掉時間。其次，必須從時間跨度中出來。如果您祈禱成為一隻老鼠——這意味著，「願我被貓吃掉！」祈禱成為天人或梵天也像祈禱成為老鼠一樣。變老是被時間吃掉。死亡是被時間殺死。被吃掉後就乾淨了(消失了)。(沙彌答繼續使用緣起法來教授觀慧修行。)例如，想吃東西的慾望(這裡是心)出現，觀察它。如果身體上有癢的感覺，不要用手去抓。將它們區分為輕微的癢、中度的癢和強烈的癢。輕微的癢之後，中度的癢出現。所有這些都是一個接一個地出現的。觀察它們的差異。分析感受並切斷連續性(即：**santati**)。愉悅感(**sukha vedanā**)消失後，輕微的不愉悅感(**dukkha vedanā**)出現。輕微的不愉悅感消失後，中度的不愉悅感出現。中度的不愉悅感消失後，強烈的出現。強烈的消失後，愉悅感再次出現。(這裡沙彌答舉例說明不愉悅感的過程以及如何觀察它們。)知道它們之間的時間就是當下的知識。這樣我們必須用道知來吃掉未來時間。然後我們將超越時間跨度，從它們的吞噬中解脫。

譯註：

- 盡可能忠實於原文的用語和風格。
- 對於一些關鍵的佛教術語，如「蘊」、「緣起」、「**santati**」、「**sukha vedanā**」、「**dukkha vedanā**」、「道知」、「涅槃」等，盡可能保持原有的譯法或使用通用的佛教術語。
- 嘗試將原文中的一些比喻和形象語言更生動地呈現出來，以更好地傳達沙彌答的教誨。

Nibbāna: The Ending of Dukkha

5th September 1958

Call it in short Nibbāna. Make it in Noble Truth, then Dukkha Nirodha Sacca ~ The Noble Truth of the Cessation of Dukkha. No khandha in Nibbāna. You must ask without a khandha how can we live? There are 2-types of khandha: khandha afflicted by wound and non-afflicted by wound. As an example, you have a wound on your body. After treatment it's disappeared. At first, you are living with the wound; after the cure you are living with no wound. In the same way you are living with khandha dukkha. No dukkha then you are living with none of them. You must say Nibbāna is living with no dukkha, and the disappearance of dukkha. Because you can't discern the truth of khandha dukkha that the problem of how can we live without the khandha has arisen. If you take Nibbāna as nothingness it becomes a concept. It includes in the 4-realities (paramattha dhamma) that its existence is clear. You don't know dukkha and saying Nibbāna is not exist. All of you don't like without a khandha. But khandha is Dukkha Sacca; therefore you must know Nibbāna is without the dukkha khandha. It has no connection with any dukkha. Noble beings (arahants) wanted to leave the khandhas behind because they did not want to live with the great dukkha. They really saw the true happiness that wanting to abandon it. You may ask how it does be.

The process of this body is ageing, sickness and death. There is also a nature of no ageing, no sickness and no death. Only by knowing about the khandha you will know Nibbāna. First, know about the khandha. You know about khandha and then you know dukkha. What we want to abandon dukkha is by means of knowing itself. If you really want to know Nibbāna, put effort to know the khandha dukkha. Don't look for a person where he has gone after dukkha has ceased, because it's different nature you can't find it. Don't take it as not exists. If you are in the same nature you will find it. If kilesas are dried up even you are not there yet but you will see it. Only when you get the glasses of right view will you make your own decision. At first even the Bodhisatta knew Nibbāna by speculation. As an example, if there is heat there will be coolness. It exists and so you see it. If not exists and you will not see it. (See the Dhammacakka-pavattana Sutta or Dhammacakkappavattana Sutta) It doesn't exist as dukkha but exist as without dukkha. Really exists as a nature of happiness. Looking

anywhere in the khandha you only find impermanent dukkha sacca. If not, a yogi cannot see dukkha and sukha. A true yogi will find it. You don't know where dukkha ceases so you don't go there although you are going towards dukkha without knowing.

Path Knowledge has 4-functions. Like the example of a burning oil lamp, it is the fire that dispels darkness and light appears. Dry up the oil and the wick disappears are also the fire. Here, darkness is discerning dukkha, the light knows dukkha ceases ~ Nibbāna, oil drying up is kilesas, and the wick is the disappeared khandha. Someone who sees the cessation of dukkha will never confuse, because it's followed by fruitions (phala cittas) and the reviewing mind (paccavekkhana) after the Path Knowledge.

涅槃：苦的終結

1958年9月5日

簡單地稱之為涅槃。將其納入四聖諦中，然後是「苦滅諦」——苦的滅盡的聖諦。涅槃中沒有五蘊。你必須問，沒有五蘊，我們怎麼生活呢？有兩種五蘊：一種是有傷口的五蘊，另一種是沒有傷口的五蘊。舉個例子，身體上有傷口。經過治療後傷口消失。最初，你是帶著傷口生活的；治癒後，你是沒有傷口生活的。同樣，你生活在五蘊的苦中。如果沒有苦，那麼你就生活在沒有苦的狀態中。你必須說，涅槃是生活在沒有苦中，是苦的消失。因為你無法辨識五蘊的苦，所以會產生「沒有五蘊我們怎麼生活？」這樣的問題。如果你將涅槃視為虛無，那就變成了一種概念。涅槃包含在四種真實（究竟法）之中，其存在是明確的。你不懂苦，卻說涅槃不存在。你們所有人都不喜歡沒有五蘊的狀態。但五蘊是苦諦；因此，你必須知道涅槃是沒有苦的五蘊。它與任何苦都無關。聖者（阿羅漢）希望脫離五蘊，因為他們不想與巨大的苦共處。他們真的看到了真正的快樂，並渴望拋棄五蘊。你可以問，這是怎樣的情況呢？

這個身體的過程是衰老、疾病和死亡。也有一種自然法則，沒有衰老、沒有疾病、沒有死亡。只有了解五蘊，你才能了解涅槃。首先，了解五蘊。你了解了五蘊，然後你就知道了苦。我們想要拋棄苦，是通過了解苦本身。如果你真的想知道涅槃，就要努力了解五蘊的苦。不要去尋找一個人在苦滅後去哪裡，因為它是不同的性質，你無法找到它。不要認為它不存在。如果你處於相同的性質中，你就會找到它。如果煩惱被熄滅，即使你還沒達到那個狀態，你也會看到它。只有當你擁有正見的眼鏡時，你才會做出自己的決定。最初，即使是菩薩也只是通過推測來了解涅槃。舉個例子，如果有熱，就會有冷。它的存在是顯而易見的。如果它不存在，你就無法看到它。（參見《法輪常轉經》或《法輪常轉經》）它並不像苦那樣存在，而是以無苦的形式存在。它真實存在，作為一種幸福的性質。在五蘊中無論你看哪裡，你只會找到無常的苦諦。如果沒有，瑜伽士就無法見到苦和樂。真正

的瑜伽士會找到它。你不知道苦是如何消失的，所以您不會去那裡，儘管您是在向著苦的方向走去，但並不清楚。

聖道知識有四個功能。就像燃燒的油燈的例子，火焰驅散黑暗，光明隨之出現。當油燈中的油耗盡，燈芯也隨之消失，這也是火焰。這裡，黑暗是指辨識苦，光明是指了解苦的消失——即涅槃，油乾是指煩惱，燈芯是指消失的五蘊。看到苦的消失的人永遠不會迷惑，因為這之後會有果位（果心）和回顧心（回觀）緊隨其後，這些都是聖道知識的後續表現。

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涅槃：苦之滅盡

1958年9月5日

簡稱涅槃。以聖諦而言，則為諦之滅盡 – **Dukkha Nirodha Sacca** ~ 苦滅聖諦。涅槃無蘊。您必須問無蘊如何能生存？有兩種蘊：受傷之蘊與未受傷之蘊。例如，您身體上有傷口。治療後，其消失。首先，您以傷口而生存；治療後，您以無傷口而生存。同理，您以蘊苦而生存。無苦，則您以無蘊而生存。您必須說涅槃是以無苦而生存，而苦之消失。因為您不能辨別蘊苦之真理，而無蘊如何生存之問題而生起。若您將涅槃視為無，則成為概念。其包含於四諦 (**paramattha dhamma**) 中，其存在清晰。您不知曉苦，而說涅槃不存在。您皆不喜愛無蘊。但蘊為苦諦；因此您必須知曉涅槃為無苦蘊。其與任何苦無關。聖者 (**arahants**) 欲捨離蘊，因為其不欲以大苦而生存。他們真實地見得真實之快樂，而欲捨離之。您可詢問其如何而為。

此身之過程為老、病、死。亦有無事老、無事病、無事死之性。僅藉由知曉蘊，您將知曉涅槃。首先，知曉蘊。您知曉蘊，然後您知曉苦。我們欲捨離苦，是以知見之方式。若您真實地欲知曉涅槃，則努力以知曉蘊苦。不要尋找人，其於苦滅去後往何處，因為其為不同之性，您不能發現之。不要視為不存在。若您處於相同之性，則您將發現之。若煩惱乾涸，即使您尚未至彼處，但您將見得之。僅當您獲得正見之眼鏡，則您將做出自身之決定。首先，即使菩提薩埵以推測而知曉涅槃。例如，若有熱，則有涼。其存在，故而您見得之。若不存在，則您將不見得之。（見《轉法輪經》或《正法念處經》）其不存在如苦，而存在如無苦。真實地存在如快樂之性。觀察蘊中任何處，您僅發現無常苦諦。若不，則瑜伽行者不能見得苦與樂。真實之瑜伽行者將發現之。您不知曉苦滅去之處，故而您不往彼處，雖然您往苦而不知曉。

道知有四種作用。如燃油燈之例，其為火，驅散黑暗而光明出現。乾燥油與燈芯消失，亦為火。這裡，黑暗為辨別苦，光明知曉苦滅盡 – 涅槃，油之乾燥為煩惱，而燈芯為消失之蘊。見得苦滅盡者永不混淆，因為其隨之而來果 (**phala cittas**) 與審查心 (**paccavekkhana**)，於道知之後。

譯註：

- 盡可能忠實於原文的用語和風格，並儘可能準確地傳達原文的意涵。
- 對於一些關鍵的佛教術語，如「Nibbāna」、「Dukkha Nirodha Sacca」、「paramattha dhamma」、「arahants」、「kilesas」、「phala citta」、「paccavekkhana」等，盡可能保持原有的譯法或使用通用的佛教術語。
- 嘗試將原文中的一些比喻和形象語言更生動地呈現出來，以更好地傳達沙彌答的教誨。

希望這個翻譯能夠幫助您更好地理解沙彌答關於「涅槃：苦之滅盡」的教導。

The Important of Right Attention

14th January 1959

[Sayadaw started his talk with the 4-dhamma verses composed by him. (1) Any conditioned phenomenon (saṅkhāra) is impermanent and truth of dukkha. (2) Taking impermanence as me and mine become attachment, the cause of dukkha(samudaya). (3) All the impermanent of mind-body cease is Nibbāna. (4) Knowing the ending is Path Knowledge. These 4-verses are about the Four Noble Truths and also describe the practice.

In the beginning of the practice, it is to watch the breath and calm the mind down. Most of his many closed disciples under his training had to develop up to upacāra samādhi (access or neighborhood concentration) for sometime. And then develop insight. But in most of his talks for general public, he asked them to do it for about 20 or 30 minutes. It was depended on people's situations. For vipassanā, by watching the breath, then a saṅkhāra dhamma arises from the 6-sense doors, e.g., a thought, as soon as a thought arises, knowing the breath disappears. By observing the thought it's ceased already.

In this process without the disappearance of watching the breath, thought can't arise. So the observing mind is also anicca. After the thought arises by observing it and also ceases. So the observing mind is seeing impermanence of the thought. The observing mind is yonisomanasikāra—right attention. At that moment it has 5-factors; i.e., sammādiṭṭhi—right view, sammāsaṅkappa—right thought, sammāsati—right mindfulness, sammāvāyāma—right effort and sammāsamādhi—right concentration. By seeing anicca (impermanence), dukkha (suffering), anatta (not-self), asubha (loathsome), anyone of the characteristics, then the yogi penetrates the dhamma. All of them are dukkha. Sāriputta gave a simile of the foot print of the elephant. (see the Mahā-hatthipadopama Sutta—the Great Elephant Foot Print Discourse, Sutta No. 28, Majjhima Nikāya, MN 28). Any foot print of an animal will fall into the foot print of the elephant. (i.e., similar to dukkha)

According to Sayadaw, yonisomanasikāra is right attention or right contemplation, equal to sammādiṭṭhi. Know anicca as anicca, dukkha as dukkha and anatta as anatta. In Sayadaw’s own words ~ “If the reality and the knowing are equal, it’s yonisomanasikāra. Then the Truth of Dukkha (Dukkha Sacca) and the Truth of the Path (Magga Sacca) arise. If not equal to the reality, then ignorance (avijjā) and craving (taṇhā) arise—Samudaya Sacca or Dukkha Sacca and Samudaya Sacca arise.”]

If you discern impermanence you are a 3-rooted person (tīhetuka) and also know the truth of dukkha (Dukkha Sacca) (Tīhetuka—a person was born with 3-wholesome roots, i.e., non-greed, non-hatred and non-delusion.). Because, any conditioned phenomenon is impermanent and the truth of dukkha (He recited the first verse as mentioned in the beginning.). A person with yoniso (right attention) is seeing anicca. (Some Pali words became Burmese words but using in short form, such as yoniso=yonisomanasikāra). Having yoniso means knowing impermanence as impermanence, dukkha as dukkha and anatta as anatta, whatever mind arises not noting as mind but as dukkha arises. At first watch with mindfulness (sati). During the watching, the mind or material phenomenon, one of them will arise. Only the watching mind not exist that another mind can arise. Therefore, the watching mind is impermanent. Again with the watching mind to contemplate the arising mind and then the arising mind is not there anymore. This is not a nothingness concept (abhava paññatti). By contemplating the existence to non-existence is vipassanā. The watching mind is the right attention mind (yonisomanasikāra). Pay attention to the process that is from existence to non-existence. Know the impermanence as impermanence. It is becoming jhānato—passato (contemplation and knowing). In the Saṃyuttanikāya, it explained as a contemplation and knowing person. Doing vipassanā is the task of right attention.

The first watching mind ceases and then another mind can arise. If no mind arises one will die. And then again the watching yoniso mind contemplates the new arising mind. At this time, know the arising mind of its existence to non-existence. Therefore, right attention is vipassanā because of knowing anicca as anicca—seeing impermanence. Ignorance (not knowing), craving (greed), this me/this mine (wrong views) are dying away. Therefore, the Buddha said that yoniso is right view (Sammādiṭṭhi). So, right attention is right view. Every time discerns anicca with the 5-

path factors, and then you are in right attention. It becomes developing the contemplation (bhāve tabba). Don't be in the situation of what I have to contemplate. Even the Buddha taught differently according to different people. Watching whatever arising is becoming yoniso. The beginning of vipassanā is right attention. In some places what the Buddha taught on yoniso was knowledge because the 5-path factors come in together. On the 3-universal characteristics of phenomena whichever one you discern, in the end, it's the Noble Truth of Dukkha (Dukkha Sacca).

In the Sāriputta's teaching of Hatthipadopama Sutta, all the foot prints of other animals go inside the elephant's foot print. In the same way all conditioned dhammas go inside the Noble Truth of Dukkha. Therefore, in the beginning of practice, we see the truth of dukkha. So we are contemplating the truth.

(Sayadaw recited the 4-verses of the Four Noble Truth composed by him.)

- (1) Any conditioned phenomenon is anicca and the truth of dukkha.
- (2) Take impermanence as me and mine become the cause of dukkha (samudaya).
- (3) All the impermanence of mine/body cease is Nibbāna.
- (4) Knowing the ending is Path Knowledge.

By seeing impermanence, knowing the truth of dukkha as disgusting and useless, and then getting the knowledge of the truth (Sacca Ñāṇa). [Usually Sayadaw translated dukkha as duk=disgusting, kha=useless, dukkha=disgusting and useless] By knowing the nature of oppressive (pīḷanaṭṭha), then get the knowledge of functioning (Kicca Ñāṇa). Continue to practice and seeing the ending of dukkha, then getting the Kata Ñāṇa. The ending of dukkha is Nibbāna (Nirodha Sacca). The knowledge of knowing the ending is the Path Knowledge (Magga Ñāṇa).

In the Suttas and commentaries there were including many ways for practice. In the end with the inclusion of yoniso is enough. Some were only for the bhikkhus. No need for the lay people to follow. In vipassanā for you all is catching the (1) with (2). (1) is the arising of the object of vipassanā, and (2) is yoniso. The beginning of vipassanā is yoniso. The meaning of yoniso is suitability. It's the word coming out from the reality and the knowing or right contemplation. If you want to realize

Nibbāna, just do the knowing of in accordance with the reality (Just knowing the reality).

正念的重要性

1959年1月14日

[Sayadaw 從他所作的四句法語開始講解。

1. 任何有為法 (saṅkhāra) 都是無常的，並且是苦的真諦。
2. 把無常當作我和我的東西，會變成執著，這是苦的因 (samudaya)。
3. 所有無常的身心現象消失就是涅槃。
4. 知道結束的過程就是道知識。]

在修行的初期，是觀呼吸並讓心靈平靜下來。他的許多閉門弟子在他教導下，大多需要發展到「近行禪」(upacāra samādhi) (即「接近集中」或「鄰近集中」) 一段時間，然後再發展見道 (insight)。但在大部分面向一般公眾的講座中，他會要求他們練習大約 20 或 30 分鐘，具體時間依照個人的情況而定。對於內觀 (vipassanā) 來說，通過觀察呼吸，從六根 (眼、耳、鼻、舌、身、意) 中會有一個有為法 (如一個念頭) 出現，一旦念頭產生，呼吸的觀察便會消失。當觀察這個念頭，它已經消失了。

在這個過程中，如果沒有呼吸觀察的消失，念頭無法產生。因此，觀察的心也屬於無常。當念頭出現時，觀察它，並且念頭會隨之消失。因此，觀察的心是看到念頭的無常。觀察的心是「正念」——「正念」即「正念注意」(yonisomanasikāra)。在那一刻，它包含五個因素；即「正見」(sammādiṭṭhi)、「正思維」(sammāsaṅkappa)、「正念」(sammāsati)、「正精進」(sammāvāyāma) 和「正定」(sammāsamādhi)。通過看到無常 (anicca)、苦 (dukkha)、無我 (anatta)、厭惡 (asubha) 等特徵，修行者便能深入理解法 (dhamma)。所有這些都屬於苦。薩利佛 (Sāriputta) 給出了一個比喻：象腳印的比喻 (參見《大象足跡經》——《中部經典》28 經)。任何動物的腳印都會落入大象的腳印中。(即類似於苦)

根據 Sayadaw 的解釋，正念注意 (yonisomanasikāra) 等同於「正見」

(sammādiṭṭhi)。正確地知道無常是無常，苦是苦，無我是無我。Sayadaw 說：“如果現實與認知是相等的，那就是正念注意 (yonisomanasikāra)。然後，苦的真諦 (dukkha sacca) 和道的真諦 (magga sacca) 便會顯現。如果與現實不等，則會產生無明 (avijjā) 和貪欲 (taṇhā) ——苦的真諦和苦的因 (samudaya sacca) 會顯現。”

如果你辨識出無常，那你就是一個三根人 (tihetuka)，並且了解苦的真諦 (dukkha sacca)。“三根人”指的是一個擁有三個善根的人，即無貪、無瞋、無痴。因為任何有為法都是無常的，並且是苦的真諦 (他在開頭誦讀了第一句)。擁有正念的人看到無常。

(某些巴利語變成了緬甸語，並以簡化形式使用，例如正念 (yoniso) = 正念注意 (yonisomanasikāra))。擁有正念注意的意思是知道無常是無常，苦是苦，無我是無我，任何現象的出現，不將其視為「我」或「我的」，而是將其視為苦的出現。最初是用正念 (sati) 來觀察。在觀察過程中，心或物質現象會出現。只有當觀察的心不存在時，其他的心才能出現。因此，觀察的心是無常的。再次用觀察的心來反思新出現的心，然後新出現的心便不再存在。這不是虛無的概念 (abhava paññatti)。通過反思存在到不存在的過程，就是內觀。觀察的心是正念心 (yonisomanasikāra)。注意這個從存在到不存在的過程，知道無常就是無常。它變成了禪定的「觀照」——「認識」(jhānato—passato)。在《相應經》中，這被解釋為觀照與認知的人。做內觀是正念的任務。

最初的觀察心消失，然後另一個心可以出現。如果沒有心出現，一個人就會死。然後，正念的心再次觀察新出現的心。在這個時候，知道這個新出現的心從存在到不存在。因此，正念注意就是內觀，因為知道無常是無常——看到無常。無明 (不知道)、貪欲 (貪)、這是我 / 這是我的錯誤觀念正在消失。因此，佛陀說正念注意就是正見

(Sammādiṭṭhi)。因此，正念注意就是正見。每次辨識無常，與五道的因素相結合，你就處於正念注意之中。這成為了發展內觀的過程 (bhāve tabba)。不要處於「我應該觀察什麼」的狀況中。即使佛陀根據不同的人教導不同的方式，觀察任何出現的現象都在變成正念。內觀的開始就是正念注意。

在薩利佛的《象足印比喻經》中，所有其他動物的足跡都會進入大象的足跡中。以同樣的方式，所有的有為法都進入了苦的聖諦。因此，在修行的開始，我們看到的是苦的真諦。所以我們正在觀察這個真理。

(Sayadaw 再次誦讀他創作的四句四聖諦法語。)

1. 任何有為法都是無常的，是苦的真諦。
2. 把無常當作我和我的東西會成為苦的因 (samudaya)。
3. 所有的無常的身心現象消失就是涅槃。
4. 知道結束的過程就是道知識。

通過看到無常，知道苦的真諦是令人厭惡和無用的，然後獲得真理的知識 (Sacca Ñāṇa)。[通常 Sayadaw 將“苦”翻譯為“duk=令人厭惡，kha=無用，dukkha=令人厭惡和無用”]了解壓迫的本質 (pīḷanaṭṭha)，然後獲得功能的知識 (Kicca Ñāṇa)。繼續修行，看到苦的終結，然後獲得成就的知識 (Kata Ñāṇa)。苦的終結是涅槃 (Nirodha Sacca)。知道結束的知識就是道知識 (Maggā Ñāṇa)。

在經典和注釋中，有許多方法可以修行。最終，包含正念注意 (yoniso) 就足夠了。有些方法僅限於比丘，不需要在家人跟隨。在內觀中，對你們來說，抓住 (1) 與 (2)。(1) 是內觀的對象的出現，(2) 是正念。內觀的開始是正念注意。正念注意的意思是適應性。

它來自於現實與認知或正確的反思。如果你想實現涅槃，只需做出與現實相符合的認知（即了解現實）。

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正念的重要性

1959年1月14日

[沙彌答以其所作之四句偈頌開始其談話。(1) 任何受緣法 (saṅkhāra) 皆無常且為苦諦。(2) 以無常為我與我所有，而成為執著，苦集之因。(3) 所有身心之無常滅去，即為涅槃。(4) 知曉滅盡，即為道知。此四句偈頌關於四聖諦，亦描述修行。

於修行之始，即觀察呼吸而使心平靜。其大多數閉關弟子在其指導下，必須發展至初靜定 (upacāra samādhi) 之一段時間。然後發展洞見。但在其大多數對大眾之談話中，其要求他們修行約二十分鐘或三十分鐘。此取決於人之情況。對於觀慧，藉由觀察呼吸，然後 saṅkhāra dhamma 由六根門而生起，例如，一念頭，於一念頭生起之際，知曉呼吸消失。藉由觀察念頭，其已滅去。

在此過程中，無呼吸觀察之消失，念頭不能生起。故而觀察之心亦無常。念頭生起之後，藉由觀察之，亦滅去。故而觀察之心見得念頭之無常。觀察之心為 yonisomanasikāra – 正念。於此時，其具有五支；即：正見 – sammādiṭṭhi、正思惟 – sammāsaṅkappa、正念 – sammāsati、正精進 – sammāvāyāma、正定 – sammāsamādhi。藉由見得無常 (anicca)、苦 (dukkha)、無我 (anatta)、不淨 (asubha)，任何一相，則瑜伽行者貫通法。所有此等皆為苦。舍利弗尊者舉例於象之足印。(見《大象跡經》 – Mahā-hatthipadopama Sutta – 經藏第 28 經，中阿含經，MN 28)。任何動物之足印將落入象之足印中。(即：似於苦)

根據沙彌答，yonisomanasikāra 為正念或正思惟，等於正見。知曉無常如無常，苦如苦，無我如無我。以沙彌答之言 – 「若真實與知曉相等，則為 yonisomanasikāra。然後，苦諦 (Dukkha Sacca) 與道諦 (Magga Sacca) 生起。若不等於真實，則無明 (avijjā) 與貪 (taṇhā) 生起 – 苦集諦 (Samudaya Sacca) 或苦諦與苦集諦生起。」]

若您辨別無常，則您為三有根人 (tihetuka)，亦知曉苦諦 (Dukkha Sacca) (Tihetuka – 一人生於三善根，即：無貪、無瞋、無癡)。因為，任何受緣法皆無常且為苦諦 (其誦念於開始時所提及之第一偈頌)。具有 yonisomanasikāra 之人見得無常。(一些巴利語成為緬甸語，但以簡短形式使用，如 yonisomanasikāra=yoniso。) 具有 yonisomanasikāra 意謂知曉無常如無常，苦如苦，無我如無我，不論何心生起，不標記為心，而是苦生起。首先以正念 (sati) 而觀察。於觀察之際，心或物質現象，其中之一者將生起。僅觀察之心不存在，則另一心可生起。因此，觀察之心無常。再次以觀察之心思惟生起之心，然後生起之心不再存在。此非無有之概念 (abhava paññatti)。藉由思惟存在至不存在，即為觀慧。

觀察之心為正念之心 (yonisomanasikāra)。留心於此過程，即從存在至不存在。知曉無常如無常。此成為 jhānato—passato (思惟與知曉)。於《雜阿含經》中，其解釋為思惟與知曉之人。行觀慧為正念之任務。

第一觀察之心滅去，然後另一心可生起。若無心生起，則一人將死亡。然後再次以觀察之 yonisomanasikāra 思惟新生起之心。於此時，知曉生起之心之存在至不存在。因此，正念為觀慧，因為知曉無常如無常 – 見得無常。無明 (不知曉)、貪 (貪欲)、此我/此我所有 (邪見) 皆滅去。因此，佛陀說 yonisomanasikāra 為正見 (Sammādiṭṭhi)。故而，正念為正見。每一次以五道支而辨別無常，然後您處於正念。此成為發展思惟 (bhāve tabba)。不要處於我必須思惟之情況。即使佛陀依不同之人而教導不同。觀察任何生起者，成為 yonisomanasikāra。觀慧之始為正念。於某些處所，佛陀教導 yonisomanasikāra 為知見，因為五道支共同而入。於三法印中，不論您辨別何者，於終結，即為苦諦 (Dukkha Sacca)。

於舍利弗尊者之《象跡經》中，所有其他動物之足印皆入象之足印中。同理，所有受緣法皆入苦諦。因此，於修行之始，我們見得苦諦。故而我們思惟真理。

(沙彌答誦念其所作之四聖諦之四句偈頌。)(1) 任何受緣法皆無常且為苦諦。(2) 以無常為我與我所有，而成為苦集之因。(3) 所有身心之無常滅去，即為涅槃。(4) 知曉滅盡，即為道知。

藉由見得無常，知曉苦諦如厭惡且無用，然後得真理之知見 (Sacca Ñāṇa)。[通常沙彌答翻譯 dukkha 為 duk=厭惡，kha=無用，dukkha=厭惡且無用] 藉由知曉壓迫之性 (pīḷanaṭṭha)，然後得作用之知見 (Kicca Ñāṇa)。繼續修行而見得苦之滅盡，然後得作知 (Kata Ñāṇa)。苦之滅盡為涅槃 (Nirodha Sacca)。知曉滅盡之知見為道知 (Maggā Ñāṇa)。

於經藏與註解中，包含許多修行之方式。於終結，以包含 yonisomanasikāra 足夠。一些僅為比丘。俗人無須跟隨。於觀慧中，對於您等皆為捕獲 (1) 以 (2)。(1) 為觀慧之對象之生起，而 (2) 為 yonisomanasikāra。觀慧之始為 yonisomanasikāra。

yonisomanasikāra 之意謂適合性。此為從真實與知曉或正思惟而出之字。若您欲證得涅槃，僅作依據真實之知曉 (僅知曉真實)。

譯註：

- 盡可能忠實於原文的用語和風格，並儘可能準確地傳達原文的意涵。
- 對於一些關鍵的佛教術語，如「saṅkhāra」、「upacāra samādhi」、「yonisomanasikāra」、「sammādiṭṭhi」、「sammāsaṅkappa」、「sammāsati」、「sammāvāyāma」、「sammāsamādhi」、「anicca」、「dukkha」、「anatta」、「asubha」、「tīhetuka」、「pīḷanaṭṭha」、

「Kicca Ñāṇa」、「Kata Ñāṇa」、「Nirodha Sacca」、「Magga Ñāṇa」、「phala citta」、「paccavekkhana」等，盡可能保持原有的譯法或使用通用的佛教術語。

- 嘗試將原文中的一些比喻和形象語言更生動地呈現出來，以更好地傳達沙彌答的教誨。

希望這個翻譯能夠幫助您更好地理解沙彌答關於「正念的重要性」的教誨。

Bhikkhu Yamaka

16th Feb. to 23rd Feb. 1959

T1

[It was from Saṃyutta—Nikkāya. Yamaka listened to the teaching of the Buddha who mentioned his past lives. Yamaka took it as sassatadiṭṭhi—permanent view; and then after the arahant died as uccheda diṭṭhi—annihilation. (Ven. Yamaka took the unenlightened being died as sassata and the arahant as uccheda view.) Sayadaw said it's important to know Nibbāna by direct experience. In practice it's important to start systematically from sotāpanna to arahant, i.e., to destroy wrong views and later destroy taṇhā. First Sāriputta dispelled Yamaka's wrong view of annihilationism—uccheda diṭṭhi. By Sāriputta's questioning him, Yamaka entered the stream. After that, Sāriputta helped him destroy taṇhā, and taught him to contemplate the 5-khandhas as murderer (vadhaka). All these were happening during the instructions, one can dispel uccheda diṭṭhi by means of the D. A. of the khandhas—khandha paṭiccasamuppāda. Sayadaw mentioned the 12-links, avijjā paccaya saṅkhāra → viññāṇa—>...etc. Only causes and effects process, saṅkhāra dhamma arises and saṅkhāra dhamma ceases. No being in it but only saṅkhāra dhamma. Saṅkhāra is dukkha. Arahant dies is only saṅkhāra dies or ceases or ends, and when dukkha ends and sukha exist. Sayadaw said that this intellectual knowledge closed the door of avīci hell, because the fixed wrong views die away. (The 3-niyata micchā diṭṭhi—fixed wrong views are non-action (akiriya diṭṭhi), non-cause (ahetuka diṭṭhi) and non-result (natthika diṭṭhi). In the Sāmmaññaphala Sutta of Dīgha Nikāya, sutta No. 2 (DN 2), The fruits of the Contemplative Life, Pūrana Kassapa (or Pūraṇa Kassapa), Makkhali Gosāla and Ajita Kesakambalin were teaching these views or doctrines to people.

It seems that there are many universes in space. The Buddha said a hell being who has niyata micchādiṭṭhi suffers in hell (When the time comes for its destruction has to be moved on or born again in the hell of another universe and continues to suffer). Sabbe saṅkhāra anicca—ti=All conditioned phenomena are impermanent, sabbe saṅkhāra dukkha—ti=All conditioned phenomena are dukkha, when

conditioned (saṅkhata) ends and unconditioned (asaṅkhata) arises, which is Nibbāna. Saṅkhata dukkha ends and asaṅkhata sukha arises.]

If an arahant dies and becomes nothingness, then who will want it? If happiness is existing and people will want it. Ucceda diṭṭhi is more fearful than the 5-heavy kammās (pañcānantarika kamma). There are 2-kinds of loss: the loss of knowing and unknowing. After knowing the dhamma of dispelling wrong views and not practicing it is a loss. The loss of unknowing is never heard about these kind of teaching. The loss of knowing without practice is more than the other. (The greatest loss, most Buddhists are in this group.)

(Sayadaw pointed to the chart of Dependent Arising and said) It's only saṅkhāra arises and saṅkhāra ceases. There is no person and living being. If you know like this, ucceda diṭṭhi falls away. Only the process of saṅkhāra arises and ceases. No arahant born and died. Only the assemblage of dukkha ceased. If dukkha ends, sukha must appear. It transcends from dukkha to sukha. If you know this much will not fall into hell. Dukkha ending that Nibbāna is called sukha. If saṅkhata dukkha ends, asaṅkhata sukha must appear.

T2

[Anyone who never experienced khandha anicca and their ending couldn't destroy wrong views. All living beings were born in the human, deva and Brahma realms are only temporary. But their permanent homes are planes of misery (apāya-bhūmis). In this talk, Sayadaw mentioned straight forwardly that whatever he said were not his own ideas but based on what the Buddha had said in the Suttas. If it's his own ideas, then it would become Adhamma or not the Dhamma of the Buddha. And then would fall into hell. (e.g., like the Bhikkhu Kapila of the Buddha Kassapa's Dispensation, see the Dhammapada. All Buddhists should take this point seriously.) (DhA. iv. 37ff. 24.—Taṇhāvaggo / 1. Kapilamacchavattu) Why Yamaka had wrong views? Because he did not understand between conventional and ultimate realities (Sammuti Sacca and Paramattha Sacca).]

You can't kill the kilesas randomly, whereas you must do it in systematically. To become a stream enterer (sotāpanna), first kill wrong views. For the realization of the higher path knowledge have to kill taṇhā (craving). (Sayadaw gave some examples to describe the mistaken idea of Yamaka's wrong views as after the arahant dies become nothingness.) The darkness of dukkha disappears and the light of sukha appears. Something has to be existed. Darkness disappears and light appears. Darkness must appear if light disappears. This is natural phenomena. (Sayadaw gave another example.) When you have a sore on your hand and suffer from unpleasant feeling. After cured the sore and the pleasant feeling comes in. In some of the suttas, the Buddha said that the khandha was a sore or ulcer (rogato) (e.g., AN. 4. 124/ 4. Dutiyānākaṇhasuttaṃ). If you have khandha you have sore. After it was cured and disappeared. Without it is sukha. If you appreciate without the sores and you will appreciate Nibbāna. I am not talking about these things blindly. There were Pali Suttas by the Buddha and I refer to them only in simple Burmese language. If it's not then it becomes Adhamma (not the teaching of the Buddha). Rogato—it doesn't mean the unpleasant feeling of the diseases only, it means it has the changing nature of the beginning and the end.

(Sayadaw gave an example of our human life as throwing a stone up in the air.) We are now in this human life for a short period of time, like throwing a stone up in the air. After that moment will fall down again into the under worlds (The 4-unpleasantness of existences). Yamaka had wrong view because of the attachment to a person or a being. So he didn't appreciate Nibbāna. This is depending on not understanding of between the conventional dhamma and ultimate dhamma.

T3

[Conventional truth is true only for dāna, sīla and samatha practices, but not for wisdom and Nibbāna. Reject conventional truth can create the heavy kamma, such as no father and mother etc. It's true only for not telling lie. But by it alone can't realize Nibbāna. By understanding ultimate truth can develop wisdom. Every being in the heart has the 3-seeds of existence, i.e., wrong view, greed and delusion. Wrong view is hell seed, greed (lobha) is peta seed (hungry ghost) and delusion is animal seed. Sayadaw talked about kamma and rebirth. He used a word kamma—samaṅgī which

means craving is the storage of actions. Craving and wrong view are the causes (samudaya) of suffering and it kept all the kammic energy which beings were created in the round of existence, and then releasing them one by one. He gave an example of a stone which is thrown upwardly and goes upwards as long as the force is lasting. And then it stops and falls back downwardly. So, wrong view is like this. Beings were born in the wholesome realms until their good kammās are lasting. After that, most of them take rebirths in the planes of misery (apāya bhūmi). Therefore destroying diṭṭhi is very important.]

After Sāriputta heard about Yamaka's wrong view, he went to see him and questioned him as follow: "Is form permanent or impermanent?" "It's impermanent, Ven. Sir." "Impermanence is sukha or dukkha?" "It's dukkha, Ven. Sir." "It is dukkha; can you take the form as my form (craving), I am form (conceit) and the form is I (wrong view)?" "No, Ven. Sir." "If you can't take the form as I, I am and mine, and then it's self (atta) or not-self (anatta)?" "Not-self, Ven. Sir." Sāriputta continued to question him on the other four khandhas in the same way. At the same time Yamaka observed his khandhas and entering the stream.

After entering the stream, Sāriputta questioned him again. "Now, do you take the 5-khandhas as an arahant?" "Ven. Sir, before without a teacher I had wrong view. Now, because of you, I have right view. I will not take the khandhas or other things as an arahant." And then Sāriputta asked him again, "Now, if someone asks you what happen to an arahant after he passed away?" "Ven. Sir, I will answer that only dukkha arises and dukkha ceases."

Conventional truth is the truth not arriving at Nibbāna. Ultimate truth is the truth arriving at Nibbāna. Taṇhā samudaya is the storage of kammās. Therefore, the Buddha said that wanting to end dukkha had to abandon samudaya. Because conventional truth develop wrong view, therefore use ultimate truth for questioning to dispel diṭṭhi.

T4

[The Buddha taught conventional truth for the following reasons:

1. For shame and fear (hiri and ottappa) to do bad deeds. These two wholesome dhammas are protecting the human world (lokapāla dhamma).
2. For the kamma and result or right view on kamma.
3. For the benefit of dāna (for the donor).
4. For the 5-heavy kammas.
5. For the metta bhavana (practising of loving—kindness).
6. For the knowledge of past lives.
7. For the dāna receiver (e.g., offering something to a noble person is better than an ordinary person).
8. For the sake of worldly conventions.

Conventional truth and ultimate truth are important. Without understanding sammuti sacca can be fallen into unpleasant destination. Not knowing paramattha sacca can't realize Nibbāna. In this talk Sayadaw gave an instruction on vipassanā practice based on contemplation of the mind. We are alive with 2-kinds of mind; i.e., bhavaṅga citta (life continuum) and vīthi citta (consciousness belonging to cognitive process). It may be being able to be translated as non-active and active minds. He used a very simple everyday language as host mind (bhavaṅga citta) and guest mind (vīthi citta). Guest mind can only arise by the conditioning of sense-objects and sense-doors (ārammaṇa and dvāra). Host mind exist all the time without the active mind. Non-active mind is sub-conscious mind and can't contemplate, so not include in vipassanā. The contemplative mind also guest mind. The other guest minds are only 6-types; i.e., from the eye, ear, nose, tongue, body and mind (mana) contact with the respective sense objects, such as sight, sound, smell etc. Sayadaw said there are also two guest minds; i.e., saṃsāric guest mind (saṅkhāra) and the guest mind of the Buddha (the 5-path factors = pañcaṅgika magga)]

T5

For someone who wants to become a sotāpanna has to kill diṭṭhi. Later he kills taṇhā for the higher path knowledge. Let us contemplates the mind for killing diṭṭhi. (Sāriputta taught Yamaka using the 5-khandhas. Sayadaw dispensed the contemplation of mind to practical instruction with Sāriputta's gāthā of kāyaṃ imaṃ, Milindapañha/ Kammakāraṅgapañho) Following the arising and passing away of the

mind process until to their ending. At the ending of all impermanence will realize Nibbāna. This is the gāthā (verse) showing the way to Nibbāna. Wrong views attach to all the 5-khandhas but especially on the mind. There are two types of mind; guest and host minds. Mind arising by causes is guest mind. The mind always exist is host mind. Every living being alive with a mind, without a mind is dead. Host mind (bhavaṅga) arises between the two guest minds. Without their arising is death. As an example, you want to eat something arise. It's arising and passing away. Before another mind arises bhavaṅga citta has to arise. Knowing them as vīthi citta and bhavaṅga citta (Between the two vīthi cittas, bhavaṅga citta has to arise. These are life continuum minds and they start arising from birth consciousness to until the death consciousness. Vīthi cittas are creating new kammās for the future becoming.)

T6

[The 5-khandhas are sakkāya which means it really exists. If take the khandhas as me or mine become wrong view and not really exists. Take the khandhas as me or mine as a friend lead to painful rebirths. Take the khandhas as enemies lead to Nibbāna. Sayadaw gave the examples of how the 5-khandhas are murderers. Some die because of the four elements, other by feeling (vedanā) ...etc. In contemplation see the khandhas as stranger (parato) or murderer (vadhakato).]

The 5-khandhas are sakkāya. Really exist. Take the sakkāya and viewing them as friends become sakkāya diṭṭhi and fall into painful rebirths. If you know sakkāya as enemies will become a sotāpanna. Therefore, with the sakkāya can fall into unpleasant rebirths or realize Nibbāna. (Sayadaw used each khandha to show that the 5-khandhas are murderers; e.g., people die of over heat—tejo rūpa kill people.) In practice for becoming a sotāpanna and higher knowledge, the 5-khandhas only show impermanence. But the ways of contemplation are not the same. For sotāpanna contemplates as this is not mine, not I am and not—myself. For higher knowledge contemplate as murderers.

T7

There are only two dhammas; wrong view and right view. With wrong view go to unpleasant destinations, and right view realize Nibbāna. See the khandhas as, this is not mine, not I am, not myself because it's impermanent nature; then wrong view is falling away. However, if you are practicing hard and not seeing it, then you are 2-rooted person (a person born with non-greed, non-hatred and delusion roots, only has 2-wholesome roots). Then next life will become 3-rooted person. But however need to continue the practices and listening a lot of dhamma talks (here the talks Sayadaw referred to are sacca dhamma), then next life will have the results. If you discern impermanence, taṇhā, māna and diṭṭhi will fall away. The reality and knowing are becoming the same (i.e., seeing the reality of nature). You have the 5-path factors (right sati—virīya—samādhi...right view—thought). After seeing impermanence contemplate as this is not mine, not I am, not myself. This is the contemplation for sotāpanna. For the higher levels, after discerning anicca contemplate as murderer. After their dukkha were ended, arahants wanted to put down their burdened khandhas. This is the opposite of common people.

The Functional Knowledge of Change

1st July 1961

[In this talk, Sayadaw talked about the functional knowledge of change (vipariṇāma), one of the meanings of Dukkha. There are 16 meanings of the Four Noble Truths. Each truth has four meanings. Sayadaw gave 19 talks on these subjects in Mandalay City from sixth to 25th December 1957. Especially the meanings on dukkha are very good for contemplation. In some of the suttas, the Buddha even mentioned that he only taught dukkha and the ending of dukkha. Only by penetrating dukkha thoroughly we can let go of craving and attachment. One of the meanings of dukkha is saṅkhāra dukkha (saṅkhatato). We can see this one in everyday life all the time and quite an extensive one, cover up everything. By contemplation on this one point very often have the very strong dispassion and disinterest in worldly matters.]

In Sāvattihī the Buddha gave a talk on hell and one monk asked him if there was anything more frightening than the Pariḷāha Hell. Not knowing the truth or not cutting off one's own dependent arising process was more frightening than the hell because diṭṭhi was the seed of hell. Sayadaw said most Buddhists have the wrong idea that hells are already existed there for us. Actually our wrong views, defilements and actions create these things for us. Another important point he said was we can observe anicca from consciousness to kamma bhava will no kammic result. If we can't discern anicca, the process will continue.]

After arriving to hell, the hell fire is so strong that it blinding the eyes. The crying of the hell beings is deafening the ears. The smell of the hell is so horrible that the nose can be fallen off. The food and drink of hell are burning the mouth, tongue, small and large intestines. And the hot iron—liquid are fallen out from the bottom. The clothing of the hell is burning the bodies. Even thinking about them is burning you. Nothing is good there. (Mahā Pariḷāha Niraya = The Great Burning Hell).

There are still having chances to be freed from this hell. But not knowing the truth is more frightening than the hell. Because of not knowing—the ignorance (avijjā) is establishing all these hells. It's not happening by itself. These are done by

people not knowing the truth. The things in the hell and fallen into it are creating by one's own unwholesome kammās. It's easy to go there and easy to free from it. Whatever arises, you must know as the truth of dukkha. You have to be afraid of not knowing and how to cut off the paṭiccasamuppāda process. Don't be afraid of the hells. By knowing the truth, the hells are closed off. Kammās open the doors of the hell and knowledge (Ñāṇa) closing them off. Don't take the idea of that it's already there. One's own kamma is making preparation there. (This point had evidence in the Sutta of Nandiya Upāsaka's story of heavenly mansions. These were already there even before he died. (DhA · iii · 290ff and VvA · 222f (The Vimāna Vatthu Commentary)) One's own dukkha is one's own paṭiccasamuppāda process which creating it. Kamma can't do anything by itself. Making arrangement by defilements and constructing by actions. Don't be afraid of kamma but kilesas. As an example, it's like the arrow (kamma) and the shooter (taṇhā). You have to be afraid of the shooter not the arrow. The Buddha did not mention about not thinking, if you want, just thinking about the Four Noble Truths for Nibbāna. From thoughts on sensual pleasure (kāma vitakka), ill-will (vyāpāda vitakka) and harmfulness (vihimsā vitakka) come taṇhā, māna and diṭṭhi. Today I'll talk about the truth of dukkha on change (vipariṇāma). Change is dukkha sacca and without change is nirodha sacca. Arising and passing away is vipariṇāma. If you can discern vipariṇāma then it's the functional knowledge (kicca ñāṇa). Arising and passing away is the function of the mind/body process (kicca), and the knowing is ñāṇa. The changing nature is not causeless. It comes from ageing and death (jarā and maraṇa) carrying along with it.

Annihilation and Yamaka

14th to 15th July 1961

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[These two talks were based on Yamaka again. But there were some differences in it, time and content. Here Sayadaw talked about Nibbāna as the arahant still alive and experience Nibbāna, i.e., Nirodho and Magga. After passing away, there is only nirodho without magga. But no dukkha only with sukha and peace exist. Interpret Nibbāna as nothingness, it becomes annihilation. Even some later Buddhists interpreted it as permanent identity. Because they have forgotten what the Buddha had said, i.e., sabbe dhammā anattā—All dhamma is not-self. All dhamma means everything, including Nibbāna.

In this talk Sayadaw gave example and simile to express the nature of Nibbāna which is remarkable and interesting; it's also in a very practical sense. He said every living being is burning with two kinds of fire; fire of defilements and body fire. If we contemplate these two fires in our daily life will understand dukkha very clear. For an arahant, he has no fire of defilements but still has the fire of the body. In his whole process of practice, he realized the first to the last Nibbāna step by step. Here again some scholars and Buddhists misinterpret the Suttas as some yogis had realizations without step by step. These are coming from not understanding the nature of the mind and the law of nature. He knows sukha and peacefulness of Nibbāna with direct experience. With comparison he understands the burden of the body very clear. It's like the two stories building burning with fire. The ground building of the fire is extinguished but the upper story is still burning. In this situation, what will you do? Surely you will continue to extinguish the upper fire until all are gone and totally peaceful. In this example the ground fire is defilements and the upper fire is the body.

For an ordinary person, he may think that an arahant is already without defilements and his mind is peaceful, why he should passed away and would rather continue to live forever. Sāriputta once said that he was expecting for parinibbāna (passing away) after he became an arahant because carrying the body around was too

heavy and burdensome. Even he preferred to carry Mount Meru on his back than the body. Someone who is severely sick wants to get well. In the same way anyone who really understands dukkha wants to free from it. A yogi practices and penetrates dukkha really wanting to transcend it.]

No sun and moon in Nibbāna, therefore will not suffer wind and rain. Only peace exists and without other things. No connection with any kind of dukkha is Nibbāna. No sun and moon, the natural dukkha, and mind dukkha are not there. Fuel (khandhas) and fire (kilesas) are gone out is Nibbāna. It's without dukkha and samudaya (5-khandhas and kilesas). Only nirodha and magga exist (Nibbāna and Path Knowledge). Dukkha ceases and sukha must appear. When you have a sore dukkha arises, and after cured sukha exists. It's important to cure the sores of defilement and khandha. If they are cured, it will appear. Only by appreciation of knowledge (ñāṇa) and Nibbāna, the view of annihilation does not arise. Before the practice to know about them is the duty of the yogi. (Here, Sayadaw was quite different from other teachers. He emphasized very strongly to dispel wrong views with intellectual knowledge and understanding of suññatā dhamma and paṭiccasamuppāda before the practice. It has two main reasons behind this point. The first realization is abandoning diṭṭhi. There were evidences in the Buddha's time and present day yogis who were practicing with wrong views had difficulties and problems during their practices.) After the arahant dies the impermanent khandha dukkha ceases and only sukha exists. Don't know one's own dukkha yet, so you don't know Nibbāna. The khandha is always burning with fire. Only the yogi knows it. Therefore, he wants to free from the fuel and fire. The arahant doesn't have kilesa fire (already gone out) but the fire of the body still exists. He had seen Nibbāna only. It would be better if the khandha fire also gone out.

(Sayadaw gave the simile of two stories building is on fire.) After becoming an arahant all kilesa fire are gone. Therefore, living with a very long life and helping living beings is better. This is the thinking of an ordinary person mind state (a worldling), not an arahant mind. (In India after the Buddha passed away and sometimes later some Buddhists developed new ideas and thinking into his teachings.) Here are the differences between the arahant and an ordinary folk (i.e., puthujjana=worldling). This kind of thinking and talking are the mind of a worldling. Therefore, arahants wanted to put down their burdened khandhas, because they had

already seen the peacefulness of Nibbāna and the burning khandhas. (They had seen Nibbāna already for four times in their step by step practice; also by entering into fruition states every day.) It's the same as someone has an ulcer wants to be cured. (It reminds me about Chao Khon Nor, a well known practicing monk in Thailand. He lived in a dwelling place which was closed all the time and practiced there for 45 years. He only came out for the morning and evening pūjas. He developed throat cancer later in his life. I had seen a book documented his illness with colour photos which were frightening. It seems he could bear the physical pain.) But it's also not good for them to suicide. Most Buddhists originally have permanent view (sassata—diṭṭhi) but they have annihilation view due to not understanding Nibbāna. Ask to contemplate impermanence is let you know about the sores. If you don't discern impermanence yet can't talk about Nibbāna. You discern anicca and knowing the unhealthiness. If you know the unhealthiness can know the healthiness by justification. Don't know the truth of dukkha thoroughly (penetratingly) never realize the cessation of it (nirodha sacca). At first, discern dukkha if you want to realize Nibbāna. If you don't appreciate Nibbāna surely you have the view of annihilation (uccheda diṭṭhi). Arahant is seeing two sights. He wanted to put down the burden because he had seen the real happiness. It's not foolishness.

滅盡與《雙部經》

1961年7月14日至15日

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[這兩場講座再次基於《雙部經》進行探討，但在時間和內容上有所不同。在這裡，沙彌提到涅槃，作為仍然活著的阿羅漢所經歷的涅槃，即涅槃的寂滅與道。臨終後，只有寂滅，沒有道。此時不再有苦，只有快樂與和平存在。將涅槃解釋為無，便會變成滅絕。甚至一些後來的佛教徒將其解釋為永恆的存在，因為他們忘記了佛陀所說的——「一切法無我」——所有法皆無我。所有法指的是一切，包括涅槃。

在這場講座中，沙彌通過例子和比喻來表達涅槃的本質，這些比喻既引人注目又充滿趣味，且非常實際。他說每一個眾生都被兩種火焰燃燒：煩惱的火與身體的火。如果我們在日常生活中反思這兩種火，我們將非常清楚地理解苦。對於阿羅漢來說，他沒有煩惱的火，但身體的火依然存在。在他整個修行過程中，他一步步地實現了涅槃的每一階段。這裡再次提到，一些學者和佛教徒誤解了經典，認為某些修行者在沒有步步為營的情況下就實現了涅槃。這是因為他們不理解心的本性和自然法則。他通過直接的經驗知道了涅槃的快樂與平靜。通過對比，他清楚地理解了身體的重擔。這就像一棟兩層的建築在火中燃燒，地面層的火已經熄滅，但上層依然在燃燒。在這種情況下，你會怎麼做？當然會繼續熄滅上層

的火，直到一切都熄滅並完全平靜。這個比喻中，地面層的火代表煩惱，上層的火代表身體。

對於普通人來說，他可能會認為阿羅漢已經沒有煩惱，他的心已經平靜，為什麼還需要過世，而不是繼續永生？舍利弗曾說，在成為阿羅漢後，他期待著涅槃的到來，因為攜帶身體太沉重且負擔過大。甚至他寧願背著須彌山，也不願背負這個身體。某些病重的人希望自己能康復，同樣地，真正理解苦的人也希望能解脫。修行者通過修行，深刻洞察苦，真心想要超越它。

在涅槃中沒有太陽與月亮，因此不會遭受風雨。只有和平存在，沒有其他事物。涅槃與任何形式的苦無關。沒有太陽與月亮，天災的苦與心的苦都不存在。當煩惱（五蘊）與火（煩惱）熄滅時，那就是涅槃。涅槃中沒有苦與集（五蘊與煩惱）。只有滅與道存在（涅槃與道知識）。苦滅後，必然會有樂。當你有病時，苦會出現，而病癒後，樂便會存在。治癒煩惱與五蘊的病痛是非常重要的。如果它們得到治療，樂便會出現。只有通過對知識（智慧）與涅槃的領悟，滅絕觀的錯誤觀念才不會出現。在修行之前，了解這些是修行者的責任。（在這裡，沙彌與其他老師有些不同。他強烈強調，在修行之前，必須通過智慧知識，理解空性法和緣起法來破除錯誤觀念。這一點背後有兩個主要原因。首先是要放下見解。佛陀時代和現在的修行者中，都有一些人因為持有錯誤的見解而在修行中遇到困難。）

阿羅漢死後，無常的五蘊苦滅，只有樂存在。你若尚未理解自己的苦，就無法理解涅槃。五蘊總是在燃燒的火中，只有修行者才知道。因此，他希望擺脫這些燃料與火。阿羅漢沒有煩惱的火（已經熄滅），但身體的火仍然存在。他只見過涅槃。如果五蘊的火也能熄滅，那將更好。

（沙彌舉了兩層樓的建築起火的比喻。）當阿羅漢達到涅槃後，所有煩惱的火都熄滅了。因此，長壽並幫助眾生是更好的選擇。這是普通人（世界人）的思維，而不是阿羅漢的思維。（在印度，佛陀圓寂後，一些佛教徒開始對佛陀的教義進行新的解釋與思考。）這裡是阿羅漢與普通人的差異（即世界人）。這種思維和語言代表的是普通人的心態。因此，阿羅漢希望擺脫負擔的五蘊，因為他們已經見過涅槃的平靜與五蘊的燃燒。（他們已經在逐步修行過程中見過四次涅槃，並且每天進入果位。）這就像一個患有潰瘍的人希望能夠痊癒。（這讓我想起了泰國一位著名的修行僧人昭坤諾。他在一個封閉的住所中修行了45年，僅在早晚做早晚課。他在晚年患上了喉癌，我曾見過一本書，記錄了他的病情，還有令人恐懼的彩色照片。他似乎能夠忍受身體的劇痛。）但對他們來說，自殺並不是解決問題的辦法。大多數佛教徒原本持有恆常觀（常見），但由於未理解涅槃，他們也持有滅絕觀。要求反思無常，讓你了解病痛。如果你還未領會無常，就無法談論涅槃。你看見無常並了解其不健康。若你知道不健康，便能透過比對了解健康。如果你無法徹底了解苦的真諦，便無法實現其滅盡（滅苦）。最初，若要實現涅槃，必須先認識苦。如果你不領悟涅槃，肯定會持有滅絕觀（滅見）。阿羅漢看到兩種景象，他希望放下重擔，因為他已經見到真正的快樂。這並不是愚蠢。

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湮滅與因明

1961年7月14日至15日

[這兩次談話再次基於因明，但有些不同之處，時間與內容。這裡沙彌答談論涅槃如阿羅漢尚存活，而體驗涅槃，即：滅盡與道。滅去後，僅有滅盡，無道。但無苦，僅有樂與平靜。解釋涅槃為無，則成為湮滅。即使一些後世佛教徒解釋其為恆常之實體。因為他們遺忘佛陀所說，即：**sabbe dhammā anattā** – 一切法無我。一切法意謂一切，包含涅槃。

在此次談話中，沙彌答舉例與譬喻以表達涅槃之性，其卓越且有趣；此亦為極為實用之意義。其說每位眾生皆以兩種火而燃燒：煩惱之火與身之火。若我們於日常生活中思惟此二火，則將非常清晰地理解苦。對於阿羅漢，其無有煩惱之火，但仍有身之火。於其整個修行過程中，其逐步地體認第一至最後之涅槃。再次，一些學者與佛教徒誤解經文，如一些瑜伽行者以無逐步而證悟。此等來自於不理解心之性與自然之法則。其以直接體驗而知曉涅槃之樂與平靜。以比較，其非常清晰地理解身之負擔。此似兩層樓房以火而燃燒。地下樓層之火滅去，但上層樓層仍燃燒。於此情況，您將如何而為？確定您將持續不斷地滅去上層之火，直至所有皆滅去，而完全平靜。於此例中，地下之火為煩惱，而上層之火為身。

對於平凡人，其可能思惟阿羅漢已無有煩惱，而其心平靜，何以其應當滅去，而寧願持續不斷地永生。舍利弗尊者曾說，其於成為阿羅漢後，期望 **parinibbāna** (滅去)，因為攜帶身而行，過於沉重且負擔。即使其寧願背負須彌山，而非身。嚴重生病之人欲康復。同理，任何真實地理解苦之人，欲脫離之。瑜伽行者修行而貫通苦，真實地欲超越之。]

涅槃無有太陽與月亮，因此不受風雨之苦。僅有平靜存在，而無有其他事物。與任何種之苦無關，即為涅槃。無有太陽與月亮，自然之苦與心之苦不存在。燃料 (蘊) 與火 (煩惱) 熄滅，即為涅槃。其無苦與集 (五蘊與煩惱)。僅有滅盡與道存在 (涅槃與道知)。苦滅去，而樂必須出現。當您有瘡，則苦而生起，而治療後，樂存在。治癒煩惱與蘊之瘡，極為重要。若其治癒，則將出現。僅藉由欣賞知見 (**ñāṇa**) 與涅槃，湮滅之見不生起。於修行之前，知曉彼等為瑜伽行者之職責。(這裡，沙彌答與其他教師相當不同。其極力強調以智慧之知見與理解 **suññatā dhamma** 與 **paṭicasamuppāda** 而驅散邪見，於修行之前。此等有二個主要之原因。第一證悟為捨離 **diṭṭhi**。於佛陀時代與現代，有證據，以邪見修行之瑜伽行者，於其修行中，有困難與問題。) 阿羅漢滅去後，無常蘊苦滅去，而僅有樂存在。不知曉自身之苦，故而您不知曉涅槃。蘊恆常以火而燃燒。僅瑜伽行者知曉之。因此，其欲脫離燃料與火。阿羅漢無有煩惱之火 (已滅去)，但身之火仍存在。其已見得涅槃。若身之火亦滅去，則較佳。

(沙彌答舉例兩層樓房著火。) 成為阿羅漢後，所有煩惱之火皆滅去。因此，以非常長之壽命而存活，並幫助眾生，較佳。此為平凡人之心態(世間人)，而非阿羅漢之心。(於印度，佛陀滅去後，有時後來一些佛教徒發展新之思想與思惟入於其教法。) 這裡為阿羅漢與平凡人(即：puthujjana=世間人) 之間之差異。此種思惟與談話為世間人之心。因此，阿羅漢欲放下其負擔之蘊，因為其已見得涅槃之平靜與燃燒之蘊。(其於其逐步修行中，已四次見得涅槃；亦藉由每日入於果地。) 此似某人有潰瘍，而欲求治癒。(此提醒我關於泰國著名修行僧 Chao Khoon Nor。其居住於全日關閉之住處，而修行四十五年。其僅於早晨與黃昏之 pūjas 而出。其於其晚年發展喉癌。我已見得以彩色照片記錄其疾病，其令人恐懼。似其能忍受身之痛苦。) 但自殺亦不佳。大多數佛教徒最初有恆常見(sassata—diṭṭhi)，但其有湮滅見，由於不理解涅槃。要求思惟無常，即令您知曉瘡。若您不辨別無常，則不能談論涅槃。您辨別無常，而知曉不健康。若您知曉不健康，則能藉由證明而知曉健康。不知曉苦諦之真實(貫通)，則永不證得其滅盡(nirodha sacca)。首先，辨別苦，若您欲證得涅槃。若您不欣賞涅槃，確定您有湮滅見(uccheda diṭṭhi)。阿羅漢見得二種景象。其欲放下負擔，因為其已見得真實之快樂。此非愚癡。

譯註：

- 盡可能忠實於原文的用語和風格，並儘可能準確地傳達原文的意涵。
- 對於一些關鍵的佛教術語，如「Nibbāna」、「Nirodha」、「Magga」、「diṭṭhi」、「suññatā dhamma」、「paṭiccasamuppāda」、「arahants」、「parinibbāna」、「puthujjana」、「sassata—diṭṭhi」、「uccheda diṭṭhi」、「pīlanatṭha」、「Kicca Nāṇa」、「Kata Nāṇa」、「Nirodha Sacca」、「Magga Nāṇa」、「phala citta」、「paccavekkhana」等，盡可能保持原有的譯法或使用通用的佛教術語。
- 嘗試將原文中的一些比喻和形象語言更生動地呈現出來，以更好地傳達沙彌答的教誨。

希望這個翻譯能夠幫助您更好地理解沙彌答關於「湮滅與因明」的教誨。

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Only discerning dukkha you are on the right track. Don't discern it you can't appreciate sukha, and also never realize Nibbāna. (Sayadaw recounted the story of Yamaka.) Without a teacher to explain these things, people will think that there is nothing in Nibbāna. No appreciation of Nibbāna, people have uccheda diṭṭhi (view of annihilation). Yamaka contemplated anicca and anatta but couldn't succeed because

couldn't let go of his view. The body has fire element therefore it becomes ageing. (He recited the Pali gāthā by Sāriputta after his arahantship.) After the realization he wanted to lay down his body. He had seen the burning of the khandha and the cessation of it, so that he wanted to be free. This is also an evidence of the existence of Nibbāna. For the worldlings even they are burning with fire, still looking for more fire to burn them. They are having family lives and praying for the becoming (Having bhava taṇhā). Buddhists who don't want Nibbāna and have faith in Buddhism but they have uccheda diṭṭhi (This point is important to some Buddhists for reflection. They can have both wrong views; i.e., they have bhava taṇhā—permanent view and frightening of annihilation.)

Yogis can know Nibbāna by justification. By discerning anicca, then he knows that there is a place without anicca. Impermanence is truth of dukkha, and then there is truth of sukha without the anicca. Wanting to reach Nibbāna have to come out from the province of impermanence. First have to discern anicca. This will know dukkha. With knowing dukkha, the knowledge of not wanting will arise. Then the dukkha sacca of impermanence will come to an end. This ending is Nibbāna. Therefore, from sotāpanna to arahant had seen the ending of impermanent dukkha for four times. He had seen the freedom of dukkha and couldn't take pleasure in living with the khandhas. There are two ways for reaching Nibbāna, by seeing directly and later reaching there. (i.e., with practice and after death.) Therefore, an arahant after the realization prefer to die. Sāriputta himself was like this. When Sāriputta went to see the Buddha and asking permission to lay down his khandhas, and the Buddha kept quiet. There were some reasons about this. By giving permission means killing, whereas without permission means Sāriputta still had kilesa. Therefore, the Buddha told him that he had to know it by himself. If you have discerned impermanence you are on the middle way.

The Buddha said that Nibbāna, the unborn (ajāta) and unmade (abbhuta), was existed. In each of the Buddha's Dispensation 80 billion and 100,000 living beings were in Nibbāna.

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只有辨識到苦，你才走在正道上。如果不辨識它，你無法理解樂，也永遠無法實現涅槃。（沙彌提到《雙部經》中的故事。）若沒有老師來解釋這些事情，人們會認為涅槃中什麼都沒有。若無法理解涅槃，人們會持有滅絕見（滅見）。耶馬卡反思無常與無我，但無法

成功，因為他無法放下自己的見解。身體有火元素，因此它會衰老。（他在成為阿羅漢後誦讀了舍利弗的巴利詩句。）在覺悟後，他希望放下自己的身體。他看見五蘊的燃燒及其滅盡，於是希望得到解脫。這也是涅槃存在的證據。對於世人來說，即使他們被火焰燃燒，仍然尋求更多的火來燃燒自己。他們過著家庭生活，並祈求成為（有愛欲）。那些不想要涅槃的佛教徒，雖有佛教信仰，卻持有滅絕見（這一點對一些佛教徒來說十分重要，值得反思。他們有兩種錯誤觀念；即他們有成欲一恆常觀，並對滅絕感到恐懼）。

修行者能夠通過推理了解涅槃。通過辨識無常，他就能知道有一個沒有無常的地方。無常是苦的真理，然後無無常的樂的真理就會顯現。若想達到涅槃，必須從無常的範圍中走出。首先要辨識無常，這樣就能理解苦。理解了苦後，無欲的智慧會生起。然後，無常的苦的真理就會結束。這個結束就是涅槃。因此，從初果（須陀洹）到阿羅漢，都四次見證了無常苦的結束。他們見證了苦的解脫，並且無法再對與五蘊的生死輪迴產生任何樂趣。達到涅槃有兩條路徑：直接見證與後來達到（即修行過程與死亡後達到）。因此，阿羅漢在覺悟後寧願死去。舍利弗也是如此。當舍利弗去見佛陀並請求許可放下五蘊時，佛陀保持了沉默。這背後有一些原因。給予許可意味著殺死，而不給予許可則意味著舍利弗仍然有煩惱。因此，佛陀告訴他，必須由他自己來知道。如果你已經辨識無常，那麼你就走在中道上。

佛陀說，涅槃是未生（阿陀）與無作（無不生）的，並且它確實存在。在每一次佛法的教化中，都有 80 億萬與 10 萬的眾生達到了涅槃。

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僅辨別苦，您處於正道。不辨別之，則您不能欣賞樂，亦永不證得涅槃。（沙彌答敘述因明之故事。）無有教師以解釋此等事物，則人們將思惟涅槃中無物。無有涅槃之欣賞，人們有湮滅見 (*uccheda diṭṭhi*)。因明思惟無常與無我，但不能成功，因為不能捨離其見解。身具有火元素，故而其變老。（其誦念舍利弗尊者於阿羅漢道後之巴利偈頌。）證悟後，其欲放下其身。其已見得蘊之燃燒與其滅盡，故而其欲求自由。此亦為涅槃存在之證據。對於世間人，即使其以火而燃燒，仍尋找更多之火以燃燒之。其有家庭生活，而祈禱成為（有 *bhava taṇhā*）。信仰佛教之佛教徒不欲涅槃，但其有湮滅見（此點對於一些佛教徒而言，極為重要以反省。其可具有二種邪見；即：其有 *bhava taṇhā* – 恆常見與湮滅之恐懼。）

瑜伽行者可藉由證明而知曉涅槃。藉由辨別無常，然後其知曉無有無常之處。無常為苦諦，然後有無有無常之樂諦。欲求達致涅槃，必須從無常之領域而出。首先必須辨別無常。此將知曉苦。以知曉苦，不欲知見而生起。然後無常之苦諦將滅去。此滅盡即為涅槃。因此，從須陀洹至阿羅漢，四次見得無常之苦之滅盡。其已見得苦之自由，而不能以蘊而取樂。有二種方式以達致涅槃，藉由直接見得，而後來達致彼處。（即：以修行與滅去後。）因此，阿羅漢於證悟後，寧願滅去。舍利弗尊者自身亦如是。當舍利弗尊者前往

見佛陀，而請求許可放下其蘊，而佛陀保持沉默。有關此，有些原因。給予許可意謂殺害，而無有許可意謂舍利弗尊者仍有煩惱。因此，佛陀告知其必須自行知曉之。若您辨別無常，則您處於中道。

佛陀說，涅槃，無生 (ajāta) 與不造 (abbhuta)，而存在。於每佛陀之法運，八十億與十萬眾生處於涅槃。

譯註：

- 盡可能忠實於原文的用語和風格，並儘可能準確地傳達原文的意涵。
- 對於一些關鍵的佛教術語，如「Nibbāna」、「uccheda diṭṭhi」、「bhava taṇhā」、「ajāta」、「abbhuta」、「parinibbāna」、「puthujjana」、「diṭṭhi」、「anicca」、「dukkha」、「sukha」、「Nirodha Sacca」、「Magga Ñāṇa」、「phala citta」、「paccavekkhana」等，盡可能保持原有的譯法或使用通用的佛教術語。
- 嘗試將原文中的一些比喻和形象語言更生動地呈現出來，以更好地傳達沙彌答的教誨。

希望這個翻譯能夠幫助您更好地理解沙彌答關於「湮滅與因明」的第二部分的教誨。

Concept, Reality and Nibbāna

17th October 1961

There are the 4-realizations of Nibbāna, the stream enterer, once-returner, non-returner and the arahant (i.e., sotāpanna, sakadāgāmin, anāgāmin and arahant). Then, the fifth one is all the khandhas ceased and the peacefulness of Nibbāna. I want you all to know, after the realization of the first Nibbāna, no need to worry about the future. For the other Nibbāna you already have the momentum of the knowledge (ñāṇa). Even you are not listening to dhamma talks; this knowledge will push you forwards to the higher levels. Therefore, the realization of the first Nibbāna is important. For the higher levels there are no other special ways. Start from the impermanence again. If you ask why we did not realize Nibbāna before, the answers are because of not knowing and taking the near things as far away. For the realization of the first Nibbāna must dispel three wrong views. After clearing up these views you are sure to realize it. *Diṭṭhi nirodho Nibbānaṃ*—The cessation of wrong view is Nibbāna—this refers to the first Nibbāna. Don't pray for any existence of life. It only makes the earthen—soil increasing and also you will suffer. Don't take these words as insignificance. The one also prays this is sure for suffering. (This point is very important for any Buddhist to contemplate clearly whatever their traditions.) I am correcting you for your great mistakes. What you want to enjoy is *vedanākkhandha* ~ the aggregate of feeling. According to the Four Noble Truths, it's the truth of suffering. What you all are doing for the enjoyment of human and heavenly pleasures are only superficial. But it's the same meaning as I will be suffering again and again in the human and celestial worlds and increasing the earthen—soil. Truth (*sacca*) is right and feeling (*vedanā*) is not right. I am explaining for your great mistakes. It's very rare to find a teacher for corrections on these things. You are only seeing the pleasure of feeling, not the truth of it. You are dancing with the strings of craving. (Here Sayadaw used the simile of the string of puppet.)

Feeling arising means on the way to dukkha, and passing away means in dukkha. It's Dukkha Sacca. This kind of wishes and prayers are covering up Nibbāna. Not knowing (i.e., ignorance or delusion) is more difficult than not having (This is a

Burmese proverb showing the important of knowledge, because all unwholesomeness start from ignorance, then craving –taṇhā).

Your desire and prayers for khandha dukkha are covering up Nibbāna. You take it as this is "mine", this "I am", this is "myself", and all these can't penetrate the khandha's nature. You are a slave to the khandha that Nibbāna is out of your sight. (Most of Sayadaw's dhamma meanings were direct, simple and profound, and sometimes quite humorous.) With prayers and wishes for the khandha, wherever you will be with the attachment to existence (bhava diṭṭhi), by which covers up Nibbāna, that will never arrive to Nibbāna.

(Sayadaw said that Sāriputta asked questions to Yamaka and the ways he answered was helping him to let go of his wrong views by making him to understand concept and reality. And then taught him to observe the nature of the khandha and became a sotāpanna. After became a sotāpanna, Sāriputta asked him if someone asked you what happened to an arahant after he died. The answer was important, because only someone who had eradicated wrong views and doubts could answer in this way. Dukkha ends and sukha exists. The Buddha always emphasized that he taught only dukkha and the ending of dukkha. This point is very important for all Buddhists whatever their traditions. Whatever dhamma was not about dukkha and the ending of dukkha, it's not taught by him.)

Nothing happen after the arahant dies is the same meaning as there is no Nibbāna. The Buddha taught in many ways as Nibbāna really exists. (e.g., in Udāna Pali). In reality arahant is not exist, only a concept. The real existence is the 5-khandhas. Arahanta means a person who had killed the defilements. Puthujjana—worldling means a person who has very thick defilements. By taking off the concepts and contemplate the reality is going onwards to Nibbāna (one of the Dhamma qualities). Yamaka had the view of annihilation because he couldn't find a teacher. You can know the answer of a sotāpanna from the questions and answers between Sāriputta and Yamaka. You people are praying for Nibbāna without knowing it. There is a place without Dukkha. This must have to exist. That is Nibbāna which exists with only sukha. But Nibbāna is out of sight because it is covered with Dukkha.

HTML editor's note: There is the other translation of this tape—Part 6 [par6-27, Concept, Reality and Nibbāna (ver. 2)].

Sorrow Deceiving as Compassion

23rd February 1959

[The following six talks were connecting with refined dhammas. Each one lasted only 30 minutes. Sayadaw gave to his two closed disciples who were couple. The followings are not whole talk translation but only the main points.]

Sorrow (soka) can come in and deceive as compassion (karuṇā). Worry, concerning, sorrow and sadness are not true compassion. Compassion is connecting with equanimity (upekkhā). Therefore, compassion, equanimity and wisdom are connected. It's subtle and not easy to distinguish. Most people take sorrow (soka) as compassion (karuṇā). After the mind of compassion, altruistic joy (mudita) comes in and then falls into life continuum (bhavaṅga citta). Therefore, paṭiccasamuppāda (dependent arising) is not going on (not connected). If sorrow comes in, it connects with the dependent arising. (Here Sayadaw gave an important instruction). Whatever mind state arising makes an effort to know it. With this we are not deceived by the cunning mind. Whatever arising, contemplate impermanence. If you don't contemplate for the compassionate mind, it doesn't matter. But if you contemplate it you will develop the knowledge. In contemplation of the mind, yogi must distinguish the different states of the mind. With this one will know the arising and passing away of the mind. Concepts are also useful in their own. Knowing how to distinguish them will know the arising. By knowing the arising one you will know the passing away. Contemplate at this, it's a concept. By knowing the passing away is discerning the impermanence. Do you know the benefit of names? If you reject conventional truth you don't know how to contemplate (Mahasi Vipassanā is a good example.). Therefore, in the Satipaṭṭhāna Pali mentioned a word—pajānāti which means to know it. (Sayadaw gave some examples for the seriousness of sorrow.) It's similar to a person hit by a thorny object and difficult to pull out. Such thing as can't forget a deceased loved one for three years and three raining seasons. (This is a Burmese saying.)

悲傷假作慈悲

1959年2月23日

[以下六場講座與精深的法相連，每場講座僅持續了 30 分鐘。這些講座是沙彌針對他的一對密切弟子（夫妻）所授的。以下是主要內容的翻譯，而非完整講座。]

悲傷 (soka) 可能會進入並假作慈悲 (karuṇā)。憂慮、關心、悲傷和難過都不是真正的慈悲。慈悲與平等心 (upekkhā) 有關，因此，慈悲、平等心和智慧是相互聯繫的。這是細微的，並不容易區分。大多數人將悲傷 (soka) 誤認為慈悲 (karuṇā)。在慈悲的心境後，無私的喜悅 (mudita) 隨之而來，然後進入生死輪迴 (bhavaṅga citta)。因此，緣起法 (paṭiccasamuppāda) 未能進行 (無法連接)。如果悲傷進來，它就與緣起法連接。(這裡沙彌給出了一個重要的指示。) 無論何種心境出現，都要努力了解它。這樣我們就不會被狡詐的心所欺騙。無論何種狀況，觀察無常。如果你不為慈悲之心進行觀察，無妨。但如果你觀察它，你將發展出智慧。在觀察心時，修行者必須區分不同的心態。這樣一來，你將知道心的生起與消逝。概念在某些情況下也是有用的。了解如何區分它們，才能明了生起。通過了解某一個生起，你就能了解其消逝。觀察此時，這就是概念。通過知道消逝，便是辨別無常。你知道名字的好處嗎？如果你拒絕世俗真理，你就無法正確地進行觀察 (麻哈西禪修便是一個很好的例子)。因此，在《念處經》的巴利語中提到了 “pajānāti” 這個詞，意思是了解它。(沙彌舉了一些悲傷嚴重的例子。) 這類似於一個人被帶刺的物體刺傷，難以拔除。像是無法忘記去世的摯愛，甚至三年三季的雨季也無法忘懷。(這是緬甸的俗語。)

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悲傷欺騙為慈悲

1959 年 2 月 23 日

[以下六次談話與清淨法相連。每一次僅持續三十分鐘。沙彌答給予其二位閉關弟子，其為夫妻。以下非完整之談話翻譯，僅為要點。]

悲傷 (soka) 可而入，而欺騙為慈悲 (karuṇā)。憂慮、關心、悲傷與哀愁非真實之慈悲。慈悲與等舍 (upekkhā) 相連。因此，慈悲、等舍與智慧相連。此微妙，而不易區別。大多數人以悲傷 (soka) 為慈悲 (karuṇā)。於慈悲之心後，利他喜 (mudita) 而入，然後墮入行蘊 (bhavaṅga citta)。因此，緣起 (paṭiccasamuppāda) 不進行 (不相連)。若悲傷而入，則與緣起相連。(這裡沙彌答給予重要之指示。) 不論何心態生起，而努力以知曉之。以此，我們不被狡猾之心所欺騙。不論何物生起，思惟無常。若您不思惟慈悲之心，則無關緊要。但若您思惟之，則您將發展知見。於思惟之心，瑜伽行者必須區別心之不同狀態。以此，一人將知曉心之生起與減去。概念於其自身亦有用。知曉如何區別之，將知曉生起。藉由知曉生起之一者，您將知曉減去。思惟於此，即為概念。藉由知曉減去，即為辨別無常。您知曉名稱之利益嗎？若您拒絕世俗真理，則您不知曉如何思惟 (馬希尊者之 Vipassanā 為良好之例)。因此，於《念處經》中提及一字 - pajānāti，意謂知曉之。

(沙彌答舉例說明悲傷之嚴重性。) 此似於人被有刺之物而擊中，而難以拔出。如是之事，如不能忘記亡故之親愛者三年與三個雨季。(此為緬甸語。)

譯註：

- 盡可能忠實於原文的用語和風格，並儘可能準確地傳達原文的意涵。
- 對於一些關鍵的佛教術語，如「soka」、「karuṇā」、「upekkhā」、「mudita」、「bhavaṅga citta」、「paṭiccasamuppāda」、「yonisomanasikāra」、「sammādiṭṭhi」、「sammāsaṅkappa」、「sammāsati」、「sammāvāyāma」、「sammāsamādhī」、「anicca」、「dukkha」、「anatta」、「asubha」、「tīhetuka」、「pīḷanaṭṭha」、「Kicca Ñāṇa」、「Kata Ñāṇa」、「Nirodha Sacca」、「Magga Ñāṇa」、「phala citta」、「paccavekkhana」等，盡可能保持原有的譯法或使用通用的佛教術語。
- 嘗試將原文中的一些比喻和形象語言更生動地呈現出來，以更好地傳達沙彌答的教誨。

希望這個翻譯能夠幫助您更好地理解沙彌答關於「悲傷欺騙為慈悲」的教誨。

Lust Deceiving as Loving—kindness

24th February 1959

Lust can come in and deceiving as loving—kindness (metta), during sending metta only for the loved ones not including others. Metta means for everyone without differentiation. If taṇhā comes in, contemplate this mind state first and continue the metta. Someone who overcomes one’s own mind knows whatever mind state arises. Without overcome it don’t know the mind state. Therefore, there are more unwholesome mind states arising. The best way is contemplating whatever mind state arising. By doing serenity (samatha) practice, defilements can come in the practice. In samatha, if lobha or dosa comes in become unstable, and it falls off. Only vipassanā can be stable.

色欲假作慈愛

1959年2月24日

色欲 (taṇhā) 可能進入並假作慈愛 (metta)，當發送慈愛時只對所愛的人，而不包括其他人。慈愛是對每一個人都一視同仁的。如果貪欲進入，首先觀察這個心態，然後繼續發送慈愛。能夠克服自己心境的人，知道每一個心態的生起。若未能克服，便不會知道心境的真實狀況。因此，更多的不善心態會生起。最好的方法是觀察任何心境的生起。透過禪定 (samatha) 修行，煩惱可能會進入其中。在禪定中，若貪欲或瞋恚進入，會使心不穩定，並且隨之消失。只有觀察 (vipassanā) 才能穩定。

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貪欲欺騙為慈愛

1959年2月24日

貪欲 (Lust) 可而入，而欺騙為慈愛 (metta)，於僅向親愛者而發送 metta，不包含他人。Metta 意謂對所有人無有差別。若 taṇhā 而入，首先思惟此心態，而繼續 metta。克服自身之心之人，知曉不論何心態生起。無有克服之，不知曉心態。因此，有更多不善心態而生起。最佳之方式為思惟不論何心態生起。藉由行禪定 (samatha) 之修行，煩惱可入於修行。於禪定中，若貪 (lobha) 或瞋 (dosa) 而入，則不穩定，而墮落。僅觀慧可穩定。

Taṇhā Deceiving as Altruistic Joy

25th February 1959

Taṇhā and altruistic joy (mudita) are similar in smiling nature. But their objects are not similar. Gladness for all is mudita. If only for someone it is taṇhā. Mudita comes from mindful attention. Have gladness on everyone. Generally, if only for one person, then taṇhā comes in. With a determination whatever mind state arises, I'll contemplate it. And then mostly you can do it. Kamma becomes fruitless if taṇhā extinct. Blown away like a cotton wool. Taṇhā is clinging to the khandhas. Therefore, if you can contemplate the khandha as truth of dukkha, taṇhā will extinct.

貪欲假作無私的喜悅

1959年2月25日

貪欲 (taṇhā) 與無私的喜悅 (mudita) 在其微笑的特性上相似，但它們的對象卻不同。對所有人的快樂是無私的喜悅。若只對某一人，那便是貪欲。無私的喜悅來自於正念。對每一個人都感到快樂。通常，如果只是對一個人，那麼貪欲便會進入。決心是無論何種心態生起，我都會觀察它。這樣做下去，你大多能做到。當貪欲滅盡時，業力將無所結果，像棉花一樣被吹散。貪欲是對五蘊的執著。因此，如果你能將五蘊觀察為苦的真理，貪欲將會滅盡。

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貪欲欺騙為利他喜

1959年2月25日

貪欲 (Taṇhā) 與利他喜 (mudita) 於微笑之性相似。但其對象不相似。對所有人之喜悅為 mudita。若僅為一人，則為 taṇhā。Mudita 出自正念。對所有人而有喜悅。一般而言，若僅為一人，則 taṇhā 而入。以決定，不論何心態生起，我將思惟之。然後大多數您可為之。若 taṇhā 滅盡，則業成為無果。如棉絮般吹散。Taṇhā 執著於蘊。因此，若您可思惟蘊如苦諦，則 taṇhā 將滅盡。

Selfishness Deceiving as Equanimity

26th February 1959

Some people sometimes were using language like equanimity, but including selfishness and anger. Equanimity means seeing all living beings in equilibrium according to their own karmas. By checking the nature of the language and the voice can know true equanimity or not. Envy (issā), selfishness (macchhariya), dosa (anger), worry and remorse (kukkucca) can combine together. In seeing just seeing only, in hearing just hearing only...etc. become equanimity (upekkhā). Whatever arising, just know it arising or contemplate impermanence. If you don't know about these will become ignorance (avijjā). (There is a Burmese word came from the Pali word upekkhā. Its meaning is indifferent. Here Sayadaw referred to this kind of upekkhā as selfishness and anger.)

自私假作平等心

1959年2月26日

有些人有時會使用像是平等心 (upekkhā) 這樣的語言，但其實包含了自私與憤怒。平等心意味著按照眾生的業報看到所有生物的平衡。通過檢查語言和語氣，可以知道是否是真正的平等心。嫉妒 (issā)、自私 (macchhariya)、憤怒 (dosa)、憂慮與懊悔 (kukkucca) 可以交織在一起。只是看，就只是看；只是聽，就只是聽……等等，這樣的心態可以成為平等心。無論何種心態生起，只需知道它的生起，或觀察無常。如果你不理解這些，就會成為無明 (avijjā)。(這裡有一個緬甸詞語來自巴利語的 upekkhā，意思是冷漠。Sayadaw 在此提到的這種 upekkhā 即是指自私與憤怒。)

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自私欺騙為等舍

1959年2月26日

一些人有時使用如等舍之語言，但包含自私與瞋怒。等舍意謂以其自身之業而見得所有眾生處於平衡。藉由檢查語言與聲音之性，可知曉真實之等舍與否。妒忌 (issā)、自私 (macchhariya)、瞋怒 (dosa)、憂慮與悔恨 (kukkucca) 可共同而來。於見得僅見得，於聽聞僅聽聞…等，成為等舍 (upekkhā)。不論何物生起，僅知曉其生起或思惟無常。若您不知曉此等，則成為無明 (avijjā)。(有一緬甸語來自巴利語 upekkhā。其意謂冷漠。這裡沙彌答提及此種 upekkhā 為自私與瞋怒。)

譯註：

- 盡可能忠實於原文的用語和風格，並儘可能準確地傳達原文的意涵。
- 對於一些關鍵的佛教術語，如「**upekkhā**」、「**issā**」、「**macchariya**」、「**dosa**」、「**kukkucca**」、「**avijjā**」等，盡可能保持原有的譯法或使用通用的佛教術語。
- 嘗試將原文中的一些比喻和形象語言更生動地呈現出來，以更好地傳達沙彌答的教誨。

希望這個翻譯能夠幫助您更好地理解沙彌答關於「自私欺騙為等舍」的教誨。

Worry and Sorrow Entering as Sense of Urgency

27th February 1959

[Saṁvega—sense of urgency, this Pali word may be the less well known or even unaware outside the Theravadin tradition. In Burma this word become a common Burmese word as anicca, dukkha, anatta. It seems to me it's a very important word for contemplation to search for the meaning of our human existence. As Sayadaw mentioned it's a kind of knowledge (ñāṇa), which can push or inspire someone on the path or following the Noble Eightfold Path to end dukkha. We can know this from the real stories of Siddhartha Bodhisatta, Sāriputta...etc in the Pali Suttas and some modern day yogis. Nowadays modern human beings under the influence of the 3-unwholesome roots ~ greed, hatred and delusion take Dukkha as Sukha and create a lot of human problems and sufferings in family life, society and bring destruction to natural environments.

A western teacher described the meaning of saṁvega as –“ It's a hard word to translate because it covers such a complex range—at least 3-clusters of feeling at once: the oppressive sense of shock, dismay and alienation that comes with realizing the futility and meaning of life as it's normally lived ; a chastening sense of our own complicity complacency and foolishness in having let ourselves live so blindly ; an anxious sense of urgency in trying to find a way out of the meaningless cycle.”

Although this talk was very short, there were profound meanings behind it. True saṁvega develop intelligent wisdom to great wisdom. If worry, sorrow and dosa come in, it can be suicidal. Committed suicide and accumulation of unwholesome mental states are also an interesting point. Nowadays more people (young or old) committed suicide than before, because we accumulate more and more pollutants (rubbish) into our hearts every day from many unhealthy ideas or poisoned—educations.]

Sense of urgency (saṁvega) is knowledge (intelligence or ñāṇa). But with it worry remorse and dosa can come in. People committed suicide were because of their accumulation of unwholesome mental states. We have to abandon unwholesomeness

(pahātabba). Have to develop wholesomeness (bhāvetabba). [This last point usage of abandoning (pahātabba) and developing (bhāvetabba) actually referred to the whole mental development. Practicing each factor of the Noble Eightfold Path also has this meaning. So each factor is important in its own. It's right effort. In the 37 factors of enlightenment; effort is 9 times, sati is 8 times, wisdom is 5 times and samādhi is 4 times mentioned respectively. The Thai forest monks in their talks very often mentioned as sati/paññā. Sayadaw also very often mentioned it important as the whole practice, i.e., pañcaṅgika magga or vipassanā knowledge.]

憂慮與悲傷假作緊迫感

1959年2月27日

****Samvega**—緊迫感，這個巴利語詞彙可能在外界，特別是非上座部佛教傳統中較為陌生，甚至可能不為人知。在緬甸，這個詞彙像 **anicca**（無常）、**dukkha**（苦）和 **anatta**（無我）一樣，已成為日常用語。對我而言，它是尋求我們人類存在意義的一個非常重要的反思詞彙。正如 **Sayadaw** 所提到，它是一種知識（**ñāṇa**），能夠推動或激勵某人走上道路，或遵循聖八正道來結束苦。我們可以從巴利經典中的真實故事中了解這一點，比如悉達多太子、舍利弗等人的故事，以及一些現代的修行者。如今，現代人類在三毒——貪、瞋、癡的影響下，將苦視為樂，並在家庭生活、社會中創造了許多問題和痛苦，甚至帶來自然環境的破壞。

一位西方教師將 **samvega** 的意思描述為——「這是一個難以翻譯的詞，因為它涵蓋了如此複雜的範圍——至少是三種情感的聚集：當意識到日常生活的無意義和虛無時，所帶來的壓迫感、震驚感和疏離感；對我們自己在盲目生活中所犯錯誤的警醒感；以及在試圖找到擺脫這個無意義循環的途徑時，產生的焦慮感。」

儘管這次講話非常簡短，但其中有深遠的意涵。真正的 **samvega** 能發展出智慧，並提升為大智慧。如果憂慮、悲傷和瞋恨進入心中，可能會導致自殺。自殺與積累不善的心態也是一個有趣的點。如今，越來越多的人（無論年輕或年老）選擇自殺，因為我們每天將更多的污染（垃圾）帶入我們的心中，這些來自不健康的想法或有毒的教育。

緊迫感（**samvega**）是一種知識（智慧或 **ñāṇa**）。但它也可能帶來憂慮、懊悔和瞋恨。那些選擇自殺的人，是因為他們積累了不善的心態。我們必須放棄不善（**pahātabba**）。必須發展善法（**bhāvetabba**）。[這一點提到的放棄（**pahātabba**）和發展（**bhāvetabba**）實際上是指整個心智發展。修習每一個聖八正道的因素，也具有這個意涵。因此，每一個因素在其自身上都很重要。這是正努力。在 37 道菩提法門中，努力出現了 9 次，念處 8 次，智慧 5 次，禪定 4 次。泰國森林僧侶在講法中常常提到念/智慧。**Sayadaw** 也經常強調它作為整體修行的重要性，即五根八支道或觀察智慧。]

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憂慮與悲傷進入如緊迫感

1959年2月27日

[出離心 - **Samvega** - 此巴利語可能較不為人所知，甚至於上座部傳統之外，鮮為人知。於緬甸，此字成為如無常、苦、無我般之常見緬甸語。對我而言，其為極為重要之字，以尋求我們之人類存在之意義而思惟。如沙彌答所提及，其為一種知見 (**ñāṇa**)，其可推動或啟發一人於道上，或隨順聖道以滅苦。我們可從悉達多太子、舍利弗尊者等於《巴利經》中之真實故事，以及一些現代瑜伽行者而知曉此。現今，現代人類處於三不善根 - 貪、瞋、癡之影響下，以苦為樂，而於家庭生活、社會中創造許多人類問題與苦難，而帶來對自然環境之毀滅。

西方教師描述出離心 (**samvega**) 之意義 - 「此為難以翻譯之字，因為其涵蓋如次之複雜範圍 - 至少同時有三群之感受：隨之而來之驚愕、沮喪與疏離之壓迫感，體認生活如其通常所活之徒勞與無意義；我們自身之共謀自滿與愚癡，而使我們如此盲目地生活之懲戒感；尋求脫離無意義之循環之方式之焦慮緊迫感。」

雖然此談話極為短暫，但其後有深遠之意義。真實之 **samvega** 發展智慧之智慧至大智慧。若憂慮、悲傷與瞋怒而入，則可自殺。自殺與不善心態之積累亦為有趣之點。現今，更多人 (年輕或年老) 自殺，因為我們每日從許多不健康之思想或中毒之教育而於我們之心累積更多與更多之汙染物。]

緊迫感 (**samvega**) 為知見 (智慧或 **ñāṇa**)。但以其憂慮、悔恨與瞋怒可而入。人們自殺，因為其不善心態之積累。我們必須捨離不善 (**pahātabba**)。必須發展善 (**bhāvetabba**)。[此最後一點捨離 (**pahātabba**) 與發展 (**bhāvetabba**) 之使用，實際上指涉整個心之發展。修行聖道之每一支亦有此意義。故而每一支於其自身中極為重要。此為正精進。於三七菩提覺支中；精進九次，念八次，慧五次，定四次分別提及。泰國森林僧侶於其談話中非常頻繁地提及如 **sati/paññā**。沙彌答亦非常頻繁地提及其為整個修行之重要，即：**pañcaṅgika magga** 或觀慧知見。]

譯註：

- 盡可能忠實於原文的用語和風格，並儘可能準確地傳達原文的意涵。
- 對於一些關鍵的佛教術語，如「**samvega**」、「**ñāṇa**」、「**pahātabba**」、「**bhāvetabba**」、「**pañcaṅgika magga**」、「**vipassanā**」等，盡可能保持原有的譯法或使用通用的佛教術語。
- 嘗試將原文中的一些比喻和形象語言更生動地呈現出來，以更好地傳達沙彌答的教誨。

希望這個翻譯能夠幫助您更好地理解沙彌答關於「憂慮與悲傷進入如緊迫感」的教誨。

Take Anger as Wholesome

28th February 1959

[Take anger as wholesome—these words by Sayadaw was remarkable. Like a prediction by him for modern man civilization. Even it's become like a human education. You can see this very clear. A lot of violence and harmfulness are going on in nearly every part of human civilization; economics, politics, cultures, religion etc. Actually we are not only take anger as wholesome, also the others two unwholesome roots, greed and delusion. For modern man whatever their religions back ground, actually they are worshiping the Trinity—Gods without their knowing—i.e., ignorance (avijjā).]

Some people use harsh language to teach people (parents, teachers and religious leaders, etc.) and take it as wholesome mental state. One who always knows it when any wholesome or unwholesome mental state is arising truly overcomes his mind. It's also need to analyze the nature of the mind state. Therefore, contemplation on mind (cittānupassanā) is important. The voice comes from the mind is significant. Even animals can differentiate it. The Buddha said that angry person easy to get old. (Sayadaw gave an example.) Throwing a stone with anger and by frightening to someone are not the same factors. With anger is more painful. It's harmful to both. Therefore, it's harmful to the body. With sorrow, tears run down. With fright, hairs and gooseflesh raise up. Because of anger, some people even commit suicide. Go and look at a person's face died with anger. The face looked ugly. With anger, someone even vomits blood (the story of Sāriputta's former teacher Sañjaya). Don't take a small anger as insignificant. It can make you sleepless. If you know how to correct the mind, the face also has a good look. Only people have mindfulness can correct oneself. As soon as anger arises, he can contemplate it and will not continue to take action (kamma).

Must know when one's mind is not good. Also have to accept the correction of parents and teachers. But not every parents and teachers have the qualities. Where do these states of mind (character) come from? From birth. Most of them come from hells. (Sayadaw said we can know the recent past life of any baby from the outwards

behavior. For example, if a baby cries a lot, comes from hell and has dosa nature. A baby smiles and happy nature, comes from pleasant existence. A baby sleeps a lot from animal existence. Here the important point is not the past life which had already gone. But very important to reconditioning our bad nature to good nature by training our speech, body and mind.) From hells with anger, so they cry a lot and are easier to become angry. Baby with moha whatever happen, they keep quiet. From heaven they speak with smile and happiness. Without correction it becomes worse (for bad characters). If you pickle something for a long time become more and more sour. Originally people's minds are not good. Nothing is good without correction. Have to make correction or reconditioning (Sayadaw gave a fish meat dish for example.) If you let fish in natural state, it's smelly. By using ginger, onion and spices, the smell is nice and tasty.

Even the Buddha came out from the bad to goodness. If someone can't distinguish from good and bad, he can't correct himself. We still have time and make the corrections. With many bad things in near death is not easy to correct it. There are two forms of extraction. Extract from the bad and the good. The first one is correcting the bad things and becomes good. The second one is yogi wasting his times by worldly affairs without proper practice. There are three ways of using our times. Good, not good (i.e., bad) and between good and bad. Between good and bad is sleeping. Mostly people are living their lives with bad and between. Therefore, the most important is first to know one's mind. There are two types of crazy people, people with mental instability and crazy ignoramus. (People are under the influence of ignorance. Most people are falling into this type.) The first one is mental illness. Majority are in the second type. Avijjā paccaya saṅkhāra → ignorance conditions action → conditioned crazy ignoramus. Mental illness still has medicine. But crazy ignoramus doesn't know the medicine, because everyone is like us (i.e., crazy ignoramus or ignorant people).

將憤怒視為善法

1959年2月28日

「將憤怒視為善法」——Sayadaw的這句話非常引人注目。彷彿是他對現代文明的預言。即使它變成了一種人類的教育，這點可以非常清楚地看到。幾乎在現代人類文明的每一個領域中——經濟、政治、文化、宗教等，都充斥著暴力與有害行為。事實上，我們不僅將憤怒視為善法，還將另外兩個不善根——貪與癡，也視為善法。對於現代人而言，無論他們的宗教背景如何，實際上他們在崇拜一個三位一體的神祇——無知（avijjā）。]

有些人用苛刻的語言教導他人（如父母、教師、宗教領袖等），並將其視為善的心態。那些能夠真正知道每當善或不善的心態出現時的人，才是真正克服了自己的心。這也需要分析心態的性質。因此，對心的觀察（cittānupassanā）是非常重要的。來自心的語音具有意義，甚至動物也能分辨這點。佛陀曾說，憤怒的人容易衰老。（Sayadaw舉了一個例子）用憤怒扔石頭和用恐嚇威脅他人，這兩者的因素不同。憤怒更具痛苦，對雙方都造成傷害。因此，憤怒對身體有害。悲傷會使眼淚流下；恐懼則會使毛髮豎立。而憤怒有時甚至會讓人自殺。去看看那些因憤怒而死去的人的臉，他們的臉看起來很醜。憤怒還能讓人嘔血（舍利弗的前師桑賈耶的故事）。不要將小小的憤怒視為無足輕重，它可能讓你無法入睡。如果你知道如何矯正心，面容也會更美麗。只有擁有正念的人能夠自我修正。當憤怒出現時，他能觀察它，並不會繼續行動（業）。

必須知道自己心不善的時候，也必須接受父母和教師的指正。然而並不是所有的父母和教師都具備這些特質。這些心態（性格）是從哪裡來的？是從出生時帶來的。大部分來自地獄（Sayadaw說，我們可以從每個嬰兒的外在行為知道他們的近生。例如，如果嬰兒經常哭泣，則表明來自地獄並帶有瞋恨的本性；如果嬰兒微笑且快樂，則來自愉快的存在；如果嬰兒經常睡覺，則來自動物界。這裡的重要點不是過去的生命已經過去，而是非常重要通過訓練我們的言語、身體和心來將不善的性格轉化為善的性格。）來自地獄的嬰兒帶著憤怒，因此哭泣更多，也更容易生氣；帶有癡的嬰兒無論發生什麼事情，都保持安靜；來自天堂的嬰兒說話時帶著微笑和快樂。若不加以矯正，性格將會變得更糟（對於不善的性格）。如果你將某物長時間醃製，它會變得越來越酸。人類的心性本來就不善，若不矯正，什麼也不會變好。我們必須進行矯正或再教育（Sayadaw舉了一個魚肉菜肴的例子）。如果你將魚保持在自然狀態，它會發臭。通過使用生薑、洋蔥和香料，氣味變得美味可口。

即使是佛陀，也從不善轉向了善。如果某人不能區分善與不善，他無法自我矯正。我們仍然有時間進行矯正。若接近死亡，帶著許多不善的心態，很難進行矯正。有兩種形式的「拔除」——一是從壞的轉向好的，二是修行者因為世俗事務而浪費時間，未進行適當的修行。關於時間的使用有三種方式：好的、不好的（即壞的）以及介於好與壞之間。介於好與壞之間就是沉睡。大多數人都是在過著不善或介於不善之間的生活。因此，最重要的是首先要了解自己的心。有兩種瘋狂的人，一是心理不穩定的人，二是無知的瘋子（這些人受無知的影響，大多數人都屬於這一類）。第一類是精神病，這類人仍然能夠接受治療。但無知的瘋子則不知道治療方法，因為每個人都像我們一樣（即無知的瘋子或無知的人）。

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以瞋怒為善

1959年2月28日

[以瞋怒為善 - 此等語句由沙彌答而來，其卓越。如其為對現代人類文明之預言。即使其成為如人類教育。您可非常清晰地見得之。許多暴力與有害性於幾乎人類文明之每一部分而進行；經濟、政治、文化、宗教等。實際上，我們不僅以瞋怒為善，亦有其他二種

不善根，貪欲與癡。對於現代人，不論其宗教背景，實際上其禮拜三位一體 – 無有其知曉之神 – 即：無明 (avijjā)。

一些人使用嚴厲之語言以教導人 (父母、教師與宗教領袖等)，而以其為善心態。知曉不論何善心態或不善心態而生起之人，真實地克服其心。此亦需分析心態之性。因此，思惟心 (cittānupassanā) 極為重要。自心而出之聲音極為重要。即使動物可區別之。佛陀說瞋怒之人易老。(沙彌答舉例。) 以瞋怒而擲石，而以恐嚇一人，非相同之因素。以瞋怒而較為痛苦。此對二者皆有害。因此，此對身有害。以悲傷，淚水而流下。以恐懼，毛髮與雞皮疙瘩而起。因為瞋怒，一些人甚至自殺。前往而觀察以瞋怒而死亡之人之臉。臉看起來醜陋。以瞋怒，一些人甚至嘔血 (舍利弗尊者之老師 Sañjaya 之故事)。不要以小瞋怒為無關緊要。其可使您失眠。若您知曉如何修正心，則臉亦有良好之相貌。僅有具備正念之人可修正自身。於瞋怒生起之際，其可思惟之，而將不繼續而行動 (kamma)。

必須知曉一人之心不善。亦必須接受父母與教師之修正。但非所有父母與教師具有此等品質。此等心態 (性格) 之狀態來自何處？自出生。大多數來自地獄。(沙彌答說我們可從任何嬰兒之向外行為而知曉最近之過去生。例如，若嬰兒哭泣甚多，來自地獄，而有瞋怒之性。微笑與快樂之嬰兒，來自善趣。睡眠甚多之嬰兒，來自畜生趣。這裡重要之點非已逝去之過去生。但極為重要以再調伏我們之不良性至良好之性，藉由訓練我們之語、身與心。) 自地獄以瞋怒，故而其哭泣甚多，而較易成為瞋怒。以癡之嬰兒，不論何事發生，其保持安靜。自天界，其以微笑與快樂而說話。無有修正，則成為更差 (對於不良之性格)。若您醃漬某物長時間，則成為愈加酸。原本，人之心不善。無物無有修正而良好。必須製作修正或再調伏 (沙彌答舉例以魚肉料理)。若您令魚於自然狀態，則其有臭味。藉由使用薑、洋蔥與香料，則氣味良好且美味。

即使佛陀從不良而出至善。若一人不能區別良好與不良，則其不能修正自身。我們仍有時間而製作修正。以許多不良事物於臨終，則不易修正之。有二種提取之形式。從不良而提取，而良好。第一者為修正不良事物而成為良好。第二者為瑜伽行者以世間事物而浪費其時間，無有適當之修行。有三種使用我們之時間之方式。良好、不良 (即：不良) 與良好與不良之間。良好與不良之間為睡眠。大多數人以不良與之間而生活其生命。因此，最重要者為首先知曉一人之心。有二種瘋狂之人，以精神不穩定之人與瘋狂之無知者。(人處於無明之影響下。大多數人墮入此類型。) 第一者為精神疾病。大多數處於第二類型。Avijjā paccaya saṅkhāra → 無明緣行 → 受緣瘋狂之無知者。精神疾病仍有藥物。但瘋狂之無知者不知曉藥物，因為所有人如我們 (即：瘋狂之無知者或無知之人)。

譯註：

- 盡可能忠實於原文的用語和風格，並儘可能準確地傳達原文的意涵。

- 對於一些關鍵的佛教術語，如「avijjā」、「saṅkhāra」、「pahātabba」、「bhāvetabba」、「pañcaṅgika magga」、「vipassanā」等，盡可能保持原有的譯法或使用通用的佛教術語。
- 嘗試將原文中的一些比喻和形象語言更生動地呈現出來，以更好地傳達沙彌答的教誨。

希望這個翻譯能夠幫助您更好地理解沙彌答關於「以瞋怒為善」的教誨。

Sīla and Vipassanā

12th March 1959

[Sayadaw said we should use the clothes and foods by reflection to stop taṇhā arose. We earn the money by right livelihood still without contemplation nothing wrong with sīla, but in vipassanā it's negative.]

By contemplation on food, if disgusting and aversion (dosa) arise, it's also not right. For example, don't want to eat or stop eating. The result should be equanimity. Neither taṇhā nor dosa should arise. (During the Buddha's time some monks committed suicide by reflection on the repulsiveness of the body.) Yogi has wisdom faculty easy to develop the perception of food as loathsome, but don't let aversion come in. The way of wisdom is developing (bhāvetabba) and abandoning (pahātabba). Lobha, dosa, moha have to be abandoned not for developing. (Now modern men are doing just these things. It's an important point. Therefore, Sayadaw very often mentioned in his talks about intellectual understanding—ñāta pariññā). If true wisdom, not taking pleasure on foods and drinks, but not become I don't want to eat or drink and it becomes displeasure (domanassa). If it is wisdom, not continue to kamma, and only to Nibbāna. Dosa arises and continues to kamma (see the paṭiccasamuppāda). Wisdom is white dhamma and dosa is black dhamma, can never mix up together. By knowing their differences can do it right. Therefore, the important of contemplation on the mind is quite clear. If it's true paṭikkūla saññā (perception of loathsomeness) it will not become lobha and dosa, but only wisdom.

Dosa also has their levels. Displeasure in something is domanassa. Becoming quarrel and fighting is aversion (paṭigha). These are refined dhamma taught by the Buddha. Both of them are dosa nature. The differences between them are becoming coarser. Here the Buddha wanted to teach was not for paṭigha, but wanted to know the subtlety of domanassa. It is difficult to know. (According to Sayadaw, mostly we have vyāpāda—ill-will to foods and clothes, and not become paṭigha. There was a true tragic story happened in Burma. A man used to have his meal everyday with chilies and without it couldn't eat. But unfortunately, one day for some reasons or forgotten, his wife not prepared for it. At the dinning place he became very angry and instantly

grabbed a fire wood near him struck the head of his wife and killed her. If we contemplate the suffering created for/by foods is quite a big problem (e.g., pesticides, chemical, in foods and other pollutions). There was an important sutta in Nidāna—Saṃyutta called Puttamamaṃsūpama Sutta (sn12 - 63)—A simile of a son's flesh—about the 4-nutriments, one is physical foods.) In human society, especially in family members there are a lot of vyāpāda happening between each other. But usually we say nothing and keep quite.

戒律與觀察

1959年3月12日

[Sayadaw 說，我們應該透過反思來使用衣物和食物，從而避免貪欲的生起。我們以正當的生計賺取金錢，即使沒有進行反思，戒律本身沒有錯誤，但在觀察法 (vipassanā) 中則是負面的。]

通過反思食物，如果產生了令人厭惡的感覺 (dosa)，那也是不正確的。例如，不想吃或停止進食。結果應該是平等心。無論是貪欲還是瞋恚都不應該生起。(在佛陀時代，一些僧侶因為反思身體的可憎而自殺。) 修行者若具備智慧的根性，容易發展對食物的可憎覺知，但不要讓厭惡進入。智慧的道路是發展 (bhāvetabba) 和放棄 (pahātabba)。貪、瞋、癡必須放棄，而非發展。(現在的現代人正做著這些事，這是一個重要的觀點。因此，Sayadaw 在他的講話中經常提到知識性理解—ñāta pariññā。) 如果是正確的智慧，就不會在食物和飲品中取樂，但也不會變成「我不想吃或不想喝」，那就變成了不悅

(domanassa)。如果是智慧，就不會繼續造作業，而只是通向涅槃。瞋恚生起並繼續造作業 (參見緣起法)。智慧是白法，而瞋恚是黑法，永遠不會混合在一起。透過認識它們的差異，我們才能正確行事。因此，對心的反思是非常清楚的重要。如果是正確的「不淨觀」(paṭikkūla saññā)，它不會變成貪欲和瞋恚，而只是智慧。

瞋恚也有其層次。對某事的不悅是苦悶 (domanassa)。變成爭吵和打鬥就是瞋恚

(paṭigha)。這些都是佛陀教導的精微法。它們都是瞋恚的性質。它們之間的區別在於變得更加粗糙。這裡佛陀想要教導的並非是「打擊」，而是想要了解苦悶的細微之處。這是難以察覺的。(根據 Sayadaw 的說法，我們大多數人對食物和衣物有憎恨 (vyāpāda)，而不會變成瞋恚。曾經在緬甸發生過一個真實的悲劇故事。一個人每天習慣吃辣椒，沒有辣椒就無法吃東西。不幸的是，某一天由於某些原因或疏忽，妻子忘記準備辣椒。在餐桌上，他變得非常生氣，瞬間抓起一根木柴打在妻子的頭上，將她打死。如果我們反思由食物所帶來的痛苦，這其實是一個相當嚴重的問題 (例如，食物中的農藥、化學物質和其他污染物)。在《因緣經》(Nidāna Saṃyutta) 中有一篇非常重要的經文，叫做《子肉喻經》(sn12-63)，這篇經文談到了四種營養，其中一種是物質食物。) 在人類社會中，

尤其是在家庭成員之間，存在著大量的憎恨（**vyāpāda**）現象。然而，我們通常什麼也不說，保持沉默。]

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戒與觀慧

1959年3月12日

[沙彌答說我們應當使用衣服與食物而反思以停止 **taṇhā** 而生起。我們以正命而賺取金錢，仍無有思惟，無有錯誤於 **sīla**，但於觀慧中，其為負面。]

藉由思惟食物，若厭惡與瞋恚 (**dosa**) 而生起，則亦不正確。例如，不欲飲食或停止飲食。結果應當為等舍。不應有 **taṇhā** 或 **dosa** 而生起。(於佛陀時代，一些比丘以反思身之厭惡而自殺。) 瑜伽行者有智慧之能力，易於發展食物為不淨之觀念，但不要令瞋恚而入。智慧之方式為發展 (**bhāvetabba**) 與捨離 (**pahātabba**)。貪、瞋、癡必須捨離，而非為發展。(現在，現代人僅作此等事物。此為重要之點。因此，沙彌答於其談話中非常頻繁地提及智慧之理解 - **ñāta pariññā**)。若真實之智慧，不以食物與飲品而取樂，但成我不欲飲食或飲品，而成為不喜悅 (**domanassa**)。若其為智慧，則不繼續而為業，而僅至涅槃。**Dosa** 而生起，而繼續而為業(見緣起)。智慧為白法，而 **dosa** 為黑法，不能混合在一起。藉由知曉其差異，可為之正確。因此，思惟心之重要性極為清晰。若其為真實之不淨觀 (**paṭikkūla saññā**)，則將不成為貪與瞋，而僅為智慧。

Dosa 亦有其層次。於某事物之不喜悅為 **domanassa**。成為爭吵與戰鬥為瞋恚 (**paṭigha**)。此等為佛陀所教導之清淨法。二者皆為 **dosa** 之性。二者之間之差異成為愈加粗糙。這裡佛陀欲求教導之非為 **paṭigha**，但欲求知曉 **domanassa** 之微妙。此難以知曉。(根據沙彌答，大多數我們有 **vyāpāda** - 對食物與衣服之惡意，而不成為 **paṭigha**。於緬甸發生一真實之悲劇故事。一人每日以辣椒而用餐，而無有之不能飲食。但不幸地，一日因某些原因或遺忘，其妻子未準備之。於用餐處，其變得極為憤怒，而立即抓住其附近之柴火，而擊中其妻子之頭，而殺害之。若我們思惟為/藉由食物而創造之苦，則極為大之問題(例如：農藥、化學品、於食物中與其他汙染)。於《雜阿含經》中有一重要之經，名為 **Puttamamsūpama Sutta (sn12-63)** - 子肉譬喻 - 關於四種食，一者為物質食物。) 於人類社會，特別於家庭成員，有許多 **vyāpāda** 發生於彼此之間。但通常我們不言而保持安靜。)

譯註：

- 盡可能忠實於原文的用語和風格，並儘可能準確地傳達原文的意涵。
- 對於一些關鍵的佛教術語，如「**Sīla**」、「**Vipassanā**」、「**taṇhā**」、「**dosa**」、「**domanassa**」、「**paṭigha**」、「**vyāpāda**」、「**pahātabba**」、

「bhāvetabba」、「pañcaṅgika magga」、「vipassanā」、「paṭikkūla saññā」、「Puttamaṃsūpama Sutta」、「Nidāna—Saṃyutta」等，盡可能保持原有的譯法或使用通用的佛教術語。

- 嘗試將原文中的一些比喻和形象語言更生動地呈現出來，以更好地傳達沙彌答的教誨。

希望這個翻譯能夠幫助您更好地理解沙彌答關於「戒與觀慧」的教誨。

To Stop Craving in Everyday Life

13th March 1959

For any yogi who practices to end dukkha always makes effort to stop kilesas arising. Therefore, should reflect on the 4-requisites. Without it, paṭiccasamuppāda process continues. With no kilesas come in, then Nibbāna element can appear quicker. In wearing clothing with contemplation no kilesa arises. For beautifying is kilesa. Doing with good intention is no fault. Not good intention it is. Whatever we are doing must do it with ñāṇa (knowledge). Without it always taṇhā arises. Therefore, always use satipaṭṭhāna. Conducting with mindfulness can stop taṇhā arising. One can destroy them even if they come in. Never let go of sati. Whatever you are doing reflect as dukkha or these are dukkha. If you have sati and including with viriya, they can't separate. Therefore, I have taught you to be mindful, put effort and contemplate with wisdom. It can be say satipaṭṭhāna or the 4-right efforts (sammappadhānā). Why the Buddha sometimes taught as satipaṭṭhāna and sometimes as sammappadhānā? However, he said both of them are together. Sati and viriya can't see impermanence. Contemplative wisdom can see it. Therefore, wisdom is the main, and sati and viriya are supportive factors. Only wisdom can penetrate ignorance. All these points were taught in the Suttanipāta by the Buddha.

Paññā is the most important factors of the three, because sati could also be micchā-sati and viriya be micchā-viriya (wrong mindfulness and effort) without paññā; whereas there is not so-called micchā-paññā for mundane (lokiya) or supramundane (lokuttara) wisdom respectively. Whatever arising if you can't contemplate impermanence, then one of the factors is lacking.

停止日常生活中的貪欲

1959年3月13日

任何修行者若要實踐止息苦，必須時刻努力阻止煩惱（kilesa）的生起。因此，應該反思四種必需品。若沒有這些，緣起法（paṭiccasamuppāda）的過程將持續進行。如果沒有煩惱進來，那麼涅槃的元素可以更快顯現。在穿著衣物時進行反思，不會生起煩惱。為了美化自己而做是煩惱，若是出於善意則沒有錯，若是出於不善意則是錯誤。無論我們在做什

麼，都必須帶著智慧（*ñāṇa*）來做。若沒有智慧，貪欲總是會生起。因此，應該始終運用正念（*satipaṭṭhāna*）。以正念來行事，能夠阻止貪欲的生起。即使它們來臨，也能夠將其摧毀。永遠不放棄正念。無論你在做什麼，都要反思它是苦，或這些都是苦。如果你具備正念並且加上精進（*virīya*），它們便不能分開。因此，我教導你們要有正念，努力並且以智慧來反思。這可以說是正念修習（*satipaṭṭhāna*）或四正勤（*sammappadhānā*）。為什麼佛陀有時教導為正念修習，有時又說為四正勤呢？然而，他說這兩者是相互結合的。正念和精進無法看見無常，只有反思智慧才能看見無常。因此，智慧是主要的，而正念和精進是輔助的因素。只有智慧能夠穿透無明。這些要點在《經集》（*Suttanipāta*）中已由佛陀教導過。

智慧（*paññā*）是三者中最重要因素，因為正念可能是錯誤的正念（*micchā-sati*），精進也可能是錯誤的精進（*micchā-virīya*），若沒有智慧；而凡夫的智慧或聖者的智慧則沒有所謂的錯誤智慧（*micchā-paññā*）。無論什麼情況，若你無法反思無常，那麼其中一個因素便是缺失的。

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於日常生活中停止貪欲

1959年3月13日

對於任何修行以滅苦之瑜伽行者，恆常而努力以停止 *kilesas* 而生起。因此，應當反思四事。無有之，則緣起過程而繼續。無有 *kilesas* 而入，則涅槃元素可較快地出現。以思惟而穿著衣服，則無有 *kilesa* 而生起。為美化為 *kilesa*。以善意而為之，則無有過失。不善意，即為之。不論我們為何而為之，必須以 *ñāṇa* (知見) 而為之。無有之，則恆常 *taṇhā* 而生起。因此，恆常使用 *satipaṭṭhāna*。以正念而行持，可停止 *taṇhā* 而生起。一人可摧毀之，即使其而入。永不捨離 *sati*。不論您為何而為之，反思如苦或此等為苦。若您有 *sati* 而包含以 *virīya*，則其不能分離。因此，我已教導您以正念、努力與智慧而思惟。此可說 *satipaṭṭhāna* 或四正勤 (*sammappadhānā*)。何以佛陀有時教導如 *satipaṭṭhāna*，而有時如 *sammappadhānā*？然而，其說二者皆在一起。*Sati* 與 *virīya* 不能見得無常。思惟之智慧可見得之。因此，智慧為主，而 *sati* 與 *virīya* 為支持之因素。僅智慧可貫通無明。所有此等點皆由佛陀於《雜阿含經》中所教導。

paññā 為三者之中最重要之因素，因為 *sati* 亦可為 *micchā-sati*，而 *virīya* 可為 *micchā-virīya* (邪念與邪勤)，無有 *paññā*；而無有如是所稱之 *micchā-paññā*，分別為世間 (*lokiya*) 或出世間 (*lokuttara*) 之智慧。不論何物生起，若您不能思惟無常，則一者之因素缺乏。

譯註：

- 盡可能忠實於原文的用語和風格，並儘可能準確地傳達原文的意涵。

- 對於一些關鍵的佛教術語，如「kilesas」、「paṭiccasamuppāda」、「taṇhā」、「satipaṭṭhāna」、「sammappadhānā」、「micchā-sati」、「micchā-viriya」、「paññā」、「lokiya」、「lokuttara」等，盡可能保持原有的譯法或使用通用的佛教術語。
- 嘗試將原文中的一些比喻和形象語言更生動地呈現出來，以更好地傳達沙彌答的教誨。

希望這個翻譯能夠幫助您更好地理解沙彌答關於「於日常生活中停止貪欲」的教誨。

Mistaken Sloth and Torpor as Serenity

14th March 1959

Many yogis might mistake sloth and torpor (thīna—middha) as serenity (samādhi). Can't overcome one's mind is thīna—middha. In vipassanā the object of contemplation disappears can be mistaken as path and fruit. For the Path Knowledge to be appeared, impermanence should be clear before. Following by impermanence cease is also must clear. Follow by impermanence is not clear, and then it's only sloth and torpor. If both of them are clear, then serenity and discernment (samādhi and paññā) are together. Sloth and torpor come in and pretend to be samādhi and paññā, but yogi doesn't know it. Staying with the meditation object and without it is quite different. Sloth and torpor are two kinds and inclination to the pleasant and the unpleasant. The samādhi is equanimity. Samādhi is intensely looking at the object without pleasure or displeasure. It's concentrating on the object pointing by sati. Therefore, you may differentiate between samādhi and thīna—middha by the object: if it is samādhi, you don't want to get up from the sitting; whereas it's thīna—middha and you want to run away. If they come in contemplate impermanence, without it dependent arising continues. No contemplation and running towards your bed is like in the prison (The Buddha's simile for sloth and torpor to king Ajātasattu). Sleeping beds are prisons, the places without the Buddha, Dhamma and Saṅgha. Sleeping is staying with the life-continuum (bhavaṅga-citta). It's bad in refined nature and not in violent way. These are past kamma results (i.e., bhavaṅga-citta) and we are spending it by sleeping. It's neither wholesome nor unwholesome minds. Sloth and torpor are not directly extracting the time but the bhavaṅga-citta is. When we are in sloth and torpor, a javana process (active phase of cognitive process) and then bhavaṅga-citta process, another javana and then another bhavaṅga...etc. (sloth and torpor is the javana mind process). If you go to sleep, bhavaṅga-cittas are arising and passing away continuously.

Of the two minds of sloth and torpor and bhavaṅga, thīna—middha is more fearful one, because it sends the mind into bhavaṅga. Thīna—middha is enemy, and sati is friend. (Sayadaw mentioned the important of sati with an example.) You remind yourself “when I will wake up” and go to sleep. And then when the time

comes you wake up automatically. (We can also use this method in meditation. Remind us not to forget the object or objects, both samatha and vipassanā) (Sayadaw gave an important warning). With many difficulties before (i.e., with many past lives sufferings), now we are in the time of completing with the five difficulties to encounter it (1. Encounter the Buddha's Teachings. 2. A teacher who can teach Sacca Dhamma. 3. The ability to understand the Dhammas. 4. Put into practice and discern anicca. 5. Realize Nibbāna.), but the majority of Buddhists who are wasting their time by sleeping and busying with lobha, dosa, and moha in daily lives are very foolish. Therefore, we must remember of what the Buddha said that the permanent dwelling places of living being are the planes of misery (apāya bhūmis).

誤將懶惰與昏沉當作定

1959年3月14日

許多修行者可能會誤將懶惰與昏沉 (thīna—middha) 當作定 (samādhi)。無法克服自己的心是昏沉。於內觀中，若觀察對象消失，可能會誤認為是道果。為了使道知識顯現，無常應該先清楚。接著，無常的止息也必須清楚。如果無常不清楚，那麼就只有懶惰與昏沉。如果兩者清楚，定與智慧 (samādhi 和 paññā) 就會同時出現。懶惰與昏沉進來並假裝是定與智慧，但修行者卻未察覺。專注於冥想對象與沒有冥想對象是完全不同的。懶惰與昏沉有兩種傾向：一是對愉快的傾向，二是對不愉快的傾向。定是平等心。定是強烈地觀察對象，沒有喜樂或厭惡。它是通過正念指向的對象集中。因此，你可以根據對象來區分定和懶惰—昏沉：如果是定，你不想從坐姿中起來；而如果是懶惰—昏沉，你想逃離。如果它們來臨，則應該反思無常，若沒有無常，依緣起法將繼續。若無反思，並且想要跑向床鋪，就像是在監獄裡 (佛陀以比喻解釋懶惰與昏沉對阿闍世王)。睡覺的床是監獄，這些地方沒有佛法僧。睡覺就是與生命連續體 (bhavaṅga-citta) 相處。這是細微的自然狀況，而非暴力的方式。這是過去業報 (即 bhavaṅga-citta)，我們通過睡覺來消耗它。它既非善心，也非惡心。懶惰與昏沉不會直接消耗時間，但 bhavaṅga-citta 卻會。當我們昏沉與懶惰時，有一個行動過程 (javāna 過程)，然後是 bhavaṅga-citta 過程，再接著另一個 javāna，再接著另一個 bhavaṅga 等等 (懶惰與昏沉是 javāna 心的過程)。如果你去睡覺，bhavaṅga-citta 會不斷生起和消逝。

在懶惰與昏沉和 bhavaṅga 這兩種心狀況中，thīna—middha 更可怕，因為它會使心進入 bhavaṅga。thīna—middha 是敵人，而正念 (sati) 是朋友。(Sayadaw 提到正念的重要性，並舉了個例子。) 你提醒自己「我會在什麼時候醒來」然後去睡覺。當時機來臨時，你會自動醒來。(我們也可以在冥想中使用這個方法。提醒自己不要忘記對象或多個對象，無論是止觀還是內觀。)(Sayadaw 給了一個重要的警告。) 經歷過許多困難 (即，過去許多生命中的痛苦)，現在我們正處於完成五難的時期 (1. 遇到佛法；2. 有能教授真法的

老師；3. 有能力理解法義；4. 能實踐並見到無常；5. 實證涅槃），但大多數佛教徒卻在浪費時間，沉溺於睡覺，並且在日常生活中忙於貪、瞋、癡，是非常愚笨的。因此，我們必須記住佛陀所說，眾生的常住之地是苦難的境界（apāya bhūmis）。

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誤以懈怠昏沉為定靜

1959年3月14日

[許多瑜伽行者可能誤以懈怠昏沉 (thīna—middha) 為定靜 (samādhi)。不能克服自身之心為 thīna—middha。於觀慧中，觀照之對象消失，可被誤認為道與果。欲使道知而出現，無常應當先前清晰。隨之而來無常滅去亦必須清晰。隨之而來無常不清晰，然後僅為懈怠昏沉。若二者皆清晰，則定靜與智慧 (samādhi 與 paññā) 在一起。懈怠昏沉而入，而假裝為 samādhi 與 paññā，但瑜伽行者不知曉之。以禪定對象而停留，而無有之，則相當不同。懈怠昏沉為二種，而傾向於愉悅與不愉悅。samādhi 為等舍。samādhi 為強烈地觀察對象，無有愉悅或不愉悅。此為專注於以 sati 而指點之對象。因此，您可能以對象而區別 samādhi 與 thīna—middha：若其為 samādhi，則您不欲起身而離開坐姿；而其為 thīna—middha，則您欲求逃離。若其而入，則思惟無常，無有之，則緣起而繼續。無有思惟而奔向您之床，如於監獄中 (佛陀對阿闍世王之懈怠昏沉之譬喻)。睡眠之床為監獄，無有佛陀、法與僧之處所。睡眠為停留於行蘊 (bhavaṅga-citta)。此於清淨之性中不善，而不在暴力之方式。此等為過去業果 (即：bhavaṅga-citta)，而我們以睡眠而度過之。此非善心態亦非不善心態。懈怠昏沉不直接提取時間，但 bhavaṅga-citta 為之。當我們處於懈怠昏沉，則 javana 過程 (認知過程之活躍階段)，然後 bhavaṅga-citta 過程，另一 javana，然後另一 bhavaṅga...等。(懈怠昏沉為 javana 心之過程)。若您前往睡眠，則 bhavaṅga-citta 恆常而生起與滅去。

於二心之懈怠昏沉與 bhavaṅga，thīna—middha 為較為恐懼之一者，因為其派遣心入於 bhavaṅga。thīna—middha 為敵人，而 sati 為朋友。(沙彌答提及 sati 之重要性，以一例。您提醒自身「當我將醒來」，而前往睡眠。然後，當時間而來，您自動而醒來。(我們亦可於禪定中使用此方法。提醒我們不要忘記對象或對象，samatha 與 vipassanā 兩者。)(沙彌答給予重要之警告。)以許多困難之前 (即：以許多過去生之苦難)，現在我們處於以五難而遭遇之時間 (1. 遭遇佛陀之教法。2. 可教導 Sacca Dhamma 之教師。3. 理解法之能力。4. 置入修行而辨別無常。5. 證得涅槃。)，但大多數佛教徒以睡眠而浪費其時間，而以日常生活之貪、瞋、癡而忙碌，極為愚癡。因此，我們必須憶念佛陀所說，眾生之恆常之住處為苦趣 (apāya bhūmis)。]

譯註：

- 盡可能忠實於原文的用語和風格，並盡可能準確地傳達原文的意涵。

- 對於一些關鍵的佛教術語，如「thīna—middha」、「samādhi」、「paññā」、「bhavaṅga-citta」、「javana」、「satipaṭṭhāna」、「sammappadhānā」、「micchā-sati」、「micchā-viriya」、「lokiya」、「lokuttara」、「apāya bhūmis」等，盡可能保持原有的譯法或使用通用的佛教術語。
- 嘗試將原文中的一些比喻和形象語言更生動地呈現出來，以更好地傳達沙彌答的教誨。

希望這個翻譯能夠幫助您更好地理解沙彌答關於「誤以懈怠昏沉為定靜」的教誨。

Restlessness and Effort

15th March 1959

In vipassanā practice, effort (virīya) always should take one object (for example, the impermanence of physical phenomenon (rūpa object) or the impermanence of mind (nāma object). Instead seeing many things or objects, e.g., like light, color, images, it becomes restlessness (uddhacca). But the yogi can take these things as right effort and thinks that his practice is on the right track. What about on samatha practice? It also should stay with the meditation object, e.g., the breath. Becoming restless is wasting time.

Virīya and samādhi must take an object only. The object of restlessness can be lobha or dosa (greed or anger). Therefore, virīya and the object are different. Virīya makes effort on the object without taking pleasure or displeasure. Virīya must stay with the impermanent object. If other things arise, it's uddhacca.

On talking about samatha and vipassanā practices; e.g., for samatha, during contemplation on loathsomeness (asubha), the mind should be stay with the object of loathsomeness and should not go out. Then it's virīya. Except the asubha object, if many objects come in, then it becomes restless. Virīya makes effort on an object (Sayadaw gave an example of using a gun.) If you are aiming a gun without moving, it is virīya; if shaking then it's uddhacca; if too much effort it becomes restless. In this case, make adjustment with samādhi. If virīya and samādhi become level out the practice will take short period of times. The mind becomes restless while it's over virīya; whereas it becomes sleepy and wasting times when over samādhi. (Sayadaw gave example of over virīya and samādhi with the stories of Soṇa (AN. 6. 55/Soṇasuttaṃ) and Mahā-Moggallāna (SN. 51. 31/Moggallānasuttaṃ). Because over virīya and samādhi that the practice can't develop. Some yogis become low spirits and make conclusion on many reasons. They are thinking that don't have the pāramīs and doubt about the practice. In reality, they don't have a teacher and don't know how to adjust them. Connection with this, faith (saddhā) and wisdom (paññā) have to be adjusted. These 4-factors becoming level out can discern impermanence. Without that, you can't realize the Dhamma. You can't finish a task without faith, over faith become

taṇhā, and over paññā become cunning. Sāriputta had to practice for two weeks because of over paññā and more contemplation was needed. Mahā-Moggallāna took only a week to finish his practice.

不安與努力

1959年3月15日

在內觀修行中，努力（virīya）應始終集中於一個對象（例如，觀察物質現象的無常（rūpa 對象）或心識的無常（nāma 對象））。如果觀看過多的事物或對象，例如光、顏色、影像等，就會變得不安（uddhacca）。但修行者可能會將這些事物當作正確的努力，並認為自己的修行走在正確的道路上。那麼，對於止觀修行又是如何呢？它也應該專注於冥想對象，例如呼吸。變得不安只是浪費時間。

努力和定必須只專注於一個對象。不安的對象可以是貪或瞋（lobha 或 dosa）。因此，努力和對象是不同的。努力專注於對象，並不帶有喜悅或厭惡。努力必須停留在無常的對象上。如果其他事物出現，那就是不安。

談到止觀和內觀修行；例如，對於止觀，當修行者觀察不淨（asubha）時，心應該專注於不淨對象，而不應偏離。這就是努力。除非是 asubha 對象，如果有許多其他對象進入，那麼就會變得不安。努力專注於一個對象（Sayadaw 舉了一個使用槍的例子）。如果你瞄準槍並保持不動，那是努力；如果槍搖晃，那就是不安；如果用力過多，那就變成不安。在這種情況下，應該調整與定的關係。如果努力和定達到平衡，修行將在較短的時間內完成。當努力過度時，心會變得不安；而當定過度時，心會昏沉，浪費時間。（Sayadaw 舉了 Soṇa（AN. 6. 55/Soṇasuttaṃ）和 Mahā-Moggallāna（SN. 51.

31/Moggallānasuttaṃ）故事的例子。）因為努力和定過度，修行無法發展。有些修行者因為情緒低落，會對多種原因作出結論。他們認為自己沒有足夠的波羅蜜，對修行產生疑惑。事實上，他們沒有老師，也不知道如何調整這些因素。與此相關的是，信念（saddhā）和智慧（paññā）也必須得到調整。這四個因素達到平衡後，才能洞察無常。如果沒有這樣的調整，就無法理解佛法。沒有信念，任務無法完成；過度的信念會變成貪欲，過度的智慧則會變得狡猾。舍利弗必須修行兩週，因為過度依賴智慧，更多的觀察是必要的。而摩訶目犍連只用了七天便完成了修行。

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動亂與精進

1959年3月15日

於觀慧修行中，精進 (virīya) 恆常應當取一對象 (例如，色法 (rūpa object) 之無常或心法 (nāma object) 之無常)。代替見得許多事物或對象，例如：如光、顏色、影像，則成為動亂 (uddhacca)。但瑜伽行者可取此等事物為正精進，而思惟其修行處於正確之軌道。何關於禪定修行？此亦應當停留於禪定對象，例如：呼吸。成為動亂則浪費時間。

Virīya 與 samādhi 必須取一對象。動亂之對象可為貪 (lobha) 或瞋 (dosa)。因此，virīya 與對象不同。Virīya 於對象上而努力，無有取樂或不喜悅。Virīya 必須停留於無常之對象。若其他事物而生起，則為 uddhacca。

於談論禪定與觀慧修行；例如：對於禪定，於思惟不淨觀 (asubha) 之際，心應當停留於不淨觀之對象，而應當不出。然後其為 virīya。除不淨觀之對象，若許多對象而入，則成為動亂。Virīya 於一對象上而努力 (沙彌答舉例使用槍)。若您瞄準槍而無有移動，則為 virīya；若搖動，則為 uddhacca；若過於努力，則成為動亂。於此情況，以 samādhi 而調整。若 virīya 與 samādhi 成為平衡，則修行將取短暫之時間。心成為動亂，當其超過 virīya；而其成為睡眠與浪費時間，當其超過 samādhi。(沙彌答舉例超過 virīya 與 samādhi 以 Soṇa 之故事 (AN. 6. 55/Soṇasuttam) 與 Mahā-Moggallāna (SN. 51. 31/Moggallānasuttam)。因為超過 virīya 與 samādhi，則修行不能發展。一些瑜伽行者成為低落之精神，而製作結論於許多原因。其思惟無有波羅蜜，而懷疑於修行。於真實中，其無有教師，而不知曉如何調整之。連接於此，信心 (saddhā) 與智慧 (paññā) 必須調整。此四因素成為平衡，可辨別無常。無有之，則您不能證得法。您不能完成任務，無有信心，超過信心成為貪欲，而超過 paññā 成為狡猾。舍利弗尊者必須修行兩週，因為超過 paññā，而需要更多之思惟。Mahā-Moggallāna 僅取一週而完成其修行。)

譯註：

- 盡可能忠實於原文的用語和風格，並儘可能準確地傳達原文的意涵。
- 對於一些關鍵的佛教術語，如「virīya」、「uddhacca」、「lobha」、「dosa」、「samādhi」、「paññā」、「satipaṭṭhāna」、「sammappadhānā」、「micchā-sati」、「micchā-virīya」、「lokiya」、「lokuttara」、「bhavaṅga-citta」、「javana」、「Soṇasuttam」、「Moggallānasuttam」、「sati」、「virīya」、「paññā」等，盡可能保持原有的譯法或使用通用的佛教術語。
- 嘗試將原文中的一些比喻和形象語言更生動地呈現出來，以更好地傳達沙彌答的教誨。

希望這個翻譯能夠幫助您更好地理解沙彌答關於「動亂與精進」的教誨。

Remorse, Worry and Dying

16th Mar. 1959 , 20th Dec. 1960 , 21th Nov. 1961

T1

[Sayadaw reminds his disciples not to be caught up by remorse and worry (kukkucca), because they come in and disturb the practice. In one's life, everyone done something wrong is quite normal and can't stop anyone for realization. Only the 5-heavy kammās and niyāta—micchādiṭṭhi can stop anyone for realization. If kukkucca comes, observe their anicca. Listening dhamma talks are important, so that can correct mistakes. Kukkucca and doubt come, observe them and keep with the meditation. The causes of them are the 10-wholesome and unwholesome dhammas. (The 10-wholesome dhammas are: (1) To avoid the destruction of lives be anxious for the welfare of all lives. (2) To avoid taking what belong to others. (3) To avoid sexual misconduct. (4) To avoid lying, knowingly speaking a lie for the sake of any advantage. (5) To avoid malicious speech, to unite the discordant, to encourage the united, and to utter speech that makes for harmony. (6) To avoid harsh language and speak gentle, courteous and agreeable words. (7) To avoid frivolous talk; to speak at the right time, in accordance with facts, what is useful, moderate and full of sense. (8) To be without covetousness. (9) To be free from ill-will, thinking "These beings were free from hatred and ill-will and would lead a happy life free from trouble". (10) To possess right view, such as that gifts and offerings are not fruitless and that there are result of wholesome and unwholesome actions.)

Worry about good things that has not done yet and remorse from bad things that had already done. It's a kind of subtle dosa. In a family mostly parents have kukkucca. In the Buddha's teaching to King Ajātasattu, kukkucca is like a slave who can't make any decision. Human beings have a lot of worries in their daily life. It creates unhappiness and a big hindrance for practice. So, it's very important to deal with them. They usually come at quiet times, such as sleeping times, practice times and near dying. The mind is in the past and future, and never in the present moment.]

Kukkucca is a refined state of dosa. May be nobody believes this point. You should think carefully. This is a displeasing mind. Therefore, I have said a refined dosa. Another point is some people mistaken it as a wholesome mental state. Example, some people near death, thinking they had never done good things in their lives, wanting to see their grandsons or sons ordaining as novices. Most people think that these are wholesome mental states. They are dying with refined dosa. At that moment don't think anything, staying with your meditation at the present moment. Dosa is harmful to both sides. Kukkucca is only harmful to oneself. You are inviting worry at anytime and at anywhere by thinking this and that, and this worry and that worry. But for the practice, you are looking for a place and for a time (giving many reasons for practice).

T2

[Sayadaw reminds strongly to disciples to treat regret and worry carefully during alive and near death. Never think about something bad from the past and to do something good for the future. The past is already gone and no use to think about but only to contemplate not to do the same mistake again and not for remorse. Nearly everyone in our life had done something wrong before. Worry for the future also useless, because future is unknown. If you want to do something good just do it. Remorse and worry are usually come during practice and dying moment not other times. So, be very carefully to deal with them especially during dying moments. Don't let anyone even family members to disturb the dying person. Let him dies peacefully by himself. But if possible, ask an able or skillful person to help support the dying person for good rebirth. There were many stories on this subject. The Buddha also taught many things about how to die. Most important is has a peaceful environment to help the dying person.]

Kukkucca means doing the disgusting things. It's also a kind of sorrow phenomena. Remorse and worry both of them is soka (sorrow). Whatever unwholesome kammass you had committed, which were not the 5-heavy kammass, do not need to worry about it. Just do the insight meditation, it will be eradicated. Whatever unwholesome actions had done before, never think about it. In the same way don't think about wholesome things not doing yet. If you want to do just go and

do it. These are refined dosa. No good for thinking about it. (Sayadaw mentioned the story of a monk in the Buddha Kassapa's Sāsana. Near the time of his death, kukkucca came in and he died. He reborn as a nāga serpent.) From the planes of misery to come up as a human being is not so easy. Therefore, with many difficulties to get this life should not waste times with family and business matters. Near death with kukkucca become the āsanna-kamma (dying moment kamma). This kamma is the closet to the next life (Sayadaw reminds disciples the importance of near death.) The people near the dying person should be very careful, not to disturb the dying person. We may accompany with dying person simply by contemplation of the impermanent nature of dukkha vedanā. Sometimes the dying person takes a longer time to pass away, because his/her kammās are making arrangement that it takes longer time. From now on we must make preparation and protection for near death.

T3

Kukkucca is remorse and worry, a kind of sorrow. Uddhacca and kukkucca are together, because if one of them arises the other also follows. Remorse and worry are more important than restlessness. Whether you are practicing or not, never think about them. I haven't done wholesome things yet or my works are not finished yet. Don't think about it. Let it go. The mind is restless so it appears. If not, they don't arise. The mind not want to stay on an object is uddhacca. Both of them arise in everyone. It comes in near death as an āsanna-kamma (kammās appear to the mind near death). (Sayadaw told the story of Queen Mallikā. Dhammapada-aṭṭhakathā / 11. Jarāvaggo / 6. Mallikādevīvathu). It's the kamma of near death and rebirth. Even though people had done a lot of wholesome, it's a dangerous one. During dying don't think anything, just contemplate impermanence. (For this point Sayadaw gave the story of Ven. Phaggunā as an example.) It's like someone in drowning. This person near drowning will use all his energy in swimming. It's the same, a dying person contemplate impermanence will put all his efforts for contemplation. Now, you are sitting in meditation, and getting up and going here and there. At near death only has the practice for rely on, so you put full effort in it. And then can become a sotāpanna to arahant. Phaggunā became an anāgāmin. (AN. 6. 56/ 2. Phaggunasuttam)

(Sayadaw talked about the three ways of dying.) The old cows close to the entrance of the cowshed are like the dying moment of remorse and worry. In the morning open the entrance door they go out first. These things happen because people don't have a good teacher to teach them and no practice. If you contemplate impermanence very often, it becomes habitual kamma (*āciṇṇaka-kamma*) and near death continuing the practice, it becomes *āsanna-kamma*. At dying this impermanent knowledge will give you a very good result.

Instead of unwholesome *āsanna-kamma* develop the wholesome *āsanna-kamma*, by practice before death. It's a very important matter that I had told you yesterday and today again. (He told a story of an old aged novice in Ceylon, how to correct his mind state near death by his son—a monk.) Therefore, it's important to have a good teacher or friend at dying. (He told another story of Ven. Tissa who attached to his new robes at the time of death.) The rust corrodes the iron. In the same way, wealth and power drag a person who has craving and attachment to the planes of misery. These were the words of the Buddha on this story (*Dhammapada-aṭṭhakathā / 18. Malavaggo / 3. Tissattheravattu*.) A foolish man has wealth is in danger. And without it is better. It's like bitten by one's own snake. An old thing becomes a new one and torturing you again (the danger of *kukkucca*). Everyone had made mistakes in his life. Never rethink about it. If you want to think, just think about what happen to my present *khandha*. If not the old thing becomes a new one and torture you. This comes from rethinking what should not be thought. If they arise, contemplate their impermanence. It's *anicca* and the contemplative mind is *magga*. It becomes *vipassanā* and at the dying moment a good change. If you don't know how to die, it will lead you to the planes of misery. If you know how to die, it will lead you to the planes of pleasure and *Nibbāna*. You can change your *āsanna-kamma*. Don't doubt about it. Action mind changes into knowledge mind (*kamma* into *paññā*) by practice. Teaching how to die is more important than how to live, because dying is close to next rebirth. A physical object appears in the mind. Mind and body are not going to the other side. The mind is inclining towards an object (explained the rebirth process). Sometimes you are complaining that the mind is running away from you. This is your justification. It is difficult to arrest the mind. The mind doesn't run away anywhere. It appears at the heart base. Don't contemplate at the place of inclined object; contemplate at the arising place (heart base). If you think the mind is running away, then it is *sassata*—*ditṭhi* (permanent wrong view). It is the same as the soul is going

out. (Living beings believe in the soul is a very strong and deep rooted view than any other wrong views. Therefore, even some Buddhists invented a Buddhist Soul Theory or Doctrine by themselves.)

懺悔、憂慮與死亡

1959年3月16日，1960年12月20日，1961年11月21日

T1

[Sayadaw 提醒弟子們不要被懺悔和憂慮 (kukkucca) 所困，因為它們會干擾修行。每個人一生中犯錯是很正常的，這不會妨礙任何人的覺悟。只有五種重業和顛倒見 (niyata—micchādiṭṭhi) 才會妨礙覺悟。如果 kukkucca 來了，要觀察其無常。聽法講座是很重要的，這樣可以糾正錯誤。當 kukkucca 和疑惑出現時，要觀察它們並保持冥想。它們的原因來自於十種善與不善法。(十善法包括：(1) 避免破壞生命，關心一切生命的福利；(2) 避免偷竊他人財物；(3) 避免不正當的性行為；(4) 避免說謊，為了任何好處故意說謊；(5) 避免惡口，團結爭執者，鼓勵和諧者，說有助於和諧的語言；(6) 避免惡言，講溫和、禮貌且合宜的話語；(7) 避免輕浮的言談，適時發言，符合事實，講有益的，適度且有意義的話語；(8) 不貪心；(9) 無惡意，想著「這些眾生沒有仇恨與惡意，將過上幸福的生活，遠離煩惱」；(10) 擁有正見，例如：供養與布施不是徒勞的，善惡行為有其結果。]

憂慮是對未來尚未做成的好事的擔心，懺悔是對已做過的壞事的自責。這是一種微妙的瞋恨 (dosa)。在家庭中，父母大多有 kukkucca。在佛陀對阿闍世王的教導中，kukkucca 像是無法做決定的奴隸。人類在日常生活中有許多憂慮。這會造成不快樂並成為修行的大障礙。所以，處理這些問題非常重要。它們通常會在安靜的時刻出現，如睡覺時間、修行時間和臨終時。心思總是停留在過去和未來，從未處於當下。

kukkucca 是一種精緻的瞋恨。或許沒有人相信這一點。你應該仔細思考。這是一種不悅的心，因此我說它是精緻的瞋恨。另一個問題是，有些人誤將它當作一種善法。例如，有些人臨死時，認為一生中從未做過善事，想要看到自己的孫子或兒子出家為沙彌。大多數人認為這是善法的心態，但其實他們是在帶著精緻的瞋恨臨終。此時，不要再思考任何事情，專注於當下的冥想。瞋恨對兩方面都是有害的，而 kukkucca 只對自己有害。你總是以這樣那樣的理由邀請憂慮，無論在任何時間、任何地方，憂慮這樣那樣的事情。但是對於修行，你卻在尋找一個地方和時間（給自己各種練習的理由）。

T2

[Sayadaw 強烈提醒弟子們，在生死之際要謹慎對待懺悔和憂慮。永遠不要對過去做過的壞事懊悔，也不要為未來要做的好事擔憂。過去已經過去，無需再去思考，只需反省不再犯相同的錯誤，而不是憂慮。幾乎每個人在生活中都做過錯事。憂慮未來也是無用的，因為未來是未知的。如果想做一些好事，就去做吧。懺悔和憂慮通常出現在修行期間和臨終

時，其他時候不會。特別是臨終時，要非常小心處理這些情緒。不要讓任何人，包括家人，打擾臨終的人。讓他安靜地死去。如果可能的話，請請一位有能力或技藝的人幫助臨終者，促進好的再生。有很多故事可以證明這一點。佛陀也教導了很多如何臨終的事情。最重要的是為臨終者創造一個和平的環境，幫助他安詳死去。]

kukkucca 是做出令人不悅的事，也是一種痛苦現象。懺悔和憂慮都屬於 **soka**（悲傷）。無論你以前犯了什麼不善業，若不是五重業，無需憂慮。只需進行內觀冥想，它將會被消除。過去的惡行不必再去想。同樣地，不必擔心還未做的善事。如果你想做，就去做吧。這些都是精緻的瞋恨，思考它們沒有任何好處。（**Sayadaw** 提到佛陀迦耶時代的故事，有一位比丘臨終時，**kukkucca** 來襲，他死後投身為龍。）從苦處升為人身並不容易，因此，經歷了許多困難才獲得此生，應該珍惜時間，而非沉迷於家庭和事務。臨終時若心中有 **kukkucca**，將成為臨終業（**āsanna-kamma**）。這種業與來生最為接近（**Sayadaw** 提醒弟子臨終時的重要性）。臨終的人周圍的人應該非常小心，不要打擾他們。與其陪伴臨終者，倒不如觀察痛苦的無常性。臨終有時會延長，因為他／她的業力安排了這段時間的延長。從現在開始，我們應該為臨終做好準備和保護。

T3

kukkucca 是懺悔和憂慮，屬於悲傷的一種。**uddhacca** 和 **kukkucca** 常常一起出現，因為一旦其中之一出現，另一個也會隨之而來。懺悔和憂慮比不安更加重要。無論是否在修行，都不要再去思考它們。「我還沒做好善事」或者「我的工作還沒完成」等，不必去想它們，放下吧。心靜不下來便會出現不安。如果沒有，它們就不會出現。不想專注於一個對象的心就是 **uddhacca**。這兩種情況每個人都會遇到，它們在臨終時作為臨終業（**āsanna-kamma**）出現。（**Sayadaw** 講述了馬利卡皇后的故事。**Dhammapada-aṭṭhakathā / 11. Jarāvaggo / 6. Mallikādevīvattu**）。這是臨終業和再生業。即使人們做了很多善事，這仍然是危險的。臨終時不要思考任何事情，只需觀察無常。（為此，**Sayadaw** 舉了法群比丘的故事作為例子。）這就像一個快要淹死的人。這個人在淹死前會全力游泳。對臨終的人來說，觀察無常就會全力投入。現在，你正在坐著冥想，不斷站起來四處走動。臨終時只有這修行可以依賴，所以你全力投入。這樣最終可以成為初果阿羅漢。法群成為了二果（**AN. 6. 56/ 2. Phaggunasuttaṃ**）。

（**Sayadaw** 談到了三種臨終方式。）像是牛臨終時站在牛舍門口的情形，當早晨開門時牠們會首先走出去。這些現象發生是因為人們沒有一位好的老師來指導，沒有修行。如果經常觀察無常，這會成為習慣業（**āciṇṇaka-kamma**），而臨終繼續修行，它就會變成臨終業（**āsanna-kamma**）。臨終時這種無常的覺知會帶來良好的結果。

與其讓不善的臨終業出現，不如在臨終前通過修行培養善的臨終業。這是我昨天和今天再次告訴你們的重要事項。（他講了一個斯里蘭卡老沙彌的故事，講述如何由他兒子幫助他在臨終時改正心態。）因此，在臨終時擁有一位好的老師或朋友是非常重要的。（他又講了一個比丘提薩的故事，描述他在死前對新袈裟的依戀。）生鏽的鐵一樣，貪愛和執著會

把人拖向苦處。這是佛陀的話語（*Dhammapada-aṭṭhakathā / 18. Malavaggo / 3. Tissattheravatthu*）。一個愚蠢的有財富的人是危險的，沒有財富反而更好。就像被自己養的蛇咬到。舊的事物又變成新的事物並再次折磨你（*kukkucca* 的危險）。每個人一生中都有過錯。永遠不要重新思考。若非要思考，就想想目前身心的狀況。如果不這樣，舊的事物又會變成新的事物，並再次折磨你。這來自於思考那些不應該再想的事情。如果它們出現，觀察它們的無常。這是 *anicca*，冥想的心即是道。這成為了內觀，並且在臨終時帶來良好的改變。如果你不知道如何死，這會引導你走向苦處。如果你知道如何死，這會帶領你走向樂處與涅槃。你可以改變你的臨終業。不要懷疑這一點。行為心通過修行轉變為智慧心（業變成了智慧）。教導如何死比教導如何活更為重要，因為臨終接近下一次的再生。物質現象出現在心中，心與身體不會前往彼岸。心總是傾向於某個對象（解釋再生過程）。有時你會抱怨心跑掉了。這是你為自己辯解。捉住心很難，心並沒有跑到哪裡去。它出現在心基處。不要在傾向對象的地方冥想；要在生起之處冥想（心基）。如果你認為心在逃跑，那麼這是永恆見（*sassata—diṭṭhi*）的錯誤見解。它就像靈魂出竅一樣。（有些信仰靈魂的宗教信仰比任何錯誤的見解都更加根深蒂固，因此有些佛教徒自行發明了佛教靈魂理論或教義。）

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懊悔、憂慮與臨終

1959年3月16日、1960年12月20日、1961年11月21日

T1

[沙彌達提醒弟子們不要被懊悔和憂慮（*kukkucca*）所困擾，因為它們會干擾修行。在生活中，每個人都犯過錯是很正常的，不會阻礙任何人證悟。只有五種重罪和邪見（*niyata—micchādiṭṭhi*）才能阻礙任何人證悟。如果出現 *kukkucca*，觀察它們的無常性。聽聞法語很重要，可以糾正錯誤。當 *kukkucca* 和懷疑出現時，觀察它們並堅持修行。它們的成因是十善法和十不善法。（十善法是：（1）避免殺生，關懷一切生命。（2）避免偷盜。（3）避免邪淫。（4）避免妄語，為了任何利益而故意說謊。（5）避免兩舌，團結不和睦的人，鼓勵和睦的人，並說出有助於和諧的話語。（6）避免惡口，說溫柔、禮貌和悅耳的話語。（7）避免綺語，在適當的時間，根據事實，說出有用、適度且充滿意義的話語。（8）無貪。（9）無瞋，想著「這些眾生沒有憎恨和惡意，會過著沒有煩惱的幸福生活」。（10）正見，如布施供養不會沒有結果，善惡業有其果報。）

憂慮尚未完成的好事，懊悔已經做過的壞事。這是一種微妙的嗔恨。在家庭中，大多數父母都有 *kukkucca*。在佛陀教導阿闍世王時，*kukkucca* 就像一個無法做任何決定的奴隸。人類在日常生活中有很多煩惱。它會帶來不快樂，成為修行的重大障礙。因此，處理它們

非常重要。它們通常在安靜的時候出現，例如睡覺時間、修行時間和臨終時。心念在過去和未來，從不在當下。]

Kukkucca 是嗔恨的細微狀態。也許沒有人相信這一點。你應該仔細思考。這是一種令人不悅的心態。因此，我說它是一種細微的嗔恨。另一點是有些人誤以為它是一種善念。例如，有些人臨死前，認為自己一生中從未做好事，希望看到孫子或兒子出家。大多數人認為這些是善念。他們帶著細微的嗔恨死去。在那時，不要想任何事情，保持當下的禪定。嗔恨對雙方都有害。**Kukkucca** 只會傷害自己。你通過想這個想那個，在任何時候任何地方都邀請了憂慮，而對於修行，你卻在尋找時間和地點（為修行找了很多理由）。

T2

[沙彌達強烈提醒弟子們在生前和臨終時要謹慎對待懊悔和憂慮。永遠不要想過去的壞事，也不要為未來做善事。過去已經過去，想它沒有用，只是為了不重蹈覆轍，而不是為了懊悔。我們一生中幾乎每個人都犯過錯。為未來擔憂也沒有用，因為未來是未知的。如果你想做善事，就去做了。懊悔和憂慮通常在修行和臨終時出現，而不是其他時候。因此，在臨終時要非常小心地處理它們。不要讓任何人，甚至是家人，來打擾臨終者。讓他安詳地自己死去。但如果可能的話，請一位有能力或有技巧的人來幫助臨終者往生善趣。關於這個主題有很多故事。佛陀也教導了許多關於如何死去的道理。最重要的是有一個安寧的環境來幫助臨終者。]

Kukkucca 意指做令人厭惡的事。它也是一種悲傷現象。懊悔和憂慮都是 **soka**（悲傷）。無論你犯了什麼不善業，只要不是五種重罪，就不必擔心。只要修習洞見禪，它就會被根除。無論之前做了什麼不善業，都不要再想了。同樣地，也不要考慮尚未完成的善事。如果你想做，就去做了。這些是細微的嗔恨。想它沒有好處。（沙彌達提到了迦葉佛時代一位比丘的故事。臨死前，**kukkucca** 出現了，他就這樣去世了。他轉生為那伽蛇。）從苦趣升起為人道並不容易。因此，有了這個生命，就不應該浪費時間在家庭和事務上。臨終時的 **kukkucca** 成為 **āsanna-kamma**（臨終業）。這個業是最接近來生的（沙彌達提醒弟子們臨終的重要性）。臨終者身邊的人應該非常小心，不要打擾他們。我們可以簡單地通過觀照無常的苦受來陪伴臨終者。有時臨終者需要更長的時間才能去世，因為他的業力正在安排需要更長的時間。從現在開始，我們必須為臨終做好準備和保護。

T3

懊悔、憂慮與臨終

Kukkucca 是懊悔和憂慮，一種悲傷。**Uddhacca** 和 **kukkucca** 是相伴而生的，因為其中之一出現，另一個也會隨之而來。懊悔和憂慮比浮躁更重要。無論你是否修行，都不要去想它們。「我還沒做善事，或者我的工作還沒完成。」不要去想它。讓它去吧。心浮氣躁才會出現。否則，它們不會出現。心不願意停留在一個對象上就是 **uddhacca**。兩者都會

在每個人身上出現。它在臨終時作為 *āsanna-kamma*（臨終業）出現。（沙彌達講述了摩利迦王后的故事。Dhammapada-aṭṭhakathā / 11. Jarāvaggo / 6. Mallikādevīvattu）。這是臨終和再生的業力。即使人們做了很多善事，這也是危險的。臨終時不要想任何事情，只是觀照無常。（針對這一點，沙彌達以優波尼拘陀尊者為例）。這就像一個溺水的人。這個快要溺水的人會用盡全力游泳。同樣地，臨終者觀照無常也會全力以赴。現在，你正在禪坐，卻起身到處走動。臨終時只有修行可以依靠，所以你全力以赴。然後可以成為須陀洹乃至阿羅漢。優波尼拘陀尊者成為不還者。（AN. 6. 56/ 2. Phaggunasuttaṃ）

（沙彌達講述了三種死法。）靠近牛棚入口的老牛就像臨終時的懊悔和憂慮。早上打開大門，它們就先出去了。這些事情的發生是因為人們沒有好的老師教導他們，也沒有修行。如果你經常觀照無常，它就會成為習慣業（*āciṇṇaka-kamma*），臨終時繼續修行，它就會成為 *āsanna-kamma*。臨終時，這種無常的知識會給你帶來非常好的結果。

不要發展不善的 *āsanna-kamma*，而要發展善的 *āsanna-kamma*，即死前修行。這是我昨天和今天再次告訴你的非常重要的事情。（他講述了一個斯里蘭卡年邁沙彌的故事，如何由其兒子——一位比丘——糾正他臨終時的意念。）因此，在臨終時有一個好的老師或朋友是很重要的。（他講述了另一位對新衣服依戀的提舍尊者的故事）。鐵生鏽了。同樣地，財富和權力會將貪著和執著的人拖入苦趣。這些是佛陀對這個故事的開示

（Dhammapada-aṭṭhakathā / 18. Malavaggo / 3. Tissattheravattu）。愚人擁有財富是危險的。沒有它反而更好。這就像被自己的蛇咬到一樣。舊東西變成新的東西，又折磨你（*kukkucca* 的危險）。每個人一生中都會犯過錯誤。永遠不要再想它。如果你想，就只去想我現在的蘊處發生了什麼。否則，舊東西變成新的東西，又折磨你。這是來自於反覆思考不應該想的事情。如果它們出現了，就觀照它們的無常。它是無常，而觀照的心是道。它成為洞見，在臨終時帶來良好的轉變。如果你不知道如何死，它會把你帶到苦趣。如果你知道如何死，它會把你帶到樂趣和涅槃。你可以改變你的 *āsanna-kamma*。不要懷疑它。通過修行，業心轉變為智心（*kamma* 轉變為 *paññā*）。教導如何死比如何活更重要，因為死亡更接近下一次的再生。一個物質對象出現在心中。心和身不會去到另一邊。心傾向於一個對象（解釋了再生的過程）。有時你會抱怨心在遠離你。這是你的辯解。制伏心是很困難的。心不會跑到任何地方。它出現在心基處。不要在傾向的對象處觀照；要在發生的位置（心基處）觀照。如果你認為心在遠離，那麼就是薩迦耶見（常執見）。這就像靈魂出竅一樣。（眾生相信靈魂的觀念比其他任何邪見都根深蒂固。因此，甚至有些佛教徒自己發明了佛教靈魂論或教義。）

Investigation and Wrong Views

20th March 1959

Without the help of the Buddha and teachers (i.e., Buddhists) and investigated about the world created wrong views (outside the teachings of the Buddha). These wrong views became knowledge. Later, human beings lived without investigation and checking these wrong views, and then followed them wrongly. The Buddha declared that his teachings did not hear from others, but from his own practice and direct experience, and then taught to others. There are eight causes for wrong views. Therefore, in this life you are the supporter of the Triple Gems (i.e., Buddha, Dhamma and Saṅgha) and don't be satisfied only with it. You could be fallen into the hells at next life, perhaps be born as dogs, cows, chickens and pigs. In the human world, parents and teachers teaching to us are wrong views. Traditions and cultures are also wrong views. These things are only concern with human beings. Even in this human plane the chances to have right view is very little. No need to talk about other planes. Believe in the law of kamma (kammassakatā sammādiṭṭhi) also can't dispel wrong views. (Wrong views connect with the self). In the five kinds of right views, it's only the first one. Therefore, I have to tell you to observe the khandhas. Also it's very rare for someone to observe or contemplate the khandhas. Only the vipassanā yogi investigates them.

According to the Buddha, he used his knowledge and found out that in all the unwholesome dhammas, there were no dhammas had greater fault than wrong views. There are no unwholesome dhammas it can't do. It also depends on the khandhas. Don't take this lightly. If not, you can't come out from the round of existence. Do the practice quickly. Even the Baka Brahma took the khandhas as Nibbāna (MN 49 Brahmanimantanika Sutta). He said that his khandha was never old, sick and dead. Making prayers to beg for the khandhas is wrong view. Some people don't want to listen to the sacca dhammas. They are like dogs and not afraid the stones but to the sound. Not afraid the khandhas but to the sound of Dhamma. Craving and wrong view are together. If you have the khandhas you have wrong view. It is latent in the khandhas. Only noble beings are free from it. Don't know how to investigate developing wrong view. Knowing how to investigate develop the anatta ñāṇa

(knowledge of not-self) and leading to Nibbāna. In the world human beings doing all the things are for the welfare of the khandhas. If khandhas develop, wrong views also develop. There is nothing more foolish than making prayers for the khandhas. These are going to the planes of misery. You will not get the khandhas only by knowing the Noble Truth.

調查與錯誤見解

1959年3月20日

若沒有佛陀和教師的幫助，人們對世界進行調查，卻創造了錯誤的見解（不符合佛陀教義的見解）。這些錯誤的見解變成了知識。後來，人類在生活中未加調查，未檢驗這些錯誤的見解，反而錯誤地跟隨了它們。佛陀宣告，他的教義並非從他人處聽來，而是來自他自己的實踐和直接經驗，並將其教導他人。錯誤見解有八種原因。因此，在這一一生中，你是三寶（即佛、法、僧）的支持者，不要僅僅滿足於此。否則，來生你或許會墮入地獄，甚至可能會投生為狗、牛、雞和豬。在人類世界中，父母和老師對我們的教導也包含錯誤見解。傳統和文化也是錯誤見解。這些事物僅與人類有關。即使在人類的境界中，擁有正確見解的機會也非常渺茫，更不必談論其他境界了。相信業力法則（*kamassakatā sammādiṭṭhi*）也無法消除錯誤見解。（錯誤見解與自我相關。）在五種正見中，只有第一種是正確的。因此，我必須告訴你要觀察五蘊。而且，很少有人會觀察或思考五蘊。只有修行內觀的瑜伽士才會調查它們。

根據佛陀的說法，他運用自己的知識發現，在所有不善法中，沒有比錯誤見解更具嚴重過失的。錯誤見解所能造成的惡果是無可限量的。這也依賴於五蘊。不要輕視這一點。如果不這樣，你將無法脫離生死輪回。要趕快修行。即便是婆伽梵天也將五蘊當作涅槃來看待（MN 49《婆羅門邀請經》）。他說他的五蘊從不老、不病、不死。為五蘊祈求是錯誤的見解。有些人不願聽聞正法，他們像狗一樣不怕石頭，只怕聲音；不怕五蘊，而是怕法音。貪欲和錯誤見解是同時出現的。如果你擁有五蘊，你就擁有錯誤見解。錯誤見解潛藏於五蘊之中。只有聖者才能擺脫它。若不知道如何調查便會發展錯誤見解；知道如何調查，便能發展無我知見（*anatta ñāṇa*），最終導向涅槃。在這個世界上，人類所做的一切都是為了五蘊的福祉。如果五蘊發展，錯誤見解也會隨之發展。為五蘊祈禱是最愚蠢的事。這樣會墮入苦境。僅僅了解聖諦是無法獲得五蘊的。

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探究與邪見

1959年3月20日

沒有佛陀和善知識（即佛教徒）的幫助，而對世界進行探究，就會產生邪見（超出佛陀教法）。這些邪見變成了知識。後來，人類在沒有調查和檢驗這些邪見的情況下生活，然後錯誤地遵循它們。佛陀宣稱他的教法不是從他人那裡聽來的，而是來自於他自己的修行和

直接體驗，然後教導他人。邪見有八種原因。因此，在這一世中，你是三寶（佛、法、僧）的護持者，不要僅僅滿足於此。你可能會墮入地獄，也許會出生為狗、牛、雞、豬。在人間，父母和老師教導我們的也是邪見。傳統和文化也是邪見。這些事情只與人類有關。即使在人道，擁有正見的機會也很少。更不用說其他天道了。相信業報法

（*kammassakatā sammādiṭṭhi*）也不能消除邪見。（邪見與自我相連）。在五種正見中，只有第一種。因此，我必須告訴你觀察蘊處。觀察或思惟蘊處的人也非常罕見。只有修習洞見禪的瑜珈行者才會探究它們。

根據佛陀所說，他運用他的智慧發現，在所有不善法中，沒有比邪見更具過患的法了。沒有它做不到的不善法。它也取決於蘊處。不要輕視它。否則，你無法脫離輪迴。要迅速修行。即使梵天也把蘊處當作涅槃（MN 49 *Brahmanimantanika Sutta*）。他說他的蘊處從不老、不病、不死。祈求蘊處是邪見。有些人不想聽聞真理法。他們就像狗一樣，不怕石頭，卻怕聲音。不怕蘊處，卻怕佛法之聲。貪欲和邪見是相伴而生的。如果有蘊處，就會有邪見。它潛伏在蘊處之中。只有聖者才能擺脫它。不知道如何探究會滋生邪見。知道如何探究則會發展無我智，導向涅槃。在世間，人類所做的一切都是為了蘊處的福祉。如果蘊處發展，邪見也會發展。沒有比祈求蘊處更愚蠢的了。這些都會走向苦趣。僅僅知道四聖諦，你就得不到蘊處。

翻譯註釋：

- 盡可能忠實於原文，並注意專業術語的準確性。
- 使用簡潔、流暢且易於理解的中文。
- 對於某些術語（如 *kukkucca*），保留原文並在必要時提供簡短解釋。
- 盡量保持原文的語氣和風格。

Perception and Wrong View

23rd March 1959

Sañña is perception, making the perceptions of father, mother ...etc. The reality of mind and body disappears and perceptions come in and taking them as real father and mother and relying on them. Don't know them as conventional truth by taking the perception as real and depending and relying on them. Because of wrong perception, it becomes wrong view. Most wrong views come from perceptions. Therefore, human beings are relying on impermanence, suffering and not-self, birth, old age and death. Only by ending of the paramattha objects you can realize the objectless paramattha Nibbāna. There are two kinds of perceptions, right and wrong perceptions. Right perception becomes right view and wrong perception becomes wrong view. You must know the differences. From the perception of perversion or distortion (sañña vipallāsa) come the knowing of perversion (citta vipallāsa) and the view of perversion (diṭṭhi vipallāsa) respectively. Knowing the nature of the mind and body and their causes and effects processes is a cūḷa-sotāpanna, and then free from one life to the planes of misery. Become a Mahā-sotāpanna by contemplation and abandoning wrong view and attachment to them, and then totally be free from the planes of misery, because he has no latent tendency of wrong view (diṭṭhānusaya). Every time perception arises by contemplation of impermanence and not become wrong view. After it's arising and not contemplating and following by wrong view. As an example, seeing the son, with the only perception of the son not create a fault. But I have to rely on him, and then it's sticking with wrong view. Every time it comes, have to contemplate. If become a habit and it's not difficult. Difficulties come from no habitual practice. (This is a very important point for yogis.)

知覺與錯誤見解

1959年3月23日

sañña 是知覺，形成父親、母親等的知覺。心與身的實際狀態消失，知覺出現並將其視為真實的父母，並依賴它們。不了解它們為世俗真理，卻將知覺視為真實，並依賴和依附於它們。由於錯誤的知覺，便形成錯誤的見解。大多數的錯誤見解源自知覺。因此，人類依賴無常、苦、無我、出生、衰老和死亡。只有透過終結最究竟的對象，才能實現無對象的

最究竟涅槃。知覺有兩種，一種是正確的知覺，另一種是錯誤的知覺。正確的知覺形成正見，錯誤的知覺則形成錯見。你必須了解它們之間的區別。來自錯亂或扭曲的知覺（*sañña vipallāsa*）會產生錯亂的知識（*citta vipallāsa*）和錯亂的見解（*diṭṭhi vipallāsa*）。了解心與身的性質及其因果過程，便是 **cūḷa-sotāpanna**，並且能從這一生解脫，脫離苦界。通過觀察並放下錯誤見解和對它們的執著，成為 **Mahā-sotāpanna**，從而完全擺脫苦界，因為他已不再擁有錯誤見解的潛在傾向（*diṭṭhānusaya*）。每次知覺出現時，若能觀察無常，便不會形成錯誤見解。若未加觀察而隨著知覺而起錯誤見解，則會有錯誤。舉例來說，看到兒子，僅憑兒子的知覺並不會產生過錯，但若依賴於他，便會執著於錯誤見解。每次這種情況出現時，都需要加以觀察。如果成為習慣，便不再困難。困難來自於沒有習慣性的修行。（這對瑜伽士來說是一個非常重要的點。）

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受想與邪見

1959年3月23日

Sañña 是受想，產生父親、母親等的感受。心和身的真實性消失，感受出現並將它們視為真實的父親和母親，並依賴於它們。不以世俗諦而將受想視為真實，並依賴於它們。由於錯誤的受想，就變成了邪見。大多數邪見都來自於受想。因此，人類依賴於無常、苦、無我、生、老、死。只有結束世諦的對象，才能體證無對象的世諦涅槃。受想有兩種：正受想和邪受想。正受想成為正見，邪受想成為邪見。你必須知道它們的區別。從曲解或扭曲的受想（*sañña vipallāsa*）分別產生曲解的知見（*citta vipallāsa*）和曲解的見解（*diṭṭhi vipallāsa*）。知道心和身之性質及其因果過程是初果須陀洹，然後脫離一生的苦趣。通過思惟並捨棄邪見和對它們的執著而成為二果須陀洹，然後完全脫離苦趣，因為他沒有潛伏的邪見（*diṭṭhānusaya*）。每次受想出現時，都要觀照無常，不要成為邪見。它出現後，不觀照而隨之產生邪見。例如，看到兒子，只有兒子的受想不會產生過失。但是我必須依賴他，然後就執著於邪見了。每次它出現時，都必須觀照。如果成為習慣，就不難了。困難來自於沒有習慣的修行。（這對瑜伽行者來說是非常重要的一點。）

備註：

- 「*sañña*」為巴利語，意為「受想」。
- 「須陀洹」為初果阿羅漢。
- 「二果須陀洹」為第二果阿羅漢。

Eight Causes of Wrong Views

25th January to 1st February 1959

[Sayadaw gave eight talks on the eight causes of wrong views consecutively for eight days. Here only translate the main points in these talks. The eight causes are: (1) By investigation about the khandhas develop wrong views (2) Ignorance (avijjā) (3) Contact (phassa) (4) Perception (sañña) (5) Thinking (vitakka) (6) Unwise attention (ayonisomanasikāra) (7) Association with people (8) Listening to wrong teachings.]

[By investigation about the khandhas develop wrong views: We don't know about the nature of the khandhas, and only with the help of a Buddha, living beings can have right view. Before the Buddha appeared human beings thought about their origins, and then they created a Creator and developed wrong views. If beings have fixed wrong view (niyata micchā diṭṭhi) and never given up these views, and after death they suffer in hell. Even at the time the world system is destroyed by fire element, these hell beings have to move into another universe continue to suffer in hell. How can there be a Creator God in the sky, sky is a concept and never exist. (Fixed wrong views are: Ahetuka diṭṭhi—no cause view, Akiriya diṭṭhi—no result view, and Natthika diṭṭhi—no cause and effect view. After death have a fixed destination of rebirth, i.e., hells, so called niyata micchā diṭṭhi, may be similar to the 5-Heavy Kammas.)]

Without the help of the Buddha and teachers, investigation and thinking develop micchā-diṭṭhi. For example in other religions, the investigation is based on ignorance (avijjā). Micchā-diṭṭhi is more dangerous than the 5-Heavy Kammas. Even the world is destroyed these hell beings are moved to another place to continue their suffering.

[avijjā develop wrong view: In the Buddha's time there were 62-wrong views and all were based on identity view (sakkāya diṭṭhi). Here ignorance (avijjā) means not knowing the Four Noble Truths. Sayadaw mentioned two knowledge: right and wrong (sammā-ñāṇa and micchā-ñāṇa). Sammā-ñāṇa is the Four Noble Truths; and micchā-ñāṇa is worldly knowledge because it based on self view, greed, hatred and

delusion, e.g., knowledge create all human problems on earth, various kinds of pollution including pollution of the mind.]

All worldly knowledge harmful to others is micchā-ñāṇa, except harmless.

[Contact (phassa) develops wrong view: With the contact of the 6-sense doors and the 6-sense objects and 6-consciousness arise. From here we start take it as I see, I hear, I smell...etc. in this way wrong view develop. As a yogi, it's important to observe when contact happen. So phassa is one important factor to develop wrong view or insight.]

Wrong view and taṇhā are together. After entering the stream diṭṭhi is destroyed and 1/4 of the taṇhā also abandoned. The meanings of phassa have 2: contact and meeting.

Sañña develops wrong views: Pure perception does not develop wrong views; such as, just seeing, just hearing, etc. But with concept wrong views come in, e.g., I see a woman.

Thinking develops wrong views: Vitakka means thinking the sense objects. They develop wrong views while thinking without knowledge and thinking about the things should not be thought about. (Things should not be think about are as an e.g., the world is finite or infinite? The ten questions the Buddha never answered in his time.) Thinking must go together with ñāṇa. Therefore two kinds of vitakka, ñāṇa must have vitakka. Of the two wisdom factors; sammā-diṭṭhi (right view) is ñāṇa, and sammā-saṅkappa (right thought) is vitakka. Buddhists converted into other faiths are thinking without ñāṇa. Therefore, taking the wrong views as right views and converted to them. The wrong view of other faiths was coming from people who did not have the ability of knowledge to think and created doctrines. Kamma and samatha also develop wrong views, e.g., celestial beings (devata) and Brahmas. Only vipassanā cannot stick with wrong views.

[Unwise attention or reflection develop wrong views : There is a sutta in the Aṅguttara Nikāya, X93 on views, Anāthapiṇḍika the householder responded to the wanderers' answers was quite well known. He gave two causes for their wrong views; ayonisomanasikāra—inappropriate attention and listening to wrong teachings.]

Take impermanence (anicca) as permanence (nicca), suffering (dukkha) as happiness (sukka), not-self (anatta) as self (atta) and loathsomeness (asubha) as beauty (subha). These are examples of unwise attentions. Making dāna with the enrichment of vipassanā will go up higher and higher and not fall down again. (This point emphasized by Sayadaw very often in his talks on dāna and merits practices which most Buddhists making for the sake of wealth and good rebirths; i.e., unwise attention.) After you go up because of sharp wisdom faculty will only continue to go up higher. With ordinary dāna and samatha and after their power are finished will fall down again.

Association with people develops wrong views: For example, parents, friends, etc. Association with bad friends (pāpamitta) develop wrong views, and with good friends (kalyāṇa mitta) develop right views (Here Sayadaw made the point bad friends are not necessary who had done bad things but referred to other faiths followers who have wrong views.)

(Sayadaw again made an important point on a Christian or other faiths later became a Buddhist not because of his past kamma if he was associated with a Buddhist. He said it was his present kamma, i.e., associate with kalyāṇa mitta.)

Wrong view is very far away from Nibbāna. But Nibbāna is closed to right view. Discern impermanence becomes right view. At the ending of impermanence Nibbāna exists. Between wrong view and Nibbāna their distance is immeasurable (see the story of Rohitassa Devata looking for Nibbāna in the cosmos.) Therefore, the Buddha warned people the important of destroyed wrong view was more important than your head was on fire and your chest was piercing with lances (Behind the meaning was a very important message. If your head and body were in burning with fire and piercing with lances you would die only once, but if wrong views were not destroyed your sufferings were never ending.)

By listening to wrong teachings develop wrong views: A Buddhist or someone listens or reads the Christian teaching and becomes a Christian. Actually, most Buddhists have wrong views (no need to mention other faiths), so easily to accept other teachings. If they really understand or know what is right or wrong views, it will not happen. So Buddhist monks have the duties to explain these things to them.

錯誤見解的八種原因

1959年1月25日至2月1日

[舍利子法師連續八天講解錯誤見解的八個原因，這裡僅翻譯這些講解的要點。這八個原因是：(1) 透過對五蘊的調查發展錯誤見解 (2) 無明 (avijjā) (3) 接觸 (phassa) (4) 知覺 (sañña) (5) 思維 (vitakka) (6) 不智的注意 (ayonisomanasikāra) (7) 與人交往 (8) 聽信錯誤教義。]

透過對五蘊的調查發展錯誤見解

我們不了解五蘊的性質，只有在佛陀的幫助下，眾生才能擁有正見。在佛陀出現之前，人類思考自己的起源，於是創造了一個造物主並發展出錯誤的見解。如果眾生有固守的錯誤見解 (niyata micchā diṭṭhi) 並且永不放棄這些見解，那麼死後他們將會在地獄中受苦。即使當世界系統因火元素而毀滅時，這些地獄中的眾生仍需進入另一個宇宙，繼續在地獄中受苦。怎麼會有天上的造物主呢？天只是概念，並不存在。(固守的錯誤見解包括：無因見 (Ahetuka diṭṭhi)、無果見 (Akiriya diṭṭhi)、無因果見 (Natthika diṭṭhi)。死後有固定的重生目的地，即地獄，這被稱為 niyata micchā diṭṭhi，可能類似於五重業的結果。)

沒有佛陀和老師的幫助，透過調查和思維發展錯誤見解。例如在其他宗教中，調查是基於無明 (avijjā)。錯誤見解比五重業還要危險。即使世界被摧毀，這些地獄中的眾生也將被移到另一個地方繼續受苦。

無明發展錯誤見解

在佛陀的時代，有 62 種錯誤見解，所有這些都是基於自我見 (sakkāya diṭṭhi)。這裡的無明 (avijjā) 指的是不知道四聖諦。舍利子法師提到兩種知識：正確與錯誤 (sammā-ñāṇa 和 micchā-ñāṇa)。正確的知識是四聖諦；錯誤的知識是世俗知識，因為它基於自我見、貪、瞋與癡，這些知識創造了人類的所有問題，包括各種污染，包括心靈的污染。所有對他人有害的世俗知識都是錯誤的知識，除非是無害的。

接觸 (phassa) 發展錯誤見解

當六根、六境和六識接觸時，錯誤的見解開始產生。我們開始認為「我看到」、「我聽到」、「我聞到」等。這樣錯誤見解便發展起來。對於瑜伽士來說，觀察接觸發生的時候是非常重要的，因此接觸是發展錯誤見解或智慧的一個重要因素。

錯誤見解和貪欲 (taṇhā) 是共同存在的。進入流 (stream entry) 後，見解被摧毀，貪欲的一部分也被捨棄。接觸的意義有兩個：接觸與相遇。

知覺 (sañña) 發展錯誤見解

純粹的知覺不會發展錯誤見解，例如單純的看到、聽到等。但當有概念時，錯誤見解便會進來，例如：「我看到一個女人。」

思維 (vitakka) 發展錯誤見解

思維是對感官對象的思考。當人們在沒有知識的情況下思考，並且思考那些不應該思考的事情時，錯誤見解便發展起來。（例如，世界是有限還是無限？佛陀在他時代從未回答過的十個問題。）思維必須與知識一起進行。因此，有兩種思維，其中一種需要有知識的支持。正確的見解 (sammā-diṭṭhi) 是知識，正確的思想 (sammā-saṅkappa) 是思維。那些轉信其他信仰的佛教徒是在沒有知識的情況下思考的。因此，他們將錯誤的見解當作正確的見解並轉信它們。其他信仰的錯誤見解來自於沒有知識的人的創造，他們創造了教義。業和禪定也能發展錯誤見解，例如天神 (deva) 和梵天 (Brahma)。只有觀察禪定才能避免錯誤見解。

不智的注意或反思發展錯誤見解

在《增一阿含經》X93 中，關於見解的部分，安那陀比尼比家對遊行者的回答相當有名。他給出了兩個錯誤見解的原因：不智的注意和聽信錯誤教義。

把無常 (anicca) 當作永恆 (nicca)、苦 (dukkha) 當作快樂 (sukka)、無我

(anatta) 當作有我 (atta)、丑陋 (asubha) 當作美麗 (subha)。這些都是不智的注意的例子。以增進觀察禪定的慈悲心做施捨，可以提升自己的智慧，不會再墮落。（舍利子法師在他的施捨和功德修行講解中經常強調這一點，大多數佛教徒做施捨是為了財富和良好的再生；即不智的注意。）當你提升時，由於鋒利的智慧根，將會持續提升。普通的施捨和禪定在功德耗盡後，則會再次墮落。

與人交往發展錯誤見解

例如，父母、朋友等。與壞朋友 (pāpamitta) 交往會發展錯誤見解，而與善友 (kalyāṇamitta) 交往則會發展正見（在這裡，舍利子法師強調壞朋友不一定是做壞事的人，而是指那些有錯誤見解的其他信仰的追隨者）。

舍利子法師再次強調，為什麼一個基督徒或其他信仰的人轉為佛教徒並不是因為他的過去業，而是因為他現在的業，即與善友 (kalyāṇamitta) 交往。

錯誤見解與涅槃相距甚遠，但涅槃接近正見。洞察無常便成為正見。在無常的結束處涅槃存在。在錯誤見解與涅槃之間，兩者的距離是無法衡量的（可以參考羅希塔天神尋找涅槃的故事）。因此，佛陀警告人們，摧毀錯誤見解的重要性比你頭上著火，胸口被矛刺穿還要重要（其背後的意涵是，如果你的頭部和身體被火燒、被矛刺穿，你只會死一次，但如果錯誤見解不被摧毀，你的痛苦將是無盡的）。

聽信錯誤教義發展錯誤見解

一個佛教徒或某人聽信或閱讀基督教的教義並轉為基督徒。事實上，大多數佛教徒都有錯誤的見解（不需要提及其他信仰），因此他們容易接受其他教義。如果他們真正了解什麼是正見和錯見，這是無法發生的。所以佛教僧侶有責任向他們解釋這些問題。

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八種邪見的因

1959年1月25日至2月1日

[沙彌達連續八天講述了八種邪見的原因。這裡只翻譯這些講話中的要點。八種原因是：

- (1) 通過探究蘊處而產生邪見
- (2) 無明 (**avijjā**)
- (3) 觸 (**phassa**)
- (4) 受想 (**sañña**)
- (5) 思 (**vitakka**)
- (6) 不善思惟 (**ayonisomanasikāra**)
- (7) 與人交往
- (8) 聽聞邪法。]

[通過探究蘊處而產生邪見：我們不知道蘊處的性質，只有在佛陀的幫助下，眾生才能擁有正見。在佛陀出現之前，人類思考著自己的起源，然後他們創造了一個造物主，並產生了邪見。如果眾生具有堅固的邪見 (**niyata micchā diṭṭhi**) 並且從不放棄這些見解，死後他們會在地獄中受苦。即使在世界體系被火元素毀滅的時候，這些地獄眾生也必須移居到另一個宇宙，繼續在地獄中受苦。天空中怎麼會有造物主神呢？天空是一個概念，並不真實存在。(堅固的邪見有：無因見 (**Ahetuka diṭṭhi**)、無作見 (**Akiriya diṭṭhi**)、無因果見 (**Natthika diṭṭhi**)。死後有固定的再生去處，即地獄，稱為 **niyata micchā diṭṭhi**，可能類似於五種重罪。)]

沒有佛陀和善知識的幫助，探究和思考會產生邪見。例如，在其他宗教中，探究是基於無明 (**avijjā**)。邪見比五種重罪更危險。即使世界被毀滅，這些地獄眾生也會被移到另一個地方繼續受苦。

[無明 (**avijjā**) 產生邪見：在佛陀時代，有 62 種邪見，所有這些都基於人我見 (**sakkāya diṭṭhi**)。這裡的無明 (**avijjā**) 意指不知道四聖諦。沙彌達提到了兩種知識：正知見 (**sammā-ñāṇa**) 和邪知見 (**micchā-ñāṇa**)。sammā-ñāṇa 是四聖諦；而 micchā-ñāṇa 是世俗知識，因為它基於自我觀、貪、瞋、癡，例如，知識創造了地球上所有的人類問題，各種各樣的污染，包括心靈污染。]

所有對他人有害的世俗知識都是 **micchā-ñāṇa**，無害的除外。

[觸 (**phassa**) 產生邪見：隨著六根與六塵的接觸，六識產生。從這裡開始，我們認為是我看見、我聽見、我聞到等等。這樣就產生了邪見。作為一名瑜珈行者，觀察觸發生的時候很重要。所以 **phassa** 是產生邪見或洞見的一個重要因素。]

邪見和貪 (**taṇhā**) 是相伴而生的。進入蒸發之時，**diṭṭhi** 被毀滅，1/4 的 **taṇhā** 也被捨棄。**phassa** 的含義有兩種：接觸和相遇。

受想 (**sañña**) 產生邪見：純粹的受想不會產生邪見；例如，只是看見，只是聽見等。但是有了概念，邪見就出現了，例如，我看見一個女人。

思 (**vitakka**) 產生邪見：**Vitakka** 意指思考感官對象。在沒有智慧的情況下思考，以及思考不應該思考的事情，就會產生邪見。(不應該思考的事情，例如，世界是有限的還是無

限的？佛陀在當時從未回答過的十個問題。）思考必須與 **ñāṇa** 相伴而生。因此有兩種 **vitakka**，**ñāṇa** 必須有 **vitakka**。在兩種智慧因素中；**sammā-diṭṭhi**（正見）是 **ñāṇa**，**sammā-saṅkappa**（正思惟）是 **vitakka**。皈依其他信仰的佛教徒是在沒有 **ñāṇa** 的情況下思考。因此，把邪見當作正見，並皈依它們。其他信仰的邪見來自於那些沒有思考能力的人創造出來的教義。業和禪定也會產生邪見，例如，天人（**devata**）和梵天。只有洞見禪不會執著於邪見。

[不善思惟或反省產生邪見：在《增支部》X93 中有關於見解的一篇經文，居士那提品陀對遊方者的回答非常有名。他給出了產生邪見的兩個原因：**ayonisomanasikāra**——不善思惟和聽聞邪法。]

把無常（**anicca**）當作常（**nicca**），把苦（**dukkha**）當作樂（**sukka**），把無我（**anatta**）當作我（**atta**），把不淨（**asubha**）當作淨（**subha**）。這些是不善思惟的例子。以增進洞見禪為目的而布施，會不斷上升，不會再下降。（沙彌達在他的布施和功德修行的講話中經常強調這一點，大多數佛教徒為了財富和善趣而布施；即不善思惟。）由於智慧的敏銳，你上升之後只會繼續上升。以普通的布施和禪定，在它們的力量耗盡之後會再次下降。

與人交往產生邪見：例如，父母、朋友等。與惡友（**pāpamitta**）交往會產生邪見，與善友（**kalyāṇa mitta**）交往會產生正見。（這裡沙彌達指出，惡友不一定是指做了壞事的人，而是指持有邪見的其他信仰者。）（沙彌達再次強調了一個重要的觀點，一個基督徒或其他信仰者後來成為佛教徒，並不是因為他過去的業力，而是因為他與一位佛教徒交往。他說這是他現在的業力，即與 **kalyāṇa mitta** 交往。）

邪見離涅槃非常遙遠。但涅槃離正見很近。辨別無常成為正見。在無常的結束之處，存在著涅槃。邪見和涅槃之間的距離是無法衡量的（參見羅希陀天人尋找宇宙中的涅槃的故事）。因此，佛陀告誡人們，摧毀邪見的重要性比你的頭著火和胸部被矛刺穿更重要（其深層含義是一個非常重要的訊息。如果你的頭和身體被火燒著，被矛刺穿，你只會死一次，但如果邪見沒有被摧毀，你的痛苦將永無止境。）

通過聽聞邪法產生邪見：一位佛教徒或某人聽聞或閱讀基督教教義，並成為基督徒。實際上，大多數佛教徒都有邪見（更不用說其他信仰了），因此很容易接受其他教義。如果他們真的理解或知道什麼是正見或邪見，就不會發生這種情況。所以佛教僧侶有義務向他們解釋這些事情。

備註：

- 「三寶」指佛陀、佛陀的教法（法）和僧伽（僧團）。
- 「蘊處」指構成人的五蘊：色蘊、受蘊、想蘊、行蘊、識蘊。
- 「梵天」指梵天界中的眾生。

The Duties of Teacher and Listener

20th March 1959

A teacher of the Dhamma can teach to the points for disenchantment to the khandhas with letting go and abandoning the khandhas is called Dhamma Teacher (Dhammakathika). He must teach his disciples whatever phenomena arising from their khandhas to the points of becoming disenchantment to them, letting go and ending of them. From the point of listeners, it should not only become just a good talk for listening, but with the desire for practice to end dukkha.

From your part if you can take one of the phenomena (4-satapathams) and practice become disenchantment, letting go and ending, then it's the right practice. If you are fulfilling these points you will realize Nibbāna in this life as mentioned by the Buddha in Saṃyutta Nikāya. Here the Buddha did not mention about pāramīs. Is it possible? Don't let this kind of doubt come in. When it comes in, and then becomes a hindrance for the path and fruit (magga and phala).

(Sayadaw gave an instruction for citta vipassanā) Every mind arising and you know it and will find out that they are making a blip, blip and die out all the times. Therefore, the Buddha was warning us looking for the deathless. If you found out all these deaths become disenchantment to them. Whatever is arising pay attention and observe will discern all these deaths. From the 6-sense doors each moment only one can appear. You are not disenchanting yourself because you don't see your own death yet. When you are in someone's funeral, and can talk about business matters and other things, because it's not your own death.

Therefore you must look at your own deaths. Seeing other people funerals are not disenchantment and just afraid for dying. I had done my three duties (as mentioned in the beginning). From your part, practice according to the dhamma (Dhammānu dhammappaṭipatti). Dhamma is the arising dhammas which are the object of contemplation. Anupaṭipatti is contemplative knowledge which is practicing according to the dhamma. Dhamma shows its impermanence and just knows impermanence. In this way become dhammānu dhammappaṭipatti.

教師與聽者的責任

1959年3月20日

一位佛法的教師可以教導弟子，讓他們對五蘊生起厭離，並讓他們放下、拋棄五蘊，這樣的教師被稱為佛法教師（**Dhammakathika**）。他必須教導弟子，對他們的五蘊所生起的現象，讓他們對之生起厭離、放下和結束。從聽者的角度來看，這不應該只是聽一場好的演講，而應該帶有實踐的願望，目的是結束苦（**dukkha**）。

從你的部分，如果你能夠選擇其中一個現象（四念處），並實踐使其生起厭離、放下和結束，那麼這才是正確的實踐。如果你遵循這些要點，你將會在這一生中實現涅槃，正如佛陀在《相應部經》中所說。佛陀在此並未提到波羅蜜。這可能嗎？不要讓這樣的懷疑產生。一旦產生，這就會成為修道和果位的障礙（道和果）。

（舍利子法師提供了有關心識觀察的指導）每一個心的生起，你都知道它，並會發現它們每次都是在「嘀嗒」聲中生滅。因此，佛陀在警告我們，要尋求無死的境界。如果你發現了這些死亡，便會對它們生起厭離。每一刻從六根接觸中，只有一個現象會出現。你未能對自己生起厭離，是因為你尚未見到自己的死亡。當你參加他人的葬禮時，能夠談論商業事務和其他事情，因為那不是你的死亡。

因此，你必須關注自己的死亡。看他人葬禮並不是厭離，只是對死亡的恐懼。我已經完成了我的三個責任（如前文所述）。從你的部分，根據佛法進行修行（**Dhammānu dhammapaṭipatti**）。佛法是那些正在生起的法，作為冥想的對象。**Anupaṭipatti**是指根據佛法修行的冥想智慧。佛法顯示其無常，只需知道無常。以這樣的方式，便成為 **Dhammānu dhammapaṭipatti**。

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師與學者的職責

1959年3月20日

一位能教導弟子對蘊處生起厭離、捨離、止息之法的法師，稱為法語師（**Dhammakathika**）。他必須教導弟子們由其蘊處所生的任何現象，直至對其生起厭離、捨離、止息。從聽者的角度來看，不應僅僅成為一個好的聽聞，而應具有實踐以結束苦諦的渴望。

從你的方面來說，如果你能採取其中一種現象（四聖諦）並實踐以生起厭離、捨離、止息，那麼這就是正確的修行。如你所言，如果你能圓滿這些要點，如《雜阿含經》中佛陀所說，你將在今生證得涅槃。佛陀在此並沒有提到波羅蜜。是否可能？不要讓這種懷疑出現。當它出現時，就會成為道果（**magga and phala**）的障礙。

（沙彌達給予了 *citta vipassanā* 的指導）每一個心念的生起，你都知道它，並會發現它們一直在閃爍、閃爍、滅去。因此，佛陀警告我們尋找無死。如果你發現了所有這些死亡，就會對它們生起厭離。無論什麼生起，都要專注觀察，就會辨別出所有這些死亡。從六根門中，每一刻只會出現一個。你沒有對自己生起厭離，因為你還沒有看到自己的死亡。當你在參加某人的葬禮時，可以談論生意和其他事情，因為那不是你自己的死亡。

因此，你必須觀察自己的死亡。看到他人的葬禮並不會生起厭離，只是害怕死亡。我已經完成了我的三項職責（如開頭所述）。從你的方面來說，要依法修行（*Dhammānu dhammappaṭipatti*）。法是生起的法，是觀照的對象。*Anupaṭipatti* 是觀照的智慧，是依法修行。法顯示其無常，只是知道無常。這樣就成為 *dhammānu dhammappaṭipatti*。

備註：

- 「*Dhammakathika*」為巴利語，意為「法語師」。
- 「四聖諦」指苦、集、滅、道。
- 「*citta vipassanā*」為一種禪修方法，專注於觀察心念的生滅變化。

Knowledge and Doubt

17th to 18th March 1959

[There are 8-causes for doubt (vicikicchā) to arise : (1) Doubt about the Buddha (2) Dhamma (3) Ariya Saṅgha (4) One's own practice (5) Speculation on the past life with self-view (Sayadaw said only mind and body exist, they arise and cease according by the causes and conditions. In this way dispel wrong views of personality (identity), permanent and annihilated views.) (6) Speculation on the future life. If beings die with doubt, it is delusion (moha), so the rebirths will be the planes of misery. Teachers are very important to teach their disciples to have right views. (7) Speculation on the past and future, such as, where I came from and where I'll go. (8) Doubt on the teaching of Dependent Arising—It's dhamma procedure (dhamma niyāma), the process of present moment to moment of khandhas arising and passing away by causes and conditions.]

T1

Investigation of things and phenomena seems like the knowledge and developing doubt. Knowledge can make a decision but doubt can't, and the mind becomes like a fork road (Two states of mind and can't make decision). It becomes doubt without the power or ability to think so that you must approach a teacher. Both knowledge and doubt have the nature of investigation in similarity. Doubt comes in for the hindrance of contemplation of impermanence. If it's arising, then contemplate it. Destroy it with knowledge. (Talking about the 8-doubts). Vicikicchā is ignorance (avijjā). It can be a hindrance for the realization of Dhamma. It's quite different between "doing the practice with investigation" and "without its practice". Knowledge does the job after investigation and not becoming doubt. If you have doubt, approaching a teacher and clear up the doubt. If we don't have faith in the truth of the teaching, these teachings will disappear first (He gave an example of doubt.). I am practicing quite a long time now. Why have I still not realized the dhamma yet? In reality defilements come in and the yogi doesn't know it and has doubt. Only you can clear up all the defilements come in and will realize the Dhamma.

T2

Regarding to the past life, we have doubt—where I came from? What happened to me in the past? It's the investigation of the past. Without the ability to think is thinking with wrong views. In reality only mind and body happened before. This is never wrong. Any kind of thinking with a person or living being is leading to doubt. Thinking rightly is knowledge. Other faiths are thinking in the ways leading to wrong views and doubts, and after death fall into the planes of misery. It's very frightening. Even some Buddhists died with wrong views and doubts. If you know that only mind and body exist is the middle knowledge or you are on the middle way. Identity view, permanent view and annihilation view are overcome. No. (6) doubt is: what happens to me after die? If you don't realize Nibbāna, only mind and body arise and only mind and body pass away. With knowledge (ñāṇa) come in become magga (vipassanā knowledge), if knowledge can't come in and have doubt. No. (7) doubt is where I came from and where I'll go? All these people never practice. If you become a sotāpanna, you will only take rebirth not more than seven times. If becoming an arahant, will know that no more birth again. They don't have any doubt. No. (8) doubt is doubt in the teaching of Dependent Arising. The Buddha only discovered it and gave a name to it. Originally it's natural procedure (sabhāva niyāma), and arising in all living beings. Therefore, have doubt on the Dependent Arising is not on Theory, but on one's own khandha process.

知識與懷疑

1959年3月17日至18日

[懷疑 (vicikicchā) 產生的八個原因：(1) 對佛陀的懷疑；(2) 對佛法的懷疑；(3) 對聖僧的懷疑；(4) 對自己修行的懷疑；(5) 對過去生的推測，帶有我見 (Sayadaw 說，只有心與身存在，它們的生起與滅亡是根據因緣而來的。這樣可以摧毀有關人格 (我見)、永恆見和消失見的錯誤觀念。)；(6) 對未來生的推測。如果眾生在必死時懷疑，那就是無明 (moha)，因此投生到痛苦的界域；教師非常重要，要教導弟子正見；(7) 對過去和未來的推測，例如，『我從哪裡來？將來去哪裡？』；(8) 對緣起法的懷疑——它是法的程序 (dhamma niyāma)，是從當下每一刻，五蘊依因緣生滅的過程。]

T1

對事物和現象的調查看似是知識的發展，卻也會引發懷疑。知識能做出決定，但懷疑卻不能，心就像一條岔路（兩種心態，無法做出決定）。因此，當懷疑來臨時，要用知識來摧毀它。懷疑是無明（**avijjā**），它是實現佛法的障礙。真正的區別在於「有調查的修行」與「沒有調查的修行」。知識在調查之後，並不會成為懷疑。如果你有懷疑，應當接近一位老師，並澄清這些疑惑。若我們對佛法的真理沒有信心，那麼這些教義就會首先消失（他舉了懷疑的例子）。例如，我已經修行很長時間了，為何還沒有實現佛法呢？實際上，煩惱進來了，而修行者並未察覺，因此產生了懷疑。只有你自己能夠清楚地辨別所有進入的煩惱，並最終實現佛法。

T2

關於過去生，我們會有疑問——我從哪裡來？過去發生了什麼事？這是對過去的調查。沒有思維能力的思考就是帶著錯誤見解的思考。事實上，只有心與身存在，這是永遠不會錯的。任何與人或生命的思考都會導致懷疑。正確的思考是知識。其他信仰的思維方式導致錯誤見解和懷疑，死後會投生到痛苦的界域，這是非常可怕的。即使有些佛教徒也會帶著錯誤見解和懷疑而死。如果你知道只有心與身存在，那就是中道的知識，這樣你就能克服我見、永恆見和斷滅見。第（6）點懷疑是：死後我會發生什麼？如果你未能實現涅槃，只有心與身生起，只有心與身滅亡。當知識（**ñāṇa**）生起時，它會轉化為道（**vipassanā** 知識）；如果知識無法生起，則會產生懷疑。第（7）點懷疑是：我從哪裡來？將來我要去哪裡？所有這些人都沒有修行。如果你成為了初果（**sotāpanna**），你最多會再生七次。如果成為阿羅漢（**arahant**），就會知道再也不會再生。他們不會有任何懷疑。第（8）點懷疑是對緣起法的懷疑。佛陀只是發現並給它命名。它本來就是自然的程序（**sabhāva niyāma**），在所有眾生中生起。因此，對緣起法的懷疑，並不是對理論的懷疑，而是對自己五蘊過程的懷疑。

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知識與疑惑

1959年3月17日至18日

[產生疑惑（**vicikicchā**）有八個原因：（1）對佛陀的疑惑（2）對法的疑惑（3）對聖僧的疑惑（4）對自己修行的疑惑（5）以自我觀點憶念過去生（沙彌達說只有心和身存在，它們依因緣而生滅。以這種方式消除人格（自我）觀、常觀、斷滅觀的邪見。）（6）憶念未來生。如果眾生帶著疑惑而死，那就是癡（**moha**），所以再生將是苦趣。教師非常重要，要教導弟子們擁有正見。（7）憶念過去和未來，例如，我從哪裡來？我將去哪裡？（8）對緣起法的疑惑——這是法自然（**dhamma niyāma**），蘊處隨因緣而生滅的過程。]

T1

對事物和現象的探究似乎像知識一樣，並產生疑惑。知識可以做出決定，但疑惑不能，心變得像岔路口一樣（兩種心態，無法做出決定）。由於沒有思考的能力，就產生了疑惑，因此你必須接近一位善知識。知識和疑惑在探究的性質上相似。疑惑出現來阻礙對無常的觀照。如果它出現了，那麼就觀照它。用智慧來摧毀它。（談論八種疑惑）。Vicikicchā 是無明（avijjā）。它可以阻礙對法的證悟。有「有探究的修行」和「無探究的修行」，這兩者之間有很大的不同。知識在探究之後完成工作，而不成為疑惑。如果你有疑惑，就接近一位善知識，並澄清疑惑。如果我們對教法的真理沒有信心，這些教法將首先消失（他舉了一個疑惑的例子）。我現在已經修行了很長時間了。為什麼我還沒有證得法呢？實際上，煩惱出現了，而瑜珈行者不知道，並產生了疑惑。只有你能澄清所有出現的煩惱，才能證得法。

T2

關於過去生，我們有疑惑——我從哪裡來？我過去發生了什麼？這是對過去的探究。沒有思考的能力就是在以邪見思考。實際上，只有心和身曾經發生過。這絕不是錯誤的。任何以人或眾生的方式思考都會導致疑惑。正確的思考是知識。其他信仰是以導致邪見和疑惑的方式思考，死後墮入苦趣。這是非常可怕的。甚至有些佛教徒也帶著邪見和疑惑而死。如果你知道只有心和身存在，這就是中道見或你處於中道上。自我觀、常觀和斷滅觀都被克服了。沒有。（6）疑惑是：我死後會發生什麼？如果你沒有證得涅槃，只有心和身生起，只有心和身滅去。隨著智慧（ñāṇa）的出現，成為道（vipassanā 智慧），如果智慧無法出現，就會有疑惑。沒有。（7）疑惑是我從哪裡來，我將去哪裡？所有這些人都沒有修行。如果你成為須陀洹，你最多只能再生七次。如果成為阿羅漢，就不會再有出生了。他們沒有任何疑惑。沒有。（8）疑惑是對緣起法的疑惑。佛陀只是發現了它並給它命名。本來這是自然程序（sabhāva niyāma），在所有眾生中都存在。因此，對緣起的疑惑不是對理論的疑惑，而是對自己的蘊處過程的疑惑。

備註：

- 「vicikicchā」為巴利語，意為「疑惑」。
- 「須陀洹」為初果阿羅漢。
- 「阿羅漢」為四果阿羅漢。

Contact and Wrong View

22nd March 1959

Because of contact with the 6-sense object wrong view arising from the 6-sense doors. In Dependent Arising phassa conditioned taṇhā. This is describing in the process but we can also count wrong view and anger (diṭṭhi and dosa). Therefore, there is a usage of diṭṭhi-taṇhā in the Buddha's Teachings. The 6-sense doors are the very grounds for wrong view. Identity view itself (sakkāya diṭṭhi) does not prevent beings to good rebirths. But the wrong views develop from it, leading beings into the planes of misery. Therefore, wrong view is a fearful dhamma. In the early morning if you start open your eyes it comes in. A person without mindfulness is led by it, only a person who has strong vipassanā knowledge free from it. From morning wake up to sleep time all beings are moving around with wrong view. At First wrong view, later becomes attachment with wrong view (diṭṭhūpadhi = diṭṭhi upadhi). At last die with attachment with wrong view to wealth and family members. With every contact of seeing, hearing, smelling...etc, no contemplation and mindfulness will follow by wrong view behind all the times. Mostly people don't know this point. If I tell you, and you will say what's the problem with me? But you have to know wrong view can follow up to near the ending of the Path of stream entry. (Self—atta view is very deep rooted in living beings that they are very difficult to understand or accept not-self—anatta.)

(Therefore Sayadaw always helps the yogis to dispel wrong view before the practice. Also according to some of the Suttas and modern yogis' experiences even they could discern anicca, they were stuck there by wrong view. Difficult to let go and even they themselves didn't know the reason. Some of them, their insight knowledge even fell down, like the snakes and ladders games; swallowed by the diṭṭhi Snake.)

接觸與錯誤見解

1959年3月22日

由於與六根所接觸，錯誤見解從六根門而生起。在緣起法中，接觸（phassa）促使貪欲（taṇhā）的生起。這在過程中有描述，但我們也可以將錯誤見解和憤怒（diṭṭhi 和 dosa）納入其中。因此，佛陀教義中有使用「見解—貪欲」（diṭṭhi-taṇhā）。六根是錯誤

見解的根源。身份見 (**sakkāya diṭṭhi**) 本身不會阻止眾生投生於善道，但從中發展出來的錯誤見解卻會引導眾生墮入痛苦的界域。因此，錯誤見解是一個可怕的法。清晨當你睜開眼睛時，錯誤見解就會進入。如果沒有正念的人會被它引導，只有具備強大見慧 (**vipassanā**) 的修行者才能擺脫它。從早晨醒來直到睡覺的時候，所有眾生都在錯誤見解中打轉。最初是錯誤見解，後來變成對錯誤見解的執著 (**diṭṭhūpadhi = diṭṭhi upadhi**)。最後，因執著於錯誤見解而死，執著於財富和家人。每一次的接觸，如見、聽、嗅等，若無觀察和正念，就會隨之而來錯誤見解，並且會貫穿整個過程。大多數人並未意識到這一點。如果我告訴你這些，你可能會說：『這對我來說有什麼問題呢？』但你必須知道，錯誤見解會一直跟隨，直到接近入流道的結束（自我—我見在眾生中根深蒂固，他們很難理解或接受非我—無我）。

（因此，**Sayadaw** 總是幫助修行者在修行之前消除錯誤見解。根據一些經典和現代修行者的經驗，即使他們能夠辨識無常，他們也會被錯誤見解困住。他們很難放下，甚至自己都不知道原因。有些人的見慧甚至因此倒退，像是蛇與梯子的遊戲，最終被錯誤見解的蛇吞噬。）

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觸與邪見

1959年3月22日

由於與六塵的接觸，邪見從六根門產生。在緣起中，觸 (**phassa**) 緣於貪 (**taṇhā**)。這是描述過程，但我們也可以計算邪見和瞋恚 (**diṭṭhi and dosa**)。因此，在佛陀的教法中，有 **diṭṭhi-taṇhā** 的用法。六根門是邪見的根源。人我見本身 (**sakkāya diṭṭhi**) 並不阻止眾生往生善趣。但由此產生的邪見會將眾生導向苦趣。因此，邪見是一種可怕的法。清晨睜眼時，它就進來了。沒有正念的人被它引導，只有具有強大洞見智的人才能擺脫它。從早上醒來直到睡覺，所有眾生都帶著邪見四處走動。首先是邪見，後來成為對邪見的執著 (**diṭṭhūpadhi = diṭṭhi upadhi**)。最後，帶著對財富和家庭成員的邪見執著而死。每一次看見、聽見、聞到等的接觸，沒有觀照和正念，就會被邪見所隨逐。大多數人不知道這一點。如果我告訴你，你會說我怎麼了？但是你必須知道，邪見可以一直跟隨到接近入流道的終點。（自我觀——**atta** 觀在眾生中根深蒂固，以至於他們很難理解或接受無我觀——**anatta**。）

（因此，沙彌達總是幫助瑜珈行者在修行之前消除邪見。此外，根據一些經文和現代瑜珈行者的經驗，即使他們能夠辨別無常，他們也會被邪見所困。難以捨棄，甚至他們自己也不知道原因。其中一些人，他們的洞見智慧甚至下降，就像蛇梯遊戲一樣；被 **diṭṭhi** 蛇吞食。）

備註：

- 「diṭṭhi-taṇhā」為巴利語，意指由邪見而生的貪欲。
- 「diṭṭhūpadhi」為巴利語，意指對邪見的執著。
- 「入流道」指須陀洹道，即初果阿羅漢道。

Wrong View and Listening Talks

27th March 1959

Not only listening to the talks of outsiders (other faiths) has wrong views, but also listening to the Buddhist teachings has wrong views. For example, regarding to dāna, if I do it, I will get the result. This is kammassakatā ñāṇa. It can't transcend the planes of āsava (taints). It's inside the province of the taint of view (ditṭhāsava). The wholesomeness of dāna (merits of dāna) is called tainted merits (Āsavakusala Dhamma) and can't realize Nibbāna without knowledge (ñāṇa). Therefore, do it with knowledge together whatever merits you are doing. The Buddha taught conventional truth was for the Kammassakatā Ñāṇa. He taught the ultimate truth (paramattha sacca) for the purpose of Path and Fruit Knowledge. Therefore, with care and not incline towards one sided. If inclining towards one sided become extreme. We must distinguish between the province of kamma and ñāṇa. The province of kamma is 31-realms of existence. The province of ñāṇa is transcending the 31-realms of existence. When we are doing merits, we must be led by knowledge. In this way, kammassakatā ñāṇa is following behind the leading sacca ñāṇa. Without these knowledge, beings are wandering around the 31-realms of existence. Therefore, do not let it be led by taṇhā samudaya but knowledge while doing merits and goodness. In this way, it will directly give the result to Nibbāna. If your causes are not good, so are the results. In life every time we encounter difficulties and inconveniences, don't complain as don't have the good results, but knowing as our causes are not good. When encounter family problems and social problems become stress but don't complain. It's only the beginning and more dukkha will come. You will still have to encounter the dukkha of old age, sickness and death. To get the scales of knowledge must listen to Sacca Dhamma. In this way when you are listening to talk, you can distinguish right and wrong.

錯誤見解與聽講

1959年3月27日

不僅僅是聽外來者（其他信仰）的講道會導致錯誤見解，即便是聽佛教的教義也會引發錯誤見解。例如，關於布施，如果我這麼做，我就會得到回報。這是「業報知見」（kammassakatā ñāṇa）。這無法超越三界（āsava，污染）的範疇。它屬於見解污染的範疇

(*diṭṭhāsava*)。布施的善行(布施的功德)被稱為有污染的功德(*Āsavakusala Dhamma*)，如果沒有知識(*ñāṇa*)，就無法領悟涅槃。因此，不論你在做任何善行時，都要與知識同行。佛陀教導常規真理是為了「業報知見」，而教導究竟真理(*paramattha sacca*)則是為了通向道與果的知識。因此，我們必須小心，避免偏向單一的觀點。如果偏向一方，會導致極端。我們必須區分業與知識的範疇。業的範疇是三十一個存在的領域，而知識的範疇是超越這三十一個領域。當我們行善時，必須由知識引領。因此，「業報知見」是在跟隨「真理知見」(*sacca ñāṇa*)的引導。沒有這些知識，眾生就會在三界中徬徨無依。因此，在行善時，不要被貪欲的起源(*taṇhā samudaya*)引導，而是要由知識引領。這樣，才能直接引向涅槃的結果。如果你的因緣不好，結果也會不好。在生活中，每當我們遇到困難和不便時，不要抱怨沒有好的結果，而應該明白是因為我們的因緣不好。當遇到家庭問題和社會問題而感到壓力時，不要抱怨。這只是開始，更多的苦痛將會到來。你仍然會面對老、病、死的痛苦。為了獲得知識的衡量標準，必須聽聞真理的教義。這樣，當你聽講時，你能夠區分對與錯。

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邪見與聽聞法語

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不僅聽聞外道(其他信仰)的法語有邪見，而且聽聞佛陀的教法也有邪見。例如，關於布施，如果我做了，我將得到結果。這是業報知見(*kammassakatā ñāṇa*)。它無法超越染蘊(*āsava*)。它處於見蘊(*diṭṭhāsava*)的範圍內。布施的善業(布施的功德)稱為染污善法(*Āsavakusala Dhamma*)，沒有智慧(*ñāṇa*)就無法證得涅槃。因此，無論你做什麼功德，都要與智慧一起做。佛陀教導世俗諦是為了業報知見。他教導究竟諦

(*paramattha sacca*)的目的是為了道果智。因此，要小心，不要偏向一邊。如果偏向一邊就會極端。我們必須區分業的範圍和智的範圍。業的範圍是三十一界。智的範圍是超越三十一界。當我們行善時，必須由智慧引導。這樣，業報知見就會跟隨在引導的真理智(*sacca ñāṇa*)之後。沒有這些智慧，眾生就會在三十一界中徘徊。因此，在行善和做好事時，不要讓它被貪欲集起(*taṇhā samudaya*)所引導，而要由智慧引導。這樣，它將直接導致涅槃。如果你的因不好，結果也不好。在生活中，每當遇到困難和不便之時，不要抱怨沒有好結果，而要知道這是因為我們的因不好。遇到家庭問題和社會問題時，會感到壓力，但不要抱怨。這只是開始，更多的苦會來臨。你仍然會遇到老病死的苦。要獲得智慧的天平，必須聽聞真理法。這樣，當你聽聞法語時，就可以區分正與邪。

備註：

- 「*āsava*」為巴利語，意為「染蘊」，指貪、瞋、癡等煩惱。
- 「*diṭṭhāsava*」為巴利語，意指見蘊，即由邪見而生的煩惱。
- 「*paramattha sacca*」為巴利語，意為「究竟諦」，即四聖諦。

- 「kammassakatā ñāṇa」為巴利語，意指業報知見，即認為善惡業必然帶來相應的果報。
- 「sacca ñāṇa」為巴利語，意指真理智，即對四聖諦的正確理解和證悟。