

# 莫哥西亞多開示錄

## — 空、有為及無為

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

### 第 3 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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# The Great Benefit of Udayabbaya Ñāṇa

3<sup>rd</sup> March 1959

Except the Buddha and Pacceka-buddha, no one can enlighten without listening to talks. In the Majjhima Nikāya, Māgandiya Sutta, the Buddha mentioned that anyone who completed with these 3-factors can realize Nibbāna in this life. [The 3-factors are: (1) Association with men of integrity (2) Hear the true Dhamma (3) Practice the Dhamma in accordance with the Dhamma]. The Buddha always only said the true words. Therefore, don't doubt about it, also don't doubt in yourself. Only fulfill the No. (3) factor ~ practice in accordance with the Dhamma is easy. If the mind and body tell you impermanence, just know it. You will realize the Dhamma (i.e., discerning anicca) in this life if impermanence and the ñāṇa knowing become together. I will take the responsibility for you. If you discern impermanence, no need to pray for Nibbāna and continue to know this, then you will arrive there by itself. If you know impermanence, you get the knowledge of as it really is (yathābhūta Ñāṇa). And then continue to know it will arrive to the knowledge of disenchantment. Still continuing to know it and arriving at the end of it, which is The Path Knowledge. If you can discern anicca, you are the 3-rooted person (Tihetuka: a person born with 3-wholesome roots, non-greed, non-hatred and non-delusion), other types of persons can't discern it. You should have these three knowledge in order to arrive at Nibbāna. If you are still practicing and have not gotten the Path Knowledge yet, why is this? Your practice is still not in accordance with the Dhamma because impermanence and the knowing are not fit together. Practice in accordance with the Dhamma is ending the round of existences (saṃsāra). Because by seeing anicca, ignorance won't come in, saṅkhāra and viññāṇa won't arise, and the new khandha not arises. (see the 12-links of D. A.)

Then, a question need to ask; “How long I have to practice? Do I need to practice for my whole life?” After you discern anicca and become gladdening, then it's not far from Nibbāna. After that, follow by disenchantment of anicca. All these were mentioned by the Buddha. (e.g., in The Dhammapada) Joy, gooseflesh, happiness, light etc., any one of them will arise (i.e., the 10-insight corruptions). After that, not very long, the knowledge of disenchantment will come. This is Nibbidā

Ñāṇa. If you arrive to the level of 10-insight corruptions, impermanence is succeeded. When you arrive to this point, don't get up and go away. After that, you will not see the arising of phenomena but only the passing away of them. And then, later you will see the disenchantment of passing away.

[Here in this talk, Sayadaw warned the yogis not to get up and go away when impermanence is succeeded. In some of his talks, he also warned the yogis when they arrived at the knowledge of disenchantment, not to get up and go away for whatever reasons; but stick to the practice until Nibbāna was realized.]

## 烏代拔雅智的巨大利益

1959年3月3日

除了佛陀與辟支佛，沒有人能在未聽聞法音的情況下覺悟。在《中部經典·摩乾提經》中，佛陀提到，任何人若具足以下三項條件，便可於今生證得涅槃。

[這三項條件是：

- (1) 與有德者結交；
- (2) 聽聞正法；
- (3) 依法修行。]

佛陀所言皆為真實之語，因此毋需懷疑，也不要對自己生疑。只需完成第三項條件——依法修行，這並不困難。若身心告訴你無常的存在，只需如實觀察。當無常與知智（即了解無常的智慧）結合，你便能於今生悟得正法。我將為此負責。只要你觀察到無常，便不需要祈求涅槃；繼續觀察下去，涅槃自然會現前。若你能如實觀察無常，便能獲得如實知智（yathābhūta Ñāṇa）。繼續觀察，將會到達厭離智，進而持續觀察，直至證得道智（Magga Ñāṇa）。

若你能洞察無常，你便是三根具足者（Tihetuka：具有無貪、無瞋、無癡三善根之人），其他類型的人無法洞察無常。為了證得涅槃，你需要具備以下三種智慧。若你尚未證得道智，為什麼會這樣呢？這是因為你的修行尚未完全符合正法，無常與知智未能契合。依法修行即是終結輪迴（saṃsāra）。因為觀察到無常後，無明不再生起，行與識不再生起，新的五蘊（khandha）也不會生起。（參見十二緣起支）。

接著，有人可能會問：「我需要修行多久？是否需要修行一生？」當你洞察無常並心生歡喜時，涅槃便不遠了。隨後便是對無常生起厭離（Nibbidā）。佛陀在多處提到這一過程（例如《法句經》）。喜悅、寒毛直豎、幸福、光明等現象會出現（即十種觀智障）。之後不久，便會生起厭離智（Nibbidā Ñāṇa）。若你已達到十種觀智障的階段，無常的洞察便已成功。到此時，不要站起來或中斷修行。

接下來，你將不再看到現象的生起，而只會見到它們的滅去。隨後，你將見到對滅去的厭離。

【在此講座中，禪師提醒禪修者，當洞察無常已成功時，不要中途離開。在他的其他講座中，禪師也曾警告禪修者，當達到厭離智階段時，無論什麼原因，都不要離開修行，直到證得涅槃為止。】

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### 《優陀耶波羅多智慧之大益處》

一九五九年三月三日

除佛陀與辟支佛外，無人能不聽聞教法而證悟。於《中阿含經·摩犍陀經》中，佛陀曾提及，具備以下三事者，今生可證得涅槃。[此三事為：(1) 親近正直之人 (2) 聽聞真實法 (3) 依法修行]。佛陀所言皆為真實之語，故勿生疑慮，亦勿自疑。僅需圓滿第三事～依法修行，即易於成就。若身心告知汝無常，則知之。若無常與知見相應，汝今生即能證得法（即了知無常）。吾將為汝負責。若汝了知無常，無需祈願涅槃，持續知見之，則自然而至。若知無常，即得如實知見（如實知）。繼而持續知見，則達厭離知見。仍持續知見，終至盡頭，即為道智。若能了知無常，則為三根人（三有因：生具三善根，無貪、無瞋、無癡），其他類人之眾無法了知。欲證得涅槃，應具備此三知見。若仍修行而未得道智，緣何如此？因汝之修行仍未依法，無常與知見不相應。依法修行即斷除輪迴（生死）。因見無常，無明不生，行亦不生，識亦不生，新蘊亦不生。（見十二因緣）

爾後，需問一問題：「我須修行多久？是否需修行終生？」若汝了知無常而生喜悅，則距涅槃不遠。爾後，隨之而來的是對無常之厭離。此皆佛陀所言。（如《法句經》）歡喜、毛髮豎立、快樂、光明等，其中之一必生起（即十遍知之染污）。爾後，不久厭離之知見將至。此即厭離知見。若達至十遍知之染污境界，則無常已成。達此境界時，勿起身離去。爾後，汝將不見諸法之生起，唯見諸法之滅去。然後，爾後汝將見滅去之厭離。

[於此說法中，尊者告誡修行者，當無常已成時，勿起身離去。於其某些說法中，亦告誡修行者，當達至厭離之知見時，勿起身離去，不論任何原因；而應堅持修行，直至證得涅槃。]

# Impermanence and Right View

6<sup>th</sup> March 1959

By knowing only mind and body can't see Nibbāna. With explanation it is easy to understand mind and body. In reality we have to know is anicca. Mind and body is only for analyzing. Without discerning impermanence and can't see Nibbāna. If you discern it and you have the seed of arahant, can become an arahant in this life. It must develop from this view from sotāpanna to arahant. You still not get the seed of sotāpanna if you still have not discerned anicca. Without seeing it can't close the doors of painful rebirths, also still not have right view (i.e., vipassanā right view). By discerning anicca has purified view. (Sayadaw recited some of the Pali verses by the Buddha and explained it.)

During sitting, if your body feels pain and wants to change is all right. I don't say not to change it. After changing, the feeling disappears and not there anymore. You have to change it with contemplation. After changing, observe it as it's there or not. In this way, you have right view. Die with right view is dying with knowledge. After seeing anicca, continue with the contemplation will become disenchantment with it. Knowledge becomes sharper but it's still anicca. Aggregates (khandhas), sense bases (āyatana), elements (dhātu), truth (sacca), all are anicca. But by themselves is separated (i.e., separated nature). You discerning of impermanence can make you free from carrying the corpse. (Sometimes Sayadaw was using words which had the double meanings, profound, vivid and humorous. For example, in some talks, "changing new births" conveyed as "changing the corpses".) You must not argue by looking at the differences of the ways of practice. At last by discerning anicca and become the same. The main point is discerning impermanence. (Sayadaw made a warning on argument that was very common in Burma; may be also in other countries and other religions. The important point was not other right or wrong, but one's own practice.) Discerning of anicca is only possible when the Buddha's Teaching exists and encounter a teacher who can teach them. If you discern anicca you will be free from craziness. Therefore, make perseverance for the sake of discerning anicca.

## 無常與正見

1959年3月6日

僅僅了解身心，並不能見到涅槃。透過解釋，我們能輕易理解身與心，但實際上我們需要知道的是「無常」。身心的分析只是工具，若不洞察無常，便無法見到涅槃。若能洞察無常，便擁有阿羅漢的種子，今生可成為阿羅漢。從初果（須陀洹）至阿羅漢的修行，必須從這種正見中發展而來。若尚未洞察無常，便未得須陀洹果的種子；未能見到無常，也無法關閉痛苦再生的大門，亦尚未具備正見（即內觀正見）。洞察無常後，正見便得以清淨。（禪師在此誦讀了一些佛陀的巴利文偈頌，並進行了解釋。）

禪修時，若身體感到疼痛並想要改變姿勢，是可以的。我並未說不可改變。但改變後，感受會消失，不再存在。改變時應以觀察的心進行。改變之後，觀察疼痛是否仍在。如此一來，你便具備正見。以正見之心臨終，即是以智慧面對死亡。見到無常後，持續觀察下去，最終會對其生起厭離。智慧愈加敏銳，但無常仍在。五蘊（khandha）、六處

（āyatana）、界（dhātu）、諦（sacca），一切皆是無常。然而，它們的本質是分離的（即各自獨立的特性）。洞察無常能使你免於背負「屍體」（即脫離生死輪迴）。

（禪師有時使用雙關語，既深刻又生動且幽默。例如，在某些講座中，將「轉換新生命」比喻為「更換屍體」）。

不要因修行方式的差異而爭論不休。最終，洞察無常者皆殊途同歸。關鍵在於洞察無常。（禪師對爭論提出警告，這在緬甸甚為常見，也可能在其他國家或宗教中存在。重點不在於他人的對錯，而在於自身的修行。）

洞察無常只有在佛法存在的時代，且遇到能指導的善知識時才有可能。若能洞察無常，便能免於瘋狂。因此，為了洞察無常而精進不懈吧。

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### 《無常與正見》

一九五九年三月六日

僅知身心，無法見得涅槃。以說明之，則易於理解身心。實則，吾人所須知者為無常。身心僅用於分析。若不了知無常，則無法見得涅槃。若汝了知之，而具備阿羅漢種子，則今生可成阿羅漢。此見解須由須陀洹位而漸次發展至阿羅漢位。若汝仍未了知無常，則仍未得須陀洹種子。不見無常，則無法關閉苦趣之門，亦仍無正見（即：觀慧之正見）。了知無常，則淨化見解。（尊者誦念佛陀所說之巴利偈語，並加以解釋。）

坐禪時，若汝身感疼痛而欲動，則無妨。吾不說不許動。動後，若感受消失，則不復存在。汝須以觀照之心而動。動後，觀照其是否存在。以是觀照，則汝具備正見。以正見而死，即以智慧而死。見無常後，持續觀照，則生起厭離。知見愈加銳利，然仍為無常。蘊、處、界、諦，皆無常。然其本質皆為分離（即：分離之性）。汝了知無常，則可免於擔負屍體之苦。（有時尊者使用具有雙重含義之詞語，深邃、生動而幽默。例如，於某些說法中，



「改變新生」意謂「改變屍體」。) 汝勿以修行方式之不同而爭論。終究以了知無常而歸於相同。要點在於了知無常。(尊者警告爭論之事，於緬甸極為普遍；或亦於其他國家及其他宗教中亦然。重點不在於他人之對錯，而在於自身之修行。) 了知無常，唯有於佛陀之教法存在，且遇見能教導之師方有可能。若汝了知無常，則可免於顛狂。故而，為達於了知無常之故，應精進不懈。

## Taṇhā and Practice

Dhamma Talks by Mogok Sayadaw (no date noted)

[In these talks we can feel the compassion of Sayadaw. He pointed out the important of present situations for practice diligently to end dukkha. Not to waste the precious opportunity for ending dukkha. Also he pointed out the great power of greed—craving (lobha-taṇhā) in daily life; people get lost in it and forget or can't give their time for the practice.]

Making the judgments are seemingly like wisdom and opposing in doing the practice and goodness. Avarice (macchhariya) and doubt (vicikicchā) can come in. It's difficult to know. It seems like wisdom (paññā). Making on the judgment for yes or no and at last can't do it. For example, for doing the practice on concerning one's health, and taṇhā come in and then can't do it. By making the judgment one can't do what should be done and then wasting the time. From the Buddha's point of view; quickly do the holy practice and not to delay for it. True wisdom can succeed for what one desires (chanda) to do. Wisdom faculty (paññindriya or paññā indriya) can conquer any opposition. Regarding with dāna, it's avarice; and for practice, it's taṇhā. True wisdom understanding the nature of not self (anatta) and do it without delay. Without practice is not difference from someone alive with the animal mind.

After seeing anicca by practice, the first vīthi—citta (consciousness in the cognitive process) gives the result of progress in business and wealth. At that time taṇhā comes in and can destroy the practice because the yogi takes it as busy in business. To realize Nibbāna the cognitive process of the knowledge of impermanence must arise continuously. Sensual pleasures of wealth and property are a kind of temptation (māra). For ordinary people there is no destruction of māra god (devaputta māra); but the māra of the mind can come in as a destruction. We exchange the invaluable Nibbanic happiness with ordinary happiness (This was the happiness of a dog for a bone; one of the similes of sensual pleasure by the Buddha.). It is quite a great loss. For doing dāna and making merits are also in the same way. Instead of giving support to Nibbāna let taṇhā leading us for wandering in the round of existence. Because of the good kammās of the past attained the precious human life, and met a good teacher, and hearing the Truth of Dhamma (Sacca). With

practice, one can end dukkha, but most people misuse their past good kammās by wasting time in worldly sensual pleasures.

(This Dhamma talk gives us a lot of good for thought and contemplation. The Buddha and teachers of Dhamma made the important points only. We need to gain more insight about them by reflection and contemplation. Be seeing them more deeply, extensively and clearly. With these habitual practices can develop our wisdom faculties and development on the path.)

## 渴愛與修行

### 莫果禪師法談

(日期不詳)

【在這些法談中，我們可以感受到禪師的慈悲心。他指出當下情境對於精進修行以終止苦的重要性，不應浪費這個珍貴的機會。同時，他也提到貪愛 (**lobha-taṇhā**) 在日常生活中的強大力量，人們常被其迷惑，忘記或無法抽出時間進行修行。】

作判斷似乎像是智慧，但實際上卻成為修行與行善的障礙。慳吝 (**macchāriya**) 與疑惑 (**vicikicchā**) 可能悄然進入，難以察覺，卻表現得像智慧 (**paññā**)。這種猶豫與判斷往往使人無法行動，最終浪費了時間。例如，當因健康問題而考慮是否進行修行時，渴愛 (**taṇhā**) 便可能介入，使人無法實踐。持續作判斷卻不行動，終將錯失應該完成的事情。

從佛陀的觀點來看，應迅速實踐聖行，不可拖延。真正的智慧能實現其所渴望完成的事 (**chanda**)，智慧根 (**paññindriya** 或 **paññā indriya**) 能克服一切阻力。關於布施，慳吝會成為障礙；而修行則常因渴愛而受阻。真正的智慧是了解無我 (**anatta**) 的本質，並毫不拖延地去行動。若不修行，則與懷有動物心態的人毫無差別。

透過修行觀察無常之後，第一個心路過程 (**vīthi-citta**，認知過程中的意識) 帶來事業與財富的進步。然而，這時渴愛可能介入，破壞修行，因為禪修者會認為自己忙於俗務。若要證得涅槃，必須持續生起洞察無常的認知過程。財富與財產的感官享樂是一種誘惑 (魔，**māra**)。對於凡夫來說，並非天魔 (**devaputta māra**) 破壞他們，而是心中的魔干擾修行。我們以無價的涅槃之樂換取世俗的短暫快樂 (佛陀曾以狗啃骨頭來比喻感官享樂)，這實在是一大損失。

布施與行善亦可能受到類似的影響。渴愛使我們繼續流轉於輪迴，而非助力於涅槃。由於過去的善業，我們才得以獲得珍貴的人身，遇到良師，並聞法 (**Sacca**，真理)。透過修行，我們能結束苦惱，然而多數人卻浪費了過去的善業，沉迷於世俗的感官享樂之中。

【這篇法談為我們提供了許多值得深思與觀照的內容。佛陀及法師們所闡述的都是重要的要點。我們需要通過反思與觀照，獲得更多的洞見。通過更深、更廣且更清晰的認識，以這些習慣性實踐來發展智慧根，並在修行道路上取得進步。】

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## 《貪欲與修行》

摩谷尊者之法語（無日期）

[於此等法語中，吾人可感受尊者之悲憫。尊者指出當下之重要性，應精進修行以斷除苦諦。勿浪費此寶貴之斷除苦諦之機緣。尊者亦指出貪欲（貪、愛）於日常生活之巨大力量；人迷失於其中，而忘卻或無法撥出時間修行。]

作出判斷看似如智慧，而阻礙修行與善行。慳吝（慳）與疑慮（疑）可生起。難以知曉。看似如智慧（般若）。對是非作出判斷，終究無法實行。例如，因關心自身之健康而修行，而貪欲生起，爾後無法修行。以判斷而無法實行應行之事，爾後浪費時間。依佛陀之見解；應速行聖道，勿遲延。真實之智慧可成就所欲行之事（意欲）。智慧力（慧根或智慧根）可征服一切阻礙。關於布施，則為慳吝；關於修行，則為貪欲。

真實之智慧，了知無我之性，而無遲延地實行。無修行，則與具動物心智者無異。

以修行而見無常後，第一念（心識於認知過程之作用）帶來事業與財富之進展。此時貪欲生起，而可摧毀修行，因修行者以其為忙於事業。欲證得涅槃，了知無常之心識必須持續生起。財富與物欲之感官享受，乃一種誘惑（魔）。對凡夫而言，無魔天（天魔）之摧毀；然心魔可生起而為摧毀。吾人以無價之涅槃樂，交換凡夫之樂（此乃狗爭骨之樂；佛陀以之為感官享受之一譬喻）。此乃極大之損失。行布施與造福亦然。以貪欲取代支持涅槃，而導引吾人於生死輪迴中流轉。因過去之善業而得此寶貴之人身，而遇善知識，而聞真理法（諦）。以修行，可斷除苦諦，然多數人以浪費時間於世間之感官享受而誤用過去之善業。

（此法語為吾人提供許多良善之思惟與觀照。佛陀與法師僅指出重要之點。吾人需以反省與觀照而深入體悟之。深廣而清晰地見之。以是習性之修行，可發展吾人之智慧力，而於道上進展。）

# Laziness and Dosa

1<sup>st</sup> April 1959

The second temptation of defilements (kilesa māra) is discontent (arati) or laziness and boredom, because of laziness and boredom stop from the Dhamma practice. Laziness and boredom are refined dosa. Lost interest, discontent with the practice and become displeasure. For a monk he can be disrobed. It's the enemy of effort. It overcomes the 4-supreme efforts (sammappadhāna). It hinders the worldly and transcendental developments (lokiya and lokuttara). It can also go into sloth and torpor. Disturb oneself is laziness (kosajja). Harmful to other is anger (dosa). It has the fault of saṃsāra (because of laziness never transcend dukkha). It doesn't commit crimes like dosa. Dosa is easy to know, and can be corrected. Laziness is not easy to correct. Sometimes dosa turns into sense of urgency (saṃvega) and can move towards knowledge. Refined dosa (here laziness) destroy the whole life (not to mention transcend dukkha even difficult to do goodness). Kosajja disturbs inside, and dosa disturbs outside. Laziness is harmful to oneself, and anger to others. With laziness no one corrects you, and with anger someone will correct you (The differences between laziness and anger). With laziness nobody knows it, and with anger someone knows it. If laziness comes in contemplate the plane of misery (apāya dukkha), the misery of round of existence (samsaric dukkha), and the dukkha of old age, sickness and death to overcome laziness. Because of one's laziness and gives many reasons to shun away from practice. It has refined but a terrible one (The Buddha also taught about the 16-reasons for laziness.). There was also a warning from the Buddha; i.e., you could not realize the holiest, the extra ordinary Nibbāna element with ordinary effort. Therefore, lazy people can't realize Nibbāna.

## 懶惰與瞋恚

1959年4月1日

第二種煩惱魔 (kilesa māra) 的誘惑是**厭倦** (arati)，也即**懶惰與厭煩**。由於懶惰與厭煩，人們停止修行佛法。懶惰與厭煩實際上是微細的瞋恚 (dosa)。失去興趣、不滿於修行，最終導致不悅。對一位出家人而言，這可能導致還俗。懶惰是與精進相對立的敵人，它削弱四正勤 (sammappadhāna)，並阻礙世俗 (lokiya) 與出世間 (lokuttara) 的發展。懶惰還可能導致昏沉 (thīna-middha)。

**懶惰 (kosajja) 傷害自己，而瞋恚 (dosa) 則傷害他人。**

懶惰的過患在於，因其無法超越苦 (dukkha)，最終導致繼續流轉於生死輪迴 (saṃsāra)。雖然懶惰不像瞋恚那樣會直接犯罪，但更難察覺與矯正。瞋恚容易被察覺，並且能加以修正；有時，瞋恚甚至會轉化為迫切感 (saṃvega)，從而促進智慧的生起。然而，懶惰作為一種微細的瞋恚，卻可能毀掉整個人生，更遑論超越苦，甚至連一般的善行也難以完成。

**懶惰擾亂內心，瞋恚則影響外在世界。**

懶惰對自己有害，瞋恚則對他人有害。懶惰無人能糾正你，瞋恚則可能有人指出。懶惰難以察覺，而瞋恚更容易被注意到。當懶惰出現時，可以觀照苦趣 (apāya dukkha)，觀照生死輪迴的苦 (samsaric dukkha)，以及老、病、死之苦，以克服懶惰。

由於懶惰，人們會尋找各種理由來逃避修行。這種煩惱雖然微細，卻極為可怕。(佛陀曾教授有關懶惰的 16 種理由。) 佛陀也曾警告：**以普通的精進，無法證得最神聖、最非凡的涅槃之法。** 因此，懶惰的人無法證得涅槃。

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### 《懈怠與瞋恚》

一九五九年四月一日

煩惱魔之第二種誘惑為不樂 (厭) 或懈怠與厭倦，因懈怠與厭倦而停止於法之修行。懈怠與厭倦乃細微之瞋恚。失去興趣，對修行生厭，而生起不悅。對比丘而言，可致於破戒。此乃精進之敵。其克服四正勤 (正精進)。其障礙世間與出世間之發展 (世間與出世間)。亦可墮入於昏沈睡眠。擾亂自身者為懈怠 (懈怠)。損害他人者為瞋恚 (瞋)。其具備輪迴之過失 (因懈怠而永難超越苦諦)。其不犯如瞋恚之罪。瞋恚易於知曉，而可修正。懈怠則難以修正。有時瞋恚轉變為憂患 (憂愁) 而可趨向於智慧。細微之瞋恚 (此處指懈怠) 摧毀整個生命 (遑論超越苦諦，甚至難以行善)。懈怠擾亂內心，而瞋恚擾亂外境。懈怠害己，而瞋恚害他。以懈怠，無人糾正汝，而以瞋恚，則有人糾正汝 (懈怠與瞋恚之差異)。以懈怠，無人知曉之，而以瞋恚，則有人知曉之。若懈怠生起，則觀照苦趣之苦、輪迴之苦、老病死之苦，以克服懈怠。因一人之懈怠，而生起多種理由以逃避修行。其細微而可怕 (佛陀亦教導十六種懈怠之因)。佛陀亦有警示；即：以凡夫之精進，無法證得至聖之殊勝涅槃法。故而，懈怠之人無法證得涅槃。

# Take Kamma as Permanence

25<sup>th</sup> November 1959

[Sayadaw said we could misrepresent the Buddha in two ways. From hearing the teaching and giving a wrong talk (From Aṅguttara-Nikāya; some Buddhists even created new ideas and concepts into the Buddha Teachings. This point is also important to think about.) As an example, a frog after hearing the voice of the Buddha and died, and reborn as a devata (deity). Most Buddhists thought that a frog changed into a devata. This is a permanent view (sassata—diṭṭhi). Someone gave a talk on Nibbāna and explained it as annihilationism (uccheda—diṭṭhi). Both of them are wrong views, and obstruct Nibbāna. In all of the Buddha Teachings, he explained in 2-ways; direct and indirect ways. Sayadaw gave another example in the Middle Discourses, Mahātaṇhā-saṅkhaya Sutta, about Bhikkhu Sāti (MN 38). He heard the Jataka Stories from the Buddha (especially the ten great Jataka stories; Vessantara, Mahosadha, Temiya... etc.), and took it directly as only the bodies of them died but not the mind of the Bodhisatta. He took viññāṇa as permanent, only changed the physical bodies, but the mind unchanged and continued to the next life. Most people of the world have this view, i.e., the permanent soul.

Sayadaw based this talk on the Mahāpuṇṇama Sutta of Middle Length Discourses (MN 109, this sutta provides a thorough discussion of issues related to the 5-aggregates. Sayadaw based on a sutta but he never used the whole one, only a part of it or the main point for the teaching.) After vassa (rain retreat), some monks visited the Buddha on the full moon day. The leader of the group asked the Buddha questions. What is the clinging aggregate (upādānakkhandha)? The 5-khandhas; answered the Buddha. Are they the same or other (clinging and aggregates)? Without clinging no khandhas and no clinging can't have the khandhas. The monk continued to ask questions. After sometimes the Buddha asked the monks each of the 5-khandhas as impermanence (anicca) or permanence (nicca) and dukkha (suffering) or sukha (happiness). The bhikkhus answered as impermanence and suffering. The Buddha continued to ask; if dukkha, each khandhas can be said, this is mine, this I am and this is my self. During that moment, one of the bhikkhus had this thought: if the 5-khandhas were not-self (anatta), what should I rely on? May be I should rely on my

kammas. The Buddha knew his thought and admonished him, and continued again to ask the questions as above. They answered that it was not-self (anatta) and at the same time they observed their khandhas and answered what they had seen. After the talks they all became arahants.

Most Buddhists as the monk above take kamma as permanence or have the view of kammavādī sassata-dīṭṭhi. The beings are followed by their kammas after dying like an ox—cart of the wheel (negative kamma) or like a shadow (positive kamma). These were taught by the Buddha indirect way by using similes to understand the law of kamma.]

There are two worries; misunderstanding of the Dhamma by listening and by teaching Dhamma. Teaching by similes and taking them directly is wrong. (He gave the story of a frog.) The mind/body of the frog and the mind/body of the devata were quite different. Nothing was following there. It becomes wrong view by listening with misunderstanding. Has wrong view in the connection of the khandhas process. If you can't teach in the way to free from wrong view, it moves towards the view of permanence (sassata—dīṭṭhi). It also leads to wrong view with the exaggeration on the direct teaching. (e.g., Bhikkhu Yamaka's view on Nibbāna, we can also know from the Buddhist history that some new ideas and views came from this kind of thinking and looked like a God religion.) There are three methods which can't be mistaken and deviated; these are Law of Conditional Relations (Paṭṭhāna), Law of Dependent Arising (paṭicca-samuppāda) and Truths (Sacca). With the others, if don't know how to interpret them and easy to become wrong views. Take Nibbāna as just only the cessation of greed, hatred and delusion is also wrong view. It's the same as nothing arises.

The leader of the monks asked the Buddha; “There are clinging (upādāna) and aggregates (khandhas). Are they the same or different?” “The Buddha answered that they were not the same nor different and without the khandhas there was no clinging. The khandhas could not exist if there was no clinging. “What is the cause of the khandhas?” “We do want it for ourselves and therefore we pray and making kammas for it.” “Please, tell us the diversity of the khandhas?” “They are the khandhas of the past, present and future. “Please, tell us how the identity view (sakkāya dīṭṭhi) comes to be?” “Take all the 5-khandhas as me or mine so that identity view comes to be.”



“Please, tell us how the identity view not comes to be?” “If you contemplate the 5-khandhas as these are not mine, these are not I am, these are not myself, then no identity view comes to be.” “Please, explain to us more about it.” Then the Buddha asked them to contemplate each of the 5-khandhas as not-self. By explaining in this way, one of the monks was thinking like this, if all were not-self, which one should I make it as me or mine? Which one should I rely on? May be I have to rely on my kammās. Most people (Buddhists) take kamma as mother and father and rely on them. Most Buddhists are in fear of the extinction of life (bhāva) that they rely on kammās and connecting them. (Wrong views and craving for becoming are so strong that some create paradises in the heavens and can’t let go their clinging for them; i.e., sakkāya Diṭṭhi and Bhāva Tanhā).

## 將業視為恆常

1959年11月25日

**[誤解佛陀的教法有兩種方式：一是從聽聞教法後產生錯誤的理解，二是基於錯誤的理解傳授佛法。]**

《增支部》(Aṅguttara Nikāya)中提到，某些佛教徒將新概念加入佛陀的教法中。這是一個需要深思的重要問題。例如，有一隻青蛙聽到佛陀的聲音後死亡，轉生為天神 (devata)。大多數佛教徒以為是青蛙直接變成了天神，這是一種恆常觀 (sassata-diṭṭhi)。另外，有人以為涅槃是斷滅論 (uccheda-diṭṭhi)，這兩者皆是錯誤的見解，障礙涅槃的證得。

佛陀的教導有兩種方式：**直接與間接**。

在《中部經》(MN 38)《大渴愛滅盡經》(Mahātaṇhāsankhaya Sutta)中，出家僧人薩提 (Sāti) 聽聞佛陀講述本生故事 (Jataka)，例如《維薩陀拉本生》、《大善見本生》與《提蜜本生》等。他誤以為這些故事中，只是身體滅亡，而菩薩的心識 (viññāṇa) 是恆常不變的，僅僅轉換身體繼續下一世。這種錯誤見解，將心識視為永恆不變，實際上與世人對靈魂恆常的執見一致。

**依據《中部經》(MN 109)《大圓滿經》(Mahāpuṇṇama Sutta)**

兩安居後，有僧團於滿月日拜見佛陀。他們的領袖問道：

- 什麼是取蘊 (upādānakkhandha) ?  
佛陀回答說，是五蘊 (khandha) 。
- 取與蘊是同一還是不同 ?  
佛陀答道：若無取則無蘊，若無蘊則無取，兩者互為因緣。

佛陀繼續詢問僧眾：五蘊是**無常**（anicca）還是**恆常**（nicca）？是**苦**（dukkha）還是**樂**（sukha）？僧眾答為無常與苦。佛陀接著問：既然是苦，五蘊是否可以稱為「我所」、「我」、「我的自我」？僧眾皆答不能。此時，一位僧人思索道：如果五蘊皆為無我（anatta），那我該依靠什麼？或許應該依靠我的業（kamma）。佛陀知曉其心，告誡他，並繼續引導僧眾觀察五蘊，最終，這些僧眾皆證得阿羅漢果。

### 錯誤觀念：將業視為恆常（kammavādī sassata-diṭṭhi）

大多數佛教徒如上述僧人般，將業視為永久依靠之處。他們認為生命隨著業的牽引，如牛拉車或如影隨形，這是佛陀為了說明業的法則而使用的比喻。然而，若將比喻當作真實，便導向錯誤的恆常觀。

佛陀教導的三個無誤法門：

1. 因緣法（Paṭṭhāna）
2. 緣起法（Paṭicca-samuppāda）
3. 四聖諦（Sacca）

若不理解這些法門，容易墮入錯誤見解。例如，將涅槃單純解釋為貪、瞋、癡的止息，或僅僅視為一種「什麼都不存在」，便是錯誤的。

### 關於取與五蘊的探討

僧團領袖問佛陀：「有取（upādāna）與五蘊（khandha），它們是同一還是不同？」佛陀答道：兩者既非同一，亦非完全不同，若無五蘊便無取，若無取則無五蘊。

- 「五蘊的因是什麼？」  
佛陀說：因為人們希望擁有它，祈求並造業來獲得它。
- 「五蘊的多樣性是什麼？」  
佛陀說：是過去、現在與未來的五蘊。
- 「我見（sakkāya diṭṭhi）如何生起？」  
佛陀說：將五蘊執為「我所」、「我」或「我的自我」，便生起我見。
- 「如何不生起我見？」  
佛陀教導：若能觀察五蘊為非我、不屬於我，便不會生起我見。

然而，大多數人（包括佛教徒）因害怕生命的滅亡（bhāva），選擇依附於業，甚至將業視為父母般可靠。這種錯誤的恆常觀與對存在的渴求（bhāva-taṇhā）使人執著於天界樂園，無法放下對它們的執取（即我見與有愛）。

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Certainly, here's the professional translation of the English text into Traditional Chinese:

### 《以業為常》

一九五九年十一月二十五日

[尊者言，吾人可於二方面誤解佛陀。由聽聞教法而說錯法（出自《增支部》；某些佛教徒甚至於佛陀教法中創造出新觀念。此點亦為重要之思惟。）例如，一蛙聞佛陀之聲而死，而再生為天（天人）。多數佛教徒認為蛙轉變為天。此乃常執見（薩迦耶見）。有人說法於涅槃，而解釋為斷滅見（斷滅見）。此二者皆為邪見，而障礙涅槃。於一切佛陀教法中，佛陀以二種方式解釋；直接與間接方式。尊者於《中阿含經·大貪欲相應經》（MN 38）中舉出另一例，關於沙提比丘。其聽聞佛陀說之《本生譚》（尤其十種大本生譚；毗舍遮羅、大醫、帝須等…），而直接認為僅其身死，而菩薩之心不滅。其執持意識為常，僅改變肉身，而心不變，而持續至下一生。世間多數人皆持此見，即：常住之靈魂。

尊者以《中阿含經·大滿月經》（MN 109，此經詳盡討論與五蘊相關之議題。尊者以經為基礎，然不使用全經，僅取其一部份或要點而說法。）為基礎而說法。於雨安居後，某些比丘於滿月日禮見佛陀。該團之首領向佛陀發問。何為取蘊（取蘊）？五蘊，佛陀答。其為相同抑或不同（取蘊與蘊）？無取蘊則無蘊，無取蘊亦不能有蘊。比丘持續發問。經一段時間後，佛陀問諸比丘各蘊為無常（無常）抑或為常（常），為苦（苦）抑或為樂（樂）。比丘回答為無常與苦。佛陀持續問；若為苦，則可說各蘊為我，為我所，為我自。於此時，一比丘有此念頭：若五蘊為無我（無我），則吾應依何？或吾應依恃吾之業。佛陀知其念頭而訶責之，而持續再問如上之問題。彼等回答為無我（無我），同時彼等觀察其蘊，而回答彼等所見。說法後，彼等皆成阿羅漢。

多數佛教徒如上比丘，以業為常，或持業報常執見。眾生隨其業而死後，如牛車之輪（惡業）或如影（善業）。此等為佛陀以間接方式，以譬喻而教導業之法則。]

有二種憂慮；由聽聞而誤解法，及由說法而誤解法。以譬喻而說法，而直接取之則為錯誤。（其舉蛙之故事。）蛙之心身與天之心身迥然不同。無物隨之而有。以誤解而聽聞，則成為邪見。於蘊之連續性中，有邪見。若不能以無邪見之方式而說法，則趨向於常執見（薩迦耶見）。以誇張直接之教法，亦導引至邪見。（例如：耶摩迦比丘對於涅槃之見解，吾人亦可由佛教歷史中得知，某些新思想與觀點由此類思惟而生，而看似如神之宗教。）有三種方法，不可錯誤與偏離；此等為緣起法（緣起）、依止緣起（依止緣起）與諦（諦）。以其他者，若不知如何解釋之，則易於成為邪見。以貪、瞋、癡之滅盡，而認為涅槃，亦為邪見。此與無物生起相同。

比丘之首領問佛陀：「有取蘊（取蘊）與蘊。其為相同抑或不同？」佛陀回答，其非相同亦非不同，無蘊則無取蘊。無取蘊則蘊不可存在。「蘊之因緣為何？」「吾人欲之於己，故而祈願而造作業。」「請告知吾人蘊之差別？」「過去、現在、未來之蘊。」「請告知吾人如何生起人我見？」「執持一切五蘊為我或為我所，則人我見生起。」「請告知吾人如何不生起人我見？」「若觀照五蘊為非我、非我所、非我自，則不生人我見。」「請為吾人詳盡解釋之。」爾後，佛陀請彼等觀照各蘊為無我。以如此方式而解釋，一比丘如是思惟，若一切皆為無我，則吾應以何為我或為我所？吾應依恃何者？或吾應依恃吾之業。多數人（佛教徒）以業為母為父，而依恃之。多數佛教徒恐懼生命之滅盡（有），而依恃

業而繫縛之。（邪見與為有之貪欲極為強烈，某些人於天上創造出天堂，而無法捨棄對其之執著；即：薩迦耶見與有漏貪。）

# Birth, Death and Nibbāna

27<sup>th</sup> Nov. 1959

[This talk explain the functions of the Four Noble Truths and their connection in a quite detail and simple way but profound. Also there are some hidden meanings behind them and for contemplation and to find out by the yogi. This strengthens his confidence in the Buddha Teaching. ]

In the Paṭṭhāna (Conditional Relation), faith (saddhā), generosity (dāna), precept(sīla), serenity(samatha) and insight (vipassanā) are the distant causes to Nibbāna. Completing the 8-path factors is only the near cause to Nibbāna. I will talk about feeling (vedanā) in the Saṃyutta Nikāya of Connected Discourse on feeling (Vedanā Saṃyutta). It's about feeling, contemplation on feeling and to Nibbāna with feeling. The Buddha said first to develop samādhi by breathing (ānāpāna) or kasiṇa (circular shaped meditative device), after that to know the feelings. To know the feeling means not on the type of feelings (such as pleasant etc.), according to the commentary to know the truth of dukkha on feeling.

With the Satipaṭṭhāna Pali, people think that it's only to know the feeling. According to the Dependent Arising (paṭicca-samuppāda) whatever arising is dependent Co-arising. The whole connecting process is dukkha. All the arising phenomena are by its nature (dhammatā) have to be passed away. Passing away is also dukkha. So whatever kind of feeling arise, know them as the truth of dukkha. If you discern anicca you see the truth of dukkha. Contemplation of impermanence is to know the truth of dukkha. Carefully note this point. If you discern impermanence you get the knowledge of the truth (sacca ñāṇa). Impermanence is the truth of dukkha (dukkha sacca) and knowing is the truth of the path (maggā sacca).

There are two reasons (causes) for the present feeling arises; i.e., near cause and distant cause. The distant cause is in the past, because of ignorance (avijjā), craving (taṇhā), clinging (upādāna) and action (kamma) we got the present khandhas (i.e., according to the Dependent Arising). The near cause is in every moment because of contact (phassa) feeling arises. Without the past and the present causes no feeling can

arise. So without the past ignorance..., action, i.e., the cause of dukkha (samudaya sacca), then the truth of dukkha (present khandhas) or dukkha sacca can't arise. I am now explaining in details is because you may have doubt that why the impermanent process happens continuously again and again. If I say exactly because of ignorance, craving, clinging, action and contact that impermanent phenomena of the truth of dukkha arise (samudaya and dukkha sacca). Yogis will ask me; "When shall we arrive at Nibbāna? "My answer is when samudaya and dukkha sacca cease you will arrive there. If you can contemplate to the ending of the truth of dukkha, and then the samudaya sacca of the past also cease. With the cause ceases and also the result. The ending of impermanence is with the ending of the past causes. The ending of both of them (i.e., Dukkha khandha and samudaya taṇhā) is Nibbāna. Impermanent dukkha sacca ends with the past cause of samudaya sacca.

Maybe you'll ask: "Why is the ending of impermanent dukkha sacca leading to the ending of the past samudaya sacca?" According to the Buddha the extinction of feeling means the extinction of cause and effect. Discerning the impermanent dukkha sacca is knowledge (vijjā). This knowledge kills the past ignorance (avijjā). Discerning of impermanence is non-greed, i.e., no greed or craving comes in. Without craving there is no clinging (upādāna). Insight knowledge arises and it cuts off the kamma. Therefore, during contemplation of impermanence the past cause is ceased. Dukkha sacca is ceased by contemplation towards the ending of it. Contemplation kills samudaya sacca. Dukkha ceases when the knowledge of not wanting arises. Contemplative knowledge (i.e., vipassanā ñāṇa) functions two duties. The Path Knowledge (Magga Ñāṇa) function 4-duties: kills taṇhā (samudaya), penetrates dukkha, development and seeing Nibbāna. With the completion of the eight path factors, it cuts off the past defilement (kilesa) and not allows the present defilement to arise. Therefore, the path factors kill the past causes and not allowing the present causes to arise. So the Noble Eightfold Path is the way to Nibbāna. Nibbāna ends dukkha only whereas happiness is still existent. The Noble Eightfold Path cut off the past kamma and forbid the new kamma to arise. So the Buddha called craving (taṇhā) as the crooked dhamma and the path factors as straight dhamma, because it kills taṇhā.

[Note: This talk supports the three periods of time in the 12 links of Paṭiccasamuppāda teaching.]

## 生、死與涅槃

1959年11月27日

[這場講座深入而簡單地解釋了四聖諦的功能及其內在關聯，隱含許多值得禪修者反思與探究的深義，能增強對佛陀教法的信心。]

在《發趣論》(Paṭṭhāna)中，信(saddhā)、布施(dāna)、持戒(sīla)、止禪(samatha)與觀禪(vipassanā)為通向涅槃的遠因，而完成八正道的修行是通向涅槃的近因。

### 關於受(vedanā)與涅槃的修行

《相應部·受相應》(Vedanā Saṃyutta)中，佛陀提到以入出息念(ānāpāna)或遍處觀(kasiṇa)修習定(samādhi)，進而了解受。此處的「了解受」，並非僅僅辨別受的種類(如樂受等)，而是依據註釋理解「了解受中的苦諦」。

四念住經(Satipaṭṭhāna Sutta)中的經文，許多人誤以為僅是觀察受，但根據緣起法(paṭicca-samuppāda)，一切生起皆依於緣，一切相續的過程本質上是苦(dukkha)。所有生起的法性(dhammatā)，其本質必然會滅去，而滅去亦是苦。故任何受的生起，都應被觀為苦諦(dukkha sacca)。

觀察無常即是了解苦諦。當你觀察到無常，即獲得對真諦(sacca ñāṇa)的智慧：

- 無常即是苦諦(dukkha sacca)，
- 知苦之智即是道諦(magga sacca)。

### 感受的兩種因緣

現前受的生起有兩種因緣：

1. 遠因：過去的無明(avijjā)、渴愛(taṇhā)、取(upādāna)與業(kamma)，依緣而有現在的五蘊(khandha)。
2. 近因：當下的觸(phassa)，觸生受。

無遠因與近因，感受無法生起。因此，若無過去的無明、渴愛、取與業(苦的集諦，samudaya sacca)，現前的五蘊(苦諦，dukkha sacca)也不會生起。

佛陀指出：正是因為無明、渴愛、取與業，導致苦諦中的無常現象一再持續。修行者或許會問：「我們何時能抵達涅槃？」佛陀回答：「當集諦與苦諦滅盡時，便抵達涅槃。」



## 無常滅盡與涅槃的關係

當你觀察苦諦到其終結，過去的集諦也同時滅盡。因緣滅盡，結果也隨之滅盡。無常的結束，依於過去因的滅盡。當苦蘊（*dukkha khandha*）與集諦（*samudaya taṇhā*）滅盡時，便是涅槃。

或有人問：「為何無常的結束導致過去集諦的滅盡？」佛陀開示，受的滅盡即是因果的滅盡。觀察無常苦諦的智慧（*vijjā*），消滅過去的無明（*avijjā*）。無常的覺知即是無貪（*alobha*），無貪則無渴愛（*taṇhā*）；無渴愛則無取（*upādāna*）。觀智（*vipassanā ñāṇa*）斷除業，因此在觀察無常時，過去的因即滅盡。

苦諦因觀察其終結而滅盡。觀智滅除集諦，當生起不欲之智（無貪知）時，苦即滅。

## 觀智與道智的功能

- 觀智（*Vipassanā Ñāṇa*）：擔負雙重作用，既滅除苦諦，亦摧毀集諦。
- 道智（*Magga Ñāṇa*）：具備四種作用：摧毀渴愛（集諦）、洞察苦（苦諦）、開發修道與證見涅槃。

完成八正道的修行，可斷除過去的煩惱（*kilesa*），並防止現前煩惱的生起。因此，八正道是通向涅槃的道路。

## 直法與曲法

佛陀稱渴愛（*taṇhā*）為「曲法」，而稱八正道為「直法」，因為它能摧毀渴愛，直通涅槃。

【註：本次講座支持三世時態的緣起法（十二緣起支）的教法闡釋。】

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## 《生、死與涅槃》

一九五九年十一月二十七日

[此說法以相當詳盡、簡明而深奧之方式，解釋四聖諦之功能及其關聯。其中亦蘊含某些深層含義，供修行者思惟與探求。此強化其對佛陀教法之信心。]

於《緣起》（緣起），信心（信）、布施（施）、戒（戒）、定（定）、慧（慧）為涅槃之遠因。圓滿八正道，僅為涅槃之近因。吾將於《雜阿含經·受蘊》（受蘊）中，談論受（感受）。此關於感受、觀照感受、以感受而至涅槃。佛陀先說，以呼吸（出入息）或修習四禪（四禪定）而發展定力，爾後知見感受。知見感受，非指感受之種類（如：苦等），依據註解，而知見感受之苦諦。



以《念處經》，人以為僅知見感受。依據依止緣起（依止緣起），一切生起皆為依他起。整個連續之過程皆為苦。一切生起之法，依其法性（法性）皆須滅去。滅去亦為苦。故而，無論何種感受生起，皆知見其為苦諦。若汝了知無常，則見苦諦。觀照無常，即知見苦諦。謹慎注意此點。若汝了知無常，則得真實知見（諦知）。無常即為苦諦（苦諦），知見即為道諦（道諦）。

現前感受之生起，有二種因緣（原因）；即：近因與遠因。遠因於過去，因無明（無明）、貪（貪）、取（取）、業（業），而得現前之蘊（即：依據依止緣起）。近因於每一剎那，因觸（觸）而感受生起。無過去與現前之因緣，則感受不能生起。故而，無過去之無明…、業，即：苦集之因（集諦），則苦諦（現前之蘊）或苦諦不能生起。吾今詳盡解釋之，因汝或有疑慮，何以無常之過程持續不斷地反覆發生。若吾直說，因無明、貪、取、業與觸，而無常之苦諦之法生起（集諦與苦諦）。修行者將問吾：「吾人何時達至涅槃？」吾答，集諦與苦諦滅盡時，汝將達至彼處。若汝能觀照至苦諦之滅盡，則過去之集諦亦滅盡。以因緣滅盡，則果亦滅盡。無常之滅盡，以過去之因緣滅盡而滅盡。二者（即：苦蘊與集諦）之滅盡，即涅槃。無常之苦諦以過去集諦之因緣而滅盡。

或汝將問：「何以無常之苦諦之滅盡，導引至過去集諦之滅盡？」依據佛陀，感受之滅盡意謂因緣之滅盡。了知無常之苦諦為智慧（慧）。此智慧殺滅過去之無明（無明）。了知無常即為無貪，即：無貪或無欲生起。無貪則無取（取）。慧知生起，而斷除業。故而，於觀照無常之時，過去之因緣滅盡。苦諦以觀照其滅盡而滅盡。觀照殺滅集諦。無欲知見生起時，苦滅盡。觀慧（即：觀慧）具有二種功用。道智（道智）具有四種功用：殺滅貪（集諦）、貫穿苦諦、發展與見得涅槃。以八正道之圓滿，其斷除過去之煩惱（煩惱），而不容許現前之煩惱生起。故而，八正道為至涅槃之道。涅槃僅止息苦，而樂仍存在。八正道斷除過去之業，而禁止新業生起。故而，佛陀稱貪（貪）為曲直之法，而稱八正道為正直之法，因其殺滅貪。

[註：此說法支持十二因緣法中之三世觀。]

# Sick Bhikkhu and Vedanā

28<sup>th</sup> November 1959

(Based on a sutta from Vedanā Saṃyutta)

The Buddha gave a sick bhikkhu an instruction of how to die. Stay with mindfulness (sati) and clear comprehension or wisdom (sampajañña) when we feel the pain. Employ the time with mindfulness and wisdom. Without the physical body no feeling arises. The mental feelings arise by depending on the mind base (i.e., the heart area). The cause is impermanent so is the result and they having the nature of passing away. By knowing in this way, doubt is overcome. Therefore, this way of contemplation is by knowing the cause doubt falls apart, and knowing the result wrong view falls off. Every time knowing feeling arising is sati and knowing the nature of passing away is sampajāna. Combine together is sati—sampajāna. If you can contemplate in this way, then greed, anger and delusion can't come in. Mindfulness just only knows the arising. It is sampajāna or wisdom mental factor which is able to contemplate the passing away. Mindfulness can't do it. The physical pain is not horrible. The horrible thing is when pain arises and the reaction to it; i.e., mental state of displeasure (domanassa). It's more difficult to cure. As an example, in the darkness a man is cutting with a kusa grass. If you tell him that he was bitten by a snake and instantly in shock. Again you tell him that it's not a snake only a kusa grass and instantly getting up. So when pain is arising at near death; if the patient can't contemplate it, and will die with displeasure. If able to contemplate and dies with the knowledge of impermanence (It becomes anicca and magga). This is dying with the path factors mind. Every one dies with painful feeling will fall into the planes of misery. (It's quite frightening.)

Buddha and arahants had physical pains but didn't have mental pains or dukkha. Therefore, they were ended the round of existence. Even you don't have the Path Knowledge and die with the insight knowledge is safe. Every time feeling arises and knowing with sati and sampajāna, wrong view (diṭṭhi), doubt (vicikicchā), greed (lobha), anger (dosa) and delusion (moha), all the five defilements are dying away. Diṭṭhi and vicikicchā are extinct with the Path Knowledge. Lobha, dosa and moha die

without any chance to come in. (Here Sayadaw mentioned the lobha, dosa and moha are connection with wrong view and doubt. Not 100% of them but only 25% of them.) If you follow up feelings until to the end, body and feeling disappear and the peaceful Nibbāna Element appears. In the yogi's mind the physical body is disappeared. The 5-khandhas disappear and the Path Knowledge arises.

## 病比丘與受

1959年11月28日

（基於《受相應》中的一部經文）

佛陀曾教導一位病比丘如何以正念（sati）和明覺（sampajañña）面對死亡。當身體感受痛苦時，應以正念和智慧善用時間。

## 身與心的感受

沒有身體，就不會有感受的生起；而心所依處（如心臟區域）是心識感受的依據。因緣無常，結果亦然，且皆有滅去的本性。透過如此的觀照，疑惑得以克服：

- 知道因緣後，疑惑消除；
- 知道結果後，邪見斷除。

每次感受到受的生起即為正念，了知其滅去即為明覺。正念與明覺結合即為正念正知（sati-sampajañña）。以此方式觀照時，貪、瞋、癡無法侵入心中。

正念只負責了知受的生起，而明覺（智慧心所）能了知受的滅去，這是正念所無法完成的。

## 身苦與心苦

身體的痛苦並不可怕，可怕的是對痛苦的反應——如不悅的心情（domanassa）。這種心苦比身苦更難醫治。例如：

在黑暗中有人被茅草割傷，若告訴他被蛇咬，他會立刻驚恐；若再告知並非蛇而是茅草，他又會立刻恢復平靜。

臨終時若病人無法觀照痛苦，將以不悅的心情而死；若能觀照痛苦，便能以無常智（anicca ñāṇa）臨終，心中具足道諦（magga sacca）。這便是以道心臨終。

## 痛苦與輪迴

凡以痛苦感受而死者，將墮入苦趣（planes of misery），這令人警醒。然而，佛陀與阿羅漢雖然經歷身苦，卻不受心苦之害，因此斷絕了輪迴。

即使尚未證得道智（Magga Ñāṇa），但若能以觀智（vipassanā ñāṇa）而死，亦是安全的。每次感受生起，若能以正念與明覺觀察，邪見（diṭṭhi）、疑惑（vicikicchā）、貪（lobha）、瞋（dosa）與癡（moha）這五蓋（defilements）便逐漸滅除。

- 邪見與疑惑在道智生起時徹底滅除；
- 貪、瞋、癡則因無法侵入心而消亡（此處提到的貪、瞋、癡與邪見、疑惑有聯繫，並非完全滅除，而是約 25% 的程度）。

## 觀受至涅槃

若能持續觀察感受直至其結束，則身與感受消失，\*\*涅槃的寂靜本質（Nibbāna Element）\*\*便顯現。在禪修者的內心，身體與五蘊（khandhas）皆消失，道智隨之生起。

**[註：此教導強調臨終觀照的重要性，並引導修行者以正念正知超越苦與輪迴。]**

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### 《病比丘與感受》

一九五九年十一月二十八日

（根據《受蘊經》）

佛陀給予一病比丘關於如何死亡之教導。於感受疼痛時，以正念（念）與清淨之覺知或智慧（等持）而住。以正念與智慧而運用時間。無肉身，則感受不生。心感受依恃心處（即：心臟區域）而生起。因緣無常，則果亦無常，而具有滅去之性。以如此之知見，則疑慮克服。故而，此種觀照方式，以知見因緣，而疑慮崩解，以知見果，而邪見脫落。每次知見感受生起為念，知見滅去之性為等持。結合而成念等持。若汝能以如此方式而觀照，則貪、瞋、癡不能生起。正念僅知見生起。為等持或智慧之心所，能觀照滅去。正念不能為之。肉體之疼痛不為可怕。可怕之事為疼痛生起，而對之之反應；即：不樂（不樂）之心態。其較難治癒。例如，於黑暗中，一人以古娑草而割。若汝告之，其被蛇咬傷，而瞬間驚恐。再告之，其非蛇，僅為古娑草，而瞬間起身。故而，當疼痛於臨死時生起；若病人不能觀照之，而以不樂而死。若能觀照而以無常之知見而死（其成為無常與道）。此為以道心而死。一切人以苦感受而死，皆墮入苦趣。（其極為恐怖。）

佛陀與阿羅漢有肉體之疼痛，然無心之疼痛或苦。故而，彼等斷除生死輪迴。縱使汝無道智，而以觀慧而死，亦為安全。每次感受生起，而以念與等持而知見，邪見（見）、疑慮（疑）、貪（貪）、瞋（瞋）、癡（癡），一切五蓋皆滅去。見與疑以道智而滅盡。貪、瞋、癡無機緣而生起。（於此，尊者提及貪、瞋、癡與邪見與疑慮有關。非百分之百，而僅百分之二十五。）若汝追隨感受至盡頭，身與感受消失，而平靜之涅槃法界顯現。於修行者之心，肉身消失。五蘊消失，而道智生起。

# Craving like a Tailor

30<sup>th</sup> Nov. to 1<sup>st</sup> Dec. 1959

Most Buddhists afraid of unwholesome kamma which will give the future result. The main cause is not kamma, taṇhā (craving) is the connector from one life to another to infinity. No birth anymore if taṇhā is eradicated. After taṇhā extinct all the kammās become fruitless, as an example, the great serial killer Aṅgulimāla (the fingers garlanded bandit of the Buddha's time). Therefore, the Buddha said that in the Four Noble Truth the cause of dukkha is craving, and not mentioned as kamma. Craving is sticking at 12 places. It's sticking with the 12 āyatanas; i.e., form, sound, smell..., ideas and eye-base, ear-base, nose—base..., mind-base, sticking with the external and internal phenomena, and also in the middle. It's really not easy to deal with it. With the contact of eye and visual object, eye-consciousness (seeing) arises. So it's also sticking with the eye-consciousness, ear-consciousness (hearing), nose-consciousness (smelling)..., mind-consciousness. So taṇhā is sticking at 18 places (6 sense-objects+6 sense-bases+6 consciousness=18 elements). Even you can say sticking with the whole body. Therefore, we have the usage of I can't even let one of my head hairs to fall off. Again it's sticking with the 18 feelings (6-sense-doors x 3 types of feeling; i.e., pleasant, unpleasant and neutral). The 18 elements (dhātu) are connecting with the three types of feeling. So if you can contemplate the three types of feeling, it's enough to kill taṇhā. If feeling can be contemplated, then craving is not arising. So the Buddha gave the contemplation of feeling (vedanānupassanā).

Whatever name you are calling to the living beings such as human, god, brahma, etc., in reality dukkha starts and dukkha ends (birth and death). Only these things are continuously happening. It exists only as dukkha connecting to dukkha without any goodness in it. After his enlightenment the Buddha observed the world with the eye of truth and said that I would never praised to any life of existence as good. Even became a non-returner (anāgāmin) was only one more life to go on but still not good yet. It was like the four piles of excrement and still one pile left behind. It was good only with all were gone.

## 渴愛如裁縫

1959年11月30日至12月1日

### 渴愛是輪迴的連結

大多數佛教徒害怕惡業，因為它會帶來未來的苦果。然而，真正的主要原因並非業，而是渴愛（**taṇhā**），它連結著無數生死輪迴。若能斷除渴愛，便不再有生。當渴愛滅盡時，所有的業都變得無果，如同佛陀時代的**\*\*阿毗利羅摩殺人魔（Aṅgulimāla）\*\***的例子。

因此，佛陀在**四聖諦**中指出，苦的原因是渴愛，而未提及業。

### 渴愛的執著之處

渴愛執著於**十二處**：色、聲、香、味、觸、法，及眼、耳、鼻、舌、身、意。它執著於外境、內處，甚至中間的意識。由於六處的接觸（如眼與色相接觸），生起六識（如眼識）。因此，渴愛也執著於**十八處**：六塵（外境）+六根（內處）+六識（意識）。甚至可以說，它執著於整個身心，連一根頭髮也不想放下。

此外，渴愛也執著於**十八種感受**：六根門接觸外境時生起的三種感受（樂、苦、捨）。十八處與三受相連，若能觀照這三種感受，即足以消滅渴愛。感受若能被正念觀照，渴愛便無法生起。因此，佛陀教導**\*\*受隨觀（vedanānupassanā）\*\***來對治渴愛。

### 生命的實相

無論是人、天、梵天等眾生，實際上只有**苦的生起與滅去（生與死）**。生命僅是苦與苦相連，毫無真正的美好。

佛陀成道後，以**真實之眼**觀察世間，說道：

“我不會稱讚任何形式的存在為美好。”

即便是證得不還果（**anāgāmin**），仍需再受一次生死，尚未究竟。佛陀將此比喻為四堆糞便，即便只剩下一堆，依然不潔。唯有全部消滅，方能稱為真正的善。

### 啟示

這段教導揭示：**渴愛**是輪迴的根本驅動力，而正念觀照感受是斷除渴愛的關鍵修行。**究竟的解脫在於完全超越生死輪迴的苦。**

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### 《貪欲如裁縫》

一九五九年十一月三十日至十二月一日

多數佛教徒恐懼不善業，其將帶來未來之果報。主要之因緣非業，貪（貪）為由一生至另一生至無窮盡之連結者。若貪滅盡，則無更生。貪滅盡後，一切業皆無果，例如，大屠殺犯鴛掘摩羅（佛陀時代之手鬘賊）。故而，佛陀於四聖諦中言，苦之集為貪，而不提及業。貪欲黏著於十二處。其黏著於十二處；即：色、聲、香…、想，及眼處、耳處、鼻處…、意處，黏著於外境與內境，亦於其中間。其實難以對治之。以眼與色之觸，眼識（見）生起。故而，其亦黏著於眼識、耳識（聞）、鼻識（嗅）…、意識。故而，貪欲黏著於十八處（六境+六處+六識=十八界）。縱使汝可說黏著於全身。故而，吾人有此語用，吾人甚至不能使一頭髮絲脫落。再者，其黏著於十八受（六門×三受；即：苦、樂、捨）。十八界（界）與三受相連。故而，若汝能觀照三受，則足以殺滅貪。若感受可被觀照，則貪不生起。故而，佛陀給予感受之觀照（受想念）。

無論汝以何名而稱呼眾生，如人、天、梵等，實則苦始於苦終（生與死）。僅此等事持續發生。其僅存在如苦而連接於苦，其中無任何善。佛陀於成道後，以真實之眼觀察世界，而說，吾永不讚歎任何有生命之存在為善。縱使成為不還（不還），僅餘一生而行，然仍不善。其如四堆糞便，而仍有一堆遺留。僅當一切皆滅盡時，則為善。

## The Four Taints

4<sup>th</sup> Dec.1959

Craving (taṇhā) is the cause of dukkha and has companions with it. These are the 4-Taints (āsava). They are leading one dukkha to another dukkha.

The taints are:

- (1). The taint of sensual pleasure (kāmasava)
- (2). The taint of becoming (bhavāsava)
- (3). The taint of wrong view (diṭṭhāsava)
- (4). The taint of ignorance (avijjāsava).

If these four taints are not extinct, then dukkha is also without extinction. They will connect dukkhas without any gap (anantara paccayo). Between death and birth without any gap (This is the Paṭṭhāna method in the Abhidhamma. Later some Buddhists created a state—the intermediate state, i.e., antarā—bhāva). By Suttanta method these are connecting by the taints; death and birth, death and birth, etc. with suffering like a circle, without any goodness. Send living beings to this life and that life is the flood of sensuality (kāmogha). Enjoyment in any life is the flood of existence (bhavogha) (Here these two floods; i.e., kāmogha and bhavogha which mentioned in the commentary and explained by Sayadaw are not the same. May be Sayadaw used it in a more practical purpose.) In any life attachment to family members and wealth as my son, my daughter and my belongings is the flood of view (diṭṭhogha). In any life don't know the truth is the flood of ignorance (avijjogha). All living beings are suffering from the 4-floods. Therefore, the extinction of the taints is only in Nibbāna. Now you have the ears of able to understand the teachings and a teacher who can teach. So you only need for practice. If you don't it's a great loss and miss the chance. These opportunities will not easy to come by in the next life and also not easy to get. If you do not practice and give a lot of reasons for it, then you are under the influence and control by the taints.



Ālavaka, the ogre (yakkha) asked the Buddha; “How to cross over the 4-floods?” With faith (saddhā) and believe that Four Noble Truths are really exist and can be realized with the practice. Practice with un-negligent mindfulness, effort and wisdom (appamāda sati, viriya, paññā). The Buddha said that impermanent dukkha was in the body. With confidence and looking into the body; you will find it. If you see it and the floods will be ceased. With mindfulness and observing impermanence continuously dukkha will end. I will show you how to cut off the taints.

(Sayadaw told the Ven. Sona's story for the practice.) With over effort (viriya), concentration (samādhi) become weak and don't want to continue, so laziness come in. Become lazy (kosajja) with the practice. Adjust viriya and samādhi and send it towards impermanence. You are sure to see impermanence. They are only helpers for wisdom. Seeing impermanence is the function of wisdom (paññā). Another pair for tuning (adjustment) is faith (saddhā) and wisdom. Over intelligent and doing things with one's own idea is not right. Have faith in the Buddha and the Dhamma; let it be led by wisdom. Over faith becomes blind faith and can go wrong. As an example, people made mistake with blind faith on Bāhiya (DhA 101; Dhammapada-aṭṭhakathā / Bāhiyadāruṇīyattheravatthu) and things were happened what should not be. The Buddha gave the guarantee that after making adjustment with the four factors (saddhā and wisdom, viriya and samādhi) and practiced would realize the Dhamma. Mindfulness is never excessive. This was one of the evidences that it is impossible without a teacher in meditation (Sona's story). So faith, energy, mindfulness, serenity (samādhi) and wisdom are the five spiritual faculties (indriya). If you can turn them in the practice you will overcome the 4-floods. This was the sure guarantee gave by the Buddha.

# Penetration of the Five Dhammas

5<sup>th</sup> to 9<sup>th</sup> Dec.1959

[Sayadaw delivered five talks on the 5-Dhammas; the taints (āsavas), action (kamma), suffering (dukkha), sensuality (kāma) and feeling (vedanā) respectively. It based on a sutta in the Aṅguttara-Nikāya which mentioned totally 6-Dhammas, including perception (sañña). But Sayadaw did not include it in his talks. ]

## On Taints

T1

[The Buddha said to the monks, the reason living beings were wandering in the round of existence because of not knowing the Dhammas which should be penetrated. According to the sutta the 6-Dhamma is: sensuality, feeling, perception, taint, action and suffering. Each one of them has six points to know. On the taints (āsavas): 1. To know āsavas—The taint of sensuality (kāmāsava), the taint of becoming (bhavāsava), the taint of view (diṭṭhāsava) and the taint of ignorance (avijjāsava). The first three of them are like the followers and ignorance is like a leader. In the sutta the Buddha mentioned three only without the view. 2. To know the cause—ignorance is the leader and the other are functioning accordingly to its order. 3. To know the diversity—living beings take rebirth in the thirty—one—realms of existence. 4. To know the result-kamma. 5. To know the cessation—to destroy avijjāsava, i.e., ignorance ceases the taints cease. 6. To know the path of practice for cessation—the Noble Eightfold Paths.]

In the early morning after wake up ignorance comes in. With the order of ignorance and all the other taints follow to act for the whole day. Every day of experience is the functions of the four taints. Without mindfulness we suffer by them. With mindfulness it becomes the contemplation on Dhamma (Dhammānupassanā). Every time they come and with sati contemplate its impermanence. I will talk on the fourth point which is the result. There are many types of taints giving the results to

hell, animals, hungry ghosts, human beings, celestial beings and Brahma gods. Most people think taints usually lead to the planes of misery (apāya-bhūmi).

T2

On kamma: Before talking on kamma, I want to talk about wrong view on kamma (kamma—vāda sassatadiṭṭhi—i.e., viewing kamma as permanent). It's very important. Most Buddhists say that before we are arriving at Nibbāna we have to rely on kammās. Why is that? Because it was mentioned in some of the discourses. Most Buddhists also think in this way. Kamma follows behind like an ox—cart and shadow were taught accordingly to the suttanta method. If you take it as a reality and it becomes wrong view of eternalism. It means as without changing. Kamma is volition and mental phenomenon. Making into aggregate; it's mental aggregate (saṅkhārahanda). In the Discourse of Not-Self Characteristic (Anatta Lakkhaṇa Sutta), it mentioned as saṅkhāra anatta—volitional formations are not-self. Therefore, it also has the nature of impermanence. If following like a shadow, mean it's not changing. Then, it's not anatta (not-self), becomes self (atta—this is viewing kamma with wrong view.). Infer something indirectly to make it clear and take it meaning directly become wrong view. Regarding with the result of kamma, some kammās become fruitless and some are not. If not arriving to Nibbāna yet, then it's not fruitless yet. Kammic result can't follow directly, but you must take it as giving the same result. The action finished at the place where it had done. But it gives the same result at another place. If you take it as not following behind, then the view of eternalism is falling away. And take it as the same result arises, then the view of annihilationism also falls apart [(The last two sentences are important to dispel wrong views on kamma as permanence (sassata) and annihilation (uccheda). The wrong view on kamma comes from the Mahā Puṇṇama Sutta of Majjhima-Nikāya which Sayadaw mentioned here.)] He gave a very simple example to clear up the mistaken view. There are two candle sticks. In the first candle stick has light, and the second does not. You take the first candle light and lights it to the second one. And then light arises in the second one. Does it mean the first light is following it to the second one? No, it doesn't. If it's really following there, the light of the first one will be gone out. Is the second light nothing to do with the first light (i.e., no connection)? No, it has connection, the same thing is arising. If it's really following behind, the cause and

effect become one or the same. They are not the same. Kamma is the cause and vipāka is the result. They are not the same nor different (but only cause and effect relationship). This point is very important. Practicing with wrong view will not realize the Dhamma.

You have to know kamma in six points. These are: (1) To know the type of kamma. (2) To know the cause of kamma. (3) To know the diversity of kamma. (4) To know the result of kamma. (5) To know the cessation of kamma. (6) To know the way of cessation of kamma.

(1) There are three types of kamma; i.e., bodily, verbal and mental action.

(2) What is the cause of kamma? It arises by contact (phassa). As an example, if you don't see the foods, the desire to eat doesn't come. You see the foods and the desire to eat arise. The 3kammās arise because of contact.

(3) There're many diversities of kammās leading beings to hells, animals, hungry ghosts, human beings, celestial beings and Brahma gods.

(4) The results of kamma are: (a) The result will get in this life within seven days, seven months and seven years. (b) The result will get in next life. (c) The result will get until before Nibbāna to the last life (until the last existence as an arahant, e.g., Mahā-Moggallāna).

(5) Nibbāna is the place where kamma ceases to arise. When the 8-Path factors arise it ceases. Kamma ceases and dukkha ceases (Here contact—phassa ceases and kamma ceases).

(6) Practice the Noble Eightfold Path kamma will cease.

Every time volitional mental state arises contemplate impermanence, then craving not arise. Whenever mind/body exists, the volition (kamma) exists. Volition ceases and mind/body ceases. Physical kamma with mind/body, verbal kamma with mind/body and mental kamma with mind/body; they are arising together respectively (sahajāta paccaya—co-nascence condition). You don't need to have doubt as if

volition ceases, mind/body cease or not? If you don't contemplate, you must get the mind and body because of volition. If you get mind and body, then old age, sickness and death will follow as the truth of dukkha. Kamma is creating round of existence of action (kammavaṭṭa) and the result of round of existence (vipākavaṭṭa). With the vipākavaṭṭa has the defilement of round of existence (kilesavaṭṭa). Not contemplate the volition with insight knowledge the three rounds of existence continue in cycle. Opening the eyes and close the eyes are kammās (Wanting to open and close, these are volitions.). But it does not need to contemplate only on volitions in the contemplation; all including with volition by contemplation on mind, feeling and dhamma. No need to make a selection.

## 五法的洞見

1959年12月5日至9日

[尊者在此期間進行了五次關於五法的講座，分別探討了漏（āśava）、業（kamma）、苦（dukkha）、欲（kāma）及受（vedanā）。講座內容基於《增支部》的一部經文，其中提及六法，包括想（sañña）。然而，尊者未在講座中涵蓋「想」。]

### 關於漏

#### T1

[佛陀對比丘們說，眾生之所以在生死輪迴中流轉，是因為未能洞察應該洞見的法。根據經文，六法包括：欲、受、想、漏、業及苦。每一法都有六個應知的要點。關於漏（āśava）：1. 應知漏——欲漏（kāmaśava）、有漏（bhavaśava）、見漏（diṭṭhāśava）及無明漏（avijjāśava）。前三者如同追隨者，而無明如同領導者。在經文中，佛陀僅提及前三者，未提及見漏。2. 應知其因——無明為主導，其他漏隨其指引而運作。3. 應知其多樣性——眾生在三十一界中輪轉。4. 應知其結果——即業（kamma）。5. 應知其滅——斷除無明漏，即無明止息，漏亦止息。6. 應知其滅道——即八聖道。]

清晨甦醒後，無明隨即生起，並引導其他漏整日運作。我們每天的經驗皆是四漏的作用。如果缺乏正念，我們便會因其受苦；若有正念，則成為觀法（Dhammānupassanā）。每當漏生起，若以正念觀察其無常，便能有所覺知。我將討論關於漏的第四點，即其結果。漏的種類多樣，導致眾生生於地獄、畜生道、餓鬼、人間、天界及梵天界。多數人認為漏通常導致惡趣（apāya-bhūmi）。

#### T2

## 關於業 ( Kamma )

在討論業之前，我想談談關於業的錯誤觀念（業—*vāda sassatadiṭṭhi*，即認為業是永恆的）。這是非常重要的。大多數佛教徒認為，在我們到達涅槃之前，我們必須依賴業。為什麼會這樣？因為這在某些經文中有所提到。大多數佛教徒也這麼認為。根據經藏的教導，業像牛車和影子一樣隨後而來。如果你把它當作一種現實，它就會變成一種錯誤的永恆主義觀念。這意味著業是不變的。業是意志和心理現象，形成為集聚體；它是心理集聚體（*saṅkhārakhandha*）。在《無我相經》（*Anatta Lakkhaṇa Sutta*）中，它被提到為 *saṅkhāra anatta*—行為的形成（意志的形成）不是自我。因此，它也具有無常的特性。如果你像影子一樣跟隨它，這意味著它是不變的，那麼它就不是無我（*anatta*），而是變成了自我（*atta*——這就是錯誤地看待業的觀念）。間接地推論以使其清楚，然後直接採取其意義，會變成錯誤的觀點。關於業的結果，有些業結果不會顯現，而有些則會。如果還沒到達涅槃，那麼結果還未顯現。業的結果不會直接跟隨，但你必須理解它會帶來相同的結果。行為結束於它發生的地方，但它會在另一個地方帶來相同的結果。如果你認為業不會跟隨，那麼永恆主義的觀點就會被摧毀；如果你認為結果總是相同的，那麼消失主義的觀點也會崩潰【（這最後兩句非常重要，旨在打破對業持有的錯誤觀點，即永恆主義（*sassata*）和消失主義（*uccheda*）。錯誤的業觀念來自於《大普難經》（*Mahā Puṇṇama Sutta*），*Sayadaw* 在此提到。）】。為了澄清這個錯誤的觀點，他舉了一個非常簡單的例子。有兩根蠟燭。第一根蠟燭有光，第二根沒有。你把第一根蠟燭的光點燃第二根，然後第二根蠟燭也發出光。這是否意味著第一根光跟隨到第二根蠟燭了呢？不，不是這樣的。如果它真的跟隨過去，那麼第一根光應該會熄滅。第二根的光和第一根有關嗎（即它們之間有聯繫）？有，確實有聯繫，因為相同的光亮又出現了。如果它真的是跟隨的，那麼因果關係就會變得合一或相同，但它們並不相同。業是原因，結果是果報。它們既不相同，也不不同（只是因果關係）。這一點非常重要。如果帶著錯誤的觀念來修行，就無法實現法。

你需要了解業的六個要點。這些是：

1. 了解業的種類。
2. 了解業的原因。
3. 了解業的多樣性。
4. 了解業的結果。
5. 了解業的止息。
6. 了解業止息的方法。
7. 業的三種種類：  
業有三種類型，即身業、語業和意業。

## 8. 業的原因是什麼？

它由接觸（**phassa**）而生。舉例來說，如果你看不見食物，吃的欲望不會產生；你看到食物，吃的欲望就會生起。業是因為接觸而起。

## 9. 業的多樣性：

有許多不同類型的業會將眾生引導至地獄、動物界、餓鬼界、人類界、天界和梵天界。

## 10. 業的結果：

(a) 結果可能在這一生的七天、七個月或七年內顯現。

(b) 結果可能會在來世顯現。

(c) 結果可能會在涅槃之前，直到最後一生顯現（例如，摩訶目犍連尊者直到成為阿羅漢為止）。

## 11. 涅槃是業停止的地方：

當八聖道因緣發起時，業便會停止。業停止，痛苦（**dukkha**）也隨之停止（在這裡，接觸—**phassa** 停止，業也隨之停止）。

## 12. 修習八聖道業將停止：

每當意志的心理狀態出現時，觀察無常，則貪欲不再生起。每當身心存在時，意志（業）存在。意志停止，身心也隨之停止。身業隨著身心而生，語業隨著身心而生，意業隨著身心而生；它們分別一起出生（共生緣—**sahajāta paccaya**）。你不需要懷疑，如果意志停止，身心會不會停止？如果你不觀察，意志將必然讓身心產生。如果你得到了身心，那麼老、病、死將跟隨著出現，這就是痛苦的真相。業創造了行為的輪迴（**kammavaṭṭa**）和輪迴的結果（**vipākavaṭṭa**）。而輪迴的結果又包含著輪迴中的污染（**kilesavaṭṭa**）。如果不通過正見的洞察來觀察意志，三界的輪迴將繼續循環。睜開眼睛和閉上眼睛也都是業（想要開眼和閉眼，這些都是意志）。但是，在修行的觀察中不僅要觀察意志；應該同時觀察心、感受和法。無需進行選擇。

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## 貫穿五法

1959年12月5日至9日

[尊者連續五天開示五法：染汙（**āsavas**）、業（**kamma**）、苦（**dukkha**）、欲（**kāma**）與受（**vedanā**）。此乃根據《增支部》中提及之六法，包含受想（**sañña**）。然尊者於其開示中未提及之。]

### 一、染汙



## T1

[佛陀告諸比丘，眾生流轉生死之因，乃不知應當貫穿之法。依據經文，六法為：欲、受、想、染汙、業、苦。各者皆有六點應知。關於染汙（*āsavas*）：1. 知染汙——欲染、有染、見染、無明染。前三者如隨從，無明如領導者。於經中，佛陀僅提及三者，無提及見染。2. 知其因——無明為領導者，其他隨其令而起作用。3. 知其差別——眾生於三十一界中受生。4. 知其果——業。5. 知其滅——滅盡無明染，即：無明滅盡，則染汙滅盡。6. 知其滅道——八正道。]

於清晨醒後，無明生起。以無明之令，而一切其他染汙隨之而起作用於全日。每日之經驗皆為四染汙之作用。無正念，則受其苦。以正念，則成為法觀（*Dhammānupassanā*）。每次其生起，而以念觀照其無常。吾將開示第四點，即其果。有許多種染汙，而帶來地獄、畜生、餓鬼、人、天、梵天等之果報。多數人認為染汙通常導引至苦趣（*apāya-bhūmi*）。

## T2

### 二、業

於開示業前，吾欲談論業之邪見（*kamma—vāda sassatadiṭṭhi*——即：視業為常）。此極為重要。多數佛教徒言，於未達至涅槃前，吾人必須依恃業。何以如此？因於某些經文中提及之。多數佛教徒亦如是思惟。業如牛車之輪與影子般隨後，乃依據經教之方式而教導。若汝執之為真實，則成為常執見。意謂如無改變。業為意欲與心法。造作而為蘊；其為行蘊（*saṅkhārakhandha*）。於《不淨觀經》（*Anatta Lakkhaṇa Sutta*），提及行無我——行蘊非我。故而，其亦具有無常之性。若如影子般隨後，意謂其不變。則，其非無我（無我），而成為我（我——此為以邪見而視業）。間接推論某事而使之明瞭，而直接取其義，則成為邪見。關於業之果，某些業無果，某些則有。若未達至涅槃，則其尚未無果。業果不能直接隨後，然汝必須取之為帶來相同之果。行為於其所作處而終止。然其於他處帶來相同之果。若汝取之為不隨後，則常執見而落。而取之為相同之果而生起，則斷滅見亦落。（【最後兩句極為重要，以消除業為常（*sassata*）與斷滅（*uccheda*）之邪見。業之邪見源於《中阿含經·大滿月經》，尊者於此提及。】）其舉出一極為簡單之例，以澄清錯誤之見解。有二燭臺。於第一燭臺有光，而第二者無。汝取第一燭臺之光，而點燃第二者。爾後，光於第二者生起。意謂第一之光隨後至第二者乎？否，非也。若其真實隨後，則第一者之光將滅盡。第二之光與第一之光無關乎（即：無關聯）？否，其有關聯，相同之事物而生起。若其真實隨後，則因緣成為一或相同。其非相同。業為因，果為果。其非相同亦非不同（然僅為因緣關係）。此點極為重要。以邪見而修行，則不能證得法。

汝須知業於六點。此等為：(1) 知業之種類。(2) 知業之因。(3) 知業之差別。(4) 知業之果。(5) 知業之滅。(6) 知業滅之道。

(1) 有三種業；即：身業、口業、意業。



(2) 業之因緣為何？其因觸（觸）而生起。例如，若汝不見食物，則食慾不生起。汝見食物，而食慾生起。三業因觸而生起。

(3) 業之差別甚多，導引眾生至地獄、畜生、餓鬼、人、天、梵天。

(4) 業之果為：(a) 於此生七日、七個月、七年內而得果報。(b) 於來生而得果報。(c) 於未達至涅槃前，而至最後一生中而得果報（至最後一生為阿羅漢，例如：摩訶摩揭陀）。

(5) 涅槃為業滅盡之處。當八正道因緣生起，則其滅盡。業滅盡，苦滅盡（於此，觸（phassa）滅盡，業滅盡）。

(6) 修行八正道，業將滅盡。

每次意欲心態生起，觀照無常，則貪不生起。無論何時心身存在，則意欲（業）存在。意欲滅盡，則心身滅盡。身業以心身，口業以心身，意業以心身；其皆各別而同時生起（sahajāta paccaya—同生緣）。汝無須有疑慮，若意欲滅盡，則心身滅盡乎？若汝不觀照，則汝必須因意欲而得心身。若汝得心身，則老病死隨之而來，如苦諦。業創造生死之輪迴（kammavaṭṭa）與生死輪迴之果（vipākavaṭṭa）。以 vipākavaṭṭa 有生死之染汗（kilesavaṭṭa）。不以觀慧而觀照意欲，則三輪迴持續於循環。開眼與閉眼皆為業（欲開眼與閉眼，此等為意欲）。然於觀照中，不須僅觀照意欲；一切包含意欲，而以觀照心、受、法。無須作選擇。

### T3

On dukkha: There are six points of dukkha are:

To know dukkha (Sayadaw used dukkha which was mentioned in The First Discourse of The Buddha). Birth is dukkha (jātipi dukkhā). Look at back this dukkha you had before. Do you know it? No, you don't. It's ignorance. Old age is dukkha. Do you know you are burning with this heat element? Again you don't know it. This is the power of ignorance. Do you know sickness? You know, even animals know it. But you don't know the illness which always need for adjustment as dukkha (i.e., bodily dukkha or discomfort, as e.g., hungry and thirsty so we have to eat and drink etc. These are saṅkhāra dukkha and there are more than that. There are a lot of things to do for the whole day. It's very important for contemplation to this kind of dukkha and has dispassion for the khandhas). Therefore, dukkha is difficult to know. It will end only by understanding dukkha. Death is dukkha (māraṇaṃ dukkha). Do you know it?

You don't know it yet, because you are still alive. You can die at any time but every day you can laugh and smile, means you don't know it. There are many dukkhas and covering up by ignorance that we don't know it. These are sorrow, lamentation pain, grief and despair etc. We have seen all of these every day. Do we know them as dukkha? No, we don't, and we think it as normal. Therefore, there is a saying; the truth of dukkha is not easy to know. The last dukkha is clinging to the 5-khandhas. This only can be known by insight knowledge. This dukkha always exists. Not everybody knows it. So it's covered up by ignorance. By penetration of dukkha and the origin of dukkha, i.e., samudaya dies. Therefore, the truth of dukkha is difficult to know. In all the truth it's the most difficult to know. If you know it will realize the ending of dukkha. The 5-khandhas are dukkha phenomena. It only ceases by thorough penetration so I have to warn you on this point very often. In reality it's important to know the ever changing dukkha of the healthy body (not the physical pain). Only the progressive yogi can know it. The kind of dukkha even can know by dog and pig, not realize Nibbāna. Rootless (ahetuka) and two-rooted (dvehetuka) person can't know it. Only three-rooted person (tihatuka) can know it. Even tihatuka person can know it by discerning the highest level of impermanence and not by the lower level. There are two kinds of dukkha. One dukkha can be treated by medicine and the other one cannot. You will realize Nibbāna only by seeing the dukkha which can't be cured by medicine. It has no time for treatment. Dukkha can't be cured by medicine is the real dukkha.

To know the cause of dukkha: It causes by lobha samudaya (greed).

To know the diversity of dukkha: Have to know 4-types; small dukkha, big dukkha, slow dukkha and fast dukkha. Add another two; can be cured and cannot be cured by medicine. There are these 6-types of dukkha in the body only. (Sayadaw did not explain them but we can know it by contemplation).

To know the result of dukkha: For the worldling (puthujjana), it is followed by sorrow, lamentation, grief and despair. Tihatuka person who sees that impermanent dukkha extinguishes sorrow, lamentation, etc. will realize sukha Nibbāna and dukkha is ended.

To know the cessation of dhukkha: This is Nibbāna.

To know the way: It's the Noble Eightfold Path. A person develops the path factors will end dukkha and not by prayers. In the six points of dukkha connect the first and the sixth. After understanding about dukkha and develop with the path factors (contemplate the 5-khandhas with the path factors).

## 關於苦 ( Dukkha )

苦有六個要點：

### 1. 了解苦

(Sayadaw 在此處引用了《佛陀的第一講經》中的苦) 出生是苦 (jātipi dukkhā)。回想一下你以前所經歷的苦。你知道嗎？不，你不知道，這是無明。衰老是苦。你知道你正在被這種熱元素燒灼嗎？再次你不知道，這就是無明的力量。你知道疾病嗎？你知道，甚至動物也知道。但你不知道這種總是需要調整的疾病，這是苦 (即身體的苦或不適，如飢餓和口渴，我們必須吃和喝等。這些是 saṅkhāra dukkha，還有更多其他的。一天中的許多事情需要處理。這對於觀察這種苦並對五蘊生起無欲是非常重要的)。因此，苦是難以了解的，只有通過理解苦才能結束。死亡是苦 (māraṇa dukkha)。你知道嗎？你還不知道，因為你還活著。你隨時可能會死，但每天你都能笑和微笑，這意味著你還不知道。存在許多苦，被無明所遮蓋，我們無法認識它們。這些包括悲傷、哀悼、痛苦、悲愴和絕望等。我們每天都會看到這些。我們知道它們是苦嗎？不，我們不知道，並且我們認為這是正常的。因此，有句話說；苦的真相是難以認識的。最後一種苦是對五蘊的執著。這只有通過洞察知識才能認識。這種苦永遠存在，不是每個人都能知道它。因此，它被無明所遮蓋。通過對苦及苦的起源 (即 samudaya) 的深入理解，苦的起源便會滅盡。因此，苦的真相是難以知道的。在所有的真理中，它是最難以認識的。如果你能知道它，你將實現苦的終結。五蘊是苦的現象，只有通過徹底的洞察才能使它消失，因此我常常在這一點上提醒你。在現實中，了解健康身體的無常苦是非常重要的 (不是指身體的疼痛)。只有進步中的修行者才能理解這一點。這種苦即使是狗和豬也能知道，但他們無法實現涅槃。無根 (ahetuka) 和二根

(dvehetuka) 的人無法理解它。只有三根 (tīhetuka) 的人才能理解它。即使是三根的人，也只有通過辨別最高層次的無常，才能理解它，而非通過較低層次的理解。苦有兩種。一種苦可以通過藥物治療，另一種則不能。只有看到那種無法治癒的苦，你才能實現涅槃。這是沒有時間可以治療的。無法藥治的苦才是真正的苦。

### 2. 了解苦的原因

苦的原因來自貪 (lobha samudaya，即貪欲的生起)。

### 3. 了解苦的多樣性

必須了解四種類型的苦：小苦、大苦、慢苦和快苦。再加上另外兩種：可治療的和

不可治療的苦。這六種類型的苦僅限於身體（Sayadaw 並未解釋這些，但我們可以通過觀察來了解）。

#### 4. 了解苦的結果

對於世俗人（puthujjana）而言，苦會跟隨著悲傷、哀悼、痛苦和絕望。三根人（tīhetuka）看到無常的苦熄滅了悲傷、哀悼等，將實現幸福的涅槃，並且苦會結束。

#### 5. 了解苦的止息

這就是涅槃。

#### 6. 了解方法

這就是八聖道。一個人發展道因，將結束苦，而不是通過祈禱。在這六個苦的要點中，第一點和第六點是相互聯繫的。在了解苦的真相後，修習八聖道並觀察五蘊，會帶來苦的終結。

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這段關於苦的教義強調了對五蘊的洞察、修習八聖道的重要性，以及通過這些途徑實現苦的終結。

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### 貫穿五法 (第三部分：苦)

#### 三、苦

有六點之苦：

1. 知苦：（尊者使用於《佛說第一義諦經》中提及之苦。）生為苦（jātipi dukkhā）。回顧此先前之苦，汝知之乎？否，汝不知。此為無明。老為苦。汝知汝以熱元素而燃燒乎？再者，汝不知之。此為無明之力。汝知病苦乎？汝知，甚至動物亦知之。然汝不知須不斷調整之病苦（即：身苦或不適，如：飢渴，故而吾人必須飲食等。此等為行苦，而有更多。有許多事須於全日而為之。此種苦之觀照極為重要，而對蘊生起離欲）。故而，苦難以知曉。其僅以瞭解苦而滅盡。死為苦（māraṇaṃ dukkha）。汝知之乎？汝未知之，因汝尚存活。汝可於任何時刻而死，然每日汝可歡笑與微笑，意謂汝不知之。有許多苦，而以無明而掩蓋，而吾人不知之。此等為憂、悲、苦、惱等。吾人每日皆見之。吾人知之為苦乎？否，吾人不知，而認為之為正常。故而，有此語：苦諦難知。最後之苦為執著於五蘊。此僅能以觀慧而知曉。此苦恆常存在。非人人皆知之。故而，其以無明而掩蓋。以貫穿苦與苦之集，即：集滅盡。故而，苦諦難知。於一切諦中，其最難知。若汝知之，則證得苦之滅盡。五蘊為苦法。其僅以徹底貫穿而滅盡，故而吾人須於此點而頻頻警告汝。實際上，知見健全之身之無常苦（非肉體之疼痛）極為重要。僅進步之行者能知之。

此種苦，甚至犬、豬亦能知之，而不能證得涅槃。無因（*ahetuka*）與二有因（*dvehetuka*）之人不能知之。僅有三有因（*tihetuka*）之人能知之。即使三有因之人，亦須以了知最高層次之無常，而非以較低層次而知之。有二種苦。一種苦可醫治，而另一種不可。汝將僅以見得不可醫治之苦而證得涅槃。其無治癒之時間。不可醫治之苦為真實之苦。

2. 知苦之因：其因貪欲集（*lobha samudaya*）而生起。
3. 知苦之差別：須知四種；少苦、大苦、漸苦、速苦。再增二種；可治癒與不可治癒之苦。於身中，僅有此等六種苦。（尊者未解釋之，然吾人可以觀照而知之。）
4. 知苦之果：對凡夫（*puthujjana*），其隨之而來為憂、悲、苦、惱。三有因之人，見得無常苦滅盡憂、悲等，將證得樂涅槃，而苦滅盡。
5. 知苦之滅：此為涅槃。
6. 知滅苦之道：此為八正道。修行者發展道之因緣，將滅盡苦，而非以祈禱。於六點之苦中，連結第一與第六。於瞭解苦後，而以道之因緣而發展（以道之因緣而觀照五蘊）。

T4

On sensuality (*kāma*): In the beginning, Sayadaw talked about the practice of Ven. Anuruddha who had conceit (*māna*), over effort (*virīya*) and worry which were intruding in his practice. Later he was corrected by Ven. Sāriputta and became an arahant. Sayadaw reminds his disciples to be careful in their practice and have equanimity in all situations.

Conceit (*māna*) is greed (*lobha*) (Sayadaw told the story of Anuruddha). *Māna*, over *virīya* and worry were intruding in his practice, that without development. He had success in *samatha* practice but not in the practice of insight. So the three hindrances for the realization of Path and Fruit are *māna*, restlessness (*uddhacca*) and worry. Hinder for the lower level of knowledge to higher level of knowledge. If you don't have the realization, one of them is hindering of it. Observe with right attitude whatever arising during the practice. Don't let the worry "why I don't have it yet?" coming in. You might ask how to do it. Just observe in accordance with the Dhamma (*dhammānu-dhammappaṭipatti*)! Simply contemplate as it is. Before it shows its nature and observes from behind. Don't let other phenomena come in and mix up with

it. Regarding to viriya, in the 4-supreme efforts, there nothing is excessive and only equilibrium. Just observe what the Dhamma shows you and it will not take long and realize it.

(1) To know sensuality (2) To know the cause (3) To know the diversity (4) To know the result (5) To know the cessation (6) To know the way of practice.

(1) Kāma means the nature of desire, wanting, affection. I am an affectionate person is a sweet word but hinder the knowledge.

(2) Contact (phassa) is the cause of sensuality. For example, affection between each other is only after contact. Do you have any affection to your past lives family members? No affection come, because no contact with them.

(3) The diversity of kāma is: These are the 5-desires for the form, sound, smell, taste and touch.

(4) The result is: Living beings create many karmas because of greed (lobha).

(5) The cessation of kāma: The cessation of the 5-cords of kāma (No. 3) is Nibbāna.

(6) The way of practice: The Noble Eightfold Path.

There are two kāmas; the object of sensuality (vatthu kāma) and defilements of sensuality (kilesa kāma). These are the 5-khandhas and the mind attach to them. Kilesa kāma is sticking to the objects of kāma. Contemplate the vatthu kāma for insight. You can contemplate any one of the 5-khandhas. You can't realize Nibbāna because you can't separate the two kāmas. You can't separate because you have something of attaching to. So contemplate the impermanent nature of vatthu kāma and the desire for clinging not come in. Instead it becomes the object of insight. Not become the object of affection. Have to know where the object of kāma comes from? Take the object as permanence and it becomes sensuality. If the object of kāma falls apart then kilesa kāma falls off. You must clear about this point. It falls away by discerning impermanence. You can contemplate anything and it will fall away. If it's falling away and not exists for clinging, kilesa kāma falls off. So anicca leads to Nibbāna is clear. (Sayadaw gave an example as the cause of permanent sign—nimitta created the defilement of sensuality with the story of Rāhula.) He went for alms round with the Buddha. Looking at the Buddha's form and his own had developed the

permanent sign and became conceited. The Buddha knew his mind and asked him to contemplate impermanence.

## 關於欲界 ( Kāma )

一開始，Sayadaw 談到比丘 Anuruddha 的修行，他在修行中出現了驕慢 ( māna )、過度努力 ( viriya ) 和憂慮，這些都干擾了他的修行。後來，Anuruddha 受到比丘 Sāriputta 的指導，最終成為了阿羅漢。Sayadaw 提醒弟子們，在修行過程中，要小心謹慎，並在所有情況下保持平等心。

**\*\*驕慢 ( Māna ) \*\***是貪欲 ( lobha )，Sayadaw 舉了 Anuruddha 的故事。驕慢、過度努力和憂慮在 Anuruddha 的修行中起了干擾作用，這使他未能得到充分的進展。他在禪定修行上取得了一些成就，但在智慧修行方面卻沒有突破。要實現道果的三種障礙是：驕慢 ( māna )、躁動 ( uddhacca ) 和憂慮 ( vīyā )。這些障礙會妨礙從較低層次的知識進入較高層次的知識。如果你沒有實現某些目標，那麼其中一個障礙正在妨礙你。你應該正確地觀察在修行中出現的任何現象，不要讓“為什麼我還沒有達到？”這樣的憂慮進來。你可能會問如何做，只需按照法的指引觀察 ( dhammānu-dhammappaṭipatti )，簡單地觀察當前的狀況，當它顯現其本性時，從後面觀察。不要讓其他現象混入並攪亂它。關於努力 ( viriya )，在四種至上努力中，沒有過度的部分，只有平衡。只需觀察法所顯示的，你很快就會實現它。

六個要點來了解欲界 ( kāma )：

### 1. 了解欲界

Kāma 是指欲望、渴求和愛戀的本性。比如說“我是個多情的人”這樣的話聽起來很甜蜜，但實際上卻會妨礙智慧。

### 2. 了解欲界的原因

欲界的根源是接觸 ( phassa )。例如，彼此之間的愛戀僅在接觸之後才會出現。你對過去生命中的家人有愛戀嗎？不會有愛戀，因為沒有與他們的接觸。

### 3. 欲界的多樣性

欲界的多樣性包括：五欲，即色、聲、香、味和觸。

### 4. 欲界的結果

眾生由於貪欲 ( lobha ) 創造了許多業。

### 5. 欲界的止息

欲界的止息就是涅槃，這是五欲的止息 ( No. 3 )。

### 6. 修行的方式

修行的方式就是八聖道。



欲界有兩種；一種是欲界的對象（*vatthu kāma*），一種是欲界的污垢（*kilesa kāma*）。這些是五蘊，心識依附於它們。**\*\*污垢欲界（*kilesa kāma*）\*\***是對欲界對象的執著。為了開發智慧，應該觀察欲界的對象（*vatthu kāma*）。你可以觀察五蘊中的任何一個。你無法實現涅槃，因為你無法將這兩種欲界分開。你之所以無法分開，是因為你對某些東西有執著。因此，應該觀察欲界對象的無常性，並且不要讓執著的欲望進來。這樣，它會成為智慧的對象，而非愛戀的對象。要知道欲界的對象從何而來？若將欲界對象看作是常恆不變的，就會產生欲望（欲界）。如果欲界的對象消失，那麼污垢欲界也會隨之消失。你必須澄清這一點。通過洞察無常，這些就會消失。你可以觀察任何事物，只要它消失並且不再為執著所牽動，污垢欲界就會隨之消失。因此，無常引領涅槃是清晰的。（*Sayadaw Rāhula* 的故事。）他和佛陀一起出外乞食，看到佛陀的身形，心中產生了常恆的印象，這使他變得驕傲。佛陀知道他的心思，便要求他觀察無常。

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這部分談到欲界對修行的影響，提醒弟子們保持覺察，並且避免由於執著於欲望對象而使修行受阻。了解欲界的本質、原因和如何從中解脫是實現涅槃的重要一環。

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## 貫穿五法 (第四部分：欲)

### 四、欲

一開始，尊者談論阿難尊者的修行，其有我慢（*māna*）、過於精進（*virīya*）與憂慮，而干擾其修行。爾後，其被舍利弗尊者修正，而成為阿羅漢。尊者提醒其弟子於修行中應謹慎，而於一切境況中具備等舍。

我慢（*māna*）即貪（*lobha*）（尊者說述阿難尊者之故事）。我慢、過於精進與憂慮干擾其修行，而無進展。其於禪定修行中成功，然於觀慧修行中則否。故而，證得道與果之三障礙為我慢、掉舉（*uddhacca*）與憂慮。障礙由較低層次之知見至較高層次之知見。若汝無此證得，則其中之一障礙之。以正知見而觀照修行中所生起之一切。勿令憂慮「何以吾人尚未得之？」而生起。汝或可問如何為之。僅依法而觀照（*dhammānu-dhammappaṭipatti*）！僅如其所是而觀照。於其顯現其性之前，而從後而觀照。勿令他法而入，而與之混淆。關於精進，於四正勤中，無過度，而僅平衡。僅觀照法所顯示汝者，則不需久，而證得之。

1. 知欲
2. 知欲之因
3. 知欲之差別
4. 知欲之果



## 5. 知欲之滅

### 6. 知滅欲之道

(1) Kāma 意謂欲之性、欲求、愛著。吾人為一有愛著之人，為一甜蜜之語，然障礙知見。

(2) 觸 (phassa) 為欲之因。例如，彼此間之愛著僅於觸後而生起。汝對汝過去世之家人有愛著乎？無愛著生起，因無與彼等之觸。

(3) 欲之差別為：此等為對色、聲、香、味、觸之五欲。

(4) 其果為：眾生因貪 (lobha) 而造作多業。

(5) 欲之滅：五欲之縛 (No. 3) 之滅盡為涅槃。

(6) 滅欲之道：八正道。

有二種欲；欲境 (vatthu kāma) 與欲染 (kilesa kāma)。此等為五蘊，而心依附之。欲染黏著於欲境。為觀慧而觀照欲境。汝可觀照任何之一蘊。汝不能證得涅槃，因汝不能分離二欲。汝不能分離，因汝有依附之物。故而觀照欲境之無常性，而對之之欲求不生起。反之，其成為觀慧之境。不成為愛著之境。須知欲境之來源？執取境為常，則其成為欲。若欲境滅去，則欲染落。汝須明瞭此點。其以了知無常而落。汝可觀照任何事物，而其將落。若其落，而無存在以執著，則欲染落。故而無常導引至涅槃，此為明瞭。

(尊者舉出例證，如：常住相 (nimitta) 之因緣，以羅睺羅之故事而創造出欲染。) 其與佛陀而乞食。觀看佛陀之相，而其自身已發展出常住相，而成為我慢。佛陀知其心，而請其觀照無常。

## T5

On feeling: The Buddha had arisen in this world or not is depending on the knowledge of each person. If you discern anicca, dukkha and anatta in the khandhas then the Buddha had arisen, and if you don't see it then it's not. You become Mr. and Mrs. Emptiness or Zero, or a person without values. The three-universal characteristics always exist without the Buddha appeared in this world or not. With the Buddha had arisen, we have the chance to know it. (Mentioned in the Aṅguttara-Nikāya) With the practice and discerning anicca, you should have gladness about that which will end your dukkha in this life. If you discern anicca it becomes Sandiṭṭhiko=visible here and now which is one of the qualities of Dhamma (there are 6-attributes of Dhamma). If you put more effort and will see Nibbāna at the ending of

impermanence which is *akāliko*—non-temporal. You may want to ask me. I have discerned *anicca* but not arrive at the ending yet. It means the discernment is not mature yet. *Sandiṭṭhiko* is not mature yet. *Svākkhāto*—the Dhamma is well expounded by the Awakened One, *sandiṭṭhiko*—it's visible here and now, *akāliko*—non-temporal; these three-attributes of the Dhamma are similar to learning (*pariyatti* or *ñāta pariññā*, practice (*patipatti* or *tīrāṇa pariññā*) and the fruit or result (*pativedha* or *pahāna pariññā*). How do we know the ending of *anicca* when the discerning knowledge becomes mature? The arising phenomenon is *dukkha* and the passing away is also *dukkha*. Except only *dukkha* nothing exists. If you can make this decision the *anicca* will end. At the ending *Nibbāna* appears.

(1) To know about feelings: Feeling has three kinds; pleasant, unpleasant and neutral feeling.

(2) To know the cause of feeling: it's the contact (*phassa*).

(3) To know the diversity of feeling: three kinds connection with sensuality and three—kinds connection with practice. (pleasant, unpleasant and neutral with *kāma* and pleasant, unpleasant and neutral with meditation), so totally six feelings.

(4) To know the result of feeling: Because of feeling creates wholesome and unwholesome *kammas*.

(5) To know the cessation of feeling: The ending of feeling is *Nibbāna*.

(6) To know the way: The Noble Eightfold Path.

### 關於感受 ( Feeling )

佛陀是否出現於世間，取決於每個人對法的理解。如果你能在五蘊中洞察無常（*anicca*）、苦（*dukkha*）和無我（*anatta*），那麼佛陀就已經出現；如果你看不見這些，那麼就表示佛陀並未出現。你將變成“空無”或“零”，即沒有任何價值的存在。這三個普遍特徵無論佛陀是否出現於世間，始終存在。佛陀一旦出現，我們才有機會了解這些道理。（如《增支部》所述）

隨著修行並洞察無常，你應該對此感到高興，因為這將使你在此生中結束痛苦。如果你洞察無常，那麼它就成為“現前顯示”（**Sandiṭṭhiko**），這是法的一個屬性之一（法有六種屬性）。如果你加強努力，並在無常的終結中見到涅槃，這是“無時間的”（**akāliko**）。你可能會問我：“我已經洞察無常，但還未達到終結。”這意味著你的洞察尚未成熟。現前顯示（**Sandiṭṭhiko**）尚未成熟。法的三個屬性——**Svākkhāto**（佛陀所說的法很清楚），**Sandiṭṭhiko**（現前顯示），**Akāliko**（無時間性），這三個屬性類似於學習（**pariyatti** 或 **ñāta pariññā**）、實踐（**patipatti** 或 **tīrāṇa pariññā**）和果報或結果（**pativedha** 或 **pahāna pariññā**）。當洞察的知識變得成熟時，我們如何能夠了解無常的終結呢？現象的生起是苦，消失也是苦。除了苦，沒有其他東西存在。如果你能下定決心這一點，那麼無常將會終結。最終，涅槃會顯現。

## 六個要點來了解感受（Feeling）：

### 1. 了解感受

感受有三種：愉快的感受（**pleasant**）、不愉快的感受（**unpleasant**）和中性的感受（**neutral**）。

### 2. 了解感受的原因

感受的根源是接觸（**phassa**）。

### 3. 了解感受的多樣性

感受的多樣性有六種：三種與欲望（**kāma**）有關的感受（愉快、不愉快和中性），以及三種與禪修（**meditation**）有關的感受（愉快、不愉快和中性）。總共有六種感受。

### 4. 了解感受的結果

由於感受的存在，會產生善業和惡業。

### 5. 了解感受的止息

感受的終結即為涅槃。

### 6. 了解修行的方式

修行的方式是八聖道。

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這部分強調了感受的本質和無常的洞察，並指出若能深入理解感受的終結與無常，涅槃便能顯現。這一過程需要在正確的修行方法下進行，包括理解和實踐八聖道。

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## 貫穿五法 (第五部分：受)

### 五、受

佛陀是否於此世出世，端賴於各人之知見。若汝於蘊中了知無常、苦、無我，則佛陀已出世，若汝不見之，則否。汝成為空先生、空太太，或無價值之人。三法印恆常存在，不論佛陀是否於此世出世。以佛陀出世，吾人有機會而知之。（於《增支部》中提及）

以修行與了知無常，汝應對將滅盡汝今生之苦而生喜悅。若汝了知無常，則其成為直接可見（**Sandiṭṭhiko=visible here and now**），此為法之特性之一（有六法之特性）。若汝精進，而於無常之滅盡處而見得涅槃，此為非時（**akāliko—non-temporal**）。汝或欲問吾。吾已了知無常，然尚未達至滅盡處。意謂此了知尚未成熟。直接可見（**Sandiṭṭhiko**）尚未成熟。善說（**Svākkhāto**）——法為覺悟者善說，直接可見（**Sandiṭṭhiko**）——其於此處此際可見，非時（**akāliko**）——非時；此等三法之特性，類似於聞思（**pariyatti or ñāta pariññā**）、修習（**patipatti or tīraṇa pariññā**）與果證（**pativedha or pahāna pariññā**）。當了知之智成熟時，吾人如何知曉無常之滅盡？生起之法為苦，滅去亦為苦。除苦外，無物存在。若汝能作此決定，則無常將滅盡。於滅盡處，涅槃顯現。

1. 知受：感受有三種；苦受、樂受、捨受。
2. 知受之因：其為觸（**phassa**）。
3. 知受之差別：三種與欲相連，三種與禪定相連之感受（苦、樂、捨與欲，苦、樂、捨與禪定），故而共有六種感受。
4. 知受之果：因感受而創造善業與不善業。
5. 知受之滅：感受之滅盡為涅槃。
6. 知滅受之道：八正道。

# Follow Behind With Knowing

1<sup>st</sup> Jan. 1960

Only wrong view fall away will realize Nibbāna. Only by realizing Nibbāna, wrong view will cut off. Without the intellectual knowledge beforehand, the practice is hindering by wrong view inside and can't realize the Dhamma. Remember this point carefully. Wrong view and Nibbāna have connection. Ven. Yamaka had self view and annihilation view (atta and uccheda diṭṭhi) so he couldn't realize the Dhamma even though he had practiced. Ven. Channa had atta diṭṭhi and view of permanence. Both of them realized the Dhamma after cleansing up their wrong views. By understanding the dependent arising of the khandha and wrong views fall away. As an example, the four mind khandhas arise with the contact of the sound and ear-base. Sound and ear, contact are the cause (paṭicca-samuppāda) and the four mind khandhas are the result (paṭicca-samuppanna). The four mind dhammas hear the sound. Not I hear or he hears. It's only the arising of the hearing dhamma. Then identity view or self view fall away. Don't be afraid of lobha-taṇhā (greed—craving); be afraid of the ignorance or unknowing. Most people are afraid of lobha and not the unknowing of impermanence (i.e., ignorance). If lobha comes, contemplate impermanence. If you don't, it will connect with action (kamma bhāva; see the 12-links of dependent arising). The Buddha taught in the satipaṭṭhāna; if lobha comes contemplate lobha, if dosa comes contemplate dosa etc. Therefore, don't be afraid of defilements arise but be afraid of without contemplation. Lobha by itself can't give the result. If lobha arises and you contemplate it, then no clinging and action come to be. If you don't contemplate, they will come. Dependent arising is not for reciting but for cutting defilements. So whatever mind arises just know it. With the knowing will arrive to Nibbāna. You don't arrive there because you don't know it. Whatever dhamma it may be after arising has to disappear. If you know the arising and you know the passing away. Anicca and Magga (dukkha sacca and magga sacca), samudaya dies (samudaya sacca) and dukkha ceases (nirodha sacca) (craving not arises and new khandhas cease); the Four Noble Truths are working together. You have to develop it with contemplation.

Developing means knowing it again and again. Every time you know the mind arises, you are a wise person. Every time if you know the mind arising and will know the passing away. Then you are looking after your mind. By looking after your mind safety is leading towards Nibbāna. (From Citta Vagga, Dhammapada) Why the Buddha asked you to look after your mind? Because they are thieves. They are the three thieves of craving, conceit and wrong view (taṇhā, māna and diṭṭhi). They are coming in and stealing the impermanent dhammas. Therefore, you don't see it. Don't let them be this is mine, this I am and this is myself. Let them be impermanence. Don't be afraid of your mind; be afraid of the three thieves. Every time mind arises know the impermanence. The arising dhamma is the truth of dukkha. Knowing is the truth of the path. Craving not arise is the ceasing of samudaya (the truth of the cause). No khandhas follow is the truth of cessation (Nirodha Sacca).

## 跟隨認識

1960年1月1日

只有錯誤的見解消失，才會實現涅槃。只有通過實現涅槃，錯誤的見解才會被切斷。如果沒有事先的智慧，錯誤的見解將會阻礙修行，無法實現法的覺悟。請小心記住這一點。錯誤的見解和涅槃是有關聯的。耶馬卡比丘（Ven. Yamaka）持有自我見解和斷滅見解（atta 和 uccheda diṭṭhi），因此他即使修行過，也無法實現法。禪那比丘（Ven. Channa）持有自我見解和永恆見解。這兩位比丘在清除錯誤見解後，才實現了法。通過理解五蘊的緣起，錯誤見解便會自然消失。例如，四種心識的五蘊是由聲音和耳根的接觸所生起。聲音、耳和接觸是因（paṭicca-samuppāda），四種心識則是果（paṭicca-samuppanna）。四種心法聽到聲音，並非「我聽」或「他聽」，而僅僅是聽覺法的生起。此時，自我見解或身份見解便會消失。

不要害怕貪欲（lobha-taṇhā）；應該害怕的是無知或不知。大多數人害怕貪欲，但卻不害怕無知（即對無常的不知）。如果貪欲來臨，應該觀察無常。如果不觀察，貪欲將會與行為（業因；見十二因緣）結合。佛陀在《四念處經》中教導，如果貪欲來臨，則觀察貪欲；如果瞋恚（dosa）來臨，則觀察瞋恚，等等。因此，不要害怕煩惱的生起，而要害怕的是不進行觀察。貪欲本身無法帶來結果。如果貪欲生起，並且你對其進行觀察，那麼便不會有執著和行為的產生。如果你不觀察，這些將會隨之而來。緣起並非為了誦念，而是為了切斷煩惱。所以，無論何種心法生起，只需知覺它。通過這種知覺，便能達到涅槃。你無法達到那裡，因為你沒有認識到它。無論何種法，生起後必然會消失。如果你能知覺生起，並知覺它的消失。無常和八正道（苦集滅道四聖諦）是相互作用的，滅苦的過程（samudaya dies）和苦的滅除（nirodha sacca）（貪欲不再生起，新五蘊亦會滅除）；四聖諦相互作用。你必須通過觀察來發展它。

發展就是不斷地認識它。每次你認識到心的生起，你就是一位智慧的人。每次你認識到心的生起，並將認識到它的消失。那麼，你便是在照顧你的心。照顧心便是安全，這將引導你走向涅槃。（摘自《心經品》，《法句經》）為何佛陀要求你照顧你的心？因為它們是竊賊。它們是貪欲、我執和錯誤見解的三個竊賊（**taṇhā, māna** 和 **diṭṭhi**）。它們進來，竊取無常的法，因此你看不見它。不要讓它們說「這是我的」、「我是這個」、「這是我自己」。讓它們明白這些都是無常的。不要害怕你的心；應該害怕的是三個竊賊。每次心生起，都要認識無常。生起的法是苦的真理。認識它是道路的真理。貪欲不再生起，是集的滅除（緣起的原因真理）。沒有五蘊繼續生起，是滅苦的真理（涅槃的真理）。

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### 《隨後而知》

一九六〇年一月一日

僅邪見滅盡，則證得涅槃。僅以證得涅槃，邪見斷除。無先驗之智，則修行以內在之邪見而障礙，而不能證得法。謹慎憶念此點。邪見與涅槃有關聯。耶摩迦尊者具有人我見與斷滅見（**atta and uccheda diṭṭhi**），故而其雖修行，而不能證得法。迦旃延尊者具有人我見與常執見。二者皆於清淨其邪見後，而證得法。以瞭解蘊之依止緣起，而邪見滅盡。例如，四蘊以聲與耳處之觸而生起。聲與耳、觸為因（緣起），而四蘊為果（緣生）。四蘊聞聲。非我聞或彼聞。僅為聞法之生起。則人我見或我見滅盡。勿恐懼貪欲（**lobha-taṇhā**）；而恐懼無明或不知。多數人恐懼貪，而非恐懼無常之不知（即：無明）。若貪生起，則觀照無常。若汝不觀照，則其將與業（**kamma bhāva**；見十二因緣法）相連。佛陀於《念處經》中教導；若貪生起，則觀照貪，若瞋生起，則觀照瞋等。故而，勿恐懼煩惱生起，而恐懼無觀照。貪本身不能帶來果報。若貪生起，而汝觀照之，則無取與業而生起。若汝不觀照，則其將生起。依止緣起非為誦念，而為斷除煩惱。故而，無論何心生起，僅知見之。以知見而達至涅槃。汝不達至彼處，因汝不知之。無論何法，於生起後須滅去。若汝知見生起，而汝知見滅去。無常與道（苦諦與道諦），集滅盡（集諦）而苦滅盡（滅諦）（貪不生起，而新蘊滅盡）；四聖諦共同而作用。汝須以觀照而發展之。

發展意謂再三而知見之。每次汝知見心生起，汝為智者。每次若汝知見心生起，而將知見滅去。則汝護念汝之心。以護念汝之心，則安全導引至涅槃。（出自《法句經·意趣品》）何以佛陀請汝護念汝之心？因其為賊。其為貪、我慢、邪見（**taṇhā, māna and diṭṭhi**）之三賊。其入而竊取無常之法。故而，汝不見之。勿令其為我、為我所、為我自。令其為無常。勿恐懼汝之心；而恐懼三賊。每次心生起，知見無常。生起之法為苦諦。知見為道諦。貪不生起為集諦之滅盡（因緣之滅盡）。無蘊隨後為滅諦（滅諦）。



# Practice on The Body, Feeling and Mind

3<sup>rd</sup> to 4<sup>th</sup> Jan. 1960

It becomes mind and body by condensing those five khandhas. They are unstable and have the characteristic of deteriorating nature (*vipariṇāma lakkhaṇa*) and the truth of *dukkha* (*dukkha sacca*) or *vipariṇāma lakkhaṇa dukkha saccam*. This is still not your own experience yet. It's true or not, check it directly! (This is a very important point on faith in Buddhism.) You will find out that after arising and it's disappearing. Then it's unstable and deteriorating (*vipariṇāma*). It's the truth of *dukkha* and does not bring happiness but only to suffering. It lets its normal nature to deteriorate and die. Therefore, it's suffering. You see your own suffering. If you contemplate literally on the attributes of the Dhamma and it becomes *samatha* practice, but use it as an insight practice. *Sandiṭṭhiko*—visible here and now, contemplate to see impermanence by yourself. Only impermanence exists so you discern *anicca*. By discerning *anicca* not continue to craving, clinging and action (*taṇhā*, *upādāna* and *kamma*). This is *akālika* (non-temporal or timeless). With these two Dhamma Attributes (qualities) you can realize *Nibbāna*. Why is that? Because it's not leading to the continuation of *khandhas*. Birth, old and death stop coming without continuation. It's *Nibbāna*. Only it becomes *sandiṭṭhiko*, you will see *Nibbāna*. In contemplation you are seeing feeling and knowing *anicca*. I want to make some corrections in insight practice. Most people think watching and contemplating means: give an example, a crane is watching at the outlet of a drainage farm for catching the fishes. It's not in this way. Whatever is arising and following behind with knowledge. Here watching is mindful attention and follow with *paññā* (*sati/paññā*). Whatever *dhamma* shows you, observe with knowledge. (Here Sayadaw compared watching and observing with the example of a crane and a fish are simple but have some hidden meanings. Find out by contemplation. What are the differences between them?) Insight practice is cutting off the continuation of the *khandhas* by oneself. In *vipassanā* practice don't look at the bodily form. Observe the mind. Before, people were using the body for teaching. Using the 32 parts of the body and dividing them into group and the four elements etc. (This is one of the common practice in the Thai Forest Tradition.) It takes longer time. Human life span is short. So the best way is contemplating one's mind. For an example, the mind wants to eat something arises



and then observe it as there is or not? You will find it as not there. Not existing there is anicca and the knowing is magga. You get the insight knowledge. Make effort to know it as not there, not there when every state of mind arises. This is you are observing your own death. The later Mr. Smith observes the death of previous Mr. Smith.

## 對身體、感受與心識的修行

1960年1月3日至4日

這五蘊凝聚成為心與身。它們是不穩定的，具有變壞的特性（vipariṇāma lakkhaṇa），即苦的真理（dukkha sacca），或者說是變壞的苦的真理（vipariṇāma lakkhaṇa dukkha saccam）。這還不是你自己的親身經歷。它是真是假，請直接去檢驗！（這是佛教信仰中的一個非常重要的觀點。）你會發現，事物一旦生起，就會消失。那麼它是無常且變壞的（vipariṇāma）。它是苦的真理，並不帶來幸福，只會帶來痛苦。它讓自己的正常本性衰退並死亡。因此，它是痛苦的。你看到了自己的痛苦。如果你照字面觀察法的屬性，這將成為禪修的修行，但應當將其作為觀察智慧的練習。Sandiṭṭhiko——當下可見，親自觀察無常。只有無常存在，你才能認識無常。通過認識無常，不再繼續貪欲、執著和行動（taṇhā、upādāna 和 kamma）。這就是 akāliko（無時間性或超越時間）。有了這兩個法的屬性，你可以實現涅槃。為什麼會這樣？因為它不會導向五蘊的延續。生、老、死停止來臨，無延續，這就是涅槃。只有當它成為 sandiṭṭhiko，你才能見到涅槃。在觀察中，你是在見到感受並知曉無常。我想對觀察修行做一些更正。大多數人認為觀察與冥思就是這樣：舉個例子，一隻鶴正觀察水田的排水口，等著捕魚。這並不是這樣。無論何事物生起，都要跟隨智慧而知。這裡的觀察是有覺知的關注，並與智慧（sati/pañña）相伴。無論何法顯現，只需以智慧觀察。（在這裡，Sayadaw 將觀察與冥思比較為鶴與魚的例子，簡單但隱含深意。透過冥思來發現它們的不同。）觀察修行是通過自己切斷五蘊的延續。在內觀（vipassanā）修行中，不要關注身體的形態，而是應觀察心識。過去，人們使用身體進行教導，利用身體的三十二部位、四大元素等進行分析。（這是泰國森林傳統中的常見修行法。）這樣需要較長時間，而人類的生命短暫。因此，最好的方法是觀察自己的心。例如，當心識中升起「想吃某物」的欲望，接著觀察它是否存在。你會發現它並不存在。不存在就是無常，而知道它的不存在即是道。你獲得了觀察的智慧。努力去知覺每當心識升起時，它是否「不存在」。這樣，你就是在觀察自己的死亡。後來的史密斯先生觀察到前一位史密斯先生的死亡。

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## 觀察身、受、心

1960年1月3日至4日

以凝結此等五蘊而成為心身。其不穩定，而具有壞滅之性（vipariṇāma lakkhaṇa）與苦諦（dukkha sacca）或壞滅性苦諦（vipariṇāma lakkhaṇa dukkha saccam）。此尚未為汝自身之經驗。其為真實抑或否，直接檢驗之！（此為於佛教中之信心之極為重要之點。）汝將發現，於生起後，其滅去。則其不穩定而壞滅（vipariṇāma）。此為苦諦，而不帶來快樂，而僅帶來苦。其令其正常之性而壞滅而死。故而，其為苦。汝見自身之苦。若汝以文字而觀照法之特性，則其成為禪定修行，然以之為觀慧修行。直接可見（Sandiṭṭhiko）——於此處此際可見，自行而觀照無常。僅無常存在，故而汝了知無常。以了知無常，不持續於貪、取、業（taṇhā, upādāna and kamma）。此為非時（akāliko—non-temporal or timeless）。以此二法之特性（特性），汝可證得涅槃。何以如此？因其不導引至蘊之持續。無持續，則生、老、死不來。此為涅槃。僅其成為直接可見（Sandiṭṭhiko），汝將見得涅槃。於觀照中，汝見受而知見無常。吾欲於觀慧修行中作某些修正。多數人認為觀照與觀察意謂：舉例，鶴於排水渠之出口處而觀望，以捕捉魚。非以此方式。無論何者生起，而以知見而隨後。於此，觀望為正念之注意，而隨後以般若（sati/paññā）。無論法顯示汝何者，以知見而觀察。（於此，尊者以鶴與魚之例而比較觀望與觀察，其簡單，然具有某些隱藏之含義。以觀照而探求。其間之差異為何？）觀慧修行為自行而斷除蘊之持續。於觀慧修行中，勿觀照肉身之相。觀察心。先前，人以身而教導。以身之三十二相而使用之，而分為群組與四元素等。（此為泰國森林傳統中之一種常見修行。）其耗費較長時間。人壽短暫。故而，最佳之方式為觀照自身之心。例如，心欲飲食而生起，爾後觀察之，有無？汝將發現其無。無存在處為無常，而知見為道。汝得觀慧。努力而知見之為無，無，當每一心態生起時。此為汝觀察自身之死。爾後之史密斯先生觀察先前之史密斯先生之死。

# The Dhamma to Nibbāna

6<sup>th</sup> Jan.1960

(This talk was based on a sutta in satipaṭṭhāna Saṃyutta.) Ven. Uttiya asked the Buddha; "Please tell me the beginning to Nibbāna. If I know this will be arrived at the end." This is important. There can be also mistake in the beginning. "The Buddha answered that if your precepts are clean and have right view; these are the beginning to Nibbāna. Right view is sammā-diṭṭhi. Therefore, sīla and paññā are the beginning to Nibbāna. Uttiya followed the Buddha's instruction and looked after the precepts and made his view right. And then practiced satipaṭṭhāna and became an arahant. (There was also a monk named Ven. Bāhiya not the Dārucīriya, followed the same instruction from the Buddha also became an arahant. SN.35.89 Bāhiyasuttaṃ / S. iv. 63f.) For purify the sīla; undertaking of the precepts is enough (for lay community). Right view is to become sammā-diṭṭhi. Listening to dhamma talks and have wise reflection (yonisomanasikarā). Dhamma talks are not ordinary ones, but vipassanā dhamma, i.e., sacca dhamma. Dāna, sīla, samatha dhammas are not connection with the contemplation of anicca, dukkha and anatta. Right attention means dhamma shows anicca and know anicca, shows dukkha and know dukkha, and shows anatta and know anatta. Listen talks also important. By listening the Christian teachings can become a Christian. Going wrong in the beginning will not realize Nibbāna.

## 通往涅槃的法

1960年1月6日

(這篇講座基於《四念處經》中的一段。)優陀夷尊者問佛陀：「請告訴我，通向涅槃的開始是什麼？如果我知道這一點，將能夠達到終結。」這是非常重要的。開始時也可能會犯錯。佛陀回答說，如果你的戒律清淨，並且具備正見；這些就是通向涅槃的開始。正見就是正確的見解 (sammā-diṭṭhi)。因此，戒律與智慧是通向涅槃的開始。優陀夷尊者遵循佛陀的指示，護持戒律並使自己的見解正確。隨後，他修習四念處，最終成就了阿羅漢果。(還有一位名為優波耶的比丘，不是達如賣的那位，他也遵循佛陀的相同指示，最終成為阿羅漢。參見《相應部》第35章，第89經/S. iv. 63f。)為了淨化戒律，持守戒律對於在家信徒已經足夠。正見就是成為正見 (sammā-diṭṭhi)。聽聞法音並進行智慧的反思 (yonisomanasikarā)。法音不是普通的教義，而是內觀法，即真理的法。布施、持戒、禪定等法，並不與無常、苦、無我三法的觀察相連接。正確的關注意味着法顯示無常並知

無常，顯示苦並知苦，顯示無我並知無我。聽法也很重要。聽基督教的教義可以使人成為基督徒。若一開始走錯路，就無法實現涅槃。

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### 達至涅槃之法

1960年1月6日

（此說法乃根據《念處經》。）

優提耶尊者問佛陀：「請告知吾至涅槃之始。若吾知之，則將達至其終。」此極為重要。於開始亦可有錯誤。「佛陀回答，若汝之戒清淨，而具正見；此等為至涅槃之始。正見為正見。故而，戒與慧為至涅槃之始。優提耶隨順佛陀之教導，而護持戒律，而令其見解正確。爾後修行念處，而成為阿羅漢。（亦有一名為巴希耶之比丘，非達露伽利耶，隨順佛陀相同之教導，亦成為阿羅漢。SN.35.89 Bāhiyasuttaṃ / S. iv. 63f.）為清淨戒律；受持戒律已足（對於在家眾）。正見為成為正見。聽聞法語，而具正思惟

（yonisomanasikarā）。法語非為普通之者，而為觀慧之法，即：諦法。布施、持戒、禪定之法，不與無常、苦、無我之觀照有關。正知見意謂法顯示無常，而知見無常，顯示苦，而知見苦，顯示無我，而知見無我。聽聞說法亦重要。以聽聞基督教之教法，而可成為基督徒。於開始而行錯誤，則不能證得涅槃。」

# Khemaka and the Sixty Monks

31<sup>st</sup> Dec. 1957 and 25<sup>th</sup>~26<sup>th</sup> Jan. 1960

(c.f. S.22.89.Khemasuttaṃ)

T1

Ven. Khemaka was praised by the Buddha as an excellent preacher. Sixty monks stayed at Kosambī and Khemaka at the Plum Forest. Khemaka was very sick and the monks sent the youngest monk Dāsaka to ask his health. Actually they wanted to listen to his talk. First time he answered that he's not well and vedanā were increasing. After Dāsaka went back and repeated the news to the others. They asked him to go back and asked Khemaka that did he take the 5-khandhas as me or mine (wrong view and craving). Khemaka answered that he did not take each of the khandhas as me or mine, but the whole as I am (conceit). Here Sayadaw added some instructions for practice to dispel the sense of I or mine. The body is conditioned by kamma, citta, utu (temperature) and āhāra (food), so it belongs to others. The mind and mental factors arise because of sense-objects and sense-doors (ārammaṇa and dvāra), so it also belongs to others. Then observe their anicca nature. Dāsaka went back and repeated what Khemaka had said and they listened and contemplated their bodies.

The third time, they sent Dāsaka back and asked him the question that if he didn't take the khandha as me or mine, then he was an arahant. Khemaka answered that he was not an arahant but the khandhas still existed and took it as I am (māna). This point showed him as a non-returner (anāgāmin). Dāsaka went back and repeated what Khemaka had said. After their contemplation they sent him back to ask Khemaka "Does he take each khandha as I am?" So Dāsaka went back for the fourth time. After hearing the question, he himself with Dāsaka went to Kosambī to see the monks. He did not take each khandha as me or mine, but took the whole khandhas as I or mine in speech only. He was already an anāgāmin.

Here Sayadaw mentioned a very important point for yogis. He said wrong view comes from composite and to dispel it, have to see them separately. He suggested yogis to choose one khandha for insight, e.g., vedanā vipassanā. Khemaka gave the simile of a lotus flower to explain the concept of I am (conceit) [Here Sayadaw might use it from the commentary. It did not mention in the main Pali Sutta. ] He said the lotus smell came from the whole flower, not from each of the several parts. In the same way defilement arise from the composite nature of the 5-khandhas or concept. To clean away the kilesas, yogi should contemplate each khandha as anicca. The clothes after which it is washed have the smell of soap. To dispel the smell, it have to be put them into a perfume box until the smell is gone away. So sekha—the learner (the lower ariyans) are like washed clothes. Arahant likes the washed clothes with perfume smell. During the whole time Khemaka instructed them, they were listening and observing their khandhas. So Khemaka himself and all the others became arahants. (This point is interesting. There are two factors for contemplation. Listening dhamma talks and contemplation at the same time can lead to realization. We can't take watching things and listening things as insignificance. These are also educations. Nowadays mass media have a lot of polluted or poisonous things which lead people to immoral standards in mind, speech and action. Moral values and standards are the foundation of all goodness.) In this talk Sayadaw gave an important point that how to decide oneself as 3-rooted person (tīhetuka) or 2-rooted person. If someone observes one's body and discerns anicca, he is 3-rooted and is not 2-rooted. More sure way is in the beginning seeing impermanence sparsely; continue with the practice, and develops into inner light or one of the 10-insight corruptions. If can develop into this stage the yogi is sure he is tīhetuka and continue diligently with the practice will end dukkha. (There are ten insight corruptions: light, knowledge, rapture, tranquility, happiness, faith, exertion, mindfulness, equanimity and attachment. The yogi can take any one of the experiences as Path Knowledge and stop practicing.)

### **Khemaka 與六十位比丘**

1957年12月31日及1960年1月25日至26日

(參見《相應部》22.89, 《優婆蘭經》)

T1

佛陀稱讚優波迦尊者為出色的說法者。六十位比丘在拘薩彌 (Kosambī) 駐留，而優波迦則住在梅樹林。當時，優波迦身體非常虛弱，於是比丘們派遣年輕的比丘達薩卡去探問他

的健康情況。其實，他們是想聽聽優波迦的開示。第一次，優波迦回答說他身體不適，且痛苦（覺受）逐漸加劇。達薩卡回去後將這消息轉告給其他比丘。他們要求達薩卡再去問優波迦，是否將五蘊當作「我」或「我的」（即錯誤見解與貪欲）。優波迦回答說，他並未將任何一個蘊當作「我」或「我的」，但他將整個五蘊當作「我」（即自大心）。在這裡，舍利達尊者補充了如何破除「我」或「我的」觀念的修行方法。他說，身體是由業、心、溫度與飲食所造，這是他人的，所以不屬於自己。心與心所則由外界的色、受、想、行、識所生，也因此屬於他人。接著觀察它們的無常性。達薩卡回去後將優波迦所言再次轉告，比丘們聽後開始反思自身的身心。

第三次，比丘們再次派達薩卡詢問優波迦，如果他不把五蘊當作「我」或「我的」，那麼他應該是阿羅漢。優波迦回答說他並非阿羅漢，因為五蘊仍然存在，並且他將它們視為「我」（即自大心）。這一點顯示他是一位不還果（anāgāmin）。達薩卡回去後將這番話轉告，並且在他們的反思後，他們再次派遣達薩卡詢問優波迦，是否將每一蘊當作「我」。於是達薩卡第四次回去後聽到這個問題，自己與達薩卡一同前往拘薩彌見其他比丘。優波迦表示，他並未將每一蘊當作「我」或「我的」，但他將整體五蘊視為「我」或「我的」，這只是在語言上表達出來。他已經是位不還果。

此處，舍利達尊者提到了一個非常重要的修行要點。他說，錯誤見解源於綜合體，為了破除它，必須將其分解來看。他建議修行者選擇一蘊來進行觀察，譬如觀受（vedanā）作為內觀修行的對象。優波迦用蓮花來解釋「我」的概念（即自大心）【此處舍利達尊者或許借用了註解的比喻，主體巴利經文未有提及】。他說，蓮花的香氣來自整朵花，而不是來自每一個部分。以此類比，染污源於五蘊或概念的綜合性。為了清除煩惱，修行者應該將每一蘊視為無常。像是衣服洗過後帶有肥皂的氣味，要清除這股氣味，就必須將衣服放入水箱中，直到氣味消失。因此，學者（sekha，較低階的聖者）就像是已經洗過的衣服，而阿羅漢則像是有香氣的衣服。在整個教學過程中，優波迦尊者指導比丘們，他們聽從並觀察自己的五蘊，最終優波迦和所有其他比丘都成就了阿羅漢。

這一點非常有趣。修行的兩個關鍵因素：聽法與觀察法，這兩者的結合可以導向覺悟。我們不能將觀察事物和聽聞教法視為微不足道。這些也是教育的一部分。當今大眾媒體充斥著許多有害或有毒的內容，導致人們在身語意上的不道德標準。道德價值與標準是所有善行的基礎。在這篇教法中，舍利達尊者給出了一個重要的指引，如何判斷自己是三根（tīhetuka）或兩根（dvehetuka）的人。他說，如果一個人觀察自己的身體並且覺察到無常，他就是三根者，而不是兩根者。一個更確定的方式是，初期能夠看到無常的微弱現象；隨著修行的深入，這將發展成內在光明或十種內觀的腐敗之一。若能進入這一階段，修行者可以確信自己是三根者，並且持續努力修行，最終結束苦果。（十種內觀的腐敗：光明、知識、狂喜、寧靜、快樂、信心、精進、正念、平等心與執著。修行者可以將其中任何一種經驗視為道的知識，然後停止修行。）

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## Khemaka 與六十位比丘

1957年12月31日及1960年1月25~26日

(參照 S.22.89.Khemasuttaṃ)

T1

尊者 Khemaka 被佛陀讚揚為一位優秀之說法者。六十位比丘住於拘睺彌，而 Khemaka 於優禪尼園。Khemaka 病重，而比丘等遣最年輕之比丘 Dāsaka 而問其健康。實際上，彼等欲聽聞其說法。初次，其回答，其不適，而感受增長。Dāsaka 返後，而重述消息於他人。彼等請其返而問 Khemaka，其是否執取五蘊為我或我所（邪見與貪）。Khemaka 回答，其未執取各蘊為我或我所，然以整體為我（我慢）。於此，尊者增補某些修行之教導，以遣除我或我所之感。身以業、心、時（utu）、食（āhāra）而有條件，故而其屬於他人。心與心法因緣於境（ārammaṇa）與門（dvāra）而生起，故而其亦屬於他人。爾後觀察其無常之性。Dāsaka 返後，而重述 Khemaka 所說，而彼等聽聞而觀照其身。

第三次，彼等遣 Dāsaka 返，而問其，若其未執取蘊為我或我所，則其為阿羅漢。

Khemaka 回答，其非阿羅漢，然蘊尚存在，而執取之為我（我慢）。此點顯示其為不還（anāgāmin）。Dāsaka 返後，而重述 Khemaka 所說。於其觀照後，彼等遣其返而問 Khemaka「其是否執取各蘊為我？」故而 Dāsaka 第四次而返。於聽聞此問後，其自身與 Dāsaka 而至拘睺彌以見諸比丘。其未執取各蘊為我或我所，然執取整體之蘊為我或我所，僅於言語中。其已為不還（anāgāmin）。

於此，尊者提及對瑜伽行者極為重要之點。其言，邪見源於複合，而欲遣除之，須分別而見之。其建議瑜伽行者而選擇一蘊以觀慧，例如：受觀。Khemaka 以蓮花之譬喻而說明我（我慢）之概念。【於此，尊者或可使用於註解中。其於主要之巴利經文中未提及。】其言，蓮花之香氣源於整體之花，而非源於各別之部分。以相同方式，染汗源於五蘊之複合性或概念。欲清淨染汗，瑜伽行者應觀照各蘊為無常。衣物於洗滌後，具有肥皂之氣味。欲遣除氣味，須將之置入香氣盒中，直至氣味減去。故而，學者（sekha）——初果、二果、三果、四果者，如洗滌後之衣物。阿羅漢如以香氛氣味之洗滌後之衣物。於整個時間，Khemaka 教導彼等，彼等聽聞而觀察其蘊。故而，Khemaka 自身與一切他人皆成為阿羅漢。（此點有趣。有二種觀照之因緣。聽聞法語與同時觀照，可導引至證得。吾人不能執取觀看事物與聽聞事物為無意義。此等亦為教育。現今大眾傳播具有許多污染或有毒之事物，而導引眾生於心、口、意中至不道德之標準。道德價值與標準為一切善之基礎。）於此說法中，尊者給予一重要之點，如何決定自身為三有因（tīhetuka）或二有因之人。若某人觀察其身，而了知無常，則其為三有因，而非二有因。更確定之方式為於開始稀疏地見得無常；持續以修行，而發展至內在之光明或十種觀慧之壞滅。若能發展至此階段，則瑜伽行者確定其為三有因，而持續精進以修行，將滅盡苦。（有十種觀慧之壞滅：光明、



知見、喜、樂、定、信、勤、念、捨、取。瑜伽行者可取任何一種經驗為道智，而停止修行。）

## T2

Khemaka answered that his illness got worse. He used the "I" or "mine" as a normal usage. He did not have the wrong view of I but still had the conceited I am. In the second time of answer he did not had I or mine regarded with the 5-khandhas (atta and attaniya—self and belong to self). It doesn't matter we can use my son, my daughter and my belongings. But don't think it as a reality. Sotāpanna knows by himself that the 5-khandhas are not me and not mine but only exist as mind and body phenomena and impermanence of the truth of dukkha. This is sotāpanna knowledge. He just uses the "me" or "mine" only in speech and does not think it as a reality. The use of "I" in speech is not the main concern, only the view of taking it as a reality. I will talk about the way to dispel me or mine views. There are two views of I, the wrong view of I and conceit of I am. The great benefit of the falling away of diṭṭhi I was mentioned in the Mahā Vagga Saṃyutta. There was a pond which had the length, width and depth of 50-yojanas each respectively. (1 yojana = 8 or 13 miles) It's full of water in it. With the tip of a blade of kusa grass draws out some water from it for seven times and shakes it out. Seven drops of water will fall out. Compare these 7 drops of water and the volume of water in the great pond. You will find the enormous differences. After becoming a sotāpanna the suffering he will still has to encounter is only seven drops of water. If not the suffering waiting ahead for everyone is unspeakable. Any unwholesome dhamma is coming from the wrong view of me or mine. Such kind of speech as; what you think I am? Don't touch my belongings etc.

Even the Buddha could not help save some beings who had all the wrong views which came from sakkāya diṭṭhi—identity view (e.g., his cousin Devadatta, Saccaka etc.). "This is my self", "this is mine" are perversions of view. These are not only wrong views also perversions. So we must have right view. The views are becoming strong because of clinging to views. If continue to create kamma leading to the planes of misery. (Here Sayadaw gave many examples of painful rebirths of sentient beings. In animal kingdoms there are many uncountable varieties of them. All base on diṭṭhi. Human beings take every part of their bodies and identify with it, even every single of

hairs. Not only know the 5-khandhas as "this is not myself" and "this is not mine", but also contemplate to see impermanence. It leads to emptiness (suññatā) by discerning anicca and then leading towards suññatā Nibbāna from impermanence of suññatā. Contemplate anyone of the khandhas by seeing impermanence and you will arrive at suññatā.

Dāsaka went back to the monks and they practiced in accordance with Khemaka's instruction. Contemplate the 5-khandhas as "this is not mine", "this is not myself" and then entered the stream. For the third time they sent back Dāsaka to ask Khemaka that if he took his khandhas as this was not mine and not myself, so was he an arahant? Khemaka answered that he still took the mind and body as I am but not as me. Here are two points and important. The wrong view— "I" has fallen away, but the conceit— "I am" still exists. To cut off wrong view and contemplate to see impermanence, this process is not like a light bulb that becomes darkness after it's gone out. You have to see it as it's not there after arising. (There are these two differences. The first one is light substitute with darkness. The second discerns the emptiness of the phenomena.) In this way diṭṭhi falls away.

## T2

優波迦回答說他的病情加重了。他在日常使用「我」或「我的」這些詞彙，但並不具備錯誤的「我」見，而仍然保持著「我在」的自大心。在第二次回答時，他不再將五蘊視為「我」或「我的」（atta 和 attaniya—自我與屬於我的）。雖然我們可以使用「我的兒子」、「我的女兒」和「我的財物」等語言，但不要將它們當作現實。正道者

（sotāpanna）自己明白五蘊不是「我」或「我的」，它們只是心與身的現象，且具有無常的苦之真理。這就是正道者的知識。他只是在語言上使用「我」或「我的」，但並不將其視為現實。使用「我」這個詞語並非主要問題，關鍵在於是否將它視為現實。我將談論如何破除「我」或「我的」的觀念。這裡有兩種「我」的觀念，一種是錯誤見解中的「我」，另一種是自大心的「我在」。在《大經》中的「大漸經」中提到，錯誤見解的消失對修行者的巨大利益。有一個池塘，長寬深度各有 50 由旬（1 由旬 = 8 至 13 英里）。池塘中充滿了水。用一片草葉的尖端將水取出七次，並搖晃掉七滴水。將這七滴水與池塘中的水量相比，可以發現它們之間的巨大差異。當成為正道者後，他所遭遇的苦只是七滴水的量。若不是這樣，等待所有人的苦難將是無法言喻的。任何不善的法都源自於錯誤的「我」或「我的」觀念。例如，像是「你覺得我怎樣？」、「不要碰我的東西」等語言。

即便是佛陀，也無法幫助那些具備錯誤見解的人，這些錯誤見解來自於「身見」—即「身我見」或「我身見」，如他的堂兄弟提婆達多、薩喀迦等人所顯示的。像是「這是我的自我」或「這是我的」等觀念，都是見解的顛倒，不僅是錯誤的見解，也是一種顛倒的見解。

所以我們必須擁有正確的見解。見解變得強烈，是因為對見解的執著。如果繼續造作導向痛苦的業，便會導致墮入惡道。（這裡，舍利達尊者舉了許多有關痛苦再生的例子。動物界有無數的種類，這些都基於見解的影響。人類把自己的身體每個部位都認為是自己的一部分，甚至是每根頭髮。我們不僅要將五蘊視為「這不是我」和「這不是我的」，還要觀察它們的無常性。這樣的觀察將引領我們走向空性（suññatā），並通過無常觀的空性，最終達到涅槃。）

達薩卡回到比丘群中，他們依照優波迦的指導修行，觀察五蘊，並持有「這不是我的」、「這不是我的自我」的態度，最終進入了流向（sotāpanna）。第三次，比丘們再次派遣達薩卡去問優波迦，是否將五蘊視為「這不是我的」、「這不是我的自我」，那麼他是否已經是阿羅漢？優波迦回答說，他仍然將身心視為「我在」，而非「我」。這裡有兩個重要的觀察點。錯誤的「我」見已經消失，但自大心的「我在」仍然存在。切斷錯誤見解並觀察無常的過程並不是像開關燈那樣瞬間變暗，而是要看見它的消失，並了解其消失後並未真正存在。（這兩者有區別：第一種是光明轉為黑暗，第二種則是識別現象的空性。）如此，見解就會消失。

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### **Khemaka 與六十位比丘 (T2)**

Khemaka 回答，其病況惡化。其使用「我」或「我所」如正常之用。其無我之邪見，然仍有我慢。於第二次之回答中，其未執取五蘊為我或我所（atta and attaniya——自我與屬於自我）。無關緊要，吾人可使用吾子、吾女與吾之所有物。然勿認為之為真實。初果者自行而知曉五蘊非我，非我所，而僅存在如心與身之法，而無常之苦諦。此為初果之知見。其僅於言語中而使用「我」或「我所」，而未認為之為真實。「我」之使用於言語中，非為主要之關切，僅執取之為真實之見解。吾將談論遣除我或我所之見解之方式。有二種我之見解，我之邪見與我慢。於《長阿含經》中提及，斷除見諦之大功德。有一池塘，其長、寬、深各五十由旬（1 yojana = 8 or 13 miles）。其充滿水。以古娑草之尖端，而自其中取出若干水，而搖出之。七滴水將落下。比較此等七滴水與大池中之水量。汝將發現巨大之差異。於成為初果後，其將仍須遭遇之苦，僅為七滴水。若非，則等待於一切人之前之苦難以言喻。任何不善法皆源於我或我所之邪見。如是之語，如：汝如何思惟吾？勿觸碰吾之所有物等。

即使佛陀亦不能幫助救度具備一切源於薩迦耶見——身見（例如：其堂弟提婆達多、沙迦迦等）之邪見之眾生。「此為吾之自我」、「此為吾之所有物」為見解之歪曲。此等非僅為邪見，亦為歪曲。故而，吾人必須具備正見。見解因執取見解而強盛。若持續而創造業，而導引至苦趣。（於此，尊者舉出許多眾生之苦惱之受生之例證。於畜生界中，有許多不可計數之種類。一切皆以見為基礎。人執取其身之每一部分，而與之認同，甚至於每一根髮絲。非僅知曉五蘊為「此非我」、「此非我所」，亦觀照而見得無常。其以了知無常而導引至空（suññatā），爾後由無常之空而導引至空涅槃。觀照任何之一蘊，以見得無常，而汝將達至空。）

Dāsaka 返至諸比丘，而彼等依據 Khemaka 之教導而修行。觀照五蘊為「此非我」、「此非我所」，爾後而入流。第三次，彼等遣 Dāsaka 返而問 Khemaka，若其執取其蘊為此非我，非我所，則其為阿羅漢乎？Khemaka 回答，其仍執取心身為我，然非為我。於此有二點，而重要。邪見——「我」已滅盡，然我慢——「我是」尚存在。欲斷除邪見，而觀照而見得無常，此過程非如燈泡，於其熄滅後而成為黑暗。汝須見得之，如其於生起後而無。

（有此二種差異。第一者為光以黑暗而替代。第二者了知現象之空。）以如此方式，見諦滅盡。

### T3

All the arising dhammas are anicca. The Buddha said that sabbe saṅkhāra anicca—all the conditioned phenomena are impermanent. Observe with knowledge and seeing that it's not there. The arising dhamma which is not itself anymore is its characteristic—lakkhaṇa. Combine together anicca-lakkhaṇa—characteristic of impermanence. Knowing is knowledge—ñāṇa. Combine together—anicca lakkhaṇa ñāṇa—the knowledge of the characteristic of impermanence. Whatever dhamma arises, knowing the arising as without a person or a being is free from wrong view, and then by contemplation and discern the characteristic of not there anymore. This is also free from wrong view. Therefore, when you are discerning of the characteristic of impermanence and become right view. In the same way the other two characteristic of dukkha and anatta have to be understood. Sabbe saṅkhāra dukkha—All conditioned things are suffering. Sabbe dhamma anatta—All dhamma (including Nibbāna) are not-self. So whatever arises is dukkha and anatta. Direct seeing of them is ñāṇa. Combing together—dukkha lakkhaṇa, anatta lakkhaṇa and dukkha lakkhaṇa ñāṇa, anatta lakkhaṇa. ñāṇa (Anicca exists that it can show anicca. Therefore, I have to say whatever arising is anicca, dukkha and anatta. The Buddha also mentioned it. If their nature don't exist these characteristics, then they can't show anicca lakkhaṇa, dukkha lakkhaṇa and anatta lakkhaṇa respectively.) If you don't know the illness you don't know a cure. In the contemplation, before is anicca lakkhaṇa and after knowing is right view. If you know continuously in this way, kilesas can't arise. Defilement arises between anicca and lakkhaṇa when yogi does not contemplate. If craving, conceit and wrong view arise, continue to clinging, action and lead to suffering. Every day we deposited a lot of kammās. It's good to ask that kamma is impermanent so it becomes fruitless? No, it's not fruitless. Craving and clinging (taṇhā, upādāna)

are keeping it with them. If taṇhā never ceases, then kamma never ceases. Taṇhā releases kamma one by one after it has finished. Therefore, the Buddha referred to taṇhā as a tailor. It's like a tailor continuously connecting pieces of clothe together. When right view can come in between the arising dhamma, then taṇhā and upādāna cease and kamma also ceases. Even though kammās are arising and passing away by themselves, taṇhā and upādāna deposited all the kammic energy (power) with them. After killing them the deposited energy become fruitless. As an example the merits of the Bodhisatta became inoperative after his enlightenment and passed away. Therefore, taṇhā is the root cause of all the wholesome and unwholesome dhammas. After destroyed the root the tree died. After it died and can't bear flowers and fruits, then no more trees grew out again. So every time khandha arises and with right view comes in, diṭṭhi and taṇhā die away. If all wrong views die, and then become a stream enterer. If all taṇhā die then one becomes an arahant.

The fourth time the monks sent Dāsaka to ask Khemaka. But Khemaka went with Dāsaka to their place for instruction. They asked him, "Do you take 5-khandhas as I am or each of them as I am?" I don't take each one of them as I am but to the whole khandhas. An example is: does the smell come from the petals or the pollen etc. in a lotus flower? In reality it can be say the whole one. In the same way I don't take each one of the khandha as I am but the whole as I am. If you want to cut off the conceit, then contemplate the impermanence of the mind and body again. To give an example for conceit is after the clothes are washed clean, it still has the smell of the soap. Put them into a perfume box to take off the smell.

### T3

所有的生起法都是無常的。佛陀說過「sabbe saṅkhāra anicca」——所有的有為法都是無常的。以智慧觀察並見到它已不再存在。生起的法，其不再是自我的特徵——lakkhaṇa。將無常特徵與其特徵結合——anicca-lakkhaṇa，即無常的特徵。知道就是智慧——ñāṇa。結合起來——anicca-lakkhaṇa-ñāṇa，即無常特徵的智慧。無論任何法的生起，知道它的生起並且無我無我所，這樣才能擺脫錯誤的見解，並通過觀察和辨別它不再存在的特徵，這樣也能避免錯誤的見解。因此，當你觀察無常的特徵時，你會形成正見。以同樣的方式，苦和無我這兩個特徵也需要理解。佛陀說過「sabbe saṅkhāra dukkha」——所有的有為法都是苦；以及「sabbe dhamma anatta」——所有的法（包括涅槃）都是無我。所以，任何生起的現象都是苦與無我。直接見到它們就是智慧。結合起來——dukkha-lakkhaṇa、anatta-lakkhaṇa 和 dukkha-lakkhaṇa-ñāṇa、anatta-lakkhaṇa-ñāṇa（無常的特徵會顯示出無常。因此，我必須說，任何生起的法都是無常、苦與無我。佛陀也曾提到

過，如果它們的性質不具備這些特徵，那麼它們也無法顯示出無常特徵、苦的特徵與無我的特徵）。

如果你不認識疾病，你就無法知道療法。在觀察中，先是無常特徵，然後通過理解，形成正見。如果你能持續這樣理解，貪欲、我執和錯誤見解就無法再生起。當修行者沒有繼續觀察時，貪欲、我執和錯誤見解便在無常和特徵之間生起，繼而形成執著、行為，並帶來苦果。我們每天積累了大量的業。如果問，業的無常會使它變得無果嗎？答案是否定的，它並不會變得無果。貪欲和執著（*taṇhā*，*upādāna*）將它們與業一起保留下來。如果貪欲永遠不止，那麼業也永遠不止。貪欲在完成後一點一滴地釋放業。因此，佛陀將貪欲比喻為裁縫。就像裁縫不斷將布片縫合在一起一樣。當正見能介入生起的法之間時，貪欲和執著就會停止，業也會停止。即便業自己生起並消失，貪欲和執著將所有的業力（力量）保留在其中。當它們被斷除後，這些積存的業力將變得無效。例如，菩薩的功德在他覺悟並入滅後就不再生效。因此，貪欲是所有善法與不善法的根本原因。當根被摧毀後，樹便死亡。死亡後，樹不再結花結果，新的樹木也無法再生長。所以每一次五蘊生起，正見來臨，見解與貪欲會隨之消失。如果所有錯誤見解消失，那麼便成為流入聖道者；若所有貪欲消失，則成為阿羅漢。

第四次，比丘們再次派遣達薩卡向優波迦請教。然而優波迦自己與達薩卡一起前往比丘群所在的地方進行指導。他們問道：“你將五蘊視為‘我’嗎，還是將每一部分視為‘我’？”優波迦回答道：“我不將每一部分視為‘我’，而是將整個五蘊視為‘我’。”例如：在蓮花中，香氣是來自花瓣還是花粉？實際上可以說是整個蓮花散發的香氣。正如如此，我不將每一部分的五蘊視為‘我’，而是將整體視為‘我’。若想斷除自大心，則應再次觀察身心的無常特徵。為了說明自大的心態，優波迦舉了這樣一個例子：當衣物被洗淨後，仍然會有肥皂的味道。將其放入香水箱中，就能去掉這股氣味。

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### **Khemaka 與六十位比丘 (T3)**

一切生起之法皆為無常。佛陀說，一切行無常——一切有為法皆無常。以知見而觀察，而見得其無。生起之法，其非自身，即為其特性——*lakkhaṇa*。結合而為無常性——*anicca-lakkhaṇa*。知見為知——*ñāṇa*。結合而為無常性知——*anicca lakkhaṇa ñāṇa*——無常之特性之知見。無論何法生起，知見生起如無人之或無我，則遠離邪見，爾後以觀照而了知無更之特性。此亦遠離邪見。故而，當汝了知無常之特性，而成為正見。以相同方式，苦諦與無我諦之二特性須被瞭解。一切行苦——一切有為法皆苦。一切法無我——一切法（包含涅槃）皆無我。故而，無論何者生起，皆為苦而無我。直接見得之為 *ñāṇa*。結合而為苦諦性、無我諦性與苦諦性 *ñāṇa*、無我諦性 *ñāṇa*（無常存在，而其能顯示無常。故而，吾人須說無論何者生起，皆為無常、苦、無我。佛陀亦提及之。若其性不存在，則其不能顯示無常性、苦諦性與無我諦性）。若汝不知病，則汝不知藥方。於觀照中，先前為無常性，而後知見為正見。若汝以如此方式而持續知見，則煩惱不能生起。當瑜伽行者不觀照時，則於無常與特性之間，煩惱生起。若貪、我慢、邪見生起，則持續於



取著、業，而導引至苦。每日吾人沈澱許多業。詢問此業為無常，故而其無果，是否為善？否，非無果。貪與取 (taṇhā, upādāna) 以彼等而保持之。若貪永不滅盡，則業永不滅盡。貪於其終止後，而逐一而釋放業。故而，佛陀稱貪為裁縫。其如裁縫般持續而連結衣物之片斷。當正見能入於生起之法之間，則貪與取滅盡，而業亦滅盡。即使業自行而生起而滅去，然貪與取以彼等而沈澱一切業之能量（力量）。於殺滅彼等後，沈澱之能量而成為無果。例如，於覺悟後，而菩薩之功德而成為不活動，而滅去。故而，貪為一切善法與不善法之根本因緣。於摧毀根後，則樹木而死。於其死後，而不能再結花與果實，則不再有樹木而生長。故而，每次蘊生起，而以正見而入，則見諦與貪而滅盡。若一切邪見滅盡，爾後而成為初果。若一切貪滅盡，則一人而成為阿羅漢。

第四次，諸比丘遣 Dāsaka 而問 Khemaka。然 Khemaka 與 Dāsaka 而至彼等之處，而教導彼等。彼等問其，「汝執取五蘊為我，抑或執取各者為我？」吾不執取各者為我，然執取整體之蘊為我。例證為：香氣源於蓮花之花瓣抑或花粉等乎？實際上，其可說為整體之一。以相同方式，吾不執取各蘊為我，然執取整體為我。若汝欲斷除我慢，則觀照心身之無常。欲給予我慢之例證，為於衣物洗滌潔淨後，其仍具有肥皂之氣味。置入香氛盒中，而取去氣味。

# Susīma the Wanderer

28<sup>th</sup> to 31<sup>st</sup>, Jan.1960

T1

(Sayadaw said, without developing the samatha practice separately can realize Nibbāna. He pointed out a commentary by Ven. Anuruddhha-Nāmarūpapariccheda Text. It was said that the light of the dawn was showing the sign that the sun would be coming out very soon. Insight knowledge (vipassanā ñāṇa) was like the dawn period and the Path Knowledge was like the sun comes out.) Vipassanā knowledge has the 5-factors of the path (5-magganga): (1) Right view (Sammā-diṭṭhi) (2) Right thought (Sammā-saṅkappa). These are wisdom factors. (3) Right mindfulness (Sammā-sati) (4) Right effort (Sammā-vāyāma) (5) Right concentration (Sammā-samādhi). These are samādhi factors. Because when you are discerning anicca these 5-factors are functioning together. Without these factors you can't discern anicca. Therefore, without even developing samatha practice separately and with confidence start with impermanence in the way of practice here. I'll also give you the story of evidence from the sutta. Wisdom is the leader and samādhi is the follower in this process of the practice. It is the age of short life span now, so that it doesn't develop samādhi separately. If you discern anicca quickly it will end quickly. But you can't get the psychic power. After becoming an arahant, it's even easier if you want to follow samatha practice (Sayadaw did not mean that it had to follow it. For an arahant, perhaps he had no interest in it.)

If your mind is restless, first using ānāpānasati—mindfulness of breathing develop some calmness. After that, contemplate whatever feeling arises. (In this talk, Sayadaw used the contemplation of feeling explaining the practice.) The arising of feeling is the arising of paṭicca-samuppāda. And the passing away of the feeling is the cessation of paṭicca-samuppāda. Khandha arises and khandha ceases. It's about knowing the nature of one's khandhas. The arising is saṅkhāra (conditioned phenomenon) and the passing away is anicca (impermanence). Only saṅkhāra and anicca exist. Therefore, it's the same as the preaching of Sabbe saṅkhāra anicca—All conditioned phenomena are impermanent. If you do not contemplate and when all the



feelings are arising, then each pleasant, unpleasant and neutral feeling will connect with greed, anger and delusion. By seeing the passing away of the arising dhamma not create new dependent arising process. Seeing the old passing away does not create a new one. In this way not receive new dukkha. You can say dukkha ceases. Dukkha ceased is Nibbāna. Seeing the old one arose and ceased could be said knowledge came in. Insight knowledge comes in to cut off samudaya (here taṇhā, upādāna and kamma) and dukkha (jāti, jarā and maraṇa). This is cutting off samudaya sacca and dukkha sacca. It cuts off the next khandhas. The cause and result are cutting off. The cutting off dukkha and samudaya is the practice of vipassanā. This can't be achieved by prayers and only by practice. This is a very sure practice. Start doing it and will be finished. Some say Nibbāna is far away. Some say it's near. The one who says near without any insight knowledge is blindly near. The one who says far away without any knowledge himself can't do anything for him.

If you can separate the two khandhas and it's near. For example, after the feeling khandha, and will come the taṇhā khandha. After taṇhā, continues to upādāna, kamma khandha etc. We must know that we are alive by connecting khandhas. If you can't contemplate the preceding khandhas will get the following khandhas. (Here is an interesting point to contemplate. Our present life khandhas are continuously arising because of the past kammās which are releasing by taṇhā which kept the kammic energy with them. We kill the latent taṇhā by practice and at the same time taṇhā does not arise and no new khandhas arise in the future.) Therefore, vipassanā is the function of stopping the next khandhas arising. Without the next khandhas arise, then the two truths of round of existence have ceased to exist (vaṭṭa sacca, i.e., samudaya and dukkha or kilesa vaṭṭa and vipāka vaṭṭa). Therefore, vipassanā practice is the working of liberation from the round of existence. Without samādhi the mind can't know straight away towards impermanence. If you know it, then samatha and vipassanā are working together. The merit without the round of existence (vivaṭṭa kusala) is referring to vipassanā practice. Even making generosity (dāna) need to support by vipassanā. It is knowing one's own importance of cutting off the dependent arising process by developing insight. A knowledgeable person should firstly store away his own WOK (Here Sayadaw referred to one's own Hell Wok created by unwholesome kammās.) (In this talk also said about dukkha with having and sukha without having are good for contemplation to understand the four meaning of dukkha

and the peace of Nibbāna. This talk had a lot of profound Dhamma need for contemplation.)

### Susīma the Wanderer

1960年1月28日至31日

#### T1

（Sayadaw 說，無需單獨修習禪定，也能實現涅槃。他指出了由阿努魯達尊者所著《名色界定經註解》中的一段文字。裡面提到黎明的曙光顯示出太陽即將升起的徵兆。慧解（內觀知識，vipassanā ñāṇa）就像是黎明時分，而道知識就像太陽升起。）內觀知識包含了五個道的因素（5-maggāṅga）：（1）正見（Sammā-ditṭhi）（2）正思維（Sammā-saṅkappa）。這些是智慧的因素。（3）正念（Sammā-sati）（4）正精進（Sammā-vāyāma）（5）正定（Sammā-samādhi）。這些是禪定的因素。因為當你在觀察無常時，這五個因素是一起運作的。若沒有這些因素，你無法觀察無常。因此，即使沒有單獨發展禪定，也可以信心十足地從無常入手進行修習。我也會從經典中提供證據。智慧是領導者，禪定是跟隨者。在這個修行過程中，現在是壽命短暫的時代，因此不必單獨發展禪定。如果你快速地覺察無常，那麼結束也會很快。但你無法獲得神通。成為阿羅漢之後，如果你想繼續修習禪定，那會更容易（Sayadaw 並非說必須繼續修習，對於阿羅漢來說，也許他對禪定沒有興趣）。

如果你的心不安定，首先可以利用安那般那念（觀呼吸）來發展些許的平靜。然後，觀察任何起現的感受。（在這裡，Sayadaw 以感受的觀察來解釋修行。）感受的生起就是緣起法的生起，感受的滅去就是緣起法的滅去。色、受、想、行、識五蘊的生起與滅去。這關乎了解自己五蘊的本質。生起是行（saṅkhāra，無常的現象），滅去是無常（anicca）。只有行與無常存在。因此，這就像佛陀所說的「一切行法無常」（Sabbe saṅkhāra anicca）——一切有為法皆無常。如果你不加以觀察，而所有感受都在生起，那麼每一種快樂、痛苦或中性的感受將與貪、瞋、癡相聯繫。若能見到這些生起法的滅去，就不會再創造新的依賴生起過程。看到舊有的滅去，不會創造新的生起。這樣，就不會接受新的苦。可以說苦已經止息。苦止息即為涅槃。見到舊的生起與滅去，可以說知識進入。內觀知識進來，切斷了生起的源頭（此處指貪、取和業）與苦（生、老、死）。這就是切斷了生起和苦的事實。它切斷了下一個五蘊的生起。原因與結果是被切斷的。切斷苦與生起就是內觀修行。這不能通過祈禱來達成，只有通過實踐才能實現。這是一個非常確實的修行。開始實踐，它就會結束。有些人說涅槃遙不可及，有些人則說它很近。那些沒有任何內觀知識的人說它很近，其實是盲目的；那些說它遙遠而自己又毫無知識的人，對他自己來說什麼都無法做到。

如果你能分開兩個五蘊，那麼它就會變得很近。例如，感受的五蘊之後，會接著是貪的五蘊。貪之後，接著是取、業等五蘊。我們必須知道，當我們活著時，是由這些五蘊相連結

而生。若無法觀察到先前的五蘊，那麼就會繼續得到隨後的五蘊。（這裡有一個有趣的觀察點。當前生命的五蘊持續生起，因為過去的業力釋放，這些業力被貪所儲存。通過修行，我們摧毀了潛藏的貪，同時貪也不再生起，未來的五蘊也就不再生起。）因此，內觀是停止下一個五蘊生起的功能。若無下一個五蘊生起，則存在的輪迴真相也會停止存在（**vaṭṭa sacca**，即生起與苦或煩惱與受果的輪迴）。因此，內觀修行是解脫輪迴的工作。若無禪定，心智無法直接知道無常。如果你能知道，那麼禪定與內觀就會一起工作。沒有輪迴的功德（**vivaṭṭa kusala**）就是指內觀修行。即使行善（布施），也需要內觀來支援。這是認識到通過發展內觀來切斷依賴生起的過程的重要性。具有智慧的人應該首先儲存自己所創造的地獄業力（這裡 **Sayadaw** 指的是自己因不善業而創造的地獄業力）。（在這次的講座中，他還提到關於有與無所擁有的苦與無所擁有的樂，這對理解苦的四種義與涅槃的平靜非常有幫助。本次講座有許多深奧的法，需要修行者去思維。）

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### Susīma 浪蕩者

1960年1月28日至31日

#### T1

（尊者說，無分別而修習禪定，而可證得涅槃。其指出阿難尊者註解——《名色論》。其言，黎明之光顯示太陽將很快而升起之徵兆。觀慧（**vipassanā ñāṇa**）如黎明時期，而道智如太陽而升起。）觀慧具有五道支（**5-maggaṅga**）：（1）正見（**Sammā-dīṭṭhi**）（2）正思惟（**Sammā-saṅkappa**）。此等為智慧支。（3）正念（**Sammā-sati**）（4）正精進（**Sammā-vāyāma**）（5）正定（**Sammā-samādhi**）。此等為定支。因當汝了知無常，則此等五支而共同而作用。無此等支，則汝不能了知無常。故而，即使無分別而修習禪定，而以信心而於修行之路上開始於無常。吾亦將給予汝證據之故事，出自經文。智慧為領導者，而定為隨從，於此修行之過程中。此為短壽命之時代，故而，不分別而修習禪定。若汝迅速而了知無常，則其將迅速而終止。然汝不能得神通力。於成為阿羅漢後，若汝欲隨順禪定修行，則更為容易。（尊者並非意謂須隨順之。對阿羅漢而言，或其對之無興趣。）

若汝心動亂，則首先使用出入息念（**ānāpānasati**）——呼吸之念，而發展某些平靜。爾後，觀照任何生起之感受。（於此說法中，尊者使用感受之觀照而解釋修行。）感受之生起為緣起之生起。而感受之滅去為緣起之滅盡。蘊生起，而蘊滅盡。此關於知曉自身之蘊之性。生起為行（有為法），而滅去為無常（**impermanence**）。僅行與無常而存在。故而，其與一切行無常——一切有為法皆無常，相同。若汝不觀照，而一切感受生起，則各別之苦受、樂受、捨受將與貪、瞋、癡而相連。以見得生起之法之滅去，不創造新之緣起過程。見得舊者滅去，不創造新者。以如此方式，不接受新苦。汝可說苦滅盡。苦滅盡為涅槃。見得舊者生起而滅盡，可說知見而入。觀慧而入，而斷除集（於此貪、取、業）與苦（生、老、死）。此為斷除集諦與苦諦。其斷除次蘊。因緣而斷除。斷除苦與集為觀慧之修行。

此不能以祈禱而成就，而僅以修行。此為極為確定之修行。開始而為之，而將完成。某些人說涅槃遠離。某些人說其近。無觀慧而說其近者，為盲目而近。無自身之知見而說其遠離者，不能為其而為任何事。

若汝能分離二蘊，則其近。例如，於感受蘊後，而將來欲蘊。於貪後，而持續於取、業蘊。吾人須知曉，吾人以連結蘊而存活。若汝不能觀照先前之蘊，則將得隨後之蘊。（於此為一有趣之點而觀照。吾人現生之蘊持續而生起，因過去之業，其以貪而釋放，而以彼等而保持業之能量。吾人以修行而殺滅潛伏之貪，而同時貪不生起，而於未來無新蘊而生起。）故而，觀慧為停止次蘊生起之作用。無次蘊而生起，則二種生死之諦滅盡存在（*vaṭṭa sacca*，即：集與苦或 *kilesa vaṭṭa* 與 *vipāka vaṭṭa*）。故而，觀慧修行為生死輪迴之解脫之作用。無定，則心不能直接而知見無常。若汝知見之，則定與慧而共同而作用。無生死之功德（*vivaṭṭa kusala*）意謂觀慧修行。即使作布施（*dāna*）亦須以觀慧而支撐。其為知曉自身之斷除緣起過程之重要性，而發展觀慧。一位有知見之人，應首先而貯藏其自身之惡業之鑊（*WOK*）（於此，尊者提及自身之惡業而創造之地獄鑊）。（於此說法中亦提及具備與無具備之苦，而無具備之樂，而為觀照而瞭解四諦之義與涅槃之平靜。此說法具有許多深遠之法，而需觀照。）

## T2

If you discern anicca, samatha and vipassanā are together. There are three ways for vipassanā practice: based on samatha practice, based on vipassanā practice and based on samatha/vipassanā together. (Here Sayadaw explained it as Yuganaddha (or yuganandha) way.) With khaṇika samādhi (momentary calmness) develop insight. With ānāpānasati develop calmness and contemplate impermanence. The Buddha gave instruction to Susīma the wanderer (SN.12.70 Susimasuttam, S · ii · 119ff). First contemplate impermanence, after that come the ending of impermanence which is the Path Knowledge. He said only that much, do not include samatha practice. Susīma dissatisfied with the Buddha's answer. He said that he did not understand it. The reason today I use this Susīma's story is to support my teaching here. So I tell you to practice with full confidence without any doubt about it. If you do it will find out what I have been said. The Buddha also supported about it. If you can't get the result, it's not the fault of the Dhamma. It is the fault of one's over grown defilements. This is the only conclusion to make. If the forest of kilesa is over grown can't do anything. You can't arrive to Nibbāna by samatha practice. This is the result of vipassanā practice.

## T2

如果你能夠覺察無常，禪定與內觀是相互配合的。內觀修行有三種方式：基於禪定修行，基於內觀修行，或基於禪定/內觀一起修行。（在這裡，Sayadaw 解釋為「相隨法」

（Yuganaddha 或 yuganandha）方式。）以瞬間禪定（khaṇika samādhi）來發展內觀。通過安那般那念來發展平靜，並觀察無常。佛陀對流浪的蘇西馬（Susīma）提出了指示（SN.12.70 Susimasuttaṃ, S · ii · 119 等）。首先觀察無常，之後進入無常的終結，即是道知識。他只說了這麼多，並未包括禪定修行。蘇西馬對佛陀的回答感到不滿。他說他不理解。今天我使用蘇西馬的故事是為了支持我在這裡的教導。所以我告訴你們要毫無疑慮地充滿信心地修行。如果你這麼做，就會發現我所說的內容。佛陀也支持這一點。如果你無法得到結果，那不是法的錯，而是自己成長過大的煩惱所致。這是唯一可以得出的結論。如果煩惱的森林過於茂盛，就什麼也做不了。你不能通過禪定修行到達涅槃。這是內觀修行的結果。

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若汝了知無常，則定與慧而共存。有觀慧修行之三種方式：以禪定修行為基礎，以觀慧修行為基礎，而以禪定/觀慧而共同為基礎。（於此，尊者解釋之為 Yuganaddha（或 yuganandha）之方式。）以剎那定（khaṇika samādhi）而發展觀慧。以出入息念（ānāpānasati）而發展平靜，而觀照無常。佛陀給予浪蕩者 Susīma 之教導（SN.12.70 Susimasuttaṃ, S · ii · 119ff）。首先觀照無常，爾後來臨無常之滅盡，此為道智。其僅說如此，不包含禪定修行。Susīma 對佛陀之回答而感到不滿。其言，其不瞭解之。今日吾人使用此 Susīma 之故事之因緣，而支持吾人之教導。故而，吾人告知汝以信心而修行，無任何疑慮。若汝為之則將發現吾人所說。佛陀亦支持之。若汝不能得結果，則非法之過失。此為自身之過度增長之煩惱之過失。此為唯一而作之結論。若煩惱之森林過度增長，則不能為任何事。汝不能以禪定修行而達至涅槃。此為觀慧修行之結果。

## T3

The duty for the Buddha's Teaching is the contemplation of impermanence of the mind and body process. Follow the Teaching of the Buddha without deviation. (Sayadaw continued to talk about the qualities of a sotāpanna.) In the Buddha's time, there were dhammas on practical vipassanā practice. The Buddha himself instructed Susīma on practical insight practice. Susīma came from a group of wanderers who held wrong view. The Buddha helped him first to dispel his wrong view. In the Aṅguttara-Nikāya it mentioned that people held wrong view couldn't penetrate the



Four Noble Truths. The Buddha used the five khandhas to teach him, because except the 5-khandhas there is nothing to talk about. He said many things to Susīma. Here I will use only feelings (vedanā). There are five kinds of feeling by faculty (i.e., indriya—eye, ear..., mind faculty): Pleasant feeling in the body (sukha vedanā), pleasant feeling in the mind (somanassa), unpleasant feeling in the body (dukkha vedanā), unpleasant feeling in the mind (domanassa) and neutral feeling (upekkhā). There is no period without any feeling, even during the sleep we are changing our bodies by turning around. Free from feeling is only in Nibbāna (So people don't like it.) (Sayadaw gave a simile of a fish to demonstrate how the different feeling is functioning.) A fish sees a hook with bait (neutral feeling), and then swallows the bait (pleasant feeling). The fisherman pulls the hook back on the boat and beats the fish head with a stick and it dies (all these are dukkha vedanā). The fish dies because of the 3-feelings (Living beings are suffering because of these, especially human beings. You can contemplate all human problems and suffering from family life, society, country, politic, economic, culture, environmental problems etc. connection with feelings.) In the Vedanā Saṃyutta, the Buddha said that if someone could contemplate all the feelings taṇhā will not arise and leading to Nibbāna. If you ask, "Is it the ending of impermanence is Nibbāna?" Cool and peacefulness is Nibbāna, because all dukkhas are ceased. In the heart it is cool and peaceful. Knowing it is the Path Knowledge.

### T3

佛陀教法的職責是觀察身心過程的無常。按照佛陀的教誨修行，無偏離。（Sayadaw 接著談到了初果（Sotāpanna）的特質。）在佛陀時代，有實踐內觀的法門。佛陀親自指導蘇西馬修習實踐的內觀。蘇西馬來自一群持有錯誤見解的流浪者。佛陀首先幫助他消除錯誤見解。在《增壹阿含經》中提到，持錯誤見解的人無法穿透四聖諦。佛陀用五蘊來教導他，因為除了五蘊，沒有其他可以談論的內容。他對蘇西馬說了很多話，這裡我只使用感受（vedanā）來說明。依據感官（即根，眼、耳……，意根），有五種感受：身體的愉快感受（sukha vedanā）、心裡的愉快感受（somanassa）、身體的不愉快感受（dukkha vedanā）、心裡的不愉快感受（domanassa）和中立感受（upekkhā）。沒有一刻是沒有感受的，即便在睡眠中，我們也會透過翻身來改變身體。只有在涅槃中才會沒有感受（所以人們不喜歡這樣）。（Sayadaw 舉了一個魚的比喻來說明不同感受的運作。）魚看到帶餌的鉤子（中立感受），然後吞下餌（愉快感受）。漁夫將鉤子拉回到船上，用棍子敲打魚頭，結果魚死了（這些都是苦的感受）。魚死於三種感受（眾生因這些感受而受苦，尤其是人類。你可以從家庭生活、社會、國家、政治、經濟、文化、環境問題等方面，觀察與感受的關聯，來領悟人類的所有問題和痛苦。）在《感受品》中，佛陀說，如果有人

能夠觀察所有感受，貪欲（*taṇhā*）便不會生起，並且能導向涅槃。如果你問：「無常的結束就是涅槃嗎？」涼爽與寧靜就是涅槃，因為所有的苦都已經止息。心中是涼爽與寧靜的。認識這一點就是道知識。

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### (T3)

佛陀之教導之責任為心身過程之無常之觀照。隨順佛陀之教導，無偏差。（尊者持續而談論初果者之特性。）於佛陀之時代，有關於實踐觀慧修行之法。佛陀自身而教導 *Susīma* 關於實踐觀慧修行。*Susīma* 源於持邪見之浪蕩者之群體。佛陀幫助其首先而遣除其邪見。《增支部》中提及，持邪見之人不能貫穿四聖諦。佛陀以五蘊而教導其，因除五蘊外，無他而可談論。其對 *Susīma* 而說許多事。於此，吾人將僅使用感受（*vedanā*）。有五種感受，以根（即：*indriya*——眼、耳…、意根）：身受樂（*sukha vedanā*）、心受樂（*somanassa*）、身受苦（*dukkha vedanā*）、心受苦（*domanassa*）與捨受（*upekkhā*）。無無感受之時期，即使於睡眠中，吾人以轉動而改變其身。無感受僅於涅槃中。（故而，人人不喜悅之。）（尊者舉出魚之譬喻而示範不同感受之作用。）魚見得以餌之釣鉤（捨受），爾後吞食餌（樂受）。漁夫將釣鉤拉回於船上，而以棍棒而擊打魚之頭，而其死（此等皆為苦受）。魚因三受而死（眾生因此等而苦，尤其人類。汝可觀照一切人類之問題與苦，由家庭生活、社會、國家、政治、經濟、文化、環境問題等，而與感受相連。）於《感受經》中，佛陀說，若某人能觀照一切感受，則貪不生起，而導引至涅槃。若汝問，「無常之滅盡是否為涅槃？」清涼與平靜為涅槃，因一切苦皆滅盡。於心中，其為清涼而平靜。知見之為道智。

### T4

Sayadaw mentioned the *Susīma*'s story. He said that the Buddha taught him by questions and answers, nothing to do with samatha practice. Actually every realization from sotāpanna to arahant always includes vipassanā jhāna or supermundane jhāna. Therefore, they enjoy the fruition state in their lives. He explained the 5-magganga with simile. Discerning anicca is sammā-ditṭhi and sammā-saṅkappa. Here sammā-saṅkappa as a lens. Samādhi factors are helpers of wisdom factors. Sati, viriya, samādhi are like three persons plucking a fruit on a tree. Sīla factors come only at the point of discerning the end of dukkha. It becomes a magga sīla. During the time of penetration of dukkha, the three sīla factors come in and dukkha end. Dukkha ceased is Nibbāna. It is the Path Knowledge after the 8-factors are completed. After that comes Fruitions. Fruitions also see Nibbāna. After



Fruitions ceased reviewing knowledge arises (Paccavekkhana Ñāṇa). It also sees Nibbāna. It's Seeing Nibbāna three times in the whole process.

#### T4

Sayadaw 提到了蘇西馬的故事。他說佛陀以問答的方式教導他，這與禪定修習無關。實際上，從初果 (sotāpanna) 到阿羅漢 (arahant) 的每一個覺悟，總是包括內觀禪定 (vipassanā jhāna) 或是超凡禪定 (supermundane jhāna)。因此，他們在一生中享受果位的狀態。他以比喻來解釋五道因素 (5-magganga)。辨識無常是正見 (sammā-diṭṭhi) 和正思惟 (sammā-saṅkappa)。在這裡，正思惟像是透鏡。禪定因素是智慧因素的幫手。正念 (sati)、正精進 (virīya)、禪定 (samādhi) 就像三個人一起在樹上摘果子。戒律因素只在辨識苦的終結時出現。這成為道戒 (magga sīla)。在透徹苦的過程中，三個戒律因素會進來，並且苦結束。苦結束即是涅槃。這是八正道因素完成後的道知識。之後是果位 (Fruitions)。果位也看見涅槃。當果位結束後，回顧知識 (Paccavekkhana Ñāṇa) 會出現，它也看見涅槃。這是整個過程中三次看到涅槃。

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#### (T4)

尊者提及 Susīma 之故事。其言，佛陀以問答而教導其，無關於禪定修行。實際上，由初果至阿羅漢之一切證得，恆常包含觀慧禪 (vipassanā jhāna) 或勝妙禪。故而，彼等於其生活中而享有果德狀態。其以譬喻而解釋五道支。了知無常為正見 (Sammā-diṭṭhi) 與正思惟 (Sammā-saṅkappa)。於此，正思惟如一鏡片。定支為智慧支之幫助者。念、定、精進如三人而摘取樹上之果實。戒支僅於了知苦之滅盡之點而來臨。其成為道戒。於貫穿苦之時間，三戒支而入，而苦滅盡。苦滅盡為涅槃。其為八支圓滿後之道智。爾後而來臨果。果亦見得涅槃。於果滅盡後，而生起隨念知 (Paccavekkhana Ñāṇa)。其亦見得涅槃。於整個過程中，其三度而見得涅槃。

# Why Human Beings in Dangers?

30<sup>th</sup> Jan. to 1<sup>st</sup> Feb. 1961  
and 24<sup>th</sup> Sep. to 26<sup>th</sup> Sep.1961

T1

[Before the Buddha appeared, Sakka, the king of Tāvatiṃsa Heaven, asked some questions to some teachers, but nobody could answer him. Later he asked the Buddha, listened to the talk and observed his khandhas, and became a stream enterer. And then passed away instantly and reborn again as Sakka at the same spot. ] He asked the Buddha that beings wanted long life and healthiness, but they had dangers and illnesses. So what was the reason about these? The Buddha gave the answer that because of envy (issā) and stinginess or avarice (macchāriya). (Sayadaw said people have these negative mental states not only they have dangers and sickness but also lead to painful rebirths.) Where do these mental states come from? From love and hate. Where do love and hate come from? From desire (chanda), which are five kinds: want to get, want to search, want to use, want to store and want to give. The last giving is nothing to do with making merits (dāna) but to protect or secure one's own properties, for example bribery. Where is chanda come from? From thinking (vitakka); here refer to unwholesome thoughts, such as thoughts of sensual pleasure, ill-will and harmfulness. Where vitakka come from? From mental proliferations (papañca), connect with craving, conceit and wrong view (taṇhā, māna, diṭṭhi). And then Sakka asked the Buddha: “Is there any way to eradicate papañca?” Practice the contemplation of feeling.

This khandha is always going towards death. If you are going the wrong direction (micchā-magga), deaths are never end. Only by right direction (sammā-magga) will end deaths. Vīthi citta arise at the time of death for everyone (consciousness belonging to a cognitive process, here for taking rebirth.). These are not free from sense-objects. It's for a new destination of rebirth to see black dogs, Hell sign etc. before a being dies. The dying person knows his way to rebirth. Tears run down from his face because "I had lived a bad life so I will have a painful rebirth". At that time everyone has remorse but too late for correction. All living

beings no one dies without seeing the objective signs. Now, if you are making preparation, it will be ready at the dying moment. How much kamma still left? Nobody knows it. (In this present life for continue to live.) It's possible even today or tomorrow for death. There are also through the intervention of destructive kamma (upacchedaka kamma) can die anytime. If you are still going on pulling the time, you will be a foolish person. (Sayadaw continued Sakka's story) Envy and avarice are attracting dangers and evil things. They are mental states of dosa. They will let you have enemies and painful rebirths in this life. It doesn't come during the meditation, but in daily life of actions or activities. So in our daily life contemplate them with mindful attention. At first, it's difficult to practice with mental states, but later you will get the habit of it.

## T1

[在佛陀出現之前，天帝釋（Sakka）曾向一些老師提問，但沒有一個人能回答他。後來他詢問佛陀，聽了佛陀的開示並觀察他的五蘊，並成為一位入流（stream enterer）。然後他立刻去世並在同一個地方重新出生為天帝釋。] 他問佛陀，眾生渴望長壽和健康，然而他們卻面臨危險和疾病。這是什麼原因呢？佛陀回答說，這是因為嫉妒（issā）和吝嗇或貪婪（macchariya）。（Sayadaw 說，當人們有這些負面心態時，不僅會遭遇危險和疾病，還會導致痛苦的再生。）這些心態從哪裡來？來自愛與恨。愛與恨從哪裡來？來自欲望（chanda），有五種：想得到、想尋找、想使用、想儲存和想給予。最後一種給予與行善（dāna）無關，而是為了保護或保全自己的財產，例如賄賂。欲望從哪裡來？來自思維（vitakka）；此處指的是不善的念頭，如對感官享樂的想法、惡意和有害的念頭。思維從哪裡來？來自心的攀緣（papañca），與貪欲、我慢和錯誤見解（taṇhā, māna, diṭṭhi）有關。然後天帝釋問佛陀：“是否有方法可以根除心的攀緣？”佛陀回答，修習覺察感受。

這個五蘊總是朝向死亡而行。如果你走錯了方向（邪道），死亡就永無止境。只有走正確的方向（正道）才能終結死亡。每個人在臨終時，會有一念生起（這是屬於認知過程中的意識，這裡是為了投生的）。這些意識無法擺脫對境界的依賴。它們是為了新的再生目的而出現，比如在臨死前會看到黑狗、地獄的標誌等。臨終的人會知道自已的再生之路。眼淚從他臉上流下，因為他知道「我過去生了不好的業，將會有痛苦的再生。」在那時，每個人都有悔恨，但已經太晚無法改正。所有生物都無法在臨終前不見到這些外在的徵兆。現在，如果你準備好了，將能在臨終時順利轉化。你還剩下多少業？沒有人知道。（在這一一生中為了繼續活下去。）死亡隨時可能來臨。也有可能通過破壞性業力（upacchedaka kamma）在任何時候死去。如果你還繼續拖延時間，你就會成為愚蠢的人。（Sayadaw 繼續講述天帝釋的故事）嫉妒和貪婪吸引著危險和惡事。它們是惡念的心態。它們會讓你 有敵人，並在這一一生中遭遇痛苦的再生。這些不會在禪修時發生，而是在日常生活中的行

為或活動中發生。因此，在我們的日常生活中，要有覺察地觀察這些心態。剛開始時，與這些心態一起修行是困難的，但隨著時間的推移，你會養成這樣的習慣。

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## 人類為何處於危險之中？

1961年1月30日至2月1日及1961年9月24日至26日

### T1

[於佛陀出世前，忉利天主釋提桓因向某些教師而問某些問題，然無人能回答其。爾後，其問佛陀，而聽聞說法，而觀察其蘊，而成為初果。爾後而即刻而滅去，而於相同之處而再生為釋提桓因。]

其問佛陀，眾生欲求長壽與健康，然其有危險與疾病。故而，其因緣為何？佛陀給予之回答，因嫉妒（*issā*）與慳吝或貪婪（*macchariya*）。（尊者說，人具有此等負面心態，非僅其有危險與疾病，亦導引至苦惱之受生。）此等心態之來源為何？由愛與恨。愛與恨之來源為何？由欲（*chanda*），此有五種：欲得、欲求、欲用、欲貯藏、欲給予。最後之給予，與作功德（*dāna*）無關，而為保護或確保自身之財產，例如賄賂。*chanda*之來源為何？由思惟（*vitakka*）；於此指不善之思惟，如：欲樂之思惟、瞋恚之思惟、有害之思惟。*vitakka*之來源為何？由煩惱（*papañca*），而與貪、我慢、邪見（*taṇhā, māna, diṭṭhi*）相連。爾後，釋提桓因問佛陀：「有無滅盡煩惱之方式？」修行感受之觀照。

此蘊恆常而趨向於死。若汝行錯誤之方向（*micchā-maggan*），則死無終止。僅以正道（*sammā-maggan*）而終止死。於死之時刻，*vīthi citta*而生起（屬於認知過程之心識，於此為取受生）。此等不遠離於境。其為新之受生之目的地，而於眾生死前，而見黑犬、地獄象徵等。臨終之人知曉其受生之道。淚水由其面龐而流下，因「吾人已過惡劣之生活，故而吾人將有苦惱之受生」。於此時，一切眾生無人無見得目標之象徵而死。現今，若汝作準備，則其將於臨終時刻而準備妥當。尚餘多少業？無人知曉之。（於此現生中，而持續而存活。）即使今日或明日，亦可能而死。亦有以破壞性之業（*upacchedaka kamma*）之介入而可於任何時刻而死。若汝尚持續而拉扯時間，則汝將為愚蠢之人。（尊者持續釋提桓因之故事）嫉妒與貪婪而吸引危險與邪惡之事物。其為瞋之心態。其將令汝有敵人與苦惱之受生於此生中。其不於禪定中而來臨，然於日常生活中之行為或活動中。故而，於吾人之日常生活中，以正念而觀照彼等。於最初，其以心態而修行而困難，然爾後汝將得其之習慣。

### T2

[Sayadaw talked about dying and rebirth at the beginning.] At the time of death should we have to cling anything or don't want anything to come into the mind? It's important not to want anything or to have the knowledge of not wanting anything to come in. Have to die with this knowledge, die with the knowledge of not wanting the khandhas. Prepare with practice before death. Have to discern the impermanence of anicca, dukkha, anatta, asubha, dukkha sacca. At least, discern one of these five points, so that the knowledge will come in near death. Before death comes, one had to realize the Path Knowledge. Even though you can't do it at least should have the insight knowledge. Near death by contemplation still have the chance for become sotāpanna to anāgāmin. By having habitual kamma (āciṇṇaka kamma) near death becomes āsanna kamma (near death kamma).

(Sayadaw explained the process of Sakka's questions.) Feeling (vedanā) lead to → mental proliferation (papañca) → thinking (vitakka) → desire (chanda) → love and hate → envy and avarice with stinginess (issā and macchhariya) → Dangers and sickness. Practice the contemplation of feeling (It's the source) to overcome it.

## T2

[Sayadaw 在一開始講述了死亡與再生的過程。] 死亡時，我們是否必須執著於任何事物，或者不希望任何事物進入心中？重要的是不要渴望任何事物，或者要具備不希望任何事物進入的認識。必須帶著這個認識死去，帶著不想要五蘊的認識死去。在臨終之前，要用修行來準備。必須辨識無常、苦、無我、污穢和苦諦。至少，要辨識這五個中的一項，這樣認識就會在臨終時出現。即使無法做到，至少應該具備見道的智慧。臨終時，透過觀察，仍有機會從聖者中的初果（sotāpanna）到不還果（anāgāmin）。藉著有習氣的業力（āciṇṇaka kamma），在臨終時會變成接近死亡的業（āsanna kamma）。

（Sayadaw 解釋了天帝釋的問題過程。）感受（vedanā）導致 → 心的攀緣（papañca） → 思維（vitakka） → 欲望（chanda） → 愛與恨 → 嫉妒與貪婪（issā 和 macchhariya） → 危險與疾病。修習感受的覺察（它是源頭）來克服這一切。

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## (T2)

[尊者於開始而談論死與生。]於死之時刻，吾人應執著任何事物，抑或不欲任何事物而入於心中？其重要者為不欲任何事物，或具有不欲任何事物而入之知見。須以此知見而死，以不欲蘊之知見而死。於死前而以修行而準備。須了知無常、苦、無我、不淨、苦諦之無

常。至少，了知此等五點之一，故而知見將於臨死而入。於死前而來臨，一人須證得道智。即使汝不能為之，至少應具有觀慧。於臨死，以觀照仍有機會而成為初果至不還。以具有習性業（*āciṇṇaka kamma*），於臨死而成為臨死業（*āsanna kamma*）。

（尊者解釋釋提桓因之問題之過程。）感受（*vedanā*）導引至→煩惱（*papañca*）→思惟（*vitakka*）→欲（*chanda*）→愛與恨→嫉妒與慳吝（*issā and macchhariya*）→危險與疾病。修行感受之觀照（其為源頭）而克服之。

### T3

I have to warn you all; because of your good kammās all of you are still alive. How long it's? I have to answer for you; it's until now. I will give you an example. A pond is full of water after raining. Because of the hot sun the water in the pond become less and less. But the fishes in the pond don't know that. The water dry up little by little, so are the fishes closer to die. The water dries up means for the fishes to die. Do you know it? Here fishes are human beings and the water becomes less and less means their kammās are used up slowly. For older people their kammic water nearly dry up now. Is it the time for them looking for pleasure like the fishes or searching for the deathlessness? If the pond dries up the fishes must become the foods for eagles and hawks. Here eagles and hawks are referring to the four painful rebirths. I have to remind you two things. Some are near death because their kammic water becomes less, but concern for others who are still far away from death. They are still busy with family matters and business. So I remind you to make preparation for death now. Practice for the death of *taṇhā* is looking for deathlessness.

(Retold the Sakka's story here) In this discourse the Buddha mentioned the types of feeling. (1) two pleasant mental feelings (*somanassa vedanā*) (2) two unpleasant mental feelings (*domanassa vedanā*) (3) two neutral mental feelings (*upekkhā vadanā*). Each type of these *vedanā* can be divided into wholesome and unwholesome (*kusala and akusala*). It is mentioned as one which has to be pursued and one which has to be avoided in the sutta, DN.21 *Sakkapañhasuttaṃ*.)

(1) The wholesome pleasant mental feeling (*kusala somanassa vedanā*). The example of it is seeing anicca the mind develops joy and happiness (i.e., coming from practice).

(2) Unwholesome pleasant mental feeling (*akusala somanassa vedanā*), e.g., coming from sensual pleasure.

(3) Wholesome unpleasant mental feeling (*kusala domanassa vedanā*).

(An example of it is one disappointed with one's own practice which has no progress. The commentary gave the story of bhikkhu Mahāsīva.)

(4) Unwholesome unpleasant mental feeling (*akusala domanassa vedanā*). An example of this is when the sight of someone creates hatred or dislike.

(5) Wholesome neutral mental feeling (*kusala upekkhā vedanā*). As an example is *vipassanupekkhā*.

(6) Unwholesome neutral mental feeling (*akusala upekkhā vedanā*).

### T3

我必須警告大家；因為你們的善業，你們現在還活著。那這能持續多久呢？我會為你們回答；一直到現在。我給你們舉個例子。池塘在下過雨後滿是水。因為炎熱的陽光，池塘中的水逐漸減少。但池塘裡的魚並不知道這一點。水逐漸乾涸，魚也就越來越接近死亡。水乾涸就意味著魚要死去。你們知道嗎？這裡的魚是指人類，而水逐漸減少則是指他們的業力慢慢消耗殆盡。對於年長者來說，他們的業力水現在已經快乾涸了。是時候像魚一樣尋求快樂，還是應該尋求不死呢？如果池塘乾涸，魚必須成為老鷹和鷹隼的食物。這裡的老鷹和鷹隼指的是四種痛苦的再生。我要提醒你們兩件事。有些人快要死了，因為他們的業力水快用完了，但他們卻關心那些仍然離死遠的人。他們還在忙著家庭和生意。所以我提醒你們現在就為死亡做好準備。修行對抗貪欲的死亡，尋求不死。

(此處重新講述了天帝釋的故事) 在這段經文中，佛陀提到了各種感受。(1) 兩種愉快的心理感受 (*somanassa vedanā*)；(2) 兩種不愉快的心理感受 (*domanassa vedanā*)；(3) 兩種中性心理感受 (*upekkhā vedanā*)。這些每一類感受都可以分為善與不善 (*kusala* 和 *akusala*)。在經中 (DN.21 《天帝釋問經》) 提到，某些感受應該追求，某些感受應該避免。



(1) 善的愉快心理感受 (**kusala somanassa vedanā**)。它的例子是看見無常，心中產生喜悅與幸福（即來自修行）。

(2) 不善的愉快心理感受 (**akusala somanassa vedanā**)，例如來自於感官的快樂。

(3) 善的不愉快心理感受 (**kusala domanassa vedanā**)。

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複製編輯

(一個例子是對自己修行進展緩慢而感到失望。經註解中提到比丘摩訶師陀的故事。)

(4) 不善的不愉快心理感受 (**akusala domanassa vedanā**)。這個例子是看到某人時產生的憎恨或反感。

(5) 善的中性心理感受 (**kusala upekkhā vedanā**)。例如覺察無常的中立觀。

(6) 不善的中性心理感受 (**akusala upekkhā vedanā**)。

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**(T3)**

吾人須警告汝等；因汝等之善業，汝等皆尚存活。其有多久？吾人須為汝等而回答；其直至現今。吾人將給予汝等一例證。一池塘於雨後而充滿水。因炎熱之太陽，池中之水而漸少。然池中之魚不知之。水而逐漸而乾涸，故而魚而接近於死。水乾涸意謂對魚而死。汝等知之乎？於此，魚為人類，而水而漸少意謂其業而緩慢而耗盡。對老年人而言，其業水而接近乾涸。其是否為尋求樂趣之時間，如魚般，或尋求無死？若池塘乾涸，則魚須成為鷹與隼之食物。於此，鷹與隼意謂四苦趣。吾人須提醒汝等二事。某些人接近於死，因其業水而漸少，然關心於尚遠離死之他人。彼等尚忙於家庭事務與事業。故而，吾人提醒汝等而現今而為死而作準備。修行而滅盡貪，而尋求無死。

(重述釋提桓因之故事於此) 於此說法中，佛陀提及感受之種類。(1) 二種樂受 (**somanassa vedanā**) (2) 二種苦受 (**domanassa vedanā**) (3) 二種捨受 (**upekkhā vadanā**)。各別之此等感受可分為善與不善 (**kusala and akusala**)。其於經文中提及，為一者須追求，而一者須逃避，DN.21 Sakkapañhasuttam。)

(1) 善樂受 (**kusala somanassa vedanā**)。其之例證為見得無常，而心而發展喜悅與快樂（即：源於修行）。

(2) 不善樂受 (**akusala somanassa vedanā**)，例如：源於欲樂。

(3) 善苦受 (**kusala domanassa vedanā**)。

(其之例證為一人對自身之修行而失望，其無進展。註解給予比丘摩訶悉婆之故事。)

(4) 不善苦受 (akusala domanassa vedanā) 。此之例證為當某人而見某人而生起憎恨或厭惡。

(5) 善捨受 (kusala upekkhā vedanā) 。例如：為觀捨。

(6) 不善捨受 (akusala upekkhā vedanā) 。

#### T4

Sakka, the king of gods, asked questions and the Buddha answered. At the same time, he observed his khandhas and entered the stream. Before the Buddha arisen in the world he was the king of the gods. He was a thoughtful person and asked the same questions to some teachers of the time, and nobody could answer for him. These questions were also could be answered only by someone who had realization of the Dhamma (especially the Buddha). Therefore, it's important to understand the khandhas. Because of not understanding it we are quite a long time in the round of existence until now. Instead we are always with craving and wrong view (taṇhā/diṭṭhi). Therefore, we are wandering in the round of existence with the dangers of old age, sickness and death. Now, you have the chance, so try hard in your practice.

Everyone has the desire of being healthy and happy. But why have human beings a lot of sickness and short lives? Because of envy and avarice. Most people think it's the causes of foods, climate and other causes. Stay away from envy and avarice will be less sickness and have a long life. We have to count also the past and present lives as both causes. Envy is 'don't want to see or hear of goodness and happiness of other people'. Macchhariya is meanness. All these things are cited from the Sakka Pañha Sutta (Dīgha-Nikāya, DN.21) whereas the vipassanā practice from other suttas. Issā is anger (dosa). Macchhariya (displeasure) is also anger. If they come in, contemplate anicca. It's the contemplation of the mind—cittānupassanā. By contemplation black thing becomes white. Cutting off defilements means it's now arising and cutting it now. In this way we are free from sickness in this life and also free from suffering in next life. Don't be negligent. Every time they arise must contemplate. They will benefit you with impermanence. Not only free from sickness

and short life, also cut off the dependent arising process. If you know how to use, it becomes medicine. If not, becomes poison.

Where do *issā* and *macchariya* come from? From love and hate. These *dhamma* are good for contemplation. Love and hate are *lobha* and *dosa*. If these are coming in and can contemplate it, the root cause of *issā* and *macchariya* are cutting off. So *cittānupassanā* (The contemplation of mind) is good. Delusion (*moha*) also cut off. It functions together with them (co-nascence *sahajāta*). If you can contemplate every time *lobha*, *dosa* and *moha* come in and cutting off the dependent arising from the beginning, middle and the end (to understand this point see the 12-links of dependent arising). You have to look for or search for contemplation or contemplate when it's arising. "Ven. Sir. It's only arising." (Some people think *vipassanā* contemplation is looking for some things to contemplate.) Where do love and hate come from? From desire (*chanda*). If you have doubt it's ignorance (*avijjā*). Without contemplation will become wrong view. If you contemplate, wrong view and doubt die away, and will become a stream enterer (*sotāpanna*). Why we don't become *sotāpanna*? Because we don't contemplate whatever is arising. Without any doubt and can contemplate impermanence, *sotāpanna* is easy. Where is desire come from? From thinking.

#### T4

天帝釋（*Sakka*），神王，提出問題，佛陀回答。同時，他觀察自己的五蘊並進入了流通道。在佛陀出現之前，他曾是天神的王。他是一個深思熟慮的人，曾向當時的幾位老師提出相同的問題，但沒有人能回答他。這些問題只有那些已經實證法的人，尤其是佛陀，才能回答。因此，了解五蘊是非常重要的。由於不理解它，我們在生死輪迴中已經經歷了相當長的時間。相反，我們總是伴隨著貪欲和錯誤見解（貪/見）徘徊。因此，我們在生死輪迴中漂泊，面臨老、病、死的危險。現在，你們有機會了，所以要努力修行。

每個人都希望健康快樂，但為什麼人類卻有那麼多疾病和短命呢？因為嫉妒和貪婪。大多數人認為這是食物、氣候和其他原因所致。遠離嫉妒和貪婪，疾病會減少，壽命也會更長。我們還必須計算過去和現在的生命，因為這兩者都是原因。嫉妒是「不想看到或聽到別人的好事和幸福」。貪婪則是小氣。所有這些觀點都來自《天帝釋問經》（*Dīgha-Nikāya*, DN.21），而修習觀察法則來自其他經典。嫉妒是憤怒（*dosa*）。貪婪（不滿）也是憤怒。如果它們出現，就要觀察無常。這是對心的觀察——心念的觀察。通過觀察，黑暗的事物變為白色。切斷煩惱意味著現在它正在出現並且現在就切斷它。這樣我們就能在今生免於疾病，也能在來世免於痛苦。不要疏忽。每當這些情緒出現時，都必須進行觀察。它們將通過無常使你受益。不僅能免於疾病和短命，也能切斷依緣生起的過程。如果你懂得如何運用，它就成為藥物；若不懂，則會變成毒藥。

嫉妒和貪婪從何而來？來自愛與恨。這些法對觀察很有幫助。愛和恨是貪（lobha）與憤怒（dosa）。如果這些情緒進來了，並且能觀察它們，那麼嫉妒和貪婪的根本原因就能被切斷。因此，心念的觀察（cittānupassanā）是有益的。迷惑（moha）也能被切斷。它與它們共同作用（共起，sahajāta）。如果你每次都能觀察貪、憤和迷惑的出現，並從根本上切斷依緣生起的過程，這樣從始到終都能理解（要理解這一點，請參閱十二因緣）。你必須在它們出現時尋找或進行觀察。「尊者，這只是正在出現。」（有些人認為觀察法就是要找某些東西來觀察。）愛與恨從何而來？來自欲望（chanda）。如果你有疑惑，那就是無明（avijjā）。如果不進行觀察，將會變成錯誤見解。如果進行觀察，錯誤見解和疑惑就會消失，並且將成為流通道者（sotāpanna）。為什麼我們不成為流通道者呢？因為我們不觀察任何出現的現象。若無疑惑，並能觀察無常，成為流通道者就容易了。欲望從何而來？來自於思維。

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#### T4)

釋提桓因，天之主，而問問題，而佛陀而回答。於同時，其觀察其蘊，而入流。於佛陀出世之前，其為天之主。其為一思惟之人，而向當時之某些教師而問相同之問題，而無人能為其而回答。此等問題亦僅能被具備法之證得者（尤其佛陀）而回答。故而，瞭解蘊而重要。因不瞭解之，故而吾人於生死輪迴中而相當之久。反之，吾人恆常而與貪與邪見（taṇhā/diṭṭhi）而共存。

故而，吾人以老、病、死之危險而於生死輪迴中而流浪。現今，汝等有機會，故而努力於汝等之修行。

一切人皆有健康與快樂之欲求。然何以人類而有許多疾病與短壽？因嫉妒與慳吝。多數人認為其為食物、氣候與其他因緣之原因。遠離嫉妒與慳吝，而將有較少之疾病而有長壽。吾人須亦計算過去與現生之生命，如二者之因緣。嫉妒為「不欲見或聽聞他人之善與快樂」。慳吝為吝嗇。此等一切事物皆引述於《釋提桓因經》（Dīgha-Nikāya, DN.21），而觀慧修行源於其他之經文。issā 為瞋（dosa）。macchariya（不悅）亦為瞋。若彼等而入，則觀照無常。其為心之觀照——cittānupassanā。以觀照，則黑色之事物而成為白色。斷除煩惱意謂其現今而生起而現今而斷除之。以如此方式，吾人於此生中而遠離疾病，亦於來生中而遠離苦。勿疏忽。每次彼等而生起，須觀照。彼等將以無常而利益汝。非僅遠離疾病與短壽，亦斷除緣起之過程。若汝知曉如何而使用之，則其成為藥。若否，則成為毒藥。

issā and macchariya 之來源為何？由愛與恨。此等法而善於觀照。愛與恨為貪與瞋。若彼等而來臨，而能觀照之，則 issā and macchariya 之根本因緣而斷除。故而，cittānupassanā（心之觀照）而善。癡（moha）亦斷除。其與彼等而共同而作用（co-nascence sahaajāta）。若汝能每次而觀照貪、瞋、癡而來臨，而斷除由開始、中間與終止

之緣起（欲瞭解此點，而見十二因緣法）。汝須尋求或搜尋而觀照，或於其生起時而觀照。「尊者，其僅為生起。」（某些人認為觀慧修行而搜尋某些事物而觀照。）愛與恨之來源為何？由欲（chanda）。若汝有疑慮，則其為無明（avijjā）。無觀照，而成為邪見。若汝觀照，則邪見與疑慮而滅盡，而將成為初果（sotāpanna）。何以吾人不能成為初果？因吾人不知見任何者而生起。無任何疑慮，而能觀照無常，則初果而容易。欲之來源為何？由思惟。

T5

(In the beginning Sayadaw explained that in our past lives we were doing wholesome deeds and making prayers to meet the Buddha teachings and had the ears to understand it. Now, we are having these chances. If we don't practice, all these become fruitless.) The Buddha said that even how much perfection in the past we had fulfilled it and if we don't practice now in accordance with the Dhamma (Dhammānu-dhammapaṭipatti) will like a lotus bud can't open up. In the same way our lotus bud of knowledge can't open up and die out. (Sayadaw gave the example of layman Peya in the Kassapa Buddha's time) Without the Dhammānu-dhammapaṭipatti, it becomes fruitless. Also like a good meal without any salt in it. Work hard before death comes, and important to discern anicca. You only need to fulfill that one. Also like a lottery number. Only miss a number, you are loss the chance to win. The latent defilement is always waiting for you to push you down into the painful rebirth. Don't delay your practice by moving around for tomorrow and the day after tomorrow. The Buddha warned us about the five future dangers in the Aṅguttara-Nikāya. Dangers should not be waited for but have to shun away. Don't take it as I am pushing you for practice. I see the great loss that warning you. (Retold the story of Sakka) Where is vitakka coming from? From mental proliferation (papañca) or taṇhā, māna and diṭṭhi. Where is papañca come from? From three types of feelings. Sakka entered the steam by meditation on feeling. Many yogis benefited by contemplation of feeling. Sāriputta became arahant by feeling and so did his nephew Dīghanakha. Every feeling arises have to contemplate. You will only see the arising and the passing away of it. Dhamma reality becomes the Dhamma knowledge. Then it becomes in accordance with the Dhamma. The Buddha asked for us who have pāramīs only to fulfill this one. In this way we know the nature of our khandhas. Without knowing it and papañca dhamma follow.

## T5

（一開始，Sayadaw 解釋了在我們的過去世中，我們曾行善業並祈願能夠遇到佛陀的教法，並且擁有理解它的耳朵。現在，我們擁有了這些機會。如果我們不修行，所有這些都將變得無益。）佛陀說過，即使在過去我們完成了多少的圓滿，如果現在不依照法修行（法法對治），就像蓮花的花苞無法綻放。就像我們的智慧花苞無法開放並會枯萎。（Sayadaw 提到了在迦葉佛時代的居士佩耶的例子）沒有法法對治，就變得無益。就像一頓美好的飯菜，卻沒有加鹽。死來之前要努力修行，並且重要的是要覺察無常。你只需要完成那一點。也像是彩票號碼，只錯過一個號碼，你就失去了贏得獎金的機會。潛藏的煩惱總是等著你，把你推向痛苦的再生。不要因為明天和後天而拖延你的修行。佛陀在《增壹阿含經》中警告我們關於五種未來的危險。危險不應該等待，而應該避開。不要認為我在催促你修行。我看到這個巨大的損失，因此警告你。（再次講述天帝釋的故事）思維從何而來？來自心念的繁衍（papañca）或貪、我慢和見解。繁衍從何而來？來自三種感覺。天帝釋通過觀察感覺進入了流通道。許多修行者通過觀察感覺獲得了利益。舍利弗通過感覺成為了阿羅漢，他的侄子迦旃延也一樣。每一種感覺的產生都應該進行觀察。你只會看到它的產生與滅除。法的實相變成了法的知識。然後，它會與法相應。佛陀要求我們這些擁有功德的人只需完成這一項。這樣，我們便能了解五蘊的本質。如果不明白這一點，繁衍的法則將繼續隨之而來。

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## (T5)

（於開始，尊者解釋，於吾人過去之生命中，吾人而作善業，而祈禱而遇佛陀之教導，而有耳而瞭解之。現今，吾人具有此等機會。若吾人不修行，則此等一切而成為無果。）佛陀說，即使於過去吾人已圓滿多少，而若吾人現今不依法而修行（Dhammānu-dhammappaṭipatti），則如蓮花之蓓蕾而不能綻放。以相同方式，吾人之知見之蓮花蓓蕾而不能綻放而凋謝。（尊者舉出迦葉佛時代之優婆夷之例證）無 Dhammānu-dhammappaṭipatti，則其成為無果。亦如一餐美味之食物，而無任何鹽於其中。於死前而努力而工作，而重要而了知無常。汝僅須圓滿之一。亦如樂透彩券之號碼。僅遺漏一號碼，則汝而喪失獲勝之機會。潛伏之煩惱恆常而等待汝而將汝推入苦惱之受生。勿以延遲汝之修行而四處而移動，而為明日與後日。佛陀於《增支部》中而警告吾人關於五種未來之危險。危險不應而等待，而須逃避。勿認為吾人而推動汝而修行。吾人見得警告汝之重大之損失。（重述釋提桓因之故事）vitakka 之來源為何？由煩惱（papañca）或貪、我慢、邪見（taṇhā, māna, diṭṭhi）。papañca 之來源為何？由三種感受。釋提桓因以感受之禪定而入流。許多瑜伽行者以感受之觀照而利益。舍利弗尊者以感受而成為阿羅漢，而其之侄子提伽那迦亦然。每次感受而生起，須觀照。汝僅將見得之生起與滅去。法之真實性而成為法之知見。爾後，其成為依法。佛陀而請託吾人，其具有波羅蜜，而僅圓滿之一。以如此方式，吾人而知曉吾人之蘊之性。無知見之，而煩惱法而隨後。



T6

[In the Aṅguttara-Nikāya, the Buddha warned about the five dangers human beings would encounter in the future. So he reminded and encouraged people to practice diligently now, as the five dangers would surely come. King Pasenadi of Kosala also had the sixteen dreams on future human beings and the Cakkavatti Sutta in the Dīgha-Nikāya also mentioned by the Buddha about the future human beings and societies (DN.26 Cakkavattisuttaṃ). All these sufferings and unfortunate things happen to human beings because of immorality.

(1)Old age: At this stage the body becomes weak and the mind dull, so difficult for practice. Practice should be continued. With a dull mind and weak kamma the practice will not be effective. When we were young wasting our sharp mind and good kamma for defilement was a great loss.

(2)Sickness: When the body is sick also affects the mind, and difficult for practice.

(3)Time of starvation: It can be happened by natural causes or most probably men made. Wars and environmental problems created by human beings.

(4)Disharmony among people, society, country, etc., these can be many reasons and causes, e.g., politics, economics, religions etc.

(5) Disharmony among the Saṅgha. (Sayadaw continued the Sakka's questions) The Buddha's answers were traced backwards the causes of the problems. Diseases and short life ← issā-macchariya ← love and hate ← desire ← reflection (vitakka) ← illusion [papañca (taṇhā, māna, diṭṭhi)] ← feeling (vedanā)

So, practice with feelings stop papañca dhamma. The Buddha instructed Sakka on contemplation of feeling. Vedanā can be divided into 3: pleasant (sukha), unpleasant (dukkha) and neutral (upekkhā) feeling. These are bodily feelings. For mental feelings: somanassa, domanassa, upekkhā. In this sutta the Buddha taught him



how to deal with mental feelings. Mental feelings also grouped into 2: should be developed (wholesome) and should not be developed (unwholesome). So it becomes six types of feelings (3x2).

Somanassa should be developed; e.g., comes from practice.

Somanassa should not be developed; e.g., comes from sensual pleasure.

Domanassa should be developed; discontent with one's own practice. So put more effort and care one's own practice and become right effort.

(4)Domanassa should not be developed; dissatisfied with worldly things.

(5)Upekkhā should be developed; e.g., vipassanupekkhā, discerning anicca at this moment the mind do not react like or dislike.

(6)Upekkhā should not be developed; dissatisfied or displeasure with worldly matters but can't deal with it and become indifferent domanassa upekkhā.

So there are six types of mental feelings; three should be developed and three should not. Positive feeling is part of observing mind and negative are the objects of vipassanā. Positive feeling leads to Nibbāna and ending dukkha. Negative feeling leads to Dukkha. ]

The Buddha didn't want people to wait for the five future dangers. Instead of wanted them to finish their practices. If you don't do it now, then you are waiting for the danger of old age, waiting for forgetfulness, waiting for the danger of can't practice, waiting for the round of existence or painful rebirth. Work hard to finish it in this life, if you don't practice just only wasting your good kamma and intelligence for worldly matters.

If you have khandhas you have the danger of sickness. Before you are sick you are doing what craving tells you. When you are free from illness, the practice is easy to progress. There are sayings that when you are young looking for wealth; and when you are getting old looking for wisdom. All these are wrong. You are waiting for your disadvantages. The Buddha said that should not wait for the practice, but you want to

wait. Now, you don't encounter famine yet, but when you getting old it can be. At that time can you practice because of the concerning about livelihood? Human beings have different views and doctrines and become disharmony. It's not good to lean towards any side and has to hide oneself away. In the future when the Saṅgha split it's not easy to pay attention to the Buddha Teachings and difficult for practice.

(Sayadaw continued Sakka's story) Pleasant mental feeling has connection with sensual pleasure should not be happened. Connection with dhamma it's good. Unpleasant mental feeling also should not be happened related to sensual pleasure. Related to dhamma is good. When you can't teach your children and indifferent to them is neutral mental feeling (domanassa upekkhā). It's also not good to happen. Equanimity of insight is good (vipassanupekkhā). I am still analyzing them and not put it into practice yet. Explain with dependent arising, it becomes clearer. Without it the dhamma is not finished. If you can cut off the process and then do it, if you can't just continue the process. In the khandhas just these two processes exist and no other. Without them there's no Four Noble Truths. If you don't cut it off these are only dukkha and samudaya saccas. If you can do it become nirodha and magga saccas. Without including Noble Truth there is no realization. The 3-positive feelings cutting off the dependent arising and the negative feelings continue the process. Developing the 3-positive feelings and contemplating the 3-negative feelings as objects of contemplation.

## T6

(在《增壹阿含經》中，佛陀警告了人類將來會遇到的五種危險。因此，他提醒並鼓勵人們現在要努力修行，因為這五種危險必定會來臨。Kosala 國王波斯匿也曾做過十六個夢，預示人類未來的情況，《長阿含經》中也提到佛陀談到未來人類與社會的情況（DN.26 王法經）。所有這些痛苦和不幸的事情發生在眾生身上，是由於不道德所造成的。)

1. **衰老**：在這個階段，身體變得衰弱，心智遲鈍，因此難以修行。修行應該繼續。心智遲鈍和業力薄弱時，修行將不會有效。當我們年輕時，浪費了敏銳的心智和良好的業力去滋養煩惱，這是一個巨大的損失。
2. **疾病**：當身體生病時，也會影響到心智，進而使修行變得困難。
3. **飢餓時期**：這可能是由自然災害引起的，或更可能是由人類製造的。人類創造的戰爭和環境問題。
4. **社會、國家等的紛爭**：這些可以有許多原因，例如政治、經濟、宗教等。

5. 僧團的紛爭。(Sayadaw 繼續天帝釋的問題) 佛陀的答案追溯問題的根源。疾病與短命 ← 忿怒與吝嗇 ← 愛與恨 ← 慾望 ← 思維 (vitakka) ← 妄想 [papañca (貪、我慢、見解)] ← 感覺 (vedanā)

所以，通過感覺來修行，停止妄想法。佛陀指導天帝釋修習感覺的觀察。感覺可以分為三種：愉快 (sukha)、不愉快 (dukkha) 和中立 (upekkhā) 感覺。這些是身體的感覺。對於心理感覺：愉快、憂慮、中立。在這部經典中，佛陀教導他如何處理心理感覺。心理感覺也分為兩類：應該發展的 (善法) 和不應該發展的 (惡法)。因此有六種感覺 (3x2)。

1. 愉快的應該發展：例如來自修行的愉快。
2. 愉快的應該不發展：例如來自感官享樂的愉快。
3. 憂慮的應該發展：例如對自己修行進展不滿，應該多加努力，並謹慎地修行，進行正確的努力。
4. 憂慮的應該不發展：對世俗事物的不滿。
5. 中立的應該發展：例如覺察無常，並在此時心不對事物產生喜好或厭惡。
6. 中立的應該不發展：對世俗事物的不滿或不悅，但無法處理，變成冷漠的憂慮與中立。

因此，有六種心理感覺；三種應該發展，三種不應該發展。正面的感覺是觀察心的一部分，負面的感覺是禪修的對象。正面的感覺通向涅槃並結束苦，而負面的感覺通向苦。

佛陀不希望人們等待未來的五種危險。相反，他希望人們完成自己的修行。如果現在不修行，那麼你就是在等待衰老的危險，等待健忘的危險，等待無法修行的危險，等待輪迴的痛苦再生。努力在此生完成修行，如果不修行，只是在浪費你們的善業和智慧來應對世俗事務。

如果你擁有五蘊，就有疾病的危險。在你生病之前，你是按照貪欲的指使在行動。當你脫離疾病後，修行才會輕鬆進步。常有說法：年輕時追求財富；老了才追求智慧。這些都是錯誤的，你在等待你自己的劣勢。佛陀說不應該等待修行，而是應該修行。現在你還沒遇到飢荒，但隨著年齡增長，這是有可能的。到那時，你能因為生計的考慮而修行嗎？人類擁有不同的觀點和教義，這導致了社會的紛爭。傾向於任何一方都不好，應該遠離。將來若僧團分裂，便不容易專心於佛法，修行也會變得困難。

(Sayadaw 繼續講述天帝釋的故事) 愉快的心理感覺與感官享樂有關，不應該發生。與法有關則是好的。不愉快的心理感覺也不應該發生，與感官享樂有關的不好。與法有關則是好的。當你無法教育你的孩子，對他們冷漠無情，這就是中立的心理感覺 (憂慮中立)。這樣也不應該發生。洞察的平等心是好的 (vipassanupekkhā)。我仍在分析這些，尚未付諸實踐。用緣起法來解釋，會更加清楚。沒有它，法則未完成。如果你能切斷這個過程，就能修行；如果不能，就繼續這個過程。在五蘊中只有這兩個過程，沒有其他的。沒有它們，便沒有四聖諦。如果你不切斷，這只會是苦和集諦。如果你能做到，便是滅和道諦。

沒有聖諦，就無法體證。三種正向的感覺切斷了依緣起生，負向的感覺則繼續這個過程。發展三種正向感覺，並以三種負向感覺作為觀察對象。

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### (T6)

[於《增支部》中，佛陀而警告人類將遭遇之五種危險。故而，其提醒而鼓勵眾生而現今而精進修行，因五種危險而確信而來臨。僑薩羅國之波斯匿王亦有十六夢，而於《長阿含經》中，亦由佛陀而提及關於未來人類與社會（DN.26 Cakkavattisuttaṃ）。此等一切苦惱與不幸之事物而發生於人類，因不道德。

(1) 老：於此階段，身而衰弱，而心而遲鈍，故而修行而困難。須持續而修行。以遲鈍之心與衰弱之業，則修行而無效。當吾人年輕，而浪費吾人敏銳之心與善業於煩惱，為一重大之損失。

(2) 病：當身而病，亦影響心，而困難於修行。

(3) 飢饉之時：其可由自然之因緣而發生，而最可能為人而造成。戰爭與環境問題而由人類而創造。

(4) 人、社會、國家等之間之不和諧，此等可有許多之因緣與原因，例如：政治、經濟、宗教等。

(5) 僧伽之間之不和諧。（尊者持續釋提桓因之問題）佛陀之回答而追溯問題之因緣。疾病與短壽←嫉妒與慳吝←愛與恨←欲←思惟（vitakka）←幻惑[papañca (taṇhā, māna, diṭṭhi)] ←感受（vedanā）

故而，以感受之修行而停止煩惱法。佛陀而教導釋提桓因關於感受之觀照。Vedanā 可分為三：樂（sukha）、苦（dukkha）與捨（upekkhā）感受。此等為身感受。對於心感受：somanassa、domanassa、upekkhā。於此經文中，佛陀而教導其如何而對待心感受。心感受亦分為二：應當而發展（善）與不應當而發展（不善）。故而，其成為六種感受（3x2）。

Somanassa 應當而發展；例如，源於修行。

Somanassa 不應當而發展；例如，源於欲樂。

Domanassa 應當而發展；對自身之修行而失望。故而而更加努力而關心自身之修行，而成為正精進。

(4)Domanassa 不應當而發展；對世俗之事物而失望。

(5)Upekkhā 應當而發展；例如：觀捨，於此時而了知無常，而心不反應如喜悅或厭惡。

(6)Upekkhā 不應當而發展；對世俗之事物而失望或不悅，然不能而對待之，而成為冷漠之捨受（domanassa upekkhā）。

故而，有六種心感受；三種應當而發展，而三種不應當而發展。正面之感受為觀察心之一部分，而負面者為觀慧之境。正面之感受而導引至涅槃，而終止苦。負面之感受而導引至苦。]

佛陀不欲人而等待五種未來之危險。反之而欲其而完成其修行。若汝現今不為之，則汝而等待老之危險，等待而忘卻，等待不能而修行，等待生死輪迴或苦惱之受生。努力而於此生中而完成之，若汝不修行，僅浪費汝之善業與智慧於世俗之事物。

若汝具備蘊，則汝具有疾病之危險。於汝生病前，汝而為所欲而為。當汝遠離疾病，則修行而容易而進展。有語，當汝年輕而尋求財富；而當汝而年老而尋求智慧。此等一切皆為錯誤。汝而等待汝之不利。佛陀說，不應而等待修行，然汝欲而等待。現今，汝未遭遇飢饉，然當汝而年老，則其可。於此時，汝能修行，因關心於生計？人類具有不同之見解與教義，而成為不和諧。其不善於傾斜於任何一方，而須隱藏自身。於未來，當僧伽而分裂，則不以注意佛陀之教導而容易，而困難於修行。

（尊者持續釋提桓因之故事）樂受而與欲樂而相連，不應當而發生。與法而相連，其為善。苦受亦不應當而發生，而與欲樂而相關。當汝不能而教導汝之子，而對彼等而冷漠，則為捨受（domanassa upekkhā）。其亦不善於發生。觀捨之等舍為善

（vipassanupekkhā）。吾人尚分析彼等，而未實踐之。以緣起而解釋之，則其而更為清楚。無之，則法而未完成。若汝能斷除過程，爾後而為之，若汝不能，僅持續過程。於蘊中，僅此二種過程而存在，而無他者。無之，則無四聖諦。若汝不能斷除之，則此等僅為苦諦與集諦。若汝能為之，則成為滅諦與道諦。無包含聖諦，則無證得。三種正面之感受而斷除緣起，而負面之感受而持續過程。發展三種正面之感受，而觀照三種負面之感受，如觀照之境。

# Body Moving Towards Death

4<sup>th</sup> March 1960

Don't mess up "the I" and "me" with the feeling. Vedanā is feeling. I and me is wrong view. They are different. Feeling is arising here and passing away also here. It's arising there and passing away there. The patient has to follow in this way. Contemplate the impermanence of the feeling arising. Even the whole body is in pain, contemplate impermanence, where it has the most severe pain. Feeling is a mental state of feeling. Wrong view is also a mental state (i.e., a saṅkhāra khandha). They can't mix together. Example, feeling appears in the body. I and me appear in the heart. They are different. Feeling is impermanent. Knowing that it is not I and me is insight knowledge. In this way you have to contemplate until all the feelings cease. Then all feelings end, so the whole khandhas disappear. At this place the ending of khandhas appears (i.e., Nibbāna). Every feeling arises can be followed by contemplation of impermanence and taints (āsavas) diminish.

Ven. Phagguna died after became an anāgāmin (non-returner). After he passed away, Ānanda found out that his whole body was no defect and looked like as normal. So he informed the Buddha about it. Before he was practicing and tortured by the sickness because seeing the body as a composite thing. He was messed up the feeling with I and me. The Buddha taught the monks six ways of dying, three for ordinary people and three for trainees (sekha). (1) By listening to the Buddha's instruction on feeling separated from the sense of "I" could realize the fruit of sotāpanna to anāgāmin (as above to Phagguna). (2) By listening to the instruction of a Buddhist monk. (3) Without the Buddha and any monk at the time of near death should contemplate one's own dhamma and die with the knowledge of insight. The Buddha did not exist anymore. Also not easy to get a monk near death and don't know the time of death. People can die anytime. The best way is contemplation of one's own dhamma.

身體向死亡進發

1960年3月4日



不要將「我」與「我」的感覺混淆。感覺是「vedanā」，而「我」與「我」是錯誤的觀念。它們是不同的。感覺在此生起，又在此滅去；它也可以在彼處生起，又在彼處滅去。病人必須依此修習。觀察感覺的無常，即使整個身體痛苦，也要觀察無常，尤其是最痛的地方。感覺是心的狀態，錯誤的觀念也是心的狀態（即，行蘊）。它們無法混為一談。例如，感覺出現在身體中，而「我」與「我」出現在心中。它們是不同的。感覺無常，知道這並非「我」與「我」，這就是智慧的知識。依此，你要繼續觀察，直到所有的感覺都消失。當所有的感覺終結時，五蘊也隨之消失。在此，五蘊的終結即是涅槃的顯現。每一個感覺的生起，都可以隨著觀察無常而進行，這樣煩惱（āsavas）會減少。

法顯比丘在成為阿那含（不還）後死去。他去世後，阿難發現他的全身沒有缺陷，看起來和正常人一樣。因此他告訴佛陀這件事。在他修行之前，由於將身體視為合成的事物，他曾經受病痛的折磨。他將感覺與「我」和「我」混淆。佛陀教導比丘六種死法，其中三種是普通人，三種是修行者（sekha）。(1) 透過聽佛陀講解，將感覺與「我」的觀念分開，可以實現從聽法而證得的果位，如同法顯的情況。(2) 透過聽比丘的教導。(3) 在死期來臨時，若無佛陀和比丘在身旁，應當觀察自身的法，並以覺悟的智慧死亡。佛陀已經不在世上，而在接近死時也難以遇到比丘，且無法預知死期。人隨時可能死去，最好的方法是修習自身的法。

## 身體趨向於死

1960年3月4日

勿混淆「我」與「我所」與感受。Vedanā 為感受。「我」與「我所」為邪見。其等而不同。感受而於此而生起，而於此而滅去。其於彼處而生起，而於彼處而滅去。患者須隨順於此方式。觀照感受之生起之無常。即使整體之身而處於痛苦，而觀照無常，其處於最嚴重之痛苦。感受為感受之心態。邪見亦為心態（即：sañkhāra khandha）。其等不能而混淆。例如，感受而顯現於身。我與我所而顯現於心。其等而不同。感受而無常。知見其非我與非我所，為觀慧之知見。以如此方式，汝須觀照，直至一切感受而滅盡。爾後，一切感受而終止，故而整體之蘊而消失。於此處，蘊之滅盡而顯現（即：涅槃）。每次感受而生起，而可隨後以無常之觀照，而染汙而減損。

尊者 Phagguna 於成為不還（anāgāmin）後而死。於其滅去後，阿難發現其整體之身而無缺陷，而如正常般而觀看。故而，其告知佛陀關於之。於先前，其而修行而以疾病而受苦，因見得身如一複合之物。其而混淆感受與我與我所。佛陀而教導比丘六種死之方式，三種為凡夫，而三種為學者（sekha）。(1) 以聽聞佛陀關於感受之教導而分離於「我」之感，而可證得初果至不還之果（如上而對 Phagguna）。(2) 以聽聞比丘之教導。(3) 於臨死時刻，無佛陀與任何比丘，須觀照自身之法而以觀慧之知見而死。佛陀而不再存在。亦



不以於臨死而得一比丘而容易，而不知曉死之時刻。人可於任何時刻而死。最佳之方式為觀照自身之法。

# Craving Comes From Affection

6<sup>th</sup> March 1960

Touch your body. Is it warm or not? It's burning with the fire of decay (jarā). The body becomes mature because of it. A bamboo tree will fall after burning with more fire. In the same way the khandhas burning with more fire of decay becomes painful and sick. It's burning with the fire of sickness. You are sitting and can't keep your body still and changing from this side to that side. This is burning with sickness. If this body is with more burning just prepare to go to the cemetery. Oppress by these things all the time that it is the truth of suffering (dukkha sacca). These things are happening because of the 5-khandhas. It's the cause of suffering. This Dhamma is not the same as yesterday talk. Today I include the truth of Dhamma (sacca). Anyone who doesn't practice wanting to live with these suffering. When you are sick and unpleasant feeling arises; contemplate and it ceases. If you follow them to the end, it disappears, and then dukkha also disappears. The Buddha said that having the khandhas is having dukkha. So vedanās arise and follow them to the end; if vedanā ceases and then dukkha ceases. People want to free from sickness, but they don't do the work to free from it. So if you are healthy, contemplate it; and if not, also contemplate it. There was a discourse called Bojjhaṅga Sutta (Factors of enlightenment). When Buddhists are sick, they recite this one. Mahā-Moggallāna and Mahā-Kassapa were sick, so the Buddha taught them to recite the Bojjhaṅga. They did it what the Buddha said and cured their illnesses.

You all are contemplating impermanence and developing the factors of enlightenment, but most of you is reciting it. These dhamma are for contemplation. In the Sutta it was said that bhāvita and bahulīkata. Bhāvita means contemplate, and bahulīkata means contemplating many times or developing. You could be NOT prevented by vedanā with contemplation when you are in good health. Whereas during being sick, it cures vedanā. It's like taking medicine. So contemplation is magga sacca and vedanā cured is nirodha sacca. Nibbāna is in this body. Don't go and search it anywhere. For example, you will never find it at Buddhagaya. (Then Sayadaw referred the story of Rohitassa Devaputta searching for the end of the world, AN.4.45 Rohitassasuttam.) vedanāṃ khayō Bhikkhu Nibbānaṃ—Bhikkhu, the

extinction of feeling is Nibbāna. Khandhas cease is also Nibbāna. Craving ceases is also Nibbāna. Don't afraid of old age, sickness and death but the affection of taṇhā. This is the most difficult thing. We are living with taṇhā in the whole round of existence. Practice insight into the affection things until disenchantment and no desire of them.

## 渴愛來自於依戀

1960年3月6日

觸摸你的身體，它是溫暖的還是冷的？它正在燃燒於衰老的火焰中（*jarā*）。身體因為這個而變得成熟。一根竹子在更多火焰的燃燒後會倒下。以同樣的方式，五蘊在衰老的火焰中燃燒，變得痛苦和生病。它正在燃燒於疾病的火焰中。你正坐著，卻無法保持身體靜止，不斷從這一邊換到那一邊。這是因為生病而燃燒。如果身體的燃燒更嚴重，那就準備去墓地吧。這些事不斷壓迫我們，這就是痛苦的真理（*dukkha sacca*）。這些事情發生是因為五蘊。它是痛苦的根源。今天的教義與昨天的不同，今天我將包括真理的教義

（*sacca*）。任何不修行的人，都會希望與這些痛苦共存。當你生病時，出現不愉快的感覺，應該觀察它，然後它會停止。如果你跟隨感覺走到盡頭，它就會消失，這樣痛苦也就消失。佛陀說，擁有五蘊就等於擁有痛苦。所以，當感覺生起時，跟隨它直到終結；如果感覺停止，痛苦也會停止。人們希望從疾病中解脫，但他們卻不做解脫的工作。所以，如果你健康，要觀察它；如果不健康，也要觀察它。曾有一部經叫做《覺悟因緣經》

（*Bojjhaṅga Sutta*）。當佛教徒生病時，他們會誦讀這部經。大摩訶迦葉和大摩訶目犍連都生病過，佛陀教他們誦讀《覺悟因緣經》。他們照佛陀的指示去做，病也因此治好了。

你們所有人都在觀察無常，並發展覺悟因緣，但大多數人只是誦讀它。這些教義是為了觀察的。在經文中說到 *bhāvita* 和 *bahulikata*。*bhāvita* 意思是觀察，*bahulikata* 意思是多次觀察或發展。當你健康時，觀察不會被感覺所妨礙，而在生病時，觀察能治療感覺。這就像吃藥一樣。所以，觀察是道的真理（*magga sacca*），而感覺被治療是滅的真理

（*nirodha sacca*）。涅槃就在這個身體裡，不要到處去找它。例如，你永遠無法在菩提伽耶找到它。（接著，師父提到了羅希塔天子尋找世界終結的故事，見於《增壹阿含經》第四十五條，*Rohitassasuttam*。）感覺的滅盡即是涅槃。五蘊的滅盡也是涅槃。渴愛的滅盡也是涅槃。不要害怕老、病和死，而要害怕渴愛的依戀。這是最難的。我們在整個輪迴中都在與渴愛共存。修行觀察依戀的事物，直到對它們生起厭離，並不再渴望它們。

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## 貪欲源於愛著

1960年3月6日

觸碰汝之身。其為溫暖抑或否？其以朽壞之火而燃燒（*jarā*）。身因之而成熟。竹樹以更多之火而燃燒而將倒下。以相同方式，蘊以更多之朽壞之火而燃燒而成為痛苦而生病。其以疾病之火而燃燒。汝而坐，而不能而保持汝之身而靜止，而由此側而轉變至彼側。此為以疾病而燃燒。若此身而以更多之燃燒，僅準備而前往墓地。以此等事物而壓迫，而其為苦諦。此等事物而發生，因五蘊。其為苦之因緣。此法非如昨日之談論。今日，吾人而包含法之真實性（*sacca*）。任何人而不修行而欲求而以此等苦而存活。當汝生病，而苦受而生起；觀照之，而其而滅盡。若汝而隨順彼等至終止，則其而消失，爾後，則苦亦而消失。佛陀說，具備蘊而具備苦。故而，*vedanās* 而生起，而隨順彼等至終止；若 *vedanā* 而滅盡，爾後，則苦而滅盡。人而欲求而遠離疾病，然彼等不為之而工作而遠離之。故而，若汝而健康，則觀照之；而若否，亦而觀照之。有一說法名為《覺支經》（*Bojjhaṅga Sutta*）。當佛教徒而生病，則其而誦念之。摩訶摩揭陀尊者與摩訶迦葉尊者而生病，故而佛陀而教導彼等而誦念覺支。彼等而為之，而佛陀而說，而治癒其等之疾病。

汝等皆而觀照無常，而發展覺支，然多數之汝等而誦念之。此等法為觀照。於經文中而說，*bhāvita and bahulīkata*。*Bhāvita* 意謂觀照，而 *bahulīkata* 意謂多次而觀照或發展。汝等可於健康時，而以觀照而不能而被感受而阻止。而於生病時，其而治癒感受。其如服藥。故而，觀照為道諦，而感受而治癒為滅諦。涅槃於此身中。勿前往而搜尋之，於任何處。例如，汝將永不而發現之於菩提伽耶。（爾後尊者提及羅睺羅天之子而搜尋世界之終止之故事，*AN.4.45 Rohitassasuttaṃ*。）*vedanāṃ khayō Bhikkhu Nibbānaṃ*——比丘，感受之滅盡為涅槃。蘊之滅盡亦為涅槃。貪欲之滅盡亦為涅槃。勿恐懼老、病、死，而恐懼貪欲之愛著。此為最困難之事物。吾人以貪欲而於整個生死輪迴中而存活。修行而洞見愛著之事物，直至厭離而無欲求之。

# Two Kinds of Speech of the Buddha

30<sup>th</sup> Dec.1957 / 25<sup>th</sup> March 1960

There are six kinds of speech by man. (The Buddha only used two of them.)  
These are:

1. Not good, not true, not benefit, people don't like it.
2. Good, true, not benefit, people don't like it.
3. Good, true, benefit, people don't like it.
4. Not good, not true, not benefit, people like it.
5. Good, true, not benefit, people like it.
6. Good, true, benefit, people like it.

The Buddha used only No. 3 and No. 6 types of speech. These speeches also connection with *sīla*, so practitioner should follow these kinds of speech. Buddha used No. 3 speech according to time and situation. If needed to be waited for the time and he waited for it. The Buddha used No. 6 as soon as without delay. Sayadaw said he could not help lazy people, but can help people even they are dull until they understand. We should use these two kinds of speech skillfully in our daily life. These are using by noble and wise people.

The Buddha used two kinds of speech: (1) good, true, benefit and people don't like it; we have to use it according to time and place. (2) good, true, benefit and people like it, we have to use it without delay. As an example, the Buddha used it to teach *Bāhiya Dārucīriya* before he died. After the teaching he was killed by a cow. *Sacca dhammas* are not popular to people, but the Buddha was using it for his whole life. The second type of speech is very important because for living and dying, man can die anytime. Another point is concerning with young age and old age. When getting old difficult to listen dhamma talks and not easy for practice.

(Sayadaw talked about *phassa*—contact in practice.) Because of contact many feelings arise. If you can contemplate *phassa* until to the end is *Nibbāna*. But it's difficult than feeling. *Dukkha vedanā* is coarser than *sukha vedanā*. Therefore, it's

easier for contemplation. Whatever kind of feeling arise, contemplate anicca. Anicca is in the khandhas. The ending of it is also in the khandhas. Impermanence is dukkha sacca and the ending of it is nirodha sacca.

### 佛陀的兩種語言

1957年12月30日 / 1960年3月25日

人類有六種語言。（佛陀只使用了其中的兩種。）這些語言分別是：

1. 不好、不真實、沒有益處，人們不喜歡它。
2. 好的、真實、沒有益處，人們不喜歡它。
3. 好的、真實、有益處，人們不喜歡它。
4. 不好、不真實、沒有益處，人們喜歡它。
5. 好的、真實、沒有益處，人們喜歡它。
6. 好的、真實、有益處，人們喜歡它。

佛陀只使用了第三種和第六種語言。這些語言也與持戒有關，因此修行者應該遵循這些語言的方式。佛陀根據時間和情況使用第三種語言。如果需要等待時，他會等待。佛陀使用第六種語言時，則立刻不拖延。師父說，他不能幫助懶惰的人，但可以幫助那些即使遲鈍也能理解的人。我們應該在日常生活中巧妙地運用這兩種語言。這是高尚且智慧的人所使用的語言。

佛陀使用的兩種語言：（1）好的、真實、有益，但人們不喜歡的，我們應該根據時間和地點使用；（2）好的、真實、有益且人們喜歡的，我們應該毫不拖延地使用。舉例來說，佛陀在他臨終前教導巴希亞·達魯奇利亞。在教導後，他被一頭牛殺害。真理教義對人們來說並不受歡迎，但佛陀終其一生都在使用它。第二種語言非常重要，因為與生死相關，人在任何時候都可能死亡。另一點是關於年輕與年老的問題。年老時聽佛法講座變得困難，修行也不容易。

（師父談到「觸」—修行中的接觸。）由於接觸，許多感受會生起。如果能夠觀察觸直到終結，那就是涅槃。但這比觀察感受更為困難。痛苦的感受比愉快的感受更為粗糙，因此更容易觀察。不論哪種感受生起，都應該觀察無常。無常存在於五蘊中，它的終結也存在於五蘊中。無常是苦的真理，而它的終結是滅的真理。

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### 佛陀的兩種語言

1957年12月30日 / 1960年3月25日

人類有六種語言（佛陀只使用了其中兩種）。這些語言是：

1. 不善、不真、無益，人們不喜歡。
2. 善、真、無益，人們不喜歡。
3. 善、真、有益，人們不喜歡。
4. 不善、不真、無益，人們喜歡。
5. 善、真、無益，人們喜歡。
6. 善、真、有益，人們喜歡。

佛陀只使用了第 3 種和第 6 種語言。這些語言與戒律有關，因此修行者應該遵循這些語言的使用。佛陀根據時間和情況使用第 3 種語言。如果需要等待時，他會等。佛陀則無延遲地使用第 6 種語言。師父說，他無法幫助懶惰的人，但能幫助那些即使遲鈍的人直到他們理解。我們應該在日常生活中巧妙地使用這兩種語言。這是高貴和智慧的人所使用的語言。

佛陀使用了兩種語言：（1）善、真、有益但人們不喜歡，我們應該根據時間和場所使用；（2）善、真、有益且人們喜歡，我們應該毫不延遲地使用。舉例來說，佛陀在死前用這些語言教導了巴希亞·達魯奇裡亞。教誨之後，他被一頭牛殺害。真實的法（**sacca dhammas**）不受人們歡迎，但佛陀一生都在使用它。第二種語言非常重要，因為關於生死，人隨時可能死去。另一點與年輕和年老有關。年老時很難聽法講座，也不容易修行。

（師父談到觸一修行中的接觸。）由於接觸，許多感覺會生起。如果你能觀察觸直到終結，那就是涅槃。但這比感覺更難。痛苦的感覺比快樂的感覺更粗糙，因此比較容易觀察。無論哪種感覺生起，都要觀察無常。無常存在於五蘊中，它的終結也在五蘊中。無常是痛苦的真理（**dukkha sacca**），它的終結是滅的真理（**nirodha sacca**）。

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## 佛陀之二種說法

1957 年 12 月 30 日 / 1960 年 3 月 25 日

有六種人之言語。（佛陀僅使用其中之二種。）此等為：

1. 不善、不真實、無利益、人不喜悅之。
2. 善、真實、無利益、人不喜悅之。
3. 善、真實、有利益、人不喜悅之。
4. 不善、不真實、無利益、人喜悅之。
5. 善、真實、無利益、人喜悅之。
6. 善、真實、有利益、人喜悅之。

佛陀僅使用第 3 種與第 6 種之言語。此等言語亦與戒律而相連，故而修行者應當而隨順此等種類之言語。佛陀依據時間與情況而使用第 3 種言語。若須而等待時間，則其而等待之。佛陀而無遲延而使用第 6 種。尊者說，其不能而幫助懶惰之人，然可幫助人，即使彼等而



遲鈍，直至彼等而瞭解。吾人應當而於吾人之日常生活中而巧妙地使用此等二種言語。此等而由高貴而智慧之人而使用。

佛陀而使用二種言語：（1）善、真實、有利益，而人不喜悅之；吾人須依據時間與場所而使用之。（2）善、真實、有利益，而人喜悅之；吾人須無遲延而使用之。例如，佛陀而使用之而教導巴希耶·達露伽利耶，於其死前。於教導後，其而被牛而殺害。真實之法（**sacca dhammas**）不為人而喜悅，然佛陀而以其之整個生命而使用之。第二種言語而極為重要，因於存活與死亡，人可於任何時刻而死。另一點而關心於年輕與年老。當而年老，而困難而聽聞法語，而不易於修行。

（尊者而談論觸（**phassa**）於修行中。）因觸，而多種感受而生起。若汝能觀照觸至終止，則為涅槃。然其而比感受而困難。苦受（**dukkha vedanā**）比樂受（**sukha vedanā**）而粗糙。故而，其而容易於觀照。無論何種感受而生起，而觀照無常。無常於蘊中。其之滅盡亦於蘊中。無常為苦諦，而其之滅盡為滅諦。

# Time and Timelessness

19<sup>th</sup> April 1960

Time is referring to saṃsāra (round of existence), and timelessness to Nibbāna. Sayadaw gave an example of timeless dhamma with the Anāthapiṇḍikovāda Sutta (Instruction to Anāthapiṇḍika by Sāriputta near his death) of Majjhima Nikāya (MN.143 Anāthapiṇḍikovādasuttaṃ). The source of time is the sun and the moon, and without them is timelessness. With time we are eating by it, so that our lifespan becoming shorter and shorter. Instead if we are eating time then we transcend it. Accordance to Dependent Arising, the direct order (anuloma) is eating by time and the reverse order (paṭiloma) time is eating by us. So Nibbāna is timelessness and Noble Eightfold Path is timeless dhamma.

Sayadaw explained the 12-links of paṭicca-samuppāda and took the 8-factors; i.e., from viññāṇa to kammabhava as present khandhas process. Without practicing we develop these 8-factors all the times. With practice only 5-factors, i.e., from viññāṇa to feelings arise and then cut off the continuation of the process.

After the morning time and follow by night time is nothing to be happy about, because the body is eating by time and the good things are gone and bad things are leaving behind. In reality these are no profit for us only loss. We are living under the sun and the moon, and time appears. Human good kammās and intelligence are always eating by them. In the end we are becoming helpless. So we have to liberate ourselves under the influence of time. In Nibbāna there are no sun and moon, therefore no day and night time. Time was eaten by the Buddha and arahants. Even only become a sotāpanna, a lot of time has been eaten by him. Time can only eat him again not more than seven lives time. These time and timelessness came from the Buddha who taught the 500 monks who were brahmins before. They had connection with the Bodhisatta in their past lives. After death take rebirth again is like a stick fallen on the wound. Because after dukkha, then dukkha again. Don't take the 5-khandhas as this is mine, this I am, and this is myself. Contemplate them as impermanence, suffering and not-self. The Noble Eightfold Path is timeless dhamma.

## 時間與無時間

1960年4月19日

時間指的是生死輪迴 (saṃsāra)，而無時間則指的是涅槃。師父舉了一個無時間的佛法例子，來自《阿難陀比丘教誡經》(Anāthapiṇḍikovāda Sutta)，由舍利弗在臨終時所說，收錄於《中部經典》(Majjhima Nikāya) (MN.143 阿難陀比丘教誡經)。時間的來源是太陽和月亮，沒有它們就沒有時間。隨著時間的推移，我們被它吞噬，使得我們的壽命一天天縮短。相反地，如果我們主動去吞噬時間，那麼我們便能超越時間。根據緣起法，順行 (anuloma) 是被時間吞噬，而逆行 (paṭiloma) 則是時間被我們吞噬。因此，涅槃是無時間，而八正道則是無時間的法。

師父解釋了緣起的十二因緣，並選取了其中的八個因素；即從識 (viññāṇa) 到業處 (kammabhava)，這是當前五蘊的過程。如果不修行，我們會不斷地發展這八個因素。而修行後，則只會有五個因素，即從識到受 (feeling) 起，然後切斷這個過程的延續。

早晨過後，隨之而來的是夜晚，這並沒有什麼值得高興的，因為我們的身體被時間吞噬，而好的事物都消逝，壞的事物卻留下來。實際上，這些對我們來說並無利處，只有損失。我們生活在太陽和月亮之下，時間隨之而來。人類的善業和智慧總是被它們吞噬。最終，我們變得無能為力。因此，我們必須解脫自己，擺脫時間的束縛。在涅槃中，沒有太陽和月亮，因此也就沒有白天和黑夜的時間。時間已被佛陀和阿羅漢所吞噬。即便只是成為了聖者，已經有大量的時間被他吞噬。時間只能再吃掉他，不會超過七世的時間。這些時間和無時間的概念來自佛陀，他曾教導過五百名婆羅門僧人，這些僧人與佛陀的過去生有關。死亡後再度投胎就像棍子落在傷口上一樣，因為在苦後又是苦。不要將五蘊視為「這是我」，「這就是我」，「這是我自己」。要將它們觀察為無常、苦和無我。八正道是無時間的法。

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## 時間與無時間

1960年4月19日

時間意謂輪迴 (saṃsāra)，而無時間意謂涅槃。尊者以《中阿含經》之《給孤獨王經》(MN.143 Anāthapiṇḍikovādasuttaṃ) 而舉出無時間之法之例證。時間之源頭為太陽與月亮，而無彼等，則為無時間。以時間，吾人而以之而食，故而吾人之壽命而漸短而漸短。反之，若吾人而以時間而食，則吾人而超越之。依據緣起，直接之順序 (anuloma) 為以時間而食，而逆轉之順序 (paṭiloma) 時間而以吾人而食。故而，涅槃為無時間，而聖道八支為無時間之法。

尊者而解釋十二因緣法，而取八支；即：由意識（viññāṇa）至業處為現行蘊之過程。無修行，則吾人而恆常而發展此等八支。以修行，僅五支，即：由意識（viññāṇa）至感受而生起，爾後而斷除過程之持續。

於早晨時間後，而隨後以夜晚時間，無而可喜悅之事物，因身以時間而食，而善事而減去，而惡事而遺留。於真實中，此等無利益於吾人，僅損失。吾人而存活於太陽與月亮之下，而時間而顯現。人類之善業與智慧恆常而以彼等而食。於終止，吾人而成為無助。故而，吾人須而解脫自身於時間之影響之下。於涅槃中，無太陽與月亮，故而無晝夜。時間而被佛陀與阿羅漢而食。即使僅成為初果，則多量之時間而被其而食。時間僅能而再次而食其，而非超過七生之時間。此等時間與無時間而源於佛陀，而教導五百位先前而為梵志之比丘。彼等於其過去之生命中而與菩薩而相連。於死後而再生，而如一根棍棒而落下於傷口。因於苦後，則苦而再次。勿執取五蘊為此為我，此為我所，此為我自。觀照彼等為無常、苦、無我。聖道八支為無時間之法。

# Near Death and the Five Mind Moments

29<sup>th</sup> May 1960

No one can die without seeing the way of rebirth, by seeing them with the near dying mind moments (vīthiccita). Seeing the destinations with the near dying five mind moments and then pass away, after the dying mind moment already dead. Just send the corpse to the cemetery. The five mind moments are wholesome or unwholesome mental states. For example with unwholesome mental states, seeing back what one had deceived others or remembering them, seeing back the unwholesome kamma one had done. As an example for wholesome mental states, seeing back one had made dāna. For vipassanā practice, seeing the impermanence of the mind-body process reappear, seeing back the impermanence of the khandhas. People seeing whatever used to them (Habitual tendency, this point is very important.). Dying means one seeing back what one had done before. Some was seeing the destinations of their rebirths. For example, hell fire, hell woks etc. and tears run down from their faces. At that time there is no time for making correction. Therefore, before death, from now on we have to prepare. You can't even talk to your children and wife besides you. He is in fright of what he is seeing. Those who can cry out are (just) crying with fright.

There were very few stories could make corrections near death. The Buddha gave some instructions on this, by making preparation with insight practice. Near death discerning impermanence and these are anicca khandhas, dukkha khandhas and then become sotāpanna sakadāgāmin and anāgāmin before death. If die with impermanence and take rebirth in heaven. (Sayadaw mentioned about Mahānāma, the cousin of the Buddha.) He was a sotāpanna but didn't know about it. So he asked the Buddha what would happen to him if he died with accident. The Buddha answered that he didn't need to worry about it, and already had the good quality for dying. Therefore, you all must prepare for impermanence. If you can have the ears of listening to the Sacca Dhamma is a tihetuka person.

King Milinda asked Ven. Nāgasena, " Is Nibbāna always exist or not?" People who can discern anicca in practice, it's exist for them. The ending of anicca is

Nibbāna. If you contemplate the mind, the mind covers up Nibbāna. If you contemplate feeling, the feeling covers up Nibbāna. If you follow them to the end and uncover by it, then Nibbāna will appear.

### 臨終與五個心念

1960年5月29日

沒有人能夠在沒有看到再生之道的情況下死去，這是通過臨終時的心念（vīthicitta）來看到的。臨終的五個心念顯示了來世的方向，然後便會死去，在臨終的心念過後就已經死亡。此時，只需將屍體送往墳場。這五個心念是善或不善的心態。例如，在不善的心態中，會回顧自己曾經欺騙他人，或回憶起自己曾經做過的不善業。舉一個善的心態的例子，就是回顧自己曾經做過布施。對於內觀修行者來說，則是回顧心識和身體過程的無常，回顧五蘊的無常。人們會看到他們過去的習性所習慣的東西（這一點非常重要）。死亡意味著一個人回顧他曾經做過的事情。有些人會看到他們的來世去處。例如，地獄火、地獄之工等，並且眼淚會從他們的臉上流下來。那時候已經沒有時間做任何改正。因此，在死亡之前，我們現在就應該做好準備。甚至無法與身邊的孩子或妻子說話，他在驚恐中看到自己所見的東西。那些能夠哭出來的人，只是在驚恐中哭泣。

臨終時能夠改正的故事非常少。佛陀在這方面给出了一些指導，通過洞察修行來做好準備。臨終時洞察無常，這些是無常的五蘊，苦的五蘊，然後在死亡前成為了聖者，或成為了入流、三國人或不還者。如果死時已經具足對無常的洞察，就能往生天界。（師父提到佛陀的堂兄馬哈那瑪）他是入流的聖者，但並不知道自己是這樣的。於是他問佛陀如果自己在事故中死去會怎樣。佛陀回答說他不需要擔心，因為他已經具備了死亡的良好條件。因此，你們所有人必須為無常做好準備。如果你能夠聽聞真實法，那麼你就是具足三根的人。

密林王問舍利弗比丘：“涅槃是永恆存在的還是不存在的？”能夠在修行中洞察無常的人，對他們來說，涅槃是存在的。無常的結束就是涅槃。如果你觀察心，心會遮掩涅槃；如果你觀察感受，感受會遮掩涅槃。如果你跟隨它們到底並通過它們來揭示，涅槃就會顯現出來。

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### 臨死與五蘊意

1960年5月29日

無人能無見得受生之道而死，而以臨死之心念（vīthicitta）而見得彼等。以臨死之五蘊意而見得目的地，爾後而滅去，於死之心念後而已死。僅遣送屍體至墓地。五蘊意為善或不善之心態。例如，以不善之心態，而見得回顧其曾欺騙他人，或憶念彼等，而見得回顧其曾作之不善業。例如善之心態，而見得回顧其曾作布施。對於觀慧修行，而見得心身過程之無常而再顯現，而見得回顧蘊之無常。人而見得任何者而用於彼等（習性之傾向，此點極為重要）。死意謂一人而見得回顧其先前而作。某些而見得其等之受生之目的地。例如，

地獄之火、地獄之鑊等，而淚水而由其等之面龐而流下。於此時，無時間而作修正。故而，於死前，由現今而須而準備。汝等不能而甚至而與汝等之子女與妻子而談論。其而恐懼於其而見得。其等而能而哭喊者（僅）而以恐懼而哭喊。

有極少之故事而可於臨死而作修正。佛陀而給予某些教導於此，而以觀慧修行而作準備。於臨死而了知無常，而此等為無常蘊、苦蘊，爾後而成為初果、二果、不還，於死前。若以無常而死，而於天而受生。（尊者提及關於佛陀之堂弟摩訶那摩。）其為初果，然不知曉之。故而，其而問佛陀，若其以意外而死，則將發生何事。佛陀而回答，其不須而憂慮之，而已具有善之品質而死亡。故而，汝等必須而為無常而準備。若汝等能有耳而聽聞真實之法，則為三有因之人。

彌蘭陀王而問尊者那伽犀那，「涅槃而恆常而存在，抑或否？」人而能於修行中而了知無常，則其而存在於彼等。無常之滅盡為涅槃。若汝等而觀照心，則心而覆蓋涅槃。若汝等而觀照感受，則感受而覆蓋涅槃。若汝等而隨順彼等至終止，而以之而揭開，爾後，則涅槃而將顯現。



# From Vulture Eye to Wisdom Eye

26<sup>th</sup> Sep. 1960

The dukkha you all know are head ache, throat ache etc., even animals know them. This was not the kind of dukkha which known by the noble disciples of the Buddha. The first kind of knowing is ordinary knowing (by listening talks etc.) and the later by direct knowing with contemplation. Not wanting dukkha will come only by the penetration of dukkha. As an example, vultures like the putrid carcass of a dog because it's the vulture eye. Whatever existence you get, it's only dukkha and asubha (suffering and loathsomeness). So you have to change your vulture eye to wisdom eye. King Milinda asked Ven. Nāgasena that could everyone realize Nibbāna. Not everyone, only people know dukkha and not wanting it will realize it. Knowing dukkha and penetration of dukkha can realize it. The vulture eye or worldling eye means craving and attachment is the cause of dukkha (samudaya). You all know the coarse dukkha, don't know the subtle one. In all dhamma, feelings are the most covered up phenomena to Nibbāna. The real torturer to you all is pleasant feeling disguise as happiness. The real happiness is santi sukha—the peacefulness of Nibbānic happiness. The reason for not arriving to Nibbāna is you all take the happiness of feeling as real happiness and can't throw it away. It looks like this simile. You pour some honey into a plate and leave it there. After sometimes ants come and eat it. Later they die and sticking there. They were tortured by pleasant feeling and die. Now you know that in the whole round of existence, living beings were torturing by feelings. Another simile is a fish in the water. A fisherman used bait and left it in the water. The fish sees it (neutral feeling). After seeing and wanting to eat it (pleasant feeling). Goes and swallows it and the hook pierces its mouth (unpleasant feeling). The fisherman pulls it and beats it with a stick and it dies with dukkha vedanā.

So, all feelings are enemies. Therefore, all living beings don't know dukkha and not arrive to Nibbāna. By not knowing dukkha and no insight knowledge comes. By not getting insight knowledge and transcendental knowledge never arise.

從禿鷹眼到智慧眼

1960年9月26日

你們所知道的苦，如頭痛、喉嚨痛等，連動物也知道這些。這並不是佛陀高貴弟子所認識的苦。第一種認識是普通的認識（通過聽法等），而後者是通過觀察直接的認識。不想要苦，只有透過洞察苦才能得到。舉個例子，禿鷹喜歡腐爛的狗屍，因為那是禿鷹的眼睛。無論你獲得什麼存在，它都是苦和不淨（痛苦與令人厭惡）。因此，你必須將禿鷹的眼睛轉變為智慧眼。密林王問舍利弗比丘，是否每個人都能夠實現涅槃。不是每個人，只有那些知道苦並且不想要它的人才能實現。知道苦並且洞察苦的人才能實現它。禿鷹眼或俗人的眼睛意味著貪欲與執著是苦的根源（生起）。你們知道粗大的苦，卻不知道微妙的苦。在所有法中，感受是最遮蔽涅槃的現象。對你們而言，真正的折磨是愉快的感受偽裝成幸福。真正的幸福是靜安的幸福——涅槃的平靜。無法到達涅槃的原因是，你們把感受的幸福當作真實的幸福，並無法將它放下。就像這個比喻：你將一些蜂蜜倒入盤子中，然後放著。過了一段時間，螞蟻來吃它。後來它們死了並黏在那裡。它們被愉快的感受折磨而死。現在你知道，在整個生死輪迴中，眾生被感受所折磨。另一個比喻是魚在水中。漁夫使用餌料並將其放入水中。魚看見了它（中性感受）。看見後想吃它（愉快的感受）。它游過去吞下餌料，鉤子刺破它的嘴巴（不愉快的感受）。漁夫拉住它並用棍子打它，它在苦的感受中死去。

因此，所有的感受都是敵人。於是，所有的眾生都不知道苦，無法到達涅槃。因為不知道苦，也就無法產生洞察知識。若無洞察知識，超越的知識也無法產生。

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### 由禿鷲之眼至智慧之眼

1960年9月26日

汝等皆知曉之苦為頭痛、喉嚨痛等，即使動物亦知曉之。此非佛陀之聖弟子而知曉之苦之種類。第一種之知曉為普通之知曉（以聽聞說法等），而後者以直接之知見而知曉。不欲求苦而僅以貫穿苦而來臨。例如，禿鷲而喜悅腐爛之屍體，因其為禿鷲之眼。無論汝等而得何種存在，其僅為苦與不淨（**suffering and loathsomeness**）。故而，汝等須而改變汝等之禿鷲之眼至智慧之眼。彌蘭陀王而問尊者那伽犀那，是否一切人而可證得涅槃。非一切人，僅知曉苦而無欲求之，而將證得之。知曉苦與貫穿苦而可證得之。禿鷲之眼或世間眼意謂貪欲與取著為苦之因緣（**samudaya**）。汝等皆知曉粗糙之苦，不知曉微妙者。於一切法中，感受為最覆蓋於涅槃之現象。真實之折磨者對汝等為樂受而偽裝為快樂。真實之快樂為寂靜之樂（**santi sukha**）——涅槃之快樂。不達至涅槃之因緣為汝等而執取感受之快樂為真實之快樂，而不能而拋棄之。其而如此譬喻。汝等而將某些蜂蜜而倒入盤中，而遺留之於彼處。於某些時間後，螞蟻而來臨而食之。爾後，彼等而死，而黏附於彼處。彼等而被樂受而折磨而死。現今，汝等而知曉，於整個生死輪迴中，眾生而被感受而折磨。另一譬喻為水中之魚。漁夫而使用餌，而遺留之於水中。魚而見得之（捨受）。於見得後，

而欲求而食之（樂受）。而前往而吞食之，而釣鉤而刺穿其之口（苦受）。漁夫而拉扯之，而以棍棒而擊打之，而其而以苦受而死。

故而，一切感受而為敵人。故而，一切眾生不知曉苦，而無達至涅槃。以不知曉苦，而無觀慧之知見而來臨。以不得觀慧之知見，而勝妙之知見永不而生起。

## The Burden of the Khandhas

3<sup>rd</sup> Oct. 1960

The khandhas have sub-moment arising (uppāda), sub-moment presence (ṭhiti) and sub-moment dissolution (bhaṅga). Nibbāna doesn't have these things, therefore, doesn't have old age, sickness and death. Khandha is the real truth of dukkha. It was mentioned to the monks by Sāriputta near his parinibbāna (passing away). Khandhas were always burning with the fire of defilement. Therefore, in the whole of saṃsāra, I never had peace of mind. Carrying around these khandhas was heavier than Mount Meru, because when the world ends it would be disappeared, but the khandhas would continue for existence.

Therefore, for someone who enters into Nibbāna element (parinibbāna) will welcome it with gladness. The way of insight is watching the khandhas. You will see it as not there whatever is arising if you are watching it; because the knowing mind and the contemplative mind can't arise together. The arising is change (vipariṇāma) and not existing is perishing. Therefore, only exist as change and perishing. Change and perishing are the truth of dukkha—vipariṇāma lakkhaṇa dukkha saccaṃ. If you will follow the khandhas process, you only see the changing and perishing—ehi passiko. If you are seeing the change and perishing, it becomes the knowledge of seeing the truth. After seeing it for sometimes in this way, later it'll become NOT wanting to see it. This is the knowledge of disenchantment (Nibbidā Ñāṇa). Seeing the change and perishing is the knowledge of the way as it is (Yathābhūta Ñāṇa). If the knowledge of not wanting comes in, then the 5-khandhas disappear. This is leaving from the khandhas. If you ask, where it has gone? It's arriving to Nibbāna which is without khandhas. This point is very important. The nature of the khandhas are changing and perishing. If you are seeing these, then you get the yathābhūta ñāṇa. If you are continuing to contemplate and will become disenchantment with them. Yathābhūta means the right seeing. After becoming disenchantment don't get up and leave, but have to be continued with your contemplation.

# Understanding of Insight Practice

18<sup>th</sup> Nov.1960

To get the first Path Knowledge (Magga Ñāṇa) must kill wrong view. Wrong view is sticking in the 5-khandhas. Wrong view arises because of not knowing the anicca khandhas and the dukkha khandhas. First, strip off wrong view by perception (saññā), later dispelling them by contemplation. Hence, these are the three stages of practice; i.e., intellectual, practical and realization knowledge (ñāta pariññā), (tīrāṇa pariññā) and (pahāna pariññā). You want to help someone for stripping away wrong view. For this purpose, you have to explain for him about the five khandhas. To understand the 5-khandhas need to know the Dependent Arising (paṭicca-samuppāda). Without knowing it, then you'll have doubt about the source of the khandhas. Dependent Arising has two kinds; i.e., in the book and in the present khandhas. You must know the present Dependent Arising. Wrong views and doubts are sticking within the 5-khandhas. It happens because of not knowing their arising and ceasing. It happens because not understand the law of Dependent Arising. Dependent Arising of the past was already gone so nothing to do with us now. Future also does not arise yet. Only the present is important. Everybody's khandhas are the process of cause and effect. So, only explain about mind and body is not enough. According to the book to kill ignorance and volitional formation (avijjā and saṅkhāra) is right, but this body is the cause of past Dependent Arising. The real has to kill is the present arising of avijjā and saṅkhāra. By knowing the present Dependent Arising, then ignorance becomes knowledge (avijjā becomes vijjā). Without ignorance will not make saṅkhāra. So have to practice become vijjā and asaṅkhāra (knowledge and not compounded). To prevent the fruits of ignorance and formation to arise, start from the present khandhas. In this way no new khandha tree grows out. Without this then it will never end. So, you have to know the present arising khandhas. For example, eyes contact with the physical form, and eye consciousness (seeing) arises. The eyes are the present arising material phenomena and the physical form also. New eyes and new physical form, new mind, new feeling, new perception and the volition of wanting to see also a new one. All these new 5-khandhas are arising now. These new 5-khandhas are nothing to do with the past and future. From sense-consciousness to feeling; i.e., the 5-khandhas are arising together. In the text writing it down in separately, but in the real process

appear together. So the present 5-khandhas are not the 5-khandhas gave birth by mother, also not created by God.

Only knowing the khandha which is now arising will know the khandha which is now passing away. You all don't know how to watch a movie. When you are looking at the pictures on the movie screen, you think it's permanent. In reality, what happens is that many pictures are arising and passing away within a minute. These can be only known by looking at the role of film in the machine. The material phenomena of the eye caused by the past kamma were already ceased. Now is the new material phenomena caused by the new kamma. (Sayadaw also mentioned an important point that when the 5-khandhas are arising we only aware of the most prominent one.) For example, in a soup when salt is more prominent than the other, and we say it's salty. But in reality inside the soup including other tastes also, such as sweetness, spicy etc. Within the 5-khandhas of the seeing mind, consciousness and feeling are more prominent, but the other three khandhas also arise together with them. (And then Sayadaw explained each one of them and the connection of cause and effect.) Eye-base and physical form elements are the causes (paṭicca-samuppāda) and the four mind khandhas are the results (paṭicca-samuppanna).

So, there are no personality and living being, only cause and effect process phenomena. Do you have any wrong view and doubt as where I come from? Material phenomena are only material elements, don't come and confuse it. Mind phenomena are only mind elements, don't come and confuse it. Material phenomena are conditioning by kamma, citta (mind), utu (temperature) and āhāra (food), not created by Mahā Brahma and God. By knowing the causes, doubt is overcome. Knowing that there are only mind and body phenomena, can wrong view come and stick with it? No, in this way wrong view and doubt fall away. This is only in intellect and not by practice. There are three ways to dispel them; i.e., by intellect, practice and extermination (study, practice and realization). The 5-khandhas are arising and passing away, and replace by another new khandhas etc. in this way without end. (The past kammic energy support these continuations.) For contemplation no need to concentrate all the 5-khandhas, only one of them. It's the contemplation of impermanence and also one's own death. After you have seen your own death all the times and do you still want it? The Buddha said that if you are looking for the beginning of a being, it will never end. Why is that? Because all these deaths can

never come to an end. When every khandhas is arising, but it can't be contemplated, then Dependent Arising continues and will receive future khandhas continuously; whereas it will not (receive) by contemplation.

Vipassanā is contemplating one's own death. After seeing your own death, do you have any affection to them? In this way of discerning impermanence, the Buddha and worldling (puthujjana yogi) are not the same rate. For example, the Buddha in each moment for the mind is hundred thousand billion times/sec and matter five thousand billion times/sec. These rates were after become a Buddha; he could not discern that much before enlightenment. Even the Buddha and Ven. Sāriputta are not the same rate. (This talk was delivering to U Tan Daing and his friend U Tun Yin. They came from Rangoon (Yan-gon) and made inquiry on practice. Later U Tan Daing became a very close disciple and propagated Sayadaw's talks around Burma by establishing Mogok Vipassanā Centre in Rangoon (Yan-gon).)

## 理解內觀修習

1960年11月18日

要得到第一道的智慧（Magga Ñāṇa），必須消除錯誤的見解。錯誤的見解存在於五蘊中。錯誤的見解產生，是因為不了解無常的五蘊和苦的五蘊。首先，通過知覺（saññā）剝除錯誤的見解，然後通過觀察來消除它們。因此，這有三個修習階段：即智識階段、實踐階段和實現的知識階段（ñāta pariññā）、（tīraṇa pariññā）和（pahāna pariññā）。你想幫助某人消除錯誤的見解。為此，你必須解釋五蘊的真理。理解五蘊需要了解緣起（paṭicca-samuppāda）。如果不了解緣起，你將對五蘊的來源產生疑問。緣起有兩種：一是經書中的緣起，二是當下的五蘊緣起。你必須了解當下的緣起。錯誤見解和疑惑存在於五蘊中。這是因為不理解它們的生起和消失，不理解緣起法則所致。過去的緣起已經過去，與我們無關，未來也尚未來臨，只有當下是重要的。每個人的五蘊都是因果的過程。所以，單單解釋心與身是不夠的。根據經書，消除無明和行（avijjā 和 saṅkhāra）是對的，但這個身體是過去緣起的原因。真正要消除的是當下的無明和行的生起。透過了解當下的緣起，無明變成了智慧（avijjā 變成 vijjā）。沒有無明就不會生起行為。因此，必須修行成為智慧與無行（vijjā 和 asaṅkhāra）。為了防止無明和行為的結果再度生起，從當下的五蘊開始。這樣新五蘊的樹木就不會生長出來。如果不這樣，它將永遠無法結束。所以，你必須知道當下生起的五蘊。例如，眼睛接觸到外境，眼識（見）就生起。眼睛是當下生起的物質現象，外境也是如此。新的眼睛和新的外境，新的心、新的感受、新的知覺以及想要看的意志也是新的。這些新的五蘊是現在生起的，與過去和未來無關。從感官識到感受；即五蘊是同時生起的。經文中分開描述，但在現實過程中是同時顯現的。所以當下的五蘊不是由母親所生，也不是由天神創造的。



只有知道當下生起的五蘊，才能知道當下消失的五蘊。你們都不知道如何看一部電影。當你看電影螢幕上的圖片時，你會覺得它是永恆不變的。實際上，發生的情況是，許多圖片在一分鐘內不斷生起並消失。這些只有通過觀察膠片的運作才能知道。眼睛的物質現象由過去的業力所造已經消失。現在是由新的業力所造的新的物質現象。（Sayadaw 還提到一個重要的觀點：當五蘊生起時，我們只意識到最顯著的那一個。）舉個例子，在湯中，當鹽比其他味道更突出時，我們會說它是鹹的。但實際上，湯中還包括其他味道，如甜味、辣味等。在五蘊中，眼識與感受更為顯著，但其他三蘊也與它們一起生起。（接著，Sayadaw 解釋了每一蘊及其因果關係。）眼根和外境元素是原因（paṭicca-samuppāda），而四個心識蘊是結果（paṭicca-samuppāna）。

因此，沒有個人性和生命體，只有因果過程的現象。你有錯誤的見解和疑問嗎？我從哪裡來？物質現象只是物質元素，不要混淆它。心識現象只是心元素，不要混淆它。物質現象是由業、心、溫度和食物所條件，而非由大梵天或神創造。通過了解原因，疑惑將被消除。了解只有心與身的現象，錯誤見解能夠附著在其中嗎？不能。在這種情況下，錯誤的見解和疑惑會自然消失。這只是在智識上，並非由實踐來達成。消除錯誤見解有三種方式：即智識、實踐和滅除（學習、實踐和實現）。五蘊不斷生起並消失，並被另一個新的五蘊取代，這樣不會結束。（過去的業力支持這些繼續。）對於觀察來說，並不需要集中注意所有五蘊，只需要觀察其中之一。這就是觀察無常，觀察自己的死亡。當你看見自己死亡多次後，你還會想要它嗎？佛陀說，若你尋求一個生命的開始，那永遠不會結束。為什麼呢？因為所有這些死亡永遠無法結束。當每一蘊生起，但無法觀察時，緣起就會繼續，並會不斷接受未來的五蘊；而通過觀察，則不會再接受。

內觀就是觀察自己的死亡。當你看見自己死亡後，還會對它有任何眷戀嗎？在這種洞察無常的方式中，佛陀與世俗人（俗人修行者）的差別是不同的。例如，佛陀在每一瞬間，心的速度是十萬億次每秒，物質是五千億次每秒。這些速度是成為佛陀之後才有的，他在成道之前無法做到這樣的洞察。即使佛陀與舍利弗比丘的差異也並非相同。（這些話是對來自仰光的 U Tan Daing 和他的朋友 U Tun Yin 所說。他們來諮詢修行問題，後來 U Tan Daing 成為非常親近的弟子，並在仰光創立了莫谷內觀中心，將 Sayadaw 的講法傳播到緬甸。）

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## 對於觀慧修行之瞭解

1960年11月18日

欲得初道智（Magga Ñāṇa），須而殺滅邪見。邪見而黏附於五蘊。邪見而生起，因不瞭解無常蘊與苦蘊。首先，以知覺（saññā）而剝離邪見，爾後而以觀照而遣除彼等。故而，此等為修行之三階段；即：智解、實踐與證得（ñāta pariññā）、（tīrāṇa pariññā）與（pahāna pariññā）。汝等欲而幫助一人而剝離邪見。為此目的，汝等須而為其而解釋關於五蘊。欲瞭解五蘊，須而知曉緣起（paṭicca-samuppāda）。無知曉之，爾後，汝等將

有疑慮於蘊之源頭。緣起有二種；即：於書中與於現行蘊中。汝等必須而知曉現行之緣起。邪見與疑慮而黏附於五蘊中。其而發生，因不瞭解其之生起與滅去。其而發生，因不瞭解緣起之法則。過去之緣起而已滅去，故而無關緊要於吾人現今。未來亦不而生起。僅現行而重要。一切人之人蘊為因果之過程。故而，僅而解釋關於心與身而不足。依據書而殺滅無明與行（*avijjā and saṅkhāra*）而正確，然此身為過去緣起之因緣。真實而須而殺滅者為現行生起之無明與行。以知曉現行之緣起，爾後，無明而成為知見（*avijjā becomes vijjā*）。無無明，而不能而作行。故而，須而修行而成為知見與無為（*vijjā and asaṅkhāra*）。欲而防止無明與行之果實而生起，而由現行蘊而開始。以如此方式，無新蘊之樹而生長。無此，爾後，其將永不而終止。故而，汝等須而知曉現行生起之蘊。例如，眼而與色而接觸，而眼識（見）而生起。眼為現行生起之物質現象，而色亦然。新眼與新色，新心，新感受，新知覺與欲求而見之之意欲亦為一新者。此等一切新蘊而現今而生起。此等新蘊而無關緊要於過去與未來。由眼識至感受；即：五蘊而共同而生起。於文本中而書寫之而分開，然於真實之過程中而共同而顯現。故而，現行之五蘊而非由母親而生之蘊，亦非由梵天與神而創造。

僅而知曉現今而生起之蘊，而知曉現今而滅去之蘊。汝等皆不知曉如何而觀看電影。當汝等而觀看於電影螢幕上之圖片，則汝等而認為其為永久。於真實中，而發生者為多種圖片而生起而滅去於一分鐘中。此等僅能以而觀看於機器中之電影之角色而知曉。眼之物質現象而由過去業而造成，而已滅去。現今為新業而造成之新物質現象。（尊者亦提及一重要之點，當五蘊而生起，吾人僅而覺知最顯著者。）例如，於湯中，當鹽而比他者而更為顯著，而吾人而說其為鹹。然於真實中，於湯中而包含其他之味道，如甜、辣等。於見心之五蘊中，意識與感受而更為顯著，然其他三蘊亦而共同而與彼等而生起。（爾後，尊者而解釋各別者與因果之關連。）眼處與色處為因緣（*paṭicca-samuppāda*），而四心蘊為果（*paṭicca-samuppanna*）。

故而，無人格與眾生，僅因果過程之現象。汝等有無邪見與疑慮，如吾人而源於何處？物質現象僅為物質之元素，勿而來臨而混淆之。心現象僅為心之元素，勿而來臨而混淆之。物質現象而由業、心（*citta*）、時（*utu*）與食（*āhāra*）而造作，而非由梵天與神而創造。以知曉因緣，則疑慮而克服。知曉其僅有心與身之現象，則邪見而能而來臨而黏附於之？否，以如此方式，邪見與疑慮而滅盡。此僅於理智中，而非以修行。有三種方式而遣除彼等；即：以理智、修行與滅盡（學習、修行與證得）。五蘊而生起而滅去，而以另一新蘊而替代等，以如此方式而無終止。（過去業之能量而支持此等之持續。）對於觀照，無須而集中一切五蘊，僅一者。其為無常之觀照，亦為自身之死。於汝等而見得自身之死後，汝等而尚欲求之？佛陀而說，若汝等而尋求眾生之開始，則其將永不而終止。何以如此？因此等一切死亡而不能而來臨而終止。當一切蘊而生起，然其不能而被觀照，爾後，則緣起而持續，而將而持續而接受未來之蘊；而其將不（接受）以觀照。

觀慧為觀照自身之死。於見得自身之死後，汝等有無愛著於彼等？以如此方式而了知無常，佛陀與世間人（*puthujjana yogi*）而非相同之比率。例如，佛陀於每一時刻，對於心而為百千萬億次/秒，而物質為五千億次/秒。此等比率而為於成為佛陀後；其於證悟前，不能

而了知如此多。即使佛陀與舍利弗尊者而非相同之比率。（此談論而交付於 U Tan Daing 與其友人 U Tun Yin。彼等而由仰光（Yan-gon）而來臨，而詢問於修行。爾後，U Tan Daing 而成為極為接近之弟子，而以建立仰光（Yan-gon）之抹谷禪修中心而宣揚尊者之談論。）

# To Deal with Wrong View and Doubt

14<sup>th</sup> Nov.1960

Sit comfortably and observing the breath in and out normally. This is oriented for samādhi. Samatha by itself can't arrive to Nibbāna. Let us talk about vipassanā. After you are observing the breath for sometimes, there arises an itching sensation at a place on the body. Before, this does not exist on the body. It's changing now (vipariṇāma). Changing is arising, the change disappears is perishing. Only arising and passing away exist. After stop ānāpānasati for a while and observe, seeing the arising and passing away. Changing is the truth of dukkha. What the Buddha said was right. Knowing is magga sacca. In this way following all the arising phenomena and seeing their arising and passing away is truth of dukkha. Then you know what the Buddha said that clinging to the 5-khandhas was dukkha sacca. In this way whatever mind arises and know, feeling arises and know. You will discover them on the whole body. They are arising without any gaps for a needle to get in. Kāye sabhāvaṃ viditavāna—It's knowing the nature of the body. You know that one's body is truth of dukkha. Don't follow ānāpānasati, but if samādhi and discernment become weak, then return to the breath. Observe the mind at the heart base which is knowing the breath. After that follow whatever arising and then without anything to follow just return to the breath. This is knowing the phenomena of dukkha, so it's mindfulness of the dhammas—Dhammānupassanā satipaṭṭhāna. Practice as the simile of a spider taught by Ven. Nāgasena to King Milinda. By watching and catching, you will get the prey of impermanence. After you discerning them as disgusting, and disenchanting and the knowledge develops. Before you discern the impermanence of dukkha, and now is knowledge of disenchantment. If you are becoming disenchantment, then it's the second development of knowledge. After disenchantment I want to remind you, continue to follow the arising phenomena. They will show you the truth of dukkha. After that, develop to the knowledge of not wanting, because it's the assemblage of dukkha that becomes the knowledge of not wanting. And then all dukkha will come to an end. Dukkha nirodho Nibbānaṃ—you will find Nibbāna, the ending of dukkha. The death of diṭṭhi-taṇhā is samudaya sacca. It extinguishes the hell fire and wok. (In this talk Sayadaw urged his disciples to do vipassanā first and later for business.) You have to practice vipassanā during your daily life, such as eating, working etc. After

you are closing the doors of painful rebirths and can live as you like. You have to practice hard before death comes and before your kamma and intelligence becomes weak because old age, sickness and death are always there.

For healthy and safety life people are looking for refuge here and there. Some times with superstition and wrong ways. If you have envy and avarice will never safe from dangers. You have to make precautions beforehand when it comes, and know how to defend it. Don't forget about that treasure accumulate with treasure, and rubbish with rubbish. If you have love and hate, then envy and avarice will come. Greed and anger are the source of it. If you are practicing Dhamma, then you are the insider of the Sāsana (Dispensation of the Buddha) and without it the outsider. The outsider can't enjoy the sun and the moon of the Sāsana. If you die earlier, Sāsana also disappear for you. So there are two reasons for its disappearance, die early and not practicing. Love and hate come from desire. There are two kinds of desires, wholesome and unwholesome. Desire comes from thinking. You can't sleep at night because of too much thinking. So, have to contemplate thinking (vitakka).

Wrong view and doubt are sticking in the khandhas. So have to know the cause of the khandhas. To understand the khandhas have to know Dependent Arising. Without fallen off diṭṭhi beings are wandering in the pleasant and unpleasant existences. The cause of the khandhas is Dependent Arising. From there you know how to strip off wrong view and doubt. Real understanding of it is quite rare (Sayadaw emphasized was true, most Buddhist even don't know about it.) Want to strip off diṭṭhi have to understand the source of Dependent Arising. Without knowing the causes of the khandhas, stuck with doubt. Don't know the result, stuck with wrong view. This is a very important point. In the Saṃyutta-Nikāya the Buddha mentioned that it was more important than the head was burning with fire and the body was piercing with a spear. Have to deal with wrong view first and later the other problems. Don't take it as I am frightening you. There is nothing more frightening than wrong view. The Buddha used his knowledge and saw that nothing was more serious than wrong view. There were a lot of stories on killing parents (Nowadays a lot of news on patricide and matricide appeared in the east and west.) If you have diṭṭhi and taṇhā will come. Forbid the Path and Fruit is diṭṭhi. Resistance by wrong view and doubt even someone discerning anicca can't realize Nibbāna (Sayadaw in his many talks emphasized this point very often.) If you don't intellectually dispel wrong view

beforehand whatever you are seeing can't realize Nibbāna. There were many stories in the Pali Texts. For examples, Ven. Anuradha, Ven. Channa and Ven. Yamaka, they couldn't realize the Dhamma before because of their wrong views. Only by the help of the Buddha and Ven. Sāriputta that became success. After Ānanda became a stream enterer but could not developed forwards was looking after the Buddha and busying with other matters.

Khandha paṭicca-samuppāda—doesn't mean the whole day of process but what happening at the present moment. Present khandha is not the khandha gave birth by mother or yesterday khandha, but the new arising khandha. If you know this, you are free from the view of permanence. From young you are growing up is eternalism—*sassata diṭṭhi*. People will think the new arising khandha is nothing to do with the old khandha, then it becomes annihilationism—*uccheda diṭṭhi*, so wrong view is sticking here and there. These two wrong views are hindering the Path and Fruit Knowledge. The Buddha said to go on the middle way. The matter of the eye is conditioned by *kamma, citta, utu* and *āhāra* (action, mind, temperature and food). Eye consciousness is caused by *ārammaṇa-dvāra* (sense object and sense door). By knowing these will free from *uccheda diṭṭhi*. The cause is not cutting off. By intellectually free from *diṭṭhi* and discerning impermanence can enter Nibbāna. These two wrong views are coming from identity view—*sakkāya diṭṭhi*.

Don't let these views arise with the 5-khandhas. The Buddha said if you had any one of them even didn't have the knowledge in accordance with the truth—*saccanulomika ñāṇa*. If you have identity view and also have all the 62-wrong views. By knowing that it is the process of cause and effect and not created by Mahā Brahmā or God, then you are free from doubt. These are cause and effect phenomena, not a person and not a being. There are only mind and body while the 5-khandhas condensed. In the discussion between Ven. Sāriputta and Ven. Koṭṭhita (Mahākoṭṭhita), it was said that with contemplation of the mind, it includes the body; with contemplation of the body, it also includes the mind. (If you contemplate the mind, it includes with the body; so as with the body, it also includes the mind. They are working together, arising and passing away together. So it doesn't need to do all the *satipaṭṭhāna* in the twelve links of D. A. .) *Viññāṇam* and *nāma-rūpa* (consciousness and name—form) are also the same way. These examples were by the Buddha and Sāriputta. They are depending on each other. If one of them is collapsing



and the other also do. Therefore, Sabbe saṅkhāra anicca—All conditioned phenomena are impermanent. Everyday people are doing uncountable unwholesome kammās. So the result would be also a lot but the time is not yet arriving to give the result. They are not doing anything to cut off the kammās. Because of vedanā living beings are doing a lot of kammās (vedanā paccaya taṇhā..., kammabhāvo—feeling conditioned craving..., action). These are kammās desire for khandhas. You all take kamma as parents so rely on them as kam father and kam mother (kam—Burmese word for kamma). But the Buddha taught you to rely on nyan parents, nyan father and nyan mother (nyan—Burmese word for ñāna). Insert knowledge between feeling and craving. You divide the 5-khandhas and get the 4-satipaṭṭhāna. If you can contemplate impermanence to anyone of them, then craving and clinging are gone. Therefore, the Buddha declared that he had got rid of all wholesome and unwholesome dhammas. Wanting to cut off kamma, practice with one of the satipaṭṭhāna. Without it become a human ball and kick by the wholesome and unwholesome dhammas. So must contemplate impermanence to one of the satipaṭṭhāna.

## 處理錯誤觀點與疑惑

1960年11月14日

舒適地坐下，正常觀察呼吸的進出。這是為了專注（Samādhi）。單靠止觀（Samatha）無法達到涅槃。我們來談談觀察（Vipassanā）。當你觀察呼吸一段時間後，身體某個地方會出現癢感。之前這種感覺並不存在於身體上。現在它正在變化（變易，Vipariṇāma）。變化是生起，變化消失即是滅。只有生起與滅存在。在暫停安那般那（Ānāpānasati）一段時間後，觀察生起與消逝。變化即是苦的真理。佛陀所說的是真實的。知識即是道果真理。這樣，跟隨所有生起的現象，並看到它們的生起與消逝，就是苦的真理。然後你會明白佛陀所說，執著於五蘊即是苦的真理。這樣，無論心如何生起，覺受如何生起，都要認識它們。你會發現它們在全身各處生起，並無任何空隙讓針能穿過。**Kāye sabhāvaṃ viditavāna**——這是認識身體的本質。你知道一個人的身體是苦的真理。不要繼續跟隨安那般那，但如果專注與智慧變弱時，則回到呼吸上來。觀察心在心臟基部處，這是認識呼吸。接著跟隨任何生起的現象，若無可跟隨的，再回到呼吸上來。這就是認識苦的現象，所以它是法的正念——**Dharmānupassanā satipaṭṭhāna**。練習如佛教長者 Nāgasena 所教給密林達王的蜘蛛比喻。透過觀看與捕捉，你將得到無常的獵物。當你辨認出它們是可憎的並對其產生厭離時，智慧便會發展。之前你辨識出苦的無常，而現在是厭離的知識。如果你開始產生厭離，那便是智慧的第二次發展。在厭離之後，我想提醒你，繼續跟隨所有生起的現象。它們將會顯示你苦的真理。接著發展出不想要的知識，因為它是由苦的聚集所引起的知識。然後所有的苦將會終結。**Dukkha nirodho Nibbānaṃ**——你將會找到涅槃，即苦的終結。**diṭṭhi-taṇhā** 的死亡即是 Samudaya



Sacca\*\*。它熄滅了地獄之火與鍋爐。（在這次講話中，Sayadaw 鼓勵他的弟子先修習觀察，再處理日常的事務。）你必須在日常生活中修習觀察，如吃飯、工作等。當你關閉痛苦重生的大門，並能夠自在地生活。你必須在死來之前努力修行，在老病死來臨之前，因為它們隨時都會來。

為了健康與安全的生活，人們四處尋求庇護。有時候是透過迷信和錯誤的方法。如果你有嫉妒和貪婪，就永遠無法免於危險。你必須在危險來臨之前做好預防，並知道如何防禦它。不要忘記，寶藏與寶藏會積累，而垃圾與垃圾也會積累。如果你有愛與恨，那麼嫉妒與貪婪便會來。貪與嗔是其源頭。如果你修行正法，那麼你便是佛法的內部人，沒有它，你則是外部人。外部人無法享受佛法的日月光輝。如果你早死，佛法也會對你消失。因此它消失的原因有兩個：早死與不修行。愛與恨源於欲望。有兩種欲望，善欲與不善欲。欲望源自思維。你因為過度思考而無法入睡。所以，你必須觀察思維（**vitakka**）。

錯誤的觀點與疑惑附著於五蘊。所以必須了解五蘊的因緣。要理解五蘊，就必須了解因緣生起。若未放棄錯誤的觀點，眾生便在愉快與不愉快的存在中徘徊。五蘊的因緣即是因緣生起。從此，你就知道如何剝除錯誤觀點與疑惑。真正理解這一點是相當罕見的

（Sayadaw 強調這是事實，大多數佛教徒甚至不知道這一點）。若想剝除錯誤觀點，必須理解因緣生起的來源。若不明白五蘊的因緣，便會被疑惑困擾。若不明白結果，則會困於錯誤觀點。這是一個非常重要的點。在\*\*《相應經》中，佛陀提到，這比頭上著火、身體被矛刺還重要。必須先處理錯誤觀點，再解決其他問題。不要以為我在嚇唬你。沒有什麼比錯誤觀點更可怕。佛陀以智慧看見，沒有什麼比錯誤觀點更嚴重。關於殺父母的故事很多（現今東西方社會也有不少父母被殺的新聞）。若你有錯誤觀點與貪愛，則它們將會出現。禁止道與果的即是錯誤觀點。即使有人已經認識到無常，若心中仍有錯誤觀點與疑惑，依然無法實現涅槃（Sayadaw 在他的多次講話中強調這一點）。如果你不在思想上提前消除錯誤觀點，無論你看到什麼，都無法實現涅槃。巴利經典中有許多故事。例如，尊者阿努拉陀\*\*、尊者查那與尊者耶摩迦，他們之前因為錯誤觀點無法領悟法，直到佛陀與尊者舍利弗的幫助下，才得以成功。尊者阿難成為了入流者，但因為忙於照顧佛陀，無法進一步發展。

**五蘊依緣生起**——並不是指整天的過程，而是指當下的現象。當前的五蘊並非母親所生的五蘊，或是昨天的五蘊，而是新生的五蘊。如果你了解這一點，你便會擺脫永恆主義的觀點。從小到大，是永恆主義——**sassata diṭṭhi**。人們會認為新生的五蘊與舊的五蘊無關，這樣便成為了**斷滅主義**——**uccheda diṭṭhi**，因此錯誤觀點就附著在其中。這兩種錯誤觀點阻礙了道果知識。佛陀說，要走中道。眼的問題由業、心、溫度與食物（行為、心識、氣候與食物）所制約。眼識是由**阿藪曼那門**（感官對象與感官門）所引起的。了解這些，便能擺脫**斷滅觀點**。其因並非被切斷。通過智慧來擺脫錯誤觀點，並辨識無常，就能進入涅槃。這兩種錯誤觀點來自於**身見**——**sakkāya diṭṭhi**。

不要讓這些觀點與五蘊一同生起。佛陀說，如果你有其中任何一種觀點，即便沒有與真理相應的知識——**saccanulomika ñāṇa**。如果你有身見，你就擁有所有 62 種錯誤觀點。

通過知道這是一個因果的過程，而非由大梵天或神所創造，你就能擺脫疑惑。這些現象是因果的，並非人或生命。只有心與身在五蘊凝聚時共存。在尊者舍利弗與尊者拘提達（摩訶拘提達）的對話中，提到若修習觀察心，則包含身；若修習觀察身，則也包含心（如果你觀察心，它包含了身；同樣的，觀察身，也包含心。它們是共起的，一同生起與消逝。因此，不需要對十二因緣中的所有修行觀察）。識與名色（心識與名色）也有相同的情況。這些例子是佛陀與舍利弗所提的。它們相互依存。如果其中之一崩塌，另一個也會崩塌。因此，**Sabbe saṅkhāra anicca**——所有有為法都是無常的。每天，人們都在造作無數的不善業。所以，結果也會多，但時間尚未來到，尚未給予結果。人們並沒有做任何事來斷除業。由於覺受，眾生造作了大量的業（**vedanā paccaya taṇhā... , kammabhāvo**——感受生起貪欲...，行為）。這些業是對五蘊的渴望。你們把業當作父母，依賴它們，將它們當作業父、業母（**kam**——緬甸語中的業）。但佛陀教你要依賴智慧父母，智慧父親與智慧母親（**nyan**——緬甸語中的 **ñāṇa**）。將智慧插入於感受與渴望之間。你將五蘊分開，得到四念處。如果你能夠觀察其中一個現象的無常，則貪欲與執著便會消失。因此，佛陀宣稱他已經斷除了所有的善法與不善法。若想斷除業，修習四念處中的任一者。沒有它，你便會成為人類的球，且被善法與不善法踢來踢去。所以，必須觀察四念處中的一者的無常。

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## 對治邪見與疑慮

1960年11月14日

舒適地而坐，而觀照出入息。此而導向於定。禪定自身而不能而達至涅槃。吾人而談論智慧。於汝等而觀照息後，而於某處之身而生起一瘙癢之感覺。於先前，此而不存在於身。其而現今而改變（**vipariṇāma**）。改變為生起，改變而消失為滅去。僅生起與滅去而存在。於停止出入息念後，而觀照，而見得生起與滅去。改變為苦之真實性。佛陀而說者為正確。知見為道諦。以如此方式而隨順一切生起之現象，而見得之生起與滅去，為苦之真實性。爾後，汝等而知曉佛陀而說者，執著於五蘊而為苦諦。以如此方式，無論何心而生起，而知曉，感受而生起，而知曉。汝等將而發現彼等於整體之身。彼等而生起，無任何空隙而令針而進入。**Kāye sabhāvaṃ viditavāna**——其為知曉身之性。汝等而知曉，一人之身為苦之真實性。勿而隨順出入息念，然若定與慧而成為衰弱，爾後，而返回於息。觀照於心基處之心，其而知曉息。爾後，而隨順任何者而生起，爾後，而無任何者而隨順，僅而返回於息。此為知曉苦之現象，故而，其為法念——**Dhammānupassanā satipaṭṭhāna**。修行如蜘蛛之譬喻，而由尊者那伽犀那而教導於彌蘭陀王。以觀看與捕捉，汝等而將得無常之獵物。於汝等而了知其為不淨後，而厭離，而知見而發展。於汝等而了知苦之無常前，而現今為厭離之知見。若汝等而成為厭離，爾後，則其為知見之第二發展。於厭離後，吾人而提醒汝等，而持續而隨順生起之現象。彼等而將而顯示汝等苦之真實性。爾後，而發展至不欲求之知見，因其為苦之聚集而成為不欲求之知見。爾後，則一切苦而將而來臨而

終止。**Dukkha nirodho Nibbānaṃ**——汝等將而發現涅槃，苦之滅盡。見取之滅盡為集諦。其而熄滅地獄之火與鑊。（於此談論中，尊者而敦促其弟子而首先而修行觀慧，爾後而為事業。）汝等須於汝等之日常生活中而修行觀慧，如食、工作等。於汝等而關閉苦惱之受生之門後，而可知汝等而喜悅而存活。汝等須而努力而修行，於死前，而於汝等之業與智慧而成為衰弱前，因老、病、死而恆常而存在。

對於健康與安全之生命，人而尋求庇護於此處與彼處。某些時間，而以迷信與錯誤之方式。若汝等有嫉妒與慳吝，而永不而安全於危險。汝等須而事先而作預防，當其而來臨，而知曉如何而防衛之。勿而忘卻關於財寶而以財寶而積聚，而垃圾而以垃圾而積聚。若汝等有愛與恨，爾後，則嫉妒與慳吝而來臨。貪欲與瞋恚為其之源頭。若汝等而修行法，爾後，則汝等而為法藏之內部者（**Sāsana**），而無之，則外部者。外部者不能而享有法藏之太陽與月亮。若汝等而早死，則法藏亦而為汝等而消失。故而，有二種因緣而為其之消失，早死與不修行。愛與恨而源於欲。有二種欲，善與不善。欲而源於思惟。汝等不能而於夜間而睡眠，因過多之思惟。故而，須而觀照思惟（**vitakka**）。

邪見與疑慮而黏附於蘊。故而，須而知曉蘊之因緣。欲而瞭解蘊，須而知曉緣起。無而落下見取，眾生而於樂與苦之存在中而流浪。蘊之因緣為緣起。由彼處，汝等而知曉如何而剝離邪見與疑慮。真實之瞭解之而相當而稀有（尊者而強調為真實，多數佛教徒而甚至不知曉之）。欲而剝離見取，須而瞭解緣起之源頭。無知曉蘊之因緣，而黏附於疑慮。不知曉結果，而黏附於邪見。此為極為重要之點。於《雜阿含經》中，佛陀而提及其而比頭而以火而燃燒，而身而以矛而刺穿而更為重要。須而首先而對治邪見，爾後而其他之問題。勿而認為吾人而恐嚇汝等。無他者而比邪見而更為恐嚇。佛陀而使用其之知見，而見得無他者而比邪見而更為嚴重。有許多之故事於殺害父母（現今許多之新聞於殺害父母而顯現於東方與西方。）若汝等有見取與貪欲，則將而來臨。禁止道與果為見取。以邪見與疑慮而抵抗，即使某人而了知無常，而不能而證得涅槃（尊者於其之許多之談論中而強調此點極為頻繁。）若汝等不以理智而遣除邪見，於先前，無論汝等而見得何者，而不能而證得涅槃。有許多之故事於巴利經文中。例如，阿難陀尊者、迦旃延尊者與優陀迦尊者，彼等而不能而證得法，於先前，因其等之邪見。僅以佛陀與舍利弗尊者之幫助而成為成功。於阿難陀而成為初果後，而不能而發展而向前，而觀看後佛陀，而忙於其他之事物。

蘊之緣起（**Khandha paṭicca-samuppāda**）——不意謂一日之過程，然而發生於現行之時刻。現行蘊而非由母親而生之蘊，或昨日之蘊，然新生起之蘊。若汝等而知曉此，則汝等而遠離於常恆之見。由年輕，汝等而成長，為永恆主義——**sassata diṭṭhi**。人而將而認為新生起之蘊而無關緊要於舊蘊，爾後，則其而成為斷滅論——**uccheda diṭṭhi**，故而，邪見而黏附於此處與彼處。此二種邪見而阻礙道與果之知見。佛陀而說而前往於中道。眼之物質而由業、心（**citta**）、時（**utu**）與食（**āhāra**）而造作。眼識而由 **ārammaṇa-dvāra**（境與根）而造成。以知曉此等，而遠離於斷滅論。因緣而非而斷除。以理智而遠離於見取，而了知無常，而可進入涅槃。此二種邪見而源於身見——**sakkāya diṭṭhi**。

勿而令此等見而與五蘊而生起。佛陀而說，若汝等而有其中之一者，即使無依法之知見——*saccanulomika ñāṇa*。若汝等有身見，而亦而有六十二邪見。以知曉其為因果之過程，而非由梵天或神而創造，爾後，汝等而遠離於疑慮。此等為因果之現象，而非一人，而非一眾生。僅有心與身，而五蘊而凝結。於舍利弗尊者與迦旃延尊者（*Mahākoṭṭhita*）之間之討論中，而說，以心之觀照，其而包含身；以身之觀照，其亦而包含心。（若汝等而觀照心，其而包含於身；故而，以身，其亦而包含心。彼等而共同而作用，而生起而滅去。故而，不須而作一切四念處於十二因緣法中。）意識（*viññāṇa*）與名色（*nāma-rūpa*）亦而相同之方式。這些例子是佛陀與舍利弗尊者所舉。它們彼此相依。如果其中之一崩解，另一個也會。因此，*Sabbe saṅkhāra anicca*——一切有為法皆無常。眾生每天造作無數的不善業。因此，結果也會很多，但時間尚未到來。他們沒有做任何事情來斷除業。由於感受（*vedanā*），眾生造作許多業（*vedanā paccaya taṇhā...*, *kammabhāvo*——感受所生的貪欲..., 行為）。這些是業渴求蘊。你們都把業當作父母，所以依賴它們如同業父業母（*kam*——緬甸語的業）。但是佛陀教導你們要依賴智慧父母，智慧之父與智慧之母（*nyan*——緬甸語的智慧）。在感受與貪欲之間插入智慧。你們將五蘊分開，而得到四念處。如果能觀照其中任何一蘊的無常，那麼貪欲與執著就會消失。因此，佛陀宣稱他已擺脫了所有善惡法。想要斷除業，就要修習其中之一的四念處。否則就會變成一個人的球，被善惡法踢來踢去。所以必須觀照其中之一的四念處的無常。

# Contemplate Anicca, Perceive Anicca and Know Anicca

1<sup>st</sup> Feb. 1960

[Based on Sārandada Sutta, Aṅguttara-Nikāya (AN.5.143 Sārandadasuttam). Five hundred Licchavī princes were talking about, "What are the most difficult things to come by?" They thought about the five things as: horse, elephant, jewels, woman and a rich person. They asked the Buddha and he answered the five rare things to encounter. These are:

1. To encounter the Buddha's Sasāna
2. To encounter a teacher who can teach the Sacca Dhamma
3. By understanding of the Sacca Dhamma
4. After understanding and put into practice, and discern anicca (Dhammānu-dhammappaṭipatti)
5. Repay the gratitude by realization of the Dhamma → (To the Triple Gems and the teacher)

This is an important discourse. Now, you all are having these rarities. So have to put effort for practice without giving up. Every time the mind is in despair check these factors and encourage yourself. Another discourse in the Aṅguttara; the Buddha taught about the way of practice for the realization. People who have these five rarities and practice in accordance with the way and have confidence must realize the Dhamma. I myself is teaching you the right things in accordance with what the Buddha had taught. The tradition of the Buddha was never talked two ways but only one true speech. (This point is very important for Buddhists who study the teaching of the Buddha, if not, they will confuse with what the Buddha had taught, and because there were new ideas crept into his teachings.) He used to speak only what was beneficial. I'll talk about the Buddha's way of practice. The Buddha taught that whatever mind state arises, contemplate as anicca, perceive as anicca, and know as anicca. For example; lobha, dosa etc. mental state arise and by contemplating no clinging happen and no kamma create. So they all cease to come. (1) Whatever arising and contemplate anicca, (2) perceive as anicca. You have to contemplate



quickly. If not, kilesa will take the upper hand. This is the Dhammaniyāma Natural Procedure. It's happening all the times. Dependent Arising is natural procedure. If you don't contemplate, it will continue. If you contemplate, it's cutting off. It's the natural procedure of the round of existence and must cut off with effort. You can stop the wheel of samsaric dukkha with the wholesome dhamma of insight. (3) Knowing it as anicca—This knowing create the wholesome dhamma. These 3 points were taught by the Buddha that I have to mention it. In the real practice by contemplation of impermanence and all are including in it. And then you can ask, "Can I realize the Dhamma in this way?" If you can contemplate by not letting kilesa comes into the practice will realize it.

When you are doing sitting meditation, make a resolution—adhiṭṭhāna. For examples, "Within an hour I'll not let kilesa come in and only continue with anicca. Stay with anicca and do not mix up with other mental states." Hence, you will realize the peaceful sukha Nibbāna in this life as guaranteed by the Buddha in the Sutta, try hard in the practice. I am worry that you may put the blame on the perfection—pāramī. So I had talked about the 5-rarities beforehand. Concern with the kilesa which comes in and take it as an object of meditation. So contemplate it as anicca. Example, hearing a sound and contemplate the hearing consciousness. If you don't then the kilesa mind of "What sound it is?" will come in. Whatever mind state comes in, it's for the starting point of kilesa to follow behind. By contemplation of the first coming in mind state is cutting off the kilesa mind which will follow behind. If you ask, "When I'll realize the Dhamma?" This is depending on you and nothing to do with the teacher. Depend on one's own character and perseverance or kilesa volume and effort. Without kilesa comes into the practice will realize quickly. Anyhow you will realize it but do not reduce your effort. If you afraid of the dukkha as much as the drops of water in the lake of each side 50 yojana wide, length and depth, you must work hard (a simile used by The Buddha in the Saṃyutta-Nikāya.).

### 反思無常、感知無常與認識無常

1960年2月1日

[根據《薩蘭達達經》，《增壹阿含經》（AN.5.143 薩蘭達達經）。五百位利俱毘王子曾討論「最難獲得的事物是什麼？」他們認為以下五樣東西最為難得：馬、象、珠寶、女人和富人。他們向佛陀請教，佛陀回答了五件難得的事物。這些是：

1. 遇見佛陀的法門

2. 遇見能教授真理的老師
3. 透過理解真理
4. 理解後實踐並領悟無常（法與法的實踐）
5. 以覺悟法的方式回報恩德 →（回報三寶與老師）

這是一段重要的教義。如今，你們都擁有這些難得的機會。因此必須努力修行，絕不放棄。每當心中感到絕望時，回顧這些因素並鼓勵自己。在《增壹阿含經》中，佛陀談到了修行實現的方式。擁有這五項難得事物並依照正確的方式修行，並且有信心的人，必定能夠覺悟法。我自己正在依照佛陀所教的正法來指導你們。佛陀的傳統從不說兩種方式，只傳一個真實的教誨。（這點對於學習佛陀教義的佛教徒非常重要，否則會對佛陀的教誨產生混淆，因為有些新的觀念已經悄然混入其中。）他只會說有益的話。我將談談佛陀的修行方法。佛陀教導說，無論何種心境升起，都要反思無常、感知無常、並認識無常。例如：貪、瞋等心境升起，透過反思不會產生執著，也不會造作業。因此，它們就會停止來臨。

（1）無論何種心境升起，反思無常；（2）感知無常。你必須迅速反思。如果不這樣做，煩惱將占上風。這是法自然規律，它時時發生。因緣生起是自然規律。如果你不反思，它將繼續下去。如果你反思，就是切斷。這是生死輪回的自然過程，必須努力切斷。你可以用正見的善法來停止這個輪回的痛苦。（3）認識它為無常—這種認識會創造善法。這三點是佛陀所教導的，我必須提及。在實際修行中，透過反思無常，所有的一切都包含其中。然後你可以問：「我能夠以這種方式覺悟法嗎？」如果你能夠反思而不讓煩惱進入修行，就能夠覺悟。

當你進行坐禪時，立下決心—志願。例如：「在一小時內，我不讓煩惱進入，只專注於無常。專心於無常，不與其他心境混淆。」這樣，你將能夠在此生中覺悟平靜的涅槃，這是佛陀在經文中所保證的，努力修行吧。我擔心你們會將問題歸咎於圓滿（波羅蜜）。因此，我事先談到了五個難得的因素。注意那些進入的煩惱，把它作為冥想的對象。所以將其視為無常。舉例來說，聽到聲音時，觀察聽覺意識。如果不這樣做，煩惱的心態「這是什麼聲音？」就會進入。無論什麼心境進入，都是煩惱跟隨的起點。通過反思第一次進入的心境，可以切斷後續的煩惱。如果你問：「我什麼時候能夠覺悟法？」這取決於你自己，與老師無關。這取決於一個人的性格和毅力，或煩惱的量和努力。若在修行中不讓煩惱介入，你會很快覺悟。無論如何，你都會覺悟，但請不要減少努力。如果你像佛陀在《相應部》中所說的那樣，擔心如湖面上每側 50 由旬寬、長和深的水滴所形成的痛苦，那麼你必須努力修行。

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**觀無常、了知無常與知無常**

1960年2月1日



[根據《增支部》之《舍利弗經》(AN.5.143 Sārandadasuttaṃ)。五百位利車毗王子而談論，「何者為最難而得之事物？」彼等而思惟關於五種事物，如：馬、象、珠寶、婦女與富人。彼等而問佛陀，而其而回答五種稀有之事物而遭遇。此等為：

1. 遭遇佛陀之法藏
2. 遭遇能而教導真實之法之教師
3. 以真實之法之瞭解
4. 於瞭解後，而投入實踐，而了知無常 (Dhammānu-dhammappaṭipatti)
5. 以法之證得而報答恩德→ (對三寶與教師)

此為一重要之經文。現今，汝等皆而具有此等稀有。故而，須而努力而修行，無而放棄。每次心而處於絕望，而檢查此等因緣，而鼓勵自身。另一經文於《增支部》中；佛陀而教導關於修行之方式，而證得。人而具有此等五種稀有，而依據方式而修行，而有信心，必須而證得法。吾人自身而教導汝等正確之事物，而依據佛陀而教導。佛陀之傳統而永不而談論二種方式，而僅一真實之言語。（此點而極為重要，對於學習佛陀之教導之佛教徒，若否，彼等而將而混淆於佛陀而教導者，而因有新之思想而潛入其之教導中。）其而習慣而僅而說者為有利益者。吾人將而談論佛陀之修行之方式。佛陀而教導，無論何心態而生起，而觀照為無常，而了知為無常，而知曉為無常。例如；貪、瞋等心態而生起，而以觀照，無而執著而發生，而無而造業。故而，彼等皆而滅去而來臨。（1）無論何者而生起，而觀照無常，（2）而了知為無常。汝等須而迅速而觀照。若否，則煩惱而將而佔據上風。此為法自然之程序。其而恆常而發生。緣起為自然之程序。若汝等不而觀照，則其而持續。若汝等而觀照，則其而斷除。其為生死輪迴之自然之程序，而須而以努力而斷除。汝等而可以觀慧之善法而停止輪迴之苦。（3）而知曉之為無常——此知見而創造善法。此三點而由佛陀而教導，而吾人須而提及之。於真實之修行中，以無常之觀照，而一切而包含於其中。爾後，汝等而可而詢問，「吾人而可以如此方式而證得法？」若汝等而可而以不令煩惱而入於修行中而觀照，而將而證得之。

當汝等而作坐禪，而作一決意——*adhīṭhāna*。例如，「於一小時中，吾人而將不令煩惱而入，而僅而持續於無常。而停留於無常，而勿而混淆於其他心態。」故而，汝等將而於此生中而證得平靜之樂涅槃，如佛陀於經文中而保證，而努力於修行。吾人而憂慮，汝等而可能而責備於圓滿——*pāramī*。故而，吾人而先前而談論五種稀有。而關心於而入之煩惱，而取之為禪定之境。故而，而觀照之為無常。例如，而聽聞一聲音，而觀照聽聞之意識。若汝等不，則「其為何種聲音？」之煩惱之心而將而入。無論何心態而來臨，其為煩惱之開始而隨後而來臨。以觀照首次而來臨之心態，而為斷除煩惱之心而隨後而來臨。若汝等而詢問，「何時吾人而將而證得法？」此而依賴於汝等，而無關緊要於教師。而依賴於一人之自身之性格與毅力或煩惱之數量與努力。無煩惱而入於修行中，而將而迅速而證得。無論如何，汝等而將而證得之，然勿而減少汝等之努力。若汝等而恐懼於苦，如水滴於湖中之各側，五十由旬之寬廣、長度與深度，汝等必須而努力而工作（一譬喻而由佛陀於《雜阿含經》中而使用）。



# Worldly Fetters and Realization

19<sup>th</sup> Nov.1960

[Vaccha brahmin asked the Buddha the following questions. (1) Is there anyone without giving up the worldly attachment can realize Nibbāna? (2) Is there anyone without giving up the worldly attachment can reach good rebirth? (3) Any Ājīvaka (or Ājīvika) ever been realized Nibbāna? (4) Any Ājīvaka ever been reached good rebirth? (Ājīvakas were people reject the law of kamma.) The Buddha's answers to these were: (1) Negative answer (2) Positive answer (3) Negative answer (4) Negative answer, but only one person. Sayadaw gave a clear explanation to these Q and A. He said someone is at the time of practicing already giving up worldly things. Therefore, people in family life by regular practice can realize Nibbāna (e.g., Sun Lun Sayadaw was a very good example in modern time). For Ājīvakas they had niyata micchā diṭṭhi fixed in destiny because of this wrong view or akiriya-vāda—doctrine of non-action. So the Buddha with his psychic power looking back 91 kappas—Buddhist aeon have never seen that any Ājīvaka realized Nibbāna and reached good rebirths. But the Buddha only saw one Ājīvaka reached sugati—good rebirth, and this man was he himself and at that time believed in kamma. (MN.71 Tevijjavacchasuttam)]

Vaccha said that people believed that the Buddha knew everything every moment even during sleep. The Buddha replied that it was people misinterpreted him. (Later Buddhists also misinterpret him in many things.) He only knew by reflection. Sayadaw explained vipassanā process and said that the Buddha mentioned only 3 insight knowledge. These are: (1) Udayabbaya ñāṇa—Knowledge of rise and fall (2) Nibbidā ñāṇa—Knowledge of disenchantment (3) Magga ñāṇa—Path Knowledge. Path Knowledge is discarding the khandhas and taṇhā. For example, Sotāpatti Magga Ñāṇa—The Path Knowledge of Stream Enterer is discarding the 5-khandhas to painful rebirths (hell, ghost and animal) and the craving to identify view—sakkāya diṭṭhi, doubt—vicikicchā and adherence to rites and ceremonies—sīlabbataparāmāsa.]

The Buddha automatically knew everything was not true. He knew only by thinking. Sleep was with the life continuum of the mind (bhavaṅga citta) and how could he knew it. He was a triple knowledge (Tevijjā) person. These are: Pubbenivāsa

abhiññā—Direct knowledge of past lives. If he was thinking people past lives and knew all of them, he also knew what would happen to them in the future. This was Dibbacakkhu abhiññā—Direct knowledge of divine eye. And also had the knowledge of destruction of the taints—āsavakkhaya ñāṇa. With this knowledge he also could teach people for their destruction of the taints. (This was the most important knowledge of the all.) (Sayadaw gave some examples of the King Suddhodana and Santati Minister for their attainments of Nibbāna living in the family life.) The fetter—Saṃyojana of affection to one's body is greater than the fetter of wealth and family members. The time of practice is the time of discarding the fetter temporary. So the one who practices will realize the Dhamma, whereas no realization without practice. If you know how to insert the knowledge between the Dependent Arising processes at any time; then you are discarding the fetters. During the practice if any kilesa comes in, then it will take time, and without coming in become quicker. So don't blame on the perfection (pāramī). In Peṭakopadesa Pali, for ordinary disciples—pakati sāvakas, they will realize the Dhamma if they complete with these two factors: (1) Listening to the Sacca Dhamma and (2) Wise attention. If you end up at other people sayings can be miss the chances. This is terrible. A person without contemplation and the fetters are always happening. By contemplation and it doesn't. If you are still discerning only mind and feeling, then these are lower level of knowledge. Not seeing mind and feeling instead anicca means higher level of knowledge. Not discerning the 3-characteristics is still in the lower level. Seeing rise and fall will arrive to the higher level of knowledge, arriving to its intrinsic nature—sabhāva. If you are still seeing the khandhas (i.e., form, feeling, mind . . . etc) still not complete, because the Buddha said that the 5-khandhas are anicca. In the Satipaṭṭhāna Sutta Pali said that have to know the mind, feeling etc., but not ask to contemplate these things. (It was mentioned in the beginning.) The Buddha wanted us to contemplate are their anicca. (It was mentioned in the end.)

Contemplation of feeling means remind us the object and without it don't know what to do. The real contemplation is the arising and passing away of them. To know that after arising is not there. Seeing impermanence is Yathābhūta ñāṇa—the knowledge of the way as it really is. Both of the Pali passages are right. The reason why the Buddha taught about the lower level of knowledge was to let us know the object of contemplation. Is it to show the objects of contemplation, to see them or to discern their impermanence? Only by discerning impermanence that the reality and

the knowing become fit together (i.e., Yathābhūta ñāṇa, here the Burmese words for the reality and the knowing fit together means you are discerning what really exist. But usually we see what really not exist.) Arriving to the higher level of knowledge, then wrong view falls off. If you discern impermanence continue to contemplate. After sometime will become disenchantment but still in the 5-factors of the Path. Before you see the impermanence and now become disenchantment. These two knowledge are quite different. If you ask why they are different? The answer is kilesa becoming thinner. Don't reduce your effort and contemplate with perseverance. The knowledge will rise up again as these are not worthy to have. This is the penetration to the knowledge of Function—Kicca Ñāṇa. The object of contemplation, mind and feeling etc. disappear. It's the right knowing of the truth of dukkha. The khandhas related to the diṭṭhi kilesa—defilement of wrong view disappear. It becomes khandha nirodho Nibbānaṃ—The ceasing of the khandha is Nibbāna. Diṭṭhi kilesa disappears by not arising. The khandha disappears from the existing. Khandha nirodho and the four apāya nirodho cease together. (Here, by destroying the defilement of wrong view that present khandha ceases and at the same time the future four painful rebirths are totally ceased.) The 3-insight knowledge of seeing impermanence, disenchantment and the ending of the khandha are teaching by every Buddha in the past and the future to come. (This talk could have an interpretation problem for some to satipaṭṭhāna. To know both of the arising and passing away, in the beginning of the practice one may be not able to discern impermanent; whereas he can discern it with strong sati and samādhi later.)

## 世間羈絆與覺悟

1960年11月19日

[瓦查婆羅門向佛陀提出了以下問題：(1) 有人能在不捨棄世間執著的情況下覺悟涅槃嗎？(2) 有人能在不捨棄世間執著的情況下得到良好的再生嗎？(3) 有阿耆伽 (Ājīvaka) 曾經覺悟涅槃嗎？(4) 有阿耆伽曾經獲得良好的再生嗎？(阿耆伽是拒絕業報法則的人。) 佛陀對這些問題的回答是：(1) 否定的回答；(2) 肯定的回答；(3) 否定的回答；(4) 否定的回答，但只有一人達到良好的再生。這人是佛陀自己，並且在當時相信業報。(《中部經典》第71經《雙法經》)

瓦查說，人們相信佛陀知道每一刻的事情，甚至在睡覺時也是如此。佛陀回答說這是人們的誤解。(後來的佛教徒也在很多方面誤解了佛陀。) 他只是通過反思來知道。賽阿道解釋了內觀的過程並說佛陀提到了三種見解知識。這些是：(1) 「無常覺知」

(Udayabbaya ñāṇa) — 識別生與滅的知識；(2) 「厭離覺知」(Nibbidā ñāṇa) — 識

別厭離的知識；(3)「道智」(Magga ñāṇa)——證道的知識。證道知識是捨棄色、受、想、行、識(五蘊)以及貪愛的識別見解。例如，初果聖者(Sotāpatti)的道智，是捨棄有關痛苦再生的五蘊(地獄、餓鬼、畜生等)，捨棄識別見解(身見)、疑惑(疑)、對儀式和禮法的執著(戒律見)等。]

佛陀自動知道所有事物並非事實。他僅通過思考來了解。睡眠是與生命延續(bhavaṅga citta)相連的，怎麼可能知道呢？他是擁有三明的(Tevijjā)人。這些是：(1)「前生智」(Pubbenivāsa abhiññā)——對過去生命的直接知識。如果他正在思考人們的過去生命並了解他們，他也會知道他們未來的狀況。這就是「天眼智」(Dibbacakkhu abhiññā)——對神聖眼的直接知識。他還擁有「障礙消除知識」(āsavakkhaya ñāṇa)，有了這個知識，他也可以教導人們如何消除煩惱。(這是所有知識中最重要。)(賽阿道舉了王世尊的例子，提到了國王須達多和桑塔提大臣在家庭生活中的涅槃成就。)對於一個人而言，對自己身體的愛戀比對財富和家庭成員的依戀更為強烈。修行的過程是放下這些暫時的羈絆。因此，修行者會覺悟法，而不修行則無法覺悟。如果你知道如何在因緣生起的過程中隨時插入正確的知識，那麼你就是在放下羈絆。在修行過程中，若有煩惱進入，它會消耗一些時間，而如果不進入煩惱，覺悟會來得更快。因此，不要把責任推給圓滿(波羅蜜)。在《律藏》中的《清淨經》中，對於普通的弟子——「原始聖者」(pakati sāvakas)，他們如果具備兩個因素，便能覺悟法：(1)聆聽真理的教誨，(2)智慧的注意。如果你僅依賴別人的說法，你可能會錯過機會。這是可怕的。沒有內觀的人，羈絆總會存在。通過內觀，羈絆就不再存在。如果你仍然只是分辨心識和感受，這仍屬於較低層次的知識。若不是分辨無常，而是看見無常，則屬於較高層次的知識。不認識三法印(無常、苦、無我)仍停留在較低層次。看見生滅會達到更高層次的知識，進入其本質——「本性」

(sabhāva)。如果你仍然只看見五蘊(即色、受、想、行、識等)，那麼仍未完成，因為佛陀說五蘊是無常的。在《四念處經》中指出，必須知道心、受等，但並未要求我們只是觀察這些事物。(如前所述。)佛陀希望我們觀察的是這些事物的無常。(如經文結尾處所提。)

觀察感受意味著提醒我們對象的存在，若沒有對象，便不知該如何辦。真正的觀察是其生滅過程。知道一旦生起後便不再存在。看見無常是「如實知識」——Yathābhūta ñāṇa (如實了解事物的知識)。這兩段巴利文經文都是正確的。佛陀教導低層次知識是為了讓我們知道觀察對象。是為了展示觀察的對象，還是要看到它們的無常呢？只有通過識別無常，現實與知識才能契合(即 Yathābhūta ñāṇa，在這裡，緬甸語表示現實與知識的契合意味著你正在辨別真實存在的事物。但通常我們所見的並非真實存在的事物。)進入更高層次的知識後，錯誤的見解便會消失。如果你繼續觀察無常，並且保持觀察，最終會進入厭離，但仍處於「五因道」中。在你尚未看見無常時，現在已經開始厭離。這兩種知識有很大的區別。如果你問它們為什麼不同？答案是煩惱逐漸消薄。不要減少你的努力，要堅持修行。當這些知識升起時，它們會顯示出這些並不值得執著。這就是對「功能知識」(Kicca Ñāṇa)的突破。冥想的對象，心識、感受等都會消失。這是真理的正確認識。這些與「見解煩惱」(diṭṭhi kilesa)——錯誤見解的煩惱相關的五蘊會消失。它變成了五蘊的滅盡，



就是涅槃。見解煩惱通過不再升起而消失，五蘊的存在也隨之消失。五蘊的滅盡與四種惡趣的滅盡一同消失。（這裡所指的是破除錯誤見解的煩惱後，當前的五蘊滅盡，同時未來的四種痛苦再生也完全終止。）看到無常、厭離和五蘊滅盡的三種見解知識，是每位過去和未來的佛陀所教導的。（這段談話可能會對某些人理解《四念處經》有解釋問題。在修行的初期，一些人可能無法辨別無常；然而，隨著強大的正念和禪定，後來會開始辨別它。）

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**世間束縛與證悟**

1960年11月19日

[婆蹉梵志向佛陀提出以下問題：(1) 是否有人不捨棄世間的執著就能證得涅槃？(2) 是否有人不捨棄世間的執著就能往生善趣？(3) 任何阿耆婆（或 Ājīvika）曾證得涅槃嗎？(4) 任何阿耆婆曾往生善趣嗎？(阿耆婆是拒絕業力法則的人。) 佛陀對這些問題的回答是：(1) 否定的回答 (2) 肯定的回答 (3) 否定的回答 (4) 否定的回答，但只有一個人。尊者對這些問答給予了清晰的解釋。他說，修行時的人已經在捨棄世間的事物了。因此，在家庭生活中，透過定期修行，也能證得涅槃（例如，孫倫尊者在現代就是一個很好的例子）。對於阿耆婆來說，由於這種錯誤的觀點或無作論（akiriyavāda）——不作之說，他們在命運中固執於錯誤的見解（niyata micchā diṭṭhi）。因此，佛陀以其神通力回顧九十一劫——佛陀劫，從未見過任何阿耆婆證得涅槃或往生善趣。但佛陀只見過一位阿耆婆往生善趣——善趣，而這個人是他自己，當時他相信業力。(MN.71 Tevijjavacchasuttaṃ)

婆蹉說，人們相信佛陀每時每刻都知道一切，甚至在睡眠中也是如此。佛陀回答說，這是人們誤解了他。（後來的佛教徒在許多事情上也誤解了他。）他只是透過反思才知道。尊者解釋了觀慧的過程，並說佛陀只提到了三種洞見之智。這些是：(1) 生滅知——生起與滅去的知識 (2) 厭離知——厭離的知識 (3) 道知——道之知識。道之知識是捨棄蘊與貪欲。例如，初果道之智——初果聖者之道之智，是捨棄五蘊而不會墮入痛苦的再生（地獄、餓鬼、畜生）以及對身見——sakkāya diṭṭhi、疑——vicikicchā 和執著於儀式——sīlabbataparāmāsa 的貪欲。]

佛陀自動知道一切並不是真的。他只是透過思考才知道。睡眠是伴隨著心的生命延續（bhavaṅga citta），他怎麼可能知道呢？他是一位三明（Tevijjā）之人。這些是：宿命通——宿世之智。如果他思考著人們的過去世並知道他們的一切，他也知道他們未來會發生什麼。這就是天眼通——天眼之智。並且也具備了漏盡通——漏盡之智。憑藉這種知識，他也能教導人們滅除漏垢。（這是最重要的知識。）（尊者舉了淨飯王和聖太子大臣在家庭生活中證得涅槃的例子。）對自己身體的愛著——Saṃyojana 的束縛，大於對財富和家庭成員的束縛。修行的時候就是暫時捨棄束縛的時候。因此，修行者將會證得法，而沒有修行則不會證得。如果你知道如何在任何時候將智慧插入因緣生起的過程之中；那麼你就



正在捨棄束縛。在修行期間，如果有任何煩惱進入，那麼就會花費時間，而沒有進入就會更快。所以不要責怪圓滿（pāramī）。在《部經》中，對於普通的弟子——pakati sāvakas，如果他們以這兩個因素圓滿，他們將會證得法：(1) 聆聽真實之法 (2) 智慧的注意力。如果你以他人的話語而結束，可能會錯過機會。這是可怕的。一個沒有觀照的人，束縛總是會發生。透過觀照，它就不會發生了。如果你仍然只在辨別心和感受，那麼這些就是較低的知識層次。不看心和感受，而是看無常，意味著更高層次的知識。不辨別三法印仍然處於較低的層次。看到生起和滅去將到達更高的知識層次，到達其本質——sabhāva。如果你仍然在看蘊（即色、受、想、行、識等等），則尚未圓滿，因為佛陀說五蘊是無常的。《四念處經》巴利文中說要了知心、感受等等，但不要要求觀照這些事物。（這在開頭就提到了。）佛陀希望我們觀照的是它們的無常。（這在結尾也提到了。）

觀照感受意味著提醒我們對象，沒有它我們不知道該怎麼做。真正的觀照是它們的生起和滅去。知道生起之後就不存在了。見到無常是 Yathābhūta ñāṇa——如實之知。兩段巴利文都是正確的。佛陀教導較低層次知識的原因是讓我們知道觀照的對象。是為了顯示觀照的對象，去看它們還是去辨別它們的無常？只有透過辨別無常，真實與知見才能契合（即 Yathābhūta ñāṇa，這裡緬甸語中真實與知見的契合意味著你正在辨別真正存在的事物。但通常我們看到的是真正不存在的事物。）到達更高的知識層次，然後錯誤的觀點就會消失。如果你辨別無常並持續觀照。一段時間後會變得厭離，但仍然處於道的五因子之中。在你見到無常之前，現在變得厭離了。這兩種知識是非常不同的。如果你問為什麼它們不同？答案是煩惱變得更薄了。不要減少你的努力，並堅持不懈地觀照。知識會再次升起，因為這些是不值得擁有的。這是對功能之智——Kicca Ñāṇa 的滲透。觀照的對象，心和感受等等消失了。這是對苦之真實的正確知見。與見取煩惱——錯誤觀點的煩惱有關的蘊消失了。它成為蘊滅涅槃——蘊的滅盡就是涅槃。見取煩惱因不生起而消失。蘊從存在中消失。蘊滅與四惡趣滅同時停止。（這裡，透過摧毀錯誤觀點的煩惱，現行蘊停止，同時未來四種痛苦的再生也完全停止了。）過去和未來將要來臨的每一位佛陀都教導著見到無常、厭離和蘊滅的三種洞見之智。（這個談話可能會對一些四念處的修行者產生解釋上的問題。要了解生起和滅去，在修行的開始，一個人可能無法辨別無常；而他可以透過強烈的念和定，後來辨別它。）

# Volition, Action and Kammic Formation

23<sup>rd</sup> Nov.1960

[Here, Sayadaw gave a talk on cetanā (volition), action (kamma) and saṅkhāra (kammic formation). It was an interesting talk and explained their meanings and their connection in the Pali Suttas and Abhidhamma. These words are important for Buddhists to know them. Saṅkhāra has four meanings: (1) formation; (2) mental formation, i.e., the fourth aggregate; (3) kammic formation; (4) prompting. The saṅkhāra here in this talk was No. (3) kammic formation or in the 12-links of Dependent Arising avijjā paccaya saṅkhāra—ignorance condition kammic formation.

The Buddha with his pubbenivāsa abhiññā—direct knowledge of past lives was looking backwards to find the beginning of a living being (even may be his own). But he would never reach the end of his past lives because saṃsāra—round of existence was too long for every living being, but he could find the causes of their origin. It was avijjā (ignorance) and taṇhā (craving). Sayadaw said all the khandhas are conditioning craving and not only feeling (vedanā), but feeling is the nearest cause for craving.]

[Cetanā—volition or stimulation is kamma—action. Two kinds of cetanā; create kamma and not create kamma. Pure cetanā is not create kamma just only cetanā. By vaṭṭas (round of existence); vaṭṭa cetanā—create existence, and vivaṭṭa cetanā—not create existence. All arahants their actions are pure cetanā and not kamma. If giving the result, it's kamma. In the Dependent Arising of 12-links, saṅkhāra is past kamma and kamma-bhāva is present kamma.

In our many past lives we had created many saṅkhāra kamma; i.e., good, bad or mixed kamma which are always waiting for the chance to give the result. Kamma-bhāva is two ways. If we have a teacher who can teach Dependent Co-arising and vipassanā practice, then we will not create kamma-bhāva. If not, we create kamma all the times. We can observe our minds at viññāṇa or vedanā or taṇhā or upādāna (see the 12-links of D. A). In this way stop creating kamma. In past lives because of avijjā and taṇhā (ignorance is like father and craving is mother), we had created many kammās which

were saṅkhāra. It will follow up in saṃsāra until our last lives as arahants. We can see these results in the Suttas and in daily life of all human beings. As an example of Ven. Mahā-Moggallāna's life; he was severely beaten by bandits because of one of his heavy kamma on his past life by killing his own mother. (Sayadaw continued to explain that people can take kamma with wrong view by telling the Mahā Puṇṇama Sutta.)

In the Abhiṅha Sutta (The Daily 5-Recollections, from Aṅguttara Nikāya, AN.5.57 Abhiṅhapaccavekkhitabbaṭṭhānasuttaṃ), the Buddha taught to rely on kamma as a conventional truth or samatha practice (cāgānussati). The path of kamma is within the round of 31-realms and the path of knowledge (ñāṇa) transcends it. Kammic way is in saṃsāra and ñāṇa way is transcend saṃsāra or towards Nibbāna. For vivaṭṭa dāna (generosity to transcend dukkha), the Buddha mentioned dāna with vipassanā (in the Aṅguttara, AN.7.52 Dānamahapphalasuttaṃ).

In the Abhidhamma of Dhammasaṅgaṇi, we can see three types of dhamma. (1) Ācaya-gāmino dhamma (2) Apacaya-gāmino dhamma (3) Nevācaya-gāmino nāpacaya-gāmino dhamma. The first is dhamma leading to birth and death, i.e., all wholesome and unwholesome dhammas. The second is not leading to birth and death; i.e., The Noble Eightfold Path. The third is neither (1) nor (2); i.e., the Buddha and arahants. These three dhamma can be found in the khandhas. ]

The seed of volition (cetanā) is called action (kamma). Without the seed is just volition. The past action is saṅkhāra and the present is kamma-bhāva. Functional kamma is kiriya kamma, just only function which were done by the Buddha and arahants. The kamma not give the result is regarding as pure cetanā. Some kamma-bhāva give the results and some are not. Can contemplate up to clinging (upādāna) not create kamma and no result (In the Satipaṭṭhāna Sutta of contemplation of the mind, the Buddha asked to contemplate when greed arose. But from craving to become clinging may be a little difficult.) Saṅkhāra kamma always gives the result. Without the ignorance ceases then the saṅkhāra not ceases, the saṅkhāra not ceases always connect the khandha process. By meeting spiritual friend (kalyāna-mitta) can stop the kamma-bhāva. Buddha and arahants are only khandhas. Others are clinging khandha (upādānakkhandha). A person without any clinging is just only khandha and with clinging is upādānakkhandha. There are many types of khandha; past and present khandhas etc. Take the kamma as mine is atta-diṭṭhi (self-view) or kammavādī atta-diṭṭhi. Permanence (nicca) is self (atta) and both of them are the same. The Buddha taught that: Sabbe dhamma anatta—All

dhammas (including Nibbāna) are not self. Therefore, how can kamma becomes atta—self. Including Nibbāna is not self (Some Buddhists described or took Nibbāna as like atta in some books and teachings, i.e., go against the Buddha's teachings.) Taught about kamma in the suttanta method is for people who want Nibbāna slowly. But, now who want Nibbāna have to cut off kamma by doing vipassanā. Any realm of existences is the power of kammic energy. Cutting off kamma is the power of knowledge. Every dāna done by seeing dukkha sacca does not continue the round of existence (saṃsāra).

(Sayadaw taught his disciples how to perform a vivaṭṭa dāna which support to transcend dukkha. Most people done it with the desire (lobha-taṇhā) for the support of round of becoming. There were a few talks by him for this purpose before, and after a great offering, such as kaṭhina ceremonies, for meditation hall, Saṅgha dwellings etc. He first talked about dukkha sacca from the mother's womb to old age, sickness and death, about burning with the eleven fires of human life etc.) At first, contemplate and see the impermanence of the khandha, and then make a resolution by wanting to free from the vaṭṭa dukkha—round of dukkha existence. This dāna is done by the knowledge of truth—sacca nāṇa. The most superior dāna is enriching by vipassanā (Aṅguttara). The dāna for changing prison is not good and also not encourage. Whatever prison you are in changing prison is only prison. In the same way whatever existence you are in changing dukkha is only dukkha. (at last Sayadaw used the Sammādiṭṭhi Sutta, MN 9 or MN i 46, from the Majjhima Nikāya to explain the two types of worldling.) (1) Worldlings outside the Sāsana. Believe in kamma, so kammassakatā sammā-diṭṭhi. By itself alone not realize Nibbāna. (2) Worldlings inside the Sāsana. Believe in kamma also and get the knowledge of impermanence, so can realize Nibbāna.

## 意志、行為與業力形成

1960年11月23日

[在這裡，Sayadaw 講解了 cetana（意志）、kamma（行為）和 saṅkhāra（業力形成）。這是一場有趣的講座，解釋了這些詞彙的意涵以及它們在巴利經典和阿毗達摩中的關聯。這些詞彙對佛教徒而言非常重要。saṅkhāra 有四種意義：（1）形成；（2）心理形成，即第四集聚；（3）業力形成；（4）促使。在這次講座中，所討論的 saṅkhāra 是第三種，指的是業力形成，或在十二因緣中，avijjā paccaya saṅkhāra（無明條件下的業力形成）。

佛陀通過他的 pubbenivāsa abhiññā（對過去生命的直接知識）回顧過去，試圖找出生命的起源（甚至可能是他自己的）。但他無法追溯到過去生命的終點，因為 saṃsāra（輪迴）對每一個生命體而言都太過漫長，然而他能夠找到這些生命起源的原因。那就是無明

(avijjā) 與貪欲 (taṇhā)。Sayadaw 說，所有的五蘊都在條件化貪欲，不僅是感受 (vedanā)，但感受是貪欲的最直接原因。]

[cetana—意志或刺激即為 kamma—行為。有兩種 cetana：創造業力和不創造業力。純粹的 cetana 並不創造業力，只是純粹的 cetana。根據 vaṭṭas (輪迴)；vaṭṭa cetana—創造存在，vivaṭṭa cetana—不創造存在。所有的阿羅漢他們的行為是純粹的 cetana，而非業力。如果有結果，那便是業力。在十二因緣中，saṅkhāra 是過去的業力，而 kamma-bhāva 是當前的業力。

在我們的許多過去生命中，我們創造了許多 saṅkhāra 業力；即善業、惡業或混合業，這些業力總是等待機會來顯現結果。kamma-bhāva 有兩種方式。如果我們有能夠教授十二因緣與毗婆沙修行的老師，我們就不會創造 kamma-bhāva。否則，我們會一直創造業力。我們可以在 viññāṇa (識)、vedanā (感受)、taṇhā (貪欲) 或 upādāna (執著) 中觀察我們的心 (參見十二因緣)。這樣可以停止創造業力。在過去的生命中，因為無明和貪欲 (無明如父，貪欲如母)，我們創造了許多業力，這些業力就是 saṅkhāra。這些業力會跟隨我們進入輪迴，直到我們成為阿羅漢的最後生命。我們可以在經典和人類的日常生活中看到這些結果。以大摩揭陀尊者的生平為例；他曾因為在過去生命中殺害自己母親的重業，而遭到強盜的嚴重毒打。(Sayadaw 繼續解釋，說人們可能會因為錯誤的見解而造作業，並引用了《大普念經》來解釋。)

在《阿毗訶訶經》(《每日五念》，來自《增支部》AN.5.57 阿毗訶訶經) 中，佛陀教導依賴業力作為世俗真理或禪那修行 (cāgānussati)。業力的道路處於三十一個世界的輪迴中，而知識 (ñāṇa) 的道路則超越了輪迴。業力的方式是處於輪迴中，而知識的方式是超越輪迴或邁向涅槃。關於 vivaṭṭa dāna (超越痛苦的慷慨)，佛陀在《增支部》AN.7.52《施法大果經》中提到與毗婆沙一同修行的慷慨。

在《法句經·大藏經》中，我們可以看到三種法 (dhamma)：(1) ācaya-gāmino dhamma (2) apacaya-gāmino dhamma (3) nevācaya-gāmino nā pacaya-gāmino dhamma。第一種是導向生死的法，即所有的善法與惡法。第二種是不導向生死的法，即聖八支道。第三種是既非 (1) 亦非 (2) 的法，即佛陀和阿羅漢。這三種法可以在五蘊中找到。]

意志的種子 (cetana) 被稱為行為 (kamma)。沒有種子的話，就是純粹的意志。過去的行為是 saṅkhāra，現在的是 kamma-bhāva。功能性的業力是 kiriya kamma，只是一種功能，由佛陀和阿羅漢所行。無結果的業力被視為純粹的 cetana。有些 kamma-bhāva 會顯現結果，有些則不會。可以觀察直到執著 (upādāna)，這樣不會創造業力，也不會有結果 (在《四念處經》中，佛陀要求觀察當貪欲升起時，但從貪欲到執著有時可能會稍有困難。) saṅkhāra 業力總是會顯現結果。除非無明熄滅，否則 saṅkhāra 不會熄滅，saṅkhāra 的存在會持續影響五蘊的過程。通過遇到善知識 (kalyāna-mitta)，可以停止

kamma-bhāva。佛陀和阿羅漢僅是五蘊的存在。其他人則是執著的五蘊（upādānakkhandha）。一個人如果沒有任何執著，僅僅是五蘊，而有執著則是 upādānakkhandha。有許多種類的五蘊；包括過去和現在的五蘊等。將業力視為我的人是 attā-diṭṭhi（自我見）或 kammavādī attā-diṭṭhi。永恆（nicca）即是自我（atta），兩者是相同的。佛陀教導：「Sabbe dhamma anatta——一切法（包括涅槃）皆非我。」因此，業力如何能成為 attā——自我？即使是涅槃，也不是自我（一些佛教徒在某些書籍和教義中描述或將涅槃視為像自我，這是違背佛陀教義的）。關於業力的教導，屬於希望緩慢實現涅槃的人。但現在，若想實現涅槃，必須通過修習毗婆沙來斷除業力。任何存在的領域都是業力能量的力量。斷除業力則是知識的力量。每一個以苦集道來做的布施，都不會繼續輪迴的存在。

（Sayadaw 教導弟子如何執行 vivaṭṭa dāna，支持超越痛苦。大多數人帶著欲望（lobha-taṇhā）去做這種布施，為了支持輪迴的生起。他之前為此目的做過一些講解，並且在大供養後，像是說法車儀式、禪修大殿、僧團住所等。他首先講解了從母胎、老病死的痛苦，到生命中的十一種火焰等。）首先，觀察並看見五蘊的無常，然後通過願望解脫於輪迴中的痛苦，做出這個決心。這種布施是通過對真理—sacca ñāṇa 的理解來進行的。最崇高的布施是通過毗婆沙來增長（來自《增支部》）。關於改變監獄的布施不被鼓勵，因為無論你處於哪種監獄，改變監獄仍然是監獄。同樣地，無論你處於哪種存在，改變痛苦仍然是痛苦。（最後，Sayadaw 引用了《正見經》，MN 9 或 MN i 46，來解釋世俗人有兩種情況。）(1) 外道世界人。相信業力，所以 kammassakatā sammā-diṭṭhi。僅憑此自己無法實現涅槃。(2) 內道世界人。相信業力並且理解無常，因此能夠實現涅槃。



## 意欲、行為與業行

1960 年 11 月 23 日

[在此，尊者而談論意欲（cetanā）、行為（kamma）與業行（saṅkhāra）。其而為一有趣之談論，而解釋其之意義與其之關連於巴利經與阿毗達磨。此等字詞而為佛教徒而重要而知曉之。Saṅkhāra 而有四種意義：（1）形成；（2）心行，即：第四蘊；（3）業行；（4）促動。Saṅkhāra 而於此談論中，而為（3）業行，或於十二因緣法中，無明（avijjā）所依業行（saṅkhāra）。]

佛陀以其宿命通——宿世之智，而回顧而尋求眾生之開始（即使而可能為其自身）。然其而永不而達至其之過去世之終止，因輪迴（saṃsāra）而為過於漫長，而為一切眾生，然其而可而發現其之起源之因緣。其而為無明（avijjā）與貪欲（taṇhā）。尊者而說，一切蘊而為造作貪欲，而非僅感受（vedanā），然感受而為最接近之因緣而為貪欲。]



[意欲 (cetanā) —— 意欲或刺激而為行為 (kamma) 。二種之 cetanā ；而創造業，而無創造業。清淨之 cetanā 而無創造業，僅而 cetanā 。以輪迴 (vaṭṭas) ；vaṭṭa cetanā —— 而創造存在，而 vivaṭṭa cetanā —— 無創造存在。一切阿羅漢之行為而為清淨之 cetanā ，而無業。若而給予結果，則其而為業。於十二因緣法中，saṅkhāra 而為過去業，而 kamma-bhāva 而為現行業。

於吾人之多數過去世，吾人而創造多種 saṅkhāra 業；即：善、不善或混雜之業，其而恆常而等待而給予結果之機會。Kamma-bhāva 而有二種方式。若吾人而有教師而可而教導緣起與觀慧修行，爾後，吾人而將不而創造 kamma-bhāva 。若否，吾人而恆常而創造業。吾人而可而觀察吾人之心於意識 (viññāṇa) 或感受 (vedanā) 或貪欲 (taṇhā) 或取著 (upādāna) (見十二因緣法)。以如此方式而停止而創造業。於過去世，因無明與貪欲 (無明如父親，而貪欲如母親)，吾人而創造多種業，其而為 saṅkhāra 。其而將而隨後於輪迴中，直至吾人之最後一世，如阿羅漢。吾人而可而見得此等結果於經文中，而於一切人類之日常生活中。例如，摩訶摩揭陀尊者之生命；其而被盜匪而嚴重地而毆打，因其之一重業於其之過去世，而殺害其自身之母親。(尊者而持續而解釋，人而可而以邪見而取業，而以《小品經》而告知。)

於《阿毗含經》中 (《念處經》，Aṅguttara Nikāya, AN.5.57

Abhiñhapaccavekkhitabbaṭṭhānasuttaṃ) ，佛陀而教導而依賴於業如俗諦或禪定修行 (cāgānussati) 。業之道而於三十一界之輪迴中，而知見之道 (ñāṇa) 而超越之。業之道而於輪迴中，而 ñāṇa 之道而超越輪迴或而導向涅槃。對於 vivaṭṭa dāna (超越苦之布施)，佛陀而提及布施而以觀慧 (於《增支部》，AN.7.52 Dānamahapphalasuttaṃ) 。

於阿毗達磨之《法集論》中，吾人而可而見得三種之法。(1) 有去來之法 (Ācaya-gāmino dhamma) (2) 無去來之法 (Apacaya-gāmino dhamma) (3) 非有去來亦非無去來之法 (Nevācaya-gāmino nā pacaya-gāmino dhamma) 。第一者而為導引至生與死之法，即：一切善與不善之法。第二者而無導引至生與死；即：聖道八支。第三者而非 (1) 亦而非 (2) ；即：佛陀與阿羅漢。此等三種法而可而發現於蘊中。]

意欲 (cetanā) 之種子而稱為行為 (kamma) 。無種子而僅意欲。過去之行為而為 saṅkhāra ，而現行而為 kamma-bhāva 。功能之業而為 kriya kamma ，僅而功能，其而由佛陀與阿羅漢而為作。業而無給予結果，而認為清淨之 cetanā 。某些 kamma-bhāva 而給予結果，而某些而否。可而觀照直至取著 (upādāna) ，而無創造業，而無結果 (於《念處經》之觀照心，佛陀而要求而觀照，當貪欲而生起。然由貪欲而成為取著，而可能而為一少許而困難。) Saṅkhāra 業而恆常而給予結果。無無明而滅盡，爾後，則 saṅkhāra 而無滅盡，saṅkhāra 而無滅盡而恆常而連接蘊之過程。以遇見善友 (kalyāna-mitta) 而可而停止 kamma-bhāva 。佛陀與阿羅漢而僅為蘊。其他者而為取著蘊 (upādānakkhandha) 。一人而無任何取著，而僅為蘊，而以取著而為



upādānakkhandha。有多種之蘊；過去與現行之蘊等。而取業為我，而為我見（atta-diṭṭhi）或業見我見（kammavādī atta-diṭṭhi）。永恆（nicca）而為我（atta），而彼等二者而為相同。佛陀而教導，一切法無我（Sabbe dhamma anatta）——一切法（包含涅槃）而無我。故而，如何而業而成為我（atta）——我。包含涅槃而無我（某些佛教徒而描述或而取涅槃如 **atta**，於某些書籍與教導中，即：而違背佛陀之教導。）而教導關於業於經教法中，而為欲求涅槃之人而緩慢。然，現今而欲求涅槃者，須而以斷除業而作觀慧。任何存在之界而為業力之力量。斷除業而為智慧之力量。一切布施而以見苦諦而作，而無持續輪迴（saṃsāra）。

（尊者而教導其弟子如何而作 **vivaṭṭa dāna**，其而支持而超越苦。多數之人而以之而作，而以欲求（lobha-taṇhā）而為成為之支持。而有少數之談論而由其而為此目的，而於偉大之供養後，如 **kathina** 儀式，而為禪堂、僧伽住處等。其而首先而談論苦諦，而由母親之胎而至老、病、死，關於以十一種之火而燃燒之人類生命等。）於首先，而觀照而見得蘊之無常，爾後，而作一決意，而欲求而遠離 **vaṭṭa dukkha**——輪迴之苦之存在。此布施而由真實之知見（**sacca nāṇa**）而作。最為優越之布施而以觀慧而豐富（**Aṅguttara**）。而為改變監獄之布施而不好，而亦不而鼓勵。無論何監獄，汝等而於其中而改變監獄，而僅為監獄。以相同方式，無論何存在，汝等而於其中而改變苦，而僅為苦。

（於最後，尊者而使用《中阿含經》之《正見經》，MN 9 或 MN i 46，而解釋二種之世間人。）（1）法藏之外之世間人。而相信業，故而，業使令正見（**kammasakatā sammā-diṭṭhi**）。以自身而獨自而無證得涅槃。（2）法藏之內部之世間人。而相信業，而亦而得無常之知見

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尊者最後引用了《中阿含經》第 9 經或第 46 經的《正見經》（**Sammādiṭṭhi Sutta**），來說明兩種世間人的類型。

1. 法藏外的世間人：相信業力，所以持有業果正見（**kammasakatā sammā-diṭṭhi**）。單憑這種見解無法證得涅槃。

- 法藏外的世間人：指那些沒有接觸佛法教義，不遵循佛法道的人。
- 相信業力，所以持有業果正見：這些人相信業力的法則，但他們對業力的理解有限。他們可能認為業力是一種決定論的力量，而沒有更深入地了解如何運用業力來解脫苦。
- 單憑這種見解無法證得涅槃：沒有佛法教導的指導和正念智慧的修習，他們可能無法完全理解業力的含義，以及如何利用它來解脫。

2. 法藏內的世間人：也相信業力，並且獲得了無常的知識，所以能夠證得涅槃。

- **法藏內的世間人**：指那些接觸過佛法教義，並遵循佛法道的人。
- **也相信業力，並且獲得了無常的知識**：這些人不僅相信業力，還通過正念修行獲得了對無常的理解。
- **所以能夠證得涅槃**：透過對業力和無常的結合理解，他們有潛力達到解脫（涅槃）。

**註解：**

- **業果正見 (kammassakatā sammā-diṭṭhi)**：這是一種對業力的正確觀點，但卻是一種不完整的觀點。它強調業力的作用，但沒有深入探討如何透過修行來超越業力。
- **正見 (sammā-diṭṭhi)**：正確的見解，是八正道中的第一支，指對事物本質的正確認識。在這裡，正見指的是對無常、苦、無我的正確理解。
- **涅槃 (Nibbāna)**：解脫，擺脫輪迴苦的最終目標。

# Seeing One's Own Death Is Vipassanā

25<sup>th</sup> Nov.1960

[Sayadaw gave a meditation instruction here. The language he used was unusual. He said when the observing mind and mental states arose; we could see their disappearing or anicca. A mind born and it dies, and then another mind arises again and dies again. Two minds and two mental states can't arise together at the same time. So when a mind arises we observe and it's not there anymore. When the observing mind comes in, it dies already. At that moment we are alive with the observing mind (magga). When another mind arises, the observing mind also disappears. So there is no observer only the observed. Vipassanā is seeing the death with the living mind. If you could see the death with the living mind, then the Buddha had arisen. Without it no Buddha arose then it becomes the path of ignorance condition kammic formation. So what really make the mind and body process on and on. Sayadaw sometimes in some of his talks mentioned about the hell beings suffer in hell. They die instantly and born again instantly on and on until their kammās are finishing for the hell. Some petas never had a drop of water to drink for their thirsty. They lived for a very long period of times between each Buddha. They continued to survive by food of kamma (kammāhāra).

Mind is the creator because it creates kamma. Even before the being dies the results are starting to materialize. There was a sutta about Nandiya upāsaka. Because of his good kammās celestial mansions were starting to appear in the Tāvatiṃsa Heaven even before he died. One time Ven. Mahā-Moggallāna visited there and found out some beautiful mansions with celestial nymphs were waiting for someone to arrive there. They requested Ven. Mahā-Moggallāna to send the message for Nandiya upāsaka (Dhp 219~220; DhA · iii · 290ff, Vv.PTS:#862). There was a remarkable parallel in a modern day story. This time do not with the outside objects but with the materialisation of a human embryo by the kammic energy. This was in Ajahn Mun's Biography about an elderly nun (see Ajahn Mun Biography, The legacy, pp. 416–418)]

Human dukkha can't be compared to the dukkha of the hells and hungry ghosts. By reaching the sotāpatti magga (the knowledge of stream entry), dukkha only left for seven drops of water compare with the whole drops of water in a huge lake (a cubic lake which is 50 x 50 x 50 yojanas each side with full of water, 1 yojana = 8 or 13 miles, from Sacca Saṃyutta). Therefore, you all have to put full force energy for practice. Only by practice to get the vipassanā magga (insight knowledge) that you'll get the supramundane knowledge (lokuttara magga). Vipassanā knowledge is the cause and supramundane knowledge is the result. (It mentioned in the Susīma Sutta) Vipassanā knowledge is seeing the impermanence and supramundane knowledge is seeing the ending of the impermanence or impermanent process. Therefore, only you can see the impermanence, then you can see the end of it. By killing the kilesa worms with insight knowledge and you get the light of supramundane knowledge. Seeing one's own khandha is vipassanā knowledge. When the first mind is arising and you are alive with the first mind. If the second mind arises, the first mind dies away and you are alive with the second mind again. You have to know in this way. Therefore, contemplation of one's own death is vipassanā. Discerning one's own death is vipassanā. We don't see the numerous momentary arising deaths that craving (taṇhā) arises, and wants to become human beings or heavenly beings. By not seeing one's own death; and ignorance, craving, clinging and action continue. In this way dukkha machine is going on and on. People are alive without knowing is like a blind man walking along the way. Seeing the death is going on the right path and without it on the wrong path. How to see one's own death is the best way of seeing? Don't see it in the way of fright. Seeing it as a stranger, then it's equal to the word of prato (Burmese; stranger or alien; Pali, parajana. You cannot stop it happens, so looking at it as a stranger. In this way is no fear and fright. This is also seeing it as not-self (anatta). In this way of seeing and vipassanā knowledge is becoming mature and developing. And then become don't want to associate or living with the stranger. It makes samudaya taṇhā in the heart becomes thinner. By knowing it as not mine, wrong view and doubt fall away. Strangers are not coming anymore, and free from the dead ones. And then not seeing one's own death anymore is Nibbāna. This is Nibbāna element. (Sayadaw continued the Susīma story). Practice with the insight knowledge beforehand and then will follow by the Path Knowledge (vipassanā ñāṇa → magga ñāṇa) (In most of the suttas the Buddha taught about three knowledge, but here in Susīma Sutta mentioned these two knowledge.)

## 看見自己的死亡是毗婆沙

1960年11月25日

[Sayadaw 在這裡給出了一個冥想指導。他所使用的語言較為特殊。他說，當觀察的心與心理狀態出現時，我們可以看到它們的消失或無常。一個心生起然後死亡，接著另一個心又生起並死亡。兩個心和兩個心理狀態無法同時生起。所以當一個心生起時，我們觀察它，它已經不再存在了。當觀察的心出現時，它已經死亡。在那一刻，我們正與觀察的心（道）共同存在。當另一個心生起時，觀察的心也隨之消失。因此，沒有觀察者，只有被觀察的對象。毗婆沙就是用活的心看見死亡。如果你能夠用活的心看見死亡，那麼佛陀就已經出現。沒有它，佛陀就未曾出現，這將變成無知條件下的業力形成。那麼，究竟是什麼使得心與身的過程繼續進行？Sayadaw 有時在他的講座中提到地獄中的眾生，他們在地獄中受苦。他們立刻死亡，然後立刻再生，不斷如此，直到他們的業力結束。在某些餓鬼中，他們從未喝過一滴水以解渴。他們在每一位佛陀之間過著極長的時間。它們依靠業力的食物（kammāhāra）繼續生存。

心是創造者，因為它創造業力。即使在眾生死之前，業力的結果也已開始顯現。有一部經文談到 Nandiya 上座的故事。由於他的善業，天界的宮殿開始在 Tāvatiṃsa 天上顯現，即使在他去世之前。某一次，尊者摩訶目犍連來到那裡，發現一些美麗的宮殿與天女們在等著某人來到。他們請求摩訶目犍連尊者帶訊息給 Nandiya 上座（Dhp 219-220；Dha · iii · 290ff，Vv.PTS:#862）。這裡有一個與現代故事的相似之處。這次的例子不涉及外部的物體，而是與人類胚胎的形成有關，這是由業力能量所產生的。這個故事出現在阿姜蒙的傳記中，講述一位年長的尼姑（見阿姜蒙傳記，遺產，頁 416-418）]

人類的苦無法與地獄和餓鬼的苦相比。通達聖者的知識（sotāpatti magga，流通之知識）後，苦只剩下七滴水，相較於一個巨大的湖中的所有水滴（該湖的大小為 50x50x50 由旃陀引領，每邊 50 由旃，1 由旃等於 8 或 13 英里，見 Sacca Saṃyutta）。因此，你們都必須付出全力進行修行。只有通過修行，才能獲得毗婆沙道（洞察知識），才能獲得超越世俗的知識（lokuttara magga）。毗婆沙知識是因，而超越世俗的知識是果。（在《須西瑪經》中提到）毗婆沙知識是看到無常，超越世俗的知識是看到無常的結束或無常過程的結束。因此，只有當你能看到無常時，才能看到它的結束。通過洞察知識殺死煩惱之蟲，你將得到超越世俗知識的光明。看見自己的五蘊就是毗婆沙知識。當第一個心生起時，你與這個心同在。如果第二個心生起，第一個心消失了，而你再次與第二個心同在。你必須這樣了解。因此，觀察自己的死亡就是毗婆沙。識別自己的死亡就是毗婆沙。我們沒有看到無數瞬間的死亡，貪欲（taṇhā）生起並想成為人類或天人。若不見自己的死亡，無明、貪欲、執著與行為便會繼續。在這樣的情況下，苦的機器便會不斷運轉。人們活著卻不知情，這就像盲人沿路走。看見死亡就是走對路，沒有它則走錯路。那麼，如何以最好的方式看見自己的死亡呢？不要以恐懼的方式看見它。將它看作一個陌生人，那麼它就等同於“prato”（緬甸語；陌生人或外來者；巴利語，parajana）。你無法阻止它的發生，所以以陌生人之眼看待它。以這種方式看它就不會有恐懼與驚嚇。這也是看作無我

（anatta）。這樣的見解與毗婆沙知識便逐漸成熟與發展。然後，便不再願意與陌生人為伍。這使得心中的起點貪欲變得愈加稀薄。通過認識到它不是我的，錯誤的見解與疑惑就會消失。陌生人不再來臨，脫離死亡的束縛。然後不再看見自己的死亡，這就是涅槃。這

就是涅槃的元素。(Sayadaw 繼續講述須西瑪的故事)。先行修習洞察知識，然後便會跟隨道的知識(毗婆沙知識 → 道的知識)。在大多數經文中，佛陀講授了三種知識，但在《須西瑪經》中提到的是這兩種知識。

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## 觀見自己的死亡即是觀慧

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[尊者在此給予一禪修之指導。其而使用之語言而為不尋常。其而說，當觀照之心與心態而生起；吾人而可而見得之消失或無常。一念而生起，而其而死，爾後，則另一念而再次而生起，而再次而死。二念與二心態而不能而共同而於相同之時間而生起。故而，當一念而生起，吾人而觀照，而其而無而存在。當觀照之心而來臨，其而已死。於此時，吾人而以觀照之心而存活(magga)。當另一念而生起，則觀照之心亦而消失。故而，無觀察者，僅而被觀察者。觀慧而為以存活之心而見得死亡。若汝等而可而以存活之心而見得死亡，爾後，則佛陀而已生起。無之，則無佛陀而生起，爾後，則其而成為無明所依業行之道。故而，何者而真實而令心與身之過程而繼續而進行。尊者而某些時間，於某些之談論中，而提及關於地獄眾生而受苦於地獄。彼等而瞬間而死，而瞬間而再生，而繼續而進行，直至其等之業而為完成而為地獄。某些餓鬼而永不而有水滴而飲用，而為其之口渴。彼等而存活於極長之時間期間，於每一佛陀之間。彼等而持續而存活，而以業之食(kammāhāra)。

心而為創造者，因其而創造業。即使於眾生而死前，則結果而開始而具體化。而有一經文關於難陀優婆塞。因其之善業，則天之宮殿而開始而顯現於忉利天，即使於其而死前。(Dhp 219~220; DhA · iii · 290ff, Vv.PTS:#862)。而有顯著之平行於現代之故事。此時而無以外部之對象，然而以人類之胚胎之具體化，而由業力。此而於阿姜曼傳記中，關於一老尼姑(見阿姜曼傳記, The legacy, pp. 416-418)。

人類之苦而不能而與地獄與餓鬼之苦而比較。以達至初果道(stream entry)，苦而僅而遺留於七滴水而比較於整個水滴於巨大之湖中(一立方之湖，其而為五十×五十×五十由旬之各側，而以充滿之水，一由旬=八或十三英里，而由《諦經》)。故而，汝等皆而須而投入全力之能量而修行。僅而以修行而得觀慧之智(vipassanā magga)，而汝等而將而得勝妙之知見(lokuttara magga)。觀慧之智而為因緣，而勝妙之知見而為結果。(其而提及於《須悉摩經》)觀慧之智而為見得無常，而勝妙之知見而為見得無常之終止或無常之過程。故而，僅汝等而可而見得無常，爾後，汝等而可而見得之終止。以殺滅煩惱之蟲，而以觀慧之智，而汝等而得勝妙之知見之光。見得自身之蘊而為觀慧之智。當第一念而生起，而汝等而以第一念而存活。若第二念而生起，則第一念而死，而汝等而以第二念而再次而存活。汝等須而以如此方式而知曉。故而，觀照自身之死亡而為觀慧。了知自身之死亡而為觀慧。吾人而不見得無數之瞬間而生起之死亡，其而貪欲(taṇhā)而生起，

而欲求而成為人類或天人。以不見得自身之死亡；而無明、貪欲、取著與行為而持續。以如此方式，而苦之機器而繼續而進行。人而存活，而無而知曉，而如盲人而沿途而行走。見得死亡而前往於正確之道，而無之，則於錯誤之道。如何而見得自身之死亡而為見得之最佳方式？勿而見得之於恐懼之道。而見得之如陌生人，爾後，則其而等同於字詞 **prato**（緬甸語；陌生人或外星人；巴利語，**parajana**）。汝等而不能而停止其而發生，故而，而觀看之如陌生人。以如此方式，而無恐懼。此亦而見得之如無我（**anatta**）。以如此方式之見得，而觀慧之智而成為成熟而發展。爾後，而成為無而欲求而結合或而存活於陌生人。其而令集起之貪欲（**samudaya taṇhā**）於心中而成為更薄。以知曉之如非我，則邪見與疑慮而滅盡。陌生人而無而再次而來臨，而遠離於死亡者。爾後，而無而見得自身之死亡，而為涅槃。此為涅槃之元素。（尊者而持續《須悉摩經》之故事。）而以觀慧之智而修行，而先前，爾後，則將而隨後以道之知見（**vipassanā ñāṇa → magga ñāṇa**）（於多數之經文中，佛陀而教導關於三種知見，然於此《須悉摩經》中而提及此二種知見。）